

A Free Introductory Grammar of Biblical Hebrew

Michael Malessa

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The \LaTeX source for the book and a PDF file of the latest version are available at GitHub:
<https://github.com/michaelmalessa/figbh>.

Preface

The Free Introductory Grammar of Biblical Hebrew is intended to enable students to read the Hebrew Bible with the help of a lexicon. Verbal morphology is introduced at a very early stage because of its importance in the grammar of Biblical Hebrew and the biblical texts themselves. The vocabulary includes almost all words that occur fifty times or more in the Hebrew Bible and a number of less frequent but important words. All exercises and examples are taken from the Hebrew Bible.

Special thanks go to my students at the Biblical Seminary of the Philippines in Valenzuela City and the Asian Theological Seminary in Quezon City for letting me try this introductory grammar on them in the academic year 2024–25.

With the plethora of Hebrew introductory grammars on the market the natural question is why another one is presented to the public. There are two reasons for this.

First, this grammar was written with the intention of making a Hebrew grammar for beginners available at no costs and without a restrictive license. Therefore, it is licensed under the Creative Commons Attribution-Share Alike 4.0 International License. For more information see the copyright page.

Second, this grammar introduces the most frequent verbal forms including weak forms at a very early stage and uses only authentic Biblical Hebrew for the examples and the exercises. In this respect it follows the model of Ernst Jenni's *Lehrbuch der hebräischen Sprache des Alten Testaments* (4th ed.; Basel: Schwabe, 2009). This approach makes it possible to present authentic Hebrew sentences already in Chapter 3 and to avoid the pitfalls of self-composed Hebrew.

This book was typeset in L^AT_EX because of the capabilities of L^AT_EX and the fact that it is open source software and platform independent. The use of open source software is a prerequisite for a truly free work. This applies to fonts, as well. As a consequence, only fonts under a free license are used.

More information about L^AT_EX is available on Wikipedia <https://en.wikipedia.org/wiki/LaTeX> and the website of the T_EX Users Group <https://www.tug.org/>. Information about the installation of L^AT_EX can be found here: <https://www.tug.org/texlive/>.

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Chapter 1

1.1 The Hebrew Alphabet

The Hebrew alphabet consists of 22 letters, originally representing only consonants. Hebrew is written from right to left. One letter, the letter **ש**, represents two distinct consonants.

I	II	III	IV	V
א	אָלֵף <i>'älœf</i>	·	?	1
ב	בִּת <i>bēt</i>	<i>b, b/v</i>	bet, vet	2
ג	גִּמְעָל <i>gīmāl</i>	<i>g</i>	get	3
ד	דָּלָת <i>dālāt</i>	<i>d</i>	dot	4
ה	הֵא <i>hē</i>	<i>h</i>	hat	5
ו	וֹו <i>wāw</i>	<i>w</i>	vase	6
ז	זַיִן <i>zayin</i>	<i>z</i>	zoo	7
ח	חִית <i>hēt</i>	<i>h</i>	<i>Bach</i>	8
ט	טִית <i>tēt</i>	<i>t</i>	ton	9
י	יּוֹד <i>yōd</i>	<i>y</i>	yard	10
כ, ג	כָּפָר <i>kap̄</i>	<i>k, k̄</i>	kite, <i>Bach</i>	20
ל	לָמֶד <i>lāmād</i>	<i>l</i>	long	30
מ, מ	מֵם <i>mēm</i>	<i>m</i>	map	40
נ, נ	נָנָן <i>nūn</i>	<i>n</i>	nun	50
ס	סָמֵךְ <i>sāmāk</i>	<i>s</i>	sun	60
ע	עַיִן <i>'ayin</i>	‘	‘	70
פ, ה	פֵּאָה <i>pē</i>	<i>p, p/f</i>	pan, fun	80
צ, ז	צָדֵה <i>ṣādē</i>	ṣ	tsar	90
ק	קֹרֶה <i>qōr̄</i>	<i>q</i>	kaddish	100
ר	רִישׁ <i>rēš</i>	<i>r</i>	run	200
ש {	שִׁין <i>śin</i>	ś	sin	} 300
ש }	שִׁין <i>śin</i>	š	shin	
ת	תָּוֹ <i>tāw</i>	<i>t</i>	tag	400

Key to the Table

- I Hebrew letters in square script (with final letters after the comma)
- II Name of the letters in Hebrew and transliteration
- III Transliteration
- IV Pronunciation
- V Numerical value

Additional Information

The Hebrew term for alphabet is בָּנָה which is pronounced *'alæp-bēt*.

The pronunciation of the consonants is indicated by English words beginning with a corresponding consonant except for the letter פֿ. At times, the English word gives the pronunciation of the Hebrew sound only by approximation.

The second letter after the comma (when read from right to left) in the first column is the shape of the letter when it occurs at the end of a word. These letters with a distinct shape at the end of a word are called final letters or קְמַנְפֶּסֶת *kamnappēs* letters.

The נִ is pronounced with the tip of the tongue (as *r* in Tagalog).

The letter וִ originally represented two distinct consonants, i.e., /š/ and /š̄/. Traditionally, וִ representing /š/ is pronounced as a voiceless sibilant [š]. Its original pronunciation was probably that of a lateral-fricative sibilant [ɬ], i.e., a sibilant [š] combined with an [l]-element. The graphical distinction between /š/ and /š̄/ was only introduced by the Masoretes by placing a diacritic point either on the right or the left upper corner of the letter. The result were two distinct letters (or graphemes) with /š/ being represented by וִ and /š̄/ by וֵ. Before the introduction of the diacritic points only the correct understanding of a text made it possible for the reader to distinguish between the two consonants. The letter וֵ is much more frequent in Hebrew than the letter וִ.

It is important to distinguish letters that look alike and consonants that sound alike or identical in the applied reading tradition.

1.2 Bagadkafat Letters

The letters בּ, כּ and דּ have a double pronunciation in the table above. When they are preceded by a consonant or when they are doubled (geminated), they are pronounced as plosives whereas they are pronounced as fricatives when they are preceded by a vocalic element, either vowel or a reduced vowel.

	plosive	fricative
בּ	<i>b</i>	<i>b/v</i>
כּ,כֽ	<i>k</i>	<i>k</i>
דּ,דֽ	<i>p</i>	<i>p/f</i>

Final נּ is always pronounced as a fricative. Final נִ is mostly pronounced as a fricative but it can represent a plosive sound, too.

In Masoretic Hebrew three more consonants had a double pronunciation, i.e., as plosives after a consonant or when doubled or as fricatives after a vowel.

	plosive	fricative	
ג	g	ḡ	like γ in Mod. Gr. γάλα
ד	d	ḏ	like th in Engl. <i>this</i>
ת	t	ṱ	like th in Engl. <i>thing</i>

As a group, these six letters are called אותיות בגדכפת *bəgadkəfat* letters (בָּגַדְקֶפֶת).

In Modern Hebrew, only the letters ב, ד and ת have a double pronunciation. This distinction is followed for the pronunciation of these letters in Biblical Hebrew. The double pronunciation of ג, ڏ and ڱ in Masoretic Hebrew is usually ignored.

In pointed (or vocalized) Hebrew (see the next chapter), a dot called *dagesh* is added to *bəgadkəfat* letters to distinguish the plosive pronunciation (with *dagesh*) from the fricative pronunciation (without *dagesh*).

1.3 Gutturals

The four consonants נ, נִנְןִ and נִנְנִ represent guttural sounds which means that they are articulated in the throat. (The term *guttural* is derived from Latin *guttur throat*.)

The letter נ stands for the glottal stop. In English the glottal stop is found in the negative *uh-uh* and in Tagalog between the two vowels of the word *daan*. At the end of syllables it became silent (quiescent) in most cases, e.g., נָבָא sābā(?) *army*. In this grammar, the quiescent נ is transcribed (?) to indicate the presence of the letter נ and the fact that is no longer a consonant.

The נ /h/ is a fricative sound that corresponds to /h/ in Arabic, e.g., *Muhammad*. As in Modern Hebrew, the /h/ is usually pronounced like the fricative ד k as the final -ch in the name of the German composer Bach or the Scottish-Gaelic word *loch* (as in Loch Ness, the name of a lake on Scotland).

The נ is the voiced counterpart to the נ /h/. It is the same sound as the initial sound of the Arabic word ‘ayn “eye”. As in Modern Hebrew, the נ usually pronounced as the נ. For a clearer distinction of the two consonants it is recommended to pronounce the נ with more force than the נ.

1.4 Emphatic Consonants

The three consonants נ, נ and נ are called emphatic because they are “articulated farther back in the mouth in the region called the soft palate, and with greater tension of the articulatory organs than is the case for the non-emphatics” (JM § 5i).

	emphatic	non-emphatic
Dental	ט t	ת t
Palatal-velar	צ q	צ k
Sibilant	ש s	ש s

The emphatics ט and צ should be pronounced with more force or emphasis than their non-emphatic counterparts ת and צ to avoid confusion. The traditional pronunciation of ש as ts makes confusion with ש s impossible.

1.5 Semivowels

The letters ו and ו represent so-called semivowels (sometimes also called semi-consonants). Technically, the semivowels are considered consonants. Originally, ו was pronounced as a bilabial sound w as in Engl. *well*. In Modern Hebrew it is pronounced as /v/ as in Engl. *vase*. Its transliteration, however, is w.

Semivowels often interact with vowels by merging with them to form long vowels. This process is called contraction.

1.6 Vowel Letters

Originally, the letters of the Hebrew alphabet only indicated consonants. As a consequence, readers of Hebrew texts had to supply all vowels by using their knowledge of the language. Before 700 BCE, however, scribes introduced the use of three consonants for indicating vowels.

The letters ו and ו are used to indicate long vowels in the middle of words and at the end of words. The letter ת only indicates vowels at the end of words. Originally, vowel letters were only used to indicate long vowels. The following vowels are indicated by these three vowel letters:

- ו o, ū, e.g., יּוֹם yōm day, סֻס sūs horse
- י i, ē, æ, e.g., בֵּין bēn between, בְּנִים bən̄im your sons
- ת ā, æ, ē, ō (only at the end of words), e.g., אָשָׁה iššā woman, זֶה zâ this, הַנֶּה hānē look!, כֹּה kô thus,

When vowels are written with a vowel letter, it is called *plene* spelling (Latin *scriptio plena* from Hebrew כתיב מלא kətib mālē(') full spelling). When vowels that could be spelled *plene*, are spelled without vowel letter it is called defective spelling (Latin *scriptio defectiva* from Hebrew כתיב חסר kətib ḥāsēr defective spelling).

Sometimes, vowel letters are used for short vowels, e.g., כָּלְםָם kullām all of them (Jer 31:34; the form is otherwise spelled כָּלָם).

Traditional terms for vowel letters are the Latin *mater lectionis* (singular) and *matres lectionis* (plural) which are calques of the Hebrew terms אֶם קְרִיאָה 'ēm qərī'ā *mother of reading* (singular) and אֶמוֹת קְרִיאָה 'immoth qərī'ā *mothers of reading* (plural), respectively. In English, these terms are often shortened to *mater* or *matres*.

The letter נַ is not a vowel letter in the proper sense. At the end of syllables /ŋ/ often became silent – this happened always at the end of words – but was retained in writing so that vowels appear to be written with נַ. But unlike וַ and יַ which can be used as vowel letters even in positions where there was no semivowel /w/ or /y/ before, silent נַ only occurs where there was once a consonantal /ŋ/ (exceptions are possible).

1.7 Position of the Stress

In Masoretic Hebrew, most words are stressed on the last (or ultimate) syllable. Exceptions to this are nouns with originally two final consonants (see Chapter 2) and a number of verbal forms.

In this grammar, the position of stress of a Hebrew word is indicated by the sign ' on the stressed syllable when it is useful, e.g., בָּאָרֵץ bā'āræṣ *in the land*.

1.8 Numerical Values of Letters

The numerical value for Hebrew letters is a feature of postbiblical times. In Hebrew inscriptions from the First Temple period, hieratic number signs were used. In extant biblical manuscripts, number words are used instead of number signs. In English, this corresponds to using the word *seventy* for the number 70.

1.9 Exercises

1.9.1 Proper Nouns without Vowel Letters

Identify the following proper nouns from the Hebrew Bible. The names do not contain vowel letters; every Hebrew character indicates a consonant. Use the vowels a, e, i, o, u (as they sound in Tagalog). Reminder: The letter שׁ may represent either the sound /š/ or the sound /ś/.

Names of Persons

- | | | | | | | | |
|---------------|--------------|---------------|---------------|-------------|-------------------|----------------|----------------|
| 1 אַבְרָהָם | 2 אַבְשָׁלָם | 3 אַדְמָ | 4 אַחֲרָן | 5 אַחֲאָב | 6 אַסְףָ | 7 אַסְתָּרָ | 8 אַפְרִיםָ |
| 9 אַשְּׁרָ | 10 בְּלָעָםָ | 11 בְּנִימָןָ | 12 בְּרָקָ | 13 גָּדָ | 14 גָּלִיתָ | 15 דָוִדָ | 16 דָןָ |
| 17 הַבְּלָ | | | | | | | |
| 18 הָגָרָ | 19 חָנִיָּ | 20 יַעֲקֹבָ | 21 יִפְתָּחָ | 22 יִצְחָקָ | 23 יִצְחָקָ | 24 יַרְבָּעָםָ | 25 יִשְׂרָאֵלָ |
| 26 כָּלָבָ | 27 לְבָנָ | 28 לְמָךָ | 29 מְנַחָםָ | 30 מְרִיםָ | 31 נְבָכְדָנָצָרָ | 32 נְעַמָּןָ | 33 נָתָןָ |
| 34 נְתָנָאֵלָ | 35 עָשָׂוָ | 36 קִיןָ | 37 רְחַבְעָםָ | 38 רְחַלָּ | 39 שָׁםָ | 40 תְּמָרָ | |

Chapter 1

Geographical Names

- | | | | | | | | | |
|-------------|----------------|-------------|------------|-----------|-------------|--------|---------|-----------|
| 1 אֶרְרָט | 2 אֶרְ שַׁבָּע | 3 גִּלְגָּל | 4 גִּלְעָד | 5 גִּתָּה | 6 דְּמָשָׂק | 7 דָּן | 8 חָרֵן | 9 יְרָדֵן |
| 10 כְּנֻעַן | 11 כְּרֶמֶל | 12 מִדְיָן | 13 סְדָם | 14 עָדָן | 15 שָׁכָם | | | |

1.9.2 Proper Nouns with Vowel Letters

Identify the following proper nouns with vowel letters from the Hebrew Bible. Use the vowels a, e, i, o, u (as they sound in Tagalog). Reminder: The letter ש may represent either the sound /š/ or the sound /š̄/.

Names of Persons

- | | | | | | | | |
|---------------|---------------|---------------|---------------|---------------|-------------|----------------|-------------|
| 1 אַבְנִיל | 2 אַבְימָלֵךְ | 3 אַבְשָׁלוֹם | 4 אַלְעָזֶר | 5 אַלְיָשָׁע | 6 בָּרוֹךְ | 7 גָּדָעוֹן | 8 דָוִיד |
| 9 זְבוּלֹן | 10 זְכִירִיה | 11 חָנָה | 12 חָפְנִי | 13 יְהֹוָא | 14 יְהוּדָה | 15 יְהוֹנָתָן | 16 יְהוָרָם |
| 17 יְהֹשָׁעַ | 18 יְהֹשֶׁפֶת | 19 יוֹאָב | 20 יוֹאָל | 21 יוֹנָה | 22 יוֹסֵף | 23 יְרָמִיה | 24 יְשֻׁעָה |
| 25 לְאָהָה | 26 לֹוט | 27 לְוִי | 28 מִיכָּל | 29 מְנַשָּׁה | 30 מְשָׁה | 31 נְחָמִיה | 32 נְעָמִי |
| 33 נְפָתִילִי | 34 עֹזָרָא | 35 עָלִי | 36 עָמוֹס | 37 פִּינָּחָס | 38 צְפָנָה | 39 רָאוּבָן | 40 רְבָקָה |
| 41 רָות | 42 שָׁאָלָה | 43 שְׁלָמָה | 44 שְׁמֹאָלָה | 45 שְׁמָעוֹן | 46 שְׁמַעִי | 47 שְׁמַשּׁוֹן | 48 שְׁרָה |

Geographical Names

- | | | | | | | | | |
|-------------|-----------|------------|-----------------|------------|--------------|-----------|-----------|--------------|
| 1 אֶרְדּוֹם | 2 אֶорֶד | 3 אֲשֹׁור | 4 בֵּיתְ אָלָּה | 5 חֶבְרוֹן | 6 יְרִיחֹו | 7 לְבָנָן | 8 לְכִישׁ | 9 מְגַדָּוָה |
| 10 מוֹאָב | 11 סִינִי | 12 עַמּוֹן | 13 עַמְרָה | 14 צִיּוֹן | 15 שְׁמַרוֹן | | | |

1.9.3 Modern Hebrew

Identify the following foreign words in Modern Hebrew (with and without vowel letters). You know them from English or Tagalog.

Foreign Words in Modern Hebrew without Vowel Letters

- | | | | | | | | | | |
|--------------|-----------|---------|------------|---------|-------------|---------|-----------|------------|-------------|
| 1 בָּנָק | 2 בָּרָךְ | 3 נָוָה | 4 גְּנָרָל | 5 טָנָק | 6 מְגַנְטָט | 7 מְטָר | 8 סְלָטָט | 9 פְּנָתָר | 10 פְּרָקָט |
| 11 צְמַנְטָט | | | | | | | | | |

Foreign Words in Modern Hebrew with Vowel Letters

- | | | | | | | |
|-------------------------|-------------------|-------------------|-----------------------|----------------------|---------------------|-------------------|
| 1 שִׁימְפְּנוֹהָה | 2 גּוֹרְלִילָה | 3 פִּינְגְּרִילָה | 4 קְנָגְנוֹן | 5 יְגָנוֹרָה | 6 סְטוֹדּוֹנָטָה | 7 פְּרוֹפּוֹסָרָה |
| 8 דּוֹקְטוֹר | 9 מִינִיסְטָר | 10 דִּיפְלוּמָטָה | 11 קוֹנוֹסָולָה | 12 בִּישְׁוֹפָה | 13 מְוֹנְדָּךְ | 14 מִילְיוֹנָרָה |
| 15 אִידְיוֹוֹטָה | 16 דְּמוֹקְרָטָה | 17 טְרוֹרִיסָטָה | 18 סּוֹצְיָאָלִיסָטָה | 19 קוּמוֹנוֹיסָטָה | 20 אָוּפְזּוֹצִיָּה | |
| 21 אָוּפְטִיאָמִיסָטָה | 22 פְּסִינִיסָטָה | 23 רִיאָלִיסָטָה | 24 פְּרוֹטָסְטָנָטָה | 25 לְקוּמוֹטָבִּיבָה | 26 רְדָיוּ | |
| 27 טְלָפּוֹן | 28 פִּילָם | 29 הַוּמוֹרָה | 30 דְּרָמָה | 31 קוֹנְצָרָטָה | 32 קְפָה | 33 קוֹפְּפִיאָיָן |
| 34 תָּהָה | | | | | | |
| 35 אַלְכּוֹהָולָה | 36 קוֹנוֹיקָה | 37 רּוּם | 38 פִּיקְנִיקָה | 39 שּׁוּקוֹלָדָה | 40 מִקְרָוּנִיָּה | 41 סְפּוֹרְטָה |
| 42 פִּינְגְּ-פִּונְגָּה | 43 גּוֹלְפָּה | 44 טְנִיסָה | | | | |

Chapter 2

2.1 The Vocalization of the Hebrew Bible

The Masoretes, the Jewish scholars who worked on the transmission of the Hebrew Bible between 700 and 1000 CE, added an elaborate system of vowel signs and other signs to the biblical text to ensure its correct pronunciation. Each vowel was now indicated by a sign. As a result, some vowels are indicated twice – once with a vowel letter and once with the vowel sign that was added by the Masoretes.

During the period from 700–1000 CE three competing vocalization systems were developed, the Tiberian, the Babylonian and the Palestinian system. In the history of the transmission of the Hebrew Bible, the Tiberian system became the standard vocalization system. It consists of sublinear and supralinear vowel signs and additional signs to indicate the absence of a vowel, the plosive pronunciation of *bəgadkafat* letters and the doubling of consonants and other phonetic features. The Hebrew term for the vocalization system is ניקוד (vocalized נִקּוֹד) (*niqqud*).

The existing biblical text to which the Masoretes added the pointing is often called the consonantal text. This term is not accurate because the biblical text contained vowel letters, i.e., letters that indicated vowels and not consonants. In this work, the term “unpointed text” is used instead of “consonantal text.”

2.2 Full Vowels

Biblical Hebrew according to the Tiberian vocalization system has seven distinct vowels. Originally, the vowel signs only indicated vowel quality but not vowel quantity (length). The Tiberian system was later reinterpreted according to another reading tradition. This reinterpretation is presented here.

I	II	III	IV	V	VI	
ַ	i	i	i, ī	kit, breeze	ַיְרֵאָה	híræq
ֶ	e	ɛ	ē, e	bet	ֶרֶב	sērē
ָ	æ	ɛ	æ, ā	hat	ָנוֹל	səgōl
ֹ	a	a	a	cut	ֹתָה	pátaḥ
ֻ	ɔ	ɔ	ā, ɔ	balm [ba:m], got	ֻמְאָה	qāmæs
ּ	o	o	ō, o	as British law, got	ּוֹלְם	hólæm
ִ	u	u	u, ū	rule	ִבְיוֹן	qibbūs
ֵ	u	u	ū	rule	ֵרְקֵבָה	šúræq

Key to the Table

- I Vowel Sign
- II Masoretic Vowel Quality
- III Modern Hebrew
- IV Approximate Pronunciation
- V Hebrew Name

Notes

For grammatical explanations a simplified transliteration of the names of vowels and other signs will be used (*hireq*, *sere*, *segol*, *pataḥ*, *qameṣ*, *holem*, *qibbuṣ*, *sureq*).

Vowels are pronounced after the consonant they are placed with. The combination **ְ**, for example, stands thus for /ma/.

The approximate pronunciation does not distinguish vowel length. Vowel quality is indicated only by approximation.

The *qameṣ* indicating ā is called *qāməṣ gādōl* (simplified *qameṣ gadol*). The *qameṣ* indicating ɔ is called *qāməṣ qāṭān* or *qāməṣ hāṭūf* (simplified *qameṣ qatan* and *qameṣ hatuf*, respectively).

For the vowel /ū/ the sign *qibbuṣ* is used when there is no vowel letter whereas *sureq* is used when there is a vowel ı in the unpointed text, e.g., בְּקָרְבִּיכְּךְ *bqar’bikkher* your precepts (Ps 119:15, 27).

The vowel *holem* is the only vowel sign that is placed on the top left corner of the letter (except with ל, e.g., חַלֵּם *challēm* dream). If combined with the vowel letter ı the *holem* is placed on the ı, e.g., לֹוטֶה *lotēh* Lot. If combined with a silent נ the *holem* is placed on the top right corner of the נ, e.g., רָאשֶׁה *rāšēh* head. In some printed works the *holem* merges with the diacritic point of a following ש or a preceding ש. Examples: מְשֻׁה instead of מְשָׁה; שְׂנִיאָה instead of שְׂנִיאָה one who hates you.

2.3 The Distinction between *qameṣ gadol* and *qameṣ qatan*

In the Tiberian vocalization system as it was intended, the *qameṣ* only represented the vowel ɔ. The distinction between *qameṣ gadol* and *qameṣ qatan* is the result of a later reinterpretation of the Tiberian vocalization system and is linguistically justified. A *qameṣ* is a *qameṣ qatan* (or *qameṣ hatuf*) in the following cases:

1. In closed, unstressed syllables, i.e., before silent šwa, before *maqqef* (see below) and before *dageš forte* (infrequent), אָזְנוֹנִי אָזְנוֹנִי *azənōni my ear* (from sg. אָזְנוֹנִי *azənōni*), שָׁמָר־לְקָדְשָׁם שָׁמָר־לְקָדְשָׁם *shāmar-ləkādšām ləkādšām keep* (cf. שָׁמָר *shāmar* without *maqqef*), כָּסָעֲנָתָם כָּסָעֲנָתָם *kāsa’natām kāsa’natām* they were covered.
2. In the first syllable of the plural noun קָדְשִׁים קָדְשִׁים *qādāšim* (usually spelled with *meteg*) because of the vowel ə (< *u) in the first syllable of the singular form קָדֵשׁ.

The vowel *qameṣ qatan* ɔ always originates from a short /u/, whereas *qameṣ gadol* goes back to an original /a/ or – less frequently – /ā/. If a word has the vowel *qameṣ qatan* in a certain form, the vowel may appear either as *holem* or *qibbuṣ* in other forms of the word, e.g., הָקָה *hōq* statue, מִקְהָן *miqhan* statues (pl.), הָקָה *hōq* statue of (construct state).

Note

The plural of the noun בַּיִת báyit *house* is spelled בָּתִים but pronounced *bātīm* with *qames gadol* and a single plosive /t/.

2.4 The šwa

The sign šəwā (simplified šwa) consists of two dots under the letter that are arranged vertically: . . Phonetically, the šwa indicates the lack of a vowel. For the morphological analysis of words three different types of šwa can be distinguished, the silent šwa, the vocal šwa and the medial šwa.

2.4.1 Silent šwa

The silent šwa is used to mark vowelless consonants at the end of closed syllables except at the end of words, e.g., אֶבְרָהָם 'abrahām, מִדְבָּר midbār *desert*.

In three cases silent šwa is found at the end of words:

1. Words ending with the consonant /k/, e.g., מַלְאָךְ messenger, angel, אַבְיוֹךְ your (fem.) father (but אֲבִיךְ your (masc.) father with כ followed by a vowel)
2. Words with two consonants at the end of the word, e.g., וַיְשַׁאֲלָתְךָ you have asked, וַיְשַׁבֵּךְ and he drank
3. The independent personal pronoun תְּ at you (fem. sg.)

The only words with silent šwa at the beginning of the word are שְׁתִי stayim and שְׁנִים šnayim *two*.

2.4.2 Vocal šwa

The vocal šwa is used with the initial consonant of an originally open syllable in which the original short vowel was reduced, e.g., דְּבָרִים words (< *dabarīm with a reduced vowel in the first syllable; pl. of דְּבָר word with two full vowels).

If possible, a consonant with vocal šwa should be pronounced vowelless. For the sake of convenience, the vocal šwa may be pronounced as a hurried e as in the first syllable of Engl. *atone* [ə'toun], e.g., בְּגָדִים bəgādīm *clothes* (with two plosives) as opposed to סְפָרִים səfārīm, pronounced [sfa:ri:m] *books*. Vocal šwa is always transliterated ə despite its vowelless pronunciation.

The following three criteria help to distinguish a vocal šwa from a silent šwa. A šwa is a vocal šwa in the following cases:

1. šwa at the beginning of the word, e.g., פָּרִי pərī [pri:] *fruit*
2. šwa following šwa, e.g., מִשְׁפָּטִי mišpatē *precepts of*
3. šwa following a long vowel, e.g., שְׁפָטִים šōpātīm *judges*, אָמַרְתָּ āmārā *she said*
4. šwa with a consonant with dageš forte (see below), e.g., דְּבָרָו dabbərū *speak!* (impv. masc. pl.)

2.4.3 Medial šwa

When two open syllables with reduced vowels would have to follow each other immediately, the first consonant gets a full short vowel (often /i/) and the second consonant gets a silent šwa. This particular šwa, however, does not cause the following *bəgadkəfat* letter to become plosive, e.g., קִזְבֵּי *kizbē-* < **kazabē* *lies of somebody* (from קֹזֶב *lie*). In this respect this šwa is different from the regular silent šwa (cf. מִדְבָּר *midbār* above) and therefore it is called medial šwa or šwa medium.

2.4.4 Composite šwa with Gutturals

Gutturals do not take simple vocal šwa. Instead they take *hatef šwa* (also called composite šwa). When a guttural would have to take silent šwa, it is frequently replaced by *hatef šwa* of the same vowel quality as the preceding full vowel.

Vowel Sign	Transl.	Hebrew Name	
אַ	ă	חֲטָף פָּתָח	חֲטָף פָּתָח
אֵ	æ	חֲטָף סָגֹל	חֲטָף סָגֹל
אֵ	ɔ̄	חֲטָף קָמָאֵס	חֲטָף קָמָאֵס

Hatef šwa for vocal šwa is found in the following words: חָצֵי *hăšī* *half* (cf. פְּרִי *pəri* *fruit*), אֶמְאֵת *‘emāet* *truth*, עֲנֵי *‘enī* *misery*.

Hatef šwa for silent šwa is found in the following words: יְעַמֵּד *ya‘amōd* < **ya‘mōd* *he will stand*, יְאַהֲבָה *yae‘ahab* < **yae‘hab* *he will love*, יְשַׁפֵּר *yesh̄per* < **yesh̄per* *he shall be placed*.

At times, even non-gutturals may have *hatef šwa* instead vocal šwa, e.g., סָוּרָרִים *sōrārim* *stubborn ones* (Ps 68:7).

2.5 The *dageš*

The *dageš* (simplified *dageš*) is a point in the middle of the letter: · . It has two functions. The *dageš* either indicates the doubling of a consonant or the plosive pronunciation of *bəgadkəfat* letters.

2.5.1 *dageš forte*

The *dageš* in a consonant with a preceding full short vowel indicates *doubling* (or *gemination*) of the consonant, i.e., its long pronunciation, e.g., רָכֶב *rakkāb* *charioteer*, עָמִים *‘ammīm* *nations*. When used in this way, the *dageš* is called *dageš forte* or חָזֵק. A *dageš forte* in *bəgadkəfat* letters causes them to be pronounced as plosives, e.g., לִבּוֹ *libbō* *his heart*.

In the course of the history of Hebrew, gutturals and ר lost the ability to be doubled (with few exceptional cases of doubled ר). As a result, the letters נ, ה, כ, ע and ר do not take *dageš forte*. In Biblical Hebrew, the vowels preceding נ and כ that stand in a position where other consonants would be doubled, are normally preserved unchanged despite the fact that they now are in an open syllable (see Syllable Structure below). Vowels preceding נ and ע are

usually lengthened (/a/ > /ā/, /i/ > /ē/, /u/ > /ō/) although preservation of the short vowel may also occur. Before ה the vowels are always lengthened (/a/ > /ā/, /i/ > /ē/, /u/ > /ō/). Examples:

רַחֲם	<i>rahūm</i> < *raḥḥūm	compassionate
רָעֵם	<i>rā‘im</i> < *ra‘īm	bad, evil (pl.)
חֶרְשָׁן	<i>hārāš</i> < *harrāš	craftsman

2.5.2 *dageš lene*

In *bəgadkəfat* letters, the *dageš lene* indicates the plosive pronunciation as /b/, /g/, /d/, /k/, /p/ and /t/, respectively. These letters are pronounced as plosives and are therefore marked with a *dageš lene* when

1. At the beginning of a sentence, e.g., *My friend had a vineyard* (Isa 5:1b)
2. At the beginning of a word following a word ending with a consonant, e.g., *I raised sons* (Isa 1:2a)
3. In the middle of a word immediately after a consonant, e.g., מִדְבָּר midbār desert, מִשְׁכָּב miškāb place of lying, מִשְׁפָּט mišpāt judgment

A *dageš* in a *bəgadkəfat* letter can be either be a *dageš forte* or a *dageš lene*. If a full short vowel precedes the *bəgadkəfat* letter, it is a *dageš forte*. In all other cases it is a *dageš lene*. The Hebrew term for *dageš lene* is לְגִישָׁה.

2.6 *Mappiq*

If the ה at the end of a word is not a vowel letter but indicates a consonant, it is marked by a point in the middle of the ה called *mappiq* (simplified *mappiq*). Examples: שֵׁמֶשׁ šemāh her name, מֶלֶךְהָ מֶלֶךְהָ her king (as opposed to מֶלֶךְהָ malkā queen with the femimine ending -ā), אֱלֹהָיְהָ אֱלֹהָיְהָ God (with furtive patah).

2.7 *Furtive patah*

Words ending with the gutturals ה, ח and ע preceded by a long vowel other than /ā/ require the insertion of a short vowel /a/ before the guttural. This /a/ is called *furtive patah*. It is placed under the guttural but pronounced before it. The *furtive patah* is not stressed. Examples: מְאֵשָׁה māšiāh anointed one, רְאֵה réa‘ friend, גָּבוֹהָ gābōah high, tall, רְוֹאָה rúah wind, spirit.

2.8 *Meteg*

The *meteg* is a short vertical stroke to the left of the vowel sign. It indicates that the pronunciation of the syllable should not be hasty (*meteg* means *bridle*). It often marks the secondary stress of a word or expression. In some cases, it helps distinguish forms that look

identical but are to be pronounced differently and have a different meaning. In biblical manuscripts the *meteg* is not used consistently. Examples: וַיִּירְאֻ wayyir'ū *and they were afraid* (1 Sam 7:7; often the form is spelled plene וַיִּירְאָה) as opposed to וַיִּירְאֵי wayyir'ē *and they saw* (never with *meteg*).

2.9 Maqqef

The *maqqef* line (simplified *maqqef*) or *linea maqqef* connects two or more words so that they form a stress unit with only one main stressed syllable in the last word of the unit, e.g., בֵּיתְךָ אָבִיךָ (Gen 24:23). In many cases the last vowel of the word before the *maqqef* line is changed, e.g., קְתַבְתָּךְ kətəb *write* (impv.) and קְתַבְתָּלָךְ kətəb ləkā *write* (impv.) (ךְ is extremely difficult to translate into English; Exod 34:27).

2.10 Syllable Structure

Biblical Hebrew has a relatively simple syllable structure. Most syllables are either open syllables that end in a vowel (or vocal šwa or *hatef šwa*) (CV) or closed syllables that end in a consonant (CVC). Doubly closed syllables ending in two consonants (a so-called consonant cluster) (CVCC) are infrequent. The following table gives an overview of possible syllables:

Open syllable	CV
Closed syllable	CVC
Doubly closed syllable	CVCC

For a proper understanding of syllable structure, the following notes are important:

1. Every syllable must begin with a consonant.
2. Open syllables (CV) include syllables with vocal šwa or *hatef šwa* for historical reasons. The vocal šwa or *hatef šwa* are the result of the reduction of short vowels.
3. In unstressed closed syllables only short vowel are possible.
4. In unstressed open syllables short vowels are not possible, only long vowels or reduced vowels are possible. An exception to this rule are cases of the loss of gemination in gutturals with preservation of the short vowel, e.g., רָחָם rahūm < *rahħūm *compassionate*.
5. Syllables with the structure CVCC only occur at the end of words and almost exclusively as the final syllable of verbal forms.
6. Exceptions to these syllabification rules are the words for two שְׁנַיִם šnayim (masc.) and שְׁנַיָּה šayim (fem.) with two initial consonants.

2.11 Segolate Nouns

Biblical Hebrew words are usually stressed on the final syllable. A relatively high number of words, however, are stressed on the penultimate syllable. To this group belong a number of

verbal forms and the so-called segolate nouns. As they are relatively frequent it is important to know the patterns of segolate nouns so that their correct pronunciation is ensured.

Originally Hebrew had only three short vowels (/a/, /i/, /u/) and three long vowels. These original vowels were subject to change over time. Segolate nouns give evidence to this.

Segolate nouns are originally monosyllabic nouns with a CVCC syllable structure. After the loss of the final short vowel indicating case (e.g., **malku* > **malk*) in an early phase of Hebrew, the resulting final consonant cluster -CC was broken up by insertion of a helping vowel (also called epenthetic or anaptytic vowel). In most cases the helping vowel is *segol* (therefore the term *segolate nouns*). Three basic patterns (**qatl*, **qitl*, **qutl*) can be distinguished.

* <i>qatl</i>	מלך	king
* <i>qitl</i>	ספר	book
* <i>qutl</i>	קדש	holiness

If the second or/and the third root consonants are gutturals or semi-vowels, segolate nouns have different vowel patterns than the basic patterns. Except for roots with the semivowel *y* in third position the stress is on the original vowel and thus on the penultimate syllable.

*<i>qatl</i>	מלך	king
	נער	boy
	זרע	seed
	מוות	death
	שחזה	swimming
	זיה	olive
	גדי	kid
*<i>qitl</i>	ספר	book
	נצח	everlastingness
	שבוי	captivity
*<i>qutl</i>	קדש	holiness
	פעל	deed, work
	רמח	spear
	תהה	wilderness
	חלי	sickness

It is important to be familiar with these patterns. When one encounters them in the biblical text with different consonants, one should be able to recognize the pattern as a segolate formation.

Notes

In segolate nouns of the *qatl* type the original vowel /a/ has been assimilated to the anaptytic vowel /æ/, e.g., **דָּרְלָתָה** *door*. In roots with a guttural the helping vowel is usually /a/ because of the preference of gutturals for /a/.

Some nouns in the II gutt. category have the helping vowel /æ/ instead of /a/, e.g., **לַחַם** *bread*, **מִלְבָּד** *womb*, **אֶחָלָל** *tent*, **בְּמַחְנָה** *thumb*.

The first vowel of pausal forms of *qatl* segolate nouns is usually changed to /ā/, e.g., **הַרְחֵךְ** *way* (context form **הַרְחָךְ**; but **מֶלֶךְ** *king*)

In some nouns the vowel may shift from the position following the first root consonant to the position between the second and third radical, e.g., **בְּאֵר** *bear*, **דְּבָשָׁה** *honey*, **שְׂכָבָה** *shoulder*, **וְאֵלָה** *well*.

Segolate endings also appear in polysyllabic nouns, dual endings of nouns, and verbal forms with an original final syllable with the structure CVCC, e.g., **תְּכִלָּתָה** *purple wool*, **תְּכִלָּתָה** *bronze*, **מִידָּה** *hands* (dual), **וְיִבְנֵה** *he built*, **וְיִשְׁתַּחֲווּ** *he prostrated*, **וְיִהְיֶה** *may it be* (< *yihy).

Proper nouns can be segolate nouns or contain a segolate ending, e.g., **יְהֹרָדָה** *Jared*, **קִין** *Cain*, **אֵלִיָּהוּ** *Elijah*.

2.12 Pausal Forms

When the reader or speaker is supposed to slow down at the end of a sentence and pause briefly before continuing with the next sentence, the form of the word may slightly change at times. The meaning of the form is not affected by this change. This happens frequently at the end of a verse or the middle of verse, but it may happen also in other places in a verse. These forms are called *pausal forms* as opposed to the more frequent *context forms*. The following changes may be observed:

- Lengthening of the stressed vowel, e.g., pausal form **אַרְצָה** vs. the context form **אֶרְצָה** *to the ground*
- Change of vowel quality, e.g., pausal form **אַרְץָן** vs. the context form **אֶרְץָן** *land*
- Stress moves to a different syllable, e.g., pausal form **אַנְכִּי** vs. the context form **אֶנְכִּי**
- Restoration of a reduced vowel which takes the stress, e.g., pausal form **וַיִּשְׁבַּי** vs. the context form **וַיִּשְׁבֵּי** *and they sat down, settled*

In this grammar, both context forms and pausal forms are included in the explanation of forms. Pausal forms are indicated by the accent *atnah*, e.g., **אֶנְכִּי**.

2.13 Exercises

2.13.1 Proper Nouns

Read the following proper nouns. Identify the syllable structure of the names 1–20.

1 אַבְרָהָם 2 אַבְשָׁלוֹם 3 אָדָם 4 אַהֲרֹן 5 אַחְאָב 6 אָחוֹז 7 אִיּוֹב 8 אָמוֹץ 9 אָסָף
10 אָסָתָר 11 אָפָרִים 12 אָשָׁר 13 בְּלָעָם 14 בְּנִימִין 15 בְּרָק 16 גַּד 17 גְּלִילִית

18 יְהוָשָׁעַ 19 דָּן 20 חֶגֶר 21 הֹשֵׁעַ 22 זְבוֹלֹן 23 חָנִי 24 יְהוּדָה 25 יְהוָשָׁעַ
 26 יְהוָשָׁפֶט 27 יְעָקֹב 28 יְפָתָח 29 יְצָחָק 30 יְרֻבָּעַם 31 יִשְׂרָאֵל 32 כָּלֵב 33 לְבָן
 34 לְוִי 35 מְנַחָּם 36 מְרִים 37 נְבוּכְדָּנָאָצָר 38 נְחַמִּיה 39 נְעַמָּן 40 נְפָתָלִי 41 נְתָנוֹן
 42 נְתָנָאֵל 43 עַלִּי 44 עַמְרִי 45 עַשְׁׂוֹן 46 רְאַיְבָּן 47 רְוֹת 48 רְחַבָּעַם 49 רְחַלָּם
 50 שֵׁם 51 שְׁמַעוֹן 52 פָּמָר

2.13.2 Proper Nouns (Segolate Nouns and Endings)

1 אֲבִינָאֵל 2 אֲחִימָלָךְ 3 אֲחִינָעָם 4 אַיְזָבֵל 5 אַלְיעָזָר 6 אַפְרִים 7 בָּעֵז 8 הַבָּלָם
 9 יְפָתָח 10 יְרֻבָּעַל 11 יְרֻמְיָהוּ 12 לְמָךְ 13 פָּקָח 14 צְדִקִּיהוּ 15 קַיּוֹן

2.13.3 Reading Exercise

Read Gen 1:1–8. Stress of words that are stressed on the penultimate syllable is marked.

¹ בְּרִאָשָׁית בָּרָא אֱלֹהִים אֶת הַשְׁמִים וְאֶת הָאָרֶץ ² וְהָאָרֶץ הִוָּתָה תֵּהָוו וְהָשָׁד עַל־פָּנֵי תְּהָוֹם
 וְרִיחַ אֱלֹהִים מִרְחָפֶת עַל־פָּנֵי הַמְּלִים ³ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיֹּהְיֶה־אוֹר ⁴ וַיֹּרֶא אֱלֹהִים
 אֶת־הָאוֹר בַּיּוֹם וַיַּבְדֵל אֱלֹהִים بֵּין הָאוֹר וּבֵין הָחֹשֶׁךְ ⁵ וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלָחֹשֶׁךְ קָרָא
 לְיָלָה וַיֹּהְיֶה־עָרָב וַיֹּהְיֶה־בָּקָר יוֹם אֶחָד ⁶ וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמְּלִים וַיֹּהְיֶה מְבָדֵיל בֵּין
 מְلִים לְמָם ⁷ וַיַּעַש אֱלֹהִים אֶת־הַرְקִיעַ וַיַּבְדֵל בֵּין הַמְּלִים אֲשֶׁר מִתְחַת לְרִקְיעַ וּבֵין הַמְּלִים אֲשֶׁר
 מַעַל לְרִקְיעַ וַיֹּהְיֶה־כֵן ⁸ וַיִּקְרָא אֱלֹהִים לְרִקְיעַ שְׁמִים וַיֹּהְיֶה־עָרָב וַיֹּהְיֶה־בָּקָר יוֹם שְׁנִי

Chapter 3

3.1 Vocabulary

3.1.1 Verbs

- עָשָׂה *he did, he made*
וְעָשָׂה *and he did, and he made*
לִקַּח *he took*
וְלִקַּח *and he took*
נִתֵּן *he gave*
וְנִתֵּן *and he gave*
רָאָה *he saw*
וְרָאָה *and he saw (wayyar(?) with silent נ)*
שָׁמַע *he heard, he listened*
וְשָׁמַע *and he heard, and he listened*

3.1.2 Nouns

- אֲבָב *father*
אִישׁ *man*
אֱלֹהִים *God, god, gods*
אֱלֹהָה *god, God (sg. of אֱלֹהִים; much less frequent)*
אָרֶץ *earth, land (fem.) (pl. אָרֶצֶת; with the article הָאָרֶץ, pausal form אָרֶץ)*
בָּן *son*
בָּקָר *cattle, herd (coll.)*
דְּבָר *word, matter, thing*
דָּם *blood*
זָהָב *gold*
דָּרְבָּן *sword (fem.)*
יּוֹם *day (ם as an adverb *today*)*

יִלְדֵּ	boy
כֹּסֶף	silver
מִזְבֵּחַ	altar (pl. מִזְבְּחוֹת)
מֶלֶךְ	king
מָקוֹם	place (pl. מָקְמוֹת)
מִשְׁפָּתָה	feast, banquet
עֲבָד	slave, servant
עֵין	eye, spring (fem.)
עִיר	city, town (fem.)
עַם	people, nation (also מַעַם)
פְּרָעָה	Pharaoh
צָאן	small cattle, sheep and goats, flock, flocks (coll., fem.)
שָׂדָה	field (pl. שָׂדֹות)

3.1.3 Prepositions

- לְ to, for, regarding, also indicating indirect objects
- בְּ in, at, with (local and temporal)
- כְּ like, as, according to

3.1.4 Other Parts of Speech

אֹתֶת	object marker indicating the direct object
זֶה, זֹאת	this (masc., fem.)
אֵלֶּה	these (comm.)
הֲנִיר	look, behold
בְּיַמָּה	by day (adv.)
כְּנִזְעַם	so, thus (Modern Hebrew: yes)
בְּשָׁם	there (adv.)

3.2 Frequent Verbal Forms

Verbs are the most important part of speech in Biblical Hebrew. Among the verbal forms, weak forms are very frequent, i.e., verbal forms that do not have three root consonants but

only two or sometimes only one instead of the three root consonants of the strong verb. In order to make it easier to become familiar with verbal forms, the most frequent verbal forms are introduced as vocabulary in chapters 3 and 4.

The first set of ten forms of five verbs is in the section Vocabulary above; the second set is in the vocabulary of chapter 4. At this state, it is sufficient to memorize the forms and their meanings without understanding how the forms are actually formed.

The twenty verbal forms in the vocabulary of chapters 3 and 4 are about 10 % of all verbal forms in the Hebrew Bible. All forms of these ten verbs make up about 30 % of the total number of verbal forms in the Hebrew Bible. These figures make it clear that it is essential to be familiar with these twenty verbal forms in particular and the ten verbs in general. Only two of the ten verbs are strong verbs, i.e., verbs that have three root consonants in *all* their forms.

The most frequent forms that are introduced in chapters 3 and 4, are the 3 masc. sg. suffix conjugation (SC) form and the 3 masc. sg. *waw*-prefix conjugation (*waw*-PC) or *wayyiqtol* form. The SC usually has past tense meaning (simple past, present perfect or past perfect depending on the context). The *waw*-PC serves as simple past (preterite). Chains of *waw*-PC forms are the backbone of narratives in the Hebrew Bible. *waw*-PC forms are always placed in first position in the clause. The other forms of the SC and PC will be introduced in later chapters.

3.3 The Verbal Clause

A clause with a finite verbal form (i.e., a form that is marked for person, 1st *I*, 2nd *you*, or 3rd person *he, she, it*) as predicate is called *verbal clause*. Most clauses in biblical literature are verbal clauses. The other type of clause is the verbless or nominal clause.

With a finite verb as predicate there is no need for an explicit (overt) subject because the subject is contained in the verbal form, e.g., **וַיַּרְא** and *he saw*. With an overt subject the verbal form is to be rendered only as a verbal form, e.g., **וַיַּרְא יַעֲקֹב** and *Jacob saw*.

If a clause includes an overt subject, the subject and the verbal predicate agree with each other in number, gender and – in the case of 1st or 2nd person verbal forms – in person. This means, for example, that a common noun as subject that is masculine and singular, is combined with a masc. sg. verbal form (in the 3rd person). There are, however, exceptions to this rule.

The most common constituent order is verb-subject-object (VSO). As a consequence, the function of a constituent is often indicated by its position in the clause. Subjects normally precede direct objects, indirect objects or prepositional objects. Indirect objects usually follow direct objects. Adverbial phrases tend to be put at the end of the clause although temporal adverbial expressions are often placed up front. The length of constituents also plays a role. Short constituents, e.g., pronouns or short adverbs, have the tendency to be placed earlier in the clause. In most cases, the meaning of the verb and context help in identifying the function of clause constituents.

Any constituent maybe be fronted, that is, placed before the verb. The result is marked constituent order. There is usually a specific reason for employing marked constituent order. Usually, it is the activation or reactivation of a topic (also for contrast) or putting a constituent in focus, that is, highlighting it as the most salient constituent of the clause.

3.4 The Definite Article

Different from English but similar to Greek, Biblical Hebrew only has a definite article. Its use is similar to the use of the definite article *the* in English but there are quite many differences in the use of the definite article between the two languages. Most frequently, the definite article is used when an entity can be identified by both the speaker and the addressee in the context of the communication.

The Hebrew definite article is directly prefixed to the noun. Its basic form is ·הַ, i.e., *ha-* followed by *dageš forte* in the first consonant of the noun. This is illustrated by the following examples:

מלך	<i>king</i>	המלך	<i>the king</i>
יד	<i>hand</i>	היד	<i>the hand</i>
מזבח	<i>altar</i>	המזבח	<i>the altar</i>

If the noun begins with יְ yə- or מְ mə-, the *dageš forte* of the article is usually lost, e.g., **הָיְהִידִים** *the Judeans*, **הָמְנֻכִּים** *the spies*.

As the consonants נָ, הָ, עָ and רָ are not geminated there is no *dageš* in the first consonant of the noun if it begins with a guttural or /r/. The following rules apply with regard to the vowel of the article:

1. If the noun begins with הָ or נָ, the *pataḥ* of the article is preserved in the open syllable, e.g., **הַתְּמִלֵּךְ** *the temple*, **הַכֶּרֶב** *the sword*. Frequent exceptions to this rule are the noun **הַר** *mountain*, which is **הָר** with the article, and the independent personal pronoun 3 m./f. pl. with the article as demonstrative pronoun **הַתְּנִינָה**, **הַתְּמִמָּה**, **הַתְּמִםָּם** (masc.), **הַתְּנִינָה** [fem.] (in the singular, however one finds **הַתְּהֹאָה** [masc.] and **הַתְּהֹאָה** [fem.], see below).
2. If the noun begins with נָ, עָ or רָ, the *pataḥ* of the article is changed to *qames*, e.g., **הַאֲשָׁר** *the fire*, **הַעִיר** *the city*, **הַרְאָשָׁה** *the head*.
3. If the noun begins with הָ or עָ followed by unstressed *qames*, the *pataḥ* of the article is changed to *segol*, e.g., **הַעֲרִים** *the mountains*, **הַעֲרִים** *the cities*.
4. Likewise, if the noun begins with נָ followed by stressed or unstressed *qames* *gadol* or *hatef qames*, the *pataḥ* of the article is changed to *segol*, e.g., **הַחֲכָם** *the wise one*, **הַחֲנִינָה** *the feast*, **הַחֲנָדָשִׁים** *the new moons* (i.e., the festivals held at new moon).

Some nouns change their vowels to the vowel of the pausal form of the noun when they are used with the article, e.g., **הַאֲרָץ** *the land*, **הַאָרֶץ** *the earth* (context form **אָרֶץ** *land, earth*), **הַרְאָרֶץ** *the mountain* (context form **הָר** *mountain*). In a similar way, the noun **אֲרוֹן** *ark, chest* with the article is **הָאָרוֹן** *the ark*.

Common nouns may be used with the article to indicate the vocative function, e.g., **וְהַאֲמִרָה** *Help!* **בָּנוּמִי אָתָה הַנְּעָר** *And she said, "Help, O king!"* (2 Sam 14:4); **בָּנוּמִי אָתָה הַנְּעָר** *Whose son are you, young man?* (1 Sam 17:58).

As Hebrew does not have an indefinite article, an expression like *a great nation* in English is simply **גּוֹי** in Hebrew, i.e., only the noun **גּוֹי** with the attributive adjective **גָּדוֹל**.

3.5 Demonstrative Pronouns

Unlike English with *this*, *these* and *that*, *those* or Greek with οὗτος etc. *this* and ἐκεῖνος etc. *that*, Biblical Hebrew has only one set of demonstrative pronouns. In the singular there are distinct forms for masc. and fem. while in the plural there is only one form with common gender. The function of the demonstrative pronouns as deictic elements is to point to specific entities in the communicative situation or the immediate context.

sg.	masc. fem.	זֶה זָהָה	<i>this</i>
pl.	comm.	אֵלֶּה	<i>these</i>

Note

The נ in the fem. sg. form זָהָה zō(‘)t is silent.

Demonstrative pronouns can either be used independently as subject or direct object replacing a noun or they can be used as attributes depending on nouns. When they are used as attributes, they follow the noun and both the noun and the demonstrative pronoun have the definite article. The demonstrative pronoun agrees with the noun it modifies in number and – in the singular – in gender. As the plural form is common gender it can be used with both masc. and fem. nouns.

הָאִישׁ הַזֶּה	<i>this man (masc.)</i>
הָאִשָּׂה הַזֹּהָה	<i>this woman (fem.)</i>
הַדְּבָרִים הָאֵלֶּה	<i>these words (masc.)</i>
הַבְּרִכּוֹת הָאֵלֶּה	<i>these blessings (fem.)</i>

For far deixis (pointing to something at a distance, e.g., Engl. *that* or Greek ἐκεῖνος, Biblical Hebrew uses the 3rd person personal pronoun following the modified noun. Both the noun and the personal pronoun have the article. The personal pronoun agrees with the noun in number and gender.

הָאִישׁ הַהִיא	<i>that man (masc.)</i>
הָאִשָּׂה הַהִיא	<i>that woman (fem.)</i>
הָאֲנָשִׁים הַהִיא	<i>those men (masc.)</i>

The demonstrative pronoun זֶה can be used as adverb with local or temporal deictic function with the meanings *here*, *there* or *now*.

Rare forms of the demonstrative pronoun are זה **הַלְּזָה** *this* (fem.), זה **הַלְּזָה** *this* (masc.) and **הַלְּזָה** *this* (comm.).

3.6 The Prepositions לְ, בְ and כְ

Prepositions are a small set of expressions that are frequently used and very important. Their function is to denote the relations between elements in the outside world that speech refers to, or between elements of a clause. In this section the three prepositions לְ, בְ and כְ are introduced. They are extremely frequent with about 20,275, 15,570 and 2,895 occurrences in the Hebrew Bible, respectively.

Formally, these three prepositions are characterized by the fact that they are not separate words but are attached directly to the following word. Therefore, they are called *proclitic* prepositions (as opposed to the other prepositions which are separate words).

The prepositions לְ, בְ and כְ have a number of different meanings and functions that cannot be exhaustively explained here. The standard lexica contain more detailed information. In this context a short overview of meanings must be sufficient.

- לְ *to, for, in regard to*, also indicating indirect objects
- בְ *in, at, with* (local and temporal)
- כְ *like, as, according to*

When prefixed to a word beginning with a syllable with a full vowel (except the definite article) the prepositions לְ, בְ and כְ appear in the forms as in the overview above, e.g., לִמְשָׁה, בַּמְשָׁה and כַּמְשָׁה.

The prepositions לְ, בְ and כְ have deviating forms in the following circumstances:

1. If the prepositions לְ, בְ and כְ are prefixed to a noun with the article, the /h/ of the article is lost but the vowel of the article is preserved, e.g., לֶאֱלֹקֶת *to the king*, לֶעָם *for the people*, בְּהַרִים *in the mountains*.
2. If prefixed to a word beginning with vocal šwa (except words beginning with 'ya-), the three prepositions have the full vowel /i/ and the vocal šwa becomes a medial šwa, לִבְרִית עֲוָלָם *for an everlasting covenant*.
3. If prefixed to a word beginning with *hatef šwa*, the three prepositions take the full vowel that corresponds to the *hatef šwa* and the *hatef šwa* itself remains unchanged, e.g., לִחְמָרֵךְ *to his donkey*, בִּאמְתָה *in faithfulness, faithfully*, לִחְמָרֵךְ *to sickness*.
4. If prefixed to a word beginning with 'ya-, the preposition is followed by a long vowel /i/ which is the result of the contraction of the short vowel /i/ and the following semivowel (*bəyə- > *biy- > bī-), e.g., בִּיְהוּדָה *in Judah* (basic form יְהוּדָה)
5. Before words that are stressed on the first syllable the prepositions sometimes have the vowel *qames*, e.g., לְרַבְּ *here*, כְּאַלְמָה *like them*.
6. If the three preposition are to be prefixed to the noun אֱלֹהִים *God* or to a form of the noun אָדָן *lord* other than the citation form, the אָ of these nouns becomes silent although it is retained in writing, and the following *hatef šwa* is changed to a full vowel, e.g., לְאֱלֹהִים *lē'elōhîm* *to God* and לְאָדָן *lē'adān* *la(dōnī) to my lord* (לְ + אָדָן).

3.7 The Conjunction ַ

The function of the conjunction ַ is to connect words, phrases and clauses. Its meaning is *and* although in many cases a different rendering like *but* or *or* is more appropriate in English. It is also called a coordinating conjunction.

The most common form of the conjunction is ַ wə- which is directly prefixed to the following word, e.g., ַאֶבְרָהָם *and Abraham*.

The conjunction ַ has deviating forms in the following circumstances:

1. If the following word begins with a vocal šwa, the conjunction is ַ ū, e.g., ַוְּדָבָר־חַפְלָךְ *and the word of the king* (This is an exception to the rule that every word must begin with a consonant.)
2. If the following word begins with a labial consonant, i.e., בּ, מּ, and פּ, the conjunction is ַ ū, e.g., ַוְּמֹשֶׁה *and Moses*. (This is another exception to the rule that every word must begin with a consonant.)
3. If the conjunction connects two words and the second one is stressed on the first syllable, especially in the case of common word pairs, the form of the conjunction is ַ wā-, e.g., ַקָּרְבָּן וְתָרְף וְיָם וְלִילָּה *cold and heat, and summer and winter, and day and night* (Gen 8:22 with three word pairs).
4. With words beginning with a vocal šwa or *hatef šwa*, the vowel of the conjunction ַ resembles the vowels of the proclitic prepositions לְ, בְ and כְ.
 - a) Conjunction ַ + word beginning with *hatef šwa*: ַוְּאַמְرִים *and donkeys*, ַוְּאַמְתָּה *and truth*, ַוְּאַלְלֵי *and sickness*
 - b) Conjunction ַ + word beginning with ְ yə-: ַוְּיִהְיֶה *and Judah*
 - c) Conjunction ַ + the noun אֱלֹהִים or a form of the noun אֲדֹנָן lord other than the citation form: ַוְּאֱלֹהִים *wē(̄)lōh̄im and God*, ַוְּאֲדֹנִי *wa(̄)dōnī and my lord*, both with silent אֲ.
5. In the case of *waw-PC* form (or *wayyiqtol* form) the form of the conjunction is ַ (with following *dagesh forte*).

The /h/ of the article is preserved after the conjunction ַ, e.g., ַוְּאָרֶץ *and the earth*.

3.8 Differential Object Marking

Differential object marking means that only a more or less well defined part of direct objects is explicitly marked as such while the rest of the direct objects is not.

3.8.1 The Use of the Object Marker נָ

In Biblical Hebrew only definite direct objects are marked with the object marker נָ (with *maqqef* נָ). This word does not have a meaning and, therefore, does not have a translation equivalent. It only has the function of marking the direct object.

Not all definite direct objects, however, are marked. Proper nouns as direct objects have the highest percentage of marked elements in prose texts (97 %) whereas only 73 % of definite

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common nouns as direct objects are marked. It should, therefore, not be surprising to find relatively many definite direct objects that are not marked with **את**. The following nouns are definite:

1. Proper nouns, e.g., **חברון, יְצָחָק**
2. Nouns with the definite article, e.g., **הַמֶּלֶךְ** *the king*
3. Nouns with enclitic personal pronouns, e.g., **בִּתְּנֵי** *my house*
4. Nouns with a definite dependent noun in a construct chain, e.g., **בַּיִת הַמֶּלֶךְ** *the house of the king*

The use of the object marker **את** is illustrated in the exercises.

In the Hebrew Bible, there are only very few indefinite direct objects that are marked with **את**.

Sometimes, the object marker **את** is used with nouns as adverbial expressions of time and place.

3.8.2 Ellipsis of Direct Objects

Direct objects do not need to be included in the clause if they can be easily retrieved from the immediate context. As a consequence, Biblical Hebrew does not need to have a direct object where English has a personal pronoun as direct object.

**וַיַּקְרֹב אֶבְרָהָם צָאן וְבָקָר וַיִּתְן
לְאַבְ�יָמֶלֶךְ** *And Abraham took sheep and oxen and gave [them]
to Abimelech.* (Gen 21:27a)

Gen 21:27a consists of two clauses. In the first one, the verbal form **וַיִּקְרֹב** has the direct object **צָאן וְבָקָר** (two coordinated indefinite nouns). In the second clause with the verbal form **וַיִּתְן** there is only the indirect object **לְאַבְּיָמֶלֶךְ** and no direct object because it can be easily supplied from the immediately preceding clause.

Direct objects may also be omitted when they can be easily supplied from common knowledge.

3.9 Exercises

3.9.1 Frequent Verbal Forms

Translate the following clauses from the Hebrew Bible. In some clauses there is a fronted constituent. The fronting, however, may be ignored in these exercises. Names of persons and geographical names in these sentences: **בְּנֵיהוּ, בְּלַק, בְּלֻעַם, אֶלְיָהוּ, אַהֲרֹן, אֶבְרָהָם, אַבְּיָמֶלֶךְ, שְׁמֹנִיאָל, שְׁאוֹל, שְׁרָה, רְبָקָה, מֹשֶׁה, יִשְׂרָאֵל, יַעֲקֹב, יוֹאָשׁ, יְהוָיָה, יְהוָיָה, גַּדְעֹן, שְׁמַמְשֹׁן.**

1 גָּדָעַן בְּנֵי-יֹאשֶׁר¹ עֲשָׂה הָדָבָר הַזֶּה 2 אֶלָּה עֲשָׂה בְּנֵיו הַזֶּה² 3 וַיַּעֲשֵׂה מִשְׁתָּחָה
 4 וַיַּעֲשֵׂה יַעֲקֹב כֵּן 5 וַיַּעֲשֵׂה לְזֶה³ אֲהֻוד חָרָב 6 וַיַּעֲשֵׂה שֵׁם שְׁמַשְׁוֹן מִשְׁפָּחָה 7 וְאַתְּ יְהוָה אָחָז
 לְקֹחַ⁴ 8 וַיַּקְחֵה אֶת-דְּשָׂרָה 9 וַיַּקְחֵה הַעֲבָד אֶת-רְכָבָה 10 וַיַּקְחֵה מִשְׁתָּחָה אֶת-הַקְּרָבָה 11 וַיַּקְחֵה
 בָּלָק אֶת-בְּלָעָם 12 וַיַּקְחֵה אֶת-הַעַם 13 וַיַּקְחֵה שָׁאוֹל אֶת-הַחֶרְבָּב 14 וַיַּקְחֵה אֶלְيָהוּ אֶת-הַגִּילָּד
 15 וְהַכְּסָף וְהַזְּהָב נָתַן יְהוָקִים לְפִרְעָה 16 וַיַּקְחֵה אֶבְרָהָם צָאן וּבָקָר וַיַּתֵּן לְאַבְרָהָם 17 וַיַּתֵּן
 יְהוָה⁵ לִיְשָׁרָאֵל מֹשֶׁיעַ⁶ 18 וַיִּשְׁמוּאֵל רָאָה אֶת-שְׁאֹול 19 וַיַּרְא אֱלֹהִים אֶת-הָאָרֶץ 20 וַיַּרְא
 וַיַּגְּנַב בָּאָר⁷ בְּשֶׁרֶת 21 וַיַּרְא גַּעַל אֶת-הַעַם 22 וַיַּרְא אֶת-הַמִּזְבֵּחַ 23 וַיַּרְא אֶת-הַטְּקוּם
 מִרְחָק⁸ 24 וַיַּשְׁמַע פִּרְעָה אֶת-הַדָּבָר הַזֶּה

3.9.2 Exercises with the Article

Write down every noun in the vocabulary section (except the word פִּרְעָה) with the definite article attached to it and read it out loud. (The word פִּרְעָה is never used with the article.)

¹ גָּדָעַן בְּנֵי-יֹאשֶׁר son of Joash; apposition to בְּנֵי-יֹאשֶׁר

² בְּנֵי-יְהוָיְדָע son of Jehoiada; apposition to בְּנֵי-יְהוָיְדָע

³ לְזֶה for himself

⁴ לְקֹחַ pausal form for לְקֹחַ

⁵ אֱלֹהִיָּה read as אֱלֹהִיָּה (Engl. Lord)

⁶ מֹשֶׁיעַ deliverer, savior

⁷ בָּאָר well

⁸ מִרְחָק from a distance

Chapter 4

4.1 Vocabulary

4.1.1 Verbs

- אָמַר *he said*
וְאָמַר *and he said*
דֹּבֶר *he spoke, he said* (pausal form דֹּבֵר)
וַיְדֹּבֶר *and he spoke, and he said*
הָלַךְ *he went*
וַיָּלַךְ *and he went*
בָּאֵן *he came, he went inside* (*bā'ō*) with silent נ
וַיָּבָא *and he came, and he went inside* (*wayyābō'*) with silent נ
הָיָה *he was, he became*
וַיְהִי *and he was, and he became*

4.1.2 Nouns

- אֲשָׁה *woman*
בָּקָר *morning*
גּוֹבֵר *hero (as substantive), strong, mighty (adj.)*
דָּرֶךְ *way, road*
הַר *mountain, hill, hill-country*
חִיל *strength, wealth, army*
חֲלֹום *dream (masc.; pl. חֲלֹמוֹת)*
לְיֵלָה *night*
מְגַדֵּל *tower*
מִדְבָּר *wilderness, desert*
מַחֲנָה *camp*
עֹז *might, strength*
עַנְן *cloud, cloud-mass*

עָרֵב	<i>evening</i>
רַעֲבָן	<i>famine, hunger</i>
שְׁלֹום	<i>welfare, peace, completeness</i>
שֵׁם	<i>name (pl. שְׁמּוֹת)</i>
שֶׁמֶן	<i>sun (fem.)</i>
שָׁנָה	<i>year (pl. שָׁנִים)</i>
בָּין	<i>midst (cs. st. בָּין)</i>

4.1.3 Prepositions

- אֶל *to, towards (spatial), at, by (local), against, according to*
- עַל *on, upon, above, at, by, against, on account of, because of, about, concerning*
- מִן *from, away from, out of; in comparisons: (more) than*

4.1.4 Other Parts of Speech

- כִּאֵשֶׁר *as, according to (modal), when (temporal), because (causal) (conj.)*
- כִּה *thus, here (adv.)*
- כִּי *for, because (causal), if (conditional), when (temporal) that, etc. (conj.)*
- עוֹד *still, yet, again, besides (adv.)*

4.2 The Prepositions אֶל, עַל and מִן

The prepositions אֶל and עַל are always separate words. The Preposition עַל is very often followed by *maqqef*, אֶל almost always.

The preposition מִן is a separate word before nouns with the definite article, e.g., מִן־הַמִּזְבֵּחַ, *from the alter*, מִן־הַשָּׂדָה, *from the field*.

In other cases, מִן is put immediately in front of the following word. As a consequence, the /n/ of the preposition is immediately followed by another consonant and therefore it is assimilated to that consonant. The following sound changes take place:

- Assimilation of the /n/ to the first consonant of the following noun which is doubled as a consequence, e.g., **min-misráyim* > *mimmisráyim* מִמְּסֻרִים *from Egypt*, **min-gil'ād* > *miggil'ād* מִגְּלַעַד *from Gilead*

4.3 Other Local Adverbial Expressions

2. If the following word begins with a guttural or /r/, the /n/ is also assimilated to the first consonant of the following word but the vowel of the preposition is changed to *sere* and the first consonant of the following word is *not* doubled, e.g., מִן־אֶפְרַיִם *mēn-’æfrāyim* < *mi”æfrāyim < *min-’æfrāyim from Ephraim, מִן־חֵבְרוֹן *mēn-ḥebrōn* < *min-ḥæbrōn from Hebron, מִן־רָחוֹק *mēn-rāħōk* from a distance, מִן־אֱלֹהִים *mēn-’elōhīm* from God. This may also happen with the direct article, e.g., מֶלֶךְ *mēlēk* from the king.
3. The doubling of the first consonant before vocal šwa is often lost, e.g. מִקְצֵה *miqṣē* < miqqəšē at the end of (noun אֵن *’en* end with the prep. נִמְנָה).
4. With a word beginning with יְ- assimilation of the /n/, loss of the doubling of the /y/ and contraction of -iy- > -i- takes place, e.g., מִיְהֻדָּה *mihūdā* < miyyəhūdā < min-yəhūdā.

4.3 Other Local Adverbial Expressions

In addition to prepositional phrases, Biblical Hebrew uses other means to express spatial and local relations (e.g., *to*, *towards*, *in* etc.)

4.3.1 The Locative He

The locative He is the ending -ā that is attached to a noun or adverb to indicate the goal of a motion. The locative He is *not* stressed and can be used with common nouns, proper nouns or adverbs, e.g., תְּבוֹתָה *tbōtāh* into the house, חֲבָרוֹתָה *ḥabarōtāh* to Hebron, שָׁםָה *shāmāh* there (as in *They went there*).

With feminine nouns with the ending -ā the locative He is attached to the construct state form (see below), e.g., גָּזָה *gaza*, with locative He גָּזָה *gazāh* to Gaza.

4.3.2 Noun Phrases

Bare noun phrases without preposition or the locative He can also be used as adverbial expressions indicating spatial relations (*to*, *towards*, *in*, *at* etc.), e.g., the place name בֵּית־אָלָה *bayit-’ala* in the clause וַיָּבֹא הָעָם בֵּית־אָלָה *wiyyab’ā ha’umm baiyt-’ala* And the people came to Bethel.

Bare noun phrases may also be used to indicate time, e.g., הַלְילָה *halilah* this night, tonight (2 Sam 19:8), הַשְׁנִים הַאֲלָהָה *hašnīm ha’alāh* these years, during these years (1 Kgs 17:1). Other adverbial functions are possible, too.

4.4 Vowel Changes

Originally, Biblical Hebrew had the following vowels:

Short Vowels	Long Vowels
i	ī
a	ā
u	ū

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These vowels were subject to change in various ways over the course of time. The following outline summarizes the main changes that are relevant for understanding the morphology of Biblical Hebrew.

1. The long vowel /ā/ changed to /ō/ in stressed syllables at a very early date (cp. Hebrew מֶלֶךְ *peace* with its cognates in Aramaic מלֵךְ and Arabic *salām*).
2. Originally long vowels are usually not subject to change. This applies also to long vowels originating from contraction of diphthongs (semivowel /y/ or /w/ + vowel), e.g., -ay > -ē or -aw > -ō.
3. Originally short vowels in closed syllables are preserved.
4. Originally short vowels in open syllables may be subject to change depending on vowel quality and position of the syllable in the word.
 - a) In propretonic syllables all short vowels in open syllables are reduced to vocal šwa (or *hatef šwa*), e.g., צָדִקָה < *sadaqā* justice, עֲבָדָה < *ibādā* work.
 - b) In pretonic syllables original /a/ is preserved in disyllabic words before syllables with originally short vowel or syllables with an originally long vowel, e.g., דָבָר < **dabar* and מֶלֶךְ < **šalām*.
 - c) Originally short /i/ is preserved in disyllabic words if the next syllable has an originally short vowel, e.g., לִבָּב < **libab*. If it is a long vowel, originally short /i/ is reduced to šwa, e.g. חִמָּר < **himār*.
 - d) Originally short /u/ in pretonic syllables is always reduced to šwa, e.g., רַחֲוֹב < **ruhāb* broad open place, plaza.
 - e) If an open syllable with an originally short vowel is stressed as in some pausal forms of verbs, these vowels are preserved, e.g., יִשְׁמַרְיָה as opposed to the context form יוֹשְׁמַרְיָה.
5. If preserved, originally short vowels have the following forms in Biblical Hebrew according to the Tiberian Masoretic tradition:
 - a) The originally short vowel /a/ appears usually either as *qameṣ* or *pataḥ* and at times also as *segol*. If the syllable is stressed, *pataḥ* only occurs in verbal forms; in other forms /a/ becomes *qameṣ* /ā/.
 - b) The vowel /i/ appears either as *hireq*, *sere* or *segol*.
 - c) The vowel /u/ appears either as *holem*, *qameṣ ḥatuf* or *qibbus*. A *holem* originating from /u/ can only change into *qameṣ ḥatuf* or *qibbus*, e.g., כָל all of, with maqqef קָל kol all of; בָּבָר dōb < *dubb* bear, plural בָּבִים *dubbīm*.
6. Original short /a/ in an unstressed closed syllable may change to /i/ (law of attenuation), e.g., the proper noun מִרְיָם which is Μαριαμ in the LXX.
7. Original short /i/ in a closed stressed syllable may change to /a/ (Philippi's Law); e.g., **bint* > *bat* בָת daughter.

Notes

The law of attenuation and Philippi's law are not laws in the strict sense as there are exceptions to them (cf. JM § 29aa). They rather reflect a strong tendency to these vowel changes in defined circumstances.

4.5 Inflection of Nouns

Inflection of nouns happens in the following cases:

1. change of number from singular to plural or dual
2. in constructions called construct chains in which two (or more) nouns are joined to express the possessive relation and other relations as in **בַּיִת הַמֶּלֶךְ** *the house of the king*
3. the attachment of enclitic personal pronouns (ePP) (also called pronominal suffixes in other grammars) as in **בֵּיתוֹ** *his house*

4.5.1 Gender and Number

Biblical Hebrew has two categories of gender, masculine (masc. or m.) and feminine (fem. or f.) and three categories of number, the singular (sg.), the plural (pl.) and for some nouns and uses, the dual (du.).

Masc. nouns in the singular are always without an ending whereas fem. nouns are often marked as fem. by the endings *-ā* or *-t*. A number of fem. nouns, though, are not marked as fem. by means of a fem. ending. An example of a marked fem. noun is **אִשָּׂאָה** *woman* with the fem. ending; an example of unmarked fem. noun is **מִתָּה** *mother* without the fem. ending.

In Biblical Hebrew the plural is used with most nouns if two or more entities are meant. The dual is restricted to measures of time and space and for body parts that come in pairs. When used for body parts, the dual replaces the plural; it is used even when more than two items are meant.

4.5.2 Absolute State and Construct State

For expressing the possessive relationship as in the noun phrase *the house of the king* Biblical Hebrew uses a construction called construct chain in which two or more nouns are joined to form a noun phrase. The following two examples illustrate this.

קוֹל יַעֲקֹב *Jacob's voice* (Gen 27:22)

בַּיִת הַמֶּלֶךְ *the house of the king* (2 Sam 11:2)

In noun phrases like these, the first noun is in the construct state (cs. st.) and the second noun is in the absolute state (abs. st.). The first noun is the governing noun (in Latin *nomen regens*) and the second noun is the dependent noun (in Latin *nomen rectum*). When nouns are used independently or with adjectives as attributes or with another noun in apposition, they are in the absolute state. The form in the abs. st. is also the lexical form (or citation form).

Construct chains form a stress unit. As the first element loses its main stress there is only one syllable in a construct chain carrying the main stress. This results in vowel changes in the noun in the construct state (see below).

Details of the use of the construct state are presented after the explanation of the vowel changes that come with the inflection of nouns.

4.5.3 Nominal Endings

The following nominal endings are found in Biblical Hebrew. They are attached to the adjective טֹבַד *good* because the vowel of the adjective is unchangeable and it is attested in all forms mentioned. The endings of the dual forms of nouns with the fem. ending -ā are illustrated with the noun שְׁפֶתֶה *lip, edge* which has changeable vowels. The noun מְאוּנוֹם *scale, balance* is always used in the dual (because of the two plates or bowls).

		masculine	feminine	
sg.	abs. st.	∅ טוֹב	-ā טוֹבָה	
	cs. st.	∅ טוֹב	-at טוֹבָת	
pl.	abs. st.	-im טוֹבִים	-ot טוֹבּוֹת	
	cs. st.	-ē טוֹבֵי	-ōt טוֹבּוֹת	
dual	abs. st.	-áyim מְאוּנוֹם	-ātáyim שְׁפֶתֶים	
	cs. st.	-ē מְאוּנֵי	-tē שְׁפֶתֵּי	

Normally, masc. nouns have the plural ending -im, e.g., **דְּבָרִים** *word*, pl. **דְּבָרִ**, and fem. nouns have the plural ending -ot, e.g., **בְּרִכּוֹת** *blessing*, pl. **בְּרִכָּה**. There are, however, masc. nouns with the plural ending -ot, e.g., **מְקֻמוֹת** *place*, pl. **מְקֻמָּה**, and some fem. nouns with the plural ending -im, e.g., **שָׁנִים** *year*, pl. **שָׁנָה**.

Endings distinguish construct state forms from absolute state forms only in nouns with the feminine singular ending -ā, plural nouns with the ending -im and masculine and feminine dual nouns. Masculine singular nouns, feminine nouns without ending like **צָרָאָה**, and plural nouns with the ending -ot are not distinguished by their endings from their counterparts in the absolute state.

Beside the distinct endings in some nouns in construct state, construct chains are recognizable by the presence of a dependent noun and the vowel changes in many nouns in construct state as compared to their form in the absolute state.

4.5.4 Vowel Changes

When nouns are used in the plural or dual or in the construct state, vowel changes may happen. With the addition of endings the position of the stress moves. Nouns in a construct chain form a stress unit with the main stress on the stressed syllable of the last noun in the construct chain. As a result vowels in unstressed open syllables of the noun in construct state are subject to change unless they are originally long. The following explanations focus on nouns with changeable vowels.

Monosyllabic nouns in the singular

	abs. st.	cs. st.
sg.	דם	דם blood of
	עץ	עץ tree of
pl.	דמים	דם
	עצים	עצים

Disyllabic nouns

Masculine nouns have the following forms:

	abs. st.	cs. st.
sg.	דבר	דבר
	זקן	זקן
pl.	לבב	לבב
	דברים	דברי
	זקנים	זקנים
	ענבי	ענבי

Note: The *dagesh forte* in עַנְבִּי is secondary and has the purpose of making the *šwa* more audible (cf. GKC § 20h).

As an example of a feminine disyllabic noun צִדְקָה *righteousness* can be mentioned.

	abs. st.	cs. st.
sg.	צדקה	צדקה
	צדקות	צדקות

Segolate nouns

In the singular, the cs. st. of segolate nouns is identical to the abs. st. except in segolate nouns with a semivowel as second root consonant. In the cs. st., the original diphthong is contracted to a long vowel.

	abs. st.	cs. st.
sg.	בית	בית house of
	מוות	מוות death of

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In the plural, segolate nouns use disyllabic bases with two originally short vowels. In the cs. st., the original vowel of the first root consonant of the singular form is found (with *o* < **u*); the second root consonant has medial šwa.

	abs. st.	cs. st.	sg. form
	מֶלֶכִים pl. שָׁבָטִים חֲדָשִׁים	מֶלֶכִי שָׁבָטִי חֲדָשִׁי	<i>kings of</i> <i>tribes of</i> <i>months of</i>
			מלך < *malk שבט < *šibṭ חודש < *hudš

In segolate nouns with a semivowel as second root consonant the diphthong (or triphthong) is always contracted in the cs. st. while in the abs. st. forms with contraction are attested as well as forms without.

	abs. st.	cs. st.	
pl.	זִיתִים חַיִלִים מוֹתִים	זִיתִי חַיִילִי מוֹתִי	<i>olive trees of</i> <i>armies of</i> <i>deaths of</i>

Geminate nouns

Geminate nouns are nouns with an originally geminated final consonant that was simplified after the loss of the short final vowel: עָם ‘am < ‘amm < ‘ammu. In forms with an ending the gemination of the final consonant is restored.

	abs. st.	cs. st.
sg.	עָם	עָם
	אָל	אָל
	דָּבָר	דָּבָר
pl.	עָמִים	עָמִי
	חָצִים	חָצִי
	דָּבִים	*דָּבִי

Nouns ending in *segol-He*

Nouns with the ending *-ə̄* have the cs. st. ending *-ē*. The endings of the plural are attached to the last consonant of the noun.

	abs. st.	cs. st.
sg.	קָנָה שָׂדָה	קָנָה reed of שָׂדָה field of
pl.	קָנִים שָׂדוֹת	קָנִי שָׂדוֹת

4.5.5 Construct Chains

The Syntax of Construct Chains

The definiteness of construct chains is determined by the noun in the absolute state, that is the last noun in the construct chain. If it is indefinite, the construct chain is indefinite (Judg 20:40; 1 Sam 10:3).

- רַאשׁ־חֲמֹר a head of a donkey (2 Kgs 6:25)
 פֶתֶלְחָם a morsel of bread (Gen 18:5)

If the dependent noun is definite, the entire construct chain becomes definite (Gen 21:17; Gen 32:31). (Nouns are made definite by the definite article, by a enclitic personal pronoun or a definite dependent noun; proper nouns are definite in themselves; cf. Chapter 3, Section 8.1). In a construct chain, only the noun in the absolute state may be definite.

- קוֹל הַנֶּעֶר the voice of the boy (Gen 21:17)
 שֵם הַמָּקוֹם the name of the place (Gen 32:31)

Note:

If it needs to be avoided that the entire phrase becomes definite because of a definite noun in it as in *a son of Jesse*, Biblical Hebrew uses constructions with the preposition **ל**, e.g., בֶן לְיַעֲשֵׂה בֵית הַלְּחִמָּי a son of Jesse the Bethlehemite (1 Sam 16:18).

Construct chains may contain more than two nouns. If there are more than two nouns in a construct chain, only the last one is in the absolute state. The other nouns in the construct chain are in the construct state.

- אָב הַמּוֹنָגִים the father of a multitude of nations (Gen 17:4)
 יְמֵי שְׁנֵי תְּיִאָבָתִי the days of the years of the lives of my fathers (Gen 47:9)
 קָרְנוֹת מִזְבֵּחַ קְטֻרָת הַסְמִים the horns of the altar of the incense of spices (Lev 4:7)

In a construct chain, nouns in the construct state may have two or more dependent nouns

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(e.g, 1 Sam 23:7; Num 20:5) although this is often avoided.¹ On the other hand, a dependent noun may only have one governing noun which means that an English phrase like *the officials and elders of Succoth* needs to be broken up into two noun phrases in Biblical Hebrew (Judg 8:14).

עיר דְּלָתִים וּבָרִיחַ *a city with gates and bars* (1 Sam 23:7)

מָקוֹם זֶרֶע וַתְּאֵנָה וַיְגַפֵּן וַרְמֹן *a place of seed or figs or vines or pomegranates* (Num 20:5)

אֲתָּשָׁרִי סְפָות וְאֲתָּזְקִיעַ *the officials of Succoth and its elders* (Judg 8:14)

As a construct chain is a very close unit nothing may separate its nouns, the only exception being the locative He.

בֵּיתָה יוֹסֵף *to the house of Joseph* (Gen 43:17)

Attributive adjectives that modify the governing noun of a construct chain and demonstrative pronouns follow the dependent noun at the end of the construct chain.

בָּעֵל הַבַּיּוֹת הַזֶּקֶן *the old owner of the house* (Judg 19:22)

כֶּךְ הַשְּׂמֹן הַזֶּה *this flask of oil* (2 Kgs 9:1)

In the construct chain בָּעֵל הַבַּיּוֹת הַזֶּקֶן in Judg 19:22 the adjective זֶקֶן modifies the noun בָּעֵל as shown by the noun phrases הָאִישׁ הַזֶּקֶן and אִישׁ זֶקֶן in Judg 19:16–17 although it would be grammatically possible to translate the construct chain *the owner of the old house*. In 2 Kgs 9:1, the antecedent of the demonstrative pronoun זה is the noun כֶּךְ and not the noun שְׂמֹן (cf. the differing renderings of the phrase in Vg and LXX).

The Functions of Construct Chains

Besides the possessive relation construct chains express a number of different concepts. Important concepts are:

Quality or characteristic

הַר הַקָּדֵשׁ *the holy mountain* (lit. *the mountain of holiness*) (Isa 27:13)

אֱלֹהִי הַגָּרֶב *the foreign gods* (lit. *the gods of foreignness*) (1 Sam 7:3)

מַגְדָּل עֹז *a strong tower* (lit. *a tower of strength*) (Judg 9:51)

¹ Cf. אל-נְבִיאִי אָבִיךְ וְאֶל-נְבִיאִי אָמְךָ to the prophets of your fathers and to the prophets of your mother (2 Kgs 3:13)

The matter out of which something is made, or the content of something

- רכב ברזל** *iron chariots* (Judg 1:19)
- ציב מלח** *a pillar of salt* (Gen 19:26)
- בקבוק דבש** *a bottle of honey* (1 Kgs 14:3)

If the governing noun expresses a verbal idea, the dependent noun can express the object of the action.

- חמס אחיך** *violence against your brother* (Ob 10)
- נקמת היכלו** *vengeance for his temple* (Jer 50:28)

Construct chains can express the partitive idea, i.e., someone or something belonging to a group.

- אחד העם** *one of the people* (1 Sam 26:15)

Adjectives can be used in the cs. st. as normal nouns as in 1 Sam 16:4 or for expressing various other ideas.

- זקנֵי העיר** *the elders of the city* (1 Sam 16:4)
- עם־קשׁה־עָרֵף** *a stiff-necked people* (Exod 32:9)
- שְׁבַע יְמִים** *full of days* (Gen 35:29)
- צְחָה צְמָא** *parched with thirst* (Isa 5:13)

Although proper nouns are definite in themselves they may occur in special phrases as governing noun in a construct chain.

- יהוה צבאות** *the Lord of hosts* (1 Sam 1:11)
- ירדן יריחו** *the Jordan at Jericho* (Num 33:48)
- בית לְחֵם יהודה** *Bethlehem of Judah* (Judg 19:1))

4.6 Exercises

4.6.1 Sentences with Frequent Verbal Forms

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יפתח, יעקב, חרן, חרב, קור, בלעם, אהרן, אביגר, אבימלך, צער, עשו, עלי, עזה, מושה, לוט, כרמל, ישמעאל, יצחק.

