A Free Introductory Grammar of Biblical Hebrew

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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 LaTeX because of the capabilities of LaTeX 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.

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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 שׁ, represents two distinct consonants.

I	II		III	IV	V
א	אָלֶף	ʾālæp̄	ʾ	ʔ	1
ב	בֵּית	bēt	b, b̲/v	bet, vet	2
ג	גִּימֶל	gīmæl	g	get	3
ד	דָּלֶת	dālæt	d	dot	4
ה	הֵא	hē	h	hat	5
ו	וָו	wāw	w	vase	6
ז	זַיִן	zayin	z	zoo	7
ח	חֵית	ḥēt	ḥ	Bach	8
ט	טֵית	ṭēt	ṭ	ton	9
י	יוֹד	yōd	y	yard	10
כ, ך	כַּף	kap̄	k, k̲	kite, Bach	20
ל	לָמֶד	lāmæd	l	long	30
מ, ם	מֵם	mēm	m	map	40
נ, ן	נוּן	nūn	n	nun	50
ס	סָמֶך	sāmæk̲	s	sun	60
ע	עַיִן	ʿayin	ʿ	ʕ	70
פ, ף	פֵּא	pē	p, p̄/f	pan, fun	80
צ, ץ	צָדֵי	ṣādē	ṣ	tsar	90
ק	קוֹף	qōp̄	q	kaddish	100

I	II		III	IV	V
ר	רֵישׁ	*rēš*	*r*	run	200
שׂ ‹ שׁ ‹ שׂ	שִׂין	*śīn*	*ś*	sin	} 300
	שִׁין	*šīn*	*š*	shin	
ת	תָּו	*tāw*	*t*	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 אלפבית *ʾālæp̄-bēt* (abbreviated א״ב).

The pronunciation of the consonants is indicated by English words beginning with a corresponding consonant except for the letter ה. 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 כָּמְנַפֵּץ *kamnappēṣ* letters.

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

The letter שׂ originally represented two distinct consonants, i.e., /ś/ and /š/. Traditionally, שׂ representing /ś/ is pronounced as a voiceless sibilant [s]. Its original pronunciation was probably that of a lateral-fricative sibilant [ɬ], i.e., a sibilant [s] combined with an [l]-element. The graphical distinction between /ś/ and /š/ 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 /ś/ being represented by שׂ and /š/ by שׁ. 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 שׁ is much more frequent in Hebrew than the letter שׂ.

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

1.2 *Bəgadkəfat* Letters

The letters ב, כ and פ 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
ב	*b*	*b̲/v*
כ,ך	*k*	*k̲*
פ,ף	*p*	*p̲/f*

Final ף is always pronounced as a fricative. Final ך 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*	*d̲*	like *th* in Engl. *this*
ת	*t*	*t̲*	like *th* in Engl. *thing*

As a group, these six letters are called בְּנַדְכְּפַת *bəgadkəfat* letters (אותיות בג״ד כפ״ת).

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

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

1.3 Gutturals

The four consonants א, ה, ח and ע represent guttural sounds which means that they are articulated in the throat. (The term *guttural* is derived from Latin *guttur throat*.)

The letter א 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., צָבָא *ṣābā(ʾ) army*. In this grammar, the quiescient א is transcribed *(ʾ)* to indicate the presence of the letter א and the fact that is no longer a consonant.

The ח /ḥ/ is a fricative sound that corresponds to /ḥ/ in Arabic, e.g., *Muhammad*. As in Modern Hebrew, the /ḥ/ is usually pronounced like the fricative כ *k̲* 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 ע is the voiced counterpart to the ח /ḥ/. It is the same sound as the initial sound of the Arabic word ʿ*ayn* "eye". As in Modern Hebrew, the ע usually pronounced as the א. For a clearer distinction of the two consonants it is recommended to pronounce the ע with more force than the א.

1.4 Emphatic Consonants

The three consonants ט, צ and ק 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 articulary organs than is the case for the non-emphatics" (JM § 5*i*).

	emphatic	non-emphatic
Dental	ט *ṭ*	ת *t*
Palatal-velar	ק *q*	כ *k*
Sibilant	צ *ṣ*	ס *s*

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

1.5 Semivowels

The letters ו and י represent so-called semivowels (also called glides or 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 י are used to indicate long vowels in the middle of words and at the end of words. The letter ה 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   *ō, ū*, e.g., יום *yōm day*, סוס *sūs horse*

    י   *ī, ē, ǣ*, e.g., איש *ʾīš man*, בין *bēn between,* בניך *bānǣḵā your sons*

    ה   *ā, ǣ, ē, ō* (only at the end of words), e.g., אשה *ʾiššā woman,* זה *zǣ this,* הנה *hinnê look!,* כה *kô thus,*

When vowels are written with a vowel letter, it is called *plene* spelling (Latin *scriptio plena* from Hebrew כתיב מלא *kəṯīḇ mālē(ʾ) 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 מלא *kəṯīḇ ḥāsēr defective spelling*).

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

Traditional terms for vowel letters are the Latin *mater lectionis* (singular) and *matres lectionis* (plural) which are calques of the Hebrew terms אם קריאה *ʾēm qərīʾā mother of reading* (singular) and אמות קריאה *ʾimmōt qərīʾā mothers of reading* (plural), respectively. In English, these terms are often shortened to *mater* or *matres*.

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The letter א is not a vowel letter in the proper sense. At the end of syllables /ʾ/ often became silent – this happened always at the end of words – but was retained in writing so that vowels appear to be written with א. But unlike ו and י which can be used as vowel letters even in positions where there was no semivowel /w/ or /y/ before, silent א only occurs where there was once a consonantal /ʾ/ (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 ˋ on the stressed syllable when it is useful, e.g., בָּאָ֫רֶץ *bāʾā́ræṣ 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). Syllables in Hebrew always begin with a consonant; only one vowel may follow. Reminder: The letter שׁ may represent either the sound /š/ or the sound /ś/.

Names of Persons

1 אברהם 2 אבשלם 3 אדם 4 אהרן 5 אחאב 6 אסף 7 אסתר
8 אפרים 9 אשר 10 בלעם 11 בנימן 12 ברק 13 גד 14 גלית
15 דוד 16 דן 17 הבל 18 הגר 19 חגי 20 יעקב 21 יפת 22 יפתח
23 יצחק 24 ירבעם 25 ישראל 26 כלב 27 לבן 28 למך 29 מנחם

30 מרים 31 נבכדנצר 32 נעמן 33 נתן 34 נתנאל 35 עשו 36 קין
37 רחבעם 38 רחל 39 שם 40 תמר

Geographical Names

1 אררט 2 אר שבע 3 גלגל 4 גלעד 5 גת 6 דמשק 7 דן 8 חרן
9 ירדן 10 כנען 11 כרמל 12 מדין 13 סדם 14 עדן 15 שכם

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). Syllables in Hebrew always begin with a consonant; only one vowel may follow. The ending יהו– is to be pronounced -*yáhū* with the stress on the penultimate syllable. It is a short form of the name of God יהוה that is used as final element in proper nouns.

Reminder: The letter שׁ may represent either the sound /š/ or the sound /ś/.

Names of Persons

1 אביגיל 2 אבימלך 3 אבשלום 4 אליהו 5 אליעזר 6 אלישע 7 ברוך
8 גדעון 9 דויד 10 זבולן 11 זכריהו 12 חנה 13 חפני 14 יואב
15 יהוא 16 יהודה 17 יהונתן 18 יהורם 19 יהושע 20 יהושפט
21 יואב 22 יואל 23 יונה 24 יוסף 25 ירמיהו 26 ישעיהו 27 לאה
28 לוט 29 לוי 30 מיכל 31 מנשה 32 משה 32 נחמיה 34 נעמי
35 נפתלי 36 עזרא 37 עלי 38 עמוס 39 פינחס 40 צפניה 41 ראובן
42 רבקה 43 רות 44 שאול 45 שלמה 46 שמואל 47 שמעון 48 שמעי
49 שמשון 50 שרה

Geographical Names

1 אדום 2 אור 3 אשור 4 בית אל 5 חברון 6 יריחו 7 לבנון
8 לכיש 9 מגדו 10 מואב 11 סיני 12 עמון 13 עמרה 14 ציון
15 שמרון

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.

Chapter 1

Foreign Words in Modern Hebrew without Vowel Letters

1 בנק 2 בר 3 גז 4 גנרל 5 טנק 6 מגנט 7 מטר 8 סלט 9 פנתר
10 פרק 11 צמנט

Foreign Words in Modern Hebrew with Vowel Letters

1 שימפנזה 2 גורילה 3 פינגווין 4 קנגורו 5 ינואר 6 סטודנט 7 פרופסור
8 דוקטור 9 מיניסטר 10 דיפלומט 11 קונסול 12 בישוף 13 מונרך
14 מיליונר 15 אידיוט 16 דמוקרט 17 טרוריסט 18 סוציאליסט
19 קומוניסט 20 אופוזיציה 21 אופטימיסט 22 פסימיסט 23 ריאליסט
24 פרוטסטנט 25 לוקומוטיב 26 רדיו 27 טלפון 28 פילם 29 הומור
30 דרמה 31 קונצרט 32 קפה 33 קופיאין 34 תה 35 אלכוהול
36 קוניק 37 רום 38 פיקניק 39 שוקולד 40 מקרוני 41 ספורט
42 פינג־פונג 43 גולף 44 טניס

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 sublinaer and supralinear vowel signs and additional signs to indicate the absence of a vowel, the plosive pronunciation of *bəgadkəfat* letters and the doubling of consonants and other phonetic features. The Hebrew term for the vocalization system is ניקוד (vocalized נִקּוּד) *niqqūd*.

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	
מִ	i	i	*i, ī*	kit, breeze	חִירֶק	*ḥīrœq*
מֵ	e	ɛ	*ē, e*	bet	צֵרֵי	*ṣērē*

I	II	III	IV	V	VI	
מֶ	æ	ɛ	æ, ǣ	hat	סְגוֹל	*səgōl*
מַ	a	a	*a*	cut	פַּתַח	*pátaḥ*
מָ	ɔ	a, ɔ	*ā, ɔ*	balm [bɑːm], got	קָמֶץ	*qā́mœṣ*
מֹ	o	o	*ō, o*	as British law, got	חוֹלֶם	*ḥṓlœm*
מֻ	u	u	*u, ū*	rule	קִבּוּץ	*qibbūṣ*
וּ	u	u	*ū*	rule	שׁוּרֶק	*šū́rœq*

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 (*ḥireq, ṣere, segol, pataḥ, qames, ḥolem, qibbuṣ, šureq*).

Vowels are pronounced after the consonant they are placed with. The combination מַ, 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 *qā́mœṣ gādōl* (simplified *qames gadol*). The *qameṣ* indicating ɔ is called *qā́mœṣ qāṭān* or *qā́mœṣ ḥāṭūf* (simplified *qames qaṭan* and *qames ḥaṭuf*, respectively).

For the vowel /ū/ the sign *qibbuṣ* is used when there is no vowel letter whereas *šureq* is used when there is a vowel ו in the unpointed text, e.g., פִּקּוּדֶיךָ and פִּקֻּדֶיךָ *your precepts* (Ps 119:15, 27).

The vowel *ḥolem* is the only vowel sign that is placed on the top left corner of the letter (except with ל, e.g., חֲלֹם *dream*). If combined with the vowel letter ו the *ḥolem* is placed on the ו, e.g., לוֹט *Lot*. If combined with a silent א the *ḥolem* is placed on the top right corner of the א, e.g., רֹאשׁ *head*. In some printed works the *ḥolem* merges with the diacritic point of a following שׁ or a preceding שׂ. Examples: מֹשֶׁה instead of מֹשֶׁה; שֹׂנַאֲךָ instead of שֹׂנַאֲךָ *one who hates you*.

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

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

1. In closed, unstressed syllables, i.e., before silent *šwa*, before *maqqef* (see below) and before *dageš forte* (infrequent), אָזְנִי *ɔznī my ear* (from sg. אֹזֶן),
   שְׁמָר־לְךָ *šɔmɔr ləḵā keep* (cf. שָׁמֹר without *maqqef*), כָּסּוּ *kɔssū they were covered*.
2. In the first syllable of the plural noun קֳדָשִׁים *qɔdāšīm* (usually spelled with *meteg*) because of the vowel *ō* (< **u*) in the first syllable of the singular form קֹדֶשׁ.

   The vowel *qameṣ qaṭan* 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 qaṭan* in a certain form, the vowel may appear either as *ḥolem* or *qibbuṣ* in other forms of the word, e.g., חֹק *ḥōq statue*, חֻקִּים *ḥuqqīm statues* (pl.), חָק־ *ḥɔq statue of* (construct state).

Note
The plural of the noun בַּיִת *báyit house* is spelled בָּתִּים but pronounced *bātīm* with *qameṣ 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., אַבְרָהָם *ʾaḇrāhām*, 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,* אָבִיךְ *your* (fem.) *father* (but אָבִיךָ *your* (masc.) *father* with ךָ followed by a vowel)
2. Words with two consonants at the end of the word, e.g., שָׁאַלְתְּ *you have asked,* וַיֵּשְׁתְּ *and he drank*
3. The independent personal pronoun אַתְּ *ʾat you* (fem. sg.)

The only words with silent *šwa* at the beginning of the word are שְׁתַּיִם *štayim* and שְׁנַיִם *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 דָּבָר *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* [əˈtoʊn], e.g., בְּגָדִים *bəgādīm clothes* (with two plosives) as opposed to סְפָרִים, transliterated *səfārīm,* pronounced [sfaːriːm] *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., פְּרִי *pərī* [priː] *fruit*
2. *šwa* following *šwa,* e.g., מִשְׁפְּטֵי *mišpəṭē precepts of*
3. *šwa* following a long vowel, e.g., שֹׁפְטִים *šōp̄əṭīm judges,* אָמְרָה *ʾāmərā she said*
4. *šwa* with a consonant with *dageš forte* (see below), e.g., דַּבְּרוּ *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., כִּזְבֵי *kizḇē- < *kazaḇē lies of somebody* (from כָּזָב *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 *ḥatef šwa* (also called composite *šwa*). When a guttural would have to take silent *šwa*, it is frequently replaced by *ḥatef šwa* of the same vowel quality as the preceding full vowel.

Vowel Sign	Transl.	Hebrew Name	
חֲ	ă	*ḥatef pataḥ*	חֲטֶף פַּתַח
חֱ	ĕ	*ḥatef səgol*	חֲטֶף סְגוֹל
חֳ	ŏ	*ḥatef qamœṣ*	חֲטֶף קָמֶץ

Ḥatef šwa for for vocal *šwa* is found in the following words: חֲצִי *ḥăṣī half* (cf. פְּרִי *pərī fruit*), אֱמֶת *ʾĕmœt truth*, עֲנִי *ʿŏnī misery*.

Ḥatef šwa for silent *šwa* is found in the following words: יַעֲמֹד *yaʿămōd* < **yaʿmōd he will stand*, יֶאֱהַב *yœʾĕhaḇ* < **yœʾhaḇ he will love*, יָעֳמַד *yŏʿŏmad* < **yŏʿmad he shall be placed*.

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

2.5 The *dageš*

The *dāgēš* (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., רַכָּב *rakkāḇ charioteer*, עַמִּים *ʿammīm nations*. When used in this way, the *dageš* is called *dageš forte* or דָּגֵשׁ חָזָק. 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 א, ה, ח, ע and ר do not take *dageš forte*. In Biblical Hebrew, the vowels preceding ה and ח 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 א and ע are usually lengthened (/a/ > /ā/, /i/ > /ē/, /u/ > /ō/) although preservation of the

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

<div align="center">

רַחוּם	*raḥūm < *raḥḥūm*	*compassionate*
רָעִים	*rāʿīm < *raʿʿīm*	*bad, evil* (pl.)
חָרָשׁ	*ḥārāš < *ḥarrāš*	*craftsman*

</div>

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 *miškāḇ place of lying*, מִשְׁפָּט *mišpāṭ 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 דָּגֵשׁ קַל.

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 *mappīq* (simplified *mappiq*).
Examples: שְׁמָהּ *šəmāh her name*, מַלְכָּהּ *malkāh her king* (as opposed to מַלְכָּה
malkā queen with the femimine ending *-ā*), אֱלֹהַּ *ʾĕlốah God* (with *furtive pataḥ*).

2.7 *Furtive pataḥ*

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 pataḥ*. It is placed under the guttural but pronounced before it.
The *furtive pataḥ* is *not* stressed. Examples: מָשִׁיחַ *māšíaḥ anointed one*, רֵעַ *rḗaʿ*
friend, גָּבֹהַּ *gāḇốah high, tall*, רוּחַ *rúaḥ wind, spirit*.

2.8 *Meteg*

The *méteg* 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: וַיִּרְאוּ *wayyīrəʾū and they were afraid* (1 Sam 7:7; often the form is spelled plene וַיִּירְאוּ) as opposed to וַיִּרְאוּ *wayyirʾū and they saw* (never with *meteg*).

2.9 *Maqqef*

The *maqqēf* 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., בֵּית־אָבִיךְ (Gen 24:23). In many cases the last vowel of the word before the *maqqēf* line is changed, e.g., כְּתֹב *kətoḇ write* (impv.) and כְּתָב־לְךָ *kətɔḇ ləkā write* (impv.) (לְךָ 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 *ḥatef 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.

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2. Open syllables (CV) include syllables with vocal *šwa* or *ḥatef šwa* for historical reasons. The vocal *šwa* or *ḥatef 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., רַחוּם *raḥūm* < *raḥḥūm 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* שְׁנַ֫יִם *šnayim* (masc.) and שְׁתַּ֫יִם *štayim* (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 anaptyptic vowel). In most cases the helping vowel is *segol* (therefore the term *segolate nouns*). Three basic patterns (*qaṭl*, *qiṭl*, *quṭl*) can be distinguished.

qaṭl	מֶ֫לֶךְ	*king*
qiṭl	סֵ֫פֶר	*book*
quṭl	קֹ֫דֶשׁ	*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.

qaṭl		מֶ֫לֶךְ	king
	II gutt.	נַ֫עַר	boy
	III gutt.	זֶ֫רַע	seed
	II *w*	מָ֫וֶת	death
	III *w*	שָׂ֫חוּ	swimming
	II *y*	זַ֫יִת	olive
	III *y*	גְּדִי	kid
qiṭl		סֵ֫פֶר	book
	II gutt.	נֵ֫צַח	everlastingness
	III *y*	שְׁבִי	captivity
quṭl		קֹ֫דֶשׁ	holiness
	II gutt.	פֹּ֫עַל	deed, work
	III gutt.	רֹ֫מַח	spear
	III *w*	תֹּ֫הוּ	wilderness
	III *y*	חֳלִי	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 *qaṭl* type the original vowel /a/ has been assimilated to the anaptyctic vowel /æ/, e.g., דֶּ֫לֶת *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., לֶ֫חֶם *bread*, רֶ֫חֶם *womb*, אֹ֫הֶל *tent*, בֹּ֫הֶן *thumb*.

The first vowel of pausal forms of *qaṭl* segolate nouns is usually changed to /ā/, e.g., דָּ֑רֶךְ *way* (context form דֶּ֫רֶךְ; but מֶ֫לֶךְ *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., דְּבַשׁ *honey*, שְׁכֶם *shoulder*, בְּאֵר *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., תְּכֵ֫לֶת *purple wool,* נְחֹ֫שֶׁת *bronze,* יָדַ֫יִם *hands* (dual), וַיִּ֫בֶן *he built,* וַיִּשְׁתַּ֫חוּ *he prostrated,* יְהִי *may it be* (< *yihy).

Proper nouns can be segolate nouns or contain a segolate ending, e.g., יֶ֫רֶד *Jared,* קַ֫יִן *Cain,* אֵלִיָּ֫הוּ *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 my 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 can be observed:

- Lengthening of the stressed vowel, e.g., pausal form אַ֫רְצָה vs. the context form אַ֫רְצָה *to the ground*
- Change of vowel quality, e.g., pausal form אָ֫רֶץ vs. the context form אֶ֫רֶץ *land*
- Stress moves to a different syllable, e.g., pausal form אָנֹ֫כִי vs. the context form אָנֹכִ֫י *I*
- Restoration of a reduced vowel which takes the stress, e.g., pausal form וַיֵּשֵׁ֫בוּ vs. the context form וַיֵּשְׁב֫וּ *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 *atnaḥ* ˄, e.g., אָנֹֽכִי.

2.13 Exercises

2.13.1 Proper Nouns with Vowel Pointing

Names of People

a. Read the following proper nouns of people and give the English translation if possible (cf. the Alphabetical List of Proper Nouns).
b. Identify the syllable structure of the names 1–20.

*These proper nouns occur frequently in the Hebrew Bible (more than fifty times;
except the last five names from Genesis שָׂרַי, שָׂרָה, רָחֵל, לֵאָה, and רִבְקָה). They
will not be referenced again in later chapters.*

1 יִשְׂרָאֵל   2 דָּוִד   3 יְהוּדָה   4 מֹשֶׁה   5 שָׁאוּל   6 לֵוִי   7 יַעֲקֹב   8 אַהֲרֹן
9 שְׁלֹמֹה   10 יְהוֹשֻׁעַ   11 יוֹסֵף   12 אֶפְרַיִם   13 אַבְרָהָם   14 בִּנְיָמִן
15 מְנַשֶּׁה   16 יוֹאָב   17 שְׁמוּאֵל   18 יִרְמְיָהוּ   19 אַבְשָׁלוֹם   20 יִצְחָק
21 יָרָבְעָם   22 עֵשָׂו   23 אַחְאָב   24 יְהוֹשָׁפָט   25 יוֹנָתָן   26 חִזְקִיָּהוּ
27 רְאוּבֵן   28 גָּד   29 אֶלְעָזָר   30 דָּן   31 אֲבִימֶלֶךְ   32 אֵלִיָּהוּ   33 אַבְנֵר
34 בִּלְעָם   35 אַבְרָם   36 אֱלִישָׁע   37 יֵהוּא   38 אָסָא   39 אִיּוֹב   40 צִדְקִיָּהוּ
41 אֶסְתֵּר   42 יֹאשִׁיָּהוּ   43 שָׂרַי   44 שָׂרָה   45 רָחֵל   46 לֵאָה   47 רִבְקָה

Geographical Terms

Read the following geographical terms and give the English translation if possible
(cf. the Alphabetical List of Proper Nouns).

*These geographical terms occur frequently in the Hebrew Bible (more than fifty times).
They will not be referenced again in later chapters.*

1 בָּבֶל   2 יַרְדֵּן   3 מוֹאָב   4 צִיּוֹן   5 אַשּׁוּר   5 שֹׁמְרוֹן   5 אֲרָם   6 עַמּוֹן
7 גִּלְעָד   8 אֱדוֹם   9 כְּנַעַן   10 שְׁכֶם   11 בֵּית־אֵל   12 לְבָנוֹן   13 חֶבְרוֹן
14 מִדְיָן   15 יְרִיחוֹ

Proper Nouns (Segolate Nouns or Segolate Endings)

Read the following geographical terms and give the English translation if possible
(cf. the Alphabetical List of Proper Nouns).

1 אֲבִינַיִל   2 אֲחִימֶלֶךְ   3 אֲחִינֹעַם   4 אִיזֶבֶל   5 אֱלִיעֶזֶר   6 בֹּעַז   7 הֶבֶל
8 יֶפֶת   9 יְרֻבַּעַל   10 לֶמֶךְ   11 פֶּקַח   12 קַיִן

Less Frequent Proper Nouns

Read the following geographical terms and give the English translation if possible
(cf. the alphabetical list of proper nouns at the end).

1 אָדָם   2 אָחָז   3 אָמוֹץ   4 אָסָף   5 אָשֵׁר   6 בִּלְעָם   7 בָּרָק   8 גָּלְיָת
9 הָגָר   10 הוֹשֵׁעַ   11 זְבוּלֻן   12 חַגַּי   13 יוֹנָה   14 יִפְתָּח   15 כָּלֵב
16 לָבָן   17 מְנַחֵם   18 מִרְיָם   19 נְחֶמְיָה   20 נַעֲמָן   21 נַפְתָּלִי   22 נָתָן

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23 נְתַנְאֵל   24 עֵלִי   25 עָמְרִי   26 רוּת   27 רְחַבְעָם   28 שֵׁם   29 שִׁמְעוֹן
30 תָּמָר

Chapter 3

3.1 Vocabulary

3.1.1 Verbs

עָשָׂה	*he did, he made*
וַיַּעַשׂ	*and he did, and he made*
לָקַח	*he took*
וַיִּקַּח	*and he took*
נָתַן	*he gave*
וַיִּתֵּן	*and he gave*
רָאָה	*he saw*
וַיַּרְא	*and he saw* (*wayyar(ʾ)* with silent א)
שָׁמַע	*he heard, he listened*
וַיִּשְׁמַע	*and he heard, and he listened*

3.1.2 Prepositions

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

3.1.3 Nouns

אָב	*father*
אִישׁ	*man*
אֱלֹהִים	*God, god, gods*

אֱלוֹהַּ	*god, God* (sg. of אֱלֹהִים; much less frequent)	
אֶרֶץ	*earth, land* (fem.) (pl. אֲרָצוֹת; with the article הָאָרֶץ, pausal form אָרֶץ)	
בֵּן	*son*	
בָּקָר	*cattle, herd* (coll.)	
דָּבָר	*word, matter, thing*	
דָּם	*blood*	
זָהָב	*gold*	
חֶרֶב	*sword* (fem.)	
יוֹם	*day* (הַיּוֹם as an adverb *today*)	
יֶלֶד	*boy*	
כֶּסֶף	*silver*	
מִזְבֵּחַ	*altar* (pl. מִזְבְּחוֹת)	
מֶלֶךְ	*king*	
מִצְרַיִם	Egypt	
מָקוֹם	*place* (pl. מְקֹמוֹת)	
מִשְׁתֶּה	*feast, banquet*	
עֶבֶד	*slave, servant*	
עַיִן	*eye, spring* (fem.)	
עִיר	*city, town* (fem.)	
עַם	*people, nation* (also עָם)	
פַּרְעֹה	*Pharaoh*	
צֹאן	*small cattle, sheep and goats, flock, flocks* (coll., fem.)	
שָׂדֶה	*field* (pl. שָׂדוֹת)	

3.1.4 Other Parts of Speech

אֵת	object marker indicating the direct object
זֶה, זֹאת	*this* (masc., fem.)
אֵ֫לֶּה	*these* (comm.)
הִנֵּה	*look, behold*
יוֹמָם	*by day* (adv.)
כֵּן	*so, thus* (Modern Hebrew: *yes*)
שָׁם	*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 *wayyiqṭol* 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:

מֶלֶךְ	*king*	הַמֶּלֶךְ	*the king*
יָד	*hand*	הַיָּד	*the hand*
מִזְבֵּחַ	*altar*	הַמִּזְבֵּחַ	*the altar*

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

As the consonants א, ה, ח, ע and ר 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 in regard to the vowel of the article:

1. If the noun begins with ה or ח, the *pataḥ* of the article is preserved in the open syllable, e.g., הַהֵיכָל *the temple,* הַחֶרֶב *the sword.* Frequent exceptions to this rule are the noun הַר *mountain,* which is הָהָר with the article, and the independent personal pronoun 3 m./f. pl. with the article as demonstrative pronoun הָהֵמָּה, הָהֵם (masc.), הָהֵנָּה [fem.] (in the singular, however one finds הַהוּא [masc.] and הַהִיא [fem.], see below).
2. If the noun begins with א, ע or ר, the *pataḥ* of the article is changed to *qameṣ,* e.g., הָאֵשׁ *the fire,* הָעִיר *the city,* הָרֹאשׁ *the head.*
3. If the noun begins with ה or ע followed by unstressed *qameṣ,* the *pataḥ* of the article is changed to *segol,* e.g., הֶהָרִים *the mountains,* הֶעָרִים *the cities.*
4. Likewise, if the noun begins with ח followed by stressed or unstressed *qameṣ gadol* or *ḥatef qameṣ,* the *pataḥ* of the article is changed to *segol,* e.g., הֶחָכָם *the wise one,* הֶחָג *the feast,* הֶחֳדָשִׁים *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., הָאָרֶץ *the land, the earth* (context form אֶרֶץ *land, earth*), הָהָר *the mountain* (context form הַר *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., וַתֹּאמֶר הוֹשִׁעָה הַמֶּלֶךְ *And she said, "Help, O king!"* (2 Sam 14:4); בֶּן־מִי אַתָּה הַנָּעַר *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 גָּדוֹל 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.	זֶה	*this*
	fem.	זֹאת	
pl.	comm.	אֵ֫לֶּה	*these*

Note
The א in the fem. sg. form זֹאת *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	*this man* (masc.)
הָאִשָּׁה הַזֹּאת	*this woman* (fem.)
הַדְּבָרִים הָאֵ֫לֶּה	*these words* (masc.)
הַבְּרָכוֹת הָאֵ֫לֶּה	*these blessings* (fem.)

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 הַהוּא	*that man* (masc.)
הָאִשָּׁה הַהִיא	*that woman* (fem.)
הָאֲנָשִׁים הָהֵ֫מָּה	*those men* (masc.)

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 זֹה *this* (fem.), הַלָּזֶה *this* (masc.) and הַלָּז *this* (comm.).

3.6 The Prepositions לְ, בְּ and כְּ

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, בְּ and כְּ 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, בְּ and כְּ 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
>
> בְּ   *in, at, with* (local and temporal)
>
> כְּ   *like, as, according to*

When prefixed to a word beginning with a syllable with a full vowel (except the definite article) the prepositions לְ, בְּ and כְּ appear in the forms as in the overview above, e.g., בְּמֹשֶׁה, לְמֹשֶׁה and כְּמֹשֶׁה.

The prepositions לְ, בְּ and כְּ have deviating forms in the following circumstances:

1. If the prepositions לְ, בְּ and כְּ 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., לַמֶּלֶךְ *to the king,* לָעָם *for the people,* בֶּהָרִים *in the mountains.*
2. If prefixed to a word beginning with vocal *šwa* (except words beginning with יְ *yə-*), the three prepositions have the full vowel /i/ and the vocal *šwa* becomes a medial *šwa,* לִבְרִית עוֹלָם *for an everlasting covenant.*

3. If prefixed to a word beginning with *ḥatef šwa*, the three prepositions take the full vowel that corresponds to the *ḥatef šwa* and the *ḥatef šwa* itself remains unchanged, e.g., לַחֲמֹרוֹ *to his donkey,* בֶּאֱמֶת *in faithfulness, faithfully,* לָחֳלִי *ləḥŏlī to sickness.*

4. If prefixed to a word beginning with יְ *yə-*, the preposition is followed by a long vowel /ī/ which is the result of the contraction of the short vowel /i/ and the following semivowel (*bəyə-* > *biy-* > *bī-*), e.g., בִּיהוּדָה *in Judah* (basic form יְהוּדָה)

5. Before words that are stressed on the first syllable the prepositions sometimes have the vowel *qames̱*, e.g., לָרֹב *abundantly,* בָּזֶה *here,* כָּאֵלֶּה *like them.*

6. If the three preposition are to be prefixed to the noun אֱלֹהִים *God* or to a form of the noun אָדוֹן *lord* other than the citation form, the א of these nouns becomes silent although it is retained in writing, and the following *ḥatef šwa* is changed to a full vowel, e.g., לֵאלֹהִים *lē(ʾ)lōhīm to God* and לַאדֹנִי *la(ʾ)dōnī to my lord* (לְ + אֲדֹנִי).

3.7 The Conjunction וְ

The function of the conjunction וְ 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 וְ *wə-* which is directly prefixed to the following word, e.g., וְאַבְרָהָם *and Abraham.*

The conjunction וְ has deviating forms in the following circumstances:

1. If the following word begins with a vocal *šwa*, the conjunction is וּ *ū*, e.g., וּדְבַר־הַמֶּלֶךְ *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., ב, מ, and פ, the conjunction is וּ *ū*, e.g., וּמֹשֶׁה *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 וָ *wā-*, e.g., קֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה *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 *ḥatef šwa*, the vowel of the conjunction וְ resembles the vowels of the proclitic prepositions לְ, בְּ and כְּ.

a) Conjunction וְ + word beginning with *ḥatef šwa*: וַחֲמֹרִים *and donkeys,* וֶאֱמֶת *and truth,* וָחֳלִי *wɔḥɔlī and sickness*
b) Conjunction וְ + word beginning with יְ *yə-*: וִיהוּדָה *and Judah*
c) Conjunction וְ + the noun אֱלֹהִים or a form of the noun אָדוֹן *lord* other than the citation form: וֵאלֹהִים *wē(ʾ)lōhĭm and God,* וַאדֹנִי *wa(ʾ)dōnĭ and my lord,* both with silent א.

5. In the case of *waw*-PC form (or *wayyiqṭol* form) the form of the conjunction is ⟨וַ⟩ (*wa-* with following *dageš forte*).

The /h/ of the article is preserved after the conjunction וְ, e.g., וְהָאָרֶץ *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 אֵת

In Biblical Hebrew only definite direct objects are marked with the object marker אֵת (with *maqqef* אֶת־). 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 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 אֵת. The following nouns are definite:

1. Proper nouns, e.g., חֶבְרוֹן, יִצְחָק
2. Nouns with the definite article, e.g., הַמֶּלֶךְ *the king*
3. Nouns with enclitic personal pronouns, e.g., בֵּיתִי *my house*
4. Nouns with a definite dependent noun in a construct chain, e.g., בֵּית הַמֶּלֶךְ *the house of the king*

The use of the object marker אֵת is illustrated in the exercises.

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

Sometimes, the object marker אֵת 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.

וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר *And Abraham took sheep and oxen and gave*
וַיִּתֵּן לַאֲבִימֶלֶךְ *[them] to Abimelech.* (Gen 21:27a)

Gen 21:27a consists of two clauses. In the first one, the verbal form וַיִּקַּח has the direct object צֹאן וּבָקָר (two coordinated indefinite nouns). In the second clause with the verbal form וַיִּתֵּן there is only the indirect object לַאֲבִימֶלֶךְ 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. Less frequent names of persons and geographical names in these sentences: יוֹאָשׁ, יְהוֹיָקִים, יְהוֹיָדָע, יְהוֹאָחָז, גַּעַל, גִּדְעוֹן, בְּנָיָהוּ, בָּלָק, בִּלְעָם, אֵהוּד, אֲבִימֶלֶךְ, שִׁמְשׁוֹן.

1 גִּדְעוֹן בֶּן־יוֹאָשׁ[1] עָשָׂה הַדָּבָר הַזֶּה   2 אֵלֶּה עָשָׂה בְּנָיָהוּ בֶּן־יְהוֹיָדָע[2]   3 וַיַּעַשׂ מִשְׁתֶּה   4 וַיַּעַשׂ יַעֲקֹב כֵּן   5 וַיַּעַשׂ לוֹ[3] אֵהוּד חֶרֶב   6 וַיַּעַשׂ שָׁם שִׁמְשׁוֹן מִשְׁתֶּה   7 וְאֶת־יְהוֹאָחָז לָקָח[4]   8 וַיִּקַּח אֶת־שָׂרָה   9 וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה   10 וַיִּקַּח מֹשֶׁה אֶת־הַדָּם   11 וַיִּקַּח בָּלָק אֶת־בִּלְעָם   12 וַיִּקַּח אֶת־הָעָם   13 וַיִּקַּח שָׁאוּל

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[1] בֶּן־יוֹאָשׁ *son of Joash*; apposition to גִּדְעוֹן
[2] בֶּן־יְהוֹיָדָע *son of Jehoiada*; apposition to בְּנָיָהוּ
[3] לוֹ *for himself*
[4] לָקָח pausal form for לָקַח

אֶת־הַחֶרֶב 14 וַיִּקַּח אֵלִיָּהוּ אֶת־הַיֶּלֶד 15 וְהַכֶּסֶף וְהַזָּהָב נָתַן יְהוֹיָקִים לְפַרְעֹה
16 וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לַאֲבִימֶלֶךְ 17 וַיִּתֵּן יְהֹוָה לְיִשְׂרָאֵל מוֹשִׁיעַ[5]
18 וּשְׁמוּאֵל רָאָה אֶת־שָׁאוּל 19 וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ 20 וַיַּרְא וְהִנֵּה בְאֵר[6]
בַּשָּׂדֶה 21 וַיַּרְא־גֹּעַל אֶת־הָעָם 22 וַיַּרְא אֶת־הַמִּזְבֵּחַ 23 וַיַּרְא אֶת־הַמָּקוֹם
מֵרָחֹק[7] 24 וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה

3.9.2 Exercises with the Article

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

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[5] מוֹשִׁיעַ *deliverer, savior*
[6] בְּאֵר *well*
[7] מֵרָחֹק *from a distance*

Chapter 4

4.1 Vocabulary

4.1.1 Verbs

אָמַר	*he said*
וַיֹּאמֶר	*and he said*
דִּבֶּר	*he spoke, he said* (pausal form דִּבֵּר)
וַיְדַבֵּר	*and he spoke, and he said*
הָלַךְ	*he went*
וַיֵּלֶךְ	*and he went*
בָּא	*he came, he went inside* (*bā(ʾ)* with silent* א*)
וַיָּבֹא	*and he came, and he went inside* (*wayyāḇō(ʾ)* with silent* א*)
הָיָה	*he was, he became*
וַיְהִי	*and he was, and he became*

4.1.2 Nouns

אִשָּׁה	*woman*
בֹּקֶר	*morning*
גִּבּוֹר	*hero* (as substantive), *strong, mighty* (adj.)
דֶּרֶךְ	*way, road*
הַר	*mountain, hill, hill-country*
חַיִל	*strength, wealth, army*
חֲלוֹם	*dream* (masc.; pl. חֲלֹמוֹת)
לַיְלָה	*night*
מִגְדָּל	*tower*
מִדְבָּר	*wilderness, desert*
מַחֲנֶה	*camp*

עֹז	*might, strength*
עָנָן	*cloud, cloud-mass*
עֶרֶב	*evening*
רָעָב	*famine, hunger*
שָׁלוֹם	*welfare, peace, completeness*
שֵׁם	*name* (pl. שֵׁמוֹת)
שֶׁמֶשׁ	*sun* (fem.)
שָׁנָה	*year* (pl. שָׁנִים)
תָּוֶךְ	*midst* (cs. st. תּוֹךְ)

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

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

4.2 The Prepositions עַל, אֶל 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־הַשָּׂדֶה *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:

1. Assimilation of the /n/ to the first consonant of the following noun which is doubled as a consequence, e.g., **min-miṣráyim > mimmiṣráyim* מִמִּצְרַיִם *from Egypt, *min-gilʿād > miggilʿād* מִגִּלְעָד *from Gilead*
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 *ṣere* and the first consonant of the following word is *not* doubled, e.g., מֵאֶפְרַיִם *mēʾæp̄ráyim < *miʾʾæp̄ráyim < *min-ʾæp̄ráyim from Ephraim,* מֵחֶבְרוֹן *mēḥæḇrōn < *miḥḥæḇrōn < min-ḥæḇrōn from Hebron,* מֵרָחוֹק *from a distance,* מֵאֱלֹהִים *from God.* This may also happen with the direct article, e.g., מֵהַמֶּלֶךְ *from the king.*
3. The doubling of the first consonant before vocal *šwa* is often lost, e.g. מִקְצֵה *miqṣē < miqqəṣē at the end of* (noun קָצֶה *end* with the prep. מִן).
4. With a word beginning with יְ *yə-* assimilation of the /n/, loss of the doubling of the /y/ and contraction of *-iy- > -ī-* takes place, e.g., מִיהוּדָה *mīhūdā < 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., הַבַּיְתָה *into the house,* חֶבְרוֹנָה *to Hebron,* שָׁמָּה *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., עַזָּה *Gaza,* with locative He עַזָּתָה *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־אֵל in the clause וַיָּבֹא הָעָם בֵּית־אֵל *And the people came to Bethel.*

Bare noun phrases may also be used to indicate time, e.g., הַלַּיְלָה *this night, tonight* (2 Sam 19:8), הַשָּׁנִים הָאֵלֶּה *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*

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 שָׁלוֹם *peace* with its cognates in Aramaic שְׁלָם 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 *ḥatef šwa*), e.g., צְדָקָה *< ṣadaqā justice,* עֲבֹדָה *ʿibādā 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., דָּבָר *< *dabar* and שָׁלוֹם *< *šalām.*

    c) Originally short /i/ is preserved in disyllabic words if the next syllable has an originally short vowel, e.g., לֵבָב *< *libab.* If it is a long vowel, originally short /i/ is reduced to *šwa*, e.g. חֲמוֹר *< *ḥimār.*

d) Originally short /u/ in pretonic syllables is always reduced to *šwa*, e.g., רְחוֹב < **ruḥāb broad open place, plaza*.

e) If an open syllable with an orginally short vowel is stressed as in some pausal forms of verbs, these vowels are preserved, e.g., יִשְׁמֹ֫רוּ as opposed to the context form יִשְׁמְרוּ.

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 *ḥireq, ṣere* or *segol*.

   c) The vowel /u/ appears either as *ḥolem, qameṣ ḥaṭuf* or *qibbuṣ*. A *ḥolem* originating from /u/ can only change into *qameṣ ḥaṭuf* or *qibbuṣ*, e.g., כֹּל *all of*, with maqqef כָּל־ *kɔl all of*; דֹּב *dōḇ < dubb bear*, plural דֻּבִּים *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* בַּת *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 § 29*aa*). 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 בֵּית 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 אִשָּׁה *woman* with the fem. ending; an example of unmarked fem. noun is אֵם *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.

<div align="center">

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

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

</div>

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 טוֹב *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 שָׂפָה *lip, edge* which has changeable vowels. The noun מֹאזְנַיִם *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*	טוֹבַת
pl.	abs. st.	*-īm*	טוֹבִים	*-ōt*	טוֹבוֹת
	cs. st.	*-ē*	טוֹבֵי	*-ōt*	טוֹבוֹת
dual	abs. st.	*-áyim*	מֹאזְנַיִם	*-ātáyim*	שְׂפָתַיִם
	cs. st.	*-ē*	מֹאזְנֵי	*-tē*	שְׂפָתֵי

Normally, masc. nouns have the plural ending *-īm*, e.g., דָּבָר *word*, pl. דְּבָרִים, and fem. nouns have the plural ending *-ōt*, e.g., בְּרָכָה *blessing*, pl. בְּרָכוֹת. There are, however, masc. nouns with the plural ending *-ōt*, e.g., מָקוֹם *place*, pl. מְקֹמוֹת, and some fem. nouns with the plural ending *-īm*, e.g, שָׁנָה *year*, pl. שָׁנִים.

Endings distinguish construct state forms from absolute state forms only in nouns with the feminine singular ending *-ā*, plural nouns with the ending *-īm* and masculine and feminine dual nouns. Masculine singular nouns, feminine nouns without ending like אֶרֶץ, and plural nouns with the ending *-ōt* 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.

Chapter 4

Monosyllabic nouns in the singular

	abs. st.	cs. st.	
sg.	דָּם	דַּם	*blood of*
	עֵץ	עֵץ	*tree of*
pl.	דָּמִים	דְּמֵי	
	עֵצִים	עֲצֵי	

Disyllabic nouns

Masculine nouns have the following forms:

	abs. st.	cs. st.
sg.	דָּבָר	דְּבַר
	זָקֵן	זְקַן
	לֵבָב	לְבַב
pl.	דְּבָרִים	דִּבְרֵי
	זְקֵנִים	זִקְנֵי
	עֲנָבִים	עִנְּבֵי

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

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

	abs. st.	cs. st.
sg.	צְדָקָה	צִדְקַת
pl.	צְדָקוֹת	צִדְקוֹת

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.	בַּיִת	בֵּית	*house of*
	מָוֶת	מוֹת	*death of*

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 ɔ < *u); the second root consonant has medial *šwa*.

	abs. st.	cs. st.		sg. form	
	מְלָכִים	מַלְכֵי	*kings of*	מֶלֶךְ	< *malk*
pl.	שְׁבָטִים	שִׁבְטֵי	*tribes of*	שֵׁבֶט	< *šibṭ*
	חֳדָשִׁים	חָדְשֵׁי	*months of*	חֹדֶשׁ	< *ḥudš*

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.	
	זֵיתִים	זֵיתֵי	*olive trees of*
pl.	חֲיָלִים	חֵילֵי	*armies of*
		מוֹתֵי	*deaths of*

Geminate nouns

Geminate nouns are nouns with an originally geminated final consonant that was simplified after the loss of the short final vowel: עַם *ʿam* < *ʿamm* < *ʿammu*. In forms with an ending the gemination of the final consonant is restored.

41

	abs. st.	cs. st.
sg.	עַם	עַם
	צֵל	צֵל
	דֹּב	דֹּב
pl.	עַמִּים	עַמֵּי
	חִצִּים	חִצֵּי
	דֻּבִּים	*דֻּבֵּי

Nouns ending in *segol-He*

Nouns with the ending -*æ* 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.	קָנֶה	קְנֵה	*reed of*
	שָׂדֶה	שְׂדֵה	*field of*
pl.	קָנִים	קְנֵי	
	שָׂדוֹת	שְׂדוֹת	

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).

<div align="center">

רֹאשׁ־חֲמוֹר   *a head of a donkey* (2 Kgs 6:25)

פַּת־לֶחֶם   *a morsel of bread* (Gen 18:5)

</div>

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 הַנַּעַר   *the voice of the boy* (Gen 21:17)

שֵׁם 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 לְ, e.g., בֶּן לְיִשַׁי בֵּית הַלַּחְמִי *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.

אַב הֲמוֹן גּוֹיִם   *the father of a multitude of nations* (Gen 17:4)

יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי   *the days of the years of the lives of my fathers* (Gen 47:9)

קַרְנוֹת מִזְבַּח קְטֹרֶת הַסַּמִּים   *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 (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).

עִיר דְּלָתַיִם וּבְרִיחַ   *a city with gates and bars* (1 Sam 23:7)

מְקוֹם זֶרַע וּתְאֵנָה וְגֶפֶן וְרִמּוֹן   *a place of seed or figs or vines or pomegranates* (Num 20:5)

אֶת־שָׂרֵי סֻכּוֹת וְאֶת־זְקֵנֶיהָ   *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

---

[1] Cf. אֶל־נְבִיאֵי אָבִיךָ וְאֶל־נְבִיאֵי אִמֶּךָ *to the prophets of your fathers and to the prophets of your mother* (2 Kgs 3:13)

demonstrative pronouns follow the dependent noun at the end of the construct chain.

<div dir="rtl">

בַּעַל הַבַּיִת הַזָּקֵן *the old owner of the house* (Judg 19:22)

פַּךְ הַשֶּׁמֶן הַזֶּה *this flask of oil* (2 Kgs 9:1)

</div>

In the construct chain בַּעַל הַבַּיִת הַזָּקֵן in Judg 19:22 the adjective זָקֵן modifies the noun בַּעַל as shown by the noun phrases אִישׁ זָקֵן and הָאִישׁ הַזָּקֵן 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 זֶה is the noun פַּךְ and not the noun שֶׁמֶן (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

<div dir="rtl">

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

אֱלֹהֵי הַנֵּכָר *the foreign gods* (lit. *the gods of foreignness*) (1 Sam 7:3)

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

</div>

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

<div dir="rtl">

רֶכֶב בַּרְזֶל *iron chariots* (Judg 1:19)

נְצִיב מֶלַח *a pillar of salt* (Gen 19:26)

בַּקְבֻּק דְּבַשׁ *a bottle of honey* (1 Kgs 14:3)

</div>

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

<div dir="rtl">

חֲמַס אָחִיךָ *violence against your brother* (Ob 10)

נִקְמַת הֵיכָלוֹ *vengeance for his temple* (Jer 50:28)

</div>

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

<div dir="rtl">אַחַד הָעָם</div> *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.

<div dir="rtl">זִקְנֵי הָעִיר</div> *the elders of the city* (1 Sam 16:4)

<div dir="rtl">עַם־קְשֵׁה־עֹרֶף</div> *a stiff-necked people* (Exod 32:9)

<div dir="rtl">שְׂבַע יָמִים</div> *full of days* (Gen 35:29)

<div dir="rtl">צִחֵה צָמָא</div> *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.

<div dir="rtl">יהוה צְבָאוֹת</div> *the Lord of hosts* (1 Sam 1:11)

<div dir="rtl">יַרְדֵּן יְרִיחוֹ</div> *the Jordan at Jericho* (Num 33:48)

<div dir="rtl">בֵּית לֶחֶם יְהוּדָה</div> *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. Less frequent names of persons and geographical names in these sentences: בָּלָק, בִּלְעָם, אֲבִימֶלֶךְ,
צֹעַר, עֵלִי, עַזָּה, לוֹט, כַּרְמֶל, יִשְׁמָעֵאל, יִפְתָּח, חָרָן, חֹרֵב.

<div dir="rtl">

1 כֹּה־אָמַר הַמֶּלֶךְ   2 וַיֹּאמֶר לוֹ² הָעָם כַּדָּבָר הַזֶּה   3 וַיַּעַשׂ בָּלָק כַּאֲשֶׁר דִּבֶּר
בִּלְעָם   4 כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד   5 וַיְדַבֵּר יהוה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
6 וְהוּא־הֹלֵךְ³ בַּמִּדְבָּר דֶּרֶךְ יוֹם   7 וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל   8 וַיֵּלֶךְ
מִשָּׁם יִצְחָק   9 וַיֵּלֶךְ חָרָנָה   10 וַיֵּלֶךְ שִׁמְשׁוֹן עַזָּתָה   11 וַיֵּלֶךְ בְּשָׁלוֹם
12 וַיֵּלֶךְ מִשָּׁם אֶל־הַר הַכַּרְמֶל   13 הַשֶּׁמֶשׁ יָצָא⁴ עַל־הָאָרֶץ וְלוֹט בָּא צֹעֲרָה
14 וַיִּשְׁמַע בָּלָק כִּי בָא בִלְעָם   15 בָּא־אַבְנֵר בֶּן־נֵר⁵ אֶל־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ

</div>

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² לוֹ *to him*

³ הוּא *he* (independent personal pronoun)

⁴ יָצָא *yāṣā(ʾ) he went out*

⁵ בֶּן־נֵר *the son of Ner*

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16 בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה   17 וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה בָּעֶרֶב   18 וַיָּבֹא אֱלֹהִים
אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה⁶   19 וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֵבָה   20 וַיָּבֹא מֹשֶׁה
וְאַהֲרֹן⁷ אֶל־פַּרְעֹה   21 וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן   22 וַיָּבֹא אֱלֹהִים אֶל־בִּלְעָם
לָיְלָה   23 יָבֹא מַלְאַךְ הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה   24 וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֵלִי
25 וּמִגְדַּל־עֹז הָיָה בְתוֹךְ־הָעִיר   26 וְיִפְתָּח הַגִּלְעָדִי⁸ הָיָה גִּבּוֹר חַיִל   27 וַיְהִי
רָעָב 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:

גִּבּוֹר חַיִל
דֶּרֶךְ מִדְבַּר מוֹאָב
יְמֵי הַמִּשְׁתֶּה (יָמִים plural of יוֹם)

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
the servants of the king of יִשְׂרָאֵל

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⁶ הַלָּיְלָה pausal form of הַלַּיְלָה
⁷ With a compound subject like מֹשֶׁה וְאַהֲרֹן the preceding verbal predicate is often in the singular.
⁸ גִּלְעָדִי *Gileadite*

Chapter 5

5.1 Vocabulary

5.1.1 Verbs

אָכַל   Q. *to eat*

אָמַר   Q. *to say*

יָדַע   Q. *to know*

יָלַד   Q. *to bear, beget*

יָרַד   Q. *to go down, come down, descend*

יָשַׁב   Q. *to sit, remain, dwell*

כָּבַד   Q. *to be heavy; to be insensitive, dull; to be honored* (stative verb, SC כָּבֵד, PC יִכְבַּד)

לָקַח   Q. *to take*

מָלַך   Q. *to reign* (as king) *to become king*

נָפַל   Q. *to fall*

נָתַן   Q. *to give, to put, to make into, to allow*

רָאָה   Q. *to see*

שָׁאַל   Q. *to ask, inquire*

שָׁלַח   Q. *to send*

שָׁמַע   Q. *to hear, to listen to*

שָׁמַר   Q. *to keep, watch, preserve*

5.1.2 Nouns

אָב   *father*

אָדָם   *man, mankind*

אָח	*brother*
אָחוֹת	*sister*
אָמָה	*slave, handmaid*
אֲרוֹן	*chest, ark* (with the article הָאָרוֹן)
אֵשׁ	*fire* (fem.)
בַּיִת	*house*
בַּת	*daughter*
כָּבוֹד	*glory, honor*
כֹּל	*the whole, every, all*
כְּלִי	*article, utensil, vessel, weapon*
לֵבָב	*heart* (cs. st. לְבַב)
לֶחֶם	*bread, food*
מַיִם	*water*
נַעַר	*boy, lad, youth*
נַעֲרָה	*young woman, girl; maid, attendant, servant*
פֶּה	*mouth*
קוֹל	*voice, sound* (masc., pl. קֹלוֹת)
רֹאשׁ	*head rō(ʾ)š*
שָׁמַיִם	*heaven, sky*

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	
אָב	אֲבִי	אָבִ֫ינוּ	אָבוֹת	אֲבוֹת	אֲבוֹתַי	*father*
		אֲבִיכֶם			אֲבוֹתֵיכֶם	
אָח	אֲחִי	אָחִ֫ינוּ	אַחִים	אֲחֵי	אַחַי	*brother*
		אֲחִיכֶם			אֲחֵיהֶם	
אָחוֹת	אֲחוֹת	אֲחוֹתִי	*אֲחָיוֹת	*אַחְיוֹת	אַחְיוֹתָיו	*sister*
					אַחְוֹתֵיכֶם	
בֵּן	בֶּן	בְּנִי	בָּנִים	בְּנֵי	בָּנַי	*son*
		בִּנְךָ			בְּנֵיכֶם	
בַּת	בַּת	בִּתִּי	בָּנוֹת	בְּנוֹת	בְּנוֹתַי	*daughter*
					בְּנוֹתֵיכֶם	
אִישׁ	אִישׁ	אִישִׁי	אֲנָשִׁים	אַנְשֵׁי	אַנְשֵׁי	*man*
					אַנְשֵׁיהֶם	
אִשָּׁה	אֵ֫שֶׁת	אִשְׁתִּי	נָשִׁים	נְשֵׁי	נָשַׁי	*woman*
					נְשֵׁיכֶם	
אָמָה	*אֲמַת	אֲמָתִי	אֲמָהוֹת	אַמְהוֹת	אַמְהֹתַי	*female slave*
					אַמְהֹתֵיכֶם	
בַּ֫יִת	בֵּית	בֵּיתִי	בָּתִּים	בָּתֵּי	בָּתֵּ֫ינוּ	*house*
יוֹם	יוֹם	יוֹמוֹ	יָמִים	יְמֵי	יָמַי	*day*
					יְמֵיכֶם	
רֹאשׁ	רֹאשׁ	רֹאשִׁי	רָאשִׁים	רָאשֵׁי	רָאשֶׁ֫יךָ	*head*
					רָאשֵׁיכֶם	
עִיר	עִיר	עִירִי	עָרִים	עָרֵי	עָרָיו	*city, town*
					עָרֵיכֶם	
פֶּה	פִּי	פִּי	פֵּיוֹת			*mouth*
		פִּיכֶם	or פֻּיּוֹת			

Singular			Plural			Meaning
abs. st.	cs. st.	with ePP	abs. st.	cs. st.	with ePP	
כְּלִי	כְּלִי	כֶּלְיְךָ	כֵּלִים	כְּלֵי	כֵּלַי	*vessel*
					כְּלֵיכֶם	
			מַ֫יִם	מֵי	מֵימֶ֫יךָ	*water*
				or מֵימֵי		
			שָׁמַ֫יִם	שְׁמֵי	שָׁמֶ֫יךָ	*sky, heaven*
					שְׁמֵיכֶם	

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 חָם *husband's father,* חָמוֹת* *husband's mother,* שֶׂה *a head of small livestock.*
3. The noun אָח *brother* has the following forms with enclitic personal pronoun that need to be mentioned: אֶחָי *my brothers* (pausal form), אֶחָיו *ʾœḥāw his brothers.* (with silent /y/)
4. The plural form אֲחָיוֹת *sisters* is attested in Rabbinic Hebrew but not in Biblical Hebrew.
5. The *dageš* in the ת in the plural forms בָּתִּים *bātīm,* בָּתֵּי *bātē,* בָּתֵּינוּ *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 *bāttīm, bāttē, bāttēnū,* etc., with an exceptional *qameṣ gadol* in a closed unstressed syllable.
6. The nouns מַ֫יִם and שָׁמַ֫יִם are exceptional plural nouns (JM § 90f, 91f).

5.3 The Noun כֹּל

The noun כֹּל can be used as a substantive in the abs. st. meaning *the whole, entirety, everything,* e.g., וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל *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 כֹּל, כָּל and כָּל־. Used in this way, כֹּל means *all (of)*, *every* or *any*. Illustrative examples are:

כָּל־מָקוֹם	*every place* (Deut 12:13)
כָּל־אִישׁ	*everyone* (lit. *every man* [person]) (Gen 45:1)
כָּל־תְּפִלָּה כָל־תְּחִנָּה	*any prayer, any supplication* (1 Kgs 8:38)
כָּל־מַמְלְכוֹת	*all kingdoms* (1 Kgs 10:20)
כָּל־הָאָרֶץ	*all the land, the entire land* (Gen 13:15)
כֹּל הָאֲרָצוֹת	*all the lands* (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 כּוּל). In all other instances כָּל is the cs. st. of כֹּל and is to be pronounced *kɔl*.

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 בִּנְיָנִים, singular בִּנְיָן) 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 מָלַךְ *he reigned as king*   Hiphil הִמְלִיךְ *he made (someone) king*

Qal אָבַד *he perished*   Piel אִבַּד *he made (someone) perish*

Qal מָכַר *he bought*   Niphal נִמְכַּר *he was sold*

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 עבר (עָבָר) *past tense*. As the terms *perfect* and עבר 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 יָכֹל *to be able to, prevail* with 182 occurrences.

		suffix	fientive verb	stative verb	
sg.	3 m.	-∅	כָּתַב	כָּבֵד	קָטֹן
	3 f.	-ā	כָּתְבָה	כָּבְדָה	קָטְנָה
	2 m.	-tā	כָּתַ֫בְתָּ	כָּבַ֫דְתָּ	קָטֹ֫נְתָּ
	2 f.	-t	כָּתַבְתְּ	כָּבַדְתְּ	קָטֹנְתְּ
	1 c.	-tī	כָּתַ֫בְתִּי	כָּבַ֫דְתִּי	קָטֹ֫נְתִּי
pl.	3 c.	-ū	כָּתְבוּ	כָּבְדוּ	קָטְנוּ
	2 m.	-tæm	כְּתַבְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם
	2 f.	-tæn	כְּתַבְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן
	1 c.	-nū	כָּתַ֫בְנוּ	כָּבַ֫דְנוּ	קָטֹ֫נּוּ

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., כָּתָ֫בוּ.

As examples of distinct pausal forms can be mentioned: 3 m. sg. כָּתָ֑ב; forms with vocalic suffix: 3 f. sg. כָּתָ֫בָה, כָּבֵ֑דָה and 3 c. pl. כָּתָ֫בוּ, יָכֹ֑לוּ; forms with light suffix with lengthening of the thematic vowel: כָּתָ֑בְתָּ etc.

The thematic vowel of static verbs of the type כָּבֵד 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: כָּתַ֫בְתָּה.

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., *kāráttī* כָּרַ֫תִּי *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., שָׁכַ֫נְתִּי *I dwelt.* An exception is the verb נתן, e.g., נָתַ֫תִּי < *nātantī I gave,* נְתַתֶּם < *nətantæm you gave.*

In 1 c. pl. forms of verbs with /n/ as third radical (e.g., נתן) 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., *nātánnū* נָתַ֫נּוּ *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 > ∅*	**kataba > kātaḇ*	כָּתַב
3 f. sg.	*-at > -ā*	**katabat > kātəḇā*	כָּתְבָה
2 m. sg.	*-ta > -tā*	**katabta > kātáḇtā*	כָּתַ֫בְתָּ
2 f. sg.	*-ti > -t*	**katabti > kātaḇt*	כָּתַבְתְּ

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 *šwa* is replaced by *ḥatef pataḥ* 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.		בָּחֲרָה	
	2 f.			שָׁלַ֫חַתְּ
pl.	3 c.		בָּחֲרוּ	
	2 m.	עֲזַבְתֶּם		
	2 f.	עֲזַבְתֶּן		

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.

מַיִם שָׁאַל חָלָב נָתָ֫נָה   *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 נָתַן יְהֹוָה עֲלֵיכֶם מֶלֶךְ | *... and see, the Lord has set a king over you.* (1 Sam 12:13) |
| קָרַע יְהֹוָה אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ 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 *wayyiqṭol* form when a constituent is fronted (often for emphasis or contrast).

וְהָעִיר שָׂרְפוּ בָאֵשׁ	*And the city they burnt with fire.* (Jos 6:24)
וְאֶת־בְּנוֹתֵיהֶם נָתְנוּ לִבְנֵיהֶם	*... and their daughters they gave to their sons.* (Judg 3:6)
וְצֵידָה נָתַן 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).

| וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־נָתַן לָהֶם | *And they took the bull that he had given them.* (1 Kgs 18:26) |
| וַיִּשָּׁפֵךְ הַדֶּשֶׁן מִן־הַמִּזְבֵּחַ כַּמּוֹפֵת אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בִּדְבַר יְהֹוָה | *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., ידע Q. *to know*) and verbs that express emotions (e.g., אהב Q. *to love*).

עַל־כֵּן גָּדַלְתָּ אֲדֹנָי יְהֹוִה	*Therefore you are great, O Lord GOD* (2 Sam 7:22)
קָטֹנְתִּי מִכֹּל הַחֲסָדִים	*I am too insignificant for all your kindness* (Gen 32:11)
לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה	*I do not know who did this thing* (Gen 21:26)
אָהַבְתִּי אֶת־אֲדֹנִי אֶת־אִשְׁתִּי וְאֶת־בָּנָי	*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.

<div dir="rtl">

כִּי יָגֹרְתִּי מִפְּנֵי הָאַף וְהַחֵמָה אֲשֶׁר קָצַף יְהוָה עֲלֵיכֶם
</div>

For I was afraid of the anger and wrath that the LORD had against you. (Deut 9:19)

<div dir="rtl">

וַיִּוָּעַץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ
</div>

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.

5.6 Subject Expression and Agreement

As explained above, the suffix conjugation forms and the other finite verbal forms include an expression of the subject in the suffixes and prefixes 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.

<div dir="rtl">

אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן
וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר
</div>

Abram settled in the land of Canaan while Lot settled in the cities in the vicinity [of the Jordan] (Gen 13:12)

<div dir="rtl">

וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי
</div>

So the Isrealites settled among the Canaanites (Judg 3:5)

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.

<div dir="rtl">

אֲנִי שָׁמָעְתִּי
</div>

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

While agreement is the norm, lack of agreement does occur. In Gen 9:15, for example, the subject מַיִם *water* is plural, but the following verbal predicate יִהְיֶה is a singular form. Especially when the verb is at the beginning of the clause and followed by a compound subject consisting of more than one entity, lack of agreement can be observed (Exod 7:10).

וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל   *The water shall not become a flood again* (Gen 9:15)

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה   *Moses and Aaron came to Pharao* (Exod 7:10)

When singular nouns like עַם or גּוֹי *nation, people* are used as subject, the verbal predicate is often plural as in Josh 24:24 (cf. Josh 24:21 with a singular verb). This is possible because the subject refers to an entity consisting of more than one element. The technical term for this phenomenon is *constructio ad sensum* (Engl. *construction according to meaning*), which means that grammar follows meaning and not form.

וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ   *and the people said to Joshua* (Josh 24:24)

The rules for agreement and the expression for the subject apply to all finite verbal forms, i.e., the suffix conjugation, the prefix conjugation, the volitive forms jussive, cohortative and imperative, and the *wayyiqṭol* and *wɔqaṭaltí* forms. They also apply to the participle.

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

5.7 The Negative לֹא

The most common negative in Biblical Hebrew is לֹא *lō(ʾ) not* (with silent א). 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 לֹא 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 דֶּרֶךְ לֹא־טוֹב *a way not good* (Ps 36:5), בֵּן לֹא חָכָם *an unwise son* (Hos 13:13), בְּלֹא־אֵל *with a not-God* (Deut 32:21).

5.8 Exercises

5.8.1 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.

אָמְרוּ 2 הָלַכְתִּי 3 לָקַח 4 לְקָחָה 5 שָׁלַחְתִּי 6 יָדַעְתָּ 7 יָשְׁבוּ 1

הָלַכְנוּ 9 שָׁמַעַתְּ 10 נָפַל 11 שְׁמַרְתֶּם 12 שָׁאַלְתְּ 13 יָלַדְתְּ 8

אֲכַלְתֶּם 15 מָלַכְתְּ 16 יְדַעְתֶּן 17 אָמְרָה 18 נָתְנוּ 19 נָתַתָּה 14

נָתַתָּ 20

5.8.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: נַעֲמָן, בֶּן־הֲדַד, אָסָא.

לֶחֶם לֹא אֲכַלְתֶּם 2 הִנֵּה יָרְדָה אֵשׁ מִן־הַשָּׁמַיִם 3 וּפְלִשְׁתִּים¹ לָקְחוּ אֶת אֲרוֹן 1

הָאֱלֹהִים 4 כִּי־אַתָּה² יָדַעְתָּ לְבַדְּךָ³ אֶת־לְבַב כָּל־בְּנֵי הָאָדָם 5 שָׁמַעְתִּי אֶת־קוֹל

דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ⁴ 6 הִנֵּה שָׁלַחְתִּי אֵלֶיךָ⁵ אֶת־נַעֲמָן עַבְדִּי⁶

יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם⁷ אֶת־הָאָרֶץ 8 מָה⁸ אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה 9 וַיַּרְא 7

אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל 10 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר 11 וַיִּשְׁמַע שָׁאוּל

וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי⁹ הָאֵלֶּה 12 וַיֹּאמֶר לוֹ¹⁰ כֹּה אָמַר יִפְתָּח לֹא־לָקַח

יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ בְּנֵי עַמּוֹן 13 וַיִּשְׁמַע בֶּן־הֲדַד אֶל־הַמֶּלֶךְ אָסָא

כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל 14

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

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

[3] לְבַדְּךָ *you alone*

[4] אֲשֶׁר דִּבְּרוּ אֵלֶיךָ *which they have spoken to you*

[5] אֵלֶיךָ *to you* (preposition אֶל with enclitic pronoun 2 m. sg.)

