

# **A Free Introductory Grammar of Biblical Hebrew**

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<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.

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# Chapter 1

## 1.1 The Hebrew Alphabet

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

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

## Key to the Table

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

## Additional Information

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

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

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

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

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

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

## 1.2 Bagadkafat Letters

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

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

Final נּ is always pronounced as a fricative. Final 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	g	ḡ	like γ in Mod. Gr. γάλα
ד	d	ḏ	like th in Engl. <i>this</i>
ת	t	ṱ	like th in Engl. <i>thing</i>

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

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

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

## 1.3 Gutturals

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

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

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

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

## 1.4 Emphatic Consonants

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

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

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

## 1.5 Semivowels

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

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

## 1.6 Vowel Letters

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

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

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

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

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

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

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

## 1.7 Position of the Stress

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

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

## 1.8 Numerical Values of Letters

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

## 1.9 Exercises

### 1.9.1 Proper Nouns without Vowel Letters

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

#### Names of Persons

- |              |              |              |              |              |                  |              |               |
|--------------|--------------|--------------|--------------|--------------|------------------|--------------|---------------|
| 1 אַבְרָהָם  | 2 אַבְשָׁלָם | 3 אַדְמָן    | 4 אַחֲרֵן    | 5 אַחֲאָב    | 6 אַסְפָּר       | 7 אַסְתָּר   | 8 אַפְרִים    |
| 9 אַשְׁר     | 10 בְּלָעֵם  | 11 בְּנֵימָן | 12 בְּרָק    | 13 גָּד      | 14 גָּלִית       | 15 דָּוִד    | 16 דָּן       |
| 17 הַבְּלִי  |              |              |              |              |                  |              |               |
| 18 הָגָר     | 19 חָנִי     | 20 יַעֲקֹב   | 21 יְפָתָח   | 22 יְצָחָק   | 23 יְרָבָעֵם     | 24 יְרָבָעֵם | 25 יִשְׂרָאֵל |
| 26 כָּלֵב    | 27 לְבָנָן   | 28 לְמָךְ    | 29 מְנַחָּם  | 30 מְרִים    | 31 נְבָכְדָנָצָר | 32 נְעָמָן   | 33 נָתָן      |
| 34 נְתָנָאֵל | 35 עָשָׂו    | 36 קַיְן     | 37 רְחַבְעָם | 38 רְחַלְלָה | 39 שָׁם          | 40 תְּמָרָה  |               |

## *Chapter 1*

### **Geographical Names**

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

#### **1.9.2 Proper Nouns with Vowel Letters**

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

### **Names of Persons**

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

### **Geographical Names**

- |             |           |            |                |            |               |            |           |            |
|-------------|-----------|------------|----------------|------------|---------------|------------|-----------|------------|
| 1 אֶרְדּוֹם | 2 אֶорֶד  | 3 אֶשְׁוֹר | 4 בֵּיתְ אֶלְּ | 5 חֶבְרוֹן | 6 יְרִיחֹו    | 7 לְבָנוֹן | 8 לְכִישׁ | 9 מְגַדּוֹ |
| 10 מוֹאָב   | 11 סִינִי | 12 עַמּוֹן | 13 עַמְרָה     | 14 צִיּוֹן | 15 שְׁמַרְוֹן |            |           |            |

#### **1.9.3 Modern Hebrew**

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

### **Foreign Words in Modern Hebrew without Vowel Letters**

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

### **Foreign Words in Modern Hebrew with Vowel Letters**

- |                         |                   |                   |                       |                      |                           |                  |
|-------------------------|-------------------|-------------------|-----------------------|----------------------|---------------------------|------------------|
| 1 שִׁימְפְּנֹזה         | 2 גּוֹרִילָה      | 3 פִּינְגְּוִין   | 4 קְנָגוֹרוֹ          | 5 יְגָנוֹאָר         | 6 סְטוֹדוֹנְטָט           | 7 פְּרוֹפְּסָוָר |
| 8 דּוֹקְטוֹר            | 9 מִינִיסְטָר     | 10 דִּיפְלוּמִיט  | 11 קוֹנוֹסָול         | 12 בִּישָׁוֹפָט      | 13 מְוֹנְדָּךְ            | 14 מִילְיוֹנָרָד |
| 15 אִידְיוֹוֹט          | 16 דְּמוֹקְרָטָט  | 17 טְרוֹרִיסְטָט  | 18 סּוֹצְיָאָלִיסְטָט | 19 קוּמוֹנוֹיסְטָט   | 20 אָוּפְּזִוְּצִיהָה     |                  |
| 21 אָוּפְּטִיאָמִיסְטָט | 22 פְּסִינִיסְטָט | 23 רִיאָלִיסְטָט  | 24 פְּרוֹטָסְטָנְטָט  | 25 לְקוּמוֹטָבִּיבָט | 26 רְדָיוּ                |                  |
| 27 טְלָפּוֹן            | 28 פִּילָּם       | 29 הַוּמוֹר       | 30 דְּרָמָה           | 31 קוֹנְצָרָטָט      | 32 קְפָה                  |                  |
| 33 קוֹפְּפִיאָיָן       | 34 תָּהָה         |                   |                       | 35 קוֹרְנוֹנִי       | 36 אַלְכּוֹהָולָטָט       |                  |
| 37 קוֹנוֹנִיקָטָט       | 38 רּוּם          | 39 פִּיקְנִיקָטָט | 40 שּׁוֹקוֹלָדָטָט    | 41 סְפּוֹרָטָט       | 42 פִּינְגְּ-פִּונְגָּטָט |                  |
| 43 גּוֹלָפָטָט          | 44 טְנִיסָטָט     |                   |                       |                      |                           |                  |

# Chapter 2

## 2.1 The Vocalization of the Hebrew Bible

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

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

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

## 2.2 Full Vowels

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

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

### Key to the Table

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

### Notes

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

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

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

The *qames* indicating ā is called *qāməs gādōl* (simplified *qames gadol*). The *qames* indicating ɔ is called *qāməs qāṭān* or *qāməs ḥāṭūf* (simplified *qames qatan* and *qames hatuf*, respectively).

For the vowel /ū/ the sign *qibbus* is used when there is no vowel letter whereas *sureq* is used when there is a vowel ı in the unpointed text, e.g., בְּקָרְבִּיכְּךְ *bqar'bib'chek'* and בְּקָרְבִּיךְ *bqar'bib'chek'* *your precepts* (Ps 119:15, 27).

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

## 2.3 The Distinction between *qames gadol* and *qames qatan*

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

1. In closed, unstressed syllables, i.e., before silent šwa, before *maqqef* (see below) and before *dageš forte* (infrequent), אָזְנוֹנִי *my ear* (from sg. אָזְנוֹنִי *ear*), שְׁמֹר־לְקָדְשָׁים *shemor lkadashim* *keep* (cf. שְׁמֹר *without maqqef*), קָסְסָעָה *kossasa* *they were covered*.
2. In the first syllable of the plural noun קָדְשָׁים *qdashim* (usually spelled with *meteg*) because of the vowel ə (< \*u) in the first syllable of the singular form קָדֵשׁ.

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

**Note**

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

## 2.4 The šwa

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

### 2.4.1 Silent šwa

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

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

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

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

### 2.4.2 Vocal šwa

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

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

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

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

### 2.4.3 Medial šwa

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

### 2.4.4 Composite šwa with Gutturals

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

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

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

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

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

## 2.5 The *dageš*

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

### 2.5.1 *dageš forte*

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

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

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

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

### 2.5.2 *dageš lene*

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

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

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

## 2.6 *Mappiq*

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

### 2.7 *Furtive patah*

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

## 2.8 *Meteg*

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

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

## 2.9 Maqqef

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

## 2.10 Syllable Structure

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

Open syllable	CV
Closed syllable	CVC
Doubly closed syllable	CVCC

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

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

## 2.11 Segolate Nouns

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

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

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

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

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

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

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

### Notes

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

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

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

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

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

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

## 2.12 Pausal Forms

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

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

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

## 2.13 Exercises

### 2.13.1 Proper Nouns

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

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

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

### 2.13.2 Proper Nouns (Segolate Nouns and Endings)

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

### 2.13.3 Reading Exercise

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

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



# Chapter 3

## 3.1 Vocabulary

### 3.1.1 Verbs

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

### 3.1.2 Nouns

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

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

### 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

<b>אֵת</b>	<i>object marker indicating the direct object</i>
<b>זֶה, זֶאת</b>	<i>this</i> (masc., fem.)
<b>אֵלֶּה</b>	<i>these</i> (comm.)
<b>הֲנִירָה</b>	<i>look, behold</i>
<b>בְּיוֹמָם</b>	<i>by day</i> (adv.)
<b>כְּ</b>	<i>so, thus</i> (Modern Hebrew: yes)
<b>בְּ</b>	<i>there</i> (adv.)

## 3.2 Frequent Verbal Forms

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

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

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

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

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

### 3.3 The Verbal Clause

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

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

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

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

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

### 3.4 The Definite Article

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

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

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

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

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

1. If the noun begins with הָ or נָ, the *pataḥ* of the article is preserved in the open syllable, e.g., **הַתְּמִלֵּךְ** *the temple*, **הַכֶּרֶב** *the sword*. Frequent exceptions to this rule are the noun **הַר** *mountain*, which is **הָר** with the article, and the independent personal pronoun 3 m./f. pl. with the article as demonstrative pronoun **הַתָּנָהָה**, **הַתָּמָם** (masc.), **הַתָּנָהָה** [fem.] (in the singular, however one finds **הָהָרָא** [masc.] and **הָהָרָה** [fem.], see below).
2. If the noun begins with נָ, עָ or רָ, the *pataḥ* of the article is changed to *qames*, e.g., **הָאָשׁ** *the fire*, **הָעִיר** *the city*, **הָרָאָשׁ** *the head*.
3. If the noun begins with הָ or עָ followed by unstressed *qames*, the *pataḥ* of the article is changed to *segol*, e.g., **הַמְּרוֹרִים** *the mountains*, **הַעֲרִים** *the cities*.
4. Likewise, if the noun begins with נָ followed by stressed or unstressed *qames gadol* or *hatef qames*, the *pataḥ* of the article is changed to *segol*, e.g., **הַחֲכָם** *the wise one*, **הַחֲנָגָן** *the feast*, **הַחֲנָכָשִׁים** *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., **הַאָרֶץ** *the land*, **הָאָרֶץ** *the earth* (context form **אָרֶץ** *land, earth*), **הַרְאֵרָה** *the mountain* (context form **רָהָרָה** *mountain*). In a similar way, the noun **אָרוֹן** *ark, chest* with the article is **הָאָרוֹן** *the ark*.

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

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

### 3.5 Demonstrative Pronouns

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

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

#### Note

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

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

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

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

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

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

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

### 3.6 The Prepositions לְ, בְ and כְ

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

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

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

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

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

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

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

## 3.7 The Conjunction ַ

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

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

The conjunction ַ has deviating forms in the following circumstances:

1. If the following word begins with a vocal šwa, the conjunction is ַ ū, e.g., ַוְּדָבָר־חַתְּלָקְדָּךְ *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., בַּ, מַ, and פַּ, the conjunction is ַ ū, e.g., ַוְּמֵשָׁה *and Moses*. (This is another exception to the rule that every word must begin with a consonant.)
3. If the conjunction connects two words and the second one is stressed on the first syllable, especially in the case of common word pairs, the form of the conjunction is ַ wā-, e.g., ַקְּרָר וְחָם וְקִיץ וְחַרְפָּה וְיֹום וְלִילָּה *cold and heat, and summer and winter, and day and night* (Gen 8:22 with three word pairs).
4. With words beginning with a vocal šwa or *hatef šwa*, the vowel of the conjunction ַ resembles the vowels of the proclitic prepositions לְ, בְ and כְ.
  - a) Conjunction ַ + word beginning with *hatef šwa*: ַוְּאַמְרִים *and donkeys*, ַוְּאַמְתָּה *and truth*, ַוְּאַלְלִי *and sickness*
  - b) Conjunction ַ + word beginning with ְ yə-: ַוְּיִהְיָה *and Judah*
  - c) Conjunction ַ + the noun אֱלֹהִים or a form of the noun אֲדֹן or אֲדֹנָן *lord* other than the citation form: ַwē(ְ)lōh̄m *and God*, ַwā(ְ)dōnְi *and my lord*, both with silent אֲ.
5. In the case of *waw-PC* form (or *wayyiqtol* form) the form of the conjunction is ַ (with following *dagesh forte*).

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

## 3.8 Differential Object Marking

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

### 3.8.1 The Use of the Object Marker נָ

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

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

## Chapter 3

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

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

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

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

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

### 3.8.2 Ellipsis of Direct Objects

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

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

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

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

## 3.9 Exercises

### 3.9.1 Frequent Verbal Forms

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

1 גָּדָעַן בְּנֵי-יֹאשֶׁר<sup>1</sup> עֲשָׂה הָדָבָר הַזֶּה 2 אֶלָּה עֲשָׂה בְּנֵיו הַזֶּה בְּנֵי-יְהוּדָה<sup>2</sup> 3 וַיַּעֲשֵׂה מִשְׁתָּחָה  
 4 וַיַּעֲשֵׂה יַעֲקֹב כֵּן 5 וַיַּעֲשֵׂה לְזֶה<sup>3</sup> אֲהֻוד חֶרֶב 6 וַיַּעֲשֵׂה שֵׁם שְׁמַשְׁוֹן מִשְׁפָּחָה 7 וְאֶת-יְהוָה  
 לְקֹחַ<sup>4</sup> 8 וַיַּקְחֵה אֶת-שְׁרָה 9 וַיַּקְחֵה הַעֲבָרָה אֶת-רְכָבָה 10 וַיַּקְחֵה מִשְׁתָּחָה אֶת-הַקְּרָבָה 11 וַיַּקְחֵה  
 בָּלָק אֶת-בְּלָעָם 12 וַיַּקְחֵה אֶת-הַעַם 13 וַיַּקְחֵה שָׁאוֹל אֶת-הַחֶרֶב 14 וַיַּקְחֵה אֶלְيָהוּ אֶת-הַגִּילָּד  
 15 וְהַכְּסָף וְהַזְּהָבָב נָתַן יְהוָקִים לְפִרְעָה 16 וַיַּקְחֵה אֶבְרָהָם צָאן וּבָקָר וַיַּתֵּן לְאַבְרָהָם 17 וַיַּתֵּן  
 יְהוָה<sup>5</sup> לִיְשָׁרָאֵל מֹשֶׁיעַ<sup>6</sup> 18 וַיִּשְׁמוּאֵל רָאָה אֶת-שְׁאֹול 19 וַיַּרְא אֱלֹהִים אֶת-הָאָרֶץ 20 וַיַּרְא  
 וַיַּגְּנַבְתָּהָה בְּאָרֶךְ<sup>7</sup> בְּשֶׁרֶת 21 וַיַּרְא-גַּעַל אֶת-הַעַם 22 וַיַּרְא אֶת-הַמְּזֹבֵחַ 23 וַיַּרְא אֶת-הַטְּקוּם  
 מִרְחָק<sup>8</sup> 24 וַיַּשְׁמַע פִּרְעָה אֶת-הַדָּבָר הַזֶּה

### 3.9.2 Exercises with the Article

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

<sup>1</sup> גָּדָעַן בְּנֵי-יֹאשֶׁר son of Joash; apposition to בְּנֵי-יֹאשֶׁר

<sup>2</sup> בְּנֵי-יְהוּדָה son of Jehoiada; apposition to בְּנֵי-יְהוּדָה

<sup>3</sup> לְזֶה for himself

<sup>4</sup> לְקֹחַ pausal form for לְקֹחַ

<sup>5</sup> אֱלֹהִיָּה read as אֱלֹהִיָּה (Engl. Lord)

<sup>6</sup> מֹשֶׁיעַ deliverer, savior

<sup>7</sup> בְּאָרֶךְ well

<sup>8</sup> מִרְחָק from a distance



# Chapter 4

## 4.1 Vocabulary

### 4.1.1 Verbs

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

### 4.1.2 Nouns

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

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

#### 4.1.3 Prepositions

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

#### 4.1.4 Other Parts of Speech

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

## 4.2 The Prepositions אֶל, עַל and מִן

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

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

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

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

### 4.3 Other Local Adverbial Expressions

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

## 4.3 Other Local Adverbial Expressions

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

### 4.3.1 The Locative He

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

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

### 4.3.2 Noun Phrases

Bare noun phrases without preposition or the locative He can also be used as adverbial expressions indicating spatial relations (*to*, *towards*, *in*, *at* etc.), e.g., the place name בֵּית־אָל in the clause וַיָּבֹא הָעָם בֵּית־אָל And the people came to Bethel.

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

## 4.4 Vowel Changes

Originally, Biblical Hebrew had the following vowels:

Short Vowels	Long Vowels
i	ī
a	ā
u	ū

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

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

### Notes

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

## 4.5 Inflection of Nouns

Inflection of nouns happens in the following cases:

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

### 4.5.1 Gender and Number

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

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

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

### 4.5.2 Absolute State and Construct State

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

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

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

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

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

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

### 4.5.3 Nominal Endings

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

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

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

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

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

### 4.5.4 Vowel Changes

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

## Monosyllabic nouns in the singular

	abs. st.	cs. st.
sg.	דם עץ	דם <i>blood of</i> עץ <i>tree of</i>
pl.	דמים עצים	דם <i>blood</i> עצים <i>trees</i>

## Disyllabic nouns

Masculine nouns have the following forms:

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

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

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

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

## Segolate nouns

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

	abs. st.	cs. st.
sg.	בית מוות	בית <i>house of</i> מוות <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 *ɔ* < \**u*); the second root consonant has medial šwa.

	abs. st.	cs. st.	sg. form
	מֶלֶכִים pl. שָׁבָטִים חֲדָשִׁים	מֶלֶכִי שָׁבָטִי חֲדָשִׁי	<i>kings of</i> <i>tribes of</i> <i>months of</i>
			מלך < * <i>malk</i> שבט < * <i>sibṭ</i> חודש < * <i>hudš</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.	
pl.	זִיתִים חַיִלִים מוֹתִים	זִיתִי חַיִילִי מוֹתִי	<i>olive trees of</i> <i>armies of</i> <i>deaths of</i>

## Geminate nouns

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

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

## Nouns ending in *segol-He*

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

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

#### 4.5.5 Construct Chains

##### The Syntax of Construct Chains

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

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

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

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

Note:

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

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

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

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

## Chapter 4

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

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

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

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

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

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

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

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

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

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

### The Functions of Construct Chains

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

Quality or characteristic

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 4.6 Exercises

### 4.6.1 Sentences with Frequent Verbal Forms

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

1 כֹּה־אָמַר הָפֶלֶךְ 2 וַיֹּאמֶר לְ<sup>2</sup> הָעַם כִּי־כָּר֤ בָּקָר הַזֶּה 3 וַיַּעֲשֵׂנִי בָּלָק כַּאֲשֶׁר דִּבֶּר בְּלֻעַם  
 4 כְּדָבָרִים הָאֱלָהָה דִּבֶּר הָוֶה 5 וַיֹּדְבֵּר יְהוָה<sup>3</sup> אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן 6 וְהוֹא־הַלְּךָ<sup>4</sup> בַּמִּדְבָּר  
 דֶּרֶךְ יוֹם 7 וַיַּלְךְ עֲשֹׂו אֶל־יִשְׂמָעוֹאֵל 8 וַיַּלְךְ מָשֶׁה וַיַּחַק 9 וַיַּלְךְ תְּרֵנָה 10 וַיַּלְךְ שְׁמְשָׁוֹן  
 עַזְתָּה 11 וַיַּלְךְ בְּשָׁלוֹם 12 וַיַּלְךְ מָשֶׁה אֶל־הַכְּרִמֵּל 13 הַשְׁנִינָה יָצָא<sup>5</sup> עַל־הָאָרֶץ וַיָּלֹט בָּא  
 צְעָרָה 14 וַיִּשְׁמַע בָּלָק כִּי בָּא בְּלֻעַם 15 בָּא־אָבְנֵר בְּנוֹנֵר אֶל־הַמֶּלֶךְ<sup>6</sup> אֶל־הַמֶּלֶךְ 16 בָּא  
 אֶל־הָיִם אֶל־הַמְּחַנָּה 17 וַיָּבֹא וַיַּעֲקֹב מִן־הַשָּׁדָה בְּעֶרֶב 18 וַיָּבֹא אֶל־הָיִם אֶל־אֲבִימֶלֶךְ בְּחִלּוּם  
 הַלְּילָה<sup>7</sup> 19 וַיָּבֹא אֶל־הָר הָאֱלָהִים חֶרְבָּה 20 וַיָּבֹא מֹשֶׁה וְאַהֲרֹן<sup>8</sup> אֶל־פְּרֻעה 21 וַיָּבֹא  
 מֹשֶׁה בְּתוֹךְ קָעֹן<sup>9</sup> 22 וַיָּבֹא אֶל־הָיִם אֶל־בְּלֻעַם לִילָה 23 יָבֹא מְלָאֵךְ הָאֱלָהִים עוֹד אֶל־הָאָשָׁה  
 24 וַיָּבֹא אִישׁ אֶל־הָיִם אֶל־עַלִּי 25 וַיַּגְדִּל־עֹז הַיּוֹה בְּתוֹךְ־הַעִיר 26 וַיַּפְתַּח הַגָּלְעָדִי<sup>9</sup> הַיּוֹה  
 גָּבֹור חִיל<sup>10</sup> 27 וַיָּהִי רַעַב בָּאָרֶץ

#### 4.6.2 Construct Chains

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

#### 4.6.3 Translation into English

Translate the following construct chains into English:

גָּבֹור חִיל

דֶּרֶךְ מִדְבָּר מוֹאָב

(יּוֹם יָמִים) יְמִינֵי הַמְּשֻׁתָּה plural of

#### 4.6.4 Translation into Hebrew

Translate into Hebrew using construct chains:

man of words

a strong tower (lit. a tower of strength)

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

the servant of the king

וַיְשַׁרְאֵל the servants of the king of

<sup>2</sup>לְוָיָה to him

<sup>3</sup>אָדָני read as אָדָנִי (Engl. Lord)

<sup>4</sup>הַוָּא he (independent personal pronoun)

<sup>5</sup>יָצָא yāṣā(?) he went out

<sup>6</sup>בְּנוֹנֵר the son of Ner

<sup>7</sup>הַלְּילָה pausal form of הַלְּילָה

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

<sup>9</sup>גָּלְעָדִי Gileadite

# Chapter 5

## 5.1 Vocabulary

### 5.1.1 Verbs

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

### 5.1.2 Nouns

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

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

### 5.1.3 Other Parts of Speech

**לֹא** *not, no*

## 5.2 Irregular Nouns in Biblical Hebrew

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

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

## 5.2 Irregular Nouns in Biblical Hebrew

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

### Notes

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

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

### 5.3 The Noun **כָּל**

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

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

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

*Note*

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

### 5.4 Stem Formations and Conjugations in Biblical Hebrew

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

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

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

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

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

## 5.5 The Suffix Conjugation Qal

### 5.5.1 The Forms of the Suffix Conjugation Qal

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **5.5.2 The Suffix Conjugation Qal of Guttural Verbs**

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

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

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

### 5.5.3 The Use of the Suffix Conjugation

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

#### Fientive verbs

The suffix conjugation is used for events in the past.

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

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

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

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

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

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

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

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

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

- וַיִּקְחُו אֶת־הַבָּרֶן אֲשֶׁר־נָטוּ לָהֶם** And they took the bull that he had given them. (1 Kgs 18:26)
- וַיִּשְׁפֹּךְ הַדְּשֵׁן מִן־הַמִּזְבֵּחַ כְּמוֹפֶת  
אֲשֶׁר נָטוּ אִישׁ הָאֱלֹהִים בִּרְבָּרֶת 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., יִדְעַ Q. *to know*) and verbs that express emotions (e.g., אָהָב Q. *to love*).

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

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

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

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

#### 5.5.4 Subject Expression and Agreement

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

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

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

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

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

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

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

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

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

## לֹא 5.6 The Negative

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

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

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

## לֹא 5.7 Exercises

### 5.7.1 Translation of Verbal Forms

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

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

### 5.7.2 Translation of Sentences

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

- 1 לִכְמָה לֹא אָכַלְתֶּם    2 הַנֵּה יְרֻדָּה אֲשֶׁר מִן־הַשָּׁמַיִם    3 וּפְלִשְׁתִּים<sup>1</sup> לְקַחְיוּ אֶת אַרְזָן הָאֱלֹהִים  
 4 כִּי־אַתָּה<sup>2</sup> בָּרוּךְ<sup>3</sup> לְבִדְךָ אֶת־לְבָבֶךָ<sup>4</sup> כָּל־בְּנֵי הָאָדָם    5 שְׁמַעְתִּי אֶת־קֹול דְּבָרֵי הַעַם הַזֶּה אֲשֶׁר  
 דִּבְרֵי אַלְיָךְ<sup>4</sup>    6 הַנֵּה שְׁלֹחָתִי אֶלְيָךְ<sup>5</sup> אֶת־גַּעֲמָן עַבְדֵיכְיָה<sup>6</sup>    7 בָּרוּךְ<sup>7</sup> כִּי־גַּתְּנָה<sup>7</sup> לְכָסָמָּה<sup>8</sup> אֶת־הָאָרֶץ  
 8 מֵהֶם<sup>9</sup> אָמְרוּ הָאֲנָשִׁים הָאֵלָה    9 נִירָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל    10 וַיִּשְׁמַע אֱלֹהִים אֶת־קֹול  
 הַנֵּר    11 וַיִּשְׁמַע שְׂאָלָה וּכְל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּים<sup>10</sup> הָאֵלָה    12 וַיֹּאמֶר לוֹ<sup>11</sup> פְּה אָמַר  
 וַיַּפְתַּח לְאַלְקַח יִשְׂרָאֵל אֶת־אָרֶץ מוֹאָב וְאֶת־אָרֶץ בְּנֵי עַמּוֹן    13 וַיִּשְׁמַע בְּן־הַדָּרֶד אֶל־הַמֶּלֶךְ אָסָא  
 14 פְּה־אָמַר יְהוָה<sup>12</sup> אֱלֹהֵי יִשְׂרָאֵל

<sup>1</sup> פְּלִשְׁתִּים the Philistines (usually without the article; sg. פְּלִשְׁתִּי)

<sup>2</sup> אַתָּה you (independent personal pronoun, 2 m. sg.)

<sup>3</sup> לְבִדְךָ you alone

<sup>4</sup> אֲשֶׁר דִּבְרֵי אַלְיָךְ which they have spoken to you

<sup>5</sup> אֲלֵיכֶם to you (preposition אֶל with enclitic pronoun 2 m. sg.)

<sup>6</sup> עַבְדֵיכְיָה my servant (עַבְדִּי with enclitic personal pronoun 2 m. sg.)

<sup>7</sup> יְהוָה read as אֱלֹהִי (Engl. Lord)

<sup>8</sup> לְכָם to you (preposition לְ with enclitic personal pronoun 2 m. pl.)

<sup>9</sup> מָה what? (interrogative pronoun)

<sup>10</sup> פְּלִשְׁתִּי Philistine (sg.)

<sup>11</sup> לְוּ to him (preposition לְ with enclitic pronoun 3 m. sg.)

<sup>12</sup> אֱלֹהֵי יְהוָה read as אֱלֹהֵי יְהוָה (Engl. Lord)

# Chapter 6

## 6.1 Vocabulary

### 6.1.1 Verbs

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

## 6.1.2 Nouns

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

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

### 6.1.3 Other Parts of Speech

**אֵלָא** *not* (with the jussive or cohortative)

## 6.2 Prefix Conjugation Qal

### 6.2.1 The forms of the Prefix Conjugation

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

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

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

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

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

<sup>1</sup> The original vowels are preserved in Classical Arabic, e.g., *yafulu he will do*. The forms of the prefix conjugation forms of verbs I<sup>2</sup>, II w/y and II gem. can only be explained with the original forms with the vowel /a/ in the prefix.

### Notes

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

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

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

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

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

### 6.2.2 Historical Background

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

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

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

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

### 6.2.3 Verbs with Gutturals in the Prefix Conjugation

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

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

### Notes

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

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

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

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

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

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

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

### 6.2.4 The Use of the Prefix Conjugation

The prefix conjugation has three main uses:

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

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

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

### 6.2.5 The *wayyiqtol* Form

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

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

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

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

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

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

## 6.3 Volitive Forms

### 6.3.1 Introduction

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

### 6.3.2 The Jussive

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

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

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

### 6.3.3 The Cohortative

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

	cohortative
sg. 1 c.	<b>אַכְתַּבָּה</b>
pl. 1 c.	<b>נוּכַתְבָּה</b>

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

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

**וְאַקְבֵּרָה אֶת־אָבִי** and let me bury my father. (Gen 50:5)  
**רְכֻבָּה גְּלֹבָנָה לְגַבְנִים** Come now, let us make bricks. (Gen 11:3)

## 6.4 The Marker of Subordination אשר

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

### 6.4.1 Relative Clauses

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

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

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

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

**אֵת הַנְּשָׁמֹת אֲשֶׁר-בָּאוּ אֵלֵיכָה הַלִּילָה** Where are the men who came to you tonight? (Gen 19:5)

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

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

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

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

## Chapter 6

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

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

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

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

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

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

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

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

### 6.4.2 Other Subordinate Clauses Introduced with אֲשֶׁר

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

## 6.5 Exercises

### 6.5.1 Translation of Verbal Forms

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

- 1 זָקַרְתִּי 2 אֶקְרַבְתִּי 3 פָּעַבְתִּי 4 תָּשִׁמְרָה 5 תָּקַרְבָּה 6 תָּזַכְּרִי 7 נִשְׁמַע 8 אֲשֶׁלֶת  
9 יְמַלְּכָה 10 תְּשִׁלְחָה

### 6.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: וַיִּפְתַּח, יָבִישׁ גָּלָעֵד, חִזְקִיָּהוּ, גָּדָעָן, בְּנֵי יִהּוָה, אַחֲרָן, אַחֲרָב, אַפְרִים, שְׁמֹואָל, שְׁלָמָה, שְׁרֵי, שְׁרָה עַמּוֹן, מִצְרָיִם.

1 לא שָׁמַרְתָּ אֶת-מִצְוֹת יְהוָה אֱלֹהֵיךְ<sup>4</sup> אֲשֶׁר צִוָּךְ<sup>5</sup> 2 וַיְהִי<sup>6</sup> פָּקַד אֶת-שְׂרָה כַּאֲשֶׁר אָמַר<sup>7</sup>  
 וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר<sup>8</sup> 3 וּמְלָאכִים שְׁלָחָנִי גְּדוּלָה בְּכָל-הָר אֶפְרַיִם 4 וְלֹא שָׁמַע  
 מֶלֶךְ בְּנֵי עַמּוֹן אֱלֹהֵיךְ יְפָתָח אֲשֶׁר שְׁלָחָ אֲלֹהֵינוּ<sup>9</sup> 5 וּבְנֵי יִשְׂרָאֵל הַלְּכָו בִּיבְשָׂה<sup>10</sup> בַּחוֹק תִּים  
 6 וַיַּהַי הַמֶּלֶךְ שְׁלָמָה מֶלֶךְ עַל-כָּל-יִשְׂרָאֵל 7 וַיַּהַי דָּבָר-שְׁמוֹאֵל לְכָל-יִשְׂרָאֵל 8 וְהַרְעָב  
 הַזֶּה עַל-כָּל-פְּנֵי הָאָרֶץ 9 וַיָּבֹא בְּנֵי-הַיּוֹתָר אֶל-אֶחָל יְהוָה<sup>11</sup> 10 הַנָּה לֹא בְּאָרֶץ אֱלֹהֵינוּ  
 מִיְּבַשְׁשָׁנִים גְּלֻעֵד אֱלֹהֵיכְלָל 11 וַיַּלְךְ בְּכָל-הַדָּرֶךְ אֲשֶׁר-הַלָּךְ אֲבֹיו<sup>12</sup> 12 וַיַּדְבֵּר אָהָרֹן אֶת  
 כָּל-הַדָּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה<sup>13</sup> אֶל-מֹשֶׁה וַיַּעַשׂ הַאֲתָה לְעֵינֵי הָעָם 13 וַיֹּאמֶר לְהָם<sup>14</sup> הַעֲתָה  
 בְּזַהַמְלָךְ יְמִינְךָ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל-בְּנֵי דָוִיד 14 וַיַּשְׁלַח יְהוָה אִישׁ נֶגֶבְיָה אֱלֹהֵינוּ יִשְׂרָאֵל  
 15 וַיַּשְׁלַח מְלָאכִים אֱלֹהֵיכְבָדָבָד אֱלֹהֵי הָעִירָה 16 וַיַּשְׁלַח מְלָאכִים בְּכָל-גְּבוּלָה יִשְׂרָאֵל  
 17 וַיִּשְׁמְעוּ<sup>15</sup> כִּי-פָקַד יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל 18 וַיִּשְׁמַע אֲבָרְם לְקוֹל שְׁרֵי<sup>16</sup> 19 אֶל-תִּשְׁמַע  
 אֶל-חִזְקִיָּהוּ<sup>20</sup> וַיִּשְׁמַע שְׁמוֹאֵל אֶת כָּל-דָּבָרִי הָעָם 21 וַיִּחְזֹק לְבִבְרָעָה וְלֹא שָׁמַע אֶל-הָם<sup>17</sup>  
 כַּאֲשֶׁר דִּבֶּר יְהוָה 22 וַיַּעֲבֹדוּ אֶת-יְהוָה<sup>23</sup> 23 וַיֹּאמֶר הַפְּתָן נִקְרַבְתָּ הַלָּם<sup>18</sup> אֶל-הָאֱלֹהִים  
 24 בְּהַזִּיאָק<sup>19</sup> אֶת-הָעָם מִמְצָרִים תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל-הַהָר הַזֶּה

<sup>4</sup> אֱלֹהֵיךְ read as אֱלֹהֵי (Engl. Lord); אֱלֹהֵי your God

<sup>5</sup> צִוָּךְ he commanded you.

<sup>6</sup> אֱלֹהֵיךְ read as אֱלֹהֵי (Engl. Lord), with the conjunction וְ (see chapter 3)

<sup>7</sup> אָמַר pausal form of אָמַר

<sup>8</sup> דִּבֶּר pausal form of דִּבֶּר

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

<sup>10</sup> יִבְשָׂה dry ground

<sup>11</sup> אֱלֹהֵינוּ read as אֱלֹהֵי (Engl. Lord)

<sup>12</sup> אֲבֹיו ?ābiw his father

<sup>13</sup> אֱלֹהֵיךְ read as אֱלֹהֵי (Engl. Lord)

<sup>14</sup> לְרַם to them

<sup>15</sup> וַיִּשְׁמַע and they heard (plural of וַיִּשְׁמַע)

<sup>16</sup> שְׁרֵי pausal form of the name שְׁרֵי

<sup>17</sup> הָם אֶל-הָם to them

<sup>18</sup> הַלָּם to this place, here (adv.)

<sup>19</sup> בְּהַזִּיאָק when you have brought out



# Chapter 7

## 7.1 Vocabulary

### 7.1.1 Verbs

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

### 7.1.2 Adjectives

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

### 7.1.3 Nouns

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

### 7.1.4 Other Parts of Speech

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

## 7.2 The Independent Personal Pronoun

### 7.2.1 The Forms of the Independent Personal Pronoun

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

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

### Notes about the Forms of the Independent Personal Pronoun

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

3. The existence of two different pronouns for the 1 c. sg. is remarkable. The form אָנִי is more frequent than the form אָנוֹ (874 and 359 attestations, respectively). The longer form was phased out in Late Biblical Hebrew. Mishnaic Hebrew only uses אָנִי.
4. The 2 m. sg. form is five times spelled אַתָּה.
5. Rare alternative forms are אַתְּ for the 2 m. sg. (four times); אָנְתִּי\* for the 2 f. sg. (seven times as Ketiv אָתְּתִּי); אָנֵנִי\* 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 הִיא 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 חָמֵשׁ** You are the man (2 Sam 12:7)

**אַתָּה בָּא אֶלְيִךְ בִּחְרָב וּבְחִנּוּת  
וּבְכִידּוֹן וְאָנוֹכִי בְּאֶלְיִיךְ בְּשָׁם  
חֲנוּה צְבָאות אֱלֹהִי מִעֲרָכּוֹת  
יִשְׂרָאֵל**

You are coming to me with a sword, with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the ranks of Israel (1 Sam 17:45)

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

**הַוָּא דְּבָרְיוֹנָה אֲשֶׁר דִּבֶּר  
אֱלֹהִים־וָיָה**

This is the word of the Lord that he had spoken to Jehu (2 Kgs 15:12)

**הַוָּא אֲשֶׁר־דִּבֶּר יְהֹוָה** This is what the Lord has said ... (Lev 10:3)

### 7.2.3 The Use of the iPP in Verbal Clauses

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

**כִּי אַתָּה יְדֻעַת לְבַדְךָ אֶת־לְבָב  
כָּל־בְּנֵי הָאָדָם**

For you alone know the heart of all children of mankind (1 Kgs 8:39)

### 7.2.4 The iPP as Demonstrative Pronoun

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

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

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

### 7.2.5 The iPP in Apposition to an Enclitic Pronoun

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

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

## 7.3 Nominal Clauses

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

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

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

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

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

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

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

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

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

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

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

## 7.4 Adjectives

### 7.4.1 The Use of the Adjective

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

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

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

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

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

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

### 7.4.2 The Forms of the Adjective

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

	Masculine	Feminine
Singular	∅ <b>טוֹב</b>	-ā <b>טוֹבָה</b>
Plural	-im <b>טוֹבִים</b>	-ot <b>טוֹבּוֹת</b>

### 7.4.3 Adjectives as Attribute or Predicate

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

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

#### Note

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

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

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

### 7.4.4 Comparative and Superlative

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

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

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

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

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

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

## 7.5 The Imperative

### 7.5.1 The Forms of the Imperative

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

#### Notes

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

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

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

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

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

### 7.5.2 The Imperative of Strong Verbs with Gutturals

	I gutt.		I	II gutt.	III gutt.
sg. m.	צֹב	חֹזֶק	אמֶר	בְּחָר	שְׁלָח
f.	עֹזֶבֶת	חֹזֶקי	אמֶרֶת	בְּחָרֶת	שְׁלָחֶת
pl. m.	עֹזֶבֶת	חֹזֶקוּ	אמֶרוּ	בְּחָרָוּ	שְׁלָחָוּ
f.	עֹזֶבֶתָה	חֹזֶקָה	אמֶרֶתָה	בְּחָרָתָה	שְׁלָחָתָה

### Notes

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

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

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

### 7.5.3 The Long Form of the Imperative

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

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

### 7.5.4 The Use of the Imperative

The imperative is used mainly for commands and wishes.

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

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

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

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

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

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

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

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

## 7.6 Exercises

### 7.6.1 Translation of Sentences

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

1. וַיִּכְרֹתּוּ בְּרִית בַּבְּאָרֶה שְׁבֻעָה<sup>1</sup> 2. וַיֹּאמֶר שְׁמוֹאֵל אֶל-יְשָׁי לֹא-בָּחר יְהוָה<sup>2</sup> בְּאַלְהָה 3. וַיַּבְחַר  
מֹשֶׁה אֲנָשִׁים-חַיִל מִכְּלֵי יְשָׁרָאֵל 4. וַיֹּאמֶר אֶל-זְבַח וְאֶל-צְלָמָנוּ אֵiphah<sup>3</sup> הָאָנָשִׁים אֲשֶׁר הָרְגָתָם  
בְּתַבּוֹר 5. וַיַּגְּדֵל<sup>4</sup> אֲבִיתָר לְדוֹד כִּי הָרְגָת שָׁאוֹל אֶת כָּהָנִי יְהוָה<sup>5</sup> 6. וַיַּגְּדֵל<sup>6</sup> אֲחָב לְאֱiזְבֵּל אֶת  
כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים וְאֶת כָּל-אֲשֶׁר הָרְגָת אֶת-כְּלָל-הַנְּבִיאִים בְּחַרְבָּה<sup>7</sup> 7. וַיַּהַרְגוּ אֶת-אֱnשִׁי הַעִיר  
8. וַיַּזְבַּח אֶת-כְּלָל-כָּהָנוֹת הַקְּבָmoת אֲשֶׁר-שֶׁם עַל-הַמִּזְבְּחוֹת 9. לֹא-נִפְלֵל דָבָר מִכֶּל הַדָּבָר הַטּוֹב  
אֲשֶׁר-דָבָר יְהוָה<sup>8</sup> אֶל-בֵּית יְשָׁרָאֵל הַכָּל בָּא 10. וַיַּזְכַּר אֶל-הָלִים אֶת-אֲבָרָהָם 11. וַיַּזְכַּר יוֹסֵף אֶת  
הַחְלָמוֹת אֲשֶׁר חָלָם לָהֶם<sup>9</sup> 12. וַיַּעֲזֹב אֶת-יְהוָה<sup>10</sup> 13. וַיֹּאמֶר יְהוָשָׁעַ פָּתָח אֶת-רְפֵי הַמִּעֵרָה<sup>11</sup>  
14. וַיַּקְרֹבוּ אֶת-הַמֶּלֶךְ בְּשְׁמְרוֹן 15. וַיֹּאמֶר הַכֹּהן נִקְרַבְתָּה הַלְּמָס<sup>12</sup> אֶל-הָאֱלֹהִים 16. וַיִּקְרֹב  
אָהָרֹן אֶל-הַמִּזְבְּחָה וַיִּשְׁחַט אֶת-עַגְלָה<sup>13</sup> הַחַטֹּאת אֲשֶׁר-לֹו<sup>14</sup> 17. וַיִּשְׁמַח שֶׁם שָׁאוֹל וְכָל-אֱnשִׁי יְשָׁרָאֵל

<sup>1</sup> בַּאֲרָה שְׁבֻעָה pausal form of the place name בַּאֲרָה שְׁבֻעָה

<sup>2</sup> אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

<sup>3</sup> אֵiphah where?

<sup>4</sup> וַיַּגְּדֵל and (he) told

<sup>5</sup> אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

<sup>6</sup> וַיַּגְּדֵל and (he) told

<sup>7</sup> חַרְבָּה pausal form of חַרְבָּה

<sup>8</sup> אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

<sup>9</sup> חָלָם לָהֶם he had dreamed regarding them

<sup>10</sup> אֱלֹהִים read as אֱלֹהִי (Engl. Lord)

<sup>11</sup> מִעֵרָה cave

<sup>12</sup> הַלְּמָס here

<sup>13</sup> עַגְלָה young bull, ox

<sup>14</sup> לו lit. to him, i.e., belonged to him

*Chapter 7*

עד-מֵאָד 18 וַיְעִשֶּׂה שְׁמוֹאֵל אֶת אָשֶׁר דִּבֶּר יְהוָה<sup>15</sup> וַיָּבֹא בֵּית לְחֶם<sup>16</sup> 19 וַיִּקְחֶה אֲבִימֶלֶךְ צָאן וְבָקָר וְעַבְדִּים וְשָׁפָחָת וַיִּתְּנֶן לְאַבְרָהָם

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<sup>15</sup> אָדָני read as יְהוָה (Engl. Lord)

<sup>16</sup> בֵּית לְחֶם pausal form of בֵּית לְחֶם

# Chapter 8

## 8.1 Vocabulary

### 8.1.1 Verbs

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

### 8.1.2 Nouns

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

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

### 8.1.3 Prepositions

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

### 8.1.4 Other Parts of Speech

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

## 8.2 Nouns with Enclitic Pronouns

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

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

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

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

### 8.2.1 Singular Nouns with Enclitic Personal Pronoun

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

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

#### Notes about the Form of Enclitic Personal Pronouns on Singular Nouns

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

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

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

### 8.2.2 Plural Nouns with Enclitic Personal Pronoun

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

		masc.		fem.
1	c. sg.	<b>סְוִסֵּי</b> <i>my horses</i>	<b>סְוִסָּותִי</b> <i>my mares</i>	
2	m. sg.	<b>סְוִסֵּיךְ</b> <i>your horses</i>	<b>סְוִסָּותִיךְ</b> <i>your mares</i>	
	f. sg.	<b>סְוִסֵּיךְ</b> <i>your horses</i>	<b>סְוִסָּותִיךְ</b> <i>your mares</i>	
3	m. sg.	<b>סְוִסֵּיּוּ</b> <i>his horses</i>	<b>סְוִסָּותִיּוּ</b> <i>his mares</i>	
	f. sg.	<b>סְוִסֵּיּהָ</b> <i>her horses</i>	<b>סְוִסָּותִיּהָ</b> <i>her mares</i>	
1	c. pl.	<b>סְוִסֵּינוּ</b> <i>our horses</i>	<b>סְוִסָּותִינוּ</b> <i>our mares</i>	
2	m. pl.	<b>סְוִסֵּיכֶם</b> <i>your horses</i>	<b>סְוִסָּותִיכֶם</b> <i>your mares</i>	
	f. pl.	<b>סְוִסֵּיכֶן</b> <i>your horses</i>	<b>סְוִסָּותִיכֶן</b> <i>your mares</i>	
3	m. pl.	<b>סְוִסֵּיָהֶם</b> <i>their horses</i>	<b>סְוִסָּותִיָּהֶם</b> <i>their mares</i>	
	f. pl.	<b>סְוִסֵּיָהֶן</b> <i>their horses</i>	<b>סְוִסָּותִיָּהֶן</b> <i>their mares</i>	

### Notes about the Form of Enclitic Personal Pronouns on Plural Nouns

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

### 8.2.3 Changes of Nouns with Enclitic Personal Pronouns

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

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

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

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

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

For irregular nouns with enclitic pronouns see Chapter 5.

## 8.3 The Participle

### 8.3.1 The Forms of the Participle Active Qal

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

	Masculine	Feminine
Singular	פְּתַבֵּב	פְּתַבְּבָתָה
Plural	פְּתַבְּבִים	פְּתַבְּבּוֹתָה

#### Notes

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

### 8.3.2 The Forms of the Participle Passive Qal

	Masculine	Feminine
Singular	כְּתוּבָה	כְּתוּבָה
Plural	כְּתוּבִים	כְּתוּבּוֹתָה

**Note**

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

### 8.3.3 The Use of the Participle

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

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

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

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

#### Examples of the Attributive Use

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

- |                                   |   |
|-----------------------------------|---|
| <b>עַם בֶּטֶח</b>                 | <i>an unsuspecting people</i> (Judg 18:10)            |
| <b>הָעַם הַיֹּשֵׁב בָּאָרֶץ</b>   | <i>the people that lives in the land</i> (Num 13:28)  |
| <b>מִזְבֵּחַ יְהוָה הַדְּרוּם</b> | <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.

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

### Examples of the Substantivized Participle

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

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

### The Active Participle and its Complements

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

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

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

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

## 8.4 Circumstantial Clauses

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

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

וַיֵּרֶא אֱלֹהִים יְהוָה בְּאֶלְנִי מִמְּرֵא  
וְהוּא יָשַׁב פִּתְחַדְּהַאֲהָל בְּחֵם הַיּוֹם

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

וַיָּבֹא אֶלְיָשָׁע דְּפַשְׁק וּבְנוּחָדָד  
מֶלֶךְ־אֶרְם חָלָה

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

וַיִּקְרַחּוּ וַיְשַׁלְּכוּ אֹתוֹ הַבָּرָה  
וְהַבּוֹר רַק אֵין בָּו מִים

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

וְנִבְיאָ אָחָד זָקָן יוֹשֵׁב בְּבֵית־אֵל  
וַיָּבֹא בָּנוֹ

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

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

וַיֹּאמֶר לֵי הַפְלָךְ וְהַשְׁגֵּל יוֹשְׁבָת  
אַצְלוֹ עַד־מָתִי וְהִיה מִתְלַקֵּךְ

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

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

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

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

## 8.5 Exercises

### 8.5.1 Translation of Sentences

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

1 בְּרוֹק־יְהֹוָה אֱלֹהִים יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הַעוֹלָם    2 וַיַּלְכְּדוּ אֶת־הָעִיר    3 וַיֵּרֶא אִשָּׁה רְחַצָּת  
מַעַל גָּג<sup>1</sup> וְהִאָּשָׁה טוֹבָת מִרְאָה מָאָד    4 וְאֶל־תַּעֲמֹד בְּכָל־הַכְּבָר    5 וַיָּבֹא אֱלֹהִים וְהִנֵּה עַמְּדָה  
עַל־הַגְּמֻלִים עַל־הָעֵינָוֹן<sup>2</sup>    6 וְתַקְרְבָּוּ וְתַעֲמְדוּ פְתַת הַהָר וְהַהָר בָּעָר בְּאֶשׁ עַד־לְבַב הַשְׁמִים תַּשְׁקַד  
עַנְן וְעַרְפָּל<sup>3</sup>    7 וְאַתֶּם אֶל־תַּעֲמֹדוּ רַקְפּוּ אֶחָרִי אַיְבִיכֶם    8 וַיַּעֲמֹד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ וְהַנְּדָר

<sup>1</sup> גָּג (flat) roof

<sup>2</sup> pausal form of עֵין eye, spring

<sup>3</sup> עַרְפָּל thick darkness

כָּל-קֹהֶל וִישְׁרָאֵל וַיַּפְרַשׁ כְּפִיו הַשְׁמִים 9 בָּרוּךְ אַתָּה בָּנוּ דָוד 10 וַיֵּשֶׁב שְׁמוֹאֵל עַד-הַבָּקָר  
 וַיִּפְתַּח אֶת-דְּלָתוֹת בֵּית-יְהוָה 11 וַיֵּשֶׁלֶח שָׂאֹל אֶל-יְהִישִׁי לְאמֹר יְعַמֵּד-נָא דָוד לִפְנֵי כִּירְמַצָּא<sup>4</sup> חָן  
 בְּעֵנִי 12 נִיקְזָן<sup>5</sup> שְׁלָמָה וְהַגָּה תְּלוּם וְיָבוֹא יְרוּשָׁלָם<sup>6</sup> וַיַּעֲמֹד לִפְנֵי אַרְוֹן בְּרִית-אָדָני<sup>7</sup> 13 אָשָׁר-יְהִי<sup>8</sup>  
 אָנָשִׁיךְ אָשָׁר-יְהִי עַבְדִּיךְ אֶל-הָהָר<sup>9</sup> הַעֲמָדִים לִפְנֵיךְ פָּמִיד הַשְׁמִיעִים אֶת-חַכְמָתֶךָ 14 וַיָּבֹא נָעָמָן בְּסָסָיו  
 וּבְרַכְבָּו וַיַּעֲמֹד פָּתְח-הַבִּתָּה לְאַלְיָשָׁע 15 וַיַּקְבִּץ וַיַּפְתַּח אֶת-כָּל-אָנָשָׁי גַּלְעָד 16 וַיֹּאמֶר שְׁמוֹאֵל  
 קְבָצָו אֶת-כָּל-יִשְׂרָאֵל הַמִּצְפָּתָה 17 וַיָּבֹא דָוד וְאָנָשָׁיו אֶל-הַעִיר וְהַגָּה שְׁרוֹפָה בָּאָשׁ 18 וַיָּשָׁבֵן  
 כְּבָדְרִיְהָנוּה עַל-הַר סִינִי 19 וַיַּרְא-עַל אֶת-הָעָם וַיֹּאמֶר אֶל-זָבֵל הַגָּה-עָם יוֹרֵד מֶרֶאשִׁי הַחֲרִים  
 20 רָאָה נָא אָזְכִּי יוֹשֵׁב בְּבֵית אָרְזִים וְאָרְזֵן הָאֱלֹהִים יוֹשֵׁב בְּחֵזֶק הַרְיִיעָה<sup>10</sup> 21 בָּרוּךְ אַתָּה בָּעֵיר  
 וּבָרוּךְ אַתָּה בְּשָׁדָה 22 בָּרוּךְ יְהוָה אֶל-הָיִוָּה יִשְׂרָאֵל מִן-הָעוֹלָם וְעַד הָעוֹלָם

<sup>4</sup> מִצָּא he found<sup>5</sup> וַיִּקְזַּן and he woke up<sup>6</sup> יְרוּשָׁלָם read as *yərūšālāyim*; cf. IQIsa<sup>a</sup> 30:15 (Isa 37:10)<sup>7</sup> אָדָני the Lord (literally my Lord; surrogate word for the name of God)<sup>8</sup> אָשָׁרִי O the blessedness/happiness of ...!<sup>9</sup> A demonstrative pronoun modifying a noun with enclitic pronoun does not get the article.<sup>10</sup> יַרְיִיעָה tent curtain



# Chapter 9

## 9.1 Vocabulary

### 9.1.1 Verbs

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

### 9.1.2 Nouns

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

**שָׁבֵט** *rod, staff, scepter, tribe*

### 9.1.3 Prepositions

**אֶת** *with, close to, beside*

**עִם** *with, close to, beside*

### 9.1.4 Other Parts of Speech

**אַחֲרִיכְנָן** *afterwards (adv.)*

**בְּלֹ** *not (negative used in poetry)*

**בְּלִי** *not; without*

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

**לְכָן** *therefore (לְ + כָּן)*

## 9.2 Prepositions with Enclitic Pronouns

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

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

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

## Notes

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

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

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

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

	Prep. <b>בְּ</b>	Prep. <b>מִן</b>
1 c. sg.	<b>כִּמְנִי</b>	<b>מִמְנִי</b>
2 m. sg. f. sg.	<b>כִּמְמָךָ</b> —	<b>מִמְמָךָ</b> <b>מִמְמָךָ</b>
3 m. sg. f. sg.	<b>כִּמְהָוָה</b> <b>כִּמְוָהָה</b>	<b>מִמְמָה</b> <b>מִמְמָה</b>
1 c. pl.	<b>כִּמְנָנוּ</b>	<b>מִמְנָנוּ</b>
2 m. pl. f. pl.	<b>כִּמְכָם</b> , <b>כִּמְוָכָם</b> —	<b>מִמְכָם</b> —
3 m. pl. f. pl.	<b>כִּמְהָמָם</b> , <b>כִּמְוָהָמָם</b> <b>כִּתְהָנוּ</b>	<b>מִמְהָמָה</b> , <b>מִמְהָמָה</b> <b>מִתְהָנוּ</b>

## Chapter 9

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

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

### Notes

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

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

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

### Note

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

## 9.3 The Infinitive Construct

### 9.3.1 The Forms of the Infinitive Construct

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

The infinitive construct of fientive verbs has the following forms:

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

Stative verbs have the forms of קָטֹן *to be small* and קָזֹק *to be strong*.

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

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

#### Note

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

### 9.3.2 The Infinitive Construct with Enclitic Pronouns

With enclitic pronouns the infinitive construct has the following forms.

	Sing. Pron.	Pl. Pron.
1 c.	קְתַּבְנִי / קְתַּבְּךָ	קְתַּבְנוּ
2 m. f.	קְתַּבְךָ / קְתַּבְּךָ קְתַּבָּה	קְתַּבְכָּם / קְתַּבְּכָם
3 m. f.	קְתַּבְנוּ קְתַּבְּהָ	קְתַּבְםָ

#### Notes

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

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

### 9.3.3 The Use of the Infinitive Construct

#### The Infinitive Construct as a Verbal Noun

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

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

#### The Infinitive Construct with Prepositions in Adverbial Constructions

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

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

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

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

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

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

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

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

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

### The Infinitive Construct as Complement

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

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

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

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

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

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

## 9.4 The Infinitive Absolute

### 9.4.1 The Form of the Infinitive Absolute

The infinitive absolute Qal has the following form:

Inf. abs. בָּהִזֶּבֶת

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

### 9.4.2 The Use of the Infinitive Absolute

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

#### The Intensifying Use of the Infinitive Absolute

Together with another verb form of the same root the inf. abs. is used to intensify the verbal content or the meaning of the other verbal form or the nuance in its context or a combination of all these.<sup>2</sup> 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).<sup>3</sup>
4. The inf. abs. intensifies the modal meaning of a verbal form (Num 35:16; Lev 7:24).

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

<sup>2</sup> 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.

