

A Free Introductory Grammar of Biblical Hebrew

Michael Malessa

Typeset in \LaTeX .

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

Preface

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

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

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

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

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

This book was typeset in \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.

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

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Chapter 1

1.1 The Hebrew Alphabet

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

I	II	III	IV	V
א	אֶלֶף <i>ʾālæp̄</i>	ʾ	ʔ	1
ב	בֵּית <i>bēt</i>	<i>b, b̄/v</i>	bet, vet	2
ג	גִּמְל <i>gīmæġ</i>	<i>g</i>	get	3
ד	דָּלֶת <i>dālæt</i>	<i>d</i>	dot	4
ה	הֵא <i>hē</i>	<i>h</i>	hat	5
ו	וָו <i>wāw</i>	<i>w</i>	vase	6
ז	זַיִן <i>zayin</i>	<i>z</i>	zoo	7
ח	חֵת <i>hēt</i>	<i>ḥ</i>	Bach	8
ט	טֵת <i>tēt</i>	<i>ṭ</i>	ton	9
י	יּוֹד <i>yōd</i>	<i>y</i>	yard	10
כ, כּ	כַּף <i>kaḡ</i>	<i>k, k̄</i>	kite, Bach	20
ל	לָמֶד <i>lāmæd</i>	<i>l</i>	long	30
מ, מּ	מֶם <i>mēm</i>	<i>m</i>	map	40
נ, נּ	נוּן <i>nūn</i>	<i>n</i>	nun	50
ס	סָמָךְ <i>sāmæḵ</i>	<i>s</i>	sun	60
ע	עֵיִן <i>ʿayin</i>	ʿ	ʿ	70
פ, פּ	פֶּא <i>pē</i>	<i>p, p̄/f</i>	pan, fun	80
צ, צּ	צָדִי <i>ṣādē</i>	<i>ṣ</i>	tsar	90
ק	קוֹף <i>qōḡ</i>	<i>q</i>	kaddish	100
ר	רֵישׁ <i>rēš</i>	<i>r</i>	run	200
ש {	שֵׁן <i>śin</i>	<i>ś</i>	sin	} 300
ש {	שִׁין <i>šin</i>	<i>š</i>	shin	
ת	תָּו <i>tāw</i>	<i>t</i>	tag	400

Key to the Table

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

Additional Information

The Hebrew term for alphabet is אָלֶפֶת which is pronounced 'ālāp-bēt.

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

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

The letter שׁ originally represented two distinct consonants, i.e., /ś/ and /š/. Traditionally, שׁ 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 שׁ and /š/ by שׂ. 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 Bəḡadkəfat Letters

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

	plosive	fricative
בּ	<i>b</i>	<i>b̥/v</i>
כּ, כ	<i>k</i>	<i>k̥</i>
פּ, פ	<i>p</i>	<i>p̥/f</i>

Final פּ is always pronounced as a fricative. Final כּ 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	<i>g</i>	<i>g̃</i>	like <i>γ</i> in Mod. Gr. γάλα
ד	<i>d</i>	<i>d̃</i>	like <i>th</i> in Engl. <i>this</i>
ת	<i>t</i>	<i>t̃</i>	like <i>th</i> in Engl. <i>thing</i>

As a group, these six letters are called **בגדקפת** *bəḡadkəfat* 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 *bəḡadkəfat* letters to distinguish the plosive pronunciation (with *dageš*) from the fricative pronunciation (without *dageš*).

1.3 Gutturals

The four consonants **א**, **ח**, **ה** 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., **צבא** *ṣāḇā(?) army*. In this grammar, the quiescent **א** is transcribed (?) to indicate the presence of the letter **א** and the fact that it is no longer a consonant.

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

The **ע** is the voiced counterpart to the **ח** /ħ/. It is the same sound as the initial sound of the Arabic word *‘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 **אפ**, **אפ** and **אפ** are called emphatic because they are “articulated farther back in the mouth in the region called the soft palate, and with greater tension of the articulatory organs than is the case for the non-emphatics” (JM § 5i).

	emphatic	non-emphatic
Dental	ט <i>t̥</i>	ת <i>t</i>
Palatal-velar	ק <i>q</i>	כ <i>k</i>
Sibilant	צ <i>ʃ</i>	ס <i>s</i>

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

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

1.6 Vowel Letters

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

The letters ו and 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, ā*, e.g., איש *iš* man, בין *bēn* between, בניך *bānāḵā* your sons
- ה *ā, ā̄, ē, ō* (only at the end of words), e.g., אשה *iššā* woman, זה *zē* this, הנה *hinnē* look!, כה *kō* thus,

When vowels are written with a vowel letter, it is called *plene* spelling (Latin *scriptio plena* from Hebrew כתיב מלא *katib mālē* full spelling). When vowels that could be spelled *plene*, are spelled without vowel letter it is called defective spelling (Latin *scriptio defectiva* from Hebrew כתיב מלא *katib 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** *’ēm qārī’ā* *mother of reading* (singular) and **אמות קריאה** *’immōt qārī’ā* *mothers of reading* (plural), respectively. In English, these terms are often shortened to *mater* or *matres*.

The letter **ס** is not a vowel letter in the proper sense. At the end of syllables /ʔ/ often became silent – this happened always at the end of words – but was retained in writing so that vowels appear to be written with **ס**. 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 **ס** only occurs where there was once a consonantal /ʔ/ (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 ˈ on the stressed syllable when it is useful, e.g., **בְּאֶרֶץ** *bā’āraṣ* *in the land*.

1.8 Numerical Values of Letters

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

1.9 Exercises

1.9.1 Proper Nouns without Vowel Letters

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

Names of Persons

1 אברהם 2 אבשלם 3 אדם 4 אהרן 5 אחאב 6 אסף 7 אסתר 8 אפרים
9 אשר 10 בלעם 11 בנימן 12 ברק 13 גר 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

Chapter 1

Geographical Names

- 1 אדרט 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). Reminder: The letter װ may represent either the sound /š/ or the sound /ś/.

Names of Persons

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

Foreign Words in Modern Hebrew without Vowel Letters

- 1 בנק 2 בר 3 גז 4 גנרל 5 טנק 6 מנגט 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 יגואר 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 sublinear and supralinear vowel signs and additional signs to indicate the absence of a vowel, the plosive pronunciation of *bəḡadkəfat* letters and the doubling of consonants and other phonetic features. The Hebrew term for the vocalization system is נִקּוּד (vocalized) *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	
כִּי	i	i	i, ī	kit, breeze	חִירָק	<i>híræq</i>
כֶּה	e	ε	ē, e	bet	סֶרֶי	<i>šērē</i>
כֶּה	æ	ε	æ, ǣ	hat	סָגוֹל	<i>səgōl</i>
כֶּה	a	a	a	cut	פָּתַח	<i>pátah</i>
כֶּה	כּ	a, כּ	ā, כּ	balm [ba:m], got	קָמֶץ	<i>qámæš</i>
כֶּה	o	o	ō, o	as British law, got	חֹלֶם	<i>hólæm</i>
כֶּה	u	u	u, ū	rule	קִיבּוּץ	<i>qibbūš</i>
כֶּה	u	u	ū	rule	שׁוּרָק	<i>šúræq</i>

Key to the Table

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

Notes

For grammatical explanations a simplified transliteration of the names of vowels and other signs will be used (*hireq, sere, segol, pataḥ, qameṣ, 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 *qāmæṣ gādōl* (simplified *qameṣ gadol*). The *qameṣ* indicating *ɔ* is called *qāmæṣ qātān* or *qāmæṣ ḥātūf* (simplified *qameṣ qatan* and *qameṣ ḥatuf*, 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 letter in the unpointed text, e.g., פְּקֻדָּיִךְ and פְּקֻדָּיִךְ *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 הֹ, e.g., חֹלֶם *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., ראשׁ *head*. In some printed works the *ḥolem* merges with the diacritic point of a following שׁ or a preceding שׂ. Examples: מִשְׁנֶה instead of מִשְׁנֶה; שִׁנְאָה instead of שִׁנְאָה *one who hates you*.

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

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

1. In closed, unstressed syllables, i.e., before silent *šwa*, before *maqṣef* (see below) and before *dageš forte* (infrequent), אֶזְנִי *ʾəznī my ear* (from sg. אֶזֶן), שָׁמֹר-לָךְ *šəmōr lākā keep* (cf. שָׁמֹר without *maqṣef*), כָּסוּ *kəssū they were covered*.
2. In the first syllable of the plural noun קִדְּשִׁים *qiddāšim* (usually spelled with *meteg*) because of the vowel *ō* (< **u*) in the first syllable of the singular form קִדֵּשׁ.

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

Note

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

2.4 The šwa

The sign *šwā* (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 *ʾabrāhām*, 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*, אִמְךָ *your (fem.) father* (but אִמְךָ *your (masc.) father* with ך followed by a vowel)
2. Words with two consonants at the end of the word, e.g., שָׁאַלְתָּ *you have asked*, וַיִּשְׁתָּ *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* [ə'toun], e.g., בְּגָדִים *bəgādīm* clothes (with two plosives) as opposed to סְפָרִים, transliterated *səfārīm*, pronounced [sfari:m] books. Vocal *šwa* is always transliterated ə despite its vowelless pronunciation.

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

1. *šwa* at the beginning of the word, e.g., פְּרִי *pəri* [pri:] *fruit*
2. *šwa* following *šwa*, e.g., מִשְׁפָּטֵי *mišpātē* *precepts of*
3. *šwa* following a long vowel, e.g., שֹׁפְטִים *šōpəṭīm* *judges*, אָמְרָהּ *āmārā* *she said*
4. *šwa* with a consonant with *dageš forte* (see below), e.g., דַּבְּרִי *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 *ḥataf pataḥ* letter to become plosive, e.g., **כִּזְבֵּי** *kizbē* < **kazabē* lies of somebody (from **כָּזַב** *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	
ְ	ă	<i>ḥatef pataḥ</i>	חֹטֵף פָּתַח
ֱ	æ	<i>ḥatef səgol</i>	חֹטֵף סֶגוֹל
ִ	ī	<i>ḥatef qaməṣ</i>	חֹטֵף קָמֶץ

Ḥatef šwa for vocal šwa is found in the following words: **חֲצִי** *ḥāṣī* half (cf. **פֶּרִי** *pərī* fruit), **אֱמֶת** *ʾəmət* truth, **עֲנִי** *ʿnī* misery.

Ḥatef šwa for silent šwa is found in the following words: **יַעֲמֹד** *yaʿmōd* < **yaʿmōd* he will stand, **יֶאֱהָב** *yəʿəhāb* < **yəʿhāb* he will love, **יִשָּׁמַד** *yīšmad* < **yīšmad* he shall be placed.

At times, even non-gutturals may have *ḥatef šwa* instead vocal šwa, e.g., **סוֹרְרִים** *sōrārīm* 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 *ḥataf pataḥ* 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** *rakkāb* charioteer, **עַמִּים** *ʿammīm* nations. When used in this way, the *dageš* is called *dageš forte* or **דָּגֵשׁ חֶזק**. A *dageš forte* in *ḥataf pataḥ* 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 ם the vowels are always lengthened (/a/ > /ā/, /i/ > /ē/, /u/ > /ō/). Examples:

רחום	<i>raḥūm</i> < * <i>raḥhūm</i>	<i>compassionate</i>
רעים	<i>rā'im</i> < * <i>ra'im</i>	<i>bad, evil (pl.)</i>
חרש	<i>ḥārāš</i> < * <i>ḥarrāš</i>	<i>craftsman</i>

2.5.2 dageš lene

In *bəḡadkəfat* 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, מִשְׁכַּב *miškāb* place of lying, מִשְׁפָּט *mišpāt* judgment

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

2.6 Mappiq

If the ך 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 ך called *mappiq* (simplified *mappiq*). Examples: שְׁמִיָּהּ *šəmāh* her name, מַלְכָּהּ *malkāh* her king (as opposed to מַלְכָּה *malkā* queen with the feminine ending -ā), אֱלֹהִים *əlōāh* 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 *māšīaḥ* anointed one, רֵעַ *rēa'* friend, גָּבוֹהַּ *gābōāh* high, רוּחַ *rūaḥ* 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: וַיִּירָאוּ *wayyir'ū* and they were afraid (1 Sam 7:7; often the form is spelled plene וַיִּירָאוּ) as opposed to וַיִּירֶאוּ *wayyir'ū* 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־אֱבִיךָ (Gen 24:23). In many cases the last vowel of the word before the *maqqēf* line is changed, e.g., כָּתֹב *kətoḅ* write (impv.) and כָּתֹב־לְךָ *kətoḅ 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.
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., רַחֻם *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 שְׁנַיִם *šnayim* (masc.) and שְׁתַּיִם *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 anaptyctic vowel). In most cases the helping vowel is *segol* (therefore the term *segolate nouns*). Three basic patterns (**qatł*, **qitł*, **quṭł*) can be distinguished.

<i>*qatł</i>	מֶלֶךְ	king
<i>*qitł</i>	סֵפֶר	book
<i>*quṭł</i>	קֹדֶשׁ	holiness

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

<i>*qatł</i>	מֶלֶךְ	king
II gutt.	נֶעַר	boy
III gutt.	זֶרַע	seed
II w	מָוֶת	death
III w	שָׁחוּ	swimming
II y	זַיִת	olive
III y	בָּדִי	kid
<i>*qitł</i>	סֵפֶר	book
II gutt.	נֶצַח	everlastingness
III y	שָׁבִי	captivity
<i>*quṭł</i>	קֹדֶשׁ	holiness
II gutt.	פָּעַל	deed, work
III gutt.	רָמַח	spear
III w	תָּהוּ	wilderness
III y	חָלִי	sickness

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

Notes

In segolate nouns of the *qatl* type the original vowel /a/ has been assimilated to the anaptyctic vowel /æ/, e.g., דֶּלֶת *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., לֶחֶם *bread*, רֶחֶם *womb*, אֶהָל *tent*, בֶּהֶן *thumb*.

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

In some nouns the vowel may shift from the position following the first root consonant to the position between the second and third radical, e.g., דְּבַשׁ *honey*, שֵׁכָם *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., תְּכֵלֶת *purple wool*, נְחֹשֶׁת *bronze*, יָדַיִם *hands* (dual), בָּנָה *he built*, נִשְׁתָּחוּ *he prostrated*, יֵהִי *may it be* (< *yihy).

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

2.12 Pausal Forms

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

- Lengthening of the stressed vowel, e.g., pausal form אֶרֶצָה vs. the context form אֶרֶץ *to the ground*
- Change of vowel quality, e.g., pausal form אֶרֶץ vs. the context form אֶרֶץ *land*
- Stress moves to a different syllable, e.g., pausal form אֲנֹכִי vs. the context form אֲנֹכִי *I*
- Restoration of a reduced vowel which takes the stress, e.g., pausal form וַיֵּשְׁבוּ vs. the context form וַיֵּשְׁבוּ *and they sat down, settled*

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

2.13 Exercises

2.13.1 Proper Nouns

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

- 1 אֲבִרָהָם 2 אֲבִשָּׁלוֹם 3 אָדָם 4 אֶהְרֹן 5 אֶחָאָב 6 אָחִיז 7 אִיֹּב 8 אָמוֹץ 9 אָסָף
10 אֶסְתֵּר 11 אֶפְרָיִם 12 אֶשֶׁר 13 בִּלְעָם 14 בְּנִימִין 15 בָּרָק 16 גִּד 17 גִּלְיָת

18 דֹּד 19 דֵּן 20 הָגֵר 21 הוֹשֵׁעַ 22 זְבוּלָן 23 חֲנִי 24 יְהוּדָה 25 יְהוֹשֻׁעַ
 26 יְהוֹשָׁפָט 27 יַעֲקֹב 28 יִפְתָּח 29 יִצְחָק 30 יִרְבֵּעַם 31 יִשְׂרָאֵל 32 כָּלֵב 33 לֵבִן
 34 לֵוִי 35 מְנַחֵם 36 מְרִים 37 נְבוֹכַדְנֶאצַּר 38 נַחֲמִיָּה 39 נִעְמָן 40 נַפְתָּלִי 41 נָתָן
 42 נְתַנְאֵל 43 עָלִי 44 עֲמֹרִי 45 עֵשׂו 46 רְאוּבֵן 47 רוּת 48 רְחַבְעָם 49 רְחֵל
 50 שֵׁם 51 שְׁמֵעוֹן 52 תָּמָר

2.13.2 Proper Nouns (Segolate Nouns and Endings)

1 אַבְיגַיִל 2 אַחִימֶלֶךְ 3 אַחִינֹעַם 4 אִיזָבֵל 5 אֱלִיעֶזֶר 6 אֶפְרַיִם 7 בַּעַז 8 הָבֵל
 9 יִפְתָּ 10 יִרְבֵּעֵל 11 יִרְמְיָהוּ 12 לָמָד 13 פֶּקַח 14 צְדָקְיָהוּ 15 קִין

2.13.3 Reading Exercise

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

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ 2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבָהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
 וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם 3 וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר 4 וַיֵּרָא אֱלֹהִים
 אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ 5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד 6 וַיֹּאמֶר אֱלֹהִים יְהי רִקְיעַ בְּתוֹךְ הַמָּיִם וַיְהי מַבְדִּיל בֵּין
 הַמָּיִם לַמָּיִם 7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמָּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמָּיִם אֲשֶׁר
 מֵעַל לַרְקִיעַ וַיְהי־כֵן 8 וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי

Chapter 3

3.1 Vocabulary

3.1.1 Verbs

עָשָׂה	<i>he did, he made</i>
וַיַּעַשׂ	<i>and he did, and he made</i>
לָקַח	<i>he took</i>
וַיִּקַּח	<i>and he took</i>
נָתַן	<i>he gave</i>
וַיִּתֵּן	<i>and he gave</i>
רָאָה	<i>he saw</i>
וַיִּרְאֶה	<i>and he saw (wayyar(?) with silent א)</i>
שָׁמַע	<i>he heard, he listened</i>
וַיִּשְׁמַע	<i>and he heard, and he listened</i>

3.1.2 Nouns

אָב	<i>father</i>
אִישׁ	<i>man</i>
אֱלֹהִים	<i>God, god, gods</i>
אֱלֹהִי	<i>god, God (sg. of אֱלֹהִים; much less frequent)</i>
אֶרֶץ	<i>earth, land (fem.) (pl. אֲרָצוֹת; with the article הָאָרֶץ, pausal form אֶרֶץ)</i>
בֶּן	<i>son</i>
בָּקָר	<i>cattle, herd (coll.)</i>
דָּבָר	<i>word, matter, thing</i>
דָּם	<i>blood</i>
זָהָב	<i>gold</i>
חֶרֶב	<i>sword (fem.)</i>
יוֹם	<i>day (הַיּוֹם as an adverb today)</i>

Chapter 3

יָלֵד	boy
כֶּסֶף	silver
מִזְבֵּחַ	altar (pl. מִזְבְּחוֹת)
מֶלֶךְ	king
מָקוֹם	place (pl. מְקוֹמוֹת)
מִשְׁתָּה	feast, banquet
עֶבֶד	slave, servant
עֵין	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. שְׂדוֹת)

3.1.3 Prepositions

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

3.1.4 Other Parts of Speech

אֵת	object marker indicating the direct object
זֶה, זֹאת	this (masc., fem.)
אֵלֶּה	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 *wayyiqtol* form. The SC usually has past tense meaning (simple past, present perfect or past perfect depending on the context). The *waw*-PC serves as simple past (preterite). Chains of *waw*-PC forms are the backbone of narratives in the Hebrew Bible. *waw*-PC forms are always placed in first position in the clause. The other forms of the SC and PC will be introduced in later chapters.

3.3 The Verbal Clause

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

With a finite verb as predicate there is no need for an explicit (overt) subject because the subject is contained in the verbal form, e.g., *וַיֵּרָא* and *he saw*. With an overt subject the verbal form is to be rendered only as a verbal form, e.g., *וַיֵּרָא 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 $\cdot\text{ה}$, 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 י *ya-* or מ *mə-*, the *dageš forte* of the article is usually lost, e.g., הַיְּהוּדִים *the Judeans*, הַמְּסִיחִים *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 הָר *mountain*, which is הֶהָר with the article, and the independent personal pronoun 3 m./f. pl. with the article as demonstrative pronoun הֵהֶם , הֵהֶנָּה (masc.), הֵהֶנָּה [fem.] (in the singular, however one finds הֵהוּא [masc.] and הֵהִיא [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., הַהָרִים *the mountains*, הָעָרִים *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., הַחֲכָם *the wise one*, הַחֹג *the feast*, הַחֲדָשִׁים *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 הָר *mountain*). In a similar way, the noun אֲרוֹן *ark, chest* with the article is הָאֲרוֹן *the ark*.

Common nouns may be used with the article to indicate the vocative function, e.g., $\text{וַתֹּאמֶר הַמֶּלֶכֶּה הַשָּׂעָה הַזֹּאת}$ *And she said, "Help, O king!"* (2 Sam 14:4); $\text{בֶּן־מִי אַתָּה הַנָּעַר}$ *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 גִּדּוּל גּוֹי in Hebrew, i.e., only the noun גּוֹי with the attributive adjective גִּדּוּל .

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	<i>this</i>
	fem.	זֹאת	
pl.	comm.	אֵלֶּה	<i>these</i>

Note

The **ס** in the fem. sg. form זֹאת *zō(ʿ)t* is silent.

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

הָאִישׁ הַזֶּה	<i>this man</i> (masc.)
הָאִשָּׁה הַזֹּאת	<i>this woman</i> (fem.)
הַדְּבָרִים הָאֵלֶּה	<i>these words</i> (masc.)
הַבְּרָכוֹת הָאֵלֶּה	<i>these blessings</i> (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	<i>that man</i> (masc.)
הָאִשָּׁה הַהִיא	<i>that woman</i> (fem.)
הָאֲנָשִׁים הַהֵמָּה	<i>those men</i> (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.), הַזֶּה *this* (masc.) and הַזֵּה *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	<i>to, for, in regard to</i> , also indicating indirect objects
בְּ	<i>in, at, with</i> (local and temporal)
כְּ	<i>like, as, according to</i>

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., לְמִשְׁחָה, בְּמִשְׁחָה and כְּמִשְׁחָה.

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., לְמֶלֶךְ *to the king*, לְעָם *for the people*, בְּהָרִים *in the mountains*.
2. If prefixed to a word beginning with vocal *šwa* (except words beginning with *yə-*), the three prepositions have the full vowel /i/ and the vocal *šwa* becomes a medial *šwa*, לְבְרִית עוֹלָם *for an everlasting covenant*.
3. If prefixed to a word beginning with *hatef šwa*, the three prepositions take the full vowel that corresponds to the *hatef šwa* and the *hatef šwa* itself remains unchanged, e.g., לְחֻמְרוֹ *to his donkey*, בְּאֵמֶת *in faithfulness, faithfully*, לְחֻלִּי *to sickness*.
4. If prefixed to a word beginning with *yə-*, the preposition is followed by a long vowel /i/ which is the result of the contraction of the short vowel /i/ and the following semivowel (**bəyā- > *biy- > bi-*), e.g., בְּיְהוּדָה *in Judah* (basic form יְהוּדָה)
5. Before words that are stressed on the first syllable the prepositions sometimes have the vowel *qameṣ*, e.g., לְרַב *abundantly*, בְּזֶה *here*, כְּאֵלֶּה *like them*.
6. If the three preposition are to be prefixed to the noun אֱלֹהִים *God* or to a form of the noun אֲדֹנָי *lord* other than the citation form, the א of these nouns becomes silent although it is retained in writing, and the following *hatef šwa* is changed to a full vowel, e.g., לְאֱלֹהִים *lē(ʿ)lōhīm to God* and לְאֲדֹנָי *la(ʿ)dōnī to my lord* (לְ + אֲדֹנָי).

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., וּבְרִית־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., בּ, מ, and פּ, 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 וְ *wā-*, e.g., קַרְדָּם וְחֹם *cold and heat*, and *summer and winter*, and *day and night* (Gen 8:22 with three word pairs).
4. With words beginning with a vocal *šwa* or *hatef šwa*, the vowel of the conjunction וְ resembles the vowels of the proclitic prepositions לְ, בְּ, and כִּי.
 - a) Conjunction וְ + word beginning with *hatef šwa*: וְחֲמֹרִים *and donkeys*, וְאֵמֶת *and truth*, וְחָלִי *and sickness*
 - b) Conjunction וְ + word beginning with יָ *yā-*: וְיְהוּדָה *and Judah*
 - c) Conjunction וְ + the noun אֱלֹהִים or a form of the noun אֲדֹנָי *lord* other than the citation form: וְאֱלֹהִים *wē(ʿ)lōhīm and God*, וְאֲדֹנָי *wa(ʿ)dōnī 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 (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 *maqṣef* אֵת). 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 **ᲙᲗ**. The following nouns are definite:

1. Proper nouns, e.g., **חֵבְרוֹן**, **יְצָחָק**
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 **𐎧𐎺𐎠** 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 **𐤀** 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 אֲבִרְהָם צֹאן וּבָקָר וַיֵּתֶן
לְאַבְיִמֶלֶךְ. (Gen 21:27a)

*And Abraham took sheep and oxen and gave [them]
to Abimelech. (Gen 21:27a)*

Gen 21:27a consists of two clauses. In the first one, the verbal form וַיִּקַּח has the direct object צֵאן וַיִּבְרֶךְ (two coordinated indefinite nouns). In the second clause with the verbal form וַיִּתֵּן there is only the indirect object לְאַבְרָמָה and no direct object because it can be easily supplied from the immediately preceding clause.

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

3.9 Exercises

3.9.1 Frequent Verbal Forms

Translate the following clauses from the Hebrew Bible. In some clauses there is a fronted constituent. The fronting, however, may be ignored in these exercises. Names of persons and geographical names in these sentences: בְּנֵיהוּ, בָּלָק, בִּלְעָם, אֱלִיהוּ, אֶהוּד, אַבְרָהָם, אַבִּימֶלֶךְ, שְׂרָה, רַבְקָה, מִנְשָׁה, יִשְׂרָאֵל, יַעֲקֹב, יוֹאָשׁ, יְהוֹרָם, יְהוֹאָחָז, נָעֹל, גִּדְעוֹן, שְׂמוּאֵל, שָׁאוּל, שָׁרָה, רַבְקָה, מִנְשָׁה, יִשְׂרָאֵל, יַעֲקֹב, יוֹאָשׁ, יְהוֹרָם, יְהוֹאָחָז, נָעֹל, גִּדְעוֹן, שְׂמוּאֵל.

1 גִּדְעוֹן בֶּן־יוֹאָשׁ¹ עָשָׂה הַדָּבָר הַזֶּה 2 אֵלֶּה עָשָׂה בְּנֵיהוּ בֶן־יְהוֹיָדָע² 3 וַיַּעַשׂ מִשְׁתָּה
 4 וַיַּעַשׂ יַעֲקֹב בֶּן 5 וַיַּעַשׂ לוֹ³ אֹהֶיב חֶרֶב 6 וַיַּעַשׂ שָׁם שְׁמוֹשׁוֹן מִשְׁתָּה 7 וְאֶת־יְהוֹאָחָז
 לָקַח⁴ 8 וַיִּקַּח אֶת־שָׁרָה 9 וַיִּקַּח הָעֶבֶד אֶת־רַבֶּקָּה 10 וַיִּקַּח מִשָּׁה אֶת־הָדָם 11 וַיִּקַּח
 בָּלָק אֶת־בָּלָעָם 12 וַיִּקַּח אֶת־הָעָם 13 וַיִּקַּח שְׂאוֹל אֶת־הַחֶרֶב 14 וַיִּקַּח אֶל־יְהוֹיָדָע אֶת־הַיֶּלֶד
 15 וְהַכֶּסֶף וְהַזָּהָב נָתַן יְהוֹיָקִים לַפָּרֻעָה 16 וַיִּקַּח אֲבִרְהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ 17 וַיִּתֵּן
 יְהוֹהָ⁵ לְיִשְׂרָאֵל מוֹשִׁיעַ⁶ 18 וְשְׂמוּאֵל רָאָה אֶת־שְׂאוֹל 19 וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ 20 וַיֵּרָא
 וְהָנָה בָּאֵר⁷ בַּשָּׂדֶה 21 וַיֵּרָא־נָעַל אֶת־הָעָם 22 וַיֵּרָא אֶת־הַמִּזְבֵּחַ 23 וַיֵּרָא אֶת־הַמָּקוֹם
 מֵרָחֹק⁸ 24 וַיִּשְׁמַע פָּרֻעָה אֶת־הַדָּבָר הַזֶּה

3.9.2 Exercises with the Article

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

¹ גִּדְעוֹן בֶּן־יוֹאָשׁ *son of Joash*; apposition to גִּדְעוֹן

² בְּנֵיהוּ בֶן־יְהוֹיָדָע *son of Jehoiada*; apposition to בְּנֵיהוּ

³ לוֹ *for himself*

⁴ לָקַח *pausal form for לָקַח*

⁵ יְהוֹהָ read as אֲדֹנִי (Engl. *Lord*)

⁶ מוֹשִׁיעַ *deliverer, savior*

⁷ בָּאֵר *well*

⁸ מֵרָחֹק *from a distance*

Chapter 4

4.1 Vocabulary

4.1.1 Verbs

אָמַר	<i>he said</i>
וַיֹּאמֶר	<i>and he said</i>
דִּבֶּר	<i>he spoke, he said</i> (pausal form דִּבֶּר)
וַיְדַבֵּר	<i>and he spoke, and he said</i>
הָלַךְ	<i>he went</i>
וַיֵּלֶךְ	<i>and he went</i>
בָּא	<i>he came, he went inside</i> (bā(?)) with silent א
וַיָּבֹא	<i>and he came, and he went inside</i> (wayyāḇō(?)) with silent א
הָיָה	<i>he was, he became</i>
וַיְהִי	<i>and he was, and he became</i>

4.1.2 Nouns

אִשָּׁה	<i>woman</i>
בֹּקֶר	<i>morning</i>
גִּבּוֹר	<i>hero</i> (as substantive), <i>strong, mighty</i> (adj.)
דֶּרֶךְ	<i>way, road</i>
הָר	<i>mountain, hill, hill-country</i>
חֵיל	<i>strength, wealth, army</i>
חֲלוֹם	<i>dream</i> (masc.; pl. חֲלֻמוֹת)
לַיְלָה	<i>night</i>
מִגְדָּל	<i>tower</i>
מִדְבָּר	<i>wilderness, desert</i>
מַחֲנֶה	<i>camp</i>
עֹז	<i>might, strength</i>
עָנָן	<i>cloud, cloud-mass</i>

עֶרֶב	<i>evening</i>
רָעָב	<i>famine, hunger</i>
שָׁלוֹם	<i>welfare, peace, completeness</i>
שֵׁם	<i>name</i> (pl. שִׁמוֹת)
שֶׁמֶשׁ	<i>sun</i> (fem.)
שָׁנָה	<i>year</i> (pl. שָׁנִים)
תֵּנָךְ	<i>midst</i> (cs. st. תוֹךְ)

4.1.3 Prepositions

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

4.1.4 Other Parts of Speech

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

4.2 The Prepositions אֶל, עַל and מִן

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

The preposition מִן is a separate word before nouns with the definite article, e.g., מִן־הַמִּזְבֵּחַ *from the altar*, 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-gil'ād* > *miggil'ād* 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 *šere* and the first consonant of the following word is *not* doubled, e.g., מֵאֶפְרַיִם *mē'əp̄ráyim* < **mi''əp̄ráyim* < **min-ʿəp̄ráyim* from Ephraim, מֵחֶבְרֹן *mēḥəbrōn* < **miḥəbrōn* < *min-ḥəbrōn* from Hebron, מֵרָחוֹק *mēṛəḥoq* from a distance, מֵאֱלֹהִים *mē'əlōhīm* from God. This may also happen with the direct article, e.g., מִהַמֶּלֶךְ *mīhəmələk* 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 קֵץ *qēṣ* end with the prep. מִן *min*).
4. With a word beginning with *yə-* assimilation of the /n/, loss of the doubling of the /y/ and contraction of *-iy-* > *-i-* takes place, e.g., מִיְּהוּדָה *mīyḥūdā* < *miyyəḥūdā* < *min-yəḥūdā*.

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., הַבַּיִתָּה *həbāyitā* into the house, חֶבְרֹנָה *ḥəbrōnā* to Hebron, שָׁמָּה *šāmmā* 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., עֲזָה *ʿāzā* Gaza, with locative He עֲזָתָה *ʿāzātā* 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 *bēit-ʾēl* in the clause וַיָּבֹאוּ הָעָם בֵּית-אֵל *And the people came to Bethel*.

Bare noun phrases may also be used to indicate time, e.g., הַלַּיְלָה *həlailā* this night, tonight (2 Sam 19:8), הָאֵלֶּה הַשָּׁנִים *hāʾēlēhəššānīm* 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>i</i>	<i>ī</i>
<i>a</i>	<i>ā</i>
<i>u</i>	<i>ū</i>

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

1. The long vowel /ā/ changed to /ō/ in stressed syllables at a very early date (cp. Hebrew שָׁלוֹם *peace* with its cognates in Aramaic שָׁלָם and Arabic *salām*).
2. Originally long vowels are usually not subject to change. This applies also to long vowels originating from contraction of diphthongs (semivowel /y/ or /w/ + vowel), e.g., -ay > -ē or -aw > -ō.
3. Originally short vowels in closed syllables are preserved.
4. Originally short vowels in open syllables may be subject to change depending on vowel quality and position of the syllable in the word.
 - a) In propretonic syllables all short vowels in open syllables are reduced to vocal šwa (or *hatef šwa*), e.g., צִדְקָה < *šadaqā justice*, עֲבָדָה < *ibādā work*.
 - b) In pretonic syllables original /a/ is preserved in disyllabic words before syllables with originally short vowel or syllables with an originally long vowel, e.g., 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., לִבָּב < **libab*. If it is a long vowel, originally short /i/ is reduced to šwa, e.g., חִמָּוֹר < **himār*.
 - 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 originally short vowel is stressed as in some pausal forms of verbs, these vowels are preserved, e.g., יִשְׁמְרוּ 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 *hireq*, *šere* or *segol*.
 - c) The vowel /u/ appears either as *holem*, *qameṣ ḥaṭuf* or *qibbuṣ*. A *holem* originating from /u/ can only change into *qameṣ ḥaṭuf* or *qibbuṣ*, e.g., כָּל *all of*, with maqqef כָּל־ *kāl all of*; דֹּב < *dubb bear*, plural דְּבִים *dubbīm*.
6. Original short /a/ in an unstressed closed syllable may change to /i/ (law of attenuation), e.g., the proper noun מְרִים which is Μαριάμ 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 § 29aa). They rather reflect a strong tendency to these vowel changes in defined circumstances.

4.5 Inflection of Nouns

Inflection of nouns happens in the following cases:

1. change of number from singular to plural or dual
2. in constructions called construct chains in which two (or more) nouns are joined to express the possessive relation and other relations as in *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 *אִמָּה* *mother* without the fem. ending.

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

4.5.2 Absolute State and Construct State

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

קוֹל יַעֲקֹב *Jacob's voice* (Gen 27:22)
בֵּית הַמֶּלֶךְ *the house of the king* (2 Sam 11:2)

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

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

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

4.5.3 Nominal Endings

The following nominal endings are found in Biblical Hebrew. They are attached to the adjective **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 **שִׁפְּהָ** *lip, edge* which has changeable vowels. The noun **מֵאֲזֵימִים** *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.	-āyim	מֵאֲזֵימִים	-ātāyim	שִׁפְּתַיִם
	cs. st.	-ē	מֵאֲזֵינִי	-tē	שִׁפְּתַי

Normally, masc. nouns have the plural ending *-īm*, e.g., **דְּבָר** *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. **מְקוֹמוֹת**, 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.

Monosyllabic nouns in the singular

	abs. st.	cs. st.
sg.	דָּם	דָּם <i>blood of</i>
	עֵץ	עֵץ <i>tree of</i>
pl.	דָּמִים	דָּמִי
	עֲצִים	עֲצִי

Disyllabic nouns

Masculine nouns have the following forms:

	abs. st.	cs. st.
sg.	דָּבָר	דְּבָר
	זָקֵן	זֶקֶן
	לֵבָב	לִבָּב
pl.	דְּבָרִים	דְּבָרֵי
	זִקְנִים	זִקְנֵי
	עֲנָבִים	עֲנָבֵי

Note: The *dageš forte* in עֲנָבֵי 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	צְדָקָת
pl.	צְדָקוֹת	צְדָקוֹת

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.	בֵּית	בֵּית <i>house of</i>
	מָוֶת	מוֹת <i>death of</i>

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

	abs. st.	cs. st.	sg. form
	מְלָכִים	מְלָכֵי <i>kings of</i>	מְלָךְ < * <i>malk</i>
pl.	שְׁבָטִים	שְׁבָטֵי <i>tribes of</i>	שְׁבֵט < * <i>šibt</i>
	חֳדָשִׁים	חֳדָשֵׁי <i>months of</i>	חֹדֶשׁ < * <i>ḥudš</i>

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 <i>olive trees of</i>
pl.	חֵילִים	חֵילֵי <i>armies of</i>
		מוֹתֵי <i>deaths of</i>

Geminate nouns

Geminate nouns are nouns with an originally geminated final consonant that was simplified after the loss of the short final vowel: עַם $\text{am} < \text{amm} < \text{ammu}$. In forms with an ending the gemination of the final consonant is restored.

	abs. st.	cs. st.
sg.	עַם	עַם
	צֶלַע	צֶלַע
	דָּבַר	דָּבַר
pl.	עַמִּים	עַמִּי
	חֲצִיִּם	חֲצִי
	דְּבָרִים	דְּבָרִי*

Nouns ending in *segol-He*

Nouns with the ending $-\bar{a}$ have the cs. st. ending $-\bar{e}$. The endings of the plural are attached to the last consonant of the noun.

	abs. st.	cs. st.
sg.	קִנְיָה שָׂדֵה	קִנְיָה reed of שָׂדֵה field of
pl.	קִנְיִים שָׂדוֹת	קִנְיִ שָׂדוֹת

4.5.5 Construct Chains

The Syntax of Construct Chains

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

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

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

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

קוֹל הַנֶּעֱר *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 לְיִשִּׁי *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.

אֲבִי הַמִּזְבֵּחַ *the father of a multitude of nations* (Gen 17:4)

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

קַרְנוֹת מִזְבֵּחַ קְטֹרֶת הַסָּמִים *the horns of the altar of the incense of spices* (Lev 4:7)

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

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

עִיר דְּלָתִים וּבָרִיחַ	<i>a city with gates and bars</i> (1 Sam 23:7)
מָקוֹם זֶרַע וְתַאֲנָה וְנֶפֶן וְרִמּוֹן	<i>a place of seed or figs or vines or pomegranates</i> (Num 20:5)
אֶת־שָׂרֵי סֻכּוֹת וְאֶת־זִקְנֶיהָ	<i>the officials of Succoth and its elders</i> (Judg 8:14)

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

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

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

בַּעַל הַבַּיִת הַזֶּקֶן	<i>the old owner of the house</i> (Judg 19:22)
כַּף הַשֶּׁמֶן הַזֶּה	<i>this flask of oil</i> (2 Kgs 9:1)

In the construct chain *בַּעַל הַבַּיִת הַזֶּקֶן* in Judg 19:22 the adjective *זָקֵן* modifies the noun *בַּעַל* as shown by the noun phrases *אִישׁ זָקֵן* and *הָאִישׁ הַזֶּקֶן* 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 *כַּף* 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

הַר הַקֹּדֶשׁ	<i>the holy mountain</i> (lit. <i>the mountain of holiness</i>) (Isa 27:13)
אֱלֹהֵי הַנֹּכַר	<i>the foreign gods</i> (lit. <i>the gods of foreignness</i>) (1 Sam 7:3)
מִגְדָּל עֹז	<i>a strong tower</i> (lit. <i>a tower of strength</i>) (Judg 9:51)

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

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

רָכֹב בַּרְזֵל	<i>iron chariots</i> (Judg 1:19)
נֹצִיב מֶלַח	<i>a pillar of salt</i> (Gen 19:26)
בִּקְבֵּק דְּבֶשׂ	<i>a bottle of honey</i> (1 Kgs 14:3)

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

חֲמַס אֶחָיִךְ	<i>violence against your brother</i> (Ob 10)
נִקְמַת הַיְּכֹלֹ	<i>vengeance for his temple</i> (Jer 50:28)

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

אֶחָד הָעָם	<i>one of the people</i> (1 Sam 26:15)
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Adjectives can be used in the cs. st. as normal nouns as in 1 Sam 16:4 or for expressing various other ideas.

זִקְנֵי הָעִיר	<i>the elders of the city</i> (1 Sam 16:4)
עַם־קָשָׁה־עֶרְף	<i>a stiff-necked people</i> (Exod 32:9)
שְׁבַע יָמִים	<i>full of days</i> (Gen 35:29)
צָחָה צָמָא	<i>parched with thirst</i> (Isa 5:13)

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

יְהוָה צְבָאוֹת	<i>the Lord of hosts</i> (1 Sam 1:11)
יַרְדֵּן יְרִיחוֹ	<i>the Jordan at Jericho</i> (Num 33:48)
בֵּית לָחֶם יְהוּדָה	<i>Bethlehem of Judah</i> (Judg 19:1))

4.6 Exercises

4.6.1 Sentences with Frequent Verbal Forms

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אֲבִימֶלֶךְ, אֲבִנֵּר, אֲהֵרֹן, בִּלְעָם, בָּלָק, בְּדוּד, חֲרֹב, חָרֶן, יַעֲקֹב, יִפְתָּח, יִצְחָק, צֶעֶר, עֵשָׂו, עִלִּי, עֲזָה, מִשָּׁה, לוֹט, בְּרָמֶל, יִשְׁמַעֵאל, יִצְחָק.

1 כה־אמר המלך 2 ויאמר לו² העם כדבר הזה 3 ויעש בלק באשר דבר בלעם
 4 כדברים האלה דבר דוד 5 וידבר יהוה³ אל־משה וא־אֶהרן 6 והוא־הלך⁴ במדבר
 דרך יום 7 וילך עשו אֶל־ישמעאל 8 וילך משם יצחק 9 וילך חרנה 10 וילך שמשון
 עֲזֵתָה 11 וילך בשלום 12 וילך משם אֶל־הר הכרמל 13 השמש יצא⁵ עֲל־הָאָרֶץ ולוט בא
 צֶעֱרָה 14 וישמע בלק כי בא בלעם 15 בא־אבנר בן־נר אֶל־המלך⁶ אֶל־המלך 16 בא
 אֱלֹהִים אֶל־המחנה 17 ויבא יעקב מן־השדה בערב 18 ויבא אֱלֹהִים אֶל־אבימלך בחלום
 הלילה⁷ 19 ויבא אֶל־הר האֱלֹהִים חרבה 20 ויבא משה ואֶהרן⁸ אֶל־פֶּרֶעַה 21 ויבא
 משה בתוך הענן 22 ויבא אֱלֹהִים אֶל־בלעם לילה 23 יבא מלאך האֱלֹהִים עוד אֶל־האשה
 24 ויבא איש־אֱלֹהִים אֶל־עֲלִי 25 ומגדל־עז הנה בתוך־העיר 26 ויפתח הגלעד⁹ הנה
 גבור חיל 27 ויהי רעב בארץ

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:

גבור חיל
 דרך מדבר מואב
 (יום ימים plural of ימי המשקה)

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 ישראל

²לו to him

³אֶהרֹן read as אֶהרֹן (Engl. Lord)

⁴הוא he (independent personal pronoun)

⁵יצא yāšā' he went out

⁶בן־נר the son of Ner

⁷הלילה pausal form of הלילה

⁸With a compound subject like משה ואֶהרֹן the preceding verbal predicate is often in the singular.

⁹גלעד Gileadite

Chapter 5

5.1 Vocabulary

5.1.1 Verbs

אכל	Q. to eat
אמר	Q. to say
ידע	Q. to know
ילד	Q. to bear, beget
ירד	Q. to go down, come down, descend
ישב	Q. to sit, remain, dwell
כבד	Q. to be heavy; to be insensitive, dull; to be honored (stative verb, SC (יִכְבֹּד, PC כָּבֵד)
לקח	Q. to take
מלך	Q. to reign (as king) to become king
נפל	Q. to fall
נתן	Q. to give, to put, to make into, to allow
ראה	Q. to see
שאל	Q. to ask, inquire
שלח	Q. to send
שמע	Q. to hear, to listen to
שמר	Q. to keep, watch, preserve

5.1.2 Nouns

אב	father
אדם	man, mankind
אח	brother
אחות	sister
אמָה	slave, handmaid
אָרוֹן	chest, ark (with the article הָאָרוֹן)

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אֵשׁ	fire (fem.)
בֵּית	house
בַּת	daughter
כְּבוֹד	glory, honor
כָּל	the whole, every, all
כֵּל	article, utensil, vessel, weapon
לֵב	heart (cs. st. לִב)
לֶחֶם	bread, food
מַיִם	water
נֶעֱר	boy, lad, youth
נַעֲרָה	young woman, girl; maid, attendant, servant
פֶּה	mouth
קוֹל	voice, sound (masc., pl. קִלּוֹת)
רֹאשׁ	head $rō(?)š$
שָׁמַיִם	heaven, sky

5.1.3 Other Parts of Speech

לֹא	not, no
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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	אָבִי	אָבִינוּ אָבִיכֶם	אָבוֹת	אָבוֹת	אָבוֹתִי אָבוֹתֵיכֶם	<i>father</i>
אָח	אָחִי	אָחִינוּ אָחֵיכֶם	אָחִים	אָחִי	אָחִי אָחֵיכֶם	<i>brother</i>

5.2 Irregular Nouns in Biblical Hebrew

Singular			Plural			Meaning
abs. st.	cs. st.	with ePP	abs. st.	cs. st.	with ePP	
אָחוֹת	אָחוֹת	אָחוֹתַי	*אָחוֹת	*אָחוֹת	אָחוֹתַי אָחוֹתֵיכֶם	sister
בֶּן	בֶּן	בָּנִי בָּנָךְ	בָּנִים	בָּנִי	בָּנִי בָּנֵיכֶם	son
בַּת	בַּת	בָּתִּי	בָּנוֹת	בָּנוֹת	בָּנוֹתִי בָּנוֹתֵיכֶם	daughter
אִישׁ	אִישׁ	אִישִׁי	אֲנָשִׁים	אֲנָשִׁי	אֲנָשִׁי אֲנָשֵׁיהֶם	man
אִשָּׁה	אִשָּׁה	אִשְׁתִּי	נָשִׁים	נָשִׁי	נָשִׁי נָשֵׁיכֶם	woman
אִמָּה	*אִמָּה	אִמָּתִי	אִמָּהוֹת	אִמָּהוֹת	אִמָּהֹתִי אִמָּהֹתֵיכֶם	female slave
בַּיִת	בַּיִת	בֵּיתִי	בָּתִּים	בָּתִּי	בָּתֵּינוּ	house
יוֹם	יוֹם	יוֹמוֹ	יָמִים	יָמִי	יָמִי יָמֵיכֶם	day
רֹאשׁ	רֹאשׁ	רֹאשִׁי	רָאשִׁים	רָאשִׁי	רָאשֵׁיךְ רָאשֵׁיכֶם	head
עִיר	עִיר	עִירִי	עָרִים	עָרִי	עָרָיו עָרֵיכֶם	city, town
פֶּה	פִּי	פִּי פִּיכֶם	פִּיּוֹת or פִּיּוֹת			mouth
כֵּל	כֵּל	כֵּלִיךְ	כֵּלִים	כֵּלִי	כֵּלִי כֵּלֵיכֶם	vessel
			מַיִם	מַי	מַיִךְ	water
			שָׁמַיִם	שָׁמַי	שָׁמַיךְ שָׁמַיִכֶם	sky, heaven

Notes

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

2. More information can be found in P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, § 98 (abbr. JM). Other irregular nouns that are mentioned there, are אָבִי husband's father, אִמִּי* husband's mother, רֶשֶׁת a head of small livestock.
3. The noun אָח brother has the following forms with enclitic personal pronoun that need to be mentioned: אָחֵי my brothers (pausal form), אֶחָיו 'æḥāw his brothers. (with silent /y/)
4. The plural form אָחיות 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 bātīm, bātē, bātēnū, etc., with an exceptional qameš gadol in a closed unstressed syllable.
6. The nouns לַיִם and שָׂמַיִם are exceptional plural nouns (JM § 90f, 91f).

5.3 The Noun כָּל

The noun כָּל can be used as a substantive in the abs. st. meaning *the whole, entirety, everything*, e.g., וַיְהִי בֵרַךְ אֶת-אַבְרָהָם בְּכָל, And the Lord had blessed Abraham in all things (Gen 24:1).

It is much more frequently used as the governing noun in construct chains with the cs. st. forms כָּל, כָּל and כָּל־. Used in this way, כָּל 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־תַּפִּלָּה כָּל־תַּחֲנוּנָה	any prayer, any supplication (1 Kgs 8:38)
כָּל־מַמְלָכוֹת	all kingdoms (1 Kgs 10:20)
כָּל־הָאָרֶץ	all the land, the entire land (Gen 13:15)
כָּל 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 כוֹל). In all other instances כָּל is the cs. st. of כָּל and is to be pronounced *kāl*.

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 בְּנִינִים, singular בְּנִין) 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 <i>he reigned as king</i>	Hiphil הִמְלִיךְ <i>he made (someone) king</i>
Qal אָבַד <i>he perished</i>	Piel אִבַּד <i>he made (someone) perish</i>
Qal קָנָה <i>he bought</i>	Niphal נִמְכַּר <i>he was sold</i>

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

5.5 The Suffix Conjugation Qal

5.5.1 The Forms of the Suffix Conjugation Qal

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

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

		suffix	fientive verb	stative verb	
sg.	3 m.	-Ø	כָּתַב	כָּבַד	קָטַן
	3 f.	-ā	כָּתְבָה	כָּבְדָה	קָטְנָה
	2 m.	-tā	כָּתַבְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2 f.	-t	כָּתַבְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	1 c.	-tī	כָּתַבְתִּי	כָּבַדְתִּי	קָטַנְתִּי
pl.	3 c.	-ū	כָּתְבוּ	כָּבְדוּ	קָטְנוּ
	2 m.	-tæm	כָּתַבְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2 f.	-tæn	כָּתַבְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	1 c.	-nū	כָּתַבְנוּ	כָּבַדְנוּ	קָטַנְנוּ

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., **כָּתְבוּ**.

As examples of distinct pausal forms can be mentioned: 3 m. sg. **כָּתַב**; forms with vocalic suffix: 3 f. sg. **כָּתְבָה**, **כָּתְבָהּ** and 3 c. pl. **כָּתְבוּ**, **יִכְלֻ**; forms with light suffix with lengthening of the thematic vowel: **כָּתְבֻהָ** etc.

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

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

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., **כָּרַתִּי** *kārāttī* 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., **שָׁכַנְתִּי** *šāḱnēti* I dwelt. An exception is the verb **נָתַתִּי**, e.g., **נָתַתִּי** < *nātāntī* I gave, **נָתַתָּם** < *nātāntēm* you gave.

In 1 c. pl. forms of verbs with /n/ as third radical (e.g., **נָתַתְנוּ**) 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., **נָתַתְנוּ** *nātānnū* 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 > ∅	<i>*kataba</i> > <i>kātab</i>	כָּתַב
3 f. sg.	-at > -ā	<i>*katabat</i> > <i>kātabā</i>	כָּתְבָה
2 m. sg.	-ta > -tā	<i>*katabta</i> > <i>kātabtā</i>	כָּתְבָתָּ
2 f. sg.	-ti > -t	<i>*kabtī</i> > <i>kāabt</i>	כָּתְבָתְּ

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

		I gutt.	II gutt.	III gutt.
sg.	3 f.		בָּחַרָהּ	
	2 f.			שָׁלַחְתָּ
pl.	3 c.		בָּחַרוּ	
	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.

מִים שָׁאַל חֶלֶב נָתַנָּה *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.

וַהֲנִיה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ *... and see, the Lord has set a king over you. (1 Sam 12:13)*

קָרַע יְהוָה אֶת־מַמְלָכֹת יִשְׂרָאֵל
מֵעַלֶיךָ הַיּוֹם *The Lord has torn the kingdom of Israel from you today. (1 Sam 15:28)*

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

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

וְאֶת־בָּנוֹתֵיהֶם נָתַנוּ לְבָנֵיהֶם *... and their daughters they gave to their sons. (Judg 3:6)*

וַצִּידָה 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)

וַיִּשְׁפֹּךְ הַדֶּשֶׁן מִן־הַמִּזְבֵּחַ כַּמוֹפֵת
אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בְּדָבָר
יְהוָה
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., יָדַע Q. to know) and verbs that express emotions (e.g., אָהַב Q. to love).

עַל־כֵּן גָּדֹלָתְךָ אֲדֹנָי יְהוָה
Therefore you are great, O Lord GOD (2 Sam 7:22)

קִטְנִיתִי מִכָּל 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־אֲדֹנָי 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.

כִּי יִגְרַתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר
קָצַף יְהוָה עָלֵיכֶם
For I was afraid of the anger and wrath that the LORD had against you. (Deut 9:19)

וַיִּנְעֵץ אֶת־הַיָּלָדִים אֲשֶׁר נָדְלוּ
אִתּוֹ
And he exchanged counsel with the young men that had grown up with him. [= that had become grown-up with him] (1 Kgs 12:8)

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

5.5.4 Subject Expression and Agreement

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

אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט
יָשַׁב בְּעָרֵי הַכְּפָר
Abram settled in the land of Canaan while Lot settled in the cities in the vicinity [of the Jordan] (Gen 13:12)

וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנָעֲנִי So the Isrealites settled among the Canaanites (Judg 3:5)

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

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

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

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

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

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

5.6 The Negative לֹא

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

5.7 Exercises

5.7.1 Translation of Verbal Forms

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

- | | | | | | | | |
|---------------|---------------|----------------|---------------|---------------|---------------|--------------|--------------|
| 1 אָמְרוּ | 2 הִלַּכְתִּי | 3 לָקַח | 4 לָקַחְהָ | 5 שָׁלַחְתִּי | 6 יָדַעְתָּ | 7 יָשְׁבוּ | 8 הִלַּכְנוּ |
| 9 שָׁמַעְתָּ | 10 נָפַל | 11 שָׁמַרְתָּם | 12 שָׁאֲלָתָּ | 13 יָלַדְתָּ | 14 אָכַלְתָּם | 15 מָלַכְתָּ | |
| 16 יָדַעְתָּן | 17 אָמְרָהּ | 18 נָתַנִּי | 19 נָתַתָּהּ | 20 נָתַתָּ | | | |

5.7.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: שָׂאִיל, עֲמֹן, נַעֲמָן, מוֹאָב, בֶּן־הַדָּד, אֲסָא.

- 1 לָחֶם לֹא אָכַלְתֶּם 2 הִנֵּה יֵרֶדָה אִישׁ מִן־הַשָּׁמַיִם 3 וּפְלִשְׁתִּים¹ לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים
- 4 כִּי־אָתָּה² יָדַעְתָּ לְבַדְּךָ³ אֶת־לִבְבִי כָל־בְּנֵי הָאָדָם 5 שָׁמַעְתִּי אֶת־קוֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר
- דִּבְּרוּ אֵלַיךָ⁴ 6 הִנֵּה שָׁלַחְתִּי אֵלַיךָ⁵ אֶת־נַעֲמָן עַבְדִּי⁶ 7 יָדַעְתִּי כִּי־נָתַן יְהוָה⁷ לָכֶם⁸ אֶת־הָאָרֶץ
- 8 מָה⁹ אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה 9 וַיֵּרָא אֲלֵהֶם אֶת־בְּנֵי יִשְׂרָאֵל 10 וַיִּשְׁמַע אֲלֵהֶם אֶת־קוֹל
- הַנָּעַר 11 וַיִּשְׁמַע שָׂאִיל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּי¹⁰ הָאֵלֶּה 12 וַיֹּאמֶר לוֹ¹¹ כֹּה אָמַר
- יִפְתָּח לֹא־לָקַח יִשְׂרָאֵל אֶת־אָרֶץ מוֹאָב וְאֶת־אָרֶץ בְּנֵי עֲמֹן 13 וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אֲסָא
- 14 כֹּה־אָמַר יְהוָה¹² אֱלֹהֵי יִשְׂרָאֵל

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

² אָתָּה *you* (independent personal pronoun, 2 m. sg.)

³ לְבַדְּךָ *you alone*

⁴ אֲשֶׁר דִּבְּרוּ אֵלַיךָ *which they have spoken to you*

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

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

⁷ יְהוָה read as אֲדֹנִי (Engl. *Lord*)

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

⁹ מָה *what?* (interrogative pronoun)

¹⁰ פְּלִשְׁתִּי *Philistine* (sg.)

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

¹² יְהוָה read as אֲדֹנִי (Engl. *Lord*)

Chapter 6

6.1 Vocabulary

6.1.1 Verbs

זָכַר	Q. <i>to remember</i>
חָזַק	Q. <i>to be firm, strong</i> (stative verb, PC יִחְזֹק but SC יָחֹזֵק)
כָּרַת	Q. <i>to cut</i> (frequently with the noun בְּרִית <i>covenant</i> as direct object)
כָּתַב	Q. <i>to write</i>
עָבַד	Q. <i>to serve, work</i>
פָּקַד	Q. <i>to visit, attend to, muster, appoint</i>
קָרַב	Q. <i>to draw near, approach</i> (stative verb; SC קָרַב and קָרַב; PC יִקָּרַב)

6.1.2 Nouns

אֹהֶל	<i>tent</i> (pl. abs. st. אֹהֶלִים, pl. cs. st. אֹהֶלִי <i>hšlē</i>)
אוֹת	<i>sign</i> (fem., pl. אוֹתוֹת)
בְּרִית	<i>covenant, agreement, contract</i> (fem.)
גְּבוּל	<i>border, boundary, territory</i>
יָם	<i>sea, west</i> (pl. יָמִים)
כָּבֵד	<i>heavy; oppressing; weighty</i> (adj.)
כֹּהֵן	<i>priest</i>
לֵב	<i>heart</i> (gem. noun; pl. לְבוֹת)
מַלְאָךְ	<i>messenger, angel</i>
מִצְוָה	<i>commandment</i>
נָבִיא	<i>prophet</i>
פָּנִים	<i>face, surface</i> (only pl.)
קָהָל	<i>assembly</i>

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 יִכְבֵּד *yikbād* 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 **yaqtulu* > *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 יִכְבֵּד *yikbād*, etc., of the stative verb are the original vowels; they were not subject to change.

		pref.	suff.	fientive	stative
sg.	3 m.	y-		יִכְתֹּב	יִכְבֵּד
	3 f.	t-		תִּכְתֹּב	תִּכְבֵּד
	2 m.	t-		תִּכְתֹּב	תִּכְבֵּד
	2 f.	t-	-ī	תִּכְתְּבִי	תִּכְבְּדִי
	1 c.	ʔ-		אִכְתֹּב	אִכְבֵּד
pl	3 m.	y-	-ū	יִכְתְּבוּ	יִכְבְּדוּ
	3 f.	t-	-nā	תִּכְתְּבֶנָּה	תִּכְבְּדֶנָּה
	2 m.	t-	-ū	תִּכְתְּבוּ	תִּכְבְּדוּ
	2 f.	t-	-nā	תִּכְתְּבֶנָּה	תִּכְבְּדֶנָּה
	1 c.	n-		נִכְתֹּב	נִכְבֵּד

¹ The original vowels are preserved in Classical Arabic, e.g., *yafʿulu he will do*. The forms of the prefix conjugation forms of verbs I³, II w/y and II gem. can only be explained with the original forms with the vowel /a/ in the prefix.