[6] עַבְדִּי *my servant* (עֶבֶד with enclitic personal pronoun 2 m. sg.)

[7] לָכֶם *to you* (preposition לְ with enclitic personal pronoun 2 m. pl.)

[8] מָה *what?* (interrogative pronoun)

[9] פְּלִשְׁתִּי *Philistine* (sg.)

[10] לוֹ *to him* (preposition לְ with enclitic pronoun 3 m. sg.)

Chapter 6

6.1 Vocabulary

6.1.1 Verbs

זכר	Q. *to remember*
חזק	Q. *to be firm, strong* (stative verb, PC יֶחֱזַק but SC חָזַק)
כרת	Q. *to cut* (frequently with the noun בְּרִית *covenant* as direct object)
כתב	Q. *to write*
עבד	Q. *to serve, work*
פקד	Q. *to visit, attend to, muster, appoint*
קרב	Q. *to draw near, approach* (stative verb; SC קָרֵב and קָרַב; PC יִקְרַב)

6.1.2 Nouns

אֹהֶל	*tent* (pl. abs. st. אֹהָלִים, pl. cs. st. אָהֳלֵי *ʾohŏlē*)
אוֹת	*sign* (fem., pl. אֹתוֹת)
בְּרִית	*covenant, agreement, contract* (fem.)
גְּבוּל	*border, boundary, territory*
יָם	*sea*, west (pl. יַמִּים)
כָּבֵד	*heavy; oppressing; weighty* (adj.)
כֹּהֵן	*priest*
לֵב	*heart* (gem. noun; pl. לִבּוֹת)

מַלְאָךְ   *messenger, angel*

מִצְוָה   *commandment*

נָבִיא   *prophet*

פָּנִים   *face, surface* (only pl.)

קָהָל   *assembly*

רוּחַ   *spirit, wind* (fem. or masc.)

6.1.3 Other Parts of Speech

אַל   *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 *yiqṭōl* with the thematic vowel /ō/ is used for fientive verbs while the form יִכְבַּד *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 *yiqṭol* is the result of the development **yaqṭulu > yiqṭol* (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 יִכְבַּד *yikbad*, etc., of the stative verb are the original vowels; they were not subject to change.

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

		pref.	suff.	fientive	stative
sg.	3 m.	*y-*		יִכְתֹּב	יִכְבַּד
	3 f.	*t-*		תִּכְתֹּב	תִּכְבַּד
	2 m.	*t-*		תִּכְתֹּב	תִּכְבַּד
	2 f.	*t-*	*-ī*	תִּכְתְּבִי	תִּכְבְּדִי
	1 c.	*ʾ-*		אֶכְתֹּב	אֶכְבַּד
pl	3 m.	*y-*	*-ū*	יִכְתְּבוּ	יִכְבְּדוּ
	3 f.	*t-*	*-nā*	תִּכְתֹּבְנָה	תִּכְבַּדְנָה
	2 m.	*t-*	*-ū*	תִּכְתְּבוּ	תִּכְבְּדוּ
	2 f.	*t-*	*-nā*	תִּכְתֹּבְנָה	תִּכְבַּדְנָה
	1 c.	*n-*		נִכְתֹּב	נִכְבַּד

Notes

The vowel /æ/ in the prefix of the 1 c. sg. form needs to be noted. The consonant /ʾ/ 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., יִכְתֹּבוּ, יִכְבָּדוּ.

In forms with /a/ as thematic vowel the *pataḥ* is lengthened to *qameṣ* in pausal forms, e.g., יִכְבָּד.

The forms 3/2m. pl. are quite often extended by an additional ן called para-gogic Nun, e.g., תִּשְׁמְרוּן *you shall keep* (Deut 6:17), יִשְׁמְעוּן *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., תִּכְרֹתוּן *you shall cut down* (Exod 34:13), תִּדְבָּקוּן *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., תִּדְבָּקִין *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 energic 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.	יַעֲזֹב	יֶחֱזַק	יִבְחַר	יִשְׁלַח
	3 f.	תַּעֲזֹב	תֶּחֱזַק	תִּבְחַר	תִּשְׁלַח
	2 m.	תַּעֲזֹב	תֶּחֱזַק	תִּבְחַר	תִּשְׁלַח
	2 f.	תַּעַזְבִי	תֶּחֶזְקִי	תִּבְחֲרִי	תִּשְׁלְחִי
	1 c.	אֶעֱזֹב	אֶחֱזַק	אֶבְחַר	אֶשְׁלַח
pl.	3 m.	יַעַזְבוּ	יֶחֶזְקוּ	יִבְחֲרוּ	תִּשְׁלְחוּ
	3 f.	תַּעֲזֹבְנָה	תֶּחֱזַקְנָה	תִּבְחַרְנָה	תִּשְׁלַחְנָה
	2 m.	תַּעַזְבוּ	תֶּחֶזְקוּ	תִּבְחֲרוּ	תִּשְׁלְחוּ
	2 f.	תַּעֲזֹבְנָה	תֶּחֱזַקְנָה	תִּבְחַרְנָה	תִּשְׁלַחְנָה
	1 c.	נַעֲזֹב	נֶחֱזַק	נִבְחַר	נִשְׁלַח

Notes

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

Many I gutt. verbs have a *ḥatef* vowel with the first root consonant instead of silent *šwa* (cp. יַעֲזֹב with יִכְתֹּב) while other I gutt. verbs tolerate the silent *šwa* (e.g., יַחְמֹד *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 *dageš lene* in the following consonant, e.g., **taʿăzəḇū > taʿazḇū* תַּעַזְבוּ and **yæḥăzəqū > yæḥæzqū* יֶחֶזְקוּ. 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., יֶאֱחֹז *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., תִּשְׁלָחוּ, יַעֲזֹבוּ.

In forms with /a/ as thematic vowel the *pataḥ* is lengthened to *qameṣ* in pausal forms, e.g., יִבְחָר.

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 vetitive and forms a subgroup of the modal use of the prefix conjugation.

כָּעֵת מָחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן	*Tomorrow about this time I will send to you a man from the land of Benjamin* (1 Sam 9:16)
לָמָּה תַעֲמֹד בַּחוּץ	*Why are you standing outside?* (Gen 24:31)
וּמִן־הַנַּחַל יִשְׁתֶּה	*... and from the brook he used to drink.* (1 Kgs 17:6b)
שֵׁשֶׁת יָמִים תַּעֲבֹד	*Six days you may work.* (Exod 20:9)
לֹא תִּגְנֹב	*You shall not steal.* (Exod 20:15)

6.2.5 The *wayyiqṭol* Form

The *wayyiqṭol* form is a past tense form that is based on the short form of the prefix conjugation *yaqṭul* in its function as perfective past tense. It is formed by a special form of the conjunction *waw* with *pataḥ* und *dageš forte* in the consonant of the prefix syllable. As the א of the 1 c. sg. prefix does not take *dageš forte* the vowel is changed to *qameṣ*.

This special form of the conjunction is called *waw consecutive* (sometimes called *waw inversive* [Hebrew וָו הַהִפּוּךְ] although this term is rather misleading and historically incorrect). In the strong verb, the actual form of the *wayyiqṭol* 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.

		wayyiqṭol	
		fientive	stative
sg.	3 m.	וַיִּכְתֹּב	וַיִּכְבַּד
	3 f.	וַתִּכְתֹּב	וַתִּכְבַּד
	2 m.	וַתִּכְתֹּב	וַתִּכְבַּד
	2 f.	וַתִּכְתְּבִי	וַתִּכְבְּדִי
	1 c.	וָאֶכְתֹּב	וָאֶכְבַּד

		wayyiqṭol	
		fientive	stative
pl.	3 m.	וַיִּכְתְּבוּ	וַיִּכְבְּדוּ
	3 f.	וַתִּכְתֹּבְנָה	וַתִּכְבַּ֫דְנָה
	2 m.	וַתִּכְתְּבוּ	וַתִּכְבְּדוּ
	2 f.	וַתִּכְתֹּבְנָה	וַתִּכְבַּ֫דְנָה
	1 c.	וַנִּכְתֹּב	וַנִּכְבַּד

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

וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דִּבְרֵי יְהוָה	*And Moses wrote down all the words of the Lord.* (Exod 24:4)
וַיֶּחֱזַק הָרָעָב בְּאֶרֶץ 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 *yaqṭul*. The jussive forms of strong verbs are identical to the prefix conjugation forms

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

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.

יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ	*Let the Lord judge between me and you.* (Gen 16:5)
יָבֹא־נָא אֵלָי	*Let him come to me.* (2 Kgs 5:8)
אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר	*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.	אֶכְתְּבָה
pl.	1 c.	נִכְתְּבָה

In pausal forms the thematic vowel is preserved and stressed: נִכְתֹּבָה, אֶכְתֹּבָה

וְאֶקְבְּרָה אֶת־אָבִי	*and let me bury my father.* (Gen 50:5)
הָבָה נִלְבְּנָה לְבֵנִים	*Come now, let us make bricks.* (Gen 11:3)

6.4 The Marker of Subordination אֲשֶׁר

The word אֲשֶׁר serves as a marker of subordination introducing dependent clauses among which relative clauses are the most frequent. Because of this, אֲשֶׁר 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, ἥ, ὅ etc. in Greek, אֲשֶׁר 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 אֲשֶׁר 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.

אַיֵּה הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךָ הַלָּיְלָה *Where are the men who came to you tonight?* (Gen 19:5)

וַיִּקְרָא אַבְרָם שֶׁם־בְּנוֹ אֲשֶׁר־יָלְדָה הָגָר יִשְׁמָעֵאל *And Abram called the name of his son whom Hagar bore, Ishmael* (Gen 16:15; direct object)

עַל־הַדָּבָר אֲשֶׁר־דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֵאלִי *... because of the word that Naboth, the Jezreelite, had said to him* (1 Kgs 21:4; direct object)

וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ *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)

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[3] An example of an resumptive pronominal element as direct object is found in 2 Kgs 16:3 כְּתֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה אֹתָם מִפְּנֵי בְּנֵי יִשְׂרָאֵל *according to the abominations of the peoples that the Lord had driven out before the Israelites.*

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 כִּי), respectively.

וַיֵּ֗רַע בְּעֵינֵ֤י יְהוָה֙ אֲשֶׁ֣ר עָשָׂ֔ה	*And what he did was evil in the eyes of the Lord* (Gen 38:10)
וַיִּשְׁמַ֞ע יִתְר֣וֹ כֹהֵ֣ן מִדְיָן֮ חֹתֵ֣ן מֹשֶׁה֒ אֵת֩ כָּל־אֲשֶׁ֨ר עָשָׂ֤ה אֱלֹהִים֙ לְמֹשֶׁ֔ה וּלְיִשְׂרָאֵ֖ל עַמּ֑וֹ	*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)
לְמַ֙עַן֙ תֵּ֣דְע֔וּן אֲשֶׁ֣ר יַפְלֶ֗ה יְהוָ֕ה בֵּ֥ין מִצְרַ֖יִם וּבֵ֥ין יִשְׂרָאֵֽל	*… 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־שָׁמַ֧ע אֱלֹהִ֛ים אֶל־ק֥וֹל הַנַּ֖עַר בַּאֲשֶׁ֥ר הוּא־שָֽׁם	*… for God has heard the voice of the boy where he is* (Gen 21:17)
כִּ֣י אֶסְלַ֔ח לַאֲשֶׁ֖ר אַשְׁאִֽיר	*… for I will forgive those whom I will leave as a remnant* (Jer 50:20; with ellipsis of the direct object)
וַיֵּ֣לֶךְ אַבְרָ֗ם כַּאֲשֶׁ֨ר דִּבֶּ֤ר אֵלָיו֙ יְהוָ֔ה	*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 תִּזְכְּרוּ 2 אֶכְרֹת 3 תַּעֲבֹד 4 תִּשְׁמְרוּן 5 תִּקְרַב 6 תִּזְכְּרִי 7 נִשְׁמַע

8 אֶשְׁלַח 9 יִמְלְכוּ 10 תִּשְׁלַחְנָה

6.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: בְּנָיָהוּ, גִּדְעוֹן, גִּלְעָד, יָבֵישׁ גִּלְעָד, יִפְתָּח.

1 לֹא שָׁמַרְתָּ אֶת־מִצְוֺת יְהוָה אֱלֹהֶיךָ[4] אֲשֶׁר צִוָּךְ[5] 2 וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר[6] וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר[7] 3 וּמַלְאָכִים שָׁלַח גִּדְעוֹן בְּכָל־הַר אֶפְרַיִם 4 וְלֹא שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דִּבְרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו[8] 5 וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה[9] בְּתוֹךְ הַיָּם 6 וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל 7 וַיְהִי דְבַר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל 8 וְהָרָעָב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ 9 וַיָּבֹא בְּנָיָהוּ אֶל־אֹהֶל יְהוָה 10 הִנֵּה לֹא בָא־אִישׁ אֶל־הַמַּחֲנֶה מִיָּבֵישׁ גִּלְעָד אֶל־הַקָּהָל 11 וַיֵּלֶךְ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַךְ אָבִיו[10] 12 וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם 13 וַיֹּאמֶר לָהֶם[11] הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָוִד 14 וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל־בְּנֵי יִשְׂרָאֵל 15 וַיִּשְׁלַח מַלְאָכִים אֶל־אַחְאָב מֶלֶךְ־יִשְׂרָאֵל הָעִירָה 16 וְנִשְׁלְחָה מַלְאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל 17 וַיִּשְׁמְעוּ[12] 18 וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי[13] 19 אַל־תִּשְׁמְעוּ אֶל־חִזְקִיָּהוּ 20 וַיִּשְׁמַע שְׁמוּאֵל אֵת כָּל־דִּבְרֵי הָעָם 21 וַיֶּחֱזַק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם[14] כַּאֲשֶׁר דִּבֶּר יְהוָה 22 וַיַּעַבְדוּ אֶת־יְהוָה 23 וַיֹּאמֶר הַכֹּהֵן נִקְרְבָה הֲלֹם[15] אֶל־הָאֱלֹהִים 24 בְּהוֹצִיאֲךָ[16] אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה

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[4] אֱלֹהֶיךָ *your God*

[5] צִוָּךְ *he commanded you.*

[6] אָמָר pausal form of אָמַר

[7] דִּבֶּר pausal form of דִּבֵּר

[8] אֵלָיו *to him* (ʾēlāw with silent /y/; prep. אֶל with enclitic pronoun 3 m. sg.)

[9] יַבָּשָׁה *dry ground*

[10] אָבִיו ʾāḇīw *his father*

[11] לָהֶם *to them*

[12] וַיִּשְׁמְעוּ *and they heard* (plural of וַיִּשְׁמַע)

[13] שָׂרָי pausal form of the name שָׂרַי

[14] אֲלֵהֶם *to them*

[15] הֲלֹם *to this place, here* (adv.)

[16] בְּהוֹצִיאֲךָ *when you have brought out*

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Chapter 7

7.1 Vocabulary

7.1.1 Verbs

בחר   Q. *to choose* (with prepositional object with בְּ or direct object)

דרש   Q. *to seek, resort to*

הרג   Q. *to kill, slay*

זבח   Q. *to slaughter for sacrifice, slaughter*

עזב   Q. *to leave, forsake*

פתח   Q. *to open*

קבר   Q. *to bury*

רדף   Q. *to pursue, chase, persecute*

שׂמח   Q. *to rejoice, be glad* (stative verb, 3 m. sg. SC pausal form שָׂמֵחַ)

שׁבר   Q. *to break, break in pieces*

שׁחט   Q. *to slaughter*

שׁכב   Q. *to lie down* (3 m. sg. PC יִשְׁכַּב)

שׁפט   Q. *to judge, govern*

7.1.2 Adjectives

גָּדוֹל   *great*

חַי   *alive, living* (pl. חַיִּים)

חָכָם   *wise*

טוֹב   *good*

יָשָׁר   *straight, right*

קָדוֹשׁ   *holy*

רַב   *much, many, great* (pl. רַבִּים)

רַע   *bad, evil* (pl. רָעִים)

7.1.3 Nouns

בָּמָה   *hill, high place (often as place of worship)*

חַטָּאת   *sin, sin offering* (cs. חַטַּאת; pl. abs. חַטָּאוֹת; pl. cs. חַטֹּאת)

עוֹלָם   *long time, duration, future time, long time back*

צָבָא   *army, host, war, warfare* (pl. צְבָאוֹת)

קֹדֶשׁ   *holiness*

שִׁפְחָה   *maid, maid-servant* (pl. שְׁפָחוֹת)

7.1.4 Other Parts of Speech

אַל   *not* (with the jussive)

גַּם   *also, even*

מְאֹד   *very* (degree particle); as a noun *strength, power*

עַתָּה   *now* (adv. of time)

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, אֲנִי	*I*	1	c.	אֲנַחְנוּ, נַחְנוּ	*we*	
2	m.	אַתָּה	*you*	2	m.	אַתֶּם	*you*	
	f.	אַתְּ	*you*		f.	אַתֵּנָה, אַתֵּן	*you*	
3	m.	הוּא	*he*	3	m.	הֵמָּה, הֵם	*they*	
	f.	הִיא	*she*		f.	הֵנָּה	*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. אָתָּה or אָתָּה (with *zāqēf qāṭōn*); 2 f. sg. אָתְּ; 1 c. pl. אֲנָחְנוּ or נָחְנוּ.

2. In the Torah, the personal pronoun of the 3 f. sg. is spelled הוא in the Ketiv with the Qere perpetuum הִיא in almost all instances. For more information cf. Joüon and Muraoka, *A Grammar of Biblical Hebrew*, §§ 16f, 39c.

3. The existence of two different pronouns for the 1 c. sg. is remarkable. The form אֲנִי 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 אֲנִי.

4. The 2 m. sg. form is five times spelled אַתָּ.

5. Rare alternative forms are אַתְּ for the 2 m. sg. (four times); אַתִּי* for the 2 f. sg. (seven times as Ketiv אתי); 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 הוא 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).

אַתָּה הָאִישׁ *You are the man* (2 Sam 12:7)

אַתָּה בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית
וּבְכִידוֹן וְאָנֹכִי בָא־אֵלֶיךָ
בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי
מַעַרְכוֹת יִשְׂרָאֵל
You are coming to me with a sword, with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the ranks of Israel (1 Sam 17:45)

אַתָּה־הוּא הָאֱלֹהִים *You are God* (2 Sam 7:28)

הוּא דְבַר־יְהֹוָה אֲשֶׁר דִּבֶּר אֶל־יֵהוּא *This is the word of the Lord that he had spoken to Jehu* (2 Kgs 15:12)

הוּא אֲשֶׁר־דִּבֶּר יְהֹוָה *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 יָדַעְתָּ לְבַדְּךָ אֶת־לְבַב כָּל־בְּנֵי הָאָדָם *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)

הָעִיר הַהִיא *that city* (Josh 20:4)

הָאֲנָשִׁים הָהֵמָּה *those men* (Num 9:7)

This use of the iPP is frequently found in the temporal adverbial phrases בַּיּוֹם הַהוּא *on that day* and בַּיָּמִים הָהֵם *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:

בָּרֲכֵנִי גַם־אָנִי אָבִי *Bless me, too, O my father* (Gen 27:34)

בִּמְקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים אֶת־דַּם נָבוֹת יָלֹקּוּ הַכְּלָבִים אֶת־דָּמְךָ גַּם־אָתָּה *In the place where the dogs licked the blood of Naboth the dogs will lick even your blood* (1 Kgs 21:19)

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.

נַעַר מִצְרִי אָנֹכִי   *I am a young man from Egypt* (1 Sam 30:13)

הָרָה אָנֹכִי   *I am pregnant* (2 Sam 11:5)

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

אֲנִי יוֹסֵף   *I am Joseph* (Gen 45:3)

אָנֹכִי הָרֹאֶה   *I am the seer* (1 Sam 9:19)

אָנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ   *I am the God of Abraham, your father* (Gen. 26:24)

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

וְהִנֵּה אָנֹכִי עִמָּךְ   *Behold, I am with you* (Gen 28:15)

מֵחָרָן אֲנָחְנוּ   *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 היה *to be* are used. Temporal adverbs may serve the same function, e.g., וּמָחָר אַתָּה וּבָנֶיךָ עִמִּי *and tomorrow you and your sons will be with me* (1 Sam 28:19).

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

אַתָּה־הוּא הָאֱלֹהִים   *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 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).

וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה	*And he took from there a wise woman* (2 Sam 14:2)
מִי כְּהֶחָכָם	*Who is like the wise?* (Qoh 8:1)
חֲכָמִים אֲנַחְנוּ	*We are wise* (Jer 8:8)

Adjective phrases can be expanded with the degree particle מְאֹד *very*, e.g., אִישׁ חָכָם מְאֹד *a very wise man* (2 Sam 13:3). Sometimes, the preposition עַד *up to, until* is added, e.g., חֲרָדָה גְּדֹלָה עַד־מְאֹד *a very strong trembling* (Gen 27:33). Originally, מְאֹד 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	-īm	טוֹבִים	-ōt	טוֹבוֹת

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.

אִישׁ גָּדוֹל	*a great man* (2 Kgs 5:1)
מְלָכִים גְּדוֹלִים	*great kings* (Jer 25.14)
אִשָּׁה גְדוֹלָה	*a wealthy woman* (2 Kgs 4:8)
מַמְלָכוֹת גְּדֹלוֹת	*great kingdoms* (Jer 28:8)
הַיָּם הַגָּדוֹל	*the great sea* (i.e., the Mediterranean Sea) (Josh 23:4)
הַבְּרֵכָה הָעֶלְיוֹנָה	*the upper pool* (2 Kgs 18:17)
הֶהָרִים הַגְּבֹהִים	*the high mountains* (Gen 7:19)
הָאֹתוֹת הַגְּדֹלוֹת	*the great signs* (Josh 24:17)

Note

Agreement is also required in the case of fem. nouns without a fem. ending, e.g., הָעִיר הַגְּדֹלָה *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 מָתוֹק *sweet* and צַדִּיק *righteous*

מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי	*What is sweeter than honey and what is stronger than a lion?* (Judg 14:18)
צַדִּיק אַתָּה מִמֶּנִּי	*You are more righteous than 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.

הָעִיר הַקְּרֹבָה אֶל־הֶחָלָל	*the town that is nearest to the slain man* (Deut 21:3)
יְהוֹאָחָז קְטֹן בָּנָיו	*Jehoahaz, his youngest son* (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.

קוּם אֱכֹל כִּי רַב מִמְּךָ   *Get up, eat, for the journey is too much for*
הַדָּרֶךְ   *you* (1 Kgs 19:7)

7.5 The Imperative

7.5.1 The Forms of the Imperative

		fientive	stative
sg.	m.	כְּתֹב	כְּבַד
	f.	כִּתְבִי	כִּבְדִי
pl.	m.	כִּתְבוּ	כִּבְדוּ
	f.	כְּתֹבְנָה	כְּבַדְנָה

Notes

The thematic vowel of the imperative form of a verb is identical to the thematic vowel of the *yiqṭol* 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 it 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., כִּבְדִי, כִּתְבוּ, כְּבֵדוּ.

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

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

7.5.2 The Imperative of Strong Verbs with Gutturals

		I gutt.		Iᵓ	II gutt.	III gutt.
sg.	m.	עֲזֹב	חֲזַק	אֱמֹר	בְּחַר	שְׁלַח
	f.	עִזְבִי	חִזְקִי	אִמְרִי	בַּחֲרִי	שִׁלְחִי
pl.	m.	עִזְבוּ	חִזְקוּ	אִמְרוּ	בַּחֲרוּ	שִׁלְחוּ
	f.	עֲזֹבְנָה	חֲזֹקְנָה	אֱמֹרְנָה	בְּחַרְנָה	שְׁלַחְנָה

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

Imperative forms of verbs with א as first root consonant are always strong with a consonantal א (unlike the weak verbs I ʾ in the prefix conjugation forms, e.g., יֹאמַר). The thematic vowel is either *ḥolem* or *pataḥ* depending on the verb type as fientive or stative, e.g., אֱמֹר *say!*, אֱמַץ *be bold!*

In the fem. sg. and masc. pl. forms, II gutt. verbs have the vowel *pataḥ* with the first root consonant and a composite *šwa* (*ḥaṭef pataḥ*) 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 ה. 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: אָכְלָה *ʾoklā eat!* (sometimes מִכְרָה *sell!*), שִׁמְעָה *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., שְׁמָעָה *hear!*.

7.5.4 The Use of the Imperative

The imperative is used mainly for commands and wishes.

שְׁמֹר אֶת־הָאִישׁ הַזֶּה	*Guard this man* (1 Kgs 20:39)
וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה	*And now, listen to the voice of the words of the Lord* (1 Sam 15:1)
פִּתְחוּ אֶת־פִּי הַמְּעָרָה	*Open the mouth of the cave* (Josh 10:22)
קִבְצוּ אֶת־כָּל־יִשְׂרָאֵל הַמִּצְפָּתָה	*Gather all Israel to Mizpah* (1 Sam 7:5)

Imperatives may be used with an independent personal pronoun (2nd person) as subject, e.g., לֵךְ אַתָּה *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 אַל is used (the so-called prohibitive) is used or לֹא with the prefix conjugation (*yiqtol* form) (the so-called vetitive). The prohibitive is usually used for specific

negative commands in a certain situation, whereas the vetitive typically occurs in general prohibitions in legal texts. Either form, however, can be found in contexts where one would expect the other.

אַל־תִּשְׁפְּכוּ־דָם *Do not shed blood* (Gen 37:22)

אַל־תַּעֲמֹד *Don't stop* (1 Sam 20:38)

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

The three volitive forms, the imperative, the jussive and the cohortative, may be followed by the particle נָא. The function of נָא is not completely clear. It may be indicating a polite request. According to a different interpretation, נָא 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 נָא untranslated.

דְּרָשׁ־נָא כַיּוֹם אֶת־דְּבַר *Seek first the word of the Lord* (1 Kgs 22:5)
יְהוָה

7.6 Exercises

7.6.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: בְּאֵר, אִיזֶבֶל, אֲבִימֶלֶךְ תָּבוֹר, צַלְמֻנָּע, יִשַׁי, זֶבַח, בָּלָק, בִּלְעָם, בֵּית לֶחֶם, שֶׁבַע.

1 וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע¹ 2 וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשַׁי לֹא־בָחַר יְהוָה בָּאֵלֶּה 3 וַיִּבְחַר מֹשֶׁה אַנְשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל 4 וַיֹּאמֶר אֶל־זֶבַח וְאֶל־צַלְמֻנָּע אֵיפֹה² הָאֲנָשִׁים אֲשֶׁר הֲרַגְתֶּם בְּתָבוֹר 5 וַיַּגֵּד³ אֶבְיָתָר לְדָוִד כִּי הָרַג שָׁאוּל אֵת כֹּהֲנֵי יְהוָה 6 וַיַּגֵּד⁴ אַחְאָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֵלִיָּהוּ וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בֶּחָרֶב⁵ 7 וַיַּהֲרֹג אֶת־אַנְשֵׁי הָעִיר 8 וַיִּזְבַּח אֶת־כָּל־כֹּהֲנֵי הַבָּמוֹת אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת 9 לֹא־נָפַל דָּבָר מִכֹּל הַדָּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר

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¹ בְּאֵר שָׁבַע pausal form of the place name בְּאֵר שֶׁבַע
² אֵיפֹה *where?*
³ וַיַּגֵּד *and (he) told*
⁴ וַיַּגֵּד *and (he) told*
⁵ חָרֶב pausal form of חֶרֶב

יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא   10   וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם   11   וַיִּזְכֹּר יוֹסֵף
אֵת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם⁶   12   וַיַּעַזְבוּ אֶת־יְהוָה   13   וַיֹּאמֶר יְהוֹשֻׁעַ פִּתְחוּ
אֶת־פִּי הַמְּעָרָה⁷   14   וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשֹׁמְרוֹן   15   וַיֹּאמֶר הַכֹּהֵן נִקְרְבָה הֲלֹם⁸
אֶל־הָאֱלֹהִים   16   וַיִּקְרַב אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֵגֶל⁹ הַחַטָּאת אֲשֶׁר־לוֹ¹⁰
17   וַיִּשְׂמַח שָׁם שָׁאוּל וְכָל־אַנְשֵׁי יִשְׂרָאֵל עַד־מְאֹד   18   וַיַּעַשׂ שְׁמוּאֵל אֵת אֲשֶׁר
דִּבֶּר יְהוָה וַיָּבֹא בֵּית לָחֶם¹¹   19   וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵּן
לְאַבְרָהָם

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⁶ חָלַם לָהֶם *he had dreamed regarding them*
⁷ מְעָרָה *cave*
⁸ הֲלֹם *here*
⁹ עֵגֶל *young bull, ox*
¹⁰ לוֹ lit. *to him*, i.e., *belonged to him*
¹¹ בֵּית לָחֶם pausal form of בֵּית לֶחֶם

Chapter 8

8.1 Vocabulary

8.1.1 Verbs

בטח	Q. *to trust, be confident*
בער	Q. *to burn* (intransitive)
ברך	Q. *to bless* (in the Qal only part. pass. בָּרוּךְ *blessed*)
גאל	Q. *to redeem*
גדל	Q. *to be great, become great, grow up* (stative verb)
חשׁב	Q. *to think, consider, regard, plan, devise*
לכד	Q. *to capture, seize, take*
עמד	Q. *to take one's stand, stand*
פרשׂ	Q. *to spread out, spread*
קבץ	Q. *to gather, collect*
רחץ	Q. *to wash, bathe*
שׂרף	Q. *to burn completely* (transitive)
שכן	Q. *to settle down, dwell*

8.1.2 Nouns

אֹיֵב	*enemy*
אֶרֶז	*cedar*
גָּמָל	*camel* (pl. גְּמַלִים)
דֶּלֶת	*door*
חָכְמָה	*wisdom* (ḥɔḵmā)

חֵן   *favor, grace* (gem. noun; with ePP חִנּוֹ)

חֹשֶׁךְ   *darkness*

כִּכָּר   *round loaf, talent, vicinity* (esp. the region of the Jordan) (fem.)

כַּף   *the hollow, flat of the hand, hand, sole (of the foot)* (gem. noun; dual כַּפַּיִם)

מַרְאֶה   *sight, appearance, vision*

סוּס   *horse*

רֶכֶב   *chariotry, chariots* (collective), *chariot* (rare meaning)

8.1.3 Prepositions

אַחֲרֵי   *after, behind*

לִפְנֵי   *in front of, before* (local and temporal) (prep. לְ + פָּנִים)

נֶגֶד   *in front of, in sight of, opposite to*

עַד   *up to, as far as, until*

תַּחַת   *under, beneath, instead of, in place of*

8.1.4 Other Parts of Speech

לֵאמֹר   introduction of direct speech (*lē(ʾ)mōr*)

תָּמִיד   *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., בֵּיתִי *my house*. Most forms of

the enclitic personal pronouns show formal similarities with the corresponding independent personal pronouns.

				ePP	iPP	
sg.	1	c.		יָ -	אֲנִי	
	2	m.	*-ka >	ךָ -	אַתָּה	
		f.	*-ki >	ךְ -	אַתְּ	< *ʾatti
	3	m.	*-ahu >	וֹ -	הוּא	
		f.		הָ -	הִיא	
pl.	1	c.		נוּ -	אֲנַחְנוּ	
	2	m.		כֶם -	אַתֶּם	
		f.		כֶן -	אַתֶּן	
	3	m.		־ם	הֵם	
		f.		־ן	הֵנָּה	

Enclitic personal may also express other ideas than possession like the object of an implied action, e.g., חֲמָסִי *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.	סוּסִי	*my horse*	סוּסָתִי	*my mare*
2	m.	sg.	סוּסְךָ	*your horse*	סוּסָתְךָ	*your mare*
	f.	sg.	סוּסֵךְ	*your horse*	סוּסָתֵךְ	*your mare*
3	m.	sg.	סוּסוֹ	*his horse*	סוּסָתוֹ	*his mare*
	f.	sg.	סוּסָהּ	*her horse*	סוּסָתָהּ	*her mare*

			masc.		fem.	
1	c.	pl.	סוּסֵ֫נוּ	*our horse*	סוּסָתֵ֫נוּ	*our mare*
2	m.	pl.	סוּסְכֶם	*your horse*	סוּסַתְכֶם	*your mare*
	f.	pl.	סוּסְכֶן	*your horse*	סוּסַתְכֶן	*your mare*
3	m.	pl.	סוּסָם	*their horse*	סוּסָתָם	*their mare*
	f.	pl.	סוּסָן	*their horse*	סוּסָתָן	*their mare*

Notes about the Form of Enclitic Personal Pronouns on Singular Nouns

1. Distinct pausal forms are only found with the 2 m. sg. enclitic pronoun with singular nouns (סוּסֶ֑ךָ and סוּסָתֶ֑ךָ) and the 1 c. sg. enclitic pronoun with plural nouns (סוּסָ֑י).

2. 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 ה– reflects the older form with /h/ before it elision, e.g., עבדה[ע] *his servant* (Lachish 2:5). The same spelling is sometimes found in the Hebrew Bible, e.g., the Ketiv אהלה with the Qere אָהֳלוֹ in Gen 12:8.

3. With nouns ending in *segol-he* (e.g., שָׂדֶה) the enclitic pronoun 3 masc. sg. is *-ēhū*, e.g., שָׂדֵהוּ *his field*.

4. With the nouns אָב (cs. st. אֲבִי), אָח (cs. st. אֲחִי), פֶּה (cs. st. פִּי) the 3 m. sg. enclitic pronoun is either *-hū* or *-w*, e.g., אָבִיהוּ or אָבִיו *ʾāḇīw*, אָחִיהוּ or אָחִיו *ʾāḥīw*, פִּיהוּ or פִּיו *pīw*.

8.2.2 Plural Nouns with Enclitic Personal Pronoun

With plural nouns with the plural ending *-īm*, 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.	סוּסַי	*my horses*	סוּסוֹתַי	*my mares*
2	m.	sg.	סוּסֶ֫יךָ	*your horses*	סוּסוֹתֶ֫יךָ	*your mares*
	f.	sg.	סוּסַ֫יִךְ	*your horses*	סוּסוֹתַ֫יִךְ	*your mares*
3	m.	sg.	סוּסָיו	*his horses*	סוּסוֹתָיו	*his mares*
	f.	sg.	סוּסֶ֫יהָ	*her horses*	סוּסוֹתֶ֫יהָ	*her mares*
1	c.	pl.	סוּסֵ֫ינוּ	*our horses*	סוּסוֹתֵ֫ינוּ	*our mares*
2	m.	pl.	סוּסֵיכֶם	*your horses*	סוּסוֹתֵיכֶם	*your mares*
	f.	pl.	סוּסֵיכֶן	*your horses*	סוּסוֹתֵיכֶן	*your mares*
3	m.	pl.	סוּסֵיהֶם	*their horses*	סוּסוֹתֵיהֶם	*their mares*
	f.	pl.	סוּסֵיהֶן	*their horses*	סוּסוֹתֵיהֶן	*their mares*

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 י is *not* pronounced), e.g., יָמָיו *yāmāw his days*. This is often reflected in the phonetic spelling without י in the Ketiv, e.g., ואנשו *and his men* (with the Qere וַאֲנָשָׁיו) (1 Sam 23:4). This phonetic spelling is already attested in a Hebrew inscription from the early 6th century BCE: אנשו *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 אָב, e.g., אֲבוֹתָם *their fathers* (the form אֲבוֹתֵיהֶם is only attested in Late Biblical Hebrew), שְׁמוֹתָם *their names*. With the 3 f. pl. suffix the form שְׁמוֹתָן *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	שִׁפְחַת	שִׁפְחָתָהּ	*her maidservant*
אִשָּׁה	אֵשֶׁת	אִשְׁתִּי	*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, שָׂדְךָ *your field*, שָׂדָה *her field*, מַחֲנֵהוּ *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	כֹּתֵב	כֹּתֶֽבֶת
Plural	כֹּתְבִים	כֹּתְבוֹת

Notes

1. In the Masoretic Text, the plene spelling of the participle כּוֹתֵב is much less frequent than the defective spelling כֹּתֵב.
2. The vowel /ō/ is unchangeable. This vowel developed via the Canaanite sound change *kātib > kōtēḇ*.
3. The f. sg. form has the alternative form כֹּתְבָה.
4. Verbs with gutturals show the expected vowel changes: Verbs II gutt. בֹּחֲרִים, etc.; verbs III gutt. שֹׁלֵחַ, שֹׁלַחַת.
5. Stative verbs form a participle with the vowel pattern כָּבֵד with the forms כָּבֵד (masc. sg.), כְּבֵדִים (masc. pl.), כְּבֵדָה (fem. sg.), כְּבֵדוֹת (fem. pl.).

8.3.2 The Forms of the Participle Passive Qal

	Masculine	Feminine
Singular	כָּתוּב	כְּתוּבָה
Plural	כְּתוּבִים	כְּתוּבוֹת

Note

In forms with an ending, the long vowel /ū/ is frequently spelled defectively,
e.g., כְּתֻבִים *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 sub-
stantivized. 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 כָּבֵד often functions like
a normal adjective, e.g., עַמְּךָ הַכָּבֵד הַזֶּה *this your great people*. But it can also
indicate a process, e.g., the participle גָּדֵל in וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֵל עַד
כִּי־גָדַל מְאֹד *and the man become wealthier and wealthier, until he was very wealthy*
(Gen 26:13).

The participle passive indicates a state that is the 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 בֹּטֵחַ	*an unsuspecting people* (Judg 18:10)
הָעָם הַיֹּשֵׁב בָּאָרֶץ	*the people that lives in the land* (Num 13.28)
מִזְבַּח יְהוָה הֶהָרוּס	*the demolished altar of the Lord* (1 Kgs 18:30)

Examples of the Predicative Use

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

הִנֵּה־עָם יוֹרֵד מֵרָאשֵׁי הֶהָרִים	*Look, people are coming down from the moun- taintops* (Judg 9:36)
רְאֵה נָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים	*See, I am living in a house of cedar* (2 Sam 7:2)
בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם	*Blessed be the Lord, the God of my master Abraham* (Gen 24.27)
וַיִּרְאוּ וְהִנֵּה דַּלְתוֹת הָעֲלִיָּה נְעֻלוֹת	*And they saw that the doors of the roof- chamber were locked* (Judg 3:24)
רָאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסְאוֹ	*I have seen the Lord sitting on his throne* (1 Kgs 22:19)

Examples of the Substantivized Particple

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

אָרוּר נֹתֵן אִשָּׁה לְבִנְיָמִן	*Cursed is the one who gives a wife to Ben- jamin* (Judg 21:18)
וַיַּעַל עַל־גֹּזְזֵי צֹאנוֹ	*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).

אָרוּר נֹתֵן אִשָּׁה לְבִנְיָמִן	*Cursed is the one who gives a wife to Ben- jamin* (Judg 21:18)
וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ	*And behold, here an angel touched him* (1 Kgs 19:5)
עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ 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).

גֹּזְזֵי צֹאנוֹ	*those who were shearing his sheep* (Gen 38:12)
יֹשְׁבֵי הָאָרֶץ	*the inhabitants of the land* (Exod 23:31)
יֹצְאֵי הַתֵּבָה	*those going out from the ark* (Gen 9:10)
יֹשְׁבֵי בְּאֶרֶץ צַלְמָוֶת	*those living in the land of deep darkness* (Isa 9:1)
אֹכְלֵי שֻׁלְחַן אִיזֶבֶל	*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 *wayyiqṭol* forms. The circumstantial clause can be a nominal clause (sometimes with the copular verb היה *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.

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל כְּחֹם 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 אֱלִישָׁע דַּמֶּשֶׂק וּבֶן־הֲדַד מֶלֶךְ־אֲרָם חֹלֶה	*And Elisha came to Damascus at a time when Ben-hadad, king of Syria, was sick* (2 Kgs 8:7)
וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם	*And they took him and threw into the cistern; the cistern was empty, there was no water in it* (Gen 37:24)
וְנָבִיא אֶחָד זָקֵן יֹשֵׁב בְּבֵית־אֵל וַיָּבוֹא בְנוֹ	*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 לִי הַמֶּלֶךְ וְהַשֵּׁגַל
יוֹשֶׁבֶת אֶצְלוֹ עַד־מָתַי יִהְיֶה
מַהֲלָכֵךְ

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 *wǝ-X-qatal* that refers to an anterior event can also be classified as a circumstantial clause.

וַיֹּאמֶר אַבְשָׁלוֹם וְכָל־אִישׁ
יִשְׂרָאֵל טוֹבָה עֲצַת חוּשַׁי
הָאַרְכִּי מֵעֲצַת אֲחִיתֹפֶל
וַיהוָה צִוָּה לְהָפֵר אֶת־עֲצַת
אֲחִיתֹפֶל הַטּוֹבָה

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. Less frequent names of persons and geographical names in these sentences: יִפְתָּח, זְבֻל, גַּעַל, גִּלְעָד, יִשַׁי, מִצְפָּה, נַעֲמָן, סִינַי.

1 בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם   2 וַיִּלְכְּדוּ אֶת־הָעִיר   3 וַיַּרְא אִשָּׁה רֹחֶצֶת מֵעַל הַגָּג[1] וְהָאִשָּׁה טוֹבַת מַרְאֶה מְאֹד   4 וְאַל־תַּעֲמֹד בְּכָל־הַכִּכָּר   5 וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמַלִּים עַל־הָעָיִן[2]   6 וַתִּקְרַבוּן וַתַּעַמְדוּן תַּחַת הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל[3]   7 וְאַתֶּם אַל־תַּעֲמֹדוּ רִדְפוּ אַחֲרֵי אֹיְבֵיכֶם   8 וַיַּעֲמֹד שְׁלֹמֹה לִפְנֵי מִזְבַּח יְהוָה נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיִם   9 בָּרוּךְ אַתָּה בְּנִי דָוִד   10 וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דַּלְתוֹת בֵּית־יְהוָה   11 וַיִּשְׁלַח שָׁאוּל אֶל־יִשַׁי לֵאמֹר יַעֲמָד־נָא דָוִד לְפָנַי כִּי־מָצָא[4] חֵן בְּעֵינָי   12 וַיִּקַץ[5] שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבוֹא יְרוּשָׁלַם[6] וַיַּעֲמֹד לִפְנֵי

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[1] גָּג *(flat) roof*
[2] עָיִן pausal form of עַיִן *eye, spring*
[3] עֲרָפֶל *thick darkness*
[4] מָצָא *he found*
[5] וַיִּקַץ *and he woke up*
[6] יְרוּשָׁלַם read as *yǝrūšāláyim*; cf. ירושלים IQIsa[a] 30:15 (Isa 37:10)

אֲרוֹן בְּרִית־אֲדֹנָי   13   אַשְׁרֵי[7] אֲנָשֶׁיךָ אַשְׁרֵי עֲבָדֶיךָ אֵלֶּה[8] הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשֹּׁמְעִים אֶת־חָכְמָתֶךָ   14   וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבְרִכְבּוֹ וַיַּעֲמֹד פֶּתַח־הַבַּיִת לֶאֱלִישָׁע   15   וַיְּקַבֵּץ יִפְתָּח אֶת־כָּל־אַנְשֵׁי גִלְעָד   16   וַיֹּאמֶר שְׁמוּאֵל קִבְצוּ אֶת־כָּל־יִשְׂרָאֵל הַמִּצְפָּתָה   17   וַיָּבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָאֵשׁ   18   וַיִּשְׁכֹּן כְּבוֹד־יְהוָה עַל־הַר סִינַי   19   וַיֵּרָא־נַעַל אֶת־הָעָם וַיֹּאמֶר אֶל־זְבֻל הִנֵּה־עָם יוֹרֵד מֵרָאשֵׁי הֶהָרִים   20   רְאֵה נָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה[9]   21   בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה   22   בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם

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[7] אַשְׁרֵי *O the blessedness/happiness of …!*
[8] A demonstrative pronoun modifying a noun with enclitic pronoun does not get the article.
[9] יְרִיעָה *tent curtain*

Chapter 9

9.1 Vocabulary

9.1.1 Verbs

בַּרַח	Q. *to run away, flee*
דרך	Q. *to tread* (cf. דֶּרֶךְ *way*), with קֶשֶׁת *to bend the bow*
זעק	Q. *to cry, cry out, call*
עבר	Q. *to pass over, through, by, pass on*
צעק	Q. *to cry, cry out, call*
קרע	Q. *to tear*
שׁחט	Q. *to slaughter*
תפשׂ	Q. *to lay hold of, seize*

9.1.2 Nouns

בֶּגֶד	*garment, clothing*
בַּעַל	*owner, lord, Baal*
זָקֵן	*old, old man* (הַזְּקֵנִים *the elders*)
חֹק	*statute* (pl. חֻקִּים)
יָמִין	*right side, right hand, south*
כִּסֵּא	*seat, chair, throne*
מָגֵן	*shield* (pl. מָגִנִּים)
מַמְלָכָה	*kingdom, sovereignty, dominion, reign* (cs. st. מַמְלֶכֶת)
סֶלַע	*rock, cliff*
עֵד	*witness*
עֵדוּת	*witness, testimony*, pl. *laws, legal provisions* (pl. עֵדֹת; with ePP also עֵדְוֹתָיו *ʿēdwōtāw his legal provisions*, etc.)
עֶצֶם	*bone* (m. or f.; pl. עֲצָמוֹת)

קֶשֶׁת   *bow* (fem.)

שְׂמֹאל   *left side, left, north (śəmō(ʾ)l with silent* א)

שֵׁבֶט   *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

אַחֲרֵי־כֵן   *afterwards* (adv.)

בַּל   *not* (negative used in poetry)

בְּלִי   *not; without*

לְבִלְתִּי   *not* (negative used with the inf. cs.; בִּלְתִּי + לְ)

לָכֵן   *therefore* (כֵּן + לְ)

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, עִם, אֶת (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	אִתִּי	עִמִּי, עִמָּדִי
2	m.	sg.	לְךָ	בְּךָ	אִתְּךָ	עִמְּךָ
	f.	sg.	לָךְ	בָּךְ	אִתָּךְ	עִמָּךְ
3	m.	sg.	לוֹ	בּוֹ	אִתּוֹ	עִמּוֹ
	f.	sg.	לָהּ	בָּהּ	אִתָּהּ	עִמָּהּ

			Prep. לְ	Prep. בְּ	Prep. אֵת	Prep. עִם
1	c.	pl.	לָנוּ	בָּנוּ	אִתָּנוּ	עִמָּנוּ
2	m.	pl.	לָכֶם	בָּכֶם	אִתְּכֶם	עִמָּכֶם
	f.	pl.	לָכֶן	בָּכֶן	—	—
3	m.	pl.	לָהֶם	בָּהֶם, בָּם	אִתָּם	עִמָּם, עִמָּהֶם
	f.	pl.	לָהֶן	בָּהֶן	—	—

Notes

1. The only deviating pausal form is found with the 2 m. sg. enclitic pronouns; thus לָךְ, בָּךְ, אִתָּךְ and עִמָּךְ instead of the context forms לְךָ, בְּךָ, אִתְּךָ and עִמְּךָ.

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 לָמוֹ (53 attestations; mainly in Ps, Isa, Job, Lam).

The prepositions כְּ and מִן 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 נִי-.

The preposition כְּ uses a longer form with some enclitic pronouns. With the exception of forms with 2 and 3 pl. enclitic pronoun, the preposition מִן uses reduplicated forms (*minmin- > *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 מִמֶּנִּי (< *mimmin-nī*) and מִמֶּנּוּ

- 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 מִמֶּךָ (< *mimmin-ka*) (the 2 m. sg. context form מִמְּךָ and 2 f. sg. form with enclitic pronoun מִמֵּךְ 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 מִמֶּנּוּ (< *mimmin-hu*) and מִמֶּנָּה (< *mimmin-ha*).

			Prep. כְּ	Prep. מִן
1	c.	sg.	כָּמֹוֹנִי	מִמֶּֽנִּי
2	m.	sg.	כָּמֹוֹךָ	מִמְּךָ, מִמֶּֽךָ
	f.	sg.	—	מִמֵּךְ
3	m.	sg.	כָּמֹֽהוּ	מִמֶּֽנּוּ
	f.	sg.	כָּמֹֽוֹהָ	מִמֶּֽנָּה
1	c.	pl.	כָּמֹֽנוּ	מִמֶּֽנּוּ
2	m.	pl.	כָּכֶם, כְּמוֹכֶם	מִכֶּם
	f.	pl.	—	—
3	m.	pl.	כָּהֶם, כְּמוֹהֶם	מֵהֶם, מֵהֵֽמָּה
	f.	pl.	כָּהֵן	מֵהֶן, מֵהֵֽנָּה

The object marker אֵת has the following forms with enclitic pronouns:

		Sg.	Pl.
1	c.	אֹתִי	אֹתָֽנוּ
2	m.	אֹתְךָ	אֶתְכֶם
	f.	אֹתָךְ	אֶתְכֶן
3	m.	אֹתוֹ	אֹתָם, אֶתְהֶם
	f.	אֹתָהּ	אֹתָן, אֶתְהֶן

Notes

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

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

			Prep. אֶל	Prep. עַל	Prep. לִפְנֵי
1	c.	sg.	אֵלַי	עָלַי	לְפָנַי
2	m.	sg.	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ
	f.	sg.	אֵלַיִךְ	עָלַיִךְ	לְפָנַיִךְ
3	m.	sg.	אֵלָיו	עָלָיו	לְפָנָיו
	f.	sg.	אֵלֶיהָ	עָלֶיהָ	לְפָנֶיהָ
1	c.	pl.	אֵלֵינוּ	עָלֵינוּ	לְפָנֵינוּ
2	m.	pl.	אֲלֵיכֶם	עֲלֵיכֶם	לִפְנֵיכֶם
	f.	pl.	אֲלֵיכֶן	עֲלֵיכֶן	לִפְנֵיכֶן
3	m.	pl.	אֲלֵיהֶם	עֲלֵיהֶם	לִפְנֵיהֶם
	f.	pl.	אֲלֵיהֶן	עֲלֵיהֶן	לִפְנֵיהֶן

Note

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

9.3 The Infinitive Construct

9.3.1 The Form 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 ʾ	II gutt.	III gutt.
inf. cs.	כְּתֹב	עֲזֹב	אֱסֹר	בְּחֹר	שְׁלֹחַ

Stative verbs have the forms כָּבֹד or כְּבַד *to be heavy,* קְטֹן *to be small* and חֲזֹק *to be strong.*

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

When followed by *maqqef*, the *ḥolem* is shortened to *qameṣ ḥatuf* כְּתָב־ *kətɔḇ*.

The inf. cs. with the prefixed prepositions בְּ and כְּ is בִּכְתֹב and כִּכְתֹב, respectively. But with the preposition לְ it is לִכְתֹּב 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.	כָּתְבֵנִי / כָּתְבִי	כָּתְבֵנוּ
2	m.	כָּתָבְךָ / כָּתְבְּךָ	כָּתְבְכֶם / כָּתָבְכֶם
	f.	כָּתְבֵךְ	
3	m.	כָּתְבוֹ	כָּתְבָם
	f.	כָּתְבָהּ	

Notes

1. The *qameṣ* with the first root consonant is a *qameṣ ḥatuf*, e.g., שָׁלְחִי *šɔlḥī my sending*. Likewise, when the *qameṣ* is with the second root consonant, it is a *qameṣ ḥatuf* as well, e.g., אָכָלְכֶם *ʾăkɔlkœm your eating*.

2. There are two distinct forms of the 1 c. sg. enclitic pronoun. In the form כָּתְבִי the enclitic pronoun expresses the subject of the infinitive construct whereas in the form כָּתְבֵנִי the enclitic pronoun expresses the object, e.g., לְשָׁכְנִי *that I might dwell* (Exod 29:46), לְלָכְדֵנִי *to capture me* (Jer 18:22). All other suffixes can either express the subject of the infinitive construct or the object.

3. Instead of *qameṣ ḥatuf*, the vowel *ḥireq* is sometimes found with the first root consonant, e.g., שִׁבְרִי *my breaking*. The vowel *ḥireq* is also used for the inf. cs. with the thematic vowel /a/ כְּתַב, e.g., שִׁכְבָהּ *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).

הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֵלֶב אֵילִים	*Obeying is better than sacrifice; listening [is better] than the fat of rams* (1 Sam 15:22)
יָדַע לֶכְתְּךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה	*He knows your walking through this great desert* (Deut 2:7)
וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ	*In the days of the ruling of the judges there was a famine in the land* (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).

וַיֵּשְׁבוּ לֶאֱכָל־לֶחֶם	*And they sat down to eat* (Gen 37.25)
וַתַּחֲטֵא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסֵנִי בְּחַטֹּאתָם	*And you made my people Israel sin so that they provoked me to anger with their sins* (1 Kgs 16:2)
לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו	*… that you may fear the Lord your God by keeping all his statutes and his command-ments* (Deut 6:2)

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

וַיְהִי בִּבְרֹחַ אֶבְיָתָר בֶּן־אֲחִימֶלֶךְ אֶל־דָּוִד קְעִילָה אֵפוֹד יָרַד בְּיָדוֹ	*When Abiathar the son of Ahimelech had fled to David to Keilah, an ephod came down in his hand.* (1 Sam 23:6)
כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה עַד־מְאֹד	*When Esau heard the words of his father, he cried out with a very loud and bitter cry* (Gen 27:34)

With the preposition בְּ the infinitive construct also may have modal or causal

meaning (cf. ESV for the causal translation of the infinitive with בְּ in 1 Kgs 18:18).

<div dir="rtl">

לֹא עָכַרְתִּי אֶת־יִשְׂרָאֵל כִּי
אִם־אַתָּה וּבֵית אָבִיךָ
בַּעֲזָבְכֶם אֶת־מִצְוֺת יְהוָה
</div>

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).

<div dir="rtl">

כִּי־אֹתִי מָאֲסוּ מִמְּלֹךְ עֲלֵיהֶם
</div>

… for it is me whom they have rejected so that I am not king over them anymore (1 Sam 8:7)

<div dir="rtl">

כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם
וּמִשָּׁמְרוֹ אֶת־הַשְּׁבֻעָה אֲשֶׁר
נִשְׁבַּע לַאֲבֹתֵיכֶם הוֹצִיא יְהוָה
אֶתְכֶם בְּיָד חֲזָקָה
</div>

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)

<div dir="rtl">

וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה
וְהַשְּׁלָמִים
</div>

… and he stepped down after having sacrificed the sin offering, the burnt offering, and the offering of well-being (Lev 9:22)

The Infinitive Construct as Complement

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

<div dir="rtl">

וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי
אוֹיְבֵיהֶם
</div>

And they could not stand before their enemies (Judg 2:14)

<div dir="rtl">

וַיַּחְדְּלוּ לִבְנֹת הָעִיר
</div>

And they stopped building the city (Gen 11:8)

<div dir="rtl">

וְלֹא־נָתְנוּ אִישׁ לַעֲבֹר
</div>

And they did not allow anyone to cross (Judg 3:28)

Other verbs that take infinitives as complements are: אבה Q. *to be willing,* מאן

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

Pi. *to refuse,* כלה Pi. *to finish,* חלל 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 לְ, e.g., כלה Pi. *to finish* and חדל Q. *to cease, stop*.

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

9.4 The Infinitive Absolute

9.4.1 The Form of the Infinitive Absolute

The infinitive absolute Qal has the following form:

<div align="center">

Inf. abs.   כָּתוֹב

</div>

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

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).

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[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.

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).

חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף	*A fierce animal has devoured him. Joseph has surely been torn to pieces.* (Gen 37:33)
וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם	*Abraham will surely become a great and mighty nation.* (Gen 18:18)
לֹא־מוֹת תְּמֻתוּן	*You will definitely not die.* (Gen 3:4)
וְסוֹךְ לֹא־סָכְתִּי	*I did not even anoint myself.* (Dan 10:3)
הַהַצֵּל הִצִּילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אַרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר	*Did any of the gods of the nations save his land from the hand of the king of Assyria?* (2 Kgs 18:33)
מוֹת יוּמַת הָרֹצֵחַ	*The murderer must be put to death.* (Num 35:16)
וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־מְלָאכָה וְאָכֹל לֹא תֹאכְלֻהוּ	*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 (רָגוֹם in Num 15:35).

וַיִּתְקְעוּ בַּשּׁוֹפָרוֹת וְנָפוֹץ הַכַּדִּים אֲשֶׁר בְּיָדָם	*They blew the horns and smashed the jars that were in their hands* (Judg 7:19)

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

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ   *Remember the sabbath day by keeping it holy* (Exod 20:8)

הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַ͏ַם   *Go and proclaim in the hearing of Jerusalem* (Jer 2:2)

מוֹת יוּמַת הָאִישׁ רָגוֹם אֹתוֹ בָאֲבָנִים כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה   *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).

וַיִּרְדֵּהוּ אֶל־כַּפָּיו וַיֵּלֶךְ הָלוֹךְ וְאָכֹל   *He scraped it [the honey] out into his hands and ate as he went along* (Judg 14:9)

וְכָל־הָעָם אֲשֶׁר־אִתּוֹ חָפוּ אִישׁ רֹאשׁוֹ וְעָלוּ עָלֹה וּבָכֹה   *...and David went up the ascent of the* Mount *of* Olives, weeping as he went *(2 Sam 15:30)*

The inf. abs. הָלוֹךְ 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 הלך leaving the inf. abs. גָּדוֹל to express the main meaning *to become greater*.)

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה   *And Abram journeyed by stages to the Negeb* (Gen 12:9)

וַיֵּלֶךְ דָּוִד הָלוֹךְ וְגָדוֹל   *And David became greater and greater* (2 Sam 5:10)

9.5 Exercises

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: בִּלְהָה, אֲשֵׁרָה, אִיזֶבֶל, סִיחֹן, כַּרְמֶל, חִירָם.

1 וַיֹּאמֶר לָכֵן שְׁמַע דְּבַר־יְהוָה רָאִיתִי⁴ אֶת־יְהוָה יֹשֵׁב עַל־כִּסְאוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמֵד עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ   2   וְעַתָּה שְׁלַח קְבֹץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת וַחֲמִשִּׁים⁵ וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת⁶ אֹכְלֵי שֻׁלְחַן אִיזָבֶל. וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל   3   בַּיהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטָח וְאַחֲרָיו לֹא־הָיָה כָמֹהוּ בְּכֹל מַלְכֵי יְהוּדָה וַאֲשֶׁר הָיוּ⁷ לְפָנָיו   4   וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת⁸ לִשְׁחֹט אֶת־בְּנוֹ

5 וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמַלִּים עַל־הָעָיִן   6   כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה⁹ גְּדֹלָה וּמָרָה¹⁰ עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בָּרֲכֵנִי¹¹ גַם־אָנִי אָבִי   7   וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָה פִּילֶגֶשׁ¹² אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל   8   וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל 9 וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ   10   וַיְהִי כִּשְׁמֹעֲכֶם אֶת־הַקּוֹל מִתּוֹךְ וַיֹּאמֶר   11   סֶכִינֶקְזֶן סֶכִיטַבַשׁ יִשָּׁאֵר־לְךָ יַלַּא וְזָבָרְקְתָּן שָׁאָב רֵעָב רְדָתָן דְּשֹׁחָה יְהוֹשֻׁעַ אֶל־הָעָם עֵדִים אַתֶּם בָּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֶת־יְהוָה לַעֲבֹד אֹתוֹ וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם 12   עֵדִים¹³ וַיֹּאמְרוּ וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל 13   ¹⁵בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו¹⁴יְהוּדָה לָגוּר אִתִּי שָׁלַח יְהוָה לִמְשָׁחֶךָ לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה וַיִּזְבַּח אֶת־כָּל־כֹּהֲנֵי הַבָּמוֹת אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת וַיִּשְׂרֹף אֶת־עַצְמוֹת אָדָם 14 וַיְהִי כִּשְׁמֹעַ חִירָם אֶת־דִּבְרֵי שְׁלֹמֹה וַיִּשְׂמַח מְאֹד   15   יְרוּשָׁלָם¹⁶עֲלֵיהֶם וַיָּשָׁב וַיְהִי 16   וַיֹּאמֶר בָּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֵּן חָכָם עַל־הָעָם הָרָב הַזֶּה וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מָלֹךְ 17   כִּשְׁמֹעַ אַחְאָב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם 18   בְּיָדְךָ מַמְלֶכֶת יִשְׂרָאֵל¹⁷תִּמְלוֹךְ וְקָמָה וַיֵּלֶךְ דָּוִד 20   קָרֹעַ אֶקְרַע אֶת־הַמַּמְלָכָה מֵעָלֶיךָ¹⁸וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ הָלוֹךְ וְגָדוֹל וַיהוָה אֱלֹהֵי צְבָאוֹת עִמּוֹ

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⁴ רָאִיתִי *I have seen* (verb ראה Q. *to see*)

⁵ אַרְבַּע מֵאוֹת וַחֲמִשִּׁים *four hundred and fifty*

⁶ אַרְבַּע מֵאוֹת *four hundred*

⁷ הָיוּ *they were*

⁸ מַאֲכֶלֶת *knife*

⁹ צְעָקָה *cry, outcry*

¹⁰ מַר *bitter*

¹¹ בָּרֲכֵנִי *bless me* (imperative Pi. with enclitic pronoun)

¹² פִּילֶגֶשׁ *concubine*

¹³ וַיֹּאמְרוּ *and they said*

¹⁴ לָגוּר *to sojourn* (inf. cs. with לְ)

¹⁵ וּשְׁנֵי בָנָיו *and his two sons*

¹⁶ וַיָּשָׁב *wayyāšŏḇ and he returned*

¹⁷ וְקָמָה *and [it] will be established*

¹⁸ צִוָּךְ *he commanded you*

Chapter 10

10.1 Vocabulary

10.1.1 Verbs

דבק	Q. *to cling, cleave, keep close*
זרע	Q. *to sow, scatter seed*
חדל	Q. *to cease, come to an end; to cease, leave off*
כתב	Q. *to write*
נטע	Q. *to plant*

10.1.2 Nouns

בּוֹר	*cistern, pit*
גְּבוּרָה	*strength, might*
חַג	*festival, festival-gathering, pilgrim-feast* (pl. חַגִּים; abs. st. also חַג)
חָדָשׁ	*new*
חֵלֶק	*portion, share, possession*
נְאֻם	*utterance, declaration, announcement*
נַחֲלָה	*possession, property, inheritance*
צַדִּיק	*just, righteous*
קָנֶה	*stalk, reed*
רִיב	*dispute, lawsuit, quarrel*
שַׂר	*ruler, official, prince, captain, chieftain, chief* (pl. שָׂרִים)
שׁוֹפָר	*horn* (as a wind instrument)
שַׁעַר	*gate*

10.1.3 Other Parts of Speech

יֵשׁ	*there is* (particle of existence)
אַיִן	*there is not* (particle of non-existence)
אֵצֶל	*in proximity to, beside* (prep.)
הַרְבֵּה	*greatly, exceedingly, much* (adv.; orig. inf. abs. Hi. of רבה)
לְבַד	*alone, by itself* (with ePP לְבַדּוֹ; prep. לְ with noun בַּד *separation*)
מְעַט	*a little, fewness, a few*
רַק	*only, still, but, however, nevertheless, surely*

10.2 The waw-Suffix Conjugation or *wəqataltí* Form

10.2.1 The Forms of the waw-Suffix Conjugation

The waw-suffix conjugation or *wəqataltí* 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.	וְכָתַב
	3 f.	וְכָתְבָה
	2 m.	וְכָתַבְתָּ
	2 f.	וְכָתַבְתְּ
	1 c.	וְכָתַבְתִּי
pl.	3 c.	וְכָתְבוּ
	2 m.	וּכְתַבְתֶּם
	2 f.	וּכְתַבְתֶּן
	1 c.	וְכָתַבְנוּ

10.2.2 The Use of the waw-Suffix Conjugation

The *wəqataltí* form typically continues a preceding verbal form or a temporal adverbial expression. It is, however, possible that *wəqataltí* is used without

a semantically similar or identical preceding verb (cf. *wəqataltí* 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 *wayyiqṭol* form as in 1 Sam 7:16).

wəqataltí often follows *yiqṭol* and has the same meaning as the preceding *yiqṭol*. A possible semantic difference between the two forms may be that *wəqataltí* adds the idea of sequence of events *then … and then …*, whereas *yiqṭol* simply refers to future time. The *wəqataltí* 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).

עַבְדְּךָ יֵלֵךְ וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה	*Your servant will go and fight with this Philistine* (1 Sam 17:32)
וּמְעִיל קָטֹן תַּעֲשֶׂה־לּוֹ אִמּוֹ וְהַעַלְתָה לוֹ מִיָּמִים יָמִימָה בַּעֲלוֹתָהּ אֶת־אִישָׁהּ לִזְבֹּחַ אֶת־זֶבַח הַיָּמִים	*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)
וְהָיָה בִּהְיוֹת רוּחַ־אֱלֹהִים אֶל־שָׁאוּל וְלָקַח דָּוִד אֶת־הַכִּנּוֹר וְנִגֵּן בְּיָדוֹ וְרָוַח לְשָׁאוּל וְטוֹב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה	*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)
עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד	*Therefore a man will leave his father and his mother and cling to his wife and they shall be one flesh* (Gen 2:24)

wəqataltí 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 *wəqataltí* following a volitive form.

