LEARNING TO READ BIBLICAL HEBREW

AN INTRODUCTORY GRAMMAR

בְּרֵאשִׁית
בָּרָא אֱלֹהִים
אֵת הַשָּׁמַיִם
וְאֵת הָאָרֶץ
וְהָאָרֶץ הָיְתָה
תֹהוּ וָבֹהוּ
וְחֹשֶׁךְ עַל־
פְּנֵי תְהוֹם

ROBERT RAY ELLIS

Learning to Read Biblical Hebrew

Learning to Read Biblical Hebrew:
An Introductory Grammar

Robert Ray Ellis

Dedicated to
Teresa, Katherine, and Laura,
who are שִׂמְחַת גִּילִי

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Psalm 115:1

A b b r e v i a t i o n s
a n d S y m b o l s

Ab	absolute		*N*	noun
act	active		*NFP*	noun, feminine, plural
adj	adjective		*NFS*	noun, feminine, singular
adv	adverb		*nif*	nifal
art	article		*NMP*	noun, masculine, plural
BDB	Brown, Driver, and Briggs		*NMS*	noun, masculine, singular
BHS	*Biblia Hebraica Stuttgatensia*		*P*	plural
cohort	cohortative		*part*	participle
conj	conjunction		*pass*	passive
Cs	construct		*perf*	perfect
dem adj	demonstrative adjective		*P/G/N*	person, gender, and number
Du	dual		*prep*	preposition
Eng	English		*pron*	pronoun
F	feminine		*PS*	pronominal suffix
FP	feminine, plural		*S*	singular
FS	feminine, singular		*V*	verb
G/N	gender and number		*vav conj*	*vav* conjunction
hif	hifil		*vav cons*	*vav* consecutive
hit	hitpael			
hof	hofal		*1CP*	first, common, plural
impf	imperfect		*1CS*	first, common, singular
impv	imperative		*2FP*	second, feminine, plural
inf	infinitive		*2FS*	second, feminine, singular
juss	jussive		*2MP*	second, masculine, plural
M	masculine		*2MS*	second, masculine, singular
Mm	*Masora magna*		*3CP*	third, common, plural
MP	masculine, plural		*3FP*	third, feminine, plural
Mp	*Masora parva*		*3FS*	third, feminine, singular
MS	masculine, singular		*3MP*	third, masculine, plural
MT	Masoretic text		*3MS*	third, masculine, singular

▸ Indicates that an example follows

✓ Indicates that a special note follows

| Stands between Hebrew words that are not syntactically connected

> Indicates that a Hebrew verb root follows

□ Stands for an unspecified Hebrew consonant

◁ Stands for an unspecified Hebrew imperfect verb prefix

▷ Stands for an unspecified Hebrew suffix

˻˻˼ Stands for a Hebrew word of unspecified length

˻˼ Stands for the end of a Hebrew word of unspecified length

/ Marks division between syllables in transliteration

ˇ Major accent on a Hebrew word (placed above a consonant)

´ Major accent in transliteration (placed above a vowel)

Lesson 1

CONSONANTS

1A CONSONANTS

1. Introduction

    a. The only true letters in the Hebrew alphabet are consonants. In biblical Hebrew vowels are indicated by a system of markings, called "pointings," which appear in connection with consonants. Vowel pointings will be discussed in the next lesson.

    b. In Hebrew the consonants which form words, and the words which form sentences, are read from right to left, instead of left to right as in English. In the history of writing the Hebrew language various scripts have been used. This Grammar employs the square script that appears in contemporary Hebrew Bibles.

    c. On the following page is a chart which presents the consonants of the Hebrew alphabet, giving their names, forms, transliteration (or phonetic value), and pronunciation.

        (1) The names of the consonants – like other grammatical terms throughout this Grammar – are written in English with simplified spellings to make them easier for beginning students to remember. The names of the consonants in Hebrew appear in Appendix 1, section 1.

        (2) The following consonant chart provides a pronunciation system based on modern Hebrew. Traditional or classical pronunciation is also indicated where it varies from modern Hebrew.

2. Consonant chart

Name	Form	Trans-literation	Pronunciation	
			Modern	**Traditional**
Alef [*Aleph*][1]	א	ʾ	{silent}	
Bet	בּ ב	b ḇ [bh, v]	*b* as in *boy* *v* as in *vine*	
Gimel	גּ ג	g ḡ [gh]	*g* as in *girl*	*g* as in *girl* *g* as in *leg*
Dalet	דּ ד	d ḏ [dh]	*d* as in *door*	*d* as in *door* *th* as in *thin*
He	ה	h	*h* as in *hat*	
Vav [*Waw*]	ו	v [w]	*v* as in *vine*[2]	*w* as in *well*
Zayin	ז	z	*z* as in *zeal*	
Het	ח	ḥ [ch]	*ch* as in *Bach*	
Tet	ט	ṭ	*t* as in *time*	*t* as in *cut*
Yod	י	y	*y* as in *yes*[2]	
Kaf [*Kaph*]	כּ ך כ [3]	k ḵ [kh]	*k* as in *king* *ch* as in *Bach*	
Lamed	ל	l	*l* as in *let*	
Mem	מ ם	m	*m* as in *met*	
Nun	נ ן	n	*n* as in *net*	
Samek	ס	s	*s* as in *set*	
Ayin	ע	ʿ	{silent}	
Pe	פּ ף פ	p p̄ [ph, f]	*p* as in *pet* *f* as in *fun*	
Sade	צ ץ	ṣ	*ts* as in *nets*	
Qof [*Qoph*]	ק	q [ḳ]	*k* as in *king*	*k* as in *bark*
Resh	ר	r	*r* as in *rich*	
Sin	שׂ	ś	*s* as in *set*	
Shin	שׁ	š [sh]	*sh* as in *shoe*	
Tav [*Taw*]	תּ ת	t ṯ [th]	*t* as in *time*	*t* as in *time* *th* as in *thin*

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[1] Brackets indicate alternatives that may be found in other Hebrew resources.

[2] The pronunciation of ו and י may vary when combined with vowels. See the next lesson.

[3] When two forms appear on a line, the second is a "final form."

3. Characteristics of certain consonants

a. Final forms

Most consonants have the same form whether they appear at the beginning, middle, or end of a word. However, five consonants – *kaf*, *mem*, *nun*, *pe*, and *sade* – have different forms, depending upon where the consonant appears in a word. For these five consonants the "medial forms" of כ, מ, נ, פ and צ are used when the consonants appear at the beginning or in the middle of a word. The "final forms" of ך, ם, ן, ף, and ץ are used if the consonant appears at the end of a word. The following words illustrate the use of the medial and final forms.

▸ כמוך ("like you") has medial and final *kaf*s and a medial *mem*.

▸ מכם ("from you") has medial and final *mem*s and a medial *kaf*.

▸ נתן ("give") has medial and final *nun*s.

▸ צרף ("refine") has a medial *sade* and a final *pe*.

▸ פרץ ("break through") has a medial *pe* and a final *sade*.

b. *Begadkefat* consonants

(1) The six consonants בּ, גּ, דּ, כּ, פּ, and תּ may appear with a dot in the center (as just written), or without the dot as ב, ג, ד, כ, פ, and ת. The dot is a *dagesh-lene* whose nature will be discussed later. A popular mnemonic device for remembering these six consonants is *begadkefat*, which employs the first letter in the name of each consonant.

(2) Two of the *begadkefat* consonants also have final forms: *kaf* and *pe*. The final ך and ף cannot take the dot which is a *dagesh-lene*.

c. Guttural consonants

Four consonants are known as gutturals, since originally they were pronounced primarily in the throat. They are א, ה, ח, and ע. As gutturals they have some unique features which will be discussed in future lessons. The consonant ר sometimes acts in the same manner as a guttural.

d. Labial consonants

Three consonants are known as labials, since they are pronounced primarily with the lips. They are ב, מ, and פ.

e. Quiescent consonants

(1) א, ה, ו, and י are called quiescent consonants because they sometimes quiesce

or become silent, losing their consonantal properties. For example, while consonants at the beginning or in the middle of a word normally have vowel pointings, in some situations the quiescents lose their ability to receive a vowel. This and other characteristics of quiescents will be discussed in future lessons.

(2) When ה appears at the end of a word it can have a dot, called a *mappiq* (מַפִּיק = "pronounced"), which strengthens the ה so that it retains its consonantal character rather than quiescing.

▸ לָהּ ("to her") has a *mappiq* in the ה, which means it does not quiesce.

f. Sibilant consonants

Five consonants are known as sibilants because their pronunciation involves an *s* sound. They are ז, ס, צ, שׂ and שׁ.

4. Writing the forms of the consonants

a. When learning the write the forms of the consonants, the student must take care to distinguish between certain forms which might easily be confused with one another. Note the distinctions in the following pairs.

(1) ג ב	(6) ר ד	(11) ן ו	(16) ם מ
(2) כ ב	(7) ח ה	(12) ר ו	(17) ס מ
(3) נ ג	(8) ת ח	(13) מ ט	(18) ס ם
(4) ז ד	(9) ז ו	(14) נ כ	(19) צ ע
(5) ך ד	(10) י ו	(15) ן ך	(20) שׂ שׁ

5. Transliteration

a. Knowing the transliteration of Hebrew has several advantages. It allows one to comprehend Hebrew that is written only in transliterated form. It also permits the easy comparison of transliterated Hebrew with transliterated words from other Semitic languages (that is, other ancient-Near-Eastern languages in the same family as Hebrew). For the beginning student transliteration can be an aid in learning the correct pronunciation of words; however, the student must come to the point of being able to pronounce Hebrew without the help of transliteration.

b. While Hebrew is read from right to left, transliteration is read from left to right (in the normal English manner), as the following examples illustrate. These Hebrew

words are spelled with consonants only. Transliterations appear to the right, as well as translations in parentheses.

(1)	אכל	ᵓ<u>k</u>l	("eat")	(16)	גדול	g<u>d</u>vl	("great")

(1) אכל ᵓ<u>k</u>l ("eat")   (16) גדול g<u>d</u>vl ("great")

(2) גם gm ("also")   (17) מעשׂה mᶜśh ("work")

(3) שׂדה ś<u>d</u>h ("field")   (18) חסד ḥsd ("steadfast love")

(4) דבר d<u>b</u>r ("word")   (19) אלף ᵓl<u>p</u> ("thousand")

(5) הלך hl<u>k</u> ("go")   (20) נגשׁ ng̱š ("approach")

(6) תחת tḥ<u>t</u> ("beneath")   (21) קטן qṭn ("small")

(7) נפשׁ np̄š ("living being")   (22) זהב zh<u>b</u> ("gold")

(8) טוב ṭv<u>b</u> ("good")   (23) דרך dr<u>k</u> ("way")

(9) כהן khn ("priest")   (24) שׂים śym ("set")

(10) סור svr ("turn aside")   (25) חלץ ḥlṣ ("withdraw")

(11) נפל np̄l ("fall")   (26) אנכי ᵓn<u>k</u>y ("I")

(12) צבא ṣ<u>b</u>ᵓ ("army")   (27) כסף ks<u>p</u> ("silver")

(13) תוך tv<u>k</u> ("midst")   (28) צדיק ṣ<u>d</u>yq ("righteous")

(14) בגד b<u>g̱</u>d ("garment")   (29) פלשׁתי plšty ("Philistine")

(15) פנים pnym ("face")   (30) מזבח mzbḥ ("altar")

6. Pronunciation

a. Some Hebrew consonants have sounds which are very difficult for English-speaking persons to reproduce. The א and ע are glottal stops (producing guttural sounds) that are especially challenging. They may be imitated by a slight stopping of the breath. However, for the sake of simplicity they are treated in this Grammar as if they are silent letters.

b. Theoretically, the *begadkefat* consonants have harder or sharper sounds when the dot or *dagesh-lene* is present, and softer or duller sounds when the *dagesh-lene* is absent. However, this softening of the *begadkefat*s when they lack the *dagesh-lene* actually occurs with only three of these consonants in modern Hebrew pronunciation. These three are *bet*, *kaf*, and *pe*:

בּ	=	*b* (as in *boy*)	ב	=	*v* (as in *vine*)
כּ	=	*k* (as in *king*)	כ	=	*ch* (as in *Bach*)
פּ	=	*p* (as in *pet*)	פ	=	*f* (as in *fun*)

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The presence or absence of the *dagesh-lene* does not change the pronunciation of the other three *begadkefat* consonants:

גּ or ג	=	*g* (as in *girl*)
דּ or ד	=	*d* (as in *door*)
תּ or ת	=	*t* (as in *time*)

c. The pronunciation of ח and כ involve a hard *ch* sound which is spoken low in the throat, like the German *ch*, as in *Bach*.

d. The pronunciation of צ involves the eliding of two consonantal sounds: *t* followed immediately by *s*, as in the word *nets*.

Lesson 1: EXERCISES

a. Repeatedly write and pronounce the Hebrew consonants until their forms and sounds become familiar.

b. Section 1A.4 lists pairs of consonants that might easily be confused with one another. Write each pair three times, making sure to form the letters distinctly. While writing them, note how the pairs of letters may be distinguished from one another through such features as curved or pointed corners, or the presence or absence of "tittles" (or "tabs").

c. Reproduce from memory the consonant chart in section 1A.2, with the exception of the traditional pronunciation and items in brackets.

d. From memory list the consonants in the following categories.

(1) Gutturals   (3) Quiescents

(2) Labials   (4) Sibilants

e. Practice transliterating the Hebrew words in section 1A.5b. While doing this exercise, cover the transliterations that appear beside the words. When finished check the work against the answers in the book.

f. The following words from the Hebrew Bible are written with consonants only; the spelling of some is modified to make them appropriate for this lesson. Rewrite the words in Hebrew and then transliterate them, noting their resemblance to familiar biblical names or terms. A scripture reference for each word appears in parentheses.

(1)	אלהים	(Ge 1:1)	(21)	זרבבבל	(Ezr 2:2)
(2)	יהוה	(Ge 2:4)	(22)	גּשֶׁן	(Ge 45:10)
(3)	תרח	(Ge 11:24)	(23)	סיני	(Ex 19:1)
(4)	אברם	(Ge 11:26)	(24)	כּנען	(Jos 5:12)
(5)	שׂרי[1]	(Ge 12:5)	(25)	ארץ	(1Sa 13:19)
(6)	לוט	(Ge 12:5)	(26)	ישׂראל	(1Sa 13:19)
(7)	מלכיצדק	(Ge 14:18)	(27)	ירדן[2]	(Nu 26:3)
(8)	הגר	(Ge 16:1)	(28)	ערבה	(Dt 1:7)
(9)	ישמעאל	(Ge 16:11)	(29)	שׁפלה	(Dt 1:7)
(10)	אברהם	(Ge 17:5)	(30)	נגב	(Dt 1:7)
(11)	שׂרה	(Ge 17:15)	(31)	לבנון	(Dt 3:25)
(12)	יצחק	(Ge 17:19)	(32)	שׁכם	(Ge 12:6)
(13)	אבימלך	(Ge 20:2)	(33)	ביתאל	(Ge 12:8)
(14)	רבקה	(Ge 22:23)	(34)	חברון	(Ge 13:18)
(15)	גדעון	(Jdg 6:11)	(35)	מגדדו	(Jos 12:21)
(16)	נתן	(2Sa 5:14)	(36)	גרזים	(Jdg 9:7)
(17)	אסתּר	(Est 2:7)	(37)	ירושׁלם	(2Sa 5:5)
(18)	מרדּכי	(Est 2:7)	(38)	שׁבבת	(Ex 20:8)
(19)	המן	(Est 3:1)	(39)	שׂרפים	(Isa 6:2)
(20)	דניאל	(Da 1:6)	(40)	שׁלום	(Nu 6:26)

g. Find in a Hebrew Bible words (21) to (40) from the preceding exercise. Note that from the perspective of English-speaking persons, the Hebrew Bible is read from back to front. If one is using the *Biblia Hebraica Stuttgartensia* (*BHS*) – the standard edition for academic purposes, a table of contents appears at the end of the prolegomena (after page LV). Although this table employs Latin and Hebrew terms, most of the names of biblical books can be easily deciphered. While finding the words listed above in *BHS*, ignore for now the markings around the

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[1] Note that in this word and several others a *yod* or *vav* sometimes seems to represent a vowel rather than a consonant (with *yod* = *e* or *i* and *vav* = *o* or *u*). The following lesson will explain how these two consonants sometimes function to represent vowels. In this exercise simply give their consonantal transliteration.

[2] Notice that the traditional English transliteration of Hebrew names sometimes renders a י as *j* rather than *y*. Use the technically correct *y* for the purposes of this exercise.

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consonants (most of which are vowel pointings). Also note that *BHS* occasionally alters the spelling of the words, sometimes adding prefixed letters or omitting doubled consonants. The significance of these differences will be explained in future lessons.

h. Sometimes poetic texts in the Hebrew Bible employ an acrostic as a literary device, with the result that successive stichs (or lines) of poetry begin with successive consonants of the Hebrew alphabet.

(1) Notice the use of an acrostic in Psalm 34 by looking in a Hebrew Bible. In *BHS* the pattern is emphasized by listing the successive letters of the Hebrew alphabet in the margin. Observe that the Psalm 34 acrostic does not have separate lines for *sin* and *shin*, a typical feature of Hebrew acrostics (since the two letters would appear the same in an unpointed [pre-Masoretic] text). Besides the *sin* and *shin*, one other letter is missing from the acrostic in Psalm 34. Identify which consonant is missing.

(2) Find at least one other Psalm which employs an acrostic and observe whether or not the consonantal pattern is complete.

Lesson 2

VOWELS

2A VOWELS

1. Introduction

    a. Originally biblical Hebrew was written only with consonants; no vowels appeared in the text. When reading one had to supply the vowels from one's knowledge of the language. Later in the development of Hebrew a few of the consonants were used to indicate the presence of certain vowels. Around AD 500-1000 a group of Jewish scholars called Masoretes (from *massorah* [מַסּוֹרָה] = "tradition") introduced an ingenious system for indicating all of the vowels in the Hebrew Bible. Their system designates vowels by means of pointings or marks (mostly dots and dashes) which are placed around the consonants in such a way that the consonantal text itself is not altered. The resulting pointed Hebrew Bible is known as the Masoretic text (*MT*).

    b. The chart on the following page groups Hebrew vowels in two broad classifications: full vowels and half vowels. Full vowels are further divided into three subgroups: short, long and naturally-long. Half vowels are divided into two subgroups: simple *sheva* and composite *sheva*s.

    c. The chart also presents the name,[1] form, transliteration, and approximate pronunciation of each vowel. The location of the vowels in relation to consonants is indicated by use of the symbol □ which stands for a consonant.

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[1] The names of the consonants in Hebrew appear in Appendix 1, section 1.

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2. Vowel chart

    a. Full Vowels

        (1) Short

Name	Form	Trans-literation	Pronunciation	
			Modern	**Traditional**
Patah	◌ַ	a	*a* as in *father*	*a* as in *had*
Segol	◌ֶ	e	*e* as in *bed*	
Hireq	◌ִ	i	*i* as in *machine*	*i* as in *hit*
Qames-hatuf	◌ָ	o	*o* as in *row*	*o* as in *top*
Qibbus	◌ֻ	u	*u* as in *rule*	*u* as in *nut*

        (2) Long

Name	Form	Translit.	Modern	Traditional
Qames	◌ָ	ā	*a* as in *father*	
Sere	◌ֵ	ē	*e* as in *bed*	*e* as in *they*
Holem	◌ֹ	ō	*o* as in *row*	

        (3) Naturally-long

Name	Form	Translit.	Modern	Traditional
Sere-yod	יֵ◌	ê	*e* as in *they*	
Hireq-yod	יִ◌	î	*i* as in *machine*	
Holem-vav [*-waw*] [1]	וֹ◌	ô	*o* as in *row*	
Shureq	וּ◌	û	*u* as in *rule*	

    b. Half vowels

        (1) Simple *sheva*

Name	Form	Translit.	Modern	Traditional
Sheva [*Shewa*]	◌ְ	e [2]	*e* as in *below* [3]	

        (2) Composite *sheva*s

Name	Form	Translit.	Modern	Traditional
Hatef-patah	◌ֲ	ă	*a* as in *father*	*a* as in *had*
Hatef-segol	◌ֱ	ĕ	*e* as in *bed*	
Hatef-qames	◌ֳ	ŏ	*o* as in *row*	*o* as in *top*

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[1] The brackets indicate alternative spellings.

[2] Note that the transliteration for each of the half vowels is a superscript letter.

[3] A simple *sheva* is not always pronounced. See Lesson 3C.

3. Full vowels

a. The classification of full vowels in the preceding chart as short, long, and naturally-long is more useful for grammatical purposes than for the sake of pronunciation. These distinctions in vowel length are usually not expressed in the pronunciation of contemporary Hebrew – a matter that is discussed later. (See section 3.6,a.)

b. Naturally-long vowels

(1) It was mentioned previously that even before the Masoretes introduced their system of vowel pointings some consonants – namely, the quiescents – could serve as "vowel letters," indicating the presence of a vowel in the Hebrew text.[1] When these consonants represented vowels, the Masoretes simply created special vowel forms which were the combination of the consonants and particular vowel pointings or dots.[2]

(2) Two of the quiescents, וֹ and י, occur frequently as vowel forms. They are treated in this Grammar as "naturally-long vowels," so termed because they are long vowels that are naturally represented in the consonantal text. The vowel forms which combine וֹ and י with certain short vowels and other pointings are as follows.

$$Yod + sere \quad = \quad יְ \quad (sere\text{-}yod)[3]$$
$$Yod + hireq \quad = \quad יִ \quad (hireq\text{-}yod)$$
$$Vav + holem \quad = \quad וֹ \quad (holem\text{-}vav)$$
$$Vav + \text{a dot} \quad = \quad וּ \quad (shureq)$$

c. *Qames* and *qames-hatuf*

Qames, a long vowel, and *qames-hatuf*, a short vowel, are represented by the same symbol: ◌ָ. The way to determine which vowel is intended by this symbol will be discussed in Lesson 3D.

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[1] The classical term used for the quiescents when they represent vowels is *matres lectionis*, which means "mothers of reading."

[2] To illustrate the Masoretes' approach, if the consonantal text had הי in a situation where the *yod* represented a long *i* vowel, the Masoretes simply added a *hireq* before the *yod* to indicate the long vowel by means of the combination of the *hireq* and the *yod*. The result would be הִי.

[3] יְ (*segol-yod*) sometimes serves as the naturally-long "e" vowel instead of *sere-yod*.

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4. Half Vowels

a. The English language has nothing equivalent to the half vowels (the simple *sheva* and the composite *sheva*s). They are unique in that, as their name suggests, they are weaker than full vowels. This weakness is obvious in two ways.

    (1) Half vowels (along with consonants) cannot serve to form a syllable, while full vowels can. (See Lesson 3B.1).

    (2) In pronunciation the half vowels receive a more abbreviated sound than the full vowels. This situation is indicated by the names of the composite *sheva*s, for the word *hatef* means "hurried." Thus a *hatef-patah* is a "hurried," or abbreviated, *patah*; a *hatef-segol* is a rapidly spoken *segol*; and a *hatef-qames* sounds like an abbreviated *qames-hatuf*.

b. The simple *sheva* may be either vocalized or silent. When vocalized it usually sounds like the rapidly spoken *e* in *below*. The circumstances in which the simple *sheva* is vocalized or silent will be discussed in Lesson 3C.

c. The composite *sheva*s have the following characteristics.

    (1) They are always vocalized, never silent.

    (2) They occur only with the gutturals (א, ה, ח, and ע), which prefer composite *sheva*s to the simple *sheva*.

    (3) They occur only with a guttural that stands at the beginning of a syllable, as the following words illustrate. In each case the composite *sheva* occurs at the beginning of the word and therefore at the beginning of a syllable.

    ‣ חֲמִישִׁי = ḥᵃmîšî ("fifth")
    ‣ אֱלֹהִים = ʾᵉlōhîm ("God")
    ‣ עֳנִי = ʿŏnî ("poverty")

5. Placement of vowels with consonants

a. The naturally-long vowels are placed following a consonant and read after that consonant, as the following illustrate.

בֵי = bê	בוֹ = bô
בִי = bî	בוּ = bû

b. Most of the other vowels (those which are not naturally-long) are placed directly beneath a consonant and read after that consonant, as the following illustrate.

בָּ = bā or bo[1]   בֻּ = bu

בֵּ = bē   בְּ = b^e

בַּ = ba   הֲ = h^ă

בֶּ = be   הֱ = h^ĕ

בִּ = bi   הֳ = h^ŏ

c. The *holem* is an exception to this pattern of placing the vowel beneath a consonant, in that it appears above the left-hand corner of a consonant.

▸ בֹ = bō

✓ In some Hebrew scripts, such as the one used in this Grammar, when a *holem* appears above a *sin*, the *holem* and the dot above the left side of the *sin* fall on top of one another, so that only one dot is visible. For example, in the word שֹׂבַע = śōḇaʿ ("plenty") the dot above the first consonant serves both to identify the letter as a *sin* (in contrast to a *shin*) and to indicate that the *sin* has a *holem* above it. Since every non-quiescent consonant at the beginning or in the middle of a word must have a vowel, and since the *sin* in שֹׂבַע has no other vowel marked, one can assume that its vowel is a *holem*.

d. Every consonant in a word is normally accompanied by a vowel, except for the last consonant, which may or may not have a vowel.

(1) A final *kaf* usually has either a *qames* or a simple *sheva* within it, so that it appears as ךָ or ךְ, as in the words אֹתְךָ ("you" *M*) and אֹתָךְ ("you" *F*).

(2) As discussed above, in some situations the quiescent consonants (א, ה, ו, and י) are not accompanied by a vowel, even when they occur in the middle of a word. In such a situation the quiescent consonant has lost its consonantal character – that is, it has lost its ability to support a vowel.

▸ אֱלֹהִים ("God") begins with the quiescent א, which has the vowel *hatef-segol*. When the preposition ל ("to") is attached to the front of this word it is spelled לֵאלֹהִים ("to God"). Note that the quiescent א loses its vowel in this situation. (See Lesson 6A.2.)

(3) While ו and י can lose their consonantal status and represent naturally-long vowels (יִ□, יֵ□, וֹ□, or וּ□), they can also stand as normal consonants which

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[1] See section 8.0.

support vowel pointings. The following clues describe how to distinguish between the functioning of ו and י as vowel letters and as typical consonants.

    (a) When ו has a *holem* above it (וֹ), the ו normally represents a *holem-vav* and not a consonant, as in the word בּוֹשׁ = bôš ("to be ashamed").[1]

    (b) However, when ו is accompanied by any vowel pointing other than a *holem*, it functions as a normal consonant with a vowel, as in the word מָוֶת = māveṯ ("death").

    (c) When ו has a dot (וּ) and no other pointing, it represents a *shureq* and not a consonant, as in the word מוּת = mûṯ ("to die").

    (d) When י is preceded by a *sere* or *hireq* (י◌ֵ or י◌ִ), the י can have no vowel pointing (beneath, above, or after it), and the י is part of either a *sere-yod* or a *hireq-yod*, as in בֵּית = bêṯ ("house of") or הִיא = hî² ("she").

    (e) However, when י has vowel pointing (beneath, above, or after it), it does not form a naturally-long vowel but stands as a consonant with a vowel, as in בַּיִת = bayiṯ ("house").

  e. Furtive *patah*

    (1) While most vowels are placed beneath a consonant and read after that consonant, the vowel *patah* forms an exception to this principle in one special circumstance. When the gutturals ה, ח, or ע occur at the end of a word, they sometimes take a unique *patah* called a furtive ("stealthy") *patah*.[2] The furtive *patah* is placed beneath a guttural but pronounced before that guttural. This furtive *patah* is like the half vowels in that it is hurried in pronunciation and cannot form a separate syllable. (See Lesson 3B.1b(2).) The occurrence of a furtive *patah* before a guttural is due to the

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[1] An exception occurs when ו is preceded by a vowel rather than a consonant. To illustrate, in עָוֹן ("sin") the וֹ is the consonant *vav* with a *holem* rather the vowel *holem-va*w because the וֹ is preceded by a *qames*. Two vowels cannot occur without an intervening consonant (except in the case of a furtive *patah*).

[2] The furtive *patah* may occur when ה, ח, or ע appear at the end of a word and they are preceded by a naturally-long or long *e*, *i*, *o*, or *u* vowel (that is, any naturally-long or any long vowel except *qames*). See Malcom J.A. Horsnell, *A Review and Reference Grammar for Biblical Hebrew*, rev. ed. (Hamilton, Ontario: McMaster University Press, 1999), 28.

fact that the gutturals prefer an *a* vowel before them. Anytime a *patah* appears below ה, ח, or ע at then end of a word, one can assume that it is a furtive *patah*.

(2) The following words illustrate that a furtive *patah* is transliterated and pronounced before the final consonant.

> ‣ גָּבֹהַּ[1] = gāḇōah ("proud")
>
> ‣ אֹרֵחַ = ʾōrēaḥ ("wandering")
>
> ‣ רֵעַ = rēaʿ ("friend")

6. Pronunciation of vowels and vowel classes

a. Hebrew grammars reflect a great deal of variety in the systems of vowel pronunciation that they recommend.[2] Since it is impossible to reconstruct with confidence the manner in which Hebrew was pronounced in antiquity, this Grammar opts for a pronunciation system based on modern Hebrew. Modern pronunciation generally does not distinguish between long and short vowel sounds, except in the case of the *e* vowels (*sere-yod, sere, segol,* and *hatef-segol*).

b. The system of pronunciation represented in this Grammar assigns one sound to each vowel for the sake of simplicity; however, in actual practice the sounds of vowels may not be static, for their pronunciation can be affected by accompanying consonants and vowels.

c. Besides being classified according to length, as in the chart of section 2A.2, vowels may also be grouped in classes of sound – that is, A, E, I, O, or U classes, as the following chart indicates. Note that in each class the vowels are organized to indicate a shortening (reduction) of sound as one moves from left to right in the chart, so that the column of half vowels indicates the shortest (most reduced) sound in each class. A column summarizing vowel pronunciation also accompanies the chart.

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[1] While the script used in this Grammar places a furtive *patah* beneath the center of a final consonant, some other Hebrew scripts (such as the one used in *BHS*) place it beneath the right side of a final guttural, emphasizing the fact that it is pronounced before the guttural.

[2] For discussion and bibliography regarding the pronunciation of vowels, see Horsnell, 11-19.

	Naturally-long	Long	Short	Half vowels[1]	Pronunciation
A class:	[2]	◌ָ (*Qames*)	◌ַ (*Patah*)	◌ֲ (*Hatef-patah*)	*a* as in *father*
E class:	◌ֵי (*Sere-yod*)				*e* as in *they*
		◌ֵ (*Sere*)	◌ֶ (*Segol*)	◌ֱ (*Hatef-segol*)	*e* as in *bed*
I class:	◌ִי (*Hireq-yod*)		◌ִ (*Hireq*)	[3]	*i* as in *machine*
O class:	◌ֹו (*Holem-vav*)	◌ֹ (*Holem*)	◌ָ (*Qames-hatuf*)	◌ֳ (*Hatef-qames*)	*o* as in *row*
U class:	◌ּו (*Shureq*)		◌ֻ (*Qibbus*)	[4]	*u* as in *rule*
Simple *sheva*				◌ְ (*Sheva*)	*e* as in *below*

d. The following chart depicts some situations where the consonants ו and י occur at the end of words in combination with one another and certain vowels. The chart indicates how to pronunciation these unusual constructions.[5]

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[1] Only the gutturals take composite *sheva*s, which are the half vowels that can be classified by sound. Non-guttural consonants take a simple *sheva* as the most reduced (shortest) vowel in each class. The simple *sheva* is placed in a separate category in this chart since it does not belong to a particular class (A, E, I, O, or U) and appears with non-gutturals in all vowel classes.

[2] Some grammars identify ◌ָה at the end of a word as a naturally-long "A class" vowel, transliterated as â.

[3] Since this vowel class lacks a composite *sheva*, *hatef-segol* can serve in the "I class" as a half vowel with gutturals.

[4] Since this vowel class lacks a composite *sheva*, *hatef-qames* can serve in the "U class" as a half vowel with gutturals.

[5] See Horsnell, 13; Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Scribner's, 1971), XVII; and James D. Martin, *Davidson's Introductory Hebrew Grammar*, 27th ed. (Edinburgh: T&T Clark, 1993), 18.

Ending with *vav*	Pronunciation	Ending with *yod*	Pronunciation
וֹ = av	av as in *Java*	יַ = ay	ay as in *aye*
וָ = āv		יָ = āy	
יוָ = āyv[1]		יֵ = ey	ey as in *they*
וֶ = ēv	av as in *cave*	וֹי = ôy	oi as in *boil*
יוֶ = êv		יֹ = ōy	
וִ = iv	ev as in *eve*	וּי = ûy	ouie as in *Louie*
יוִ = îv			

7. Transliteration

a. The naturally-long vowels are transliterated with the symbol ꞈ above them: ê (*sere-yod*), î (*hireq-yod*), ô (*holem-vav*), and û (*shureq*).

b. The long vowels are transliterated with the symbol ˉ above them: ā (*qames*), ē (*sere*), and ō (*holem*).

c. The short vowels are transliterated with no symbol above them: a (*patah*), e (*segol*), i (*hireq*), o (*qames-hatuf*), and u (*qibbus*).

d. The half vowels are transliterated with superscript letters. In addition, the composite *sheva*s have the mark ˘ above them. Thus, in transliteration, the half vowels are ᵉ (*sheva*), ă (*hatef-patah*), ĕ (*hatef-segol*), and ŏ (*hatef-qames*).

e. The following words from the Hebrew Bible illustrate the manner in which vowels and consonants are transliterated. In each case the symbol ◌ָ always stands for a *qames*, with the exception of word number (14), where it is a *qames-hatuf*, as the note indicates.

    (1)   עֵץ ʿēṣ   ("tree")
    (2)   חַי ḥay   ("alive")
    (3)   אָדוֹן ʾāḏôn   ("lord")
    (4)   זֶרַע zeraʿ   ("seed")
    (5)   פִּיו pîv   ("his mouth")
    (6)   גּוֹי gôy   ("nation")
    (7)   מַיִם mayim   ("water")

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[1] In this chart where *vav* follows *yod*, the *yod* has quiesced so that it cannot support a vowel.

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(8)	אֲשֶׁר	ᵓăšer	("who")
(9)	קֹדֶשׁ	qōḏeš	("holiness")
(10)	שְׁנֵי	šᵉnê	("two of")
(11)	לֶאֱכֹל	leᵓĕḵōl	("to eat")
(12)	אַחֲרָיו	ᵓaḥărāyv	("after him")
(13)	גְּבוּל	gᵉḇûl	("border")
(14)	אָהֳלִי¹	ᵓohŏlî	("my tent")
(15)	נְאֻם	nᵉᵓum	("utterance")
(16)	הֶעֱלָה	heᶜĕlāh	("he brought")
(17)	בֹּקֶר	bōqer	("morning")
(18)	גָּלוּי	gālûy	("being uncovered")
(19)	עִם	ᶜim	("with")
(20)	לְהֵיטִיב	lᵉhêṭîḇ	("to be good")
(21)	רוּחַ	rûaḥ	("spirit")
(22)	חֻצוֹת	ḥuṣôṯ	("streets")
(23)	אֱמֻנִים	ᵓĕmunîm	("faithfulness")
(24)	עֲלֵיהֶן	ᶜălêhen	("upon them")
(25)	שָׁלֹשׁ²	šālōš	("three")
(26)	חֳדָשִׁים	ḥŏḏāšîm	("months")
(27)	פְּקָדוּךָ	pᵉqāḏûḵā	("they sought you")
(28)	חֳלִי	ḥŏlî	("sickness")
(29)	וַיֵּבֹשׁוּ	vᵉyēḇōšû	("and they were ashamed")
(30)	טִירוֹתֵיהֶם	ṭîrôṯêhem	("their encampments")

Lesson 2: EXERCISES

a. Repeatedly write and pronounce the Hebrew vowels until their forms and sounds become familiar.

b. Reproduce from memory the vowel chart in section 2A.2, with the exception of the traditional pronunciation and the items in brackets.

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¹ The first vowel in this word is a *qames-hatuf*. The reason why is explained in the next lesson.

² Note that the dot above the final *shin* in this word also serves to indicate the vowel *holem*.

c. Practice transliterating the Hebrew words in section 2A.7e. While doing this exercise, cover the transliterations that appear beside the words. When finished check the work against the answers in the book.

d. The following names come from the Hebrew Bible – some are well known; others are not so familiar. At times the spelling of the names is slightly altered to meet the purpose of this lesson. Rewrite the names in Hebrew and then transliterate them. Also pronounce each name and note when the transliteration and pronunciation are similar to or divergent from the typical English rendering of these names. In this exercise the symbol ◌ָ always stands for a *qames,* instead of a *qames-hatuf.*

(1)	אָדָם	(Ge 4:25)	(21)	דָּן	(Ge 35:25)
(2)	קַיִן	(Ge 4:2)	(22)	נַפְתָּלִי	(Ge 35:25)
(3)	הָבֶל	(Ge 4:2)	(23)	גָּד	(Ge 35:26)
(4)	שֵׁת	(Ge 5:6)	(24)	אָשֵׁר	(Ge 35:26)
(5)	אֱנוֹשׁ	(Ge 5:6)	(25)	מֹשֶׁה	(Ex 4:14)
(6)	קֵינָן	(Ge 5:12)	(26)	אַהֲרֹן	(Ex 4:14)
(7)	מְתוּשֶׁלַח	(Ge 5:25)	(27)	מִרְיָם	(Ex 15:20)
(8)	נֹחַ	(Ge 5:32)	(28)	יְהוֹשֻׁעַ	(Ex 17:9)
(9)	עֵשָׂו	(Ge 25:25)	(29)	דָּוִד	(1Sa 16:13)
(10)	יַעֲקֹב	(Ge 25:26)	(30)	שְׁלֹמֹה	(2Sa 5:14)
(11)	לֵאָה	(Ge 29:31)	(31)	אֱלִיפַז	(Job 2:11)
(12)	רָחֵל	(Ge 29:31)	(32)	תֵּימָנִי	(Job 2:11)
(13)	רְאוּבֵן	(Ge 35:23)	(33)	בִּלְדַּד	(Job 2:11)
(14)	שִׁמְעוֹן	(Ge 35:23)	(34)	שׁוּחִי	(Job 2:11)
(15)	לֵוִי	(Ge 35:23)	(35)	צוֹפַר	(Job 2:11)
(16)	יְהוּדָה	(Ge 35:23)	(36)	נַעֲמָתִי	(Job 2:11)
(17)	יִשָּׂשׂכָר¹	(Ge 35:23)	(37)	יִרְמְיָהוּ	(Jer 1:1)
(18)	זְבוּלֻן	(Ge 35:23)	(38)	חַגַּי	(Hag 1:1)
(19)	יוֹסֵף	(Ge 35:24)	(39)	נְחֶמְיָה	(Ne 1:1)
(20)	בִּנְיָמִן	(Ge 35:24)	(40)	חֲבַיָּיה	(Ne 7:63)

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¹ Note that this word and several others in the exercise seem to have a *sheva* that is silent rather than vocalized. This function of the *sheva* is discussed in the next lesson.

e. Practice the pronunciation of the following Hebrew words. Attempt to say them without transliterating them. In this exercise the symbol ◌ָ always stands for a *qames*, with the exception of word number (25), where it is a *qames-hatuf*, as the note indicates.

(1)	רַב	("many")	(16)	כֹּחַ	("strength")
(2)	יָד	("hand")	(17)	אֵם	("mother")
(3)	זֶה	("this")	(18)	הוֹי	("woe")
(4)	לֵב	("heart")	(19)	אָוֶן	("trouble")
(5)	בֵּין	("between")	(20)	שָׂרָיו	("his officials")
(6)	מִן	("from")	(21)	חָשִׁים	("hastening")
(7)	עִיר	("city")	(22)	עֲצֵי	("trees of")
(8)	כֹּל	("all")	(23)	גֵּו	("back")
(9)	יוֹם	("day")	(24)	אוּלַי	("perhaps")
(10)	עֻגָה	("bread-cake")	(25)	מָחֳרָת[1]	("next day")
(11)	קוּם	("to rise")	(26)	שׁוּב	("to return")
(12)	מְאֹד	("very")	(27)	אֱנוֹשׁ	("men")
(13)	אֲנִי	("I")	(28)	כְּלִי	("vessel")
(14)	אֱמֶת	("truth")	(29)	מָשִׁיחַ	("anointed one")
(15)	חַיִל	("power")	(30)	חֳרָשִׁים	("wooded hills")

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[1] The first vowel in this word is a *qames-hatuf*.

Lesson 3

ACCENTING, SYLLABLES, SIMPLE *SHEVA*, *QAMES-HATUF*, TRANSLITERATION

3A ACCENTING

1. Major accent for a word

a. The Masoretes developed a highly specialized system of accenting for sentences in the Hebrew Bible. At this point the student needs only to be concerned with the primary accenting of individual words. The syllable which receives the major accent in a word is called the tone (or tonic) syllable; it is stressed in reading. When it is necessary to mark the tone syllable, this Grammar uses the symbol ◌̆ in Hebrew script to indicate the accent. In transliteration the symbol ´ denotes an accented syllable.

b. Most words receive their major accent on the last syllable.[1] When the last syllable is accented, typically no special mark appears in this Grammar to indicate that fact, although such a mark may occasionally appear for the purpose of clarity or illustration.

> ‣ אָדָם ("man") has two syllables. The first is אָ (ʾā) and the second is דָם (ḏām). Since no accent mark appears with the word, one can assume that the second (or last) syllable is accented. If the accent mark were shown, it would appear as אָדָֽם.

c. Some words receive their major accent on the next to last, or penultimate, syllable.[2] When this is the case the accented syllable is marked. The major accent in a word never comes before the penultimate syllable.

> ‣ שַֽׁעַר ("gate") has two syllables, which are שַֽׁ (ša◌) and עַר (ʿar). The first, or penultimate, syllable is accented as the symbol ◌̆ indicates.

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[1] The Hebrew term for an accent on the last syllable is *milra*.

[2] The Hebrew term for an accent on the penultimate syllable is *milel*.

2. *Meteg*

a. In addition to a major accent, some words have a secondary accent which is known as a *meteg* (מֶ֫תֶג = "bridle"). It appears as a vertical stroke beneath a consonant. Typically, it is placed to left of vowels, as illustrated by בָּ, בֶּ, and בַּ. However, the *meteg* can appear to the right of a vowel, as in וְ. In the case of a consonant which does not have a vowel beneath it, the *meteg* appears by itself under that consonant, as in תְ and תְו.

b. Practically speaking, the *meteg* causes a speaker to pause in pronunciation.[1]

‣ In לָרָקִיעַ ("to the expanse") a *meteg* occurs to the left of the first *qames*. It causes a speaker to pause after לָ (lā), the first syllable of the word. This pause means that לָ receives a secondary stress. Since no major accent appears on the word, one assumes that the last syllable, קִיעַ (qîaᶜ), is accented and thereby receives the major stress in pronunciation.

3B SYLLABLES

1. Characteristics of syllables

a. A syllable normally begins with a consonant.[2]

b. Along with a consonant, every syllable also has one full vowel (that is, a naturally-long, long, or short vowel). However, a syllable never has more than one full vowel (except in the case of a furtive *patah*, as discussed below). Consequently, a word typically has as many syllables as it has full vowels.

‣ הַר = har ("mountain") has one syllable, since it has only one vowel, a *patah*.

‣ שָׁמַר = šā/mar[3] ("he kept") has two vowels (*qames* and *patah*) and therefore has two syllables: שָׁ (šā) and מַר (mar).

(1) As mentioned earlier, a half vowel (that is, a simple or a composite *sheva*) along with a consonant cannot form a separate syllable.

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[1] There are a number of situations in which a *meteg* may occur; for discussion see Paul Joüon, *A Grammar of Biblical Hebrew*, trans. T. Muraoka (Rome: Pontifical Biblical Institute, 1996), §14; and E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2d English ed., A. E. Cowley, ed. (Oxford: Clarendon Press, 1910), §16c-i. In this Grammar the circumstance in which a *meteg* consistently appears is with a *qames* before a vocal *sheva* (ְָ). See section 3D.1c.

[2] An exception to this rule may occur when the *vav* conjunction is prefixed to the beginning of a word. In some cases the *vav* conjunction becomes the vowel *shureq*. See Lesson 6B.2b(2).

[3] The symbol / in transliteration designates a division between syllables.

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▸ בְּרִית = bᵉrît ("covenant") has only one syllable since it has only one full vowel, a *hireq-yod*. Even though בְּ (bᵉ) may sound as though it forms a syllable, it cannot because the *sheva* is a half vowel.[1]

▸ אֲדָמָה = ʾᵃdā/māh ("land") has two syllables since it has two full vowels (two *qames*es). The first syllable is אֲדָ (ʾᵃdā) and the second syllable is מָה (māh). אֲ (ʾᵃ) cannot form a separate syllable since it has a half vowel.

(2) The one exception to the rule that no syllable has more than one full vowel occurs in the case of the furtive *patah*. (See Lesson 2A.5e.) When a furtive *patah* occurs at the end of a word, it does not mark the beginning of a separate syllable.

▸ רוּחַ = rûaḥ ("spirit") has only one syllable because the second vowel is a furtive *patah*, which cannot form a separate syllable.

2. Open syllables

a. Syllables may be of two types: open and closed.

b. An open syllable is distinguished by two basic features.

(1) First, an open syllable ends with a full vowel.

(a) The basic pattern for an open syllable is CONSONANT + FULL VOWEL [CV].

▸ כִּי = kî ("that") forms one syllable which is open; it follows the CV pattern.

▸ נָתַן = nā/tan ("he gave") has two syllables. The first, נָ (nā), is open; it follows the CV pattern.

(b) The pattern of an open syllable may be affected by the following.

[1] If a simple or composite *sheva* occurs under the first consonant of an open syllable, then the resulting pattern is CONSONANT (with a *sheva*) + CONSONANT + FULL VOWEL [CCV].

▸ בְּנֵי = bᵉnê ("sons of") and אֲחֵי = ʾᵃḥê ("brothers of") each has only one open syllable because each has only one full vowel. The consonants with *sheva*s cannot form separate syllables.

[2] The quiescents א and ה never close a syllable at the end of a word. In

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[1] The point that a consonant with a *sheva* cannot form a syllable is emphasized by the tendency in modern Hebrew sometimes to omit the vocal *sheva* in pronunciation, so that בְּרִית sounds like brît.

addition, א cannot close a syllable in the middle of a word. Therefore, any syllable ending with א forms an open syllable [CVʾ]. Any final syllable (that is, last syllable of a word) ending with ה creates an open syllable [CVh]. An exception occurs if ה at the end of a word has a *mappiq* (ה); in that case ה does close the syllable. (See Lesson 1A.3e(2).)

▸ בּוֹא = b̠ô ("to come") and כֹּה = kōh ("thus") each has one open syllable since neither א nor ה can close the final syllable of a word.

▸ The second syllable of קָרָאתָ = qā/rāʾ/t̠ā ("you called") is open since א cannot close a syllable in the middle of a word.

▸ בָּהּ = bāh ("in her"), however, does not form an open syllable because the ה at the end has a *mappiq*. This word forms a closed syllable, which is discussed in the next section.

(2) The second basic feature of an open syllable is that its vowel is usually long (or naturally-long) unless the syllable is accented, then the vowel may be either long or short.[1]

▸ מָלַךְ = mā/lak̠ ("he was king") has two syllables. The first syllable is open, has a long vowel, and is not accented.

▸ In לֶחֶם = lé/ḥem ("bread") the first syllable is open and accented; it has a short vowel.

▸ In סֵפֶר = sḗ/p̄er ("writing") the first syllable is open and accented, but this time the open syllable has a long vowel.

▸ מִי = mî ("who") has only one syllable, consequently that syllable is accented. It is an open syllable with a naturally-long vowel.

▸ Both syllables in תּוֹרָה (tô/rāh) are open (since ה cannot close the final syllable). The first syllable has a naturally-long vowel and is unaccented; the second is accented with a long vowel.

✓ Since a *meteg* is a secondary accent that causes the reader to pause in pronunciation, it always marks an open syllable whether the vowel with

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[1] There are some exceptions to this rule which will be noted in future lessons. See Lesson 5B.4b; Lesson 6A.2b(4) and 6B.2b(4).

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the *meteg* is long or short.

▸ In רָבְתָה = rā/bᵉtāh ("she was great") and וַיְהִי = va/yᵉhî ("and he was") a *meteg* makes the first syllable of each word open. In one case the open syllable has a long vowel; in the other the vowel is short.

3. Closed syllables

A closed syllable is distinguished by two basic features.

a. First, a closed syllable ends with a consonant instead of a full vowel.

(1) The typical pattern for a closed syllable is CONSONANT + FULL VOWEL + CONSONANT [CVC].

▸ עַם = ʿam ("people") has one syllable which is closed; it follows the CVC pattern.

▸ The second syllable of חֶרֶב = ḥé/reḇ ("sword") is a closed syllable; it also follows the CVC pattern.

(2) The pattern of a closed syllable may be affected by the following.

(a) If a simple or composite *sheva* occurs under the first consonant of a closed syllable, then the resulting pattern is CONSONANT (with a *sheva*) + CONSONANT + FULL VOWEL + CONSONANT [CCVC].

▸ בְּתוֹת = bᵉtôṯ ("daughters of") and אֲרוֹן = ʾărôn ("ark") each has one closed syllable, following the pattern of CCVC. The consonants with *sheva*s cannot form separate syllables.

(b) As discussed earlier, א may quiesce (that is, lose its consonantal status), meaning that it can neither support a vowel nor close a syllable. This quiescent א may appear in a middle of a closed syllable [CVʾC].

▸ רֹאשׁ = rōʾš ("head") has only one vowel and therefore only one closed syllable, following a CVʾC pattern.

b. The second basic feature of a closed syllable is that its vowel is usually short, unless accented, then the vowel may be short or long (including naturally-long).

▸ The second syllable of שֶׁבַע = šé/baʿ ("seven") is closed and unaccented; it has a short vowel.

▸ The second syllable of לָקַט = lā/qaṭ ("he picked up") is closed and accented; it has a short vowel. (One assumes the second syllable is accented since no accent appears above the first syllable.)

▸ The second syllable of גָּדוֹל = gā/ḏôl ("great") is closed and accented; it has a naturally-long vowel.

3C SIMPLE *SHEVA*

1. As mentioned in lesson 2, the simple *sheva* functions in two ways: it may either be vocalized or silent. These two functions may be identified as follows.

    a. A simple *sheva* is vocalized only when it occurs at the beginning (that is, under the first consonant) of a syllable. The appearance of a vocal *sheva* at the beginning of a syllable typically occurs in four situations.

      (1) A *sheva* at the beginning of a word is always vocal, since it occurs at the beginning of a syllable.

        ▸ נְעֻם = neᶜum ("utterance") has a vocal *sheva*.

      (2) A *sheva* which occurs after a long vowel is typically vocal. To say the same thing another way, a *sheva* after an open syllable is a vocal *sheva* since it is also occurring at the beginning of a syllable.

        ▸ כּוֹכְבֵי = kô/keḇê ("stars of") has two open syllables since it has two long vowels. The *sheva* under the second כ is vocal because it comes after a long vowel or after an open syllable.

      (3) A *sheva* which occurs after a *meteg* is vocal, since it is also occurring at the beginning of a syllable.

        ▸ In מָשְׁלָה = mā/šelāh ("she ruled") the *meteg* indicates that the first syllable is מָ. Consequently, שְׁ begins a new syllable with a vocal *sheva*.

      (4) When two *shevas* occur together (that is, under two consecutive consonants) in the middle of a word, the second *sheva* is vocal because it is occurring at the beginning of syllable. This situation is more fully discussed later in this section.

    b. A simple *sheva* is silent when it occurs at the end of syllable – that is, under a consonant which closes a syllable. In such a case the *sheva* appears after a short vowel and functions like a syllable divider. To say it another way, a silent *sheva* can occur only at the end of a closed syllable; it cannot occur at the end of an open syllable.

        ▸ In יִשְׂרָאֵל = yiś/rā/ʾēl ("Israel") the *sheva* occurs after the short vowel *hireq*

and therefore comes at the end of a closed syllable. Since the *sheva* is silent and functioning as a syllable divider, it does not appear in the transliteration.

- ✓ It may be helpful, however, in the beginning for the student to first transliterate all the *sheva*s in a word and then to mark a syllable division through the ones which are silent, indicating they are syllable dividers.
- ▸ The *sheva* in the final *kaf* מֶ֫לֶךְ mé/leḵ ("king") appears at the end of a closed syllable; it is therefore silent and omitted from transliteration.

2. If two *shevas* occur together (that is, under two consecutive consonants) in the middle of a word, the first one is silent, and the second one is vocal. Such is the case because the first *sheva* will occur after a short vowel and will stand at the end of a closed syllable. The second *sheva* will occur at the beginning of a new syllable.

- ▸ נִכְרְתָה = niḵ/rᵉṯāh ("she was cut off") has two consecutive *shevas*. Since the first (under the כ) occurs after a short vowel (a *hireq*), it is silent and functions to close the first syllable. The second *sheva* is vocal, standing at the beginning (under the first consonant) of the second syllable.

3D *QAMES-HATUF*

1. As discussed above, the symbol ◌ָ can stand for two different vowels: either the long vowel *qames* (ā) or the short vowel *qames-hatuf* (o). The following are basic guidelines for distinguishing between them.

- a. Since *qames-hatuf* is a short vowel, it typically appears in a closed, unaccented syllable. It cannot occur in an open, accented syllable.[1]
  - ▸ In [2]וַיָּ֫מָת = vay/yắ/moṯ ("and he died") the second syllable, rather than the last, is accented. Therefore, the vowel in the second syllable, יָּ (yā), is a *qames*. Since the last syllable, מָת (moṯ), is closed and unaccented, it has the short vowel *qames-hatuf*.
- b. The vowel ◌ָ is always a *qames* if it is accented. It is usually a *qames* in an open

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[1] Future lessons will explain that a *qames-hatuf* can appear in an open, unaccented syllable when followed by a *hatef-qames*. See Lesson 6A.2b(4) and 6B.2b(4).

[2] This word would normally be written as וַיָּ֫מָת with a *dagesh-forte* in the *yod*. See Lesson 4B.2.

syllable or when it appears with a *meteg*. (At this stage of learning the language, one can assume that whenever ◌ָ appears in an open syllable or with a *meteg* it is a *qames*.)

▸ In דָּבָר = dā/ḇār ("word") each of the two syllables has the long vowel *qames*, since the first syllable is open and the second syllable is accented.

▸ In שָׁמְרָה = šā/mᵉrāh ("preserve") the first vowel is a *qames* in an open syllable, as indicated by the *meteg*.

✓ Since א cannot close a syllable, any syllable which ends with ◌ָא is an open syllable and the vowel before the א is a *qames*. Similarly, since ה (without a *mappiq*) cannot close the final syllable of a word, any word which ends with ◌ָה has a final syllable that is open, and the vowel before the ה has to be a *qames*.

▸ The last vowel in מָצָא = mā/ṣāʾ ("he found") is *qames* because the last syllable is open.

▸ Likewise, מֵאָה = mē/ʾāh ("hundred") ends with an open syllable whose vowel is *qames*.

c. If an unaccented ◌ָ is followed by a silent *sheva*, it is a *qames-hatuf*. However, if ◌ָ (whether accented or not) is followed by a vocal *sheva*, it is a *qames*. In this Grammar a *meteg* aids in making this distinction:

> ◌ְ◌ָ (without an accent) = *qames-hatuf* followed by silent *sheva*
>
> ◌ְ◌ָֽ = *qames* followed by vocal *sheva*.[1]

▸ In הָחְתֵּל = hoḥ/tēl ("to be wrapped") the vowel ◌ָ (which is followed by a *sheva*) has no accent marked above it; therefore, the ◌ָ is a *qames-hatuf* and the *sheva* which follows is a syllable divider. The result is that the first syllable of the word is the closed syllable הָחְ (hoḥ), which has a short vowel. To say it another way, this word is not transliterated as hā/ḥᵉtēl (beginning with an open syllable that has a long vowel), because the vowel ◌ָ is not accented and is followed by a *sheva*.

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[1] Other resources do not always use the *meteg* in this manner. For example, where this Grammar has מָֽשְׁלָה = mā/šᵉlāh ("she ruled"), another resource may omit the *meteg*, as in מָשְׁלָה = mā/šᵉlāh ("she ruled"). By the time such cases are encountered in translation, the student's understanding of verb forms will guide the identification of *qames* and *qames-hatuf*.

‣ The first syllable of חָכְמָה = ḥoḵ/māh ("wisdom") is the closed syllable חָכְ (ḥoḵ) with the short vowel *qames-hatuf*. This vowel has no *meteg*, is unaccented, and is followed by a *sheva*. The second syllable, מָה (māh), has the long vowel *qames*, since it is accented and the ה leaves the syllable open.

‣ In יָכְלְתָּ = yā/ḵol/tā ("you will be able") the first syllable is open, so it has the long vowel *qames*. Since a *sheva* follows the unaccented vowel ◌ָ in the second syllable, the vowel is a *qames-hatuf* and the syllable is closed. The vowel in the last syllable is a *qames* because the syllable is open as well as accented.

‣ In רָאֲתְךָ = rā/ʾā/teḵā ("he saw you") all the full vowels are *qames*es. Each appears in an open syllable. In addition, the second *qames* has a *meteg*, which means that it is followed by a vocal *sheva*.

3E TRANSLITERATION

The words below illustrate the transliteration of accents, syllable division, simple *sheva*, and *qames-hatuf*

(1)	מָקוֹם	mā/qôm	("place")
(2)	עֶרֶב	ʿé/reḇ	("evening")
(3)	אֲרָם	ʾărām	("Aram")
(4)	יֹדְעֵי	yō/deʿê	("knowing of")
(5)	מִשְׂגָּב	miś/gāḇ	("refuge")
(6)	וְאֹתָהּ	veʾō/tāh	("and her")
(7)	כָּבְדוּ	kā/ḇedû	("they were heavy")
(8)	זֹאת	zō/ʾt	("this")
(9)	לְמִינָהּ	lemî/nāh	("according to its kind")
(10)	אֱזָר	ʾezār	("put on")
(11)	וְנִפְקְחוּ	veniṗ/qeḥû	("and they will be opened")
(12)	בֵּינְךָ	bê/neḵā	("between you")
(13)	הָבְקְעָה	hoḇ/qeʿāh	("she was broken into")
(14)	רֵאשִׁית	rē/ʾ/šît	("first")
(15)	פָּשְׁעוּ	pā/šeʿû	("they rebelled")
(16)	גְּחֹנְךָ	geḥō/neḵā	("your stomach")
(17)	מַזְרִיעַ	maz/rîaʿ	("yielding seed")

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(18)	יֹאמַר	yō'/mar	("he will say")
(19)	יַהַרְגֵנִי	ya/har/ḡē/nî	("he will kill me")
(20)	לְמוֹעֲדִים	lemô/ʿădîm	("for seasons")
(21)	בְּטֶרֶם	beṭé/rem	("before")
(22)	אֲכָלְךָ	ʾăkol/kā	("your eating")
(23)	קָדְקֳדוֹ	qoḏ/qŏḏô	("his head")
(24)	פִּרְיָהּ	pir/yāh	("her fruit")
(25)	נְעוּרִים	neʿû/rá/yim	("youth")
(26)	וָאֶשְׂבַּע	vā/ʾaś/biaʿ	("and I satisfied")
(27)	מְלַאכְתּוֹ¹	mela'k/tô	("his work")
(28)	אַרְמְנוֹתֶיהָ	ʾar/menô/téy/hā²	("her palaces")
(29)	מְשֻׁבוֹתַיִךְ	mešu/ḇô/tá/yiḵ	("your turning back")
(30)	וְנִבְרְכוּ	veniḇ/reḵû	("and they will be blessed")

Lesson 3: EXERCISES

a. Pronounce these Hebrew words and identify whether their syllables are open or closed.