Notes

The vowel /æ/ in the prefix of the 1 c. sg. form needs to be noted. The consonant /ʔ/ 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., יִכָּבְדּוּ, יִכָּבְדּוּ, יִכָּבְדּוּ.

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

The forms 3/2m. pl. are quite often extended by an additional ך called paragogic 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., תִּכְרֹתֶיךָ *you shall cut down* (Exod 34:13), תִּדְבְּקֶיךָ *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., תִּדְבְּקֶיךָ *you shall cling* (Ruth 2:8).

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

6.2.2 Historical Background

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

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

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

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

6.2.3 Verbs with Gutturals in the Prefix Conjugation

		I gutt.		II gutt.	III gutt.
		fientive	stative		
sg.	3 m.	יֵצֹב	יִחְזַק	יִבְחַר	יִשְׁלַח
	3 f.	תֵּצֹב	תִּחְזַק	תִּבְחַר	תִּשְׁלַח
	2 m.	תֵּצֹב	תִּחְזַק	תִּבְחַר	תִּשְׁלַח
	2 f.	תֵּצֹבִי	תִּחְזַקִּי	תִּבְחַרִּי	תִּשְׁלַחִי

	I gutt.		II gutt.	III gutt.
	fientive	stative		
1 c.	אָעזב	אָחזק	אָבחר	אָשלח
pl. 3 m.	יעזבו	יחזקו	יבחרו	תשלחו
3 f.	תעזבנה	תחזקנה	תבחרנה	תשלחנה
2 m.	תעזבו	תחזקו	תבחרו	תשלחו
2 f.	תעזבנה	תחזקנה	תבחרנה	תשלחנה
1 c.	נעזב	נחזק	נבחר	נשלח

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 *yaqtul* prefix conjugation forms that have the prefix vowel /æ/ instead of /a/, e.g., יְהַדֵּחַ *he will push*. When the guttural א is preserved as a consonant, the vowel /æ/ is preferred, e.g., יֵאָסֵר *he will bind*.

Many I gutt. verbs have a *hatef* vowel with the first root consonant instead of silent *šwa* (cp. יעזב with יכתב) while other I gutt. verbs tolerate the silent *šwa* (e.g., יחנוד *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., **taʿāzəḇū* > *taʿazḇū* תעזבו and **yəḥəzəqū* > *yəḥəzqū* יחזקו. 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., יֵאָרֶז *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., תִּשְׁלַחְוּ, יַעֲזְבוּ.

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

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 תֵּעָמַד בַּחוּץ	Why are you standing outside? (Gen 24:31)
וּמִן־הַנָּחַל יִשְׁתָּה	... and from the brook he used to drink. (1 Kgs 17:6b)
שֵׁשֶׁת יָמִים תַּעֲבֹד	Six days you may work. (Exod 20:9)
לֹא תִגְנוֹב	You shall not steal. (Exod 20:15)

6.2.5 The *wayyiqtol* Form

The *wayyiqtol* form is a past tense form that is based on the short form of the prefix conjugation *yaqtul* in its function as perfective past tense. It is formed by a special form of the conjunction *waw* with *pataḥ* und *dageš forte* in the consonant of the prefix syllable. As the **ס** 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 וַיְהִי־וַיְהִי] although this term is rather misleading and historically incorrect). In the strong verb, the actual form of the *wayyiqtol* form is identical with the normal prefix conjugation. This applies to pausal forms as well. Only with weak verbs and in derived conjugations deviating forms occur.

		<i>wayyiqtol</i>	
		fientive	stative
sg.	3 m.	וַיִּכְתֹּב	וַיִּכְבֹּד
	3 f.	וַתִּכְתֹּב	וַתִּכְבֹּד
	2 m.	וַתִּכְתֹּב	וַתִּכְבֹּד
	2 f.	וַתִּכְתְּבִי	וַתִּכְבְּדִי
	1 c.	וָאֶכְתֹּב	וָאֶכְבֹּד
pl.	3 m.	וַיִּכְתְּבוּ	וַיִּכְבְּדוּ
	3 f.	וַתִּכְתְּבֶנָּה	וַתִּכְבְּדֶנָּה
	2 m.	וַתִּכְתְּבוּ	וַתִּכְבְּדוּ
	2 f.	וַתִּכְתְּבֶנָּה	וַתִּכְבְּדֶנָּה
	1 c.	וְנִכְתֹּב	וְנִכְבֹּד

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

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

וַיִּחַזַק הָרָעָב בְּאֶרֶץ מִצְרַיִם
(Gen 41:56) *And the famine became severe in the land of Egypt.*

6.3 Volitive Forms

6.3.1 Introduction

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

6.3.2 The Jussive

The jussive is a volitive form that can be used in the 3rd or 2nd person. Historically, the jussive is based on the short form of the prefix conjugation *yaqtul*. The jussive forms of strong verbs are identical to the prefix conjugation forms discussed above. Only weak verbs of the types IIIy and IIw/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 וּבֵינֶךָ *Let the Lord judge between me and you.* (Gen 16:5)

יָבֹא־נָא אֵלַי *Let him come to me.* (2 Kgs 5:8)

אַל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר *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.	אֶכְתָּבָה
pl.	1 c.	נִכְתָּבָה

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

In pausal forms the thematic vowel is preserved and stressed: נִכְתְּבָהּ, אֶכְתְּבָהּ

וְאֶקְבְּרָה אֶת־אָבִי and let me bury my father. (Gen 50:5)

הָבָה נִלְבְּנָה לְבָנִים Come now, let us make bricks. (Gen 11:3)

6.4 The Marker of Subordination אשר

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

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

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

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

וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דָּבַר אֹתוֹ And God went up from him in the place where he had spoken with him (Gen 35:13; local adverbial phrase, cf. Gen 35:15)

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

Chapter 6

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

וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה	<i>And what he did was evil in the eyes of the Lord</i> (Gen 38:10)
וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ	<i>And Jethro the priest of Midian, Moses' father-in-law, heard everything that God had done to Moses and his people Israel ...</i> (Exod 18:1)
לְמַעַן תֵּדָעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל	<i>... so that you know that the Lord will make a distinction between Egypt and Israel</i> (Exod 11:7)

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

כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנַּעַר בְּאֲשֶׁר הוּא-שָׁם	<i>... for God has heard the voice of the boy where he is</i> (Gen 21:17)
כִּי אֶסְלַח לְאֲשֶׁר אֲשָׂאיר	<i>... for I will forgive those whom I will leave as a remnant</i> (Jer 50:20; with ellipsis of the direct object)
וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה	<i>And Abram went according to what the Lord had said to him</i> (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 אָכַרְתָּ 3 תַּעֲבֹד 4 תִּשְׁמְרוּן 5 תִּקְרַב 6 תִּזְכְּרִי 7 נִשְׁמַע 8 אֲשַׁלַּח
9 יִמְלֹכוּ 10 תִּשְׁלַחְנָה

6.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **יִפְתָּח**, **יְבִישׁ גִּלְעָד**, **חֲזַקְיָהוּ**, **גִּדְעוֹן**, **בְּנִימִי**, **אֶפְרַיִם**, **אֲחָאָב**, **אֶהְרֹן**, **שְׁמוּאֵל**, **שְׁלֹמֹה**, **שָׂרִי**, **שָׂרָה עַמּוֹן**, **מֹשֶׁה**, **מִצְרַיִם**.

1 לא שְׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ⁴ אֲשֶׁר צִוְּךָ⁵ 2 וַיְהוֹה⁶ פָּקַד אֶת־שָׁרָה כַּאֲשֶׁר אָמַר⁷
וַיַּעַשׂ יְהוָה לְשָׁרָה כַּאֲשֶׁר דִּבֶּר⁸ 3 וּמַלְאָכִים שָׁלַח גִּדְעוֹן בְּכָל־הָר אֲפָרַיִם 4 וְלֹא שָׁמַע
מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דִּבְרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו⁹ 5 וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֶשֶׁת¹⁰ בְּתוֹךְ הַיָּם
6 וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל 7 וַיְהִי דָבָר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל 8 וַהֲרַעַב
הָיָה עַל כָּל־פְּנֵי הָאָרֶץ 9 וַיָּבֹא בְנִיָּהוּ אֶל־אֶהֱלִי יְהוָה¹¹ 10 הִנֵּה לֹא בָא־אִישׁ אֶל־הַמִּחְנֶה
מִיִּבְיֹשׁ גִּלְעָד אֶל־הַקֶּהֱל 11 וַיֵּלֶךְ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַךְ אָבִיו¹² 12 וַיִּדְבֹּר אֶהֱרֹן אֶת
כָּל־הַדִּבְרִים אֲשֶׁר־דִּבֶּר יְהוָה¹³ אֶל־מֹשֶׁה וַיַּעַשׂ הָאֵתָת לְעֵינֵי הָעָם 13 וַיֹּאמֶר לָהֶם¹⁴ הִנֵּה
בֶן־הַמֶּלֶךְ וּמֶלֶךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָוִיד 14 וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל־בְּנֵי יִשְׂרָאֵל
15 וַיִּשְׁלַח מַלְאָכִים אֶל־אַחֲאָב מֶלֶךְ־יִשְׂרָאֵל הָעִירָה 16 וַנִּשְׁלַחָה מַלְאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל
17 וַיִּשְׁמָעוּ¹⁵ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל 18 וַיִּשְׁמַע אַבְרָם לְקוֹל שְׂרָי¹⁶ 19 אֶל־תִּשְׁמָעוּ
אֶל־חֲזַקְיָהוּ 20 וַיִּשְׁמַע שְׁמוּאֵל אֶת כָּל־דִּבְרֵי הָעָם 21 וַיִּחְזַק לֵב פִּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם¹⁷
כַּאֲשֶׁר דִּבֶּר יְהוָה 22 וַיַּעֲבְדוּ אֶת־יְהוָה 23 וַיֹּאמֶר הַפְּהֵן נִקְרְבָה הַלֵּם¹⁸ אֶל־הָאֱלֹהִים
24 בְּהוֹצִיאָךְ¹⁹ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה

⁴ יהוה read as אֱלֹהֶיךָ (Engl. *Lord*); אֱלֹהֶיךָ your God

⁵ צִוְּךָ he commanded you.

⁶ יהוה read as אֱלֹהֶיךָ (Engl. *Lord*), with the conjunction ו (see chapter 3)

⁷ אָמַר pausal form of אָמַר

⁸ דִּבֶּר pausal form of דִּבֶּר

⁹ אֵלָיו to him (*ʿēlāw* with silent /y/; prep. אֶל with enclitic pronoun 3 m. sg.)

¹⁰ יִבֶּשֶׁת dry ground

¹¹ יהוה read as אֱלֹהֶיךָ (Engl. *Lord*)

¹² אָבִיו *ʾābīw* his father

¹³ יהוה read as אֱלֹהֶיךָ (Engl. *Lord*)

¹⁴ לָהֶם to them

¹⁵ וַיִּשְׁמָעוּ and they heard (plural of וַיִּשְׁמַע)

¹⁶ שְׂרָי pausal form of the name שְׂרָי

¹⁷ אֲלֵהֶם to them

¹⁸ הַלֵּם to this place, here (adv.)

¹⁹ בְּהוֹצִיאָךְ when you have brought out

Chapter 7

7.1 Vocabulary

7.1.1 Verbs

בחר	Q. <i>to choose</i> (with prepositional object with בָּ or direct object)
דרש	Q. <i>to seek, resort to</i>
הרג	Q. <i>to kill, slay</i>
זבח	Q. <i>to slaughter for sacrifice, slaughter</i>
עזב	Q. <i>to leave, forsake</i>
פתח	Q. <i>to open</i>
קבר	Q. <i>to bury</i>
רדף	Q. <i>to pursue, chase, persecute</i>
שמח	Q. <i>to rejoice, be glad</i> (stative verb, 3 m. sg. SC pausal form שָׂמַח)
שבר	Q. <i>to break, break in pieces</i>
שחט	Q. <i>to slaughter</i>
שכב	Q. <i>to lie down</i> (3 m. sg. PC יִשְׁכַּב)
שפט	Q. <i>to judge, govern</i>

7.1.2 Adjectives

גָּדוֹל	<i>great</i>
חַי	<i>alive, living</i> (pl. חַיִּים)
חָכָם	<i>wise</i>
טוֹב	<i>good</i>
יָשָׁר	<i>straight, right</i>
קָדוֹשׁ	<i>holy</i>
רַב	<i>much, many, great</i> (pl. רַבִּים)
רָע	<i>bad, evil</i> (pl. רָעִים)

7.1.3 Nouns

בִּמְה	hill, high place (often as place of worship)
חַטָּאת	sin, sin offering (cs. חַטָּאת; pl. abs. חַטָּאוֹת; pl. cs. חַטָּאת)
עוֹלָם	long time, duration, future time, long time back
צָבָא	army, host, war, warfare (pl. חַיָּאוֹת)
קִדְּשׁ	holiness
שִׁפְחָה	maid, maid-servant (pl. שִׁפְחוֹת)

7.1.4 Other Parts of Speech

אַל	not (with the jussive)
גַּם	also, even
מְאֹד	very (degree particle); as a noun <i>strength, power</i>
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.	אֲנִי, אֲנֹכִי	<i>I</i>	1	c.	אֲנַחְנוּ, נִחְנוּ	<i>we</i>
2	m.	אַתָּה	<i>you</i>	2	m.	אַתֶּם	<i>you</i>
	f.	אַתְּ	<i>you</i>	2	f.	אַתֶּנָּה, אַתֶּן	<i>you</i>
3	m.	הוא	<i>he</i>	3	m.	הֵמָּה, הֵם	<i>they</i>
	f.	הִיא	<i>she</i>	3	f.	הֵנָּה	<i>they</i>

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. אֲנִי and אֲנֹכִי; 2 m. sg. אַתָּה or אַתָּה (with *zāqēf qāṭōn*); 2 f. sg. אַתְּ; 1 c. pl. אֲנַחְנוּ or נִחְנוּ.
2. In the Torah, the personal pronoun of the 3 f. sg. is spelled הוּא 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 **אֲנֹכִי** (874 and 359 attestations, respectively). The longer form **אֲנֹכִי** was phased out in Late Biblical Hebrew. Mishnaic Hebrew only uses **אֲנִי**.
4. The 2 m. sg. form is five times spelled **אַתָּה**.
5. Rare alternative forms are **אַתָּה** for the 2 m. sg. (four times); **אַתְּ*** for the 2 f. sg. (seven times as Ketiv **אַתְּ**); **אֲנִי*** 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	<i>You are the man</i> (2 Sam 12:7)
אַתָּה בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית וּבְכִידוֹן וְאֲנֹכִי בְּאֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעֲרֹכוֹת יִשְׂרָאֵל	<i>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</i> (1 Sam 17:45)
אַתָּה־הוּא הָאֱלֹהִים	<i>You are God</i> (2 Sam 7:28)
הוּא דְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־יְהוּא	<i>This is the word of the Lord that he had spoken to Jehu</i> (2 Kgs 15:12)
הוּא אֲשֶׁר־דִּבֶּר יְהוָה	<i>This is what the Lord has said ...</i> (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 לְבָדֶךָ אֶת־לֵב כָּל־בְּנֵי הָאָדָם	<i>For you alone know the heart of all children of mankind</i> (1 Kgs 8:39)
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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 הַהֵמָּה *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:

בָּרַכְנִי גַם־אֲנִי אָבִי *Bless me, too, O my father* (Gen 27:34)
 בַּמָּקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים *In the place where the dogs licked the blood of Naboth*
 אֶת־דָּמְךָ נִבּוֹת יִלְקֶה הַכְּלָבִים *the dogs will lick even your blood* (1 Kgs 21:19)
 אֶת־דָּמְךָ גַּם־אֶתָּה

7.3 Nominal Clauses

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

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

נָעַר מִצְרַיִם אֲנִכִּי *I am a young man from Egypt* (1 Sam 30:13)
 הָרָה אֲנִכִּי *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)
 אֲנִכִּי הָרֹאֶה *I am the seer* (1 Sam 9:19)
 אֲנִכִּי אֱלֹהֵי אֲבִרָהֶם אָבִיךָ *I am the God of Abraham, your father* (Gen. 26:24)

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

וְהִנֵּה אֲנִכִּי עִמָּךְ *Behold, I am with you* (Gen 28:15)
 מִחָרָן אֲנִינִי *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 *הוא* may be used in nominal clauses. Different explanations were presented for this use of *הוא*. 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 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 חָכְמָה *And he took from there a wise woman* (2 Sam 14:2)

מִי כִהְחָכֵם *Who is like the wise?* (Qoh 8:1)

חָכְמִים אֲנִי *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 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	∅ טוב	-ā טוֹבָה
Plural	-īm טובִים	-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	<i>a great man</i> (2 Kgs 5:1)
מְלָכִים גָּדוֹלִים	<i>great kings</i> (Jer 25:14)
אִשָּׁה גְּדוּלָּה	<i>a wealthy woman</i> (2 Kgs 4:8)
מַמְלָכוֹת גְּדוּלוֹת	<i>great kingdoms</i> (Jer 28:8)
הַיָּם הַגָּדוֹל	<i>the great sea</i> (i.e., the Mediterranean Sea) (Josh 23:4)
הַבְּרֶכָה הָעֲלִיוֹנָה	<i>the upper pool</i> (2 Kgs 18:17)
הַהָרִים הַגְּבוּהִים	<i>the high mountains</i> (Gen 7:19)
הָאֹתוֹת הַגְּדוּלוֹת	<i>the great signs</i> (Josh 24:17)

Note

Agreement is also required in the case of fem. nouns without a fem. ending, e.g., הָעִיר הַגְּדוּלָּה *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 מְתוֹק *sweet* and צְדִיק *righteous*

מִהַּמְּתוֹק מִדְּבַשׁ וּמִה עֵז מִאֲרִי *What is sweeter than honey and what is stronger than a lion?* (Judg 14:18)

צְדִיק 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 הַקְּרִבָּה אֶל-הַחָלָל *the town that is nearest to the slain man* (Deut 21:3)

יְהוֹאָחָז קָטָן בְּנָיו *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.

קוֹם אֲכַל כִּי רַב מְמַד הַדֶּרֶךְ *Get up, eat, for the journey is too much for you*
(1 Kgs 19:7)

7.5 The Imperative

7.5.1 The Forms of the Imperative

		fientive	stative
sg.	m.	כָּתֹב	כָּבֹד
	f.	כְּתֹבִי	כְּבֹדִי
pl.	m.	כָּתֹבוּ	כָּבְדוּ
	f.	כְּתֹבְנָה	כְּבֹדְנָה

Notes

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

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

Pausal forms of the fem. sg. and masc. pl. forms have the same thematic vowel as the masc. sg. form, e.g., כָּתֹבִי, כָּתֹבוּ, כָּבְדוּ.

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

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

7.5.2 The Imperative of Strong Verbs with Gutturals

		I gutt.		I ʾ	II gutt.	III gutt.
sg.	m.	עֲזֹב	חֲזֹק	אֲמַר	בָּחַר	שְׁלַח
	f.	עֲזֹבִי	חֲזֹקִי	אֲמַרִי	בָּחַרִי	שְׁלַחִי
pl.	m.	עֲזֹבוּ	חֲזֹקוּ	אֲמַרוּ	בָּחַרוּ	שְׁלַחוּ
	f.	עֲזֹבְנָה	חֲזֹקְנָה	אֲמַרְנָה	בָּחַרְנָה	שְׁלַחְנָה

Notes

Like the regular verb, verbs I gutt. and I' distinguish between fientive and stative verbs. An example of an imperative form of a I' stative verb is אֲמִץ *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' in the prefix conjugation forms, e.g., יֹאמֶר). The thematic vowel is either *holem* or *pataḥ* depending on the verb type as fientive or stative, e.g., אֹמֵר *say!*, אֲמִץ *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 א. 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: אֲכַלְהָ *eat!* (sometimes מְכַרְהָ *sell!*), שְׁמַעְהָ *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., שְׁמַעְהָ *hear!*.

7.5.4 The Use of the Imperative

The imperative is used mainly for commands and wishes.

שָׁמַר אֶת־הָאִישׁ הַזֶּה	<i>Guard this man</i> (1 Kgs 20:39)
וְעַתָּה שְׁמַע לְקוֹל דְּבָרַי יְהוָה	<i>And now, listen to the voice of the words of the Lord</i> (1 Sam 15:1)
פָּתְחוּ אֶת־פִּי הַמְעָרָה	<i>Open the mouth of the cave</i> (Josh 10:22)
קַבְּצוּ אֶת־כָּל־יִשְׂרָאֵל הַמִּצְפָּה	<i>Gather all Israel to Mizpah</i> (1 Sam 7:5)

Imperatives may be used with an independent personal pronoun (2nd person) as subject, e.g., 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־תִּשְׁפֹּךְ דָּם	<i>Do not shed blood</i> (Gen 37:22)
אַל־תִּעֲמֹד	<i>Don't stop</i> (1 Sam 20:38)

לֹא־תִכְרֹת לָהֶם וּלְאֱלֹהֵיהֶם *Do not make a covenant with them or their gods*
 בְּרִית (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.

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

7.6 Exercises

7.6.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **בֵּית**, **בְּאֵר שָׁבַע**, **אֵלִיָּהוּ**, **אִיזָבֵל**, **אֲחָאב**, **אֲבִימֶלֶךְ**, **אֲבִיָּתָר**, **שְׁמֹרֹן**, **שְׁמוּאֵל**, **שָׁאוּל**, **צִלְמֶנֶעַ**, **מֹשֶׁה**, **יִשִּׁי**, **יִשְׂרָאֵל**, **יוֹסֵף**, **יְהוֹשֻׁעַ**, **זָבַח**, **דָּוִד**, **בָּלָק**, **בִּלְעָם**, **לָחֶם**, **תְּבוּר**.

1 וַיִּכְרְתוּ בְרִית בֵּבְאֵר שָׁבַע¹ 2 וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשִּׁי לֹא־בָחַר יְהוָה² בָּאֵלָהּ 3 וַיִּבְחַר מֹשֶׁה אֲנָשִׁי־חַיִּל מִכָּל־יִשְׂרָאֵל 4 וַיֹּאמֶר אֶל־זָבַח וְאֶל־צִלְמֶנֶעַ אֵיפָה³ הָאֲנָשִׁים אֲשֶׁר הִרְגַּתֶּם בְּתְבוּר 5 וַיִּגְדֹּר⁴ אֲבִיָּתָר לְדָוִד כִּי הָרַג שָׁאוּל אֶת כַּהֲנֵי יְהוָה⁵ 6 וַיִּגְדֹּר⁶ אֲחָאב לְאִיזָבֵל אֶת כָּל־אֲשֶׁר עָשָׂה אֵלִיָּהוּ וְאֶת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בְּחָרֶב⁷ 7 וַיַּהֲרֹג אֶת־אֲנָשֵׁי הָעִיר 8 וַיִּזְבַּח אֶת־כָּל־כַּהֲנֵי הַבָּמֹת אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת 9 לֹא־נָפַל דָּבָר מִכָּל הַדְּבָר הַטוֹב אֲשֶׁר־דִּבֶּר יְהוָה⁸ אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא 10 וַיִּזְכֹּר אֱלֹהִים אֶת־אֲבֹרָהֶם 11 וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם⁹ 12 וַיַּעֲזֹבוּ אֶת־יְהוָה¹⁰ 13 וַיֹּאמֶר יְהוֹשֻׁעַ פְּתָחוּ אֶת־פִּי הַמַּעְרָה¹¹ 14 וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשְׁמֹרֹן 15 וַיֹּאמֶר הִפְתָּן נִקְרָבָה הָלָם¹² אֶל־הָאֱלֹהִים 16 וַיִּקְרַב אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֹגֶל¹³ הַחֲטָאת אֲשֶׁר־לֹו¹⁴ 17 וַיִּשְׁמַח שָׁם שָׁאוּל וְכָל־אֲנָשֵׁי יִשְׂרָאֵל

¹ בְּאֵר שָׁבַע pausal form of the place name בְּאֵר שָׁבַע

² אֵלִיָּהוּ read as אֵלִיָּהוּ (Engl. Lord)

³ אֵיפָה where?

⁴ וַיִּגְדֹּר and (he) told

⁵ אֵלִיָּהוּ read as אֵלִיָּהוּ (Engl. Lord)

⁶ וַיִּגְדֹּר and (he) told

⁷ חָרֶב pausal form of חָרֶב

⁸ אֵלִיָּהוּ read as אֵלִיָּהוּ (Engl. Lord)

⁹ הָלָם he had dreamed regarding them

¹⁰ אֵלִיָּהוּ read as אֵלִיָּהוּ (Engl. Lord)

¹¹ מַעְרָה cave

¹² הָלָם here

¹³ עֹגֶל young bull, ox

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

עַד־מָאֹד 18 וַיַּעַשׂ שְׁמוּאֵל אֶת אֲשֶׁר דִּבֶּר יְהוָה¹⁵ וַיָּבֹא בֵּית לָחֶם¹⁶ 19 וַיִּקַּח אֲבִימֶלֶךְ צֹאן
וּבָקָר וְעֶבְדִּים וּשְׂפָחוֹת וַיִּתֵּן לְאַבְרָהָם

¹⁵ אֲדֹנָי read as יהוה (Engl. *Lord*)

¹⁶ בֵּית לָחֶם pausal form of לָחֶם

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. בָּרַךְ blessed)
גאל	Q. to redeem
גדל	Q. to be great, become great, grow up (stative verb)
חשב	Q. to think, consider, regard, plan, devise
לכד	Q. to capture, seize, take
עמד	Q. to take one's stand, stand
פרש	Q. to spread out, spread
קבץ	Q. to gather, collect
רחץ	Q. to wash, bathe
שרף	Q. to burn completely (transitive)
שכן	Q. to settle down, dwell

8.1.2 Nouns

אֵיב	enemy
אֶרֶז	cedar
גִּמְלָה	camel (pl. גִּמְלִים)
דֶּלֶת	door
חֲכָמָה	wisdom (ḥokmā)
חֵן	favor, grace (gem. noun; with ePP חֲנוּ)
חֹשֶׁךְ	darkness
כֶּכֶר	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)

Chapter 8

מַרְאֵה	sight, appearance, vision
סוס	horse
רֶכֶב	chariotry, chariots (collective), chariot (rare meaning)

8.1.3 Prepositions

אַחֲרַי	after, behind
לְפָנַי	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

לְאמֹר	introduction of direct speech (<i>lē(ʾ)mōr</i>)
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.	יְ -	אֲנִי	
	2	m. *-ka >	ךָ -	אַתָּה	
		f. *-ki >	ךִּי -	אַתְּ	< *ʾatti
	3	m. *-ahu >	וְ -	הוּא	
		f.	הָ -	הִיא	

			ePP	iPP
pl.	1	c.	נו -	אֲנִי־נו
	2	m.	כֶּם -	אֲתֶם
		f.	כֶּן -	אֲתֶנָּה
	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., **הַמַּעֲשִׂי** *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 <i>my horse</i>	סוּסָתִי <i>my mare</i>
2	m.	sg.	סוּסְךָ <i>your horse</i>	סוּסְתְּךָ <i>your mare</i>
	f.	sg.	סוּסְךָ <i>your horse</i>	סוּסְתְּךָ <i>your mare</i>
3	m.	sg.	סוּסוֹ <i>his horse</i>	סוּסָתּוֹ <i>his mare</i>
	f.	sg.	סוּסֶיהָ <i>her horse</i>	סוּסְתֶיהָ <i>her mare</i>
1	c.	pl.	סוּסֵינוּ <i>our horse</i>	סוּסָתֵינוּ <i>our mare</i>
2	m.	pl.	סוּסְכֶם <i>your horse</i>	סוּסְתְּכֶם <i>your mare</i>
	f.	pl.	סוּסְכֶן <i>your horse</i>	סוּסְתְּכֶן <i>your mare</i>
3	m.	pl.	סוּסָם <i>their horse</i>	סוּסָתָם <i>their mare</i>
	f.	pl.	סוּסָן <i>their horse</i>	סוּסָתָן <i>their mare</i>

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 (סוּסְךָ and סוּסְתְּךָ) and the 1 c. sg. enclitic pronoun with plural nouns (סוּסֵינוּ).
2. The 3 m. sg. enclitic personal pronoun was originally *-hū*. Together with the connecting vowel /a/ the suffix developed on singular nouns from *-āhū* via elision (loss) of the intervocalic /h/ and contraction of the diphthong to its current form: *-āhū* > *-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., [ע]ברֶה *his servant* (Lachish 2:5). The same spelling is sometimes found in the Hebrew Bible, e.g., the Ketiv אֶהְלֶה with the Qere אֶהְלוּ in Gen 12:8.

3. With nouns ending in *segol-he* (e.g., שָׂדֶה) the enclitic pronoun 3 masc. sg. is *-ēhū*, e.g., שָׂדֶהּ *his field*.
4. With the nouns אָב (cs. st. אָבִי), אָח (cs. st. אָחִי), פֶּה (cs. st. פִּי) the 3 m. sg. enclitic pronoun is either *-hū* or *-w*, e.g., אָבִיהוּ or אָבִיו *ābīw*, אָחִיהוּ or אָחִיו *āhīw*, 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.	סוּסִי <i>my horses</i>	סוּסוֹתִי <i>my mares</i>
2	m. sg.	סוּסֶיךָ <i>your horses</i>	סוּסוֹתֶיךָ <i>your mares</i>
	f. sg.	סוּסֶיךָ <i>your horses</i>	סוּסוֹתֶיךָ <i>your mares</i>
3	m. sg.	סוּסָיו <i>his horses</i>	סוּסוֹתָיו <i>his mares</i>
	f. sg.	סוּסֶיהָ <i>her horses</i>	סוּסוֹתֶיהָ <i>her mares</i>
1	c. pl.	סוּסֵינוּ <i>our horses</i>	סוּסוֹתֵינוּ <i>our mares</i>
2	m. pl.	סוּסֵיכֶם <i>your horses</i>	סוּסוֹתֵיכֶם <i>your mares</i>
	f. pl.	סוּסֵיכֶן <i>your horses</i>	סוּסוֹתֵיכֶן <i>your mares</i>
3	m. pl.	סוּסֵיהֶם <i>their horses</i>	סוּסוֹתֵיהֶם <i>their mares</i>
	f. pl.	סוּסֵיהֶן <i>their horses</i>	סוּסוֹתֵיהֶן <i>their mares</i>

Notes about the Form of Enclitic Personal Pronouns on Plural Nouns

1. The 3 m. sg. enclitic personal pronoun with plural nouns is pronounced *-āw* (the ך is *not* pronounced), e.g., יָמָיו *yāmāw his days*. This is often reflected in the phonetic spelling without ך in the Ketiv, e.g., וְאָנָשׁוּ *and his men* (with the Qere וְאָנָשָׁיו) (1 Sam 23:4). This phonetic spelling is already attested in a Hebrew inscription from the early 6th century BCE: אָנָשׁוּ *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., אָבוֹתָם *their fathers* (the form אָבוֹתֵיהֶם 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.	
שִׁפְחָהּ	שִׁפְחָתָהּ	שִׁפְחָתָהּ	her maidservant
אִשָּׁהּ	אִשְׁתָּהּ	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, **שְׂדֶךְךָ** *your field*, **שְׂדֶךְהָ** *her field*, **בְּיָמֶיהוּ** *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	כָּתֹב	כּוֹתֶבֶת
Plural	כּוֹתְבִים	כּוֹתְבוֹת

Notes

1. In the Masoretic Text, the plene spelling of the participle **כוֹתֵב** is much less frequent than the defective spelling **כָּתֹב**.
2. The vowel /ō/ is unchangeable. This vowel developed via the Canaanite sound change **kātīb* > *kōtēb*.
3. The f. sg. form has the alternative form **כּוֹתֶבָה**.
4. Verbs with gutturals show the expected vowel changes: Verbs II gutt. **בִּקְרִים**, etc.; verbs III gutt. **שִׁלַּח**, **שִׁלַּחַת**.
5. Stative verbs form a participle with the vowel pattern **כָּבֵד** with the forms **כָּבֵד** (masc. sg.), **כְּבִידִים** (masc. pl.), **כְּבִידָה** (fem. sg.), **כְּבִידוֹת** (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., כְּתוּבִים *written, inscribed* (Deut 9:10).

8.3.3 The Use of the Participle

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

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

The participle of the stative verb with the pattern כָּבֵד often functions like a normal adjective, e.g., עַמּוֹךְ הַכָּבֵד הַזֶּה *this your great people*. But it can also indicate a process, e.g., the participle נִגְדַל in עַד כִּי־נִגְדַל 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 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 בִּטְחָן	<i>an unsuspecting people</i> (Judg 18:10)
הָעָם הַיֹּשֵׁב בְּאֶרֶץ	<i>the people that lives in the land</i> (Num 13:28)
מִזְבֵּחַ יְהוָה הִתְרוּס	<i>the demolished altar of the Lord</i> (1 Kgs 18:30)

Examples of the Predicative Use

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

הִנֵּה־עַם יוֹרֵד מִרְאשֵׁי הַהָרִים	<i>Look, people are coming down from the mountaintops</i> (Judg 9:36)
רָאָה נָא אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים	<i>See, I am living in a house of cedar</i> (2 Sam 7:2)
בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם	<i>Blessed be the Lord, the God of my master Abraham</i> (Gen 24:27)
וַיֵּרְאוּ וַהֲנִה דְלִתּוֹת הַעֲלִיָּה נִעְלָוֹת	<i>And they saw that the doors of the roof-chamber were locked</i> (Judg 3:24)
רָאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסֵּאוֹ	<i>I have seen the Lord sitting on his throne</i> (1 Kgs 22:19)

Examples of the Substantivized Participle

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

אָרוּר נָתַן אִשָּׁה לְבִנְיָמִן *Cursed is the one who gives a wife to Benjamin* (Judg 21:18)

וַיַּעַל עַל-גִּזְזֵי 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 נָתַן אִשָּׁה לְבִנְיָמִן *Cursed is the one who gives a wife to Benjamin* (Judg 21:18)

וַהֲנִיחָהּ מֶלֶאךָּ נִגַּע בּוֹ *And behold, here an angel touched him* (1 Kgs 19:5)

עֹמֵק 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).

גִּזְזֵי 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 צִלְמוֹת *those living in the land of deep darkness* (Isa 9:1)

אֹכְלֵי שֻׁלְחַן אִיזָבֵל *those eating at the Jezebel's table* (1 Kgs 18:19)

8.4 Circumstantial Clauses

A circumstantial clause gives background information to the main story line of a narrative text which is constituted by a chain of *wayyiqtol* forms. The circumstantial clause can be a nominal clause (sometimes with the copular verb *הָיָה* 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 בְּאֵלֵי מִמְרָא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כַּחַם הַיּוֹם	<i>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)</i>
וַיָּבֹא אֵלִישָׁע דְּמִשְׁק וּבֶן-הַדָּד מֶלֶךְ-אַרָם חֹלֶה	<i>And Elisha came to Damascus at a time when Ben-hadad, king of Syria, was sick (2 Kgs 8:7)</i>
וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבֵּרֶה וְהַבּוֹר רֵק אֵין בּוֹ מַיִם	<i>And they took him and threw into the cistern; the cistern was empty, there was no water in it (Gen 37:24)</i>
וַיְבִיֵא אֶחָד זָקֵן יֹשֵׁב בְּבֵית-אֵל וַיָּבֹא בְנוֹ	<i>There was an old prophet living in Bethel. Now his son came ... (1 Kgs 13:11)</i>

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 וְהַשֹּׁנָל יוֹשֶׁבֶת אֶצְלוֹ עַד-מָתִי יִהְיֶה מִהֲלִכְךָ	<i>And the kings asked me with the queen sitting next to him, "How long will your journey be?" (Neh 2:6)</i>
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A clause with the structure *wā-X-qatal* that refers to an anterior event can also be classified as a circumstantial clause.

וַיֹּאמֶר אַבְשָׁלוֹם וְכָל-אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשִׁי הָאֲרָכִי מֵעֲצַת אַחִיתֹפֶל וַיִּהְיֶה צִוְּהָ לְהָפֹךְ אֶת-עֲצַת אַחִיתֹפֶל הַטּוֹבָה	<i>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)</i>
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8.5 Exercises

8.5.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: *יְרוּשָׁלַם, יִפְתָּח, זָבֹל, דָּוִד, גִּעַל, גִּלְעָד, אֵלִישָׁע, שְׁמוּאֵל, שְׁלֹמֹה, שָׁאוּל, סִינִי, נַעֲמָן, מִצְפָּה, יִשִּׁי, יְרוּשָׁלַם, יִפְתָּח, זָבֹל, דָּוִד, גִּעַל, גִּלְעָד, אֵלִישָׁע*.

- 1 בְּרוּךְ-יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם וְעַד הָעוֹלָם 2 וַיִּלְכְּדוּ אֶת-הָעִיר 3 וַיֵּרָא אִשָּׁה רַחֲמַת מֵעַל הַגֹּגֶל¹ וְהָאִשָּׁה טוֹבַת מְרָאָה מְאֹד 4 וְאֵל-תַּעֲמָר בְּכָל-הַכֶּכֶר 5 וַיָּבֹא אֶל-הָאִישׁ וְהָיָה עִמּוֹ עַל-הַגִּמְלִים עַל-הָעֵין² 6 וַתִּקְרְבוּ וַתַּעֲמִדוּן תַּחַת הָהָר וְהָהָר בָּעֵר בָּאֵשׁ עַד-לֵב הַשָּׁמַיִם חֲשָׁךְ עָנָן וְעָרְפֶל³ 7 וְאַתֶּם אֵל-תַּעֲמָדוּ רַדְפוּ אַחֲרֵי אִיְבֵיכֶם 8 וַיַּעֲמֵד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ יְהוָה נֶגֶד

¹ גֹּגֶל (*flat*) roof

² עֵין pausal form of עֵינַי *eye, spring*

³ עָרְפֶל *thick darkness*

כָּל־קָהָל יִשְׂרָאֵל וַיַּפְרֹשׁ כַּפָּיו הַשָּׁמַיִם 9 בָּרוּךְ אַתָּה בְּנֵי דָוִד 10 וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר
וַיִּפְתַּח אֶת־דִּלְתוֹת בֵּית־יְהוָה 11 וַיִּשְׁלַח שְׁאוּל אֶל־יֹשִׁי לֵאמֹר יַעֲמֹד־נָא דָוִד לִפְנֵי כִי־מָצָא⁴ חַן
בְּעֵינַי 12 וַיִּקָּץ⁵ שְׁלֹמֹה וַהֲנִיחַ חֲלוֹם וַיָּבֹא יְרוּשָׁלַם⁶ וַיַּעֲמֹד לִפְנֵי אֲרוֹן בְּרִית־אֲדֹנָי⁷ 13 אֲשֶׁר־י⁸
אֲנֹשִׁיךָ אֲשֶׁר־י עָבְדִיךָ אֱלֹהֶיךָ⁹ הָעֹמְדִים לִפְנֵיךָ תָּמִיד הַשָּׁמַעִים אֶת־הַכְּמֹתֶיךָ 14 וַיָּבֹא נֶעְמָן בְּסוּסָיו
וַיִּבְרַכְבוּ וַיַּעֲמֹד פֶּתַח־הַבַּיִת לְאַלְיָשָׁע 15 וַיִּקְבֹּץ יִפְתָּח אֶת־כָּל־אֲנָשֵׁי גִלְעָד 16 וַיֹּאמֶר שְׁמוּאֵל
קִבְּצוּ אֶת־כָּל־יִשְׂרָאֵל הַמְצַפְתָּה 17 וַיָּבֹא דָוִד וַאֲנָשָׁיו אֶל־הָעִיר וַהֲנִיחַ שְׁרוּפָה בָּאֵשׁ 18 וַיִּשְׁכֵּן
כְּבוֹד־יְהוָה עַל־הַר סִינַי 19 וַיֵּרָא־נֹעַל אֶת־הָעָם וַיֹּאמֶר אֶל־זָבֹל הִנֵּה־עָם יוֹרֵד מִרְאשֵׁי הַהָרִים
20 רְאֵה נָא אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים וְאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה¹⁰ 21 בָּרוּךְ אַתָּה בָּעִיר
וּבָרוּךְ אַתָּה בַּשָּׂדֶה 22 בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם

⁴ מָצָא *he found*

⁵ וַיִּקָּץ *and he woke up*

⁶ יְרוּשָׁלַם read as *yərūšālayim*; cf. IQIsa^a 30:15 (Isa 37:10)

⁷ אֲדֹנָי *the Lord* (literally *my Lord*; surrogate word for the name of God)

⁸ אֲשֶׁר־י *O the blessedness/happiness of ...!*

⁹ A demonstrative pronoun modifying a noun with enclitic pronoun does not get the article.

¹⁰ יְרִיעָה *tent curtain*

Chapter 9

9.1 Vocabulary

9.1.1 Verbs

ברח	Q. to run away, flee
דָּרַךְ	Q. to tread (cf. דֶּרֶךְ way), with קָשָׁת to bend the bow
זָעַק	Q. to cry, cry out, call
עָבַר	Q. to pass over, through, by, pass on
צָעַק	Q. to cry, cry out, call
קָרַע	Q. to tear
שָׁחַט	Q. to slaughter
תָּפַשׁ	Q. to lay hold of, seize

9.1.2 Nouns

בִּגְד	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. מִגְנִים)
מַמְלָכָה	kingdom, sovereignty, dominion, reign (cs. st. מַמְלֶכֶת)
סֶלַע	rock, cliff
עֵד	witness
עֵדוּת	witness, testimony, pl. laws, legal provisions (pl. עֵדוּת; with ePP also עֵדוּתָיו 'ēdwōtāw his legal provisions, etc.)
עֶצֶם	bone (m. or f.; pl. עֲצָמוֹת)
קָשָׁת	bow (fem.)
שְׂמָאל	left side, left, north (šāmō(?)l with silent א)

שֵׁבֶט *rod, staff, scepter, tribe*

9.1.3 Prepositions

אֵת *with, close to, beside*

עִם *with, close to, beside*

9.1.4 Other Parts of Speech

אַחֲרֵי־כֵן *afterwards (adv.)*

בֹּל *not (negative used in poetry)*

בְּלִי *not; without*

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

לְכֵן *therefore (לְ + כֵן)*

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, אֵת (and with *maqfef* אֶת־). The prepositions אֵת and עִם follow the pattern of geminate nouns with enclitic pronouns.

		Prep. לְ	Prep. בְּ	Prep. אֵת	Prep. עִם
1	c. sg.	לִי	בִּי	אֵתִי	עִמִּי, עִמָּדִי
2	m. sg.	לָךְ	בָּךְ	אֵתְךָ	עִמָּךְ
	f. sg.	לְךָ	בָּךְ	אֵתְךָ	עִמָּךְ
3	m. sg.	לוֹ	בוֹ	אֵתּוֹ	עִמּוֹ
	f. sg.	לָהּ	בָּהּ	אֵתָּהּ	עִמָּהּ
1	c. pl.	לָנוּ	בָּנוּ	אֵתָּנוּ	עִמָּנוּ
2	m. pl.	לָכֶם	בָּכֶם	אֵתְכֶם	עִמָּכֶם
	f. pl.	לָכֶן	בָּכֶן	—	—
3	m. pl.	לָהֶם	בָּהֶם, בָּם	אֵתָם	עִמָּהֶם, עִמָּבָם
	f. pl.	לָהֶן	בָּהֶן	—	—

Notes

1. The only deviating pausal form is found with the 2 m. sg. enclitic pronouns; thus לְךָ , עִמָּךְ , אִתָּךְ and בְּךָ instead of the context forms לְךָ , עִמָּךְ , אִתָּךְ and בְּךָ .
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 בְּ 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 בְּ 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 (**mimmin-* > **mimmin-*) to which the enclitic pronoun is attached

- with no change of consonants as in the case of the 1 c. sg. and 1 c. pl. enclitic pronoun forms מִמִּנִּי (< **mimmin-ni*) and מִמִּנּוּ
- 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 מִמִּינְךָ (< **mimmin-ka*) (the 2 m. sg. context form מִמִּינְךָ and 2 f. sg. form with enclitic pronoun מִמִּינְךָ 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 מִמִּינְהוּ (< **mimmin-hu*) and מִמִּינְהָ (< **mimmin-ha*).

		Prep. בְּ	Prep. מִן
1	c. sg.	בְּמִנִּי	מִמִּנִּי
2	m. sg.	בְּמִינְךָ	מִמִּינְךָ , מִמִּינְךָ
	f. sg.	—	מִמִּינְךָ
3	m. sg.	בְּמִינְהוּ	מִמִּינְהוּ
	f. sg.	בְּמִינְהָ	מִמִּינְהָ
1	c. pl.	בְּמִנּוּ	מִמִּנּוּ
2	m. pl.	בְּכֶם , בְּמוֹכֶם	מִכֶּם
	f. pl.	—	—
3	m. pl.	בָּהֶם , בְּמוֹהֶם	מֵהֶם , מִהֶמָּה
	f. pl.	בָּהֶן	מֵהֶן , מִהֶנָּה

Chapter 9

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

		Sg.	Pl.
1	c.	אֹתִי	אֹתָנוּ
2	m.	אֹתְךָ	אֹתְכֶם
	f.	אֹתְךָ	אֹתְכֶן
3	m.	אֹתוֹ	אֹתָם, אֹתָהֶם
	f.	אֹתָהּ	אֹתָן, אֹתָהֶן

Notes

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

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

			Prep. אֶל	Prep. עַל	Prep. לְפָנֵי
1	c.	sg.	אֵלַי	עָלַי	לְפָנַי
2	m.	sg.	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ
	f.	sg.	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ
3	m.	sg.	אֵלָיו	עָלָיו	לְפָנָיו
	f.	sg.	אֵלֶיהָ	עָלֶיהָ	לְפָנֶיהָ
1	c.	pl.	אֵלֵינוּ	עָלֵינוּ	לְפָנֵינוּ
2	m.	pl.	אֵלֵיכֶם	עָלֵיכֶם	לְפָנֵיכֶם
	f.	pl.	אֵלֵיכֶן	עָלֵיכֶן	לְפָנֵיכֶן
3	m.	pl.	אֵלֵיהֶם	עָלֵיהֶם	לְפָנֵיהֶם
	f.	pl.	אֵלֵיהֶן	עָלֵיהֶן	לְפָנֵיהֶן

Note

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

9.3 The Infinitive Construct

9.3.1 The Forms of the Infinitive Construct

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

The infinitive construct of fientive verbs has the following forms:

	Reg. verb	I gutt.	I ʿ	II gutt.	III gutt.
inf. cs.	כָּתֹב	עֲזֹב	אָסֹר	בָּחֹר	שְׁלַח

Stative verbs have the forms כָּבֵד or כִּבֵּד *to be heavy*, קָטַן *to be small* and חָזַק *to be strong*.

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

When followed by *maqfef*, the *holem* is shortened to *qames hatuf* כָּתֹב־ *katob-*.

Note

The inf. cs. with the prefixed prepositions בְּ and לְ is בְּכָתֹב and לְכָתֹב, respectively. But with the preposition לְ it is לְכָתֹב with *dagesh 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.	כָּתֹבִי / כְּתִבִּי	כְּתִיבֵנוּ
2 m.	כָּתֹבְךָ / כְּתִיבְךָ	כְּתִיבְכֶם / כְּתֹבְכֶם
f.	כָּתֹבְךָ	
3 m.	כָּתְבוּ	כְּתִיבֵם
f.	כָּתְבוּהָ	

Notes

1. The *qames* with the first root consonant is a *qames hatuf*, e.g., שְׁלַחִי *šlḥī* my sending. Likewise, when the *qames* is with the second root consonant, it is a *qames hatuf* as well, e.g., אֲכַלְכֶם *ʾakalkæm* your eating.
2. There are two distinct forms of the 1 c. sg. enclitic pronoun. In the form כָּתֹבִי the enclitic pronoun expresses the subject of the infinitive construct whereas in the form כְּתִיבִי the enclitic pronoun expresses the object, e.g., לְשָׁכְנִי *šəḥənī* that I might dwell (Exod 29:46), לְלַכְדִּנִּי *ləlakḏinī* to capture me (Jer 18:22). All other suffixes can either express the subject of the infinitive construct or the object.

3. Instead of *qameš ḥatuf*, the vowel *hireq* is sometimes found with the first root consonant, e.g., שְׁבִירִי *my breaking*. The vowel *hireq* is also used for the inf. cs. with the thematic vowel /a/, e.g., שִׁכְבָּהּ *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 מִזְבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים	<i>Obeying is better than sacrifice; listening [is better] than the fat of rams</i> (1 Sam 15:22)
יָדַע לְכַתֹּף אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה	<i>He knows your walking through this great desert</i> (Deut 2:7)
וַיְהִי בִימֵי שְׁפָט הַשִּׁפְטִים וַיְהִי רָעָב בְּאֶרֶץ	<i>In the days of the ruling of the judges there was a famine in the land</i> (Ruth 1:1)

The Infinitive Construct with Prepositions in Adverbial Constructions

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

וַיֵּשְׁבוּ לֶאֱכֹל־לֶחֶם	<i>And they sat down to eat</i> (Gen 37:25)
וַתַּחֲטֵא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסֵנִי בְּחַטָּאתָם	<i>And you made my people Israel sin so that they pro- voked me to anger with their sins</i> (1 Kgs 16:2)
לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקָּתָיו וּמִצְוֹתָיו	<i>... that you may fear the Lord your God by keeping all his statutes and his commandments</i> (Deut 6:2)

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

וַיְהִי בִּבְרֹחַ אֲבִיתָר בֶּן־אֲחִימֶלֶךְ אֶל־דָּוִד קַעֲלִיָּה אֶפֹּד יָרַד בְּיָדוֹ	<i>When Abiathar the son of Ahimelech had fled to David to Keilah, an ephod came down in his hand.</i> (1 Sam 23:6)
כַּשְׁמֹעַ עָשָׂו אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְּדֹלָה וּמָרָה עַד־מָאֵד	<i>When Esau heard the words of his father, he cried out with a very loud and bitter cry</i> (Gen 27:34)

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

לֹא עָכַרְתִּי אֶת־יִשְׂרָאֵל כִּי
אִם־אַתָּה וּבֵית אָבִיךָ בְּעֶזְבְּכֶם
אֶת־מִצְוֹת יְהוָה *It is not I who have brought trouble on Israel, but you
and your father's House, by forsaking the command-
ments of the Lord (1 Kgs 18:18 NJPS)*

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

כִּי־אֲנִי מָאֲסוּ מִמֶּלֶךְ עַל־יָהִים *... for it is me whom they have rejected so that I am
not king over them anymore (1 Sam 8:7)*

כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמֵרוֹ
אֶת־הַשְּׁבָעָה אֲשֶׁר נִשְׁבַּע
לְאַבְתֵּיכֶם הוֹצִיא יְהוָה אֶתְכֶם
בְּיָד חֲזָקָה *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)*

וַיֵּרֶד מִעֲשֵׂת הַחַטָּאת וְהַעֲלָה
וְהַשְּׁלָמִים *... 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 **יָכַל** *to be able*, **חָדַל** *to cease* and **נָתַן** in the meaning *to allow, permit* can be mentioned here.¹

וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי
אֹיְבֵיהֶם *And they could not stand before their enemies (Judg
2:14)*

וַיַּחֲדְלוּ לִבְנֹת הָעִיר *And they stopped building the city (Gen 11:8)*

וְלֹא־נָתְנוּ אִישׁ לַעֲבֹר *And they did not allow anyone to cross (Judg 3:28)*

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

With some verbs the preposition **מן** can be used instead of **לְ**, e.g., **כָּלָה** Pi. *to finish* and **חָדַל** Q. *to cease, stop*.

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

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

9.4 The Infinitive Absolute

9.4.1 The Form of the Infinitive Absolute

The infinitive absolute Qal has the following form:

Inf. abs. כָּתוּב

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

9.4.2 The Use of the Infinitive Absolute

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

The Intensifying Use of the Infinitive Absolute

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

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

חַיָּה רָעָה אֲכָלָתָהּ טָרֶף טָרֶף
יוֹסֵף *A fierce animal has devoured him. Joseph has surely
been torn to pieces. (Gen 37:33)*

וְאַבְרָהָם הָיוּ יְהִיָּה לְגוֹי גָּדוֹל
וְעָצוּם *Abraham will surely become a great and mighty
nation. (Gen 18:18)*

לֹא־מוֹת תִּמָּתוֹן *You will definitely not die. (Gen 3:4)*

וְסוּדָה לֹא־סָכַתִּי *I did not even anoint myself. (Dan 10:3)*

הֲהִצִּיל הַצִּילוֹ אֱלֹהֵי הַגּוֹיִם אִישׁ
אֶת־אֶרְצוֹ 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)*

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

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

מֹת יוֹמָת הָרָצָח	<i>The murderer must be put to death. (Num 35:16)</i>
וְחֵלֶב נִבְלָה וְחֵלֶב טָרֵפָה יַעֲשֶׂה לְכָל-מְלָאכָה וְאָכַל לֹא תֹאכְלֶהוּ	<i>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)</i>

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 (מָוֶה in Num 15:35).

וַיִּתְקְעוּ בַשּׁוֹפָרוֹת וַנִּפּוֹץ הַפָּדִים אֲשֶׁר בְּיָדָם	<i>They blew the horns and smashed the jars that were in their hands (Judg 7:19)</i>
זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקֹדְשׁוֹ	<i>Remember the sabbath day by keeping it holy (Exod 20:8)</i>
הֵלֵךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם	<i>Go and proclaim in the hearing of Jerusalem (Jer 2:2)</i>
מֹת יוֹמָת הָאִישׁ רְגוּם אֹתוֹ בְּאֲבָנִים כָּל-הָעֵדָה מִחוּץ לַמַּחֲנֶה	<i>The man must be put to death, the whole congregation shall stone him with stones outside of the camp (Num 15:35)</i>

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-כַּפְּיוֹ וַיִּלֶּךְ הָלוֹךְ וְאָכַל	<i>He scraped it [the honey] out into his hands and ate as he went along (Judg 14:9)</i>
וְכָל-הָעָם אֲשֶׁר-אָתוּ חָפוּ אִישׁ רָאשׁוֹ וְעָלוּ עָלֶיהָ וּבְכָה	<i>...and David went up the ascent of the Mount of Olives, weeping as he went (2 Sam 15:30)</i>

The inf. abs. הֵלֵךְ may be used together with a finite form and the infinitive 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 הֵלֵךְ leaving the inf. abs. גָּדוֹל to express the main meaning *to become greater*.)

וַיֵּסַע אַבְרָם הָלוֹךְ וְנִסְעָה הַנֶּגֶב	<i>And Abram journeyed by stages to the Negeb (Gen 12:9)</i>
וַיִּלֶּךְ דָּוִד הָלוֹךְ וְגָדוֹל	<i>And David became greater and greater (2 Sam 5:10)</i>

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **יְהוֹנָדָה**, **חִירָם**, **דָּוִד**, **בִּלְהָה**, **אֲשֶׁרָה**, **אִיזָבֵל**, **אֲחָאב**, **אֲדֹרָם**, **אֲבִרְהָם**, **יְהוֹשֻׁעַ**, **שְׁמוּאֵל**, **שְׁלֹמֹה**, **שָׂאוּל**, **רְאוּבֵן**, **עֲשׂוֹ**, **סִיחֹן**, **מוֹאָב**, **כְּרִמְל**, **יְהוֹשֻׁעַ**

- 1 וַיֹּאמֶר לְכֵן שָׁמַע דְּבַר־יְהוָה רָאִיתִי⁴ אֶת־יְהוָה יֹשֵׁב עַל־כִּסֵּאוֹ וְכָל־צָבָא הַשָּׁמַיִם עֹמַד עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ 2 וַעֲתָה שְׁלַח קַבֵּץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הָהָר הַכֶּרְמֶל וְאֶת־נָבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת וַחֲמִשִּׁים⁵ וּנְבִיאֵי הָאֱשֵׁרָה אַרְבַּע מֵאוֹת⁶ אֲכַלִּי שְׁלֹחַן אֵיזֶבֶל. וַיִּשְׁלַח אַחָאב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הָהָר הַכֶּרְמֶל 3 בַּיהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטָח וְאֶחָדָיו לֹא־הָיָה כְּמֹהוּ בְּכָל מַלְכֵי יְהוּדָה וְאֲשֶׁר הָיוּ⁷ לִפְנָיו 4 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמֶּאֱכָלֶת⁸ לִשְׁחֹט אֶת־בְּנוֹ 5 וַיָּבֵא אֶל־הָאִישׁ וְהָנָה עֹמֵד עַל־הַנְּמָלִים עַל־הָעֵין 6 כְּשֹׁמֵעַ עֲשׂוֹ אֶת־דְּבָרֵי אָבִיו וַיִּצָּעַק צָעָקָה⁹ גְּדֹלָה וּמְרָה¹⁰ עַד־מָאֹד וַיֹּאמֶר לְאָבִיו בְּרַבְנִי¹¹ גַּם־אֲנִי אָבִי 7 וַיְהִי בַּשָּׂכָן יִשְׂרָאֵל בָּאָרֶץ הַהִיא וַיִּלָּךְ רְאוּבֵן וַיִּשָּׁכֵב אֶת־בִּלְהָה פִּילַגֶּשׁ¹² אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל 8 וְאֵלֶּה הַמַּלְכִּים אֲשֶׁר מָלְכוּ בָּאָרֶץ אַדּוּם לִפְנֵי מֶלֶךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל 9 וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֶבֶר בְּנִבְלוֹ 10 וַיְהִי כְּשֹׁמֵעַכֶם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בַּעַר בָּאֵשׁ וַתִּקְרַבּוּן אֵלַי כָּל־רֹאשֵׁי וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם עַדִּים אַתֶּם בָּכֶם כִּי־אַתֶּם בַּחֲרָתֶם לָכֶם אֶת־יְהוָה 11 סְכִינְקֹזן סְכִיטִיבִשׁ וַיְהִי בִימֵי שֹׁפֵט הַשִּׁפְטִים וַיְהִי רָעַב בָּאָרֶץ וַיִּלָּךְ אִישׁ מִבֵּית 12 עַדִּים¹³ לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ וַיֹּאמֶר שְׂמוּאֵל אֶל־שְׂאוּל אֶתִּי שְׁלַח 13 ¹⁵בַּשָּׂדֵי מוֹאֵב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו¹⁴ לָחֶם יְהוּדָה לְגֹזֵר וַיִּזְבַּח אֶת־כָּל־כֹּהֲנֵי 14 יְהוָה לַמִּשְׁחָה לְמֶלֶךְ עַל־עֲמוֹ עַל־יִשְׂרָאֵל וַעֲתָה שָׁמַע לְקוֹל דְּבָרֵי יְהוָה וַיְהִי כְּשֹׁמֵעַ 15 יְרוּשָׁלַם ¹⁶הַבָּמֹת אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת וַיִּשְׂרָף אֶת־עֲצָמוֹת אָדָם עָלֵיהֶם וַיָּשָׁב חִירָם אֶת־דְּבָרֵי שְׁלֹמֹה וַיִּשְׁמַח מָאֹד וַיֹּאמֶר בְּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֶּן חָכֶם עַל־הָעָם וַעֲתָה הִנֵּה יָדַעְתִּי 17 וַיְהִי כְּשֹׁמֵעַ אַחָאב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו 16 הָרַב הָיָה שְׂמוֹר תִּשְׁמְרוּן אֶת־מִצּוֹת יְהוָה אֱלֹהֵיכֶם 18 בַּיָּרֵךְ מַמְלַכַת יִשְׂרָאֵל¹⁷ כִּי מֶלֶךְ תִּמְלֹךְ וְקָמָה וַיִּלָּךְ דָּוִד הַלֹּדֶז וְגִדּוֹל 20 קָרַע אֶקְרַע אֶת־הַמַּמְלָכָה מֵעַלְיָה 19 ¹⁸וַעֲדֹתָיו וַחֲקָיו אֲשֶׁר צָנֹךְ יְהוָה אֱלֹהֵי צַבָאוֹת עִמּוֹ

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

⁵ **ארבע מאות וחמשים** *four hundred and fifty*

⁶ אַרבע מאָנעטן *four hundred*

⁷ הָיוּ *they were*

⁸ מַאכֵּל *knife*

⁹ צַעֲקָה *cry, outcry*

10 **מר** *bitter*

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

12 פִּילָגֶשׁ *concubine*

¹³ וַיֹּאמְרוּ *and they said*

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

¹⁵ וְשְׁנֵי בָנָיו *and his two sons*

¹⁶ וַיָּשָׁב wayyāšob and he returned

¹⁷ וְקִמָּה *and [it] will be established*

18 צִוְּךָ֑ 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

בור	cistern, pit
גבורה	strength, might
חג	festival, festival-gathering, pilgrim-feast (pl. חגים; abs. st. also חג)
חדש	new
חלק	portion, share, possession
נאם	utterance, declaration, announcement
נחלה	possession, property, inheritance
צדיק	just, righteous
קנה	stalk, reed
ריב	dispute, lawsuit, quarrel
שר	ruler, official, prince, captain, chieftain, chief (pl. שרים)
שופר	horn (as a wind instrument)
שער	gate

10.1.3 Other Parts of Speech

יֵשׁ	<i>there is</i> (particle of existence)
אֵין	<i>there is not</i> (particle of non-existence)
אַצֵּל	<i>in proximity to, beside</i> (prep.)
הַרְבֵּה	<i>greatly, exceedingly, much</i> (adv.; orig. inf. abs. Hi. of רַבָּה)
לְבַד	<i>alone, by itself</i> (with ePP לְבַדּוֹ; prep. לְ with noun בַּד separation)
כְּעֵט	<i>a little, fewness, a few</i>
רַק	<i>only, still, but, however, nevertheless, surely</i>

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.	וְכָתְבָתָּ
	2 f.	וְכָתְבָתְּ
	1 c.	וְכָתְבֹתִי
pl.	3 c.	וְכָתְבוּ
	2 m.	וְכָתְבוּם
	2 f.	וְכָתְבוּנָן
	1 c.	וְכָתְבוּנִי

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 *wayyiqtol* form as in 1 Sam 7:16).