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

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

### The Infinitive Absolute as Verbal Predicate

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

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

### Two Consecutive Infinitives Absolute

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

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

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

- וַיִּסְעֵ אֶבְרָם הַלּוֹךְ וַיַּסְעוּ הַנְּגַבָה** *And Abram journeyed by stages to the Negeb* (Gen 12:9)
- וַיַּלְךְ דָוִיד הַלּוֹךְ וַיַּגְדוֹל** *And David became greater and greater* (2 Sam 5:10)

## 9.5 Exercises

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

1 נִיאָמֶר לְכָנּוּ שָׁמַע דְּבָרֵי יְהוָה רְאִיתִי<sup>4</sup> אֶת־יְהוָה יְשַׁב עַל־כִּסֵּא וְכָל־צְבָא הַשְׁמִים עָמֵד עַל־  
מִימִינוֹ וּמִשְׁמָאוֹ 2 וְעַתָּה שְׁלַח קְבֻץ אַלְיָא אֶת־כָּל־יִשְׂרָאֵל אֶל־הָר הַכְּרָמֵל וְאֶת־גְּבָרָיו הַבָּעֵל  
אַרְבָּعָמִائָה וְחַמְשִׁים<sup>5</sup> וְגְבָרָיו הַאֲשֶׁר־הָרַבָּע מֵאוֹת<sup>6</sup> אֲכָלִי שְׁלֹחַן אַיִזְכָּל. וַיְשַׁלַּח אֲחָב בְּכָל־בְּנֵי  
יִשְׂרָאֵל וַיַּקְבִּץ אֶת־הֲנִבְיאִים אֶל־הָר הַכְּרָמֵל 3 בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּטַח וְאֶחָרָיו לְאֶת־יְהוָה  
כְּמַהוּ בְּכָל מֶלֶךְ יְהוָה וְאֶשְׁר־הָיָה<sup>7</sup> לְפָנָיו 4 וַיְשַׁלַּח אַבְרָהָם אֶת־יְהוָה וַיַּקְהַל אֶת־הַמְּאֲכָלָת<sup>8</sup>  
לְשָׁחֹט אֶת־בָּנָיו 5 וַיַּבְאֵלְּדָה־אִישׁ וְהַנָּהָר עָמֵד עַל־הַגּוֹמְלִים עַל־הַעֲזִין 6 כַּשְׁמַע עָשָׂו אֶת־דְּבָרִי  
אָבִיו וַיַּצְעַק צָעַקְהָ<sup>9</sup> גָּדוֹלָה וּמִרְחָה<sup>10</sup> עַד־מִינָּד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי<sup>11</sup> גַּם־אָנִי אָבִי 7 וַיְהִי בְּשָׁכְנָן  
יִשְׂרָאֵל בָּאָרֶץ הַהִיא וַיַּלְךְ רָאוּבֵן וַיַּשְׁכַּב אֶת־בְּלַהֲהָ פִּילְגְּשָׁה<sup>12</sup> אָבִיו וַיִּשְׁמַע יִשְׂרָאֵל 8 וְאֶלְהָ  
הַמְּלָכִים אֲשֶׁר־מֶלֶכְוּ בָּאָרֶץ אֲדֹם לְפָנֵי מֶלֶךְ־מֶלֶךְ לְבָנָיו יִשְׂרָאֵל 9 וּלְאֶת־מִנְחָן סִיחָן אֶת־יִשְׂרָאֵל  
עַבְרָה בְּגַבְלוֹ 10 וַיְהִי כַּשְׁמַע־עָם אֶת־הַקּוֹל מִתּוֹךְ חֹשֶׁךְ וְהַחֲרָב בָּאָש וְהַקְרָבָיוֹן אֶלְיָהָר־אֶשְׁׁבָּת  
וַיֹּאמֶר יְהֹוָשָׁע אֶל־הָעָם עָדִים בְּכֶם כִּירָאֵתֶם בְּחָרְפָּם לְכֶם אֶת־יְהוָה 11 סְכוּנָקָוּ סְכִיכְתְּבָשׁ  
וַיֹּהִי בַּיּוֹם שְׁפָט הַשְׁפָטִים וַיְהִי רָעֵב בָּאָרֶץ וַיַּלְךְ אִישׁ מִבֵּית 12 עָדִים<sup>13</sup> לְעָבֵד אֹתוֹ וַיֹּאמְרוּ  
וַיֹּאמֶר שְׁמוֹאֵל אֶל־שְׁאֹול אֶת־שְׁלֹחַ 13 בְּשָׁרֵי מֹאֲב הַוָּא וְאַשְׁתָּו וְשָׁנִי בְּנֵי<sup>14</sup> לְחַם יְהוָה לְגֹר  
וַיַּזְבַּח אֶת־כָּל־בְּתָנִי 14 יְהֹוָה לְמִשְׁחָה לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דְּבָרִי יְהֹוָה  
וַיֹּהִי כַּשְׁמַע 15 יְרוֹשָׁלָם<sup>16</sup> הַבְּמֹות אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת וַיַּשְׁרַף אֶת־עָצְמוֹת אֲדָם עַלְיָהָם וַיָּשָׁב  
חִירָם אֶת־דְּבָרִי שְׁלֹמֶה וַיִּשְׁמַח מָאָד וַיֹּאמֶר בָּרוּךְ יְהֹוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֶּן־חַקְם עַל־הָעָם  
וְעַתָּה הַנָּה יְדַעְתִּי 17 וַיֹּהִי כַּשְׁמַע אֲחָב אֶת־דְּבָרִים הַאֲלָה וַיִּקְרַע בְּגַדְיוֹ 18 הַרְבָּת הַזָּה  
שְׁמֹור תְּשִׁמְרוּ אֶת־מִצְוֹת יְהֹוָה אֱלֹהֵיכֶם 19 בַּיּוֹם מִלְּכָת יִשְׂרָאֵל<sup>17</sup> כִּי מֶלֶךְ הַמְּלֹוד וְקַמָּה  
וַיַּלְךְ דָוִד תָּלוֹךְ וַנְדֹול 20 קָרַע אֶקְרַע אֶת־הַמְּמַלְכָה מַעַלְיךָ 19 וַעֲדַתְיוּ וְחַקְיוּ אֲשֶׁר צִוָּה  
וַיֹּהִי אֱלֹהִי צְבָאות עַמּוֹ

<sup>4</sup> רָאָה I have seen (verb Q. to see)

<sup>5</sup> אַרְבָּעָמִائָה four hundred and fifty

<sup>6</sup> אַרְבָּעָמִית four hundred

<sup>7</sup> הָיּוּ they were

<sup>8</sup> מַנְצָלָת knife

<sup>9</sup> צְעִקָּה cry, outcry

<sup>10</sup> בָּרָר bitter

<sup>11</sup> בְּרַכְנִי bless me (imperative Pi. with enclitic pronoun)

<sup>12</sup> בְּרַכְנִי concubine

<sup>13</sup> וַיֹּאמְרוּ and they said

<sup>14</sup> לְגֹר to sojourn (inf. cs. with)

<sup>15</sup> וְשָׁנִי בְּנֵי and his two sons

<sup>16</sup> וַיָּשָׁב wayyāšab and he returned

<sup>17</sup> וְקַמָּה קָמָה and [it] will be established

<sup>18</sup> צִוָּה commanded you

# Chapter 10

## 10.1 Vocabulary

### 10.1.1 Verbs

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

### 10.1.2 Nouns

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

### 10.1.3 Other Parts of Speech

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

## 10.2 The waw-Suffix Conjugation or *wəqataltī* Form

### 10.2.1 The Forms of the waw-Suffix Conjugation

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

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

### 10.2.2 The Use of the waw-Suffix Conjugation

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

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

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

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

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

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

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

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

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

וּזְעַקְתֶּם בַּיּוֹם הַהוּא מִלְפָנֵי  
מֶלֶךְכֶּם אֲשֶׁר בָּחרָתָם לְכֶם  
וְלֹא יִעֲנֶה יְהוָה אֱתָצָם בַּיּוֹם  
הַהוּא

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

## 10.3 Enclitic Pronouns on Verbal Forms

### 10.3.1 Analytic and Synthetic Constructions

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

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

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

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

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

### 10.3.2 The Forms of the Enclitic Personal Pronoun on Verbs

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

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

### Notes

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

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

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

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

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

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

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

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

### 10.3.3 The Enclitic Personal Pronoun with Energic Nun

In a number of cases an additional נ is used between the verbal form and the enclitic pronoun. This נ is called *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.	<b>יָשַׁמְרָנִי</b>
	3 f.	<b>יָשַׁמְרָנָה</b>
	2 m.	<b>יָשַׁמְרָךְ</b>
	1 c.	<b>יָשַׁמְרָנִי</b>
pl.	1 c.	<b>יָשַׁמְרָנוּ</b>

#### Notes

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

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

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

## 10.4 Existential Clauses

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

time.

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

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

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

## 10.5 Particles with Enclitic Pronouns

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

		הַנָּה	יָשָׁ	אֵין	עוֹד
sg.	1 c.	הַנָּנִי/הַנָּנָה	יָשָׁנִי	אִינְנִי	עוֹדִי/עוֹדָנִי
	2 m.	הַנָּךְ	יָשָׁךְ	אִינְךְ	עוֹדָךְ
	2 f.	הַנָּךְ	יָשָׁךְ	אִינְךְ	עוֹדָךְ
	3 m.	הַנָּנוּ	יָשָׁנוּ	אִינְנוּ	עוֹדָנוּ
	3 f.				עוֹדָה/עוֹדָנָה

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

### Notes

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

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

## 10.6 Negative Nominal Clauses

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

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

## 10.7 Exercises

### 10.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **יְהוָה**, **יְהוָשָׁעַ**, **יְהוָחָן**, **יְהוָא**, **קָנָה**, **בֵּית-עֶקֶד**, **אַחֲבָה**, **אַבְשָׁלוֹם**, **אַבְרָהָם**, **רָאוּבֵן**, **סֻכּוֹת**, **מֹשֶׁה**, **יְשִׁי**, **וְיַעֲקֹב**, **יְוָשָׁעִי**.

1. **וַיַּקְבַּץ יְהִיא אֶת-כָּל-הָעָם וַיֹּאמֶר אֲלֵיכֶם אַחֲבָה עֲבָד אֶת-הַבָּעֵל מַעַט וְהִוא יַעֲבֹר נִגְנָה**
2. **וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֲלֵבָנָיו לְאֹמֶר בְּמוֹתִי וַיַּקְרְתִּם אֹתִי בַּקָּבֵר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבֵר בּוֹ אֲצַל עַצְמָתוֹ הַנִּיחָוֹתָיִם<sup>1</sup> אֶת-עַצְמָתוֹ<sup>1</sup> 3. **וַיִּשְׁכַּב יְהוָחָן עַם-אַבְתָּיו וַיַּקְרְבֵר הָיוּ בְּשָׁמְרוֹן וַיִּמְלֹךְ יוֹאָש בֶּןְוּ פְּחַדְיוֹ 4. **וַיִּקְרָא יְהִיא אֶל-שְׁמוֹאֵל וַיֹּאמֶר הַנֶּה 5. **וַיִּשְׁלַח אַבְשָׁלוֹם מִרְגָּלִים<sup>2</sup> בְּכָל-שָׁבְטֵי יִשְׂרָאֵל לְאֹמֶר כְּשַׁמְעָכֶם אֶת-קּוֹל הַשְּׁפֵר וְאֹמְרָתֶם מֶלֶךְ אַבְשָׁלוֹם בְּתַבְרֹן********

<sup>1</sup> **הַנִּיחָוֹת** *put!* (impv.)

<sup>2</sup> **מִרְגָּלִים** *spies* (participle Piel m. sg.)

ויאמר הנה שמעתי כי יש-שבר<sup>3</sup> במצרים 7 וישב<sup>4</sup> ראוון אל-הברור והנה איזיוסף  
בבBOR ויקרע אט-בנדי 8 ויאמר אברהם כי<sup>5</sup> אמרתי לך איזיראטה<sup>6</sup> אלהים במקום הזה  
והרגוני על-דבר<sup>7</sup> אשתי 9 כל-מקום אשר תרדך בחר-גמלכם בו - לכם נחמי כאשר דברת  
אל-משה 10 וילכדר גער מגנסי ספות וישאלחו ויכתב אליו את-שרי ספות ואת-זקניהם שביעם  
ושבעה איש<sup>8</sup> 11 ויהי בפרק ויצא ויעדר ויאמר אל-כל-העם צדקים אם הנה אני קשרתי<sup>9</sup>  
על-אדני ואהנהו 12 ויעש להם כן ויצל<sup>10</sup> אותם מיד בנירישראל ולא הרגום 13 ועתה  
כח-האמר<sup>11</sup> לעבדי לדודכה אמר יהוה צבאות אני לחתוך מנהנעה<sup>12</sup> מאחר הצאן להיות  
גניד<sup>13</sup> על-עמך על-ישראל 14 ויאמר יהוה אל-יהושע אל-תורא<sup>14</sup> מהם כי בירך נתקים  
לא-יעמד איש מהם בפניך 15 ויאמר פופשים חיים ויתפשום חיים וישתחוום אל-בור בית-עקד  
ארבעים ושנים איש<sup>15</sup> ולא-השאיר<sup>16</sup> איש מהם 16 ויאמר איז-לנו חלק בדור ולא נחללה-לנו  
בקורייש 17 והלו<sup>17</sup> אשר-בשעריך לא תעובנו כי אין לו חלק ונחלת עמד 18 ויקץ  
יעקב<sup>18</sup> משנות<sup>19</sup> ויאמר אבן<sup>20</sup> יש יהוה במקום הזה ואני לא נדעתי 19 ולא אתהם לבדכם  
אני פרת אה-הברית הזאת ואת-האללה<sup>21</sup> זאת. כי את-אשר ישנו פה עמו עמד חיים לפניו  
יהוה אל-הינו ואת-אשר איננו פה עמו היום. 20 הנה ימים באים<sup>22</sup> נאם יהוה וכרכוי  
את-בית ישראל ואת-בית יהודה ברית חרשה. לא כברית אשר כרתם את-אבותם ביום החקוק  
בידם להוציאם<sup>23</sup> מארץ מצרים ... כי זאת הברית אשר אכרת את-בית ישראל אחריו הימים  
הם נאם יהוה נטה את-טורתי בקרבתם ועל-לכם אכפתנה והייתי להם לאלהים והמה יהו-ל-  
לעם.<sup>24</sup>

<sup>3</sup> שָׁבֵר grain

<sup>4</sup> וַיִּשְׁבֶּן wavyâš̬ēb and he returned (verb) שׁׁבֵן

<sup>5</sup> οὐδὲ παρεῖλαντες and he learned (vers. 2.1)

<sup>6</sup> *fear, reverence*

<sup>7</sup> עַל־דָּבָר because of

<sup>8</sup> שבעים ושבעה איש seventy-seven men

<sup>9</sup> קָשַׁרְתִּי I have conspired

<sup>10</sup> וַיִּצְלַח and he rescued

<sup>11</sup> תֹּאמֶר you shall say

<sup>12</sup> בָּנוֹת grazing place

<sup>13</sup> **ליהוּת נְגִיד** so that [you] become ruler

<sup>14</sup> אל-תירא do not be afraid (of)

<sup>15</sup> אֶרְבָּעִים וָשְׁנִים אֵישׁ forty m

<sup>16</sup> **השָׁאֵר** *he spared, left over*

<sup>17</sup> לְוִי Levite

**וַיִּקְרֹא יַעֲקֹב** <sup>18</sup> And

<sup>19</sup> שָׁנָה sleep

<sup>20</sup> אָכְן surely;

<sup>21</sup> אלה curse

<sup>22</sup> בָּאִים are coming (part. m. pl. Q.)

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



# Chapter 11

## 11.1 Vocabulary

### 11.1.1 Verbs

- אֶבְדָּ Q. *to perish*  
אֶחֱבָּ Q. *to love* (stative verb, pausal form SC בָּחַנְתָּ)  
אֶחֱזָה Q. *to grasp, take hold, take possession*  
אֶסְכָּה Q. *to gather, remove*  
אֶסְרָה Q. *to tie, bind, imprison*  
מִכְרָה Q. *to sell*  
מִשְׁלָה Q. *to rule, reign* (with prepositional object with בְּ)  
גַּעַגְעָה Q. *to touch, reach, strike* (usually with prep. object with בְּ)  
גַּשְׁגַּשְׁ Q. *to draw near, approach* (in Qal only PC, impv., inf. cs.)  
נַסְעָה Q. *to pull up or out, set out, journey*  
נַצְרָה Q. *to watch, guard, keep*  
שְׁכַחַת Q. *to forget*

### 11.1.2 Nouns

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

### 11.1.3 Other Parts of Speech

**אַף** *also, even* (adv.)

## 11.2 Weak Verbs in Biblical Hebrew

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

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

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

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

## 11.3 Weak Verbs: In Verbs

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

1. The forms of the prefix conjugation including its related forms, the jussive and the cohortative, because of the assimilation of the /n/ to the following second root consonant:  
\*yinC<sub>2</sub>C<sub>3</sub> > yiC<sub>2</sub>C<sub>2</sub>C<sub>3</sub>, e.g., \*yinpōl > yippōl יִפּוֹל he will fall, \*yingaš > yiggaš יִגֵּשׁ he

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

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

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

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

Impv.	sg.	m.	נִפְלֵל	נִשְׁתַּחֲוָה	תִּתְחַזֵּק	קָחַ
		f.	נִפְלֵי	נִשְׁתַּחֲווֹה	תִּתְחַזֵּקְיָה	קָחְיָה
	pl.	m.	נִפְלָוִי	נִשְׁתַּחֲוָוִה	תִּתְחַזְּקָוִה	קָחְוִה
		f.	נִפְלָנָה	נִשְׁתַּחֲוָנָה		
Inf. cs.			נִפְלֵל	נִשְׁתַּחֲוָה	תִּתְחַזֵּקְתָּה	קָחְתָּה
Inf. abs.			נִפְלָוִל		נִתְחַזְּקָוָן	לְקָחָוָן
Part.	sg.	m.	נִפְלֵל		נִתְחַזֵּקָנָה	לְקָחָנָה

### Notes

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

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

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

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

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

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

The imperative m. sg. of the verb **נִתְחַזֵּקָנָה** is often the long form **תִּתְחַזְּקָנָה** *give!*.

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

## 11.4 Weak Verbs: I' Verbs

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

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

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

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

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

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

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

### Notes

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

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

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

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

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

## 11.5 Questions in Biblical Hebrew (Part 1)

### 11.5.1 Yes-No Questions

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

The interrogative He is vocalized in different ways:

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

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

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

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

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

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

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

### 11.5.2 Choice Questions

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

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

#### Note

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

### 11.5.3 Indirect Questions

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

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

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

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

## 11.6 Exercises

### 11.6.1 Translation of Verbal Forms

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

- 1 וַיַּאֲכַלְוּ 2 אָכַל 3 אָכְלָוּ 4 אָמַרְתִּי 5 אָמַר 6 אָמַר 7 תְּגַנְשָׂו 8 גַּנְשׂ 9 וְאָפֵל  
10 נְפַלְתִּי 11 נְיָאָהוּ 12 וְיִגְעַן

### 11.6.2 Translation of Sentences

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

- 1 וַיֹּאמְרוּ<sup>2</sup> לוֹ אֲתַּיְהוּ הַמֶּלֶךְ עַלְיוֹנוֹ אִם-מִשּׁוֹל תְּמִלְאָה בְּנָוֹה 2 וַיְשַׁאֲלָה לְהָם לְשָׁלוֹם וַיֹּאמֶר  
הַשְׁלָוָם אֲבִיכֶם חִזְקָנוּ אֲשֶׁר אָמַרְתֶּם. הַעֲדָנוּ חִי 3 וַיֹּאמֶר לוֹ אַמְנוֹן אַת-תִּפְמַר אֲחוֹת אַבְשָׁלָם  
אֲתִי אֲנִי אֲחָב 4 וַיַּאֲסַפֵּ לְבָנָה אַת-כְּלָל-אֲנָשָׁי הַמִּקְום וַיַּעֲשֶׂה מִשְׁתָּחָה. וַיֹּהֵי בְּעֶרֶב וַיַּקְחֵ אֲתִלָּה  
בְּתוֹ וַיִּבְאֶאָה<sup>3</sup> אֲתָּה אֲלֹיו וַיִּבְאֶאָה אֲלֵיכָה. וַיִּתְּנַתֵּן לְבָנָה לְהָ אַת-זִלְפָה שְׁפָחָתוֹ לְלֹאָה בְּתוֹ שְׁפָחָה. וַיֹּהֵי  
בְּבָקָר וְחִנְחָה-זְהֹוָא<sup>4</sup> לְאָה 5 וַיַּלְךְ מֹשֶׁה וְאַהֲרֹן וַיַּאֲסַפֵּ אַת-כְּלָל-זִקְנֵי בְּנֵי יִשְׂרָאֵל. וַיַּדְבֵּר אַהֲרֹן  
אַת כָּל-הַדְבָּרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה וַיַּעֲשֶׂה הָאֲתָה לְעֵינֵי הָעָם. 6 וַיֹּאמֶר יוֹסֵף אֶל-אֲחָיו  
גַּשְׁוְנָא אֶלְיִ וַיְגַשְׂשׂוּ<sup>5</sup> וַיֹּאמֶר אֲנִי יוֹסֵף אֲתִיכֶם אֲשֶׁר-מִכְרָהָם אֲתִי מִצְרִים 7 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-בְּנֵי

<sup>2</sup> (וַיֹּאמֶר וַיֹּאמְרוּ) and they said (pl. of **וַיֹּאמֶר**)

<sup>3</sup> (בָּאָה וַיִּבְאֶה) and he brought her in (Hiphil of **בָּאָה**)

<sup>4</sup> (דִּיאָה) to be read as **הַזְּהֹוָא**

<sup>5</sup> (וַיְגַשְׂשׂוּ) pausal form; context form (and **וַיְגַשְׂשׂוּ**)

ישָׁרָאֵל גַּשְׁוֹ הָנֶה<sup>6</sup> וְשִׁמְעוּ אֶת־דְּבָרִי יְהוָה אֱלֹהֵיכֶם 8 נִזְנְשׁוּ בְּגִינִּיהָ וְיָהִוְשָׁעַ בְּגַלְּגָל וַיֹּאמֶר  
 אֱלֹהֵינוּ כָּלֵב בְּנוֹ־יִפְנֵה קְנִיזִי<sup>7</sup> אֲפָה יָדַעַת אֶת־הַדָּבָר אֲשֶׁר־דָּבָר יְהוָה אֱלֹמֶשֶׁה אֲשֶׁר־הָאֱלֹהִים עַל  
 אֲדֹתֶיךָ<sup>8</sup> וְעַל אֲדֹתֶךָ בְּקָדְשֶׁ בְּרִנְעָ 9 רְוִיְשָׁו בְּגִינִּיהָנְבִיאוּם אֲשֶׁר־בִּירִיחוֹ אֱלֹא־אֱלֹיְשָׁע וַיֹּאמְרוּ אֱלֹהֵינוּ  
 הַיְדָעַת כִּי הַיּוֹם יְהוָה לְקַח אֶת־אֶדְנִיךָ מִעַל רַאשֵּךְ וַיֹּאמֶר גַּם־אָנָּי יָדַעַת הַחַשְׁוֹ<sup>9</sup> 10 וַיַּסְעֵ אָבָרִם  
 הַלּוֹה וְנִסְעֵ הַגְּנָבָה 11 וַיַּסְעֵ יִשְׂרָאֵל וְכָל־אִשְׂרָאֵל וַיָּבֹא בָּאָרֶה שְׁבֻעָ<sup>10</sup> וַיַּזְבַּח וְבָחָם לְאֱלֹהִי  
 אָבָיו וַיַּצְחַק 12 בְּנֵי תּוֹרְתִּי אֶל־תְּשִׁפְחָה וּמִצּוּתִי וַיָּצַר לְבָבֶךָ 13 וַיַּרְא אֱלֹהִים אֶת־כָּל־אִשְׂרָאֵל  
 עָשָׂה וְהַגְּנָה־טוֹב מְאָד 14 יְהוָה אֱלֹהִי הַשְׁמִים אֲשֶׁר לְקַחְתִּי מִבֵּית אָבִי וּמִאָרֶץ מוֹלַדְתִּי<sup>11</sup> וְאֲשֶׁר  
 נִשְׁבַּע־לִי<sup>12</sup> לְאמֹר לְזַרְעָךְ אַתְּ־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מִלְּאָכֹל לְבָנֶיךָ וּלְקַחְתָּ אָשָׁה לְבָנֵי מִשְׁם  
 15 אָנָּי יְהוָה אֱלֹהִי אֲבָרָהָם אָבִיךָ וְאֱלֹהִי יַצְחַק הָאָרֶץ אֲשֶׁר אֲפָה שְׁכֵב עַלְּיהָ לְדֹ אַתְּגָנָה וּלְזַרְעָךְ

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

<sup>7</sup> קְנִיזִי Kenizzite

<sup>8</sup> עַל אֲדֹת because of, concerning

<sup>9</sup> חַשְׁוֹ be quiet

<sup>10</sup> בְּאָר שְׁבֻע pausal form of בְּאָר שְׁבֻע

<sup>11</sup> מוֹלַדְתָּ kindred, offspring, birth

<sup>12</sup> בְּשַׁבְעָ he swore



# Chapter 12

## 12.1 Vocabulary

### 12.1.1 Verbs

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

### 12.1.2 Nouns

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

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

### 12.1.3 Other Parts of Speech

<b>אוֹ</b>	<i>or</i>
<b>אֵי</b>	<i>where?</i>
<b>אֵיהֶה</b>	<i>where?</i>
<b>אֵלָא</b>	<i>yea, surely, only</i>
<b>אֵנָה</b>	<i>where to? (interrogative adverb אֵן where to? with directional He)</i>
<b>לְמַתָּה</b>	<i>why? (preposition לְ + מַתָּה)</i>
<b>לְמַעַן</b>	<i>in order to, so that (conj.); on account of, for the sake of (prep.) (לְ + מַעַן)</i>
<b>מֵאֵין</b>	<i>whence? where from? (prep. מִן + the interrogative adv. אֵין where?)</i>
<b>מִדְבָּר</b>	<i>why?</i>
<b>מָה</b>	<i>what?</i>
<b>מָהִי</b>	<i>who?</i>
<b>מָתְּהִרְיָה</b>	<i>when?</i>
<b>הָהָרָה</b>	<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.<sup>1</sup>

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

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

### Notes

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

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

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

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

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

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

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

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

At times, the long final vowel -ā is preserved in jussive and *wayyiqtol* forms, e.g., **וַיַּרְאָה** *let him see*, **וַיַּבְּנָה** **וַיַּעֲשָׂה** *and he built*, *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., **בְּבֹנָה** *let us build* (Gen 11:4).

The forms of the participle active are **גָּלוֹתָה** (m. sg.), **גָּלוּתָה** (f. sg.), (m. pl.), (fem. pl.). The forms of the participle passive are **גָּלוּיָה** (m. sg.), **גָּלוּיִים** (f. sg.), (m. pl.), (fem. pl.).

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

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

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

The verb *to live* has forms corresponding to those of the verb **חיה**, e.g., **חיה**, **יחי**, **יְחִי**, etc. The 3 m. sg. SC form may also be **חַי**, as pausal form **חַי** and with consecutive *waw*, **וְחַי**.

The verb **נָטַת** to stretch out is doubly weak being I n and III y. It has prefix conjugation forms like **נְטַלָּה**, jussive forms like **יְטַלֵּךְ** (3 m. sg.) and **טַלְתָּךְ** (2 f. sg.) and *wayyiqtol* forms like **טִלְתָּה** (3 m. sg.) and **טִלְתָּךְ** (3 f. sg.) with only one root consonant.

### 12.3 Weak Verbs: III' Verbs

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

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

		Fientive מצוא	Stative שׁוֹא	נשָׂא
		מצוא	שׁוֹא	
pl.	3 m.	וְמִצְאָה	וְשַׁנְאָה	וְשַׁאָה
	3 f.	תִּמְצָאָנָה	תִּשְׁנְאָנָה	תִּשְׁאָנָה
	2 m.	תִּמְצָאָו	תִּשְׁנְאָו	תִּשְׁאָו
	2 f.	תִּמְצָאָנָה	תִּשְׁנְאָנָה	תִּשְׁאָנָה
	1 c.	וְמִצְאָ	וְשַׁנְאָ	וְשַׂאָה
Impv.	sg. m.	מִצְאָ	שַׁנָּא	שָׂא
	f.	מִצְאֵי	שַׁנָּאֵי	שָׂאֵי
	pl. m.	מִצְאָו	שַׁנָּאוֹ	שָׂאָו
	f.	מִצְאָן		
Inf. cs.		מִצְאָ	שַׁנָּא	שָׂאת/שָׂאת
Inf. abs.		מִצְוָא	שַׁנוֹא	
Part. act.	sg. m.	מִצְאָ	שַׁנָּא	נִשְׂא
Part. pass.	sg. m.		שַׁנוֹא	נִשְׂוָא

### Notes

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

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

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

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

III<sup>y</sup> verbs do not have distinct jussive or *wayyiqtol* forms.

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

## 12.4 WH-Questions

### 12.4.1 The Interrogative Pronouns מַיְ Who? and מַהָּ What?

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

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

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

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

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

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

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

Beside *what?* the interrogative pronoun מַהָּ has other meanings like *how?*, *why?*. It may also be used in exclamations, e.g., מַהָּ טָבוֹ אָהָלִיךְ יַעֲקֹב מִשְׁכְּנֹתֶיךְ 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: אֵי where?, אַיִל where?, אָנֹה where to? (interrogative adverb אֵן where to? with directional He), מִן from where?
- Temporal: מִתְּנִינִי when?
- Causal: מִדּוּעַ (מַה + לְ) why? (preposition לְ why?)

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

The interrogative adverb לְמַה why? is before gutturals.

## 12.5 Exercises

### 12.5.1 Translation of Verbal Forms

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

- |             |                |                 |                |               |            |                   |             |
|-------------|----------------|-----------------|----------------|---------------|------------|-------------------|-------------|
| 1 בָּנוּ    | 2 אָגַלָּה     | 3 מִצְאָתָה     | 4 לֹא אָבִיתִי | 5 תְּחִטָּאוּ | 6 תְּחִיוּ | 7 נִתְחַנְּנוּ    | 8 מַלְאָוָה |
| 9 וַיַּטֵּן | 10 וַיִּשְׁאַל | 11 וַיְתַעַלֶּל | 12 עֲנִיקָם    | 13 קָרָא      | 14 שָׂתָה  | 15 נִשְׁתַּחַתָּה |             |

### 12.5.2 Translation of Sentences

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

- 1 וַיַּעֲשֶׂה לְהָם מִשְׁתָּחָה וַיַּאֲכַלּוּ וַיַּשְׁטוּ 2 וַיֹּאמֶר יְהוָה אֱלֹהִים קַוְן אֵי הַבָּל אֲחֵיךְ וַיֹּאמֶר לֹא יְדַעְתִּי  
 הַשְׁמֵר אֲחֵי אָנֹכִי 3 וַיֹּאמֶר שְׁמֹואֵל אֶל־כָּל־הָעָם הָרְאֵיתִם אֲשֶׁר בְּחַרְבָּבוֹ יְהוָה כִּי אֵין כִּמְהוּ  
 בְּכָל־הָעָם 4 וַיֵּצְא֨וּ<sup>2</sup> בְּנֵי־הָנְבִיאִים אֲשֶׁר־בֵּית־אַלְיָשָׁע וַיֹּאמְרוּ אֶל־יְהוָה כִּי הַיּוֹם יְהוָה  
 לְקֹחַ אֶת־אָדָנִיךְ מִעַל רָאשֵׁךְ וַיֹּאמֶר גַּם־אָנִי יְדַעְתִּי הַחַשׁוֹן<sup>3</sup> 5 וַיַּעֲנֵן עַכְן אֶת־יְהוֹשֻׁעַ וַיֹּאמֶר אָמְנָה<sup>4</sup>  
 אָנֹכִי חַטָּאתִי לְיְהוָה אֱלֹהִי יְשָׁרָאֵל וְכֹזְאתִ שְׁחִיתִי 6 וַיַּעֲנֵן אֲכִישׁ וַיֹּאמֶר אֶל־דָּוד יְדַעְתִּי כִּי  
 טוֹב אַתָּה בְּעִינֵי כָּמַלְאָךְ אֶל־זַיִם אֶחָד שְׁרֵי פְּלִשְׁתִּים אָמָרָה לְאַיִלָּה עַמְּנָה בְּמַלְחָמָה 7 וַיַּעֲלֵל נְחַשׁ  
 הָעָמֹונִי<sup>5</sup> וַיַּחַנֵּן עַל־יְבָשָׁה גָּלָעַד וַיֹּאמְרוּ כָּל־אָנָשִׁי יְבָשָׁה אֶל־נְחַשׁ כְּרָתָלְנִי בְּרִיתָה וַיַּעֲבֹדָה 8 וַיַּעֲלֵל  
 יוֹסֵף לְקֹבֵר אֶת־אָבִיו וַיַּעֲלֵל אֶתְוֹ כָּל־עַבְדִּי פְּרֻעה וְקֹנִי בֵּיתָה וְכָל־זָקְנִי אֶרְץ־מִצְרָיִם 9 וַיֹּאמֶר  
 חַלְקִיהוּ הַכֹּהן הַגָּדוֹל עַל־שָׁפָן הַסּוֹר הַתּוֹרָה מִצְאָתִי בְּבֵיתִי יְהוָה וַיַּתֵּן חַלְקִיהָ אֶת־הַסּוֹר

<sup>2</sup> וַיֵּצְא֨וּ and they went out

<sup>3</sup> הַחַשׁוֹן be quiet! (impv.)

<sup>4</sup> אָמְנָה ēmnā truly, indeed

<sup>5</sup> עָמֹונִי Ammonite

אֶל-שְׁפָן נִקְרָאָהוּ 10. וַיְהִי בַּחֲיוֹת יְהוֹשֻׁעַ בֵּרִיחֹוּ וַיָּשָׂא עַיִּינוֹ וַיַּרְא וְהַנָּהָא אִישׁ עָמֵד לְגַדְלוֹ וְחַרְבוֹ  
שְׁלִיפָה<sup>6</sup> בַּידּוֹ נִילָךְ יְהוֹשֻׁעַ אֶלְיוֹ וַיֹּאמֶר לוֹ חֲלֹנוּ אַתָּה אָם-לְצִדְקוֹנוֹ

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<sup>6</sup> שְׁלִיפָה Q. *to draw out; to draw off*



# Chapter 13

## 13.1 Vocabulary

### 13.1.1 Verbs

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

### 13.1.2 Nouns

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

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

### 13.1.3 Other Parts of Speech

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

## 13.2 Weak Verbs: Iy Verbs

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

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

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

		ירש	ישב	הלך	יכל
SC	sg.	ירש	ישב	הלך	יכל
	3 m.	ירש	ישב	הלך	יכלה
	3 f.	ירשה	ישבה	הלכה	
	2 m.	ירשָׁת	ישבָׁת	הלךָת	
	2 f.	ירשָׁת	ישבָׁת	הלךָת	
	1 c.	ירשָׁתי	ישבָׁתי	הלךָתִי	יכלָתִי

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

**Notes**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 13.3 Numerals (I): Numbers 1–10

### 13.3.1 The Forms of Cardinal Numbers 1–10

The cardinal numbers from 1 to 10 have the following forms:<sup>4</sup>

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

### 13.3.2 The Use of the Cardinal Numbers 1–10

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

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

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

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

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

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

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

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

### 13.3.3 Ordinal Numbers 1–10

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

Ordinal numbers are adjectives. As such, they follow the noun they modify and agree with it in number and gender. Dedicated forms of cardinal numbers exist only up to 10th. For values above 10th cardinal numbers are used. With years and months, cardinal numbers are often used instead of ordinal numbers.

## 13.4 Adjectives with the Ending *-i*

Adjectives with the ending *-i* often indicate the belonging to an ethnic group, the origin from a country, area or city. This ending is therefore called *gentilic ending* (from Latin *gens tribe, people*). The ending *-i* can also be used on regular adjectives like **גְּכָרִי** *foreign*, **גְּקָרָא** *free from guilt, innocent*. The different forms of **עֲבָרִי** *Hebrew* are as follows:

	masc.	fem.
sg.	<b>עֲבָרִיה</b>	<b>עֲבָרִי</b>
pl.	<b>עֲבָרִיות</b>	<b>עֲבָרִים</b>

**Notes**

The plural form may have the ending *-iyyim*, e.g., **עֲבָרִים** (only once in Exod 3:18), **גְּקִים**.

The fem. sg. ending may also be *-it*, e.g., **שֶׁפֶחָה מִצְרִית** *an Egyptian maid-servant* (Gen 16:1), **אַרְמֹית** (adv., *in Aramaic*), **יְהוּדִית** (adv., *in Judean*).

The ordinal numbers *2nd* to *10th* belong to this category of adjectives.

## 13.5 Exercises

### 13.5.1 Translation of Verbal Forms

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

- 1 אלֵךְ 2 גָּלֵךְ 3 תָּלִכְוּ 4 לְכֹו 5 הִטְמַאָה 6 יִצְאָתִי 7 יִצְאָא 8 יִצְאָא 9 יִצְאָים  
 10 יִרְשְׁנִי 11 תִּירְשְׁוּ 12 וַיִּרְשְׁוּ 13 וַיִּרְשְׁנָה 14 תִּירְאָתִי 15 תִּרְאָא 16 יִשְׁבּוּ  
 17 וַיִּשְׁבּוּ 18 שָׁבָה 19 שָׁבּוּ 20 וַיִּרְדַּף

### 13.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **מְרִים, לֹוט, יְרוּשָׁלָם, יְהוָשָׁע, דָּוִד, בֵּית-שְׁמֵן, בֵּית-אַלְמָן, אַחֲרֹן, אַדְוָם, שְׁמֻמָּעִי, שְׁאֹלִיל, רַמּוֹת גְּלֻעָד, קְרִין, קְרִדְשָׁה, צְוָעָר, סִינִי, נָוָן, מְשָׁה**

- 1 וַיֹּאמֶר יְהוָשָׁעַ אֶל-הַפְּנִים לְאָמֵר שַׁאֲ אַתְּ-אָרוֹן הַכְּבָרִית וְעַבְרֹיו לִפְנֵי הָעָם וַיֹּשָׁאֵ אַתְּ-אָרוֹן הַכְּבָרִית וַיַּלְכְּוּ לִפְנֵי הָעָם 2 וַיִּקְרָא יְהוָשָׁעַ בְּנֵי-יִשְׂרָאֵל אֶל-הַפְּנִים וַיֹּאמֶר אֶל-הָעָם שַׁאֲ אַתְּ-אָרוֹן הַכְּבָרִית וְשַׁבַּעַת כְּהָנִים וַיֹּשָׁאוּ שַׁבַּעַת שׂוֹפְרוֹת יוֹבְּלִים<sup>5</sup> לִפְנֵי אָרוֹן יְהוָה 3 וַיֹּאמֶר יְהוָה פֶּחָהָם<sup>6</sup> אֶל-מְשָׁה וְאֶל-אַחֲרֹן וְאֶל-מְרִים צָאוּ שְׁלֹשָׁתֶכֶם אֶל-אֶתֶּל מוֹעֵד וַיַּצְאֵוּ שְׁלֹשָׁתֶם 4 וַיִּרְדַּךְ יְהוָה עַל-הַר סִינִי אֶל-רֹאשׁ הַהָר וַיִּקְרָא יְהוָה לִמְשָׁה אֶל-רֹאשׁ הַהָר וַיַּעַל לִמְשָׁה 5 וַיַּעַל לִמְשָׁה בְּזָעֵר וַיַּשְׁתַּחַת בְּנֵתי עַמּוֹ כִּי יָרָא לִשְׁבַּת בְּזָעֵר וַיַּשְׁבַּב בְּמַעֲרָה<sup>7</sup> הַוָּא וַשְׁתַּי בְּנֵתיו 6 וַיָּבָא הָעָם בֵּית-אַלְמָן נִשְׁבּוּ שָׁם עַד-הַעֲרָבָה לִפְנֵי הָאֱלֹהִים וַיֹּשָׁאוּ קְוִלָּם וַיִּבְכּוּ בְכִי<sup>8</sup> גְּדוֹלָה 7 וַיֹּאמֶר אֶל-תִּירְאָכִי לֹא חַמְצָאךְ יְהוָה אָבִי וְאַתָּה תִּמְלָךְ עַל-יִשְׂרָאֵל וְאַנְכִי אֲחִיכָּלָךְ לְמִשְׁנָה<sup>9</sup> וְגַם-שְׁאֹל אָבִי יְדֻעַּכְנוּ 8 וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשְׁמֻמָּעִי וַיֹּאמֶר לוֹ בְּנֵה-לָךְ בֵּית בֵּית יְרוּשָׁלָם<sup>10</sup>

<sup>5</sup> יוֹבָל ram

<sup>6</sup> פֶּחָה suddenly, surprisingly

<sup>7</sup> מַעֲרָה cave

<sup>8</sup> בְּכִי weeping (noun)

<sup>9</sup> מִשְׁנָה here: second in command

<sup>10</sup> יְרוּשָׁלָם to be read *yərūšālāyim*

וישבת שם ולא-תצא משם אנה ותאנה<sup>11</sup> 9 ויאמרו הבה<sup>12</sup> נבנוה-לנו עיר ומגדל וראשו בשמיים ונעשות-לנו שם ונירד יהונה לראות את-העיר ואת-המגדל אשר בנו בני האדם 10 ואשמע את-כל ארני אמר אה-מי אשלהomi ומי יולד-לנו ואמר הני שלחתי<sup>13</sup> 11 ויאמר אלהםгалך על-רמות גולך לפלחה אמת-אתך<sup>14</sup> 12 ונידע קונו את-אשתו ותחר<sup>15</sup> ותלך את-תנוך ויהי בנה עיר ויקרא שם העיר כשם בנו חנוך<sup>16</sup> 13 וכל אשר-יינע-בו הטעמא יטמא והנפש הנעת הטעמא עד-הערב<sup>17</sup> 14 כי-אתה יהונה צבאות אל-חי ישראל גליה עבדך לאמר בנות אבנוה-לך על-בן מצא עבדך את-לבו להתפלל<sup>18</sup> אליך את-התפללה<sup>19</sup> זאת<sup>20</sup> 15 וישלח משה מלאכים מקדש אל-מלך אדום מה אמר אחיך ישראאל אתה ירעך את כל-המלך<sup>21</sup> אשר מצאתנו. וירדו אבותינו מאריהם ונשב במצרים ימים רבים וירעו<sup>22</sup> לנו מצרים ולא-בתינו. ונצעק אל-יהוד וישמע קלנו וישלח מלך ויצאנו<sup>23</sup> ממצרים והתה אנתנו בקדש עיר קאה גבולך. נ עברה-נא בארכך לא עבר בשדה ובכרם ולא נשטה מי באך. דרכך המליך גולך. לא נשטה ימין ושמואל עד אשר-געבר גבולך. ויאמר אליו אדום לא תעבר بي פן<sup>24</sup> בחרב יצא לך-אתה. 16 ויתר-אף יהונה בישראל ויתהנים ביד-שסיהם<sup>25</sup> 17 והמלך דוד שמע את כל-הדברים הקלה ניחר לו מאד ויאמרו אנשי בית-שם מי יוכל לעמוד לפניהם האללים הקדושים זהה

<sup>11</sup> אנה ותאנה *hither and tither (HALOT)*

<sup>12</sup> הבה *come! come on! (interjection; actually impv. of יהב)*

<sup>13</sup> הרה *to be pregnant, become pregnant*

<sup>14</sup> להתפלל *to pray*

<sup>15</sup> תפלה *prayer*

<sup>16</sup> הצלאה *tribulation, hardship*

<sup>17</sup> וירעו *and they treated badly*

<sup>18</sup> יצאנו *and he lead us out (Hiphil)*

<sup>19</sup> פן *lest, so that not*

<sup>20</sup> שפה *to plunder*

# Chapter 14

## 14.1 Vocabulary

### 14.1.1 Verbs

- בָּאַ** Q. *to come, to enter*  
**בָּוֹשֵׁ** Q. *to be ashamed*  
**בִּין** Q. *to discern, understand*  
**נוֹרָ** Q. *to sojourn, dwell as alien and dependent*  
**מָאֵס** Q. *to reject, despise*  
**מוֹתָ** Q. *to die* (SC 3 m. sg. מֵתָ; PC 3 m. sg. מֵמוֹתָ; part. m. sg. מֵתָה)  
**נוֹסֵ** Q. *to flee, escape*  
**סָוֶרֶ** Q. *to turn aside*  
**קוֹםָ** Q. *to arise, stand up*  
**רוֹזָ** Q. *to run*  
**שִׁיםָ** Q. *to put, to make into, to give*  
**שׁוֹבָ** Q. *to turn back, return*  
**שִׁירָ** Q. *to sing* (PC יְשִׁירָ)  
**שִׁיתָ** Q. *to set, put* (PC יְשִׁיתָ)

### 14.1.2 Nouns

- אָדָמָה** *ground, land*  
**אַיִלָ** *ram*  
**בָּהֲמָה** *beast, animal, cattle*  
**גָּרָ** *sojourner*  
**חַצֵּרָ** *court, enclosure*  
**מַנְחָה** *gift, tribute, offering*  
**מָסְפֵּרָ** *number*  
**קָרְשָׁ** *horseman, charioteer; team of horses, horses for a chariot* (pl. קָרְשִׁיםָ)  
**קִרְבָּ** *inward part, midst* (with ePP קִרְבָּבוֹ)

- רֵעַ** friend, companion, fellow
- רָשָׁע** wicked, guilty
- שְׂמָן** oil, fat, fatness
- שָׁפֶט** judge, ruler, governor (part. act. Qal)

### 14.1.3 Other Parts of Speech

- סְבִיבָה** around, round about (adv. and prep., as a noun *surroundings*)
- סְבִיבּוֹת** around, round about (prep.; pl. of סְבִיבָה, with ePP)

## 14.2 Weak Verbs: II w/y Verbs

The verbs of the type II w/y have roots with only two consonants. Another term for II w/y verbs is *hollow roots*.

II w/y verbs are characterized by

- a vocalic element between the two radicals in almost all forms
- vocalic suffixes on SC, PC and imperative are *not* stressed
- open prefix syllables in the prefix conjugation Qal

Unlike other verbs, II w/y verbs are listed in the lexicon with the infinitive construct (without vowel pointing; except BDB); e.g., בָּוֹשׁ, מָוֹת, בָּוֹא, שִׁים, קָוָם.

		Fientive Verbs				Stative Verbs	
		בָּוֹא	שִׁים	קָוָם	בָּוֹשׁ	מָוֹת	
SC	sg. 3 m.	בָּאֵם	שְׁמֵם	קָוָם	בָּוֹשׁ	מָוֹת	
	3 f.	בָּאֵהֶה	שְׁמֵהֶה	קָוָהֶה	בָּוֹשׁהֶה	מָוֹתֶה	
	2 m.	בָּאֵתֶת	שְׁמֵתֶת	קָוָתֶת	בָּוֹשׁתֶת		
	2 f.	בָּאֵתֶת	שְׁמֵתֶת	קָוָתֶת	בָּוֹשׁתֶת		
	1 c.	בָּאֵתִי	שְׁמֵתִי	קָוָתִי	בָּשְׁתִּי		
	pl. 3 c.	בָּאֵנוֹ	שְׁמֵנוֹ	קָוָנוֹ	בָּשְׁנוֹ	מָתָנוֹ	
	2 m.	בָּאֵם	שְׁמֵם	קָוָם			
	2 f.	בָּאֵתֶן	שְׁמֵתֶן	קָוָתֶן			
	1 c.	בָּאֵנוֹ	שְׁמֵנוֹ	קָוָנוֹ	בָּשְׁנוֹ	מָתָנוֹ	

PC	sg.	3 m.	יָקּוּם	יָשַׁים	יָבֹא	יָבֹשׁ	יְמֹות
		3 f.	תָּקִיּוּם	תָּשִׁים	תָּבֹא	תָּבֹשׁ	תְּמֹות
		2 m.	תָּקִיּוּם	תָּשִׁים	תָּבֹא	תָּמֹות	תְּמֹות
		2 f.	תָּקִיּוּמִי	תָּשִׁימִי	תָּבֹואִי	תָּבֹשִׁי	תְּבֹשִׁי
		1 c.	אֲקוּם	אֲשִׁים	אֲבוֹא	אֲבוֹשׁ	אֲמוֹת
pl.	3 m.		יָקּוּמוֹ	יָשַׁמוֹ	יָבֹאוֹ	יָבֹשׁוֹ	יְמֹתוֹ
		3 f.	תָּקִיּוּמוֹ	תָּשִׁימוֹ	תָּבֹאנָה	תָּמֹוֹתָה	תְּמֹוֹתָה
		2 m.	תָּקִיּוּמוֹ	תָּשִׁימוֹ	תָּבֹאוֹ	תָּמֹוֹתוֹ	תְּמֹוֹתוֹ
		2 f.	תָּקִיּוּמָה	תָּשִׁימָה	תָּבֹאנָה	תָּמֹוֹתָה	תְּמֹוֹתָה
		1 c.	גְּנוּם	גְּנִישָׁם	גְּנוּבָא	גְּנוּבָשׁ	גְּנוּמוֹת
Jussive	sg.	3 m.	יָקּוּם	יָשַׁם	יָבֹא	יָבֹשׁ	יְמֹת
wayyiqtol	sg.	3 m.	וַיָּקּוּם	וַיָּשַׁם	וַיָּבֹא	וַיָּבֹשׁ	וְמֹת
Impv.	sg.	m.	קִים	שִׁים	בָּא	בָּשׁ	מָת
		f.	קְוּמִי	שְׁמִי	בָּאֵי		בָּשֶׁר
	pl.	m.	קְוּמוֹ	שְׁמִיוֹ	בָּאוֹ		בָּשָׁוֹ
		f.	לְגֻמָּה				
Inf. cs.			קִים	שׁוּם	בָּא	בָּשׁ	מִות
Inf. abs.			קוּם	שׁוּם	בָּא	בָּשׁ	מוֹת
Part. act.	sg.	m.	קִם	שִׁם	בָּא	בָּשׁ	מִת
Part. pass.	sg.	m.	מוֹל	שִׁים	—	—	—

**Notes**

The very frequent verb **בָּוֹא** is doubly weak with elision of the /<sup>o</sup>/ at the end of a syllable (cf. the III<sup>3</sup> verbs).

In the suffix conjugation, three types of II w/y verbs can be distinguished:

- verbs with ā or a as stem vowel (e.g., **קָוּם** *to arise, stand up*, **שָׁוּם** *to put*, **בָּוֹא** *to come* and most other II w/y)
- verbs with ē (< \*i) as stem vowel (in Biblical Hebrew only the verb **מוֹת** *to die*)
- verbs with ō as stem vowel (only a few stative verbs, e.g. **בָּוֹשׁ** *to be ashamed*, **טוֹב** *to be good*)

In the prefix conjugation, there are three different types:

- verbs with the vowel pattern a-u based on the primitive forms *yaqtulu* with the prefix vowel /a/ and the thematic vowel /u/: \**yaqūm* > *yāqūm* **יָקּוּם** (the majority of II wy verbs including the verb **מוֹת**)

- verbs with the vowel pattern *a-i*: \**yaśim* > *yāśim* from נָתַן **יָשִׁב** and with the same vowel pattern in the prefix conjugation)
- verbs with the vowel pattern *i-a* for stative verbs with the change of the thematic vowel *ā* > *ō*: \**yibāš* > *yēbōš* **יְבֹושׁ** *he will be ashamed*

The original prefix vowels have been changed only slightly within the parameters of Biblical Hebrew (*a* > *ā* and *i* > *ē*, respectively).

In 3/2 f. pl. forms there are forms without and with connecting vowel, e.g., **תְּשִׁבּוֹנָה** without connecting vowel, **תְּשִׁבְּנָה** and **תְּשִׁבְּנָה** with connecting vowel and reduction of the prefix vowel).

II w/y verbs have distinct jussive forms in forms without vocalic suffix, e.g., **יְקַרְבּ** (but also **יָשֵׁם**, **יָשַׁבּ**, **וַיְקַרְבּ** or **וַיְקַרְבּ**).

*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., **וַיְקַרְבּ** *wayyáqbm*, **וַיְשַׁבּ** *wattášb*, **וַיְשַׁׁם** *wayyásām*. In pausal forms, however, the stress is on the last syllable, e.g., **וַיְשַׁׁבּ** *wayyāšōb*. Retraction of stress does not happen in 1 c. sg. forms, e.g., **וַיְאַקְרֹבּ** and **וַיְאַשְׁׁם**.

The 3 m. sg. *wayyiqtol* form of the verb **סָרַר** is **וַיְסַרְ** with *patah* because of the final consonant **ר**.

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

Forms of the verb **בָּוֹא** are frequently spelled defectively. The 3/2 m. pl. forms with the ending -ū of the verbs **בָּוֹשֶׁת** and **בָּוֹא** are usually spelled defectively, e.g., **וַיְבָאֵי**, **וַיְבָשֵׁ** to avoid the use of two vowel letters. Defective spelling of 3/2 m. pl. forms of the verbs **קוֹמֶת** and **שׁוֹבֶת** is also common, e.g., **וַיְשָׁבַוּ**.

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

## 14.3 Numerals (II): Numbers above 10

### 14.3.1 Numbers 11–19

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

	With masc. nouns	With fem. nouns
11	<b>אַחֲרָה</b> / <b>עָשָׂרָה</b> / <b>עָשָׂתָה עָשָׂרָה</b>	
12	<b>שְׁנַיִם עָשָׂרָה</b> / <b>שְׁנִי עָשָׂרָה</b>	
13	<b>שְׁלֹשָׁה עָשָׂרָה</b>	<b>שְׁלֹשָׁ עָשָׂרָה</b>
14	<b>אַרְבָּעָה עָשָׂרָה</b>	<b>אַרְבָּעָ עָשָׂרָה</b>
15	<b>חֲמִשָּׁה עָשָׂרָה</b>	<b>חֲמִשָּׁ עָשָׂרָה</b>
16	<b>שְׁשָׁה עָשָׂרָה</b>	<b>שְׁשָׁ עָשָׂרָה</b>

	With masc. nouns	With fem. nouns
17	<b>שְׁבָעָה עָשָׂר</b>	<b>שְׁבָעָ עָשָׂרָה</b>
18	<b>שְׁמִנָּה עָשָׂר</b>	<b>שְׁמִנָּה עָשָׂרָה</b>
19	<b>תְּשִׁבָּעָה עָשָׂר</b>	<b>תְּשִׁבָּעָ עָשָׂרָה</b>

**Note**

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

**14.3.2 Numbers 20–90**

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

20	<b>עָשָׂרִים</b>
30	<b>שְׁלִשִּׁים</b>
40	<b>אַרְבָּעִים</b>
50	<b>חֲמִשִּׁים</b>
60	<b>שְׁשִׁים</b>
70	<b>שְׁבָעִים</b>
80	<b>שְׁמִינִים</b>
90	<b>תְּשִׁבָּעִים</b>

**14.3.3 Numerals for 100 and above**

The numeral for *one hundred* is the fem. noun **מֵאָה**, the numeral for *one thousand* is the masc. noun **אלֹף**. Both numerals are used in the dual for *two hundred* and *two thousand*, respectively.

<b>מֵאָה</b>	100
<b>מֵאתִים</b>	200
<b>שְׁלִשְׁמִינִים</b>	300 ... 900
<b>אַלְפִים</b>	1,000
<b>אַלְפִים</b>	2,000
<b>שְׁלִשְׁתַּ אלְפִים ... תְּשִׁבָּעַת אַלְפִים</b>	3,000 ... 9,000
<b>עָשָׂרַת אַלְפִים or רַבָּה or רַבּוֹא / רַבּוֹ</b>	10,000
<b>עָשָׂרִים אַלְפִים or שְׁתִּי רַבּוֹת / שְׁתִּי רַבּוֹא</b>	20,000

שָׁלְשִׁים אֶלְפִּים	30,000
מֵאָה אֶלְף / מֵאתָ אֶלְף	100,000
מֵאוֹתִים אֶלְף וּמִנְיָן	200,000 etc.
אֶלְף אֶלְפִּים	1,000,000

#### 14.3.4 Notes of the Use of Numerals above Ten

- Usually the numeral precedes the counted noun, e.g., שְׁתִּים עַשְׂרֶה אֲבָנִים *twelve stones* (Josh 4:8).
- The counted noun is in the plural except for nouns that are used with numerals frequently, e.g., יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ *soul, person*, שְׁבָט *tribe*, but also with אַפָּה *cubit*, שְׁקָל *shekel*, e.g., אֶרְבָּעִים יוֹם וְאֶרְבָּעִים לְיְלָה *forty days and forty nights* (Gen 7:12).
- Units and tens are connected with the conjunction וּ, e.g., עַשְׂרִים וְשָׁעִים שָׁנָה *twenty-two years* (1 Kgs 16:29).
- When units, tens and hundreds are used together, the higher numerals usually come first, e.g., חֵמֶשׁ וְאֶרְבָּעִים אֶלְף וְשָׁשׁ מֵאוֹת וְחַמְשִׁים *forty-five thousand, six hundred and fifty* (Num 1:25). Deviating sequences of the numerals, however, are attested as well, e.g., שְׁשִׁים וְשָׁמְנוּתִים שָׁנָה וְשָׁבָע מֵאוֹת שָׁנָה *seven hundred and eighty-two years* (Gen 5:26), אֶלְף וְשָׁבָע מֵאוֹת וְחַמְשִׁים וְשָׁבָעִים שְׁקָל *one thousand and seven hundred and seventy-five shekel* (Exod 38:25).<sup>1</sup>
- 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 יָבֹשׁ	2 בָּשָׁנָה	3 וַיְבִנֵo	4 בָּאִي	5 גָּרְחִי	6 נָר	7 פְּנִימֹות	8 וַיְגַנְסֵי	9 סָוִרָה
10 סִיר	11 קָמוּ	12 וַיִּקְמֵן	13 רָצִים	14 רָצַףָה	15 שִׁימֹו	16 שְׁמַתָּם	17 וַיִּשְׁבַּב	18 זָאַשְׁוּב

#### 14.4.2 Numerals

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

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

### 14.4.3 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **בֵּית, אֲלִימָלֶךְ, אַחִימָלֶךְ, אַחִיטוֹב, אֶלְיָהוּ, אֶחָזָה, אֶרְדָּם, אֶבְנֵר, שְׁמוֹאֵל, רֹות, עֲרָפָה, גָּר, נְעָמֵי, מְשָׁה, מְחֹלֹן, מוֹאָב, כְּלִיוֹן, יְהוֹשֻׁעַ, יְהוָה, דְּפָשָׁק, דָּוד, לְחָם.**

1 וַיְשַׁלַּח הַמֶּלֶךְ לְקֹרֵא אֶת־אַחִימָלֶךְ בֶּן־אַחִיטוֹב הַכֹּהן וְאֶת־כָּל־בֵּית אֶבְנֵר הַכֹּהנים אֲשֶׁר בָּנָב  
וַיָּבֹא כָּלָם אֲלִימָלֶךְ 2 וַיַּרְא דָוד כִּי עֲבָדָיו מַתְלָחִשים<sup>2</sup> נִיבָן דָוד כִּי מֵת הַיּוֹלֵד וַיֹּאמֶר דָוד  
אֲלִ-עֲבָדָיו הַמֵּת הַיּוֹלֵד וַיֹּאמֶר מֵת 3 וַיַּבְנֵן אֶירָה הַכֹּהן אֶת־הַמִּזְבֵּחַ כָּל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ  
אֶחָזָה מְדִמְשָׁק בֶּן־עָשָׂה אֶירָה הַכֹּהן עַד־בָּאוֹ הַמֶּלֶךְ־אֶחָזָה מְדִמְשָׁק<sup>3</sup> 4 וַיַּקְרֵם דָוד וַיָּבֹא אֲלִימָלֶךְ  
אֲשֶׁר חָנַח־שָׁם שְׁאוֹל וַיַּרְא דָוד אֶת־הַמִּקְדָּשׁ אֲשֶׁר שְׁכַב־שָׁם שְׁאוֹל וַיַּבְנֵר בְּזָגָר שְׁרָצָבָא וַיָּאֹלֶל  
שְׁכַב בַּמְעַגֵּל<sup>4</sup> וְהַעַם חָנִים סְבִיבָתוֹ 5 וַיִּשְׁמַע יְהוָה בְּקוֹל אֶלְיָהוּ וַיַּשְׁבַּב נְפָשָׁת־הַיּוֹלֵד עַל־קְרָבוֹ  
וַיֹּחַי 6 וַיָּכֹן פְּה־אָמַר יְהוָה הַמִּטְהָה<sup>5</sup> אֲשֶׁר־עָלָית שָׁם לְאַתְּרֵד מַטְהָה כִּי מֹתָת תָּמוֹת 7 וַיֹּאמֶר  
שְׁמוֹאֵל אֲלִ-שְׁאוֹל לֹא אָשׁׁוֹב עַמְּךָ כִּי מְאַסֵּתָה אֶת־דָּבָר יְהוָה וַיָּמַאַסֵּךְ יְהוָה מִתּוֹת מֶלֶךְ עַל־שְׁרָאֵל  
8 וַיֹּהַי אָחָרִי הַדָּבָרִים הָאֶלְהָה וַיָּמַת יְהוֹשֻׁעַ בְּזָמָה וַיָּשֶׁר שְׁנִים 9 וַיֹּאמֶר  
יְהוָה אֲלִ-מְשָׁה נְטָה אֶת־יִרְדֵּךְ עַל־הָדִים וַיָּשֶׁבוּ הַפִּים עַל־מִצְרָיִם עַל־רְכָבוֹ וַעֲלַ-פְּרָשָׁיו 10 וְעַתָּה  
קְהֻוָּתְךָ לְכָם שְׁנִי עַשֶּׂר אֲשֶׁר מִשְׁבְּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לְשֶׁבֶט<sup>6</sup> 11 וַיֹּצְאַו<sup>7</sup> יְהוָה אֶל־הָדִים  
עַל־הָאָדָם לְאָמֵר מִכֹּל עַזְהָן<sup>8</sup> אֲכַל תָּאֵל. וּמְיעֵן הַדָּעַת טֹוב וּרְעֵל לֹא תָאֵל מִמְּנוֹ כִּי בַּיּוֹם  
אֲכַל־ךְ מַטְהָה מֹתָת תָּמוֹת 12 וַיֹּהַי בִּימֵי שְׁפָט הַשְּׁפָטִים וַיֹּהַי רָעֵב בָּאָרֶץ וַיָּלֹךְ אִישׁ מִבֵּית לְחָם  
וַיְהִי רָעֵב לְגֹרֶר בְּשָׁדי מוֹאָב הוּא וְאָשָׁתוֹ וְשָׁנִי בָּנָיו. וְשָׁם הָאִישׁ אֲלִימָלֶךְ וְשָׁם אָשָׁתוֹ נְעָמֵי וְשָׁם שְׁנִי־בָּנָיו  
מְחֹלֹן וְכְלִיוֹן אֲפְרַתִּים<sup>9</sup> מִבֵּית לְחָם יְהוָה וַיָּבֹא שְׁרִיד־מוֹאָב וַיָּהִי־שָׁם. נִימָת אֲלִימָלֶךְ אִישׁ נְעָמֵי  
וְתַשְׁאָר<sup>10</sup> הִיא וְשָׁנִי בָּנָיו. וַיָּשָׁאַו לָהּם נְשִׁים מִאֲבּוֹתָם<sup>11</sup> שָׁם הָאַחַת עֲרָפָה וְשָׁם הָשְׁנִית רֹות וַיָּשֶׁבוּ  
שָׁם כְּעֶשֶׂר שָׁנִים. נִימָתוֹ גַּם־שְׁנִינָהָם מְחֹלֹן וְכְלִיוֹן וְתַשְׁאָר<sup>12</sup> הָאָשָׁה מְשָׁנִי וְלְדִיָּה וְמַאֲשָׁה. וַיָּקְרֵם  
הִיא וְכְלִתִּיהָ<sup>13</sup> וַיָּשֶׁב מִשְׁדֵּי מוֹאָב כִּי שְׁמֵעה בְּשָׁדָה מוֹאָב כִּי־פְּקַד יְהוָה אֶת־עַמוֹּו לְתַת לְהָם לְחָם.  
וַתִּצְא מִזְהַמְקָומָה אֲשֶׁר חִוְתָּה־שָׁנָה וְשָׁטוּ כְּלִתִּיהָ<sup>14</sup> עַמָּה וַתִּלְכֹּנה בְּדָרֶךְ לְשִׁוב אֲלִ-אָרֶץ יְהוָה.