(1)	אֵת	("with")		(6)	אֲנִי	("I")
(2)	בּוֹ	("in him")		(7)	לָהּ	("for her")
(3)	נָא	("please")		(8)	פֶּה	("mouth")
(4)	מָה	("what?")		(9)	הִיא	("she")
(5)	דָּם	("blood")		(10)	בְּרִיחַ	("gate bar ")

b. The seven words of Genesis 1:1 appear below (with slightly modified spelling). Indicate how many syllables there are in each Hebrew word, then pronounce each word.

(1)	בְּרֵאשִׁית	("in beginning")		(5)	הַשָּׁמַיִם	("the heavens")
(2)	בָּרָא	("he created")		(6)	וְאֵת	("and")
(3)	אֱלֹהִים	("God")		(7)	הָאָרֶץ	("the earth")
(4)	אֵת	³				

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¹ The quiescent א cannot close a syllable. The first syllable, however, is not מְלַא, since it would form an open syllable with a short vowel. Instead the first syllable is closed: מְלַאכ.

² The transliteration of the syllable תֵי treats the *yod* as a quiescent. The vowel may also be understood as an alternate spelling of *sere-yod* (see footnote 3 of Lesson 2A.3b(2)), whereby the transliteration would be tê.

³ This word has no translation; it simply indicates that the next word is an object of the main verb in the clause. Note that this word appears again later in the verse with the conjunction "and" prefixed to it.

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c. Practice transliterating the Hebrew words in section 3E. While doing this exercise, cover the transliterations that appear beside the words. When finished check the work against the answers in the book. Then pronounce each word.

✓ Appendix 1 contains an abbreviated summary of grammatical principles, including guidelines for recognizing syllables and for transliteration. Item 4 of the guidelines provides a summary which is relevant for the exercises in this lesson.

d. Transliterate the following words. While doing so, be sure to indicate syllable division and mark an accented syllable, if an accent mark appears on the Hebrew word. Then pronounce each word.

(1)	אוּלַי	("perhaps")	(21)	תֹּאחֵז	("she will grasp")
(2)	עֶ֫צֶם	("bone")	(22)	עֲבָדִים	("servants")
(3)	לְקוֹל	("for a voice")	(23)	מִלְחֶ֫מֶת	("battle of")
(4)	רְשָׁעָה	("wicked")	(24)	נִדְמֵ֫יתִי	("I am ruined")
(5)	מִשְׁפָּט	("justice")	(25)	מִשְׁתָּיו	("his feasts")
(6)	אֵיךְ	("how?")	(26)	נֹטְעִים	("planting")
(7)	גְּבֹהַּ	("high")	(27)	הִקְדַּשְׁתִּ֫יךָ	("I made you holy")
(8)	קָדְשִׁי	("my holiness")	(28)	אַרְצָהּ	("her land")
(9)	צֵאתְךָ	("your going out")	(29)	שֹׁמַ֫עַת	("listening")
(10)	חֹ֫שֶׁךְ	("darkness")	(30)	לֻקְחָה	("she was taken")
(11)	עֲמָלֵ֫נוּ	("our trouble")	(31)	לָעֵינַ֫יִם	("to the eyes")
(12)	לֵאוֹר	("to be lighted")	(32)	וִהְיִיתֶם	("and you will be")
(13)	כָּמוֹךָ	("like your")	(33)	לְהַשְׁלִיחַ	("to cause to send")
(14)	פַּרְעֹה	("Pharaoh")	(34)	מִשְׁפָּחֹת	("families")
(15)	אֹיְבֶ֫יךָ	("your enemies")	(35)	טֵאטֵאתִ֫יהָ	("I will sweep it")
(16)	בְּאָזְנִי	("in ears of")	(36)	בַּנְּחֻשְׁתַּ֫יִם	("in chains")
(17)	עָ֫וֶל	("injustice")	(37)	וָאֶטְמְנֵ֫הוּ	("and I hid it")
(18)	בִּיהוּדָה	("in Judah")	(38)	בְּצַחְצָחוֹת	("in parched lands")
(19)	אֱהָבֶ֫הָ	("love her")	(39)	וְאַלְמְנֹתֶ֫יךָ	("and your widows")
(20)	חֻקְּךָ	("your statute")	(40)	מַחְשְׁבוֹתֵיכֶם	("your plans")

Lesson 4

MAQQEF, DAGESH, VOWEL ALTERATIONS

4A *MAQQEF*

1. When two or more words are closely linked together in meaning, they may be joined together by the symbol ⁻ which is called a *maqqef* (מַקֵּף = "binder").

   ‣ In מֶלֶךְ־יִשְׂרָאֵל ("king of Israel" [1Sa 29:3]) a *maqqef* links two nouns, forming a genitival phrase.[1]

   ‣ In עַל־הָאָרֶץ ("upon the earth" [Ge 1:11]) a *maqqef* links a preposition (עַל = "upon") and a noun (הָאָרֶץ = "the earth"), forming a prepositional phrase.

   ‣ In וַיְהִי־בֹקֶר ("and it was morning" [Ge 1:5]) a *maqqef* links a verb (וַיְהִי = "and it was") and a predicate noun (בֹקֶר = "morning"), forming a verb clause.

2. When words are linked by a *maqqef* they are considered to be one word for the purposes of pronunciation and accenting. Thus a word group which is linked by a *maqqef* has a major accent only on the last or next to last syllable of the whole word group, rather than having major accents on each of the words linked by the *maqqef*. This shift of accent to the end of a word group may cause an alteration of vowels in the words that the *maqqef* links together.

   ‣ בֵּן = bēn ("son") and אַבְרָהָם = ʾaḇ/rā/hām ("Abraham") each have a major accent when they stand alone. However, when linked by a *maqqef* in the phrase בֶּן־אַבְרָהָם = ben-ʾaḇ/rā/hām[2] ("son of Abraham" [Ge 25:12]), they are treated as if they are one word. Consequently, only the last syllable of אַבְרָהָם receives a major accent, and בֶּן⁻ loses its accent. Since בֶּן⁻ has become a closed, unaccented syllable, its vowel shortens from the long vowel *sere* (בֵּן) to the short vowel *segol* (בֶּן⁻).

   ‣ When the words כֹּל = kōl ("all") and הָעָם = hā/ʿām ("the people") are linked by a *maqqef* in the phrase כָּל־הָעָם = kol-hā/ʿām ("all of the people"

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[1] See Lesson 7A.1b.

[2] A hyphen in transliteration represents a *maqqef*.

[Ge 19:4]), only the last syllable (עָם) is accented. Since כָּל־ has become a closed, unaccented syllable, its vowel shortens from a long vowel (*holem*) to a short vowel (*qames-hatuf*).

4B DAGESH

The *dagesh* (דָּגֵשׁ) is a dot which occurs in the center of a consonant. There are two types of *dagesh*es, each of which has a special function: the *dagesh-lene* ("soft *dagesh*") and the *dagesh-forte* ("strong *dagesh*").

1. *Dagesh-lene*

a. As discussed above, the *dagesh-lene* occurs only in the *begadkefat* consonants, which are בּ, גּ, דּ, כּ, פּ, and תּ (written here with the *dagesh-lene*). Theoretically, the *dagesh-lene* functions to strengthen these consonants in pronunciation. (See Lesson 1A.6b.)

b. The *dagesh-lene* appears in the *begadkefat* consonants only in a certain circumstance: when the consonants begin a syllable that is not preceded by a full vowel (naturally-long, long, or short).

▸ In בָּנָה = bā/nāh ("he built") the בּ has a *dagesh-lene* since it begins a syllable and there is no full vowel preceding it.

▸ In אֶבְנֶה = ʾeḇ/neh ("I will build") the בּ cannot have a *dagesh-lene* for two reasons: it occurs at the end rather than at the beginning of a syllable, and it is preceded by a full vowel (*segol*).

▸ In כָּבוֹד = kā/ḇôḏ ("honor") the כּ has a *dagesh-lene* since it begins a syllable and does not follow a full vowel. The בּ also begins a syllable; however, it cannot have a *dagesh-lene* because it is preceded by a full vowel (*qames*). The ד cannot have a *dagesh-lene* because it does not begin a syllable; it is also preceded by a full vowel (*holem-vav*).

▸ In תִּבְכֶּה = tiḇ/keh ("you will weep") the תּ and כּ both have *dagesh-lene*s because they begin syllables without being preceded by a full vowel. The בּ has no *dagesh-lene* because it follows a vowel and closes a syllable.

▸ In בָּרֲכִי = bā/rᵃḵî ("bless") the בּ has a *dagesh-lene* because it begins a syllable and is not preceded by a full vowel, and the כּ lacks a *dagesh-lene* because it does not begin a syllable.

✓ While a *begadkefat* consonant usually has a *dagesh-lene* when it begins a

word, the *dagesh-lene* may be omitted if the *begadkefat* consonant follows a word which ends with a vowel. It may also be omitted when following a word which ends with א or ה – quiescent consonants which cannot close final syllables.[1] (See Lesson 3B.2b(1)(b)[2].)

▸ In כִּי־כֹל = kî-ḵōl ("for all" [1Ch 29:11]) the first *kaf* has a *dagesh-lene* because it begins a syllable and is not preceded by a full vowel. While the second *kaf* begins not only a syllable but also a word, it does not have a *dagesh-lene* because it is preceded by a full vowel (even though that vowel occurs in the previous word). The same would be true if the phrase were written without a *maqqef*: כִּי כֹל.

▸ In וְהָיָה תַחַת = vᵉhā/yāh tá/ḥat ("and there will be instead" [Is 3:24]) the first ת of תַחַת does not have a *dagesh-lene* because, while it begins a syllable, it is, for practical purposes, preceded by a full vowel, since the last ה in וְהָיָה is quiescent.

2. *Dagesh-forte*

a. The *dagesh-forte* can appear in all the consonants except the gutturals (א, ה, ח, and ע) and ר. It cannot occur in the first consonant of a word, and it is always preceded by a full vowel.

b. The *dagesh-forte* functions to double a consonant. To illustrate, the word שִׁלַּח ("he sent away") has a *dagesh-forte* in the second consonant; therefore, it is equivalent to the longer spelling שִׁלְלַח. The transliteration of שִׁלַּח indicates the doubled consonant: šil/laḥ. Note that in שִׁלַּח the vowel which appears beneath the ל (*patah*) is the vowel which accompanies the second ל in the transliteration (as well as in the longer spelling שִׁלְלַח). The first ל is supplied with a simple *sheva* which functions as a syllable divider, and therefore does not appear in transliteration.

▸ In אַמָּה = ʾam/māh ("cubit") the מ has a *dagesh-forte*. The word is equivalent to אַמְמָה. The vowel *patah* accompanies the second מ, and the first מ has a silent *sheva* (a syllable divider).

▸ In עִמְּךָ = ʿim/mᵉḵā ("with you") the מ has a *dagesh-forte*. The word is

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[1] This phenomenon depends upon how closely two words are linked together by accenting. See Joüon, §19.

equivalent to עִמְּמְךָ. The first מ has a silent *sheva*, and the second מ has a vocal *sheva*.

▸ In חָנֵּנִי = ḥon/nḗ/nî ("be gracious to me") the נ has a *dagesh-forte*. The word is equivalent to חָנְנֵנִי. The first נ has a silent *sheva* which marks the end of the first syllable (חָן). Since that first syllable is closed and unaccented, its vowel (◌ָ) is a *qames-hatuf*.

▸ In וַיִּנָּחֶם = vay/yin/nā/ḥem ("and he was sorry") the י and the נ each have a *dagesh-forte*. The word is equivalent to וַיְיִנְנָחֶם.

c. The two consonants which are used to form naturally-long vowels (ו and י) can, like the other consonants, have a *dagesh-forte*. However, when a ו has a *dagesh-forte* (which appears as וּ), it cannot also be the naturally-long vowel *shureq* (which also appears as וּ). The presence of a vowel with a ו is the clue that the ו is a *vav* with a *dagesh-forte* and not a *shureq*, since a *shureq* (being a vowel) cannot have a vowel. Also, a י which is part of a *hireq-yod* can have a *dagesh-forte*.

▸ In צִוָּה = ṣiv/vāh ("he commanded") the וּ is a *vav* with a *dagesh-forte*, not a *shureq*, as indicated by the presence of the vowel *qames*. This word is equivalent to צִוְוָה.

▸ פִּיּוֹת = pî/yôṯ ("mouths") is equivalent to פִּייוֹת. The first י is part of a *hireq-yod*; the second י begins a new syllable.

3. Distinguishing *dagesh-lene* and *dagesh-forte*

a. Since the *dagesh-lene* and *dagesh-forte* serve different functions, they must be distinguished from one another. The following guidelines indicate how.

(1) A *dagesh* which appears in the interior of a word in any consonant other than a *begadkefat* consonant (בּ, גּ, דּ, כּ, פּ, and תּ) is a *dagesh-forte*.

(2) A *dagesh* in a *begadkefat* consonant which is not preceded by a full vowel is a *dagesh-lene*.

(3) A *dagesh* in a *begadkefat* consonant which is preceded by a full vowel is a *dagesh-forte*.

▸ In אֵלֶּה = ʾēl/leh ("these") the *dagesh* in the ל is a *dagesh-forte* rather than a *dagesh-lene* because ל is not a *begadkefat* letter. The ל is also preceded by a full vowel.

▸ In גֹּאֵל = gō/ʾēl ("redeemer") the *dagesh* in the ג is a *dagesh-lene* rather

than a *dagesh-forte* because גּ is a *begadkefat* consonant at the beginning, rather than in the interior, of a word. (A *dagesh-forte* can only occur in the interior of a word.) In addition, the *dagesh* in the גּ cannot be a *dagesh-forte* because the consonant is not preceded by a full vowel.

▸ In אַרְבַּע = ʾar/baʿ ("four") the *dagesh* in the בּ is a *dagesh-lene* because it occurs in a *begadkefat* consonant at the beginning of a syllable, and the בּ is not preceded by a full vowel.

▸ In לֻקַּחְתָּ = luq/qáḥ/tā ("you were taken") the *dagesh* in the ק is a *dagesh-forte* because ק is not a *begadkefat* consonant. The *dagesh* in the תּ is a *dagesh-lene* because תּ is a *begadkefat* consonant and is not preceded by a full vowel.

▸ In תַּגִּיד = tag̱/gîḏ ("you will declare") the *dagesh* in the תּ is a *dagesh-lene* because תּ is not preceded by a full vowel, and the *dagesh* in the גּ is a *dagesh-forte* because גּ is preceded by a full vowel.

b. When a *dagesh* in a *begadkefat* consonant is a *dagesh-forte*, the second of the doubled consonants will have a *dagesh-lene* (in transliteration), because it will begin a syllable and will not be preceded by a full vowel.

▸ In דִּבֶּר = diḇ/ber ("he spoke") the דּ has a *dagesh-lene* because it is not preceded by a full vowel, and the בּ has a *dagesh-forte* because it is preceded by a full vowel. A full spelling of דִּבֶּר (that is, without the *dagesh-forte*) would be דִּבְבֵּר. Note that the first בְ cannot have a *dagesh-lene* because it is preceded by a full vowel, while the second בּ must have a *dagesh-lene* because it is not preceded by a full vowel.

4. Transliteration

a. The following biblical words provide further illustrations of the transliteration of consonants which have a *dagesh-lene* or a *dagesh-forte*.

(1)	דַּרְכּוֹ	dar/kô	("his way")
(2)	לְבָבְךָ	leḇoḇ/ḵā	("your heart")
(3)	הַיָּם	hay/yām	("the sea")
(4)	הֵנָּה	hḗn/nāh	("they")
(5)	כִּי־כֻלָּם	kî-ḵul/lām	("for all of them")
(6)	רַבָּה	raḇ/bāh	("many")

(7)	מֵחַטָּאתוֹ	mē/ḥaṭ/ṭā᾿/ṯô	("from his sin")
(8)	הַדָּם	haḏ/dām	("the blood")
(9)	מִלְּפָנֶיךָ	mil/l^ep̄ā/néy/k̄ā	("from before you")
(10)	לְהַצָּלָה	l^ehaṣ/ṣā/lāh	("to deliver")
(11)	הַדְּבָרִים	haḏ/d^eḇā/rîm	("the words")
(12)	הֱכִינָנִי	h^ĕk̄î/ná/nî	("he established me")
(13)	בַּמְּכוֹנָה	bam/m^ek̄ô/nāh	("in the stands")
(14)	הַגְּדֹלִים	haḡ/g^eḏō/lîm	("the great ones")
(15)	וַיִּקָּחֻהוּ	vay/yiq/qā/ḥú/hû	("and they took him")
(16)	הָנְחַלְתִּי	hon/ḥal/tî	("I was made to possess")
(17)	הַפַּעַם	hap̄/pá/ʿam	("the occurrence")
(18)	בְּנֵי בְלִיָּעַל	b^enê b^elî/yā/ʿal	("sons of worthlessness")
(19)	וַתִּכְתֹּב	vat/tik̄/tōḇ	("and she wrote")
(20)	הַמַּבּוּעַ	ham/mab/bûaʿ	("the fountain")
(21)	וַיֻּכּוּ	vay/yuk̄/kû	("and they were struck")
(22)	מִקִּרְבָּהּ	miq/qir/bāh	("from her midst")
(23)	וַיִּשְׁתַּחֲווּ	vay/yiš/tá/ḥ^ăvû	("and they bowed down")
(24)	הָעַמִּים	hā/ʿam/mîm	("the peoples")
(25)	הָתְפָּקְדוּ	hot/pā/q^eḏû	("they were numbered")
(26)	תִּזָּכַרְנָה	tiz/zā/k̄ar/nāh	("she will be remembered")
(27)	הַמַּבּוּל	ham/mab/bûl	("the flood")
(28)	וַתִּתֵּן	vat/tit/tēn	("and you gave")
(29)	יִסְּרַתּוּ	yis/s^erat/tû	("she taught him")
(30)	הַטִּי־נָא כַדֵּךְ	haṭ/ṭî-nā᾿ k̄ad/dēk̄	("please extend your jar")

b. The student may find it helpful in the early stages of learning the language to transliterate Hebrew words in order to pronounce them correctly. However, the student will soon learn to pronounce Hebrew words without the crutch of transliteration.

4C Vowel Alterations

1. The vowels of a word may undergo alterations due to changes in the circumstance of a word. Short vowels can lengthen and long vowels can shorten due to such changes as the shifting of an accent or the addition of prefixes or suffixes. The specific patterns by which these vowel alterations occur are quite complex and need not be

learned at this point.[1] It is helpful, however, to have a general understanding of the kind of changes that may occur. An example has already been given in this lesson of the kind of vowel alteration which can occur when there is a change in accenting. As discussed in section 4A.2, when the accent is shifted to the end of a word group which is joined by a *maqqef*, there may be an alteration of vowels, such as the shortening of a vowel in a closed syllable which is no longer accented (בֵּן + *maqqef* + אוֹר = בֶּן־אוֹר). A few other illustrations of vowel alterations follow.

▸ When a prefixed הָ (a definite article[2]) is added to the word הַר = har ("mountain"), it becomes הָהָר = hā/hār ("the mountain"). The addition of the prefix causes the *patah* in הַר to lengthen to a *qames*.

▸ When the suffix וּ (a third person, plural verb ending[3]) is added to מָלֵא = mā/lēʾ ("he was full"), it becomes מָלְאוּ = mā/lᵉʾû ("they were full"). Note that the *sere* under the ל reduces to a *sheva*. (The *meteg* is added to clarify the fact that the first vowel remains a *qames*; it does not become a *qames-hatuf*.)

▸ When a particular suffix (first person, pronominal[4]) is added to the word אָחוֹת = ʾā/ḥôṯ ("sister") it becomes אֲחֹתִי = ʾăḥō/ṯî ("my sister"). Note that the *qames* shortens to a *hatef-patah* and the *holem-vav* shortens to a *holem*.

▸ When the same suffix is added to the word חֹשֶׁךְ = ḥṓ/šeḵ ("darkness"), it becomes חָשְׁכִּי = ḥoš/kî ("my darkness"). Note that the addition of the suffix causes the accent to shift from the first to the last syllable, the *holem* under the ח to shorten to a *qames-hatuf*, and the *segol* under the שׁ to become a *sheva*.

2. Vowel alterations often occur within the classes of vowels. (See Lesson 2A.6.) The examples above illustrate this pattern:

> Within the A class they show *patah* (a) lengthening to *qames* (ā) and also *qames* (ā) shortening to *hatef-patah* (ă)
>
> Within the E class they show *sere* (ē) and *segol* (e) shortening to *sheva* (ᵉ)
>
> Within the O class they show *holem* (ō) shortening to *qames-hatuf* (o)

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[1] For a discussion see Joüon, §29.

[2] See Lesson 5B.

[3] See Lesson 12B.2.

[4] See Lesson 9A.

3. However, it is also the case that vowel alterations can occur between vowel classes, especially between E class and I class vowels, and between O class and U class vowels.

- When a suffix (first person, pronominal) is added to אֵם = ʾēm ("mother"), it becomes אִמִּי = ʾim/mî ("my mother"); and when the same suffix is added to עֹז = ʿōz ("strength"), it becomes עֻזִּי (ʿuz/zî), "my strength." In the first word the *sere* (ê) shortens to a *hireq* (î), and in the second the *holem* (ō) shortens to a *qibbus* (u).

Lesson 4: EXERCISES

a. The first part of Genesis 1:2 reads

$$\text{וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ}$$

A literal, word-for-word translation is "And-the-earth was formless and-void." (The hyphens indicate when an English phrase represents a single Hebrew word.) Note that none of the *begadkefat* consonants which appear in these words has a *dagesh-lene*. Explain why the *dagesh-lene* is missing in each case, then pronounce the Hebrew words.

b. Look in a Hebrew Bible at Genesis 1:6. A literal, word-for-word translation of the verse is "And-he-said, God, 'Let-there-be an-expanse in-the-midst-of the-waters, and-let-there-be a-separating between water from-water.'"

(1) Identify the number of *dagesh-lene*s and *dagesh-forte*s that appear in this verse.

(2) Explain why the eighth word of the verse does not have a *dagesh-lene* in the *bet*.

c. Practice transliterating the Hebrew words in section 4B.4a. While doing this exercise, cover the transliterations that appear beside the words. When finished check the work against the answers in the book. Then pronounce each word.

✓ Remember that Appendix 1 has a convenient summary of guidelines for transliteration.

d. Transliterate the following biblical words. While doing so, be sure to indicate syllable division and mark an accented syllable if an accent mark appears on the Hebrew word. Then pronounce each word.

(1)	אִשָּׁה	("woman")	(21)	הַמַּטֶּה	("the tribe")
(2)	רַגְלַיִם	("feet")	(22)	יִשְׁתָּיוּן	("they will drink")
(3)	מִדְבָּר	("wilderness")	(23)	הִתְאַסֵּף	("gathering itself")
(4)	הַצֹּאן	("the flock")	(24)	הַכְּתָפֹת	("the supports")
(5)	בָּשָׂר	("flesh")	(25)	וַיַּצִּבוּ	("and they set up")
(6)	לֹא־כִי	("not so")	(26)	בְּצִדָּהּ	("in its side")
(7)	נִפֵּץ	("he shattered")	(27)	לְכָלְהֵנָה	("for the whole")
(8)	הַנַּעַר	("the boy")	(28)	אֲגַפֶּיךָ	("your armies")
(9)	נִדַּחְתָּ	("you were driven away")	(29)	וְהַמַּטִּים	("and the ones turning aside")
(10)	הָשְׁכְּבָה	("be laid to rest")	(30)	כֹּה תֹאמְרוּן	("thus you will say")
(11)	אַפּוֹ	("his nose")	(31)	תֹּאכְלֶהוּ	("you will eat it")
(12)	פִּנָּתָהּ	("corner")	(32)	תַּחְתִּיּוֹת	("lower")
(13)	הַשְּׁלִישִׁי	("the third")	(33)	הַמְקֻבָּרִים	("the buried ones")
(14)	הַהֹלְכִים	("the ones going")	(34)	לַכִּיּוֹר	("for the washbasin")
(15)	עֲגֻלּוֹת	("round")	(35)	בַּשּׁוֹשַׁנִּים	("in the lillies")
(16)	הַמִּזְבֵּחַ	("the altar")	(36)	קִוִּיתִי	("I will hope")
(17)	בַּכֹּפֶר	("with the pitch")	(37)	הַגִּבֹּרִים	("the mighty ones")
(18)	אוֹתְכֶם	("you")	(38)	מִמֶּנּוּ	("from us")
(19)	רְכֻלָּתֵךְ	("your merchandise")	(39)	כָּל־הַקֹּשְׁרִים	("all of the ones conspiring")
(20)	הֱיוֹת	("to be")	(40)	נְבוּכַדְרֶאצַּר	("Nebuchadrezzar")

Lesson 5

Nouns, Verbs, and Sentences; Definite Article

5A Nouns, Verbs, and Sentences

The purpose of this section is to provide some fundamental information about nouns, verbs, and sentences, in order to form a basis for the translation of simple sentences.

1. **Nouns**

   a. Gender and number

      (1) With regard to gender, every noun is either masculine or feminine; no nouns are neuter.

      (2) With regard to number, most nouns have singular and plural forms; a few have dual forms. As the name suggests, the dual form normally indicates a pair of something.

   b. Generally, the inflection of a noun (through the occurrence of certain vowels, prefixes, or suffixes) indicates the gender and number of the noun. The means for recognizing inflected nouns will be discussed in a future lesson.

   c. The simplest form of a noun is that by which it is listed in a lexicon; hence, it is called the lexical form. The lexical form of a noun is normally the masculine or feminine, singular form. It is this form by which nouns will be presented in the vocabulary lists of lessons.

2. **Verbs**

   a. Indicative verbs (that is, verbs that make statements) occur in two tenses: perfect and imperfect. The nature of these tenses will be discussed in future lessons.

   b. Person, gender, and number

      (1) Unlike English, a verb in Hebrew indicates whether the subject is first person ("I," "we"), second person ("you"), or third person ("he," "she," "they").

      (2) Again unlike English, a verb in Hebrew indicates the gender of the subject – either masculine or feminine.

_____

(3) Like English, a verb in Hebrew is either singular or plural in number.

(4) A Hebrew verb agrees with the subject of a sentence (if one is stated) in person, gender, and number.

c. A verb is inflected by means of prefixes, suffixes, and pointings to indicate its person, gender, and number. The inflection of verbs will be discussed in future lessons. Until that time the vocabulary lists in lessons will indicate the tense, person, gender, and number of verbs by means of the translations which are provided.

▸ The translation of בָּא as "he came" identifies the verb as perfect tense, third person, singular.

3. Sentences

a. There are two basic kinds of sentences: verb and verbless.

(1) A verb sentence is one which contains a finite verb.

(2) A verbless sentence is one in which no finite verb appears. Such a sentence usually implies a state-of-being verbal idea (such as "is/are" or "was/were").

b. Word order

(1) In a very basic verb sentence the word order often follows this pattern (reading from right to left):

Object	⇐	Subject	⇐	Verb
(Or any other sentence element)		(If stated)		
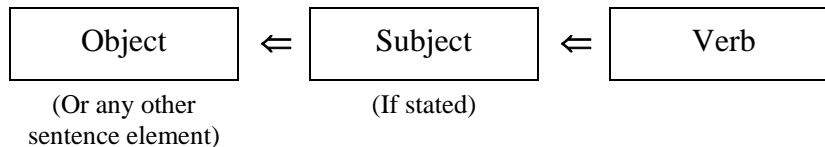
▸ The verb clause שָׁלַח דָּוִד מַלְאָכִים (1Sa 25:14), when roughly translated word-for-word, says "He sent, David, messengers." It means "David sent messengers." The first word (שָׁלַח) is a verb; the second word, a proper noun (דָּוִד), is the subject; and the third word, another noun (מַלְאָכִים), is the object of the verb. The verb agrees with the subject with regard to person (third), gender (masculine), and number (singular). To say it another way, the "he" in the translation of the verb "he sent" indicates an agreement of person, gender, and number with the proper noun "David."

(2) In a very basic verbless sentence involving two nouns the word order often follows this pattern (reading from right to left):
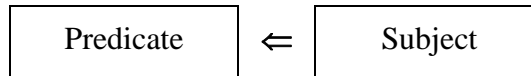
$$\boxed{\text{Predicate}} \quad \Longleftarrow \quad \boxed{\text{Subject}}$$

▸ The verbless sentence יְהוָה מֶּלֶךְ (Ps 10:16) is a verbless sentence which may be roughly translated as "the LORD, king." The first word, a proper noun (יְהוָה), is the subject; and the second word, a noun (מֶּלֶךְ), is the predicate. No verb appears in the sentence, but a state-of-being verb is implied; therefore, the meaning of the sentence is "the LORD is king."

5B DEFINITE ARTICLE

1. Hebrew, unlike English, has no indefinite article ("a" or "an"). However, it may be necessary to supply an indefinite article in an English translation for the sake of clarity.

   ▸ עֹלָה may be translated as "burnt offering" or "a burnt offering," and נַחֲלָה may be translated as "inheritance" or "an inheritance," depending upon the context in which each is used.

2. Hebrew, like English, does have a definite article ("the"). The definite article may be used with a noun, adjective, or participle.

3. The definite article is formed by prefixing the consonant הַ to a word. The article never appears alone (that is, not prefixed to a word) and is never separated from a word by a *maqqef*.

4. The definite article is pointed according to the following rules.

   a. Before most consonants (excepting the gutturals and ר) the article is הַ followed by a *dagesh-forte* (placed in the first consonant of the word to which the article is prefixed) (הַּ‗‗).[1]

      ▸ לֵב ("heart") + article = הַלֵּב ("the heart")
      ▸ קוֹל ("voice") + article = הַקּוֹל ("the voice")
      ▸ טוֹב ("good") + article = הַטּוֹב ("the good")

---

[1] The symbol ‗‗ stands for a word of undetermined length; it is used here to symbolically represent the spelling of the article. Exceptions to rule (1) do occur. For example, when the article is attached to a word that begins with יְ or מְ, the article may be הַ with no *dagesh-forte* in the יְ or the מְ. Such exceptions should not cause the student any difficulty in recognizing the presence of the article. See Horsnell, 170; and Joüon, §18m & 35c.

_____

b. Before the "stronger" gutturals הֵ and חֵ the definite article is usually הַ (ַהֵ_ _).[1]

▸ הֵיכָל ("temple") + article = הַהֵיכָל ("the temple")

▸ חֻקָּה ("statute") + article = הַחֻקָּה ("the statute")

c. Before the "weaker" gutturals א and ע and before ר the article is usually הָ (ָהֵ_ _).[2]

▸ אָב ("father") + article = הָאָב ("the father")

▸ עִיר ("city") + article = הָעִיר ("the city")

▸ רֹאשׁ ("head") + article = הָרֹאשׁ ("the head")

d. Before an accented הָ or עָ the article is הָ (ָ_ _הֵ).

▸ [3]הָר ("mountain") + article = הָהָר ("the mountain")

▸ עָב ("cloud") + article = הָעָב ("the cloud")

e. Before every חָ and before an unaccented הָ or עָ the article is הֶ (ֶהֵ_ _).

▸ חָכָם ("wise") + article = הֶחָכָם ("the wise")

▸ חַג ("festival") + article = הֶחָג ("the festival")

▸ הָמוֹן ("sound") + article = הֶהָמוֹן ("the sound")

▸ עָוֹן ("sin") + article = הֶעָוֹן ("the sin")

✓ Note that rule (1) states the usual manner in which the article is pointed (that is, when it is prefixed to a word which begins with a consonant that is not a guttural or ר). Rules (2) through (5) are exceptions in light of the fact that the gutturals and ר cannot take a *dagesh-forte*.

5. In a few cases the addition of the article to a noun causes minor vowel alterations. Three common words in which alterations occur are as follows.

▸ אֶ֫רֶץ ("land") + article = הָאָ֫רֶץ ("the land")

▸ הַר ("mountain") + article = הָהָר ("the mountain")

▸ עַם ("people") + article = הָעָם ("the people")

_____

[1] The student will discover that there are several exceptions to the general rules for syllables described in Lesson 3B. Some exceptions are created by the addition of a prefix to a word, as in this second rule for pointing the article, which creates an open, unaccented syllable with a short vowel (הַ). See Horsnell, 35-6; Joüon, §27c.; and J. Weingreen, *A Practical Grammar for Classical Hebrew*, 2d ed. (Oxford: Clarendon Press, 1959), 24.

[2] Note that the vowel for the הֵ is lengthened from *patah* to *qames* before the weak gutturals and ר to compensate for the lack of a *dagesh-forte*. The same is also true for the next rule.

[3] A one syllable word is accented. הָר is the spelling for this word when preceded by the article. Without the article it is normally spelled הַר. See section 5B.5.

Lesson 5: EXERCISES

a. Reproduce from memory the five rules for pointing the definite article.

✓ See Appendix 1 for a convenient summary of these rules.

b. Rewrite the words below with the article and its correct pointing. (The vowels of the words themselves will not change as the article is added.) Also give a translation of the new words. Do the exercise without looking at a list of the rules for pointing the definite article.

▸ *Example:* יָם ("sea") ⇒ *Answer:* הַיָּם ("the sea")

(1)	שֵׁם	("name")	(16)	חֶרֶב	("sword")
(2)	בֶּגֶד	("garment")	(17)	חַיִל	("strength")
(3)	חַי	("living")	(18)	מַיִם	("water")
(4)	אֶבֶן	("stone")	(19)	הָרָה	("pregnant one")
(5)	עֵזֶר	("help")	(20)	עֶבֶד	("servant")
(6)	יוֹם	("day")	(21)	שַׂר	("official")
(7)	רָעָה	("evil")	(22)	עָבִים	("clouds")
(8)	אָח	("brother")	(23)	נֶפֶשׁ	("living being")
(9)	תּוֹרָה	("instruction")	(24)	חָזוֹן	("vision")
(10)	חָגָב	("locust")	(25)	הָרָה[1]	("to a mountain")
(11)	כָּבוֹד	("honor")	(26)	בַּיִת	("house")
(12)	אָדוֹן	("lord")	(27)	עַיִן	("eye")
(13)	מַלְאָךְ	("messenger")	(28)	זָהָב	("gold")
(14)	רוּחַ	("spirit")	(29)	עָמָל	("trouble")
(15)	כֹּהֵן	("priest")	(30)	קֹדֶשׁ	("holiness")

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֶל	to, into, toward (*prep*) [2]	

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[1] When the article is added to this word, the translation is "to the mountain."

[2] When a word can have several translations in English, one must select the translation which best fits the context of the sentence in which the word appears. Grammatical information about vocabulary words is placed in parentheses after the translation. Consult the list of abbreviations at the beginning of this Grammar.

(2)	אֱלֹהִים	God, gods[1] (*NMP*)	
(3)	אֶרֶץ	earth, land (*NFS*)	With *art*: הָאָרֶץ
(4)	בָּא	he came, went, entered (*V*)	Lexical form: בּוֹא[2]
(5)	גּוֹי	nation (*NMS*)	
(6)	הַ‑‑‑	the (*art*)	Also: הָ or הֶ; prefixed and followed by *dagesh-forte* where possible
(7)	הַר	mountain (*NMS*)	With *art*: הָהָר
(8)	יִשְׂרָאֵל	Israel (*proper N*)	
(9)	מֶלֶךְ	king (*NMS*)	
(10)	עַם	people (*NMS*)	With *art*: הָעָם
(11)	רָאָה	he saw (*V*)	
(12)	רֹאשׁ	head, top (*NMS*)	

d. The following verses from the Hebrew Bible have an "interlinear-style" translation, whereby the English equivalent appears directly beneath each Hebrew word (reading from right to left). The translation of vocabulary words (including the article) and names is omitted. Rewrite the English translation, filling in the blanks with the appropriate vocabulary or transliterated names. When finished, attempt a smoother translation, using the aid of an English version if necessary.

וָיֶפֶת	וְחָם	וְשֵׁם־	נֹחַ	בָּא	הַזֶּה	הַיּוֹם	בְּעֶצֶם	(1)
and	and	and[3]			the this,[4]	___ day,	"On (the) same	
____,	_____	_____	_____	_____				

---

[1] The word אֱלֹהִים is a masculine, plural noun. Therefore, it can have the meaning of "gods," as in the phrase אֱלֹהֵי הַנֵּכָר = "(the) gods of the foreigner" (Ge 35:2). (אֱלֹהֵי is an inflected form of אֱלֹהִים which makes the word genitival. See Lesson 7A.1.) However, אֱלֹהִים most often refers to the single deity of Israel, in which case its meaning is "God," as in the phrase אֱלֹהֵי יִשְׂרָאֵל = "(the) God of Israel" (Ex 5:1). The context of a sentence in which the word is used determines its meaning. When the word refers to God, it is treated syntactically as a singular noun – for example, it occurs with singular verbs and singular adjectives.

[2] The lexical form of a word is the form by which it is located in a lexicon; in this case the lexical form is an infinitive.

[3] The *vav* on the front of this name and the next two names is a prefixed conjunction meaning "and."

[4] An adjective, like this demonstrative adjective, follows the noun it modifies and also has the article, because the noun is articular. A smoother translation of the first three words is "On this same day."

אֶל־ אִתָּם בָּנָיו נְשֵׁי־ וּשְׁלֹשֶׁת נֹחַ וְאֵשֶׁת נֹחַ בְּנֵי־

_____ with them his sons wives of and (the) three _____ and (the) wife of _____ sons of

הַתֵּבָה

(Ge 7:13) ___ ark.”

(2) מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֹר אֶת־ הַיַּרְדֵּן

“_____, my servant, has died, so now arise, cross over[1] _____,

אָנֹכִי אֲשֶׁר הָאָרֶץ אֶל־ הַזֶּה הָעָם וְכָל־ אַתָּה הַזֶּה

I which _____ _____ the this, _____, and all of you the this,

נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל

am giving to them, children of to (the)

(Jos 1:2) _____.”

(3) וַיַּעַל אֵלָיו וְהִנֵּה יֹשֵׁב עַל־ רֹאשׁ הָהָר וַיְדַבֵּר

“And he [a captain] went to[2] him and behold (Elijah was) sitting on _____ of _____ (the) and he said

אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דִּבֶּר רֵדָה

to him, ‘Man of [Elijah], the King, _____ _____, says, “Come down.”’” (2Ki 1:9)

(4) וַיְחַל יְהוֹאָחָז אֶת־פְּנֵי יְהוָה וַיִּשְׁמַע אֵלָיו יְהוָה כִּי

“And he entreated, _____, before the LORD, and he listened to him, the LORD, for

רָאָה אֶת־לַחַץ יִשְׂרָאֵל כִּי־לָחַץ אֹתָם מֶלֶךְ אֲרָם

_____ (the) oppres-sion of _____, that he oppressed them, (the) _____ of _____.” (2Ki 13:4)

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[1] אֶת־ is not translatable; it simply indicates that the next word is the object of the verb.

[2] This word is the preposition אֶל with a suffix meaning “him.”

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(5) וַיִּתְהַלְּכוּ מִגּוֹי אֶל־ גּוֹי וּמִמַּמְלָכָה אֶל־ עָם

עָם	אֶל־	וּמִמַּמְלָכָה and from (one) kingdom	גּוֹי	אֶל־	מִגּוֹי from[1]	וַיִּתְהַלְּכוּ "And (Israel was) wandering
_____,	_____		_____	_____	_____	

אַחֵר

(1Ch 16:20) another."

e. Pronounce and translate the following words [numbers (1)-(7)] and sentences [numbers (8)-(18)]. Remember that Hebrew is read from right to left. Provide a literal, word-for-word translation. Then attempt a smooth translation which reflects correct word order in English and which supplies the "to be" verb when it is implied in Hebrew.

(1) מֶלֶךְ | [2] הַמֶּלֶךְ   (2) אֱלֹהִים | הָאֱלֹהִים   (3) רֹאשׁ | הָרֹאשׁ   (4) הַר |

הָהָר   (5) גּוֹי | הַגּוֹי   (6) אֶרֶץ | הָאָרֶץ   (7) עַם | הָעָם   (8) בָּא אֱלֹהִים אֶל

יִשְׂרָאֵל   (9) אֱלֹהִים מֶלֶךְ   (10) הָאֱלֹהִים הַמֶּלֶךְ   (11) רָאָה הַגּוֹי[3] הָהָר

(12) בָּא מֶלֶךְ אֶל הָעָם   (13) רָאָה אֱלֹהִים הָאָרֶץ   (14) הַמֶּלֶךְ הָרֹאשׁ[4]

(15) בָּא יִשְׂרָאֵל אֶל הָאֱלֹהִים   (16) רָאָה הַמֶּלֶךְ הָהָר   (17) בָּא עַם אֶל־

הָאָרֶץ   (18) אֱלֹהִים הָרֹאשׁ

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[1] The *mem* is the preposition "from" which is prefixed to this vocabulary word. It causes a *dagesh-forte* to appear in the first letter of the word.

[2] In exercises the symbol | indicates that the words it separates are not grammatically linked in a sentence; they are to be read as independent words in a series.

[3] הַגּוֹי ("the nation") is a singular, collective noun (that is, its form is singular, but it refers to a collection of people or things). When this noun – or any singular, collective noun (such as יִשְׂרָאֵל = "Israel" or עַם = "people") – is the subject of a verb, that verb may also be singular, agreeing with its subject in number. In a literal, word-for-word English translation the result may appear to be grammatically awkward, such as with sentence (11): "He saw, the nation, the mountain." A smoother translation would be "The nation saw the mountain." It is also possible for collective nouns to take plural verbs. See Lesson 10, Exercise c (15).

[4] רֹאשׁ can mean "head" in the sense of a leader.

Lesson 6

PREPOSITIONS, CONJUNCTIONS, WEAK CONSONANTS

6A PREPOSITIONS

1. Independent prepositions

Most Hebrew prepositions stand as independent words, such as the preposition אֶל ("to, into, toward"), which was introduced in the previous lesson. For example, אֶל stands alone in אֶל־הַכֹּהֵן ("to the priest" [Lv 2:8]). While this prepositional phrase shows a *maqqef* linking the independent preposition to its object, a *maqqef* is not required, as illustrated by אֶל כָּל־הַחַיִּים ("to all of the living" [Ecc 9:4]). Other common independent prepositions will be introduced in this and succeeding lessons.

2. Prefixed prepositions

a. Hebrew has three prepositions which are always prefixed to words. They are בְּ ("in, by, with"), כְּ ("like, as"), and לְ ("to, for, according to").[1] These prefixed prepositions cannot stand alone as independent words.

b. When attached to a word, the prefixed prepositions are pointed according to the following rules.

(1) In most cases the prefixed prepositions take a simple *sheva* (as in בְּ___).

‣ שָׁנָה ("a year") + בְּ = בְּשָׁנָה ("in[2] a year")

‣ מַעֲשֶׂה ("a deed") + כְּ = כְּמַעֲשֶׂה ("as a deed")

‣ רֹאשׁ ("a head") + לְ = לְרֹאשׁ ("to a head")

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[1] These prefixed prepositions are evidently derived from three independent prepositions: כְּמוֹ, בְּמוֹ, and לְמוֹ, which occasionally occur in poetic texts in the Hebrew Bible. See Kautzsch, §102c. The translations of the prefixed prepositions given here and in the vocabulary list in the exercises are very common meanings. Other translations are also possible, as lexicons indicate.

[2] Since each of the prefixed prepositions has several possible translations, one must determine which is most appropriate for its context. In the examples in this section various translations are used for the purpose of illustration.

_____

(2) Before a consonant which has a simple *sheva* the prefixed prepositions take a *hireq* (as in בְּ‍ְ).

- ▸ נֹפֵל ("falling") + בְּ = בְּנֹפֵל ("in falling")
- ▸ כְּלִי ("a vessel") + כְּ = כִּכְלִי ("as a vessel")
- ▸ שְׁמֹעַ ("hear") + לְ = לִשְׁמֹעַ ("to hear")

✓ Two *sheva*s cannot appear under successive consonants at the beginning of a word. Consequently, rules (2) through (5) describe what happens when a prefixed preposition is placed before a consonant which has a *sheva*.

(3) Before יְ the prefixed prepositions take a *hireq*, and the *sheva* under the יְ falls away (as in בִּי‍).

- ▸ יְשׁוּעָה ("salvation") + בְּ = בִּישׁוּעָה ("with salvation")
- ▸ יְרוּשָׁלַם¹ ("Jerusalem") + כְּ = כִּירוּשָׁלַם ("like Jerusalem")
- ▸ יְהוּדָה ("Judah") + לְ = לִיהוּדָה ("to Judah")

✓ The above examples illustrate that the prefixing of the preposition to יְ causes the יְ to quiesce (that is, lose its capacity to support a vowel) and to merge into a *hireq*-yod, which is the vowel for the preposition.

(4) Before a guttural consonant which has a composite *sheva* the prefixed prepositions usually assume the short vowel which corresponds to the composite *sheva* (as in בַּ‍ֲ‍, בֶּ‍ֱ‍, or בָּ‍ֳ‍).²

- ▸ אֱנוֹשׁ ("a man") + בְּ = בֶּאֱנוֹשׁ ("in a man")
- ▸ אֲרִי ("a lion") + כְּ = כַּאֲרִי ("like a lion")
- ▸ חֳלִי ("sickness") + לְ = לָחֳלִי ("for sickness")

✓ As the above examples illustrate, the corresponding short vowel for *hatef-patah* is *patah*; for *hatef-segol* it is *segol*; and for *hatef-qames* it is *qames-hatuf*.

✓ In a few words that begin with אֲ or אֱ the addition of the prefixed preposition causes the א to quiesce, losing its vowel. The following are three common words in which this phenomenon occurs. Note that the preposition has a *patah* in the first case and a *sere* in the last two.

_____

¹ See Lesson 7A.2c(3) concerning the spelling of this word.

² Note that when the prefixed prepositions take a short vowel they form open, unaccented syllables, creating an exception to the general rule that unaccented, open syllables normally have long vowels.

‣ אֲדֹנָי ("[the] Lord") + בְּ = בַּאדֹנָי ("by [the] Lord")

‣ אֱלֹהִים ("God") + כְּ = כֵּאלֹהִים ("like God")

‣ אֱמֹר ("say") + לְ = לֵאמֹר ("to say")

(5) Before יְהוָה the prefixed prepositions take a *patah*.[1]

‣ יְהוָה ("[the] LORD") + לְ = לַיהוָה ("to [the] LORD")

(6) Before an accented syllable the prefixed prepositions frequently take a *qames* (as in בָּ‍ֽ).

‣ זֶה ("this") + בְּ = בָּזֶה ("in this")

‣ אֵ֫לֶּה ("these") + כְּ = כָּאֵ֫לֶּה ("like these")

‣ מַ֫יִם ("water") + לְ = לָמָ֫יִם[2] ("to water")

(7) When the prefixed prepositions are attached to a word which has the definite article, the ה of the article drops out and the preposition takes the pointing of the article (including the placement of a *dagesh-forte* in the first consonant of the word, should the article require it) (as in בַּ‍ּ‍ֽ = בְּ + הַ‍ּ‍ֽ).

‣ Compare the following pairs of examples, noting how the presence of the article affects the pointing of the prefixed preposition.

שָׁנָה ("a year")	+	בְּ	=	בְּשָׁנָה ("in a year")
הַשָּׁנָה ("the year")	+	בְּ	=	בַּשָּׁנָה ("in the year")
מַעֲשֶׂה ("a deed")	+	כְּ	=	כְּמַעֲשֶׂה ("like a deed")
הַמַּעֲשֶׂה ("the deed")	+	כְּ	=	כַּמַּעֲשֶׂה ("like the deed")
רֹאשׁ ("a head")	+	לְ	=	לְרֹאשׁ ("for a head")
הָרֹאשׁ ("the head")	+	לְ	=	לָרֹאשׁ ("for the head")

✓ For most words a simple clue to the presence of the article with the prefixed prepositions is the appearance of a *dagesh-forte* (which usually accompanies the article) in the first consonant of the word, as illustrated by בַּשָּׁנָה ("in the year"). Of course, this clue is not present in the case of

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[1] The divine name יְהוָה takes a preposition with a *patah* because the Masoretic pointing of this name (with *sheva* and *qames*) indicates that the reader is to substitute the word אֲדֹנָי ("[the] Lord") for the divine name. Since a prefixed preposition on אֲדֹנָי takes a *patah*, then the preposition on יְהוָה also has a *patah*. See the vocabulary in exercise c.

[2] When the preposition is added to מַ֫יִם, the vowel in the accented syllable lengthens.

words that begin with a guttural or ר, since they cannot take a *dagesh-forte*, as illustrated by לְרֹאשׁ ("for the head"). However, in the case of words beginning with a guttural or ר, the vowel pointing of the preposition usually indicates the presence or absence of the article.

3. Preposition מִן

a. The preposition מִן ("from, out of") commonly occurs as both an independent preposition and as a prefixed preposition. מִן־הָאָרֶץ ("out of the earth" [Ge 2:6]) illustrates its occurrence as an independent preposition.

b. מִן can also be prefixed to a word in an abbreviated form. When prefixed, the ן drops out and the pointing is as follows.

(1) In most cases the preposition is prefixed as מִ, followed by a *dagesh-forte* (placed in the first consonant of the word to which the preposition is prefixed) (מִ◌ּ◌).

  ▸ מָקוֹם ("a place") + prefixed מִן = מִמָּקוֹם ("from a place")
  ▸ גּוֹי ("a nation") + prefixed מִן = מִגּוֹי ("out of a nation")
  ✓ The appearance of the *dagesh-forte* after the מ is due to the assimilation of the ן into the first consonant of the word. The *dagesh-forte* compensates for the lost consonant.

(2) Before a guttural or ר the preposition is prefixed as מֵ (מֵ◌).
  ▸ אֵשׁ ("a fire") + prefixed מִן = מֵאֵשׁ ("out of a fire")
  ▸ רֹאשׁ ("a head") + prefixed מִן = מֵרֹאשׁ ("from a head")
  ✓ The two preceding examples illustrate that the vowel under the מ lengthens from a *hireq* (as described in the first rule) to a *sere* to compensate for the fact that the gutturals and ר cannot take a *dagesh-forte*.

(3) Before יְ the preposition is prefixed as מִ and the *sheva* under the י falls away (מִי◌).
  ▸ יְהוּדָה ("Judah") + prefixed מִן = מִיהוּדָה ("out of Judah")

(4) When prefixed to a word which has the definite article, the ה remains in place, and the preposition is prefixed as מֵ, according to rule (2) above (הַ◌ + מִן = מֵהַ◌).
  ▸ הַנַּחַל ("the stream") + prefixed מִן = מֵהַנַּחַל ("out of the stream")
  ▸ הָעוֹף ("the birds") + prefixed מִן = מֵהָעוֹף ("from the birds")

6B CONJUNCTIONS

1. Independent conjunctions

Most Hebrew conjunctions stand as independent words. To illustrate, the independent conjunction כִּי ("that, for, when, because") stands alone in כִּי בָא ("that he came" [Nu 22:36]) and כִּי־רָאָה יְהוָה ("because the LORD saw" [Ge 29:32]). As these phrases indicate, a *maqqef* may or may not appear after an independent conjunction. Several independent conjunctions will be introduced in future vocabulary lists.

2. *Vav* conjunction

a. The most common conjunction in the Hebrew Bible is the *vav* conjunction. It occurs only as a prefix which is attached to words; it cannot stand alone as an independent conjunction. The most common translation for the *vav* conjunction is "and."[1] It can link words, phrases, or clauses.

b. When prefixed to a word, the *vav* conjunction is pointed according to the following rules.

✓ Note that with the exception of number (2) below and the prefixing of the *vav* conjunction to the definite article, these rules are parallel to the rules for pointing the prefixed prepositions.

(1) In most cases the *vav* conjunction takes a *sheva* (וְ).

▸ שָׁנָה ("a year")   +   ו   =   וְשָׁנָה ("and a year")

▸ זֶה ("this")   +   ו   =   וְזֶה ("and this")

▸ רֹאשׁ ("a head")   +   ו   =   וְרֹאשׁ ("and a head")

(2) Before a consonant which has a simple *sheva* and before the labial consonants (ב, מ, and פ) the *vav* conjunction becomes וּ (a shureq) (as in וּבָ and וּבְ).

▸ שְׁתַּיִם ("two")   +   ו   =   וּשְׁתַּיִם ("and two")

▸ בַּת ("a daughter")   +   ו   =   וּבַת ("and a daughter")

▸ מִשְׁפָּט ("judgment")   +   ו   =   וּמִשְׁפָּט ("and judgment")

▸ פָּנִים ("a face")   +   ו   =   וּפָנִים ("and a face")

✓ Note: When the *vav* conjunction occurs as וּ, it forms a syllable which begins with a vowel, rather than a consonant. This feature is the one exception to the rule that a syllable must begin with a consonant.

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[1] The *vav* conjunction can convey a number of other meanings, depending upon its context, such as, "or, but, also, then, when, since, therefore."

(3) Before יְ the *vav* conjunction takes a *hireq*, and the *sheva* under the יְ falls away (וִי_ְ).

- ‣ יְשׁוּעָה ("salvation")   + וְ = וִישׁוּעָה ("and salvation")
- ‣ יְהוּדָה ("Judah")   + וְ = וִיהוּדָה ("and Judah")
- ‣ יְרוּשָׁלַ͏ִם ("Jerusalem") + וְ = וִירוּשָׁלַ͏ִם ("and Jerusalem")

(4) Before a consonant which has a composite *sheva* the *vav* conjunction assumes the short vowel which corresponds to the composite *sheva* (וַ_ֲ , וֶ_ֱ, or וָ_ֳ).[1]

- ‣ עֲבֹדָה ("service") + וְ = וַעֲבֹדָה ("and service")
- ‣ אֱכֹל ("eat")   + וְ = וֶאֱכֹל ("and eat")
- ‣ חֳלִי ("sickness") + וְ = וָחֳלִי ("and sickness")

✓ In two common words which begin with אֲ or אֱ the addition of the *vav* conjunction causes the א to quiesce, losing its vowel. Note that the *vav* has a *patah* in the first case and a *sere* in the second.

- ‣ אֲדֹנָי ("[the] Lord") + וְ = וַאדֹנָי ("and [the] Lord")
- ‣ אֱלֹהִים ("God")   + וְ = וֵאלֹהִים ("and God")

(5) Before יְהוָה the *vav* conjunction takes a *patah*.[2]

- ‣ יְהוָה ("[the] LORD") + וְ = וַיהוָה ("and [the] LORD")

(6) Before an accented syllable the *vav* conjunction frequently takes a *qames*. This characteristic is especially prominent when the *vav* conjunction links two nouns which express related ideas (וָ_ָ).[3]

- ‣ יוֹם וָלַיְלָה ("day and night")
- ‣ זָהָב וָכֶסֶף ("gold and silver")
- ‣ רֶכֶב־וָסוּס ("chariot and horse")

c. Prefixing a *vav* conjunction to a word that has a definite article or a prefixed preposition, does not alter either the article or the preposition.

- ‣ הָאִשָּׁה ("the woman")   + וְ = וְהָאִשָּׁה ("and the woman")
- ‣ לָאִשָּׁה ("for the woman") + וְ = וְלָאִשָּׁה ("and for the woman")

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[1] As with the prefixed prepositions, so the *vav* conjunction also creates an exception to the general rules of syllabification, since it creates an unaccented, open syllable that has a short vowel.

[2] As noted earlier (in section 6A.2b(5)), a *patah* appears with the divine name because readers substituted אֲדֹנָי ("[the] Lord") for the name, and אֲדֹנָי requires a *patah* with the *vav* conjunction.

[3] See Kautzsch, §104g.

6C WEAK CONSONANTS

Some consonants are considered "weak" because they have a greater tendency to cause alterations in the spelling of words than "strong" consonants do. A number of the features of weak consonants have been observed in preceding sections. Below is a summary of the characteristics of these consonants which have been encountered thus far. Other features of weak consonants will appear in succeeding lessons.

1. Guttural consonants (א, ה, ח, ע) and ר

   a. The gutturals normally take a composite *sheva* instead of a simple *sheva*.

   b. The gutturals and ר cannot take a *dagesh-forte*. To compensate for this fact, the vowel before a guttural or ר is sometimes lengthened.

   ▸ While the definite article is normally הַ followed by the *dagesh-forte*, when the article is attached to עֵת ("time") the spelling is הָעֵת ("the time"). Since the ע cannot take a *dagesh-forte*, the preceding vowel is lengthened from *patah* to *qames.*

   c. The gutturals and ר prefer an A-class vowel before and sometimes after them.

   ▸ A furtive *patah* sometimes appears before a guttural at the end of a word, as in רֵעַ ("friend").

2. Quiescent consonants (א, ה, ו, י)

   a. The quiescent consonants may lose their capacity to support a vowel. When this occurs, the vowel preceding the quiescent consonant may be lengthened.

   ▸ When the prefixed preposition ל is attached to אֱלֹהִים ("God"), it becomes לֵאלֹהִים ("for God"). The vowel under the quiescent א falls away and the preceding vowel under the preposition lengthens from the typical pointing of *sheva* to *sere*.

   b. ו and י can represent naturally-long vowels rather than consonants.

   ▸ When the prefixed preposition בּ is attached to יְשׁוּעָה ("salvation"), it becomes בִּישׁוּעָה ("with salvation"). The י loses its vowel and becomes part of a *hireq-yod*.

   ▸ When the *vav* conjunction is attached to כְּלִי ("a vessel"), it becomes a *shureq*, as in וּכְלִי ("and a vessel").

   c. א cannot close any syllable, and ה (without a *mappiq*) cannot close the final syllable of a word.

▸ In כֹּה־דִבֶּר ("thus he spoke" [Ge 24:30]) the ה does not close the syllable, as evidenced by the lack of a *dagesh-lene* in the following consonant.

3. *Nun*

When a נ without a full vowel stands before another consonant, it may be assimilated into that consonant. This assimilation is normally compensated for by a *dagesh-forte* appearing in the consonant after the assimilated נ. Should such compensation not be possible, there may be a lengthening of the vowel before the assimilated נ.

▸ When the preposition מִן is prefixed to יוֹם ("a day"), it becomes מִיּוֹם ("from a day"). The ן is assimilated into the י, as evidenced by the appearance of a *dagesh-forte*.

▸ When the preposition מִן is prefixed to הַיּוֹם ("the day"), it becomes מֵהַיּוֹם ("from the day"). Since the ה cannot receive a *dagesh-forte* from the assimilation of the ן, the preceding vowel under the preposition lengthens from the typical pointing of *hireq* to *sere*.

Lesson 6: EXERCISES

a. Reproduce from memory the rules for pointing the prefixed prepositions.

✓ See Appendix 1 for a convenient summary of these rules.

b. Rewrite the words below with the appropriate prefixed preposition and its correct pointing. Also give a translation of the new words. Do the exercise without looking at a list of the rules for pointing the prefixed preposition.