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

10.2 The waw-Suffix Conjugation or *wəqatalṭi* Form

of events *then ... and then ...*, whereas *yiqtol* simply refers to future time. The *wəqatalṭi* 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).

עבדך ילך ונלחם עם-הפלישתי הזה	<i>Your servant will go and fight with this Philistine</i> (1 Sam 17:32)
ומעיל קטן תעשה-לו אמו והעלתה לו מימים ומימה בעלותה את-אישה לזבח את-זבח הימים	<i>And his mother used to make him a little robe and bring it up to him every year when she went up with her husband to offer the yearly sacrifice</i> (1 Sam 2:19)
והיה בהיות רוח-אלהים אל-שאול ולקח דוד את-הכנור ונגן בידו ורוח לשאול וטוב לו וסרה מעליו רוח הרעה	<i>And whenever the spirit from God came to Saul, David would take the lyre and play it with his hand and Saul would feel himself relieved and it would be well with him and it [i.e., the spirit] would depart from him</i> (1 Sam 16:23)
על-כן יעזב-איש את-אביו ואת-אמו וידבק באשתו והיו לבשר אחד	<i>Therefore a man will leave his father and his mother and cling to his wife and they shall be one flesh</i> (Gen 2:24)

wəqatalṭi 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 *wəqatalṭi* following a volitive form.

הנני עמד לפניך שם על-הצור בחרב והפית בצור ויצאו ממנו מים ושתה העם	<i>I will be standing before you on the rock at Horeb and you shall strike the rock and water will come out from it and the people will drink</i> (Exod 17:6)
ויהי בשכבו וידעת את-המקום אשר ישכב-שם	<i>When he lies down, note the place where he lies down</i> (Ruth 3:4)
עוד מעט וסקלני	<i>A little more and they will stone me</i> (Exod 17:4 NAB)

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

חגור מתניך וקח פך השמן הזה בנך ולך רמת גלעד ובאת שמה וראה-שם יהוא בן-יהושפט בן-נמשי ובאת והקמתו מתוך אחיו והביאת אתו חדר בחדר	<i>Gird up your loins, take this flask of oil in your hand and go to Ramoth-gilead. And look there for Jehu, the son of Jehoshaphat, son of Nimshi and enter and raise him from the midst of his fellows and bring him to an inner chamber</i> (2 Kgs 9:1b-2)
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It is possible, however, that *wəqatalṭi* is used with volitive meaning without a preceding volitive form (Judg 11:8).

לָכֵן עַתָּה שָׁבְנוּ אֵלֶיךָ וְהִלַּכְתָּ
עִמָּנוּ וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ
לָנוּ לְרֹאשׁ לְכָל יֹשְׁבֵי גִלְעָד

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

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

וְזָעַקְתֶּם בַּיּוֹם הַהוּא מִלְּפָנֶי
מֶלְכְּכֶם אֲשֶׁר בָּחַרְתֶּם לָכֶם
וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם
הַהוּא

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

10.3 Enclitic Pronouns on Verbal Forms

10.3.1 Analytic and Synthetic Constructions

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

וַיִּקְבְּרוּ אֹתוֹ בְּשַׁמְרוֹן *And they buried him in Samaria (2 Kgs 10:35)*
וַיִּקְבְּרוּהוּ בְּשַׁמְרוֹן *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 *אֹת*. 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 וְנָם־אֹתִי
מִשְׁחוּ בֵית־יְהוּדָה לְמֶלֶךְ עֲלֵיהֶם

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

10.3.2 The Forms of the Enclitic Personal Pronoun on Verbs

The enclitic pronouns on verbs are very similar to their counterparts on the infinitive construct or the noun. If a connecting vowel is used, it is /a/ (*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	שְׁמֶרְנִי	יִשְׁמֶרְנִי, יִשְׁמְעֵנִי
	2 m.	-kā	שְׁמֶרְךָ	יִשְׁמֶרְךָ, יִשְׁאֲלֶךָ
	2 f.	-k	שְׁמֶרְךָ	יִשְׁמֶרְךָ, יִנְאֲלֶךָ
	3 m.	-ō/-hū	שְׁמֶרֹו	יִשְׁמֶרֹו, יִשְׁפֹּחֶהוּ
	3 f.	-āh/-hā	שְׁמֶרְהָ	יִשְׁמֶרְהָ, יִקְרֹעֶהָ וְיִשְׁמֶרְהָ
pl.	1 c.	-nū	שְׁמֶרְנוּ	יִשְׁמֶרְנוּ, יִפְגְּעֵנוּ
	2 m.	-kæm	שְׁמֶרְכֶם*	יִשְׁמֶרְכֶם, יִשְׁאֲלֶכֶם*
	2 f.	*-kæn		
	3 m.	-m	שְׁמֶרֶם	יִשְׁמֶרֶם, יִמְאָסֶם
	2 f.	*-n		

Notes

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

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

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

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

The enclitic pronoun 3 f. pl. is -n ךְ- (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:

- In verbal forms ending with a long vowel there is no need for a connecting vowel.
 - Verbal form 1 c. sg. SC: מָשַׁחְתִּי *I anointed him* (with elision of the intervocalic /h/ -tīhū > tīw); עֲבַדְתִּיךָ *I served you*; נָתַתִּיךָ *I gave her*; שְׁלַחְתִּים *I have sent them*
 - Verbal form 3 c. pl. SC: עֲבַדְוֹהוּ *they served him*; רָדְפוּךָ *they pursued you*
 - Verbal form 1 c. pl. SC: דָּרַשְׁנוֹהוּ *we sought him*
 - Verbal form 3 m. pl. PC: יִרְגְּמוּהוּ *they shall stone him*
 - Verbal form 2 f. sg. PC: וַתִּזְבְּחִים *and you sacrificed them*
- In verbal forms 2 f. sg. SC the original suffix -tī is preserved: נָתַתִּיךָ *you bore me*, נָתַתִּיךָ *you gave it*, מָצַאתִים *you found them*
- In verbal forms 3 f. sg. SC the original suffix /t/ is preserved

- a) ePP 1 c. sg.: יָלַדְתִּנִּי *she gave birth to me*
 - b) ePP 3 m. sg.: הָרַגְתְּהוּ *she killed him*; יָלַדְתְּהוּ *she gave birth to him* (with assimilation of the /h/ to the /t/ **-athu* > *-attū*)
 - c) ePP 3 f. sg.: אָחַזְתָּהּ *it has taken hold of her* (with assimilation of the /h/ to the /t/ **-athā* > *-attā*)
 - d) ePP 1 c. pl.: מָצָאתֵנוּ *it found us*
 - e) ePP 3 m. pl.: גָּנְבָתֵם *she stole them*
4. In verbal forms 2 m. sg. SC with the suffix *-tā* and an ePP 3 m. sg. contraction happens, e.g., יָדַעְתָּהּ *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., נָתַתְּתָנִי *you have permitted me*, עָזַבְתָּתֵם *you forsook them*, שָׁלַחְתָּתֵם *you sent them*.
5. In verbal forms 2 m. pl. SC the suffix is *-tū* instead of *-tæm*: הָעֵלִיתֵנוּ *you have brought us up* (2 m. pl. SC Hiphil עלה with ePP 1 c. pl.).

10.3.3 The Enclitic Personal Pronoun with Energetic Nun

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

sg.	3 m.	יִשְׁמְרֶנּוּ
	3 f.	יִשְׁמְרֶנָּה
	2 m.	יִשְׁמְרֶךָ
	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., יִשְׁמְרֶעָךָ *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 שׁ *there is* and אֵין *there is not* which is used in the cs. st. אֵין most of the

time.

וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שָׂבָר בְּמִצְרַיִם	And Jacob saw that there was grain in Egypt (Gen 42:1)
יְבֹאֲנָא אֵלַי וְיָדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל	Let him come to me, that he may know that there is a prophet in Israel (2 Kgs 5:8)
וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרֶחַ וַהֲבֹר רֶק אֵין בּוֹ מַיִם	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 וְכֹה וַיֵּרָא 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 אֵין express the idea that somebody possesses something or something is available to somebody.

וַיֹּאמֶר עֲשׂוֹ יִשְׁלִי רֹב אָחִי	And Esau said, “I have plenty, my brother” (Gen 33:9)
וְיָדְעוּ כָל-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 וָלֵד	Sarai was barren; she did not have a child (Gen 11:30)
וַתֹּאמֶר אֵין לִּי שְׂפָחָתָהּ כָּל בֵּיתִי כִּי אִם-אֶסֹדֶף שָׁמָּן	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 energetic Nun with verbal forms.

		הֵנָּה	יֵשׁ	אֵין	עוֹד
sg.	1 c.	הֵנָּנִי/הֵנָּנִי		אֵינָנִי	עוֹדִי/עוֹדָנִי
	2 m.	הֵנָּךְ	יֵשְׁךָ	אֵינָךְ	עוֹדְךָ
	2 f.	הֵנָּךְ		אֵינְךָ	עוֹדְךָ
	3 m.	הֵנוּ	יֵשְׁנוּ	אֵינָנוּ	עוֹדָנוּ
	3 f.			אֵינָנָה	עוֹדָה/עוֹדָנָה

		הנה	יש	אין	עוד
pl.	1 c.	הנני/הנני		אֵינִי	
	2 m.	הנָּכֶם	יִשְׁכֶּם	אֵינְכֶם	
	3 m.	הֵנָּם		אֵינָם	עוֹדָם

Notes

Distinct pausal forms are הִנְנִי (ePP 1 c. sg.), הִנָּךְ (ePP 2 m. sg.) הִנְנִי (ePP 1 c. pl.).

Alternative forms are הִנְהוּ (Jer 18:3 Ketiv) instead of הִנּוּ and יִשְׁכֶּם (Deut 13:14) instead of יִשְׁכֶּם.

10.6 Negative Nominal Clauses

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

אֵל-תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם *Do not go up, for the LORD is not in your midst* (Num 14:42)

כִּי אֲנֹכִי מֵת בְּאֶרֶץ הַזֹּאת אֵינִי *For I am about to die in this land; I won't cross the*
עֲבַר אֶת-הַיַּרְדֵּן *Jordan* (Deut 4:22)

לֹא-עֵת הָאֶסֶף הַמִּקְנֶה *It is not the time for the livestock to be gathered* (Gen 29:7)

לֹא אִישׁ בְּשָׂרָה 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. Names of persons and geographical names in these sentences: יוֹאָשׁ, יְהוֹשָׁעַ, יְהוֹאָחָז, יְהוּא, דָּוִד, בֵּית-עֶקֶר, אַחָאב, אַבְשָׁלוֹם, אַבְרָהָם, יוֹסֵף, רָאוּבֵן, סָכּוֹת, מֹשֶׁה, יִשִּׁי, יַעֲקֹב, יוֹסֵף.

- וַיִּקְבֹּץ יְהוּא אֶת-כָּל-הָעָם וַיֹּאמֶר אֲלֵהֶם אַחָאב עָבַר אֶת-הַבַּעַל מַעֲטָה יְהוּא יַעֲבֹדֵנוּ הַרְבֵּה
- וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל-בָּנָיו לֵאמֹר בְּמוֹתִי וַיִּקְבְּרֵתֶם אֹתִי בְקִבְרֵי אִישׁ הָאֱלֹהִים
- קְבוּרָה בּוֹ אֶצֶל עֲצֻמֹּתָיו הִנִּיחוּ¹ אֶת-עֲצָמוֹתָיו וַיִּשְׁכַּב יְהוֹאָחָז עִם-אֲבֹתָיו וַיִּקְבְּרֵהוּ בְּשִׁמְרוֹן
- וַיִּמְלֹךְ יוֹאָשׁ בֶּן-יְחִזְכִּיָּה וַיִּקְרָא יְהוָה אֶל-שְׁמוֹ אֶל-יְהוֹשָׁעַ וַיֹּאמֶר הִנְנִי² וַיִּשְׁלַח אַבְשָׁלוֹם
- מִרְגָּלִים² בְּכָל-שְׁבִטֵי יִשְׂרָאֵל לֵאמֹר פְּשַׁמְעֶכֶם אֶת-קוֹל הַשֹּׁפָר וְאַמְרֵתֶם מִלֵּךְ אַבְשָׁלוֹם בְּחִבְרוֹן

¹ put! (impv.) הִנִּיחוּ

² spies (participle Piel m. sg.) מִרְגָּלִים

6 וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יִשְׁשָׁבֶר³ בְּמִצְרַיִם 7 וַיָּשָׁב⁴ רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת־בְּגָדָיו 8 וַיֹּאמֶר אֲבָרְהָם כִּי⁵ אֲמַרְתִּי רַק אֵין־יִרְאֶת⁶ אֱלֹהִים בְּמָקוֹם הַזֶּה וְהִרְגֹנִי עַל־דְּבַר⁷ אֲשֶׁר־י 9 כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ – לָכֶם נִתְּתִיו כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה 10 וַיִּלְכְּד־נָעַר מֵאֲנָשֵׁי סִכּוֹת וַיִּשְׁאַלְהוּ וַיִּכְתֹּב אֵלָיו אֶת־שְׁרֵי סִכּוֹת וְאֶת־זִקְנֵיהָ שִׁבְעִים וְשִׁבְעָה אִישׁ⁸ 11 וַיְהִי בִּבְקָר וַיֵּצֵא וַיַּעֲמֵד וַיֹּאמֶר אֶל־כָּל־הָעָם צִדִּיקִים אַתֶּם הִנֵּה אֲנִי קֹשֶׁרֶתִי⁹ עַל־אָדָמִי וְאֶתְהַרְגֶהוּ 12 וַיַּעַשׂ לָהֶם כֵּן וַיִּצַּל¹⁰ אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הִרְגוּם 13 וְעַתָּה כֹּה־תֹאמַר¹¹ לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִן־הַנֶּנֶה¹² מֵאַחֵר תִּצָּאן לַהֲיוֹת נָגִיד¹³ עַל־עַמִּי עַל־יִשְׂרָאֵל 14 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא¹⁴ מֵהֶם כִּי בִידְךָ נִתְּתִים לֹא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ 15 וַיֹּאמֶר תְּפָשׂוּם חַיִּים וַיִּתְּפָשׂוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בוֹר בֵּית־עֶקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ¹⁵ וְלֹא־הִשְׁאִיר¹⁶ אִישׁ מֵהֶם 16 וַיֹּאמֶר אֵין־לָנוּ חֶלֶק בְּדָוִד וְלֹא נִחְלָה־לָנוּ בְּכֵן־יִשִּׁי 17 וְחִלּוֹי¹⁷ אֲשֶׁר־בִּשְׁעָרֶיךָ לֹא תַעֲזֹבֵנוּ כִּי אֵין לּוֹ חֶלֶק וְנִחְלָה עִמָּךְ 18 וַיִּיקָץ יַעֲקֹב¹⁸ מִשְׁנָתוֹ¹⁹ וַיֹּאמֶר אֲכֵן²⁰ יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי 19 וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כִרְתַּת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים²¹ הַזֶּאת. כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם. 20 הִנֵּה יָמִים בָּאִים²² נָא־יְהוָה וְכִרְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה. לֹא כַּבְּרִית אֲשֶׁר כִּרְתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם²³ מֵאֶרֶץ מִצְרַיִם ... כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נָא־יְהוָה נִתְּתִי אֶת־תּוֹרָתִי בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתָּבֶנָּה וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יְהִיוּ־לִי לְעָם.²⁴

³ שָׁבֶר grain

⁴ וַיָּשָׁב wayyāšōb and he returned (verb שׁוּב)

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

⁶ יִרְאֶת fear, reverence

⁷ עַל־דְּבַר because of

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

⁹ קֹשֶׁרֶתִי I have conspired

¹⁰ וַיִּצַּל and he rescued

¹¹ תֹּאמַר you shall say

¹² נֶנֶה grazing place

¹³ נָגִיד so that [you] become ruler

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

¹⁵ אַרְבָּעִים וּשְׁנַיִם forty men

¹⁶ הִשְׁאִיר he spared, left over

¹⁷ חִלּוֹי Levite (cf. the proper noun לֵוִי)

¹⁸ וַיִּיקָץ And Jacob woke up

¹⁹ שָׁנָה sleep

²⁰ אֲכֵן surely, truly

²¹ אֱלֹהִים curse

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

²³ לְהוֹצִיאָם lit. on the day when I took them by their hand to bring them out

²⁴ וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יְהִיוּ־לִי לְעָם ... and I shall be their God and they shall be my people

Chapter 11

11.1 Vocabulary

11.1.1 Verbs

אָבד	Q. to perish
אַהב	Q. to love (stative verb, pausal form SC אָהֵב)
אַחַז	Q. to grasp, take hold, take possession
אַסַּף	Q. to gather, remove
אַסר	Q. to tie, bind, imprison
מכר	Q. to sell
מָשַׁל	Q. to rule, reign (with prepositional object with בְּ)
נָגַע	Q. to touch, reach, strike (usually with prep. object with בְּ)
נָגַשׁ	Q. to draw near, approach (in Qal only PC, impv., inf. cs.)
נָסַע	Q. to pull up or out, set out, journey
נָצַר	Q. to watch, guard, keep
שָׁכַח	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
נֹגַע	stroke, plague, blow, mark
עֵץ	tree, wood, sometimes trees (coll.) (pl. עֵצִים)
שַׁעַר	gate
תּוֹרָה	instruction

11.1.3 Other Parts of Speech

אף *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 פֿעַל *to do, make*. The פֿ represents the first, the ע the second and the ל the third root consonant. In this textbook the romanized designations are used.

Hebrew	Romanized	
פֿ"א	I- <i>ʾāleḥ</i>	I ʾ
פֿ"י	I- <i>yōd</i>	I y
פֿ"נ	I- <i>nūn</i>	I n
ע"ו/י	II- <i>wāw/yōd</i>	II w/y
ע"ע	II geminate	II gem.
לֿ"א	III- <i>ʾāleḥ</i>	III ʾ
לֿ"ה	III- <i>hē</i>	III y

11.3 Weak Verbs: I n Verbs

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

1. The forms of the prefix conjugation including its related forms, the jussive and the cohortative, because of the assimilation of the /n/ to the following second root consonant:
**yinC₂VC₃* > *yiC₂C₂VC₃*, e.g., **yinpōl* > *yippōl* יפֿל *he will fall*, **yingaš* > *yiggaš* ינִשׁ *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., יִנְחֹל *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. The prefix conjugation forms, the imperative and the inf. cs. are weak.

			נפל	ננש	נתן	לקח
SC	sg.	3 m.	נָפַל		נָתַן	לָקַח
		3 f.	נָפְלָה		נָתְנָה	לָקְחָהּ
		2 m.	נִפְלֹתָ		נָתַתָּה	לָקַחְתָּ
		2 f.	נִפְלֹתִי		נָתַתְּ	לָקַחְתְּ
		1 c.	נִפְלֹתִי		נָתַתִּי	לָקַחְתִּי
	pl.	3 c.	נָפְלוּ		נָתְנוּ	לָקְחוּ
		2 m.	נִפְלֹתֶם		נָתַתֶּם	לָקַחְתֶּם
		2 f.	נִפְלֹתֶן		נָתַתֶּן	לָקַחְתֶּן
		1 c.	נִפְלְנוּ		נָתַנּוּ	לָקַחְנוּ
PC	sg.	3 m.	יָפַל	יָנַשׁ	יָתַן	יָקַח
		3 f.	תָּפַל	תָּנַשׁ	תָּתַן	תָּקַח
		2 m.	תָּפַל	תָּנַשׁ	תָּתַן	תָּקַח
		2 f.	תָּפְלִי	תָּנַשִּׁי	תָּתְנִי	תָּקְחִי
		1 c.	אָפַל	אָנַשׁ	אָתַן	אָקַח
	pl.	3 m.	יָפְלוּ	יָנְשׁוּ	יָתְנוּ	יָקְחוּ
		3 f.	תָּפְלֵנָה	תָּנַשְׁנָה	תָּתְנֵנָה	תָּקְחֵנָה
		2 m.	תָּפְלוּ	תָּנַשׁוּ	תָּתְנוּ	תָּקְחוּ
		2 f.	תָּפְלֵנָה	תָּנַשְׁנָה	תָּתְנֵנָה	תָּקְחֵנָה
		1 c.	נָפַל	נָנַשׁ	נָתַן	נָקַח
Jussive	sg.	3 m.	יָפַל	יָנַשׁ	יָתַן	יָקַח
waw-PC	sg.	3 m.	וַיָּפַל	וַיָּנַשׁ	וַיָּתַן	וַיָּקַח

Impv.	sg.	m.	נָפֵל	נָשׂ	תֵּן	קַח
		f.	נָפְלִי	נָשִׁי	תִּנִּי	קַחִי
	pl.	m.	נָפְלוּ	נָשׁוּ	תִּנּוּ	קַחוּ
		f.	נָפְלָנָה	נָשָׁנָה		
Inf. cs.			נִפְּלֵ	נִשֵּׂת	תֵּת	קַחַת
Inf. abs.			נִפְּוֹל		נִתּוֹן	לְקַוֵּחַ
Part.	sg.	m.	נֹפֵל		נֹתֵן	לֹקֵחַ

Notes

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

The verb לקח loses 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 לִקְחִי distinguishes this form from the inf. cs. with the preposition לְקַחַת *to take*.

In pausal forms with vocalic suffix the thematic vowel is preserved and stressed, e.g., יִפְּלוּ, יִקְחוּ and יִתְּנוּ (impv.).

Verbs that are both *In* and III gutt. often have strong inf. cs. forms, e.g., נִסֵּעַ. Some verbs have both forms, e.g., נִגַּעַ and less frequently נִשֵּׂת.

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. נִתֵּן (or נִתְּן) 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 תִּתְּנוּ, תִּתְּנוּ, etc. with restoration of the gemination.

The imperative m. sg. of the verb נתן is often the long form תִּתֵּן *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 *In* with /a/ as thematic vowel in the PC Qal by far.

11.4 Weak Verbs: I^ʔ Verbs

A number of verbs I^ʔ have weak forms in the prefix conjugation. The five I^ʔ 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^ʔ and IIIy).¹ Therefore the rules of IIIy verbs apply to אבה and אפה as well (cf. Chapter 12).

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

The weakness is due to **ס** 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 > *āmur > *ōmur > ʾōmar אָמַר I will say

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

			אמר	אכל
SC	sg.	3 m.	אָמַר	אָכַל
		3 f.	אָמְרָה	אָכְלָה
		2 m.	אָמַרְתָּ	אָכַלְתָּ
		2 f.	אָמַרְתְּ	אָכַלְתְּ
		1 c.	אָמַרְתִּי	אָכַלְתִּי
		3 c.	אָמְרוּ	אָכְלוּ
		2 m.	אָמַרְתֶּם	אָכַלְתֶּם
		2 f.	אָמַרְתֶּן	אָכַלְתֶּן
		1 c.	אָמַרְנוּ	אָכַלְנוּ
PC	sg.	3 m.	יֵאמַר	יֵאכַל
		3 f.	תֵּאמַר	תֵּאכַל
		2 m.	תֵּאמַר	תֵּאכַל
		2 f.	תֵּאמְרִי	תֵּאכְלִי
		1 c.	אֵמַר	אֵכַל
	pl.	3 pl.	יֵאמְרוּ	יֵאכְלוּ
		3 f.	תֵּאמְרֶנָּה	תֵּאכְלֶנָּה
		2 m.	תֵּאמְרוּ	תֵּאכְלוּ
		2 f.	תֵּאמְרֶנָּה	תֵּאכְלֶנָּה
		1 c.	נֵאמַר	נֵאכַל
Jussive	sg.	3 m.	יֵאמַר	יֵאכַל
waw-PC	sg.	3 m.	וַיֵּאמַר	וַיֵּאכַל

Impv.	sg.	m.	אָמַר	אָכַל
		f.	אָמְרִי	אָכְלִי
	pl.	m.	אָמְרוּ	אָכְלוּ
Inf. cs.			אָמַר	אָכַל
Inf. abs.			אָמֹר	אָכֹל
Part.	sg.	m.	אָמַר	אָכַל

Notes

In the 1 c. sg. form אָמַר 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 אָמַר and אָכַל without suffix are stressed on the penultimate syllable, e.g., וַיֹּאמֶר, וַתֹּאמֶר, וַנֹּאמֶר, וַיֹּאכַל, וַתֹּאכַל. Pausal forms 3 m./f. sg., 2 m. sg. and 1 c. sg. forms, however, are stressed on the last syllable, e.g., וַיֹּאמֶר, וַיֹּאכַל including the pausal form וַיֹּאכַל

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 אָהַב, אָחַז and אָסַף have strong forms with preservation of the א as consonant as well as weak forms with elision of the א, e.g., וַיֹּאחֶז, וַיֹּאסֶף, וַיֹּאחֶז, וַיֹּאסֶף, וַיֹּאסֶף (!), אָסַף (cohortative), וַיֹּאחֶב, וַיֹּאחֶב.

The introduction of direct speech לֵאמֹר is originally the inf. cs. of the verb אָמַר 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 הָ *hā* which is prefixed to the first word of the question. This prefixed הָ *hā* is called *interrogative He*. In addition to this, it can be assumed that questions were pronounced with a different intonation than statements.

The interrogative He is vocalized in different ways:

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

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

הֲמָצָאתָנִי אִיבִי	Have you found me, my enemy? (1 Kgs 21:20)
הֲכִתְנֶת בְּנֶדֶךָ הִיא אִם-לֹא	Is it the robe of your son or not? (Gen 37:20 Qere)
הֲאַתָּה הָאִישׁ אֲשֶׁר-דִּבַּרְתָּ אֶל-הָאִשָּׁה	Are you the man who spoke to the woman? (Judg 13:11)
הֲהִשָּׁב אֲשִׁיב אֶת-בְּנֶדֶךָ 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 לְנָעַר לְאַבְשָׁלוֹם	And the king said, "Is it well with the young man Absalom?" (2 Sam 18:29)
וַיֹּאמֶר נָתָן אֲדֹנָי הַמֶּלֶךְ אַתָּה אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יָשֵׁב 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 אֵלָיו	And they said to her, "Will you go with this man?" And she said, "Yes." (Gen 24:58)
וַיֹּאמֶר הָאִתָּה זֶה אֲדֹנִי אֵלֶיהָ 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 אֲנָשֵׁי-גִלְעָד הָאֶפְרַתִּי 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 **הֲ** 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)
הֲאֵלֶךְ עַל-רָמוֹת גִּלְעָד לְמִלְחָמָה אִם-אֶחְדָּל	Shall I go to Ramoth-gilead for battle or shall 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 **אִם ... הֲ** is used (Gen 27:21).

וְאַרְאֶה הַעוֹדִים חַיִּים	... I want to see whether they are still alive (Exod 4:18)
לָכוּ דַרְשׁוּ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן אִם-אָחֻזָּה מִחֲלִי זֶה	Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness (2 Kgs 1:2)
לְדַעַת הֲהִצְלִיחַ יְהוָה וְהָיָה דִּרְכּוֹ אִם-לֹא	... to find out whether God had made his journey successful or not (Gen 24:21)

11.6 Exercises

11.6.1 Translation of Verbal Forms

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

- 1 וַיֹּאמְרוּ 2 אָכַל 3 אָכְלוּ 4 אָמַרְתִּי 5 אָמַר 6 אָמַר 7 תִּגְשׁוּ 8 גַּשׁ 9 וְאָפַל
10 נִפְלֵתִי 11 וַיֵּאָחֻז׃ 12 וַיִּגַּע

11.6.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **גִּלְגָל**, **בְּאֵר שֶׁבַע**, **אֲמֹנֹן**, **אֱלִישֶׁע**, **אֶהֱרֹן**, **אֲבִשָּׁלָם**, **אֲבִרָם**, **אֲבִרָהָם**, **תָּמָר**, **קָדֵשׁ בְּרִנֵּעַ**, **מֹשֶׁה**, **לֵבִן**, **לֵאָה**, **כָּלֵב**, **יִרְיָחוֹ**, **יִצְחָק**, **יִפְתָּה**, **יוֹסֵף**, **יְהוֹשֻׁעַ**, **יְהוֹנָדָה**, **זִלְפָּה**.

- 1 וַיֹּאמְרוּ² לוֹ אָחִיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם-מִשׁוֹל תִּמְשָׁל בָּנוּ 2 וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר
הַשָּׁלוֹם אֲבִיכֶם הִזְקֵן אֲשֶׁר אָמַרְתֶּם. הַעוֹדְנוּ חַי 3 וַיֹּאמֶר לוֹ אֲמֹנֹן אֶת-תָּמָר אָחוֹת אֲבִשָּׁלָם
אָחִי אֲנִי אֶהֱב 4 וַיֹּאסֹף לָבֵן אֶת-כָּל-אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתָּה. וַיְהִי בְעֶרְב׃ וַיִּקַּח אֶת-לֵאָה
בִּתּוֹ וַיָּבֵא³ אֹתָהּ אֵלָיו וַיָּבֵא אֵלֶיהָ. וַיִּתֵּן לָבֵן לָהּ אֶת-זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בִּתּוֹ שִׁפְחָה. וַיְהִי
בִּבְקָר וַתֵּנֶחֱ-הוּא⁴ לֵאָה 5 וַיֵּלֶךְ מֹשֶׁה וְאֶהֱרֹן וַיֹּאסְפוּ אֶת-כָּל-זִקְנֵי בְנֵי יִשְׂרָאֵל. וַיְדַבֵּר אֶהֱרֹן
אֶת כָּל-הַדְּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעַשׂ הָאֵת לְעֵינֵי הָעָם. 6 וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו
נָשׁוּ-נָא אֵלַי וַיִּגְשׁוּ⁵ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִם 7 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-בְּנֵי

² וַיֹּאמְרוּ and they said (pl. of וַיֹּאמֶר)

³ וַיָּבֵא and he brought her in (Hiphil of בָּא)

⁴ הָיָא to be read as הָיָא

⁵ וַיִּגְשׁוּ pausal form; context form וַיִּגְשׁוּ

יִשְׂרָאֵל גָּשׁוּ הֵנָּה⁶ וְשָׁמְעוּ אֶת־דְּבָרֵי יְהוָה אֱלֹהֵיכֶם 8 וַיָּנֻשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָּל וַיֹּאמְרוּ
 אֵלָיו כָּל־בֶּן־יִפְנֶה הַקְנִיזִי⁷ אֶתְּהָ יְדַעַת אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל־
 אֲדֹתֶיךָ⁸ וְעַל אֲדֹתֶיךָ בְּקֹדֶשׁ בְּרִנֵּעַ 9 וַיָּנֻשׁוּ בְנֵי־הַנִּבְיָאִים אֲשֶׁר־בִּירִיחוֹ אֶל־אֵלִישָׁע וַיֹּאמְרוּ אֵלָיו
 הִידַעַת כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמְרוּ גַם־אֲנִי יְדַעְתִּי הַחֲשׂוֹ⁹ 10 וַיִּסַּע אַבְרָם
 הַלּוֹךְ וְנִסְוֶה הַנִּגְבָּה 11 וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶץ שָׁבַע¹⁰ וַיִּזְבַּח זִבְחִים לֵאלֹהֵי
 אָבִיו יִצְחָק 12 בְּנֵי תוֹרַתִּי אֶל־תִּשְׁכַּח וּמִצֻּתִּי יִצֹר לִבָּךְ 13 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר
 עָשָׂה וְהִנֵּה־טוֹב מְאֹד 14 יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי¹¹ וְאֲשֶׁר
 נִשְׁבַּע־לִי¹² לֵאמֹר לְזֶרְעֶךָ אֶתֶּן אֶת־הָאֶרֶץ הַזֹּאת הוּא יִשְׁלַח מְלָאָכָו לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לְבְנֵי מִשְׁם
 15 אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאֶרֶץ אֲשֶׁר אֶתְּהָ שָׁכַב עָלֶיהָ, לָךְ אֶתְּנֶנָּה וּלְזֶרְעֶךָ

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

⁷ קְנִיזִי *Kenizzite*

⁸ עַל אֲדֹת *because of, concerning*

⁹ הַחֲשׂוֹ *be quiet*

¹⁰ בְּאֶר שָׁבַע *pausal form of שָׁבַע*

¹¹ מוֹלַדְתִּי *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
נשא	Q. to lift, carry, take
עלה	Q. to go up, ascend
ענה	Q. to answer, respond
עשה	Q. to do, to make
קרא	Q. to call, proclaim, read
שתה	Q. to drink

12.1.2 Nouns

אֲדֹנָי	lord (with ref. to God אֲדֹנָי my Lord)
חֹדֶשׁ	new moon, month
מִלְחָמָה	battle, war
מַעֲשֵׂה	deed, work

מוֹשָׁפֶט	<i>judgment; justice; ordinance; decision; custom</i>
נֶפֶשׁ	<i>soul, self, life, living being, person, desire, throat (f.)</i>
סֵפֶר	<i>something written, letter, scroll</i>
סֹפֵר	<i>secretary, scribe</i>
עֹלָה	<i>(whole) burnt offering</i>
עֵת	<i>time (f.; gem. noun; with enclitic pronoun עִתּוֹ)</i>
פְּלִשְׁתִּים	<i>Philistines (sg. פְּלִשְׁתִּי)</i>
צֶר	<i>enemy (pl. צָרִים), pl. cs. st. צָרִי (gem. noun)</i>

12.1.3 Other Parts of Speech

אוֹ	<i>or</i>
אֵי	<i>where?</i>
אֵימָה	<i>where?</i>
אֵךְ	<i>yea, surely, only</i>
אֵנָה	<i>where to? (interrogative adverb אֵן where to? with directional He)</i>
לָמָּה	<i>why? (preposition לָ + מָה)</i>
לְמַעַן	<i>in order to, so that (conj.); on account of, for the sake of (prep.) (לָ + מַעַן)</i>
מֵאַיִן	<i>whence? where from? (prep. מִן + the interrogative adv. אֵי where?)</i>
מִדּוּעַ	<i>why?</i>
מָה	<i>what?</i>
מִי	<i>who?</i>
מָתַי	<i>when?</i>
פֹּה	<i>here (adv.)</i>

12.2 Weak Verbs: III y Verbs

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

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

			גלה	עשה	היה
SC	sg.	3 m.	גָּלָה	עָשָׂה	הָיָה
		3 f.	גָּלְתָה	עָשְׂתָה	הָיְתָה
		2 m.	גָּלִיתָ	עָשִׂיתָ	הָיִיתָ
		2 f.	גָּלִיתְּ	עָשִׂיתְּ	הָיִיתְּ
		1 c.	גָּלִיתִי	עָשִׂיתִי	הָיִיתִי
	pl.	3 c.	גָּלוּ	עָשׂוּ	הָיוּ
		2 m.	גָּלִיתֶם	עָשִׂיתֶם	הָיִיתֶם
		2 f.	גָּלִיתֶן	עָשִׂיתֶן	הָיִיתֶן
		1 c.	גָּלִינוּ	עָשִׂינוּ	הָיִינוּ
PC	sg.	3 m.	יָגַל	יַעֲשֶׂה	יְהִי
		3 f.	תִּגְלָה	תַּעֲשֶׂה	תִּהְיֶה
		2 m.	תִּגְלָה	תַּעֲשֶׂה	תִּהְיֶה
		2 f.	תִּגְלִי	תַּעֲשִׂי	תִּהְיִי
		1 c.	אֶגְלָה	אֶעֱשֶׂה	אֶהְיֶה
	pl.	3 m.	יָגְלוּ	יַעֲשׂוּ	יִהְיוּ
		3 f.	תִּגְלִינָה	תַּעֲשִׂינָה	תִּהְיֶינָה
		2 m.	תִּגְלוּ	תַּעֲשׂוּ	תִּהְיוּ
		2 f.	תִּגְלִינָה	תַּעֲשִׂינָה	תִּהְיֶינָה
		1 c.	נִגְלָה	נַעֲשֶׂה	נִהְיֶה
Jussive	sg.	3 m.	יָגַל	יַעֲשֶׂשׂ	יְהִי
wayyiqtol	sg.	3 m.	וַיָּגַל	וַיַּעֲשֶׂשׂ	וַיְהִי
Impv.	sg.	m.	גָּלָה	עָשֶׂה	הָיָה
		f.	גָּלִי	עָשִׂי	הָיִי
	pl.	m.	גָּלוּ	עָשׂוּ	הָיוּ
		f.	גָּלִינָה		
Inf. cs.			גָּלוּת	עֲשׂוֹת	הָיוֹת
Inf. abs.			גָּלָה	עָשֶׂה	הָיָה
Part. act.	sg.	m.	גָּלָה	עָשֶׂה	
Part. pass.	sg.	m.	גָּלוּי	עָשׂוּי	

Notes

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

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

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

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

IIIy verbs have distinct jussive and *wayyiqtol* forms. The 3 m./f. sg., 2 m. sg. jussive and *wayyiqtol* forms do not have the long final vowel -ē. 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., וַיֵּשֶׁשׁ, וַיִּנְגַּל and *he did*. The prefix vowel is stressed except with the verbs הָיָה and חָיָה. Important forms of some frequent verbs are the following:

- Verb רָאָה: jussive יֵרָא, *wayyiqtol* 3 m. sg. וַיֵּרָא (*wayyar*?) with preservation of the א in the spelling although it is not pronounced), 3 f. sg. וַתֵּרָא, 1 c. sg. וָאֵרָא. The *wayyiqtol* forms with enclitic pronoun have consonantal א, e.g., וַיֵּרָאֵהוּ and *he saw him* (Judg 19:3)
- Verb בָּנָה: וַיִּבְנֶה, וַתִּבְנֶה
- Verb שָׁעַשַׁע: וַיַּעַשְׂשֶׁשׁ, וַתַּעַשְׂשֶׁשׁ

Short jussive and *wayyiqtol* forms without the long final vowel -ē 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 -ē is preserved in jussive and *wayyiqtol* forms, e.g., יֵרָאֵה *let him see*, וַיִּבְנֶה־וַיַּעַשְׂשֶׁשׁ and *he built*, וַיַּעַשְׂשֶׁשׁ and *he made*.

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

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

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

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

the form is **וְהָיִיתָם**. In the PC the verb **הָיָה** 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 **ו** is lost: **וְהָיָה**. The inf. cs. with the proclitic prepositions is **לְהָיוֹת** and **בְּהָיוֹת**. The inf. abs. may also be **הָיִי**. There is one occurrence of a participle in Exod 9:3: **הוֹיָה** (f. sg.).

The verb **חָיָה** *to live* has forms corresponding to those of the verb **הָיָה**, e.g., **וְחָיָה**, **תְּחִיָּה**, **וְחָיִיתָם**, **וְחָיִי**, etc. The 3 m. sg. SC form may also be **חָיָה**, as pausal form **חָיָה** and with consecutive *waw* **וְחָיָה**.

The verb **נָטָה** *to stretch out* is doubly weak being I *n* and III_y. It has prefix conjugation forms like **יִנָּטֶה**, jussive forms like **יִנָּט** (3 m. sg.) and **תִּנָּט** (2 f. sg.) and *wayyiqtol* forms like **וַיִּנָּט** (3 m. sg.) and **וַתִּנָּט** (3 f. sg.) with only *one* root consonant.

12.3 Weak Verbs: III' Verbs

III' verbs are characterized by the loss of the /ʔ/ 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' verbs easy.

			Fientive	Stative	נִשְׁאָה
			מִצָּא	שָׁנָא	
SC	sg.	3 m.	מִצָּא	שָׁנָא	נִשְׁאָה
		3 f.	מִצָּאָה	שָׁנָאָה	נִשְׁאָהָה
		2 m.	מִצָּאתָ	שָׁנָאתָ	נִשְׁאָתָה
		2 f.	מִצָּאת	שָׁנָאת	נִשְׁאָתְהָ
		1 c.	מִצָּאתִי	שָׁנָאתִי	נִשְׁאָתִי
	pl.	3 c.	מִצָּאוּ	שָׁנְאוּ	נִשְׁאוּ
		2 m.	מִצָּאתֶם	שָׁנְאתֶם	נִשְׁאֶתֶם
		2 f.	מִצָּאתֵן	שָׁנְאתֵן	נִשְׁאֶתֵן
		1 c.	מִצָּאנוּ	שָׁנְאנוּ	נִשְׁאֵנוּ
PC	sg.	3 m.	יִמָּצָא	יִשְׁנָא	יִשְׁאָ
		3 f.	תִּמָּצָא	תִּשְׁנָא	תִּשְׁאָ
		2 m.	תִּמָּצָא	תִּשְׁנָא	תִּשְׁאָ
		2 f.	תִּמָּצְאִי	תִּשְׁנָאִי	תִּשְׁאָאִי
		1 c.	אִמָּצָא	אִשְׁנָא	אִשְׁאָ

			Fientive	Stative	
			מצא	שנא	נשא
	pl.	3 m.	יִמְצְאוּ	יִשְׁנֹאוּ	יִשְׁאוּ
		3 f.	תִּמְצְאֶנָּה	תִּשְׁנֹאֶנָּה	תִּשְׁאֶנָּה
		2 m.	תִּמְצְאוּ	תִּשְׁנֹאוּ	תִּשְׁאוּ
		2 f.	תִּמְצְאֶנָּה	תִּשְׁנֹאֶנָּה	תִּשְׁאֶנָּה
		1 c.	נִמְצָא	נִשְׁנָא	נִשָּׂא
Impv.	sg.	m.	מִצֵּא	שִׁנֵּא	שֵׂא
		f.	מִצְאִי	שִׁנְאִי	שְׂאִי
	pl.	m.	מִצְאוּ	שִׁנְאוּ	שְׂאוּ
		f.	מִצְאֵי		
Inf. cs.			מִצֵּא	שִׁנֵּא	שֵׂא/שְׂאֵת
Inf. abs.			מִצּוֹא	שִׁנּוֹא	
Part. act.	sg.	m.	מִצֵּא	שִׁנֵּא	נִשָּׂא
Part. pass.	sg.	m.		שִׁנּוֹא	נִשְׂוֹא

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' verbs always have the vowel pattern *i-a*.

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

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

The very frequent verb **נשא** *to lift, carry* is doubly weak (In and III') with elision of the third root consonant /ʔ/ 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' verbs do not have distinct jussive or *wayyiqtol* forms.

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

12.4 WH-Questions

12.4.1 The Interrogative Pronouns *מי* Who? and *מה* What?

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

- Before words beginning with a non-guttural it is *מה־* (with *dageš forte* in the first consonant of the following word), e.g., *מה־שְׁמֶךָ* What is your name? (Gen 32:28)
- Before the gutturals א, ר (always) and ע (almost always) it is *מה* without *dageš forte*, e.g., *מה אֶמַר אֲלֵהֶם* What shall I say to them? (Exod 3:13), *מה רָאוּ בְּבֵיתְךָ* What have they seen in your house? (2 Kgs 20:15)
- Before the gutturals ה and ו it is *מה־*, e.g., *מה־הָיָא* What is it? (Exod 16:15), *מה חַטָּאתִי* What is my sin? (Gen 31:36) (except before the article)
- Before the definite article it is *מה־*, e.g., *מה הָאֲבָנִים הָאֵלֶּה* What are these stones? (Josh 4:21)
- Before gutturals with *qameṣ* or *qameṣ hatuf* it is *מה־*, e.g., *מה עָשִׂיתָ* What have you done? (Gen 4:10), *מה־הָיָה הָדָבָר 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., *מה עָשִׂיתִי מַה־עֲוֹנִי* 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 *מי* and *מה* can be used together with prepositions. When *מה* is used with the prepositions *בְּ* or *בִּ*, the forms are *בְּמַה*, *בִּמַה*, and *בְּמַה־*, and *בִּמַה־*; forms with *pataḥ* and following *dageš forte* do not occur. The following examples illustrate this use.

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

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

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

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

Beside *what?* the interrogative pronoun *מה* has other meanings like *how?*, *why?*. It may also be used in exclamations, e.g., *מַה־טֹבֹו אֹהֲלֶיךָ 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: *אֵיפהוּ where?*, *אֵי where?*, *אֵיפהוּ where to?* (interrogative adverb *אֵיפהוּ where to?* with directional He), *מֵאֵיפהוּ from where?*
- Temporal: *מִתֵּי when?*
- Causal: *לָמָה why?* (preposition *לָ* + *מָה*), *לָמָה why?*

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

The interrogative adverb *לָמָה 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 אָנְלָה 3 מִצָּאתָ 4 לֹא אָבִיתִי 5 תִּחַטְּאוּ 6 תִּחֲיוּ 7 וַיִּחַנוּ 8 מָלְאוּ
9 וַיֵּט 10 וַיִּשְׂאוּ 11 וַתַּעַל 12 עָנִיתָם 13 קָרָא 14 שָׁתָה 15 נִשְׁתָּה

12.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: *אָכִישׁ, אֱלִישֶׁעַ, אֶכִּישׁ, יֹרִיחוֹ, יוֹסֵף, יְהוֹשֻׁעַ, יִבְשׁ גִּלְעָד, חֶלְקִיָּהוּ, הֶבֶל, בֵּית-אֵל, אֱלִישֶׁעַ, אָכִישׁ, שָׁפָן, שְׁמוּאֵל, קִין, עֶכָן, נָחֹשׁ,*

- 1 וַיַּעַשׂ לָהֶם מִשְׁתָּה וַיֹּאכְלוּ וַיִּשְׂתּוּ 2 וַיֹּאמֶר יְהוָה אֶל-קִין אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי
הֲשֹׁמֵר אָחִי אָנֹכִי 3 וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-הָעָם הִרְאִיתָם אֲשֶׁר בָּחַר-בּוֹ יְהוָה כִּי אֵין כְּמֹהוּ
בְּכָל-הָעָם 4 וַיֵּצְאוּ² בְּנֵי-הַנְּבִיאִים אֲשֶׁר-בֵּית-אֵל אֶל-אֱלִישֶׁעַ וַיֹּאמְרוּ אֵלָיו הִנֵּדַעְתָּ כִּי הַיּוֹם יְהוָה
לָקַח אֶת-אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר גַּם-אֲנִי יָדַעְתִּי הַחֲשׂוֹ³ 5 וַיַּעַן עֶכָן אֶת-יְהוֹשֻׁעַ וַיֹּאמֶר אָמֵנָה⁴
אָנֹכִי חֲטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִזַּאת וְכִזַּאת עָשִׂיתִי 6 וַיַּעַן אָכִישׁ וַיֹּאמֶר אֶל-דָּוִד יָדַעְתִּי כִּי
טוֹב אֶתָּה בְּעֵינֵי כָּל-אֲדָמָה אֱלֹהִים אֵךְ שְׂרִי פְּלִשְׁתִּים אָמְרוּ לֹא-יַעֲלֶה עִמָּנוּ בְּמִלְחָמָה 7 וַיַּעַל נָחֹשׁ
הַעַמּוֹנִי⁵ וַיַּחֲזֵק עַל-יָבֶשׁ גִּלְעָד וַיֹּאמְרוּ כָּל-אֲנָשֵׁי יִבְשׁ אֶל-נָחֹשׁ כִּרְתֵּלְנוּ בְּרִית וְנַעֲבֹדְךָ 8 וַיַּעַל
יוֹסֵף לִקְבֹר אֶת-אָבִיו וַיַּעַל אֹתוֹ כָּל-עַבְדֵּי פָּרְעָה זָקְנֵי בֵּיתוֹ וְכָל זָקְנֵי אֶרֶץ-מִצְרָיִם 9 וַיֹּאמֶר
חֶלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל-שָׁפָן הַסֹּפֵר סֹפֵר הַתּוֹרָה מִצָּאתִי בְּבֵית יְהוָה וַיִּתֵּן חֶלְקִיָּה אֶת-הַסֹּפֵר

² וַיֵּצְאוּ *and they went out*

³ הַחֲשׂו *be quiet! (impv.)*

⁴ אָמֵנָה *amnā truly, indeed*

⁵ עַמּוֹנִי *Ammonite*

אֶל־שָׁפָן וַיִּקְרָאֵהוּ 10 וַיְהִי בַּהֲיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וַהֲנֵה־אִישׁ עֹמֵד לְנֹגְדוֹ וְחֶרְבּוֹ
 שְׁלֹפָה⁶ בְּיָדוֹ וַיִּלֶּךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ

⁶ שֹׁלֵף Q. to draw out; to draw off

Chapter 13

13.1 Vocabulary

13.1.1 Verbs

הלך	Q. <i>to go</i>
טמא	Q. <i>to be unclean, become unclean</i> (stative verb, SC טָמֵא)
יטב	Q. <i>to be good, well, glad, pleasant</i>
יצא	Q. <i>to go out, come out</i>
יצק	Q. <i>to pour out</i>
ירא	Q. <i>to fear, be afraid</i> (stative verb, SC יָרָא; with direct object or prep. מִן or מִפְּנֵי indicate the object)
ירש	Q. <i>to take possession of, inherit, dispossess</i>
רעה	Q. <i>to pasture, tend, graze</i> (part. רֹעֶה shepherd)
שנא	Q. <i>to hate</i> (stative verb, PC שָׂנֵא)

13.1.2 Nouns

אָזֵן	ear (du. אָזְנַיִם 'aznáyim)
אֵל	God, god
אַמָּה	cubit
אַף	nose, anger, nostrils (gem. noun; dual אַפִּים)
אַפִּים	face (dual of אֶף)
בְּאֵר	well (of underground water), watering place (fem.)
בָּשָׂר	flesh, meat
גֶּפֶן	vine
דַּעַת	knowledge (inf. cs. Q. יָדַע)
זֶרַע	seed, sowing; offspring, descendants
חֶסֶד	joint obligation, loyalty, faithfulness, goodness, graciousness

טָמֵא	<i>unclean</i> (adj., m. pl. טָמֵאִים)
כֶּרֶם	<i>vineyard</i>
מוֹעֵד	<i>appointed time, appointed place, meeting</i> (אוֹהֶל מוֹעֵד <i>tent of meeting</i>)
מִטָּה	<i>staff, tribe</i>
קֶצֶה	<i>edge, end, extremity</i>

13.1.3 Other Parts of Speech

אָז	<i>then, at that time</i> (often with a PC form with past tense meaning)
אַחֵר	<i>behind, afterwards</i> (adv.), <i>behind, after</i> (prep.)
בֵּין	<i>between</i> (prep., usually וּבֵין ... לְ or לְ ... בֵּין)
לְקָרָא	<i>toward, against</i> (prep.; לְ + inf. cs. of קָרָא ₂ <i>to encounter</i>)
עַל־כֵּן	<i>therefore</i>

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 יָכַל *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 consequence, the verbs with an original first root consonant /w/ have /y/ as first root consonant in the suffix conjugation Qal.

			יָרַשׁ	יָשַׁב	הֵלַךְ	יָכַל
SC	sg.	3 m.	יָרַשׁ	יָשַׁב	הֵלַךְ	יָכַל
		3 f.	יָרַשָׁה	יָשְׁבָה	הֵלְכָה	יָכְלָה
		2 m.	יָרַשְׁתָּ	יָשַׁבְתָּ	הֵלַכְתָּ	
		2 f.	יָרַשְׁתְּ	יָשַׁבְתְּ	הֵלַכְתְּ	
		1 c.	יָרַשְׁתִּי	יָשַׁבְתִּי	הֵלַכְתִּי	יָכַלְתִּי

			יֵרֵשׁ	יֵשֵׁב	הֵלֵךְ	יָכַל
	pl.	3 c.	יֵרְשׁוּ	יֵשְׁבוּ	הֵלְכוּ	יָכְלוּ
		2 m.	יֵרְשֶׁתֶּם	יֵשְׁבֶתֶם	הֵלְכֶתֶם	
		2 f.	יֵרְשֶׁתֶּן	יֵשְׁבֶתֶן	הֵלְכֶתֶן	
		1 c.	יֵרְשֶׁנוּ	יֵשְׁבֶנוּ	הֵלְכֶנוּ	
PC	sg.	3 m.	יֵירֵשׁ	יֵשֵׁב	יֵלֵךְ	יֹכֵל
		3 f.	תֵירֵשׁ	תֵשֵׁב	תֵלֵךְ	תֹכֵל
		2 m.	תֵירֵשׁ	תֵשֵׁב	תֵלֵךְ	תֹכֵל
		2 f.	תֵירְשִׁי	תֵשְׁבִי	תֵלְכִי	תֹכְלִי
		1 c.	אֵירֵשׁ	אֵשֵׁב	אֵלֵךְ	אֹכֵל
	pl.	3 m.	יֵירְשׁוּ	יֵשְׁבוּ	יֵלְכוּ	יֹכְלוּ
		3 f.	תֵירְשְׁנָה	תֵשְׁבְנָה	תֵלְכְנָה	
		2 m.	תֵירְשׁוּ	תֵשְׁבוּ	תֵלְכוּ	תֹכְלוּ
		2 f.	תֵירְשְׁנָה	תֵשְׁבְנָה	תֵלְכְנָה	
		1 c.	נֵירֵשׁ	נֵשֵׁב	נֵלֵךְ	נֹכֵל
Jussive	sg.	3 m.	יֵירֵשׁ	יֵשֵׁב	יֵלֵךְ	
<i>wayyiqtol</i>	sg.	3 m.	וַיֵירֵשׁ	וַיֵשֵׁב	וַיֵלֵךְ	וַיֹכֵל
Impv.	sg.	m.	רֵשׁ	שֵׁב	לֵךְ	
		f.		שְׁבִי	לְכִי	
	pl.	m.	רְשׁוּ	שְׁבוּ	לְכוּ	
		f.				
Inf. cs.			רְשֵׁת	שְׁבֵת	לְכֵת	יְכֻלֵת
Inf. abs.				יְשׁוּב	הֵלֹךְ	יְכֻוֹל
Part. act.	sg.	m.	יֹרֵשׁ	יֹשֵׁב	הֹלֵךְ	

Notes

In the *i–a* verbs – represented by the verb יֵרֵשׁ in the first column – the development of the prefix conjugation form was *yīyraš* > *yīraš* יֵירֵשׁ with contraction of *iy* > *i*.

The group with the *a–i* vowel pattern – represented by the verb יֵשֵׁב in the second column – contains the following six verbs: יֵשֵׁב *to sit*, יָדַע *to know*, יָצָא *to go out*, יָרַד *to go down*, יָלַד *to bear, beget* and the verb הֵלֵךְ *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

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

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

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

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

In the prefix conjugation forms of the verb יָדַע the thematic vowel is changed to /a/ because of the the guttural יָדַע, תִּדַּע, יִדְעוּ, תִּדְעוּ etc. In pausal forms the thematic vowel is lengthened to *qameṣ*, e.g., יָדַעַ, תִּדְעַ. The same vowel /a/ is also found in the forms of the impv. יָדַע, etc., and the inf. cs. יָדַעַת.

In the frequent doubly weak verbs יָצָא *to go out* and יָרָא *to fear* the /^o/ becomes silent at the end of the syllable, e.g., יָצָא *yēšē(?)* and יָרָא *yirā(?)*. In forms with vocalic suffix the א functions as consonant, e.g., יָצָאוּ and יָרָאוּ. In 2/3 f. pl. forms the vowels follow the pattern of IIIy verbs, e.g., תִּצְאֵנָה (2 f. pl.) and תִּירְאֵנָה (3 f. pl.) (cf. תִּגְלֵינָה). The forms of the inf. cs. are יָצָאת and יָרָאת, respectively.

The verb יָרָא *to fear* is a stative verb with suffix conjugation forms like יָרָא (3 m. sg.), יָרָאתִי (1 c. sg.), יָרָאתֶם (2 pl.). The noun יָרָא functions as inf. cs. besides the rare יָרָא.

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

In *wayyiqtol* 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., וַיֵּשְׁב, וַיֵּרָד, וַיֵּלֶךְ, but in the 1 c. sg. the stress is on the last syllable וַיֵּשֶׁב, וַיֵּרֶד. In pausal forms stress does not move, e.g., וַיֵּלֶךְ וַיֵּרָד. 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 יָצָא and יָרָא due the quiescent /^o/ which results in an open final syllable.

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

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

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

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

13.3 Numerals (I): Numbers 1–10

13.3.1 The Forms of Cardinal Numbers 1–10

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

	With masc. nouns		With fem. nouns	
	abs. st.	cs. st.	abs. st.	cs. st.
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
9	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת	תְּשֻׁעַת
10	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה

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., אֶחָד אִישׁ־אֶחָד *one man* (in אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד *We are the sons of one man* Gen 42:13), אֶחָד בְּיוֹם *on one day* (1 Sam 2:34), אַחַת אֶבֶן *one stone* (Josh 4:5).
- In cs. st. followed by a dependent noun, noun phrase or prepositional phrase with מִן, e.g., אֶחָד הַהָרִים *one of the mountains*, אַחַת עָרֶיךָ *one of your towns*, מֵהֶם אֶחָד *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 הָאֶחָת עֹרְפָּה 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., שְׁנַיִם is used with masculine nouns and שְׁתֵּי is used with feminine nouns.