<sup>2</sup> מַתְלָחִשים *were whispering to another* (part. m. pl. Hitpa. *לְחַשָּׁ*)

<sup>3</sup> דְּמִשָּׁק pausal form of *מְדִמְשָׁק*

<sup>4</sup> מְעַגֵּל *ring of wagons*

<sup>5</sup> נְטָה couch, bed (root *מִטְהָ*)

<sup>6</sup> שֶׁבֶט pausal form of *שְׁבָט*

<sup>7</sup> וַיֹּצְאַו and he commanded (normally with direct object but also with prepositional object with *עַל*)

<sup>8</sup> גַּן garden

<sup>9</sup> בֵּית לְחָם *person from here* אֲפָרָתִי (which is *אֲפָרָתִי*)

<sup>10</sup> שְׁאָר *and she was left behind* (Niphal *לְזִתְשָׁאֵר*)

<sup>11</sup> מוֹאָבִי *Moabite*

<sup>12</sup> וְתַשְׁאָר *and she was left behind*

<sup>13</sup> כְּלִתִּיהָ *daughter in law, bride*

<sup>14</sup> כְּלִתִּיהָ *daughter in law, bride*



# Chapter 15

## 15.1 Vocabulary

### 15.1.1 Verbs

- תַּנְנָן Q. *to show favor, be gracious*
- מִדְרָא Q. *to measure*
- לְבַשׁ Q. *to put on (a garment), to clothe oneself, clothe* (stative verb; SC לְבַשׁ and לְבַשָּׁה, PC יְלַבֵּשׁ)
- לִין Q. *to spent the night, stay overnight; to stay, dwell* (cf. לִילָה)
- מִדְרָא Q. *to measure*
- מִשְׁחָה Q. *to anoint, to smear*
- סַבְבָּה Q. *to turn about, go around, surround*
- עֹזֶר Q. *to help*
- שְׁדָד Q. *to devastate, despoil, deal violently with*
- שְׁמָם Q. *to uninhabited, be deserted; to shudder, be appalled*
- תְּמִם Q. *to be complete, finished*
- תַּקְעַע Q. *to give a blow, blast; clap; drive in*

### 15.1.2 Nouns

- חָוֵץ *outside, street* (m.; pl. חָוֵצֹת)
- חָצֵי *half, middle*
- מִקְהָה *measured length; measurement*
- מוֹתָה *death*
- גָּדָר *vow*
- עָוֹן *iniquity, guilt* (pl. עָוֹנוֹת)
- פַּעַם *foot; time; step, pace* (fem.)
- פִּתְחָה *opening, doorway, entrance*
- פָּרָם *front; east; [what was] before, earlier; prehistoric times, primeval times*

### 15.1.3 Other Parts of Speech

**מִשְׁבֵּחַ** if (conj.)

## 15.2 Weak Verbs: Geminate Verbs

Geminate verbs are originally monosyllabic verbs with a doubled second root consonant. A number of the Qal forms of II gem. verbs are strong. The majority of forms, however, is weak.

			fientive	stative
SC	sg.	3 m.	סָבֶב	קָל
		3 f.	סָבֶבָה	קָלָה
		2 m.	סָבֹת	קָלֹת
		2 f.	סָבֹות	קָלֹות
		1 c.	סָבֹרִי	קָלֹוִתִי
	pl.	3 c.	סָבָבוֹ	קָלָוִוּ
		2 m.	סָבֹותָם	קָלֹוֹתָם
		2 f.	סָבֹותָן	קָלֹוֹתָן
		1 c.	סָבֹונָוּ	קָלֹוֹנוּ
PC	sg.	3 m.	יִסְבֶּ	יָקָל
		3 f.	תִּסְבֶּ	תְּקָל
		2 m.	תִּסְבֶּ	תְּקָל
		2 f.	תִּסְבֶּבְיִ	תְּקָלְלִי
		1 c.	אִסְבֶּ	אִקָּל
	pl.	3 m.	יִסְבְּבוֹ	יְקָלָוּ
		3 f.	תִּסְבְּבִינָה	תְּקָלְלִינָה
		2 m.	תִּסְבְּבוֹ	תְּקָלָלוֹ
		2 f.	תִּסְבְּבִינָה	תְּקָלְלִינָה
		1 c.	גַּסְבָּ	גַּקְלָ
Jussive	sg.	3 m.	יִסְבֶּ	
	wayyiqtol	sg.	נִסְבֶּ	

Impv.	sg.	m.	סָבָ
		f.	סָבִי
	pl.	m.	סָבָוּ
		f.	סָבִינָה
Inf. cs.			סָבָ
Inf. abs.			סָבָובָ
Part. act.	sg.	m.	סָבָבָ
Part pass.	sg.	m.	סָבָיבָ

## Notes

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

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 **תְּמִינָה** *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. יָשַׁבְנָה.

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.

quality of the thematic vowel: \**yasubbu* > \**yasubb* > *yāsōb בָּסֶבֶת*.  
 Stative II gem. verbs have the vowel pattern *i-a* \**yikbad(u)* with change of the prefix vowel

In *wayyiqtol* forms without suffix, retraction of stress is attested, e.g., נָסַב *and we went around* [Mount Seir] (Deut 2:1); וְהִכַּל *and he brought into confusion* (Exod 14:24); but cf. יָקַל.

Alternative forms of the prefix conjugation have a geminated first root consonant and a simple second root consonant, e.g., 3 m. sg. יָתַב (instead of יִתְבֹּה), 3 m. pl. יָתְבָה (instead of יִתְבָּה), 3 f. pl. יָתְבָּהָה (instead of יִתְבָּהָה). As this is normal in Aramaic, these forms are called *grammatical forms*.

Participle forms of fientive verbs are strong. Stative verbs may have an adjective instead of a dedicated participle forms, e.g., **כָּל** *light, swift* (pl. **כָּלִים**) from the verb **כָּלַל**.

The vowel pattern *a-i* in the prefix conjugation is preserved with a few infrequent verbs, e.g., **גַּנְנַן** *he will defend* from the verb **גַּנֵּן** (Isa 31:5).<sup>1</sup>

In a few instances, the gemination of the second root consonant is lost, e.g., **נַבְזֵה** *let us plunder* (1 Sam 14:36), **נַבְלֵה** *let us confuse* (Gen 11:7) from the verbs **בַזֵּה** and **בַלְלֵה**, 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).

<b>אַתֶּם תִּמְשֻׁלُו אֲנִי אָפִיצֵץ אֲתֶכְם בְּעָמִים</b>	<i>If you will act unfaithfully, I will disperse you among the nations.</i> (Neh 1:8)
<b>וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אָלֵךְ וְשָׁמַע שָׁאֹל וְהִרְגַּנִּי</b>	<i>And Samuel Said, “How can I go? If Saul hears about this, he will kill me.”</i> (1 Sam 16:2)
<b>וַיֹּאמֶר אֶל־אָדָנִי לֹא־יַוְיכֵל הַנְּעָר לְעֹזֵב אֶת־אָבִיו וְעֹזֵב אֶת־אָבִיו נִמְתָּא</b>	<i>And we said to my lord, “The boy cannot leave his father. If he leaves his father, [his father] will die.”</i> (Gen 44:22)

Most commonly, however, conditional clauses are introduced by the conjunctions **אִם** *if* and less frequently by **כִּי** *if*. With the conjunction **אִם**:

<b>אִם־טוֹב בְּעֵינֶיךָ לְבוֹא אֲתָּי בְּבָבֵל בָּא וְאָשִׁים אֶת־עֵינִי עַלְיךָ וְאִם־רָע בְּעֵינֶיךָ לְבוֹא־אֲתָּי בְּבָבֵל חֲרֵל</b>	<i>If it is good in your sight to come with me to Babylon, then come and I will take care of you. But if it is bad in your sight to come with me to Babylon, then don't come</i> (Jer 40:4)
<b>אִם־נָא מִצְאָתִי חַן בְּעֵינֶיךָ אֶל־נָא תַּעֲבֹר מַעַל עֲבָדֶךָ</b>	<i>If I have found favor in your sight, do not pass by your servant</i> (Gen 18:3)
<b>אִם־אִמְצָא בָּסָדָם חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׁאָתִי לְכָל־הַמִּקְום בְּעַבְוִרָם</b>	<i>If I find in Sodom fifty righteous within the city, I will forgive the whole place for their sake</i> (Gen 18:26)

Examples with the conjunction **כִּי**:

<sup>1</sup> At face value, a form like this looks like a Hiphil form. In Rabbinic Hebrew Qal forms of the verb **גַּנֵּן** were indeed reanalyzed as Hiphil forms.

<b>כִּי-תִמְצֵא אִישׁ לֹא תַּבְרִכֵּנוּ</b>	<i>If you meet anyone, do not greet him (2 Kgs 4:29)</i>
<b>כִּי תֹאמֶר בְּלֹבֶבֶךָ רַבִּים הַגּוֹיִם הָאֱלֹהִים מִפְנֵי אַيִלָּה אָזֶל לְהֹרִישׁם לֹא תִּרְאָ מִתְּהֻמָּה</b>	<i>If you say in your heart, “These nation are more numerous than we; how could I dispossess them?” do not be afraid of them ... (Deut 7:17–18)</i>

**Note**

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

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

<b>וְכִי־ימַכֵּר אִישׁ אֶת־בָּתָהוּ לְאַמֶּה לֹא Тіцְаָ כְּצֹאת הַעֲבָדִים</b>	<i>And if someone sells his daughter as a slave, she shall not go out as the [male] slaves do (Exod 21:7)</i>
<b>וְכִי־יָמַפְ שׂוֹר־אִישׁ אֶת־שׂוֹר רֵעוֹתָהוּ וּמָתָ וְמִכְרָוּ אֶת־הַשׂוֹר הַחַי וְחַצֵּן אֶת־כָּסֶפוּ וְגַם אֶת־הַמַּת יְחַצְּנוּ</b>	<i>If the ox of a man injures the ox of his neighbor and it dies, they shall sell the live ox and divide its price and they shall also divide the dead one (Exod 21:35)</i>

## 15.4 Accents

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

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

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

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

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

<b>דָבֵר</b>	<i>silluq</i>	with the last word of the verse before : <i>sof pasuq (end of the verse)</i>
<b>דָבָר</b>	<i>atnah</i>	divides the verse into two parts
<b>דָבֶר</b>	<i>segolta</i>	postpositive
<b>דָבֵר</b>	<i>zaqef qatón</i>	

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

וַיַּזְבֶּחָ שׂוֹר וּמְרִיא-עַצָּן לִרְבֵּן  
וַיִּקְרָא לְכָל-בְּנֵי הַפְּלָךְ וּלְאַבִּיתָר  
הַפְּהָן וְלִיָּבָשֶׁר הַצְּבָא וְלִשְׁלָמָה  
עֲבָדָךְ לֹא קָרָא:

And he sacrificed oxen, fattened calves and small cattle in abundance and invited all the sons of the king and Abiathar the priest and Joab the commander of the army; but he did not invite your servant Solomon (1 Kgs 1:19)

Pausal forms are used with *silluq* and *atnah*; but they can occur with other disjunctive accents as well.

## 15.5 Exercises

### 15.5.1 Translation of Verbal Forms

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

1 נִימְדוֹ 2 תָּמְדוֹ 3 וַיְסֹבוֹ 4 וַיְסַבֵּב 5 סָבֶב 6 וַיְסַבְּתָם 7 סָבָב 8 תְּסַבֵּנָה  
9 וַיְסַבּ 10 שִׁידָר 11 יְשַׁם 12 יְשַׁמּוֹ 13 יְשַׁמּוֹ 14 קָמוֹ 15 קָמוֹ 16 יְחַן 17 וַיְחַן  
18 אָחָן 19 וְחַנְתִּי 20 חַנְנִי

### 15.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: שׁמְוַיָּאֵל, מִצְפָּה, וַיְרִיחֹה, יַרְדֵּן, יַעֲקֹב, יְהוָשֻׁעַ, בָּرָק.

1. שְׁמַע־יְהוָה וְתִפְנֵי<sup>3</sup> יְהוָה הַיְה־עֹז לִי 2. וַיְהִי כַּאֲשֶׁר־הָמָן כָּל־הָנוֹי לְעֹבֵר אֶת־תְּגִירָה נִיאָמֶר

<sup>3</sup> Verbal form יָמַת\* with enclitic person pronoun

וַיֹּהֶה אֱלֹהִים שׁאַל לְקֹחַ לְךָ מִן־הָעָם שְׁנַיִם עַשֶּׂר אֲנָשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מֵשֶׁבֶט<sup>4</sup> 3 וַיֹּאמֶר  
וַיֹּהֶה אֱלֹהִים שׁאַל בֵּין־אֶת־יְרִיחֹה וְאֶת־מִלְכָה גּוֹרֵי הַתִּיל<sup>5</sup> וְסִבְתָּם אֶת־הָעִיר כָּל־אֲנָשָׁי  
הַמִּלְחָמָה הַקּוֹרֶף<sup>6</sup> אֶת־הָעִיר בְּעֵם אַחַת<sup>7</sup> כִּי תַּעֲשֶׂה שְׁשַׁת יְמִים וְשְׁבֻעָה כְּהַנִּים וְשָׁאוֹ שְׁבֻעָה שׁוֹפְרוֹת  
הַיּוֹבָלִים<sup>8</sup> לְפָנֵי הָאָרוֹן וּבַיּוֹם הַשְׁבִּיעִי תִּסְבֹּב שְׁבַע פְּעִים וְתַהֲנִים וְתַקְעִוּ בְּשׁוֹפְרוֹת  
4 וַיֹּאמֶר אֱלֹהִים בָּרוּךְ אָמֵת־תְּלִכִּי עַמִּי וְהַלְכִתִּי וְאָמֵת־לָא תְּלִכִּי עַמִּי לֹא אַלְךָ 5 וְעַתָּה אָמֵת־שְׁמוּעָ  
תִּשְׁמַעַו בְּקָלִי וְשִׁמְרָתָם אֶת־בְּרִיתִי וְהִיָּתָם לִי סְגָלָה<sup>9</sup> מִכְלָלָה עַמִּים כִּילִי כָּל־הָאָרֶץ וְאַפְתָּם תְּהִיוּלִי  
מִמְלָכָת כְּהַנִּים וְנוֹי קְדוּשָׁה אֶלָּה תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל 6 וַיֹּאמֶר אֱלֹהִים  
אֱלֹהִים אֶת־הַמֶּלֶךְ אֶת־הַתְּנוּלִי אֶת־חַצִּי בַּיהֲקָה לֹא אָבָא עַמִּיךָ וְלֹא־אָכַל לְחַמִּים וְלֹא אָשַׁת־הַמִּזְבְּחָה הַזֹּה  
7 וַיִּדְרֶר<sup>11</sup> וַיַּקְרֵב נִדְרֶר לְאָמֵר אֱלֹהִים עַמְּדִי וְשִׁמְרֵנִי בְּקָרְךָ הַזֹּה אֲשֶׁר אָנֹכִי הַוְּלָד וְנִתְנוּלִי  
לְחַמִּים לֹא־אָכַל וּבָנֶד לְלִבְשָׁה וְשִׁבְתִּי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהַנָּהָה לִי לְאָלָהִים 8 וַיַּקְרֵחַ שְׁמוֹאֵל  
אָבִן אַחַת וַיִּשְׁם בְּיַד־הַמִּטְבֵּחה וּבַיּוֹן הַשָּׁנָה<sup>12</sup> וַיַּקְרֵא אֶת־שְׁמָה אָבִן הַעֲזֹר<sup>13</sup> וַיֹּאמֶר עַד־הַנָּהָה<sup>14</sup> עַזְרָנוּ  
וַיֹּהֶה 9 לֹא אֶת־אָבְתָּנוּ כְּרָתָה וַיֹּהֶה אֶת־הַבְּרִית הַזֹּאת כִּי אָמַנוּ אָנֹחָנוּ אֶלָּה פֶּה הַיּוֹם פָּלָנוּ חַיִם  
10 נִבְאַדְשָׁם אֶל־הַמִּעְרָה<sup>15</sup> וַיָּלֹן שָׁם וַיָּהֶה דָּבָר־יְהוָה אֲלֵינוּ וַיֹּאמֶר לוֹ מַה־לְךָ פֶּה אֱלֹהִי

## 15.6 Hebrew Reading: Genesis 12:4–9

Translate Gen 12:4–9 with the help of notes below the text. Names of persons and places are easily identifiable.

4 וַיָּלֹךְ אֶבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהִים וַיֹּהֶה וַיָּלֹךְ אֶת־לֹט וְאֶבְרָם בְּנוֹ-חַמְשָׁ שְׁנַיִם וְשְׁבָעִים שָׁנָה בְּצָאתוֹ  
מִחְרָן: 5 וַיַּקְרֵחַ אֶבְרָם אֶת־שְׁלֵרִי אֲשֶׁתוֹ וְאֶת־דָּלֹת בְּנוֹ-אֲחִיו וְאֶת־כָּל־רְכּוֹשָׁם אֲשֶׁר רָכַשׁ וְאֶת־הַנֶּפֶשׁ  
אֲשֶׁר־עָשָׂו בְּחָרָן נִצְאָו לְלִכְתָּה אֶרְצָה כְּנָעָן נִיבָּאוּ אֶרְצָה כְּנָעָן: 6 וַיַּעֲבֵר אֶבְרָם בְּאָרֶץ עַד מָקוֹם  
שֶׁכֶם עַד אַלְוִן מוֹרָה וְהַכְּנָעָן אֶוּ בָּאָרֶץ: 7 וַיַּרְא יְהֹוָה אֶל־אֶבְרָם וַיֹּאמֶר לְזֹרְעָךְ אַתָּה אֶת־הָאָרֶץ  
הַזֹּאת נִבְנֵן שָׁם מִנְבֵּחַ לִידְתָּה הַנְּאָרָה אֲלֵינוּ: 8 וַיַּעֲתֵק מִשְׁם הַנְּרָה מִקְדָּם לְבִתְּ-אָלָה וַיַּעֲתֵק אֶת־  
בִּתְּ-אָלָה מִמְּמָמָם וְהַעֲלֵי מִקְדָּם נִבְנֵשׁ מִזְבֵּחַ לִידְתָּה וַיַּקְרֵא בְּשָׁם יְהֹוָה: 9 וַיַּסְעוּ אֶבְרָם הַלְוֹדָג וְגַסְעָ  
הַגְּנָבָה:

<sup>4</sup> שְׁבַט pausal form of שְׁבָט

<sup>5</sup> חַיל pausal form of חַיל

<sup>6</sup> נִקְרֵף go around! (inf. abs. Hiphil of נִקְרֵף used as impv.)

<sup>7</sup> אַחַת pausal form of אֶחָד

<sup>8</sup> יוֹבֵל ram

<sup>9</sup> סְכִילָה (personal) property

<sup>10</sup> תְּדַבֵּר you shall speak

<sup>11</sup> נִדְרֶר and he performed a vow (נִדְרֶר; often with the internal object נִדְרֶר)

<sup>12</sup> הַשָּׁנָה name of a place

<sup>13</sup> עַזְרָן help (noun)

<sup>14</sup> עַד־הַנָּהָה until now

<sup>15</sup> מִעַרְהָה cave

*Chapter 15*

- 12:5      **רכוש**    *property, goods* (movable possessions of all kind) (BDB)  
            **רכש**    Q. *collect, acquire*
- 12:6      **אלון**    *tall tree, terebinth*
- 12:7      **וירא**    *and he appeared* (Niphal ראה)
- הנראה**    *the one who had appeared* (Niphal ראה)
- 12:8      **ויעתק**    *and he moved forward*  
            **מן**       *east of*  
            **אלהלה**    Ketiv – Qere אלהלה  
            **מן**       *on the west* (ם י meaning *west* here)  
            **מן**       *on the east* (ם קידם meaning *east* here)

# Chapter 16

## 16.1 Vocabulary

### 16.1.1 Verbs

- לחם** Ni. *to fight, do battle* (with prep. objects with בְ, אֶת, בִּ, עִם, אֶל or עַל)
- מלט** Ni. *to escape, be delivered*
- שבע** Ni. *to swear, take an oath*

### 16.1.2 Nouns

- אוצר** *treasure, supplies*
- אחר** *another, different* (m. pl. אֶחָדים, f. sg. אֶחָדָת, f. pl. אֶחָדוֹת)
- אמונה** *steadfastness; trustworthiness, faithfulness*
- אמורי** *Amorite*
- אמנה** *firmness, trustworthiness; faithfulness; truth* (fem.; with ePP אֶמְתָּה <sup>ו</sup>āmittō < \*'āmintō from the root אָמן, cf. אָמֵן <sup>ו</sup>āmen *surely!*)
- גבעה** *hill*
- דור** *generation* (pl. דָרֹות)
- יין** *wine*
- מלוכה** *occupation, work* (*məlā'ōkā*; cs. st. מְלָכָת)
- נהר** *river, stream* (pl. נְהָרִים Euphrates)
- נהרל** *river valley, wadi; stream*
- עבדה** *work, service*
- עבר** *region across or beyond; side*
- עדרה** *congregation*
- צדקה** *righteousness*
- צפון** *north*
- רב** *multitude, abundance, greatness* (cf. רבָּה)
- שפה** *lip, speech, edge*

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

### 16.1.3 Other Parts of Speech

**בְּשֶׁבֶר** *because of, for the sake of (prep.): in order that (conj.) (prep. בְ + noun שֶׁבֶר)*

## 16.2 The Niphal Binyan

### 16.2.1 The Forms of the Strong Verb in the Niphal

The Niphal is the fourth most frequent binyan behind the Qal, the Hiphil (Chapter 17) and the Piel (Chapter 19). It is attested about 4140 times in the Hebrew Bible. The Niphal has mainly reflexive-passive meaning. Morphologically, it is characterized by the additional element /n/ that is prefixed as the syllable *ni-* in the suffix conjugation and participle forms. In the other forms, it is placed as -*n* immediately before the first root consonant and subsequently assimilated to it: -*nC<sub>1</sub>C<sub>2</sub>* > -*C<sub>1</sub>C<sub>2</sub>*. The suffixes and prefixes of the SC, PC and imperative indicating person, number and gender are identical to the suffixes and prefixes of the corresponding forms in the Qal.

SC	sg.	3 m.	נִכְתַּב
		3 f.	נִכְתַּבָּה
		2 m.	נִכְתַּבְתָּ
		2 f.	נִכְתַּבְתָּ
		1 c.	נִכְתַּבְתִּי
pl.	3 c.		נִכְתַּבּוּ
			נִכְתַּבּוּתָם
		2 f.	נִכְתַּבּוּתָן
		1 c.	נִכְתַּבּוּנָא
PC	sg.	3 m.	וַיִּכְתַּבֵּ
		3 f.	תִּכְתַּבֵּה
		2 m.	תִּכְתַּבְתָּ
		2 f.	תִּכְתַּבְתָּ
		1 c.	אַכְתַּבֵּ

	pl.	3 c.	יְכַתּוּ
		2 f.	תְּכַתָּנָה
		2 m.	תְּכַתָּבִי
		2 f.	תְּכַתָּבָה
		1 c.	נְכַתֵּב
Jussive	sg.	3 m.	יְכַתֵּב
wayyiqtol	sg.	3 m.	וַיְכַתֵּב
Impv.	sg.	2 m.	הֲכַתֵּב
		2 f.	הֲכַתְּבִי
	pl.	2 m.	הֲכַתּוּ
		2 f.	הֲכַתְּבָה
Inf. cs.			הַכְתֵּב
Inf. abs.			הַכְתָּב
			נְכַתֵּב
			הַכְתָּב
Part.	m.	sg.	נְכַתֵּב
		pl.	נְכַתְּבִים
	f.	sg.	נְכַתְּבָת
		pl.	נְכַתְּבּוֹת

### Notes

The forms of the Niphal have the following main characteristics:

- In the suffix conjugation and the participle, the syllable *ni-* is prefixed to the verbal form, e.g., נִשְׁבַּר *it has been broken* (SC); נִשְׁבָּר *broken* (part.).
- In the prefix conjugation forms the /n/ of the Ni. is assimilated to the first root consonant of the verb: \**yinkatib* > *yikkātēb* יְכַתֵּב.
- In the imperative, the infinitive construct and some forms of the infinitive absolute a prosthetic consonant /h/ is added to the form in order to preserve the syllable structure and the assimilated /n/ as a sign of the Niphal.

The prefix vowel of the 1 c. sg. suffix conjugation can also be /i/ instead of /æ/, e.g., אֲשֶׁבָּע *I will swear*. The prefix vowel of the cohortative 1 c. sg. is always /i/, e.g., אֲמַלְטָה *let me escape*.

In *wayyiqtol* and imperative forms without suffix, retraction of stress may occur, e.g., וַיְחַזֵּק *and he fought*, דַּשְׁמַר *be careful!*.

In the participle f. sg., forms with the ending /-ā/ are attested as well, e.g., נִשְׁבָּרָה.

In pausal forms, reduced vowels are preserved as full vowels, e.g., בָּלַקְתָּה it was taken, נָלַחֲנוּ they fought, יִפְרַדוּ they will separate from each other.

At times, the vowel between R<sub>1</sub> and R<sub>2</sub> in pausal forms is /a/ instead of /ē/, e.g., וַיִּגְמַל and he was weaned (Gen 21:8).

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

The verb לְקַח, which behaves like a I n verb in the Qal, has strong forms in all forms of the Ni., e.g., חַבֵּק it was taken, חַקְתָּא I will be taken.

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

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

### 16.2.2 The Meaning of Verbs in the Niphal

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

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

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

### 16.2.3 Guttural Verbs in the Niphal

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

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

- use of *hatef šwa* instead vocal *šwa*
- loss of the gemination of R<sub>1</sub> in the prefix conjugation, the impv. and the infinitives and change of the preceding vowel form /i/ to /ē/ (this applies to all gutturals including ה and פ)

		I gutt.	II gutt.	III gutt.
SC	sg. 3 m.	גַּזְעֵב	גַּשְׁחֹת	גַּשְׁלָח
		גַּזְעֵבָה	גַּשְׁחֹתָה	גַּשְׁלָחָה
		גַּזְעֵבָת	גַּשְׁחֹתָת	גַּשְׁלָחָת
		גַּזְעֵבָתִי	גַּשְׁחֹתָתִי	גַּשְׁלָחָתִי
		גַּשְׁחֹטָה	גַּשְׁלָחָה	גַּשְׁלָחָה
	pl. 3 c.	גַּזְעֵבִי	גַּשְׁחֹטִו	גַּשְׁלָחוֹ
		גַּזְעֵבִתָם	גַּשְׁחֹטִתָם	גַּשְׁלָחִתָם
		גַּזְעֵבִתָן	גַּשְׁחֹטִתָן	גַּשְׁלָחִתָן
		גַּשְׁחֹטִתָנוּ	גַּשְׁלָחִתָנוּ	גַּשְׁלָחִתָנוּ
PC	sg. 3 m.	יְעֵב	יְשַׁחַט	יְשַׁלָח
		תְּעֵב	תְּשַׁחַט	תְּשַׁלָח
		תְּעֵבָה	תְּשַׁחַטָה	תְּשַׁלָחה
		תְּעֵבָת	תְּשַׁחַטָת	תְּשַׁלָחת
		תְּעֵבָתי	תְּשַׁחַטָתי	תְּשַׁלָחוּתִי
	pl. 3 m.	אֲעֵב	אֲשַׁחַט	אֲשַׁלָח
		יְעֵבִי	יְשַׁחַטִו	יְשַׁלָחוֹ
		תְּעֵבָנָה	תְּשַׁחַטָנָה	תְּשַׁלָחָנָה
		תְּעֵבָנוּ	תְּשַׁחַטָנוּ	תְּשַׁלָחָנוּ
		תְּעֵבָנָה	תְּשַׁחַטָנָה	תְּשַׁלָחָנָה
Jussive <i>wayyiqtol</i>	sg. 3 m.	יְעֵב	יְשַׁחַט	יְשַׁלָח
	sg. 3 m.	וַיְעֵב	וַיְשַׁחַט	וַיְשַׁלָח
	Impv.	הַעֵב	הַשְׁחֹט	הַשְׁלָח
		הַעֵבִי	הַשְׁחֹטִי	הַשְׁלָחוּי
Impv.	pl. 2 m.	הַעֵבִוּ	הַשְׁחֹטִוּ	הַשְׁלָחוֹוּ
	2 f.	הַעֵבָנָה	הַשְׁחֹטָנָה	הַשְׁלָחָנָה

	I gutt.	II gutt.	III gutt.
Inf. cs.	הַעֲזֹב	הַשְׁחַט	הַשְׁלָח
Inf. abs.	הַעֲזֹב	הַשְׁחַט	הַשְׁלָח
	נִעֵזֶב	נִשְׁחַט	נִשְׁלַח
Part.	m. sg.	נִעֵזֶב	נִשְׁלָח
	pl.	נִעֵזְבִּים	נִשְׁלָחִים
	f. sg.	נִשְׁוֹבֶת	נִשְׁלָחָת
	pl.	נִשְׁוֹבּוֹת	נִשְׁלָחוֹת

### Notes

Retraction of stress may occur in prefix conjugation and imperative forms without suffix, e.g., וַיַּאֲסַף *and he was gathered* (Gen 25:8); וַיַּאֱנֹחַ *and he regretted* (Gen 6:6).

The original vowel /ē/ between R<sub>2</sub> and R<sub>3</sub> is restored in pausal forms of the prefix conjugation without suffix, e.g., תַּשְׁבַּע *you shall swear* (Deut 6:13).

### 16.3 Oaths in Biblical Hebrew

Oaths and curses are frequently introduced either with the conditional conjunction אֲמֹם for a negative statement (“certainly not”) (1 Sam 3:14) or with כִּי אֲמֹם לֹא or כִּי אֲמֹם for a positive statement (“certainly”) (Josh 14:9; 1 Kgs 1:13). This use of כִּי אֲמֹם לֹא, אֲמֹם or כִּי אֲמֹם is conditioned by the self-imprecation פֶּה יַעֲשֶׂה־הָלִי אֶל־הָיִם וְלֹהֶה יוֹסֵף *May God do so to me and add more also* (as, e.g., in 2 Kgs 6:31) which means that the person who takes an oath is willing to accept divine punishment in the case of non-realization of the oath.<sup>1</sup> The use of אֲמֹם or אֲמֹם לֹא in oaths or curses without the self-imprecation depends on its suppression or omission although it is implied. As oaths are also taken by God (cf. 1 Sam 3:14 above) “the consciousness of the real meaning of the formula was lost at an early period, and אֲמֹם לֹא simply came to express verily, אֲמֹם verily not” (GKC § 149 b).<sup>2</sup>

וְלֹכֶן נִשְׁבַּעֲתִי לְבֵית עַלִי  
אֲמֹם־יוֹתְכֶפֶר עֹזֶן בֵּית־עַלִי בְּבָבָה  
וּבְמִנְחָה עַד־עוֹלָם

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

<sup>1</sup> The verbal form יוֹסֵף is a Hiphil jussive form of the verb יַסֵּף meaning *to do again, continue doing something*.

<sup>2</sup> A different explanation is offered in JM § 165.

וַיֹּשֶׁבּוּ מֹשֶׁה בַּיּוֹם הַהוּא לְאָמֵר  
אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרַכָּה רְגָלֶךָ  
בָּהּ לְךָ הוֹתֵה לְנֶחֶלֶת וְלִבְנִיה  
עַד־עוֹלָם

*And Moses swore on that day, “The land on which your foot treads shall be belong to you as inheritance and to your sons forever” (Josh 14:9)*

כַּלְאָתָחּ אָדָני הַפְּלָקֵךְ נִשְׁבָּעָתּ  
לְאַמְתָּחּ לְאָמֵר כִּי־שְׁלָמָה בָּנוֹ  
יִמְלָךְ אַחֲרַי וְהָוּא יִשְׁבּ עַל־כָּסָאִ  
וַיֹּאמֶר פֶּה יִשְׁשָׁה־דָּלִי אֱלֹהִים וּכְהֵ  
יָסֶף אִם־יַעֲמֶד רָאשׁ אֱלֹיִשּׁ  
בֶּן־שְׁפָט עַלְיוֹ הַיּוֹם

*Did you not, my lord the king, swear to your maid-servant, “Your son Solomon shall reign as king after me and he shall sit on my throne?” (1 Kgs 1:13)*

*And he said, “May God do so to me and more also, if the head of Elisha son of Shaphan remains on him today” (2 Kgs 6:31)*

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

וְאַיִשׁ יִשְׂרָאֵל נִשְׁבָּע בְּמִצְפָּה  
לִאמְרָא אִישׁ מִמְּנוּ לְאִוֹתָן בָּתוֹ  
לְבִנְיָמִן לְאַשָּׁה

*Now, the men of Israel had sworn in Mizpah, “No one from us shall give his daughter to Benjamin as a wife” (Judg 21:1)*

An exclamatory formula with a form of חַי meaning *life* in this context may be used at the beginning of an oath. If followed by יְהֹוָה (pronounced *'ădōnāy*) or the independent personal pronoun *I*, the form is חַי (1 Sam 19:6; Num 14:28). Followed by other nouns the form is חַי (1 Sam 17:55; Gen 42:15).

וַיֹּשֶׁבּוּ שְׁאוֹל חַי־יְהֹוָה אִם־יַרְמִית  
אָמַר אֶלָּהֶם חַי־אָנִי נָאָמֵן־יְהֹוָה  
אִם־לֹא כַּאֲשֶׁר דִּבְרָתֶם בָּאָזְנֵי כִּן  
אָعַשָּׂה לְכֶם

*And Saul swore, “As the Lord lives, he shall not be put to death” (1 Sam 19:6)*

*Say to them, “As I live, says the Lord, I will certainly do to you as you have spoken in my hearing” (Num 14:28)*

*And Abner said, “By your life, O king, I do not know” (1 Sam 17:55)*

בָּזֹאת תִּבְחַנְנוּ חַי פְּרָעה אִם־תִּצְאֵנוּ  
מִזָּה כִּי אִם־בְּבוֹא אֲחִיכֶם הַקָּטָן  
הַנָּה

*By this you shall be tested: As Pharaoh lives, you shall not go out from here unless your youngest brother comes here (Gen 42:15)*

Another way of introducing an oath is the interjection חַלְילָה far be it! (literally *to the profane!*). Different constructions following חַלְילָה are possible; the most common one is the construction with the preposition לְ and an enclitic personal pronoun and a following inf. cs. with the preposition מִן (Gen 44:17).

ויאמר חלילה לי מעשות זאת     And he said, “Far be it from me that I should do this”,  
i.e., I will not do this (Gen 44:17)

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

וישבע לה שאול ביהוה לאמר  
תיריהנה אם יזכיר עון בדבר  
הזה     And Saul swore to her by the Lord, “As the Lord lives,  
no punishment shall happen to you because of this  
matter” (1 Sam 28:10)

## 16.4 Exercises

### 16.4.1 Translation of Verbal Forms

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

- 1 נלחם 2 גלחמו 3 גלחמו 4 גלחמתי 5 ילחם 6 וילחם 7 תלחו 8 גלחם  
9 תלחו 10 הלחמו 11 נמלתי 12 נמלטו 13 אמלט 14 המלט 15 נשבעת  
16 נשבעתם 17 נשבענו 18 נשבעתי 19 תשבעו 20 וישבע

### 16.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יהודיה, יהואש, חזאל, דוד, נת, בנימין, אליהו, אוריה, אבג'ר, שמעיה, שלמה, רחבעם, שאול, קיושו, קלב, בפ'ה, יואב, יהושפט, יהורם.

1 וישמע יהודיה את-קול דבריכם וישבע לאמר אם-יראה איש באנשים האלה הדור הרע  
הזה את הארץ הטובה אשר נשבעתי לך לאבתיכם זולתי<sup>3</sup> כלב בוניבנה הוא יראנה ולא-אתן  
את-הארץ אשר דרך-בה ולבנו<sup>4</sup> 2 ויאמר לאנשיו חלילה לי מיהנה אם-אעשה את-הדבר הזה  
לאדני למשיח<sup>5</sup> יהודיה לשלח ידי בו כירמישיח יהודיה הוא<sup>6</sup> 3 ויאמר אוריה אל-דוד הארון וישראל  
ויהודה ישבים בסכונות<sup>6</sup> ואדני יואב ועבדי אדני על-פני השדה חנים ואני אבוי<sup>7</sup> אל-ביתי לאכל  
ולשאות ולשכ卜 עם-אשתי חינך וחמי נפשך אם-אעשה את-הדבר הזה<sup>8</sup> 4 ויאמר אל-יהו להם  
הפשׁו את-גבאי הבעל איש אל-ימלט מכם ויתפשלם וירדרם<sup>8</sup> אל-יהו אל-נחל קישון וניחטם שם  
5 וכראות שאול את-דוד יצא לקרה הפלשתי אמר אל-אבג'ר שר הצבא בונמיה<sup>9</sup> הנער אבג'ר

<sup>3</sup> קצף verb Q. to be angry, to become angry

<sup>4</sup> זולתי except

<sup>5</sup> משיח anointed

<sup>6</sup> סכה hut, booth (as a temporary shelter)

<sup>7</sup> ואני אבוי should be translated as a rhetorical question Shall I then ...

<sup>8</sup> וירדרם and he brought them down (Hiphil of ירד)

<sup>9</sup> זה often follows an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143 g)

ויאמר אביך חירנפשה הפלך<sup>10</sup> אמריך: 6 נתן יהוה לישראל את-כל-הארץ אשר נשבע לחת לאבותם וירשו ונשבו בה 7 ועתה יראו את-יהוה ועבדו אותו בזמנים<sup>11</sup> ובאות ותירנו<sup>12</sup> את-אללים אשר עבדו אבותיכם בעבר הנهر ובמקרים ועבדו את-יהוה ואם רע בעיניכם לעבד את-יהוה בחוריו لكم היום את-מי תעבורו אם את-אללים אשר עבדו אבותיכם אשר מעבר הנهر ואם את-אללי האמרי אשר אתם ישבים בארץ ואנכי וביותי נعبد את-יהוה ונען העם ויאמר חלילה לנו מעוז את-יהוה לעבד אללים אחרים 8 וייה דבר האלים אל-שמעיה איש-האלים לאמר אל-רחבעם בונ-שלמה מלך יהודה ואל-כל-ቤת יהודה ובנימין ויתר העם לאמר מה אמן יהוה לא-תעלז ולא-תחלחמו עם-אחיכם בני-ישראל. שיבו איש לבתו כי מאי נהייה<sup>13</sup> התקבר זהה ונישמעו את-דבר יהוה ונשבו ללבת דבר יהוה 9 או יעלה חואל מלך ארם וילחם על-נת וילכדה ונישם חזאל פניו לעלות על-ירושלם: ויהק יהושע מלך-יהודה את כל-הקדושים אשר-הקדיש<sup>14</sup> יהושפט ויהורם ואחיזה אבתיו מלכי יהודה ואת-קדשיו ואת כל-הזובג הנמצא באוצרות בית-יהוה ובית הפלך וישלח לחואל מלך ארם ניעל מעל ירושלם: 10 ויאמר חלילה לי מעשות זאת. האיש אשר נמצא תנכיע<sup>15</sup> בידיו הוא וניה-לי עבד ואתם עלו לשлом אל-אביכם

## 16.5 Hebrew Reading: Genesis 12:10–14

Translate Gen 12:10–14 with the help of notes below the text. Names of persons and places are easily identifiable; if not, they are included in the notes.

<sup>10</sup> ויהי רעב הארץ וירד אברהם מצרימה לנור שם כי-כביד הרעב הארץ: <sup>11</sup> ויהי כאשר הקרייב לבוא מצרימה ויאמר אל-שרי אשתו הנה-נא לרעתי כי אשה יפתח מראה אתה: <sup>12</sup> ויהי כיראו את-המקרים ואמרו אשתו זאת וחרנוathy ואתקה ייחיו: <sup>13</sup> אמריך אחותי אתה למן יטבלין בעבורך ותיתנה נשפי במלך: <sup>14</sup> ויהי כבאו אברהם מצרימה ויראו המקרים את-האשה כי-יפה היא מאר:

12:10	<b>מִצְרִים</b>	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.
	<b>כָּבֵד</b>	<i>heavy, oppressing, severe</i>
12:11	<b>הַקָּרֵיב</b>	<i>he drew near, approached</i> (the intransitive meaning of the Hiphil form here is unusual)

<sup>10</sup> *O king.* Nouns used in a direct address are used with the article.

<sup>11</sup> *in integrity*

<sup>12</sup> *remove!* (impv. of **סֹר** Hiphil)

<sup>13</sup> *it happened* (**הִיָּה** Niphal)

<sup>14</sup> *they dedicated, they consecrated*

<sup>15</sup> *cup, bowl*

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	<b>יְפָה</b>	<i>beautiful, fair (adj.)</i>
12:12	<b>מִצְרֵי</b>	<i>Egyptian</i>
	<b>יִחַי</b>	<i>they will let live (Piel of the verb חִי)</i>
12:13	<b>בִּנְלֵל</b>	<i>because of (prep.)</i>

# Chapter 17

## 17.1 Vocabulary

### 17.1.1 Verbs

- אמַן** Hi. *to believe, think; to believe in; to have trust in; Ni. to be reliable, faithful; to be permanent, endure*
- חרם** Hi. *to put under a ban*
- כָּעֵס** Hi. *to provoke to anger*
- כְּרֹת** Q. *to cut, Hi. cut off, exterminate*
- כָּשֵׁל** Q. *to stumble, stagger; Hi. to cause to stumble, stagger*
- סִנְר** Q. *to shut, close; Hi. to deliver, hand over; to shut*
- צָלַח** Q. *to force entry to; to succeed, be successful; Hi. to be successful; to make something a success*
- שָׁכַל** Hi. *to understand; to have insight; to make wise, insightful; to achieve success*
- שָׁאֵר** Ni. *be left over, remain; Hi. to leave over, spare*
- שָׁבַת** Q. *to cease; to desist; to rest; Hi. to cause to cease, put an end to; exterminate, destroy; to remove*
- שָׁחַת** Hi. *to ruin, destroy; annihilate, exterminate*
- שָׁכֹם** Hi. *to do something early; to rise early*
- שָׁלַךְ** Hi. *to throw*
- שָׁמַד** Hi. *to annihilate, exterminate; destroy*

### 17.1.2 Nouns

- אור** *light*
- בָּכָר** *firstborn*
- חוֹקֶה** *city wall, wall*
- חַמְּרָה** *heat; rage, wrath; poison*
- חֲמֹר** *donkey, he-ass*
- כח** *strength, power*

- נְחִשָּׁת** copper, bronze
- נְשִׂיא** chief, prince
- בָּרִים** bull, steer (gem. noun; pl. **בָּרִים**)
- שְׁאֲרִית** remainder; remnant (fem.)
- שֶׁכֶם** shoulder, back
- שַׁקֵּר** breach of faith, lie

## 17.2 The Hiphil Binyan

### 17.2.1 The Forms of the Strong Verb in the Hiphil

With about 9300 occurrences, the Hiphil is the second most frequent binyan behind the Qal. The Hiphil is characterized by the additional element /h/ that is prefixed as the syllable *hi-* in the suffix conjugation or *ha-* in the imperative, infinitive construct and infinitive absolute. In the prefix conjugation and the participle the /h/ is elided between two vowels *CVha- > Ca*. The suffixes and prefixes of the SC, PC and imperative indicating person, number and gender are identical to the suffixes and prefixes of the corresponding forms in the Qal and the Niphal.

SC	sg.	3 m.	הַקְרִיב
		3 f.	הַקְרִיבָה
		2 m.	הַקְרִיבָת
		2 f.	הַקְרִיבָת
		1 c.	הַקְרִיבָתִי
pl.	3 c.	הַקְרִיבָו	
		הַקְרִיבָתִם	
		הַקְרִיבָתָן	
		הַקְרִיבָנו	
PC	sg.	3 m.	יַקְרִיב
		3 f.	פְּקִרִיב
		2 m.	פְּקִרִיב
		2 f.	פְּקִרִיבִי
		1 c.	אַקְרִיב

	pl.	3 c.	יכְתִיבוּ
		2 f.	פְּכַתְּבָנָה
		2 m.	פְּכַתְּיִבוּ
		2 f.	פְּכַתְּבָנָה
		1 c.	נְכַתֵּב
Jussive	sg.	3 m.	יְכַתֵּב
<i>wayyiqtol</i>	sg.	3 m.	נוֹכַתֵּב
Impv.	sg.	2 m.	הֲכַתֵּב
		2 f.	הֲכַתְּיִבְיִ
	pl.	2 m.	הֲכַתְּיִבוּ
		2 f.	הֲכַתְּבָנָה
Inf. cs.			הֲכַתֵּב
Inf. abs.			הֲכַתֵּב
Part.	m.	sg.	מְכַתֵּב
		pl.	מְכַתְּבִים
	f.	sg.	מְכַתְּבָת
		pl.	מְכַתְּבָות

### Notes

Vocalic suffixes are not stressed in Hiphil forms. Compare **הֲכַתְּיִבְיִ** with the corresponding Qal form **כַּתְבּוּ**.

In *wayyiqtol* forms and jussive forms without a suffix the thematic vowel is /ē/, e.g., **וַיִּשְׁלַח** and *he threw* and **וַיְשַׁלַּח** *let him throw*. With enclitic pronouns, however, these forms have the thematic vowel /i/, e.g., **וַיִּשְׁלַחְיוּ** and *he threw it [the staff]*.

In the imperative the /h/ of the Hiphil at the beginning of the forms is preserved. This applies to the infinitive construct and infinitive absolute as well.

The *sere* of the imperative m. sg. corresponds to the same vowel in *wayyiqtol* forms and jussive forms. With enclitic pronoun, however, this form has the thematic vowel /i/, e.g., **הַשְׁלִיכְתָּהוּ**.

The longer forms of the imperative Hiphil is **הַאֲזִינְתָּה**, e.g., *listen!* (Job 33:1).

The explanations about the prefix syllable of the prefix conjugation forms are to be applied to the prefix of the participles, too: *mVhaktib* > *maktib* > *maktib*. **מְכַתֵּב**.

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

The primitive form of the suffix conjugation may have been \**hiqtil*. The long vowel /i/ in forms without a suffix or forms with vocalic suffix is due to analogy with II w/y verbs.

The vowel /a/ in the second syllable of suffix conjugation forms with consonantal suffixes is the result of the sound change /i/ > /a/ in stressed closed syllables (so-called Philippi's Law). A different primitive form of the suffix conjugation \**haqtal* may be assumed for some categories of weak verbs.<sup>1</sup>

The primitive form of the prefix conjugation was \**yahaqtil* or \**yuhaqtil*. The /h/ of the Hiphil was elided between vowels; the prefix vowel /a/ of the /\*-ha-/ syllable is preserved as the vowel of the prefix syllable. The long vowel /i/ is due to analogy with II w/y verbs.

### 17.2.2 The Meaning of Verbs in the Hiphil

The Hiphil has the following main meanings:

- Causative (someone causes somebody to do something), e.g., מִלְּאָה Qal to rule as king, Hi. to make somebody rule as king; מִרְאָה Qal to see, Hi. to show something to somebody
- Denominative (the verb is derived from a noun): noun אֵזֶן ear → verb אִזְנָה Hi. to listen, hear; noun שָׁרַשׁ root → verb שָׁרַשׁ Hi. to put down roots
- Declarative: רָשָׁע Qal to be guilty; Hi. to declare guilty (cf. רָשָׁע guilty)
- Intransitive (frequently from adjectives or stative verbs): noun שָׁמֵן Hi. to make fat (causative) or to become fat (intransitive; from שָׁמֵן fat, robust)
- Without obvious Hiphil meaning: שָׁלַךְ Hi. to throw
- Sometimes the Hiphil functions as a causative to the Niphal: שָׁבַע Ni. to take an oath, Hi. to make somebody take an oath; נִצְלָה Ni. tear oneself away, deliver oneself; be delivered, Hi. take away; rescue

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

### 17.2.3 Guttural Verbs in the Hiphil Binyan

#### Verbs I gutt.

In the suffix conjugation, the prefix vowel is changed to *səgol*: הָעֲמִיד, etc. (cf. the primitive form \**hiqtil*).

The prefix syllable is usually closed by a *hatef* vowel: suffix conjugation הָעֲמִידָה, prefix conjugation הָעֲמִידָן, etc.

#### Verbs II gutt.

Verbs II gutt. don't show any differences to the regular strong verbs without gutturals because the second root consonant R<sub>2</sub> is always at the beginning of a syllable.

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<sup>1</sup> Some scholars assume \**haqtal* to be the primitive form of the suffix conjugation forms of both strong and weak verbs. In this case the prefix vowel *hi-* is the result of attenuation /a/ > /i/ in an unstressed closed syllable. The long vowel /i/ in forms without a suffix or forms with vocalic suffix is due to analogy with imperfect forms where its presence can be accounted for by analogy with II w/y verbs.

### Verbs III gutt.

In forms of the suffix conjugation without suffix and in the prefix conjugation the long vowel /ī/ is followed by a furtive *pátaḥ*, e.g., *הַשְׁבִּיעַ* *he made somebody swear*. The same applies to the /ē/ of the infinitive absolute, e.g., *הַשְׁבָּעַ*.

In *wayyiqtol* forms without suffix and forms of the jussive and the imperative without suffix the vowel /ē/ is replaced by /a/, e.g., *וְאֵלֹּי בְּטַח אֶתְכֶם חִזְקְיוֹהוּ אֲלֵי יְהֻדָּה* *Don't let Hezeqiah make you trust in the Lord*, 2 Kgs 18:30), *וַיְבַטֵּח אֶתְכֶם עַל־שְׁקָר* (*and he made you trust in a lie*, Jer 29:31). This vowel change is also attested in verbs III *r*, e.g., *וְתַהֲרֵךְ* *and she [Ruth] had left over* (3 f. sg. *wayyiqtol* of the verb *יָתַר* Hi., Ruth 2:14), but preservation of the *sere* is attested as well, e.g., *וַיִּבְעַר* *and he set to fire* (Judg 15:5).

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

## 17.3 Hypothetical Conditional Clauses with לֹלְאַ or לֹי or

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

*וַיֹּאמֶר אָחִי בְּנֵי־אֲמִי הֵם חִרְיוֹתָנוּ  
לֹי הַחִיּוּם אֲזַחַם לֹא הָרְגוּ  
אֶתְכֶם*

*And he said, "They are my brothers, the sons of my mother. As the Lord lives, if you had spared their their lives I would not kill you."* (Judg 8:19)

*וַיֹּאמֶר הָאִישׁ אֶל־יְوֹאָב וְלֹא אֲנִי  
שְׁקָל עַל־כְּפִי אֶלְף כֶּסֶף  
לֹא־אֲשַׁלֵּח יְדִי אֶל־בָּן־הַמֶּלֶךְ*

*And the man said to Joab, "Even if I felt the weight of a thousand shekels in my hands I would not stretch out my hand against the king's son"* (2 Sam 18:12 Qere Aleppo Codex)

*וַיֹּאמֶר לְהָם לֹלְאַ חַרְשָׁתֶם  
בְּעַנְלָתִי לֹא מִצְאָתֶם חִידָּתִי*

*And he said to them, "If you had not plowed with my heifer you would not have solved my riddle"* (Judg 14:18)

### Note

The conjunction לֹי is sometimes spelled לֹיא or even לֹא in the Ketiv.

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

*וְתַצְחַק שָׂרָה בְּקָרְבָּה לְאָמֵר  
אֲתֹה רִבְבֵּי תִּקְתַּחַל עֲרָנָה*

*And Sarah laughed to herself, "Shall I have pleasure after I am worn out?"* (Gen 18:12)

*וְתֹאמֶר מַיִם מַלְלָה לְאַבְרָהָם הַנִּיקָה  
בָּנִים שָׂרָה*

*And she said, "Who would have said to Abraham that Sarah has nursed children?"* (Gen 21:7)

## 17.4 Wishes with לֹי

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

ויאמר אברם אל-האלהים לוי ישמעאל ותיה לפניך	<i>And Abraham said to God, “O that Ishmael might live before you!” (Gen 17:18)</i>
ויאמרו אל-הם כל-העדה לי-מיתה בא-רץ מ-צרים או במִדְבָּר הַזֶּה ל-מִתְּנִי	<i>And the whole congregation said to them, “If only we had died in Egypt or if only we had died in this wilderness!” (Num 14:2)</i>

## 17.5 Exercises

### 17.5.1 Translation of Verbal Forms

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

- 1 השכימו 2 יאמינו 3 משחתים 4 האמין 5 אשליך 6 נישכם 7 האמנינו  
8 האמינו 9 תשליך 10 השליכה 11 השליך 12 נישליך 13 השליך 14 האמנתם  
15 הכרתי

### 17.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: (name of a place and of a deity), תקוע, שאיל, עזקה, משה, לוט, ורמיה, יהושפט, יהוא, חנניה, זמרי, קיד, בעשא

- 1 ויהי בנסם מפני ישראל – הם במורדר<sup>2</sup> בית-חורן – ויהוה השליך עליהם אבנים גדרות  
מן-השמים עד-עזקה וימתו. רבים אשר-מטו באני הברד<sup>3</sup> מאשך הרנו בני ישראל בחרב  
2 עיניכם הראת את אשר-עשה יהוה בבעל פעור כי<sup>4</sup> כל-האיש אשר הלה אחורי בעל-פעור  
הشمידו יהוה אל-היך מקרבה<sup>5</sup> 3 ויאמר ורמיה הנביא אל-חנניה הנביא שמענא חנניה  
לא-שליך יהוה ואתה הבתחת את-העם זהה על-שקר<sup>5</sup> 4 ואנשיךך תהיוון לי. ובשער  
בשדה – טרפה<sup>6</sup> – לא תאכלו. לכלב<sup>7</sup> תשלכו אתו<sup>5</sup> 5 ועתה הנה גדר עתי כי מלך תמלוך וקמה  
בידך ממלכת ישראל ועטה השבעה לי ביהוה אמר-תזכיר את-זרעך אחריו ואם-תשמיד את-שמי

<sup>2</sup> מִזְרָח mōzār descent, slope (from the root יָדַד with prefixed מ)

<sup>3</sup> בָּרֶד bāred hail

<sup>4</sup> כי here that (introducing a second object clause to הראת)

<sup>5</sup> שָׁקֵר shāqēr pausal form of

<sup>6</sup> בָּשָׂר בְּשָׂדָה bāshar beshadah animal torn by wild beasts (apposition to טרפה)

<sup>7</sup> כָּלֵב kālēv dog

מִבֵּית אָבִי וַיֵּשֶׁב דָּוד לְשָׂאול וַיַּלְךְ שָׂאול אֶל־בֵּיתוֹ וְדָוד וְאֶנְשָׁיו עַל־הַמִּצְוָה<sup>8</sup> 6 וַיָּצָא  
לוֹט וַיַּדְבֵּר אֶל־חֶתְנִיו<sup>9</sup> לְקַחְיִ בְּנֵתוֹ וַיֹּאמֶר קַוְנוּ אֲאוּ מִן־הַמִּקְוָם הַזֶּה כִּירְמְשֻׁחָה יְהוָה אֱתָה־הָעִיר  
וַיְהִי כִּמְצָחָק<sup>10</sup> בְּעֵינֵי חֶתְנִיו 7 וַיַּעֲשֶׂה מִשְׁחָה כַּאֲשֶׁר צִוָּה<sup>11</sup> וַיַּקְרַב אֶת־יְהוָשָׁע וַיַּעֲמֹד הָאָבִן  
לִפְנֵי אֱלֹהִים הַלְּחָן וַיַּלְפֵנִי כָּל־הָעָדָה וַיִּסְמַךְ<sup>12</sup> אֶת־יְהוָשָׁע עַל־יוֹם וַיַּצְוֹהוּ<sup>13</sup> כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה  
8 וַיִּשְׁמַד יְהוָה אֱתָה־הַבָּעֵל מִשְׂרָאֵל 9 וַיִּשְׁמַד זָמְרָה אֶת־כָּל־בֵּית בְּעֵשָׂא כִּדְבָר יְהוָה אֲשֶׁר דִּבֶּר  
אֶל־בְּעֵשָׂא בְּזַד יְהוָה חֲנִבָּא 10 וַיֹּאמֶר דָּוד אֶל־אָבִיר הַלְּוֹא־אִישׁ אַתָּה וְמי כִּמוּךְ בְּשָׂרָאֵל  
וְלֹפֶה לֹא שָׁמְרָת אֶל<sup>14</sup> אֲדֹנָיו הַמֶּלֶךְ בַּיּוֹבָא אֶחָד הַעַם לְהַשְׁחִית אֱתָה־הַמֶּלֶךְ אֲדֹנָיו. לְאָטוֹב  
הַדָּבָר גַּזְהָ אֲשֶׁר עָשָׂת. תִּרְיָדָה כִּי בְּגִינְעָמָות אַתָּם אֲשֶׁר לְאַשְׁמָרְתֶּם עַל־אֱלֹהִיכֶם עַל־מִשְׁיחָה<sup>15</sup>  
יְהוָה 11 וַיָּעַן מֹשֶׁה וַיֹּאמֶר וְהַן<sup>16</sup> לְאַיִלָּמִינוּ לֵי וְלֹא יִשְׁמַעְיוּ בְּקָלִי כִּי יֹאמְרוּ לְאַגְרָאָה<sup>17</sup> אֶל־יְהָ  
יְהוָה. וַיֹּאמֶר אֶל־יְהָ מִהְזָה בְּנֵידָךְ וַיֹּאמֶר מִטְהָה. וַיֹּאמֶר הַשְׁלִיכָה אֶרְצָה. וַיַּשְׁלִיכָה אֶרְצָה  
וַיְהִי לְנַחַשׁ<sup>18</sup> וַיָּנַס מֹשֶׁה מִפְנֵי. 12 וַיַּשְׁכִּימָו בְּבָקָר וַיַּצְאָו לִמְרָבֵר תְּקוּעָ וַבְּצָאתָם עַמְּדָה יְהוֹשָׁפָט  
וַיֹּאמֶר שְׁמַעוּנִי יְהוָה וַיַּשְׁבִּי יְרֹשָׁלָם הָאָמִינוּ בַּיְהָ אֱלֹהִיכֶם וַתָּאמְנוּ הָאָמִינוּ בְּנֵבִיאָיו וְהַצְלִיחָיו<sup>19</sup>

## 17.6 Hebrew Reading: Genesis 12:15–20

Translate Gen 12:15–20 with the help of notes below the text. Names of persons and places are easily identifiable.

וַיָּרָא אֲתָה שְׁרֵי פְּרָעָה וַיַּהַלְלוּ אֲתָה אֶל־פְּרָעָה וַיִּקְחַח הָאָשָׁה בֵּית פְּרָעָה: <sup>16</sup> וְלֹא־בָּרְם הַיּוֹטֵב  
בַּעֲבוּרָה וַיְהִי־לֹו צָא־זִבְקָר וְחַמְלִים וְעַבְדִּים וְשִׁפְתָּת נָאָגָת וְגַמְלִים: <sup>17</sup> וַיַּגְעַז יְהוָה אֱתָה־פְּרָעָה  
גְּנַעַם גָּדְלִים וְאֲתָ-בִּתוֹ עַל־דָּבָר שְׁרֵי אָשָׁת אָבָרִים: <sup>18</sup> וַיִּקְרַא פְּרָעָה לְאָבָרִים וַיֹּאמֶר מִהְזָאת  
עָשָׂת לֵי לִפְנֵה לְאַהֲנָדָת לֵי כִּי אַשְׁתָּךְ הוּא: <sup>19</sup> לִפְנֵה אַמְרָת אֲחָתִי הָאָה וַיִּקְחַח אֲתָה לֵי לְאָשָׁה  
וְעַתָּה הַנָּה אֲשָׁתָּךְ קָח וְלֹא: <sup>20</sup> וַיַּצְוַו עַל־יוֹם פְּרָעָה אֲנָשִׁים וַיַּלְחוּוּ אֶת־אָשָׁתָו וְאֶת־כָּל־אֲשֶׁר־לֹו:

12:15	וַיַּהַלְלוּ	and they praised her (Pi. of <b>הַלְל</b> )
	וַיִּקְחַח	she was taken (Qal passive of <b>לְקַח</b> )
12:16	הַיּוֹטֵב	he did well, he dealt well (Hi. of <b>יְתַב</b> )
	אֲתָזָן	she-ass

<sup>8</sup> מִצְרָיָה mountain stronghold

<sup>9</sup> חֶתְנִי son in law

<sup>10</sup> מִצְחָק somebody who is joking (participle Pi.)