1 כֹּה־אָמַר הָפֶלֶךְ 2 וַיֹּאמֶר לְ² הָעָם כִּי־כָּרְבָּר הַזֹּה 3 וַיַּעֲשֵׂנְקָל כִּי־שָׁר דָּבָר בְּלֹעֵם
 4 כִּי־דָּבָרִים הָאֱלָה דָּבָר הָוֶה 5 וַיֹּדְבֵּר יְהוָה³ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן 6 וְהוֹא־הָלֶךְ⁴ בַּמִּדְבָּר
 דָּרְךָ יוֹם 7 וַיַּלְךְ עֲשֵׂו אֶל־יִשְׂמָעוֹאֵל 8 וַיַּלְךְ מָשֶׁה וַיַּחַק 9 וַיַּלְךְ תְּרֵנָה 10 וַיַּלְךְ שְׁמְשָׁוֹן
 עַזְתָּה 11 וַיַּלְךְ בְּשָׁלוֹם 12 וַיַּלְךְ מִשְׁם אֶל־הָר הַכְּרָמֵל 13 הַשְׁמִשׁ יָצָא⁵ עַל־הָאָרֶץ וַיָּלֹט בָּא
 צְעָרָה 14 וַיִּשְׁמַע בְּלָק כִּי בָּא בְּלֹעֵם 15 בָּא־אָבְנֵר בָּן־גֶּר אֶל־הַמֶּלֶךְ⁶ אֶל־הַמֶּלֶךְ 16 בָּא
 אֶל־הָיִם אֶל־הַמְּחֻנָּה 17 וַיָּבֹא וַיַּקְבֵּב מִן־הַשְׁדָּה בְּעַרְבָּה
 הַלְּילָה⁷ 19 וַיָּבֹא אֶל־הָר הָאֱלָהִים חֶרְבָּה 20 וַיָּבֹא מֹשֶׁה וְאַהֲרֹן⁸ אֶל־פְּרֻעה
 מֹשֶׁה בְּתוֹךְ קָעֹנוֹ 22 וַיָּבֹא אֶל־הָיִם אֶל־בְּלֹעֵם לִילָה 23 יָבֹא מְלָאך הָאֱלָהִים עוֹד אֶל־הָאָשָׁה
 24 וַיָּבֹא אִישׁ אֶל־הָיִם אֶל־עַלִּי 25 וַיַּגְדִּל־עֹז הַיּוֹה בְּתוֹךְ־הָעִיר 26 וַיַּפְתַּח הַגְּלֹעָד⁹ הַיּוֹה
 גָּבוֹר חִיל 27 וַיָּהִי רַעַב בָּאָרֶץ

4.6.2 Construct Chains

Identify the construct chains in the clauses in Section 6.1 and write down the abs. st. forms of the nouns in the cs. st. and identify the vowel changes.

4.6.3 Translation into English

Translate the following construct chains into English:

גָּבוֹר חִיל

דָּרְךָ מִדְבָּר מוֹאָב

(יּוֹם יָמִים) יְמִינֵי הַמְּשֻׁתָּה plural of

4.6.4 Translation into Hebrew

Translate into Hebrew using construct chains:

man of words

a strong tower (lit. a tower of strength)

a man of blood (use the plural of the word for blood)

the servant of the king

וַיְשַׁרְאֵל the servants of the king of

²לְוָיָה to him

³אָדָני read as אָדָנִי (Engl. Lord)

⁴הָלֶךְ he (independent personal pronoun)

⁵יָצָא yāṣā(?) he went out

⁶בָּן־גֶּר the son of Ner

⁷הַלְּילָה pausal form of הַלְּילָה

⁸With a compound subject like מֹשֶׁה וְאַהֲרֹן the preceding verbal predicate is often in the singular.

⁹גְּלֹעָד Gileadite

Chapter 5

5.1 Vocabulary

5.1.1 Verbs

- אָכַל Q. *to eat*
אָמַר Q. *to say*
יִדְעַ Q. *to know*
יִלְדֶּד Q. *to bear, beget*
יִרְדֶּה Q. *to go down, come down, descend*
יִשְׁבֶּן Q. *to sit, remain, dwell*
כִּכְבֹּד Q. *to be heavy; to be insensitive, dull; to be honored* (stative verb, SC
יִכְבֹּד, כִּכְבֹּד PC)
לִקְחֵנָה Q. *to take*
מַלְכֵנָה Q. *to reign (as king) to become king*
נִפְלֵא Q. *to fall*
נִתְּנֵן Q. *to give, to put, to make into, to allow*
רָאֵן Q. *to see*
שָׁאֵל Q. *to ask, inquire*
שָׁלֵחֵנָה Q. *to send*
שָׁמֵעֵנָה Q. *to hear, to listen to*
שָׁמֵר Q. *to keep, watch, preserve*

5.1.2 Nouns

- אֲבִי *father*
אָדָם *man, mankind*
אָחֶז *brother*
אָחֶזֶת *sister*
אָמֶת *slave, handmaid*
אָרוֹן *chest, ark (with the article הָאָרוֹן)*

אֵשׁ	<i>fire (fem.)</i>
בַּיִת	<i>house</i>
בָּת	<i>daughter</i>
כְּבוֹד	<i>glory, honor</i>
כָּל	<i>the whole, every, all</i>
כְּלֵי	<i>article, utensil, vessel, weapon</i>
לְבָב	<i>heart (cs. st. לְבָבִים)</i>
לְחֵם	<i>bread, food</i>
מִים	<i>water</i>
נֶעֶר	<i>boy, lad, youth</i>
נָעָרָה	<i>young woman, girl; maid, attendant, servant</i>
פֶּה	<i>mouth</i>
קֹול	<i>voice, sound (masc., pl. קֹלוֹת)</i>
רָאשׁ	<i>head rō(?)š</i>
שָׁמָיִם	<i>heaven, sky</i>

5.1.3 Other Parts of Speech

לֹא *not, no*

5.2 Irregular Nouns in Biblical Hebrew

A number of nouns have irregular forms in the absolute state in the plural and in the construct state in both the singular and the plural. Most of these nouns are very frequent in the Hebrew Bible. Therefore, familiarity with these forms is important.

Singular			Plural			Meaning
abs. st.	cs. st.	with ePP	abs. st.	cs. st.	with ePP	
אֵבֶן	אָבִי	אָבִינוּי	אָבֹות	אָבֹות	אָבֹותִי	<i>father</i>
אָחֶן	אָחִי	אָחִיכֶם	אָחִים	אָחִי	אָחִיכֶם	<i>brother</i>

5.2 Irregular Nouns in Biblical Hebrew

Singular			Plural			Meaning
abs. st.	cs. st.	with ePP	abs. st.	cs. st.	with ePP	
אֶחָתָה	אֶחָות	אֶחָותִי	*אֶחָdot	*אֶחָdot	אֶחָdotִי אֶחָdotִיכְם	sister
בֵּן	בָּן	בָּנִי	בְּנִים	בָּנִי	בָּנִי בְּנִיכְם	son
בַּת	בָּת	בָּתִי	בָּנוֹת	בָּנוֹת	בָּנוֹתִי בָּנוֹתִיכְם	daughter
אִישׁ	אִישׁ	אִישִׁׁי	אֲנָשִׁים	אֲנָשִׁי	אֲנָשִׁי אֲנָשִׁיכְם	man
אִשָּׁה	אִשָּׁתָּה	אִשָּׁתִי	נְשִׁים	נְשִׁי	נְשִׁי נְשִׁיכְם	woman
אִמָּה	*אִמָּתָה	*אִמָּתִי	אִמָּהוֹת	אִמָּהוֹת	אִמָּהוֹתִי אִמָּהוֹתִיכְם	female slave
בָּיִת	בָּית	בָּיִתִי	בָּתִים	בָּתִי	בָּתִיםִנִּי	house
יּוֹם	יּוֹם	יּוֹמוֹ	יּוֹמִים	יּוֹמִי	יּוֹמִי יּוֹמִיכְם	day
רָאשׁ	רָאשׁ	רָאשִׁׁי	רָאשִׁים	רָאשִׁׁי	רָאשִׁׁיךְם	head
עִיר	עִיר	עִירִי	עָרִים	עָרִי	עָרִי עָרִיכְם	city, town
פֶּה	פֶּי	פֶּי	פִּוּת			mouth
כֶּלֶי	כֶּלֶי	כֶּלֶיךְ כֶּלֶיךְ	כֶּלִים	כֶּלֶי	כֶּלֶי כֶּלֶיכְם	vessel
			מְיֻם	מְיֻיָּה	מְיֻיָּה מְיֻמִּיךְ	water
			שְׁמָיִם	שְׁמָנִי	שְׁמָנִי שְׁמִיכְם	sky, heaven

Notes

1. The asterisk * indicates that the form is not attested in Biblical Hebrew.

2. More information can be found in P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, § 98 (abbr. JM). Other irregular nouns that are mentioned there, are **חֶתֶן** *husband's father*, **חַמּוֹת*** *husband's mother*, **שָׂה** *a head of small livestock*.
3. The noun **חָנָן** *brother* has the following forms with enclitic personal pronoun that need to be mentioned: **חָנָנִי** *my brothers* (pausal form), **חָנִינוּ אֲחֵינוּ** *æħāw his brothers*. (with silent /y/)
4. The plural form **חָנָנות** *sisters* is attested in Rabbinic Hebrew but not in Biblical Hebrew.
5. The *dageš* in the **ת** in the plural forms **בָּתִים** *bātim*, **בָּתֵּי** *bātē*, **בָּתְנָן** *bātēnū* *our houses*, etc. is an exceptional *dageš lene* because it is preceded by a full (long) vowel. According to a different explanation, the *dageš* is a *dageš forte*; the forms are then pronounced as *bāttim*, *bātē*, *bātēnū*, etc., with an exceptional *qameš gadol* in a closed unstressed syllable.
6. The nouns **שְׁנִים** and **שְׁנָנִים** are exceptional plural nouns (JM § 90f, 91f).

5.3 The Noun **כָּל**

The noun **כָּל** can be used as a substantive in the abs. st. meaning *the whole, entirety, everything*, e.g., **וַיֹּאמֶר יְהוָה בָּרוּךְ אַתָּה אָבָרָהָם בְּכָל** *And the Lord had blessed Abraham in all things* (Gen 24:1).

It is much more frequently used as the governing noun in construct chains with the cs. st. forms **כָּל-** and **כָּל**. Used in this way, **כָּל**, **כָּל-** means *all (of)*, *every* or *any*. Illustrative examples are:

כָּל-מִקּוֹם	<i>every place</i> (Deut 12:13)
כָּל-אִישׁ	<i>everyone</i> (lit. <i>every man [person]</i>) (Gen 45:1)
כָּל-תְּפִלָּה כָּל-תְּחִנָּה	<i>any prayer, any supplication</i> (1 Kgs 8:38)
כָּל-מְמֻלְכּוֹת	<i>all kingdoms</i> (1 Kgs 10:20)
כָּל-הָאָרֶץ	<i>all the land, the entire land</i> (Gen 13:15)
כָּל הָאָרֶצֶת	<i>all the lands</i> (Gen 41:54)

Note

The particular combination of signs **כָּל** is to be pronounced *kāl* only *once* in the Hebrew Bible in Isa 40:12 (3 m. sg. suffix conjugation of the verb **(כָּוֹל)**). In all other instances **כָּל** is the cs. st. of **כָּל** and is to be pronounced *kōl*.

5.4 Stem Formations and Conjugations in Biblical Hebrew

The morphology of the verb in Biblical Hebrew is characterized by a set of *stem formations* (Hebrew **בּוֹנִים**, singular **בּוֹנֵן**) and a set of *conjugations* consisting of finite forms expressing tense, aspect and mood and the participle and the two infinitives as non-finite nouns (verbal nouns).

The finite forms with the suffix conjugation, prefix conjugation, jussive, cohortative and imperative are introduced in Chapters 5–7, the non-finite forms with the active and the passive participle and the infinitive construct and infinitive absolute in Chapters 8–9.

The system of the *binyanim* consists of the seven main *binyanim*: Qal, Niphal, Hiphil (with its passive counterpart Hophal), Piel (with its passive and reflexive counterparts Pual and Hitpael, respectively). Compared to the Qal, the other *binyanim* are characterized by prefixes or the gemination of the second root consonant. These additional elements modify the meaning of forms. The following examples illustrate this.

Qal מֶלֶךְ	<i>he reigned as king</i>	Hiphil הַמְלִיכָה	<i>he made (someone) king</i>
Qal אָבֵד	<i>he perished</i>	Piel אָבֹד	<i>he made (someone) perish</i>
Qal מִכְרָה	<i>he bought</i>	Niphal נִמְכַר	<i>he was sold</i>

The Qal forms are introduced in Chapters 5–15; the other *binyanim* are introduced beginning in Chapter 16. About 69 % of all verbal forms are Qal forms, making this *binyan* most frequent one by far. Hiphil forms are about 13 %, Piel forms about 9 % and Niphal forms about 6 %.

5.5 The Suffix Conjugation Qal

5.5.1 The Forms of the Suffix Conjugation Qal

The suffix conjugation is characterized by suffixes that are attached to the verbal root at the end. Other terms for the suffix conjugation are *perfect* or in Hebrew עֲבָר (עַבְרָה) *past tense*. As the terms *perfect* and עֲבָר make implicit statements about the meaning and use of these forms, the term *suffix conjugation* is preferred here because it pertains exclusively to formal features.

In the suffix conjugation Qal, Hebrew makes a formal distinction between fientive or active verbs on the one side and stative verbs on the other side. Fientive verbs are much more frequent than stative verbs. Among the stative verbs, Hebrew distinguishes between verbs with the thematic vowel /e/ and verbs with the thematic vowel /o/. The last category is very infrequent except for the verb יָכַל *to be able to, prevail* with 182 occurrences.

	suffix	fientive verb	stative verb	
sg.	3 m.	-∅	קָתַב	קָתַן
	3 f.	-ā	קָתְבָה	קָטְנָה
	2 m.	-tā	קָתְבָת	קָטְנָת
	2 f.	-t	קָתְבָת	קָטְנָת
	1 c.	-tī	קָתְבָתִי	קָטְנָתִי
pl.	3 c.	-ū	קָתְבּו	קָטְנוּ
	2 m.	-tæm	קָתְבּוּם	קָטְנוּם
	2 f.	-tæn	קָתְבּוּן	קָטְנוּן
	1 c.	-nū	קָתְבּוּנוּ	קָטְנוּנוּ

The suffix conjugation forms include an expression of the subject in the suffixes. An overt subject is grammatically not necessary but frequently present.

The suffixes can be categorized into three groups: The vocalic suffixes in the 3 f. sg. and 3 c. pl. forms consist of only a vowel. These suffixes are stressed in context forms and unstressed in pausal forms. Among the consonantal suffixes – those that begin with a consonant – light and heavy consonantal suffixes can be distinguished. Whereas the light suffixes in the 2 m./f. sg., 1 c. sg. and 1 c. pl. forms are not stressed (except in a certain set of forms), the heavy suffixes in the 2 m./f. pl. forms are stressed.

Attaching vocalic suffixes or heavy suffixes leads to vowel reduction. In the case of heavy suffixes the first vowel is reduced. When vocalic suffixes are attached, the second vowel is reduced in context forms. In pausal forms the thematic vowel is preserved and stressed, e.g., **פתחו**.

As examples of distinct pausal forms can be mentioned: 3 m. sg. פִתְבָּח; forms with vocalic suffix: 3 f. sg. יַכְלֵלוּ, כִּתְבָּוּ and 3 c. pl. כִּבְרָה, כִּתְבָּה; forms with light suffix with lengthening of the thematic vowel: פִתְבָּתְבָּת etc.

The thematic vowel of static verbs of the type **כָּבַד** changes from /e/ to /a/ in all forms with consonantal suffix.

Sometimes the suffix of the 2 m. sg. is spelled with a vowel letter: כְּתָבָתָה.

In 2nd person forms and 1 c. sg. forms of verbs with /t/ as third radical, the /t/ of the root and the initial /t/ of the suffix stand next to each other; the ת is spelled only once and it is doubled, e.g., *kārāttī* כָּרַת I have cut.

Although in forms of verbs with /n/ as third radical the /n/ is immediately followed by the consonant /t/ in all forms with consonantal suffix except the 1 c. pl. forms, the /n/ of the root is *not* assimilated to the following /t/, e.g., שָׁבַתִּי *I dwelt*. An exception is the verb נתן, e.g., נָתַתִּי *I gave*, < נָתַתִּם < nətəntəm you gave.

In 1 c. pl. forms of verbs with /n/ as third radical (e.g., נָתַן) the /n/ of the root and the initial /n/ of the suffix *-nū* stand next to each other; the נ is spelled only once and it is doubled, e.g., *nātānnū* נָתָנָנוּ we gave.

The original forms of the suffixes may have bearing on verbal forms with enclitic personal pronouns. The zero morpheme of the 3 m. sg. form originates from the loss of a short final vowel **kataba* > *kātab* without an ending. The original forms of the suffixes of the 3 f. sg. and 2 m./f. sg. need to be mentioned here, too.

3 m. sg.	$-a > \emptyset$	$*kataba > kātab$	כְּתָב
3 f. sg.	$-at > -ā$	$*katabat > kātābā$	כְּתָבָה
2 m. sg.	$-ta > -tā$	$*katabta > kātábtā$	כְּתָבֹת
2 f. sg.	$-ti > -t$	$*katabti > kātabt$	כְּתָבָת

5.5.2 The Suffix Conjugation Qal of Guttural Verbs

Suffix conjugation forms of guttural verbs are characterized by only few differences in comparison with the verbs without gutturals. In verbs I gutt. and II gutt. the vocal ſwa is

replaced by *hatef patah* in the 3 f. sg. and 3 c. pl. and the 2 m./f. pl., respectively. In verbs III gutt., the consonant cluster in the 2 f. sg. form is broken up by insertion of a vowel. The *dageš lene* in the /t/ of the suffix that is found in the verbal forms without guttural is retained.

	I gutt.	II gutt.	III gutt.
sg.	3 f.	בְּחִרָה	
	2 f.		שְׁלִחָתָה
pl.	3 c.	בְּחִרָי	
	2 m.	עֲזֹבֶתָם	
	2 f.	עֲזֹבֶתָן	

5.5.3 The Use of the Suffix Conjugation

The use of the suffix conjugation and how it is translated depends on the verb type. Suffix conjugations forms of fientive verbs have different translation options than the same forms of stative verbs.

Fientive verbs

The suffix conjugation is used for events in the past.

מִים שָׁאַל חָלֵב נָתָנָה *He asked for water, she gave [him] milk.* (Judg 5:25)

Sometimes the past event has bearing on the present. Then the present perfect should be used in the English translation.

וְהִנֵּה נָתָן יְהוָה עַלְיכֶם מֶלֶךְ ... *and see, the Lord has set a king over you.* (1 Sam 12:13)

קָרָע יְהוָה אֶת־מְמָלָכָיו וַיַּךְ אֶל
מֶעָלֵיךְ הַיּוֹם *The Lord has torn the kingdom of Israel from you today.* (1 Sam 15:28)

In narratives the suffix conjugation is used instead of the *wayyiqtol* form when a constituent is fronted (often for emphasis or contrast).

וְהַעֲרֵר שָׁרְפֵי בָאֵשׁ *And the city they burnt with fire.* (Jos 6:24)

וְאֶת־בְּנֹתֵיהֶם נָתָנוּ לְבָנֵיהם ... *and their daughters they gave to their sons.* (Judg 3:6)

וְצִידָה נָתָן לוֹ ... *and he gave him provisions.* (1 Sam 22:10)

The suffix conjugation is used for anterior events (in a past tense context the pluperfect is used in English).

- וַיִּקְחُו אֶת־הַבָּרֶן אֲשֶׁר־נָטוּ לָהֶם
And they took the bull that he had given them. (1 Kgs 18:26)
- וַיִּשְׁפֹּךְ תְּדִשֵּׂן מִן־הַמִּזְבֵּחַ כְּמוֹפֶת
And the fat ashes poured out from the altar according to the sign that the man of God had given. (1 Kgs 13:5)

Stative verbs

Suffix conjugation forms of stative verbs refer to states in the present. This applies also to verbs of mental perception (e.g., יִדְעַ Q. *to know*) and verbs that express emotions (e.g., אָהָב Q. *to love*).

- עַל־כֵּן גָּדוֹלָת אָדָני יְהוָה
Therefore you are great, O Lord GOD (2 Sam 7:22)
- קָטָנָתִי מִכֶּל הַחֶסְדִּים
I am too insignificant for all your kindness (Gen 32:11)
- לَا יִדְعֶתוּ מַי עֲשָׂה אֶת־הַדָּבָר
I do not know who did this thing (Gen 21:26)
- אָהָבָתִי אֶת־אָדָני אֶת־אָשָׁתִי
וְאֶת־בָּנִי
I love my lord and my wife and my children (Exod 21:5)

Suffix conjugation forms of stative verbs can also express a state in the past or the entrance into a state in the past.

- כִּי יָגַרְתִּי מִפְנֵי הָאָרֶף וְהַחְמָה אֲשֶׁר
קָאָרָב יְהוָה עֲלֵיכֶם
וַיִּקְרַע אֶת־הַיְלִידִים אֲשֶׁר גָּדוֹלִי
אֲתֹנוֹ
For I was afraid of the anger and wrath that the LORD had against you. (Deut 9:19)
- And he exchanged counsel with the young men that had grown up with him. [= that had become grown-up with him] (1 Kgs 12:8)

The suffix conjugation has other functions that do not need to be introduced here.

5.5.4 Subject Expression and Agreement

As explained above, the suffix conjugation forms include an expression of the subject in the suffixes marking the forms for person, gender and number. An overt subject is grammatically not necessary but frequently present. If an overt subject is present, it agrees with the verbal form in gender and number. In Gen 13:12 the verb and the subject are in the singular; in Judg 3:5 they are both in the plural.

- אַבְרָם יָשַׁב בָּאָרֶץ־כָּנָעָן וְלוֹט
יָשַׁב בְּעִירֵי הַכָּנָר
Abram settled in the land of Canaan while Lot settled in the cities in the vicinity [of the Jordan] (Gen 13:12)

וּבְנֵי יִשְׂרָאֵל יִשְׁבּוּ בְּקָרְבֵן הַכָּנָעָנִי
So the Israelites settled among the Canaanites (Judg 3:5)

While agreement is the norm, lack of agreement does occur, especially when the verb is at the beginning of the clause and followed by a compound subject consisting of more than one entity.

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּרָעָה Moses and Aaron came to Pharaoh (Exod 7:10)

With 1st and 2nd person verbal forms only independent personal pronouns may be used as overt subjects. They agree with the verbal form in person, number and gender.

אָנָי שָׁמַעְתִּי I have heard [it] (Ezek 35:13)

The rules for agreement and the expression for the subject apply to the other finite verbal forms, as well, i.e., the prefix conjugation, the volitive forms jussive, cohortative and imperative, and the *wayyiqtol* and *waqatal* forms.

Other terms for *agreement* and *lack of agreement* are *congruency* and *incongruency*.

לֹא 5.6 The Negative

The most common negative in Biblical Hebrew is לֹא *lō*(*lō*) *not* (with silent נ). It is used with verbal forms (except infinitives) as negation of the entire clause. The negative לֹא is usually placed immediately before the verbal form, e.g., לֹא צָחַקְתִּי *I have not laughed* (Gen 18:15).

The negative נֹא is also used as the negative answer *no* to a yes-no question, request or statement (e.g., Gen 23:11; 1 Sam 1:15).

It can be used to negate a single word as in דָּרְךָ לֹא־טוֹב *a way not good* (Ps 36:5), בֶן לֹא חֲכָם *an unwise son* (Hos 13:13), בְּלֹא־אֱלֹהִים *with a not-God* (Deut 32:21).

לֹא 5.7 Exercises

5.7.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) the forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | |
|---------------|---------------|---------------|---------------|---------------|---------------|--------------|-------------|
| 1 אָמַרְתִּי | 2 הָלַכְתִּי | 3 לָקַח | 4 לָקַחְתִּי | 5 שָׁלַחְתִּי | 6 יָדַעֲתִי | 7 יִשְׁבּוּ | 8 הָלַכְנָה |
| 9 שָׁמַעְתִּי | 10 נִפְלָא | 11 שִׁמְרָתִם | 12 שְׁאָלָתִי | 13 יְלַדְתִּי | 14 אֲכַלְתִּם | 15 מְלָכָתִי | |
| 16 יָדַעַתִּן | 17 אָמַרְתָּה | 18 נִתְנָהָה | 19 נִתְתָּהָה | 20 נִתְתָּהָה | | | |

5.7.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **שְׂאָלָה, עַמּוֹן, גַּעֲמָן, מֹאָב, בְּן־הַדָּרֶד, אָסָא**.

- 1 לִכְמָה לֹא אֶכְלָתֶם 2 הַנֵּה יְרֻדָּה אֲשֶׁר מִן־הַשָּׁמַיִם 3 וּפְלִשְׁתִּים¹ לְקַחְיוּ אֶת אַרְזָן הָאֱלֹהִים
 4 כִּי־אַתָּה² בָּרוּךְ³ לְבִדְךָ אֶת־לְבָבֶךָ⁴ כָּל־בְּנֵי הָאָדָם 5 שְׁמַעְתִּי אֶת־קֹול דְּבָרֵי הַעַם הַזֶּה אֲשֶׁר
 דִּבְרֵי אַלְיָךְ⁴ 6 הַנֵּה שְׁלֹחָתִי אֶלְيָךְ⁵ אֶת־גַּעֲמָן עַבְדֵיכְיָ⁶ 7 בָּרוּךְ⁷ כִּי־גַּתְּנָה⁸ אֶת־הָאָרֶץ
 8 מֵהֶ⁹ אָמְרוּ הָאֲנָשִׁים הָאֵלָה 9 נִירָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל 10 וַיִּשְׁמַע אֱלֹהִים אֶת־קֹול
 הַנֵּר 11 וַיִּשְׁמַע שְׂאָלָה וּכְל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּים¹⁰ הָאֵלָה 12 וַיֹּאמֶר לוֹ¹¹ פְּה אָמַר
 וַיַּפְתַּח לְאַלְקַח יִשְׂרָאֵל אֶת־אָרֶץ מֹאָב וְאֶת־אָרֶץ בְּנֵי עַמּוֹן 13 וַיִּשְׁמַע בְּן־הַדָּרֶד אֶל־הַמֶּלֶךְ אָסָא
 14 פְּה־אָמַר יְהוָה¹² אֱלֹהֵי יִשְׂרָאֵל

¹ פְּלִשְׁתִּים the Philistines (usually without the article; sg. פְּלִשְׁתִּי)

² אַתָּה you (independent personal pronoun, 2 m. sg.)

³ לְבִדְךָ you alone

⁴ אֶלְיָךְ which they have spoken to you

⁵ אֲלָיךְ to you (preposition אֶל with enclitic pronoun 2 m. sg.)

⁶ עַבְדֵיכְיָ my servant (עַבְדִּי with enclitic personal pronoun 2 m. sg.)

⁷ יְהוָה read as אֱלֹהִי (Engl. Lord)

⁸ לְכֶם to you (preposition לְ with enclitic personal pronoun 2 m. pl.)

⁹ מָה what? (interrogative pronoun)

¹⁰ פְּלִשְׁתִּי Philistine (sg.)

¹¹ לְוּ to him (preposition לְ with enclitic pronoun 3 m. sg.)

¹² אֱלֹהֵי יְהוָה read as אֱלֹהֵי יְהוָה (Engl. Lord)

Chapter 6

6.1 Vocabulary

6.1.1 Verbs

- | | |
|-------------|--|
| זכור | Q. <i>to remember</i> |
| חזק | Q. <i>to be firm, strong</i> (stative verb, PC יְחַזֵּק but SC חזק) |
| כרת | Q. <i>to cut</i> (frequently with the noun ברית <i>covenant</i> as direct object) |
| כתב | Q. <i>to write</i> |
| עבד | Q. <i>to serve, work</i> |
| פקד | Q. <i>to visit, attend to, muster, appoint</i> |
| קרב | Q. <i>to draw near, approach</i> (stative verb; SC קרב and PC יקראב ; |

6.1.2 Nouns

- | | |
|------------------|--|
| אָהָל | <i>tent</i> (pl. abs. st. אָהָלִים, pl. cs. st. אָהָלֶה) |
| אוֹת | <i>sign</i> (fem., pl. אוֹתּוֹת) |
| בְּרִית | <i>covenant, agreement, contract</i> (fem.) |
| גָּבוֹל | <i>border, boundary, territory</i> |
| יָם | <i>sea, west</i> (pl. יָמִים) |
| כָּבד | <i>heavy; oppressing; weighty</i> (adj.) |
| פָּהָן | <i>priest</i> |
| לֵב | <i>heart</i> (gem. noun; pl. לְבָבּוֹת) |
| מַלְאָךְ | <i>messenger, angel</i> |
| מִצְוָה | <i>commandment</i> |
| נָبִיא | <i>prophet</i> |
| פִּנְגָּם | <i>face, surface</i> (only pl.) |
| קָהָל | <i>assembly</i> |

רוּחַ *spirit, wind* (fem. or masc.)

6.1.3 Other Parts of Speech

אֵלָא *not* (with the jussive or cohortative)

6.2 Prefix Conjugation Qal

6.2.1 The forms of the Prefix Conjugation

The prefix conjugation is characterized by prefixes in all forms of the paradigm. In some forms suffixes are attached to the form as well.

In the prefix conjugation Biblical Hebrew distinguishes two forms with different thematic vowels, i.e., the vowels between the second and third root consonants. The form **יִקְטֹל** *yiqtol* with the thematic vowel /ō/ is used for fientive verbs while the form **יִכְבֹּד** *yikbad* with the thematic vowel /a/ is used for stative verbs.

For a proper understanding of the forms of the prefix conjugation forms of verbs with gutturals and some weak verbs it is important to note that the form **יִקְטֹל** *yiqtol* is the result of the development **yaqtulu* > *yiqtol* (with loss of the final short vowel as usual in BH).¹ The change of the prefix vowel /a/ > /i/ is due to the law of attenuation (/a/ > /i/ in unstressed closed syllables). The change of /u/ > /ō/ in stressed syllables is regular.

The prefix vowel /i/ and thematic vowel /a/ of the forms **יִכְבֹּד** *yikbad*, etc., of the stative verb are the original vowels; they were not subject to change.

		pref.	suff.	fientive	stative
sg.	3 m.	<i>y-</i>		וַכְתֵּב	וַכְבֹּד
	3 f.	<i>t-</i>		תַּכְתֵּב	תַּכְבֹּד
	2 m.	<i>t-</i>		תַּכְתֵּב	תַּכְבֹּד
	2 f.	<i>t-</i>	- <i>ī</i>	תַּכְתֵּבְיִ	תַּכְבְּדִי
	1 c.	-		אַכְתֵּב	אַכְבֹּד
pl	3 m.	<i>y-</i>	- <i>ū</i>	וַכְתְּבוּ	וַכְבְּדוּ
	3 f.	<i>t-</i>	- <i>nā</i>	תַּכְתְּבִנָה	תַּכְבְּדִנָה
	2 m.	<i>t-</i>	- <i>ū</i>	תַּכְתְּבוּ	תַּכְבְּדוּ
	2 f.	<i>t-</i>	- <i>nā</i>	תַּכְתְּבִנָה	תַּכְבְּדִנָה
	1 c.	<i>n-</i>		נַכְתֵּב	נַכְבֹּד

¹ The original vowels are preserved in Classical Arabic, e.g., *yafulu he will do*. The forms of the prefix conjugation forms of verbs I², II w/y and II gem. can only be explained with the original forms with the vowel /a/ in the prefix.

Notes

The vowel /æ/ in the prefix of the 1 c. sg. form needs to be noted. The consonant /p/ often triggers the change of a vowel to /æ/.

The forms with stressed vocalic suffix (2 f. sg. and 3/2 m. pl.) have distinct pausal forms. The stress is on the penultimate syllable and the original thematic vowel is preserved instead of being reduced as in the context forms: e.g., **יִכְבֹּרְוּ, יִכְתְּבּוּ**.

In forms with /a/ as thematic vowel the *patah* is lengthened to *qames* in pausal forms, e.g., **יִכְבֹּרְ**.

The forms 3/2m. pl. are quite often extended by an additional נ called paragogic Nun, e.g., **תִּשְׁמַרְתֶּן** *you shall keep* (Deut 6:17), **יִשְׁמַעְנָן** *they will hear* (Deut 4:6). Most of the 305 examples in the Hebrew Bible are found in Deut, Isa, Job and Ps 104 (JM § 44e). There is no difference in meaning between the normal forms and the forms with paragogic Nun. In pausal forms the thematic vowel is preserved despite the position of the stress, e.g., **תִּכְרֹתְנָן** *you shall cut down* (Exod 34:13), **תִּדְבְּרוּן** *you shall cling* (Deut 13:5). Sometimes pausal forms with paragogic Nun are found in context. In five cases 2 f. sg. forms also have a paragogic Nun, e.g., **תִּדְבְּקֵנָן** *you shall cling* (Ruth 2:8).

The possible confusion of identical forms (3 f. sg. and 2 m. sg. forms and 3/2 fem. pl.) is hardly ever an issue in Biblical Hebrew texts.

6.2.2 Historical Background

In the earliest phase of Northwest Semitic the prefix conjugation had four distinct forms. Two forms had a short final vowel: *yaqtulu* and *yaqtula*. The form *yaqtulu* functioned as an indicative form while the form *yaqtula* was used as a subjunctive. Vestiges of the form *yaqtula* can still be found in the cohortative and the long form of the imperative.

The third form was a short form without a final vowel *yaqtul* which functioned either as a perfective past tense (or preterite) or as a volitive form. This form is preserved in the *wayyiqtol* form and the jussive in Biblical Hebrew.

Because of the general loss of short final vowels the formal difference between the forms *yaqtulu* and *yaqtul* is lost in most forms. It is reflected only in some volitive forms and *wayyiqtol* forms of certain classes of weak verbs and in some Hiphil forms.

A fourth form was the so-called energetic mode *yaqtulan(na)* which is preserved only in some forms of the prefix conjugation with enclitic personal pronouns.

6.2.3 Verbs with Gutturals in the Prefix Conjugation

	I gutt.		II gutt.	III gutt.
	fientive	stative		
sg. 3 m.	ישׁׁזֶב	יִחְזֹק	יִבְחַר	יִשְׁלַח
3 f.	תְּשׁׁזֶב	תִּחְזֹק	תִּבְחַר	תִּשְׁלַח
2 m.	תְּשׁׁזֶב	תִּחְזֹק	תִּבְחַר	תִּשְׁלַח
2 f.	תְּשׁׁזֶבִי	תִּחְזֹקִי	תִּבְחַרִי	תִּשְׁלַחִי

	I gutt.		II gutt.	III gutt.
	fientive	stative		
pl.	1 c. אָשׁוֹב	אָחַזְקָה	אָבְחָר	אָשְׁלָח
	3 m. יִעַזְבֶּה	יִחְזֹקֶה	יִבְחָרוּ	תִּשְׁלַחוּ
	3 f. פִּעְזְבָנָה	פִּחְזֹקָנָה	תִּבְחָרְנָה	תִּשְׁלַחְנָה
	2 m. פִּעְזְבֶּה	פִּחְזֹקֶה	תִּבְחָרוּ	תִּשְׁלַחוּ
	2 f. פִּעְזְבָנָה	פִּחְזֹקָנָה	תִּבְחָרְנָה	תִּשְׁלַחְנָה
	1 c. נִעְזֵב	נִחְזֹק	נִבְחָר	נִשְׁלָח

Notes

The gutturals ה, מ and ע prefer the vowel /a/ in the positions before and after the guttural. There are, however, some I gutt. verbs with *yaqtul* prefix conjugation forms that have the prefix vowel /æ/ instead of /a/, e.g., יִהְדַּךְ *he will push*. When the guttural נ is preserved as a consonant, the vowel /æ/ is preferred, e.g., יִאָסֵר *he will bind*.

Many I gutt. verbs have a *hatef* vowel with the first root consonant instead of silent šwa (cp. יִכְתַּב with יִעַזְבֶּה while other I gutt. verbs tolerate the silent šwa (e.g., יִחְמַד *he shall desire*).

In context forms with vocalic suffix (2 f. sg. and 2/3 m. pl.) of I gutt. verbs the two consecutive vocal šwa are changed to a closed syllable with the vowel of the preceding vowel and medial šwa which does not trigger a *dagesh lene* in the following consonant, e.g., *ta'azəbū > ta'azbū and *yæhæzəqū > yæhæzqū. In forms like these Biblical Hebrew tolerates short vowels in open syllables.

Fientive verbs I gutt. have the vowel pattern *a-u* with preservation of the original vowel of the prefixes while stative verbs I gutt. have the vowel pattern *i-a* (with change of the /i/ to /æ/ to bring the prefix vowel closer to the vowel /a/ that is preferred by gutturals).

Verbs II gutt. usually have the vowel pattern *i-a* irrespective of their semantic classification as fientive or stative. The stem vowel /ō/ can be found with a few verbs, e.g., תִּזְעַזְבֶּה *he shall grasp*. Verbs III gutt. almost always show the vowel pattern *i-a*.

In pausal forms with vocalic suffix the original thematic vowel is preserved and the stress is on the penultimate syllable, e.g., יִשְׁלַחְנָה, יִעַזְבֶּה.

In forms with /a/ as thematic vowel the *patah* is lengthened to *qames* in pausal forms, e.g., יִבְחָרְנָה.

6.2.4 The Use of the Prefix Conjugation

The prefix conjugation has three main uses:

1. as a future tense and – almost exclusively occurring in questions and subordinate clauses – present tense (1 Sam 9:16; Gen 24:31)
2. as a form expressing imperfective aspect in the past for durative or iterative (repeated) past-time events (1 Kgs 17:6)

3. as a modal form expressing obligation, capability etc. (expressed in English with auxiliary verbs like *may*, *would*, *shall*, *can*, *must*, *want*, *could*, *should*, etc.), e.g., Exod 20:9; Deut 23:7. With the negative לֹא the prefix conjugation is used for general or strict prohibitions (e.g., Exod 20:15). This use is called vettive and forms a subgroup of the modal use of the prefix conjugation.

כַּעֲתִּים מֶחָר אֲשֶׁלָּח אֵלֶיךָ אִישׁ	<i>Tomorrow about this time I will send to you a man</i>
מִאֱרַץ בְּנֵי-מִן	<i>from the land of Benjamin (1 Sam 9:16)</i>
לְפָה תָּעִמֵּד בְּחוּזָה	<i>Why are you standing outside? (Gen 24:31)</i>
וּמִן-הַנָּחֶל יִשְׁתַּחַת	<i>... and from the brook he used to drink. (1 Kgs 17:6b)</i>
שְׁשַׁת יְמִים תַּعֲבֹד	<i>Six days you may work. (Exod 20:9)</i>
לَا תִּגְנַּב	<i>You shall not steal. (Exod 20:15)</i>

6.2.5 The *wayyiqtol* Form

The *wayyiqtol* form is a past tense form that is based on the short form of the prefix conjugation *yaqtul* in its function as perfective past tense. It is formed by a special form of the conjunction *waw* with *patah* und *dagesh forte* in the consonant of the prefix syllable. As the נ of the 1 c. sg. prefix does not take *dagesh forte* the vowel is changed to *qameš*.

This special form of the conjunction is called *waw consecutive* (sometimes called *waw inversive* [Hebrew **וְיַהְפֹּךְ**] although this term is rather misleading and historically incorrect). In the strong verb, the actual form of the *wayyiqtol* form is identical with the normal prefix conjugation. This applies to pausal forms as well. Only with weak verbs and in derived conjugations deviating forms occur.

		<i>wayyiqtol</i>	
		fientive	stative
sg.	3 m.	וַיַּכְתֵּב	וַיִּכְבֹּד
	3 f.	וַתַּכְתֵּב	וַתִּכְבֹּד
	2 m.	וַתַּכְתֵּב	וַתִּכְבֹּד
	2 f.	וַתַּכְתֵּבִי	וַתִּכְבֹּדְתִּי
	1 c.	וְאַכְתֵּב	וְאַכְבֹּד
	pl.	וַיְכִתְבُוּ	וַיְכִבְדוּ
	3 m.	וַתְּכִתְבָּנָה	וַתְּכִבְּדָנָה
	3 f.	וַתְּכִתְבָּנָה	וַתְּכִבְּדָנָה
	2 m.	וַתְּכִתְבָּנָה	וַתְּכִבְּדָנָה
	2 f.	וַתְּכִתְבָּנָה	וַתְּכִבְּדָנָה
	1 c.	וְנִכְתֵּב	וְנִכְבֹּד

The *wayyiqtol* form is used as a past tense form, e.g., Exod 24:4. Chains of *wayyiqtol* forms form the backbone of narratives. *wayyiqtol* forms need to be in clause initial position.² With stative verbs the *wayyiqtol* form usually has ingressive meaning, i.e., *began to* . . . , e.g., Gen 41:56.

וַיְכַתֵּב מֹשֶׁה אֶת כָּל־דִּבְרֵי יְהוָה *And Moses wrote down all the words of the Lord.*
 (Exod 24:4)

וַיַּחֲזֹק הַרְעָב בָּאָרֶץ מִצְרָיִם *And the famine became severe in the land of Egypt.*
 (Gen 41:56)

6.3 Volitive Forms

6.3.1 Introduction

Volitive forms are verbal forms that express an intention or desire. Biblical Hebrew has three volitive forms, the cohortative (1st person), the imperative (2nd person) and the jussive (2nd and 3rd person). The most frequent volitive form is the imperative which is introduced in Chapter 7.

6.3.2 The Jussive

The jussive is a volitive form that can be used in the 3rd or 2nd person. Historically, the jussive is based on the short form of the prefix conjugation *yaqtul*. The jussive forms of strong verbs are identical to the prefix conjugation forms discussed above. Only weak verbs of the types III y and II w/y have distinct jussive forms in the Qal.

The jussive is used for commands, instructions, requests and petitions in the 3rd person and in the 2nd person. It is used both in positive and negative clauses. With negative commands, the negative **אַל** is used. Positive clauses with the 2nd person jussive forms as predicate, however, are very infrequent.

- יִשְׁפַּט יְהוָה בֵּין וּבֵין** *Let the Lord judge between me and you.* (Gen 16:5)
- יִבָּא־נָא אַל־** *Let him come to me.* (2 Kgs 5:8)
- אַל־תִּשְׁלַח יָדְךָ אַל־תִּגְעַר** *Do not lay your hand on the boy.* (Gen 22:12)

6.3.3 The Cohortative

The cohortative – the first person volitive form – is used for exhortations, requests, wishes, or declarations of intent. It is marked by the ending -ā that is attached to the 1 c. sg./pl. prefix conjugation form. The thematic vowel is reduced in context forms as the ending is stressed.

	cohortative
sg. 1 c.	אַכְתַּבָּה
pl. 1 c.	נוּכַתְבָּה

² Whenever another element needs to be placed in clause initial position (e.g., the negative **אַל**), different verbal forms need to be used.

In pausal forms the thematic vowel is preserved and stressed: **ונכְתָבָה, אֲכַתְּבָה**

וְאֶקְבָּרָה אֶת־אָבִי and let me bury my father. (Gen 50:5)
הַבָּה גָּלְבָּנָה לְבָנִים Come now, let us make bricks. (Gen 11:3)

6.4 The Marker of Subordination אשר

The word **שֶׁ** serves as a marker of subordination introducing dependent clauses among which relative clauses are the most frequent. Because of this, **שֶׁ** is sometimes called relative particle.

6.4.1 Relative Clauses

Relative clauses can either function as dependent attributive clauses modifying a noun or be substantivized replacing a noun. Unlike the relative pronouns *which* and *that* in English or ὅς, ᾳ, ὁ etc. in Greek, ΤῸΣ is not a relative pronoun in the sense that it is a constituent of the relative clause. It rather functions as a marker of subordination. As a consequence, one often finds in the relative clause a resumptive pronoun or adverb which refers back to the antecedent. If the resumptive pronoun would be the direct object of the predicate of the relative clause, it is usually dropped because it can be easily retrieved from the immediate context.³ Other resumptive elements (e.g., prepositional phrases) may be dropped, too.

If the relative clause serves as attribute to a noun, it is possible to first render **שָׁנָה** as *about which can be said* and translate the relative clause as if it were an independent clause. In the next step, the relative clause can be integrated smoothly into the main clause.

מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם *from the place about which can be said: you are there*
> from the place where you are (Gen 13:14)

In the overview below it is indicated which element is dropped from the relative clause.

אֵת הַנְּגָשִׁים אֲשֶׁר-בָּאוּ אֵלֵיךְ הַלְּילָה Where are the men who came to you tonight? (Gen 19:5)

וַיִּקְרָא אֶבְרָם שְׁמָךְ בֶּןוֹ אֲשֶׁר-יָלַדְהָ
הַגָּר יִשְׁמְעָאל And Abram called the name of his son whom Hagar bore, Ishmael (Gen 16:15; direct object)

**עַל־הָקֵבֶר אֲשֶׁר־דֹּבֶר אֱלֹהִים נִבְוָת
הַיּוּרְאָלִי** ... because of the word that Nabothe, the Jezreelite,
had said to him (1 Kgs 21:4; direct object)

וַיֵּלֶךְ מַעַלְיוֹ אֱלֹהִים בַּמִּקְדָּשׁ
אֲשֶׁר-דִּבֶּר אֲלֵיכֶם And God went up from him in the place where he had spoken with him (Gen 35:13; local adverbial phrase, cf. Gen 35:15)

³ An example of an resumptive pronominal element as direct object is found in 2 Kgs 16:3 כִּתְעֹבֹת הָנוּיִם אֲשֶׁר הַזְרִישׁ יְהוָה אֶתְם מִפְנֵי בְנֵי יִשְׂרָאֵל according to the abominations of the peoples that the Lord had driven out before the Israelites.

Chapter 6

The following two clauses contain substantivized clauses with אֲשֶׁר as subject (Gen 38:10) and direct object (Exod 18:1; Exod 11:7 where אֲשֶׁר is equivalent to הַיְלָד), respectively.

וַיֹּרֶע בְּעֵינִי יְהוָה אֲשֶׁר עָשָׂה
And what he did was evil in the eyes of the Lord (Gen 38:10)

וַיִּשְׁמַע יְהֻדָּוּ כְּהֵן מִדְיָן חֶתֶן מֹשֶׁה
את כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וְלִיְשָׂרָאֵל עַמוֹּ
And Jethro the priest of Midian, Moses' father-in-law, heard everything that God had done to Moses and his people Israel ... (Exod 18:1)

לְמַעַן תִּרְאֵוּ אֲשֶׁר יַפְלִיחַ יְהוָה
בֵּין מִצְרָיִם וּבֵין יִשְׂרָאֵל
... so that you know that the Lord will make a distinction between Egypt and Israel (Exod 11:7)

Substantivized clauses with אֲשֶׁר may also be dependent on a preposition.

כִּי־שָׁמַע אֱלֹהִים אֶל־קֹול הַנְּגֹר
בְּאֲשֶׁר הוּא־שָׁם
... for God has heard the voice of the boy where he is (Gen 21:17)

כִּי אָסְלָח לְאַשְׁר אֲשֶׁר
... for I will forgive those whom I will leave as a remnant (Jer 50:20; with ellipsis of the direct object)

וַיָּלַךְ אֶבְרָם כִּי־אֲשֶׁר דִּבֶּר אֱלֹהִים
יְהֻדָּה
And Abram went according to what the Lord had said to him (Gen 12:4)

6.4.2 Other Subordinate Clauses Introduced with אֲשֶׁר

The subordination marker אֲשֶׁר maybe also be used as a conjunction with causal, concessive, final, consecutive or temporal subordinate clauses.

6.5 Exercises

6.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) the forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 זָקַרְתִּי 2 אֶקְרַבְתִּי 3 פָּעַבְתִּי 4 תָּשִׁמְרָה 5 תָּקַרְבָּה 6 תָּזַקְרֵרִי 7 נִשְׁמַע 8 אֲשֶׁלֶת
9 יְמַלְכֵיתִי 10 תְּשִׁלְחָנָה

6.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: וְפִתְחָה, יְבִישָׁ גָּלְעָד, חִזְקִיָּהוּ, גָּדָעָן, בְּנֵי יִהּוָה, אַחֲרָן, אַחֲרָב, אַפְרִים, שְׁמֹואֵל, שְׁלֹמָה, שְׁרֵי, שְׁרָה עַמּוֹן, מִצְרָיִם.

1 לא שָׁמַרְתָּ אֶת-מִצְוֹת יְהוָה אֱלֹהֵיךְ⁴ אֲשֶׁר צִוָּךְ⁵ 2 וַיְהִי⁶ פָּקַד אֶת-שְׂרָה כַּאֲשֶׁר אָמַר⁷
 וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר⁸ 3 וּמְלָאכִים שְׁלָחָנִי גְּדוּלָה בְּכָל-הָר אֶפְרַיִם 4 וְלֹא שָׁמַע
 מֶלֶךְ בְּנֵי עַמּוֹן אֱלֹהֵיךְ יְפָתָח אֲשֶׁר שְׁלָחָ אֲלֹהֵינוּ⁹ 5 וּבְנֵי יִשְׂרָאֵל הַלְּכָו בִּיבְשָׂה¹⁰ בַּחוֹק תִּים
 6 וַיַּהַי הַמֶּלֶךְ שְׁלָמָה מֶלֶךְ עַל-כָּל-יִשְׂרָאֵל 7 וַיַּהַי דָּבָר-שְׁמוֹאֵל לְכָל-יִשְׂרָאֵל 8 וְהַרְעָב
 הַזֶּה עַל-כָּל-פְּנֵי הָאָרֶץ 9 וַיָּבֹא בְּנֵי-הַיּוֹתָר אֶל-אֶחָל יְהוָה¹¹ 10 הַנָּה לֹא בְּאָרֶץ אֱלֹהֵינוּ
 מִיְּבַשְׁשָׁנִים גְּלֻעֵד אֱלֹהֵיכְלָל 11 וַיַּלְךְ בְּכָל-הַדָּرֶךְ אֲשֶׁר-הַלָּךְ אֲבֹיו¹² 12 וַיַּדְבֵּר אָהָרֹן אֶת
 כָּל-הַדָּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה¹³ אֶל-מֹשֶׁה וַיַּעַשׂ הַאֲתָה לְעֵינֵי הָעָם 13 וַיֹּאמֶר לְהַמִּם הַעֲנָה
 בְּזַהַמְּלָךְ יְמָלֵךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל-בְּנֵי דָוִיד 14 וַיַּשְׁלַח יְהוָה אִישׁ נֶגֶבְיָה אֱלֹהֵינוּ יִשְׂרָאֵל
 15 וַיַּשְׁלַח מְלָאכִים אֱלֹהֵיךְ אֶחָב מֶלֶךְ-יִשְׂרָאֵל הָעִירָה 16 וַיַּשְׁלַח מְלָאכִים בְּכָל-גְּבוּלָה יִשְׂרָאֵל
 17 וַיִּשְׁמַעַו¹⁵ כִּי-פָקַד יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל 18 וַיִּשְׁמַע אֲבָרְם לְקוֹל שְׂרִי¹⁶ 19 אֶל-תִּשְׁמַע
 אֶל-חִזְקִיָּהוּ²⁰ וַיִּשְׁמַע שְׁמוֹאֵל אֶת כָּל-דָּבָרִי הָעָם 21 וַיַּחַזֵּק לְבִן-פְּרֻעָה וְלֹא שָׁמַע אֶל-הַמִּם¹⁷
 כַּאֲשֶׁר דִּבֶּר יְהוָה 22 וַיַּעֲבֹדוּ אֶת-יְהוָה 23 וַיֹּאמֶר הַפְּתָן נִקְרַבְתָּ הַלָּם¹⁸ אֶל-הָאֱלֹהִים
 24 בְּהַזִּיאָק¹⁹ אֶת-הָעָם מִמְּצָרִים תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל-הַהָר הַזֶּה

⁴ אֱלֹהֵיךְ read as אֱלֹהֵי (Engl. Lord); אֱלֹהֵיךְ your God

⁵ צִוָּךְ he commanded you.

⁶ אֱלֹהֵיךְ read as אֱלֹהֵיךְ (Engl. Lord), with the conjunction וְ (see chapter 3)

⁷ אָמַר pausal form of אָמַר

⁸ דִּבֶּר pausal form of דִּבֶּר

⁹ אֲלֹהֵינוּ to him (elāw with silent /y/; prep. אֶל with enclitic pronoun 3 m. sg.)

¹⁰ יִבְשָׂה dry ground

¹¹ אֱלֹהֵיךְ read as אֱלֹהֵיךְ (Engl. Lord)

¹² אֲבֹיו ?ābiw his father

¹³ אֱלֹהֵיךְ read as אֱלֹהֵיךְ (Engl. Lord)

¹⁴ לְרַם to them

¹⁵ וַיִּשְׁמַע and they heard (plural of וַיִּשְׁמַע)

¹⁶ שְׂרִי pausal form of the name שְׂרִי

¹⁷ הַלָּם אֶל-הַם to them

¹⁸ הַלָּם to this place, here (adv.)

¹⁹ בְּהַזִּיאָק when you have brought out

Chapter 7

7.1 Vocabulary

7.1.1 Verbs

- בחר** Q. *to choose* (with prepositional object with בְ or direct object)
- דרש** Q. *to seek, resort to*
- הרנ** Q. *to kill, slay*
- זבח** Q. *to slaughter for sacrifice, slaughter*
- עזוב** Q. *to leave, forsake*
- פתח** Q. *to open*
- קבר** Q. *to bury*
- רדף** Q. *to pursue, chase, persecute*
- שמח** Q. *to rejoice, be glad* (stative verb, 3 m. sg. SC pausal form שָׁמַח)
- שבר** Q. *to break, break in pieces*
- שחת** Q. *to slaughter*
- שכב** Q. *to lie down* (3 m. sg. PC יִשְׁכַּב)
- שפט** Q. *to judge, govern*

7.1.2 Adjectives

- גדול** great
- חי** alive, living (pl. חַיִם)
- חכם** wise
- טוב** good
- ישיר** straight, right
- קדוש** holy
- רַב** much, many, great (pl. רַבִּים)
- רע** bad, evil (pl. רַעִים)

7.1.3 Nouns

גַּתָּה	<i>hill, high place (often as place of worship)</i>
חַטֹּאת	<i>sin, sin offering (cs. חַטֹּאת; pl. abs. חַטֹּאות; pl. cs. חַטֹּאות)</i>
עוֹלָם	<i>long time, duration, future time, long time back</i>
אָבָּא	<i>army, host, war, warfare (pl. אָבָּאות)</i>
קָדָשׁ	<i>holiness</i>
שִׁפְחוֹת	<i>maid, maid-servant (pl. שִׁפְחוֹות)</i>

7.1.4 Other Parts of Speech

אֲלֹא	<i>not (with the jussive)</i>
וְ	<i>also, even</i>
מְאֹד	<i>very (degree particle); as a noun strength, power</i>
עַתָּה	<i>now (adv. of time)</i>

7.2 The Independent Personal Pronoun

7.2.1 The Forms of the Independent Personal Pronoun

The independent personal pronoun (iPP) has the following forms:

Singular				Plural			
1 c.	אָנֹכִי, אָנִי	I	1 c.	אָנֹתָנוּ, נֶתֶן	אָנֹתָנוּ, נֶתֶן	we	
2 m. f.	אַתָּה אַתְּ	you you	2 m. f.	אַתָּנוּ אַתְּנוּ	you you	you you	
3 m. f.	הֵא הִיא	he she	3 m. f.	הֵנוּ, הֵן הִנוּ, הִןְךָ	they they	they they	

Notes about the Forms of the Independent Personal Pronoun

1. The following pausal forms are attested (some of them have a different position of the stress than the context forms): 1 c. sg. אָנֹכִי and אָנִי; 2 m. sg. אַתָּה or אַתְּ (with *zāqēf* *qāṭōn*); 2 f. sg. אַתְּ; 1 c. pl. אָנֹתָנוּ or נֶתֶן.
2. In the Torah, the personal pronoun of the 3 f. sg. is spelled הִיא in the Ketiv with the Qere perpetuum אִיא in almost all instances. For more information cf. Joüon and Muraoka, *A Grammar of Biblical Hebrew*, §§ 16f, 39c.

- The existence of two different pronouns for the 1 c. sg. is remarkable. The form אָנִי is more frequent than the form אָנֹכִי (874 and 359 attestations, respectively). The longer form אָנֹכִי was phased out in Late Biblical Hebrew. Mishnaic Hebrew only uses אָנִי.
 - The 2 m. sg. form is five times spelled אַنְךָ.
 - Rare alternative forms are אַנְךָ for the 2 m. sg. (four times); אַנְתִּי* for the 2 f. sg. (seven times as Ketiv אַתִּי); אָנוּ* for the 1 c. pl. (as in Mishnaic Hebrew; only in Jer 42:6 Ketiv).

7.2.2 The Use of the iPP in Nominal Clauses

In nominal clauses the iPP may be used in the following ways.

1. The independent personal pronoun is used as the subject in nominal clauses (2 Sam 12:7).
 2. The independent personal pronoun is used as subject in clauses with a participle as predicate (1 Sam 17:45).
 3. The 3 m. sg. form נִתְן may be used in verbless clauses to disambiguate the preceding subject and the predicate (2 Sam 7:28).
 4. As subject of a nominal clause, the independent personal pronoun may be used similarly to the demonstrative pronoun (2 Kgs 15:12; Lev 10:3).

אתה האיש You are the man (2 Sam 12:7)

**אַתָּה בָּא אֵלִי בְּחֶרֶב וּבְחַנִּית
וּבְכִידָן וְאֹנוֹכִי בְּאֶלְיָהִיךְ בְּשֵׁם
יְהוָה צָבָאות אֱלֹהֵי מְעִירֹכֹת
יִשְׂרָאֵל**

אתה־הוּא הָלֹהִים You are God (2 Sam 7:28)

הִוא דְּבָר־יְהוָה אֲשֶׁר דָּבַר אֱלֹהֵים This is the word of the Lord that he had spoken to Jehu (2 Kgs 15:12)

הוּא אֲשֶׁר־דִּבֶּר יְהוָה This is what the Lord has said ... (Lev 10:3)

7.2.3 The Use of the iPP in Verbal Clauses

The independent personal pronoun is used as the subject in clauses with finite verbal forms as predicate (often for emphasis of the subject):

**כִּי אַתָּה יְדֹעַת לְבַדֶּךָ אַתְּ לְבָבָ
כָּל-בְּנֵי הָדוֹם** For you alone know the heart of all children of
mankind (1 Kgs 8:39)

7.2.4 The iPP as Demonstrative Pronoun

As attribute to a noun the 3rd person forms may be used as demonstrative pronouns for far deixis. The independent personal pronoun in this function follows the noun it modifies and always has the article.

- הָאִישׁ הַהוּא** *that man* (Lev 20:4)
- הַשִּׁיר הַהִיא** *that city* (Josh 20:4)
- הָאֲנָשִׁים הַהְמָה** *those men* (Num 9:7)

This use of the iPP is frequently found in the temporal adverbial phrases **בַּיּוֹם הַהוּא** *on that day* and **בַּיּוֹם הַהְמָה** *in those days*.

7.2.5 The iPP in Apposition to an Enclitic Pronoun

The independent personal pronoun may be used in apposition to an enclitic personal pronoun for emphasis:

- בָּרְכָנִי גַּם־אָנִי אָבִי** *Bless me, too, O my father* (Gen 27:34)
- בָּמֶקְומָ אֲשֶׁר לְקַקְיָה קָלְבִּים** *In the place where the dogs licked the blood of Naboth*
- אַתְּ־ךָ נָבֹות יְלַקֵּי קָלְבִּים** *the dogs will lick even your blood* (1 Kgs 21:19)
- אַתְּ־ךָ נָבֹות גַּם־אָתָּה**

7.3 Nominal Clauses

Clauses without a finite verbal form as predicate are called nominal clauses. The subject is typically a noun or pronoun. Predicates can be nouns, adjectives or prepositional phrases.

If the predicate is indefinite, the nominal clause has descriptive or classifying function.

- נָעַר מִצְרַי אָנִי** *I am a young man from Egypt* (1 Sam 30:13)
- הַרְחָה אָנִי** *I am pregnant* (2 Sam 11:5)

If the predicate is definite, the nominal clause has identifying function.

- אָנִי יוֹסֵף** *I am Joseph* (Gen 45:3)
- אָנִכִּי הַרְאָה** *I am the seer* (1 Sam 9:19)
- אָנִכִּי אֱלֹהִי אֶבְרָהָם אָבִיךָ** *I am the God of Abraham, your father* (Gen. 26:24)

Prepositional phrases can also function as predicate of a nominal clause.

- וְהַנֵּה אָנִכִּי עִמָּךְ** *Behold, I am with you* (Gen 28:15)
- מִחְרָן אֲנָהָנוּ** *We are from Haran* (Gen 29:4)

The most common unmarked constituent order of nominal clauses is subject–predicate. The reasons for deviating from this constituent order are diverse.

Nominal clauses are timeless. The default location in time is the present. In a past tense context, however, nominal clauses are located in the past. To make past or future reference explicit, forms of the verb **הִי־ּה** *to be* are used. Temporal adverbs may serve the same function, e.g., **וּמָחַר אַתָּה וּבָנֶיךָ עַפְרֵי** *and tomorrow you and your sons will be with me* (1 Sam 28:19).

As an additional element, the independent personal pronoun **הִיא** may be used in nominal clauses. Different explanations were presented for this use of **הִיא**. It possibly functions to disambiguate the preceding subject and the predicate.

אַתָּה־הִיא הָלֹהִים *You are God* (2 Sam 7:28)

7.4 Adjectives

7.4.1 The Use of the Adjective

Adjectives are a subcategory of the noun. Adjectives have three different functions in Hebrew:

1. As attribute they modify (describe) a noun (2 Sam 14:2).
2. They can be used independently like other nouns (the so-called substantivized use) (Qoh 2:14).
3. They can be used as the predicate of a nominal clause (Jer 8:8).

וַיַּקְחֵ מִשֵּׁם אֲשֶׁר חִכְמָה *And he took from there a wise woman* (2 Sam 14:2)

מי כִּחִיכָם *Who is like the wise?* (Qoh 8:1)

חִכְמִים אָנוּנוּ *We are wise* (Jer 8:8)

אִישׁ חִכָּם מִאָדָם *very wise man* (2 Sam 13:3). Sometimes, the preposition **עַד** *up to, until* is added, e.g., **חִרְדָּה עַד** *a very strong trembling* (Gen 27:33). Originally, **מִאָדָם** is a noun meaning *strength, power*.

7.4.2 The Forms of the Adjective

As a subcategory of the noun, adjectives have the same endings except for the fact that they are not used in the dual. Adjectives with changeable vowels follow the rules for vowel reduction for nouns (Chapter 4).

	Masculine	Feminine
Singular	∅ טוֹב	-ā טוֹבָה
Plural	-im טוֹבִים	-ot טוֹבּוֹת

7.4.3 Adjectives as Attribute or Predicate

If used as attribute, adjectives follow the noun they modify and must agree in number and gender with the noun. If the modified noun is definite, the adjective takes the article. The following examples illustrate this.

- | | |
|-------------------------|--|
| אֲישׁ גָּדוֹל | <i>a great man</i> (2 Kgs 5:1) |
| מֶלֶכִים גָּדוֹלִים | <i>great kings</i> (Jer 25:14) |
| אִשָּׂה גָּדוֹלָה | <i>a wealthy woman</i> (2 Kgs 4:8) |
| מְמָלָכּוֹת גָּדוֹלֹות | <i>great kingdoms</i> (Jer 28:8) |
| הַיָּם הַגָּדוֹל | <i>the great sea</i> (i.e., the Mediterranean Sea) (Josh 23:4) |
| הַבְּרִכָּה הַעֲלֵיָנָה | <i>the upper pool</i> (2 Kgs 18:17) |
| הַהֲרִים הַגָּבוֹהִים | <i>the high mountains</i> (Gen 7:19) |
| הַאֲתֹות הַגְּדוֹלֹות | <i>the great signs</i> (Josh 24:17) |

Note

Agreement is also required in the case of fem. nouns without a fem. ending, e.g., **הַשִּׁיר הַגָּדוֹלָה**, *the great city* (Gen 10:12).

If used as predicate of nominal clauses (see the preceding section), adjectives agree with the subject in gender and number.

- טוֹבָה הָאָרֶץ מְאֹד מְאֹד** *The land is exceedingly good* (Num 14:7)

7.4.4 Comparative and Superlative

Unlike English or Greek, Hebrew does not have distinct forms to express the comparative (e.g., *higher*) or the superlative (e.g., *highest*). For the comparative, a prepositional phrase with **מִן** is used to indicate the entity with which something is compared; the adjective itself remains unchanged. This is illustrated by the following examples with the adjectives **מִתְּטוֹךְ** *sweet* and **צַדִּיק** *righteous*

- | | |
|---|--|
| מַה־מִתְּטוֹךְ מִדְבָּשׁ וּמַה עַזְּ מְאֹרִי | <i>What is sweeter than honey and what is stronger than a lion?</i> (Judg 14:18) |
| צַדִּיק אַתָּה מִמְּנִי | <i>You are more righteous than I</i> (1 Sam 24:18) |

For the superlative, the adjective is used with the definite article or it is made definite by other means, e.g., a definite dependent noun in a construct chain.

- | | |
|--|--|
| הַשִּׁיר הַקְּרֵבָה אֶל־הַחֶלְלָה | <i>the town that is nearest to the slain man</i> (Deut 21:3) |
| יְהוֹאָחָז קָטָן בְּנֵי | <i>Jehoahaz, his youngest son</i> (2 Chr 21:17) |

If the two entities that are compared are incommensurable, the particle *too* together with a prepositional phrase with *for* may be used in English.

יום אכל כי רב מתקה תקדך *Get up, eat, for the journey is too much for you*
 (1 Kgs 19:7)

7.5 The Imperative

7.5.1 The Forms of the Imperative

	fientive	stative
sg. m.	כְּתָב	כְּבָד
f.	כְּתָבִי	כְּבָדִי
pl. m.	כְּתָבוּ	כְּבָדוּ
f.	כְּתָבָנָה	כְּבָדָנָה

Notes

The thematic vowel of the imperative form of a verb is identical to the thematic vowel of the *yiqtol* form of that verb.

There is no *dageš lene* in the third root consonant in the fem. sg. and masc. pl. forms. The *šwa* with the second root consonant is a medial *šwa*.

Pausal forms of the fem. sg. and masc. pl. forms have the same thematic vowel as the masc. sg. form, e.g., **כְּבָדִי, כְּתָבִי, כְּתָבָנָה**.

If the imperative is followed by *maqqef*, the thematic vowel *holem* is shortened to *qames ḥatuf*, e.g., **מֶלֶךְ־עָלֵינוּ Reign over us!** (Judg 9:14).

An example of an imperative form of a stative verb is **חַזְקָה be strong!** (Josh 1:6). The pausal form of the m. sg. imperative of the stative verb has a lengthened thematic vowel, e.g., **אַמְתָּח be bold!** (Josh 1:6).

7.5.2 The Imperative of Strong Verbs with Gutturals

	I gutt.		I	II gutt.	III gutt.
sg. m.	צֹב	חֹזֶק	אמֶר	בְּחָר	שְׁלָחָה
f.	עֲזֹבִי	חֹזְקִי	אמְרִי	בְּחָרִי	שְׁלָחִי
pl. m.	עֲזֹבּוּ	חֹזְקוּ	אמְרוּ	בְּחָרּוּ	שְׁלָחָה
f.	עֲזֹבָנָה	חֹזְקָנָה	אמְרָנָה	בְּחָרָנָה	שְׁלָחָנָה

Notes

Like the regular verb, verbs I gutt. and I' distinguish between fientive and stative verbs. An example of an imperative form of a I' stative verb is אַמְצֵץ be bold! (Josh 1:7).

Imperative forms of verbs with נ as first root consonant are always strong with a consonantal נ (unlike the weak verbs I' in the prefix conjugation forms, e.g., יֹאמֶר). The thematic vowel is either *holem* or *patah* depending on the verb type as fientive or stative, e.g., אָמַץ אָמַנְךָ say!, be bold!

In the fem. sg. and masc. pl. forms, II gutt. verbs have the vowel *patah* with the first root consonant and a composite *šwa* (*hatef patah*) with the second root consonant instead of a silent *šwa*.

7.5.3 The Long Form of the Imperative

The imperative masc. sg. may be expanded by attaching the ending -ā. This ending is called paragogic הָ. It occurs about 288 times in the Hebrew Bible. It “has, in general, no appreciable different nuance from the usual form” (JM § 114m). Illustrative forms are: אָכַלְהָ אָכְלָה eat! (sometimes מִכְרָה sell!), שָׁמַעְהָ שָׁמַעְתָּ hear! (III gutt.).

In pausal forms the ending -ā is unaccented and the thematic vowel which is reduced in context forms, is preserved, e.g., שָׁמַעְתָּ hear!.

7.5.4 The Use of the Imperative

The imperative is used mainly for commands and wishes.

שְׁמַר אֶת-הָאִישׁ הַזֶּה	<i>Guard this man</i> (1 Kgs 20:39)
וְעַתָּה שָׁמַעْ לְקוֹל דָּבְרֵי יְהוָה	<i>And now, listen to the voice of the words of the Lord</i> (1 Sam 15:1)
פְּתֻחֵוּ אֶת-פִּי הַמִּעֵדָה	<i>Open the mouth of the cave</i> (Josh 10:22)
קְבִצּוּ אֶת-כָּל-יִשְׂרָאֵל הַמִּצְפָּתָה	<i>Gather all Israel to Mizpah</i> (1 Sam 7:5)

Imperatives may be used with an independent personal pronoun (2nd person) as subject, e.g., לְךָ אִזְהָה Come! (Judg 9:14).

The imperative may be used for addressing a superior like a king or God without being impolite.

The imperative is never used with a negative. Instead, either the jussive with לֹא is used (the so-called prohibitive) is used or לֹא with the prefix conjugation (*yiqtol* form) (the so-called vettive). The prohibitive is usually used for specific negative commands in a certain situation, whereas the vettive typically occurs in general prohibitions in legal texts. Either form, however, can be found in contexts where one would expect the other.

אַל-תִּשְׁפְּכוּ־ךְם	<i>Do not shed blood</i> (Gen 37:22)
אַל-תִּגְעַמְךָ	<i>Don't stop</i> (1 Sam 20:38)

**לֹא תִכְרֹת לָהֶם וְלֹא לַהֲיֵה
בְּרִית** *Do not make a covenant with them or their gods*
(Exod 23:32)

The three volitive forms, the imperative, the jussive and the cohortative, may be followed by the particle נִנְאָ. The function of נִנְאָ is not completely clear. It may be indicating a polite request. According to a different interpretation, נִנְאָ is used if the speaker expects some resistance to the request or command or if the request comes unexpectedly or does not flow from the context. It is advisable to leave נִנְאָ untranslated.

דְּרַשׁ-נִנְאָ כַּיּוֹם אַתְּ-דָבָר יְהוָה *Seek first the word of the Lord* (1 Kgs 22:5)

7.6 Exercises

7.6.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: בֵּית, בַּאֲרָה שְׁבֻעָה, אֱלֹהִים, אֲחָב, אֲבָרָהָם, אֲבִימֶלֶךְ, אֲבִיתָר, שְׁמְרוֹן, שְׁמוֹאֵל, שָׂאוֹל, צְלָמָנוּ, מֹשֶׁה, יְשָׁעָה, יוֹסֵף, יְהוָשָׁעַ, זְבַח, דָּוֹד, בְּלָק, בְּלָעָם, לְחָם, תְּבּוֹר.

1. וַיִּכְרֹתּוּ בְּרִית בַּבְּאָרֶה שְׁבֻעָה¹ 2. וַיֹּאמֶר שְׁמוֹאֵל אֶל-יְשָׁעַי לֹא-בָּחר יְהוָה² בְּאַלְהָה 3. וַיַּבְחַר
מֹשֶׁה אֲנָשִׁים-חַיִל מִכְּלִי-יִשְׂרָאֵל 4. וַיֹּאמֶר אֶל-זְבַח וְאֶל-צְלָמָנוּ אֵiphah³ הָאָנָשִׁים אֲשֶׁר הָרְגָתָם
בְּתַבּוֹר 5. וַיַּגְּדֵל⁴ אֲבִיתָר לְדוֹד כִּי הָרָג שָׂאוֹל אֶת כְּהָנִי יְהוָה⁵ 6. וַיַּגְּדֵל⁶ אֲחָב לְאֱiזְבֵּל אֶת
כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים וְאֶת כָּל-אֲשֶׁר הָרָג אֶת-כְּלָל-הַנְּבִיאִים בְּחַרְבָּה⁷ 7. וַיַּהַרְגוּ אֶת-אֱnשִׁי הַעִיר
8. וַיַּזְבַּח אֶת-כְּלָל-כְּהָנִי הַקְּבָmoת אֲשֶׁר-שֶׁם עַל-הַמִּזְבְּחוֹת 9. לֹא-נִפְלֵל דָבָר מִכֶּל הַדָּבָר הַטּוֹב
אֲשֶׁר-דָבָר יְהוָה⁸ אֶל-בֵּית יִשְׂרָאֵל הַכָּל בָּא 10. וַיַּזְכַּר אֶל-הָלִים אֶת-אֲבָרָהָם 11. וַיַּזְכַּר יוֹסֵף אֶת
הַחְלָמוֹת אֲשֶׁר חָלָם לְהָm⁹ 12. וַיַּעֲזֹב אֶת-יְהוָה¹⁰ 13. וַיֹּאמֶר יְהוָshׁעַ פָּתָח אֶת-רְבִי הַמְּעָרָה¹¹
14. וַיַּקְרֹב אֶת-הַמֶּלֶךְ בְּשְׁמְרוֹן 15. וַיֹּאמֶר הַכֹּהן נִקְרַבְתָּ הַלְּמָm¹² אֶל-הָאֱלֹהִים 16. וַיִּקְרֹב
אָהָרֹן אֶל-הַמִּזְבְּחָה וַיִּשְׁחַט אֶת-עַגְלָה¹³ הַחַטֹּאת אֲשֶׁר-לֹו¹⁴ 17. וַיִּשְׁמַח שֶׁם שָׂאוֹל וְכָל-אֱnשִׁי יִשְׂרָאֵל

¹ בַּאֲrָה שְׁבֻעָה pausal form of the place name בַּאֲrָה שְׁבֻעָה

² אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

³ אֵiphah where?

⁴ וַיַּגְּדֵל and (he) told

⁵ אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

⁶ וַיַּגְּדֵל and (he) told

⁷ חַרְבָּה pausal form of חַרְבָּה

⁸ אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

⁹ חָלָם לְהָm he had dreamed regarding them

¹⁰ אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

¹¹ מַעֲרָה cave

¹² הַלְּמָm here

¹³ עַגְלָה young bull, ox

¹⁴ לֹו lit. to him, i.e., belonged to him

Chapter 7

עד-מֵאָד 18 וַיְעִשֶּׂה שְׁמוֹאֵל אֶת אָשֶׁר דִּבֶּר יְהוָה¹⁵ וַיָּבֹא בֵּית לְחֶם¹⁶ 19 וַיִּקְחֶה אֲבִימֶלֶךְ צָאן וְבָקָר וְעַבְדִּים וְשָׁפָחָת וַיִּתְּנֶן לְאַבְרָהָם

¹⁵ אָדָני read as יְהוָה (Engl. Lord)

¹⁶ בֵּית לְחֶם pausal form of בֵּית לְחֶם

Chapter 8

8.1 Vocabulary

8.1.1 Verbs

- בַּטָּה** Q. *to trust, be confident*
בָּעַר Q. *to burn* (intransitive)
בָּרַךְ Q. *to bless* (in the Qal only part. pass. בָּרִיךְ blessed)
נָאַל Q. *to redeem*
נָדַל Q. *to be great, become great, grow up* (stative verb)
חָשַׁב Q. *to think, consider, regard, plan, devise*
לְכַד Q. *to capture, seize, take*
עַמֵּד Q. *to take one's stand, stand*
פָּרַשׁ Q. *to spread out, spread*
קָבֵץ Q. *to gather, collect*
רָחַץ Q. *to wash, bathe*
שָׂרֵף Q. *to burn completely* (transitive)
שָׁבַן Q. *to settle down, dwell*

8.1.2 Nouns

- אֹיֵב** *enemy*
אֶרֶץ *cedar*
גִּמְלָל *camel* (pl. גִּמְלִים)
- דָּלֶת** *door*
חֲכַמָּה *wisdom* (*ḥokma*)
חֵן *favor, grace* (gem. noun; with ePP) (חֵנוֹ)
חֹשֶׁךְ *darkness*
כְּבָר *round loaf, talent, vicinity* (esp. the region of the Jordan) (fem.)
כְּבֵגָם *the hollow, flat of the hand, hand, sole (of the foot)* (gem. noun; dual כְּבָגִים)

- נְרָאָה** *sight, appearance, vision*
- סֹס** *horse*
- רַכְבָּה** *chariots, chariotry (collective), chariot (rare meaning)*

8.1.3 Prepositions

- אַחֲרִי** *after, behind*
- לְפִנֵּי** *in front of, before (local and temporal) (prep. לְ + פִנֵּים)*
- גַּנְגָּד** *in front of, in sight of, opposite to*
- עַד** *up to, as far as, until*
- תְּמַתָּה** *under, beneath, instead of, in place of*

8.1.4 Other Parts of Speech

- לְאָמֶר** *introduction of direct speech (*lē(‘)mōr*)*
- צְמִידָה** *continuously, always (adv.), continuity (noun)*

8.2 Nouns with Enclitic Pronouns

Nouns may be combined with enclitic personal pronouns (ePP) to express the idea of possession. They are attached directly to the noun which may then undergo changes in its form (see below), e.g., בַּיּוֹתִי *my house*. Most forms of the enclitic personal pronouns show formal similarities with the corresponding independent personal pronouns.

			ePP	iPP
sg.	1 c.		וְ-	אָנָּי
2	m. *-ka >	קָ-	אָקָה	
	f. *-ki >	קָ-	אָקָה	< * ² atti
3	m. *-ahu >	וְ-	הָוָא	
	f.	וְ-	הָיוָא	

			ePP	iPP
pl.	1	c.	נָ-	אֲנָהֶنּ
	2	m.	כָּ-	אֲתָם
		f.	כָּ-	אֲתָנוּ
	3	m.	הָ-	אֲתָם
		f.	וָ-	אֲתָנוּ

Enclitic personal may also express other ideas than possession like the object of an implied action, e.g., חַמְשִׁי 'the wrong done to me' (Gen 16:5).

8.2.1 Singular Nouns with Enclitic Personal Pronoun

With singular nouns, the connecting vowels /ā/ and /ē/ are used for the forms with the 2 f. sg. 3 f. sg. 1 c. pl. 3 m./f. pl. enclitic pronouns.

		masc.		fem.	
1	c. sg.	סֵיסִי	my horse	סֵיסֶהִי	my mare
2	m. sg.	סֵיסָךְ	your horse	סֵיסָתָךְ	your mare
	f. sg.	סֵיסָךְ	your horse	סֵיסָתָךְ	your mare
3	m. sg.	סֵיסָוּ	his horse	סֵיסָתוּ	his mare
	f. sg.	סֵיסָהָן	her horse	סֵיסָתָהָן	her mare
1	c. pl.	סֵיסְנָנוּ	our horse	סֵיסְתָּנוּ	our mare
2	m. pl.	סֵיסְכָּם	your horse	סֵיסְתָּכָם	your mare
	f. pl.	סֵיסְכָּנוּ	your horse	סֵיסְתָּכָנוּ	your mare
3	m. pl.	סֵיסְם	their horse	סֵיסְתָּם	their mare
	f. pl.	סֵיסְן	their horse	סֵיסְתָּן	their mare

Notes about the Form of Enclitic Personal Pronouns on Singular Nouns

- Distinct pausal forms are only found with the 2 m. sg. enclitic pronoun with singular nouns (אֲתָם סֵיסָם and אֲתָנוּ סֵיסָנוּ) and the 1 c. sg. enclitic pronoun with plural nouns (אֲנָהֶנּ סֵיסְנָנוּ).
- The 3 m. sg. enclitic personal pronoun was originally *-hū*. Together with the connecting vowel /a/ the suffix developed on singular nouns from *-áhū* via elision (loss) of the intervocalic /h/ and contraction of the diphthong to its current form: *-áhū* > *-aw* > *-ō*. The spelling of the 3 m. sg. enclitic personal pronoun in Hebrew inscriptions נ– reflects

the older form with /h/ before it elision, e.g., **ע[בְּרָדָה** *his servant* (Lachish 2:5). The same spelling is sometimes found in the Hebrew Bible, e.g., the Ketiv **אַהֲלָה** with the Qere **אַהֲלֹו** in Gen 12:8.

3. With nouns ending in *segol-he* (e.g., **שָׂדֶה**) the enclitic pronoun 3 masc. sg. is *-ēhū*, e.g., **שָׂדֶהוּ** *his field*.
4. With the nouns **אָבִ** (cs. st. **אָבִי**, **אָבִי**) (cs. st. **פָּה**, **פָּה**) the 3 m. sg. enclitic pronoun is either *-hū* or *-w*, e.g., **אָבִידָוּ** or **אָבִידָוּ אָבִידָוּ** or **אָבִידָוּ אָבִידָוּ**, **פָּיְהָוּ** or **פָּיְהָוּ פָּיְהָוּ** or **פָּיְהָוּ פָּיְהָוּ**.

8.2.2 Plural Nouns with Enclitic Personal Pronoun

With plural nouns with the plural ending *-im*, the enclitic pronouns are attached to the original form of cs. st. with subsequent vowel contraction in all forms except the forms with 1 c. sg. and 2 f. sg. enclitic pronoun.

		masc.		fem.
1	c. sg.	סְוִסֵּי <i>my horses</i>	סְוִסָּותִי <i>my mares</i>	
2	m. sg.	סְוִסִּיךְ <i>your horses</i>	סְוִסָּותִיךְ <i>your mares</i>	
	f. sg.	סְוִסִּיךְ <i>your horses</i>	סְוִסָּותִיךְ <i>your mares</i>	
3	m. sg.	סְוִסִּיו <i>his horses</i>	סְוִסָּותִיו <i>his mares</i>	
	f. sg.	סְוִסִּיתָה <i>her horses</i>	סְוִסָּותִיתָה <i>her mares</i>	
1	c. pl.	סְוִסִּינוּ <i>our horses</i>	סְוִסָּתִינוּ <i>our mares</i>	
2	m. pl.	סְוִסִּיכֶם <i>your horses</i>	סְוִסָּתִיכֶם <i>your mares</i>	
	f. pl.	סְוִסִּיכֶן <i>your horses</i>	סְוִסָּתִיכֶן <i>your mares</i>	
3	m. pl.	סְוִסִּיםָהֶם <i>their horses</i>	סְוִסָּתִיהםָהֶם <i>their mares</i>	
	f. pl.	סְוִסִּיםָהֶן <i>their horses</i>	סְוִסָּתִיהםָהֶן <i>their mares</i>	

Notes about the Form of Enclitic Personal Pronouns on Plural Nouns

1. The 3 m. sg. enclitic personal pronoun with plural nouns is pronounced *-āw* (the ' is not pronounced), e.g., **יָמָּה** *yāmāw his days*. This is often reflected in the phonetic spelling without ' in the Ketiv, e.g., **וְאַנְשָׁוּ** *and his men* (with the Qere **וְאַנְשָׁיו**) (1 Sam 23:4). This phonetic spelling is already attested in a Hebrew inscription from the early 6th century BCE: **אַנְשָׁוּ** *his men* (Lachish 3:18).
2. With plural nouns with the ending *-ōt* the 3 m. pl. suffix may be *-ām*, especially with the noun **אָבִ**, e.g., **אָבֹתָהֶם** *their fathers* (the form **אָבֹתִיםָהֶם** is only attested in Late Biblical Hebrew), **שָׁמוֹתָהֶם** *their names*. With the 3 f. pl. suffix the form **שָׁמוֹתָהֶן** *their names* is attested.

8.2.3 Changes of Nouns with Enclitic Personal Pronouns

Enclitic pronouns are attached to the cs. st. of nouns. This can be clearly seen with feminine nouns with feminine ending.

abs. st.	cs. st.	with sfx.
	שִׁפְחָה	שִׁפְחָתָה her maid-servant
	אֲשֶׁה	אֲשֶׁתִּי my wife

Vowel changes may happen when an enclitic pronoun is attached, e.g., **דְּבָרַי** *my words*. For details see Chapter 4.

Enclitic pronouns on nouns ending in *segol-he* are attached to the last root consonant of the noun, **מִשְׁמָרָה** *your field*, **מִשְׁמָרָה** *her field*, **מִתְנָהָה** *his army*.

With geminate nouns, the gemination is restored when enclitic pronouns are attached, e.g., **עַמּוֹ** *his people*.

For irregular nouns with enclitic pronouns see Chapter 5.

8.3 The Participle

8.3.1 The Forms of the Participle Active Qal

The participle in Hebrew is a verbal noun (or verbal adjective) which is inflected for gender and number like the adjective. The participle active Qal has the following forms:

	Masculine	Feminine
Singular	פְּתַבֵּב	פְּתַבְּבָתָה
Plural	פְּתַבְּבִים	פְּתַבְּבּוֹתָה

Notes

1. In the Masoretic Text, the plene spelling of the participle **כֹּתֶב** is much less frequent than the defective spelling **כֹּתֶב**.
2. The vowel /ō/ is unchangeable. This vowel developed via the Canaanite sound change **kātib* > *kōtēb*.
3. The f. sg. form has the alternative form **פְּתַבָּה**.
4. Verbs with gutturals show the expected vowel changes: Verbs II gutt. **בְּתַרְבִּים**, etc.; verbs III gutt. **שְׁלַח**, **שְׁלַחְתָּה**.
5. Stative verbs form a participle with the vowel pattern **כְּבָד** with the forms (masc. sg.) **כְּבָדָה**, (masc. pl.) **כְּבָדִים**, (fem. sg.) **כְּבָדָתִי**, (fem. pl.) **כְּבָדִותִי**.

8.3.2 The Forms of the Participle Passive Qal

	Masculine	Feminine
Singular	כְּתוּבָה	כְּתוּבָה
Plural	כְּתוּבִים	כְּתוּבּוֹתָה

Note

In forms with an ending, the long vowel /ū/ is frequently spelled defectively, e.g., **כתבּים** written, inscribed (Deut 9:10).

8.3.3 The Use of the Participle

Like the adjective, the participle can be used as attribute, as predicate or substantivized. The same rules for the position of the attribute and the agreement between the governing noun and the attribute apply as for the adjective (cf. 7.4.3).

The participle active is basically timeless and indicates progressive (on-going) or – at times – repeated events. Normally, the participle refers to ongoing events like the English present progressive but it is also used for future events, especially events in the near future. In a past tense context it can also refer to past events. In narratives, the participle is frequently used in circumstantial clauses (with reference to the past).

The participle of the stative verb with the pattern **כִּבְד** often functions like a normal adjective, e.g., **עַמֹּךְ הַכִּבְדָּה** this your great people. But it can also indicate a process, e.g., the participle **עַד** in **וַיַּגְדֵּל עַד כִּיְגַדֵּל מֵאָד** and the man become wealthier and wealthier, until he was very wealthy (Gen 26:13).