הִנְנִי עֹמֵד לְפָנֶיךָ שָּׁם עַל־הַצּוּר בְּחֹרֵב וְהִכִּיתָ בַצּוּר וְיָצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם	*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)
וִיהִי בְשָׁכְבוֹ וְיָדַעַתְּ אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם	*When he lies down, note the place where he lies down* (Ruth 3:4)

עוֹד מְעַט וּסְקָלֻֽנִי *A little more and they will stone me* (Exod 17:4 NAB)

wəqaṭaltí can follow a volitive form (i.e., imperative, jussive, cohortative). *wəqaṭaltí* has the modal meaning of the preceding verbal form (2 Kgs 9:1b-2).

חֲגֹר מָתְנֶיךָ וְקַח פַּךְ הַשֶּׁמֶן *Gird up your loins, take this flask of oil in*
הַזֶּה בְּיָדֶךָ וְלֵךְ רָמֹת גִּלְעָד *your hand and go to Ramoth-gilead. And look*
וּבָאתָ שָׁמָּה וּרְאֵה־שָׁם יֵהוּא *there for Jehu, the son of Jehoshaphat, son*
בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי וּבָאתָ *of Nimshi and enter and raise him from the*
וַהֲקֵמֹתוֹ מִתּוֹךְ אֶחָיו וְהֵבֵיאתָ *midst of his fellows and bring him to an inner*
אֹתוֹ חֶדֶר בְּחָדֶר *chamber* (2 Kgs 9:1b-2)

It is possible, however, that *wəqaṭaltí* is used with volitive meaning without a preceding volitive form (Judg 11:8).

לָכֵן עַתָּה שַׁבְנוּ אֵלֶיךָ *Therefore, now that we have returned to you,*
וְהָלַכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בִּבְנֵי *go with us and fight against the Ammonites*
עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכֹל *and become for us the leader, for all inhabi-*
יֹשְׁבֵי גִלְעָד *tants of Gilead* (Judg 11:8)

As the *wəqaṭaltí* form has to appear at the beginning of the clause without any preceding element, *yiqṭol* 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 מִלִּפְנֵי *… and you shall cry out on that day because*
מַלְכְּכֶם אֲשֶׁר בְּחַרְתֶּם לָכֶם *of your king which you have chosen for your-*
וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם *selves, but the Lord will not answer you on*
הַהוּא *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).

וַיִּקְבְּרוּ אֹתוֹ בְּשֹׁמְרוֹן *And they buried him in Samaria* (2 Kgs 10:35)

וַיִּקְבְּרֻהוּ בְּשֹׁמְרוֹן *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 אֵת. 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 שָׁאוּל *... for your lord Saul is dead and the House*
וְגַם־אֹתִי מָשְׁחוּ בֵית־יְהוּדָה *of Judah have already anointed me king over*
לְמֶלֶךְ עֲלֵיהֶם *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/ (*pataḥ*) or /ā/ (*qameṣ*) with the suffix conjugation and /ē/ (*ṣere*) with the prefix conjugation and the imperative.

		Suffix	SC	PC
sg.	1 c.	-nī	שְׁמָרֵנִי	יִשְׁמְרֵנִי, יִשְׁמָעֵנִי
	2 m.	-kā	שְׁמָרְךָ	יִשְׁמָרְךָ, יִשְׁאָלְךָ
	2 f.	-k	שְׁמָרֵךְ	יִשְׁמְרֵךְ, יִגְאָלֵךְ
	3 m.	-ō/-hū	שְׁמָרוֹ	יִשְׁמְרוֹ, יִשְׁכָּחֵהוּ
	3 f.	-āh/-hā	שְׁמָרָהּ	יִשְׁמְרֶהָ, יִקְרָאֶהָ וַיִּשְׁמְרָהּ
pl.	1 c.	-nū	שְׁמָרֵנוּ	יִשְׁמְרֵנוּ, יִפְגְּעֶנּוּ
	2 m.	-kœm	*שְׁמָרְכֶם	*יִשְׁמָרְכֶם, *יִשְׁאַלְכֶם
	2 f.	*-kœn		
	3 m.	-m	שְׁמָרָם	יִשְׁמְרֵם, יִמְאָסֵם
	2 f.	*-n		

Notes

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

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

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

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

The enclitic pronoun 3 f. pl. is *-n* ן- (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: מְשַׁחְתִּיו *I anointed him* (with elision of the intervocalic /h/ *-tīhū > tīw*); עֲבַדְתִּיךָ *I served you*; נְתַתִּיהָ *I gave her*; שְׁלַחְתִּים *I have sent them*

   b) Verbal form 3 c. pl. SC: עֲבָדֽוּהוּ *they served him*; רְדָפֽוּךָ *they pursued you*

   c) Verbal form 1 c. pl. SC: דְּרַשְׁנֻהוּ *we sought him*

   d) Verbal form 3 m. pl. PC: יִרְגְּמֻהוּ *they shall stone him*

   e) Verbal form 2 f. sg. PC: וַתִּזְבָּחִים *and you sacrificed them*

2. In verbal forms 2 f. sg. SC the original suffix *-tī* is preserved: יְלִדְתִּנִי *you bore me*, נְתַתִּיהוּ *you gave it*, מְצָאתִים *you found them*

3. In verbal forms 3 f. sg. SC the original suffix /t/ is preserved

   a) ePP 1 c. sg.: יְלָדַֽתְנִי *she gave birth to me*

   b) ePP 3 m. sg.: הֲרָגָֽתְהוּ *she killed him*; יְלָדַֽתּוּ *she gave birth to him* (with assimilation of the /h/ to the /t/ **-athu > -attū*)

   c) ePP 3 f. sg.: אֲחָזַֽתָּה *it has taken hold of her* (with assimilation of the /h/ to the /t/ **-athā > -attā*)

   d) ePP 1 c. pl.: מְצָאַֽתְנוּ *it found us*

e) ePP 3 m. pl.: גְּנָבָתַם *she stole them*

4. In verbal forms 2 m. sg. SC with the suffix *-tā* and an ePP 3 m. sg. con-
traction happens, e.g., יְדַעְתּוֹ *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., נְטַשְׁתַּנִי *you have permitted me*,
עֲזַבְתָּם *you forsook them*, שְׁלַחְתָּנוּ *you sent them*.

5. In verbal forms 2 m. pl. SC the suffix is *-tū* instead of *-tæm*: הֶעֱלִיתֻנוּ *you
have brought us up* (2 m. pl. SC Hiphil עלה with ePP 1 c. pl.).

10.3.3 The Enclitic Personal Pronoun with Energic Nun

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

sg.	3 m.	יִשְׁמְרֶנּוּ
	3 f.	יִשְׁמְרֶנָּה
	2 m.	יִשְׁמְרֶךָּ
	1 c.	יִשְׁמְרֶנִּי
pl.	1 c.	יִשְׁמְרֶנּוּ

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/: *-ænnū* < **-ænhū* and
-ænnā < **-ænhā*, 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: *-ækkā* < **-ænkā*.

In forms of the PC with the thematic vowel /a/, the vowel is preserved as
qameṣ, e.g., יִשְׁמָעֶךָ *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 יֵשׁ *there is* and אַיִן *there is not* which is used in the cs. st. אֵין most of the time.

וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם	*And Jacob saw that there was grain in Egypt* (Gen 42:1)
יָבֹא־נָא אֵלַי וְיֵדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל	*Let him come to me, that he may know that there is a prophet in Israel* (2 Kgs 5:8)
וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם	*And they took him and threw him into the cistern; the cistern was empty, there was no water in it* (Gen 37:24)
וַיִּפֶן כֹּה וָכֹה 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 יֵשׁ and its negative counterpart אַיִן express the idea that somebody possesses something or something is available to somebody.

וַיֹּאמֶר עֵשָׂו יֶשׁ־לִי רָב אָחִי	*And Esau said, "I have plenty, my brother"* (Gen 33:9)
וְיֵדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל	*… so that all the earth may know that Israel has a God* (1 Sam 17:46)
וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד	*Sarai was barren; she did not have a child* (Gen 11:30)
וַתֹּאמֶר אֵין לְשִׁפְחָתְךָ כֹל בַּבַּיִת כִּי אִם־אָסוּךְ שָׁמֶן	*And she said, "Your maidservant 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 energic Nun with verbal forms.

		הִנֵּה	יֵשׁ	אַיִן	עוֹד
sg.	1 c.	הִנְנִי/הִנֶּ֫נִּי		אֵינֶ֫נִּי	עוֹדִי/עוֹדֶ֫נִּי
	2 m.	הִנְּךָ	יֶשְׁךָ	אֵינְךָ	עוֹדְךָ
	2 f.	הִנָּךְ		אֵינֵךְ	עוֹדֵךְ
	3 m.	הִנּוֹ	יֶשְׁנוֹ	אֵינֶ֫נּוּ	עוֹדֶ֫נּוּ
	3 f.			אֵינֶ֫נָּה	עוֹדָהּ/עוֹדֶ֫נָּה
pl.	1 c.	הִנְנוּ/הִנֶּ֫נּוּ		אֵינֶ֫נּוּ	
	2 m.	הִנְּכֶם	יֶשְׁכֶם	אֵינְכֶם	
	3 m.	הִנָּם		אֵינָם	עוֹדָם

Notes

Distinct pausal forms are הִנֵּ֫נִי (ePP 1 c. sg.), הִנֶּ֑ךָ (ePP 2 m. sg.) הִנֵּ֑נוּ (ePP 1 c. pl.).

Alternative forms are הִנֵּ֫הוּ (Jer 18:3 Ketiv) instead of הִנּוֹ and יֶשְׁכֶם (Deut 13:14) instead of יֶשְׁכֶם.

10.6 Negative Nominal Clauses

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

אַל־תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם	*Do not go up, for the LORD is not in your midst* (Num 14:42)
כִּי אָנֹכִי מֵת בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן	*For I am about to die in this land; I won't cross the Jordan* (Deut 4:22)
לֹא־עֵת הֵאָסֵף הַמִּקְנֶה	*It is not the time for the livestock to be gathered* (Gen 29:7)
לֹא אִישׁ בְּשֹׂרָה אַתָּה הַיּוֹם הַזֶּה	*You are not a man of news today* (2 Sam 18:20)

10.7 Exercises

10.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: יוֹאָשׁ, יְהוֹאָחָז, בֵּית־עֵקֶד,
סֻכּוֹת, יִשַׁי.

1 וַיִּקְבֹּץ יֵהוּא אֶת־כָּל־הָעָם וַיֹּאמֶר אֲלֵהֶם אַחְאָב עָבַד אֶת־הַבַּעַל מְעָט יֵהוּא יַעַבְדֶנּוּ
הַרְבֵּה   2 וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל־בָּנָיו לֵאמֹר בְּמוֹתִי וּקְבַרְתֶּם אֹתִי
בַּקֶּבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבוּר בּוֹ אֵצֶל עַצְמֹתָיו הַנִּיחוּ[1] אֶת־עַצְמֹתָי   3 וַיִּשְׁכַּב
יְהוֹאָחָז עִם־אֲבֹתָיו וַיִּקְבְּרֻהוּ בְּשֹׁמְרוֹן וַיִּמְלֹךְ יוֹאָשׁ בְּנוֹ תַּחְתָּיו   4 וַיִּקְרָא יְהוָה
אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי   5 וַיִּשְׁלַח אַבְשָׁלוֹם מְרַגְּלִים[2] בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר
כְּשָׁמְעֲכֶם אֶת־קוֹל הַשֹּׁפָר וַאֲמַרְתֶּם מָלַךְ אַבְשָׁלוֹם בְּחֶבְרוֹן   6 וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי
כִּי יֶשׁ־שֶׁבֶר[3] בְּמִצְרָיִם   7 וַיָּשָׁב[4] רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע
אֶת־בְּגָדָיו   8 וַיֹּאמֶר אַבְרָהָם כִּי[5] אָמַרְתִּי רַק אֵין־יִרְאַת[6] אֱלֹהִים בַּמָּקוֹם הַזֶּה
וַהֲרָגוּנִי עַל־דְּבַר[7] אִשְׁתִּי   9 כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ – לָכֶם נְתַתִּיו
כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה   10 וַיִּלְכֹּד־נַעַר מֵאַנְשֵׁי סֻכּוֹת וַיִּשְׁאָלֵהוּ וַיִּכְתֹּב אֵלָיו
אֶת־שָׂרֵי סֻכּוֹת וְאֶת־זְקֵנֶיהָ שִׁבְעִים וְשִׁבְעָה אִישׁ[8]   11 וַיְהִי בַבֹּקֶר וַיֵּצֵא וַיַּעֲמֹד
וַיֹּאמֶר אֶל־כָּל־הָעָם צַדִּקִים אַתֶּם הִנֵּה אֲנִי קָשַׁרְתִּי[9] עַל־אֲדֹנִי וָאֶהְרְגֵהוּ   12 וַיַּעַשׂ
לָהֶם כֵּן וַיַּצֵּל[10] אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הֲרָגוּם   13 וְעַתָּה כֹּה־תֹאמַר[11]
לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִן־הַנָּוֶה[12] מֵאַחַר הַצֹּאן לִהְיוֹת
נָגִיד[13] עַל־עַמִּי עַל־יִשְׂרָאֵל   14 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אַל־תִּירָא[14] מֵהֶם כִּי
בְיָדְךָ נְתַתִּים לֹא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ   15 וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְפְּשׂוּם

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[1] הַנִּיחוּ *put!* (impv.)

[2] מְרַגְּלִים *spies* (participle Piel m. sg.)

[3] שֶׁבֶר *grain*

[4] וַיָּשָׁב *wayyā́šŏḇ and he returned* (verb שׁוב)

[5] כִּי here functioning as introduction of the direct speech; not to be translated (cf. Greek ὅτι).

[6] יִרְאָה *fear, reverence*

[7] עַל־דְּבַר *because of*

[8] שִׁבְעִים וְשִׁבְעָה אִישׁ *seventy-seven men* (The counted noun follows the numeral here in the singular.)

[9] קָשַׁרְתִּי *I have conspired*

[10] וַיַּצֵּל *and he rescued*

[11] תֹאמַר *you shall say*

[12] נָוֶה *grazing place*

[13] לִהְיוֹת נָגִיד *so that [you] become ruler*

[14] אַל־תִּירָא *do not be afraid* (often with the prep. מִן to express the object of the verb)

חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֵקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ[15] וְלֹא־הִשְׁאִיר[16] אִישׁ מֵהֶם

16 וַיֹּאמֶר אֵין־לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלָה־לָנוּ בְּבֶן־יִשַׁי   17 וְהַלֵּוִי[17] אֲשֶׁר־בִּשְׁעָרֶיךָ

לֹא תַעַזְבֶנּוּ כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ   18 וַיִּיקַץ יַעֲקֹב[18] מִשְּׁנָתוֹ[19] וַיֹּאמֶר

אָכֵן[20] יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי   19 וְלֹא אִתְּכֶם לְבַדְּכֶם אָנֹכִי

כֹּרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה[21] הַזֹּאת. כִּי אֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם

לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם.   20 הִנֵּה יָמִים בָּאִים[22]

נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה. לֹא כַבְּרִית אֲשֶׁר

כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הֶחֱזִיקִי בְיָדָם לְהוֹצִיאָם[23] מֵאֶרֶץ מִצְרָיִם ... כִּי זֹאת הַבְּרִית

אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם

וְעַל־לִבָּם אֶכְתֳּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם.[24]

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[15] אַרְבָּעִים וּשְׁנַיִם אִישׁ *forty men*

[16] הִשְׁאִיר *he spared, left over*

[17] לֵוִי *Levite* (cf. the proper noun לֵוִי)

[18] וַיִּיקַץ יַעֲקֹב *And Jacob woke up*

[19] שֵׁנָה *sleep*

[20] אָכֵן *surely, truly*

[21] אָלָה *curse*

[22] בָּאִים *are coming* (part. m. pl. Q. בוא)

[23] בְּיוֹם הֶחֱזִיקִי בְיָדָם לְהוֹצִיאָם lit. *on the day when I took them by their hand to bring them out*

[24] וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם ... *and I shall be their God and they shall be my people*

Chapter 11

11.1 Vocabulary

11.1.1 Verbs

אבד	Q. *to perish*
אהב	Q. *to love* (stative verb, pausal form SC אָהֵב)
אחז	Q. *to grasp, take hold, take possession*
אסף	Q. *to gather, remove*
אסר	Q. *to tie, bind, imprison*
מכר	Q. *to sell*
משׁל	Q. *to rule, reign* (with prepositional object with בְּ)
נגע	Q. *to touch, reach, strike* (usually with prep. object with בְּ)
נגשׁ	Q. *to draw near, approach* (in Qal only PC, impv., inf. cs.)
נסע	Q. *to pull up or out, set out, journey*
נצר	Q. *to watch, guard, keep*
שׁכח	Q. *to forget*

11.1.2 Nouns

אֶבֶן	*stone* (f., pl. אֲבָנִים)
אֲחֻזָּה	*possession, property*
גּוֹי	*nation, people* (pl. גּוֹיִם)
זֶבַח	*sacrifice*
מִשְׁכָּן	*dwelling-place, abode*
מִשְׁפָּחָה	*extended family, clan*
נֶגֶב	*south-country, Negev, south*
נֶגַע	*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 פעל *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	
פ״א	I-*ʾālep̄*	I ʾ
פ״י	I-*yōd*	I *y*
פ״נ	I-*nūn*	I *n*
ע״ו/י	II-*wāw/yōd*	II *w/y*
ע״ע	II geminate	II gem.
ל״א	III-*ʾālep̄*	III ʾ
ל״ה	III-*hē*	III *y*

11.3 Weak Verbs: I *n* Verbs

I *n* 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 I *n* 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: *yinC$_2$VC$_3$ > yiC$_2$C$_2$VC$_3$*, e.g., **yinpōl > yippōl* יִפֹּל *he will fall*, **yingaš > yiggaš* יִגַּשׁ *he will approach.* In these forms the /n/ does not appear as a consonant anymore, but only in the *dageš 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 I *n* 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* יִתֵּן *he will give* (with attenuation of *a > i* in closed unstressed syllable).

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

			נפל	נגשׁ	נתן	לקח
SC	sg.	3 m.	נָפַל		נָתַן	לָקַח
		3 f.	נָפְלָה		נָתְנָה	לָקְחָה
		2 m.	נָפַלְתָּ		נָתַתָּה	לָקַחְתָּ
		2 f.	נָפַלְתְּ		נָתַתְּ	לָקַחַתְּ
		1 c.	נָפַלְתִּי		נָתַתִּי	לָקַחְתִּי
	pl.	3 c.	נָפְלוּ		נָתְנוּ	לָקְחוּ
		2 m.	נְפַלְתֶּם		נְתַתֶּם	לְקַחְתֶּם
		2 f.	נְפַלְתֶּן		נְתַתֶּן	לְקַחְתֶּן
		1 c.	נָפַלְנוּ		נָתַנּוּ	לָקַחְנוּ

			נפל	נגש	נתן	לקח
PC	sg.	3 m.	יִפֹּל	יִגַּשׁ	יִתֵּן	יִקַּח
		3 f.	תִּפֹּל	תִּגַּשׁ	תִּתֵּן	תִּקַּח
		2 m.	תִּפֹּל	תִּגַּשׁ	תִּתֵּן	תִּקַּח
		2 f.	תִּפְּלִי	תִּגְּשִׁי	תִּתְּנִי	תִּקְחִי
		1 c.	אֶפֹּל	אֶגַּשׁ	אֶתֵּן	אֶקַּח
	pl.	3 m.	יִפְּלוּ	יִגְּשׁוּ	יִתְּנוּ	יִקְחוּ
		3 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה	תִּתֵּנָּה	תִּקַּחְנָה
		2 m.	תִּפְּלוּ	תִּגְּשׁוּ	תִּתְּנוּ	תִּקְחוּ
		2 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה	תִּתֵּנָּה	תִּקַּחְנָה
		1 c.	נִפֹּל	נִגַּשׁ	נִתֵּן	נִקַּח
Jussive	sg.	3 m.	יִפֹּל	יִגַּשׁ	יִתֵּן	יִקַּח
waw-PC	sg.	3 m.	וַיִּפֹּל	וַיִּגַּשׁ	וַיִּתֵּן	וַיִּקַּח
Impv.	sg.	m.	נְפֹל	גַּשׁ	תֵּן	קַח
		f.	נִפְלִי	גְּשִׁי	תְּנִי	קְחִי
	pl.	m.	נִפְלוּ	גְּשׁוּ	תְּנוּ	קְחוּ
		f.	נְפֹלְנָה	גַּשְׁנָה		
Inf. cs.			נְפֹל	גֶּשֶׁת	תֵּת	קַחַת
Inf. abs.			נָפוֹל		נָתוֹן	לָקוֹחַ
Part.	sg.	m.	נֹפֵל		נֹתֵן	לֹקֵחַ

Notes

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

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

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

In pausal forms with vocalic suffix the thematic vowel is preserved and stressed, e.g., יִפָּ֫לוּ, יִתֵּ֫נוּ and קָ֫חוּ, יִקָּ֫חוּ (impv.).

Verbs that are both I *n* and III gutt. often have strong inf. cs. forms, e.g., נְסֹעַ. Some verbs have both forms, e.g., נְגֹעַ and less frequently גַּעַת.

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

The imperative m. sg. of the verb נתן is often the long form תְּנָה *give!*.

The verb נגשׁ *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 I *n* with /a/ as thematic vowel in the PC Qal by far.

11.4 Weak Verbs: I ʾ Verbs

A number of verbs I ʾ have weak forms in the prefix conjugation. The five I ʾ verbs that only have weak PC forms are the verbs: אמר *to say*, אכל *to eat*, אבד *to perish* and the two doubly weak verbs אבה *to be willing* (almost always with negation) and אפה *to bake* (I ʾ and III *y*).[1] Therefore the rules of III *y* verbs apply to אבה and אפה as well (cf. Chapter 12).

The weakness is due to א 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 /ʾ/:

$$*ʾaʾmur > *ʾāmur > *ʾōmur > ʾōmar \text{ אֹמַר } I\ will\ say$$

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

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[1] Mnemonic saying: The baker says, "the one who does not want to eat will perish."

			אמר	אכל
SC	sg.	3 m.	אָמַר	אָכַל
	sg.	3 f.	אָמְרָה	אָכְלָה
	sg.	2 m.	אָמַרְתָּ	אָכַלְתָּ
	sg.	2 f.	אָמַרְתְּ	אָכַלְתְּ
	sg.	1 c.	אָמַרְתִּי	אָכַלְתִּי
	pl.	3 c.	אָמְרוּ	אָכְלוּ
	pl.	2 m.	אֲמַרְתֶּם	אֲכַלְתֶּם
	pl.	2 f.	אֲמַרְתֶּן	אֲכַלְתֶּן
	pl.	1 c.	אָמַרְנוּ	אָכַלְנוּ
PC	sg.	3 m.	יֹאמַר	יֹאכַל
		3 f.	תֹּאמַר	תֹּאכַל
		2 m.	תֹּאמַר	תֹּאכַל
		2 f.	תֹּאמְרִי	תֹּאכְלִי
		1 c.	אֹמַר	אֹכַל
	pl.	3 pl.	יֹאמְרוּ	יֹאכְלוּ
		3 f.	תֹּאמַ֫רְנָה	תֹּאכַ֫לְנָה
		2 m.	תֹּאמְרוּ	תֹּאכְלוּ
		2 f.	תֹּאמַ֫רְנָה	תֹּאכַ֫לְנָה
		1 c.	נֹאמַר	נֹאכַל
Jussive	sg.	3 m.	יֹאמַר	יֹאכַל
waw-PC	sg.	3 m.	וַיֹּ֫אמֶר	וַיֹּ֫אכַל
Impv.	sg.	m.	אֱמֹר	אֱכֹל
		f.	אִמְרִי	אִכְלִי
	pl.	m.	אִמְרוּ	אִכְלוּ
Inf. cs.			אֱמֹר	אֱכֹל
Inf. abs.			אָמוֹר	אָכוֹל
Part.	sg.	m.	אֹמֵר	אֹכֵל

Notes

In the 1 c. sg. form אֹמַר the root consonant א 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 אמר and אכל without suffix are stressed on the penultimate syllable, e.g., וַיֹּאכַל, וַנֹּאמֶר, וַתֹּאמֶר, וַיֹּאמֶר, וַתֹּאכַל. Pausal forms 3 m./f. sg., 2 m. sg. and 1 c. sg. forms, however, are stressed on the last syllable, e.g., וָאֹכַל, וַיֹּאכַל, וַיֹּאמַר, וַיֹּאמֶר including the pausal form וָאֹכֵל

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

The verbs אהב, אחז and אסף have strong forms with preservation of the א as consonant as well as weak forms with elision of the א, e.g., וַיֹּאחֶז, יֹאחֵז, וַיֶּאֱחֹז, וָאֹהַב, וַיֶּאֱהַב, אֹסְפָה (cohortative), וֹּסֶף (!), יֶאֱסֹף, וַיֶּאֱסֹף, יֶאֱסֹף.

The introduction of direct speech לֵאמֹר is originally the inf. cs. of the verb אמר with the preposition לְ.

11.5 Questions in Biblical Hebrew (Part 1)

11.5.1 Yes-No Questions

Yes-no questions are usually marked with the syllable הֲ *hă* which is prefixed to the first word of the question. This prefixed הֲ *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 הֲ *hă-* (Gen 4:9)
2. Before non-gutturals with *šwa* it is הַ *ha-* (1 Kgs 21:20). Sometimes a *dageš forte* is added (Gen 37:32).
3. Before gutturals with any vowel except *qameṣ* or *ḥatef qameṣ* it is הַ *ha-* (Judg 13:11)
4. Before gutturals with *qameṣ* or *ḥatef qameṣ* it is הֶ *hœ-* (Gen 24:5)

הֲשֹׁמֵר אָחִי אָנֹכִי   *Am I the keeper of my brother?* (Gen 4:9)

הַמְצָאתַנִי אֹיְבִי   *Have you found me, my enemy?* (1 Kgs 21:20)

הַכְּתֹנֶת בִּנְךָ הִיא אִם־לֹא	*Is it the robe of your son or not?* (Gen 37:20 Qere)
הַאַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה	*Are you the man who spoke to the woman?* (Judg 13:11)
הֶהָשֵׁב אָשִׁיב אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם	*Shall I then bring your son back to the land that you left?* (Gen 24:5)

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 שָׁלוֹם לַנַּעַר לְאַבְשָׁלוֹם	*And the king said, "Is it well with the young man Absalom?"* (2 Sam 18:29)
וַיֹּאמֶר נָתָן אֲדֹנִי הַמֶּלֶךְ אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי	*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)

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 אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וַתֹּאמֶר אֵלֵךְ	*And they said to her, "Will you go with this man?" And she said, "Yes."* (Gen 24:58)
וַיֹּאמֶר הַאַתָּה זֶה אֲדֹנִי אֵלִיָּהוּ וַיֹּאמֶר לוֹ אָנִי	*And he said, "Is it you, my lord Elijah?" And he said to him, "Yes."* (2 Kgs 18:7–8)
וַיֹּאמְרוּ לוֹ אַנְשֵׁי־גִלְעָד הַאֶפְרָתִי אַתָּה וַיֹּאמֶר לֹא	*And the people from Gilead said to him, "Are you an Ephraimite?". And he said, "No."* (Judg 12:5)

11.5.2 Choice Questions

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

הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ	*Are you for us, or for our enemies?* (Josh 5:13)

הַאֵלֵךְ עַל־רָמֹת גִּלְעָד   *Shall I go to Ramoth-gilead for battle or shall*
לַמִּלְחָמָה אִם־אֶחְדָּל   *I refrain?* (1 Kgs 22:6)

Note

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

11.5.3 Indirect Questions

The interrogative He also introduces indirect (or embedded) questions (Exod 4:18), but אִם is used for this, as well (2 Kgs 1:2). For indirect choice questions הֲ ... אִם is used (Gen 27:21).

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

לְכוּ דִרְשׁוּ בְּבַעַל זְבוּב   *Go, inquire of Baal-zebub, the god of Ekron,*
אֱלֹהֵי עֶקְרוֹן אִם־אֶחְיֶה   *whether I will recover from this sickness*
מֵחֳלִי זֶה   (2 Kgs 1:2)

לָדַעַת הֲהִצְלִיחַ יְהוָה דַּרְכּוֹ   *... to find out whether God had made his*
אִם־לֹא   *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 וַיֹּאכְלוּ   2 אֱכֹל   3 אִכְלוּ   4 אָמַרְתִּי   5 אֹמַר   6 אֱמֹר   7 תִּגְּשׁוּ
8 גַּשׁ   9 וָאֶפֹּל   10 נָפַלְתִּי   11 וַיֵּאָחֵז   12 וַיִּגַּע

11.6.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: גִּלְגָּל, בְּאֵר שֶׁבַע, אַמְנוֹן, תָּמָר, קָדֵשׁ בַּרְנֵעַ, לָבָן, כָּלֵב, יִפְנֶה, זִלְפָּה.

1 וַיֹּאמְרוּ לֹו אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשֹׁול תִּמְשֹׁל בָּנוּ 2 וַיִּשְׁאַל לָהֶם לְשָׁלֹום וַיֹּאמֶר הֲשָׁלֹום אֲבִיכֶם הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם. הַעֹודֶנּוּ חָי 3 וַיֹּאמֶר לֹו אַמְנֹון אֶת־תָּמָר אֲחֹות אַבְשָׁלֹם אָחִי אֲנִי אֹהֵב 4 וַיֶּאֱסֹף לָבָן אֶת־כָּל־אַנְשֵׁי הַמָּקֹום וַיַּעַשׂ מִשְׁתֶּה. וַיְהִי בָעֶרֶב וַיִּקַּח אֶת־לֵאָה בִתֹּו וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֹא אֵלֶיהָ. וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתֹו לְלֵאָה בִתֹּו שִׁפְחָה. וַיְהִי בַבֹּקֶר וְהִנֵּה־הִוא לֵאָה 5 וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיַּאַסְפוּ אֶת־כָּל־זִקְנֵי בְּנֵי יִשְׂרָאֵל. וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם. 6 וַיֹּאמֶר יֹוסֵף אֶל־אֶחָיו גְּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יֹוסֵף אֲחִיכֶם אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרָיְמָה 7 וַיֹּאמֶר יְהֹושֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גֹּשׁוּ הֵנָּה וְשִׁמְעוּ אֶת־דִּבְרֵי יְהוָה אֱלֹהֵיכֶם 8 וַיִּגְּשׁוּ בְנֵי־יְהוּדָה אֶל־יְהֹושֻׁעַ בַּגִּלְגָּל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי אַתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֹדֹותַי וְעַל אֹדֹותֶיךָ בְּקָדֵשׁ בַּרְנֵעַ 9 וַיִּגְּשׁוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בִּירִיחֹו אֶל־אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיָדַעְתָּ כִּי הַיֹּום יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי הֶחֱשׁוּ 10 וַיִּסַּע אַבְרָם הָלֹוךְ וְנָסֹועַ הַנֶּגְבָּה 11 וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לֹו וַיָּבֹא בְּאֵרָה שָּׁבַע וַיִּזְבַּח זְבָחִים לֵאלֹהֵי אָבִיו יִצְחָק 12 בְּנִי תֹורָתִי אַל־תִּשְׁכָּח וּמִצְוֹתַי יִצֹּר לִבֶּךָ 13 וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טֹוב מְאֹד 14 יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקָחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מֹולַדְתִּי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכֹו לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִשָּׁם 15 אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ, לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ

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

[3] וַיָּבֵא *and he brought her in* (Hiphil of בוא)

[4] הוּא to be read as הִיא

[5] וַיִּגָּשׁוּ pausal form; context form וַיִּגְּשׁוּ

[6] הֵנָּה *here, hither*; the stress of the preceding word גֹּשׁוּ is moved to the syllable with the thematic vowel to avoid the clash of two stressed syllable.

[7] קְנִזִּי *Kenizzite*

[8] עַל אֹדֹות *because of, concerning*

[9] הֶחֱשׁוּ *be quiet*

[10] בְּאֵר שָּׁבַע pausal form of בְּאֵר שֶׁבַע

[11] מֹולֶדֶת *kindred, offspring, birth*

[12] נִשְׁבַּע *he swore*

Chapter 12

12.1 Vocabulary

12.1.1 Verbs

אבה	Q. *to be willing, consent* (almost always with a negative)
בכה	Q. *to weep, weep for*
בנה	Q. *to build*
גלה	Q. *to uncover, remove, go into exile*
היה	Q. *to be, become*
חטא	Q. *to sin*
חיה	Q. *to be alive, stay alive, revive, recover, return to life*
חנה	Q. *to encamp*
חרה	Q. *to burn, kindle* (of anger אַף)
מלא	Q. *to be full* (stative verb; SC מָלֵא; with noun to indicate the substance)
מצא	Q. *to find*
נטה	Q. *to stretch out, spread out, extend, bend, turn, incline*
נשׂא	Q. *to lift, carry, take*
עלה	Q. *to go up, ascend*
ענה	Q. *to answer, respond*
עשׂה	Q. *to do, to make*
קרא	Q. *to call, proclaim, read*
שׁתה	Q. *to drink*

12.1.2 Nouns

אָדוֹן	*lord* (with ref. to God אֲדֹנָי *my Lord*)
חֹדֶשׁ	*new moon, month*

מִלְחָמָה	*battle, war*
מַעֲשֶׂה	*deed, work*
מִשְׁפָּט	*judgment; justice; ordinance; decision; custom*
נֶפֶשׁ	*soul, self, life, living being, person, desire, throat* (f.)
סֵפֶר	*something written, letter, scroll*
סֹפֵר	*secretary, scribe*
עֹלָה	*(whole) burnt offering*
עֵת	*time* (f.; gem. noun; with enclitic pronoun עִתּוֹ)
פְּלִשְׁתִּים	*Philistines* (sg. פְּלִשְׁתִּי)
צַר	*enemy* (pl. צָרִים), pl. cs. st. צָרֵי (gem. noun)

12.1.3 Other Parts of Speech

אוֹ	*or*
אִי	*where?*
אַיֵּה	*where?*
אַךְ	*yea, surely, only*
אָנָה	*where to?* (interrogative adverb אָן *where to?* with directional He)
לָמָּה	*why?* (preposition מָה + לְ)
לְמַעַן	*in order to, so that* (conj.); *on account of, for the sake of* (prep.) (מַעַן + לְ)
מֵאַיִן	*whence? where from?* (prep. מִן + the interrogative adv. אַיִן *where?*)
מָדוּעַ	*why?*
מָה	*what?*
מִי	*who?*
מָתַי	*when?*
פֹּה	*here* (adv.)

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]

				גלה	עשׂה	היה
SC	sg.	3 m.		גָּלָה	עָשָׂה	הָיָה
		3 f.		גָּלְתָה	עָשְׂתָה	הָיְתָה
		2 m.		גָּלִיתָ	עָשִׂיתָ	הָיִיתָ
		2 f.		גָּלִית	עָשִׂית	הָיִית
		1 c.		גָּלִיתִי	עָשִׂיתִי	הָיִיתִי
	pl.	3 c.		גָּלוּ	עָשׂוּ	הָיוּ
		2 m.		גְּלִיתֶם	עֲשִׂיתֶם	הֱיִיתֶם
		2 f.		גְּלִיתֶן	עֲשִׂיתֶן	הֱיִיתֶן
		1 c.		גָּלִינוּ	עָשִׂינוּ	הָיִינוּ
PC	sg.	3 m.		יִגְלֶה	יַעֲשֶׂה	יִהְיֶה
		3 f.		תִּגְלֶה	תַּעֲשֶׂה	תִּהְיֶה
		2 m.		תִּגְלֶה	תַּעֲשֶׂה	תִּהְיֶה
		2 f.		תִּגְלִי	תַּעֲשִׂי	תִּהְיִי
		1 c.		אֶגְלֶה	אֶעֱשֶׂה	אֶהְיֶה
	pl.	3 m.		יִגְלוּ	יַעֲשׂוּ	יִהְיוּ
		3 f.		תִּגְלֶינָה	תַּעֲשֶׂינָה	תִּהְיֶינָה
		2 m.		תִּגְלוּ	תַּעֲשׂוּ	תִּהְיוּ
		2 f.		תִּגְלֶינָה	תַּעֲשֶׂינָה	תִּהְיֶינָה
		1 c.		נִגְלֶה	נַעֲשֶׂה	נִהְיֶה

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[1] A number of times, the semivowel may occur in other forms as well, e.g., יִבְכָּיוּן *they weep* (Isa 33:7); יִשְׁלָיוּ *may they be at ease* (Ps 122:6) from the verb שׁלה; compare the adjective שָׁלֵו *quiet, at ease* with a consonantal ו.

			גלה	עשה	היה
Jussive	sg.	3 m.	יִגֶל	יַעַשׂ	יְהִי
wayyiqṭol	sg.	3 m.	וַיִּגֶל	וַיַּעַשׂ	וַיְהִי
Impv.	sg.	m.	גְּלֵה	עֲשֵׂה	הֱיֵה
		f.	גְּלִי	עֲשִׂי	הֲיִי
	pl.	m.	גְּלוּ	עֲשׂוּ	הֱיוּ
		f.	גְּלֶינָה		
Inf. cs.			גְּלוֹת	עֲשׂוֹת	הֱיוֹת
Inf. abs.			גָּלֹה	עָשֹׂה	הָיֹה
Part. act.	sg.	m.	גֹּלֶה	עֹשֶׂה	
Part. pass.	sg.	m.	גָּלוּי	עָשׂוּי	

Notes

Verbs III *y* 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 גָּלְתָה combines the original suffix *-āt* and the suffix *-ā* of the strong verb. The resulting form גָּלְתָה has the same syllable structure as the corresponding form of the strong verb כָּתְבָה.

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

Suffix conjugation forms of III *y* 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 *-ī* before consonantal suffixes (e.g., גָּלִיתָ).

Prefix conjugation forms of III *y* verbs in the Qal binyan are characterized by the long final vowel *-ǣ* in the forms without suffix. In the imperative m. sg. the final vowel is *-ē̄*.

III *y* verbs have distinct jussive and *wayyiqṭol* forms. The 3 m./f. sg., 2 m. sg. jussive and *wayyiqṭol* forms do not have the long final vowel *-ǣ*. 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., וַיִּגֶל, וַיַּעַשׂ *and he did*. The prefix vowel is stressed except with the verbs היה and חיה. Important forms of some frequent verbs are the following:

- Verb ראה: jussive יֵרֶא, *wayyiqtol* 3 m. sg. וַיַּרְא (*wayyar(ʾ)* with preservation of the א in the spelling although it is not pronounced), 3 f. sg. וַתֵּרֶא, 1 c. sg. וָאֵרֶא. The *wayyiqtol* forms with enclitic pronoun have consonantal א, e.g., וַיִּרְאֵהוּ *and he saw him* (Judg 19:3)
- Verb בכה: וַתֵּבְךְ וַיֵּבְךְ
- Verb שתה: וַיֵּשְׁתְּ

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

At times, the long final vowel -*æ* is preserved in jussive and *wayyiqtol* forms, e.g., יִרְאֶה *let him see,* וַיִּבְנֶה *and he built,* וַיַּעֲשֶׂה *and he made.*

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

The forms of the participle active are גֹּלֶה (m. sg.), גֹּלָה (f. sg.), גֹּלִים (m. pl.), גֹּלוֹת (fem. pl.). The forms of the participle passive are גָּלוּי (m. sg.), גְּלוּיָה (f. sg.), גְּלוּיִם (m. pl.), גְּלוּיוֹת (fem. pl.).

Verbs III *y* with gutturals have the same vowel differences when compared to verbs without gutturals as strong verbs, e.g., עֲלִיתֶם *you went up* (2 m. sg. SC), יַעֲלוּ *they shall go up* (3 m. pl. jussive), עֲלֵה *go up!* (impv. m. sg.). As a stative verb, the verb חרה has prefix conjugation forms with the prefix vowel *segol*, e.g., יֶחֱרֶה. The jussive and *wayyiqtol* 3 m. sg. are יִחַר and וַיִּחַר.

The very frequent verb היה *to be* has *ḥatef segol* with the first root consonant in the 2 m. pl. SC form: הֱיִיתֶם (the 2 f. pl. form is not attested in Biblical Hebrew). With the conjunction וְ the form is וִהְיִיתֶם. In the PC the verb היה 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 *dageš forte* in the prefix consonant י is lost: וַיְהִי. The inf. cs. with the proclitic prepositions is לִהְיוֹת and בִּהְיוֹת. The inf. abs. may also be הָיוֹ. There is one occurrence of a participle in Exod 9:3: הוֹיָה (f. sg.).

The verb חיה *to live* has forms corresponding to those of the verb היה, e.g., יִחְיֶה, תִּחְיֶה, וִחְיִיתֶם, וַיְחִי, etc. The 3 m. sg. SC form may also be חַי, as pausal form חָי and with consecutive *waw* וָחַי.

The verb נטה *to stretch out* is doubly weak being I *n* and III *y*. It has prefix conjugation forms like יִטֶּה, jussive forms like יֵט (3 m. sg.) and תֵּט (2 f. sg.) and *wayyiqtol* forms like וַיֵּט (3 m. sg.) and וַתֵּט (3 f. sg.) with only *one* root consonant.

12.3 Weak Verbs: III ʾ Verbs

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

			Fientive	Stative	
			מצא	שׂנא	נשׂא
SC	sg.	3 m.	מָצָא	שָׂנֵא	נָשָׂא
		3 f.	מָצְאָה	שָׂנְאָה	נָשְׂאָה
		2 m.	מָצָאתָ	שָׂנֵאתָ	נָשָׂאתָ
		2 f.	מָצָאת	שָׂנֵאת	נָשָׂאת
		1 c.	מָצָאתִי	שָׂנֵאתִי	נָשָׂאתִי
	pl.	3 c.	מָצְאוּ	שָׂנְאוּ	נָשְׂאוּ
		2 m.	מְצָאתֶם	שְׂנֵאתֶם	נְשָׂאתֶם
		2 f.	מְצָאתֶן	שְׂנֵאתֶן	נְשָׂאתֶן
		1 c.	מָצָאנוּ	שָׂנֵאנוּ	נָשָׂאנוּ
PC	sg.	3 m.	יִמְצָא	יִשְׂנָא	יִשָׂא
		3 f.	תִּמְצָא	תִּשְׂנָא	תִּשָׂא
		2 m.	תִּמְצָא	תִּשְׂנָא	תִּשָׂא
		2 f.	תִּמְצְאִי	תִּשְׂנְאִי	תִּשְׂאִי
		1 c.	אֶמְצָא	אֶשְׂנָא	אֶשָׂא
	pl.	3 m.	יִמְצְאוּ	יִשְׂנְאוּ	יִשְׂאוּ
		3 f.	תִּמְצֶאנָה	תִּשְׂנֶאנָה	תִּשֶּׂאנָה
		2 m.	תִּמְצְאוּ	תִּשְׂנְאוּ	תִּשְׂאוּ
		2 f.	תִּמְצֶאנָה	תִּשְׂנֶאנָה	תִּשֶּׂאנָה
		1 c.	נִמְצָא	נִשְׂנָא	נִשָׂא
Impv.	sg.	m.	מְצָא	שְׂנָא	שָׂא
		f.	מִצְאִי	שִׂנְאִי	שְׂאִי
	pl.	m.	מִצְאוּ	שִׂנְאוּ	שְׂאוּ
		f.	מְצֶאןָ		

		Fientive	Stative	
		מצא	שׂנא	נשׂא
Inf. cs.		מְצֹא	שְׂנֹא	שֵׂאת/שְׂאֵת
Inf. abs.		מָצוֹא	שָׂנוֹא	
Part. act.	sg. m.	מֹצֵא	שֹׂנֵא	נֹשֵׂא
Part. pass.	sg. m.		שָׂנוּא	נָשׂוּא

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 ʾ verbs always have the vowel pattern *i–a*.

In forms with vocalic suffix or with enclitic pronouns the א is preserved as a consonant, e.g., מָצְאוּ *they found,* תִּמְצְאוּ *you will find,* מְצָאוֹ *he found him,* יִמְצָאֲךָ *he will find you.* Therefore, these forms are strong forms.

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

The very frequent verb נשׂא *to lift, carry* is doubly weak (I *n* and III ʾ) with elision of the third root consonant /ʾ/ 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 ʾ verbs do not have distinct jussive or *wayyiqṭol* forms.

The verb חטא *to sin* as a verb I gutt. and III ʾ has prefix conjugation forms with *segol* as prefix vowel, e.g., יֶחֱטָא.

12.4 WH-Questions

12.4.1 The Interrogative Pronouns מִי *Who?* and מָה *What?*

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

– Before words beginning with a non-guttural it is מַה־ ּ (with *dageš forte* in the first consonant of the following word), e.g., מַה־שְּׁמֶךָ *What is your name?* (Gen 32:28)

- Before the gutturals א, ר (always) and ע (almost always) it is מָה without *dageš forte*, e.g., מָה אֹמַר אֲלֵהֶם *What shall I say to them?* (Exod 3:13), מָה רָאוּ בְּבֵיתֶךָ *What have they seen in your house?* (2 Kgs 20:15)
- Before the gutturals ה and ח it is מֶה, e.g., מַה־הוּא *What is it?* (Exod 16:15), מֶה חַטָּאתִי *What is my sin?* (Gen 31:36) (except before the article)
- Before the definite article it is מָה, e.g., מָה הָאֲבָנִים הָאֵלֶּה *What are these stones?* (Josh 4:21)
- Before gutturals with *qameṣ* or *qameṣ ḥatuf* it is מֶה, e.g., מֶה עָשִׂיתָ *What have you done?* (Gen 4:10), מֶה־הָיָה הַדָּבָר בְּנִי *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., מֶה עָשִׂיתִי מֶה־עֲוֹנִי וּמֶה־חַטָּאתִי *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 מִי and מָה can be used together with prepositions. When מָה is used with the prepositions בְּ or כְּ, the forms are בַּמֶּה, בַּמָּה, and כַּמָּה, and כַּמֶּה; forms with *pataḥ* and following *dageš forte* do not occur. The following examples illustrate this use.

לְמִי־אַתָּה	*To whom do you belong?* (1 Sam 30:13) (Ps 78:25)
לְמִי אֲנִי אֶעֱבֹד	*Whom should I serve?* (2 Sam 16:19)
בַּמָּה	*With what?*, i.e., *How [are you going to entice him]?* (1 Kgs 22:21)
כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ	lit. *How many are the days of the years of your life?* (Gen 47:8)

The interrogative pronouns מִי and מָה can be used in construct chains, e.g., בַּת־מִי אַתְּ *Whose daughter are you?* (Gen 24:47) בֶּן־מִי אַתָּה הַנַּעַר *Whose son are you, young man?* (1 Sam 17:58)

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

If מִי is the object of the interrogative clause it is always used with the object marker אֵת, e.g., אֶת־מִי אֶשְׁלַח *Whom shall I send?* (Isa 6:8).

Beside *what?* the interrogative pronoun מָה has other meanings like *how?*, *why?*. It may also be used in exclamations, e.g., מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל *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: אַיֵּה *where?*, אֵי *where?*, אָנָה *where to?* (interrogative adverb אָן *where to?* with directional He), מֵאַיִן *from where?*
– Temporal: מָתַי *when?*
– Causal: לָמָּה *why?* (preposition לְ + מָה), מַדּוּעַ *why?*

אָנָה may be used together with the preposition עַד in a temporal sense *How long?*, e.g., עַד־אָנָה יְנַאֲצֻנִי הָעָם הַזֶּה *How long will this people despise me?* (Num 14:11).

The interrogative adverb לָמָּה *why?* is לָמָה 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 אֶגְלֶה 3 מָצָאתָ 4 לֹא אָבִיתִי 5 תֶּחֱטָאוּ 6 תִּחְיוּ 7 וַיַּחֲנוּ 8 מִלְאוּ 9 וַיֵּט 10 וַיִּשְׂאוּ 11 וַתַּעַל 12 עֲנִיתֶם 13 קְרָא 14 שְׁתֵה 15 נִשְׁתֶּה

12.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: יָבֵשׁ, חִלְקִיָּהוּ, הֶבֶל, אָכִישׁ, שָׁפָן, קַיִן, עָכָן, נָחָשׁ, גִּלְעָד,

1 וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ   2 וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי   3 וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־הָעָם הַרְאִיתֶם אֲשֶׁר בָּחַר־בּוֹ יְהוָה כִּי אֵין כָּמֹהוּ בְּכָל־הָעָם   4 וַיֵּצְאוּ² בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי הֶחֱשׁוּ³   5 וַיַּעַן עָכָן אֶת־יְהוֹשֻׁעַ וַיֹּאמַר אָמְנָה⁴ אָנֹכִי חָטָאתִי לַיהוָה אֱלֹהֵי

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² וַיֵּצְאוּ *and they went out*
³ הֶחֱשׁוּ *be quiet!* (impv.)
⁴ אָמְנָה ʾomnā *truly, indeed*

יִשְׂרָאֵל וְכָזֹאת וְכָזֹאת עָשִׂיתִי   6 וַיַּעַן אָכִישׁ וַיֹּאמֶר אֶל־דָּוִד יָדַעְתִּי כִּי טוֹב אַתָּה
בְּעֵינַי כְּמַלְאַךְ אֱלֹהִים אַךְ שָׂרֵי פְלִשְׁתִּים אָמְרוּ לֹא־יַעֲלֶה עִמָּנוּ בַּמִּלְחָמָה   7 וַיַּעַל
נָחָשׁ הָעַמּוֹנִי[5] וַיִּחַן עַל־יָבֵשׁ גִּלְעָד וַיֹּאמְרוּ כָּל־אַנְשֵׁי יָבֵישׁ אֶל־נָחָשׁ כְּרָת־לָנוּ בְרִית
וְנַעַבְדֶךָ   8 וַיַּעַל יוֹסֵף לִקְבֹּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עַבְדֵי פַרְעֹה זִקְנֵי בֵיתוֹ וְכֹל
זִקְנֵי אֶרֶץ־מִצְרָיִם   9 וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שָׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה
מָצָאתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּה אֶת־הַסֵּפֶר אֶל־שָׁפָן וַיִּקְרָאֵהוּ   10 וַיְהִי בִּהְיוֹת
יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה־אִישׁ עֹמֵד לְנֶגְדּוֹ וְחַרְבּוֹ שְׁלוּפָה[6] בְּיָדוֹ וַיֵּלֶךְ
יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ

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[5] עַמּוֹנִי *Ammonite*

[6] שָׁלַף *Q. to draw out; to draw off*

Chapter 13

13.1 Vocabulary

13.1.1 Verbs

הלך   Q. *to go*

טמא   Q. *to be unclean, become unclean* (stative verb, SC טָמֵא)

יטב   Q. *to be good, well, glad, pleasant*

יצא   Q. *to go out, come out*

יצק   Q. *to pour out*

ירא   Q. *to fear, be afraid* (stative verb, SC יָרֵא; with direct object or prep. מִן or מִפְּנֵי indicate the object)

ירשׁ   Q. *to take possession of, inherit, dispossess*

רעה   Q. *to pasture, tend, graze* (part. רֹעֶה *shepherd*)

שׂנא   Q. *to hate* (stative verb, PC שָׂנֵא)

13.1.2 Nouns

אֹזֶן   *ear* (du. אָזְנַיִם *'oznáyim*)

אֵל   *God, god*

אַמָּה   *cubit*

אַף   *nose, anger, nostrils* (gem. noun; dual אַפַּיִם)

אַפַּיִם   *face* (dual of אַף)

בְּאֵר   *well* (of underground water), *watering place* (fem.)

בָּשָׂר   *flesh, meat*

גֶּפֶן   *vine* (fem.)

דַּעַת   *knowledge* (inf. cs. Q. ידע)

זֶרַע   *seed, sowing; offspring, descendants*

חֶסֶד   *joint obligation, loyalty, faithfulness, goodness, graciousness*

טָמֵא   *unclean* (adj., m. pl. טְמֵאִים)

כֶּרֶם   *vineyard*

מוֹעֵד   *appointed time, appointed place, meeting* (אֹהֶל מוֹעֵד *tent of meeting*)

מַטֶּה   *staff, tribe*

קָצֶה   *edge, end, extremity*

13.1.3 Other Parts of Speech

אָז   *then, at that time* (often with a PC form with past tense meaning)

אַחַר   *behind, afterwards* (adv.), *behind, after* (prep.)

בֵּין   *between* (prep., usually בֵּין ... וּבֵין or בֵּין ... לְ)

לִקְרַאת   *toward, against* (prep.; לְ + inf. cs. of קרא$_2$ *to encounter*)

עַל־כֵּן   *therefore*

13.2 Weak Verbs: I *y* Verbs

In the suffix conjugation I *y* 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 I *y* verbs need to be differentiated. There are I *y* 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 I *y* 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 conse-
quence, the verbs with an original first root consonant /w/ have /y/ as first
root consonant in the suffix conjugation Qal.

			ירשׁ	ישׁב	הלך	יכל
SC	sg.	3 m.	יָרַשׁ	יָשַׁב	הָלַךְ	יָכֹל
		3 f.	יָרְשָׁה	יָשְׁבָה	הָלְכָה	יָכְלָה
		2 m.	יָרַשְׁתָּ	יָשַׁבְתָּ	הָלַכְתָּ	
		2 f.	יָרַשְׁתְּ	יָשַׁבְתְּ	הָלַכְתְּ	
		1 c.	יָרַשְׁתִּי	יָשַׁבְתִּי	הָלַכְתִּי	יָכֹלְתִּי
	pl.	3 c.	יָרְשׁוּ	יָשְׁבוּ	הָלְכוּ	יָכְלוּ
		2 m.	יְרַשְׁתֶּם	יְשַׁבְתֶּם	הֲלַכְתֶּם	
		2 f.	יְרַשְׁתֶּן	יְשַׁבְתֶּן	הֲלַכְתֶּן	
		1 c.	יָרַשְׁנוּ	יָשַׁבְנוּ	הָלַכְנוּ	
PC	sg.	3 m.	יִירַשׁ	יֵשֵׁב	יֵלֵךְ	יוּכַל
		3 f.	תִּירַשׁ	תֵּשֵׁב	תֵּלֵךְ	תּוּכַל
		2 m.	תִּירַשׁ	תֵּשֵׁב	תֵּלֵךְ	תּוּכַל
		2 f.	תִּירְשִׁי	תֵּשְׁבִי	תֵּלְכִי	תּוּכְלִי
		1 c.	אִירַשׁ	אֵשֵׁב	אֵלֵךְ	אוּכַל
	pl.	3 m.	יִירְשׁוּ	יֵשְׁבוּ	יֵלְכוּ	יוּכְלוּ
		3 f.	תִּירַשְׁנָה	תֵּשַׁבְנָה	תֵּלַכְנָה	
		2 m.	תִּירְשׁוּ	תֵּשְׁבוּ	תֵּלְכוּ	תּוּכְלוּ
		2 f.	תִּירַשְׁנָה	תֵּשַׁבְנָה	תֵּלַכְנָה	
		1 c.	נִירַשׁ	נֵשֵׁב	נֵלֵךְ	נוּכַל
Jussive	sg.	3 m.	יִירַשׁ	יֵשֵׁב	יֵלֵךְ	
wayyiqṭol	sg.	3 m.	וַיִּירַשׁ	וַיֵּשֶׁב	וַיֵּלֶךְ	וַיּוּכַל

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			ירש	ישב	הלך	יכל
Impv.	sg.	m.	רֵשׁ	שֵׁב	לֵךְ	
		f.		שְׁבִי	לְכִי	
	pl.	m.	רְשׁוּ	שְׁבוּ	לְכוּ	
		f.				
Inf. cs.			רֶשֶׁת	שֶׁבֶת	לֶכֶת	יְכֹלֶת
Inf. abs.				יָשׁוֹב	הָלוֹךְ	יָכוֹל
Part. act.	sg.	m.	יֹרֵשׁ	יֹשֵׁב	הֹלֵךְ	

Notes

In the *i–a* verbs – represented by the verb יָרֵשׁ in the first column – the development of the prefix conjugation form was *yiyraš > yīraš* יִירַשׁ with contraction of *iy > ī*.

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

The explanation of the actual vowel pattern *ē–ē* of the *a–i* verbs יֵשֵׁב is disputed.[1] Based on an original form **yašib* with only two root consonants and an open prefix syllable the 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 I *y* verbs the prefix vowel is unchangeable while the thematic vowel is reduced to *šwa* in context forms with vocalic suffixes, e.g., יִירְשׁוּ, תֵּשְׁבוּ. In pausal forms the thematic vowel is preserved, e.g., יֵשֵׁבוּ, יִבָשׁוּ (with defective spelling of the prefix).

The prefix vowel *ū* of the verb יכל is the result of the contraction of the diphthong *iw > ū*: **yiwkal > yūkal* יוּכַל.[2]

In the prefix conjugation forms of the verb ידע the thematic vowel is changed to /a/ because of the the guttural ע: יֵרַע, תֵּרַע, תֵּרַע, תֵּרְעִי etc. In pausal forms

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

[2] At face value, the prefix conjugation forms of יכל look like Hophal forms of I *y* or II *wy*/II gem. verbs, but they are indeed Qal forms.

the thematic vowel is lengthened to *qameṣ*, e.g., תֵּדְעִי ,יֵדַע. The same vowel /a/ is also found in the forms of the impv. דַּע, etc., and the inf. cs. דַּעַת.

In the frequent doubly weak verbs יצא *to go out* and ירא *to fear* the /ʾ/ becomes silent at the end of the syllable, e.g., יֵצֵא *yēṣē(ʾ)* and יִירָא *yīrā(ʾ)*. In forms with vocalic suffix the א functions as consonant, e.g., יֵצְאוּ and תִּירְאוּ. In 2/3 f. pl. forms the vowels follow the pattern of III *y* verbs, e.g., תֵּצֶ֫אנָה (2 f. pl.) וַתִּירֶ֫אן (3 f. pl.) (cf. תִּגְלֶ֫ינָה). The forms of the inf. cs. are צֵאת and יְרֹא and יִרְאָה, respectively.

The verb ירא *to fear* is a stative verb with suffix conjugation forms like יָרֵא (3 m. sg.), יָרֵ֫אתִי (1 c. sg.), יְרֵאתֶם (2 pl.). The noun יִרְאָה functions as inf. cs. besides the rare יְרֹא.

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

In *wayyiqṭol* 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., וַיֵּ֫שֶׁב ,וַיֵּ֫רֶד ,וַיֵּ֫לֶךְ, but in the 1 c. sg. the stress is on the last syllable וָאֵרֵד ,וָאֵשֵׁב. In pausal forms stress does not move, e.g., וַיֵּלַ֫ךְ וַיֵּרַ֫ד. 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 יצא and ירא due the quiescent /ʾ/ which results in an open final syllable.

Suffix-less jussive forms of I *y* verbs of the *a–i* type are frequently stressed on the last syllable, e.g., וְיֵרֵד אֵלָי *and let him come to me* (1 Sam 17:8) but forms with stress on the penultimate syllable are also attested, e.g., תֵּ֫רֶד אֵשׁ מִן־הַשָּׁמַיִם *let fire come down from heaven* (2 Kgs 1:12).

Verbs I *y* with צ as second root consonant have irregular prefix conjugation Qal forms with doubling of the צ as well as forms with a single /ṣ/, e.g., וַיִּצֹק *and he poured* (Gen 28:18), אֶצֹּק *I shall pour* (Isa 44:3) from the verb יצק.[3]

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]

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[3] At face value forms like אֶצֹּק look like forms of I *n* verbs, although they are indeed forms of I *y* verbs.

[4] In Modern Hebrew the numerals for *four* אַרְבַּע and *eight* שְׁמוֹנֶה are stressed on the penultimate syllable.

	With masc. nouns		With fem. nouns	
	abs. st.	cs. st.	abs. st.	cs. st.
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַֽיִם	שְׁנֵי	שְׁתַּֽיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹֽשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּֽעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵֽשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵֽׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שֶֽׁבַע	שְׁבַע
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תֵּֽשַׁע	תְּשַׁע
10	עֲשָׂרָה	עֲשֶֽׂרֶת	עֶֽשֶׂר	עֶֽשֶׂר

13.3.2 The Use of the Cardinal Numbers 1–10

The cardinal number for *one* אֶחָד and אַחַת, 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., אִישׁ־אֶחָד *one man* (in אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד *We are the sons of one man* Gen 42:13), בְּיוֹם אֶחָד *on one day* (1 Sam 2:34), אֶבֶן אַחַת *one stone* (Josh 4:5).
- In cs. st. followed by a dependent noun, noun phrase or prepositional phrase with מִן, e.g., אַחַד הֶהָרִים *one of the mountains,* אַחַת עָרֶיךָ *one of your towns,* אַחַד מֵהֶם *one of them*
- Like an indefinite article, e.g., אִישׁ אֶחָד *a man* (1 Sam 1:1), אִשָּׁה אַחַת *a woman* (2 Kgs 4:1)
- Like an ordinal number *first,* e.g., שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת *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., שְׁנַֽיִם is used with masculine nouns and שְׁתַּֽיִם is used with feminine nouns.

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., שְׁנֵי בָנִים *two sons,* שְׁתֵּי בָנוֹת *two daughters,* שְׁלֹשֶׁת בָּנָיו *his three sons,* שְׁלֹשׁ סְאִים *three seahs* (sg. שְׂאָה, f.)
- In absolute state before the counted noun, e.g., שְׁנַיִם־אֲנָשִׁים *two men,* שְׁתַּיִם נָשִׁים *two women,* שְׁלֹשָׁה בָנִים *three sons,* שָׁלֹשׁ עָרִים *three cities*
- In absolute state following the counted noun (especially in lists), e.g., עַמֻּדִים שְׁנַיִם *two pillars,* עָרִים שְׁתַּיִם *two cities,* יָמִים שְׁלוֹשָׁה *three days,* עָרִים שָׁלֹשׁ *three cities*

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

13.3.3 Ordinal Numbers 1–10

	masc.	fem.
1st	רִאשׁוֹן	רִאשׁוֹנָה
2nd	שֵׁנִי	שֵׁנִית
3rd	שְׁלִישִׁי	שְׁלִישִׁית
4th	רְבִיעִי	רְבִיעִית
5th	חֲמִישִׁי	חֲמִישִׁית
6th	שִׁשִּׁי	שִׁשִּׁית
7th	שְׁבִיעִי	שְׁבִיעִית
8th	שְׁמִינִי	שְׁמִינִית
9th	תְּשִׁיעִי	תְּשִׁיעִית
10th	עֲשִׂירִי	עֲשִׂירִית

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 -ī

Adjectives with the ending -ī 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 -ī can also be used on regular adjectives like נָכְרִי *foreign,* נָקִי *free from guilt, innocent.* The different forms of עִבְרִי *Hebrew* are as follows:

	masc.	fem.
sg.	עִבְרִי	עִבְרִיָּה
pl.	עִבְרִים	עִבְרִיּוֹת

Notes

The plural form may have the ending -iyyīm, e.g., עִבְרִיִּים (only once in Exod 3:18), נְקִיִּם.

The fem. sg. ending may also be -īt, e.g., שִׁפְחָה מִצְרִית *an Egyptean maidservant* (Gen 16:1), אֲרָמִית (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 אֵלֵךְ 2 נֵלֵךְ 3 תֵּלְכוּ 4 לְכוּ 5 תִּטְמָא 6 יָצָאתִי 7 יָצְאוּ 8 יֵצְאוּ 9 יֹצְאִים 10 יָרַשְׁנוּ 11 תִּירְשׁוּ 12 וַיִּירְשׁוּ 13 יָרֵאתִי 14 תִּירְאוּ 15 תִּרְאוּ 16 יֵשְׁבוּ 17 וַיֵּשְׁבוּ 18 שְׁבָה 19 שְׁבוּ 20 יָרַדְתָּ

13.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: מִרְיָם, לוֹט, בֵּית־שֶׁמֶשׁ, שִׁמְעִי, רָמֹת גִּלְעָד, קַיִן, קָדֵשׁ, צֹעַר, סִינַי, נוּן.

1 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הַכֹּהֲנִים לֵאמֹר שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעִבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם   2   וַיִּקְרָא יְהוֹשֻׁעַ בִּן־נוּן אֶל־הַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים[5] לִפְנֵי אֲרוֹן יְהוָה   3   וַיֹּאמֶר יְהוָה פִּתְאֹם[6] אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם   4   וַיֵּרֶד יְהוָה עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה   5   וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר וַיֵּשֶׁב בַּמְּעָרָה[7] הוּא וּשְׁתֵּי בְנֹתָיו   6   וַיָּבֹא הָעָם בֵּית־אֵל וַיֵּשְׁבוּ שָׁם עַד־הָעֶרֶב לִפְנֵי הָאֱלֹהִים וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ בְּכִי[8] גָדוֹל   7   וַיֹּאמֶר אֵלָיו אַל־תִּירָא כִּי לֹא תִמְצָאֲךָ יַד שָׁאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאָנֹכִי אֶהְיֶה־לְּךָ לְמִשְׁנֶה[9] וְגַם־שָׁאוּל אָבִי יֹדֵעַ כֵּן   8   וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר לוֹ בְּנֵה־לְךָ בַיִת בִּירוּשָׁלַ͏ִם[10] וְיָשַׁבְתָּ שָׁם וְלֹא־תֵצֵא מִשָּׁם אָנֶה וָאָנָה[11]   9   וַיֹּאמְרוּ הָבָה[12] נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם   10   וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֶךְ־לָנוּ וָאֹמַר הִנְנִי שְׁלָחֵנִי   11   וַיֹּאמֶר אֲלֵהֶם הַאֵלֵךְ עַל־רָמֹת גִּלְעָד לַמִּלְחָמָה אִם־אֶחְדָּל   12   וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר[13] וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בֹּנֶה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ   13   וְכֹל אֲשֶׁר־יִגַּע־בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד־הָעָרֶב   14   כִּי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָה אֶת־אֹזֶן עַבְדְּךָ לֵאמֹר בַּיִת אֶבְנֶה־לָּךְ עַל־כֵּן מָצָא עַבְדְּךָ אֶת־לִבּוֹ לְהִתְפַּלֵּל[14] אֵלֶיךָ אֶת־הַתְּפִלָּה[15] הַזֹּאת   15   וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקָּדֵשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אָחִיךָ יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה[16] אֲשֶׁר מְצָאָתְנוּ. וַיֵּרְדוּ אֲבֹתֵינוּ מִצְרַיְמָה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים וַיָּרֵעוּ[17] לָנוּ מִצְרַיִם וְלַאֲבֹתֵינוּ. וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיֹּצִאֵנוּ[18] מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ בְקָדֵשׁ עִיר קְצֵה גְבוּלֶךָ. נַעְבְּרָה־נָּא בְאַרְצֶךָ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכֶרֶם וְלֹא נִשְׁתֶּה מֵי בְאֵר. דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ. לֹא נִטֶּה יָמִין

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[5] יוֹבֵל *ram*

[6] פִּתְאֹם *suddenly, surprisingly*

[7] מְעָרָה *cave*

[8] בְּכִי *weeping* (noun)

[9] מִשְׁנֶה here: *second in command*

[10] ירושלם to be read *yərūšāláyim*

[11] אָנֶה וָאָנָה *hither and tither* (*HALOT*)

[12] הָבָה *come! come on!* (interjection; actually impv. of יהב).