<sup>11</sup> צִוָּה he instructed (Pi.)

<sup>12</sup> עַל־יָד with יָד to lay hand on (in consecration)

<sup>13</sup> וַיַּצְוֹהוּ and he gave him instructions

<sup>14</sup> אֶל here for אֶל (cf. the continuation); the verb שָׁמַר normally governs a direct object.

<sup>15</sup> מִשְׁיחָה anointed one

<sup>16</sup> אִי if; the main clause is missing.

<sup>17</sup> רָאָה he appeared (Ni. of **רָאָה**)

<sup>18</sup> נַחַשׁ snake

<sup>19</sup> צָלָח Hi. to be successful

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- 12:17      יִנְגַּע      *he afflicted* (Pi. of גַּעַן; cf. גָּנָע)
- עַל־דְּבָר      *because of*
- 12:18      מִזֶּה־זֶהָת      The demonstrative pronouns זֶה and זֶאת often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143g)
- תִּבְרֹא      *you told* (verb בָּרַא Hi.)
- לִזְהָב      *read* זְהָב
- 12:19      לִזְהָב      *read* זְהָב
- 12:20      וַיִּצְוֹ      *and he gave instructions*
- וַיִּשְׁלַח      *and he sent off* (Pi. of שָׁלַח)

# Chapter 18

## 18.1 Vocabulary

### 18.1.1 Verbs

- סַתֵּר** Hi. *to hide, conceal* (transitive); Ni. *to hide oneself; to be hid, concealed*  
**עֹזֶר** Q. *to help, assist*  
**עֲרָך** Q. *to arrange, set in order; to draw up a battle formation*  
**פָּנוּחַ** Q. *to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)*  
**פְּקַדֵּ** Q. *to visit, attend to, muster, appoint; Hi. to set (over), make overseer; commit, entrust; deposit*  
**רָכַב** Q. *to mount and ride, ride; Hi. to cause ride, to make to ride*

### 18.1.2 Nouns

- נָוֶל** *lot; allocation by lot*  
**חַיִּה** *animals (usually collective)*  
**יְשִׁיעָה** *help, salvation*  
**כֶּנֶף** *wing; edge, extremity; skirt (of a garment) (fem.)*  
**לְשׁוֹן** *tongue; language (m.; pl. לְשׁוֹנוֹת)*  
**מִגְּרָשַׁ** *pastureland (belonging to a city); outskirts*  
**מִקְנָה** *livestock as property, cattle*  
**עַמְ�יד** *pillar; column (cf. עַמְּדָה)*  
**עַפְּרָה** *dry earth; dust*  
**פְּרִי** *fruit*  
**צִדְקַה** *rightness; righteousness*  
**שֶׂה** *a small livestock beast (sheep or goat; unitary noun for the collective noun צָאן)*  
**שְׁעִיר** *billy-goat, buck*  
**שְׁבָתָה** *Sabbath (f. or m.; pl. שְׁבָתוֹת)*

- שׂור** *a single beast, bovid (bull, etc.; unitary noun for the collective noun בָּקָר)*
- תֹּועֵבָה** *abomination, abhorrence*

### 18.1.3 Other Parts of Speech

- מַעַלְהָ** *upwards, above (adv.) (noun מִעֵל higher part)*
- מִמֶּעָל** *above (adv.) (לְמִמֶּעָל prep. on top of, above)*

## 18.2 The Hophal Binyan

### 18.2.1 The Forms of the Strong Verb in the Hophal

The Hophal is the passive form to the Hiphil; e.g., **הַשְּׁלַכְתִּי** *I threw* (Hi.) and **הַשְּׁלַכְתִּי** *I was thrown* (Ho.). There are only about 380 occurrences of the Hophal in the Hebrew Bible with most forms from weak verbs. In Modern Hebrew, the Hophal is called Huphal.

The Hophal is characterized by the prefix syllable \**hu-*. The vowel sequence *u-a* is characteristic of passive verbal forms. In Tiberian Hebrew the prefix vowel can be either /ɔ/ (</u/>) (*qameš hatuf*) or the original /u/ (*qibbus*). In the participle /u/ is more frequent than /ɔ/ because of the preceding labial sound /m/.

SC	sg.	3 m.	הַכְתֵּב/הַכְתַּב
		3 f.	הַכְתֵּבָה
		2 m.	הַכְתֵּבָת
		2 f.	הַכְתֵּבָת
		1 c.	הַכְתֵּבָתִי
pl.	3 c.		הַכְתֵּבָנוּ
		2 m.	הַכְתֵּבָתָם
		2 f.	הַכְתֵּבָתָן
		1 c.	הַכְתֵּבָנָנוּ
PC	sg.	3 m.	יְכַתֵּב
		3 f.	תְּכַתֵּב
		2 m.	הֲכַתֵּב
		2 f.	תְּכַתֵּבָת
		1 c.	אֲכַתֵּב

	pl.	3 c.	<b>יִכְתֹּבּוּ</b>
		2 f.	<b>תִּכְתֹּבֵנָה</b>
		2 m.	<b>תִּכְתֹּבֵנִי</b>
		2 f.	<b>תִּכְתֹּבֵנָתָה</b>
		1 c.	<b>נִכְתַּבּ</b>
Jussive	sg.	3 m.	<b>יִכְתַּבּ</b>
<i>wayyiqtol</i>	sg.	3 m.	<b>נִיכְתַּבּ</b>
Impv.	sg.	2 m.	<b>הִכְתַּבּ</b>
		2 f.	<b>הִכְתַּבְּנִי</b>
	pl.	2 m.	<b>הִכְתַּבּוּ</b>
		2 f.	<b>הִכְתַּבְּנָוּ</b>
Inf. cs.			<b>הִכְתַּבּ</b>
Inf. abs.			<b>הִכְתַּבּ</b>
Part.	m.	sg.	<b>מִכְתָּבָ</b>
		pl.	<b>מִכְתָּבִים</b>
	f.	sg.	<b>מִכְתָּבָתָ</b>
		pl.	<b>מִכְתָּבּוֹתָ</b>

### Notes

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

In the prefix conjugation the primitive form was *\*yuhuqṭala* resulting in *yuqṭal* or *yqṭal* in Tiberian Hebrew after the loss of the short final vowel and the elision of the intervocalic /h/.

The imperative Ho. is attested only twice in the Hebrew Bible: **הִשְׁפַּנְתִּי** *be turned back* (from the root **שָׁפַן**, Jer 49:8), **הִשְׁכַּנְתִּי** *put yourself to bed* (Ezek 32:19).

### 18.2.2 Guttural Verbs in the Hophal

#### Verbs I gutt.

The prefix vowel of I gutt. verbs is always /ɔ/ (*qames hatuf*). There are forms with *hatef qames* and forms with silent šwa with the first root consonant, e.g., **הִשְׁפַּקְתִּי** *it has been turned upon* (Job 30:15) **יִשְׁמַךְ**, *it shall be placed* (Lev 16:10)

#### Verbs II gutt. and III gutt.

The attested forms do not show differences to the regular strong verb.

### 18.3 מִי וַתְּנָ

The interrogative pronoun **מי who?** and the verbal form **וַתְּנָ** (3 m. sg. prefix conjugation of **נתן**) are used idiomatically with the meaning *Would that it may be so!* to express wishes.

**וַיֹּאמֶר אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי-וַתְּנָ** *And the Israelites said to them, “Would that we had died through the hand of the Lord in the land of Egypt.”* (Exod 16:3)

**בְּבֹקֶר הָאָמֵר מִי-וַתְּנָ עָרֵב  
וּבְעֶרֶב תֹּאמֶר מִי-וַתְּנָ בֹּקֶר** *In the morning you will say, “If only it were evening”, and in the evening you will say, “If only it were morning”* (Deut 28:67)

### 18.4 The Forms וַיְהִי and וְהִיא as Discourse Markers

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

**וְהִיא רָעֵב בָּאָרֶץ** *And there was a famine in the land* (Gen 12:10)  
**וַיֹּאמֶר יִשְׂרָאֵל אֶל-יַוֹּסֵף הִנֵּה  
אָנֹכִ מַתְּ וְהִיא אֱלֹהִים עַפְצָם** *And Israel said to Joseph, “I am about to die, but God will be with you”* (Gen 48:21)

In many cases, however, the forms **וְהִיא** and **וְהִיה** are not used as normal verb forms but as discourse markers to indicate the time reference for the following state of affairs as past with **וְהִי** or as future with **וְהִיה**. Usually these forms are followed by a temporal adverbial phrase or a temporal clause (Gen 26:32; Hos 1:5). There are quite many cases of **וְהִיה** in a future time discourse before a normal main clause (Gen 4:14).

When used as discourse markers, **וְהִיא** and **וְהִיה** should not be translated.

**וְהִיא בַּיּוֹם הַהוּא וַיָּבֹא עֲבָדָיו  
יִצְחָק** *On that day the servants of Isaac came* (Gen 26:32)  
**וְהִיה בַּיּוֹם הַהוּא וָשַׁבְּרָתִי  
אֶת-קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעָאֵל** *On that day I will break the bow of Israel in the plains of Jezreel* (Hos 1:5)  
**וְהִיה כָּל-מַצְאֵי יְהִרְגָּנִי** *And whoever finds me will kill me* (Gen 4:14)

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

**וְהִיה כִּבְאָ מֹשֶׁה הַאֲהָלָה וַיֵּרֶד  
עַמּוֹד חַעַן וַיַּעֲמֹד פִּתְחַ הַאֲהָל  
וַיִּכְרֹב עַמְּסָמֶשֶׁה** *When Moses entered the tent, the pillar of cloud would come down and stand at the entrance of the tent and he [the Lord] would speak with Moses* (Exod 33:9)

וְהִנֵּה כָל־הָרָאָה וְאָמַר לֹא־נָהִיתָ  
וְלֹא־גָּרְאָתָה כֹּזֶת לְמִיּוֹם עֲלוֹת  
בְּנֵי־יִשְׂרָאֵל מִאֶרְץ מִצְרָיִם עַד  
הַיּוֹם הַזֶּה

Anybody who saw it, would say “Something like this has not happened or been seen since the day the Israelites went up from the land of Egypt until this day” (Judg 19:30)

## 18.5 Exercises

### 18.5.1 Parsing of Verbal Forms

Parse the following verbal forms by identifying person, number, gender – if applicable – and the conjugation (PC, SC, jussive, *wayyiqtol*, impv., inf. cs., inf. abs., part.) and the binyan. Translate the finite forms. Mark the stressed syllable if stress is not on the last syllable.

- 1 יָחִרְמָה 2 הַפְּקָדָה 3 יָעִמָּד 4 מִשְׁלָךְ 5 מִשְׁלָכָתִי  
9 מִשְׁחָתִי 10 יִשְׁלָכִי

### 18.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יהודם, יהודה, דוד, גָּלָל, בית-עֲקָד, אַלְיָשָׁע, אַחֲאָב, אַבְשָׁלוֹם, שָׁאוֹל, צִוְּן, נְרָדָן, נְעָקָב, יוֹרָם, יוֹסֵף, וְהַוּשֶׁפֶט.

1 וְהַשְׁעִיר אֲשֶׁר עָלָה עַלְיוֹ הַגּוֹרֵל “לְעַזָּזָל”<sup>1</sup> יָעִמְדָּתִי לִפְנֵי יְהוָה 2 וַיָּבֹא אַלְיָשָׁע הַבִּיחָה וְהַנֵּה הַנְּעָר מֵת<sup>2</sup> מִשְׁכָּב עַל־מִטְהָה<sup>3</sup> 3 וַיַּרְא<sup>4</sup> הַמֶּלֶךְ וַיַּעַל עַל־עַלְיָת<sup>5</sup> הַשְׁעָר וַיַּבַּךְ וְכֹה אָמַר בְּלֶכְתּו בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם מִרְיוֹתָן מוֹתֵי אַנְיָה תְּחִפֵּיךְ אַבְשָׁלוֹם בְּנֵי בְנֵי 4 מַיְתָן מַצִּיּוֹן יְשֻׁוָּתָה יִשְׁرָאֵל. בְּשִׁיבָּה<sup>6</sup> יְהוָה שָׁבָות עָמֹן, גִּילָּגְּלָה יְעַקָּב, וְשָׁמָחָה יִשְׁרָאֵל. 5 וַיֹּאמֶר פְּשָׁוִים חַיִם וַיִּתְפְּשָׁוִים חַיִם וַיִּשְׁחַטְוּם אֶל־בּוֹר בֵּית־עֲקָד אַרְבָּעִים וָשְׁנִים אִישׁ וְלֹא־הַשְׁאִיר אִישׁ מִהָּם 6 וַיִּשְׁבַּט הַמֶּלֶךְ וַיָּבֹא עַד־הַנִּירְדָּן וַיְהִי־הָא בְּגָלְגָּלָה לְלִכְתָּה לְקַרְאָת הַמֶּלֶךְ לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַנִּירְדָּן 7 לְאַתְּסִגְרָה עַבְדָּר אֶל־אַדְנִי אַשְׁר־יִגְּנַלְלָל אֶלְيָה מִעֵם אַדְנִי. עַמְקָה יִשְׁבַּט בְּקַרְבָּךְ בַּمָּקוֹם אַשְׁר־יִבְחַר בְּאַחֲר שְׁעָרֵיךְ בְּטוּב לוֹ. לֹא תַּזְּנִינָה<sup>8</sup> 8 וַיַּחֲרִימָו אֶת־כָּל־אֲשֶׁר בְּעִיר מַאיִשׁ וְעַד־אֲשֶׁר מַגְעֵר וְעַד־זָקֵן וְעַד שׂוֹר וְשָׁה וְחַמּוֹר לְפִיחָרֶב 9 שָׁוֹבָה יִשְׁרָאֵל עַד יְהוָה אֱלֹהֵיכֶם כְּשַׁלְּתָה בְּעֻזָּה<sup>10</sup> 10 וַיֵּצֵא דָוִד, בְּכָל אֲשֶׁר יִשְׁלַחֲנִי שָׁאוֹל יִשְׁכִּיל וְיִשְׁמַהוּ שָׁאוֹל עַל אָנָשֵׁי הַמְּלָכָה וַיַּיְתַּבְּעַיִנִי כָּל־הָעָם וּנְגַם בְּעִינֵי עֲבָדֵי שָׁאוֹל 11 וַיְהִי יְהוָה אֶת־יְוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אַדְנִי הַמְּצָרִי וַיַּרְא אַדְנִי בַּיּוֹם אֲתָה וְכֹל אַשְׁר־הָוָא עַשָּׂה יְהוָה מַצְלִיחַ בְּיַדְךָ 12 וּבְשִׁנְתָּה

<sup>1</sup> גָּזָל <sup>1</sup> עַזָּזָל Azazel, name of a demon in the wilderness (HALOT); is what was written on the

<sup>2</sup> מֵת dead (part. of מוֹת; cf. 17.2)

<sup>3</sup> מִטְהָה couch, bed

<sup>4</sup> רָנו Qal to tremble (with emotion)

<sup>5</sup> עַלְיָה upper room, room in an upper story

<sup>6</sup> שָׁבָות with the direct object to turn someone's fortune, bring about change (HALOT)

<sup>7</sup> נִיל Qal to shout in exultation, rejoice

<sup>8</sup> לֹא תַּזְּנִינָה You shall not oppress him (verb יָנַה Hi.)

חִמֶשׁ לַיּוֹרָם בְּנֵאָחָב מֶלֶךְ יִשְׂרָאֵל וְיִהוּדָה מֶלֶךְ יִהוּדָה בְּנוֹ שְׁלַשִּׁים וָשְׁפִים שָׁנָה הִיא בַּמֶּלֶךְ וּשְׁמֹנָה שָׁנִים מֶלֶךְ בִּירוּשָׁלָם. וַיָּלֹךְ בְּרוֹךְ מֶלֶךְ יִשְׂרָאֵל כַּאֲשֶׁר עָשָׂו בֵּית אָחָב כִּי בְתֵאָחָב הִתְהַלֵּל אִשָּׂה נִיעַשׂ הָרָע בְּעִינֵי יְהוָה. וְלֹא־אָבָה יְהוָה לְהַשְׁחִית אֶת־יִהוּדָה לְמַעַן הָרָע אֲמְרָלָלוּ לְתַתְּלָוּ נִיר<sup>9</sup> לְבָנָיו כָּל־הַיּוֹם.

## 18.6 Hebrew Reading: Genesis 13:1–7

Translate Gen 13:1–7 with the help of notes below the text. Names of persons and places are easily identifiable.

<sup>1</sup> וַיַּעַל אֶבְרָם מִמִּצְרָיִם הַיָּא וְאָשָׁר־וְכָל־אָשָׁר־לֹו וְלֹוט עַמוֹ הַגָּנְבָה: <sup>2</sup> וְאֶבְרָם קָבֵד מִאֵד בְּמִקְנָה בְּסֶרֶף וּבְזָהָב: <sup>3</sup> וַיָּלֹךְ לְמִסְעֵיו מִנְגָב וְעַד־בֵּית־אָל עַד־הַמִּקְומָם אֲשֶׁר־הִיא שָׁם אֲחָלָו בְּתִחְלָה בֵין בֵית־אָל וּבֵין הָעֵד: <sup>4</sup> אֶל־מִקְומָם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרָאשָׂה וַיַּקְרָא שָׁם אֶבְרָם בְשָׁם יְהוָה: <sup>5</sup> וְגַם־לֹוט הַלְּךְ אֶת־אֶבְרָם הִיא צָאוֹבָר וְאַהֲלִים: <sup>6</sup> וְלֹא־גַנְשָׂא אַתָּם הָאָרֶץ לְשַׁבַּת יְהָדוֹו כִּי־הִיא רְכוּשָׁם לְבָב וְלֹא יָכֹלָו לְשַׁבַּת יְהָדוֹו: <sup>7</sup> וַיַּהַרְיב בֵין רְעֵי מִקְנָה־אֶבְרָם וּבֵין רְעֵי מִקְנָה־לֹוט וּמִקְנָה־יְהָדוֹו אֲז יָשַׁב בָּאָרֶץ:

13:2	<b>קָבֵד</b>	<i>heavy, weighty, rich</i>
13:3	<b>לְמִסְעֵיו</b>	<i>by stages (מִסְעָה breaking camp; departure)</i>
	<b>תִּחְלָה</b>	<i>beginning</i>
	<b>בְּרָאשָׂה</b>	<i>before, formerly</i>
13:6	<b>וְלֹא־גַנְשָׂא</b>	<i>lack of agreement in gender between the predicate and the subject</i>
	<b>הָאָרֶץ</b>	<i>... the land</i>
	<b>רְכוּשָׁ</b>	<i>possession; property; goods</i>
13:7	<b>רְעֵה</b>	<i>shepherd (participle of רָעַה)</i>

<sup>9</sup> נִיר light, lamp

# Chapter 19

## 19.1 Vocabulary

### 19.1.1 Verbs

- אָרַר** Q. *to curse*
- בְּקַשׁ** Pi. *to seek*
- בָּרַךְ** Pi. *to bless*
- גַּדֵּל** Q. *to be great, become great, grow up* (stative verb; PC גִּדְלָה); Hi. *to make great; to make great things; Pi. to cause to grow; make great, powerful*
- גַּרְשַׁ** Pi. *to drive out*
- דָּבַר** Pi. *to speak*
- כַּבֵּס** Pi. *to wash* (normally clothes) (SC קַבְּסָה)
- לִמְדָה** Q. *to learn; Pi. to teach*
- מָאַזֵּן** Pi. *to refuse*
- מָהָרֶה** Pi. *to hasten; to do something hastily*
- סְפַרְ** Q. *to count; Pi. to report; tell; to make known, announce*
- פָּתָחַ** Q. *to open; Pi. to let loose; to untie; to liberate*
- קָדֵשַׁ** Q. *to be holy* (stative verb; SC pausal form קָדֵשׁ; PC קָדְשָׁה); Pi. *to sanctify, make holy; to declare holy; to dedicate; Hi. to set apart, devote, consecrate; regard or treat as sacred*
- קָטַרְ** Hi. *to cause to go up in smoke; Pi. to make a sacrifice go up in smoke*
- קָלַלְ** Q. *to be small, insignificant; to be swift; Pi. to curse*
- שָׁחַתְ** Hi./Pi. *to ruin, destroy; annihilate, exterminate*
- שָׁלַחְ** Q. *to send; Pi. to send off; to send out, forth; to let go, set free*
- שָׁלֹםְ** Pi. *to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward*
- שָׁפֵךְ** Q. *to pour, pour out*
- שָׁרַתְ** Pi. *to serve*

### 19.1.2 Nouns

<b>אָרֶךְ</b>	<i>length</i>
<b>בָּרְכָה</b>	<i>blessing</i> (cs. st. בָּרְכַת, but with ePP)
<b>חֲקָקָה</b>	<i>statute</i>
<b>טָהוֹר</b>	<i>pure; ceremonially clean</i> (adj.)
<b>יְמִינָר</b>	<i>rest, remainder</i>
<b>כָּבֵשׂ</b>	<i>young ram</i>
<b>עֹור</b>	<i>skin; animal skin; leather</i>
<b>קְטָרָה</b>	<i>smoke, odor of (burning) sacrifice; incense</i> (fem.)
<b>רְחֵב</b>	<i>breadth, width</i>
<b>רְחוֹק</b>	<i>distant, far</i> (adj.)
<b>שְׁמָדָה</b>	<i>joy, gladness</i>

### 19.1.3 Other Parts of Speech

<b>מַהֲרָה</b>	<i>quickly, speedily</i> (adv.; inf. abs. of מַהֲרָה Pi. to hasten)
<b>מַחֲרֵה</b>	<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 R<sub>2</sub>.

SC	sg.	3 m.	<b>פְּתַבֵּב</b>
		3 f.	<b>פְּתַבְּבָה</b>
		2 m.	<b>פְּתַבְּבָתָ</b>
		2 f.	<b>פְּתַבְּבָתָ</b>
		1 c.	<b>פְּתַבְּבָתִי</b>

	pl.	3 c.	<b>כְּתָבִי</b>
		2 m.	<b>כְּתָבֵם</b>
		2 f.	<b>כְּתָבֵתָן</b>
		1 c.	<b>כְּתָבֵנוּ</b>
PC	sg.	3 m.	<b>יְכַתֵּב</b>
		3 f.	<b>תְּכַתֵּב</b>
		2 m.	<b>חֲכַתֵּב</b>
		2 f.	<b>חֲכַתְּבִי</b>
		1 c.	<b>אֲכַתֵּב</b>
	pl.	3 c.	<b>יְכַתּוּבּוּ</b>
		3 f.	<b>תְּכַתּוּבּוּנָה</b>
		2 m.	<b>חֲכַתּוּבּוּ</b>
		2 f.	<b>חֲכַתְּבּוּנָה</b>
		1 c.	<b>וְכַתּוּבּוּ</b>
Jussive	sg.	3 m.	<b>יְכַתֵּבּוּ</b>
		<i>wayyiqtol</i>	<b>נוֹכַתֵּבּוּ</b>
Impv.	sg.	2 m.	<b>כַּתֵּבּוּ</b>
			<b>כְּתָבָה</b>
	pl.	2 f.	<b>כְּתָבִי</b>
		2 m.	<b>כְּתָבּוּ</b>
		2 f.	<b>כְּתָבּוּנָה</b>
Inf. cs.			<b>כְּתָבּוּ</b>
	Inf. abs.		<b>כְּתָבּוּ/כְּתָבּוּ</b>
Part.	m.	sg.	<b>מְכַתֵּבּוּ</b>
		pl.	<b>מְכַתְּבִיםּ</b>
	f.	sg.	<b>מְכַתְּבָתָן/מְכַתְּבָה</b>
		pl.	<b>מְכַתְּבּוֹתָן</b>

**Notes**

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

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

*sere*).

- *patah* is less common, e.g., קָדַשׁ Pi. *he sanctified*.
- *səgol* with the three verbs דֹּבֶר Pi. *he spoke*, בָּשַׂר Pi. *he washed* (clothes) and כָּפֵר Pi. *he appeased, made atonement*.

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

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

If R<sub>2</sub> is a sibilant (i.e., ס, צ, שׁ and שׂ) or מ, נ, ק, נׁ, י, and לׁ and requires a vocal *šwa*, the gemination of R<sub>2</sub> is frequently lost. The following examples illustrate this phenomenon:

suffix conj.	בְּקָשׁוּ	3 m. pl.
prefix conj	תְּבָקַשׁ	2 f. sg.
wayyiqtol	וַיְבָקַשׁ	3 m. pl.
impv.	בְּקָשׁוּ	m. pl.
inf. cs.	לְבָקְשָׁנִי	with enclitic pronoun
participle	מַבָּקְשִׁים	m. pl.

The primitive form of the suffix conjugation form was possibly \**kattaba*. In the 3 m. sg. form the vowel *sere* of the second syllable is due to analogy to the prefix conjugation form يَقْتَابُ.<sup>1</sup>

The primitive form of the prefix conjugation form was \**yukattib* > \**yakattib* which developed to يَقْتَابُ in Tiberian Masoretic Hebrew. The same primitive vowels were present in the forms of imperative, the inf. cs. and participle.

### 19.2.2 The Meanings of Verbs in the Piel

Piel verbs have the following main meanings compared to the Qal:

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

<sup>1</sup> Alternatively the primitive vowel may have been *kittibu* > *kittib* > *kittēb* with the vowel change \*i > a in forms with consonantal suffix due to Philippi's law (\*i > a in closed stressed syllable), e.g., *kittabtāem* כתבתם.

- *Denominative*: The verb expresses an event that is derived from a noun: כהן פָּרֵץ priest; כַּשְׁפֵּת fat; כַּשְׁפֵּת Pi. to serve as priest. Denominative verbs in the Piel may have privative meaning: דְּשִׁנְעָד fat; כַּשְׁפֵּת 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., נָאַרְשֵׁת Pi. to betroth, צוֹה Pi. to command.

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

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

#### Verbs with Gutturals or /r/ as R<sub>2</sub>

In Biblical Hebrew as it has been transmitted by the Masoretes, the guttural consonants נֶ /n/, נֶ /h/ and נֶ /χ/ and the consonant רֶ /r/ are not geminated. At earlier stages of the Hebrew language, however, they could be doubled, but this possibility was lost in stages over time. Depending on when it was lost, Hebrew did either tolerate short syllables in now open unstressed syllables after the loss of the gemination or lengthened the vowel in the now open syllable.

The following verbs with gutturals as R<sub>2</sub> preserve the short vowels /i/ or /a/:

- Almost always: verbs with נֶ /h/, e.g., רְחַמֵּתְךָ I have compassion on you, יְרַחֲמֶת he will have compassion
- Mostly: verbs with נֶ /h/, e.g., נְגַנְתָּךְ you led, יְנַגְתָּךְ he will lead
- Frequently: verbs with נֶ /χ/, e.g., בְּעַרְתָּךְ I have removed, יְבַעֲרֶת he will remove

The following verbs with gutturals or רֶ /r/ lengthen the vowels /i/ and /a/ to /ē/ and /ā/, respectively:

- Always: verbs with רֶ /r/, e.g., בְּרַכְתָּךְ I have blessed, תְּבַרְכָּךְ you bless
- Relatively frequently: verbs with נֶ /χ/, e.g., מְנֻאָן he refused (suffix conj.), בְּאַרְתָּךְ he explained (suffix conj.), but בְּאַרְתָּנָא they disregarded

Where the strong verb without gutturals requires a vocal šwa with R<sub>2</sub> (forms with vocalic suffixes or participles with plural ending) verbs with a guttural as R<sub>2</sub> have *hattef patah*, e.g., נְאָתָה she committed adultery as opposed to נְבָרָה she spoke.

When the vowel between R<sub>1</sub> and R<sub>2</sub> is lengthened, stress moves to the penultimate syllable in *wayyiqtol* forms, e.g., נְיַבְרָךְ and he blessed. This is limited to context forms; retraction of stress does not occur in pausal forms.

#### Verbs with Gutturals as R<sub>1</sub> or R<sub>3</sub>

Verbs with gutturals as R<sub>1</sub> do not have different vowels than the regular strong verb.

When R<sub>3</sub> is a guttural (except with weak verbs III'), the vowel /e/ is replaced with /a/ between R<sub>2</sub> and R<sub>3</sub> in forms of the suffix conjugation, the prefix conjugation and the imperative, e.g., שְׁלַח he let go, וְשְׁלַח and he sent out. In pausal forms, however, sere is used (with furtive *patah*), e.g., שְׁלַח he will set free.

### 19.3 Left Dislocation of Clause Constituents

Left dislocation is the placement of a constituent outside and in front of the clause in which it is represented by a pronominal element, the so-called resumptive pronominal element. As a result, the dislocated constituent is separated from the clause. In the following example from Gen 3:12, the subject of the clause **הָאֲשֶׁר נَתַתָּה עָמְדִי** is dislocated and taken up by the resumptive pronoun **אֲשֶׁר** in the clause itself.

**הָאֲשֶׁר נَתַתָּה עָמְדִי** *The woman that you put at my side – she gave me from the tree* (Gen 3:12 Qere)

The dislocated element can have any syntactic function. In Gen 3:12 it is the subject (see above). In the case of Gen 28:13 it is the direct object, whereas in 2 Kgs 1:6 it is a local complement.

**הָאָרֶץ אֲשֶׁר אַתָּה שָׁכַב עֲלֵיכָה לְךָ אֶתְנָפָה וְלֹרֶעֶךְ** *The land you lie on – I will give it to you and to your offspring* (Gen 28:13)  
**לְכָן הַמֶּטֶה אֲשֶׁר-עָלָית שָׁם לֹא-תַּרְדֵּ מִמֶּנָּה כִּרְמוֹת תָּמוֹת** *Therefore, the bed you went up – you will not go down from it for you will surely die* (2 Kgs 1:6)

The dislocated element may be marked for its syntactic function in the clause itself even in its position before the clause. In Gen 13:15 the dislocated element is marked as direct object; in Gen 2:17 it is a prepositional phrase.

**כִּי אַתְּ-כָל-הָאָרֶץ אֲשֶׁר-אַתָּה רָאָה לְךָ אֶתְנָפָה וְלֹרֶעֶךְ עַד-עוֹלָם** *For the entire land that you see – I will give it to you and to your offspring forever* (Gen 13:15)  
**וְמֵעַץ הַדּוֹתָה טוֹב וְרֻעָ לֹא תִּאכְלֶ נִמְנָה** *But from the tree of the knowledge of good and evil – you shall not eat from it* (Gen 2:17)

The dislocated element may even be followed by a *wayyiqtol* form.

**וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בָּעָרֵי יְהוּדָה וַיָּמַלֵּךְ עַלְהָם רְחַबָּעַם** *And the Israelites that lived in the cities of Juda – Rehabeam became king over them* (1 Kgs 12:17)

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

**וְהָנוּ בָּשָׂמִים כֹּסֹא** *The Lord – his throne is in heaven* (Ps 11:4)

Left dislocation is used to mark the dislocated element as salient for the clause, usually as the topic about which the predication is made.

The traditional term for left dislocation is the Latin expression *casus pendens* because

the dislocated element seems to be suspended in front of the clause. The English term *left dislocation* is based on the left-to-right writing direction of English or modern transliterations of languages; it does not agree with the writing direction of Hebrew.

## 19.4 Exercises

### 19.4.1 Translation of Verbal Forms

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

- 1 דברת 2 תדבר 3 דברו 4 ידברו 5 דברתו 6 תדברו 7 מתרפּן 8 ארבער  
 9 לדבר 10 דברו 11 מדבר 12 דברנו 13 ידבר 14 לדבר 15 ישרתו  
 16 תדברנה 17 תדברכי 18 נוינדברו 19 ויברך 19 ויבקש 19 ויבקש

### 19.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **מצרים, משה, מקניש, מדין, יונתן, זיר, בניימין, בית-אל, אהרן, אברם, שמשון, שאיל, שריה, שרה**

1 וַיִּשְׁמַע פֶּרֹעַה אֶת-הָكֶר הַזֹּה וַיִּבְקַש לְהַרְגֵּן אֶת-מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְנֵי פֶרֹעַה וַיָּשֵׁב בְּאֶרְצַ-מִדְיָן  
 וַיָּשֵׁב עַל-הַבָּאָר: 2 וַיֹּאמֶר וְהִזְהָא אֶל-מֹשֶׁה בְּמִדְיָן לְךָ שֶׁב מִצְרָיִם כִּי-מִתּוֹ כָּל-הָאָנָשִׁים הַמִּבְקָשִׁים  
 אֶת-נִפְשָׁךְ: 3 וַיֹּאמֶר אֶישׁ אֶל-רֹעֵהוּ<sup>2</sup> מַיְעַשׂ הַקֶּבֶר הַזֶּה וַיַּדְרֹשׁ וַיִּבְקַשׁ וַיֹּאמֶר גַּדְעֹן בֶּן-יוֹאשָׁ  
 עַשֶּׂה הַקֶּבֶר הַזֶּה: 4 וַיִּקְם שָׁאוֹל וַיַּרְדֵ אֶל-מִדְבָּר-זִוְּף וַיַּאֲتֵן שְׁלַשְׁת-אֱלֹפִים אֶישׁ בְּחוּרִי וְשְׁرָאֵל  
 לַבְקַשׁ אֶת-דָיו בְּמִדְבָּר-זִוְּף: 5 וַיֹּאמֶר אֶל-הָאֲדָמִים אֶל-אֶבְרָהָם שְׁרֵי אֲשֶׁרֶת לְאֶתְקָרָא אֶת-שְׁמָה  
 שְׁרֵי כִּי<sup>3</sup> שְׁרָה שְׁמָה: וַיַּבְרְכֵתִי אֶתְהָה וְנִמְתֵּן מִמֶּנָּה לְךָ בֶן וַיַּבְרְכֵתִי וְהִיא תֵּהַנֵּן לְנוּזָם מַלְכִי עַמִּינָה  
 וְהִיא: 6 וַתַּלְךְ הָאָשָׁה בֵּין וַתִּקְרַא אֶת-שְׁמוֹ שְׁמַשׁוֹן וַיַּגְדֵל הַנָּעֶר וַיִּבְרְכֵהוּ יְהֻודָה: 7 וַיֹּאמֶר יְהֻודָה  
 אֶל-מֹשֶׁה לְךָ אֶל-הָעָם וַקְרֵב אֶל-הַיּוֹם וְמַתְחֵר וְכַבְסֵו שְׁמַלְתָּם:<sup>4</sup> 8 וַיַּרְדֵ מֹשֶׁה מִזְהָר אֶל-הָעָם  
 וַיַּקְרֵב אֶל-הָעָם וַיִּכְבְּסֵו שְׁמַלְתָּם:<sup>5</sup> 9 וַיָּחֹר בְּאֹי מֹשֶׁה וְאֶהָרָן וַיֹּאמֶר אֶל-פֶרֹעַה כִּי-יְהֻודָה  
 אֶל-הָיָי וְשְׁרָאֵל שְׁלַח אֶת-עַפְרֵי יְהֻדָה<sup>6</sup> לֵי בְּמִדְבֶּר: וַיֹּאמֶר פֶרֹעַה מַיְיְהָ אֶשְׁר<sup>7</sup> אֲשֶׁר מִשְׁעָן בְּקָלוֹ לְשַׁלָּח  
 אֶת-יְשְׁרָאֵל לְאֶיְדָעַתִּי אֶת-יְהֻודָה וְנִמְתֵן אֶת-יְשְׁרָאֵל לְאֶשְׁלָחָה: 10 וַיַּבְרְחֶר-לֹו שְׁאֹול שְׁלַשָּׁת אֱלֹפִים  
 מִיְשְׁרָאֵל וְיִהְיֶה עַמְשָׁאוֹל אֱלֹפִים בְּמִקְמֵשׁ וּבְהָר בֵּית-אָל וְאֶלְף הַיּוֹם יְיֻזְחָנָה בְּגַבְעָתָ בְּנִימָנִין וַיַּתְהִיר  
 הָעָם שְׁלַח אֶישׁ לְאֶהָלָיו:

<sup>2</sup> אֶישׁ אֶל-רֹעֵהוּ one to another (typical reciprocal use of רֹעֵה and אֶישׁ with plural verb forms).

<sup>3</sup> כי but (following a negative)

<sup>4</sup> שְׁמַלְתָּה outer garment, cloak, mantle

<sup>5</sup> שְׁמַלְתָּה outer garment, cloak, mantle

<sup>6</sup> חָנַן to celebrate a pilgrim's feast

<sup>7</sup> 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.

<sup>1</sup> וַיֹּאמֶר יְהוָה אֲלֵיכֶם לְךָ־לְךָ מִארְצָךְ וְמִמּוּלְדֹתְךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אָרַאְכָה:  
<sup>2</sup> וְאַעֲשֶׂךָ לְנוּןִי גָּדוֹל וְאָבְרָךָ וְאֶגְדָּלָה שָׂמֶךָ וְהִנֵּה בָּרָכָה:  
<sup>3</sup> וְאָבְרָכָה מִבְּרָכָה וְמִקְלָלָךָ אַאֲרָרָבָן וְנִבְרָכָי בָּךְ כֹּל מִשְׁפְּחָת הָאָדָם:

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

## 19.6 Hebrew Reading: Genesis 13:8–13

Translate Gen 13:8–13 with the help of notes below the text. Names of persons and places are easily identifiable.

<sup>8</sup> וַיֹּאמֶר אֶבְרָם אֶל־לֹוט אֶל־נָא הַהִי מִרְיבָה בֵּינוֹ וּבֵין רְעֵינוֹ כִּי־אֲנָשִׁים אֲחִים אֲנָהָנוּ: <sup>9</sup> הַלֹּא כָּל־הָאָרֶץ לְפֶנַי הַפְּרָד נָא מַעְלֵי אֶסְמָהָשָׁמָאל וְאַיִמְנָה וְאַסְמָאֵילָה:  
<sup>10</sup> וַיַּשְׁאַלְוּט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כְּפָר הַיְרָדֵן כִּי כָּלָה מִשְׁקָה לִפְנֵי שְׁתַׁת יְהוָה אֶת־סְדָם וְאֶת־עַמְרָה כְּנָזִירָה כָּאָרֶץ מִצְרָיִם בְּאֶקְחָה צָעֵר: <sup>11</sup> וַיַּבְחַר־לּוּ לֹוט אֶת כָּל־כְּפָר הַיְרָדֵן וַיַּסְעַ לֹוט מִקְרָם וַיַּפְרֹדוּ אִישׁ מִעַל אֶחָיו: <sup>12</sup> אֶבְרָם יָשַׁב בָּאָרֶץ־כְּנָעָן וְלוֹט יָשַׁב בָּעָרִי הַכְּפָר וַיַּאֲהַל עד־סְדָם: <sup>13</sup> וְאַנְשֵׁי סְדָם רְעִים וְחַטָּאִים לִיהְוָה נָאָר:

13:8	מִרְיבָה	<i>quarrel</i>
13:9	Ni. פְרָד	<i>to divide, separate</i> (intransitive)
	אַיִמְנָה	<i>let me go to the right</i> (1 c. sg. cohortative Hi. יִמְנָה)
	אַשְׁמָאֵילָה	<i>let me go to the left</i> (1 c. sg. cohortative Hi. שָׁמָאֵל)
13:10	הַיְרָדֵן	<i>Jordan</i>
	מִשְׁקָה	<i>well watered</i>
	גָן	<i>garden</i> (geminate noun)
	בְּאֶקְחָה	<i>as far as</i> (petrified inf. cs. of בָּוָא with enclitic pronoun)
	צָעֵר	<i>Zoar</i>

19.6 Hebrew Reading: Genesis 13:8–13

13:11 מִקְרָם here *to the east*

13:12 אֲהַל Qal *to obtain grazing rights (HALOT); traditionally to tent (BDB)*

13:13 אַפְּתַח Qal *sinful, sinner*



# Chapter 20

## 20.1 Vocabulary

### 20.1.1 Verbs

- הָלֹךְ** Q. *to go*; Hitpa. *to walk; to walk about; to move to and fro*  
**הַלְלָה** Pi. *to praise; Hitpa. to boast*  
**הַפְקֵד** Q. *to turn; to overthrow; to change*  
**חִזְקָה** Q. *to be firm, strong* (stative verb, PC יִחְזֹק, but SC חִזְקָה); Pi. *to make firm, strong; repair*; Hi. *to seize, grasp; to keep hold of*; Hitpa. *to show oneself courageous; to prove oneself strong*  
**טָהֹר** Q. *to be clean* (stative verb, SC טָהֹר, PC יִטְהֹר); Pi. *to cleanse; to pronounce clean*  
**כָּבֵד** Q. *to be heavy; to be insensitive, dull; to be honored* (stative verb, SC כָּבֵד, PC יִכְבֹּד); Pi. *to make honorable, honor*; Ni. *to be honored, enjoy honor*  
**פָּלָל** Hitpa. *to pray*  
**שָׁבַע** Q. *be sated, to eat one's fill, satisfy oneself with* (stative verb, SC pausal form שָׁבַע, PC יִשְׁבַּע) (with noun phrase)

### 20.1.2 Nouns

- הַמּוֹן** *sound, murmur, roar; crowd; abundance*  
**זָכָר** *male (adj.)*  
**זָרוּעַ** *arm, forearm (fem.)*  
**חֶלְבָּה** *fat; best, choice part*  
**חֶלְלָה** *slain, pierced*  
**כֶּרֶב** *cherub*  
**מֶלֶכְתָּה** *royalty; royal power; reign; kingdom*  
**עֲצָה** *counsel, advice; plan*  
**פָּאָה** *corner; side*

בָּשָׁע	<i>transgression, crime</i>
צִוֵּר	<i>rock; rocky hill, mountain</i>
רַעַת	<i>evil; distress; misery; disaster, calamity</i> (f. sg. of the adj. רָע evil, bad)
שִׁיר	<i>song</i>
שְׁקָל	<i>weight; shekel (measurement of weight; about 11 g)</i>
תְהִלָּה	<i>glory, praise; song of praise</i>
תְפִלָּה	<i>prayer</i>

### 20.1.3 Other Parts of Speech

בְּעֵד	<i>behind; through, out of; round about; for the benefit of, for</i> (prep.; cs. st. בְּעֵדוֹ, with ePP)
כֵּן	<i>behold</i> (points to the word it precedes; cf. תְּנִינָה); <i>if</i> (conditional conj.); <i>if</i> (for indirect questions)
הָנָה	<i>here, at this place; to here</i> (adv.)
נַפְלָה	<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., יִתְנַסֶּן *it was torn down* (Judg 6:26), יִתְבַּשֵּׂס *and it shall be washed* (Lev 15:17) (except in forms with vocal šwa with the second root consonant due to suffixation).

The Hitpael as a reflexive form is marked by a prefixed /t/ before the first root consonant.

20.2 The Pual and Hitpael Binyanim

		Pual	Hitpael
SC	sg. 3 m.	כְּפַבָּ	הַתְּפַבָּב
	3 f.	כְּפַבָּה	הַתְּפַבָּבָה
	2 m.	כְּפַבָּתָ	הַתְּפַבָּבָתָ
	2 f.	כְּפַבָּתָה	הַתְּפַבָּבָתָה
	1 c.	כְּפַבָּתִי	הַתְּפַבָּבָתִי
	pl. 3 c.	כְּפַבָּיו	הַתְּפַבָּבָיו
	2 m.	כְּפַבָּתָם	הַתְּפַבָּבָתָם
	2 f.	כְּפַבָּתָן	הַתְּפַבָּבָתָן
	1 c.	כְּפַבָּנוּ	הַתְּפַבָּבָנוּ
PC	sg. 3 m.	וַכְתָּבָ	וַתְּכַתָּבָב
	3 f.	תְּכַתָּבָ	תְּתִכְתָּבָב
	2 m.	תְּכַתָּבָ	תְּתִכְתָּבָב
	2 f.	תְּכַתָּבִי	תְּתִכְתָּבִי
	1 c.	אֲכַתָּבָ	אֲתִכְתָּבָב
	pl. 3 c.	וַכְתָּבוּ	וַתְּכַתָּבוּ
	3 f.	תְּכַתָּבָנוּ	תְּתִכְתָּבָבָנוּ
	2 m.	תְּכַתָּבָןָ	תְּתִכְתָּבָבָןָ
	2 f.	תְּכַתָּבָנוּ	תְּתִכְתָּבָבָנוּ
	1 c.	גַּכְתָּבָ	גַּתְּכַתָּבָב
Jussive wayyiqtol	sg. 3 m.	וַכְתָּבָ	וַתְּכַתָּבָב
	sg. 3 m.	וַיְכַתָּבָ	וַיְתִכְתָּבָב
Impv.	sg. 2 m.		הַתְּכַתָּבָב
	2 f.		הַתְּכַתָּבָה
	pl. 2 m.		הַתְּכַתָּבִי
			הַתְּכַתָּבִי
Inf. cs.			הַתְּכַתָּבָב
Inf. abs.			הַתְּכַתָּבָב

		Pual	Hitpael
Part.	m. sg.	מִכְתָּב	מִתְכַּתֵּב
	pl.	מִכְתָּבִים	מִתְכַּתְּבִים
	f. sg.	מִכְתָּבָת	מִתְכַּתְּבָת
		מִכְתָּבָה	מִתְכַּתְּבָה
	pl.	מִכְתָּבּוֹת	מִתְכַּתְּבּוֹת

### Notes Pertaining to Pual Forms

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

Pual imperative forms are not attested in Biblical Hebrew. The only attestation of an infinitive is עֲנוֹתָו (inf. cs. with enclitic pronoun) *his being afflicted* in Ps 132:1 (from the verb Pu. *to be afflicted*; Pi. *to humble, mishandle, afflict*).

As in the Piel, gemination of the second root consonant may be lost in certain consonants with vocal šwa. In Biblical Hebrew only three forms can be found: תִּבְקַשׁ (PC 2 f. sg. Ezek 26:21), מִקְצָעָת (part. m. pl. cs. st. Ezek 32:26), מִחְלָלִי (part. f. pl. cs. st. Exod 26:23; 36:28).

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

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

### Notes pertaining to Hitpael Forms

As in the Piel, gemination of R<sub>2</sub> may be lost in forms with certain consonants as R<sub>2</sub> with vocal šwa, e.g., יִתְהַלֵּל they shall boast, הַלְלֵי Praise Yah!.<sup>1</sup> Preservation of the gemination, however, appears to be frequent.

Seven verbs have the vowel /a/ as thematic vowel between R<sub>2</sub> and R<sub>3</sub>, e.g., חִתְאַנְגֵּף he became angry (so-called Hitpaal; cf. JM § 53 b).

Pausal forms have /a/ in intermediate pause and /ā/ in major pause instead of the /ē/ of the context forms, e.g., יִתְאַבֵּב and יִתְאַבֵּב.

### 20.2.2 Hitpael Forms with Sibilants and Dentals as R<sub>1</sub>

When R<sub>1</sub> is a sibilant, i.e., ס, צ, שׁ or שׁ, the prefix /t/ and the sibilant change position (*metathesis*), e.g., \*mitsattēr > mistattēr מִסְתַּתֵּר [he is] hiding himself (1 Sam 23:19), wā'ætšammərā > wā'æštammərā וָאֵשֶׁתֶםְרָה and I kept myself (2 Sam 22:24).

<sup>1</sup>In the Piel, this occurs with sibilants (i.e., ס, צ, שׁ and שׁ) or the consonants מ, נ, ק, י, and ל as R<sub>2</sub>.

In the case of the emphatic sibilant **שׁ** as R<sub>1</sub>, the /t/ of the prefix and R<sub>1</sub> do not only change position but the /t/ is assimilated to the emphatic sibilant **שׁ** becoming emphatic itself (/t/ > /tʃ/), e.g., \**hitsayyadnū* > \**hisṭayyadnū* הִשְׁתַּיָּדְנוּ we took [something] as provision with us (Josh 9:12), נִצְטַדְּקָנּוּ how shall we justify ourselves? (Gen 44:16; pausal form).

In the case of the root זָכָה total assimilation of the prefix /t/ is attested: \**hitzakkū* > \**hiztakkū* > \**hizzakkū* > *hizzakkū* הִזְכֹּסֵו make yourselves clean (Isa 1:16; the only example of this in the Hebrew Bible).

With dentals, the prefix /t/ of the Hitpael is usually assimilated to the dental R<sub>1</sub> of the root, e.g., \**mitdabbēr* > *middabbēr* מִדְבֶּר someone speaking (Num 7:89), \**hittaharnū* > *hittaharnū* הִתְהַרְנוּ we have cleansed ourselves (Josh 22:17).

With /t/ as R<sub>1</sub>, only one תְּ is written, e.g., תִּתְמַמֵּם *tittammām* you deal with integrity with [the blameless] (2 Sam 22:26 par. Ps 18:26).

Assimilation of the /t/ to a following /n/ or even /k/ is attested, as well.

### 20.2.3 Verbs with Gutturals or /r/ in the Pual and Hitpael Binyanim

#### Verbs with Gutturals or /r/ as R<sub>2</sub>

In the same way as in the Piel, the short vowel before R<sub>2</sub> may either be preserved despite being in an open unstressed syllable or it is lengthened /a/ > /ā/. The same tendencies for the preservation of the short vowel or the lengthening of the vowel can be observed in the Pual and the Hitpael (cf. Chapter 19). The following examples illustrate this:

With preservation of /a/ as a short vowel:

- suffix conj.: רְחַצְתָּ
- prefix conj.: יְרַחֲמָם
- inf. cs.: הַתְּנַחַל לְהַתְּנִיחָם
- imperative: טְהַר (m. pl., verb)
- participle: מִתְּנִיחָם (m. sg.)

#### Note

In pausal forms, the vowel /a/ between R<sub>1</sub> and R<sub>2</sub> may change to /æ/ because of the *qames* with the guttural as R<sub>2</sub>, e.g., וְתִתְּנִיחָרְוּ, וְתִתְּנִיחָרְתּוּ (compare the similar vowel change with the definite article and the interrogative He).

With lengthening of the short vowel to /ā/:

- suffix conj.: מַעֲכָיו (3 c. pl.), וְתִתְּבְרָכָיו (3 m. pl. with waw cons.)
- prefix conj.: יְגַעַשׂ (3 m. pl.), יְתִפְאַר (3 m. sg.)
- *wayyiqtol*: וַיְתִגְעַשׂ, וַיְנַאֲלֵ
- participle: מַתְּבָרָךְ, מַנְאָל (m. sg.)

Where the strong verb without gutturals requires a vocal šwa with R<sub>2</sub>, verbs with a guttural as R<sub>2</sub> have *hatef patah*, e.g., וַיְתִגְעַשׂ.

Verbs with a guttural as R<sub>1</sub> do not have forms that deviate from the strong verb without gutturals.

In verbs with the gutturals ה, ח and ע as R<sub>3</sub> the vowel /ē/ between R<sub>2</sub> and R<sub>3</sub> is usually replaced by /a/, e.g., יְנַנֵּה he will engage in thrusting with someone. In the inf. cs. and the participle the /ē/ may be preserved and a furtive *patah* is inserted, e.g., מְשֻׁתָּגָע, הַשְׁׁתָּגָע someone behaving like a mad man.

### 20.3 Accents (Continued)

The accents of the Masoretic Text were already briefly introduced in chapter 15. Here all the accents of the two accentuation systems for the three poetic books Psalms, Job, Proverbs (mnemonic word אִיּוֹב מִשְׁלִים תְּהִלִּים for אֶמְתָּה Job, Proverbs, Psalms) and the other 21 books are presented. It is not necessary to memorize the names and functions – conjunctive or disjunctive – of all the accents. The following tables help to identify accents and their functions.

#### Disjunctive Accents in the 21 Books

<b>דָּבָר :</b>	<i>silluq</i> (always with : <i>sof pasuq</i> )
<b>דָּבָר</b>	<i>atnah</i>
<b>דָּבָר</b>	<i>segolta</i> (postpositive)
<b>דָּבָר  </b>	<i>šalšelet</i> (with the divider <i>paseq  </i> )
<b>דָּבָר</b>	<i>zaqef qaton</i>
<b>דָּבָר</b>	<i>zaqef gadol</i>
<b>דָּבָר</b>	<i>tipha</i>
<b>דָּבָר</b>	<i>rəbia'</i>
<b>דָּבָר</b>	<i>zarqa</i> (postpositive)
<b>דָּבָר/פָּשָׁת</b>	<i>pašta</i> (postpositive)
<b>מְלָךְ</b>	<i>yətib</i> (prepositive)
<b>דָּבָר</b>	<i>təbir</i>
<b>דָּבָר</b>	<i>geres̄</i>
<b>דָּבָר</b>	<i>geršayim</i>
<b>דָּבָר</b>	<i>pazer</i>
<b>דָּבָר</b>	<i>pazer gadol</i> or <i>qarne para</i>
<b>דָּבָר</b>	<i>təliša gədola</i> (prepositive)
<b>דָּבָר  </b>	<i>ləgarme</i> (with the divider <i>paseq  </i> )

#### Conjunctive Accents in the 21 Books

<b>דָבֵר</b>	<i>munah</i>
<b>דָבָר</b>	<i>məhuppak</i>
<b>דָבָר</b>	<i>merəka</i>
<b>דָבָר</b>	<i>merəka kəpūla</i>
<b>דָבָר</b>	<i>darga</i>
<b>דָבָר</b>	<i>azla</i>
<b>דָבָר</b>	<i>təliša qətanna</i> (postpositive)
<b>דָבָר</b>	<i>galgal</i> or <i>yerah</i>
<b>דָבָר</b>	<i>mayəla</i>

**Note**

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

**Disjunctive Accents in the Three Poetic Books**

<b>דָבָר :</b>	<i>silluq</i> (always with : <i>Sof pasuq</i> )
<b>דָבָר</b>	<i>'ole wayored</i>
<b>דָבָר</b>	<i>atnah</i>
<b>דָבָר</b>	<i>rəbia<sup>c</sup> gadol</i>
<b>דָבָר</b>	<i>rəbia<sup>c</sup> mugraš</i>
<b>דָבָר  </b>	<i>šalšelet gədola</i> (with the divider <i>paseq</i>  )
<b>דָבָר</b>	<i>šinnor</i> or <i>zarqa</i> (postpositive)
<b>דָבָר</b>	<i>rəbia<sup>c</sup> qatan</i> (if followed by <i>'ole wayored</i> )
<b>דָבָר</b>	<i>dəhi</i> (prepositive)
<b>דָבָר</b>	<i>pazer qatan</i>
<b>דָבָר  </b>	<i>məhuppak ləgarme</i>
<b>דָבָר  </b>	<i>azla ləgarme</i>

**Conjunctive Accents in the Three Poetic Books**

<b>דָבָר</b>	<i>munah</i>
<b>דָבָר</b>	<i>merəka</i>
<b>דָבָר</b>	<i>illuy</i>

דָּבָר	<i>tarha</i>
דָּבָר	<i>galgal</i> or <i>yerah</i>
דָּבָר	<i>məhuppak</i>
דָּבָר	<i>azla</i>
דָּבָר	<i>šalšelet qətanna</i>
דָּבָר/דְּבָר	<i>sinnorit</i>

### Note

The accent *sinnorit* is used on open syllables before *merəka* or *məhuppak*.

## 20.4 Exercises

### 20.4.1 Translation of Verbal Forms

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

- 1 שָׁלַחַו 2 תִּבְרֹךְ 3 יִבְקַשׁ 4 תִּבְקַשׁ 5 יִשְׁלַחַ 6 תִּקְלַלֵּ 7 הַתְּהִלְכֶּתִי  
 9 הַתְּהִלְכָנוּ 10 הַתְּהִלְכָוּ 11 נִתְהִלְכָוּ 12 וַתִּפְלַל 13 וַתִּפְלַלְל 14 הַתִּפְלַלְתִּי  
 15 הַתִּקְדְּשִׁי

### 20.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: חִזְקִיָּהוּ, אֶרְם, אָמִינָן, אַלְיָזָר, אַחֲרֹן, אַבְשָׁלוֹם, שְׁמֹואֵל, עֹזְרִיָּהוּ, נְבוּת, מִצְפָּה, חַנּוֹן

- 1 יְהִי שֵׁם יְהוָה מִבְרָךְ מִעْתָה וְעוֹד-עוֹלָם: 2 וַיָּבֹא [אַיִלָּיו הַמֶּלֶךְ] אֶל-הַיּוֹלֵד יְהוָה לְהַקְרֵיר  
 עַל-מִזְבֵּחַ הַקְרֵבָתָה: וַיָּבֹא אֶחָרָיו עֹזְרִיָּהוּ הַכֹּהֵן וְעַמּוֹ כָּהָנוּם | לִידְיוֹה שְׁמוֹנִים בְּנֵי-חַיִל: וַיַּעֲמֹד  
 עַל-עַזְבֵּתָה הַמֶּלֶךְ וַיָּמִרְאֶה לוֹ לְאֶלְעָזָר עֹזְרִיָּהוּ לְהַקְרֵיר לִיהְיוֹה כִּי לְפָתְנִים בְּנֵי-אֶחָרָן הַמִּקְדְּשִׁים  
 לְהַקְרֵיר גַּא מִן-הַמִּקְדְּשָׁה כִּי מַעַלְתָּה<sup>2</sup> 3 וַיִּשְׁלַחַו אֶל-אַיִזָּבֵל לְאמֹר סְקָל<sup>3</sup> נְבוּת וַיָּמָת: וַיַּהַי כִּשְׁמַע  
 אַיִזָּבֵל כִּירְסָקֵל נְבוּת וַיָּמָת וַיֹּאמֶר אַיִזָּבֵל אֶל-אַחֲרָב קָוָם לְשֵׁא תְּרִבְמָן | נְבוּת הַיּוֹרְעָלֵי אֲשֶׁר  
 מֵאֵן לְתַתְּלֵךְ בְּכֶסֶף כִּי אֵין נְבוּת קַיְמָת: וַיַּהַי כִּשְׁמַע אַחֲרָב כִּי מִתְּנִתְנָה נְבוּת וַיָּמָת אַחֲרָב לְרֹתָה  
 אֶל-בָּרָם נְבוּת הַיּוֹרְעָלֵי לְרֹשְׁתוֹ: 4 וּבְאֶחָרָן הַחֲנָגָה<sup>4</sup> יְהוָה מֵאֵד לְהַשְׁמִידוֹ וְאַחֲפְלֵל גַּם-בְּעֵד  
 אֶחָרָן בְּעֵת הַקְדִּיאָ 5 הַתְּהִזְקֵי וְהִזְקֵי לְאָנָשִׁים פֶּלְשָׂטִים<sup>5</sup> בְּן תְּעַבְּדוּ כַּאֲשֶׁר עָבְדוּ לְאֵם

<sup>2</sup> Q. to be untrue, violate one's legal obligation

<sup>3</sup> Q. to stone; Pu. to be stoned

<sup>4</sup> Anf. Hitpa. to be, become angry

<sup>5</sup> vocative (direct address)

והייתה לאנשים ונלחמתם: 6 וניאמר שמוֹאֵל קבציו אֶת-כָּל-יִשְׂרָאֵל המצפחה ואתחפל בערכם אל-יהודה: 7 וניאמרו כל-העם אל-شمואל ההפול בעדר-עבריך אל-יהודה אל-חיך ואל-גנות אל-זבנה<sup>6</sup> על-כל-חטאינו רעה לשאל לנו מלך: 8 ונחפל אל-שע ונאמר יהוה בקח-נא<sup>7</sup> את-עינו ויראה ויפחק יהוה את-עינו הנער ונרא והנה החר מלא סוסים ורכב אש סיבת אל-ישע: 9 וינש הגביא אל-מלך ישראל וניאר לוז לך התחזק ורע וראה את אש-תפעשה כי לתשובה<sup>8</sup> השנה מלך ארם עליה עליך: 10 ונחפל חזקיה לפני יהוה ניאמר יהוה אל-חי ישראל ישב הכרבים את-היה האלים לברך לכל ממלכות הארץ אתה עשית את-הشمיטים ואת-הארץ: 11 וניחלה תונך את-האללים ואיננו כירקח אותו אל-הים: 12 וניאמר אלה אבשלום אתה האמינו<sup>9</sup> אחיך דינה עמך ועקה אחותך החריש<sup>10</sup> אחיך הוא אל-חשתי את-לבך לדבר הג� ותשב פמר ושםמה בית אבשלום אחיך:

## 20.5 Hebrew Reading: Genesis 13:14–18

Translate Gen 13:14–18 with the help of notes below the text. Names of persons and places are easily identifiable.