▸ *Example:* Prefix בְּ to הַיָּם ("the sea") ⇒ *Answer:* בַּיָּם ("by the sea")

(1) Prefix בְּ to the following:

(a)	שָׁאוּל	("Saul")	(f)	אֵלֶּה	("these")
(b)	קְרֹא	("calling")	(g)	הַשָּׁמַיִם	("the heavens")
(c)	יְמִינִי	("my right hand")	(h)	שְׁלֹחַ	("send")
(d)	הַמִּדְבָּר	("the desert")	(i)	מִצְרַיִם	("Egypt")
(e)	עֳנִי	("affliction")	(j)	אֲדֹנָי	("[the] Lord")

(2) Prefix כְ to the following:

(a)	אֱלֹהִים	("God")		(f)	יְקָר	("honor")
(b)	נְשֹׂא	("lifting")		(g)	הַדָּם	("the blood")
(c)	הַפֶּה	("the mouth")		(h)	נָחָשׁ	("snake")
(d)	בָּבֶל	("Babylon")		(i)	הָאִישׁ	("the man")
(e)	אֲרָזִים	("cedar")		(j)	זֶה	("this")

(3) Prefix לְ to the following:

(a)	הַשָּׂדֶה	("the field")		(f)	אֲלָפִים	("thousands")
(b)	עוֹלָם	("eternity")		(g)	הַנָּבִיא	("the prophet")
(c)	שְׁמֹר	("keep")		(h)	יְהוֹשֻׁעַ	("Joshua")
(d)	מַ֫יִם[1]	("water")		(i)	חֲכָמִים	("wise ones")
(e)	יְהוָה	("[the] LORD")		(j)	הַחַטָּאת	("the sin")

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אָדָם	man, mortal, humankind (*NMS*)	
(2)	בְּ ـ ـ ـ	in, by, with (*prep*)	Prefixed
(3)	וְ ـ ـ ـ	and (*conj*)	Prefixed; may link words, phrases, or clauses
(4)	יְהוָה[2]	LORD, the LORD (*proper N*)	
(5)	יָשַׁב	he dwelled, sat (*V*)	
(6)	כְּ ـ ـ ـ	like, as (*prep*)	Prefixed
(7)	כֹּהֵן	priest (*NMS*)	
(8)	כִּי	that, for, when, because (*conj*)	Introduces a subordinate clause
(9)	לְ ـ ـ ـ	to, for, according to (*prep*)	Prefixed
(10)	מִן	from, out of (*prep*)	May stand independently or be prefixed

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[1] See the examples for section 6A.2b(6).

[2] This is the most significant divine name in the Hebrew Bible. As an expression of reverence for this name, ancient Jews began the practice of reading אֲדֹנָי ("[the] Lord"), or in a few cases אֱלֹהִים ("God"), in the place of יהוה. When אֲדֹנָי is to be read, the Masoretes pointed divine name as יְהוָה, and when the reading is to be אֱלֹהִים, the divine name appears as יְהוִה. This Grammar follows the practice of most English Bibles in translating יְהוָה as "LORD" or "the LORD."

d. An "interlinear-style" translation, which has with some words missing, appears below the Hebrew text of the following verses. Rewrite the English translation, filling in the blanks with a name, vocabulary word, article, prefixed preposition, or conjunction. When finished, provide a smooth translation, consulting an English version as necessary.

(1)

שֹׁפֵךְ	דַּם	הָאָדָם	בָּאָדָם	דָּמוֹ	יִשָּׁפֵךְ	כִּי	בְּצֶלֶם
"One who sheds	blood of	_____,	_____	his blood	will be shed,	_____	___ (the) image of

אֱלֹהִים	עָשָׂה	אֶת־	הָאָדָם
_____	he [God] made	[1]	_____." (Ge 9:6)

(2)

זֹאת	מִשְׁחַת	אַהֲרֹן	וּמִשְׁחַת	בָּנָיו	מֵאִשֵּׁי	יְהוָה	בְּיוֹם
"This is	(the) consecrated portion of	_____	___ (the) consecrated portion of	his sons	___ (the) burnt offerings of	_____	___ (the) day (when)

הִקְרִיב	אֹתָם	לְכַהֵן	לַיהוָה
he presented	them	___ serve as a priest	_____." (Lv 7:35)

(3)

וַיְהִי[2]	כִּי־	יָשַׁב	הַמֶּלֶךְ	בְּבֵיתוֹ	וַיהוָה	הֵנִיחַ־	לוֹ
"___ it happened	_____,	_____,	_____	___ his house	_____	gave rest	___ him

מִסָּבִיב	מִכָּל־	אֹיְבָיו
surrounding,	___ all of	___ his enemies." (2Sa 7:1)

(4)

וְהָיָה	כָעָם	כַּכֹּהֵן	כַּעֶבֶד[3]	כַּאדֹנָיו
"___ it will be	_____	_____	___ slave	___ his lord. (Is 24:2)

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[1] אֶת־ is not translatable; it simply indicates that the next word is the object of the verb.

[2] The pointing for the *vav* conjunction with this word is governed by a special grammatical feature of the conjunction with imperfect verbs which will be explained in a future lesson.

[3] According to the rules for pointing the definite article, the first *kaf* in this word should have a *qames*.

e. Read aloud and write a translation for the following words [numbers (1)-(7)] and sentences [numbers (8)-(18)].

(1) כֹּהֵן | מִן הַכֹּהֵן | לְכֹהֵן | כְּכֹהֵן | מִכֹּהֵן   (2) אָדָם | בְּאָדָם | מֵאָדָם | הָאָדָם | מֵהָאָדָם   (3) יְהֹוָה | וַיהֹוָה | לַיהֹוָה | וְלַיהֹוָה | וּמִן־יְהֹוָה   (4) וּמֶֽלֶךְ | הַמֶּֽלֶךְ | כַּמֶּֽלֶךְ | וְהַמֶּֽלֶךְ | וּבַמֶּֽלֶךְ   (5) מִן־הַגּוֹי | כְּגוֹי | מֵהַגּוֹי | וְלַגּוֹי | וּבְגוֹי   (6) מֵרֹאשׁ | וּמִן־הָרֹאשׁ | לְרֹאשׁ | כָּרֹאשׁ | וּבְרֹאשׁ | וְלָרֹאשׁ   (7) בְּעָם | הָעָם | כָּעָם | וּמֵהָעָם | וּלְעָם   (8) בָּא הַגּוֹי לְאֶֽרֶץ   (9) יָשַׁב כֹּהֵן בָּהָר   (10) בָּא הָאָדָם לַיהֹוָה   (11) וַיָּשַׁב הַמֶּֽלֶךְ בְּיִשְׂרָאֵל   (12) רָאָה הָעָם הַר בָּאָֽרֶץ   (13) בָּא הַכֹּהֵן מֵאֱלֹהִים   (14) רָאָה יְהֹוָה הָעָם כְּגוֹי   (15) וּבָא הָעָם אֶל־הָאָֽרֶץ וְיָשַׁב הָעָם בֵּאלֹהִים בָּאָֽרֶץ   (16) רָאָה יְהֹוָה כִּי יָשַׁב כֹּהֵן בְּיִשְׂרָאֵל   (17) רָאָה אֱלֹהִים כִּי בָא אָדָם כָּרֹאשׁ לַגּוֹי   (18) וּבָא הַכֹּהֵן לְיִשְׂרָאֵל וְרָאָה יִשְׂרָאֵל כִּי יְהֹוָה הָאֱלֹהִים בְּיִשְׂרָאֵל

Lesson 7

N O U N S

7A NOUNS

1. Absolute and construct states

a. Two (or more) nouns can be linked together in a construct relationship. If two nouns are so linked, the first is in a construct state, and the second is in an absolute state. Words in a construct relationship may or may not have a *maqqef*.

▸ The phrase עַם יִשְׂרָאֵל ("the people of Israel" [2Sa 18:7]) has two nouns in a construct relationship. The first (עַם) is construct, and the second (יִשְׂרָאֵל) is absolute.

▸ In the phrase כָּל־הַנָּשִׁים ("all of the women" [Ex 15:20]) a *maqqef* links the construct noun (כָּל־) to the absolute noun (הַנָּשִׁים).

b. The construct relationship serves to indicate a genitival idea in the sense that the absolute noun functions as a genitive (or modifier) for the construct noun. This relationship is indicated in English by the insertion of the word "of" after the construct noun.

▸ In the phrase יוֹם יְהוָה ("the day of the LORD" [Is 13:6]) the absolute word (יְהוָה) functions genitivally by modifying the construct word (יוֹם). To say it another way, the construct word (יוֹם) is dependent upon and limited by the absolute word (יְהוָה), so that יוֹם refers not to all days but to a particular day: "the day of the LORD."

c. As a rule, a construct word cannot take a definite article. However, since definiteness is often implied in a construct relationship, an article may be supplied in translation if the context demands it.[1] The absolute word in a construct relationship can have a definite article.

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[1] In previous lessons when a construct noun had an implied definite article, the translation of the article appeared in parentheses or brackets as ("the") or ["the"]. Beginning with this lesson the parentheses or brackets will not be used with such implied definite articles, since the student now understands the circumstances in which they may occur.

▸ In וַיִּרְאוּ בְּנֵי־יִשְׂרָאֵל אֶת־פְּנֵי מֹשֶׁה ("And the children of Israel saw the face of Moses" [Ex 34:35]) there are two construct nouns that are definite by implication and therefore require the definite article in English: בְּנֵי = "the children of," and פְּנֵי = "the face of."

▸ In שִׁמְעוּ דְּבַר־הַמֶּלֶךְ ("Hear the word of the king" or "Hear the king's word" [2Ki 18:28]) the absolute noun has the definite article הַ and the construct noun has an implied definite article.

d. It is possible for two or three construct words to be dependent upon a single absolute word.

▸ מַטּוֹת בְּנֵי יִשְׂרָאֵל ("the tribes of the children of Israel" [Nu 36:9]) has two construct words followed by an absolute word.

▸ מִסְפַּר אַנְשֵׁי עַם יִשְׂרָאֵל ("the number of the men of the people of Israel" [Ezr 2:2]) has three construct words followed by an absolute word.

2. Inflection of nouns

a. Nouns are normally inflected with endings which may designate their gender as masculine or feminine; their number as singular, plural, or dual; and their state as absolute or construct.

b. Common endings

(1) The following chart gives the forms of the endings which are used most commonly with nouns.

	SINGULAR		PLURAL	
	Absolute	*Construct*	*Absolute*	*Construct*
M	[none]	[none]	◌ִים	◌ֵי
F	◌ָה	◌ַת	וֹת	וֹת

(2) The following chart illustrates the occurrence of the above endings by use of the words סוּס ("horse" [*M*]) and סוּסָה ("mare" [*F*]).[1]

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[1] While the Hebrew examples in this Grammar are normally derived from the Hebrew Bible, it is necessary in some paradigm charts, as with the following one, to include some hypothetical forms for the sake of illustration which are not extant in biblical literature. The masculine form of this word is translated as "horse" rather than "stallion," because it is almost never gender specific in the biblical text, while the feminine form is translated as "mare" since it is always gender specific.

	SINGULAR		PLURAL	
	Absolute	*Construct*	*Absolute*	*Construct*
M	סוּס ("horse")	סוּס ("horse of")	סוּסִים ("horses")	סוּסֵי ("horses of")
F	סוּסָה ("mare")	סוּסַת ("mare of")	סוּסוֹת ("mares")	סוּסוֹת ("mares of")

- ✓ Masculine nouns normally have no ending in the singular, whether they are absolute or construct. Consequently, one must determine the absolute or construct state of a masculine, singular noun by the context in which it occurs. The same holds true for feminine, plural nouns which have the same ending in absolute and construct: וֹת.

(3) The preceding chart employs two words, סוּס and סוּסָה, whose spelling does not alter as they are inflected with the common noun endings (except, of course, for the alterations to the endings themselves, such as the changes in the feminine singular from ◌ָה to ◌ַת). To say it another way, as the endings are added to these two nouns the spelling of their "root," סוּס, does not vary. However, most nouns do undergo alterations in spelling as they are inflected with noun endings. They may experience such changes as a shift of accent, a shortening or lengthening of vowels, or the alteration or disappearance of a weak consonant.[1] A future lesson will discuss noun patterns more fully (see Lesson 23B); for now the student simply needs to realize that such changes occur and to be able to recognize nouns in spite of those changes. One aid to recognition is giving special attention to the consonants which make up a noun when learning vocabulary, since most changes in the spelling of inflected nouns involve an alteration of vowels, not consonants.

(4) The following words illustrate the changes which can occur in the spelling of nouns as they are inflected with the common endings. The first column gives the lexical form of the nouns, that is, the form by which they are listed in a lexicon. For most nouns (as for all those below) the lexical form is the

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[1] For helpful discussions see Horsnell, 151-165; and Page H. Kelley, *Biblical Hebrew, An Introductory Grammar* (Grand Rapids: William B. Eerdmans, 1992), 58-63.

absolute, singular.[1] The translation of the lexical form and the gender for each noun appears in parentheses in the far right column.

	SINGULAR		PLURAL		
	Absolute	*Construct*	*Absolute*	*Construct*	
(a)	אָדוֹן	אֲדוֹן	אֲדֹנִים	אֲדֹנֵי	("lord" [*M*])
(b)	אֲדָמָה	אַדְמַת	אֲדָמוֹת	אַדְמוֹת	("ground" [*F*])
(c)	דָּבָר	דְּבַר	דְּבָרִים	דִּבְרֵי	("word" [*M*])
(d)	דָּם	דַּם	דָּמִים	דְּמֵי	("blood" [*M*])
(e)	הַר	הַר	הָרִים	הָרֵי	("mountain" [*M*])
(f)	כֹּהֵן	כֹּהֵן	כֹּהֲנִים	כֹּהֲנֵי	("priest" [*M*])
(g)	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מַלְכֵי	("king" [*M*])
(h)	מִנְחָה	מִנְחַת	מְנָחוֹת	מִנְחוֹת	("gift" [*F*])
(i)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפָּחוֹת	מִשְׁפְּחוֹת	("clan" [*F*])
(j)	מַעֲשֶׂה	מַעֲשֵׂה	מַעֲשִׂים	מַעֲשֵׂי	("deed" [*M*])
(k)	עַם	עַם	עַמִּים	עַמֵּי	("people" [*M*])

c. Dual endings

    (1) A few nouns can take dual endings, which normally indicate two of something. The dual endings, which appear in the chart below, are used for both masculine and feminine nouns.

	DUAL	
	Absolute	*Construct*
M or *F*	◌ַיִם	◌ֵי

    ✓ Note that the dual, construct ending (◌ֵי) is spelled the same as the construct ending for masculine, plural nouns.

    (2) Dual forms typically occur for things found in pairs (such as body parts) or for certain numerals, measurements, and times which involve the number "two" or the concept of duality. Some frequently occurring words with dual forms

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[1] A few nouns do not have a singular, absolute form. For example, the lexical form for אֱלֹהִים ("God") is plural, absolute.

appear in the chart below. The translation of the dual, absolute forms appears in parentheses.

	SINGULAR		DUAL		
	Ab	*Cs*	*Ab*	*Cs*	
(a)	אַף	אַף	אַפַּֽיִם	אַפֵּי	("both nostrils" [M])
(b)	אַמָּה	אַמַּת	אַמָּתַֽיִם	—	("two cubits" [F])
(c)	יָד	יַד	יָדַֽיִם	יְדֵי	("two/both hands" [F])
(d)	יוֹם	יוֹם	יוֹמַֽיִם	יְמֵי	("two days" [M])
(e)	עַֽיִן	עֵין	עֵינַֽיִם	עֵינֵי	("two/both eyes" [F])
(f)	רֶֽגֶל	רֶֽגֶל	רַגְלַֽיִם	רַגְלֵי	("two/both feet" [F])
(g)	—	—	שְׁנַֽיִם	שְׁנֵי	("two" [M])
(h)	—	—	שְׁתַּֽיִם	שְׁתֵּי	("two" [F])[1]

(3) A few words which have a dual ending display no known connection with the concept of duality, as the following illustrate.

▸ יְרוּשָׁלַֽםִ[2] ("Jerusalem")   ▸ מִצְרַֽיִם ("Egypt")

▸ מַֽיִם ("water"[M])   ▸ שָׁמַֽיִם ("heavens"[M])

d. Irregular nouns

(1) Some nouns do not employ the common endings listed in the chart above. Illustrations are given below for some of the more frequent exceptions.

(a) Some feminine, singular nouns have no ending. Such often occurs in nouns which refer to that which is naturally feminine or to words which describe paired body parts. However, the lack of an ending occasionally occurs in other feminine, singular nouns.

Singular, Absolute	*Plural, Absolute*
אֵם ("mother" [F])	אִמּוֹת ("mothers")
יָד ("hand" [F])	יָדוֹת ("hands")

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[1] The numerals have both masculine and feminine forms.

[2] In the *MT* the contracted form יְרוּשָׁלַםִ is typically used in the place of the full spelling of the word, which is יְרוּשָׁלַיִם

אֶ֫רֶץ ("land"[F])	אֲרָצוֹת ("lands")
נֶ֫פֶשׁ ("living being" [F])	נְפָשׁוֹת ("living beings")
רוּחַ ("spirit" [F])	רוּחוֹת ("spirits")

(b) Some feminine nouns end with ת in the singular, absolute.

Singular, Absolute	Plural, Absolute
בְּרִית ("covenant" [F])	—
חַטָּאת ("sin" [F])	חַטָּאוֹת ("sins")

(c) A few masculine nouns have the ending וֹת in the plural.

Singular, Absolute	Plural, Absolute
אָב ("father" [M])	אָבוֹת ("fathers")
מָקוֹם ("place" [M])	מְקוֹמוֹת ("places")
קוֹל ("voice" [M])	קֹלוֹת ("voices")
שֵׁם ("name" [M])	שֵׁמוֹת ("names")

(d) A few feminine nouns have the ending ִים in the plural, absolute.

Singular, Absolute	Plural, Absolute
אִשָּׁה ("woman" [F])	נָשִׁים ("women")
עִיר ("city" [F])	עָרִים ("cities")

(e) A few nouns have both masculine and feminine endings in certain forms.

Singular, Absolute	Plural, Absolute
עָב ("cloud" [F])	עָבוֹת (F), עָבִים (M) ("clouds")
שָׁנָה ("year" [F])	שָׁנוֹת (F), שָׁנִים (M) ("years")

(2) The inflection of some irregular nouns involves significant alterations in spelling (beyond an irregular usage of the common endings). Such is the case with the following very common nouns. The translation of their lexical forms and their genders appear in parentheses.[1]

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[1] See Horsnell, 164; and Kautzsch, §96.

	SINGULAR		PLURAL		
	Ab	*Cs*	*Ab*	*Cs*	
(a)	אָב	אֲבִי	אָבוֹת	אֲבוֹת	("father" [*M*])
(b)	אָח	אֲחִי	אַחִים	אֲחֵי	("brother" [*M*])
(c)	אִישׁ	אִישׁ	אֲנָשִׁים	אַנְשֵׁי	("man" [*M*])
(d)	אִשָּׁה	אֵשֶׁת	נָשִׁים	נְשֵׁי	("woman" [*F*])
(e)	בַּיִת	בֵּית	בָּתִּים	בָּתֵּי	("house" [*M*])
(f)	בֵּן	בֶּן־ or בֶּן־	בָּנִים	בְּנֵי	("son" [*M*])
(g)	בַּת	בַּת	בָּנוֹת	בְּנוֹת	("daughter" [*F*])
(h)	יוֹם	יוֹם	יָמִים	יְמֵי	("day" [*M*])
(i)	כְּלִי	כְּלִי	כֵּלִים	כְּלֵי	("vessel" [*M*])
(j)	פֶּה	פִּי	פִּיוֹת פֵּיוֹת	—	("mouth" [*M*])
(k)	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי	("head" [*M*])

(3) Because of the wide range of possibilities in irregular nouns, it is often necessary to consult a lexicon to determine a noun's gender. It is not necessary at this point to attempt to memorize all the irregularities described above. As these nouns are encountered in reading, their irregularities will become familiar.

3. Function of nouns

A noun is a substantive that can function in three ways: (1) nominatively, as in the case of the subject of a verb or a predicate nominative; (2) genitivally, as an absolute noun limiting a construct noun; or (3) accusatively, as in the case of the object of a verb or the object of a preposition.

▸ The hypothetical sentence רָאָה הַכֹּהֵן הָאָדָם בָּהָר contains a verb (רָאָה = "he saw") followed by three nouns. The first noun (הַכֹּהֵן = "the priest") functions nominatively as the subject of the verb, and the second and third nouns function accusatively as the object of the verb (הָאָדָם = "the man") and the object of a preposition (בָּהָר = "by the mountain"). The meaning of the sentence is "The priest saw the man by the mountain."

▸ In the hypothetical verbless sentence דָּוִד מֶלֶךְ־יִשְׂרָאֵל ("David was the king of Israel") the proper noun דָּוִד ("David") is the subject, and the construct noun מֶלֶךְ־ ("king of") is the predicate nominative. יִשְׂרָאֵל ("Israel") is an absolute proper noun functioning genitivally to limit the meaning of מֶלֶךְ־.

▸ In the phrase עַם־קֹדֶשׁ (literally, "a people of holiness" [Da 12:7]) the construct noun עַם־ ("people of") is limited by the genitival, absolute noun קֹדֶשׁ ("holiness"). In this situation the absolute noun has the force of an adjective, so that the phrase may be translated "a holy people." Since a construct word does not take a definite article, definiteness may be implied by the context, in which case the meaning is "the holy people," as it is in Da 12:7. However, definiteness can also be expressed by attaching the article to the absolute word, as in עַם־הַקֹּדֶשׁ ("the holy people" [Is 62:12]).

Lesson 7: EXERCISES

a. Reproduce from memory the common endings for nouns (section 7A.2b(1)) and the dual endings (section 7A.2c(1)).

b. The following regular nouns employ the common or dual endings. For each word identify the gender, number, and state (absolute or construct) and give a translation. In this exercise consider masculine, singular and feminine, plural nouns to be construct only if they have a *maqqef*. The translation of the lexical form of each word (that is, the masculine or feminine, singular, absolute form) appears in parentheses as an aid for determining the translation of the word as it appears in this exercise.

▸ *Example:* אָהֳלֵי ("tent") ⇒ *Answer:* masculine, plural, construct, "tents of"

	Word	Translation of lexical form		Word	Translation of lexical form
(1)	גְּבוּל־	("boundary")	(6)	אַרְבַּעַת	("four")
(2)	נְבִאִים	("prophet")	(7)	מִלְחָמוֹת	("war")
(3)	חֲמִשָּׁה	("five")	(8)	כְּלִי	("vessel")
(4)	שְׂפָתַיִם	("lip" [*F*])	(9)	זָהָב	("gold")
(5)	כֹּל	("all")	(10)	עֹלוֹת־	("burnt offering")

_____

(11) פָּנִים ("face")   (15) לֵב־ ("heart")

(12) אֲלָפִּים ("thousand"[*M*]) (16) מוֹעֲדֵי ("appointed time")

(13) אֱמוּנָה ("firmness")   (17) גִּבְעַת ("hill")

(14) נְחָלוֹת ("possession")   (18) מֵאוֹת ("hundred")

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*[1]
(1)	אִישׁ	man, husband (*NMS*)	אֲנָשִׁים²*P:* אַנְשֵׁי
(2)	אִשָּׁה	woman, wife (*NFS*)	*Cs:* אֵשֶׁת; *P:* נָשִׁים, נְשֵׁי
(3)	בֵּן	son, child (*NMS*)	*Cs:* בֶּן־, בֶּן; *P:* בָּנִים, בְּנֵי
(4)	בַּת	daughter (*NFS*)	*P:* בָּנוֹת, בְּנוֹת
(5)	יָד	hand (*NFS*)	*Cs:* יַד; *Du:* יָדַיִם, יְדֵי; *P:* יָדוֹת, יְדוֹת
(6)	יוֹם	day (*NMS*)	*Du:* יוֹמַיִם; *P:* יָמִים, יְמֵי
(7)	קֹדֶשׁ	holiness (*NMS*)	*P:* קָדָשִׁים, קָדְשֵׁי
(8)	רוּחַ	spirit, breath, wind (*NFS*)	
(9)	שָׁנָה	year (*NFS*)	*Du:* שְׁנָתַיִם; *MP:* שָׁנִים, שְׁנֵי; *FP:* שָׁנוֹת

d. The following biblical phrases and sentences are presented with an interlinear-style English translation. The blanks represent places in the Hebrew text where words from the vocabulary lists have been omitted. Rewrite the Hebrew phrases, supplying the missing words. Be sure to write Hebrew nouns with their appropriate common endings, as suggested by the English translation.

✓ Clues: When the English translation below includes the word "of," it is translating a Hebrew noun that is construct. A Hebrew construct noun never takes a definite article, even when its translation includes an implied article; however, an absolute Hebrew noun must have a definite article (in this exercise) if its translation indicates an article is present.

(2) הוּא אָבִי _____   (1) מְעַט חִבֻּק _____

| (Ge | she is." | my | "The | (Pr | both | folding | "A |
| 20:12) | | father | daughter of | 6:10) | hands." | of | little |

_____

[1] Singular construct or plural forms are given under *Notes* in vocabulary lists if those forms are irregular or difficult to recognize. Dual forms are always listed where they occur.

[2] When two forms follow *P* (plural) or *Du* (dual), the first is absolute and the second is construct.

(3) וְאַשְׁבִּיעֲךָ _____ _____ הַשָּׁמַ֫יִם _____ _____ אֲשֶׁר

by the LORD,	the God of	the heavens	and the God of	the earth,	that

"And I will make you swear" — "the heavens" ... "and the God of" "the earth," "that"

לֹא־תִקַּח _____ לִבְנִי _____ הַֽכְּנַעֲנִי

you will not give	a wife	to my son	from the daughters of	the Canaanites."

(Ge 24:3)

(4) וַיִּשְׁתַּ֫חוּ _____ _____ _____ ־חֵת

"And he [Abraham] bowed down	to the people of	the earth,	to the sons of	Heth."

(Ge 23:7)

(5) וַיִּקְרָא־ בוֹ ... _____ הָאוֹר־ עַד־מַחֲצִית _____

"And he [Ezra] read	from it [the law]	from	the light (of day)	until the middle of	the day

נֶ֫גֶד _____ _____

in front of	the men	and the women."

(Ne 8:3)

e. Read aloud and write a translation for the following words [numbers (1)-(9)] and sentences [numbers (10)-(18)]. Any noun that is followed by a *maqqef* should be translated as a construct, although not every construct in this exercise has a *maqqef*.

✓ In earlier lessons three verbs were introduced in their masculine, singular forms for the perfect tense. The same verbs are listed below with their corresponding feminine, singular, perfect forms, which appear in the following sentences. Note that the feminine, singular, perfect forms of these verbs end with הָ֫, like the common ending for feminine, singular, absolute nouns.

בָּא = "he came, went," etc.   בָּ֫אָה = "she came, went," etc.

יָשַׁב = "he dwelled, sat"   יָשְׁבָה = "she dwelled, sat"

רָאָה = "he saw"   רָאֲתָה = "she saw"

(1) הַר | הַר־ | הָרִים | הָרֵי (2) בֵּן | בֶּן־ | בָּנִים | בְּנֵי (3) בַּת | בַּת־ | בָּנוֹת | בְּנוֹת־ (4) שָׁנָה | שְׁנַת | שָׁנִים | שְׁנָתַ֫יִם | שְׁנוֹת (5) יוֹם־יִשְׂרָאֵל | יְמֵי־יִשְׂרָאֵל (6) אֵ֫שֶׁת אֱלֹהִים | נְשֵׁי אֱלֹהִים (7) מֶ֫לֶךְ־הָאָ֫רֶץ | מַלְכֵי הָאָ֫רֶץ

(8) יַד הַכֹּהֵן | יְדֵי־הַכֹּהֵן | יְדוֹת־הַכֹּהֲנִים   (9) אֱלֹהֵי־קֹדֶשׁ | הַר־קֹדֶשׁ | גּוֹי־
הַקֹּדֶשׁ   (10) וְרָאָה יִשְׂרָאֵל אַרְצוֹת־הַגּוֹיִם   (11) יֶשְׁבָה רוּחַ־אֱלֹהִים בִּבְנֵי
אֲנָשִׁים   (12) רָאָה הַכֹּהֵן יַד־יְהוָה בִּשְׁנֵי¹־הַמֶּלֶךְ   (13) וּבָא יוֹם־יְהוָה אֶל־בְּנֵי־
יִשְׂרָאֵל וְאֶל־בְּנוֹת־יִשְׂרָאֵל   (14) יָשַׁב בֶּן־הָאִשָּׁה בַּמֶּלֶךְ לְיוֹמַיִם   (15) בָּא עַם־
הַקֹּדֶשׁ אֶל־אֶרֶץ־יִשְׂרָאֵל וַיהוָה הַמֶּלֶךְ לַגּוֹי   (16) רָאֲתָה הָאִשָּׁה כִּי בָאָה
רוּחַ־אָדָם מֵרוּחַ־אֱלֹהִים   (17) הַנָּשִׁים בְּנוֹת־הַמֶּלֶךְ וְהָאֲנָשִׁים בְּנֵי־הַכֹּהֵן
(18) יֶשְׁבָה הָאִשָּׁה בָאָרֶץ כְּרֹאשׁ־הָעָם לִשְׁנָתַיִם

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¹ The word שְׁנֵי can either be the masculine, plural, construct form of שָׁנָה ("year") or the masculine, dual, construct form of שְׁנַיִם ("two"). One can determine which is intended by the context in which the word appears; the former is the appropriate translation in this sentence.

Lesson 8

ADJECTIVES, SIGN OF THE OBJECT

8A ADJECTIVES

1. Inflection of adjectives

a. Adjectives, like nouns, are inflected with endings. The adjectival endings designate the gender as masculine or feminine, the number as singular or plural, and the state as absolute or construct. There are no dual endings for adjectives.

b. The adjectival endings are the same as the common endings for nouns, as listed in the following chart. These endings are employed with nearly all adjectives.[1]

	SINGULAR		PLURAL	
	Absolute	*Construct*	*Absolute*	*Construct*
M	[none]	[none]	◌ִים	◌ֵי
F	◌ָה	◌ַת	וֹת	וֹת

c. The following chart provides illustrations of the occurrence of these endings with three of the most common adjectives. Their translations appear in parentheses. The simplest form of the adjective is the masculine, singular, absolute; it is also the lexical form.

	SINGULAR		PLURAL		
	Absolute	*Construct*	*Absolute*	*Construct*	
M	טוֹב	טוֹב	טוֹבִים	טוֹבֵי	("good")
F	טוֹבָה	טוֹבַת	טוֹבוֹת	טוֹבוֹת	
M	גָּדוֹל	גְּדוֹל	גְּדוֹלִים	גְּדֹלֵי	("great")
F	גְּדוֹלָה	גְּדוֹלַת	גְּדֹלוֹת	גְּדֹלוֹת	

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[1] The only common adjective with an irregular ending is אֶחָד ("one" [*MS*]), whose feminine, singular form in both the absolute and construct states is אַחַת. See Lesson 12, exercise c.

M	רַב	רַב	רַבִּים	רַבֵּי	("many, much, great")
F	רַבָּה	רַבַּת	רַבּוֹת	רַבּוֹת	

✓ The preceding chart illustrates the fact that the spelling of adjectives may undergo alterations when endings are added. For example, the masculine, singular, absolute adjective גָּדוֹל becomes גְּדֹלוֹת in feminine, plural, absolute and construct. The addition of the וֹת ending causes the *qames* to reduce to *sheva* (under the first consonant) and the *holem-vav* to *holem* (with the second consonant).

2. Function of adjectives

a. Adjectives can function in three ways: attributively, predicatively, and substantivally.

b. Attributive

(1) An attributive adjective modifies a noun in the sense of describing an attribute of that noun.

(2) When functioning attributively, an adjective normally follows the noun it modifies[1] and agrees with that noun in terms of gender, number, and definiteness. The agreement in terms of definiteness means that the definite article will appear on the adjective if the noun which it modifies has the article. Since there is no dual number for the adjective, the plural form of the adjective is used to modify a dual noun.

▸ The phrase אִשָּׁה גְדוֹלָה (2Ki 4:8) is made up of a noun (אִשָּׁה = "woman") followed by an adjective (גְדוֹלָה = "great"), which is functioning attributively. The two words agree in that they are both feminine, singular, and indefinite (lacking the definite article). The phrase is translated "a great woman."

▸ The phrase הַדְּבָרִים הַטּוֹבִים (Jos 23:14) also has a noun (הַדְּבָרִים = "the words") followed by an attributive adjective (הַטּוֹבִים = "the good"). Both words are masculine, plural, and definite (having the definite article). The phrase is translated "the good words."

▸ The phrase נָשִׁים רַבּוֹת (Eze 16:41) has a noun (נָשִׁים = "women")

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[1] Occasionally an attributive adjective precedes the noun it modifies. When this is the case the irregular positioning of the adjective may serve to emphasize its significance in a phrase or clause.

followed by an attributive adjective (רַבּוֹת = "many"). Both words are feminine, plural, and indefinite. Note that even though the ending of the feminine noun is irregular (ים‌ָ), the ending of the feminine adjective is regular (וֹת). The phrase is translated "many women."

▸ In יָדַיִם רָפוֹת ("weak hands" [Is 35:3]) the noun (יָדַיִם = "hands") is feminine, dual. The attributive adjective (רָפוֹת = "weak") is feminine, plural, since an adjective cannot take a dual ending.[1]

c. Predicative

(1) An adjective may function in a predicative manner, that is, as a predicate adjective in a verbless sentence. (See Lesson 5A.3b(2).)

(2) When functioning predicatively, an adjective normally precedes the noun it modifies (although it occasionally follows the noun). A predicate adjective, like an attributive adjective, agrees with the noun it modifies in gender and number; however, a predicate adjective does not take an article, even if the noun is articular. Since a predicate adjective appears in a verbless sentence, a state-of-being verb must be supplied in translation.

▸ The verbless sentence טוֹב יְהוָה (Ps 34:9) has a predicate adjective followed by the noun it modifies; neither word has a definite article. The sentence means "good is the LORD," or "the LORD is good."

▸ In גָּדוֹל הַיּוֹם ("great is the day" [Jer 30:7]) the predicate adjective (גָּדוֹל = "great") comes before the noun it modifies (הַיּוֹם = "the day") and agrees with that noun in gender and number. However, the predicate adjective cannot have an article, even when the noun does.

▸ While the predicate adjective normally precedes the noun it modifies, this order is sometimes reversed, as in הָעָם רָב ("the people are many" [Jdg 7:4]). The adjective agrees with the noun in gender and number, but it does not have an article since a predicate adjective cannot be articular. In fact, the absence of the article with רָב is a clue that it is predicative instead of attributive.

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[1] For other examples of special situations of agreement between nouns and attributive adjectives, see Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), §14.2c-d.

_____

d. Substantival

   (1) An adjective may function as a substantive, that is, like a noun. Rather than modifying a noun, a substantival adjective stands in the place of a noun, serving any of the roles in which a noun may serve.

   (2) When functioning substantivally, an adjective may or may not take the article.

      ‣ In כְּשֵׁם הַגְּדוֹלִים ("like the name of the great" [1Ch 17:8]) a substantival adjective (הַגְּדוֹלִים = "the great") is serving as an absolute noun that limits a construct noun (כְּשֵׁם = "like the name of"). The phrase could be translated "like the name of the great ones" or "like the name of the great men," depending on whether it appears in a context in which the adjective refers to people in general or to men in particular (since the masculine, plural ending can be used for either group).

      ‣ תַעֲשֶׂה הַטּוֹב ("you will do the good" [Dt 12:28]) has a substantival adjective (הַטּוֹב = "the good"), which functions as the object of a verb (תַעֲשֶׂה = "you will do"). The clause could be translated, "you will do the good thing."

      ‣ In רַבַּת הַמְּהוּמָה ("much of the tumult" [Eze 22:5]) a construct substantival adjective (רַבַּת = "much of") is limited by an absolute noun (הַמְּהוּמָה = "the tumult"). The phrase could be translated "full of tumult."

3. Degrees of Comparison

a. Hebrew has a number of ways to express comparison, some of which employ adjectives.[1] While adjectives in English can be inflected to show comparative and superlative degrees (as in "great," "greater," and "greatest"), no such forms exist for Hebrew adjectives. They can, however, express ideas of comparison by means of particular grammatical constructions, some of which are mentioned here.

b. The comparative degree can be expressed by an adjective followed by the preposition מִן (normally in the prefixed form). In this situation מִן has the meaning "than."

      ‣ The hypothetical sentence שְׁלֹמֹה חָכָם מִפַּרְעֹה (roughly translated,

_____

[1] For fuller discussions of various comparative and superlative constructions see Horsnell, 197-201; and Waltke and O'Connor, §14.4-14.5.

_____

"Solomon wise from Pharaoh") means "Solomon was wiser than Pharaoh." The adjective (חָכָם = "wise") is followed by a prefixed מִן preposition.

▸ וְרָאִיתָ . . . עַם רַב מִמְּךָ (roughly translated, "and you will see . . . a people many from you" [Dt 20:1]) means "and you will see . . . a people more than you" or ". . . greater than you."

▸ מַה־מָּתוֹק מִדְּבַשׁ (roughly translated, "what sweet from honey?" [Jdg 14:18]) means "what is sweeter than honey?"

▸ אַחֶיךָ . . . הַטּוֹבִים מִמְּךָ (roughly translated, "your brothers . . . the good from you" [2Ch 21:13]) means "your brothers . . . who are better than you."

c. The following are two ways in which adjectives can express the superlative.

(1) The superlative can be communicated by an articular adjective. In this sort of construction the adjective is often followed by the prefixed preposition בְּ.

▸ The hypothetical sentence יִשְׂרָאֵל הַקָּטֹן בַּגּוֹים (roughly translated "Israel the small in [among] the nations") means "Israel was the smallest of the nations." The articular adjective (הַקָּטֹן = "the small") is followed by the בְּ preposition on a noun.

▸ [אַתְּ] הַיָּפָה בַּנָּשִׁים [1] (roughly translated, "[you], the beautiful in [among] the women" [SS 1:8]) means "[you] who are the most beautiful of women."

▸ הָאִישׁ הָרַךְ בְּךָ (roughly translated, "the man, the gentle in [among] you" [Dt 28:54]) means "the gentlest man among you." In this phrase the articular adjective (הָרַךְ = "the gentle") is followed by a בְּ preposition with a suffix meaning "you."

▸ בִּתִּי הַגְּדוֹלָה (roughly translated, "my daughter, the great [1Sa 18:17]) means "my eldest daughter." In this phrase the adjective is not followed by a בְּ preposition, but the idea of comparison with other daughters is implied.

(2) The superlative can also be expressed by a construct adjective, often followed by a definite noun (that is, a noun made definite by an article or some other grammatical element).

_____

[1] The brackets indicate an implied word that is inserted in the biblical example for the sake of clarity.

‣ The hypothetical sentence דָּוִד גְּדוֹל־הַמְּלָכִים בָּאָֽרֶץ (roughly translated "David, great of the kings in the earth") means "David was the greatest of the kings in the earth." A construct adjective (גְּדוֹל־ = "great of") is followed by an articular noun.

‣ יְהוֹאָחָז קְטֹן בָּנָיו ("Jehoahaz, the small of his sons" [2Ch 21:17]) means "Jehoahaz, the youngest of his [father's] sons." While the noun בָּנָיו has no article, it is made definite by a וֹ suffix, which means "his." (See section 27.0,d.)

8B SIGN OF THE OBJECT

The typical word order for a verb sentence with a stated subject and a direct object is that the verb is first, followed by the subject, followed by the object of the verb. (See Lesson 5A.3b(1).) This order designates which word is the subject of the sentence and which is the direct object. Often another indicator is used to identify the object of a verb, namely, the sign of the object. This sign is אֵת, or, when followed by a *maqqef*, it is אֶת־. The sign of the object is placed immediately before a direct object. It is not translated, but simply serves as a grammatical marker.

‣ In the hypothetical sentence רָאָה יְהוָה עֳנִי יִשְׂרָאֵל, a verb (רָאָה = "he saw") is followed by three nouns. The word order indicates that the first noun (יְהוָה = "the LORD") is the subject and the next two nouns (עֳנִי יִשְׂרָאֵל = "the distress of Israel") form a construct phrase that serves as the object of the verb. The sentence could also be written with the sign of the object to even more clearly identify that the construct phrase is the direct object, as in רָאָה יְהוָה אֶת־עֳנִי יִשְׂרָאֵל (2Ki 14:26). The translation is the same with or without the sign of the object, since אֶת־ is an untranslatable marker of the verb's object. The sentence means "the LORD saw the affliction of Israel."

‣ The hypothetical sentence בָּרָא אֱלֹהִים הַשָּׁמַיִם וְהָאָֽרֶץ begins with a verb (בָּרָא = "he created") followed by three nouns. According to the order of the nouns, the first one (אֱלֹהִים = "God") serves as the subject and the other two as the double object of the verb (הַשָּׁמַיִם וְהָאָֽרֶץ = "the heavens and the earth"). To provide additional clarity, the sentence could also be written using the sign of the object: בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָֽרֶץ (Ge 1:1). The sentence means "God created the heavens and the earth."

Lesson 8: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֵת	[sign of the object – no translation] (*particle*[1])	*Cs:* אֶת־, אֵת
(2)	גָּדוֹל	great (*adj MS*)	*MS Cs:* גְּדוֹל; *MP:* גְּדוֹלִים, גְּדֹלֵי; *FS:* גְּדוֹלָה; *FP:* גְּדֹלוֹת
(3)	הָיָה	he was, became, existed (*V*)	With an impersonal subject = "it/ there was, happened, occurred"
(4)	טוֹב	good (*adj MS*)	
(5)	יָדַע	he knew (*V*)	
(6)	לֵב[2]	heart, will, mind (*NMS*)	*Cs:* לֵב, לֶב־; *P:* לִבּוֹת
(7)	רַב	many, much, great (*adj MS*)	*MP:* רַבִּים, רַבֵּי; *FS:* רַבָּה, רַבַּת; *FP:* רַבּוֹת
(8)	שֵׁם	name (*NMS*)	*Cs:* שֵׁם, שֶׁם־; *P:* שֵׁמוֹת שְׁמוֹת

b. The following interlinear-style translation of the biblical text omits some vocabulary words (including prefixed forms) and names. Rewrite the translation, supplying the missing data. Also identify the function of each adjective as attributive, predicative, substantival, comparative, or superlative. Then provide a smoother translation, consulting an English version if necessary. The gender and number of some nouns appears in brackets beside their translations to aid in identifying the adjectives which agree with them.

(1) וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים

"And he lived as a foreigner, _____, _____ _____ _____ _____." (Ge 21:34)

(2) עַתָּה יָדַעְתִּי כִּי־ גָדוֹל יְהוָה מִכָּל־ הָאֱלֹהִים

"Now I know _____ _____ _____ all of ___." (Ex 18:11)

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[1] A particle is a short word that is normally indeclinable and cannot be classified as any other part of speech.

[2] This noun can also be spelled as לֵבָב (*Cs:* לְבַב; *P:* לְבָבוֹת).

_____

(3) לְמַ֫עַן תֵּלֵךְ בְּדֶ֫רֶךְ טוֹבִים

"In order that | you may walk | the way of | ___ the _____." (Pr 2:20)

(4) וְעָשִׂ֫יתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָ֫רֶץ

"___ I will make | for you | _____ | _____ | _____ | _____ | who are | _____." (2Sa 7:9)

(5) כִּי־ טוֹבַת מַרְאֶה הִיא

"_____ | _____ | appearance | was she [Rebekah]." (Ge 26:7)

(6) הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם

"_____ | previously | lived | in it [the land], | _____ | _____ | _____ | ___ being tall

כַּעֲנָקִים

_____." (Dt 2:10)

(7) וַיִּירְאוּ מְאֹד כִּי עִיר גְּדוֹלָה גִּבְעוֹן ... וְכִי הִיא

"And they [the Canaanites] were afraid | greatly | _____ | a city [FS] | _____ | Gibeon | was | _____ | it [FS]

גְּדוֹלָה מִן־ הָעַי[1]

_____ | _____ | _____." (Jos 10:2)

(8) וַיְהִי־לוֹ צֹאן רַבּוֹת[2]

"And there were | for him [Jacob] | flocks [FS] | _____." (Ge 30:43)

(9) וַיֹּ֫אמֶר הֵן עוֹד הַיּוֹם גָּדוֹל

"And he [Jacob] said, | 'Look | still | _____ | _____.'" (Ge 29:7)

_____

[1] The name of this city is typically spelled with a definite article. The article may be omitted in the translation, since it is not required in English.

[2] A singular, collective noun, like צֹאן, can be modified by either a singular or a plural adjective, since the noun is singular in form yet plural in meaning. In this verse the singular, collective noun is modified by a plural adjective.

_____

c. Read aloud, pronounce and translate the following words or phrases [numbers (1)-(5)] and sentences [numbers (6)-(21)]. Also identify the function of each adjective as attributive, predicative, substantival, comparative, or superlative.

✓ These feminine, singular, perfect verbs occur in the sentences:

בָּ֫אָה = "she came, went," etc.   יָדְעָה = "she knew"

הָיְתָה = "she was, became," etc.

(1) כֹּהֵן גָּדוֹל | הַכֹּהֵן הַגָּדוֹל | כֹּהֲנִים גְּדוֹלִים | הַכֹּהֲנִים הַגְּדוֹלִים   (2) אֶ֫רֶץ רַבָּה | אֲרָצוֹת רַבּוֹת | הָאֲרָצוֹת הָרַבּוֹת   (3) אִשָּׁה גְדוֹלָה | הַגְּדוֹלָה | גְּדֹלוֹת[1] (4) הָאֲנָשִׁים הַטּוֹבִים | טוֹבִים | הַטּוֹב   (5) יָד טוֹבָה | הַיָּד הַטּוֹבָה | הַיָּדוֹת הַטּוֹבוֹת | הַיָּדַ֫יִם הַטּוֹבוֹת   (6) יָדַע עַם־הַגּוֹיִם הָרַבִּים אֶת הַמֶּ֫לֶךְ הַטּוֹב   (7) טוֹב אֱלֹהִים[2] אֶל־בְּנֵי־אָדָם   (8) יָשַׁב אִישׁ־אֱלֹהִים בָּעָם וְהָיָה כְּכֹהֵן לָעָם   (9) יָדְעָה טוֹבַת יִשְׂרָאֵל אֶת־שֵׁם־הַר־יְהוָה   (10) הָיָה[3] רוּחַ גְּדוֹלָה בְּאֶ֫רֶץ יִשְׂרָאֵל   (11) לֵב־אֱלֹהִים גָּדוֹל מִלֵּב־אָדָם   (12) רָאָה הַכֹּהֵן הַטּוֹב אֶת־הָאִשָּׁה וְיָדַע כִּי הָיְתָה גְּדוֹלַת־רוּחַ[4]   (13) גְּדוֹלָה וְטוֹבָה יַד־יְהוָה כִּי בָּ֫אָה אֶל־עַם־הָאָ֫רֶץ   (14) מֶ֫לֶךְ־יִשְׂרָאֵל הַגָּדוֹל בְּמַלְכֵי־הַגּוֹיִם   (15) גְּדוֹלָה רוּחַ־יְהוָה וְטוֹב שֵׁם־יְהוָה   (16) בֶּן־הַמֶּ֫לֶךְ גָּדוֹל מִבֶּן־הַכֹּהֵן   (17) הָיָה אֶ֫רֶץ רַבָּה לְעַם־אֱלֹהִים   (18) יָדְעָה בַּת־הָאִשָּׁה כִּי טוֹב־לֵב הַכֹּהֵן   (19) רַבּוֹת הַשָּׁנוֹת כִּי יָשַׁב הַטּוֹב כְּרֹאשׁ־הָעָם   (20) שֵׁם־יְהוָה גְּדוֹל־הַשֵּׁמוֹת בָּאָ֫רֶץ   (21) רָאָה כֹהֵן־הַקֹּ֫דֶשׁ אֶת גְּדֹלוֹת[5]־הַגּוֹי וְיָדַע כִּי טוֹבוֹת הַנָּשִׁים

_____

[1] Since this adjective stands alone, one can assume it is substantival. Because it is feminine, singular, absolute, it may be translated "the great one," "the great woman," or "the great thing."

[2] When אֱלֹהִים functions as a singular noun (referring to "God") it is modified by a singular adjective (טוֹב in this sentence).

[3] הָיָה means "there was" in this sentence. רוּחַ cannot be the subject of this verb since it is feminine and הָיָה is masculine.

[4] The last clause of this sentence may be rendered "that she had a great spirit."

[5] Here גְּדֹלוֹת refers to women who are great by virtue of their social position (nobility).

Lesson 9

PRONOMINAL SUFFIXES ON NOUNS

9A PRONOMINAL SUFFIXES ON NOUNS

1. Introduction

a. A pronominal suffix can be attached to the end of a word to communicate the concept of a pronoun in relationship with that word. A pronominal suffix may be placed on nouns, substantival adjectives, prepositions, verbs, adverbs, and particles.

b. When attached to nouns, pronominal suffixes usually serve the function of possessive pronouns ("my," "your," "his," "her," "our," and "their"). There are two sets of forms for pronominal suffixes used with nouns. One set is employed with singular nouns; the other set with plural nouns.

c. The pronominal suffixes are attached to the construct forms of singular and plural nouns; they cannot be attached to absolute forms.

d. Since a pronominal suffix can appear only on a construct noun, and a construct noun cannot take a definite article, a noun with such a suffix can never be articular. However, a noun with a pronominal suffix is made definite by its suffix. For example, רֹאשִׁי ("my head") is a construct noun with a first person, singular, pronominal suffix ("my"). While this noun has no definite article, it is nevertheless definite because it has a suffix that refers to a particular head: "my head." In fact this noun and pronominal suffix can be translated "the head of me." Since a noun with a pronominal suffix is definite, an attributive adjective which follows such a noun will take the definite article.[1]

2. Pronominal suffixes for singular nouns

a. The following chart presents the forms of the pronominal suffixes which are commonly used with singular nouns, along with translations of those suffixes.[2]

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[1] Kelley, 71.

[2] Alternate forms of some of the pronominal suffixes for singular nouns do occur in rare situations. See Joüon, §94h.

The bracketed forms occur in special cases, as discussed below.

	Form	*Translation*		*Form*	*Translation*
1CS[1]	יִ‌	"my"[2]	*1CP*	ֵנוּ	"our"
2MS	ְךָ	"your"	*2MP*	ְכֶם	"your"
2FS	ֵךְ	"your"	*2FP*	ְכֶן	"your"
3MS	וֹ [הוּ, וּ]	"his, its"[3]	*3MP*	ָם [הֶם]	"their"
3FS	ָהּ [הָ]	"her, its"	*3FP*	ָן [הֶן]	"their"

b. Notes concerning the pronominal suffixes for singular nouns

(1) Most singular, construct nouns, to which pronominal suffixes are added, end with a consonant. The first form listed for each pronominal suffix in the preceding chart either is a vowel or begins with a vowel which is attached to the last consonant of a noun.

▸ יַד ("hand" *NMS,Cs*[4]) + ְךָ ("your") = יָדְךָ ("your hand") The *sheva* of the suffix ְךָ is placed under the final consonant of יַד.

▸ יַד ("hand" *NMS,Cs*) + וֹ ("his") = יָדוֹ ("his hand")

▸ יַד ("hand" *NMS,Cs*) + ָהּ ("her") = יָדָהּ ("her hand")

(2) The singular, construct forms of a few nouns end with a vowel. In such cases the initial vowel of the pronominal suffixes may be omitted or altered, or the optional spellings of the suffixes, which appear in brackets in the chart, may be used.

▸ אֲבִי ("father" *NMS,Cs*) + ְךָ ("your") = אָבִיךָ ("your father"). Since this construct noun ends with a vowel (*hireq-yod*), when the *2MS* pronominal suffix ְךָ is attached, the initial vowel of the suffix (*sheva*) is dropped.

▸ אֲבִי ("father" *NMS,Cs*) + הוּ or וּ ("his") = אֲבִיהוּ or אָבִיו ("his father"). While nouns which end with consonants usually take the *3MS* pronominal

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[1] *1CS* = first person, common (that is, masculine or feminine), singular; *2MS* = second person, masculine, singular; *2FS* = second person, feminine, singular; etc.

[2] The pronominal suffixes with nouns may also be translated "of me, of you, of him," etc., depending upon the context.

[3] While there is no neuter in Hebrew, English translations of the *3MS* and *3FS* pronominal suffixes may use the word "its" when referring to that which is neuter in English.

[4] *NMS,Cs* = noun, masculine, singular, construct.

suffix of וֹ, this noun, because it ends with a vowel, takes either of the alternate forms of הוּ or וֹ.

▸ אֲבִי ("father" *NMS,Cs*) + הָ ("her") = אָבִיהָ ("her father"). Again, since this noun ends with a vowel, it takes the form of the *3FS* pronominal suffix that begins with a consonant (הָ).

(3) The *3FS* pronominal suffix has a *mappiq* (הָּ◌), which aids in distinguishing it from similar forms, such as the common ending for feminine, singular, absolute nouns (הָ◌).

(4) All the second person endings of the pronominal suffixes have a *kaf*, which aids in recognizing them.

c. The charts[1] below illustrate the occurrence of the pronominal suffixes with the masculine, singular noun סוּס ("horse") and the feminine, singular noun סוּסָה ("mare"). The construct forms of these singular nouns (to which the pronominal suffixes are added) are סוּס and סוּסַת.

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(1) *NMS,Ab:*[2] סוּס ("horse"), *Cs:* סוּס

1CS	סוּסִי	("my horse")	*1CP*	סוּסֵנוּ	("our horse")
2MS	סוּסְךָ	("your horse")	*2MP*	סוּסְכֶם	("your horse")
2FS	סוּסֵךְ	("your horse")	*2FP*	סוּסְכֶן	("your horse")
3MS	סוּסוֹ	("his horse")	*3MP*	סוּסָם	("their horse")
3FS	סוּסָהּ	("her horse")	*3FP*	סוּסָן	("their horse")

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(2) *NFS,Ab:* סוּסָה ("mare"), *Cs:* סוּסַת

1CS	סוּסָתִי	("my mare")	*1CP*	סוּסָתֵנוּ	("our mare")
2MS	סוּסָתְךָ	("your mare")	*2MP*	סוּסַתְכֶם	("your mare")
2FS	סוּסָתֵךְ	("your mare")	*2FP*	סוּסַתְכֶן	("your mare")
3MS	סוּסָתוֹ	("his mare")	*3MP*	סוּסָתָם	("their mare")
3FS	סוּסָתָהּ	("her mare")	*3FP*	סוּסָתָן	("their mare")

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[1] Some forms in these and other charts are hypothesized for the sake of illustration.

[2] *NMS,Ab* = noun, masculine, singular, absolute

✓ When pronominal suffixes are added to a word, vowel alterations may occur in that word. The changes are due to the fact that the suffixes create new final syllables which are accented. This shifting of a word's accent may cause certain vowels to reduce or lengthen. To illustrate, chart (2) above indicates that the vowel before the ת in סוּסַת lengthens to a *qames* with the addition of most of the pronominal suffixes. At this stage the student need not be concerned with the rules by which these vowels change, but simply be aware that alterations may occur as suffixes are added.

3. Pronominal suffixes for plural nouns

a. The following chart presents the forms of the pronominal suffixes which are commonly used with plural nouns, along with the translations of those suffixes.[1] The forms in brackets are less frequently used.

	Form	*Translation*		*Form*	*Translation*
1CS	ַי◌	"my"	*1CP*	◌ֵינוּ	"our"
2MS	◌ֶיךָ	"your"	*2MP*	◌ֵיכֶם	"your"
2FS	◌ַיִךְ	"your"	*2FP*	◌ֵיכֶן	"your"
3MS	◌ָיו	"his, its"	*3MP*	◌ֵיהֶם [◌ָם]	"their"
3FS	◌ֶיהָ	"her, its"	*3FP*	◌ֵיהֶן [◌ָן]	"their"

b. Notes concerning the pronominal suffixes for plural nouns

(1) The regular pronominal suffixes for plural nouns appear to be a combination of the masculine, plural, construct noun ending ◌ֵי plus certain forms of the pronominal suffixes for singular nouns.[2] Consequently, every form contains a *yod*. Each of the most common plural forms of these suffixes for plural nouns (*1CP* suffix, *2MP* suffix, *2FP* suffix, etc.) retains the ◌ֵי. However, in the singular forms (*1CS* suffix, *2MS* suffix, *2FS* suffix, etc.) the vowel before the *yod* is altered. To illustrate the point:

▸ ◌ֵי (*NMP,Cs* ending) + הֶם (*3MP* indicator) = ◌ֵיהֶם (*PS 3MP*[3])

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[1] For rare forms of the pronominal suffixes on plural nouns, see Joüon, §94i.

[2] For a more detailed discussion of this matter see Joüon, §94d.

[3] *PS 3MP* = pronominal suffix, third person, masculine, plural.

▸ יִ֯ (*NMP,Cs* ending) + הָ (*3FS* indicator) = ֶ֫יהָ (*PS 3FS*)

▸ יִ֯ (*NMP,Cs* ending) + יִ֯ (*1CS* indicator) = יַ֯ (*PS 1CS*)

(2) Since the spelling of the suffixes in the preceding chart already incorporates the masculine, plural, construct ending of יִ֯, when a construct noun has that ending, as in מַלְכֵי, the יִ֯ on the noun is dropped before the suffixes are added. To illustrate:

▸ מַלְכֵי (*NMP,Cs*) + ֵיהֶם (*PS 3MP*) = מַלְכֵיהֶם ("their kings"). The form cannot be מַלְכֵיים, which appears to have two יִ֯ endings before הֶם.

▸ מַלְכֵי (*NMP,Cs*) + ֶ֫יהָ (*PS 3FS*) = מְלָכֶ֫יהָ ("her kings")

▸ מַלְכֵי (*NMP,Cs*) + יַ֯ (*PS 3FS*) = מְלָכַי ("my kings")

(3) Two bracketed suffixes appear in the chart: הָם and הָן. They are short forms of the *3MP* and *3FP* pronominal suffixes for plural nouns (and are identical to the *3MP* and *3FP* suffixes for singular nouns). These short forms have no feature which represents the incorporation of the *NMP,Cs* ending of יִ֯, as all the other suffixes have. הָם and הָן are employed as pronominal suffixes on plural nouns only in situations where it is obvious that the noun is plural, such as when a noun has the feminine, plural noun ending of וֹת. For example, שְׁמוֹתָם ("their names") is obviously a plural noun because of the feminine plural ending before the short *3MP* pronominal suffix. (See section 9A.4a(5).)

c. The charts below illustrate the occurrence of the pronominal suffixes on the masculine, plural noun סוּסִים ("horses"), and the feminine, plural noun סוּסוֹת ("mares"). The construct forms of these plural nouns (to which the pronominal suffixes are added) are סוּסֵי and סוּסוֹת.

(1) *NMP,Ab:* סוּסִים ("horses"), *Cs:* סוּסֵי

1CS	סוּסַי ("my horses")	1CP	סוּסֵ֫ינוּ ("our horses")
2MS	סוּסֶ֫יךָ ("your horses")	2MP	סוּסֵיכֶם ("your horses")
2FS	סוּסַ֫יִךְ ("your horses")	2FP	סוּסֵיכֶן ("your horses")
3MS	סוּסָיו ("his horses")	3MP	סוּסֵיהֶם ("their horses")
3FS	סוּסֶ֫יהָ ("her horses")	3FP	סוּסֵיהֶן ("their horses")

(2) *NFP,Ab:* סוּסוֹת ("mares"), *Cs:* סוּסוֹת

1CS	סוּסוֹתַי	("my mares")	*1CP*	סוּסוֹתֵינוּ	("our mares")
2MS	סוּסוֹתֶיךָ	("your mares")	*2MP*	סוּסוֹתֵיכֶם	("your mares")
2FS	סוּסוֹתַיִךְ	("your mares")	*2FP*	סוּסוֹתֵיכֶן	("your mares")
3MS	סוּסוֹתָיו	("his mares")	*3MP*	סוּסוֹתֵיהֶם	("their mares")
3FS	סוּסוֹתֶיהָ	("her mares")	*3FP*	סוּסוֹתֵיהֶן	("their mares")

✓ When a construct plural noun has an ending of וֹת (as with סוּסוֹת in chart (2) above), the suffixes are simply added to that ending. For example, סוּסוֹת (*NMS,Cs*) + ֵיהֶם (*PS 3MP*) = סוּסוֹתֵיהֶם ("their mares"). The result is a word which appears to have both a feminine, plural, construct ending (וֹת) and a masculine, plural, construct ending (ֵי) before הֶם.

d. The following clues aid in recognizing when pronominal suffixes appear on plural nouns.