The participle passive indicates a state that is the result of a preceding action.

Examples of the Attributive Use

In the following examples the participle is used as an attribute to a noun.

- | | |
|-----------------------------------|---|
| עַם בֶּטֶח | <i>an unsuspecting people</i> (Judg 18:10) |
| הָעַם הַיֹּשֵׁב בָּאָרֶץ | <i>the people that lives in the land</i> (Num 13:28) |
| מִזְבֵּחַ יְהוָה הַדְּרוּם | <i>the demolished altar of the Lord</i> (1 Kgs 18:30) |

Examples of the Predicative Use

The predicative use of the participle is illustrated by the following examples.

- | | |
|--|--|
| הַגָּה־עַם יוֹרֵד מִרְאֵשֵׁי הַהֲרִים | <i>Look, people are coming down from the mountaintops</i> (Judg 9:36) |
| רָאָה נָא אָנָכִי יוֹשֵׁב קְבִיתָ אָרְזִים | <i>See, I am living in a house of cedar</i> (2 Sam 7:2) |
| בָּרוּךְ יְהוָה אֱלֹהֵי אָדָנִי אָבָרָהָם | <i>Blessed be the Lord, the God of my master Abraham</i> (Gen 24:27) |
| וַיַּרְאִי וְהִנֵּה דְּלָתֹות הַעֲלִיהָ נִעְלֹת | <i>And they saw that the doors of the roof-chamber were locked</i> (Judg 3:24) |
| רָאִיתִי אֶת־יְהוָה יוֹשֵׁב עַל־כִּסֵּא | <i>I have seen the Lord sitting on his throne</i> (1 Kgs 22:19) |

Examples of the Substantivized Participle

Examples of substantivized participles can be found in the following references.

- אָרָור נְתַן אֲשֶׁה לְבָנִימָן** *Cursed is the one who gives a wife to Benjamin* (Judg 21:18)
- וַיַּעַל עַל־גָּזֹב צָאן** *And he went up to those who were shearing his sheep* (Gen 38:12)

The Active Participle and its Complements

As a verbal adjective, the participle also has properties of the verb in the sense that it allows certain complements to be connected with it in all its three uses (as attribute, as predicate or substantivized). These can be direct objects and/or indirect objects (Judg 21:18), prepositional objects (1 Kgs 19:5) or local complements (Num 13:29).

- אָרָור נְתַן אֲשֶׁה לְבָנִימָן** *Cursed is the one who gives a wife to Benjamin* (Judg 21:18)
- וְהִנֵּה־זֶה מֶלֶךְ נָגַע בָּו** *And behold, here an angel touched him* (1 Kgs 19:5)
- עַמְלָק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב** *Amalek is living in the land of the Negev* (Num 13:29)

Complements can be connected to the participle in the construct state. This even applies to prepositional phrases (Isa 9:1). Adverbial adjuncts can also be expressed as dependent nouns of participles (1 Kgs 18:19).

- גָּזֹב צָאן** *those who were shearing his sheep* (Gen 38:12)
- יֹשְׁבֵי דָּאָרֶץ** *the inhabitants of the land* (Exod 23:31)
- יֹצְאֵי הַתְּבָחָה** *those going out from the ark* (Gen 9:10)
- יֹשְׁבֵי בָּאָרֶץ צְלָמוֹת** *those living in the land of deep darkness* (Isa 9:1)
- אַכְלֵי שְׁלֹחָן אִיזֶּבֶל** *those eating at the Jezebel's table* (1 Kgs 18:19)

8.4 Circumstantial Clauses

A circumstantial clause gives background information to the main story line of a narrative text which is constituted by a chain of *wayyiqtol* forms. The circumstantial clause can be a nominal clause (sometimes with the copular verb **הִי** *to be*), a clause with a participle or a clause with finite verb as predicate.

Circumstantial clauses can interrupt the main story line (Gen 18:1; 2 Kings 8:7; Gen 37:24) or they can occur at the beginning of a narrative (or episode or scene) (1 Kings 13:11). The typical constituent order of circumstantial clauses is subject-predicate.

וַיֵּרֶא אֱלֹהִים יְהוָה בְּאֶלְנִי מִמְּرֵא
וְהָוָה יָשַׁב פִּתְחַדְּהָאָהָל כִּחַם הַיּוֹם

And the Lord appeared to him at the terebinths of Mamre as he sat in the entrance of the tent in the heat of the day (Gen 18:1)

וַיָּבֹא אֵלִישָׁע דְּפַשְׁק וּבְנוּחָה
מֶלֶךְ־אֶרְם חֲלָה

And Elisha came to Damascus at a time when Ben-hadad, king of Syria, was sick (2 Kgs 8:7)

וַיִּקְרַחּוּ וַיְשַׁלְּכוּ אֹתוֹ הַבְּرִהָּה
וְהַבּוֹר רַק אֵין בָּו מִים

And they took him and threw into the cistern; the cistern was empty, there was no water in it (Gen 37:24)

וְנִבְיאָ אָחָד זָקָן יוֹשֵׁב בְּבֵית־אֵל
וַיָּבֹא בָּנוֹ

There was an old prophet living in Bethel. Now his son came ... (1 Kgs 13:11)

The circumstantial clause may even interrupt the clause on the main level of the narrative. In this case circumstantial clause is a parenthesis in Hebrew. In the following example the circumstantial clause is located before the direct speech which is the direct object of the verb **וַיֹּאמֶר**.

וַיֹּאמֶר לֵי הַפְּלָךְ וְהַשְׁגֵּל יוֹשְׁבָת
אַצְלוֹ עַד־מָתִי וְהִיה מִנְלָקָךְ

And the kings asked me with the queen sitting next to him, "How long will your journey be?" (Neh 2:6)

A clause with the structure **wə-X-qatal** that refers to an anterior event can also be classified as a circumstantial clause.

וַיֹּאמֶר אֶבְשָׁלוּם וְכָל־אַיִשׁ יִשְׂרָאֵל
טוּבָה עַצְתָּ חֹשֵׁי דָּאָרְכִּי מִעֵצָת
אַחִיתָּפֵל וַיְהִי אֹנוֹ לְהַפֵּר
אַתְּ־עַצְתָּ אַחִיתָּפֵל הַטוּבָה

And Absalom and everyone of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." But the Lord had ordained to thwart the good counsel of Ahithophel (2 Sam 17:14)

8.5 Exercises

8.5.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: סִינִי, גָּעָמָן, מִצְפָּה, יְשִׁי, וּרְוִשָּׁלָם, יְפָח, זְבָל, דָּיוֹד, גַּעַל, גַּלְעָד, אֵלִישָׁע, שְׁמוֹאֵל, שְׁלֹמֹה, שָׁאוּל

1 בְּרוֹק־יְהֹוָה אֱלֹהִים יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הַעוֹלָם 2 וַיַּלְכְּדוּ אֶת־הָעִיר 3 וַיֵּרֶא אִשָּׁה רְחַצָּת
מַעַל גָּג¹ וְהָאִשָּׁה טוֹבָת מִרְאָה מָאָד 4 וְאֶל־תַּעֲמֹד בְּכָל־הַכְּבָר 5 וַיָּבֹא אֱלֹהִים וְהָנָה עַמְּדָה
עַל־הַגְּמֻלִים עַל־הָעֵינָוֹן² 6 וְתַקְרְבָּוּ וְתַעֲמְדוּ פְתַת הַהָר וְהָהָר בָּעָר בְּאֶשׁ עַד־לְבַב הַשְׁמִים תַּשְׁקַד
עָנוֹ וְעַרְפָּל³ 7 וְאַתֶּם אֶל־תַּעֲמֹדוּ רַקְפּוּ אֶחָרִי אִיבִּיכֶם 8 וַיַּעֲמֹד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ וְהָנוּ

¹ גָּג (flat) roof

² pausal form of עֵין eye, spring

³ עַרְפָּל thick darkness

כָּל-קֹהֶל וִישְׁרָאֵל וַיַּפְרַשׁ כְּפִיו הַשְׁמִים 9 בָּרוּךְ אַתָּה בָּנוּ דָוד 10 וַיֵּשֶׁב שְׁמוֹאֵל עַד-הַבָּקָר
 וַיִּפְתַּח אֶת-דְּלָתוֹת בֵּית-יְהוָה 11 וַיֵּשֶׁלֶח שָׂאוֹל אֶל-יְהִישִׁי לְאמֹר יַעֲמֹד־נָא דָוד לִפְנֵי כִּירְמַצָּא⁴ חָן
 בְּעֵינִי 12 וַיַּקְץ⁵ שָׁלֹמָה וְהַגָּה תְּלוּם וַיָּבוֹא יְרֻשָּׁלָם⁶ וַיַּעֲמֹד לִפְנֵי אַרְוֹן בְּרִית-אֱלֹהִי⁷ 13 אָשָׁר-יְהִי⁸
 אָנָשִׁיךְ אָשָׁר-יְהִי עַבְדִּיךְ אֶל-הָהָר⁹ הַעֲמָדִים לְפָנֶיךְ פָּמִיד הַשְׁמִיעִים אֶת-חַכְמָתֶךָ 14 וַיָּבֹא נָעָמָן בְּסָסָיו
 וּבְרַכְבָּו וַיַּעֲמֹד פָּתָח-הַבִּתָּה לְאַלְיָשָׁע 15 וַיַּקְבִּץ וַיִּפְתַּח אֶת-כָּל-אָנָשִׁי גַּלְעָד 16 וַיֹּאמֶר שְׁמוֹאֵל
 קְבָצָו אֶת-כָּל-יִשְׂרָאֵל הַמִּצְפָּתָה 17 וַיָּבֹא דָוד וְאָנָשָׁיו אֶל-הַעִיר וְהַגָּה שְׁרוֹפָה בְּאֶשׁ 18 וַיָּשָׁבֵן
 בְּבּוּדִיהָנָה עַל-הַר סִינִי 19 וַיַּרְא-עַל אֶת-הָעָם וַיֹּאמֶר אֶל-זָבֵל הַגָּה-עָם יוֹרֵד מֶרֶאשִׁי הַחֲרִים
 20 רָאָה נָא אָזְכִּי יוֹשֵׁב בְּבֵית אָרְזִים וְאָרְזֵן הָאֱלֹהִים יוֹשֵׁב בְּחֵזֶק הַרְיִיעָה¹⁰ 21 בָּרוּךְ אַתָּה בָּעֵיר
 וּבָרוּךְ אַתָּה בְּשָׁדָה 22 בָּרוּךְ יְהוָה אֱלֹהֵינוּ יִשְׁرָאֵל מִן-הָעוֹלָם וְעַד הָעוֹלָם

⁴ מִצָּא he found⁵ וַיַּקְץ and he woke up⁶ יְרֻשָּׁלָם read as *yərūšālāyim*; cf. IQIsa^a 30:15 (Isa 37:10)⁷ אֱלֹהִי the Lord (literally my Lord; surrogate word for the name of God)⁸ אָשָׁרִי O the blessedness/happiness of ...!⁹ A demonstrative pronoun modifying a noun with enclitic pronoun does not get the article.¹⁰ יַרְיִיעָה tent curtain

Chapter 9

9.1 Vocabulary

9.1.1 Verbs

- ברָה** Q. *to run away, flee*
דָּרַךְ Q. *to tread* (cf. **דָּרָךְ** *way*), with **קִשְׁתָּה** *to bend the bow*
זַעֲקָה Q. *to cry, cry out, call*
עַבֵּר Q. *to pass over, through, by, pass on*
צַעֲקָה Q. *to cry, cry out, call*
קַרְעָה Q. *to tear*
שַׁחַט Q. *to slaughter*
תַּפְשֵׂה Q. *to lay hold of, seize*

9.1.2 Nouns

- בְּגָד** *garment, clothing*
בָּעֵל *owner, lord, Baal*
זָקֵן *old, old man* (**זָקְנִים** *the elders*)
חֻקָּה *statute* (pl. **חֻקִּים**)
יָמִין *right side, right hand, south*
כִּסֵּא *seat, chair, throne*
מַגְנִינִים *shield* (pl. **מַגְנִינִים**)
מְמָלָכָה *kingdom, sovereignty, dominion, reign* (cs. st. **מְמָלָכָת**)
סֶלּֽעַ *rock, cliff*
עֵד *witness*
עֵדוֹת *witness, testimony*, pl. *laws, legal provisions* (pl. **עֵדָה**; with ePP also **עֵדוֹתָיו** *his legal provisions, etc.*)
עֵצֶם *bone* (m. or f.; pl. **עֵצֶמוֹת**)
קִשְׁתָּה *bow* (fem.)
שְׂמָאל *left side, left, north* (**שְׂמָאָל** with silent נ)

שָׁבֵט *rod, staff, scepter, tribe*

9.1.3 Prepositions

אֶת *with, close to, beside*

עִם *with, close to, beside*

9.1.4 Other Parts of Speech

אַחֲרִיכֶן *afterwards (adv.)*

בְּלֹ *not (negative used in poetry)*

בְּלִי *not; without*

לְבַלְתִּי *not (negative used with the inf. cs.; לְ + (בְּלֹתִי))*

לְכָנִ *therefore (לְ + כָּנִ)*

9.2 Prepositions with Enclitic Pronouns

Prepositions take enclitic pronouns either in their form with singular nouns or in their form with plural nouns.

The following prepositions take singular noun type enclitic pronouns: **לְ**, **בְּ**, **אֶת**, **עִם** (and with *maqqef* אֶת). The prepositions **אֶת** and **עִם** follow the pattern of geminate nouns with enclitic pronouns.

		Prep. לְ	Prep. בְּ	Prep. אֶת	Prep. עִם
1	c. sg.	לִי	בִּי	אֶתְּנִי	עִמִּי, עִמֵּדִי
2	m. sg.	לְךָ	בִּךָ	אֶתְּךָ	עִמָּךָ
	f. sg.	לְךָ	בִּךָ	אֶתְּךָ	עִמָּךָ
3	m. sg.	לוּ	בוּ	אֶתְּנוּ	עִמּוּ
	f. sg.	לְהָ	בָּהָ	אֶתְּהָ	עִמָּהָ
1	c. pl.	לְנָ	בְּנָ	אֶתְּנָ	עִמָּנָ
2	m. pl.	לְכָם	בְּכָם	אֶתְּכָם	עִמָּכָם
	f. pl.	לְכָנוּ	בְּכָנוּ	—	—
3	m. pl.	לְהָם	בְּהָם, בָּם	אֶתְּהָם	עִמָּם, עִמָּהָם
	f. pl.	לְהָןּוּ	בְּהָןּוּ	—	—

Notes

1. The only deviating pausal form is found with the 2 m. sg. enclitic pronouns; thus **לְךָ**, **לְךָנָא** and **לְךָנָעַ** instead of the context forms **לְךָ**, **בְּךָ**, **כְּךָנָא** and **עֲמָךָ**.
2. With prepositions of the singular noun type different vowels than with the noun are used with the pausal form of the 2 m. sg. enclitic pronoun, the 2 f. sg. enclitic pronoun and the 2/3 m./f. pl. enclitic pronoun.
3. In poetic texts, the form of the 3 m. pl. enclitic pronoun with the preposition **לְ** is often **לְנוּ** (53 attestations; mainly in Ps, Isa, Job, Lam).

The prepositions **בְּ** and **עִם** have special forms when used with enclitic pronouns. Both prepositions take the enclitic pronouns of the singular noun type. The form of the enclitic pronoun of the 1 c. sg. is **יָ-**.

The preposition **בְּ** uses a longer form with some enclitic pronouns. With the exception of forms with 2 and 3 pl. enclitic pronoun, the preposition **עִם** uses reduplicated forms (**mimmin*- > **mimmin-*) to which the enclitic pronoun is attached

- with no change of consonants as in the case of the 1 c. sg. and 1 c. pl. enclitic pronoun forms **מִמְנִי** (< **mimmin-ni*) and **מִמְנָנוּ**
- with assimilation of the final /n/ of the reduplicated preposition to the first consonant of the enclitic pronoun as in the 2 m. sg. form pausal form **מִמְמָךָ** (< **mimmin-ka*) (the 2 m. sg. context form **מִמְמָנָה** and 2 f. sg. form with enclitic pronoun **מִמְמָנָה** reflect a further development of this type)
- with assimilation of the initial /h/ of the original form of the enclitic pronoun to the preceding /n/ as in the 3 m. sg. and 3 f. sg. enclitic pronoun forms **מִמְמָה** (< **mimmin-hu*) and **מִמְמָה** (< **mimmin-ha*).

	Prep. בְּ	Prep. מִן
1 c. sg.	כִּמְנִי	מִמְנִי
2 m. sg. f. sg.	כִּמְנוֹךָ —	מִמְמָךָ מִמְמָךָ
3 m. sg. f. sg.	כִּמְהוֹ כִּמְוֹהָ	מִמְמָה מִמְמָה
1 c. pl.	כִּמְנוֹנוּ	מִמְמָנוּ
2 m. pl. f. pl.	כִּמְכָם , כִּמְוֹכָם —	מִמְכָם —
3 m. pl. f. pl.	כִּמְהָם , כִּמְוֹהָם כִּתְהָן	מִמְהָם , מִמְהָמָה מִתְהָנָה

Chapter 9

The object marker **תְּ** has the following forms with enclitic pronouns:

		Sg.	Pl.
1	c.	אָתִי	אָתַנְנוּ
2	m.	אָתָךְ	אָתְכֶם
	f.	אָתָךְ	אָתְכֹן
3	m.	אָתָה	אָתְהֶם, אָתְהָם
	f.	אָתָה	אָתְהָן, אָתְהָנוּ

Notes

1. The forms may also be spelled plene; e.g., **אוֹתָךְ, אוֹתִי**.
2. The pausal form with the 2 m. sg. enclitic pronoun is **אָתָךְ**.

The following prepositions take plural noun type enclitic pronouns: **עַד, אַחֲרֵי, עַל, אֶל**, (with the exception of the form **בְּתַחְתָּם** beside the form **בְּתַחְתָּה**) and the compound preposition **לְפִנֵּי**. The forms of the three most frequent prepositions among these are as follows.

		Prep. אֶל	Prep. עַל	Prep. לְפִנֵּי
1	c. sg.	אֶלְיִ	עַלְיִ	לְפִנֵּי
2	m. sg.	אֶלְיִךְ	עַלְיִיךְ	לְפִנֵּיךְ
	f. sg.	אֶלְיִיךְ	עַלְיִיךְ	לְפִנֵּיךְ
3	m. sg.	אֶלְיִוִ	עַלְיִוִ	לְפִנֵּיו
	f. sg.	אֶלְיִיךְ	עַלְיִיךְ	לְפִנֵּיכְ
1	c. pl.	אֶלְיִינוּ	עַלְיִינוּ	לְפִנֵּינוּ
2	m. pl.	אֶלְיִכְם	עַלְיִכְם	לְפִנֵּיכְם
	f. pl.	אֶלְיִכְנּוּ	עַלְיִכְנּוּ	לְפִנֵּיכְנּוּ
3	m. pl.	אֶלְיִהָם	עַלְיִהָם	לְפִנֵּיהֶם
	f. pl.	אֶלְיִהָנוּ	עַלְיִהָנוּ	לְפִנֵּיהָנוּ

Note

The forms with 2/3 m./f. pl. enclitic pronoun are often spelled defectively, e.g., **אֶלְיִהָם**.

9.3 The Infinitive Construct

9.3.1 The Forms of the Infinitive Construct

Biblical Hebrew has two infinitives, the infinitive construct and the infinitive absolute. They differ in form and usage. As verbal nouns they render the action of the verb as such, e.g., *reading* in *I like reading*.

The infinitive construct of fientive verbs has the following forms:

	Reg. verb	I gutt.	I'	II gutt.	III gutt.
inf. cs.	כתב	עָזֶב	אָסֵר	בָּחָר	שָׁלַח

Stative verbs have the forms of קָטָן *to be small* and קָזָק *to be strong*.

The inf. cs. of the stative verb שָׁכַב *to lie down* is שָׁכַב or שָׁכַב. The form occurs thirteen times with or without enclitic pronoun whereas the form שָׁכַב is attested only four times and is used only with enclitic pronouns. Otherwise, the form שָׁכַב for the inf. cs. of stative verbs is rare.

When followed by *maqqef*, the *holem* is shortened to *qames hatuf* שְׁתִּיבָּה *kətəb*.

Note

The inf. cs. with the prefixed prepositions בְּ and בִּ is בְּכִתְבָּה and בִּכִּתְבָּה, respectively. But with the preposition לְ it is לְכִתְבָּה with *dageš lene* in the second root consonant.

9.3.2 The Infinitive Construct with Enclitic Pronouns

With enclitic pronouns the infinitive construct has the following forms.

	Sing. Pron.	Pl. Pron.
1 c.	קְתַּבְנִי / קְתַּבְּךָ	קְתַּבְנוּ
2 m. f.	קְתַּבְךָ / קְתַּבְּךָ קְתַּבְךָ	קְתַּבְכֶם / קְתַּבְכֶם
3 m. f.	קְתַּבְנוּ קְתַּבְתָּה	קְתַּבְתֶם

Notes

1. The *qames* with the first root consonant is a *qames hatuf*, e.g., שְׁלַחֲנִי *šəlħānī my sending*. Likewise, when the *qames* is with the second root consonant, it is a *qames hatuf* as well, e.g., אַקְלְלָכֶם *ăklălk̠em your eating*.
2. There are two distinct forms of the 1 c. sg. enclitic pronoun. In the form קְתַּבְּךָ the enclitic pronoun expresses the subject of the infinitive construct whereas in the form קְתַּבְנִי the enclitic pronoun expresses the object, e.g., לְשַׁבְּנִי *ləš̠b̠nī that I might dwell* (Exod 29:46), לְלִכְדָּנִי *ləl̠k̠dn̠i to capture me* (Jer 18:22). All other suffixes can either express the subject of the infinitive construct or the object.

3. Instead of *qames ḥatuf*, the vowel *hireq* is sometimes found with the first root consonant, e.g., שָׁבֵרִי *my breaking*. The vowel *hireq* is also used for the inf. cs. with the thematic vowel /a/, e.g., כְּהֹבֶה, שְׁכֹבֶה *her lying* (Gen 19:33).

9.3.3 The Use of the Infinitive Construct

The Infinitive Construct as a Verbal Noun

The infinitive construct can be used just like regular nouns as subject (1 Sam 15:22) or object of the clause (Deut 2:7). The infinitive construct may be used as it is or it may be preceded by the preposition לְ (1 Sam 15:22). It is also used as the dependent noun in a construct chain (Ruth 1:1).

הַנִּהְיָה שֶׁמְעַט מִזְבֵּחַ טוֹב לְהַקְשִׁיב מִחְלָב אַיִלִים	<i>Obeying is better than sacrifice; listening [is better] than the fat of rams</i> (1 Sam 15:22)
יְדֹעַ לְכַתֵּךְ אֲתִיהָמְדָבָר הַגָּדָל הַנָּהָר	<i>He knows your walking through this great desert</i> (Deut 2:7)
וַיְהִי בִּימֵי שֻׁפְטֵת הַשּׁפְטִים וַיְהִי רָעַב בָּאָרֶץ	<i>In the days of the ruling of the judges there was a famine in the land</i> (Ruth 1:1)

The Infinitive Construct with Prepositions in Adverbial Constructions

With the preposition לְ the infinitive construct is frequently used as final or consecutive adjunct (Gen 37:25; 1 Kgs 16:2) or as modal adjunct by *doing so* (Deut 6:2).

וַיִּשְׁבּוּ לְאַכְלָלָתָם	<i>And they sat down to eat</i> (Gen 37:25)
וַיִּחְתַּטְא אֲתִיהָעָמִי יִשְׁרָאֵל לְהַכְעִיסָנוּ בְּחַטָּאתָם	<i>And you made my people Israel sin so that they provoked me to anger with their sins</i> (1 Kgs 16:2)
לְמַעַן תִּירָא אֲתִיהָיְהָ אֱלֹהִיךְ לְשִׁמְרָה אֲתִכְלִיחְקָתוּ וּמְצֹוֹתוּ	<i>... that you may fear the Lord your God by keeping all his statutes and his commandments</i> (Deut 6:2)

With the prepositions בְּ and בִּ the infinitive construct is used frequently as temporal adjunct.

וַיְהִי בְּבָרַח אַבִּיתָר בֶּן־אַחִימֶלֶךְ אַל־דָּוֹד קְעִילָה אֲפֹוד יָרַד בִּינְדוֹ	<i>When Abiathar the son of Ahimelech had fled to David to Keilah, an ephod came down in his hand.</i> (1 Sam 23:6)
כִּשְׁמַע עָשָׂו אֲתִיךְבָּרִי אָבִיו וַיַּצְאֵק צַעֲקָה גָּדְלָה וּמְרָה עַד־מָאָר	<i>When Esau heard the words of his father, he cried out with a very loud and bitter cry</i> (Gen 27:34)

With the preposition בִּ the infinitive construct also may have modal or causal meaning (cf. ESV for the causal translation of the infinitive with בִּ in 1 Kgs 18:18).

**לֹא עֲכַרְתִּי אֶת־יִשְׂרָאֵל כִּי
אִם־אַתָּה וּבֵית אֲבִיךָ בְּעֻזְבָּכֶם
אֶת־מִצּוֹת יְהוָה**

It is not I who have brought trouble on Israel, but you and your father's House, by forsaking the commandments of the Lord (1 Kgs 18:18 NJPS)

The preposition **מִן** together with the infinitive construct may have (negative) consecutive (1 Sam 8:7), causal (Deut 7:8) or temporal meaning (Lev 9:22).

כִּי־אַתִּי נִאָסָו מֶמֶלֶךְ עַל־יִהּוָם	<i>... for it is me whom they have rejected so that I am not king over them anymore (1 Sam 8:7)</i>
כִּי מַאֲהַבְתִּי יְהֹוָה אֶתְכֶם וּמִשְׁמַרְתִּי אֶת־הַשָּׁבָעָה אֲשֶׁר נִשְׁבַּע לְאַבְתֵיכֶם הַוֹצִיא יְהֹוָה אֶתְכֶם בַּיּוֹד חִזְקָה	<i>For because the Lord loved you and because he kept his oath that he had sworn to your fathers, he led you out with a strong hand (Deut 7:8)</i>
וַיֵּרֶד מִשְׁעַת קָחְטָאת וְהַעֲלָה וְהַשְׁלָמִים	<i>... and he stepped down after having sacrificed the sin offering, the burnt offering, and the offering of well-being (Lev 9:22)</i>

The Infinitive Construct as Complement

With some verbs the infinitive construct is used as a complement (usually with the preposition **ל** and at times without). The verbs **יכל** *to be able*, **חרד** *to cease* and **נתן** in the meaning *to allow, permit* can be mentioned here.¹

וְلֹא־יִכְלֶוּ עוֹד לְעַמְדָה לִפְנֵי אוֹיְבֵיכֶם	<i>And they could not stand before their enemies (Judg 2:14)</i>
וַיִּחַדְלוּ לְבִנְתָה הָעִיר	<i>And they stopped building the city (Gen 11:8)</i>
וְלֹא־גַּתְנוּ אִישׁ לְעֹבֵר	<i>And they did not allow anyone to cross (Judg 3:28)</i>

Other verbs that take infinitives as complements are: **אָבַה** Q. *to be willing*, **מָאַנְ** Pi. *to refuse*, **כָּלָה** Pi. *to finish*, **חָלַל** Hi. *to begin*. These verbs will be introduced in later chapters because they are weak verbs and/or are used in a different *binyan* than Qal.

With some verbs the preposition **מִן** can be used instead of **ל**, e.g., Pi. *to finish* and **חרד** Q. *to cease, stop*.

The use of the infinitive construct with so-called modifying verbs will be discussed in Chapter 23.

¹ The verb **יכל** is a stative verb with the thematic vowel /ō/ as thematic vowel in the suffix conjugation. For the other forms of the verb see Chapter 13.

9.4 The Infinitive Absolute

9.4.1 The Form of the Infinitive Absolute

The infinitive absolute Qal has the following form:

Inf. abs. בָּהִזֶּבֶת

The inf. abs. may be spelled defectively, e.g., אֲכַל. With a guttural as third root consonant the form is שְׁלִיחֵם.

9.4.2 The Use of the Infinitive Absolute

The inf. abs. is not used with prepositions, enclitic pronouns or as the governing noun in a construct chain. This fact explains the term *infinitive absolute* as opposed to the term *infinitive construct*. The following three main functions of the inf. abs. can be mentioned.

The Intensifying Use of the Infinitive Absolute

Together with another verb form of the same root the inf. abs. is used to intensify the verbal content or the meaning of the other verbal form or the nuance in its context or a combination of all these.² Usually the inf. abs. is used in the same *binyan* as the other verbal form; but sometimes it can be in a different *binyan*. The following functions can be found frequently:

1. In positive statements, the inf. abs. can be used to intensify the factuality of the statement (Gen 37:33; Gen 18:18).
2. In negative statements the inf. abs. stresses the non-realization of the event (Gen 3:4; Dan 10:3).
3. In rhetorical questions the inf. abs. denies the realization of the event (2 Kgs 18:33).³
4. The inf. abs. intensifies the modal meaning of a verbal form (Num 35:16; Lev 7:24).

חִיָּה רֹעֶה אֲכַלְתָּהוּ טָרֵף טָרֵף יוֹסֵף	<i>A fierce animal has devoured him. Joseph has surely been torn to pieces. (Gen 37:33)</i>
אֶבְרָהָם הִיּוֹ וַיְהִי לְנוֹ גָּדוֹל וּעְצִים	<i>Abraham will surely become a great and mighty nation. (Gen 18:18)</i>
לֹא־מֻות תִּמְתֹּהּ	<i>You will definitely not die. (Gen 3:4)</i>
וְסֹדֶךָ לֹא־סְכַחֵתִי	<i>I did not even anoint myself. (Dan 10:3)</i>
הַהְצִיל הַצִּילוּ אֱלֹהִי הַגּוּיִם אִישׁ אַתְּ-אַרְצֵךְ מִינְךָ מֶלֶךְ אַשּׁוּר	<i>Did any of the gods of the nations save his land from the hand of the king of Assyria? (2 Kgs 18:33)</i>

² Jan P. Lettinga and Heinrich von Siebenthal, *Grammatik des biblischen Hebräisch*, 2nd ed. revised and expanded by Heinrich von Siebenthal (Gießen: Brunnen; Basel: Immanuel, 2016), 337.

³ Christo H. J. van der Merwe, Jacobus A. Naudé and Jan H. Kroese, *A Biblical Hebrew Reference Grammar*, 2nd ed. (London: Bloomsbury, 2017), 179.

- מוֹת יוֹמָת הַרְצָחָה** *The murderer must be put to death.* (Num 35:16)
- וְחַלֵב נֶבֶלֶת וְחַלֵב טְרֵפָה יִשְׁשֶׁה
לְכָל-מְלָאָכָה וְאַכֵל לֹא תִאכְלֶה הוּא** *The fat of an animal that is dying of itself, or of a torn animal may be used for any use, but you must certainly not eat it* (Lev 7:24)

The Infinitive Absolute as Verbal Predicate

The inf. abs. can be used as a replacement for a finite form. It can either continue a preceding finite verbal form in which case it has the same function (Judg 7:19) or it can be used without a preceding verbal form. In this case it often replaces an imperative (Exod 20:8; Jer 2:2) or a different finite verbal form (רְגֻנוּם in Num 15:35).

- וַיְתַקְעُו בְשׁוֹפְרוֹת וַיִּפְזֹן הַכְדִים
אֲשֶׁר בְּיָדָם** *They blew the horns and smashed the jars that were in their hands* (Judg 7:19)
- זָכֹר אַתִּיּוֹם הַשְׁבָת לְקָרְבָוּ** *Remember the sabbath day by keeping it holy* (Exod 20:8)
- הַלְךָ וְקָרָאת בְּאֹנוֹ יְרוּשָׁלָם** *Go and proclaim in the hearing of Jerusalem* (Jer 2:2)
- מוֹת יוֹמָת הָאִישׁ רְגֻנוּם אֲתָּו
בְּאָבָנִים כָל-הָעֵדָה מְחוֹזֶה לְפָתָנָה** *The man must be put to death, the whole congregation shall stone him with stones outside of the camp* (Num 15:35)

Two Consecutive Infinitives Absolute

When the inf. abs. is used after a finite form of the same verb together with another coordinated inf. abs., the two infinitives express the idea that the two events happened simultaneously (or nearly simultaneously).

- וַיַּרְדֵהוּ אֶל-כְּפָיו וַיַּלְךְ הַלּוֹךְ
וְאַכֵל** *He scraped it [the honey] out into his hands and ate as he went along* (Judg 14:9)
- וְכָל-הָעֵם אָשֶׁר-אָהוּ חַפְיוּ אִישׁ
רָאשׁוֹ וְעַלְיוֹ עַלְהָ וּבְלָה** *...and David went up the ascent of the Mount of Olives, weeping as he went* (2 Sam 15:30)

The inf. abs. **הַלּוֹךְ** may be used together with a finite form and the infinite absolute of another verb to express the idea that an event took place continually or increasingly. (In 2 Sam 5:10 even the finite verb is a form of **הַלּוֹךְ** leaving the inf. abs. **גָדוֹל** to express the main meaning *to become greater*.)

- וַיִּסְעַ אֶבְרָם הַלּוֹךְ וַיָּסֹעַ הַנֶּגֶב** *And Abram journeyed by stages to the Negeb* (Gen 12:9)
- וַיַּלְךְ דָוִיד הַלּוֹךְ וַיָּהּוֹל** *And David became greater and greater* (2 Sam 5:10)

9.5 Exercises

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוָה, חִירָם, דָּוִד, בְּלַהֲהָ, אֲשֶׁרָה, אַיִזְכָּל, אֲחָב, אַדְּרָם, אַבְרָהָם, שְׁמוֹאֵל, שְׁלֹמֹה, שְׁאֹול, רָאוּבֵן, עֵשָׂו, סִיחָן, מֹאֲב, כְּרָמֵל, וְהַשְׁעָן

1 נִיאָמֶר לְכָנּוּ שָׁמַע דְּבָרֵי יְהוָה רְאִיתִי⁴ אֶת־יְהוָה יְשַׁב עַל־כִּסֵּא וְכָל־צְבָא הַשְׁמִים עָמֵד עַל־
מִימִינוֹ וּמִשְׁמָאוֹ 2 וְעַתָּה שָׁלַח קְבֻץ אַלְיָא אֶת־כָּל־יִשְׂרָאֵל אֶל־הָר הַכְּרָמֵל וְאֶת־גְּבָרָיו הַבָּעֵל
אַרְבָּعָמִائָה וְחַמְשִׁים⁵ וְגְבָרָיו הָאֲשֶׁר־הָרַבָּע מֵאוֹת⁶ אֲכָלִי שְׁלֹחַן אַיִזְכָּל. וַיְשַׁלַּח אֲחָב בְּכָל־בְּנֵי
יִשְׂרָאֵל וַיַּקְבִּץ אֶת־הֲנִבְיאִים אֶל־הָר הַכְּרָמֵל 3 בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּطַח וְאֶחָרָיו לְאֶת־יְהוָה
כְּמַהוּ בְּכָל מֶלֶךְ יְהוָה וְאֶשְׁר־הָיָה⁷ לְפָנָיו 4 וַיְשַׁלַּח אַבְרָהָם אֶת־יְהוָה וַיַּקְהַל אֶת־הַמְּאֲכָלָת⁸
לְשָׁחֹט אֶת־בָּנָיו 5 וַיַּבְאֵלְּדָה־אִישׁ וְהַנָּהָר עָמֵד עַל־הַגּוֹמְלִים עַל־הַעֲזִין 6 כַּשְׁמַע עָשָׂו אֶת־דְּבָרִי
אָבִיו וַיַּצְעַק צָעַקָּה⁹ גָּדוֹלָה וּמִרְחָה¹⁰ עַד־מִינָּד וַיֹּאמֶר לְאָבִיו בְּרָכָנִי¹¹ גַּם־אָנִי אָבִי 7 וַיְהִי בְּשָׁכְנָן
יִשְׂרָאֵל בָּאָרֶץ הַהִיא וַיַּלְךְ רָאוּבֵן וַיַּשְׁכַּב אֶת־בְּלַהֲהָ פִּילְגְּשָׁה¹² אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל 8 וְאֶלְהָ
הַמְּלָכִים אֲשֶׁר־מֶלֶכְוּ בָּאָרֶץ אֲדֹם לְפָנֵי מֶלֶךְ־מֶלֶךְ לְבָנָיו יִשְׂרָאֵל 9 וְלֹא־נָתַן סִיחָן אֶת־יִשְׂרָאֵל
עַבְרָה בְּגַבְלוֹ 10 וַיְהִי כַּשְׁמַע־עָם אֶת־הַקּוֹל מִתּוֹךְ חֹשֶׁךְ וְהַחֲרָב בָּאָש וְתִקְרְבָּנוּ אֲלֵי כְּלָדָאָש
וַיֹּאמֶר יְהֹוָשָׁע אֶל־הָעָם עָדִים בְּכֶם כִּירָאֵתֶם בְּחָרְפָּם לְכֶם אֶת־יְהוָה 11 סְכוּנָקָוּ סְכִיכְתְּבָשׁ
וַיְהִי בַּיּוֹם שֶׁפְטָה הַשְׁפְּטִים וַיְהִי רָעֵב בָּאָרֶץ וַיַּלְךְ אִישׁ מִבֵּית 12 עָדִים¹³ לְעָבֵד אֹתוֹ וַיֹּאמְרוּ
וַיֹּאמֶר שְׁמוֹאֵל אֶל־שְׁאֹול אֶת־שְׁלֹחַ 13 בְּשָׁרֵי מֹאֲב הָוָא וְאָשְׁתָו וְשָׁנִי בְּנֵי¹⁴ לְחַם יְהוָה לְגֹר
וַיַּזְבַּח אֶת־כָּל־בְּתָנִי 14 יְהוָה לְמִשְׁחָה לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דְּבָרִי יְהֹוָה
וַיְהִי כַּשְׁמַע 15 יְרוֹשָׁלָם¹⁶ הַבְּמֹות אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת וַיַּשְׁרַף אֶת־עָצְמוֹת אֲדָם עַלְיָהֶם וַיָּשָׁב
חִירָם אֶת־דְּבָרִי שְׁלֹמָה וַיִּשְׁמַח מָאָד וַיֹּאמֶר בָּרוּךְ יְהֹוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוֹד בֶּן־חַקְם עַל־הָעָם
וְעַתָּה הַנָּה יְדַעְתִּי 17 וַיְהִי כַּשְׁמַע אֲחָב אֶת־דְּבָרִים הָאֲלָה וַיִּקְרַע בְּגַדְיוֹ 18 הַרְבָּה תָּזָה
שְׁמוֹר תָּשְׁמַרְוּ אֶת־מִצְוֹת יְהֹוָה אֱלֹהֵיכֶם 19 בַּיּוֹם מִלְּכָת יִשְׂרָאֵל¹⁷ כִּי מֶלֶךְ תָּמִילָה וְקַמָּה
וַיַּלְךְ דָּוִד תָּלוֹךְ וְנוֹדֹל 20 קָרַע אֶקְרַע אֶת־הַמְּמָלָכָה מַעַלְיךָ 19 וַיַּעֲדרְתִּי וַיַּקְרִיו אֲשֶׁר צִוָּת
וַיְהִי אֱלֹהִי צְבָאות עַמּוֹ

⁴ רָאָה I have seen (verb Q. to see)

⁵ אַרְבָּעָמִائָה four hundred and fifty

⁶ אַרְבָּעָמִים four hundred

⁷ הָיָוּ they were

⁸ מַכְלִית knife

⁹ צְעִקָּה cry, outcry

¹⁰ בָּרָר bitter

¹¹ בָּרְכָנִי bless me (imperative Pi. with enclitic pronoun)

¹² בְּיִלְעָש concubine

¹³ וַיֹּאמְרוּ and they said

¹⁴ לְגֹר to sojourn (inf. cs. with)

¹⁵ וְשָׁנִי בְּנֵי and his two sons

¹⁶ וַיָּשָׁב wayyāšab and he returned

¹⁷ וְקַמָּה קָמָה and [it] will be established

¹⁸ צִוָּת zivat he commanded you

Chapter 10

10.1 Vocabulary

10.1.1 Verbs

- דָבַק Q. *to cling, cleave, keep close*
זְרַע Q. *to sow, scatter seed*
חִדְלָה Q. *to cease, come to an end; to cease, leave off*
כְתַב Q. *to write*
נְטַע Q. *to plant*

10.1.2 Nouns

- בּוֹר *cistern, pit*
גִבּוֹרָה *strength, might*
חֵג *festival, festival-gathering, pilgrim-feast* (pl. חֲגִים; abs. st. also חֶג)
חָדָש *new*
חַלְקָה *portion, share, possession*
נֵאמֶן *utterance, declaration, announcement*
נְחַלָה *possession, property, inheritance*
צָדִיק *just, righteous*
קָנָה *stalk, reed*
רִיב *dispute, lawsuit, quarrel*
שָׁרֵךְ *ruler, official, prince, captain, chieftain, chief* (pl. שָׁרִים)
שׂוֹפֵר *horn (as a wind instrument)*
שַׁעַר *gate*

10.1.3 Other Parts of Speech

- ישׁ** *there is* (particle of existence)
- איןׁ** *there is not* (particle of non-existence)
- אֶצְלָה** *in proximity to, beside* (prep.)
- רַבָּה** *greatly, exceedingly, much* (adv.; orig. inf. abs. Hi. of **רַבָּה**)
- לְבַדָּה** *alone, by itself* (with ePP **לְבַדָּהוּ**; prep. **לְ** with noun **בַּדָּה** *separation*)
- נִעְטָה** *a little, fewness, a few*
- כֵּךְ** *only, still, but, however, nevertheless, surely*

10.2 The waw-Suffix Conjugation or *wəqataltī* Form

10.2.1 The Forms of the waw-Suffix Conjugation

The waw-suffix conjugation or *wəqataltī* form consists of the forms of the suffix conjugation with an obligatory conjunction **וְ** also called *waw consecutive* (cf. 6.2.5). The only difference to the regular suffix conjugation (Chapter 5) is the position of the stress in the forms 2 m. sg. and 1 c. sg.

sg.	3 m.	וְקִתְבָּה
	3 f.	וְקִתְבָּה
	2 m.	וְקִתְבָּתָה
	2 f.	וְקִתְבָּתָה
	1 c.	וְקִתְבָּתִי
pl.	3 c.	וְקִתְבָּו
	2 m.	וְקִתְבָּתָם
	2 f.	וְקִתְבָּתָן
	1 c.	וְקִתְבָּנוּ

10.2.2 The Use of the waw-Suffix Conjugation

The *wəqataltī* form typically continues a preceding verbal form or a temporal adverbial expression. It is, however, possible that *wəqataltī* is used without a semantically similar or identical preceding verb (cf. *wəqataltī* with modal meaning as in Judg 11:8; Jer 28:13; Ezek 11:17; Ezek 25:13; following a causal clause as in 1 Kgs 20:28; with reference to the past following a *wayyiqtol* form as in 1 Sam 7:16).

wəqataltī often follows *yiqtol* and has the same meaning as the preceding *yiqtol*. A possible semantic difference between the two forms may be that *wəqataltī* adds the idea of sequence

of events *then ... and then ...*, whereas *yiqtol* simply refers to future time. The *wəqataltī* form may then refer to future events (1 Sam 17:32), to iterative or durative situations in the past (1 Sam 2:19; 1 Sam 16:23) or to general truths (Gen 2:24).

עֲבָדְךָ יֵلֶךְ וְנַלְחַם עִם־הַפְלִשְׁתִּי הַזֹּה וּמְעַיל קָטָן תַּעֲשֵׂה־לָלו אָמוֹ וְהַעֲלָתָה לֹא מִינִים יְמִינָה בְּעַלְוָתָה אַת־אִישׁ לִזְבָּח אַת־צָבָח הַיּוֹם וְהִיא בְּהִוּתָה רִיחָאָלִים אַל־שָׁאַל וְלִקְחַ דָּוד אַת־הַכָּנוֹר וְגַעַן בִּידָוֹ וְרוֹחַ לְשָׁאַל וְטוֹב לֹ סָרָה מַעַלְיוֹ רִיחַ הַרְעָה עַל־כֵּן יַעֲזֹב־אִישׁ אַת־אָבִיו וְאַת־אָמוֹ וְדַבָּק בָּאִשְׁתָוֹ וְהִי לְבָשָׂר אַחֵד	<i>Your servant will go and fight with this Philistine (1 Sam 17:32)</i> <i>And his mother used to make him a little robe and bring it up to him every year when she went up with her husband to offer the yearly sacrifice (1 Sam 2:19)</i> <i>And whenever the spirit from God came to Saul, David would take the lyre and play it with his hand and Saul would feel himself relieved and it would be well with him and it [i.e., the spirit] would depart from him (1 Sam 16:23)</i> <i>Therefore a man will leave his father and his mother and cling to his wife and they shall be one flesh (Gen 2:24)</i>
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wəqataltī can follow a participle (Exod 17:6), an inf. cs. (Ruth 3:4), or a temporal adverbial expression (Exod 17:4). The verbal form may have modal meaning as in the case of *wəqataltī* following a volitive form.

הָנָנִי עַמְדָה לְפָנֶיךָ שֶׁם עַל־הַצּוֹר בְּתַחְרֵב וְהַכִּיתָה בְּצָור וַיַּצְאָו מִמֶּנּוּ מִים וְשַׁתָּה הַעַם וַיַּהַי בְּשַׁכְּבָה וַיַּדְעַת אַת־הַמָּקוֹם אֲשֶׁר יַשְׁכַּב־שֶׁם עוֹד מִיעּט וְסַקְלָנִי	<i>I will be standing before you on the rock at Horeb and you shall strike the rock and water will come out from it and the people will drink (Exod 17:6)</i> <i>When he lies down, note the place where he lies down (Ruth 3:4)</i> <i>A little more and they will stone me (Exod 17:4 NAB)</i>
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wəqataltī can follow a volitive form (i.e., imperative, jussive, cohortative). *wəqataltī* has the modal meaning of the preceding verbal form (2 Kgs 9:1b-2).

תְּנַשֵּׁר מַתְנִינִיךְ וְקַח פֶּתַח הַשְּׁמַן הַזֹּה בְּיַדְךָ וְלֹא רַמְתָה גָּלְעָד וּבְאַתָּה שְׁמַה וּרְאַהֲרָם וְדוֹאָה בְּנוּיֵהוּשָׁפֶט בְּרַנְמָשִׁי וּבְאַתָּה וְהַקְמָתוֹ מִתּוֹךְ אֲחֵינוּ וְהַבִּיאָת אַתָּה חֶרֶר בְּחֶדר	<i>Gird up your loins, take this flask of oil in your hand and go to Ramoth-gilead. And look there for Jehu, the son of Jehoshaphat, son of Nimshi and enter and raise him from the midst of his fellows and bring him to an inner chamber (2 Kgs 9:1b-2)</i>
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It is possible, however, that *wəqataltī* is used with volitive meaning without a preceding volitive form (Judg 11:8).

לְכָن עַתָּה שָׁבָנוּ אֲלֵיכָ וְדָלְכָתָ
עַמּוֹן וְגִלְגָּלָתָ בְּבָנֵי עַמּוֹן וְהִוִּיתָ
לְנוּ לַרְאֵשׁ לְכָל שָׂבִי גָּלָעָד

Therefore, now that we have returned to you, go with us and fight against the Ammonites and become for us the leader, for all inhabitants of Gilead (Judg 11:8)

As the *wəqataltī* form has to appear at the beginning of the clause without any preceding element, *yiqtol* has to be used whenever an element is placed before the verb (e.g., the negative **לֹא** or a constituent of the clause).

וּזְעַקְתֶּם בַּיּוֹם הַהוּא מִלְפָנֵי
מֶלֶךְכֶּם אֲשֶׁר בָּחרָתֶם לְכֶם
וְלֹא יִעֲנֶה יְהוָה אֱתָצֶם בַּיּוֹם
הַהוּא

... and you shall cry out on that day because of your king which you have chosen for yourselves, but the Lord will not answer you on that day (1 Sam 8:18)

10.3 Enclitic Pronouns on Verbal Forms

10.3.1 Analytic and Synthetic Constructions

Biblical Hebrew has two ways of connecting a pronoun as direct object to a verb. Either the object marker with an enclitic pronoun can be used (2 Kgs 10:35) or the enclitic pronoun can be attached to the verbal form directly (2 Kgs 13:9).

וַיָּקְבְּרוּ אֹתוֹ בְּשָׁמְרֹן | *And they buried him in Samaria (2 Kgs 10:35)*
וַיָּקְבְּר֣וּ הָוּ אֹתוֹ בְּשָׁמְרֹן | *And they buried him in Samaria (2 Kgs 13:9)*

These two clauses have the same meaning. The choice between the two constructions is purely stylistic. Overall, the synthetic construction with the enclitic pronoun directly attached to the verb is more frequent than the analytic construction with the object marker **וְ**. An important difference between the two constructions is that the analytic construction makes fronting of the pronominal direct object possible (2 Sam 2:7).

כִּי-מֵת אֲדֹנֵיכֶם שָׁאֵל וְגַם-אָתָּי
מִשְׁחָהוּ בֵּית יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל

... for your lord Saul is dead and the House of Judah have already anointed me king over them (2 Sam 2:7 NJPS)

10.3.2 The Forms of the Enclitic Personal Pronoun on Verbs

The enclitic pronouns on verbs are very similar to their counterparts on the infinitive construct or the noun. If a connecting vowel is used, it is /a/ (*patah*) or /ā/ (*qames*) with the suffix conjugation and /ē/ (*sere*) with the prefix conjugation and the imperative.

		Suffix	SC	PC
sg.	1 c.	- <i>nī</i>	שִׁמְרֵנִי	יִשְׁמַרְנִי, יִשְׁמַרְנִי
	2 m.	- <i>kā</i>	שִׁמְרֵךְ	יִשְׁמַרְךְ, יִשְׁמַרְךְ
	2 f.	- <i>k</i>	שִׁמְרֵךְ	יִשְׁמַרְךְ, יִגְאַלְךְ
	3 m.	- <i>ō</i> - <i>hū</i>	שִׁמְרוֹ	יִשְׁמַרְוּ, יִשְׁבְּחָהוּ
	3 f.	- <i>āh</i> - <i>hā</i>	שִׁמְרֵה	יִשְׁמַרְהָ, יִקְרַעַתָּה וַיִּשְׁמַרְהָ
pl.	1 c.	- <i>nū</i>	שִׁמְרֵנוּ	יִשְׁמַרְנוּ, וּפְנַעֲנוּ
	2 m.	- <i>kæm</i>	*שִׁמְרֵכֶם	*יִשְׁמַרְכֶּם, *יִשְׁאַלְכֶם
	2 f.	*- <i>kæn</i>		
	3 m.	- <i>m</i>	שִׁמְרֵם	יִשְׁמַרְםָ, וּמְאַסְםָ
	2 f.	*- <i>n</i>		

Notes

In PC forms with the thematic vowel /a/ the vowel is preserved as /ā/ (*qames*) before the ePP, while the /ō/ (*holem*) is usually reduced. In the 3 m. sg. PC form with ePP 2 m. sg. the *holem* is shortened to *qames ḥatuf*: יִשְׁמַרְךָ *yismorkā*.

In verbs with gutturals, the expected changes occur, i.e., *hatef šwa* instead of simple *šwa*, e.g., עֲבָדָךְ *he served you* (Deut 15:18), מִשְׁחָךְ *he has anointed you* (1 Sam 10:1).

The ePP 3 m. sg. -*ō* is the result of the development from -*āhū* via elision (loss) of the intervocalic /h/ and contraction of the diphthong to its current form: -*āhū* > -*aw* > -*ō*.

Forms of the verb with ePP 2 f. pl. are not attested in the Hebrew Bible. The ePP would have been -*kæn* נְכֶן-

The enclitic pronoun 3 f. pl. is -*n* נְ- (with connecting vowel, if needed). Forms are analogous to the forms with ePP 3 m. pl.

With verbal forms other than the 3 m. sg. the following differences can be observed:

1. In verbal forms ending with a long vowel there is no need for a connecting vowel.
 - a) Verbal form 1 c. sg. SC: מִשְׁחָתוּ *I anointed him* (with elision of the intervocalic /h/ -*tihū* > *tīw*); עֲבָדָתָךְ *I served you*; נִתְחַתְּתָהָךְ *I gave her*; שְׁלַחְתָּם *I have sent them*
 - b) Verbal form 3 c. pl. SC: עֲבָדָוּ *they served him*; רְקֻפָּיתָם *they pursued you*
 - c) Verbal form 1 c. pl. SC: דְּרַשְׁנָהּ *we sought him*
 - d) Verbal form 3 m. pl. PC: וְרָגַדְתָּהוּ *they shall stone him*
 - e) Verbal form 2 f. sg. PC: וְתַזְבִּיחָתָם *and you sacrificed them*
2. In verbal forms 2 f. sg. SC the original suffix -*tī* is preserved: יָלַךְתָּנִי *you bore me*, נִתְחַתְּתָהָנִי *you gave it*, מִצְאָתָהָנִי *you found them*
3. In verbal forms 3 f. sg. SC the original suffix /t/ is preserved

- a) ePP 1 c. sg.: **יָלַדְתִּי** *she gave birth to me*
 - b) ePP 3 m. sg.: **הָרַקְתָּה** *she killed him*; **יָלַדְתָּו** *she gave birth to him* (with assimilation of the /h/ to the /t/ *-athu > -attū)
 - c) ePP 3 f. sg.: **אָחַזְתָּה** *it has taken hold of her* (with assimilation of the /h/ to the /t/ *-athā > -attā)
 - d) ePP 1 c. pl.: **מִצְאָתֶנוּ** *it found us*
 - e) ePP 3 m. pl.: **נִנְבַּתְהָם** *she stole them*
4. In verbal forms 2 m. sg. SC with the suffix -tā and an ePP 3 m. sg. contraction happens, e.g., **יְדַעֲתָו** *you know him* < -tō < *-taw < *-tahū (with elision of the intervocalic /h/ and following contraction). Other enclitic pronouns simply follow the suffix -tā, e.g., **נִתְשַׁתְּנִי** *you have permitted me*, **עֹזְבָתֶם** *you forsook them*, **שָׁלַחֲתָנוּ** *you sent them*.
5. In verbal forms 2 m. pl. SC the suffix is -tū instead of -taem: **הָעַלְתָּתָנוּ** *you have brought us up* (2 m. pl. SC Hiphil **עַלְתָּה** with ePP 1 c. pl.).

10.3.3 The Enclitic Personal Pronoun with Energic Nun

In a number of cases an additional נִ is used between the verbal form and the enclitic pronoun. This נִ is called *energetic Nun* and is considered a residue of an early energetic mode (cf. Chapter 6). It is almost always used in PC forms without suffix. Instances of the energetic Nun with the jussive, the *wayyiqtol* form or the imperative are infrequent. The energetic Nun does not change the meaning of the form when compared to the forms without. The following forms of the ePP with energetic Nun are attested.

sg.	3 m.	יָשְׂמַרְנִי
	3 f.	יָשְׂמַרְנִה
	2 m.	יָשְׂמַרְךָ
	1 c.	יָשְׂמַרְנִי
pl.	1 c.	יָשְׂמַרְנִינוּ

Notes

The gemination of the /n/ in the forms with 3 m./f. sg. ePP is the result of assimilation of the /h/ of the ePP to the preceding /n/: -ənnū < *-ənhū and -ənnā < *-ənhā, respectively.

The gemination of the /n/ in the forms with 2 m. sg. ePP is the result of assimilation of the /n/ to the following /k/ of the ePP: -əkkā < *-ənkā.

In forms of the PC with the thematic vowel /a/, the vowel is preserved as *qames*, e.g., **יָשְׂמַרְךָ** *he will hear you*.

10.4 Existential Clauses

To make statements about the existence or non-existence of somebody or something Hebrew uses the particles **שָׁ** *there is* and **אֵין** *there is not* which is used in the cs. st. **אֵין** most of the

time.

- וַיַּרְא יַעֲקֹב כִּי יָשָׁבֶר בְּמִצְרַיִם** *And Jacob saw that there was grain in Egypt* (Gen 42:1)
- בָּאָדָן אֱלֹהִי וַיַּדַּע כִּי יָשָׁבֵן נָבִיא
בְּיִשְׂרָאֵל** *Let him come to me, that he may know that there is a prophet in Israel* (2 Kgs 5:8)
- וַיִּקְחְהוּ וַיַּשְׁלַׁכוּ אֹתוֹ הַבָּرֶה
וְהַבָּרֶה רַק אֵין בָּו מִים** *And they took him and threw him into the cistern; the cistern was empty, there was no water in it* (Gen 37:24)
- וַיַּפְנֵן פָּה וְכֵה וַיַּרְא כִּי אֵין אִישׁ** *And he turned this way and that way and saw that there was no one* (Exod 2:12)

With the preposition **לְ** the particle **יָשָׁ** and its negative counterpart **אֵין** express the idea that somebody possesses something or something is available to somebody.

- וַיֹּאמֶר עַשׂ יָשָׁלֵי רַב אָחִי** *And Esau said, "I have plenty, my brother"* (Gen 33:9)
- וַיְדַעַו כָּל־הָאָרֶץ כִּי יָשָׁ אלֹהִים
לְיִשְׂרָאֵל** *... so that all the earth may know that Israel has a God* (1 Sam 17:46)
- וַתִּתְהִי שְׁרֵי עֲקָרָה אֵין לָהּ וְלָד** *Sarai was barren; she did not have a child* (Gen 11:30)
- וַתֹּאמֶר אִיּוֹ לְשִׁפְחָתָךְ כָּל בַּבָּיִת
כִּי אִם־אָסֹיךְ שָׁמָן** *And she said, "Your maid servant does not have anything in the house except a flask of oil"* (2 Kgs 4:2)

10.5 Particles with Enclitic Pronouns

A number of particles can be used with enclitic pronouns. In some forms, an additional **נ** is found which is similar to the energetic Nun with verbal forms.

		הַנָּה	יָשָׁ	אֵין	עַזְּ
sg.	1 c.	הַנָּנוּ/הַנָּנוּ		אִינְנוּ	עַזְּנוּ/עַזְּנוּנִי
	2 m.	הַנָּךְ	יָשָׁךְ	אִינְךְ	עַזְּךְ
	2 f.	הַנָּךְ		אִינְךְ	עַזְּךְ
	3 m.	הַנּוּ	יָשְׁנוּ	אִינְנוּ	עַזְּנוּנִי
	3 f.				עַזְּנָה/עַזְּנָה אִינְנָה

			הַנֶּה	יִשְׁ	אֵין	עָזֶר
pl.	1 c.		הַנֶּנוּ/הַנֶּנוּ		אִיןָנוּ	
	2 m.			וַיְשַׁכְּם	אִיןָכֶם	
	3 m.			הַנֶּם	אִיןָם	עָזֶרֶם

Notes

Distinct pausal forms are **הַנֶּנוּ** (ePP 1 c. sg.), **הַנֶּנֶּךָ** (ePP 2 m. sg.) (**הַנֶּנוּ**) (ePP 1 c. pl.).

Alternative forms are **הַנֶּה** (Jer 18:3 Ketiv) instead of **הַנֶּנוּ** and **וַיְשַׁכְּם** (**הַנֶּה**) (Deut 13:14) instead of **וַיְשַׁכְּם**.

10.6 Negative Nominal Clauses

In order to form negative nominal clauses, Hebrew uses the negative **אֵין** or, more frequently, its cs. st. form **לֹא**. The negative **לֹא**, however, is also used for this purpose.

- | | |
|---|---|
| אֲלֹתְּעַלְוּ כִּי אֵין יְהוָה בְּקָרְבָּכֶם | <i>Do not go up, for the LORD is not in your midst</i> (Num 14:42) |
| כִּי אֲנִי מֵת בָּאָרֶץ הַזֹּאת אִנִּי עֹבֵר אֶת-הַיַּרְדֵּן | <i>For I am about to die in this land; I won't cross the Jordan</i> (Deut 4:22) |
| לֹא-עֵת הַאֲסֵף הַפְּקָנֵה | <i>It is not the time for the livestock to be gathered</i> (Gen 29:7) |
| לֹא אִישׁ בָּשָׂרָה אַתָּה הַיּוֹם גַּתָּה | <i>You are not a man of news today</i> (2 Sam 18:20) |

10.7 Exercises

10.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **יְהוָה**, **יְהוָשָׁעַ**, **יְהוָחָן**, **יְהוָא**, **קָנָד**, **בֵּית-עֶקֶד**, **אָחָב**, **אֲבָשָׁלוֹם**, **אֲבָרָהָם**, **רָאוּבֵן**, **סֻכּוֹת**, **מֹשֶׁה**, **יְשִׁי**, **וְיַעֲקֹב**, **יְוָשָׁעַ**.

1. **וַיַּקְבַּץ יְהִיא אֶת-כָּל-הָעָם וַיֹּאמֶר אֲלֵיכֶם אָחָב עֲבָד אֶת-הַבָּעֵל מַעַט וְהִוא יַעֲבֹר נִגְנָה**
2. **וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֲלֹבְנֵיו לְאֹמֶר בְּמוֹתֵי וַיַּקְרֵתִים אֲתִי בַּקָּבֵר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבֵר בּוֹ אֶצְלָ עַצְמָתוֹ הַנִּיחָוֹתִי¹ אֶת-עַצְמָתוֹ**
3. **וַיִּשְׁכַּב יְהוָחָן עַמְּצָבָתוֹ נִקְבְּרוֹ הַשְׁמָרוֹן וַיִּמְלֹךְ יוֹאָשׁ בְּנוֹ פְּחַדְיוֹ**
4. **וַיִּקְרַא יְהִיא אֶל-שְׁמוֹאֵל וַיֹּאמֶר הַנֶּנוּ**
5. **וַיִּשְׁלַח אֲבָשָׁלוֹם מִרְגָּלִים² בְּכָל-שְׁבָטֵי יִשְׂרָאֵל לְאֹמֶר כְּשַׁמְעָכֶם אֶת-קּוֹל הַשְּׁפֵר וְאֹמֶרֶתֶם מֶלֶךְ אֲבָשָׁלוֹם בְּתַכְרִון**

¹ **הַנִּיחָוֹתִי** *put!* (impv.)

² **מִרְגָּלִים** *spies* (participle Piel m. sg.)

ויאמר הנה שמעתי כי יש-שבר³ במצרים 7 וישב⁴ ראוון אל-הברור והנה איזיוסף
בבBOR ויקרע אט-בנדי 8 ויאמר אברהם כי⁵ אמרתי לך איזיראטה⁶ אלהים במקום הזה
והרגוני על-דבר⁷ אשתי 9 כל-מקום אשר תרדך בחר-גמלכם בו - לכם נחמי כאשר דברת
אל-משה 10 וילכדר גער מגנסי ספות וישאלחו ויכתב אליו את-שרי ספות ואת-זקניהם שביעם
ושבעה איש⁸ 11 ויהי בפרק ויצא ויעדר ויאמר אל-כל-העם צדקים אם הנה אני קשרתי⁹
על-אדני ואהנהו 12 ויעש להם כן ויצל¹⁰ אותם מיד בנירישראל ולא הרגום 13 ועתה
כח-האמר¹¹ לעבדי לדודכה אמר יהוה צבאות אני לחתוך מנהנזה¹² מאחר הצאן להיות
גניד¹³ על-עמך על-ישראל 14 ויאמר יהוה אל-יהושע אל-תורא¹⁴ מהם כי בירך נתקים
לא-יעמד איש מהם בפניך 15 ויאמר פופשים חיים ויתפשום חיים וישתחוום אל-בור בית-עקד
ארבעים ושנים איש¹⁵ ולא-השאיר¹⁶ איש מהם 16 ויאמר איז-לנו חלק בדור ולא נחללה-לנו
בקורייש 17 והלו¹⁷ אשר-בשעריך לא תעובנו כי אין לו חלק ונחלת עמד 18 ויקץ
יעקב¹⁸ משנות¹⁹ ויאמר אבן²⁰ יש יהוה במקום הזה ואני לא נדעתי 19 ולא אתחם לבכם
אני פרת אה-הברית הזאת ואת-האללה²¹ זאת. כי אתה אשר ישבו פה עמדו עמד חיים לפני
יהוה אל-הינו ואת אשר איננו פה עמדו היום. 20 הנה ימים באים²² נאם יהוה וכרכוי
את-בית ישראל ואת-בית יהודה ברית חרשה. לא כברית אשר כרת אבותם ביום החזקי
בידם להוציאם²³ מארץ מצרים ... כי זאת הברית אשר אכרת את-בית ישראל אחריו תימים
הם נאם יהוה נטה את-טורתי בקרבתם ועל-לכם אכפתנה והייתי להם לאלהים והמה יהו-לי
לעם.²⁴

³ שָׁבֵר grain

⁴ וַיִּשְׁבֶּן wavyâš̬ēb and he returned (verb) שָׁבֵן

⁵ οὐδὲ παρεῖλαντες and he learned (vers. 2.1)

⁶ *fear, reverence*

⁷ עַל־דָּבָר because of

⁸ שבעים ושבעה איש seventy-seven men

⁹ קָשַׁרְתִּי I have conspired

¹⁰ וַיִּצְלַח and he rescued

¹¹ תֹּאמֶר you shall say

¹² בָּרוֹה grazing place

¹³ **ליהוּת נְגִיד** so that [you] become ruler

¹⁴ אל-תירא do not be afraid (of)

¹⁵ אֶרְבָּעִים וָשְׁנִים אֵישׁ forty m

¹⁶ **השָׁאֵר** *he spared, left over*

¹⁷ לְוִי Levite

וַיִּקְרֹא יַעֲקֹב ¹⁸ And

¹⁹ שָׁנָה sleep

²⁰ אָכְן surely;

²¹ אלה curse

²² בָּאִים are coming (part. m. pl. Q.)

²³ בַּיּוֹם הַחֲזִיקִי בְּיָדֵם לְהַצִּים lit. *on the day when I took them by their hand to bring them out*

Chapter 11

11.1 Vocabulary

11.1.1 Verbs

- אֶבְדָּל** Q. *to perish*
אֶחֱבָּה Q. *to love* (stative verb, pausal form SC **בָּחַנְתָּה**)
אֶחֱזֵק Q. *to grasp, take hold, take possession*
אֶסְכִּין Q. *to gather, remove*
אֶסְרֶך Q. *to tie, bind, imprison*
מְכַר Q. *to sell*
מְשַׁלֵּך Q. *to rule, reign* (with prepositional object with **בְּ**)
גַּעַגְעֵך Q. *to touch, reach, strike* (usually with prep. object with **בְּ**)
גַּשְׁשֵׁך Q. *to draw near, approach* (in Qal only PC, impv., inf. cs.)
נַסְעֵך Q. *to pull up or out, set out, journey*
נַצְרֵך Q. *to watch, guard, keep*
שְׁכַחֵך Q. *to forget*

11.1.2 Nouns

- אָבֵן** stone (f., pl. **אָבְנִים**)
אֲחֹתָה possession, property
גּוֹי nation, people (pl. **גּוֹיִם**)
זְבֻחָה sacrifice
מֶשְׁכָּן dwelling-place, abode
מֶשְׁפָּחָה extended family, clan
נוּבָּה south-country, Negev, south
גַּעַגְעָה stroke, plague, blow, mark
עֵץ tree, wood, sometimes trees (coll.) (pl. **עֵצִים**)
שַׁעַר gate
תּוֹרָה instruction

11.1.3 Other Parts of Speech

אַף *also, even* (adv.)

11.2 Weak Verbs in Biblical Hebrew

Strong verbs are verbs that have three root consonants in all *all* their forms. Weak verbs, on the other hand, are verbs that do not have three root consonants in all their forms, either because one of the three root consonants is weak and prone to be lost or because they do not have more than two root consonants.

The weak root consonant can be found in first position in the root or in third position. Verbal roots with two weak root consonants are called *doubly weak* verbs. Verbal roots with a vocalic element in the middle as weakness – the II w/y verbs in the table below – are verbs with only two root consonants. These verbal roots are also called *hollow roots*. The geminate verb with a doubled second root consonant is a case apart.

The classes of weak verbs are identified by different names in Hebrew grammars. The Hebrew designation of weak verbal roots is based on the root פָעַל *to do, make*. The פ represents the first, the ע the second and the ל the third root consonant. In this textbook the romanized designations are used.

Hebrew	Romanized
אַפְ	I- <i>āleph</i> I'
אַיְ	I- <i>yōd</i> Iy
אַנְ	I- <i>nūn</i> In
וְוַיְ	II- <i>wāw/yōd</i> II w/y
עֲעַ	II geminate II gem.
אַלְ	III- <i>āleph</i> III'
הַהְ	III- <i>hē</i> IIIy

11.3 Weak Verbs: In Verbs

In verbs have /n/ as the first root consonant. The consonant /n/ is weak because it is assimilated to the following consonant if this follows the /n/ immediately, e.g., -nC- > -CC-. The following forms of In verbs in the Qal stem are weak.

1. The forms of the prefix conjugation including its related forms, the jussive and the cohortative, because of the assimilation of the /n/ to the following second root consonant:
*yinC₂C₃ > yiC₂C₂C₃, e.g., *yinpōl > yippōl יִפּוֹל he will fall, *yingaš > yiggaš יִגֵּשׁ he

- will approach.* In these forms the /n/ does not appear as a consonant anymore, but only in the *dagesh forte* in the second root consonant. The assimilation, however, of the /n/ does *not* happen, when the second root consonant is a guttural, e.g., יִנְחַל *he will inherit*.
2. The imperative and the inf. cs. of *In* verbs with /a/ as the thematic vowel in the prefix conjugation and the imperative and inf. cs. of the verb **נתן** *to give* are weak forms. In these forms the /n/ is lost completely.

The very frequent verb **נתן** *to give* has the exceptional vowel pattern *a–i* in the prefix conjugation Qal: *yattin > yittēn יִתְנֶן *he will give* (with attenuation of *a* > *i* in closed unstressed syllable).

The very frequent verb **לקח** *to take* behaves like a *In* verb. The prefix conjugation forms, the imperative and the inf. cs. are weak.

		נָפַل	נָנַשׁ	נָתַן	לָקַח
SC	sg. 3 m.	נָפַל		נָתַן	לָקַח
	3 f.	נָפְלָה		נָתְנָה	לָקְנָה
	2 m.	נָפְלָךְ		נָתְנָה	לָקְנָתְךְ
	2 f.	נָפְלָתְךְ		נָתָתְךְ	לָקְנָתְךְ
	1 c.	נָפְלָאֵתְךְ		נָתָבְךְ	לָקְנָבְךְ
	pl. 3 c.	נָפְלוּ		נָתְנוּ	לָקְחוּ
	2 m.	נָפְלוּם		נָתְנוּם	לָקְחוּם
	2 f.	נָפְלוּתְךְ		נָתְנוּתְךְ	לָקְחוּתְךְ
	1 c.	נָפְלוּנוּ		נָתְנוּנוּ	לָקְחוּנוּ
PC	sg. 3 m.	יִפְלָל	יִגְשֵׁשׁ	יִתְנַנֵּן	וַיִּקְחָה
	3 f.	תִּפְלָל	תִּגְשֵׁשׁ	תִּתְנַנֵּנָה	תִּקְחָה
	2 m.	תִּפְלָל	תִּגְשֵׁשׁ	תִּתְנַנֵּנָה	תִּקְחָה
	2 f.	תִּפְלָלִי	תִּגְשֵׁשְׁי	תִּתְנַנֵּנִי	תִּקְחָהִי
	1 c.	אֲפָל	אֲגַשׁ	אֲתַנֵּן	אֲקָח
	pl. 3 m.	יִפְלָלוּ	יִגְשְׁשָׁו	יִתְנַנְּנוּ	וַיִּקְחָהוּ
	3 f.	תִּפְלָלוֹתָה	תִּגְשְׁשָׁוֹתָה	תִּתְנַנְּנוֹתָה	תִּקְחָהוֹתָה
	2 m.	תִּפְלָלוּ	תִּגְשְׁשָׁו	תִּתְנַנְּנוּ	תִּקְחָהוּ
	2 f.	תִּפְלָלוֹתָה	תִּגְשְׁשָׁוֹתָה	תִּתְנַנְּנוֹתָה	תִּקְחָהוֹתָה
	1 c.	נָפְלָל	נָגְשָׁו	נָתַנָּו	גַּחַח
Jussive	sg. 3 m.	יִפְלָל	יִגְשֵׁשׁ	יִתְנַנֵּן	וַיִּקְחָה
waw-PC	sg. 3 m.	וַיִּפְלָל	וַיִּגְשֵׁשׁ	וַיִּתְנַנֵּן	וַיִּקְחָה

Impv.	sg.	m.	נִפְלֵל	גַּשֶּׁשׁ	תָּנָן	קָחַ
		f.	נִפְלֵי	גַּשְׁשִׁי	תָּנִינִי	קָחַיִ
	pl.	m.	נִפְלָוִי	גַּשְׁשִׁוִּי	תָּנִינִי	קָחַוִּי
		f.	נִפְלָנוֹה	גַּשְׁשָׁנָה		
Inf. cs.			נִפְלֵל	גַּשְׁתָּה	תָּתָּה	קָתַת
Inf. abs.			נִפְלָוִל		נָתָונָה	לְקָוָן
Part.	sg.	m.	נִפְלֵל		נָתָן	לְקָחַ

Notes

In verbs have either the *i-o* or the *i-a* vowel pattern without a semantic difference between fientive and stative meaning.

The verb **לְקָחַ** loses the *dageš forte* in the second root consonant in context forms of the prefix conjugation with vocalic suffix, e.g., **יְקָחוּ** *they will take*.

The *dageš lene* in the 2 f. sg. SC form **לְקָחָתָה** distinguishes this form from the inf. cs. with the preposition **לְ** *to take*.

In pausal forms with vocalic suffix the thematic vowel is preserved and stressed, e.g., **יְבָלֵלָה**, **יְקָחוּ**, **יְקָחוּ** (impv.).

Verbs that are both *In* and III gutt. often have strong inf. cs. forms, e.g., **גַּסְעָה**. Some verbs have both forms, e.g., **נָעַזְעָה** and less frequently **נָעַתָּה**.

The inf. cs. **תָּתָּה** of the verb **נָתַן** is the result of the assimilation of the third root consonant /n/ to the ending -t: **tint* > > **titt* > *tēt* **תָּתָּה**. A strong form of the inf. cs. (**נָתַנְתָּה**) is attested only in Gen 38:9 and Num 20:21 whereas the weak form **תָּתָּה** is attested more than 150 times. With enclitic pronoun, the inf. cs. of the verb **נָתַן** has forms like **תָּתָּנוּ**, **תָּתָּנוּ**, etc. with restoration of the gemination.

The imperative m. sg. of the verb **נָתַן** is often the long form **תָּנַנָּה** *give!*.

The verb **גַּגֵּשׁ** *to draw near, approach* is a so-called suppletive verb. In the Qal it is only used in the PC, imperative and inf. cs.; in the SC and the participle it is used in the Niphal with no difference in meaning. It is included in the table because it is the most frequent verb *In* with /a/ as thematic vowel in the PC Qal by far.

11.4 Weak Verbs: I' Verbs

A number of verbs I' have weak forms in the prefix conjugation. The five I' verbs that only have weak PC forms are the verbs: **אָמַר** *to say*, **אָכַל** *to eat*, **אָבַד** *to perish* and the two doubly weak verbs **אָבַה** *to be willing* (almost always with negation) and **אָפַה** *to bake* (I' and IIIy).¹ Therefore the rules of IIIy verbs apply to **אָבַה** and **אָפַה** as well (cf. Chapter 12).

¹ Mnemonic saying: The baker says, “the one who does not want to eat will perish.”

The weakness is due to נ becoming silent at the end of the prefix syllable. As a result, the prefix vowel was lengthened /a/ > /ā/ and then changed to /ō/ according to the Canaanite sound shift. Subsequently, the thematic vowel became /a/ through dissimilation to avoid two consecutive dark vowels /ō/ and /u/. This development started in the 1 c. sg. form to avoid two consecutive consonants /'/:

**a'mur* > **āmur* > **ōmur* > *ōmar* אָמַר I will say

From this form the loss of the consonantal נ spread to the rest of the PC forms. PC forms are the only weak forms of I' verbs in the Qal; all other forms are strong.

			אמר	أكل
SC	sg.	3 m.	אמר	אָכַל
		3 f.	אמרה	אָכְלָה
		2 m.	אמרָה	אָכְלָת
		2 f.	אמרָה	אָכְלָת
		1 c.	אמרִי	אָכְלֵה
	pl.	3 c.	אמרו	אָכְלּוּ
		2 m.	אמרָם	אָכְלָתָם
		2 f.	אמרָתָן	אָכְלָתָתָן
		1 c.	אמרָנוּ	אָכְלָנוּ
PC	sg.	3 m.	יאמֶר	יאָכַל
		3 f.	הָאָמֵר	הָאָכְלָל
		2 m.	הָאָמֵר	הָאָכְלָל
		2 f.	הָאָמֵרִי	הָאָכְלֵה
		1 c.	אמר	אָכַל
	pl.	3 pl.	יאמְרוּ	יאָכְלּוּ
		3 f.	הָאָמְרָנָה	הָאָכְלָלָנָה
		2 m.	הָאָמְרוּ	הָאָכְלָלּוּ
		2 f.	הָאָמְרָנָה	הָאָכְלָלָנָה
		1 c.	נאמֶר	נאָכַל
Jussive	sg.	3 m.	יאמֶר	יאָכַל
waw-PC	sg.	3 m.	וַיָּאמֶר	וַיִּאָכַל

Impv.	sg.	m.	אמַר	אָכְלַ
		f.	אמְרִי	אָכְלִי
	pl.	m.	אמְרוֹ	אָכְלֹו
Inf. cs.			אמָר	אָכְלַ
Inf. abs.			אמָרָ	אָכְלָ
Part.	sg.	m.	אמֵר	אָכְלַ

Notes

In the 1 c. sg. form אָמַר the root consonant נ is never preserved in writing. In the other forms it is almost always preserved in writing which makes the identification of these forms easy.

The 3 m./f. sg. and 2 m. sg. *wayyiqtol* forms of the verbs אָכַל and אָמַר without suffix are stressed on the penultimate syllable, e.g., וַיַּאֲכַל, וַיַּאֲמַר, וְאֶאָמַר. Pausal forms 3 m./f. sg., 2 m. sg. and 1 c. sg. forms, however, are stressed on the last syllable, e.g., וַיַּאֲמַר, וַיַּאֲכַל, וַיַּאֲמַר, וַיַּאֲכַל including the pausal form וַיַּאֲכַל.

In the impv. m. sg. and the inf. cs., the נ takes *hatef segol*. In the impv. the original vowel ə < u is preserved as *segol* because there is no need for dissimilation as in the prefix conjugation.

The verbs אָהָב, אָחָז and אָסַף have strong forms with preservation of the נ as consonant as well as weak forms with elision of the נ, e.g., וַיַּאֲחַז, וַיַּאֲהַז, וַיַּאֲסַף, וַיַּאֲסַפֵּ (!), וַיַּאֲסַפֵּן, וַיַּאֲהַב, וַיַּאֲהַבְנָה (cohortative).

The introduction of direct speech לִאמְרָ is originally the inf. cs. of the verb אָמַר with the preposition ל.

11.5 Questions in Biblical Hebrew (Part 1)

11.5.1 Yes-No Questions

Yes-no questions are usually marked with the syllable הָ hă which is prefixed to the first word of the question. This prefixed הָ hă is called *interrogative He*. In addition to this, it can be assumed that questions were pronounced with a different intonation than statements.

The interrogative He is vocalized in different ways:

1. Before non-gutturals with a full vowel it is הָ hă- (Gen 4:9)
2. Before non-gutturals with šwa it is הָ ha- (1 Kgs 21:20). Sometimes a *dagesh forte* is added (Gen 37:32).
3. Before gutturals with any vowel except *qameš* or *hatef qameš* it is הָ ha- (Judg 13:11)
4. Before gutturals with *qameš* or *hatef qameš* it is הָ hæ- (Gen 24:5)

הָשָׁמֵר אֲחֵי אַנְכִּי Am I the keeper of my brother? (Gen 4:9)

הַמִּצְאָתִי אִיבִּי	<i>Have you found me, my enemy? (1 Kgs 21:20)</i>
הַפִּתְגּוֹתָ בֶּןְךָ הִיא אִם־לֹא	<i>Is it the robe of your son or not? (Gen 37:20 Qere)</i>
הָאֲתָה הָאִישׁ אֲשֶׁר־דִּבֶּרְתָּ אֶל־הָאִשָּׁה	<i>Are you the man who spoke to the woman? (Judg 13:11)</i>
הַהְשִׁבְתִּי אֶשְׁבֵּת אֶת־בָּנֶךָ אֶל־הָאָרֶץ אֲשֶׁר־יִצְאָתָ מִשֶּׁם	<i>Shall I then bring your son back to the land that you left? (Gen 24:5)</i>

Unmarked yes-no question are also attested in Biblical. It can be assumed that in spoken language they were discernible by their intonation. In a written text, the context helps to identify unmarked questions.

וַיֹּאמֶר הַמֶּלֶךְ שְׁלוֹם לְגַעַר לְאַבְשָׁלוֹם	<i>And the king said, “Is it well with the young man Absalom?” (2 Sam 18:29)</i>
וַיֹּאמֶר נָתָן אֶרְדֵּנִי הַמֶּלֶךְ אֲתָה אָמַרְתָּ אֶרְדֵּנְהוּ וּמֶלֶךְ אַחֲרֵי וְהִוא יַשְׁבֶּת עַל־כִּסְאֵי	<i>And Nathan said, “My lord, the king, have you said ‘Adonijah shall become king after me and he shall sit on my throne?’” (1 Kgs 1:24)</i>

Biblical Hebrew does not have a word for yes. For a positive answer to a yes-no question either a word from the question (Gen 24:58) or another corresponding word (2 Kgs 18:7–8) is used. For a negative answer, Hebrew uses **לֹא** no (Judg 12:5).

וַיֹּאמְרוּ אֶלְיָהּ הַתְּלַכֵּד יְמִינָה־אִישׁ הַזֹּה וְהַאָמַר אֶלְךָ	<i>And they said to her, “Will you go with this man?” And she said, “Yes.” (Gen 24:58)</i>
וַיֹּאמֶר הָאֲתָה זֶה אֶרְדֵּנִי אֶלְيָהּ וַיֹּאמֶר לוֹ אָנֹכִי	<i>And he said, “Is it you, my lord Elijah?” And he said to him, “Yes.” (2 Kgs 18:7–8)</i>
וַיֹּאמְרוּ לוֹ אֶנְשִׂי־גִּלְעָד הָאֲפְרַתִּי אֲתָה וַיֹּאמֶר לֹא	<i>And the people from Gilead said to him, “Are you an Ephraimite?” And he said, “No.” (Judg 12:5)</i>

11.5.2 Choice Questions

The interrogative **He** is also used for introducing choice questions; the second option is introduced with **מִן**.

הַלְּנוּ אֲתָה אִם־לְאָנָרִינוּ	<i>Are you for us, or for our enemies? (Josh 5:13)</i>
הַאֲלֵךְ עַל־רָמוֹת גִּלְעָד לְמַלחְמָה אִם־אַחֲרֵךְ	<i>Shall I go to Ramoth-gilead for battle or shall I refrain? (1 Kgs 22:6)</i>

Note

The word **מִן** is most frequently used as conditional conjunction *if* (cf. Chapter 15).

11.5.3 Indirect Questions

The interrogative **ה** also introduces indirect (or embedded) questions (Exod 4:18), but **אָנָה** is used for this, as well (2 Kgs 1:2). For indirect choice questions **מִנְתַּחַת** ... **הַ** is used (Gen 27:21).