<sup>14</sup> **וַיֹּהֶה** אמר אל-אברים אחריו הפרד-לוֹת מעמו שָׁא נָעִינֵך וראָה מז-המקום אש-אתה שם צפנה ונגבה נקרינה ומזה: <sup>15</sup> כי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה לֹךְ אֶת-גְּנָה וְלֹרֶעֶך עַד-עוֹלָם: <sup>16</sup> וְשָׂמְתִּי אֶת-זְרֻעָך בְּעֵפֶר הָאָרֶץ אֲשֶׁר אָמ-זָקֵל אִישׁ לִמְנוֹת אֶת-עֵפֶר הָאָרֶץ גַּם-זְרֻעָך יָפֵנה: <sup>17</sup> גּוֹם הַתְּהַלֵּך בָּאָרֶץ לְאַרְכָה וְלַרְחָבָה כי לֹךְ אֶת-גְּנָה <sup>18</sup> וַיַּאֲהַל אֶבְרָם וַיָּבָא וַיִּשְׁבֶּב בְּאַלְנִי מִמְּרָא אֲשֶׁר בְּחַבְרוֹן וַיַּבְנֵ שָׁם מִזְבֵּח לִיהְוָה:

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

<sup>6</sup> יסף Q. to add

<sup>7</sup> פקח Q. to open

<sup>8</sup> השיבה return (noun)

<sup>9</sup> אָמְנוּן This form of the name אָמְנוּן is found only here in 2 Sam 13:20.

<sup>10</sup> חרש Hi. to be silent



# Chapter 21

## 21.1 Vocabulary

### 21.1.1 Verbs

- נִבְטָה Hi. *to look*  
נִגְדָּה Hi. *to tell, inform, report*  
נִחַל Q. *to get a possession; to take a possession; to inherit*  
נִחַם Ni. *to regret; to be sorry; to console oneself; Pi. to comfort*  
נִצְבָּה Ni. *to take one's stand, to stand*  
נִצְלָה Hi. *to take away, snatch away; to rescue; to deliver from*  
נִשְׁאָן Hi. *to reach; to overtake*  
קִנְחָה Q. *to buy; to acquire; to create*

### 21.1.2 Nouns

- אֹונֵן disaster; sin, injustice; deception, nothingness; idolatry  
בָּרֶזֶל iron  
הַיּוֹכֵל palace; temple  
חַמֵּס violence, wrong  
מִזְרָח sunrise; east  
מִקְדָּשׁ sacred place, sanctuary  
קֵיר wall (pl. קִירוֹת)  
קֵץ end (gem. noun; with ePP קִצּוֹ)  
קְרֵבָן offering, gift (only in Lev, Num, Ezek)  
קְרוּב near  
קְרֵן horn  
שְׁלֵחָן table  
שְׁלֵל spoil, plunder, booty

### 21.1.3 Other Parts of Speech

**יען אַשְׁר, יְעַן** because

**עַל אַשְׁר** because

## 21.2 Verbs I *n* and Verbs I *ן*: Derived Binyanim

### 21.2.1 General Overview of the Forms of Verbs I *n*

When the first root consonant /n/ is immediately followed by the second root consonant, the /n/ is assimilated to the following consonant. The result are weak forms. In the Qal, this could be observed in the forms of the prefix conjugation. The assimilation of the first root consonant /n/ happens in the Niphal in the suffix conjugation and the participle. In the Hiphil and Hophal it happens in *all* forms. The Piel, Pual and Hitpael forms of I *n* verbs are always strong as the first root consonant /n/ is never immediately followed by a consonant.

			Niphal	Hiphil	Hophal
			נָגַף	נָנַד	נָנַד
SC	sg.	3 m.	נָגַף	הָנִיד	הָנַד
		3 f.	נָגַפָה	הָנִירָה	הָנִדרָה
		2 m.	נָגַפֶת	הָנִידָת	הָנִדרָת
		2 f.	נָגַפֶת	הָנִידָת	הָנִדרָת
		1 c.	נָגַפְתִי	הָנִידְתִי	הָנִדרְתִי
pl.		3 c.	נָגַפו	הָנִידָו	הָנִדרָו
		2 m.	נָגַפָם	הָנִידָפָם	הָנִדרָפָם
		2 f.	נָגַפָתו	הָנִידָפָתו	הָנִדרָפָתו
		1 c.	נָגַפָנו	הָנִידָנו	הָנִדרָנו
PC	sg.	3 m.	יָנַגֵּף	וָנִיד	וָנַד
		3 f.	יָנַגְנָר	וָנִירָה	וָנִדרָה
		2 m.	יָנַגְנָר	וָנִידָת	וָנִדרָת
		2 f.	יָנַגְנָבִי	וָנִירְדִי	וָנִדרְדִי
		1 c.	אָנַגְנָר	אָנִיד	אָנַד

			Niphal	Hiphil	Hophal
			נִגְרָה	נִגְדָּה	נִגְדָּה
pl.	3 c.		וַיְגַרֵּבּוּ	וַיְגַדְּרוּ	וַיְגַדְּרוּ
	3 f.		תִּגְנְבַּנְהָה	תִּגְדְּנָה	תִּגְדְּנָה
	2 m.		תִּגְנְבַּבּוּ	תִּגְדְּרוּ	תִּגְדְּרוּ
	2 f.		תִּגְנְבַּבּהָה	תִּגְדְּנָה	תִּגְדְּנָה
	1 c.		נִגְנָרָה	נִגְידָה	נִגְידָה
Jussive	sg.	3 m.	וְגַנְגֵרָה	וְגַדְּרָה	וְגַדְּרָה
<i>wayyiqtol</i>	sg.	3 m.	וַיְגַנְגֵרָה	וַיְגַדְּרָה	וַיְגַדְּרָה
Impv.	sg.	m.	הַגְנֵרָה	הַגְדֵּדָה	
		f.	הַגְנֵבָה	הַגְדֵּרָה	
	pl.	m.	הַגְנְבָּהָה	הַגְדֵּרוּ	
		f.	הַגְנְבָּהָה	הַגְדְּנָה	
Inf. cs.			הַגְנֵרָה	הַגְיֵידָה	הַגְדָּה
Inf. abs.			הַגְנוֹרָה	הַגְדָּה	הַגְדָּה
			גַנְגָּרָה		
Part.	sg.	m.	גַנְגָּרָה	מַגְיִידָה	מַגְדָּה
		f.	גַנְפָּתָה	מַגְדָּתָה	מַגְדָּתָה
	pl.	m.	גַנְפִּיםָה	מַגְיִידִיםָה	מַגְדִּיםָה
		f.	גַנְפּוֹתָה	מַגְיִידּוֹתָה	מַגְדּוֹתָה

### Notes

The endings marking person, gender and number are the same as the endings of the corresponding forms of the strong verb including the reduction of vowels.

In the suffix conjugation and participle forms of the Niphal, the first root consonant /n/ is assimilated to the second root consonant: *ninqaħ* > *niggħaq* נִגְגָּח.

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

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* הַגְיֵיד.

In the Hophal, the first root consonant /n/ is assimilated to the second root consonant, e.g., \**hungad* > *huggad* הָגַד. The prefix vowel is always /u/.

### 21.2.2 Verbs I *n* and II Guttural: Derived Binyanim

In the Niphal, the /n/ of the root is assimilated to the second root consonant. The result are weak forms, e.g., *ninham* > *nihham* > *niham* (with loss of the gemination and preservation of the vowel /i/).

In the Hiphil, however, the /n/ is not assimilated to the second root consonant resulting in strong forms.

The forms of the verbs נָחַל and נִנְחַל in the following table illustrate this.

		Niphal	Hiphil	Hophal
SC	sg. 3 m.	נָחַם		
	1 c.		הִנְחַלְתִּי	נִנְחַמְתִּי
PC	sg. 3 m.	וָנָחַם		וִנְחַיל
	<i>wayyiqtol</i> sg. 3 m.	וַיְנַחַם		
	Inf. cs.		הַנְחִיל	
	Part.	נָחַם		מִנְחִיל

### 21.2.3 Verb I <sup>ו</sup>: Exceptional Forms in the Derived Binyanim

The forms of I<sup>ו</sup> 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. יַאֲכַל *it will be eaten* with loss of the gemination (cf. יִקְחֶב). In rare cases, exceptions to this occur with forms with quiescent נ. The following examples illustrate this:

- Niphal: נָאַחַזׁוּ *they have settled* (Josh 22:9) and נָאַחַזׁוּ *and they will settle* (Num 32:30); cp. the strong form נָאַחַזׁ *it was caught* (Gen 22:13)
- Hiphil: אָבַדֵּנִי *let me destroy* (verb אָבֹד; Jer 46:8); cp. the strong form וְהָאַבְדֵּתְךָ *and you shall destroy* (Deut 7:24)

## 21.3 Causal Constructions

Causal constructions indicate the cause of or the reason for a state of affairs. They can be expressed as subordinate clauses or as prepositional phrases.

Frequently used causal conjunctions in Biblical Hebrew are: כי *because, for*, יְعַן *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).

**כִּי עָשָׂתָּה זֹאת אֲרוֹר אַפָּה  
מִכֶּל־הַבָּהָמָה וּמִכֶּל חַיֵּת הַשָּׂדָה  
וַיַּתְהַלֵּךְ חָנוֹן אֶת־הָאֱלֹהִים וְאַיִלְלָה  
כִּי־לְקַחْתָּ אֶת־אֱלֹהִים**

**פֶּה־אָמַר יְהוָה יְהֻנָּה יְעַשֵּׂנָה אֲשֶׁר אָמַרְתָּ  
אָרֶם אֱלֹהֵי הַרִּים יְהוָה  
וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנַתָּהֵן  
אֶת־כָּל־הַקָּמוֹן הַגָּדוֹל הַזֶּה בְּיַדְךָ  
וַיַּדְעַתָּם כִּי־אָנִי יְהוָה  
וַיַּנִּיף יְהוָה אֶת־הַעַם עַל אֲשֶׁר עָשָׂה  
אֶת־הַעֲגָל אֲשֶׁר עָשָׂה אַהֲרֹן**

*Because you have done this, you are cursed among all the cattle and all the animals of the field (Gen 3:14)*

*Enoch walked with God and he was no more because God had taken him (Gen 5:24)*

*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)*

*The Lord struck the people because they had made the calf that Aaron had made (Exod 32:35)*

**על**, **על-דבר אשר**, **יען כי**, **מאנשֶׁר**, **כאנשֶׁר**, **באנשֶׁר**, **אשר**, Infrequent causal prepositions are: **תחת אשר** and **עקב כי**, **עקב אשר**, **עקב כי**.

The following prepositions are frequently used with causal meaning:

- |                |  |
|----------------|--|
| <b>בָּ</b>     | <i>because of</i> , e.g., בְּצִדְקָתִי <i>because of my righteousness</i> (Deut 9:4),<br>because of his [own] sin (Deut 24:16)   |
| <b>לְמַעַן</b> | לְמַעַן <b>הָ�</b> <b>וְ</b> <b>עֲבֹדִי</b> <b>וְ</b> <b>לְמַעַן</b> because of, for the sake of, on account of, e.g., יְרוּשָׁלָם אֲשֶׁר בְּחִרְכִּי <i>because of David, my servant, and because of Jerusalem</i> 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) |
| <b>מִן</b>     | <i>because of</i> , e.g., מִמְּרָאָה עִינֵּיךְ אֲשֶׁר תִּרְאָה lit. because of the sight of your eyes that you will see (Deut 28:34), מִמְּרָעָת יִשְׁבְּרָכָה because of the evil of those who dwell in it (Jer 12:4)   |
| <b>מִפְנֵי</b> | מִפְנֵי רְעֵת because of the famine (Gen 47:13), מִפְנֵי הָרָעָב because of the evil of my people Israel (Jer 7:12)  |
| <b>עַל</b>     | עַל <b>כָּל־הָרָעָה</b> אֲשֶׁר עָשָׂה because of all the evil that [the people] has done (Deut 31:18), <b>עַל־הַשּׁוֹבֵעָה</b> אֲשֶׁר־גַּשְׁבָּעָנוּ 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.

וְלֹכֶל־הָעָם הִנֵּדוּ לְאָמֵר הַנָּה הַמֶּלֶךְ יוֹשֵׁב בַּשְׁעָר	<i>And all the people were told, “Behold, the king is sitting in the gate” (2 Sam 19:9)</i>
כָּל־מִכָּה־גַּפֵּשׂ לְפִי עֲדִים יַדְצֵחַ אֶת־הַרְצֵחַ	<i>Everyone who kills a person – one shall kill the murderer on the evidence of witnesses (Num 35:30)</i>
וַיַּדַּר לְפָלָךְ מִצְרָיִם כִּי בָּרָחַ הָעָם	<i>And it was reported to the king of Egypt that the people had fled (Exod 14:5)</i>

## 21.5 Exercises

### 21.5.1 Translation of Verbal Forms

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

- |                  |                 |                    |               |               |                    |               |                   |
|------------------|-----------------|--------------------|---------------|---------------|--------------------|---------------|-------------------|
| 1 הַבִּיטוּ      | 2 הַבְּטַחַם    | 3 אָבִיט           | 4 יְבִיטוּ    | 5 הַנְּדַתִּי | 6 הַנִּידַּו       | 7 הַנְּדַתִּת | 8 הַנִּידָּה      |
| 9 וַיַּגְּדֵר    | 10 פְּנִידִי    | 11 פְּנִידַּו      | 12 אֲנִיד     | 13 נְגִיד     | 14 וַיִּגְּדֵר     | 15 הַנִּידָּה | 16 הַגְּדָרָה     |
| 17 גַּנְחַמְתִּי | 18 יִגְּנַחְמֵן | 19 וַיִּגְּנַחְמֵן | 20 הַצְּלָנוּ | 21 הַצְּלָנוּ | 22 וַיִּצְּלָלֵנוּ | 23 הַצְּלָלוּ | 24 וַיִּשְׁלַׁנוּ |

### 21.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **כָּנָעָן, יִצְחָק, יַעֲקֹב, יוֹסֵף, יְהוָשֻׁעַ, דָּוִד, גְּשֵׁן, בְּתַ-שְׁבָע, אַבְרָהָם, אַבְרָהָם, תְּמִנָּה, שְׁמִינּוֹן, שְׁמֹואָל, שָׁאוּל, נָחוֹר, מֶלֶכָה, לְבָנָה**

- 1 וַיֹּאמֶר אָנוֹכִי אֱלֹהִי אָבִיךְ אֱלֹהִי אַבְרָהָם אָלְהִי יַעֲקֹב וְאָלְהִי יְצָחָק וְאָלְהִי יַעֲקֹב וְיִסְתַּר מִשְׁהָ פָּיו כִּי יָרָא  
מִתְהִבֵּט אֶל־הָאֱלֹהִים: 2 נִזְקָרָא פְּרֻעהַ לְאַבְרָהָם וַיֹּאמֶר מַה־זֹּאת<sup>1</sup> עֲשִׂיתָ לְיִ לְמָה לְאַדְנָדָת  
לְיִ כִּי אַשְׁחָק הַוָּא:<sup>2</sup> 3 וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אַעֲלָה וְאַנְידָה לְפֶרַעָה וְאַמְرָה  
אָלְיוֹ אָחָיו וּבֵית־אָבִי אַשְׁר בָּאָרֶץ־כָּנָעָן בָּאוּ אָלְיוֹ: 4 וַיָּבָא יוֹסֵף וַיַּגְּדֵר לְפֶרַעָה וַיֹּאמֶר אָבִי וְאָחָיו  
וְצָאָם וּבְקָרָם וּכְל־אַשְׁר לְהָם בָּאוּ מִאָרֶץ כָּנָעָן וְהָנָם בָּאָרֶץ גְּשֵׁן: 5 וַיַּרְדֵּ שְׁמִינּוֹן תְּמִנָּה  
וַיָּרָא אֲשֶׁר בְּתְמִנָּה מִבְּנוֹת פְּלִשְׁתִּים: וַיַּעַל וַיַּגְּדֵל לְאָבִיו וְלְאָמוֹ וַיֹּאמֶר אֲשֶׁר רְאָיתִי בְתְמִנָּה מִבְּנוֹת  
פְּלִשְׁתִּים וְעַתָּה קְחָה־אֶתְתָּה לְיִ לְאֶשְׁחָק: וַיֹּאמֶר לוֹ אָבִיו וְאָמוֹ הָאֵין בְּבִנּוֹת אָחָק וּבְכָל־עַמִּי אֲשֶׁר  
כִּיאָתָה הַוְּלָד לְקַחַת אֲשֶׁר מִפְּלִשְׁתִּים הַעֲרָלִים<sup>3</sup> וַיֹּאמֶר שְׁמִינּוֹן אֶל־אָבִיו אֶתְתָּה קְחָה־לִי כִּי־הִיא  
יִשְׁרָה בְּעִינֵּי: 6 וַיַּהַי בַּיּוֹם הַשְׁבִּיעִי וַיָּמָת הַיּוֹלֵד וַיַּרְאָוּ עֲבָדָיו דָּוִד לְהִנֵּיד לוֹ וְכִימָת הַיּוֹלֵד כִּי  
אָמְרוּ הַנָּה בְּהָוֹת הַיּוֹלֵד תִּי דְבָרָנוּ אָלְיוֹ וְלֹא־שְׁמַע בְּקוֹלֵנוּ וְאַיְדָה נָמָר אָלְיוֹ מִתְהִילָּה וְעַשָּׂה רְעָה:

<sup>1</sup> מַה־זֹּאת The demonstrative pronouns זֹאת and מַה־זֹּאת often follow an interrogative pronoun or adverb “without any notable change in meaning” (JM § 143g)

<sup>2</sup> הַיָּא to be read as הַיָּא

<sup>3</sup> עַרְלָל uncircumcised (adj.)

ונִירָא דָּרְךָ כַּי עֲבָדָיו מִתְלָחֶשִׁים<sup>4</sup> וְגַם הַנֵּדֶר כַּי מִתְהַלֵּל<sup>5</sup> וְאָמַר דָּרְךָ אֶל־עֲבָדָיו הַמִּתְהַלֵּל וְנִאמְרוּ מִתְהַלֵּל:  
 מִתְהַלֵּל: 7 וְנִיחַי אַחֲרֵי תְּדִבְּרִים הָאֱלֹהִים וְנִיגַּד לְאַבְרָהָם לְאָמַר הַנָּה יְלִדָּה מִלְכָה נִמְהֹוָא<sup>6</sup> בְּנִים לְנִיחַר אַתְּ<sup>7</sup>: 8 וְנִיגַּד לְלִבָּנו בְּנִום הַשְּׁלִישִׁי כַּי בְּרָה יְשָׂכֵב: 9 וְנִיחַל דְּבָרִי־יְהוָה אֶל־שְׁמוֹאֵל לְאָמַר: גַּתְמָתִי כִּי־הַמְלָכִty אַת־שָׁאוֹל<sup>8</sup> לְמַלְךָ כִּי־שָׁב מִאָחָר וְאַת־דְּבָרִי לְאַתְּ<sup>9</sup> הַקְּרִים<sup>10</sup> וְיַחַר לְשְׁמוֹאֵל וְיַזְעַק אֶל־יְהוָה כָּל־תְּלִילָה: 10 וַיַּרְא יְהוָה כִּי רְבָה רַעַת הָאָדָם בָּאָרֶץ וּכְלִיאָר מִחְשְׁבַּת<sup>11</sup> לְפָנָיו רַק בְּעֵד־תְּהִוּם: וַיַּגְּשֵׁם יְהוָה כִּי־עָשָׂה אַת־הָאָדָם בָּאָרֶץ וַיַּתְעַצֵּב<sup>8</sup> אֶל־לִבָּו: 11 וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָשָׁע בְּחַר־לְגֻלָּנוּ אֲנָשִׁים וְצִא הַלְּתָם בְּעַמְלָק מִתְהַרְאָנִי נִצְבֵּעַ עַל־רַאשׁ הַגְּבֻנָּה וּמִטְהָה הַאֱלֹהִים בְּנִידִי: 12 וַיֹּאמֶר דָּרְךָ וְהַנָּה אֲשֶׁר הַצְּלָבִי מִנְיךָ הָאָרִי<sup>9</sup> וּמִנְיךָ הַדְּבָר<sup>10</sup> הוּא נִצְלָבִי מִנְיךָ הַפְּלִשְׁתִּי תְּהִרְא אֶל־דְּבוּר לְךָ וְיַהוָה עַמְךָ: 13 וַיִּשְׁאַל דָּרְךָ בְּיַהוָה לְאָמַר אֶרְדָּף אַחֲרֵי הַנְּדִיר<sup>11</sup> הַנָּה קָאשְׁגָנוּ וַיֹּאמֶר לוֹ רַדְפֵּ קִרְהָשָׁן תְּשִׁיג וְהַצְלֵל: 14 וַיִּנְתַּמֵּם דָּרְךָ אֶת־שְׁבָע אֲשֶׁר־יָבָא אֶלְيָה וַיַּשְׁכֵב עַמְּתָה וַיָּלֶךְ בָּנֵן וַיִּקְרָא אֶת־שְׁמוֹ שְׁלָמָה וַיַּהַוֵּה אָהָבוֹ:

## 21.6 Hebrew Reading: Genesis 16:1–6

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

<sup>1</sup> וְשָׁרֵי אֲשֶׁת אֲבָרְם לֹא יְלִדָה לוֹ וְלֹהֶה שְׁפַחָה מִצְרִית וְשְׁמָה הַגָּר: <sup>2</sup> וַיֹּאמֶר שֶׁרְיָא אֶל־אֲבָרְם הַנָּה־גָּא  
 עַצְרָנִי יְהוָה מִלְדָת בָּאָנָא אֶל־שְׁפַחָתִי אוֹלִי אֲבָנָה מִמְּנָה וַיִּשְׁמַע אֲבָרָם לְקוֹל שֶׁרְיָא: <sup>3</sup> וְתַקְה  
 שֶׁרְיָא אֲשֶׁת־אֲבָרְם אֶת־הַגָּר הַמִּצְרִית שְׁפַחָתָה מִקְץ עַשֶּׂר שָׁנִים לְשֵׁבֶת אֲבָרָם בָּאָרֶץ בְּגַעַן וְתַפְנֵן  
 אֲשֶׁת־הַגָּר אִישָׁה לוֹ לְאִשָּׁה: <sup>4</sup> וַיָּבֹא אֶל־הַגָּר וַיְתַהַר וַיְתַרְא כִּי חַרְתָּה וַיַּקְלַל גַּבְרָתָה בְּעִינֶיה:  
 וַיֹּאמֶר שֶׁרְיָא אֶל־אֲבָרְם חַמְסִים עַלְיָךְ אֲנָלִי נִתְתִּי שְׁפַחָתִי בְּחִילָךְ וְתַרְא כִּי חַרְתָּה וַיַּקְלַל בְּעִינֶיה  
 וַיַּשְׁפַּט יְהוָה בֵּין בְּנֵיכֶם: <sup>6</sup> וַיֹּאמֶר אֲבָרְם אֶל־שֶׁרְיָא הַנָּה שְׁפַחָתֶךָ בְּיַדְךָ עַשְׁרְלָה הַטוֹּב בְּעִינֶיךָ  
 וְתַעֲנֵה שֶׁרְיָא וְתַבְרֵח מִפְנִימָה:

16:1	מִצְרִי	<i>Egyptian</i>
16:2	עַצְר	Q. <i>to restrain; to retain</i>
	אוֹלִי	<i>perhaps</i>
	אֲבָנָה	1 c. sg. PC Ni.
16:4	הַרָּה	Q. <i>to conceive, become pregnant</i>
	גַּבְרִיה	<i>mistress; lady</i> (title of the queen mother) (cs. st. <b>גַּבְרָת</b> )

<sup>4</sup> לְחַש Hitpa. *to whisper one to another*

<sup>5</sup> הַיָּא to be read as **הַיְּא**

<sup>6</sup> הַקְּרִים *he kept; he carried out*

<sup>7</sup> יְצַר *inclination, striving, thought* מִחְשְׁבַּת *thought, intent*

<sup>8</sup> עַצְבָּה Hitpa. *to be deeply worried (HALOT)*

<sup>9</sup> אָרִי *lion*

<sup>10</sup> דְּבָר *bear*

<sup>11</sup> גַּדְוֹד *marauding band*

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- 16:5      **לִקְ**      *lap; fold (of the garment)*
- בַּיְנֵיָךְ**      The form **בַּיְנֵיָךְ** (pausal form of **בַּיְנֵךְ**) is expected here (cf. 1 Sam 20:42). The sign above the second *yod* of **בַּיְנֵךְ** in the Masoretic Text is called *extraordinary point* (from Latin *punctum extraordinarium*, pl. *puncta extraordinaria*). In manuscripts from Qumran dots above letters indicated that the letters had to be erased (cf. Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 4th ed., 2022, p. 43).
- 16:6      **עֲנֹתָה**      3 f. sg. *wayyiqtol* **עֲנֹתָה** Pi. *to oppress with ePP* 3 f. sg.

# Chapter 22

## 22.1 Vocabulary

### 22.1.1 Verbs

- נָנָה** Q. *to commit fornication; to be unfaithful* (in a relationship with God)
- חִזְׁוֹה** Q. *to see, behold* (almost always poetic)
- חַפֵּץ** Q. *to take pleasure in, desire; to delight in* (freq. with prep. obj. with הַ)
- טְמַנָּא** Q. *to be unclean, become unclean* (stative verb, SC טְמִינָה); Pi. *to defile; to desecrate*
- כָּלַח** Q. *to be complete, at an end, finished, accomplished, spent; Pi. to complete, bring to an end, finish; to accomplish; to cause to cease*
- כָּסַח** Pi. *to cover*
- נְבָא** Ni. *to be in a prophetic trance, behave like a נָבִיא*; Hitpa. *to exhibit the behavior of a נָבִיא*
- נְתָה** Q. *to stretch out, spread out, extend, bend, turn, incline; Hi. to turn, incline*
- נְכָה** Hi. *to smite, to strike; to strike dead*
- עֲנָה<sub>2</sub>** Q. *to be bowed down; to be downcast, afflicted; Pi. to oppress; to mishandle, humble, afflict*
- פָּרָה** Q. *to buy out, redeem, ransom*
- פָּלָא** Ni. *to be surpassing, extraordinary*
- צִוָּה** Pi. *to give an order, to command; to order, to instruct; to charge, to commission* (cf. the noun מְצִוָּה)
- רָאָה** Q. *to see; Ni. to appear, become visible; to present oneself; Hi. to show, let someone see something*
- רָבָה** Q. *to become numerous, increase; to become great; Hi. to make numerous; to make great*
- רָצָה** Q. *to be pleased with; to accept favorably*
- שָׁקַה** Hi. *to give to drink; to cause to drink water* (causative counterpart to the verb שָׁתַה Q. *to drink*)

### 22.1.2 Nouns

- בָּטַן *belly; internal organs (fem.)*  
חִרְפָּה *disgrace, shame; reviling, taunt*  
מַכָּה *blow; wound; plague*  
עוֹף *birds, fowl; winged insects (everything that flies) (coll.)*  
עֲנָנוּ *poor; afflicted; humble*  
רָצֵון *goodwill; favor; acceptance*  
תְּרִזְמָה *contribution, offering*

### 22.1.3 Other Parts of Speech

- בָּרוּם *not yet (adv.); before (conj.)*  
בְּפָרָם *before (conj. or prep.)*

## 22.2 Verbs III y and Verbs III ': Derived Binyanim

### 22.2.1 Preliminary Remarks

Weak verbs of the type III y and III' have a weak third root consonant, either in the form of a vocalic element in the case of III y verbs or in the form of a quiescent נ if it is at the end of the syllable. The main features of all the derived binyanim, however, are located at the beginning of the verbal form in the Niphal, Hiphil, Hophal and Hitpael or in the form of gemination in the second root consonant in the Piel, Pual and Hitpael with the exception of the long vowel /i/ in a number of Hiphil forms. As a consequence the main features of the derived binyanim do not interact with the weak element of III y and III' verbs.

### 22.2.2 General Overview of the Forms of Verbs III y

Verbs of the III y type are characterized by the long final vowels /ā/ (*qameṣ*), /ă/ (*sagol*) /ē/ (*sere*) in many forms. These vowels remain the same in all binyanim. Before consonantal suffixes in the suffix conjugation the forms vary between the vowels /i/ (*hireq*) and /ē/ (*sere*). These vowels are usually spelled with the vowel letter א. Vocalic suffixes always follow the second root consonant directly.

## 22.2 Verbs III y and Verbs III ?: Derived Binyanim

		Qal	Niphal	Hiphil	Hophal
SC	sg. 3 m.	גָּלַה	גָּנְלַה	הָגַלְהָ	הָגַלְהָ
	3 f.	גָּלַתָּה	גָּנְלַתָּה	הָגַלְתָּה	הָגַלְתָּה
	2 m.	גָּלִית	גָּנְלִית	הָגַלִּית	הָגַלִּית
	2 f.	גָּלִית	גָּנְלִית	הָגַלִּית	הָגַלִּית
	1 c.	גָּלִיתִי	גָּנְלִיתִי	הָגַלִּיתִי	הָגַלִּיתִי
pl.	3 c.	גָּלוּ	גָּנְלוּ	הָגַלוּ	הָגַלוּ
	2 m.	גָּלִיטָם	גָּנְלִיטָם	הָגַלִּיטָם	הָגַלִּיטָם
	2 f.	גָּלִיטָן	גָּנְלִיטָן	הָגַלִּיטָן	הָגַלִּיטָן
	1 c.	גָּלִינָנוּ	גָּנְלִינָנוּ	הָגַלִּינָנוּ	הָגַלִּינָנוּ
PC	sg. 3 m.	יָגַלָּה	יָגַלָּה	יָגַלָּה	יָגַלָּה
	3 f.	תָּגַלָּה	תָּגַלָּה	תָּגַלָּה	תָּגַלָּה
	2 m.	תָּגַלָּה	תָּגַלָּה	תָּגַלָּה	תָּגַלָּה
	2 f.	תָּגַלִּי	תָּגַלִּי	תָּגַלִּי	תָּגַלִּי
	1 c.	אָגַלָּה	אָגַלָּה	אָגַלָּה	אָגַלָּה
pl.	3 c.	יָגַלוּ	יָגַלוּ	יָגַלוּ	יָגַלוּ
	3 f.	תָּגַלְיָנָה	תָּגַלְיָנָה	תָּגַלְיָנָה	תָּגַלְיָנָה
	2 m.	תָּגַלּוּ	תָּגַלּוּ	תָּגַלּוּ	תָּגַלּוּ
	2 f.	תָּגַלְיָנָה	תָּגַלְיָנָה	תָּגַלְיָנָה	תָּגַלְיָנָה
	1 c.	גָּנְלוּ	גָּנְלוּ	גָּנְלוּ	גָּנְלוּ
Juss.	sg. 3 m.	וְגַלָּה			
waw-PC	sg. 3 m.	וְגַלָּל	וְגַלָּל	וְגַלָּל	וְגַלָּל
Impv.	sg. m.	גָּלַה	תָּבַלָּה	הָגַלָּה	הָגַלָּה
	f.	גָּלִי	הָבַלִּי	הָגַלִּי	הָגַלִּי
	pl. m.	גָּלוּ	הָבַלּוּ	הָגַלּוּ	הָגַלּוּ
	f.	גָּלִינָה	הָבַלִּינָה	הָגַלִּינָה	הָגַלִּינָה
Inf. cs.		גָּלוֹת	הָגְלוֹת	הָגְלוֹת	
Inf. abs.		גָּלוּ	תָּבַלָּה	הָגַלָּה	הָגַלָּה

		Qal	Niphal	Hiphil	Hophal
Part.	sg. m.	גָּלַה	גָּנְלָה	מָגַלָּה	מָגַלָּה
	f.	גָּלַה	גָּנְלָה	מָגַלָּה	מָגַלָּה
	pl. m.	גָּלִים	גָּנְלִים	מָגַלִּים	מָגַלִּים
	f.	גָּלוֹת	גָּנְלוֹת	מָגַלֹּות	מָגַלֹּות

		Qal	Piel	Pual	Hitpael
SC	sg. 3 m.	גָּלַה	גָּלַה	גָּלַה	הַתְּגַלֵּה
	3 f.	גָּלַתָה	גָּלַתָה	גָּלַתָה	הַתְּגַלְתָה
	2 m.	גָּלִית	גָּלִית	גָּלִית	הַתְּגַלִּית
	2 f.	גָּלִית	גָּלִית	גָּלִית	הַתְּגַלִּית
	1 c.	גָּלִיתִי	גָּלִיתִי	גָּלִיתִי	הַתְּגַלִּיתִי
pl.	3 c.	גָּלוֹ	גָּלוֹ	גָּלוֹ	הַתְּגַלְוֹ
	2 m.	גָּלִיתִם	גָּלִיתִם	גָּלִיתִם	הַתְּגַלְיִתִם
	2 f.	גָּלִיטִן	גָּלִיטִן	גָּלִיטִן	הַתְּגַלְיִתִן
	1 c.	גָּלִינוֹ	גָּלִינוֹ	גָּלִינוֹ	הַתְּגַלְיִנוֹ
PC	sg. 3 m.	וָגָלַה	וָגָלַה	וָגָלַה	וַתְּגַלֵּה
	3 f.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תַּהֲגַלָה
	2 m.	תָּגַלָה	תָּגַלָה	תָּגַלָה	תַּהֲגַלָה
	2 f.	תָּגַלִי	תָּגַלִי	תָּגַלִי	תַּהֲגַלִי
	1 c.	אָגַלָה	אָגַלָה	אָגַלָה	אָתְּגַלָה
	3 c.	וָגָלוֹ	וָגָלוֹ	וָגָלוֹ	וַתְּגַלְוֹ
	3 f.	תָּגַלְיִתָה	תָּגַלְיִתָה	תָּגַלְיִתָה	תַּהֲגַלְיִתָה
	2 m.	תָּגַלָוֹ	תָּגַלָוֹ	תָּגַלָוֹ	תַּהֲגַלָוֹ
	2 f.	תָּגַלְיִתָה	תָּגַלְיִתָה	תָּגַלְיִתָה	תַּהֲגַלְיִתָה
	1 c.	וָגָלוֹת	וָגָלוֹת	וָגָלוֹת	וַתְּגַלְוֹת
Juss.	sg. 3 m.	וְגַלְוָה	וְגַלְוָה		
waw-PC	sg. 3 m.	וְיַגְלֵל	וְיַגְלֵל		וַיַּתְּגַלֵּל

		Qal	Piel	Pual	Hitpael
Impv.	sg. m.	גָּלַה	גָּל		הַתְּגִלָּה
	f.	גָּלֵי			הַתְּגִלִּי
	pl. m.	גָּלָוִי	גָּלֹוִי		הַתְּגִלָּוִי
	f.	גָּלִינָה			
Inf. cs.		גָּלוֹת	גָּלוֹת	גָּלוֹת	הַתְּגִלּוֹת
	Inf. abs.	גָּלָה	גָּלָה	גָּלָה	הַתְּגִלָּה
		גָּלָה	גָּלָה	גָּלָה	הַתְּגִלָּה
Part.	sg. m.	גָּלַה	מְגֻלָּה	מְגֻלָּה	מְתְּגִלָּה
	f.	גָּלָה	מְגֻלָּה		
	pl. m.	גָּלִים	מְגֻלִים		
	f.	גָּלוֹת	מְגֻלּוֹת		

### Notes

Variation between the vowels /i/ (*hireq*) and /e/ (*sere*) after the second root consonant in suffix conjugation forms is attested even within one and the same verse, e.g., **וְהִכִּיָּתִי** and **וַיִּשְׁאָל דָּוֹד בַּיְהּוֹן לְאָמֵר הַאֲלֹךְ וְהִכִּיָּתִ בְּפֶלְשְׁתִּים הָאֱלֹהָ וַיֹּאמֶר יְהֹוָה וְהִכִּיָּתִ in 1 Sam 23:2** *David asked the Lord, “Shall I go and attack these Philistines?” And the Lord said to David, “Go and attack the Philistines and save Keilah”*.

Verbs that are both I gutt. and IIIy (e.g., **עָשָׂה**) have the same vowel changes before the first root consonant as the strong verb, e.g., **נִعְשָׂה** Ni. *it was done* (with *pataḥ* in the prefix), **נִעְשָׂה** Ni. *it was done* (with *segol* in the prefix), **יִעְשָׂה** Ni. *it is done* etc. The same applies to the verb **רָאָה** in the Niphal, e.g., **יַרְאָה** *he shall appear* (Exod 23:17).

As in the Qal, IIIy verbs may loose the long final vowel in jussive and *wayyiqtol* forms without an ending, e.g., **וַיַּגְלֵל** *and he uncovered* (Pi.), **וַיַּגְלֵל** *and she uncovered* (Pi.), **וַיַּתְּפִסֵּס** *and he covered himself* (Hitpa.).

The verb **עָלָה** is used both in the Qal and in the Hiphil (558 and 250 times in the Hebrew Bible, respectively). Because of the guttural as first root consonant, prefix conjugation forms of the Qal and the Hiphil are identical, e.g., **יַעֲלֵה** Q. *he will go up* or Hi. *he will bring up*, **וַיַּעֲלֵל** Q. *he went up* or Hi. *he brought up*. As the verb **עָלָה** is intransitive in the Qal and transitive in the Hiphil, the presence or absence of a direct object makes it possible to distinguish between these forms. (Ellipsis of direct objects is frequent in Biblical Hebrew.)

The verb **הִיה** has suffix conjugation and participle forms in the Ni. with the prefix vowel /i/, e.g., **נִהִיתָה** (SC 3 f. sg.) *it happened*, **נִהִיתָה** (part. f. sg.)

The verbs **נַתַּה** Hi. *to turn, incline* and **נַכַּה** Hi. *to smite, strike* are doubly weak: In and IIIy. The rules regarding sound changes of both weak verb categories In and IIIy are applied. As a result, Hiphil forms of these two verbs show only R<sub>2</sub> while R<sub>1</sub> /n/ is only present in

the gemination of R<sub>2</sub> in non-apocopate forms. The following characteristic Hiphil forms are attested:

SC	הַטָּה	הַכָּה
PC	וַטָּה	וַכָּה
Juss.	תַּטָּה	וַיְכָה
waw-PC	וְנִיטָּה, וְאָטָה	וְנִיכָּה, וְנִיכָּה
Impv.	הַטָּה, הַכָּה	הַכָּה, הַכָּה
Inf. cs.	הַטָּות	הַכָּות
Part.	מַטָּה	מַכָּה

The verb נִכָּה is also attested in the Pual, e.g., הַמַּכָּה (SC), מַכָּה (part.).

As in the strong verb, assimilation of R<sub>1</sub> to R<sub>2</sub> does not happen in the case of a guttural as R<sub>2</sub>, e.g., יְנַחֵן he leads me (Ps 23:3; verb נָחַה Hi. with ePP).

The infinitive absolute הַרְבָּה of the verb Hi. is used as an adverb with the meaning *greatly, exceedingly*. The form הַרְבָּה is used as a substitute for the infinitive absolute, but the form הַרְבָּה is used as infinitive absolute as well.

### 22.2.3 General Overview of the Forms of Verbs III <sup>3</sup>

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.<sup>1</sup>

		Qal	Niphal	Hiphil	Hophal
SC	sg. 3 m.	מִצָּא	גִּמְצָא	הַמִּצְיאָה	הַמִּצְיאָה
	3 f.	מִצָּאָה	גִּמְצָאָה	הַמִּצְיאָה	הַמִּצְיאָה
	2 m.	מִצָּאָת	גִּמְצָאָת	הַמִּצְיאָת	הַמִּצְיאָת
	2 f.	מִצָּאָת	גִּמְצָאָת	הַמִּצְיאָת	הַמִּצְיאָת
	1 c.	מִצָּאָתִי	גִּמְצָאָתִי	הַמִּצְיאָתִי	הַמִּצְיאָתִי
pl.	3 c.	מִצָּאוֹ	גִּמְצָאוֹ	הַמִּצְיאָוֹ	הַמִּצְיאָוֹ
	2 m.	מִצָּאָתֶם	גִּמְצָאָתֶם	הַמִּצְיאָתֶם	הַמִּצְיאָתֶם
	2 f.	מִצָּאָתָן	גִּמְצָאָתָן	הַמִּצְיאָתָן	הַמִּצְיאָתָן
	1 c.	מִצָּאָנוּ	גִּמְצָאָנוּ	הַמִּצְיאָנוּ	הַמִּצְיאָנוּ

<sup>1</sup> In the tables below, the verb מָלַא is used for the Piel, Pual and Hitpael forms because it is actually used in these binyanim. In forms where the ל has vocal šwa it loses the *dagesh forte*.

## 22.2 Verbs III y and Verbs III ?: Derived Binyanim

		Qal	Niphal	Hiphil	Hophal
PC	sg. 3 m.	ימצא	ימצא	ימציא	ימציא
	3 f.	תִמְצָא	תִמְצָא	תִמְצִיא	תִמְצִיא
	2 m.	תִמְצָא	תִמְצָא	תִמְצִיא	תִמְצִיא
	2 f.	תִמְצָאֵי	תִמְצָאֵי	תִמְצִיאֵי	תִמְצִיאֵי
	1 c.	אָמַצָּא	אָמַצָּא	אָמַצִּיא	אָמַצִּיא
pl.	3 c.	ימצאו	ימצאו	ימציאו	ימציאו
	3 f.	תִמְצָאָנֶה	תִמְצָאָנֶה	תִמְצִיאָנֶה	תִמְצִיאָנֶה
	2 m.	תִמְצָאֹו	תִמְצָאֹו	תִמְצִיאֹו	תִמְצִיאֹו
	2 f.	תִמְצָאָנֶה	תִמְצָאָנֶה	תִמְצִיאָנֶה	תִמְצִיאָנֶה
	1 c.	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצִיא
Juss.	sg. 3 m.	ימצא	ימצא	ימציא	
waw-PC	sg. 3 m.	וַיִּמְצָא	וַיִּמְצָא	וַיִּמְצִיא	
Impv.	sg. m.	מצא	המִצָּא	המִצָּא	המִצָּא
	f.	מצאי	המִצָּאי	המִצָּאי	המִצָּאי
	pl. m.	מצאו	המִצָּאו	המִצָּאו	המִצָּאו
	f.	מצאוּ	המִצָּאוּנֶה	המִצָּאוּנֶה	
Inf. cs.		מצא	המִצָּא	המִצָּא	
Inf. abs.		מצוא	המִצָּא	המִצָּא	
Part.	sg. m.	מצא	נִמְצָא	מִנְמְצָא	מִמְמְצָא
	f.	מצאות	נִמְצָאות		
	pl. m.	מצאים	נִמְצָאים		
	f.	מצאות	נִמְצָאות		

			Qal	Piel	Pual	Hitpael	
SC	sg.	3 m.	מִצָּא	מִלָּא	מִלָּא	הַתִּמְלָא	
		3 f.	מִצָּאָה	מִלָּאָה	מִלָּאָה	הַתִּמְלָאָה	
		2 m.	מִצָּאָת	מִלָּאָת		הַתִּמְלָאָת	
		2 f.	מִצָּאָת	מִלָּאָת		הַתִּמְלָאָת	
		1 c.	מִצָּאָתִי	מִלָּאָתִי		הַתִּמְלָאָתִי	
pl.		3 c.	מִצָּאוֹ	מִלָּאוֹ	מִלָּאוֹ	הַתִּמְלָאוֹ	
		2 m.	מִצָּאָתֶם	מִלָּאָתֶם		הַתִּמְלָאָתֶם	
		2 f.	מִצָּאָתֶן	מִלָּאָתֶן		הַתִּמְלָאָתֶן	
		1 c.	מִצָּאָנוֹ	מִלָּאָנוֹ		הַתִּמְלָאָנוֹ	
PC	sg.	3 m.	יִמְצָא	יִמְלָא	יִמְלָא	וַתִּמְלָא	
		3 f.	תִּמְצָא	תִּמְלָא	תִּמְלָא	תִּתְמַלֵּא	
		2 m.	תִּמְצָא	תִּמְלָא	תִּמְלָא	תִּתְמַלֵּא	
		2 f.	תִּמְצָאִי	תִּמְלָאִי	תִּמְלָאִי	תִּתְמַלֵּאִי	
		1 c.	אִמְצָא	אִמְלָא	אִמְלָא	אִתְמַלֵּא	
pl.		3 c.	יִמְצָאוֹ	יִמְלָאוֹ	יִמְלָאוֹ	וַתִּמְלָאוֹ	
		3 f.	תִּמְצָאָנָה	תִּמְלָאָנָה	תִּמְלָאָנָה	תִּתְמַלֵּאָנָה	
		2 m.	תִּמְצָאָוֹ	תִּמְלָאָוֹ	תִּמְלָאָוֹ	תִּתְמַלֵּאָוֹ	
		2 f.	תִּמְצָאָנָה	תִּמְלָאָנָה	תִּמְלָאָנָה	תִּתְמַלֵּאָנָה	
		1 c.	בְּמִצָּאָ	בְּמִלָּאָ	בְּמִלָּאָ	בְּתִמְלָאָ	
Juss.	sg.	3 m.	יִמְצָא	יִמְלָא	יִמְלָא	וַתִּמְלָא	
waw-PC	sg.	3 m.	וַיִּמְצָא	וַיִּמְלָא	וַיִּמְלָא	וַיִּתְמַלֵּא	
Impv.	sg.	m.	מִצָּא	מִלָּא		הַתִּמְלָא	
		f.	מִצָּאי	מִלָּאי		הַתִּמְלָאִי	
	pl.	m.	מִצָּאוֹ	מִלָּאוֹ		הַתִּמְלָאוֹ	
		f.	מִצָּאָנָה	מִלָּאָנָה		הַתִּמְלָאָנָה	
Inf. cs.			מִצָּא	מִלָּא		הַתִּמְלָא	
Inf. abs.			מִצְוֹא	מִלָּא			
				מִלָּא			

		Qal	Piel	Pual	Hitpael
Part.	sg. m.	מִצָּא	מִמְלָא	מִמְלָא	מִתְמָלָא
	f.	מִצָּאת			
	pl. m.	מִצָּאים	מִמְלָאים		
	f.	מִצָּאות			

### Notes

In the suffix conjugation of the derived binyanim, the vowel between the second root consonant and a consonantal suffix is always *sere*, whereas the Qal has *qames*.

The 3/2 f. pl. forms of the prefix conjugation with the vowel /æ/ are due to analogy to III y verbs, e.g., the **תִּמְלֹאֵנָה** *they will be found*. Sometimes, forms of III' verbs follow the pattern of III y completely, e.g., **נִבְחַת** *you have prophesied* (verb **נִבְחַת**; Jer 26:9) as opposed to the expected form **נִבְאַת** (*Jer 20:6; 28:6*).

## 22.3 Temporal Subordinate Clauses

Temporal subordinate clauses locate in time a state of affair in relation to another state of affairs. The event can be either anterior, simultaneous or posterior to the other event. Frequently used temporal conjunctions are: **כִּי** *before, until, when*, **כִּי** *when*, **כִּי** *when*, **כִּי** *when*, **כִּי** *when*, **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 מִקְצָה שֶׁלַשׁ יְמִים אַחֲרֵי<br>אֲשֶׁר־כִּרְתּוּ לָהֶם בְּרִית וַיִּשְׁמֻעוּ<br>בְּיִקְרָבִים הֵם אֱלֹיו וּבְקָרְבוּ הֵם<br>יֹשְׁבִים | <i>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</i> (Josh 9:16) |
| וַיֹּאמֶר מֵפִיבָּשֶׂת אֶל־הַמֶּלֶךְ גַּם<br>אֲתִ־הַכֵּל יִקְחֶה אַחֲרֵי אֲשֶׁר־בָּא<br>אֶדְנֵי הַמֶּלֶךְ בְּשָׁלוֹם אֶל־בֵּיתוֹ                | <i>Mephibosheth said to the king, "He may take it all after my lord the king has come to his house in peace"</i> (2 Sam 19:31)                                     |
| וְהִיא טְרַם־יִקְרֹא וְאַנְיִ אָעֵןָ  | <i>Before they call, I will answer</i> (Isa 65:24)   |
| שָׁאַל מָה אַעֲשֶׁה־לְךָ בְּטָרֵם אֶלְקַח<br>מַעַמֵּךְ  | <i>Ask what I shall do for you, before I am taken from you</i> (2 Kgs 2:9)   |
| וַיְהִי כִּי־אָשֶׁר קָרַב אֶל־הַמִּחְנָה<br>וַיַּרְא אֶת־הַעֲגָל וּמִחְלָת  | <i>When he came near the camp, he saw the calf and the dancing</i> (Exod 32:19)  |
| וַיָּלְכוּ וַיָּבֹאוּ הָרָה וַיִּשְׁבּוּ שָׁם<br>שֶׁלַשׁ יְמִים עַד־שָׁבוּ הַרְדָּפִים  | <i>They left and came to the hills and stayed there for three days, until the pursuers returned</i> (Josh 2:22)  |

<b>וְلֹא-הָאמַנְתִּי לְדִבְרִים עַד אֲשֶׁר-בָּאֵת וַתִּרְאִינָה עִנִּי כִּי נָעַר יִשְׂרָאֵל וְאֶחֱבָּהוּ</b>	<i>I did not believe the words, until I came and my eyes saw it (1 Kgs 10:7)</i> <i>When Israel was a child, I loved him (Hos 11:1)</i>
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Similar to temporal subordinate clauses with a finite verb as predicate are constructions with a preposition and an infinitive construct.

<b>אָמַרְתִּי הַפָּעַם אַחֲרֵי רָאָתִי אַתְּ-פָנָיךְ</b>	<i>I can die now after I have seen your face (Gen 46:30)</i>
<b>וְאֵלֶּה הַמֶּלֶךְים אֲשֶׁר מֶלֶךְ בָּאָרֶץ אֲדוֹם לְפָנָיו מֶלֶךְ-מֶלֶךְ לְבָנוֹ יִשְׂרָאֵל</b>	<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>
<b>כִּי לֹא-יָאכַל הַעַם עַד-בָּאוֹ</b>	<i>... for the people do not eat before he [Samuel] comes (1 Sam 9:13)</i>

For the use of the inf. cs. with the prepositions **בְּ** and **עַד** as temporal adverbial expressions see section 9.3.3

## 22.4 Exercises

### 22.4.1 Translation of Verbal Forms

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

- |    |            |    |          |    |            |    |           |    |            |    |              |    |           |    |           |
|----|------------|----|----------|----|------------|----|-----------|----|------------|----|--------------|----|-----------|----|-----------|
| 1  | סְלָה      | 2  | כָּלֹ    | 3  | כָּלִים    | 4  | כָּלִיתִי | 5  | אֲכָלה     | 6  | יָכָלוּ      | 7  | כְּסָתָה  | 8  | חֲכָסִי   |
| 9  | נְבָא      | 10 | נְבָאוּ  | 11 | נְבָאתִ    | 12 | תְּנְבָא  | 13 | הַכִּיתִ   | 14 | הַכִּיתָה    | 15 | הַכִּיתִי | 16 | הַכִּיתִי |
| 17 | חֲכָכִיתִם | 18 | יְכִיחָה | 19 | יְכִיּוּ   | 20 | אֲכָה     | 21 | וַיְכִיּוּ | 22 | וְנָקָה      | 23 | וְנָרָא   | 24 | וַיְרָא   |
| 25 | חֲרָאה     | 26 | צְוִוִּי | 27 | צְוִוִּיתִ | 28 | וַיְצִוּ  | 29 | הַעֲלִיָּה | 30 | הַעֲלִיִּתִי |    |           |    |           |

### 22.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: מֹשֶׁה, יִשְׂעִיהוּ, יְרוּשָׁלָם, חַזְקִיָּהוּ, דָּוִד, אָמוֹן, אַלְקִים, אַחֲרָן, אַבְרָהָם, שְׁמֹוֹאֵל, שְׁלֹמֹה, שְׁבָנָא, שָׁאֹול, עַבְדָּ אֲדָם

- 1 וַיַּעֲשֵׂה מֹשֶׁה וְאַחֲרָן כַּאֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם כֵּן עָשָׂו: 2 וַיַּגְּדֵל מֹשֶׁה לְאַחֲרָן אֶת כָּל-דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַחְתָּ וְאֶת כָּל-הָאֱתָה אֲשֶׁר צִוָּה: 3 וַיַּבְּנֵן שְׁלֹמֹה אֶת-הַבָּיּוֹת וַיַּכְלֵל אֶלְהִים בַּיּוֹם הַשְׁבִּיעִי מֶלֶאכָתוֹ אֲשֶׁר עָשָׂה וַיֵּשֶׁבּוּ בְּיּוֹם הַשְׁבִּיעִי מֶלֶאכָתוֹ אֲשֶׁר עָשָׂה: 5 וַיַּשְׁלַח

שָׁאֵל מֶלֶאכִים לְקֹחַת אֶת־דָּוֹד<sup>2</sup> וְנָרָא<sup>3</sup> אֶת־לְהַקְתָּה<sup>3</sup> הַגְּבִיאִים גְּבָאים וְשָׁמוֹאָל עַמְּדָן גָּבָעָל עַל־יִצְחָם וְתָהִי  
עַל־מֶלֶאכִי שָׁאוֹל<sup>4</sup> רַיִח אַלְהִים וַיַּתְגִּבֵּאוּ גַּסְּהַפְתָּה: 6 וַיַּלְחִמוּ בְּגִירִיהוֹדָה בַּיּוֹרִישָׁלָם וַיַּלְכְּדוּ  
אֹוֹתָה נִבְוָתָה לְפִידְתָּרָב וְאֶת־הַשָּׁעָר שְׁלֹחוּ בְּאַש: 7 כְּלַ-הַמִּצְזָה אֲשֶׁר אָנֹכִי מִצְזָה חַיּוֹם תְּשִׁמְרוּ  
לְעַשְׂתָה לְמַעַן תְּחִיּוּ וְרַבְתֶּם וּרְשָׁתֶם אֶת־הָאָרֶץ אֲשֶׁר־גַּשְׁבָּע יְהוָה לְאַבְתֵיכֶם: 8 וְעַתָּה  
מִמְלְכַתְךָ לְאַדְתָּקִים בְּקַשׁ וְהַזָּה לוֹ אִישׁ כָּלְבָבָו וְצִוְתָה יְהוָה לְגַדְלָה עַל־עַמּוֹ כִּי לֹא שָׁמְרָת אֶת  
אֲשֶׁר־צִוָּה יְהוָה: 9 וַיַּרְא אֱלֹהִים יְהוָה בְּלִילָה הַהָּוָא וַיֹּאמֶר אַלְהִי אָבָתְךָם אָבוֹךְ אֶל־תִּירָא  
כִּירָאָתְךָ אָנֹכִי וְבָרְכָתְךָ וְתִרְבְּתְךָ אֶת־זָרָעָךָ בְּעֵבֶר אָבָרָהָם עַבְדָּךְ: וַיַּבְנֵן שֵׁם מִזְבֵּחַ וַיַּקְרָא בְּשֵׁם  
יְהוָה נִיטְשָׁם אֲהָלוֹ וַיַּכְרֹבֶר<sup>5</sup> שֵׁם עַבְדִּירִיאָצָק בָּאָר: 10 וַיַּעַל מֹשֶׁה אֶל־הַהָר וַיַּכְסֵן הַעֲגֹן אֶת־הַהָר:  
וַיַּשְׁמַן כְּבָדְיוֹתָה עַל־תְּבָר סִינוּ וַיַּכְסֵהוּ הַעֲגֹן שְׁשָׁת יָמִים וַיַּקְרָא אֶל־מֹשֶׁה בְּיּוֹם הַשְׁבִּיעִי מִתְּחָזָק  
הַעֲגֹן: וּמְرָאָה כְּבָד וְהַזָּה כְּאֶשׁ אֲכָלָת בְּרָאָשׁ הַהָר לְעַנִּי בְנֵי יִשְׂרָאֵל: וַיַּבְאָ מֹשֶׁה בְּתַחַד הַעֲגֹן  
וַיַּעַל אֶל־הַהָר וַיַּחַזֵּק מֹשֶׁה בְּהָר אֶרְבָּעִים יוֹם וְאֶרְבָּעִים לַיְלָה: 11 וַיַּהַי כַּשְׁמַע הַמֶּלֶךְ חִזְקִיָּהוּ  
וַיַּקְרָע אֶת־בָּגְדָיו וַיַּתְכִּס בְּשֶׁק<sup>6</sup> וַיַּבְאֵל בֵּית יְהוָה: וַיַּשְׁלַח אֶת־אֶלְקִים אֲשֶׁר־עַל־הַבָּית וְשַׁבְּנָא הַסְּפָר  
וְאֶת זָקְנֵי הַכְּהָנוֹת מִתְּפָסִים בְּשֶׁקִים אֶל־יְשֻׁעָהוּ הַנְּבִיא בָּן־אַמּוֹן: 12 כִּי כָּה אָמַר יְהוָה אֱלֹהִי  
יִשְׂרָאֵל אֱלֹהִי קָח אֶת־כּוֹס<sup>7</sup> כִּי כָה אָמַר יְהוָה אֱלֹהִי יִשְׂרָאֵל אֱלֹהִי קָח אֶת־כּוֹס תִּיְהֵן הַחֲמָה הַזֹּאת  
מִינִי וְהַשְׁקִיתָה אֶת־הַכְּלָ-הַנוּוֹם אֲשֶׁר אָנֹכִי שְׁלַח אֶתְכֶם לְאַתָּה אֱלֹהִים: ... וְאֶקְח אֶת־הַכְּסָוס מִינִי יְהוָה  
וְאֶשְׁקַה אֶת־הַכְּלָ-הַנוּוֹם אֲשֶׁר־שְׁלַחְתִּי וְהַזָּה אֱלֹהִים: 13 וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל כִּי־הָאָמַר הַנָּהָר שְׁפָתָה שְׁרֵי  
אֱלֹהִי יִשְׂרָאֵל אָנֹכִי הַעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם וְאַצְּיל אֶתְכֶם מִינִי מִצְרָיִם וּמִינִי כָּל־הַמְּלָכָות  
הַלְּחִצִּים<sup>8</sup> אֶתְכֶם: 14 וַיַּגְדֵּל לְמַלְךָ דָוִד לְאָמָר בְּרָאָה וְהַזָּה אֶת־בִּטְחָה אֶרְבָּה אֶת־זָרָעָךָ וְלֹא יִסְפֶּר  
בְּעֵבֶר אֶרְוֹן הָאֱלֹהִים וַיַּלְכֵד דָוִד וַיַּעַל אֶת־אֶרְוֹן הָאֱלֹהִים מִבֵּית עַבְדָּם אֶרְם עַיר דָוִד בְּשִׁמְחָה:

## 22.5 Hebrew Reading: Genesis 16:7–10

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

<sup>7</sup> וַיַּמְצַאַת מֶלֶךְ יְהוָה עַל־עַיִן הַמִּים בַּמִּדְבָּר עַל־הַצְּעִינָה בְּגַדְעָה שִׁיר: <sup>8</sup> וַיֹּאמֶר הַנָּהָר שְׁפָתָה שְׁרֵי  
אִירְמֹזָה בָת וְאֶתְתָּה תְּלַכְּבִי וְתַאֲמֵר מִפְנֵי שְׁרֵי גַּבְרָתִי אָנֹכִי בְּרַחַת: <sup>9</sup> וַיֹּאמֶר לְהַמֶּלֶךְ יְהוָה שׁוּבֵי  
אֶל־גַּבְרָתֶךָ וְהַתְּعַנֵּי פְּחַת יְהוָה: <sup>10</sup> וַיֹּאמֶר לְהַמֶּלֶךְ יְהוָה מִלְּאָךְ יְהוָה תְּרַבֵּה אֶרְבָּה אֶת־זָרָעָךָ וְלֹא יִסְפֶּר  
מִרְבָּ:

16:7	שָׁוָר	name of a place or region near the eastern border of Egypt
16:8	אִירְמֹזָה	where from?
	גַּבְרָתִה	mistress; lady (title of the queen mother) (cs. st. גַּבְרָת)

<sup>2</sup> Instead of the form נִירָא is expected.