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

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

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

- In construct state before the counted noun, e.g., שְׁנֵי בָּנִים *two sons*, שְׁתֵּי בָּנוֹת *two daughters*, שְׁלֹשָׁת בָּנָיו *his three sons*, שְׁלֹשׁ סָאִים *three seahs* (sg. שָׂאָה, f.)
- In absolute state before the counted noun, e.g., שְׁנֵים-עָשָׂר *two men*, שְׁתֵּים-נָשִׁים *two women*, שְׁלֹשָׁה בָּנִים *three sons*, שְׁלֹשׁ עָרִים *three cities*
- In absolute state following the counted noun (especially in lists), e.g., עַמֻּדִים שְׁנַיִם *two pillars*, עָרִים שְׁתֵּים *two cities*, יָמִים שְׁלוֹשָׁה *three days*, עָרִים שְׁלֹשׁ *three cities*

Numerals may be used with enclitic pronouns, e.g., שְׁנֵיהֶם *the two of them*, שְׁלֹשָׁתָם *the three of them*, אַרְבָּעָתָם *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	שֵׁשִׁי	שֵׁשִׁית
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 נִכְרִי *foreign*, נָקִי *free from guilt, innocent*. The different forms of עִבְרִי *Hebrew* are as follows:

וַיִּשְׁבֹּת שֵׁם וְלֹא־תֵצֵא מִשֵּׁם אֵנָה וְאֵנָה¹¹ 9 וַיֹּאמְרוּ הִבֵּה¹² נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם
וְנַעֲשֶׂה־לָּנוּ שֵׁם וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם 10 וַאֲשַׁמַּע
אֶת־קוֹל אֲדֹנָי אִמָּר אֶת־מִי אֲשַׁלַּח וּמִי יֵלֶךְ־לָנוּ וְאָמַר הַנְּנִי שְׁלַח־נִי 11 וַיֹּאמֶר אֱלֹהִים הֲאֵלֶיךָ
עַל־רַמַּת גִּלְעָד לְמַלְחָמָה אִם־אֶחָדָל 12 וַיַּדַּע קִין אֶת־אֲשֶׁתוֹ וַתַּהַר¹³ וַתֵּלֶד אֶת־חֲנוּךְ וַיְהִי בְנָה
עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ 13 וְכָל אֲשֶׁר־יָנַע־בוֹ הַטָּמֵא וְהַנֶּפֶשׁ הַנִּנְעָת תִּטָּמֵא
עַד־הָעָרֶב 14 כִּי־אֵתָהּ יְהוָה צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָהּ אֶת־אֲזִן עֲבָדֶיךָ לֵאמֹר בֵּית אֲבֹנֶה־לָּךְ
עַל־כֵּן מֵצֵא עֲבָדֶיךָ אֶת־לְבוֹ לְהִתְפַּלֵּל¹⁴ אֵלֶיךָ אֶת־הַתְּפִלָּה¹⁵ הַזֹּאת 15 וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים
מִקִּדְשׁ אֱלֹהֵי־מִלְכָּךְ אֲדָוֹם כֹּה אָמַר אֶחֱיָהּ יִשְׂרָאֵל אֵתָהּ יָדַעְתָּ אֵת כָּל־הַתְּלָאָה¹⁶ אֲשֶׁר מֵצָאתָנוּ. וַיֵּרְדּוּ
אַבְתִּינֹו מִצְרִימָה וַנִּשָּׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעֻ¹⁷ לָנוּ מִצְרַיִם וְלֹא־בִתְיָנוּ. וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע
קֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאָנוּ¹⁸ מִמִּצְרַיִם וַהֲנֵה אֲנַחְנוּ בְּקִדְשׁ עִיר קָצָה גְּבוּלָךְ. נַעֲבֹרָה־נָא בְּאֲרֻצְךָ לֹא
נַעֲבֹר בְּשָׂדֶךָ וּבְכָרֶם וְלֹא נִשְׁתָּה מִי בָּאֵר. דִּרְךְ הַמֶּלֶךְ גִּלְגָּל. לֹא נָטָה יָמִין וּשְׂמֹאל עַד אֲשֶׁר־נַעֲבֹר
גְּבוּלָךְ. וַיֹּאמֶר אֵלָיו אֲדָוֹם לֹא תַעֲבֹר בִּי פֶן־¹⁹ בְּחֶרֶב אֵצֶא לִקְרָאתָךְ. 16 וַיִּחַר־אַף יְהוָה
בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד־שָׂסִים²⁰ 17 וְהַמֶּלֶךְ דָּוִד שָׁמַע אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיַּחֲרֵ לוֹ מְאֹד
18 וַיֹּאמְרוּ אֲנָשֵׁי בֵית־שָׁמֶשׁ מִי יוֹכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה

¹¹ וְאֵנָה וְאֵנָה *hither and thither* (HALOT)

¹² הִבֵּה *come! come on!* (interjection; actually impv. of יָהַב).

¹³ וַתַּהַר *to be pregnant, become pregnant*

¹⁴ לְהִתְפַּלֵּל *to pray*

¹⁵ תְּפִלָּה *prayer*

¹⁶ הַתְּלָאָה *tribulation, hardship*

¹⁷ וַיִּרְעֻ *and they treated badly*

¹⁸ וַיִּצְאָנוּ *and he lead us out* (צָא Hiphil)

¹⁹ פֶּן *lest, so that not*

²⁰ שָׂסִים *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. מָת; PC 3 m. sg. יָמוּת; part. m. sg. מֹת)
נוס	Q. to flee, escape
סור	Q. to turn aside
קום	Q. to arise, stand up
רוץ	Q. to run
שים	Q. to put, to make into, to give
שוב	Q. to turn back, return
שיר	Q. to sing (PC יָשִׁיר)
שית	Q. to set, put (PC יָשִׁית)

14.1.2 Nouns

אֲדָמָה	ground, land
אֵיל	ram
בְּהֵמָה	beast, animal, cattle
גֵּר	sojourner
חֲצֵר	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 קֶרְבוֹ)

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 <i>surroundings</i>)
סְבִיבוֹת	around, round about (prep.; pl. of סָבִיב, with ePP סְבִיבֵיהֶם)

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., בּוֹשׁ, מוֹת, בּוֹא, שִׁים, קוּם.

			Fientive Verbs			Stative Verbs	
			קוּם	שִׁים	בּוֹא	מוֹת	בוֹשׁ
SC	sg.	3 m.	קָם	שָׁם	בָּא	מָת	בוֹשׁ
		3 f.	קָמָה	שָׁמָה	בָּאָה	מָתָה	בוֹשָׁה
		2 m.	קָמָתָ	שָׁמָתָ	בָּאָתָ		
		2 f.	קָמָתְ	שָׁמָתְ	בָּאָתְ		בוֹשָׁתְ
	pl.	1 c.	קָמָתִי	שָׁמָתִי	בָּאָתִי		בוֹשָׁתִי
		3 c.	קָמוּ	שָׁמוּ	בָּאוּ	מָתוּ	בוֹשׁוּ
		2 m.	קָמָתֶם	שָׁמָתֶם	בָּאָתֶם		
		2 f.	קָמָתֶן				
		1 c.	קָמָנוּ	שָׁמָנוּ	בָּאָנוּ	מָתָנוּ	בוֹשָׁנוּ

PC	sg.	3 m.	יָקִים	יָשִׁים	יָבֹא	יָמוּת	יָבוֹשׁ
		3 f.	תָּקִים	תָּשִׁים	תָּבֹא	תָּמוּת	תָּבוֹשׁ
		2 m.	תָּקִים	תָּשִׁים	תָּבֹא	תָּמוּת	
		2 f.	תָּקִימִי	תָּשִׁימִי	תָּבֹאִי	תָּמוּתִי	תָּבוֹשִׁי
		1 c.	אָקִים	אָשִׁים	אָבֹא	אָמוּת	אָבוֹשׁ
	pl.	3 m.	יָקִימוּ	יָשִׁימוּ	יָבֹאוּ	יָמוּתוּ	יָבוֹשׁוּ
		3 f.	תָּקִימָנָה		תָּבֹאנָה	תָּמוּתָנָה	
		2 m.	תָּקִימוּ	תָּשִׁימוּ	תָּבֹאוּ	תָּמוּתוּ	תָּבוֹשׁוּ
		2 f.	תָּקִימָנָה				
	1 c.	נָקִים	נָשִׁים	נָבֹא	נָמוּת	נָבוֹשׁ	
Jussive	sg.	3 m.	יָקִם	יָשִׁם	יָבֹא	יָמוּת	
wayyiqtol	sg.	3 m.	וַיָּקִם	וַיָּשִׁם	וַיָּבֹא	וַיָּמוּת	
Impv.	sg.	m.	קִים	שִׁים	בֹּא	מָת	
		f.	קִימִי	שִׁימִי	בֹּאִי		בֹּוֹשִׁי
	pl.	m.	קִימוּ	שִׁימוּ	בֹּאוּ		בֹּוֹשׁוּ
		f.	קִימָנָה				
Inf. cs.			קוּם	שׁוּם	בֹּא	מוּת	בוּשׁ
Inf. abs.			קוּם	שׁוּם	בֹּא	מוּת	בוּשׁ
Part. act.	sg.	m.	קֹם	שֹׁם	בֹּא	מוֹת	בוֹשׁ
Part. pass.	sg.	m.	מוֹל	שִׁים	—	—	—

Notes

The very frequent verb בּוֹא is doubly weak with elision of the /ʔ/ at the end of a syllable (cf. the III^ʔ 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., קוּם to arise, stand up, שִׁים to put, בּוֹא to come and most other II w/y)
- verbs with *ē* (< *i) as stem vowel (in Biblical Hebrew only the verb מוּת to die)
- verbs with *ō* as stem vowel (only a few stative verbs, e.g. בּוֹשׁ to be ashamed, טוֹב to be good)

In the prefix conjugation, there are three different types:

- verbs with the vowel pattern *a–u* based on the primitive forms *yaqtulu* with the prefix vowel /a/ and the thematic vowel /u/: **yaqūm* > *yāqūm* יָקִים (the majority of II w/y verbs including the verb מוּת)

- verbs with the vowel pattern *a-i*: **yaśīm* > *yāśīm* from יָשִׁים (cf. the verbs יָשַׁב and נָתַן 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 $\bar{a} > \bar{o}$: **yibāš* > *yēbōš* יִבּוֹשׁ *he will be ashamed*

The original prefix vowels have been changed only slightly within the parameters of Biblical Hebrew ($a > \bar{a}$ and $i > \bar{e}$, respectively).

In 3/2 f. pl. forms there are forms without and with connecting vowel, e.g., תִּשְׁכַּחַד without connecting vowel, תִּשְׁכַּחֲדָה and תִּבְאֲלֶינָה with connecting vowel and reduction of the prefix vowel).

II w/y verbs have distinct jussive forms in forms without vocalic suffix, e.g., יִקָּם (but also יִקָּם or יִקָּם), יִשָּׁב, יִשָּׁם.

wayyiqtol forms of II w/y verbs without vocalic suffix are based on the corresponding jussive forms. In context forms, the stress is retracted to the penultimate syllable and the thematic vowel is shortened, e.g., wayyāqom יִקָּם, wattāšob וַתִּשָּׁב, wayyāsēm יִשָּׁם. In pausal forms, however, the stress is on the last syllable, e.g., wayyāšōb וַיִּשָּׁב. Retraction of stress does not happen in 1 c. sg. forms, e.g., וְאָקִים and וְאָשִׁים.

The 3 m. sg. *wayyiqtol* form of the verb סוּר is יִסֹּר with *pataḥ* because of the final consonant ר.

The impv. m. sg. may be expanded by the ending $-\bar{a}$, e.g., קוּמָה *arise!* (Num 10:35)

Forms of the verb בּוֹא are frequently spelled defectively. The 3/2 m. pl. forms with the ending $-\bar{u}$ of the verbs בּוֹא and בּוֹשׁ are usually spelled defectively, e.g., יִבְאוּ, יִבֹּשׁ to avoid the use of two vowel letters. Defective spelling of 3/2 m. pl. forms of the verbs קוּם and שׁוּב is also common, e.g., יִשְׁבוּ.

The inf. cs. of the verb שׁוּם is שׁוּם in most cases, but the form שִׁים is attested as well.

14.3 Numerals (II): Numbers above 10

14.3.1 Numbers 11–19

The numbers 11–19 consist of the words for the units in the absolute state with masculine nouns and of the words for the units in the cs. st. with fem. nouns, respectively, and special forms of the word for ten עָשָׂר. Gender inversion occurs for the numbers 13–19.

	With masc. nouns	With fem. nouns
11	אֶחָד עָשָׂר / עֶשְׂתֵּי עָשָׂר	אַחַת עָשָׂר / עֶשְׂתֵּי עָשָׂר
12	שְׁנַיִם עָשָׂר / שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂר / שְׁנַיִם עָשָׂר
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂר
14	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂר
15	חֲמִשָּׁה עָשָׂר	חֲמֹשׁ עָשָׂר
16	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר

14.3 Numerals (II): Numbers above 10

	With masc. nouns	With fem. nouns
17	שִׁבְעָה עָשָׂר	שִׁבְעַת עָשָׂרָה
18	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶת עָשָׂרָה
19	תְּשַׁע עָשָׂר	תְּשַׁעַת עָשָׂרָה

Note

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

14.3.2 Numbers 20–90

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

20	עָשָׂרִים
30	שְׁלֹשִׁים
40	אַרְבָּעִים
50	חֲמִשִּׁים
60	שִׁשִּׁים
70	שִׁבְעִים
80	שְׁמוֹנִים
90	תְּשַׁעִּים

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.

מֵאָה	100
מֵאתִים	200
שְׁלֹשׁ מֵאוֹת ... תְּשַׁע מֵאוֹת	300 ... 900
אֶלֶף	1,000
אַלְפִים	2,000
שְׁלֹשַׁת אֲלָפִים ... תְּשַׁעַת אֲלָפִים	3,000 ... 9,000
עֶשְׂרֵת אֲלָפִים or רִבְבָּה or רַבּוּא / רַבּוּ	10,000
עָשָׂרִים אֶלֶף or שְׁתֵּי רַבּוֹת / שְׁתֵּי רַבּוּא	20,000

שְׁלֹשִׁים אֲלָפִים	30,000
מֵאָה אֲלָף / מֵאֵת אֲלָף	100,000
מֵאֵתִים אֲלָף וּגו'	200,000 etc.
אֲלָף אֲלָפִים	1,000,000

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*, שִׁבְט *tribe*, but also with אַמָּה *cubit*, שֶׁקֶל *sheqel*, e.g., יוֹם וָאַרְבָּעִים לַיְלָה *forty days and forty nights* (Gen 7:12).
- Units and tens are connected with the conjunction וְ, e.g., שְׁנָה וּשְׁתַּיִם *twenty-two years* (1 Kgs 16:29).
- When units, tens and hundreds are used together, the higher numerals usually come first, e.g., אַלְפֵי וְשֵׁשׁ מֵאוֹת וְחֲמִשִּׁים *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 וְשֶׁבַע מֵאוֹת שָׁנָה *seven hundred and eighty-two years* (Gen 5:26), אֲלָף וְשֶׁבַע מֵאוֹת וְחֲמִשָּׁה וְשֶׁבַעִים 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 יִבְשׁוּ	2 בִּשְׁנוּ	3 נִיבְּנוּ	4 בָּאִי	5 גִּירְתִּי	6 נָרַ	7 תִּמְנוּת	8 וַיִּנְסוּ	9 סוּרָה
10 סוּר	11 קָמוּ	12 וַיָּקָם	13 רָצִים	14 רָצְתָה	15 שִׁימוּ	16 שִׁמְתֶּם	17 וַיִּשָּׁב	18 וְאָשׁוּב

14.4.2 Numerals

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

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

14.4.3 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אֲבִינֵר, אָדָם, אֲרִיָּה, אֶחָז, אֱלִיהוּ, אַחִיטוֹב, אַחִימֶלֶךְ, אֱלִימֶלֶךְ, בֵּית, שְׁמוּאֵל, שָׁאוּל, רוּת, עֲרֻפָּה, גֵּר, נַעֲמִי, מִשָּׁה, מַחֲלוֹן, מוֹאָב, כְּלִיּוֹן, יְהוֹשֻׁעַ, יְהוֹנָדָה, דְּמָשֶׁק, דָּוִד, לָחֶם.

1 וַיִּשְׁלַח הַמֶּלֶךְ לִקְרֹא אֶת־אַחִימֶלֶךְ בֶּן־אַחִיטוֹב הַכֹּהֵן וְאֵת כָּל־בְּנֵי הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֹאוּ כָּל־הַמֶּלֶךְ 2 וַיֵּרָא דָוִד כִּי עֲבָדָיו מִתְלַחֲשִׁים² וַיִּבֶן דָּוִד כִּי מֵת הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל־עֲבָדָיו הַמֵּת הַיֶּלֶד וַיֹּאמְרוּ מֵת 3 וַיִּבֶן אֲרִיָּה הַכֹּהֵן אֶת־הַמִּזְבֵּחַ כְּכֹל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ אֶחָז מִדְּמָשֶׁק בֶּן עֲשָׂה אֲרִיָּה הַכֹּהֵן עַד־בּוֹא הַמֶּלֶךְ־אֶחָז מִדְּמָשֶׁק³ 4 וַיָּקָם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׁאוּל וַיֵּרָא דָוִד אֶת־הַמָּקוֹם אֲשֶׁר שָׁכַב־שָׁם שָׁאוּל וְאֲבִנֵר בֶּן־גֵּר שֶׁר־צָבָאוּ וְשָׁאוּל שָׁכַב בְּמַעְנָל⁴ וְהָעָם חָנִים סְבִיבָתָיו 5 וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלִיהוּ וַתָּשָׁב נֶפֶשׁ־הַיֶּלֶד עַל־קִרְבּוֹ וַיָּחִי 6 וְלִכְּן כֹּה־אָמַר יְהוָה הַמֶּשֶׁה⁵ אֲשֶׁר־עָלִיתָ שָׁם לֹא־תִרְדּוּ מִמֶּנָּה כִּי מוֹת תָּמוּת 7 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מְאַסְתָּה אֶת־דָּבָר יְהוָה וַיִּמְאַסְךָ יְהוָה מִהָיִיתָ מֶלֶךְ עַל־יִשְׂרָאֵל 8 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹנִן עֶבֶד יְהוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים 9 וַיֹּאמֶר יְהוָה אֶל־מִשָּׁה נָטָה אֶת־יָדָךְ עַל־הָיִם וַיִּשָּׁבוּ הַיָּם עַל־מִצְרַיִם עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו 10 וְעַתָּה קָחוּ לָכֶם שְׁנֵי עֶשֶׂר אִישׁ מִשְׁבָּטֵי יִשְׂרָאֵל אִישׁ־אַחַד אִישׁ־אַחַד לִשְׁבֵּט⁶ 11 וַיִּצְוֶה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן⁸ אָכַל תֹּאכַל. וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת 12 וַיְהִי בַיּוֹם שִׁפְטוֹ הַשְּׁפָטִים וַיְהִי רָעַב בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לָחֶם יְהוֹדָה לְגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וְשְׁנֵי בָנָיו. וְשָׁם הָאִישׁ אֱלִימֶלֶךְ וְשָׁם אִשְׁתּוֹ נַעֲמִי וְשָׁם שְׁנֵי־בָנָיו מַחֲלוֹן וְכְלִיּוֹן אֲפֹרְתִים⁹ מִבֵּית לָחֶם יְהוֹדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיַּהֲיוּ־שָׁם. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי וַתִּשָּׂאֲרָ¹⁰ הִיא וְשְׁנֵי בָנֶיהָ. וַיִּשָּׂאוּ לָהֶם נָשִׁים מֵאֲבִיּוֹת¹¹ שָׁם הָאִתָּה עֲרֻפָּה וְשָׁם הַשְּׁנִית רוּת וַיִּשָּׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים. וַיָּמוּתוּ גַם־שְׁנֵיהֶם מַחֲלוֹן וְכְלִיּוֹן וַתִּשָּׂאֲרָ¹² הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וַיֵּמְאִשָּׁה. וַתָּקָם הִיא וְכִלְתִּיהָ¹³ וַתָּשָׁב מִשְׂדֵּי מוֹאָב כִּי שָׁמָּה בִּשְׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לָחֶם. וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כִלְתֵיהָ¹⁴ עִמָּה וַתֵּלַכְנָה בְּדֶרֶךְ לָשׁוּב אֶל־אָרֶץ יְהוֹדָה.

² (לחש were whispering to another (part. m. pl. Hitpa. לחש)

³ דְּמָשֶׁק pausal form of מִדְּמָשֶׁק

⁴ מַעְנָל ring of wagons

⁵ מִשָּׁה couch, bed (root נטה)

⁶ שְׁבֵט pausal form of שָׁבֵט

⁷ וַיִּצְוֶה and he commanded (normally with direct object but also with prepositional object with עַל)

⁸ גֵּן garden

⁹ אֲפֹרְתִים person from אֲפֹרְתָה (which is לָחֶם here)

¹⁰ וַתִּשָּׂאֲרָ and she was left behind (Niphal שָׂאֲרָ)

¹¹ מוֹאָבִי Moabite

¹² וַתִּשָּׂאֲרָ and she was left behind

¹³ כְּלָה daughter in law, bride

¹⁴ כְּלָה daughter in law, bride

Chapter 15

15.1 Vocabulary

15.1.1 Verbs

חנן	Q. <i>to show favor, be gracious</i>
מדד	Q. <i>to measure</i>
לבש	Q. <i>to put on (a garment), to clothe oneself, clothe</i> (stative verb; SC לְבַשׁ and לְבַשׁ, PC יִלְבֹּשׁ)
לין	Q. <i>to spent the night, stay overnight; to stay, dwell</i> (cf. לִיָּלָה)
מדד	Q. <i>to measure</i>
משח	Q. <i>to anoint, to smear</i>
סבב	Q. <i>to turn about, go around, surround</i>
עזר	Q. <i>to help</i>
שרד	Q. <i>to devastate, despoil, deal violently with</i>
שמם	Q. <i>to uninhabited, be deserted; to shudder, be appalled</i>
תמם	Q. <i>to be complete, finished</i>
תקע	Q. <i>to give a blow, blast; clap; drive in</i>

15.1.2 Nouns

חוץ	<i>outside, street</i> (m.; pl. חוּצוֹת)
חצי	<i>half, middle</i>
מדה	<i>measured length; measurement</i>
מָוֶת	<i>death</i>
נדר	<i>vow</i>
עון	<i>iniquity, guilt</i> (pl. עֲוֹנוֹת)
פֶּעַם	<i>foot; time; step, pace</i> (fem.)
פֶּתַח	<i>opening, doorway, entrance</i>
קֶדֶם	<i>front; east; [what was] before, earlier; prehistoric times, primeval times</i>

15.1.3 Other Parts of Speech

אם *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.	קָבַב	קָל
		3 f.	קָבְּבָהּ	קָלָהּ
		2 m.	קָבַבְתָּ	קָלֹתְךָ
		2 f.	קָבַבְתְּ	קָלֹתְךָ
		1 c.	קָבַבְתִּי	קָלֹתִי
	pl.	3 c.	קָבְּבוּ	קָלוּ
		2 m.	קָבַבְתֶּם	קָלוֹתֶם
		2 f.	קָבַבְתֶּן	קָלוֹתֶן
		1 c.	קָבַבְנוּ	קָלוֹנוּ
PC	sg.	3 m.	יָסַב	יָקַל
		3 f.	יָסְבָהּ	יָקָלָהּ
		2 m.	יָסַבְתָּ	יָקָלְךָ
		2 f.	יָסְבִי	יָקָלִי
		1 c.	אָסַב	אָקַל
	pl.	3 m.	יָסְבוּ	יָקָלוּ
		3 f.	יָסְבִינָהּ	יָקָלִינָהּ
		2 m.	יָסְבוּ	יָקָלוּ
		2 f.	יָסְבִינָהּ	יָקָלִינָהּ
		1 c.	נָסַב	נָקַל
Jussive	sg.	3 m.	יָסַב	
<i>wayyiqtol</i>	sg.	3 m.	וַיָּסַב	

Impv.	sg.	m.	סֹב	
		f.	סֹבִי	
	pl.	m.	סֹבוּ	
		f.	סֹבְינָה	
Inf. cs.			סֹב	
Inf. abs.			סֹבֹב	
Part. act.	sg.	m.	סֹבֵב	
		f.	סֹבֵבָה	
Part pass.	sg.	m.	סֹבֹב	
		f.	סֹבֹבָה	

Notes

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

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 הָיִינוּ *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., יִסְבּוּ.

As in geminate nouns, the gemination of the second root consonant is lost in forms without an ending. When an ending is added, the gemination returns.

Fientive verbs have the vowel pattern *a-u* of the fientive type of the strong verb **yaqtul(u)* with preservation of the vowel quality of the prefix vowel and slight adjustment of the vowel quality of the thematic vowel: **yasubbu* > **yasubb* > *yāsōb* יִסְבּ.

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* יִקַּל.

In *wayyiqtol* forms without suffix, retraction of stress is attested, e.g., וַיֵּסְבוּ *and we went around [Mount Seir]* (Deut 2:1); וַיִּבְרֹא *and he brought into confusion* (Exod 14:24); but cf. וַתִּקַּל *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. יִסֵּב (instead of יִסְבּ), 3 m. pl. יִסְבוּ (instead of יִסְבּוּ), 3 f. pl. תִּסְבְּנָה (instead of תִּסְבִּינָה). 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., קל *light, swift* (pl. קלים) from the verb קלל.

The vowel pattern *a-i* in the prefix conjugation is preserved with a few infrequent verbs, e.g., יגן *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., נבזה *let us plunder* (1 Sam 14:36), נבלה *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 ו (Neh 1:8) but normally they are joined by means of the conjunction ו (1 Sam 16:2; Gen 44:22).

אתם תמעלוני אני אפיץ אתכם בעמים	<i>If you will act unfaithfully, I will disperse you among the nations. (Neh 1:8)</i>
ויאמר שמואל איך אלה ושמע שאול והרגני	<i>And Samuel Said, "How can I go? If Saul hears about this, he will kill me." (1 Sam 16:2)</i>
ונאמר אל-אדני לא-יוכל הנער לעזב את-אביו ועזב את-אביו ומת	<i>And we said to my lord, "The boy cannot leave his father. If he leaves his father, [his father] will die." (Gen 44:22)</i>

Most commonly, however, conditional clauses are introduced by the conjunction אם *if* and less frequently by כי *if*. With the conjunction אם:

אם-טוב בעיניך לבוא אתי בקל בא ואשים את-עיני עליך ואם-רע בעיניך לבוא-אתי בקל חדרל	<i>If it is good in your sight to come with me to Babylon, then come and I will take care of you. But if it is bad in your sight to come with me to Babylon, then don't come (Jer 40:4)</i>
אם-נא מצאתי חן בעיניך אל-נא תעבר מעל עבדך	<i>If I have found favor in your sight, do not pass by your servant (Gen 18:3)</i>
אם-אמצא בסדם חמשים צדיקים בתוך העיר ונשאתי לכל-המקום בעבורם	<i>If I find in Sodom fifty righteous within the city, I will forgive the whole place for their sake (Gen 18:26)</i>

Examples with the conjunction כי:

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.

כִּי־תִמְצָא אִישׁ לֹא תִבְרַכְנוּ	<i>If you meet anyone, do not greet him (2 Kgs 4:29)</i>
כִּי תֹאמַר בְּלִבְּךָ רַבִּים הַגּוֹיִם	<i>If you say in your heart, “These nation are more</i>
הָאֵלֶּה מִמֶּנִּי אֵיכָה אוֹכֵל	<i>numerous than we; how could I dispossess them?” do</i>
לְהוֹרִישָׁם לֹא תִירָא מֵהֶם	<i>not be afraid of them ... (Deut 7:17–18)</i>

Note

In these examples the use of the conjunction **כִּי** comes close to its use as temporal conjunction with the meaning *when*.

The main clause may simply follow the *if*-clause (Exod 21:7) or it may be connected to the *if*-clause by means of the conjunction **וְ**, the so-called *waw* of apodosis (or *waw apodoseos*) (Exod 21:35).² At times, it may be difficult to identify the beginning of the main clause, but logic and the accents in a pointed text make the identification certain in most cases. In the example Exod 21:35 the main clause begins with **וּמָכְרוּ** *and they shall sell*. (The conjunction **וְ** before the conditional conjunction **כִּי** connects this law with the preceding context.)

וְכִי־יִמָּכַר אִישׁ אֶת־בִּתּוֹ לְאָמָה	<i>And if someone sells his daughter as a slave, she shall</i>
לֹא תֵצֵא כַּצֵּאת הָעֲבָדִים	<i>not go out as the [male] slaves do (Exod 21:7)</i>
וְכִי־יִגָּח שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ	<i>If the ox of a man injures the ox of his neighbor and</i>
וּמָת וּמָכְרוּ אֶת־הַשׁוֹר הַחַי וְחָצּוּ	<i>it dies, they shall sell the live ox and divide its price</i>
אֶת־כֶּסֶּפוֹ וְגַם אֶת־הַמֵּת יַחַצּוּן	<i>and they shall also divide the dead one (Exod 21:35)</i>

15.4 Accents

A fully pointed biblical text does not only include vowel signs and other reading signs as the *šwa* or the *meteg* but also accents. The original purpose of the accents was to regulate the musical recitation of the biblical text (JM § 15 e).

The accents can be divided into disjunctive accents and conjunctive accents. Whereas disjunctive accents separate words and phrases from each other, conjunctive accents join them to the following element or elements in a clause.

The majority of accents are on the stressed syllable of a word while a number of accents are on the last syllable of a word (*postpositive* accents) or on the first syllable of a word (*prepositive* accents). Therefore, postpositive and prepositive accents do not necessarily indicate the stressed syllable of the word. An exception is the disjunctive postpositive accent *pašta* which is repeated on the stressed syllable if it is the penultimate syllable, e.g., מִלֵּן, דָּבָר.

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

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

Chapter 15

דָּבָר <i>silluq</i>	with the last word of the verse before : <i>sof pasuq</i> (end of the verse)
דָּבָר <i>atnah</i>	divides the verse into two parts
דָּבָר <i>segolta</i>	postpositive
דָּבָר <i>zaqef qaton</i>	

Accents serve two important functions for the study of the Hebrew Bible. First, most accents indicate the position of stress which is helpful for the correct pronunciation especially of unfamiliar words. Second, accents help to identify grammatical relations between words. For example, in Exod 21:35 in Section 3 the *if*-clause ends with וְגַם with *atnah*, thus marking the beginning of the main clause. In 1 Kgs 1:19 the *atnah* separates between the objects of the verbal predicates וַיִּקְרָא and קָרָא, respectively.

וַיִּזְבַּח שׁוֹר וּמְרִיא־וְצֹאן לְרַב וַיִּקְרָא לְכָל-בְּנֵי הַמֶּלֶךְ וּלְאַבְיָתָר הַכֹּהֵן וּלְיֹאבָב שַׂר הַצָּבָא וּלְשֹׁלֹמֹה עַבְדֵּךְ לֹא קָרָא:	<i>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</i> (1 Kgs 1:19)
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Pausal forms are used with *silluq* and *atnah*; but they can occur with other disjunctive accents as well.

15.5 Exercises

15.5.1 Translation of Verbal Forms

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

וַיִּמְדּוּ	2	תִּמְדּוּ	3	וַיִּסְבוּ	4	וַיִּסֹּב	5	סָבוּ	6	וַיִּסְבּוּ	7	סָבּוּ	8	תִּסְבִּינָה
וַיִּסְבּוּ	9	וַיִּסְבּוּ	10	וַיִּסְבּוּ	11	וַיִּסְבּוּ	12	וַיִּסְבּוּ	13	וַיִּסְבּוּ	14	וַיִּסְבּוּ	15	וַיִּסְבּוּ
וַיִּסְבּוּ	16	וַיִּסְבּוּ	17	וַיִּסְבּוּ	18	וַיִּסְבּוּ	19	וַיִּסְבּוּ	20	וַיִּסְבּוּ	21	וַיִּסְבּוּ	22	וַיִּסְבּוּ

15.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: שְׁמוּאֵל, מִצְפָּה, יְרִיחוֹ, גִּרְדֵּן, יַעֲקֹב, יְהוֹשֻׁעַ, בְּרָק.

1	שָׁמַע-יְהוָה וַחֲנָנִי ³ יְהוָה הָיָה-עִזְרִי לִי	2	וַיְהִי כַּאֲשֶׁר-תָּמֹו כָּל-הַגּוֹי לַעֲבוֹר אֶת-הַיַּרְדֵּן וַיֹּאמֶר
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³ Verbal form וַחֲנָנִי* with enclitic person pronoun

יהוה אל־יהושע לאמר קחו לכם מן־העם שנים עשר אנשים איש־אחד איש־אחד משֹׁבֵט⁴ 3 ויאמר יהוה אל־יהושע ראה נתתי בְּיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מְלָכָהּ גְּבוּרֵי הַחֵיל⁵ וְסִבְתָּם אֶת־הָעִיר כָּל־אֲנָשֵׁי הַמְּלָחָמָה הַקִּיף⁶ אֶת־הָעִיר פַּעַם אַחַת⁷ כֹּה תַעֲשֶׂה שִׁשַּׁת יָמִים. וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים⁸ לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׂבִיעִי תִסְבּוּ אֶת־הָעִיר שִׁבְעַת פַּעֲמִים וְהַכֹּהֲנִים יִתְקְעוּ בַשּׁוֹפְרוֹת. וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם־תֵּלְכִי עִמִּי וְהִלְכְּתִי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֶיךָ⁵ וְעַתָּה אִם־שְׂמוּעַ תִּשְׁמָעוּ בְּקִלִּי וְשִׁמְרָתָם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה⁹ מִכָּל־הָעַמִּים כִּי־לִי כָל־הָאָרֶץ וְאַתֶּם תִּהְיוּ־לִי מִמְּלַכֶת כֹהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר¹⁰ אֶל־בְּנֵי יִשְׂרָאֵל⁶ וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתְךָ לֹא אֶבֶא עִמָּךְ וְלֹא־אֶכֹּל לֶחֶם וְלֹא אֲשֶׁתֶּה־מִּים בְּמִקּוֹם הַזֶּה 7 וַיֵּדֶר¹¹ יַעֲקֹב נָדָר לֵאמֹר אִם־יִהְיֶה אֱלֹהִים עִמָּדִי וְשִׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וְגִגְדַּל לְלִבִּשׁ וְשִׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוה לִי לֵאלֹהִים 8 וַיִּקַּח שְׂמוּאֵל אֶבֶן אַחַת וַיִּשֶׂם בֵּין־הַמִּצְפֹּת וּבֵין הַשָּׁן¹² וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעֶזֶר¹³ וַיֹּאמֶר עַד־הַנֶּה¹⁴ עֲזָרְנוּ יְהוה 9 לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוה אֶת־הַבְּרִית הַזֹּאת כִּי אֲתָנוּ אֲנַחְנוּ אֵלֶּה כֹּה הָיִים כָּלֵנוּ חַיִּים 10 וַיְבֹא־שָׁם אֶל־הַמְעָרָה¹⁵ וַיֵּלֶן שָׁם וְהִנֵּה דָבָר־יְהוה אֵלָיו וַיֹּאמֶר לוֹ מֶה־לָּךְ כֹּה אֵלֶיהָ

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 יְהוה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: 5 וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכָשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַחֲרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ אֶרֶצָה כְּנָעַן: 6 וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שָׁכָם עַד אֵלּוֹן מוֹרְהָ וְהַכְּנַעֲנִי אִזַּבְרָהֶן: 7 וַיֵּרָא יְהוה אֶל־אַבְרָם וַיֹּאמֶר לְיִזְרְעֶל אֲתָן אֶת־הָאָרֶץ הַזֹּאת וַיְכֵן שָׁם מִזְבֵּחַ לַיהוה הַנִּרְאָה אֵלָיו: 8 וַיַּעֲתֶק מִשָּׁם הָהָרָה מִקְדָּם לְבֵית־אֵל וַיֵּט אֶהְלָה בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם וַיְכֵן־שָׁם מִזְבֵּחַ לַיהוה וַיִּקְרָא בְּשֵׁם יְהוה: 9 וַיִּסַּע אַבְרָם הָלוֹךְ וְנֹסוּעַ הַנֶּגְבָה:

⁴ שֹׁבֵט pausal form of שֶׁבֶט

⁵ חֵיל pausal form of חֵיל

⁶ הִקִּיף go around! (inf. abs. Hiphil of נָקַף used as impv.)

⁷ אַחַת pausal form of אחַת

⁸ יוֹבֵל ram

⁹ סִגְלָה (personal) property

¹⁰ תִּדְבֹּר you shall speak

¹¹ וַיֵּדֶר and he performed a vow (נָדָר; often with the internal object וַיֵּדֶר)

¹² הַשָּׁן name of a place

¹³ עֶזֶר help (noun)

¹⁴ עַד־הַנֶּה until now

¹⁵ מְעָרָה cave

Chapter 15

- 12:5 רכוש *property, goods (movable possessions of all kind) (BDB)*
רכש *Q. collect, acquire*
- 12:6 אלון *tall tree, terebinth*
- 12:7 וַיֵּרָא *and he appeared (Niphal ראה)*
הַנִּרְאֶה *the one who had appeared (Niphal ראה)*
- 12:8 וַיַּעֲתֵק *and he moved forward*
מִקֶּדֶם לְ *east of*
אֶחָלָה *Ketiv – Qere אֶחָלוֹ*
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. <i>to fight, do battle</i> (with prep. objects with בְּ , אִתּוֹ (<i>with</i>), עִמּוֹ , אִלָּ or עַל)
מלט	Ni. <i>to escape, be delivered</i>
שבע	Ni. <i>to swear, take an oath</i>

16.1.2 Nouns

אוצר	<i>treasure, supplies</i>
אחר	<i>another, different</i> (m. pl. אַחֲרִים , f. sg. אַחֶרֶת , f. pl. אַחֲרוֹת)
אִמּוּנָה	<i>steadfastness; trustworthiness, faithfulness</i>
אַמּוֹרִי	<i>Amorite</i>
אִמָּת	<i>firmness, trustworthiness; faithfulness; truth</i> (fem.; with ePP אִמָּתוֹ <i>ʾāmittō</i> < * <i>ʾāmintō</i> from the root אָמַן , cf. אִמָּן <i>surely!</i>)
גִּבְעָה	<i>hill</i>
דור	<i>generation</i> (pl. דִּירוֹת)
יין	<i>wine</i>
מְלָאכָה	<i>occupation, work</i> (<i>mālā(ʾ)kā</i> ; cs. st. מְלָאכָת)
נָהָר	<i>river, stream</i> (pl. נְהָרוֹת ; נְהַר פָּרָת <i>Euphrates</i>)
נַחַל	<i>river valley, wadi; stream</i>
עֲבָדָה	<i>work, service</i>
עֵבֶר	<i>region across or beyond; side</i>
עֵדָה	<i>congregation</i>
צִדְקָה	<i>righteousness</i>
צָפוֹן	<i>north</i>
רב	<i>multitude, abundance, greatness</i> (cf. רַב)
שִׁפָּה	<i>lip, speech, edge</i>

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

16.1.3 Other Parts of Speech

בְּעִבּוּר because of, for the sake of (prep.): in order that (conj.) (prep. בְּ + noun עִבּוּר)

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.	נִכְתַּבְתָּ
		2 f.	נִכְתַּבְתְּ
		1 c.	נִכְתַּבְתִּי
	pl.	3 c.	נִכְתְּבוּ
		2 m.	נִכְתַּבְתֶּם
		2 f.	נִכְתַּבְתֶּן
		1 c.	נִכְתַּבְנוּ
PC	sg.	3 m.	נִכְתָּב
		3 f.	נִכְתְּבָה
		2 m.	נִכְתָּב
		2 f.	נִכְתְּבִי
		1 c.	אִנְכְתָב

	pl.	3 c.	יִכְתְּבוּ
		2 f.	תִּכְתְּבִנָּה
		2 m.	תִּכְתְּבוּ
		2 f.	תִּכְתְּבִנָּה
		1 c.	נִכְתֵּב
Jussive	sg.	3 m.	יִכְתֵּב
wayyiqtol	sg.	3 m.	וַיִּכְתֵּב
Impv.	sg.	2 m.	הִכְתֵּב
		2 f.	הִכְתְּבִי
	pl.	2 m.	הִכְתְּבוּ
		2 f.	הִכְתְּבִנָּה
Inf. cs.			הִכְתֵּב
Inf. abs.			הִכְתֵּב
			נִכְתֵּב
			הִכְתֵּב
Part.	m.	sg.	נִכְתֵּב
		pl.	נִכְתְּבִים
	f.	sg.	נִכְתְּבָה
		pl.	נִכְתְּבוֹת

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* יִכְתֵּב.
- 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., אֶשָּׁבַע *I will swear*. The prefix vowel of the cohortative 1 c. sg. is always /i/, e.g., אֶמְלֹטָה *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., נִשְׁבְּרָהּ.

In pausal forms, reduced vowels are preserved as full vowels, e.g., נִלְקָחָהּ *it was taken*, נִלְחָמוּ *they fought*, יִפְרְדּוּ *they will separate from each other*.

At times, the vowel between R₁ and R₂ in pausal forms is /a/ instead of /ē/, e.g., וַיִּנְמֵל *and he was weaned* (Gen 21:8).

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

The verb לָקַח, which behaves like a *In* verb in the Qal, has strong forms in all forms of the Ni., e.g., נִלְקָח *it was taken*, אֶלְקָח *I will be taken*.

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

The primitive form of the suffix conjugation of the strong verb **naqtala* is not preserved in the strong verb. Instead the form changed to **niqtala* which explains the forms of the I gutt. verbs (see below). The primitive form **naqtala* becomes relevant in the Niphal forms of Iy, II w/y and II gem. verbs. The same applies to the participle.

16.2.2 The Meaning of Verbs in the Niphal

Originally, the Niphal binyan had reflexive-middle meaning but assumed passive meaning over time when the original Qal passive, of which only vestiges are left in Biblical Hebrew, was being phased out. As a consequence, the Niphal often serves as a passive to the Qal (and sometimes the Hiphil).

1. Passive: לָקַח Qal *take*, Ni. *to be taken* (The subject is acted upon.)
2. Reflexive meaning: שָׁמַר Qal *keep*, Ni. *keep oneself, be on one's guard* (The subject affects itself with the verbal action.)
3. Middle meaning: שָׁאַל Qal *ask*, Ni. *ask for oneself*; נָקַם Qal *avenge*, Ni. *avenge oneself* (The subject acts in its own interest.)
4. Reciprocal: שָׁפַט Qal *judge*, Ni. *enter into controversy* (Two or more entities are involved in the “action” of the verb.)
5. Tolerative: דָּרַשׁ Qal *seek, inquire*, Ni. *to let oneself be inquired of*
6. No obvious Niphal meaning: שָׁבַע Ni. *to take an oath* (no Qal equivalent)

If the meaning of a verb in the Qal (or sometimes the Hiphil) is known, these semantic categories should be considered for the translation of the verb in the Niphal. A lexicon will help in further specifying the meaning.

16.2.3 Guttural Verbs in the Niphal

Niphal forms of guttural verbs show the expected differences with the regular verb:

- change of vowel quality to /a/ or a vowel closer to /a/
- avoidance of silent *šwa* in the prefix syllable *ni-* of the suffix conjugation and use of *hatef šwa* instead

- use of *ḥatef šwa* instead vocal *šwa*
- loss of the gemination of R₁ in the prefix conjugation, the impv. and the infinitives and change of the preceding vowel form /i/ to /ē/ (this applies to all gutturals including ה and ח)

			I gutt.	II gutt.	III gutt.
SC	sg.	3 m.	נִשְׁלַח	נִשְׁחַט	נִשְׁלַח
		3 f.	נִשְׁלַחַה	נִשְׁחַטַה	נִשְׁלַחַה
		2 m.	נִשְׁלַחְתָּ	נִשְׁחַטְתָּ	נִשְׁלַחְתָּ
		2 f.	נִשְׁלַחְתְּ	נִשְׁחַטְתְּ	נִשְׁלַחְתְּ
		1 c.	נִשְׁלַחְתִּי	נִשְׁחַטְתִּי	נִשְׁלַחְתִּי
	pl.	3 c.	נִשְׁלַחוּ	נִשְׁחַטוּ	נִשְׁלַחוּ
		2 m.	נִשְׁלַחְתֶּם	נִשְׁחַטְתֶּם	נִשְׁלַחְתֶּם
		2 f.	נִשְׁלַחְתֶּן	נִשְׁחַטְתֶּן	נִשְׁלַחְתֶּן
		1 c.	נִשְׁלַחְנוּ	נִשְׁחַטְנוּ	נִשְׁלַחְנוּ
PC	sg.	3 m.	יִשְׁלַח	יִשְׁחַט	יִשְׁלַח
		3 f.	תִּשְׁלַח	תִּשְׁחַט	תִּשְׁלַח
		2 m.	תִּשְׁלַחְתָּ	תִּשְׁחַטְתָּ	תִּשְׁלַחְתָּ
		2 f.	תִּשְׁלַחְתְּ	תִּשְׁחַטְתְּ	תִּשְׁלַחְתְּ
		1 c.	אֶשְׁלַח	אֶשְׁחַט	אֶשְׁלַח
	pl.	3 m.	יִשְׁלַחוּ	יִשְׁחַטוּ	יִשְׁלַחוּ
		3 m.	תִּשְׁלַחְנָה	תִּשְׁחַטְנָה	תִּשְׁלַחְנָה
		2 m.	תִּשְׁלַחוּ	תִּשְׁחַטוּ	תִּשְׁלַחוּ
		2 f.	תִּשְׁלַחְנָה	תִּשְׁחַטְנָה	תִּשְׁלַחְנָה
		1 c.	נִשְׁלַח	נִשְׁחַט	נִשְׁלַח
Jussive	sg.	3 m.	יִשְׁלַח	יִשְׁחַט	יִשְׁלַח
	sg.	3 m.	וַיִּשְׁלַח	וַיִּשְׁחַט	וַיִּשְׁלַח
Impv.	sg.	2 m.	הִשְׁלַח	הִשְׁחַט	הִשְׁלַח
		2 f.	הִשְׁלַחִי	הִשְׁחַטִי	הִשְׁלַחִי
	pl.	2 m.	הִשְׁלַחוּ	הִשְׁחַטוּ	הִשְׁלַחוּ
		2 f.	הִשְׁלַחְנָה	הִשְׁחַטְנָה	הִשְׁלַחְנָה

		I gutt.	II gutt.	III gutt.
Inf. cs.		הֶעֱזֹב	הִשְׁחֹט	הִשְׁלַח
Inf. abs.		הֶעֱזַב	הִשְׁחָט	הִשְׁלַחַ
		נֶעֱזַב	נִשְׁחָט	נִשְׁלַחַ
Part.	m. sg.	נֶעֱזֵב	נִשְׁחָט	נִשְׁלַחַ
	pl.	נֶעֱזָבִים	נִשְׁחָטִים	נִשְׁלַחִים
	f. sg.	נֶעֱזֶבֶת	נִשְׁחָטֶת	נִשְׁלַחֶת
	pl.	נֶעֱזָבוֹת	נִשְׁחָטוֹת	נִשְׁלַחוֹת

Notes

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

16.3 Oaths in Biblical Hebrew

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

וְלִכֵּן נִשְׁבַּעְתִּי לְבֵית עֲלִי
אִם־יִתְכַּפֵּר עֲוֹן בֵּית־עֲלִי בְזֶבֶחַ
וּבִמְנַחָה עַד־עוֹלָם

Therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be atoned for by sacrifice or offering forever (1 Sam 3:14)

¹ The verbal form *יִסֹּף* is a Hiphil jussive form of the verb *יָסַף* meaning *to do again, continue doing something*.

² A different explanation is offered in JM § 165.

וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם-לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רִגְלִי בָּהּ לְךָ תִּהְיֶה 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 לְאַמְתְּךָ לֵאמֹר כִּי-שְׁלֹמֹה בְנִי יִמְלֹךְ אַחֲרַי וְהוּא יֹשֵׁב עַל-כִּסֵּאִי וַיֹּאמֶר כֹּה-יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסֵף אִם-יֵעָמֵד רֹאשׁ אֵלִישָׁע בֶּן-שָׁפָט עָלָיו הַיּוֹם	Did you not, my lord the king, swear to your maidser- vant, "Your son Solomon shall reign as king after me and he shall sit on my throne?" (1 Kgs 1:13)
	And he said, "May God do so to me and more also, if the head of Elisha son of Shaphan remains on him today" (2 Kgs 6:31)

At times, the oath can be expressed as simple statements without אִם or לֹא (Judg 21:1).

וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא-יִתֵּן בָּתּוֹ לְבִנְיָמִן לְאִשָּׁה	Now, the men of Israel had sworn in Mizpah, "No one from us shall give his daughter to Benjamin as a wife" (Judg 21:1)
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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 יְהוָה (pronounced *ʾādōnāy*) 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 חַיִּי (1 Sam 17:55; Gen 42:15).

וַיִּשָּׁבַע שָׁאוּל חַי-יְהוָה אִם-יוּמָת אֶמֶר אֱלֹהִים חַי-אֲנִי נָא-יְהוָה אִם-לֹא כַּאֲשֶׁר דִּבַּרְתָּם בְּאָזְנֵי כֵן אֶעֱשֶׂה לָכֶם	And Saul swore, "As the Lord lives, he shall not be put to death" (1 Sam 19:6)
וַיֹּאמֶר אַבְנֵר חַי-נַפְשִׁי הַמֶּלֶךְ אִם-יִדְעֶתִי	Say to them, "As I live, says the Lord, I will certainly do to you as you have spoken in my hearing" (Num 14:28)
וַיֹּאמֶר אַבְנֵר חַי-נַפְשִׁי הַמֶּלֶךְ אִם-יִדְעֶתִי	And Abner said, "By your life, O king, I do not know" (1 Sam 17:55)
בְּזֹאת תִּבְחָנוּ חַי פַּרְעֹה אִם-תֵּצֵא מִזֶּה כִּי אִם-בָּבוֹא אֶחָיִכֶם הַקָּטָן הַנֶּה	By this you shall be tested: As Pharaoh lives, you shall not go out from here unless your youngest brother comes here (Gen 42:15)

Another way of introducing an oath is the interjection חַלִּילָה *far be it!* (literally *to the profane!*). Different constructions following חַלִּילָה 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 חֲלִילָהּ לִי מֵעַשׂוֹת זֹאת And he said, “Far be it from me that I should do this”,
i.e., I will not do this (Gen 44:17)

The deity by whom someone takes an oaths is expressed by a prepositional phrase with **בְּ** (1 Sam 28:10).

וַיִּשָּׁבַע לָהּ שָׂאוּל בַּיהוָה לֵאמֹר
חַי־יְהוָה אִם-יִקְרָךְ עוֹן בְּדָבָר
הַזֶּה

*And Saul swore to her by the Lord, "As the Lord lives,
no punishment shall happen to you because of this
matter" (1 Sam 28:10)*

16.4 Exercises

16.4.1 Translation of Verbal Forms

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

- 1 נֶלְחָם 2 נֶלְחָמוּ 3 נֶלְחָמוּ 4 נֶלְחַמְתִּי 5 יֶלְחָם 6 וַיֶּלְחָם 7 תֶּלְחָמוּ 8 נֶלְחָם
9 תֶּלְחָמוֹן 10 הֶלְחָמוּ 11 נִמְלִטְתִּי 12 נִמְלִטוּ 13 אִמְלֹט 14 תִּמְלֹט 15 נִשְׁבַּעְתָּ
16 נִשְׁבַּעְתָּם 17 נִשְׁבַּעְנוּ 18 נִשְׁבַּעְתִּי 19 תִּשְׁבַּעוּ 20 וַיִּשְׁבַּעַ

16.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **וְהַיְהוּדָה, וְהַחֹזָא, דָּוִד, נָתַן, בְּנֵימִין, אֱלִיָּהוּ, אֶחְזִיָּהוּ, אוֹרִיָּה, אֲבִנֵּר, שְׁמַעְיָה, שְׁלֹמֹה, רַחֲבֵעַם, שְׂאוּל, קִישׁוֹן, כָּלֵב, יִפְנֶה, יוֹאָב, וְהוֹשֵׁפֶט, וְהוֹרָם.**

- 1 וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם וַיִּקְצָץ³ וַיִּשְׁבַּע לֵאמֹר אִם-יִרְאֶה אִישׁ בְּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הַזֶּה הִזָּה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁפַּעְתִּי לָתֵת לְאַבְתִּיכֶם זֹלָתִי⁴ כָּלֹכ בֶּן-יִפְנֶה הוּא יִרְאֶנָּה וְלֹא-אֶתִּי אֶת-הָאָרֶץ אֲשֶׁר דָּרַךְ-בָּהּ וּלְבָנָיו 2 וַיֹּאמֶר לְאֲנָשָׁיו חֲלִילָה לִּי מִיְהוָה אִם-אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה לְאֹדְנִי לְמִשְׁיחַ⁵ יְהוָה לְשַׁלַּח יָדַי בּוֹ כִּי-מִשְׁיחַ יְהוָה הוּא 3 וַיֹּאמֶר אֹנְרִיָּה אֶל-דָּוִד הָאָדָם הַזֶּה וַיְהוֹדָה יִשְׁבִּים בְּסָפוֹת⁶ וְאֹדְנִי יוֹאֵב וְעַבְדֵּי אֹדְנִי עַל-פְּנֵי הַשָּׂדֶה חֲנִים וְאֲנִי אָבֹא⁷ אֶל-בֵּיתִי לֶאֱכֹל וּלְשִׁתּוֹת וּלְשַׁכֵּב עִם-אִשְׁתִּי חַיָּה וְחִי נִפְשֶׁךָ אִם-אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה 4 וַיֹּאמֶר אֵלָיו הֵן הֵם תִּפְשׁוּ אֶת-נַבְיְאֵי הַכְּעַל אִישׁ אֶל-יִמְלָט מֵהֶם וַיִּתְּפֹשׂוּם וַיּוֹרְדֵם⁸ אֵלָיו הֵן אֶל-נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם 5 וּכְרָאוֹת שְׂאוּל אֶת-דָּוִד וַצֹּא לְקִרְיַת הַפְּלִשְׁתִּי אָמַר אֶל-אַבְנֵר שֶׁר הַצָּבָא בֶּן-מִיִּזְבֶּה⁹ הַנֶּעֱר אַבְנֵר

³ **וַיִּקְצֹף** verb **קִצַּף** Q. *to be angry, to become angry*

⁴ *except* זולתי

⁵ מְשִׁיחַ *anointed*

⁶ סֹכֶה *hut, booth* (as a temporary shelter)

⁷ וְאֵיךְ אֶבְרָתָהּ? should be translated as a rhetorical question *Shall I then ...*

⁸ ויורדם *and he brought them down* (Hiphil of ירד)

⁹ ה often follows an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143 g)

וַיֹּאמֶר אַבְרָם חַי־נַפְשְׁךָ הַמֶּלֶךְ¹⁰ אִם־יִדְעָתִי: 6 וַיֵּתֶן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לְאַבְרָהָם וַיֵּרְשׁוּהָ וַיָּשְׁבוּ בָּהּ 7 וַעֲתָה יִרְאוּ אֶת־יְהוָה וְעִבְדוּ אֹתוֹ בְּתַמִּים¹¹ וּבְאֵמֶת וְהִסְרִיחוּ¹² אֶת־אֱלֹהִים אֲשֶׁר עִבְדוּ אַבְרָהָם בְּעֶבֶר הַנֶּהָר וּבְמִצְרַיִם וְעִבְדוּ אֶת־יְהוָה וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עִבְדוּ אַבְרָהָם אֲשֶׁר מַעֲבָר הַנֶּהָר וְאִם אֶת־אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרֶצָם וְאֲנִי וּבֵיתִי נֵעֲבֹד אֶת־יְהוָה וַיַּעַן הָעָם וַיֹּאמֶר חֲלִילָה לָנוּ מֵעֹזב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים 8 וַיְהִי דְבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר אֱמֹר אֶל־רַחֲבֵעַם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בֵּית יְהוּדָה וּבְנֵימִין וַיִּתֵּר הָעָם לֵאמֹר כֹּה אָמַר יְהוָה לֹא־תַעֲלוּ וְלֹא־תִלַּחֲמוּן עִם־אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל. שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה¹³ הַדָּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה וַיָּשְׁבוּ לָלֶכֶת כַּדְּבַר יְהוָה 9 אֲזַי יַעֲלֶה חֲזָאֵל מֶלֶךְ אֲרָם וַיִּלְחָם עִלָּ־נֶת וַיִּלְכְּדָה וַיִּשֶׂם חֲזָאֵל פָּנָיו לַעֲלוֹת עַל־יְרוּשָׁלַם: וַיִּקַּח יְהוֹאָשׁ מֶלֶךְ־יְהוּדָה אֶת כָּל־הַקִּדְּשִׁים אֲשֶׁר־הִקְדִּישׁוּ¹⁴ יְהוֹשָׁפָט וַיהוֹרָם וְאַחֲזִיָּהוּ אֲבֹתָיו מִלְכֵי יְהוּדָה וְאֶת־קִדְּשָׁיו וְאֶת כָּל־הַזָּהָב הַנִּמְצָא בְּאֲצֵרוֹת בֵּית־יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח לְחֲזָאֵל מֶלֶךְ אֲרָם וַיַּעַל מַעַל יְרוּשָׁלַם: 10 וַיֹּאמֶר חֲלִילָה לִּי מַעֲשׂוֹת זֹאת. הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ¹⁵ בְּיָדוֹ הוּא יְהִי־לִּי עֹבֵד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם

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 וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִמָּה לְגִוַּר שָׁם כִּי־כָבֵד הָרָעַב בְּאֶרֶץ: ¹¹ וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹאֹא מִצְרַיִמָּה וַיֹּאמֶר אֶל־שָׂרִי אִשְׁתּוֹ הִנֵּה־נָא יֹדְעָתִי כִּי אִשָּׁה יִפְתֹּ־מִרְאָה אֵת: ¹² וְהָיָה כִּי־יִרְאוּ אֶתְּךָ הַמִּצְרַיִם וְאָמְרוּ אִשְׁתּוֹ זֹאת וְתִרְגְּנוּ אֹתִי וְאֶתְּךָ יִחְיוּ: ¹³ אֲמַר־יִנָּא אַחֲתִי אֵת לְמַעַן יִיטַב־לִּי בְּעֹבוֹלְךָ וְחַיְתָה נַפְשִׁי בְּגִלְגָּל: ¹⁴ וַיְהִי כַּבּוֹא אַבְרָם מִצְרַיִמָּה וַיִּרְאוּ הַמִּצְרַיִם אֶת־הָאִשָּׁה כִּי־יֹפִיָּהּ הִיא מְאֹד:

- | | | |
|-------|--------------|---|
| 12:10 | מִצְרַיִמָּה | The accent here is called Pašta. It is put on the last syllable of the word. If the last syllable is not stressed, it is repeated on the stressed syllable. |
| | כָּבֵד | heavy, oppressing, severe |
| 12:11 | הִקְרִיב | he drew near, approached (the intransitive meaning of the Hiphil form here is unusual) |

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

¹¹ בְּתַמִּים in integrity

¹² הִסְרִיחוּ remove! (impv. of Hiphil)

¹³ נִהְיָה it happened (Niphal)

¹⁴ הִקְדִּישׁוּ they dedicated, they consecrated

¹⁵ גִּבִּיעַ cup, bowl

Chapter 16

	יָפָה	<i>beautiful, fair (adj.)</i>
12:12	מִצְרַיִם	<i>Egyptian</i>
	יַחֲיֵי	<i>they will let live (Piel of the verb חָיָה)</i>
12:13	בְּגִלָּל	<i>because of (prep.)</i>

Chapter 17

17.1 Vocabulary

17.1.1 Verbs

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

17.1.2 Nouns

אור	<i>light</i>
בכר	<i>firstborn</i>
חומה	<i>city wall, wall</i>
חמה	<i>heat; rage, wrath; poison</i>
חמור	<i>donkey, he-ass</i>
כח	<i>strength, power</i>

נְחֹשֶׁת	<i>copper, bronze</i>
נָשִׂיא	<i>chief, prince</i>
פָּר	<i>bull, steer</i> (gem. noun; pl. פָּרִים)
שְׂאֵרִית	<i>remainder; remnant</i> (fem.)
שֶׁקֶם	<i>shoulder, back</i>
שָׁקָר	<i>breach of faith, lie</i>

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.	הִקְטִיב
		3 f.	הִקְטִיבָּה
		2 m.	הִקְטִיבְתָּ
		2 f.	הִקְטִיבְתְּ
		1 c.	הִקְטִיבְתִּי
	pl.	3 c.	הִקְטִיבוּ
		2 m.	הִקְטִיבְתֶּם
		2 f.	הִקְטִיבְתֶּן
		1 c.	הִקְטִיבְנוּ
PC	sg.	3 m.	יִקְטִיב
		3 f.	תִּקְטִיב
		2 m.	תִּקְטִיב
		2 f.	תִּקְטִיבִי
		1 c.	אִקְטִיב

		pl. 3 c.	יִקְרְאוּ
		2 f.	תִּקְרְבֶנָּה
		2 m.	תִּקְרְאוּ
		2 f.	תִּקְרְבֶנָּה
		1 c.	נִקְרֵיב
Jussive	sg.	3 m.	יִקְרֵב
wayyiqṭol	sg.	3 m.	וַיִּקְרֵב
Impv.	sg.	2 m.	הִקְרֵב
		2 f.	הִקְרִיבִי
		pl. 2 m.	הִקְרְאוּ
		2 f.	הִקְרְבֶנָּה
Inf. cs.			הִקְרִיב
Inf. abs.			הִקְרֵב
Part.	m.	sg.	מִקְרִיב
		pl.	מִקְרִיבִים
	f.	sg.	מִקְרִיבָה
		pl.	מִקְרִיבוֹת

Notes

Vocalic suffixes are not stressed in Hiphil forms. Compare הִקְרְאוּ with the corresponding Qal form קָרְאוּ.