וְאֶרְאֶה הַעֲזָרִים חַיִם ... *I want to see whether they are still alive* (Exod 4:18)

**לְכוּ דָרְשׁוּ בְבָעֵל זֹבֵב אַלְעָזִיר
עֲקָרֹן אֶמְ-אֲחִיה מִתְחָלֵי זוֹה** *Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness* (2 Kgs 1:2)

**לִדְעָת הַחֲצִילָה יְהוָה דָרְכָו
אִם-לֹא** *... to find out whether God had made his journey successful or not* (Gen 24:21)

11.6 Exercises

11.6.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of the forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 וַיַּאֲכַלְוּ 2 אָכַל 3 אָכְלָו 4 אָמַרְתִּי 5 אָמַר 6 אָמַר 7 תְּגַנְשָׂו 8 גַּנְשׂ 9 וְאָפֵל
10 נְפַלְתִּי 11 נְיָאָחוּ 12 וְיִגְעַשׂ

11.6.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: גָּלִיל, בָּאָר שָׁבָע, אַמְנוֹן, אַלְיָשָׁע, אַהֲרֹן, אַבְשָׁלָם, אַבְרָהָם, אַבְרָהָם, פָּנָר, קָדְשָׁ בְּרִגְעָה, מֹשֶׁה, לְבָנָה, כָּלָב, יְרִיחָוֹן, צָהָק, יְבָנָה, יוֹסֵף, יְהוֹשֻׁעַ, יְהוּדָה, וְלֹפֶת

- 1 וַיֹּאמְרוּ² לוֹ אֲתַּיְהוּ הַמֶּלֶךְ עַלְיוֹנוֹ אִם-מִשְׁולְתָּם לְשָׁלוֹם וַיֹּאמֶר
הַשְׁלָום אֲבִיכֶם חִזְקָנוּ אֲשֶׁר אָמַרְתֶּם. הַעֲדָנוּ חִי 3 וַיֹּאמֶר לוֹ אַמְנוֹן אַת-תִּפְמַר אֲחוֹת אַבְשָׁלָם
אֲתִי אֲנִי אֲחֵב 4 וַיַּאֲסַפֵּ לְבָנָה אַת-כְּלָל-אֲנָשָׁי הַמִּקְּמוֹן וַיַּעֲשֶׂה מִשְׁתָּחָה. וַיֹּהֵי בְּעֶרֶב וַיַּקְחֶ אֲתִלָּה
בְּתוֹ וַיַּבָּא³ אֲתָּה אֲלֵיו וַיַּבָּא אֲלֵיכָה. וַיִּתְּנַחֵן לְבָנָה לְהָ אַת-זִלְפָה שְׁפָחָתוֹ לְלֹאָה בְּתוֹ שְׁפָחָה. וַיֹּהֵי
בְּבָקָר וְחִנְחָה-זְהֹוָא⁴ לְאָה 5 וַיַּלְךְ מֹשֶׁה וְאַהֲרֹן וַיַּאֲסַפֵּ אַת-כְּלָל-זִקְנֵי בְּנֵי יִשְׂרָאֵל. וַיַּדְבֵּר אַהֲרֹן
אֶת כָּל-הַדְבָּרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעֲשֶׂה הַאֲתָה לְעֵינֵי הָעָם. 6 וַיֹּאמֶר יוֹסֵף אֶל-אֲחֵי
גַּשְׁוֹרָנָא אֲלֵי וַיַּקְשֵׂשׂ⁵ וַיֹּאמֶר אֲנִי יוֹסֵף אֲתִיכֶם אֲשֶׁר-מִכְרָהָם אֲתִי מִצְרִים 7 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-בְּנֵי

² (וַיֹּאמֶר וַיֹּאמְרוּ) and they said (pl. of **וַיֹּאמֶר**)

³ (בָּאָר וַיַּבָּא) and he brought her in (Hiphil of **בָּאָר**)

⁴ (דִּיאָה) to be read as **הַזְּהֹוָא**

⁵ (וַיַּקְשֵׂשׂ) pausal form; context form (and **וַיַּקְשֵׂשׂ**)

ישָׁרָאֵל גַּשְׁוֹ הָנֶה⁶ וְשִׁמְעוּ אֶת־דְּבָרִי יְהוָה אֱלֹהֵיכֶם 8 נִזְנְשׁוּ בְּגִינִּיהָ וְיִהְוֹשָׁעַ בְּגַלְּגָל וַיֹּאמֶר
 אֱלֹיו כָּלֵב בָּנוּ יְמִינָה קְנִיזִי⁷ אֲפָה יַדְעַת אֶת־הַדָּבָר אֲשֶׁר־דָּבָר יְהוָה אֱלֹמֶשֶׁה אֲשֶׁר־הָאֱלֹהִים עַל
 אֲדֹתֶיךָ⁸ וְעַל אֲדֹתֶךָ בְּקָדְשֶׁ בְּרִנְעָ 9 רְוִיְנְשׁוּ בְּגִינִּיהָנְבִיאוּם אֲשֶׁר־בִּירִיחוֹ אֱלֹאַלְיְשָׁע וַיֹּאמֶר אֱלֹיו
 הַיְדָעַת כִּי הַיּוֹם יְהוָה לְקַח אֶת־אֶדְנִיךְ מִעַל רַאשֵּךְ וַיֹּאמֶר גַּם־אָנָּי יַדְעַת הַחַשְׁוֹ⁹ 10 וַיַּסְעֵ אָבָרִם
 הַלּוֹה וַיַּסְעֵ הַגְּנָבָה 11 וַיַּסְעֵ יִשְׂרָאֵל וְכָל־אִשְׂרָאֵל וַיָּבֹא בָּאָרֶה שְׁבֻעָ¹⁰ וַיַּזְבַּח וַיְבִחַם לְאֱלֹהִי
 אָבָיו וַיַּצְחַק 12 בְּנֵי תּוֹרְתִּי אֶל־תְּשִׁפְחָה וּמִצּוּתִי וַיַּצֵּר לְבָבֶךָ 13 וַיַּרְא אֱלֹהִים אֶת־כָּל־אִשְׁר
 עָשָׂה וְהַגְּהָ-טוֹב מַאֲדָר 14 יְהוָה אֱלֹהִי הַשְׁמִים אֲשֶׁר לְקַחְתִּי מִבֵּית אָבִי וּמִאָרֶץ מוֹלַדְתִּי¹¹ וְאִשְׁר
 נִשְׁבַּע־לִי¹² לְאמֹר לְזַרְעָךְ אַתְּ־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכָו לְבָנֶיךָ וְלַקְהָתָךְ אָשָׁה לְבָנֵי מִשְׁם
 15 אָנָּי יְהוָה אֱלֹהִי אֲבָרָהָם אָבִיךָ וְאֱלֹהִי יַצְחַק הָאָרֶץ אֲשֶׁר אֲפָה שְׁכֵב עַלְיָהָךְ לְדֹ אַתְּנָה וְלַזְרָעָךְ

⁶ גַּשְׁוֹ הָנֶה here, hither; the stress of the preceding word גַּשְׁוֹ is moved to the syllable with the thematic vowel to avoid the clash of two stressed syllables.

⁷ קְנִיזִי Kenizzite

⁸ עַל אֲדֹת because of, concerning

⁹ חַשְׁוֹ be quiet

¹⁰ בְּאָר שְׁבֻע pausal form of בְּאָר שְׁבֻע

¹¹ מוֹלַדְתָּה kindred, offspring, birth

¹² בְּשַׁבָּע he swore

Chapter 12

12.1 Vocabulary

12.1.1 Verbs

- אָבַה** Q. *to be willing, consent* (almost always with a negative)
- בָּכַה** Q. *to weep, weep for*
- בָּנָה** Q. *to build*
- גָּלַה** Q. *to uncover, remove, go into exile*
- הִיוֹת** Q. *to be, become*
- חַטָּא** Q. *to sin*
- חִיּוֹת** Q. *to be alive, stay alive, revive, recover, return to life*
- חַנְתָּה** Q. *to encamp*
- חַרְחָה** Q. *to burn, kindle* (of anger **חָרָה**)
- מֶלֶל** Q. *to be full* (stative verb; SC **מֶלֶל**; with noun to indicate the substance)
- מֵצָא** Q. *to find*
- נָטוּת** Q. *to stretch out, spread out, extend, bend, turn, incline*
- נָשָׂא** Q. *to lift, carry, take*
- עָלָה** Q. *to go up, ascend*
- עָנוֹת** Q. *to answer, respond*
- עֲשָׂה** Q. *to do, to make*
- קָרָא** Q. *to call, proclaim, read*
- שָׁתָה** Q. *to drink*

12.1.2 Nouns

- אֲדֹן** *lord* (with ref. to God **אֲדֹנִי** *my Lord*)
- חֶרֶשׁ** *new moon, month*
- מַלחְמָה** *battle, war*
- מִעְשָׂה** *deed, work*

נְשָׁפֵט	<i>judgment; justice; ordinance; decision; custom</i>
נֶפֶשׁ	<i>soul, self, life, living being, person, desire, throat (f.)</i>
סִפְר	<i>something written, letter, scroll</i>
סִפְרִי	<i>secretary, scribe</i>
עַלְהָ	<i>(whole) burnt offering</i>
עַתָּה	<i>time (f.; gem. noun; with enclitic pronoun עַתָּהוּ)</i>
פָּלְשִׁתִּים	<i>Philistines (sg. פָּלִשְׁתִּי)</i>
צָרָר	<i>enemy (pl. צָרִים), pl. cs. st. צָרָרִי (gem. noun)</i>

12.1.3 Other Parts of Speech

אוֹ	<i>or</i>
אֵי	<i>where?</i>
אֵיהֶה	<i>where?</i>
אֵלָא	<i>yea, surely, only</i>
אֵנָה	<i>where to? (interrogative adverb אֵן where to? with directional He)</i>
לְמַתָּה	<i>why? (preposition לְ + מַתָּה)</i>
לְמַעַן	<i>in order to, so that (conj.); on account of, for the sake of (prep.) (לְ + מַעַן)</i>
מֵאֵין	<i>whence? where from? (prep. מִן + the interrogative adv. אֵין where?)</i>
מִדְבָּר	<i>why?</i>
מָה	<i>what?</i>
מָהִי	<i>who?</i>
מָתְּהִרְיָה	<i>when?</i>
הָהָרָה	<i>here (adv.)</i>

12.2 Weak Verbs: III y Verbs

Originally, verbs of the category III y were verbs with the semivowels /y/ or /w/ as third root consonant. Because of contraction of the semivowel and the vowels preceding and/or following the semivowel, forms of III y verbs are often characterized by a long vowel after the second root consonant. The only form, in which the original root consonant /y/ is found regularly, is the participle passive.¹

¹ A number of times, the semivowel may occur in other forms as well, e.g., יְבַكְיָהּ *they weep* (Isa 33:7); וְשַׁלְּוִי *may they be at ease* (Ps 122:6) from the verb שָׁלַח; compare the adjective שְׁלִיל *quiet, at ease* with a consonantal נ.

		גָּلַה	עָשָׂה	הִיָּה
SC	sg. 3 m.	גָּלַה	עָשָׂה	הִיָּה
	3 f.	גָּלְתָה	עָשָׂתָה	הִיָּתָה
	2 m.	גָּלִית	עָשָׂית	הִיָּת
	2 f.	גָּלִית	עָשָׂית	הִיָּת
	1 c.	גָּלִיתִי	עָשָׂיתִי	הִיָּתִי
	pl. 3 c.	גָּלוּ	עָשָׂו	הִיוּ
	2 m.	גָּלִיתָם	עָשָׂיתָם	הִיָּתָם
	2 f.	גָּלִיתָן	עָשָׂיתָן	הִיָּתָן
	1 c.	גָּלִיתֵנוּ	עָשָׂיתֵנוּ	הִיָּתֵנוּ
PC	sg. 3 m.	גָּלַה	יָעַשָּׂה	יִהִי
	3 f.	תָּגָּלַה	פָּעַשָּׂה	פִּתְחִיָּה
	2 m.	תָּגָּלָה	פָּעַשָּׂה	פִּתְחִיָּה
	2 f.	תָּגָּלִי	פָּעַשִׁי	פִּתְחִי
	1 c.	אָגָּלָה	אֲעַשָּׂה	אֲהִיָּה
	pl. 3 m.	גָּלוּ	יָעַשָׂו	יִהְיוּ
	3 f.	תָּגָּלִינָה	פָּעַשְׁיָנָה	פִּתְחִיָּנָה
	2 m.	תָּגָּלָוּ	פָּעַשָׂוּ	פִּתְחִיּוּ
	2 f.	תָּגָּלִינָה	פָּעַשְׁיָנָה	פִּתְחִיָּנָה
	1 c.	גָּלוּה	נָעַשָּׂה	נִהְיָה
Jussive	sg. 3 m.	גָּלֶל	וְעַשֶּׂ	יִהְיֶ
wayyiqtol	sg. 3 m.	וְגָּלֶל	וְנָעַשֶּׂ	וְיִהְיֶ
Impv.	sg. m.	גָּלַה	עָשָׂה	הִיָּה
	f.	גָּלִי	עָשֵׂי	כִּיִּי
	pl. m.	גָּלוּ	עָשָׂו	הִיוּ
	f.	גָּלִינָה		
Inf. cs.		גָּלוֹת	עָשׂוֹת	הִיּוֹת
Inf. abs.		גָּלָה	עָשָׂה	הִיָּה
Part. act.	sg. m.	גָּלַה	עָשָׂה	
Part. pass.	sg. m.	גָּלוּ	עָשָׂוי	

Notes

Verbs IIIy were originally roots with the semivowels /y/ or /w/ as third root consonant. The diphthongs and triphthongs of the early forms of these root were simplified to long vowels, e.g., -aya > -ā in the 3 m. sg. form galaya > galā (cf. the original form of the strong verb *kataba).

The 3 f. sg. SC form גָּלַתָּה combines the original suffix -āt and the suffix -ā of the strong verb. The resulting form גָּלַתָּה has the same syllable structure as the corresponding form of the strong verb כְּתַבָּה.

The 3 c. pl. SC form גָּלָלוּ is the result of the contraction of a diphthong -ay- and the 3 c. pl. morpheme /ū/: galayū > gālū.

Suffix conjugation forms of IIIy verbs in the Qal binyan are characterized by a long vowel -ā following the second root consonant in the 3 m. sg. form (e.g., גָּלָה) or by the long vowel -i before consonantal suffixes (e.g., גָּלִיתָ).

Prefix conjugation forms of IIIy verbs in the Qal binyan are characterized by the long final vowel -ā in the forms without suffix. In the imperative m. sg. the final vowel is -ē.

IIIy verbs have distinct jussive and wayyiqtol forms. The 3 m./f. sg., 2 m. sg. jussive and wayyiqtol forms do not have the long final vowel -ā. The resulting consonant cluster at the end of the word is frequently resolved by insertion of a helping vowel similar to segolate nouns, e.g., הִיָּה וַיַּעֲשֵׂה and he did. The prefix vowel is stressed except with the verbs הִיָּה and חִיָּה. Important forms of some frequent verbs are the following:

- Verb רָאָה: jussive וַיַּרְאָה, wayyiqtol 3 m. sg. וַיַּרְאֶה (wayyar(?) with preservation of the א in the spelling although it is not pronounced), 3 f. sg. וַיַּרְאָתָה, 1 c. sg. וַיַּרְאָה. The wayyiqtol forms with enclitic pronoun have consonantal א, e.g., וַיַּרְאֶהוּ and he saw him (Judg 19:3)
- Verb וַיַּבְךְ: בְּכָה
- Verb וַיַּשְׁתַּחַתְּ: שְׁתַּחַתְּ

Short jussive and wayyiqtol forms without the long final vowel -ā are called *apocopate forms* (Latin *forma apocopata* or in the pl. *formae apocopatae* from the Latin noun *apocope* which comes from the Greek noun ἀποκόπη a cutting off).

At times, the long final vowel -ā is preserved in jussive and wayyiqtol forms, e.g., יְרָאָה let him see, וַיַּבְנֵה and he built, וַיַּעֲשֵׂה and he made.

Instead of distinct forms for the cohortative, IIIy verbs use the regular prefix conjugation forms 1 c. sg./pl. as volitive forms, e.g., נְבֻנָה let us build (Gen 11:4).

The forms of the participle active are גָּלוֹת (m. sg.), גָּלוּת (f. sg.), (m. pl.), (fem. pl.). The forms of the participle passive are גָּלוּיָה (m. sg.), גָּלוּיִים (f. sg.), (m. pl.), (fem. pl.).

Verbs IIIy with gutturals have the same vowel differences when compared to verbs without gutturals as strong verbs, e.g., עָלִיתֶם you went up (2 m. sg. SC), יָעַלְוָה they shall go up (3 m. pl. jussive), עָלָה go up! (impv. m. sg.). As a stative verb, the verb חִרָה has prefix conjugation forms with the prefix vowel *segol*, e.g., יְחִרָה. The jussive and wayyiqtol 3 m. sg. are יְחִרָה and נְחִרָה.

The very frequent verb הִיָּה to be has *hatef segol* with the first root consonant in the 2 m. pl. SC form: הִיִּתְּם (the 2 f. pl. form is not attested in Biblical Hebrew). With the conjunction

the form is **וְהִיַּת**. In the PC the verb **הִיַּת** has the prefix vowel /i/ in all forms except the 1 c. sg. despite the guttural **ה**. The first root consonant **ה** always has silent šwa. In the *wayyiqtol* form 3 m. sg. the *dagesh forte* in the prefix consonant **י** is lost: **וַיַּחַי**. The inf. cs. with the proclitic prepositions is **בְּהִיוֹת** and **לְהִיוֹת**. The inf. abs. may also be **הִיּוֹן**. There is one occurrence of a participle in Exod 9:3: **הִזְבֵּחַ** (f. sg.).

The verb *to live* has forms corresponding to those of the verb **חִי**, e.g., **חִי**, **חִיָּה**, **חִיָּה יְמִינָה**, etc. The 3 m. sg. SC form may also be **חִי**, as pausal form **חִי** and with consecutive *waw* **וְחִי**.

The verb **נָמַת** to stretch out is doubly weak being I *n* and III *y*. It has prefix conjugation forms like **נָמַתְּה**, jussive forms like **נִמְתֵּה** (3 m. sg.) and **נִמְתֵּה** (2 f. sg.) and *wayyiqtol* forms like **נִמְתַּבֵּה** (3 m. sg.) and **נִמְתַּבֵּה** (3 f. sg.) with only one root consonant.

12.3 Weak Verbs: III' Verbs

III³ verbs are characterized by the loss of the /p/ as a consonant at the end of syllables. The silent (or: quiescent) **N** is usually retained in the spelling of the forms which makes the identification of forms of III³ verbs easy.

			Fientive	Stative	נשא
			מצא	שנא	
SC	sg.	3 m.	מצא	שנא	נשא
		3 f.	מצאה	שנאה	נשאה
		2 m.	מצאת	שנאת	נשאת
		2 f.	מצאת	שנאת	נשאת
		1 c.	מצאתי	שניתי	נשאתי
	pl.	3 c.	מצאו	שנאו	נשאו
		2 m.	מצאים	שנאים	נשאים
		2 f.	מצאות	שנאות	נשאות
		1 c.	מצאנו	שננו	נשנו
PC	sg.	3 m.	ימצא	ישנא	ישא
		3 f.	המציא	השנא	השא
		2 m.	המציא	השנא	השא
	2 f.	תמציא	השנאי	השאי	השאי
		1 c.	אמצא	אשנא	אשא

		Fientive מצוא	Stative שׁוֹא	נשָׂא
		מצוא	שׁוֹא	
pl.	3 m.	וְמִצְאָה	וְשִׁנְאָה	וַיּוֹשַׂא
	3 f.	תִּמְצָאָנָה	תִּשְׁנְאָנָה	תִּשְׁאָנָה
	2 m.	תִּמְצָאָו	תִּשְׁנְאָו	תִּשְׁאָו
	2 f.	תִּמְצָאָנָה	תִּשְׁנְאָנָה	תִּשְׁאָנָה
	1 c.	וְמִצְאָ	וְשִׁנְאָ	וַשָּׂא
Impv.	sg. m.	מִצְאָ	שִׁנְאָ	שָׂא
	f.	מִצְאֵי	שִׁנְאֵי	שָׂאֵי
	pl. m.	מִצְאָו	שִׁנְאָו	שָׂאָו
	f.	מִצְאָן		
Inf. cs.		מִצְאָ	שִׁנְאָ	שָׁאָת/שָׁאָת
Inf. abs.		מִצְוָא	שִׁנְוָא	
Part. act.	sg. m.	מִצְאָ	שִׁנְאָ	נִשְׂאָ
Part. pass.	sg. m.		שִׁנְוָא	נִשְׂוָא

Notes

While in the suffix conjugation fientive and stative verbs are distinguished, there is no such distinction in the prefix conjugation. In the prefix conjugation, III^y verbs always have the vowel pattern *i-a*.

In forms with vocalic suffix or with enclitic pronouns the נ is preserved as a consonant, e.g., מִצְאָ*ו* they found, תִּמְצָאָ*ו* you will find, מִצְאָ*וּ* he found him, יִמְצָאָ*ךְ* he will find you. Therefore, these forms are strong forms.

In the 3/2 f. pl. PC forms of III^y verbs the vocalization follows the corresponding form of IIIy verbs. The נ is usually retained in the spelling. At times, other forms of III^y verbs follow the lead of IIIy verbs as well.

The very frequent verb נִשְׂאָ to lift, carry is doubly weak (In and III^y) with elision of the third root consonant /n/ at the end of syllables and assimilation of the first root consonant /n/ in the prefix conjugation and complete loss of the /n/ in the imperative and the inf. cs.

III^y verbs do not have distinct jussive or *wayyiqtol* forms.

The verb נִטְמַחַ to sin as a verb I gutt. and III^y has prefix conjugation forms with *segol* as prefix vowel, e.g., נִטְמַחֲךָ.

12.4 WH-Questions

12.4.1 The Interrogative Pronouns מַיְ Who? and מַהָּ What?

Biblical Hebrew has two interrogative pronouns proper, מַיְ who? and מַהָּ what?. The forms of מַהָּ differ depending on the initial consonant of the following word.

- Before words beginning with a non-guttural it is מַהָּ (with *dagesh forte* in the first consonant of the following word), e.g., מַהָּ שְׁמְךָ What is your name? (Gen 32:28)
- Before the gutturals אָ, רָ (always) and עָ (almost always) it is מַהָּ without *dagesh forte*, e.g., מַהָּ רָאָו בְּבִתְךָ What shall I say to them? (Exod 3:13), מַהָּ אָמַר אֶלְהָם What have they seen in your house? (2 Kgs 20:15)
- Before the gutturals הָ and חָ it is מַהָּ, e.g., מַהָּ הָיוֹ What is it? (Exod 16:15), מַהָּ חָטָאתִי What is my sin? (Gen 31:36) (except before the article)
- Before the definite article it is מַהָּ, e.g., מַהָּ הַאֲבָנִים הַאֲלָה What are these stones? (Josh 4:21)
- Before gutturals with *qames* or *qames hatuf* it is מַהָּ, e.g., מַהָּ עָשִׂיתָ What have you done? (Gen 4:10), מַהָּ דָּבָר בְּנֵי What is the matter, my son? (1 Sam 4:16). At times, this may be the case before gutturals with other vowels as well, e.g., מַהָּ עָשִׂיתִי מַהָּ עָנוֹנִי וּמַהָּ חָטָאתִי What have I done? What is my guilt and what is my sin? (1 Sam 20:1). This happens rarely even before non-gutturals (2 Kgs 1:7).

Both מַיְ and מַהָּ can be used together with prepositions. When מַהָּ is used with the prepositions בְּ or בִּ, the forms are בְּמַהָּ, בִּמְהָ, and בְּמַהָּ; forms with *patah* and following *dagesh forte* do not occur. The following examples illustrate this use.

לְמַיְ אַתָּה	<i>To whom do you belong?</i> (1 Sam 30:13) (Ps 78:25)
לְמַיְ אָנָּי אָעַבְדָּ	<i>Whom should I serve?</i> (2 Sam 16:19)
בְּמַהָּ	<i>With what?, i.e., How [are you going to entice him]?</i> (1 Kgs 22:21)
כְּמַהָּ יָמִי שְׁנִי תִּירָאֵךְ	<i>lit. How many are the days of the years of your life?</i> (Gen 47:8)

בְּתַּמְיִ אָתָּה
The interrogative pronouns מַיְ and מַהָּ can be used in construct chains, e.g., בְּתַּמְיִ אָתָּה Whose daughter are you? (Gen 24:47)
בְּן־מַיְ אָתָּה הַנְּעָרָךְ Whose son are you, young man? (1 Sam 17:58)

The interrogative pronoun מַהָּ preceded by the preposition לְ has the meaning *why?* (see the next paragraph).

If מַיְ is the object of the interrogative clause it is always used with the object marker אַתָּה, e.g., אַתָּה מַיְ אָשְׁלָחָ Whom shall I send? (Isa 6:8).

Beside *what?* the interrogative pronoun מַהָּ has other meanings like *how?*, *why?*. It may also be used in exclamations, e.g., מַה־טָּבוֹ אֶחָלִיךְ יַעֲקֹב מַשְׁכַּנְתָּךְ וַיְשַׁרְאַל How fair are your tents, O Jacob, your dwellings, O Israel! (Num 24:5).

12.4.2 Interrogative adverbs

Biblical Hebrew has the following frequent interrogative adverbs:

- Local: אֵי where?, אַיִל where?, אָנֹה where to? (interrogative adverb אֵן where to? with directional He), מִן from where?
- Temporal: מִתְּנִינִי when?
- Causal: מִדּוּעַ (מַה + לְ) why? (preposition לְ why?)

עד-אָנָה may be used together with the preposition עד in a temporal sense *How long?*, e.g., יְנַאֲצָנִי הַעַם הָתָה How long will this people despise me? (Num 14:11).

The interrogative adverb לְמַה why? is before gutturals.

12.5 Exercises

12.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) the forms of which the English translation is ambiguous (i.e., you, they). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | |
|---------------|-----------------|-------------------|----------------|---------------|------------|----------------|-------------|
| 1 בָּנוּ | 2 אָגַלָּה | 3 מִצְאָתָה | 4 לֹא אֲבִיתִי | 5 תְּחִטָּאוּ | 6 תְּחִיוּ | 7 נִיחַנוּ | 8 מַלְאָוָה |
| 9 וַיַּטֶּהֶר | 10 וַיִּשְׁאַוּ | 11 וַיַּתְּעַלֵּם | 12 עֲנִיקָם | 13 קָרָא | 14 שָׂתָה | 15 נִשְׁתָּחָה | |

12.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְרִיחֹו, יוֹסֵף, יְהוֹשֻׁעַ, יְבָשָׁה, גָּלָעַד, חַלְקִיהוּ, הַבָּל, בֵּית־אַלְיָשָׁע, אֲכִישׁ, שָׁפָן, שְׁמוֹאֵל, קָיוֹן, עַכְן, נְחַשׁ,

- 1 וַיַּעֲשֶׂה לְהָם מִשְׁתָּחָה וַיַּאֲכַלּוּ וַיַּשְׁטוּ 2 וַיֹּאמֶר יְהוָה אֱלֹהִים קְרֵב אֶחָיךְ וַיֹּאמֶר לֹא יְדַעַתִּי
 הַשְׁמֵר אֶחָיו אָנָכִי 3 וַיֹּאמֶר שְׁמֹואֵל אֶל־כָּל־הָעָם הָרְאֵיכֶם אֲשֶׁר בְּחַרְבָּבוֹ יְהוָה כִּי אֵין כִּמְהוּ
 בְּכָל־הָעָם 4 וַיֵּצְאֵוּ² בְּנֵי־הָנְבִיאִים אֲשֶׁר־בֵּית־אַלְיָשָׁע וַיֹּאמְרוּ אֶלְيָהוּ הַנְּדַעַת כִּי הַיּוֹם יְהוָה
 לְקֹחַ אֶת־אָדָנִי מִעַל רָאשֵׁךְ וַיֹּאמֶר גַּם־אָנִי יְדַעַת הַחַשְׁיוֹ³ 5 וַיַּעֲנֵן עַכְן אֶת־יְהוֹשֻׁעַ וַיֹּאמֶר אָמְנָה⁴
 אָנָכִי חַטָּאתִי לְיְהוָה אֱלֹהִי יְשָׁרָאֵל וְכֹזְאתִ שְׁחִיתִי 6 וַיַּעֲנֵן אֲכִישׁ וַיֹּאמֶר אֶל־דָּוד יְדַעַת כִּי
 טוֹב אַתָּה בְּעִינֵי כָּמַלְאָךְ אֶל־זַיִם אֶךְ שְׁרֵי פְּלַשְׁתִּים אָמָרָה לְאַיִלָּה עַמְּנָה בְּמַלְחָמָה 7 וַיַּעֲלֵל נְחַשׁ
 הָעַמּוֹנִי⁵ וַיַּחַנֵּן עַל־יְבָשָׁה גָּלָעַד וַיֹּאמֶר כָּל־אָנָשִׁי יְבָשָׁה אֶל־נְחַשׁ קָרְתָּלִי בְּרִיתָה וַיַּעֲבֹד֙ 8 וַיַּעֲלֵל
 יוֹסֵף לְקֹבֵר אֶת־אָבִיו וַיַּעֲלֵל אֶתְוֹ כָּל־עַבְדִּי פְּרֻעה וְקָנִי בֵּיתָה וְכָל־זָקְנִי אֶרְץ־מִצְרָיִם 9 וַיֹּאמֶר
 חַלְקִיהוּ הַכֹּהן הַגָּדוֹל עַל־שָׁפָן הַסּוֹר הַתּוֹרָה מִצְאָתִי בְּבֵיתִי יְהוָה וַיִּתְּנֵן חַלְקִיהָ אֶת־הַסּוֹר

² וַיֵּצְאֵוּ and they went out

³ הַחַשְׁיוֹ be quiet! (impv.)

⁴ אָמְנָה āmnā truly, indeed

⁵ עַמּוֹנִי Ammonite

אֶל-שְׁפָן נִקְרָאָהוּ 10. וַיְהִי בַּחֲיוֹת יְהוֹשֻׁעַ בֵּרִיחֹוּ וַיָּשָׂא עַיִּינוֹ וַיַּרְא וְהַנָּהָא אִישׁ עָמֵד לְגַדְלוֹ וְחַרְבוֹ
שְׁלִיפָה⁶ בַּידּוֹ נִילָךְ יְהוֹשֻׁעַ אֶלְיוֹ וַיֹּאמֶר לוֹ חֲלֹנוּ אַתָּה אָם-לְצִדְקוֹנוֹ

⁶ שְׁלִיפָה Q. *to draw out; to draw off*

Chapter 13

13.1 Vocabulary

13.1.1 Verbs

- הָלַךְ** Q. *to go*
טָמֵא Q. *to be unclean, become unclean* (stative verb, SC טָמֵא)
יָתַב Q. *to be good, well, glad, pleasant*
יָצַא Q. *to go out, come out*
יָצַק Q. *to pour out*
יִרְאָה Q. *to fear, be afraid* (stative verb, SC אֶרְאָה; with direct object or prep. מִן or מִבַּנִּי indicate the object)
יִרְשֶׁה Q. *to take possession of, inherit, dispossess*
רָעָה Q. *to pasture, tend, graze* (part. רָעָה *shepherd*)
שָׁנָא Q. *to hate* (stative verb, PC שָׁנֵא)

13.1.2 Nouns

- אָזֶן** *ear* (du. אֲזֵנִים אַזְנָיִם) *oznáyim*
אֱלֹהִים *God, god*
אַפְתָּה *cubit*
אַף *nose, anger, nostrils* (gem. noun; dual אַפְתִּים)
אַפְתִּים *face* (dual of אָף)
בָּאָרֶת *well* (of underground water), *watering place* (fem.)
בָּשָׂר *flesh, meat*
בָּשָׁן *vine*
דִּעָה *knowledge* (inf. cs. Q. יִדְעָה)
וּרְעָם *seed, sowing, offspring, descendants*
חִסְדָּה *joint obligation, loyalty, faithfulness, goodness, graciousness*

טָמֵן	<i>unclean</i> (adj., m. pl. טָמֵנִים)
כִּרְמָה	<i>vineyard</i>
מָעוֹד	<i>appointed time, appointed place, meeting</i> (אַחֲלָה מָעוֹד tent of meeting)
מַטָּה	<i>staff, tribe</i>
קֶצֶחָה	<i>edge, end, extremity</i>

13.1.3 Other Parts of Speech

אֵזֶن	<i>then, at that time</i> (often with a PC form with past tense meaning)
אַחֲרָה	<i>behind, afterwards</i> (adv.), <i>behind, after</i> (prep.)
בּוּין	<i>between</i> (prep., usually לְ or בּוּין ... וּבּוּין ...)
לְקַרְאָתָה	<i>toward, against</i> (prep.; לְ + inf. cs. of קָרָא <i>to encounter</i>)
עַלְכָּן	<i>therefore</i>

13.2 Weak Verbs: Iy Verbs

In the suffix conjugation Iy verbs have strong forms with three root consonants. Forms of the prefix conjugation are always weak, and so are most forms of the imperative and the infinitive construct. The infinitive absolute and the participles are strong.

In the prefix conjugation, two groups of Iy verbs need to be differentiated. There are Iy verbs with the vowel pattern *i-a* and verbs with the vowel pattern *a-i*. The verb **יכל** *to be able* is a case apart.

The group of Iy comprises two groups of verbs; first, verbs with /y/ as first root consonant originally. and, second, verbs with /w/ as first root consonant originally. In early Northwest Semitic initial /w/ became /y/. As a consequence, the verbs with an original first root consonant /w/ have /y/ as first root consonant in the suffix conjugation Qal.

		ירש	ישב	הלך	יכל
SC	sg.	ירש	ישב	הלך	יכל
	3 m.	ירשה	ישבה	הלךה	יכלה
	3 f.	ירשָׁה	ישבָּה	הלךָה	
	2 m.	ירשָׁת	ישבָּת	הלךָת	
	2 f.	ירשָׁת	ישבָּת	הלךָת	
	1 c.	ירשָׁתִי	ישבָּתִי	הלךָתִי	יכלָתִי

		ירש	ישב	הלך	יכל
pl.	3 c.	ירשו	יושבו	הילכו	יכלו
	2 m.	ירשֶׁתּם	ישבְתָם	הילכַתּם	
	2 f.	ירשֶׁתּוֹ	ישבְתָנוֹ	הילכַתּנוֹ	
	1 c.	ירשֶׁנוֹ	ישבְנוֹ	הילכַנוֹ	
PC	sg. 3 m.	וירש	יישב	ילך	יכול
	3 f.	תירש	תשב	תילך	תוכל
	2 m.	תירש	תשב	תילך	תוכל
	2 f.	תירשי	תשבי	תילכי	תוכלי
	1 c.	אירש	אשב	אלך	אוכל
	pl. 3 m.	וירשו	יישבו	ילכו	יכלו
	3 f.	תירשנה	תשבנה	תילכנה	
	2 m.	תירשו	תשבו	תילכי	תוכלי
	2 f.	תירשנה	תשבנה	תילכנה	
1 c.		נירש	גשב	גילך	נוכל
Jussive	sg. 3 m.	וירש	יישב	ילך	
wayyiqtol	sg. 3 m.	וַיִּירש	וַיִּשְׁבֵּ	וַיַּלֵּךְ	וַיּוּכֶל
Impv.	sg. m.	רָש	שָׁב	לָךְ	
	f.		שָׁבִי	לָכִי	
	pl. m.	רָשִׁי	שָׁבָו	לָכוּ	
	f.				
Inf. cs.		רָשַׁת	שְׁבָת	לְכַת	יְלַת
Inf. abs.			יְשֻׁבָּ	הַלּוֹךְ	יְכֹול
Part. act.	sg. m.	וַיִּרְשֵׁ	וַיִּשְׁבֵּ	הַלֵּךְ	

Notes

In the *i-a* verbs – represented by the verb **ירש** in the first column – the development of the prefix conjugation form was *yiyraš* > *yirash* with contraction of *iy* > *i*.

The group with the *a-i* vowel pattern – represented by the verb **ישב** in the second column – contains the following six verbs: **ירד** *to sit*, **ידע** *to know*, **צא** *to go out*, **ירידה** *to go down*, **להק** *to bear, beget* and the verb **הלך** *to go*.

The explanation of the actual vowel pattern *ē-ē* of the *a-i* verbs **ישב** is disputed.¹ Based on an original form **yašib* with only two root consonants and an open prefix syllable the

¹ The same vowel pattern in its original form *a-i* is found in the prefix conjugation forms of the verb **נתן**.

form either developed along the path *yašib > *yašēb > yēšēb with assimilation of the prefix vowel to the thematic vowel or along the path *yašib > *yayšib > yēšēb with addition of the semivowel /y/ to the bring the form closer to the regular verb with three root consonants and subsequent contraction of the diphthong ay > ē.

In both types of Iy verbs the prefix vowel is unchangeable while the thematic vowel is reduced to šwa in context forms with vocalic suffixes, e.g., יִירְשָׁוּ, תִּשְׁבֹּו. In pausal forms the thematic vowel is preserved, e.g., יִבְשֶׂוּ וַיְשַׁבֵּו (with defective spelling of the prefix).

The prefix vowel ū of the verb יִכְלֶל is the result of the contraction of the diphthong iw > ū: *yiwkal > yūkal.²

In the prefix conjugation forms of the verb יִדְעַת the thematic vowel is changed to /a/ because of the the guttural ע: תִּדְעֵי, תִּדְעַת, תִּדְעַנָּה etc. In pausal forms the thematic vowel is lengthened to qames, e.g., יִדְעֵה, תִּדְעֵה. The same vowel /a/ is also found in the forms of the impv. דָעַת, etc., and the inf. cs. דָעַת.

In the frequent doubly weak verbs יִצְאַת to go out and יִרְאַת to fear the /r/ becomes silent at the end of the syllable, e.g., יִצְאֵ(r) and יִרְאֵ(r). In forms with vocalic suffix the א functions as consonant, e.g., יִצְאֵו and יִרְאֵו. In 2/3 f. pl. forms the vowels follow the pattern of III y verbs, e.g., תִּצְאֵנָה (2 f. pl.) תִּצְאֵנָה (3 f. pl.) (cf. תִּגְלֵנָה). The forms of the inf. cs. are יִצְאָת and יִרְאָת and יִרְאָת, respectively.

The verb יִרְאַת to fear is a stative verb with suffix conjugation forms like יִרְאָת (3 m. sg.), יִרְאָת (1 c. sg.), יִרְאָתָם (2 pl.). The noun יִרְאָתָה functions as inf. cs. besides the rare יִרְאָתָה.

In the 2/3 f. pl. form תִּשְׁבֹּנָה the vowel /a/ between the second and third root consonant is due to Philippi's Law (*i* > *a* in stressed closed syllable).

In *wayiqtol* forms of *a-i* type verbs without suffix (except in 1 c. sg. forms) the stress is moved to the prefix syllable and the thematic vowel is changed to /æ/, e.g., וַיַּלְךְ, וַיַּרְדֵּךְ, וַיַּשְׁבַּךְ, וַיַּאֲשֵׁבְךְ. In pausal forms stress does not move, e.g., וַיַּלְךְ וַיַּרְדֵּךְ. As retraction of stress in verbal forms only happens when the penultimate syllable is open and the final syllable is closed, stress does not move in forms of the verbs יִצְאַת and יִרְאָת due to the quiescent /r/ which results in an open final syllable.

Suffix-less jussive forms of Iy verbs of the *a-i* type are frequently stressed on the last syllable, e.g., וַיְרַד אֲלֵי and let him come to me (1 Sam 17:8) but forms with stress on the penultimate syllable are also attested, e.g., אֲשֶׁר תַּרְדֵּךְ אֲשֶׁר מִן-הַשְׁמִימָה let fire come down from heaven (2 Kgs 1:12).

Verbs Iy with א as second root consonant have irregular prefix conjugation Qal forms with doubling of the א as well as forms with a single /š/, e.g., נִצְקָה and he poured (Gen 28:18), נִצְקָה I shall pour (Isa 44:3) from the verb נִצְקָה.³

² At face value, the prefix conjugation forms of יִכְלֶל look like Hophal forms of Iy or II wy/II gem. verbs, but they are indeed Qal forms.

³ At face value forms like נִצְקָה look like forms of In verbs, although they are indeed forms of Iy verbs.

13.3 Numerals (I): Numbers 1–10

13.3.1 The Forms of Cardinal Numbers 1–10

The cardinal numbers from 1 to 10 have the following forms:⁴

	With masc. nouns		With fem. nouns	
	abs. st.	cs. st.	abs. st.	cs. st.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנִים	שְׁנִי	שְׁנִים	שְׁנִי
3	שְׁלֹשֶׁת	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אֶרְבּוּעַ	אֶרְבּוּעַ	אֶרְבּוּעַ	אֶרְבּוּעַ
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשָּׁה	חֲמִשָּׁה
6	שְׁשָׁה	שְׁשָׁת	שְׁשָׁה	שְׁשָׁה
7	שְׁבֻעָה	שְׁבֻעָת	שְׁבֻעָה	שְׁבֻעָה
8	שְׁמֻנָה	שְׁמֻנָת	שְׁמֻנָה	שְׁמֻנָה
9	תְּשִׁעָה	תְּשִׁיעָת	תְּשִׁעָה	תְּשִׁעָה
10	עֶשֶׂרֶת	עֶשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

13.3.2 The Use of the Cardinal Numbers 1–10

The cardinal number for *one* אֶחָד and אֶחָת, respectively, is an adjective. It has different uses in Biblical Hebrew:

- When it modifies a noun, it follows the noun and agrees with it in gender and number, e.g., אֱנֹחַנּוּ בְנֵי אִישׁ־אֶחָד *one man* (in אָנֹחַנּוּ בְנֵי אִישׁ־אֶחָד *We are the sons of one man* Gen 42:13), בַּיּוֹם אֶחָד *on one day* (1 Sam 2:34), אֶבֶן אֶחָת *one stone* (Josh 4:5).
- In cs. st. followed by a dependent noun, noun phrase or prepositional phrase with מִן, e.g., אֶחָד הַמִּזְבֵּחַ *one of the mountains*, אֶחָת עָרֵיךְ *one of your towns*, מִןּוּם אֶחָד *one of them*
- Like an indefinite article, e.g., אֶחָד אִישׁ *a man* (1 Sam 1:1), אֶחָת אִשָּׁה *a woman* (2 Kgs 4:1)
- Like an ordinal number *first*, e.g., שְׁמָם הָאֶחָת עַרְפָּה וְשְׁמָם הָשְׁנִית רֹות *The name of the first one was Orpah and the name of the second Ruth* (Ruth 1:4)

The cardinal number for *two* agrees with the noun it modifies in number and gender, i.e., שְׁנִים is used with masculine nouns and שְׁנִיּוֹת is used with feminine nouns.

⁴ In Modern Hebrew the numerals for *four* אֶרְבּוּעַ and *eight* שְׁמֻנָה are stressed on the penultimate syllable.

The cardinal numbers 3–10 are characterized by gender inversion. This means that masculine nouns are used with number words with feminine ending whereas feminine nouns are used with masculine number words.

The numerals 2–10 may be used in three different ways when they are used as modifiers of nouns:

- In construct state before the counted noun, e.g., **שְׁנַי בָּנוֹת** *two sons*, **שְׁנַי בָּנוּמִים** *two daughters*, **שְׁלֹשׁ סָאִים** *his three sons*, **שְׁלֹשׁ בָּנוֹת** *three seahs* (sg. **שָׁאָה**, f.)
- In absolute state before the counted noun, e.g., **שְׁתִים נְשִׁים** *two men*, **שְׁנַיִם אֲנָשִׁים** *two women*, **שְׁלֹשׁ עָרִים** *three sons*, **שְׁלֹשׁ בָּנוּמִים** *three cities*
- In absolute state following the counted noun (especially in lists), e.g., **עֶמְדִים שְׁנַיִם** *two pillars*, **יְמִים שְׁלֹשׁ** *three days*, **עָרִים שְׁלֹשׁ** *three cities*

Numerals may be used with enclitic pronouns, e.g., **שְׁנֵיהֶם** *the two of them*, **שְׁלֹשָׁתֶם** *the three of them*, **אַרְבָּעָתֶם** *the four of them*.

13.3.3 Ordinal Numbers 1–10

		masc.	fem.
1st		רָאשׁוֹנָה	רָאשׁוֹן
2nd		שְׁנִית	שְׁנִי
3rd		שְׁלִישִׁית	שְׁלִישִׁי
4th		רְבִיעִית	רְבִיעִי
5th		חְמִישִׁית	חְמִישִׁי
6th		שְׁשִׁית	שְׁשִׁי
7th		שְׁבִיעִית	שְׁבִיעִי
8th		שְׁמִינִית	שְׁמִינִי
9th		תְּשִׁיעִית	תְּשִׁיעִי
10th		עָשִׂירִית	עָשִׂירִי

Ordinal numbers are adjectives. As such, they follow the noun they modify and agree with it in number and gender. Dedicated forms of cardinal numbers exist only up to 10th. For values above 10th cardinal numbers are used. With years and months, cardinal numbers are often used instead of ordinal numbers.

13.4 Adjectives with the Ending *-i*

Adjectives with the ending *-i* often indicate the belonging to an ethnic group, the origin from a country, area or city. This ending is therefore called *gentilic ending* (from Latin *gens tribe, people*). The ending *-i* can also be used on regular adjectives like **גְּכָרִי** *foreign*, **גְּקָרָא** *free from guilt, innocent*. The different forms of **עֲבָרִי** *Hebrew* are as follows:

	masc.	fem.
sg.	עֲבָרִיה	עֲבָרִי
pl.	עֲבָרִיות	עֲבָרִים

Notes

The plural form may have the ending *-iyyim*, e.g., **עֲבָרִים** (only once in Exod 3:18), **גְּקִים**.

The fem. sg. ending may also be *-it*, e.g., **שֶׁפֶחָה מֵצְרִית** *an Egyptian maid-servant* (Gen 16:1), **אַרְמֹוֹת** (adv., *in Aramaic*), **יְהוּדִית** (adv., *in Judean*).

The ordinal numbers *2nd* to *10th* belong to this category of adjectives.

13.5 Exercises

13.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) the forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | | | | | | | | | | | |
|----|---------------|----|--------------|----|--------------|----|-------------|----|-----------|----|------------|----|------------|---|-----------|---|----------|
| 1 | אָלַךְ | 2 | גָּלַךְ | 3 | תָּלַכְ | 4 | לָכוּ | 5 | תִּטְמַא | 6 | יִצְאַתִּי | 7 | יַצְאָה | 8 | יַצְאָאָה | 9 | יַצְאִים |
| 10 | וַיַּרְשֵׁנוּ | 11 | תִּירְשְׂוָי | 12 | וַיַּרְשֵׁוּ | 13 | יִרְאַתִּי | 14 | תִּירְאַי | 15 | תִּרְאָאָה | 16 | יִשְׁבַּוּ | | | | |
| 17 | וַיַּשְׁבּוּ | 18 | שָׁבָה | 19 | שָׁבוּ | 20 | וַיַּרְדַּף | | | | | | | | | | |

13.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **מְרִים**, **לוֹט**, **יְרוּשָׁלָם**, **יְהוָשָׁע**, **דָּוִד**, **בֵּית־שְׁמַעַן**, **בֵּית־דָּאֵל**, **אַחֲרֹן**, **אַדְוֹם**, **שְׁמַעַי**, **שְׁאֹלִיל**, **רָמוֹת גְּלֻעָד**, **קְוִין**, **קְרֵשׁ**, **צֹוֹעֵר**, **סִינִי**, **נוֹן**, **מְשָׁה**

- 1 וַיֹּאמֶר יְהוָשָׁעַ אֶל־הַפְּנִים לְאָמֵר שַׁאֲוֹת־אָרְזֹן הַבְּרִית וְעַבְרוֹ לִפְנֵי הָעָם וַיֹּשְׁאַי אֶת־אָרְזֹן
הַבְּרִית וַיַּלְכֵוּ לִפְנֵי הָעָם 2 וַיִּקְרָא יְהוָשָׁעַ בְּנֵי־יִשְׂרָאֵל אֶל־הַפְּנִים וַיֹּאמֶר אֶל־הָעָם שַׁאֲוֹת־אָרְזֹן
הַבְּרִית וְשַׁבַּעַת כְּהָנִים וַיֹּשְׁאַו שַׁבַּעַת שׂוֹפְרוֹת יוֹבֵלִים⁵ לִפְנֵי אָרְזֹן יְהוָה 3 וַיֹּאמֶר יְהוָה פֶּחָהָם⁶
אֶל־מְשָׁה וְאֶל־אַחֲרֹן וְאֶל־מְרִים צָאוּ שְׁלֹשָׁתֶכֶם אֶל־אֶתֶּל מוֹעֵד וַיֹּצְאִוּ שְׁלֹשָׁתֶם 4 וַיַּרְדַּךְ יְהוָה
עַל־הָר סִינִי אֶל־רַאשׁ הָרָה וַיִּקְרָא יְהוָה לִמְשָׁה אֶל־רַאשׁ הָרָה וַיַּעַל לִמְשָׁה 5 וַיַּעַל לִמְשָׁעֵר
וַיִּשְׁבַּב בְּהָר וַיִּשְׁתַּי בְּנֵי־עַמּוֹ כִּי יָרָא לְשִׁבְתַּח בְּצֹועֵר וַיִּשְׁבַּב בְּמַעֲרָה⁷ הַוָּא וַיִּשְׁתַּי בְּנֵי־עַמּוֹ 6 וַיָּבָא
הָעָם בֵּית־אָלֹהִים נִשְׁבּוּ שֶׁם עַד־הָעֶרֶב לִפְנֵי הָאֱלֹהִים וַיֹּשְׁאַו קְוִלִּם וַיִּבְכּוּ בְכִי⁸ גְּדוֹלָה 7 וַיֹּאמֶר
אָלֹוי אֶל־תִּירְאָכִי לֹא חַמְצָאָךְ יְהוָה אָבִיךְ וְאַתָּה תִּמְלָךְ עַל־יִשְׂרָאֵל וְאַנְכִי אֲחִיכָּלֶךָ לְמִשְׁנָה⁹
וְגַם־שְׁאֹול אָבִי יְדַעְתָּן 8 וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשְׁמַעַי וַיֹּאמֶר לוּ בְּנֵה־לְךָ בֵּית בֵּית־יְרוּשָׁלָם¹⁰

⁵ יוֹבֵל ram

⁶ פֶּחָה suddenly, surprisingly

⁷ מַעֲרָה cave

⁸ בְּכִי weeping (noun)

⁹ מִשְׁנָה here: second in command

¹⁰ יְרוּשָׁלָם to be read *yərūšālāyim*

וישבת שם ולא-תצא משם אנה ותאנה¹¹ 9 ויאמרו הבה¹² נבנוה-לנו עיר ומגדל וראשו בשמיים ונעשות-לנו שם ונירד יהונה לראות את-העיר ואת-המגדל אשר בנו בני האדם 10 ואשמע את-כל ארני אמר אה-מי אשלהomi ומי יולד-לנו ואמר הני שלחתי¹³ 11 ויאמר אלהםгалך על-רמות גולך לפלחה אמת-אתך¹⁴ 12 ונידע קונו את-אשתו ותחר¹⁵ ותלך את-תנוך ויהי בנה עיר ויקרא שם העיר כשם בנו חנוך¹⁶ 13 וכל אשר-יינע-בו הטעמא יטמא והנפש הנעת הטעמא עד-הערב¹⁷ 14 כי-אתה יהונה צבאות אל-חי ישראל גליה עבדך לאמר בנות אבנוה-לך על-בן מצא עבדך את-לבו להתפלל¹⁸ אליך את-התפללה¹⁹ זאת²⁰ 15 וישלח משה מלאכים מקדש אל-מלך אדום מה אמר אחיך ישראאל אתה ירעך את כל-המלך²¹ אשר מצאתנו. וירדו אבותינו מאריהם ונשב במצרים ימים רבים וירעו²² לנו מצרים ולא-בתינו. ונצעק אל-יהוד וישמע קלנו וישלח מלך ויצאנו²³ ממצרים והתה אנתנו בקדש עיר קאה גבולך. נ עברה-נא בארכך לא עבר בשדה ובכרם ולא נשטה מי באך. דרכך המליך גולך. לא נשטה ימין ושמואל עד אשר-געבר גבולך. ויאמר אליו אדום לא תעבר بي פן²⁴ בחרב יצא לך-אתה. 16 ויתר-אף יהונה בישראל ויתהנים ביד-שסיהם²⁵ 17 והמלך דוד שמע את כל-הדברים הקלה ניחר לו מאד ויאמרו אנשי בית-שם מי יוכל לעמוד לפניהם האללים הקדושים זהה

¹¹ אנה ותאנה *hither and tither (HALOT)*

¹² הבה *come! come on! (interjection; actually impv. of יהב)*

¹³ הרה *to be pregnant, become pregnant*

¹⁴ להתפלל *to pray*

¹⁵ תפלה *prayer*

¹⁶ הצלאה *tribulation, hardship*

¹⁷ וירעו *and they treated badly*

¹⁸ יצאנו *and he lead us out (Hiphil)*

¹⁹ פן *lest, so that not*

²⁰ שסה *to plunder*

Chapter 14

14.1 Vocabulary

14.1.1 Verbs

- בָּאַ** Q. *to come, to enter*
בָּוֹשֵׁ Q. *to be ashamed*
בִּין Q. *to discern, understand*
נוֹרָ Q. *to sojourn, dwell as alien and dependent*
מָאֵס Q. *to reject, despise*
מוֹתָ Q. *to die* (SC 3 m. sg. מֵתָה; PC 3 m. sg. מֵמוֹתָה; part. m. sg. מֵמוֹתָה)
נוֹסֵ Q. *to flee, escape*
סָוֶרֶ Q. *to turn aside*
קוֹםָ Q. *to arise, stand up*
רוֹזָ Q. *to run*
שִׁיםָ Q. *to put, to make into, to give*
שׁוֹבָ Q. *to turn back, return*
שִׁירָ Q. *to sing* (PC יְשִׁירָה)
שִׁיתָ Q. *to set, put* (PC יְשִׁיתָה)

14.1.2 Nouns

- אָדָמָה** *ground, land*
אַיִלָ *ram*
בָּהֲמָה *beast, animal, cattle*
גָּרָ *sojourner*
חַצֵּרָ *court, enclosure*
מַנְחָה *gift, tribute, offering*
מָסְפֵּרָ *number*
קְרָשָׁ *horseman, charioteer; team of horses, horses for a chariot* (pl. קְרָשִׁים)
קִרְבָּה *inward part, midst* (with ePP קִרְבָּה)

- רָע** friend, companion, fellow
- רָשָׁע** wicked, guilty
- שְׂמָן** oil, fat, fatness
- שָׁפֵט** judge, ruler, governor (part. act. Qal)

14.1.3 Other Parts of Speech

- סְבִיב** around, round about (adv. and prep., as a noun *surroundings*)
- סְבִיבּוֹת** around, round about (prep.; pl. of סְבִיב, with ePP)

14.2 Weak Verbs: II w/y Verbs

The verbs of the type II w/y have roots with only two consonants. Another term for II w/y verbs is *hollow roots*.

II w/y verbs are characterized by

- a vocalic element between the two radicals in almost all forms
- vocalic suffixes on SC, PC and imperative are *not* stressed
- open prefix syllables in the prefix conjugation Qal

Unlike other verbs, II w/y verbs are listed in the lexicon with the infinitive construct (without vowel pointing; except BDB); e.g., בָּוֹשׁ, מָוֹת, בָּוֹא, שִׁים, קָוָם.

		Fientive Verbs				Stative Verbs	
		בָּוֹא	שִׁים	קָוָם	בָּוֹשׁ	מָוֹת	
SC	sg. 3 m.	בָּא	שִׁם	קָוָם	בָּוֹשׁ	מָוֹת	
	3 f.	בָּאָה	שִׁמָּה	קָוָמָה	בָּוֹשָׁה	מָוֹתָה	
	2 m.	בָּאָת	שִׁמָּת	קָוָמָת			
	2 f.	בָּאָת	שִׁמָּת	קָוָמָת	בָּשָׁת		
	1 c.	בָּאָתִי	שִׁמָּתִי	קָוָמָתִי	בָּשָׁתִי		
	pl. 3 c.	בָּאוּ	שִׁמוּ	קָוָמוּ	בָּשָׁנוּ	מָתוּ	
	2 m.	בָּאָתֶם	שִׁמָּתֶם	קָוָמֶתֶם			
	2 f.	בָּאָתָן	שִׁמָּתָן				
	1 c.	בָּאָנוּ	שִׁמָּנוּ	קָוָמוּנוּ	בָּשָׁנוּנוּ	מָתוּנוּ	

PC	sg.	3 m.	יָקּוּם	יָשַׁים	יָבֹא	יָבֹשׁ	יְמֹות
		3 f.	תָּקִיּוּם	תָּשִׁים	תָּבֹא	תָּבֹשׁ	תְּמֹות
		2 m.	תָּקִיּוּם	תָּשִׁים	תָּבֹא	תָּמֹות	תְּמֹות
		2 f.	תָּקִיּוּמִי	תָּשִׁימִי	תָּבֹואִי	תָּבֹשִׁי	תְּבֹשִׁי
		1 c.	אֲקוּם	אֲשִׁים	אֲבוֹא	אֲבוֹשׁ	אֲמוֹת
pl.	3 m.		יָקּוּמוֹ	יָשַׁמוֹ	יָבֹאוֹ	יָבֹשׁוֹ	יְמֹתוֹ
		3 f.	תָּקִיּוּמוֹ	תָּשִׁימוֹ	תָּבֹאנָה	תָּמֹוֹתָה	תְּמֹוֹתָה
		2 m.	תָּקִיּוּמוֹ	תָּשִׁימוֹ	תָּבֹאוֹ	תָּמֹוֹתוֹ	תְּמֹוֹתוֹ
		2 f.	תָּקִיּוּמָה	תָּשִׁימָה	תָּבֹאנָה	תָּמֹוֹתָה	תְּמֹוֹתָה
		1 c.	גְּנוּם	גְּנִישִׁים	גְּבוֹא	גְּבוֹשׁ	גְּנוֹמוֹת
Jussive	sg.	3 m.	יָקּוּם	יָשַׁם	יָבֹא	יָבֹת	יְמֹת
wayyiqtol	sg.	3 m.	וַיָּקּוּם	וַיָּשַׁם	וַיָּבֹא	וַיָּמֹת	וְיְמֹת
Impv.	sg.	m.	קִים	שִׁים	בָּא	בָּזֶת	
		f.	קְוּמִי	שְׁנִי	בָּאֵי		בְּבֹשִׁי
	pl.	m.	קְוּמוֹ	שְׁנִיוֹם	בָּאוֹ		בְּבֹשִׁוֹ
		f.	לְגַנְעָה				
Inf. cs.			קִים	שׁוּם	בָּא	בָּזֶת	מִות
Inf. abs.			קוּם	שׁוּם	בָּא	בָּזֶת	מוֹת
Part. act.	sg.	m.	קִם	שִׁם	בָּא	בָּזֶת	מִת
Part. pass.	sg.	m.	מוֹל	שִׁים	—	—	—

Notes

The very frequent verb **בָּוֹא** is doubly weak with elision of the /^o/ at the end of a syllable (cf. the III³ verbs).

In the suffix conjugation, three types of II w/y verbs can be distinguished:

- verbs with ā or a as stem vowel (e.g., **קָוּם** *to arise, stand up*, **שָׁוּם** *to put*, **בָּוֹא** *to come* and most other II w/y)
- verbs with ē (< *i) as stem vowel (in Biblical Hebrew only the verb **מוֹת** *to die*)
- verbs with ō as stem vowel (only a few stative verbs, e.g. **בָּוֹשׁ** *to be ashamed*, **טוֹב** *to be good*)

In the prefix conjugation, there are three different types:

- verbs with the vowel pattern a-u based on the primitive forms *yaqtulu* with the prefix vowel /a/ and the thematic vowel /u/: **yaqūm* > *yāqūm* **יָקּוּם** (the majority of II wy verbs including the verb **מוֹת**)

- verbs with the vowel pattern *a-i*: **yaśim* > *yāśim* from נָתַן **יָשִׁב** and with the same vowel pattern in the prefix conjugation)
- verbs with the vowel pattern *i-a* for stative verbs with the change of the thematic vowel *ā* > *ō*: **yibāš* > *yēbōš* **יְבֹושׁ** *he will be ashamed*

The original prefix vowels have been changed only slightly within the parameters of Biblical Hebrew (*a* > *ā* and *i* > *ē*, respectively).

In 3/2 f. pl. forms there are forms without and with connecting vowel, e.g., **תְּשִׁבּוֹנָה** without connecting vowel, **תְּשִׁבְּנָה** and **תְּשִׁבְּנָה** with connecting vowel and reduction of the prefix vowel).

II w/y verbs have distinct jussive forms in forms without vocalic suffix, e.g., **יְקַרֵּם** (but also **יְשַׁם**, **יְשַׁבּ**, **וַיְקַרֵּם** or **וַיְקַרְּמָה**).

wayyiqtol forms of II w/y verbs without vocalic suffix are based on the corresponding jussive forms. In context forms, the stress is retracted to the penultimate syllable and the thematic vowel is shortened, e.g., **וַיְקַרְּמָה** *wayyáqm*, **וַיְשַׁבּ** *wattášb*, **וַיְשַׁם** *wayyásəm*. In pausal forms, however, the stress is on the last syllable, e.g., **וַיְשַׁבּ** *wayyāšōb*. Retraction of stress does not happen in 1 c. sg. forms, e.g., **וַיְקַרְּמָה** *wayyáqm* and **וַיְשַׁם** *wayyásm*.

The 3 m. sg. *wayyiqtol* form of the verb **סָר** is **וַיְסַר** with *patah* because of the final consonant **ר**.

The impv. m. sg. may be expanded by the ending -ā, e.g., **קָוִינה** *arise!* (Num 10:35)

Forms of the verb **בָּוֹא** are frequently spelled defectively. The 3/2 m. pl. forms with the ending -ū of the verbs **בָּוֹשׁ** and **בָּוֹא** are usually spelled defectively, e.g., **וַיְבָאֵי**, **וַיְבָשֵׁה** to avoid the use of two vowel letters. Defective spelling of 3/2 m. pl. forms of the verbs **קוּם** and **שׁוּבָה** is also common, e.g., **וַיְשַׁבּוּ**.

The inf. cs. of the verb **שָׁוּם** is **שָׁוּם** in most cases, but the form **שִׁים** is attested as well.

14.3 Numerals (II): Numbers above 10

14.3.1 Numbers 11–19

The numbers 11–19 consist of the words for the units in the absolute state with masculine nouns and of the words for the units in the cs. st. with fem. nouns, respectively, and special forms of the word for ten **עֶשֶׂר**. Gender inversion occurs for the numbers 13–19.

	With masc. nouns	With fem. nouns
11	אַחֲרָה / עֶשֶׂרֶת / עֶשֶׂרְתִּי עֶשֶׂרֶת	אַחֲת עֶשֶׂרֶת / עֶשֶׂתִי עֶשֶׂרֶת
12	שְׁנַיִם עֶשֶׂרֶת / שְׁנִי עֶשֶׂרֶת	שְׁנַיִם עֶשֶׂרֶת / שְׁנִי עֶשֶׂרֶת
13	שְׁלִשָּׁה עֶשֶׂרֶת	שְׁלִשׁ עֶשֶׂרֶת
14	אַרְבָּעָה עֶשֶׂרֶת	אַרְבָּע עֶשֶׂרֶת
15	חֲמִשָּׁה עֶשֶׂרֶת	חֲמִשׁ עֶשֶׂרֶת
16	שְׁשָׁה עֶשֶׂרֶת	שְׁשׁ עֶשֶׂרֶת

	With masc. nouns	With fem. nouns
17	שְׁבָעָה עָשָׂר	שְׁבָעָ עָשָׂרָה
18	שְׁמִנָּה עָשָׂר	שְׁמִנָּה עָשָׂרָה
19	תְּשִׁבְעָה עָשָׂר	תְּשִׁבְעָ עָשָׂרָה

Note

Rarely, the cs. st. form is used for the units with masc. nouns, e.g., **חָמֵשֶׁת עָשָׂר** *fifteen*.

14.3.2 Numbers 20–90

The numeral for *twenty* is the plural form of **עָשָׂר**. The numerals for *thirty*, *forty* ... *ninety* are the plural forms of the respective words for the units.

20	עָשָׂרִים
30	שְׁלָשִׁים
40	אַרְבָּעִים
50	חֲמִשִּׁים
60	שְׁשִׁים
70	שְׁבָעִים
80	שְׁמִינִים
90	תְּשִׁבְעִים

14.3.3 Numerals for 100 and above

The numeral for *one hundred* is the fem. noun **מֵאָה**, the numeral for *one thousand* is the masc. noun **אלֹף**. Both numerals are used in the dual for *two hundred* and *two thousand*, respectively.

מֵאָה	100
מֵאתִים	200
שְׁלָשׁ מֵאוֹת ... תְּשִׁבְעָ מֵאוֹת	300 ... 900
אַלְפָה	1,000
אַלְפִים	2,000
שְׁלָשׁ אַלְפִים ... תְּשִׁבְעָ אַלְפִים	3,000 ... 9,000
עָשָׂרָת אַלְפִים or רַבָּה or רַבּוֹא / רַבּוֹ	10,000
עָשָׂרִים אַלְפָ or שְׁתִּי רַבּוֹת / שְׁתִּי רַבּוֹא	20,000

שָׁלְשִׁים אֶלְפִּים	30,000
מֵאָה אֶלְף / מֵאתָ אֶלְף	100,000
מֵאוֹתִים אֶלְף וּמִנְיָן	200,000 etc.
אֶלְף אֶלְפִּים	1,000,000

14.3.4 Notes of the Use of Numerals above Ten

- Usually the numeral precedes the counted noun, e.g., שְׁתִּים עַשְׂרֶה אֲבָנִים *twelve stones* (Josh 4:8).
- The counted noun is in the plural except for nouns that are used with numerals frequently, e.g., יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ *soul, person*, שְׁבָט *tribe*, but also with אַפָּה *cubit*, שְׁקָל *shekel*, e.g., אֶרְבָּעִים יוֹם וְאֶרְבָּעִים לְיְלָה *forty days and forty nights* (Gen 7:12).
- Units and tens are connected with the conjunction וּ, e.g., עַשְׂרִים וְשָׁעִים שָׁנָה *twenty-two years* (1 Kgs 16:29).
- When units, tens and hundreds are used together, the higher numerals usually come first, e.g., חֵמֶשׁ וְאֶרְבָּעִים אֶלְף וְשָׁשׁ מֵאוֹת וְחַמְשִׁים *forty-five thousand, six hundred and fifty* (Num 1:25). Deviating sequences of the numerals, however, are attested as well, e.g., שְׁזָהָרִים וְשָׁמְנוּמִים שָׁנָה וְשָׁבָע מֵאוֹת שָׁנָה *seven hundred and eighty-two years* (Gen 5:26), אֶלְף וְשָׁבָע מֵאוֹת וְחַמְשִׁים וְשָׁבָעִים שְׁקָל *one thousand and seven hundred and seventy-five shekel* (Exod 38:25).¹
- For ordinal numbers above tenth cardinal numbers are used.
- For indication of days and years, cardinal numbers may be used instead of ordinal numbers for second to tenth.

14.4 Exercises

14.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

1 יָבֹשׁוּ	2 בָּשְׁנָה	3 וַיְבִינוּ	4 בָּאִי	5 גָּרְחִי	6 נָרָא	7 קָמוֹת	8 וַיְגַנְסּוּ	9 סָוָרָה
10 סִירָה	11 קָמוּ	12 וַיְקִם	13 רָצִים	14 רָצָה	15 שִׁימָה	16 שְׁמָתָם	17 וַיְשַׁבַּב	18 זָאָשִׁיב

14.4.2 Numerals

Read Ezra 2:2b–17 and record the number of the descendants of each person.

¹ In the genealogies in Gen 5 and Gen 10 the smaller numerals always come before the higher numerals.

14.4.3 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: בֵּית, אֱלִימָלֶךְ, אֲחִימָלֶךְ, אֲחִיטוֹב, אַלְיָהוּ, אֹרְדָׁם, אַבְנֵר, שְׁמוֹאֵל, רֹות, עֲרָפָה, גָּר, נְעָמִי, מְשָׁה, מְחֹלֹן, מוֹאָב, כְּלִיוֹן, יְהוֹשֻׁעַ, יְהוָה, דְּמָשָׁק, דָּוד, לְחָם.

1 וַיְשַׁלַּח הַמֶּלֶךְ לְקֹרֵא אֶת־אֲחִימָלֶךְ בֶּן־אֲחִיטוֹב הַכֹּהן וְאֶת־כָּל־בֵּית אָבִיו הַכֹּהנים אֲשֶׁר בָּנָב וַיָּבֹא כָּלָם אֶל־הַמֶּלֶךְ 2 וַיַּרְא דָוד כִּי עֲבָדָיו מַתְלָחִים² נִבְנְוּ דָוד כִּי מֵת הַיּוֹלֶד וַיֹּאמֶר דָוד אֶל־עֲבָדָיו הַמֵּת הַיּוֹלֶד וַיֹּאמֶר מֵת 3 וַיַּבְנֵן אֹירִיה הַכֹּהן אֶת־הַמִּזְבֵּחַ כָּל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ אֲחִוּ מְדִמְשָׁק בֶּן־עָשָׂה אֹירִיה הַכֹּהן עַד־בָּאוֹ הַמֶּלֶךְ אֲחִוּ מְדִמְשָׁק³ 4 וַיַּקְרִים דָוד וַיָּבֹא אֶל־הַמִּזְבֵּחַ אֲשֶׁר חָנַח־שָׁם שְׁאוֹל וַיַּבְנֵר בְּזַגְּרָר שְׁרָצְבָּא וַשְּׁאוֹל שָׁכֵב בַּמְעַגֵּל⁴ וְהָעַם חָנִים סְבִיבָתוֹ 5 וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהִים וַתִּשְׁבַּב נְפָשָׁת־הַיּוֹלֶד עַל־קְרָבוֹ נִיחִי 6 וַلְכָן פְּה־אָמַר יְהוָה הַמִּטְהָה⁵ אֲשֶׁר־עָלָית שָׁם לְאַתְּרֵד מַטְהָה כִּי מֹתָתִים 7 וַיֹּאמֶר שְׁמוֹאֵל אֶל־שְׁאוֹל לֹא אָשׁׁוּב עָמֵךְ כִּי מְאַסֵּתָה אֶת־דָבָר יְהוָה וַיָּמָאַסֵּד יְהוָה מִתּוֹתָמֶלֶךְ עַל־שְׁרָאֵל 8 וַיֹּהֵי אַחֲרֵי הַדָּבָרִים הָאֶלְهָה וַיָּמָת יְהוֹשֻׁעַ בְּזַמְּאָה וַעֲשָׂר שָׁנִים 9 וַיֹּאמֶר יְהוָה נִטְהָה אֶת־יִרְדֵּךְ עַל־הָדִים וַיָּשָׁבוּ הַמִּינִים עַל־מִצְרָיִם עַל־רְכָבוֹ וַעֲלַל־פְּרָשִׁיו 10 וְעַתָּה קְהַח לְכֶם שְׁנִי עָשָׂר אֲשֶׁר מִשְׁבְּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לְשֶׁבֶט⁶ 11 וַיֹּצְאָוּ יְהוָה אֶל־מִשְׁהָה נִטְהָה אֶת־יִרְדֵּךְ עַל־הָדִים וַיָּשָׁבוּ הַמִּינִים עַל־מִצְרָיִם עַל־הָאָדָם לְאָמֵר מִכֹּל עַזְּהָן⁸ אֲכַל תָּאֵל. וַיְמִיעַן הַדָּעַת טוֹב וְרוּעַ לֹא תָאֵל מִמְּנוֹ כִּי בַּיּוֹם אֲכַל־ךְ מַטְהָה מֹתָתִים¹⁰ 12 וַיֹּהֵי בְּיָמֵי שְׁפָט הַשְּׁפָטִים וַיֹּהֵי רָעַב בָּאָרֶץ וַיָּלֹךְ אִישׁ מִבֵּית לְחָם יְהוָה לְגֹרֶר בְּשָׁדי מוֹאָב הוּא וְאָשְׁתוֹ וְשָׁנִי בָּנָיו. וְשָׁם הָאִישׁ אֶלְיָמָלֶךְ וְשָׁם אָשְׁתוֹ נְעָמִי וְשָׁם שְׁנִי־בָּנָיו מְחֹלֹן וְכְלִיוֹן אֲפְרַתִּים⁹ מִבֵּית לְחָם יְהוָה וַיָּבֹא שְׁרִיד־מוֹאָב וַיָּהִוֶּשֶׁם. נִימָת אֶלְיָמָלֶךְ אִישׁ נְעָמִי וְתַשְׁאָר¹⁰ הִיא וְשָׁנִי בָּנָיו. וַיָּשָׁאוּ לָהֶם נְשִׁים מִאֲבִיוֹת¹¹ שָׁם הָאַחַת עֲרָפָה וְשָׁם הָשְׁנִית רֹות וַיָּשָׁבוּ שָׁם כְּעָשָׂר שָׁנִים. נִימָתוֹ גַּם־שְׁנִינוּם מִכְּלִיוֹן וְכְלִיוֹן וְתַשְׁאָר¹² הָאָשָׁה מְשָׁנִי וְלְדִיָּה וַיָּאִישָׁה. וַיָּקְרִם הִיא וְכְלִתְיָה¹³ וַתִּשְׁבַּב מִשְׁדֵּי מוֹאָב כִּי שְׁמֵעה בְּשָׁדָה מוֹאָב כִּי־בְּקָרְבָּה יְהוָה אֶת־עָמוֹ לְתַת לְהָם לְחָם. וַתִּצְא מִזְרָחָה מִזְמָקֹם אֲשֶׁר דַּיְוָה־שָׁנָה וְשָׁטוּ כְּלִתְיָה¹⁴ עַמָּה וְתַלְכָנָה בְּדָרֶךְ לְשִׁוב אֶל־אָרֶץ יְהוָה.

² מַתְלָחִים *were whispering to another* (part. m. pl. Hitpa. *לְחַטָּשׁ*)

³ דְּמָשָׁק pausal form of מְדִמְשָׁק

⁴ מְעַגֵּל *ring of wagons*

⁵ נִטְהָה couch, bed (root מִטְהָה)

⁶ שְׁבָט pausal form of שְׁבָט

⁷ וַיֹּצְאָוּ and he commanded (normally with direct object but also with prepositional object with עַל)

⁸ גַּן garden

⁹ בֵּית לְחָם person from אֶפְרַתִּי (which is here)

¹⁰ שְׁאָר and she was left behind (Niphal) נִזְחָשָׁאָר

¹¹ מוֹאָבִי Moabite

¹² וְתַשְׁאָרָה and she was left behind נִזְחָשָׁאָר

¹³ כְּלִתְיָה daughter in law, bride

¹⁴ כְּלִתְיָה daughter in law, bride

Chapter 15

15.1 Vocabulary

15.1.1 Verbs

- תַּנְנָן Q. *to show favor, be gracious*
מִדְרָא Q. *to measure*
לְבַשׁ Q. *to put on (a garment), to clothe oneself, clothe* (stative verb; SC **לְבַשׁ** and **לִבְשֵׁה**, PC **יְלִבְשֵׁה**)
לִין Q. *to spent the night, stay overnight; to stay, dwell* (cf. **לִילָה**)
מִדְרָא Q. *to measure*
מִשְׁחָה Q. *to anoint, to smear*
סַבְבָּה Q. *to turn about, go around, surround*
עֹזֶר Q. *to help*
שְׁדָד Q. *to devastate, despoil, deal violently with*
שְׁמָם Q. *to uninhabited, be deserted; to shudder, be appalled*
תְּמִימָם Q. *to be complete, finished*
תַּקְעַע Q. *to give a blow, blast; clap; drive in*

15.1.2 Nouns

- חָוֵץ *outside, street* (m.; pl. חָוִצּוֹת)
- חָצֵי *half, middle*
- מִקְהָה *measured length; measurement*
- מוֹתָה *death*
- גָּדָר *vow*
- עָוֹן *iniquity, guilt* (pl. עָוֹנוֹת)
- פַּעַם *foot; time; step, pace* (fem.)
- פִּתְחָה *opening, doorway, entrance*
- פָּרָם *front; east; [what was] before, earlier; prehistoric times, primeval times*

15.1.3 Other Parts of Speech

מִשְׁבֵּחַ if (conj.)

15.2 Weak Verbs: Geminate Verbs

Geminate verbs are originally monosyllabic verbs with a doubled second root consonant. A number of the Qal forms of II gem. verbs are strong. The majority of forms, however, is weak.

			fientive	stative
SC	sg.	3 m.	סָבֶב	קָל
		3 f.	סָבֶבָה	קָלָה
		2 m.	סָבֹת	קָלֹת
		2 f.	סָבֹות	קָלֹות
		1 c.	סָבֹוחַי	קָלֹוחַי
	pl.	3 c.	סָבָבוֹ	קָלָבוֹ
		2 m.	סָבֹותָם	קָלֹותָם
		2 f.	סָבֹותָן	קָלֹותָן
		1 c.	סָבָונָוּ	קָלֹונָוּ
PC	sg.	3 m.	יִסְבֶּ	יָקָל
		3 f.	תִּסְבֶּ	תָּקָל
		2 m.	תִּסְבֶּ	תָּקָל
		2 f.	תִּסְבֶּבַי	תָּקָלַי
		1 c.	אִסְבֶּ	אִקָּל
	pl.	3 m.	יִסְבְּבוֹ	יָקָלוֹ
		3 f.	תִּסְבְּבִנָּה	תָּקָלְלִינָה
		2 m.	תִּסְבְּבוֹ	תָּקָלְלוֹ
		2 f.	תִּסְבְּבִנָּה	תָּקָלְלִינָה
		1 c.	גַּסְבַּ	גַּקְלַ
Jussive	sg.	3 m.	יִסְבֶּ	
	wayyiqtol	sg.	וַיִּסְבֶּ	

Impv.	sg. m. f. pl. m. f.	סָבֵב סָבֵבִי סָבֵבִי סָבֵבִינה	
Inf. cs.		סָבֵב	
Inf. abs.		סָבּוֹב	
Part. act.	sg. m.	סָבָב	
Part pass.	sg. m.	סָבִיב	

Notes

Vocalic suffixes are not stressed, e.g., **וַיַּסְבֹּבֻיּוּ** and they marched around [the city] (Josh 6:14), **וַיְסַבְּבּוּ** they were complete (Josh 4:1); but in strong forms they are stressed, e.g., **סָבּוֹבּוּ** they marched around (Josh 6:15).

Fientive II gem. verbs have strong forms in the suffix conjugation Qal 3 m./f. and 3 c. pl. with dissociated second root consonant (e.g., **סָבּוֹבּ**, **סָבּוֹבִי**) while other forms are weak with a doubled second root consonant and a connecting vowel before the consonantal suffix (e.g., **סָבָבָבָה**).

Stative II gem. verbs normally have weak forms with doubled second root consonant. There are, however, some strong suffix conjugation forms of stative II gem. verbs with dissociated second root consonant.

Instead of weak forms with connecting vowel between the second root consonant and the suffix there are also forms without connecting vowel, e.g., the 1 c. pl. form **וְמִבְנָנוּ** we have been consumed (Jer 44:18).

Prefix conjugation forms of II gem. verbs are characterized by an open prefix syllable. The vowel is preserved if the following syllable is stressed, e.g., **יָסַבּוּ**.

As in geminate nouns, the gemination of the second root consonant is lost in forms without an ending. When an ending is added, the gemination returns.

Fientive verbs have the vowel pattern *a-u* of the fientive type of the strong verb **yaqtul(u)* with preservation of the vowel quality of the prefix vowel and slight adjustment of the vowel quality of the thematic vowel: **yasubbu* > **yasubb* > *yāsōb* **סָבָבָה**.

Stative II gem. verbs have the vowel pattern *i-a* **yikbad(u)* with change of the prefix vowel from /i/ to /ē/: **yiqallu* > **yiqall* > *yēqal* **יָקָל**.

In *wayyiqtol* forms without suffix, retraction of stress is attested, e.g., **וַיַּסְבֹּבּ** and we went around [Mount Seir] (Deut 2:1); **וַיַּסְבֹּבּ** and he brought into confusion (Exod 14:24); but cf. **וַיַּקְלֹל** and she became insignificant (Gen 16:4) with stress on the last syllable.

Alternative forms of the prefix conjugation have a geminated first root consonant and a simple second root consonant, e.g., 3 m. sg. **יָסַבּ** (instead of **סָבָבָה**), 3 m. pl. **יָסַבּוּ** (instead of **סָבּוֹבּוּ**), 3 f. pl. **יָסַבּוּתָה** (instead of **סָבּוֹבָתָה**). As this is normal in Aramaic, these forms are called *aramaizing forms*.

Participle forms of fientive verbs are strong. Stative verbs may have an adjective instead of a dedicated participle forms, e.g., **כָּל** *light, swift* (pl. **כָּלִים**) from the verb **כָּלַל**.

The vowel pattern *a-i* in the prefix conjugation is preserved with a few infrequent verbs, e.g., **גַּנְנַן** *he will defend* from the verb **גַּנֵּן** (Isa 31:5).¹

In a few instances, the gemination of the second root consonant is lost, e.g., **נַבְזֵה** *let us plunder* (1 Sam 14:36), **נַבְלֵה** *let us confuse* (Gen 11:7) from the verbs **בַּזֵּז** and **בַּלְלֵז**, respectively.

15.3 Conditional Clauses

A conditional clause indicates a condition that another action, event or state is subject to or contingent on. The condition and the contingent action, event or state may be simply be two clauses next to each other. Sometimes they are juxtaposed without the conjunction **ו** (Neh 1:8) but normally they are joined by means of the conjunction **ו** (1 Sam 16:2; Gen 44:22).

אַתֶּם תִּמְשֻׁלُו אֲנִי אָפִיצֵץ אֲתֶכְם בְּעָמִים	<i>If you will act unfaithfully, I will disperse you among the nations.</i> (Neh 1:8)
וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אָלֵךְ וְשָׁמַע שָׁאֹל וְהִרְגַּנִּי	<i>And Samuel Said, “How can I go? If Saul hears about this, he will kill me.”</i> (1 Sam 16:2)
וַיֹּאמֶר אֶל־אָדָנִי לֹא־יַוְיכֵל הַנְּעָר לְעֹזֵב אֶת־אָבִיו וְעֹזֵב אֶת־אָבִיו נִמְתָּא	<i>And we said to my lord, “The boy cannot leave his father. If he leaves his father, [his father] will die.”</i> (Gen 44:22)

Most commonly, however, conditional clauses are introduced by the conjunctions **אִם** *if* and less frequently by **כִּי** *if*. With the conjunction **אִם**:

אִם־טוֹב בְּעֵינֶיךָ לְבוֹא אֲתָּי בְּבָבֵל בָּא וְאָשִׁים אֲתָּעַנְנִי עַלְיָךְ וְאִם־רָע בְּעֵינֶיךָ לְבוֹא־אֲתָּי בְּבָבֵל חֲרֵל	<i>If it is good in your sight to come with me to Babylon, then come and I will take care of you. But if it is bad in your sight to come with me to Babylon, then don't come</i> (Jer 40:4)
אִם־נָא מִצְאָתִי חַן בְּעֵינֶיךָ אֶל־נָא תַּעֲבֹר מַעַל עֲבָדֶךָ	<i>If I have found favor in your sight, do not pass by your servant</i> (Gen 18:3)
אִם־אִמְצָא בָּסָדָם חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׁאָתִי לְכָל־הַמִּקְום בְּעַבְוּרָם	<i>If I find in Sodom fifty righteous within the city, I will forgive the whole place for their sake</i> (Gen 18:26)

Examples with the conjunction **כִּי**:

¹ At face value, a form like this looks like a Hiphil form. In Rabbinic Hebrew Qal forms of the verb **גַּנֵּן** were indeed reanalyzed as Hiphil forms.

כִּי-תִמְצֵא אִישׁ לֹא תַּבְרִכֵּנוּ	<i>If you meet anyone, do not greet him (2 Kgs 4:29)</i>
כִּי תֹאמֶר בְּלֹבֶבֶךָ רַבִּים הַגּוֹיִם הָאֱלֹהִים מִפְנֵי אַيִלָּה אָזֶל לְהֹורִישׁם לֹא תִּרְאָ מִתְּהֻמָּה	<i>If you say in your heart, “These nation are more numerous than we; how could I dispossess them?” do not be afraid of them ... (Deut 7:17–18)</i>

Note

In these examples the use of the conjunction **כִּי** comes close to its use as temporal conjunction with the meaning *when*.

The main clause may simply follow the *if*-clause (Exod 21:7) or it may be connected to the *if*-clause by means of the conjunction **וְ**, the so-called *waw of apodosis* (or *waw apodoseos*) (Exod 21:35).² At times, it may be difficult to identify the beginning of the main clause, but logic and the accents in a pointed text make the identification certain in most cases. In the example Exod 21:35 the main clause begins with **וְמִבָּרָרִי** *and they shall sell*. (The conjunction **וְ** before the conditional conjunction **כִּי** connects this law with the preceding context.)

וְכִי־ימַכֵּר אִישׁ אֶת־בָּתָהוּ לְאַמֶּה לֹא Тіцְаָ כְּצֹאת הַעֲבָדִים	<i>And if someone sells his daughter as a slave, she shall not go out as the [male] slaves do (Exod 21:7)</i>
וְכִי־יָמַפְ שׂוֹר־אִישׁ אֶת־שׂוֹר רֵעוֹתָהוּ וּמָתָ וְמִכְרָוּ אֶת־הַשׂוֹר הַחַי וְחַצֵּן אֶת־כָּסֶפוּ וְגַם אֶת־הַמַּת יְחַצֵּן	<i>If the ox of a man injures the ox of his neighbor and it dies, they shall sell the live ox and divide its price and they shall also divide the dead one (Exod 21:35)</i>

15.4 Accents

A fully pointed biblical text does not only include vowel signs and other reading signs as the *šwa* or the *meteg* but also accents. The original purpose of the accents was to regulate the musical recitation of the biblical text (JM § 15 e).

The accents can be divided into disjunctive accents and conjunctive accents. Whereas disjunctive accents separate words and phrases from each other, conjunctive accents join them to the following element or elements in a clause.

The majority of accents are on the stressed syllable of a word while a number of accents are on the last syllable of a word (*postpositive accents*) or on the first syllable of a word (*prepositive accents*). Therefore, postpositive and prepositive accents do not necessarily indicate the stressed syllable of the word. An exception is the disjunctive postpositive accent *pästa* which is repeated on the stressed syllable if it is the penultimate syllable, e.g., **מַלְךָ דָּבָר**.

In this chapter the four most important disjunctive accents are introduced and then used in the Hebrew reading (Section 15.6).

² The technical term for the *if*-clause is *protasis* (from Greek πρότασις); the main clause is called *apodosis* (from Greek ἀπόδοσις).

דָבֵר	<i>silluq</i>	with the last word of the verse before : <i>sof pasuq (end of the verse)</i>
דָבָר	<i>atnah</i>	divides the verse into two parts
דָבָר	<i>segolta</i>	postpositive
דָבָר	<i>zaqef qatón</i>	

Accents serve two important functions for the study of the Hebrew Bible. First, most accents indicate the position of stress which is helpful for the correct pronunciation especially of unfamiliar words. Second, accents help to identify grammatical relations between words. For example, in Exod 21:35 in Section 3 the *if*-clause ends with וְמִתָּה with *atnah*, thus marking the beginning of the main clause. In 1 Kgs 1:19 the *atnah* separates between the objects of the verbal predicates וַיִּקְרֹא and קָרָא, respectively.

וַיַּזְבֶּחָ שׂוֹר וּמְרִיא-עֵצָן לִרְבֵּן
וַיִּקְרָא לְכָל-בְּנֵי הַפְּלָךְ וּלְאַבִּיתָר
הַפְּהָן וְלִיָּבָשֶׁר הַצְּבָא וְלִשְׁלָמָה
עֲבָדָךְ לֹא קָרָא:

And he sacrificed oxen, fattened calves and small cattle in abundance and invited all the sons of the king and Abiathar the priest and Joab the commander of the army; but he did not invite your servant Solomon (1 Kgs 1:19)

Pausal forms are used with *silluq* and *atnah*; but they can occur with other disjunctive accents as well.

15.5 Exercises

15.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

1 נִימְדוֹ 2 תָּמְדוֹ 3 וַיְסֹבוּ 4 וַיְפַכּ 5 סְבֹו 6 וְסְפַתִּם 7 סְבָבָ 8 תְּסֶבִּינָה
9 וְנִסְבָּ 10 שְׁדֵד 11 יְשָׁם 12 יְשָׁמוֹ 13 יְמָנוֹ 14 קְמוֹ 15 תָּמָ 16 יְחָן 17 וְיְחָן
18 אֲחָן 19 וְחָנָתִי 20 חָנִינִי

15.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: שׁמְוַיָּאֵל, מִצְפָּה, וַיְרִיחֹה, יַרְדֵּן, יַעֲקֹב, יְהוָשֻׁעַ, בָּرָק.