<sup>3</sup> band, company

<sup>4</sup> Q. to hollow out, dig

<sup>5</sup> שֶׁק sack, sackcloth (gem. noun)

<sup>6</sup> כּוֹס cup

<sup>7</sup> לְחַזֵּן Q. to oppress

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16:9      שָׁנַת Hitpa. *to submit (HALOT), to humble oneself (BDB)*

# Chapter 23

## 23.1 Vocabulary

### 23.1.1 Verbs

- חלָה** Q. *to be or become weak; become sick, ill*  
**חַלֵּק** Q./Pi. *to divide, apportion*  
**חָרְשׁ** Hi. *to be silent*  
**יִבְשֶׂ** Q. *to be dry, dried up* (stative verb; SC יִבְשֶׂ; PC יִבְשֶׂ); Hi. *to dry up, make dry*  
**יִדְהָ** Hi. *to praise; Hitpa. to confess* (SC הַתִּנְדֹּה)  
**יִטְבֶּ** Q. *to be good, well, glad, pleasant; Hi. to do good to, deal well with; to do well; to make something good*  
**יִכְהַ** Hi. *to rebuke, reproach; to decide*  
**יִסְפֵּ** Q. *to add; Hi. to add*  
**יִצְבֶּ** Hitpa. *to set oneself, to station oneself; to take one's stand* (cf. נִצְבֵּ Ni./Hi.)  
**יִשְׁעַ** Hi. *to help, save; Ni. to receive help; to be victorious*  
**יִתְרַ** Ni. *to be left over, remain; Hi. to leave over, leave*  
**רָפָא** Q. *to heal; Ni. to be healed*

### 23.1.2 Nouns

- גֵּבֶר** *man*  
**זָרָ** *strange, foreign*  
**כְּפֻרָה** *shoulder; side; mountain slope*  
**עֲמִקָּם** *valley, vale, lowland*  
**עֲרָבָה** *desert-plain, steppe* (with the article הַעֲרָבָה usually a part of the arid region between the Sea of Galilee and the Gulf of Aqaba)  
**שָׁאֹול** *underworld (fem.)*

## 23.2 Verbs I y: Derived Binyanim

### 23.2.1 Verbs I y: Niphal, Hiphil and Hophal

Verbs of the type Iy are verbs with originally either /y/ or /w/ as first root consonant. In the Niphal, Hiphil and Hophal most Iy verbs behave like having /w/ as first root consonant. Only few exceptions to this are found in Biblical Hebrew. As the weakness of Iy verbs is in first position, the vowels of the prefix syllables in the Niphal, Hiphil and Hophal interact with the first root consonant in the following ways:

1. In the suffix conjugation and participle Niphal: \**nawšab* > *nōšab* נֹשֶׁב in the suffix conjugation (from a primitive form \**naqtala*) and \**nawšab* > *nōšāb* נֹשָׁב in the participle
2. In the Hiphil of most verbs: \**hawšaba* > *hōšib* הַוּשִׁיב (SC) (from a primitive form \**haqtala*), \**yuhawšib* > *yōšib* יְוֻשֵּׁב (PC) (the same applies to the other Hi. forms)
3. In the Hiphil of a few verbs: \**hayṭaba* > *hēṭib* (SC) (from a primitive form \**haqtala*), \**yuhayṭib* > *yēṭib* יְיֻחָטֵב (PC) (the same applies to the other Hi. forms)
4. In the Hophal: \**huwrad* > *hūrad* הַוּרָד (SC), \**yuwrad* > *yūrad* יְוֻרָד (PC) (the same applies to the other Ho. forms)

			Niphal	Hiphil		Hophal
SC	sg.	3 m.	נוֹשֶׁב	הַוּשִׁיב	הַיְטִיב	הַוּשֶׁב
		3 f.	נוֹשֶׁבָה	הַוּשִׁיבָה	הַיְטִיבָה	
		2 m.	נוֹשֶׁבָת	הַוּשִׁיבָת	הַיְטִיבָת	
		2 f.	נוֹשֶׁבָת	הַוּשִׁיבָת	הַיְטִיבָת	
		1 c.	נוֹשֶׁבָתִי	הַוּשִׁיבָתִי	הַיְטִיבָתִי	
pl.			נוֹשְׁבוֹ	הַוּשִׁיבּוֹ	הַיְטִיבּוֹ	
		2 m.	נוֹשֶׁבָתִים	הַוּשִׁיבָתִים	הַיְטִיבָתִים	
		2 f.	נוֹשֶׁבָתָן	הַוּשִׁיבָתָן	הַיְטִיבָתָן	
		1 c.	נוֹשֶׁבָנִי	הַוּשִׁיבָנִי	הַיְטִיבָנִי	
PC	sg.	3 m.	יוֹשֵׁב	יְוֻשֵּׁב	יְיֻטֵּב	יוֹשֶׁב
		3 f.	תְּיוֹשֵׁב	תְּוֻשֵּׁב	תְּיֻטֵּב	
		2 m.	תְּיוֹשֵׁב	תְּוֻשֵּׁב	תְּיֻטֵּב	
		2 f.	תְּיוֹשֵׁבִי	תְּוֻשֵּׁבִי	תְּיֻטֵּבִי	
		1 c.	אֲיוֹשֵׁב	אוֹשֵׁב	אַיְטִיב	

		Niphal	Hiphil		Hophal
pl.	3 m.	יָשַׁבְוּ	יָשַׁבְוּ	יִשְׁבּוּ	
	3 f.	תָּשַׁבְנָה	תָּשַׁבְנָה	תִּשְׁבֹּנָה	
	2 m.	תָּשַׁבְבּוּ	תָּשַׁבְבּוּ	תִּשְׁבּוּ	
	2 f.	תָּשַׁבְנָה	תָּשַׁבְנָה	תִּשְׁבּוּ	
	1 c.	נָשַׁבָּ	נוֹשֵׁבָ	נִשְׁטִיבָ	
Juss.	sg. 3 m.	יָשַׁבָּ	יָשַׁבָּ		
waw-PC	sg. 3 m.	וַיָּוֶלֶד	וַיָּוֶשֶׁבָּ	וַיִּשְׁטַּבָּ	
Impv.	sg. m.	הָיָשֵׁב	הָוַשֵּׁב	הַיְּשִׁיבָה	
	f.	הָיָשְׁבִּי	הָוַשְׁבִּי	הַיְּשִׁיבָה	
	pl. m.	הָיָשְׁבּוּ	הָוַשְׁבּוּ		
Inf. cs.		הָיָשֵׁב	הָוַשֵּׁב	הַיְּשִׁיבָה	
Inf. abs.		הָיָשֵׁב	הָוַשֵּׁב	הַיְּשִׁיבָה	
Part.	sg. m.	נוֹשָׁבָ	מוֹשִׁיבָ	מִיְּשִׁיבָ	מִוְשָׁבָ
	f.	נוֹשְׁבָתָ	מוֹשְׁבָתָ	מִיְּשִׁיבָתָ	מִיְּשִׁיבָתָ
	pl. m.	נוֹשְׁבִּים	מוֹשְׁבִּים	מִיְּשִׁיבִּים	מִיְּשִׁיבִּים
	f.	נוֹשְׁבּוֹתָ	מוֹשְׁבּוֹתָ	מִיְּשִׁיבּוֹתָ	מִיְּשִׁיבּוֹתָ

### Notes

The primitive forms for the suffix conjugation \*naqtal (Ni.) and \*haqtal (Hi.) are different from the primitive forms for the corresponding forms of the strong verbs \*niqtal and \*hiqtil, respectively (cf. Chapters 16 and 17).

In the Niphal prefix conjugation, imperative and infinitives the first root consonant is /w/ in most cases. The /n/ of the Niphal is assimilated to the /w/, e.g., *yinwasī* > *yiwwāšēd* *יָשַׁעַ* *he will be saved* (pausal form; Prov 28:18). At times, the first root consonant /y/ is preserved, e.g., *יִירַחַ* *he shall be shot* (Exod 19:13).

Five Iy verbs have Hiphil forms that are based on an original /y/ as R<sub>1</sub>: *יִתְבּ* Hi. to do good (74×), *יִלְלָ* Hi. to howl (30×), *יִנְקָ* Hi. to nurse, suckle (9×), *יִמְןָ* Hi. to go to the right (5×), *יִשְׁרָ* Hi. to make even (2×).

In wayiqtol forms the long vowel /i/ as thematic vowel is replaced by /ē/ (except in pausal forms), e.g., *וַיָּוֶשֶׁבָּ* he settled (transitive; Gen 47:11).

In wayiqtol verbs without suffix, stress is frequently retracted to the penultimate syllable with shortening of the thematic vowel /ē/ > /æ/, e.g., *וַיִּשְׁטַּבָּ*. But forms without retraction of stress are attested, too, e.g., *וַיָּוֶשֶׁבָּ* (Gen 47:11). With a guttural as third root consonant the vowel /ē/ is shortened to /a/, e.g., *וַיִּשְׁעַ* and he saved (Exod 14:30).

The verb **הַלְךָ** follows the pattern of the verbs **יָרַד**, **יָשַׁב**, etc., in the Hiphil forms. Illustrative Forms are the following:

SC	sg.	3 m.	<b>הַוְלִיךְ</b>
	pl.	3 c.	<b>הַוְלִיכּוּ</b>
PC	sg.	3 m.	<b>וַלְיכָ</b>
	pl.	3 m.	<b>וַלְיכּוּ</b>
Inf. cs.			<b>הַוְלִיךְ</b>

Frequent doubly weak verbs are **יִצְאָ** Hi. to bring out, lead out, **יִדְחָ** Hi. to praise and **יִרְאָ** Ni. to be feared, terrible, awesome. The verb **יִרְאָ** Ni. is almost exclusively attested in the participle **נֹרֶאָה**, **נֹרֶאָ** etc. The verbs **יִדְחָ** Hi. and **יִצְאָ** Hi. have the following characteristic forms:

SC	sg.	3 m.	<b>הַוְצִיאָ</b>
	pl.	3 c.	<b>הַוְצִיאּוּ</b>
PC	sg.	3 m.	<b>וַצִּיאָ</b>
	pl.	3 m.	<b>וַצִּיאּוּ</b>
Inf. cs.			<b>הַוְצִיאָ</b>

The verb **יִסַּף** to add is used in the Qal only in the suffix conjugation (28×), the inf. cs. (only 1×) and the part. (only 1×). In the Hiphil it is used in all forms (except the inf. abs.; 171 times in total), e.g., **יְזִיףָ** (SC), **יְזִיףּ** (PC), **וַיְזִיףּ** (*wayyiqtol*).

Verbs of the type Iy with **צ** as second root consonant have forms with a geminated **צ** in the Hi. and Ho., e.g., **וַיְצִינוּ** and they placed (1 Sam 5:2), **וַיְצַקְמָ** and they poured them out (with ePP; Josh 7:23), **וַיְצִיתָהוּ** you shall set on fire (Josh 8:8). Although forms like these look like forms of *In* verbs, they are derived from the verbs **יִצְקֵן**, **יִצְתַּחַ** and **יִצְתַּחַ**, respectively.

The verb **יַלְךָ** has inf. cs. forms in the Hophal with a geminated second root consonant instead of a long vowel /ū/ in the prefix syllable: **הַוְלִיךְתָּ** or **הַוְלִיךְתָּה** *hullaedæt* in the constructions **יּוֹם** **הַוְלִיךְתָּ** *birthday* (Gen 40:20) or **יּוֹם** **הַוְלִיךְתָּה** *day of birth* (Ezek 16:4).

### 23.2.2 Verbs I y: Piel, Pual and Hitpael

In the Piel, Pual and Hitpael Iy have strong forms in the entire paradigms. In the Piel and Pual the first root consonant /y/ is preserved. In the Hitpael of some verbs the first root consonant is changed to /w/ while in the majority of verbs the /y/ is preserved. Important forms are included in the following table (only attested forms are included).

		Piel	Pual	Hitpael
SC	sg. 3 m.	יִסַּר	יִסַּד	הַתִּזְאֶב
	pl. 3 m.	יִסְרֹוּ		הַתִּזְאֶבוּ
PC	sg. 3 m.	יִסְרָר		יִתְזְאֶב
	pl. 3 m.			וַיִּתְזְאֶבוּ
Inf. cs.			יִסְרָר	הַתִּזְאֶב
				הַתִּזְאֶבְתָּה
Part.	sg. m.	מִיסְרָד	מִיְצָל	מִתְזְעָדָה

### 23.3 Modifying verbs

Some verbs may be used together with another verb as modifying verbs. When used in this way, they function as adverbial modifiers, i.e., the modifying verb expresses only an adverbial idea whereas the other verb expresses the main verbal idea. Verbs that are frequently used as modifying verbs are:

	Normal meaning	Meaning as modifying verb
יִסַּר Q./Hi.	<i>to add</i>	<i>to do something again, continue doing something; with a negative: to stop doing something; to not do something anymore</i>
שׁוֹב Q.	<i>to return</i>	<i>to do something again</i>
מֵהָר Pi.	<i>to hurry</i>	<i>to do something quickly</i>
רַבָּה Hi.	<i>to multiply, increase</i>	<i>to do something many times</i>
שָׁכַם Hi.	<i>to rise early</i>	<i>to do something early (in the morning)</i>

In many cases, the modifying verb precedes the modified verb which is in the infinitive construct, usually with the preposition **ל** (1 Sam 7:13) but also without (Gen 8:12).

וַיִּכְנַעֲוּ הַפְּלִשְׁתִּים וְלֹא-יִסְפֹּה עוֹד לִבּוֹא בְּגֻבּוֹל יִשְׂרָאֵל	<i>And the Philistines were subdued and did not come into the territory of Israel again</i> (1 Sam 7:13)
וְלֹא-יִסְפֹּה שׁוֹבֵא לְיוֹדָעָה עוֹד לֹא-יָוֶל בַּעַלְהָה הָרָאֵשׁן	<i>[The dove] did not return to him anymore</i> (Gen 8:12)
אֲשֶׁר-שְׁלֹחָה לְשׁוֹבֵק קְחַתָּה לְהִזְוֹת לְזֹהַר לְאַשָּׁה	<i>Her first husband, who sent her away, cannot take her back again to be his wife</i> (Deut 24:4)
וַיֹּאמֶר יִצְחָק אֶל-בְּנָיו מַה-זֶּה מַה-רֹּף לְמַצָּא בְּנִי	<i>And Isaac said to his son, “How did you find it so quickly, my son?”</i> (Gen 27:20)

וַיֵּשֶׁב מַשְׁרָת אִישׁ הָאֱלֹהִים  
לְקַוָּם      And the servant of the man of God got up early in the morning (2 Kgs 6:15)

Instead of a verbal form and an infinitive construct two finite verbal forms may be joined together, either in a syndetic construction with the conjunction ו (2 Sam 18:22; 1 Sam 25:23) or in an asyndetic construction without ו (Isa 52:1). The first verb is used as the modifying verb.

וַיֹּסֶף עוֹד אֲחִימָעָץ בְּנוֹ־צָדָוק וַיֹּאמֶר אֶל־יָאָב ...	And Ahimaaz son of Zadok said again to Joab (2 Sam 18:22)
וַתַּרְא אֲבִיגַיִל אֶת־דָּוִיד וַתִּפְתַּרְדֵּן מִלְּלַחְמָה	And Abigail saw David and quickly got off the donkey (1 Sam 25:23)
כִּי לֹא יוֹסִיף יְבָאֶךָ עוֹד עַרְלָן וְטַמָּא	... for no uncircumcised or unclean will come into you anymore (Isa 52:1)

## 23.4 Exercises

### 23.4.1 Translation of Verbal Forms

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

- |              |                     |                    |                 |                 |                |               |               |
|--------------|---------------------|--------------------|-----------------|-----------------|----------------|---------------|---------------|
| 1 אָזְדָּה   | 2 נָרָה             | 3 הַתְּנוּדוּ      | 4 הַיְּטִיבוּ   | 5 הַיְּטִבָּת   | 6 יְיִטְבֵּב   | 7 הַסְּפִתִּי | 8 תִּסְפִּיוּ |
| 9 יוֹסְפִּי  | 10 הַתְּנִצְבֵּי    | 11 יְתִינְצַבְתִּי | 12 הַוּשְׁעָתָם | 13 הַוּשְׁעָתִי | 14 תִּוּשְׁעִי | 15 הַכְּפִי   | 16 נְאֹולֵךְ  |
| 17 נְיִלְכֵי | 18 הַתְּחִרְיִישָׁי |                    |                 |                 |                |               |               |

### 23.4.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: אֶדְקִיהוּ, מִצְרָיִם, יְהוָה, יְהוּדָה, קָדְשָׁו, אֶחָדָן, אֶלְיָהוּ, אַהֲרֹן, אַבְשָׁלוֹם, שְׁמוֹאֵל, שְׁאֹול, מִצְרָיִם

1 רְبָאַנִי יְהוּדָה וְאֶרְפָּא הַוּשְׁעָתָי וְאוֹשְׁעָתָה כִּי תַהֲלִין אֶתְּהָ: 2 הַגָּה שְׁבַע שָׁנִים בְּאֹות שְׁבַע<sup>1</sup> גַּדּוֹל בְּכָל־אָרֶץ מִצְרָיִם: וְקַמְוּ שְׁבַע שְׁנִי רַעַב אֶחָדִיָּהוּ וְנִשְׁקַח כָּל־הַשְּׁבַע בְּאָרֶץ מִצְרָיִם וְכָלָה הַרְעָב אֶת־הָאָרֶץ: וְלֹא־יַזְרַע הַשְּׁבַע בְּאָרֶץ מִפְנֵי הַרְעָב הַהָּיא אֶחָדִיָּהוּ כִּי־כָּבֵד הוּא מְאָד: 3 וַיַּצְא בַּיּוֹם הַשְׁנִי וַיַּגְּהַנְּמָה שְׁנִי־אֲנָשִׁים עַבְרִים<sup>2</sup> נְאִים<sup>3</sup> וַיֹּאמֶר לְרַשְׁעָתָה רַעַךְ: וַיֹּאמֶר מַיְּ שְׁמָמָה לְאִישׁ

<sup>1</sup> שְׁבַע satiation, sufficiency; plenty

<sup>2</sup> עַבְרִי Hebrew

<sup>3</sup> נְצָח Ni. to fight

שר ושבט עליינו הלהרגנו אפה אמר כאשר הרגת את-המצרים<sup>4</sup> ויירא משה ויאמר אכן<sup>5</sup> נודע תרבר: 4 ועתה לך ואשלחך אל-פרעה והוציא את-עמך בינויו של ראל ממצרים: ויאמר משה אל-האלים מי אנסי כי אלה אל-פרעה וכי אוציא את-בני ישראל אל-מצרים: ויאמר כי אתה עף זה לא-האלים כי אנסי שלחויך בהוציא את-העם ממצרים פערדיון את-האלים על ההר הנה: 5 וידבר יהוה אל-משה ואל-אחים ניזום אל-בנין ישראל ואל-פרעה מלך מצרים להוציא את-בניהם ישראל מארץ מצרים: 6 וידבר אל-האלים את כל-דברים אלה לאמר: אנסי יהוה אל-היהיך אשר הוציא מארץ מצרים מבית עבדים: 7 וישלח יהוה איש נביה אל-בנין ישראל ויאמר להם כה-אמיר יהוה אלה יישראל אנסי העליות אחכם ממצרים ויאס אחים מבית עבדים: 8 ועתה ישראל שמע אל-החוקים ואל-המשפטים אשר אנסי מלמד אחכם לעשות למען פחיו ובאתם וירשתם את-הארץ אשר יהוה אלהי אבותיכם נתן לכם: לא תסבו על-הדבר אשר אנסי מצוח אתכם ולא תגרעו<sup>6</sup> מפני לשמר את-מצוות יהוה אלהיכם אשר אנסי מצוח אחכם: 9 ויספו בני ישראל לעשות הרכע בעיניו יהוה ויתגונם יהוה ביד-פלשתים ארבעים שנה: 10 וישלח שאול מלְאכִים לחתת את-דור ונרא את-להקה<sup>7</sup> הנביאים נבאים ושמואל עמד נאכ עלייהם וגתה עלה-לאכי שאול ריח אלהים ויתגנאו גם-המה: ונגרו לשאול וישלח מלְאכִים אחרים ויתגנאו גם-המה ווסף שאול וישלח מלְאכִים שלשים ויתגנאו גם-המה: 11 ויאמר יהוה אלהי משה תן קרבו גמיך למות קבא את-יזושׁע וחתיבתו באחל מועד ואצשׁו וילך משה ויהושׁע ויתגניבו באחל מועד: נירא יהוה באחל בעמוד ענן ויעמד עמוד הענן על-התקה ההאלה: 12 וייעי ככלות דוד לדבר את-דברים האלה אל-שאול ויאמר שאול תקל זה בנו דוד וייש שאול קלו ונבדק: 13 כל-המצוות אשר אנסי מצוח היום תשמרו לעשות למען פחיו ורביהם ובאתם וירשתם את-הארץ אשר-נסבע יהוה לאבותיכם: וזכרת את-בל-הדרך אשר הליכך יהוה אלהיך זה<sup>98</sup> לרעת אשר בלבבך חתsher מצותיו אם לא: 14 ביה אמר יהוה הנה נתן את-העיר הזאת ביד מלך-בבל ולכדה: ואצקיהו מלך יהודה לא יפלט מיד הכהדים<sup>10</sup> כי הפטן ינתן ביד מלך-בבל ורב-פוי עס-פוי ועגנו את-עגנו פראניה: ובבל يولך את-צקיהו שם יהודה עד-פקידי אותו נאם יהוה כי תלחמו את-הכדים לא תצליחו: 15 ויאמר אלהי אל-העם אני נוטרתי נביה ליהוה לבני נביה הבעל ארבע-מאות וחמשים איש: 16 ובאב-שם אל-המערה<sup>11</sup> נילן שם ויהנה דבר-יהוה אליו ויאמר לו מה-לה ביה אלה: ויאמר קנא קנאתי<sup>12</sup> ליהנה אלה צבאות כירעובי בריתך בני ישראל את-מזבחתיך הרסו<sup>13</sup> ואת-גביהיך הרנו בחרב ואיתר אני לבוד ויבקשי את-נפשי לחתחה: 17 ויהה הפתה ברדך והשמעה<sup>14</sup> באה אלהיך לאמר הבה אבשלום את-בל-בנוי הפלך ולא-נפטר מהם אחד: 18 וישמע יהוה את-קול דבריכם בדרכם

<sup>4</sup> מצרי Egyptian<sup>5</sup> אכן surely<sup>6</sup> נרע Q. to take; to diminish<sup>7</sup> להקה band, company (BDB)<sup>8</sup> זה here as adv. now, here<sup>9</sup> נסה Pi. to put to the test, try<sup>10</sup> כהדים Chaldeans (the people ruling over Babylon since 626/5 BCE) (HALOT)<sup>11</sup> מערה cave<sup>12</sup> קנא Pi. to be jealous; to be zealous<sup>13</sup> הרס Q. to tear down<sup>14</sup> שמוע report, news (part. pass. f. sg. to hear)

אָלִי וַיֹּאמֶר יְהוָה אֱלֹי שְׁמַעْתִּי אֶת־קֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֶל־יִצְחָק הַיּוֹתֶר כֹּל־אֲשֶׁר דִּבְּרוּ: 19 הָדוּ לִיהְנָה כִּי־טֹוב כִּי לְעוֹלָם חֶסֶד: 20 אָזְהָא יְהוָה בְּכָל־לְבָבִי אַסְפָּרָה כָּל־גַּבְּלָא אֲזַהָּ:

### 23.5 Hebrew Reading: Genesis 16:11–16

Translate Gen 16:11–16 with the help of notes below the text.

11 וַיֹּאמֶר לֵאמֹר יְהוָה הָנֶה הָרָה וַיַּלְךְ בָּנוֹ וַיַּקְרָא תְּשֻׁמָּעָל כִּי־שְׁמַע יְהוָה אֶל־עֲנֵנָה:  
 12 וְהִיא יְהוָה פֶּרֶא אֶרְדָּם יָדוֹ בְּפֶלְלָה וַיַּד פֶּלְלָה וְעַל־פָּנָיו כָּל־אֲחֵינוּ: 13 וַיַּקְרָא שְׁמִי־יְהוָה הַלְּבָר אֶלְيָה אֲתָה אֶל־רַאֵי כִּי אָמַרְתָּ הָנֶם הַלְּמָם רַאֵיתִי אֶחָרִי רַאֵי: 14 עַל־כֵּן קָרָא לְבָאָר בָּאָר לְחַי רַאֵי הָנֶה בַּיּוֹנְקָדֵשׁ וּבֵין בָּרֶד: 15 וַיַּתְלֹךְ הָנֶר לְאָבָרָם בָּנוֹ וַיַּקְרָא אָבָרָם שְׁמָבָנָו אֲשֶׁר־יָלַדה הָנֶר יְשֻׁמְּעָל: 16 וְאָבָרָם בְּנוֹשָׁמָנִים שָׂנָה וְשָׂנִים בְּלִדְרָת־הָנֶר אֲתָה־יְשֻׁמְּעָל לְאָבָרָם:

16:11	<b>*הָרָה</b>	<i>pregnant (adj.)</i>
	<b>וַיַּלְךְ</b>	This appears to be a <i>lectio mixta</i> . One can either read <b>וַיַּלְךְ</b> or <b>וַיַּלְךְתְ</b> (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.
	<b>עֲנֵנָה</b>	<i>affliction, misery, oppressed situation</i>
16:12	<b>פֶּרֶא</b>	<i>wild ass; פֶּרֶא אֶרְדָּם a man like a wild ass (HALOT)</i>
	<b>עַל־פָּנָיו</b>	<i>in front of, east of (BDB); at the expense of; to the disadvantage of (HALOT)</i>
16:13	<b>דִּבְּרָה</b>	The verb <b>דִּבְּרָה</b> is used in the Qal here (part. in 39 of the 41 cases of the verb in Qal)
	<b>רַאֵי</b>	<i>seeing (r̄̄i)</i>
	<b>הַלְּמָם</b>	<i>here</i>
16:14	<b>קָרְדֵּשׁ</b>	(and <b>בָּרֶד</b> names of places)

# Chapter 24

## 24.1 Vocabulary

### 24.1.1 Verbs

- בָּא** Q. *to come, to enter*; Hi. *to bring, bring in*
- בִּין** Q. *to discern, understand*; Hi. *to understand; to give understanding, teach*
- כַּוֹּן** Ni. *to be established; to be steadfast; to be permanent; to be ready*; Hi. *to establish, set up; to make ready, prepare; to direct; Polel to set up, establish*
- מוֹת** Q. *to die*; Hi. *to kill, put to death*
- נוֹחַ** Q. *to rest; to settle down; to have rest*; Hi. A *to cause to rest, give rest*; Hi. B *to lay, set down; to leave, let remain*
- סָוֶר** Q. *to turn aside*; Hi. *to cause to turn aside, depart; to remove, take away*
- עוֹר** Q. *to awake; to stir*; Hi. *to wake up; to excite; to put into motion*
- פּוֹזֵץ** Q. *to be dispersed; disperse (intr.)*; Ni. *be scattered*; Hi. *to scatter*
- קוּם** Q. *to arise, stand up, stand*; Hi. *to raise, raise up*
- רוּם** Q. *to be high; to be raised, uplifted; to rise (intrans.)*; Hi. *to raise, lift up; to exalt; to set up; Polel to raise, lift up; to exalt*
- רִיבְּ** Q. *to strive, contend*
- שׁוֹבֵךְ** Q. *to turn back, return*; Hi. *to bring back, return (trans.)*

### 24.1.2 Nouns

- אֲבִיּוֹן** *needy, poor (adj.)*
- אַתְּרִיתָ** *end; future; descendants (fem.)*
- אַרְחָה** *way, path*
- חַזְקָה** *strong; heavy, severe; firm, hard (adj.)*
- נִילָה** *the Nile (usually with the article הַנִּילָה, pl. נִילִּים; Nile-arms, Nile-canals) river, stream*
- יעֵרָה** *wood; forest; thicket*

- כָּסֵיל** *fool*
- מִזְמֹרֶת** *psalm*
- מַלְאָךְ** *full (adj.)*
- מַצְחָה** *unleavened bread, matzah (matzo)*
- מָרוֹם** *height, elevated place*
- מִשְׁמָרָת** *guard, watch; charge, injunction; function, office*
- צְרָה** *need; distress; anxiety*
- שְׁלָמָם** *a kind of offering: conclusion offering; salvation offering*
- שִׁן** *tooth, ivory (gem. noun; dual שְׁנִים)*

## 24.2 Verbs II w/y: Derived Binyanim

### 24.2.1 Verbs II w/y: Niphal, Hiphil and Hophal

		Niphal כוֹן	Hiphil קוֹם	Bwa בָּוָא	Hophal קוֹם
SC	sg. 3 m.	נְכוֹן	הַקִּים	הַבִּיא	הוֹשֵׁב
	3 f.	נְכֻוָּנָה	הַקְּלִימָה	הַבְּאִיאָה	
	2 m.		הַקְּיָמָה	הַבְּאָתָף	
	2 f.		הַקְּיָמוֹת	הַבְּאָתָת	
	1 c.		הַקְּיָמוֹתִי	הַבְּאָתִי	
pl.	3 c.	נְכֻוָּנוּ	הַקְּיָמוֹת	הַבְּאִיאָוּ	
	2 m.		הַקְּיָמוֹתָם	הַבְּאָתָפָם	
	2 f.		הַקְּיָמוֹתָן	הַבְּאָתָתָן	
	1 c.		הַקְּיָמוֹתָנוּ	הַבְּאָתָנוּ	

			Niphal כוֹן	Hiphil קוּם בוֹא	Hophal קוּם
PC	sg.	3 m.	יָכֹן	יִקְיָם תַּכְפּוֹן	יִבְיאָה תַּוְמֵת
		3 f.		יִקְיָם תַּכְפּוֹנָה	
		2 m.		יִקְיָם תַּכְפּוֹן	
		2 f.		יִקְיָם תַּכְפּוֹנָה	
		1 c.		אֲקִים	אֲבִיאָה
	pl.	3 m.	יְכָנוֹ	יִקְיָמוֹ תַּקְיִמְינָה	יִמְתַּחַדָּה
		3 f.		תַּקְיִמְינָה	
		2 m.		יִקְיָמוֹ תַּקְיִמְינָה	
		2 f.		תַּקְיִמְינָה	
		1 c.		נְקִים	נְבִיאָה
Juss.	sg.	3 m.		יִקְמָה	יִבְאָה
waw-PC	sg.	3 m.		וְקִים	וְנִבְאָה
Impv.	sg.	m.	הַכֹּן	הַקְמָה הַקְלִימָה	הַבָּא הַבְּרִיאָה
		f.		הַקְיָמָי	הַבְּרִיאָי
	pl.	m.		הַקְלִימָי	הַבְּרִיאָה
		f.			
Inf. cs.		הַכֹּן	הַקְמִים	הַבְּיָאָה	
Inf. abs.		הַכֹּן	הַקְמָה	הַבָּאָה	
Part.	sg.	m.	נְכֹונָה	מְקִים מְקִימָה	מְבִיאָה מְבִיאִים
		f.	נְכֹונָה	מְקִימִים מְקִימָות	מְבִיאִים מְבִיאִים
	pl.	m.	נְכֹנִים		
		f.			

**Notes**

In the Niphal, the open prefix syllable in the suffix conjugation and the participle needs to be noted. In the prefix conjugation the /n/ of the Ni. is assimilated to the first root consonant, e.g., \*yinkōn > yikkōn. **יָכֹן**

Hiphil forms are characterized by an open prefix syllable. If the prefix syllable immediately precedes the stressed syllable, it has a full vowel. Otherwise the vowel is reduced.

In the suffix conjugation Hiphil and the participle, the vowel of the prefix syllable is /ē/ (sere) (cf. the Hiphil form of the strong verb **הַקְתִּיב**). In the other forms, i.e., the prefix

conjugation, the imperative, and the infinitives, it is /ā/ (*qames*) (cf. the Hiphil prefix conjugation form of the strong verb **יָכַתְּבָ** etc.)

Before consonantal suffixes a long, unchanging connecting vowel /ō/ is usually inserted between the second root consonant and the suffix which carries the stress, e.g., **הִקִּרְבָּתִי** *I have carried out* (1 Sam 15:13). However, forms without connecting vowel are attested, too, e.g., **הִנְפְּךָתָךְ** (root **נָפַךְ**) *you have swung [your tool above it]* (Exod 20:25).

In the prefix conjugation, 3/2 f. pl. forms without connecting vowel are attested, too, e.g., **שׁוֹבֵתְכֶןָה** (verb **שׁוֹבֵת**) (**קָמָתְכֶןָה** (verb **קָמָת**)).

The doubly weak verb **בָּוָא** is frequently used in the Hiphil. As can be expected, the /v/ is silent at the end of a syllable, but it functions as a consonant when a vowel follows. In the suffix conjugation Hiphil, the verb **בָּוָא** has usually forms without connecting vowel, e.g., **הִבָּאָתָה** *you have brought*. But with enclitic personal pronouns forms with connecting vowel are used, e.g., **הִבָּאָתָנִי** *you have brought me* (2 Sam 7:18).

In forms without suffix, II w/y verbs have distinct jussive and *wayyiqtol* forms in the Hiphil, e.g., **מִקְרָא** *may he set up* as opposed to **יִקְרָא** *he will set up*. *waw-PC* forms (*wayyiqtol*) show retraction of stress and shortening of the thematic vowel, e.g., **וַיְשַׁב** *wayyāqəm*; **וַיְשַׁבְּ** *wayyāšəb*.

Long imperative forms of II w/y verbs have the long vowel /i/ between the first and second root consonant in the Hiphil, e.g., **הִבְּרִיאָה** and **הִבְּרִיאָתָה**.

In the Hiphil, all II w/y verbs have the same thematic vowel irrespective of their thematic vowel in the Qal.

#### Suffix Conjugation

	<i>ā</i> (< *a)	<i>ē</i> (< *i)	<i>ō</i> (< *u)
Q.	<b>מִתְ</b>	<b>מִתְ</b>	<b>בּוֹשְׁ</b>
Hi.	<b>הַמִּיתְ</b>	<b>הַמִּיתְ</b>	<b>הַבִּישׁוֹתְ</b>

#### Prefix Conjugation

	<i>ū</i>	<i>i</i>	<i>ō</i> (< *ā)
Q.	<b>תִּבְשֵׂ</b>	<b>יִבְשֵׂ</b>	<b>יִקְרָא</b>
Hi.	<b>תִּבְשֵׂו</b>	<b>יִבְשֵׂו</b>	<b>יִקְרָא</b>

The verb **נוֹחַ** Q. *to rest* has two distinct sets of Hiphil forms with different meanings. Hiphil A follows the pattern of the verb **קָמָת** in the Hiphil. In Hiphil B the first root consonant is geminated. The meaning of **נוֹחַ** in Hiphil A is *to cause to rest, to give rest*. In Hiphil B the meaning is *to lay, set down; to leave, let remain*. The verb **נוֹחַ** occurs in Hiphil A about 34 times and in Hiphil B about 69 times.

		Hiphil A	Hiphil B
SC	sg. 3 m.	הִנֵּיחַ	הִנְיִיחַ
PC	sg. 3 m.	יִנֵּיחַ	יִנְיִיחַ
waw-PC	sg. 3 m.	וַיִּנֵּיחַ	וַיְנִיחַ
Impv.	sg. m. pl. m.	הִנֵּחַ	הִנְיִחוֹ
Inf. cs.		הִנֵּיחָ	הִנְיִיחָ
Part.	sg. m.	מִנְיִיחָ	מִנְיִיחַ

In forms of the waw-PC and the imperative without suffixes the vowel between the two root consonants is /a/ (*patah*) because of the guttural /ħ/ ח. The Hiphil A waw-PC form נִגְנִיחַ is identical to the corresponding Qal form; the context helps to distinguish the two forms.

The verb Q. **בָּוָשׁ** *to be ashamed* has two distinct Hiphil forms with different meanings. There are forms that follow the other II w/y verbs such as קָוָם, e.g., הַבִּישׁוּ, הַבִּישׁוּתָ. These forms have the meaning *to put to shame*. The variant forms follow the Iy verbs, e.g., הַבִּישׁוּ, הַבִּישׁוּ. 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 הַמְּרֻתִי *they were killed* (2 Sam 21:9) and דַּוְבָּרְתִּי *they were brought in* (Gen 43:18) are the only forms of II w/y verbs without a vowel between the first and the second root consonant in Masoretic Hebrew.

### 24.2.2 Verbs II w/y: Polel, Polal and Hitpolel

With very few (and late) exceptions, II w/y verbs are not used in the Piel, Pual or Hitpael, e.g., לְקִים? *to confirm* (Esth 9:29). Instead, they are used in the Polel, Polal and Hitpolel. These binyanim are characterized by a long unchangeable vowel /ō/ after the first root consonant and reduplication of the second root consonant. As a result, forms of these binyanim are easy to identify. The vowel /ō/ after the first root consonant is often spelled plene but may be spelled defectively, too. The meaning of the Polel, Polal and Hitpolel corresponds with the Piel, Pual and Hitpael, respectively. In Biblical Hebrew, there are 172 instances of Polel forms, 13 Polal forms and 70 Hitpolel forms.

The following table contains characteristic forms. For Polal the verb בֹּן Po. *to set up, establish* is used and for the Hitpolel the verb בִּין Hitpo. *to behave intelligently*, because these verbs are relatively frequent. Forms of other verbs supplement the two verbs, when important forms are missing.

		Polel	Polal	Hitpolel
SC	sg. 3 m.	כָּנֵן	חֹלְלָתִ	הַתְּבֹונָן
	2 m.	כָּנֵנתִ		הַתְּבֹונָתִ
PC	pl. 3 c.	כָּנֵנו	יְתֹלֵלִי	הַתְּבֹונָנוּ
	pl. 3 c.	יְכֻוֵּן		יְתֹבּוּן
Impv.	sg. 2 m.	כָּנֵן		הַתְּבֹונָן
	pl. 2 m.	כָּנֵנו		הַתְּבֹונָנוּ
Inf. cs.		כָּנֵן		
Part.	sg. m.	*מְכֻוֵּן	מְרוֹצָם	מְתֻגּוּרֶר
	pl. m.	*מְכֻוּנוּמִים		מְתֻקּוּמִים

### Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ נִ as prefix consonant.

In the Polel and Hitpolel, the vowel /e/ after the second root consonant is changed to /a/ in suffix conjugation forms with consonantal suffix due to Philippi's Law.

In the Hitpolel, pausal forms have the vowel /ā/ between the reduplicated root consonant.

## 24.3 Exercises

### 24.3.1 Translation of Verbal Forms

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

- |    |             |    |             |    |            |    |             |    |          |    |         |    |               |    |           |
|----|-------------|----|-------------|----|------------|----|-------------|----|----------|----|---------|----|---------------|----|-----------|
| 1  | הַבִּיא     | 2  | פִּבִּיא    | 3  | הַבָּאָת   | 4  | יִבְיאָה    | 5  | תִּפְעֹן | 6  | יִפְנֹה | 7  | נִכּוֹן       | 8  | הַמִּיתָה |
| 9  | הַמִּקְמָם  | 10 | וִימִיתָה   | 11 | הַסְּרָתִי | 12 | הַסִּירָוִי | 13 | יִסְרָר  | 14 | יִסְרָר | 15 | הַשִּׁבּוֹתָה | 16 | נִשְׁיבָה |
| 17 | הַנִּיחָוָה | 18 | נִינִיחָוָה |    |            |    |             |    |          |    |         |    |               |    |           |

### 24.3.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוָה, יְאֵשָׂה, חִפּוּנִי, חִבּוּרָן, דָּיוֹד, אַמְנָזָן, אֲבָשָׁלוֹם, אֲבָרָהָם, אֲבִימָלְךָ, שְׁמוֹאֵל, שְׁלָמָה, שִׁישָׁק, שָׁאוֹל, רָאוֹבָן, קְיוֹן, פִּינְחָס, גְּבָה, מְשָׁה, מְגַדּוֹ, יְרוּשָׁלָם, יְהוּדָה, יְהוּדָה וְיְהוּדָה.

1 נִיבָאָה אֶת־אַרְנוֹן יְהוָה וַיַּאֲגָנֵוּ<sup>1</sup> אֹתוֹ בָּמָקוֹמוֹ בְּתוֹךְ הָאָהָל אֲשֶׁר נִתְּחַלֵּזְהָ לְדוֹד וַיַּעַל דָּוֹד עַלּוֹת

<sup>1</sup> Hi. to set, place

לפנֵי יהוה ושלמים<sup>2</sup>: 2 גוּהִי מַקְזֵן מִפְרִי הָאָרֶם מִנְחָה לַיְדָה: 3 וַיָּקֹרֶא אֲבִימֶלֶךְ לְאַבָּרְהָם וַיֹּאמֶר לוֹ מַה־עֲשִׂית לְנוּ וּמַה־חַטָּאתִ לְךָ קִידְבָּאתָ עַלִי וְעַל־מֶלֶכֶתִ חַטָּאת<sup>4</sup> נְדָבָה מְעֻשִׁים אֲשֶׁר לְאַדְנָשׁוּ עֲשִׂית עַמְרִי: 4 וַיֹּאמֶר רָאֵבָן אֶל־אָבִיו לְאָמֵר אֶת־שְׁנִי בְּנֵי הַמִּוֹתָא אִם־לֹא אֲבִיאָנוּ אֶלְיךָ תְּנַהֵה אֶת־עַל־יְדֵי וְאַנְיִ אֲשִׁיבָנוּ אֶלְיךָ: 5 בָּה אָמַר יְהוָה הָנִי מִבְּאָרֶת רְעוֹה אֶל־הַמִּקְומָה הַזֹּה וְעַל־זְשִׁבּוּ אֶת־כָּל־דְּבָרַי הַסְּפָר אֶשְׁר קָרָא מֶלֶךְ יְהוָה: 6 וַיְבַקֵּשׁ שְׁלָמָה לְהַמִּוֹת אֶת־יְרֻבָּעָם וַיַּקְם יְרֻבָּעָם וַיִּבְרַח מִצְרָיִם אֶל־שִׁישָׁק מֶלֶךְ־מִצְרָיִם וַיַּחֲיֵה בָּמָרִים עַד־מִوتָּה:<sup>7</sup> 7 בַּיּוּמִיו עַל־הַפְּרָעָה גַּכָּה מֶלֶךְ־מִצְרָיִם עַל־מֶלֶךְ אֲשֶׁר עַל־גְּנָהָרָה וְלֹא חִטְלָךְ יָשִׁיבָה לְקָרְאָהוּ נִימִתָּהוּ בְּמַנְדוֹ כְּרָאָתוֹ אָתוֹ: נִירְכְּבָהוּ עַבְדָיו מִתְמַנוֹה וַיַּבְאָהוּ יְרִישָׁלָם וַיִּקְבְּרָהוּ בְּקָבְרָתָו<sup>5</sup> וַיַּחֲחֵה עַמְּדָהָרָץ אֶת־יְהוָה אֶת־יְהוָה בְּנוֹ יָשִׁיבָהוּ וַיַּמְשַׁחֵו אָתוֹ תְּחִתָּאָבוּ: 8 וַיֵּצֵא אֶבְשָׁלוּם אֶת־גָּעָרוֹ לְאָמַר רְאוּ נָא כָּטוֹב לְבָאָמָנוֹן בֵּין וְאָמָרְתִּי אֶלְיכֶם הַכֹּו אֶת־אָמָנוֹן וְהַמְּתָם אָתוֹ אֶל־תִּירָאָו הַלּוֹא כִּי אָנָכִי אֲנִיתִי אֶתְלָכֶם חַזְקָוּ וְהַיְיָ לְבִנְיָחִיל: 9 מִבָּה אֲרִישׁ וְמִתָּמָתָה: 10 לְאִירְוַמְתָה אֶבְוֹתָה עַל־בָּנִים וּבָנִים לְאִירְוַמְתָה עַל־אֶבְוֹתָה אִישׁ בְּחַטָּאת<sup>6</sup> וְיַמְתָה: 11 וְזָה־לָךְ הָאֹתָה אֲשֶׁר יָבָא אֶל־שְׁנִי בְּנֵיךְ אֶל־חַטָּאת וּפְנַחַס בַּיּוֹם אֶחָד יִמְוֹתָה שְׁנִיהם: וְהַקִּימָתִי לְיַהְנָמָן כַּאֲשֶׁר בְּלִבְכִי וּבְנֶפֶשִׁי יִعָשֶׂה וּבְנִיטִי לְוַיְהַנָּמָן וְהַתְּלָךְ לְפִנֵּי־מִשְׁיחִי<sup>7</sup> כָּל־הַיָּמִים: 12 וְהַנָּהָאָנָכִי עַפְקָ וְשְׁמַרְתִּיךְ בְּכָל אֲשֶׁר־תָלָךְ וְהַשְׁבָּתִיךְ אֶל־הָאָרֶם הַזֹּאת כִּי לֹא אַעֲזֶבֶךְ עַד אֲשֶׁר אִם־עֲשִׂיתִי אֶת אֲשֶׁר־דָבָרְתִּיךְ: 13 וַיֹּאמֶר רָאֵבָן אֶל־תְּשִׁפְכוּדָם הַשְׁלִיכִי אֶת־הַבָּור הַזֹּה אֲשֶׁר בְּמִדְבָּר וַיַּדַּר אֶל־תְּשִׁלְחוּבָו לְמַעַן הַצִּיל אֶת־הַזָּהָר מִזְדָּמָם לְהַשִּׁיבוּ אֶל־אָבִיו: 14 וַיַּשְׁכְּמוּ אֲשָׁדוֹדִים<sup>8</sup> מִמְּתָחָתָה<sup>9</sup> וְהַנָּהָדָנוּ<sup>10</sup> נַפְלָל לְפִנֵּי אֲרֹון יְהוָה וַיַּקְהֵל אֶת־דָנוֹן וַיִּשְׁבּוּ אָתוֹ לְמִקְומָו: 15 וַיַּקְהֵל יְהוָה אֶל־הָאָדָם וַיַּגְנַחֵה בְּנוֹ־עָדָן<sup>11</sup> לְעַבְרָה וְלִשְׁמָרָה: 16 וַיַּדְבֵּר שְׁמוֹאֵל אֶל־הָעָם אֶת מִשְׁפָט הַמְּלָכָה<sup>12</sup> וַיַּכְתֵּב בְּסִפְרָ וַיַּגְנַחֵה לְפִנֵּי יְהוָה וַיַּשְׁלַח שְׁמוֹאֵל אֶת־כָּל־הָעָם אִישׁ לְכִיחּוֹ: 17 זָכָר<sup>13</sup> אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֵשָׁה עַבְדֵ־יְהוָה לְאָמֵר יְהוָה אֱלֹהֵיכֶם מְנִיחַ לְכֶם וַיְתַנוּ לְכֶם אֶת־הָאָרֶץ הַזֹּאת: 18 וַיַּשְׁכַּב דָּנֵד עַם־אֶלְתָּיו וַיַּקְרֵב בְּעֵיר דָנֵד: וְהַיִּמְיִם אֲשֶׁר מֶלֶךְ הָדָן עַל־יִשְׂרָאֵל אֶרְקָעִים שְׁנִיה בְּחִרְנוֹן מֶלֶךְ שְׁבַע שָׁנִים וּבִירּוּשָׁלָם מֶלֶךְ שְׁלַשִּׁים וְשְׁלַשׁ שָׁנִים: וְשַׁלְמָה יִשְׁבֶּן עַל־כִּסֵּא דָנֵד אָבִיו וְתַפְנֵן מֶלֶכְתָו מֵאָד: 19 וַיֹּאמֶר שְׁמוֹאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לְאָמֵר אֶם־בְּכָל־לְבָבֵיכֶם אֶתְכֶם שְׁבִים אֶל־יְהוָה הַסִּירִוָּה אֶת־אֶלְתָּי הַגְּנֶר<sup>14</sup> מִתְהַכֵּם וְהַעֲשָׂתָה<sup>15</sup> וְהַכְּבִינָה לְבָבֵיכֶם אֶל־יְהוָה וְעַבְדָה<sup>וּ</sup> לְבָבְיוֹ וַיַּאֲלֵ אֶתְכֶם מֵיד פָּלָשָׁתָם: וַיַּסְרֵר בְּנֵי יִשְׂרָאֵל אֶת־הַבָּעֵלִים וְאֶת־הַעֲשָׂתָה וְיַעֲבֹדוּ אֶת־יְהוָה לְבָבָו: 20 כִּי יִמְלָאוּ יִמְךְ וְשַׁכְּבָתָה

<sup>2</sup> שלם a kind of offering: conclusion offering, salvation offering (see HALOT for details)

<sup>3</sup> מַקְזֵן יְמִים after some time, literally after the end of days

<sup>4</sup> חַטָּאת sin, guilt

<sup>5</sup> קְבָרָה grave, burial

<sup>6</sup> חַטָּאת hēt(?) sin, guilt

<sup>7</sup> מִשְׁיחָה anointed

<sup>8</sup> אֲשָׁדוֹדִי person from Ashdod (one of the five cities of the Philistines)

<sup>9</sup> מִמְּתָחָתָה<sup>10</sup> מִמְּתָחָתָה on the following day

<sup>10</sup> דָנוֹן Philistine deity

<sup>11</sup> גַּן־עַדָּן Garden of Eden

<sup>12</sup> מֶלֶךְ kingship, kingdom

<sup>13</sup> זָכָר here used as an imperative

<sup>14</sup> גָּנָר foreignness

<sup>15</sup> עַשְׂתָּרָה Astarte (name of a female deity); pl. עַשְׂתָּרוֹת

את־אֲבָתֵּיך וְהַקִּימְתִּי אֶת־זָרָעֶך אֲחָרִיך אֲשֶׁר יִצְאָ מִפְּטַחְך<sup>16</sup> וְהַכִּינְתִּי אֶת־מַמְלָכָתְך: הִיא יַבְנֵה־בָּית  
לְשָׂמֵי וּכְנֶגֶעַ אֶת־כְּסָא מַמְלָכָתְך עַד־עוֹלָם: אֲנוּ אֲחִיה־לָלו לְאָב וְהָוָא יַדְעֵה־לָלִי לְבָן אֲשֶׁר בְּתַעֲתָהו<sup>17</sup>  
וְהַכְּחִתֵּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנֶגֶעַ בָּנָי אָדָם: וְחַסְדֵי לְאָיסָור מִמְנוּ כִּאֵשֶׁר קָסְרָתִי מִעַם שָׁאֵל אֲשֶׁר  
הַסְּרָתִי מִלְּפָנֵיך: וְנָאָמַן בַּיְתָך וּמַמְלָכָתְך עַד־עוֹלָם לְפָנֵיך קָסָאֵך יַהְיָה 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.

<sup>1</sup> וַיַּגַּד אֲחָאֵב לְאִיּוֹב אֶת־כֵּל־אֲשֶׁר עָשָׂה אֱלֹהִים וְאֶת כֵּל־אֲשֶׁר הָרַג אֶת־כֵּל־הַנְּבִיאִים בְּחֶרְבָּן:  
<sup>2</sup> וַתָּשַׁלַּח אִיּוֹב מַלְאָך אֶל־אֱלֹהִים לְאמֹר כִּי־יִשְׁׁוֹן אֱלֹהִים וְכָה יוֹסְפֵוּ כִּי־כָעֵת מַחְרָא אֲשִׁים  
אֶת־נֶפֶשׁ קָנֵפֶשׁ אֶחָד מִהָּם: <sup>3</sup> וַיַּרְא וַיַּקְרֵם גַּלְגָּל אֶל־נֶפֶשׁ וַיַּבָּא בְּאָר שְׁבֻע אֲשֶׁר לִיהְיוֹת וְנִנְחַת  
אֶת־גַּעֲרוֹ שָׁם: <sup>4</sup> וְהַיְא־הַלְּך בְּמִדְבָּר בְּרֵך יוֹם וַיַּבָּא וַיַּשְׁבַּט פְּתַח רְתִם אֶחָד וַיִּשְׁאַל אֶת־נֶפֶשׁ  
לְמֹות וַיֹּאמֶר | רַב עַתָּה יְהֹוָה קָח נֶפֶשִׁי כִּיל־אָטוֹב אָנוֹכִי מִאֲבָחִי: <sup>5</sup> וַיַּשְׁכַּב וַיִּשְׁוֹן פְּתַח רְתִם  
אֶחָר וְהַנְּהָרָה מַלְאָך נָעַבּו וַיֹּאמֶר לוֹ קָם אָקוֹל: <sup>6</sup> וַיִּבְטַח וְהַנְּהָרָה מַרְאָשָׁתוֹ עֲנֵת רָצְפִים וְצְפָחָת  
מִום וַיִּאֱכַל וַיִּשְׁתַּחַת וַיַּשְׁבַּט וַיַּשְׁכַּב: <sup>7</sup> וַיַּשְׁבַּט מַלְאָך יְהֹוָה שְׁנִית וַיַּעֲבֹבּו וַיֹּאמֶר קָם אַל־כִּי רַב מִפְּקָד  
הַקְּרָך: <sup>8</sup> וַיַּקְרֵם נִיאָכָל וַיִּשְׁתַּחַת וַיַּלְך בְּכָח | הַאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד תַּר  
הַאֲלֹהִים חֶרְבָּן:

19:3	בְּאָר שְׁבֻע	name of a place in the Negev (cf. Gen 21:31; 26:33)
19:4	רְתִם	broom-plant ( <i>Retama raetam</i> ) (m. or f.)
	רַב	here <i>enough!</i>
19:5	יִשְׁן	Q. <i>to sleep</i>
	וְהַנְּהָרָה	<i>and look, there!</i>
19:6	מִן־אֲשָׁר־יוֹ	as a local adverbial phrase <i>at his head-place</i> (of someone lying down) (BDB) from the noun <sup>*מִרְאָשָׁוֹת</sup>
	עֲנֵת	round flat loaf (of bread, which is quickly baked in ashes or on glowing baking stones; <i>HALOT</i> )
	רָצְפָה	glowing coal
	צְפָחָת	pitcher
19:8	אֲכִילָה	meal, food

<sup>16</sup> \* *מִטְעִים* internal organs, inward parts (intestines, bowels), belly, here as source of procreation (BDB)

<sup>17</sup> Hi. to go astray

# Chapter 25

## 25.1 Vocabulary

### 25.1.1 Verbs

- ברא** Q. *to create*  
**חלל** Hi. *to begin; Pi. to profane; to put into use*  
**חתה** Ni. *to be dismayed; to be terrified; Q. to be shattered; to be filled with terror*  
**יעז** Q. *to advice, counsel; Ni. to consult together; to exchange council*  
**פעל** Q. *to do; to make*  
**פרר** Hi. *to break, violate; to frustrate, make ineffectual*  
**רחק** Q. *to be far, distant; Hi. to remove; to depart, withdraw, distance oneself*  
**רעע** Q. *to be bad, evil, displeasing; Hi. to do evil; to treat badly*  
**שָׁמֵם** Q. *to be uninhabited, be deserted; to shudder, be appalled; Ni. to be made uninhabited, deserted; to be made to tremble*

### 25.1.2 Nouns

- אֱלִמְנָה** *widow*  
**דֶבֶשׂ** *honey*  
**חֵץ** *arrow (gem. noun; pl. חֲצִים)*  
**מַחְשָׁבָה** *thought; device, plan, purpose*  
**עַמְלָל** *trouble; labor; toil*  
**שְׁרוֹתָה** *nakedness; genital area*  
**אָלָל** *shadow, shade (gem. noun; with ePP אָלָל)*  
**קָטָן** *small; young; unimportant (adj.; cs. st. קָטָן; only in m. sg., other forms from קָטָן)*  
**קָטָן** *small; young; unimportant (adj.; pl. קָטָנים)*  
**קָצֵיר** *harvest; harvest crops*  
**שְׁוֹא** *emptiness; nothingness*

**שְׁמָנָה** desolation; devastation; waste

## 25.2 Verbs II Geminate: Derived Binyanim

### 25.2.1 Verbs II Geminate: Niphal, Hiphil and Hophal

The Niphal forms are characterized by an open prefix syllable in the suffix conjugation and the participle. In the prefix conjugation, the imperative and infinitives the /n/ is assimilated to the first root consonant, e.g., *yinsab* > *yissab* הִסַּב.

In the Hiphil, many forms are characterized by open prefix syllables. In prefix conjugation forms, the prefix syllable may be open. In this case, the second root consonant is geminated when suffixes are attached. But the first root consonant may be doubled in prefix conjugation forms, as well (so-called aramaizing forms).

Hophal forms follow the pattern of Iy verbs in order to preserve the original short vowel /u/ in the prefix syllable: \**husab* > *hūsab* הֻסָּב.

As in the Qal, vocalic suffixes are not stressed. A connecting vowel is inserted between the geminated second root consonant and a consonantal suffix. The connecting vowel bears the stress.

When suffixes are added, the gemination of the second root consonant is preserved.

The table only contains selected forms because of the relative infrequency of II gem. verbs in the derived binyanim.

		Niphal	Hiphil	Hophal
SC	sg. 3 m.	נִסֶּב	הִסְבֵּב	הִוִּסְבֵּב
	3 f.	נִסְבָּה		
	2 m.		הִסְבֹּת	
	1 c.	נִסְבָּתִי	הִסְבֹּוּתִי	
	pl. 3 c.	נִסְבָּתוֹ	הִסְבֹּוֹתָוֹ	
PC	sg. 3 m.	יִסֶּב	יִסְבֵּב/יִסְבָּב	יִוִסְבֵּב
	pl. 3 m.	יִסְבָּבוֹ	יִסְבָּבוֹ/יִסְבָּבוֹ	
	3 f.		חִסְבִּינָה	
Juss.	sg. 3 m.		יִסֶּבּ	
waw-PC	sg. 3 m.		וַיִּסֶּבּ/וַיִּסֶּבּ	וַיִּוִסְבֵּבּ
Impv.	sg. m.		הִסְבֵּבּ	
	pl. m.		הִסְבָּבוֹ	
Inf. cs.		הִסְבֵּבּ	הִסְבֵּבּ	
Inf. abs.		הִסְבָּבָה	הִסְבָּבָה	

Part.	sg.	m.	נִסְבָּ	נִסְבָּ	
		f.	נִסְבָּה		
	pl.	m.	נִסְבִּים		
		f.	נִסְבּוֹת		

### Notes

In the suffix conjugation Niphal, the thematic vowel between the first and second root consonant may be /ō/ or /ē/ instead of /a/, e.g., וַיְנַבֵּעַ and they will be plundered, נִמְסָ it is melted (but as a pausal form נִמְסָאָת).

The I gutt. and II gem. verb חַתָּה has Niphal prefix conjugation forms with a lengthened prefix vowel as result of the loss of the gemination, e.g., וַיְחַתָּ (\*yinħat > \*yihħat > yēħat). In the suffix conjugation, the 3 m. sg. form נִחְתָּ is attested once.

In the Hiphil the thematic vowel of the 3 f. sg. and 3 c. pl. forms may be either /a/ or /ē/, e.g., וַיְהִלֵּל they brought round (1 Sam 5:9–10), הַחֲלַל she/it began (Judg 20:40), הַחֲלָל they began (1 Sam 3:2).