[13] הרה *to be pregnant, become pregnant*

[14] לְהִתְפַּלֵּל *to pray*

[15] תְּפִלָּה *prayer*

[16] הַתְּלָאָה *tribulation, hardship*

[17] וַיָּרֵעוּ *and they treated badly*

[18] וַיֹּצִאֵנוּ *and he lead us out* (יצא Hiphil)

Chapter 13

וּשְׂמֹאול עַד אֲשֶׁר־נַעֲבֹר גְּבוּלֶךָ. וַיֹּאמֶר אֵלָיו אֱדוֹם לֹא תַעֲבֹר בִּי פֶּן־[19] בַּחֶרֶב אֵצֵא לִקְרָאתֶךָ.   16   וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד־שֹׁסִים[20]   17   וְהַמֶּלֶךְ דָּוִד שָׁמַע אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וַיִּחַר לוֹ מְאֹד   18   וַיֹּאמְרוּ אַנְשֵׁי בֵית־שֶׁמֶשׁ מִי יוּכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה

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[19] פֶּן *lest, so that not*
[20] שסה *to plunder*

Chapter 14

14.1 Vocabulary

14.1.1 Verbs

בוא	Q. *to come, to enter*
בוש	Q. *to be ashamed*
בין	Q. *to discern, understand*
גור	Q. *to sojourn, dwell as alien and dependent*
מאס	Q. *to reject, despise*
מות	Q. *to die* (SC 3 m. sg. מֵת; PC 3 m. sg. יָמוּת; part. m. sg. מֵת)
נוס	Q. *to flee, escape*
סור	Q. *to turn aside*
קום	Q. *to arise, stand up*
רוץ	Q. *to run*
שׂים	Q. *to put, to make into, to give*
שׁוב	Q. *to turn back, return*
שׁיר	Q. *to sing* (PC יָשִׁיר)
שׁית	Q. *to set, put* (PC יָשִׁית)

14.1.2 Nouns

אֲדָמָה	*ground, land*
אַיִל	*ram*
בְּהֵמָה	*beast, animal, cattle*
גֵּר	*sojourner*
חָצֵר	*court, enclosure*
מִנְחָה	*gift, tribute, offering*
מִסְפָּר	*number*

פָּרָשׁ   *horseman, charioteer; team of horses, horses for a chariot* (pl. פָּרָשִׁים)

קֶרֶב   *inward part, midst* (with ePP קִרְבּוֹ)

רֵעַ   *friend, companion, fellow*

רָשָׁע   *wicked, guilty*

שֶׁמֶן   *oil, fat, fatness*

שֹׁפֵט   *judge, ruler, governor* (part. act. Qal)

14.1.3 Other Parts of Speech

סָבִיב   *around, round about* (adv. and prep., as a noun *surroundings*)

סְבִיבוֹת   *around, round about* (prep.; pl. of סָבִיב, with ePP סְבִיבֹתֵיהֶם)

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., בוש, מות, בוא, שים, קום.

			Fientive Verbs			Stative Verbs	
			קום	שׂים	בוא	מות	בוש
SC	sg.	3 m.	קָם	שָׂם	בָּא	מֵת	בּוֹשׁ
		3 f.	קָ֫מָה	שָׂ֫מָה	בָּ֫אָה	מֵ֫תָה	בּוֹשָׁה
		2 m.	קַ֫מְתָּ	שַׂ֫מְתָּ	בָּ֫אתָ		
		2 f.	קַמְתְּ	שַׂמְתְּ	בָּאת		בֹּשְׁתְּ
		1 c.	קַ֫מְתִּי	שַׂ֫מְתִּי	בָּ֫אתִי		בֹּשְׁתִּי
	pl.	3 c.	קָ֫מוּ	שָׂ֫מוּ	בָּ֫אוּ	מֵ֫תוּ	בֹּשׁוּ
		2 m.	קַמְתֶּם	שַׂמְתֶּם	בָּאתֶם		
		2 f.	קַמְתֶּן				
		1 c.	קַ֫מְנוּ	שַׂ֫מְנוּ	בָּ֫אנוּ	מַ֫תְנוּ	בֹּשְׁנוּ
PC	sg.	3 m.	יָקוּם	יָשִׂים	יָבֹא	יָמוּת	יֵבוֹשׁ
		3 f.	תָּקוּם	תָּשִׂים	תָּבֹא	תָּמוּת	תֵּבוֹשׁ
		2 m.	תָּקוּם	תָּשִׂים	תָּבֹא	תָּמוּת	
		2 f.	תָּקוּמִי	תָּשִׂימִי	תָּבֹ֫אִי	תָּמ֫וּתִי	תֵּב֫וֹשִׁי
		1 c.	אָקוּם	אָשִׂים	אָבֹא	אָמוּת	אֵבוֹשׁ
	pl.	3 m.	יָקֻ֫מוּ	יָשִׂ֫ימוּ	יָבֹ֫אוּ	יָמֻ֫תוּ	יֵבֹ֫שׁוּ
		3 f.	תָּקֻ֫מְנָה		תָּבֹ֫אנָה	תְּמוּתֶ֫נָה	
		2 m.	תָּקֻ֫מוּ	תָּשִׂ֫ימוּ	תָּבֹ֫אוּ	תָּמ֫וּתוּ	תֵּב֫וֹשׁוּ
		2 f.	תָּקֻ֫מְנָה				
		1 c.	נָקוּם	נָשִׂים	נָבוֹא	נָמוּת	נֵבוֹשׁ
Jussive	sg.	3 m.	יָקֹם	יָשֵׂם	יָבֹא	יָמֹת	
wayyiqtol	sg.	3 m.	וַיָּ֫קָם	וַיָּ֫שֶׂם	וַיָּבֹא	וַיָּ֫מׇת	
Impv.	sg.	m.	קוּם	שִׂים	בֹּא	מֻת	
		f.	ק֫וּמִי	שִׂ֫ימִי	בֹּ֫אִי		בּ֫וֹשִׁי
	pl.	m.	ק֫וּמוּ	שִׂ֫ימוּ	בֹּ֫אוּ		בּ֫וֹשׁוּ
		f.	קֹ֫מְנָה				
Inf. cs.			קוּם	שׂוּם	בֹּא	מוּת	בּוֹשׁ
Inf. abs.			קוֹם	שׂוֹם	בּוֹא	מוֹת	בּוֹשׁ
Part. act.	sg.	m.	קָם	שָׂם	בָּא	מֵת	בּוֹשׁ
Part. pass.	sg.	m.	מוּל	שִׂים	—	—	—

Notes

The very frequent verb בוא is doubly weak with elision of the /ʾ/ at the end of a syllable (cf. the III ʾ 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., קום *to arise, stand up,* שׂים *to put,* בוא *to come* and most other II w/y)
– verbs with *ē* (< **i*) as stem vowel (in Biblical Hebrew only the verb מות *to die*)
– verbs with *ō* as stem vowel (only a few stative verbs, e.g. בוש *to be ashamed,* טוב *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* יָקוּם (the majority of II wy verbs including the verb מות)
– verbs with the vowel pattern *a–i*: **yaśīm > yāśīm* from יָשִׂים (cf. the verbs ישׁב and נתן 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* יֵבוֹשׁ *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., תָּשֹׁבְנָה without connecting vowel, תְּשֻׁבֶינָה and תְּבֹאֶינָה with connecting vowel and reduction of the prefix vowel).

II w/y verbs have distinct jussive forms in forms without vocalic suffix, e.g., יָקֹם (but also יָקֵם or וַיָּקָם), יָשֵׂם, יָשֹׁב.

wayyiqṭol 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., וַיָּ֫קָם *wayyắqɔm,* וַתָּ֫שָׁב *wattắšɔḇ,* וַיָּ֫שֶׂם *wayyắśœm.* In pausal forms, however, the stress is on the last syllable, e.g., וַיָּשֹׁב *wayyāšōḇ.* Retraction of stress does not happen in 1 c. sg. forms, e.g., וָאָשִׂים and וָאָקוּם.

The 3 m. sg. *wayyiqṭol* form of the verb סור is וַיָּ֫סַר with *pataḥ* because of the final consonant ר.

The impv. m. sg. may be expanded by the ending *-ā*, e.g., ק֫וּמָה *arise!* (Num 10:35)

Forms of the verb בוא are frequently spelled defectively. The 3/2 m. pl. forms with the ending *-ū* of the verbs בוא and בוש are usually spelled defectively, e.g., וַיָּבֹאוּ, יֵבֹשׁוּ to avoid the use of two vowel letters. Defective spelling of 3/2 m. pl. forms of the verbs קום and שוב is also common, e.g., וַיָּשֻׁבוּ.

The inf. cs. of the verb שׂים is שׂוּם in most cases, but the form שִׂים 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	אַחַד עָשָׂר / עַשְׁתֵּי עָשָׂר	אַחַת עֶשְׂרֵה / עַשְׁתֵּי עֶשְׂרֵה
12	שְׁנֵים עָשָׂר / שְׁנֵי עָשָׂר	שְׁתֵּים עֶשְׂרֵה / שְׁתֵּי עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
14	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
16	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
17	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
18	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
19	תִּשְׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

Note
Rarely, the cs. st. form is used for the units with masc. nouns, e.g., חֲמֵשֶׁת עָשָׂר *fifteen*.

14.3.2 Numbers 20–90

The numeral for *twenty* is the plural form of עֶשֶׂר. The numerals for *thirty*, *forty* … *ninety* are the plural forms of the respective words for the units.

20	עֶשְׂרִים
30	שְׁלֹשִׁים
40	אַרְבָּעִים
50	חֲמִשִּׁים
60	שִׁשִּׁים
70	שִׁבְעִים
80	שְׁמֹנִים
90	תִּשְׁעִים

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 אֶלֶף. Both numerals are used in the dual for *two hundred* and *two thousand,* respectively.

100	מֵאָה
200	מָאתַיִם
300 … 900	שְׁלֹשׁ מֵאוֹת … תְּשַׁע מֵאוֹת
1,000	אֶלֶף
2,000	אַלְפַּיִם
3,000 … 9,000	שְׁלֹשֶׁת אֲלָפִים … תְּשַׁעַת אֲלָפִים
10,000	עֲשֶׂרֶת אֲלָפִים or רְבָבָה or רִבּוֹא / רִבּוֹ
20,000	עֶשְׂרִים אֶלֶף or שְׁתֵּי רִבּוֹת / שְׁתֵּי רִבּוֹא
30,000	שְׁלֹשִׁים אֲלָפִים
100,000	מֵאָה אֶלֶף / מְאַת אֶלֶף
200,000 etc.	מָאתַיִם אֶלֶף וגו׳
1,000,000	אֶלֶף אֲלָפִים

14.3.4 Notes of the Use of Numerals above Ten

– Usually the numeral precedes the counted noun, e.g., שְׁתֵּי־עֶשְׂרֵה 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,* שֵׁבֶט *tribe,* but also with אַמָּה *cubit,* שֶׁקֶל *sheqel,* e.g., אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* (Gen 7:12).

– Units and tens are connected with the conjunction וְ, e.g., עֶשְׂרִים וּשְׁתַּיִם שָׁנָה *twenty-two years* (1 Kgs 16:29).

– When units, tens and hundreds are used together, the higher numerals usually come first, e.g., חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים *forty-five thousand, six hundred and fifty* (Num 1:25). Deviating sequences of the numerals, however, are attested as well, e.g., שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה אֶלֶף וּשְׁבַע מֵאוֹת *seven hundred and eighty-two years* (Gen 5:26), וַחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל *one thousand and seven hundred and seventy-five sheqel* (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 יֵבֹשׁוּ   2 בֹּשְׁנוּ   3 וַיָּבִינוּ   4 בֹּאִי   5 גֵּרַשְׁתִּי   6 גֵּר   7 תָּמוּת   8 וַיָּנֻסוּ
9 סוּרָה   10 סוּר   11 קָמוּ   12 וַיָּקָם   13 רָצִים   14 רַצְתָּה   15 שִׂימוּ
16 שַׂמְתֶּם   17 וַיֵּשֶׁב   18 וְאָשׁוּב

14.4.2 Numerals

Read Ezra 2:2b–17 and record the number of the descendants of each person.

14.4.3 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: אֲחִיטוּב, אָחָז, אוּרִיָּה,

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[1] In the genealogies in Gen 5 and Gen 10 the smaller numerals always come before the higher numerals.

רוּת, עָרְפָּה, גֵּר, נָעֳמִי, מַחְלוֹן, כִּלְיוֹן, יְהוּדָה, דַּמֶּשֶׂק, בֵּית לֶחֶם, אֱלִימֶלֶךְ, אֲחִימֶלֶךְ.

1 וַיִּשְׁלַח הַמֶּלֶךְ לִקְרֹא אֶת־אֲחִימֶלֶךְ בֶּן־אֲחִיטוּב הַכֹּהֵן וְאֵת כָּל־בֵּית אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֹאוּ כֻלָּם אֶל־הַמֶּלֶךְ   2 וַיַּרְא דָּוִד כִּי עֲבָדָיו מִתְלַחֲשִׁים[2] וַיָּבֶן דָּוִד כִּי מֵת הַיָּלֶד וַיֹּאמֶר דָּוִד אֶל־עֲבָדָיו הֲמֵת הַיָּלֶד וַיֹּאמְרוּ מֵת   3 וַיָּבֶן אוּרִיָּה הַכֹּהֵן אֶת־הַמִּזְבֵּחַ כְּכֹל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ אָחָז מִדַּמֶּשֶׂק כֵּן עָשָׂה אוּרִיָּה הַכֹּהֵן עַד־בּוֹא הַמֶּלֶךְ אָחָז מִדַּמָּשֶׂק[3]   4 וַיָּקָם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׁאוּל וַיַּרְא דָּוִד אֶת־הַמָּקוֹם אֲשֶׁר שָׁכַב־שָׁם שָׁאוּל וְאַבְנֵר בֶּן־נֵר שַׂר־צְבָאוֹ וְשָׁאוּל שֹׁכֵב בַּמַּעְגָּל[4] וְהָעָם חֹנִים סְבִיבֹתָיו   5 וַיִּשְׁמַע יְהֹוָה בְּקוֹל אֵלִיָּהוּ וַתָּשָׁב נֶפֶשׁ־הַיֶּלֶד עַל־קִרְבּוֹ וַיֶּחִי   6 וְלָכֵן כֹּה־אָמַר יְהֹוָה הַמִּטָּה[5] אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי מוֹת תָּמוּת   7 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה אֶת־דְּבַר יְהֹוָה וַיִּמְאָסְךָ יְהֹוָה מִהְיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל   8 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נוּן עֶבֶד יְהֹוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים   9 וַיֹּאמֶר יְהֹוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַיָּם וְיָשֻׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו   10 וְעַתָּה קְחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לַשָּׁבֶט[6]   11 וַיְצַו[7] יְהֹוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן[8] אָכֹל תֹּאכֵל. וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת   12 וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים[9] מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתִּשָּׁאֵר[10] הִיא וּשְׁנֵי בָנֶיהָ. וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת[11] שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים. וַיָּמֻתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֵר[12] הָאִשָּׁה מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ. וַתָּקָם הִיא וְכַלֹּתֶיהָ[13] וַתָּשָׁב מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב כִּי־פָקַד יְהֹוָה אֶת־עַמּוֹ לָתֵת לָהֶם לָחֶם. וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָּׁמָּה וּשְׁתֵּי כַלֹּתֶיהָ[14] עִמָּהּ וַתֵּלַכְנָה בַדֶּרֶךְ

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[2] מִתְלַחֲשִׁים *were whispering to another* (part. m. pl. Hitpa. לחשׁ)

[3] דַּמָּשֶׂק pausal form of דַּמֶּשֶׂק

[4] מַעְגָּל *ring of wagons*

[5] מִטָּה *couch, bed* (root נטה)

[6] שָׁבֶט pausal form of שֵׁבֶט

[7] וַיְצַו *and he commanded* (normally with direct object but also with prepositional object with עַל)

[8] גַּן *garden*

[9] אֶפְרָתִי *person from* אֶפְרָתָה *(which is* בֵּית לֶחֶם here)

[10] וַתִּשָּׁאֵר *and she was left behind* (Niphal שׁאר)

[11] מוֹאֲבִי *Moabite*

[12] וַתִּשָּׁאֵר *and she was left behind*

[13] כַּלָּה *daughter in law, bride*

[14] כַּלָּה *daughter in law, bride*

לָשׁוּב אֶל־אֶרֶץ יְהוּדָה.

Chapter 15

15.1 Vocabulary

15.1.1 Verbs

חנן   Q. *to show favor, be gracious*

מדד   Q. *to measure*

לבש   Q. *to put on* (a garment), *to clothe oneself, clothe* (stative verb; SC לָבֵשׁ and לָבַשׁ, PC יִלְבַּשׁ)

לין   Q. *to spent the night, stay overnight; to stay, dwell* (cf. לַיְלָה)

מדד   Q. *to measure*

משׁח   Q. *to anoint, to smear*

סבב   Q. *to turn about, go around, surround*

עזר   Q. *to help*

שׁדד   Q. *to devastate, despoil, deal violently with*

שׁמם   Q. *to uninhabited, be deserted; to shudder, be appalled*

תמם   Q. *to be complete, finished*

תקע   Q. *to give a blow, blast; clap; drive in*

15.1.2 Nouns

חוּץ   *outside, street* (m.; pl. חוּצוֹת)

חֲצִי   *half, middle*

מִדָּה   *measured length; measurement*

מָוֶת   *death*

נֶדֶר   *vow*

עָוֹן   *iniquity, guilt* (pl. עֲוֹנוֹת)

פַּעַם   *foot; time; step, pace* (fem.)

פֶּתַח   *opening, doorway, entrance*

קֶדֶם   *front; east; [what was] before, earlier; prehistoric times,*
primeval

times

15.1.3 Other Parts of Speech

אִם   *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.	סָבַב	קַל
		3 f.	סָבְבָה	קַלְָּה
		2 m.	סַבֹּותָ	קַלֹּותָ
		2 f.	סַבֹּות	קַלֹּות
		1 c.	סַבֹּותִי	קַלֹּותִי
	pl.	3 c.	סָבְבוּ	קַלּוּ
		2 m.	סַבֹּותֶם	קַלֹּותֶם
		2 f.	סַבֹּותֶן	קַלֹּותֶן
		1 c.	סַבֹּונוּ	קַלֹּונוּ
PC	sg.	3 m.	יָסֹב	יֵקַל
		3 f.	תָּסֹב	תֵּקַל
		2 m.	תָּסֹב	תֵּקַל
		2 f.	תָּסֹבִּי	תֵּקַלִּי
		1 c.	אָסֹב	אֵקַל

			fientive	stative
PC	pl.	3 m.	יָסֹּבּוּ	יֵקַלּוּ
		3 f.	תְּסֻבֶּֽינָה	תְּקַלֶּֽינָה
		2 m.	תָּסֹּבּוּ	תֵּקַלּוּ
		2 f.	תְּסֻבֶּֽינָה	תְּקַלֶּֽינָה
		1 c.	נָסֹב	נֵקַל
Jussive	sg.	3 m.	יָסֹב	
wayyiqṭol	sg.	3 m.	וַיָּֽסָב	
Impv.	sg.	m.	סֹב	
		f.	סֹֿבִּי	
	pl.	m.	סֹֿבּוּ	
		f.	סֻבֶּֽינָה	
Inf. cs.			סֹב	
Inf. abs.			סָבוֹב	
Part. act.	sg.	m.	סֹבֵב	
Part pass.	sg.	m.	סָבוּב	

Notes

Vocalic suffixes are not stressed, e.g., וַיָּסֹֿבּוּ *and they marched around [the city]* (Josh 6:14), תַּֿמּוּ *they were complete* (Josh 4:1); but in strong forms they are stressed, e.g., סָבְבוּ *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., סָבַב, סָבְבוּ) while other forms are weak with a doubled second root consonant and a connecting vowel before the consonantal suffix (e.g., סַבֹּֿותָ).

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 תַּֿמְנוּ *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., יָסֹֿבּוּ.

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 **yaqṭul(u)* with preservation of the vowel quality of the prefix vowel and slight adjustment of the vowel quality of the thematic vowel: **yasubbu > *yasubb > yāsōḇ* יָסֹב.

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* יֵקַל.

In *wayyiqṭol* forms without suffix, retraction of stress is attested, e.g., וַנָּסָב *and we went around [Mount Seir]* (Deut 2:1); וַיָּהָם *and he brought into confusion* (Exod 14:24); but cf. וַתֵּקַל *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. יִסֹּב (instead of יָסֹב), 3 m. pl. יִסְּבוּ (instead of יָסֹבּוּ), 3 f. pl. תִּסֹּבְנָה (instead of תְּסֻבֶּינָה). 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., קַל *light, swift* (pl. קַלִּים) from the verb קלל.

The vowel pattern *a–i* in the prefix conjugation is preserved with a few infrequent verbs, e.g., יָגֵן *he will defend* from the verb גנן (Isa 31:5).[1]

In a few instances, the gemination of the second root consonant is lost, e.g., נָבֹזָה *let us plunder* (1 Sam 14:36), נָבְלָה *let us confuse* (Gen 11:7) from the verbs בזז and בלל, 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 וְ (Neh 1:8) but normally they are joined by means of the conjunction וְ (1 Sam 16:2; Gen 44:22).

<div dir="rtl">

אַתֶּם תִּמְעָלוּ אֲנִי אָפִיץ
אֶתְכֶם בָּעַמִּים

</div>

If you will act unfaithfully, I will disperse you among the nations. (Neh 1:8)

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[1] At face value, a form like this looks like a Hiphil form. In Rabbinic Hebrew Qal forms of the verb גנן were indeed reanalyzed as Hiphil forms.

וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֵךְ
וְשָׁמַע שָׁאוּל וַהֲרָגָנִי

And Samuel Said, "How can I go? If Saul hears about this, he will kill me." (1 Sam 16:2)

וַנֹּאמֶר אֶל־אֲדֹנִי לֹא־יוּכַל
הַנַּעַר לַעֲזֹב אֶת־אָבִיו וְעָזַב
אֶת־אָבִיו וָמֵת

And we said to my lord, "The boy cannot leave his father. If he leaves his father, [his father] will die." (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 לָבוֹא אִתִּי
בָבֶל בֹּא וְאָשִׂים אֶת־עֵינִי
עָלֶיךָ וְאִם־רַע בְּעֵינֶיךָ
לְבוֹא־אִתִּי בָבֶל חֲדָל

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 (Jer 40:4)

אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ
אַל־נָא תַעֲבֹר מֵעַל עַבְדֶּךָ

If I have found favor in your sight, do not pass by your servant (Gen 18:3)

אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים
צַדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי
לְכָל־הַמָּקוֹם בַּעֲבוּרָם

If I find in Sodom fifty righteous within the city, I will forgive the whole place for their sake (Gen 18:26)

Examples with the conjunction כִּי:

כִּי־תִמְצָא אִישׁ לֹא תְבָרְכֶנּוּ

If you meet anyone, do not greet him (2 Kgs 4:29)

כִּי תֹאמַר בִּלְבָבְךָ רַבִּים
הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה
אוּכַל לְהוֹרִישָׁם לֹא תִירָא
מֵהֶם

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)

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 my 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 וּמָכְרוּ *and they shall sell*. (The conjunction וְ before the conditional conjunction כִּי connects this law with the preceding context.)

וְכִי־יִמְכֹּר אִישׁ אֶת־בִּתּוֹ לְאָמָה לֹא תֵצֵא כְּצֵאת הָעֲבָדִים	*And if someone sells his daughter as a slave, she shall not go out as the [male] slaves do* (Exod 21:7)
וְכִי־יִגֹּף שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וָמֵת וּמָכְרוּ אֶת־הַשּׁוֹר הַחַי וְחָצוּ אֶת־כַּסְפּוֹ וְגַם אֶת־הַמֵּת יֶחֱצוּן	*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)

15.4 Accents (Part I)

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 *pašta* which is repeated on the stressed syllable if it is the penultimate syllable, e.g., מֶלֶךְ֛, דָּבָר֛.

In this chapter the four most important disjunctive accents are introduced and then used in the Hebrew reading (Section 15.6).

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[2] The technical term for the *if*-clause is *protasis* (from Greek πρότασις); the main clause is called *apodosis* (from Greek ἀπόδοσις).

דָּבָר	*silluq*	with the last word of the verse before : *sof pasuq* (end of the verse
דָּבָֽר	*atnaḥ*	divides the verse into two parts
דָּבָר֙	*segolta*	postpositive
דָּבָ֔ר	*zaqef qaṭon*	

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 וָמֵת with *atnaḥ*, thus marking the beginning of the main clause. In 1 Kgs 1:19 the *atnaḥ* separates between the objects of the verbal predicates וַיִּקְרָא and קָרָא, respectively.

וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן לָרֹב֒
וַיִּקְרָא לְכָל־בְּנֵי הַמֶּ֫לֶךְ
וּלְאֶבְיָתָר הַכֹּהֵן וּלְיוֹאָב שַׂר
הַצָּבָא וְלִשְׁלֹמֹה עַבְדְּךָ לֹא
קָרָֽא:

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 *atnaḥ*; 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 וַיַּמֹדוּ   2 תָּמֹדוּ   3 וַיִּסֹבּוּ   4 וַיִּסֹב   5 סֹבּוּ   6 וְסַבֹּתֶם   7 סָבַב

8 תְּסֻבֶּינָה   9 וַנַּסֹב   10 שֹׁדֵד   11 יִשֹׁם   12 יְשֹׁמּוּ   13 יִתַּמּוּ   14 תַּמּוּ

15 תַּם   16 יָחֹן   17 וַיָּחָן   18 אָחֹן   19 וְחַנֹּתִי   20 חָנֵּנִי

15.5.2 **Translation of Sentences**

Translate the following sentences from the Hebrew Bible. Less frequent names
of persons and geographical names in these sentences: מִצְפָּה‎, בָּרָק‎.

1   שְׁמַע־יְהוָה וְחָנֵּֽנִי[3] יְהוָה הֱיֵה־עֹזֵר לִי   2   וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לַעֲבוֹר
אֶת־הַיַּרְדֵּן וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר קְחוּ לָכֶם מִן־הָעָם שְׁנֵים עָשָׂר אֲנָשִׁים
אִישׁ־אֶחָד אִישׁ־אֶחָד מִשָּֽׁבֶט[4]   3   וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ
וְאֶת־מַלְכָּהּ גִּבּוֹרֵי הֶחָֽיִל[5]   וְסַבֹּתֶם אֶת־הָעִיר כֹּל אַנְשֵׁי הַמִּלְחָמָה הַקֵּיף[6] אֶת־הָעִיר
פַּעַם אֶחָֽת[7] כֹּה תַעֲשֶׂה שֵׁשֶׁת יָמִים. וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים[8]
לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תָּסֹבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים וְהַכֹּהֲנִים יִתְקְעוּ בַּשּׁוֹפָרוֹת.
4   וַיֹּאמֶר אֵלֶיהָ בָּרָק אִם־תֵּלְכִי עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֵךְ   5   וְעַתָּה
אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה[9] מִכָּל־הָעַמִּים כִּי־לִי
כָּל־הָאָרֶץ וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר[10]
אֶל־בְּנֵי יִשְׂרָאֵל   6   וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתֶךָ
לֹא אָבֹא עִמָּךְ וְלֹא־אֹכַל לֶחֶם וְלֹא אֶשְׁתֶּה־מַּיִם בַּמָּקוֹם הַזֶּה   7   וַיִּדַּר[11] יַעֲקֹב נֶדֶר
לֵאמֹר אִם־יִהְיֶה אֱלֹהִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם
לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים   8   וַיִּקַּח
שְׁמוּאֵל אֶבֶן אַחַת וַיָּשֶׂם בֵּין־הַמִּצְפָּה וּבֵין הַשֵּׁן[12] וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעָזֶר[13] וַיֹּאמַר
עַד־הֵֽנָּה[14] עֲזָרָנוּ יְהוָה   9   לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּנוּ
אֲנַחְנוּ אֵלֶּה פֹה הַיּוֹם כֻּלָּנוּ חַיִּים   10   וַיָּבֹא־שָׁם אֶל־הַמְּעָרָה[15] וַיָּלֶן שָׁם וְהִנֵּה
דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֹה אֵלִיָּהוּ

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[3] Verbal form חֹן* with enclitic person pronoun
[4] שָֽׁבֶט pausal form of שֵׁבֶט
[5] חָֽיִל pausal form of חַיִל
[6] הַקֵּיף *go around!* (inf. abs. Hiphil of נקף used as impv.)
[7] אֶחָת pausal form of אַחַת
[8] יוֹבֵל *ram*
[9] סְגֻלָּה *(personal) property*
[10] תְּדַבֵּר *you shall speak*
[11] וַיִּדַּר *and he performed a vow* (נדר; often with the internal object נֶדֶר)
[12] הַשֵּׁן name of a place
[13] עֵזֶר *help* (noun)
[14] עַד־הֵנָּה *until now*
[15] מְעָרָה *cave*

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 וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן: ⁵ וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן: ⁶ וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ: ⁷ וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאֶה אֵלָיו: ⁸ וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט אָהֳלֹה בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה: ⁹ וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה:

12:5	רְכוּשׁ	*property, goods* (movable possessions of all kind) (BDB)
	רכשׁ	Q. *collect, acquire*
12:6	אֵלוֹן	*tall tree, terebinth*
12:7	וַיֵּרָא	*and he appeared* (Niphal ראה)
	הַנִּרְאֶה	*the one who had appeared* (Niphal ראה)
12:8	וַיַּעְתֵּק	*and he moved forward*
	מִקֶּדֶם לְ	*east of*
	אָהֳלֹה	Ketiv – Qere אָהֳלוֹ
	מִיָּם	*on the west* (יָם meaning *west* here)
	מִקֶּדֶם	*on the east* (קֶדֶם meaning *east* here)

Chapter 16

16.1 Vocabulary

16.1.1 Verbs

לחם   Ni. *to fight, do battle* (with prep. objects with בְּ, אֶת (*with*), עַל or אֶל, עם)

מלט   Ni. *to escape, be delivered*

שבע   Ni. *to swear, take an oath*

16.1.2 Nouns

אוֹצָר   *treasure, supplies*

אַחֵר   *another, different* (m. pl. אֲחֵרִים, f. sg. אַחֶרֶת, f. pl. אֲחֵרוֹת)

אֱמוּנָה   *steadfastness; trustworthiness, faithfulness*

אֱמֹרִי   *Amorite*

אֱמֶת   *firmness, trustworthiness; faithfulness; truth* (fem.; with ePP אֲמִתּוֹ *ʾămittō* < **ʾămintō* from the root אמן, cf. אָמֵן *surely!*)

גִּבְעָה   *hill*

דוֹר   *generation* (pl. דֹרוֹת)

יַיִן   *wine*

מְלָאכָה   *occupation, work* (*məlā(ʾ)ḵā*; cs. st. מְלֶאכֶת)

נָהָר   *river, stream* (pl. נְהָרוֹת; נְהַר פְּרָת *Euphrates*)

נַחַל   *river valley, wadi; stream*

עֲבֹדָה   *work, service*

עֵבֶר   *region across or beyond; side*

עֵדָה   *congregation*

צְדָקָה   *righteousness*

צָפוֹן   *north*

רֹב   *multitude, abundance, greatness* (cf. רַב)

שָׂפָה   *lip, speech, edge*

תָּמִים   *complete; without fault; perfect; impeccable; honest, devout*
(adj.)

16.1.3 Other Parts of Speech

בַּעֲבוּר   *because of, for the sake of* (prep.): *in order that* (conj.) (prep.
בְּ + noun עֲבוּר)

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: $-nC_1- > -C_1C_1-$. 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.	נִכְתְּבָה
		2 m.	נִכְתַּ֫בְתָּ
		2 f.	נִכְתַּבְתְּ
		1 c.	נִכְתַּ֫בְתִּי
	pl.	3 c.	נִכְתְּבוּ
		2 m.	נִכְתַּבְתֶּם
		2 f.	נִכְתַּבְתֶּן
		1 c.	נִכְתַּ֫בְנוּ

PC	sg.	3 m.	יִכָּתֵב
		3 f.	תִּכָּתֵב
		2 m.	תִּכָּתֵב
		2 f.	תִּכָּתְבִי
		1 c.	אֶכָּתֵב
	pl.	3 c.	יִכָּתְבוּ
		2 f.	תִּכָּתַֿבְנָה
		2 m.	תִּכָּתְבוּ
		2 f.	תִּכָּתַֿבְנָה
		1 c.	נִכָּתֵב
Jussive	sg.	3 m.	יִכָּתֵב
wayyiqṭol	sg.	3 m.	וַיִּכָּתֵב
Impv.	sg.	2 m.	הִכָּתֵב
		2 f.	הִכָּתְבִי
	pl.	2 m.	הִכָּתְבוּ
		2 f.	הִכָּתַֿבְנָה
Inf. cs.			הִכָּתֵב
Inf. abs.			הִכָּתֹב
			נִכְתֹּב
			הִכָּתֵב
Part.	m.	sg.	נִכְתָּב
		pl.	נִכְתָּבִים
	f.	sg.	נִכְתֶּֿבֶת
		pl.	נִכְתָּבוֹת

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* יִכָּתֵב.

– 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., אֶשָּׁבֵעַ *I will swear*. The prefix vowel of the cohortative 1 c. sg. is always /i/, e.g., אִמָּלְטָה *let me escape*.

In *wayyiqtol* and imperative forms without suffix, retraction of stress may occur, e.g., וַיִּלָּחֶם *and he fought*, הִשָּׁמֶר *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., נִלְקָחָה *it was taken*, נִלְחָמוּ *they fought*, יִפָּרֵדוּ *they will separate from each other*.

At times, the vowel between R$_1$ and R$_2$ in pausal forms is /a/ instead of /ē/, e.g., וַיִּגָּמַל *and he was weaned* (Gen 21:8).

In the suffix conjugation, forms with paragogic Nun may occur, e.g., יִכָּרֵתוּן *they will be cut off*.

The verb לקח, which behaves like a I *n* verb in the Qal, has strong forms in all forms of the Ni., e.g., נִלְקַח *it was taken*, אֶלָּקַח *I will be taken*.

Verbs I *r* do not have gemination of the first root consonant in the prefix conjugation, the imperative and the infinitives. Instead of *ḥireq* these verbs have *ṣere* in the prefix syllable of the prefix conjugation, the imperative and the infinitive construct, e.g., וַיֵּרָדַם *and he fell asleep* (Jonah 1:5).

The primitive form of the suffix conjugation of the strong verb **naqṭala* is not preserved in the strong verb. Instead the form changed to **niqṭala* which explains the forms of the I gutt. verbs (see below). The primitive form **naqṭala* becomes relevant in the Niphal forms of I *y*, 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: לקח Qal *take*, Ni. *to be taken* (The subject is acted upon.)
2. Reflexive meaning: שׁמר Qal *keep*, Ni. *keep oneself, be on one's guard* (The subject affects itself with the verbal action.)

3. Middle meaning: שָׁאל Qal *ask*, Ni. *ask for oneself*; נקם Qal *avenge*, Ni. *avenge oneself* (The subject acts in its own interest.)
4. Reciprocal: שׁפט Qal *judge*, Ni. *enter into controversy* (Two or more entities are involved in the "action" of the verb.)
5. Tolerative: דרשׁ Qal *seek, inquire*, Ni. *to let oneself be inquired of*
6. No obvious Niphal meaning: שׁבע 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 *ḥatef šwa* instead
– use of *ḥatef šwa* instead vocal *šwa*
– loss of the gemination of R$_1$ 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 ח)

			I gutt.	II gutt.	III gutt.
SC	sg.	3 m.	נֶעֱזַב	נִשְׁחַט	נִשְׁלַח
		3 f.	נֶעֶזְבָה	נִשְׁחֲטָה	נִשְׁלְחָה
		2 m.	נֶעֱזַבְתָּ	נִשְׁחַטְתָּ	נִשְׁלַחְתָּ
		2 f.	נֶעֱזַבְתְּ	נִשְׁחַטְתְּ	נִשְׁלַחְתְּ
		1 c.	נֶעֱזַבְתִּי	נִשְׁחַטְתִּי	נִשְׁלַחְתִּי
	pl.	3 c.	נֶעֶזְבוּ	נִשְׁחֲטוּ	נִשְׁלְחוּ
		2 m.	נֶעֱזַבְתֶּם	נִשְׁחַטְתֶּם	נִשְׁלַחְתֶּם
		2 f.	נֶעֱזַבְתֶּן	נִשְׁחַטְתֶּן	נִשְׁלַחְתֶּן
		1 c.	נֶעֱזַבְנוּ	נִשְׁחַטְנוּ	נִשְׁלַחְנוּ

			I gutt.	II gutt.	III gutt.
PC	sg.	3 m.	יֵעָזֵב	יִשָּׁחֵט	יִשָּׁלַח
		3 f.	תֵּעָזֵב	תִּשָּׁחֵט	תִּשָּׁלַח
		2 m.	תֵּעָזֵב	תִּשָּׁחֵט	תִּשָּׁלַח
		2 f.	תֵּעָזְבִי	תִּשָּׁחֲטִי	תִּשָּׁלְחִי
		1 c.	אֵעָזֵב	אֶשָּׁחֵט	אֶשָּׁלַח
	pl.	3 m.	יֵעָזְבוּ	יִשָּׁחֲטוּ	יִשָּׁלְחוּ
		3 m.	תֵּעָזַבְנָה	תִּשָּׁחַטְנָה	תִּשָּׁלַחְנָה
		2 m.	תֵּעָזְבוּ	תִּשָּׁחֲטוּ	תִּשָּׁלְחוּ
		2 f.	תֵּעָזַבְנָה	תִּשָּׁחַטְנָה	תִּשָּׁלַחְנָה
		1 c.	נֵעָזֵב	נִשָּׁחֵט	נִשָּׁלַח
Jussive	sg.	3 m.	יֵעָזֵב	יִשָּׁחֵט	יִשָּׁלַח
wayyiqtol	sg	3 m.	וַיֵּעָזֵב	וַיִּשָּׁחֵט	וַיִּשָּׁלַח
Impv.	sg.	2 m.	הֵעָזֵב	הִשָּׁחֵט	הִשָּׁלַח
		2 f.	הֵעָזְבִי	הִשָּׁחֲטִי	הִשָּׁלְחִי
	pl.	2 m.	הֵעָזְבוּ	הִשָּׁחֲטוּ	הִשָּׁלְחוּ
		2 f.	הֵעָזַבְנָה	הִשָּׁחַטְנָה	הִשָּׁלַחְנָה
Inf. cs.			הֵעָזֵב	הִשָּׁחֵט	הִשָּׁלַח
Inf. abs.			הֵעָזֹב	הִשָּׁחֹט	הִשָּׁלֵחַ
			נַעֲזוֹב	נִשְׁחֹט	נִשְׁלֹחַ
Part.	m.	sg.	נֶעֱזָב	נִשְׁחָט	נִשְׁלָח
		pl.	נֶעֱזָבִים	נִשְׁחָטִים	נִשְׁלָחִים
	f.	sg.	נֶעֱזֶבֶת	נִשְׁחֶטֶת	נִשְׁלַחַת
		pl.	נֶעֱזָבוֹת	נִשְׁחָטוֹת	נִשְׁלָחוֹת

Notes

Retraction of stress may occur in prefix conjugation and imperative forms without suffix, e.g., וַיֵּאָסֶף *and he was gathered* (Gen 25:8), וַיִּנָּחֶם *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., תִּשָּׁבֵעַ *you shall swear* (Deut 6:13).

16.3 Oaths in Biblical Hebrew

Oaths and curses are frequently introduced either with the conditional conjunction אִם for a negative statement ("certainly not") (1 Sam 3:14) or with אִם לֹא or כִּי for a positive statement ("certainly") (Josh 14:9; 1 Kgs 1:13). This use of אִם, אִם לֹא or כִּי is conditioned by the self-imprecation כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹסִף *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 אִם or אִם לֹא 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 אִם לֹא simply came to express verily, אִם verily not" (GKC § 149 b).[2]

וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֵלִי אִם־יִתְכַּפֵּר עֲוֺן בֵּית־עֵלִי בְּזֶבַח 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)
וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרְכָה רַגְלְךָ בָּהּ לְךָ תִהְיֶה לְנַחֲלָה וּלְבָנֶיךָ 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)
הֲלֹא־אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לַאֲמָתְךָ לֵאמֹר כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי	*Did you not, my lord the king, swear to your maidservant, "Your son Solomon shall reign as king after me and he shall sit on my throne?"* (1 Kgs 1:13)
וַיֹּאמֶר כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹסִף אִם־יַעֲמֹד רֹאשׁ אֱלִישָׁע בֶּן־שָׁפָט עָלָיו הַיּוֹם	*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 אִם or אִם לֹא (Judg 21:1).

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[1] The verbal form יֹסִף is a Hiphil jussive form of the verb יסף meaning *to do again, continue doing something.*

[2] A different explanation is offered in JM § 165.

וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה *Now, the men of Israel had sworn in Mizpah,*
לֵאמֹר אִישׁ מִמֶּנּוּ לֹא־יִתֵּן *"No one from us shall give his daughter to*
בִתּוֹ לְבִנְיָמִן לְאִשָּׁה *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 יהוה (pronounced *ʾădōnāy*) or the independent personal pronoun אֲנִי *I*, the form is חַי (1 Sam 19:6; Num 14:28). Followed by other nouns the form is חֵי (1 Sam 17:55; Gen 42:15).

וַיִּשָּׁבַע שָׁאוּל חַי־יְהוָה *And Saul swore, "As the Lord lives, he shall*
אִם־יוּמָת *not be put to death"* (1 Sam 19:6)

אֱמֹר אֲלֵהֶם חַי־אָנִי *Say to them, "As I live, says the Lord, I will*
נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר *certainly do to you as you have spoken in my*
דִּבַּרְתֶּם בְּאָזְנָי כֵּן אֶעֱשֶׂה *hearing"* (Num 14:28)
לָכֶם

וַיֹּאמֶר אַבְנֵר חֵי־נַפְשְׁךָ *And Abner said, "By your life, O king, I do*
הַמֶּלֶךְ אִם־יָדָעְתִּי *not know"* (1 Sam 17:55)

בְּזֹאת תִּבָּחֵנוּ חֵי פַרְעֹה *By this you shall be tested: As Pharaoh lives,*
אִם־תֵּצְאוּ מִזֶּה כִּי אִם־בְּבוֹא *you shall not go out from here unless your*
אֲחִיכֶם הַקָּטֹן הֵנָּה *youngest brother comes here* (Gen 42:15)

Another way of introducing an oath is the interjection חָלִילָה *far be it!* (literally *to the profane!*). Different constructions following חָלִילָה 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).

וַיֹּאמֶר חָלִילָה לִּי מֵעֲשׂוֹת *And he said, "Far be it from me that I should*
זֹאת *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).

וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוָה *And Saul swore to her by the Lord, "As the*
לֵאמֹר חַי־יְהוָה אִם־יִקְּרֵךְ *Lord lives, no punishment shall happen to you*
עָוֹן בַּדָּבָר הַזֶּה *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 נִלְחַם 2 נִלְחֲמוּ 3 נִלְחָמוּ 4 נִלְחַמְתִּי 5 יִלְחֶם 6 וַיִּלְחֶם 7 תִּלָּחֲמוּ
8 נִלְחֶם 9 תִּלָּחֲמוּן 10 הִלָּחֲמוּ 11 נִמְלַטְתִּי 12 נִמְלְטוּ 13 אִמָּלֵט
14 תִּמָּלֵט 15 נִשְׁבַּעְתָּ 16 נִשְׁבַּעְתֶּם 17 נִשְׁבַּעְנוּ 18 נִשְׁבַּעְתִּי 19 תִּשָּׁבְעוּ
20 וַיִּשָּׁבַע

16.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: חֲזָאֵל, גַּת, אֲחַזְיָהוּ, אוּרִיָּה, שְׁמַעְיָה, רְחַבְעָם, קִישׁוֹן, כָּלֵב, יִפֻנֶּה, יְהוֹרָם, יְהוֹאָשׁ.

1 וַיִּשְׁמַע יְהוָה אֶת־קוֹל דִּבְרֵיכֶם וַיִּקְצֹף[3] וַיִּשָּׁבַע לֵאמֹר אִם־יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרָע הַזֶּה אֵת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם זוּלָתִי[4] כָּלֵב בֶּן־יְפֻנֶּה הוּא יִרְאֶנָּה וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבָנָיו 2 וַיֹּאמֶר לַאֲנָשָׁיו חָלִילָה לִּי מֵיהוָה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה לַאדֹנִי לִמְשִׁיחַ[5] יְהוָה לִשְׁלֹחַ יָדִי בּוֹ כִּי־מְשִׁיחַ יְהוָה הוּא 3 וַיֹּאמֶר אוּרִיָּה אֶל־דָּוִד וְיִשְׂרָאֵל וִיהוּדָה יֹשְׁבִים בַּסֻּכּוֹת[6] וַאדֹנִי יוֹאָב וְעַבְדֵי אֲדֹנִי עַל־פְּנֵי הַשָּׂדֶה חֹנִים וַאֲנִי אָבוֹא[7] אֶל־בֵּיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכַּב עִם־אִשְׁתִּי חַיֶּךָ וְחֵי נַפְשֶׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה 4 וַיֹּאמֶר אֲלֵיהֶם תִּפְשׂוּ אֶת־נְבִיאֵי הַבַּעַל אִישׁ אַל־יִמָּלֵט מֵהֶם וַיִּתְפְּשׂוּם וַיּוֹרִדֵם[8] אֵלִיָּהוּ אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם 5 וְכִרְאוֹת שָׁאוּל אֶת־דָּוִד יֹצֵא לִקְרַאת הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שַׂר הַצָּבָא בֶּן־מִי־זֶה[9] הַנַּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חֵי־נַפְשְׁךָ הַמֶּלֶךְ[10] אִם־יָדָעְתִּי: 6 וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לַאֲבוֹתָם

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[3] וַיִּקְצֹף verb קצף Q. *to be angry, to become angry*

[4] זוּלָתִי *except*

[5] מָשִׁיחַ *anointed*

[6] סֻכָּה *hut, booth* (as a temporary shelter)

[7] וַאֲנִי אָבוֹא should be translated as a rhetorical question *Shall I then …*

[8] וַיּוֹרִדֵם *and he brought them down* (Hiphil of ירד)

[9] זֶה often follows an interrogative pronoun or adverb "without any notable change in meaning" (JM § 143 *g*)

[10] הַמֶּלֶךְ *O king.* Nouns used in a direct address are used with the article.

וַיִּֽירָשׁ֖וּהָ וַיֵּ֥שְׁבוּ בָֽהּ   7   וְעַתָּ֞ה יְר֧אוּ אֶת־יְהוָ֛ה וְעִבְד֥וּ אֹת֖וֹ בְּתָמִ֑ים[11] וּבֶאֱמֶ֔ת וְהָסִ֣ירוּ[12]
אֶת־אֱלֹהִ֗ים אֲשֶׁר֩ עָבְד֨וּ אֲבֽוֹתֵיכֶ֜ם בְּעֵ֤בֶר הַנָּהָר֙ וּבְמִצְרַ֔יִם וְעִבְד֖וּ אֶת־יְהוָֽה וְאִם֩
רַ֨ע בְּֽעֵינֵיכֶ֜ם לַעֲבֹ֣ד אֶת־יְהוָ֗ה בַּחֲר֨וּ לָכֶ֣ם הַיּוֹם֮ אֶת־מִ֣י תַעֲבֹדוּן֒ אִ֣ם אֶת־אֱלֹהִ֞ים
אֲשֶׁר־עָבְד֣וּ אֲבוֹתֵיכֶ֗ם אֲשֶׁר֙ מֵעֵ֣בֶר הַנָּהָ֔ר וְאִם֙ אֶת־אֱלֹהֵ֣י הָאֱמֹרִ֔י אֲשֶׁ֥ר אַתֶּ֖ם יֹשְׁבִ֣ים
בְּאַרְצָ֑ם וְאָנֹכִ֣י וּבֵיתִ֔י נַעֲבֹ֖ד אֶת־יְהוָֽה וַיַּ֤עַן הָעָם֙ וַיֹּ֔אמֶר חָלִ֣ילָה לָּ֔נוּ מֵעֲזֹ֖ב אֶת־יְהוָ֑ה
לַעֲבֹ֖ד אֱלֹהִ֥ים אֲחֵרִֽים   8   וַיְהִ֞י דְּבַר־הָאֱלֹהִ֗ים אֶל־שְׁמַֽעְיָ֥ה אִישׁ־הָאֱלֹהִ֖ים לֵאמֹֽר
אֱמֹ֗ר אֶל־רְחַבְעָ֤ם בֶּן־שְׁלֹמֹה֙ מֶ֣לֶךְ יְהוּדָ֔ה וְאֶל־כָּל־בֵּ֥ית יְהוּדָ֖ה וּבִנְיָמִ֑ין וְיֶ֥תֶר הָעָ֖ם
לֵאמֹֽר   כֹּ֞ה אָמַ֣ר יְהוָ֗ה לֹֽא־תַעֲלוּ֙ וְלֹא־תִלָּ֣חֲמ֔וּן עִם־אֲחֵיכֶ֖ם בְּנֵֽי־יִשְׂרָאֵ֑ל   שׁ֣וּבוּ אִ֣ישׁ
לְבֵית֗וֹ כִּ֤י מֵֽאִתִּי֙ נִהְיָ֣ה[13] הַדָּבָ֣ר הַזֶּ֔ה וַיִּשְׁמְעוּ֙ אֶת־דְּבַ֣ר יְהוָ֔ה וַיָּשֻׁ֖בוּ לָלֶ֥כֶת כִּדְבַ֥ר
יְהוָֽה   9   אָ֣ז יַעֲלֶ֗ה חֲזָאֵל֙ מֶ֣לֶךְ אֲרָ֔ם וַיִּלָּ֥חֶם עַל־גַּ֖ת וַֽיִּלְכְּדָ֑הּ וַיָּ֤שֶׂם חֲזָאֵל֙ פָּנָ֔יו לַעֲל֖וֹת
עַל־יְרוּשָׁלָֽ͏ִם   וַיִּקַּ֞ח יְהוֹאָ֣שׁ מֶֽלֶךְ־יְהוּדָ֗ה אֵ֣ת כָּל־הַקֳּדָשִׁ֡ים אֲשֶׁר־הִקְדִּ֣ישׁוּ[14]   יְהוֹשָׁפָ֣ט
וִיהוֹרָם֩ וַאֲחַזְיָ֨הוּ אֲבֹתָ֜יו מַלְכֵ֤י יְהוּדָה֙ וְאֶת־קֳדָשָׁ֔יו וְאֵ֣ת כָּל־הַזָּהָ֗ב הַנִּמְצָ֛א בְּאֹצְר֥וֹת
בֵּית־יְהוָ֖ה וּבֵ֣ית הַמֶּ֑לֶךְ וַיִּשְׁלַ֗ח לַחֲזָאֵל֙ מֶ֣לֶךְ אֲרָ֔ם וַיַּ֖עַל מֵעַ֥ל יְרוּשָׁלָֽ͏ִם   10   וַיֹּ֕אמֶר
חָלִ֣ילָה לִּ֔י מֵעֲשׂ֖וֹת זֹ֑את   הָאִ֡ישׁ אֲשֶׁר֩ נִמְצָ֨א הַגָּבִ֜יעַ[15] בְּיָד֗וֹ ה֚וּא יִהְיֶה־לִּ֣י עָ֔בֶד וְאַתֶּ֕ם
עֲל֥וּ לְשָׁל֖וֹם אֶל־אֲבִיכֶֽם

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] וַיְהִ֥י רָעָ֖ב בָּאָ֑רֶץ וַיֵּ֨רֶד אַבְרָ֤ם מִצְרַ֙יְמָה֙ לָג֣וּר שָׁ֔ם כִּֽי־כָבֵ֥ד הָרָעָ֖ב בָּאָֽרֶץ   [11] וַיְהִ֕י
כַּאֲשֶׁ֥ר הִקְרִ֖יב לָב֣וֹא מִצְרָ֑יְמָה וַיֹּ֙אמֶר֙ אֶל־שָׂרַ֣י אִשְׁתּ֔וֹ הִנֵּה־נָ֣א יָדַ֔עְתִּי כִּ֛י אִשָּׁ֥ה יְפַת־
מַרְאֶ֖ה אָֽתְּ   [12] וְהָיָ֗ה כִּֽי־יִרְא֤וּ אֹתָךְ֙ הַמִּצְרִ֔ים וְאָמְר֖וּ אִשְׁתּ֣וֹ זֹ֑את וְהָרְג֥וּ אֹתִ֖י וְאֹתָ֥ךְ
יְחַיּֽוּ   [13] אִמְרִי־נָ֖א אֲחֹ֣תִי אָ֑תְּ לְמַ֙עַן֙ יִֽיטַב־לִ֣י בַעֲבוּרֵ֔ךְ וְחָיְתָ֥ה נַפְשִׁ֖י בִּגְלָלֵֽךְ   [14] וַיְהִ֕י
כְּב֥וֹא אַבְרָ֖ם מִצְרָ֑יְמָה וַיִּרְא֤וּ הַמִּצְרִים֙ אֶת־הָ֣אִשָּׁ֔ה כִּֽי־יָפָ֥ה הִ֖וא מְאֹֽד

12:10   מִצְרַ֙יְמָה֙   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.

כָבֵ֥ד   *heavy, oppressing, severe*

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[11] בְּתָמִ֑ים *in integrity*

[12] הָסִ֣ירוּ *remove!* (impv. of סור Hiphil)

[13] נִהְיָ֣ה *it happened* (היה Niphal)

[14] הִקְדִּ֣ישׁוּ *they dedicated, they consecrated*

[15] גָּבִ֜יעַ *cup, bowl*

12:11	הִקְרִיב	*he drew near, approached* (the intransitive meaning of the Hiphil form here is unusual)
	יָפֶה	*beautiful, fair* (adj.)
12:12	מִצְרִי	*Egyptian*
	יְחַיּוּ	*they will let live* (Piel of the verb חיה)
12:13	בִּגְלַל	*because of* (prep.)

Chapter 17

17.1 Vocabulary

17.1.1 Verbs

אמן	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*
כעס	Hi. *to provoke to anger*
כרת	Q. *to cut,* Hi. *cut off, exterminate*
כשל	Q. *to stumble, stagger*; Hi. *to cause to stumble, stagger*
סגר	Q. *to shut, close*; Hi. *to deliver, hand over; to shut*
צלח	Q. *to force entry to; to succeed, be successful*; Hi. *to be successful; to make something a success*
שכל	Hi. *to understand; to have insight; to make wise, insightful; to achieve success*
שאר	Ni. *be left over, remain*; Hi. *to leave over, spare*
שבת	Q. *to cease; to desist; to rest*; Hi. *to cause to cease, put an end to; exterminate, destroy; to remove*
שחת	Hi. *to ruin, destroy; annihilate, exterminate*
שכם	Hi. *to do something early; to rise early*
שלך	Hi. *to throw*
שמד	Hi. *to annihilate, exterminate; destroy*

17.1.2 Nouns

אוֹר	*light*
בְּכֹר	*firstborn*
חוֹמָה	*city wall, wall*

חֵמָה	*heat; rage, wrath; poison*
חֲמוֹר	*donkey, he-ass*
כֹּחַ	*strength, power*
נְחֹשֶׁת	*copper, bronze*
נָשִׂיא	*chief, prince*
פַּר	*bull, steer* (gem. noun; pl. פָּרִים)
שְׁאֵרִית	*remainder; remnant* (fem.)
שְׁכֶם	*shoulder, back*
שֶׁקֶר	*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.	הִכְתִּיב
		3 f.	הִכְתִּיבָה
		2 m.	הִכְתַּבְתָּ
		2 f.	הִכְתַּבְתְּ
		1 c.	הִכְתַּבְתִּי
	pl.	3 c.	הִכְתִּיבוּ
		2 m.	הִכְתַּבְתֶּם
		2 f.	הִכְתַּבְתֶּן
		1 c.	הִכְתַּבְנוּ

PC		3 m.	יַכְתִּיב
	sg.	3 f.	תַּכְתִּיב
		2 m.	תַּכְתִּיב
		2 f.	תַּכְתִּ֫יבִי
		1 c.	אַכְתִּיב
	pl.	3 c.	יַכְתִּ֫יבוּ
		2 f.	תַּכְתֵּ֫בְנָה
		2 m.	תַּכְתִּ֫יבוּ
		2 f.	תַּכְתֵּ֫בְנָה
		1 c.	נַכְתִּיב
Jussive	sg.	3 m.	יַכְתֵּב
wayyiqṭol	sg.	3 m.	וַיַּכְתֵּב
Impv.	sg.	2 m.	הַכְתֵּב
		2 f.	הַכְתִּ֫יבִי
	pl.	2 m.	הַכְתִּ֫יבוּ
		2 f.	הַכְתֵּ֫בְנָה
Inf. cs.			הַכְתִּיב
Inf. abs.			הַכְתֵּב
Part.	m.	sg.	מַכְתִּיב
		pl.	מַכְתִּיבִים
	f.	sg.	מַכְתֶּ֫בֶת
		pl.	מַכְתִּיבוֹת

Notes

Vocalic suffixes are not stressed in Hiphil forms. Compare הִכְתִּ֫יבוּ with the corresponding Qal form כָּתְבוּ.

In *wayyiqṭol* forms and jussive forms without a suffix the thematic vowel is /ē/, e.g., וַיַּשְׁלֵךְ *and he threw* and יַשְׁלֵךְ *let him throw*. With enclitic pronouns, however, these forms have the thematic vowel /ī/, e.g., וַיַּשְׁלִיכֵהוּ *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 *ṣere* of the imperative m. sg. correspondents to the same vowel in *wayyiqṭol* forms and jussive forms. With enclitic pronoun, however, this form has the thematic vowel /ī/, e.g., הַשְׁלִיכֵהוּ *throw it [the staff]*.

The longer forms of the imperative Hiphil is הַכְתִּיבָה, e.g., הַאֲזִינָה *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: *mVhaktīb > maktīb > maktīḇ* מַכְתִּיב.

The participle f. sg. is usually מַכְתֶּבֶת; forms with the feminine ending *-ā* are attested, too, e.g., מַבְכִּירָה *a woman giving birth for the first time* (Jer 4:31).

The primitive form of the suffix conjugation may have been **hiqṭil*. The long vowel /ī/ 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 **haqṭal* may be assumed for some categories of weak verbs.[1]

The primitive form of the prefix conjugation was **yahaqṭil* or **yuhaqṭil*. 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 /ī/ 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., מלך Qal *to rule as king,* Hi. *to make somebody rule as king*; ראה Qal *to see,* Hi. *to show something to somebody*
- Denominative (the verb is derived from a noun): noun אֹזֶן *ear* → verb אזן Hi. *to listen, hear*; noun שֹׁרֶשׁ *root* → verb שרש Hi. *to put down roots*
- Declarative: רשע Qal *to be guilty*; Hi. *to declare guilty* (cf. רָשָׁע *guilty*)
- Intransitive (frequently from adjectives or stative verbs): שׁמן Hi. *to make fat* (causative) or *to become fat* (intransitive; from שָׁמֵן *fat, robust*)
- Without obvious Hiphil meaning: שׁלך Hi. *to throw*

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[1] Some scholars assume **haqṭal* 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 /ī/ 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.

– Sometimes the Hiphil functions as a causative to the Niphal: שׁבע Ni. *to take an oath*, Hi. *to make somebody take an oath*; נצל 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*: הֶעֱמִיד, etc. (cf. the primitive form **hiqṭil*).

The prefix syllable is usually closed by a *ḥaṭef* vowel: suffix conjugation הֶעֱמַ֖דְתָּ, prefix conjugation תַּעֲמִ֖ידוּ, etc.

Verbs II gutt.

Verbs II gutt. don't show any differences to the regular strong verbs without gutturals because the second root consonant R$_2$ is always at the beginning of a syllable.

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., הִשְׁבִּיעַ *he made somebody swear*. The same applies to the /ē/ of the infinitive absolute, e.g., הַשְׁבֵּעַ.

In *wayyiqṭol* forms without suffix and forms of the jussive and the imperative without suffix the vowel /ē/ is replaced by /a/, e.g., יַבְטַח אֶתְכֶם וְאַל־יַבְטַח (*Don't let Hezeqiah make you trust in the Lord*, 2 Kgs 18:30), וַיַּבְטַח אֶתְכֶם עַל־שָׁקֶר) *and he made you trust in a lie*, Jer 29:31). This vowel change is also attested in verbs III *r*, e.g., וַתֹּתַר *and she [Ruth] had left over* (3 f. sg. *wayyiqṭol* of the verb יתר Hi., Ruth 2:14), but preservation of the *ṣere* is attested as well, e.g., וַיַּבְעֶר *and he set to fire* (Judg 15:5).

In the participle f. sg. the vowel sequence of the ending is *a–a*, e.g., מֻגַּ֫עַת (from the root נגע; 2 Chr 3:11).

17.3 Hypothetical Conditional Clauses with לוּ or לוּלֵא

For hypothetical conditional clauses – the contents of both the *if*-clause and the main clause are unreal – the conjunctions לוּ *if* and לוּלֵא *or* – with a different spelling and actually more frequent – לוּלֵי *if not* are used (לוּלֵא is dissimilated from *lūlō(ʾ)*, i.e., לֹא + לוּ).

וַיֹּאמַר אַחִי בְּנֵי־אִמִּי הֵם חַי־יְהוָה לוּ הַחֲיִתֶם אוֹתָם לֹא הָרַגְתִּי 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־יוֹאָב וְלוּ אָנֹכִי שֹׁקֵל עַל־כַּפַּי אֶלֶף כֶּסֶף לֹא־אֶשְׁלַח יָדִי אֶל־בֶּן־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 לָהֶם לוּלֵא חֲרַשְׁתֶּם בְּעֶגְלָתִי לֹא מְצָאתֶם חִידָתִי	*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 לוּ is sometimes spelled לוּא or even לֹא in the Ketiv.

Related to its use in hypothetical conditional clauses is the use of the suffix conjugation or *qaṭal* form in hypothetical main clauses (Gen 18:12; Gen 21:7).

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרֵי בְלֹתִי הָיְתָה־לִּי עֶדְנָה	*And Sarah laughed to herself, "Shall I have pleasure after I am worn out?"* (Gen 18:12)
וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֵינִיקָה בָנִים שָׂרָה	*And she said, "Who would have said to Abraham that Sarah has nursed children?"* (Gen 21:7)

17.4 Wishes with לוּ

As a particle, לוּ also introduces wishes (Gen 17:18). At times, these wishes are hypothetical (Num 14:2).

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים *And Abraham said to God, "O that Ishmael*
לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ *might live before you!"* (Gen 17:18)

וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה *And the whole congregation said to them, "If*
לוּ־מַתְנוּ בְּאֶרֶץ מִצְרַיִם אוֹ *only we had died in Egypt or if only we had*
בַּמִּדְבָּר הַזֶּה לוּ־מָתְנוּ *died in this wilderness!"* (Num 14:2)

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 הִשְׁכִּימוּ   2 יַאֲמִינוּ   3 מַשְׁחִיתִים   4 הֶאֱמִין   5 אַשְׁלִיךְ   6 וַיַּשְׁכֵּם
7 הֶאֱמִינוּ   8 הַאֲמִינוּ   9 תַּשְׁלִיךְ   10 הַשְׁלִיכָה   11 הִשְׁלֵךְ   12 וַיַּשְׁלִיכוּ
13 הִשְׁלַכְתִּי   14 הֶאֱמַנְתֶּם   15 הִכְרַתִּי

17.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: בַּעַל פְּעוֹר, בֵּית־חוֹרֹן
תְּקוֹעַ, עֲזֵקָה, לוֹט, חֲנַנְיָה, זִמְרִי, בַּעְשָׁא (name of a place and of a deity),
.