In *wayyiqṭol* forms and jussive forms without a suffix the thematic vowel is /ē/, e.g., וַיִּשְׁלֶךְ and he threw and יִשְׁלֶךְ let him throw. With enclitic pronouns, however, these forms have the thematic vowel /ī/, e.g., וַיִּשְׁלִיכֶהוּ 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. corresponds to the same vowel in *wayyiqṭol* forms and jussive forms. With enclitic pronoun, however, this form has the thematic vowel /ī/, e.g., הִשְׁלִיכֶהוּ throw it [the staff].

The longer forms of the imperative Hiphil is הִקְרִיבָה, e.g., הִאֲזִינָה 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* > *maktīb* מִקְרִיב.

The participle f. sg. is usually מִקְרִיבָה; forms with the feminine ending -ā are attested, too, e.g., מִקְרִיבָהּ 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., מִלֵּךְ Qal *to rule as king*, Hi. *to make somebody rule as king*; רָאָה Qal *to see*, Hi. *to show something to somebody*
- Denominative (the verb is derived from a noun): noun אָזַן *ear* → verb אָזַן Hi. *to listen, hear*; noun שָׁרֵשׁ *root* → verb שָׂרַשׁ Hi. *to put down roots*
- Declarative: רָשָׁע Qal *to be guilty*; Hi. *to declare guilty* (cf. רָשָׁע *guilty*)
- Intransitive (frequently from adjectives or stative verbs): שָׁמֵן Hi. *to make fat* (causative) or *to become fat* (intransitive; from שָׁמֵן *fat, robust*)
- Without obvious Hiphil meaning: שָׁלַךְ Hi. *to throw*
- Sometimes the Hiphil functions as a causative to the Niphal: שָׁבַע Ni. *to take an oath*, Hi. *to make somebody take an oath*; נָצַל 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*: הִעֲמִיד, etc. (cf. the primitive form **hiqṭil*).

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

Verbs II gutt.

Verbs II gutt. don't show any differences to the regular strong verbs without gutturals because the second root consonant R₂ is always at the beginning of a syllable.

¹ Some scholars assume **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.

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

In *wayyiqṭol* forms without suffix and forms of the jussive and the imperative without suffix the vowel /ē/ is replaced by /a/, e.g., וְאַל-יִבְטַח אֶתְכֶם חִזְקִיהוּ אֶל-יְהוָה (Don't let Hezeqiah make you trust in the Lord, 2 Kgs 18:30), וְיִבְטַח 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., וַתֵּתֶר, *and she [Ruth] had left over* (3 f. sg. *wayyiqṭol* of the verb יָתַר Hi., Ruth 2:14), but preservation of the *šere* is attested as well, e.g., וַיִּבְעֵר *and he set to fire* (Judg 15:5).

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

17.3 Hypothetical Conditional Clauses with לו or לֹא

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

וַיֹּאמֶר אַחֵי בְנֵי-אִמִּי הֵם חַי־יְהוָה לוֹ הַחַיִּיתֶם אוֹתָם לֹא הָרַגְתִּי אֶתְכֶם	<i>And he said, "They are my brothers, the sons of my mother. As the Lord lives, if you had spared their lives I would not kill you."</i> (Judg 8:19)
וַיֹּאמֶר הָאִישׁ אֶל-יֹאבָב וְלוֹ אֲנֹכִי שָׁקַל עַל-כַּפִּי אֶלֶף כֶּסֶף לֹא-אֲשַׁלַּח יָדִי אֶל-בֶּן-הַמֶּלֶךְ	<i>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"</i> (2 Sam 18:12 Qere Aleppo Codex)
וַיֹּאמֶר לָהֶם לוֹלִא חֲרַשְׁתֶּם בְּעִגְלָתִי לֹא מָצַאתֶם חֵידָתִי	<i>And he said to them, "If you had not plowed with my heifer you would not have solved my riddle"</i> (Judg 14:18)

Note

The conjunction לו is sometimes spelled לוֹא 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 בָלְתִי הֵיטָה-לִּי עֲדָנָה	<i>And Sarah laughed to herself, "Shall I have pleasure after I am worn out?"</i> (Gen 18:12)
וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה	<i>And she said, "Who would have said to Abraham that Sarah has nursed children?"</i> (Gen 21:7)

17.4 Wishes with לו

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

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים לוֹ
יִשְׁמְעָאֵל יְחִיָּה לְפָנֶיךָ
And Abraham said to God, “O that Ishmael might live
before you!” (Gen 17:18)

וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה
לוֹ-מָתָנוּ בְּאֶרֶץ מִצְרַיִם אוֹ
בַּמִּדְבָּר הַזֶּה לוֹ-מָתָנוּ
And the whole congregation said to them, “If only
we had died in Egypt or if only we had died in this
wilderness!” (Num 14:2)

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 הַשְׂכִּימוּ 2 יֹאמִינוּ 3 מְשַׁחֲתִים 4 הָאֵמִין 5 אֲשֶׁלֶיךָ 6 וַיִּשְׁכֶּם 7 הָאֵמִינוּ
- 8 הָאֵמִינוּ 9 תִּשְׁלִיךְ 10 הַשְּׁלִיכָה 11 תִּשְׁלִיךְ 12 וַיִּשְׁלִיכוּ 13 הַשְּׁלִיכָתִי 14 הָאֵמִנְתָּם
- 15 הִכְרַתִּי

17.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אֲבִנֶר, בַּעַל פְּעוֹר, בֵּית-חֹרֶן, אֶלְעָזָר, אֲבִנֶר, תְּקוּעָה, שָׁאוּל, עֶזְקָה, מֹשֶׁה, לוֹט, יִרְמְיָה, יְהוֹשָׁפָט, יְהוֹשֻׁעַ, יְהוּדָה, חֲנָנִיָּה, זִמְרִי, דָּוִד, בַּעֲשָׂא

- 1 וַיְהִי בְּנֹסֶם מִפְּנֵי יִשְׂרָאֵל – הֵם בְּמוֹרֶד² בֵּית-חֹרֶן – וַיְהִי הַשְּׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֶזְקָה וַיָּמָתוּ. רַבִּים אֲשֶׁר־מָתוּ בְּאֲבָנֵי הַבֶּרֶד³ מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בְּחֶרֶב
- 2 עֵינֵיכֶם הָרֹאֶת אֶת אֲשֶׁר־עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי⁴ כָּל־הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרַי בְּעַל־פְּעוֹר הַשְׁמִידוּ יְהוָה אֱלֹהֶיךָ מִקֶּרְבֶּךָ 3 וַיֹּאמֶר יִרְמְיָה הַנָּבִיא אֶל־חֲנָנִיָּה הַנָּבִיא שָׁמַע־נָא חֲנָנִיָּה לֹא־שָׁלַחַךְ יְהוָה וְאַתָּה הַבִּטַּחְתָּ אֶת־הָעָם הַזֶּה עַל־שִׁקְרִי⁵ 4 וְאַנְשֵׁי־קֹדֶשׁ תַּהְיוּן לִי. וּבִשְׂרַבְשֵׁב בֶּן־נֶפֶשׁ הַמִּלֵּךְ הַזֶּה וְאַתָּה הַבִּטַּחְתָּ אֶת־הָעָם הַזֶּה עַל־שִׁקְרִי⁵ 5 וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מִלֵּךְ תִּמְלֹךְ וְקָמָה בְּיָדְךָ מַמְלָכָתָא וְעַתָּה הַשְׁבַּעְהָ לִי בִּיהוָה אִם־תִּכְרִית אֶת־זֶרְעִי אַחֲרַי וְאִם־תִּשְׁמֹר אֶת־שְׁמִי

² מוֹרֶד *descent, slope* (from the root יָרַד with prefixed מ)

³ בֶּרֶד *hail*

⁴ כִּי here *that* (introducing a second object clause to to הָרַגְתִּי)

⁵ שִׁקְרִי *pausal form of שָׁקַר*

⁶ בֶּן־נֶפֶשׁ *animal torn by wild beasts* (apposition to שֶׁבַע)

⁷ כָּלֶב *dog*

מבית אבי וישבע דוד לשאול וילך שאול אל־ביתו ודוד ואנשיו עלו על־המצודה⁸ 6 ויצא לוט וידבר אל־חתניו⁹ לקחי בנתיו ויאמר קומו צאו מן־המקום הזה כי־משחית יהוה את־העיר ויהי כמצחק¹⁰ בעיני חתניו 7 ויעש משה כאשר צוה¹¹ יהוה אתו ויקח את־יהושע ויעמדהו לפני אלעזר הכהן ולפני כל־העדה ויסמך¹² את־ידיו עליו ויצוהו¹³ כאשר דבר יהוה ביד־משה 8 וישמד יהוה את־הבעל מישראל 9 וישמד זמרי את כל־בית בעשא כדבר יהוה אשר דבר אל־בעשא ביד יהוה הנביא 10 ויאמר דוד אל־אבנר הלוא־איש אתה ומי כמוך בישראל ולמה לא שמרת אל־¹⁴ אדניך המלך כי־בא אחד העם להשחית את־המלך אדניך. לא־טוב הדבר הזה אשר עשית. חי־יהוה כי בני־מות אתם אשר לא־שמרתם על־אדניכם על־משיח¹⁵ יהוה 11 ויען משה ויאמר והן¹⁶ לא־נאמינו לי ולא ישמעו בקלי כי יאמרו לא־נראה¹⁷ אליך יהוה. ויאמר אליו יהוה מה־זה בידך ויאמר מטה. ויאמר השליכהו ארצה. וישליכהו ארצה ויהי לנחש¹⁸ ויגס משה מפניו. 12 וישכימו בבקר ויצאו למדבר תקוע ובצאתם עמד יהושפט ויאמר שמעוני יהודה וישבי ירושלם האמינו ביהוה אלהיכם ותאמינו האמינו בנביאיו והצלחינו¹⁹

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 ויראו אתה שרי פרעה ויהללו אתה אל־פרעה ותקח האשה בית פרעה: ¹⁶ ולאברם היטיב בעבורה ויהי־לו צאן־ובקר וחמלים ועבדים ושפחות ואתנת וגמלים: ¹⁷ וינע יהוה את־פרעה ננעים גדלים ואת־ביתו על־דבר שרי אשת אברם: ¹⁸ ויקרא פרעה לאברם ויאמר מה־זאת עשית לי למה לא־הגדת לי כי אשתך הוא: ¹⁹ למה אמרת אחתי הוא ואקח אתה לי לאשה ועתה הנה אשתך קח וילך: ²⁰ ויצו עליו פרעה אנשים וישלחו אתו ואת־אשתו ואת־כל־אשר־לו:

12:15	וַיְהַלְלוּ	and they praised her (Pi. of הלל)
	וַתִּקַּח	she was taken (Qal passive of לקח)
12:16	הֵיטִיב	he did well, he dealt well (Hi. of יטב)
	אֶתֹנָה	she-ass

⁸ מצודה mountain stronghold

⁹ חתן son in law

¹⁰ מצחק somebody who is joking (participle Pi.)

¹¹ צוה he instructed (Pi.)

¹² ויסמך with יד and על to lay hand on (in consecration)

¹³ ויצוהו and he gave him instructions

¹⁴ אל here for על (cf. the continuation); the verb שמר normally governs a direct object.

¹⁵ משיח anointed one

¹⁶ והן if; the main clause is missing.

¹⁷ נראה he appeared (Ni. of ראה)

¹⁸ נחש snake

¹⁹ צלח Hi. to be successful

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12:17	יָנַע	<i>he afflicted</i> (Pi. of נָנַע; cf. נָנַע)
	עַל־דָּבָר	<i>because of</i>
12:18	מַה־זֹּאת	The demonstrative pronouns זֶה and זֹאת often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143 g)
	הִנֵּדְתָּ	<i>you told</i> (verb נָדַר Hi.)
	קִיא	<i>read</i> קִיא
12:19	קִיא	<i>read</i> קִיא
12:20	וַיִּצַו	<i>and he gave instructions</i>
	וַיִּשְׁלַח	<i>and he sent off</i> (Pi. of שָׁלַח)

Chapter 18

18.1 Vocabulary

18.1.1 Verbs

סתר	Hi. <i>to hide, conceal</i> (transitive); Ni. <i>to hide oneself; to be hid, concealed</i>
עזר	Q. <i>to help, assist</i>
ערך	Q. <i>to arrange, set in order; to draw up a battle formation</i>
פנה	Q. <i>to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)</i>
פקד	Q. <i>to visit, attend to, muster, appoint</i> ; Hi. <i>to set (over), make overseer; commit, entrust; deposit</i>
רכב	Q. <i>to mount and ride, ride</i> ; Hi. <i>to cause ride, to make to ride</i>

18.1.2 Nouns

גורל	<i>lot; allocation by lot</i>
חיה	<i>animals</i> (usually collective)
יְשׁוּעָה	<i>help, salvation</i>
כַּנֶּף	<i>wing; edge, extremity; skirt</i> (of a garment) (fem.)
לָשׁוֹן	<i>tongue; language</i> (m.; pl. לְשׁוֹנוֹת)
מִנְרֵשׁ	<i>pastureland (belonging to a city); outskirts</i>
מִקְנֵה	<i>livestock as property, cattle</i>
עַמּוּד	<i>pillar; column</i> (cf. עָמַד)
עָפָר	<i>dry earth; dust</i>
פֶּרִי	<i>fruit</i>
צֶדֶק	<i>rightness; righteousness</i>
שֶׂה	<i>a small livestock beast (sheep or goat; unitary noun for the collective noun צֹאן)</i>
שְׂעִיר	<i>billy-goat, buck</i>
שַׁבָּת	<i>Sabbath</i> (f. or m.; pl. שַׁבָּתוֹת)

שׂוֹר	<i>a single beast, bovid (bull, etc.; unitary noun for the collective noun</i>
בְּקָר	
תּוֹעֵבָה	<i>abomination, abhorrence</i>

18.1.3 Other Parts of Speech

מֵעַלָּה	<i>upwards, above (adv.) (noun מֵעַל higher part)</i>
מִמֶּעַל	<i>above (adv.) (לְ מִמֶּעַל prep. on top of, above)</i>

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., הִשְׁלַכְתִּי *I threw* (Hi.) and הִשְׁלַכְתִּי *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.	הִכְתַּב/הִכְתְּבָה
		3 f.	הִכְתְּבָה
		2 m.	הִכְתְּבִיתָ
		2 f.	הִכְתְּבִיתְּ
		1 c.	הִכְתְּבִיתִי
	pl.	3 c.	הִכְתְּבוּ
		2 m.	הִכְתְּבֻם
		2 f.	הִכְתְּבֵנָה
		1 c.	הִכְתְּבוּ
PC	sg.	3 m.	יִכְתַּב
		3 f.	תִּכְתַּב
		2 m.	תִּכְתַּב
		2 f.	תִּכְתְּבִי
		1 c.	אִכְתַּב

	pl.	3 c.	יִכְתְּבוּ
		2 f.	תִּכְתְּבֶנָּה
		2 m.	תִּכְתְּבוּ
		2 f.	תִּכְתְּבֶנָּה
		1 c.	נִכְתֵּב
Jussive	sg.	3 m.	יִכְתֵּב
<i>wayyiqtol</i>	sg.	3 m.	וַיִּכְתֵּב
Impv.	sg.	2 m.	הִכְתֵּב
		2 f.	הִכְתְּבִי
	pl.	2 m.	הִכְתְּבוּ
		2 f.	הִכְתְּבֶנָּה
Inf. cs.			הִכְתֵּב
Inf. abs.			הִכְתֵּב
Part.	m.	sg.	מִכְתֵּב
		pl.	מִכְתְּבִים
	f.	sg.	מִכְתֶּבֶת
		pl.	מִכְתְּבוֹת

Notes

In the suffix conjugation the primitive form was **huqtila*. The thematic vowel changed from **i* to *a* due to analogy to the prefix conjugation *yuqtal* and/or Philippi's Law (*i* > *a* in stressed closed syllable).

In the prefix conjugation the primitive form was **yuhuqtala* resulting in *yuqtal* or *yɔqtal* 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: הִפְנִי *be turned back* (from the root פנה, Jer 49:8), הִשְׁכַּבְהָ *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/ (*qameš ḥatuf*). There are forms with *ḥatef qameš* and forms with silent *šwa* with the first root consonant, e.g., הִהֲפֵךְ *it has been turned upon* (Job 30:15) יִעֲמֶד *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 אֱלֹהִים בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן
מוֹתֵנוּ בְּיַד־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)

בִּבְקֹר תֹאמַר מִי־יִתֵּן עֶרֶב
וּבְעֶרֶב תֹאמַר 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 morn-
ing”* (Deut 28:67)

18.4 The Forms וַיְהִי and וְהָיָה as Discourse Markers

The forms **וַיְהִי** (3 m. sg. *wayyiqtol*) and **וְהָיָה** (3 m. sg. *wəqatalt*) of the verb **הָיָה** may be used as ordinary verbs in normal verbal clauses with a subject and a predicate.

וַיְהִי רָעָב בְּאֶרֶץ
וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה
אֲנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם
And there was a famine in the land (Gen 12:10)
*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 בַיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדָיו
יִצְחָק
וְהָיָה בַיּוֹם הַהוּא וְשָׁבַרְתִּי
אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעַמְקֵי יַזְרְעֵאל
וְהָיָה כֹל־מֹצְאִי וְהָרַגְנִי
On that day the servants of Isaac came (Gen 26:32)
*On that day I will break the bow of Israel in the plains
of Jezreel* (Hos 1:5)
And whoever finds me will kill me (Gen 4:14)

In line with the possible meanings of *waw*-SC (*wəqatalt*) forms, **וְהָיָה** may be used as a discourse marker for the past time with iterative meaning (Exod 33:9; Judg 19:30).

וְהָיָה כַּבֹּא מֹשֶׁה הָאֹהֶלָה יָרַד
עֲמֹוד הָעֵנָן וְעָמַד פֶּתַח הָאֹהֶל
וְדָבַר 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 כָּל־הָרֹאֶה וְאָמַר לֹא־נִהְיָתָה
וְלֹא־נִרְאָתָה כְּזֹאת לְמִיּוֹם עָלוּת
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, *wayyiqtol*, impv., inf. cs., inf. abs., part.) and the binyan. Translate the finite forms. Mark the stressed syllable if stress is not on the last syllable.

1 יָחֹרֵם 2 הִפְקֵד 3 יַעֲמֹד 4 מִשְׁלָךְ 5 מִשְׁלַכְתָּ 6 מַעֲמֹד 7 מִשְׁכָּב 8 הִשְׁלַכְתִּי
9 מִשְׁחַת 10 יִשְׁלְכוּ

18.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אַחָאב, אֶלִישָׁע, בֵּית־עֶקֶד, גִּלְגָל, יְהוּדָה, דָּוִד, יְהוֹרָם, יְהוֹשָׁפָט, שָׁאוּל, צִיּוֹן, יֶרֶדֶן, יַעֲקֹב, יוֹרָם, יוֹסֵף, יְהוֹשָׁפָט.

1 וְהַשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל “לַעֲזָאזֵל”¹ יַעֲמֹד־חַי לִפְנֵי יְהוָה 2 וַיָּבֹא אֶלִישָׁע הַבְּנוֹתָה
וְהִנֵּה הַנַּעַר מֵת² מִשְׁכָּב עַל־מִטָּתוֹ³ 3 וַיִּרְגֹז⁴ הַמֶּלֶךְ וַיַּעַל עַל־עֲלִית⁵ הַשָּׁעַר וַיִּבְכֶּה וְכֹה אָמַר
בְּלַכְתּוֹ בְּנֵי אֲבִשָׁלוּם בְּנֵי בְנֵי אֲבִשָׁלוּם מִי־יִתֵּן מוֹתִי אֲנִי תַחְתִּיךָ אֲבִשָׁלוּם בְּנֵי בְנֵי 4 מִי יִתֵּן
מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל. בָּשׁוּב⁶ יְהוָה שְׁבוּת עִמּוֹ. גִּלְגָל⁷ יַעֲקֹב. יִשְׁמַח יִשְׂרָאֵל. 5 וַיֹּאמֶר תַּפְשׁוּם
חַיִּים וַיִּתְּפְשׁוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֶקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשְׁאִיר אִישׁ מֵהֶם
6 וַיָּשָׁב הַמֶּלֶךְ וַיָּבֹא עַד־הַיֶּרֶדֶן וַיְהוּדָה בָּא הַגִּלְגָל לְלַכְתָּ לְקִרְאָת הַמֶּלֶךְ לְהַעֲבִיר אֶת־הַמֶּלֶךְ
אֶת־הַיֶּרֶדֶן 7 לֹא־תִסְגִּיר עֶבֶד אֶל־אֲדָנָיו אֲשֶׁר־יִנְצֵל אֵלָיְךָ מֵעַם אֲדָנָיו. עַמּוֹד יֹשֵׁב בְּקִרְבְּךָ
בְּמִקּוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ. 8 לֹא תוֹנֶנּוּ⁸ 8 וַיִּחְרִימוּ אֶת־כָּל־אֲשֶׁר בְּעִיר מֵאִישׁ
וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד שׂוֹר וְשֶׁה וְחִמּוֹר לְפִי־חֶרֶב 9 שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי
כָשַׁלְתָּ בַּעֲוֹנְךָ 10 וַיֵּצֵא דָוִד. בְּכָל אֲשֶׁר יִשְׁלַחְנוּ שָׁאוּל וַיִּשְׁכַּח וַיִּשְׁמְחוּ שָׁאוּל עַל אֲנָשֵׁי הַמִּלְחָמָה
וַיִּיטֹב בְּעֵינָיו כָּל־הָעָם וְגַם בְּעֵינָיו עֲבָדֵי שָׁאוּל 11 וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי
בְּבֵית אֲדָנָיו הַמִּצְרִי וַיֵּרָא אֲדָנָיו כִּי יְהוָה אֶתּוֹ וְכָל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ 12 וּבְשָׁנָה

¹ גּוֹרֵל Azazel, name of a demon in the wilderness (HALOT); לַעֲזָאזֵל is what was written on the

² מֵת dead (part. of מוּת; cf. 17.2)

³ מִטָּה couch, bed

⁴ רָגַז 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 גִּיל Qal to shout in exultation, rejoice

⁸ לֹא תוֹנֶנּוּ You shall not oppress him (verb יָנָה Hi.)

חַמֶּשׁ לַיּוֹרָם בֶּן־אַחָאָב מֶלֶךְ יִשְׂרָאֵל וַיְהוֹשֻׁפֶּט מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה.
בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה בְּמָלְכוֹ וּשְׁמֹנֶה שָׁנִים מֶלֶךְ בִּירוּשָׁלַם. וַיֵּלֶךְ בְּדֶרֶךְ מֶלְכֵי יִשְׂרָאֵל
כַּאֲשֶׁר עָשׂוּ בֵּית אַחָאָב כִּי בַת־אַחָאָב הָיְתָה־לוֹ לְאִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה. וְלֹא־אָבָה יְהוָה
לְהַשְׁחִית אֶת־יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר־לוֹ לְהַתִּית לוֹ נִיר⁹ לְבָנָיו כָּל־חַיִּים.

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 עַמּוֹ הַנֶּנְבָה: ² וְאַבְרָם כָּבֵד מְאֹד בְּמִקְנֵה
בְּכֶסֶף וּבְזָהָב: ³ וַיֵּלֶךְ לְמַסְעָיו מִנֶּנֶב וְעַד־בֵּית־אֵל עַד־תְּמָקוֹם אֲשֶׁר־הָיָה שָׁם אֶהְלוֹ בְּתַחֲלָה
בֵּין בֵּית־אֵל וּבֵין הָעֵי: ⁴ אֶל־מְקוֹם הַמְּזֻבָּח אֲשֶׁר־עָשָׂה שָׁם בְּרֹאשְׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם
יְהוָה: ⁵ וְגַם־לְלוֹט הָיָה אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֶהְלִים: ⁶ וְלֹא־נָשָׂא אִתָּם הָאָרֶץ לְשֶׁבֶת
יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשֶׁבֶת יַחְדָּו: ⁷ וַיְהִי־רִיב בֵּין רְעֵי מִקְנֵה־אַבְרָם וּבֵין רְעֵי
מִקְנֵה־לוֹט וַתִּכְנַעַנִי וַתִּפְרֹץ אִזִּי יֹשֵׁב בְּאֶרֶץ:

13:2	כָּבֵד	heavy, weighty, rich
13:3	לְמַסְעָיו	by stages (מַסַּע breaking camp; departure)
	תַּחֲלָה	beginning
	בְּרֹאשְׁנָה	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 רָעָה)

⁹ נִיר light, lamp

Chapter 19

19.1 Vocabulary

19.1.1 Verbs

ארר	Q. <i>to curse</i>
בקש	Pi. <i>to seek</i>
ברך	Pi. <i>to bless</i>
גדל	Q. <i>to be great, become great, grow up</i> (stative verb; PC יִגְדֹּל); Hi. <i>to make great; to make great things; Pi. to cause to grow; make great, powerful</i>
גרש	Pi. <i>to drive out</i>
דבר	Pi. <i>to speak</i>
כבס	Pi. <i>to wash</i> (normally clothes) (SC כָּבַס)
למד	Q. <i>to learn; Pi. to teach</i>
מאן	Pi. <i>to refuse</i>
מהר	Pi. <i>to hasten; to do something hastily</i>
ספר	Q. <i>to count; Pi. to report; tell; to make known, announce</i>
פתח	Q. <i>to open; Pi. to let loose; to untie; to liberate</i>
קדש	Q. <i>to be holy</i> (stative verb; SC pausal form קִדְּשׁוּ; PC יִקְדֹּשׁ); Pi. <i>to sanctify, make holy; to declare holy; to dedicate; Hi. to set apart, devote, consecrate; regard or treat as sacred</i>
קטר	Hi. <i>to cause to go up in smoke; Pi. to make a sacrifice go up in smoke</i>
קלל	Q. <i>to be small, insignificant; to be swift; Pi. to curse</i>
שחַת	Hi./Pi. <i>to ruin, destroy; annihilate, exterminate</i>
שלח	Q. <i>to send; Pi. to send off; to send out, forth; to let go, set free</i>
שלם	Pi. <i>to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward</i>
שפך	Q. <i>to pour, pour out</i>
שרת	Pi. <i>to serve</i>

19.1.2 Nouns

אָרֶז	<i>length</i>
בְּרָכָה	<i>blessing</i> (cs. st. בְּרַכָּה, but with ePP בְּרַכְתִּי)
חֻקָּה	<i>statute</i>
טָהוֹר	<i>pure; ceremonially clean</i> (adj.)
יָתֵר	<i>rest, remainder</i>
כֶּבֶשׂ	<i>young ram</i>
עוֹר	<i>skin; animal skin; leather</i>
קִטְרֶה	<i>smoke, odor of (burning) sacrifice; incense</i> (fem.)
רָחֵב	<i>breadth, width</i>
רָחוֹק	<i>distant, far</i> (adj.)
שִׂמְחָה	<i>joy, gladness</i>

19.1.3 Other Parts of Speech

מְהֵרָה	<i>quickly, speedily</i> (adv.; inf. abs. of מָהַר Pi. <i>to hasten</i>)
מָחָר	<i>tomorrow</i> (adv.)

19.2 The Piel Binyan

19.2.1 The Forms of the Strong Verb in the Piel

The Piel is characterized by the gemination (doubling) of the second root consonant R₂.

SC	sg.	3 m.	כָּתַב
		3 f.	כָּתְבָה
		2 m.	כָּתַבְתָּ
		2 f.	כָּתַבְתְּ
		1 c.	כָּתַבְתִּי

	pl.	3 c.	כָּתְבוּ
		2 m.	כָּתְבוּם
		2 f.	כָּתְבוּן
		1 c.	כָּתְבוּנִי
PC	sg.	3 m.	יִכְתֹּב
		3 f.	תִּכְתֹּב
		2 m.	תִּכְתֹּב
		2 f.	תִּכְתְּבִי
		1 c.	אִכְתֹּב
	pl.	3 c.	יִכְתְּבוּ
		3 f.	תִּכְתְּבֶנָּה
		2 m.	תִּכְתְּבוּ
		2 f.	תִּכְתְּבֶנָּה
		1 c.	נִכְתֹּב
Jussive	sg.	3 m.	יִכְתֹּב
<i>wayyiqtol</i>	sg.	3 m.	וַיִּכְתֹּב
Impv.	sg.	2 m.	כָּתֵב
			כָּתְּבָה
			כָּתְּבִי
	pl.	2 m.	כָּתְבוּ
		2 f.	כָּתְבֶנָּה
Inf. cs.			כָּתֵב
Inf. abs.			כָּתֵב/כָּתֵב
Part.	m.	sg.	מִכְתֵּב
		pl.	מִכְתָּבִים
	f.	sg.	מִכְתָּבָה/מִכְתְּבָה
		pl.	מִכְתְּבוֹת

Notes

In the second syllable of 3 m. sg. suffix conjugation forms three different vowels are attested:

- *šere* is the most common vowel, e.g., בִּקֵּשׁ Pi. *he sought* (in pausal forms one only finds

šere).

- *pataḥ* is less common, e.g., קִדֵּשׁ Pi. *he sanctified*.
- *səgol* with the three verbs דִּבֶּר Pi. *he spoke*, כָּבַשׁ Pi. *he washed* (clothes) and כָּפַר Pi. *he appeased, made atonement*.

In *wayyiqtol* forms 3 m. sg./pl. the prefix consonant /y/ loses its gemination because of the vocal *šwa*, e.g., וַיִּדְבֹּר *and he spoke*.

Geminate verbs have strong Piel forms with consonants in all three slots, e.g., קָלַל (SC) *he cursed* (2 Sam 19:22), לָקַלַּל (inf. cs.) *to curse* (Josh 24:9).

If R₂ is a sibilant (i.e., ס, צ, ש and שׁ) or נ, ג, ק, י, and ל and requires a vocal *šwa*, the gemination of R₂ is frequently lost. The following examples illustrate this phenomenon:

suffix conj.	בִּקְשׁוּ	3 m. pl.
prefix conj	תִּבְקֶשׁ	2 f. sg.
<i>wayyiqtol</i>	וַיִּבְקֶשׁ	3 m. pl.
impv.	בִּקְשׁוּ	m. pl.
inf. cs.	לְבִקְשֵׁנִי	with enclitic pronoun
participle	מִבְקָשִׁים	m. pl.

The primitive form of the suffix conjugation form was possibly **kattaba*. In the 3 m. sg. form the vowel *šere* of the second syllable is due to analogy to the prefix conjugation form יִכְתֹּב.¹

The primitive form of the prefix conjugation form was **yukattib* > **yakattib* which developed to יִכְתֹּב 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: גָּדַל Q. *to be, become great*; גָּדַל Pi. *to make great*. The factitive meaning is the most common one.
- *Intensive*: The Piel verb expresses an intensified action compared to the Qal: שָׁבַר Q. *to break*; שָׁבַר Pi. *to shatter, break*. (Sometimes, the difference in meaning may be difficult to discern.)
- *Iterative*: A repeated action or an action that affects a number of objects is expressed: קָבַר Q. *to bury*; קָבַר Pi. *to bury many*.
- *Declarative-estimative*: The Piel verb expresses that the object is in a certain state: קִדֵּשׁ Qal *to be holy*; קִדֵּשׁ Pi. *to declare holy*. (JM § 52 d: “This may be subsumed under factitive in the sense that, whilst the factitive denotes the generation of a state or quality actually and physically, the declarative-estimative does so mentally or verbally.”)

¹ Alternatively the primitive vowel may have been *kittibu* > *kittib* > *kittēb* with the vowel change **i* > *a* in forms with consonantal suffix due to Philippi’s law (**i* > *a* in closed stressed syllable), e.g., *kittabtaēm* כִּתְּבֵתָם.

- *Denominative*: The verb expresses an event that is derived from a noun: כֹּהֵן *priest*; כֹּהֵן Pi. *to serve as priest*. Denominative verbs in the Piel may have privative meaning: דִּשְׁן *fat*; דִּשְׁן 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., אָרַשׁ Pi. *to betroth*, צִוָּה Pi. *to command*.

If the meaning of a verb in the Qal is known, these semantic categories should be considered for the translation of the verb in the Piel. A lexicon will help in further specifying the meaning.

19.2.3 Verbs with Gutturals or /r/ in the Piel Binyan

Verbs with Gutturals or /r/ as R₂

In Biblical Hebrew as it has been transmitted by the Masoretes, the guttural consonants א /ʾ/, ח /ħ/, ע /ʕ/ 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 R₂ preserve the short vowels /i/ or /a/:

- Almost always: verbs with ח /ħ/, e.g., רַחֲמִיתִי *I have compassion on you*, יִרְחֶם *he will have compassion*
- Mostly: verbs with ע /ʕ/, e.g., נִהַגְתָּ *you led*, יִנְהִיג *he will lead*
- Frequently: verbs with ר /r/, e.g., בָּעַרְתִּי *I have removed*, יִבְעֵר *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*, תִּבְרַךְ *you bless*
- Relatively frequently: verbs with א /ʾ/, e.g., מָאָן *he refused* (suffix conj.), בֵּאֵר *he explained* (suffix conj.), but בִּאֵר (inf. abs.) and נִאָּצוּ *they disregarded*

Where the strong verb without gutturals requires a vocal *šwa* with R₂ (forms with vocalic suffixes or participles with plural ending) verbs with a guttural as R₂ have *ḥatef pataḥ*, e.g., נִאָּפְּתָה *she committed adultery* as opposed to דִּבְּרָה *she spoke*.

When the vowel between R₁ and R₂ is lengthened, stress moves to the penultimate syllable in *wayyiqtol* forms, e.g., וַיְבָרֶךְ *and he blessed*. This is limited to context forms; retraction of stress does not occur in pausal forms.

Verbs with Gutturals as R₁ or R₃

Verbs with gutturals as R₁ do not have different vowels than the regular strong verb.

When R₃ is a guttural (except with weak verbs III'), the vowel /e/ is replaced with /a/ between R₂ and R₃ in forms of the suffix conjugation, the prefix conjugation and the imperative, e.g., שָׁלַח *he let go*, וַיִּשְׁלַח *and he sent out*. In pausal forms, however, *šere* is used (with furtive *pataḥ*), e.g., יִשְׁלַח *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 *The woman that you put at my side – she gave me*
נָתַתָּה לִּי מִן־הָעֵץ *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 לָךְ *The land you lie on – I will give it to you and to your*
אֶתְנַנְנָה וּלְיֹרְעָךְ *offspring (Gen 28:13)*
לָכֵן הַמֶּטֶה אֲשֶׁר־עָלִיתָ שָׁם *Therefore, the bed you went up – you will not go*
לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת *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 *For the entire land that you see – I will give it to you*
רָאָה לָךְ אֶתְנַנְנָה וּלְיֹרְעָךְ *and to your offspring forever (Gen 13:15)*
עַד־עוֹלָם
וּמִעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל *But from the tree of the knowledge of good and evil –*
מִמֶּנּוּ *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 Juda –*
יְהוֹרֵבָם נִמְלֵךְ עֲלֵיהֶם רִחְבֵּעָם *Rehabeam became king over them (1 Kgs 12:17)*

Left dislocation may occur in all sorts of clauses. In Ps 11:4 it is a nominal clause.

יְהוָה בַּשָּׁמַיִם כִּסֵּאוֹ *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 תִּדְבֹּר 3 דִּבְרוּ 4 יְדַבְּרוּ 5 דִּבַּרְתִּי 6 תִּדְבְּרוּן 7 מִהֲרִתָּן 8 אֲדַבֵּר
9 לְדַבֵּר 10 דִּבְרוּ 11 מְדַבֵּר 12 דִּבְרָנוּ 13 יְדַבֵּר 14 לְמַדְתָּ 15 יִשְׁרְתוּ
16 תִּדְבְּרָנָה 17 תִּתְבַּרְכוּ 18 וַיְדַבְּרוּ 19 וַיְבָרֶךְ 19 וַיְבָרֶךְ 19 וַיְבָרְשׁוּ

19.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: מִצְרַיִם, מֹשֶׁה, מִכְמָשׁ, מִדְיָן, יוֹנָתָן, זִיף, בְּנִימִין, בֵּית-אֵל, אֶהְרֹן, אַבְרָהָם, שְׁמִשׁוֹן, שָׂאוּל, שָׂרִי, שָׂרָה

- 1 וַיִּשְׁמַע פֶּרְעֹה אֶת-הַדִּבָּר הַזֶּה וַיִּבְקֹשׁ לַחֲלֹג אֶת-מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פֶרְעֹה וַיָּשָׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּעָר: 2 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בְּמִדְיָן לֵךְ שֶׁב מִצְרַיִם כִּי-מָתוּ כָּל-הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת-נַפְשְׁךָ: 3 וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ² מִי עָשָׂה הַדִּבָּר הַזֶּה וַיִּדְרָשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִּדְעוֹן בֶּן-יֹזָאֵשׁ עָשָׂה הַדִּבָּר הַזֶּה: 4 וַיָּקָם שָׂאוּל וַיֵּרֶד אֶל-מִדְבַּר-זִיף וְאָתוּ שְׁלֹשֶׁת-אַלְפִים אִישׁ בַּחוּרֵי יִשְׂרָאֵל לִבְקֹשׁ אֶת-דָּוִד בְּמִדְבַר-זִיף: 5 וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם שָׂרִי אֲשֶׁתְּךָ לֹא-תִקְרָא אֶת-שְׁמָהּ שָׂרִי כִּי³ שָׂרָה שְׁמָהּ: וּבִרְכֹתֶיךָ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֶּן וּבִרְכֹתֶיךָ וְהָיְתָה לְגוֹיִם מְלִכֵּי עַמִּים מִמֶּנָּה וְהָיוּ: 6 וַתֵּלֶד הָאִשָּׁה בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שְׁמִשׁוֹן וַיִּגְדַּל הַנַּעַר וַיִּבְרַכְהוּ יְהוָה: 7 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵךְ אֶל-הָעָם וְקִדְשְׁתֶּם הַיּוֹם וּמָחָר וּכְבַסוּ שְׂמֹלֹתָם: 4: 8 וַיֵּרֶד מֹשֶׁה מִן-הָהָר אֶל-הָעָם וַיִּקְדַּשׁ אֶת-הָעָם וַיִּכְבְּסוּ שְׂמֹלֹתָם: 5: 9 וְאַחֲרָיִם בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל-פֶּרְעֹה כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת-עַמִּי וַיַּחְגּוּ⁶ לִי בְּמִדְבָּר: וַיֹּאמֶר פֶּרְעֹה מִי יְהוָה אֲשֶׁר⁷ אֲשַׁמְעֶךָ בְּקִלְאוֹ לְשַׁלַּח אֶת-יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת-יְהוָה וְגַם אֶת-יִשְׂרָאֵל לֹא אֲשַׁלַּח: 10 וַיִּבְחַר-לוֹ שָׂאוּל שְׁלֹשֶׁת אַלְפִים מִיִּשְׂרָאֵל וַיְהִיו עִם-שָׂאוּל אַלְפִים בְּמִכְמָשׁ וּבְהָר בֵּית-אֵל וְאֶלֶף הָיוּ עִם-יוֹנָתָן בְּגִבְעַת בְּנִימִין וַיִּתֵּר הָעָם שְׁלַח אִישׁ לְאַהֲלֵיוֹ:

² וַיִּשְׁמַע פֶּרְעֹה אֶת-הַדִּבָּר הַזֶּה וַיִּבְקֹשׁ לַחֲלֹג אֶת-מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פֶרְעֹה וַיָּשָׁב בְּאֶרֶץ-מִדְיָן one to another (typical reciprocal use of אִישׁ and רֵעֵ with plural verb forms).

³ כִּי but (following a negative)

⁴ שְׂמֹלָה outer garment, cloak, mantle

⁵ שְׂמֹלָה outer garment, cloak, mantle

⁶ חָגַג to celebrate a pilgrim's feast

⁷ אֲשֶׁר here that (introducing a consecutive clause)

19.5 Hebrew Reading: Genesis 12:1–3

Translate Gen 12:1–3 with the help of notes below the text.

¹ וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֵרָאֶךָ:
² וְאָעֲשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְתָּה שְׁמִי וְהָיָה בְרָכָה: ³ וְאֶבְרַכְתָּה מִבְּרַכְיָךָ וּמִקְלָלְךָ אָאֵר
 וְנִבְרַכְוּ בְּךָ כָּל מְשֻׁפָּחַת הָאָדָמָה:

- 12:1 מוֹלֶדֶת *relations, the relatives*
 אֵרָאֶךָ *I will show you (1 c. sg. PC Hi. of רָאָה with enclitic pronoun 2 m. sg.)*
 12:3 וְנִבְרַכְוּ *It is preferable to interpret וְנִבְרַכְוּ as a reflexive verbal form, e.g., to ask blessings for oneself by mentioning someone blessed as an example of divine blessing*

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 אֶל־נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רָעִי וּבֵין רָעִיךָ כִּי־אֲנָשִׁים אַחִים
 אָנֹכְנוּ: ⁹ הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ הִפָּרֵד נָא מֵעָלַי אִם־הַשְּׂמָאל וְאִימָנָה וְאִם־הַיָּמִין וְאִם־מִמְּאִילָה:
¹⁰ וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כֶּכֶר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהָ לִפְנֵי וַיִּשְׁחַת יְהוָה אֶת־סֹדֶם
 וְאֶת־עֲמֹרָה כִּנְנִי־יְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֶכָה צֹעַר: ¹¹ וַיִּבְחַר־לוֹ לוֹט אֶת כָּל־כֶּכֶר הַיַּרְדֵּן וַיֵּסַע
 לוֹט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו: ¹² אַבְרָם יָשָׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכֶּכֶר וַיֵּאָחֵל
 עַד־סֹדֶם: ¹³ וְאֲנָשֵׁי סֹדֶם רָעִים וְחַטָּאִים לַיהוָה מְאֹד:

- 13:8 מְרִיבָה *quarrel*
 13:9 פָּרַד Ni. *to divide, separate (intransitive)*
 אִימָנָה *let me go to the right (1 c. sg. cohortative Hi. יָמֵן)*
 אִשְׂמָאֵל *let me go to the left (1 c. sg. cohortative Hi. שְׂמָאל)*
 13:10 הַיַּרְדֵּן *Jordan*
 מִשְׁקָה *well watered*
 גֵּן *garden (geminate noun)*
 בְּאֶכָה *as far as (petrified inf. cs. of בּוֹא with enclitic pronoun)*
 צֹעַר *Zoar*

19.6 Hebrew Reading: Genesis 13:8–13

- 13:11 מִקְדָּם here to the east
- 13:12 לֵאחֵל 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. <i>to go</i> ; Hitpa. <i>to walk; to walk about; to move to and fro</i>
הלל	Pi. <i>to praise</i> ; Hitpa. <i>to boast</i>
הפך	Q. <i>to turn; to overthrow; to change</i>
חזק	Q. <i>to be firm, strong</i> (stative verb, PC יִחַזֵּק, but SC חִזַּק); Pi. <i>to make firm, strong; repair</i> ; Hi. <i>to seize, grasp; to keep hold of</i> ; Hitpa. <i>to show oneself courageous; to prove oneself strong</i>
טהר	Q. <i>to be clean</i> (stative verb, SC טָהַר, PC יִטְהַר); Pi. <i>to cleanse; to pronounce clean</i>
כבד	Q. <i>to be heavy; to be insensitive, dull; to be honored</i> (stative verb, SC כָּבַד, PC יִכְבֵּד); Pi. <i>to make honorable, honor</i> ; Ni. <i>to be honored, enjoy honor</i>
פלל	Hitpa. <i>to pray</i>
שבע	Q. <i>be sated, to eat one's fill, satisfy oneself with</i> (stative verb, SC pausal form שָׂבַע, PC יִשְׁבַּע) (with noun phrase)

20.1.2 Nouns

הַמִּזְוֶה	<i>sound, murmur, roar; crowd; abundance</i>
זָכָר	<i>male</i> (adj.)
זְרוּעַ	<i>arm, forearm</i> (fem.)
חֵלֶב	<i>fat; best, choice part</i>
חָלַל	<i>slain, pierced</i>
כְּרוּב	<i>cherub</i>
מַלְכוּת	<i>royalty; royal power; reign; kingdom</i>
עֲצָה	<i>counsel, advice; plan</i>
פֶּאֶה	<i>corner; side</i>

פֶּשַׁע	<i>transgression, crime</i>
צוּר	<i>rock; rocky hill, mountain</i>
רָעָה	<i>evil; distress; misery; disaster, calamity</i> (f. sg. of the adj. רָע <i>evil, bad</i>)
שִׁיר	<i>song</i>
שֶׁקֶל	<i>weight; shekel</i> (measurement of weight; about 11 g)
תְּהִלָּה	<i>glory, praise; song of praise</i>
תְּפִלָּה	<i>prayer</i>

20.1.3 Other Parts of Speech

בְּעַד	<i>behind; through, out of; round about; for the benefit of, for</i> (prep.; cs. st. בְּעֵדוֹ, with ePP)
הִנֵּה	<i>behold</i> (points to the word it precedes; cf. הִנֵּה); <i>if</i> (conditional conj.); <i>if</i> (for indirect questions)
פֹּה	<i>here, at this place; to here</i> (adv.)
כֵּן	<i>so that not, lest</i> (conj.)

20.2 The Pual and Hitpael Binyanim

20.2.1 The Forms of the Strong Verb in the Pual and Hitpael

The Pual and the Hitpael are the passive and the reflexive counterparts of the Piel. As the Piel, the Pual and the Hitpael are characterized by the gemination (doubling) of the second root consonant.

As a passive form, the Pual is marked by the vowel sequence *u-a*, e.g., נִתְּצָה *it was torn down* (Judg 6:26), וְנִכְבַּשׁ *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.	כָּתַב	הִתְכַּתֵּב
		3 f.	כָּתְבָה	הִתְכַּתְּבָה
		2 m.	כָּתַבְתָּ	הִתְכַּתַּבְתָּ
		2 f.	כָּתַבְתְּ	הִתְכַּתַּבְתְּ
		1 c.	כָּתַבְתִּי	הִתְכַּתַּבְתִּי
	pl.	3 c.	כָּתְבוּ	הִתְכַּתְּבוּ
		2 m.	כָּתַבְתֶּם	הִתְכַּתַּבְתֶּם
		2 f.	כָּתַבְתֶּן	הִתְכַּתַּבְתֶּן
		1 c.	כָּתַבְנוּ	הִתְכַּתַּבְנוּ
PC	sg.	3 m.	יָכַתַב	יִתְכַּתֵּב
		3 f.	תָּכַתְבָּה	תִּתְכַּתֵּב
		2 m.	תָּכַתַּבְתָּ	תִּתְכַּתֵּב
		2 f.	תָּכַתְבִּי	תִּתְכַּתְּבִי
		1 c.	אָכַתַּב	אִתְכַּתֵּב
	pl.	3 c.	יָכְתְבוּ	יִתְכַּתְּבוּ
		3 f.	תָּכְתְּבֶנָּה	תִּתְכַּתְּבֶנָּה
		2 m.	תָּכְתְבוּ	תִּתְכַּתְּבוּ
		2 f.	תָּכְתְּבֶנָּה	תִּתְכַּתְּבֶנָּה
		1 c.	נָכַתַּב	נִתְכַּתֵּב
Jussive	sg.	3 m.	יָכַתַב	יִתְכַתֵּב
wayyiqtol	sg.	3 m.	וַיָּכַתַב	וַיִּתְכַתֵּב
Impv.	sg.	2 m.		הִתְכַתֵּב
				הִתְכַתְּבָה
		2 f.		הִתְכַתְּבִי
	pl.	2 m.		הִתְכַתְּבוּ
Inf. cs.				הִתְכַתֵּב
Inf. abs.				הִתְכַתֵּב

			Pual	Hitpael
Part.	m.	sg.	מִכְתָּב	מִתְכַּתֵּב
		pl.	מִכְתָּבִים	מִתְכַּתְּבִים
	f.	sg.	מִכְתָּבָה	מִתְכַּתֶּבֶת
			מִכְתָּבָה	מִתְכַּתֶּבֶת
		pl.	מִכְתָּבוֹת	מִתְכַּתְּבוֹת

Notes Pertaining to Pual Forms

In *wayyiqtol* forms 3 m. sg./pl. the prefix consonant /y/ loses its gemination because of the *dageš forte*, e.g., וַיִּבְקֹשׁ and [the matter] was investigated (Esth 2:32).

Pual imperative forms are not attested in Biblical Hebrew. The only attestation of an infinitive is עֲנוּתוֹ (inf. cs. with enclitic pronoun) *his being afflicted* in Ps 132:1 (from the verb עָנָה 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: תִּבְקֹשׁ (PC 2 f. sg. Ezek 26:21), מִחְלָלִי (part. m. pl. cs. st. Ezek 32:26), מִקְצֹעַת (part. f. pl. cs. st. Exod 26:23; 36:28).

In pausal forms, the *pataḥ* is lengthened to *qameṣ*, e.g., שָׁלַח *he was sent* (Obad 1:1). Forms with vocal *šwa* with the second root consonant in the context forms have the original vowel /a/ as a *qameṣ*, e.g., חִבְּשָׁה *it was bound up* (Isa 1:6).

Geminate verbs have strong Pual forms with consonants in all three slots, e.g., יִקְלָל *he shall be considered cursed* (Isa 65:20; pausal form).

Notes pertaining to Hitpael Forms

As in the Piel, gemination of R₂ may be lost in forms with certain consonants as R₂ with vocal *šwa*, e.g., 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 R₂ and R₃, e.g., הִתְאַנָּף *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., יִתְיַצֵּב and יִתְיַצֵּב.

20.2.2 Hitpael Forms with Sibilants and Dentals as R₁

When R₁ is a sibilant, i.e., ס, צ, ש or שׁ, the prefix /t/ and the sibilant change position (*metathesis*), e.g., *mitsattēr > mistattēr מִסְתַּתֵּר [he is] *hiding himself* (1 Sam 23:19), wāʾəṣṣammārā > wāʾəštammārā וַאֲשַׁתְּמָרָה *and I kept myself* (2 Sam 22:24).

¹In the Piel, this occurs with sibilants (i.e., ס, צ, ש and שׁ) or the consonants מ, נ, ק, י, and ל as R₂.

In the case of the emphatic sibilant **ז** as R₁, the /t/ of the prefix and R₁ do not only change position but the /t/ is assimilated to the emphatic sibilant **ז** becoming emphatic itself (/t/ > /t̤/), e.g., **hiṣayyadnū* > **hiṣtayyadnū* הִצַּיַּדְנוּ *we took [something] as provision with us* (Josh 9:12), נִצַּטְדָּק, *how shall we justify ourselves?* (Gen 44:16; pausal form).

In the case of the root **זכח** total assimilation of the prefix /t/ is attested: **hitzakkû* > **hiztakkû* > **hizdakkû* > *hizzakkû* הִזְכּוּ *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* מִדְּבַר *someone speaking* (Num 7:89), **hiṭṭaharnū* > *hiṭṭaharnū* הִטְהַרְנוּ *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.: רָחַצְתָּ
- prefix conj.: יִרְחֹם
- inf. cs.: לְהִתְנַחֵם, הִתְנַחֵל
- imperative: הִטְהַרְוּ (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 *qames* with the guttural as R₂, e.g., יִתְנַחֵם, וְהִטְהַרְוּ (compare the similar vowel change with the definite article and the interrogative He).

With lengthening of the short vowel to /ā/:

- suffix conj.: מָעַכְוּ (3 c. pl.), וְהִתְבַּרְכוּ (3 m. pl. with waw cons.)
- prefix conj.: יִגְעֹשׂוּ (3 m. pl.), יִתְפַּאֵר (3 m. sg.)
- wayyiqtol: וַיִּתְנַעֲשׂוּ, וַיִּנְאָלוּ (3 m. pl.)
- participle: מִתְבַּרֵּךְ, מִנְאֵל (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., וַיִּתְנַעֲשׂוּ.

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., יִתְנַחֵם *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., מְשַׁתְּנֶה, מְשַׁתְּנֶה *someone behaving like a mad man*.

20.3 Accents (Continued)

The accents of the Masoretic Text were already briefly introduced in chapter 15. Here all the accents of the two accentuation systems for the three poetic books Psalms, Job, Proverbs (mnemonic word אָמַת 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

יְבָרַח :	<i>silluq</i> (always with : <i>sof pasuq</i>)
יְבָרַח	<i>atnaḥ</i>
יְבָרַח	<i>segolta</i> (postpositive)
יְבָרַח	<i>šalšelet</i> (with the divider <i>paseq</i> !)
יְבָרַח	<i>zaqef qaton</i>
יְבָרַח	<i>zaqef gadol</i>
יְבָרַח	<i>tiḇḥa</i>
יְבָרַח	<i>rəḇiaʿ</i>
יְבָרַח	<i>zarqa</i> (postpositive)
יְבָרַח/מְלִיךְ	<i>pašta</i> (postpositive)
יְבָרַח	<i>yətib</i> (prepositive)
יְבָרַח	<i>təḇir</i>
יְבָרַח	<i>gereš</i>
יְבָרַח	<i>geršayim</i>
יְבָרַח	<i>pazer</i>
יְבָרַח	<i>pazer gadol</i> or <i>qarne p̄ara</i>
יְבָרַח	<i>təliša gədola</i> (prepositive)
יְבָרַח	<i>ləgarne</i> (with the divider <i>paseq</i> !)

Conjunctive Accents in the 21 Books

מְנַחֵ	<i>munah</i>
מְחַפֵּק	<i>məhuppak</i>
מְרַקָּא	<i>merəka</i>
מְרַקָּא קַפּוּלָא	<i>merəka kəpula</i>
דַּרְגָּא	<i>darga</i>
אַזְלָא	<i>azla</i>
תְּלִישָׁא קַטַּנָּא	<i>təliša qatanna</i> (postpositive)
גַּלְגַּל אוֹר יֶרֶחַ	<i>galgal or yerah</i>
מַיְאֵלָא	<i>mayəla</i>

Note

The accent *mayəla* מַיְאֵלָא looks like *tīḥa* תִּיחָא. It is used to mark secondary stress in words or groups with *silluq* or *atnah*.

Disjunctive Accents in the Three Poetic Books

: מְפַסֵּק	<i>silluq</i> (always with : <i>Sof pasuq</i>)
וָאֵלֶּיךָ	<i>‘ole wəyored</i>
אַתְנַחֵ	<i>atnah</i>
רַבִּיָּא גָדוֹל	<i>rəḇia‘ gadol</i>
רַבִּיָּא מִגְרָשׁ	<i>rəḇia‘ mugraš</i>
מְשַׁלֵּשֶׁת גְּדוֹלָא	<i>šalšelet gədola</i> (with the divider <i>paseq</i>)
זִנּוֹר אוֹר זַרְקָא	<i>šinnor or zarqa</i> (postpositive)
רַבִּיָּא קַטַּן	<i>rəḇia‘ qatan</i> (if followed by <i>‘ole wəyored</i>)
דְּחִי	<i>dəhi</i> (prepositive)
פַּזֵּר קַטַּן	<i>pazer qatan</i>
מְחַפֵּק לֶגַרְמֵה	<i>məhuppak ləgar-me</i>
אַזְלָא לֶגַרְמֵה	<i>azla ləgar-me</i>

Conjunctive Accents in the Three Poetic Books

מְנַחֵ	<i>munah</i>
מְרַקָּא	<i>merəka</i>
וְיִלּוּךְ	<i>‘illuy</i>

תָּרָחָ	<i>tarḥa</i>
תָּרָחַ	<i>galgal</i> or <i>yerah</i>
תָּרָחַק	<i>məhuppak</i>
תָּרָחַל	<i>azla</i>
תָּרָחַלֶּת	<i>šalšelet qatanna</i>
תָּרָחַר/תָּרָחַרֶּת	<i>šinnorit</i>

Note

The accent *šinnorit* is used on open syllables before *meraka* or *məhuppak*.

20.4 Exercises**20.4.1 Translation of Verbal Forms**

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

- 1 שְׁלַחוּ 2 תִּבְרַךְ 3 יִבְקֶשׁ 4 תִּבְקָשִׁי 5 יִשְׁלַח 6 תִּקְלַל 7 הִתְחַלֵּךְ 8 הִתְחַלְכְּתִי
9 הִתְחַלְכְּנוּ 10 הִתְחַלְכוּ 11 וַיִּתְחַלְכוּ 12 יִתְפַּלֵּל 13 וַתִּתְפַּלְל 14 הִתְפַּלְלִיתִי
15 הִתְקַדְּשׁוּ

20.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: חִזְקִיָּהוּ, אֶרֶם, אַמְיִנוֹן, אֱלִישָׁע, אִיזָבֵל, אַחָאָב, אֲזִיָּהוּ, אֶהְרֹן, אַבְשָׁלוֹם, תָּמָר, שְׁמוּאֵל, עֲזַרְיָהוּ, נָבוֹת, מִצְפָּה, חֲנוּךְ.