1. שְׁמַע־יְהוָה וְתִפְנֵי³ יְהוָה הַיְה־עֹז לִי 2. וַיְהִי כַּאֲשֶׁר־הָמָן כָּל־הָנוֹי לְעֹבֵר אֶת־תְּגִירָה נִיאָמֶר

³ Verbal form יָמַת* with enclitic person pronoun

וַיֹּהֶה אֱלֹהִים שׁאַל לְקֹחַ לְךָ מִן־הָעָם שְׁנַיִם עַשֵּׂר אֲנָשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מִשְׁבֶּט⁴ 3 וַיֹּאמֶר
וַיֹּהֶה אֱלֹהִים שׁאַל בֵּין־אֶת־יְרִיחֹה וְאֶת־מִלְכָה גּוֹרֵי הַתִּיל⁵ וְסִבְתָּם אֶת־הָעִיר כָּל־אֲנָשָׁי
הַמִּלְחָמָה הַקּוֹרֶף⁶ אֶת־הָעִיר בְּעֵם אַחַת⁷ כִּי תַּעֲשֶׂה שְׁשָׁת־יְמִים. וְשַׁבְעָה כְּהָנִים וְשַׁאֲוֹ שְׁבָעָה שׁוֹפְרוֹת
הַיּוֹבָלִים⁸ לְפָנֵי הָאָרוֹן וּבַיּוֹם הַשְׁבִּיעִי תִּסְבֹּב שְׁבַע פְּעֻמִּים וְתַהֲנִים וְתַקְעִוּ בְשׁוֹפְרוֹת.
4 וַיֹּאמֶר אֱלֹהִים בָּרוּךְ אָמִתְלָכִי עַמִּי וְהַלְכָתִי וְאַמְלָא תַּלְכִּי עַמִּי לֹא אַלְךָ 5 וְעַתָּה אִם־שְׁמוּעָ
תִּשְׁמַעַו בְּקָלִי וְשִׁמְרָתָם אֶת־בְּרִיתִי וְהִיָּתָם לִי סְגָלָה⁹ מִכְלָלָה עַמִּים כִּילִי כָּל־הָאָרֶץ וְאַפְתָּם תְּהִיוּלִי
מִמְלָכָת כְּהָנִים וְנוֹי קְדוּשָׁה אֶלְהָה תְּדַבֵּר¹⁰ אֶל־בְּנֵי יִשְׂרָאֵל 6 וַיֹּאמֶר אֱלֹהִים
אֱלֹהִים הַמֶּלֶךְ אֶת־הַתָּנוּלִי אֶת־חַצִּי בַּיהֲקָה לֹא אָבָא עַמָּךְ וְלֹא־אָכַל לָהֶם וְלֹא אָשַׁת־הַמִּזְבְּחָה מִבְּקוֹם הַזֹּה
7 וַיִּדְרֹר¹¹ וַיַּקְרֵב נָדֵר לְאָמֵר אֱלֹהִים עַמְּדִי וְשִׁמְרֵנִי בְּקָרְךָ הַזֹּה אֲשֶׁר אָנֹכִי הַוְּלָד וְנַתְנוּלִי
לָהֶם לֹא־כָל וּבָנֶד לְלִבְשָׁן וְשִׁבְטִי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהַיָּה יְהֹוָה לִי לְאָלָהִים 8 וַיַּקְרֵחַ שְׁמוֹאֵל
אָבִן אַחַת וַיִּשְׁם בְּיוֹנְקָמָטָה וּבְיוֹן הַשָּׁנָה¹² וַיַּקְרֵא אֶת־שְׁמָה אָבִן הַעֲזֹר¹³ וַיֹּאמֶר עַד־הַנָּהָר¹⁴ עַזְרָנוּ
וַיֹּהֶה 9 לֹא אֶת־אָבְתָנוּ כֶּרֶת וַיֹּהֶה אֶת־הַבְּרִית הַזֹּאת כִּי אָמַנוּ אָנֹחָנוּ אֱלֹהִים פָּלָנוּ חַיִם
10 נִבְאַדְשָׁם אֶל־הַמִּעֵרָה¹⁵ וַיָּלֹן שָׁם וְהַיָּה דָּבְרֵי־יְהֹוָה אֲלֵינוּ וַיֹּאמֶר לוֹ מַה־לְךָ כִּי
פה אֱלֹהִי

15.6 Hebrew Reading: Genesis 12:4–9

Translate Gen 12:4–9 with the help of notes below the text. Names of persons and places are easily identifiable.

4 וַיֹּלֶךְ אֶבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהִים וַיֹּלֶךְ אֶתְוֹ לְוֹט וְאֶבְרָם בְּנוֹ-חַמִּשָּׁה שְׁנַיִם וְשַׁבְעִים שָׁנָה בְּצָאתוֹ
מִחְרָן: 5 וַיַּקְרֵחַ אֶבְרָם אֶת־שְׁלֵרִי אֲשֶׁתוֹ וְאֶת־דָּלֹות בְּנוֹ-אֲחִיו וְאֶת־כָּל־רְכּוֹשָׁם אֲשֶׁר רָכַשׁ וְאֶת־הַנֶּפֶשׁ
אֲשֶׁר־עָשָׂו בְּחָרָן נִצְאָו לְלִכְתָּה אֶרְצָה כְּנָעָן נִיבָּאוּ אֶרְצָה כְּנָעָן: 6 וַיַּעֲבֵר אֶבְרָם בְּאָרֶץ עַד מָקוֹם
שָׁכֵם עַד אַלְוִון מוֹרָה וְהַכְּנָעָן אֶזְרָקִים וַיֹּאמֶר לְזֹרְעָד אַתָּה אֶת־הָאָרֶץ
הַזֹּאת נִבְנֵן שָׁם מִנְבֵּחַ לִידְתָּה הַנְּאָרָה אֲלֵינוּ: 7 וַיַּרְא יְהֹוָה אֶל־אֶבְרָם וַיֹּאמֶר לְזֹרְעָד אַתָּה
בֵּית־אָלָמִים וְהַעֲדָה מִקְדָּם נִשְׁמָה הַנְּרָה מִקְדָּם לְבֵית־אָלָל וַיַּתְּאַחֲלָה
הַגְּנָבָה:

⁴ שְׁבַט pausal form of שְׁבָט

⁵ חַיל pausal form of חִיל

⁶ נִקְרֵף go around! (inf. abs. Hiphil of נִקְרֵף used as impv.)

⁷ אַחַת pausal form of אֶחָד

⁸ יוֹבֵל ram

⁹ סְכִילָה (personal) property

¹⁰ תְּדַבֵּר you shall speak

¹¹ נָדֵר and he performed a vow (נָדֵר; often with the internal object נִדְרֵר)

¹² הַשָּׁנָה name of a place

¹³ עַזְרָן help (noun)

¹⁴ עַד־הַנָּהָר until now

¹⁵ מִעֵרָה cave

Chapter 15

- 12:5 **רכוש** *property, goods* (movable possessions of all kind) (BDB)
 רכש Q. *collect, acquire*
- 12:6 **אלון** *tall tree, terebinth*
- 12:7 **וירא** *and he appeared* (Niphal ראה)
- הנראה** *the one who had appeared* (Niphal ראה)
- 12:8 **ויעתק** *and he moved forward*
 מן *east of*
 אלהלה Ketiv – Qere אלהלה
 מן *on the west* (ם י meaning *west* here)
 מן *on the east* (ם קידם meaning *east* here)

Chapter 16

16.1 Vocabulary

16.1.1 Verbs

- לחם** Ni. *to fight, do battle* (with prep. objects with בְ, אֶת, בִ, עַם, אֶל or עַל)
- מלט** Ni. *to escape, be delivered*
- שבע** Ni. *to swear, take an oath*

16.1.2 Nouns

- אוצר** *treasure, supplies*
- אחר** *another, different* (m. pl. אֶחָדים, f. sg. אֶחָדָת, f. pl. אֶחָדוֹת)
- אמונה** *steadfastness; trustworthiness, faithfulness*
- אמורי** *Amorite*
- אמנה** *firmness, trustworthiness; faithfulness; truth* (fem.; with ePP אֶמְתָה ^ו 'amittō < *'āmintō from the root אָמַן, cf. אָמֵן ^ו 'āmēn surely!)
- גבעה** *hill*
- דור** *generation* (pl. דָרּוֹת)
- יין** *wine*
- מלוכה** *occupation, work* (*məlā(‘)kā*; cs. st. מְלָכָת)
- נהר** *river, stream* (pl. נְהָרִים Euphrates)
- נהרל** *river valley, wadi; stream*
- עבדה** *work, service*
- עבר** *region across or beyond; side*
- עדרה** *congregation*
- צדקה** *righteousness*
- צפון** *north*
- רב** *multitude, abundance, greatness* (cf. רבָּה)
- שפה** *lip, speech, edge*

תְּמִימָם *complete; without fault; perfect; impeccable; honest, devout (adj.)*

16.1.3 Other Parts of Speech

בְּשֶׁבֶר *because of, for the sake of (prep.): in order that (conj.) (prep. בְּ + noun שֶׁבֶר)*

16.2 The Niphal Binyan

16.2.1 The Forms of the Strong Verb in the Niphal

The Niphal is the fourth most frequent binyan behind the Qal, the Hiphil (Chapter 17) and the Piel (Chapter 19). It is attested about 4140 times in the Hebrew Bible. The Niphal has mainly reflexive-passive meaning. Morphologically, it is characterized by the additional element /n/ that is prefixed as the syllable *ni-* in the suffix conjugation and participle forms. In the other forms, it is placed as -*n* immediately before the first root consonant and subsequently assimilated to it: -*nC₁C₂* > -*C₁C₂*. The suffixes and prefixes of the SC, PC and imperative indicating person, number and gender are identical to the suffixes and prefixes of the corresponding forms in the Qal.

SC	sg.	3 m.	נִכְתַּב
		3 f.	נִכְתַּבָּה
		2 m.	נִכְתַּבְתָּ
		2 f.	נִכְתַּבְתָּ
		1 c.	נִכְתַּבְתִּי
pl.	3 c.		נִכְתַּבּוּ
			נִכְתַּבּוּתָם
			נִכְתַּבּוּתָן
			נִכְתַּבּוּתָנוּ
PC	sg.	3 m.	וַיִּכְתַּבֵּ
		3 f.	תִּכְתַּבֵּ
		2 m.	תִּכְתַּבְתָּ
		2 f.	תִּכְתַּבְתָּ
		1 c.	אַכְתַּבֵּ

	pl.	3 c.	יְכַתּוּ
		2 f.	תְּכַתָּנָה
		2 m.	תְּכַתָּבִי
		2 f.	תְּכַתָּבָה
		1 c.	נְכַתֵּב
Jussive	sg.	3 m.	יְכַתֵּב
wayyiqtol	sg.	3 m.	וַיְכַתֵּב
Impv.	sg.	2 m.	הֲכַתֵּב
		2 f.	הֲכַתְּבִי
	pl.	2 m.	הֲכַתּוּ
		2 f.	הֲכַתְּבָה
Inf. cs.			הַכְתֵּב
Inf. abs.			הַכְתָּב
			נְכַתֵּב
			הַכְתָּב
Part.	m.	sg.	נְכַתֵּב
		pl.	נְכַתְּבִים
	f.	sg.	נְכַתְּבָת
		pl.	נְכַתְּבּוֹת

Notes

The forms of the Niphal have the following main characteristics:

- In the suffix conjugation and the participle, the syllable *ni-* is prefixed to the verbal form, e.g., נִשְׁבַּר *it has been broken* (SC); נִשְׁבָּר *broken* (part.).
- In the prefix conjugation forms the /n/ of the Ni. is assimilated to the first root consonant of the verb: **yinkatib* > *yikkātēb* יְכַתֵּב.
- In the imperative, the infinitive construct and some forms of the infinitive absolute a prosthetic consonant /h/ is added to the form in order to preserve the syllable structure and the assimilated /n/ as a sign of the Niphal.

The prefix vowel of the 1 c. sg. suffix conjugation can also be /i/ instead of /æ/, e.g., אֲשֶׁבָּע *I will swear*. The prefix vowel of the cohortative 1 c. sg. is always /i/, e.g., אֲמַלְטָה *let me escape*.

In *wayyiqtol* and imperative forms without suffix, retraction of stress may occur, e.g., וַיְחַזֵּק *and he fought*, דַּשְׁמַר *be careful!*.

In the participle f. sg., forms with the ending /-ā/ are attested as well, e.g., נִשְׁבָּרָה.

In pausal forms, reduced vowels are preserved as full vowels, e.g., בָּלַקְתָּה it was taken, נָלַחֲנוּ they fought, יִפְרַדוּ they will separate from each other.

At times, the vowel between R₁ and R₂ in pausal forms is /a/ instead of /ē/, e.g., וַיִּגְמַל and he was weaned (Gen 21:8).

In the suffix conjugation, forms with paragogic Nun may occur, e.g., יִכְרֹתָוּ they will be cut off.

The verb לְקַח, which behaves like a I n verb in the Qal, has strong forms in all forms of the Ni., e.g., חַבֵּק it was taken, חַקְתָּא I will be taken.

Verbs Ir do not have gemination of the first root consonant in the prefix conjugation, the imperative and the infinitives. Instead of hireq these verbs have sere in the prefix syllable of the prefix conjugation, the imperative and the infinitive construct, e.g., מִדְרַגָּן and he fell asleep (Jonah 1:5).

The primitive form of the suffix conjugation of the strong verb *naqtala is not preserved in the strong verb. Instead the form changed to *niqtala which explains the forms of the I gutt. verbs (see below). The primitive form *naqtala becomes relevant in the Niphal forms of Iy, II w/y and II gem. verbs. The same applies to the participle.

16.2.2 The Meaning of Verbs in the Niphal

Originally, the Niphal binyan had reflexive-middle meaning but assumed passive meaning over time when the original Qal passive, of which only vestiges are left in Biblical Hebrew, was being phased out. As a consequence, the Niphal often serves as a passive to the Qal (and sometimes the Hiphil).

1. Passive: לְקַח Qal take, Ni. to be taken (The subject is acted upon.)
2. Reflexive meaning: שִׁמְרָה Qal keep, Ni. keep oneself, be on one's guard (The subject affects itself with the verbal action.)
3. Middle meaning: לְשָׁאַל Qal ask, Ni. ask for oneself; נִקְרָא Qal avenge, Ni. avenge oneself (The subject acts in its own interest.)
4. Reciprocal: שְׁבַע Qal judge, Ni. enter into controversy (Two or more entities are involved in the “action” of the verb.)
5. Tolerative: דָרְשָׁנָה Qal seek, inquire, Ni. to let oneself be inquired of
6. No obvious Niphal meaning: שְׁבֻעָה Ni. to take an oath (no Qal equivalent)

If the meaning of a verb in the Qal (or sometimes the Hiphil) is known, these semantic categories should be considered for the translation of the verb in the Niphal. A lexicon will help in further specifying the meaning.

16.2.3 Guttural Verbs in the Niphal

Niphal forms of guttural verbs show the expected differences with the regular verb:

- change of vowel quality to /a/ or a vowel closer to /a/
- avoidance of silent šwa in the prefix syllable ni- of the suffix conjugation and use of hatef šwa instead

- use of *hatef šwa* instead vocal *šwa*
- loss of the gemination of R₁ in the prefix conjugation, the impv. and the infinitives and change of the preceding vowel form /i/ to /ē/ (this applies to all gutturals including ה and פ)

		I gutt.	II gutt.	III gutt.
SC	sg. 3 m.	גַעֲזֵב	גַשְׁחֹת	גַשְׁלָח
		גַעֲזֶה	גַשְׁחֹתָה	גַשְׁלָחָה
		גַעֲזֵבָת	גַשְׁחֹתָת	גַשְׁלָחָת
		גַעֲזֵבָתָה	גַשְׁחֹתָתָה	גַשְׁלָחָתָה
		גַעֲזֵבִי	גַשְׁחֹתִי	גַשְׁלָחִי
	pl.	גַעֲזָבִי	גַשְׁחֹתּו	גַשְׁלָחוּ
		גַעֲזָבָתִם	גַשְׁחֹתּוּם	גַשְׁלָחוּם
		גַעֲזָבָתָן	גַשְׁחֹתּוּן	גַשְׁלָחוּן
		גַעֲזָבָנוּ	גַשְׁחֹתּוּנוּ	גַשְׁלָחוּנוּ
PC	sg. 3 m.	יַעֲזֵב	יִשְׁחַט	יִשְׁלָח
		תַעֲזֵב	תִשְׁחַט	תִשְׁלָח
		תַעֲזֵב	תִשְׁחַט	תִשְׁלָח
		פַעֲזֵבִי	פִשְׁחַטִי	פִשְׁלָחִי
		אַעֲזֵב	אַשְׁחַט	אַשְׁלָח
	pl.	יַעֲזָבִי	יִשְׁחַטּו	יִשְׁלָחוּ
		תַעֲזָבָנָה	תִשְׁחַטּוֹנָה	תִשְׁלָחוֹנָה
		תַעֲזָבּוּ	תִשְׁחַטּוּ	תִשְׁלָחוּ
		תַעֲזָבָנָה	תִשְׁחַטּוֹנָה	תִשְׁלָחוֹנָה
		גַעֲזָבִב	גַשְׁחֹתּוּ	גַשְׁלָחוּ
Jussive	sg. 3 m.	יַעֲזֵב	יִשְׁחַט	יִשְׁלָח
	wayyiqtol sg	וַיַּעֲזֵב	וַיִּשְׁחַט	וַיִּשְׁלָח
Impv.	sg. 2 m.	הַעֲזֵב	הַשְׁחֹט	הַשְׁלָח
		הַעֲזֵבִי	הַשְׁחַטִי	הַשְׁלָחִי
	pl.	הַעֲזָבִי	הַשְׁחֹטּו	הַשְׁלָחוּ
		הַעֲזָבָנָה	הַשְׁחֹטּוֹנָה	הַשְׁלָחוֹנָה

	I gutt.	II gutt.	III gutt.
Inf. cs.	הַעֲזֹב	הַשְׁחַט	הַשְׁלָח
Inf. abs.	הַעֲזֹב	הַשְׁחַט	הַשְׁלָח
	נִעְזֹב	נִשְׁחַט	נִשְׁלַח
Part.	m. sg.	נִעְזֹב	נִשְׁלָח
	pl.	נִעְזּוּבִים	נִשְׁלָחִים
	f. sg.	נִשְׁוֹבֶת	נִשְׁלָחָת
	pl.	נִשְׁוֹבּוֹת	נִשְׁלָחוֹת

Notes

Retraction of stress may occur in prefix conjugation and imperative forms without suffix, e.g., וַיַּאֲסַף *and he was gathered* (Gen 25:8); וַיַּאֱנֹחַ *and he regretted* (Gen 6:6).

The original vowel /ē/ between R₂ and R₃ is restored in pausal forms of the prefix conjugation without suffix, e.g., תַּשְׁבַּע *you shall swear* (Deut 6:13).

16.3 Oaths in Biblical Hebrew

Oaths and curses are frequently introduced either with the conditional conjunction אֵن for a negative statement (“certainly not”) (1 Sam 3:14) or with כי אֵם or כי אָם for a positive statement (“certainly”) (Josh 14:9; 1 Kgs 1:13). This use of כי אֵם or כי אָם is conditioned by the self-imprecation פֶּה-יֹעַשְׁה-הָלִי אֶלְהִים וְלֹהֶה יוֹסֵף *May God do so to me and add more also* (as, e.g., in 2 Kgs 6:31) which means that the person who takes an oath is willing to accept divine punishment in the case of non-realization of the oath.¹ The use of אֵם or אֵן in oaths or curses without the self-imprecation depends on its suppression or omission although it is implied. As oaths are also taken by God (cf. 1 Sam 3:14 above) “the consciousness of the real meaning of the formula was lost at an early period, and אֵם לֹא simply came to express verily, אֵן verily not” (GKC § 149 b).²

וְלֹכִן נִשְׁבַּעֲתִי לְבֵית עַלִי
אֵם-יוֹתֵפֶר עֹז בֵּית-עַלִי בְּבָבָה
וּבְמִנְחָה עַד-עוֹלָם

Therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be atoned for by sacrifice or offering forever (1 Sam 3:14)

¹ The verbal form יוֹסֵף is a Hiphil jussive form of the verb יִסְף meaning to do again, continue doing something.

² A different explanation is offered in JM § 165.

וַיֹּשֶׁבּוּ מֹשֶׁה בַּיּוֹם הַהוּא לְאָמֵר
אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרַכָּה רְגָלֶךָ
בְּהַלְךְ תִּהְיָה לְנֶחֱלָה וְלִבְנִיה
עַד־עוֹלָם

And Moses swore on that day, “The land on which your foot treads shall be belong to you as inheritance and to your sons forever” (Josh 14:9)

כַּלְאָתָחּ אֲדֹנִי הַפְּלָקֵךְ נִשְׁבָּעַת
לְאַמְתָּחּ לְאָמֵר כִּי־שְׁלָמָה בָּנוֹ
יִמְלָךְ אַחֲרַי וְהָוּא יִשְׁבּ עַל־כָּסָא
וַיֹּאמֶר פֶּה יַעֲשֵׂה־הָלֵל אֱלֹהִים וּכְהֵן
יְסֻף אִם־יַעֲמֵד רָאשׁ אֶלְיִשְׁעָם
בֶּן־שְׁפָט עַלְיוֹ הַיּוֹם

Did you not, my lord the king, swear to your maid-servant, “Your son Solomon shall reign as king after me and he shall sit on my throne?” (1 Kgs 1:13)

And he said, “May God do so to me and more also, if the head of Elisha son of Shaphan remains on him today” (2 Kgs 6:31)

At times, the oath can be expressed as simple statements without אָמֵן or לֹא (Judg 21:1).

וְאַיִשׁ יִשְׂרָאֵל נִשְׁבַּע בְּמִצְפָּה
לִאמְרָא אִישׁ מִמְּנוּ לְאִוֹתָן בְּתוֹךְ
לְבִנְיָמִן לְאַשָּׁה

Now, the men of Israel had sworn in Mizpah, “No one from us shall give his daughter to Benjamin as a wife” (Judg 21:1)

An exclamatory formula with a form of חַי meaning *life* in this context may be used at the beginning of an oath. If followed by יְהֹוָה (pronounced *'ădōnāy*) or the independent personal pronoun *I*, the form is חַי (1 Sam 19:6; Num 14:28). Followed by other nouns the form is חַי (1 Sam 17:55; Gen 42:15).

וַיֹּשֶׁבּוּ שְׁאוֹל חַי־יְהֹוָה אִם־יָמִית
אָמַר אֶלָּהֶם חַי־אָנִי נָאָמֵן־יְהֹוָה
אִם־לֹא כַּאֲשֶׁר דִּבְרָתֶם בָּאוֹנִי כִּן
אָעַשָּׂה לְכֶם

And Saul swore, “As the Lord lives, he shall not be put to death” (1 Sam 19:6)

Say to them, “As I live, says the Lord, I will certainly do to you as you have spoken in my hearing” (Num 14:28)

וַיֹּאמֶר אֶבְנֵר חַי־נֶפֶשׁ הַפְּלָקֵךְ
אִם־יַדְעָתִי
בָּזֹאת תִּבְחַנְנוּ חַי פְּרָעה אִם־תִּחְצָאוּ
מִזֶּה כִּי אִם־בְּבוֹא אֲחִיכֶם הַקָּטָן
הַנָּה

And Abner said, “By your life, O king, I do not know” (1 Sam 17:55)

By this you shall be tested: As Pharaoh lives, you shall not go out from here unless your youngest brother comes here (Gen 42:15)

Another way of introducing an oath is the interjection חַלְילָה far be it! (literally *to the profane!*). Different constructions following חַלְילָה are possible; the most common one is the construction with the preposition לְ and an enclitic personal pronoun and a following inf. cs. with the preposition מִן (Gen 44:17).

ויאמר חלילה לי מעשות זאת And he said, “Far be it from me that I should do this”,
i.e., I will not do this (Gen 44:17)

The deity by whom someone takes an oaths is expressed by a prepositional phrase with בְּ (1 Sam 28:10).

וישבע לה שאול ביהוה לאמר
תיריהנה אם יזכיר עון בדבר
הזה And Saul swore to her by the Lord, “As the Lord lives,
no punishment shall happen to you because of this
matter” (1 Sam 28:10)

16.4 Exercises

16.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 נלחם 2 גלחמו 3 גלחמו 4 גלחמתי 5 ילחם 6 וילחם 7 תלחו 8 גלחם
9 תלחו 10 הלחמו 11 נמלתי 12 נמלטו 13 אמלט 14 המלט 15 נשבעת
16 נשבעתם 17 נשבענו 18 נשבעתי 19 תשבעו 20 וישבע

16.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יהודיה, יהואש, חזאל, דוד, נת, בניין, אליהו, אוריה, אבגר, שמעיה, שלמה, רחבעם, שאול, קישון, קלב, בפיה, יואב, יהושפט, יהורם.

1 וישמע יהודיה את-קול דבריכם וישבע לאמר אם-יראה איש באנשים האלה הדור הרע
הזה את הארץ הטובה אשר נשבעתי לך לאבתיכם זולתי³ כלב בוניבנה הוא יראנה ולא-אתן
את-הארץ אשר דרך-בה ולבנו⁴ 2 ויאמר לאנשיו חלילה לי מיהנה אם-אעשה את-הדבר הזה
לאדרני למשיח⁵ יהודיה לשליח ידי בו כירמישיח יהודיה הוא⁶ 3 ויאמר אוריה אל-דוד הארון וישראל
ויהודה ישבים בסכונות⁶ ואדרני יואב ועבדי אדרני על-פני השדה חנים ואני אבוי⁷ אל-ביתי לאכל
ולשאות ולשכ卜 עם-אשתי חינך וחמי נפשך אם-אעשה את-הדבר הזה⁸ 4 ויאמר אל-יהו להם
הפשׁו את-גבאי הבעל איש אל-ימלט מכם ויתפשלם וירדם⁸ אל-יהו אל-נחל קישון וניחטם שם
5 וכראות שאול את-דוד יצא ל夸ראת הפלשתי אמר אל-אבגר שר הצבא בונמיה⁹ הנער אבגר

³ קצף verb Q. to be angry, to become angry

⁴ זולתי except

⁵ משיח anointed

⁶ סכה hut, booth (as a temporary shelter)

⁷ ואני אבוי should be translated as a rhetorical question Shall I then ...

⁸ ירד and he brought them down (Hiphil of ירד)

⁹ זה often follows an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143 g)

ויאמר אביך חירנפשה הפלך¹⁰ אמריך: 6 נתן יהוה לישראל את-כל-הארץ אשר נשבע לחת לאבותם וירשו ונשבו בה 7 ועתה יראו את-יהוה ועבדו אותו בזמנים¹¹ ובאות ותירנו¹² את-אללים אשר עבדו אבותיכם בעבר הנهر ובמקרים ועבדו את-יהוה ואם רע בעיניכם לעבד את-יהוה בחוריו لكم היום את-מי תעבורו אם את-אללים אשר עבדו אבותיכם אשר מעבר הנهر ואם את-אללי האמרי אשר אתם ישבים בארץ ואנכי וביותי נعبد את-יהוה ונען העם ויאמר חלילה לנו מעוז את-יהוה לעבד אללים אחרים 8 וייה דבר האלים אל-שמעיה איש-האלים לאמר אל-רחבעם בונ-שלמה מלך יהודה ואל-כל-ቤת יהודה ובנימין ויתר העם לאמר מה אמן יהוה לא-תעלז ולא-תחלחמו עם-אחיכם בני-ישראל. שיבו איש לבתו כי מאי נהייה¹³ התקבר זהה ונישמעו את-דבר יהוה ונשבו ללבת דבר יהוה 9 או יעלה חואל מלך ארם וילחם על-נת וילכדה ונישם חזאל פניו לעלות על-ירושלם: ויהק יהושע מלך-יהודה את כל-הקדושים אשר-הקדיש¹⁴ יהושפט ויהורם ואחיזה אבתיו מלכי יהודה ואת-קדשיו ואת כל-הזוב הנמצא באוצרות בית-יהוה ובית הפלך וישלח לחואל מלך ארם ניעל מעל ירושלם: 10 ויאמר חלילה לי מעשות זאת. האיש אשר נמצא תנכיע¹⁵ בידיו הוא וניה-לי עבד ואותם עלו לשлом אל-אביכם

16.5 Hebrew Reading: Genesis 12:10–14

Translate Gen 12:10–14 with the help of notes below the text. Names of persons and places are easily identifiable; if not, they are included in the notes.

¹⁰ ויהי רעב הארץ וירד אברהם מצרימה לנור שם כי-כביד הרעב הארץ: ¹¹ ויהי כאשר הקריב לבוא מצרימה ויאמר אל-שרי אשתו הנה-נא לרעתי כי אשה יפתח מראה אתה: ¹² ויהי כיראו את-המקרים ואמרו אשתו זאת וחרנוathy ואתקה ייחיו: ¹³ אמריך אחותי אתה למן יטבלין בעבורך ותיתנה נשפי במלך: ¹⁴ ויהי כבוא אברהם מצרימה ויראו המקרים את-האשה כי-יפה היא מאר:

12:10	מִצְרִים	The accent here is called Pašta. It is put on the last syllable of the word. If the last syllable is not stressed, it is repeated on the stressed syllable.
	כָּבֵד	<i>heavy, oppressing, severe</i>
12:11	הַקָּרֵיב	<i>he drew near, approached</i> (the intransitive meaning of the Hiphil form here is unusual)

¹⁰ *O king.* Nouns used in a direct address are used with the article.

¹¹ *in integrity*

¹² *remove!* (impv. of **סֹר** Hiphil)

¹³ *it happened* (**הִיָּה** Niphal)

¹⁴ *they dedicated, they consecrated*

¹⁵ *cup, bowl*

Chapter 16

	יְפֵה	<i>beautiful, fair (adj.)</i>
12:12	מִצְרִי	<i>Egyptian</i>
	יִחַי	<i>they will let live (Piel of the verb חִי)</i>
12:13	בִּנְלֵל	<i>because of (prep.)</i>

Chapter 17

17.1 Vocabulary

17.1.1 Verbs

- אמַן** Hi. *to believe, think; to believe in; to have trust in; Ni. to be reliable, faithful; to be permanent, endure*
- חרם** Hi. *to put under a ban*
- כָּעֵס** Hi. *to provoke to anger*
- כְּרֹת** Q. *to cut, Hi. cut off, exterminate*
- כָּשֵׁל** Q. *to stumble, stagger; Hi. to cause to stumble, stagger*
- סִנְר** Q. *to shut, close; Hi. to deliver, hand over; to shut*
- צָלַח** Q. *to force entry to; to succeed, be successful; Hi. to be successful; to make something a success*
- שָׁכַל** Hi. *to understand; to have insight; to make wise, insightful; to achieve success*
- שָׁאֵר** Ni. *be left over, remain; Hi. to leave over, spare*
- שָׁבַת** Q. *to cease; to desist; to rest; Hi. to cause to cease, put an end to; exterminate, destroy; to remove*
- שָׁחַת** Hi. *to ruin, destroy; annihilate, exterminate*
- שָׁכֹם** Hi. *to do something early; to rise early*
- שָׁלַךְ** Hi. *to throw*
- שָׁמַד** Hi. *to annihilate, exterminate; destroy*

17.1.2 Nouns

- אור** *light*
- בָּכָר** *firstborn*
- חוֹקֶה** *city wall, wall*
- חַמְּרָה** *heat; rage, wrath; poison*
- חֲמֹר** *donkey, he-ass*
- כח** *strength, power*

- נְחִשָּׁת** copper, bronze
- נְשִׂיא** chief, prince
- בָּרִים** bull, steer (gem. noun; pl. **בָּרִים**)
- שְׁאֲרִית** remainder; remnant (fem.)
- שֶׁכֶם** shoulder, back
- שַׁקֵּר** breach of faith, lie

17.2 The Hiphil Binyan

17.2.1 The Forms of the Strong Verb in the Hiphil

With about 9300 occurrences, the Hiphil is the second most frequent binyan behind the Qal. The Hiphil is characterized by the additional element /h/ that is prefixed as the syllable *hi-* in the suffix conjugation or *ha-* in the imperative, infinitive construct and infinitive absolute. In the prefix conjugation and the participle the /h/ is elided between two vowels *CVha- > Ca*. The suffixes and prefixes of the SC, PC and imperative indicating person, number and gender are identical to the suffixes and prefixes of the corresponding forms in the Qal and the Niphal.

SC	sg.	3 m.	הַקְרִיב
		3 f.	הַקְרִיבָה
		2 m.	הַקְרִיבָת
		2 f.	הַקְרִיבָת
		1 c.	הַקְרִיבָתִי
pl.	3 c.		הַקְרִיבוּ
		2 m.	הַקְרִיבָתִם
		2 f.	הַקְרִיבָתִן
		1 c.	הַקְרִיבָנוּ
PC	sg.	3 m.	יַקְרִיב
		3 f.	פְּקִרִיב
		2 m.	פְּקִרִיב
		2 f.	פְּקִרִיבִי
		1 c.	אַקְרִיב

	pl.	3 c.	יכְתִיבוּ
		2 f.	פְּכַתְּבָנָה
		2 m.	פְּכַתְּיִבוּ
		2 f.	פְּכַתְּבָנָה
		1 c.	נְכַתֵּב
Jussive	sg.	3 m.	יְכַתֵּב
<i>wayyiqtol</i>	sg.	3 m.	נוֹכַתֵּב
Impv.	sg.	2 m.	הֲכַתֵּב
		2 f.	הֲכַתְּיִבְיִ
	pl.	2 m.	הֲכַתְּיִבוּ
		2 f.	הֲכַתְּבָנָה
Inf. cs.			הֲכַתֵּב
Inf. abs.			הֲכַתֵּב
Part.	m.	sg.	מְכַתֵּב
		pl.	מְכַתְּבִים
	f.	sg.	מְכַתְּבָת
		pl.	מְכַתְּבָות

Notes

Vocalic suffixes are not stressed in Hiphil forms. Compare **הֲכַתְּיִבְיִ** with the corresponding Qal form **כַּתְּבָיוּ**.

In *wayyiqtol* forms and jussive forms without a suffix the thematic vowel is /ē/, e.g., **וַיִּשְׁלַח** and *he threw* and **וַיְשַׁלַּח** *let him throw*. With enclitic pronouns, however, these forms have the thematic vowel /i/, e.g., **וַיִּשְׁלַחְיֶהוּ** and *he threw it [the staff]*.

In the imperative the /h/ of the Hiphil at the beginning of the forms is preserved. This applies to the infinitive construct and infinitive absolute as well.

The *sere* of the imperative m. sg. corresponds to the same vowel in *wayyiqtol* forms and jussive forms. With enclitic pronoun, however, this form has the thematic vowel /i/, e.g., **הַשְׁלִיכֵהוּ**.

The longer forms of the imperative Hiphil is **הַאֲזִין**, e.g., **הַאֲזִין** *listen!* (Job 33:1).

The explanations about the prefix syllable of the prefix conjugation forms are to be applied to the prefix of the participles, too: *mVhaktib* > *maktib* > *maktib*. **מְכַתֵּב**.

The participle f. sg. is usually **מְכַתְּבָת**; forms with the feminine ending -ā are attested, too, e.g., **מְבַכְּרָה** *a woman giving birth for the first time* (Jer 4:31).

The primitive form of the suffix conjugation may have been **hiqtil*. The long vowel /i/ in forms without a suffix or forms with vocalic suffix is due to analogy with II w/y verbs.

The vowel /a/ in the second syllable of suffix conjugation forms with consonantal suffixes is the result of the sound change /i/ > /a/ in stressed closed syllables (so-called Philippi's Law). A different primitive form of the suffix conjugation **haqtal* may be assumed for some categories of weak verbs.¹

The primitive form of the prefix conjugation was **yahaqtil* or **yuhaqtil*. The /h/ of the Hiphil was elided between vowels; the prefix vowel /a/ of the /*-ha-/ syllable is preserved as the vowel of the prefix syllable. The long vowel /i/ is due to analogy with II w/y verbs.

17.2.2 The Meaning of Verbs in the Hiphil

The Hiphil has the following main meanings:

- Causative (someone causes somebody to do something), e.g., מִלְּאָה Qal to rule as king, Hi. to make somebody rule as king; מִרְאָה Qal to see, Hi. to show something to somebody
- Denominative (the verb is derived from a noun): noun אֵזֶן ear → verb אִזְנָה Hi. to listen, hear; noun שָׁרַשׁ root → verb שָׁרַשׁ Hi. to put down roots
- Declarative: רָשָׁע Qal to be guilty; Hi. to declare guilty (cf. רָשָׁע guilty)
- Intransitive (frequently from adjectives or stative verbs): noun שָׁמֵן Hi. to make fat (causative) or to become fat (intransitive; from שָׁמֵן fat, robust)
- Without obvious Hiphil meaning: שָׁלַךְ Hi. to throw
- Sometimes the Hiphil functions as a causative to the Niphal: שָׁבַע Ni. to take an oath, Hi. to make somebody take an oath; נִצְלָה Ni. tear oneself away, deliver oneself; be delivered, Hi. take away; rescue

If the meaning of a verb in the Qal is known, these semantic categories should be considered for the translation of the verb in the Hiphil. A lexicon will help in further specifying the meaning of Hiphil forms.

17.2.3 Guttural Verbs in the Hiphil Binyan

Verbs I gutt.

In the suffix conjugation, the prefix vowel is changed to *səgol*: הָעֲמִיד, etc. (cf. the primitive form **hiqtil*).

The prefix syllable is usually closed by a *hatef* vowel: suffix conjugation הָעֲמִידָה, prefix conjugation הָעֲמִידָן, etc.

Verbs II gutt.

Verbs II gutt. don't show any differences to the regular strong verbs without gutturals because the second root consonant R₂ is always at the beginning of a syllable.

¹ Some scholars assume **haqtal* to be the primitive form of the suffix conjugation forms of both strong and weak verbs. In this case the prefix vowel *hi-* is the result of attenuation /a/ > /i/ in an unstressed closed syllable. The long vowel /i/ in forms without a suffix or forms with vocalic suffix is due to analogy with imperfect forms where its presence can be accounted for by analogy with II w/y verbs.

Verbs III gutt.

In forms of the suffix conjugation without suffix and in the prefix conjugation the long vowel /ī/ is followed by a furtive *pátaḥ*, e.g., *הַשְׁבִּיעַ* *he made somebody swear*. The same applies to the /ē/ of the infinitive absolute, e.g., *הַשְׁבֵּעַ*.

In *wayyiqtol* forms without suffix and forms of the jussive and the imperative without suffix the vowel /ē/ is replaced by /a/, e.g., *וְאֶלְיְבָטָח אֶתְכֶם חִזְקְיוֹהוּ אֶל־יְהֻדָּה* *Don't let Hezekiah make you trust in the Lord*, 2 Kgs 18:30), *וַיְבָטַח אֶתְכֶם עַל־שְׁקָר* (*and he made you trust in a lie*, Jer 29:31). This vowel change is also attested in verbs III *r*, e.g., *וְתַהֲרָה* *and she [Ruth] had left over* (3 f. sg. *wayyiqtol* of the verb *יָתַר* Hi., Ruth 2:14), but preservation of the *sere* is attested as well, e.g., *וַיִּבְאַר* *and he set to fire* (Judg 15:5).

In the participle f. sg. the vowel sequence of the ending is *a-a*, e.g., (from the root *מְגַעַת*; 2 Chr 3:11).

17.3 Hypothetical Conditional Clauses with לֹלְאָ or לֹי or

For hypothetical conditional clauses – the contents of both the *if*-clause and the main clause are unreal – the conjunctions *if* לֹי and *or* לֹלְאָ – with a different spelling and actually more frequent – *if not* are used (לֹלְיָא) if not is dissimilated from *lūlō*(*o*), i.e., לֹי + לֹי).

*וַיֹּאמֶר אָחִי בְנֵי־אֲמִי הֵם חִרְיוֹתָנוּ
לֹי הַחִיָּתָם אֶזְחָתָם לֹא הָרְגָתָי
אֶתְכֶם*

And he said, "They are my brothers, the sons of my mother. As the Lord lives, if you had spared their their lives I would not kill you." (Judg 8:19)

*וַיֹּאמֶר הָאִישׁ אֶל־יְוָאֵב וְלֹא אֲנִי
שְׁקָל עַל־כַּפֵּר אֶלְף כֶּסֶף
לֹא־אֲשַׁלֵּח יְדִי אֶל־בָּן־הַמֶּלֶךְ*

And the man said to Joab, "Even if I felt the weight of a thousand shekels in my hands I would not stretch out my hand against the king's son" (2 Sam 18:12 Qere Aleppo Codex)

*וַיֹּאמֶר לְהָם לֹלְאָ חִרְשָׁתָם
בְּעַנְלָתִי לֹא מִצְאָתָם חִידָּתִי*

And he said to them, "If you had not plowed with my heifer you would not have solved my riddle" (Judg 14:18)

Note

The conjunction לֹי is sometimes spelled לֹיא or even לֹא in the Ketiv.

Related to its use in hypothetical conditional clauses is the use of the suffix conjugation or *qatal* form in hypothetical main clauses (Gen 18:12; Gen 21:7).

*וַתֹּצְחַק שָׂרָה בְּקָרְבָּה לְאָמֵר
אַתָּה רִבְבֵּלְתִּי תִּקְתַּחַל עֲרָנָה*

And Sarah laughed to herself, "Shall I have pleasure after I am worn out?" (Gen 18:12)

*וַתֹּאמֶר מַיִם מַלְלָה לְאַבְרָהָם הַנִּזְקָה
בָּנִים שָׂרָה*

And she said, "Who would have said to Abraham that Sarah has nursed children?" (Gen 21:7)

17.4 Wishes with לֹי

As a particle, לֹי also introduces wishes (Gen 17:18). At times, these wishes are hypothetical (Num 14:2).

ויאמר אברם אל-האלהים לוי ישמעאל ותיה לפניך	<i>And Abraham said to God, “O that Ishmael might live before you!” (Gen 17:18)</i>
ויאמרו אל-הם כל-העדה לי-מיתה בא-רץ מ-צרים או במִדְבָּר הַזֶּה ל-מִתְּנִי	<i>And the whole congregation said to them, “If only we had died in Egypt or if only we had died in this wilderness!” (Num 14:2)</i>

17.5 Exercises

17.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 השכימו 2 יאמינו 3 משחתים 4 האמין 5 אשליך 6 נישכם 7 האמנינו
8 האמינו 9 תשליך 10 השליכה 11 השליך 12 נישליך 13 השליך 14 האמנתם
15 הכרתי

17.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: (name of a place and of a deity), תקוע, שאיל, עזקה, משה, לוט, ורמיה, יהושפט, יהוא, חנניה, זמרי, קיד, בעשא

- 1 ויהי בנסם מפני ישראל – הם במורדר² בית-חורן – ויהוה השליך עליהם אבנים גדרות
מן-השמים עד-עזקה וימתו. רבים אשר-מטו באני הברד³ מאשך הרנו בני ישראל בחרב
2 עיניכם הראת את אשר-עשה יהוה בבעל פעור כי⁴ כל-האיש אשר הלה אחורי בעל-פעור
הشمידו יהוה אל-היך מקרבה⁵ 3 ויאמר ורמיה הנביא אל-חנניה הנביא שמענא חנניה
לא-שליך יהוה ואתה הבתחת את-העם זהה על-שקר⁵ 4 ואנשיךך תהיוון לי. ובשער
בשדה – טרפה⁶ – לא תאכלו. לכלב⁷ תשלכו אתו⁵ 5 ועתה הנה גדרות כי מלך תמלוך וקמה
בידך ממלכת ישראל ועטה השבעה לי ביהוה אמר-תזכיר את-זרעך אחריו ואם-תשמיד את-שמי

² מָוֶרֶד descent, slope (from the root יָרַד with prefixed בָּرַךְ)

³ בָּרַךְ hail

⁴ כי here that (introducing a second object clause to הָרָאת)

⁵ שָׁקֵר pausal form of שָׁקָר

⁶ בָּשָׂר בְּשָׂדָה animal torn by wild beasts (apposition to טרפה)

⁷ כָּלֵב dog

מִבֵּית אָבִי וַיֵּשֶׁב דָּוד לְשָׂאול וַיַּלְךְ שָׂאול אֶל־בֵּיתוֹ וְדָוד וְאֶנְשָׁיו עַל־הַמִּצְוָה⁸ 6 וַיָּצָא
לוֹט וַיַּדְבֵּר אֶל־חֶתְנִיו⁹ לְקַחְיִ בְּנֵתוֹ וַיֹּאמֶר קַוְנוּ אֲאוּ מִן־הַמִּקְוָם הַזֶּה כִּירְמְשֻׁחָה יְהוָה אֱתָה־הָעִיר
וַיְהִי כִּמְצָחָק¹⁰ בְּעֵינֵי חֶתְנִיו 7 וַיַּעֲשֶׂה מִשְׁחָה כַּאֲשֶׁר צִוָּה¹¹ וַיַּקְרַב אֶת־יְהוָשָׁע וַיַּעֲמֹד הָאָבִן
לִפְנֵי אֱלֹהִים הַלְּחָן וַיַּלְפֵנִי כָּל־הָעָדָה וַיִּסְמַךְ¹² אֶת־יְהוָשָׁע עַל־יוֹם וַיַּצְוֹהוּ¹³ כַּאֲשֶׁר דִּבֶּר יְהוָה בַּיּוֹם
8 וַיִּשְׁמַדֵּד יְהוָה אֱתָה־הַבָּעֵל מִשְׂרָאֵל 9 וַיִּשְׁמַדֵּד זָמְרָה אֶת־כָּל־בֵּית בַּעֲשָׂא כִּדְבָּר יְהוָה אֲשֶׁר דִּבֶּר
אֶל־בֵּיתא בְּנֵי יְהוָה תְּנִבְּא 10 וַיֹּאמֶר דָּוד אֶל־אָבִיר הַלְּוֹא־אִישׁ אַתָּה וְמי כִּמוּךְ בְּשָׂרָאֵל
וְלֹפֶה לֹא שְׁמַרְתָּ אֶל¹⁴ אָדָנִי הַמֶּלֶךְ בַּיּוֹם אֲחֵד הַעַם לְהַשְׁחִית אֱתָה־הַמֶּלֶךְ אָדָנִי. לְאָטוֹב
הַדָּבָר גַּזְהָ אֲשֶׁר עָשָׂת. תִּרְיָדְנָה כִּי בְּגִינְעָמָות אַתָּם אֲשֶׁר לְאַשְׁמָרְתֶּם עַל־אֱלֹהִיכֶם עַל־מִשְׁיחָה¹⁵
יְהוָה 11 וַיָּעַן מֹשֶׁה וַיֹּאמֶר וְהִנֵּן¹⁶ לְאַיִלָּמִינוּ לֵי וְלֹא יִשְׁמַעְיוּ בְּקָלִי כִּי יֹאמְרוּ לְאַגְּרָאָה¹⁷ אַל־יָ
יְהוָה. וַיֹּאמֶר אַלְיוֹ וְהִנֵּה מִזְבֵּחַ בְּיַדְךָ וַיֹּאמֶר מִטְבָּה. וַיֹּאמֶר הַשְׁלִיכָהוּ אֶרְצָה
וַיְהִי לְנַחַשׁ¹⁸ וַיָּנַס מֹשֶׁה מִפְנֵי. 12 וַיַּשְׁכִּימָו בְּבָקָר וַיַּצְאָו לִמְרָבֵר תְּקוּעַ וּבְצָאתָם עַמְּדָה יְהוֹשָׁפָט
וַיֹּאמֶר שְׁמַעוּנִי יְהוָה וַיַּשְׁבִּי יְרֹשָׁלָם הַאֲמִינָה בְּיִהְוֹה אֱלֹהִיכֶם וְתַאֲמִינָה בְּנֵבִיאָיו וְהַצְלִיחָיו¹⁹

17.6 Hebrew Reading: Genesis 12:15–20

Translate Gen 12:15–20 with the help of notes below the text. Names of persons and places are easily identifiable.

וַיָּרָא אֲתָה שְׁרֵי פְּרָעָה וַיַּהֲלִלוּ אֲתָה אֶל־פְּרָעָה וַיִּקְחַח הָאָשָׁה בֵּית פְּרָעָה: ¹⁶ וְלֹא־בָּרְם הַיּוֹטֵב
בַּעֲבוּרָה וַיְהִי־לֹו צָא־זִבְקָר וְחַמְלִים וְעַבְדִּים וְשִׁפְתָּת נָאָגָת וְגַמְלִים: ¹⁷ וַיַּגְעַז יְהוָה אֱתָה־פְּרָעָה
גְּנָעִים גָּדְלִים וְאֲתָ-בִּתוֹ עַל־דָּבָר שְׁרֵי אָשָׁת אָבָרִים: ¹⁸ וַיִּקְרַא פְּרָעָה לְאָבָרִים וַיֹּאמֶר מִזְבְּחָת
עָשָׂת לֵי לִפְנֵה לְאַהֲנָדָת לֵי כִּי אַשְׁתָּךְ הוּא: ¹⁹ לִפְנֵה אַמְרָת אֲחֹתֵי הָאָה וְאַקְחַח אֲתָה לֵי לְאָשָׁה
וְעַתָּה תְּנַהֵּה אֲשְׁתָּךְ קָח וְלֹא: ²⁰ וַיַּצְוַו עַל־יוֹם פְּרָעָה אֲנָשִׁים וַיַּלְחוּוּ אֶת־אָשָׁה וְאֶת־כָּל־אֲשֶׁר־לֹו:

12:15	וַיַּהֲלִלוּ	and they praised her (Pi. of הַלְל)
	וַיִּקְחַח	she was taken (Qal passive of לְקַח)
12:16	הַיּוֹטֵב	he did well, he dealt well (Hi. of יָתַב)
	אֲתָזָן	she-ass

⁸ מִצְרָיָה mountain stronghold

⁹ חֶתְנִי son in law

¹⁰ מִצְחָק somebody who is joking (participle Pi.)

¹¹ צִוָּה he instructed (Pi.)

¹² עַל־יָדָךְ with יָד and עַל to lay hand on (in consecration)

¹³ וַיַּצְוֹהוּ and he gave him instructions

¹⁴ אֶל here for אֶל (cf. the continuation); the verb שְׁמַר normally governs a direct object.

¹⁵ מִשְׁיחָה anointed one

¹⁶ אִם if; the main clause is missing.

¹⁷ רָאָה he appeared (Ni. of **רָאָה**)

¹⁸ נַחַש snake

¹⁹ צָלָח Hi. to be successful

Chapter 17

- 12:17 יִנְגַּע *he afflicted* (Pi. of גַּעַן; cf. גָּנָע)
- עַל־דְּבָר *because of*
- 12:18 מִזֶּה־זֶהָת The demonstrative pronouns זֶה and זֶאת often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143g)
- תִּבְרֹא *you told* (verb בָּרַא Hi.)
- לִזְהָב *read* זְהָב
- 12:19 לִזְהָב *read* זְהָב
- 12:20 וַיִּצְוֹ *and he gave instructions*
- וַיִּשְׁלַח *and he sent off* (Pi. of שָׁלַח)

Chapter 18

18.1 Vocabulary

18.1.1 Verbs

- סַתֵּר** Hi. *to hide, conceal* (transitive); Ni. *to hide oneself; to be hid, concealed*
עֹזֶר Q. *to help, assist*
עֲרָך Q. *to arrange, set in order; to draw up a battle formation*
פָּנוּחַ Q. *to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)*
פְּקַדֵּ Q. *to visit, attend to, muster, appoint; Hi. to set (over), make overseer; commit, entrust; deposit*
רָכַב Q. *to mount and ride, ride; Hi. to cause ride, to make to ride*

18.1.2 Nouns

- נָוֶל** *lot; allocation by lot*
חַיִּה *animals (usually collective)*
יְשִׁיעָה *help, salvation*
כֶּנֶף *wing; edge, extremity; skirt (of a garment) (fem.)*
לְשׁוֹן *tongue; language (m.; pl. לְשׁוֹנוֹת)*
מִגְּרָשַׁ *pastureland (belonging to a city); outskirts*
מִקְנָה *livestock as property, cattle*
עַמְ�יד *pillar; column (cf. עַמְּדָה)*
עַפְּרָה *dry earth; dust*
פְּרִי *fruit*
צִדְקַה *rightness; righteousness*
שֶׂה *a small livestock beast (sheep or goat; unitary noun for the collective noun צָאן)*
שְׁעִיר *billy-goat, buck*
שְׁבָתָה *Sabbath (f. or m.; pl. שְׁבָתוֹת)*

- שׂור** *a single beast, bovid (bull, etc.; unitary noun for the collective noun בָּקָר)*
- תֹּועֵבָה** *abomination, abhorrence*

18.1.3 Other Parts of Speech

- מַעַלְהָ** *upwards, above (adv.) (noun מִעֵל higher part)*
- מִמֶּעָל** *above (adv.) (לְמִמֶּעָל prep. on top of, above)*

18.2 The Hophal Binyan

18.2.1 The Forms of the Strong Verb in the Hophal

The Hophal is the passive form to the Hiphil; e.g., **הַשְּׁלַכְתִּי** *I threw* (Hi.) and **הַשְּׁלַכְתִּי** *I was thrown* (Ho.). There are only about 380 occurrences of the Hophal in the Hebrew Bible with most forms from weak verbs. In Modern Hebrew, the Hophal is called Huphal.

The Hophal is characterized by the prefix syllable **hu-*. The vowel sequence *u-a* is characteristic of passive verbal forms. In Tiberian Hebrew the prefix vowel can be either /ɔ/ (</u/>) (*qameš hatuf*) or the original /u/ (*qibbus*). In the participle /u/ is more frequent than /ɔ/ because of the preceding labial sound /m/.

SC	sg.	3 m.	הַכְתֵּב/הַכְתָּב
		3 f.	הַכְתֵּבָה
		2 m.	הַכְתֵּבָת
		2 f.	הַכְתֵּבָת
		1 c.	הַכְתֵּבָתִי
pl.	3 c.		הַכְתָּבוּ
		2 m.	הַכְתָּבוּת
		2 f.	הַכְתָּבוּתָן
		1 c.	הַכְתָּבוּנוּ
PC	sg.	3 m.	יְכַתֵּב
		3 f.	תְּכַתֵּב
		2 m.	הֲכַתֵּב
		2 f.	תְּכַתֵּבָת
		1 c.	אֲכַתֵּב

	pl.	3 c.	יִכְתֹּבּוּ
		2 f.	תִּכְתֹּבְנָה
		2 m.	תִּכְתֹּבּוּ
		2 f.	תִּכְתֹּבְנָה
		1 c.	נִכְתַּבּ
Jussive	sg.	3 m.	יִכְתַּבּ
<i>wayyiqtol</i>	sg.	3 m.	נִיכְתַּבּ
Impv.	sg.	2 m.	הִכְתַּבּ
		2 f.	הִכְתַּבְּנָה
	pl.	2 m.	הִכְתַּבּוּ
		2 f.	הִכְתַּבְּנָה
Inf. cs.			הִכְתַּבּ
Inf. abs.			הִכְתַּבּ
Part.	m.	sg.	מִכְתַּבּ
		pl.	מִכְתַּבִּים
	f.	sg.	מִכְתַּבָּתּ
		pl.	מִכְתַּבּוֹתּ

Notes

In the suffix conjugation the primitive form was **huqtila*. The thematic vowel changed from **i* to *a* due to analogy to the prefix conjugation *yuqtal* and/or Philippi's Law (*i* > *a* in stressed closed syllable).

In the prefix conjugation the primitive form was **yuhuqṭala* resulting in *yuqṭal* or *yqṭal* in Tiberian Hebrew after the loss of the short final vowel and the elision of the intervocalic /h/.

The imperative Ho. is attested only twice in the Hebrew Bible: **הִשְׁפַּנֵּי** *be turned back* (from the root **שָׁפַן**, Jer 49:8), **הִשְׁכַּנֵּה** *put yourself to bed* (Ezek 32:19).

18.2.2 Guttural Verbs in the Hophal

Verbs I gutt.

The prefix vowel of I gutt. verbs is always /ɔ/ (*qames hatuf*). There are forms with *hatuf qames* and forms with silent šwa with the first root consonant, e.g., **הִשְׁפַּקֵּעַ** *it has been turned upon* (Job 30:15) **יִשְׁמַדֵּעַ**, *it shall be placed* (Lev 16:10)

Verbs II gutt. and III gutt.

The attested forms do not show differences to the regular strong verb.

18.3 מִי וַתְּנָ

The interrogative pronoun **מי who?** and the verbal form **וַתְּנָ** (3 m. sg. prefix conjugation of **נתן**) are used idiomatically with the meaning *Would that it may be so!* to express wishes.

וַיֹּאמֶר אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי-וַתְּנָ *And the Israelites said to them, “Would that we had died through the hand of the Lord in the land of Egypt.”* (Exod 16:3)

**בְּבֹקֶר הָאָמֵר מִי-וַתְּנָ עָרֵב
וּבְעֶרֶב תֹּאמֶר מִי-וַתְּנָ בֹּקֶר** *In the morning you will say, “If only it were evening”, and in the evening you will say, “If only it were morning”* (Deut 28:67)

18.4 The Forms וַיְהִי and וְהִיא as Discourse Markers

The forms **וַיְהִי** (3 m. sg. *wayyiqtol*) and **וְהִיא** (3 m. sg. *wəqatalti*) of the verb **הִיה** may be used as ordinary verbs in normal verbal clauses with a subject and a predicate.

וְהִיא רָעֵב בָּאָרֶץ *And there was a famine in the land* (Gen 12:10)
**וַיֹּאמֶר יִשְׂרָאֵל אֶל-יַוֹּסֵף הִנֵּה
אָנֹכִ מַתְּ וְהִיא אֱלֹהִים עַפְצָם** *And Israel said to Joseph, “I am about to die, but God will be with you”* (Gen 48:21)

In many cases, however, the forms **וְהִיא** and **וְהִיה** are not used as normal verb forms but as discourse markers to indicate the time reference for the following state of affairs as past with **וְהִי** or as future with **וְהִיה**. Usually these forms are followed by a temporal adverbial phrase or a temporal clause (Gen 26:32; Hos 1:5). There are quite many cases of **וְהִיה** in a future time discourse before a normal main clause (Gen 4:14).

When used as discourse markers, **וְהִיא** and **וְהִיה** should not be translated.

**וְהִיא בַּיּוֹם הַהוּא וַיָּבֹא עֲבָדָיו
יִצְחָק** *On that day the servants of Isaac came* (Gen 26:32)
**וְהִיה בַּיּוֹם הַהוּא וָשַׁבְּרָתִי
אֶת-קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעָאֵל** *On that day I will break the bow of Israel in the plains of Jezreel* (Hos 1:5)
וְהִיה כָּל-מַצְאֵי יְהִרְגָּנִי *And whoever finds me will kill me* (Gen 4:14)

In line with the possible meanings of *waw-SC* (*wəqatalti*) forms, **וְהִיה** may be used as a discourse marker for the past time with iterative meaning (Exod 33:9; Judg 19:30).

**וְהִיה כִּבְאָ מֹשֶׁה הַאֲהָלָה וַיֵּרֶד
עַמּוֹד חַעֲנוּ וַיַּעֲמֹד פִּתְחַ הַאֲהָל
וְרַבֵּר עַמּוֹד-מֹשֶׁה** *When Moses entered the tent, the pillar of cloud would come down and stand at the entrance of the tent and he [the Lord] would speak with Moses* (Exod 33:9)

וְהִנֵּה כָל־הָרָאָה וְאָמַר לֹא־נָהִיתָ
וְלֹא־גָּרְאָתָה כֹּזֶת לְמִיּוֹם עֲלוֹת
בְּנֵי־יִשְׂרָאֵל מִאֶרְץ מִצְרָיִם עַד
הַיּוֹם הַזֶּה

Anybody who saw it, would say “Something like this has not happened or been seen since the day the Israelites went up from the land of Egypt until this day” (Judg 19:30)

18.5 Exercises

18.5.1 Parsing of Verbal Forms

Parse the following verbal forms by identifying person, number, gender – if applicable – and the conjugation (PC, SC, jussive, *wayyiqtol*, impv., inf. cs., inf. abs., part.) and the binyan. Translate the finite forms. Mark the stressed syllable if stress is not on the last syllable.

- 1 יָחִרְמָה 2 הַפְּקָד 3 יָעִמָּד 4 מִשְׁלָךְ 5 מִשְׁלָכָת 6 מִשְׁמָד 7 מִשְׁכָּב 8 הַשְּׁלָכָתִי
9 מִשְׁחָת 10 יִשְׁלָכֵי

18.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יהודם, יהודה, דוד, גָּלָל, בית-עֲקָד, אַלְיָשָׁע, אַבְשָׁלוֹם, שָׁאוֹל, צִוְּן, נְרָדֵן, נְעָקָב, יוֹרָם, יוֹסֵף, וַהֲוֵשֶׁפֶט.

1 וְהַשְׁעִיר אֲשֶׁר עָלָה עַלְיוֹ הַגּוֹרֵל “לְעַזָּזֶל”¹ יָעִמְדָּתִי לִפְנֵי יְהוָה 2 וַיָּבֹא אַלְיָשָׁע הַבִּיחָה וְהַנֵּה הַנְּעָר מֵת² מִשְׁכָּב עַל־מִטְהָוֹת³ 3 וַיַּרְא⁴ הַמֶּלֶךְ וַיַּעַל עַל־עַלְיוֹת⁵ הַשְּׁעָר וַיַּבְךְ וְכֹה אָמַר בְּלֶכְתְּךָ בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם מִירִיתָן מוֹתֵי אַנְיָה תְּחִפֵּיךְ אַבְשָׁלוֹם בְּנֵי בְנֵי 4 מַיְתָן מַצִּיּוֹן יִשְׁוֹחֵת יִשְׁرָאֵל. בְּשַׁוְּבָה⁶ יְהוָה שְׁבָות עַמּוֹ גִּילְגָּל יַעֲקָב, וַיַּשְׁמַח יִשְׁרָאֵל. 5 וַיֹּאמֶר פְּשָׁוִים חַיִים וַיִּתְפְּשֻׁוּם חַיִים וַיִּשְׁחַטוּם אֶל־בּוֹר בֵּית־עֲקָד אַרְבָּעִים וָשְׁנִים אִישׁ וְלֹא־הַשְׁאִיר אִישׁ מִהָּם 6 וַיַּשְׁבַּת הַמֶּלֶךְ וַיָּבֹא עַד־הַנִּירְדֵּן וַיְהִי־הָא בְּאַגְּלָלָה לְלִכְתָּה לְקַרְאָת הַמֶּלֶךְ לְהַעֲבֵר אֶת־הַמֶּלֶךְ אֶת־הַנִּירְדֵּן 7 לְאַתְּסִגְתָּר עַבְדָּךְ אֶל־אַדְנֵי אַשְׁר־יִגְּנַלְלֵל אֶלְךָ מִעֵם אַדְנֵי. עַמְקָה יִשְׁבַּת בְּקַרְבְּךָ בַּمָּקוֹם אַשְׁר־יִבְחַר בְּאַחֲר שְׁעָרֵיךְ בְּטוּב לוֹ. לֹא תַּזְּנִינָה⁸ 8 וַיַּחֲרִימָו אֶת־כָּל־אֲשֶׁר בְּעִיר מַאיִשׁ וְעַד־אֲשֶׁר מַגְעֵר וְעַד־זָקֵן וְעַד שׂוֹר וְשָׁה וְחַמּוֹר לְפִיחָרֶב 9 שָׁוֹבָה יִשְׁרָאֵל עַד יְהוָה אַלְהֵיכֶם כְּשַׁלְּתָה בְּעַונְךָ 10 וַיֵּצֵא דָוִד, בְּכָל אֲשֶׁר יִשְׁלַחֲנֵי שָׁאוֹל יִשְׁכִּיל וַיַּשְׁמַהוּ שָׁאוֹל עַל אֱנֹשִׁי הַמְּלָכָה וַיַּטְבֵּל בְּעִינֵי כָל־הָעָם וּנְגַם בְּעִינֵי עַבְדֵי שָׁאוֹל 11 וַיְהִי יְהוָה אֶת־יְוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אַדְנֵי הַמְּצָרֵי וַיַּרְא אַדְנֵי כִּי יְהוָה אָתוֹ וְכֹל אַשְׁר־הָוֹא עַשְׁה יְהוָה מַצְלִיחַ בְּיַדְוֹ 12 וּבְשִׁנְתָּה

¹ גָּזָל ¹ עַזָּזֶל Azazel, name of a demon in the wilderness (HALOT); is what was written on the

² מֵת dead (part. of מוֹת; cf. 17.2)

³ מִטְהָה couch, bed

⁴ רָנו Qal to tremble (with emotion)

⁵ עַלְיָה upper room, room in an upper story

⁶ שְׁבָות to turn someone's fortune, bring about change (HALOT)

⁷ נִיל Qal to shout in exultation, rejoice

⁸ לֹא תַּזְּנִינָה You shall not oppress him (verb יָנַה Hi.)

חִמֶשׁ לַיּוֹרָם בְּנֵאָחָב מֶלֶךְ יִשְׂרָאֵל וְיִהוּדָה מֶלֶךְ יִהוּדָה בְּנוֹ־שְׁלַשִּׁים וָשְׁפִים שָׁנָה הִיא בַּמֶּלֶךְ וּשְׁמֹנָה שָׁנִים מֶלֶךְ בִּירוּשָׁלָם. וַיָּלֹךְ בְּרוּךְ מֶלֶךְ יִשְׂרָאֵל כַּאֲשֶׁר עָשָׂו בֵּית אָחָב כִּי בְתֵאָחָב הִתְהַלֵּל אִשָּׂה נִיעַשׂ הָרָע בְּעַנְיוֹן הַנָּהָר. וְלֹא־אָבָה יִהּוּדָה לְהַשְׁחִית אֶת־יִהּוּדָה לְמַעַן הַדָּבָר אֲמָרָלָו לְתַתְּלֹו נִיר⁹ לְבָנָיו כָּל־הַיּוֹם.

18.6 Hebrew Reading: Genesis 13:1–7

Translate Gen 13:1–7 with the help of notes below the text. Names of persons and places are easily identifiable.

¹ וַיַּעַל אֶבְרָם מִמִּצְרָיִם הַיָּא וְאָשָׁר־וְכָל־אָשָׁר־לֹו וְלֹוט עַמוֹ הַגָּנְבָה: ² וְאֶבְרָם קָבֵד מִאֵד בְּמִקְנָה בְּסֶרֶף וּבְזָהָב: ³ וַיָּלֹךְ לְמִסְעֵיו מִגְּבָר וְעַד־בֵּית־אָל עַד־הַמִּקְומָם אֲשֶׁר־הָיָה שָׁם אָהָלוֹ בְּתִחְלָה בֵּין בֵּית־אָל וּבֵין הָעֵד: ⁴ אֶל־מִקְומָם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרָאשָׁנָה וַיַּקְרֵא שָׁם אֶבְרָם בְּשֵׁם יִהּוּדָה: ⁵ וְגַם־לֹוט הַהֲלָךְ אֶת־אֶבְרָם הַיָּה צָאוֹבָר וְאַהֲלִים: ⁶ וְלֹא־גַּשְׂא אַתֶּם הָאָרֶץ לְשַׁבַּת יְחִינָה כִּי־הָיָה רְכּוּשָׁם לְבָב וְלֹא יָכְלָו לְשַׁבַּת יְחִינָה: ⁷ וַיַּהַרְבֵּב בֵּין רְעֵי מִקְנָה־אֶבְרָם וּבֵין רְעֵי מִקְנָה־לֹוט וּמִקְנָה־יִשְׂרָאֵל אֲזִישָׁב בָּאָרֶץ:

13:2	קָבֵד	<i>heavy, weighty, rich</i>
13:3	לְמִסְעֵיו	<i>by stages (מִסְעָה breaking camp; departure)</i>
	תִּחְלָה	<i>beginning</i>
	בְּרָאשָׁנָה	<i>before, formerly</i>
13:6	וְלֹא־גַּשְׂא	<i>lack of agreement in gender between the predicate and the subject</i>
	הָאָרֶץ	<i>... the land</i>
	רְכּוּשָׁ	<i>possession; property; goods</i>
13:7	רְעֵה	<i>shepherd (participle of רָעַה)</i>

⁹ נִיר light, lamp

Chapter 19

19.1 Vocabulary

19.1.1 Verbs

- אָרַר** Q. *to curse*
- בְּקַשׁ** Pi. *to seek*
- בָּרַךְ** Pi. *to bless*
- גַּדֵּל** Q. *to be great, become great, grow up* (stative verb; PC גִּדְלָה); Hi. *to make great; to make great things; Pi. to cause to grow; make great, powerful*
- גַּרְשַׁ** Pi. *to drive out*
- דָּבַר** Pi. *to speak*
- כַּבֵּס** Pi. *to wash* (normally clothes) (SC קְבַּס)
- לִמְדָה** Q. *to learn; Pi. to teach*
- מָאַזֵּן** Pi. *to refuse*
- מָהָרֶ** Pi. *to hasten; to do something hastily*
- סְפַר** Q. *to count; Pi. to report; tell; to make known, announce*
- פָּתַח** Q. *to open; Pi. to let loose; to untie; to liberate*
- קָדֵשׁ** Q. *to be holy* (stative verb; SC pausal form קָדֵשׁ; PC קָדֵשׁ); Pi. *to sanctify, make holy; to declare holy; to dedicate; Hi. to set apart, devote, consecrate; regard or treat as sacred*
- קָטַר** Hi. *to cause to go up in smoke; Pi. to make a sacrifice go up in smoke*
- קָלַל** Q. *to be small, insignificant; to be swift; Pi. to curse*
- שָׁחַת** Hi./Pi. *to ruin, destroy; annihilate, exterminate*
- שָׁלַח** Q. *to send; Pi. to send off; to send out, forth; to let go, set free*
- שָׁלֹם** Pi. *to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward*
- שָׁפֵךְ** Q. *to pour, pour out*
- שָׁרַת** Pi. *to serve*

19.1.2 Nouns

אָרֶךְ	<i>length</i>
בָּרְכָה	<i>blessing</i> (cs. st. בָּרְכַת, but with ePP)
חֲקָקָה	<i>statute</i>
טָהוֹר	<i>pure; ceremonially clean</i> (adj.)
יְמִינָר	<i>rest, remainder</i>
כָּבֵשׂ	<i>young ram</i>
עֹור	<i>skin; animal skin; leather</i>
קְטָרָה	<i>smoke, odor of (burning) sacrifice; incense</i> (fem.)
רְחָב	<i>breadth, width</i>
רְחוֹק	<i>distant, far</i> (adj.)
שְׁמָדָה	<i>joy, gladness</i>

19.1.3 Other Parts of Speech

מַהֲרָה	<i>quickly, speedily</i> (adv.; inf. abs. of מַהֲרָה Pi. to hasten)
מַחֲרֵה	<i>tomorrow</i> (adv.)

19.2 The Piel Binyan

19.2.1 The Forms of the Strong Verb in the Piel

The Piel is characterized by the gemination (doubling) of the second root consonant R₂.

SC	sg.	3 m.	פְּתַבֵּב
		3 f.	פְּתַבְּבָה
		2 m.	פְּתַבְּבָתָה
		2 f.	פְּתַבְּבָתָה
		1 c.	פְּתַבְּבָתִי

	pl.	3 c.	כְּתָבִי
		2 m.	כְּתָבֵם
		2 f.	כְּתָבֵתָן
		1 c.	כְּתָבֵנוּ
PC	sg.	3 m.	יְכַתֵּב
		3 f.	תְּכַתֵּב
		2 m.	חֲכַתֵּב
		2 f.	חֲכַתְּבִי
		1 c.	אֲכַתֵּב
	pl.	3 c.	יְכַתּוּבּוּ
		3 f.	תְּכַתּוּבּוּנָה
		2 m.	חֲכַתּוּבּוּ
		2 f.	חֲכַתְּבּוּנָה
		1 c.	וְכַתּוּבּוּ
Jussive	sg.	3 m.	יְכַתֵּבּוּ
		<i>wayyiqtol</i>	נוֹכַתֵּבּוּ
Impv.	sg.	2 m.	כַּתֵּבּוּ
			כְּתָבָה
	pl.	2 f.	כְּתָבִי
		2 m.	כְּתָבּוּ
		2 f.	כְּתָבּוּנָה
Inf. cs.			כְּתָבּוּ
	Inf. abs.		כְּתָבּוּ/כְּתָבּוּ
Part.	m.	sg.	מְכַתֵּבּוּ
		pl.	מְכַתְּבִיםּ
	f.	sg.	מְכַתְּבָתָן/מְכַתְּבָה
		pl.	מְכַתְּבּוֹתָן

Notes

In the second syllable of 3 m. sg. suffix conjugation forms three different vowels are attested:

- *sere* is the most common vowel, e.g., בְּקַשׁ Pi. *he sought* (in pausal forms one only finds

sere).

- *patah* is less common, e.g., קָדַשׁ Pi. *he sanctified*.
- *səgol* with the three verbs דֹּבֶר Pi. *he spoke*, בָּשַׂר Pi. *he washed* (clothes) and כָּפֵר Pi. *he appeased, made atonement*.

In *wayyiqtol* forms 3 m. sg./pl. the prefix consonant /y/ loses its gemination because of the vocal *šwa*, e.g., וַיְדַבֵּר and *he spoke*.

Geminate verbs have strong Piel forms with consonants in all three slots, e.g., קָלַל (SC) *he cursed* (2 Sam 19:22), לְקָלַל (inf. cs.) *to curse* (Josh 24:9).

If R₂ is a sibilant (i.e., ס, צ, שׁ and שׂ) or מ, נ, ק, נׁ, י, and לׁ and requires a vocal *šwa*, the gemination of R₂ is frequently lost. The following examples illustrate this phenomenon:

suffix conj.	בְּקָשׁוּ	3 m. pl.
prefix conj	תְּבָקַשׁ	2 f. sg.
wayyiqtol	וַיְבָקַשׁ	3 m. pl.
impv.	בְּקָשׁוּ	m. pl.
inf. cs.	לְבָקְשָׁנִי	with enclitic pronoun
participle	מַבָּקְשִׁים	m. pl.

The primitive form of the suffix conjugation form was possibly **kattaba*. In the 3 m. sg. form the vowel *sere* of the second syllable is due to analogy to the prefix conjugation form يَقْتَابُ.¹

The primitive form of the prefix conjugation form was **yukattib* > **yakattib* which developed to يَقْتَابُ in Tiberian Masoretic Hebrew. The same primitive vowels were present in the forms of imperative, the inf. cs. and participle.

19.2.2 The Meanings of Verbs in the Piel

Piel verbs have the following main meanings compared to the Qal:

- *Factive*: The Piel verb expresses that a state is brought about: נָדַל Q. *to be, become great*; נָדַל Pi. *to make great*. The factitive meaning is the most common one.
- *Intensive*: The Piel verb expresses an intensified action compared to the Qal: שָׁבַר Q. *to break*; שָׁבַר Pi. *to shatter, break*. (Sometimes, the difference in meaning may be difficult to discern.)
- *Iterative*: A repeated action or an action that affects a number of objects is expressed: קָבַר Q. *to bury*; קָבַר Pi. *to bury many*.
- *Declarative-estimative*: The Piel verb expresses that the object is in a certain state: קָדֵשׁ Qal *to be holy*; קָדֵשׁ Pi. *to declare holy*. (JM § 52 d: “This may be subsumed under factitive in the sense that, whilst the factitive denotes the generation of a state or quality actually and physically, the declarative-estimative does so mentally or verbally.”)

¹ Alternatively the primitive vowel may have been *kittibu* > *kittib* > *kittēb* with the vowel change *i > a in forms with consonantal suffix due to Philippi's law (*i > a in closed stressed syllable), e.g., *kittabtāem* כתבתם.

- *Denominative*: The verb expresses an event that is derived from a noun: כהן פָּרֵץ priest; כהן דְּשִׁין Pi. to serve as priest. Denominative verbs in the Piel may have privative meaning: כהן דְּשִׁין Pi. to take away, clear the fat ashes (besides the meaning to make fat).
- *Without obvious Piel meaning*: With a number of verbs, the Piel seems to be used without a particular Piel meaning, e.g., נָאַרְשֵׁה Pi. to betroth, צוֹה Pi. to command.

If the meaning of a verb in the Qal is known, these semantic categories should be considered for the translation of the verb in the Piel. A lexicon will help in further specifying the meaning.

19.2.3 Verbs with Gutturals or /r/ in the Piel Binyan

Verbs with Gutturals or /r/ as R₂

In Biblical Hebrew as it has been transmitted by the Masoretes, the guttural consonants נֶ /n/, נֶ /h/ and נֶ /χ/ and the consonant רֶ /r/ are not geminated. At earlier stages of the Hebrew language, however, they could be doubled, but this possibility was lost in stages over time. Depending on when it was lost, Hebrew did either tolerate short syllables in now open unstressed syllables after the loss of the gemination or lengthened the vowel in the now open syllable.

The following verbs with gutturals as R₂ preserve the short vowels /i/ or /a/:

- Almost always: verbs with נֶ /h/, e.g., רְחַמֵּתְךָ I have compassion on you, יְרַחֲמֶנּוּ he will have compassion
- Mostly: verbs with נֶ /h/, e.g., נְגַנְתָּךְ you led, יְנַגְתָּךְ he will lead
- Frequently: verbs with נֶ /χ/, e.g., בְּעַרְתָּךְ I have removed, יְבַעֲרֶנּוּ he will remove

The following verbs with gutturals or רֶ /r/ lengthen the vowels /i/ and /a/ to /ē/ and /ā/, respectively:

- Always: verbs with רֶ /r/, e.g., בְּרַכְתָּךְ I have blessed, תְּבַרְכָּךְ you bless
- Relatively frequently: verbs with נֶ /χ/, e.g., מְנֻאָן he refused (suffix conj.), בְּאַרְתָּךְ he explained (suffix conj.), but בְּאַרְתָּנָא they disregarded

Where the strong verb without gutturals requires a vocal šwa with R₂ (forms with vocalic suffixes or participles with plural ending) verbs with a guttural as R₂ have *hattef patah*, e.g., נְאָתָה she committed adultery as opposed to נְבָרָה she spoke.

When the vowel between R₁ and R₂ is lengthened, stress moves to the penultimate syllable in *wayyiqtol* forms, e.g., נְיַבְרָךְ and he blessed. This is limited to context forms; retraction of stress does not occur in pausal forms.

Verbs with Gutturals as R₁ or R₃

Verbs with gutturals as R₁ do not have different vowels than the regular strong verb.

When R₃ is a guttural (except with weak verbs III'), the vowel /e/ is replaced with /a/ between R₂ and R₃ in forms of the suffix conjugation, the prefix conjugation and the imperative, e.g., שְׁלַח he let go, וְשְׁלַח and he sent out. In pausal forms, however, sere is used (with furtive *patah*), e.g., שְׁלַח he will set free.

19.3 Left Dislocation of Clause Constituents

Left dislocation is the placement of a constituent outside and in front of the clause in which it is represented by a pronominal element, the so-called resumptive pronominal element. As a result, the dislocated constituent is separated from the clause. In the following example from Gen 3:12, the subject of the clause **הָאֲשֶׁר נَתַתָּה עָמֵדִי** is dislocated and taken up by the resumptive pronoun **אֲשֶׁר** in the clause itself.

הָאֲשֶׁר נَתַתָּה עָמֵדִי *The woman that you put at my side – she gave me from the tree* (Gen 3:12 Qere)

The dislocated element can have any syntactic function. In Gen 3:12 it is the subject (see above). In the case of Gen 28:13 it is the direct object, whereas in 2 Kgs 1:6 it is a local complement.

הָאָרֶץ אֲשֶׁר אַתָּה שָׁכַב עֲלָיו לְךָ אֶתְנָגָה וְלֹרֶעֶךְ *The land you lie on – I will give it to you and to your offspring* (Gen 28:13)
לְכָן הַמֶּטֶה אֲשֶׁר-עָלָית שָׁם לֹא-תַּרְדֵּ מִמֶּנָּה כִּרְמוֹת תָּמוֹת *Therefore, the bed you went up – you will not go down from it for you will surely die* (2 Kgs 1:6)

The dislocated element may be marked for its syntactic function in the clause itself even in its position before the clause. In Gen 13:15 the dislocated element is marked as direct object; in Gen 2:17 it is a prepositional phrase.

כִּי אַתְּ-כָל-הָאָרֶץ אֲשֶׁר-אַתָּה רָאָה לְךָ אֶתְנָגָה וְלֹרֶעֶךְ עַד-עוֹלָם *For the entire land that you see – I will give it to you and to your offspring forever* (Gen 13:15)
וְמֵעַץ הַדּוֹתָה טֹוב וְרֻעָ לֹא תִּאכְלֶנּוּ *But from the tree of the knowledge of good and evil – you shall not eat from it* (Gen 2:17)

The dislocated element may even be followed by a *wayyiqtol* form.

וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בָּעָרֵי יְהוּדָה וַיָּמָלֵךְ עַלְהָם רְחַबָּעַם *And the Israelites that lived in the cities of Juda – Rehabeam became king over them* (1 Kgs 12:17)

Left dislocation may occur in all sorts of clauses. In Ps 11:4 it is a nominal clause.

וְהָנוּ בְּשָׁמָיִם כְּסָאוֹ *The Lord – his throne is in heaven* (Ps 11:4)

Left dislocation is used to mark the dislocated element as salient for the clause, usually as the topic about which the predication is made.

The traditional term for left dislocation is the Latin expression *casus pendens* because

the dislocated element seems to be suspended in front of the clause. The English term *left dislocation* is based on the left-to-right writing direction of English or modern transliterations of languages; it does not agree with the writing direction of Hebrew.

19.4 Exercises

19.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 דברת 2 תדבר 3 דברו 4 ידברו 5 דברתו 6 תדברו 7 מתרפּן 8 ארבער
 9 לדבר 10 דברו 11 מדבר 12 דברנו 13 ידבר 14 לדבר 15 ישרתו
 16 תדברנה 17 תדברכי 18 נוינדברו 19 ויברך 19 ויבקש 19 ויבקש

19.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **מצרים, משה, מקניש, מדין, יונתן, זיר, בניימין, בית-אל, אהרן, אברם, שמשון, שאיל, שריה, שרה**

1 וַיִּשְׁמַע פֶּרֹעַה אֶת-הָكֶר הַזֹּה וַיִּבְקַש לְהַרְגֵּן אֶת-מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְנֵי פֶרֹעַה וַיָּשֵׁב בְּאֶרְצַ-מִדְיָן
 וַיָּשֵׁב עַל-הַבָּאָר: 2 וַיֹּאמֶר וְהִזְהָא אֶל-מֹשֶׁה בְּמִדְיָן לְךָ שֶׁב מִצְרָיִם כִּי-מִתּוֹ כָּל-הָאָנָשִׁים הַמִּבְקָשִׁים
 אֶת-נִפְשָׁךְ: 3 וַיֹּאמֶר אֶישׁ אֶל-רֹעֵהוּ² מַיְעַשׂ הַקֶּבֶר הַזֶּה וַיַּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמֶר גַּדְעֹן בֶּן-יוֹאשָׁ
 עֲשָׂה הַקֶּבֶר הַזֶּה: 4 וַיִּקְם שָׁאוֹל וַיַּרְדֵ אֶל-מִדְבָּר-זִוְּף וַיַּאֲتֵן שְׁלַשׁ-אֱלֹפִים אֶישׁ בְּחוּרִי וַיַּרְא
 לְבָקֵש אֶת-דָיו בְּמִדְבָּר-זִוְּף: 5 וַיֹּאמֶר אֶל-הָדִים אֶל-אֶבְרָהָם שְׁרֵי אֲשֶׁרֶת לְאֶת-קָרָא אֶת-שְׁמָה
 שְׁרֵי כִּי³ שְׁרָה שְׁמָה: וַיַּרְכְּתֵי אֶת-הָהָר וְנִמְתֵּן מִמְּנָה לְךָ בֶן וַיַּרְכְּתֵי וְהִקְרֵת לְנוּןָם מַלְכֵי עַמִּים מִמְּנָה
 וְהִי: 6 וַתַּלְךְ הָאָשָׁה בֵּין וַתִּקְרַא אֶת-שְׁמוֹ שְׁמַשׁוֹ וַיַּגְדֵל הַנְּעָר וַיִּבְרַח יוֹהָה: 7 וַיֹּאמֶר יְהוָה
 אֶל-מֹשֶׁה לְךָ אֶל-הָעָם וַקְרֵב אֶל-יְהוָה וְמִתְחַרְכֵי שְׁמַלְתָּם:⁴ 8 וַיַּרְדֵ מֹשֶׁה מִזְהָר אֶל-הָעָם
 וַיִּקְרֵב אֶת-הָעָם וַיִּכְבְּסֵי שְׁמַלְתָּם:⁵ 9 וַיַּחֲרֵב בָּאֵי מֹשֶׁה וְאֶחָרֶן וַיֹּאמֶר אֶל-פֶרֹעַה כִּי-יְהוָה
 אֱלֹהֵי וַיַּרְא לְשָׁלַח אֶת-עַפְרֵי יְהוָה⁶ לֵי בְּמִדְבֶּר: וַיֹּאמֶר פֶרֹעַה מַיְ יְהוָה אֲשֶׁר⁷ אֲשֶׁר מִשְׁנָעַ בְּקָלוֹ לְשָׁלַח
 אֶת-יִשְׂרָאֵל לְאֶל-עַתְיָהוּ אֶת-יְהוָה וְנִמְתֵן אֶת-יִשְׂרָאֵל לְאֶשְׁלָחָה: 10 וַיַּבְרַח-לֹו שָׁאוֹל שְׁלַשָּׁת אֱלֹפִים
 מִיַּשְׂרָאֵל וְיִהְיֶה עַמְשָׁאוֹל אֱלֹפִים בְּמִקְמֵש וּבְהָר בֵּית-אָל וְאֶלְף הַיּוּם-יְוָנָח בְּגֻבָּעָה בְּנִימִין וַיַּתְהִיר
 הָעָם שְׁלַח אֶישׁ לְאֶהָלָיו:

² אֶישׁ אֶל-רֹעֵהוּ one to another (typical reciprocal use of רֹעֵה and אֶישׁ with plural verb forms).

³ כי but (following a negative)

⁴ שְׁמַלְתָּה outer garment, cloak, mantle

⁵ שְׁמַלְתָּה outer garment, cloak, mantle

⁶ חָנָן to celebrate a pilgrim's feast

⁷ אֲשֶׁר here that (introducing a consecutive clause)

19.5 Hebrew Reading: Genesis 12:1–3

Translate Gen 12:1–3 with the help of notes below the text.