With a guttural or /r/ as second root consonant the thematic vowel may be lengthened when suffixes are added, e.g., וְהִצְרֹתִי and I will cause distress (Jer 10:18), הַרְעִתֶּם you have done something bad (Gen 43:6).

Forms without a connecting vowel between the second root consonant and the consonantal suffix are also found, e.g., וְהִפְרֹתָה and you shall make ineffectual (2 Sam 15:34). In this form the gemination of the second root consonant is lost.

Aramaizing forms with a geminated first root occur a number of times, e.g., וַיִּסְבַּב and he caused to go around (Josh 6:11), וַיִּסְבְּבוּ and they brought (1 Sam 5:8), מִנְמָר let him count out the entire amount (2 Kgs 22:4), יִחְלַל (with loss of the gemination of the /ħ/ and preservation of the short vowel) let him [not] make invalid (Num 30:3).

In rare cases, the gemination of the second root consonant is missing, e.g., וַיִּנְבְּקַה and it shall be disturbed (3 fem. sg. waw-SC Ni. from the verb בָּקַק; Jes 19:3), הַעֲזָה she made [her face] bold (3 fem. sg. SC Hi. from the verb עָזַז; Prov 7:13).

Contamination with forms of II w/y verbs may happen occasionally, e.g., הַבּוֹן הַבּוֹן (verb Ni.) [the earth] will be plundered (Isa 24:3), וַיִּשְׁמַמֵּם שְׁמַמֵּם (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 עַל Polel to act arbitrarily (toward) is used, because it occurs in all three binyanim Polel, Polal and Hitpolel. Forms of other verbs supplement this verb, when important forms are missing.

		Polel	Polal	Hitpolel
SC	sg. 3 m.	עָזַל	עָזַל	הָתְהִלֵּלִוּ
	3 f.			
	2 m.	עָזַלְתָּ		
	pl. 3 c.	עָרְרוּ		הָתְהִלְלוּ
PC	sg. 3 m.	יָשַׁدֵּ		יָתַנְדֵּ
	pl. 3 c.	יָעֹלְלָוּ	יָרֻפְּפָיו	יָתְהִלְלוּ
Impv.	sg. 2 m.	עָזַל		הָתְקֹנְשֵׁשׁ
	pl. 2 m.			
Inf. cs.		קָשָׁשׁ		הָתְעוּלָל
	Inf. abs.	עָזַל		
Part.	sg. m.	מְקַשֵּׁשׁ	מְהוּלָל	מְתַגְּלִיל
	pl. m.	מְהֻקְּקִים		מְתַגְּדָרִים

### Notes

The immediate context helps to distinguish between ambiguous forms of the Polel (active) and Polal (passive).

Participles have a /m/ נָ as prefix consonant.

In pausal forms of the Hitpolel /ā/ is found instead of /ē/, e.g., תְּחַנּוּךְךָ you cut yourself (Jer 47:5).

### 25.3 The Marker of Subordination · שֶׁ

The marker of subordination · שֶׁ is placed in front of the following word with a *dageš forte* in the first consonant of this word. At times, one finds *patah* instead of *segol*, i.e., · שֶׁ. Before /r/ and /ʃ/ the vowel is changed to /ā/ and the *dageš forte* is lost leading to שָׁ.

The particle · שֶׁ functions similarly to the much more frequent אֲשֶׁר. Important functions are:

- marking relative clauses, e.g., כְּחֹול שְׁעַל-שְׁפַת הַיּוֹם as the sand which is upon the shore of the sea (Judg 7:12; cf. וּכְחֹול אֲשֶׁר עַל-שְׁפַת הַיּוֹם in Gen 22:17)
- as an alternative construction for a construct chain or an enclitic personal pronoun, e.g., כְּרֻמִּי שֶׁלי my vineyard (Song 1:6)
- introducing an object clause, e.g., וַיְשִׂיחַ לִי אֶזֶת שְׁאַתָּה מְرַבֵּר עַמִּי, and give me a sign that it is you who speak with me (Judg 6:17); Yet I know that one fate will befall them all (Qoh 2:14)

- introducing a causal subordinate clause, e.g., בְּתַחִילִי אֲחָתִי רַעַיִתִי יוֹנָתִי הַפָּרִי שֶׁרֶאשִׁי נִמְלָא־טָלֵל Open to me, my sister, my beloved, my dove, my perfect one, for my head is filled with dew (Song 5:2)
- introducing a final subordinate clause, e.g., וְהָאֱלֹהִים עָשָׂה שִׁירָאו מַלְפִּינוּ and God has done this so that one would fear him (Qoh 3:14)
- with prepositions in various functions

The subordination marker ·שׁ occurs 138 times in the Hebrew Bible and is mainly used in Late Biblical Hebrew or in a few earlier texts of northern origin. It is especially frequent in Song of Songs and Qohelet.

## 25.4 Asyndetic Relative Clauses

Relative clauses are usually introduced with the subordination marker אשר or much less frequently ·שׁ. They are then called *syndetic* relative clauses. It is possible, however, to attach a relative clause directly to the antecedent without a subordination marker. Both verbal clauses (Jer 13:20; Deut 32:17; Exod 18:20; Jer 5:15) and verbless clauses (Isa 51:7) may function as *asyndetic* relative clauses.

אֵיתָהּ הַעֲדָר נִתְן־לְךָ	<i>Where is the flock that was given to you?</i> (Jer 13:20)
וְהַזְּעֵת לְהֵם אֲתָה־תְּדַרְךָ יַלְכֵד בָּהּ וְאֲתָה־הַמְּעֻשָּׂה אֲשֶׁר יַעֲשֵׂנִי	<i>... and you shall make known to them the way in which they must walk and what they must do</i> (Exod 18:20; followed by a noun with a syndetic relative clause)
יִזְבְּחוּ לְשִׁידִים לֹא אֱלֹהִים לֹא יְדֻועִם	<i>They sacrificed to demons that were no god, [to] gods they did not know</i> (Deut 32:17)
גּוֹי לְאֶתְנָעֵל לְשֻׁנוֹ עִם תּוֹרַתִּי בְּלִבָּם	<i>a people whose language you do not know</i> (Jer 5:15) <i>the people in whose heart is my instruction</i> (Isa 51:7)

## 25.5 Exercises

### 25.5.1 Translation of Verbal Forms

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

1 הַחֲלוֹ	2 הַחֲלַתִּי	3 וַיְחַלֵּ	4 וַיְחַלֵּ	5 וַיְחַלֵּ	6 וַיְחַתֵּהוּ	7 הַפְּרַתָּה	8 הַפְּרַתָּה
9 הַפְּרָרוּ	10 פְּפָרָרוּ	11 חַרְעַתָּם	12 חַרְעַתָּה	13 וַיְרַעַתָּוּ	14 מַרְעִים	15 יִשְׁמַשְׁ	
16 שְׁמָמוֹ	17 בְּקָרָאתִי	18 תְּחַטְּמָאָוֹ	19 וַיְנַעֲצָוּ	20 נְנוּעָצָוּ			

### 25.5.2 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: **אַבְרָהָם, אַבְשָׁלוֹם, גַּלְעֵד, חֹשֶׁן, מֹשֶׁה, יוֹסֵף, יְהוָשֻׁעַ, צָדְקָה** (almost always with the article), **עִמּוֹן**

1 וַיֹּאמֶר יְהוָה אֲלֵיכָהּ הַזֹּם הַזֶּה אֲחֶל גַּדְלָה בְּעִינֵי כָּל-יִשְׂרָאֵל אֲשֶׁר יַדְעֵוּ כִּי כָּאֵשׁ הַנִּיחָזֶה  
עַמּוֹן מֹשֶׁה אֲהָרֹן עַמְּךָ: 2 וַיֹּאמֶר הָעַם שְׂרֵי גַּלְעֵד אֲישׁ אֲלֵרְעָה מִי דָאֵישׁ אֲשֶׁר יַחַל לְהַלְלָם בְּבָנֵי  
עִמּוֹן יְהוָה לְרֹאשׁ לְכָל יְשִׁיבָה גַּלְעֵד: 3 אֲדֹנֵי יְהוָה אֱפָתָה הַחֲלוֹת לְהַרְאֹות אֶת-עַבְדָּךְ אֶת-גַּדְלָה<sup>1</sup>  
וְאֶת-צָדְקָה הַחֲקָה אֲשֶׁר מִירָאֵל בְּשָׁמִים וּבְאָרֶץ אֲשֶׁר-יָעַשָּׂה כְּמַעֲשֵׂיךְ וּכְגַּבְורָתֶךָ: 4 וַתַּחֲלִיןָה  
שְׁבַע שְׁנִי הַרְעָב לְבּוֹא כַּאֲשֶׁר יֹסֵף יוֹסֵף רַעַב בְּכָל-הָאָרֶץ וּבְכָל-אָרֶץ מִצְרָים הִיה לְחַם:  
5 רָאָה נָתָן יְהוָה אֶל-תְּבוּךְ לְפָנָיו אֶת-הָאָרֶץ עַלְיהָ רָשֶׁב כַּאֲשֶׁר דָּבַר יְהוָה אֶל-תְּבוּךְ לְפָנָיו  
וְאֶל-תְּבַחַת: 6 וַיֹּאמֶר יְהוָה אֲלֵיכָהּ הַזֹּם הַזֶּה אֶל-תְּבַרְאֵה וְאֶל-תְּבַחַת קָח עַמְּךָ אֶת כָּל-עַם הַמְּלָכָה וְקוּם  
עַלְיהָ רָאָה וַתַּחֲטִify בְּידָךְ אֶת-מֶלֶךְ הָעֵל וְאֶת-עַמּוֹ וְאֶת-עִירוֹ וְאֶת-אָרְצָו: 7 וַיֹּאמֶר אַבְשָׁלוֹם וּכְל-אֲישׁ  
אֲלֵיכָהּ לְאַטְבָּה הַעֲצָה אֲשֶׁר-יָעַזְזַב אֲחִיתְבָּל בְּפֶעַם הַזֹּאת: 8 וַיֹּאמֶר אַבְשָׁלוֹם וּכְל-אֲישׁ  
וּשְׁרָאֵל טוֹבָה עֲצָת חֹשֶׁן הָאָרְכִּי<sup>2</sup> מִעְצָת אֲחִיתְבָּל וַיֹּהֵן צֹנָה לְהַפֵּר אֶת-עֲצָת אֲחִיתְבָּל הַטּוֹבָה  
לְכַעֲבוֹר הַבַּיִּא יְהוָה אֲלֵיכָלְם אֶת-הָרָעָה: 9 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה תְּן קָרְבָּנוּ יְמִיקְדָּשׁ לְמִזְבֵּחַ  
קָרְבָּן אֶת-יְהוָשֻׁעַ וְהַתִּיצְבּוּ בְּאַחֲלָמָן מִזְבֵּחַ וְאַצְבֵּנוּ וְיַלְךָ מִזְבֵּחַ מִזְבֵּחַ: וַיֹּרֶא יְהוָה  
בְּאַחֲלָמָן בְּעַמּוֹד עַגְן וַיַּעֲמֹד עַמּוֹד הַעֲגָן עַל-בְּפַתַּח הַאֲהָל: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה שְׁכֵב עַם-אַבְרָהָם  
וְקָם הָעַם הַזֶּה וְזֹנָה אֶתְתְּרֵי אֶל-גַּדְלָה<sup>3</sup> -הָאָרֶץ אֲשֶׁר הוּא בְּאַשְׁמָה בְּקָרְבָּנוּ וְעַזְבֵּנוּ וְהַפֵּר אֶת-בְּרִיתֵי  
אֲשֶׁר בְּרִיתֵי אָתָּה: וְתַחֲהַנֵּה אֲפִיבָּו בְּיוֹם-הָהָוָה וְעַזְבְּתָם וְהַסְּתָרְתָּם פָּנֵי מִזְאָנֵי הַרְעָות הָאֱלֹהָה: וְאַנְכִּי הַסְּתָר  
רְבּוֹת וְצָרֹת וְאָמֵר בְּיֹום הָהָוָה הַלָּא עַל כִּי-אֵין אֶל-הָיִי בְּקָרְבָּנוּ מִזְאָנֵי הַרְעָות הָאֱלֹהָה: וְאַנְכִּי הַסְּתָר  
אָסְפִּיר פָּנֵי בְּיֹום הָהָוָה עַל כָּל-הָרָעָה אֲשֶׁר עָשָׂה כִּי פָּנֵה אֶל-אָלָהִים אֶחָרִים: 10 וַיַּעֲשֶׂה עַמְּרִי  
חַרְעָב בְּעִינֵי יְהוָה וַיַּרְא מִכְלָא אֲשֶׁר לְפָנָיו: 11 וַיֹּאמֶר הַמֶּלֶךְ לְצָדָקָה הַשְׁב אֶת-אָרוֹן הָאָלָהִים  
הָעִיר אָסְמָא חָן בְּעִינֵי יְהוָה וְהַשְׁבֵּנִי וְהַרְאֵנִי אָתָּה וְאֶת-נֹהָה:<sup>4</sup> 12 וַיֹּאמֶר אֶל-יְהָבֵד אָלְיוֹ הַעֲבָד אָלְיִזְעָמָה  
לְאֶת-אָבָה הָאָשָׁה לְלִכְתָּבָה אַחֲרֵי אֶל-הָאָרֶץ הַזֹּאת הַשְׁב אֲשִׁיב אֶת-בְּנֵךְ אֶל-הָאָרֶץ אֲשֶׁר-יָצָא  
מִשָּׁם: וַיֹּאמֶר אֶל-יוֹאָכָלָהּ הַשְׁמָר<sup>5</sup> לְקַפְּדוֹתָשָׁב אֶת-בְּנֵי שָׁמָה:

### 25.6 Hebrew Reading: 1 Kings 19:9–14

Translate 1 Kings 19:9–14 with the help of notes below the text.

9 וַיַּכְאֶשֶּׁם אֶל-הַמִּעֵרָה וַיָּלֹן שָׁם וְהַנֵּה דָבְרִי-יְהוָה אֶל-יוֹאָכָלָהּ לֹא מִה-לְהָפֵה אֶל-הָהָוָה: 10 וַיֹּאמֶר  
קָפְאָה קָפְאָתִי לְיְהוָה אֶל-הָיִי אֲבָאָתִי קִרְעֹזָבִי בְּרִיתְךָ בְּנֵי יְשָׁרָאֵל אֶת-מִזְבְּחָתְךָ הָרָסָו וְאֶת-גַּבְ�יוֹאֵיךְ  
הַרְנוּ בְּחַרְבָּבָב וְאַיְתָרָב אַנְיִלְבָּדְלָב לְבָדְלִי וְיַבְּקַשׁ אֶת-זָבְשָׁלָב לְקַחְפָּה: 11 וַיֹּאמֶר צָא  
וְעַמְּרָתָב בְּנֵי Ni. to be on one's guard שָׁמָר

<sup>1</sup> גַּדְלָה greatness

<sup>2</sup> אֲרְכִּי Archite (gentilic noun)

<sup>3</sup> גַּדְלָה foreignness; foreign

<sup>4</sup> גַּדְלָה grazing place; stopping place, settlement (HALOT)

<sup>5</sup> Ni. to be on one's guard

וְהִנֵּה יְהוָה עֹבֶר וַיַּרְא יְהוָה וְחַזֵּק מִפְרָק הָרִים וְמִשְׁבָּר סָלָעִים לְפָנָיו וְהַתֵּה לֹא בְּרִיחַ יְהוָה וְאַחֲרֵי הָרִים רָעֵשׂ לֹא בְּרָעֵשׂ יְהוָה: <sup>12</sup> וְאַחֲרֵי הָרָעֵשׂ אָשׁ לֹא בְּאָשׁ יְהוָה וְאַחֲרֵי הָאָשׁ קֹול דְּמָמָה דְּקָהָה: <sup>13</sup> וַיַּהַי כַּשְׁנַע אַלְזָהָר וַיַּלְטַ פָּנָיו בְּאַדְרָתָו וַיַּצֵּא וַיַּעֲמֹד בְּפִתְחַת הַמִּעֵּדָה וְהִנֵּה אֱלֹהִים קֹל וַיֹּאמֶר מַה־לְךָ פָּה אַלְיָהוּ: <sup>14</sup> וַיֹּאמֶר קָנָא קָנָא תְּלַעַתְּ לִיהוָה אֱלֹהִים צְבָאות קְרִיעָבִי בְּרִיחַתְךָ בְּנֵי יִשְׂרָאֵל אֲתִ־מִזְבְּחָתָיךְ הָרָסִי וְאֲתִ־גְּבִיאִיךְ הָרָנוּ בְּתָרָב וְאֲוֹתָרָן אָנָּי לְבָדֵי וַיַּבְקַשׁ אֲתִ־נֶּפֶשִׁי לְקַחְתָּה:

19:9	<b>מערה</b>	<i>cave</i>
19:10	<b>קָנָא</b>	<i>Pi. to be jealous; to be zealous</i>
	<b>הָרָס</b>	<i>Q. to tear down; to throw down</i>
19:11	<b>פְּרָק</b>	<i>Pi. to tear off; to tear out</i>
	<b>שְׁבָר</b>	<i>Pi. to shatter; to break</i>
	<b>רָעֵשׂ</b>	<i>earthquake</i>
19:13	<b>דְּמָמָה</b>	<i>calm (cessation of strong movement of air) (HALOT)</i>
	<b>דָּקָה</b>	<i>thin; scarce; fine; here: small, soft</i>
	<b>לוֹט</b>	<i>Hi. to wrap</i>
	<b>אַדְרָת</b>	<i>cloak, robe (fem.)</i>
	<b>מִעֵּדָה</b>	<i>cave</i>
19:14	<b>קָנָא</b>	<i>Pi. to be jealous; to be zealous</i>
	<b>הָרָס</b>	<i>Q. to tear down; to throw down</i>



# Chapter 26

## 26.1 Vocabulary

### 26.1.1 Verbs

חָוַה Hištaphel *to bow down, prostrate; to worship*

יְרַדֵּת Hi. *to instruct, teach* (cf. תֹּרֶה)

נַדֵּח Hi. *to thrust; thrust out; thrust away*

### 26.1.2 Nouns

אַחֲרֹן last, latter (temp.); at the back; western (local) (adj.)

אָנוֹשׁ mankind, (all) human beings, man; (some) men; single human being  
(mostly poet.)

אָרִי/אָרִיָּה lion

בָּתִילָה virgin

גְּיאָה valley (gay?); pl. גְּאַיּוֹת

מִדְינָה province

מוֹסֵר discipline; training; exhortation, warning

עָלִיוֹן highest, most high

פֶּסֶח Passover, Pesach

רָאשִׁית beginning; first, chief

רָחֵב broad open place, plaza

### 26.1.3 Other Parts of Speech

הָהָה ah! alas! ha! (interjection expressing usually dissatisfaction and pain)

## 26.2 The Verb חָוַה Hištaphel

The IIIy verb חָוַה *to bow down, prostrate; to worship* occurs about 170 times in the Hebrew Bible. It is only used in the Hištaphel (or more precisely Hištaþ'el), a binyan that is characterized

by a causative prefix consonant /š/, the consonant /t/ which marks reflexivity and, in the suffix conjugation, the imperative and the infinitive construct, a prosthetic /h/. At the same time, **חוּמָה** is the only verb used in the Hištaphel.

The following forms can be mentioned as examples:

SC	sg.	3 m.	<b>הַשְׁתַּחֲנוּהָ</b>
		2 m.	<b>הַשְׁתַּחֲנוּתָ</b>
		1 c.	<b>הַשְׁתַּחֲנוּתִי</b>
	pl.	3 c.	<b>הַשְׁתַּחֲנוֹתָ</b>
		2 m.	<b>וְהַשְׁתַּחֲנוּתִיםָ</b>
PC	sg.	3 m.	<b>וִשְׁתַּחֲנוּהָ</b>
		2 m.	<b>תְּשַׁתְּחַנוּהָ</b>
		1 c.	<b>אֲשַׁתְּחַנוּהָ</b>
	pl.	2 m.	<b>תְּשַׁתְּחַנוֹתָ</b>
		1 c.	<b>בְּשַׁתְּחַנוּהָ</b>
waw-PC	sg.	3 m.	<b>וַיְשַׁתְּחַנוּהָ</b>
		pl.	<b>וַיְשַׁתְּחַנוֹתָ</b>
Impv.	pl.	m.	<b>הַשְׁתַּחֲנוֹתָ</b>
Inf. cs.			<b>הַשְׁתַּחֲנוֹתָ</b>
Part.	sg.	m.	<b>מְשַׁתְּחַנוּהָ</b>
	pl.	m.	<b>מְשַׁתְּחַנוֹתִיםָ</b>

### Notes

The verb shows the morphological features of IIIy verbs.

In the *wayyiqtol*-form without suffixes (3 m./f. sg.) the apocopate forms have a long vowel /ū/ at the end: \**wayyištahw* > *wayyištahuw* > *wayyištāhū* חֻוּמָה. In pausal forms the *patah* is lengthened to *qameš*, e.g., חֻוּמָה.

Traditionally, these forms were considered Hitpa'el forms of a verb **שְׁחַה** with metathesis of the /t/ and the /š/ and reduplication of the third element of the root, first as a semivowel /w/ and then as a vocalic element as usual with IIIy verbs.<sup>1</sup>

Since the Ugaritic language, a Central Semitic language from the period of 1400–1200 BCE that is similar to Hebrew, was deciphered in 1930, most scholars analyze these forms as Hištaphel of a root **חוּמָה**, because in Ugaritic a Hištaphel binyan including forms of a verb *hw* with similar forms and identical meaning as the Hebrew verb **חוּמָה** is clearly attested, e.g., *tšhw* *she prostrates herself*.

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<sup>1</sup> Cf. GKC § 75 kk; BDB 1005a.

## 26.3 The Qal Passive

Some verbal forms appear to be Pual or Hophal forms. It can be shown, however, that these forms are remnants of a Qal passive binyan which is the passive counterpart to the Qal in the same way as the Hophal and the Pual are the passive counterparts to the Hiphil and the Piel. The Qal passive was being phased out during the period of Biblical Hebrew but the existing forms in the biblical texts were preserved. The following arguments for the existence of the Qal passive can be mentioned:

1. These alleged Pual or Hophal forms do not have active counterparts in the Piel or Hiphil, respectively.
2. These forms have a meaning that serves as the passive to the meaning of the verbs in question in the Qal.
3. The verb **לְקַח** has suffix conjugation forms that are vocalized as Pual and prefix conjugation forms that look like Hophal forms, e.g., **לְקָחָה** (3 m. sg. SC), **לְקָחָת** (3 m. sg. PC; with assimilation of the /l/). Yet, the meaning of the verb is identical, namely passive to Qal forms: *to be taken*. This situation would be unusual for how the binyanim function in Biblical Hebrew without the assumption of a Qal passive.
4. Classical Arabic has passive forms in Stem I, the equivalent of the Qal binyan in Hebrew, e.g., *fu'ila it was done* as opposed to the active form *fa'ala he did*. Internal passive forms are also attested in Old Aramaic and Biblical Aramaic.

Qal passive forms are characterized by the vowel sequence *u–a* which is characteristic of passive forms. The following examples are illustrative:

- suffix conjugation: **יָלַדְוָה**, **בָּרָתָה**, **לְקַחָה** (3 f. sg.), **לְקַחְתָּה** (3 c. pl.)
- prefix conjugation: **וְלִקְחֵת** (verb **נָתַן** (verb **יָשַׁת**), **וְלִקְחֵה** (verb **לְקַח**;
- 3 f. sg. *waw-PC*)
- participle: **אֶכְלָל** (m. sg.; Exod 3:2); **לְקַחְתָּה** (2 Kgs 2:10)

These forms show the characteristics of weak verbs like the assimilation of /n/ or /l/ as in the case of the verb **לְקַח**. The following illustrate the use of the Qal passive:

<b>וַיַּשְׁלַח־הָיָה יְהוָה אֱלֹהִים מִן־עַד־</b>	<i>And the Lord God sent him away from the garden</i>
<b>לְעָבֹד אֶת־הָאָדָם אֲשֶׁר לְקַח־</b>	<i>of Eden to work the ground from which he had been</i>
<b>מִשְׁם</b>	<i>taken</i> (Gen 3:23)
<b>לֹזֶאת וַיָּקָרְא אִשָּׁה כִּי מְאִישׁ</b>	<i>This one shall be called woman because from man she</i>
<b>לְקַחְתָּה־זֹאת</b>	<i>has been taken</i> (Gen 2:23b)
<b>וַיִּתְקַח הָאִשָּׁה בֵּית פְּרָעָה</b>	<i>And the woman was taken into Pharaoh's house</i> (Gen 12:15)

Qal passive forms were already recognized as such by Jewish grammarians during the Middle Ages. In the middle of the 19th century they were rediscovered as Qal passive forms by western scholars and not considered Pual or Hophal forms anymore. Modern lexica

recognize Qal passive forms to different degrees. For the identification of Qal passive forms it is recommended to consult *HALOT* or Wilhelm Gesenius, *Hebräisches und aramäisches Handwörterbuch über das Alte Testament*, ed. H. Donner, 18th ed. (Berlin: Springer, 2013). BDB does *not* recognize the Qal passive and therefore should not be consulted for this matter. Electronic versions of the Hebrew Bible with morphological tags recognize only a part of all (possible) Qal passive forms. According to the Westminster Hebrew Morphology tagging, the Qal passive is attested 87 times in the Hebrew Bible. The most frequent verbs in the Qal passive are יָלַד (27 times), לְקַח (15 times) and נָתַן (8 times).<sup>2</sup>

## 26.4 Rare Binyanim

The following rare binyanim in Biblical Hebrew need to be mentioned:

- Po'el (with the passive Po'al and the reflexive Hitpo'el), e.g., שָׁרַשׁ *it took root* (Isa 40:24)
- Pa'el (with the passive Pu'lal), e.g., שָׁאֵן *he was at ease* (root שָׁאֵן; Jer 48:11), passive אָמַל *it became feeble* (root אָמַל; Joel 1:10)
- Pilpel (with the passive Polpal and the reflexive Hitpalpel), e.g., בְּלִפְלֵל *he sustained* (with /a/ in the second syllable; 2 Sam 19:33); וְכַלְכָלִי wəkəlkəlū *and they were supplied with food* (1 Kgs 20:27)

The forms of these binyanim are not easily recognizable as verbal forms, unless they have the familiar verbal suffixes or prefixes. The lexicon will help to identify these forms as verbal forms.

Pilpel forms occur 50 times in the Hebrew Bible. No less than 24 of these occurrences are from the verb כָּוֹל Pilpel *to sustain* (with food). Pilpel forms are easy to identify because of the reduplication of the two root consonants. The vowel structure of Pilpel forms is identical to Piel forms. The difference with Piel forms is that Pilpel forms have two different consonants where Piel forms have the geminated second root consonant. In the same way, the vowel structure of Polpal and Hitpalpel forms is identical to Hitpa'el and Pual forms, respectively. Pilpel forms are mainly derived from II gem. verbs and less frequently from II w/y verbs, if roots are counted and not occurrences of Pilpel forms.<sup>3</sup>

Characteristic Pilpel forms of the verb כָּוֹל (SC) כְּלִפְלֵל (PC), יְכַלְּפֵל (waw-PC), מְכַלְּפֵל (waw-SC), כְּלִפְלֵל (inf. cs.).

In terms of vowel structure, Pilpel forms are identical to the forms of quadrilateral verbs with four root consonants. In the Hebrew Bible only very few forms of quadrilateral verbs attested. One verb that is worth mentioning is the verb תְּرִגְנֶם. In the Hebrew Bible, it is attested only once as a participle Polpal מְתֻרְגָּם *translated* (Ezra 4:7). It is the normal word for *to translate* from post-biblical Hebrew to Modern Israeli Hebrew (cf. the noun תְּרִגְנוּם *translation*; *Targum*).

<sup>2</sup> 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.

<sup>3</sup> Alternatively, Pilpel forms can be derived from biconsonantal roots with reduplication of both root consonants. BDB and HALOT do this only for the verb טָאתָת.

## 26.5 Final and Consecutive Constructions

Final and consecutive constructions indicate the purpose or the consequence or result of a state of affairs, respectively. They can be expressed by subordinate clauses, the use of indirect volitive forms and prepositions.

A frequently used conjunction introducing final subordinate clauses is **לְמַעַן (אֲשֶׁר)** (Deut 8:1; Josh 3:4). Less frequent are the conjunctions **בַּעֲבוּיד** (Exod 19:9) and **אֲשֶׁר** (Deut 4:40). For negative final subordinate clauses the conjunction **כִּי** is used (Exod 20:19).

כָּל־דְּמֹצֹה אֲשֶׁר אָנֹכִי מִצְוָה  
הַיּוֹם תִּשְׁמַרְוֹן לְעוֹשֹׂת לְמַעַן  
תְּחִזּוֹן וּרְבִיתָם יְבָאתֶם וַיַּרְשֻׁם  
אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה  
לְאַבְתֵּיכֶם:

*You shall carefully keep all the instruction that I command you today, in order that you will live and become numerous and go in and take possession of the land that the Lord swore to your fathers (Deut 8:1)*

אַל־תִּקְרַבְנָו אֱלֹיו לְמַעַן  
אֲשֶׁר־תַּرְגַּע אֶת־הַדָּרֶךְ אֲשֶׁר  
תַּלְכִּידְבָּה

*Do not come close to [the ark], in order that you know the way which you shall go (Josh 3:4)*

וַיֹּאמֶר יְהוָה אֱלֹהִים מֹשֶׁה הִנֵּה אָנֹכִי  
בְּאֶלְيָה בְּעֵבֶר הָעָנָן בְּעַבוּיד  
יְשִׁמְעַע הַעַם בְּרַכְבָּרִי עַמְּךָ

*The Lord said to Moses, “Behold, I am coming to you in the thick cloud, in order that the people may hear when I speak with you” (Exod 19:9)*

וְשִׁמְרָת אֶת־חֲקִיקָיו וְאֶת־מִצְוָתָיו  
אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם אֲשֶׁר יִטְבֶּל  
לְךָ וְלְבָנֶיךָ אֶת־חֲרִיךָ

*... and you shall keep his statutes and his commandments that I command you today, in order that it may be well with you and you children after you (Deut 4:40)*

וְאֶל־יְדָבֵר עַפְנָנוּ אֶל־הָיִם פָּנוּגָמוֹת

*... but do not let God speak with us, lest we die (Exod 20:19)*

Consecutive subordinate clauses are mostly introduced with **כִּי** (Exod 3:11) and only rarely with the conjunctions **לְמַעַן** (Jer 27:15) and **אֲשֶׁר** (Gen 13:16).

מֵי אָنֹכִי כִּי אֶלְךָ אֶל־פְּרֻעה וְכִי  
אָצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם  
כִּי لֹא שָׁלַחֲתִים נָסִים־יְהוָה וְהָם  
נָבָאים בְּשָׁמֵי לְשָׁקָר לְמַעַן הַדִּיחִי  
אֲתֶכָּם

*Who am I that I should go to Pharaoh and that I should lead the Israelites out of Egypt (Exod 3:11)*

*For I have not sent them, and yet they prophesy in my name falsely, with the result that I will drive you out (Jer 27:15)*

וְשִׁמְתִּי אֶת־זָרָעַךְ כַּעֲפָר הָאָרֶץ  
אֲשֶׁר אָמַר־יְהוָה אֶל־אִישׁ לְמַנּוֹת  
אֶת־עֲפָר הָאָרֶץ גַּם־זָרָעַךְ וּמְנָה

*And I will make your descendants as the dust of the earth, so that if someone can count the dust of the earth, your descendants too can be counted (Gen 13:16)*

Two clauses that are coordinated with **וְ** with an indirect volitive mood in the second the clause are also frequently used to express a final or consecutive relation. In the second clause,

a cohortative (Gen 27:4), an imperative (2 Sam 21:3) or a third person jussive form (Judg 6:30) may be used.

<b>וְעַשֵּׂה־לִי מְטֻעָמִים כַּאֲשֶׁר אֶהֱבָתִי וְהַבִּיאָה לִי וְאֶכְלָה</b>	<i>... and make for me tasty food as I like [it] and bring it to me so that I may eat [it] (Gen 27:4)</i>
<b>מָה אֹעֲשָׂה לְכֶם וּבָמָה אַכְפֵּר בְּרָכוּ אֶת־נְחַלָּת יְהוָה</b>	<i>What shall I do for you and with what shall I make atonement so that you may bless the heritage of the Lord (2 Sam 21:3)</i>
<b>הַזֶּא אֶת־בְּנֵךְ וַיָּמָת</b>	<i>Bring out your son that he may die (Judg 6:30)</i>

As prepositions with final meaning can be mentioned **לִ** (Exod 16:15) and – followed by the inf. cs. – **לִמְעֵן** (1 Sam 17:28), **בְּעַבּוֹר** (Exod 20:20) and with negative meaning **לְבַלְתִּי** (1 Kgs 15:17).

<b>הַזֶּא הַלְּקָחָם אֲשֶׁר נָתַן יְהוָה לְכֶם לְאֶכְלָה</b>	<i>That is the bread that the Lord has given you to eat (i.e., with the intention that you may eat it; Exod 16:15)</i>
<b>כִּי לִמְעֵן רָאוּת הַמְּלֹחָמָה יָרַדְתָּ וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאָה כִּי לְבַעֲבוּר נִסּוֹת אֶתְכֶם בָּאָהָלָהִים</b>	<i>... for you came down to see the battle (1 Sam 17:28) And Moses said to the people, “Do not be afraid, for God has come to test you” (Exod 20:20)</i>
<b>וַיַּבְנֵן אֶת־הַרְמָה לְבַלְתִּי תֵּת יוֹצֵא וּבָא לְאָסָא מֶלֶךְ יְהוּדָה</b>	<i>And he fortified Ramah in order to not allow anyone belonging to Asa king of Judah to go out [for battle] or go in (1 Kgs 15:17)</i>

The preposition **לִ** is also used with consecutive meaning (Ps 78:25).

<b>צִיְדָה שָׁלָחָ לְהָם לִשְׁבֹּעַ</b>	<i>... he sent them provisions with satiety as result (Ps 78:25)</i>
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## 26.6 Concessive Subordinate Clauses

A concessive subordinate clause expresses a condition that even if it is fulfilled, does not lead to the result that is expressed in the main clause. In English, the conjunction *although* among others introduces concessive subordinate clauses. In Biblical Hebrew, the most frequent concessive conjunctions are **כִּי** (Exod 13:17), **גַם כִּי** (Ps 23:4a) and **כִּי** (Jer 36:25).

וַיְהִי בָּשָׁלֵחַ פְּרָעָה אֶת־הָעָם  
וְלֹא־נָקַם אֱלֹהִים רָאֵךְ אֶרְץ  
פְּלִשְׁתִּים כִּי קָרוֹב הוּא

גַּם כִּי־אֶלְךָ בְּנֵיא צְלָמֹות  
לְאֶאָירָא רָע

וְגַם אֲלֹנְתָּנוּ וּרְקִיְּתוּ גַּמְרִיתָיו  
הַפְּנֵעוּ בְּמֶלֶךְ לְבַלְתִּי שְׁרָף  
אֶת־הַמִּגְלָה וְלֹא שָׁמַע אֲלֵיכֶם

*When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was near (Exod 13:17)*

*Even though I walk in the valley of deep darkness, I do not fear evil (Ps 23:4)*

*Even though Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he did not listen to them (Jer 36:25)*

## 26.7 Exercises

### 26.7.1 Translation of Sentences

Translate the following sentences from the Hebrew Bible. Names of persons and geographical names in these sentences: יְהוָשָׁע, יְהוֹנָתָן, הַבָּל, דָּוד, בַּת־שְׁבָע, אַנְוֹשׁ, אַדְנִיתָו, אָדָם, אַבְנִיל, שָׂת, שְׁלָמָה, מִפְּרַבְשָׁת, וּרְקִיְּתוּ, וּרְכֻבָּם

- 1 בָּזְעַת<sup>4</sup> אֲפִיךְ תַּאֲכַל לְחַם עַד שָׁוֵב אֶל־הַאֲדָמָה כִּי מִמְּנָה לְקַחְתָּ כִּי־עַפְרָא אַתָּה וְאֶל־עַפְרָר תִּשְׁוֹב:
- 2 וַיַּשְׁלַחַתְּ לוּהָה אֱלֹהִים מִן־עָדָן<sup>5</sup> לְעַבְרָה אֶת־הַאֲדָמָה אֲשֶׁר לְקַחְתָּ מִשֶּׁם: 3 וַיַּדַּע אָדָם עוֹד אֶת־אֲשֶׁתוֹ וַיַּתַּלְךְ בֵּין וַיַּקְרָא אֶת־שְׁמָוֹ שְׁתִּילְיָ אֱלֹהִים זָרָע אֶת־רַעַת פְּתַח הַבָּל כִּי תְּרַגֵּן:
- וַיַּשְׁתַּחַת גַּם־הָוָא יָלְדָּבָן נִיקָּרָא אֶת־שְׁמָוֹ אֲגֹנָשׁ אָזׁוּ חִוְלָל לְקַרְא בְּשָׁם וְיָהּוּ: 4 וַיָּבֹא מִפְּרַבְשָׁת בְּנוֹיְהוֹנָתָן בְּנוֹשָׂאָל אֶל־דָּוד וַיַּפְּלִלְל עַל־פְּנֵיו וַיִּשְׁאַל וַיֹּאמֶר דָּוד מִפְּרַבְשָׁת וַיֹּאמֶר הַגָּה עַבְתָּךְ:
- 5 וַיַּתְּרָא אַבְנִיל אֶת־דָּוד וַתִּמְרָא וַתַּרְדֵּר מִעֵל הַחַמֹּר וַתַּפְּלֵל לְאַפִּי דָּוד עַל־פְּנֵיהֶה וַתִּשְׁתַּחַת אֶרְצָה:
- 6 וַיַּהֲבָא בַּת־שְׁבָע אֶל־הַמֶּלֶךְ שְׁלָמָה לְדָבְרָרְלוּ עַל־אַדְנִיתָו נִקְםָה הַמֶּלֶךְ לְקַרְא אַתָּה וַיַּשְׁתַּחַת לְהָהָר וַיַּשְׁבַּע עַל־כְּסָאוֹ וַיִּשְׁמַם כְּפָא לְאַם הַמֶּלֶךְ וַתִּשְׁבַּב לִימִינָו: 7 וַיְחַלֵּם<sup>6</sup> עוֹד חֲלוּם אֶתְרָא וַיָּסֶר אַתָּה וַיַּשְׁבַּע עַל־אַבְיוֹ וְאֶל־אָחִיו<sup>7</sup> וַיֹּאמֶר הַגָּה חֲלָמִתִּי חֲלוּם עוֹד וְתַגְּנַהָה שְׁמָשׁ וְתִגְּרַח<sup>8</sup> וְאֶתְרָחָ וְאֶתְרַחָ<sup>9</sup> וְאֶתְרַחָ וְאֶתְרַחָ לְהַשְׁתַּחַזֵּת לְהָאָרֶץ: 9 וַיְהִי בְּהִנּוֹתָה יְהוָשָׁע בִּירִיחָו נִישָׁא עַיִּינוֹ וַיַּרְא וְהַגָּה־אִישׁ עַמְּדוֹ וַיִּמְרְבוֹ שְׁלִוְפהָ<sup>10</sup> בְּיַדְוֹ וַיַּלְךְ יְהוָשָׁע אֶלְיוֹ נִיאָרָה לְלֹא הָלַנו אַתָּה אָסְמָלָאָרָנוּ: וַיֹּאמֶר וְלֹא כִּי אָנָּי שְׁרַצְבָּא־אִירְהָוּ שְׁפָה בְּאָתִי וַיַּפְּלֵל יְהוָשָׁע אֶל־פְּנֵיו אַרְצָה וַיִּשְׁתַּחַת וַיֹּאמֶר לוֹ מָה אָדָנִי מִדְבָּר אֶל־עַבְדָּו: וַיֹּאמֶר שְׁרַצְבָּא יְהָוָה אֶל־יְהוָשָׁע שֶׁל<sup>11</sup> נִגְעַל<sup>12</sup> כִּי הַמְּקוֹם אֲשֶׁר אַתָּה עָמַד

<sup>4</sup> גַּעַת sweat

<sup>5</sup> גַּן־עַדְן Garden of Eden

<sup>6</sup> חַלֵּם Q. to dream

<sup>7</sup> יְרַח moon

<sup>8</sup> כּוֹכֵב star

<sup>9</sup> נִעַר Q. to rebuke

<sup>10</sup> שְׁלִפָּה Q. to draw out, off

<sup>11</sup> נִשְׁלָה Q. loosen (sandal)

<sup>12</sup> גַּעַל sandal

עַלְיוֹ קָרֵשׁ הוּא נִיעַשׁ יְהוֹשֻׁעַ כֵּן: 10 הִכְרַב אֲשֶׁר הָנִיהָ אֶל־יְרֵמִיָּהוּ מֵאַת יָדָ� לְאָמֵר: עַמְּדֵ בְּשַׁעַר  
בֵּית יְהוָה וְקָרָאת שֶׁם אֶת־הַכְּבָר תְּגַנֵּה וְאָמַרְתְּ שֶׁמְעַוּ דְּבָרִי־יְהוָה כָּל־יְהוּדָה הַבָּאים בְּשַׁעַרְיָה הָאֶלְהָ  
לְהַשְׁתְּחִווֹת לְיְהוָה: כִּה־אָמַר יְהוָה צְבָאות אֱלֹהִי יְשָׁרָאֵל הַיְשִׁיבָהוּ רַכְכִּים וּמַעְלָלִיכִים<sup>13</sup> וְאַשְׁכַּנְהָ<sup>14</sup>  
אֲתֶלֶם בְּמָקוֹם הָנָה: 11 וַיַּכְרֹת יְהוָה אֶתְמָם בְּרִית וַיַּצְמַם לְאָמֵר לֹא תִּירְאֵי אֱלֹהִים אֶחָדים  
וְלֹא־תַשְׁתְּחִווֹת לְפָנָם וְלֹא תַעֲבֹתָם וְלֹא תַזְבִּחוּ לָהֶם: כי אָסֵם אֶת־יְהוָה אֲשֶׁר הָעָלָה אֶתְכֶם מִאָרֶץ  
מִצְרָיִם בְּכָח גָּדוֹל וּבְזָרוּעַ נְטוּיה אֶתְנוֹ תִּרְאֵו וְלוֹ תַשְׁפַּחוּ וְלוֹ תַזְבִּחוּ: 12 וַיַּבְקַשׁ שֶׁלְמָה לְהַמִּית  
אֶת־זָרְבָּעִם וַיַּקְם יְרָבָעִם וַיַּבְרַח מִצְרָיִם אֶל־שִׁישָׁק מֶלֶךְ־מִצְרָיִם וַיַּהַי בְּמִצְרָיִם עַד־מָות שֶׁלְמָה:

## 26.8 Hebrew Reading: 1 Kings 19:15–21

Translate 1 Kings 19:15–21 with the help of notes below the text.

15 וַיֹּאמֶר יְהוָה אֱלֹיו לֵךְ שׁוֹבֵן לְדַרְכְּךָ מִדְבָּרָה דָמָשָׁק וְבָאת וְמִשְׁחַחֵת אֶת־חֹזָאל לְמַלְךָ עַל־אֶרְם:  
16 וְאֶת יְהוָה בְּנוֹנְמָשִׁי הַמֶּשֶׁחַ לְמַלְךָ עַל־יִשְׂרָאֵל וְאֶת־אֱלֹיָשָׁע בְּנוֹ־שְׁפָט מִאָבֵל מִחוּלָה הַמֶּשֶׁחַ  
לְנוּבִיא פְּתַחְיִךְ: 17 וְהִנֵּה תָגַמְלַט מִתְחַרְבֵּב חֹזָאל יְמִינָה יְהוָה וְתָגַמְלַט מִתְחַרְבֵּב יְהוָה יְמִינָה אֱלֹיָשָׁע:  
18 וְהַשְּׁאַרְתִּי בְּיִשְׂרָאֵל שְׁבָעַת אֶלְפִּים כָּל־תְּהִבְרָפִים אֲשֶׁר לְאַכְרָעָו לְבָעֵל וּכְל־הַפֶּה אֲשֶׁר לְאַנְשָׁק  
לֹו: 19 וַיַּלְךְ מִשְׁם וַיִּמְצָא אֶת־אֱלֹיָשָׁע בְּנוֹ־שְׁפָט וְיְהוָה חָרַשׁ שְׁנִים־עָשָׂר צְמָדִים לְפָנָיו וְיְהוָה בְּשָׁנִים  
הַעֲשָׂר וַיַּעֲבֵר אֱלֹהִיו אֱלֹיו וַיַּשְׁלַח אֶדְרָהוּ אֱלֹיו: 20 וַיַּעֲזֹב אֶת־הַכְּבָר וַיַּרְצֵץ אֶחָרִי אֱלֹהִיו וַיֹּאמֶר  
אַשְׁקָה־נָא לְאָבִי וְאָמִי וְאֶלְכָה אֶחָרְךָ וַיֹּאמֶר לוֹ לֵךְ שִׁיבֵּב יְמִינָה־עַשְׂתִּיךְ לְךָ: 21 וַיַּשְׁבַּב מִאָחָרְךָ  
וַיַּקְהֵל אֶת־צָמָד הַבָּקָר וַיַּזְבַּחוּ וַיְכַלְיִ הַבָּקָר בְּשָׁלָם הַבָּקָר וַיַּתַּן לְעַם וַיַּאֲכַלְוּ וַיַּלְךְ אֶחָרְךָ  
אֱלֹהִיו וַיַּשְׁרַתְהוּ:

19:15	דָמָשָׁק	Damascus
19:16	אָבֵל מִחוּלָה	name of a place
19:18	בָּרֶךְ	knee
	Q. כְּרֹעַ	to bow down, kneel
	Q. נַשְׁקָה	to kiss
19:19	Q. חָרַשׁ	to plow
	צְמָד	couple, pair (of oxen)
	אֶדְרָה	cloak, robe
19:20	Q. נַשְׁקָה	see 19:18
19:21	צָמָד	see 19:19
	Pi. בְּשָׁלָם	to cook

<sup>13</sup> מַעְלָלִים deeds

<sup>14</sup> Pi. to cause to dwell

*26.8 Hebrew Reading: 1 Kings 19:15–21*

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# Key to the Exercises in Chapter 3–26

## Chapter 3

### Frequent Verbal Forms

1. Judg 6:29
2. 2 Sam 23:22
3. Gen 29:22
4. Gen 29:28
5. Judg 3:16
6. Judg 14:10
7. 2 Kgs 23:34
8. Gen 20:2
9. Gen 24:61
10. Exod 24:8
11. Num 22:41
12. Judg 9:43
13. 1 Sam 31:4
14. 1 Kgs 17:23
15. 2 Kgs 23:35
16. Gen 21:27
17. 2 Kgs 13:5
18. 1 Sam 9:17
19. Gen 6:12
20. Gen 29:2
21. Judg 9:36
22. 2 Kgs 16:12
23. Gen 22:4
24. Exod 2:15

### Exercises with the Article

הָאֵב הַאִישׁ הָאֱלֹהִים הָאָרֶץ הַבּוֹן הַבְּקָר הַכָּבֵד הַכָּבֵד הַזָּהָב הַצָּבָר הַיּוֹם הַיּוֹלֵד הַפְּסָף הַמּוֹבֵחַ  
הַפְּלַקְדֵּךְ הַמְּקוֹם הַמְּשֻׁתָּה הַעֲבָד הַעֲוֹן הַעַיר הַעַם הַצָּאן הַשְׂרָה

Note: The word פָּרָעָה is never used with the article.

## Chapter 4

### Frequent Verbal Forms

1. 1 Kgs 22:27
1. 1 Sam 17:27
3. Num 23:2
4. 1 Sam 18:24
5. Exod 6:13
6. 1 Kgs 19:4
7. Gen 28:9
8. Gen 26:17
9. Gen 28:10
10. Judg 16:1
11. 2 Sam 3:21
12. 2 Kgs 2:25
13. Gen 19:23
14. Num 22:36
15. 2 Sam 3:23
16. 1 Sam 4:7
17. Gen 30:16
18. Gen 20:3
19. Exod 3:1
20. Exod 7:10
21. Exod 24:18
22. Num 22:20
23. Judg 13:9
24. 1 Sam 2:27
25. Judg 9:51
26. Judg 11:1
27. Gen 12:10

## Chapter 5

### Translation of Verbal Forms

1. *they said*, comm.
2. *I went*, comm.
3. *he took*, masc.
4. *she took*, fem.
5. *I sent*, comm.
6. *you know/knew*, masc.
7. *they sat*, comm.
8. *we went*, comm.
9. *you heard*, fem.
10. *he fell*, masc.
11. *you kept*, masc.
12. *you asked*, fem.
13. *you bore*, fem.
14. *you ate*, masc.
15. *you became king*, masc.
16. *you know/knew*, fem.
17. *she said*, fem.
18. *they gave*, comm.
19. *you gave*, masc.
20. *you gave*, masc.

### **Translation of Sentences**

1. Deut 29:5
2. 2 Kgs 1:14
3. 1 Sam 5:1
4. 1 Kgs 8:39
5. Deut 5:28
6. 2 Kgs 5:6
7. Josh 2:9
8. 2 Kgs 20:14
9. Exod 2:25
10. Gen 21:17
11. 1 Sam 17:11
12. Judg 11:15
13. 1 Kgs 15:20
14. Exod 5:1

## **Chapter 6**

### **Translation of Verbal Forms**

1. *you will remember*, masc. pl.
2. *I will cut*, comm.
3. *you/she will serve*, masc. sg./fem. sg.
4. *you will keep*, masc. pl.
5. *you/she will draw near*, masc. sg./fem. sg.
6. *you will remember*, fem. sg.
7. *we will listen*
8. *I will send*
9. *they shall reign*, masc. pl. **ימלכּוּ**
10. *you will send*, fem. pl. **תְּשַׁלֵּחֲנָה**

### **Translation of Sentences**

1. 1 Sam 13:13
2. Gen 21:1
3. Judg 7:24
4. Judg 11:28
5. Exod 14:29
6. 1 Kgs 4:1
7. 1 Sam 4:1
8. Gen 41:56
9. 1 Kgs 2:30
10. Judg 21:8
11. 2 Kgs 21:21
12. Exod 4:30
13. 1 Kgs 15:20
14. Judg 6:8
14. Exod 5:1
16. 1 Sam 11:3
14. Exod 5:1
15. 1 Kgs 20:2
16. 1 Sam 11:3
17. Exod 4:31
18. Gen 16:2
19. 2 Kgs 18:31
20. 1 Sam 8:21
21. Exod 7:13
22. Judg 10:16
23. 1 Sam 14:36
24. Exod 3:12

## **Chapter 7**

### **Translation of Sentences**

1. Gen 21:32
2. 1 Sam 16:10
3. Exod 18:25
4. Judg 8:18
5. 1 Sam 22:21
6. 1 Kgs 19:1
7. Judg 8:17
8. 2 Kgs 23:20
9. Josh 21:45
10. Gen 19:29
11. Gen 42:9
12. Judg 2:13
13. Josh 10:22
14. 1 Kgs 22:37
15. 1 Sam 14:36
16. Lev 9:8
17. 1 Sam 11:15
18. 1 Sam 16:4
19. Gen 20:14

## **Chapter 8**

### **Translation of Sentences**

1. Ps 106:48
2. Jos. 6:20
3. 2 Sam. 11:2
4. Gen 19:17
5. Gen 24:30
6. Deut 4:11
7. Josh 10:19
8. 1 Kgs 8:22
9. 1 Sam 26:5
10. 1 Sam 3:15
11. 1 Sam 16:22
12. 1 Kgs 3:15
13. 1 Kgs 10:8
14. 2 Kgs 5:9
15. Judg 12:4
16. 1 Sam 7:5
17. 1 Sam 30:3
18. Exod 24:16
19. Judg 9:36
20. 2 Sam 7:2
21. Deut 28:3
22. Ps 106:48

## Chapter 9

### Translation of Sentences

1. 1 Kgs 22:19
2. 1 Kgs 18:19–20
3. 2 Kgs 18:5
4. Gen 22:10
5. Gen 24:30
6. Gen 27:34
7. Gen 35:22
8. Gen 36:31
9. Num 21:23
10. Deut 5:23
11. Josh 24:22
12. Ruth 1:1
13. 1 Sam 15:1
13. 1 Sam 15:1
15. 2 Kgs 23:20
15. 1 Kgs 5:21
16. 1 Kgs 21:27
17. 1 Sam 24:21
18. Deut 6:17
19. 1 Kgs 11:11
20. 2 Sam 5:10

## Chapter 10

1. 2 Kgs 10:18
2. 1 Kgs 13:31
3. 2 Kgs 13:9
4. 1 Sam 3:4
5. 2 Sam 15:10
6. Gen 42:2
7. Gen 37:29
8. Gen 20:11
9. Josh 1:3
10. Judg 8:14
11. 2 Kgs 10:9
12. Josh 9:26
13. 2 Sam 7:8
14. Josh 10:8
15. 2 Kgs 10:14
16. 2 Sam 20:1
17. Deut 14:27
18. Gen 28:16
19. Deut 29:13–14
20. Jer 31:31–33

## Chapter 11

### Translation of Verbal Forms

1. *and they ate*, fem. pl.
2. *eat!* or *eating*, impv. m. sg. or inf. cs.
3. *eat!*, impv. masc. pl.
4. *I said* אָמַרְתִּי
5. *I will say*
6. *saying*, part. act. m. sg.
7. *you will draw near* m. pl.
8. *draw near* impv. m. sg.
9. *and I fell*
10. *I fell* נִפְלַתִּי
11. *and he grasped*
12. *and he touched*

### Translation of Sentences

1. Gen 37:8
2. Gen 43:27
3. 2 Sam 13:4
4. Gen 29:22–25
5. Exod 4:29–30
6. Gen 45:4
7. Josh 3:9
8. Josh 14:6
9. 2 Kgs 2:5
10. Gen 12:9
11. Gen 46:1
12. Prov 3:1
13. Gen 1:31
14. Gen 24:7
15. Gen 28:13

## Chapter 12

### Translation of Verbal Forms

1. *they built*
2. *I will uncover*
3. *you found* מִצְאָתֶךָ
4. *I was not willing* אֲבִרְבָּרְתִּי
5. *you will sin* m. pl.
6. *you will live* m. pl.
7. *and they camped*
8. *fill!* impv. m. pl.
9. *and he stretched*
10. *and they carried*
11. *and she went up, and you went* m. sg. וְעַלְתָּהּ וְעַלְתָּךְ
12. *you answered*
13. *someone calling*
14. *drink!*
15. *we will drink*

### Translation of Sentences

1. Gen 26:30
2. Gen 4:9
3. 1 Sam 10:24
4. 2 Kgs 2:3
5. Josh 7:20
6. 1 Sam 29:9
7. 1 Sam 11:1
8. Gen 50:7
9. 2 Kgs 22:8
10. Josh 5:13

## Chapter 13

### Translation of Verbal Forms

1. *I will go*   2. *we will go*   3. *you will go* m. pl.   4. *go!* m. sg.   5. *she will be unclean/you will be unclean* fem. sg./m. sg.   6. *I went out* יָצַאֲתִי   7. *they went out* 8. *they will go out* 9. *people going out* m. pl.   10. *we took possession of*   11. *you will take possession of* m. pl.   12. *and they took possession of* answered m. pl.   13. *I am/was afraid* יָרַאֲתִי   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. יָלַדְתִּי

### 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.) יָבֹשׁוּ   2. *we were ashamed* בָּשְׂנָנוּ   3. *and they understood* (m. pl.) וַיְבִינוּ   4. *come!* (f. sg.) בָּאֵי   5. *I have sojourned* יָרַחְתִּי   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.) סְזַרְתָּ   10. *turn aside!* (m. sg.) or *turning aside* (inf. cs.)   11. *they stood up* קָרְבָּנָה   12. *and he stood up* וְקָרְבָּנָה   13. *runners* (m. pl.)   14. *you ran* (m. sg.) רָצַחָה   15. *put!* (m. pl.) שִׁימַנוּ   16. *you put* (m. pl.)   17. *and he returned* וְיָשַׁבָּה   18. *and I returned*

### Numerals

Ezra 2:3   2,172   Ezra 2:4   שְׁפֵטִיה   372   Ezra 2:5   פְּתַת מֹעֵב   2,812   Ezra 2:7   1,254   Ezra 2:8   945   Ezra 2:9   זָקִי   760   Ezra 2:10   בְּנֵי עִירָם   642   Ezra 2:11   623   Ezra 2:12   1,222   Ezra 2:13   עַזְונָד   666   Ezra 2:14   בְּנֵי אֶדְנִיקָם   2,056   Ezra 2:15   454   Ezra 2:16   אַטְר   98   Ezra 2:17   בְּצִי   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.) וַיְמִدُוּ 2. you will measure (m. pl.) תִּמְדֹׁו 3. and they surrounded (m. pl.) וַיָּרֶבּוּ 4. and he surrounded 5. go around! (m. pl.) רָבּוּ 6. and you shall go around (m. pl.) וְתָרַבּוּ 7. and he went around 8. they will surround (fem. pl.) תִּסְבִּינוּהָ 9. and we went around (m. pl.) וָנָסַבּוּ 10. someone devastating (m. sg.) 11. he will be desolate 12. they will be desolate (m. pl.) יִשְׁמֹוּ 13. they will be complete (m. pl.) יִתְמֹוּ 14. they were complete (m. pl.) תִּמְמֹוּ 15. he was complete 16. he will show favor 17. and he showed favor וְתִּחְנֹן 18. I will show favor 19. and I will show favor (m. pl.) 20. have mercy on me! (m. sg.) חִנְנֵי

### 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.) גָּלַחֲמוּ 4. I fought 5. he will fight 6. and he fought וַיָּלַחַם 7. fight! (m. pl.) 8. (we will fight 9. you will fight (m. pl.) 10. fight! (m. pl.) 11. I escaped גָּמַלְתָּהִי 12. they escaped (m. pl.) 13. I will escape 14. she will escape/you will escape (m. sg.) 15. you swore (m. sg.) גָּשַׁבְעָתָה 16. you swore (m. pl.) 17. we swore וְתִּחְנֹן 18. I swore 19. you will swear (m. pl.) 20. and he swore (m. sg.) חִנְנֵי

### 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 הָשְׁבִּינוּ 2. they will believe יַאֲמִינּוּ 3. [people] destroying 4. he believed 5. I will throw 6. and he rose early 7. they believed הָאָמִינּוּ 8. believe! (impv. masc. pl.) דָּאָמִינּוּ 9. she will throw/you will throw (masc. sg.) 10. she threw הָשְׁלִיכָה 11. throw!/throwing (inf. cs.) 12. and they threw וְיִשְׁלִיכּוּ 13. I threw הָשְׁלִיכָה 14. you believed 15. I cut off הָכַרְתָּה

### **Translation of Sentences**

1. Josh 10:11
2. Deut 4:3
3. Jer 28:15
4. Exod 22:30
5. 1 Sam 24:21–23
6. Gen 19:14
7. Num 27:22–23
8. 2 Kgs 10:28
9. 1 Kgs 16:12
10. 1 Sam 26:15–16a
11. Exod 4:1–3
12. 2 Chr 20:20

## **Chapter 18**

### **Translation of Verbal Forms**

1. 3 masc. sg. PC Ho. *he will be put under a ban*
2. 3 masc. sg. PC Ho. *he was visited*
3. 3 masc. sg. PC Ho. *he shall be placed*
4. ptc. masc. sg. Ho.
5. ptc. fem. sg. Ho.
6. ptc. masc. sg. Ho.
7. ptc. masc. sg. Ho.
8. 1 comm. sg. SC Ho. *I was thrown* הַשְׁלַבְתִּי
9. ptc. masc. sg. Ho.
10. 3 masc. sg. PC Ho. *they will be thrown* יִשְׁלַבְנּוּ

### **Translation of Sentences**

1. Lev 16:10
2. 2 Kgs 4:32
3. 2 Sam 19:1
4. Ps 14:7
5. 2 Kgs 10:14
6. 2 Sam 19:16
7. Deut 23:16–17
8. Josh 6:21
9. Hos 14:2
10. 1 Sam 18:5
11. Gen 39:2–3
12. 2 Kgs 8:16–19

## **Chapter 19**

### **Translation of Verbal Forms**

1. *you spoke* דָּבַרְתָּ
2. *you will speak* דָּבַרְתָּי
3. *they spoke* דָּבְרָה
4. *they will speak* יִדְבֹּרוּ
5. *I spoke* דָּבַרְתִּי
6. *you will speak* (masc. pl.) דָּבְרָתֶן
7. *you hasten* דָּבַרְתָּן
8. *I will speak* יִדְבֹּרְךָ
9. *to speak* (inf. cs.) יִדְבֹּרְךָ
10. *speak!* (impv. masc. pl.) דָּבְרֵנָה
11. *someone speaking* (ptc. masc. sg.) דָּבָרָה
12. *we spoke* דָּבְרָנוּ
13. *he will speak* דָּבְרֵנָה
14. *you taught* דָּבְרָתָה
15. *they will serve* דָּבְרָתָה
16. *they/you will speak* (fem. pl.) דָּבְרָתָה
17. *you will bless* דָּבְרָתָה
18. *and they spoke* וַיִּדְבֹּרוּ
19. *and he blessed* וַיִּבְרַךְ
20. *and they sought* וַיִּבְרַקְנּוּ

### **Translation of Sentences**

1. Exod 2:15
2. Exod 4:19
3. Judg 6:29
4. 1 Sam 26:2
5. Gen 17:15–16
6. Judg 13:24
7. Exod 19:10
8. Exod 19:14
9. Exod 5:1–2
10. 1 Sam 13:2

## **Chapter 20**

### **Translation of Verbal Forms**

1. *they were sent* דָּבַרְתָּן
2. *she will be blessed* (fem. sg.)/*you will be blessed* (masc. sg.) יִדְבֹּרְךָ
3. *he will be sought* דָּבְרָתָה
4. *you will be sought* (fem. sg.) דָּבְרָתָה
5. *he will be sent* דָּבְרָתָה
6. *she will be cursed* (fem. sg.)/*you will be cursed* (masc. sg.) יִדְבֹּרְךָ
7. *he walked around/walk about!* (impv. masc. sg.) דָּבְרָתָה
8. *I walked about* דָּבְרָתָה
9. *we walked about* דָּבְרָתָה
10. *they walked about* דָּבְרָתָה

about 11. and they walked about 12. he will pray 13. and she prayed (fem. sg.)/and you prayed (masc. sg.) 14. I prayed הַחֲלִלָתִי 15. they sanctified themselves/sanctify yourselves (impv. masc. pl.)