- 1 יְהִי שֵׁם יְהוָה מְבֹרָךְ מְעַתָּה וְעַד-עוֹלָם: 2 וַיָּבֹא [אֲזִיָּהוּ הַמֶּלֶךְ] אֶל-הִיכָל יְהוָה לְהִקְטִיר
עַל-מִזְבֵּחַ הַקְטָרֶת: וַיָּבֹא אַחֲרָיו עֲזַרְיָהוּ הַכֹּהֵן וְעָמּוֹ כַּהֲנִים | לִיהוָה שְׂמוֹנִים בְּנֵי-חִיל: וַיַּעֲמֵד
עַל-עֲזַרְיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא-לָךְ עֲזַרְיָהוּ לְהִקְטִיר לִיהוָה כִּי לַכַּהֲנִים בְּנֵי-אַהֲרֹן הַמִּקְדָּשִׁים
לְהִקְטִיר צֵא מִן-הַמִּקְדָּשׁ כִּי מַעֲלָתָ² 3 וַיִּשְׁלַחוּ אֶל-אִיזָבֵל לֵאמֹר סֵקֶל³ נָבוֹת וַיָּמָת: וַיְהִי כִשְׁמַע
אִיזָבֵל כִּי-סֵקֶל נָבוֹת וַתֹּאמֶר אִיזָבֵל אֶל-אַחָאָב קוּם רֵשׁ אֶת-כָּרֶם | נָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר
מֵאֵן לְתַתֵּלְךָ בְּכֶסֶף כִּי אֵין נָבוֹת חַי כִּי-מָת: וַיְהִי כִשְׁמַע אַחָאָב כִּי מָת נָבוֹת וַיִּקֶּם אַחָאָב לְהָרִיד
אֶת-כָּרֶם נָבוֹת הַיִּזְרְעֵאלִי לְרִשְׁתּוֹ: 4 וּבְאַהֲרֹן הַתַּאֲנִף⁴ יְהוָה מָאֵד לְהַשְׁמִידוֹ וְאַתְפַּלֵּל גַּם-בְּעַד
אַהֲרֹן בַּעַת הַהִיא 5 הִתְחַזְּקוּ וְהָיוּ לְאֲנָשִׁים פְּלִשְׁתִּים⁵ פֶּן תַּעֲבְדוּ לַעֲבָרִים כַּאֲשֶׁר עָבְדוּ לָכֶם

² מַעֲלָה Q. to be untrue, violate one's legal obligation

³ סֵקֶל Q. to stone; Pu. to be stoned

⁴ אַתְנָף Hitpa. to be, become angry

⁵ פְּלִשְׁתִּים vocative (direct address)

והייתם לאנשים ונלחמתם: 6 ויאמר שמואל קבצו את כל ישראל המצפתה ואתפלל בעדכם אל יהוה: 7 ויאמרו כל העם אל שמואל התפלל בעד עבדיך אל יהוה אלהיך ואל נמות כי יספנו⁶ על כל חטאתינו רעה לשאל לנו מלך: 8 ויתפלל אלישע ויאמר יהוה פקח נא את עיניו ויראה ויפקח יהוה את עיני הנער וירא והנה החר מלא סוסים ורכב אש סביבת אלישע: 9 ויגש הנביא אל מלך ישראל ויאמר לו לך התחזק ודע ויראה את אשר תעשה כי לתשובת⁸ השנה מלך ארם עלה עליך: 10 ויתפלל חזקיהו לפני יהוה ויאמר יהוה אלהי ישראל ישב הכרבים אתה הוא האלהים לבדך לכל ממלכות הארץ אתה עשית את השמים ואת הארץ: 11 ויתהלך חנוך את האלהים ואינו כיר לקח אתו אלהים: 12 ויאמר אליה אבשלום אחיה האמניו⁹ אחיך הנה עמך ועמך אחותי התרישי¹⁰ אחיך הוא אל תשיתי את לבך לדבר הזה ותשב תמר ושממה בית אבשלום אחיה:

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 ויהוה אמר אל אברהם אחרי הפרד לויט מעמזו שא נא עיניך ויראה מן המקום אשר אתה שם צפנה ונגבה וקדמה וימה: ¹⁵ כי את כל הארץ אשר אתה ראה לך אתנגה ולזרעה עד עולם: ¹⁶ ושמתי את זרעה בעפר הארץ אשר אס יוכל איש למנות את עפר הארץ גם זרעה וימה: ¹⁷ קום התהלך בארץ לארצה ולרחבה כי לך אתנגה ¹⁸ ויאתל אברהם ויבא וישב באלגי ממרא אשר בחברון ויבן שם מזבח ליהוה:

13:14	פרד	Ni. to divide, separate (intrans.)
13:16	אשר	here so that
	מנה	Q. to count, number
	ימנה	it will be counted (Ni. of מנה)
13:18	אהל	to obtain grazing rights (HALOT); traditionally to tent (BDB)
	אלון	tall tree, terebinth
	ממרא	place name Mamre

⁶ יסף Q. to add

⁷ פקח Q. to open

⁸ תשובה return (noun)

⁹ אמניו This form of the name אמניו is found only here in 2 Sam 13:20.

¹⁰ חרש Hi. to be silent

Chapter 21

21.1 Vocabulary

21.1.1 Verbs

נבט	Hi. <i>to look</i>
נגד	Hi. <i>to tell, inform, report</i>
נחל	Q. <i>to get a possession; to take a possession; to inherit</i>
נחם	Ni. <i>to regret; to be sorry; to console oneself</i> ; Pi. <i>to comfort</i>
נצב	Ni. <i>to take one's stand, to stand</i>
נצל	Hi. <i>to take away, snatch away; to rescue; to deliver from</i>
נשג	Hi. <i>to reach; to overtake</i>
קנה	Q. <i>to buy; to acquire; to create</i>

21.1.2 Nouns

אָן	<i>disaster; sin, injustice; deception, nothingness; idolatry</i>
ברזל	<i>iron</i>
היכל	<i>palace; temple</i>
חמס	<i>violence, wrong</i>
מזרח	<i>sunrise; east</i>
מקדש	<i>sacred place, sanctuary</i>
קיר	<i>wall</i> (pl. קירות)
קץ	<i>end</i> (gem. noun; with ePP קצו)
קרָבָן	<i>offering, gift</i> (only in Lev, Num, Ezek)
קרוב	<i>near</i>
קרן	<i>horn</i>
שלחן	<i>table</i>
שָׁלַל	<i>spoil, plunder, booty</i>

21.1.3 Other Parts of Speech

יֵעַן אֲשֶׁר, יֵעַן *because*

עַל אֲשֶׁר *because*

21.2 Verbs I *n* and Verbs I ^ʔ: 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
			נִגַּף	נָגַד	נָגַד
SC	sg.	3 m.	נִגַּף	הִנִּיד	הִנִּד
		3 f.	נִגְפָה	הִנִּידָה	הִנִּדָה
		2 m.	נִגַּפְתָּ	הִנִּידְתָּ	הִנִּדְתָּ
		2 f.	נִגַּפְתְּ	הִנִּידְתְּ	הִנִּדְתְּ
		1 c.	נִגַּפְתִּי	הִנִּידְתִּי	הִנִּדְתִּי
	pl.	3 c.	נִגְפוּ	הִנִּידוּ	הִנִּדוּ
		2 m.	נִגְפֹתֶם	הִנִּידְתֶּם	הִנִּדְתֶּם
		2 f.	נִגְפֹתֵינָּה	הִנִּידְתֵּינָּה	הִנִּדְתֵּינָּה
		1 c.	נִגְפֹנוּ	הִנִּידְנוּ	הִנִּדְנוּ
PC	sg.	3 m.	יִנְגַּף	יִנִּיד	יִנִּד
		3 f.	תִּנְגַּף	תִּנִּיד	תִּנִּד
		2 m.	תִּנְגַּף	תִּנִּיד	תִּנִּד
		2 f.	תִּנְגַּפִּי	תִּנִּידִי	תִּנִּדִי
		1 c.	אִנְגַּף	אִנִּיד	אִנִּד

			Niphal	Hiphil	Hophal
			נִגַּף	נָגַד	נָגַד
	pl.	3 c.	יִנָּגְפוּ	יִנְאִירוּ	יִנְאִירוּ
		3 f.	תִּנָּגְפֶנָּה	תִּנְאִירֶנָּה	תִּנְאִירֶנָּה
		2 m.	תִּנָּגְפוּ	תִּנְאִירוּ	תִּנְאִירוּ
		2 f.	תִּנָּגְפֶנָּה	תִּנְאִירֶנָּה	תִּנְאִירֶנָּה
		1 c.	נִגַּף	נָגַד	נָגַד
Jussive	sg.	3 m.	יִנָּגֶף	יִנְאִיר	יִנְאִיר
wayyiqtol	sg.	3 m.	וַיִּנָּגֶף	וַיִּנְאִיר	וַיִּנְאִיר
Impv.	sg.	m.	הִנָּגֶף	הִנְאִיר	
				הִנְאִירָה	
	pl.	f.	הִנָּגְפִי	הִנְאִירִי	
		m.	הִנָּגְפוּ	הִנְאִירוּ	
		f.	הִנָּגְפִי	הִנְאִירֶנָּה	
Inf. cs.			הִנָּגֶף	הִנְאִיר	הִנְאִיר
Inf. abs.			הִנְגֹּר	הִנְדֹּר	הִנְדֹּר
			נִגְוֹף		
Part.	sg.	m.	נִגֵּף	מִנְאִיר	מִנְאִיר
		f.	נִגֵּפֶת	מִנְאִירַת	מִנְאִירַת
	pl.	m.	נִגְפִים	מִנְאִירים	מִנְאִירים
		f.	נִגְפֹת	מִנְאִירֹת	מִנְאִירֹת

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: *ningaṗ* > *niggaṗ* נִגַּף.

In the prefix conjugation, the /n/ infix of the Niphal merges with the first root consonant: *yin-nāgēṗ* יִנָּגֶף.

As with the strong verb, a prosthetic /h/ is added to the form to preserve the structure of the imperative and infinitives in the Niphal.

For the Niphal infinitive absolute only forms that are attested in the Hebrew Bible are mentioned.

In all forms of the Hiphil, the first root consonant /n/ closes the prefix syllable and is assimilated to the second root consonant: **hingida* > **higgid* > *higgid* הִנְאִיר.

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* > *nihḥam* > *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 נָחַם and נָחַל in the following table illustrate this.

			Niphal	Hiphil	Hophal
SC	sg.	3 m.	נָחַם		
		1 c.	נִחַמְתִּי	הִנְחִלְתִּי	הֻנְחַלְתִּי
PC	sg.	3 m.	יִנְחָם	יִנְחִיל	
<i>wayyiqtol</i>	sg.	3 m.	וַיִּנְחָם		
Inf. cs.			הִנְחִים	הִנְחִיל	
Part.		m. sg.	נֹחֵם	מִנְחִיל	

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. יֵאָכַל *it will be eaten* with loss of the gemination (cf. יִכְתֹּב). In rare cases, exceptions to this occur with forms with quiescent א. The following examples illustrate this:

- Niphal: נִאָּחֲזוּ *they have settled* (Josh 22:9) and וְנִאָּחֲזוּ *and they will settle* (Num 32:30); cp. the strong form נִאָּחַז *it was caught* (Gen 22:13)
- Hiphil: אֲבִידָה *let me destroy* (verb אָבַד; Jer 46:8); cp. the strong form וְהִאָּבַדְתָּ *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*, יֶעַן *because*, אֲשֶׁר *because*, עַל *because*. The causal subordinate clause may precede the main clause (Gen 3:14; 1 Kgs 20:28) or it may follow it (Gen 5:24; Exod 32:35).

21.4 Impersonal Constructions (Vague Subject)

כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה	<i>Because you have done this, you are cursed among all the cattle and all the animals of the field (Gen 3:14)</i>
וַיִּתְהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים וְאֵינּוּ כִּי-לָקַח אֹתוֹ אֱלֹהִים	<i>Enoch walked with God and he was no more because God had taken him (Gen 5:24)</i>
כֹּה-אָמַר יְהוָה יֵעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא-אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת-כָּל-הַחֲמוֹן הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעוּם כִּי-אֲנִי יְהוָה	<i>Thus says the Lord: Because the Arameans said that the Lord is a god of mountains and not a god of plains, I will give this entire great multitude in your hand so that you know that I am the Lord (1 Kgs 20:28)</i>
וַיִּנָּף יְהוָה אֶת-הָעָם עַל אֲשֶׁר עָשׂוּ אֶת-הָעֵגֹל אֲשֶׁר עָשָׂה אַהֲרֹן	<i>The Lord struck the people because they had made the calf that Aaron had made (Exod 32:35)</i>

על, על-דבר אשר, יען כי, מאשר, באשר, באשר, אשר, אשר, תחת אשר and עקב כי, עקב אשר, עקב, כי.

The following prepositions are frequently used with causal meaning:

- בִּ because of, e.g., בְּצִדְקָתִי because of my righteousness (Deut 9:4), בְּחַטָּאוֹ 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 בָּחַרְתִּי 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), מִרְעַת 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 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 הַגִּידוּ לֵאמֹר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשַּׁעַר	And all the people were told, “Behold, the king is sitting in the gate” (2 Sam 19:9)
כָּל-מִכְּהַנֶּפֶשׁ לְפִי עֵדִים יִרְצַח אֶת-הָרָצָח	Everyone who kills a person – one shall kill the mur- derer on the evidence of witnesses (Num 35:30)
וַיִּגֵּד לַמֶּלֶךְ מִצְרַיִם כִּי בָרַח הָעָם	And it was reported to the king of Egypt that 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.

1 הָבִיטוּ	2 הַפְּטֹתֶם	3 אָבִיט	4 יָבִיטוּ	5 הַנִּדְתִּי	6 הַגִּידוּ	7 הַנִּדְתָּ	8 הַגִּידָה
9 וַיִּגֵּד	10 תִּנְדְּרִי	11 תִּנְדְּרוּ	12 אָנִיד	13 נָנִיד	14 וַיִּגֵּדוּ	15 הַגִּידָה	16 הַגִּידָה
17 נִחַמְתִּי	18 וַיִּנְחֲמוּן	19 וַיִּנְחֲמוּ	20 הִצִּילוּ	21 הִצִּלְנוּ	22 וַיִּצֵּל	23 הִצִּילוּ	24 וַיִּשְׁנֻ

21.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **בְּנֵעַן, יִצְחָק, יַעֲקֹב, יוֹסֵף, יְהוֹשֻׁעַ, דָּוִד, גִּשְׁשׁ, בֶּת-שֹׁבַע, אַבְרָם, אַבְרָהָם, שְׁמֹשׁוֹן, שְׁמוּאֵל, שְׂאוּל, נַחֲשׁוּר, מִשָּׁה, מֶלֶכָה, לָבָן, תַּמְנָה, שְׁמֹשׁוֹן, שְׁמוּאֵל, שְׂאוּל, נַחֲשׁוּר, מִשָּׁה, מֶלֶכָה, לָבָן**

1 וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִשָּׁה פָּנָיו כִּי יָרָא מִהָבִיט אֶל-הָאֱלֹהִים: 2 וַיִּקְרָא פֶּרְעֹה לְאַבְרָם וַיֹּאמֶר מַה-זֹּאת¹ עָשִׂיתָ לִּי לָמָּה לֹא-הִגַּדְתָּ לִּי כִּי אֲשַׁתְּךָ הִוא: 3 וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו וְאֶל-בֵּית אָבִיו אֲעֵלָה וְאֶנִּידָה לְפֶרְעֹה וְאֹמְרָה אֵלָיו אַחִי וּבֵית-אָבִי אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלָי: 4 וַיָּבֹא יוֹסֵף וַיִּגֵּד לְפֶרְעֹה וַיֹּאמֶר אָבִי וְאֶחָי וְצִאֲנָם וּבְקָרָם וְכָל-אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנִם בְּאֶרֶץ גִּשְׁשׁ: 5 וַיִּרְדַּד שְׁמֹשׁוֹן תַּמְנָתָה וַיֵּרָא אִשָּׁה בְּתַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים: וַיַּעַל וַיִּגֵּד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְּתַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קָחוּ-אוֹתָהּ לִי לְאִשָּׁה: וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת אֶחָיךָ וּבְכָל-עַמִּי אִשָּׁה כִּי-אֲתָה הוֹלֵךְ לְקַחְתָּ אִשָּׁה מִפְּלִשְׁתִּים הָעֲרֵלִים³ וַיֹּאמֶר שְׁמֹשׁוֹן אֶל-אָבִיו אוֹתָהּ קָח-לִי כִּי-הִיא יִשְׁרָה בְּעֵינַי: 6 וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּנֶמֶת הַיָּלֶד וַיִּרְאוּ עֲבָדֵי דָוִד לְהַגִּיד לוֹ כִּי-נָמַת הַיָּלֶד כִּי אָמְרוּ הִנֵּה בְּהִיּוֹת הַיָּלֶד חַי וְחַיִּים וְלֹא-שָׁמַע בְּקוֹלָנוּ וְאִיךָ נֹאמַר אֵלָיו מֵת הַיָּלֶד וְעָשָׂה רָעָה:

¹ מה-זאת The demonstrative pronouns זה and זאת often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143 g)

² היא to be read as היא

³ ערל uncircumcised (adj.)

וַיֵּרָא דָּוִד כִּי עֲבָדָיו מְתַלְחָשִׁים⁴ וַיִּבֶן דָּוִד כִּי מֵת הַיֵּלֶד וַיֹּאמֶר דָּוִד אֶל-עֲבָדָיו הֲמַת הַיֵּלֶד וַיֹּאמְרוּ מָתָּה: ⁷ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגֶד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם-הִוא⁵ בָּנִים לְנַחֲוֹר אַחִיד: ⁸ וַיֵּגֶד לְלָבָן בֵּינוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב: ⁹ וַיְהִי דְבַר-יְהוָה אֶל-שְׂמוּאֵל לֵאמֹר: נָחֲמֵתִי כִּי-הִמְלַכְתִּי אֶת-שְׂאוּל לְמֶלֶךְ כִּי-שָׁב מֵאַחֲרַי וְאַתָּה דְּבָרִי לֹא הָקִים⁶ וַיַּחֲרֹךְ לְשְׂמוּאֵל וַיִּזְעַק אֶל-יְהוָה כָּל-הַלַּיְלָה: ¹⁰ וַיֵּרָא יְהוָה כִּי רָפָה רַעַת הָאָדָם בְּאֶרֶץ וְכָל-יֹצֵר מַחֲשַׁבֶּת⁷ לְפָנָיו רַק רָע כָּל-הַיּוֹם: וַיִּנָּחֵם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאֶרֶץ וַיִּתְעַצֵּב⁸ אֶל-לִבּוֹ: ¹¹ וַיֹּאמֶר מִשָּׂה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעַמְלֹק מֵחֵר אֲנֹכִי נֹצֵב עַל-רֹאשׁ הַגִּבְעָה וּמִטָּה הָאֵלֶּהִים בְּיָדִי: ¹² וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאֲרִי⁹ וּמִיַּד הַדִּב¹⁰ הוּא יִצִּילְנִי מִיַּד הַפְּלִשְׁתִּי הִנֵּה וַיֹּאמֶר שְׂאוּל אֶל-דָּוִד לֵךְ וַיְהִי וַיְהִי עִמָּךְ: ¹³ וַיִּשְׁאַל דָּוִד בֵּיתוֹהָ לֵאמֹר אַרְדָּף אַחֲרַי הַגִּדּוֹד¹¹ הַזֶּה הֲאִשְׁגָנוּ וַיֹּאמֶר לוֹ רָדָף כִּי-הִשָּׁג תִּשָּׁג וְהִצַּל תִּצִּיל: ¹⁴ וַיִּנָּחֵם דָּוִד אֶת בֵּית-שִׁבְעָה אִשְׁתּוֹ וַיָּבֵא אֵלָיָה וַיִּשְׁכַּב עִמָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׂמוֹ שְׁלֹמֹה וַיְהִי וַאֲחָבּוּ:

21.6 Hebrew Reading: Genesis 16:1–6

Translate Gen 16:1–6 with the help of notes below the text.

¹ וַיֵּרָא דָּוִד כִּי עֲבָדָיו מְתַלְחָשִׁים וַיִּבֶן דָּוִד כִּי מֵת הַיֵּלֶד וַיֹּאמֶר דָּוִד אֶל-עֲבָדָיו הֲמַת הַיֵּלֶד וַיֹּאמְרוּ מָתָּה: ² וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגֶד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם-הִוא בָּנִים לְנַחֲוֹר אַחִיד: ³ וַיֵּגֶד לְלָבָן בֵּינוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב: ⁴ וַיְהִי דְבַר-יְהוָה אֶל-שְׂמוּאֵל לֵאמֹר: נָחֲמֵתִי כִּי-הִמְלַכְתִּי אֶת-שְׂאוּל לְמֶלֶךְ כִּי-שָׁב מֵאַחֲרַי וְאַתָּה דְּבָרִי לֹא הָקִים: ⁵ וַיַּחֲרֹךְ לְשְׂמוּאֵל וַיִּזְעַק אֶל-יְהוָה כָּל-הַלַּיְלָה: ⁶ וַיֵּרָא יְהוָה כִּי רָפָה רַעַת הָאָדָם בְּאֶרֶץ וְכָל-יֹצֵר מַחֲשַׁבֶּת לְפָנָיו רַק רָע כָּל-הַיּוֹם: וַיִּנָּחֵם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאֶרֶץ וַיִּתְעַצֵּב אֶל-לִבּוֹ: ⁷ וַיֹּאמֶר מִשָּׂה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעַמְלֹק מֵחֵר אֲנֹכִי נֹצֵב עַל-רֹאשׁ הַגִּבְעָה וּמִטָּה הָאֵלֶּהִים בְּיָדִי: ⁸ וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאֲרִי וּמִיַּד הַדִּב הוּא יִצִּילְנִי מִיַּד הַפְּלִשְׁתִּי הִנֵּה וַיֹּאמֶר שְׂאוּל אֶל-דָּוִד לֵךְ וַיְהִי וַיְהִי עִמָּךְ: ⁹ וַיִּשְׁאַל דָּוִד בֵּיתוֹהָ לֵאמֹר אַרְדָּף אַחֲרַי הַגִּדּוֹד הַזֶּה הֲאִשְׁגָנוּ וַיֹּאמֶר לוֹ רָדָף כִּי-הִשָּׁג תִּשָּׁג וְהִצַּל תִּצִּיל: ¹⁰ וַיִּנָּחֵם דָּוִד אֶת בֵּית-שִׁבְעָה אִשְׁתּוֹ וַיָּבֵא אֵלָיָה וַיִּשְׁכַּב עִמָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׂמוֹ שְׁלֹמֹה וַיְהִי וַאֲחָבּוּ:

16:1	מִצְרִי	Egyptian
16:2	עֲצָר	Q. to restrain; to retain
	אוּלִי	perhaps
	אֲבָנָה	1 c. sg. PC Ni. בָּנָה
16:4	הָרָה	Q. to conceive, become pregnant
	גְּבִירָה	mistress; lady (title of the queen mother) (cs. st. גְּבִירָה)

⁴ Hitpa. לַחֲשׁ to whisper one to another

⁵ הָיָא to be read as הָיָא

⁶ הָקִים he kept; he carried out

⁷ יִצְרָ thought, intent inclination, striving, intent

⁸ Hitpa. עֲצָב to be deeply worried (HALOT)

⁹ אֲרִי lion

¹⁰ דִּב bear

¹¹ גִּדּוֹד marauding band

Chapter 21

- 16:5 חֵיק *lap; fold* (of the garment)
- בִּינִיָּה The form בִּינִיָּה (pausal form of בִּינָה) is expected here (cf. 1 Sam 20:42). The sign above the second *yod* of בִּינִיָּה 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 וַתַּעֲנֶה 3 f. sg. *wayyiqṭol* עֲנָה Pi. *to oppress* with ePP 3 f. sg.

Chapter 22

22.1 Vocabulary

22.1.1 Verbs

זנה	Q. <i>to commit fornication; to be unfaithful</i> (in a relationship with God)
חזה	Q. <i>to see, behold</i> (almost always poetic)
חפץ	Q. <i>to take pleasure in, desire; to delight in</i> (freq. with prep. obj. with בְּ)
טמא	Q. <i>to be unclean, become unclean</i> (stative verb, SC טָמֵא); Pi. <i>to defile; to desecrate</i>
כלה	Q. <i>to be complete, at an end, finished, accomplished, spent</i> ; Pi. <i>to complete, bring to an end, finish; to accomplish; to cause to cease</i>
כסה	Pi. <i>to cover</i>
נבא	Ni. <i>to be in a prophetic trance, behave like a נָבִיא</i> ; Hitpa. <i>to exhibit the behavior of a נָבִיא</i>
נטה	Q. <i>to stretch out, spread out, extend, bend, turn, incline</i> ; Hi. <i>to turn, incline</i>
נכה	Hi. <i>to smite, to strike; to strike dead</i>
ענה ₂	Q. <i>to be bowed down; to be downcast, afflicted</i> ; Pi. <i>to oppress; to mishandle, humble, afflict</i>
פדה	Q. <i>to buy out, redeem, ransom</i>
פלא	Ni. <i>to be surpassing, extraordinary</i>
צוה	Pi. <i>to give an order, to command; to order, to instruct; to charge, to commission</i> (cf. the noun מִצְוָה)
ראה	Q. <i>to see</i> ; Ni. <i>to appear, become visible; to present oneself</i> ; Hi. <i>to show, let someone see something</i>
רבה	Q. <i>to become numerous, increase; to become great</i> ; Hi. <i>to make numerous; to make great</i>
רצה	Q. <i>to be pleased with; to accept favorably</i>
שקה	Hi. <i>to give to drink; to cause to drink water</i> (causative counterpart to the verb שתה Q. <i>to drink</i>)

22.1.2 Nouns

בֶּטֶן	<i>belly; internal organs (fem.)</i>
חֶרְפָּה	<i>disgrace, shame; reviling, taunt</i>
מִכָּה	<i>blow; wound; plague</i>
עוֹף	<i>birds, fowl; winged insects (everything that flies) (coll.)</i>
עָנִי	<i>poor; afflicted; humble</i>
רְצוֹן	<i>goodwill; favor; acceptance</i>
תְּרוּמָה	<i>contribution, offering</i>

22.1.3 Other Parts of Speech

טָרָם	<i>not yet (adv.); before (conj.)</i>
בְּטָרָם	<i>before (conj. or prep.)</i>

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 ʾ 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/ (*qameš*), /ǣ/ (*səgol*) /ē/ (*šere*) 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/ (*šere*). These vowels are usually spelled with the vowel letter ִ. Vocalic suffixes always follow the second root consonant directly.

22.2 Verbs III y and Verbs III ʿ: Derived Binyanim

			Qal	Niphal	Hiphil	Hophal
SC	sg.	3 m.	גָּלָה	נִגְלָה	הִגְלָה	הִגְלָה
		3 f.	גָּלְתָה	נִגְלְתָה	הִגְלְתָה	הִגְלְתָה
		2 m.	גָּלִיתָ	נִגְלִיתָ	הִגְלִיתָ	הִגְלִיתָ
		2 f.	גָּלִיתְּ	נִגְלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ
		1 c.	גָּלִיתִי	נִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי
	pl.	3 c.	גָּלוּ	נִגְלוּ	הִגְלוּ	הִגְלוּ
		2 m.	גָּלִיתֶם	נִגְלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
		2 f.	גָּלִיתֶן	נִגְלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן
		1 c.	גָּלִינוּ	נִגְלִינוּ	הִגְלִינוּ	הִגְלִינוּ
PC	sg.	3 m.	יָגַל	יִגְלָה	יִגְלָה	יִגְלָה
		3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
		2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
		2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
		1 c.	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה
	pl.	3 c.	יָגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
		3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
		2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
		2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
		1 c.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Juss.	sg.	3 m.	יִגַּל			
waw-PC	sg.	3 m.	וַיִּגַּל	וַיִּגְלַל	וַיִּגְלַל	
Impv.	sg.	m.	גָּלָה	הִגְלָה	הִגְלָה	
		f.	גָּלִי	הִגְלִי	הִגְלִי	
	pl.	m.	גָּלוּ	הִגְלוּ	הִגְלוּ	
		f.	גָּלִינָה	הִגְלִינָה	הִגְלִינָה	
Inf. cs.			גָּלוּת	הִגְלוּת	הִגְלוּת	
Inf. abs.			גָּלָה	הִגְלָה	הִגְלָה	הִגְלָה
				נִגְלָה		

			Qal	Niphal	Hiphil	Hophal
Part.	sg.	m.	גָּלָה	נִגְלָה	מִגְלָה	מִגְלָה
		f.	גָּלָה	נִגְלָה	מִגְלָה	
	pl.	m.	גָּלִים	נִגְלִים	מִגְלִים	
		f.	גָּלוֹת	נִגְלוֹת	מִגְלוֹת	

			Qal	Piel	Pual	Hitpael
SC	sg.	3 m.	גָּלָה	גָּלָה	גָּלָה	הִתְגַּלָּה
		3 f.	גָּלְתָה	גָּלְתָה	גָּלְתָה	הִתְגַּלְתָּה
		2 m.	גָּלִיתָ	גָּלִיתָ	גָּלִיתָ	הִתְגַּלִּיתָ
		2 f.	גָּלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִתְגַּלִּיתְּ
		1 c.	גָּלִיתִי	גָּלִיתִי	גָּלִיתִי	הִתְגַּלִּיתִי
	pl.	3 c.	גָּלוּ	גָּלוּ	גָּלוּ	הִתְגַּלוּ
		2 m.	גָּלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם
		2 f.	גָּלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִתְגַּלִּיתֶן
		1 c.	גָּלִינוּ	גָּלִינוּ	גָּלִינוּ	הִתְגַּלִּינוּ
PC	sg.	3 m.	יָגַלָה	יָגַלָה	יָגַלָה	יִתְגַּלָּה
		3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
		2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
		2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
		1 c.	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶתְגַּלָּה
	pl.	3 c.	יָגְלוּ	יָגְלוּ	יָגְלוּ	יִתְגַּלוּ
		3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
		2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
		2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
		1 c.	נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
Juss.	sg.	3 m.	יָגֵל	יָגֵל		
waw-PC	sg.	3 m.	וַיָּגֵל	וַיִּגְלֵל		וַיִּתְגַּלֵּל

the gemination of R₂ in non-apocopate forms. The following characteristic Hiphil forms are attested:

SC	הִטָּה	הִכָּה
PC	יִטָּה	יִכָּה
Juss.	תִּטָּה	תִּכָּה
waw-PC	וַיִּטָּה, וַיִּכָּה	וַיִּטָּה, וַיִּכָּה
Impv.	הִטָּה, הִטָּה	הִכָּה, הִכָּה
Inf. cs.	הִטּוֹת	הִכּוֹת
Part.	מִטָּה	מִכָּה

The verb נָכַח is also attested in the Pual, e.g., הִכָּה (SC), מִכָּה (part.).

As in the strong verb, assimilation of R₁ to R₂ does not happen in the case of a guttural as R₂, e.g., יִנְהִי *he leads me* (Ps 23:3; verb נָחַח Hi. with ePP).

The infinitive absolute הִרְבֵּה of the verb רָבַח Hi. is used as an adverb with the meaning *greatly, exceedingly*. The form הִרְבָּה is used as a substitute for the infinitive absolute, but the form הִרְבֵּה is used as infinitive absolute as well.

22.2.3 General Overview of the Forms of Verbs III ³

As in the Qal, the weak consonant נ becomes silent at the end of a syllable and, therefore, is not a consonant anymore. However, it is preserved in writing in most cases. When vocalic suffixes or enclitic pronouns are added, the נ is retained as a consonant.¹

		Qal	Niphal	Hiphil	Hophal
SC	sg. 3 m.	מָצָא	נִמְצָא	הִמְצִיא	הִמְצָא
	3 f.	מָצְאָה	נִמְצְאָה	הִמְצִיָּאָה	הִמְצָאָה
	2 m.	מָצַאתָ	נִמְצַאתָ	הִמְצִאתָ	הִמְצָאתָ
	2 f.	מָצַאתְּ	נִמְצַאתְּ	הִמְצִאתְּ	הִמְצָאתְּ
	1 c.	מָצַאתִי	נִמְצַאתִי	הִמְצִאתִי	הִמְצָאתִי
pl.	3 c.	מָצְאוּ	נִמְצְאוּ	הִמְצִיאוּ	הִמְצָאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	הִמְצִאתֶם	הִמְצָאתֶם
	2 f.	מָצַאתֶן	נִמְצַאתֶן	הִמְצִאתֶן	הִמְצָאתֶן
	1 c.	מָצַאתִנוּ	נִמְצַאתִנוּ	הִמְצִאתִנוּ	הִמְצָאתִנוּ

¹ In the tables below, the verb מָלַא is used for the Piel, Pual and Hitpaal forms because it is actually used in these binyanim. In forms where the ל has vocal šwa it loses the *dageš forte*.

22.2 Verbs III y and Verbs III ʿ: Derived Binyanim

			Qal	Niphal	Hiphil	Hophal
PC	sg.	3 m.	יִמְצֵא	יִמְצֵא	יִמְצִיא	יִמְצֵא
		3 f.	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	
		2 m.	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	
		2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
		1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצִיא	
	pl.	3 c.	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ
		3 f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	
		2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיאוּ	תִּמְצְאוּ
		2 f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	
		1 c.	נִמְצֵא	נִמְצֵא	נִמְצִיא	
Juss.	sg.	3 m.	יִמְצֵא	יִמְצֵא	יִמְצִיא	
waw-PC	sg.	3 m.	וַיִּמְצֵא	וַיִּמְצֵא	וַיִּמְצִיא	
Impv.	sg.	m.	מִצֵּא	הִמְצֵא	הִמְצֵא הִמְצִיֵּה	
		f.	מִצְאִי	הִמְצְאִי	הִמְצְאִי	
	pl.	m.	מִצְאוּ	הִמְצְאוּ	הִמְצִיאוּ	
		f.	מִצְאֵנָה	הִמְצְאֵנָה	הִמְצְאֵנָה	
Inf. cs.			מִצֵּא	הִמְצֵא	הִמְצִיא	
Inf. abs.			מִצּוֹא	הִמְצֵא	הִמְצֵא	
				נִמְצֵא		
Part.	sg.	m.	מִצֵּא	נִמְצֵא	מִמְצִיא	מִמְצֵא
		f.	מִצְאֵת	נִמְצְאֵת		
	pl.	m.	מִצְאִים	נִמְצְאִים		
		f.	מִצְאוֹת	נִמְצְאוֹת		

			Qal	Piel	Pual	Hitpael
SC	sg.	3 m.	מָצָא	מָלֵא	מָלֵא	הִתְמַלֵּא
		3 f.	מָצְאָה	מָלְאָה	מָלְאָה	הִתְמַלְּאָה
		2 m.	מָצַאתָ	מָלַאתָ		הִתְמַלַּאתָ
		2 f.	מָצַאתְּ	מָלַאתְּ		הִתְמַלַּאתְּ
		1 c.	מָצַאתִי	מָלַאתִי		הִתְמַלַּאתִי
	pl.	3 c.	מָצְאוּ	מָלְאוּ	מָלְאוּ	הִתְמַלְּאוּ
		2 m.	מָצַאתֶם	מָלַאתֶם		הִתְמַלַּאתֶם
		2 f.	מָצַאתֶן	מָלַאתֶן		הִתְמַלַּאתֶן
		1 c.	מָצַאנוּ	מָלַאנוּ		הִתְמַלַּאנוּ
PC	sg.	3 m.	יָמָצָא	יָמַלֵּא	יָמַלֵּא	יָתְמַלֵּא
		3 f.	תָּמַצְאָה	תָּמַלְּאָה	תָּמַלְּאָה	תָּתְמַלְּאָה
		2 m.	תָּמַצָּא	תָּמַלְּאָה	תָּמַלְּאָה	תָּתְמַלְּאָה
		2 f.	תָּמַצְאִי	תָּמַלְּאִי	תָּמַלְּאִי	תָּתְמַלְּאִי
		1 c.	אָמַצָּא	אָמַלְּאָה	אָמַלְּאָה	אָתְמַלְּאָה
	pl.	3 c.	יָמַצְאוּ	יָמַלְּאוּ	יָמַלְּאוּ	יָתְמַלְּאוּ
		3 f.	תָּמַצְאָנָה	תָּמַלְּאָנָה	תָּמַלְּאָנָה	תָּתְמַלְּאָנָה
		2 m.	תָּמַצְאוּ	תָּמַלְּאוּ	תָּמַלְּאוּ	תָּתְמַלְּאוּ
		2 f.	תָּמַצְאָנָה	תָּמַלְּאָנָה	תָּמַלְּאָנָה	תָּתְמַלְּאָנָה
		1 c.	נָמַצָּא	נָמַלְּאָה	נָמַלְּאָה	נָתְמַלְּאָה
Juss.	sg.	3 m.	יָמַצָּא	יָמַלְּאָה	יָמַלְּאָה	יָתְמַלְּאָה
waw-PC	sg.	3 m.	וַיָּמַצָּא	וַיָּמַלְּאָה	וַיָּמַלְּאָה	וַיָּתְמַלְּאָה
Impv.	sg.	m.	מָצָא	מָלֵא		הִתְמַלֵּא
				מָלְאָה		
	pl.	f.	מָצְאִי	מָלְאִי		הִתְמַלְּאִי
		m.	מָצְאוּ	מָלְאוּ		הִתְמַלְּאוּ
		f.	מָצְאֶיךָ	מָלְאֶיךָ		הִתְמַלְּאֶיךָ
Inf. cs.			מָצָא	מָלֵא		הִתְמַלֵּא
Inf. abs.			מָצְאוּ	מָלְאוּ		
				מָלְאוּ		

			Qal	Piel	Pual	Hitpael
Part.	sg.	m.	מִצָּא	מִמְלָא	מִמְלָא	מִתְמַלָּא
		f.	מִצָּאת			
	pl.	m.	מִצָּאִים	מִמְלָאִים		
		f.	מִצָּאוֹת			

Notes

In the suffix conjugation of the derived binyanim, the vowel between the second root consonant and a consonantal suffix is always *šere*, whereas the Qal has *qameš*.

The 3/2 f. pl. forms of the prefix conjugation with the vowel /æ/ are due to analogy to III y verbs, e.g., *הִמְצָאִינָה* *they will be found*. Sometimes, forms of III y verbs follow the pattern of III y completely, e.g., *נִבִּיתָ* *you have prophesied* (verb נִבָּא; Jer 26:9) as opposed to the expected form נִבְאִיתָ (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* *after*, *כַּאֲשֶׁר* *when, after*, *בְּטֶרֶם* *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 שְׁלֹשֶׁת יָמִים אַחֲרֵי
אֲשֶׁר-כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ
כִּי-קָרְבִּים הֵם אֵלָיו וּבִקְרָבוֹ 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)

וַיֹּאמֶר מִפִּיבֹשֶׁת אֶל-הַמֶּלֶךְ גַּם
אֶת-הַכֹּל יָקָח אַחֲרָי אֲשֶׁר-בָּא
אֶדְנִי הַמֶּלֶךְ 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 טָרֶם-יִקְרָאוּ וְאֲנִי אֶעֱנֶה
שֶׁאֵל מָה אֶעֱשֶׂה-לָּךְ בְּטֶרֶם אֶלְקָח
מֵעִמָּךְ

Before they call, I will answer (Isa 65:24)

Ask what I shall do for you, before I am taken from you (2 Kgs 2:9)

וַיְהִי כַּאֲשֶׁר קָרַב אֶל-הַמַּחֲנֶה
וַיֵּרָא אֶת-הָעֵגֹל וּמַחֲלֹת

When he came near the camp, he saw the calf and the dancing (Exod 32:19)

וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם
שְׁלֹשֶׁת יָמִים עַד-שׁוּבוֹ הָרֹדְפִים

They left and came to the hills and stayed there for three days, until the pursuers returned (Josh 2:22)

וְלֹא־הֵאֲמַנְתִּי לְדִבְרֵימ עַד אֲשֶׁר־בָּאתִי וַתִּרְאֵנִה עֵינִי	<i>I did not believe the words, until I came and my eyes saw it (1 Kgs 10:7)</i>
כִּי נַעַר יִשְׂרָאֵל וָאֶהְבֵּהוּ	<i>When Israel was a child, I loved him (Hos 11:1)</i>

Similar to temporal subordinate clauses with a finite verb as predicate are constructions with a preposition and an infinitive construct.

אֲמוּתָהּ הַפֶּעַם אַחֲרֵי רְאוּתִי אֶת־פָּנֶיךָ	<i>I can die now after I have seen your face (Gen 46:30)</i>
וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל	<i>These are the kings that ruled in the land of Edom before a king of the Israelites ruled as king (Gen 36:31)</i>
כִּי לֹא־יֹאכַל הָעָם עַד־בֹּאוֹ	<i>... for the people do not eat before he [Samuel] comes (1 Sam 9:13)</i>

For the use of the inf. cs. with the prepositions **כִּי** 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 כָּלִיתִם	4 כָּלִיתִי	5 אָכַלָה	6 יָכְלוּ	7 כִּסְתָהּ	8 תִּכְסִּי
9 נָבֵא	10 נִבְּאוּ	11 נִבְּאתָ	12 תִּנָּבֵא	13 הִכִּיתָ	14 הִכָּה	15 תִּכְּפוּ	16 הִכִּיתִי
17 הִכִּיתֶם	18 יָכָה	19 יָכּוּ	20 אָכָה	21 נִיכּוּ	22 וַיָּנֹךְ	23 נִרְאוּ	24 יִרְאוּ
25 הִרְאָה	26 צִוִּיתִי	27 צִוִּיתָ	28 וַיִּצּוּ	29 הָעֵלוּ	30 הָעֲלִיתִי		

22.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: מֹשֶׁה, יִשְׁעִיָּהוּ, יְרוּשָׁלַם, חֲזַקְיָהוּ, דָּוִד, אֲמוּנִן, אֶלְיָקִים, אֶהֱרֹן, אַבְרָהָם, מֹשֶׁה, יִשְׁעִיָּהוּ, יְרוּשָׁלַם, חֲזַקְיָהוּ, דָּוִד, אֲמוּנִן, אֶלְיָקִים, אֶהֱרֹן, אַבְרָהָם, שְׂמוּאֵל, שְׁלֹמֹה, שִׁבְנָא, שָׁאוּל, עֶבֶד אָדָם

1 וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כְּאֲשֶׁר צִוָּה יְהוָה אֹתָם כֵּן עָשׂוּ:	2 וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה
אֲשֶׁר שָׁלַח וְאֵת כָּל־הָאֲתָת אֲשֶׁר צִוָּהוּ:	3 וַיָּבִין שְׁלֹמֹה אֶת־הַבַּיִת וַיִּכְלֶהוּ:
4 וַיְכַל אֱלֹהִים	5 וַיִּשְׁלַח

שְׁאוּל מִלְאָכִים לָקַחַת אֶת־דָּוִד וַיֵּרָא² אֶת־לַחְקָת³ הַנְּבִיאִים נְבָאִים וּשְׁמוּאֵל עָמַד נֹצֵב עֲלֵיהֶם וְהָיָה
 עַל־מִלְאָכֵי שְׁאוּל רֵיחַ אֱלֹהִים וַיִּתְּנֵבְאוּ גַם־הֵמָּה: 6 וַיִּלְחֲמוּ בְּנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלְכְּדוּ
 אוֹתָהּ וַיִּכְוֶה לְפִי־תָרַב וְאֶת־הָעִיר שָׁלְחוּ בָאֵשׁ: 7 כָּל־הַמְצֹנָה אֲשֶׁר אָנֹכִי מְצֹנֶה הַיּוֹם תִּשְׁמְרוּ
 לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וּרְבִיתֶם וּבְאֵתֶם וִירֻשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְרָהָם: 8 וְעַתָּה
 מִמִּלְכַּתְךָ לֹא־תִקּוּם בְּקֶשׁ יְהוָה לוֹ אִישׁ כָּל־כֹּבֹד וַיִּצְוֵהוּ יְהוָה לְנָגִיד עַל־עַמּוּ כִּי לֹא שְׁמַרְתָּ אֶת
 אֲשֶׁר־צִוָּךְ יְהוָה: 9 וַיֵּרָא אֵלָיו יְהוָה בְּלֵילָה הַהוּא וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבֹרָהם אָבִיךָ אֵל־תִּירָא
 כִּי־אַתָּה אָנֹכִי וּבְרַכְתִּיךָ וְהָרַבִּיתִי אֶת־זֶרְעֶךָ בְּעָבוּר אֲבֹרָהם עֲבָדִי: וַיָּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם
 יְהוָה וַיִּטֹּשֶׁם אֶהְלֹו וַיִּכְרוּ⁴־שָׁם עֲבָדֵי־יִצְחָק בָּאָר: 10 וַיַּעַל מֹשֶׁה אֶל־הָהָר וַיִּכַּסּ הָעֲנָן אֶת־הָהָר:
 וַיִּשְׁכֵּן כְּבוֹד־יְהוָה עַל־הָרֹם סִינַי וַיִּכַּסּוּ הָעֲנָן שְׁשַׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְּׂבִיעִי מִתּוֹךְ
 הָעֲנָן: וּמֵרָאָה כְּבוֹד יְהוָה כָּאֵשׁ אֲכָלַת בָּרָאשׁ הָהָר לְעֵינֵי בְנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן
 וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: 11 וַיְהִי כִשְׁמַע הַמֶּלֶךְ חִזְקִיָּהוּ
 וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְּכַסּ בְּשָׁק⁵ וַיָּבֹא בֵּית יְהוָה: וַיִּשְׁלַח אֶת־אֲלִיָּקִים אֲשֶׁר־עַל־הַבַּיִת וּשְׂבָנָא הַסֹּפֵר
 וְאֵת זִקְנֵי הַכֹּהֲנִים מִתְּכַסִּים בְּשָׁקִים אֶל־יִשְׁעֵיהֶם הַנִּבְיָא בֶּן־אֲמוּן: 12 כִּי כֹה אָמַר יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל אֵלֵי קָח אֶת־כּוֹס⁶ כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵלֵי קָח אֶת־כּוֹס הַיַּיִן הַחֲמָה הַזֹּאת
 מִיָּדִי וְהִשְׁקִיתָהּ אֵת־כָּל־הַגּוֹיִם אֲשֶׁר אָנֹכִי שֹׁלַח אוֹתָהּ אֲלֵיהֶם: ... וְאַקַּח אֶת־הַכּוֹס מִיָּד יְהוָה
 וְאַשְׁקֶה אֶת־כָּל־הַגּוֹיִם אֲשֶׁר־שִׁלַּחְנִי יְהוָה אֲלֵיהֶם: 13 וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל כֹּה־אָמַר יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי הָעֹלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וְאַצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיָּד כָּל־הַמְּמַלְכוֹת
 הַלְחָצִים⁷ אֶתְכֶם: 14 וַיִּגַּד לְמֶלֶךְ דָּוִד לֵאמֹר בְּרַךְ יְהוָה אֶת־בֵּית עֲבָד אָדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ
 בְּעָבוּר אַרְוֹן הָאֱלֹהִים וַיִּגַּד דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֲבָד אָדָם עִיר דָּוִד בְּשִׁמְחָה:

22.5 Hebrew Reading: Genesis 16:7–10

Translate Gen 16:1–6 with the help of notes below the text.

7 וַיִּמְצָאָהּ מִלְאָךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעֵין בְּרֶדֶךְ שׁוּר: 8 וַיֹּאמֶר הָרָר שְׁפַחַת שָׂרִי
 אִי־מִזָּה בָּאת וְאַנָּה תִלְכִּי וְהָאִמֶּר מִפְּנֵי שָׂרִי גְבֵרָתִי אָנֹכִי בְּרַחַת: 9 וַיֹּאמֶר לָהּ מִלְאָךְ יְהוָה שׁוּבִי
 אֶל־גְּבֵרָתְךָ וְהִתְעַנִּי תַחַת יָדֶיהָ: 10 וַיֹּאמֶר לָהּ מִלְאָךְ יְהוָה הִרְבָּה אֲרֻבָּה אֶת־זֶרְעֶךָ וְלֹא יִסְפֹּר
 מִרְבּ:

16:7	שׁוּר	name of a place or region near the eastern border of Egypt
16:8	אִי־מִזָּה	where from?
	גְּבִירָה	mistress; lady (title of the queen mother) (cs. st. גְּבִירָת)

² Instead of וַיֵּרָא the form וַיֵּרָאֵי is expected.

³ לַחְקָה band, company

⁴ כרה Q. to hollow out, dig

⁵ שָׁק sack, sackcloth (gem. noun)

⁶ כּוֹס cup

⁷ לחץ Q. to oppress

Chapter 22

16:9 עִנָּה Hitpa. *to submit (HALOT), to humble oneself (BDB)*

Chapter 23

23.1 Vocabulary

23.1.1 Verbs

חלה	Q. <i>to be or become weak; become sick, ill</i>
חלק	Q./Pi. <i>to divide, apportion</i>
חרש	Hi. <i>to be silent</i>
יבש	Q. <i>to be dry, dried up</i> (stative verb; SC יִבֵּשׁ; PC יִיבֵּשׁ); Hi. <i>to dry up, make dry</i>
יָדָה ₂	Hi. <i>to praise</i> ; Hitpa. <i>to confess</i> (SC הִתְיַדָּה)
יטב	Q. <i>to be good, well, glad, pleasant</i> ; Hi. <i>to do good to, deal well with; to do well; to make something good</i>
יכח	Hi. <i>to rebuke, reproach; to decide</i>
יסף	Q. <i>to add</i> ; Hi. <i>to add</i>
יצב	Hitpa. <i>to set oneself, to station oneself; to take one's stand</i> (cf. נִצַּב Ni./Hi.)
ישע	Hi. <i>to help, save</i> ; Ni. <i>to receive help; to be victorious</i>
יתר	Ni. <i>to be left over, remain</i> ; Hi. <i>to leave over, leave</i>
רפא	Q. <i>to heal</i> ; Ni. <i>to be healed</i>

23.1.2 Nouns

נָפֵר	<i>man</i>
זָר	<i>strange, foreign</i>
כַּתֵּף	<i>shoulder; side; mountain slope</i>
עֵמֶק	<i>valley, vale, lowland</i>
עֲרֵבָה	<i>desert-plain, steppe</i> (with the article הָעֲרֵבָה usually a part of the arid region between the Sea of Galilee and the Gulf of Aqaba)
שְׂאוֹל	<i>underworld</i> (fem.)

23.2 Verbs I y: Derived Binyanim

23.2.1 Verbs I y: Niphal, Hiphil and Hophal

Verbs of the type Iy are verbs with originally either /y/ or /w/ as first root consonant. In the Niphal, Hiphil and Hophal most Iy verbs behave like having /w/ as first root consonant. Only few exceptions to this are found in Biblical Hebrew. As the weakness of Iy verbs is in first position, the vowels of the prefix syllables in the Niphal, Hiphil and Hophal interact with the first root consonant in the following ways:

1. In the suffix conjugation and participle Niphal: **nawšab* > *nōšab* נוֹשֵׁב in the suffix conjugation (from a primitive form **naqtala*) and **nawšab* > *nōšāb* נוֹשֵׁב in the participle
2. In the Hiphil of most verbs: **hawšaba* > *hōšib* הוֹשִׁיב (SC) (from a primitive form **haqtala*), **yuhawšib* > *yōšib* יוֹשִׁיב (PC) (the same applies to the other Hi. forms)
3. In the Hiphil of a few verbs: **haytaba* > *hētib* הִיטִיב (SC) (from a primitive form **haqtala*), **yuhaytib* > *yētib* יִיטִיב (PC) (the same applies to the other Hi. forms)
4. In the Hophal: **huwrad* > *hūrad* הוֹרֵד (SC), **yuwrad* > *yūrad* יוֹרֵד (PC) (the same applies to the other Ho. forms)

			Niphal	Hiphil		Hophal
SC	sg.	3 m.	נוֹשֵׁב	הוֹשִׁיב	הִיטִיב	הוֹשֵׁב
		3 f.	נוֹשְׁבָה	הוֹשִׁיבָה	הִיטִיבָה	
		2 m.	נוֹשְׁבֶתָ	הוֹשִׁיבֶתָ	הִיטִיבֶתָ	
		2 f.	נוֹשְׁבֶתְךָ	הוֹשִׁיבֶתְךָ	הִיטִיבֶתְךָ	
		1 c.	נוֹשְׁבָתִי	הוֹשִׁיבָתִי	הִיטִיבָתִי	
	pl.	3 c.	נוֹשְׁבוּ	הוֹשִׁיבוּ	הִיטִיבוּ	
		2 m.	נוֹשְׁבֶתֶם	הוֹשִׁיבֶתֶם	הִיטִיבֶתֶם	
		2 f.	נוֹשְׁבֶתֶן	הוֹשִׁיבֶתֶן	הִיטִיבֶתֶן	
		1 c.	נוֹשְׁבָנוּ	הוֹשִׁיבָנוּ	הִיטִיבָנוּ	
PC	sg.	3 m.	יוֹשֵׁב	יוֹשִׁיב	יִיטִיב	יוֹשֵׁב
		3 f.	תּוֹשֵׁבָה	תּוֹשִׁיבָה	תִּיטִיבָה	
		2 m.	תּוֹשֵׁב	תּוֹשִׁיב	תִּיטִיב	
		2 f.	תּוֹשֵׁבִי	תּוֹשִׁיבִי	תִּיטִיבִי	
		1 c.	אֲנֹשֵׁב	אֲנֹשִׁיב	אִיטִיב	

		Niphal	Hiphil		Hophal
pl.	3 m.	יִנָּשְׁבוּ	יִנְשִׁיבוּ	יִיטְיְבוּ	
	3 f.	תִּנְשָׁבְנָה	תִּנְשִׁיבְנָה	תִּיטְיָבְנָה	
	2 m.	תִּנְשָׁבוּ	תִּנְשִׁיבוּ	תִּיטְיְבוּ	
	2 f.	תִּנְשָׁבְנָה	תִּנְשִׁיבְנָה	תִּיטְיָבְנָה	
	1 c.	נִנְשָׁב	נִנְשִׁיב	נִיטְיָב	
Juss.	sg. 3 m.	יִנָּשֵׁב	יִנְשֵׁב		
waw-PC	sg. 3 m.	וַיִּנְלָד	וַיִּנְשֵׁב	וַיִּיטְב	
Impv.	sg. m.	הִנְשֵׁב	הִנְשִׁיב		
			הִנְשִׁיבָה	הִיטְיָבָה	
	f.	הִנְשָׁבִי	הִנְשִׁיבִי		
	pl. m.	הִנְשָׁבוּ	הִנְשִׁיבוּ		
Inf. cs.		הִנְשֵׁב	הִנְשִׁיב	הִיטְיָב	הִנְשֵׁב
Inf. abs.			הִנְשִׁיב	הִיטְיָב	
Part.	sg. m.	נוֹשֵׁב	מוֹנִיב	מִיטְיָב	מוֹנֵשֵׁב
	f.	נוֹשֶׁבֶת	מוֹנֶשֶׁבֶת	מִיטְיָבָה	
	pl. m.	נוֹשְׁבִים	מוֹנִיבִים	מִיטְיָבִים	
	f.	נוֹשְׁבוֹת	מוֹנִיבוֹת	מִיטְיָבוֹת	

Notes

The primitive forms for the suffix conjugation **naqtal* (Ni.) and **haqtal* (Hi.) are different from the primitive forms for the corresponding forms of the strong verbs **niqtal* and **hiqtīl*, 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., *yīnwašīʿ* > *yīwwāšēāʿ* יִנְשָׁע *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 Iy verbs have Hiphil forms that are based on an original /y/ as R₁: יֵטֵב Hi. *to do good* (74×), יִלֵּל Hi. *to howl* (30×), יִנֵּק Hi. *to nurse, suckle* (9×), יֵמֵן Hi. *to go to the right* (5×), יֵשֵׁר Hi. *to make even* (2×).

In *wayyiqtol* forms the long vowel /ī/ as thematic vowel is replaced by /ē/ (except in pausal forms), e.g., וַיִּנְשָׁב *he settled* (transitive; Gen 47:11).

In *wayyiqtol* verbs without suffix, stress is frequently retracted to the penultimate syllable with shortening of the thematic vowel /ē/ > /æ/, e.g., וַיִּיטְב, וַיִּנְשָׁב. But forms without retraction of stress are attested, too, e.g., וַיִּנְשָׁב (Gen 47:11). With a guttural as third root consonant the vowel /ē/ is shortened to /a/, e.g., וַיִּשָׁע *and he saved* (Exod 14:30).

The verb הִלִּיךְ follows the pattern of the verbs יָשַׁב, יָרַד, etc., in the Hiphil forms. Illustrative Forms are the following:

SC	sg.	3 m.	הוֹלִיךְ
	pl.	3 c.	הוֹלִיכּוּ
PC	sg.	3 m.	יוֹלִיךְ
	pl.	3 m.	יוֹלִיכּוּ
Inf. cs.			הוֹלִיךְ

Frequent doubly weak verbs are יָצָא Hi. *to bring out, lead out*, יָדָה Hi. *to praise* and יָרָא Ni. *to be feared, terrible, awesome*. The verb יָרָא Ni. is almost exclusively attested in the participle נֹרָא, נֹרָאָה, נֹרָאָה, etc. The verbs יָצָא Hi. and יָדָה Hi. have the following characteristic forms:

SC	sg.	3 m.	הוֹצִיא
	pl.	3 c.	הוֹצִיאוּ
PC	sg.	3 m.	יוֹצִיא
	pl.	3 m.	יוֹצִיאוּ
Inf. cs.			הוֹצִיא

The verb יָסַף *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., הוֹסִיפָהּ (SC), יוֹסִיף (PC), וַיֹּסֶף (*wayyiqtol*).

Verbs of the type Iy with צ as second root consonant have forms with a geminated צ in the Hi. and Ho., e.g., וַיִּצְיִנוּ *and they placed* (1 Sam 5:2), וַיִּצְקוּ *and they poured them out* (with ePP; Josh 7:23), תִּצְיִתוּ *you shall set on fire* (Josh 8:8). Although forms like these look like forms of In verbs, they are derived from the verbs יָצַג, יָצַק and יָצַת, respectively.

The verb יָלַד has inf. cs. forms in the Hophal with a geminated second root consonant instead of a long vowel /ū/ in the prefix syllable: הוּלְלַדְתָּ or הוּלְלַדְתָּ *hullædæt* in the constructions יוֹם הַלְּלָדָת *birthday* (Gen 40:20) or יוֹם הוּלְלַדְתָּ *day of birth* (Ezek 16:4).

23.2.2 Verbs Iy: Piel, Pual and Hitpael

In the Piel, Pual and Hitpael Iy have strong forms in the entire paradigms. In the Piel and Pual the first root consonant /y/ is preserved. In the Hitpael of some verbs the first root consonant is changed to /w/ while in the majority of verbs the /y/ is preserved. Important forms are included in the following table (only attested forms are included).

			Piel	Pual	Hitpael
SC	sg.	3 m.	יָסַר	יִסָּר	הִתְיַצַּב
	pl.	3 m.	יָסְרוּ		הִתְיַצְּבוּ
PC	sg.	3 m.	יִסֵּר		יִתְיַצֵּב
	pl.	3 m.			יִתְיַצְּבוּ
Inf. cs.			יָסַר		הִתְיַצֵּב
Part.	sg.	m.	מִיָּסַר	מִיִּסָּר	מִתְיַצֵּב

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
יָסַף Q./Hi.	<i>to add</i>	<i>to do something again, continue doing something; with a negative: to stop doing something; to not do something anymore</i>
שׁוּב Q.	<i>to return</i>	<i>to do something again</i>
מָהֵר Pi.	<i>to hurry</i>	<i>to do something quickly</i>
רַבָּה Hi.	<i>to multiply, increase</i>	<i>to do something many times</i>
שָׁכַח Hi.	<i>to rise early</i>	<i>to do something early (in the morning)</i>

In many cases, the modifying verb precedes the modified verb which is in the infinitive construct, usually with the preposition לְ (1 Sam 7:13) but also without (Gen 8:12).