¹ וַיֹּאמֶר יְהוָה אֲלֵיכֶם לְךָ־לְךָ מִארְצָךְ וְמִמּוּלְדֹתְךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אָרַאְכָה:
² וְאַעֲשֶׂךָ לְנוּן גָּדוֹל וְאַבְרָךָ וְאַגְדָּלָה שָׂמֶךָ וְהַנִּיחַ בָּרָכָה:
³ וְאַבְרָכָה מִבְּרָכָה וְמִקְלָלָךָ אַאֲרָרָבָן וְנִבְרָכָי בָּךְ כֹּל מִשְׁפְּחָת הָאָדָם:

12:1	מוּלְדָת	<i>relations, the relatives</i>
	אָרַאְכָה	<i>I will show you</i> (1 c. sg. PC Hi. of רָאָה with enclitic pronoun 2 m. sg.)
12:3	וְנִבְרָכָי	It is preferable to interpret as a reflexive verbal form, e.g., <i>to ask blessings for oneself by mentioning someone blessed as an example of divine blessing</i>

19.6 Hebrew Reading: Genesis 13:8–13

Translate Gen 13:8–13 with the help of notes below the text. Names of persons and places are easily identifiable.

⁸ וַיֹּאמֶר אֶבְרָם אֶל־לֹוט אֶל־נָא הַהִי מִרְיבָה בֵּינוֹ וּבֵין רְעֵינוֹ כִּי־אֲנָשִׁים אֲחִים אֲנָהָנוּ: ⁹ הַלֹּא כָּל־הָאָרֶץ לְפֶנַי הַפְּרָד נָא מַעְלֵי אֶסְמָהָשָׁמָאל וְאַיִמְנָה וְאַסְמָאֵילָה:
¹⁰ וַיַּשְׁאַלְוּט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כְּפָר הַיְרָדֵן כִּי כָּלָה מִשְׁקָה לִפְנֵי שְׁתַׁת יְהוָה אֶת־סְדָם וְאֶת־עַמְרָה כְּנַזְיָהוּה כָּאָרֶץ מִצְרָיִם בְּאֶקְחָה צָעֵר: ¹¹ וַיַּבְחַר־לּוּ לֹוט אֶת־כָּל־כְּפָר הַיְרָדֵן וַיַּסְעַ לֹוט מִקְרָם וַיַּפְרֹדוּ אִישׁ מִעַל אֶחָיו: ¹² אֶבְרָם יָשַׁב בָּאָרֶץ־כְּנָעָן וְלוֹט יָשַׁב בָּעַרְיָה הַכְּפָר וַיַּאֲהַל עד־סְדָם: ¹³ וְאַנְשֵׁי סְדָם רְעִים וְחַטָּאִים לִיהְוָה מְאָד:

13:8	מִרְיבָה	<i>quarrel</i>
13:9	Ni. פְרָד	<i>to divide, separate</i> (intransitive)
	אַיִמְנָה	<i>let me go to the right</i> (1 c. sg. cohortative Hi. יִמְנַ)
	אַשְׁמָאֵילָה	<i>let me go to the left</i> (1 c. sg. cohortative Hi. שָׁמָאֵל)
13:10	הַיְרָדֵן	<i>Jordan</i>
	מִשְׁקָה	<i>well watered</i>
	גָן	<i>garden</i> (geminate noun)
	בְּאֶקְחָה	<i>as far as</i> (petrified inf. cs. of בָּוָא with enclitic pronoun)
	צָעֵר	<i>Zoar</i>

19.6 Hebrew Reading: Genesis 13:8–13

13:11 מִקְרָם here *to the east*

13:12 אֲהַל Qal *to obtain grazing rights (HALOT); traditionally to tent (BDB)*

13:13 אַפְּתַח Qal *sinful, sinner*

Chapter 20

20.1 Vocabulary

20.1.1 Verbs

- הָלַךְ** Q. *to go*; Hitpa. *to walk; to walk about; to move to and fro*
הָלַל Pi. *to praise; Hitpa. to boast*
הָפַךְ Q. *to turn; to overthrow; to change*
חִזֵּק Q. *to be firm, strong* (stative verb, PC יִחְזֹק, but SC חִזְקָה); Pi. *to make firm, strong; repair*; Hi. *to seize, grasp; to keep hold of*; Hitpa. *to show oneself courageous; to prove oneself strong*
טָהַר Q. *to be clean* (stative verb, SC טָהָר, PC יִטְהָר); Pi. *to cleanse; to pronounce clean*
כָּבֵד Q. *to be heavy; to be insensitive, dull; to be honored* (stative verb, SC כָּבֵד, PC יִכְבֹּד); Pi. *to make honorable, honor*; Ni. *to be honored, enjoy honor*
פָּלַל Hitpa. *to pray*
שָׁבַע Q. *be sated, to eat one's fill, satisfy oneself with* (stative verb, SC pausal form שָׁבַע, PC יִשְׁבַּע) (with noun phrase)

20.1.2 Nouns

- הַמּוֹן** *sound, murmur, roar; crowd; abundance*
זָכָר *male (adj.)*
זָרוּעַ *arm, forearm (fem.)*
חֶלְבָּה *fat; best, choice part*
חֶלְלָה *slain, pierced*
כֶּרֶב *cherub*
מֶלֶכְתִּים *royalty; royal power; reign; kingdom*
עֲצָמָה *counsel, advice; plan*
פָּאָה *corner; side*

בָּשָׁע	<i>transgression, crime</i>
צִוֵּר	<i>rock; rocky hill, mountain</i>
רַעֲהָ	<i>evil; distress; misery; disaster, calamity</i> (f. sg. of the adj. רָעַ evil, bad)
שִׁיר	<i>song</i>
שְׂקָל	<i>weight; shekel</i> (measurement of weight; about 11 g)
תְּהִלָּה	<i>glory, praise; song of praise</i>
תְּפִלָּה	<i>prayer</i>

20.1.3 Other Parts of Speech

בְּעֵד	<i>behind; through, out of; round about; for the benefit of, for</i> (prep.; cs. st. בְּעֵדוֹ, בְּעֵד, with ePP)
כִּי	<i>behold</i> (points to the word it precedes; cf. תְּנִינָה); <i>if</i> (conditional conj.); <i>if</i> (for indirect questions)
הָ	<i>here, at this place; to here</i> (adv.)
נִפְ	<i>so that not, lest</i> (conj.)

20.2 The Pual and Hitpael Binyanim

20.2.1 The Forms of the Strong Verb in the Pual and Hitpael

The Pual and the Hitpael are the passive and the reflexive counterparts of the Piel. As the Piel, the Pual and the Hitpael are characterized by the gemination (doubling) of the second root consonant.

As a passive form, the Pual is marked by the vowel sequence *u-a*, e.g., יִתְנַסֵּן *it was torn down* (Judg 6:26), יִתְבַּשֵּׂס *and it shall be washed* (Lev 15:17) (except in forms with vocal šwa with the second root consonant due to suffixation).

The Hitpael as a reflexive form is marked by a prefixed /t/ before the first root consonant.

20.2 The Pual and Hitpael Binyanim

		Pual	Hitpael
SC	sg. 3 m.	כְּפַבָּ	הַתְּפַבָּב
	3 f.	כְּפַבָּה	הַתְּפַבָּבָה
	2 m.	כְּפַבָּתִ	הַתְּפַבָּבָתִ
	2 f.	כְּפַבָּתִ	הַתְּפַבָּבָתִ
	1 c.	כְּפַבָּתִי	הַתְּפַבָּבָתִי
	pl. 3 c.	כְּפַבָּיו	הַתְּפַבָּבָיו
	2 m.	כְּפַבָּתִם	הַתְּפַבָּבָתִם
	2 f.	כְּפַבָּתִן	הַתְּפַבָּבָתִן
	1 c.	כְּפַבָּנוּ	הַתְּפַבָּבָנוּ
PC	sg. 3 m.	וַכְתַּבָּ	וַתְּכַתֵּב
	3 f.	תְּכַתָּבָ	תְּתַכְתַּבָּ
	2 m.	תְּכַתָּבִ	תְּתַכְתַּבָּ
	2 f.	תְּכַתָּבִי	תְּתַכְתַּבִּי
	1 c.	אֲכַתָּבָ	אֲתַכְתַּבָּ
	pl. 3 c.	וַכְתַּבָּוּ	וַתְּכַתְּבָּוּ
	3 f.	תְּכַתְּבָנָה	תְּתַכְתַּבָּנָה
	2 m.	תְּכַתָּבִי	תְּתַכְתַּבִּי
	2 f.	תְּכַתְּבָנָה	תְּתַכְתַּבָּנָה
	1 c.	גַּכְתָּבָ	גַּתְכַתָּבָ
Jussive wayyiqtol	sg. 3 m.	וַכְתַּבָּ	וַתְּכַתֵּב
	sg. 3 m.	וַיְכַתָּבָ	וַיְתַכְתַּבָּ
Impv.	sg. 2 m.		הַתְּכַתָּבָ
	2 f.		הַתְּכַתָּבָה
	pl. 2 m.		הַתְּכַתָּבִי
			הַתְּכַתָּבִי
Inf. cs.			הַתְּכַתָּבָ
Inf. abs.			הַתְּכַתָּבָ

		Pual	Hitpael
Part.	m. sg.	מִכְתָּב	מִתְכַּתֵּב
	pl.	מִכְתָּבִים	מִתְכַּתְּבִים
	f. sg.	מִכְתָּבָת	מִתְכַּתְּבָת
		מִכְתָּבָה	מִתְכַּתְּבָה
	pl.	מִכְתָּבּוֹת	מִתְכַּתְּבּוֹת

Notes Pertaining to Pual Forms

In *wayyiqtol* forms 3 m. sg./pl. the prefix consonant /y/ loses its gemination because of the *dageš forte*, e.g., וַיִּבְקַשׁ and [the matter] was investigated (Esth 2:32).

Pual imperative forms are not attested in Biblical Hebrew. The only attestation of an infinitive is עֲנוֹתָו (inf. cs. with enclitic pronoun) *his being afflicted* in Ps 132:1 (from the verb Pu. *to be afflicted*; Pi. *to humble, mishandle, afflict*).

As in the Piel, gemination of the second root consonant may be lost in certain consonants with vocal šwa. In Biblical Hebrew only three forms can be found: תִּבְקַשׁ (PC 2 f. sg. Ezek 26:21), מִקְצָעָת (part. m. pl. cs. st. Ezek 32:26), מִחְלָלִי (part. f. pl. cs. st. Exod 26:23; 36:28).

In pausal forms, the *patah* is lengthened to *qames*, e.g., שָׁלַח he was sent (Obad 1:1). Forms with vocal šwa with the second root consonant in the context forms have the original vowel /a/ as a *qames*, e.g., חֶבְשָׁוָא it was bound up (Isa 1:6).

Geminate verbs have strong Pual forms with consonants in all three slots, e.g., יִקְלַל he shall be considered cursed (Isa 65:20; pausal form).

Notes pertaining to Hitpael Forms

As in the Piel, gemination of R₂ may be lost in forms with certain consonants as R₂ with vocal šwa, e.g., יִתְהַלֵּל they shall boast, הַלְלֵי Praise Yah!.¹ Preservation of the gemination, however, appears to be frequent.

Seven verbs have the vowel /a/ as thematic vowel between R₂ and R₃, e.g., חִתְאַנְגֵּף he became angry (so-called Hitpaal; cf. JM § 53 b).

Pausal forms have /a/ in intermediate pause and /ā/ in major pause instead of the /ē/ of the context forms, e.g., יִתְאַבֵּב and יִתְאַבֵּב.

20.2.2 Hitpael Forms with Sibilants and Dentals as R₁

When R₁ is a sibilant, i.e., ס, צ, שׁ or שׂ, the prefix /t/ and the sibilant change position (*metathesis*), e.g., *mitsattēr > mistattēr מִסְתַּתֵּר [he is] hiding himself (1 Sam 23:19), wā'ætšammərā > wā'æštammərā וָאֵשֶׁתֶםְרָה and I kept myself (2 Sam 22:24).

¹In the Piel, this occurs with sibilants (i.e., ס, צ, שׁ and שׂ) or the consonants מ, נ, ק, י, and ל as R₂.

In the case of the emphatic sibilant **שׁ** as R₁, the /t/ of the prefix and R₁ do not only change position but the /t/ is assimilated to the emphatic sibilant **שׁ** becoming emphatic itself (/t/ > /tʃ/), e.g., **hitsayyadnū* > **hisṭayyadnū* הִשְׁתַּיָּדְנוּ we took [something] as provision with us (Josh 9:12), נִצְטַדְּקָנּוּ how shall we justify ourselves? (Gen 44:16; pausal form).

In the case of the root זָכָה total assimilation of the prefix /t/ is attested: **hitzakkū* > **hiztakkū* > **hizzakkū* > *hizzakkū* הִזְכֹּסֵו make yourselves clean (Isa 1:16; the only example of this in the Hebrew Bible).

With dentals, the prefix /t/ of the Hitpael is usually assimilated to the dental R₁ of the root, e.g., **mitdabbēr* > *middabbēr* מִדְבֶּר someone speaking (Num 7:89), **hittaharnū* > *hitṭaharnū* הִתְהַרְנוּ we have cleansed ourselves (Josh 22:17).

With /t/ as R₁, only one תְּ is written, e.g., תִּתְמַמֵּם *tittammām* you deal with integrity with [the blameless] (2 Sam 22:26 par. Ps 18:26).

Assimilation of the /t/ to a following /n/ or even /k/ is attested, as well.

20.2.3 Verbs with Gutturals or /r/ in the Pual and Hitpael Binyanim

Verbs with Gutturals or /r/ as R₂

In the same way as in the Piel, the short vowel before R₂ may either be preserved despite being in an open unstressed syllable or it is lengthened /a/ > /ā/. The same tendencies for the preservation of the short vowel or the lengthening of the vowel can be observed in the Pual and the Hitpael (cf. Chapter 19). The following examples illustrate this:

With preservation of /a/ as a short vowel:

- suffix conj.: רְחַצְתָּ
- prefix conj.: יְרַחֲמָם
- inf. cs.: הַתְּנַחַל לְהַתְּנִיחָם
- imperative: טְהַר (m. pl., verb)
- participle: מִתְּנִיחָם (m. sg.)

Note

In pausal forms, the vowel /a/ between R₁ and R₂ may change to /æ/ because of the *qames* with the guttural as R₂, e.g., וְתִתְּנִיחָרְוּ, וְתִתְּנִיחָרְתּוּ (compare the similar vowel change with the definite article and the interrogative He).

With lengthening of the short vowel to /ā/:

- suffix conj.: מַעֲכָיו (3 c. pl.), וְתִתְּבְרָכָיו (3 m. pl. with waw cons.)
- prefix conj.: יְגַעַשׂ (3 m. pl.), יְתִפְאַר (3 m. sg.)
- *wayyiqtol*: וַיְתִגְעַשׂ, וַיְנַאֲלֵ
- participle: מִתְּבָרָךְ, מִנְאָלָל (m. sg.)

Where the strong verb without gutturals requires a vocal šwa with R₂, verbs with a guttural as R₂ have *hatef patah*, e.g., וַיְתִגְעַשׂ.

Verbs with a guttural as R₁ do not have forms that deviate from the strong verb without gutturals.

In verbs with the gutturals ה, ח and ע as R₃ the vowel /ē/ between R₂ and R₃ is usually replaced by /a/, e.g., יְנַנֵּה he will engage in thrusting with someone. In the inf. cs. and the participle the /ē/ may be preserved and a furtive *patah* is inserted, e.g., מְשֻׁתָּגָע, הַשְׁׁתָּגָע someone behaving like a mad man.

20.3 Accents (Continued)

The accents of the Masoretic Text were already briefly introduced in chapter 15. Here all the accents of the two accentuation systems for the three poetic books Psalms, Job, Proverbs (mnemonic word אִיּוֹב מִשְׁלִים תְּהִלִּים for אֶמְתָּה Job, Proverbs, Psalms) and the other 21 books are presented. It is not necessary to memorize the names and functions – conjunctive or disjunctive – of all the accents. The following tables help to identify accents and their functions.

Disjunctive Accents in the 21 Books

דָּבָר :	<i>silluq</i> (always with : <i>sof pasuq</i>)
דָּבָר	<i>atnah</i>
דָּבָר	<i>segolta</i> (postpositive)
דָּבָר 	<i>šalšelet</i> (with the divider <i>paseq </i>)
דָּבָר	<i>zaqef qaton</i>
דָּבָר	<i>zaqef gadol</i>
דָּבָר	<i>tipha</i>
דָּבָר	<i>rəbia'</i>
דָּבָר	<i>zarqa</i> (postpositive)
דָּבָר/פָּשָׁת	<i>pašta</i> (postpositive)
מָלֵך	<i>yətib</i> (prepositive)
דָּבָר	<i>təbir</i>
דָּבָר	<i>geres̄</i>
דָּבָר	<i>geršayim</i>
דָּבָר	<i>pazer</i>
דָּבָר	<i>pazer gadol</i> or <i>qarne para</i>
דָּבָר	<i>təliša gədola</i> (prepositive)
דָּבָר 	<i>ləgarme</i> (with the divider <i>paseq </i>)

Conjunctive Accents in the 21 Books

דָבֵר	<i>munah</i>
דָבָר	<i>məhuppak</i>
דָבָר	<i>merəka</i>
דָבָר	<i>merəka kəpūla</i>
דָבָר	<i>darga</i>
דָבָר	<i>azla</i>
דָבָר	<i>təliša qətanna</i> (postpositive)
דָבָר	<i>galgal</i> or <i>yerah</i>
דָבָר	<i>mayəla</i>

Note

The accent *mayəla* דָבָר looks like *tip̄ha* דָבָר. It is used to mark secondary stress in words or groups with *silluq* or *atnah*.

Disjunctive Accents in the Three Poetic Books

דָבָר :	<i>silluq</i> (always with : <i>Sof pasuq</i>)
דָבָר	<i>'ole wəyored</i>
דָבָר	<i>atnah</i>
דָבָר	<i>rəbia^c gadol</i>
דָבָר	<i>rəbia^c mugraš</i>
דָבָר	<i>šalšelet gədola</i> (with the divider <i>paseq</i>)
דָבָר	<i>šinnor</i> or <i>zarqa</i> (postpositive)
דָבָר	<i>rəbia^c qatan</i> (if followed by <i>'ole wəyored</i>)
דָבָר	<i>dəhi</i> (prepositive)
דָבָר	<i>pazer qatan</i>
דָבָר	<i>məhuppak ləgarme</i>
דָבָר	<i>azla ləgarme</i>

Conjunctive Accents in the Three Poetic Books

דָבָר	<i>munah</i>
דָבָר	<i>merəka</i>
דָבָר	<i>illuy</i>

דָּבָר	<i>tarha</i>
דָּבָר	<i>galgal</i> or <i>yerah</i>
דָּבָר	<i>məhuppak</i>
דָּבָר	<i>azla</i>
דָּבָר	<i>šalšelet qətanna</i>
דָּבָר/דְּבָר	<i>sinnorit</i>

Note

The accent *sinnorit* is used on open syllables before *merəka* or *məhuppak*.

20.4 Exercises

20.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

- 1 שָׁלַחַו 2 תִּבְרֹךְ 3 יִבְקַשׁ 4 תִּבְקַשׁ 5 יִשְׁלַחַ 6 תִּקְלַלֵּ 7 הַתְּהֻלְּכֶתִי
 9 הַתְּהֻלְּכָנוּ 10 הַתְּהֻלְּכָוּ 11 נִתְהֻלְּכָוּ 12 וַתִּפְלַל 13 וַתִּפְלַלְל 14 הַתִּפְלַלְתִּי
 15 הַתִּקְדְּשִׁי

20.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: חִזְקִיָּהוּ, אֶרְם, אָמִינָן, אַלְיָזָר, אַחֲרֹן, אַבְשָׁלוֹם, שְׁמֹואֵל, עֹזְרִיָּהוּ, נְבוּת, מִצְפָּה, חַנּוֹן

1 יְהִי שֵׁם יְהוָה מִבְּרָךְ מִעْתָה וְעוֹד-עוֹלָם: 2 וַיָּבֹא [אַיִלָּיו הַמֶּלֶךְ] אֶל-הַיּוֹלֵד יְהוָה לְהַקְרֵיר
 עַל-מִזְבֵּחַ הַקְרֵבָתָה: וַיָּבֹא אֶחָרָיו עֹזְרִיָּהוּ הַכֹּהֵן וְעַמּוֹ כָּהָנוּם | לִידְיוֹה שְׁמוֹנִים בְּנֵי-חַיִל: נִיעַמְדוּ
 עַל-עַזְבֵּתָה הַמֶּלֶךְ וַיָּמִרְדוּ לוֹ לְאַלְכֵה עַזְבֵּתָה לְהַקְרֵיר לִיהְיוֹה כִּי לְפָתְנִים בְּנֵי-אֶחָרָן הַמִּקְדְּשִׁים
 לְהַקְרֵיר גַּא מִן-הַמִּקְדְּשׁ כִּי מַעַלְתָּה² 3 וַיִּשְׁלַחַו אֶל-אַיִזָּבֵל לְאמֹר סָקָל³ נְבוּת וַיָּמָת: וַיְהִי כִּשְׁמַע
 אַיִזָּבֵל כִּירְסָקֵל נְבוּת וַיָּמָת וַיֹּאמֶר אַיִזָּבֵל אֶל-אַחֲרָב קָוָם לְשֵׁא תְּרִבְּרָם | נְבוּת הַיּוֹרְעָלֵי אֲשֶׁר
 מֵאָן לְתַתְּלֵה בְּכֶסֶף כִּי אֵין נְבוּת קַיְמָת: וַיְהִי כִּשְׁמַע אַחֲרָב כִּי מִתְּנִתְנָה נְבוּת וַיָּמָת אַחֲרָב לְרִרָת
 אֶל-בָּרָם נְבוּת הַיּוֹרְעָלֵי לְרִשְׁתָוֹ: 4 וּבְאֶחָרָן הַחֲנָגָה⁴ יְהוָה מֵאָר לְהַשְׁמִידוֹ וְאַחֲפָלֵל גַּם-בְּעֵד
 אֶחָרָן בְּעֵת הַקְדִּיאָ 5 הַתְּהֻזְּקֵי וְהִי לְאָנָשִׁים פֶּלְשָׂטִים⁵ פָּנִים תְּעַבְּרוּ לְעַבְּרִים כַּאֲשֶׁר עָבְרוּ לִכְם

² Q. to be untrue, violate one's legal obligation

³ Q. to stone; Pu. to be stoned

⁴ Anf. Hitpa. to be, become angry

⁵ vocative (direct address)

והייתה לאנשים ונלחמתם: 6 וניאמר שמוֹאֵל קבציו אֶת-כָּל-יִשְׂרָאֵל המצפחה ואתחפל בערכם אל-יהודה: 7 וניאמרו כל-העם אל-شمואל ההפול בעדר-עבריך אל-יהודה אל-חיך ואל-גנות אל-זבנה⁶ על-כל-חטאינו רעה לשאל לנו מלך: 8 ונחפל אל-שע ונאמר יהוה בקח-נא⁷ את-עינו ויראה ויפחק יהוה את-עינו הנער ונרא והנה החר מלא סוסים ורכב אש סיבת אל-ישע: 9 וינש הגביא אל-מלך ישראל וניאר לוז לך התחזק ורע וראה את אש-תפעשה כי לתשובה⁸ השנה מלך ארם עליה עליך: 10 ונחפל חזקיה לפני יהוה ניאמר יהוה אל-חי ישראל ישב הכרבים את-היה האלים לברך לכל ממלכות הארץ אתה עשית את-הشمיטים ואת-הארץ: 11 וניחלה תונך את-האללים ואיננו כירקח אותו אל-הים: 12 וניאמר אלה אבשלום אתה האמינו⁹ אחיך דינה עמך ועקה אחותך החריש¹⁰ אחיך הוא אל-חשתי את-לבך לדבר הג� ותשב פמר ושםמה בית אבשלום אחיך:

20.5 Hebrew Reading: Genesis 13:14–18

Translate Gen 13:14–18 with the help of notes below the text. Names of persons and places are easily identifiable.

¹⁴ **וַיֹּהֶה** אמר אל-אברים אחריו הפרד-לוֹת מעמו שָׁא נָעִינֵך וראָה מז-המקום אש-אתה שם צפנה ונגבה נקרינה ומזה: ¹⁵ כי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה לֹךְ אֶת-גָּנָה ולוֹרֶעֶך עד-עולם: ¹⁶ וְשָׂמְתִּי אֶת-זָרֶעֶך בְּעֶפֶר הָאָרֶץ אֲשֶׁר אָמ-זָוְקֵל אִישׁ לִמְנוֹת אֶת-עֶפֶר הָאָרֶץ גַּם-זָרֶעֶך יָמַנָּה: ¹⁷ גּוֹם הַתְּהַלֵּךְ בָּאָרֶץ לְאַרְכָּה וְלַרְחָבָה כי לֹךְ אֶת-גָּנָה ¹⁸ וַיַּאֲהַל אֶבְרָם וַיָּבָא וַיִּשְׁבֶּה בְּאֶלְנֵי מַמְּרָא אֲשֶׁר בְּחַבְרוֹן וַיַּבְנֵ שָׁם מִזְבֵּחַ לִיהְיוֹה:

13:14	فرد	Ni. to divide, separate (intrans.)
13:16	אשר	here so that
	מנה	Q. to count, number
	ימנה	it will be counted (Ni. of <i>מנה</i>)
13:18	אַהֲל	to obtain grazing rights (HALOT); traditionally to tent (BDB)
	אלון	tall tree, terebinth
	מַמְּרָא	place name Mamre

⁶ יסף Q. to add

⁷ פקח Q. to open

⁸ השיבה return (noun)

⁹ אַמְנָנוּ This form of the name אַמְנָנוּ is found only here in 2 Sam 13:20.

¹⁰ חָרֵשׁ Hi. to be silent

Chapter 21

21.1 Vocabulary

21.1.1 Verbs

- נִבְטָה Hi. *to look*
נִגְדָּה Hi. *to tell, inform, report*
נִחַל Q. *to get a possession; to take a possession; to inherit*
נִחַם Ni. *to regret; to be sorry; to console oneself; Pi. to comfort*
נִצְבָּה Ni. *to take one's stand, to stand*
נִצְלָה Hi. *to take away, snatch away; to rescue; to deliver from*
נִשְׁאָן Hi. *to reach; to overtake*
קִנְחָה Q. *to buy; to acquire; to create*

21.1.2 Nouns

- אֹונֵן disaster; sin, injustice; deception, nothingness; idolatry
בָּרֶזֶל iron
הַיּוֹכֵל palace; temple
חַמֵּס violence, wrong
מִזְרָח sunrise; east
מִקְדָּשׁ sacred place, sanctuary
קֵיר wall (pl. קִירוֹת)
קֵץ end (gem. noun; with ePP קִצּוֹ)
קְרֵבָן offering, gift (only in Lev, Num, Ezek)
קְרוּב near
קְרֵן horn
שְׁלֵחָן table
שְׁלֵל spoil, plunder, booty

21.1.3 Other Parts of Speech

יען אַשְׁר, יְעַן because

עַל אַשְׁר because

21.2 Verbs I *n* and Verbs I *ן*: Derived Binyanim

21.2.1 General Overview of the Forms of Verbs I *n*

When the first root consonant /n/ is immediately followed by the second root consonant, the /n/ is assimilated to the following consonant. The result are weak forms. In the Qal, this could be observed in the forms of the prefix conjugation. The assimilation of the first root consonant /n/ happens in the Niphal in the suffix conjugation and the participle. In the Hiphil and Hophal it happens in *all* forms. The Piel, Pual and Hitpael forms of I *n* verbs are always strong as the first root consonant /n/ is never immediately followed by a consonant.

			Niphal	Hiphil	Hophal
			נָנָף	נָנָד	נָנָד
SC	sg.	3 m.	גָּנָף	הָגִיד	הָגַד
		3 f.	גָּנָפָה	הָגִידָה	הָגַדָּה
		2 m.	גָּנָפֶת	הָגִידָת	הָגַדָּת
		2 f.	גָּנָפֶת	הָגִידָת	הָגַדָּת
		1 c.	גָּנָפְתִי	הָגִידְתִּי	הָגַדְתִּי
pl.		3 c.	גָּנָפוֹ	הָגִידָו	הָגַדָּו
		2 m.	גָּנָפָם	הָגִידָם	הָגַדָּם
		2 f.	גָּנָפָתָן	הָגִידָתָן	הָגַדָּתָן
		1 c.	גָּנָפָנוֹ	הָגִידָנוֹ	הָגַדָּנוֹ
PC	sg.	3 m.	גָּנָגָף	גָּנָיד	גָּנָד
		3 f.	תָּגָנָגָר	תָּגִיד	תָּגַד
		2 m.	תָּגָנָגָר	תָּגִיד	תָּגַד
		2 f.	תָּגָנָגָבִי	תָּגִידִי	תָּגַדִּי
		1 c.	אָגָנָגָר	אָגִיד	אָגַד

		Niphal	Hiphil	Hophal
	נִגְרָה	נִגְדָּה	נִגְדָּה	
pl. 3 c.	יַנְגַּבְתָּו	וַיִּגְרֹדֵו	וַיִּגְרֹדֵו	
	תַּנְגַּבְנָה	סְגִּידָנָה	טְגִּידָנָה	
	תַּנְגַּבְתָּו	סְגִּידָוּ	טְגִּידָוּ	
	תַּנְגַּבְנָה	סְגִּידָנָה	טְגִּידָנָה	
	נִגְרָה	נִגְידָה	נִגְידָה	
Jussive	sg. 3 m.	יַנְגַּרְתָּ	וַיִּגְרֹדֵ	וַיִּגְרֹדֵ
<i>wayyiqtol</i>	sg. 3 m.	וַיִּנְגַּרְתָּ	וַיִּגְרֹדֵת	וַיִּגְרֹדֵת
Impv.	sg. m.	הַנְגַּרְתָּ	חֲגִידָה	
	f.	הַנְגַּבְתִּי	חֲגִידִי	
	pl. m.	הַנְגַּבְתָּו	חֲגִידָוּ	
	f.	הַנְגַּבְנָה	חֲגִידָנָה	
Inf. cs.		הַנְגַּרְתָּ	חֲגִידָה	חֲגִידָה
Inf. abs.		הַנְגַּרְתָּ	חֲגִידָה	חֲגִידָה
Part.	sg. m.	נִגְרָה	מְגִידָה	מְגִידָה
	f.	נִגְפָּתָה	מְגִידָתָה	מְגִידָתָה
	pl. m.	נִגְפִּים	מְגִידִים	מְגִידִים
	f.	נִגְפּוֹתָה	מְגִידּוֹתָה	מְגִידּוֹתָה

Notes

The endings marking person, gender and number are the same as the endings of the corresponding forms of the strong verb including the reduction of vowels.

In the suffix conjugation and participle forms of the Niphal, the first root consonant /n/ is assimilated to the second root consonant: *ninqaħ* > *niggħaq* נִגְגָּה.

In the prefix conjugation, the /n/ infix of the Niphal merges with the first root consonant: *yin-nāgħep* יַנְגַּבְתָּו.

As with the strong verb, a prosthetic /h/ is added to the form to preserve the structure of the imperative and infinitives in the Niphal.

For the Niphal infinitive absolute only forms that are attested in the Hebrew Bible are mentioned.

In all forms of the Hiphil, the first root consonant /n/ closes the prefix syllable and is assimilated to the second root consonant: **hingida* > **higgid* > *higgid* חֲגִידָה.

In the Hophal, the first root consonant /n/ is assimilated to the second root consonant, e.g., **hungad* > *huggad* הָגַד. The prefix vowel is always /u/.

21.2.2 Verbs I *n* and II Guttural: Derived Binyanim

In the Niphal, the /n/ of the root is assimilated to the second root consonant. The result are weak forms, e.g., *ninham* > *nihham* > *niham* (with loss of the gemination and preservation of the vowel /i/).

In the Hiphil, however, the /n/ is not assimilated to the second root consonant resulting in strong forms.

The forms of the verbs נָחַם and נָחַל in the following table illustrate this.

		Niphal	Hiphil	Hophal
SC	sg. 3 m.	נָחַם		
	1 c.		הָנְחַלְתִּי	נָחַמְתִּי
PC	sg. 3 m.	וָנָחַם		וָנָחַיל
	<i>wayyiqtol</i>	וָנָחַם		וָנָחַם
	Inf. cs.		הָנְחַלֵּל	
	Part.	נָחַם		מָנְחַיל

21.2.3 Verb I ^ו: Exceptional Forms in the Derived Binyanim

The forms of I^ו verbs in the Piel, Pual and Hitpael are always strong. In the Niphal, Hiphil and Hophal binyanim they are usually strong displaying only the regular vowel changes of guttural verbs, e.g. PC Ni. יָאַכְלֶל *it will be eaten* with loss of the gemination (cf. יְקַחֵב). In rare cases, exceptions to this occur with forms with quiescent נ. The following examples illustrate this:

- Niphal: נָאַחֲזָוּ *they have settled* (Josh 22:9) and נָאַחֲזָוּ *and they will settle* (Num 32:30); cp. the strong form נָאַחֲזֹ *it was caught* (Gen 22:13)
- Hiphil: אָבַדֵּ *let me destroy* (verb אָבַד; Jer 46:8); cp. the strong form וְהָאַבְדֵּ *and you shall destroy* (Deut 7:24)

21.3 Causal Constructions

Causal constructions indicate the cause of or the reason for a state of affairs. They can be expressed as subordinate clauses or as prepositional phrases.

Frequently used causal conjunctions in Biblical Hebrew are: כי *because, for*, יְעַן *because*, אֲשֶׁר *because*, עַל *because*. The causal subordinate clause may precede the main clause (Gen 3:14; 1 Kgs 20:28) or it may follow it (Gen 5:24; Exod 32:35).

<p>כִּי עָשָׂתָּה זֹאת אֲרַ�ר אַפְתָּה מִכֶּל-הַבָּהָמָה וּמִכֶּל חַיֵּת הַשָּׁדָה וַיַּתְהַלֵּךְ תָּנַךְ אֶת־הָאֱלֹהִים וְאַיִּגְנָה כִּי־לְקַחْתָּ אֶת־הָאֱלֹהִים</p> <p>פֶּה־אָמַר יְהוָה יְהֻנָּה אֲשֶׁר אָמַרְתָּ אָרֶם אֱלֹהֵי הַרִּים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנַתְתִּי אֶת־כָּל־הַהֲמוֹן הַגָּדוֹל הַזֶּה בִּידְךָ וַיַּדְעָתָם כִּי־אָנִי יְהוָה וַיַּעֲנֵף יְהוָה אֶת־הַעַם עַל אֲשֶׁר עָשָׂו אֶת־הַעַגֵּל אֲשֶׁר עָשָׂה אַהֲרֹן</p>	<p><i>Because you have done this, you are cursed among all the cattle and all the animals of the field (Gen 3:14)</i></p> <p><i>Enoch walked with God and he was no more because God had taken him (Gen 5:24)</i></p> <p><i>Thus says the Lord: Because the Arameans said that the Lord is a god of mountains and not a god of plains, I will give this entire great multitude in your hand so that you know that I am the Lord (1 Kgs 20:28)</i></p> <p><i>The Lord struck the people because they had made the calf that Aaron had made (Exod 32:35)</i></p>
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על, **על-דבר אשר**, **יען כי**, **מאנשֶׁר**, **כאנשֶׁר**, **באנשֶׁר**, **אשר**, Infrequent causal prepositions are: **תחת אשר** and **עקב כי**, **עקב אשר**, **עקב כי**.

The following prepositions are frequently used with causal meaning:

- | | |
|----------------|--|
| בְּ | <i>because of, e.g., בְּצִדְקָתִי because of my righteousness (Deut 9:4),
because of his [own] sin (Deut 24:16)</i> |
| לְמַעַן | <i>לְמַעַן דָּוִד עָבֹדִי וְלְמַעַן because of, for the sake of, on account of, e.g., יְרִישָׁלָם אֲשֶׁר בְּחִרָּתִי because of David, my servant, and because of Jerusalem that I have chosen (1 Kgs 11:13), לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ for the sake of the house of the Lord our God (Ps 122:9)</i> |
| מִן | <i>because of, e.g., מִטְרָאָה עִינֵּיךְ אֲשֶׁר תֶּرְאָה lit. because of the sight of your eyes that you will see (Deut 28:34), מִרְעָת יְשִׁיבָתָה because of the evil of those who dwell in it (Jer 12:4)</i> |
| מִפְנֵי | <i>מִפְנֵי רְעֵת because of, e.g., מִפְנֵי חֶרְבָּע because of the famine (Gen 47:13), מִפְנֵי עַמִּי יִשְׂרָאֵל because the evil of my people Israel (Jer 7:12)</i> |
| עַל | <i>because of, e.g., עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה because of all the evil that [the people] has done (Deut 31:18), עַל־הַשּׁוֹעָה אֲשֶׁר־גַּשְׁבָּעָנוּ לָהֶם because of the oath that we swore to them (Josh 9:20)</i> |

21.4 Impersonal Constructions (Vague Subject)

The vague subject (as *one* in the English clause *One never knows*) is used when the identification of the agent of the action is impossible or irrelevant. In Biblical Hebrew, the vague subject is expressed often by 3 c./m. pl. verbal forms (2 Sam 19:9), 3 m. sg. verbal forms (Num 35:30) or passive verbal forms (Gen 27:42). In English, passive verbal forms are often employed to translate these impersonal constructions.

וְלֹכֶל־הָעָם הִנֵּדוּ לְאָמֵר הַנָּה הַמֶּלֶךְ יוֹשֵׁב בַּשְׁעָר	<i>And all the people were told, “Behold, the king is sitting in the gate” (2 Sam 19:9)</i>
כָּל־מִכָּה־גַּפֵּשׂ לְפִי עֲדִים יַדְצֵחַ אֶת־הָרְצֵחַ	<i>Everyone who kills a person – one shall kill the murderer on the evidence of witnesses (Num 35:30)</i>
וַיַּדַּר לְפָלָךְ מִצְרָיִם כִּי בָּרָחַ הָעָם	<i>And it was reported to the king of Egypt that the people had fled (Exod 14:5)</i>

21.5 Exercises

21.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | |
|-----------------|----------------|----------------|---------------|---------------|-------------------|---------------|----------------|
| 1 הַבִּיטוּ | 2 הַבְּטַחַם | 3 אָבִיט | 4 יְבִיטוּ | 5 הַנְּדַתִּי | 6 הַנִּידָּו | 7 הַנְּדַתִּת | 8 הַנִּידָּה |
| 9 וַיַּגְּדֵר | 10 פְּנִידִי | 11 פְּנִידָה | 12 אָנִיד | 13 נְגִיד | 14 וַיִּגְּדֵר | 15 הַנִּידָּה | 16 הַגְּדֵר |
| 17 גְּנַחְמָתִי | 18 יְנַחְמָוּן | 19 וַיְנַחְמָם | 20 הַצְּלָנוּ | 21 הַצְּלָנוּ | 22 וַיְצַלְּלָנוּ | 23 הַצְּלָנוּ | 24 וַיְשִׁינוּ |

21.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **כָּנָעָן, יִצְחָק, יַעֲקֹב, יוֹסֵף, יְהוָשָׁע, דָּוִד, גְּשֵׁן, בְּתַ-שְׁבֻע, אַבְרָהָם, אַבְרָהָם, נְגַדְּלָה, הַגְּדֵרָה, תְּמִנָּה, שְׁמַנְשׁוֹן, שְׁמַנוֹּאָל, שָׁאוֹל, נְחוֹר, מֶלֶכָה, לְבָנָה**

- 1 וַיֹּאמֶר אָנוֹכִי אֱלֹהִי אָבִיךְ אֱלֹהִי אַבְרָהָם אָלְהִי יִצְחָק וְאָלְהִי יַעֲקֹב וְיִסְפַּר מֵשָׁה פָּיו כִּי יָרָא
מִתְהִבֵּט אֶל־הָאֱלֹהִים: 2 נִזְקָרָא פְּרֻעה לְאַבְרָהָם וַיֹּאמֶר מַה־זֹּאת¹ עֲשֵׂית לְיִהְיָה לְאַדְמָנָדָת
לְיִהְיָה אֲשֶׁר־הָאָתָה קָהָא:² 3 וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אֲשֶׁר־הָאָתָה וְאַנְיָה
אָלְיוֹ אֲחָתִי וּבֵית־אָבִי אֲשֶׁר בָּאָרֶץ־כָּנָעָן בָּאוּ אַלְיָה: 4 וַיֹּאמֶר יוֹסֵף וַיַּגְּדֵר לְפָרֻעה וַיֹּאמֶר אָבִי וְאָחָתִי
וְצָאָם וּבְקָרָם וְכָל־אֲשֶׁר לְהָם בָּאוּ מִאָרֶץ כָּנָעָן וְהָנָם בָּאָרֶץ גְּשֵׁן: 5 וַיַּרְדֵּד שְׁמַנְשׁוֹן תְּמִנָּה
וַיָּרָא אֲשֶׁר בָּהָמִנְתָּה מִבְּנוֹת פְּלִשְׁתִּים: וַיַּעַל וַיַּגְּדֵר לְאָבִיו וְלְאָמוֹ וַיֹּאמֶר אֲשֶׁר דָּאִתִּי בָּתְמִנְתָּה מִבְּנוֹת
פְּלִשְׁתִּים וְעַתָּה קָח־זֹאתָה לְיִהְיָה: וַיֹּאמֶר לוֹ אָבִיו וְאָמוֹ הָאֵין בָּבְנוֹת אֲחִיךְ וּבְכָל־עַמִּי אֲשֶׁר
כִּיאָתָה הַוְּלָד לְקַחַת אֲשֶׁר מִפְּלִשְׁתִּים הַעֲרָלִים³ וַיֹּאמֶר שְׁמַנְשׁוֹן אֶל־אָבִיו אַזְתָּה קָח־לִי כִּי־הִיא
יִשְׁרָה בְּעִינֵּי: 6 וַיַּהַי בַּיּוֹם הַשְׁבִּיעִי וַיָּמָת הַיּוֹלֵד וַיַּרְאָוּ עֲבָדָיו דָּוִד לְהִנֵּיד לוֹ וְכִימָת הַיּוֹלֵד כִּי
אָמְרוּ הַנָּה בְּהָוֹת הַיּוֹלֵד תִּי דְבָרָנוּ אָלְיוֹ וְלֹא־שְׁמַנְעַ בְּקוֹלֵנוּ וְאַיְדָה נָמָר אָלְיוֹ מִתְּהִלָּה וְעַשָּׂה רְעָה:

¹ זֹאת מַה־זֹּאת The demonstrative pronouns and often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143g)

² קָהָא to be read as קָהָא

³ עַרְלִים uncircumcised (adj.)

ונִירָא דָּרְךָ כַּי עֲבָדָיו מִתְלָחֶשִׁים⁴ וְגַם הַנֵּדֶר כַּי מִתְהַלֵּל⁵ וְאָמַר דָּרְךָ אֶל־עֲבָדָיו הַמִּתְהַלֵּל וְנִאמְרוּ מִתְהַלֵּל:
 7 וְנִיחַי אֶחָרִי תְּדַבְּרִים הָאֱלֹהִים וְנִיגַּד לְאַבְרָהָם לְאָמַר הַנָּה יְלִדָּה מִלְכָה נִמְהֹוָא⁶ בְּנִים לְנִיחַר אֶת־חַיָּה:
 8 וְנִיגַּד לְלִבָּנו בְּנִום הַשְּׁלִישִׁי כַּי בְּרָה יְשָׂכֵב:
 9 וְנִיחַל דְּבָרִי־יְהוָה אֶל־שְׁמוֹאֵל לְאָמַר: גַּתְמָתִי כִּי־הַמְלָכִty אֶת־שָׂאֹל⁷ לְמַלְךָ כִּי־שָׁב מִאָחָר וְאֶת־דְּבָרִי לְאַתְקִים⁸ וְיַחַר לְשָׁמוֹאֵל וְיַזְעַק אֶל־יְהוָה כָּל־תְּלִילָה:
 10 וַיַּרְא יְהוָה כִּי רְבָה רַעַת הָאָדָם בָּאָרֶץ וּכְלִיאָר מִחְשְׁבַּת⁹ לְפֹו רַק רַע כָּל־הַיּוֹם: וַיַּגְּשֵׁם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיַּתְעַצֵּב¹⁰ אֶל־לִבּוֹ:
 11 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָשָׁע בֶּחָר־לְגֻלָּנוּ אֲנָשִׁים וְצִא הַלְּתָם בַּעֲמָלָק מִתְּהָרֵר אָנָּכִי עַל־רַאשׁ הַגְּבֻנָּה וּמִטְּהַר הַאֱלֹהִים בְּנֵדי:
 12 וַיֹּאמֶר דָּרְךָ וְהַנָּה אֲשֶׁר הַצְּלָבִי מִנְיךָ הָאָרִי¹¹ וּמִנְיךָ הַדְּבָר¹² הוּא נִצְלָבִי מִנְיךָ הַפְּלָשֶׁתִי הַזֹּה וַיֹּאמֶר שָׂאֹל אֶל־דָּרוֹד לְךָ וְיַהְוָה יְהִי עָמָךְ:
 13 וַיִּשְׁאַל דָּרְךָ בְּיַהְוָה לְאָמַר אֶרְךָ אֶחָרִי הַגְּדִיר¹³ הַזֹּה קָאשְׁגָנוּ וַיֹּאמֶר לוֹ רַדְפֵּ קִרְהָשָׁן תְּשִׁוָּג וְהַצְּלִיל:
 14 וַיִּנְתַּמֵּם דָּרְךָ אֶת־שְׁמָה בְּתִשְׁבָּע אֲשֶׁר־וַיַּבְאָ אֶלְيָה וַיִּשְׁכַּב עַמְּתָה וַיָּלֹךְ בֵּן וַיִּקְרַא אֶת־שְׁמָה שְׁלֹמָה וַיַּהְוָה אָהָבוֹ:

21.6 Hebrew Reading: Genesis 16:1–6

Translate Gen 16:1–6 with the help of notes below the text.

¹ וְשָׁרֵי אֲשֶׁת אֲבָרְם לֹא יְלִדָה לוֹ וְלֹה שְׁפָחָה מִצְרִית וְשְׁמָה הַגָּר: ² וַיֹּאמֶר שֶׁרְיָא אֶל־אֲבָרְם הַגָּר־גָּנָא
 עַצְרָנִי יְהוָה מַלְדָת בָּאָנָא אֶל־שְׁפָחָתִי אוֹלִי אֲבָנָה מִמְנָה וַיִּשְׁמַע אֲבָרָם לְקוֹל שֶׁרְיָא: ³ וְתַקְה
 שֶׁרְיָא אֲשֶׁת־אֲבָרְם אֶת־הַגָּר הַמִּצְרִית שְׁפָחָתָה מִקְץ עַשֶּׂר שָׁנִים לְשָׁבֵת אֲבָרָם בָּאָרֶץ בְּגַעַן וְתַפְנֵן
 אֶתְתָה לְאַבְרָם אִישָׁה לֹא לְאִשָּׁה: ⁴ וַיַּבָּא אֶל־הַגָּר וַיְתַהַר וַיְתַרְאָ כִּי חַרְתָּה וַיַּתְקַל גַּבְרָתָה בְּעִינֶיךָ:
⁵ וַיֹּאמֶר שֶׁרְיָא אֶל־אֲבָרְם חַמְסִים עַלְיָךְ אֲנָלִי נִתְתִּי שְׁפָחָתִי בְּחִילָךְ וְתַרְאָ כִּי חַרְתָּה וַיַּאֲקָל בְּעִינֶיךָ
 וַיַּשְּׁפַט יְהֹוָה בֵּין בְּנֵיכֶם וּבְנֵיכֶיךָ: ⁶ וַיֹּאמֶר אֲבָרְם אֶל־שֶׁרְיָא הַנָּה שְׁפָחָתֶךָ בְּיַדְךָ עַשְׁרְלָה הַטוֹּב בְּעִינֶיךָ
 וְתַעֲנֵה שֶׁרְיָא וְתַבְרַח מִפְנִימָה:

16:1	מִצְרִי	<i>Egyptian</i>
16:2	עַצְר	Q. to restrain; to retain
	אוֹלִי	perhaps
	אֲבָנָה	1 c. sg. PC Ni.
16:4	הַרָּה	Q. to conceive, become pregnant
	גַּבְרִיה	mistress; lady (title of the queen mother) (cs. st. (גַּבְרָתָה)

⁴ לְחַש Hitpa. to whisper one to another

⁵ הַוָּא to be read as הַיָּא

⁶ הַקִּים he kept; he carried out

⁷ יָצַר inclination, striving, thought מִחְשָׁבָה thought, intent

⁸ עַצְבָּה Hitpa. to be deeply worried (HALOT)

⁹ אָרִי lion

¹⁰ דָּבָר bear

¹¹ גָּדוֹד marauding band

Chapter 21

- 16:5 **לִקְ** *lap; fold (of the garment)*
- בַּיְנֵיָךְ** The form **בַּיְנֵיָךְ** (pausal form of **בַּיְנֵךְ**) is expected here (cf. 1 Sam 20:42). The sign above the second *yod* of **בַּיְנֵךְ** in the Masoretic Text is called *extraordinary point* (from Latin *punctum extraordinarium*, pl. *puncta extraordinaria*). In manuscripts from Qumran dots above letters indicated that the letters had to be erased (cf. Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 4th ed., 2022, p. 43).
- 16:6 **עֲנֹתָה** 3 f. sg. *wayyiqtol* **עֲנֹתָה** Pi. *to oppress with ePP* 3 f. sg.

Chapter 22

22.1 Vocabulary

22.1.1 Verbs

- נָנָה** Q. *to commit fornication; to be unfaithful* (in a relationship with God)
- חִזְׁוֹה** Q. *to see, behold* (almost always poetic)
- חַפֵּץ** Q. *to take pleasure in, desire; to delight in* (freq. with prep. obj. with הַ)
- טָמֵא** Q. *to be unclean, become unclean* (stative verb, SC טָמֵן); Pi. *to defile; to desecrate*
- כָּלַח** Q. *to be complete, at an end, finished, accomplished, spent; Pi. to complete, bring to an end, finish; to accomplish; to cause to cease*
- כָּסַח** Pi. *to cover*
- נְבָא** Ni. *to be in a prophetic trance, behave like a נָבִיא*; Hitpa. *to exhibit the behavior of a נָבִיא*
- נָתַח** Q. *to stretch out, spread out, extend, bend, turn, incline; Hi. to turn, incline*
- נָכַח** Hi. *to smite, to strike; to strike dead*
- עָנָה₂** Q. *to be bowed down; to be downcast, afflicted; Pi. to oppress; to mishandle, humble, afflict*
- פָּרָה** Q. *to buy out, redeem, ransom*
- פָּלָא** Ni. *to be surpassing, extraordinary*
- צִוָּה** Pi. *to give an order, to command; to order, to instruct; to charge, to commission* (cf. the noun מְצֻוָּה)
- רָאָה** Q. *to see; Ni. to appear, become visible; to present oneself; Hi. to show, let someone see something*
- רָבָה** Q. *to become numerous, increase; to become great; Hi. to make numerous; to make great*
- רָצַח** Q. *to be pleased with; to accept favorably*
- שָׁקַח** Hi. *to give to drink; to cause to drink water* (causative counterpart to the verb שָׁתַּה Q. *to drink*)

22.1.2 Nouns

- בָּטַן *belly; internal organs (fem.)*
חִרְפָּה *disgrace, shame; reviling, taunt*
מַכָּה *blow; wound; plague*
עוֹף *birds, fowl; winged insects (everything that flies) (coll.)*
עֲנָנוּ *poor; afflicted; humble*
רָצֵון *goodwill; favor; acceptance*
תְּרִזְמָה *contribution, offering*

22.1.3 Other Parts of Speech

- עַדְתָּם *not yet (adv.); before (conj.)*
בְּעַדְתָּם *before (conj. or prep.)*

22.2 Verbs III y and Verbs III ': Derived Binyanim

22.2.1 Preliminary Remarks

Weak verbs of the type III y and III' have a weak third root consonant, either in the form of a vocalic element in the case of III y verbs or in the form of a quiescent נ if it is at the end of the syllable. The main features of all the derived binyanim, however, are located at the beginning of the verbal form in the Niphal, Hiphil, Hophal and Hitpael or in the form of gemination in the second root consonant in the Piel, Pual and Hitpael with the exception of the long vowel /i/ in a number of Hiphil forms. As a consequence the main features of the derived binyanim do not interact with the weak element of III y and III' verbs.

22.2.2 General Overview of the Forms of Verbs III y

Verbs of the III y type are characterized by the long final vowels /ā/ (*qameṣ*), /ă/ (*sagol*) /ē/ (*sere*) in many forms. These vowels remain the same in all binyanim. Before consonantal suffixes in the suffix conjugation the forms vary between the vowels /i/ (*hireq*) and /ē/ (*sere*). These vowels are usually spelled with the vowel letter א. Vocalic suffixes always follow the second root consonant directly.

22.2 Verbs III y and Verbs III ?: Derived Binyanim

		Qal	Niphal	Hiphil	Hophal
SC	sg. 3 m.	גָּלַה	גָּנְלַה	הָגְלַה	הָגְלַה
	3 f.	גָּלַתָּה	גָּנְלַתָּה	הָגְלַתָּה	הָגְלַתָּה
	2 m.	גָּלִית	גָּנְלִית	הָגְלִית	הָגְלִית
	2 f.	גָּלִית	גָּנְלִית	הָגְלִית	הָגְלִית
	1 c.	גָּלִיתִי	גָּנְלִיתִי	הָגְלִיתִי	הָגְלִיתִי
pl.	3 c.	גָּלוּ	גָּנוּלָה	הָגְלוּ	הָגְלוּ
	2 m.	גָּלוּתָם	גָּנוּלִתָם	הָגְלוּתָם	הָגְלוּתָם
	2 f.	גָּלוּתָן	גָּנוּלִתָן	הָגְלוּתָן	הָגְלוּתָן
	1 c.	גָּלוּנִינָה	גָּנוּלִינָה	הָגְלוּנָה	הָגְלוּנָה
PC	sg. 3 m.	יָגַלָה	יָגַלָה	יָגַלָה	יָגַלָה
	3 f.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תָּגַלָה
	2 m.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תָּגַלָה
	2 f.	תָּגַלִי	תָּגַלִי	תָּגַלִי	תָּגַלִי
	1 c.	אָגַלָה	אָגַלָה	אָגַלָה	אָגַלָה
pl.	3 c.	יָגְלוּ	יָגְלוּ	יָגְלוּ	יָגְלוּ
	3 f.	תָּגְלוּנָה	תָּגְלוּנָה	תָּגְלוּנָה	תָּגְלוּנָה
	2 m.	תָּגְלוּ	תָּגְלוּ	תָּגְלוּ	תָּגְלוּ
	2 f.	תָּגְלוּנָה	תָּגְלוּנָה	תָּגְלוּנָה	תָּגְלוּנָה
	1 c.	גָּנוּלָה	גָּנוּלָה	גָּנוּלָה	גָּנוּלָה
Juss.	sg. 3 m.	וְגַלָה			
waw-PC	sg. 3 m.	וְגַלָל	וְגַלָל	וְגַלָל	וְגַלָל
Impv.	sg. m.	גָּלַה	הָגְלַה	הָגְלַה	הָגְלַה
	f.	גָּלִי	הָגְלִי	הָגְלִי	הָגְלִי
	pl. m.	גָּלוּ	הָגְלוּ	הָגְלוּ	הָגְלוּ
	f.	גָּלוּנָה	הָגְלוּנָה	הָגְלוּנָה	הָגְלוּנָה
Inf. cs.		גָּלוֹת	הָגְלוֹת	הָגְלוֹת	
Inf. abs.		גָּלוּה	הָגְלוּה	הָגְלוּה	הָגְלוּה

		Qal	Niphal	Hiphil	Hophal
Part.	sg. m.	גָּלַה	גָּנְלָה	מָגַלָּה	מָגַלָּה
	f.	גָּלַה	גָּנְלָה	מָגַלָּה	מָגַלָּה
	pl. m.	גָּלִים	גָּנְלִים	מָגַלִּים	מָגַלִּים
	f.	גָּלוֹת	גָּנְלוֹת	מָגַלּוֹת	מָגַלּוֹת

		Qal	Piel	Pual	Hitpael
SC	sg. 3 m.	גָּלַה	גָּלַה	גָּלַה	הַתְּגַלֵּה
	3 f.	גָּלַתָה	גָּלַתָה	גָּלַתָה	הַתְּגַלְתָה
	2 m.	גָּלִיתָ	גָּלִיתָ	גָּלִיתָ	הַתְּגַלִּיתָ
	2 f.	גָּלִיתָ	גָּלִיתָ	גָּלִיתָ	הַתְּגַלִּיתָ
	1 c.	גָּלִיתִי	גָּלִיתִי	גָּלִיתִי	הַתְּגַלִּיתִי
pl.	3 c.	גָּלוֹ	גָּלוֹ	גָּלוֹ	הַתְּגַלּוֹ
	2 m.	גָּלִיתִם	גָּלִיתִם	גָּלִיתִם	הַתְּגַלִּיתִם
	2 f.	גָּלִיטָן	גָּלִיטָן	גָּלִיטָן	הַתְּגַלִּיטָן
	1 c.	גָּלִינוֹ	גָּלִינוֹ	גָּלִינוֹ	הַתְּגַלִּינוֹ
PC	sg. 3 m.	וָגָלַה	וָגָלַה	וָגָלַה	וַתְּגַלֵּה
	3 f.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תַּהֲגַלָה
	2 m.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תַּהֲגַלָה
	2 f.	תָּגַלִי	תָּגַלִי	תָּגַלִי	תַּהֲגַלִי
	1 c.	אָגַלָה	אָגַלָה	אָגַלָה	אָתְהַגַּלָה
	3 c.	וָגָלוֹ	וָגָלוֹ	וָגָלוֹ	וַתְּגַלּוֹ
	3 f.	תָּגַלְיִנה	תָּגַלְיִנה	תָּגַלְיִנה	תַּהֲגַלְיִנה
	2 m.	תָּגַלּוֹ	תָּגַלּוֹ	תָּגַלּוֹ	תַּהֲגַלּוֹ
	2 f.	תָּגַלְיִנה	תָּגַלְיִנה	תָּגַלְיִנה	תַּהֲגַלְיִנה
	1 c.	וָגָלָה	וָגָלָה	וָגָלָה	וַתְּגַלָּה
Juss.	sg. 3 m.	וְגַלְ	וְגַלְ		
waw-PC	sg. 3 m.	וַיְגַלְ	וַיְגַלְ		וַיְתַגֵּל

		Qal	Piel	Pual	Hitpael
Impv.	sg. m.	גָּלַה	גָּל		הַתְּגִלָּה
	f.	גָּלֵי			הַתְּגִלִּי
	pl. m.	גָּלִוִים	גָּלֹוִי		הַתְּגִלּוֹוִי
	f.	גָּלִינָה			
Inf. cs.		גָּלוֹת	גָּלוֹת	גָּלוֹת	הַתְּגִלּוֹת
	Inf. abs.	גָּלָה	גָּלָה	גָּלָה	הַתְּגִלָּה
		גָּלָה	גָּלָה	גָּלָה	הַתְּגִלָּה
Part.	sg. m.	גָּלָה	מְגֻלָּה	מְגֻלָּה	מְתְּגִלָּה
	f.	גָּלָה	מְגֻלָּה		
	pl. m.	גָּלִים	מְגֻלִים		
	f.	גָּלוֹת	מְגֻלּוֹת		

Notes

Variation between the vowels /i/ (*hireq*) and /e/ (*sere*) after the second root consonant in suffix conjugation forms is attested even within one and the same verse, e.g., **וְהִכִּיָּה** and **וְיִשְׁאָל דָּוֹד בַּיְהּוֹן לְאָמֵר הָאָלֶךָ וְהִכִּי בְּפָלְשָׁתִים הָאָלֶה וַיֹּאמֶר יְהֹוָה וְהִכִּי** in 1 Sam 23:2 *David asked the Lord, “Shall I go and attack these Philistines?” And the Lord said to David, “Go and attack the Philistines and save Keilah”*.

Verbs that are both I gutt. and IIIy (e.g., **עָשָׂה**) have the same vowel changes before the first root consonant as the strong verb, e.g., **נִعְשָׂה** Ni. *it was done* (with *pataḥ* in the prefix), **נִעְשָׂה** Ni. *it was done* (with *segol* in the prefix), **יִעֲשָׂה** Ni. *it is done* etc. The same applies to the verb **רָאָה** in the Niphal, e.g., **יַרְאָה** *he shall appear* (Exod 23:17).

As in the Qal, IIIy verbs may loose the long final vowel in jussive and *wayyiqtol* forms without an ending, e.g., **וַיַּגְלֵל** *and he uncovered* (Pi.), **וַיַּגְלֵל** *and she uncovered* (Pi.), **וַיַּתְּפִסֵּס** *and he covered himself* (Hitpa.).

The verb **עָלָה** is used both in the Qal and in the Hiphil (558 and 250 times in the Hebrew Bible, respectively). Because of the guttural as first root consonant, prefix conjugation forms of the Qal and the Hiphil are identical, e.g., **יַעֲלֵה** Q. *he will go up* or Hi. *he will bring up*, **וַיַּעֲלֵל** Q. *he went up* or Hi. *he brought up*. As the verb **עָלָה** is intransitive in the Qal and transitive in the Hiphil, the presence or absence of a direct object makes it possible to distinguish between these forms. (Ellipsis of direct objects is frequent in Biblical Hebrew.)

The verb **הִיה** has suffix conjugation and participle forms in the Ni. with the prefix vowel /i/, e.g., **נִהִיתָה** (SC 3 f. sg.) *it happened*, **נִהִיתָה** (part. f. sg.)

The verbs **נַתַּה** Hi. *to turn, incline* and **נַכַּה** Hi. *to smite, strike* are doubly weak: In and IIIy. The rules regarding sound changes of both weak verb categories In and IIIy are applied. As a result, Hiphil forms of these two verbs show only R₂ while R₁ /n/ is only present in

the gemination of R₂ in non-apocopate forms. The following characteristic Hiphil forms are attested:

SC	הַטָּה	הַכָּה
PC	וַטָּה	וַכָּה
Juss.	תַּט	וַקְ
waw-PC	וַיַּט, וְאַט	וַיַּקְ, וְאַקְ
Impv.	הַטָּה, תַּט	הַכָּה, תַּקְ
Inf. cs.	הַטּוֹת	הַכּוֹת
Part.	מַטָּה	מַכָּה

The verb נִכָּה is also attested in the Pual, e.g., הַמַּכָּה (SC), מַכָּה (part.).

As in the strong verb, assimilation of R₁ to R₂ does not happen in the case of a guttural as R₂, e.g., יְנַחֵן he leads me (Ps 23:3; verb נַחַה Hi. with ePP).

The infinitive absolute הַרְבָּה of the verb Hi. is used as an adverb with the meaning *greatly, exceedingly*. The form הַרְבָּה is used as a substitute for the infinitive absolute, but the form הַרְבָּה is used as infinitive absolute as well.

22.2.3 General Overview of the Forms of Verbs III ³

As in the Qal, the weak consonant נ becomes silent at the end of a syllable and, therefore, is not a consonant anymore. However, it is preserved in writing in most cases. When vocalic suffixes or enclitic pronouns are added, the נ is retained as a consonant.¹

		Qal	Niphal	Hiphil	Hophal
SC	sg. 3 m.	מִצָּא	גִּמְצָא	הַמִּצְיאָה	הַמִּצְיאָה
	3 f.	מִצָּאָה	גִּמְצָאָה	הַמִּצְיאָה	הַמִּצְיאָה
	2 m.	מִצָּאָת	גִּמְצָאָת	הַמִּצְיאָת	הַמִּצְיאָת
	2 f.	מִצָּאָת	גִּמְצָאָת	הַמִּצְיאָת	הַמִּצְיאָת
	1 c.	מִצָּאָתִי	גִּמְצָאָתִי	הַמִּצְיאָתִי	הַמִּצְיאָתִי
pl.	3 c.	מִצָּאוֹ	גִּמְצָאוֹ	הַמִּצְיאָוֹ	הַמִּצְיאָוֹ
	2 m.	מִצָּאָתֶם	גִּמְצָאָתֶם	הַמִּצְיאָתֶם	הַמִּצְיאָתֶם
	2 f.	מִצָּאָתָן	גִּמְצָאָתָן	הַמִּצְיאָתָן	הַמִּצְיאָתָן
	1 c.	מִצָּאָנוּ	גִּמְצָאָנוּ	הַמִּצְיאָנוּ	הַמִּצְיאָנוּ

¹ In the tables below, the verb מָלַא is used for the Piel, Pual and Hitpael forms because it is actually used in these binyanim. In forms where the ל has vocal šwa it loses the *dagesh forte*.

22.2 Verbs III y and Verbs III ?: Derived Binyanim

		Qal	Niphal	Hiphil	Hophal
PC	sg. 3 m.	ימַצֵּא	ימַצֵּא	ימַצִּיא	ימַצֵּא
	3 f.	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	תִּמְצִיא
	2 m.	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	תִּמְצִיא
	2 f.	תִּמְצָאֵי	תִּמְצָאֵי	תִּמְצִיאֵי	תִּמְצִיאֵי
	1 c.	אָמַצֵּא	אָמַצֵּא	אָמַצִּיא	אָמַצִּיא
pl.	3 c.	יִמְצָאוּ	יִמְצָאוּ	יִמְצִיאוּ	יִמְצָאוּ
	3 f.	תִּמְצָאֹנָה	תִּמְצָאֹנָה	תִּמְצִיאֹנָה	תִּמְצִיאֹנָה
	2 m.	תִּמְצָאוּ	תִּמְצָאוּ	תִּמְצִיאוּ	תִּמְצִיאוּ
	2 f.	תִּמְצָאֹנָה	תִּמְצָאֹנָה	תִּמְצִיאֹנָה	תִּמְצִיאֹנָה
	1 c.	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצִיא
Juss.	sg. 3 m.	יְמַצֵּא	יְמַצֵּא	יְמַצִּיא	
waw-PC	sg. 3 m.	וַיְמַצֵּא	וַיְמַצֵּא	וַיְמַצִּיא	
Impv.	sg. m.	מַצָּא	הַמַּצָּא	הַמַּצָּא	הַמַּצִּיאָה
	f.	מַצָּאֵי	הַמַּצָּאֵי	הַמַּצִּיאֵי	הַמַּצִּיאֵי
	pl. m.	מַצָּאוֹ	הַמַּצָּאוֹ	הַמַּצִּיאוֹ	הַמַּצִּיאוֹ
	f.	מַצָּאוֹן	הַמַּצָּאוֹנָה	הַמַּצִּיאוֹנָה	
Inf. cs.		מַצָּא	הַמַּצָּא	הַמַּצִּיא	
Inf. abs.		מַצֹּא	הַמַּצָּא	הַמַּצָּא	
Part.	sg. m.	מַצָּא	גַּמְצָא	מַמְצִיא	מַמְצָא
	f.	מַצָּאת	גַּמְצָאת		
	pl. m.	מַצָּאים	גַּמְצָאים		
	f.	מַצָּאות	גַּמְצָאות		

			Qal	Piel	Pual	Hitpael	
SC	sg.	3 m.	מִצָּא	מִלָּא	מִלָּא	הַתִּמְלָא	
		3 f.	מִצָּאָה	מִלָּאָה	מִלָּאָה	הַתִּמְלָאָה	
		2 m.	מִצָּאָת	מִלָּאָת		הַתִּמְלָאָת	
		2 f.	מִצָּאָת	מִלָּאָת		הַתִּמְלָאָת	
		1 c.	מִצָּאָתִי	מִלָּאָתִי		הַתִּמְלָאָתִי	
pl.		3 c.	מִצָּאוֹ	מִלָּאוֹ	מִלָּאוֹ	הַתִּמְלָאוֹ	
		2 m.	מִצָּאָתֶם	מִלָּאָתֶם		הַתִּמְלָאָתֶם	
		2 f.	מִצָּאָתֶן	מִלָּאָתֶן		הַתִּמְלָאָתֶן	
		1 c.	מִצָּאָנוֹ	מִלָּאָנוֹ		הַתִּמְלָאָנוֹ	
PC	sg.	3 m.	יִמְצָא	יִמְלָא	יִמְלָא	וַתִּמְלָא	
		3 f.	תִּמְצָא	תִּמְלָא	תִּמְלָא	תִּתְמְלָא	
		2 m.	תִּמְצָא	תִּמְלָא	תִּמְלָא	תִּתְמְלָא	
		2 f.	תִּמְצָאִי	תִּמְלָאִי	תִּמְלָאִי	תִּתְמְלָאִי	
		1 c.	אִמְצָא	אִמְלָא	אִמְלָא	אִתְמְלָא	
pl.		3 c.	יִמְצָאוֹ	יִמְלָאוֹ	יִמְלָאוֹ	וַתִּמְלָאוֹ	
		3 f.	תִּמְצָאָנָה	תִּמְלָאָנָה	תִּמְלָאָנָה	תִּתְמְלָאָנָה	
		2 m.	תִּמְצָאָוֹ	תִּמְלָאָוֹ	תִּמְלָאָוֹ	תִּתְמְלָאָוֹ	
		2 f.	תִּמְצָאָנָה	תִּמְלָאָנָה	תִּמְלָאָנָה	תִּתְמְלָאָנָה	
		1 c.	בְּמִצָּאָ	בְּמִלָּאָ	בְּמִלָּאָ	בְּתִמְלָאָ	
Juss.	sg.	3 m.	יִמְצָא	יִמְלָא	יִמְלָא	וַתִּמְלָא	
waw-PC	sg.	3 m.	וַיִּמְצָא	וַיִּמְלָא	וַיִּמְלָא	וַיִּתְמְלָא	
Impv.	sg.	m.	מִצָּא	מִלָּא		הַתִּמְלָא	
		f.	מִצָּאי	מִלָּאי		הַתִּמְלָאִי	
	pl.	m.	מִצָּאוֹ	מִלָּאוֹ		הַתִּמְלָאוֹ	
		f.	מִצָּאָנָה	מִלָּאָנָה		הַתִּמְלָאָנָה	
Inf. cs.			מִצָּא	מִלָּא		הַתִּמְלָא	
Inf. abs.			מִצְוֹא	מִלָּא			
				מִלָּא			

		Qal	Piel	Pual	Hitpael
Part.	sg. m.	מִצָּא	מִמְלָא	מִמְלָא	מִתְמָלָא
	f.	מִצָּאת			
	pl. m.	מִצָּאים	מִמְלָאים		
	f.	מִצָּאות			

Notes

In the suffix conjugation of the derived binyanim, the vowel between the second root consonant and a consonantal suffix is always *sere*, whereas the Qal has *qames*.

The 3/2 f. pl. forms of the prefix conjugation with the vowel /æ/ are due to analogy to III y verbs, e.g., the **תִּמְלַאֲנִיהָ** *they will be found*. Sometimes, forms of III' verbs follow the pattern of III y completely, e.g., **נִבְחַתְּנָהּ** *you have prophesied* (verb **נִבְחַת**; Jer 26:9) as opposed to the expected form **נִבְחַתְּנָה** (Jer 20:6; 28:6).

22.3 Temporal Subordinate Clauses

Temporal subordinate clauses locate in time a state of affair in relation to another state of affairs. The event can be either anterior, simultaneous or posterior to the other event. Frequently used temporal conjunctions are: **כִּי** *when*, **אַחֲרֵי** *after*, **אַשְׁר** *before*, **בְּפֹרֶם** *until*, **עַד** *until*, **עַד** *when*.

The temporal subordinate clause either precedes the main clause (Josh 9:16) or it follows the main clause (2 Sam 19:31).

- וַיְהִי מִקְצָה שֶׁלַשׁ יְמִים אַחֲרֵי
אַשְׁר-כִּרְתּוּ לָהֶם בְּרִית וַיִּשְׁמֻעוּ
בְּיִקְרָבִים הֵם אֱלֹיו וּבְקָרְבֵּו הֵם
שָׁבִים
- וַיֹּאמֶר מִפְּבוּשָׁת אֶל-הַמֶּלֶךְ גַּם
אֶת-הַכֶּל יָקַח אַחֲרֵי אַשְׁר-**בָּא**
אֶדְנֵי הַמֶּלֶךְ **בְּשִׁלּוֹם** אֶל-**בֵּיתוֹ**
- וְזַהֲיֵה טְרַם-יִקְרָא וְאַנְיֵ אֲעֵנָה
- שָׁאַל** מָה אַעֲשֵׂה-לְךָ **בְּפֹרֶם** **אַל-**קָח
מַעַמֵּךְ
- וַיְהִי כִּי-שָׁר קָרַב אֶל-**הַמִּחְנָה**
וַיַּרְא אֶת-**הַעֲגָל** וּמִחְלָת
- וַיָּלְכְּבָד וַיָּבֹא הַרְהָרָה וַיִּשְׁבֹּו שָׁם
שֶׁלְשׁת יְמִים עַד-שָׁבוּ **הַרְדָּפִים**
- At the end of three days after they had made a covenant with them, they heard that they were from close by and that they were living among them* (Josh 9:16)
- Mephibosheth said to the king, "He may take it all after my lord the king has come to his house in peace"* (2 Sam 19:31)
- Before they call, I will answer* (Isa 65:24)
- Ask what I shall do for you, before I am taken from you* (2 Kgs 2:9)
- When he came near the camp, he saw the calf and the dancing* (Exod 32:19)
- They left and came to the hills and stayed there for three days, until the pursuers returned* (Josh 2:22)

וְלֹא-הָאמַנְתִּי לְדִבְרִים עַד אֲשֶׁר-בָּאֵת וַתִּרְאִינָה עִנִּי כִּי נָעַר יִשְׂרָאֵל וְאֶחֱבָּהוּ	<i>I did not believe the words, until I came and my eyes saw it (1 Kgs 10:7)</i> <i>When Israel was a child, I loved him (Hos 11:1)</i>
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Similar to temporal subordinate clauses with a finite verb as predicate are constructions with a preposition and an infinitive construct.

אָמַרְתִּי הַפָּעַם אַחֲרֵי רָאָתִי אֲתִ-פְּנֵיךְ	<i>I can die now after I have seen your face (Gen 46:30)</i>
וְאֵלֶּה הַמֶּלֶךְים אֲשֶׁר מֶלֶךְ בָּאָרֶץ אֲדוֹם לְפָנֵי מֶלֶךְ-מֶלֶךְ לְבָנוֹ יִשְׂרָאֵל	<i>These are the kings that ruled in the land of Edom before a king of the Israelites ruled as king (Gen 36:31)</i>
כִּי לֹא-יָאכַל הַעַם עַד-בָּאוֹ	<i>... for the people do not eat before he [Samuel] comes (1 Sam 9:13)</i>

For the use of the inf. cs. with the prepositions **בְּ** and **עַד** as temporal adverbial expressions see section 9.3.3

22.4 Exercises

22.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | | | | | | | | | |
|----|------------|----|----------|----|----------|----|-----------|----|------------|----|------------|----|-----------|----|-----------|
| 1 | סְלָה | 2 | כָּלֹ | 3 | כָּלִים | 4 | כָּלִיתִי | 5 | אֲכָלה | 6 | יָכָלוּ | 7 | כְּסָתָה | 8 | חֲכָסִי |
| 9 | נְבָא | 10 | נְבָאוּ | 11 | נְבָאתִ | 12 | תְּנְבָא | 13 | הַכִּיתִ | 14 | הַכִּיתָה | 15 | הַכִּיתִי | 16 | הַכִּיתִי |
| 17 | חַכְמִיתִם | 18 | יְכִיחָה | 19 | יְכִיָּה | 20 | אֲכָה | 21 | וַיְכִיָּה | 22 | וַיְכִיָּה | 23 | וַיְרָאוּ | 24 | וַיְרָאוּ |
| 25 | חַרְאָה | 26 | צְוִיתִי | 27 | צְוִיתָה | 28 | וַיְצִוּ | 29 | הַעֲלִיתִי | 30 | הַעֲלִיתָה | | | | |

22.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: מֹשֶׁה, יְשֻׁעָה, יְרוּשָׁלָם, חַזְקִיָּהוּ, דָּוִד, אָמוֹן, אַלְקִים, אַחֲרָן, אַבְרָהָם, שְׁמֹוֹאֵל, שְׁלֹמֹה, שְׁבָנָא, שָׁאֹל, עַבְדָּ אֲדָם

- 1 וַיַּעֲשֵׂה מֹשֶׁה וְאַחֲרָן כַּאֲשֶׁר צִוָּה יְהֹוָה אֲחֵם כִּי עָשָׂו: 2 וַיַּגְּדֵל מֹשֶׁה לְאַחֲרָן אֶת כָּל-דִּבְרֵי יְהֹוָה אֲשֶׁר שָׁלַחְוּ וְאֶת כָּל-הָאֱתָה אֲשֶׁר צִוָּהוּ: 3 וַיַּבְּנֵן שְׁלֹמֹה אֶת-הַבָּיּוֹת וַיַּכְלֵל אֶלְהִים בַּיּוֹם הַשְׁבִּיעִי מֶלֶאכָתוּ אֲשֶׁר עָשָׂה וַיֵּשֶׁבּוּ בֵּין מִזְבֵּחַ מֶלֶאכָתוּ אֲשֶׁר עָשָׂה: 5 וַיַּשְׁלַח

שָׁאֵל מֶלֶאכִים לְקֹחַת אֶת־דָּוֹד² וְנָרָא³ אֶת־לְהַקְתָּה³ הַגְּבִיאִים גְּבָאִים וְשָׁמוֹאָל עַמְּדָן גַּאֲבָעָל עַל־יִצְחָם וְתָהִי
עַל־מֶלֶאכִי שָׁאוֹל⁴ רַיִךְ אַלְהִים וַיַּתְגִּבֵּאוּ גַּסְּדָהָה: 6 וַיַּלְתִּחוּ בְּגִירִיהוֹדָה בַּיּוֹרִישָׁלָם וַיַּלְכְּדוּ
אֹוֹתָה נִבְוָה לְפִידָהָר וְאֶת־הַעַר שְׁלֹחוּ בְּאָש: 7 כְּלַ-הַמִּצְזָה אֲשֶׁר אָנֹכִי מִצְזָה חַיּוֹם תְּשִׁמְרוּ
לְעַשּׂות לְמַעַן תְּחִיּוּ וְרַבְתֶּם וּרְשָׂתֶם אֶת־הָאָרֶץ אֲשֶׁר־גַּשְׁבָּע יְהוָה לְאַבְתֵיכֶם: 8 וְעַתָּה
מִמְלְכָתְךָ לְאַדְתָּקִים בְּקַשׁ וְהַזָּה לוֹ אִישׁ כָּלְבָבָו וַיַּצְוָה יְהוָה לְגַדֵּל עַל־עַמּוֹ כִּי לֹא שָׁמְרָת אֶת
אֲשֶׁר־צִוָּה יְהוָה: 9 וַיַּרְא אֱלֹהִים יְהוָה בְּלִילָה הַהָּוָא וַיֹּאמֶר אַלְהִי אָבָתְךָם אָבוֹתְךָ אֶל־תִּירָא
כִּירָתְךָ אָנֹכִי וַיַּבְרְכְתָךָ וַתִּרְבְּמִתְעַד בְּעֵבֶר אָבָרָהָם עַבְדָּךְ: וַיַּבְנֵן שֵׁם מִזְבֵּחַ וַיַּקְרָא בְּשֵׁם
יְהוָה וַיַּטְשֵׁם אֲהָלוֹ וַיַּכְרוֹבָעַ שֵׁם עַבְדִּירִיאָצָק בָּאָר: 10 וַיַּעַל מֹשֶׁה אֶל־הַהָר וַיַּכְסֵן הַעֲגֹן אֶת־הַהָר:
וַיַּשְׁמַן כְּבָדִיהוֹנָה עַל־הַהָר סִינוּ וַיַּכְסֵהוּ הַעֲגֹן שְׁשָׁת יָמִים וַיַּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְׁבִּיעִי מִתְּחָזָק
הַעֲגֹן: וּמְرָאָה כְּבָד וְהַזָּה כְּאֶשׁ אֲכָלָת בְּרַאֲשׁ הַהָר לְעַנִּי בְנֵי יִשְׂרָאֵל: וַיַּבְאָ מֹשֶׁה בְּתֻזְקָה הַעֲגֹן
וַיַּעַל אֶל־הַהָר וַיַּחַזֵּק מֹשֶׁה בְּהָר אֲרָבָים יוֹם וְאֲרָבָים לַיְלָה: 11 וַיַּהַי כַּשְׁמַע הַמֶּלֶךְ חַזְקָיוָה
וַיַּקְרָע אֶת־בָּגְדָיו וַיַּתְכִּס בְּשֶׁק⁵ וַיַּבְאֵל בֵּית יְהוָה: וַיַּשְׁלַח אֶת־אֲלִיקִים אֲשֶׁר־עַל־הַבָּית וְשַׁבְנָא הַסְּפֵר
וְאֶת זָקְנֵי הַכְּהָנוֹת מִתְפְּסִים בְּשֶׁקִים אֶל־יְשֻׁעָהוּ הַנְּבִיא בָּן־אַמּוֹן: 12 כִּי כָּה אָמַר יְהוָה אֱלֹהִי
יִשְׂרָאֵל אֱלֹהִי קָח אֶת־כּוֹס⁶ כִּי כָה אָמַר יְהוָה אֱלֹהִי יִשְׂרָאֵל אֱלֹהִי קָח אֶת־כּוֹס תִּיְמָן הַחֲמָה הַזֹּאת
מִינְיָה וְהַשְׁקִיתָה אֶת־כָּל־הַגּוֹנוֹת אֲשֶׁר אָנֹכִי שְׁלַח אֶתְכֶם לְאַתְּהֶם: ... וְאֶקְח אֶת־הַכּוֹס מִינְיָה
וְאֶשְׁקַה אֶת־כָּל־הַגּוֹנוֹת אֲשֶׁר־שְׁלַחְתִּי וְהַזָּה אַלְיָם: 13 וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל כִּי־הָאָמַר הַנָּהָר
אֱלֹהִי יִשְׂרָאֵל אָנֹכִי הַעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם וְאֶצְיַל אֶתְכֶם מִינְיָה מִצְרָיִם וּמִינְיָה כָּל־הַמְּלָכָות
הַלְּחָצִים⁷ אַתְּכֶם: 14 וַיַּגֵּד לְמֶלֶךְ דָוִד לְאָמַר בְּרַכְתָּה אֶת־בְּתָה אֲרָבָה אֶת־בְּתָה אֲרָבָה אֲשֶׁר־לְדוֹן
בְּעֵבֶר אֶרְוֹן הָאֱלֹהִים וַיַּלְכֵד דָוִד וַיַּעַל אֶת־אֶרְוֹן הָאֱלֹהִים מִבֵּית עַבְדָּם אֶרְם עַיר דָוִד בְּשִׁמְחָה:

22.5 Hebrew Reading: Genesis 16:7–10

Translate Gen 16:1–6 with the help of notes below the text.

⁷ וַיַּמְצַאַת מֶלֶךְ יְהוָה עַל־עַיִן הַמִּים בַּמִּדְבָּר עַל־הַצִּים בְּגִרְדָּה שְׁוֵיר: ⁸ וַיֹּאמֶר הַגָּר שְׁפָתָה שְׁרִי
אַיִ-מִזְזָה בָת וְאַנְהָה תַּלְכִּי וְתַאֲמֵר מִפְנֵי שְׁרִי גִּבְרָתִי אָנֹכִי בְּרַחַת: ⁹ וַיֹּאמֶר לְהַמֶּלֶךְ יְהוָה שׁוּבֵי
אֶל־גִּבְרָתָךְ וְהַתְּعַנֵּי פְּחַת יְהוָה: ¹⁰ וַיֹּאמֶר לְהַמֶּלֶךְ יְהוָה מִלְאָךְ יְהוָה תְּרַבֵּה אֲרָבָה אֶת־זְרַעַךְ וְלֹא יְסַפֵּר
מְרָב:

16:7	שְׁוֵיר	name of a place or region near the eastern border of Egypt
16:8	אַיִ-מִזְזָה	where from?
	גִּבְרָתִה	mistress; lady (title of the queen mother) (cs. st. גִּבְרָת)

² Instead of the form נִירָא is expected.