1 וַיְהִי בְּנֻסָם מִפְּנֵי יִשְׂרָאֵל – הֵם בְּמוֹרַד[2] בֵּית־חוֹרֹן – וַיהוָה הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֲזֵקָה וַיָּמֻתוּ. רַבִּים אֲשֶׁר־מֵתוּ בְּאַבְנֵי הַבָּרָד[3] מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בֶּחָרֶב   2 עֵינֵיכֶם הָרֹאֹת אֵת אֲשֶׁר־עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי[4] כָל־הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרֵי בַעַל־פְּעוֹר הִשְׁמִידוֹ יְהוָה אֱלֹהֶיךָ מִקִּרְבֶּךָ   3 וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֶל־חֲנַנְיָה הַנָּבִיא שְׁמַע־נָא חֲנַנְיָה לֹא־שְׁלָחֲךָ יְהוָה וְאַתָּה הִבְטַחְתָּ אֶת־הָעָם הַזֶּה עַל־שָׁקֶר[5]   4 וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי. וּבָשָׂר בַּשָּׂדֶה – טְרֵפָה[6] – לֹא תֹאכֵלוּ. לַכֶּלֶב[7] תַּשְׁלִכוּן אֹתוֹ   5 וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מָלֹךְ תִּמְלוֹךְ וְקָמָה בְּיָדְךָ מַמְלֶכֶת יִשְׂרָאֵל וְעַתָּה הִשָּׁבְעָה לִּי בַיהוָה אִם־תַּכְרִית אֶת־זַרְעִי אַחֲרָי וְאִם־תַּשְׁמִיד אֶת־שְׁמִי

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[2] מוֹרָד *descent, slope* (from the root ירד with prefixed מ)
[3] בָּרָד *hail*
[4] כִּי here *that* (introducing a second object clause to הָרֹאֹת)
[5] שֶׁקֶר pausal form of שֶׁקֶר
[6] טְרֵפָה *animal torn by wild beasts* (apposition to בָּשָׂר בַּשָּׂדֶה)
[7] כֶּלֶב *dog*

מִבֵּית אָבִי וַיִּשָּׁבַע דָּוִד לְשָׁאוּל וַיֵּלֶךְ שָׁאוּל אֶל־בֵּיתוֹ וְדָוִד וַאֲנָשָׁיו עָלוּ עַל־הַמְּצוּדָה[8]
6 וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל־חֲתָנָיו[9] לֹקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צְּאוּ מִן־הַמָּקוֹם הַזֶּה
כִּי־מַשְׁחִית יְהוָה אֶת־הָעִיר וַיְהִי כִמְצַחֵק[10] בְּעֵינֵי חֲתָנָיו   7   וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
צִוָּה[11] יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמִדֵהוּ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל־הָעֵדָה
וַיִּסְמֹךְ[12] אֶת־יָדָיו עָלָיו וַיְצַוֵּהוּ[13] כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה   8   וַיַּשְׁמֵד יֵהוּא
אֶת־הַבַּעַל מִיִּשְׂרָאֵל   9   וַיַּשְׁמֵד זִמְרִי אֵת כָּל־בֵּית בַּעְשָׁא כִּדְבַר יְהוָה אֲשֶׁר דִּבֶּר
אֶל־בַּעְשָׁא בְּיַד יֵהוּא הַנָּבִיא   10   וַיֹּאמֶר דָּוִד אֶל־אַבְנֵר הֲלוֹא־אִישׁ אַתָּה וּמִי
כָמוֹךָ בְּיִשְׂרָאֵל וְלָמָּה לֹא שָׁמַרְתָּ אֶל[14]־אֲדֹנֶיךָ הַמֶּלֶךְ כִּי־בָא אַחַד הָעָם לְהַשְׁחִית
אֶת־הַמֶּלֶךְ אֲדֹנֶיךָ.   לֹא־טוֹב הַדָּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ.   חַי־יְהוָה כִּי בְנֵי־מָוֶת אַתֶּם
אֲשֶׁר לֹא־שְׁמַרְתֶּם עַל־אֲדֹנֵיכֶם עַל־מְשִׁיחַ[15] יְהוָה   11   וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן[16]
לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה[17] אֵלֶיךָ יְהוָה. וַיֹּאמֶר אֵלָיו
יְהוָה מַה־זֶּה בְיָדֶךָ וַיֹּאמֶר מַטֶּה.   וַיֹּאמֶר הַשְׁלִיכֵהוּ אַרְצָה.   וַיַּשְׁלִיכֵהוּ אַרְצָה וַיְהִי
לְנָחָשׁ[18] וַיָּנָס מֹשֶׁה מִפָּנָיו.   12   וַיַּשְׁכִּימוּ בַבֹּקֶר וַיֵּצְאוּ לְמִדְבַּר תְּקוֹעַ וּבְצֵאתָם
עָמַד יְהוֹשָׁפָט וַיֹּאמֶר שְׁמָעוּנִי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם הַאֲמִינוּ בַּיהוָה אֱלֹהֵיכֶם וְתֵאָמֵנוּ
הַאֲמִינוּ בִנְבִיאָיו וְהַצְלִיחוּ[19]

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.

[15] וַיִּרְאוּ אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתֻּקַּח הָאִשָּׁה בֵּית פַּרְעֹה:
[16] וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי־לוֹ צֹאן־וּבָקָר וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחֹת וַאֲתֹנֹת
וּגְמַלִּים: [17] וַיְנַגַּע יְהוָה אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרַי אֵשֶׁת
אַבְרָם: [18] וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי
אִשְׁתְּךָ הִוא: [19] לָמָה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ

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[8] מְצוּדָה *mountain stronghold*
[9] חָתָן *son in law*
[10] מְצַחֵק *somebody who is joking* (participle Pi.)
[11] צִוָּה *he instructed* (Pi.)
[12] וַיִּסְמֹךְ with יָד and עַל *to lay hand on* (in consecration)
[13] וַיְצַוֵּהוּ *and he gave him instructions*
[14] אֶל here for עַל (cf. the continuation); the verb שמר normally governs a direct object.
[15] מְשִׁיחַ *anointed one*
[16] הֵן *if*; the main clause is missing.
[17] נִרְאָה *he appeared* (Ni. of ראה)
[18] נָחָשׁ *snake*
[19] צלח Hi. *to be successful*

קַח וָלֵֽךְ׃   ²⁰ וַיְצַ֥ו עָלָ֖יו פַּרְעֹ֣ה אֲנָשִׁ֑ים וַֽיְשַׁלְּח֥וּ אֹת֛וֹ וְאֶת־אִשְׁתּ֖וֹ וְאֶת־כָּל־אֲשֶׁר־לֽוֹ׃

12:15	וַיְהַֽלְל֖וּ	*and they praised her* (Pi. of הלל)
	וַתֻּקַּ֥ח	*she was taken* (Qal passive of לקח)
12:16	הֵיטִ֣יב	*he did well, he dealt well* (Hi. of יטב)
	אָת֖וֹן	*she-ass*
12:17	יְנַגַּ֥ע	*he afflicted* (Pi. of נגע; cf. נֶֽגַע)
	עַל־דְּבַ֣ר	*because of*
12:18	מַה־זֹּ֣את	The demonstrative pronouns זֶה and זֹאת often follow an interrogative pronoun or adverb "without any notable change in meaning" (JM § 143 *g*)
	הִגַּ֣דְתָּ	*you told* (verb נגד Hi.)
	הִ֥וא	read הִיא
12:19	הִ֥וא	read הִיא
12:20	וַיְצַ֥ו	*and he gave instructions*
	וַֽיְשַׁלְּח֥וּ	*and he sent off* (Pi. of שלח)

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Chapter 18

18.1 Vocabulary

18.1.1 Verbs

סתר   Hi. *to hide, conceal* (transitive); Ni. *to hide oneself; to be hid, concealed*

עזר   Q. *to help, assist*

ערך   Q. *to arrange, set in order; to draw up a battle formation*

פנה   Q. *to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)*

פקד   Q. *to visit, attend to, muster, appoint*; Hi. *to set (over), make overseer; commit, entrust; deposit*

רכב   Q. *to mount and ride, ride*; Hi. *to cause ride, to make to ride*

18.1.2 Nouns

גּוֹרָל   *lot; allocation by lot*

חַיָּה   *animals* (usually collective)

יְשׁוּעָה   *help, salvation*

כָּנָף   *wing; edge, extremity; skirt* (of a garment) (fem.)

לָשׁוֹן   *tongue; language* (m.; pl. לְשֹׁנוֹת)

מִגְרָשׁ   *pastureland (belonging to a city); outskirts*

מִקְנֶה   *livestock as property, cattle*

עַמּוּד   *pillar; column* (cf. עמד)

עָפָר   *dry earth; dust*

פְּרִי   *fruit*

צֶדֶק   *rightness; righteousness*

שֶׂה   *a small livestock beast* (*sheep* or *goat*; unitary noun for the collective noun צֹאן)

שָׂעִיר   *billy-goat, buck*

שַׁבָּת   *Sabbath* (f. or m.; pl. שַׁבָּתוֹת)

שׁוֹר   *a single beast, bovid* (*bull*, etc.; unitary noun for the collective noun בָּקָר)

תּוֹעֵבָה   *abomination, abhorrence*

18.1.3 Other Parts of Speech

מַעְלָה   *upwards, above* (adv.) (noun מַעַל *higher part*)

מִמַּעַל   *above* (adv.) (מִמַּעַל לְ 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., הִשְׁלַ֫כְתִּי *I threw* (Hi.) and הָשְׁלַ֫כְתִּי *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/) (*qameṣ ḥatuf*) or the original /u/ (*qibbuṣ*). In the participle /u/ is more frequent than /ɔ/ because of the preceding labial sound /m/.

SC		sg.	3 m.	הָכְתַּב/הֻכְתַּב
			3 f.	הָכְתְּבָה
			2 m.	הָכְתַּ֫בְתָּ
			2 f.	הָכְתַּבְתְּ
			1 c.	הָכְתַּ֫בְתִּי

SC	pl.	3 c.	הָכְתְּבוּ
		2 m.	הָכְתַּבְתֶּם
		2 f.	הָכְתַּבְתֶּן
		1 c.	הָכְתַּבְנוּ
PC	sg.	3 m.	יָכְתַּב
		3 f.	תָּכְתַּב
		2 m.	תָּכְתַּב
		2 f.	תָּכְתְּבִי
		1 c.	אָכְתַּב
	pl.	3 c.	יָכְתְּבוּ
		2 f.	תָּכְתַּבְנָה
		2 m.	תָּכְתְּבוּ
		2 f.	תָּכְתַּבְנָה
		1 c.	נָכְתַּב
Jussive	sg.	3 m.	יָכְתַּב
wayyiqṭol	sg.	3 m.	וַיָּכְתַּב
Impv.	sg.	2 m.	הָכְתַּב
		2 f.	הָכְתְּבִי
	pl.	2 m.	הָכְתְּבוּ
		2 f.	הָכְתַּבְנוּ
Inf. cs.			הָכְתַּב
Inf. abs.			הָכְתֵּב
Part.	m.	sg.	מֻכְתָּב
		pl.	מֻכְתָּבִים
	f.	sg.	מֻכְתֶּבֶת
		pl.	מֻכְתָּבוֹת

Notes

In the suffix conjugation the primitive form was **huqṭila*. The thematic vowel changed from **i* to *a* due to analogy to the prefix conjugation *yuqṭal* and/or Philippi's Law (*i > a* in stressed closed syllable).

In the prefix conjugation the primitive form was **yuhuqṭala* resulting in *yuqṭal* or *yɔqṭal* 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: הָפְנוּ *be turned back* (from the root פנה, Jer 49:8), הָשְׁכְּבָה *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/ (*qameṣ ḥaṭuf*). There are forms with *ḥatef qameṣ* and forms with silent *šwa* with the first root consonant, e.g., הָהְפֵּךְ *it has been turned upon* (Job 30:15) יָעֳמַד, *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 Wishes with מִי יִתֵּן

The interrogative pronoun מִי *who?* and the verbal form יִתֵּן (3 m. sg. prefix conjugation of נתן) are used idiomatically with the meaning *Would that it may be so!* to express wishes.

וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן מוּתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם	*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)
בַּבֹּקֶר תֹּאמַר מִי־יִתֵּן עֶרֶב וּבָעֶרֶב תֹּאמַר מִי־יִתֵּן 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 וְהָיָה as Discourse Markers

The forms וַיְהִי (3 m. sg. *wayyiqṭol*) and וְהָיָה (3 m. sg. *wəqaṭaltí*) of the verb היה may be used as ordinary verbs in normal verbal clauses with a subject and a

predicate.

וַיְהִי רָעָב בָּאָרֶץ	*And there was a famine in the land* (Gen 12:10)
וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם	*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 וַיְהִי and וְהָיָה 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 וַיְהִי or as future with וְהָיָה. 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 וְהָיָה in a future time discourse before a normal main clause (Gen 4:14).

When used as discourse markers, וַיְהִי and וְהָיָה should not be translated.

וַיְהִי בַּיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק	*On that day the servants of Isaac came* (Gen 26:32)
וְהָיָה בַּיּוֹם הַהוּא וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעֶאל	*On that day I will break the bow of Israel in the plains of Jezreel* (Hos 1:5)
וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי	*And whoever finds me will kill me* (Gen 4:14)

In line with the possible meanings of *waw*-SC (*wəqaṭaltí*) forms, וְהָיָה may be used as a discourse marker for the past time with iterative meaning (Exod 33:9; Judg 19:30).

וְהָיָה כְּבֹא מֹשֶׁה הָאֹהֱלָה יֵרֵד עַמּוּד הֶעָנָן וְעָמַד פֶּתַח הָאֹהֶל וְדִבֶּר עִם־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)
וְהָיָה כָל־הָרֹאֶה וְאָמַר לֹא־נִהְיְתָה וְלֹא־נִרְאֲתָה כָּזֹאת לְמִיּוֹם עֲלוֹת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם 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, *wayyiqṭol*, 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 יַחֲרֵם 2 הָפְקַד 3 יַעֲמֹד 4 מֻשְׁלָךְ 5 מְשֻׁלֶּכֶת 6 מָעֳמָד 7 מִשְׁכָּב
8 הִשְׁלַכְתִּי 9 מָשְׁחָת 10 יֻשְׁלָכוּ

18.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: יְהוֹרָם, גִּלְגָּל, בֵּית־עֵקֶד, יוֹרָם.

1 וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל "לַעֲזָאזֵל"[1] יָעֳמַד־חַי לִפְנֵי יְהוָה   2 וַיָּבֹא אֱלִישָׁע הַבַּיְתָה וְהִנֵּה הַנַּעַר מֵת[2] מֻשְׁכָּב עַל־מִטָּתוֹ[3]   3 וַיִּרְגַּז[4] הַמֶּלֶךְ וַיַּעַל עַל־עֲלִיַּת[5] הַשַּׁעַר וַיֵּבְךְּ וְכֹה אָמַר בְּלֶכְתּוֹ בְּנִי אַבְשָׁלוֹם בְּנִי בְנִי אַבְשָׁלוֹם מִי־יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ אַבְשָׁלוֹם בְּנִי בְנִי.   4 מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל. בְּשׁוּב[6] יְהוָה שְׁבוּת עַמּוֹ, יָגֵל[7] יַעֲקֹב. יִשְׂמַח יִשְׂרָאֵל.   5 וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְפְּשׂוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֵקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשְׁאִיר אִישׁ מֵהֶם   6 וַיֵּשֶׁב הַמֶּלֶךְ וַיָּבֹא עַד־הַיַּרְדֵּן וִיהוּדָה בָּא הַגִּלְגָּלָה לָלֶכֶת לִקְרַאת הַמֶּלֶךְ לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן   7 לֹא־תַסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעִם אֲדֹנָיו. עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ בַּטּוֹב לוֹ. לֹא תּוֹנֶנּוּ[8]   8 וַיַּחֲרִימוּ אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד שׁוֹר וָשֶׂה וַחֲמוֹר לְפִי־חָרֶב   9 שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ   10 וַיֵּצֵא דָוִד, בְּכֹל אֲשֶׁר יִשְׁלָחֶנּוּ שָׁאוּל יַשְׂכִּיל וַיְשִׂמֵהוּ שָׁאוּל עַל אַנְשֵׁי הַמִּלְחָמָה וַיִּיטַב בְּעֵינֵי כָל־הָעָם וְגַם

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[1] עֲזָאזֵל *Azazel*, name of a demon in the wilderness (*HALOT*); לַעֲזָאזֵל is what was written on the גּוֹרָל.

[2] מֵת *dead* (part. of מוּת; cf. 17.2)

[3] מִטָּה *couch, bed*

[4] רגז Qal *to tremble* (with emotion)

[5] עֲלִיָּה *upper room, room in an upper story*

[6] שׁוּב with the direct object שְׁבוּת *to turn someone's fortune, bring about change* (*HALOT*)

[7] גיל Qal *to shout in exultation, rejoice*

[8] לֹא תּוֹנֶנּוּ *You shall not oppress him* (verb ינה Hi.)

בְּעֵינֵי עַבְדֵי שָׁאוּל   11   וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי וַיַּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ   12   וּבִשְׁנַת חָמֵשׁ לְיוֹרָם בֶּן־אַחְאָב מֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט מֶלֶךְ יְהוּדָה מָלַךְ יְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה.   בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה בְמָלְכוֹ וּשְׁמֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלָ͏ִם. וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בֵּית אַחְאָב כִּי בַּת־אַחְאָב הָיְתָה־לּוֹ לְאִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה. וְלֹא־אָבָה יְהוָה לְהַשְׁחִית אֶת־יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר־לוֹ לָתֵת לוֹ נִיר[9] לְבָנָיו כָּל־הַיָּמִים.

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 אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה: [2]   וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב: [3] וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי: [4] אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה: [5] וְגַם־לְלוֹט הַהֹלֵךְ אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהָלִים: [6] וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לָשֶׁבֶת יַחְדָּו: [7] וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ:

13:2	כָּבֵד	*heavy, weighty, rich*
13:3	לְמַסָּעָיו	*by stages* (מַסַּע *breaking camp; departure*)
	תְּחִלָּה	*beginning*
	בָּרִאשֹׁנָה	*before, formerly*
13:6	וְלֹא־נָשָׂא ... הָאָרֶץ	lack of agreement in gender between the predicate and the subject
	רְכוּשׁ	*possession; property; goods*
13:7	רֹעֶה	*shepherd* (participle of רעה)

[9] נִיר *light, lamp*

Chapter 19

19.1 Vocabulary

19.1.1 Verbs

אָרַר   Q. *to curse*

בקשׁ   Pi. *to seek*

ברך   Pi. *to bless*

גדל   Q. *to be great, become great, grow up* (stative verb; PC יִגְדַּל);
Hi. *to make great; to make great things*; Pi. *to cause to grow;
make great, powerful*

גרשׁ   Pi. *to drive out*

דבר   Pi. *to speak*

כבס   Pi. *to wash* (normally clothes) (SC כִּבֶּס)

למד   Q. *to learn*; Pi. *to teach*

מאן   Pi. *to refuse*

מהר   Pi. *to hasten; to do something hastily*

ספר   Q. *to count*; Pi. *to report; tell; to make known, announce*

פתח   Q. *to open*; Pi. *to let loose; to untie; to liberate*

קדשׁ   Q. *to be holy* (stative verb; SC pausal form קָדֵשׁוּ; PC יִקְדַּשׁ);
Pi. *to sanctify, make holy; to declare holy; to dedicate*; Hi. *to
set apart, devote, consecrate; regard* or *treat as sacred*

קטר   Hi. *to cause to go up in smoke*; Pi. *to make a sacrifice go up in
smoke*

קלל   Q. *to be small, insignificant; to be swift*; Pi. *to curse*

שׁחת   Hi./Pi. *to ruin, destroy; annihilate, exterminate*

שׁלח   Q. *to send*; Pi. *to send off; to send out, forth; to let go, set free*

שׁלם   Pi. *to make whole* or *good, restore; make good*, i.e., *pay*
(vows); *to requite, recompense, reward*

שָׁפַךְ   Q. *to pour, pour out*

שֵׁרֵת   Pi. *to serve*

19.1.2 Nouns

אֹרֶךְ   *length*

בְּרָכָה   *blessing* (cs. st. בִּרְכַּת, but with ePP בִּרְכָתִי)

חֻקָּה   *statute*

טָהוֹר   *pure; ceremionally clean* (adj.)

יֶתֶר   *rest, remainder*

כֶּבֶשׂ   *young ram*

עוֹר   *skin; animal skin; leather*

קְטֹרֶת   *smoke, odor of (burning) sacrifice; incense* (fem.)

רֹחַב   *breadth, width*

רָחוֹק   *distant, far* (adj.)

שִׂמְחָה   *joy, gladness*

19.1.3 Other Parts of Speech

מַהֵר   *quickly, speedily* (adv.; inf. abs. of מהר Pi. *to hasten*)

מָחָר   *tomorrow* (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 R_2.

SC	sg.	3 m.	כִּתֵּב
		3 f.	כִּתְּבָה
		2 m.	כִּתַּ֫בְתָּ
		2 f.	כִּתַּבְתְּ
		1 c.	כִּתַּ֫בְתִּי
	pl.	3 c.	כִּתְּבוּ
		2 m.	כִּתַּבְתֶּם
		2 f.	כִּתַּבְתֶּן
		1 c.	כִּתַּבְנוּ
PC	sg.	3 m.	יְכַתֵּב
		3 f.	תְּכַתֵּב
		2 m.	תְּכַתֵּב
		2 f.	תְּכַתְּבִי
		1 c.	אֲכַתֵּב
	pl.	3 c.	יְכַתְּבוּ
		3 f.	תְּכַתֵּבְנָה
		2 m.	תְּכַתְּבוּ
		2 f.	תְּכַתֵּבְנָה
		1 c.	נְכַתֵּב
Jussive	sg.	3 m.	יְכַתֵּב
wayyiqṭol	sg.	3 m.	וַיְכַתֵּב
Impv.	sg.	2 m.	כַּתֵּב
			כַּתְּבָה
		2 f.	כַּתְּבִי
	pl.	2 m.	כַּתְּבוּ
		2 f.	כַּתֵּ֫בְנָה

Inf. cs.			כַּתֵּב
Inf. abs.			כַּתֵּב/כַּתֹּב
Part.	m.	sg.	מְכַתֵּב
		pl.	מְכַתְּבִים
	f.	sg.	מְכַתֶּבֶת/מְכַתְּבָה
		pl.	מְכַתְּבוֹת

Notes

In the second syllable of 3 m. sg. suffix conjugation forms three different vowels are attested:

- *ṣere* is the most common vowel, e.g., בִּקֵּשׁ Pi. *he sought* (in pausal forms one only finds *ṣere*).
- *pataḥ* is less common, e.g., קִדַּשׁ Pi. *he sanctified*.
- *səgol* with the three verbs דִּבֶּר Pi. *he spoke*, כִּבֶּס Pi. *he washed* (clothes) and כִּפֶּר Pi. *he appeased, made atonement*.

In *wayyiqtol* forms 3 m. sg./pl. the prefix consonant /y/ looses 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., קִלֵּל (SC) *he cursed* (2 Sam 19:22), לְקַלֵּל (inf. cs.) *to curse* (Josh 24:9).

If R$_2$ is a sibilant (i.e., ס, צ, שׁ and שׂ) or מ, נ, ק, י, and ל and requires a vocal *šwa*, the gemination of R$_2$ is frequently lost. The following examples illustrate this phenomenon:

suffix conj.	בִּקְשׁוּ	3 m. pl.
prefix conj	תְּבַקְשִׁי	2 f. sg.
wayyiqtol	וַיְבַקְשׁוּ	3 m. pl.
impv.	בַּקְשׁוּ	m. pl.
inf. cs.	לְבַקְשֵׁנִי	with enclitic pronoun
participle	מְבַקְשִׁים	m. pl.

The primitive form of the suffix conjugation form was possibly **kattaba*. In the 3 m. sg. form the vowel *ṣere* of the second syllable is due to analogy to the prefix conjugation form יְכַתֵּב.[1]

The primitive form of the prefix conjugation form was **yukattib > *yakattib* which developed to יְכַתֵּב 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:

- *Factitive:* The Piel verb expresses that a state is brought about: גדל Q. *to be, become great*; גדל Pi. *to make great.* The factitive meaning is the most common one.
- *Intensive:* The Piel verb expresses an intensified action compared to the Qal: שבר Q. *to break*; שבר 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: קבר Q. *to bury*; קבר Pi. *to bury many.*
- *Declarative-estimative:* The Piel verb expresses that the object is in a certain state: קדשׁ Qal *to be holy*; קדשׁ 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.")
- *Denominative:* The verb expresses an event that is derived from a noun: כֹּהֵן *priest*; כהן Pi. *to serve as priest.* Denominative verbs in the Piel may have privative meaning: דֶּשֶׁן *fat*; דשׁן 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., ארשׂ Pi. *to betroth*, צוה 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.

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[1] Alternatively the primitive vowel may have been *kittibu > kittib > kittēḇ* with the vowel change **i > a* in forms with consonantal suffix due to Philippi's law (**i > a* in closed stressed syllable), e.g., *kittaḇtæm* כְּתַבְתֶּם.

19.2.3 Verbs with Gutturals or /r/ in the Piel Binyan

Verbs with Gutturals or /r/ as R$_2$

In Biblical Hebrew as it has been transmitted by the Masoretes, the guttural consonants א /ʾ/, ה /h/, ח /ḥ/ and ע /ʿ/ and the consonant ר /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 R$_2$ preserve the short vowels /i/ or /a/:

- Almost always: verbs with ח /ḥ/, e.g., רִחַמְתִּיךָ *I have compassion on you,* יְרַחֵם *he will have compassion*
- Mostly: verbs with ה /h/, e.g., נִהַגְתָּ *you led,* יְנַהֵג *he will lead*
- Frequently: verbs with ע /ʿ/, e.g., בִּעַרְתִּי *I have removed,* יְבַעֵר *he will remove*

The following verbs with gutturals or ר /r/ lengthen the vowels /i/ and /a/ to /ē/ and /ā/, respectively:

- Always: verbs with ר /r/, e.g., בֵּרַכְתִּי *I have blessed,* תְּבָרֵךְ *you bless*
- Relatively frequently: verbs with א /ʾ/, e.g., מֵאֵן *he refused* (suffix conj.), בֵּאֵר *he explained* (suffix conj.), but בָּאֵר (inf. abs.) and נִאֲצוּ *they disregarded*

Where the strong verb without gutturals requires a vocal *šwa* with R$_2$ (forms with vocalic suffixes or participles with plural ending) verbs with a guttural as R$_2$ have *ḥaṭef pataḥ*, e.g., נִאֲפָה *she committed adultery* as opposed to דִּבְּרָה *she spoke.*

When the vowel between R$_1$ and R$_2$ is lengthened, stress moves to the penultimate syllable in *wayyiqtol* forms, e.g., וַיְבָ֫רֶךְ *and he blessed.* This is limited to context forms; retraction of stress does not occur in pausal forms.

Verbs with Gutturals as R$_1$ or R$_3$

Verbs with gutturals as R$_1$ do not have different vowels than the regular strong verb.

When R$_3$ is a guttural (except with weak verbs III ʾ), the vowel /e/ is replaced with /a/ between R$_2$ and R$_3$ in forms of the suffix conjugation, the prefix conjugation and the imperative, e.g., שִׁלַּח *he let go,* וַיְשַׁלַּח *and he sent out.* In

pausal forms, however, *ṣere* is used (with furtive *pataḥ*), e.g., יְשַׁלֵּחַ *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 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי is dislocated and taken up by the resumptive pronoun הִיא in the clause itself.

הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִיא נָתְנָה־לִּי מִן־הָעֵץ	*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 שֹׁכֵב עָלֶיהָ לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ	*The land you lie on – I will give it to you and to your offspring* (Gen 28:13)
לָכֵן הַמִּטָּה אֲשֶׁר־עָלִיתָ שָּׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת	*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 אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ עַד־עוֹלָם	*For the entire land that you see – I will give it to you and to your offspring forever* (Gen 13:15)
וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ	*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 *wayyiqṭol* form.

וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי   *And the Israelites that lived in the cities of*
יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם   *Juda – Rehabeam became king over them*
רְחַבְעָם   (1 Kgs 12:17)

Left dislocation may occur in all sorts of clauses. In Ps 11:4 it is a nominal clause.

יְהוָה בַּשָּׁמַיִם כִּסְאוֹ   *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 דִּבַּרְתָּ	2 תְּדַבֵּר	3 דִּבְּרוּ	4 יְדַבֵּרוּ	5 דִּבַּרְתִּי	6 תְּדַבְּרוּן
7 מִהַרְתֶּן	8 אֲדַבֵּר	9 לְדַבֵּר	10 דַּבְּרוּ	11 מְדַבֵּר	12 דִּבַּרְנוּ
13 יְדַבֵּר	14 לִמַּדְתְּ	15וַיְשָׁרְתוּ	16 תְּדַבֵּרְנָה	17תִּתְבָּרֵכוּ	18וַיְדַבְּרוּ
		19 וַיְבַקְשׁוּ	19 וַיְבָרֶךְ	19 וַיְבָרֶךְ	

19.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: שִׁמְשׁוֹן, מִכְמָשׁ, זִיף.

1 וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיְבַקֵּשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: 2 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּמִדְיָן לֵךְ שֻׁב

מִצְרָיִם כִּי־מֵתוּ כָּל־הָאֲנָשִׁים הַמְבַקְשִׁים אֶת־נַפְשֶׁךָ: 3 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ² מִי
עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרְשׁוּ וַיְבַקְשׁוּ וַיֹּאמְרוּ גִּדְעוֹן בֶּן־יוֹאָשׁ עָשָׂה הַדָּבָר הַזֶּה: 4 וַיָּקָם
שָׁאוּל וַיֵּרֶד אֶל־מִדְבַּר־זִיף וְאִתּוֹ שְׁלֹשֶׁת־אֲלָפִים אִישׁ בְּחוּרֵי יִשְׂרָאֵל לְבַקֵּשׁ אֶת־דָּוִד
בְּמִדְבַּר־זִיף: 5 וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ
שָׂרָי כִּי³ שָׂרָה שְׁמָהּ: וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם
מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ: 6 וַתֵּלֶד הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל
הַנַּעַר וַיְבָרְכֵהוּ יְהוָה: 7 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם
וּמָחָר וְכִבְּסוּ שִׂמְלֹתָם:⁴ 8 וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ
שִׂמְלֹתָם:⁵ 9 וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי
יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ⁶ לִי בַּמִּדְבָּר: וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר⁷ אֶשְׁמַע בְּקֹלוֹ
לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ: 10 וַיִּבְחַר־לוֹ
שָׁאוּל שְׁלֹשֶׁת אֲלָפִים מִיִּשְׂרָאֵל וַיִּהְיוּ עִם־שָׁאוּל אַלְפַּיִם בְּמִכְמָשׂ וּבְהַר בֵּית־אֵל וְאֶלֶף
הָיוּ עִם־יוֹנָתָן בְּגִבְעַת בִּנְיָמִין וְיֶתֶר הָעָם שִׁלַּח אִישׁ לְאֹהָלָיו:

19.5 Hebrew Reading: Genesis 12:1–3

Translate Gen 12:1–3 with the help of notes below the text.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר
אַרְאֶךָּ: 2 וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה: 3 וַאֲבָרֲכָה
מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה:

12:1	מוֹלֶדֶת	*relations, the relatives*
	אַרְאֶךָּ	*I will show you* (1 c. sg. PC Hi. of ראה with enclitic pronoun 2 m. sg.)
12:3	וְנִבְרְכוּ	It is preferable to interpret וְנִבְרְכוּ as a reflexive verbal form, e.g., *to ask blessings for oneself by mentioning someone blessed as an example of divine blessing*

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² אִישׁ אֶל־רֵעֵהוּ *one to another* (typical reciprocal use of אִישׁ and רֵעַ with plural verb forms).

³ כִּי *but* (following a negative)

⁴ שִׂמְלָה *outer garment, cloak, mantle*

⁵ שִׂמְלָה *outer garment, cloak, mantle*

⁶ חגג *to celebrate a pilgrim's feast*

⁷ אֲשֶׁר here *that* (introducing a consecutive clause)

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 אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רֹעַי וּבֵין רֹעֶיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ: ⁹ הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאֵימִנָה וְאִם־הַיָּמִין וְאַשְׂמְאִילָה: ¹⁰ וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי ׀ שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־יְהוָה כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר: ¹¹ וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו: ¹² אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד־סְדֹם: ¹³ וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד:

13:8	מְרִיבָה	*quarrel*
13:9	פרד Ni.	*to divide, separate* (intransitive)
	אֵימִנָה	*let me go to the right* (1 c. sg. cohortative Hi. ימן)
	אַשְׂמְאִילָה	*let me go to the left* (1 c. sg. cohortative Hi. שׂמאל)
13:10	מַשְׁקֶה	*well watered*
	גַּן	*garden* (geminate noun)
	בֹּאֲכָה	*as far as* (petrified inf. cs. of בוא with enclitic pronoun)
	צֹעַר	*Zoar*
13:11	מִקֶּדֶם	here *to the east*
13:12	אהל Qal	*to obtain grazing rights* (*HALOT*); traditionally *to tent* (BDB)
13:13	חַטָּא Qal	*sinful, sinner*

Chapter 20

20.1 Vocabulary

20.1.1 Verbs

הלך   Q. *to go*; Hitpa. *to walk; to walk about; to move to and fro*

הלל   Pi. *to praise*; Hitpa. *to boast*

הפך   Q. *to turn; to overthrow; to change*

חזק   Q. *to be firm, strong* (stative verb, PC יֶחֱזַק, but SC חָזַק); Pi. *to make firm, strong; repair*; Hi. *to seize, grasp; to keep hold of*; Hitpa. *to show oneself courageous; to prove oneself strong*

טהר   Q. *to be clean* (stative verb, SC טָהֵר, PC יִטְהַר); Pi. *to cleanse; to pronounce clean*

כבד   Q. *to be heavy; to be insensitive, dull; to be honored* (stative verb, SC כָּבֵד, PC יִכְבַּד); Pi. *to make honorable, honor*; Ni. *to be honored, enjoy honor*

פלל   Hitpa. *to pray*

שׂבע   Q. *be sated, to eat one's fill, satisfy oneself with* (stative verb, SC pausal form שָׂבֵעוּ, PC יִשְׂבַּע) (with noun phrase)

20.1.2 Nouns

הָמוֹן   *sound, murmur, roar; crowd; abundance*

זָכָר   *male* (adj.)

זְרוֹעַ   *arm, forearm* (fem.)

חֵלֶב   *fat; best, choice part*

חָלָל   *slain, pierced*

כְּרוּב   *cherub*

מַלְכוּת   *royalty; royal power; reign; kingdom*

עֵצָה   *counsel, advice; plan*

פֵּאָה   *corner; side*

פֶּשַׁע   *transgression, crime*

צוּר   *rock; rocky hill, mountain*

רָעָה   *evil; distress; misery; disaster, calamity* (f. sg. of the adj. רַע *evil, bad*)

שִׁיר   *song*

שֶׁקֶל   *weight; shekel* (measurement of weight; about 11 g)

תְּהִלָּה   *glory, praise; song of praise*

תְּפִלָּה   *prayer*

20.1.3 Other Parts of Speech

בַּעַד   *behind; through, out of; round about; for the benefit of, for* (prep.; cs. st. בְּעַד, with ePP בַּעֲדוֹ)

הֵן   *behold* (points to the word it precedes; cf. הִנֵּה); *if* (conditional conj.); *if* (for indirect questions)

פֹּה   *here, at this place; to here* (adv.)

פֶּן   *so that not, lest* (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., נֻתַּץ *it was torn down* (Judg 6:26), וְכֻבַּס *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.

			Pual	Hitpael
SC	sg.	3 m.	כֻּתַּב	הִתְכַּתֵּב
		3 f.	כֻּתְּבָה	הִתְכַּתְּבָה
		2 m.	כֻּתַּבְתָּ	הִתְכַּתַּבְתָּ
		2 f.	כֻּתַּבְתְּ	הִתְכַּתַּבְתְּ
		1 c.	כֻּתַּ֫בְתִּי	הִתְכַּתַּ֫בְתִּי
	pl.	3 c.	כֻּתְּבוּ	הִתְכַּתְּבוּ
		2 m.	כֻּתַּבְתֶּם	הִתְכַּתַּבְתֶּם
		2 f.	כֻּתַּבְתֶּן	הִתְכַּתַּבְתֶּן
		1 c.	כֻּתַּ֫בְנוּ	הִתְכַּתַּ֫בְנוּ
PC	sg.	3 m.	יְכֻתַּב	יִתְכַּתֵּב
		3 f.	תְּכֻתַּב	תִּתְכַּתֵּב
		2 m.	תְּכֻתַּב	תִּתְכַּתֵּב
		2 f.	תְּכֻתְּבִי	תִּתְכַּתְּבִי
		1 c.	אֲכֻתַּב	אֶתְכַּתֵּב
	pl.	3 c.	יְכֻתְּבוּ	יִתְכַּתְּבוּ
		3 f.	תְּכֻתַּ֫בְנָה	תִּתְכַּתֵּ֫בְנָה
		2 m.	תְּכֻתְּבוּ	תִּתְכַּתְּבוּ
		2 f.	תְּכֻתַּ֫בְנָה	תִּתְכַּתֵּ֫בְנָה
		1 c.	נְכֻתַּב	נִתְכַּתֵּב
Jussive	sg.	3 m.	יְכֻתַּב	יִתְכַּתֵּב
wayyiqṭol	sg.	3 m.	וַיְכֻתַּב	וַיִּתְכַּתֵּב
Impv.	sg.	2 m.		הִתְכַּתֵּב
				הִתְכַּתְּבָה
		2 f.		הִתְכַּתְּבִי
	pl.	2 m.		הִתְכַּתְּבוּ
Inf. cs.				הִתְכַּתֵּב
Inf. abs.				הִתְכַּתֵּב

			Pual	Hitpael
Part.	m.	sg.	מְכֻתָּב	מִתְכַּתֵּב
		pl.	מְכֻתָּבִים	מִתְכַּתְּבִים
	f.	sg.	מְכֻתֶּבֶת	מִתְכַּתֶּבֶת
			מְכֻתָּבָה	מִתְכַּתֵּבָה
		pl.	מְכֻתָּבוֹת	מִתְכַּתְּבוֹת

Notes Pertaining to Pual Forms

In *wayyiqṭol* forms 3 m. sg./pl. the prefix consonant /y/ looses its gemination because of the *dageš forte*, e.g., וַיְבֻקַּשׁ *and [the matter] was investigated* (Esth 2:32).

Pual imperative forms are not attested in Biblical Hebrew. The only attestation of an infinitive is עֻנּוֹתוֹ (inf. cs. with enclitic pronoun) *his being afflicted* in Ps 132:1 (from the verb ענה 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: תְּבֻקְשִׁי (PC 2 f. sg. Ezek 26:21), מְחֻלְלֵי (part. m. pl. cs. st. Ezek 32:26), מְקֻצְעֹת (part. f. pl. cs. st. Exod 26:23; 36:28).

In pausal forms, the *pataḥ* is lengthened to *qameṣ*, e.g., שֻׁלָּח *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 *qameṣ*, e.g., חֻבָּשׁוּ *it was bound up* (Isa 1:6).

Geminate verbs have strong Pual forms with consonants in all three slots, e.g., יְקֻלָּל *he shall be considered cursed* (Isa 65:20; pausal form).

Notes pertaining to Hitpael Forms

As in the Piel, gemination of R_2 may be lost in forms with certain consonants as R_2 with vocal *šwa*, e.g., יִתְהַלְלוּ *they shall boast*, הַלְלוּ־יָהּ *Praise Yah!*.[1] Preservation of the gemination, however, appears to be frequent.

Seven verbs have the vowel /a/ as thematic vowel between R_2 and R_3, e.g., הִתְאַנַּף *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., יִתְיַצַּב and יִתְיָצָּב.

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[1] In the Piel, this occurs with sibilants (i.e., ס, צ, שׂ and שׁ) or the consonants מ, נ, ק, י, and ל as R_2.

20.2.2 Hitpael Forms with Sibilants and Dentals as R₁

When R₁ is a sibilant, i.e., ס, צ, שׂ or שׁ, the prefix /t/ and the sibilant change position (*metathesis*), e.g., **mitsattēr > mistattēr* מִסְתַּתֵּר *[he is] hiding himself* (1 Sam 23:19), *wā'œtšammərā > wā'œštammərā* וָאֶשְׁתַּמְּרָה *and I kept myself* (2 Sam 22:24).

In the case of the emphatic sibilant צ as R₁, the /t/ of the prefix and R₁ do not only change position but the /t/ is assimilated to the emphatic sibilant צ becoming emphatic itself (/t/ > /ṭ/), e.g., **hitṣayyadnū > *hiṣṭayyadnū* הִצְטַיַּדְנוּ *we took [something] as provision with us* (Josh 9:12), נִצְטַדָּק *how shall we justify ourselves?* (Gen 44:16; pausal form).

In the case of the root זכה total assimilation of the prefix /t/ is attested: **hitzakkû > *hiztakkû > *hizdakkû > hizzakkû* הִזַּכּוּ *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* מִדַּבֵּר *someone speaking* (Num 7:89), **hiṭṭaharnū > hiṭṭaharnū* הִטַּהַרְנוּ *we have cleansed ourselves* (Josh 22:17).

With /t/ as R₁, only one ת is written, e.g., תִּתַּמָּם *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.: רֻחַצְתְּ
– prefix conj.: יְרֻחַם
– inf. cs.: הִתְנַחֵל, לְהִתְנַחֵם
– imperative: הִטַּהֲרוּ (m. pl., verb טהר)
– participle: מִתְנַחֵם (m. sg.)

Note
In pausal forms, the vowel /a/ between R₁ and R₂ may change to /æ/ because

of the *qameṣ* with the guttural as R₂, e.g., וְהִטֶּהָרוּ, יִתְנֶחָם (compare the similar vowel change with the definite article and the interrogative He).

With lengthening of the short vowel to /ā/:

- suffix conj.: מֹעֲכוּ (3 c. pl.), וְהִתְבָּרֲכוּ (3 m. pl. with waw cons.)
- prefix conj.: יֹנְעֲשׁוּ (3 m. pl.), יִתְפָּאֵר (3 m. sg.)
- *wayyiqtol*: וַיִּתְנַעֲשׁוּ, וַיִּנֹּאֲלוּ (3 m. pl.)
- participle: מִתְבָּרֵךְ, מְנֹאָל (m. sg.)

Where the strong verb without gutturals requires a vocal *šwa* with R₂, verbs with a guttural as R₂ have *ḥaṭef pataḥ*, e.g., וַיִּתְנַעֲשׁוּ.

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., יִתְנַגַּח *he will engage in thrusting with someone.* In the inf. cs. and the participle the /ē/ may be preserved and a furtive *pataḥ* is inserted, e.g., מִשְׁתַּגֵּעַ, הִשְׁתַּגֵּעַ *someone behaving like a mad man.*

20.3 Accents (Part II)

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 אֱמֶת for אִיּוֹב מְשָׁלִים תְּהִלִּים *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

דָּבָֽר:	*silluq* (always with : *sof pasuq*)
דָּבָ֑ר	*atnaḥ*
דָּבָֽר֒	*segolta* (postpositive)
דָּבָ֓ר ׀	*šalšelet* (with the divider *paseq* ׀)
דָּבָ֔ר	*zaqef qaṭon*
דָּבָ֕ר	*zaqef gadol*

דָּבָר	*tip̄ḥa*
דָּבָ֔ר	*rəḇiaʿ*
דָּבָ֒ר	*zarqa* (postpositive)
דָּבָ֙ר/מֶ֙לֶךְ֙	*pašta* (postpositive)
מֶ֚לֶךְ	*yəṯiḇ* (prepositive)
דָּבָ֛ר	*təḇir*
דָּבָ֜ר	*gereš*
דָּבָ֞ר	*geršayim*
דָּבָ֡ר	*pazer*
דָּבָ֟ר	*pazer gadol* or *qarne p̄ara*
דָּבָ֠ר	*təliša gədola* (prepositive)
דָּבָ֣ר ׀	*ləgarme* (with the divider *paseq* ׀)

Conjunctive Accents in the 21 Books

דָּבָ֣ר	*munaḥ*
דָּבָ֤ר	*məhuppaḵ*
דָּבָ֥ר	*merəḵa*
דָּבָ֦ר	*merəḵa kəp̄ula*
דָּבָ֧ר	*darga*
דָּבָ֨ר	*azla*
דָּבָ֩ר	*təliša qətanna* (postpositive)
דָּבָ֪ר	*galgal* or *yeraḥ*
דָּבָֽר	*mayəla*

Note
The accent *mayəla* דָּבָ֖ר looks like *tip̄ḥa* דָּבָ֖ר. It is used to mark secondary stress in words or groups with *silluq* or *atnaḥ*.

Disjunctive Accents in the Three Poetic Books

דָּבָֽר׃	*silluq* (always with ׃ *Sof pasuq*)

דָּבֶ֜ר	*ʿole wǝyored*
דָּבֶ֑ר	*atnaḥ*
דָּבָ֗ר	*rǝḇiaʿ gadol*
דָּבָ֝ר	*rǝḇiaʿ mugraš*
דָּבָ֓ר ǀ	*šalšelet gǝdola* (with the divider *paseq* ǀ)
דָּבָ֮ר	*ṣinnor* or *zarqa* (postpositive)
דָּבָ֗ר	*rǝḇiaʿ qatan* (if followed by *ʿole wǝyored*)
דָּ֤בֶר	*dǝhi* (prepositive)
דָּבָ֡ר	*pazer qatan*
דָּבֶ֤ר ǀ	*mǝhuppaḵ lǝgarme*
דָּבָ֨ר ǀ	*azla lǝgarme*

Conjunctive Accents in the Three Poetic Books

דָּבָ֣ר	*munaḥ*
דָּבֵ֥ר	*merǝḵa*
דָּבָ֬ר	*ʿilluy*
דָּבָ֖ר	*tarḥa*
דָּבֵ֪ר	*galgal* or *yeraḥ*
דָּבָ֤ר	*mǝhuppaḵ*
דָּבָ֨ר	*azla*
דָּבָ֠ר	*šalšelet qǝtanna*
דָּ֮בָר/דָּ֮בֵר	*ṣinnorit*

Note
The accent *ṣinnorit* is used on open syllables before *merǝḵa* or *mǝhuppaḵ*.

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 שָׁלְחוּ   2 תְּבָרֵךְ   3 יְבַקֵּשׁ   4 תְּבַקְשִׁי   5 יְשַׁלַּח   6 תְּקֻלַּל   7 הִתְהַלֵּךְ

8 הִתְהַלַּכְתִּי   9 הִתְהַלַּכְנוּ   10 הִתְהַלְּכוּ   11 וַיִּתְהַלְּכוּ   12 יִתְפַּלֵּל

13 וַתִּתְפַּלֵּל   14 הִתְפַּלָּלְתִּי   15הִתְקַדְּשׁוּ

20.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names אֲמִינוֹן ,אִיזֶבֶל ,אֲזִיָּהוּ, of persons and geographical names in these sentences: תָּמָר ,עֲזַרְיָהוּ ,נָבוֹת ,מִצְפָּה ,חֲנוֹךְ.

1   יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: 2   וַיָּבֹא [אֲזִיָּהוּ הַמֶּלֶךְ] אֶל־הֵיכַל יְהוָה לְהַקְטִיר עַל־מִזְבַּח הַקְּטֹרֶת: וַיָּבֹא אַחֲרָיו עֲזַרְיָהוּ הַכֹּהֵן וְעִמּוֹ כֹּהֲנִים ׀ לַיהוָה שְׁמוֹנִים בְּנֵי־חָיִל: וַיַּעַמְדוּ עַל־עֻזִּיָּהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא־לְךָ עֻזִּיָּהוּ לְהַקְטִיר לַיהוָה כִּי לַכֹּהֲנִים בְּנֵי־אַהֲרֹן הַמְקֻדָּשִׁים לְהַקְטִיר צֵא מִן־הַמִּקְדָּשׁ כִּי מָעַלְתָּ² 3 וַיִּשְׁלְחוּ אֶל־אִיזֶבֶל לֵאמֹר סֻקַּל³ נָבוֹת וַיָּמֹת: וַיְהִי כִּשְׁמֹעַ אִיזֶבֶל כִּי־סֻקַּל נָבוֹת וַיָּמֹת וַתֹּאמֶר אִיזֶבֶל אֶל־אַחְאָב קוּם רֵשׁ אֶת־כֶּרֶם ׀ נָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר מֵאֵן לָתֶת־לְךָ בְכֶסֶף כִּי אֵין נָבוֹת חַי כִּי־מֵת: וַיְהִי כִּשְׁמֹעַ אַחְאָב כִּי מֵת נָבוֹת וַיָּקָם אַחְאָב לָרֶדֶת אֶל־כֶּרֶם נָבוֹת הַיִּזְרְעֵאלִי לְרִשְׁתּוֹ:   4   וּבְאַהֲרֹן הִתְאַנַּף⁴ יְהוָה מְאֹד לְהַשְׁמִידוֹ וָאֶתְפַּלֵּל גַּם־בְּעַד אַהֲרֹן בָּעֵת הַהִוא   5   הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים פְּלִשְׁתִּים⁵ פֶּן תַּעַבְדוּ לָעִבְרִים כַּאֲשֶׁר עָבְדוּ לָכֶם וִהְיִיתֶם לַאֲנָשִׁים וְנִלְחַמְתֶּם: 6   וַיֹּאמֶר שְׁמוּאֵל קִבְצוּ אֶת־כָּל־יִשְׂרָאֵל הַמִּצְפָּתָה וְאֶתְפַּלֵּל בַּעַדְכֶם אֶל־יְהוָה: 7   וַיֹּאמְרוּ כָל־הָעָם אֶל־שְׁמוּאֵל הִתְפַּלֵּל בְּעַד־עֲבָדֶיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאַל־נָמוּת כִּי־יָסַפְנוּ⁶ עַל־כָּל־חַטֹּאתֵינוּ רָעָה לִשְׁאֹל לָנוּ מֶלֶךְ:   8   וַיִּתְפַּלֵּל אֱלִישָׁע וַיֹּאמַר יְהוָה פְּקַח־נָא⁷ אֶת־עֵינָיו וְיִרְאֶה וַיִּפְקַח יְהוָה אֶת־עֵינֵי הַנַּעַר וַיַּרְא וְהִנֵּה הָהָר מָלֵא סוּסִים וְרֶכֶב אֵשׁ סְבִיבֹת אֱלִישָׁע: 9   וַיִּגַּשׁ הַנָּבִיא אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לֵךְ הִתְחַזַּק וְדַע וּרְאֵה אֵת אֲשֶׁר־תַּעֲשֶׂה כִּי לִתְשׁוּבַת⁸ הַשָּׁנָה מֶלֶךְ אֲרָם עֹלֶה עָלֶיךָ:   10   וַיִּתְפַּלֵּל חִזְקִיָּהוּ לִפְנֵי יְהוָה וַיֹּאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: 11   וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ

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² מעל Q. *to be untrue, violate one's legal obligation*

³ סקל Q. *to stone*; Pu. *to be stoned*

⁴ אנף Hitpa. *to be, become angry*

⁵ פְּלִשְׁתִּים vocative (direct address)

⁶ יסף Q. *to add*

⁷ פקח Q. *to open*

⁸ תְּשׁוּבָה *return* (noun)

כִּי־לָקַ֥ח אֹתֹ֖ו אֱלֹהִֽים׃   12 וַיֹּ֧אמֶר אֵלֶ֣יהָ אַבְשָׁלֹ֗ום אָחִ֞יךָ אַמִינֹון֙⁹ אָחִ֤יךְ הָיָה֙ עִמָּ֔ךְ
וְעַתָּ֥ה אֲחֹותִ֖י הַחֲרִ֑ישִׁי¹⁰ אָחִ֣יךְ ה֔וּא אַל־תָּשִׁ֥יתִי אֶת־לִבֵּ֖ךְ לַדָּבָ֣ר הַזֶּ֑ה וַתֵּ֤שֶׁב תָּמָר֙
וְשֹׁמֵמָ֔ה בֵּ֖ית אַבְשָׁלֹ֥ום אָחִֽיהָ׃

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 וַיהוָ֞ה אָמַ֣ר אֶל־אַבְרָ֗ם אַחֲרֵי֙ הִפָּֽרֶד־לֹ֣וט מֵֽעִמֹּ֔ו שָׂ֣א נָ֤א עֵינֶ֨יךָ֙ וּרְאֵ֔ה מִן־הַמָּקֹ֖ום
אֲשֶׁר־אַתָּ֣ה שָׁ֑ם צָפֹ֥נָה וָנֶ֖גְבָּה וָקֵ֥דְמָה וָיָֽמָּה׃   ¹⁵ כִּ֧י אֶת־כָּל־הָאָ֛רֶץ אֲשֶׁר־אַתָּ֥ה רֹאֶ֖ה
לְךָ֣ אֶתְּנֶ֑נָּה וּֽלְזַרְעֲךָ֖ עַד־עֹולָֽם׃   ¹⁶ וְשַׂמְתִּ֥י אֶֽת־זַרְעֲךָ֖ כַּעֲפַ֣ר הָאָ֑רֶץ אֲשֶׁ֣ר ׀ אִם־יוּכַ֣ל
אִ֗ישׁ לִמְנֹות֙ אֶת־עֲפַ֣ר הָאָ֔רֶץ גַּֽם־זַרְעֲךָ֖ יִמָּנֶֽה׃   ¹⁷ ק֚וּם הִתְהַלֵּ֣ךְ בָּאָ֔רֶץ לְאָרְכָּ֖הּ
וּלְרָחְבָּ֑הּ כִּ֥י לְךָ֖ אֶתְּנֶֽנָּה׃   ¹⁸ וַיֶּאֱהַ֣ל אַבְרָ֗ם וַיָּבֹ֛א וַיֵּ֛שֶׁב בְּאֵלֹנֵ֥י מַמְרֵ֖א אֲשֶׁ֣ר בְּחֶבְרֹ֑ון
וַיִּֽבֶן־שָׁ֥ם מִזְבֵּ֖חַ לַֽיהוָֽה׃

13:14	פרד	Ni. *to divide, separate* (intrans.)
13:16	אֲשֶׁר	here *so that*
	מנה	Q. *to count, number*
	יִמָּנֶה	*it will be counted* (Ni. of מנה)
13:18	אהל	*to obtain grazing rights* (*HALOT*); traditionally *to tent* (BDB)
	אֵלֹון	*tall tree, terebinth*
	מַמְרֵא	place name *Mamre*

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⁹ אַמִינֹון This form of the name אַמְנֹון is found only here in 2 Sam 13:20.
¹⁰ חרשׁ Hi. *to be silent*

Chapter 21

21.1 Vocabulary

21.1.1 Verbs

נבט	Hi. *to look*
נגד	Hi. *to tell, inform, report*
נחל	Q. *to get a possession; to take a possession; to inherit*
נחם	Ni. *to regret; to be sorry; to console oneself*; Pi. *to comfort*
נצב	Ni. *to take one's stand, to stand*
נצל	Hi. *to take away, snatch away; to rescue; to deliver from*
נשׂג	Hi. *to reach; to overtake*
קנה	Q. *to buy; to acquire; to create*

21.1.2 Nouns

אָוֶן	*disaster; sin, injustice; deception, nothingness; idolatry*
בַּרְזֶל	*iron*
הֵיכָל	*palace; temple*
חָמָס	*violence, wrong*
מִזְרָח	*sunrise; east*
מִקְדָּשׁ	*sacred place, sanctuary*
קִיר	*wall* (pl. קִירוֹת)
קֵץ	*end* (gem. noun; with ePP קִצּוֹ)
קָרְבָּן	*offering, gift* (only in Lev, Num, Ezek)
קָרוֹב	*near*
קֶרֶן	*horn*
שֻׁלְחָן	*table*

שָׁלָל   *spoil, plunder, booty*

21.1.3 Other Parts of Speech

יַעַן אֲשֶׁר, יַעַן   *because*
עַל אֲשֶׁר   *because*

21.2 Verbs I *n* and Verbs I ʾ: 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
			נגף	נגד	נגד
SC	sg.	3 m.	נִגַּף	הִגִּיד	הֻגַּד
		3 f.	נִגְּפָה	הִגִּ֫ידָה	הֻגְּדָה
		2 m.	נִגַּ֫פְתָּ	הִגַּ֫דְתָּ	הֻגַּ֫דְתָּ
		2 f.	נִגַּפְתְּ	הִגַּדְתְּ	הֻגַּדְתְּ
		1 c.	נִגַּ֫פְתִּי	הִגַּ֫דְתִּי	הֻגַּ֫דְתִּי
	pl.	3 c.	נִגְּפוּ	הִגִּ֫ידוּ	הֻגְּדוּ
		2 m.	נִגַּפְתֶּם	הִגַּדְתֶּם	הֻגַּדְתֶּם
		2 f.	נִגַּפְתֶּן	הִגַּדְתֶּן	הֻגַּדְתֶּן
		1 c.	נִגַּ֫פְנוּ	הִגַּ֫דְנוּ	הֻגַּ֫דְנוּ

			Niphal	Hiphil	Hophal
			נגף	נגד	נגד
PC	sg.	3 m.	יִנָּגֵף	יַגִּיד	יֻגַּד
		3 f.	תִּנָּגֵף	תַּגִּיד	תֻּגַּד
		2 m.	תִּנָּגֵף	תַּגִּיד	תֻּגַּד
		2 f.	תִּנָּגְפִי	תַּגִּידִי	תֻּגְּדִי
		1 c.	אֶנָּגֵף	אַגִּיד	אֻגַּד
	pl.	3 c.	יִנָּגְפוּ	יַגִּידוּ	יֻגְּדוּ
		3 f.	תִּנָּגַ֫פְנָה	תַּגֵּ֫דְנָה	תֻּגַּ֫דְנָה
		2 m.	תִּנָּגְפוּ	תַּגִּידוּ	תֻּגְּדוּ
		2 f.	תִּנָּגַ֫פְנָה	תַּגֵּ֫דְנָה	תֻּגַּ֫דְנָה
		1 c.	נִנָּגֵף	נַגִּיד	נֻגַּד
Jussive	sg.	3 m.	יִנָּגֵף	יַגֵּד	יֻגַּד
wayyiqṭol	sg.	3 m.	וַיִּנָּ֫גֶף	וַיַּגֵּד	וַיֻּגַּד
Impv.	sg.	m.	הִנָּגֵף	הַגֵּד	
				הַגִּ֫ידָה	
		f.	הִנָּגְפִי	הַגִּ֫ידִי	
	pl.	m.	הִנָּגְפוּ	הַגִּ֫ידוּ	
		f.	הִנָּגְפוּ	הַגֵּ֫דְנָה	
Inf. cs.			הִנָּגֵף	הַגִּיד	הֻגַּד
Inf. abs.			הִנָּזֵר	הַגֵּד	הֻגֵּד
			נָגוֹף		
Part.	sg.	m.	נִגָּף	מַגִּיד	מֻגָּד
		f.	נִגֶּ֫פֶת	מַגֶּ֫דֶת	מֻגֶּ֫דֶת
	pl.	m.	נִגָּפִים	מַגִּידִים	מֻגָּדִים
		f.	נִגָּפוֹת	מַגִּידוֹת	מֻגָּדוֹת

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: *ningap̄ > niggap̄* נִגַּף.

In the prefix conjugation, the /n/ infix of the Niphal merges with the first root consonant: *yin-nāgēp̄* יִנָּגֵף.

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 > higgīd* הִגִּיד.

In the Hophal, the first root consonant /n/ is assimilated to the second root consonant, e.g., **hungad > huggad* הֻגַּד. 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., *ninḥam > niḥḥam > niḥam* (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 נחם and נחל in the following table illustrate this.

			Niphal	Hiphil	Hophal
SC	sg.	3 m.	נֶחַם		
		1 c.	נִחַ֫מְתִּי	הִנְחַלְתִּי	הָנְחַלְתִּי
PC	sg.	3 m.	יִנָּחֵם	יַנְחִיל	
wayyiqṭol	sg.	3 m.	וַיִּנָּ֫חֶם		
Inf. cs.			הִנָּחֵם	הַנְחִיל	
Part.		m. sg.	נִחָם	מַנְחִיל	

21.2.3 Verb I ʾ: Exceptional Forms in the Derived Binyanim

The forms of I ʾ 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. יֵאָכֵל *it will be eaten* with loss of the gemination (cf. יִכָּתֵב). In rare cases, exceptions to this occur with forms with quiescent א. The following examples illustrate this:

– Niphal: נֹאחֲזוּ *they have settled* (Josh 22:9) and וְנֹאחֲזוּ *and they will settle* (Num 32:30); cp. the strong form נֶאֱחַז *it was caught* (Gen 22:13)
– Hiphil: אֹבִידָה *let me destroy* (verb אבד; Jer 46:8); cp. the strong form וְהַאֲבַדְתָּ *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: כִּי *because, for,* יַעַן, יַעַן אֲשֶׁר *because,* עַל אֲשֶׁר *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).

כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה	*Because you have done this, you are cursed among all the cattle and all the animals of the field* (Gen 3:14)
וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים	*Enoch walked with God and he was no more because God had taken him* (Gen 5:24)
כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הֶהָמוֹן הַגָּדוֹל הַזֶּה בְּיָדֶךָ וִידַעְתֶּם כִּי־אֲנִי יְהוָה	*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)
וַיִּגֹּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן	*The Lord struck the people because they had made the calf that Aaron had made* (Exod 32:35)

Infrequent causal prepositions are: אֲשֶׁר, מֵאֲשֶׁר, כַּאֲשֶׁר, בַּאֲשֶׁר, יַעַן כִּי, עַל־דְּבַר עֵקֶב כִּי, עַל כִּי, אֲשֶׁר עֵקֶב, עֵקֶב אֲשֶׁר, עֵקֶב כִּי and תַּחַת אֲשֶׁר.

The following prepositions are frequently used with causal meaning:

בְּ   *because of*, e.g., בְּצִדְקָתִי *because of my righteousness* (Deut 9:4), בְחֶטְאוֹ *because of his [own] sin* (Deut 24:16)

לְמַעַן   *because of, for the sake of, on account of*, e.g., לְמַעַן דָּוִד עַבְדִּי וּלְמַעַן יְרוּשָׁלַם אֲשֶׁר בָּחָרְתִּי *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)

מִן   *because of*, e.g., מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה lit. *because of the sight of your eyes that you will see* (Deut 28:34), מֵרָעַת יֹשְׁבֵי־בָהּ *because of the evil of those who dwell in it* (Jer 12:4)

מִפְּנֵי   *because of*, e.g., מִפְּנֵי הָרָעָב *because of the famine* (Gen 47:13), מִפְּנֵי רָעַת עַמִּי יִשְׂרָאֵל *because the evil of my people Israel* (Jer 7:12)

עַל   *because of*, e.g., עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה *because of all the evil that [the people] has done* (Deut 31:18), עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם *because of the oath that we swore to them* (Josh 9:20)

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.

וּלְכָל־הָעָם הֻגִּידוּ לֵאמֹר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשַּׁעַר   *And all the people were told, "Behold, the king is sitting in the gate"* (2 Sam 19:9)

כָּל־מַכֵּה־נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־הָרֹצֵחַ   *Everyone who kills a person – one shall kill the murderer on the evidence of witnesses* (Num 35:30)

וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח *And it was reported to the king of Egypt that*
הָעָם *the people had fled* (Exod 14:5)

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.

7 הִגַּדְתָּ   6 הִגִּידוּ   5 הִגַּדְתִּי   4 יַבִּיטוּ   3 אַבִּיט   2 הִבַּטְתֶּם   הִבִּיטוּ 1
14 וַיַּגִּדוּ   13 נַגִּיד   12 אַגִּיד   11 תַּגִּידוּ   10 תַּגִּידִי   9 וַיַּגֵּד   הַגִּידָה 8
20 הִצִּילוּ   19 וַיְנַחֵם   18 וְנִחַמְתִּי   17 וְנִחַמְתִּי   16 הַגֵּד   15הַגִּידָה
24 יַשִּׂיגוּ   23 הַצִּילוּ   22 וַיַּצֵּל   21 הִצַּלְנוּ

21.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: מִלְכָּה, לָבָן, גֹּשֶׁן, בַּת־שֶׁבַע, תִּמְנָה, שִׁמְשׁוֹן, נָחוֹר

1 וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃   2 וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת[1] עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא׃[2]   3 וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית אָבִיו אֶעֱלֶה וְאַגִּידָה לְפַרְעֹה וְאֹמְרָה אֵלָיו אַחַי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־כְּנַעַן בָּאוּ אֵלָי׃   4 וַיָּבֹא יוֹסֵף וַיַּגֵּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאַחַי וְצֹאנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהִנָּם בְּאֶרֶץ גֹּשֶׁן׃   5 וַיֵּרֶד שִׁמְשׁוֹן תִּמְנָתָה וַיַּרְא אִשָּׁה בְּתִמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים׃ וַיַּעַל וַיַּגֵּד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְתִמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קְחוּ־אוֹתָהּ לִי לְאִשָּׁה׃ וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הַאֵין בִּבְנוֹת אַחֶיךָ וּבְכָל־עַמִּי אִשָּׁה כִּי־אַתָּה הוֹלֵךְ לָקַחַת אִשָּׁה מִפְּלִשְׁתִּים הָעֲרֵלִים[3] וַיֹּאמֶר שִׁמְשׁוֹן אֶל־אָבִיו אוֹתָהּ קַח־לִי כִּי־הִיא יָשְׁרָה בְעֵינָי׃   6 וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיִּרְאוּ עַבְדֵי דָוִד לְהַגִּיד לוֹ כִּי־מֵת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בִהְיוֹת הַיֶּלֶד חַי דִּבַּרְנוּ

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[1] מַה־זֹּאת The demonstrative pronouns זֶה and זֹאת often follow an interrogative pronoun or adverb "without any notable change in meaning" (JM § 143 *g*)

[2] הוּא to be read as הִיא

[3] עָרֵל *uncircumcised* (adj.)