### Translation of Sentences

1. Ps 113:2
2. 2 Chr 26:16b–18
3. 1 Kgs 21:14–16
4. Deut 9:20 Qere
5. 1 Sam 4:9
6. 1 Sam 7:5
7. 1 Sam 12:19
8. 2 Kgs 6:17
9. 1 Kgs 20:22
10. 2 Kgs 19:15
11. Gen 5:24
12. 2 Sam 13:20

## Chapter 21

### Translation of Verbal Forms

1. *they looked* הָבִיטוּ
2. *you looked* (m. pl.) הָבִיטְךָ
3. *I will look* 4. *they will look* (m. pl.) הָנִידֵה
5. *I told* 6. *they told* הָנִידָה
7. *you told* (m. sg.) הָנִידָתָךְ (she told)
8. (she told)
9. *and he told*
10. *you will tell* (f. sg.) הָנִידֵךְ
11. *you will tell* (m. pl.) הָנִידָה
12. *I will tell*
13. *we will tell*
14. *and they told/* (m. pl.) וְנִידָה
15. *tell!* (m. sg.) הָנִידֵה
16. *tell!* (m. sg.)
17. *I regretted* (Ni.)/*I comforted* (Pi.) נִחְמַתִּי
18. *they will comfort*
19. *and he comforted*
20. *they rescued* הָצַלָּנוּ
21. *we rescued* הָצַלָּנוּ
22. *and he rescued*
23. *rescue!* (m. pl.) הָצַלָּנוּ
24. *they will reach* יִשְׁגֹּנוּ

### Translation of Sentences

1. Exod 3:6
2. Gen 12:18
3. Gen 46:31
4. Gen 47:1
5. Judg 14:1–3
6. 2 Sam 12:18–19
7. Gen 22:20
8. Gen 31:22
9. 1 Sam 15:10–11
10. Gen 6:5–6
11. Exod 17:9
12. 1 Sam 17:37
13. 1 Sam 30:8
14. 2 Sam 12:24 Qere

## Chapter 22

### Translation of Verbal Forms

1. *he finished*
2. *they finished*
3. *you finished* (masc. pl.)
4. *I finished* כָּלִיתִי
5. *I will finish*
6. *they will finish*
7. *she covered*
8. *you will cover* (fem. sg.)
9. *he prophesied, someone prophesying*
10. *they prophesied*
11. *you prophesied* נִבְאָתָךְ
12. *she will prophecy* (fem. sg.)/*you will prophecy* (masc. sg.)
13. *you struck* הָכִיתָ
14. *he struck*
15. *they struck*
16. *I struck* הָכִיתִי
17. *you struck* (masc. pl.)
18. *he will strike*
19. *they will strike*
20. *I will strike*
21. *and they struck* (masc. pl.)
22. *and we struck*
23. *they appeared*
24. *they will appear* (masc. pl.)
25. *he showed*
26. *I commanded* אָזִיתִי
27. *you commanded* צָוִיתָךְ
28. *and he commanded*
29. *they brought up*
30. *I brought up* הָעֲלִיתִי

### **Translation of Sentences**

1. Exod 7:6   2. Exod 4:28   3. 1 Kgs 6:14   4. Gen 2:2   5. 1 Sam 19:20   6. Judg 1:8  
7. Deut 8:1   8. 1 Sam 13:14   9. Gen 26:24–25   10. Exod 24:15–18   11. 2 Kings 19:1–2  
12. Jer 25:15, 17   13. 1 Sam 10:18   14. 2 Sam 6:12

## **Chapter 23**

### **Translation of Verbal Forms**

1. *I will praise*   2. *we will praise*   3. *they confessed/confess!* (impv. masc. pl.)   4. *they did good/do good!* (impv. masc. pl.)   5. *you did good* (masc. sg.)   6. *he will do good*   7. *I added*   8. *you will add* (masc. pl.)   9. *they will add* (masc. pl.)   10. *they took their stand/take your stand*   11. *he will take his stand*   12. *you rescued*   13. *I rescued*   14. *she will rescue* (fem. sg.)/*you will rescue* (masc. sg.)   15. *they struck*   16. *and I led*   17. *and they led* (masc. pl.)   18. *you will be silent* (fem. sg.)   **תְּחִרֵשׁ**

### **Translation of Sentences**

1. Jer 17:14   2. Exod 2:13–14   3. Exod 3:10–12   4. Exod 6:13   5. Exod 20:1–2  
6. Judg 6:8   7. Deut 4:1–2   8. Judg 13:1   9. 1 Sam 19:20–21   10. Deut 31:14–15  
11. 1 Sam 24:17   12. Deut 8:1–2 Qere   13. Jer 32:3b–5 Qere   14. 1 Kgs 18:22   15. 1 Kgs 19:9–10   16. 2 Sam 13:30   17. Ps 136:1   18. Ps 9:2

## **Chapter 24**

### **Translation of Verbal Forms**

1. *he brought*   2. *she will bring/you will bring* (2 f. sg./ 2 m. sg.)   3. *you brought* (m. sg.)   **הַבָּאתָ**  
4. *they will look* (m.)   **יְבִיאוּ**   5. *she will be established/ you will be established*   6. *they will be established*   **יְבֹנוּ**   7. *they were established* (c. pl.)   **נִבְנוּ**   8. *they killed*   **הַמְּתִיאוּ**  
9. *you killed* (m. pl.)   10. *and they killed* (m. pl.)   **וַיְמִיתוּ**   11. *you removed* (m. sg.)   **הַסְּרֹתָהוּ**  
12. *remove!*   **הַסְּרֹרוּ**   13. *he will remove*   14. *may he remove*   15. *you brought back* (2 m. sg.)   **הַשִּׁבְעָתָה**   16. *we will bring back*   17. *they set*   **הַנִּיחָה**   18. *they will set* (2 m. pl.)   **וַיְנִיחָה**

### **Translation of Sentences**

1. 2 Sam 6:17   2. Gen 4:3   3. Gen 20:9   4. Gen 42:37   5. 2 Kgs 22:16   6. 1 Kgs 11:40   7. 2 Kgs 23:29–30   8. 2 Sam 13:28   9. Exod 21:12   10. Deut 24:16   11. 1 Sam 2:34–35   12. Gen 28:15   13. Gen 37:22   14. 1 Sam 5:3   15. Gen 2:15   16. 1 Sam 10:25   17. Josh 1:13   18. 1 Kgs 2:10–12   19. 1 Sam 7:3–4   20. 2 Sam 7:12–16

## Chapter 25

### Translation of Verbal Forms

1. *they began* הָחַלְוּ 2. *I began* הָחַלְתִּי 3. *and they began* נִיחַלְוּ 4. *and he began* נִיחַלְתִּי 5. *they will be dismayed* (m. pl.) יִחַלְוּ 6. *you/they will be dismayed* (2 m. pl./3 f. pl.) יִחַלְתֶּם 7. *they violated* הָבֹרְךָה 8. *you violated* (m. sg.) הָבֹרְךָתָךְ 9. *they violated* (m. pl.) הָבֹרְךָתָם 10. *you/they will violate* (2 m. pl./3 f. pl.) תִּבְרֹךְתֶּם 11. *you did evil* (m. pl.) 12. *you did evil* (m. sg.) הָרֻעָה 13. *and they did evil* (m. pl.) נִירַעֲוּ 14. *evildoers* (m.) בָּרָאָתִים 15. *he will shudder* 16. *they shuddered* 17. *I created* בָּרַאָתִי 18. *you/they will desecrate* (2 m. pl./3 f. pl.) 19. *they will consult together* (m.) 20. *they consulted together*

### Translation of Sentences

1. Josh 3:7
2. Judg 10:18
3. Deut 3:24
4. Gen 41:54
5. Deut 1:21
6. Josh 8:1
7. 2Sam 17:7
8. 2Sam 17:14
9. Deut 31:14-1-8
10. 1Kgs 16:25
11. 2Sam 15:25
12. Gen 24:4-5

## Chapter 26

### Translation of Sentences

1. Gen 3:19
2. Gen 3:23
3. Gen 4:25-26
4. 2Sam 9:6
5. 1Sam 25:23
6. 1Kgs 2:19
7. Gen 37:9-10
8. Josh 5:13-15
9. Josh 5:13-15
10. Jer 7:1-3
11. 2Kgs 17:35-36
12. 1Kgs 11:40



# Vocabulary in Alphabetical Order

## א

<b>אָבָּ</b>	<i>father</i>	<b>אַחֲרִ</b>	<i>another, different (m. pl.)</i>
<b>אָבְּדָ</b>	<i>Q. to perish</i>	<b>אַחֲרִיתָם</b>	<i>f. sg. אַחֲרַתָּם, f. pl. אַחֲרִיתָתָם</i>
<b>אָבֵּה</b>	<i>Q. to be willing, consent (almost always with a negative)</i>	<b>אַחֲרֹן</b>	<i>last, latter (temp.); at the back; western (local)</i>
<b>אָבִוָּן</b>	<i>needy, poor (adj.)</i>	<b>אַחֲרִי</b>	<i>after, behind</i>
<b>אָבָן</b>	<i>stone (f., pl. אָבָנִים)</i>	<b>אַחֲרִיכָּן</b>	<i>afterwards (adv.)</i>
<b>אָדוֹןָ</b>	<i>lord (with ref. to God אֱלֹהִי my Lord)</i>	<b>אַחֲרִיתָה</b>	<i>end; future; descendants (fem.)</i>
<b>אָדָםָ</b>	<i>man, mankind</i>	<b>אֵ</b>	<i>where?</i>
<b>אָדָמָה</b>	<i>ground, land</i>	<b>אֵיבָ</b>	<i>enemy</i>
<b>אָהָבָ</b>	<i>Q. to love (stative verb, pausal form SC אָהָבָ)</i>	<b>אֵיהָ</b>	<i>where?</i>
<b>אָהָלָ</b>	<i>tent</i>	<b>אֵילָ</b>	<i>ram</i>
<b>אוֹ</b>	<i>or</i>	<b>אֵיןָ</b>	<i>there is not (particle of non-existence)</i>
<b>אָנוֹןָ</b>	<i>disaster; sin, injustice; deception, nothingness; idolatry</i>	<b>אִישָּׁ</b>	<i>man</i>
<b>אָזְצָרָ</b>	<i>treasure, supplies</i>	<b>אָזֶךְ</b>	<i>yea, surely, only</i>
<b>אָוָרָ</b>	<i>light</i>	<b>אָכְלָ</b>	<i>Q. to eat</i>
<b>אָוָתָ</b>	<i>sign (fem., pl. אָתוֹתָ)</i>	<b>אָלָ</b>	<i>not (with the jussive or co-hortative)</i>
<b>אָזָ</b>	<i>then, at that time (often with a PC form with past tense meaning)</i>	<b>אָלָּ</b>	<i>to, towards (spatial), at, by (local), against, according to</i>
<b>אָזְנָ</b>	<i>ear (du. אָזְנִיםְ אָזְנָיִםְ)</i>	<b>אָלָּהָ</b>	<i>God, god</i>
<b>אָחָ</b>	<i>brother</i>	<b>אָלָּהִיםְ</b>	<i>these (comm.)</i>
<b>אָחָוָתָ</b>	<i>sister</i>	<b>אָלָּהִיםְ</b>	<i>God, god, gods</i>
<b>אָחָזָ</b>	<i>Q. to grasp, take hold, take possession</i>	<b>אָלָּוָהָ</b>	<i>god, God</i>
<b>אָחָזָהָ</b>	<i>possession, property</i>	<b>אָלָּפָנָהָ</b>	<i>widow</i>
<b>אָחָרָ</b>	<i>behind, afterwards (adv.), behind, after (prep.)</i>	<b>אָםָ</b>	<i>if (conj.)</i>
		<b>אָמָהָ</b>	<i>slave, handmaid</i>
		<b>אָמָהָ</b>	<i>cubit</i>

## Vocabulary in Alphabetical Order

<b>אמונה</b>	<i>steadfastness; trustworthiness, faithfulness</i>	<b>אפיקים</b>	<i>face (dual of אָנָה)</i>
<b>אמן</b>	<i>Hi. to believe, think; to believe in; to have trust in, Ni. to be reliable, faithful; to be permanent, endure</i>	<b>אצל</b>	<i>in proximity to, beside (prep.)</i>
<b>אמר</b>	<i>Q. to say</i>	<b>ארון</b>	<i>chest, ark (with the article הָאָרְון)</i>
<b>אמורי</b>	<i>Amorite</i>	<b>אָרֶז</b>	<i>cedar</i>
<b>אננה</b>	<i>where to? (interrogative adverb אֵனָה where to? with directional He)</i>	<b>ארה</b>	<i>way, path</i>
<b>אנוש</b>	<i>mankind, (all) human beings, man; (some) men; single human being (mostly poet.)</i>	<b>אריה/אריהה</b>	<i>lion</i>
<b>אסף</b>	<i>Q. to gather, remove</i>	<b>אָרֶך</b>	<i>length</i>
<b>אסר</b>	<i>Q. to tie, bind, imprison</i>	<b>אָרֶץ</b>	<i>earth, land (fem.) (pl. אֲרֹצֹת); with the article הָאָרֶץ, pausal form צְדִירָה</i>
<b>אַף</b>	<i>also, even (adv.)</i>	<b>ארר</b>	<i>Q. to curse</i>
<b>אַף</b>	<i>nose, anger, nostrils (gem. noun; dual אֲפִים)</i>	<b>אֵשׁ</b>	<i>fire (fem.)</i>
		<b>אָשָׁה</b>	<i>woman</i>
		<b>את</b>	<i>with, close to, beside</i>
		<b>את</b>	<i>object marker indicating the direct object</i>

## ב

<b>בּ</b>	<i>in, at, with (local and temporal)</i>	<b>בין</b>	<i>Q. to discern, understand; Hi. to understand; to give understanding, teach</i>
<b>בָּאָרֶת</b>	<i>well (of underground water), watering place (fem.)</i>	<b>בין</b>	<i>between (prep., usually ... לְ or וּבּין )</i>
<b>בָּגְדָּךְ</b>	<i>garment, clothing</i>	<b>בֵּית</b>	<i>house</i>
<b>בָּהָמָת</b>	<i>beast, animal, cattle</i>	<b>בָּכָה</b>	<i>Q. to weep, weep for</i>
<b>בָּוָא</b>	<i>Q. to come, to enter; Hi. to bring, bring in</i>	<b>בָּכָר</b>	<i>firstborn</i>
<b>בָּוָר</b>	<i>cistern, pit</i>	<b>בָּל</b>	<i>not (negative used in poetry)</i>
<b>בָּוָשָׁם</b>	<i>Q. to be ashamed</i>	<b>בָּלִי</b>	<i>not; without</i>
<b>בָּחָר</b>	<i>Q. to choose (with prepositional object with בְּ or direct object)</i>	<b>בָּמָה</b>	<i>hill, high place (often as place of worship)</i>
<b>בָּטָה</b>	<i>Q. to trust, be confident</i>	<b>בָּן</b>	<i>son</i>
<b>בָּטָן</b>	<i>belly; internal organs (fem.)</i>	<b>בָּנוּה</b>	<i>Q. to build</i>
<b>בָּטָרְךָם</b>	<i>before (conj. or prep.)</i>	<b>בעבור</b>	<i>because of, for the sake of (prep.): in order that (conj.) (prep. בְּ + noun עַבּוּר)</i>

<b>בַּעַד</b>	<i>behind; through, out of; round about; for the benefit of, for (prep.; cs. st. בַּעַד, with ePP בְּעַד)</i>	<b>ברָה</b>	<i>Q. to run away, flee</i>
<b>בָּעֵל</b>	<i>owner, lord, Baal</i>	<b>בְּרִית</b>	<i>covenant, agreement, contract (fem.)</i>
<b>בָּעַר</b>	<i>Q. to burn (intransitive)</i>	<b>ברֶךְ</b>	<i>Pi. to bless (in the Q. only part. pass.)</i>
<b>בָּקָר</b>	<i>cattle, herd (coll.)</i>	<b>בָּרְכָה</b>	<i>blessing (cs. st. בָּרְכָת, but with enclitic pronoun בְּרָכָתִי)</i>
<b>בָּקָרָה</b>	<i>morning</i>	<b>בָּשָׂר</b>	<i>flesh, meat</i>
<b>בָּקַשׁ</b>	<i>Pi. to seek</i>	<b>בָּתָה</b>	<i>daughter</i>
<b>ברָא</b>	<i>Q. to create</i>	<b>בָּתוֹלָה</b>	<i>virgin</i>
<b>בָּרִזְלָן</b>	<i>iron</i>		

## ג

<b>גָּאֵל</b>	<i>Q. to redeem</i>	<b>גָּוֹיִם</b>	<i>nation, people (pl.)</i>
<b>גָּבְיוֹן</b>	<i>border, boundary, territory</i>	<b>גָּוֹרָם</b>	<i>Q. to sojourn, dwell as alien and dependent</i>
<b>גָּבוֹד</b>	<i>hero (as substantive), strong, mighty (adj.)</i>	<b>גָּוָרָל</b>	<i>lot; allocation by lot</i>
<b>גָּבוֹרָה</b>	<i>strength, might</i>	<b>גָּלָה</b>	<i>Q. to uncover, remove, go into exile</i>
<b>גָּבָעָה</b>	<i>hill</i>	<b>גָּמָם</b>	<i>also, even</i>
<b>גָּבָר</b>	<i>man</i>	<b>גָּמְלִים</b>	<i>camel (pl.)</i>
<b>גָּדוֹלָה</b>	<i>great</i>	<b>גָּפָן</b>	<i>vine</i>
<b>גָּדוֹלָה</b>	<i>Q. to be great, become great, grow up (stative verb); Hi. to make great; to make great things; Pi. to cause to grow; make great, powerful</i>	<b>גָּרָר</b>	<i>sojourner</i>
		<b>גָּרְשָׁנָה</b>	<i>Pi. to drive out</i>

## ד

<b>דָּבָק</b>	<i>Q. to cling, cleave, keep close</i>	<b>דָּמָה</b>	<i>blood</i>
<b>דָּבָר</b>	<i>Pi. to speak</i>	<b>דִּעָתָה</b>	<i>knowledge (inf. cs. Q. יָדָע)</i>
<b>דָּבָרָה</b>	<i>word, matter, thing</i>	<b>דָּרָךְ</b>	<i>Q. to tread</i>
<b>דָּבָשׁ</b>	<i>honey</i>	<b>דָּרְךָ</b>	<i>way, road</i>
<b>דָּוָר</b>	<i>generation (pl. דָּרוֹת)</i>	<b>דָּרְשָׁנָה</b>	<i>Q. to seek, resort to</i>
<b>דָּלָת</b>	<i>door</i>		

Vocabulary in Alphabetical Order

ה

<b>הָיוּ</b>	<i>ah! alas! ha!</i> (interjection expressing usually dissatisfaction and pain)	<b>הִנֵּה</b>	<i>behold</i> (points to the word it precedes; cf. <b>הַנֵּה</b> ); <i>if</i> (conditional conj.); <i>if</i> (for indirect questions)
<b>הִיְהָ</b>	<i>Q. to be, to become</i>	<b>הַנֵּה</b>	<i>look, behold</i>
<b>הַיְכֵלְל</b>	<i>palace; temple</i>	<b>הַפְּקֹד</b>	<i>Q. to turn; to overthrow; to change</i>
<b>הַלְּךָ</b>	<i>Q. to go; Hitpa. to walk; to walk about; to move to and fro</i>	<b>הַרְ</b>	<i>mountain, hill, hill-country</i>
<b>הַלְּלָה</b>	<i>Pi. to praise; Hitpa. to boast</i>	<b>הַרְבָּה</b>	<i>greatly, exceedingly, much</i> (adv.; orig. inf. abs. Hi. of <b>רַבָּה</b> )
<b>הַמּוֹן</b>	<i>sound, murmur, roar; crowd; abundance</i>	<b>הַרְגֵּן</b>	<i>Q. to kill, slay</i>

וּ

<b>זֶה, זָאת</b>	<i>this</i> (masc., fem.)	<b>צַעַק</b>	<i>Q. to cry, cry out, call</i> (cf. <b>צַעֲקָה</b> )
<b>זָבֵחַ</b>	<i>Q. to slaughter for sacrifice, slaughter</i>	<b>זָקָן</b>	<i>old, old man</i> ( <b>זָקָנִים</b> <i>the elders</i> )
<b>זָבֵחַ</b>	<i>sacrifice</i>	<b>זָרָן</b>	<i>strange, foreign</i>
<b>זָהָב</b>	<i>gold</i>	<b>זָרָעַ</b>	<i>arm, forearm</i> (fem.)
<b>זָכָר</b>	<i>Q. to remember</i>	<b>זָרָעַ</b>	<i>Q. to sow, scatter seed</i>
<b>זָכָר</b>	<i>male</i> (adj.)	<b>זָרָעַ</b>	<i>seed, sowing, offspring, descendants</i>
<b>זָנוֹה</b>	<i>Q. to commit fornication; to be unfaithful</i> (in a relationship with God)		

חָ

<b>חַג</b>	<i>festival, festival-gathering, pilgrim-feast</i> (pl. <b>מִינְגָּן</b> ; abs. st. also <b>חַגָּן</b> )	<b>חוֹהָה</b>	<i>Hištaphel to bow down, prostrate; to worship</i>
<b>חַדְלָה</b>	<i>Q. to cease, come to an end; to cease, leave off</i>	<b>חוֹמָה</b>	<i>city wall, wall</i>
<b>חַדְשָׁה</b>	<i>new</i>	<b>חוֹצִין</b>	<i>outside, street</i> (m.; pl. <b>חוֹצִינוֹת</b> )
<b>חַדְשָׁה</b>	<i>new moon, month</i>	<b>חוֹזֶה</b>	<i>Q. to see, behold</i> (almost always poetic)

<b>חַזֵּק</b>	Q. to be firm, strong (stative verb, PC יִחְזֹק but SC קָזֶק); Pi. to make firm, strong; repair; Hi. to seize, grasp; to keep hold of; Hitpa. to show oneself courageous; to prove oneself strong	<b>חַמּוֹר</b>	donkey, he-ass
<b>חַזָּק</b>	strong; heavy, severe; firm, hard (adj.)	<b>חַמֵּס</b>	violence, wrong
<b>חַטָּא</b>	Q. to sin	<b>חַנּוֹן</b>	favor, grace
<b>חַטָּאת</b>	sin, sin offering	<b>חַנָּה</b>	Q. to encamp
<b>חַיִּים</b>	alive, living (pl. חַיִּים)	<b>חַנְנָה</b>	Q. to show favor, be gracious
<b>חַיָּה</b>	Q. to be alive, stay alive, revive, recover, return to life	<b>חַסְדָּה</b>	joint obligation, loyalty, faithfulness, goodness, graciousness
<b>חַיִּה</b>	animals (usually collective)	<b>חַפְּזִחּ</b>	Q. to take pleasure in, desire; to delight in (freq. with prep. obj. with בְּ)
<b>חַיִּיל</b>	strength, wealth, army	<b>חַץ</b>	arrow (gem. noun; pl. חַצִּים)
<b>חַכְמָה</b>	wise	<b>חַצֵּי</b>	half, middle
<b>חַכְמָה</b>	wisdom	<b>חַצֵּר</b>	court, enclosure
<b>חַלְבָּב</b>	fat; best, choice part	<b>חַקְיָם</b>	statute (pl. חַקִּים)
<b>חַלָּה</b>	Q. to be or become weak; become sick, ill	<b>חַקָּה</b>	statute
<b>חַלּוֹם</b>	dream (masc.; pl. חַלְמׁוֹת)	<b>חַרְבָּה</b>	sword (fem.)
<b>חַלֵּל</b>	Hi. to begin; Pi. to profane; to put into use	<b>חַרְהָה</b>	Q. to burn, kindle (of anger)
<b>חַלְלָל</b>	slain, pierced	<b>חַרְבָּא</b>	¶
<b>חַלְקָה</b>	Q./Pi. to divide, apportion	<b>חַרְמָה</b>	Hi. to put under a ban
<b>חַלְקָה</b>	portion, share, possession	<b>חַרְפָּה</b>	disgrace, shame; reviling, taunt
<b>חַמָּה</b>	heat; rage, wrath; poison	<b>חַרְשָׁה</b>	Hi. to be silent
		<b>חַשְׁבָּה</b>	Q. to think, consider, regard, plan, devise
		<b>חַשָּׁךְ</b>	darkness
		<b>חַתָּה</b>	Ni. to be dismayed; to be terrified; Q. to be shattered; to be filled with terror

## ט

<b>טָהֹר</b>	pure; ceremonially clean (adj.)	<b>טָמֵא</b>	Q. to be unclean, become unclean (stative verb, SC טָמֵא); Pi. to defile; to desecrate
<b>טָהָר</b>	Q. to be clean (stative verb, SC טָהָר, PC יִטְהָר); Pi. to cleanse; to pronounce clean	<b>טָמֵאִים</b>	unclean (adj., m. pl. טָמֵאִים)
<b>טוֹב</b>	good	<b>טָרָם</b>	not yet (adv.); before (conj.); בְּטָרָם before (conj. or prep.)

## Vocabulary in Alphabetical Order

<b>אָנָה</b>	<i>the Nile (usually with the article הַיָּאָר, pl. הַיָּאָרִים; Nile-arms, Nile-canals) river, stream</i>	<b>יעַזְבֵל</b>	<i>Q. to advise, counsel; Ni. to consult together; to exchange council</i>
<b>בָשֶׁם</b>	<i>Q. to be dry, dried up (stative verb; SC בָשֶׁם; PC יְבָשָׁה); Hi. to dry up, make dry</i>	<b>יעָרָה</b>	<i>wood; forest; thicket</i>
<b>יְדָה<sub>2</sub></b>	<i>Hi. to praise; Hitpa. to confess (SC יְתַנְדֵּה)</i>	<b>יצָא</b>	<i>Q. to go out, come out</i>
<b>יְדֹעַ</b>	<i>to know</i>	<b>יצָבָה</b>	<i>Hitpa. to set oneself, to station oneself; to take one's stand (cf. נַצְבָּה Ni./Hi.)</i>
<b>יְמָם</b>	<i>day (לַיּוֹם) as adv. today)</i>	<b>יצַקְקָה</b>	<i>Q. to pour out</i>
<b>יְמָמָה</b>	<i>by day (adv.)</i>	<b>ירָא</b>	<i>Q. to fear, be afraid (stative verb, SC יְרָא; with direct object or prep. מִן or מִן־ indicate the object)</i>
<b>יְטָבָה</b>	<i>Q. to be good, well, glad, pleasant; Hi. to do good to, deal well with; to do well; to make something good</i>	<b>ירַדְתָה</b>	<i>Q. to go down, come down, descend</i>
<b>יְין</b>	<i>wine</i>	<b>יְרִיחָה<sub>3</sub></b>	<i>Hi. to instruct, teach (cf. תֹּרְחָה)</i>
<b>יְכַחַד</b>	<i>Hi. to rebuke, reproach; to decide</i>	<b>ירְשָׁה</b>	<i>to take possession of, inherit, dispossess</i>
<b>יְלָד</b>	<i>Q. to bear, beget</i>	<b>יְשִׁירָה</b>	<i>there is (particle of existence)</i>
<b>יְלָדָה</b>	<i>boy</i>	<b>יְשֻׁבָה</b>	<i>Q. to sit, remain, dwell</i>
<b>יְמָם</b>	<i>sea, west (pl. יְמָמִים)</i>	<b>יְשֻׁעָה</b>	<i>help, salvation</i>
<b>יְמָינָה</b>	<i>right side, right hand, south</i>	<b>יְשֻׁעָה</b>	<i>Hi. to help, save; Ni. to receive help; to be victorious</i>
<b>יְסַפֵּר</b>	<i>Q. to add; Hi. to add</i>	<b>יְשָׁרָה</b>	<i>straight, right</i>
<b>יְעַן, יְעַן</b>	<i>because</i>	<b>יְתַהַרְתָה</b>	<i>Ni. to be left over, remain; Hi. to leave over, leave</i>
<b>אֲשֶׁר</b>		<b>יְתַהְרָרָה</b>	<i>rest, remainder</i>

## כ

<b>כַּאֲשֶׁר</b>	<i>like, as, according to</i>
	<i>as, according to (modal), when (temporal), because (causal) (conj.)</i>
<b>כַּבֵּד</b>	<i>Q. to be heavy; to be insensitive, dull; to be honored (stative verb, SC כַּבֵּד, PC יְכַבֵּד); Pi. to make honorable, honor; Ni. to be honored, enjoy honor</i>

<b>כַּבָּד</b>	<i>heavy; oppressing; weighty (adj.)</i>
<b>כַּבּוֹד</b>	<i>glory, honor</i>
<b>כַּבָּס</b>	<i>Pi. to wash (normally clothes) (SC כַּבָּס)</i>
<b>כַּבְשָׂה</b>	<i>young ram</i>
<b>פָה</b>	<i>thus, here (adv.)</i>

<b>כהן</b>	<i>priest</i>	<b>כן</b>	<i>so, thus (Modern Hebrew: yes)</i>
<b>כון</b>	<i>Ni. to be established; to be steadfast; to be permanent; to be ready; Hi. to establish, set up; to make ready, prepare; to direct; Polel to set up, establish</i>	<b>קָנָף</b>	<i>wing; edge, extremity; skirt (of a garment) (fem.)</i>
<b>כח</b>	<i>strength, power</i>	<b>כסא</b>	<i>seat, chair, throne</i>
<b>כי</b>	<i>for, because (causal), if (conditional), when (temporal), that, etc. (conj.)</i>	<b>כסה</b>	<i>Pi. to cover</i>
<b>כבר</b>	<i>round loaf, talent, vicinity (esp. the region of the Jordan) (fem.)</i>	<b>כְסִיל</b>	<i>fool</i>
<b>כל</b>	<i>the whole, every, all</i>	<b>כֶסֶף</b>	<i>silver</i>
<b>כללה</b>	<i>Q. to be complete, at an end, finished, accomplished, spent; Pi. to complete, bring to an end, finish; to accomplish; to cause to cease</i>	<b>כעס</b>	<i>Hi. to provoke to anger</i>
<b>כלי</b>	<i>article, utensil, vessel, weapon</i>	<b>כַף</b>	<i>the hollow, flat of the hand, hand, sole (of the foot) (dual כַפִים)</i>
		<b>כָרֹב</b>	<i>cherub</i>
		<b>כֶרֶם</b>	<i>vineyard</i>
		<b>כרת</b>	<i>Q. to cut, Hi. cut off, exterminate</i>
		<b>כשל</b>	<i>Q. to stumble, stagger; Hi. to cause to stumble, stagger</i>
		<b>כתב</b>	<i>Q. to write</i>
		<b>כַתֵּף</b>	<i>shoulder; side; mountain slope</i>

## ל

<b>לְ</b>	<i>to, for, regarding, also indicating indirect objects</i>
<b>לא</b>	<i>not, no</i>
<b>לאמר</b>	<i>introduction of direct speech</i>
<b>לב</b>	<i>heart (pl. לבות)</i>
<b>לבב</b>	<i>heart (cs. st. לבב)</i>
<b>לבד</b>	<i>alone, by itself (with ePP לְבַדּוֹ; prep. לְ with noun בַּדָּר separation)</i>
<b>לבלי</b>	<i>not (negative used with the inf. cs.; לְ + בַּלְתִּי)</i>
<b>לבש</b>	<i>Q. to put on (a garment), to clothe oneself, clothe (stative verb, SC לבש, PC יָלַבְשָׁה)</i>

<b>לחם</b>	<i>Ni. to fight, do battle (with prep. objects)</i>
<b>לחם</b>	<i>bread, food</i>
<b>לילה</b>	<i>night</i>
<b>LIN</b>	<i>Q. to spend the night, stay overnight; to stay, dwell</i>
<b>לכד</b>	<i>Q. to capture, seize, take</i>
<b>לכן</b>	<i>therefore (כִּי + לְ)</i>
<b>למד</b>	<i>Qal to learn; Pi. to teach</i>
<b>למה</b>	<i>why? (preposition לְ + מַה)</i>
<b>למוץ</b>	<i>in order to, so that (conj.); on account of, for the sake of (prep.) (לְ + מַעַן; prep. and conj.)</i>

Vocabulary in Alphabetical Order

**לְפָנִים** *in front of, before* (local and temporal) (prep. לְ + פָנִים)

**לְקַחַת** Q. to take

**לְקַרְאָת** toward, against (prep.; לְ + inf. cs. of the verb קָרַא<sub>2</sub> encounter)

**לְשׁוֹן** tongue; language (m.; pl. לְשׁוֹנוֹת)

**מ**

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

**מָאיָן** whence? where from? (prep. אֵין + מִן)

**מָאן** Pi. to refuse

**מָאֵס** Q. to reject, despise

**מָגְדָּל** tower

**מָגָן** shield (pl. מָגְנִים)

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

**מָרְבֵּר** wilderness, desert

**מָדָר** Q. to measure

**מָדָה** measured length; measurement

**מָדוּעַ** why?

**מָדִינָה** province

**מָה** what?

**מָהָרָה** Pi. to hasten; to do something hastily

**מָהָרָה** quickly, speedily (adv.; inf. abs. of מהר Pi. to hasten)

**מוֹסֵר** discipline; training; exhortation, warning

**מוֹעֵד** appointed time, appointed place, meeting (אֶחָל מָוֵעֵד tent of meeting)

**מוֹתָה** Q. to die (SC 3 m. sg.; PC 3 m. sg. יָמָות; part. m. sg. מְתָה); Hi. to kill, put to death

**מוֹתָה** death

**מוֹזֵבָה** altar (pl. מוֹזְבָּהִות)

**מִזְמֹרָה** psalm

**מִזְרָחָה** sunrise; east

**מִחְנָה** camp

**מִחרָּה** tomorrow (adv.)

**מִחְשָׁבָה** thought; device, plan, purpose

**מִטָּה** staff, tribe

**מַיִּה** who?

**מִים** water

**מִפְּכָה** blow; wound; plague

**מִכְרָה** Q. to sell

**מַלְאָה** Q. to be full (stative verb; SC מַלְאָה; with noun to indicate the substance)

**מַלְאָעָה** full (adj.)

**מַלְאָךְ** messenger, angel

**מַלְאָכָה** occupation, work (מַלְאָכָה) (מַלְאָכָת)

**מַלְחָמָה** battle, war

**מַלְטָה** Ni. to escape, be delivered

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

**מַלְךָ** king

**מַלְכִּיּוֹת** royalty; royal power; reign; kingdom

**מַמְלָכָה** kingdom, sovereignty, dominion, reign (cs. st. מַמְלָכָת)

**מַמְעָלָה** above (adv.) מַמְעָלָה (לְ) prep. on top of, above)

**מִן** from, away from, out of; in comparisons: (more) than

<b>מִנְחָה</b>	<i>gift, tribute, offering</i>	<b>מַקְנָה</b>	<i>livestock as property, cattle</i>
<b>מִסְפֵּר</b>	<i>number</i>	<b>מִרְאָה</b>	<i>sight, appearance, vision</i>
<b>מִעֵט</b>	<i>a little, fewness, a few</i>	<b>מִרְׁוֹם</b>	<i>height, elevated place</i>
<b>מֵעֶלֶת</b>	<i>upwards, above (adv.) (noun מֵעֶל higher part)</i>	<b>מִשָּׁחָה</b>	<i>Q. to anoint, to smear</i>
<b>מִעֵשָׂה</b>	<i>deed, work</i>	<b>מִשְׁכָּן</b>	<i>dwelling-place, abode</i>
<b>מִצָּא</b>	<i>Q. to find</i>	<b>מִשְׁלָל</b>	<i>Q. to rule, reign</i>
<b>מִצְחָה</b>	<i>unleavened bread, matzah (matzo)</i>	<b>מִשְׁמָרָה</b>	<i>guard, watch; charge, injunc- tion; function, office</i>
<b>מִצְוָה</b>	<i>commandment</i>	<b>מִשְׁפָּחָה</b>	<i>extended family, clan</i>
<b>מִקְדָּשׁ</b>	<i>sacred place, sanctuary</i>	<b>מִשְׁפָּט</b>	<i>judgment</i>
<b>מִקְומָה</b>	<i>place (pl. מִקְמוֹת)</i>	<b>מִשְׁפָּתָה</b>	<i>feast, banquet</i>
		<b>מִתִּי</b>	<i>when?</i>

## ב

<b>מָאָה</b>	<i>utterance, declaration, an- nouncement</i>	<b>נוֹחַ</b>	<i>Hi. A to cause to rest, give rest; Hi. B to lay, set down; to leave, let remain</i>
<b>נוֹבָא</b>	<i>Ni. to be in a prophetic trance, behave like a נָבִיא; Hitpa. to exhibit the behavior of a נָבִיא</i>	<b>נוֹסֵךְ</b>	<i>Q. to flee, escape</i>
<b>נוֹבָט</b>	<i>Hi. to look</i>	<b>נוֹחֵל</b>	<i>Q. to get a possession; to take a possession; to inherit</i>
<b>נוֹבִיא</b>	<i>prophet</i>	<b>נוֹחֵל</b>	<i>river valley, wadi; stream</i>
<b>נוֹגֵב</b>	<i>south-country, Negev, south</i>	<b>נוֹחֶלֶת</b>	<i>possession, property, inheri- tance</i>
<b>נוֹגֵד</b>	<i>Hi. to tell, inform, report</i>	<b>נוֹחָם</b>	<i>Ni. to regret; to be sorry; to console oneself; Pi. to comfort</i>
<b>נוֹגֵד</b>	<i>in front of, in sight of, opposite to</i>	<b>נוֹחָשָׁת</b>	<i>copper, bronze</i>
<b>נוֹגֵעַ</b>	<i>Q. to touch, reach, strike</i>	<b>נוֹתֵה</b>	<i>Q. to stretch out, spread out, extend, bend, turn, incline; Hi. to turn, incline</i>
<b>נוֹגֵעַ</b>	<i>Q. stroke, plague, blow, mark</i>	<b>נוֹטָעַ</b>	<i>Q. to plant</i>
<b>נוֹגֵשׁ</b>	<i>Qal/Ni. to draw near, ap- proach</i>	<b>נוֹכַחַ</b>	<i>Hi. to smite, to strike; to strike dead</i>
<b>נוֹגֵר</b>	<i>vow</i>	<b>נוֹסֵעַ</b>	<i>to pull up or out, set out, jour- ney</i>
<b>נוֹגֵר</b>	<i>river, stream (pl. נֹהֲרוֹת; Euphrates)</i>	<b>נוֹעֵר</b>	<i>boy, lad, youth</i>
<b>נוֹהֵחַ</b>	<i>Hi. to thrust; thrust out; thrust away</i>		

## Vocabulary in Alphabetical Order

<b>נָעַרְתָּה</b>	young woman, girl; maid, attendant, servant	<b>נִצְלָל</b>	Hi. to take away, snatch away; to rescue; to deliver from
<b>נַפְלָל</b>	to fall	<b>נִצְרָל</b>	Q. to watch, guard, keep
<b>נֶפֶשׁ</b>	soul, self, life, living being, person, desire, throat (f.)	<b>נִשְׁאָל</b>	Q. to lift, carry, take
<b>נִצְבֵּב</b>	Ni. to take one's stand, to stand	<b>נִשְׁגָן</b>	Hi. to reach; to overtake
		<b>נִשְׁיָאָר</b>	chief, prince
		<b>נִתְןָה</b>	Q. to give, to put, to make into, to allow

## ס

<b>סָבָב</b>	Q. to turn about, go around, surround	<b>סָוֶר</b>	Q. to turn aside; Hi. to cause to turn aside, depart; to remove, take away
<b>סָבִיב</b>	around, round about (adv. and prep., as a noun surroundings)	<b>סָלָע</b>	rock, cliff
<b>סָבִיבוֹת</b>	around, round about (prep.; pl. of סָבִיב, with ePP סָבִיבִתִּים)	<b>סָפֶר</b>	Q. to count; Pi. to report; tell; to make known, announce
<b>סָנָר</b>	Q. to shut, close; Hi. to deliver, hand over; to shut	<b>סָפֶר</b>	something written, letter, scroll
<b>סָוֵס</b>	horse	<b>סָפֶר</b>	secretary, scribe
		<b>סָתָר</b>	Hi. to hide, conceal (transitive); Ni. to hide oneself; to be hid, concealed

## ע

<b>עֲבָד</b>	Q. to serve, work	with ePP also עִזְדוֹתָיו ēzdōtāyō his legal provisions, etc.)	
<b>עֲבָדָר</b>	slave, servant		
<b>עֲבָדָה</b>	work, service		
<b>עֲבָר</b>	Q. to pass over, through, by, pass on	<b>עַז</b>	still, yet, again, besides (adv.)
<b>עֲבָרָה</b>	region across or beyond; side	<b>עַזְלָם</b>	long time, duration, future time, long time back
<b>עַד</b>	up to, as far as, until	<b>עַזְנוֹת</b>	iniquity, guilt (pl. עַזְנוֹת)
<b>עַדְךָ</b>	witness	<b>עַזְבָּת</b>	birds, fowl; winged insects (everything that flies) (coll.)
<b>עַדָּה</b>	congregation		
<b>עַדּוֹת</b>	witness, testimony, pl. laws, legal provisions (pl. עַדְתָּה;	<b>עַזְרָה</b>	Q. to awake; to stir; Hi. to wake up; to excite; to put into motion

עֹור	<i>skin; animal skin; leather</i>	עָנָה <sub>2</sub>	<i>Q. to be bowed down; to be downcast, afflicted; Pi. to oppress; to mishandle, humble, afflict</i>
עַז	<i>might, strength</i>	עָנָן	<i>poor; afflicted; humble</i>
עַזְבֵּךְ	<i>Q. to leave, forsake</i>	עָנָן	<i>cloud, cloud-mass</i>
עַזְרָה	<i>Q. to help, assist</i>	עָפָר	<i>dry earth; dust</i>
עַיִן	<i>eye, spring (fem.)</i>	עַץ	<i>tree, wood, sometimes trees (coll.) (pl. עֲצָיִם)</i>
עַירָה	<i>city, town (fem.)</i>	עָצָחָה	<i>counsel, advice; plan</i>
עַלְלָה	<i>on, upon, above, at, by, against, on account of, because of, about, concerning</i>	עָצָם	<i>bone (m. or f.; pl. עֲצָמֹת)</i>
עַלְשָׁר	<i>because</i>	עָרָבָה	<i>evening</i>
עַלְהָה	<i>Q. to go up, ascend</i>	עָרָבָה	<i>desert-plain, steppe (with the article הָעָרָבָה usually a part of the arid region between the Sea of Galilea and the Gulf of Aqaba)</i>
עַלְדָּה	<i>(whole) burnt offering</i>	עָרָנוּת	<i>nakedness; genital area</i>
עַלְיוֹן	<i>highest, most high</i>	עָרֵךְ	<i>Q. to arrange, set in order; to draw up a battle formation</i>
עַלְכָּנוּ	<i>therefore</i>	עָשָׂה	<i>Q. to do, to make</i>
עַמְּךָ	<i>people, nation (also עַמְּךָ)</i>	עָתָה	<i>time (f.; gem. noun; with enclitic pronoun עַתָּה)</i>
עַמְּךָ	<i>with, close to, beside</i>	עָתָה	<i>now (adv. of time)</i>
עַמְּדָה	<i>Q. to take one's stand, stand</i>		
עַמְּדוֹת	<i>pillar; column (cf. עַמְּדָה)</i>		
עַמְּלָלָה	<i>trouble; labor; toil</i>		
עַמְּקָה	<i>valley, vale, lowland</i>		
עַנְהָה	<i>Q. to answer, respond</i>		

## פ

פָּאָה	<i>corner; side</i>	פָּנָה	<i>Q. to turn (turn to one side, head in a particular direction; turn round; turn away and go on further)</i>
פָּדָה	<i>Q. to buy out, redeem, ransom</i>	פָּנִים	<i>face, surface (only pl.)</i>
פָּה	<i>mouth</i>	פָּסָחָה	<i>Passover, Pesach</i>
פָּה	<i>here (adv.)</i>	פָּעָל	<i>Q. to do; to make</i>
פָּוֹזֶן	<i>Q. to be dispersed; disperse; Ni. be scattered; Hi. to scatter</i>	פָּעֵם	<i>step, pace; foot; time (Tagalog beses)</i>
פָּלָא	<i>Ni. to be surpassing, extraordinary</i>	פָּקָד	<i>Q. to visit, attend to, muster, appoint; Hi. to set (over), make overseer; commit, entrust; deposit</i>
פָּלָל	<i>Hitpa. to pray</i>		
פָּלְשָׁתִים	<i>Philistines (sg. פָּלְשָׁתִי)</i>		
פָּנָה	<i>so that not, lest (conj.)</i>		

## Vocabulary in Alphabetical Order

<b>פָּר</b>	<i>bull, steer (gem. noun; pl. פָּרִים)</i>	<b>פְּרַשׁ</b>	<i>horseman, charioteer; team of horses, horses for a chariot (pl. פְּרַשִׁים)</i>
<b>פְּרִי</b>	<i>fruit</i>	<b>פֶּשׁעַ</b>	<i>transgression, crime</i>
<b>פְּרָעָה</b>	<i>Pharaoh</i>	<b>פָּתָח</b>	<i>Q. to open; Pi. to let loose; to untie; to liberate</i>
<b>פָּרַר</b>	<i>Hi. to break, violate; to frustrate, make ineffectual</i>	<b>פָּתָח</b>	<i>opening, doorway, entrance</i>
<b>פָּרֵשׁ</b>	<i>Q. to spread out, spread</i>		

## צ

<b>צָאן</b>	<i>small cattle, sheep and goats, flock, flocks (coll., fem.)</i>	<b>צָוָה</b>	<i>rock; rocky hill, mountain</i>
<b>צָבָא</b>	<i>army, host, war, warfare (pl. צָבָאות)</i>	<b>צָלָק</b>	<i>shadow, shade (gem. noun; with ePP צָלָק)</i>
<b>צָדִיק</b>	<i>just, righteous</i>	<b>צָלָחַ</b>	<i>Q. to force entry to; to succeed, be successful; Hi. to be successful; to make something a success</i>
<b>צָדֵק</b>	<i>rightness; righteousness</i>	<b>צָעַק</b>	<i>Q. to cry, cry out, call</i>
<b>צָדָקָה</b>	<i>righteousness</i>	<b>צָפֹן</b>	<i>north</i>
<b>צָוָה</b>	<i>Pi. to give an order, to command; to order, to instruct; to charge, to commission (cf. the noun מִצְוָה)</i>	<b>צָרֵר</b>	<i>enemy (pl. צָרִים)</i>
		<b>צָרָה</b>	<i>need; distress; anxiety</i>

## ק

<b>קְבִּץ</b>	<i>Q. to gather, collect</i>	<b>קָדֵשׁ</b>	<i>holiness</i>
<b>קְבָרָה</b>	<i>Q. to bury</i>	<b>קָהָל</b>	<i>assembly</i>
<b>קְבָרָה</b>	<i>grave</i>	<b>קוֹל</b>	<i>voice, sound (masc., pl. קוֹלוֹת)</i>
<b>קָדוֹשׁ</b>	<i>holy</i>	<b>קוֹם</b>	<i>Q. to arise, stand up, stand; Hi. to raise, raise up</i>
<b>קָרִים</b>	<i>East; east wind</i>	<b>קָטָן</b>	<i>small; young; unimportant (adj.; cs. st. קָטָן; only in m. sg., other forms from קָטָן)</i>
<b>קָרָם</b>	<i>front; east; before, earlier; prehistoric times, primeval times</i>	<b>קָטָן</b>	<i>small; young; unimportant (adj.; pl. קָטָנִים)</i>
<b>קָדֵשׁ</b>	<i>Q. to be holy (stative verb; SC pausal form קָדָשׁ; PC קָדָשִׁים); Pi. to sanctify, make holy; to declare holy; to dedicate; Hi. to set apart, devote, consecrate; regard or treat as sacred</i>	<b>קָטָר</b>	<i>Hi. to cause to go up in smoke; Pi. to make a sacrifice go up in smoke</i>

<b>קְטַרָּה</b>	<i>smoke, odor of (burning) sacrifice; incense (fem.)</i>	<b>קְרָא</b>	<i>Q. to call, proclaim, read</i>
<b>קֵיר</b>	<i>wall (pl. קִירוֹת)</i>	<b>קָרָב</b>	<i>Q. to draw near, approach (stative verb; SC קָרַב and יִקָּרַב; PC קָרְבָּן)</i>
<b>קָלָל</b>	<i>Q. to be small, insignificant; to be swift; Pi. to curse</i>	<b>קָרָב</b>	<i>inward part, midst (with ePP קָרְבָּן)</i>
<b>קְנוֹת</b>	<i>Q. to buy; to acquire; ; to create</i>	<b>קָרְבָּן</b>	<i>offering, gift (only in Lev, Num, Ezek)</i>
<b>קְנוֹת</b>	<i>stalk, reed</i>	<b>קָרוֹב</b>	<i>near</i>
<b>קָץ</b>	<i>end (gem. noun; with ePP קָצָן)</i>	<b>קָרְנוֹן</b>	<i>horn</i>
<b>קָצָה</b>	<i>edge, end, extremity</i>	<b>קָרָע</b>	<i>Q. to tear</i>
<b>קָצִיד</b>	<i>harvest; harvest crops</i>	<b>קָשָׁת</b>	<i>bow (fem.)</i>

## ר

<b>רָאָה</b>	<i>Q. to see; Ni. to appear, become visible; to present oneself; Hi. to show, let someone see something</i>	<b>רָחוֹק</b>	<i>distant, far (adj.)</i>
<b>רָאָשׁ</b>	<i>head</i>	<b>רָחֵץ</b>	<i>Q. to wash, bathe</i>
<b>רָאִישָׁה</b>	<i>beginning; first, chief</i>	<b>רָחָק</b>	<i>Q. to be far, distant; Hi. to remove; to depart, withdraw, distance oneself</i>
<b>רָב</b>	<i>much, many, great (pl. רָבִים)</i>	<b>רִיב</b>	<i>Q. to strive, contend</i>
<b>רָבָּה</b>	<i>multitude, abundance, greatness</i>	<b>רִיבָּה</b>	<i>dispute, lawsuit, quarrel</i>
<b>רָבָּה</b>	<i>Q. to become numerous, increase; to become great; Hi. to make numerous; to make great</i>	<b>רְכָב</b>	<i>Q. to mount and ride, ride; Hi. to cause ride, to make to ride</i>
<b>רָדָךְ</b>	<i>to pursue, chase, persecute</i>	<b>רְכָבָה</b>	<i>chariots, chariotry (collective), chariot (rare meaning)</i>
<b>רִוִיןָה</b>	<i>spirit, wind (fem. or masc.)</i>	<b>רָעָם</b>	<i>bad, evil (pl. רָעִים; gem. adj.)</i>
<b>רוֹם</b>	<i>Q. to be high; to be raised, uplifted; to rise (intrans.); Hi. to raise, lift up; to exalt; to set up; Polel to raise, lift up; to exalt</i>	<b>רָעָם</b>	<i>friend, companion, fellow</i>
<b>רוֹזֶן</b>	<i>Q. to run</i>	<b>רָעָבָה</b>	<i>famine, hunger</i>
<b>רָחֵב</b>	<i>breadth, width</i>	<b>רָעָה</b>	<i>Q. to pasture, tend, graze (part. רָעָה shepherd)</i>
<b>רָחָבָה</b>	<i>broad open place, plaza</i>	<b>רָעָה</b>	<i>evil; distress; misery; disaster, calamity (root רָעָה)</i>
		<b>רָעָעָה</b>	<i>Q. to be bad, evil, displeasing; Hi. to do evil; to treat badly</i>

Vocabulary in Alphabetical Order

- רָפָא** Q. to heal; Ni. to be healed
- רָצַח** Q. to be pleased with; to accept favorably
- רָצֹן** goodwill; favor; acceptance

- רְקֵב** only, still, but, however, nevertheless, surely
- רְשָׁעַ** wicked, guilty

שׁ

- שָׁבַע** Q. be sated, to eat one's fill, satisfy oneself with (stative verb, SC pausal form שָׁבַעַו PC (with noun phrase) יִשְׁבַּע)
- שָׁהַ** a small livestock beast (sheep or goat)
- שָׁדָה** field (pl. שָׁדּוֹת)
- שִׁים** Q. to put, to make into, to give
- שְׁכָל** Hi. to understand; to have insight; to make wise, insightful; to achieve success
- שְׂמָאל** left side, left, north (šəmōl) with silent נ

- שְׁמָה** Q. to rejoice, be glad (stative verb)
- שְׁמִיחָה** joy, gladness
- שְׁנָא** Q. to hate (stative verb, PC יִשְׁנַא)
- שְׁעִיר** billy-goat, buck
- שְׁפָה** lip, speech, edge
- שָׁרֵךְ** ruler, official, prince, captain, chieftain, chief (pl. שָׁרִים)
- שְׁרֵף** Q. to burn completely (transitive)

שׁ

- שָׁאֹל** underworld (fem.)
- שָׁאַל** Q. to ask, inquire
- שָׁאַר** Ni. be left over, remain; Hi. to leave over, spare
- שָׁאַרְיָה** remainder; remnant (fem.)
- שָׁבֵט** rod, staff, scepter, tribe
- שָׁבַע** Ni. to swear, take an oath
- שָׁבֵר** Q. to break, break in pieces
- שָׁבַת** Q. to cease; to desist; to rest; Hi. to cause to cease, put an end to exterminate, destroy; to remove
- שָׁבָת** Sabbath (f. or m.; pl. שְׁבָתּוֹת)
- שְׁדָד** Q. to devastate, despoil, deal violently with

- שְׁדַד** Q. to devastate, despoil, deal violently with
- שְׁוֹבֵב** Q. to turn back, return; Hi. to bring back, return (trans.)
- שְׁוֹאָה** emptiness; nothingness
- שְׁוֹפֵר** horn (as a wind instrument)
- שְׁוֹרֵךְ** a single beast, bovid (bull, etc.)
- שְׁחַטֵּת** Q. to slaughter
- שְׁחַתָּה** Hi./Pi. to ruin, destroy; annihilate, exterminate
- שִׁיר** Q. to sing (PC יִשְׁיַר)
- שִׁירָה** song
- שִׁיתָה** Q. to set, put (PC יִשְׁיַת)

<b>שָׁכֵב</b>	Q. to lie down (3 m. sg. PC) <b>(יִשְׁכַּב)</b>	<b>שָׁמֹם</b>	Q. to be uninhabited, be deserted; to shudder, be appalled; Ni. to be made uninhabited, deserted; to be made to tremble
<b>שָׁכַח</b>	Q. to forget	<b>שָׁמֶךְ</b>	desolation; devastation; waste
<b>שָׁכַם</b>	Hi. to do something early; to rise early	<b>שָׁמַן</b>	oil, fat, fatness
<b>שָׁכֶם</b>	shoulder, back	<b>שָׁמַע</b>	Q. to hear, to listen to
<b>שָׁכֵן</b>	Q. to settle down, dwell	<b>שָׁמַר</b>	Q. to keep, watch, preserve
<b>שָׁלֹום</b>	welfare, peace, completeness	<b>שָׁמַנְשׁ</b>	sun (fem.)
<b>שָׁלַח</b>	Q. to send; Pi. to send off; to send out, forth; to let go, set free	<b>שָׁן</b>	tooth, ivory (gem. noun; dual)
<b>שָׁלָחַן</b>	table	<b>שָׁנָה</b>	year (pl. <b>שָׁנִים</b> )
<b>שָׁלַךְ</b>	Hi. to throw	<b>שָׁעָר</b>	gate
<b>שָׁלָל</b>	spoil, plunder, booty	<b>שָׁפֵחָה</b>	maid, maid-servant (pl. <b>שָׁפְחוֹת</b> )
<b>שָׁלֵם</b>	Pi. to make whole or good, restore; make good, i.e., pay (vows); to requite, recompense, reward	<b>שָׁפֵט</b>	Q. to judge, govern
<b>שָׁלֵם</b>	a kind of offering: conclusion offering; salvation offering	<b>שָׁפֵט</b>	judge, ruler, governor (part. act. Qal)
<b>שָׁם</b>	there (adv.)	<b>שָׁפֵךְ</b>	Q. to pour, pour out
<b>שָׁם</b>	name (pl. <b>שָׁמוֹת</b> )	<b>שָׁקָה</b>	Hi. to give to drink; to cause to drink water (causative counterpart to the verb <b>שָׁתָה</b> Q. to drink)
<b>שָׁמֵד</b>	Hi. to annihilate, exterminate; destroy	<b>שָׁקֵל</b>	weight; shekel (measurement of weight; about 11 g)
<b>שָׁמַיִם</b>	heaven, sky	<b>שָׁקָר</b>	breach of faith, lie
		<b>שָׁרֶת</b>	Pi. to serve
		<b>שָׁתָה</b>	Q. to drink

## ת

<b>תְּהִלָּה</b>	glory, praise; song of praise	<b>תְּמִיד</b>	continuously, always (adv.), continuity (noun)
<b>תוֹךְ</b>	midst (cs. st. <b>תוֹךְ</b> )	<b>תְּמִימִים</b>	complete; without fault; perfect; impeccable; honest, devout (adj.)
<b>תוֹעֲבָה</b>	abomination, abhorrence	<b>תְּמִם</b>	Q. to be complete, finished
<b>תוֹרָה</b>	instruction	<b>תְּפִלָּה</b>	prayer
<b>תְּחִתָּה</b>	under, beneath, instead of, in place of	<b>תְּפֵשָׁה</b>	Q. to lay hold of, seize

*Vocabulary in Alphabetical Order*

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

**תִּרְוֹנֵה** contribution, offering