וַיִּכְנָעוּ הַפְּלִשְׁתִּים וְלֹא־יָסְפוּ עוֹד לְבוֹא בְּגִבּוֹל יִשְׂרָאֵל	<i>And the Philistines were subdued and did not come into the territory of Israel again (1 Sam 7:13)</i>
וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד	<i>[The dove] did not return to him anymore (Gen 8:12)</i>
לֹא־יִוָּכַל בַּעֲלָהּ הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ לָשׁוּב לְקַחְתָּהּ לְהִיּוֹת לוֹ לְאִשָּׁה	<i>Her first husband, who sent her away, cannot take her back again to be his wife (Deut 24:4)</i>
וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מִהֶרֶב מִהֲרָתָ לְמָצָא בְנִי	<i>And Isaac said to his son, "How did you find it so quickly, my son?" (Gen 27:20)</i>

וַיִּשְׁכֶּם מַשְׁרַת 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 אַחִימַעַז בֶּן-צָדוֹק וַיֹּאמֶר אֶל-יֹאבָב ...
 And Ahimaaz son of Zadok said again to Joab (2 Sam 18:22)

וַתֵּרָא אַבְיגַיִל אֶת-דָּוִד וַתִּמְחַר וַתֵּרָד מֵעַל הַחֲמֹר
 And Abigail saw David and quickly got off the donkey (1 Sam 25:23)

... כִּי לֹא יוֹסִיף יְבֹא-בָךְ עוֹד עַרְל 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.

1 אוֹרֶה 2 נוֹדֶה 3 הִתְנוּדוּ 4 הִיטִיבוּ 5 הִיטִבְתָּ 6 יִיטִיב 7 הוֹסַפְתִּי 8 תִּסְיִפוּ
 9 יוֹסִפוּ 10 הִתִּינְצְבוּ 11 יִתִּינְצֹב 12 הוֹשַׁעְתֶּם 13 הוֹשַׁעְתִּי 14 תוֹשִׁיעַ 15 הִכּוּ
 16 נֹאדְלוּ 17 וַיִּלְכוּ 18 תִּתְחַרְשִׁי

23.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: צִדְקִיָּהוּ, מִצְרַיִם, יְהוֹשֻׁעַ, יְהוּדָה, דָּוִד, בָּבֶל, אֱלִיהוּ, אֶהֱרָן, אַבְשָׁלוֹם, מִצְרַיִם, שְׂמוּאֵל, שָׁאוּל, מִצְרַיִם

1 רָפְאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי וְאַוְשַׁעַה כִּי תִהְלֹתִי אִתָּה: 2 הִנֵּה שִׁבַּע שָׁנִים בָּאוֹת שָׁבַע¹ נָדוּל בְּכָל-אֶרֶץ מִצְרַיִם: וְקָמוּ שִׁבַּע שָׁנֵי רָעַב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל-הַשִּׁבַּע בְּאֶרֶץ מִצְרַיִם וְכָלָה הָרָעַב אֶת-הָאֶרֶץ: וְלֹא-יִנְדַּע הַשִּׁבַּע בְּאֶרֶץ מִצְרַיִם הָרָעַב הַהוּא אַחֲרֵי-כֵן כִּי-כָבֵד הוּא מְאֹד: 3 וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהַגֵּה שְׁנֵי-אֲנָשִׁים עֲבָרִים² נִצִּים³ וַיֹּאמֶר לָרֶשֶׁע לָמָּה תִּכָּה רַעְיָךְ: וַיֹּאמֶר מִי שָׁמָּה לְאִישׁ

¹ שִׁבַּע *satiation, sufficiency; plenty*

² עֲבָרִי *Hebrew*

³ נִצִּי *Ni. to fight*

שֶׁר וּשְׁפֹט עָלֵינוּ הַלְהַרְגֵנִי אֶתָּה אִמֹר כַּאֲשֶׁר הִרְגָתָ אֶת־הַמִּצְרִי⁴ וַיִּירָא מֹשֶׁה וַיֹּאמֶר אָכֵן⁵ נֹדַע הַדָּבָר: 4 וְעַתָּה לָכֵה וְאַשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנֹכִי כִי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר כִּי־אֵתָּה עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאָךְ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה: 5 וַיַּדְבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיִּצְוֶם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: 6 וַיַּדְבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּרִית עֲבָדִים: 7 וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל־בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הָעֵלִיתִי אֶתְכֶם מִמִּצְרַיִם וְאֹצִיא אֶתְכֶם מִבְּרִית עֲבָדִים: 8 וְעַתָּה יִשְׂרָאֵל שָׁמַע אֶל־הַחֲקִים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי מַלְמֵד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וּבִאֲתָם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם: לֹא תִסְפוּ עַל־הַדְּבָר אֲשֶׁר אֲנֹכִי מַצְוֶה אֶתְכֶם וְלֹא תִגְרְעוּ⁶ מִמֶּנּוּ לְשֹׁמֵר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מַצְוֶה אֶתְכֶם: 9 וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַרַע בְּעֵינֵי יְהוָה וַיִּתְּנֶם יְהוָה בְּיַד־פְּלִשְׁתִּים אֲרֻכָּעִים שָׁנָה: 10 וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לִקְחַת אֶת־דָּוִד וַיֵּרָא אֶת־לִהְקֵת⁷ הַנְּבִיאִים נָבִיאִים וּשְׂמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם וַתְּהִי עַל־מַלְאָכֵי שָׁאוּל רִיחַ אֱלֹהִים וַיִּתְּנָבְאוּ נִסֵּי־הַמָּוֶה: וַיִּגְדּוּ לְשָׁאוּל וַיִּשְׁלַח מַלְאָכִים אֲחֵרִים וַיִּתְּנָבְאוּ נִסֵּי־הַמָּוֶה וַיִּסַּף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים וַיִּתְּנָבְאוּ נִסֵּי־הַמָּוֶה: 11 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה תָּן קָרְבֹךְ יָמֶיךָ לְמוֹת קָרָא אֶת־יְהוֹשֻׁעַ וְהַתִּינִצְבוּ בְּאֶהֱל מוֹעֵד וְאֶצְוֶנּוּ וַיִּלְךָ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְּנָבְאוּ בְּאֶהֱל מוֹעֵד: וַיִּירָא יְהוָה בְּאֶהֱל בְּעֹמֶד עָנָן וַיַּעֲמֵד עֹמֵד הָעָנָן עַל־פֶּתַח הָאֶהֱל: 12 וַיְהִי כִכְלֹת דָּוִד לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־שָׁאוּל וַיֹּאמֶר שָׁאוּל הַקִּלְךָ זֶה בְּנִי דָוִד וַיֵּשֶׂא שָׁאוּל קִלּוֹ וַיִּבְדֹּ: 13 כָּל־הַמִּצְוָה אֲשֶׁר אֲנֹכִי מַצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וִירְבִיתֶם וּבִאֲתָם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם: וְזָכַרְתָּ אֶת־כָּל־הַדְּרָךְ אֲשֶׁר הִלְכָהָ יְהוָה אֱלֹהֶיךָ זֶה⁸ לְדַעַת אֶת־אֲשֶׁר בְּלִבְכֶּךָ תִּתְּשֹׁמֶר מִצְוֹתָיו אִם־לֹא: 14 כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וּלְכַדְּהָ: וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמְלֹט מִיַּד הַכַּשְׂדִּים¹⁰ כִּי הִנָּתַן יְהוָה בְּיַד מֶלֶךְ־בָּבֶל וּדְבַר־פִּי עִם־פִּי וְעִינָיו אֶת־עִינָיו תִּרְאִינָה: וּבָבֶל יוֹלֵךְ אֶת־צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד־פָּקְדֵי אֹתוֹ נֹאם־יְהוָה כִּי תִלְחֲמוּ אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ: 15 וַיֹּאמֶר אֲלֵיהֶם אֶל־הָעָם אֲנִי נֹתַרְתִּי נָבִיא לַיהוָה לְבִדִּי וְנָבִיאֵי הַכַּשְׂדִּים אֲרַבְּעֵ־מֵאוֹת וְחֲמִשִּׁים אִישׁ: 16 וַיִּבְא־שָׁם אֶל־הַמַּעְרָה¹¹ וַיִּלֵּן שָׁם וַהֲנֶה דְּבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מִה־לֶּךָ כֹּה אֲלֵיהֶם: וַיֹּאמֶר קָנָא קְנֵאתִי¹² לַיהוָה אֱלֹהֵי צִבְאוֹת כִּי־עָזְבוּ בְּרִיתִי בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֵיךָ הָרָסוּ¹³ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֶתְּרֵם אֲנִי לְבִדִּי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לִקְחָתָהּ: 17 וַיְהִי תְּמָה בְּדָרְךָ וַהֲשַׁמְעָה¹⁴ כָּזָה אֶל־דָּוִד לֵאמֹר הִכָּה אֲבָשָׁלוֹם אֶת־כָּל־בְּנֵי הַמֶּלֶךְ וְלֹא־נֹתַר מֵהֶם אֶחָד: 18 וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם

⁴ Egyptian מצרי

⁵ surely אָכֵן

⁶ Q. to take; to diminish גרע

⁷ band, company (BDB) להקה

⁸ here as adv. now, here זה

⁹ Pi. to put to the test, try נסה

¹⁰ Chaldeans (the people ruling over Babylon since 626/5 BCE) (HALOT) כשדים

¹¹ cave מערה

¹² Pi. to be jealous; to be zealous קנא

¹³ Q. to tear down הרס

¹⁴ report, news (part. pass. f. sg. שמע to hear) שמועה

אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי אֶת־קוֹל דְּבָרַי הָעֵם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךְ הִיטִיבוּ כָּל־אֲשֶׁר דִּבְּרוּ:
 19 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לַעֲוֹלָם חֲסִדּוֹ: 20 אוֹרְהָ יְהוָה בְּכָל־לֵב אֲסַפְּרָה כָּל־נַפְלְאוֹתַיךְ:

23.5 Hebrew Reading: Genesis 16:11–16

Translate Gen 16:11–16 with the help of notes below the text.

11 וַיֹּאמֶר לָהּ מֶלֶאכָה יְהוָה הִנֵּה הָרָה וַיִּלְדֶּת בֶּן וַקָּרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עֲנִיָּה:
 12 וְהוּא יְהוָה פָּרָא אָדָם יָדוּ בְּכָל יָגֵר כָּל בּוֹ וְעַל־פָּנָי כָּל־אֲחִיו יִשְׁכָּן: 13 וַתִּקְרָא שֵׁם־יְהוָה
 הַדֹּבֵר אֵלַיהָ אֵתָּה אֵל רָאִי כִּי אֲמַלְחָה הַגִּם הַלֵּם רְאִיתִי אַחֲרַי רָאִי: 14 עַל־כֵּן קָרָא לְבָאָר בָּאָר
 לַחֵי רָאִי הִנֵּה בֵּין־קָדֵשׁ וּבֵין בְּרָד: 15 וַתֵּלֶד הָגֵר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם שֵׁם־בְּנוֹ אֲשֶׁר־יָלְדָהּ
 הָגֵר יִשְׁמָעֵאל: 16 וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלֶדֶת־הָגֵר אֶת־יִשְׁמָעֵאל לְאַבְרָם:

16:11	הָרָה*	<i>pregnant</i> (adj.)
	וַיִּלְדֶּת	This appears to be a <i>lectio mixta</i> . One can either read וַיִּלְדֶּת or וַיִּלְדֶּת (JM §§ 89j, 16g). The vowel signs of the Masoretic Text combine both forms. Other grammars accept this forms as participle fem. sg. without a helping vowel to break up the final consonant cluster.
	עָנִי	<i>affliction, misery, oppressed situation</i>
16:12	פָּרָא	<i>wild ass; פָּרָא אָדָם a man like a wild ass (HALOT)</i>
	עַל־פָּנָי	<i>in front of, east of (BDB); at the expense of; to the disadvantage of (HALOT)</i>
16:13	דִּבֵּר	The verb דִּבֵּר is used in the Qal here (part. in 39 of the 41 cases of the verb in Qal)
	רָאִי	<i>seeing (rā'i)</i>
	הַלֵּם	<i>here</i>
16:14	קָדֵשׁ	(and בְּרָד) names of places

Chapter 24

24.1 Vocabulary

24.1.1 Verbs

בוא	Q. <i>to come, to enter</i> ; Hi. <i>to bring, bring in</i>
בין	Q. <i>to discern, understand</i> ; Hi. <i>to understand; to give understanding, teach</i>
כון	Ni. <i>to be established; to be steadfast; to be permanent; to be ready</i> ; Hi. <i>to establish, set up; to make ready, prepare; to direct</i> ; Polel <i>to set up, establish</i>
מות	Q. <i>to die</i> ; Hi. <i>to kill, put to death</i>
נוח	Q. <i>to rest; to settle down; to have rest</i> ; Hi. A <i>to cause to rest, give rest</i> ; Hi. B <i>to lay, set down; to leave, let remain</i>
סור	Q. <i>to turn aside</i> ; Hi. <i>to cause to turn aside, depart; to remove, take away</i>
עור	Q. <i>to awake; to stir</i> ; Hi. <i>to wake up; to excite; to put into motion</i>
פוז	Q. <i>to be dispersed; disperse (intr.)</i> ; Ni. <i>be scattered</i> ; Hi. <i>to scatter</i>
קום	Q. <i>to arise, stand up, stand</i> ; Hi. <i>to raise, raise up</i>
רום	Q. <i>to be high; to be raised, uplifted; to rise (intrans.)</i> ; Hi. <i>to raise, lift up; to exalt; to set up</i> ; Polel <i>to raise, lift up; to exalt</i>
ריב	Q. <i>to strive, contend</i>
שוב	Q. <i>to turn back, return</i> ; Hi. <i>to bring back, return (trans.)</i>

24.1.2 Nouns

אֶבְיוֹן	<i>needy, poor (adj.)</i>
אַחֲרִית	<i>end; future; descendants (fem.)</i>
אֶרֶץ	<i>way, path</i>
חֲזָק	<i>strong; heavy, severe; firm, hard (adj.)</i>
יָאֵר	<i>the Nile (usually with the article הַיָּאֵר, pl. יְאֵרִים; Nile-arms, Nile-canals) river, stream</i>
יַעַר	<i>wood; forest; thicket</i>

פֶּסֶל	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
שָׁלֵם	a kind of offering: conclusion offering; salvation offering
שֵׁן	tooth, ivory (gem. noun; dual שְׁנַיִם)

24.2 Verbs II w/y: Derived Binyanim

24.2.1 Verbs II w/y: Niphal, Hiphil and Hophal

			Niphal כּוֹן	Hiphil קוּם בּוּא		Hophal קוּם
SC	sg.	3 m.	נָכוֹן	הִקִּים	הִבִּיא	הוֹשִׁיב
		3 f.	נִכְוְנָה	הִקִּימָהּ	הִבִּיאָהּ	
		2 m.		הִקִּימוֹתָ	הִבִּאתָ	
		2 f.		הִקִּימוֹתְ	הִבִּאתְ	
		1 c.		הִקִּימוֹתִי	הִבִּאתִי	
	pl.	3 c.	נִכְוְנוּ	הִקִּימוּ	הִבִּיאוּ	
		2 m.		הִקִּימוּתֶם	הִבִּאתֶם	
		2 f.		הִקִּימוּתֶן	הִבִּאתֶן	
		1 c.		הִקִּימוּנוּ	הִבִּאֵנוּ	

			Niphal כִּוֵּן	Hiphil בֹּא קוֹם		Hophal קוֹם
PC	sg.	3 m.	יָכֹון	יָקִים	יָבִיא	יֹושֵׁב
		3 f.	תִּכְוֵן	תִּקְיִם	תִּבְיֵא	תִּוְמַת
		2 m.	תִּכְוֵן	תִּקְיִם	תִּבְיֵא	
		2 f.		תִּקְיָמִי	תִּבְיָאִי	
		1 c.		אִקְיִם	אִבְיֵא	
	pl.	3 m.	יָכְנוּ	יָקִימוּ	יָבִיאוּ	יִוְמְתוּ
		3 f.		תִּקְיָמֶינָה	תִּבְיָאֶינָה	
		2 m.		תִּקְיָמוּ	תִּבְיָאוּ	
		2 f.		תִּקְיָמֶינָה	תִּבְיָאֶינָה	
		1 c.		נִקְיִם	נִבְיֵא	
Juss.	sg.	3 m.		יָקִם	יָבֵא	
waw-PC	sg.	3 m.		וַיִּקֶּם	וַיָּבֵא	וַיֹּושֵׁב
Impv.	sg.	m.	הִכְוֵן	הִקֵּם	הִבֵּא	
		f.		הִקְיָמָה	הִבְיָאָה	
	pl.	m.		הִקְיָמִי	הִבְיָאִי	
		f.		הִקְיָמוּ	הִבְיָאוּ	
Inf. cs.			הִכְוֵן	הִקֵּם	הִבֵּא	
Inf. abs.			הִכְוֵן	הִקֵּם	הִבֵּא	
Part.	sg.	m.	נִכְוֵן	מִקֵּם	מִבֵּא	מוֹשֵׁב
		f.	נִכְוְנָה	מִקְיָמָה		
	pl.	m.	נִכְוְנִים	מִקְיָמִים	מִבְיָאִים	מוֹשְׁבִים
		f.		מִקְיָמוֹת		

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* יָכֹון.

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/ (*šere*) (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/ (*qameš*) (cf. the Hiphil prefix conjugation form of the strong verb יָקַח 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., הִקְיֵמוֹתִי *I have carried out* (1 Sam 15:13). However, forms without connecting vowel are attested, too, e.g., הִנֵּפְתָּ (root נִיף) *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., תִּשָּׁבְנָה (verb שׁוּב), תִּקְיִמְנָה (verb קוּם).

The doubly weak verb בּוֹא is frequently used in the Hiphil. As can be expected, the /ʔ/ 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 בּוֹא 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., הֵבֵאתָנִי *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., יָקַם *may he set up* as opposed to יִקָּם *he will set up*. *waw*-PC forms (*wayyiqtol*) show retraction of stress and shortening of the thematic vowel, e.g., וַיָּקַם *wayyāqæm*; וַיָּשָׁב *wayyāšæb*.

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., הִקְיִמָּה and הִבְיִאָּה.

In the Hiphil, all II w/y verbs have the same thematic vowel irrespective of their thematic vowel in the Qal.

Suffix Conjugation

	\bar{a} (< *a)	\bar{e} (< *i)	\bar{o} (< *u)
Q.	קָם	יָמַת	בוֹשַׁשׁ
Hi.	הִקָּם	הִיָּמַת	הִבְיָשַׁשׁ

Prefix Conjugation

	\bar{u}	\bar{i}	\bar{o} (< *ā)
Q.	יָקוּם	יָבִין	יָבִשׁוּ
Hi.	יָקוּם	יָבִין	יָבִישׁוּ

The verb נוּחַ Q. *to rest* has two distinct sets of Hiphil forms with different meanings. Hiphil A follows the pattern of the verb קוּם in the Hiphil. In Hiphil B the first root consonant is geminated. The meaning of נוּחַ 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 נוּחַ occurs in Hiphil A about 34 times and in Hiphil B about 69 times.

			Hiphil A	Hiphil B
SC	sg.	3 m.	הִנִּיחַ	הִנִּיחַ
PC	sg.	3 m.	יִנִּיחַ	יִנִּיחַ
waw-PC	sg.	3 m.	וַיִּנַּח	וַיִּנַּח
Impv.	sg.	m.		הִנַּח
	pl.	m.	הִנִּיחוּ	הִנִּיחוּ
Inf. cs.			הִנִּיחַ	הִנִּיחַ
Part.	sg.	m.	מִנִּיחַ	מִנִּיחַ

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/. The Hiphil A waw-PC form וַיִּנַּח is identical to the corresponding Qal form; the context helps to distinguish the two forms.

The verb בּוֹשׁ 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 קוּם, e.g., הִבְשִׁיתָ, הִבְשִׁיתָ. These forms have the meaning *to put to shame*. The variant forms follow the Iy verbs, e.g., הוֹבִישׁ, הוֹבִישׁ. These forms have the meaning *to be put to shame, be ashamed*.

Hophal forms of II w/y verbs follow the pattern of Iy verbs. Originally the Hophal forms had a short vowel in the prefix syllable, e.g., **huqam*. As the short vowel /u/ in the open syllable had to be reduced, the characteristic vowel of the passive would have been lost. The short vowel was therefore lengthened **huqam* > *hūqam* by analogy with the Iy verbs.

Hophal forms with a vocalic suffix like הִמָּוֶתוּ *they were killed* (2 Sam 21:9) and הוֹבִיאוּ *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 כּוּן Po. *to set up, establish* is used and for the Hitpolel the verb בִּין Hitpo. *to behave intelligently*, because these verbs are relatively frequent. Forms of other verbs supplement the two verbs, when important forms are missing.

			Polel	Polal	Hitpolel
SC	sg.	3 m.	פִּוּגֵן		הִתְפִּוּגֵן
		2 m.	פִּוּגְנָה	חִוּלָּהּ	הִתְפִּוּגְנָה
	pl.	3 c.	פִּוּגָּנוּ	פִּוּגָּנוּ	הִתְפִּוּגָּנוּ
PC	sg.	3 m.	יְכוּנֵן		יְתִפּוּנֵן
		pl.	יְכוּנָנוּ*	יְחִוּלָּנוּ	יְתִפּוּנָנוּ
Impv.	sg.	2 m.	פִּוּגֵן		הִתְפִּוּגֵן
		pl.	פִּוּגָּנוּ		הִתְפִּוּגָּנוּ
Inf. cs.			פִּוּגֵן		
Part.	sg.	m.	מְכוּנֵן*	מְרוּמֵם	מְתִנּוּרֵר
		pl.	מְכוּנָנִים*		מְתִקּוּמָּמִים

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 suffix due to Philippi's Law.

In the Hitpolel, pausal forms have the vowel /ā/ between the reduplicated root consonant.

24.3 Exercises

24.3.1 Translation of Verbal Forms

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

- 1 הִבִּיא 2 תְּבִיא 3 הִבֵּאתָ 4 יְבִיא 5 תִּכּוֹן 6 יִכּוֹן 7 נִכּוֹנוּ 8 הִמִּיתוּ
 9 הִמֵּתָם 10 וַיְמִיתוּ 11 הִסְרֵתִי 12 הִסִּירוּ 13 יִסֵּר 14 יָסַר 15 הִשִּׁיבוּתָ
 16 נָשִׁיב 17 הִנִּיחוּ 18 וַיִּנְיחוּ

24.3.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוֹאָחָז, יֵאֲשִׁיָּהוּ, חֲפְנִי, חֲבֵרוֹן, דָּוִד, אֲמִנּוֹן, אֲבִשָׁלוֹם, אֲבֵרָהָם, אֲבִימֶלֶךְ, שְׁמוּאֵל, שְׁלֹמֹה, שִׁישַׁק, שָׁאוּל, רְאוּבֵן, קֵין, פִּינְחָס, נָכְחָה, מִשָּׁה, מְנַדִּי, יְרוּשָׁלַם, יִרְבֵּעָם, יְהוֹדָה

- 1 וַיָּבֵאוּ אֶת־אֲרֹן יְהוָה וַיַּצִּגּוּ¹ אֹתוֹ בְּמִקְוָמוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לּוֹ דָּוִד וַיַּעַל דָּוִד עֲלוֹת

¹ יצג Hi. to set, place

לפני יהוה ושלמים: ² ויהי מקץ ימים ³ ויבא קין מפרי האדמה מנחה ליהוה: ³ ויקרא אבימלך לאברהם ויאמר לו מה עשית לנו ומה חטאתי לך כיהבאת עלי ועל ממלכתי חטאה ⁴ גדלה מעשים אשר לא יעשו עשית עמדי: ⁴ ויאמר ראובן אל-אביו לאמר את-שני בני תמית אם-לא אביאנו אליך תגה אתו על-ידי ואני אשיבנו אליך: ⁵ כה אמר יהוה הנני מביא רעה אל-המקום הזה ועל-ישוביו את כל-דברי הספר אשר קרא מלך יהודה: ⁶ ויבקש שלמה לתמית את-ירבעם וינקם ירבעם ויברח מצרים אל-שישק מלך-מצרים ויהי במצרים עד-מות שלמה: ⁷ בימיו עלה פרעה נכה מלך-מצרים על-מלך אשור על-נהר-פרת וילך המלך יאשיהו לקראתו וימיתוהו במגדו כראתו אתו: וירכבוהו עבדיו מת ממגדו ויבארו ירושלם ויקברוהו בקברתו ⁵ וינקח עם-הארץ את-יהואחז בן-יאשיהו וימשחו אתו וימליכו אתו תחת אביו: ⁸ ויצו אבשלום את-נערי לאמר ראו נא כטוב לב-אמנון בלון ואמרתי אליכם הכו את-אמנון והמתם אתו אל-תיראו הלא פי אנכי צניתי אתכם חזקו והיו לבני-חיל: ⁹ מכה איש ומת מות יומת: ¹⁰ לא-יומתו אבות על-בנים ובנים לא-יומתו על-אבות איש בחטאו ⁶ ויומתו: ¹¹ וזה-לך האות אשר יבא אל-שני בניה אל-חפני ופינתס ביום אחד ימותו שניהם: והקימתי לי כתר נאמן כאשר בלבבי ובנפשי יעשה ובניתי לו בית נאמן והתהלך לפני-משיחי ⁷ כל-הימים: ¹² והנה אנכי עמך ושמרתיך בכל אשר-תלך ותשבתיך אל-האדמה הזאת כי לא אעזבך עד אשר אם-עשיתי את אשר-דברתי לך: ¹³ ויאמר אליהם ראובן אל-תשפכו דם השליכו אתו אל-הבור הזה אשר במדבר ויד אל-תשלחו-בו למען הציל אתו מידם להשיבו אל-אביו: ¹⁴ וישכמו אשדודים ⁸ ממחרת ⁹ והנה דגון ¹⁰ נפל לפניו ארצה לפני ארון יהוה ויקחו את-דגון וישבו אתו למקומו: ¹⁵ וינקח יהוה אלהים את-האדם וינחתו בגן-עדן ¹¹ לעבדה ולשמרה: ¹⁶ וידבר שמואל אל-העם את משפט המלכה ¹² ויכתב בספר וינח לפני יהוה וישלח שמואל את-כל-העם איש לביתו: ¹⁷ זכור ¹³ את-הדבר אשר צוה אתכם משה עבד-יהוה לאמר יהוה אלהיכם מניח לכם ונתן לכם את-הארץ הזאת: ¹⁸ וישכב דוד עם-אבתיו ויקבר בעיר דוד: והימים אשר מלך דוד על-ישראל ארבעים שנה בחברון מלך שבע שנים ובירושלם מלך שלשים ושלוש שנים: ושלמה ישב על-כסא דוד אביו ותכן מלכתו מאד: ¹⁹ ויאמר שמואל אל-כל-בית ישראל לאמר אם-בכל-לבבכם אתם שבים אל-יהוה הסירו את-אלהי הנכר ¹⁴ מתוככם והעשיתם ¹⁵ והכינו לבבכם אל-יהוה ועבדוהו לבדו ויצל אתכם מגד פלשתים: ויסירו בני ישראל את-הבעלים ואת-העשתרת ויעבדו את-יהוה לבדו: ²⁰ כי ימלאו ימיה ושכבת

² שלם a kind of offering: conclusion offering, salvation offering (see HALOT for details)

³ מקץ ימים after some time, literally after the end of days

⁴ חטאה sin, guilt

⁵ קברה grave, burial

⁶ חטא hēt(?) sin, guilt

⁷ משיח anointed

⁸ אשדודי person from Ashdod (one of the five cities of the Philistines)

⁹ ממחרת mimmachšrāt on the following day

¹⁰ דגון Philistine deity

¹¹ גן-עדן Garden of Eden

¹² מלכה kingship, kingdom

¹³ זכור here used as an imperative

¹⁴ נכר foreignness

¹⁵ עשתרת Astarte (name of a female deity); pl. עשתרות

אֶת־אֲבֹתֶיךָ וְהַקִּימֹתִי אֶת־זֶרְעֶךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ¹⁶ וְהַכִּינֹתִי אֶת־מַמְלַכְתּוֹ: הוּא יִבְנֶה־בַּיִת לְשָׁמַי וְכִנֵּנֹתִי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם: אֲנִי אֶהְיֶה־לָּךְ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּתָעוּתוֹ¹⁷ וְהִכָּחַתִּיו בְּשֹׁבֶט אֲנָשִׁים וּבְגִנְעֵי בְּנֵי אָדָם: וְחִסְדִּי לֹא־יִסּוּר מִמֶּנּוּ כֹּאֲשֶׁר חִסְדִּי מִעַם שְׂאוֹל אֲשֶׁר חִסְרֹתִי מִלְּפָנֶיךָ: וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ כִּסְאֶךָ יִהְיֶה נָכוֹן עַד־עוֹלָם:

24.4 Hebrew Reading: 1 Kings 19:1–8

Translate 1 Kings 19:1–8 with the help of notes below the text.

¹ וַיִּגַּד אַחָאֵב לְאִיזָבֵל אֶת־כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיוּ וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בְּחָרֵב: ² וַתִּשְׁלַח אִיזָבֵל מִלֶּאֱךָ אֶל־אֱלֹהֵיוּ לֵאמֹר כְּהַ־נַּעֲשׂוּן אֱלֹהִים וְכִה יוֹסֵפוּן כִּי־כָעַת מִחֵר אֲנִישִׁים אֶת־נַפְשֶׁךָ כְּנַפֵּשׁ אֶחָד מֵהֶם: ³ וַיֵּרָא וַיִּקָּם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֵא בְּאֵר שָׁבַע אֲשֶׁר לִיהוֹדָה וַיִּנַּח אֶת־נַעְרׇו שָׁם: ⁴ וְהוּא־הֵלֶךְ בַּמִּדְבָּר הַהוּא יוֹם וַיָּבֵא וַיִּשָּׁב תַּחַת רֶתֶם אֶחָד וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר רַב עֲתָה יְהוָה קָח נַפְשִׁי כִּי־לֹא־טוֹב אֲנִכִּי מֵאֲבֹתִי: ⁵ וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רֶתֶם אֶחָד וְהִנֵּה־זֶה מִלֶּאֱךָ נֹגֵעַ בּוֹ וַיֹּאמֶר לוֹ קוּם אָכֹל: ⁶ וַיָּבֵט וְהִנֵּה מִרְאֲשֹׁתָיו עֲגַת רִצָּפִים וְצִפְחַת מַיִם וַיֹּאכַל וַיִּשָּׁב וַיִּשְׁכַּב: ⁷ וַיִּשָּׁב מִלֶּאֱךָ וְהִנֵּה שְׁנֵית וַיִּנַּע־בּוֹ וַיֹּאמֶר קוּם אָכֹל כִּי רַב מִמֶּךָ הַדֶּרֶךְ: ⁸ וַיִּקָּם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בִּכְתָּו הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה עַד הָר הָאֱלֹהִים חָרֵב:

19:3	בְּאֵר שָׁבַע	name of a place in the Negev (cf. Gen 21:31; 26:33)
19:4	רֶתֶם	broom-plant (<i>Retama raetam</i>) (m. or f.)
	רַב	here enough!
19:5	יִשָּׁן	Q. to sleep
	וְהִנֵּה־זֶה	and look, there!
19:6	מִרְאֲשֹׁתָיו	as a local adverbial phrase <i>at his head-place</i> (of someone lying down) (BDB) from the noun מִרְאֲשׁוֹת*
	עֲגָה	round flat loaf (of bread, which is quickly baked in ashes or on glowing baking stones; HALOT)
	רִצָּף	glowing coal
	צִפְחַת	pitcher
19:8	אֲכִילָה	meal, food

¹⁶ internal organs, inward parts (intestines, bowels), belly, here as source of procreation (BDB)

¹⁷ Hi. to go astray

Chapter 25

25.1 Vocabulary

25.1.1 Verbs

ברא	Q. <i>to create</i>
חלל	Hi. <i>to begin</i> ; Pi. <i>to profane; to put into use</i>
חתת	Ni. <i>to be dismayed; to be terrified</i> ; Q. <i>to be shattered; to be filled with terror</i>
יעץ	Q. <i>to advice, counsel</i> ; Ni. <i>to consult together; to exchange council</i>
פעל	Q. <i>to do; to make</i>
פרר	Hi. <i>to break, violate; to frustrate, make ineffectual</i>
רחק	Q. <i>to be far, distant</i> ; Hi. <i>to remove; to depart, withdraw, distance oneself</i>
רעע	Q. <i>to be bad, evil, displeasing</i> ; Hi. <i>to do evil; to treat badly</i>
שמם	Q. <i>to be uninhabited, be deserted; to shudder, be appalled</i> ; Ni. <i>to be made uninhabited, deserted; to be made to tremble</i>

25.1.2 Nouns

אלמנה	<i>widow</i>
דבש	<i>honey</i>
חץ	<i>arrow</i> (gem. noun; pl. חצים)
מחשבה	<i>thought; device, plan, purpose</i>
עמל	<i>trouble; labor; toil</i>
ערונה	<i>nakedness; genital area</i>
צל	<i>shadow, shade</i> (gem. noun; with ePP צלף)
קטן	<i>small; young; unimportant</i> (adj.; cs. st. קטן; only in m. sg., other forms from קטן)
קטן	<i>small; young; unimportant</i> (adj.; pl. קטנים)
קציר	<i>harvest; harvest crops</i>
שוא	<i>emptiness; nothingness</i>

שָׁמָּה *desolation; devastation; waste*

25.2 Verbs II Geminate: Derived Binyanim

25.2.1 Verbs II Geminate: Niphal, Hiphil and Hophal

The Niphal forms are characterized by an open prefix syllable in the suffix conjugation and the participle. In the prefix conjugation, the imperative and infinitives the /n/ is assimilated to the first root consonant, e.g., *yinsab* > *yissab* יִסַּב.

In the Hiphil, many forms are characterized by open prefix syllables. In prefix conjugation forms, the prefix syllable may be open. In this case, the second root consonant is geminated when suffixes are attached. But the first root consonant may be doubled in prefix conjugation forms, as well (so-called aramaizing forms).

Hophal forms follow the pattern of Iy verbs in order to preserve the original short vowel /u/ in the prefix syllable: **husab* > *hūsab* הוֹסַב.

As in the Qal, vocalic suffixes are not stressed. A connecting vowel is inserted between the geminated second root consonant and a consonantal suffix. The connecting vowel bears the stress.

When suffixes are added, the gemination of the second root consonant is preserved.

The table only contains selected forms because of the relative infrequency of II gem. verbs in the derived binyanim.

			Niphal	Hiphil	Hophal
SC	sg.	3 m.	נָסַב	הִסַּב	הוֹסַב
		3 f.	נָסְבָה		
	pl.	2 m.		הִסְבֹּתָ	
		1 c.	נִסְבֹּתִי	הִסְבֹּתִי	
		3 c.	נִסְבּוּ	הִסְבּוּ	
PC	sg.	3 m.	יָסַב	יָסַב/יִסַּב	יֹסַב
	pl.	3 m.	יָסְבוּ	יָסְבוּ/יִסְבוּ	
		3 f.		וְהִסְבִּינָהּ	
Juss.	sg.	3 m.		יָסַב	
waw-PC	sg.	3 m.		וַיָּסַב/וִיִּסַּב	וִיִּסַּב
Impv.	sg.	m.		הָסַב	
	pl.	m.		הָסְבוּ	
Inf. cs.			הָסַב	הָסַב	
Inf. abs.			הָסַב		

Part.	sg.	m.	נָסַב	נִסְבָּ	
		f.	נָסְבָה		
	pl.	m.	נָסְבִים		
		f.	נָסְבוֹת		

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., וְנִבְּאוּ *and they will be plundered*, נִמָּס *it is melted* (but as a pausal form נִמָּסִים).

The I gutt. and II gem. verb חָתַת has Niphal prefix conjugation forms with a lengthened prefix vowel as result of the loss of the gemination, e.g., יַחַת (**yinhāt* > **yihhāt* > *yēhāt*). In the suffix conjugation, the 3 m. sg. form חָתַת 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., הֵסְבִי הֵסְבִי *they brought round* (1 Sam 5:9–10), הֵחֵלָה 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., וְהִצְרִיתִי *and I will cause distress* (Jer 10:18), הִרְעַתְּם *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., וְהִפְרִתָּהּ *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., וַיִּסְבּוּ *and he caused to go around* (Josh 6:11), וַיִּסְבּוּ *and they brought* (1 Sam 5:8), יַחַס *let him count out the entire amount* (2 Kgs 22:4), יַחַל (with loss of the gemination of the /h/ 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., וְנִבְקָה *and it shall be disturbed* (3 fem. sg. waw-SC Ni. from the verb בִּקַּק; Jes 19:3), הֵעֲזָה *she made [her face] bold* (3 fem. sg. SC Hi. from the verb עָזָז; Prov 7:13).

Contamination with forms of II w/y verbs may happen occasionally, e.g., הַבּוֹז תִּבּוֹז (verb עָזָז Ni.) *[the earth] will be plundered* (Isa 24:3), יַשִּׁים (שָׁמַם 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 עָלַל 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.	עוֹלֵל	עוֹלֵל	הִתְהַלֵּל
		3 f.			
	pl.	2 m.	עוֹלְלָתָּ		הִתְהַלְּלוּ
		3 c.	עוֹלְלָם		
PC	sg.	3 m.	יִשְׁרָד		יִתְגַּדֵּר
	pl.	3 c.	יִעוֹלְלוּ	יִרְפּוּפוּ	יִתְהַלְּלוּ
Impv.	sg.	2 m.	עוֹלֵל		הִתְקוּשְׁשׁוּ
	pl.	2 m.			
Inf. cs.			קִשֵּׁשׁ		הִתְעוֹלֵל
Inf. abs.			עוֹלֵל		
Part.	sg.	m.	מְקִשֵּׁשׁ	מְהוֹלֵל	מְתַגַּלֵּל
	pl.	m.	מְחַקְקִים		מְתַגַּדְדִּים

Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ מ as prefix consonant.

In pausal forms of the Hitpolel /ā/ is found instead of /ē/, e.g., *תִּתְגַּדְּדִי* you cut yourself (Jer 47:5).

25.3 The Marker of Subordination · שְׁ

The marker of subordination · שְׁ 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., · שְׁ. Before /r/ and /ʕ/ the vowel is changed to /ā/ and the *dageš forte* is lost leading to שְׁ

The particle · שְׁ functions similarly to the much more frequent אֲשֶׁר. Important functions are:

- marking relative clauses, e.g., *בַּחוּל שְׁעַל-שְׂפַת הַיָּם* as the sand which is upon the shore of the sea (Judg 7:12; cf. *אֲשֶׁר עַל-שְׂפַת הַיָּם* in Gen 22:17)
- as an alternative construction for a construct chain or an enclitic personal pronoun, e.g., *כַּרְמִי שְׁלִי* my vineyard (Song 1:6)
- introducing an object clause, e.g., *וְעֲשִׂיתָ לִּי אוֹת שְׂאֵתָה מִדְּבַר עָמִי* and give me a sign that it is you who speak with me (Judg 6:17); *וַיֵּדַעְתִּי גַם-אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת-כָּלָם* Yet I know that one fate will befall them all (Qoh 2:14)

- introducing a causal subordinate clause, e.g., פִּתְחֵי-לִי אֶחָתִי רַעֲיָתִי יוֹנָתִי תִמְתִּי שְׂרָאשִׁי, נִמְלֵא-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 שִׁירָאוֹ מִלְּפָנָיו *and God has done this so that one would fear him* (Qoh 3:14)
- with prepositions in various functions

The subordination marker $\cdot\psi$ 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 $\cdot\psi$ or much less frequently $\cdot\psi$. 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.

אַיִה הָעֶדֶר נָתַן-לָךְ	Where is the flock that was given to you? (Jer 13:20)
וְהוֹדַעְתָּ לָהֶם אֶת-הַדֶּרֶךְ יֵלְכוּ בָּהּ וְאֶת-הַמַּעֲשֵׂה 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 לַשְׂדִּים לֹא אֱלֹהִים אֱלֹהִים לֹא יָדְעוּם	They sacrificed to demons that were no god, [to] gods they did not know (Deut 32:17)
גּוֹי לֹא-תִדַּע לְשׁוֹנוֹ	a people whose language you do not know (Jer 5:15)
עַם תּוֹרָתִי בְּלִבָּם	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.

הִחֲלוּ	1	הִחֲלוּ	2	נִיחֲלוּ	3	נִיחֲלוּ	4	יִחֲלוּ	5	תִּחֲלוּ	6	הִפְרִתָּה	8
הִפְרוּ	9	תִּפְרוּ	10	הִרְעַתְּם	11	הִרְעַתָּה	12	נִירְעוּ	13	מִרְעִים	14	שָׁם	15
שָׁמְמוּ	16	בָּרָאתִי	17	תִּטְמְאוּ	18	נִינְעֻזוּ	19	נִנְעֻזוּ	20				

25.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: עי, משה, יוסף, יהושע, חושי, גלעד, אחיתפל, אבשלום, אברהם (almost always with the article), עמון, עמרי, צדוק

1 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל גִּדְלָךְ בְּעֵינַי כָּל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי בְּאִשֶּׁר הָיִיתִי עִם־מֹשֶׁה אֶתִּיהָ עִמָּךְ: 2 וַיֹּאמְרוּ הָעָם שְׁרֵי גִלְעָד אִישׁ אֶל־רֵעֵהוּ מִי הָאִישׁ אֲשֶׁר יִחַל לְהִלָּחֵם בְּבָנֵי עַמּוֹן יִהְיֶה לְרֹאשׁ לְכָל יִשְׁבֵּי גִלְעָד: 3 אֲדַנִּי יְהוָה אַתָּה הַחֲלוּתָ לְהִרְאֹת אֶת־עַבְדְּךָ אֶת־גִּדְלָךְ¹ וְאֶת־יָדְךָ הַחֲזַקְתָּ אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשִׂיךָ וְכַנְבוֹרְתְּךָ: 4 וַתַּחֲלִינָה שְׁבַע שָׁנֵי הָרָעָב לְבֹא בְּאִשֶּׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־אָרֶץ מִצְרַיִם הָיָה לֶחֶם: 5 רָאָה נָתָן יְהוָה אֶל־תִּיבָה לְפָנֶיךָ אֶת־הָאָרֶץ עֲלָה רֹשׁ בְּאִשֶּׁר דָּבָר יְהוָה אֱלֹהֵי אַבְרָהָם לְךָ אֶל־תִּירָא וְאֶל־תַּחַת: 6 וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא וְאֶל־תַּחַת קַח עִמָּךְ אֶת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלָה הָעֵי רָאָה וְנָתַתִּי בְיָדְךָ אֶת־מֶלֶךְ הָעֵי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ: 7 וַיֹּאמֶר חוּשִׁי אֶל־אֲבִשְׁלֹום לֹא־טוֹבָה הָעֲצָה אֲשֶׁר־יַעַן אַחִיתָפֶל בַּפֶּעַם הַזֹּאת: 8 וַיֹּאמֶר אֲבִשְׁלֹום וְכָל־אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשִׁי הָאָרְכִי² מַעֲצַת אַחִיתָפֶל וַיְהִי צָוָה לְהַפִּיר אֶת־עֲצַת אַחִיתָפֶל הַטּוֹבָה לְבַעֲבוֹר הָבִיא יְהוָה אֶל־אֲבִשְׁלֹום אֶת־הָרָעָה: 9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבָנוּ יָמֶיךָ לְמוֹת קָרָא אֶת־יְהוֹשֻׁעַ וְהַתִּיצְבוּ בְּאֶהָל מוֹעֵד וַאֲצִוְנוּ נִילָךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיַּתִּיצְבוּ בְּאֶהָל מוֹעֵד: וַיֵּרָא יְהוָה בְּאֶהָל בַּעֲמוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח הָאֶהָל: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה שָׁכַב עִם־אַבְרָהָם וְקָם הָעָם הַזֶּה וְזִנְיָה וְאַחֲרָיו אֱלֹהֵי נָכָר³ הָאָרֶץ אֲשֶׁר הוּא בֹא־שָׁמָּה בְּקִרְבּוֹ וַעֲזָבָנִי וְהִפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ: וְתָרַח אִפִּי בּוֹ בַּיּוֹם־הַהוּא וַעֲזָבֹתַיִם וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לְאָכָל וּמִצָּאָהוּ רַעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בֵּינוֹם הַהוּא הָלָא עַל כִּי־אֵין אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הָרַעוֹת הָאֵלֶּה: וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בֵּינוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים: 10 וַיַּעֲשֶׂה עִמָּרִי הָרַע בְּעֵינַי יְהוָה וַיָּרַע מִכָּל אֲשֶׁר לִפְנָיו: 11 וַיֹּאמֶר הַמֶּלֶךְ לְצִדּוֹק הַשֵּׁב אֶת־אֲרוֹן הָאֱלֹהִים הָעִיר אִם־אֶמְצָא חֵן בְּעֵינַי יְהוָה וְהִשְׁבֵּנִי וְהִרְאֵנִי אִתּוֹ וְאֶת־נֹהָו: 12 וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא־תֹאבָה הָאִשָּׁה לְלַכֹּת אַחֲרִי אֶל־הָאָרֶץ הַזֹּאת הִתְשֵׁב אֲשִׁיב אֶת־בְּנֶךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם: וַיֹּאמֶר אֵלָיו אֲבִרָהֶם הַשְּׁמֵר⁵ לְךָ פֶּן־תִּשָּׁיב אֶת־בְּנֵי שָׁמָּה:

25.6 Hebrew Reading: 1 Kings 19:9–14

Translate 1 Kings 19:9–14 with the help of notes below the text.

⁹ וַיִּבְא־שָׁם אֶל־הַמַּעְרָה וַיִּלֵּן שָׁם וְהָיָה דְּבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֶּה אֱלֹהִיו: ¹⁰ וַיֹּאמֶר קִנְאָה קָנֵאתִי לַיהוָה וְאֵלֵהִי צָבָאוֹת כִּי־עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרָגוּ בְּחֶרֶב וְאֶת־נָאֹתָר אֲנִי לְבַדִּי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: ¹¹ וַיֹּאמֶר צֵא וַעֲמַדְתָּ בְּהָר לִפְנֵי יְהוָה

¹ גדל greatness

² Archite (gentilic noun)

³ foreignness; foreign

⁴ grazing place; stopping place, settlement (HALOT)

⁵ Ni. to be on one's guard

וַהֲנִיחַ יְהוָה עֲבֹר וַרְיֹחַ גְּדוּלָּה וַחֲזָק מִפָּרֶק הָרִים וּמִשִּׁבְר סְלָעִים לִפְנֵי יְהוָה לֹא בָרוּחַ יְהוָה וְאַחֲרֵי הָרוּחַ לֹא בְרֶעַשׁ יְהוָה: ¹² וְאַחֲרֵי הָרֶעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דַּקָּה: ¹³ וַיְהִי | כִּשְׁמֹעַ אֱלֹהָיו וַיִּגָּלַט פָּנָיו בְּאֹדְרֹתָיו וַיֵּצֵא וַיַּעֲמֹד בְּתַח הַמַּעְרָה וַהֲנִיחַ אֵלָיו קוֹל וַיֹּאמֶר מִה־לֶּךָ כֹּה אֱלֹהָיו: ¹⁴ וַיֹּאמֶר קִנְא קִנְאֹתִי לַיהוָה | אֵלֹהֵי צְבָאוֹת כִּי־עֲזָבוּ בְרִיתִךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֵיךָ הָרָסוּ וְאֶת־גְּבוּאֶיךָ הָרְגוּ בַחֲרֹב וְאַחֲרַי אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:

19:9	מַעְרָה	<i>cave</i>
19:10	קִנְא	<i>Pi. to be jealous; to be zealous</i>
	הָרַס	<i>Q. to tear down; to throw down</i>
19:11	פָּרַק	<i>Pi. to tear off; to tear out</i>
	שִׁבַר	<i>Pi. to shatter; to break</i>
	רֶעַשׁ	<i>earthquake</i>
19:13	דְּמָמָה	<i>calm (cessation of strong movement of air) (HALOT)</i>
	דָּק	<i>thin; scarce; fine; here: small, soft</i>
	לוּט	<i>Hi. to wrap</i>
	אֹדֶרֶת	<i>cloak, robe (fem.)</i>
	מַעְרָה	<i>cave</i>
19:14	קִנְא	<i>Pi. to be jealous; to be zealous</i>
	הָרַס	<i>Q. to tear down; to throw down</i>

Chapter 26

26.1 Vocabulary

26.1.1 Verbs

חווה Hištaphel *to bow down, prostrate; to worship*

יָרָה₃ Hi. *to instruct, teach* (cf. תּוֹרָה)

נָרַח Hi. *to thrust; thrust out; thrust away*

26.1.2 Nouns

אַחֲרֵי last, latter (temp.); *at the back; western* (local) (adj.)

אָנוּשׁ mankind, (all) human beings, man; (some) men; single human being (mostly poet.)

אַרְיֵה/אַרְיָה lion

בְּתוּלָה virgin

נֵיָא valley (gay(?); pl. נֵיָאִית)

מְדִינָה province

מוֹסָר discipline; training; exhortation, warning

עֲלִיּוֹן highest, most high

פֶּסַח Passover, Pesach

רֵאשִׁית beginning; first, chief

רָחֹב broad open place, plaza

26.1.3 Other Parts of Speech

הוּי ah! alas! ha! (interjection expressing usually dissatisfaction and pain)

26.2 The Verb חווה Hištaphel

The IIIy verb חווה *to bow down, prostrate; to worship* occurs about 170 times in the Hebrew Bible. It is only used in the Hištaphel (or more precisely Hištap̄‘el), a binyan that is characterized

by a causative prefix consonant /š/, the consonant /t/ which marks reflexivity and, in the suffix conjugation, the imperative and the infinitive construct, a prosthetic /h/. At the same time, חוה is the only verb used in the Hištapheḏ.

The following forms can be mentioned as examples:

SC	sg.	3 m.	הִשְׁתַּחֲוּהָ
		2 m.	הִשְׁתַּחֲוִיתָ
		1 c.	הִשְׁתַּחֲוִיתִי
	pl.	3 c.	הִשְׁתַּחֲוּוּ
		2 m.	וְהִשְׁתַּחֲוִיתֶם
PC	sg.	3 m.	יִשְׁתַּחֲוּהָ
		2 m.	תִּשְׁתַּחֲוּהָ
		1 c.	אֶשְׁתַּחֲוּהָ
	pl.	2 m.	תִּשְׁתַּחֲוּוּ
		1 c.	נִשְׁתַּחֲוּהָ
waw-PC	sg.	3 m.	וַיִּשְׁתַּחֲוּוּ
	pl.	3 m.	וַיִּשְׁתַּחֲוּוּ
Impv.	pl.	m.	הִשְׁתַּחֲוּוּ
Inf. cs.			הִשְׁתַּחֲוֹת
Part.	sg.	m.	מִשְׁתַּחֲוּהָ
	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* > *wayyištāhū* וַיִּשְׁתַּחֲוּוּ. In pausal forms the *pataḥ* is lengthened to *qameṣ*, e.g., וַיִּשְׁתַּחֲוּוּ.

Traditionally, these forms were considered Hitpaʿlel forms of a verb שָׁחָה 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 Hištapʿel of a root חוה, because in Ugaritic a Hištapʿel binyan including forms of a verb *ḥwy* with similar forms and identical meaning as the Hebrew verb חוה is clearly attested, e.g., *tšṭḥwy she prostrates herself*.

¹ Cf. GKC § 75 *kk*; BDB 1005a.

26.3 The Qal Passive

Some verbal forms appear to be Pual or Hophal forms. It can be shown, however, that these forms are remnants of a Qal passive binyan which is the passive counterpart to the Qal in the same way as the Hophal and the Pual are the passive counterparts to the Hiphil and the Piel. The Qal passive was being phased out during the period of Biblical Hebrew but the existing forms in the biblical texts were preserved. The following arguments for the existence of the Qal passive can be mentioned:

1. These alleged Pual or Hophal forms do not have active counterparts in the Piel or Hiphil, respectively.
2. These forms have a meaning that serves as the passive to the meaning of the verbs in question in the Qal.
3. The verb לקח has suffix conjugation forms that are vocalized as Pual and prefix conjugation forms that look like Hophal forms, e.g., לָקַח (3 m. sg. SC), יִקַּח (3 m. sg. PC; with assimilation of the /l/). Yet, the meaning of the verb is identical, namely passive to Qal forms: *to be taken*. This situation would be unusual for how the binyanim function in Biblical Hebrew without the assumption of a Qal passive.
4. Classical Arabic has passive forms in Stem I, the equivalent of the Qal binyan in Hebrew, e.g., *fu'ila it was done* as opposed to the active form *fa'ala he did*. Internal passive forms are also attested in Old Aramaic and Biblical Aramaic.

Qal passive forms are characterized by the vowel sequence *u-a* which is characteristic of passive forms. The following examples are illustrative:

- suffix conjugation: לָקַח (3 m. sg.), לָקַחָהּ (3 f. sg.), יִלְדוּ (3 c. pl.)
- prefix conjugation: יִקַּח (verb לקח), יִתֵּן (verb נתן), יִוֹשֵׁת (verb יושב), וְתִקַּח (verb לקח; 3 f. sg. *waw*-PC)
- participle: אֲכָל (m. sg.; Exod 3:2); לֹקֵחַ (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:

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִן־עֵדֶן לְעַבֵּד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם	<i>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)</i>
לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתָּהּ זָאת	<i>This one shall be called woman because from man she has been taken (Gen 2:23b)</i>
וְתִקַּח הָאִשָּׁה בֵּית פַּרְעֹה	<i>And the woman was taken into Pharaoh's house (Gen 12:15)</i>

Qal passive forms were already recognized as such by Jewish grammarians during the Middle Ages. In the middle of the 19th century they were rediscovered as Qal passive forms by western scholars and not considered Pual or Hophal forms anymore. Modern lexica

recognize Qal passive forms to different degrees. For the identification of Qal passive forms it is recommended to consult *HALOT* or Wilhelm Gesenius, *Hebräisches und aramäisches Handwörterbuch über das Alte Testament*, ed. H. Donner, 18th ed. (Berlin: Springer, 2013). BDB does *not* recognize the Qal passive and therefore should not be consulted for this matter. Electronic versions of the Hebrew Bible with morphological tags recognize only a part of all (possible) Qal passive forms. According to the Westminster Hebrew Morphology tagging, the Qal passive is attested 87 times in the Hebrew Bible. The most frequent verbs in the Qal passive are יָלַד (27 times), לָקַח (15 times) and נָתַן (8 times).²

26.4 Rare Binyanim

The following rare binyanim in Biblical Hebrew need to be mentioned:

- Po‘el (with the passive Po‘al and the reflexive Hitpo‘el), e.g., שָׁרַשׁ *it took root* (Isa 40:24)
- Pa‘lel (with the passive Pu‘lal), e.g., שָׁאֵן *he was at ease* (root שָׁאן; Jer 48:11), passive אָמַל *it became feeble* (root אָמַל; Joel 1:10)
- Pilpel (with the passive Polpal and the reflexive Hitpalpel), e.g., כָּלַל *he sustained* (with /a/ in the second syllable; 2 Sam 19:33); וְכָלְלוּ *wəḵolkālū 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 כוּל *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 Hitpaal 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 כוּל are כָּלַל (SC), יְכַלֵּל (PC), וַיְכַלֵּל (waw-PC), וְכַלֵּל (waw-SC), כָּלַל (inf. cs.), וְכַלֵּל.

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 תָּרַגַּם. In the Hebrew Bible, it is attested only once as a participle Polpal מְתָרְגָּם *translated* (Ezra 4:7). It is the normal word for *to translate* from post-biblical Hebrew to Modern Israeli Hebrew (cf. the noun תְּרַגּוּם *translation; Targum*).

² Hebrew Masoretic Text with Westminster Hebrew Morphology (HMT-W4), Groves-Wheeler Westminster Hebrew Morphology, v. 4.22, version 3.1 in Accordance 14.0.11.

³ Alternatively, Pilpel forms can be derived from biconsonantal roots with reduplication of both root consonants. BDB and *HALOT* do this only for the verb טָאָטַט.

26.5 Final and Consecutive Constructions

Final and consecutive constructions indicate the purpose or the consequence or result of a state of affairs, respectively. They can be expressed by subordinate clauses, the use of indirect volitive forms and prepositions.

A frequently used conjunction introducing final subordinate clauses is **לְמַעַן** (אֲשֶׁר) (Deut 8:1; Josh 3:4). Less frequent are the conjunctions **בְּעֵבוֹר** (Exod 19:9) and **אֲשֶׁר** (Deut 4:40). For negative final subordinate clauses the conjunction **פֶּן** is used (Exod 20:19).

כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מֵצִוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיוּ וְרַבִּיתֶם וּבִאתֶם וְיִרְשֶׁתֶם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם:	<i>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)</i>
אַל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תֵּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ	<i>Do not come close to [the ark], in order that you know the way which you shall go (Josh 3:4)</i>
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנִי בָּא אֵלֶיךָ בְּעָבֹךְ הָעָנָן בְּעֵבוֹר יִשְׁמַע הָעָם בְּדִבְרֵי עֲמֹד	<i>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)</i>
וְשָׁמַרְתָּ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו אֲשֶׁר אֲנִי מֵצִוְּךָ הַיּוֹם אֲשֶׁר יִיטֵב לְךָ וּלְבְנֶיךָ אַחֲרֶיךָ	<i>... and you shall keep his statutes and his command- ments that I command you today, in order that it may be well with you and you children after you (Deut 4:40)</i>
וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת	<i>... but do not let God speak with with us, lest we die (Exod 20:19)</i>

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 אֲנִי כִּי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם	<i>Who am I that I should go to Pharaoh and that I should lead the Israelites out of Egypt (Exod 3:11)</i>
כִּי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה וְהֵם נִבְּאִים בְּשֵׁמִי לִשְׁקֹר לְמַעַן תִּדְּיַחֲ אֲתָכֶם	<i>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)</i>
וְשָׁמַתִּי אֶת־זֶרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם־יֹכֵל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זֶרְעֶךָ יִמָּנֶה	<i>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)</i>

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־לִּי מִטַּעֲמִים כַּאֲשֶׁר אֶהְבֵּתִי וְהָבִיאתָ לִּי וְאָכְלָה	... 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 לָּכֶם וּבְמָה אֲכַפֵּר וּבְרַכּוּ 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־בְּנֶךְךָ וְיָמוּת	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), בְּעֵבֹר (Exod 20:20) and with negative meaning לְבִלְתִּי (1 Kgs 15:17).

הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכָלָה	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 רָאוּת תִּמְלַחְמָה יִרְדָּתָּהּ וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאוּ כִּי לְבַעֲבוֹר נִסּוּת אֶתְכֶם בָּא הָאֱלֹהִים	... for you came down to see the battle (1 Sam 17:28) And Moses said to the people, “Do not be afraid, for God has come to test you” (Exod 20:20)
וַיְבִן אֶת־הֶרְרָמָה לְבִלְתִּי תֵּת יָצֵא וּבָא לְאַסָּא 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).

צִידָה שָׁלַח לָהֶם לְשָׂבַע	... he sent them provisions with satiety as result (Ps 78:25)
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26.6 Concessive Subordinate Clauses

A concessive subordinate clause expresses a condition that even if it is fulfilled, does not lead to the result that is expressed in the main clause. In English, the conjunction *although* among others introduces concessive subordinate clauses. In Biblical Hebrew, the most frequent concessive conjunctions are כִּי (Exod 13:17), כִּי נָם (Ps 23:4a) and נָם (Jer 36:25).