³ band, company

⁴ Q. to hollow out, dig

⁵ שֶׁק sack, sackcloth (gem. noun)

⁶ כּוֹס cup

⁷ לְחַז Q. to oppress

Chapter 22

16:9 שָׁנַת Hitpa. *to submit (HALOT), to humble oneself (BDB)*

Chapter 23

23.1 Vocabulary

23.1.1 Verbs

- חלָה** Q. *to be or become weak; become sick, ill*
חלָק Q./Pi. *to divide, apportion*
חרָש Hi. *to be silent*
יבָשׁ Q. *to be dry, dried up* (stative verb; SC יִבְשֶׁ; PC יִבְשֵׁ); Hi. *to dry up, make dry*
יַדַּה Hi. *to praise; Hitpa. to confess* (SC הַתִּנְדֹּה)
יָטָב Q. *to be good, well, glad, pleasant; Hi. to do good to, deal well with; to do well; to make something good*
יַכְחַד Hi. *to rebuke, reproach; to decide*
יַסַּף Q. *to add; Hi. to add*
יַצֵּב Hitpa. *to set oneself, to station oneself; to take one's stand* (cf. נַצֵּב Ni./Hi.)
יַשְׁעַ Hi. *to help, save; Ni. to receive help; to be victorious*
יַתַּר Ni. *to be left over, remain; Hi. to leave over, leave*
רָפָא Q. *to heal; Ni. to be healed*

23.1.2 Nouns

- גֶּבֶר** *man*
זָר *strange, foreign*
כְּפֻרָה *shoulder; side; mountain slope*
עֲמִקָּם *valley, vale, lowland*
עֲרָבָה *desert-plain, steppe* (with the article הָעֲרָבָה usually a part of the arid region between the Sea of Galilee and the Gulf of Aqaba)
שָׂאָול *underworld (fem.)*

23.2 Verbs I y: Derived Binyanim

23.2.1 Verbs I y: Niphal, Hiphil and Hophal

Verbs of the type Iy are verbs with originally either /y/ or /w/ as first root consonant. In the Niphal, Hiphil and Hophal most Iy verbs behave like having /w/ as first root consonant. Only few exceptions to this are found in Biblical Hebrew. As the weakness of Iy verbs is in first position, the vowels of the prefix syllables in the Niphal, Hiphil and Hophal interact with the first root consonant in the following ways:

1. In the suffix conjugation and participle Niphal: **nawšab* > *nōšab* נֹשֶׁב in the suffix conjugation (from a primitive form **naqtala*) and **nawšab* > *nōšāb* נֹשָׁב in the participle
2. In the Hiphil of most verbs: **hawšaba* > *hōšib* הַוּשִׁיב (SC) (from a primitive form **haqtala*), **yuhawšib* > *yōšib* יְוֻשֵּׁב (PC) (the same applies to the other Hi. forms)
3. In the Hiphil of a few verbs: **hayṭaba* > *hēṭib* (SC) (from a primitive form **haqtala*), **yuhayṭib* > *yēṭib* יְיֻחָטֵב (PC) (the same applies to the other Hi. forms)
4. In the Hophal: **huwrad* > *hūrad* הַוּרָד (SC), **yuwrad* > *yūrad* יְוֻרָד (PC) (the same applies to the other Ho. forms)

			Niphal	Hiphil		Hophal
SC	sg.	3 m.	נוֹשֶׁב	הַוּשִׁיב	הַיְטִיב	הַוּשֶׁב
		3 f.	נוֹשֶׁבָה	הַוּשִׁיבָה	הַיְטִיבָה	
		2 m.	נוֹשֶׁבָת	הַוּשִׁיבָת	הַיְטִיבָת	
		2 f.	נוֹשֶׁבָת	הַוּשִׁיבָת	הַיְטִיבָת	
		1 c.	נוֹשֶׁבָתִי	הַוּשִׁיבָתִי	הַיְטִיבָתִי	
pl.			נוֹשְׁבוֹ	הַוּשִׁיבּוֹ	הַיְטִיבּוֹ	
		2 m.	נוֹשֶׁבָתִים	הַוּשִׁיבָתִים	הַיְטִיבָתִים	
		2 f.	נוֹשֶׁבָתָן	הַוּשִׁיבָתָן	הַיְטִיבָתָן	
		1 c.	נוֹשֶׁבָנִי	הַוּשִׁיבָנִי	הַיְטִיבָנִי	
PC	sg.	3 m.	יוֹשֵׁב	יְוֻשֵּׁב	יְיֻטֵּב	יוֹשֶׁב
		3 f.	תְּיוֹשֵׁב	תְּוֻשֵּׁב	תְּיֻטֵּב	
		2 m.	תְּיוֹשֵׁב	תְּוֻשֵּׁב	תְּיֻטֵּב	
		2 f.	תְּיוֹשֵׁבִי	תְּוֻשֵּׁבִי	תְּיֻטֵּבִי	
		1 c.	אֲיוֹשֵׁב	אוֹשֵׁב	אַיְטִיב	

		Niphal	Hiphil		Hophal
pl.	3 m.	יָשַׁבְוּ	יָשַׁבְוּ	יִשְׁבּוּ	
	3 f.	תָּשַׁבְנָה	תָּשַׁבְנָה	תִּשְׁבְּנָה	
	2 m.	תָּשַׁבְבּוּ	תָּשַׁבְבּוּ	תִּשְׁבְּבּוּ	
	2 f.	תָּשַׁבְנָה	תָּשַׁבְנָה	תִּשְׁבְּנָה	
	1 c.	נָשַׁבָּ	נוֹשֵׁבָ	נִשְׁטִיבָ	
Juss.	sg. 3 m.	יָשַׁבָּ	יָשַׁבָּ		
waw-PC	sg. 3 m.	וַיָּוֶלֶד	וַיָּוֶשֶׁבָּ	וַיִּשְׁטִיבָ	
Impv.	sg. m.	הַיָּשֵׁב	הַוְשֵׁב	הַיִּשְׁבָּה	
	f.	הַיָּשְׁבִּי	הַוְשְׁבִּי		
	pl. m.	הַיָּשְׁבּוּ	הַוְשְׁבּוּ		
Inf. cs.		הַיָּשֵׁב	הַוְשֵׁב	הַיִּשְׁבָּ	הַוְשֵׁב
Inf. abs.			הַוְשֵׁב	הַיִּשְׁבָּ	הַיִּשְׁבָּ
Part.	sg. m.	נוֹשָׁבָ	מוֹשִׁיבָ	מִיְשִׁיבָ	מוֹשֵׁבָ
	f.	נוֹשָׁבָתָ	מוֹשָׁבָתָ	מִיְשִׁיבָתָ	מוֹשָׁבָתָ
	pl. m.	נוֹשָׁבִיםָ	מוֹשָׁבִיםָ	מִיְשִׁיבִיםָ	מוֹשָׁבִיםָ
	f.	נוֹשָׁבּוֹתָ	מוֹשָׁבּוֹתָ	מִיְשִׁיבּוֹתָ	מוֹשָׁבּוֹתָ

Notes

The primitive forms for the suffix conjugation *naqtal (Ni.) and *haqtal (Hi.) are different from the primitive forms for the corresponding forms of the strong verbs *niqtal and *hiqtil, respectively (cf. Chapters 16 and 17).

In the Niphal prefix conjugation, imperative and infinitives the first root consonant is /w/ in most cases. The /n/ of the Niphal is assimilated to the /w/, e.g., *yinwasī* > *yiwwāšēd* **יָשַׁעַ** ‘he will be saved’ (pausal form; Prov 28:18). At times, the first root consonant /y/ is preserved, e.g., **יִירַחַ** ‘he shall be shot’ (Exod 19:13).

Five Iy verbs have Hiphil forms that are based on an original /y/ as R₁: **יִתְבּ** Hi. to do good (74×), **יִלְלָ** Hi. to howl (30×), **יִנְקָ** Hi. to nurse, suckle (9×), **יִמְןָ** Hi. to go to the right (5×), **יִשְׁרָ** Hi. to make even (2×).

In wayiqtol forms the long vowel /i/ as thematic vowel is replaced by /ē/ (except in pausal forms), e.g., **וַיָּוֶשֶׁבָּ** he settled (transitive; Gen 47:11).

In wayiqtol verbs without suffix, stress is frequently retracted to the penultimate syllable with shortening of the thematic vowel /ē/ > /æ/, e.g., **וַיִּשְׁטִיבָ**, **וַיִּשְׁבָּ**. But forms without retraction of stress are attested, too, e.g., **וַיָּוֶשֶׁבָּ** (Gen 47:11). With a guttural as third root consonant the vowel /ē/ is shortened to /a/, e.g., **וַיִּשְׁעַ** and he saved (Exod 14:30).

The verb **הַלְךָ** follows the pattern of the verbs **יָרַד**, **יָשַׁב**, etc., in the Hiphil forms. Illustrative Forms are the following:

SC	sg.	3 m.	הַוְלִיךְ
	pl.	3 c.	הַוְלִיכּוּ
PC	sg.	3 m.	וַלְיכֵךְ
	pl.	3 m.	וַלְיכֵיכּוּ
Inf. cs.			הַוְלִיךְ

Frequent doubly weak verbs are **יִצְאָה** Hi. to bring out, lead out, **יִדְחָה** Hi. to praise and **יִרְאָה** Ni. to be feared, terrible, awesome. The verb Ni. is almost exclusively attested in the participle **נֹרָא** etc. The verbs **יִדְחָה** Hi. and **יִרְאָה** Hi. have the following characteristic forms:

SC	sg.	3 m.	הַוְצִיאָה
	pl.	3 c.	הַוְצִיאָוּ
PC	sg.	3 m.	יוֹצִיאָה
	pl.	3 m.	יוֹצִיאָוּ
Inf. cs.			הַוְצִיאָה

The verb **יִסַּף** to add is used in the Qal only in the suffix conjugation (28×), the inf. cs. (only 1×) and the part. (only 1×). In the Hiphil it is used in all forms (except the inf. abs.; 171 times in total), e.g., **יְזִיף** (SC), **יְזִיף** (PC), **וַיְזִיף** (*wayyiqtol*).

Verbs of the type Iy with **צ** as second root consonant have forms with a geminated **צ** in the Hi. and Ho., e.g., **וַיְצִינוּ** and they placed (1 Sam 5:2), **וַיְצַקְמָה** and they poured them out (with ePP; Josh 7:23), **וַיְצִיתָהוּ** you shall set on fire (Josh 8:8). Although forms like these look like forms of *In* verbs, they are derived from the verbs **יִצְקַן**, **יִצְתַּחַת** and **יִצְחַת**, respectively.

The verb **יַלְךָ** has inf. cs. forms in the Hophal with a geminated second root consonant instead of a long vowel /ū/ in the prefix syllable: **הַוְלִיכָתָה** or **הַוְלִיכָתָה** *hullaedat* in the constructions **יּוֹם הַוְלִיכָתָה** birthday (Gen 40:20) or **יּוֹם הַוְלִיכָתָה** day of birth (Ezek 16:4).

23.2.2 Verbs Iy: Piel, Pual and Hitpael

In the Piel, Pual and Hitpael Iy have strong forms in the entire paradigms. In the Piel and Pual the first root consonant /y/ is preserved. In the Hitpael of some verbs the first root consonant is changed to /w/ while in the majority of verbs the /y/ is preserved. Important forms are included in the following table (only attested forms are included).

		Piel	Pual	Hitpael
SC	sg. 3 m.	יִסַּר	יִסַּד	הַתִּזְאֶב
	pl. 3 m.	יִסְרֹוּ		הַתִּזְאֶבוּ
PC	sg. 3 m.	יִסְרָר		יִתְזְאֶב
	pl. 3 m.			וַיִּתְזְאֶבוּ
Inf. cs.			יִסְרָר	הַתִּזְאֶב
				הַתִּזְאֶבְתָּה
Part.	sg. m.	מִיסְרָד	מִיְצָל	מִתְזְעָדָה

23.3 Modifying verbs

Some verbs may be used together with another verb as modifying verbs. When used in this way, they function as adverbial modifiers, i.e., the modifying verb expresses only an adverbial idea whereas the other verb expresses the main verbal idea. Verbs that are frequently used as modifying verbs are:

	Normal meaning	Meaning as modifying verb
יִסַּר Q./Hi.	<i>to add</i>	<i>to do something again, continue doing something; with a negative: to stop doing something; to not do something anymore</i>
שׁוֹב Q.	<i>to return</i>	<i>to do something again</i>
מֵהָר Pi.	<i>to hurry</i>	<i>to do something quickly</i>
רַבָּה Hi.	<i>to multiply, increase</i>	<i>to do something many times</i>
שָׁכַם Hi.	<i>to rise early</i>	<i>to do something early (in the morning)</i>

In many cases, the modifying verb precedes the modified verb which is in the infinitive construct, usually with the preposition **ל** (1 Sam 7:13) but also without (Gen 8:12).

וַיִּכְנַעֲוּ הַפְּלִשְׁתִּים וְלֹא-יִסְפֹּה עוֹד לִבּוֹא בְּגֻבּוֹל יִשְׂרָאֵל	<i>And the Philistines were subdued and did not come into the territory of Israel again</i> (1 Sam 7:13)
וְלֹא-יִסְפֹּה שׁוֹבֵא לְיוֹדָעָה עוֹד לֹא-יָוֶל בַּעַלְהָה הָרָאֵשׁן	<i>[The dove] did not return to him anymore</i> (Gen 8:12)
אֲשֶׁר-שְׁלֹחָה לְשׁוֹבֵק קְחַתָּה לְהִזְוֹת לְזֹהַר לְאַשָּׁה	<i>Her first husband, who sent her away, cannot take her back again to be his wife</i> (Deut 24:4)
וַיֹּאמֶר יִצְחָק אֶל-בְּנָיו מַה-זֶּה מַה-רְאַת לְמַצֵּא בְּנִי	<i>And Isaac said to his son, “How did you find it so quickly, my son?”</i> (Gen 27:20)

וַיֵּשֶׁב מַשְׁרָת אִישׁ הָאֱלֹהִים
לְקַוָּם And the servant of the man of God got up early in the morning (2 Kgs 6:15)

Instead of a verbal form and an infinitive construct two finite verbal forms may be joined together, either in a syndetic construction with the conjunction ו (2 Sam 18:22; 1 Sam 25:23) or in an asyndetic construction without ו (Isa 52:1). The first verb is used as the modifying verb.

וַיֹּסֶף עוֹד אֲחִימָעָץ בְּנוֹ־צָדָוק וַיֹּאמֶר אֶל־יָאָב ...	And Ahimaaz son of Zadok said again to Joab (2 Sam 18:22)
וַתַּרְא אֲבִיגַיִל אֶת־דָּוִיד וַתִּפְתַּרְדֵּן מִלְּלַחְמָה וַתִּרְדֵּן מִלְּלַחְמָה	And Abigail saw David and quickly got off the donkey (1 Sam 25:23)
כִּי לֹא יוֹסִיף יְבָאָךְ עוֹד עַרְלָן וְטַמָּא	... for no uncircumcised or unclean will come into you anymore (Isa 52:1)

23.4 Exercises

23.4.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | |
|---------------|---------------------|----------------|-----------------|-----------------|-----------------|---------------|--------------|
| 1 אָזְדָּה | 2 נָרָה | 3 הַתְּנוּדוּ | 4 הַיְּטִיבוּ | 5 הַיְּטִבָּת | 6 יְיִטְבֵּב | 7 הַסְּפִתִּי | 8 תְּסִיףִי |
| 9 יוֹסְפִי | 10 הַתְּנִצְבֵּי | 11 יְתִינְצֵבּ | 12 הַוּשֻׁעָתָם | 13 הַוּשְׁעָתִי | 14 תְּוֹשִׁיעִי | 15 הַכְּפִי | 16 נְאֹולֵךְ |
| 17 נְיִלְכִּי | 18 הַתְּחִרְיִישִׁי | | | | | | |

23.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אֶדְקִיהוּ, מִצְרָיִם, יְהוָה, יְהוּדָה, קָדְשָׁו, אֶחָדָן, אֶלְיָהוּ, אַהֲרֹן, אַבְשָׁלוֹם, שְׁמוֹאֵל, שְׁאֹול, מִצְרָיִם

1 רְبָאַנִי יְהוּדָה וְאֶרְפָּא הַוּשְׁעָתָה וְאַוְשָׁעָתָה כִּי תַהֲלִין אֶתְּהָ: 2 הַגָּה שְׁבַע שָׁנִים בְּאֹות שְׁבַע¹ גַּדּוֹל בְּכָל־אָרֶץ מִצְרָיִם: וְקַמְוּ שְׁבַע שְׁנִי רַעֲבָל אֶחָדִיָּהוּ וְנִשְׁקַח כָּל־הַשְּׁבַע בְּאָרֶץ מִצְרָיִם וְכָלָה הַרְעָב אֶת־הָאָרֶץ: וְלֹא־יַזְרַע הַשְּׁבַע בְּאָרֶץ מִפְנֵי הַרְעָב הַהָּיא אֶחָדִיָּהוּ כִּי־כָבֵד הוּא מְאָרָד: 3 וַיַּצְא בַּיּוֹם הַשְׁנִי וַיַּגְּהַנְּמָה שְׁנִי־אָנָשִׁים עַבְרִים² נְאָים³ וַיֹּאמֶר לְרַשְׁעָתָה רַעַךְ: וַיֹּאמֶר מַיְּ שְׁמָמָה לְאִישׁ

¹ שְׁבַע satiation, sufficiency; plenty

² עַבְרִי Hebrew

³ נְצָח Ni. to fight

שר ושבט עליינו הלהרגנו אפה אמר כאשר הרגת את-המצרים⁴ ויירא משה ויאמר אכן⁵ נודע תרבר: 4 ועתה לך ואשלחך אל-פרעה והוציא את-עמך בינויו של ראל ממצרים: ויאמר משה אל-האלים מי אנסי כי אלה אל-פרעה וכי אוציא את-בני ישראל אל-מצרים: ויאמר כי אתה עף זה לא-האלים כי אנסי שלחויך בהוציא את-העם ממצרים פערדיון את-האלים על ההר הנה: 5 וידבר יהוה אל-משה ואל-אחים ניזום אל-בנין ישראל ואל-פרעה מלך מצרים להוציא את-בניהם ישראל מארץ מצרים: 6 וידבר אל-האלים את כל-דברים אלה לאמר: אנסי יהוה אל-היהיך אשר הוציא מארץ מצרים מבית עבדים: 7 וישלח יהוה איש נביה אל-בנין ישראל ויאמר להם כה-אמיר יהוה אלה יישראל אנסי העליות אחכם ממצרים ויאס אחים מבית עבדים: 8 ועתה ישראל שמע אל-החוקים ואל-המשפטים אשר אנסי מלמד אחכם לעשות למען פחיו ובאתם וירשתם את-הארץ אשר יהוה אלהי אבותיכם נתן לכם: לא תסבו על-הדבר אשר אנסי מצוח אתכם ולא תגרעו⁶ מפני לשמר את-מצוות יהוה אלהיכם אשר אנסי מצוח אחכם: 9 ויספו בני ישראל לעשות הרכע בעיניו יהוה ויתגונם יהוה ביד-פלשתים ארבעים שנה: 10 וישלח שאול מלְאכִים לחתת את-דור ונרא את-להקה⁷ הנביאים נבאים ושמואל עמד נאכ עלייהם וגתה עלה-לאכי שאול ריח אלהים ויתגנאו גם-המה: ונגרדו לשאול וישלח מלְאכִים אחרים ויתגנאו גם-המה ווסף שאול וישלח מלְאכִים שלשים ויתגנאו גם-המה: 11 ויאמר יהוה אלהי משה תן קרבו גמיך למות קבא את-יזושׁע וחתיבתו באחל מועד ואצשׁו וילך משה ויהושׁע ויתגניבו באחל מועד: נירא יהוה באחל בעמוד ענן ויעמד עמוד הענן על-התקה ההאלה: 12 וייעי ככלות דוד לדבר את-דברים האלה אל-שאול ויאמר שאול תקל זה בנו דוד ויאשׁ שאול קלו ונבדק: 13 כל-המצוות אשר אנסי מצוח היום תשמרו לעשות למען פחיו ורביהם ובאתם וירשתם את-הארץ אשר-נסבע יהוה לאבותיכם: וזכרת את-בל-הדרך אשר הליכך יהוה אלהיך זה⁹⁸ לרעת אשר בלבבך חתsher מצותיו אם לא: 14 ביה אמר יהוה הנה נתן את-העיר הזאת ביד מלך-בבל ולכדה: וצركיהו מלך יהודה לא יפלט מיד הכהדים¹⁰ כי הפטן ינתן ביד מלך-בבל ורב-פוי עס-פוי ועגנו את-עגנו פראניה: ובבל يولך את-צركיהו שם יהודה עד-פקידי אותו נאם יהוה כי תלחמו את-הכהדים לא תצליחו: 15 ויאמר אלהי אלהם אני נוטרתי נביה ליהוה לבני נביה הבעל ארבע-מאות וחמשים איש: 16 ובאב-שם אל-המערה¹¹ נילן שם ויהנה דבר-יהוה אליו ויאמר לו מה-לה ביה אלה: ויאמר קנא קנא-היה אלהי יהוה אלהיך אבאות כירעובי בריתך בני ישראל את-מוזבחתיך הרסו¹³ ואת-גביהיך הרנו בחרב ואיתר אני לבוד ויבקשי את-נפשי לחתחה: 17 ויהה הפתה ברדך והשמעה¹⁴ באה אלהיך לאמר הבה אבשלום את-בל-בנוי הפלך ולא-נפטר מהם אחר: 18 וישמע יהוה את-קול דבריכם בדרכם

⁴ מצרי Egyptian⁵ אכן surely⁶ נרע Q. to take; to diminish⁷ להקה band, company (BDB)⁸ זה here as adv. now, here⁹ נסה Pi. to put to the test, try¹⁰ כהדים Chaldeans (the people ruling over Babylon since 626/5 BCE) (HALOT)¹¹ מערה cave¹² קנא Pi. to be jealous; to be zealous¹³ הרס Q. to tear down¹⁴ שמוע report, news (part. pass. f. sg. to hear)

אָלִי וַיֹּאמֶר יְהוָה אֱלֹי שְׁמַעْתִּי אֶת־קֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֶל־יִצְחָק הַיּוֹתֶר כֹּל־אֲשֶׁר דִּבְּרוּ: 19 הָנָךְ לִיהְנָה כִּי־טֹוב כִּי לְעוֹלָם חֶסֶד: 20 אָזְנָה יְהוָה בְּכָל־לְבִי אַסְפָּרָה כְּלָגְבָּל אֲזַהַד:

23.5 Hebrew Reading: Genesis 16:11–16

Translate Gen 16:11–16 with the help of notes below the text.

11 וַיֹּאמֶר לֵאמֹר מִלְאָךְ יְהוָה הָנָךְ הָרָה וַיַּלְדַּת בָּנוֹ וַיַּקְרַא שְׁמוֹ יְשֻׁמָּעָל כִּי־שְׁמַע יְהוָה אֶל־עֲנָךְ: 12 וְהִיא יְהוָה פֶּרֶא אֶרְדָּם יָדוֹ בְּפֶלְלָה וַיַּד פֶּלְלָה וְעַל־פָּנָיו כָּל־אֲחֵינוּ: 13 וַיַּקְרַא שְׁמִי־יְהוָה הַלְּבָר אֶלְيָה אֲתָה אֶל־רַאֵי כִּי אָמַרְתָּ הָנָם הַלְּמָם רַאֵיתִי אֶחָרִי רַאֵי: 14 עַל־כֵּן קָרָא לְבָאָר בָּאָר לְחַי רַאֵי הָנָה בְּיוֹרְקָדָשׁ וּבֵין בָּרֶד: 15 וַיַּתְלַד הָנָר לְאָבָרָם בָּן וַיַּקְרַא אָבָרָם שְׁמָם־בָּנָו אֲשֶׁר־יָלַדה הָנָר יְשֻׁמָּעָל: 16 וְאָבָרָם בְּנוֹשְׁמָנִים שָׂנָה וְשָׂנִים בְּלִדְרָת־הָנָר אֲתָה־יְשֻׁמָּעָל לְאָבָרָם:

16:11	*הָרָה	<i>pregnant (adj.)</i>
	וַיַּלְדַּת	This appears to be a <i>lectio mixta</i> . One can either read וַיַּלְדַּת or וַיַּלְדָּת (JM §§ 89j, 16g). The vowel signs of the Masoretic Text combine both forms. Other grammars accept this forms as participle fem. sg. without a helping vowel to break up the final consonant cluster.
	עֲנָנִי	<i>affliction, misery, oppressed situation</i>
16:12	פֶּרֶא	<i>wild ass; פֶּרֶא אֶרְדָּם a man like a wild ass (HALOT)</i>
	עַל־פָּנָיו	<i>in front of, east of (BDB); at the expense of; to the disadvantage of (HALOT)</i>
16:13	דִּבְּרָה	The verb דִּבְּרָה is used in the Qal here (part. in 39 of the 41 cases of the verb in Qal)
	רַאֵי	<i>seeing (r̄̄i)</i>
	הַלְּמָם	<i>here</i>
16:14	קָרְדָּשׁ	(and בָּרֶד names of places)

Chapter 24

24.1 Vocabulary

24.1.1 Verbs

- בָּא** Q. *to come, to enter*; Hi. *to bring, bring in*
- בִּין** Q. *to discern, understand*; Hi. *to understand; to give understanding, teach*
- כַּוֹּן** Ni. *to be established; to be steadfast; to be permanent; to be ready*; Hi. *to establish, set up; to make ready, prepare; to direct; Polel to set up, establish*
- מוֹת** Q. *to die*; Hi. *to kill, put to death*
- נוֹחַ** Q. *to rest; to settle down; to have rest*; Hi. A *to cause to rest, give rest*; Hi. B *to lay, set down; to leave, let remain*
- סָוֶר** Q. *to turn aside*; Hi. *to cause to turn aside, depart; to remove, take away*
- עוֹר** Q. *to awake; to stir*; Hi. *to wake up; to excite; to put into motion*
- פּוֹזֵץ** Q. *to be dispersed; disperse (intr.)*; Ni. *be scattered*; Hi. *to scatter*
- קוּם** Q. *to arise, stand up, stand*; Hi. *to raise, raise up*
- רוּם** Q. *to be high; to be raised, uplifted; to rise (intrans.)*; Hi. *to raise, lift up; to exalt; to set up; Polel to raise, lift up; to exalt*
- רִיבְּ** Q. *to strive, contend*
- שׁוֹבֵךְ** Q. *to turn back, return*; Hi. *to bring back, return (trans.)*

24.1.2 Nouns

- אֲבִיּוֹן** *needy, poor (adj.)*
- אַתְּרִיתָ** *end; future; descendants (fem.)*
- אַרְחָה** *way, path*
- חַזְקָה** *strong; heavy, severe; firm, hard (adj.)*
- נִילָה** *the Nile (usually with the article הַנִּילָה, pl. נִילִּים; Nile-arms, Nile-canals) river, stream*
- יעֵרָה** *wood; forest; thicket*

- כָּסֵיל** *fool*
- מִזְמֹרֶת** *psalm*
- מַלְאָךְ** *full (adj.)*
- מַצְחָה** *unleavened bread, matzah (matzo)*
- מָרוֹם** *height, elevated place*
- מִשְׁמָרָת** *guard, watch; charge, injunction; function, office*
- צְרָה** *need; distress; anxiety*
- שְׁלָמָם** *a kind of offering: conclusion offering; salvation offering*
- שִׁן** *tooth, ivory (gem. noun; dual שְׁנִים)*

24.2 Verbs II w/y: Derived Binyanim

24.2.1 Verbs II w/y: Niphal, Hiphil and Hophal

		Niphal כוֹן	Hiphil קוֹם	Bwa בוֹא	Hophal קוֹם
SC	sg. 3 m.	נְכוֹן	הַקִּים	הַבִּיא	הוֹשֵׁב
	3 f.	נְכוֹנָה	הַקִּימָה	הַבִּיאָה	
	2 m.		הַקִּימָוֹת	הַבִּיאָת	
	2 f.		הַקִּימָות	הַבִּיאָת	
	1 c.		הַקִּימָותִי	הַבִּיאָתוֹ	
pl.	3 c.	נְכוֹנוֹ	הַקִּימוֹ	הַבִּיאָו	
	2 m.		הַקִּימוֹתָם	הַבִּיאָתָם	
	2 f.		הַקִּימוֹתָן	הַבִּיאָתָן	
	1 c.		הַקִּימוֹנוֹ	הַבִּיאָנוֹ	

			Niphal כוֹן	Hiphil קוּם בוֹא	Hophal קוּם
PC	sg.	3 m.	יָכֹן	יִקְיָם תַּכְפּוֹן	יִבְיאָה תַּוְמֵת
		3 f.		יִקְיָם תַּכְפּוֹנָה	
		2 m.		יִקְיָם תַּכְפּוֹן	
		2 f.		יִקְיָם תַּכְפּוֹנָה	
		1 c.		אֲקִים	אֲבִיאָה
	pl.	3 m.	יְכָנוֹ	יִקְיָמוֹ תַּקְיִמְינָה	יִמְתַּחַדָּה
		3 f.		תַּקְיִמְינָה	
		2 m.		יִקְיָמוֹ תַּקְיִמְינָה	
		2 f.		תַּקְיִמְינָה	
		1 c.		נְקִים	נְבִיאָה
Juss.	sg.	3 m.		יִקְמָה	יִבְאָה
waw-PC	sg.	3 m.		וְקִים	וְנִבְאָה
Impv.	sg.	m.	הַכֹּן	הַקְמָה הַקְיִמָּה	הַבָּא הַבְּיִאהָ
		f.		הַקְיִמְיָה	הַבָּאיָה
	pl.	m.		הַקְיִמְיָה	הַבָּאיָה
		f.		הַקְיִמְיָה	
Inf. cs.		הַכֹּן	הַקְמִים	הַבִּיאָה	
Inf. abs.		הַכֹּן	הַקְמָה	הַבָּא	
Part.	sg.	m.	נְכֹונָה	מְקִים	מְבִיאָה
		f.	נְכֹונָה	מְקִימָה	
	pl.	m.	נְכֹנִים	מְקִימִים	מְבִיאִים
		f.		מְקִימּוֹת	מְוִשְׁבִּים

Notes

In the Niphal, the open prefix syllable in the suffix conjugation and the participle needs to be noted. In the prefix conjugation the /n/ of the Ni. is assimilated to the first root consonant, e.g., *yinkōn > yikkōn. *יָכֹן*

Hiphil forms are characterized by an open prefix syllable. If the prefix syllable immediately precedes the stressed syllable, it has a full vowel. Otherwise the vowel is reduced.

In the suffix conjugation Hiphil and the participle, the vowel of the prefix syllable is /ē/ (sere) (cf. the Hiphil form of the strong verb **הַקְתִּיב**). In the other forms, i.e., the prefix

conjugation, the imperative, and the infinitives, it is /ā/ (*qames*) (cf. the Hiphil prefix conjugation form of the strong verb **יָכַתְּבָ** etc.)

Before consonantal suffixes a long, unchanging connecting vowel /ō/ is usually inserted between the second root consonant and the suffix which carries the stress, e.g., **הִקִּרְבָּתִי** *I have carried out* (1 Sam 15:13). However, forms without connecting vowel are attested, too, e.g., **הִנְפְּךָתָךְ** (root **נָפַךְ**) *you have swung [your tool above it]* (Exod 20:25).

In the prefix conjugation, 3/2 f. pl. forms without connecting vowel are attested, too, e.g., **שׁוֹבֵתְכֶןָה** (verb **שׁוֹבֵת**) (**קָמָתְכֶןָה** (verb **קָמָת**)).

The doubly weak verb **בָּוָא** is frequently used in the Hiphil. As can be expected, the /v/ is silent at the end of a syllable, but it functions as a consonant when a vowel follows. In the suffix conjugation Hiphil, the verb **בָּוָא** has usually forms without connecting vowel, e.g., **הִבָּאָתָה** *you have brought*. But with enclitic personal pronouns forms with connecting vowel are used, e.g., **הִבָּאָתָנִי** *you have brought me* (2 Sam 7:18).

In forms without suffix, II w/y verbs have distinct jussive and *wayyiqtol* forms in the Hiphil, e.g., **מִקְרָא** *may he set up* as opposed to **יִקְרָא** *he will set up*. *waw-PC* forms (*wayyiqtol*) show retraction of stress and shortening of the thematic vowel, e.g., **וַיְשַׁב** *wayyāqəm*; **וַיְשַׁבְּ** *wayyāšəb*.

Long imperative forms of II w/y verbs have the long vowel /i/ between the first and second root consonant in the Hiphil, e.g., **הִבְּרִיאָה** and **הִבְּרִיאָתָה**.

In the Hiphil, all II w/y verbs have the same thematic vowel irrespective of their thematic vowel in the Qal.

Suffix Conjugation

	<i>ā</i> (< *a)	<i>ē</i> (< *i)	<i>ō</i> (< *u)
Q.	מִתְ	מִתְ	בּוֹשְׁ
Hi.	הַמִּיתְ	הַמִּיתְ	הַבִּישׁוֹתְ

Prefix Conjugation

	<i>ū</i>	<i>i</i>	<i>ō</i> (< *ā)
Q.	תִּבְשֵׂ	יִבְשֵׂ	יִקְרָא
Hi.	תִּבְשֵׂו	יִבְשֵׂו	יִקְרָא

The verb **נוֹחַ** Q. *to rest* has two distinct sets of Hiphil forms with different meanings. Hiphil A follows the pattern of the verb **קָמָת** in the Hiphil. In Hiphil B the first root consonant is geminated. The meaning of **נוֹחַ** in Hiphil A is *to cause to rest, to give rest*. In Hiphil B the meaning is *to lay, set down; to leave, let remain*. The verb **נוֹחַ** occurs in Hiphil A about 34 times and in Hiphil B about 69 times.

		Hiphil A	Hiphil B
SC	sg. 3 m.	הִנֵּיחַ	הִנְיִיחַ
PC	sg. 3 m.	יִנֵּיחַ	יִנְיִיחַ
waw-PC	sg. 3 m.	וַיִּנֵּיחַ	וַיְנִיחַ
Impv.	sg. m. pl. m.	הִנֵּחַ	הִנְיִחוֹ
Inf. cs.		הִנֵּיחָה	הִנְיִיחָה
Part.	sg. m.	מִנְיִיחָה	מִנְיִיחָה

In forms of the waw-PC and the imperative without suffixes the vowel between the two root consonants is /a/ (*patah*) because of the guttural /ħ/ ח. The Hiphil A waw-PC form נִגְנִיחַ is identical to the corresponding Qal form; the context helps to distinguish the two forms.

The verb Q. **בָּוַשׁ** *to be ashamed* has two distinct Hiphil forms with different meanings. There are forms that follow the other II w/y verbs such as קָוָם, e.g., הַבִּישׁוּ, הַבִּישׁוּתָה. These forms have the meaning *to put to shame*. The variant forms follow the Iy verbs, e.g., הַבִּישׁוּ, הַבִּישׁוּתָה. These forms have the meaning *to be put to shame, be ashamed*.

Hophal forms of II w/y verbs follow the pattern of Iy verbs. Originally the Hophal forms had a short vowel in the prefix syllable, e.g., *huqam. As the short vowel /u/ in the open syllable had to be reduced, the characteristic vowel of the passive would have been lost. The short vowel was therefore lengthened *huqam > hūqam by analogy with the Iy verbs.

Hophal forms with a vocalic suffix like הַמְּבָאָה *they were killed* (2 Sam 21:9) and דַּוְבָּאָה *they were brought in* (Gen 43:18) are the only forms of II w/y verbs without a vowel between the first and the second root consonant in Masoretic Hebrew.

24.2.2 Verbs II w/y: Polel, Polal and Hitpolel

With very few (and late) exceptions, II w/y verbs are not used in the Piel, Pual or Hitpael, e.g., לְקִים? *to confirm* (Esth 9:29). Instead, they are used in the Polel, Polal and Hitpolel. These binyanim are characterized by a long unchangeable vowel /ō/ after the first root consonant and reduplication of the second root consonant. As a result, forms of these binyanim are easy to identify. The vowel /ō/ after the first root consonant is often spelled plene but may be spelled defectively, too. The meaning of the Polel, Polal and Hitpolel corresponds with the Piel, Pual and Hitpael, respectively. In Biblical Hebrew, there are 172 instances of Polel forms, 13 Polal forms and 70 Hitpolel forms.

The following table contains characteristic forms. For Polal the verb בֹּן Po. *to set up, establish* is used and for the Hitpolel the verb בִּין Hitpo. *to behave intelligently*, because these verbs are relatively frequent. Forms of other verbs supplement the two verbs, when important forms are missing.

		Polel	Polal	Hitpolel
SC	sg. 3 m.	כָּנֵן	חֹלְלָתִ	הַתְּבֹונָן
	2 m.	כָּנֵנתִ		הַתְּבֹונָתִ
PC	pl. 3 c.	כָּנֵנו	יְתֹלֵלִי	הַתְּבֹונָנוּ
	pl. 3 c.	יְכֹונֵן		וַתְּבֹונֵן
Impv.	sg. 2 m.	כָּנֵן		הַתְּבֹונָן
	pl. 2 m.	כָּנֵנו		הַתְּבֹונָנוּ
Inf. cs.		כָּנֵן		
Part.	sg. m.	*מְכֹונֵן	מְרוֹצָם	מְתֻגּוּרֶר
	pl. m.	*מְכֹונָנים		מְתֻקּוּמִים

Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ נִ as prefix consonant.

In the Polel and Hitpolel, the vowel /e/ after the second root consonant is changed to /a/ in suffix conjugation forms with consonantal suffix due to Philippi's Law.

In the Hitpolel, pausal forms have the vowel /ā/ between the reduplicated root consonant.

24.3 Exercises

24.3.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you, they*). Mark the stressed syllable if stress is not on the last syllable.

- | | | | | | | | | | | | | | | | |
|----|-------------|----|--------------|----|------------|----|-----------|----|----------|----|---------|----|--------------|----|------------|
| 1 | הַבִּיא | 2 | פִּבִּיא | 3 | הַבָּאַת | 4 | יִבְיאֵ | 5 | תִּפְעֹן | 6 | יִפְנֹה | 7 | נִכְונֵן | 8 | הַמִּתְהָ |
| 9 | הַמִּקְמָם | 10 | וַיִּמְתַּחֲ | 11 | הַסְּרָתִי | 12 | הַסִּירִי | 13 | יִסְרָר | 14 | יִסְרָר | 15 | הַשְׁבּוֹתָה | 16 | נִשְׁיבָּה |
| 17 | הַנִּיחָוֹת | 18 | נִינִיחָוֹת | | | | | | | | | | | | |

24.3.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוָה, יְאֵשָׂה, חִפְנֵי, חִבְרוֹן, דָּיוֹד, אַמְנָזָן, אַבְשָׁלוֹם, אַבְרָהָם, אַבְיָמָלֵךְ, שְׁמוֹאֵל, שְׁלֹמָה, שִׁישָׁק, שָׁאוֹל, רָאוֹבָן, קְיוֹן, פִּינְחָס, גַּבָּה, מִשְׁהָ, מְגַדָּה, יְרוֹשָׁלָם, יְהוּדָה, וְיְהוּדָה

1 נִיבָאֵי אֶת־אַרְנוֹן יְהוָה וַיַּאֲגַנֵּוּ¹ אֹתָוּ בְּמִקְוָמוֹ בְּתוֹךְ הָאָהָל אֲשֶׁר נִטְהַלְוָה דָּיוֹד וַיַּעַל דָּיוֹד עַלְוֹת

¹ Hi. to set, place

לפנֵי יהוה ושלמים²: 2 גוּהִי מַקְזֵן מִפְרִי הָאָרֶם מִנְחָה לַיְדָה: 3 וַיָּקֹרֶא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מַה־עֲשִׂית לְנוּ וּמַה־חַטָּאתִ לְךָ קִידְבָּאתָ עַלִי וְעַל־מֶלֶכֶתִ חַטָּאת⁴ נְדָבָה מְעֻשִׁים אֲשֶׁר לְאַדְנָשָׁו עֲשִׂית עַמְרִי: 4 וַיֹּאמֶר רָאֵבָן אֶל־אָבִיו לְאָמֵר אֶת־שְׁנִי בְּנֵי הַמִּוֹתָא אִם־לֹא אֲבִיאָנוּ אֶלְיךָ תְּנַהֵה אֶת־עַל־יְדֵי וְאַנְיִ אֲשִׁיבָנוּ אֶלְיךָ: 5 בָּה אָמַר יְהוָה הָנִי מִבְּאָרֶת רְעוֹה אֶל־הַמִּקְומָה הַזֹּה וְעַל־זְשִׁבּוּ אֶת־כָּל־דְּבָרַי הַסְּפָר אֶשְׁר קָרָא מֶלֶךְ יְהוָה: 6 וַיְבַקֵּשׁ שְׁלָמָה לְהַמִּוֹת אֶת־יְרֻבָּעָם וַיַּקְם יְרֻבָּעָם וַיִּבְרַח מִצְרָיִם אֶל־שִׁישָׁק מֶלֶךְ־מִצְרָיִם וַיַּחֲיֵה בְּמִצְרָיִם עַד־מָוֹת שְׁלָמָה: 7 בַּיּוּמֵי עַלְהָה פֶּרֶעה גַּכָּה מֶלֶךְ־מִצְרָיִם עַל־מֶלֶךְ אֲשֶׁר עַל־גַּת־רְפָת וְלֹא חִטְלָךְ יָשִׁיבָה לְקָרְאָהוּ נִימִתָּהוּ בְּמַנְדוֹ כְּרָאָתוֹ אָתוֹ: נִירְכְּבָהוּ עַבְדָיו מִתְמַנוֹה וַיַּבְאָהוּ יְרִישָׁלָם וַיִּקְבְּרָהוּ בְּקָבְרַתּוֹ⁵ וַיַּחֲחֵה עַמְּדָהָרָץ אֶת־יְהוָה אֶת־יְהוָה בְּנֵי־אֲשִׁיבָהוּ וַיַּמְשְׁחוּ אָתוֹ תְּחִתְאָבוּ: 8 וַיַּצְוָא אֶבְשָׁלָום אֶת־גָּעָרָיו לְאָמֵר רְאוּ נָא כָּטוֹב לְבָאָמָנוֹן בֵּין וְאָמָרְתִּי אֶלְיכֶם הַכֹּו אֶת־אָמָנוֹן וְהַמְּתָם אָתוֹ אֶל־תִּירָאָו הַלּוֹא כִּי אֲנִיכָּא צַוִּיתִי אֶתְכֶם חַזְקָוּ וְהִיוּ לְבִנְיָחִיל: 9 מִבָּה אֲרִישׁ וְמִתָּמָת: 10 לְאִירְוַמְּתָה אֶבֶות עַל־בָּנִים וּבָנִים לְאִירְוַמְּתָה עַל־אֶבֶות אִישׁ בְּחַטָּאת⁶ יוֹמָתָה: 11 וְזַה־לָּךְ הָאֹתָא אֲשֶׁר יָבָא אֶל־שְׁנִי בְּנֵיךְ אֶל־חַטָּאת וּפְנַחַס בַּיּוֹם אֶחָד יִמְוֹתָה שְׁנִיהם: וְהַקִּימָתִי לְיַהְוָה נְאָמֵן כַּאֲשֶׁר בְּלִבְכִי וּבְנֶפֶשִׁי יִعָשֶׂה וּבְנִיטִי לוֹ בֵּית נָאָמֵן וְהַתְּלִיךְ לְפִנֵּי־מִשְׁיחִי⁷ כָּל־הַיָּמִים: 12 וְהַנָּהָא אָנָכִי עַפְקָ וְשְׁמַרְתִּיךְ בְּכָל אֲשֶׁר־תְּלַךְ וְהַשְׁבָּתִיךְ אֶל־הָאָרֶם הַזֹּאת כִּי לֹא אַעֲזֶבֶךְ עַד אֲשֶׁר אִם־עֲשִׂיתִי אֶת־אֲשֶׁר־דָבָרְתִּיךְ לְךָ: 13 וַיֹּאמֶר רָאֵבָן אֶל־תְּשִׁפְכוּדָם הַשְׁלִיכָו אֶת־הַבָּור הַזֹּה אֲשֶׁר בְּמִדְבָּר וַיַּדַּר אֶל־תְּשִׁלְחוּבָו לְמַעַן הַצִּיל אָתוֹ מִינָם לְהַשִּׁיבוּ אֶל־אָבִיו: 14 וַיַּשְׁכְּמוּ אֲשָׁדֹודִים⁸ מִמְּתָרָת⁹ וְהַנָּהָא דָנוֹן¹⁰ נִפְלָל לְפִנֵּי אֲרֹון יְהוָה וַיַּקְהֵל אֶת־דָנוֹן וַיִּשְׁבּוּ אָתוֹ לְמִקְומָו: 15 וַיַּקְהֵל יְהוָה אֶל־הָאָדָם וַיַּגְנַחֵה בְּנֵי־עָדָן¹¹ לְעַבְרָה וְלִשְׁמָרָה: 16 וַיַּדְבֵּר שְׁמוֹאֵל אֶל־הָעָם אֶת־מִשְׁפָט הַמְּלָכָה¹² וַיַּכְתֵּב בְּסִפְרָה וַיַּגְנַחֵה לְפִנֵּי יְהוָה וַיַּשְׁלַח שְׁמוֹאֵל אֶת־כָּל־הָעָם אִישׁ לְכִיחּוֹ: 17 זָכָר¹³ אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֵשָׁה עַבְדֵי־יְהוָה לְאָמֵר יְהוָה אֱלֹהֵיכֶם מְנִיחַ לְכֶם וַיְתַנוּ לְכֶם אֶת־הָאָרֶץ הַזֹּאת: 18 וַיַּשְׁכַּב דָּרוֹד עַם־אֲלֹתִיו וַיַּקְרֵב בְּעֵיר דָרוֹד: וְהִיְמִים אֲשֶׁר מֶלֶךְ הָדוֹר עַל־יִשְׂרָאֵל אֶרְקָעִים שְׁנִיה בְּחִרְנוֹן מֶלֶךְ שְׁבַע שָׁנִים וּבִירוּשָׁלָם מֶלֶךְ שְׁלַשִּׁים וּשְׁלַשׁ שָׁנִים: וְשַׁלְמָה יִשְׁבַּב עַל־כִּסֵּא דָנוֹר אָבִיו וַתִּפְנֵן מֶלֶכְתָּו מֵאָד: 19 וַיֹּאמֶר שְׁמוֹאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לְאָמֵר אֶם־בְּכָל־לְבָבָלֶם אֶתְכֶם שְׁבִים אֶל־יְהוָה הַסִּירִוָּה אֶת־אַלְתָּי הַגְּנֶר¹⁴ מִתְהַכֵּם וְהַעֲשָׂתָה¹⁵ וְהַכְּבִינוּ לְבַבְכֶם אֶל־יְהוָה וְעַבְדָה^{וּ} לְבָבְכֶם וְיַאֲלֵ אֶתְכֶם מֵיד פָּלָשָׁתָם: וַיַּסְרֵר בְּנֵי יִשְׂרָאֵל אֶת־הַבָּעֵלִים וְאֶת־הַעֲשָׂתָה וְיַעֲבֹדוּ אֶת־יְהוָה לְבָבָו: 20 כִּי יִמְלָאוּ יִמְךְ וְשַׁכְּבָתָה

² שָׁלָם a kind of offering: conclusion offering, salvation offering (see HALOT for details)

³ מַקְזֵן יְמִים after some time, literally after the end of days

⁴ חַטָּאת sin, guilt

⁵ קְבָרָה grave, burial

⁶ חַטָּאת hēt(?) sin, guilt

⁷ מִשְׁיחָה anointed

⁸ אֲשָׁדֹודִי person from Ashdod (one of the five cities of the Philistines)

⁹ מִמְּתָרָת mīmāt̄rāt on the following day

¹⁰ דָנוֹן Philistine deity

¹¹ גַּדְעָן Garden of Eden

¹² מֶלֶךְ kingship, kingdom

¹³ זָכָר here used as an imperative

¹⁴ גָּנֶר foreignness

¹⁵ עַשְׂתָּה Astarte (name of a female deity); pl. עַשְׂתָּות

את־אֲבָתֵּיךְ וְהַקִּימָתִי אֶת־זָרָעֶךְ אֲחָרִיךְ אֲשֶׁר יִצְאָ מִפְּטַחְךְ¹⁶ וְהַכִּינָתִי אֶת־מֶמְלָכָתוֹ: הִיא יַבְנֵה־בָּית
לְשָׂמֵי וּכְנֶגֶעַ אֶת־כְּסֵסָה מִמְלָכָתוֹ עַד־עוֹלָם: אֲנוּ אֲחִיה־לָלוּ לְאָב וְהַוָּא יַדְעֵה־לָלִי לְבָן אֲשֶׁר בְּתַעֲתָהוּ¹⁷
וְהַכְּחִתָּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנֶגֶעַ בָּנָי אָדָם: וְחַסְדֵי לְאָיסָור מִמְנוּ כַּאֲשֶׁר קָسְרָתִי מִעֵם שָׁאָיל אֲשֶׁר
הַסְּרָתִי מִלְּפָנֵיךְ: וְנָאָמַן בִּתְךָ וּמִמְלָכָתֶךָ עַד־עוֹלָם לְפָנֶיךְ כָּסָאָד יַדְעָה נָכוֹן עַד־עוֹלָם:

24.4 Hebrew Reading: 1 Kings 19:1–8

Translate 1 Kings 19:1–8 with the help of notes below the text.

¹ וַיַּגַּד אֲחָאָב לְאִיּוֹב אֶת־כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים וְאֶת כָּל־אֲשֶׁר הָרָג אֶת־כָּל־הַנְּבִיאִים בְּחַרְבָּ:
² וַתָּשַׁלַּח אִיּוֹב מַלְאָךְ אֶל־אֱלֹהִים לְאמֹר כִּי־יֵשׁוּן אֱלֹהִים וְכֵה יוֹסְפֵוּן כִּי־כָעַת מַחְרָ אֲשִׁים
אֶת־נֶפֶשׁ קָנֶפֶשׁ אַחֲרֵ מֵהֶם: ³ וַיַּרְא וַיַּקְרֵם גַּלְגָּל אֶל־נֶפֶשׁ וַיַּבָּא בְּאָר שְׁבֻע אֲשֶׁר לִיהְיוֹת וְנִנְחָ
אֶת־גַּעֲרוֹ שָׁם: ⁴ וְהַיְא־הַלְּךְ בַּמִּדְבָּר בְּרֵךְ יוֹם וַיַּבָּא וַיַּשְׁבַּב פְּתַחְתָּ רְתָם אַחֲרֵ וַיִּשְׁאַל אֶת־נֶפֶשׁ
לְמֹות וַיֹּאמֶר | רַב עֲתָה יְהֹוָה קָח נֶפֶשִׁי כִּירְלָא־טוֹב אָנָּכִי מִאֲבָחִי: ⁵ וַיַּשְׁכַּב וַיִּשְׁוֹן פְּתַחְתָּ רְתָם
אַחֲרֵ וְהַנְּהָרָה מַלְאָךְ נָעַבְנָה בּוֹ וַיֹּאמֶר לוֹ קָוָם אָקוֹל: ⁶ וַיִּבְטַח וְהַנְּהָרָה מַרְאָשָׁתָיו עֲנָתָ רָצְפִּים וְצְפָחָת
מִום וַיִּאֱכַל וַיִּשְׁתַּחַת וַיִּשְׁבַּב: ⁷ וַיַּשְׁבַּב מַלְאָךְ יְהֹוָה שְׁנִית וַיַּעֲבֹבּוּ וַיֹּאמֶר קָוָם אָכְלָכִי רַב מִפְּ
הַקְּרָךְ: ⁸ וַיַּקְרֵם נִיאָכָל וַיִּשְׁתַּחַת וַיַּלְךְ בְּכָחָ | הַאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לְלִילָה עַד תָּר
הַאֲלָהִים חַרְבָּ:

19:3	בְּאָר שְׁבֻע	name of a place in the Negev (cf. Gen 21:31; 26:33)
19:4	רְתָם	broom-plant (<i>Retama raetam</i>) (m. or f.)
	רַב	here <i>enough!</i>
19:5	יִשְׁן	Q. <i>to sleep</i>
	וְהַנְּהָרָה	<i>and look, there!</i>
19:6	מִן־אֲשָׁתָיו	as a local adverbial phrase <i>at his head-place</i> (of someone lying down) (BDB) from the noun ^{*מִרְאָשָׁתָה}
	עֲנָתָה	round flat loaf (of bread, which is quickly baked in ashes or on glowing baking stones; <i>HALOT</i>)
	רָצְפָה	glowing coal
	צְפָחָת	pitcher
19:8	אֲכִילָה	meal, food

¹⁶ מִטְּעִים * internal organs, inward parts (intestines, bowels), belly, here as source of procreation (BDB)

¹⁷ עוֹה Hi. to go astray

Chapter 25

25.1 Vocabulary

25.1.1 Verbs

- ברא** Q. *to create*
חלל Hi. *to begin; Pi. to profane; to put into use*
חתה Ni. *to be dismayed; to be terrified; Q. to be shattered; to be filled with terror*
יעז Q. *to advice, counsel; Ni. to consult together; to exchange council*
פעל Q. *to do; to make*
פרר Hi. *to break, violate; to frustrate, make ineffectual*
רחק Q. *to be far, distant; Hi. to remove; to depart, withdraw, distance oneself*
רעע Q. *to be bad, evil, displeasing; Hi. to do evil; to treat badly*
שָׁמֵם Q. *to be uninhabited, be deserted; to shudder, be appalled; Ni. to be made uninhabited, deserted; to be made to tremble*

25.1.2 Nouns

- אֱלִמְנָה** *widow*
דֶבֶשׂ *honey*
חֵץ *arrow (gem. noun; pl. חֲצִים)*
מַחְשָׁבָה *thought; device, plan, purpose*
עַמְלָל *trouble; labor; toil*
שְׁרוֹתָה *nakedness; genital area*
אָלָל *shadow, shade (gem. noun; with ePP אָלָל)*
קָטָן *small; young; unimportant (adj.; cs. st. קָטָן; only in m. sg., other forms from קָטָן)*
קָטָן *small; young; unimportant (adj.; pl. קָטָנים)*
קָצֵיר *harvest; harvest crops*
שְׁוֹא *emptiness; nothingness*

שְׁמָנָה desolation; devastation; waste

25.2 Verbs II Geminate: Derived Binyanim

25.2.1 Verbs II Geminate: Niphal, Hiphil and Hophal

The Niphal forms are characterized by an open prefix syllable in the suffix conjugation and the participle. In the prefix conjugation, the imperative and infinitives the /n/ is assimilated to the first root consonant, e.g., *yinsab* > *yissab* **יִסַּב**.

In the Hiphil, many forms are characterized by open prefix syllables. In prefix conjugation forms, the prefix syllable may be open. In this case, the second root consonant is geminated when suffixes are attached. But the first root consonant may be doubled in prefix conjugation forms, as well (so-called aramaizing forms).

Hophal forms follow the pattern of Iy verbs in order to preserve the original short vowel /u/ in the prefix syllable: **husab* > *hūsab* **הֻסָּב**.

As in the Qal, vocalic suffixes are not stressed. A connecting vowel is inserted between the geminated second root consonant and a consonantal suffix. The connecting vowel bears the stress.

When suffixes are added, the gemination of the second root consonant is preserved.

The table only contains selected forms because of the relative infrequency of II gem. verbs in the derived binyanim.

		Niphal	Hiphil	Hophal
SC	sg. 3 m.	נִסֶּב	הִסְבֵּב	הִוִּסְבֵּב
	3 f.	נִסְבָּתָה		
	2 m.		הִסְבְּתָה	
	1 c.	נִסְבָּתִי	הִסְבְּתָתִי	
	pl. 3 c.	נִסְבָּתוֹ	הִסְבְּתוֹ	
PC	sg. 3 m.	יִסֶּב	יִסְבֵּב/יִסְבָּב	יִוִסְבֵּב
	pl. 3 m.	יִסְבָּבוֹ	יִסְבְּבוֹ/יִסְבָּבוֹ	
	3 f.		חִסְבִּינָה	
Juss.	sg. 3 m.		יִסֶּבּ	
waw-PC	sg. 3 m.		וַיִּסֶּבּ/וַיִּסְבָּבּ	וַיִּוִסְבֵּבּ
Impv.	sg. m.		הִסְבֵּבּ	
	pl. m.		הִסְבְּבוֹ	
Inf. cs.		הִסְבֵּבּ	הִסְבֵּבּ	
Inf. abs.		הִסְבָּבָה		

Part.	sg.	m.	נִסְבָּ	נִסְבָּ	
		f.	נִסְבָּה		
	pl.	m.	נִסְבִּים		
		f.	נִסְבּוֹת		

Notes

In the suffix conjugation Niphal, the thematic vowel between the first and second root consonant may be /ō/ or /ē/ instead of /a/, e.g., וַיְנַבֵּעַ and they will be plundered, נִמְסָ it is melted (but as a pausal form נִמְסָאָת).

The I gutt. and II gem. verb חַתָּה has Niphal prefix conjugation forms with a lengthened prefix vowel as result of the loss of the gemination, e.g., וַיְחַתָּ (*yinħat > *yihħat > yēħat). In the suffix conjugation, the 3 m. sg. form נִחְתָּ is attested once.

In the Hiphil the thematic vowel of the 3 f. sg. and 3 c. pl. forms may be either /a/ or /ē/, e.g., וַיְהִלְלֵי they brought round (1 Sam 5:9–10), הַתְּלִלָּה she/it began (Judg 20:40), הַתְּלִלָּה they began (1 Sam 3:2).

With a guttural or /r/ as second root consonant the thematic vowel may be lengthened when suffixes are added, e.g., וְהִצְרֹתִי and I will cause distress (Jer 10:18), הַרְעִתֶּם you have done something bad (Gen 43:6).

Forms without a connecting vowel between the second root consonant and the consonantal suffix are also found, e.g., וְהִפְרֹתָה and you shall make ineffectual (2 Sam 15:34). In this form the gemination of the second root consonant is lost.

Aramaizing forms with a geminated first root occur a number of times, e.g., וַיִּסְבַּבְ בְּ and he caused to go around (Josh 6:11), וַיִּסְבְּבוּ and they brought (1 Sam 5:8), מִתְּמַנֵּן let him count out the entire amount (2 Kgs 22:4), יִתְּהַלֵּל (with loss of the gemination of the /ħ/ and preservation of the short vowel) let him [not] make invalid (Num 30:3).

In rare cases, the gemination of the second root consonant is missing, e.g., וַיְנַבְּקֵה and it shall be disturbed (3 fem. sg. waw-SC Ni. from the verb בָּקַק; Jes 19:3), הַעֲזָה she made [her face] bold (3 fem. sg. SC Hi. from the verb עָזַז; Prov 7:13).

Contamination with forms of II w/y verbs may happen occasionally, e.g., הַבּוֹן הַבּוֹן (verb Ni.) [the earth] will be plundered (Isa 24:3), וַיִּשְׁמַמְמֵן he will devastate (Jer 49:20). Other deviating forms are attested as well.

25.2.2 Verbs II Geminate: Polel, Polal and Hitpolel

Verbs II gem. are used in the Piel, Pual and Hitpael relatively frequently. Like II w/y verbs, they are used in the Polel, Polal and Hitpolel, binyanim, which are characterized by a long unchangeable vowel /ō/ after the first root consonant and reduplication of the second root consonant. These binyanim correspond with the Piel, Pual and Hitpael in terms of their meaning.

The following table contains characteristic forms. The verb עַל Polel to act arbitrarily (toward) is used, because it occurs in all three binyanim Polel, Polal and Hitpolel. Forms of other verbs supplement this verb, when important forms are missing.

		Polel	Polal	Hitpolel
SC	sg. 3 m.	עָזַל	עָזַל	הָתְהִלֵּלִוּ
	3 f.			
	2 m.	עָזַלְתָּ		
	pl. 3 c.	עָרְרוּ		הָתְהִלְלוּ
PC	sg. 3 m.	יָשַׁدֵּ		יָתַנְדֵּ
	pl. 3 c.	יָעַזְלָלִוּ	יָרַפְפֶנוּ	יָתְהִלְלוּ
Impv.	sg. 2 m.	עָזַל		הָתְקֹנְשֵׁשׁ
	pl. 2 m.			
Inf. cs.		קָשָׁשׁ		הָתְעוּלֵל
	Inf. abs.	עָזַל		
Part.	sg. m.	מִקְשָׁשׁ	מִהְוָלֵל	מִתְגָּלֵל
	pl. m.	מִתְקָרְבָּם		מִתְגָּרְדִּים

Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ נָ as prefix consonant.

In pausal forms of the Hitpolel /ā/ is found instead of /ē/, e.g., תְּחַנּוּךְךָ you cut yourself (Jer 47:5).

25.3 The Marker of Subordination · שָׁ

The marker of subordination · שָׁ is placed in front of the following word with a *dageš forte* in the first consonant of this word. At times, one finds *patah* instead of *segol*, i.e., · שָׁ. Before /r/ and /ʃ/ the vowel is changed to /ā/ and the *dageš forte* is lost leading to שָׁ.

The particle · שָׁ functions similarly to the much more frequent אֲשֶׁר. Important functions are:

- marking relative clauses, e.g., כְּחֹול שֻׁעַל-שְׁפָת הַיּוֹם as the sand which is upon the shore of the sea (Judg 7:12; cf. וּכְחֹול אֲשֶׁר עַל-שְׁפָת הַיּוֹם in Gen 22:17)
- as an alternative construction for a construct chain or an enclitic personal pronoun, e.g., כְּרֻמִּי שָׁלֵי my vineyard (Song 1:6)
- introducing an object clause, e.g., וַיְשִׂיחַ לִי אֶזְרָחָה מִרְבֵּר עַמִּי, and give me a sign that it is you who speak with me (Judg 6:17); Yet I know that one fate will befall them all (Qoh 2:14)

- introducing a causal subordinate clause, e.g., בְּתַחִילִי אֲחָתִי רַעַיִתִי יוֹנָתִי הַפֶּתֶץ שֶׁרֶאשִׁי נִמְלָא־טָלֵל Open to me, my sister, my beloved, my dove, my perfect one, for my head is filled with dew (Song 5:2)
- introducing a final subordinate clause, e.g., וְהָאֱלֹהִים עָשָׂה שִׁירָאו מַלְפִּינוּ and God has done this so that one would fear him (Qoh 3:14)
- with prepositions in various functions

The subordination marker ·שׁ occurs 138 times in the Hebrew Bible and is mainly used in Late Biblical Hebrew or in a few earlier texts of northern origin. It is especially frequent in Song of Songs and Qohelet.

25.4 Asyndetic Relative Clauses

Relative clauses are usually introduced with the subordination marker אשר or much less frequently ·שׁ. They are then called *syndetic* relative clauses. It is possible, however, to attach a relative clause directly to the antecedent without a subordination marker. Both verbal clauses (Jer 13:20; Deut 32:17; Exod 18:20; Jer 5:15) and verbless clauses (Isa 51:7) may function as *asyndetic* relative clauses.

אֵיתָהּ הַעֲדָר נִתְן־לְךָ	<i>Where is the flock that was given to you?</i> (Jer 13:20)
וְהַזְּעֵת לְהֵם אֲתִ-תְּדַרֵּךְ יַלְכֵד בָּהּ וְאֲתִ-הַמְּעֻשָּׂה אֲשֶׁר יַעֲשׂוּ	<i>... and you shall make known to them the way in which they must walk and what they must do</i> (Exod 18:20; followed by a noun with a syndetic relative clause)
יִזְבְּחוּ לְשִׁידִים לֹא אֱלֹהִים לֹא יְדֻועָם	<i>They sacrificed to demons that were no god, [to] gods they did not know</i> (Deut 32:17)
גּוֹי לְאַ-תְּדַע לְשֻׁנוֹ עַם תֹּורְתִּי בְּלַבָּם	<i>a people whose language you do not know</i> (Jer 5:15) <i>the people in whose heart is my instruction</i> (Isa 51:7)

25.5 Exercises

25.5.1 Translation of Verbal Forms

Translate the following verbal forms. Identify the gender (masc., fem., comm.) and number (sg., pl.) of forms of which the English translation is ambiguous (i.e., *you*, *they*). Mark the stressed syllable if stress is not on the last syllable.

1 הַחֲלוֹ	2 הַחֲלַתִּי	3 וַיְחַלֵּ	4 וַיְחַלֵּ	5 וַיְחַלֵּ	6 וַיְחַתֵּהוּ	7 הַפְּרַתָּה	8 הַפְּרַתָּה
9 הַפְּרָרוּ	10 פְּרָרוּ	11 חַרְעָם	12 חַרְעָתָה	13 וַיְרַעַו	14 מַרְעִים	15 יִשְׁמַשְׁ	
16 שְׁמָמוֹ	17 בָּרָאתִי	18 תְּחַטְּמָאָו	19 וַיְנַעַצְתִּי	20 נִונְעָצָו			

25.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **אַבְרָהָם, אַבְשָׁלוֹם, גָּלְעָד, חֹשֶׁן, מֹשֶׁה, יוֹסֵף, יְהוָשֻׁעַ, צָדְקָה** (almost always with the article), **עִמּוֹן**

1 וַיֹּאמֶר יְהוָה אֲלֵיכָהּ הַזֹּם הַזֶּה אֲחֶל גַּדְלָה בְּעִינֵי כָּל-יִשְׂרָאֵל אֲשֶׁר יַדְעֵוּ כִּי כָאָשֶׁר חִנִּיתִי
עִם-מֹשֶׁה אֲחִיךָ עָמֵךְ: 2 וַיֹּאמֶר לוֹ הַעַם שְׂרֵי גָּלְעָד אֲישׁ אֲלֵרְעָה מִי-הָאִישׁ אֲשֶׁר יִתְחַלֵּל לְהַלְלָם בְּבָנֵי
עִמּוֹן וַיֹּתֶן לְרֹאשׁ לְכָל יְשֵׁבָה גָּלְעָד: 3 אֲדֹנִי יְהוָה אֱפָתָה קְהַלּוֹת לְהַרְאֹות אֶת-עַבְדָּךְ אֶת-גָּדְלָה¹
וְאֶת-צָדְקָה הַחֲקָה אֲשֶׁר מִירָאֵל בְּשָׁמִים וּבָאָרֶץ אֲשֶׁר-יָעַשָּׂה כְּמַעֲשֵׂיךְ וּכְגַּבְורָתֶךָ: 4 וַתַּחֲלִיןָה
שְׁבַע שְׁנִי הַרְעָב לְבּוֹא כַּאֲשֶׁר יֹאמֶר יוֹסֵף וַיֹּהֵי רָעַב בְּכָל-הָאָרֶץ וּבְכָל-אָרֶץ מִצְרָים הָיָה לְחַם:
5 רָאָה נָתָן יְהוָה אֱלֹהִים לְפָנָיו אֶת-הָאָרֶץ עַלְיהָ רָשֶׁב כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהִי אֶבְנָיו לְךָ אֶל-תִּירָא
וְאֶל-תִּתְחַת: 6 וַיֹּאמֶר יְהוָה אֲלֵיכָהּ הַזֹּם הַזֶּה אֶל-תִּירָא וְאֶל-תִּתְחַת קְחْ קְחْ עָמֵךְ אֶת כָּל-עַם הַמְּלָכָה וְקוּם
עַלְיהָ הַעַד רָאָה וַתַּחֲטִify בְּידֶךָ אֶת-מֶלֶךְ הַעַד וְאֶת-עַמוֹ וְאֶת-עִירוֹ וְאֶת-אָרְצֹו: 7 וַיֹּאמֶר אֶבְשָׁלוֹם וּכְל-אִישׁ
אֶל-אֶבְשָׁלוֹם לְאֶת-טֹבָה הַעַצָּה אֲשֶׁר-יָעַזְזַב אֲחִיתְבָּל בְּפֶעַם הַזֹּאת: 8 וַיֹּאמֶר אֶבְשָׁלוֹם וּכְל-אִישׁ
וּשְׁרֵאֵל טֹבָה עַצָּת חֹשֶׁן הָאָרְכִי² מִעֵדָת אֲחִיתְבָּל וַיֹּהֵן צֹהָה לְהַפֵּר אֶת-עַצָּת אֲחִיתְבָּל הַטֹּובָה
לְכַעֲבוֹר הַבַּיִּא יְהוָה אֶל-אֶבְשָׁלוֹם אֶת-הָרָעָה: 9 וַיֹּאמֶר יְהוָה אֱלֹהִים מֹשֶׁה תְּן קָרְבָּנו יְמִיקְדָּשׁ לְמִזְבֵּחַ
קָרְבָּן אֶת-יְהוָשֻׁעַ וְהַתִּיצְבֹּא בְּאַחֲלָמָן מִזְבֵּחַ וְיַלְךָ מֹשֶׁה וְיַהֲשִׁעַ וְיַחֲנִיכְבּוּ בְּאַחֲלָמָן מִזְבֵּחַ: וַיֹּאמֶר יְהוָה
בְּאַחֲלָמָן בְּעַמּוֹד עַגְן וַיַּעֲמֹד עַמּוֹד הַעֲגָן עַל-פְּתַח הַאֲהָל: וַיֹּאמֶר יְהוָה אֱלֹהִים מֹשֶׁה שְׁכֵב עַם-אֶבְרִי
וְקָם הַעַם הַזֶּה וְזֹנָה אֶתְכְּרִי³ אֶל-הָאָרֶץ אֲשֶׁר הוּא בְּאַשְׁמָה בְּקָרְבָּנוּ וְעַזְבָּנוּ וְהַפֵּר אֶת-בְּרִיתִי
אֲשֶׁר בְּרִיתִי אֶתְכֶם: וְתַחֲהַלֵּל בְּבָנָם הַחֲלָל עַל כִּי-אֵין אֱלֹהִי בְּקָרְבָּנוּ מִצְאֵינוּ הַרְעָות הָאֱלֹהָה: וְאַנְכִּי הַסְּתָר
רְבּוֹת וְצָרֹת וְאָמֵר בְּבָנָם הַחֲלָל עַל כִּי-אֵין אֱלֹהִי בְּקָרְבָּנוּ מִצְאֵינוּ הַרְעָות הָאֱלֹהָה: וְאַנְכִּי הַסְּתָר
אָסְפִּיר פָּנִי בְּבָנָם הַחֲלָל עַל כָּל-הָרָעָה אֲשֶׁר עָשָׂה כִּי-פָנָה אֶל-אֱלֹהִים אֶחָרִים: 10 וַיַּעֲשֶׂה עַמְרִי
חַרְעָה בְּעִינֵי יְהוָה וַיַּרְא מִכֶּל אֲשֶׁר לְפָנָיו: 11 וַיֹּאמֶר הַמֶּלֶךְ לְצָדָקָה הַשְׁב אֶת-אָרוֹן הָאֱלֹהִים
הָעִיר אָסְמָא חָן בְּעִינֵי יְהוָה וְהַשְׁבֵנִי וְהַרְאֵנִי אֶתְכֶם וְאֶת-נָזְחָה:⁴ 12 וַיֹּאמֶר אֶל-יְהָעָבָד אָלוֹן הַעֲבָד אָלוֹן
לְאֶת-אָבָה הָאָשָׁה לְלִכְתָּבָה אֶתְכִּי אֶל-הָאָרֶץ הַזֹּאת הַשְׁבֵב אֲשֶׁר בְּנֶךָ אֶל-הָאָרֶץ אֲשֶׁר-יָצָא
מִשָּׁם: וַיֹּאמֶר אֶל-יְהָעָבָד הַשְׁמֶר⁵ לְךָ פָּנָוְתָּשִׁיב אֶת-בָּנֵי שָׁמָה:

25.6 Hebrew Reading: 1 Kings 19:9–14

Translate 1 Kings 19:9–14 with the help of notes below the text.

9 וַיַּכְאֶשֶּׁם אֶל-הַמִּעֵרָה וַיָּלֹן שָׁם וַיָּהַגֵּן דְּבַר-יְהָוָה אֶל-יְהָוָה וַיֹּאמֶר לוֹ מִה-לְהָ פָה אֶל-יְהָוָה: 10 וַיֹּאמֶר
קָפָא קָפָא תִּלְיָהוּ אֶל-יְהָ אַבְּאוֹתֶיךָ כִּירְעֹבְבָו בְּרִיתֶךָ בְּנֵי יְשְׁרָאֵל אֶת-מִזְבְּחָתֶךָ הַרְסָו וְאֶת-גַּבְ�יוֹאֵיךָ
הַרְנוּ בְּחַרְבָּה וְאַיְלָה אַיְלָה לְבָדֵי וַיַּבְקַשׁ אֶת-זְבָחָה לְקַחְתָּה: 11 וַיֹּאמֶר צָא וְעַמְרָת בְּהָרְלָפָנִי יְהָוָה

¹ גַּדְלָה greatness

² אֲרְכִי Archite (gentilic noun)

³ גָּנָך foreignness; foreign

⁴ grazing place; stopping place, settlement (HALOT)

⁵ Ni. to be on one's guard Shmar

וְהִנֵּה יְהוָה עֹבֶר וַיַּרְא יְהוָה וְחֹזֶק מִפְרָק הָרִים וְמִשְׁבָּר סָלָעִים לְפָנָיו וְהָתָה לֹא בְּרִיחַ יְהוָה וְאַחֲרַ
 הָרִים רָעֵשׂ לֹא בְּרָעֵשׂ יְהוָה: ¹² וְאַחֲרַ הָרָעֵשׂ אָשׁ לֹא בְּאָשׁ יְהוָה וְאַחֲרַ הָאָשׁ קֹול דְּמַמָּה דְּקָהָ:
¹³ וַיַּהַי כַּשְׁנַע אַלְזָהָר וַיַּלְטֵפְנוּ בְּאַדְרָתָו וַיַּצָּא וַיַּעֲמֹד בְּפִתְחַת הַמִּעֵדָה וְהִנֵּה אֱלֹי קֹול וַיֹּאמֶר
 מַה־לְךָ פָּה אַלְיָהוּ: ¹⁴ וַיֹּאמֶר קָנָא קָנָא תְּלַעַת לִיהוָה אַלְתָּי צְבָאות קְרִיעָזָבִי בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל
 אֲתִ־מִזְבְּחָתָיךְ הָרָסִי וְאֲתִ־גְּבִיאִיךְ הָרָנוּ בְּתָרְבָּה וְאַוְתָּרָן אֲנִי לְבָדֵי וַיַּבְקֵשׂ אֲתִ־נְפָשִׁי לְקַחְתָּה:

19:9	מערה	<i>cave</i>
19:10	קָנָא	<i>Pi. to be jealous; to be zealous</i>
	הָרָס	<i>Q. to tear down; to throw down</i>
19:11	פְּרָק	<i>Pi. to tear off; to tear out</i>
	שְׁבָר	<i>Pi. to shatter; to break</i>
	רָעֵשׂ	<i>earthquake</i>
19:13	דְּמַמָּה	<i>calm (cessation of strong movement of air) (HALOT)</i>
	דָּקָה	<i>thin; scarce; fine; here: small, soft</i>
	לוֹט	<i>Hi. to wrap</i>
	אַדְרָת	<i>cloak, robe (fem.)</i>
	מעָרָה	<i>cave</i>
19:14	קָנָא	<i>Pi. to be jealous; to be zealous</i>
	הָרָס	<i>Q. to tear down; to throw down</i>

Chapter 26

26.1 Vocabulary

26.1.1 Verbs

חָוַה Hištaphel *to bow down, prostrate; to worship*

יְרַדֵּת Hi. *to instruct, teach* (cf. תֹּרֶה)

נַדֵּח Hi. *to thrust; thrust out; thrust away*

26.1.2 Nouns

אַחֲרֹן last, latter (temp.); at the back; western (local) (adj.)

אָנוֹשׁ mankind, (all) human beings, man; (some) men; single human being
(mostly poet.)

אָרִי/אָרִיָּה lion

בָּתִילָה virgin

גְּיאָה valley (gay?); pl. גְּאַיּוֹת

מִדְינָה province

מוֹסֵר discipline; training; exhortation, warning

עָלִיוֹן highest, most high

פֶּסֶח Passover, Pesach

רָאשִׁית beginning; first, chief

רָחֵב broad open place, plaza

26.1.3 Other Parts of Speech

הָהָה ah! alas! ha! (interjection expressing usually dissatisfaction and pain)

26.2 The Verb חָוַה Hištaphel

The IIIy verb חָוַה *to bow down, prostrate; to worship* occurs about 170 times in the Hebrew Bible. It is only used in the Hištaphel (or more precisely Hištaþ'el), a binyan that is characterized

by a causative prefix consonant /š/, the consonant /t/ which marks reflexivity and, in the suffix conjugation, the imperative and the infinitive construct, a prosthetic /h/. At the same time, **חוּמָה** is the only verb used in the Hištaphel.

The following forms can be mentioned as examples:

SC	sg.	3 m.	הַשְׁתַּחֲנוּהָ
		2 m.	הַשְׁתַּחֲנוּתָ
		1 c.	הַשְׁתַּחֲנוּתִי
	pl.	3 c.	הַשְׁתַּחֲנוֹתָ
		2 m.	וְהַשְׁתַּחֲנוּתִיםָ
PC	sg.	3 m.	וִשְׁתַּחֲנוּהָ
		2 m.	תְּשַׁתְּחַנוּהָ
		1 c.	אֲשַׁתְּחַנוּהָ
	pl.	2 m.	תְּשַׁתְּחַנוֹתָ
		1 c.	בְּשַׁתְּחַנוּהָ
waw-PC	sg.	3 m.	וַיְשַׁתְּחַנוּהָ
		pl.	וַיְשַׁתְּחַנוֹתָ
Impv.	pl.	m.	הַשְׁתַּחֲנוֹתָ
Inf. cs.			הַשְׁתַּחֲנוֹתָ
Part.	sg.	m.	מְשַׁתְּחַנוּהָ
	pl.	m.	מְשַׁתְּחַנוֹתִיםָ

Notes

The verb shows the morphological features of IIIy verbs.

In the *wayyiqtol*-form without suffixes (3 m./f. sg.) the apocopate forms have a long vowel /ū/ at the end: **wayyištahw* > *wayyištahuw* > *wayyištāhū* חֻוּמָה. In pausal forms the *patah* is lengthened to *qameš*, e.g., חֻוּמָה.

Traditionally, these forms were considered Hitpa'el forms of a verb **שְׁחַה** with metathesis of the /t/ and the /š/ and reduplication of the third element of the root, first as a semivowel /w/ and then as a vocalic element as usual with IIIy verbs.¹

Since the Ugaritic language, a Central Semitic language from the period of 1400–1200 BCE that is similar to Hebrew, was deciphered in 1930, most scholars analyze these forms as Hištaphel of a root **חוּמָה**, because in Ugaritic a Hištaphel binyan including forms of a verb *hw* with similar forms and identical meaning as the Hebrew verb **חוּמָה** is clearly attested, e.g., *tšhw* *she prostrates herself*.

¹ Cf. GKC § 75 kk; BDB 1005a.

26.3 The Qal Passive

Some verbal forms appear to be Pual or Hophal forms. It can be shown, however, that these forms are remnants of a Qal passive binyan which is the passive counterpart to the Qal in the same way as the Hophal and the Pual are the passive counterparts to the Hiphil and the Piel. The Qal passive was being phased out during the period of Biblical Hebrew but the existing forms in the biblical texts were preserved. The following arguments for the existence of the Qal passive can be mentioned:

1. These alleged Pual or Hophal forms do not have active counterparts in the Piel or Hiphil, respectively.
2. These forms have a meaning that serves as the passive to the meaning of the verbs in question in the Qal.
3. The verb **לְקַח** has suffix conjugation forms that are vocalized as Pual and prefix conjugation forms that look like Hophal forms, e.g., **לְקָחָה** (3 m. sg. SC), **לְקָחָת** (3 m. sg. PC; with assimilation of the /l/). Yet, the meaning of the verb is identical, namely passive to Qal forms: *to be taken*. This situation would be unusual for how the binyanim function in Biblical Hebrew without the assumption of a Qal passive.
4. Classical Arabic has passive forms in Stem I, the equivalent of the Qal binyan in Hebrew, e.g., *fu'ila it was done* as opposed to the active form *fa'ala he did*. Internal passive forms are also attested in Old Aramaic and Biblical Aramaic.

Qal passive forms are characterized by the vowel sequence *u–a* which is characteristic of passive forms. The following examples are illustrative:

- suffix conjugation: **יָלַדְוָה**, **בָּרָתָה**, **לְקַחָה** (3 f. sg.), **לְקַחְתָּה** (3 c. pl.)
- prefix conjugation: **וְלִקְחֵת** (verb **נָתַן** (verb **יָשַׁת**), **וְלִקְחֵה** (verb **לְקַח**;
- 3 f. sg. *waw-PC*)
- participle: **אֲכֻלָּה** (m. sg.; Exod 3:2); **לְקָחָה** (2 Kgs 2:10)

These forms show the characteristics of weak verbs like the assimilation of /n/ or /l/ as in the case of the verb **לְקַח**. The following illustrate the use of the Qal passive:

וַיַּשְׁלַח־הָיָה יְהוָה אֱלֹהִים מִן־עָדָה	<i>And the Lord God sent him away from the garden of Eden to work the ground from which he had been taken</i> (Gen 3:23)
לְעָבֹד אֶת־הָאָדָם אֲשֶׁר לְקַח־מֵשֶׁם	<i>This one shall be called woman because from man she has been taken</i> (Gen 2:23b)
לְקַח־זָהָה אֲשֶׁה כִּי מֵאִישׁ	<i>And the woman was taken into Pharaoh's house</i> (Gen 12:15)

Qal passive forms were already recognized as such by Jewish grammarians during the Middle Ages. In the middle of the 19th century they were rediscovered as Qal passive forms by western scholars and not considered Pual or Hophal forms anymore. Modern lexica

recognize Qal passive forms to different degrees. For the identification of Qal passive forms it is recommended to consult *HALOT* or Wilhelm Gesenius, *Hebräisches und aramäisches Handwörterbuch über das Alte Testament*, ed. H. Donner, 18th ed. (Berlin: Springer, 2013). BDB does *not* recognize the Qal passive and therefore should not be consulted for this matter. Electronic versions of the Hebrew Bible with morphological tags recognize only a part of all (possible) Qal passive forms. According to the Westminster Hebrew Morphology tagging, the Qal passive is attested 87 times in the Hebrew Bible. The most frequent verbs in the Qal passive are יָלַד (27 times), לְקַח (15 times) and נָתַן (8 times).²

26.4 Rare Binyanim

The following rare binyanim in Biblical Hebrew need to be mentioned:

- Po'el (with the passive Po'al and the reflexive Hitpo'el), e.g., שָׁרַשׁ *it took root* (Isa 40:24)
- Pa'el (with the passive Pu'lal), e.g., שָׁאֵן *he was at ease* (root שָׁאֵן; Jer 48:11), passive אָמַל *it became feeble* (root אָמַל; Joel 1:10)
- Pilpel (with the passive Polpal and the reflexive Hitpalpel), e.g., בְּלִפְלֵל *he sustained* (with /a/ in the second syllable; 2 Sam 19:33); וּבְלִפְלֵלִי wəkəlkəlū *and they were supplied with food* (1 Kgs 20:27)

The forms of these binyanim are not easily recognizable as verbal forms, unless they have the familiar verbal suffixes or prefixes. The lexicon will help to identify these forms as verbal forms.

Pilpel forms occur 50 times in the Hebrew Bible. No less than 24 of these occurrences are from the verb כֹּל Pilpel *to sustain* (with food). Pilpel forms are easy to identify because of the reduplication of the two root consonants. The vowel structure of Pilpel forms is identical to Piel forms. The difference with Piel forms is that Pilpel forms have two different consonants where Piel forms have the geminated second root consonant. In the same way, the vowel structure of Polpal and Hitpalpel forms is identical to Hitpa'el and Pual forms, respectively. Pilpel forms are mainly derived from II gem. verbs and less frequently from II w/y verbs, if roots are counted and not occurrences of Pilpel forms.³

Characteristic Pilpel forms of the verb כֹּל (SC) כְּלִפְלֵל (PC), יְכְלִפְלֵל (waw-PC), מְכְלִפְלֵל (waw-SC), כְּלִפְלֵלִי (inf. cs.), וּכְלִפְלֵלִתִי.

In terms of vowel structure, Pilpel forms are identical to the forms of quadrilateral verbs with four root consonants. In the Hebrew Bible only very few forms of quadrilateral verbs attested. One verb that is worth mentioning is the verb תְּرִגְנִם. In the Hebrew Bible, it is attested only once as a participle Polpal מִתְּרִגְנָם *translated* (Ezra 4:7). It is the normal word for *to translate* from post-biblical Hebrew to Modern Israeli Hebrew (cf. the noun תְּרִגְנוּם *translation; Targum*).

² Hebrew Masoretic Text with Westminster Hebrew Morphology (HMT-W4), Groves-Wheeler Westminster Hebrew Morphology, v. 4.22, version 3.1 in Accordance 14.0.11.

³ Alternatively, Pilpel forms can be derived from biconsonantal roots with reduplication of both root consonants. BDB and HALOT do this only for the verb טָאתָת.

26.5 Final and Consecutive Constructions

Final and consecutive constructions indicate the purpose or the consequence or result of a state of affairs, respectively. They can be expressed by subordinate clauses, the use of indirect volitive forms and prepositions.

A frequently used conjunction introducing final subordinate clauses is **לְמַעַן (אֲשֶׁר)** (Deut 8:1; Josh 3:4). Less frequent are the conjunctions **בַּעֲבוּיד** (Exod 19:9) and **אֲשֶׁר** (Deut 4:40). For negative final subordinate clauses the conjunction **כִּי** is used (Exod 20:19).

כָּל־דְּמֹצֹה אֲשֶׁר אָנֹכִי מִצְוָה
הַיּוֹם תִּשְׁמַרְוֹן לְעוֹשֹׂת לְמַעַן
תְּחִזּוֹן וּרְבִיתָם יַבְאתֶם וַיַּרְשֻׁם
אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה
לְאַבְתֵּיכֶם:

You shall carefully keep all the instruction that I command you today, in order that you will live and become numerous and go in and take possession of the land that the Lord swore to your fathers (Deut 8:1)

אַל־תִּקְרַבְנָו אֱלֹיו לְמַעַן
אֲשֶׁר־תַּرְגַּע אֶת־הַדָּרְךָ אֲשֶׁר
תַּלְכִּידְבָּה

Do not come close to [the ark], in order that you know the way which you shall go (Josh 3:4)

וַיֹּאמֶר יְהוָה אֱלֹהִים מֹשֶׁה הִנֵּה אָנֹכִי
בְּאֶלְيָה בְּעֵבֶר הָעָנָן בְּעַבוּיד
יְשִׁמְעַע הַעַם בְּרַכְבָּרִי עַמְּךָ

The Lord said to Moses, “Behold, I am coming to you in the thick cloud, in order that the people may hear when I speak with you” (Exod 19:9)

וְשִׁמְרָת אֶת־חَקָּיו וְאֶת־מִצְוֹתָיו
אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם אֲשֶׁר יִטְבֶּל
לְךָ וּלְבָנֶיךָ אֶת־חַרְבָּךָ

... and you shall keep his statutes and his commandments that I command you today, in order that it may be well with you and you children after you (Deut 4:40)

וְאֶל־יְדָבֵר עַפְנָנוּ אֶלְהִים פָּנוּגָמוֹת

... but do not let God speak with us, lest we die (Exod 20:19)

Consecutive subordinate clauses are mostly introduced with **כִּי** (Exod 3:11) and only rarely with the conjunctions **לְמַעַן** (Jer 27:15) and **אֲשֶׁר** (Gen 13:16).

מֵי אָنֹכִי כִּי אֶלְךָ אֶל־פְּרֻעה וְכִי
אָצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם
כִּי لֹא שָׁלַחֲתִים נָסִים־יְהוָה וְהָם
נָבָאים בְּשָׁמֵי לְשָׁקָר לְמַעַן הַדִּיחִי
אֲתֶכָּם

Who am I that I should go to Pharaoh and that I should lead the Israelites out of Egypt (Exod 3:11)

For I have not sent them, and yet they prophesy in my name falsely, with the result that I will drive you out (Jer 27:15)

וְשִׁמְתִּי אֶת־זָרָעַךָ כַּעֲפָר הָאָרֶץ
אֲשֶׁר אָמַר־יְהוָה אֶל־אִישׁ לְמַנּוֹת
אֶת־עֲפָר הָאָרֶץ גַּם־זָרָעַךָ וּמְנָה

And I will make your descendants as the dust of the earth, so that if someone can count the dust of the earth, your descendants too can be counted (Gen 13:16)

Two clauses that are coordinated with **וְ** with an indirect volitive mood in the second the clause are also frequently used to express a final or consecutive relation. In the second clause,

a cohortative (Gen 27:4), an imperative (2 Sam 21:3) or a third person jussive form (Judg 6:30) may be used.