אֵלָיו וְלֹא־שָׁמַ֣ע בְּקוֹלֵ֔נוּ וְאֵ֖יךְ נֹאמַ֥ר אֵלָ֛יו מֵ֥ת הַיֶּ֖לֶד וְעָ֥שָׂה רָעָ֑ה׃ וַיַּ֤רְא דָּוִד֙ כִּ֣י עֲבָדָיו֙
מִתְלַחֲשִׁ֔ים4 וַיָּ֣בֶן דָּוִ֔ד כִּ֥י מֵ֖ת הַיָּ֑לֶד וַיֹּ֨אמֶר דָּוִ֤ד אֶל־עֲבָדָיו֙ הֲמֵ֣ת הַיֶּ֔לֶד וַיֹּאמְר֖וּ מֵֽת׃
7 וַיְהִ֣י אַחֲרֵי֩ הַדְּבָרִ֨ים הָאֵ֜לֶּה וַיֻּגַּ֣ד לְאַבְרָהָ֗ם לֵאמֹ֔ר הִ֠נֵּה יָלְדָ֨ה מִלְכָּ֥ה גַם־הִ֛וא5
בָּנִ֖ים לְנָח֣וֹר אָחִֽיךָ׃   8   וַיַּגֵּ֣ד לְלָבָ֔ן בַּיּ֥וֹם הַשְּׁלִישִׁ֖י כִּ֥י בָרַ֥ח יַעֲקֹֽב׃   9   וַיְהִ֤י
דְבַר־יְהוָה֙ אֶל־שְׁמוּאֵ֣ל לֵאמֹֽר׃ נִחַ֗מְתִּי כִּֽי־הִמְלַ֤כְתִּי אֶת־שָׁאוּל֙ לְמֶ֔לֶךְ כִּֽי־שָׁב֙ מֵאַֽחֲרַ֔י
וְאֶת־דְּבָרַ֖י לֹ֣א הֵקִ֑ים6 וַיִּ֙חַר֙ לִשְׁמוּאֵ֔ל וַיִּזְעַ֥ק אֶל־יְהוָ֖ה כָּל־הַלָּֽיְלָה׃   10   וַיַּ֣רְא
יְהוָ֔ה כִּ֥י רַבָּ֛ה רָעַ֥ת הָאָדָ֖ם בָּאָ֑רֶץ וְכָל־יֵ֙צֶר֙ מַחְשְׁבֹ֣ת7 לִבּ֔וֹ רַ֥ק רַ֛ע כָּל־הַיּֽוֹם׃ וַיִּנָּ֣חֶם
יְהוָ֔ה כִּֽי־עָשָׂ֥ה אֶת־הָֽאָדָ֖ם בָּאָ֑רֶץ וַיִּתְעַצֵּ֖ב8 אֶל־לִבּֽוֹ׃   11   וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־יְהוֹשֻׁ֙עַ֙
בְּחַר־לָ֣נוּ אֲנָשִׁ֔ים וְצֵ֖א הִלָּחֵ֣ם בַּעֲמָלֵ֑ק מָחָ֗ר אָנֹכִ֤י נִצָּב֙ עַל־רֹ֣אשׁ הַגִּבְעָ֔ה וּמַטֵּ֥ה הָאֱלֹהִ֖ים
בְּיָדִֽי׃   12   וַיֹּ֣אמֶר דָּוִ֔ד יְהוָ֗ה אֲשֶׁ֨ר הִצִּלַ֜נִי מִיַּ֤ד הָֽאֲרִי֙9 וּמִיַּ֣ד הַדֹּ֔ב10 ה֣וּא יַצִּילֵ֔נִי
מִיַּ֖ד הַפְּלִשְׁתִּ֣י הַזֶּ֑ה וַיֹּ֨אמֶר שָׁא֤וּל אֶל־דָּוִד֙ לֵ֔ךְ וַיהוָ֖ה יִהְיֶ֥ה עִמָּֽךְ׃   13   וַיִּשְׁאַ֣ל דָּוִ֤ד
בַּֽיהוָה֙ לֵאמֹ֔ר אֶרְדֹּ֖ף אַחֲרֵ֣י הַגְּדוּד־הַזֶּ֑ה11 הַֽאַשִּׂגֶ֔נּוּ וַיֹּ֤אמֶר לוֹ֙ רְדֹ֔ף כִּֽי־הַשֵּׂ֥ג תַּשִּׂ֖יג
וְהַצֵּ֥ל תַּצִּֽיל׃   14   וַיְנַחֵ֣ם דָּוִ֔ד אֵ֖ת בַּת־שֶׁ֣בַע אִשְׁתּ֔וֹ וַיָּבֹ֤א אֵלֶ֙יהָ֙ וַיִּשְׁכַּ֣ב עִמָּ֔הּ וַתֵּ֣לֶד
בֵּ֗ן וַתִּקְרָ֤א אֶת־שְׁמוֹ֙ שְׁלֹמֹ֔ה וַיהוָ֖ה אֲהֵבֽוֹ׃

21.6 Hebrew Reading: Genesis 16:1–6

Translate Gen 16:1–6 with the help of notes below the text.

1 וְשָׂרַי֙ אֵ֣שֶׁת אַבְרָ֔ם לֹ֥א יָלְדָ֖ה ל֑וֹ וְלָ֛הּ שִׁפְחָ֥ה מִצְרִ֖ית וּשְׁמָ֥הּ הָגָֽר׃   2   וַתֹּ֨אמֶר שָׂרַ֜י
אֶל־אַבְרָ֗ם הִנֵּה־נָ֞א עֲצָרַ֤נִי יְהוָה֙ מִלֶּ֔דֶת בֹּא־נָא֙ אֶל־שִׁפְחָתִ֔י אוּלַ֥י אִבָּנֶ֖ה מִמֵּ֑נָּה וַיִּשְׁמַ֥ע
אַבְרָ֖ם לְק֥וֹל שָׂרָֽי׃   3   וַתִּקַּ֞ח שָׂרַ֣י אֵֽשֶׁת־אַבְרָ֗ם אֶת־הָגָ֤ר הַמִּצְרִית֙ שִׁפְחָתָ֔הּ מִקֵּץ֙
עֶ֣שֶׂר שָׁנִ֔ים לְשֶׁ֥בֶת אַבְרָ֖ם בְּאֶ֣רֶץ כְּנָ֑עַן וַתִּתֵּ֥ן אֹתָ֛הּ לְאַבְרָ֥ם אִישָׁ֖הּ ל֥וֹ לְאִשָּֽׁה׃   4   וַיָּבֹ֥א
אֶל־הָגָ֖ר וַתַּ֑הַר וַתֵּ֙רֶא֙ כִּ֣י הָרָ֔תָה וַתֵּקַ֥ל גְּבִרְתָּ֖הּ בְּעֵינֶֽיהָ׃   5   וַתֹּ֨אמֶר שָׂרַ֣י אֶל־אַבְרָם֮
חֲמָסִ֣י עָלֶיךָ֒ אָנֹכִ֗י נָתַ֤תִּי שִׁפְחָתִי֙ בְּחֵיקֶ֔ךָ וַתֵּ֙רֶא֙ כִּ֣י הָרָ֔תָה וָאֵקַ֖ל בְּעֵינֶ֑יהָ יִשְׁפֹּ֥ט יְהוָ֖ה
בֵּינִ֥י וּבֵינֶֽיךָ׃   6   וַיֹּ֨אמֶר אַבְרָ֜ם אֶל־שָׂרַ֗י הִנֵּ֤ה שִׁפְחָתֵךְ֙ בְּיָדֵ֔ךְ עֲשִׂי־לָ֖הּ הַטּ֣וֹב בְּעֵינָ֑יִךְ
וַתְּעַנֶּ֣הָ שָׂרַ֔י וַתִּבְרַ֖ח מִפָּנֶֽיהָ׃

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4 לחשׁ Hitpa. *to whisper one to another*
5 הוּא *to be read as* הִיא
6 הֵקִים *he kept; he carried out*
7 יֵצֶר *inclination, striving,* מַחֲשָׁבָה *thought, intent*
8 עצב Hitpa. *to be deeply worried* (*HALOT*)
9 אֲרִי *lion*
10 דֹּב *bear*
11 גְּדוּד *marauding band*

16:1	מִצְרִי	*Egyptian*
16:2	עצר	Q. *to restrain; to retain*
	אוּלַי	*perhaps*
	אִבָּנֶה	1 c. sg. PC Ni. בנה
16:4	הרה	Q. *to conceive, become pregnant*
	גְּבִירָה	*mistress; lady* (title of the queen mother) (cs. st. גְּבֶרֶת)
16:5	חֵיק	*lap; fold* (of the garment)
	בֵּינֶיךָ	The form בֵּינְךָ (pausal form of בֵּינְךָ) is expected here (cf. 1 Sam 20:42). The sign above the second *yod* of וּבֵינֶיׄךָ in the Masoretic Text is called *extraordinary point* (from Latin *punctum extrordinarium*, 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	וַתְּעַנֶּהָ	3 f. sg. *wayyiqtol* ענה Pi. *to oppress* with ePP 3 f. sg.

Chapter 22

22.1 Vocabulary

22.1.1 Verbs

זנה   Q. *to commit fornication; to be unfaithful* (in a relationship with God)

חזה   Q. *to see, behold* (almost always poetic)

חפץ   Q. *to take pleasure in, desire; to delight in* (freq. with prep. obj. with בְּ)

טמא   Q. *to be unclean, become unclean* (stative verb, SC טָמֵא); Pi. *to defile; to desecrate*

כלה   Q. *to be complete, at an end, finished, accomplished, spent*; Pi. *to complete, bring to an end, finish; to accomplish; to cause to cease*

כסה   Pi. *to cover*

נבא   Ni. *to be in a prophetic trance, behave like a* נָבִיא; Hitpa. *to exhibit the behavior of a* נָבִיא

נטה   Q. *to stretch out, spread out, extend, bend, turn, incline*; Hi. *to turn, incline*

נכה   Hi. *to smite, to strike; to strike dead*

ענה₂   Q. *to be bowed down; to be downcast, afflicted*; Pi. *to oppress; to mishandle, humble, afflict*

פדה   Q. *to buy out, redeem, ransom*

פלא   Ni. *to be surpassing, extraordinary*

צוה   Pi. *to give an order, to command; to order, to instruct; to charge, to commission* (cf. the noun מִצְוָה)

ראה   Q. *to see*; Ni. *to appear, become visible; to present oneself*; Hi. *to show, let someone see something*

רבה   Q. *to become numerous, increase; to become great*; Hi. *to make numerous; to make great*

רצה   Q. *to be pleased with; to accept favorably*

שקה   Hi. *to give to drink; to cause to drink water* (causative counterpart to the verb שתה Q. *to drink*)

22.1.2 Nouns

בֶּטֶן   *belly; internal organs* (fem.)

חֶרְפָּה   *disgrace, shame; reviling, taunt*

מַכָּה   *blow; wound; plague*

עוֹף   *birds, fowl; winged insects* (everything that flies) (coll.)

עָנִי   *poor; afflicted; humble*

רָצוֹן   *goodwill; favor; acceptance*

תְּרוּמָה   *contribution, offering*

22.1.3 Other Parts of Speech

טֶרֶם   *not yet* (adv.); *before* (conj.)

בְּטֶרֶם   *before* (conj. or prep.)

22.2 Verbs III *y* and Verbs III ʾ: Derived Binyanim

22.2.1 Preliminary Remarks

Weak verbs of the type III *y* and III ʾ 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 א 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 /ī/ 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 ʾ 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), /æ/ (səgol) /ē/ (ṣere) in many forms. These vowels remain the same in all binyanim. Before consonantal suffixes in the suffix conjugation the forms vary between the vowels /ī/ (ḥireq) and /ē/ (ṣere). These vowels are usually spelled with the vowel letter י. Vocalic suffixes always follow the second root consonant directly.

			Qal	Niphal	Hiphil	Hophal
SC	sg.	3 m.	גָּלָה	נִגְלָה	הִגְלָה	הָגְלָה
		3 f.	גָּלְתָה	נִגְלְתָה	הִגְלְתָה	הָגְלְתָה
		2 m.	גָּלִיתָ	נִגְלֵיתָ	הִגְלֵיתָ	הָגְלֵיתָ
		2 f.	גָּלִית	נִגְלֵית	הִגְלִית	הָגְלֵית
		1 c.	גָּלִיתִי	נִגְלֵיתִי	הִגְלֵיתִי	הָגְלֵיתִי
	pl.	3 c.	גָּלוּ	נִגְלוּ	הִגְלוּ	הָגְלוּ
		2 m.	גְּלִיתֶם	נִגְלֵיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם
		2 f.	גְּלִיתֶן	נִגְלֵיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן
		1 c.	גָּלִינוּ	נִגְלֵינוּ	הִגְלֵינוּ	הָגְלֵינוּ
PC	sg.	3 m.	יִגְלֶה	יִגָּלֶה	יַגְלֶה	יָגְלֶה
		3 f.	תִּגְלֶה	תִּגָּלֶה	תַּגְלֶה	תָּגְלֶה
		2 m.	תִּגְלֶה	תִּגָּלֶה	תַּגְלֶה	תָּגְלֶה
		2 f.	תִּגְלִי	תִּגָּלִי	תַּגְלִי	תָּגְלִי
		1 c.	אֶגְלֶה	אֶגָּלֶה	אַגְלֶה	אָגְלֶה
	pl.	3 c.	יִגְלוּ	יִגָּלוּ	יַגְלוּ	יָגְלוּ
		3 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תַּגְלֶינָה	תָּגְלֶינָה
		2 m.	תִּגְלוּ	תִּגָּלוּ	תַּגְלוּ	תָּגְלוּ
		2 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תַּגְלֶינָה	תָּגְלֶינָה
		1 c.	נִגְלֶה	נִגָּלֶה	נַגְלֶה	נָגְלֶה
Juss.	sg.	3 m.	יִגֶל			
waw-PC	sg.	3 m.	וַיִּגֶל	וַיִּגָּל	וַיַּגֶל	

			Qal	Niphal	Hiphil	Hophal
Impv.	sg.	m.	גְּלֵה	הִגָּלֵה	הַגְלֵה	
		f.	גְּלִי	הִגָּלִי	הַגְלִי	
	pl.	m.	גְּלוּ	הִגָּלוּ	הַגְלוּ	
		f.	גְּלֶ֫ינָה	הִגָּלֶ֫ינָה	הַגְלֶ֫ינָה	
Inf. cs.			גְּלוֹת	הִגָּלוֹת	הַגְלוֹת	
Inf. abs.			גָּלֹה	הִגָּלֵה	הַגְלֵה	הָגְלֵה
				נִגְלֹה		
Part.	sg.	m.	גֹּלֶה	נִגְלֶה	מַגְלֶה	מָגְלֶה
		f.	גֹּלָה	נִגְלָה	מַגְלָה	
	pl.	m.	גֹּלִים	נִגְלִים	מַגְלִים	
		f.	גֹּלוֹת	נִגְלוֹת	מַגְלוֹת	

			Qal	Piel	Pual	Hitpael
SC	sg.	3 m.	גָּלָה	גִּלָּה	גֻּלָּה	הִתְגַּלָּה
		3 f.	גָּלְתָה	גִּלְּתָה	גֻּלְּתָה	הִתְגַּלְּתָה
		2 m.	גָּלִ֫יתָ	גִּלִּ֫יתָ	גֻּלֵּ֫יתָ	הִתְגַּלִּ֫יתָ
		2 f.	גָּלִית	גִּלִּית	גֻּלֵּית	הִתְגַּלִּית
		1 c.	גָּלִ֫יתִי	גִּלִּ֫יתִי	גֻּלֵּ֫יתִי	הִתְגַּלֵּ֫יתִי
	pl.	3 c.	גָּלוּ	גִּלּוּ	גֻּלּוּ	הִתְגַּלּוּ
		2 m.	גְּלִיתֶם	גִּלִּיתֶם	גֻּלֵּיתֶם	הִתְגַּלִּיתֶם
		2 f.	גְּלִיתֶן	גִּלִּיתֶן	גֻּלֵּיתֶן	הִתְגַּלִּיתֶן
		1 c.	גָּלִ֫ינוּ	גִּלִּ֫ינוּ	גֻּלֵּ֫ינוּ	הִתְגַּלִּ֫ינוּ

			Qal	Piel	Pual	Hitpael
PC	sg.	3 m.	יִגְלֶה	יְגַלֶּה	יְגֻלֶּה	יִתְגַּלֶּה
		3 f.	תִּגְלֶה	תְּגַלֶּה	תְּגֻלֶּה	תִּתְגַּלֶּה
		2 m.	תִּגְלֶה	תְּגַלֶּה	תְּגֻלֶּה	תִּתְגַּלֶּה
		2 f.	תִּגְלִי	תְּגַלִּי	תְּגֻלִּי	תִּתְגַּלִּי
		1 c.	אֶגְלֶה	אֲגַלֶּה	אֲגֻלֶּה	אֶתְגַּלֶּה
	pl.	3 c.	יִגְלוּ	יְגַלּוּ	יְגֻלּוּ	יִתְגַּלּוּ
		3 f.	תִּגְלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תִּתְגַּלֶּינָה
		2 m.	תִּגְלוּ	תְּגַלּוּ	תְּגֻלּוּ	תִּתְגַּלּוּ
		2 f.	תִּגְלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תִּתְגַּלֶּינָה
		1 c.	נִגְלֶה	נְגַלֶּה	נְגֻלֶּה	נִתְגַּלֶּה
Juss.	sg.	3 m.	יִגֶל	יְגַל		
waw-PC	sg.	3 m.	וַיִּגֶל	וַיְגַל		וַיִּתְגַּל
Impv.	sg.	m.	גְּלֵה	גַּל		הִתְגַּלֵּה
		f.	גְּלִי			הִתְגַּלִּי
	pl.	m.	גְּלוּ	גַּלּוּ		הִתְגַּלּוּ
		f.	גְּלֶינָה			
Inf. cs.			גְּלוֹת	גַּלּוֹת	גֻּלּוֹת	הִתְגַּלּוֹת
Inf. abs.			גָּלֹה	גַּלֵּה	גֻּלֹּה	הִתְגַּלֵּה
				גַּלֹּה		
Part.	sg.	m.	גֹּלֶה	מְגַלֶּה	מְגֻלֶּה	מִתְגַּלֶּה
		f.	גֹּלָה	מְגַלָּה		
	pl.	m.	גֹּלִים	מְגַלִּים		
		f.	גֹּלוֹת	מְגַלּוֹת		

Notes

Variation between the vowels /ī/ (ḥireq) and /ē/ (ṣere) after the second root consonant in suffix conjugation forms is attested even within one and the

same verse, e.g., וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר) in 1 Sam 23:2 וְהִכֵּיתִי and וְהִכִּיתָ
הַאֵלֵךְ וְהִכֵּיתִי בַּפְּלִשְׁתִּים הָאֵלֶּה וַיֹּאמֶר יְהוָה אֶל־דָּוִד לֵךְ וְהִכִּיתָ בַפְּלִשְׁתִּים וְהוֹשַׁעְתָּ
אֶת־קְעִילָה *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 III *y* (e.g., עשׂה) have the same vowel changes
before the first root consonant as the strong verb, e.g., נַעֲשָׂה Ni. *it was done*
(with *paṭaḥ* in the prefix), נֶעֶשְׂתָה Ni. *it was done* (with *segol* in the prefix), יֵעָשֶׂה
Ni. *it is done* etc. The same applies to the verb ראה in the Niphal, e.g., יֵרָאֶה *he
shall appear* (Exod 23:17).

As in the Qal, III *y* verbs may loose the long final vowel in jussive and *wayyiqṭol*
forms without an ending, e.g., וַיְגַל *and he uncovered* (Pi.), וַתְּגַל *and she uncovered*
(Pi.), וַיִּתְכַּס *and he covered himself* (Hitpa.).

The verb עלה 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., יַעֲלֶה Q. *he
will go up* or Hi. *he will bring up*, וַיַּעַל Q. *he went up* or Hi. *he brought up*. As the
verb עלה 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 היה has suffix conjugation and participle forms in the Ni. with the
prefix vowel /i/, e.g., נִהְיְתָה (SC 3 f. sg.) *it happened,* נִהְיָה (part. f. sg.)

The verbs נטה Hi. *to turn, incline* and נכה Hi. *to smite, strike* are doubly weak:
I *n* and III *y*. The rules regarding sound changes of both weak verb categories I *n*
and III *y* are applied. As a result, Hiphil forms of these two verbs show only R_2
while R_1 /n/ is only present in the gemination of R_2 in non-apocopate forms.
The following characteristic Hiphil forms are attested:

SC	הִטָּה	הִכָּה
PC	יַטֶּה	יַכֶּה
Juss.	תֵּט	יַךְ
waw-PC	וַיֵּט, וָאַט	וַיַּךְ, וַיַּךְ
Impv.	הַטֵּה, הַט	הַכֵּה, הַךְ
Inf. cs.	הַטּוֹת	הַכּוֹת
Part.	מַטֶּה	מַכֶּה

The verb נכה is also attested in the Pual, e.g., הֻכָּה (SC), מֻכֶּה (part.).

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As in the strong verb, assimilation of R_1 to R_2 does not happen in the case of a guttural as R_2, e.g., יַנְחֵנִי *he leads me* (Ps 23:3; verb נחה Hi. with ePP).

The infinitive absolute הַרְבֵּה of the verb רבה 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 הַרְבֵּה is used as infinitive absolute as well.

22.2.3 General Overview of the Forms of Verbs III ʾ

As in the Qal, the weak consonant א 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 א is retained as a consonant.[1]

			Qal	Niphal	Hiphil	Hophal
SC	sg.	3 m.	מָצָא	נִמְצָא	הִמְצִיא	הֻמְצָא
		3 f.	מָצְאָה	נִמְצְאָה	הִמְצִׄיאָה	הֻמְצְאָה
		2 m.	מָצָאתָ	נִמְצֵׄאתָ	הִמְצֵׄאתָ	הֻמְצֵׄאתָ
		2 f.	מָצָאת	נִמְצֵאת	הִמְצֵאת	הֻמְצֵאת
		1 c.	מָצָאתִי	נִמְצֵׄאתִי	הִמְצֵׄאתִי	הֻמְצֵׄאתִי
	pl.	3 c.	מָצְאוּ	נִמְצְאוּ	הִמְצִׄיאוּ	הֻמְצְאוּ
		2 m.	מְצָאתֶם	נִמְצֵאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם
		2 f.	מְצָאתֶן	נִמְצֵאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן
		1 c.	מָצָאנוּ	נִמְצֵׄאנוּ	הִמְצֵׄאנוּ	הֻמְצֵׄאנוּ
PC	sg.	3 m.	יִמְצָא	יִמָּצֵא	יַמְצִיא	יֻמְצָא
		3 f.	תִּמְצָא	תִּמָּצֵא	תַּמְצִיא	
		2 m.	תִּמְצָא	תִּמָּצֵא	תַּמְצִיא	
		2 f.	תִּמְצְאִי	תִּמָּצְאִי	תַּמְצִׄיאִי	תֻּמְצְאִי
		1 c.	אֶמְצָא	אֶמָּצֵא	אַמְצִיא	

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[1] In the tables below, the verb מלא 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 looses the *dageš forte*.

			Qal	Niphal	Hiphil	Hophal
PC	pl.	3 c.	יִמָּצְאוּ	יִמָּצְאוּ	יַמְצִ֫יאוּ	יָמְצְאוּ
		3 f.	תִּמְצֶ֫אנָה	תִּמָּצֶ֫אנָה	תַּמְצֶ֫אנָה	
		2 m.	תִּמְצְאוּ	תִּמָּצְאוּ	תַּמְצִ֫יאוּ	תָּמְצְאוּ
		2 f.	תִּמְצֶ֫אנָה	תִּמָּצֶ֫אנָה	תַּמְצֶ֫אנָה	
		1 c.	נִמְצָא	נִמָּצֵא	נַמְצִיא	
Juss.	sg.	3 m.	יִמְצָא	יִמָּצֵא	יַמְצֵא	
waw-PC	sg.	3 m.	וַיִּמְצָא	וַיִּמָּצֵא	וַיַּמְצֵא	
Impv.	sg.	m.	מְצָא	הִמָּצֵא	הַמְצֵא	
					הַמְצִ֫יאָה	
		f.	מִצְאִי	הִמָּצְאִי	הַמְצִ֫יאִי	
	pl.	m.	מִצְאוּ	הִמָּצְאוּ	הַמְצִ֫יאוּ	
		f.	מְצֶ֫אןָ	הִמָּצֶ֫אנָה	הַמְצֶ֫אנָה	
Inf. cs.			מְצֹא	הִמָּצֵא	הַמְצִיא	
Inf. abs.			מָצוֹא	הִמָּצֵא	הַמְצֵא	
				נִמְצֹא		
Part.	sg.	m.	מֹצֵא	נִמְצָא	מַמְצִיא	מָמְצָא
		f.	מֹצֵאת	נִמְצֵאת		
	pl.	m.	מֹצְאִים	נִמְצָאִים		
		f.	מֹצְאוֹת	נִמְצָאוֹת		

			Qal	Piel	Pual	Hitpael
SC	sg.	3 m.	מָצָא	מִלֵּא	מֻלָּא	הִתְמַלֵּא
		3 f.	מָצְאָה	מִלְּאָה	מֻלְּאָה	הִתְמַלְּאָה
		2 m.	מָצָ֫אתָ	מִלֵּ֫אתָ		הִתְמַלֵּ֫אתָ
		2 f.	מָצָאת	מִלֵּאת		הִתְמַלֵּאת
		1 c.	מָצָ֫אתִי	מִלֵּ֫אתִי		הִתְמַלֵּ֫אתִי

			Qal	Piel	Pual	Hitpael
SC	pl.	3 c.	מָצְאוּ	מִלְאוּ	מֻלְאוּ	הִתְמַלְאוּ
		2 m.	מְצָאתֶם	מִלֵּאתֶם		הִתְמַלֵּאתֶם
		2 f.	מְצָאתֶן	מִלֵּאתֶן		הִתְמַלֵּאתֶן
		1 c.	מָצָאנוּ	מִלֵּאנוּ		הִתְמַלֵּאנוּ
PC	sg.	3 m.	יִמְצָא	יְמַלֵּא	יְמֻלָּא	יִתְמַלֵּא
		3 f.	תִּמְצָא	תְּמַלֵּא	תְּמֻלָּא	תִּתְמַלֵּא
		2 m.	תִּמְצָא	תְּמַלֵּא	תְּמֻלָּא	תִּתְמַלֵּא
		2 f.	תִּמְצְאִי	תְּמַלְאִי	תְּמֻלְאִי	תִּתְמַלְאִי
		1 c.	אֶמְצָא	אֲמַלֵּא	אֲמֻלָּא	אֶתְמַלֵּא
	pl.	3 c.	יִמְצְאוּ	יְמַלְאוּ	יְמֻלְאוּ	יִתְמַלְאוּ
		3 f.	תִּמְצֶּאנָה	תְּמַלֶּאנָה	תְּמֻלֶּאנָה	תִּתְמַלֶּאנָה
		2 m.	תִּמְצְאוּ	תְּמַלְאוּ	תְּמֻלְאוּ	תִּתְמַלְאוּ
		2 f.	תִּמְצֶּאנָה	תְּמַלֶּאנָה	תְּמֻלֶּאנָה	תִּתְמַלֶּאנָה
		1 c.	נִמְצָא	נְמַלֵּא	נְמֻלָּא	נִתְמַלֵּא
Juss.	sg.	3 m.	יִמְצָא	יְמַלֵּא	יְמֻלָּא	יִתְמַלֵּא
waw-PC	sg.	3 m.	וַיִּמְצָא	וַיְמַלֵּא	וַיְמֻלָּא	וַיִּתְמַלֵּא
Impv.	sg.	m.	מְצָא	מַלֵּא		הִתְמַלֵּא
				מַלְאָה		
		f.	מִצְאִי	מַלְאִי		הִתְמַלְאִי
	pl.	m.	מִצְאוּ	מַלְאוּ		הִתְמַלְאוּ
		f.	מְצֶאןָ	מַלֶּאנָה		הִתְמַלֶּאנָה
Inf. cs.			מְצֹא	מַלֵּא		הִתְמַלֵּא
Inf. abs.			מָצוֹא	מַלֵּא		
				מַלֹּא		
Part.	sg.	m.	מֹצֵא	מְמַלֵּא	מְמֻלָּא	מִתְמַלֵּא
		f.	מֹצֵאת			
	pl.	m.	מֹצְאִים	מְמַלְאִים		
		f.	מֹצְאוֹת			

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Notes

In the suffix conjugation of the derived binyanim, the vowel between the second root consonant and a consonantal suffix is always *ṣere*, whereas the Qal has *qameṣ*.

The 3/2 f. pl. forms of the prefix conjugation with the vowel /ǣ/ are due to analogy to III *y* verbs, e.g., תִּמָּצֶ֫אינָה *they will be found*. Sometimes, forms of III ʾ verbs follow the pattern of III *y* completely, e.g., נִבֵּ֫יתָ *you have prophesied* (verb נבא; Jer 26:9) as opposed to the expected form נִבֵּ֫אתָ (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: אַחֲרֵי אֲשֶׁר *after,* כַּאֲשֶׁר *when, after,* בְּטֶ֫רֶם *before,* עַד *until, when,* עַד אֲשֶׁר *until,* כִּי *when.*

The temporal subordinate clause either precedes the main clause (Josh 9:16) or it follows the main clause (2 Sam 19:31).

וַיְהִי מִקְצֵה שְׁלֹ֫שֶׁת יָמִים אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ כִּי־קְרֹבִים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים	*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)
וַיֹּ֫אמֶר מְפִיבֹ֫שֶׁת אֶל־הַמֶּ֫לֶךְ גַּם אֶת־הַכֹּל יִקָּח אַחֲרֵי אֲשֶׁר־בָּא אֲדֹנִי הַמֶּ֫לֶךְ בְּשָׁלוֹם אֶל־בֵּיתוֹ	*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)
וְהָיָה טֶ֫רֶם־יִקְרָ֫אוּ וַאֲנִי אֶעֱנֶה	*Before they call, I will answer* (Isa 65:24)
שְׁאַל מָה אֶעֱשֶׂה־לָּךְ בְּטֶ֫רֶם אֶלָּקַח מֵעִמָּךְ	*Ask what I shall do for you, before I am taken from you* (2 Kgs 2:9)
וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיַּ֫רְא אֶת־הָעֵ֫גֶל וּמְחֹלֹת	*When he came near the camp, he saw the calf and the dancing* (Exod 32:19)
וַיֵּלְכוּ וַיָּבֹ֫אוּ הָהָ֫רָה וַיֵּשְׁבוּ שָׁם שְׁלֹ֫שֶׁת יָמִים עַד־שָׁ֫בוּ הָרֹדְפִים	*They left and came to the hills and stayed there for three days, until the pursuers returned* (Josh 2:22)
וְלֹא־הֶאֱמַ֫נְתִּי לַדְּבָרִים עַד אֲשֶׁר־בָּ֫אתִי וַתִּרְאֶ֫ינָה עֵינַי	*I did not believe the words, until I came and my eyes saw it* (1 Kgs 10:7)

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ   *When Israel was a child, I loved him* (Hos 11:1)

Similar to temporal subordinate clauses with a finite verb as predicate are constructions with a preposition and an infinitive construct.

אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי אֶת־פָּנֶיךָ   *I can die now after I have seen your face* (Gen 46:30)

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל   *These are the kings that ruled in the land of Edom before a king of the Israelites ruled as king* (Gen 36:31)

כִּי לֹא־יֹאכַל הָעָם עַד־בֹּאוֹ   *... for the people do not eat before he [Samuel] comes* (1 Sam 9:13)

For the use of the inf. cs. with the prepositions כְּ and בְּ 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 כָּלָה   2 כָּלוּ   3 כְּלִיתֶם   4 כָּלִיתִי   5 אֲכַלֶּה   6 יְכַלּוּ   7 כִּסְּתָה
8 תְּכַסִּי   9 נְבָא   10 נִבְאוּ   11 נִבֵּאתָ   12 תִּנָּבֵא   13 הִכִּיתָ   14 הִכָּה
15הֻכּוּ   16 הִכֵּיתִי   17הִכִּיתֶם   18יַכֶּה   19 יֻכּוּ   20 אַכֶּה   21 וַיֻּכּוּ
22 וַנַּךְ   23 נִרְאוּ   24 יֵרָאוּ   25 הֶרְאָה   26 צִוִּיתִי   27 צִוִּיתָ   28 וַיְצַו
29 הֶעֱלוּ   30 הֶעֱלֵיתִי

22.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: יְשַׁעְיָהוּ, אָמוֹץ, אֶלְיָקִים, שֶׁבְנָא, עֹבֵד אֱדֹם.

1 וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֹתָם כֵּן עָשׂוּ:   2 וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֹתֹת אֲשֶׁר צִוָּהוּ:   3 וַיִּבֶן שְׁלֹמֹה

אֶת־הַבַּ֖יִת וַיְכַלֵּֽהוּ׃   4   וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה וַיִּשְׁבֹּת֙
בַּיּ֣וֹם הַשְּׁבִיעִ֔י מִכָּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃   5   וַיִּשְׁלַ֨ח שָׁא֤וּל מַלְאָכִים֙ לָקַ֣חַת אֶת־דָּוִ֔ד
וַיַּ֤רְא² אֶת־לַהֲקַת³ הַנְּבִיאִים֙ נִבָּאִ֔ים וּשְׁמוּאֵ֛ל עֹמֵ֥ד נִצָּ֖ב עֲלֵיהֶ֑ם וַתְּהִ֤י עַל־מַלְאֲכֵ֣י שָׁא֔וּל
ר֣וּחַ אֱלֹהִ֔ים וַיִּֽתְנַבְּא֖וּ גַּם־הֵֽמָּה׃   6   וַיִּלָּחֲמ֣וּ בְנֵֽי־יְהוּדָ֗ה בִּירֽוּשָׁלִַ֙ם֙ וַיִּלְכְּד֣וּ אוֹתָ֔הּ
וַיַּכּ֖וּהָ לְפִי־חָ֑רֶב וְאֶת־הָעִ֖יר שִׁלְּח֥וּ בָאֵֽשׁ׃   7   כָּל־הַמִּצְוָ֗ה אֲשֶׁ֨ר אָנֹכִ֤י מְצַוְּךָ֙ הַיּ֔וֹם
תִּשְׁמְר֖וּן לַעֲשׂ֑וֹת לְמַ֨עַן תִּֽחְי֜וּן וּרְבִיתֶ֗ם וּבָאתֶם֙ וִירִשְׁתֶּ֣ם אֶת־הָאָ֔רֶץ אֲשֶׁר־נִשְׁבַּ֥ע יְהוָ֖ה
לַאֲבֹתֵיכֶֽם׃   8   וְעַתָּ֖ה מַמְלַכְתְּךָ֣ לֹא־תָק֑וּם בִּקֵּשׁ֩ יְהוָ֨ה ל֜וֹ אִ֣ישׁ כִּלְבָב֗וֹ וַיְצַוֵּ֤הוּ יְהוָה֙
לְנָגִ֣יד עַל־עַמּ֔וֹ כִּ֚י לֹ֣א שָׁמַ֔רְתָּ אֵ֥ת אֲשֶׁר־צִוְּךָ֖ יְהוָֽה׃   9   וַיֵּרָ֨א אֵלָ֤יו יְהוָה֙ בַּלַּ֣יְלָה
הַה֔וּא וַיֹּ֕אמֶר אָנֹכִ֕י אֱלֹהֵ֖י אַבְרָהָ֣ם אָבִ֑יךָ אַל־תִּירָא֙ כִּֽי־אִתְּךָ֣ אָנֹ֔כִי וּבֵרַכְתִּ֙יךָ֙ וְהִרְבֵּיתִ֣י
אֶת־זַרְעֲךָ֔ בַּעֲב֖וּר אַבְרָהָ֣ם עַבְדִּֽי׃ וַיִּ֤בֶן שָׁם֙ מִזְבֵּ֔חַ וַיִּקְרָא֙ בְּשֵׁ֣ם יְהוָ֔ה וַיֵּט־שָׁ֖ם אָהֳל֑וֹ
וַיִּכְרוּ⁴־שָׁ֥ם עַבְדֵֽי־יִצְחָ֖ק בְּאֵֽר׃   10   וַיַּ֧עַל מֹשֶׁ֛ה אֶל־הָהָ֖ר וַיְכַ֥ס הֶעָנָ֖ן אֶת־הָהָֽר׃
וַיִּשְׁכֹּ֤ן כְּבוֹד־יְהוָה֙ עַל־הַ֣ר סִינַ֔י וַיְכַסֵּ֥הוּ הֶעָנָ֖ן שֵׁ֣שֶׁת יָמִ֑ים וַיִּקְרָ֧א אֶל־מֹשֶׁ֛ה בַּיּ֥וֹם
הַשְּׁבִיעִ֖י מִתּ֥וֹךְ הֶעָנָֽן׃ וּמַרְאֵה֙ כְּב֣וֹד יְהוָ֔ה כְּאֵ֥שׁ אֹכֶ֖לֶת בְּרֹ֣אשׁ הָהָ֑ר לְעֵינֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃
וַיָּבֹ֥א מֹשֶׁ֛ה בְּת֥וֹךְ הֶעָנָ֖ן וַיַּ֣עַל אֶל־הָהָ֑ר וַיְהִ֤י מֹשֶׁה֙ בָּהָ֔ר אַרְבָּעִ֣ים י֔וֹם וְאַרְבָּעִ֖ים לָֽיְלָה׃
11   וַיְהִ֞י כִּשְׁמֹ֤עַ הַמֶּ֙לֶךְ֙ חִזְקִיָּ֔הוּ וַיִּקְרַ֖ע אֶת־בְּגָדָ֑יו וַיִּתְכַּ֣ס בַּשָּׂק⁵ וַיָּבֹ֖א בֵּ֥ית יְהוָֽה׃
וַיִּשְׁלַ֣ח אֶת־אֶלְיָקִ֣ים אֲשֶׁר־עַל־הַבַּ֡יִת וְשֶׁבְנָא֩ הַסֹּפֵ֨ר וְאֵ֜ת זִקְנֵ֤י הַכֹּהֲנִים֙ מִתְכַּסִּ֣ים בַּשַּׂקִּ֔ים
אֶל־יְשַֽׁעְיָ֥הוּ הַנָּבִ֖יא בֶּן־אָמֽוֹץ׃   12   כִּ֣י כֹ֤ה אָמַר֙ יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֔ל אֵלַ֕י קַ֣ח אֶת־כּוֹס⁶
כִּ֣י כֹ֤ה אָמַר֙ יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֔ל אֵלַ֕י קַ֠ח אֶת־כּ֨וֹס הַיַּ֧יִן הַחֵמָ֛ה הַזֹּ֖את מִיָּדִ֑י וְהִשְׁקִיתָ֤ה
אֹתוֹ֙ אֶת־כָּל־הַגּוֹיִ֔ם אֲשֶׁ֧ר אָנֹכִ֛י שֹׁלֵ֥חַ אוֹתְךָ֖ אֲלֵיהֶֽם׃ ... וָאֶקַּ֤ח אֶת־הַכּוֹס֙ מִיַּ֣ד יְהוָ֔ה
וָאַשְׁקֶה֙ אֶת־כָּל־הַגּוֹיִ֔ם אֲשֶׁר־שְׁלָחַ֥נִי יְהוָ֖ה אֲלֵיהֶֽם׃   13   וַיֹּ֣אמֶר ׀ אֶל־בְּנֵ֣י יִשְׂרָאֵ֗ל
כֹּֽה־אָמַ֞ר יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֔ל אָנֹכִ֞י הֶעֱלֵ֤יתִי אֶת־יִשְׂרָאֵל֙ מִמִּצְרָ֔יִם וָאַצִּ֥יל אֶתְכֶ֖ם מִיַּ֣ד
מִצְרַ֔יִם וּמִיַּ֖ד כָּל־הַמַּמְלָכ֑וֹת הַלֹּחֲצִ֥ים⁷ אֶתְכֶֽם׃   14   וַיֻּגַּ֞ד לַמֶּ֤לֶךְ דָּוִד֙ לֵאמֹ֔ר בֵּרַ֣ךְ
יְהוָ֗ה אֶת־בֵּ֨ית עֹבֵ֤ד אֱדֹם֙ וְאֶת־כָּל־אֲשֶׁר־ל֔וֹ בַּעֲב֖וּר אֲר֣וֹן הָאֱלֹהִ֑ים וַיֵּ֣לֶךְ דָּוִ֗ד וַיַּ֩עַל֩
אֶת־אֲר֨וֹן הָאֱלֹהִ֜ים מִבֵּ֨ית עֹבֵ֥ד אֱדֹ֛ם עִ֥יר דָּוִ֖ד בְּשִׂמְחָֽה׃

22.5 Hebrew Reading: Genesis 16:7–10

Translate Gen 16:1–6 with the help of notes below the text.

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[2] Instead of וַיַּרְא the form וַיִּרְאוּ is expected.

[3] לַהֲקָה *band, company*

[4] כרה Q. *to hollow out, dig*

[5] שַׂק *sack, sackcloth* (gem. noun)

[6] כּוֹס *cup*

[7] לחץ Q. *to oppress*

⁷ וַיִּמְצָאָ֞הּ מַלְאַ֧ךְ יְהוָ֛ה עַל־עֵ֥ין הַמַּ֖יִם בַּמִּדְבָּ֑ר עַל־הָעַ֖יִן בְּדֶ֥רֶךְ שׁוּר׃ ⁸ וַיֹּאמַ֗ר הָגָ֞ר שִׁפְחַ֥ת שָׂרַ֛י אֵֽי־מִזֶּ֥ה בָ֖את וְאָ֣נָה תֵלֵ֑כִי וַתֹּ֕אמֶר מִפְּנֵי֙ שָׂרַ֣י גְּבִרְתִּ֔י אָנֹכִ֖י בֹּרַֽחַת׃ ⁹ וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהוָ֔ה שׁ֖וּבִי אֶל־גְּבִרְתֵּ֑ךְ וְהִתְעַנִּ֖י תַּ֥חַת יָדֶֽיהָ׃ ¹⁰ וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהוָ֔ה הַרְבָּ֥ה אַרְבֶּ֖ה אֶת־זַרְעֵ֑ךְ וְלֹ֥א יִסָּפֵ֖ר מֵרֹֽב׃

16:7	שׁוּר	*name of a place or region near the eastern border of Egypt*
16:8	אֵֽי־מִזֶּה	*where from?*
	גְּבִירָה	*mistress; lady* (title of the queen mother) (cs. st. גְּבֶרֶת)
16:9	ענה	Hitpa. *to submit* (*HALOT*), *to humble oneself* (BDB)

Chapter 23

23.1 Vocabulary

23.1.1 Verbs

חלה	Q. *to be* or *become weak; become sick, ill*
חלק	Q./Pi. *to divide, apportion*
חרש	Hi. *to be silent*
יבש	Q. *to be dry, dried up* (stative verb; SC יָבֵשׁ; PC יִיבַשׁ); Hi. *to dry up, make dry*
ידה₂	Hi. *to praise*; Hitpa. *to confess* (SC הִתְוַדָּה)
יטב	Q. *to be good, well, glad, pleasant*; Hi. *to do good to, deal well with; to do well; to make something good*
יכח	Hi. *to rebuke, reproach; to decide*
יסף	Q. *to add*; Hi. *to add*
יצב	Hitpa. *to set oneself, to station oneself; to take one's stand* (cf. נצב Ni./Hi.)
ישע	Hi. *to help, save*; Ni. *to receive help; to be victorious*
יתר	Ni. *to be left over, remain*; Hi. *to leave over, leave*
רפא	Q. *to heal*; Ni. *to be healed*

23.1.2 Nouns

גֶּבֶר	*man*
זָר	*strange, foreign*
כָּתֵף	*shoulder; side; mountain slope*
עֵמֶק	*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)

שְׁאוֹל   *underworld* (fem.)

23.2 Verbs I *y*: Derived Binyanim

23.2.1 Verbs I *y*: Niphal, Hiphil and Hophal

Verbs of the type I *y* are verbs with originally either /y/ or /w/ as first root consonant. In the Niphal, Hiphil and Hophal most I *y* verbs behave like having /w/ as first root consonant. Only few exceptions to this are found in Biblical Hebrew. As the weakness of I *y* 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 > nōšaḇ* נוֹשַׁב in the suffix conjugation (from a primitive form **naqṭala*) and **nawšab > nōšāḇ* נוֹשָׁב in the participle
2. In the Hiphil of most verbs: **hawšaba > hōšīḇ* הוֹשִׁיב (SC) (from a primitive form **haqṭala*), **yuhawšib > yōšīḇ* יוֹשִׁיב (PC) (the same applies to the other Hi. forms)
3. In the Hiphil of a few verbs: **hayṭaba > hēṭīḇ* הֵיטִיב (SC) (from a primitive form **haqṭala*), **yuhayṭib > yēṭīḇ* יֵיטִיב (PC) (the same applies to the other Hi. forms)
4. In the Hophal: **huwrad > hūrad* הוּרַד (SC), **yuwrad > yūrad* יוּרַד (PC) (the same applies to the other Ho. forms)

			Niphal	Hiphil		Hophal
SC	sg.	3 m.	נוֹשַׁב	הוֹשִׁיב	הֵיטִיב	הוּשַׁב
		3 f.	נוֹשְׁבָה	הוֹשִׁיבָה	הֵיטִיבָה	
		2 m.	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הֵיטַבְתָּ	
		2 f.	נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הֵיטַבְתְּ	
		1 c.	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הֵיטַבְתִּי	

			Niphal	Hiphil		Hophal
SC	pl.	3 c.	נוֹשַׁבוּ	הוֹשַׁבוּ	הֵיטִֽיבוּ	
		2 m.	נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הֵיטַבְתֶּם	
		2 f.	נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הֵיטַבְתֶּן	
		1 c.	נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הֵיטַֽבְנוּ	
PC	sg.	3 m.	יִוָּשֵׁב	יוֹשִׁיב	יֵיטִיב	יוּשַׁב
		3 f.	תִּוָּשֵׁב	תּוֹשִׁיב	תֵּיטִיב	
		2 m.	תִּוָּשֵׁב	תּוֹשִׁיב	תֵּיטִיב	
		2 f.	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תֵּיטִֽיבִי	
		1 c.	אִוָּשֵׁב	אוֹשִׁיב	אֵיטִיב	
	pl.	3 m.	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יֵיטִֽיבוּ	
		3 f.	תִּוָּשַֽׁבְנָה	תּוֹשֵֽׁבְנָה	תֵּיטֵֽבְנָה	
		2 m.	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תֵּיטִֽיבוּ	
		2 f.	תִּוָּשַֽׁבְנָה	תּוֹשֵֽׁבְנָה	תֵּיטֵֽבְנָה	
		1 c.	נִוָּשֵׁב	נוֹשִׁיב	נֵיטִיב	
Juss.	sg.	3 m.	יִוָּשֵׁב	יוֹשֵׁב		
waw-PC	sg.	3 m.	וַיִּוָּלֵד	וַיֹּושֶׁב	וַיֵּיטֶב	
Impv.	sg.	m.	הִוָּשֵׁב	הוֹשֵׁב		
				הוֹשִׁיבָה	הֵיטִֽיבָה	
		f.	הִוָּשְׁבִי	הוֹשִׁיבִי		
	pl.	m.	הִוָּשְׁבוּ	הוֹשִׁיבוּ		
Inf. cs.			הִוָּשֵׁב	הוֹשִׁיב	הֵיטִיב	הוּשַׁב
Inf. abs.				הוֹשֵׁב	הֵיטֵב	
Part.	sg.	m.	נוֹשָׁב	מוֹשִׁיב	מֵיטִיב	מוּשָׁב
		f.	נוֹשֶׁבֶת	מוֹשֶׁבֶת	מֵיטִיבָה	
	pl.	m.	נוֹשָׁבִים	מוֹשִׁיבִים	מֵיטִיבִים	
		f.	נוֹשָׁבוֹת	מוֹשִׁיבוֹת	מֵיטִיבוֹת	

Notes

The primitive forms for the suffix conjugation *naqṭal* (Ni.) and *haqṭal* (Hi.) are different from the primitive forms for the corresponding forms of the strong verbs *niqṭal* and *hiqṭil*, 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., *yinwašiᶜ* > *yiwwāšēăᶜ* יִוָּשֵׁעַ *he will be saved* (pausal form; Prov 28:18). At times, the first root consonant /y/ is preserved, e.g., יִיָּרֶה *he shall be shot* (Exod 19:13).

Five I*y* verbs have Hiphil forms that are based on an original /y/ as R₁: יטב Hi. *to do good* (74×), ילל Hi. *to howl* (30×), ינק Hi. *to nurse, suckle* (9×), ימן Hi. *to go to the right* (5×), ישר Hi. *to make even* (2×).

In *wayyiqṭol* forms the long vowel /ī/ as thematic vowel is replaced by /ē/ (except in pausal forms), e.g., וַיּוֹשֶׁב *he settled* (transitive; Gen 47:11).

In *wayyiqṭol* verbs without suffix, stress is frequently retracted to the penultimate syllable with shortening of the thematic vowel /ē/ > /æ/, e.g., וַיֹּשֶׁב, וַתֵּשֶׁב. But forms without retraction of stress are attested, too, e.g., וַיּוֹשֶׁב (Gen 47:11). With a guttural as third root consonant the vowel /ē/ is shortened to /a/, e.g., וַיֹּשַׁע *and he saved* (Exod 14:30).

The verb הלך follows the pattern of the verbs ישב, ירד, etc., in the Hiphil forms. Illustrative Forms are the following:

SC	sg.	3 m.	הוֹלִיךְ
	pl.	3 c.	הוֹלִיכוּ
PC	sg.	3 m.	יוֹלִיךְ
	pl.	3 m.	יוֹלִיכוּ
Inf. cs.			הוֹלִיךְ

Frequent doubly weak verbs are יצא Hi. *to bring out, lead out*, ידה Hi. *to praise* and ירא Ni. *to be feared, terrible, awesome*. The verb ירא Ni. is almost exclusively attested in the participle נוֹרָא, נוֹרָאָה etc. The verbs יצא Hi. and ידה Hi. have the following characteristic forms:

SC	sg.	3 m.		הוֹצִיא
	pl.	3 c.	הוֹדוּ	הוֹצִיאוּ
PC	sg.	3 m.	יוֹדֶה	יוֹצִיא
	pl.	3 m.	יוֹדוּ	יוֹצִּיאוּ
Inf. cs.			הֹדוֹת	הוֹצִיא

The verb יסף *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., הוֹסַפְתָּ (SC), יוֹסִיף (PC), וַיּוֹסֶף (*wayyiqtol*).

Verbs of the type I y with צ as second root consonant have forms with a geminated צ in the Hi. and Ho., e.g., וַיַּצִּגוּ *and they placed* (1 Sam 5:2), וַיִּצְקֻם *and they poured them out* (with ePP; Josh 7:23), תַּצִּיתוּ *you shall set on fire* (Josh 8:8). Although forms like these look like forms of I n verbs, they are derived from the verbs יצג, יצק and יצת, respectively.

The verb ילד has inf. cs. forms in the Hophal with a geminated second root consonant instead of a long vowel /ū/ in the prefix syllable: הֻלֶּדֶת or הֻלֶּדֶת *hullædæt* in the constructions יוֹם הֻלֶּדֶת *birthday* (Gen 40:20) or יוֹם הֻלֶּדֶת *day of birth* (Ezek 16:4).

23.2.2 Verbs I *y*: Piel, Pual and Hitpael

In the Piel, Pual and Hitpael I y 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	הִתְיַצֵּב	הִתְוַדָּה
	pl.	3 m.	יִסְּרוּ		הִתְיַצְּבוּ	הִתְוַדּוּ
PC	sg.	3 m.	יְיַסֵּר			יִתְיַצֵּב
	pl.	3 m.			יִתְיַצְּבוּ	וַיִּתְוַדּוּ
Inf. cs.				יַסֵּד	הִתְיַצֵּב	הִתְוַדֹּת
Part.	sg.	m.	מְיַסֵּד מְיַחֵל	מְיֻסָּד		מִתְוַדֶּה

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
יסף Q./Hi.	*to add*	*to do something again, continue doing something*; with a negative: *to stop doing something; to not do something anymore*
שוב Q.	*to return*	*to do something again*
מהר Pi.	*to hurry*	*to do something quickly*
רבה Hi.	*to multiply, increase*	*to do something many times*
שכם Hi.	*to rise early*	*to do something early (in the morning)*

In many cases, the modifying verb precedes the modified verb which is in the infinitive construct, usually with the preposition לְ (1 Sam 7:13) but also without (Gen 8:12).

וַיִּכָּנְעוּ הַפְּלִשְׁתִּים וְלֹא־יָסְפוּ עוֹד לָבוֹא בִּגְבוּל יִשְׂרָאֵל	*And the Philistines were subdued and did not come into the territory of Israel again* (1 Sam 7:13)
וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד	*[The dove] did not return to him anymore* (Gen 8:12)
לֹא־יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר־שִׁלְּחָהּ לָשׁוּב לְקַחְתָּהּ לִהְיוֹת לוֹ לְאִשָּׁה	*Her first husband, who sent her away, cannot take her back again to be his wife* (Deut 24:4)
וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מַה־זֶּה מִהַרְתָּ לִמְצֹא בְּנִי	*And Isaac said to his son, "How did you find it so quickly, my son?"* (Gen 27:20)
וַיַּשְׁכֵּם מְשָׁרֵת אִישׁ הָאֱלֹהִים לָקוּם	*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 וְ
(2 Sam 18:22; 1 Sam 25:23) or in an asyndetic construction without וְ (Isa 52:1).
The first verb is used as the modifying verb.

וַיֹּסֶף עוֹד אֲחִימַעַץ בֶּן־צָדוֹק
וַיֹּאמֶר אֶל־יוֹאָב ... *And Ahimaaz son of Zadok said again to Joab* (2 Sam 18:22)

וַתֵּרֶא אֲבִיגַיִל אֶת־דָּוִד
וַתְּמַהֵר וַתֵּרֶד מֵעַל הַחֲמוֹר *And Abigail saw David and quickly got off the donkey* (1 Sam 25:23)

... כִּי לֹא יוֹסִיף יָבֹא־בָךְ
עוֹד עָרֵל וְטָמֵא *... 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.

הוֹסַפְתִּי 7   יֵיטִיב 6   הֵיטַבְתָּ 5   הֵיטִיבוּ 4   הִתְוַדּוּ 3   נוֹדֶה 2   אוֹדֶה 1
הוֹשַׁעְתִּי 13   הוֹשַׁעְתֶּם 12   יִתְיַצֵּב 11   הִתְיַצְּבוּ 10   יוֹסְפוּ 9   תֹּסִיפוּ 8
תַּחֲרִישִׁי18   וַיֵּלְכוּ17   וָאוֹלֵךְ 16   הֻכּוּ15   תּוֹשִׁיעַ 14

23.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible.

1 רְפָאֵנִי יְהוָה וְאֵרָפֵא הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה כִּי תְהִלָּתִי אָתָּה: 2 הִנֵּה שֶׁבַע שָׁנִים
בָּאוֹת שָׂבָע[1] גָּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם: וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשָּׂבָע
בְּאֶרֶץ מִצְרָיִם וְכִלָּה הָרָעָב אֶת־הָאָרֶץ: וְלֹא־יִוָּדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא
אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד: 3 וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה שְׁנֵי־אֲנָשִׁים עִבְרִים[2] נִצִּים[3]
וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ: וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְגֵנִי אַתָּה
אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי[4] וַיִּירָא מֹשֶׁה וַיֹּאמַר אָכֵן[5] נוֹדַע הַדָּבָר: 4   וְעַתָּה

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[1] שָׂבָע *satiation, sufficiency; plenty*
[2] עִבְרִי *Hebrew*
[3] נצה Ni. *to fight*
[4] מִצְרִי *Egyptian*
[5] אָכֵן *surely*

לְכָ֗ה וְאֶֽשְׁלָחֲךָ֙ אֶל־פַּרְעֹ֔ה וְהוֹצֵ֛א אֶת־עַמִּ֥י בְנֵֽי־יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם: וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־
הָ֣אֱלֹהִ֔ים מִ֣י אָנֹ֔כִי כִּ֥י אֵלֵ֖ךְ אֶל־פַּרְעֹ֑ה וְכִ֥י אוֹצִ֛יא אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל מִמִּצְרָֽיִם: וַיֹּ֗אמֶר
כִּֽי־אֶֽהְיֶ֣ה עִמָּ֔ךְ וְזֶה־לְּךָ֣ הָא֔וֹת כִּ֥י אָנֹכִ֖י שְׁלַחְתִּ֑יךָ בְּהוֹצִֽיאֲךָ֤ אֶת־הָעָם֙ מִמִּצְרַ֔יִם תַּֽעַבְדוּן֙
אֶת־הָ֣אֱלֹהִ֔ים עַ֖ל הָהָ֥ר הַזֶּֽה: 5 וַיְדַבֵּ֤ר יְהוָה֙ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹ֔ן וַיְצַוֵּם֙ אֶל־בְּנֵ֣י
יִשְׂרָאֵ֔ל וְאֶל־פַּרְעֹ֖ה מֶ֣לֶךְ מִצְרָ֑יִם לְהוֹצִ֥יא אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל מֵאֶ֥רֶץ מִצְרָֽיִם: 6 וַיְדַבֵּ֣ר
אֱלֹהִ֔ים אֵ֥ת כָּל־הַדְּבָרִ֖ים הָאֵ֣לֶּה לֵאמֹֽר: אָֽנֹכִי֙ יְהוָ֣ה אֱלֹהֶ֔יךָ אֲשֶׁ֧ר הוֹצֵאתִ֛יךָ מֵאֶ֥רֶץ
מִצְרַ֖יִם מִבֵּ֣ית עֲבָדִֽים: 7 וַיִּשְׁלַ֧ח יְהוָ֛ה אִ֥ישׁ נָבִ֖יא אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֹּ֣אמֶר לָהֶ֗ם
כֹּֽה־אָמַ֣ר יְהוָה ׀ אֱלֹהֵ֣י יִשְׂרָאֵ֗ל אָֽנֹכִ֞י הֶעֱלֵ֤יתִי אֶתְכֶם֙ מִמִּצְרַ֔יִם וָאֹצִ֥יא אֶתְכֶ֖ם מִבֵּ֥ית
עֲבָדִֽים: 8 וְעַתָּ֞ה יִשְׂרָאֵ֗ל שְׁמַ֤ע אֶל־הַֽחֻקִּים֙ וְאֶל־הַמִּשְׁפָּטִ֔ים אֲשֶׁ֧ר אָנֹכִ֛י מְלַמֵּ֥ד
אֶתְכֶ֖ם לַעֲשׂ֑וֹת לְמַ֣עַן תִּֽחְי֗וּ וּבָאתֶם֙ וִֽירִשְׁתֶּ֣ם אֶת־הָאָ֔רֶץ אֲשֶׁ֧ר יְהוָ֛ה אֱלֹהֵ֥י אֲבֹתֵיכֶ֖ם
נֹתֵ֥ן לָכֶֽם: לֹ֣א תֹסִ֗פוּ עַל־הַדָּבָר֙ אֲשֶׁ֤ר אָֽנֹכִי֙ מְצַוֶּ֣ה אֶתְכֶ֔ם וְלֹ֥א תִגְרְעוּ[6] מִמֶּ֑נּוּ לִשְׁמֹ֕ר
אֶת־מִצְוֹת֙ יְהוָ֣ה אֱלֹֽהֵיכֶ֔ם אֲשֶׁ֥ר אָנֹכִ֖י מְצַוֶּ֥ה אֶתְכֶֽם: 9 וַיַּעֲשׂ֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל לַעֲשׂ֑וֹת
הָרַ֖ע בְּעֵינֵ֣י יְהוָ֑ה וַֽיִּתְּנֵ֧ם יְהוָ֛ה בְּיַד־פְּלִשְׁתִּ֖ים אַרְבָּעִ֥ים שָׁנָֽה: 10 וַיִּשְׁלַ֣ח שָׁא֡וּל
מַלְאָכִים֙ לָקַ֣חַת אֶת־דָּוִ֔ד וַיַּ֗רְא אֶֽת־לַהֲקַ֤ת[7] הַנְּבִיאִים֙ נִבְּאִ֔ים וּשְׁמוּאֵ֕ל עֹמֵ֥ד נִצָּ֖ב עֲלֵיהֶ֑ם
וַתְּהִ֤י עַל־מַלְאֲכֵ֤י שָׁאוּל֙ ר֣וּחַ אֱלֹהִ֔ים וַיִּֽתְנַבְּא֖וּ גַּם־הֵֽמָּה: וַיַּגִּ֣דוּ לְשָׁא֗וּל וַיִּשְׁלַח֙ מַלְאָכִ֣ים
אֲחֵרִ֔ים וַיִּֽתְנַבְּא֖וּ גַּם־הֵ֑מָּה וַיֹּ֣סֶף שָׁא֗וּל וַיִּשְׁלַח֙ מַלְאָכִ֣ים שְׁלִשִׁ֔ים וַיִּֽתְנַבְּא֖וּ גַּם־הֵֽמָּה:
11 וַיֹּ֨אמֶר יְהוָ֜ה אֶל־מֹשֶׁ֗ה הֵ֣ן קָרְב֣וּ יָמֶיךָ֘ לָמוּת֒ קְרָ֣א אֶת־יְהוֹשֻׁ֗עַ וְהִֽתְיַצְּב֛וּ בְּאֹ֥הֶל
מוֹעֵ֖ד וַאֲצַוֶּ֑נּוּ וַיֵּ֤לֶךְ מֹשֶׁה֙ וִֽיהוֹשֻׁ֔עַ וַיִּֽתְיַצְּב֖וּ בְּאֹ֥הֶל מוֹעֵֽד: וַיֵּרָ֧א יְהוָ֛ה בָּאֹ֖הֶל בְּעַמּ֣וּד עָנָ֑ן
וַיַּעֲמֹ֛ד עַמּ֥וּד הֶעָנָ֖ן עַל־פֶּ֥תַח הָאֹֽהֶל: 12 וַֽיְהִ֣י ׀ כְּכַלּ֣וֹת דָּוִ֗ד לְדַבֵּר֙ אֶת־הַדְּבָרִ֣ים
הָאֵ֔לֶּה אֶל־שָׁא֔וּל וַיֹּ֣אמֶר שָׁא֔וּל הֲקֹֽלְךָ֥ זֶ֖ה בְּנִ֣י דָוִ֑ד וַיִּשָּׂ֥א שָׁא֖וּל קֹל֥וֹ וַיֵּֽבְךְּ: 13 כָּל־
הַמִּצְוָ֗ה אֲשֶׁ֨ר אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם תִּשְׁמְר֣וּן לַעֲשׂ֑וֹת לְמַ֨עַן תִּֽחְי֜וּן וּרְבִיתֶ֗ם וּבָאתֶם֙ וִֽירִשְׁתֶּ֣ם
אֶת־הָאָ֔רֶץ אֲשֶׁר־נִשְׁבַּ֥ע יְהוָ֖ה לַאֲבֹתֵיכֶֽם: וְזָכַרְתָּ֣ אֶת־כָּל־הַדֶּ֗רֶךְ אֲשֶׁ֨ר הוֹלִֽיכֲךָ֜ יְהוָ֧ה
אֱלֹהֶ֛יךָ זֶ֖ה[98] לְמַ֣עַת אֶת־אֲשֶׁ֣ר בִּֽלְבָבְךָ֗ הֲתִשְׁמֹ֛ר מִצְוֹתָ֖יו אִם־לֹֽא: 14 כֹּ֣ה אָמַ֣ר יְהוָ֗ה
הִנְנִ֤י נֹתֵן֙ אֶת־הָעִ֣יר הַזֹּ֔את בְּיַ֥ד מֶֽלֶךְ־בָּבֶ֖ל וּלְכָדָֽהּ: וְצִדְקִיָּ֨הוּ֙ מֶ֣לֶךְ יְהוּדָ֔ה לֹ֥א יִמָּלֵ֖ט
מִיַּ֣ד הַכַּשְׂדִּ֑ים[10] כִּ֣י הִנָּתֹ֤ן יִנָּתֵן֙ בְּיַ֣ד מֶֽלֶךְ־בָּבֶ֔ל וְדִבֶּר־פִּ֥יו עִם־פִּ֖יו וְעֵינָ֥יו אֶת־עֵינָ֖יו
תִּרְאֶֽינָה: וּבָבֶ֞ל יוֹלִ֤ךְ אֶת־צִדְקִיָּ֨הוּ֙ וְשָׁ֣ם יִֽהְיֶ֔ה עַד־פָּקְדִ֥י אֹת֖וֹ נְאֻם־יְהוָ֑ה כִּ֧י תִלָּחֲמ֛וּ
אֶת־הַכַּשְׂדִּ֖ים לֹ֥א תַצְלִֽיחוּ: 15 וַיֹּ֣אמֶר אֵלִיָּ֗הוּ אֶל־הָעָם֙ אֲנִ֞י נוֹתַ֤רְתִּי נָבִיא֙ לַֽיהוָ֔ה
לְבַדִּ֑י וּנְבִיאֵ֣י הַבַּ֔עַל אַרְבַּע־מֵא֥וֹת וַחֲמִשִּׁ֖ים אִֽישׁ: 16 וַיָּבֹ֥א שָׁ֛ם אֶל־הַמְּעָרָ֖ה[11] וַיָּ֣לֶן
שָׁ֑ם וְהִנֵּ֤ה דְבַר־יְהוָה֙ אֵלָ֔יו וַיֹּ֣אמֶר ל֔וֹ מַה־לְּךָ֥ פֹ֖ה אֵלִיָּ֑הוּ: וַיֹּ֗אמֶר קַנֹּ֤א קִנֵּ֨אתִי[12] לַיהוָ֤ה

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[6] גרע Q. *to take; to diminish*

[7] לַהֲקָה *band, company* (BDB)

[8] זֶה here as adv. *now, here*

[9] נסה Pi. *to put to the test, try*

[10] כַּשְׂדִּים *Chaldeans* (the people ruling over Babylon since 626/5 BCE) (*HALOT*)

[11] מְעָרָה *cave*

[12] קנא Pi. *to be jealous; to be zealous*

אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ֮ בְּנֵ֣י יִשְׂרָאֵל֒ אֶת־מִזְבְּחֹתֶ֙יךָ֙ הָרָ֔סוּ[13] וְאֶת־נְבִיאֶ֖יךָ הָרְג֣וּ בֶחָ֑רֶב וָאִוָּתֵ֤ר אֲנִי֙ לְבַדִּ֔י וַיְבַקְשׁ֥וּ אֶת־נַפְשִׁ֖י לְקַחְתָּֽהּ׃ 17 וַיְהִ֤י הֵמָּה֙ בַּדֶּ֔רֶךְ וְהַשְּׁמֻעָ֖ה[14] בָּ֣אָה אֶל־דָּוִ֑ד לֵאמֹ֗ר הִכָּ֤ה אַבְשָׁלוֹם֙ אֶת־כָּל־בְּנֵ֣י הַמֶּ֔לֶךְ וְלֹֽא־נוֹתַ֥ר מֵהֶ֖ם אֶחָֽד׃ 18 וַיִּשְׁמַ֤ע יְהֹוָה֙ אֶת־ק֣וֹל דִּבְרֵיכֶ֔ם בְּדַבֶּרְכֶ֖ם אֵלָ֑י וַיֹּ֤אמֶר יְהֹוָה֙ אֵלַ֔י שָׁמַ֗עְתִּי אֶת־ק֛וֹל דִּבְרֵ֥י הָעָ֥ם הַזֶּ֖ה אֲשֶׁ֣ר דִּבְּר֣וּ אֵלֶ֑יךָ הֵיטִ֖יבוּ כָּל־אֲשֶׁ֥ר דִּבֵּֽרוּ׃ 19 הוֹד֤וּ לַיהֹוָה֙ כִּי־ט֔וֹב כִּ֥י לְעוֹלָ֖ם חַסְדּֽוֹ׃ 20 אוֹדְךָ֤ יְהֹוָה֙ בְּכָל־לִבִּ֔י אֲסַפְּרָ֖ה כָּל־נִפְלְאוֹתֶֽיךָ׃

23.5 Hebrew Reading: Genesis 16:11–16

Translate Gen 16:11–16 with the help of notes below the text.