(1) The *1CS* pronominal suffix on plural nouns is ַי.

(2) All the other pronominal suffixes for plural nouns also have a *yod* (ֶיךָ, ַיִךְ, ֵיהֶן,ֵיהֶם,ֵיכֶן,ֵיכֶם,ֵינוּ,ֶיהָ, ָיו, and).

(3) An exception can occur with nouns that have the plural ending of וֹת or ֹת. Such nouns may take the pronominal suffixes of ָם (*3MP*) and ָן (*3FP*), in which case the suffixes have no *yod* (as in שְׁמוֹתָם or שְׁמוֹתָן = "their names").

4. More nouns with pronominal suffixes

a. The following charts provide further illustrations of the occurrence of pronominal suffixes on nouns. The charts on the left side of the page illustrate the suffixes on singular nouns; the charts on the right illustrate the suffixes on the plural forms of the same nouns.

SINGULAR NOUNS		PLURAL NOUNS	

(1) *NMS,Ab*: דָּבָר ("word"), *Cs:* דְּבַר		*NMP,Ab*: דְּבָרִים ("words"), *Cs:* דִּבְרֵי	

1CS	דְּבָרִי	*1CP*	דְּבָרֵנוּ	*1CS*	דְּבָרַי	*1CP*	דְּבָרֵינוּ
2MS	דְּבָרְךָ	*2MP*	דְּבַרְכֶם	*2MS*	דְּבָרֶיךָ	*2MP*	דִּבְרֵיכֶם

2FS	דְּבָרֵךְ	2FP	דְּבַרְכֶן	2FS	דְּבָרַיִךְ	2FP	דִּבְרֵיכֶן
3MS	דְּבָרוֹ	3MP	דְּבָרָם	3MS	דְּבָרָיו	3MP	דִּבְרֵיהֶם
3FS	דְּבָרָהּ	3FP	דְּבָרָן	3FS	דְּבָרֶיהָ	3FP	דִּבְרֵיהֶן

(2) NFS,Ab: צְדָקָה ("righteousness"), Cs: צִדְקַת	NFP,Ab: צְדָקוֹת ("righteous acts"), Cs: צִדְקוֹת

1CS	צִדְקָתִי	1CP	צִדְקָתֵנוּ	1CS	צִדְקֹתַי	1CP	צִדְקֹתֵינוּ
2MS	צִדְקָתְךָ	2MP	צִדְקַתְכֶם	2MS	צִדְקֹתֶיךָ	2MP	צִדְקֹתֵיכֶם
2FS	צִדְקָתֵךְ	2FP	צִדְקַתְכֶן	2FS	צִדְקֹתַיִךְ	2FP	צִדְקֹתֵיכֶן
3MS	צִדְקָתוֹ	3MP	צִדְקָתָם	3MS	צִדְקֹתָיו	3MP	צִדְקֹתֵיהֶם
3FS	צִדְקָתָהּ	3FP	צִדְקָתָן	3FS	צִדְקֹתֶיהָ	3FP	צִדְקֹתֵיהֶן

✓ When pronominal suffixes are attached to plural, construct nouns which end in וֹת, the *holem vav* may reduce to a *holem*, so that the construct plural ending appears as ֹת before the pronominal suffix, as illustrated by the preceding word.

(3) NFS,Ab: בֵּן ("son"), Cs: בֶּן־, בֶּן־	NFP,Ab: בָּנִים ("sons"), Cs: בְּנֵי

1CS	בְּנִי	1CP	בְּנֵנוּ	1CS	בָּנַי	1CP	בָּנֵינוּ
2MS	בִּנְךָ	2MP	בִּנְכֶם	2MS	בָּנֶיךָ	2MP	בְּנֵיכֶם
2FS	בְּנֵךְ	2FP	בִּנְכֶן	2FS	בָּנַיִךְ	2FP	בְּנֵיכֶן
3MS	בְּנוֹ	3MP	בְּנָם	3MS	בָּנָיו	3MP	בְּנֵיהֶם
3FS	בְּנָהּ	3FP	בְּנָן	3FS	בָּנֶיהָ	3FP	בְּנֵיהֶן

(4) NFS,Ab: בַּת ("daughter"), Cs: בַּת	NFP,Ab: בָּנוֹת ("daughters"), Cs: בְּנוֹת

1CS	בִּתִּי	1CP	בִּתֵּנוּ	1CS	בְּנֹתַי	1CP	בְּנוֹתֵינוּ[1] / בְּנֹתֵינוּ

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[1] Some words, like this one, have alternate spellings when certain pronominal suffixes are added.

2MS	בִּתְּךָ	*2MP*	בִּתְּכֶם	*2MS*	בְּנוֹתֶיךָ בְּנֹתֶךָ	*2MP*	בְּנוֹתֵיכֶם בְּנֹתֵיכֶם
2FS	בִּתֵּךְ	*2FP*	בִּתְּכֶן	*2FS*	בְּנוֹתַיִךְ בְּנֹתַיִךְ	*2FP*	בְּנוֹתֵיכֶן
3MS	בִּתּוֹ	*3MP*	בִּתָּם	*3MS*	בְּנוֹתָיו בְּנֹתָיו	*3MP*	בְּנוֹתֵיהֶם בְּנֹתֵיהֶם בְּנֹתָם
3FS	בִּתָּהּ	*3FP*	בִּתָּן	*3FS*	בְּנוֹתֶיהָ בְּנֹתֶיהָ	*3FP*	בְּנוֹתֵיהֶן

(5) *NMS,Ab:* שֵׁם ("name"), *Cs:* שֵׁם־, שֶׁם	*NMP,Ab:* שֵׁמוֹת ("names"), *Cs:* שְׁמוֹת

1CS	שְׁמִי	*1CP*	שְׁמֵנוּ	*1CS*	שְׁמוֹתַי	*1CP*	שְׁמוֹתֵינוּ
2MS	שִׁמְךָ	*2MP*	שִׁמְכֶם	*2MS*	שְׁמוֹתֶיךָ	*2MP*	שְׁמוֹתֵיכֶם
2FS	שְׁמֵךְ	*2FP*	שִׁמְכֶן	*2FS*	שְׁמוֹתַיִךְ	*2FP*	שְׁמוֹתֵיכֶן
3MS	שְׁמוֹ	*3MP*	שְׁמָם	*3MS*	שְׁמוֹתָיו	*3MP*	שְׁמוֹתָם שְׁמֹתָם
3FS	שְׁמָהּ	*3FP*	שְׁמָן	*3FS*	שְׁמוֹתֶיהָ	*3FP*	שְׁמוֹתָן

✓ The plural forms of the masculine noun שֵׁם are irregular in that they take the ending of וֹת (which typically appears on feminine, plural nouns). The plural, construct ending of וֹת remains in place when the pronominal suffixes are added to the plural form of this word, as with the paradigm of סוּסוֹת. (See section 9A.3c(2).)

(6) *NFS,Ab:* עִיר ("city"), *Cs:* עִיר	*NFP,Ab:* עָרִים ("cities"), *Cs:* עָרֵי

1CS	עִירִי	*1CP*	עִירֵנוּ	*1CS*	עָרַי	*1CP*	עָרֵינוּ
2MS	עִירְךָ	*2MP*	עִירְכֶם	*2MS*	עָרֶיךָ	*2MP*	עָרֵיכֶם
2FS	עִירֵךְ	*2FP*	עִירְכֶן	*2FS*	עָרַיִךְ	*2FP*	עָרֵיכֶן
3MS	עִירוֹ	*3MP*	עִירָם	*3MS*	עָרָיו	*3MP*	עָרֵיהֶם
3FS	עִירָהּ	*3FP*	עִירָן	*3FS*	עָרֶיהָ	*3FP*	עָרֵיהֶן

✓ The feminine noun עִיר is irregular in its singular and plural forms. The singular, construct has no ending (as is typical with regular masculine nouns). Consequently, the pronominal suffixes on the singular form of this word follow the paradigm of סוּס above in section 9A.2c(1). The plural construct of this word employs the ending which is typical for regular masculine nouns (יְ◌), and when the pronominal suffixes are added, this word follows the paradigm of סוּסִים above in section 9A.3c(1).

b. Flexibility in gender and number is not uncommon in pronominal suffixes. For example, a plural suffix is typically used to refer to a singular, collective antecedent, and masculine suffixes can take priority over feminine ones. Not only is a masculine suffix used with reference to a masculine antecedent, but also for an antecedent that is both masculine and feminine, and even sometimes to refer to a feminine antecedent.[1]

c. When adjectives function substantivally (that is, like nouns), they can take the same pronominal suffixes that are used with nouns.

  ‣ In גַּם טוֹבֹתָיו הָיוּ אֹמְרִים ("They were also speaking of his good deeds" [Neh 6:19]) the substantival adjective טוֹבֹתָיו ("his good deeds") has a pronominal suffix.

Lesson 9: EXERCISES

a. Reproduce from memory all the options for pronominal suffixes on singular nouns (section 9A.2a).

b. Reproduce from memory the three clues for recognizing pronominal suffixes on plural nouns (section 9A.3d).

c. Identify which pronominal suffix appears on the following words (for example, *PS 1CS*, *PS 2MS, PS 2FS*, etc.) and give a translation of each word. The translation of the lexical form of each word (that is, the masculine or feminine, singular, absolute form) appears in parentheses. Do the exercise without looking at a list of the pronominal suffixes.

  ‣ *Example:* שַׁעֲרֵיהֶם ("gate") ⇒ *Answer: PS 3MP*, "their gates"

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[1] See Kautzsch, §135o.

	Word	Translation of lexical form		Word	Translation of lexical form
(1)	יַמָּהּ	("sea")	(21)	גִּבְעָתָהּ	("hill")
(2)	נַחֲלַתְכֶם	("possession")	(22)	קַדְמָתָן	("former state")
(3)	שִׂפְתוֹתֶיךָ	("lip")	(23)	מִנְחֹתֵיכֶם[1]	("gift")
(4)	מָעֻזְּכֶן	("fortress")	(24)	יָמַיִךְ	("day")
(5)	עֲצָתָם	("counsel")	(25)	יַלְדֵיהֶם	("child")
(6)	גְּבוּלִי	("boundary")	(26)	דָּמוֹ	("blood")
(7)	מִשְׁפָּטָן	("judgment")	(27)	גִּלּוּלֵיכֶן	("idol")
(8)	אֲדֹנֵינוּ	("lord")	(28)	שִׂמְחָתֵךְ	("joy")
(9)	אִמֵּךְ	("mother")	(29)	צֹאנֵנוּ	("flock")
(10)	אַדְמָתוֹ	("land")	(30)	עֵינַיִךְ	("eye")
(11)	לִבוּשְׁכֶן	("clothing")	(31)	נְבִיאָיו	("prophet")
(12)	אַנְשֵׁי	("man")	(32)	מַרְאֵיהֶן	("appearance")
(13)	נְעָרֶיךָ	("young man")	(33)	מִצְוֹתַי	("commandment")
(14)	לַחְמָם	("bread")	(34)	חַצְרֹתֵיהֶם	("court")
(15)	אֲבוֹתֵינוּ	("father")	(35)	אַרְצְךָ	("land")
(16)	כֶּלְיָהּ	("vessel")	(36)	עַבְדֵיכֶם	("servant")
(17)	פַּרְסֵיהֶן	("hoof")	(37)	דְּמוּתֵנוּ	("likeness")
(18)	מִשְׁפַּחְתִּי	("clan")	(38)	נַעֲרֹתֶיהָ	("girl")
(19)	גְּבֻלְכֶם	("border")	(39)	שַׂרְכֶם	("leader")
(20)	בְּהֶמְתְּךָ	("animal")	(40)	חַרְבוֹתָיו	("sword")

d. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	דָּבָר	word, speech, thing (*NMS*)	*Cs:* דְּבַר *P:* דְּבָרִים, דִּבְרֵי
(2)	נָשָׂא	he lifted, lifted up, carried (*V*)	
(3)	עִיר	city, town (*NFS*)	*P:* עָרִים, עָרֵי
(4)	קוֹל	voice, sound (*NMS*)	*P:* קֹלוֹת or קֹלֹת
(5)	קָרָא	he called, met (*V*)	

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[1] This word and others in this exercise have a plural, construct ending of תֵ‎◌ before the pronominal suffix. It is a shortened form of the common feminine plural ending וֹת. See section 9A.4a(2).

e. The following biblical verses, written with an interlinear-style translation, have some missing words. Rewrite the Hebrew verses, filling in the blanks with words from the vocabulary lists. Pay close attention to the occurrence of pronominal suffixes on singular and plural nouns. When the English translation employs a second person, pronominal idea, the gender and number will appear in parentheses in order to indicate which pronominal suffix is required in Hebrew. If necessary, consult the paradigms in this lesson and vocabulary lists for help with vowel pointing. When finished, check the work against the Hebrew Bible.

(1)

				וַיִּשְׁמַע
your [MP] words."	the voice of	-____ [sign of the object]	____ the LORD,	"And he heard,
(Dt 1:34)				

(2)

תִּפְלֵסוּן		חָמָס		עֹלֹת תִּפְעָלוּן		אַף־
weigh out."	your [MP] hands	violence	in the land	you do; injustices	in heart,	"No,
(Ps 58:3; Eng[1] 58:2)						

(3)

לִמְצֹא	מִהַרְתָּ	זֶה	מַה־		־____	יִצְחָק	וַיֹּאמֶר
to find (the wild game),	(that) you have been so quick	this	'How is	his son	to	Isaac,	"And he said,

לְפָנָי			הִקְרָה		וַיֹּאמֶר	
for me.'"	your [2MS] God,	the LORD	he made it happen,	'Because	And he [Jacob] said,	my son?'
(Ge 27:20)						

(4)

	וְהָיוּ	לְעֹלָם …			לֹא־יָדוֹן		וַיֹּאמֶר
his days	and they will be	forever,	with the humankind	my spirit,	'It will not strive,	the LORD,	"And he said,

	וְעֶשְׂרִים	מֵאָה
year."[2]	and twenty	one hundred
(Ge 6:3)		

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[1] The versification of the English Bible [*Eng*] sometimes varies from that of the Hebrew Bible.

[2] As this translation reflects, the Hebrew word for "year" is singular in this verse, where it has a collective meaning.

(5)

הֲלוֹא אָנֹכִי … תִבְכִּי לָמֶה חַנָּה ＿＿＿ אֶלְקָנָה לָהּ וַיֹּאמֶר
I / Am not … do you weep? / why / 'Hannah, / her husband, / Elkanah, / to her, / "And he said

＿＿＿ מֵעֲשָׂרָה לָךְ ＿＿＿
(1Sa 1:8) sons?'" / than ten / to you / better [good]

(6)

＿＿＿ וְכָל־ בְּיִזְרְעֶאל אַחְאָב לְבֵית־ … ＿＿＿ יֵהוּא וַיַּךְ
his great ones,[1] / and all of / in Jezreel / Ahab / the house of / [sign of the object] / Jehu, / "And he struck,

＿＿＿ וּמְיֻדָּעָיו
(2Ki 10:11) and his preists." / and his close friends,

(7)

יְהוּדָה ＿＿＿ הָיוּ ＿＿＿ מִסְפַּר ＿＿＿
(Jer 11:13) O Judah." / your [MS] gods, / they are (like the number of) / your [MS] cities, / the number of / "For

(8)

לִלְשֹׁנוֹ אִישׁ ＿＿＿ ＿＿＿ אִיֵּי נִפְרְדוּ מֵאֵלֶּה
according to their language, / (all) people / in their lands, / the nations, / the distant regions of / they separated, / "From these

＿＿＿ לְמִשְׁפְּחֹתָם
(Ge 10:5) in their nations." / according to their families,

f. Read aloud and translate the following sentences.

✓ Several of the following sentences employ the masculine plural forms of some of the perfect verbs which have been introduced in vocabulary lists. Below are the relevant verbs with their masculine singular forms on the left and their plural forms on the right. Note that a *shureq* suffix is characteristic of the plural forms.

בָּא = "he came, went, etc." בָּאוּ = "they came, went,"

יָשַׁב = "he dwelled, sat" יָשְׁבוּ = "they dwelled, sat"

נָשָׂא = "he lifted," etc. נָשְׂאוּ = "they lifted," etc.

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[1] A substantival adjective can take a pronominal suffix just as a noun does.

קָרָא = "he called, met"   קָרְאוּ = "they called, met"

רָאָה = "he saw"   רָאוּ = "they saw"

✓ The feminine, singular forms of two of these verbs also occur in the following
sentences: נָשְׂאָה ("she lifted," etc.) and רָאֲתָה ("she saw").

(1) גָּדוֹל שִׁמְךָ יְהוָה[1]   (2) רַבִּים כֹּהֲנֶיךָ בְּיִשְׂרָאֵל   (3) נָשְׂאָה הַטּוֹבָה אֶת קוֹלָהּ
אֶל־מַלְכָּהּ   (4) עִירְךָ עִירִי וְאַרְצְךָ אַרְצִי   (5) בָּא הַכֹּהֵן לַיהוָה וְקָרָא אֶת
שֵׁם־קָדְשׁוֹ[3]   (6) טוֹב אֱלֹהֵי לְבָנָיו וְלִבְנוֹתָיו לִדְבָרוֹ[2]   (7) יְהוָה מַלְכְּכֶם וְיִשְׂרָאֵל
אַרְצְכֶם   (8) טוֹבָה עִיר־קָדְשֵׁנוּ   (9) רַבִּים וְטוֹבִים דְּבָרֶיךָ מַלְכִּי   (10) בְּנוֹתֵינוּ
הַגְּדֹלוֹת בַּנָּשִׁים בָּעִיר   (11) רָאֲתָה הָאִשָּׁה כִּי קָרָא הַמֶּלֶךְ אֶת־בְּנָהּ וְאֶת־
בִּתָּהּ[5]בִּשְׁמוֹתָם   (12) קָרְאוּ אַנְשֵׁי־יִשְׂרָאֵל לֵאלֹהֵיהֶם וּבָא לְעַמּוֹ[4] כִּי קָרְאוּ
(13) בָּנֶיךָ רָאשֵׁינוּ וְטוֹבִים בָּנֶיךָ לְעַמֵּנוּ   (14) גְּדוֹלִים שְׁמוֹתָן בָּאָרֶץ
וּשְׁמוֹתֵיכֶן[6] גְּדוֹלִים מִשְּׁמוֹתָן   (15) בָּאוּ הָאִישׁ וְאִשְׁתּוֹ אֶל־בְּנָם וַיֵּשְׁבוּ בְּאַרְצוֹ
לְיָמִים רַבִּים   (16) רָאוּ הַמְּלָכִים כִּי יָשְׁבוּ גְדֹלֵיהֶם וּגְדֹלוֹתֵיהֶם בֶּעָרִים
בֶּהָרִים

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[1] יְהוָה is used here as a vocative (direct address).

[2] The prefixed preposition לְ can mean "according to."

[3] In the phrase שֵׁם־קָדְשׁוֹ the noun קָדְשׁוֹ is functioning adjectivally (see the last example in section 22.3), consequently, the phrase is translated "his holy name." Also note that when the pronominal suffix is added to קֹדֶשׁ, the accent shifts to the last syllable and the *holem* under the קְ shortens to a *qames-hatuf*.

[4] The second consonant of עַם is doubled when it is plural or has a suffix.

[5] בַּת becomes בִּתּ when a suffix is added.

[6] The *vav* conjunction means "but" in this sentence.

Lesson 10

PREPOSITIONS WITH PRONOMINAL SUFFIXES

10A PREPOSITIONS WITH PRONOMINAL SUFFIXES

As stated previously, the pronominal suffixes can be attached to prepositions. When this occurs, the suffixes serve as pronominal objects of prepositions ("me," "you," "him," "her," "us," "them"). Some prepositions take the forms of the pronominal suffixes which are used with singular nouns; others take the forms which are used with plural nouns. Several patterns for pronominal suffixes on prepositions are illustrated below.

1. Prepositions with the forms of the pronominal suffixes used with singular nouns

a. The two charts below give the simplest pattern: the pronominal suffixes with the prefixed prepositions בְּ ("in, by, with") and לְ ("to, for, according to").

	Form	*Translation*		*Form*	*Translation*
1CS	בִּי	"in me"	*1CP*	בָּ֫נוּ	"in us"
2MS	בְּךָ	"in you"	*2MP*	בָּכֶם	"in you"
2FS	בָּךְ	"in you"	*2FP*	בָּכֶן	"in you"
3MS	בּוֹ	"in him"	*3MP*	בָּם or בָּהֶם	"in them"
3FS	בָּהּ	"in her"	*3FP*	בָּהֶן	"in them"

	Form	*Translation*		*Form*	*Translation*
1CS	לִי	"to me"	*1CP*	לָ֫נוּ	"to us"
2MS	לְךָ	"to you"	*2MP*	לָכֶם	"to you"
2FS	לָךְ	"to you"	*2FP*	לָכֶן	"to you"
3MS	לוֹ	"to him"	*3MP*	לָהֶם	"to them"
3FS	לָהּ	"to her"	*3FP*	לָהֶן	"to them"

✓ When the pronominal suffixes are attached to prepositions, they are sometimes spelled the same as they appear in the paradigm for the suffixes

on singular nouns (Lesson 9A.2a). However, the vowels with which the suffixes begin are sometimes altered when they are attached to prepositions, as with several forms in the preceding charts (*2FS* and most plural forms). Since the consonants of the suffixes remain consistent, they are easily recognizable even when initial vowels change.

b. When the pronominal suffixes are added to the prefixed preposition כְּ ("like, as") and to מִן ("from, out of"), the spelling of the prepositions is irregular, as the charts below indicate.

	Form	*Translation*		*Form*	*Translation*
1CS	כָּמֹוֹנִי	"like me"	*1CP*	כָּמֹוֹנוּ	"like us"
2MS	כָּמֹוֹךָ	"like you"	*2MP*	כָּכֶם	"like you"
2FS	כָּמֹוֹךְ	"like you"	*2FP*	כָּכֶן	"like you"
3MS	כָּמֹוֹהוּ	"like him"	*3MP*	כָּהֶם	"like them"
3FS	כָּמֹוֹהָ	"like her"	*3FP*	כָּהֵנָּה or כָּהֵן	"like them"

✓ As stated previously, the prefixed preposition כְּ is derived from the independent preposition כְּמֹו, which has the same meaning. When the pronominal suffixes are added to כְּ, the spelling of the preposition reverts to its original form of כְּמֹו in most cases (the singular forms and *1CP*). Since כְּמֹו ends with a vowel, it requires suffixed forms which begin with a consonant. As a result, the *1CS* suffix employs a נ buffer before the יִ‍ ending. Also note that the *3MP* and *3FP* forms (which take the shortened spelling of the כְּ preposition) employ altered spellings of the pronominal suffix. They are, however, similar enough to the spellings of the suffixes with singular nouns that they can be easily recognized.

1CS	מִמֶּֽנִּי	"from me"	*1CP*	מִמֶּֽנּוּ	"from us"
2MS	מִמְּךָ	"from you"	*2MP*	מִכֶּם	"from you"
2FS	מִמֵּךְ	"from you"	*2FP*	מִכֶּן	"from you"
3MS	מִמֶּֽנּוּ	"from him"	*3MP*	מֵהֶם	"from them"
3FS	מִמֶּֽנָּה	"from her"	*3FP*	מֵהֵֽנָּה or מֵהֶן	"from them"

✓ Most forms of מִן with pronominal suffixes employ a מּ (*mem* with a *dagesh-forte*) as a buffer between the initial מ of the preposition and the suffixes. In *1CS*, *3MS*, and *3FS* there is also a נ buffer. In the case of *3FS* the ה lacks the *mappiq* that normally appears. In addition, note that the forms for *1CP* and *3MS* are identical: מִמֶּ֫נּוּ. One can determine which is intended by the context in which the word appears.

c. The two charts below indicate the pattern which is followed when the pronominal suffixes are added to the independent prepositions אֵת ("with")[1] and עִם ("with").

	Form	*Translation*		*Form*	*Translation*
1CS	אִתִּי	"with me"	*1CP*	אִתָּ֫נוּ	"with us"
2MS	אִתְּךָ	"with you"	*2MP*	אִתְּכֶם	"with you"
2FS	אִתָּךְ	"with you"	*2FP*	אִתְּכֶן	"with you"
3MS	אִתּוֹ	"with him"	*3MP*	אִתָּם	"with them"
3FS	אִתָּהּ	"with her"	*3FP*	אִתָּן	"with them"

	Form	*Translation*		*Form*	*Translation*
1CS	עִמָּדִי[2] or עִמִּי	"with me"	*1CP*	עִמָּ֫נוּ	"with us"
2MS	עִמְּךָ	"with you"	*2MP*	עִמָּכֶם	"with you"
2FS	עִמָּךְ	"with you"	*2FP*	עִמָּכֶן	"with you"
3MS	עִמּוֹ	"with him"	*3MP*	עִמָּהֶם or עִמָּם	"with them"
3FS	עִמָּהּ	"with her"	*3FP*	עִמָּן	"with them"

✓ A characteristic feature of the prepositions אֵת and עִם with the pronominal suffixes is the appearance of a *dagesh-forte* in the second consonant (ת or מּ) in all forms.

2. Prepositions with the forms of the pronominal suffixes used with plural nouns.

a. אֶל ("to, into, toward") and עַל ("on, upon, over") are typical of the prepositions

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[1] The preposition אֵת is spelled the same as the sign of the object. One can determine which is intended by the context in which the word appears. Both the preposition אֵת and the sign of the object can take the pronominal suffixes; however, the forms are spelled differently, as discussed in the next lesson.

[2] This longer form of the preposition with the *1CS* suffix may reflect an older spelling. See Kautzsch, §103c.

which employ the pronominal suffixes that are used with plural nouns, as the following charts illustrate.[1]

	Form	*Translation*		*Form*	*Translation*
1CS	אֵלַי	"to me"	*1CP*	אֵלֵינוּ	"to us"
2MS	אֵלֶיךָ	"to you"	*2MP*	אֲלֵיכֶם	"to you"
2FS	אֵלַיִךְ	"to you"	*2FP*	אֲלֵיכֶן	"to you"
3MS	אֵלָיו	"to him"	*3MP*	אֲלֵיהֶם	"to them"
3FS	אֵלֶיהָ	"to her"	*3FP*	אֲלֵיהֶן	"to them"

	Form	*Translation*		*Form*	*Translation*
1CS	עָלַי	"on me"	*1CP*	עָלֵינוּ	"on us"
2MS	עָלֶיךָ	"on you"	*2MP*	עֲלֵיכֶם	"on you"
2FS	עָלַיִךְ	"on you"	*2FP*	עֲלֵיכֶן	"on you"
3MS	עָלָיו	"on him"	*3MP*	עֲלֵיהֶם	"on them"
3FS	עָלֶיהָ	"on her"	*3FP*	עֲלֵיהֶן	"on them"

b. Other very common prepositions which also take the forms of the pronominal suffixes for plural nouns are אַחַר ("after, behind"), עַד ("until"), and תַּחַת ("beneath, under, instead of").

Lesson 10: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֵת	with (*prep*)	*Cs:* אֶת־אֵת; spelled the same as the sign of the object; *PS:*[2] אִתְּךָ ,אִתִּי, etc.
(2)	כֹּל	all, every (*NMS*)	*Cs:* כָּל־ ,כָּל, *PS:* כֻּלּוֹ ,כֻּלָּה, etc.

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[1] These two prepositions have less common longer spellings of אֱלֵי and עֲלֵי, which appear in poetic literature. Pronominal suffixes are attached to these longer forms which have endings similar to masculine, plural, construct nouns (ֵי). See Joüon, §103m.

[2] The words following *PS:* in the *Notes* of vocabulary lists provide examples of spellings with pronominal suffixes.

(3) מִשְׁפָּט	judgment, justice (*NMS*)	*Cs:* מִשְׁפַּט
(4) נָתַן	he gave, put, set (*V*)	
(5) עַל	on, upon, over (*prep*)	*PS:* עָלֶ֫יךָ, עָלַי etc.
(6) עִם	with (*prep*)	*PS:* עִמְּךָ or עִמָּדִי עִמִּי, etc.
(7) עָשָׂה	he did, made (*V*)	
(8) רָעָה	evil (*NFS*)	
(9) שָׁלַח	he sent (*V*)	
(10) שָׁמַע	he heard, listened (*V*)	When followed by ל or ב (as in שָׁמַע בְּקוֹל or שָׁמַע לְקוֹל), can have the sense of "he listened to" or "he obeyed."

b. Rewrite the translations for the following biblical phrases, filling in the missing elements. Then identify which pronominal suffix appears on each preposition (for example, *PS 1CS*, *PS 2MS*, *PS 2FS*, etc.).

(1) וַתָּ֫שֶׁת עָלַי כַּפֶּ֫כָה
"And you placed _____ your hand." (Ps 139:5)

(2) אֵין כָּמֹ֫וךָ
"There is none _____" (1Sa 21:10)

(3) כִּי אִתָּךְ נָשׁוּב
"_____ _____ we will return" (Ru 1:10)

(4) נָתַן לָכֶם הַשַּׁבָּת
"_____ _____ sabbath" (Ex 16:29)

(5) וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ
"And she also gave [the fruit] _____ _____" (Ge 3:6)

(6) וְיַעְלְצוּ בְךָ
"And they will rejoice _____" (Ps 5:12)

(7) כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן
"As he said _____" (Ex 1:17)

(8) וַיִּמְלֹךְ עֲלֵיהֶם
"And he reigned _____" (1Ki 12:17)

(9) וְלֹא־נִרְאוּ כָהֶם
"_____ nothing has been seen _____" (2Ch 9:11)

(10) כִּי יְהוָה עִמָּם
"_____ _____ _____" (Zec 10:5)

(12) הָלַךְ   אִתִּי   (11) וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה

"He walked _____" (Mal 2:6)   "And they placed _____ labor" (Dt 26:6)

(14) יִשְׁתַּחֲווּ אֵלַיִךְ   (13) חָלִיתָ כָמֹונוּ

"They will bow down _____" (Is 45:14)   "They have become weak _____" (Is 14:10)

(15) וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים

"And it rushed _____ _____ _____" (1Sa 10:10)

c. Read aloud and translate the following sentences.

✓ The following feminine and plural perfect verbs appear in the sentences below.

בָּ֫אָה	= "she came, went," etc.	עָשׂוּ	= "they did, made"
בָּ֫אוּ	= "they came, went," etc.	קָרְאוּ	= "they called, met"
הָיְתָה	= "she was, became," etc.	שָׁמְעָה	= "she heard, listened"
יָשְׁבָה	= "she dwelled, sat"	שָׁמְעוּ	= "they heard, listened"
נָתְנָה	= "she gave"		

(1) עָשָׂה אֱלֹהִים הָאָ֫רֶץ וְכֹל בָּהּ   (2) יַד־יְהוָה עָלֶיךָ   (3) שָׁמְעָה הָאִשָּׁה לְקוֹל־
יְהוָה כִּי² קָרָא לָהּ   (4) שָׁלַח רֹאשׁ־הָעָם אֶת¹ בְּנֵיכֶם מִכֶּם אֵלֵינוּ   (5) טוֹבָה
הָאִשָּׁה וְטוֹבוֹת כָּל־בְּנוֹתֶ֫יהָ כָּמֹוהָ   (6) נָתַן אֱלֹהִים אֶת־רוּחוֹ³ לָכֶן וְרוּחוֹ בָּכֶן
(7) קָרָא הַמֶּ֫לֶךְ וּבָאוּ אֲנָשָׁיו אֶת בְּנֵיהֶם לוֹ וּבָ֫אוּ עִמּוֹ מִן־הָאָ֫רֶץ   (8) שָׁלַח
אֱלֹהִים אֶת אִישׁ־קֹ֫דֶשׁ לָ֫נוּ וַיֵּשֶׁב הָאִישׁ עִמָּ֫נוּ   (9) נָתַן הַכֹּהֵן לָהֶם כָּל־דִּבְרֵי־
יְהוָה וְשָׁמְעוּ אַנְשֵׁי־הַגּוֹי אֶת־נְשֵׁיהֶם לְקוֹלוֹ   (10) שָׁלַח רֹאשׁ־הַגּוֹי אֶת־בְּנוֹ אֶת־בְּנוֹ אִתְּךָ

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[1] Since אֵת (אֶת־) can either be the sign of the object or the preposition "with," one must determine which is intended in the context. When אֵת follows a transitive verb (that is, a verb that can take a direct object), a practical method of determining its meaning is to first to read the sentence as if אֵת were the sign of the object (since it occurs more frequently) and then read the sentence as if it were the preposition. Whichever reading makes the most sense is the correct reading. In this sentence אֵת is the sign of the object.

[2] כִּי can mean "when."

[3] The furtive *patah* which occurs with the lexical form רוּחַ cannot occur when a pronominal suffix is added because in such a case the ח is no longer the final consonant.

(11) שָׁמַע הַמֶּ֫לֶךְ לְקוֹל־אֱלֹהִים וַיֵּדַע כִּי טוֹבִים   וַיֵּשַׁב עַל הָהָר כָּמֹ֫וּךְ

(12) שָׁלַח יְהוָה מִשְׁפָּט עָלַי וְעַל אִשְׁתִּי¹ עַמִּי וְעָשָׂה טוֹב לָךְ   הַדְּבָרִים מִמֶּ֫נּוּ

(13) יָשַׁב הַכֹּהֵן אִתִּי לְיָמִים רַבִּים וּבָא מִמֶּ֫נִּי אֲלֵיכֶם   (14) נָתַן הָאִישׁ אֶת־

בִּתּוֹ לָאִשָּׁה הַטּוֹבָה וּבָ֫אָה אֵלֶיהָ וַיֵּשְׁבָה אֶת־הָאִשָּׁה   (15) עָשׂוּ כֹהֲנֵי הָאָ֫רֶץ

אֶת־רָעָה וְעָשׂוּ² הָעָם אֶת־רָעָה כָהֶם   (16) קָרְאוּ בְנוֹת־יִשְׂרָאֵל אֶל אֱלֹהִים

וְנָתַן בָּנִים לָהֶן   (17) כִּי הָיָה רָעָה בִּלְבוֹת־אֲנָשִׁים³ שָׁלַח יְהוָה אֶת־מִשְׁפָּט

עֲלֵיהֶם   (18) קָרְאוּ נְשֵׁי הָעִיר עַל אֱלֹהִים וְשָׁמַע וּבָא אֲלֵיהֶן   (19) נָתְנָה

הָאִשָּׁה אֶת־בְּנָהּ לָךְ וּבָא מִמֶּ֫נָּה וְיָשַׁב עִמָּךְ לְשָׁנִים רַבִּים וְהָיָה כְבֵן אֵלֶּ֫יךָ

(20) בָּא מִשְׁפַּט־יְהוָה עָלֵ֫ינוּ כִּי הָיְתָה רָעָה בָּ֫נוּ וְשָׁלַח יְהוָה אֶת רוּחוֹ אֲלֵיכֶן

כִּי הָיָה טוֹב בָּכֶן

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¹ When the pronominal suffixes are added to nouns, they sometimes cause a change of vowels, as with this word, the lexical form of which is אִשָּׁה.

² As stated earlier (footnote 3 of Lesson 5, Exercise e), a singular, collective noun may take a singular verb; however, a collective noun may also take a plural verb, as this sentence illustrates.

³ A subordinate clause (such as a כִּי clause) normally appears after the main clause of a sentence. However, for the purpose of emphasis a subordinate clause may come first, as it does in this sentence.

Lesson 11

P E R S O N A L P R O N O U N S ,
S I G N O F T H E O B J E C T W I T H
P R O N O M I N A L S U F F I X E S ,
D E M O N S T R A T I V E A D J E C T I V E S ,
R E L A T I V E C L A U S E S

11A PERSONAL PRONOUNS

1. Hebrew personal pronouns are independent words which express subjective pronominal concepts ("I," "you," "he," "she," "we," and "they"). There are technically no objective personal pronouns; instead the sign of the object with pronominal suffixes serves that function, as discussed in the next section.

2. The chart below lists the personal pronouns and their translations.

	Form	*Translation*		*Form*	*Translation*
1CS	אָנֹכִי or אֲנִי	"I"	*1CP*	אֲנַ֫חְנוּ	"we"
2MS	אַתָּה	"you"	*2MP*	אַתֶּם	"you"
2FS	אַתְּ	"you"	*2FP*	אַתֵּן or אַתֵּ֫נָה	"you"
3MS	הוּא	"he, it"[1]	*3MP*	הֵם or הֵ֫מָּה	"they"
3FS	הִיא	"she, it"	*3FP*	הֵ֫נָּה	"they"

3. Notes concerning the forms of the personal pronouns

    a. All of the second person forms (singular and plural) have a *tav* with a *dagesh-forte* (תּ).

    b. The *2FS* form אַתְּ (ʾatt) is unusual in its spelling. It has a final consonant with a *dagesh-forte* and a silent *sheva* at the end. The form is adapted from an older spelling.[2]

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[1] While there is no neuter in Hebrew, English translations of the *3MS* and *3FS* personal pronouns may use the word "it" when referring to that which is neuter in English.

[2] See Joüon, §39a.

    c. The *3FS* personal pronoun is sometimes spelled as הוא rather than היא in the *MT*, particularly in the Pentateuch.[1]

4. The personal pronouns function like nouns in the nominative case.

    a. The personal pronouns most frequently occur as subjects in verbless clauses (see Lesson 5A.3).

      ▸ אֲנִי יְהוָה = "I am the LORD" (Ge 15:7)

      ▸ אַתְּ־אִשְׁתּוֹ = "You are his wife" (Ge 39:9)

      ▸ אַתָּה הָאִישׁ = "You are the man" (2Sa 12:7)

    b. Sometimes the personal pronouns are used to emphasize the subjective pronominal elements of verbs. As stated previously (Lesson 5A.2b), the verb itself expresses the pronominal ideas of first, second or third person. The personal pronouns can be used with verbs to call special attention to these pronominal elements.

      ▸ The verb בָּאָה by itself means "she came." The personal pronoun היא ("she") may be used with this verb to emphasize the *3FS* pronominal idea which is inherent in the verb. The result is היא בָאָה (1Ki 14:17), which roughly translated is "she, she came," and may mean "*she* came" or "she herself came."

      ▸ הָיוּ־לוֹ means "they were for him." The pronominal idea of the verb (הָיוּ = "they were") can be emphasized by adding a *3MP* personal pronoun, as in לוֹ־ הֵמָּה הָיוּ (2Ch 22:4), which may be translated, "they themselves were for him."

5. Pronouns, like pronominal suffixes, can show flexibility in their usage with regard to gender. For example, masculine pronouns can take priority over feminine ones, as they are sometimes used to refer to feminine antecedents.

11B SIGN OF THE OBJECT WITH PRONOMINAL SUFFIXES

1. As stated previously, pronominal suffixes can be used to express objective pronominal concepts, such as when they are attached to prepositions (see Lesson 10). The pronominal suffixes also have an objective function when they are attached to the sign of the object, which is the particle אֵת. When the pronominal suffixes are

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[1] The consonantal text of the Pentateuch typically employed הוא for both the *3MS* and *3FS* personal pronoun. To distinguish the two, the *MT* uses the pointing of הִוא where the *3FS* form is intended.

attached to the sign of the object, words are formed which serve as the objects of verbs ("me," "you," "him," "her," "us," and "them"). Consequently, the function of the sign of the object with the pronominal suffixes is the same as the function of the objective personal pronouns in English when they are used as verbal objects.

2. The forms of the sign of the object (אֵת) with the pronominal suffixes appear in the chart below with translations.

	Form	*Translation*		*Form*	*Translation*
1CS	אֹתִי	"me"	*1CP*	אֹתָ֫נוּ	"us"
2MS	אֹתְךָ	"you"	*2MP*	אֶתְכֶם	"you"
2FS	אֹתָךְ	"you"	*2FP*	אֶתְכֶן[1]	"you"
3MS	אֹתוֹ	"him, it"[2]	*3MP*	אֶתְהֶם or אֹתָם	"them"
3FS	אֹתָהּ	"her, it"	*3FP*	אֶתְהֶן or אֹתָן	"them"

3. The forms of the sign of the object with the pronominal suffixes are spelled very similarly to the forms of the preposition אֵת ("with") when it has the suffixes. There is also a similarity with the second person, personal pronouns. However, each of these forms can be distinguished from one another.

   a. For the sake of comparison the column on the left in the following chart has the forms of the preposition אֵת with the pronominal suffixes; the center column has the forms of the second person, personal pronoun; and the right column has the forms of the sign of the object with the pronominal suffixes.

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[1] This hypothetical form does not appear in the Hebrew Bible.

[2] While there is no neuter in Hebrew, English translations of the *3MS* and *3FS* forms as may use the word "it" when referring to that which is neuter in English.

	Preposition אֵת *+ PS*	*Personal Pronoun*	*Sign of the Object + PS*
1CS	אִתִּי ("with me")		אֹתִי ("me")
2MS	אִתְּךָ ("with you")	אַתָּה ("you")	אֹתְךָ ("you")
2FS	אִתָּךְ ("with you")	אַתְּ ("you")	אֹתָךְ ("you")
3MS	אִתּוֹ ("with him")		אֹתוֹ ("him")
3FS	אִתָּהּ ("with her")		אֹתָהּ ("her")
1CP	אִתָּנוּ ("with us")		אֹתָנוּ ("us")
2MP	אִתְּכֶם ("with you")	אַתֶּם ("you")	אֶתְכֶם ("you")
2FP	אִתְּכֶן ("with you")	אַתֵּן ("you")	אֶתְכֶן ("you")
3MP	אִתָּם ("with them")		אֶתְהֶם or אֹתָם ("them")
3FP	אִתָּן ("with them")		אֶתְהֶן or אֹתָן ("them")

b. The following clues are helpful in distinguishing the preceding forms from one another.

(1) Concerning the *tav* in each form:

(a) The preposition אֵת with the pronominal suffixes and the second person, personal pronouns always have a *dagesh-forte* in the *tav* (תּ).

(b) The sign of the object with the pronominal suffixes never has a *dagesh-forte* in the *tav* (ת).

(2) Concerning the vowel for the *alef* in each form:

(a) The preposition אֵת with the pronominal suffixes always has a *hireq* under the א.

(b) The second person personal pronouns always have a *patah* under the א.

(c) The sign of the object with the pronominal suffixes never has a *hireq* or *patah* under the א; instead it has either a *holem* or a *segol* (the latter occurring with the four "long" suffixes: כֶם, כֶן, הֶם, and הֶן).

(3) These clues concerning the pointing of the *alef* and *tav* in these forms can be abbreviated as follows.

אֵ	=	preposition אֵת + *PS*
אַ	=	2nd person pronoun
אֹ or אֵ	=	sign of the object + *PS*
ת	=	preposition אֵת + *PS or* 2nd person pronoun
ת	=	sign of the object + *PS*

4. As stated above, the sign of the object with the pronominal suffixes functions to indicate a pronominal object for a verb.[1]

  ‣ The clause וַיְבָרֶךְ אֹתִי ("and he blessed me" [Ge 48:3]) has a finite verb followed by a the sign of the object with a *1CS* pronominal suffix (אֹתִי = "me").

  ‣ The clause לָקַח אֹתוֹ אֱלֹהִים ("God took him" [Ge 5:24]) has a verb followed by the sign of the object with a *3MS* pronominal suffix (אֹתוֹ = "him"). The last word in the clause (אֱלֹהִים = "God") is the subject. While the word that appears immediately after a verb is often the subject of the verb, one can tell that אֹתוֹ is not the subject because it contains the sign of the object.

  ‣ The phrase לְהָבִיא אֹתָנוּ ("to bring us" [Nu 20:5]) contains an infinitive, followed by the sign of the object with a *1CP* pronominal suffix (אֹתָנוּ = "us").

  ‣ In the clause יוֹלֵךְ יְהוָה אֹתְךָ וְאֶת־מַלְכְּךָ ("the LORD will bring you and your king" [Dt 28:36]) the verb (יוֹלֵךְ = "he will bring") has a double direct object. The first is the sign of the object with a *2MS* pronominal suffix (אֹתְךָ = "you"), and the second is the sign of the object followed by a noun (וְאֶת־מַלְכְּךָ = "and your king").

11C DEMONSTRATIVE ADJECTIVES

1. The demonstrative adjectives are classified as near and remote.[2] The near demonstratives refer to someone or something which is near to hand ("this" or "these"), while the remote refer to someone or something which is more distant

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[1] Another way of indicating a pronominal object for a verb is by attaching a pronominal suffix directly to the verb. See Lesson 19.

[2] Some grammarians refer to these forms as demonstrative pronouns.

("that" or "those"). The chart below gives the forms of the demonstrative adjectives and their translations.[1]

	Near Demonstratives		Remote Demonstratives	
	Form	*Translation*	*Form*	*Translation*
MS	זֶה	"this"	הוּא	"that"
FS	זֹאת	"this"	הִיא	"that"
MP	אֵ֫לֶּה	"these"	הֵם or הֵ֫מָּה	"those"
FP	אֵ֫לֶּה	"these"	הֵ֫נָּה	"those"

2. Notes concerning the forms of the demonstrative adjectives

   a. The *MP* and *FP* demonstrative adjectives employ the same form: אֵ֫לֶּה.

   b. The forms of the remote demonstrative adjectives are spelled the same as the forms of the third person personal pronouns. In general, one may determine which is intended by the context in which the word appears. The function of the demonstrative adjectives, which is discussed below, also provides clues for identifying them.

3. A demonstrative adjective may function like other adjectives in an attributive, predicative, or substantival way.

   a. When functioning attributively, a demonstrative adjective follows the noun it modifies and agrees with that noun in gender, number, and definiteness (having the definite article). If a demonstrative adjective occurs with other adjectives which modify the same noun, the demonstrative appears last in the series of adjectives.

   ‣ The phrase הָאִשָּׁה הַזֹּאת (roughly translated, "the woman, the this" [Dt 22:14]) has an articular noun followed by a near demonstrative adjective that is functioning attributively. The adjective agrees with the noun in gender, number, and definiteness. The phrase means "this woman."

   ‣ The phrases הָאֲנָשִׁים הָהֵם ("those men" [Nu 14:38]) and הַגּוֹיִם הָאֵלֶּה ("these nations" [Dt 7:17]) each have articular nouns followed by demonstrative adjectives that agree in gender, number, and definiteness.

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[1] For rare forms of the demonstratives see Waltke and O'Connor, §17.2.

‣ The phrase הָהָר הַטּוֹב הַזֶּה (roughly translated, "the mountain, the good, the this" [Dt 3:25]) has a noun followed by two attributive adjectives. The demonstrative adjective comes last in the series. The phrase means "this good mountain."

✓ One aid for distinguishing the remote demonstrative adjectives from the personal pronouns is the fact that the demonstratives, like other adjectives, can have an article; however, the personal pronouns cannot be articular. To say it another way, if the article appears on one of these shared forms – as in הַהוּא, הַהִיא, הָהֵמָּה, הָהֵם, or הָהֵנָּה – then the form must be a remote demonstrative adjective and not a personal pronoun.

b. When functioning predicatively, a demonstrative adjective typically appears in a verbless clause. It normally precedes the noun it modifies and agrees with the noun in gender and number. A predicative demonstrative cannot take an article.

‣ The clause זֶה הַיּוֹם עָשָׂה יְהוָה ("This is the day the LORD has made" [Ps 118:24]) begins with a near demonstrative adjective which is functioning predicatively. Both it and the noun it modifies (הַיּוֹם) are masculine, singular. However, the predicative demonstrative adjective cannot have an article, as the noun does.

‣ In the verbless clause זֹאת הָאָרֶץ ("this is the land" [Nu 34:2]) an indefinite, feminine, singular demonstrative adjective precedes an articular, feminine, singular noun.

‣ הִיא[1] זִמָּה ("that is wickedness" [Job 31:11]) has a feminine, singular, remote demonstrative adjective followed by a feminine, singular noun.

c. A demonstrative adjective may also function substantivally (that is, in the place of a noun).

‣ In the clause זֶה יָצָא רִאשֹׁנָה ("this one came out first" [Ge 38:28]) a near demonstrative adjective (זֶה = "this") serves as the subject of a verb (יָצָא = "he came out").

‣ שִׁמְעוּ־נָא זֹאת ("now hear this" [Jer 5:21]) has a near demonstrative adjective (זֹאת = "this") functioning as the object of a verb (שִׁמְעוּ = "hear").

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[1] The biblical text actually uses the alternative spelling of הוּא for the feminine, singular demonstrative adjective.

11D RELATIVE CLAUSES

1. Relative clauses are usually introduced by the relative particle אֲשֶׁר. This particle cannot be declined – that is, it cannot be inflected to agree with its antecedent in gender or number. אֲשֶׁר serves the function of the relative pronouns in English; it therefore has a wide range of possible meanings, such as "who, whom, whose, which, where," or "when."[1]

2. The translation of אֲשֶׁר depends upon its antecedent and its usage in a sentence, as the following examples illustrate.

   ‣ In יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי ("the LORD who redeemed my life" [2Sa 4:9]) the relative particle (אֲשֶׁר = "who") is functioning as the personal subject of a verb clause.

   ‣ וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד ("and the mighty men who were for David" or "who belonged to David" [1Ki 1:8]) uses אֲשֶׁר ("who") as the personal subject of a verbless clause.

   ‣ In דְּבַר יְהוָה אֲשֶׁר דִּבֶּר ("the word of the LORD which he spoke" [1Ki 2:27]) אֲשֶׁר ("which") serves as the impersonal subject of a verb clause.

   ‣ In הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי ("the woman whom you gave to me" or "whom you gave to be with me" [Ge 3:12]) אֲשֶׁר ("whom") functions as the personal object of a verb (נָתַתָּה = "you gave").

   ‣ הָאֱמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאַרְצָם (roughly translated, "the Amorite who you are dwelling in their land" [Jos 24:15]) employs the relative particle in a genitival (possessive) sense. The clause may be translated, "the Amorite in whose (אֲשֶׁר) land you are dwelling."

   ‣ In וּכְגַנָּה אֲשֶׁר־מַיִם אֵין לָהּ (roughly translated, "and like a garden which water there is not for it" [Isa 1:30]) the relative particle has a locative (location) sense. The clause may be translated, "and like a garden where (אֲשֶׁר) there is no water" (or "in which there is no water ").

   ‣ וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד (roughly translated, "and the days which he reigned, David" [1Ki 2:11]) employs the relative particle in a temporal sense. The clause may be translated, "and the days when (אֲשֶׁר) David reigned" (or "in which David reigned").

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[1] In later biblical texts a prefixed relative particle שׁ also appears. For a discussion of its pointing and usage see Waltke and O'Connor, §19.2b, 19.4.

Lesson 11: EXERCISES

a. Reproduce from memory the clues for recognizing the distinctions between the preposition אֵת + pronominal suffixes, the personal pronoun, and the sign of the object + pronominal suffixes, as they appear in section 11B.3b(3).

b. Without looking at the paradigm charts in this lesson or the preceding one, identify the following words as a preposition + a pronominal suffix, a personal pronoun, or the sign of the object + a pronominal suffix. Also translate each word.

   ▸ *Example:* אֶתְכֶן ⇒ *Answer:* sign of object + *PS 2FP*, "you"

(1)	אֹתְךָ	(6)	אַתֶּם	(11)	אִתְּכֶן	(16)	אֶתְהֶן
(2)	אִתָּנוּ	(7)	אַתֵּן	(12)	אֹתִי	(17)	אֹתָהּ
(3)	אִתָּהּ	(8)	אֹתוֹ	(13)	אֹתָם	(18)	אַתֶּם
(4)	אַתָּה	(9)	אִתִּי	(14)	אַתְּ	(19)	אֹתָנוּ
(5)	אֶתְכֶם	(10)	אֶתְהֶם	(15)	אִתּוֹ	(20)	אִתָּן

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אֵלֶּה	these (*dem adj M/FP*)	
(2)	אֲנַחְנוּ	we (*pron 1CP*)	
(3)	אָנֹכִי, אֲנִי	I (*pron 1CS*)	
(4)	אֲשֶׁר	who, whom, whose, which, where, when (*particle*)	
(5)	אַתְּ	you (*pron 2FS*)	
(6)	אַתָּה	you (*pron 2MS*)	
(7)	אַתֶּם	you (*pron 2MP*)	
(8)	אַתֵּן, אַתֵּנָה	you (*pron 2FP*)	
(9)	הוּא	(a) he (*pron 3MS*)	
		(b) that (*dem adj MS*)	
(10)	הִיא	(a) she (*pron 3FS*)	Sometimes הוּא in *MT*
		(b) that (*dem adj FS*)	
(11)	הֵם, הֵמָּה	(a) they (*pron 3MP*)	
		(b) those (*dem adj MP*)	

(12)   הֵ֫נָּה   (a) they (*pron 3FP*)

                              (b) those (*dem adj FP*)

(13)   זֹאת   this (*dem adj FS*)

(14)   זֶה   this (*dem adj MS*)

d.   Fill in the blanks in the following translations, using vocabulary words, forms from paradigm charts, and transliterated names. Some blanks also represent grammatical elements that are prefixed or suffixed to words whose translations are provided. Finally, give a smoother translation of the verses, consulting an English version if necessary.

(1) Line (right-to-left):
וְהִנֵּה — "___ behold

דְבַר־ יְהוָה אֵלָיו לֵאמֹר — ___ ___ ___ saying,

לֹא — (came) 'Not

יִירָשְׁךָ — he will be your heir

זֶה¹ — _____

כִּי־אִם — but

אֲשֶׁר — (one) _____

יֵצֵא — will come out

מִמֵּעֶ֫יךָ — ___ within _____

הוּא — ___

יִירָשֶׁ֫ךָ — he will be your heir.'" (Ge 15:4)

(2) Line (right-to-left):
וַיֹּ֫אמֶר — "And he said,

אֲנִי — '_____

יוֹסֵף — _____

אֲחִיכֶם — brother ___

אֲשֶׁר־ — _____

מְכַרְתֶּם — you sold

אֹתִי — _____

מִצְרָֽיְמָה — to Egypt.'" (Ge 45:4)

(3) Line (right-to-left):
וַיִּשְׁלַח — "And he sent

אֹתָם — _____

מֹשֶׁה — _____

מִמִּדְבַּר — ___ the wilderness of

פָּארָן — _____

עַל־ — _____

פִּי — the command of

יְהוָה — _____

כֻּלָּם — _____

אֲנָשִׁים — _____

רָאשֵׁי — _____

בְנֵי־ — _____

יִשְׂרָאֵל — _____

הֵ֫מָּה — _____." (Nu 13:3)

(4) Line (right-to-left):
וְלָמָה — "___ why is

יְהוָה — _____

מֵבִיא — bringing

אֹתָ֫נוּ — _____

אֶל־ — _____

הָאָ֫רֶץ — _____

הַזֹּאת — _____

לִנְפֹּל — fall

בַּחֶ֫רֶב — ___ sword?

נָשֵׁ֫ינוּ — _____

וְטַפֵּ֫נוּ — ___ our children

יִהְיוּ — will be

לָבַז — ___ spoils (of war).

הֲלוֹא — Would it not be

טוֹב — _____

לָ֫נוּ — _____

_____

¹ The antecedent for this word is "Eliezer."

שׁוּב מִצְרַ֫יְמָה
to return   to Egypt?"   (Nu 14:3)

(5) וְטַפְּכֶם אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ
"___ your children | _____ | you said | ___ spoils (of war) | will be | _____ | _____ | do not know

וְהֵם אֶתְּנֶ֫נָּה וְלָהֶם שָׁ֫מָּה יָבֹ֫אוּ הֵ֫מָּה וָרָע טוֹב הַיּוֹם[1]
_____ | I will give it | _____ | there [the land] | they will enter | _____ | evil | ___ | _____

יְירָשׁ֫וּהָ
they will possess it."   (Dt 1:39)

(6) לֹא אֶת־ אֲבֹתֵ֫ינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּ֫נוּ
"Not | ___ | fathers | did he make | _____ | ___ covenant [NFS] | _____ | _____ | _____

אֲנַ֫חְנוּ אֵ֫לֶּה פֹּה הַיּוֹם[2] כֻּלָּ֫נוּ חַיִּים
_____ | _____ | here | _____ | _____ | alive."   (Dt 5:3)

(7) וְאֶת־ בַּת־ פַּרְעֹה הֶעֱלָה שְׁלֹמֹה מֵעִיר דָּוִיד לַבַּ֫יִת אֲשֶׁר
"_____ | _____ | _____ | he brought | _____ | _____ | _____ | to the house | _____

בָּנָה־ לָהּ כִּי אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבֵית
he built | _____ | _____ | he said, | 'She will not dwell | _____ | _____ | in the house of

דָּוִיד מֶ֫לֶךְ־ יִשְׂרָאֵל כִּי קֹ֫דֶשׁ[4] הֵ֫מָּה[3] אֲשֶׁר־ בָּ֫אָה אֲלֵיהֶם
_____ | _____ | _____ | _____ | _____ | _____ | _____ | it has come | _____

אֲרוֹן יְהוָה
the ark of [NFS]   _____.'"   (2Ch 8:11)

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[1] In this context the article makes this word definite in the sense of "today."

[2] "Today" is the meaning of this word in this context.

[3] This personal pronoun refers to an unstated antecedent of "places."

[4] This noun may be translated as an adjective ("holy") in this verse.

d. Read aloud and translate the following sentences.

   ✓ The following feminine and plural perfect verbs appear in the sentences below.