וַיְהִי בִּשְׁלַח פָּרְעֹה אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֲרָץ פִּלְשְׁתִּים כִּי קָרוֹב הוּא	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)
גַּם כִּי־אֵלֶךְ בְּגִיא צְלֻמוֹת לֹא־אִירָא רָע	Even though I walk in the valley of deep darkness, I do not fear evil (Ps 23:4)
וְגַם אֶלְנָתָן וְדִלְיָהוּ וְגִמְרְיָהוּ הִפְגְּעוּ בַּמֶּלֶךְ לְבַלְתִּי שְׂרֹף אֶת־הַמִּגִּלָּה וְלֹא שָׁמַע אֲלֵיהֶם	Even though Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he did not listen to them (Jer 36:25)

26.7 Exercises

26.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוֹשֻׁעַ, יְהוֹנָתָן, הֶבֶל, דָּוִד, בֶּת־שֹׁבַע, אָנוּשׁ, אֲדֹנִיָּהוּ, אָדָם, אַבְנִיֹל, שֵׁת, שְׁלֹמֹה, שִׁישַׁק, שָׁאוּל, קִיָּן, מְפִיבִשֶׁת, יִרְמְיָהוּ, יִרְיָחוֹ, יִרְבֵּעָם

- בְּזַעַת⁴ אִפְיָהּ תֹאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עֹפֶר אֶתָּה וְאֶל־עֹפֶר תָּשׁוּב:
- וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִן־עֵדֶן⁵ לְעַבְדֹּת אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: 3 וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶךְ בֵּין וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הֶבֶל כִּי תָרְגוּ קִיָּן: וּלְשֵׁת גַּם־הוּא יָלַד־בֵּין וַיִּקְרָא אֶת־שְׁמוֹ אָנוּשׁ אֲזַי הוֹחֵל לְקָרָא בְּשֵׁם יְהוָה: 4 וַיָּבֹא מְפִיבִשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שָׁאוּל אֶל־דָּוִד וַיַּפֵּל עַל־פָּנָיו וַיִּשְׁתָּחוּ וַיֹּאמֶר דָּוִד מְפִיבִשֶׁת הִנֵּה עַבְדְּךָ: 5 וַתֵּרָא אַבְיָנִיל אֶת־דָּוִד וַתִּמְחֶה וַתִּרְדַּם מֵעַל הַחֲמֹר וַתַּפֵּל לְאַפֵּי דָוִד עַל־פָּנָיֶה וַתִּשְׁתָּחוּ אַרְצָן: 6 וַתָּבֹא בֶת־שֹׁבַע אֶל־הַמֶּלֶךְ שְׁלֹמֹה לְדַבֵּר־לוֹ עַל־אֲדֹנֵיהוּ וַיָּקָם הַמֶּלֶךְ לְקִרְאתָהּ וַיִּשְׁתָּחוּ לָהּ וַיֵּשֶׁב עַל־כִּסְאוֹ וַיָּשֶׁם כִּסֵּא לְאֵם הַמֶּלֶךְ וַתֵּשֶׁב לִימִינוֹ: 7 וַיַּחֲלֹם⁶ עוֹד חֲלוֹם אַחֵר וַיִּסְפֹּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתִי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ⁷ וְאַחֵר עֵשֶׂר כּוֹכָבִים⁸ מִשְׁתַּחֲוִים לִי: וַיִּסְפֹּר אֶל־אֲבִיו וְאֶל־אֶחָיו וַיַּגִּיעַ⁹ בּוֹ אֲבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נִבְּוֹא אֲנִי וְאַמְנֹן וְאֶחָיָה לְהַשְׁתַּחֲוֹת לָךְ אֶרְצָה: 9 וַיְהִי בַּהֲנִיּוֹת יְהוֹשֻׁעַ בִּירְיָחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה־אִישׁ עֹמֵד לִנְגִידוֹ וְחָרְבּוֹ שְׁלֹפָה¹⁰ בִּידּוֹ וַיִּלֶּךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אֶתָּה אִם־לְצַרְיָנוּ: וַיֹּאמֶר לֹא כִּי אֲנִי שֶׁר־צָבָא־יְהוָה עִתָּה בָּאתִי וַיַּפֵּל יְהוֹשֻׁעַ אֶל־פָּנָיו אֶרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנִי מִדְּבַר אֶל־עַבְדְּךָ: וַיֹּאמֶר שֶׁר־צָבָא יְהוָה אֶל־יְהוֹשֻׁעַ שֶׁל¹¹ נִשְׁעָה¹² מֵעַל רִגְלָהּ כִּי הִמְקוֹם אֲשֶׁר אֶתָּה עֹמֵד

⁴ זֶעָה sweat

⁵ גֶּן־עֵדֶן Garden of Eden

⁶ חֲלֹם Q. to dream

⁷ יָרֵחַ moon

⁸ כּוֹכָב star

⁹ גִּיעַ Q. to rebuke

¹⁰ שִׁלַּף Q. to draw out, off

¹¹ נִשַּׁל Q. loosen (sandal)

¹² נִשַּׁל sandal

עָלֵיו קָדַשׁ הוּא וְיַעֲשֶׂה יְהוֹשֻׁעַ כֵּן: 10 הַדְּבָר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר: עֲמֹד בְּשַׁעַר
בֵּית יְהוָה וּקְרֵאתָ שָׁם אֶת־הַדְּבָר הַזֶּה וְאָמַרְתָּ שָׁמָּעוּ דְּבַר־יְהוָה כָּל־יְהוּדָה הַבָּאִים בְּשַׁעְרִים הָאֵלֶּה
לְהַשְׁתַּחֲוֹת לַיהוָה: כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם 13 וְאַשְׁכַּנְהָ 14
אֶתְכֶם בְּמָקוֹם הַזֶּה: 11 וַיְכַלֵּת יְהוָה אֶתָם בְּרִית וַיְצַנֵּם לֵאמֹר לֹא תִירָאוּ אֱלֹהִים אֲחֵרִים
וְלֹא־תִשְׁתַּחֲוּוּ לָהֶם וְלֹא תַעֲבֹדוּם וְלֹא תִזְבְּחוּ לָהֶם: כִּי אִם־אֶת־יְהוָה אֲשֶׁר הָעֵלָה אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם בְּכַח גָּדוֹל וּבְזֹרֹעַ נְטוּיָה אֲתוּ תִירָאוּ וְלוֹ תִשְׁתַּחֲוּוּ וְלוֹ תִזְבְּחוּ: 12 וַיִּבְקֹשׁ שְׁלֹמֹה לַיהוָה
אֶת־יְרֵבֶעֶם וַיִּקֶּם יְרֵבֶעֶם וַיִּבְרַח מִצְרַיִם אֶל־שִׁישַׁק מֶלֶךְ־מִצְרַיִם וַיְהִי בְּמִצְרַיִם 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 לְדִרְכְּךָ מִדְּבָרָה רַמְשֶׁק וּבָאתָ וּמַשְׁחַת אֶת-חֲזָאֵל לְמַלְךְ עַל-אַרְם׃
 16 וְאֵת יְהוּא בֶן-נִמְשִׁי תַמְשָׁח לְמַלְךְ עַל-יִשְׂרָאֵל וְאֶת-אֱלִישָׁע בֶּן-שַׁפְטַי מֵאֶבֶל מְחוּלָה תַמְשָׁח לְנָבִיא תַחְתָּיִךְ׃ 17 וְהָיָה הַנִּמְלֵט מִמָּחָרֵב חֲזָאֵל יָמִית יְהוּא וְהַנִּמְלֵט מִמָּחָרֵב יְהוּא יָמִית אֱלִישָׁע׃
 18 וְהַשְׂאֲרֵתִי בְיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל-הַבָּרִים אֲשֶׁר לֹא-כָרְעוּ לַבַּעַל וְכָל-הַפָּה אֲשֶׁר לֹא-נָשַׁק לוֹ׃ 19 וַיִּלְךְ מֹשֶׁם וַיִּמָּצָא אֶת-אֱלִישָׁע בֶּן-שַׁפְטַי וְהוּא חָרַשׁ שְׁנִים-עָשָׂר צָמָדִים לַפָּנָיו וְהוּא בִּשְׁנַיִם הָעֹשֶׂה וַיַּעֲבֹר אֵלָיְהוּ אֵלָיו וַיִּשְׁלַךְ אֹדְרֹתָיו אֵלָיו׃ 20 וַיַּעֲזֹב אֶת-הַבֶּקֶר וַיֵּדֶךְ אַחֲרָיו אֵלָיְהוּ וַיֹּאמֶר אֲשַׁקֶּה-כָּאֵלָבִי וְכָאֵמִי וְכָאֶלְכָה אַחֲרָיִךְ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מְהֵרָא עֲשִׂיתִי לָךְ׃ 21 וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת-צִמְד הַבֶּקֶר וַיִּזְבַּחַהוּ וַיַּכְלִי הַבֶּקֶר בַּשֶּׁלֶם הַבָּשָׂר וַיִּתֵּן לָעַם וַיֹּאכְלוּ וַיָּקֶם וַיִּלְךְ אַחֲרָיו אֵלָיְהוּ וַיִּשְׂרַתְהוּ׃

19:15	דַּמָּשְׁקַ	<i>Damascus</i>
19:16	אֶבֶל מְחוּלָה	name of a place
19:18	בִּרְךְ	<i>knee</i>
	Q. כָּרַע	<i>to bow down, kneel</i>
	Q. נָשַׁק	<i>to kiss</i>
19:19	Q. חָרַשׁ	<i>to plow</i>
	צֶמֶד	<i>couple, pair (of oxen)</i>
	אַדְרָת	<i>cloak, robe</i>
19:20	Q. נָשַׁק	see 19:18
19:21	צֶמֶד	see 19:19
	Pi. בָּשַׁל	<i>to cook</i>

13 מַעֲלָלִים *deeds*

¹⁴ שכן Pi. *to cause to dwell*

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

הָאָבִיב הָאִישׁ הָאֱלֹהִים הָאָרֶץ הֵבֶן הַבָּקָר הַדָּבָר הַדָּם הַזֶּהָב חֲחָרָב חֵיוֹם הַיָּלֵד הַכֶּסֶף הַמְּזֻבָּח
הַמֶּלֶךְ הַמְּקוֹם הַמְּשֻׁתָּה הַעֶבֶד הָעֵין הָעִיר הָעָם הַצֹּאן הַשָּׂדֶה

Note: The word פָּרַעַה 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. הָלַכְתִּי 3. *he took*, masc. 4. *she took*, fem. 5. *I sent*, comm. שָׁלַחְתִּי 6. *you know/knew*, masc. יָדַעְתָּ 7. *they sat*, comm. 8. *we went*, comm. הָלַכְנוּ 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. מָלַכְתָּ 16. *you know/knew*, fem. 17. *she said*, fem. 18. *they gave*, comm. 19. *you gave*, masc. נָתַתָּה 20. *you gave*, masc. נָתַתָּ

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. יִמְלֹכוּ
10. *you will send*, fem. pl. תִּשְׁלַחְנָה

Translation of Sentences

1. 1 Sam 13:13 2. Gen 21:1 3. Judg 7:24 4. Judg 11:28 5. Exod 14:29 6. 1 Kgs
4:1 7. 1 Sam 4:1 8. Gen 41:56 9. 1 Kgs 2:30 10. Judg 21:8 11. 2 Kgs 21:21
12. Exod 4:30 13. 1 Kgs 15:20 14. Judg 6:8 14. Exod 5:1 16. 1 Sam 11:3 14. Exod
5:1 15. 1 Kgs 20:2 16. 1 Sam 11:3 17. Exod 4:31 18. Gen 16:2 19. 2 Kgs 18:31
20. 1 Sam 8:21 21. Exod 7:13 22. Judg 10:16 23. 1 Sam 14:36 24. Exod 3:12

Chapter 7

Translation of Sentences

1. Gen 21:32 2. 1 Sam 16:10 3. Exod 18:25 4. Judg 8:18 5. 1 Sam 22:21 6. 1 Kgs
19:1 7. Judg 8:17 8. 2 Kgs 23:20 9. Josh 21:45 10. Gen 19:29 11. Gen 42:9
12. Judg 2:13 13. Josh 10:22 14. 1 Kgs 22:37 15. 1 Sam 14:36 16. Lev 9:8
17. 1 Sam 11:15 18. 1 Sam 16:4 19. Gen 20:14

Chapter 8

Translation of Sentences

1. Ps 106:48 2. Jos. 6:20 3. 2 Sam. 11:2 4. Gen 19:17 5. Gen 24:30 6. Deut
4:11 7. Josh 10:19 8. 1 Kgs 8:22 9. 1 Sam 26:5 10. 1 Sam 3:15 11. 1 Sam 16:22
12. 1 Kgs 3:15 13. 1 Kgs 10:8 14. 2 Kgs 5:9 15. Judg 12:4 16. 1 Sam 7:5 17. 1 Sam
30:3 18. Exod 24:16 19. Judg 9:36 20. 2 Sam 7:2 21. Deut 28:3 22. Ps 106:48

Chapter 9

Translation of Sentences

1. 1 Kgs 22:19 2. 1 Kgs 18:19–20 3. 2 Kgs 18:5 4. Gen 22:10 5. Gen 24:30 6. Gen 27:34 7. Gen 35:22 8. Gen 36:31 9. Num 21:23 10. Deut 5:23 11. Josh 24:22 12. Ruth 1:1 13. 1 Sam 15:1 13. 1 Sam 15:1 15. 2 Kgs 23:20 15. 1 Kgs 5:21 16. 1 Kgs 21:27 17. 1 Sam 24:21 18. Deut 6:17 19. 1 Kgs 11:11 20. 2 Sam 5:10

Chapter 10

1. 2 Kgs 10:18 2. 1 Kgs 13:31 3. 2 Kgs 13:9 4. 1 Sam 3:4 5. 2 Sam 15:10 6. Gen 42:2 7. Gen 37:29 8. Gen 20:11 9. Josh 1:3 10. Judg 8:14 11. 2 Kgs 10:9 12. Josh 9:26 13. 2 Sam 7:8 14. Josh 10:8 15. 2 Kgs 10:14 16. 2 Sam 20:1 17. Deut 14:27 18. Gen 28:16 19. Deut 29:13–14 20. Jer 31:31–33

Chapter 11

Translation of Verbal Forms

1. *and they ate*, fem. pl. 2. *eat!* or *eating*, impv. m. sg. or inf. cs. 3. *eat!*, impv. masc. pl. 4. *I said* אָמַרְתִּי 5. *I will say* 6. *saying*, part. act. m. sg. 7. *you will draw near* m. pl. 8. *draw near* impv. m. sg. 9. *and I fell* 10. *I fell* נָפַלְתִּי 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* מָצָאתָ 4. *I was not willing* אָבִיתִי 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. וַתַּעַל 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* יֵצְאָתִי 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* יִרְאָתִי 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. יִרְדָּתָּהּ

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.) יִבְשּׁוּ 2. *we were ashamed* בָּשָׁנוּ 3. *and they understood*
(m. pl.) נִיבְּנוּ 4. *come!* (f. sg.) בָּאִי 5. *I have sojourned* נִרְתִּי 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.) סוּרָה 10. *turn aside!* (m. sg.) or *turning aside* (inf. cs.) 11.
they stood up קָמוּ 12. *and he stood up* וַיָּקָם 13. *runners* (m. pl.) 14. *you ran* (m. sg.)
וַיָּשָׁב 15. *put!* (m. pl.) שִׁימוּ 16. *you put* (m. pl.) 17. *and he returned* וַיָּשָׁב 18.
and I returned

Numerals

- Ezra 2:3 פָּרֶעֶשׁ 2,172 Ezra 2:4 שְׁפָטִיָּה 372 Ezra 2:5 פֶּחַת מוֹאָב 2,812 Ezra
2:7 עֵילָם 1,254 Ezra 2:8 זִתּוּא 945 Ezra 2:9 זָכִי 760 Ezra 2:10 בָּנִי 642 Ezra
2:11 בָּבִי 623 Ezra 2:12 עֶזְרָה 1,222 Ezra 2:13 אֲדִנִּיקָם 666 Ezra 2:14 בָּנִי 2,056
Ezra 2:15 עֶרְיִן 454 Ezra 2:16 אֶטֶר 98 Ezra 2:17 בָּצִי 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.) מִדְּדוּ 2. *you will measure* (m. pl.) תִּמְדְּדוּ 3. *and they surrounded* (m. pl.) וַיִּסְבּוּ 4. *and he surrounded* 5. *go around!* (m. pl.) סִבּוּ 6. *and you shall go around* (m. pl.) 7. *and he went around* 8. *they will surround* (fem. pl.) תִּסְבֶּינָה 9. *and we went around* (m. pl.) וַנִּסְבֶּה 10. *someone devastating* (m. sg.) 11. *he will be desolate* 12. *they will be desolate* (m. pl.) יִשְׁמֹו 13. *they will be complete* (m. pl.) יִתְמֹו 14. *they were complete* (m. pl.) תִּמְו 15. *he was complete* 16. *he will show favor* 17. *and he showed favor* וַיִּחַן 18. *I will show favor* 19. *and I will show favor* (m. pl.) 20. *have mercy on me!* (m. sg.) חַנּוּנִי

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.) נִלְחָמוּ 4. *I fought* 5. *he will fight* 6. *and he fought* וַיִּלָּחֶם 7. *fight!* (m. pl.) 8. *(we will fight* 9. *you will fight* (m. pl.) 10. *fight!* (m. pl.) 11. *I escaped* נִמְלָטִי 12. *they escaped* (m. pl.) 13. *I will escape* 14. *she will escape/you will escape* (m. sg.) 15. *you swore* (m. sg.) נִשְׁבַּעְתָּ 16. *you swore* (m. pl.) 17. *we swore* וַיִּשָּׁבְעוּ 18. *I swore* 19. *you will swear* (m. pl.) 20. *and he swore* (m. sg.) חֲנּוּנִי

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* הִשְׁכִּימוּ 2. *they will believe* יֵאֱמִינוּ 3. *[people] destroying* 4. *he believed* 5. *I will throw* 6. *and he rose early* 7. *they believed* הֵאֱמִינוּ 8. *believe!* (impv. masc. pl.) הֵאֱמִינוּ 9. *she will throw/you will throw* (masc. sg.) 10. *she threw* הִשְׁלִיכָהּ 11. *throw!/throwing* (inf. cs.) 12. *and they threw* וַיִּשְׁלִיכוּ 13. *I threw* הִשְׁלַכְתִּי 14. *you believed* 15. *I cut off* חָכַרְתִּי

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* הִשְׁלַכְתִּי 9. ptc. masc. sg. Ho. 10. 3 masc. sg. PC Ho. *they will be thrown* יִשְׁלָכוּ

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* דִּבַּרְתָּ 2. *you will speak* 3. *they spoke* 4. *they will speak* יִדְבְּרוּ 5. *I spoke* דִּבַּרְתִּי 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* דִּבַּרְנוּ 13. *he will speak* 14. *you taught* 15. *they will serve* 16. *they/you will speak* (fem. pl.) הִתְדַּבְּרְנָה 17. *you will bless* 18. *and they spoke* וַיִּדְבְּרוּ 19. *and he blessed* וַיְבָרֶךְ 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* הִתְהַלַּכְתִּי 9. *we walked about* הִתְהַלַּכְנוּ 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 הִתְפַּלֵּלְתִּי 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 הִבִּיטוּ 2. you looked (m. pl.) 3. I will look 4. they will look (m. pl.) הִבִּיטוּ 5. I told 6. they told הִגִּידוּ 7. you told (m. sg.) הִגִּידָהּ 8. (she told הִגִּידָהּ 9. and he told 10. you will tell (f. sg.) תִּגְדִּירִי 11. you will tell (m. pl.) תִּגְדִּירוּ 12. I will tell 13. we will tell 14. and they told/ (m. pl.) וַיִּגְדֹּרוּ 15. tell! (m. sg.) הִגִּידָהּ 16. tell! (m. sg.) 17. I regretted (Ni.)/I comforted (Pi.) נִחַמְתִּי 18. they will comfort 19. and he comforted 20. they rescued הִצִּילוּ 21. we rescued הִצִּלְנוּ 22. and he rescued 23. rescue! (m. pl.) הִצִּילוּ 24. they will reach יָשִׁיגוּ

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 כִּלִּיתִי 5. I will finish 6. they will finish 7. she covered 8. you will cover (fem. sg.) 9. he prophesied, someone prophesying 10. they prophesied 11. you prophesied נִבֵּאתָ 12. she will prophecy (fem. sg.)/you will prophecy (masc. sg.) 13. you struck הִכִּיתָ 14. he struck 15. they struck 16. I struck הִכִּיתִי 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 צִוִּיתִי 27. you commanded צִוִּיתָ 28. and he commanded 29. they brought up 30. I brought up הֵעֲלִיתִי

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.) הִיטִיבוּ 5. *you did good* (masc. sg.) הִיטַבְתָּ 6. *he will do good* 7. *I added* הוֹסַפְתִּי 8. *you will add* (masc. pl.) תִּסְיִפוּ 9. *they will add* (masc. pl.) יוֹסִיפוּ 10. *they took their stand/take your stand* 11. *he will take his stand* 12. *you rescued* 13. *I rescued* הוֹשַׁעְתִּי 14. *she will rescue* (fem. sg.)/*you will rescue* (masc. sg.) 15. *they struck* 16. *and I led* 17. *and they led* (masc. pl.) וַיֵּלְכוּ 18. *you will be silent* (fem. sg.) תִּהְרִישִׁי

Translation of Sentences

1. Jer 17:14 2. Exod 2:13–14 3. Exod 3:10–12 4. Exod 6:13 5. Exod 20:1–2
6. Judg 6:8 7. Deut 4:1–2 8. Judg 13:1 9. 1 Sam 19:20–21 10. Deut 31:14–15
11. 1 Sam 24:17 12. Deut 8:1–2 Qere 13. Jer 32:3b–5 Qere 14. 1 Kgs 18:22 15. 1 Kgs 19:9–10 16. 2 Sam 13:30 17. Ps 136:1 18. Ps 9:2

Chapter 24

Translation of Verbal Forms

1. *he brought* 2. *she will bring/you will bring* (2 f. sg./ 2 m. sg.) 3. *you brought* (m. sg.) הֵבֵאתָ 4. *they will look* (m.) יִבְיְאוּ 5. *she will be established/you will be established* 6. *they will be established* יִכָּוְנוּ 7. *they were established* (c. pl.) נִכְוְנוּ 8. *they killed* הִמָּיתוּ 9. *you killed* (m. pl.) 10. *and they killed* (m. pl.) וַיִּמָּיתוּ 11. *you removed* (m. sg.) הִסַּרְתִּי 12. *remove!* הִסְרִי 13. *he will remove* 14. *may he remove* 15. *you brought back* (2 m. sg.) הֵשִׁיבֹתָ 16. *we will bring back* 17. *they set* הִנָּיְחוּ 18. *they will set* (2 m. pl.) יִנָּיְחוּ

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* הֵחֵלּוּ 2. *I began* הֵחֵלֵּלְתִּי 3. *and they began* וַיֵּחֵלּוּ 4. *and he began* וַיֵּחֵל 5. *they will be dismayed* (m. pl.) יִחָחֲמוּ 6. *you/they will be dismayed* (2 m. pl./3 f. pl.) תִּחָחֲמוּ 7. *they violated* הִפְרִתָּהּ 8. *you violated* (m. sg.) הִפְרַתָּהּ 9. *they violated* (m. pl.) הִפְרִתוּ 10. *you/they will violate* (2 m. pl./3 f. pl.) תִּפְרֹתוּ 11. *you did evil* (m. pl.) עָשִׂיתָ רָעָה 12. *you did evil* (m. sg.) עָשִׂיתָ רָעָה 13. *and they did evil* (m. pl.) וַיַּעֲשׂוּ רָעָה 14. *evildoers* (m.) עֹשֵׂי רָעָה 15. *he will shudder* יִרָעַע 16. *they shuddered* רָעַעוּ 17. *I created* בָּרָאתִי 18. *you/they will desecrate* (2 m. pl./3 f. pl.) תִּפְסֹדוּ 19. *they will consult together* (m.) יִתְפָּסְדוּ 20. *they consulted together* יִתְפָּסְדוּ

Translation of Sentences

1. Josh 3:7 2. Judg 10:18 3. Deut 3:24 4. Gen 41:54 5. Deut 1:21 6. Josh 8:1
7. 2Sam 17:7 8. 2Sam 17:14 9. Deut 31:14-1-8 10. 1 Kgs 16:25 11. 2Sam 15:25
12. Gen 24:4-5

Chapter 26

Translation of Sentences

1. Gen 3:19 2. Gen 3:23 3. Gen 4:25-26 4. 2Sam 9:6 5. 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

אב	<i>father</i>	אחר	<i>another, different</i> (m. pl. אחרים, f. sg. אחרת, f. pl. אחרות)
אבר	<i>Q. to perish</i>	אחרון	<i>last, latter</i> (temp.); <i>at the back; western</i> (local)
אבה	<i>Q. to be willing, consent</i> (almost always with a negative)	אחרי	<i>after, behind</i>
אכיון	<i>needy, poor</i> (adj.)	אחרי־כן	<i>afterwards</i> (adv.)
אבן	<i>stone</i> (f., pl. אבנים)	אחרית	<i>end; future; descendants</i> (fem.)
אדון	<i>lord</i> (with ref. to God אדני <i>my Lord</i>)	אי	<i>where?</i>
אדם	<i>man, mankind</i>	איב	<i>enemy</i>
אדמה	<i>ground, land</i>	איה	<i>where?</i>
אהב	<i>Q. to love</i> (stative verb, pausal form SC אהב)	איל	<i>ram</i>
אהל	<i>tent</i>	אין	<i>there is not</i> (particle of non-existence)
או	<i>or</i>	איש	<i>man</i>
און	<i>disaster; sin, injustice; deception, nothingness; idolatry</i>	אך	<i>yea, surely, only</i>
אוצר	<i>treasure, supplies</i>	אכל	<i>Q. to eat</i>
אור	<i>light</i>	אל	<i>not</i> (with the jussive or hortative)
אות	<i>sign</i> (fem., pl. אותות)	אל	<i>to, towards</i> (spatial), <i>at, by</i> (local), <i>against, according to</i>
אז	<i>then, at that time</i> (often with a PC form with past tense meaning)	אל	<i>God, god</i>
אזן	<i>ear</i> (du. אזניים <i>aznáyim</i>)	אלה	<i>these</i> (comm.)
אח	<i>brother</i>	אלהים	<i>God, god, gods</i>
אחות	<i>sister</i>	אלוה	<i>god, God</i>
אחז	<i>Q. to grasp, take hold, take possession</i>	אלמנה	<i>widow</i>
אחזה	<i>possession, property</i>	אם	<i>if</i> (conj.)
אחר	<i>behind, afterwards</i> (adv.), <i>behind, after</i> (prep.)	אמה	<i>slave, handmaid</i>
		אמה	<i>cubit</i>

Vocabulary in Alphabetical Order

אֱמוּנָה	<i>steadfastness; trustworthiness, faithfulness</i>	אִפִּים	<i>face (dual of אֶף)</i>
אֱמֵן	Hi. <i>to believe, think; to believe in; to have trust in</i> , Ni. <i>to be reliable, faithful; to be permanent, endure</i>	אֶצֶל	<i>in proximity to, beside (prep.)</i>
אָמַר	Q. <i>to say</i>	אָרוֹן	<i>chest, ark (with the article הָאָרוֹן)</i>
אֱמֹרִי	<i>Amorite</i>	אֲרוֹ	<i>cedar</i>
אֵינָה	<i>where to? (interrogative adverb אֵן where to? with directional He)</i>	אֶרֶח	<i>way, path</i>
אָנוּשׁ	<i>mankind, (all) human beings, man; (some) men; single human being (mostly poet.)</i>	אֲרִי/אֲרִיָּה	<i>lion</i>
אָסַף	Q. <i>to gather, remove</i>	אֶרֶךְ	<i>length</i>
אָסַר	Q. <i>to tie, bind, imprison</i>	אֶרֶץ	<i>earth, land (fem.) (pl. אֶרֶצוֹת; with the article הָאֶרֶץ, pausal form אֶרֶץ)</i>
אֵף	<i>also, even (adv.)</i>	אָרַר	Q. <i>to curse</i>
אֶף	<i>nose, anger, nostrils (gem. noun; dual אִפִּים)</i>	אֵשׁ	<i>fire (fem.)</i>
		אִשָּׁה	<i>woman</i>
		אֵת	<i>with, close to, beside</i>
		אֵת	<i>object marker indicating the direct object</i>

ב

בְּ	<i>in, at, with (local and temporal)</i>	בִּין	Q. <i>to discern, understand; Hi. to understand; to give understanding, teach</i>
בְּאֵר	<i>well (of underground water), watering place (fem.)</i>	בֵּין	<i>between (prep., usually ... בֵּין לְ or וּבֵין)</i>
בְּגָד	<i>garment, clothing</i>	בֵּית	<i>house</i>
בְּהֵמָה	<i>beast, animal, cattle</i>	בָּכָה	Q. <i>to weep, weep for</i>
בּוֹא	Q. <i>to come, to enter; Hi. to bring, bring in</i>	בְּכֹר	<i>firstborn</i>
בּוֹר	<i>cistern, pit</i>	בֹּל	<i>not (negative used in poetry)</i>
בוֹשׁ	Q. <i>to be ashamed</i>	בִּלִּי	<i>not; without</i>
בָּחַר	Q. <i>to choose (with prepositional object with בְּ or direct object)</i>	בְּמָה	<i>hill, high place (often as place of worship)</i>
בָּטַח	Q. <i>to trust, be confident</i>	בֶּן	<i>son</i>
בֶּטֶן	<i>belly; internal organs (fem.)</i>	בָּנָה	Q. <i>to build</i>
בִּטְרָם	<i>before (conj. or prep.)</i>	בְּעִבּוֹר	<i>because of, for the sake of (prep.): in order that (conj.) (prep. בְּ + noun עִבּוֹר)</i>

בַּעַד	<i>behind; through, out of; round about; for the benefit of, for</i> (prep.; cs. st. בַּעַד, with ePP (בַּעֲדוֹ))
בַּעַל	<i>owner, lord, Baal</i>
בַּעַר	<i>Q. to burn</i> (intransitive)
בָּקָר	<i>cattle, herd</i> (coll.)
בֹּקֶר	<i>morning</i>
בִּקֵּשׁ	<i>Pi. to seek</i>
בָּרָא	<i>Q. to create</i>
בַּרְזֵל	<i>iron</i>

בָּרַח	<i>Q. to run away, flee</i>
בְּרִית	<i>covenant, agreement, contract</i> (fem.)
בָּרַךְ	<i>Pi. to bless</i> (in the Q. only part. pass.)
בְּרָכָה	<i>blessing</i> (cs. st. בְּרָכָה, but with enclitic pronoun (בְּרָכָתִי))
בָּשָׂר	<i>flesh, meat</i>
בַּת	<i>daughter</i>
בְּתוּלָה	<i>virgin</i>

ג

גָּאֵל	<i>Q. to redeem</i>
גְּבוּל	<i>border, boundary, territory</i>
גִּבּוֹר	<i>hero</i> (as substantive), <i>strong, mighty</i> (adj.)
גְּבוּרָה	<i>strength, might</i>
גִּבְעָה	<i>hill</i>
גֶּבֶר	<i>man</i>
גָּדוֹל	<i>great</i>
גָּדַל	<i>Q. to be great, become great, grow up</i> (stative verb); <i>Hi. to make great; to make great things; Pi. to cause to grow; make great, powerful</i>

גּוֹי	<i>nation, people</i> (pl. גּוֹיִם)
גּוֹר	<i>Q. to sojourn, dwell as alien and dependent</i>
גּוֹרָל	<i>lot; allocation by lot</i>
גָּלָה	<i>Q. to uncover, remove, go into exile</i>
גַּם	<i>also, even</i>
גִּמְלָה	<i>camel</i> (pl. גִּמְלִים)
גִּפְּן	<i>vine</i>
גֵּר	<i>sojourner</i>
גָּרַשׁ	<i>Pi. to drive out</i>

ד

דָּבַק	<i>Q. to cling, cleave, keep close</i>
דִּבֵּר	<i>Pi. to speak</i>
דָּבָר	<i>word, matter, thing</i>
דִּבְשׁ	<i>honey</i>
דּוֹר	<i>generation</i> (pl. דִּירוֹת)
דֶּלֶת	<i>door</i>

דָּם	<i>blood</i>
דַּעַת	<i>knowledge</i> (inf. cs. Q. יָדַע)
דָּרַךְ	<i>Q. to tread</i>
דֶּרֶךְ	<i>way, road</i>
דָּרַשׁ	<i>Q. to seek, resort to</i>

ה

הוי	<i>ah! alas! ha! (interjection expressing usually dissatisfaction and pain)</i>	הן	<i>behold (points to the word it precedes; cf. הנה); if (conditional conj.); if (for indirect questions)</i>
היה	<i>Q. t be, to become</i>	הנה	<i>look, behold</i>
היכל	<i>palace; temple</i>	הפך	<i>Q. to turn; to overthrow; to change</i>
הלך	<i>Q. to go; Hitpa. to walk; to walk about; to move to and fro</i>	הר	<i>mountain, hill, hill-country</i>
הלל	<i>Pi. to praise; Hitpa. to boast</i>	הרבה	<i>greatly, exceedingly, much (adv.; orig. inf. abs. Hi. of רבה)</i>
המוון	<i>sound, murmur, roar; crowd; abundance</i>	הרג	<i>Q. to kill, slay</i>

ז

זה, זאת	<i>this (masc., fem.)</i>	זעק	<i>Q. to cry, cry out, call (cf. צעק)</i>
זבח	<i>Q. to slaughter for sacrifice, slaughter</i>	זקן	<i>old, old man (הזקנים the elders)</i>
זבח	<i>sacrifice</i>	זר	<i>strange, foreign</i>
זהב	<i>gold</i>	זרוע	<i>arm, forearm (fem.)</i>
זכר	<i>Q. to remember</i>	זרע	<i>Q. to sow, scatter seed</i>
זכר	<i>male (adj.)</i>	זרע	<i>seed, sowing, offspring, descendants</i>
זנה	<i>Q. to commit fornication; to be unfaithful (in a relationship with God)</i>		

ח

חג	<i>festival, festival-gathering, pilgrim-feast (pl. חגים; abs. st. also חג)</i>	חזה	<i>Hištaphel to bow down, prostrate; to worship</i>
חרל	<i>Q. to cease, come to an end; to cease, leave off</i>	חומה	<i>city wall, wall</i>
חדש	<i>new</i>	חוץ	<i>outside, street (m.; pl. חוצות)</i>
חדש	<i>new moon, month</i>	חזה	<i>Q. to see, behold (almost always poetic)</i>

חזק	Q. to be firm, strong (stative verb, PC יִחְזֹק 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	חֲמֹר	donkey, he-ass
חֲזָק	strong; heavy, severe; firm, hard (adj.)	חָמָס	violence, wrong
חטא	Q. to sin	חֵן	favor, grace
חַטָּאת	sin, sin offering	חָנָה	Q. to encamp
חי	alive, living (pl. חַיִּים)	חָנַן	Q. to show favor, be gracious
חיה	Q. to be alive, stay alive, revive, recover, return to life	חֻסָּד	joint obligation, loyalty, faithfulness, goodness, graciousness
חיה	animals (usually collective)	חָפֵץ	Q. to take pleasure in, desire; to delight in (freq. with prep. obj. with בְּ)
חיל	strength, wealth, army	חֵץ	arrow (gem. noun; pl. חֲצִים)
חכם	wise	חֲצִי	half, middle
חֲכָמָה	wisdom	חֲצָר	court, enclosure
חֶלֶב	fat; best, choice part	חֹק	statute (pl. חֻקִּים)
חלה	Q. to be or become weak; become sick, ill	חֻקָּה	statute
חלום	dream (masc.; pl. חֲלֻמוֹת)	חֶרֶב	sword (fem.)
חלל	Hi. to begin; Pi. to profane; to put into use	חָרָה	Q. to burn, kindle (of anger אַף)
חָלַל	slain, pierced	חָרַם	Hi. to put under a ban
חלק	Q./Pi. to divide, apportion	חֲרָפָה	disgrace, shame; reviling, taunt
חֶלֶק	portion, share, possession	חָרַשׁ	Hi. to be silent
חֲמָה	heat; rage, wrath; poison	חָשַׁב	Q. to think, consider, regard, plan, devise
		חֹשֶׁךְ	darkness
		חֲתַת	Ni. to be dismayed; to be terrified; Q. to be shattered; to be filled with terror

ט

טהור	pure; ceremonially clean (adj.)	טמא	Q. to be unclean, become unclean (stative verb, SC טָמֵא); Pi. to defile; to desecrate
טהר	Q. to be clean (stative verb, SC טָהַר, PC יִטְהַר); Pi. to cleanse; to pronounce clean	טָמֵא	unclean (adj., m. pl. טָמִיִּים)
טוב	good	טַרְם	not yet (adv.); before (conj.); בְּטָרַם before (conj. or prep.)

י

יָאֵר	<i>the Nile (usually with the article הַיָּאֵר, pl. יָאֵרִים; Nile-arms, Nile-canals) river, stream</i>	יַעַץ	<i>Q. to advice, counsel; Ni. to consult together; to exchange council</i>
יָבֵשׁ	<i>Q. to be dry, dried up (stative verb; SC יָבֵשׁ; PC יִיבֵשׁ); Hi. to dry up, make dry</i>	יַעַר	<i>wood; forest; thicket</i>
יָדָה ²	<i>Hi. to praise; Hitpa. to confess (SC הִתְיַדָּה)</i>	יָצָא	<i>Q. to go out, come out</i>
יָדַע	<i>to know</i>	יָצַב	<i>Hitpa. to set oneself, to station oneself; to take one's stand (cf. נִצַּב Ni./Hi.)</i>
יּוֹם	<i>day (הַיּוֹם as adv. today)</i>	יָצַק	<i>Q. to pour out</i>
יוֹמָם	<i>by day (adv.)</i>	יָרָא	<i>Q. to fear, be afraid (stative verb, SC יָרָא; with direct object or prep. מִן or מִפְּנֵי indicate the object)</i>
יָטַב	<i>Q. to be good, well, glad, pleasant; Hi. to do good to, deal well with; to do well; to make something good</i>	יָרַד	<i>Q. to go down, come down, descend</i>
יַיִן	<i>wine</i>	יָרָה ³	<i>Hi. to instruct, teach (cf. תּוֹרָה)</i>
יָכַח	<i>Hi. to rebuke, reproach; to decide</i>	יָרַשׁ	<i>to take possession of, inherit, dispossess</i>
יָלַד	<i>Q. to bear, beget</i>	יֵשׁ	<i>there is (particle of existence)</i>
יָלַד	<i>boy</i>	יָשַׁב	<i>Q. to sit, remain, dwell</i>
יָם	<i>sea, west (pl. יָמִים)</i>	יְשׁוּעָה	<i>help, salvation</i>
יָמִין	<i>right side, right hand, south</i>	יָשַׁע	<i>Hi. to help, save; Ni. to receive help; to be victorious</i>
יָסַף	<i>Q. to add; Hi. to add</i>	יָשָׁר	<i>straight, right</i>
יַעַן, יֵעַן	<i>because</i>	יָתַר	<i>Ni. to be left over, remain; Hi. to leave over, leave</i>
אֲשֶׁר		יָתַר	<i>rest, remainder</i>

כ

כִּי	<i>like, as, according to</i>	כָּבֵד	<i>heavy; oppressing; weighty (adj.)</i>
כַּאֲשֶׁר	<i>as, according to (modal), when (temporal), because (causal) (conj.)</i>	כְּבוֹד	<i>glory, honor</i>
כָּבֵד	<i>Q. to be heavy; to be insensitive, dull; to be honored (stative verb, SC כָּבֵד, PC יִכְבֵּד); Pi. to make honorable, honor; Ni. to be honored, enjoy honor</i>	כָּבַס	<i>Pi. to wash (normally clothes) (SC כָּבַס)</i>
		כָּבֵשׁ	<i>young ram</i>
		כֹּה	<i>thus, here (adv.)</i>

כֹּהֵן	priest	כֵּן	so, thus (Modern Hebrew: yes)
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	כַּנָּף	wing; edge, extremity; skirt (of a garment) (fem.)
כֹּחַ	strength, power	כִּסֵּא	seat, chair, throne
כִּי	for, because (causal), if (conditional), when (temporal), that, etc. (conj.)	כִּסָּה	Pi. to cover
כֶּכֶר	round loaf, talent, vicinity (esp. the region of the Jordan) (fem.)	כֶּסִּיל	fool
כֹּל	the whole, every, all	כֶּסֶף	silver
כִּלָּה	Q. to be complete, at an end, finished, accomplished, spent; Pi. to complete, bring to an end, finish; to accomplish; to cause to cease	כַּעַס	Hi. to provoke to anger
כֵּלִי	article, utensil, vessel, weapon	כַּף	the hollow, flat of the hand, hand, sole (of the foot) (dual כַּפַּיִם)
		כְּרוּב	cherub
		כַּרְם	vineyard
		כָּרַת	Q. to cut, Hi. cut off, exterminate
		כָּשַׁל	Q. to stumble, stagger; Hi. to cause to stumble, stagger
		כָּתַב	Q. to write
		כָּתֵף	shoulder; side; mountain slope

ל

לָ	to, for, regarding, also indicating indirect objects	לָחַם	Ni. to fight, do battle (with prep. objects)
לֹא	not, no	לֶחֶם	bread, food
לְאמֹר	introduction of direct speech	לַיְלָה	night
לֵב	heart (pl. לְבוֹת)	לַיִן	Q. to spend the night, stay overnight; to stay, dwell
לֵבָב	heart (cs. st. לְבָב)	לָכַד	Q. to capture, seize, take
לְבַד	alone, by itself (with ePP לְבַדּוֹ; prep. לְ with noun בַּד separation)	לָכֵן	therefore (לָ + כֵּן)
לְבַלְתִּי	not (negative used with the inf. cs.; לְ + בַלְתִּי)	לָמַד	Qal to learn; Pi. to teach
לְבַשׁ	Q. to put on (a garment), to clothe oneself, clothe (stative verb, SC לְבַשׁ, PC יִלְבֹּשׁ)	לָמָּה	why? (preposition לָ + מָה)
		לְמַעַן	in order to, so that (conj.); on account of, for the sake of (prep.) (לְ + מַעַן; prep. and conj.)

Vocabulary in Alphabetical Order

לִפְנֵי *in front of, before* (local and temporal) (prep. לְ + פְּנִים)
 לָקַח *Q. to take*

לְקָרְאָת *toward, against* (prep.; לְ + inf. cs. of the verb קָרָא₂ *en-counter*)
 לְשׁוֹן *tongue; language* (m.; pl. לְשׁוֹנוֹת)

מ

מְאֹד *very* (degree particle); as a noun *strength, power*
 מֵאַיִן *whence? where from?* (prep. מֵ + אֵין)
 מֵאֵן *Pi. to refuse*
 מֵאֵס *Q. to reject, despise*
 מִגְדָּל *tower*
 מִגֶּן *shield* (pl. מִגְנִים)
 מִגְרָשׁ *pastureland (belonging to a city); outskirts*
 מִדְבָּר *wilderness, desert*
 מִדֵּד *Q. to measure*
 מִדָּה *measured length; measurement*
 מִדּוּעַ *why?*
 מִדְיָנָה *province*
 מָה *what?*
 מִהֵר *Pi. to hasten; to do something hastily*
 מִהֵרָה *quickly, speedily* (adv.; inf. abs. of מִהֵר *Pi. to hasten*)
 מוֹסֵר *discipline; training; exhortation, warning*
 מוֹעֵד *appointed time, appointed place, meeting* (מִוֵּעַ אֹהֶל *tent of meeting*)
 מוֹת *Q. to die* (SC 3 m. sg. מוֹת; PC 3 m. sg. מוֹת; part. m. sg. מוֹת); Hi. *to kill, put to death*
 מוֹת *death*
 מִזְבֵּחַ *altar* (pl. מִזְבְּחוֹת)

מִזְמוֹר *psalm*
 מִזְרָח *sunrise; east*
 מַחֲנֶה *camp*
 מָחָר *tomorrow* (adv.)
 מַחְשָׁבָה *thought; device, plan, purpose*
 מַטֵּה *staff, tribe*
 מִי *who?*
 מִים *water*
 מָכָה *blow; wound; plague*
 מָכַר *Q. to sell*
 מָלֵא *Q. to be full* (stative verb; SC מָלֵא; with noun to indicate the substance)
 מָלֵא *full* (adj.)
 מַלְאָךְ *messenger, angel*
 מַלְאָכָה *occupation, work* (מַלְאָכָה^(?) *kā*; cs. st. מַלְאָכָה)
 מִלְחָמָה *battle, war*
 מִלַּט *Ni. to escape, be delivered*
 מִלֵּךְ *Q. to reign* (as king) *to become king*
 מֶלֶךְ *king*
 מַלְכוּת *royalty; royal power; reign; kingdom*
 מַמְלָכָה *kingdom, sovereignty, dominion, reign* (cs. st. מַמְלָכָה)
 מִמַּעַל *above* (adv.) (מִמַּעַל לְ prep. on top of, above)
 מִן *from, away from, out of; in comparisons: (more) than*

מִנְחָה	gift, tribute, offering
מִסְפָּר	number
מְעַט	a little, fewness, a few
מֵעַלָּה	upwards, above (adv.) (noun מֵעַל higher part)
מַעֲשֵׂה	deed, work
מֵצֵא	Q. to find
מַצָּה	unleavened bread, matzah (matzo)
מִצְוָה	commandment
מִקְדָּשׁ	sacred place, sanctuary
מָקוֹם	place (pl. מְקוֹמוֹת)

מִקְנֵה	livestock as property, cattle
מִרְאָה	sight, appearance, vision
מָרוֹם	height, elevated place
מָשַׁח	Q. to anoint, to smear
מִשְׁכָּן	dwelling-place, abode
מָשַׁל	Q. to rule, reign
מִשְׁמָרֶת	guard, watch; charge, injunc- tion; function, office
מִשְׁפָּחָה	extended family, clan
מִשְׁפָּט	judgment
מִשְׁתָּה	feast, banquet
מָתִי	when?

נ

נֹאֵם	utterance, declaration, an- nouncement
נִבֵּא	Ni. to be in a prophetic trance, behave like a נִבְיָא; Hitpa. to exhibit the behavior of a נִבְיָא
נִבַּט	Hi. to look
נִבְיָא	prophet
נֶגֶב	south-country, Negev, south
נִגַּד	Hi. to tell, inform, report
נִגַּד	in front of, in sight of, opposite to
נָגַע	Q. to touch, reach, strike
נִגַּע	Q. stroke, plague, blow, mark
נִגַּשׁ	Qal/Ni. to draw near, ap- proach
נִדָּר	vow
נָהָר	river, stream (pl. נְהָרוֹת; נְהַר פָּרָת Euphrates)
נָדַח	Hi. to thrust; thrust out; thrust away

נוּחַ	Hi. A to cause to rest, give rest; Hi. B to lay, set down; to leave, let remain
נוֹס	Q. to flee, escape
נָחַל	Q. to get a possession; to take a possession; to inherit
נַחֲלִי	river valley, wadi; stream
נַחֲלָה	possession, property, inheri- tance
נָחַם	Ni. to regret; to be sorry; to console oneself; Pi. to comfort
נְחֹשֶׁת	copper, bronze
נָטָה	Q. to stretch out, spread out, extend, bend, turn, incline; Hi. to turn, incline
נָטַע	Q. to plant
נָכַה	Hi. to smite, to strike; to strike dead
נָסַע	to pull up or out, set out, jour- ney
נַעַר	boy, lad, youth

Vocabulary in Alphabetical Order

נַעֲרָה	young woman, girl; maid, attendant, servant
נָפַל	to fall
נֶפֶשׁ	soul, self, life, living being, person, desire, throat (f.)
נָצַב	Ni. to take one's stand, to stand

נָצַל	Hi. to take away, snatch away; to rescue; to deliver from
נָצַר	Q. to watch, guard, keep
נָשָׂא	Q. to lift, carry, take
נָשַׁג	Hi. to reach; to overtake
נָשִׂיא	chief, prince
נָתַן	Q. to give, to put, to make into, to allow

ס

סָבַב	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 סְבִיבוֹתֵיהֶם)
סָגַר	Q. to shut, close; Hi. to deliver, hand over; to shut
סוּס	horse

סוּר	Q. to turn aside; Hi. to cause to turn aside, depart; to remove, take away
סֶלַע	rock, cliff
סָפַר	Q. to count; Pi. to report; tell; to make known, announce
סֵפֶר	something written, letter, scroll
סֹפֵר	secretary, scribe
סָתַר	Hi. to hide, conceal (transitive); Ni. to hide oneself; to be hid, concealed

ע

עָבַד	Q. to serve, work
עֶבֶד	slave, servant
עֲבָדָה	work, service
עָבַר	Q. to pass over, through, by, pass on
עֵבֶר	region across or beyond; side
עַד	up to, as far as, until
עֵד	witness
עֵדָה	congregation
עֵדוּת	witness, testimony, pl. laws, legal provisions (pl. עֵדוּתֵי; with ePP also עֵדוּתָיו 'ēd-wōtāw his legal provisions, etc.)

עוֹד	still, yet, again, besides (adv.)
עוֹלָם	long time, duration, future time, long time back
עוֹן	iniquity, guilt (pl. עֲוֹנוֹת)
עוֹף	birds, fowl; winged insects (everything that flies) (coll.)
עוֹר	Q. to awake; to stir; Hi. to wake up; to excite; to put into motion

עור	skin; animal skin; leather
עז	might, strength
עזב	Q. to leave, forsake
עזר	Q. to help, assist
עין	eye, spring (fem.)
עיר	city, town (fem.)
על	on, upon, above, at, by, against, on account of, because of, about, concerning
על אֲשֶׁר	because
עלה	Q. to go up, ascend
עלה	(whole) burnt offering
עליון	highest, most high
על-כן	therefore
עם	people, nation (also עם)
עם	with, close to, beside
עמד	Q. to take one's stand, stand
עמוד	pillar; column (cf. עמוד)
עמל	trouble; labor; toil
עמק	valley, vale, lowland
ענה	Q. to answer, respond

ענה ²	Q. to be bowed down; to be downcast, afflicted; Pi. to oppress; to mishandle, humble, afflict
עני	poor; afflicted; humble
ענן	cloud, cloud-mass
עפר	dry earth; dust
עץ	tree, wood, sometimes trees (coll.) (pl. עֵצִים)
עצה	counsel, advice; plan
עצם	bone (m. or f.; pl. עֲצָמוֹת)
ערב	evening
ערבה	desert-plain, steppe (with the article הָעֲרָבָה usually a part of the arid region between the Sea of Galilee and the Gulf of Aqaba)
ערוה	nakedness; genital area
ערך	Q. to arrange, set in order; to draw up a battle formation
עשה	Q. to do, to make
עת	time (f.; gem. noun; with enclitic pronoun עָתָּו)
עתה	now (adv. of time)

פ

פאה	corner; side
פרה	Q. to buy out, redeem, ransom
פה	mouth
פה	here (adv.)
פוז	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.)

פנה	Q. to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)
פנים	face, surface (only pl.)
פסח	Passover, Pesach
פעל	Q. to do; to make
פעם	step, pace; foot; time (Tagalog beses)
פקד	Q. to visit, attend to, muster, appoint; Hi. to set (over), make overseer; commit, entrust; deposit

Vocabulary in Alphabetical Order

פָּר	<i>bull, steer</i> (gem. noun; pl. פָּרִים)
פְּרִי	<i>fruit</i>
פַּרְעֹה	<i>Pharao</i>
פָּרַר	Hi. <i>to break, violate; to frustrate, make ineffectual</i>
פָּרַשׁ	Q. <i>to spread out, spread</i>

פָּרָשׁ	<i>horseman, charioteer; team of horses, horses for a chariot</i> (pl. פָּרָשִׁים)
פֶּשַׁע	<i>transgression, crime</i>
פָּתַח	Q. <i>to open</i> ; Pi. <i>to let loose; to untie; to liberate</i>
פֶּתַח	<i>opening, doorway, entrance</i>

צ

צֹאן	<i>small cattle, sheep and goats, flock, flocks</i> (coll., fem.)
צָבָא	<i>army, host, war, warfare</i> (pl. צָבָאוֹת)
צַדִּיק	<i>just, righteous</i>
צֶדֶק	<i>rightness; righteousness</i>
צִדְקָה	<i>righteousness</i>
צִוָּה	Pi. <i>to give an order, to command; to order, to instruct; to charge, to commission</i> (cf. the noun מִצְוָה)

צוּר	<i>rock; rocky hill, mountain</i>
צֶלַל	<i>shadow, shade</i> (gem. noun; with ePP צֶלְלָה)
צָלַח	Q. <i>to force entry to; to succeed, be successful</i> ; Hi. <i>to be successful; to make something a success</i>
צָעַק	Q. <i>to cry, cry out, call</i>
צָפוֹן	<i>north</i>
צָר	<i>enemy</i> (pl. צָרִים)
צָרָה	<i>need; distress; anxiety</i>

ק

קָבַץ	Q. <i>to gather, collect</i>
קָבַר	Q. <i>to bury</i>
קֶבֶר	<i>grave</i>
קָדוֹשׁ	<i>holy</i>
קָדִים	<i>East; east wind</i>
קָדֶם	<i>front; east; before, earlier; prehistoric times, primeval times</i>
קִדַּשׁ	Q. <i>to be holy</i> (stative verb; SC pausal form קִדְּשׁוּ; PC יִקְדֹּשׁ); Pi. <i>to sanctify, make holy; to declare holy; to dedicate</i> ; Hi. <i>to set apart, devote, consecrate; regard or treat as sacred</i>

קִדְּשׁ	<i>holiness</i>
קָהָל	<i>assembly</i>
קוֹל	<i>voice, sound</i> (masc., pl. קוֹלוֹת)
קוּם	Q. <i>to arise, stand up, stand</i> ; Hi. <i>to raise, raise up</i>
קָטָן	<i>small; young; unimportant</i> (adj.; cs. st. קָטֵן; only in m. sg., other forms from קָטָן)
קִטְּוֹן	<i>small; young; unimportant</i> (adj.; pl. קִטְּוִים)
קָטַר	Hi. <i>to cause to go up in smoke</i> ; Pi. <i>to make a sacrifice go up in smoke</i>

קִטְרֶת	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
קִנְיָה	stalk, reed
קֶץ	end (gem. noun; with ePP קֶצֶו)
קִצָּה	edge, end, extremity
קִצִּיר	harvest; harvest crops

קָרָא	Q. to call, proclaim, read
קָרַב	Q. to draw near, approach (stative verb; SC קָרַב and יִקְרַב; PC קָרַב)
קִרְבִּי	inward part, midst (with ePP קִרְבּוֹ)
קִרְבָּן	offering, gift (only in Lev, Num, Ezek)
קָרוֹב	near
קֶרֶן	horn
קָרַע	Q. to tear
קִשֶּׁת	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
רָחֵב	breadth, width
רָחֹב	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
רִכְבָּ	chariotry, chariots (collective), chariot (rare meaning)
רָע	bad, evil (pl. רָעִים; gem. adj.)
רֵעַ	friend, companion, fellow
רָעָב	famine, hunger
רָעָה	Q. to pasture, tend, graze (part. רֹעֶה shepherd)
רָעָה	evil; distress; misery; disaster, calamity (root רָעָה)
רָעַע	Q. to be bad, evil, displeasing; Hi. to do evil; to treat badly

Vocabulary in Alphabetical Order

רפא	Q. to heal; Ni. to be healed
רצה	Q. to be pleased with; to accept favorably
רצון	goodwill; favor; acceptance

רק	only, still, but, however, nevertheless, surely
רשע	wicked, guilty

ש

שבע	Q. be sated, to eat one's fill, satisfy oneself with (stative verb, SC pausal form שָׂבַע, PC יִשְׁבַּע) (with noun phrase)
שָׂה	a small livestock beast (sheep or goat)
שָׂדֶה	field (pl. שָׂדוֹת)
שִׁים	Q. to put, to make into, to give
שכל	Hi. to understand; to have insight; to make wise, insightful; to achieve success
שְׂמאל	left side, left, north (śamō ^(?))l with silent א)

שמח	Q. to rejoice, be glad (stative verb)
שְׂמִינָה	joy, gladness
שנא	Q. to hate (stative verb, PC שָׂנֵא)
שָׂעִיר	billy-goat, buck
שִׁפָּה	lip, speech, edge
שָׂר	ruler, official, prince, captain, chieftain, chief (pl. שָׂרִים)
שרף	Q. to burn completely (transitive)

ש

שְׂאוּל	underworld (fem.)
שאל	Q. to ask, inquire
שאר	Ni. be left over, remain; Hi. to leave over, spare
שְׂאֵרִית	remainder; remnant (fem.)
שִׁבְט	rod, staff, scepter, tribe
שבע	Ni. to swear, take an oath
שבר	Q. to break, break in pieces
שבת	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. שַׁבְּתוֹת)
שרד	Q. to devastate, despoil, deal violently with

שרד	Q. to devastate, despoil, deal violently with
שוב	Q. to turn back, return; Hi. to bring back, return (trans.)
שְׁוֵא	emptiness; nothingness
שׁוֹפָר	horn (as a wind instrument)
שׁוֹר	a single beast, bovid (bull, etc.)
שחט	Q. to slaughter
שחת	Hi./Pi. to ruin, destroy; annihilate, exterminate
שיר	Q. to sing (PC יָשִׁיר)
שִׁיר	song
שית	Q. to set, put (PC יָשִׁית)

שָׁכַב	Q. to lie down (3 m. sg. PC (יִשְׁכַּב))
שָׁחַח	Q. to forget
שָׁחַם	Hi. to do something early; to rise early
שֵׁכָם	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
שָׁלַל	spoil, plunder, booty
שָׁלַם	Pi. to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward
שָׁלַם	a kind of offering: conclusion offering; salvation offering
שָׁם	there (adv.)
שֵׁם	name (pl. שְׁמוֹת)
שָׁמַד	Hi. to annihilate, exterminate; destroy
שָׁמַיִם	heaven, sky

שָׁמַם	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
שָׁמֶשׁ	sun (fem.)
שֵׁן	tooth, ivory (gem. noun; dual שְׁנַיִם)
שָׁנָה	year (pl. שָׁנִים)
שַׁעַר	gate
שַׁפְּחָה	maid, maid-servant (pl. שַׁפְּחוֹת)
שָׁפַט	Q. to judge, govern
שֹׁפֵט	judge, ruler, governor (part. act. Qal)
שָׁפַךְ	Q. to pour, pour out
שָׁקָה	Hi. to give to drink; to cause to drink water (causative counterpart to the verb שָׁתָה Q. to drink)
שָׁקָל	weight; shekel (measurement of weight; about 11 g)
שֶׁקֶר	breach of faith, lie
שָׁרַת	Pi. to serve
שָׁתָה	Q. to drink

ת

תְּהִלָּה	glory, praise; song of praise
תְּהוֹם	midst (cs. st. תְּהוֹם)
תוֹעֵבָה	abomination, abhorrence
תוֹרָה	instruction
תַּחַת	under, beneath, instead of, in place of

תָּמִיד	continuously, always (adv.), continuity (noun)
תָּמִים	complete; without fault; perfect; impeccable; honest, devout (adj.)
תָּמַם	Q. to be complete, finished
תַּפִּלָּה	prayer
תַּפַּשׁ	Q. to lay hold of, seize

Vocabulary in Alphabetical Order

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

תְּרוּמָה *contribution, offering*