11 וַיֹּ֤אמֶר לָהּ֙ מַלְאַ֣ךְ יְהֹוָ֔ה הִנָּ֥ךְ הָרָ֖ה וְיֹלַ֣דְתְּ בֵּ֑ן וְקָרָ֤את שְׁמוֹ֙ יִשְׁמָעֵ֔אל כִּֽי־שָׁמַ֥ע יְהֹוָ֖ה אֶל־עָנְיֵֽךְ׃ 12 וְה֤וּא יִהְיֶה֙ פֶּ֣רֶא אָדָ֔ם יָד֣וֹ בַכֹּ֔ל וְיַ֥ד כֹּ֖ל בּ֑וֹ וְעַל־פְּנֵ֥י כָל־אֶחָ֖יו יִשְׁכֹּֽן׃ 13 וַתִּקְרָ֤א שֵׁם־יְהֹוָה֙ הַדֹּבֵ֣ר אֵלֶ֔יהָ אַתָּ֖ה אֵ֣ל רֳאִ֑י כִּ֣י אָֽמְרָ֗ה הֲגַ֥ם הֲלֹ֛ם רָאִ֖יתִי אַחֲרֵ֥י רֹאִֽי׃ 14 עַל־כֵּן֙ קָרָ֣א לַבְּאֵ֔ר בְּאֵ֥ר לַחַ֖י רֹאִ֑י הִנֵּ֥ה בֵין־קָדֵ֖שׁ וּבֵ֥ין בָּֽרֶד׃ 15 וַתֵּ֧לֶד הָגָ֛ר לְאַבְרָ֖ם בֵּ֑ן וַיִּקְרָ֨א אַבְרָ֧ם שֶׁם־בְּנ֛וֹ אֲשֶׁר־יָלְדָ֥ה הָגָ֖ר יִשְׁמָעֵֽאל׃ 16 וְאַבְרָ֕ם בֶּן־שְׁמֹנִ֥ים שָׁנָ֖ה וְשֵׁ֣שׁ שָׁנִ֑ים בְּלֶֽדֶת־הָגָ֥ר אֶת־יִשְׁמָעֵ֖אל לְאַבְרָֽם׃

16:11	*הָרֶה	*pregnant* (adj.)
	וְיֹלַדְתְּ	This appears to be a *lectio mixta*. One can either read וְיָלַדְתְּ or וְיֹלֶדֶת (JM §§ 89 *j*, 16 *g*). 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.
	עֳנִי	*affliction, misery, oppressed situation*
16:12	פֶּרֶא	*wild ass*; פֶּרֶא אָדָם *a man like a wild ass* (*HALOT*)
	עַל־פְּנֵי	*in front of, east of* (BDB); *at the expense of; to the disadvantage of* (*HALOT*)
16:13	דֹּבֵר	The verb דבר is used in the Qal here (part. in 39 of the 41 cases of the verb in Qal)

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[13] הרס Q. *to tear down*
[14] שְׁמוּעָה *report, news* (part. pass. f. sg. שמע *to hear*)

	רְאִי	*seeing* (rŏʾĭ)
	הֲלֹם	*here*
16:14	קֶדֶשׁ	(and בֶּרֶד) names of places

Chapter 24

24.1 Vocabulary

24.1.1 Verbs

בוֹא   Q. *to come, to enter*; Hi. *to bring, bring in*

בִּין   Q. *to discern, understand*; Hi. *to understand; to give understanding, teach*

כוֹן   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*

מוּת   Q. *to die*; Hi. *to kill, put to death*

נוּח   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*

סוּר   Q. *to turn aside*; Hi. *to cause to turn aside, depart; to remove, take away*

עוּר   Q. *to awake; to stir*; Hi. *to wake up; to excite; to put into motion*

פוּץ   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*

רִיב   Q. *to strive, contend*

שׁוּב   Q. *to turn back, return*; Hi. *to bring back, return* (trans.)

24.1.2 Nouns

אֶבְיוֹן   *needy, poor* (adj.)

	אַחֲרִית	*end; future; descendants* (fem.)
	אֹרַח	*way, path*
	חָזָק	*strong; heavy, severe; firm, hard* (adj.)
	יְאֹר	*the Nile* (usually with the article הַיְאֹר, pl. יְאֹרִים; *Nile-arms, Nile-canals*) *river, stream*
	יַעַר	*wood; forest; thicket*
	כְּסִיל	*fool*
	מִזְמוֹר	*psalm*
	מָלֵא	*full* (adj.)
	מַצָּה	*unleavened bread, matzah (matzo)*
	מָרוֹם	*height, elevated place*
	מִשְׁמֶרֶת	*guard, watch; charge, injunction; function, office*
	צָרָה	*need; distress; anxiety*
	שֶׁלֶם	a kind of offering: *conclusion offering; salvation offering*
	שֵׁן	*tooth, ivory* (gem. noun; dual שִׁנַּיִם)

24.2 Verbs II *w/y*: Derived Binyanim

24.2.1 Verbs II *w/y*: Niphal, Hiphil and Hophal

			Niphal כון	Hiphil קום	בוא	Hophal קום
SC	sg.	3 m.	נָכוֹן	הֵקִים	הֵבִיא	הוּשַׁב
		3 f.	נָכֹונָה	הֵקִימָה	הֵבִיאָה	
		2 m.		הֲקִימֹותָ	הֵבֵאתָ	
		2 f.		הֲקִימוֹת	הֵבֵאת	
		1 c.		הֲקִימֹותִי	הֵבֵאתִי	
	pl.	3 c.	נָכֹונוּ	הֵקִימוּ	הֵבִיאוּ	
		2 m.		הֲקִימוֹתֶם	הֲבֵאתֶם	
		2 f.		הֲקִימוֹתֶן	הֲבֵאתֶן	
		1 c.		הֲקִימֹונוּ	הֵבֵאנוּ	

			Niphal	Hiphil		Hophal
			כון	קום	בוא	קום
PC	sg.	3 m.	יִכּוֹן	יָקִים	יָבִיא	יוּשַׁב
		3 f.	תִּכּוֹן	תָּקִים	תָּבִיא	תּוּמַת
		2 m.	תִּכּוֹן	תָּקִים	תָּבִיא	
		2 f.		תָּקִ֫ימִי	תָּבִ֫יאִי	
		1 c.		אָקִים	אָבִיא	
	pl.	3 m.	יִכֹּ֫נוּ	יָקִ֫ימוּ	יָבִ֫יאוּ	יוּמְתוּ
		3 f.		תְּקִימֶ֫ינָה	תְּבִיאֶ֫ינָה	
		2 m.		תָּקִ֫ימוּ	תָּבִ֫יאוּ	
		2 f.		תְּקִימֶ֫ינָה	תְּבִיאֶ֫ינָה	
		1 c.		נָקִים	נָבִיא	
Juss.	sg.	3 m.		יָקֵם	יָבֵא	
waw-PC	sg.	3 m.		וַיָּ֫קֶם	וַיָּבֵא	וַיּוּשַׁב
Impv.	sg.	m.	הִכּוֹן	הָקֵם	הָבֵא	
				הָקִ֫ימָה	הָבִ֫יאָה	
		f.		הָקִ֫ימִי	הָבִ֫יאִי	
	pl.	m.		הָקִ֫ימוּ	הָבִ֫יאוּ	
		f.				
Inf. cs.			הִכּוֹן	הָקִים	הָבִיא	
Inf. abs.			הִכּוֹן	הָקֵם	הָבֵא	
Part.	sg.	m.	נָכוֹן	מֵקִים	מֵבִיא	מוּשָׁב
		f.	נְכוֹנָה	מְקִימָה		
	pl.	m.	נְכוֹנִים	מְקִימִים	מְבִיאִים	מוּשָׁבִים
		f.		מְקִימוֹת		

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* יִכּוֹן.

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/ (*ṣere*) (cf. the Hiphil form of the strong verb הִכְתִּיב). In the other forms, i.e., the prefix conjugation, the imperative, and the infinitives, it is /ā/ (*qameṣ*) (cf. the Hiphil prefix conjugation form of the strong verb יַכְתִּיב 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., הֲקִימֹ֫תִי *I have carried out* (1 Sam 15:13). However, forms without connecting vowel are attested, too, e.g., הֵנַ֫פְתָּ (root נוף) *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., תְּקִימֶ֫נָה (verb קום), תְּשֹׁ֫בְנָה (verb שׁוב).

The doubly weak verb בוא is frequently used in the Hiphil. As can be expected, the /ʾ/ 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 בוא has usually forms without connecting vowel, e.g., הֵבֵאתָ *you have brought*. But with enclitic personal pronouns forms with connecting vowel are used, e.g., הֲבִיאֹתַ֫נִי *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., יָקֵם *may he set up* as opposed to יָקִים *he will set up*. *waw*-PC forms (*wayyiqtol*) show retraction of stress and shortening of the thematic vowel, e.g., וַיָּ֫קֶם *wayyā́qœm*; וַיֹּ֫שֶׁב *wayyā́šœḇ*.

Long imperative forms of II *w/y* verbs have the long vowel /ī/ between the first and second root consonant in the Hiphil, e.g., הָקִ֫ימָה and הָבִ֫יאָה.

In the Hiphil, all II *w/y* verbs have the same thematic vowel irrespective of their thematic vowel in the Qal.

Suffix Conjugation

	ā (< **a*)	*ē* (< **i*)	*ō* (< **u*)
Q.	קָם	מֵת	בּוֹשׁ
Hi.	הֵקִים	הֵמִית	הֱבִישׁוֹתָ

Prefix Conjugation

	ū	*ī*	*ō* (< **ā*)
Q.	תֵּבֹ֫שׁוּ	יָקוּם	יָבִין
Hi.	תָּבִ֫ישׁוּ	יָקִים	יָבִין

The verb נוח Q. *to rest* has two distinct sets of Hiphil forms with different meanings. Hiphil A follows the pattern of the verb קום in the Hiphil. In Hiphil

B the first root consonant is geminated. The meaning of נוח 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 נוח occurs in Hiphil A about 34 times and in Hiphil B about 69 times.

			Hiphil A	Hiphil B
SC	sg.	3 m.	הֵנִיחַ	הִנִּיחַ
PC	sg.	3 m.	יָנִיחַ	יַנִּיחַ
waw-PC	sg.	3 m.	וַיָּנַח	וַיַּנַּח
Impv.	sg.	m.		הַנַּח
	pl.	m.	הָנִיחוּ	הַנִּיחוּ
Inf. cs.			הָנִיחַ	הַנִּיחַ
Part.	sg.	m.	מֵנִיחַ	מַנִּיחַ

In forms of the *waw*-PC and the imperative without suffixes the vowel between the two root consonants is /a/ (*pataḥ*) because of the guttural /ḥ/ ח. The Hiphil A *waw*-PC form וַיָּנַח is identical to the corresponding Qal form; the context helps to distinguish the two forms.

The verb בוש Q. *to be ashamed* has two distinct Hiphil forms with different meanings. There are forms that follow the other II *w/y* verbs such as קום, e.g., תָּבִישׁוּ, הֲבִישׁוֹתָ. These forms have the meaning *to put to shame.* The variant forms follow the I *y* verbs, e.g., , הוֹבִישׁ, הֹבִישׁוּ. These forms have the meaning *to be put to shame, be ashamed.*

Hophal forms of II *w/y* verbs follow the pattern of I *y* 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 I *y* verbs.

Hophal forms with a vocalic suffix like הֻמְתוּ *they were killed* (2 Sam 21:9) and הוּבְאוּ *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., לְקַיֵּם *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 כון Po. *to set up, establish* is used and for the Hitpolel the verb בין 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.	כּוֹנֵן		הִתְבּוֹנֵן
		2 m.	כּוֹנַנְתָּ	חוֹלָלְתָּ	הִתְבֹּנַנְתָּ
	pl.	3 c.	כּוֹנְנוּ	כּוֹנָנוּ	הִתְבּוֹנְנוּ
PC	sg.	3 m.	יְכוֹנֵן		יִתְבּוֹנֵן
	pl.	3 c.	*יְכוֹנְנוּ	יְחוֹלָלוּ	יִתְבּוֹנְנוּ
Impv.	sg.	2 m.	כּוֹנֵן		הִתְבּוֹנֵן
	pl.	2 m.	כּוֹנְנוּ		הִתְבּוֹנְנוּ
Inf. cs.			כּוֹנֵן		
Part.	sg.	m.	*מְכוֹנֵן	מְרוֹמַם	מִתְגּוֹרֵר
	pl.	m.	*מְכוֹנְנִים		מִתְקוֹמְמִים

Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ מְ 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 sufffix 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 הֵבִיא   2 תָּבִיא   3 הֵבֵאתָ   4 יָבִיאוּ   5 תָּכוֹן   6 יָכֻנּוּ   7 נָכוֹנוּ

8 הֱמִיתוּ   9 הֲמִתֶּם   10 וַיְמִיתוּ   11 הֲסִרֹתִי   12 הָסִירוּ   13 יָסִיר

14 יָסֵר   15הֲשִׁבוֹת   16 נָשִׁיב   17הִנִּיחוּ   18וַיַּנִּיחוּ

24.3.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: מְגִדּוֹ, יְהוֹאָחָז, חָפְנִי, אַמְנוֹן, שִׁישַׁק, קַיִן, פִּינְחָס, נְכֹה.

1 וַיָּבִאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּגוּ[1] אֹתוֹ בִּמְקוֹמוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים:[2]   2 וַיְהִי מִקֵּץ יָמִים[3] וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה: 3 וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מֶה־עָשִׂיתָ לָּנוּ וּמֶה־חָטָאתִי לָךְ כִּי־הֵבֵאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה[4] גְדֹלָה מַעֲשִׂים אֲשֶׁר לֹא־יֵעָשׂוּ עָשִׂיתָ עִמָּדִי: 4 וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ תְּנָה אֹתוֹ עַל־יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ: 5 כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה: 6 וַיְבַקֵּשׁ שְׁלֹמֹה לְהָמִית אֶת־יָרָבְעָם וַיָּקָם יָרָבְעָם וַיִּבְרַח מִצְרַיִם אֶל־שִׁישַׁק מֶלֶךְ־מִצְרַיִם וַיְהִי בְמִצְרַיִם עַד־מוֹת שְׁלֹמֹה: 7 בְּיָמָיו עָלָה פַרְעֹה נְכֹה מֶלֶךְ־מִצְרַיִם עַל־מֶלֶךְ אַשּׁוּר עַל־נְהַר־פְּרָת וַיֵּלֶךְ הַמֶּלֶךְ יֹאשִׁיָּהוּ לִקְרָאתוֹ וַיְמִיתֵהוּ בִּמְגִדּוֹ כִּרְאֹתוֹ אֹתוֹ: וַיַּרְכִּבֻהוּ עֲבָדָיו מֵת מִמְּגִדּוֹ וַיְבִאֻהוּ יְרוּשָׁלַם וַיִּקְבְּרֻהוּ בִּקְבֻרָתוֹ[5] וַיִּקַּח עַם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיִּמְשְׁחוּ אֹתוֹ וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו: 8 וַיְצַו אַבְשָׁלוֹם אֶת־נְעָרָיו לֵאמֹר רְאוּ נָא כְּטוֹב לֵב־אַמְנוֹן בַּיַּיִן וְאָמַרְתִּי אֲלֵיכֶם הַכּוּ אֶת־אַמְנוֹן וַהֲמִתֶּם אֹתוֹ אַל־תִּירָאוּ הֲלוֹא כִּי אָנֹכִי צִוִּיתִי אֶתְכֶם חִזְקוּ וִהְיוּ לִבְנֵי־חָיִל: 9 מַכֵּה אִישׁ וָמֵת מוֹת יוּמָת:

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[1] יצג Hi. *to set, place*

[2] שֶׁלֶם a kind of offering: *conclusion offering, salvation offering* (see *HALOT* for details)

[3] מִקֵּץ יָמִים *after some time*, literally *after the end of days*

[4] חֲטָאָה *sin, guilt*

[5] קְבֻרָה *grave, burial*

10 לֹא־יוּמְת֨וּ אָב֤וֹת עַל־בָּנִים֙ וּבָנִ֖ים לֹא־יוּמְת֣וּ עַל־אָב֑וֹת אִ֥ישׁ בְּחֶטְא֖וֹ⁶ יוּמָֽתוּ׃

11 וְזֶה־לְּךָ֣ הָא֗וֹת אֲשֶׁ֨ר יָבֹ֜א אֶל־שְׁנֵ֤י בָנֶ֙יךָ֙ אֶל־חָפְנִ֣י וּפִ֣ינְחָ֔ס בְּי֥וֹם אֶחָ֖ד יָמ֣וּתוּ שְׁנֵיהֶֽם׃ וַהֲקִימֹתִ֥י לִ֨י כֹּהֵ֣ן נֶאֱמָ֗ן כַּאֲשֶׁ֤ר בִּלְבָבִי֙ וּבְנַפְשִׁ֣י יַעֲשֶׂ֔ה וּבָנִ֥יתִי ל֖וֹ בַּ֣יִת נֶאֱמָ֑ן וְהִתְהַלֵּ֥ךְ לִפְנֵֽי־מְשִׁיחִ֖י⁷ כָּל־הַיָּמִֽים׃

12 וְהָיָ֗ה כָּל־הַנּוֹתָר֙ בְּבֵ֣יתְךָ֔ יָבוֹא֙ לְהִשְׁתַּחֲוֺ֣ת ל֔וֹ לַאֲג֥וֹרַת כֶּ֖סֶף וְכִכַּר־לָ֑חֶם וְאָמַ֗ר סְפָחֵ֥נִי נָ֛א אֶל־אַחַ֥ת הַכְּהֻנּ֖וֹת לֶאֱכֹ֥ל פַּת־לָֽחֶם׃

13 וַיֹּ֤אמֶר אֲלֵהֶם֙ רְאוּבֵ֔ן אַל־תִּשְׁפְּכוּ־דָ֗ם הַשְׁלִ֤יכוּ אֹתוֹ֙ אֶל־הַבּ֤וֹר הַזֶּה֙ אֲשֶׁ֣ר בַּמִּדְבָּ֔ר וְיָ֖ד אַל־תִּשְׁלְחוּ־ב֑וֹ לְמַ֗עַן הַצִּ֤יל אֹתוֹ֙ מִיָּדָ֔ם לַהֲשִׁיב֖וֹ אֶל־אָבִֽיו׃

14 וַיַּשְׁכִּ֜מוּ אַשְׁדּוֹדִים֙⁸ מִֽמָּחֳרָ֔ת⁹ וְהִנֵּ֣ה דָג֗וֹן¹⁰ נֹפֵ֤ל לְפָנָיו֙ אַ֔רְצָה לִפְנֵ֖י אֲר֣וֹן יְהוָ֑ה וַיִּקְחוּ֙ אֶת־דָּג֔וֹן וַיָּשִׁ֥בוּ אֹת֖וֹ לִמְקוֹמֽוֹ׃

15 וַיִּקַּ֛ח יְהוָ֥ה אֱלֹהִ֖ים אֶת־הָֽאָדָ֑ם וַיַּנִּחֵ֣הוּ בְגַן־עֵ֔דֶן¹¹ לְעָבְדָ֖הּ וּלְשָׁמְרָֽהּ׃

16 וַיְדַבֵּ֤ר שְׁמוּאֵל֙ אֶל־הָעָ֔ם אֵ֖ת מִשְׁפַּ֣ט הַמְּלֻכָ֑ה¹² וַיִּכְתֹּ֣ב בַּסֵּ֗פֶר וַיַּנַּח֙ לִפְנֵ֣י יְהוָ֔ה וַיְשַׁלַּ֧ח שְׁמוּאֵ֛ל אֶת־כָּל־הָעָ֖ם אִ֥ישׁ לְבֵיתֽוֹ׃

17 זָכוֹר֙¹³ אֶת־הַדָּבָ֔ר אֲשֶׁ֥ר צִוָּ֛ה אֶתְכֶ֖ם מֹשֶׁ֣ה עֶֽבֶד־יְהוָ֑ה לֵאמֹ֗ר יְהוָ֤ה אֱלֹֽהֵיכֶם֙ מֵנִ֣יחַ לָכֶ֔ם וְנָתַ֥ן לָכֶ֖ם אֶת־הָאָ֥רֶץ הַזֹּֽאת׃

18 וַיִּשְׁכַּ֤ב דָּוִד֙ עִם־אֲבֹתָ֔יו וַיִּקָּבֵ֖ר בְּעִ֣יר דָּוִֽד׃ וְהַיָּמִ֗ים אֲשֶׁ֨ר מָלַ֤ךְ דָּוִד֙ עַל־יִשְׂרָאֵ֔ל אַרְבָּעִ֖ים שָׁנָ֑ה בְּחֶבְר֤וֹן מָלַךְ֙ שֶׁ֣בַע שָׁנִ֔ים וּבִירוּשָׁלִַ֣ם מָלַ֔ךְ שְׁלֹשִׁ֥ים וְשָׁלֹ֖שׁ שָׁנִֽים׃ וּשְׁלֹמֹ֗ה יָשַׁב֙ עַל־כִּסֵּ֣א דָוִ֣ד אָבִ֔יו וַתִּכֹּ֥ן מַלְכֻת֖וֹ מְאֹֽד׃

19 וַיֹּ֨אמֶר שְׁמוּאֵ֜ל אֶל־כָּל־בֵּ֣ית יִשְׂרָאֵל֮ לֵאמֹר֒ אִם־בְּכָל־לְבַבְכֶ֗ם אַתֶּ֤ם שָׁבִים֙ אֶל־יְהוָ֔ה הָסִ֜ירוּ אֶת־אֱלֹהֵ֧י הַנֵּכָ֛ר¹⁴ מִתּוֹכְכֶ֖ם וְהָעַשְׁתָּר֑וֹת¹⁵ וְהָכִ֨ינוּ לְבַבְכֶ֤ם אֶל־יְהוָה֙ וְעִבְדֻ֣הוּ לְבַדּ֔וֹ וְיַצֵּ֥ל אֶתְכֶ֖ם מִיַּ֥ד פְּלִשְׁתִּֽים׃ וַיָּסִ֜ירוּ בְּנֵ֣י יִשְׂרָאֵ֗ל אֶת־הַבְּעָלִ֖ים וְאֶת־הָעַשְׁתָּרֹ֑ת וַיַּעַבְד֥וּ אֶת־יְהוָ֖ה לְבַדּֽוֹ׃

20 כִּ֣י ׀ יִמְלְא֣וּ יָמֶ֗יךָ וְשָׁכַבְתָּ֙ אֶת־אֲבֹתֶ֔יךָ וַהֲקִימֹתִ֤י אֶֽת־זַרְעֲךָ֙ אַחֲרֶ֔יךָ אֲשֶׁ֥ר יֵצֵ֖א מִמֵּעֶ֑יךָ¹⁶ וַהֲכִינֹתִ֖י אֶת־מַמְלַכְתּֽוֹ׃ ה֥וּא יִבְנֶה־בַּ֖יִת לִשְׁמִ֑י וְכֹנַנְתִּ֛י אֶת־כִּסֵּ֥א מַמְלַכְתּ֖וֹ עַד־עוֹלָֽם׃ אֲנִי֙ אֶהְיֶה־לּ֣וֹ לְאָ֔ב וְה֖וּא יִהְיֶה־לִּ֣י לְבֵ֑ן אֲשֶׁר֙ בְּהַעֲוֺת֔וֹ¹⁷ וְהֹֽכַחְתִּיו֙ בְּשֵׁ֣בֶט אֲנָשִׁ֔ים וּבְנִגְעֵ֖י בְּנֵ֥י אָדָֽם׃ וְחַסְדִּ֖י לֹא־יָס֣וּר מִמֶּ֑נּוּ כַּאֲשֶׁ֤ר הֲסִרֹ֙תִי֙ מֵעִ֣ם שָׁא֔וּל אֲשֶׁ֥ר הֲסִרֹ֖תִי מִלְּפָנֶֽיךָ׃ וְנֶאְמַ֤ן בֵּֽיתְךָ֙ וּמַֽמְלַכְתְּךָ֔ עַד־עוֹלָ֖ם לְפָנֶ֑יךָ כִּסְאֲךָ֔ יִהְיֶ֥ה נָכ֖וֹן עַד־עוֹלָֽם׃

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⁶ חֵטְא *ḥēt(ʾ) sin, guilt*

⁷ מָשִׁיחַ *anointed*

⁸ אַשְׁדּוֹדִי *person from Ashdod* (one of the five cities of the Philistines)

⁹ מִמָּחֳרָת *mimmɔḥŏrāt on the following day*

¹⁰ דָּגוֹן Philistine deity

¹¹ גַּן־עֵדֶן *Garden of Eden*

¹² מְלוּכָה *kingship, kingdom*

¹³ זָכוֹר here used as an imperative

¹⁴ נֵכָר *foreignness*

¹⁵ עַשְׁתֹּרֶת *Astarte* (name of a female deity); pl. עַשְׁתָּרוֹת

¹⁶ מֵעִים* *internal organs, inward parts* (intestines, bowels), *belly*, here as source of procreation (BDB)

¹⁷ עוה Hi. *to go astray*

24.4 Hebrew Reading: 1 Kings 19:1–8

Translate 1 Kings 19:1–8 with the help of notes below the text.

¹ וַיַּגֵּ֤ד אַחְאָב֙ לְאִיזֶ֔בֶל אֵ֛ת כָּל־אֲשֶׁ֥ר עָשָׂ֖ה אֵלִיָּ֑הוּ וְאֵ֨ת כָּל־אֲשֶׁ֥ר הָרַ֛ג אֶת־כָּל־הַנְּבִיאִ֖ים בֶּחָֽרֶב׃   ² וַתִּשְׁלַ֤ח אִיזֶ֙בֶל֙ מַלְאָ֔ךְ אֶל־אֵלִיָּ֖הוּ לֵאמֹ֑ר כֹּֽה־יַעֲשׂ֤וּן אֱלֹהִים֙ וְכֹ֣ה יוֹסִפ֔וּן כִּֽי־כָעֵ֤ת מָחָר֙ אָשִׂ֣ים אֶֽת־נַפְשְׁךָ֔ כְּנֶ֖פֶשׁ אַחַ֥ד מֵהֶֽם׃   ³ וַיַּ֗רְא וַיָּ֙קָם֙ וַיֵּ֣לֶךְ אֶל־נַפְשׁ֔וֹ וַיָּבֹ֕א בְּאֵ֥ר שֶׁ֖בַע אֲשֶׁ֣ר לִֽיהוּדָ֑ה וַיַּנַּ֥ח אֶֽת־נַעֲר֖וֹ שָֽׁם׃   ⁴ וְהֽוּא־הָלַ֤ךְ בַּמִּדְבָּר֙ דֶּ֣רֶךְ י֔וֹם וַיָּבֹ֕א וַיֵּ֕שֶׁב תַּ֖חַת רֹ֣תֶם אֶחָ֑ד וַיִּשְׁאַ֤ל אֶת־נַפְשׁוֹ֙ לָמ֔וּת וַיֹּ֣אמֶר ׀ רַ֗ב עַתָּ֤ה יְהוָה֙ קַ֣ח נַפְשִׁ֔י כִּֽי־לֹא־ט֥וֹב אָנֹכִ֖י מֵאֲבֹתָֽי׃   ⁵ וַיִּשְׁכַּב֙ וַיִּישַׁ֔ן תַּ֖חַת רֹ֣תֶם אֶחָ֑ד וְהִנֵּֽה־זֶ֤ה מַלְאָךְ֙ נֹגֵ֣עַ בּ֔וֹ וַיֹּ֥אמֶר ל֖וֹ ק֥וּם אֱכֽוֹל׃   ⁶ וַיַּבֵּ֕ט וְהִנֵּ֧ה מְרַאֲשֹׁתָ֛יו עֻגַ֥ת רְצָפִ֖ים וְצַפַּ֣חַת מָ֑יִם וַיֹּ֣אכַל וַיֵּ֔שְׁתְּ וַיָּ֖שָׁב וַיִּשְׁכָּֽב׃   ⁷ וַיָּ֩שָׁב֩ מַלְאַ֨ךְ יְהוָ֤ה ׀ שֵׁנִית֙ וַיִּגַּע־בּ֔וֹ וַיֹּ֕אמֶר ק֣וּם אֱכֹ֑ל כִּ֛י רַ֥ב מִמְּךָ֖ הַדָּֽרֶךְ׃   ⁸ וַיָּ֗קָם וַיֹּ֙אכַל֙ וַיִּשְׁתֶּ֔ה וַיֵּ֜לֶךְ בְּכֹ֣חַ ׀ הָאֲכִילָ֣ה הַהִ֗יא אַרְבָּעִ֥ים יוֹם֙ וְאַרְבָּעִ֣ים לַ֔יְלָה עַ֛ד הַ֥ר הָאֱלֹהִ֖ים חֹרֵֽב׃

19:3	בְּאֵ֥ר שֶׁ֖בַע	name of a place in the Negev (cf. Gen 21:31; 26:33)
19:4	רֹ֣תֶם	*broom-plant* (*Retama raetam*) (m. or f.)
	רַ֗ב	here *enough!*
19:5	יָשֵׁן	Q. *to sleep*
	וְהִנֵּֽה־זֶ֤ה	*and look, there!*
19:6	מְרַאֲשֹׁתָ֛יו	as a local adverbial phrase *at his head-place* (of some-one lying down) (BDB) from the noun מְרַאֲשֹׁות*
	עֻגָה	*round flat loaf* (of bread, which is quickly baked in ashes or on glowing baking stones; *HALOT*)
	רֶ֣צֶף	*glowing coal*
	צַפַּ֣חַת	*pitcher*
19:8	אֲכִילָה	*meal, food*

Chapter 25

25.1 Vocabulary

25.1.1 Verbs

בָּרָא   Q. *to create*

חָלַל   Hi. *to begin*; Pi. *to profane; to put into use*

חָתַת   Ni. *to be dismayed; to be terrified*; Q. *to be shattered; to be filled with terror*

יָעַץ   Q. *to advice, counsel*; Ni. *to consult together; to exchange council*

פָּעַל   Q. *to do; to make*

פָּרַר   Hi. *to break, violate; to frustrate, make ineffectual*

רָחַק   Q. *to be far, distant*; Hi. *to remove; to depart, withdraw, distance oneself*

רָעַע   Q. *to be bad, evil, displeasing*; Hi. *to do evil; to treat badly*

שָׁמַם   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

אַלְמָנָה   *widow*

דְּבַשׁ   *honey*

חֵץ   *arrow* (gem. noun; pl. חִצִּים)

מַחֲשָׁבָה   *thought; device, plan, purpose*

עָמָל   *trouble; labor; toil*

עֶרְוָה   *nakedness; genital area*

צֵל   *shadow, shade* (gem. noun; with ePP צִלְּךָ)

> קָטֹן   *small; young; unimportant* (adj.; cs. st. קְטֹן; only in m. sg., other forms from קָטָן)
>
> קָטָן   *small; young; unimportant* (adj.; pl. קְטַנִּים)
>
> קָצִיר   *harvest; harvest crops*
>
> שָׁוְא   *emptiness; nothingness*
>
> שְׁמָמָה   *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 > yissaḇ* 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 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 I *y* verbs in order to preserve the original short vowel /u/ in the prefix syllable: **husab > hūsaḇ* הוּסַב.

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 following 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.	נָסַב	הֵסֵב	הוּסַב
		3 f.	נָסַּבָּה		
		2 m.		הֲסִבֹּתָ	
		1 c.	נְסַבֹּתִי	הֲסִבֹּותִי	
	pl.	3 c.	נָסַּבּוּ	הֵסַּבּוּ	
PC	sg.	3 m.	יִסַּב	יָסֵב/יַסֵּב	יוּסַב
	pl.	3 m.	יִסַּבּוּ	יָסֵבּוּ/יַסֵּבּוּ	
		3 f.		תְּסֻבֶּינָה	
Juss.	sg.	3 m.		יָסֵב	
waw-PC	sg.	3 m.		וַיָּסֵב/וַיַּסֵּב	וַיּוּסַב
Impv.	sg.	m.		הָסֵב	
	pl.	m.		הָסֵבּוּ	
Inf. cs.			הִסֵּב	הָסֵב	
Inf. abs.			הִסֵּב		
Part.	sg.	m.	נָסָב	מֵסֵב	
		f.	נְסַבָּה		
	pl.	m.	נְסַבִּים		
		f.	נְסַבּוֹת		

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., וְנָבֹזּוּ *and they will be plundered*, נָמֵס *it is melted* (but as a pausal form נָמָס).

The I gutt. and II gem. verb חתת has Niphal prefix conjugation forms with a lengthened prefix vowel as result of the loss of the gemination, e.g., יֵחַת (**yinḥat > *yiḥḥat > yēḥat*). In the suffix conjugation, the 3 m. sg. form נְחַת 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., הֵסַבּוּ *they brought round* (1 Sam 5:9–10), הֵחֵלָּה *she/it began* (Judg 20:40), הֵחֵלּוּ *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., וַהֲצֵרֹותִי *and I will cause distress* (Jer 10:18), הֲרֵעֹתֶם *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., וְהֵפַרְתָּ֫ה *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., וַיַּסֵּב *and he caused to go around* (Josh 6:11), וַיַּסֵּבּוּ *and they brought* (1 Sam 5:8), יַתֵּם *let him count out the entire amount* (2 Kgs 22:4), יָחֵל (with loss of the gemination of the /ḥ/ 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., וְנָבְקָה *and it shall be disturbed* (3 fem. sg. *waw*-SC Ni. from the verb בקק; Jes 19:3), הֵעֵזָה *she made [her face] bold* (3 fem. sg. SC Hi. from the verb עזז; Prov 7:13).

Contamination with forms of II *w/y* verbs may happen occasionally, e.g., הִבֹּוז תִּבֹּוז (verb עזז Ni.) *[the earth] will be plundered* (Isa 24:3), יָשִׂים (שמם Hi.) *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 עלל 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.	עֹולֵל	עֹולַל	
		3 f.			הִתְהֹלֲלוּ
		2 m.	עֹולַלְתָּ		
	pl.	3 c.	עֹרְרוּ		הִתְהֹלְלוּ

			Polel	Polal	Hitpolel
PC	sg.	3 m.	יְשֹׁדֵד		יִתְגֹּדַד
	pl.	3 c.	יְעוֹלְלוּ	יְרוֹפָפוּ	יִתְהֹלְלוּ
Impv.	sg.	2 m.	עוֹלֵל		
	pl.	2 m.			הִתְקוֹשְׁשׁוּ
Inf. cs.			קֹשֵׁשׁ		הִתְעוֹלֵל
Inf. abs.			עוֹלֵל		
Part.	sg.	m.	מְקֹשֵׁשׁ	מְהוֹלָל	מִתְגֹּלֵל
	pl.	m.	מְחֹקְקִים		מִתְגֹּדְדִים

Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ מְ as prefix consonant.

In pausal forms of the Hitpolel /ā/ is found instead of /ē/, e.g., תִּתְגּוֹדָדִי *you cut yourself* (Jer 47:5).

25.3 The Marker of Subordination · שֶׁ

The marker of subordination · שֶׁ is placed in front of the following word with a *dageš forte* in the first consonant of this word. At times, one finds *pataḥ* instead of *segol*, i.e., · שַׁ. Before /r/ and /ʾ/ the vowel is changed to /ā/ and the *dageš forte* is lost leading to שָׁ

The particle · שֶׁ functions similarly to the much more frequent אֲשֶׁר. Important functions are:

– marking relative clauses, e.g., כַּחוֹל שֶׁעַל־שְׂפַת הַיָּם *as the sand which is upon the shore of the sea* (Judg 7:12; cf. וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם in Gen 22:17)

– as an alternative construction for a construct chain or an enclitic personal pronoun, e.g., כַּרְמִי שֶׁלִּי *my vineyard* (Song 1:6)

– introducing an object clause, e.g., וְעָשִׂיתָ לִּי אוֹת שָׁאַתָּה מְדַבֵּר עִמִּי *and give me a sign that it is you who speak with me* (Judg 6:17); וְיָדַעְתִּי גַם־אָנִי שֶׁמִּקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם *Yet I know that one fate will befall them all* (Qoh 2:14)

- introducing a causal subordinate clause, e.g., פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹאשִׁי נִמְלָא־טָל *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 שֶׁיִּרְאוּ מִלְּפָנָיו *and God has done this so that one would fear him* (Qoh 3:14)
- with prepositions in various functions

The subordination marker ־שֶׁ 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 אֲשֶׁר or much less frequently ־שֶׁ. 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.

אַיֵּה הָעֵדֶר נִתַּן־לָךְ	*Where is the flock that was given to you?* (Jer 13:20)
וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָהּ וְאֶת־הַמַּעֲשֶׂה אֲשֶׁר יַעֲשׂוּן	*… and you shall make known to them the way in which they must walk and what they must do* (Exod 18:20; followed by a noun with a syndetic relative clause)
יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם	*They sacrificed to demons that were no god, [to] gods they did not know* (Deut 32:17)
גּוֹי לֹא־תֵדַע לְשֹׁנוֹ	*a people whose language you do not know* (Jer 5:15)
עַם תּוֹרָתִי בְלִבָּם	*the people in whose heart is my instruction* (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 הֵחֵ֫לּוּ 2 הַחִלֹּ֫תִי 3 וַיָּחֵ֫לּוּ 4 וַיָּ֫חֶל 5 יֵחַ֫תּוּ 6 תֵּחַ֫תּוּ 7 הֻפַר

8 הֻפְרְתָה 9 הֵפֵ֫רוּ 10 תָּפֵ֫רוּ 11 הֲרֵעֹתֶם 12 הֲרֵעֹ֫תָה 13 וַיָּרֵ֫עוּ

14 מְרֵעִים 15 יֵשַׁם 16 שָׁמֵ֫מוּ 17 בָּרָ֫אתִי 18 תִּטַּמָּ֫אוּ 19 יִוָּעֵ֫צוּ

20 נוֹעֲצוּ

25.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Less frequent names of persons and geographical names in these sentences: עַי, חוּשַׁי, גִּלְעָד, אֲחִיתֹפֶל (almost always with the article), צָדוֹק, עָמְרִי.

1 וַיֹּ֤אמֶר יְהוָה֙ אֶל־יְהוֹשֻׁ֔עַ הַיּ֣וֹם הַזֶּ֗ה אָחֵל֙ גַּדֶּלְךָ֔ בְּעֵינֵ֖י כָּל־יִשְׂרָאֵ֑ל אֲשֶׁר֙ יֵֽדְע֔וּן כִּ֗י כַּאֲשֶׁ֤ר הָיִ֫יתִי עִם־מֹשֶׁ֖ה אֶהְיֶ֥ה עִמָּֽךְ׃ 2 וַיֹּֽאמְר֞וּ הָעָ֨ם שָׂרֵ֤י גִלְעָד֙ אִ֣ישׁ אֶל־רֵעֵ֔הוּ מִ֣י הָאִ֗ישׁ אֲשֶׁ֤ר יָחֵל֙ לְהִלָּחֵ֔ם בִּבְנֵ֖י עַמּ֑וֹן יִהְיֶ֣ה לְרֹ֔אשׁ לְכֹ֖ל יֹשְׁבֵ֥י גִלְעָֽד׃ 3 אֲדֹנָ֣י יְהֹוִ֗ה אַתָּ֤ה הַֽחִלּ֙וֹתָ֙ לְהַרְא֣וֹת אֶֽת־עַבְדְּךָ֔ אֶ֨ת־גָּדְלְךָ֔[1] וְאֶת־יָֽדְךָ֖ הַחֲזָקָ֑ה אֲשֶׁ֤ר מִי־אֵל֙ בַּשָּׁמַ֣יִם וּבָאָ֔רֶץ אֲשֶׁר־יַעֲשֶׂ֥ה כְמַעֲשֶׂ֖יךָ וְכִגְבוּרֹתֶֽךָ׃ 4 וַתְּחִלֶּ֫ינָה שֶׁ֣בַע שְׁנֵ֣י הָרָעָ֔ב לָב֔וֹא כַּאֲשֶׁ֖ר אָמַ֣ר יוֹסֵ֑ף וַיְהִ֤י רָעָב֙ בְּכָל־הָ֣אֲרָצ֔וֹת וּבְכָל־אֶ֥רֶץ מִצְרַ֖יִם הָ֥יָה לָֽחֶם׃ 5 רְאֵ֠ה נָתַ֨ן יְהוָ֧ה אֱלֹהֶ֛יךָ לְפָנֶ֖יךָ אֶת־הָאָ֑רֶץ עֲלֵ֣ה רֵ֔שׁ כַּאֲשֶׁר֩ דִּבֶּ֨ר יְהוָ֜ה אֱלֹהֵ֤י אֲבֹתֶ֫יךָ֙ לָ֔ךְ אַל־תִּירָ֖א וְאַל־תֵּחָֽת׃ 6 וַיֹּ֨אמֶר יְהוָ֤ה אֶל־יְהוֹשֻׁ֙עַ֙ אַל־תִּירָ֣א וְאַל־תֵּחָ֔ת קַ֤ח עִמְּךָ֙ אֵ֚ת כָּל־עַ֣ם הַמִּלְחָמָ֔ה וְק֖וּם עֲלֵ֣ה הָעָ֑י רְאֵ֣ה ׀ נָתַ֣תִּי בְיָדְךָ֗ אֶת־מֶ֤לֶךְ הָעַי֙ וְאֶת־עַמּ֔וֹ וְאֶת־עִיר֖וֹ וְאֶת־אַרְצֽוֹ׃ 7 וַיֹּ֣אמֶר חוּשַׁ֔י אֶל־אַבְשָׁל֖וֹם לֹא־טוֹבָ֣ה הָעֵצָ֑ה אֲשֶׁר־יָעַ֥ץ אֲחִיתֹ֖פֶל בַּפַּ֥עַם הַזֹּֽאת׃ 8 וַיֹּ֤אמֶר אַבְשָׁלוֹם֙ וְכָל־אִ֣ישׁ יִשְׂרָאֵ֔ל טוֹבָ֗ה עֲצַת֙ חוּשַׁ֣י הָאַרְכִּ֔י[2] מֵעֲצַ֖ת אֲחִיתֹ֑פֶל וַיהוָ֣ה צִוָּ֗ה לְהָפֵ֞ר אֶת־עֲצַ֤ת אֲחִיתֹ֙פֶל֙ הַטּוֹבָ֔ה לְבַעֲב֗וּר הָבִ֧יא יְהוָ֛ה אֶל־אַבְשָׁל֖וֹם אֶת־הָרָעָֽה׃ 9 וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה הֵ֖ן קָרְב֣וּ יָמֶ֑יךָ לָמ֣וּת קְרָ֣א אֶת־יְהוֹשֻׁ֗עַ וְהִֽתְיַצְּב֛וּ בְּאֹ֥הֶל מוֹעֵ֖ד וַאֲצַוֶּ֑נּוּ וַיֵּ֤לֶךְ מֹשֶׁה֙ וִיהוֹשֻׁ֔עַ וַיִּֽתְיַצְּב֖וּ בְּאֹ֥הֶל מוֹעֵֽד׃ וַיֵּרָ֧א יְהוָ֛ה בָּאֹ֖הֶל בְּעַמּ֣וּד עָנָ֑ן וַיַּעֲמֹ֛ד עַמּ֥וּד הֶעָנָ֖ן עַל־פֶּ֥תַח הָאֹֽהֶל׃ וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה הִנְּךָ֥ שֹׁכֵ֖ב עִם־אֲבֹתֶ֑יךָ וְקָם֩ הָעָ֨ם הַזֶּ֜ה וְזָנָ֣ה ׀ אַחֲרֵ֣י ׀ אֱלֹהֵֽי

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[1] גֹּ֫דֶל *greatness*

[2] אַרְכִּי *Archite* (gentilic noun)

נֵכַר³ ־הָאָ֫רֶץ אֲשֶׁר־ה֫וּא בָא־שָׁ֫מָּה בְּקִרְבּ֗וֹ וַעֲזָבַ֫נִי וְהֵפֵר֙ אֶת־בְּרִיתִ֔י אֲשֶׁ֥ר כָּרַ֖תִּי אִתּֽוֹ׃ וְחָרָ֣ה אַפִּ֣י ב֣וֹ בַיּוֹם־הַה֣וּא וַעֲזַבְתִּ֗ים וְהִסְתַּרְתִּ֤י פָנַי֙ מֵהֶ֔ם וְהָיָ֣ה לֶאֱכֹ֔ל וּמְצָאֻ֖הוּ רָע֣וֹת רַבּ֖וֹת וְצָר֑וֹת וְאָמַר֙ בַּיּ֣וֹם הַה֔וּא הֲלֹ֗א עַ֣ל כִּֽי־אֵ֤ין אֱלֹהַי֙ בְּקִרְבִּ֔י מְצָא֖וּנִי הָרָע֥וֹת הָאֵֽלֶּה׃ וְאָנֹכִ֗י הַסְתֵּ֨ר אַסְתִּ֤יר פָּנַי֙ בַּיּ֣וֹם הַה֔וּא עַ֥ל כָּל־הָרָעָ֖ה אֲשֶׁ֣ר עָשָׂ֑ה כִּ֣י פָנָ֔ה אֶל־אֱלֹהִ֖ים אֲחֵרִֽים׃ 10 וַיַּ֥עֲשֶׂה עָמְרִ֛י הָרַ֖ע בְּעֵינֵ֣י יְהֹוָ֑ה וַיָּ֕רַע מִכֹּ֖ל אֲשֶׁ֥ר לְפָנָֽיו׃ 11 וַיֹּ֤אמֶר הַמֶּ֨לֶךְ֙ לְצָד֔וֹק הָשֵׁ֛ב אֶת־אֲר֥וֹן הָאֱלֹהִ֖ים הָעִ֑יר אִם־אֶמְצָ֥א חֵן֙ בְּעֵינֵ֣י יְהֹוָ֔ה וֶהֱשִׁבַ֔נִי וְהִרְאַ֥נִי אֹת֖וֹ וְאֶת־נָוֵֽהוּ׃⁴ 12 וַיֹּ֤אמֶר אֵלָיו֙ הֶעָבֵ֔ד אוּלַ֖י לֹא־תֹאבֶ֣ה הָאִשָּׁ֑ה לָלֶ֣כֶת אַחֲרַ֣י אֶל־הָאָ֣רֶץ הַזֹּ֑את אָשֵׁ֤ב אֶת־בִּנְךָ֙ אֶל־הָאָ֔רֶץ אֲשֶׁר־יָצָ֖אתָ מִשָּֽׁם׃ וַיֹּ֤אמֶר אֵלָיו֙ אַבְרָהָ֔ם הִשָּׁ֣מֶר⁵ לְךָ֔ פֶּן־תָּשִׁ֖יב אֶת־בְּנִ֥י שָֽׁמָּה׃

25.6 Hebrew Reading: 1 Kings 19:9–14

Translate 1 Kings 19:9–14 with the help of notes below the text.

⁹ וַיָּבֹא־שָׁ֥ם אֶל־הַמְּעָרָ֖ה וַיָּ֣לֶן שָׁ֑ם וְהִנֵּ֤ה דְבַר־יְהֹוָה֙ אֵלָ֔יו וַיֹּ֣אמֶר ל֔וֹ מַה־לְּךָ֥ פֹ֖ה אֵלִיָּֽהוּ׃ 10 וַיֹּ֩אמֶר֩ קַנֹּ֨א קִנֵּ֜אתִי לַיהֹוָ֣ה ׀ אֱלֹהֵ֣י צְבָא֗וֹת כִּֽי־עָזְב֤וּ בְרִֽיתְךָ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֶת־מִזְבְּחֹתֶ֣יךָ הָרָ֔סוּ וְאֶת־נְבִיאֶ֖יךָ הָרְג֣וּ בֶחָ֑רֶב וָאִוָּתֵ֤ר אֲנִי֙ לְבַדִּ֔י וַיְבַקְשׁ֥וּ אֶת־נַפְשִׁ֖י לְקַחְתָּֽהּ׃ 11 וַיֹּ֗אמֶר צֵ֣א וְעָמַדְתָּ֣ בָהָר֮ לִפְנֵ֣י יְהֹוָה֒ וְהִנֵּ֧ה יְהֹוָ֣ה עֹבֵ֗ר וְר֣וּחַ גְּדוֹלָ֡ה וְחָזָ֞ק מְפָרֵק֩ הָרִ֨ים וּמְשַׁבֵּ֤ר סְלָעִים֙ לִפְנֵ֣י יְהֹוָ֔ה לֹ֥א בָר֖וּחַ יְהֹוָ֑ה וְאַחַ֤ר הָר֨וּחַ֙ רַ֔עַשׁ לֹ֥א בָרַ֖עַשׁ יְהֹוָֽה׃ 12 וְאַחַ֤ר הָרַ֨עַשׁ֙ אֵ֔שׁ לֹ֥א בָאֵ֖שׁ יְהֹוָ֑ה וְאַחַ֣ר הָאֵ֔שׁ ק֖וֹל דְּמָמָ֥ה דַקָּֽה׃ 13 וַיְהִ֣י ׀ כִּשְׁמֹ֣עַ אֵלִיָּ֗הוּ וַיָּ֤לֶט פָּנָיו֙ בְּאַדַּרְתּ֔וֹ וַיֵּצֵ֕א וַֽיַּעֲמֹ֖ד פֶּ֣תַח הַמְּעָרָ֑ה וְהִנֵּ֤ה אֵלָיו֙ ק֔וֹל וַיֹּ֕אמֶר מַה־לְּךָ֥ פֹ֖ה אֵלִיָּֽהוּ׃ 14 וַיֹּ֨אמֶר֙ קַנֹּ֤א קִנֵּ֨אתִי֙ לַיהֹוָ֣ה ׀ אֱלֹהֵ֣י צְבָא֔וֹת כִּֽי־עָזְב֤וּ בְרִֽיתְךָ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֶת־מִזְבְּחֹתֶ֣יךָ הָרָ֔סוּ וְאֶת־נְבִיאֶ֖יךָ הָרְג֣וּ בֶחָ֑רֶב וָאִוָּתֵ֤ר אֲנִי֙ לְבַדִּ֔י וַיְבַקְשׁ֥וּ אֶת־נַפְשִׁ֖י לְקַחְתָּֽהּ׃

19:9	מְעָרָה	*cave*
19:10	קנא	Pi. *to be jealous; to be zealous*
	הרס	Q. *to tear down; to throw down*
19:11	פרק	Pi. *to tear off; to tear out*
	שבר	Pi. *to shatter; to break*

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³ נֵכַר *foreignness; foreign*
⁴ נָוֶה *grazing place; stopping place, settlement* (*HALOT*)
⁵ שָׁמֹר Ni. *to be on one's guard*

	רַעַשׁ	*earthquake*
19:13	דְּמָמָה	*calm* (cessation of strong movement of air) (*HALOT*)
	דַּק	*thin; scarce; fine*; here: *small, soft*
	לוּט	Hi. *to wrap*
	אַדֶּרֶת	*cloak, robe* (fem.)
	מְעָרָה	*cave*
19:14	קנא	Pi. *to be jealous; to be zealous*
	הרס	Q. *to tear down; to throw down*

Chapter 26

26.1 Vocabulary

26.1.1 Verbs

חוה   Hištaphel *to bow down, prostrate; to worship*

ירה₃   Hi. *to instruct, teach* (cf. תּוֹרָה)

נדח   Hi. *to thrust; thrust out; thrust away*

26.1.2 Nouns

אַחֲרוֹן   *last, latter* (temp.); *at the back; western* (local) (adj.)

אֱנוֹשׁ   *mankind, (all) human beings, man; (some) men; single human being* (mostly poet.)

אֲרִי/אַרְיֵה   *lion*

בְּתוּלָה   *virgin*

גַּיְא   *valley* (gay(ʾ); pl. גֵּאָיוֹת)

מְדִינָה   *province*

מוּסָר   *discipline; training; exhortation, warning*

עֶלְיוֹן   *highest, most high*

פֶּסַח   *Passover, Pesach*

רֵאשִׁית   *beginning; first, chief*

רְחֹב   *broad open place, plaza*

26.1.3 Other Parts of Speech

הוֹי   *ah! alas! ha!* (interjection expressing usually dissatisfaction and pain)

26.2 The Verb חוה Hištaphel

The III *y* verb חוה *to bow down, prostrate; to worship* occurs about 170 times in the Hebrew Bible. It is only used in the Hištaphel (or more precisely Hištap̄ʿel), 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, חוה is the only verb used in the Hištaphel.

The following forms can be mentioned as examples:

SC	sg.	3 m.	הִשְׁתַּחֲוָה
		2 m.	הִשְׁתַּחֲוִיתָ
		1 c.	הִשְׁתַּחֲוֵיתִי
	pl.	3 c.	הִשְׁתַּחֲווּ
		2 m.	וְהִשְׁתַּחֲוִיתֶם
PC	sg.	3 m.	יִשְׁתַּחֲוֶה
		2 m.	תִּשְׁתַּחֲוֶה
		1 c.	אֶשְׁתַּחֲוֶה
	pl.	2 m.	תִּשְׁתַּחֲווּ
		1 c.	נִשְׁתַּחֲוֶה
waw-PC	sg.	3 m.	וַיִּשְׁתַּחוּ
	pl.	3 m.	וַיִּשְׁתַּחֲווּ
Impv.	pl.	m.	הִשְׁתַּחֲווּ
Inf. cs.			הִשְׁתַּחֲוֹת
Part.	sg.	m.	מִשְׁתַּחֲוֶה
	pl.	m.	מִשְׁתַּחֲוִים

Notes

The verb shows the morphological features of III *y* verbs.

In the *wayyiqṭol*-form without suffixes (3 m./f. sg.) the apocopate forms have a long vowel /ū/ at the end: **wayyištaḥw > wayyištaḥuw > wayyištáḥū* וַיִּשְׁתַּחוּ. In pausal forms the *pataḥ* is lengthened to *qameṣ*, e.g., וַתִּשְׁתָּחוּ.

Traditionally, these forms were considered Hitpaʿlel forms of a verb שׁחה 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 III *y*

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 Hištap̄ʿel of a root חוה, because in Ugaritic a Hištap̄ʿel binyan including forms of a verb *ḥwy* with similar forms and identical meaning as the Hebrew verb חוה is clearly attested, e.g., *tštḥwy she prostrates herself*.

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 לקח has suffix conjugation forms that are vocalized as Pual and prefix conjugation forms that look like Hophal forms, e.g., לֻקַּח (3 m. sg. SC), יֻקַּח (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., *fuʿila it was done* as opposed to the active form *faʿala 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: לֻקַּח (3 m. sg.), כֹּרָתָה ,לֻקְחָה (3 f. sg.), יֻלְּדוּ (3 c. pl.)
– prefix conjugation: וַתֻּקַּח (verb שׁית), יוּשַׁת (verb נתן), יֻתַּן (verb לקח), יֻקַּח (verb לקח; 3 f. sg. *waw*-PC)

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[1] Cf. GKC § 75 *kk*; BDB 1005a.

– participle: אֹכֵל (m. sg.; Exod 3:2); לֻקָּח (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 לקח. The following illustrate the use of the Qal passive:

וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם	*And the Lord God sent him away from the garden of Eden to work the ground from which he had been taken* (Gen 3:23)
לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת	*This one shall be called woman because from man she has been taken* (Gen 2:23b)
וַתֻּקַּח הָאִשָּׁה בֵּית פַּרְעֹה	*And the woman was taken into Pharaoh's house* (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 of 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 ילד (27 times), לקח (15 times) and נתן (8 times).[2]

26.4 Rare Binyanim

The following rare binyanim in Biblical Hebrew need to be mentioned:

– Poʿel (with the passive Poʿal and the reflexive Hitpoʿel), e.g., שֵׁרֵשׁ *it took root* (Isa 40:24)
– Paʿlel (with the passive Puʿlal), e.g., שַׁאֲנָן *he was at ease* (root שאן; Jer 48:11), passive אֻמְלַל *it became feeble* (root אמל; Joel 1:10)

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[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.

– Pilpel (with the passive Polpal and the reflexive Hitpalpel), e.g., כִּלְכַּל *he sustained* (with /a/ in the second syllable; 2 Sam 19:33); וְכָלְכְּלוּ *wəkɔlkəlū 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 כול 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 Hitpael 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 כול are כִּלְכַּל (SC), יְכַלְכֵּל (PC), וַיְכַלְכֵּל (*waw*-PC), וְכִלְכַּלְתִּי (*waw*-SC), כַּלְכֵּל (inf. cs.), מְכַלְכֵּל.

In terms of vowel structure, Pilpel forms are identical to the forms of quadriliteral verbs with four root consonants. In the Hebrew Bible only very few forms of quadriliteral verbs attested. One verb that is worth mentioning is the verb תרגם. In the Hebrew Bible, it is attested only once as a participle Polpal מְתֻרְגָּם *translated* (Ezra 4:7). It is the normal word for *to translate* from post-biblical Hebrew to Modern Israeli Hebrew (cf. the noun תַּרְגוּם *translation; Targum*).

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 (אֲשֶׁר) לְמַעַן (Deut 8:1; Josh 3:4). Less frequent are the conjunctions בַּעֲבוּר (Exod 19:9) and אֲשֶׁר (Deut 4:40). For negative final subordinate clauses the conjunction פֶּן is used (Exod 20:19).

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[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 טאטא.

כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן
תִּחְיוּן וּרְבִיתֶם וּבָאתֶם
וִירִשְׁתֶּם אֶת־הָאָרֶץ
אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם׃

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־תִּקְרְבוּ אֵלָיו לְמַעַן
אֲשֶׁר־תֵּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר
תֵּלְכוּ־בָהּ

Do not come close to [the ark], in order that you know the way which you shall go (Josh 3:4)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה
אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן
בַּעֲבוּר יִשְׁמַע הָעָם בְּדַבְּרִי
עִמָּךְ

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)

וְשָׁמַרְתָּ אֶת־חֻקָּיו
וְאֶת־מִצְוֹתָיו אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם אֲשֶׁר יִיטַב לְךָ
וּלְבָנֶיךָ אַחֲרֶיךָ

… 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)

וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים
פֶּן־נָמוּת

… but do not let God speak with 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).

מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה
וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל
מִמִּצְרָיִם

Who am I that I should go to Pharaoh and that I should lead the Israelites out of Egypt (Exod 3:11)

כִּי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה
וְהֵם נִבְּאִים בִּשְׁמִי לַשָּׁקֶר
לְמַעַן הַדִּיחִי אֶתְכֶם

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)

וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר
הָאָרֶץ אֲשֶׁר אִם־יוּכַל אִישׁ
לִמְנוֹת אֶת־עֲפַר הָאָרֶץ
גַּם־זַרְעֲךָ יִמָּנֶה

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.

וַעֲשֵׂה־לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה	*... and make for me tasty food as I like [it] and bring it to me so that I may eat [it]* (Gen 27:4)
מָה אֶעֱשֶׂה לָכֶם וּבַמָּה אֲכַפֵּר וּבָרְכוּ אֶת־נַחֲלַת יְהוָה	*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)
הוֹצֵא אֶת־בִּנְךָ וְיָמֹת	*Bring out your son that he may die* (Judg 6:30)

As prepositions with final meaning can be mentioned לְ (Exod 16:15) and – followed by the inf. cs. – לְמַעַן (1 Sam 17:28), בַּעֲבוּר (Exod 20:20) and with negative meaning לְבִלְתִּי (1 Kgs 15:17).

הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לְאָכְלָה	*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)
כִּי לְמַעַן רְאוֹת הַמִּלְחָמָה יָרָדְתָּ	*... for you came down to see the battle* (1 Sam 17:28)
וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים	*And Moses said to the people, "Do not be afraid, for God has come to test you"* (Exod 20:20)
וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תֵּת יֹצֵא וָבָא לְאָסָא מֶלֶךְ יְהוּדָה	*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)

The preposition לְ is also used with consecutive meaning (Ps 78:25).

צֵידָה שָׁלַח לָהֶם לָשֹׂבַע	*... he sent them provisions with satiety as result* (Ps 78:25)

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), גַּם כִּי (Ps 23:4a) and גַּם (Jer 36:25).

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וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם

וְלֹא־נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ

פְּלִשְׁתִּים כִּי קָרוֹב הוּא

</div>

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)

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גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת

לֹא־אִירָא רָע

</div>

Even though I walk in the valley of deep darkness, I do not fear evil (Ps 23:4)

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וְגַם אֶלְנָתָן וּדְלָיָהוּ וּגְמַרְיָהוּ

הִפְגִּעוּ בַמֶּלֶךְ לְבִלְתִּי שְׂרֹף

אֶת־הַמְּגִלָּה וְלֹא שָׁמַע

אֲלֵיהֶם

</div>

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. Less frequent names of persons and geographical names in these sentences: אֲדֹנִיָּהוּ, אָדָם, אֲבִינַיִל, שֵׁת, שִׁישַׁק, קַיִן, מְפִיבֹשֶׁת, הֶבֶל, בַּת־שֶׁבַע, אֱנוֹשׁ.