בָּ֫אָה	= "she came, went," etc.	עָשׂוּ	= "they did, made"
בָּ֫אוּ	= "they came, went," etc.	קָרְאוּ	= "they called, met"
הָיוּ	= "they were, became," etc.	שָׁלְחוּ	= "they sent"
יָדְעוּ	= "they knew"	שָׁמְעוּ	= "they heard, listened"
יָשְׁבוּ	= "they dwelled, sat"		

(1) אַתְּ בַּת־הַמֶּ֫לֶךְ וְהִיא בַּת־הַכֹּהֵן   (2) אֲנִי יהוָה הוּא שְׁמִי   (3) יָשְׁבוּ הָאֲנָשִׁים אִתְּכֶם וְהֵם כְּבָנִים לָכֶם   (4) אַתֵּ֫נָה הַגְּדֹלוֹת בְּכָל־בְּנוֹת־יִשְׂרָאֵל   (5) בָּ֫אוּ כֹל הַכֹּהֲנִים אֲשֶׁר הָיוּ בָאָ֫רֶץ לַיהוָה וְשָׁמְעוּ¹ אֵ֫לֶּה אֶת־קוֹלוֹ   (6) זֶה דְבַר־אֱלֹהִים וְטוֹב הוּא   (7) קָרְאוּ בְּנוֹת־הַמֶּ֫לֶךְ לַיהוָה וְשָׁמַע אֹתָן   (8) טוֹבוֹת־לֵב הַנָּשִׁים הָאֵ֫לֶּה וְרָעָה הַנָּשִׁים הָהֵ֫נָּה   (9) זֹאת בִּתִּי וְהוּא בְּנִי   (10) כִּי אַתֶּם גְּדֹלֵי הַמֶּ֫לֶךְ שָׁלַח אֶתְכֶם לָ֫נוּ   (11) הֵ֫מָּה אֲנָשֵׁ֫ינוּ וַאֲנַ֫חְנוּ נְשֵׁיהֶם   (12) שָׁלְחוּ הַכֹּהֲנִים הָהֵם אֹתָ֫נוּ אֵלֶ֫יךָ כִּי אִישׁ־אֱלֹהִים אַתָּה   (13) נָשָׂא הָעָם אֶת־שֵׁם־הַמֶּ֫לֶךְ אֲשֶׁר יָשְׁבוּ בְּאַרְצוֹ כִּי טוֹב הוּא לְעַמּוֹ   (14) עַל הַיּוֹם הַהוּא קָרָא יְהוָה אֹתְךָ וְאֹתִי וְאֹתְךָ שָׁלַח   (15) קָרָא הַמֶּ֫לֶךְ אֶת־הַכֹּהֵן הַטּוֹב הַהוּא בִּשְׁמוֹ כִּי הוּא יָדַע אֹתוֹ   (16) בָּ֫אוּ הַנָּשִׁים הָהֵ֫נָּה לָכֵן כִּי שָׁלְחוּ אַנְשֵׁי־הָעִיר אֹתָן   (17) רָאָה הַמֶּ֫לֶךְ אֹתָךְ וְאֶת־בִּתֵּךְ וְאֶת־בְּנֵךְ אִתָּךְ   (18) בָּ֫אוּ הַכֹּהֲנִים וְהָעָם אִתָּם לְאַרְצֵ֫נוּ וְיָשְׁבוּ אִתָּ֫נוּ   (19) קָרָא הַמֶּ֫לֶךְ אֶת־הָאֲנָשִׁים אֵלָיו וְשָׁלַח אֶתְהֶם מִן הָאָ֫רֶץ לִשְׁנָתַ֫יִם כְּמִשְׁפָּט לָרָעָה אֲשֶׁר עָשׂוּ   (20) קָרְאוּ הָאֲנָשִׁים הָאֵ֫לֶּה אֶת הָאִשָּׁה הַהִיא אֲלֵיהֶם כִּי יָדְעוּ אֶת הָאִשָּׁה אֲשֶׁר קָרְאוּ וְהִיא בָּ֫אָה אִתָּם לְעִיר־הַקֹּ֫דֶשׁ   (21) בָּא מִשְׁפַּט־אֱלֹהִים עַל הָאִשָּׁה הַזֹּאת וְעַל־בְּנוֹתֶ֫יהָ אַתָּה כִּי יָדַע אֱלֹהִים כִּי הֵ֫נָּה רָעָה

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¹ The *vav* conjunction in this sentence means "but."

Lesson 12

VERBS IN GENERAL,
PERFECT CONJUGATION OF THE VERB,
PERFECT CONJUGATION IN THE *QAL* STEM

12A VERBS IN GENERAL

1. Verb roots

Most verbs have three basic consonants; for example, the verb מָשַׁל ("he ruled") is triconsonantal. The three consonants of a verb, written without vowels, comprise the verb's root. Thereby, משׁל is the root for מָשַׁל. The various forms of a verb are created by inflections or changes made to its root, such as the addition of certain vowels, prefixes, or suffixes; or the doubling of the middle consonant of the root.

2. Strong and weak verbs

Verbs are classified as strong (or regular) and weak. Strong verbs follow a fixed, regular pattern for the inflection of a triconsonantal verb root. Weak verbs follow irregular patterns of inflection and sometimes require the dropping of a consonant from a verb root. A weak verb is identified by the appearance of a weak consonant (א, ה, ו, ח, י, נ, ע, or ר [see Lesson 6C]) or a doubled consonant in a verb root. This Grammar will present the strong verb first.

3. Moods and tenses

a. Hebrew verbs appear in the indicative and imperative moods, which function in the same manner as they do in English. The indicative mood is declarative (making a statement), while the imperative expresses a command. Hebrew has no distinct subjunctive mood (expressing non-reality), as does English. Subjunctive notions are usually expressed by the context in which a Hebrew verb appears.[1] Indicative and imperative verbs are also called finite ("limited") verbs because they are limited to particular persons, genders, and numbers.

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[1] Horsnell, 306.

b. The indicative mood of the Hebrew verb has two tenses: perfect and imperfect, as mentioned previously. These tenses do not denote the temporal ideas of past, present, and future, as English tenses do. Instead the Hebrew tenses suggest kinds of action or states. Simply put, the perfect tense typically indicates an action or state that is complete, while the imperfect indicates an action or state that is incomplete.[1]

4. Stems

a. The Hebrew verb appears in a number of what may be called "stems."[2] Each stem indicates something about the nature of the action (or state) of a verb. There are seven major stems that occur with strong verbs.

b. The simplest stem is called *qal*, the name of which is derived from the verb root קלל, which means "light." The *qal* stem is "light" in the sense that in the *3MS* form its spelling does not require the addition of a prefix or the doubling of a root consonant, as is the case in the other stems for strong verbs. The traditional names of these other stems are based upon the *3MS* forms of the verb root פעל in the various stems. The stem names are *nifal* (נִפְעַל), *piel* (פִּעֵל), *pual* (פֻּעַל), *hifil* (הִפְעִיל), *hofal* (הָפְעַל), and *hitpael* (הִתְפַּעֵל).[3]

c. The stems can convey a variety of connotations. In order to simplify the process of mastering the verb forms, only one connotation will be given for each stem while the strong verb is being introduced. A future lesson will discuss other meanings that the stems can have. (See Lesson 20A.2.)

(1) The *qal* stem denotes simple action in the active voice. (The action of this

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[1] Since Hebrew verbs do not by themselves convey temporal ideas, it may be argued that they do not, strictly speaking, have the quality of tense. However, "tense" remains a useful term for describing certain basic qualities of the Hebrew verb. Some grammarians use alternate terms for the perfect and imperfect tenses – such as "suffix," "perfective," *qatal*, or *qtl* conjugation for the perfect; and "prefix," "non-perfective," *yiqtol*, or *yqtl* conjugation for the imperfect. For more detailed discussions of the connotations of the tenses see Horsnell, 47-48; Joüon, §111a-f; Waltke and O'Connor, §29.1-29.6, 30.1-30.4, 31.1; and Kautzsch, §106a, 107a;

[2] Some grammarians prefer the term "pattern" or "theme." See Horsnell, 44; and C.L. Seow, *A Grammar for Biblical Hebrew*, rev. ed. (Nashville: Abingdon, 1995), 89.

[3] As is typical in this Grammar, these Hebrew terms are spelled in a simplified form. Some grammarians use alternative terminology for the names of the stems; see Seow, 89-90; and Waltke and O'Connor, §21.1c.

stem is simple by comparison with the more complex kinds of action that occur in some of the other stems.)

▸ מָשַׁל is a perfect, *qal*, *3MS* verb, meaning "he ruled." It describes the subject's performance of a simple act.

(2) The *nifal* stem usually expresses the passive of *qal*, in which case it denotes simple action in the passive voice.

▸ While the perfect, *qal, 3MS* verb מָשַׁל means "he ruled," the corresponding *nifal* form [1]נִמְשַׁל means "he was ruled." *Nifal* depicts the subject as the one acted upon in a simple action.

(3) The *piel* stem is the most difficult to define. It always expresses the active voice but can convey a variety of connotations with regard to the nature of its action. No single category is an adequate description of the general notion of *piel*. (See Lesson 20A.2d.) However, to simplify the process of learning *piel* forms, only one connotation is introduced here: *piel* can serve to intensify the simple action of *qal*. That intensification may involve multiplying or strengthening the basic verbal idea in some way. Notions of intensification in *piel* verbs can be translated in a variety of ways; however, when no other expression is appropriate, this Grammar will use the default of indicating a *piel* verb by underlining its translation, as in the first example below.

▸ מִשֵּׁל is a perfect, *piel*, *3MS* verb, which may be translated "he ruled." The intensive action is performed by the subject.

✓ Some *piel* verbs lend themselves to more idiomatic expressions of intensity in English, as the next two examples illustrate.

▸ While the perfect, *qal*, *3MS* verb קָבַר means "he buried," the corresponding *piel* form קִבֵּר can mean "he buried many" – connoting intensity through repeated action.

▸ While the perfect, *qal, 3MS* verb שָׁאַל means "he asked," the corresponding *piel* verb שִׁאֵל may be translated "he begged" – suggesting intensity by strengthening or repeating the action.

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[1] This Grammar uses the verb root מֹשֵׁל ("rule") as a model for discussing the strong verb. Some hypothetical forms appear for the sake of illustration.

(4) The *pual* stem usually serves as the passive of *piel*.

▸ Where the perfect, *piel*, *3MS* verb מִשֵּׁל means "he <u>ruled</u>," the corresponding *pual* form מֻשַּׁל means "he was <u>ruled</u>." The action is happening to the subject.

(5) The *hifil* stem usually denotes causative action in the active voice. To say it another way, *hifil* typically expresses the causative of *qal*. Often the causative idea can be communicated by a translation that employs "cause" or "make."

▸ הִמְשִׁיל is a perfect, *hifil*, *3MS* verb, meaning "he caused to rule" or "he made to rule." It describes the subject's causation of an action.

▸ While the perfect, *qal*, *3MS* verb יָצָא means "he went out," the corresponding *hifil* form הוֹצִיא means "he caused to go out" or "he brought out."

(6) The *hofal* stem expresses the passive of *hifil*. When a *hifil* verb expresses causative action in the active voice, its *hofal* form denotes the same causation in the passive voice.

▸ While the perfect, *hifil*, *3MS* verb הִמְשִׁיל means "he caused to rule," the corresponding *hofal* form הָמְשַׁל means "he was caused to rule" or "he was made ruler." The causative action is happening to the subject.

(7) The *hitpael* stem usually denotes reflexive action; that is, it expresses action that the subject performs upon himself or herself.

▸ הִתְמַשֵּׁל is a perfect, *hitpael*, *3MS* verb, meaning "he ruled himself."

✓ In form *hitpael* is related to *piel* and *pual* in that all three require a doubling of the middle consonant of a verb root. These three are sometimes referred to as the "intensive stems."

d. Summary

(1) The meanings of the stems as described in this section:[1]

(a) *Qal* = simple action in the active voice

(b) *Nifal* = usually the passive of *qal*

(c) *Piel* = sometimes intensive action in the active voice

(d) *Pual* = usually the passive of *piel*

(e) *Hifil* = usually causative action in the active voice

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[1] See Lesson 20A.2 for a more thorough discussion of the range of meanings which the stems can have.

(f) *Hofal* = passive of *hifil*

(g) *Hitpael* = usually reflexive

(2) Another way of classifying the stems:

(a) Active voice = *qal*, *piel*, and *hifil*

(b) Passive voice = *nifal*, *pual*, and *hofal*

(c) Reflexive = *hitpael*

12B PERFECT CONJUGATION OF THE VERB

1. Meaning of perfect verbs

Since the Hebrew perfect verb connotes completed action rather than temporal action (temporal action being past, present, or future), a variety of English tenses may be used in translating a Hebrew perfect verb. The perfect may describe action completed in the past, in the present, or even in the future. The context of a Hebrew verb is the guide for understanding which English tense best conveys the meaning. While Hebrew perfect verbs may convey a variety of temporal meanings, it is often the case that they communicate action that has been completed in the past.[1] For now this Grammar will translate Hebrew perfect verbs with the English past tense for the sake of simplicity. A future lesson will explore other ways of translating the Hebrew perfect (Lesson 20A.1).

2. Perfect verb suffixes

a. All perfect verbs in Hebrew employ a particular set of suffixes. These suffixes convey not only the idea of the perfect tense but also the person, gender, and number of a verb (which agrees with the person, gender, and number of a verb's subject, if one is stated). The perfect suffixes are as follows.

3MS	[none]	*3CP* [2]	וּ
3FS	הָ◌		
2MS	תָּ	*2MP*	תֶּם
2FS	תְּ [3]	*2FP*	תֶּן
1CS	תִּי	*1CP*	נוּ

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[1] It is for this reason that verbs presented in vocabulary lists in the perfect tense are translated with the English past tense.

[2] *3CP* = third person, common (either masculine and feminine), plural

[3] The spelling of תְּ is unusual in that it has a *dagesh-forte* and a silent *sheva*, similar to the personal pronoun אַתְּ (Lesson 11A.3). The unusual spelling is an adaptation from an older form.

b. The above chart begins with the *3MS* form, as do all of the perfect and imperfect verb charts in this Grammar. The reason for this approach (as opposed to beginning with the first person) is that the *3MS* form is the simplest – being the only one that does not require a suffix. All the other perfect forms have suffixes and are based upon the *3MS*. Since the perfect *3MS* is most basic, it is the lexical form for a strong verb (that is, the form by which a verb is listed in a lexicon).

12C PERFECT CONJUGATION IN THE *QAL* STEM

1. The chart below presents the conjugation of the strong perfect verb in the *qal* stem. It employs the verb root מָשַׁל ("rule") as a model, demonstrating how the above suffixes are added to this root.

3MS	מָשַׁל	("he ruled")
3FS	מָשְׁלָה	("she ruled")
2MS	מָשַׁלְתָּ	("you ruled")
2FS	מָשַׁלְתְּ	("you ruled")
1CS	מָשַׁלְתִּי	("I ruled")
3CP	מָשְׁלוּ	("they ruled")
2MP	מְשַׁלְתֶּם	("you ruled")
2FP	מְשַׁלְתֶּן	("you ruled")
1CP	מָשַׁלְנוּ	("we ruled")

2. Notes concerning the perfect, *qal* conjugation

a. The perfect, *qal*, *3MS* form of a strong verb requires the vowels *qames* and *patah* (as in מָשַׁל).[1] This form is the basis upon which the other *qal* forms are built. The *patah* under the second consonant of the root appears in most of the *qal* conjugation (*3MS*, *2MS*, *2FS*, *1CS*, *2MP*, *2FP*, and *1CP*) and is known as the thematic vowel of this stem in the perfect tense.

b. The addition of the perfect suffixes in *qal* causes the following changes in pointing.

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[1] An exception occurs with stative verbs. (See Lesson 21A.)

(1) Two suffixes begin with (or are made up of) a vowel: וּ (*3CP*) and הָ‎
(*3FS*). When attached to a verb root, these suffixes, along with the last
consonant of the root, form syllables which are accented – for מֹשֵׁל the
new syllables are לוּ (*3CP*) and לָה (*3FS*). The shifting accent causes the
thematic vowel to reduce from a *patah* to a vocal *sheva* (as in שְׁ). The
qames under the first consonant receives a *meteg* (as in מָ֖).

(2) The irregular suffix תְּ (*2FS*) involves the addition of only a consonant to a
verb root. It is preceded by a silent *sheva* and creates an irregular final
syllable that it ends with two consonants – for מֹשֵׁל the final syllable is
שַׁלְתְּ. Since the suffix does not add another syllable to the verb, the accent
is unchanged (remaining on the second and final syllable).

(3) Three suffixes form open syllables; they are תָּ (*2MS*), תִי (*1CS*), and נוּ
(*1CP*). When added to a verb they require a silent *sheva* under the last
consonant of the root (as in לְ). The accent does not move to the suffix; it
remains on the second syllable of the verb which retains its thematic vowel
– for מֹשֵׁל the accent remains above the שֵׁ.

(4) Two suffixes form closed syllables; they are תֶּם (*2MP*) and תֶּן (*2FP*).
When added to a verb root, these new final syllables receive the accent.
They are also preceded by a silent *sheva*, which occurs under the last
consonant of the root (as in לְ). In addition, these long suffixes require the
qames under the first consonant of the root to reduce to a vocal *sheva* (as in
מְ).

3. The chart below presents the perfect conjugation in *qal* for two other roots which
follow the pattern of strong verbs: שׁמר ("keep") and קטל ("kill").

3MS	שָׁמַר	("he kept")	קָטַל	("he killed")	
3FS	שָׁמְרָה	("she kept")	קָטְלָה	("she killed")	
2MS	שָׁמַ֫רְתָּ	("you kept")	קָטַ֫לְתָּ	("you killed")	
2FS	שָׁמַרְתְּ	("you kept")	קָטַלְתְּ	("you killed")	
1CS	שָׁמַ֫רְתִּי	("I kept")	קָטַ֫לְתִּי	("I killed")	
3CP	שָׁמְרוּ	("they kept")	קָטְלוּ	("they killed")	

2MP	שְׁמַרְתֶּם	("you kept")	קְטַלְתֶּם	("you killed")
2FP	שְׁמַרְתֶּן	("you kept")	קְטַלְתֶּן	("you killed")
1CP	שָׁמַ֫רְנוּ	("we kept")	קָטַ֫לְנוּ	("we killed")

Lesson 12: EXERCISES

a. List from memory the seven major stems of the verb. Also indicate the meanings of these stems as described in section 12A.4d(1) (that is, whether the action of each is simple, intensive, or causative; and whether each is active, passive, or reflexive).

b. Reproduce from memory the perfect conjugation of מָשַׁל ("rule") for the *qal* stem in each person, gender, and number (that is, in *3MS*, *3FS*, *2MS*, etc.), as in section 12C.1. Also give a translation for each form.

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֶחָד	one (*adj MS*)	*Cs:* אַחַד; *FS, Ab & Cs:* אַחַת
(2)	לָקַט	he picked up, gathered (*V*)	
(3)	מָשַׁל	he ruled, reigned (*V*)	When followed by בְּ prep, בְּ = "over"
(4)	קָטַל	he killed (*V*)	
(5)	שָׁמַר	he kept, watched, guarded (*V*)	

d. Rewrite the Hebrew verses below, supplying the missing words based on the English translation that is provided. First attempt the exercise without assistance from charts or vocabulary lists in this Grammar or from a Hebrew Bible. Then, if necessary, consult such helps.

			יֵשׁ־		(1)
	in [into]		for him [be-	there	
(Ge 39:4)	his hand"	he gave	longing to him]	was	"And all

			-		(3)	בְּבֵ֫ית	¹____	לֹא	____	(2)
דָּוִיד	____	____		____						

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¹ For the sake of simplicity, this Grammar uses the symbol $\overset{\prime}{\square}$ to refer to any sort of Hebrew accent. The system of accenting in *BHS* uses a variety of other symbols that have not yet been discussed; one of

"For	not	dwelled	I	in a house"	(2Sa 7:6)	"They called [named]	it [MS]	to [ל]	of	the city	David	(1Ch 11:7)

(4)

"For	-	_____	it [a stone] [FS]	heard	it [FS]	[sign of the object]	all of	the words of	־אִמְרֵי	the LORD	(Jos 24:27)

(5) לֹא | we | knew | this [MS]" | (Pr 24:12)

(6) "A man [each one] | according to his need for food | לְפִי-אָכְלֹו | they gathered" | ¹_____ | (Ex 16:18)

(7) לֹא | "Not | you [MP] | sent | me | [rather it is] here | הֵ֫נָּה | that | the God | [sent me]" | (Ge 45:8)

(8) _____ | "I kept | the ways of | דַּרְכֵי | the LORD" | (2Sa 22:22)

(9) "And you [FS] sat | on | _____ | a stately couch" | ־מִטָּה | (Eze 23:41)

(10) _____ | "For | not | you [MS] kept | [sign of the object] | which | he commanded you | ־צִוְּךָ | the LORD" | (1Sa 13:14)

e. Read aloud and translate the following words [numbers (1)-(5)] and sentences [numbers (6)-(18)].

(1) קָטַל ׀ קָטַ֫לְנוּ ׀ קָטַלְתְּ ׀ קָטְלוּ (2) לְקָטְלָם ׀ לָקְטָה ׀ לְקָטַ֫לְתִּי ׀ לִקְטֹתֶן
(3) מָשַׁלְתְּ ׀ מָשַׁ֫לְתִּי ׀ מָשַׁ֫לְתָּ ׀ מְשֹׁלוּ (4) אֲנִי² קָטַ֫לְתִּי ׀ הוּא קָטַל ׀ אֲנַ֫חְנוּ
קָטַ֫לְנוּ ׀ הֵ֫נָּה קָטְלוּ (5) אַתֶּם לִקְטָתֶם ׀ אַתְּ לָקַטְתְּ ׀ אַתֵּ֫נָה לִקְטֹתֶן ׀ אַתָּה
לָקַ֫טְתָּ (6) שָׁמְרוּ הָאֲנָשִׁים אֶת בְּנֵיהֶם וְשָׁמְרוּ הַנָּשִׁים אֶת בְּנוֹתֵיהֶן (7) מָשְׁלוּ
מַלְכֵי-הַגּוֹיִם אֶת-הָעָם אֲשֶׁר יָשְׁבוּ בְּאַרְצֹתָם³ בְּמִשְׁפָּט לְשָׁנִים רַבּוֹת

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those accents appears on the second syllable of this word in the Hebrew text. Additional accents may be observed in *BHS* with other words in this exercise.

¹ In *BHS* the vowel under the second consonant of this word is lengthened from *sheva* to *qames* because of the sort of accent it has (one which indicates the end of the verse).

² See Lesson 11A.4b.

³ The וֹ of אַרְצֹות reduces to a *holem* when the suffix □ָ is added.

(8) שְׁמַרְתֶּן דִּבְרֵי־אֱלֹהִים בִּלְבַבְתֵיכֶן וַעֲשׂוּ[1] יְדוֹתֵיכֶן אֶת טוֹב כָּל־יְמֵיכֶן

(9) לָקַחְתִּי בָנַי אֵלַי כִּי יָדַ֫עְתִּי כִּי קָטְלוּ אֶת־בֶּן־הַמֶּ֫לֶךְ אֲשֶׁר עָשָׂה אֶת־רָעָה בְּעִירֵ֫נוּ   (10) יָשַׁ֫בְנוּ בְּאֶ֫רֶץ־יִשְׂרָאֵל לִשְׁנָתַ֫יִם כִּי שָׁלְחָה רוּחַ־אֱלֹהִים אֹתָ֫נוּ אֶל הָאָ֫רֶץ הַהִיא   (11) אַתָּה לָקַ֫חְתָּ כֹּהֲנֵי־יְהֹוָה לְעִירְךָ וְקָרְאוּ לְעַם־הָעִיר וּבָ֫אוּ[2] אֶל יְהֹוָה כְּעַם בְּלֵב אֶחָד   (12) שָׁמְעָה אַחַת הַנָּשִׁים לְדִבְרֵי־אָדָם־ אֱלֹהִים וְשָׁמְרָה אֶת־בָּנֶ֫יהָ וְאֶת־בְּנוֹתֶ֫יהָ מֵרָעָה (13) לָקַחְתְּ אֶת־כָּל־הַנָּשִׁים לָךְ מִן־הָעִיר וְשָׁמַרְתְּ אֹתָן אִתָּךְ לְכָל־הַיָּמִים כִּי מָשַׁל הַמֶּ֫לֶךְ אֶת־הָעִיר

(14) אַתֶּם רָאשֵׁי הַגּוֹיִם וּבְמִשְׁפָּט מְשַׁלְתֶּם עֲמֵּיכֶם כִּי שְׁמַרְתֶּם דְּבַר אֱלֹהִים   (15) שָׁלַ֫חְנוּ אֶחָד מֵאַנְשֵׁי עִירֵ֫נוּ אֶל עַם הָעִיר הַהִיא וְנָשָׂא אֶת־קוֹלוֹ וְקָרָא אֶתְהֶם לַיהֹוָה   (16) נָתַן אִישׁ־אֱלֹהִים אֶת־כָּל־שְׁמוֹת־כֹּהֲנֵי־הָאָ֫רֶץ לַמֶּ֫לֶךְ וּמֵהַשֵּׁמוֹת הָהֵם קָרָא הַמֶּ֫לֶךְ אֶת־אֶחָד כַּכֹּהֵן לְעָם בֶּהָרִים וּבָא לָהֶם וְיָשַׁב עִמָּם   (17) שָׁמַ֫עְתָּ לְקוֹל הַמֶּ֫לֶךְ הַגָּדוֹל וְיָדַ֫עְתָּ כִּי טוֹבִים דְּבָרָיו אֲשֶׁר נָתַן לָךְ   (18) לָקַט יְהֹוָה אֹתָ֫נוּ אֵלָיו וְשָׁמַר אֹתָ֫נוּ מִן רָעָה וּמָשַׁל אֹתָ֫נוּ בְּמִשְׁפָּט כִּי קְרָא֫נוּ[3] עַל שְׁמוֹ

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[1] This is the *3CP* form of עָשָׂה, a weak verb which loses its last consonant when a suffix is added.

[2] This is the *3CP* form of בּוֹא ("[to] come"), a weak verb that loses its middle consonant when a suffix is added.

[3] In this weak verb the vowel under the ר lengthens to a *qames* and the א becomes quiescent.7

Lesson 13

PERFECT CONJUGATION IN THE OTHER MAJOR STEMS, SUMMARY OF THE PERFECT CONJUGATION

13A PERFECT CONJUGATION IN THE OTHER MAJOR STEMS

1. Introduction

    a. As stated previously, the strong verb occurs in seven major stems, each of which has its own connotations. The last lesson introduced all of the stems in general and the perfect, *qal* stem in particular. The purpose of this section is to introduce the forms of the strong perfect verb in the other six major stems.

    b. The *qal* stem is the basis for the formation of the other stems. They, like *qal*, take the perfect suffixes, which indicate the person, gender, and number of a verb. The major accent of a perfect verb remains on the same syllable in the other stems as it does in *qal* – except for two forms in *hifil*. In addition to these common features, each stem has unique elements, as described in the following discussion.

2. Perfect conjugation in the *nifal* stem

    a. The right column in the following chart presents the forms of the perfect, *nifal* verb for the root מָשַׁל; the left column has the perfect, *qal* forms of this same verb for comparison. As indicated in the last lesson, the *nifal* stem usually serves as the passive of *qal*, in which case it conveys simple action in the passive voice, as the translation indicates.

	Perfect		
	Qal	*Nifal*	
3MS	מָשַׁל	נִמְשַׁל	("he was ruled")
3FS	מָשְׁלָה	נִמְשְׁלָה	("she was ruled")
2MS	מָשַׁלְתָּ	נִמְשַׁלְתָּ	("you were ruled")
2FS	מָשַׁלְתְּ	נִמְשַׁלְתְּ	("you were ruled")
1CS	מָשַׁלְתִּי	נִמְשַׁלְתִּי	("I was ruled")
3CP	מָשְׁלוּ	נִמְשְׁלוּ	("they were ruled")
2MP	מְשַׁלְתֶּם	נִמְשַׁלְתֶּם	("you were ruled")
2FP	מְשַׁלְתֶּן	נִמְשַׁלְתֶּן	("you were ruled")
1CP	מָשַׁלְנוּ	נִמְשַׁלְנוּ	("we were ruled")

b. Notes concerning the perfect, *nifal* conjugation

   (1) The most distinctive feature of this stem is the נ prefix. The prefixed נ and the first consonant of the root create a closed syllable – in the case of מֹשֵׁל the new syllable is נִמְ (nim). Note that the first consonant of the verb root receives a silent *sheva*.

   (2) The vowel for the second consonant of the root in most forms is a *patah*, except when a vowel suffix is added (*3FS* and *3CP*), in which case the *patah* reduces to a vocal *sheva*. Since *qal* follows this same pattern, the *nifal* and *qal* stems are spelled the same beginning with the second consonant of the verb – שׁ in the case of מֹשֵׁל, as a comparison of the two columns above indicates. In other words, the only difference between the perfect, *qal* and the perfect, *nifal* is in the spelling of the first syllable.

   (3) The spelling of the stem name *nifal* (נִפְעַל) is reflected in the *3MS* form, which begins with *ni* and has an *a* vowel, as נִמְשַׁל (nim/šal) illustrates.

3. Perfect conjugation in the *piel* stem

   a. The perfect, *piel* forms of מֹשֵׁל appear in the following chart, along with the corresponding *qal* forms for comparison. As indicated in the last lesson, the *piel* stem can connote intensive action in the active voice, as suggested by the underlined translation.

	Perfect		
	Qal	*Piel*	
3MS	מָשַׁל	מִשֵּׁל	("he <u>ruled</u>")
3FS	מָשְׁלָה	מִשְּׁלָה	("she <u>ruled</u>")
2MS	מָשַׁלְתָּ	מִשַּׁלְתָּ	("you <u>ruled</u>")
2FS	מָשַׁלְתְּ	מִשַּׁלְתְּ	("you <u>ruled</u>")
1CS	מָשַׁלְתִּי	מִשַּׁלְתִּי	("I <u>ruled</u>")
3CP	מָשְׁלוּ	מִשְּׁלוּ	("they <u>ruled</u>")
2MP	מְשַׁלְתֶּם	מִשַּׁלְתֶּם	("you <u>ruled</u>")
2FP	מְשַׁלְתֶּן	מִשַּׁלְתֶּן	("you <u>ruled</u>")
1CP	מָשַׁלְנוּ	מִשַּׁלְנוּ	("we <u>ruled</u>")

b. Notes concerning the perfect, *piel* conjugation

    (1) There are two major characteristics which appear in every form of this stem. One is a *hireq* under the first consonant of the root. The other is the doubling of the second root consonant by means of a *dagesh-forte* – something which also occurs in *pual* and *hitpael*.

    (2) In *3MS* the second consonant of the root has a *sere*. This vowel reduces to a *patah* with the addition of a suffix that begins with a consonant (*2MS*, *2FS*, *1CS*, *2MP*, *2FP*, and *1CP*). This vowel further reduces to a vocal *sheva* when a vowel suffix is added (*3FS* and *3CP*).

    (3) A comparison of the two columns above indicates that in the perfect, except for the *3MS* form, *piel* and *qal* verbs are spelled the same beginning with the second of the doubled consonants in *piel*. For example, compare the *piel*, *3FS* form מִשְּׁלָה (or מִשְׁשְׁלָה to spell it without the *dagesh-forte*) with the *qal*, *3FS* form מָשְׁלָה.

    (4) The spelling of the stem name *piel* (פִּעֵל) is reflected in the *3MS* form, which has the vowels *i* and *e*, as מִשֵּׁל (mĭš/šēl) illustrates.

4. Perfect conjugation in the *pual* stem

a. The following chart presents the perfect, *pual* forms of מָשַׁל, along with the *qal* forms of the same verb for the sake of comparison. As indicated in the last lesson, the *pual* stem usually serves as the passive of *piel,* as suggested by the underlined translation.

	Perfect		
	Qal	*Pual*	
3MS	מָשַׁל	מֻשַּׁל	("he was <u>ruled</u>")
3FS	מָשְׁלָה	מֻשְּׁלָה	("she was <u>ruled</u>")
2MS	מָשַׁלְתָּ	מֻשַּׁלְתָּ	("you were <u>ruled</u>")
2FS	מָשַׁלְתְּ	מֻשַּׁלְתְּ	("you were <u>ruled</u>")
1CS	מָשַׁלְתִּי	מֻשַּׁלְתִּי	("I was <u>ruled</u>")
3CP	מָשְׁלוּ	מֻשְּׁלוּ	("they were <u>ruled</u>")
2MP	מְשַׁלְתֶּם	מֻשַּׁלְתֶּם	("you were <u>ruled</u>")
2FP	מְשַׁלְתֶּן	מֻשַּׁלְתֶּן	("you were <u>ruled</u>")
1CP	מָשַׁלְנוּ	מֻשַּׁלְנוּ	("we were <u>ruled</u>")

b. Notes concerning the perfect, *pual* conjugation

(1) Two major characteristics appear in every form of this stem: a *qibbus* under the first consonant of the root and a *dagesh-forte* in the second consonant.

(2) In most forms the second consonant of the root has a *patah*. This vowel reduces to a vocal *sheva* when a vowel suffix is added (*2FS* and *3CP*).

(3) A comparison of the two columns above indicates that in the perfect the *pual* stem is spelled the same as *qal* beginning with the second of the doubled consonants in *pual*. In addition, a comparison of *pual* and *piel* verbs in the perfect indicates that, outside of the *3MS* form, the two stems are spelled exactly the same except for the vowel under the first consonant. (See Appendix 3, paradigm 1). For example, compare the *pual*, *3FS* form מֻשְּׁלָה and the *piel*, *3FS* form מִשְּׁלָה.

(4) The spelling of the stem name *pual* (פֻּעַל) is reflected in the *3MS* form, which has the vowels *u* and *a*, as מֻשַׁל (m*uš/šal*) illustrates.

5. Perfect conjugation in the *hifil* stem

a. The perfect, *hifil* forms of מָשַׁל appear in the following chart, along with the corresponding *qal* forms for comparison. As indicated in the last lesson, the *hifil* stem often conveys causative action in the active voice, as the translation indicates.

	Perfect		
	Qal	*Hifil*	
3MS	מָשַׁל	הִמְשִׁיל	("he caused to rule")
3FS	מָשְׁלָה	הִמְשִׁילָה	("she caused to rule")
2MS	מָשַׁלְתָּ	הִמְשַׁלְתָּ	("you caused to rule")
2FS	מָשַׁלְתְּ	הִמְשַׁלְתְּ	("you caused to rule")
1CS	מָשַׁלְתִּי	הִמְשַׁלְתִּי	("I caused to rule")
3CP	מָשְׁלוּ	הִמְשִׁילוּ	("they caused to rule")
2MP	מְשַׁלְתֶּם	הִמְשַׁלְתֶּם	("you caused to rule")
2FP	מְשַׁלְתֶּן	הִמְשַׁלְתֶּן	("you caused to rule")
1CP	מָשַׁלְנוּ	הִמְשַׁלְנוּ	("we caused to rule")

b. Notes concerning the perfect, *hifil* conjugation

(1) The key distinctive of the *hifil* stem is the הִ prefix. The prefix and the first consonant of the verb root create a closed syllable – in the case of מָשַׁל the new syllable is הִמְ (him).

(2) In *3MS* the vowel for the second consonant of the verb root is the naturally-long vowel *hireq-yod*. That vowel is retained (does not reduce) with the addition of the vowel suffixes (*3FS* and *3CP*). Moreover, when these two suffixes are added, they do not draw the accent to themselves (as they do in the other stems). Thus in *3FS* and *3CP* the accent remains on the syllable which has the *hireq-yod*.

(3) When a suffix is added that begins with a consonant (*2MS*, *2FS*, *1CS*, *2MP*, *2FP*, and *1CP*), the vowel of the second consonant of the root in *3MS* (*hireq-yod*) reduces to a *patah*. Consequently, in these cases the spelling of *hifil* is the same as the spelling of *nifal* in the perfect except for the prefix consonant.

(See Appendix 3, paradigm 1). For example, compare the *hifil*, *2MS* form
הִמְשַׁלְתָּ with the *nifal*, *2MS* form נִמְשַׁלְתָּ.

(4) The spelling of the stem name *hifil* (הִפְעִיל) is reflected in the *3MS* form,
which begins with *hi* and has another *i* vowel, as הִמְשִׁיל (*him/šîl*) illustrates.

6. Perfect conjugation in the *hofal* stem

a. The following chart presents the perfect, *hofal* forms of מֹשׁל along with the *qal*
forms of this verb for comparison. As indicated in the last lesson, the *hofal* stem is
the passive of *hifil*, which means *hofal* often connotes causative action in the
passive voice, as the translation indicates.

	Perfect		
	Qal	*Hofal*	
3MS	מָשַׁל	הָמְשַׁל	("he was caused to rule")
3FS	מָשְׁלָה	הָמְשְׁלָה	("she was caused to rule")
2MS	מָשַׁלְתָּ	הָמְשַׁלְתָּ	("you were caused to rule")
2FS	מָשַׁלְתְּ	הָמְשַׁלְתְּ	("you were caused to rule")
1CS	מָשַׁלְתִּי	הָמְשַׁלְתִּי	("I was caused to rule")
3CP	מָשְׁלוּ	הָמְשְׁלוּ	("they were caused to rule")
2MP	מְשַׁלְתֶּם	הָמְשַׁלְתֶּם	("you were caused to rule")
2FP	מְשַׁלְתֶּן	הָמְשַׁלְתֶּן	("you were caused to rule")
1CP	מָשַׁלְנוּ	הָמְשַׁלְנוּ	("we were caused to rule")

b. Notes concerning the perfect, *hofal* conjugation

(1) The key distinguishing feature of this stem is the הָ prefix. The vowel of this
prefix is the short vowel *qames-hatuf*. The prefixed הָ and the first consonant
of the verb root create a closed syllable – in the case of מֹשׁל the new syllable
is הָמְ (hom).

(2) The vowel for the second consonant of the root in most cases is a *patah*.
However, when a vowel suffix is added (*3FS* and *3CP*), the *patah* reduces to a
vocal *sheva*.

(3) In the perfect the spelling of *hofal* is the same as the spelling of *nifal* except
for the prefix. (See Appendix 3, paradigm 1). For example, compare the *hofal*,

3MS form הָמְשַׁל with the *nifal, 3MS* form נִמְשַׁל.

(4) The spelling of the stem name *hofal* (הָפְעַל) is reflected in the *3MS* form, which begins with *ho* and has an *a* vowel, as הָמְשַׁל (*hom/šal*) illustrates.

7. Perfect conjugation in the *hitpael* stem

a. The following chart has the perfect, *hitpael* forms of מֹשׁל along with the *qal* forms of this same verb for comparison. As indicated in the last lesson, the *hitpael* stem usually denotes reflexive action, as the translation indicates.

	Perfect		
	Qal	*Hitpael*	
3MS	מָשַׁל	הִתְמַשֵּׁל	("he ruled himself")
3FS	מָשְׁלָה	הִתְמַשְּׁלָה	("she ruled herself")
2MS	מָשַׁלְתָּ	הִתְמַשַּׁלְתָּ	("you ruled yourself")
2FS	מָשַׁלְתְּ	הִתְמַשַּׁלְתְּ	("you ruled yourself")
1CS	מָשַׁלְתִּי	הִתְמַשַּׁלְתִּי	("I ruled myself")
3CP	מָשְׁלוּ	הִתְמַשְּׁלוּ	("they ruled themselves")
2MP	מְשַׁלְתֶּם	הִתְמַשַּׁלְתֶּם	("you ruled yourselves")
2FP	מְשַׁלְתֶּן	הִתְמַשַּׁלְתֶּן	("you ruled yourselves")
1CP	מָשַׁלְנוּ	הִתְמַשַּׁלְנוּ	("we ruled ourselves")

b. Notes concerning the perfect, *hitpael* conjugation

(1) There are three distinguishing features of this stem: a two-consonant prefix of הִת, a *patah* under the first consonant of the root, and a *dagesh-forte* in the second root consonant.

(2) As stated previously, the *hitpael* stem is formally related to *piel*. Besides sharing the characteristic of a doubled consonant, the two stems follow the same pattern with regard to the vowel for the second consonant of the root. In *3MS* the vowel is a *sere*. It reduces to a *patah* with the addition of a suffix that begins with a consonant (*2MS*, *2FS*, *1CS*, *2MP*, *2FP*, and *1CP*). This vowel further reduces to a vocal *sheva* when a vowel suffix is added (*2FS* and *3CP*).

(3) Beginning with the second consonant of the root, *hitpael* and *piel* are spelled the same in the perfect. (See Appendix 3, paradigm 1). For example, compare

the *hitpael*, *3FS* form הִתְמַשְּׁלָה with the *piel*, *3FS* form מִשְּׁלָה

(4) The spelling of the stem name *hitpael* (הִתְפַּעֵל) is reflected in the *3MS* form, which begins with *hit* and has the vowels *a* and *e*, as הִתְמַשֵּׁל (*hit̲/maš/šēl*) illustrates.

c. A peculiar feature of the perfect, *hitpael* is that when the prefix הִת is added to a verb root that begins with the sibilant consonants ס, צ, שׁ, or שׂ, the sibilant and the ת of the prefix change places, as the following example illustrates.[1]

▸ The perfect, *hitpael*, *3MS* form of שׁמר is הִשְׁתַּמֵּר, rather than הִתְשַׁמֵּר.

13B SUMMARY OF THE PERFECT CONJUGATION

1. It is imperative that the student learns to recognize the perfect verb in terms of its root, stem, person, gender and number, and learns to translate the verb. One key to accomplishing this goal is the mastery of the full conjugation of the perfect verb in the *qal* stem and also the *3MS* form of each of the other major stems. For the sake of convenience, these forms for מֹשׁל appear in the chart below with their translations. Any strong verb root could be substituted for מֹשׁל and the prefixes, suffixes, vowels, and accents would remain the same.

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[1] There are other changes which can occur when the הִת prefix is attached to a verb root. (1) When a root begins with צ, the ת of the prefix not only changes places with the צ, it also changes from a ת to a ט. To illustrate, the perfect, *hitpael*, *3MS* form of the root צדק is הִצְטַדֵּק, instead of הִתְצַדֵּק. (2) When a root begins with ד, ט, or ת, then the ת of the prefix disappears and a compensating *dagesh-forte* appears in the first consonant of the root. To illustrate the perfect, *hitpael*, *3MS* form of the root תמם is הִתַּמֵּם, instead of הִתְתַמֵּם. For other examples see Waltke and O'Connor, §26.1.16.

	Perfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	מָשַׁל "he ruled"	נִמְשַׁל "he was ruled"	מִשֵּׁל "he ruled"	מֻשַּׁל "he was ruled"	הִמְשִׁיל "he caused to rule"	הָמְשַׁל "he was caused to rule"	הִתְמַשֵּׁל "he ruled himself"
3FS	מָשְׁלָה "she ruled"						
2MS	מָשַׁ֫לְתָּ "you ruled"						
2FS	מָשַׁלְתְּ "you ruled"						
1CS	מָשַׁ֫לְתִּי "I ruled"						
3CP	מָשְׁלוּ "they ruled"						
2MP	מְשַׁלְתֶּם "you ruled"						
2FP	מְשַׁלְתֶּן "you ruled"						
1CP	מָשַׁ֫לְנוּ "we ruled"						

✓ The full conjugation of the perfect verb (with all persons, genders, and numbers in all the stems), using מֹשׁל as a model, appears in Appendix 3, paradigm 1.

a. Another key to learning the perfect verb is mastery of the following clues for recognizing the forms of the perfect. (These clues appear in summary form in Appendix 1.)

✓ Where appropriate these clues are represented in symbol form.

◻ = a consonant of a verb root

◻̇ = a consonant of a verb root with a *dagesh-forte*

‣ *Example:* ◻◻̇◻ represents the three consonants of a verb root with a

dagesh-forte in the middle consonant.

(1) General clues for recognizing strong perfect verbs

    (a) In *3MS* the perfect verb has no suffix. The perfect, *3MS* verb also follows a particular pattern of vowel pointing and in some stems has a particular prefix. For example, ☐ַ☐ָ is *3MS* in perfect, *qal*; and ☐ַ☐ְנ is *3MS* in perfect, *nifal.*

    (b) Outside of *3MS*, the presence of one of the perfect verb suffixes (ה ָ, תָּ, תְּ, תִי, וּ, תֶּם, תֶּן, or נוּ) indicates a perfect verb.

    (c) The person, gender, and number of perfect verbs can be identified by their suffixes or by particular vowel pointing when there is no suffix (such as ☐ַ☐ָ in *perf*, *qal*, *3MS*).

(2) Clues for recognizing the stems of strong perfect verbs

    (a) *Qal*

        [1] Most forms (but NOT all) have a *qames* under the first consonant of the root (☐☐ָ).

        [2] *Qal* can also be identified by the absence of the clues for the other stems.

    (b) *Nifal:* ☐☐ְנ

    All forms have a נ prefix – a feature unique to *nifal.*

    (c) *Piel*: ☐☐ִ

        [1] All forms have a *hireq* under the first consonant of the root – a feature unique to *piel.*

        [2] All forms have a *dagesh-forte* in the second consonant of the root – a characteristic shared with *pual* and *hitpael.*

    (d) *Pual:* ☐☐ֻ

        [1] All forms have a *qibbus* under the first consonant of the root – a feature unique to *pual.*

        [2] All forms have a *dagesh-forte* in the second consonant of the root.

    (e) *Hifil:* ☐☐ְהִ

    All forms have a הִ prefix – a feature unique to *hifil.*

    (f) *Hofal:* ☐☐ְהָ

    All forms have a הָ (ho) prefix – a feature unique to *hofal.*

(g) *Hitpael:* הִתְ◻ַ◻◻

    [1] All forms have a הִתְ prefix – a feature unique to *hitpael*.

    [2] All forms have a *patah* under the first consonant of the root.

    [3] All forms have a *dagesh-forte* in the second consonant of the root.

Lesson 13: EXERCISES

a. Reproduce from memory the perfect conjugation of מֹשׁל ("rule") in the *qal* stem in each person, gender, and number (*3MS*, *3FS*, *2MS*, etc.) and also reproduce the *3MS* forms only of the other major stems in the perfect conjugation of מֹשׁל (as in section 13B.1). Finally, give a translation of each form.

b. While the forms requested above are the only ones the student must master, it is helpful to be familiar with all the forms of the perfect conjugation. Therefore, attempt to fill in the full practice chart for the perfect conjugation which appears in Appendix 3, item 16. (This chart may be duplicated by the student.) The student may need assistance from paradigm 1 in Appendix 3 in completing this assignment.

c. Below are symbolic representations of the clues for recognizing the stems of the perfect conjugation. Without consulting any charts, identify which stem is represented in each case (◻ = a consonant of a verb root).

    ▸ *Example:* ◻◻◻ַ ⇒ *Answer: qal*

(1)	הָ◻ְ◻◻	(3)	הִתְ◻ַ◻◻	(5)	הְ◻ִ◻◻
(2)	◻◻ִ◻	(4)	נִ◻◻◻	(6)	◻ְ◻◻

d. Without consulting any charts, identify the root, stem, person, gender and number of the following perfect verbs that have appeared in vocabulary lists. Then give a translation of each.

    ▸ *Example:* הָמְשַׁלְתְּ ⇒ *Answer:* > מֹשׁל,[3] *hofal*, *2FS*, "you were made to rule"

(1)	קָרְאָה	(5)	הִלְקַטְתִּי	(9)	הִקְרִיא
(2)	שְׁלַחְתֶּם	(6)	נִשְׁלַחְנוּ	(10)	נִשְׁמַרְתֶּן
(3)	הִתְנַשְּׂאוּ	(7)	נָתַן	(11)	הִתְלַקַּטְנוּ
(4)	יָדַעְתָּ	(8)	הָקְטַלְתְּ	(12)	יָשְׁבוּ

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[3] The symbol > indicates that a verb root follows.

(13) נִשְׁמַ֫עְתָּ	(16)	יָדַ֫עְתִּי	(19)	מִשְׁלָה	
(14) מָשַׁ֫לְתְּ	(17)	הֻשְׁמַעְתֶּם	(20)	הֻקְטִ֫ילוּ	
(15) הָיָה[1]	(18)	הִשְׁתַּמַּרְתֶּן[2]	(21)	יָשַׁ֫בְנוּ	

e. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אָח	brother (*NMS*)	*Cs:* אֲחִי; *S* with *PS:* אָחִיךָ, אָחִי, etc.; *P:* אַחִים, אֲחֵי; *P* with *PS:* אַחֶ֫יךָ, אַחַי, etc.
(2)	בֵּין	between (*prep*)	*PS:* בֵּינְךָ, בֵּינִי, etc.; or בֵּינֵ֫ינוּ, בֵּינֵיכֶם, etc.
(3)	לֹא	no, not (*particle*)	Also spelled לוֹא
(4)	עַד	(a) until (*prep*)	*Prep* with *PS:* עָדַי, עָדֶ֫יךָ, etc.
		(b) perpetuity (*NMS*)	
(5)	שַׂר	ruler, prince, official (*NMS*)	*P:* שָׂרִים

f. Some biblical clauses with partial translations appear below. Vocabulary words have been omitted along with some verbs that have not yet appeared in vocabulary lists but whose meanings can be found in Appendix 4. Longer blanks stand for the translation of more than one Hebrew word. First supply the missing words; then attempt a smooth translation, consulting an English Bible if necessary.

(1) אָסַ֫פְתָּ כָל־עֶבְרָתֶ֫ךָ = "_____ your wrath" (Ps 85:4; *Eng* 85:3)

(2) עָמָל כִּתֵּ֫בוּ[3] = "Troublesome laws _____" (Is 10:1)

(3) כִּי רוּחַ עָבְרָה־בּוֹ = "_____" (Ps 103:16)

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[1] This is a weak verb, one characteristic of which is that its lexical form has a *qames* as the vowel for the second root consonant instead of a *patah*.

[2] See section 13A.6c.

[3] The accent and corresponding lengthened vowel (*sere* instead of *sheva*) occur because this word stands at the end of the verse. The form conveys intensity in the sense of constant repetition.

(4) הֵ֫ם הִמְלִיכוּ וְלֹא מִמֶּ֫נִּי = "_____" (Hos 8:4)

(5) בְּשַׁעֲרֵי שְׁאוֹל פֻּקַּ֫דְתִּי = "To the gates of Sheol _____" (Is 38:10)

(6) כִּי לֹא־שָׁמַ֫עַתְּ[1] בְּקוֹלִי = "_____" (Jer 22:21)

(7) וְנִכְרְתָה[2] מִפִּיהֶם = "_____ from their mouths" (Jer 7:28)

(8) הַפִּקָּדוֹן אֲשֶׁר הָפְקַד אִתּוֹ = "The deposit _____" (Lv 5:23; *Eng* 6:4)

(9) עָרוֹם הִלְּכוּ[3] בְּלִי לְבוּשׁ = "Naked _____ without clothes" (Job 24:10)

(10) אֱלֹהַי אֲשֶׁר־עָשִׂ֫יתִי לְקַחְתֶּם = "_____ I have made _____" (Jdg 18:24)

(11) מִמְּעֵי אִמִּי הִזְכִּיר שְׁמִי = "From the womb of my mother _____" (Is 49:1)

(12) כִּי־אָמַ֫רְנוּ לַמֶּ֫לֶךְ = "_____" (Ezr 8:22)

(13) וּבַשָּׁנָה הַשְּׁבִעִית הִתְחַזַּק יְהוֹיָדָע = "_____ the seventh _____ Jehoiada" (2Ch 23:1)

(14) וּשְׁעָרֶ֫יהָ אֻכְּלוּ בָאֵשׁ = "And its gates _____ in the fire" (Ne 2:3)

g. Read aloud and translate the following words [numbers (1)-(3)] and sentences [numbers (4)-(18)]. The student should be able to complete the exercise without consulting any charts or vocabulary lists.

(1) לָקַט | נִלְקְטָה | לֻקְּטָה | לֻקַּטְתְּ | הִלְקַ֫טְתִּי   (2) הָמְשְׁלוּ | הִתְמַשַּׁלְתֶּם מְשַׁלְתֶּן | נִמְשַׁלְנוּ   (3) אֲנִי שִׁמַּ֫רְתִּי | הֵ֫נָּה שֻׁמְּרוּ | הִיא הִשְׁמִ֫ירָה | אֲנַ֫חְנוּ הָשְׁמַ֫רְנוּ   (4) נִשְׁלְחוּ מִשְׁפְּטֵי קֹ֫דֶשׁ עַל הַגּוֹיִם הָהֵם וְלֹא[4] שָׁמְרוּ אֶת־לְבוֹתָם מִן־רָעָה   (5) שְׁמַע הַקּוֹל בְּכָל־הָאָ֫רֶץ כִּי הָיָה קוֹל־אִישׁ־יְהוָה   (6) עַד הַיּוֹם הַזֶּה לוֹא יָדַ֫עְתִּי כִּי שֻׁלַּחַתְּ[5] לְעִירֵ֫נוּ בַּאֲחִי־הַשַּׂר הַטּוֹב   (7) הִתְמַשַּׁלְנוּ

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[1] This is a weak verb in which the guttural ע requires an A-class vowel rather than a *sheva*.

[2] The antecedent for this verb is הָאֱמוּנָה ("truth" [*NFS*]).

[3] In this context the verb connotes the repeated activity of walking about.

[4] The *vav* conjunction means "but" in this clause.

[5] In this weak verb the guttural ח requires an A-class vowel rather than a *sheva*.

בְּדִבְרֵי אֱלֹהִים וְנָתַן רוּחַ־קָדְשׁוֹ אֵלֵינוּ   (8) אַתֶּן אֲשֶׁר נְשֵׁי אֱלֹהִים הִשְׁמַעְתֶּן

אֶת־בְּנֵיכֶן לִדְבַר־הַכֹּהֵן אֲשֶׁר יָשַׁב בָּעִיר בֵּין הֶהָרִים   (9) נִקְרְאוּ¹ אַחֵינוּ

בְּרוּחַ יְהוָה וַיֵּשְׁבוּ עַל הַר אֱלֹהִים לְיָמִים רַבִּים   (10) הִשְׁמַרְתִּי בְּנֵי הַמֶּלֶךְ

מֵרָעָה וְעָשָׂה אֱלֹהִים אִתָּם כְּכֹהֲנָיו כִּי יָדְעוּ אֹתוֹ וְשָׁמְעוּ לוֹ   (11) יְהוָה

לֹא מָשַׁלְתָּ בָם לְטוֹב אֲשֶׁר לֹא נִקְרְאוּ בִשְׁמֶךָ   (12) אַתֶּם אֲשֶׁר שָׁלַח יְהוָה

כְּכֹהֲנֵינוּ הֲקַטַּלְתֶּם אַנְשֵׁי רָעָה   (13) הִתְנַשֵּׂא שַׂר הַגּוֹי עַל עַמּוֹ וְנוֹדְעָה²

רָעַת הַשַּׂר בְּכָל־הָאָרֶץ   (14) הֲשָׁמַרְתָּ דְּבַר־יְהוָה כִּי נִתַּן⁴ לִבֵּךְ³ לַיהוָה

(15) אַתֶּם אֲשֶׁר מְשַׁלְתֶּם עַל הָאָרֶץ הַהִיא הִלְקַטְתֶּם אֶת עַמְּיכֶם אֶל עָרֵיהֶם

כִּי הָיָה יוֹם־יְהוָה   (16) בְּשַׂרֵי הָעָם עָשָׂה⁵ מִשְׁפָּט בֵּין הַנָּשִׁים אֲשֶׁר יָשְׁבוּ

בָּעִיר הַזֹּאת וּבֵין הַנָּשִׁים אֲשֶׁר יָשְׁבוּ בָּעִיר הַהִיא   (17) שָׁלַחְתָּ עַם רַב אֶל

הֶעָרִים אֲשֶׁר מָשְׁלוּ בַּשָּׂרִים הַגְּדוֹלִים   (18) בַּיּוֹם הַהוּא הִתְלַקְּטוּ כָל־אַנְשֵׁי־

עָרֵינוּ עַל הַר אֶחָד וְשָׁמְעוּ הַמֶּלֶךְ אֲשֶׁר הוּא קָרָא עַל־שֵׁם־יְהוָה כִּי רָעָה

גְדוֹלָה בָּאָרֶץ

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¹ In this weak verb the ר requires an A-class vowel rather than a *sheva*.

² The first root consonant of this weak verb (> יד״ע) changes to a *vav* with the addition of a prefix. If it were spelled like a strong verb it would be נִידְעָה.

³ לֵב becomes לְב when a suffix is added.

⁴ This weak verb (> נתן) loses its first root consonant when a prefix is added. If that consonant remained in place, it would be spelled נִנְתַן.

⁵ This weak verb requires the lengthening of the vowel before the ה in this form.

Lesson 14

IMPERFECT CONJUGATION OF THE VERB, IMPERFECT CONJUGATION IN THE *QAL* STEM, ANALYSIS OF THE VERB

14A IMPERFECT CONJUGATION OF THE VERB

1. Meaning of imperfect verbs

Since the imperfect connotes incomplete action rather than temporal action, a variety of English tenses may be used in translating a Hebrew imperfect verb. The imperfect may describe action that is incomplete in the past, present, or future. The context of a Hebrew verb governs which English tense best conveys the meaning. While imperfect verbs may connote a variety of temporal meanings, it is often the case that they communicate action that is incomplete in the future. For now this Grammar will translate Hebrew imperfect verbs with the English future tense for the sake of simplicity. A future lesson will discuss other ways of translating the imperfect. (See Lesson 20A.1d).

2. Imperfect verb prefixes and suffixes

a. All imperfect verbs in Hebrew employ a particular set of prefixes and suffixes. These prefixes and suffixes indicate the person, gender, and number of a verb.

b. The following chart presents the prefixes that are used with imperfect verbs. (In *hitpael* they form the first consonant of the prefix.)

3MS	י	3MP	י
3FS	תּ	3FP	תּ
2MS	תּ	2MP	תּ
2FS	תּ	2FP	תּ
1CS	א	1CP	נ

(1) The consonants that appear as the prefixes in the preceding chart provide some clues for recognizing the form of an imperfect verb. Those clues are summarized in the following chart.

Prefix	=	Person	Gender	Number
י	=	3	M	S and P
ת	=	3 2	F M and F	S and P S and P
א	=	1	C	S
נ	=	1	C	P

✓ A *nun* prefix also occurs with a perfect, *nifal* verb. However, when a *nun* prefix appears, the other aspects of a verb distinguish whether it is perfect, *nifal* or imperfect, *1CP*. For example, the verb נִמְשַׁלְתְּ can be identified as a perfect, *nifal* rather than an imperfect *1CP*, because it has a perfect suffix.

(2) The consonantal prefixes listed above must also have vowels. Those vowels vary from stem to stem; therefore, they will be discussed as each of the imperfect stems is introduced.

c. Along with prefixes, imperfect verbs also employ the suffixes that appear in the following chart.

3MS	[none]	*3MP*	וּ
3FS	[none]	*3FP*	נָה
2MS	[none]	*2MP*	וּ
2FS	ִי	*2FP*	נָה
1CS	[none]	*1CP*	[none]

✓ Some of the imperfect suffixes are similar to the suffixes of the perfect conjugation. The perfect, *3CP* suffix וּ also appears in imperfect, *3MP* and *2MP*. The imperfect, *3FP* and *2FP* suffix נָה is similar to the perfect, *3FS* suffix הָ◌. The suffix ◌ִי of imperfect, *2FS* is similar to the perfect, *1CS* suffix תִי◌.

d. The prefixes and suffixes of the imperfect conjugation are presented together in

symbolic form in the following chart (□ = a consonant of a verb root).

3MS	יִ□□□	*3MP*	יִ□□□וּ
3FS	תִּ□□□	*3FP*	תִּ□□□נָה
2MS	תִּ□□□	*2MP*	תִּ□□□וּ
2FS	תִּ□□□ִי	*2FP*	תִּ□□□נָה
1CS	אֶ□□□	*1CP*	נִ□□□

(1) Some of the preceding imperfect forms are identical to each other: *3FS* and *2MS* are the same, and *3FP* and *2FP* are the same. One can determine which is intended by the context of the verb.

(2) These preceding prefixes and suffixes occur in all the stems, with the exception that in *hitpael* the prefixes involve the consonants listed in the chart plus a *tav*. Thus the *hitpael* prefixes are יִת, תִּת, אֶת, and נִת. (See section 47.6).

14B IMPERFECT CONJUGATION IN THE *QAL* STEM

1. The following chart presents the conjugation of the strong imperfect verb in the *qal* stem. It employs the verb מֹשֵל as a model, demonstrating how the above prefixes and suffixes are added to this root.