וְעַשֵּׂה־לִי מְטֻעָמִים כַּאֲשֶׁר אֶהֱבָתִי וְהַבִּיאָה לִי וְאֶכְלָה	<i>... and make for me tasty food as I like [it] and bring it to me so that I may eat [it] (Gen 27:4)</i>
מָה אֹעֲשָׂה לְכֶם וּבָמָה אַכְפֵּר בְּרָכוּ אֶת־נְחַלָּת יְהוָה	<i>What shall I do for you and with what shall I make atonement so that you may bless the heritage of the Lord (2 Sam 21:3)</i>
הַזֶּא אֶת־בְּנֵךְ וַיָּמָת	<i>Bring out your son that he may die (Judg 6:30)</i>

As prepositions with final meaning can be mentioned **לִ** (Exod 16:15) and – followed by the inf. cs. – **לִמְעֵן** (1 Sam 17:28), **בְּעַבּוֹר** (Exod 20:20) and with negative meaning **לְבַלְתִּי** (1 Kgs 15:17).

הַזֶּא הַלְּקָחָם אֲשֶׁר נָתַן יְהוָה לְכֶם לְאֶכְלָה	<i>That is the bread that the Lord has given you to eat (i.e., with the intention that you may eat it; Exod 16:15)</i>
כִּי לִמְעֵן רָאוּת הַמְּלֹחָמָה יָרַדְתָּ וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאָה כִּי לְבַעֲבוּר נִסּוֹת אֶתְכֶם בָּאָהָלָהִים	<i>... for you came down to see the battle (1 Sam 17:28) And Moses said to the people, “Do not be afraid, for God has come to test you” (Exod 20:20)</i>
וַיַּבְנֵן אֶת־הַרְמָה לְבַלְתִּי תֵּת יוֹצֵא וּבָא לְאָסָא מֶלֶךְ יְהוּדָה	<i>And he fortified Ramah in order to not allow anyone belonging to Asa king of Judah to go out [for battle] or go in (1 Kgs 15:17)</i>

The preposition **לִ** is also used with consecutive meaning (Ps 78:25).

צִיְדָה שָׁלָחָ לְהָם לִשְׁבֹּעַ	<i>... he sent them provisions with satiety as result (Ps 78:25)</i>
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26.6 Concessive Subordinate Clauses

A concessive subordinate clause expresses a condition that even if it is fulfilled, does not lead to the result that is expressed in the main clause. In English, the conjunction *although* among others introduces concessive subordinate clauses. In Biblical Hebrew, the most frequent concessive conjunctions are **כִּי** (Exod 13:17), **גַם כִּי** (Ps 23:4a) and **כִּי** (Jer 36:25).

וַיְהִי בָּשְׁלֵחַ פְּרָעָה אֶת־הָעָם
וְלֹא־נָקַם אֱלֹהִים רָאֵךְ אֶרְץ
פְּלִשְׁתִּים כִּי קָרוֹב הוּא

גַּם כִּי־אֶלְךָ בְּנֵיא צְלָמֹות
לְאֶאָירָא רָע

וְגַם אֲלֹנְתָּנוּ וּרְקִיְּתוּ גַּמְרִיתָיו
הַפְּנֵעוּ בְּמֶלֶךְ לְבַלְתִּי שְׁרָף
אֶת־הַמִּגְלָה וְלֹא שָׁמַע אֲלֵיכֶם

When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was near (Exod 13:17)

Even though I walk in the valley of deep darkness, I do not fear evil (Ps 23:4)

Even though Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he did not listen to them (Jer 36:25)

26.7 Exercises

26.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוָשָׁע, יְהוֹנָתָן, הַכְּלָל, דָּוד, בַּת־שְׁבָע, אַיָּוֹשׁ, אַדְנִיחָו, אָדָם, אַבְנִיל, שָׂת, שְׁלָמָה, מִפְּרַבְשָׁת, וּרְקִיְּתוּ, וִרְבָּעָם

- 1 בָּזְעַת⁴ אֲפִיךְ תָּאַכֵּל לְחַם עַד שָׁוֵבֶךְ אֶל־הַאֲדָמָה כִּי מִמְּנָה לְקַחְתָּ כִּי־עַפְרָא אַתָּה וְאֶל־עַפְרָר תִּשְׁוֹבֶךְ:
- 2 וַיַּשְׁלַחַתְּהוּ יְהוָה אֱלֹהִים מִן־עֵדָן⁵ לְעַבְרָה אֶת־הַאֲדָמָה אֲשֶׁר לְקַחְתָּ מִשֶּׁם: 3 וַיַּדַּע אָדָם עוֹד אֶת־אֲשֶׁתוֹ וַתַּלְךְ בֵּין וַיַּקְרָא אֶת־שְׁמָוֹ שְׁתִּילְיָי אֱלֹהִים זָרָע אֶת־רַעַת פְּתַח הַכְּלָל כִּי תְּרַגֵּן:
- וַיַּשְׁתַּחַת גַּם־הָוָא יָלְדָבֵן נִיקָּרָא אֶת־שְׁמָוֹ אֲגֹנָשׁ אָז הוֹתֵל לְקַרְא בְּשָׁם וִיהּוּה: 4 וַיָּבֹא מִפְּרַבְשָׁת בְּנוֹיְהוֹנָתָן בְּנוֹשָׁאול אֶל־דָּוד וַיַּפְּלִלְךְ עַל־פְּנֵיו וַיִּשְׁאַל וַיֹּאמֶר דָּוד מִפְּרַבְשָׁת וַיֹּאמֶר הַגָּה עַבְתָּךְ:
- 5 וַיַּתְּרָא אַבְנִיל אֶת־דָּוד וַתִּמְרַחֵר וַתַּרְדֵּר מִעֵל הַחַמּוֹר וַתַּפְּלֵל לְאַפִּי דָּוד עַל־פְּנֵיהָ וַתִּשְׁתַּחַת אֶרְצָה:
- 6 וַיַּהַבָּא בַּת־שְׁבָע אֶל־הַמֶּלֶךְ שְׁלָמָה לְדָבְרָרְלוֹ עַל־אַדְנִיחָו נִקְםָה הַמֶּלֶךְ לְקַרְא אַתָּה וַיַּשְׁתַּחַת לְהָהָר וַיַּשְׁבַּע עַל־כְּסָאוֹ וַיִּשְׁמַם כְּפָא לְאַם הַמֶּלֶךְ וַתַּשְׁבַּב לִימִינָו: 7 וַיְחַלֵּם⁶ עוֹד חֲלוֹם אֶתְרַח וַיָּסֶר אָתָּה וַיַּשְׁבַּע עַל־אַבְיוֹ וְאֶל־אָחִיו וַיַּגְעַר⁷ בְּאָבִיו וַיֹּאמֶר לוֹ מֵה חֲלוֹם הַזֶּה אֲשֶׁר חֲלֹמָת הַבּוֹא נִבּוֹא אָנָּי וַאֲפַקֵּן וַאֲחַיק לְהַשְׁתַּחַזֵּת לְהָאָרֶץ: 9 וַיְהִי בְּהִינּוֹת יְהוָשָׁע בִּירִיחָו נִישָׁא עַיִּינוֹ וַיַּרְא וַהֲנָה־אִישׁ עַמְּדָר לְגַדְלוֹ וַמְּרַבּוֹ שְׁלִוְפהָ¹⁰ בְּיַדְוֹ וַיַּלְךְ יְהוָשָׁע אֶלְיוֹ נִיאָרָה לְזֹה הַלְּנוֹ אַתָּה אָסְמָלָצְרָנוּוּ: וַיֹּאמֶר וְלֹא כִּי אָנָּי שְׁרַצְבָּא־אִירְהָוּ שְׁפָה בְּאָתִי וַיַּפְּלֵל יְהוָשָׁע אֶל־פְּנֵיו אַרְצָה וַיִּשְׁתַּחַת וַיֹּאמֶר לוֹ מֵה אָדָנִי מִדְבָּר אֶל־עַבְדוֹ: וַיֹּאמֶר שְׁרַצְבָּא יְהָוָה אֶל־יְהוָשָׁע שֶׁל¹¹ נִגְעַל¹² כִּי הַמְּקוֹם אֲשֶׁר אַתָּה עָמַד

⁴ זְעַה sweat

⁵ גַּן־עֵדָן Garden of Eden

⁶ חַלֵּם Q. to dream

⁷ יְרַח moon

⁸ כּוֹכֶב star

⁹ נִעַר Q. to rebuke

¹⁰ שְׁלַף Q. to draw out, off

¹¹ נִשְׁלָה Q. loosen (sandal)

¹² גַּעַל sandal

עַלְיוֹ קָרֵשׁ הוּא נִיעַשׁ יְהוֹשֻׁעַ כֵּן: 10 הִכְרַב אֲשֶׁר הָנִיהָ אֶל־יְרֵמִיָּהוּ מֵאַת יָדָ� לְאָמֵר: עַמְּדֵ בְּשַׁעַר
בֵּית יְהוָה וְקָרָאת שֶׁם אֶת־הַכְּבָר תְּגַנֵּה וְאָמַרְתְּ שֶׁמְעַוּ דְּבָרִי־יְהוָה כָּל־יְהוּדָה הַבָּאים בְּשַׁעַרְיָה הָאֶלְהָ
לְהַשְׁתְּחִווֹת לְיְהוָה: כִּה־אָמַר יְהוָה צְבָאות אֱלֹהִי יְשָׁרָאֵל הַיְשִׁיבָהוּ רַכְכִּים וּמַעְלָלִיכִים¹³ וְאַשְׁכַּנְהָ¹⁴
אֲתֶלֶם בְּמָקוֹם הָנָה: 11 וַיַּכְרֹת יְהוָה אֶתְמָם בְּרִית וַיַּצְמַם לְאָמֵר לֹא תִּירְאֵי אֱלֹהִים אֶחָדים
וְלֹא־תַשְׁתְּחִווֹת לְפָנָם וְלֹא תַעֲבֹתָם וְלֹא תַזְבִּחוּ לָהֶם: כי אָסֵם אֶת־יְהוָה אֲשֶׁר הָעָלָה אֶתְכֶם מִאָרֶץ
מִצְרָיִם בְּכָח גָּדוֹל וּבְזָרוּעַ נְטוּיה אֶתְנוֹ תִּרְאֵו וְלוֹ תַשְׁפַּחוּ וְלוֹ תַזְבִּחוּ: 12 וַיַּבְקַשׁ שְׁלֹמָה לְהַמִּית
אֶת־יְרֵבָעָם וַיַּקְם יְרֵבָעָם וַיַּבְרַח מִצְרָיִם אֶל־שִׁישָׁק מֶלֶךְ־מִצְרָיִם וַיַּחֲיֵי בְּמִצְרָיִם עַד־מוֹת שְׁלֹמָה:

26.8 Hebrew Reading: 1 Kings 19:15–21

Translate 1 Kings 19:15–21 with the help of notes below the text.

15 וַיֹּאמֶר יְהוָה אֱלֹיו לֵךְ שׁוֹבֵן לְדַרְכְּךָ מִדְבָּרָה דָמָשָׁק וְבָאת וְמִשְׁחַתָּה אֶת־חֹזָאל לְמַלְךָ עַל־אֶרְם:
16 וְאֶת יְהוָה בְּנוֹנְמָשִׁי תִּמְשַׁחֵּה לְמַלְךָ עַל־יִשְׂרָאֵל וְאֶת־אֱלֹיָשָׁע בְּנוֹ־שְׁפָט מִאָבֵל מִחוּלָה תִּמְשַׁחֵּה
לְנוֹכְיָא תִּחְפִּיךְ: 17 וְהִיא תִּגְמַלֵּט מִתְחַרְבֵּב חֹזָאל יְמִינָה יְהוָה וְתִגְמַלֵּט מִתְחַרְבֵּב יְהוָה יְמִינָה אֱלֹיָשָׁע:
18 וְהַשְׁאָרָתִי בְּיִשְׂרָאֵל שְׁבָעַת אֶלְפִּים כָּל־תְּהִבְרָפִים אֲשֶׁר לְאַכְרָעָו לְבָעֵל וּכְל־הַפֶּה אֲשֶׁר לְאַנְשָׁק
לֹו: 19 וַיַּלְךְ מִשְׁם וַיִּמְצָא אֶת־אֱלֹיָשָׁע בְּנוֹ־שְׁפָט וְיְהוָה חָרַשׁ שְׁנִים־עָשָׂר צְמָדִים לְפָנָיו וְיְהוָה בְּשָׁנִים
הַעֲשָׂר וַיַּעֲבֵר אֱלֹהִיו אֱלֹיו וַיַּשְׁלַח אֶדְרָהוּ אֱלֹיו: 20 וַיַּעֲזֹב אֶת־הַכְּבָר וַיַּרְצֵץ אֶחָרִי אֱלֹהִיו וַיֹּאמֶר
אָשָׁקָה־נָא לְאָבִי וְאָמִי וְאָלָכָה אֲחָתָרִיךְ וַיֹּאמֶר לוֹ לֵךְ שִׁבְעַי מִה־עִשְׁתִּי לְךָ: 21 וַיַּשְׁבַּט מִאָחָתָרִיךְ
וַיַּקְרֵחַ אֶת־צְמָדָר הַבָּקָר וַיַּזְבַּחַו וַיְכַלֵּי הַבָּקָר בְּשָׁלָם הַבָּשָׁר וַיַּתְנוּ לְעַם וַיַּאֲכִלוּ וַיַּלְךְ אֶתְרָה
אֱלֹהִיו וַיְשִׁרְתָּהוּ:

19:15	דָמָשָׁק	Damascus
19:16	אָבֵל מִחוּלָה	name of a place
19:18	בָּרֶךְ	knee
	Q. כְּרֹעַ	to bow down, kneel
	Q. נַשְׁקָה	to kiss
19:19	Q. חָרַשׁ	to plow
	צְמָדָר	couple, pair (of oxen)
	אֶדְרָה	cloak, robe
19:20	Q. נַשְׁקָה	see 19:18
19:21	צְמָדָר	see 19:19
	בְּשָׁלָם Pi.	to cook

¹³ מַעְלָלִים deeds

¹⁴ Pi. to cause to dwell

26.8 Hebrew Reading: 1 Kings 19:15–21

Ketiv and Qere in the Hebrew Bible

The text of the Hebrew Bible was finalized at the end of the 1st century and the early 2nd century CE. Since the 2nd century CE, the then still unpointed text remained stable; changes were not allowed. As a consequence, a system was developed by the Masoretes that allowed for alternative readings.

For this purpose, the alternative reading was put in the margin of the biblical text in the manuscript. This is called *Qere* קְרֵי, Aramaic for (*what is to be*) *read*. A small הָ with a dot on top (an abbreviation for קְרֵי) under the alternative reading indicates it.

The reading for which there is a variant is indicated by a small circle (in Latin *circellus*) that was placed on top of the Hebrew word or words. This word or these words are called *Ketiv* כְּתִיב (*what is*) *written*.

The vowel signs of the Qere and the accents are placed with the Ketiv in the main text and not with the Qere in the margin. When the vowels are incompatible with the word they are placed with (as in 2 Kgs 18:27 for example), it is an indication that there is a Qere in the margin. Otherwise, one always needs to look for a Qere in the margin in order not to miss it.

It needs to be noted that the Qere practically replaces the Ketiv so that only the Qere is read and not the Ketiv, although the Ketiv may be interesting in itself.

Qere may be found in the following circumstances in the Hebrew Bible:

- Correction of obvious mistakes, e.g., Ketiv עַבְרָנוּ our crossing with the Qere עֲבָרָם their crossing (Josh 5:1)
- Adjustment to spelling conventions, e.g., Ketiv וַתַּלְשֹׂש and she kneaded with an exceptional vowel letter נ for a short vowel with the Qere וַתַּלְשָׁש wattālāš and she kneaded (2 Sam 13:8)
- Adjustments to grammatical norms, e.g., Ketiv בְּהַשְׁדָּה with unusual preservation of the article after a proclitic preposition with the Qere בְּשָׁדָה in the field (2 Kgs 7:12)
- Preferred readings, e.g., Ketiv הָבָאִיש (vocalized הָבָאִישׁ) he became hated with the Qere הָבִיאִשׁ he became ashamed (Isa 30:5)

A Qere may be even found where is there no word in the main text that it is meant to replace. This is a case of הַנֶּה יְמִים¹ קְרֵי וְלֹא כְּתִיב e.g., Ketiv הַנֶּה יְמִים and see, days with the Qere יְמִים בָּאִים and see, days are coming. The opposite, an element in the main text that is not to be read, thus dropped, is called כְּתִיב וְלֹא קְרֵי² e.g., Ketiv יִסְלַח נָא may he forgive with the particle נָא with the Qere יִסְלַח נָא (2 Kgs 5:18).

¹ In vocalized Aramaic קְרֵי וְלֹא כְּתִיב.

² In vocalized Aramaic כְּתִיב וְלֹא קְרֵי.

Key to the Exercises in Chapter 3–26

Chapter 3

Frequent Verbal Forms

1. Judg 6:29
2. 2 Sam 23:22
3. Gen 29:22
4. Gen 29:28
5. Judg 3:16
6. Judg 14:10
7. 2 Kgs 23:34
8. Gen 20:2
9. Gen 24:61
10. Exod 24:8
11. Num 22:41
12. Judg 9:43
13. 1 Sam 31:4
14. 1 Kgs 17:23
15. 2 Kgs 23:35
16. Gen 21:27
17. 2 Kgs 13:5
18. 1 Sam 9:17
19. Gen 6:12
20. Gen 29:2
21. Judg 9:36
22. 2 Kgs 16:12
23. Gen 22:4
24. Exod 2:15

Exercises with the Article

הָאֵב הַאִישׁ הָאֱלֹהִים הָאָרֶץ הַבּוֹן הַבְּקָר הַכָּבֵד הַכָּמֵם הַזָּהָב הַצָּרָב הַיּוֹם הַיּוֹלֵד הַפְּסִיף הַמְּזֻבָּח
הַפְּלַקְדֵּךְ הַמְּקוֹם הַמְּשֻׁתָּה הַעֲבָד הַעֲוֹן הַעַיר הַעַם הַצָּאן הַשְׂרָה

Note: The word פָּרָעָה is never used with the article.

Chapter 4

Frequent Verbal Forms

1. 1 Kgs 22:27
1. 1 Sam 17:27
3. Num 23:2
4. 1 Sam 18:24
5. Exod 6:13
6. 1 Kgs 19:4
7. Gen 28:9
8. Gen 26:17
9. Gen 28:10
10. Judg 16:1
11. 2 Sam 3:21
12. 2 Kgs 2:25
13. Gen 19:23
14. Num 22:36
15. 2 Sam 3:23
16. 1 Sam 4:7
17. Gen 30:16
18. Gen 20:3
19. Exod 3:1
20. Exod 7:10
21. Exod 24:18
22. Num 22:20
23. Judg 13:9
24. 1 Sam 2:27
25. Judg 9:51
26. Judg 11:1
27. Gen 12:10

Chapter 5

Translation of Verbal Forms

1. *they said*, comm.
2. *I went*, comm.
3. *he took*, masc.
4. *she took*, fem.
5. *I sent*, comm.
6. *you know/knew*, masc.
7. *they sat*, comm.
8. *we went*, comm.
9. *you heard*, fem.
10. *he fell*, masc.
11. *you kept*, masc.
12. *you asked*, fem.
13. *you bore*, fem.
14. *you ate*, masc.
15. *you became king*, masc.
16. *you know/knew*, fem.
17. *she said*, fem.
18. *they gave*, comm.
19. *you gave*, masc.
20. *you gave*, masc.

Translation of Sentences

1. Deut 29:5
2. 2 Kgs 1:14
3. 1 Sam 5:1
4. 1 Kgs 8:39
5. Deut 5:28
6. 2 Kgs 5:6
7. Josh 2:9
8. 2 Kgs 20:14
9. Exod 2:25
10. Gen 21:17
11. 1 Sam 17:11
12. Judg 11:15
13. 1 Kgs 15:20
14. Exod 5:1

Chapter 6

Translation of Verbal Forms

1. *you will remember*, masc. pl.
2. *I will cut*, comm.
3. *you/she will serve*, masc. sg./fem. sg.
4. *you will keep*, masc. pl.
5. *you/she will draw near*, masc. sg./fem. sg.
6. *you will remember*, fem. sg.
7. *we will listen*
8. *I will send*
9. *they shall reign*, masc. pl. **ימלכּוּ**
10. *you will send*, fem. pl. **תְּשַׁלֵּחֲנָה**

Translation of Sentences

1. 1 Sam 13:13
2. Gen 21:1
3. Judg 7:24
4. Judg 11:28
5. Exod 14:29
6. 1 Kgs 4:1
7. 1 Sam 4:1
8. Gen 41:56
9. 1 Kgs 2:30
10. Judg 21:8
11. 2 Kgs 21:21
12. Exod 4:30
13. 1 Kgs 15:20
14. Judg 6:8
14. Exod 5:1
16. 1 Sam 11:3
14. Exod 5:1
15. 1 Kgs 20:2
16. 1 Sam 11:3
17. Exod 4:31
18. Gen 16:2
19. 2 Kgs 18:31
20. 1 Sam 8:21
21. Exod 7:13
22. Judg 10:16
23. 1 Sam 14:36
24. Exod 3:12

Chapter 7

Translation of Sentences

1. Gen 21:32
2. 1 Sam 16:10
3. Exod 18:25
4. Judg 8:18
5. 1 Sam 22:21
6. 1 Kgs 19:1
7. Judg 8:17
8. 2 Kgs 23:20
9. Josh 21:45
10. Gen 19:29
11. Gen 42:9
12. Judg 2:13
13. Josh 10:22
14. 1 Kgs 22:37
15. 1 Sam 14:36
16. Lev 9:8
17. 1 Sam 11:15
18. 1 Sam 16:4
19. Gen 20:14

Chapter 8

Translation of Sentences

1. Ps 106:48
2. Jos. 6:20
3. 2 Sam. 11:2
4. Gen 19:17
5. Gen 24:30
6. Deut 4:11
7. Josh 10:19
8. 1 Kgs 8:22
9. 1 Sam 26:5
10. 1 Sam 3:15
11. 1 Sam 16:22
12. 1 Kgs 3:15
13. 1 Kgs 10:8
14. 2 Kgs 5:9
15. Judg 12:4
16. 1 Sam 7:5
17. 1 Sam 30:3
18. Exod 24:16
19. Judg 9:36
20. 2 Sam 7:2
21. Deut 28:3
22. Ps 106:48

Chapter 9

Translation of Sentences

1. 1 Kgs 22:19
2. 1 Kgs 18:19–20
3. 2 Kgs 18:5
4. Gen 22:10
5. Gen 24:30
6. Gen 27:34
7. Gen 35:22
8. Gen 36:31
9. Num 21:23
10. Deut 5:23
11. Josh 24:22
12. Ruth 1:1
13. 1 Sam 15:1
13. 1 Sam 15:1
15. 2 Kgs 23:20
15. 1 Kgs 5:21
16. 1 Kgs 21:27
17. 1 Sam 24:21
18. Deut 6:17
19. 1 Kgs 11:11
20. 2 Sam 5:10

Chapter 10

1. 2 Kgs 10:18
2. 1 Kgs 13:31
3. 2 Kgs 13:9
4. 1 Sam 3:4
5. 2 Sam 15:10
6. Gen 42:2
7. Gen 37:29
8. Gen 20:11
9. Josh 1:3
10. Judg 8:14
11. 2 Kgs 10:9
12. Josh 9:26
13. 2 Sam 7:8
14. Josh 10:8
15. 2 Kgs 10:14
16. 2 Sam 20:1
17. Deut 14:27
18. Gen 28:16
19. Deut 29:13–14
20. Jer 31:31–33

Chapter 11

Translation of Verbal Forms

1. *and they ate*, fem. pl.
2. *eat!* or *eating*, impv. m. sg. or inf. cs.
3. *eat!*, impv. masc. pl.
4. *I said* אָמַרְתִּי
5. *I will say*
6. *saying*, part. act. m. sg.
7. *you will draw near* m. pl.
8. *draw near* impv. m. sg.
9. *and I fell*
10. *I fell* נִפְלַּתִּי
11. *and he grasped*
12. *and he touched*

Translation of Sentences

1. Gen 37:8
2. Gen 43:27
3. 2 Sam 13:4
4. Gen 29:22–25
5. Exod 4:29–30
6. Gen 45:4
7. Josh 3:9
8. Josh 14:6
9. 2 Kgs 2:5
10. Gen 12:9
11. Gen 46:1
12. Prov 3:1
13. Gen 1:31
14. Gen 24:7
15. Gen 28:13

Chapter 12

Translation of Verbal Forms

1. *they built*
2. *I will uncover*
3. *you found* מִצְאָתֶךָ
4. *I was not willing* אֲבִרְבָּרְתִּי
5. *you will sin* m. pl.
6. *you will live* m. pl.
7. *and they camped*
8. *fill!* impv. m. pl.
9. *and he stretched*
10. *and they carried*
11. *and she went up, and you went* m. sg. וְעַלְתָּהּ וְעַלְתָּךְ
12. *you answered*
13. *someone calling*
14. *drink!*
15. *we will drink*

Translation of Sentences

1. Gen 26:30
2. Gen 4:9
3. 1 Sam 10:24
4. 2 Kgs 2:3
5. Josh 7:20
6. 1 Sam 29:9
7. 1 Sam 11:1
8. Gen 50:7
9. 2 Kgs 22:8
10. Josh 5:13

Chapter 13

Translation of Verbal Forms

1. I will go 2. we will go 3. you will go m. pl. 4. go! m. sg. 5. she will be unclean/you will be unclean fem. sg./m. sg. 6. I went out יָצַאֲתִי 7. they went out 8. they will go out
 9. people going out m. pl. 10. we took possession of 11. you will take possession of m. pl.
 12. and they took possession of answered m. pl. 13. I am/was afraid יִירְאָתִי 14. you will be afraid m. pl. 15. you will see m. pl. 16. they sat down 17. and they sat down 18. sit down! m. sg. 19. sit down! m. pl. 20. you went down m. sg. יָרַדְתִּי

Translation of Sentences

1. Josh 3:6 2. Josh 6:6 3. Num 12:4 4. Exod 19:20 5. Gen 19:30 6. Judg 21:2
7. 1 Sam 23:17 8. 1 Kgs 2:36 9. Gen 11:4–5 10. Isa 6:8 11. 1 Kgs 22:6 12. Gen
4:17 13. Num 19:22 14. 2 Sam 7:27 15. Num 20:14–18 16. Judg 2:14 17. 2 Sam
13:21 18. 1 Sam 6:20

Chapter 14

Translation of Verbal Forms

1. *they shall be ashamed* (m. pl.) יִבְשָׂו 2. *we were ashamed* בָּשְׂנוּ 3. *and they understood* (m. pl.) (נִבְנִינוּ 4. *come!* (f. sg.) בָּאֵי 5. *I have sojourned* נִבְרַתִּי 6. *sojourner* (part.) or *he sojourned* (SC 3 m. sg.) 7. *you will die* (m. sg.) or *she will die* 8. *and they fled* (m. pl.) 9. *turn aside!* (m. sg.) סֹרֶה 10. *turn aside!* (m. sg.) or *turning aside* (inf. cs.) 11. *they stood up* קָמוּ 12. *and he stood up* וַיָּקָם 13. *runners* (m. pl.) 14. *you ran* (m. sg.) וַיַּרְאָה 15. *put!* (m. pl.) שִׁימָוּ 16. *you put* (m. pl.) 17. *and he returned* וַיָּשָׁב 18. *and I returned*

Numerals

Ezra 2:3	בְּנֵי מִזְאָב	פְּרֻעַשׁ	2,812	Ezra
Ezra 2:4	שְׁפֵטִיה	372	Ezra 2:5	
2,172				
Ezra 2:7	בְּנֵי עִילָם	1,254	Ezra 2:8	945
	בְּנֵי זְקִינָה	1,254	Ezra 2:9	760
Ezra 2:10	בְּנֵי צִבְיָה	642	Ezra 2:11	666
	בְּנֵי אֶדְנִים	623	Ezra 2:12	1,222
Ezra 2:14	בְּנֵי בָבִי	2,056	Ezra 2:13	666
	בְּנֵי עֲזֹזָה	323	Ezra 2:15	454
Ezra 2:17	בְּנֵי אַתְּרָה	98	Ezra 2:16	עֲדָין

Translation of Sentences

- 1.** 1 Sam 22:11 **2.** 2 Sam 12:19 **3.** 2 Kgs 16:11 **4.** 1 Sam 26:5 **5.** 1 Kgs 17:22 **6.** 2 Kgs 1:4 **7.** 1 Sam 15:26 **8.** Josh 24:29 **9.** Exod 14:26 **10.** Josh 3:12 **11.** Gen 2:16–17
12. Ruth 1:1–7

Chapter 15

Translation of Verbal Forms

1. *and they measured* (m. pl.) **וַיְמִدُוּ**
2. *you will measure* (m. pl.) **תִּמְדֹׁו**
3. *and they surrounded* (m. pl.) **וַיָּרֶבּוּ**
4. *and he surrounded* **וְרָבֵבּוּ**
5. *go around!* (m. pl.) **רָבּוּ**
6. *and you shall go around* (m. pl.) **וְתָרַבּוּ**
7. *and he went around* **וְרָבַבּוּ**
8. *they will surround* (fem. pl.) **תִּסְבִּינוּהָ**
9. *and we went around* (m. pl.) **וְנָסַבּוּ**
10. *someone devastating* (m. sg.) **יִשְׁמֹוּ**
11. *he will be desolate* **יִשְׁמַׁוּ**
12. *they will be desolate* (m. pl.) **יִשְׁמָמוּ**
13. *they will be complete* (m. pl.) **יִתְמָמוּ**
14. *they were complete* (m. pl.) **וַיְתִמּוּ**
15. *he was complete* **וַיְתִמּוּ**
16. *he will show favor* **יִתְפַּנּוּ**
17. *and he showed favor* **וַיְתַחֲנַן**
18. *I will show favor* **וַיְתַחֲנַן**
19. *and I will show favor* (m. pl.) **וַיְתַחֲנַן**
20. *have mercy on me!* (m. sg.) **חִנְנֵנִי**

Translation of Sentences

1. Ps 30:11
2. Josh 4:1–2
3. Josh 6:2–4
4. Judg 4:8
5. Exod 19:5–6
6. 1 Kgs 13:8
7. Gen 28:20–21
8. 1 Sam 7:12
9. Deut 5:3
10. 1 Kgs 19:9

Chapter 16

Translation of Verbal Forms

1. *he fought* **גַּלְחָנוּ**
2. *they fought* (m. pl.) **גַּלְחָנוּ**
3. *they fought* (m. pl.) **גַּלְחָנוּ**
4. *I fought* **גַּלְחָנוּ**
5. *he will fight* **גַּלְחָנָה**
6. *and he fought* **וַיְגַלְחַה**
7. *fight!* (m. pl.) **גַּלְחָה!**
8. *(we will fight* **גַּלְחָה**
9. *you will fight* (m. pl.) **גַּלְחָה**
10. *fight!* (m. pl.) **גַּלְחָה!**
11. *I escaped* **גַּלְעָה**
12. *they escaped* (m. pl.) **גַּלְעָה**
13. *I will escape* **גַּלְעָה**
14. *she will escape/you will escape* (m. sg.) **גַּלְעָה**
15. *you swore* (m. sg.) **גַּשְׁבָּעָה**
16. *you swore* (m. pl.) **גַּשְׁבָּעָה**
17. *we swore* **וַיְתַחֲנַן**
18. *I swore* **וַיְתַחֲנַן**
19. *you will swear* (m. pl.) **וַיְתַחֲנַן**
20. *and he swore* (m. sg.) **חִנְנֵנִי**

Translation of Sentences

1. Deut 1:34–36a
2. 1 Sam 24:7
3. 2 Sam 11:11
4. 1 Kgs 18:40
5. 1 Sam 17:55
6. Josh 21:43
7. Josh 24:14–16
8. 1 Kgs 12:22–24
9. 2 Kgs 12:18–19
10. Gen 44:17

Chapter 17

Translation of Verbal Forms

1. *they rose early* **הַשְׁבִּינוּ**
2. *they will believe* **יַאֲמִינּוּ**
3. *[people] destroying* **הַשְׁבִּינוּ**
4. *he believed* **הַשְׁבִּינוּ**
5. *I will throw* **הַשְׁלִיכָה**
6. *and he rose early* **וְהַשְׁבִּינוּ**
7. *they believed* **הַשְׁבִּינוּ**
8. *believe!* (impv. masc. pl.) **הַשְׁבִּינוּ**
9. *she will throw/you will throw* (masc. sg.) **הַשְׁלִיכָה**
10. *she threw* **הַשְׁלִיכָה**
11. *throw!/throwing* (inf. cs.) **הַשְׁלִיכָה**
12. *and they threw* **וְהַשְׁלִיכָה**
13. *I threw* **הַשְׁלִיכָה**
14. *you believed* **הַשְׁבִּינוּ**
15. *I cut off* **הַכְּרַתִּי**

Translation of Sentences

1. Josh 10:11
2. Deut 4:3
3. Jer 28:15
4. Exod 22:30
5. 1 Sam 24:21–23
6. Gen 19:14
7. Num 27:22–23
8. 2 Kgs 10:28
9. 1 Kgs 16:12
10. 1 Sam 26:15–16a
11. Exod 4:1–3
12. 2 Chr 20:20

Chapter 18

Translation of Verbal Forms

1. 3 masc. sg. PC Ho. *he will be put under a ban*
2. 3 masc. sg. PC Ho. *he was visited*
3. 3 masc. sg. PC Ho. *he shall be placed*
4. ptc. masc. sg. Ho.
5. ptc. fem. sg. Ho.
6. ptc. masc. sg. Ho.
7. ptc. masc. sg. Ho.
8. 1 comm. sg. SC Ho. *I was thrown* הַשְׁלַבְתִּי
9. ptc. masc. sg. Ho.
10. 3 masc. sg. PC Ho. *they will be thrown* יִשְׁלַבְנּוּ

Translation of Sentences

1. Lev 16:10
2. 2 Kgs 4:32
3. 2 Sam 19:1
4. Ps 14:7
5. 2 Kgs 10:14
6. 2 Sam 19:16
7. Deut 23:16–17
8. Josh 6:21
9. Hos 14:2
10. 1 Sam 18:5
11. Gen 39:2–3
12. 2 Kgs 8:16–19

Chapter 19

Translation of Verbal Forms

1. *you spoke* דָּבַרְתָּ
2. *you will speak* דָּבַרְתָּי
3. *they spoke* דָּבְרָה
4. *they will speak* יִדְבֹּרוּ
5. *I spoke* דָּבַרְתִּי
6. *you will speak* (masc. pl.) דָּבְרָתֶן
7. *you hasten* דָּבַרְתָּן
8. *I will speak* יִדְבֹּרְךָ
9. *to speak* (inf. cs.) יִדְבֹּרְךָ
10. *speak!* (impv. masc. pl.) דָּבְרֵנָה
11. *someone speaking* (ptc. masc. sg.) דָּבָרָה
12. *we spoke* דָּבְרָנוּ
13. *he will speak* דָּבְרֵנָה
14. *you taught* דָּבְרָתָה
15. *they will serve* דָּבְרָתָה
16. *they/you will speak* (fem. pl.) דָּבְרָתָה
17. *you will bless* דָּבְרָתָה
18. *and they spoke* וַיִּדְבֹּרוּ
19. *and he blessed* וַיִּבְרַךְ
20. *and they sought* וַיִּבְרַקְנּוּ

Translation of Sentences

1. Exod 2:15
2. Exod 4:19
3. Judg 6:29
4. 1 Sam 26:2
5. Gen 17:15–16
6. Judg 13:24
7. Exod 19:10
8. Exod 19:14
9. Exod 5:1–2
10. 1 Sam 13:2

Chapter 20

Translation of Verbal Forms

1. *they were sent* דָּבַרְתָּן
2. *she will be blessed* (fem. sg.)/*you will be blessed* (masc. sg.) יִדְבֹּרְךָ
3. *he will be sought* דָּבְרָתָה
4. *you will be sought* (fem. sg.) דָּבְרָתָה
5. *he will be sent* דָּבְרָתָה
6. *she will be cursed* (fem. sg.)/*you will be cursed* (masc. sg.) יִדְבֹּרְךָ
7. *he walked around/walk about!* (impv. masc. sg.) דָּבְרָתָה
8. *I walked about* דָּבְרָתָה
9. *we walked about* דָּבְרָתָה
10. *they walked about* דָּבְרָתָה

about 11. and they walked about 12. he will pray 13. and she prayed (fem. sg.)/and you prayed (masc. sg.) 14. I prayed הַחֲלִלָתִי 15. they sanctified themselves/sanctify yourselves (impv. masc. pl.)

Translation of Sentences

1. Ps 113:2
2. 2 Chr 26:16b–18
3. 1 Kgs 21:14–16
4. Deut 9:20 Qere
5. 1 Sam 4:9
6. 1 Sam 7:5
7. 1 Sam 12:19
8. 2 Kgs 6:17
9. 1 Kgs 20:22
10. 2 Kgs 19:15
11. Gen 5:24
12. 2 Sam 13:20

Chapter 21

Translation of Verbal Forms

1. *they looked* הָבִיטוּ
2. *you looked* (m. pl.) הָבִיטְךָ
3. *I will look* 4. *they will look* (m. pl.) הָנִידֵה
5. *I told* 6. *they told* הָנִידָה
7. *you told* (m. sg.) הָנִידָתָךְ (she told)
8. (she told)
9. *and he told*
10. *you will tell* (f. sg.) הָנִידֵךְ
11. *you will tell* (m. pl.) הָנִידָה
12. *I will tell*
13. *we will tell*
14. *and they told/* (m. pl.) וְנִידָה
15. *tell!* (m. sg.) הָנִידֵה
16. *tell!* (m. sg.)
17. *I regretted* (Ni.)/*I comforted* (Pi.) נִחְמַתִּי
18. *they will comfort*
19. *and he comforted*
20. *they rescued* הָצַלָּנוּ
21. *we rescued* הָצַלָּנוּ
22. *and he rescued*
23. *rescue!* (m. pl.) הָצַלָּנוּ
24. *they will reach* יִשְׁגֹּנוּ

Translation of Sentences

1. Exod 3:6
2. Gen 12:18
3. Gen 46:31
4. Gen 47:1
5. Judg 14:1–3
6. 2 Sam 12:18–19
7. Gen 22:20
8. Gen 31:22
9. 1 Sam 15:10–11
10. Gen 6:5–6
11. Exod 17:9
12. 1 Sam 17:37
13. 1 Sam 30:8
14. 2 Sam 12:24 Qere

Chapter 22

Translation of Verbal Forms

1. *he finished*
2. *they finished*
3. *you finished* (masc. pl.)
4. *I finished* כָּלִיתִי
5. *I will finish*
6. *they will finish*
7. *she covered*
8. *you will cover* (fem. sg.)
9. *he prophesied, someone prophesying*
10. *they prophesied*
11. *you prophesied* נִבְאָתָךְ
12. *she will prophecy* (fem. sg.)/*you will prophecy* (masc. sg.)
13. *you struck* הָכִיתָ
14. *he struck*
15. *they struck*
16. *I struck* הָכִיתִי
17. *you struck* (masc. pl.)
18. *he will strike*
19. *they will strike*
20. *I will strike*
21. *and they struck* (masc. pl.)
22. *and we struck*
23. *they appeared*
24. *they will appear* (masc. pl.)
25. *he showed*
26. *I commanded* אָזִיתִי
27. *you commanded* צְוִיתָךְ
28. *and he commanded*
29. *they brought up*
30. *I brought up* הָעֲלִיתִי

Translation of Sentences

1. Exod 7:6 2. Exod 4:28 3. 1 Kgs 6:14 4. Gen 2:2 5. 1 Sam 19:20 6. Judg 1:8
7. Deut 8:1 8. 1 Sam 13:14 9. Gen 26:24–25 10. Exod 24:15–18 11. 2 Kings 19:1–2
12. Jer 25:15, 17 13. 1 Sam 10:18 14. 2 Sam 6:12

Chapter 23

Translation of Verbal Forms

1. *I will praise* 2. *we will praise* 3. *they confessed/confess!* (impv. masc. pl.) 4. *they did good/do good!* (impv. masc. pl.) 5. *you did good* (masc. sg.) 6. *he will do good* 7. *I added* 8. *you will add* (masc. pl.) 9. *they will add* (masc. pl.) 10. *they took their stand/take your stand* 11. *he will take his stand* 12. *you rescued* 13. *I rescued* 14. *she will rescue* (fem. sg.)/*you will rescue* (masc. sg.) 15. *they struck* 16. *and I led* 17. *and they led* (masc. pl.) 18. *you will be silent* (fem. sg.) **תְּחִרֵשׁ**

Translation of Sentences

1. Jer 17:14 2. Exod 2:13–14 3. Exod 3:10–12 4. Exod 6:13 5. Exod 20:1–2
6. Judg 6:8 7. Deut 4:1–2 8. Judg 13:1 9. 1 Sam 19:20–21 10. Deut 31:14–15
11. 1 Sam 24:17 12. Deut 8:1–2 Qere 13. Jer 32:3b–5 Qere 14. 1 Kgs 18:22 15. 1 Kgs 19:9–10 16. 2 Sam 13:30 17. Ps 136:1 18. Ps 9:2

Chapter 24

Translation of Verbal Forms

1. *he brought* 2. *she will bring/you will bring* (2 f. sg./ 2 m. sg.) 3. *you brought* (m. sg.) **הַבָּאתָ**
4. *they will look* (m.) **יְבִיאוּ** 5. *she will be established/ you will be established* 6. *they will be established* **יְבֹנוּ** 7. *they were established* (c. pl.) **נִבְנוּ** 8. *they killed* **הַמְּתִיאוּ**
9. *you killed* (m. pl.) 10. *and they killed* (m. pl.) **וַיְמִיתוּ** 11. *you removed* (m. sg.) **הַסְּרֹתָהוּ**
12. *remove!* **הַסְּרֹרוּ** 13. *he will remove* 14. *may he remove* 15. *you brought back* (2 m. sg.) **הַשִּׁבְעָתָה** 16. *we will bring back* 17. *they set* **הַנִּיחָה** 18. *they will set* (2 m. pl.) **וַיְנִיחָה**

Translation of Sentences

1. 2 Sam 6:17 2. Gen 4:3 3. Gen 20:9 4. Gen 42:37 5. 2 Kgs 22:16 6. 1 Kgs 11:40 7. 2 Kgs 23:29–30 8. 2 Sam 13:28 9. Exod 21:12 10. Deut 24:16 11. 1 Sam 2:34–35 12. Gen 28:15 13. Gen 37:22 14. 1 Sam 5:3 15. Gen 2:15 16. 1 Sam 10:25 17. Josh 1:13 18. 1 Kgs 2:10–12 19. 1 Sam 7:3–4 20. 2 Sam 7:12–16

Chapter 25

Translation of Verbal Forms

1. *they began* הָחַלְוּ 2. *I began* הָחַלְתִּי 3. *and they began* נִיחַלְוּ 4. *and he began* נִיחַלְתִּי 5. *they will be dismayed* (m. pl.) יִחַלְוּ 6. *you/they will be dismayed* (2 m. pl./3 f. pl.) יִחַלְתֶּם 7. *they violated* הָבֹרְךָ 8. *you violated* (m. sg.) הָבֹרְךָתָה 9. *they violated* (m. pl.) הָבֹרְךָתִּים 10. *you/they will violate* (2 m. pl./3 f. pl.) תִּבְרֹךְ 11. *you did evil* (m. pl.) בָּרֵךְ 12. *you did evil* (m. sg.) בָּרֵךְתָּה 13. *and they did evil* (m. pl.) בָּרְעָתִים 14. *evildoers* (m.) בָּרָעִים 15. *he will shudder* בָּרַעֲתִי 16. *they shuddered* בָּרַעֲתָה 17. *I created* בָּרַאֲתִי 18. *you/they will desecrate* (2 m. pl./3 f. pl.) בָּרַעֲתָה 19. *they will consult together* (m.) בָּרְעָתִים 20. *they consulted together*

Translation of Sentences

1. Josh 3:7
2. Judg 10:18
3. Deut 3:24
4. Gen 41:54
5. Deut 1:21
6. Josh 8:1
7. 2Sam 17:7
8. 2Sam 17:14
9. Deut 31:14-1-8
10. 1Kgs 16:25
11. 2Sam 15:25
12. Gen 24:4-5

Chapter 26

Translation of Sentences

1. Gen 3:19
2. Gen 3:23
3. Gen 4:25-26
4. 2Sam 9:6
5. 1Sam 25:23
6. 1Kgs 2:19
7. Gen 37:9-10
8. Josh 5:13-15
9. Josh 5:13-15
10. Jer 7:1-3
11. 2Kgs 17:35-36
12. 1Kgs 11:40

Vocabulary in Alphabetical Order

ח

אָבִ	<i>father</i>	אַחֲרִ	<i>another, different (m. pl.)</i>
אָבֶד	<i>Q. to perish</i>	אַחֲרִים	<i>אַחֲרִתָּה, f. sg., אַחֲרִים, f. pl.</i>
אָבָה	<i>Q. to be willing, consent (almost always with a negative)</i>	אַחֲרוֹן	<i>(אַחֲרָתָה)</i>
אָבִיוֹן	<i>needy, poor (adj.)</i>	אַחֲרֵי	<i>last, latter (temp.); at the back; western (local)</i>
אָבָן	<i>stone (f., pl.)</i>	אַחֲרִיכָּן	<i>after, behind</i>
אָדוֹן	<i>lord (with ref. to God my Lord)</i>	אַחֲרִיכָּן	<i>afterwards (adv.)</i>
אָדָם	<i>man, mankind</i>	אַחֲרִיתָה	<i>end; future; descendants (fem.)</i>
אָדָמָה	<i>ground, land</i>	אָזִ	<i>where?</i>
אָהָבָ	<i>Q. to love (stative verb, pausal form SC אָהָבָ)</i>	אָיָבָ	<i>enemy</i>
אָהָלָ	<i>tent</i>	אָיְהָ	<i>where?</i>
אוֹ	<i>or</i>	אָיָלָ	<i>ram</i>
אוֹנוֹן	<i>disaster; sin, injustice; deception, nothingness; idolatry</i>	אָזִיןָ	<i>there is not (particle of non-existence)</i>
אוֹצָרָ	<i>treasure, supplies</i>	אָישָׁ	<i>man</i>
אוֹרָ	<i>light</i>	אָזָקָ	<i>yea, surely, only</i>
אוֹתָהָ	<i>sign (fem., pl.)</i>	אָכְלָ	<i>Q. to eat</i>
אוֹזָ	<i>then, at that time (often with a PC form with past tense meaning)</i>	אָלָ	<i>not (with the jussive or cohortative)</i>
אוֹזָןָ	<i>ear (du. אָזְנָנִים)</i>	אָלָלָ	<i>to, towards (spatial), at, by (local), against, according to</i>
אָחָ	<i>brother</i>	אָלָלָהָ	<i>God, god</i>
אָחָוָתָ	<i>sister</i>	אָלְלָהָיִםָ	<i>these (comm.)</i>
אָחָזָ	<i>Q. to grasp, take hold, take possession</i>	אָלְלָהָיִםָ	<i>God, god, gods</i>
אָחָזָהָ	<i>possession, property</i>	אָלְלָהָןָ	<i>god, God</i>
אָחָרָ	<i>behind, afterwards (adv.), behind, after (prep.)</i>	אָלְמָנָהָ	<i>widow</i>
		אָםָ	<i>if (conj.)</i>
		אָמָהָ	<i>slave, handmaid</i>
		אָמָהָהָ	<i>cubit</i>

Vocabulary in Alphabetical Order

אמונה	<i>steadfastness; trustworthiness, faithfulness</i>	אפיקים	<i>face (dual of אָנָה)</i>
אמן	<i>Hi. to believe, think; to believe in; to have trust in, Ni. to be reliable, faithful; to be permanent, endure</i>	אצל	<i>in proximity to, beside (prep.)</i>
אמר	<i>Q. to say</i>	ארון	<i>chest, ark (with the article הָאָרוֹן)</i>
אמורי	<i>Amorite</i>	אַרְזָוּ	<i>cedar</i>
אננה	<i>where to? (interrogative adverb אֵனָה where to? with directional He)</i>	ארה	<i>way, path</i>
אנוש	<i>mankind, (all) human beings, man; (some) men; single human being (mostly poet.)</i>	אריה/אריהה	<i>lion</i>
אסף	<i>Q. to gather, remove</i>	אָרֶךְ	<i>length</i>
אסר	<i>Q. to tie, bind, imprison</i>	אָרֶץ	<i>earth, land (fem.) (pl. אֲרָצּוֹת); with the article הָאָרֶץ, pausal form צְדִירָה</i>
אָנוֹ	<i>also, even (adv.)</i>	ארר	<i>Q. to curse</i>
אָנָּף	<i>nose, anger, nostrils (gem. noun; dual אֲפִים)</i>	אָשׁ	<i>fire (fem.)</i>
		אָשָׁה	<i>woman</i>
		את	<i>with, close to, beside</i>
		את	<i>object marker indicating the direct object</i>

ב

בָּ	<i>in, at, with (local and temporal)</i>	בין	<i>Q. to discern, understand; Hi. to understand; to give understanding, teach</i>
בָּאָרֶת	<i>well (of underground water), watering place (fem.)</i>	בין	<i>between (prep., usually ... לְ or וּבָין)</i>
בָּגְדָּךְ	<i>garment, clothing</i>	בֵּית	<i>house</i>
בָּהָמָת	<i>beast, animal, cattle</i>	בָּכָה	<i>Q. to weep, weep for</i>
בָּוָא	<i>Q. to come, to enter; Hi. to bring, bring in</i>	בָּכָר	<i>firstborn</i>
בָּוָר	<i>cistern, pit</i>	בָּלִי	<i>not (negative used in poetry)</i>
בָּוָשָׁם	<i>Q. to be ashamed</i>	בָּמָה	<i>hill, high place (often as place of worship)</i>
בָּחָר	<i>Q. to choose (with prepositional object with בְּ or direct object)</i>	בן	<i>son</i>
בָּטָה	<i>Q. to trust, be confident</i>	בָּנָה	<i>Q. to build</i>
בָּטָן	<i>belly; internal organs (fem.)</i>	בעבור	<i>because of, for the sake of (prep.): in order that (conj.) (prep. בְּ + noun בעבור)</i>
בָּטָרֶם	<i>before (conj. or prep.)</i>		

בַּעַד	<i>behind; through, out of; round about; for the benefit of, for (prep.; cs. st. בַּעַד, with ePP בְּעַד)</i>	ברָה	<i>Q. to run away, flee</i>
בָּעֵל	<i>owner, lord, Baal</i>	בְּרִית	<i>covenant, agreement, contract (fem.)</i>
בָּעַר	<i>Q. to burn (intransitive)</i>	ברֶךְ	<i>Pi. to bless (in the Q. only part. pass.)</i>
בָּקָר	<i>cattle, herd (coll.)</i>	בָּרְכָה	<i>blessing (cs. st. בָּרְכָת, but with enclitic pronoun בְּרָכָתִי)</i>
בָּקָרָה	<i>morning</i>	בָּשָׂר	<i>flesh, meat</i>
בָּקַשׁ	<i>Pi. to seek</i>	בָּתָה	<i>daughter</i>
ברָא	<i>Q. to create</i>	בָּתוֹלָה	<i>virgin</i>
בָּרִזְלָן	<i>iron</i>		

ג

גָּאֵל	<i>Q. to redeem</i>	גָּוֹיִם	<i>nation, people (pl.)</i>
גָּבִיל	<i>border, boundary, territory</i>	גָּוֹרָם	<i>Q. to sojourn, dwell as alien and dependent</i>
גָּבוֹד	<i>hero (as substantive), strong, mighty (adj.)</i>	גָּוָרָל	<i>lot; allocation by lot</i>
גָּבוֹרָה	<i>strength, might</i>	גָּלָה	<i>Q. to uncover, remove, go into exile</i>
גָּבָעָה	<i>hill</i>	גָּמָם	<i>also, even</i>
גָּבָר	<i>man</i>	גָּמְלִים	<i>camel (pl.)</i>
גָּדוֹל	<i>great</i>	גָּפָן	<i>vine</i>
גָּדוֹלָה	<i>Q. to be great, become great, grow up (stative verb); Hi. to make great; to make great things; Pi. to cause to grow; make great, powerful</i>	גָּרָר	<i>sojourner</i>
		גָּרְשָׁנָה	<i>Pi. to drive out</i>

ד

דָּבָק	<i>Q. to cling, cleave, keep close</i>	דָּמָה	<i>blood</i>
דָּבָר	<i>Pi. to speak</i>	דִּעָתָה	<i>knowledge (inf. cs. Q. יָדָע)</i>
דָּבָרָה	<i>word, matter, thing</i>	דָּרָךְ	<i>Q. to tread</i>
דָּבָשׁ	<i>honey</i>	דָּרְךָ	<i>way, road</i>
דָּוָר	<i>generation (pl. דָּרוֹת)</i>	דָּרְשָׁנָה	<i>Q. to seek, resort to</i>
דָּלָת	<i>door</i>		

Vocabulary in Alphabetical Order

ה

הָיוּ	<i>ah! alas! ha!</i> (interjection expressing usually dissatisfaction and pain)	הִנֵּה	<i>behold</i> (points to the word it precedes; cf. הַנֵּה); <i>if</i> (conditional conj.); <i>if</i> (for indirect questions)
הִיְהָ	<i>Q. to be, to become</i>	הַנֵּה	<i>look, behold</i>
הַיְכֵלְ	<i>palace; temple</i>	הַפְקֵד	<i>Q. to turn; to overthrow; to change</i>
הַלְךָ	<i>Q. to go; Hitpa. to walk; to walk about; to move to and fro</i>	הַרְ	<i>mountain, hill, hill-country</i>
הַלְלָ	<i>Pi. to praise; Hitpa. to boast</i>	הַרְבָּה	<i>greatly, exceedingly, much</i> (adv.; orig. inf. abs. Hi. of רַבָּה)
הַמֹּוֹן	<i>sound, murmur, roar; crowd; abundance</i>	הַרְגֵּן	<i>Q. to kill, slay</i>

וּ

זֶה, זָאת	<i>this</i> (masc., fem.)	זַעֲקָה	<i>Q. to cry, cry out, call</i> (cf. צַעֲקָה)
זָבֵחַ	<i>Q. to slaughter for sacrifice, slaughter</i>	זָקָן	<i>old, old man</i> (זָקָנִים <i>the elders</i>)
זָבֵחַ	<i>sacrifice</i>	זָרָ	<i>strange, foreign</i>
זָהָב	<i>gold</i>	זָרָעַ	<i>arm, forearm</i> (fem.)
זָכָר	<i>Q. to remember</i>	זָרָעַ	<i>Q. to sow, scatter seed</i>
זָכָר	<i>male</i> (adj.)	זָרָעַ	<i>seed, sowing, offspring, descendants</i>
זָנוֹה	<i>Q. to commit fornication; to be unfaithful</i> (in a relationship with God)		

חָ

חַג	<i>festival, festival-gathering, pilgrim-feast</i> (pl. מִינְגָּן ; abs. st. also חַגָּן)	חוֹהָה	<i>Hištaphel to bow down, prostrate; to worship</i>
חַדְלָ	<i>Q. to cease, come to an end; to cease, leave off</i>	חוֹמָה	<i>city wall, wall</i>
חַדְשָׁ	<i>new</i>	חוֹזֵקָה	<i>outside, street</i> (m.; pl. חוֹזְקָה)
חַדְשָׁ	<i>new moon, month</i>	חוֹזָה	<i>Q. to see, behold</i> (almost always poetic)

חַזֵּק	Q. to be firm, strong (stative verb, PC יִחְזֹק but SC קָזֶק); Pi. to make firm, strong; repair; Hi. to seize, grasp; to keep hold of; Hitpa. to show oneself courageous; to prove oneself strong	חַמּוֹר	donkey, he-ass
חַזָּק	strong; heavy, severe; firm, hard (adj.)	חַמֵּס	violence, wrong
חַטָּא	Q. to sin	חַנּוֹן	favor, grace
חַטָּאת	sin, sin offering	חַנָּה	Q. to encamp
חַיִּים	alive, living (pl. חַיִּים)	חַנְנָה	Q. to show favor, be gracious
חַיָּה	Q. to be alive, stay alive, revive, recover, return to life	חַסְדָּה	joint obligation, loyalty, faithfulness, goodness, graciousness
חַיִּה	animals (usually collective)	חַפְּזִחּ	Q. to take pleasure in, desire; to delight in (freq. with prep. obj. with בְּ)
חַיִּיל	strength, wealth, army	חַץ	arrow (gem. noun; pl. חַצִּים)
חַכְמָה	wise	חַצֵּי	half, middle
חַכְמָה	wisdom	חַצֵּר	court, enclosure
חַלְבָּב	fat; best, choice part	חַקְיָם	statute (pl. חַקִּים)
חַלָּה	Q. to be or become weak; become sick, ill	חַקָּה	statute
חַלּוֹם	dream (masc.; pl. חַלְמׁוֹת)	חַרְבָּה	sword (fem.)
חַלֵּל	Hi. to begin; Pi. to profane; to put into use	חַרְהָה	Q. to burn, kindle (of anger אֲשָׂר)
חַלְלָל	slain, pierced	חַרְמָה	Hi. to put under a ban
חַלְקָה	Q./Pi. to divide, apportion	חַרְפָּה	disgrace, shame; reviling, taunt
חַלְקָה	portion, share, possession	חַרְשָׁה	Hi. to be silent
חַמָּה	heat; rage, wrath; poison	חַשְׁבָּה	Q. to think, consider, regard, plan, devise
		חַשָּׁךְ	darkness
		חַתָּה	Ni. to be dismayed; to be terrified; Q. to be shattered; to be filled with terror

ט

טָהֹר	pure; ceremonially clean (adj.)	טָמֵא	Q. to be unclean, become unclean (stative verb, SC טָמֵא); Pi. to defile; to desecrate
טָהָר	Q. to be clean (stative verb, SC טָהָר, PC יִטְהָר); Pi. to cleanse; to pronounce clean	טָמֵאִים	unclean (adj., m. pl. טָמֵאִים)
טוֹב	good	טָרֵם	not yet (adv.); before (conj.); בְּטָרֵם before (conj. or prep.)

Vocabulary in Alphabetical Order

יָאֵל	<i>the Nile (usually with the article הַיָּאֵל, pl. הַיָּאִلִּים; Nile-arms, Nile-canals) river, stream</i>	יעַזְרָה	<i>Q. to advise, counsel; Ni. to consult together; to exchange council</i>
יָבֵשׁ	<i>Q. to be dry, dried up (stative verb; SC יָבֵשׁ; PC יָבֵשׁ); Hi. to dry up, make dry</i>	יעַר	<i>wood; forest; thicket</i>
יָדָה₂	<i>Hi. to praise; Hitpa. to confess (SC יָתַנְךָה)</i>	יצָא	<i>Q. to go out, come out</i>
יָדֻעַ	<i>to know</i>	יצָב	<i>Hitpa. to set oneself, to station oneself; to take one's stand (cf. נַצְבָּה Ni./Hi.)</i>
יָמָם	<i>day (SC הַיּוֹם) as adv. today)</i>	יצַק	<i>Q. to pour out</i>
יָטָב	<i>Q. to be good, well, glad, pleasant; Hi. to do good to, deal well with; to do well; to make something good</i>	ירָא	<i>Q. to fear, be afraid (stative verb, SC יָרָא; with direct object or prep. מִן or מִן or indicate the object)</i>
יָין	<i>wine</i>	ירַדְךָ	<i>Q. to go down, come down, descend</i>
יְכַחַד	<i>Hi. to rebuke, reproach; to decide</i>	יְרִדָּה₃	<i>Hi. to instruct, teach (cf. תֹּרֶה)</i>
יְלָד	<i>Q. to bear, beget</i>	ירַשְׁתָּה	<i>to take possession of, inherit, dispossess</i>
יְלָדָה	<i>boy</i>	יְשִׁירָה	<i>there is (particle of existence)</i>
יָם	<i>sea, west (pl. יָמִים)</i>	יְשַׁבָּה	<i>Q. to sit, remain, dwell</i>
יָמִינָה	<i>right side, right hand, south</i>	יְשֻׁעָה	<i>help, salvation</i>
יסַפֵּר	<i>Q. to add; Hi. to add</i>	יְשֻׁעָה	<i>Hi. to help, save; Ni. to receive help; to be victorious</i>
יְעַנְןָן, יְעַנְןָן	<i>because</i>	יְשָׁרָה	<i>straight, right</i>
אֲשֶׁר		יְתַהַרְתָּה	<i>Ni. to be left over, remain; Hi. to leave over, leave</i>
		יְתַהְרָרָה	<i>rest, remainder</i>

כ

כַּאֲשֶׁר	<i>as, according to (modal), when (temporal), because (causal) (conj.)</i>	כַּבָּד	<i>heavy; oppressing; weighty (adj.)</i>
כַּבָּד	<i>Q. to be heavy; to be insensitive, dull; to be honored (stative verb, SC כַּבָּד; PC כַּבָּד); Pi. to make honorable, honor; Ni. to be honored, enjoy honor</i>	כַּבּוֹד	<i>glory, honor</i>
		כַּבָּס	<i>Pi. to wash (normally clothes) (SC כַּבָּס)</i>

כַּבְשׂ *young ram*

פָּה *thus, here (adv.)*

כהן	<i>priest</i>	כן	<i>so, thus (Modern Hebrew: yes)</i>
כון	<i>Ni. to be established; to be steadfast; to be permanent; to be ready; Hi. to establish, set up; to make ready, prepare; to direct; Polel to set up, establish</i>	קָנָף	<i>wing; edge, extremity; skirt (of a garment) (fem.)</i>
כח	<i>strength, power</i>	כסא	<i>seat, chair, throne</i>
כי	<i>for, because (causal), if (conditional), when (temporal), that, etc. (conj.)</i>	כסה	<i>Pi. to cover</i>
כבר	<i>round loaf, talent, vicinity (esp. the region of the Jordan) (fem.)</i>	כְסִיל	<i>fool</i>
כל	<i>the whole, every, all</i>	כֶסֶף	<i>silver</i>
כללה	<i>Q. to be complete, at an end, finished, accomplished, spent; Pi. to complete, bring to an end, finish; to accomplish; to cause to cease</i>	כעס	<i>Hi. to provoke to anger</i>
כלי	<i>article, utensil, vessel, weapon</i>	כַף	<i>the hollow, flat of the hand, hand, sole (of the foot) (dual כַפִים)</i>
		כָרָב	<i>cherub</i>
		כָרֵם	<i>vineyard</i>
		כרת	<i>Q. to cut, Hi. cut off, exterminate</i>
		כשל	<i>Q. to stumble, stagger; Hi. to cause to stumble, stagger</i>
		כתב	<i>Q. to write</i>
		כַתֵּף	<i>shoulder; side; mountain slope</i>

ל

לְ	<i>to, for, regarding, also indicating indirect objects</i>
לא	<i>not, no</i>
לאמר	<i>introduction of direct speech</i>
לב	<i>heart (pl. לבות)</i>
לבב	<i>heart (cs. st. לבב)</i>
לבד	<i>alone, by itself (with ePP לְבַדּוֹ; prep. לְ with noun בַּדָּר separation)</i>
לבלי	<i>not (negative used with the inf. cs.; לְ + בַּלְתִּי)</i>
לבש	<i>Q. to put on (a garment), to clothe oneself, clothe (stative verb, SC לבש, PC יָלַבְשׁ)</i>

לחם	<i>Ni. to fight, do battle (with prep. objects)</i>
לחם	<i>bread, food</i>
לילה	<i>night</i>
LIN	<i>Q. to spend the night, stay overnight; to stay, dwell</i>
לכד	<i>Q. to capture, seize, take</i>
לכן	<i>therefore (כִּן + לְ)</i>
למד	<i>Qal to learn; Pi. to teach</i>
למה	<i>why? (preposition לְ + מַה)</i>
למוץ	<i>in order to, so that (conj.); on account of, for the sake of (prep.) (לְ + מַעַן; prep. and conj.)</i>

Vocabulary in Alphabetical Order

לְפָנִים *in front of, before* (local and temporal) (prep. **לְ** + **פָנִים**)
לְקַחַת Q. to take

לְקַרְאָת toward, against (prep.; **לְ** + inf. cs. of the verb **קָרָא** *encounter*)
לְשׁוֹן tongue; language (m.; pl. **לְשׁוֹנוֹת**)

נ

מָאֵר very (degree particle); as a noun *strength, power*
מָאיָן whence? where from? (prep. **אֵין** + **מֵן**)
מָאן Pi. to refuse
מָאֵס Q. to reject, despise
מָגְדָּל tower
מָגָן shield (pl. **מָגְנִים**)
מָגָרְשׁ pastureland (*belonging to a city*); outskirts
מָרְבֵּךְ wilderness, desert
מָדֶר Q. to measure
מָדְהָה measured length; measurement
מָדוּעַ why?
מָדִינָה province
מָהָה what?
מָהָרָה Pi. to hasten; to do something hastily
מָהָרָה quickly, speedily (adv.; inf. abs. of **מָהָרָה** Pi. to hasten)
מוֹסֵר discipline; training; exhortation, warning
מוֹעֵד appointed time, appointed place, meeting (**אֹהֶל מוֹעֵד** tent of meeting)
מוֹות Q. to die (SC 3 m. sg.; PC 3 m. sg. **מָתָה**; part. m. sg. **מְתָה**); Hi. to kill, put to death
מוֹתָה death
מוֹזָבָה altar (pl. **מוֹזָבּוֹת**)

מִזְמֹרָה psalm
מִזְרָחָה sunrise; east
מִחְנָה camp
מִחרָּה tomorrow (adv.)
מִחְשָׁבָה thought; device, plan, purpose
מִטָּה staff, tribe
מִי who?
מִים water
מִכָּה blow; wound; plague
מִכָּר Q. to sell
מַלְאָה Q. to be full (stative verb; SC **מַלְאָה**; with noun to indicate the substance)
מַלְאָעָה full (adj.)
מַלְאָךְ messenger, angel
מַלְאָכָה occupation, work (**məlā(?)kā**; cs. st. **מַלְאָכָת**)
מַלְחָמָה battle, war
מַלְטָה Ni. to escape, be delivered
מַלְךָ Q. to reign (as king) to become king
מַלְךָ king
מַלְכִּוֹת royalty; royal power; reign; kingdom
מַמְלָכָה kingdom, sovereignty, dominion, reign (cs. st. **מַמְלָכָת**)
מַמְעָלָה above (adv.) **מַמְעָלָלָה** (לְ) prep. on top of, above)
מִן from, away from, out of; in comparisons: (more) than

מִנְחָה	<i>gift, tribute, offering</i>	מַקְנָה	<i>livestock as property, cattle</i>
מִסְפֵּר	<i>number</i>	מִרְאָה	<i>sight, appearance, vision</i>
מִעֵט	<i>a little, fewness, a few</i>	מִרְׁוֹם	<i>height, elevated place</i>
מֵעֶלֶת	<i>upwards, above (adv.) (noun מֵעֶל higher part)</i>	מִשָּׁחָה	<i>Q. to anoint, to smear</i>
מִעֵשָׂה	<i>deed, work</i>	מִשְׁכָּן	<i>dwelling-place, abode</i>
מִצָּא	<i>Q. to find</i>	מִשְׁלָל	<i>Q. to rule, reign</i>
מִצְחָה	<i>unleavened bread, matzah (matzo)</i>	מִשְׁמָרָה	<i>guard, watch; charge, injunc- tion; function, office</i>
מִצְוָה	<i>commandment</i>	מִשְׁפָּחָה	<i>extended family, clan</i>
מִקְדָּשׁ	<i>sacred place, sanctuary</i>	מִשְׁפָּט	<i>judgment</i>
מִקְומָה	<i>place (pl. מִקְמוֹת)</i>	מִשְׁפָּתָה	<i>feast, banquet</i>
		מִתְּרִי	<i>when?</i>

ב

מָאָה	<i>utterance, declaration, an- nouncement</i>	נוֹחַ	<i>Hi. A to cause to rest, give rest; Hi. B to lay, set down; to leave, let remain</i>
נוֹבָא	<i>Ni. to be in a prophetic trance, behave like a נָבִיא; Hitpa. to exhibit the behavior of a נָבִיא</i>	נוֹסֵךְ	<i>Q. to flee, escape</i>
נוֹבָט	<i>Hi. to look</i>	נוֹחֵל	<i>Q. to get a possession; to take a possession; to inherit</i>
נוֹבִיא	<i>prophet</i>	נוֹחֵל	<i>river valley, wadi; stream</i>
נוֹגֵב	<i>south-country, Negev, south</i>	נוֹחֶלֶת	<i>possession, property, inheri- tance</i>
נוֹגֵד	<i>Hi. to tell, inform, report</i>	נוֹחָם	<i>Ni. to regret; to be sorry; to console oneself; Pi. to comfort</i>
נוֹגֵד	<i>in front of, in sight of, opposite to</i>	נוֹחָשָׁת	<i>copper, bronze</i>
נוֹגֵעַ	<i>Q. to touch, reach, strike</i>	נוֹתֵה	<i>Q. to stretch out, spread out, extend, bend, turn, incline; Hi. to turn, incline</i>
נוֹגֵעַ	<i>Q. stroke, plague, blow, mark</i>	נוֹטָעַ	<i>Q. to plant</i>
נוֹגֵשׁ	<i>Qal/Ni. to draw near, ap- proach</i>	נוֹכַחַ	<i>Hi. to smite, to strike; to strike dead</i>
נוֹגֵר	<i>vow</i>	נוֹסֵעַ	<i>to pull up or out, set out, jour- ney</i>
נוֹגֵר	<i>river, stream (pl. נֹהֲרוֹת; Euphrates)</i>	נוֹעֵר	<i>boy, lad, youth</i>
נוֹהֵחַ	<i>Hi. to thrust; thrust out; thrust away</i>		

Vocabulary in Alphabetical Order

נָעַרְתָּה	young woman, girl; maid, attendant, servant	נִצְלָל	Hi. to take away, snatch away; to rescue; to deliver from
נַפְלָל	to fall	נִצְרָל	Q. to watch, guard, keep
נֶפֶשׁ	soul, self, life, living being, person, desire, throat (f.)	נִשְׁאָל	Q. to lift, carry, take
נִצְבֵּב	Ni. to take one's stand, to stand	נִשְׁגָן	Hi. to reach; to overtake
		נִשְׁיָאָר	chief, prince
		נִתְןָה	Q. to give, to put, to make into, to allow

ס

סָבָב	Q. to turn about, go around, surround	סָוֶר	Q. to turn aside; Hi. to cause to turn aside, depart; to remove, take away
סָבִיב	around, round about (adv. and prep., as a noun surroundings)	סָלָע	rock, cliff
סָבִיבוֹת	around, round about (prep.; pl. of סָבִיב, with ePP סָבִיבִתִּים)	סָפֶר	Q. to count; Pi. to report; tell; to make known, announce
סָנָר	Q. to shut, close; Hi. to deliver, hand over; to shut	סָפֶר	something written, letter, scroll
סָוֵס	horse	סָפֶר	secretary, scribe
		סָתָר	Hi. to hide, conceal (transitive); Ni. to hide oneself; to be hid, concealed

ע

עֲבָד	Q. to serve, work	עֲדָזָה	with ePP also עַדְזָהִיו ēd-wōtāw his legal provisions, etc.)
עֲבָדָה	slave, servant	עֲזָזָה	still, yet, again, besides (adv.)
עֲבָדָה	work, service	עֲזָזָם	long time, duration, future time, long time back
עֲבָר	Q. to pass over, through, by, pass on	עֲזָזָה	iniquity, guilt (pl. עַזְנוֹת)
עֲבָרָה	region across or beyond; side	עֲזָזָה	birds, fowl; winged insects (everything that flies) (coll.)
עֲדָה	up to, as far as, until	עֲזָזָה	Q. to awake; to stir; Hi. to wake up; to excite; to put into motion
עֲדָה	witness		
עֲדָה	congregation		
עֲדָה	witness, testimony, pl. laws, legal provisions (pl. עֲדָה;		

עֹור	<i>skin; animal skin; leather</i>	עָנָה ₂	<i>Q. to be bowed down; to be downcast, afflicted; Pi. to oppress; to mishandle, humble, afflict</i>
עַז	<i>might, strength</i>	עָנָן	<i>poor; afflicted; humble</i>
עַזְבֵּךְ	<i>Q. to leave, forsake</i>	עָנָן	<i>cloud, cloud-mass</i>
עַזְרָה	<i>Q. to help, assist</i>	עָפָר	<i>dry earth; dust</i>
עַיִן	<i>eye, spring (fem.)</i>	עַץ	<i>tree, wood, sometimes trees (coll.) (pl. עֲצָיִם)</i>
עַירָה	<i>city, town (fem.)</i>	עָצָחָה	<i>counsel, advice; plan</i>
עַלְלָה	<i>on, upon, above, at, by, against, on account of, because of, about, concerning</i>	עָצָם	<i>bone (m. or f.; pl. עֲצָמֹת)</i>
עַלְשָׁר	<i>because</i>	עָרָבָה	<i>evening</i>
עַלְהָה	<i>Q. to go up, ascend</i>	עָרָבָה	<i>desert-plain, steppe (with the article הָעָרָבָה usually a part of the arid region between the Sea of Galilea and the Gulf of Aqaba)</i>
עַלְדָּה	<i>(whole) burnt offering</i>	עָרָנוּת	<i>nakedness; genital area</i>
עַלְיוֹן	<i>highest, most high</i>	עָרֵךְ	<i>Q. to arrange, set in order; to draw up a battle formation</i>
עַלְכָּנוּ	<i>therefore</i>	עָשָׂה	<i>Q. to do, to make</i>
עַמְּךָ	<i>people, nation (also עַמְּךָ)</i>	עָתָה	<i>time (f.; gem. noun; with enclitic pronoun עַתָּה)</i>
עַמְּךָ	<i>with, close to, beside</i>	עָתָה	<i>now (adv. of time)</i>
עַמְּדָה	<i>Q. to take one's stand, stand</i>		
עַמְּדוֹת	<i>pillar; column (cf. עַמְּדָה)</i>		
עַמְּלָלָה	<i>trouble; labor; toil</i>		
עַמְּקָה	<i>valley, vale, lowland</i>		
עַנְהָה	<i>Q. to answer, respond</i>		

פ

פָּאָה	<i>corner; side</i>	פָּנָה	<i>Q. to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)</i>
פָּדָה	<i>Q. to buy out, redeem, ransom</i>	פָּנִים	<i>face, surface (only pl.)</i>
פָּה	<i>mouth</i>	פָּסָחָה	<i>Passover, Pesach</i>
פָּה	<i>here (adv.)</i>	פָּעָל	<i>Q. to do; to make</i>
פָּוֹזֶן	<i>Q. to be dispersed; disperse; Ni. be scattered; Hi. to scatter</i>	פָּעֵם	<i>step, pace; foot; time (Tagalog beses)</i>
פָּלָא	<i>Ni. to be surpassing, extraordinary</i>	פָּקָד	<i>Q. to visit, attend to, muster, appoint; Hi. to set (over), make overseer; commit, entrust; deposit</i>
פָּלָל	<i>Hitpa. to pray</i>		
פָּלְשָׁתִים	<i>Philistines (sg. פָּלְשָׁתִי)</i>		
פָּנָה	<i>so that not, lest (conj.)</i>		

Vocabulary in Alphabetical Order

פָּר	<i>bull, steer (gem. noun; pl. פָּרִים)</i>	פְּרֶשׁ	<i>horseman, charioteer; team of horses, horses for a chariot (pl. פְּרֶשִׁים)</i>
פְּרִי	<i>fruit</i>	פְּשֻׁעַ	<i>transgression, crime</i>
פְּרָעָה	<i>Pharaoh</i>	פְּתָח	<i>Q. to open; Pi. to let loose; to untie; to liberate</i>
פְּרֹר	<i>Hi. to break, violate; to frustrate, make ineffectual</i>	פְּתָחָה	<i>opening, doorway, entrance</i>
פְּרֹשׁ	<i>Q. to spread out, spread</i>		

צ

צָאן	<i>small cattle, sheep and goats, flock, flocks (coll., fem.)</i>	צָוֵר	<i>rock; rocky hill, mountain</i>
צָבָא	<i>army, host, war, warfare (pl. צָבָאות)</i>	צָלֵל	<i>shadow, shade (gem. noun; with ePP צָלֵלָה)</i>
צָדִיק	<i>just, righteous</i>	צָלָחָה	<i>Q. to force entry to; to succeed, be successful; Hi. to be successful; to make something a success</i>
צָדֵק	<i>rightness; righteousness</i>	צָעֵק	<i>Q. to cry, cry out, call</i>
צָדְקָה	<i>righteousness</i>	צָפֹן	<i>north</i>
צָוָה	<i>Pi. to give an order, to command; to order, to instruct; to charge, to commission (cf. the noun מִצְוָה)</i>	צָרֵר	<i>enemy (pl. צָרִים)</i>
		צָרָה	<i>need; distress; anxiety</i>

ק

קְבִּץ	<i>Q. to gather, collect</i>	קָדֵשׁ	<i>holiness</i>
קְבָרָה	<i>Q. to bury</i>	קָהָל	<i>assembly</i>
קְבָרָה	<i>grave</i>	קוֹל	<i>voice, sound (masc., pl. קָלוֹת)</i>
קָדוֹשׁ	<i>holy</i>	קוֹם	<i>Q. to arise, stand up, stand; Hi. to raise, raise up</i>
קָרִים	<i>East; east wind</i>	קָטָן	<i>small; young; unimportant (adj.; cs. st. קָטָן; only in m. sg., other forms from קָטָן)</i>
קָרָם	<i>front; east; before, earlier; prehistoric times, primeval times</i>	קָטָן	<i>small; young; unimportant (adj.; pl. קָטָנִים)</i>
קָדֵשׁ	<i>Q. to be holy (stative verb; SC pausal form קָדֵשׁ; PC קָדֵשׁ יִהְיֶה); Pi. to sanctify, make holy; to declare holy; to dedicate; Hi. to set apart, devote, consecrate; regard or treat as sacred</i>	קָטָר	<i>Hi. to cause to go up in smoke; Pi. to make a sacrifice go up in smoke</i>

קְטַרָּה	<i>smoke, odor of (burning) sacrifice; incense (fem.)</i>	קְרָא	<i>Q. to call, proclaim, read</i>
קֵיר	<i>wall (pl. קִירוֹת)</i>	קָרָב	<i>Q. to draw near, approach (stative verb; SC קָרַב and יִקָּרַב; PC קָרְבָּן)</i>
קָלָל	<i>Q. to be small, insignificant; to be swift; Pi. to curse</i>	קָרָב	<i>inward part, midst (with ePP קָרְבָּן)</i>
קְנוֹת	<i>Q. to buy; to acquire; ; to create</i>	קָרְבָּן	<i>offering, gift (only in Lev, Num, Ezek)</i>
קְנוֹת	<i>stalk, reed</i>	קָרוֹב	<i>near</i>
קָץ	<i>end (gem. noun; with ePP קָצָן)</i>	קָרְנוֹן	<i>horn</i>
קָצָה	<i>edge, end, extremity</i>	קָרָע	<i>Q. to tear</i>
קָצִיד	<i>harvest; harvest crops</i>	קָשָׁת	<i>bow (fem.)</i>

ר

רָאָה	<i>Q. to see; Ni. to appear, become visible; to present oneself; Hi. to show, let someone see something</i>	רָחוֹק	<i>distant, far (adj.)</i>
רָאָשׁ	<i>head</i>	רָחֵץ	<i>Q. to wash, bathe</i>
רָאִישָׁה	<i>beginning; first, chief</i>	רָחָק	<i>Q. to be far, distant; Hi. to remove; to depart, withdraw, distance oneself</i>
רָב	<i>much, many, great (pl. רָבִים)</i>	רִיב	<i>Q. to strive, contend</i>
רָבָּה	<i>multitude, abundance, greatness</i>	רִיבָּה	<i>dispute, lawsuit, quarrel</i>
רָבָּה	<i>Q. to become numerous, increase; to become great; Hi. to make numerous; to make great</i>	רְכָב	<i>Q. to mount and ride, ride; Hi. to cause ride, to make to ride</i>
רָדָךְ	<i>to pursue, chase, persecute</i>	רְכָבָה	<i>chariots, chariotry (collective), chariot (rare meaning)</i>
רִוִיןָה	<i>spirit, wind (fem. or masc.)</i>	רָעָם	<i>bad, evil (pl. רָעִים; gem. adj.)</i>
רוֹם	<i>Q. to be high; to be raised, uplifted; to rise (intrans.); Hi. to raise, lift up; to exalt; to set up; Polel to raise, lift up; to exalt</i>	רָעָם	<i>friend, companion, fellow</i>
רוֹזֶן	<i>Q. to run</i>	רָעָבָה	<i>famine, hunger</i>
רָחֵב	<i>breadth, width</i>	רָעָהָה	<i>Q. to pasture, tend, graze (part. רָעָה shepherd)</i>
רָחָבָה	<i>broad open place, plaza</i>	רָעָהָה	<i>evil; distress; misery; disaster, calamity (root רָעָה)</i>
		רָעָעָה	<i>Q. to be bad, evil, displeasing; Hi. to do evil; to treat badly</i>

Vocabulary in Alphabetical Order

- רָפָא** Q. to heal; Ni. to be healed
- רָצַח** Q. to be pleased with; to accept favorably
- רָצֹן** goodwill; favor; acceptance

- רְקֵב** only, still, but, however, nevertheless, surely
- רְשָׁעַ** wicked, guilty

שׁ

- שָׁבַע** Q. be sated, to eat one's fill, satisfy oneself with (stative verb, SC pausal form שָׁבַעַו PC (with noun phrase) יִשְׁבַּע)
- שָׁהַ** a small livestock beast (sheep or goat)
- שָׁדָה** field (pl. שָׁדּוֹת)
- שִׁים** Q. to put, to make into, to give
- שְׁכָל** Hi. to understand; to have insight; to make wise, insightful; to achieve success
- שְׂמָאל** left side, left, north (šəmōl) with silent נ

- שְׁמָה** Q. to rejoice, be glad (stative verb)
- שְׁמִיחָה** joy, gladness
- שְׁנָא** Q. to hate (stative verb, PC יִשְׁנַא)
- שְׁעִיר** billy-goat, buck
- שְׁפָה** lip, speech, edge
- שָׁרֵךְ** ruler, official, prince, captain, chieftain, chief (pl. שָׁרִים)
- שְׁרֵף** Q. to burn completely (transitive)

שׁ

- שָׁאֹל** underworld (fem.)
- שָׁאַל** Q. to ask, inquire
- שָׁאַר** Ni. be left over, remain; Hi. to leave over, spare
- שָׁאַרְיָה** remainder; remnant (fem.)
- שָׁבֵט** rod, staff, scepter, tribe
- שָׁבַע** Ni. to swear, take an oath
- שָׁבֵר** Q. to break, break in pieces
- שָׁבַת** Q. to cease; to desist; to rest; Hi. to cause to cease, put an end to exterminate, destroy; to remove
- שָׁבָת** Sabbath (f. or m.; pl. שְׁבָתּוֹת)
- שְׁדָד** Q. to devastate, despoil, deal violently with

- שְׁדַד** Q. to devastate, despoil, deal violently with
- שְׁוֹבֵב** Q. to turn back, return; Hi. to bring back, return (trans.)
- שְׁוֹאָה** emptiness; nothingness
- שְׁוֹפֵר** horn (as a wind instrument)
- שְׁוֹרֵךְ** a single beast, bovid (bull, etc.)
- שְׁחַטֵּת** Q. to slaughter
- שְׁחַתָּה** Hi./Pi. to ruin, destroy; annihilate, exterminate
- שְׁירֵךְ** Q. to sing (PC יִשְׁירֵךְ)
- שְׁירָה** song
- שְׁוִיתָה** Q. to set, put (PC יִשְׁוִיתָה)

שָׁכֵב	Q. to lie down (3 m. sg. PC) (יִשְׁכַּב)	שָׁמֹם	Q. to be uninhabited, be deserted; to shudder, be appalled; Ni. to be made uninhabited, deserted; to be made to tremble
שָׁכַח	Q. to forget	שָׁמֶךְ	desolation; devastation; waste
שָׁכַם	Hi. to do something early; to rise early	שָׁמַן	oil, fat, fatness
שָׁכֶם	shoulder, back	שָׁמַע	Q. to hear, to listen to
שָׁכֵן	Q. to settle down, dwell	שָׁמַר	Q. to keep, watch, preserve
שָׁלֹום	welfare, peace, completeness	שָׁמַנְשׁ	sun (fem.)
שָׁלַח	Q. to send; Pi. to send off; to send out, forth; to let go, set free	שָׁן	tooth, ivory (gem. noun; dual)
שָׁלָחַן	table	שָׁנָה	year (pl. שָׁנִים)
שָׁלַךְ	Hi. to throw	שָׁעָר	gate
שָׁלָל	spoil, plunder, booty	שָׁפֵחָה	maid, maid-servant (pl. שָׁפְחוֹת)
שָׁלָם	Pi. to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward	שָׁפֵט	Q. to judge, govern
שָׁלָם	a kind of offering: conclusion offering; salvation offering	שָׁפֵט	judge, ruler, governor (part. act. Qal)
שָׁם	there (adv.)	שָׁפֵךְ	Q. to pour, pour out
שָׁם	name (pl. שָׁמוֹת)	שָׁקָה	Hi. to give to drink; to cause to drink water (causative counterpart to the verb שָׁתָה Q. to drink)
שָׁמֵד	Hi. to annihilate, exterminate; destroy	שָׁקֵל	weight; shekel (measurement of weight; about 11 g)
שָׁמַיִם	heaven, sky	שָׁקָר	breach of faith, lie
		שָׁרֶת	Pi. to serve
		שָׁתָה	Q. to drink

ת

תְּהִלָּה	glory, praise; song of praise	תְּמִיד	continuously, always (adv.), continuity (noun)
תְּוֻזֵּךְ	midst (cs. st. תְּוֻזֵּק)	תְּמִימִים	complete; without fault; perfect; impeccable; honest, devout (adj.)
תְּוֻבָּה	abomination, abhorrence	תְּמִם	Q. to be complete, finished
תְּוֹרָה	instruction	תְּפִלָּה	prayer
תְּתַחַת	under, beneath, instead of, in place of	תְּפֵשָׁה	Q. to lay hold of, seize

Vocabulary in Alphabetical Order

עַקְתָּה Q. to give a blow, blast; clap;
drive in

תִּרְוֹנֵם contribution, offering