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1 בְּזֵעַת⁴ אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב: 2 וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן⁵ לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם: 3 וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן: וּלְשֵׁת גַּם־הוּא יֻלַּד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז הוּחַל לִקְרֹא בְּשֵׁם יְהוָה: 4 וַיָּבֹא מְפִיבֹשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שָׁאוּל אֶל־דָּוִד וַיִּפֹּל עַל־פָּנָיו וַיִּשְׁתָּחוּ וַיֹּאמֶר דָּוִד מְפִיבֹשֶׁת וַיֹּאמֶר הִנֵּה עַבְדֶּךָ:   5 וַתֵּרֶא אֲבִינַיִל אֶת־דָּוִד וַתְּמַהֵר וַתֵּרֶד מֵעַל הַחֲמוֹר וַתִּפֹּל לְאַפֵּי דָוִד עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אָרֶץ: 6 וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ שְׁלֹמֹה לְדַבֶּר־לוֹ עַל־אֲדֹנִיָּהוּ וַיָּקָם הַמֶּלֶךְ לִקְרָאתָהּ וַיִּשְׁתַּחוּ לָהּ וַיֵּשֶׁב עַל־כִּסְאוֹ וַיָּשֶׂם כִּסֵּא לְאֵם הַמֶּלֶךְ וַתֵּשֶׁב לִימִינוֹ:   7 וַיַּחֲלֹם⁶ עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ⁷ וְאַחַד עָשָׂר כּוֹכָבִים⁸ מִשְׁתַּחֲוִים לִי: וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אֶחָיו וַיִּגְעַר⁹ ־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ

</div>

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⁴ זֵעָה *sweat*

⁵ גַּן־עֵדֶן *Garden of Eden*

⁶ חלם Q. *to dream*

⁷ יָרֵחַ *moon*

⁸ כּוֹכָב *star*

⁹ גער Q. *to rebuke*

</div>

אַרְצָה׃   9   וַיְהִי בִּהְיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה־אִישׁ עֹמֵד לְנֶגְדּוֹ
וְחַרְבּוֹ שְׁלוּפָה[10] בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ׃ וַיֹּאמֶר ׀
לֹא כִּי אֲנִי שַׂר־צְבָא־יְהוָה עַתָּה בָאתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו אַרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ
מָה אֲדֹנִי מְדַבֵּר אֶל־עַבְדּוֹ׃ וַיֹּאמֶר שַׂר־צְבָא יְהוָה אֶל־יְהוֹשֻׁעַ שַׁל[11] נַעַלְךָ[12] מֵעַל
רַגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן׃   10   הַדָּבָר אֲשֶׁר
הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר׃ עֲמֹד בְּשַׁעַר בֵּית יְהוָה וְקָרָאתָ שָּׁם אֶת־הַדָּבָר
הַזֶּה וְאָמַרְתָּ שִׁמְעוּ דְבַר־יְהוָה כָּל־יְהוּדָה הַבָּאִים בַּשְּׁעָרִים הָאֵלֶּה לְהִשְׁתַּחֲוֹת לַיהוָה׃
כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֵיטִיבוּ דַרְכֵיכֶם וּמַעַלְלֵיכֶם[13] וַאֲשַׁכְּנָה[14] אֶתְכֶם
בַּמָּקוֹם הַזֶּה׃   11   וַיִּכְרֹת יְהוָה אִתָּם בְּרִית וַיְצַוֵּם לֵאמֹר לֹא תִירְאוּ אֱלֹהִים
אֲחֵרִים וְלֹא־תִשְׁתַּחֲווּ לָהֶם וְלֹא תַעַבְדוּם וְלֹא תִזְבְּחוּ לָהֶם׃ כִּי אִם־אֶת־יְהוָה אֲשֶׁר
הֶעֱלָה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל וּבִזְרוֹעַ נְטוּיָה אֹתוֹ תִירָאוּ וְלוֹ תִשְׁתַּחֲווּ
וְלוֹ תִזְבָּחוּ׃   12   וַיְבַקֵּשׁ שְׁלֹמֹה לְהָמִית אֶת־יָרָבְעָם וַיָּקָם יָרָבְעָם וַיִּבְרַח מִצְרַיִם
אֶל־שִׁישַׁק מֶלֶךְ־מִצְרַיִם וַיְהִי בְמִצְרַיִם עַד־מוֹת שְׁלֹמֹה׃

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 אֵלָיו לֵךְ שׁוּב לְדַרְכְּךָ מִדְבַּרָה דַמָּשֶׂק וּבָאתָ וּמָשַׁחְתָּ אֶת־חֲזָאֵל
לְמֶלֶךְ עַל־אֲרָם׃   [16]   וְאֵת יֵהוּא בֶן־נִמְשִׁי תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע
בֶּן־שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ׃   [17]   וְהָיָה הַנִּמְלָט מֵחֶרֶב חֲזָאֵל יָמִית
יֵהוּא וְהַנִּמְלָט מֵחֶרֶב יֵהוּא יָמִית אֱלִישָׁע׃   [18]   וְהִשְׁאַרְתִּי בְיִשְׂרָאֵל שִׁבְעַת אֲלָפִים
כָּל־הַבִּרְכַּיִם אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ׃   [19]   וַיֵּלֶךְ מִשָּׁם
וַיִּמְצָא אֶת־אֱלִישָׁע בֶּן־שָׁפָט וְהוּא חֹרֵשׁ שְׁנֵים־עָשָׂר צְמָדִים לְפָנָיו וְהוּא בִּשְׁנֵים הֶעָשָׂר
וַיַּעֲבֹר אֵלִיָּהוּ אֵלָיו וַיַּשְׁלֵךְ אַדַּרְתּוֹ אֵלָיו׃   [20]   וַיַּעֲזֹב אֶת־הַבָּקָר וַיָּרָץ אַחֲרֵי אֵלִיָּהוּ
וַיֹּאמֶר אֶשְּׁקָה־נָּא לְאָבִי וּלְאִמִּי וְאֵלְכָה אַחֲרֶיךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מֶה־עָשִׂיתִי לָךְ׃
[21] וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבָּחֵהוּ וּבִכְלִי הַבָּקָר בִּשְּׁלָם הַבָּשָׂר וַיִּתֵּן
לָעָם וַיֹּאכֵלוּ וַיָּקָם וַיֵּלֶךְ אַחֲרֵי אֵלִיָּהוּ וַיְשָׁרְתֵהוּ׃

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[10] שלף Q. *to draw out, off*

[11] נשל Q. *loosen* (sandal)

[12] נַעַל *sandal*

[13] מַעֲלָלִים *deeds*

[14] שכן Pi. *to cause to dwell*

Chapter 26

19:15	דַּמֶּשֶׂק	*Damascus*
19:16	אָבֵל מְחוֹלָה	name of a place
19:18	בֶּרֶךְ	*knee*
	כרע Q.	*to bow down, kneel*
	נשק Q.	*to kiss*
19:19	חרשׁ Q.	*to plow*
	צֶמֶד	*couple, pair* (of oxen)
	אַדֶּרֶת	*cloak, robe*
19:20	נשק Q.	see 19:18
19:21	צֶמֶד	see 19:19
	בשל Pi.	*to cook*

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 was transmitted with great conservatism, such that changes to the text were avoided. 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 קְ with a dot on top (an abbreviation for קְרֵי) under the alternative reading indicates it as a Qere.

The reading for which there is an alternative reading is indicated by a small circle (in Latin *circellus*) that is placed on top of the Hebrew word or words in the main text. 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, when there is a small circle on a word or words in the main text, in order to not miss a Qere.

In reading tradition, the Qere replaces the Ketiv; however, for textual criticism and historical linguistics, the Ketiv often preserves older or otherwise significant forms.

Qere may be found in the following circumstances in the Hebrew Bible:

- Adjustment to spelling conventions, e.g., Ketiv ותלוש *and she kneaded* with an exceptional vowel letter ו for a short vowel with the Qere וַתָּלָשׁ *wattáloš and she kneaded* (2 Sam 13:8)
- Adjustments to grammatical norms, e.g., Ketiv בהשדה with unusual preservation of the article after a proclitic preposition בְּ with the Qere בַּשָּׂדֶה *in the field* (2 Kgs 7:12)
- Correction of mistakes, e.g., Ketiv עברנו *our crossing* with the Qere עָבְרָם *their crossing* (Josh 5:1)
- Preferred readings, e.g., Ketiv הבאיש (vocalized הִבְאִישׁ) *he became hated* with the Qere הֹבִישׁ *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 קרי ולא כתיב,[1] e.g., Ketiv הנה ימים *and see, days* with the Qere הִנֵּה יָמִים בָּאִים *and see, days are coming* including the required predicate בָּאִים (Jer 31:38). The opposite, an element in the main text that is not to be read, thus dropped, is called כתיב ולא קרי,[2] e.g., Ketiv יסלח נא *may he forgive* with the particle נָא with the Qere יִסְלַח without the particle (2 Kgs 5:18).

With some frequent or recurring instances of Ketiv and Qere, the Masoretes did not put the Qere in the margin. They only put the vowels of the Qere with the Ketiv in the main text. This phenomenon is called perpetual Qere (in Latin *Qere perpetuum*). The following cases of perpetual Qere can be mentioned:

1. The name of God is יהוה in the Ketiv. According to Jewish tradition, the name of God is not to be pronounced. Instead, one reads אֲדֹנָי *ʾădōnāy Lord* (in English Bibles). However, the Masoretes did not put the complete vowels of אֲדֹנָי with the Ketiv but adjusted them. In some manuscripts like the Leningrad Codex one only finds *šwa* and *qāmœṣ*, while in others one finds *šwa*, *ḥolem* and *qāmœṣ*. If יהוה is immediately preceded or followed by אֲדֹנָי, one reads the Qere אֱלֹהִים *God* instead. In most cases one finds only *šwa* (or *ḥatef segol*) and *ḥireq* with the Ketiv *šwa*, but *šwa* (or *ḥatef segol*), *ḥolem* and *ḥireq* are attested, as well (e.g., Deut 3:24; Gen 15:2; 1 Kgs 2:26; Judg 16:28).
2. Jerusalem is ירושלם in the Ketiv with the Qere יְרוּשָׁלַיִם. The Ketiv should probably be vocalized as יְרוּשָׁלֵם.
3. In the Torah, the 3rd person fem. sg. independent personal pronoun הִיא is הוא in the Ketiv (like the masc. form). More information about this can be found in JM § 39c.
4. The noun נַעֲרָה *girl, young woman* in the absolute state has the Ketiv נער without the feminine ending ה-.
5. Issachar, the name of the ninth son of Jacob, is ישׁשׂכר in the Ketiv and יִשָּׂשׂכָר in the Qere.

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[1] Vocalized קְרֵי וְלֹא כְתִיב.
[2] Vocalized 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

הָאָב הָאִישׁ הָאֱלֹהִים הָאָרֶץ הַבֵּן הַבָּקָר הַדָּבָר הַדָּם הַזָּהָב חַחֶרֶב הַיּוֹם הַיֶּלֶד הַכֶּסֶף
הַמִּזְבֵּחַ הַמֶּלֶךְ הַמָּקוֹם הַמִּשְׁתֶּה הָעֶבֶד הָעַיִן הָעִיר הָעָם הַצֹּאן הַשָּׂדֶה

Note: The word פַּרְעֹה 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. הָלַ֫כְתִּי **3.** *he took,* masc.   **4.** *she took,* fem.   **5.** *I sent,* comm. שָׁלַ֫חְתִּי   **6.** *you know/knew,* masc. יָדַ֫עְתָּ   **7.** *they sat,* comm.   **8.** *we went,* comm. הָלַ֫כְנוּ   **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. מָלַ֫כְתָּ   **16.** *you know/knew,* fem.   **17.** *she said,* fem.   **18.** *they gave,* comm.   **19.** *you gave,* masc. נָתַ֫תָּה   **20.** *you gave,* masc. נָתַ֫תָּ

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. יִמְלֹ֫כוּ   **10.** *you will send,* fem. pl. תִּשְׁלַ֫חְנָה

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* אָמַ֫רְתִּי   **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* נָפַ֫לְתִּי   **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* מָצָ֫אתָ   **4.** *I was not willing* אָבִ֫יתִי   **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. וַתַּ֫עַל   **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* יָצָ֫אתִי   **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* יָרֵ֫אתִי   **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.　יָרַ֫דְתָּ

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.)　יֵבֹ֫שׁוּ　**2.** *we were ashamed*　בֹּ֫שְׁנוּ　**3.** *and they understood* (m. pl.)　וַיָּבִ֫ינוּ　**4.** *come!* (f. sg.)　בֹּ֫אִי　**5.** *I have sojourned* גַּ֫רְתִּי　**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.)　ס֫וּרָה
10. *turn aside!* (m. sg.) or *turning aside* (inf. cs.)　**11.** *they stood up*　קָ֫מוּ　**12.** *and he stood up*　וַיָּ֫קָם　**13.** *runners* (m. pl.)　**14.** *you ran* (m. sg.)　רַ֫צְתָּה
15. *put!* (m. pl.)　שִׂ֫ימוּ　**16.** *you put* (m. pl.)　**17.** *and he returned*　וַיָּ֫שָׁב
18. *and I returned*

Numerals

Ezra 2:3 פַּרְעֹשׁ 2,172　Ezra 2:4 שְׁפַטְיָה 372　Ezra 2:5 פַּחַת מוֹאָב 2,812
Ezra 2:7 עֵילָם 1,254　Ezra 2:8 זַתּוּא 945　Ezra 2:9 זַכָּי 760　Ezra
2:10 בָּנִי 642　Ezra 2:11 בֵּבָי 623　Ezra 2:12 עַזְגָּד 1,222　Ezra
2:13 אֲדֹנִיקָם 666　Ezra 2:14 בִּגְוָי 2,056　Ezra 2:15 עָדִין 454　Ezra
2:16 אָטֵר 98　Ezra 2:17 בֵּצָי 323

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.) וַיָּמֹ֫דּוּ   **2.** *you will measure* (m. pl.) תָּמֹ֫דּוּ   **3.** *and they surrounded* (m. pl.) וַיָּסֹ֫בּוּ   **4.** *and he surrounded*   **5.** *go around!* (m. pl.) סֹ֫בּוּ   **6.** *and you shall go around* (m. pl.)   **7.** *and he went around*   **8.** *they will surround* (fem. pl.) תְּסֻבֶּ֫ינָה   **9.** *and we went around* (m. pl.) וַנָּ֫סָב   **10.** *someone devastating* (m. sg.)   **11.** *he will be desolate*   **12.** *they will be desolate* (m. pl.) יֵשַׁ֫מּוּ   **13.** *they will be complete* (m. pl.) יִתַּ֫מּוּ   **14.** *they were complete* (m. pl.) תַּ֫מּוּ   **15.** *he was complete*   **16.** *he will show favor*   **17.** *and he showed favor* וַיָּ֫חָן   **18.** *I will show favor*   **19.** *and I will show favor* (m. pl.)   **20.** *have mercy on me!* (m. sg.) חָנֵּ֫נִי

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*   **2.** *they fought* (m. pl.)   **3.** *they fought* (m. pl.) נִלְחָ֫מוּ   **4.** *I fought*   **5.** *he will fight*   **6.** *and he fought* וַיִּלָּ֫חֶם   **7.** *fight!* (m. pl.)   **8.** *(we will fight*   **9.** *you will fight* (m. pl.)   **10.** *fight!* (m. pl..)   **11.** *I escaped* נִמְלַ֫טְתִּי   **12.** *they escaped* (m. pl.)   **13.** *I will escape*   **14.** *she will escape/you will escape* (m. sg.)   **15.** *you swore* (m. sg.) נִשְׁבַּ֫עְתָּ   **16.** *you swore* (m. pl.)   **17.** *we swore* וַיָּ֫חָן   **18.** *I swore*   **19.** *you will swear* (m. pl.)   **20.** *and he swore* (m. sg.) חָנֵּ֫נִי

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* הִשְׁכִּֽימוּ **2.** *they will believe* יַאֲמִֽינוּ **3.** *[people] destroying*
4. *he believed* **5.** *I will throw* **6.** *and he rose early* **7.** *they believed* הֶאֱמִֽינוּ
8. *believe!* (impv. masc. pl.) הַאֲמִֽינוּ **9.** *she will throw/you will throw* (masc.
sg.) **10.** *she threw* הִשְׁלִֽיכָה **11.** *throw!/throwing* (inf. cs.) **12.** *and
they threw* וַיַּשְׁלִֽיכוּ **13.** *I threw* הִשְׁלַֽכְתִּי **14.** *you believed* **15.** *I cut off*
הִכְרַֽתִּי

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* הָשְׁלַֽכְתִּי **9.** ptc. masc. sg. Ho. **10.** 3 masc. sg. PC
Ho. *they will be thrown* יֻשְׁלָֽכוּ

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* דִּבַּֽרְתָּ **2.** *you will speak* **3.** *they spoke* **4.** *they will speak*
יְדַבֵּֽרוּ **5.** *I spoke* דִּבַּֽרְתִּי **6.** *you will speak* (masc. pl.) **7.** *you hasten* **8.**
I will speak **9.** *to speak* (inf. cs.) **10.** *speak!* (impv. masc. pl.) **11.** *someone*

speaking (ptc. masc. sg.)   **12.** *we spoke* דִּבַּ֫רְנוּ   **13.** *he will speak*   **14.** *you taught*   **15.** *they will serve*   **16.** *they/you will speak* (fem. pl.) תְּדַבֵּ֫רְנָה   **17.** *you will bless*   **18.** *and they spoke* וַיְדַבֵּ֫רוּ   **19.** *and he blessed* וַיְבָ֫רֶךְ   **20.** *and they sought*

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*   **2.** *she will be blessed* (fem. sg.)/*you will be blessed* (masc. sg.)   **3.** *he will be sought*   **4.** *you will be sought* (fem. sg.)   **5.** *he will be sent*   **6.** *she will be cursed* (fem. sg.)/*you will be cursed* (masc. sg.)   **7.** *he walked around/walk about!* (impv. masc. sg.)   **8.** *I walked about* הִתְהַלַּ֫כְתִּי   **9.** *we walked about* הִתְהַלַּ֫כְנוּ   **10.** *they walked about*   **11.** *and they walked about*   **12.** *he will pray*   **13.** *and she prayed* (fem. sg.)/*and you prayed* (masc. sg.)   **14.** *I prayed* הִתְפַּלָּ֫לְתִּי   **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* הִבִּ֫יטוּ   **2.** *you looked* (m. pl.)   **3.** *I will look*   **4.** *they will look* (m. pl.) יַבִּ֫יטוּ   **5.** *I told*   **6.** *they told* הִגִּ֫ידוּ   **7.** *you told* (m. sg.) הִגַּ֫דְתָּ   **8.** *(she told* הִגִּ֫ידָה   **9.** *and he told*   **10.** *you will tell* (f. sg.) תַּגִּ֫ידִי   **11.** *you will tell* (m. pl.) תַּגִּ֫ידוּ   **12.** *I will tell*   **13.** *we will tell*   **14.** *and they told/* (m. pl.) וַיַּגִּ֫דוּ   **15.** *tell!* (m. sg.) הַגִּ֫ידָה   **16.** *tell!* (m. sg.)   **17.** *I*

regretted (Ni.)/*I comforted* (Pi.) נִחַ֫מְתִּי   **18.** *they will comfort*   **19.** *and he comforted*   **20.** *they rescued* הִצִּ֫ילוּ   **21.** *we rescued* הִצַּ֫לְנוּ   **22.** *and he rescued*   **23.** *rescue!* (m. pl.) הַצִּ֫ילוּ   **24.** *they will reach* יַשִּׂ֫יגוּ

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* כִּלִּ֫יתִי   **5.** *I will finish*   **6.** *they will finish*   **7.** *she covered*   **8.** *you will cover* (fem. sg.)   **9.** *he prophecied, someone prophecying*   **10.** *they prophecied*   **11.** *you prophecied* נִבֵּ֫אתָ   **12.** *she will prophecy* (fem. sg.)/*you will prophecy* (masc. sg.)   **13.** *you struck* הִכִּ֫יתָ   **14.** *he struck*   **15.** *they struck*   **16.** *I struck* הִכֵּ֫יתִי   **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* צִוִּ֫יתִי   **27.** *you commanded* צִוִּ֫יתָ   **28.** *and he commanded*   **29.** *they brought up*   **30.** *I brought up* הֶעֱלֵ֫יתִי

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.) הֵיטִ֫יבוּ   **5.** *you did good*

(masc. sg.) הֵיטַ֫בְתָּ **6.** *he will do good* **7.** *I added* הוֹסַ֫פְתִּי **8.** *you will add* (masc. pl.) תֹּסִ֫פוּ **9.** *they will add* (masc. pl.) יוֹסִ֫פוּ **10.** *they took their stand/take your stand* **11.** *he will take his stand* **12.** *you rescued* **13.** *I rescued* הוֹשַׁ֫עְתִּי **14.** *she will rescue* (fem. sg.)/*you will rescue* (masc. sg.) **15.** *they struck* **16.** *and I led* **17.** *and they led* (masc. pl.) וַיֹּלְכוּ **18.** *you will be silent* (fem. sg.) תַּחֲרִ֫ישִׁי

Translation of Sentences

1. Jer 17:14 *2.* Gen 41:29–31 **3.** Exod 2:13–14 **4.** Exod 3:10–12 **5.** Exod 6:13 **6.** Exod 20:1–2 **7.** Judg 6:8 **8.** Deut 4:1–2 **9.** Judg 13:1 **10.** 1 Sam 19:20–21 **11.** Deut 31:14–15 **12.** 1 Sam 24:17 **13.** Deut 8:1–2 Qere **14.** Jer 32:3b–5 Qere **15.** 1 Kgs 18:22 **16.** 1 Kgs 19:9–10 **17.** 2 Sam 13:30 **18.** Dtn 5:28 **19.** Ps 136:1 **20.** 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.) הֵבֵ֫אתָ **4.** *they will look* (m.) יַבִּ֫יאוּ **5.** *she will be established/you will be established* **6.** *they will be established* יִכֹּ֫נוּ **7.** *they were established* (c. pl.) נָכֹ֫נוּ **8.** *they killed* הֵמִ֫יתוּ **9.** *you killed* (m. pl.) **10.** *and they killed* (m. pl.) וַיָּמִ֫יתוּ **11.** *you removed* (m. sg.) הֲסִרֹ֫תִי **12.** *remove!* הָסִ֫ירוּ **13.** *he will remove* **14.** *may he remove* **15.** *you brought back* (2 m. sg.) הֲשִׁיבֹ֫ותָ **16.** *we will bring back* **17.** *they set* הִנִּ֫יחוּ **18.** *they will set* (2 m. pl.) יַנִּ֫יחוּ

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* הֵחֵ֫לּוּ   **2.** *I began* הַחִלֹּ֫תִי   **3.** *and they began* וַיָּחֵ֫לּוּ   **4.** *and he began* וַיָּ֫חֶל   **5.** *they will be dismayed* (m. pl.) יֵחַ֫תּוּ   **6.** *you/they will be dismayed* (2 m. pl./3 f. pl.) תֵּחַ֫תּוּ   **7.** *they violated*   **8.** *you violated* (m. sg.) הֵפַ֫רְתָּה   **9.** *they violated* (m. pl.) הֵפֵ֫רוּ   **10.** *you/they will violate* (2 m. pl./3 f. pl.) תָּפֵ֫רוּ   **11.** *you did evil* (m. pl.)   **12.** *you did evil* (m. sg.) הֲרֵעֹ֫תָה   **13.** *and they did evil* (m. pl.) וַיָּרֵ֫עוּ   **14.** *evildoers* (m.)   **15.** *he will shudder*   **16.** *they shuddered*   **17.** *I created* בָּרָ֫אתִי   **18.** *you/they will desecrate* (2 m. pl./3 f. pl.)   **19.** *they will consult together* (m.)   **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.** 2 Sam 17:7   **8.** 2 Sam 17:14   **9.** Deut 31:14-1-8   **10.** 1 Kgs 16:25   **11.** 2 Sam 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.** 2 Sam 9:6   **5.** 1 Sam 25:23
6. 1 Kgs 2:19   **7.** Gen 37:9–10   **8.** Josh 5:13–15   **9.** Josh 5:13–15   **10.** Jer 7:1–3   **11.** 2 Kgs 17:35–36   **12.** 1 Kgs 11:40

Vocabulary in Alphabetical Order

א

אָב   *father*

אבד   Q. *to perish*

אבה   Q. *to be willing, consent* (almost always with a negative)

אֶבְיוֹן   *needy, poor* (adj.)

אֶבֶן   *stone* (f., pl. אֲבָנִים)

אָדוֹן   *lord* (with ref. to God אֲדֹנָי *my Lord*)

אָדָם   *man, mankind*

אֲדָמָה   *ground, land*

אהב   Q. *to love* (stative verb, pausal form SC אָהֵב)

אֹהֶל   *tent*

אוֹ   *or*

אָוֶן   *disaster; sin, injustice; deception, nothingness; idolatry*

אוֹצָר   *treasure, supplies*

אוֹר   *light*

אוֹת   *sign* (fem., pl. אֹתוֹת)

אָז   *then, at that time* (often with a PC form with past tense meaning)

אֹזֶן   *ear* (du. אָזְנַיִם *ʾoznáyim*)

אָח   *brother*

אָחוֹת   *sister*

אחז   Q. *to grasp, take hold, take possession*

אֲחֻזָּה   *possession, property*

אַחַר   *behind, afterwards* (adv.), *behind, after* (prep.)

אַחֵר   *another, different* (m. pl. אֲחֵרִים, f. sg. אַחֶרֶת, f. pl. אֲחֵרוֹת)

אַחֲרוֹן   *last, latter* (temp.); *at the back; western* (local)

אַחֲרֵי   *after, behind*

אַחֲרֵי־כֵן   *afterwards* (adv.)

אַחֲרִית   *end; future; descendants* (fem.)

אֵי   *where?*

אֹיֵב   *enemy*

אַיֵּה   *where?*

אַיִל   *ram*

אַיִן   *there is not* (particle of non-existence)

אִישׁ   *man*

אַךְ   *yea, surely, only*

אכל   Q. *to eat*

אַל   *not* (with the jussive or cohortative)

אֶל   *to, towards* (spatial), *at, by* (local), *against, according to*

אֵל   *God, god*

אֵלֶּה   *these* (comm.)

אֱלֹהִים   *God, god, gods*

אֱלוֹהַּ   *god, God*

אַלְמָנָה   *widow*

אִם   *if* (conj.)

אָמָה   *slave, handmaid*

אַמָּה   *cubit*

אֱמוּנָה   *steadfastness; trustworthiness, faithfulness*

אמן   Hi. *to believe, think; to believe in; to have trust in,* Ni. *to be reliable, faithful; to be permanent, endure*

אמר   Q. *to say*

אֱמֹרִי   *Amorite*

אָנָה   *where to?* (interrogative adverb אָן *where to?* with directional He)

אֱנוֹשׁ   *mankind, (all) human beings, man; (some) men; single human being* (mostly poet.)

אסף   Q. *to gather, remove*

אסר   Q. *to tie, bind, imprison*

אַף   *also, even* (adv.)

אַף   *nose, anger, nostrils* (gem. noun; dual אַפַּיִם)

אַפַּיִם   *face* (dual of אַף)

אֵצֶל   *in proximity to, beside* (prep.)

אֲרוֹן   *chest, ark* (with the article הָאָרוֹן)

אֶרֶז   *cedar*

אֹרַח   *way, path*

אֲרִי   *lion*

אַרְיֵה   *lion*

אֹרֶךְ   *length*

אֶרֶץ   *earth, land* (fem.) (pl. אֲרָצוֹת; with the article הָאָרֶץ, pausal form אָרֶץ)

ארר   Q. *to curse*

אֵשׁ   *fire* (fem.)

אִשָּׁה   *woman*

אֵת   *with, close to, beside*

אֵת   object marker indicating the direct object

בּ

בְּ   *in, at, with* (local and temporal)

בְּאֵר   *well* (of underground water), *watering place* (fem.)

בֶּגֶד	garment, clothing	בנה	Q. *to build*
בְּהֵמָה	beast, animal, cattle	בַּעֲבוּר	because of, for the sake of (prep.): *in order that* (conj.) (prep. בְּ + noun עֲבוּר)
בוא	Q. *to come, to enter*; Hi. *to bring, bring in*	בַּעַד	behind; through, out of; round about; for the benefit of, for (prep.; cs. st. בְּעַד, with ePP בַּעֲדוֹ)
בּוֹר	cistern, pit	בַּעַל	owner, lord, Baal
בושׁ	Q. *to be ashamed*	בער	Q. *to burn* (intransitive)
בחר	Q. *to choose* (with prepositional object with בְּ or direct object)	בָּקָר	cattle, herd (coll.)
בטח	Q. *to trust, be confident*	בֹּקֶר	morning
בֶּטֶן	belly; internal organs (fem.)	בקשׁ	Pi. *to seek*
בְּטֶרֶם	before (conj. or prep.)	ברא	Q. *to create*
בין	Q. *to discern, understand*; Hi. *to understand; to give understanding, teach*	בַּרְזֶל	iron
		ברח	Q. *to run away, flee*
בֵּין	between (prep., usually בֵּין ... לְ or בֵּין ... וּבֵין)	בְּרִית	covenant, agreement, contract (fem.)
בַּיִת	house	ברך	Pi. *to bless* (in the Q. only part. pass.)
בכה	Q. *to weep, weep for*		
בְּכֹר	firstborn	בְּרָכָה	blessing (cs. st. בִּרְכַּת, but with enclitic pronoun בִּרְכָתִי)
בַּל	not (negative used in poetry)		
בְּלִי	not; without	בָּשָׂר	flesh, meat
בָּמָה	hill, high place (often as place of worship)	בַּת	daughter
בֵּן	son	בְּתוּלָה	virgin

ג

גאל	Q. *to redeem*	גִּבּוֹר	hero (as substantive), strong, mighty (adj.)
גְּבוּל	border, boundary, territory	גְּבוּרָה	strength, might

גִּבְעָה   *hill*

גֶּבֶר   *man*

גָּדוֹל   *great*

גדל   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*

גּוֹי   *nation, people* (pl. גּוֹיִם)

גּוּר   Q. *to sojourn, dwell as alien and dependent*

גּוֹרָל   *lot; allocation by lot*

גלה   Q. *to uncover, remove, go into exile*

גַּם   *also, even*

גָּמָל   *camel* (pl. גְּמַלִּים)

גֶּפֶן   *vine* (fem.)

גֵּר   *sojourner*

גרש   Pi. *to drive out*

ד

דבק   Q. *to cling, cleave, keep close*

דבר   Pi. *to speak*

דָּבָר   *word, matter, thing*

דְּבַשׁ   *honey*

דּוֹר   *generation* (pl. דֹּרוֹת)

דֶּלֶת   *door*

דָּם   *blood*

דַּעַת   *knowledge* (inf. cs. Q. ידע)

דרך   Q. *to tread*

דֶּרֶךְ   *way, road*

דרשׁ   Q. *to seek, resort to*

ה

הוֹי   *ah! alas! ha!* (interjection expressing usually dissatisfaction and pain)

היה   Q. *t be, to become*

הֵיכָל   *palace; temple*

הלך   Q. *to go*; Hitpa. *to walk; to walk about; to move to and fro*

הלל   Pi. *to praise*; Hitpa. *to boast*

הָמוֹן   *sound, murmur, roar; crowd; abundance*

הֵן   *behold* (points to the word it precedes; cf. הִנֵּה); *if* (conditional conj.); *if* (for indirect questions)

הִנֵּה	*look, behold*
הפך	Q. *to turn; to overthrow; to change*
הָר	*mountain, hill, hill-country*

הַרְבֵּה	*greatly, exceedingly, much* (adv.; orig. inf. abs. Hi. of רבה)
הרג	Q. *to kill, slay*

ז

זֶה, זֹאת	*this* (masc., fem.)
זבח	Q. *to slaughter for sacri-fice, slaughter*
זֶבַח	*sacrifice*
זָהָב	*gold*
זכר	Q. *to remember*
זָכָר	*male* (adj.)
זנה	Q. *to commit fornication; to be unfaithful* (in a rela-tionship with God)

זעק	Q. *to cry, cry out, call* (cf. צעק)
זָקֵן	*old, old man* (הַזְּקֵנִים *the elders*)
זָר	*strange, foreign*
זְרוֹעַ	*arm, forearm* (fem.)
זרע	Q. *to sow, scatter seed*
זֶרַע	*seed, sowing, offspring, descendants*

ח

חַג	*festival, festival-gathering, pilgrim-feast* (pl. חַגִּים; abs. st. also חַג)
חדל	Q. *to cease, come to an end; to cease, leave off*
חָדָשׁ	*new*
חֹדֶשׁ	*new moon, month*
חוה	Hištaphel *to bow down, prostrate; to worship*
חוֹמָה	*city wall, wall*

חוּץ	*outside, street* (m.; pl. חוּצוֹת)
חזה	Q. *to see, behold* (almost always poetic)
חזק	Q. *to be firm, strong* (sta-tive verb, PC יֶחֱזַק but SC חָזַק); Pi. *to make firm, strong; repair*; Hi. *to seize, grasp; to keep hold of*; Hitpa. *to show oneself courageous; to prove one-self strong*

חָזָק   *strong; heavy, severe; firm, hard* (adj.)

חטא   Q. *to sin*

חַטָּאת   *sin, sin offering*

חַי   *alive, living* (pl. חַיִּים)

חיה   Q. *to be alive, stay alive, revive, recover, return to life*

חַיָּה   *animals* (usually collective)

חַיִל   *strength, wealth, army*

חָכָם   *wise*

חָכְמָה   *wisdom*

חֵלֶב   *fat; best, choice part*

חלה   Q. *to be* or *become weak; become sick, ill*

חֲלוֹם   *dream* (masc.; pl. חֲלֹמוֹת)

חלל   Hi. *to begin*; Pi. *to profane; to put into use*

חָלָל   *slain, pierced*

חלק   Q./Pi. *to divide, apportion*

חֵלֶק   *portion, share, possession*

חֵמָה   *heat; rage, wrath; poison*

חֲמוֹר   *donkey, he-ass*

חָמָס   *violence, wrong*

חֵן   *favor, grace*

חנה   Q. *to encamp*

חנן   Q. *to show favor, be gracious*

חֶסֶד   *joint obligation, loyalty, faithfulness, goodness, graciousness*

חפץ   Q. *to take pleasure in, desire; to delight in* (freq. with prep. obj. with בְּ)

חֵץ   *arrow* (gem. noun; pl. חִצִּים)

חֲצִי   *half, middle*

חָצֵר   *court, enclosure*

חֹק   *statute* (pl. חֻקִּים)

חֻקָּה   *statute*

חֶרֶב   *sword* (fem.)

חרה   Q. *to burn, kindle* (of anger אַף)

חרם   Hi. *to put under a ban*

חֶרְפָּה   *disgrace, shame; reviling, taunt*

חרש   Hi. *to be silent*

חשב   Q. *to think, consider, regard, plan, devise*

חֹשֶׁךְ   *darkness*

חתת   Ni. *to be dismayed; to be terrified*; Q. *to be shattered; to be filled with terror*

ט

טָהוֹר   *pure; ceremionally clean* (adj.)

טהר   Q. *to be clean* (stative verb, SC טָהֵר, PC יִטְהַר); Pi. *to cleanse; to pronounce clean*

טוֹב	*good*	טָמֵא	*unclean* (adj., m. pl. טְמֵאִים)
טמא	Q. *to be unclean, become unclean* (stative verb, SC טָמֵא); Pi. *to defile; to desecrate*	טֶרֶם	*not yet* (adv.); *before* (conj.); בְּטֶרֶם *before* (conj. or prep.)

<div align="center">י</div>

יְאֹר	*the Nile* (usually with the article הַיְאֹר, pl. יְאֹרִים; *Nile-arms, Nile-canals*) *river, stream*	יָמִין	*right side, right hand, south*
		יסף	Q. *to add*; Hi. *to add*
יבשׁ	Q. *to be dry, dried up* (stative verb; SC יָבֵשׁ; PC יִיבַשׁ); Hi. *to dry up, make dry*	יַעַן, יַעַן אֲשֶׁר	*because*
		יעץ	Q. *to advice, counsel*; Ni. *to consult together; to exchange council*
ידה₂	Hi. *to praise*; Hitpa. *to confess* (SC הִתְוַדָּה)	יַעַר	*wood; forest; thicket*
ידע	*to know*	יצא	Q. *to go out, come out*
יוֹם	*day* (הַיּוֹם as adv. *today*)	יצב	Hitpa. *to set oneself, to station oneself; to take one's stand* (cf. נצב Ni./Hi.)
יוֹמָם	*by day* (adv.)		
יטב	Q. *to be good, well, glad, pleasant*; Hi. *to do good to, deal well with; to do well; to make something good*	יצק	Q. *to pour out*
		ירא	Q. *to fear, be afraid* (stative verb, SC יָרֵא; with direct object or prep. מִפְּנֵי or מִן indicate the obect)
יַיִן	*wine*		
יכח	Hi. *to rebuke, reproach; to decide*	ירד	Q. *to go down, come down, descend*
ילד	Q. *to bear, beget*	ירה₃	Hi. *to instruct, teach* (cf. תּוֹרָה)
יֶלֶד	*boy*		
יָם	*sea*, west (pl. יַמִּים)	ירשׁ	*to take possession of, inherit, dispossess*

יָשַׁב   Q. *to sit, remain, dwell*

יְשׁוּעָה   *help, salvation*

יָשַׁע   Hi. *to help, save*; Ni. *to receive help; to be victorious*

יָשָׁר   *straight, right*

יָתַר   Ni. *to be left over, remain*; Hi. *to leave over, leave*

יֶתֶר   *rest, remainder*

כ

כְּ   *like, as, according to*

כַּאֲשֶׁר   *as, according to* (modal), *when* (temporal), *because* (causal) (conj.)

כָּבֵד   Q. *to be heavy; to be insensitive, dull; to he honored* (stative verb, SC כָּבֵד, PC יִכְבַּד); Pi. *to make honorable, honor*; Ni. *to be honored, enjoy honor*

כָּבֵד   *heavy; oppressing; weighty* (adj.)

כָּבוֹד   *glory, honor*

כָּבַס   Pi. *to wash* (normally clothes) (SC כִּבֵּס)

כֶּבֶשׂ   *young ram*

כֹּה   *thus, here* (adv.)

כֹּהֵן   *priest*

כּוּן   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*

כֹּחַ   *strength, power*

כִּי   *for, because* (causal), *if* (conditional), *when* (temporal), *that*, etc. (conj.)

כִּכָּר   *round loaf, talent, vicinity* (esp. the region of the Jordan) (fem.)

כֹּל   *the whole, every, all*

כָּלָה   Q. *to be complete, at an end, finished, accomplished, spent*; Pi. *to complete, bring to an end, finish; to accomplish; to cause to cease*

כְּלִי   *article, utensil, vessel, weapon*

כֵּן   *so, thus* (Modern Hebrew: *yes*)

כָּנָף   *wing; edge, extremity; skirt* (of a garment) (fem.)

כִּסֵּא   *seat, chair, throne*

כָּסָה   Pi. *to cover*

כְּסִיל   *fool*

כֶּסֶף   *silver*

כָּעַס   Hi. *to provoke to anger*

כַּף	*the hollow, flat of the hand, hand, sole (of the foot)* (dual כַּפַּיִם)	כשל	Q. *to stumble, stagger;* Hi. *to cause to stumble, stagger*
כְּרוּב	*cherub*	כתב	Q. *to write*
כֶּרֶם	*vineyard*	כָּתֵף	*shoulder; side; mountain slope*
כרת	Q. *to cut,* Hi. *cut off, ex-terminate*		

ל

לְ	*to, for, regarding,* also indicating indirect objects	לין	Q. *to spend the night, stay overnight; to stay, dwell*
לֹא	*not, no*	לכד	Q. *to capture, seize, take*
לֵאמֹר	introduction of direct speech	לָכֵן	*therefore* (כֵּן + לְ)
לֵב	*heart* (pl. לִבּוֹת)	למד	Qal *to learn;* Pi. *to teach*
לֵבָב	*heart* (cs. st. לְבַב)	לָמָּה	*why?* (preposition לְ + מָה)
לְבַד	*alone, by itsef* (with ePP לְבַדּוֹ; prep. לְ with noun בַּד *separation*)	לְמַעַן	*in order to, so that* (conj.); *on account of, for the sake of* (prep.) (לְ + מַעַן; prep. and conj.)
לְבִלְתִּי	*not* (negative used with the inf. cs.; בִּלְתִּי + לְ)	לִפְנֵי	*in front of, before* (local and temporal) (prep. לְ + פָּנִים)
לבש	Q. *to put on* (a garment), *to clothe oneself, clothe* (stative verb, SC לָבֵשׁ, PC יִלְבַּשׁ)	לקח	Q. *to take*
לחם	Ni. *to fight, do battle* (with prep. objects)	לִקְרָאת	*toward, against* (prep.; לְ + inf. cs. of the verb קרא₂ *encounter*)
לֶחֶם	*bread, food*	לָשׁוֹן	*tongue; language* (m.; pl. לְשֹׁנוֹת)
לַיְלָה	*night*		

מ

מְאֹד	*very* (degree particle); as a noun *strength, power*	מִזְבֵּחַ	*altar* (pl. מִזְבְּחוֹת)
מֵאַיִן	*whence? where from?* (prep. אַיִן + מִן)	מִזְמוֹר	*psalm*
מאן	Pi. *to refuse*	מִזְרָח	*sunrise; east*
מאס	Q. *to reject, despise*	מַחֲנֶה	*camp*
מִגְדָּל	*tower*	מָחָר	*tomorrow* (adv.)
מָגֵן	*shield* (pl. מָגִנִּים)	מַחֲשָׁבָה	*thought; device, plan, purpose*
מִגְרָשׁ	*pastureland (belonging to a city); outskirts*	מַטֶּה	*staff, tribe*
מִדְבָּר	*wilderness, desert*	מִי	*who?*
מדד	Q. *to measure*	מַיִם	*water*
מִדָּה	*measured length; measurement*	מַכָּה	*blow; wound; plague*
מָדוּעַ	*why?*	מכר	Q. *to sell*
מְדִינָה	*province*	מלא	Q. *to be full* (stative verb; SC מָלֵא; with noun to indicate the substance)
מָה	*what?*	מָלֵא	*full* (adj.)
מהר	Pi. *to hasten; to do something hastily*	מַלְאָךְ	*messenger, angel*
מַהֵר	*quickly, speedily* (adv.; inf. abs. of מהר Pi. *to hasten*)	מְלָאכָה	*occupation, work* (məlā(ʾ)kā; cs. st. מְלֶאכֶת)
מוּסָר	*discipline; training; exhortation, warning*	מִלְחָמָה	*battle, war*
		מלט	Ni. *to escape, be delivered*
מוֹעֵד	*appointed time, appointed place, meeting* (אֹהֶל מוֹעֵד *tent of meeting*)	מלך	Q. *to reign* (as king) *to become king*
		מֶלֶךְ	*king*
מות	Q. *to die* (SC 3 m. sg. מֵת; PC 3 m. sg. יָמוּת; part. m. sg. מֵת); Hi. *to kill, put to death*	מַלְכוּת	*royalty; royal power; reign; kingdom*
		מַמְלָכָה	*kingdom, sovereignty, dominion, reign* (cs. st. מַמְלֶכֶת)
מָוֶת	*death*	מִמַּעַל	*above* (adv.) (מִמַּעַל לְ prep. *on top of, above*)

מִן	*from, away from, out of*; in comparisons: *(more) than*	מָקוֹם	*place* (pl. מְקֹמוֹת)
מִנְחָה	*gift, tribute, offering*	מִקְנֶה	*livestock as property, cattle*
מִסְפָּר	*number*	מַרְאֶה	*sight, appearance, vision*
מְעַט	*a little, fewness, a few*	מָרוֹם	*height, elevated place*
מַעְלָה	*upwards, above* (adv.) (noun מַעַל *higher part*)	משׁח	Q. *to anoint, to smear*
		מִשְׁכָּן	*dwelling-place, abode*
מַעֲשֶׂה	*deed, work*	משׁל	Q. *to rule, reign*
מצא	Q. *to find*	מִשְׁמֶרֶת	*guard, watch; charge, injunction; function, office*
מַצָּה	*unleavened bread, matzah (matzo)*	מִשְׁפָּחָה	*extended family, clan*
מִצְוָה	*commandment*	מִשְׁפָּט	*judgment*
מִקְדָּשׁ	*sacred place, sanctuary*	מִשְׁתֶּה	*feast, banquet*
		מָתַי	*when?*

נ

נְאֻם	*utterance, declaration, announcement*	נגשׁ	Qal/Ni. *to draw near, approach*
נבא	Ni. *to be in a prophetic trance, behave like a* נָבִיא; Hitpa. *to exhibit the behavior of a* נָבִיא	נֶדֶר	*vow*
		נָהָר	*river, stream* (pl. נְהָרוֹת; נְהַר פְּרָת *Euphrates*)
		נדח	Hi. *to thrust; thrust out; thrust away*
נבט	Hi. *to look*	נוח	Hi. A *to cause to rest, give rest*; Hi. B *to lay, set down; to leave, let remain*
נָבִיא	*prophet*		
נֶגֶב	*south-country, Negev, south*		
נגד	Hi. *to tell, inform, report*	נוס	Q. *to flee, escape*
נֶגֶד	*in front of, in sight of, opposite to*	נחל	Q. *to get a possession; to take a possession; to inherit*
נגע	Q. *to touch, reach, strike*		
נֶגַע	Q. *stroke, plague, blow, mark*	נַחַל	*river valley, wadi; stream*

נַחֲלָה *possession, property, inheritance*

נָחַם Ni. *to regret; to be sorry; to console oneself*; Pi. *to comfort*

נְחֹשֶׁת *copper, bronze*

נטה Q. *to stretch out, spread out, extend, bend, turn, incline*; Hi. *to turn, incline*

נטע Q. *to plant*

נכה Hi. *to smite, to strike; to strike dead*

נסע *to pull up or out, set out, journey*

נַעַר *boy, lad, youth*

נַעֲרָה *young woman, girl; maid, attendant, servant*

נפל *to fall*

נֶפֶשׁ *soul, self, life, living being, person, desire, throat* (f.)

נצב Ni. *to take one's stand, to stand*

נצל Hi. *to take away, snatch away; to rescue; to deliver from*

נצר Q. *to watch, guard, keep*

נשׂא Q. *to lift, carry, take*

נשׂג Hi. *to reach; to overtake*

נָשִׂיא *chief, prince*

נתן Q. *to give, to put, to make into, to allow*

ס

סבב Q. *to turn about, go around, surround*

סָבִיב *around, round about* (adv. and prep., as a noun *surroundings*)

סְבִיבוֹת *around, round about* (prep.; pl. of סָבִיב, with ePP סְבִיבֹתֵיהֶם)

סגר Q. *to shut, close*; Hi. *to deliver, hand over; to shut*

סוּס *horse*

סור Q. *to turn aside*; Hi. *to cause to turn aside, depart; to remove, take away*

סֶלַע *rock, cliff*

ספר Q. *to count*; Pi. *to report; tell; to make known, announce*

סֵפֶר *something written, letter, scroll*

סֹפֵר *secretary, scribe*

סתר Hi. *to hide, conceal* (transitive); Ni. *to hide oneself; to be hid, concealed*

ע

עבד	Q. *to serve, work*	עִיר	*city, town* (fem.)
עֶבֶד	*slave, servant*	עַל	*on, upon, above, at, by, against, on account of, because of, about, concerning*
עֲבֹדָה	*work, service*		
עבר	Q. *to pass over, through, by, pass on*		
עֵבֶר	*region across or beyond; side*	עַל אֲשֶׁר	*because*
עַד	*up to, as far as, until*	עלה	Q. *to go up, ascend*
עֵד	*witness*	עֹלָה	*(whole) burnt offering*
עֵדָה	*congregation*	עֶלְיוֹן	*highest, most high*
עֵדוּת	*witness, testimony,* pl. *laws, legal provisions* (pl. עֵדֹת;	עַל־כֵּן	*therefore*
	with ePP also עֵדְוֹתָיו *ʿēd-wōtāw his legal provisions,* etc.)	עַם	*people, nation* (also עָם)
		עִם	*with, close to, beside*
עוֹד	*still, yet, again, besides* (adv.)	עמד	Q. *to take one's stand, stand*
עוֹלָם	*long time, duration, future time, long time back*	עַמּוּד	*pillar; column* (cf. עמד)
		עָמָל	*trouble; labor; toil*
עָוֹן	*iniquity, guilt* (pl. עֲוֹנוֹת)	עֵמֶק	*valley, vale, lowland*
עוֹף	*birds, fowl; winged insects (everything that flies)* (coll.)	ענה	Q. *to answer, respond*
		ענה2	Q. *to be bowed down; to be downcast, afflicted;* Pi. *to oppress; to mishandle, humble, afflict*
עוּר	Q. *to awake; to stir;* Hi. *to wake up; to excite; to put into motion*		
		עָנִי	*poor; afflicted; humble*
עוֹר	*skin; animal skin; leather*	עָנָן	*cloud, cloud-mass*
עֹז	*might, strength*	עָפָר	*dry earth; dust*
עזב	Q. *to leave, forsake*	עֵץ	*tree, wood,* sometimes *trees* (coll.) (pl. עֵצִים)
עזר	Q. *to help, assist*	עֵצָה	*counsel, advice; plan*
עַיִן	*eye, spring* (fem.)	עֶצֶם	*bone* (m. or f.; pl. עֲצָמוֹת)
		עֶרֶב	*evening*

עֲרָבָה   *desert-plain, steppe* (with the article הָעֲרָבָה usually a part of the arid region between the Sea of Galilea and the Gulf of Aqaba)

עֶרְוָה   *nakedness; genital area*

ערך   Q. *to arrange, set in order; to draw up a battle formation*

עשׂה   Q. *to do, to make*

עֵת   *time* (f.; gem. noun; with enclitic pronoun עִתּוֹ)

עַתָּה   *now* (adv. of time)

פ

פֵּאָה   *corner; side*

פדה   Q. *to buy out, redeem, ransom*

פֶּה   *mouth*

פֹּה   *here* (adv.)

פוץ   Q. *to be dispersed; disperse*; Ni. *be scattered*; Hi. *to scatter*

פלא   Ni. *to be surpassing, extraordinary*

פלל   Hitpa. *to pray*

פְּלִשְׁתִּים   *Philistines* (sg. פְּלִשְׁתִּי)

פֶּן   *so that not, lest* (conj.)

פַּר   *bull, steer* (gem. noun; pl. פָּרִים)

פְּרִי   *fruit*

פַּרְעֹה   *Pharao*

פרר   Hi. *to break, violate; to frustrate, make ineffectual*

פרשׂ   Q. *to spread out, spread*

פנה   Q. *to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)*

פָּנִים   *face, surface* (only pl.)

פֶּסַח   *Passover, Pesach*

פעל   Q. *to do; to make*

פַּעַם   *step, pace; foot; time* (Tagalog *beses*)

פקד   Q. *to visit, attend to, muster, appoint*; Hi. *to set (over), make overseer; commit, entrust; deposit*

פָּרָשׁ   *horseman, charioteer; team of horses, horses for a chariot* (pl. פָּרָשִׁים)

פֶּשַׁע   *transgression, crime*

פתח   Q. *to open*; Pi. *to let loose; to untie; to liberate*

פֶּתַח   *opening, doorway, entrance*

צ

צֹאן   *small cattle, sheep and goats, flock, flocks* (coll., fem.)

צָבָא   *army, host, war, warfare* (pl. צְבָאוֹת)

צַדִּיק   *just, righteous*

צֶדֶק   *rightness; righteousness*

צְדָקָה   *righteousness*

צוה   Pi. *to give an order, to command; to order, to instruct; to charge, to commission* (cf. the noun מִצְוָה)

צוּר   *rock; rocky hill, mountain*

צֵל   *shadow, shade* (gem. noun; with ePP צִלְךָ)

צלח   Q. *to force entry to; to succeed, be successful*; Hi. *to be successful; to make something a success*

צעק   Q. *to cry, cry out, call*

צָפוֹן   *north*

צַר   *enemy* (pl. צָרִים)

צָרָה   *need; distress; anxiety*

ק

קבץ   Q. *to gather, collect*

קבר   Q. *to bury*

קֶבֶר   *grave*

קָדוֹשׁ   *holy*

קָדִים   *East; east wind*

קֶדֶם   *front; east; before, earlier; prehistoric times, primeval times*

קדשׁ   Q. *to be holy* (stative verb; SC pausal form קָדֵשׁוּ; PC יִקְדַּשׁ); Pi. *to sanctify, make holy; to declare holy; to dedicate*; Hi. *to set apart, devote, consecrate; regard* or *treat as sacred*

קֹדֶשׁ   *holiness*

קָהָל   *assembly*

קוֹל   *voice, sound* (masc., pl. קֹלוֹת)

קום   Q. *to arise, stand up, stand*; Hi. *to raise, raise up*

קָטֹן   *small; young; unimportant* (adj.; cs. st. קְטֹן; only in m. sg., other forms from קָטָן)

קָטָן   *small; young; unimportant* (adj.; pl. קְטַנִּים)

קטר   Hi. *to cause to go up in smoke*; Pi. *to make a sacrifice go up in smoke*

קְטֹרֶת   *smoke, odor of (burning) sacrifice; incense* (fem.)

קִיר   *wall* (pl. קִירוֹת)

קָלַל	Q. *to be small, insignificant; to be swift;* Pi. *to curse*
קָנָה	Q. *to buy; to acquire; ; to create*
קָנֶה	*stalk, reed*
קֵץ	*end* (gem. noun; with ePP קִצּוֹ)
קָצֶה	*edge, end, extremity*
קָצִיר	*harvest; harvest crops*
קָרָא	Q. *to call, proclaim, read*

קָרַב	Q. *to draw near, approach* (stative verb; SC קָרַב and קָרֵב; PC יִקְרַב)
קֶרֶב	*inward part, midst* (with ePP קִרְבּוֹ)
קָרְבָּן	*offering, gift* (only in Lev, Num, Ezek)
קָרוֹב	*near*
קֶרֶן	*horn*
קָרַע	Q. *to tear*
קֶשֶׁת	*bow* (fem.)

ר

רָאָה	Q. *to see;* Ni. *to appear, become visible; to present oneself;* Hi. *to show, let someone see something*
רֹאשׁ	*head*
רֵאשִׁית	*beginning; first, chief*
רַב	*much, many, great* (pl. רַבִּים)
רֹב	*multitude, abundance, greatness*
רָבָה	Q. *to become numerous, increase; to become great;* Hi. *to make numerous; to make great*
רָדַף	*to pursue, chase, persecute*
רוּחַ	*spirit, wind* (fem. or masc.)
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*

רוּץ	Q. *to run*
רֹחַב	*breadth, width*
רְחֹב	*broad open place, plaza*
רָחוֹק	*distant, far* (adj.)
רָחַץ	Q. *to wash, bathe*
רָחַק	Q. *to be far, distant;* Hi. *to remove; to depart, withdraw, distance oneself*
רִיב	Q. *to strive, contend*
רִיב	*dispute, lawsuit, quarrel*
רָכַב	Q. *to mount and ride, ride;* Hi. *to cause ride, to make to ride*
רֶכֶב	*chariotry, chariots* (collective), *chariot* (rare meaning)
רַע	*bad, evil* (pl. רָעִים; gem. adj.)

רֵעַ	*friend, companion, fellow*	רפא	Q. *to heal*; Ni. *to be healed*
רָעָב	*famine, hunger*	רצה	Q. *to be pleased with; to accept favorably*
רעה	Q. *to pasture, tend, graze* (part. רֹעֶה *shepherd*)	רָצוֹן	*goodwill; favor; acceptance*
רָעָה	*evil; distress; misery; disaster, calamity* (root רעע)	רַק	*only, still, but, however, nevertheless, surely*
רעע	Q. *to be bad, evil, displeasing*; Hi. *to do evil; to treat badly*	רָשָׁע	*wicked, guilty*

שׂ

שׂבע	Q. *be sated, to eat one's fill, satisfy oneself with* (stative verb, SC pausal form שָׂבֵעוּ, PC יִשְׂבַּע) (with noun phrase)	שְׂמֹאל	*left side, left, north* (śəmō(ʾ)l with silent א)
שֶׂה	*a small livestock beast* (*sheep* or *goat*)	שׂמח	Q. *to rejoice, be glad* (stative verb)
שָׂדֶה	*field* (pl. שָׂדוֹת)	שִׂמְחָה	*joy, gladness*
שׂים	Q. *to put, to make into, to give*	שׂנא	Q. *to hate* (stative verb, PC שְׂנָא)
שׂכל	Hi. *to understand; to have insight; to make wise, insightful; to achieve success*	שָׂעִיר	*billy-goat, buck*
		שָׂפָה	*lip, speech, edge*
		שַׂר	*ruler, official, prince, captain, chieftain, chief* (pl. שָׂרִים)
		שׂרף	Q. *to burn completely* (transitive)

שׁ

שְׁאוֹל	*underworld* (fem.)	שְׁאֵרִית	*remainder; remnant* (fem.)
שׁאל	Q. *to ask, inquire*	שֵׁבֶט	*rod, staff, scepter, tribe*
שׁאר	Ni. *be left over, remain*; Hi. *to leave over, spare*	שׁבע	Ni. *to swear, take an oath*

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שָׁבַר   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*

שַׁבָּת   *Sabbath* (f. or m.; pl. שַׁבָּתוֹת)

שָׁדַד   Q. *to devastate, despoil, deal violently with*

שָׁדַד   Q. *to devastate, despoil, deal violently with*

שׁוּב   Q. *to turn back, return;* Hi. *to bring back, return* (trans.)

שָׁוְא   *emptiness; nothingness*

שׁוֹפָר   *horn* (as a wind instrument)

שׁוֹר   *a single beast, bovid* (*bull*, etc.)

שָׁחַט   Q. *to slaughter*

שָׁחַת   Hi./Pi. *to ruin, destroy; annihilate, exterminate*

שִׁיר   Q. *to sing* (PC יָשִׁיר)

שִׁיר   *song*

שִׁית   Q. *to set, put* (PC יָשִׁית)

שָׁכַב   Q. *to lie down* (3 m. sg. PC יִשְׁכַּב)

שָׁכַח   Q. *to forget*

שָׁכַם   Hi. *to do something early; to rise early*

שְׁכֶם   *shoulder, back*

שָׁכַן   Q. *to settle down, dwell*

שָׁלוֹם   *welfare, peace, completeness*

שָׁלַח   Q. *to send*; Pi. *to send off; to send out, forth; to let go, set free*

שֻׁלְחָן   *table*

שָׁלַךְ   Hi. *to throw*

שָׁלָל   *spoil, plunder, booty*

שָׁלַם   Pi. *to make whole* or *good, restore; make good*, i.e., *pay* (vows); *to requite, recompense, reward*

שֶׁלֶם   *a kind of offering: conclusion offering; salvation offering*

שָׁם   *there* (adv.)

שֵׁם   *name* (pl. שֵׁמוֹת)

שָׁמַד   Hi. *to annihilate, exterminate; destroy*

שָׁמַיִם   *heaven, sky*

שָׁמֵם   Q. *to be uninhabited, be deserted; to shudder, be appalled*; Ni. *to be made uninhabited, deserted; to be made to tremble*

שְׁמָמָה   *desolation; devastation; waste*

שֶׁמֶן   *oil, fat, fatness*

שָׁמַע   Q. *to hear, to listen to*

שָׁמַר   Q. *to keep, watch, preserve*

שֶׁמֶשׁ   *sun* (fem.)

שֵׁן   *tooth, ivory* (gem. noun; dual שְׁנַיִם)

שָׁנָה	*year* (pl. שָׁנִים)	שׁקה	Hi. *to give to drink; to cause to drink water* (causative counterpart to the verb שתה Q. *to drink*)
שַׁעַר	*gate*		
שִׁפְחָה	*maid, maid-servant* (pl. שְׁפָחוֹת)		
שׁפט	Q. *to judge, govern*	שֶׁקֶל	*weight; shekel* (measurement of weight; about 11 g)
שֹׁפֵט	*judge, ruler, governor* (part. act. Qal)		
שׁפך	Q. *to pour, pour out*	שֶׁקֶר	*breach of faith, lie*
		שׁרת	Pi. *to serve*
		שׁתה	Q. *to drink*

ת

תְּהִלָּה	*glory, praise; song of praise*	תָּמִיד	*continuously, always* (adv.), *continuity* (noun)
תָּוֶךְ	*midst* (cs. st. תּוֹךְ)	תָּמִים	*complete; without fault; perfect; impeccable; honest, devout* (adj.)
תּוֹעֵבָה	*abomination, abhorrence*		
תּוֹרָה	*instruction*		
תַּחַת	*under, beneath, instead of, in place of*	תמם	Q. *to be complete, finished*
		תְּפִלָּה	*prayer*
		תפשׂ	Q. *to lay hold of, seize*
תקע	Q. *to give a blow, blast; clap; drive in*	תְּרוּמָה	*contribution, offering*

Alphabetical List of Proper Nouns

The following list contains the proper nouns that are included in the exercises.

אֲבִינַיִל	Abigail	אֱלִימֶלֶךְ	Elimelech
אֲבִימֶלֶךְ	Abimelech	אֱלִיעֶזֶר	Eliezer
אֶבְיָתָר	Abiathar	אֶלְיָקִים	Eliakim
אַבְנֵר	Abner	אֱלִישָׁע	Elisha
אַבְרָהָם	Abraham	אֶלְעָזָר	Eleazar
אַבְרָם	Abram	אָמוֹץ	Amoz
אַבְשָׁלוֹם	Absalom	אֲמִינוֹן	see אַמְנוֹן
אָדָם	Adam	אַמְנוֹן	Amnon
אֱדוֹם	Edom	אֱנוֹשׁ	Enosh
אֲדֹנִיָּהוּ	Adonija	אָסָא	Asa
אֵהוּד	Ehud	אָסָף	Asaph
אַהֲרֹן	Aaron	אֶסְתֵּר	Esther
אוּרִיָּה	Uriah	אֶפְרַיִם	Ephraim
עֻזִּיָּהוּ	Uzziah	אֲרָם	Aram, Arameans
אַחְאָב	Ahab	אַשּׁוּר	Assyria, Assyrians
אָחָז	Ahas	אָשֵׁר	Asher
אֲחַזְיָהוּ	Ahaziah	אֲשֵׁרָה	Asherah
אֲחִיטוּב	Ahitub	בְּאֵר שֶׁבַע	Beersheba
אֲחִיתֹפֶל	Ahithophel	בָּבֶל	Babylon, Babel
אֲחִימֶלֶךְ	Ahimelech	בֵּית־אֵל	Bethel
אֲחִינֹעַם	Ahinoam	בֵּית־חוֹרֹן	Beth-horon
אִיּוֹב	Job	בֵּית לֶחֶם	Bethlehem
אִיזֶבֶל	Jezebel	בֵּית־עֵקֶד	Beth-eked
אָכִישׁ	Achish	בֵּית־שֶׁמֶשׁ	Beth-shemesh
אֵלִיָּהוּ	Elijah		

בִּלְהָה	Bilhah	זִמְרִי	Zimri
בִּלְעָם	Balaam	חֶבְרוֹן	Hebron
בָּלָק	Balak	חַגַּי	Haggai
בֶּן־הֲדַד	Ben -hadad	חוּשַׁי	Hushai
בִּנְיָמִין	Benjamin	חֲזָאֵל	Hazael
בְּנָיָהוּ	Benaiah	חִזְקִיָּהוּ	Hezekiah
בֹּעַז	Boaz	חִירָם	Hiram
בַּעַל פְּעוֹר	Baal-peor (name of a place and of a deity)	חִלְקִיָּהוּ	Hilkiah
בַּעְשָׁא	Baasha	חֲנוֹךְ	Hanoch
בָּרָק	Barak	חֲנַנְיָה	Hananaiah
בַּת־שֶׁבַע	Bathsheba	חָפְנִי	Hophni
גָּד	Gad	חֹרֵב	Horeb
גִּדְעוֹן	Gideon	חָרָן	Haran
גִּלְגָּל	Gilgal	יֹאשִׁיָּהוּ	Josiah
גָּלְיָת	Goliath	יָבֵישׁ גִּלְעָד	Jabesh-gilead
גִּלְעָד	Gilead	יֵהוּא	Jehu
גַּעַל	Gaal	יְהוֹאָחָז	Jehoahaz
גֹּשֶׁן	Goshen	יְהוֹאָשׁ	Jehoash
גַּת	Gath	יְהוּדָה	Judah
דָּוִד	David	יְהוֹיָדָע	Jehoiada
דַּמֶּשֶׂק	Damascus	יְהוֹיָקִים	Jehoiakim
דָּן	Dan	יוֹנָתָן	Jonathan
הֶבֶל	Abel	יְהוֹרָם	Joram
הָגָר	Hagar	יְהוֹשֻׁעַ	Joshua
הוֹשֵׁעַ	Hosea	יְהוֹשָׁפָט	Josaphat
זְבוּלֻן	Zebulun	יוֹאָב	Joab
זֶבַח	Zebah	יוֹאָשׁ	Joash
זְבֻל	Zebul	יוֹסֵף	Joseph
זִיף	Ziph	יוֹרָם	Joram
זִלְפָּה	Zilpah	יַעֲקֹב	Jacob
		יְפֻנֶּה	Jephunneh

יֶפֶת	Japhet	מִצְפָּה	Mizpah
יִפְתָּח	Jephthah	מִצְרַיִם	Egypt
יִצְחָק	Isaac	מִרְיָם	Miriam
יְרֻבַּעַל	Jerubbaal	מֹשֶׁה	Moses
יָרָבְעָם	Jeroboam	נְבוּכַדְנֶאצַּר	Nebuchadnezzar
יַרְדֵּן	Jordan	נָבוֹת	Naboth
יְרוּשָׁלַם	Jerusalem	נוּן	Nun
יְרִיחוֹ	Jericho	נָחוֹר	Nahor
יִרְמְיָהוּ	Jeremiah	נְחֶמְיָה	Nehemiah
יִשְׂרָאֵל	Israel	נָחָשׁ	Nahash
יִשַׁי	Jesse	נְכֹה	Neco
יִשְׁמָעֵאל	Ishmael	נָעֳמִי	Naomi (Hebrew *noʿŏmī*)
יְשַׁעְיָהוּ	Isaiah		
כָּלֵב	Caleb	נַעֲמָן	Naaman
כִּלְיוֹן	Chilion	נַפְתָּלִי	Naphtali
כְּנַעַן	Canaan	נֵר	Ner
כַּרְמֶל	Carmel	נָתָן	Nathan
לֵאָה	Leah	נְתַנְאֵל	Nethanel
לָבָן	Laban	סִיחֹן	Sihon
לְבָנוֹן	Lebanon	סִינַי	Sinai
לוֹט	Lot	סֻכּוֹת	Succoth
לֵוִי	Levi	עֹבֵד אֱדֹם	Obed-edom
לֶמֶךְ	Lamech	עַזָּה	Gaza
מְגִדּוֹ	Megiddo	עֲזֵקָה	Azekah
מִדְיָן	Midian	עֲזַרְיָהוּ	Azariah
מוֹאָב	Moab	עַי	Ai (almost always with the article)
מַחְלוֹן	Mahlon		
מִכְמָשׁ	Michmash	עָכָן	Achan
מִלְכָּה	Milcah	עֵלִי	Eli
מְנַחֵם	Menahem	עָמְרִי	Omri
מְפִיבֹשֶׁת	Mephibosheth	עַמּוֹן	Ammon

עָרְפָּה	Orpah	שָׂרָה	Sarah
עֵשָׂו	Esau	שָׂרַי	Sarai
פִּינְחָס	Pinehas	שָׁאוּל	Saul
פֶּקַח	Pekah	שֶׁבְנָא	Shebnah
צָדוֹק	Zadok	שְׁלֹמֹה	Solomon
צִדְקִיָּהוּ	Zedekiah	שֵׁם	Shem
צִיּוֹן	Zion	שְׁמוּאֵל	Samuel
צַלְמֻנָּע	Zalmunna	שִׁמְעוֹן	Simeon
צֹעַר	Zoar	שִׁמְעִי	Shimei
קָדֵשׁ	Kadesh	שְׁמַעְיָה	Shemaiah
קָדֵשׁ בַּרְנֵעַ	Kadesh-barnea	שֹׁמְרוֹן	Samaria
קַיִן	Cain	שִׁמְשׁוֹן	Samson
קִישׁוֹן	Kishon	שָׁפָן	Shaphan
רְאוּבֵן	Reuben	שִׁישַׁק	Shishak
רִבְקָה	Rebekah	שֵׁת	Seth
רוּת	Ruth	תָּבוֹר	Tabor
רְחַבְעָם	Rehoboam	תִּמְנָה	Timnah
רָחֵל	Rachel	תָּמָר	Tamar
רָמֹת גִּלְעָד	Ramoth-gilead	תְּקוֹעַ	Tekoa