3MS	יִמְשֹׁל	("he will rule")
3FS	תִּמְשֹׁל	("she will rule")
2MS	תִּמְשֹׁל	("you will rule")
2FS	תִּמְשְׁלִי	("you will rule")
1CS	אֶמְשֹׁל	("I will rule")
3MP	יִמְשְׁלוּ	("they will rule")
3FP	תִּמְשֹׁלְנָה	("they will rule")
2MP	תִּמְשְׁלוּ	("you will rule")
2FP	תִּמְשֹׁלְנָה	("you will rule")
1CP	נִמְשֹׁל	("we will rule")

2. Notes concerning the imperfect, *qal* conjugation

   a. In *qal* all the prefixes except one receive a *hireq*. The guttural א (*1CS*) takes a *segol* instead of a *hireq* because it prefers an E-class vowel to an I-class vowel.

   b. Since the imperfect prefixes are made up of a consonant and a short vowel (either a *hireq* or *segol*), the prefixes join with the first consonant of a verb root to form a closed syllable. As a result, the first root consonant receives a silent *sheva*.

   c. In *3MS* a *holem* appears above the second consonant of the root – above שׁ in the case of מֹשׁל. This *3MS* form is the basis upon which the other *qal* forms are created, meaning that the *holem* appears in the other forms where possible (*3MS*, *3FS*, *2MS*, *1CS*, *3FP*, *2FP*, and *1CP*). Consequently, the *holem* is known as the thematic vowel of the imperfect, *qal* stem.

   d. Five forms have no suffix (*3MS*, *3FS*, *2MS*, *1CS*, and *1CP*), which means they are spelled exactly the same except for differing prefix consonants.

   e. Three forms involve the addition of a vowel suffix (*2FS*, *3MP*, and *2MP*). When attached to a verb root, these suffixes, along with the last consonant of the root, form syllables that are accented – for מֹשׁל the new syllables are לִי (*2FS*) and לוּ (*3MP* and *2MP*). Because of the shifting accent, the thematic vowel reduces from a *holem* to a vocal *sheva* (as in שְׁ).

   f. Two forms involve the addition of the open syllable suffix נָה, which occurs in *3FP* and *2FP*. When it is attached to a verb root, the last consonant of the root takes a silent *sheva* (as in לְ). The accent does not move to the נָה suffix; it remains on the second syllable which also retains the thematic vowel *holem* – for מֹשׁל the accented syllable is שֹׁל.

3. The following chart presents the imperfect conjugation in *qal* for two other roots that follow the pattern of strong verbs: שׁמר ("keep") and קטל ("kill").

3MS	יִשְׁמֹר ("he will keep")	יִקְטֹל ("he will kill")
3FS	תִּשְׁמֹר ("she will keep")	תִּקְטֹל ("she will kill")
2MS	תִּשְׁמֹר ("you will keep")	תִּקְטֹל ("you will kill")
2FS	תִּשְׁמְרִי ("you will keep")	תִּקְטְלִי ("you will kill")
1CS	אֶשְׁמֹר ("I will keep")	אֶקְטֹל ("I will kill")

3MP	יִשְׁמְרוּ ("they will keep")	יִקְטְלוּ ("they will kill")
3FP	תִּשְׁמֹרְנָה ("they will keep")	תִּקְטֹלְנָה ("they will kill")
2MP	תִּשְׁמְרוּ ("you will keep")	תִּקְטְלוּ ("you will kill")
2FP	תִּשְׁמֹרְנָה ("you will keep")	תִּקְטֹלְנָה ("you will kill")
1CP	נִשְׁמֹר ("we will keep")	נִקְטֹל ("we will kill")

14C ANALYSIS OF THE VERB

1. The verb can be analyzed in terms of its grammatical status. Such analysis identifies the following features.

   a. Root (the triconsonantal root of a verb)

   b. Conjugation (perfect, imperfect, or imperative)

   c. Stem (*qal*, *nifal*, *piel*, etc.)

   d. Person, gender, and number

   e. Additional features (such as a prefixed conjunction or pronominal suffix)

   f. Translation (of the verb form – not the root)

2. The order of the above list suggests the process through which one moves in analyzing a verb, as described below.

   a. The first task in analysis is determining the verb root. With strong verbs it can be identified as the three consonants which are left after removing any prefix or suffix, if any is present.

   ‣ מָשַׁל has no prefix or suffix; its root is משל.

   ‣ קְטַלְתֶּן has a suffix (תֶּן). When it is removed, the root קטל remains.

   ‣ תִּלְקְטוּ has a prefix (תִּ) and a suffix (וּ). When they are removed, the root לקט remains.

   b. The second step in the analysis of a verb is to determine its conjugation. Thus far only the perfect and imperfect conjugations have been introduced.

   (1) All of the forms of the perfect conjugation, except for *3MS*, can be identified by the presence of one of the perfect suffixes and, in the case of some stems, the presence of a perfect prefix. When there is no prefix, a *3MS* form can be identified as perfect by its pointing.

(2) All of the forms of the imperfect conjugation can be identified by the presence of one of the imperfect prefixes and, in some cases, imperfect suffixes.

▸ מָשַׁל has no prefix or suffix; therefore, it cannot be an imperfect verb. The pointing identifies it as a perfect, *pual*, *3MS*.

▸ אֶשְׁמֹר has a prefix (א) that indicates it is an imperfect verb.

▸ הִתְקַטַּלְנוּ has a prefix (הִת) and a suffix (נוּ) that mark it as a perfect verb.

c. The third step in analyzing a verb is identifying its stem, based upon the presence of the clues for the various stems – that is, the occurrence of certain prefixes and pointing.

▸ הָקְטַּלְתִּי is a perfect verb in the *hofal* stem, as indicated by the הָ prefix.

▸ נִמְשֹׁל is an imperfect verb in the *qal* stem, as evidenced by the *holem* above the second consonant of the root (the imperfect, *qal* thematic vowel). While a *nun* prefix also occurs with a perfect, *nifal* verb, it is obvious by the rest of the spelling of this word that it is imperfect, *qal*, *1CP*, rather than perfect, *nifal*.

d. The next step in verb analysis is determining person, gender, and number (*P/G/N*). This step can be accomplished by examining a verb's suffix in the case of the perfect conjugation (except where it is lacking in *3MS*) and a verb's prefix and sometimes suffix in the case of the imperfect conjugation.

▸ לָקַט is perfect, because it has no prefix, and it is *3MS* because it has no suffix.[1]

▸ יִקְטֹל has a prefix (יִ) which indicates that it is imperfect, third person, masculine. The lack of a suffix indicates that it is singular.

▸ מָשַׁלְנוּ is perfect, as indicated by the suffix and lack of a prefix; the suffix also identifies it as *1CP*.

▸ תִּשְׁמְרִי is imperfect, as indicated by its prefix and suffix; they also mark it as *2FS*.

e. The fifth step in the analysis of a verb is identifying any additional features – namely, other prefixes or suffixes which may occur in addition to perfect and imperfect prefixes and suffixes.

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[1] Some non-finite verb forms (certain infinitives and participles) also lack prefixes and suffixes. They can be distinguished from a perfect, *3MS* verb by their unique pointing, as discussed in future lessons.

▸ וְנִמְשַׁ֫לְתָּ has a נ prefix and תָּ suffix that identify it as perfect, *nifal*, *2MS*. It also has the additional feature of a prefixed *vav* conjunction (וְ).

f. The final step in analyzing a verb is its translation.

▸ וְנִמְשַׁ֫לְתָּ means "and you were ruled."

3. The chart below further illustrates the analysis of the verb.

Word	Root	Conju-gation	Stem	P/G/N	Additional Features	Translation
וְלָֽקְט֖וּ (Nu 11:8)	לקט <	*perf*	*qal*	*3CP*	*+ vav conj*	"and they gathered"
תִּקְטֹל (Ps 139:19)	קטל <	*impf*	*qal*	*2MS*		"you will kill"
וְנִשְׂא֖וּ (Ezr 8:36)	נשׂא <	*perf*	*piel*	*3CP*	*+ vav conj*	"and they lifted up"
יַשְׁמִ֫יעוּ (Neh 8:15)	שמע <	*impf*	*hif*	*3MP*		"you will cause to hear"

Lesson 14: EXERCISES

a. Reproduce from memory the imperfect conjugation of מֹשׁל in the *qal* stem in each person, gender, and number (*3MS*, *3FS*, *2MS*, etc.), as in section 14B.1. Also give a translation for each form.

b. The following are symbolic representations of verb roots with the prefixes and suffixes of imperfect verbs (□ = a consonant of a verb root). Without consulting any charts, identify the person, gender, and number in each case; if two options are possible, give them both.

▸ *Example:* □□□תּ ⇒ *Answer: 3FS* or *2MS*

(1) תּ□□□ִי   (3) י□□□   (5) א□□□

(2) תּ□□□וּ   (4) תּ□□□נָה   (6) י□□□וּ

c. Without consulting any charts, analyze the following verbs from vocabulary lists in terms of root, conjugation, stem, *P/G/N*, additional features, and translation. The student may wish to use the blank chart for the analysis of words at the end of Appendix 2; this chart may be duplicated by the student.

✓ For some verbs in this exercise there are two possibilities for *P/G/N*. Since the verbs are not presented with any context, either option is acceptable.

▸ *Example:* וְהִקְטַ֫לְנוּ ⇒ *Answer:* > קטל, *perf, hif, 1CP, + vav conj,* "and we caused to kill"

(1)	יִקְטֹל	(6)	הִתְקַטֵּל	(11)	יִשְׁמְעוּ
(2)	לְקִטְּה	(7)	וְמָשְׁלוּ	(12)	תִּמְשֹׁל
(3)	הָמְשַׁ֫לְתָּ	(8)	נִלְקַט	(13)	שָׁמַ֫רְתִּי
(4)	וְתִשְׁמְרוּ	(9)	נִשְׁמַרְתְּ	(14)	אֶקְטֹל
(5)	הִשְׁלַחְתֶּן	(10)	תִּמְשֹׁ֫לְנָה	(15)	וְתִלְקְטִי

d. Learn to recognize, pronounce, and translate the following vocabulary.

		Word	*Translation*	*Notes*
(1)	אָב	father (*NMS*)	*Cs:* אַב, אֲבִי; *S* with *PS:* אָבִי, אָבִיךָ, etc.; *P:* אָבוֹת, אֲבוֹת; *P* with *PS:* אֲבֹתַי or אֲבוֹתַי, אֲבוֹתֵיהֶם or אֲבֹתָם, etc.
(2)	אָמַר	he said (*V*)	
(3)	בַּ֫יִת	house (*NMS*)	*Cs:* בֵּית; *P:* בָּתִּים, בָּתֵּי
(4)	חֶ֫רֶב	sword, dagger (*NFS*)	*P:* חֲרָבוֹת, חַרְבוֹת
(5)	שָׁמַ֫יִם	heavens, sky (*NMDu*)	Occurs only in dual

e. Some biblical clauses with partial translations appear below. The blanks represent words that either have appeared in vocabulary lists or can be found in Appendix 4. Longer blanks stand for the translation of more than one Hebrew word. First supply the missing words; then attempt a smooth translation, consulting an English Bible if necessary.

(1) אֲשֶׁר־יִלְקְטוּ יוֹם יוֹם[1] = "_____" (Ex 16:5)

(2) כַּסְפִּי וּזְהָבִי לְקַחְתֶּם = "_____" (Joel 4:5; *Eng* 3:5)

(3) אָמְרָה אָחִי הוּא = "_____" (Ge 20:5)

(4) כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־ = "_____ to do _____ the המִּצְוָה הַזֹּאת commandment _____" (Dt 6:25)

(5) וְתִשְׁמַ֫עְנָה[2] הַגְּבָעוֹת קוֹלֶךָ = "_____ the hills [*FP*] _____" (Mic 6:1)

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[1] The repetition of this noun is an idiom for "daily."

[2] In this weak verb the guttural ע is preceded by an A-class vowel rather than a *holem*.

(6)   תִּקְטֹל אֱלוֹהַּ[1] רָשָׁע   = "_____" (Ps 139:19)

(7)   כִּי־אָסַ֫פְתִּי אֶת־שְׁלוֹמִי   = "_____" (Jer 16:5)

מֵאֵת[2] הָעָם־הַזֶּה

(8)   וְלֹא־נִפְקַד מִמֶּ֫נּוּ אִישׁ   = "_____" (Nu 31:49)

(9)   לֹא־אֶמְשֹׁל אֲנִי בָּכֶם וְלֹא־   = "_____" (Jdg 8:23)

יִמְשֹׁל בְּנִי בָּכֶם

(10)   אַתָּה הִמְלַ֫כְתָּ אֶת־עַבְדְּךָ   = "_____" (1Ki 3:7)

(11)   מַה־תֹּאמְרִי[3] כִּי־יִפְקֹד   = "_____ . . . friends _____?"

עָלַ֫יִךְ . . . אַלֻּפִים לְרֹאשׁ   (Jer 13:21)

(12)   שׁוּעָלִים הִלְּכוּ[4]־בוֹ   = "Foxes _____" (Lam 5:18)

(13)   אַתֶּם לְכוּ קְחוּ לָכֶם תֶּ֫בֶן   = "_____ go, take _____ straw

מֵאֲשֶׁר תִּמְצָ֫אוּ[5]   _____" (Ex 5:11)

(14)   לֹא זָכַרְתְּ אַחֲרִיתָהּ   = "_____ the end of it" (Is 47:7)

(15)   וְהַנַּעֲרָה אֲשֶׁר תִּיטַב[6]   = "And the young woman _____

בְּעֵינֵי הַמֶּ֫לֶךְ תִּמְלֹךְ תַּ֫חַת   Vashti" (Est 2:4)

וַשְׁתִּי

f.   Read aloud and translate the following words [number (1)] and sentences [numbers (2)-(16)]. The student should be able to do the translation without consulting any charts or vocabulary lists.

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[1] אֱלוֹהַּ (*NMS*) is not the subject of the verb but stands in apposition to it. In this context אֱלוֹהַּ is parallel in meaning to אֱלֹהִים.

[2] This word is a preposition with another preposition prefixed to it.

[3] In this weak verb the א quiesces and the prefix takes a *holem* instead of a *hireq*.

[4] In this context the verb implies intensity in the sense of prowling.

[5] In this weak verb the guttural א is preceded by an A-class vowel rather than a *sheva*. The accent appears where it does because this verb comes at the midpoint of the verse.

[6] In this weak verb (> יטב) the י quiesces (losing its *sheva*) and the vowel for the last syllable reduces from a *holem* to a *patah*.

(1) יִקְטֹל | תִּקְטְלוּ | נִקְטֹל | תִּקְטֹל | תִּקְטֹּלְנָה | אֶקְטֹל | תִּקְטְלִי | יִקְטְלוּ

(2) נִמְשֹׁל אַרְצוֹתֵ֫ינוּ בְּמִשְׁפָּט כַּאֲשֶׁר² מָשְׁלוּ אֲבוֹתֵ֫ינוּ אֶת הָאֲרָצוֹת הָאֵ֫לֶּה לְיָמִים רַבִּים   (3) אַתֶּם אֲשֶׁר כֹּהֲנִים אֲמַרְתֶּם³ לָ֫נוּ כִּי עָשָׂה אֱלֹהִים אֶת הַשָּׁמַ֫יִם וְאֶת הָאָ֫רֶץ   (4) תִּשְׁלְחִי אָבִיךְ אֶל בֵּיתֵ֫נוּ וְיִשְׁמַע⁴ דְּבָרֵ֫ינוּ כִּי לֹא נִשְׁמַ֫עְנוּ בָּךְ

(5) בַּיּוֹם הַהוּא אַתָּה תִרְאֶה⁵ בֶּן־אָדָם בַּשָּׁמַ֫יִם בְּחֶ֫רֶב בְּיָדוֹ   (6) הִלְקִ֫יטוּ רָאשֵׁי יִשְׂרָאֵל אֶת־בְּנֵיהֶם וְאֶת־נְשֵׁי־בְנֵיהֶם מִן בָּתֵּיהֶם וּבָ֫אוּ⁶ לְעִיר־הַקֹּ֫דֶשׁ

(7) אֵ֫לֶּה הָאֲנָשִׁים אֲשֶׁר יִקְטְלוּ אֶת הַכֹּהֵן אֲשֶׁר לֹא עָשָׂה כַּאֲשֶׁר אָמַר אֱלֹהִים

(8) אֶלְקֹט בְּנוֹתַי אֶל־בֵּיתִי וּבָנַי אֶשְׁלַח אֶל־הַמֶּ֫לֶךְ וְיִשְׁמֹר אֹתָם מִן־רָעָה

(9) זֶה בֵּית יְהוָה וְתִשְׁמְרוּ רָעָה מִמֶּ֫נּוּ כַּאֲשֶׁר אָמַר כֹּהֵן יְהוָה לָכֶם

(10) תִּשְׁמַ֫עְנָה בְּנוֹת הַמֶּ֫לֶךְ אֶת־קוֹלוֹתֵ֫ינוּ כִּי נֹאמַר⁷ אֲלֵיהֶן כִּי לֹא הָיָה מִשְׁפָּט בְּאַרְצֵ֫נוּ   (11) נָשָׂא אָבִ֫ינוּ אֶת שֵׁם־יְהוָה בְּבֵיתֵ֫נוּ וְנִשְׁמַע קוֹלוֹ בָּ֫נוּ אֲשֶׁר בָּנָיו וְתַעֲשֶׂ֫ינָה⁸ יְדוֹתֵ֫ינוּ טוֹב וְלֹא רָעָה   (12) נָשָׂא אָבִיךְ אֶת־שֵׁם־אֱלֹהִים לַשָּׁמַ֫יִם וְשָׁמַע אֱלֹהִים אֹתוֹ וְלֹא בָאָה הַחֶ֫רֶב לְבֵיתְךָ   (13) תִּשְׁמַ֫עְנָה אֶת דִּבְרֵי שָׂרֵיכֶן אֲשֶׁר יֹאמְרוּ אֲלֵיכֶן וְתִשְׁמֹ֫רְנָה דִּבְרֵיהֶן בִּלְבַבְתֵיכֶן   (14) לֹא תִמְשֹׁל אֶת־עִיר־אָבִיךָ לְיָמִים רַבִּים כִּי יִשְׁלְחוּ מַלְכֵי הֶעָרִים בֶּהָרִים אֶת־הַחֶ֫רֶב עַל⁹ בִּיתָהּ

(15) הִתְלַקְּטוּ אַחֵ֫ינוּ לְבֵית־יְהוָה כִּי נִקְרְאוּ¹⁰ בְּרוּחַ־אֱלֹהִים   (16) יִשְׁלַח הַגּוֹי הַזֶּה אֶת בָּנָיו בַּחֲרָבוֹת עַל הַגּוֹי הַהוּא וְלֹא יִרְאוּ¹¹ עַמֵּי הָאָ֫רֶץ אֶת־מִשְׁפָּט לְשָׁנִים רַבִּים

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[1] When a word has more than one possibility for translation and appears without any context, as with this word, then any of the options is acceptable.

[2] This word literally means "as which," but a more idiomatic translation is simply "as."

[3] In this weak verb the guttural א requires a composite *sheva* rather than a simple one.

[4] In this weak verb the guttural ע is preceded by an A-class vowel rather than a *holem*. Observe the same principle occurring in later sentences with the weak verb שלח.

[5] In this weak verb the ה is preceded by a *segol* rather than *holem*.

[6] This weak verb from the root בוא ("[to] come") loses its middle consonant when a suffix is added. The same principle applies to this verb when it appears in a later sentence with a feminine, singular suffix.

[7] In this weak verb the guttural א quiesces, and the imperfect נ prefix takes a *holem*. The ר, like a guttural, is preceded by an A-class vowel rather than a *holem*. A similar phenomenon occurs in a later sentence when this verb root has a י prefix.

[8] This weak verb (> עשה) loses its final consonant in this form, which is imperfect, *qal*, *3FP*.

[9] Here the preposition means "against."

[10] In this weak verb the guttural א is preceded by a *qames* rather than *patah*.

[11] This weak verb (> ראה) loses its last consonant when a verb suffix is added.

Lesson 15

IMPERFECT CONJUGATION IN THE OTHER MAJOR STEMS, SUMMARY OF THE IMPERFECT CONJUGATION

15A IMPERFECT CONJUGATION IN THE OTHER MAJOR STEMS

1. Introduction

a. The preceding lesson introduced the imperfect conjugation in the *qal* stem; this section introduces the other major stems of the strong imperfect verb.

b. Each stem in the imperfect requires the addition of the imperfect prefixes and suffixes, which indicate an imperfect verb's person, gender, and number. The major accent of an imperfect verb remains on the same syllable in the other stems as it does in *qal* – except for three forms in *hifil*. In addition to these common features, each stem has unique elements, as described in the following discussion.

2. Imperfect conjugation in the *nifal* stem

a. The right column in the following chart presents the forms of the imperfect, *nifal* for the root מֹשֵׁל; the column on the left presents the imperfect, *qal* for comparison. Since *nifal* usually expresses the passive of *qal*, it often conveys simple action in the passive voice, as the translation indicates.

	Imperfect		
	Qal	*Nifal*	
3MS	יִמְשֹׁל	יִמָּשֵׁל	("he will be ruled")
3FS	תִּמְשֹׁל	תִּמָּשֵׁל	("she will be ruled")
2MS	תִּמְשֹׁל	תִּמָּשֵׁל	("you will be ruled")
2FS	תִּמְשְׁלִי	תִּמָּשְׁלִי	("you will be ruled")
1CS	אֶמְשֹׁל	אֶמָּשֵׁל	("I will be ruled")
3MP	יִמְשְׁלוּ	יִמָּשְׁלוּ	("they will be ruled")

3FP	תִּמְשֹׁ֫לְנָה	תִּמָּשַׁ֫לְנָה	("they will be ruled")
2MP	תִּמְשְׁלוּ	תִּמָּשְׁלוּ	("you will be ruled")
2FP	תִּמְשֹׁ֫לְנָה	תִּמָּשַׁ֫לְנָה	("you will be ruled")
1CP	נִמְשֹׁל	נִמָּשֵׁל	("we will be ruled")

b. Notes concerning the imperfect, *nifal* conjugation

    (1) There are two key features which distinguish this stem: a *dagesh-forte* appears in the first consonant of the verb root, and a *qames* occurs beneath the same consonant. When followed by a *sheva*, the *qames* has a *meteg* to distinguish it from a *qames-hatuf* (in *2FS*, *3MP*, and *2MP* – the forms that have a vowel suffix).

    (2) When the imperfect prefixes appear in *nifal*, they require the same vowels that they do in *qal* – that is, *hireq* in every case except with the א (*1CS*), which takes a *segol* instead. (Compare the spelling of the *qal* and *nifal* prefixes in the preceding chart.)

    (3) In *3MS* the second consonant of the root has a *sere*. This vowel reduces to a *patah* when the syllablic suffix נָה is added (*3FP* and *2FP*). This vowel further reduces to a vocal *sheva* when a vowel suffix is added (*2FS*, *3MP*, and *2MP*).

3. Imperfect conjugation in the *piel* stem

a. The right column in the following chart presents the forms of the imperfect, *piel* for the root מֹשׁל; the column on the left has the imperfect, *qal* for comparison. The underlined translation suggests one connotation of *piel:* intensive action in the active voice.

	Imperfect		
	Qal	*Piel*	
3MS	יִמְשֹׁל	יְמַשֵּׁל	("he will <u>rule</u>")
3FS	תִּמְשֹׁל	תְּמַשֵּׁל	("she will <u>rule</u>")
2MS	תִּמְשֹׁל	תְּמַשֵּׁל	("you will <u>rule</u>")
2FS	תִּמְשְׁלִי	תְּמַשְּׁלִי	("you will <u>rule</u>")
1CS	אֶמְשֹׁל	אֲמַשֵּׁל	("I will <u>rule</u>")

3MP	יִמְשְׁלוּ	יְמַשְּׁלוּ	("they will <u>rule</u>")
3FP	תִּמְשֹׁלְנָה	תְּמַשֵּׁלְנָה	("they will <u>rule</u>")
2MP	תִּמְשְׁלוּ	תְּמַשְּׁלוּ	("you will <u>rule</u>")
2FP	תִּמְשֹׁלְנָה	תְּמַשֵּׁלְנָה	("you will <u>rule</u>")
1CP	נִמְשֹׁל	נְמַשֵּׁל	("we will <u>rule</u>")

b. Notes concerning the imperfect, *piel* conjugation

   (1) There are three distinguishing features of this stem. One is that the imperfect prefixes take a *sheva*. A composite *sheva* occurs with the guttural prefix א (*1CS*); a vocal *sheva* appears with all the other prefixes. (This feature also occurs in *pual*). The second distinguishing feature is that the vowel for the first consonant of the root in every form is a *patah*. The third feature is the appearance of a *dagesh-forte* with the second consonant of the root. (This characteristic occurs in *piel*, *pual*, and *hitpael* in both the perfect and the imperfect conjugations.)

   (2) The vowel for the second consonant of the root in this stem is a *sere* in all forms except those that have a vowel suffix (*2FS*, *3MP*, and *2MP*). The vowel suffix requires the reduction of the *sere* to a *sheva*.

4. **Imperfect conjugation in the *pual* stem**

   a. The right column in the following chart presents the forms of the imperfect, *pual* for the root מֹשַׁל; the left column has the imperfect, *qal* for comparison. The *pual* usually functions as the passive of *piel*, as suggested by the underlined translation.

	Imperfect		
	Qal	*Pual*	
3MS	יִמְשֹׁל	יְמֻשַּׁל	("he will be <u>ruled</u>")
3FS	תִּמְשֹׁל	תְּמֻשַּׁל	("she will be <u>ruled</u>")
2MS	תִּמְשֹׁל	תְּמֻשַּׁל	("you will be <u>ruled</u>")
2FS	תִּמְשְׁלִי	תְּמֻשְּׁלִי	("you will be <u>ruled</u>")
1CS	אֶמְשֹׁל	אֲמֻשַּׁל	("I will be <u>ruled</u>")
3MP	יִמְשְׁלוּ	יְמֻשְּׁלוּ	("they will be <u>ruled</u>")

3FP	תִּמְשֹׁ֫לְנָה	תִּמְשַׁ֫לְנָה	("they will be <u>ruled</u>")
2MP	תִּמְשְׁלוּ	תִּמְשְׁלוּ	("you will be <u>ruled</u>")
2FP	תִּמְשֹׁ֫לְנָה	תִּמְשַׁ֫לְנָה	("you will be <u>ruled</u>")
1CP	נִמְשֹׁל	נִמְשַׁל	("we will be <u>ruled</u>")

b. Notes concerning the imperfect, *pual* conjugation

    (1) Two features of imperfect, *piel* also occur in *pual:* the prefixes take a *sheva* (simple or composite), and a *dagesh-forte* appears in the second root consonant.

    (2) The most distinctive feature of *pual* in both the perfect and the imperfect conjugations is that the first consonant of the root takes a *qibbus*. (Compare the perfect, *pual* and the imperfect, *pual* in Appendix 3, paradigm 1.)

    (3) The second consonant of the root in imperfect, *pual* is a *patah* in all forms except those that have a vowel suffix (*2FS*, *3MP*, and *2MP*). The vowel suffix requires a reduction of the *patah* to a *sheva*.

5. Imperfect conjugation in the *hifil* stem

a. The right column in the following chart presents the forms of the imperfect, *hifil* for the root מֹשֵׁל; the left column has the imperfect, *qal* for comparison. The translation below communicates a common meaning of *hifil:* causative action in the active voice.

	Imperfect		
	Qal	*Hifil*	
3MS	יִמְשֹׁל	יַמְשִׁיל	("he will cause to rule")
3FS	תִּמְשֹׁל	תַּמְשִׁיל	("she will cause to rule")
2MS	תִּמְשֹׁל	תַּמְשִׁיל	("you will cause to rule")
2FS	תִּמְשְׁלִי	תַּמְשִׁ֫ילִי	("you will cause to rule")
1CS	אֶמְשֹׁל	אַמְשִׁיל	("I will cause to rule")
3MP	יִמְשְׁלוּ	יַמְשִׁ֫ילוּ	("they will cause to rule")
3FP	תִּמְשֹׁ֫לְנָה	תַּמְשֵׁ֫לְנָה	("they will cause to rule")
2MP	תִּמְשְׁלוּ	תַּמְשִׁ֫ילוּ	("you will cause to rule")
2FP	תִּמְשֹׁ֫לְנָה	תַּמְשֵׁ֫לְנָה	("you will cause to rule")
1CP	נִמְשֹׁל	נַמְשִׁיל	("we will cause to rule")

b. Notes concerning the imperfect, *hifil* conjugation

(1) The key distinguishing feature of this stem is the occurrence of a *patah* as the vowel for each of the imperfect prefixes.

(2) A *hireq-yod* appears with the second consonant of the root in most forms. This feature also characterizes some forms of *hifil* in the perfect conjugation. (Compare perfect, *hifil* with imperfect, *hifil* in Appendix 3, paradigm 1.) The only imperfect, *hifil* forms which do not have a *hireq-yod* with the second consonant of the root are those which have the syllabic suffix נָה (*3FP* and *2FP*), in which case the *hireq-yod* reduces to a *sere*.

(3) The forms which have a vowel suffix (*2FS*, *3MP*, and *2MP*) do not draw the accent to themselves, as they do in the other stems. Instead the accent remains on the syllable which has the *hireq-yod*. (This characteristic also occurs in perfect, *hifil.*) To say it another way, the second syllable in every imperfect, *hifil* form is accented.

6. Imperfect conjugation in the *hofal* stem

a. The right column in the following chart presents the forms of the imperfect, *hofal* for the root מֹשֹׁל; the left column has the imperfect, *qal* for comparison. Since *hofal* is the passive of *hifil*, it often conveys causative action in the passive voice, as the translation indicates.

	Imperfect		
	Qal	*Hofal*	
3MS	יִמְשֹׁל	יָמְשַׁל	("he will be caused to rule")
3FS	תִּמְשֹׁל	תָּמְשַׁל	("she will be caused to rule")
2MS	תִּמְשֹׁל	תָּמְשַׁל	("you will be caused to rule")
2FS	תִּמְשְׁלִי	תָּמְשְׁלִי	("you will be caused to rule")
1CS	אֶמְשֹׁל	אָמְשַׁל	("I will be caused to rule")
3MP	יִמְשְׁלוּ	יָמְשְׁלוּ	("they will be caused to rule")
3FP	תִּמְשֹׁלְנָה	תָּמְשַׁלְנָה	("they will be caused to rule")
2MP	תִּמְשְׁלוּ	תָּמְשְׁלוּ	("you will be caused to rule")

2FP	תֻּמְשַׁלְנָה	תָּמְשַׁלְנָה	("you will be caused to rule")
1CP	נֻמְשַׁל	נָמְשַׁל	("we will be caused to rule")

b. Notes concerning the imperfect, *hofal* conjugation

   (1) The key distinguishing feature of this stem is that the imperfect prefixes take a *qames-hatuf*, just as the ה prefix in perfect, *hofal* takes a *qames-hatuf*.

   (2) A *patah* appears as the vowel for the second consonant of the root in every form except those with a vowel suffix (*2FS*, *3MP*, and *2MP*), in which case the *patah* reduces to a vocal *sheva*. In this regard the imperfect, *hofal* is identical to the perfect, *hofal*. (Compare perfect, *hofal* with imperfect, *hofal* in Appendix 3, paradigm 1.)

7. Imperfect conjugation in the *hitpael* stem

a. The right column in the following chart presents the forms of the imperfect, *hitpael* for the root מֹשֵׁל; the left column has the imperfect, *qal* forms for comparison. The translation communicates the common meaning of *hitpael:* reflexive action in the active voice.

	Imperfect		
	Qal	*Hitpael*	
3MS	יִמְשֹׁל	יִתְמַשֵּׁל	("he will rule himself")
3FS	תִּמְשֹׁל	תִּתְמַשֵּׁל	("she will rule herself")
2MS	תִּמְשֹׁל	תִּתְמַשֵּׁל	("you will rule yourself")
2FS	תִּמְשְׁלִי	תִּתְמַשְּׁלִי	("you will rule yourself")
1CS	אֶמְשֹׁל	אֶתְמַשֵּׁל	("I will rule myself")
3MP	יִמְשְׁלוּ	יִתְמַשְּׁלוּ	("they will rule themselves")
3FP	תִּמְשֹׁלְנָה	תִּתְמַשֵּׁלְנָה	("they will rule themselves")
2MP	תִּמְשְׁלוּ	תִּתְמַשְּׁלוּ	("you will rule yourselves")
2FP	תִּמְשֹׁלְנָה	תִּתְמַשֵּׁלְנָה	("you will rule yourselves")
1CP	נִמְשֹׁל	נִתְמַשֵּׁל	("we will rule ourselves")

b. Notes concerning the imperfect, *hitpael* conjugation

   (1) There are three distinguishing features of this stem in both the perfect and the

imperfect conjugations. One is the appearance of a two-consonant prefix. In the imperfect, *hitpael* this prefix is made up of the regular imperfect prefixes (י, ת, א, or נ), each of which has a *hireq* or *segol*, followed by a ת with a silent *sheva*. The second distinguishing feature is the appearance of a *patah* as the vowel for the first consonant of the root, and the third feature is a *dagesh-forte* in the second root consonant.

(2) The vowel for the second consonant of the root in this stem is a *sere* in the forms which have no suffix (*3MS*, *3FS*, *2MS*, *1CS*, and *1CP*). The *sere* reduces to a *patah* with the addition of the syllabic suffix נָה (*3FP* and *2FP*), and to a *sheva* with a vowel suffix (*2FS*, *3MP*, and *2MP*).

(3) Excepting the prefix, most imperfect forms of *hitpael* are spelled the same as *piel*. This similarity occurs because *hitpael* is based upon *piel*.

c. In the imperfect, *hitpael* (as with the perfect, *hitpael*) when the prefix is added to a verb root that begins with the sibilant consonant ס, צ, שׁ, or שׂ, the sibilant and the ת of the prefix change places.[1]

▸ *Impf*, *hit*, *3MS* > שׁמר = יִשְׁתַּמֵּר (rather than יִתְשַׁמֵּר).

15B Summary of the Imperfect Conjugation

1. It is imperative that the student learn to recognize the imperfect verb in all its forms. One key to accomplishing this goal is the mastery of the full conjugation of the imperfect verb in the *qal* stem and also the *3MS* form of each of the other major stems. For the sake of convenience, these forms for מֹשׁל appear in the following chart with their translations. Any strong verb root could be substituted for מֹשׁל and the prefixes, suffixes, vowels, and accents would remain the same.

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[1] Some verb roots undergo additional changes in this stem; see the footnote for Lesson 13A.7c.

	Imperfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	יִמְשֹׁל "he will rule"	יִמָּשֵׁל "he will be ruled"	יְמַשֵּׁל "he will <u>rule</u>"	יְמֻשַּׁל "he will be <u>ruled</u>"	יַמְשִׁיל "he will cause to rule"	יָמְשַׁל "he will be caused to rule"	יִתְמַשֵּׁל "he will rule himself"
3FS	תִּמְשֹׁל "she will rule"						
2MS	תִּמְשֹׁל "you will rule"						
2FS	תִּמְשְׁלִי "you will rule"						
1CS	אֶמְשֹׁל "I will rule						
3MP	יִמְשְׁלוּ "they will rule"						
3FP	תִּמְשֹׁלְנָה "they will rule"						
2MP	תִּמְשְׁלוּ "you will rule"						
2FP	תִּמְשֹׁלְנָה "you will rule"						
1CP	נִמְשֹׁל "we will rule"						

✓ Note: The full conjugation of the imperfect verb, using מֹשׁל as a model, appears in Appendix 3, paradigm 1.

2. Another key to learning the imperfect verb is the mastery of the following clues for recognizing the forms of the imperfect. Where appropriate these clues are represented in symbol form (□ = a consonant of a verb root; ◁ = an imperfect prefix). (These clues appear in summary form in Appendix 1.)

a. General clues for recognizing strong imperfect verbs

(1) The presence of an imperfect prefix (י, ת, א, or נ) identifies a verb as imperfect.

(2) In the case of the נ prefix (*1CP*), which is also a prefix in perfect, *nifal*, the pointing of a verb indicates whether or not it is imperfect.

> ▸ נִמְשֹׁל can be identified as a *1CP* imperfect verb by the *holem* over the שׁ – a characteristic of imperfect, *qal* verbs that does not occur in perfect, *nifal*.

> ▸ נִמָּשֵׁל can be identified as an *1CP* imperfect verb by the *dagesh-forte* and *qames* – characteristics of imperfect, *nifal* verbs that do not occur in perfect, *nifal*.

(3) The person, gender, and number of imperfect verbs can be identified by the imperfect prefixes and suffixes. (See Lesson 14A.2d.)

b. Clues for recognizing the stems of strong imperfect verbs

(1) *Qal*: ◁⃝ᵈ⃝⃝ or ◁⃝ᵉ⃝⃝

[a] All forms have a *hireq* or *segol* under the prefix – a characteristic shared with *nifal*.

[b] Most forms (but NOT all) have a *holem* above the second consonant of the root (◁⃝ᵈ⃝⃝) – a feature unique to *qal*.

[c] *Qal* can also be identified by the absence of the clues for the other stems.

(2) *Nifal*: ◁⃝ᵈ⃝⃝ or ◁⃝ᵉ⃝⃝

[a] All forms have a *hireq* or *segol* under the prefix.

[b] All forms have a *dagesh-forte* and a *qames* with the first consonant of the root – features unique to *nifal*.

(3) *Piel*: ◁⃝ᵈ⃝⃝ or ◁⃝ᵉ⃝⃝

[a] All forms have a *sheva* (either a simple *sheva* or a *hatef-patah*) under the prefix – a characteristic shared with *pual.*

[b] All forms have a *patah* under the first consonant of the root – a characteristic shared with *hitpael*.

[c] All forms have a *dagesh-forte* in the second consonant of the root – a characteristic shared with *pual* and *hitpael*.

(4) *Pual*: ◁⃝ᵈ⃝⃝ or ◁⃝ᵉ⃝⃝

[a] All forms have a *sheva* (either a simple *sheva* or a *hatef-patah*) under the prefix.

[b] All forms have a *qibbus* under the first consonant of the root – a feature

unique to *pual*.

[c] All forms have a *dagesh-forte* in the second consonant of the root.

(5) *Hifil*: ⃣⃣⃣ַ◁

   All forms have a *patah* under the prefix – a feature unique to *hifil*.

(6) *Hofal*: ⃣⃣⃣ָ◁

   All forms have a *qames-hatuf* under the prefix – a feature unique to *hofal*.

(7) *Hitpael*: ⃣⃣ַתִ◁ or ⃣⃣ַתֵ◁

   [a] All forms have a two consonant prefix, the second consonant of which is always ת – a feature unique to *hitpael*.

   [b] All forms have a *patah* under the first consonant of the root.

   [c] All forms have a *dagesh-forte* in the second consonant of the root.

Lesson 15: EXERCISES

a. Reproduce from memory the imperfect conjugation of מֹשֵׁל in the *qal* stem in each person, gender, and number (*3MS*, *3FS*, *2MS*, etc.) and also reproduce the *3MS* forms only of the other major stems in the imperfect conjugation (as in section 15B.1). Finally, give a translation of each form.

   ✓ Once the student has learned these forms of the imperfect conjugation, it will be necessary to review the same forms of the perfect to make sure the two conjugations are not confused with one another.

b. While the forms requested above are the only ones the student must master, it is helpful to be familiar with all the forms of the imperfect conjugation. Therefore, attempt to fill in the full practice chart for the imperfect conjugation which appears in Appendix 3, item 16. (This chart may be duplicated by the student.) The student may need assistance from paradigm 1 in Appendix 3 in completing this assignment.

c. Without consulting any charts, identify the following symbolic forms in terms of conjugation (*perf* or *impf*) and person, gender, and number (⃣ = a consonant of a verb root). Do not assume the forms have any other prefixes or suffixes than the ones that actually appear. If more than one answer is possible, give all options.

   ▸ *Example:* ⃣⃣⃣ת ⟹ *Answer: Impf, 2MS* or *Impf, 3FS*

(1)	□□□י	(6)	א□□□	(11)	נ□□□¹
(2)	□□□תָ	(7)	□□□תְּ	(12)	□□□תִי
(3)	□□□הָ	(8)	□□□תֶּם	(13)	תִ□□□י
(4)	תְּ□□□וּ	(9)	□□□וּ	(14)	□□□תֶן
(5)	□□□נוּ	(10)	י□□□וּ	(15)	תִ□□□נָה

d. Without consulting any charts, identify the following symbolic forms in terms of conjugation (*perf* or *impf*) and stem (*qal*, *nif*, *piel*, etc.) (◁ = an imperfect prefix consonant).

   ✓ This exercise does not intend to indicate particular *P/G/N*, as suggested by the lack of suffixes. It is concerned with indicating the clues for conjugations and stems.

   ▸ *Example:* □□◌ֵ◁ ⇒ *Answer: Impf, nif*

(1)	□□◌ֵ◁	(7)	□◌□ת◌ַ◁	(13)	□◌□◌ֵ◁
(2)	□□◌ֵ	(8)	□□◌ֵ◁	(14)	□□□◌ִה
(3)	□□◌ַ◌ְהִת	(9)	□□□נ	(15)	□□◌ַ◁
(4)	□◌□◌ֵ◁	(10)	□□◌ֵ	(16)	□□◌ֵ◁
(5)	□□◌ָ◌ְ◁	(11)	□□◌ַ◁	(17)	□◌□ת◌ֵ◁
(6)	□□◌ֵ◌ָה	(12)	□□◌ֵ◁		

e. Without consulting any charts, analyze the following verbs from vocabulary lists in terms of root, conjugation, stem, *P/G/N*, additional features, and translation. More than one answer may be possible for some of these words. Since they appear with no context, either option is acceptable.

   ▸ *Example:* וּתְשֻׁמַּעְנָה ⇒ *Answer:* > שׁמע, *impf, pual, 2FP, + vav conj*, "and you will be <u>heard</u>" (or *3FP*, "and they will be <u>heard</u>")

(1)	מְשֻׁלָּה	(7)	נִקְטַל	(13)	וְהִשְׁלַחְתֶּם
(2)	הִקְטַלְנוּ	(8)	שִׁמְעוּ	(14)	יִשָּׁמְעוּ
(3)	תִּשָּׁמְעִי	(9)	וְתַשְׁלִיחוּ	(15)	וְנִשָּׁמֵר
(4)	וְשָׁלַּחְתִּי	(10)	שָׁמַרְתָּ	(16)	הִתְקַטַּלְתֶן
(5)	תָּקְטַל	(11)	תִּתְמַשְּׁלוּ	(17)	הָלְקַטְתְּ
(6)	אֶתְמַשֵּׁל	(12)	תִּלְקֹט	(18)	תְּשֻׁלַּחְנָה

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¹ Two answers are possible if one assumes that a particular stem is implied. A similar situation arises in the next exercise.

f. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אִם	if (*particle*)	
(2)	כֵּן	thus, so (*adv*)	With לְ *prep:* לָכֵן = "therefore"
(3)	עוֹלָם	eternity, antiquity, forever, a long time (*NMS*)	
(4)	פָּנִים	face, faces, presence (*NMP*)	No *S; P* can mean "face"; with לְ *prep:* לִפְנֵי = "before"
(5)	תַּחַת	beneath, under, instead of (*prep*)	*PS:* תַּחְתֶּיךָ ,תַּחְתַּי, etc.

g. Some biblical clauses with partial translations appear below. The blanks represent words that either have appeared in vocabulary lists or can be found in Appendix 4. Longer blanks stand for the translation of more than one Hebrew word. First supply the missing words; then attempt a smooth translation, consulting an English Bible if necessary.

(1) אֵ֫לֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר[1] אֶל־בְּנֵי יִשְׂרָאֵל = "_____" (Ex 19:6)

(2) עַל־חוֹמֹתַ֫יִךְ יְרוּשָׁלַ֫ם הִפְקַ֫דְתִּי שֹׁמְרִים = "_____ your walls _____ watchmen" (Is 62:6)

(3) כָּל־צִדְקֹתָיו אֲשֶׁר־עָשָׂה לֹא תִזָּכַ֫רְנָה = "_____ his righteous acts [*NFP*] _____" (Eze 18:24)

(4) כְּבוֹד יְהוָה נִרְאָה[2] בֶּעָנָן = "_____ in the cloud (Ex 16:10)

(5) וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה = "And why _____ the congregation of _____?" (Nu 16:3)

(6) לֹא־יִשְׁלְחוּ הַצַּדִּיקִים בְּעַוְלָ֫תָה יְדֵיהֶם = "_____ in injustice _____" (Ps 125:3)

(7) לֹא־נַמְלִיךְ אִישׁ = "_____" (2Ki 10:5)

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[1] Moses is the antecedent for the subject of this verb.

[2] In this weak verb the vowel before the ה lengthens from *patah* to *qames*.

(8)   וּתְבֻקְשִׁי[1] וְלֹא־תִמָּצְאִי עוֹד לְעוֹלָם   = "_____" (Eze 26:21)

(9)   אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב[2] עַל־מַטֵּהוּ   = "_____" (Nu 17:17; *Eng* 17:2)

(10)   הַכֶּסֶף אֲשֶׁר לֻקַּח־לָךְ[3]   = "_____" (Jdg 17:2)

(11)   וְאָזְנֶיךָ תִּשְׁמַעְנָה[4] דָבָר   = "And your ears _____" (Is 30:21)

(12)   וַאֲנִי אֲחַזֵּק אֶת־לִבּוֹ וְלֹא יְשַׁלַּח[5] אֶת־הָעָם   = "_____" (Ex 4:21)

(13)   הֲלוֹא[6] נֶגֶד עֵינֵינוּ אֹכֶל נִכְרָת[7]   = "_____ before _____ food [*NFS*] _____?" (Joel 1:16)

(14)   אַכְבִּיד אֶת־עֻלְּכֶם   = "_____ your yoke" (2Ch 10:14)

(15)   מִלֵּא אֹתָם חָכְמַת־לֵב   = "_____ with wisdom of _____" (Ex 35:35)

(16)   כִּי אָמְרָה אַל־אֶרְאֶה[8] בְּמוֹת הַיָּלֶד   = "_____ on the death of the child" (Ge 21:16)

h. Read aloud and translate the following words [number (1)] and sentences [numbers (2)-(19)]. The student should be able to complete the exercise without consulting any charts or vocabulary lists.

(1) יִמְשֹׁל | תִּמְשֹׁל | תִּמְשְׁלִי | אֶמְשֹׁל | יַמְשִׁילוּ | תָּמְשַׁלְנָה | תִּתְמַשְׁלוּ | נִמְשֹׁל

(2) כִּדְבַר־הַמֶּלֶךְ כֵּן הוּא בְּכָל הָאָרֶץ   (3) לֹא תִקְטַלְנָה הַנָּשִׁים הָהֵנָּה כִּי לֹא

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[1] *BHS* lacks the *dagesh-forte*.

[2] Moses is the antecedent for the subject of this verb.

[3] In this context the prefixed preposition means "from."

[4] In this weak verb the guttural ע is preceded by an A-class vowel rather than a *holem*.

[5] In this weak verb the guttural ח is preceded by an A-class vowel rather than a *sere*.

[6] The prefix הֲ on this word has no translation; it simply indicates that the clause is interrogative (expressing a question).

[7] In *BHS* the last syllable of this word has an accent that causes its vowel to lengthen from a *patah* to *qames*.

[8] In this weak verb the ה is preceded by a *segol* rather than a *holem*.

תֵּעָשֶׂה² רָעָה בָּהֶן (4) בָּאָה¹ הָעִיר הַהִיא תַּחַת חֶרֶב־הַמֶּלֶךְ וְנִקְטְלוּ כָּל־

אֲנָשֶׁיהָ (5) אִם אַתְּ אִשְׁתִּי⁴ וְתֵשְׁבִי³ אִתִּי וְעַמִּי עַמֵּךְ (6) יִשָּׁמֵר יְהוָה אֶתְכֶם

מֵרָעָה אִם תִּקְרְאוּ עַל שְׁמוֹ (7) אַתָּה וּבָנֶיךָ הַכֹּהֲנִים אֲשֶׁר תֵּשְׁבוּ לִפְנֵי

אֱלֹהִים עוֹלָם (8) עַד בָּא אִישׁ אֱלֹהִים לֹא הָיָה אֶחָד תַּחַת הַשָּׁמַיִם אֲשֶׁר

עָשָׂה אֶת־טוֹב לְלֵב יְהוָה (9) יִשְׁמְרוּ אֶת־דְּבַר־אֱלֹהִים כִּי הֵמָּה יָבוֹאוּ⁵ לִפְנֵי

שָׂרֵי הַכֹּהֲנִים וְיֹאמְרוּ⁶ שָׂרֵי הַכֹּהֲנִים אֲלֵיהֶם (10) עַל הַיּוֹם הַהוּא יִשְׁלְחוּ

בָּנַי לְבֵיתְךָ וְתִשָּׁמֵר בָּם (11) תִּמְשֹׁל אֶת הַגּוֹי תַּחַת אָחִיךָ כִּי לֹא קָרָא אָחִיךָ

עַל שֵׁם יְהוָה וְלֹא הָיָה בּוֹ רוּחַ יְהוָה (12) אֲנַחְנוּ גְּדוֹלִים מִכָּל־בְּנֵי־יִשְׂרָאֵל

כִּי נִשְׁתַּמֵּר מִן־רָעָה (13) אִם לֹא תַעֲשׂוּ⁷ כַּאֲשֶׁר אָמַר יְהוָה וּתְקַטְּלוּ אַתֶּם

וּבְנֵיכֶם בַּחֶרֶב (14) כִּי הֵבֵאתָ⁸ רָעָה עַל בֵּיתִי כֵּן אָבִיא רָעָה עָלֶיךָ וְעַל

בֵּיתְךָ (15) יִתְלַקְּטוּ עַם־עִירְךָ לִפְנֵי הַמֶּלֶךְ הַגָּדוֹל בְּמַלְכֵי הָאָרֶץ וְיִמְשְׁלוּ

בּוֹ (16) אֲנִי אֶעֱשֶׂה⁹ אֶת מִשְׁפָּט בֵּין הֵנָּה אֲשֶׁר טוֹבוֹת וּבֵין הֵנָּה אֲשֶׁר לֹא

(17) תָּשְׁלְחוּ בְּנֵיכֶם לְאַרְצֵנוּ לִדְבַר־הַמֶּלֶךְ וְהֵם אַנְשֵׁי בְּנוֹתֵינוּ (18) נָשָׂא

הַמֶּלֶךְ אֶת פְּנֵי בִתּוֹ אֲשֶׁר לָהּ אֲשֶׁר נֶעֶשְׂתָה¹⁰ רָעָה (19) לָכֵן אַתֵּנָה תִּלָּקֵטְנָה

אֶת־בְּנוֹתֵיכֶן עִמָּכֶן אֶל בֵּית אֱלֹהֵיכֶן עַל הַיּוֹם הַגָּדוֹל הַהוּא וּתִשְׁמַעְנָה

דְּבַר־יְהוָה אֲשֶׁר יֹאמַר¹¹ הַכֹּהֵן לָכֵן

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¹ This weak verb (> בוא; *perf, qal, 3MS* = בָּא) loses the middle consonant of its root in this form.

² This weak verb (> עשׂה) is *impf, nif.*

³ A *vav* conjunction can mean "then" when it follows a clause introduced by אִם ("if"). This *impf, qal* weak verb (> ישׁב) loses the first consonant of its root when a prefix is added; the loss also changes the prefix vowel from *hireq* to *sere*. The same phenomenon occurs with this root in a future sentence.

⁴ The first clause of this sentence is verbless and requires a future tense, state-of being verb ("will be") in English.

⁵ This weak verb (> בוא; *perf, qal, 3MS* = בָּא) is *impf, qal.*

⁶ In this weak verb the quiescent א loses its vowel, and the prefix takes a *holem* rather than *hireq.*

⁷ This weak verb (> עשׂה) is *impf, qal.* The third root consonant drops out with a suffix, and the first two vowels change because of the guttural ע.

⁸ This weak verb (> בוא; *perf, qal, 3MS* = בָּא) is *perf, hif.* The same verb appears again in this sentence where it is *impf, hif.*

⁹ This weak verb (> עשׂה) is *impf, qal.*

¹⁰ This weak verb (> עשׂה) is *perf, nif.*

¹¹ In this weak verb the א quiesces and the prefix receives a *holem* rather than *hireq.* The ר is preceded by a A-class vowel rather than a *holem.*

Lesson 16

Vav with Perfect and Imperfect Verbs, Orientation to The Hebrew Bible and Lexicon

16A *Vav* with Perfect and Imperfect Verbs

1. Introduction

a. When the *vav* is added to perfect and imperfect verbs, it can function in two different ways: either as a simple *vav* conjunction or as a *vav* consecutive.

b. The simple *vav* conjunction (*vav conj*) on perfect and imperfect verbs has already appeared many times in this Grammar. The *vav* is pointed according to the rules in Lesson 6B.2b, and is translated by "and" or some other appropriate English conjunction.

> ‣ מָשַׁל + *vav conj* = וּמָשַׁל ("And he ruled")
> ‣ יִמְשֹׁל + *vav conj* = וְיִמְשֹׁל ("And he will rule")

c. Perfect and imperfect verbs can also take a *vav* consecutive (*vav cons*) which has two functions. One is to convey the idea of a conjunction, just as the simple *vav conj* does. The other function is to invert the meaning of the verb's tense, so that a perfect verb with a *vav cons* has generally the same meaning as an imperfect, and an imperfect verb with a *vav cons* has roughly the same meaning as a perfect verb.[1] To say it another way, a *vav* consecutive typically changes the action of a perfect verb from complete to incomplete, and it changes the action of an imperfect from incomplete to complete.

2. *Vav* consecutive with perfect verb

a. A *vav cons* on a perfect verb is pointed in the same way as the simple *vav conj*. The *vav cons*, however, does in some cases impact the accent of the verb to which

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[1] While this Grammar maintains the traditional terminology of "*vav* consecutive," others have used such terms as "*vav* conversive," "*vav* inversive," and "relative *vav*." See Joüon, §117; and Waltke and O'Connor, §32.1.1a.

it is attached. When a perfect verb is accented on the penultimate (next to last) syllable, as it is in *1CS* and *2MS*, the *vav cons* may move the accent to the last syllable. For example, compare the following *perf, qal, 1CS* verb with *vav conj* and *vav cons*.

▸ מָשַׁ֫לְתִּי + *vav conj* = וּמָשַׁ֫לְתִּי ("And I ruled")

▸ מָשַׁ֫לְתִּי + *vav cons* = וּמָשַׁלְתִּ֖י ("And I will rule")

Outside of the recognition of this occasional shift of accent, one can identify the occurrence of the perfect with *vav cons* (*perf + vav cons*) by the context in which the verb appears.

b. A *perf + vav cons* typically follows another clause or phrase which establishes the action in a text as incomplete, then the *perf + vav cons* continues the incomplete action. As the term "consecutive" implies, *vav cons* usually appears in a language sequence that is governed by the temporal sense of a preceding verb or phrase.[1]

(1) Most often the pattern is one in which an imperfect verb, indicating future action, is followed by a *perf + vav cons* which continues the future action.

▸ אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וְיָכָלְתָּ עֲמֹד = "If you will do this thing, and God will command you, then you will be able to endure" (Ex 18:23)

> The imperfect verb (תַּעֲשֶׂה = "you will do") and the succeeding *perf + vav cons* verbs (וְצִוְּךָ = "and God will command"; וְיָכָלְתָּ = "and you will be able") all convey incomplete action in the future.

▸ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּ֑ךָ = "Six days you will labor and do all of your work" (Ex 20:9)

> This verse begins with an imperfect verb (תַּעֲבֹד = "you will labor") whose action is future; a *perf + vav cons* verb (וְעָשִׂיתָ = "and you will do") continues the same temporal idea.

(2) A *perf + vav cons* can succeed other language elements besides an imperfect verb. The following examples illustrate a few of the possibilities.

▸ אֲנִי יְהוָה דִּבַּ֫רְתִּי וְעָשִׂיתִי = "I, the LORD, have spoken, and I will do it" (Eze 17:24)

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[1] For the examples of the *perf + vav cons* that follow and for others see Joüon, §119c-zb; and Waltke and O'Connor, §32.2.1-32.2.6.

The first clause has a perfect verb (דִּבַּרְתִּי = "I have spoken"), followed by a *perf + vav cons* (וְעָשִׂיתִי = "and I will do") which states a future consequence of the first clause.

▸ וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה = "And in the morning you will see the glory of the LORD" (Ex 16:7)

This quotation begins with a temporal phrase which places the action in the future (וּבֹקֶר = "and in the morning"), then a *perf + vav cons* (וּרְאִיתֶם = "you will see") continues the future notion.

▸ שִׁמְעוּ אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אוֹתָם = "Hear the words of this covenant, and then you will do them" (Jer 11:6)

In this verse an imperative verb (שִׁמְעוּ = "hear") is followed by a *perf + vav cons* (וַעֲשִׂיתֶם = "then you will do"). The second verb could be translated as an imperative: "and do them."

✓ In a *perf + vav cons* construction the *vav* may be translated with a wide range of options, depending on its context, or may require no translation at all, as the preceding examples illustrate.

c. While a *perf + vav cons* normally follows another language element which governs its temporal sense, the form can occur at the beginning of a text where there is no connection with a preceding temporal notion.

▸ וְהָיָה בְּאַחֲרִית הַיָּמִים = "It will be in the last days" (Is 2:2)

This clause initiates a prophetic oracle with a *perf + vav cons* (וְהָיָה = "it will be"). Since there is no dependency on preceding material, the *vav* is left untranslated.

3. *Vav* consecutive with imperfect verbs

a. A *vav cons* on an imperfect verb differs in appearance from a simple *vav conj* on an imperfect.

(1) With regard to the *vav cons* that is attached to an imperfect:

(a) The *vav* is usually pointed with a *patah* and followed by a *dagesh-forte* in the first consonant of the imperfect verb (וַ־ַּ__).

▸ וַיִּמְשֹׁל = "And he ruled"

(b) Before א (*1CS* imperfect prefix), which cannot take a *dagesh-forte*, the vowel under the *vav* lengthens to a *qames* (וָא__).

▸ וָאֶמְשֹׁל = "And I ruled"

(c) Before יְ (and certain other situations of vocal *sheva*) the *vav* takes a *patah* and is not followed by *dagesh-forte* (וַיְ‗‗).

▸ וַיְהִי = "And it was"

✓ The distinctive pointing of the *vav cons* on the imperfect (וַ‗‗ , וָא‗‗ or וַיְ‗‗) means that this form can be readily distinguished from *impf + vav conj*.

(2) With regard to the imperfect verb to which the *vav cons* is attached:

(a) The imperfect sometimes appears in a shortened form after *vav cons*.[1]

[1] In strong verbs the shortening only occurs in certain *hifil* forms where *hireq-yod* becomes *sere*. Compare the following.

▸ יַמְשִׁיל + *vav conj* = וְיַמְשִׁיל ("And he will cause to rule")

▸ יַמְשִׁיל + *vav cons* = וַיַּמְשֵׁל ("And he caused to rule")

[2] When *vav cons* is attached to weak verbs, shortened forms appear in other stems besides *hifil*.[2] The shortening may involve the loss of a consonant as well as the reduction of a vowel, as the following example illustrates.

▸ *Impf, qal, 3MS* forms from the root היה:

Without *vav cons:* יִהְיֶה = "he will be"

With *vav cons:* וַיְהִי = "and he was"

(b) The *vav cons* also tends to move the accent of the imperfect from the last syllable to the penultimate in some verbs.

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[1] Some grammarians theorize that these so-called "shortened imperfect" forms are actually not imperfects at all, but represent a third conjugation in Hebrew called the "preterite." The preterite employs the same prefixes as the imperfect but conveys simple action in the past. According to the theory, it is a verb in the preterite conjugation (rather than *impf + vav cons*) which appears with a *vav* to indicate completed action in the past. The preterite occasionally appears in ancient texts without a *vav*. In such cases it resembles the imperfect (because of the prefix), but connotes simple past action. (For example: אַעֲלֶה in Jdg 2:1; יָשֶׁת in Ps 18:12; and אֹוֶלֶד in Job 3:3). See Joüon, §117b-c; Waltke and O'Connor, §31.1.1, 33.1.2; and Ronald J. Williams, *Hebrew Syntax, An Outline* (Toronto: University of Toronto Press, 1967), §176-7. Rather than presenting a third, preterite conjugation, this Grammar takes the traditional approach that the *vav cons* appears on the imperfect (whose form is often shortened), with the result that *impf + vav cons* conveys completed action. While this approach may involve some oversimplification, it is an appropriate one for this stage of learning the language.

[2] See Waltke and O'Connor, §33.1.1b.

▸ *Impf, piel, 3MS* forms from the root בַרך:

Without *vav cons:* יְבָרֵךְ = "he will bless"

With *vav cons:* וַיְבָרֶךְ = "and he blessed"

b. An imperfect with *vav cons* (*impf + vav cons*) typically follows another clause or phrase which establishes the action in a text as completed, then the *impf + vav cons* continues the notion of completed action.[1]

(1) Usually the pattern is one in which a perfect verb, indicating past action, is followed by an *impf + vav cons* that conveys consecutive action in the past. This pattern is quite common in narrative materials.

▸ הִקְשַׁ֖בְתִּי וָאֶשְׁמָ֔ע = "I have given heed and I have listened" (Jer 8:6)

The first verb is a perfect and the second is an *impf + vav cons*; both convey completed action in the past.

▸ וְהַנָּחָשׁ הָיָה עָרוּם . . . וַיֹּאמֶר אֶל־הָאִשָּׁה = "Now the serpent was crafty . . . and he said to the woman" (Ge 3:1)

Again, a perfect verb conveying completed action (הָיָה) is followed by an *impf + vav cons* (וַיֹּאמֶר), wherein the second verb continues the kind of action indicated by the first.

(2) An *impf + vav cons* can follow other language elements besides a perfect verb, as the following illustrate.

▸ וְלוֹ שְׁתֵּי נָשִׁים . . . וַיְהִי לִפְנִנָּה יְלָדִים = "And he had two wives . . . and Peninah had children" (1Sa 1:2)

The first clause is verbless and requires a past tense verb in translation; the second clause has an *impf + vav cons* (וַיְהִי) which continues the past tense narrative.

▸ כִּי נַ֫עַר יִשְׂרָאֵל וָאֹהֲבֵ֑הוּ = "When Israel was a boy, I loved him" (Hos 11:1)

The verse begins with a temporal clause that sets the action in the past, then the *impf + vav cons* (וָאֹהֲבֵ֑הוּ) continues the temporal sense.

▸ בְּקָרְבָתָם לִפְנֵי־יהוָה וַיָּמֻ֫תוּ = "In their approaching the LORD, when they died" (Le 16:1)

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[1] For the examples of the *impf + vav cons* that follow and for others see Joüon, §118c-v; and Waltke and O'Connor, §33.2.1-33.3.5.

In this verse an *impf* + *vav cons* (וַיָּמֻ֫תוּ) follows an infinitival phrase (בְּקָרְבָתָם). The context places the action in the past.

c. While an *impf* + *vav cons* normally follows another language element which governs its temporal sense, the verb construction can occur at the beginning of a text where there is no close connection with a preceding temporal notion. In fact, an *impf* + *vav cons* even appears at the beginning of some biblical books. For example, Numbers begins with וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה = "The LORD spoke to Moses." The *impf* + *vav cons* expression וַיְהִי (> הָיָה) = "and there was" or "and it happened" very commonly occurs at the beginning of narratives to signal the recital of past events. The book of Ruth begins with וַיְהִי בִּימֵי שְׁפֹט = "It happened in the days of the judges" or "In the days when the judges were ruling."

4. Analysis of verbs with *vav* consecutives

While a *vav cons* normally inverts the meaning of a perfect or imperfect verb, it does not actually change the form of a verb. In other words, a perfect verb with a *vav cons* is still analyzed as a perfect, and likewise with an imperfect. The *vav cons* is included as an additional feature in the analysis, as the following illustrate.

Word	Root	Conju-gation	Stem	P/G/N	Additional Features	Translation
וְלָקַחְתָּ (Ge 24:4)	לקח <	*perf*	*qal*	*2MS*	+ *vav cons*	"and you will take"
וַיַּמְלֵךְ (2Ki 24:17)	מלך <	*impf*	*hif*	*3MS*	+ *vav cons*	"and he made to reign"

✓ Note that in the first example above the accent is on the last syllable, indicating it is a *perf* + *vav cons* rather than a *perf* + *vav conj* (which would be accented on the penultimate). Also note that the second example has a shortened final vowel (*sere* instead of *hireq*), which is characteristic of *impf* + *vav cons* in *hifil*.

16B ORIENTATION TO THE HEBREW BIBLE AND LEXICON

The exercises beginning with this lesson will require the student to translate verses directly from the Hebrew Bible, using the aid of a lexicon. To facilitate the task, this section provides some orientation to these two works.

1. The Hebrew Bible

a. The Hebrew Bible is divided into three large sections:

(1) *Torah* (תּוֹרָה = "law") including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy

(2) *Nebiim* (נְבִיאִים = "prophets") which is further divided into the "Former Prophets" of Joshua, Judges, Samuel, and Kings; and the "Latter Prophets" of Isaiah, Jeremiah, Ezekiel, and "the 12" (i.e., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi)

(3) *Ketubim* (כְּתוּבִים = "writings") which includes the remaining books of the canon: Psalms, Job, Proverbs, Ruth, Song of Songs (Canticles), Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

The first letters of these three major sections provide an abbreviated term for the Hebrew Bible: *T* (ת) *N* (נ) *K* (כ) which is vocalized as *Tanak*.

b. Several editions of the Hebrew Bible are available. The most popular for students is the *Biblia Hebraica Stuttgartensia* (*BHS*), edited by Elliger and Rudolph and published by the German Bible Society.[1] This critical edition is based on the oldest Masoretic manuscript of the entire Hebrew Bible. It contains not only the biblical text but also Masoretic notes (in the outside margins and immediately below the text) and a critical apparatus with alternate readings (at the bottom of the page). *BHS* begins with a lengthy prolegomena in several languages, including English, followed by lists of abbreviations and symbols with interpretation in Latin. English translations of the Latin lists are available in several resources, such as *The Text of the Old Testament*, by Würthwein, or *A Simplified Guide to BHS*, by Scott.[2]

c. The first task for the student is becoming familiar with the biblical text itself. A few of the markings that accompany the text are explained below.

(1) The system of dividing scripture into chapters and verses was introduced by Medieval Christian scholars. The Masoretes indicated divisions in the text by

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[1] Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1967-77).

[2] Ernst Würthwein, *The Text of the Old Testament*, 2d ed, trans. Erroll R. Rhodes (Grand Rapids: William B. Eerdmans, 1995); and William R. Scott, *A Simplified Guide to BHS*, 3d ed. (N. Richland Hills, TX: BIBAL Press, 1987).

other means. One is the marking of *sedarim*, or lessons. Looking at Ge 1:1 as an example, the large ס at the right margin marks the beginning of a *seder* ("order"); the small א indicates this is the first *seder*. The Masoretes indicated paragraphs by means of a single פ (= *petuha* ["open"]), as at the end of Ge 1:5, or by a ס (= *setuma* ["closed"]), as at the end of Ge 3:15. The small circles that appear above the Hebrew words are keys for moving to the Masoretic notes in the margin. (These notes will be discussed in connection with the exercises of Lesson 18.)

(2) The remaining marks around the words of the text are accents. For the sake of simplicity this Grammar has employed a single mark for any Hebrew accent, which is ◌֚. The Hebrew Bible actually has dozens of specific kinds of accents. In fact, there are two accentual systems: one contains 21 accents used in the poetic books of Psalms, Proverbs, and Job, and the other has the 27 accents employed in the rest of the *MT*. Every Hebrew word (or word group when *maqqef* appears) has a major accent, and some words also have a secondary stress. The accents are not only an aid to pronunciation but also to interpretation. Accents function either disjunctively (separating words) or conjunctively (joining words) to indicate the distinct parts of a verse from the perspective of the Masoretes. Since Hebrew has no punctuation marks, the accents can be significant aids for translation and interpretation.[1] The student should consult the table of accents inserted in *BHS* to become familiar with the appearance of all the accents. However, at this point it is necessary to learn the significance of only two disjunctive accents in particular.

(a) A *silluq* (סִלּוּק = "end") appears as ◌ beneath the final accented syllable of a verse. (While it resembles a *meteg*, its function is so different that the two are easily distinguished from one another.) A word with a *silluq* is also followed by another kind of mark called a *sof passuq* (׃). Note that the final word of Ge 1:1 (הָאָֽרֶץ׃) contains these two marks.

(b) An *atnah* (אַתְנָח = "rest") appears as ◌ and marks the mid-point of a verse. Note the occurrence of this accent with the third word in Ge 1:1 (אֱלֹהִים). (While this accent normally stands to the left of a vowel, it

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[1] Kelley, 16.

sometimes appears to the right in this Grammar.)

(3) A word that is marked with *silluq* or *atnah* (as well as certain other accents) is a word in "pause." As the name suggests, a pausal word indicates where to break the reading of the text. In pausal forms the accent tends to move to the penultimate syllable, and if the accented vowel is short it often lengthens, as the following illustrate.

Non-pausal Form		*Pausal Form*	
אֲנִי	("I")	אָנִי׃	(Ge 27:24)
אֶׄרֶץ	("land")	אָרֶץ	(Jer 22:29)
אַתָּה	("you")	אָתָּה	(Ge 3:11)
בַּׄיִת	("house")	בָּיִת׃	(1Ch 14:1)
יִשְׁמְעוּ	("they will hear")	יִשְׁמָעוּ	(Dt 18:14)
לְךָ	("to you" [*MS*])	לָךְ[1]	(Ge 33:5)

✓ As the last example illustrates, when a syllable with a *2MS* pronominal suffix is in pause, the *sheva* usually lengthens to a *qames* and the final *kaf* takes a silent *sheva*. Thus, when the *2MS* pronominal suffix is in pause, it looks exactly like the *2FS* pronominal suffix (ךָ֖). In such cases the context in which the form appears indicates which gender is intended.

2. Hebrew lexicons

a. An essential tool for the beginner in translating the Hebrew Bible is a Hebrew-English lexicon. One widely used lexicon is *A Hebrew and English Lexicon of the Old Testament*, edited by Brown, Driver, and Briggs (*BDB*).[2] Although it is quite old and some of its research outdated, *BDB* is the most thorough one-volume lexicon available. This lexicon is arranged in such a way that words (verbs, nouns, adjectives, etc.) are listed under the roots from which they come, so far as can be determined. For example, to find the meaning of the word מִשְׁפָּט one does not look in the *mem* section of the lexicon but under the verb root שָׁפַט ("judge"),

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[1] In *MT* the *lamed* has a *dagesh-forte* which links it to the preceding word. In this verse it is obvious that the pronominal suffix is masculine because its antecedent is Jacob.

[2] Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907).

which appears on page 1047. מִשְׁפָּט, a noun meaning "judgment," is the fourth entry under שָׁפַט (page 1048). This noun has been formed by attaching a מ to the verb root (מ being a very common noun prefix, as discussed in Lesson 23). One of the values of organizing a lexicon based on roots is that it makes apparent how words are related to one another. However, the scheme can also make some words difficult to find because of the challenge of uncovering their roots. This Grammar will offer some clues along the way to help in the process.

✓ While the entries for words in *BDB* are arranged by roots, many words also appear in alphabetic order with a note indicating the root. For example, a note appears in the *mem* section of the lexicon on page 606 which says, "מִשְׁפָּט v. שׁפט" (v. = "see").

b. A few other comments are helpful as a general orientation to *BDB*.

(1) The list of abbreviations, beginning on page xiii, is an indispensable guide to which the user will want to refer frequently. The lexicon also contains an Aramaic-English section beginning on page 1078.

(2) Note the general arrangement of an entry for a verb, using אָבַד on page 1 as an example. The verb is listed by its lexical form (*perf, qal, 3MS*); "vb." identifies the part of speech. Then a gloss (or general meaning) for the verb comes next, followed by some data in bold parentheses related to etymology and cognate languages. The entry then moves to discussing this verb in each stem where it occurs. Under the heading **Qal**, examples of verb forms with references appear in the categories of perfect, imperfect, infinitive, and participle. The fact that there is no listing for the imperative conjugation indicates that this verb does not occur in *qal*, imperative. After the illustrative Hebrew forms come various meanings of the verb in *qal*. The entry continues with *piel* and *hifil* forms and meanings. Since no other stems are listed, one can assume that this verb occurs only in *qal, piel,* and *hifil*. It is important to realize that the general meaning of a word that appears after the lexical form and part of speech ("perish" in the case אָבַד) may or may not be appropriate for a particular passage. When translating a verb one must pay close attention to the lexicon's discussion of the meanings which that verb can have in various stems and then select the meaning which best fits the context in which

the word appears.

  ✓ Note that following the entry for אָבַד there are four nouns which are derived from the root of this verb.

(3) Observe the general arrangement of a noun entry by looking at אָב on page 3. This noun does not appear in the lexicon in alphabetic order but under a conjectured root "II. אבה," which is the second of two roots with this spelling. The ה of the root, which is a weak consonant, has dropped out in the noun form. In time the student will become familiar with the ways in which weak roots are modified in derived noun forms. (For now a little random searching around the place where a noun would appear alphabetically sometimes leads to a discovery of its root, as it would in the case of this word.) As with a verb, the entry for the noun אָב begins with its lexical form, followed by indication of the part of speech, a gloss (general meaning) for the noun, and some etymological information. Then come various forms of the noun in the singular – absolute, construct, and suffixed (with pronominal suffixes). The same follows for the plural. Finally, the lexicon explains the various meanings of the noun in particular contexts.

(4) The page headers in *BDB* indicate the first and last entries on each page. Since words are listed under their roots, it is often the case that the headers do not follow alphabetic order. For example, if one looks in the *alef* section of the lexicon on page 20, the header above the left column is תאנים, and above the right column is אופיר. In other words, the headers indicate the entries on a page, not the alphabetic order of roots. Finding alphabetized roots may require searching backward or forward through a few pages.

  c. Several other lexicons are available besides *BDB;* two are mentioned here. *The Hebrew and Aramaic Lexicon of the Old Testament* by Koehler and Baumgartner is a much more thorough and up-to-date lexicon than *BDB*. Originally published in five volumes, it can also be found in a condensed two-volume format. Koehler and Baumgarter's work has the advantage of presenting most Hebrew words in an alphabetical arrangement, rather than attempting to place them all under their roots. However, the size of this lexicon makes it significantly more expensive than *BDB*. A much briefer work, based on Koehler and Baumgartner's lexicon, is

A Concise Hebrew and Aramaic Lexicon of the Old Testament, by Holladay. Holladay's popular lexicon has several benefits: size, cost, arrangement, and up-to-date information; however, its discussions (e.g., of grammatical forms) are not as thorough as those in *BDB* and Koehler-Baumgartner.[1]

Lesson 16: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֲדָמָה	land, ground, earth (*NFS*)	*Cs:* אַדְמַת
(2)	אֹהֶל	tent (*NMS*)	*P:* אֹהָלִים
(3)	אָסַף	he gathered, removed (*V*)	
(4)	בֹּקֶר	morning (*NMS*)	*P:* בְּקָרִים
(5)	בְּרִית	covenant (*NFS*)	
(6)	זָכַר	he remembered (*V*)	
(7)	כָּרַת	he cut off, cut down (*V*)	
(8)	מַחֲנֶה	camp, army (*NM/FS*[2])	*Cs:* מַחֲנֵה; *MP:* מַחֲנִים; *FP:* מַחֲנוֹת
(9)	מַיִם	water, waters (*NMDu*)	Occurs only in *Du*
(10)	סָבִיב	(a) around, all around (*adv* or *prep*) (b) circuit, neighborhood (*NM/FS*[2])	*Cs:* סְבִיב; *MP:* סְבִיבִים; *FP:* סְבִיבוֹת; *P* with *PS:* סְבִיבֶיהָ (*M*), סְבִיבוֹתַי (*F*), etc.
(11)	צַדִּיק	righteous, just (*adj MS*)	
(12)	תּוֹרָה	instruction, direction, law (*NFS*)	

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[1] Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, trans. and ed. M.E.J. Richardson (Leiden: E. J. Brill, 1994-2000); and William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: William B. Eerdmans, 1971.

[2] This word is sometimes masculine and at other times feminine.

b. Analyze the following verbs, nouns, and adjectives, using a lexicon as necessary. The analysis of verbs has been discussed previously; however, this is the first exercise calling for the analysis of nouns and adjectives. Their analysis involves identification of: (1) root (not the lexical form, but the root from which the noun comes, if one can be determined), (2) part of speech (*N* or *adj*), (3) gender (*M* or *F*) and number (*S* or *P*), (4) state (*Ab* or *Cs*), and (5) any additional features. Then provide a translation of the word (not its lexical form). The student may want to consult Appendix 2 for a summary of the steps in analyzing verbs, nouns, and adjectives. The blank analysis chart at the end of Appendix 2 may be used for this exercise.

▸ *Example:* וּמִמִּקְדָּשִׁי (Eze 9:6) ⇒ *Answer: >* קדשׁ, *NMS, Cs + prep* מִן, *vav conj*, *& PS 1CS*, "and from my sanctuary"

(1)	לְאַדְמָתוֹ	(Ps 146:4)	(11)	יִתְחַטָּא	(Nu 31:23)
(2)	וְיִשְׁמַע	(Jdg 9:7)	(12)	וְתוֹרוֹת	(Ne 9:13)
(3)	וּלְרִשְׁעֵי	(Eze 7:21)	(13)	הַצַּדִּיקִים	(Ps 125:3)
(4)	וַתִּלָּקַח	(Est 2:8)	(14)	וְנָטַעְתִּי	(Ecc 2:5)
(5)	וְאָסַפְתִּי	(Jer 21:4)	(15)	וִיסַלֵּף	(Ex 23:8)
(6)	בַּמַּחֲנוֹת	(Zec 14:15)	(16)	מִבְּרִיתֵךְ:	(Eze 16:61)
(7)	וְשָׁאַלְתָּ	(1Ki 3:11)	(17)	וְזָכַרְתָּ	(Dt 5:15)
(8)	רִכְבָּהּ	(Na 2:14; *Eng* 2:13)	(18)	אָהֳלֵיכֶם	(Jos 22:8)
(9)	הַבָּיִת	(2Ch 7:3)	(19)	וָאֲבַקֵּשׁ	(Eze 22:30)
(10)	וַיַּכְרֵת	(Jos 11:21)	(20)	מִזְבְּחֶךָ:	(Dt 33:10)

c. Read aloud and translate Genesis 1:1-5 from the Hebrew Bible, using a lexicon as necessary. Also provide an analysis of all verbs.

✓ The following notes provide help with grammatical forms that have not yet been introduced, including weak verbs. Weak verbs can lose root consonants in some forms, and they often employ vowel pointing that diverges from the paradigm of strong verbs. The following notes identify missing root consonants, and a lexicon will aid in recognizing the stems of verbs whose vowels are irregular.

Verse 2:

(1) In הָיְתָה (> הָיָה) the final ה of the root strengthens to a ת with the addition of a verb suffix.

(2) מְרַחֶ֫פֶת (> רחף) is participle, *piel*. It has a מְ prefix and a feminine, singular participial suffix (ֶת). Consult a lexicon for its translation.

Verse 3:

יְהִי (> הָיָה) has lost its final root consonant. It is a special imperfect form known as a jussive (as discussed in Lesson 17). In this context its translation requires use of the auxiliary verb "let."

Verse 4:

וַיַּ֫רְא (> רָאָה) has lost its final root consonant. While the prefix vowel of *patah* makes it look like *hifil*, the verb is actually *qal*. The *patah* prefix vowel appears because ר, like gutturals, prefers an A-class vowel before it.

Lesson 17

JUSSIVE AND COHORTATIVE, IMPERATIVE CONJUGATION, VERBS OF PROHIBITION, ANALYSIS OF VOLITIONAL VERB FORMS

17A JUSSIVE AND COHORTATIVE

1. Introduction

a. Hebrew has three ways of expressing volition (the will of someone). They are the jussive, cohortative, and imperative. The imperative mood expresses direct, positive commands; it will be discussed in the next section.

b. The jussive and cohortative usually convey more indirect, or more subtle, expressions of volition than the imperative does. The jussive and cohortative are not distinct conjugations but are specialized expressions of the imperfect.

2. Jussive

a. The jussive occurs only in the imperfect and usually in the third person, singular or plural.[1]

(1) In some verb roots the jussive has a shortened imperfect form.

    (a) The shortened imperfect of the jussive resembles the shortened forms of the imperfect which sometimes appear with the *vav* consecutive. (See Lesson 16A.3a(2)(a).) Like the shortened imperfect with the *vav* consecutive, the shortened jussive forms sometimes move the accent from the last syllable to the penultimate.

    (b) In strong verbs the shortening of the jussive occurs only in *hifil* forms which normally have a *hireq-yod* in the second syllable. In these forms the jussive tends to shorten the *hireq-yod* to a *sere*, as the following illustrates.

        ▸ *Impf, hif, 3MS* forms from the root משל:

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[1] The jussive occurs in the second person in prohibitions (see section 17C.2) and on rare occasions in the first person. See Joüon, §114g.

Non-jussive: יַמְשִׁיל = "he will rule"

Jussive: יַמְשֵׁל = "let him rule" or "may he rule"

(c) In weak verbs the shortening of the imperfect in jussive can occur in other stems besides *hifil* and can involve the loss of a consonant as well as the reduction of a vowel, as the following illustrates.

▸ *Impf, qal, 3MS* forms from the root היה:

Non-jussive: יִהְיֶה = "he will be"

Jussive: יְהִי = "let him be"

(2) For most verb roots, however, the jussive and non-jussive forms of the imperfect are spelled the same. In such cases the context of the verb is the key to recognizing the presence of a jussive, as illustrated by most of the examples in the next paragraph.

b. The jussive may convey a wide range of volitional ideas, such as desire, wish, request, advice, invitation, exhortation, order, or command. While there are a variety of English expressions which can convey the nuances of the jussive, it is often useful to employ such auxiliary verbs as "let" or "may." In the following examples the jussive verbs appear in parentheses in the translations.[1]

▸ יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ = "Please let the Lord go (יֵלֶךְ) in our midst" (Ex 34:9)

▸ כָל־מֹצְאִי יַהַרְגֵנִי[2] = "Anyone who finds me may kill me (יַהַרְגֵנִי)" (Ge 4:14)

▸ יַחַד הָרִים יְרַנֵּנוּ = "Let the hills sing (יְרַנֵּנוּ) together for joy" (Ps 98:8)

▸ יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ = "May the LORD bless you (יְבָרֶכְךָ) and keep you (וְיִשְׁמְרֶךָ)" (Nu 6:24)

▸ וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ = "And they said, 'Long live (יְחִי) the king!'" (1Sa 10:24)

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[1] The term "jussive" comes from a Latin verb that means "to order." For these and other jussive examples see Joüon, §114h-l; and Waltke and O'Connor, §34.3a-d.

[2] The symbol ☐̂ is used in this and succeeding lessons to mark a pausal accent, whether the accent in *BHS* is an *atnah, silluq,* or a more minor accent.

✔ Note that the first example above uses the particle נָא with a jussive verb. This particle often appears in volitional expressions and can therefore be a clue to the presence of a jussive, cohortative, imperative, or prohibitive verb. Grammarians have traditionally assigned an entreaty function to this particle and translated it with such words as "please," "now," or "I pray." However, it is sometimes best to leave the particle untranslated.[1]

3. Cohortative

a. The cohortative can occur only in the first person, singular or plural, of the imperfect. It is formed by adding a הָ suffix to the first person imperfect, as the following examples illustrate.

	Imperfect, *1CS & 1CP*			
	Non-Cohortative		*Cohortative*	
Qal	אֶמְשֹׁל	("I will rule")	אֶמְשְׁלָה	("May I rule")
	נִמְשֹׁל	("We will rule")	נִמְשְׁלָה	("Let us rule")
Hifil	אַמְשִׁיל	("I will cause to rule")	אַמְשִׁילָה	("Let me cause to rule")
	נַמְשִׁיל	("We will cause to rule")	נַמְשִׁילָה	("May we cause to rule")

b. Notes concerning the cohortative

(1) The *qal* examples above show that when the cohortative suffix is attached to a word it creates a new syllable that receives the accent, and the preceding vowel (under second consonant of the root) reduces from *holem* to *sheva*. However, the *hifil* examples indicate that when the vowel before the suffix is naturally-long (*hireq-yod*), the accent does not move to the syllable with the suffix, and the naturally-long vowel does not reduce.

(2) Note that the second cohortative verb in the preceding chart (נִמְשְׁלָה = "Let us rule") is spelled the same as the perfect, *nifal, 3FS* form ("She will be ruled"). Whether the cohortative or the perfect, *nifal* is intended can be determined from the context in which the verb appears.

c. The cohortative, like the jussive, can convey a wide range of volitional ideas, such as desire, intention, request, resolve, or encouragement. While there are a variety

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[1] See Kautzsch, §105b; and Lambdin, 170.

of English expressions which can communicate the nuances of the cohortative, it is often useful to translate a cohortative with such auxiliary verbs as "let" or "may." In the following examples the cohortative verbs appear in parentheses in the translations.[1]

- ▸ לְכוּ־נָא וְנִוָּכְחָה = "Come now, and let us reason together (וְנִוָּכְחָה)" (Is 1:18)

- ▸ הַצִּילֵנִי מִטִּיט וְאַל־ אֶטְבָּעָה אִנָּצְלָה = "Rescue me from the mire, that I may not sink (אֶטְבָּעָה); let me be rescued (אִנָּצְלָה)" (Ps 69:15; *Eng* 69:14)

- ▸ נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ = "Let us rip off (נְנַתְּקָה) their bonds, and let us throw (וְנַשְׁלִיכָה) their cords from us" (Ps 2:3)

- ▸ וְהָבִיאָה לִּי וְאֹכֵלָה = "And bring it to me, that I may eat (וְאֹכֵלָה)" (Ge 27:4)

- ▸ אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם = "Perhaps I can make atonement (אֲכַפְּרָה) for your sin" (Ex 32:30)

d. While the jussive and the cohortative have similar volitional connotations, they are distinct from one another in that the jussive normally occurs in the third person, imperfect, and the cohortative occurs only in the first person, imperfect.

17B IMPERATIVE CONJUGATION OF THE VERB

1. Introduction

a. As stated earlier, the imperative – like the jussive and cohortative – is a volitional verb form. It expresses volition in the form of a command. The Hebrew imperative, however, is used only for positive commands. Prohibitions, or negative commands, employ the imperfect conjugation, as discussed later in this lesson.

b. The imperative occurs in two forms: a regular form, which is most common, and a long form. The regular form is presented first.

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[1] The term "cohortative" literally refers to mutual encouragement. For these and other cohortative examples see Joüon, §114b-f; and Waltke and O'Connor, §34.5.1-2.

2. Regular imperative conjugation in the major stems

a. The imperative verb occurs only in the second person and typically not in the *pual* and *hofal* stems. Since there is no *3MS* imperative, the *2MS* form is the simplest in each stem and the one on which the other forms are based. The following chart presents the conjugation of the regular imperative verb, using the strong root מֹשׁל as a model. It provides all forms for the *qal* stem and the *2MS* forms for the other relevant stems. Mastery of these forms is one key to learning the imperative conjugation. The translations convey common meanings of the imperative in the various stems; other connotations are also possible.

	I m p e r a t i v e						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
2MS	מְשֹׁל "rule"	הִמָּשֵׁל "be ruled"	מַשֵּׁל "rule"		הַמְשֵׁל "cause to rule"		הִתְמַשֵּׁל "rule yourself"
2FS	מִשְׁלִי "rule"						
2MP	מִשְׁלוּ "rule"						
2FP	מְשֹׁלְנָה "rule"						

✓ The full conjugation of the imperative verb, using מֹשׁל as a model, appears in Appendix 3, paradigm 1.

b. Notes concerning the imperative conjugation

(1) The imperative verb is similar to the second person imperfect verb. In fact, all forms of the imperative, *piel* are spelled exactly like the imperfect, *piel* minus the imperfect prefix.

▸ תְּמַשֵּׁל (*impf, piel, 2MS*) minus prefix = מַשֵּׁל (*impv, piel, 2MS*) The same pattern is followed in *2FS, 2MP,* and *2FP*.

(2) The imperative, *qal* also resembles the imperfect, *qal* without the prefix. One additional difference in *qal* is that the *2FS* and *2MP* imperatives require a *hireq* under the first consonant of the root instead of the *sheva* which appears

under the first root consonant in the imperfect (else there would be the impossible situation of the imperative forms beginning with two *sheva*s).

▸ תִּמְשֹׁל (*impf, qal, 2MS*) minus prefix = מְשֹׁל (*impv, qal, 2MS*). The same pattern is followed in *2FP*.

▸ תִּמְשְׁלִי (*impf, qal, 2FS*) minus prefix (= מְשְׁלִי) + lengthening of first vowel = מִשְׁלִי (*impv, qal, 2FS*). The same pattern is followed in *2MP*.

(3) The other imperative stems also employ spellings which are very similar – but not identical – to the pointings of the imperfect verb.

(a) In *nifal* the imperative and imperfect are spelled the same except that the imperative employs a הִ prefix, while the imperfect has prefixes of יִ, תִ, אֶ, or נִ.

   ✓ Note that the prefix הִ also occurs in perfect, *hifil;* however, the imperative, *nifal* can easily be distinguished from the perfect, *hifil* by the pointing of the first root consonant.

   ▸ *Perf, hif, 3MS:* הִמְשִׁיל

   ▸ *Impv, nif, 2MS:* הִמָּשֵׁל

(b) In *hifil* the imperative is spelled the same as the imperfect except for two differences. One is that the imperative employs a הַ prefix, while the imperfect has prefixes of יַ, תַ, אַ, or נַ. Also, imperative *hifil, 2MS* has a final vowel of *sere*, rather than the *hireq-yod* which appears in imperfect, *hifil, 2MS*.

   ✓ Note that in *hifil* the imperative and imperfect employ the same prefix vowel (*patah*), while the imperative and perfect employ the same prefix consonant (הַ).

(c) In *hitpael* the imperative is like the imperfect except that the imperative employs a הִתְ prefix, while the imperfect has prefixes of אֶתְ, יִתְ, תִתְ, or נִתְ.

   ✓ Note that the imperative and the perfect employ the same prefix in this stem (הִתְ). In fact, in *hitpael* the imperative *2MS* form (הִתְמַשֵּׁל) is identical to the perfect *3MS*, and the imperative *2MP* (הִתְמַשְּׁלוּ) is the same as the perfect *3CP*. The context in which these forms appear make clear which conjugation is intended.

c. Another key to learning the imperative verb is mastery of the following clues for recognizing the forms of the imperative. (These clues appear in summary form in Appendix 1.)

(1) General clues for recognizing regular imperative verbs from strong roots

    (a) Imperative verbs have some vowels that are similar to the imperfect and they employ the same suffixes; however, imperatives never have the prefixes of the imperfect.

    (b) All imperative verbs are second person; their gender and number can be identified by the presence of the same suffixes that are used with the imperfect.

2MS	□□□		2MP	□□□וּ
2FS	□□□ִי		2FP	□□□נָה

    (c) As stated previously, the particle נָא often occurs with volitional verb forms; therefore, it can be a clue to the presence of an imperative.

(2) Clues for recognizing the stems of regular imperative verbs from strong roots

    (a) *Qal:* □□ְ□ or □ְ□ָ□

      ✓ *Sheva* and *holem* appear beneath the first two root consonants in *2MS* and *2FP*. The first two vowels are *hireq* and *sheva* in *2FS* and *2MP*.

    (b) *Nifal:* הִ□ָ□□

    (c) *Piel:* □□ַ□

    (d) *Hifil:* הַ□ְ□□

    (e) *Hitpael:* הִתְ□ַ□□

3. Long form of the imperative

a. The *2MS* imperative sometimes appears in a longer form which involves the addition of a □ָה suffix (also called a paragogic ["added"] ה). While this form may have originally served as an emphatic imperative, it seems to have lost that nuance. Thus, in the Hebrew Bible it appears to have the same meaning as the regular imperative.[1]

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[1] Joüon, §143d; Lambdin, 114.

b. The הָ suffix can appear in *2MS* in any stem of the imperative, although it usually appears in *qal.* The suffix causes certain changes in pointing, as the following examples illustrate.

	Imperative, *2MS*		
	Regular Form	*Long Form*	
Qal	מְלֹךְ	מָלְכָה	("reign")
	שְׁמֹר	שָׁמְרָה	("keep")
	שְׁלַח	שְׁלָחָה	("send")
Nifal	[none]	הִשָּׁבְעָה	("swear")
Piel	מַהֵר	מַהֲרָה	("hurry")

c. Notes concerning the long form of the imperative

(1) In the long form the first consonant of the root in *qal* usually takes a *qames-hatuf*, as the first two examples in the preceding chart indicate. The third example illustrates a weak verb (with a final guttural consonant) which takes a first vowel of *hireq* in the long form. The *nifal* example only appears in the long form, and the *piel* example is a weak verb, whose second consonant cannot take a *dagesh-forte*.

(2) Sometimes the long form of the imperative is similar to forms in other conjugations. For example, in some verbs the long form resembles the perfect, *qal, 3FS*. For example, compare the following:

מָלְכָה = *impv, qal, MS* + ה suffix [long form] ("reign")

מָלְכָה = *perf, qal, 3FS* ("she reigned").

The two forms can be distinguished by the fact that the imperative has a *qames-hatuf* as the first vowel, and the perfect has a *qames*. A *meteg* helps make this distinction when it appears with the perfect verb; otherwise the context of the verb is the clue to recognizing its form.

(3) While the long form of the imperative and the cohortative take the same suffix (הָ), they can easily be distinguished from one another since the cohortative has either the *1CS* or *1CP* imperfect prefix (א or נ).

17C VERBS OF PROHIBITION

Prohibition, or a negative command, is not expressed by the imperative conjugation, but by a second person imperfect with one of two negative particles.

1. The negative particle לֹא with an imperfect often expresses the concept of absolute or permanent prohibition.

   ▸ לֹא תִגְנֹב = "You will not steal" or "Never steal" (Ex 20:15)

2. The negative particle אַל appears with jussives to express prohibitions that are less direct or aimed at stopping something immediately or temporarily.

   ▸ אַל־תִּירְאוּ אֶת־עַם הָאָרֶץ = "Do not fear (stop fearing) (אַל־תִּירְאוּ)
   the people of the land" (Nu 14:9)

   ▸ אַל־נָא תַעֲבֹר מֵעַל עַבְדֶּךָ = "Please do not pass (אַל־נָא תַעֲבֹר) by
   your servant" (Ge 18:3)

   ✓ Note that the second example above employs נָא as a particle of entreaty.

17D ANALYSIS OF VOLITIONAL VERB FORMS

The analysis of volitional verb forms – the jussive, cohortative, and imperative – is illustrated in the following chart. Jussive and cohortative verbs are part of the imperfect conjugation but also require indication of their unique forms as jussives (*juss*) and cohortatives (*cohort*). Imperative verbs require indication of their conjugation (*impv*), and the long forms are identified by means of the additional feature of a ה suffix.

Word	Root	Conjugation	Stem	P/G/N	Additional Features	Translation
יֵרֶא (2Ch 24:22)	ראה <	*impf, juss*	*qal*	*3MS*		"may he see"
וַאֲבָרֲכָה (Ge 12:3)	ברך <	*impf, cohort*	*piel*	*1CS*	+ *vav conj*	"and let me bless"
דַּבְּרוּ (Ge 50:4)	דבר <	*impv*	*piel*	*2MP*		"speak"
וְאָכְלָה (Ge 27:19)	אכל <	*impv*	*qal*	*2MS*	+ *vav conj* & ה suffix	"and eat"
אַל־יִחַר (Ex 32:22)	חרה <	*impf, juss*	*qal*	*3MS*	+ אַל	"do not burn with anger"

Lesson 17: EXERCISES

a. Reproduce from memory the imperative forms of מָשַׁל for the *qal* stem in all persons, genders, and numbers (that is, *2MS*, *2FS*, *2MP*, and *2FP*) and the *2MS* imperative forms of this verb for the other major stems. Then give a translation of all forms. (Appendix 3, item 16, has an imperative practice chart.)

b. Without consulting any charts, identify the following symbolic forms in terms of conjugation (*perf, impf,* or *impv*) and person, gender, and number. Do not assume the forms have any other prefixes or suffixes than the ones that actually appear. If more than one answer is possible, give all options.

▸ *Example:* וּ□□□ ⇒ *Answer: impv, 2mp; or perf, 3CP*

(1)	יִ□□□	(7)	נ□□□	(13)	נוּ□□□
(2)	יִ□□□וּ	(8)	תְּ□□□	(14)	נָה□□□תּ
(3)	א□□□	(9)	נָה□□□	(15)	תּ□□□
(4)	תִּי□□□	(10)	הָ□□□	(16)	תֶּם□□□
(5)	תְּ□□□י	(11)	יְ□□□	(17)	וּ□□□תּ
(6)	תֶּן□□□	(12)	תָּ□□□		

c. Without consulting any charts, identify the following symbolic forms in terms of conjugation (*perf, impf,* or *impv*) and stem (*qal, nif, piel,* etc.). Do not assume the occurrence of a *dagesh-forte* except where indicated. If more than one answer is possible, give all options.

✓ This exercise does not intend to indicate particular *P/G/N*, as suggested by the lack of suffixes. It is concerned with indicating the clues for conjugations and stems.

▸ *Example:* הִתַ◌□□□ ⇒ *Answer: Impv, hit; or perf, hit*

(1)	הֶ◌□□□	(9)	◌□□□	(16)	◌□◌□□
(2)	◌□□	(10)	הָ◌□□□	(17)	◌□□□
(3)	◌□◌□□	(11)	□□□	(18)	◌□◌□□
(4)	◌□◌□□	(12)	◌תַ◌□□	(19)	□□□
(5)	◌□□□	(13)	הָ□□□	(20)	◌□□
(6)	נ□□□	(14)	הֲ□□□	(21)	◌□□□
(7)	□□□	(15)	◌□◌□□	(22)	◌תַ◌□□
(8)	◌□◌□□				

d.   Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אַל	no, not (*particle*)	
(2)	גָּלָה	he uncovered, revealed, went into exile (*V*)	
(3)	חָיָה	he lived, revived (*V*)	
(4)	נָא	please, now, I pray (*particle*)	Usually employed with *cohort, juss,* or *impv*
(5)	עֶבֶד	servant, slave (*NMS*)	*PS:* עַבְדִּי, עַבְדְּךָ, etc.; *P:* עֲבָדִים, עַבְדֵי
(6)	עַיִן	eye (*NFS*)	*Du:* עֵינַיִם
(7)	צוה[1]	צִוָּה (*piel*): he commanded, ordered (*V*)	Only occurs in *piel* and *pual*
(8)	שְׁנַיִם (*M*), שְׁתַּיִם[2] (*F*)	two (*N M/F Du*)	Occurs only in *Du; Cs:* שְׁנֵי (*M*), שְׁתֵּי (*F*); שֵׁנִי (*M*), שֵׁנִית (*F*) = "second"
(9)	תָּוֶךְ	midst, middle (*NMS*)	*Cs:* תּוֹךְ

e.   Analyze the following verbs, using a lexicon as necessary. When more than one option is possible, consult the biblical text to determine which is appropriate in context.

▸   *Example:* אַל־תִּשְׂמַח (Hos 9:1) ⇒ *Answer:* > שׂמח, *impf, juss, qal, 2MS* + אַל, "stop rejoicing"

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[1] Since this verb never occurs in *qal*, its lexical form cannot be the *perf, qal, 3MS* form; instead the root (without vowels) serves as the lexical form.

[2] The numbers from two to ten occur as both masculine and feminine nouns. The ordinal numbers from two to ten also have related cardinals ("second," "third," etc.), which are formed by means of the suffixes יִ◌ (*M*) or יִת◌ (*F*). The spelling of the feminine ordinal number שְׁתַּיִם (šta/yim = "two") is irregular. The *sheva* is silent and the תּ has a *dagesh-lene*. The same is true for the construct form of this word: שְׁתֵּי (štê). See Kautzsch, §97b.

(1)	צַוֵּה	(Jos 4:16)	(8)	אִנָּצְלָה	(Ps 69:15; *Eng* 69:14)
(2)	לֹא תִגְנֹב	(Ex 20:15)	(9)	קִרְאוּ	(Jdg 16:25)
(3)	הִשָּׁמְרִי	(Jdg 13:4)	(10)	מָצְאָה	(Lv 25:28)
(4)	וְנִזְבְּחָה	(Ex 3:18)	(11)	אַל־יִמְשְׁלוּ	(Ps 19:14; *Eng* 19:13)
(5)	יַכְרֵת	(Ps 12:4; *Eng* 12:3)	(12)	וַאֲגַדְּלָה	(Ge 12:2)
(6)	וְאֹכְלָה	(Ge 27:19)	(13)	הַקְשִׁיבָה	(Ps 5:3; *Eng* 5:2)
(7)	שְׁמַעְנָה	(Is 32:9)	(14)	הִתְחַזְּקוּ	(1Sa 4:9)

f. Read aloud and translate the following texts from the Hebrew Bible with the help of a lexicon. Also provide an analysis of all verbs.

✓ The following notes aid in identifying certain weak verb roots and unfamiliar grammatical forms. Consult a lexicon for assitance in identifying the stems of weak verbs whose vowels differ from those of strong verbs.

(1) Genesis 1:6-8

Verse 6

(a) יְהִי < היה

(b) מַבְדִּיל (> בדל) is a participle, *hifil*. The מַ prefix and the *hireq-yod* are typical in participle, *hifil*. Consult a lexicon for its translation.

Verse 7

Even though וַיַּעַשׂ (> עשׂה) has a יַ prefix, it is not a *hifil* verb, as indicated by the fact that the lexicon lists no *hifil* forms for this verb. The guttural consonant עֹ requires the A-class prefix vowel.

(2) Psalm 119:17-19

Verse 18

(a) גַּל (> גלה) loses its final root consonant in this form; the *patah* is the clue to this verb's conjugation and stem.

(b) וְאַבִּיטָה (> נבט) loses its first root consonant in this form; the נ is assimilated into the ב by means of a *dagesh-forte*.

(c) נִפְלָאוֹת (> פלא) is a participle, *nifal,* feminine, plural; it serves as the object of a verb. See a lexicon for its meaning.

Lesson 18

INFINITIVE, PARTICIPLE

18A INFINITIVE

1. Introduction

a. As stated previously, perfect, imperfect, and imperative verbs are finite. Their action is limited by inflection (through prefixes and suffixes) to particular persons, genders, and numbers. Hebrew has two additional conjugations that are not finite: the infinitive and the participle. These two conjugations are non-finite in that they lack the typical inflectional limitations of finite verbs. This section will consider the infinitive, and the next the participle.

b. The infinitive is a verbal noun, which means that it shares some characteristics of verbs and some of nouns. In form it is like a verb in that it is built on a verb root and appears in the verb stems. However, the infinitive is unlike a verb in that it has no person, gender, or number. One way the infinitive is like the noun is that it sometimes takes prefixed prepositions; other similarities to nouns will be discussed later.

c. Hebrew infinitives appear in two states: construct and absolute. While these two terms are also used of nouns, they have different meanings when applied to infinitives. The infinitive construct, which is much more common, is discussed first.

2. Infinitive construct

a. The following chart presents the conjugation of the infinitive construct in the major stems where it occurs, using the strong verb root מָשַׁל as a model. Since infinitives have no person, gender, or number, each stem has only one form. The infinitive construct is used in ways similar to the English infinitive ("to rule") and gerund ("ruling"). These two notions are suggested by the translations; other connotations are also possible.

Infinitive Construct						
Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
מְשֹׁל	הִמָּשֵׁל	מַשֵּׁל		הַמְשִׁיל		הִתְמַשֵּׁל
"(to) rule/ ruling"	"(to) be ruled/be- ing ruled"	"(to) <u>rule</u>/ ruling"		"(to) cause to rule/ causing to rule"		"(to) rule one's self/ ruling one's self"

b. Notes concerning the infinitive construct conjugation

(1) In *qal, nifal, piel,* and *hitpael,* the form of the infinitive construct is identical to the *2MS* imperative. The *hifil* forms in these two conjugations differ in that the infinitive construct takes a *hireq-yod* in the last syllable (הַמְשִׁיל), while the *2MS* imperative has a *sere* (הַמְשֵׁל). (See the chart in section 18A.4a.) The infinitive construct of the strong verb does not appear in the other major stems.

(2) The infinitive construct often has a prefixed preposition לֹ ("to"). However, the prepositional idea can be implied even when there is no prefixed preposition. Consequently, the English preposition "to" appears in parentheses in the translations of the preceding chart. The infinitive construct can also take other prefixed prepositions, as discussed below.

c. Function of the infinitive construct[1]

(1) The infinitive construct can function like a verb in the sense of having a subject or object. (The infinitive appears in parentheses after its translation in the following examples.)

▸ לָמוּת שָׁם אֲנַחְנוּ וּבְעִירֵנוּ = "to die (לָמוּת) there, we and our cattle," or more idiomatically, "so that we and our cattle would die there" (Nu 20:4).

The infinitive has a double subject (אֲנַחְנוּ וּבְעִירֵנוּ). Its root has a middle *vav* (מות). In weak verbs of this sort the *vav* becomes a vowel in infinitive, *qal*, construct.

▸ לְנַשֵּׁק לְבָנַי וְלִבְנֹתָי = "to kiss (לְנַשֵּׁק) my sons and daughters" (Ge 31:28).

In this phrase the infinitive has a double object (לְבָנַי וְלִבְנֹתָי).

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[1] This discussion follows the approach of Lambdin, 128-29. For the following examples and others see Joüon, §124; Waltke and O'Connor, §36.2-36.3; and Williams, §192-200.

(2) The infinitive construct – sometimes accompanied by a subject or object – can function substantivally (like a noun) in a sentence. Usually it serves as a subject or predicate nominative in a verbless clause. However, it can serve other substantival roles, such as the object of a verb or a genitive in a construct phrase.[1]

▸ הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֵלֶב אֵילִים = "Behold, to obey (שְׁמֹעַ) is better than sacrifice; to heed (לְהַקְשִׁיב) better than the fat of rams" (1Sa 15:22).

In this verse two infinitives serve as subjects of verbless clauses; the first one without a preposition, the second one with a prefixed ל.

▸ וְזֶה הַחִלָּם לַעֲשׂוֹת = "And this is (the) beginning of them (הַחִלָּם) to do," or more idiomatically, "And this is what they are beginning to do" (Ge 11:6).

The first infinitive (הַחִלָּם) is *hifil*, construct with a pronominal suffix; it serves as a predicate nominative in this clause.

▸ לֹא אֵדַע צֵאת וָבֹא = "Not I know to go out (צֵאת) or to come in (וָבֹא)," or more idiomatically, "I do not know how to go out or to come in" (1Ki 3:7).

The verb in this clause (אֵדַע) has two infinitives as objects. Both are *qal*, construct and come from weak roots.

▸ בְּיוֹם אֲכָלְךָ = "in the day of your eating (אֲכָלְךָ)" (Ge 2:17).

The construct noun (בְּיוֹם) is followed by an infinitive that functions genitivally in the construct phrase. The infinitive is *qal*, construct with a pronominal suffix.

(3) Most often the infinitive construct is connected to a preposition. It can follow an independent preposition, but more frequently it has one of the prefixed prepositions בְּ, כְּ, or ל. With these prepositions an infinitive construct can function verbally and substantivally, as illustrated previously. However, very commonly such constructions serve to modify or complement verbs.

(a) With the prepositions בְּ and כְּ an infinitive construct usually serves the role of a temporal clause in English.

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[1] Lambdin, 128-29.

▸ בְּעָמְדוֹ לִפְנֵי פַרְעֹה = "in his standing (בְּעָמְדוֹ) before Pharaoh," or more idiomatically, "when he stood before Pharaoh" (Ge 41:46).

> The infinitive, *qal*, construct (בְּעָמְדוֹ) has a pronominal suffix, which affects its vowel pointing.

▸ וַיְהִי כְּבוֹא אַבְרָם מִצְרָיְמָה = "And it happened as coming (כְּבוֹא), Abram, to Egypt," or more idiomatically, "And it happened as soon as Abram came to Egypt" (Ge 12:14).

(b) Infinitive constructs appear quite often with ל to complement or explain verbs in a wide variety of ways.

▸ וַיְמָאֵן לְהִתְנַחֵם = "And he refused to comfort himself (לְהִתְנַחֵם)," or "And he refused to be comforted" (Ge 37:35).

▸ וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת = "And the children of Israel will keep the sabbath to do (לַעֲשׂוֹת) the sabbath," or more idiomatically, "And the children of Israel will keep the sabbath by observing it" (Ex 31:16).

▸ וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר = "And God spoke to Noah saying (לֵאמֹר)" (Ge 8:15).

> The infinitive construct אֱמֹר with ל is a special case. It is spelled irregularly in that the א becomes quiescent and the preposition takes a *sere* as compensation: לֵאמֹר. When introducing a quotation, as in this verse, it is an idiom for "saying."

✓ The preceding examples illustrate the fact that prepositions are quite flexible in their connotations. Their meanings are impacted by their usages in sentences and by the meanings of accompanying verbs.

3. Infinitive absolute

a. The infinitive absolute, like the infinitive construct, cannot be inflected to show person, gender, or number. The forms of the infinitive absolute appear in the following chart, using the strong verb מָשַׁל as a model. The translations suggest one option for the meanings of the infinitive absolute in the major stems; other connotations are also possible, as discussed below.

Infinitive Absolute						
Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
מָשׁוֹל[1]	נִמְשׁוֹל or הִמָּשֵׁל[2]	מַשֵּׁל or מַשֹּׁל	מֻשֵּׁל	הַמְשֵׁל	הָמְשֵׁל	הִתְמַשֵּׁל
"ruling"	"being ruled"	"ruling"	"being ruled"	"causing to rule"	"being caused to rule"	"ruling one's self"

b. Notes concerning the infinitive absolute conjugation

    (1) Two patterns commonly occur with regard to the infinitive absolute in *nifal* and *piel*. The second option in *piel* (מַשֹּׁל) is spelled exactly like the infinitive construct and the *2MS* imperative in this stem.

    (2) Three other forms of the infinitive absolute are spelled the same as forms in other conjugations: one of the infinitive, *nifal,* absolute forms (נִמְשׁוֹל) is identical to the imperfect, *qal, 1CP;* the infinitive, *hifil,* absolute (הַמְשֵׁל) is the same as the imperative, *hifil, 2MS;* and the infinitive, *hitpael,* absolute (הִתְמַשֵּׁל) is the same as *hitpael* forms in the infinitive construct, the *3MS* perfect, and the *2MS* imperative. (See the chart in section 18A.4a.)

c. Function of the infinitive absolute[3]

    (1) The infinitive absolute functions in ways that have little parallel in English grammar. It usually serves an adverbial role and as a rule does not take prefixed prepositions.

    (2) Most frequently the infinitive absolute appears along with a finite verb (*perf, impf,* or *impv*) and serves to intensify or complement the verb in some way. It usually precedes a cognate verb – that is, a verb of the same root as the infinitive. Less frequently the infinitive absolute follows a verb, which may or

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[1] In some verbs this form is spelled according to the pattern of מָשֹׁל.

[2] Sometimes the spelling of the infinitive, *nifal,* construct (הִמָּשֵׁל) is employed as the infinitive, *nifal,* absolute, especially for the sake of assonance (similarity of sound). Such may occur, for example, in a situation like הִמָּשֵׁל יִמָּשֵׁל. Joüon, §51b.

[3] For the following examples and others see Waltke and O'Connor, §35.2-35.5; and Williams, §201-212.

may not be a cognate.[1] When the infinitive absolute intensifies a verb, that intensity may be translated in a wide variety of ways, depending upon the verb's meaning and its context. Often it is useful in translation to use such terms as "indeed," "certainly," or "really." To illustrate, in הַמְשֵׁל יַמְשִׁיל (= "causing to rule, he will cause to rule") an infinitive, *hifil,* absolute precedes an imperfect, *hifil* verb. The phrase may be translated "He will certainly cause to rule." In מָשַׁל מָשׁוֹל (= "he ruled, ruling") an infinitive, *qal,* absolute follows a perfect, *qal* verb. It may be translated "He indeed ruled." Biblical examples follow.

▸ אָמוֹר אָמַ֫רְתִּי בֵּיתְךָ וּבֵית אָבִ֫יךָ יִתְהַלְּכוּ לְפָנַי = "Saying (אָמוֹר), I said that your house and your father's house will walk before me," or more idiomatically, "Indeed, I have promised that your house and your father's house will minister before me" (1Sa 2:30).

   An infinitive, *qal,* absolute (אָמוֹר) precedes a cognate perfect, *qal* verb (אָמַ֫רְתִּי), intensifying its action.

▸ שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה = "Keeping (שָׁמוֹר), you will keep the commandments of the LORD," or more idiomatically, "You must keep the commandments of the LORD" (Dt 6:17).

   Here an infinitive, *qal,* absolute (שָׁמוֹר) precedes and intensifies an imperfect, *qal* that is a cognate verb (תִּשְׁמְרוּן).

▸ שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִ֫ינוּ = "Hear, hearing (שָׁמוֹעַ), but do not comprehend," or "Hear indeed, but do not understand" (Is 6:9).

   An infinitive, *qal,* absolute (שָׁמוֹעַ) follows a cognate imperative, *piel* (שִׁמְעוּ). The infinitive intensifies the action of the verb.

▸ קְבוּרַת חֲמוֹר יִקָּבֵר סָחוֹב וְהַשְׁלֵךְ = "With the burial of a donkey he will be buried, dragging off (סָחוֹב) and casting away (וְהַשְׁלֵךְ)," or more idiomatically, "He will be buried like a donkey, dragged off and cast away" (Jer 22:19).

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[1] In the past grammarians concluded that when the infinitive absolute follows a finite verb it gives a durative or repetitive quality to the verb. More recent grammarians have tended to move away from such a view, claiming instead that when the infinitive absolute appears after a verb it does not necessarily convey a different nuance than when it occurs before a verb. See Waltke and O'Connor, §35.3.1d.

An imperfect, *nifal* (יִקָּבֵר) is followed by two infinitive constructs that are not cognates. The infinitives (וְהַשְׁלֵךְ and סָחוֹב) complement the action of the verb.

(3) An infinitive absolute sometimes serves the role of a finite verb, most commonly replacing an imperative.

▸ זָכוֹר אֶת־יוֹם הַשַּׁבָּת = "Remember (זָכוֹר) the Sabbath day" (Ex 20:8).

This infinitive, *qal,* absolute serves the function of an imperative in this clause.

▸ כֹּה אָמַר יְהוָה אָכֹל וְהוֹתֵר = "Thus the LORD says, 'Eating (אָכֹל) and having some leftover (וְהוֹתֵר),'" or more idiomatically, "Thus the LORD says, 'They will eat and have some leftover'" (2Ki 4:43).

Two infinitive absolutes – the first *qal* (אָכֹל) and the second *hifil* (וְהוֹתֵר) – serve the role of imperfect verbs in this verse.

(4) Occasionally an infinitive absolute functions like a substantive, such as the subject of a clause, a predicate nominative, or a genitive following a construct noun.

▸ אָכֹל דְּבַשׁ הַרְבּוֹת לֹא־טוֹב = "Eating (אָכֹל) too much honey is not good" (Pr 25:27).

This infinitive, *qal,* absolute is the subject of the clause.

▸ מוּסַר הַשְׂכֵּל = "the discipline of being prudent (הַשְׂכֵּל)" (Pr 1:3).

This infinitive, *hifil,* absolute functions genitively in relationship with a construct noun.

4. Summary of the infinitive construct and absolute

a. As suggested by the following chart, it is helpful to compare the forms of the infinitive construct and absolute with one another and with certain forms of the imperative, perfect, and imperfect in order to note similarities and differences.

Infinitive Construct						
Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
מְשֹׁל	הִמָּשֵׁל	מַשֵּׁל		הַמְשִׁיל		הִתְמַשֵּׁל
Infinitive Absolute						
מָשׁוֹל	נִמְשֹׁל or הִמָּשֹׁל	מַשֵּׁל or מַשֹּׁל	מְשֹׁל	הַמְשֵׁל	הָמְשֵׁל	הִתְמַשֵּׁל
Imperative *2MS*						
מְשֹׁל	הִמָּשֵׁל	מַשֵּׁל		הַמְשֵׁל		הִתְמַשֵּׁל
Perfect *3MS*						
						הִתְמַשֵּׁל
Imperfect *1CP*						
	נִמָּשֵׁל					

b. A key to learning the infinitive is mastery of the following clues for recognizing their forms and distinguishing them from other conjugations. (These clues appear in summary form in Appendix 1.)

(1) General clues for recognizing the infinitive construct and absolute

(a) Neither the infinitive construct nor absolute can take the verb suffixes that indicate person, gender, and number. Consequently, any imperative form that has a verb suffix (יְ‍‌‍, וּ, or נָה) can be easily distinguished from the infinitive. All imperative forms except *2MS* have such suffixes.

(b) Infinitive constructs are often connected to independent or prefixed prepositions. Perfects, imperatives, and (usually) infinitive absolutes do not take prefixed prepositions or stand as the objects of independent prepositions.

(c) Other than these clues, one can distinguish between similar forms of the infinitive construct, infinitive absolute, imperative, and perfect by means of the context in which the word appears.

(2) Clues for recognizing the stems of infinitives from strong verb roots

(a) *Qal*

[1] Construct: ◻ֹ◻ְ◻

[2] Absolute: ◻וֹ◻◻ָ

(b) *Nifal*

    [1] Construct: הִ◻ָ◻ֵ◻

    [2] Absolute: נִ◻ְ◻ָ◻ or הִ◻ָ◻ֵ◻

(c) *Piel*

    [1] Construct: ◻ַ◻ֵ◻

    [2] Absolute: ◻ַ◻ֵ◻ or ◻ַ◻ֵ◻

(d) *Pual* absolute: ◻ֻ◻ָ◻

(e) *Hifil*

    [1] Construct: הַ◻ְ◻ִי◻

    [2] Absolute: הַ◻ְ◻ֵ◻

(f) *Hofal* absolute: הָ◻ְ◻ָ◻

(g) *Hitpael*

    [1] Construct: הִתְ◻ַ◻ֵ◻

    [2] Absolute: הִתְ◻ַ◻ֵ◻

18B PARTICIPLE

1. Introduction

    a. The participle, like the infinitive, is a non-finite verb form. It lacks the kind of verbal inflections that appear in finite verbs (*perf, impf,* and *impv*) to indicate person, gender, and number.

    b. The participle is a verbal adjective, which means that it has some of the characteristics of both verbs and adjectives. In form it is like a verb in that it is built on a verb root and appears in verb stems. A participle is like an adjective (and also a noun) in that it takes the common endings that indicate gender, number, and state for nouns and adjectives. A participle can also appear with the definite article and prefixed prepositions.

2. Participle conjugation in the major stems

    a. *Qal* participle

      (1) The *qal* stem of the participle is unique in that it has both active and passive forms, something that occurs in no other conjugation. Outside of *qal*, the other stems of the participle are either active or passive, but not both. In other words the *piel*, *hifil*, and *hitpael* participles are active; and the *nifal*, *pual*, and *hofal* participles are passive. The passive form of the *qal* participle, like the *nifal*,

expresses simple action in the passive voice.[1]

(2) As stated above, the participles in all stems take the common endings for nouns and adjectives. The following paradigm presents the forms of the participle, *qal,* active and passive in all genders, numbers, and states, using the strong verb root מֹשֵל.

Participle, *Qal*				
Singular		*Plural*		*Translation*
Absolute	*Construct*	*Absolute*	*Construct*	
Active				
M מֹשֵל[2]	מֹשֵל	מֹשְׁלִים	מֹשְׁלֵי	"ruling/one(s) ruling"
F מֹשֶׁלֶת or מֹשְׁלָה	מֹשֶׁלֶת or מֹשְׁלַת	מֹשְׁלוֹת	מֹשְׁלוֹת	
Passive				
M מָשׁוּל[3]	מְשׁוּל	מְשׁוּלִים	מְשׁוּלֵי	"being ruled/ one(s) being ruled"
F מְשׁוּלָה	מְשׁוּלַת	מְשׁוּלוֹת	מְשׁוּלוֹת	

✓ Two forms appear for the feminine, singular, absolute participle. The most common in *qal* active is ◌ֶת, while ◌ָה is typical for *qal* passive.

b. Participles in all the major stems

Participles in every stem can occur with any of the common noun endings that are illustrated in the preceding chart. However, for the sake of simplicity, the following paradigm presents only the masculine, singular, absolute forms of the participle in all of the stems, again using the strong verb root מֹשֵל as a model. The translations indicate two common options for translating participles in various stems.

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[1] Joüon, §417q, suggests that the participle, *qal,* passive connotes completed action, while the participle, *nifal* implies action that is in process.

[2] In some verbs this form is spelled according to the pattern of מוֹשֵל.

[3] In some verbs this form is spelled according to the pattern of מָשֵׁל.

Participle, *MS*, Absolute						
Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
Active						
מֹשֵׁל "ruling/ one ruling"		מְמַשֵּׁל "<u>ruling</u>/ one <u>ruling</u>"		מַמְשִׁיל "causing to rule/ one caus- ing to rule"		מִתְמַשֵּׁל "ruling himself/ one ruling himself"
Passive						
מָשׁוּל "being ruled/one being ruled"	נִמְשָׁל "being ruled/one being ruled"		מְמֻשָּׁל "being <u>ruled</u>/one being <u>ruled</u>"		מׇמְשָׁל "being caused to rule/one be- ing caused to rule"	

c. Notes concerning the participle conjugation

   (1) Five stems of the participle – *piel*, *pual*, *hifil, hofal,* and *hitpael* – have the following:

   (a) A מ prefix (or מִת in the case of *hitpael*)

   (b) A pointing which resembles the pointing of the imperfect verb.

   (2) All of the passive participle forms in the preceding chart, with the exception of the *qal* passive, have a *qames* as the vowel for the second root consonant in absolute forms.

   (a) This pattern is typically followed in all absolute participles in the non-*qal,* passive stems, as illustrated by the following *nifal* absolute forms.

   Participle*, nifal:*   *MS Ab:*   נִמְשָׁל

                      FS Ab: נִמְשָׁלָה   (less often: נִמְשֶׁלֶת)

                      MP Ab: נִמְשָׁלִים

                      FP Ab: נִמְשָׁלוֹת

   ✓ Note that the vowel under the second root consonant distinguishes the participle, *nifal, MS, Ab* (נִמְשָׁל) from the perfect, *nifal, 3MS* (נִמְשַׁל).

Pual and *hofal* absolute participle forms follow the same pattern as the preceding *nifil* forms with regard to the *qames* under the second root consonant.

(b) The *qames* under the second root consonant typically reduces in the construct participle forms of the non-*qal,* passive stems, as illustrated with the following *nifal* construct forms.

Participle, *nifal:*   MS Cs: נִמְשַׁל

FS Cs: נִמְשְׁלַת   (less often: נִמְשֶׁ֫לֶת)

MP Cs: נִמְשְׁלֵי

FP Cs: נִמְשְׁלוֹת

Pual and *hofal* construct participles usually follow the same pattern with regard to the second root consonant.

d. A key to learning the participle is mastery of the following clues for recognizing its forms. (These clues appear in summary form in Appendix 1.)

(1) General clues for recognizing the participle

(a) The appearance of the common endings for nouns and adjectives helps to distinguish the participle from other verb forms outside of the *MS* absolute and construct (which have no ending). The *MS* forms can be recognized by their unique pointing, as described below.

(b) The מ prefix which appears on the in *piel*, *pual*, *hifil*, *hofal*, and *hitpael* readily distinguishes these participles from all other verb forms.

(c) In the absolute forms of the participle in *nifal,* the *qames* under the second root consonant distinguishes it from other verb forms.

(2) Clues for recognizing the stems of strong verb participles

(a) *Qal*

[1] Active: □□֫□

All forms have the unique feature of a *holem* with the first root consonant.

[2] Passive: □ו□□

All forms have the unique feature of a *shureq* after the second root consonant.

(b) *Nifal*: נִ◌ְ◌ָ◌

      In construct forms (*MS, MP, FS,* and *FP*) the *qames* reduces.

(c) *Piel*: מְ◌ַ◌ּ⸰◌

(d) *Pual*: מְ◌◌ֻ◌

(e) *Hifil*: מַ◌◌ִ◌

(f) *Hofal*: מָ◌◌ְ◌

(g) *Hitpael*: מִתְ◌ַ◌◌

3. Function of the participle[1]

a. A participle often functions in the ways that an adjective functions: attributively, predicatively, and substantivally.

   (1) When functioning attributively, a participle (like an adjective) follows the noun it modifies and agrees with it in gender, number, and definiteness. It is often useful to translate an attributive participle with a relative clause.

      ▸ אֵשׁ אֹכְלָה = "a fire, a consuming (אֹכְלָה)," which means "a consuming fire" (Dt 4:24).

      ▸ כָּל־הַכֶּסֶף הַנִּמְצָא = "all of the money, the being found (הַנִּמְצָא)," which means "all of the money which was found" (Ge 47:14).

   (2) When a participle functions predicatively it appears in a verbless clause, usually with a stated subject. The predicative participle, which does not take an article, agrees with the subject it modifies in gender and number (like an adjective).

      ▸ עֲזֻבוֹת עָרֵי עֲרֹעֵר = "being abandoned (עֲזֻבוֹת) the cities of Aroer," which in its context means "the cities of Aroer will be abandoned" (Is 17:2).

   (3) A substantival participle stands in the place of a noun, serving such roles as a subject, predicate nominative, or the object of a verb or preposition. Like a noun, a substantival participle may take the article. Substantival participles may be translated in various ways, sometimes by supplying "one(s)" as the subject of the participle's action, by a relative clause, or simply by a noun which incorporates the verbal notion of the participle. For example, one might

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[1] For the examples that follow and others see Horsnell, 78-83; Waltke and O'Connor, §37.1-37.7; and Williams, §213-222.

translate the participle, *qal,* active הַמֹּשֵׁל as "the ruling one," "the one who rules," or "the ruler," depending upon the context in which the word appears.

▸ וַיִּרְאוּ הַשֹּׁמְרִים אִישׁ = "And the watching ones (הַשֹּׁמְרִים) saw a man," or more idiomatically, "And those who were watching [the city of Bethel] saw a man," or "And the spies saw a man" (Jdg 1:24).

The participle, *qal,* active (הַשֹּׁמְרִים) is the subject of the verb in this clause.

▸ וָאֶשְׁמַע אֵת מִדַּבֵּר אֵלָי = "And I heard one speaking (מִדַּבֵּר) to me" (Eze 2:2).

The participle (מִדַּבֵּר) is serving as the object of a verb. Its stem is *hitpael.* The ת of the מִתְ prefix has been assimilated into the first root consonant by means of a *dagesh-forte*, since the "t" and "d" sounds blend together in speech. A full spelling of the form would be מִתְדַּבֵּר.

▸ לְשֹׁמְרֵי בְרִיתוֹ = "to keeping ones (לְשֹׁמְרֵי) of his covenant," or more idiomatically, "to those who keep his covenant" (Ps 103:18).

This participle, *qal,* active (לְשֹׁמְרֵי) is *MS* construct and is limited by the absolute noun that follows it. The participle also serves as the object of a preposition.

b. A participle may also function like a finite verb (*perf, impf,* or *impv*). In this role it often conveys continuous action in the present or past, or it may suggest imminent action.[1] The temporal state of the action is implied by the participle's context. When functioning like a finite verb, a participle can take an object or adverbial complement of some sort.

▸ כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ = "For God knows (יֹדֵעַ) that in the day you eat from it" (Ge 3:5).

▸ בָרָק רֹדֵף אֶת־סִיסְרָא = "Barak was pursuing (רֹדֵף) Sisera" (Jdg 4:22).

▸ וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל = "And I, behold I, will cause to come (מֵבִיא) the flood," or more idiomatically, "Behold, I will bring the flood" (Ge 6:17).

מֵבִיא (> בוא) is participle, *hifil,* conveying imminent action.

✓ When a participle does not have an object or adverbial complement, it may be

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[1] Williams, §213-214

difficult to distinguish whether it is functioning like a finite verb or a predicate adjective. In such cases it makes little difference which classification is chosen.

18C ANALYSIS OF INFINITIVES AND PARTICIPLES

1. The analysis of infinitives involves identification of the verb root, conjugation (*inf*), stem, state (*Cs* or *Ab*), any additional features, and the translation of the infinitive.

2. The analysis of participles requires identification of the verb root, conjugation (*part*), stem, gender, number, state, any additional features, and the translation of the participle. In the case of a participle, *qal,* it is also necessary to indicate the voice (*act* or *pass*). With other stems no indication of voice is necessary, since they can only be either active or passive.

Word	Root	Conju-gation	Stem[1]	G/N	State	Additional Features	Translation
לְחַזֵּק (Jos 11:20)	חזק <	*inf*	*piel*	--	*Cs*	+ *prep* לְ	"to harden"
הֵאָכֹל (Lv 7:18)	אכל <	*inf*	*nif*	--	*Ab*		"being eaten"
הַהֹלְכִים (Ex 10:8)	הלך <	*part*	*qal act*	*MP*	*Ab*	+ *art*	"the ones going"
מַזְכֶּרֶת (Nu 5:15)	זכר <	*part*	*hif*	*FS*	*Ab*		"causing to remember"

✓ A summary of the steps involved in analyzing infinitives and participles appears in Appendix 2.

Lesson 18: EXERCISES

a. Reproduce from memory the following forms for מֹשֹׁל and give a translation for each form.

(1) Participle, *qal*, active, masculine, singular, absolute

(2) Participle, *qal*, passive, masculine, singular, absolute

(3) Infinitive, *qal*, construct

(4) Infinitive, *qal*, absolute

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[1] When a participle is in the *qal* stem, also indicate in this column whether it is active or passive.

b. Without consulting any charts, identify the following symbolic forms in terms of conjugation (*perf, impf, impv, inf,* or *part*) and stem (*qal, nif, piel,* etc.). In the case of an infinitive also identify whether the form is construct or absolute. In the case of a participle, *qal,* also identify the voice as active or passive. Do not assume the occurrence of a *dagesh-forte* except where indicated. If more than one answer is possible, give all options.

✓ This exercise is concerned with the general clues for conjugations and stems. The clues are intended as indicators for all the forms of a particular conjugation and stem, not simply one form (with a few exceptions, as in *impv, qal* where one clue [□□֖] applies to two forms and another [□֖□] to two forms).

▸ *Example:* □□ֶ֔ה ⇒ *Answer: inf, nif, Cs*

This example is not identified as the general clue for *impv, nif* because it applies to only one form in that stem and conjugation – only *2MS* has a *sere* under the second consonant of the root. Instead, the general clue for *impv, nif* (which applies to all forms of that conjugation and stem) is □□ָ֔ה. Similarly, while □□ָ֔ה is an accurate clue for *inf, nif, Cs,* □□ֶָ֔ה is a more precise clue, since it also indicates the vowel which always appears under the second root consonant.

(1)	□□֔	(14)	□□ָ֔ה	(27)	□□ֵ
(2)	נ֔□□	(15)	נ□ָ֔□	(28)	נ□□
(3)	⊲□ָ□	(16)	⊲□ָ□	(29)	ה□□י□
(4)	מַ□ָ□□	(17)	מִ□ַ□ת□	(30)	□□ַ
(5)	□□□	(18)	□□□	(31)	⊲ת□□□
(6)	□□ֹו□	(19)	□֔□□	(32)	ה□ָ□
(7)	□□֔	(20)	□□ו□	(33)	ה□□□
(8)	⊲□֔□□	(21)	ה□ָ□	(34)	⊲□□□
(9)	הָ□ֵ□	(22)	□□□	(35)	מִ□□□
(10)	מְ□ַ□□	(23)	ה□ַ□ת□	(36)	הָ□□□
(11)	⊲□ָ□□	(24)	⊲□ַ□□	(37)	ה□ת□□□
(12)	□□֔□	(25)	מָ□□□	(38)	⊲□ָ□□
(13)	⊲□□□	(26)	⊲□֔□□	(39)	ה□□□

c. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	דבר[1]	דִּבֶּר (*piel*): he spoke (*V*)	Usually *piel;* in *qal* only as *inf* and *part*
(2)	זֶרַע	seed, offspring, sowing (*NMS*)	*S* with *PS:* זַרְעֲךָ, זַרְעִי, etc.
(3)	יָם	sea (*NMS*)	*P:* יַמִּים
(4)	מָלַךְ	he reigned, was/became king (or *F:* she was/ became queen) (*V*)	
(5)	מָקוֹם	place (*NMS*)	*P:* מְקֹמוֹת
(6)	מֹשֶׁה	Moses (*proper N*)	
(7)	עוֹד	yet, still, again, besides (*adv*)	
(8)	עֵץ	tree, trees, wood (*NMS*)	
(9)	שָׁלוֹשׁ, שָׁלֹשׁ (*M*); שְׁלֹשָׁה (*F*)	three (*N M/F S*)	*MS Cs:* שְׁלֹשׁ; *FS Cs:* שְׁלֹשֶׁת; *P:* שְׁלֹשִׁים = "thirty";[2] שְׁלִישִׁי (*M*), שְׁלִישִׁית (*F*) = "third"

d. Analyze the following words without consulting charts or clues. Use the lexicon only where necessary for translation. When more than one option for analysis is possible, consult the biblical text to determine which is appropriate in context. Some weak verbs appear with vowels that vary slightly from the מֹשֵׁל paradigms in this lesson; however, the forms of these verbs are similar enough to be easily recognized.

▸ *Example:* מְלֻבָּשִׁים (1Ki 22:10) ⇒ *Answer: >* לבשׁ, *part, pual, MP, Ab*, "being clothed"

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[1] This verb's root serves as its lexical form since the verb never occurs in *perf, qal, 3MS.*

[2] The plural forms of the numerals from "three" to "nine" make up the numerals from "thirty" to "ninety."

(1)	יָדְ֫עַת	(Nu 31:17)	(11)	מִתְנַבְּאִים	(1Ki 22:10)
(2)	לְלַקֵּט	(Ru 2:15)	(12)	וּלְהַגְדִּיל	(Am 8:5)
(3)	הַנִּקְרָא	(Is 43:7)	(13)	זְרוּעָה	(Jer 2:2)
(4)	מְשַׁלֵּחַ	(Ge 43:4)	(14)	וְהִדְרִיךְ	(Is 11:15)
(5)	בִּקַּע	(Job 28:10)	(15)	מְסֻתָּ֫רֶת	(Pr 27:5)
(6)	נִשְׁאֹל	(1Sa 20:6)	(16)	לְהִנָּתֵן	(Est 3:14)
(7)	בְּהִתְנַשֵּׂא	(Pr 30:32)	(17)	מָעֳמָד	(1Ki 22:35)
(8)	וְהָפְדֵּה	(Lv 19:20)	(18)	וְהַכְבֵּד	(Ex 8:11; *Eng* 8:15)
(9)	הַכְּתוּבוֹת	(2Ch 34:24)	(19)	מַלֵּט	(Jer 39:18)
(10)	וְנִגְזְלָה	(Pr 4:16)	(20)	כִּמְלַקֵּט	(Is 17:5)

e. Read aloud and translate the following texts from the Hebrew Bible with the help of a lexicon. Also provide an analysis of all finite verbs (*perf, impf,* or *impv*), infinitives, and participles.

(1) Genesis 1:9-13

Verse 9

(a) יִקָּווּ > II קוה

(b) The ר in וְתֵרָאֶה cannot take the *dagesh-forte* that would normally appear in this stem. To compensate, the preceding vowel (under the prefix) has lengthened from *hireq* to *sere*.

Verse 10

וּלְמִקְוֵה > II קוה Note that this noun, like many others, is formed by prefixing a מ to a verb root. The resulting form resembles a participle.

Verse 11

This verse provides an appropriate place for some introductory observations about the *Masora* and the critical apparatus in *BHS*.[1]

(a) *Masora*

[1] As the name suggests, the marginal *Masora* (or *Masora marginalis*) refers to Masoretic notes in the margins of the Hebrew Bible. One part,

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[1] For fuller discussions see Scott; Würthwein; and Reinhard Wonneberger, *Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia*, 3d rev. ed., trans. Dwight R. Daniels (Rome: Pontifical Biblical Institute, 2001).

the *Masora parva* (*Mp*) (= "small *Masora*"), consists of the notes that appear in the outside margins of *BHS*. The other part, the *Masora magna* (*Mm*) (= "large *Masora*"), is comprised mostly of concordance-like lists that originally appeared in the upper and lower margins of the *MT*. The *Mm* notes themselves do not appear in *BHS* but are published separately. The notations that appear immediately below the Hebrew text in *BHS* make reference to relevant material in the separately published *Mm*.

[2] It is helpful for beginning students to familiarize themselves with certain features of the *Mp*. The small circles above words in the Hebrew text refer to notes in the *Mp*. A circle spaced between words, as between the first two words in verse 11 (וַיֹּאמֶר אֱלֹהִים), indicates that a note in the *Mp* relates to two or more words. Since the circle between the first two words in verse 11 is the first one on the line, it refers to the first note in the *Mp*, which appears in the left margin. The second superscript circle in verse 11 stands above a single word (תַּדְשֵׁא), indicating that the second *Mp* note relates to this word. *Mp* notes are separated by periods and are written in abbreviated Aramaic and Hebrew. The prolegomena to *BHS* translates the abbreviations into Latin; English translations are also available.[1] In the *Mp,* Hebrew letters with dots above them usually refer to numbers. For example, the first *Mp* note relating to verse 11 has the letters כ and ה with dots above them, which stands for the number "25," indicating how many times the phrase וַיֹּאמֶר אֱלֹהִים occurs elsewhere in the Hebrew Bible. The superscript "10" after כה directs the reader to the paragraph immediately below the Hebrew text and a reference to material in the *Mm*. The second circle in the verse, above תַּדְשֵׁא, refers to the *Mp* note of ל with a dot above it. It stands for "no other," meaning that this is the only occurrence of this particular word in the Hebrew Bible.

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[1] A handy, inexpensive source is Scott's *A Simplified Guide to BHS;* see pages 37-51.

(b) Critical apparatus

[1] The critical apparatus in *BHS* appears in the paragraph at the bottom of the page. Superscript English letters in the Hebrew text refer to critical notes in the apparatus. A superscript letter immediately after a word indicates that the note relates only to that word. For example, the superscript "b" after עֵץ in verse 11 means that note "b" relates to this word. When the same superscript letter appears before and after a group of words, as the letter "a" occurs before and after דֶּשֶׁא עֵשֶׂב in verse 11, it indicates that the critical note relates to the whole phrase. If a letter appears at the beginning of a verse and is not repeated, then the critical note deals with the entire verse. In the critical apparatus two parallel lines separate notes, and verse numbers appear in a bold font. The critical notes themselves employ symbols and abbreviations that are interpreted in Latin in the *BHS* prolegomena; English translations are also available.[1]

[2] To illustrate a critical note, locate note "b" for verse 11 in the critical apparatus (the second note on the last line). It gives a variant reading for עֵץ, which begins "read ('l') with ('c')" and then lists the external evidence for the variant in symbolic form. The evidence is "a few ('pc') manuscripts of the Hebrew Bible ('Mss'), the Samaritan Pentateuch, the Septuagint, the Syriac version, the Targum Pseudo-Jonathan, and the Vulgate." The critical note then gives the variant: וְעֵץ, which alters the text by adding a *vav* conjunction to the word. (Only vowels that are different from the text appear with the variant. Since the *sere* under the *ayin* is not altered, it is not repeated in the critical note.) Finally, the note offers some internal textual evidence to support the variant: "compare ('cf') with verse 12," where in a parallel expression עֵץ has a *vav* conjunction.

Verse 12

וַתּוֹצֵא > יצא In this root, as with most verb roots that begin with a *yod*, the first consonant becomes a *holem-vav* in the *hifil* stem.

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[1] Ibid., 61-87.

(2) Psalm 119:9

    (a) בַּמֶּה is the interrogative pronoun מה with a preposition.

    (b) Interpret the notes for this verse in the critical apparatus.

        ✓ Sometimes a variant appears in an abbreviated form, giving only enough consonants of a word to make clear what the alteration is. Such is the case with the critical notes for this verse. For example, the variant for לִשְׁמֹר appears as בְּשׁ, indicating that the only change is with regard to the prefixed preposition.

(3) Numbers 25:5

    (a) Note "b" in the critical apparatus provides a clue to the function of אֲנָשָׁיו in the verse.

    (b) לְבַֽעַל פְּעוֹר is a proper noun with a preposition.

(4) Genesis 37:8

    (a) הֲמָלֹךְ begins an interrogative clause, as indicated by the prefix הֲ. This interrogative ה, which is discussed later (in Lesson 20), has no translation; it simply indicates that the clause should be translated in the form of a question.

    (b) אִם also functions in this verse as an interrogative particle. It requires no translation but simply indicates that the following clause is interrogative.

    (c) וַיּוֹסִפוּ is a *hifil* verb from the root יסף.

Lesson 19

PRONOMINAL SUFFIXES ON FINITE VERBS, PRONOMINAL SUFFIXES ON NON–FINITE VERBS

19A PRONOMINAL SUFFIXES ON FINITE VERBS

1. Introduction

   a. Pronominal suffixes can appear on verbs, as they do with other parts of speech. When pronominal suffixes occur with finite verbs – perfect, imperfect, or imperative – they function as the objects of the verbal action. As discussed previously, a verb can have an object comprised of the sign of the object with a pronominal suffix, as in מָשַׁל אֹתָם = "He ruled them." Another way of expressing the same thing is to place the pronominal suffix directly on the verb, as in מְשָׁלָם = "He ruled them." Pronominal suffixes normally appear on finite verbs that are active; therefore, the following discussion will focus on pronominal suffixes with verbs in three stems: *qal, piel,* and *hifil*.[1]

   b. The following verbs, with analysis below them, illustrate the usage of pronominal suffixes on finite verbs.

     ▸ הִמְלַכְתִּ֫יךָ = "I made you king" (2Ch 1:11).
       Perf, hif, 1CS + pronominal suffix *2MS* (*PS 2MS*)

     ▸ יִמְצָא֫וּהוּ = "They will find him" (Job 20:8).
       Impf, qal, 3MP + PS 3MS

     ▸ בָּרֲכֵ֫נִי = "Bless me" (Ge 27:34).
       Impv, piel, 2MS + PS 1CS

2. Pronominal suffixes on perfect verbs

   a. The following chart indicates the typical spelling of the pronominal suffixes as

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[1] It is possible, although rare, for pronominal suffixes to appear in the passive stems of some verbs. For example, וַנֲעַבְדֵ֫ם (= "let us be made to serve them" or "let us serve them" [Dt 13:3]) is an *imperfect, hofal* verb with a *PS 3MP*.

they appear on perfect verbs. Two sets of forms are given: one for verbs ending with vowels (such as מְשַׁלְתָּ) and the other for verbs ending with consonants (such as מָשַׁל).[1] In the latter case a variety of connecting vowels can appear between the consonantal endings of verbs and the consonants of the suffixes.

	Pronominal Suffixes for Perfect Verbs		
	On verbs ending with vowels	*On verbs ending with consonants*[2]	*Translation*
1CS	נִי	ֵנִי	"me"
2MS	ךָ	ְךָ	"you"
2FS	ךְ	ֵךְ , ֵךְ	"you"
3MS	ו , הוּ	ֹהוּ , וֹ	"him, it"
3FS	הָ	הָ	"her, it"
1CP	נוּ	ֵנוּ	"us"
2MP	כֶם	ְכֶם	"you"
2FP[3]	כֶן	ְכֶן	"you"
3MP	ם	ָם , ָם	"them"
3FP	ן	ָן , ָן	"them"

✓ Most forms of the pronominal suffixes for verbs resemble the suffixes for singular nouns. (See Lesson 9A.2a.) One difference is that the *1CS* suffix for verbs has a *nun* before the *hireq-yod,* which does not typically occur with nouns. Another difference is that the suffixes for verbs that end with consonants (in the second column of forms) sometimes employ different connecting vowels than the suffixes for nouns. Note also that perfect verbs have a preference for A-class connecting vowels with the suffixes. (See *1CS, 3MS, 3FS, 1CP, 3MP,* and *3FP* in the second column of suffixes above.)

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[1] There are a few other rare forms. See Horsnell, 264-65; Kautzsch, §58a; Lambdin, 260; and Seow, 197.

[2] A silent *sheva* may also appear before the first consonant of the suffixes in *1CS, 3MS,* and *1CP.*

[3] *PS 2FP* for verbs is hypothetical, since it does not occur in the Hebrew Bible. Kautzsch, §58a

b. Forms of the perfect verb to which pronominal suffixes are attached[1]

(1) When pronominal suffixes are attached to verbs, certain changes occur in vowels and accenting. The chart below uses מָשַׁל to illustrate the major changes that occur in the spelling of strong perfect verbs when pronominal suffixes are attached. The second column for each stem presents the vowel pointing of the verb to which the suffixes are attached. (The symbol ◌ֶ represents a pronominal suffix at the end of a verb.) The first column under each stem gives the normal spelling of perfect verbs without suffixes for the sake of comparison.

	Perfect					
	Qal		Piel		Hifil	
P/G/N of verb:	*Without PS*	*Before PS*	*Without PS*	*Before PS*	*Without PS*	*Before PS*
3MS	מָשַׁל	מְשָׁל◌ֶ	מִשֵּׁל	מִשֶּׁל◌ֶ or מִשְּׁל◌ֶ	הִמְשִׁיל	הִמְשִׁיל◌ֶ
3FS	מָשְׁלָה	מְשָׁלַת◌ֶ or מְשָׁלַת◌ֶ	מִשְּׁלָה	מִשְּׁלַת◌ֶ	הִמְשִׁילָה	הִמְשִׁילַת◌ֶ
2MS	מָשַׁלְתָּ	מְשַׁלְתָּ◌ֶ	מִשַּׁלְתָּ	מִשַּׁלְתָּ◌ֶ	הִמְשַׁלְתָּ	הִמְשַׁלְתָּ◌ֶ
2FS	מָשַׁלְתְּ	מְשַׁלְתִּי◌ֶ	מִשַּׁלְתְּ	מִשַּׁלְתִּי◌ֶ	הִמְשַׁלְתְּ	הִמְשַׁלְתִּי◌ֶ
1CS	מָשַׁלְתִּי	מְשַׁלְתִּי◌ֶ	מִשַּׁלְתִּי	מִשַּׁלְתִּי◌ֶ	הִמְשַׁלְתִּי	הִמְשַׁלְתִּי◌ֶ
3CP	מָשְׁלוּ	מְשָׁלוּ◌ֶ	מִשְּׁלוּ	מִשְּׁלוּ◌ֶ	הִמְשִׁילוּ	הִמְשִׁילוּ◌ֶ
2MP	מְשַׁלְתֶּם	מְשַׁלְתּוּ◌ֶ	מִשַּׁלְתֶּם	מִשַּׁלְתּוּ◌ֶ	הִמְשַׁלְתֶּם	הִמְשַׁלְתּוּ◌ֶ
2FP	מְשַׁלְתֶּן	מְשַׁלְתּוּ◌ֶ	מִשַּׁלְתֶּן	מִשַּׁלְתּוּ◌ֶ	הִמְשַׁלְתֶּן	הִמְשַׁלְתּוּ◌ֶ
1CP	מָשַׁלְנוּ	מְשַׁלְנוּ◌ֶ	מִשַּׁלְנוּ	מִשַּׁלְנוּ◌ֶ	הִמְשַׁלְנוּ	הִמְשַׁלְנוּ◌ֶ

(2) Notes concerning the forms of the perfect with pronominal suffixes

(a) When the suffixes are attached to perfect, *qal* verbs, an initial vowel of *qames* reduces to *sheva* and the second vowel sometimes lengthens to *qames*.

(b) The *3FS* verb ending ◌ָה changes to ◌ַת or ◌ָת before the pronominal

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[1] See Horsnell, 267-71; and Seow, 196.

suffixes. This is the same sort of change that occurs with *FS* nouns before the suffixes.

(c) The *2FS* verb ending תְּ becomes תִי before pronominal suffixes, so that it has the same spelling as the *1CS* verb.

(d) In *2MP* and *2FP* the characteristic final consonants (ם and ן) are replaced by וּ, so that they both have the same ending of תוּ before pronominal suffixes.

(e) In some forms the accent remains where it stands when the verb has no pronominal suffix; in others it shifts to the ultimate or penultimate syllable.

c. Examples of the perfect verb with pronominal suffixes, using משׁל to illustrate[1]

   (1) Perfect, *qal, 3MS* verb with pronominal suffixes

Perfect, qal, 3MS: מָשַׁל				
PS:			*PS:*	
1CS	מְשָׁלַנִי ("he ruled me")		*1CP*	מְשָׁלָנוּ ("he ruled us")
2MS	מְשָׁלְךָ ("he ruled you")		*2MP*	מְשָׁלְכֶם ("he ruled you")
2FS	מְשָׁלֵךְ ("he ruled you")		*2FP*	מְשָׁלְכֶן ("he ruled you")
3MS	מְשָׁלוֹ or מְשָׁלֵהוּ ("he ruled him")		*3MP*	מְשָׁלָם ("he ruled them")
3FS	מְשָׁלָהּ ("he ruled her")		*3FP*	מְשָׁלָן ("he ruled them")

   (2) Examples of perfect, *qal* verbs in other persons, genders, and numbers with pronominal suffixes

   ‣ *3FS* verb מָשְׁלָה + selected *PS* = מְשָׁלַתְנִי, מְשָׁלַתּוּ or מְשָׁלַתְהוּ, מְשָׁלָתַם ("she ruled me," etc.)

   ‣ *2MS* verb מָשַׁלְתָּ + selected *PS* = מְשַׁלְתָּן, מְשַׁלְתָּנוּ, מְשַׁלְתָּהּ ("you ruled her," etc.)

   ‣ *2FS/1CS* verbs מָשַׁלְתִּי/מָשַׁלְתְּ + selected *PS* = מְשַׁלְתִּינוּ, מְשַׁלְתִּיהָ, מְשַׁלְתִּים ("you/I ruled her," etc.)

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[1] Some hypothetical forms appear for the sake of illustration. See Horsnell, 267-70; Kelley, 154-56; Lambdin, 261-62, 266-67; and Weingreen, 123-27.

‣ *3CP* verb מָשְׁלוּ + selected *PS* = מְשָׁלוּנִי[1], מְשָׁלוּהוּ, מְשָׁלוּנוּ ("they ruled me," etc.)

(3) Examples of the perfect, *piel* verb with pronominal suffixes

‣ *3MS* verb מִשֵּׁל + selected *PS* = מִשְּׁלַנִי, מִשֶּׁלְךָ, מִשֶּׁלְכֶם ("he <u>ruled</u> me," etc.)

‣ *2MS* verb מִשַּׁלְתָּ + selected *PS* = מִשַּׁלְתּוֹ, מִשַּׁלְתָּה, מִשַּׁלְתָּם ("you <u>ruled</u> him," etc.)

‣ *3CP* verb מִשְּׁלוּ + selected PS = מִשְּׁלוּהוּ, מִשְּׁלוּנוּ, מִשְּׁלוּן ("they <u>ruled</u> him," etc.)

(4) Examples of the perfect, *hifil* verb with pronominal suffixes

‣ *3MS* verb הִמְשִׁיל + selected *PS* = הִמְשִׁילַנִי, הִמְשִׁילְךָ, הִמְשִׁילָן ("he made me rule," etc.)

‣ *1CS* verb הִמְשַׁלְתִּי + selected *PS* = הִמְשַׁלְתִּיךָ, הִמְשַׁלְתִּיו, הִמְשַׁלְתִּים ("I made you rule," etc.)

‣ *3CP* verb הִמְשִׁילוּ + selected *PS* = הִמְשִׁילוּהָ, הִמְשִׁילוּנוּ, הִמְשִׁילוּכֶם ("they made her rule," etc.)

3. Pronominal suffixes on imperfect and imperative verbs

a. Since the imperative conjugation is very similar to the imperfect conjugation without the imperfect prefixes, the same patterns are followed for attaching pronominal suffixes to imperfects and to imperatives.

b. Forms of the pronominal suffixes for imperfect and imperative verbs

The following chart presents the pronominal suffixes that usually appear on imperfect and imperative verbs. Two sets of forms are given: one for verbs ending with vowels (such as מִשְׁלִי or יִמְשְׁלוּ) and the other for verbs ending with consonants (such as תִּמְשֹׁל or מְשֹׁל).[2]

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[1] When pronominal suffixes are added to a verb ending in וּ, sometimes the וּ reduces to a *qibbus*, as in מְשָׁלֻנִי (*perf, qal, 3CP + PS 1CS*).

[2] See Horsnell, 266; Kelley, 158; Lambdin, 271; and Seow, 248.

	Pronominal Suffixes for Imperfect & Imperative Verbs		
	On verbs ending with vowels	*On verbs ending with consonants*	*Translation*
1CS	נִי	ֵנִי	"me"
2MS	ךָ	ְךָ	"you"
2FS	ךְ	ֵךְ	"you"
3MS	ו, הוּ	ֵהוּ	"him, it"
3FS	הָ	ָהּ, ֶ֫הָ	"her, it"
1CP	נוּ	ֵנוּ	"us"
2MP	כֶם	ְכֶם	"you"
2FP[1]	כֶן	ְכֶן	"you"
3MP	ם	ֵם	"them"
3FP	ן	ֵן	"them"

✓ The suffixes in the first column (for imperfect and imperative verbs ending with vowels) are the same suffixes that are used on perfect verbs ending with vowels. Note in the second column of suffixes that E-class connecting vowels are typically employed with imperfect and imperative verbs ending with consonants, in contrast to perfect verbs which prefer A-class connecting vowels.

c. Forms of the imperfect to which pronominal suffixes are attached[2]

When pronominal suffixes are attached to imperfect verbs, certain changes can occur in vowel pointing and accenting. The changes, however, are much less dramatic than those which occur in perfect verbs, with one exception. The *3FP* and *2FP* forms of the imperfect verb before pronominal suffixes are spelled the same as the *2MP* imperfect. The following chart uses מֹשֵׁל to illustrate the changes that occur in the spelling of strong imperfects when pronominal suffixes are attached. Under each stem the second column has the forms of representative imperfects before the suffixes, while the first column has the normal spelling of imperfect verbs without suffixes.

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[1] *PS 2FP* for verbs is hypothetical, since it does not occur in the Hebrew Bible. Kautzsch, §58a.

[2] See Horsnell, 272.

	Imperfect					
	Qal		Piel		Hifil	
P/G/N of verb:	Without PS	Before PS[1]	Without PS	Before PS	Without PS	Before PS
3MS	יִמְשֹׁל	יִמְשָׁל_ـ	יְמַשֵּׁל	יְמַשֶּׁל_ـ	יַמְשִׁיל	יַמְשִׁיל_ـ
2FS	תִּמְשְׁלִי	תִּמְשְׁלִי_ـ	תְּמַשְּׁלִי	תְּמַשְּׁלִי_ـ	תַּמְשִׁילִי	תַּמְשִׁיל_ـ
3MP	יִמְשְׁלוּ	יִמְשְׁלוּ_ـ	יְמַשְּׁלוּ	יְמַשְּׁלוּ_ـ	יַמְשִׁילוּ	יַמְשִׁילוּ_ـ
3FP	תִּמְשֹׁלְנָה	תִּמְשְׁלוּ_ـ	תְּמַשֵּׁלְנָה	תְּמַשְּׁלוּ_ـ	תַּמְשֵׁלְנָה	תַּמְשִׁילוּ_ـ
2MP	תִּמְשְׁלוּ	תִּמְשְׁלוּ_ـ	תְּמַשְּׁלוּ	תְּמַשְּׁלוּ_ـ	תַּמְשִׁילוּ	תַּמְשִׁילוּ_ـ
2FP	תִּמְשֹׁלְנָה	תִּמְשְׁלוּ_ـ	תְּמַשֵּׁלְנָה	תְּמַשְּׁלוּ_ـ	תַּמְשֵׁלְנָה	תַּמְשִׁילוּ_ـ

✓ In *3FP* and *2FP,* imperfect verbs before pronominal suffixes exchange their normal verb suffix of נָה for a וּ suffix (which also occurs in *2MP*), with the result that three plural forms are identical: *3FP, 2MP,* and *2FP.*

d. Examples of the imperfect verb with pronominal suffixes, using מֹשׁל to illustrate[2]

(1) Imperfect, *qal, 3MS* verb with pronominal suffixes

	Imperfect, qal, 3MS: יִמְשֹׁל			
PS:			PS:	
1CS	יִמְשְׁלֵנִי ("he will rule me")		1CP	יִמְשְׁלֵנוּ ("he will rule us")
2MS	יִמְשָׁלְךָ[3] ("he will rule you")		2MP	יִמְשָׁלְכֶם ("he will rule you")
2FS	יִמְשְׁלֵךְ ("he will rule you")		2FP	יִמְשָׁלְכֶן ("he will rule you")
3MS	יִמְשְׁלֵהוּ ("he will rule him")		3MP	יִמְשְׁלֵם ("he will rule them")
3FS	יִמְשְׁלֶהָ or יִמְשְׁלָהּ ("he will rule her")		3FP	יִמְשְׁלֵן ("he will rule them")

✓ The preceding pattern is also followed with the other imperfects that have no verb suffix: *3FS, 2MS, 1CS,* and *1CP.*

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[1] With a few pronominal suffixes the vowel under the second root consonant is a *qames-hatuf* instead of a *sheva,* as illustrated in charts that follow.

[2] See Horsnell, 272-275; Kelley, 156-59; Lambdin, 271-73; and Weingreen, 130-31.

[3] The vowel under the second root consonant is a *qames-hatuf* in this form and those with *2MP* and *2FP* pronominal suffixes. Weingreen, 130.

(2) Examples of imperfect, *qal* verbs in other persons, genders, and numbers with pronominal suffixes

▸ *2FS* verb תִּמְשְׁלִי + selected *PS* = תִּמְשְׁלִיהוּ, תִּמְשְׁלִיהָ, תִּמְשְׁלִינוּ ("you will rule him," etc.)

▸ *3MP* verb יִמְשְׁלוּ + selected *PS* = יִמְשְׁלוּנִי, יִמְשְׁלוּךָ, יִמְשְׁלוּם ("they will rule me," etc.)

   ✓ The pattern of the *3MP* verb is followed in the other imperfects that end in *shureq* before the pronominal suffixes: *2MP, 3FP,* and *2FP*.

(3) Examples of imperfect, *piel* and *hifil* verbs with pronominal suffixes

▸ *Piel, 3MS* verb יְמַשֵׁל + selected *PS* = יְמַשְׁלֵנִי, יְמַשֶּׁלְךָ, יְמַשְּׁלֵם ("he will <u>rule</u> me," etc.)

▸ *Hif, 3MS* verb יַמְשִׁיל + selected *PS* = יַמְשִׁילֵהוּ, יַמְשִׁילֶהָ, יַמְשִׁילְכֶם ("he will make him rule," etc.)

e. Forms of the imperative to which pronominal suffixes are attached[1]

(1) The following chart uses מֹשֵל to illustrate the typical changes that occur in the spelling of strong imperatives when pronominal suffixes are attached. The imperative without suffixes also appears for the sake of comparison.

	I m p e r a t i v e					
	Qal		*Piel*		*Hifil*	
P/G/N of verb:	*Without PS*	*Before PS*	*Without PS*	*Before PS*	*Without PS*	*Before PS*
2MS	מְשֹׁל	מָשְׁל__	מַשֵּׁל	מַשְּׁל__	הַמְשֵׁל	הַמְשִׁיל__
2FS	מִשְׁלִי	מִשְׁלִי־__	מַשְּׁלִי	מַשְּׁלִי־__	הַמְשִׁילִי	הַמְשִׁיל__
2MP	מִשְׁלוּ	מִשְׁלוּ__	מַשְּׁלוּ	מַשְּׁלוּ__	הַמְשִׁילוּ	הַמְשִׁילוּ__
2FP	מְשֹׁלְנָה	מִשְׁלוּ__	מַשֵּׁלְנָה	מַשְּׁלוּ__	הַמְשֵׁלְנָה	הַמְשִׁילוּ__

(2) Notes concerning the forms of the imperative to which pronominal suffixes are attached

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[1] See Horsnell, 275-79.

(a) In *qal 2MS* the *sheva* under the first consonant usually lengthens to a *qames-hatuf,* as it does in the long form of the imperative when a הָ֖ suffix is attached.

(b) In *hifil 2MS* the vowel for the second root consonant lengthens from *sere* to *hireq-yod.*

(c) In *2FP* the suffix changes from נָה to וּ in all the stems, as it does in the imperfect. The result is that the *2MP* and *2FP* forms are identical before pronominal suffixes.

f. Examples of the imperative verb with pronominal suffixes[1]

(1) Examples of imperative, *qal* verbs with pronominal suffixes

PS:	Impv, qal, 2MS: מְשֹׁל	
1CS	מָשְׁלֵ֫נִי	("rule me")
3MS	מָשְׁלֵ֫הוּ	("rule him")
3FS	מָשְׁלֶ֫הָ or מָשְׁלָהּ	("rule her")
1CP	מָשְׁלֵ֫נוּ	("rule us")
3MP	מָשְׁלֵם	("rule them")

PS:	Impv, qal, 2MP/2FP: מְשֹׁלְנָה / מְשֹׁל	
1CS	מְשָׁלֹ֫ונִי	("rule me")
3MS	מְשָׁלֹ֫והוּ	("rule him")
3FP	מְשָׁלֹוהָ	("rule her")
1CP	מְשָׁלֹ֫ונוּ	("rule us")
3MP	מְשָׁלֹום	("rule them")

(2) Examples of imperative, *piel* and *hifil* verbs with pronominal suffixes

▸ *Piel, 2MS* verb מַשֵּׁל + selected *PS* = מַשְּׁלֵ֫הוּ, מַשְּׁלֵ֫נוּ, מַשְּׁלֵם ("<u>rule</u> him," etc.")

▸ *Hif, 2MS* verb הַמְשֵׁל + selected *PS* = הַמְשִׁילֵ֫נִי, הַמְשִׁילֶ֫הָ, הַמְשִׁילֵם ("make me rule," etc.)

g. Imperfect and imperative pronominal suffixes with an energic *nun*

When pronominal suffixes are attached to imperfect and imperative verbs that end in a consonant, an additional *nun,* usually called an energic *nun*, can appear in some pronominal suffix forms. The phenomenon occurs in the *1CS, 2MS, 3MS, 3FS,* and *1CP* suffixes. The energic *nun* undergoes assimilation with another consonant of the pronominal suffix by means of a *dagesh-forte*,

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[1] See Horsnell, 276-79; and Lambdin, 273.

as the following chart indicates.[1] The additional *nun* does not alter the meaning of the pronominal suffixes.

	PS with energic nun	*Example with impf, qal, 3MS:* יִמְשֹׁל	
1CS	ـֶׁנִּי	יִמְשְׁלֵנִי	("he will rule me")
2MS	ـֶׁךָּ	יִמְשָׁלְךָ	("he will rule you")
3MS	ـֶׁנּוּ	יִמְשְׁלֶנּוּ	("he will rule him")
3FS	ـֶׁנָּה	יִמְשְׁלֶנָּה	("he will rule her")
1CP	ـֶׁנּוּ	יִמְשְׁלֶנּוּ	("he will rule us")

✓ In *2MS* the energic *nun* is assimilated into the ךָ with a *dagesh-forte*. The ךָ still retains its *qames*. In *3MS* the ה of the normal suffix הוּ is assimilated into the *nun* with a *dagesh-forte*. The result is that the *3MS* and *1CP* suffixes are identical.

19B PRONOMINAL SUFFIXES ON NON-FINITE VERBS

Pronominal suffixes can also be attached to two non-finite verbs: the infinitive construct and the participle. Infinitive absolutes do not take pronominal suffixes. Since infinitive constructs are verbal nouns and participles are verbal adjectives, it is not surprising that they usually take the same forms of the pronominal suffixes that are used with singular nouns and substantival adjectives. (See Lesson 9A.2a.)

1. Pronominal suffixes on infinitive constructs

a. When pronominal suffixes appear on infinitive constructs, they can serve one of two functions: either as the subject or the object of the infinitive. One can determine which is intended by the context of the infinitive.

(1) Since an infinitive has no subjective inflection indicating person, gender, and number, a pronominal suffix can function as its subject.

▸ וּכְעָמְדוֹ תִּשָּׁבֵר מַלְכוּתוֹ וְתֵחָץ . . . וְלֹא כְמָשְׁלוֹ = "And when he arises (or "and as his arising") (וּכְעָמְדוֹ) his kingdom will be broken, and it will be divided . . . but not according to the way he ruled (or "as his ruling") (כְמָשְׁלוֹ)" (Da 11:4)

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[1] See Horsnell, 266, 284; and Kelley, 159. Similar pronominal suffixes with an energic *nun* appear with the preposition מִן. See Lesson 10A.1b.

This verse has two infinitive, *qal,* constructs with pronominal suffixes (וּכְמָשְׁלוֹ and וּכְעָמְדוֹ). In both cases the pronominal suffixes serve as subjects for the infinitives.

(2) When a pronominal suffix on an infinitive construct is objective, it functions in the same manner as a pronominal suffix functions with finite verbs.

‣ וַיַּנִּחֵהוּ בְּגַן־עֵׁדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ = "And he [God] placed him in the garden of Eden to cultivate it (לְעָבְדָהּ) and to keep it (וּלְשָׁמְרָהּ)" (Ge 2:15)

This verse also has two infinitive, *qal,* constructs with pronominal suffixes (וּלְשָׁמְרָהּ and לְעָבְדָהּ). In both cases the suffixes serve as objects of the infinitives.

b. Forms of the infinitive construct with pronominal suffixes[1]

(1) The following chart illustrates the typical spelling of representative infinitive, *qal,* constructs with pronominal suffixes. Since the suffixes can serve either as subjects or objects of infinitive constructs, both options are given for translation.

PS:	Infinitive, qal, construct: מְשֹׁל	
1CS	מָשְׁלֵנִי or מָשְׁלִי	("my ruling/ruling me")
2MS	מָשְׁלְךָ or מְשָׁלְךָ	("your ruling/ruling you")
2FS	מָשְׁלֵךְ	("your ruling/ruling you")
3MS	מָשְׁלוֹ	("his ruling/ruling him")
3FS	מָשְׁלָהּ	("her ruling/ruling her")
1CP	מָשְׁלֵנוּ	("our ruling/ruling us")
2MP	מָשְׁלְכֶם or מְשָׁלְכֶם	("your ruling/ruling you")
3MP	מָשְׁלָם	("their ruling/ruling them")
3FP	מָשְׁלָן	("their ruling/ruling them")

✓ Some forms of the infinitive, *qal,* construct in the preceding chart resemble the imperative, *qal, 2MS* with pronominal suffixes. (See section 19A.3f(1).) Both conjugations have a common form of מָשְׁל‗‗ before the

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[1] See Horsnell, 279-80; and Kautzsch, §61d.

suffixes. The infinitive, *qal,* construct also has an alternate spelling of מְשָׁל‪ ‬_ _ before some suffixes.

(2) The following words illustrate the appearance of pronominal suffixes on infinitive constructs in other stems than *qal*. One option for translation is provided for each. Since pronominal suffixes can function subjectively with infinitive constructs, they may appear on infinitives in *nifal,* something which does not occur with finite verbs.

▸ הִמָּשֶׁלְךָ   =   *inf, nif, Cs, + PS 2MS,* "you (are) being ruled"

▸ מַשְּׁלֵהוּ   =   *inf, piel, Cs, + PS 3MS,* "<u>ruling</u> him"

▸ הַמְשִׁילֵנוּ   =   *inf, hif, Cs, + PS 1CP,* "making us rule"

▸ הִתְמַשֶּׁלָם   =   *inf, hit, Cs + PS 3MP,* "ruling themselves"

2. Pronominal suffixes on participles

a. A pronominal suffix on a participle can function in several ways. For example, it may serve a genitival role as it does with nouns; it may function as the object of the participle's action; or it may qualify the action of the participle in some way. The following examples illustrate these functions.

▸ וְעַל־נִכְבַּדֶּיהָ יַדּוּ גוֹרָל = "And lots were cast over her nobles (or "ones of her being honorable") (נִכְבַּדֶּיהָ)" (Nah 3:10)

This *nifal* participle (נִכְבַּדֶּיהָ) has a *3FS* pronominal suffix which functions genitivally as a possessive pronoun.

▸ הִנְנִי מַאֲכִילָם = "Behold, I am feeding them (or "causing them to eat") (מַאֲכִילָם)" (Jer 9:14; *Eng* 9:15)

The participle is *hifil* and has a *3MP* pronominal suffix that serves as the object of the participle.

▸ כִּי מְבֹרָכָיו יִירְשׁוּ אָרֶץ וּמְקֻלָּלָיו יִכָּרֵתוּ = "For the ones being blessed by him (מְבֹרָכָיו) will inherit the land, but the ones being cursed by him (וּמְקֻלָּלָיו) will be cut off" (Ps 37:22)

This verse has two *pual* participles (וּמְקֻלָּלָיו and מְבֹרָכָיו), each with a *3MS* pronominal suffix that qualifies the action of the participle.

b. Pronominal suffixes can only be attached to the construct forms of participles, just as they are attached to construct nouns. The following forms of מֹשֵׁל illustrate the spelling of participles with pronominal suffixes in various stems.

▸ מֹשְׁלֵיכֶם = *part, qal, act, MP, Cs + PS 2MP,* "(ones) ruling you"

▸ מָשְׁלֵנוּ = *part, qal, pass, MS, Cs + PS 1CP,* "(one) being ruled by us"

▸ נִמְשָׁלָתֵךְ = *part, nif, FS, CS + PS 2FS,* "(one) being ruled by you"

▸ מְמַשְׁלֶיהָ = *part, piel, MP Cs + PS 3FS,* "(ones) <u>ruling</u> her"

▸ מְמֻשָּׁלֵנוּ = *part, pual, MP, Cs + PS 1CP,* "(ones) being <u>ruled</u> by us"

▸ מַמְשִׁילוֹתַי = *part, hif, FP, Cs + PS 1CS,* "(ones) making me rule"

▸ מִתְמַשְׁלוֹ = *part, hit, MS, Cs + PS 3MS,* "(one) ruling himself"

Lesson 19: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אָדוֹן	lord, master (*NMS*)	אֲדֹנָי (literally "my lord") usually means "Lord"; substitute for יהוה
(2)	אַחַר	after, behind (*prep, adv,* or *conj*)	*PS* on *prep:* אַחֲרֶיךָ, אַחֲרָיו, etc.
(3)	אָכַל	he ate (*V*)	
(4)	אַף	anger, nose, nostril (*NFS*)	*S* with *PS:* אַפְּךָ, אַפִּי; *Du:* אַפַּיִם = "face"; *Du* with *PS:* אַפָּיו, אַפֶּיךָ, etc.
(5)	אַרְבַּע (*M*), אַרְבָּעָה (*F*)	four (*NM/FS*)	*P:* אַרְבָּעִים = "forty"; רְבִיעִי (*M*), רְבִיעִית (*F*) = "fourth"
(6)	אֵשׁ	fire *(NFS)*	No *P*
(7)	בקשׁ	בִּקֵּשׁ (*piel*): he sought, asked (*V*)	Never occurs in *qal*
(8)	ברך	בֵּרַךְ (*piel*): he blessed (*V*)	Usually occurs in *piel*
(9)	דָּם	blood (*NMS*)	*Cs:* דַּם
(10)	כֹּה	thus (*adv*)	
(11)	לַיְלָה	night (*NMS*)	*Ab* also לֵיל; *Cs:* לֵיל

(12)	מוֹעֵד	meeting place, meeting,	
		appointed time (*NMS*)	
(13)	עַתָּה	now (*adv*)	
(14)	פֶּה	mouth (*NMS*)	*Cs:* פִּי; *P:* פִּיּוֹת

b. Analyze the following words, working without the help of paradigm charts or a lexicon so far as possible. When there is more than one option for analysis, consult the biblical text to determine which is appropriate in context.

▸ *Example:* וְגֹאֲלֵךְ (Is 54:5) ⇒ *Answer: >* גאל, *part, qal, act, MS, Cs,* + *vav conj* + *PS 2FS,* "and one redeeming you" or "and your redeemer"

(1)	לְמָכְרָהּ	(Ex 21:8)	(12)	לְהַכְעִיסוֹ	(Dt 4:25)
(2)	הִפְקַדְתִּיךָ	(Jer 1:10)	(13)	עֲלֻמֵנוּ	(Ps 90:8)
(3)	אֹמְנַיִךְ	(Is 49:23)	(14)	וּנְבַקְשֶׁנּוּ[1]	(SS 6:1)
(4)	דִּרְשׁוּנִי	(Am 5:4)	(15)	מַאֲכִילָם	(Jer 9:14; *Eng* 9:15)
(5)	מִתְעַבְּרוֹ	(Pr 20:2)	(16)	בְּאַמְּצוֹ	(Pr 8:28)
(6)	וְלַמְּדָהּ	(Dt 31:19)	(17)	נִפְלְאוֹתֶיךָ	(Ps 9:2; *Eng* 9:1)
(7)	הִבָּרַאֲךָ	(Eze 28:15)	(18)	וְקִדְּשׁוֹ	(Lv 16:19)
(8)	וְלָכְדָהּ	(2Sa 12:28)	(19)	וְהַעֲמִידֶהָ	(Eze 24:11)
(9)	וַיִּבְחָרֶךָּ	(Is 49:7)	(20)	וּמֵאַסִּפְכֶם	(Is 52:12)
(10)	וּמְאַשְּׁרָיו	(Is 9:15; *Eng* 9:16)	(21)	נְגַעֲנוּךָ	(Ge 26:29)
(11)	בְּהִתְעַטְּפָם	(La 2:12)	(22)	וַיַּמְלִיכֶהָ	(Est 2:17)

c. Read aloud and translate the following texts from the Hebrew Bible, using a lexicon as necessary. Also provide an analysis of all finite verbs (*perf, impf,* or *impv*) and non-finite verbs (*inf* and *part*).

(1) Genesis 1:14-19

Verse 14

(a) מְאֹרֹת > אור The common *NFP* ending of וֹת sometimes reduces to תֹ◌, as it does in this word. Similarly, in words derived from a verb with a

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[1] The *dagesh-forte* which would normally occur in the ק does not appear here; the consonant has a vocal *sheva*.

middle vowel of וֹ (such as אוֹר), the וֹ can reduce to a *holem*, as it does in מְאֹרֹת.

(b) וְהָיוּ < היה

(c) לְאֹתֹת is a plural noun derived from the root אוה.

Verse 15

לְהָאִיר < אור

Verse 17

וַיִּתֵּן < נתן   When an imperfect prefix is attached to a verb root beginning with *nun*, the *nun* is typically assimilated into the second root consonant by means of a *dagesh-forte*, as demonstrated by this verb.

(2) Genesis 32:27 (*Eng* 32:26)

(3) Deuteronomy 28:20

(a) Interpret the *Mp* note for הַמְּגְעֶרֶת.

(b) Determine what the variant readings are for יָדְךָ in the critical apparatus.

(4) Isaiah 49:19

תְּצְרִי < I צרר

Lesson 20

CONNOTATIONS OF VERB TENSES AND STEMS

20A CONNOTATIONS OF VERB TENSES AND STEMS

In order to simplify the process of learning the verb, the discussion thus far has focused on one basic meaning for each of the tenses (perfect and imperfect) and stems (*qal, nifal,* etc.). However, verb tenses and stems are actually capable of expressing a broad range of connotations, which is the subject of this lesson.

1. Connotations of verb tenses

a. As previously discussed, the perfect and imperfect tenses of the indicative verb do not convey the temporal ideas of past, present, or future in the way that English tenses do. Instead the Hebrew perfect typically indicates a completed action or state, while the imperfect usually indicates an incomplete action or state. The following chart elaborates on these basic distinctions.[1]

Perfect	*Imperfect*
(1) The perfect implies the perspective of an outsider, viewing an event or state as a unity or whole from beginning to end.	(1) The imperfect implies the perspective of an insider, viewing an event or state as something that is unfolding
(2) The perfect usually connotes an action or state that is instantaneous and singular. It may view a series of events as a unified whole.	(2) The imperfect connotes an action or state that is continuing. It often conveys a pluraity of events that are repetitive or that extend over a period of time.

b. While Hebrew tenses are not limited to temporal notions of past, present, or future, English tenses are. Thus a translator must determine which English tense appropriately conveys the notion of a Hebrew verb based upon the context in

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[1] See Joüon, §111c; Kautzsch, §106a, 107a; and Seow, 147.

which the verb appears. Up to this point the student has translated a Hebrew perfect (or *impf + vav cons*) with an English past tense and a Hebrew imperfect (or *perf + vav cons*) with an English future. However, the options for translation are much more complex. The following describes some of the more common nuances of the Hebrew tenses in terms of the temporal categories of English.

c. Connotations of the perfect[1]

(1) Past time

(a) Most often the Hebrew perfect conveys the notion of a simple past tense verb in English.

▸ אַבְרָם יָשַׁב בְּאֶֽרֶץ־כְּנַעַן = "Abram dwelled (יָשַׁב) in the land of Canaan" (Ge 13:12).

(b) Sometimes the Hebrew perfect connotes the ideas of the perfect past or pluperfect in English.

▸ כֻּלָּנוּ כַּצֹּאן תָּעִינוּ = "All of us like sheep have gone astray (תָּעִינוּ)" (Is 53:6).

▸ רָחֵל גְּנָבָֽתַם = "Rachel had stolen them (גְּנָבָֽתַם)" (Ge 31:32).

(2) Present time

(a) Some perfect verbs require a present tense English translation because they express an action that is complete or whole but has effects that continue into the present. Such is especially true of Hebrew verbs that express an attitude, perception, attribute, or experience.

▸ יְדַעְתֶּן כִּי בְּכָל־כֹּחִי עָבַדְתִּי אֶת־אֲבִיכֶן = "You know (יְדַעְתֶּן) that with all my strength I have served your father" (Ge 31:6).

(b) Hebrew perfect verbs expressing a general or proverbial truth may be translated by an English present tense. The action is viewed as a whole but also has continuing validity.

▸ כָּלָה עָנָן = "A cloud vanishes (כָּלָה)" (Job 7:9).

(c) Some Hebrew verbs convey an instantaneous occurrence that requires an English present tense translation. The action is completed in the moment it

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[1] For these examples and others see J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar – Syntax*, 4th ed., (Edinburgh: T&T Clark, 1994), §56-59; Joüon, §112c-m; Kautzsch, §106b-p; Waltke and O'Connor, §30.5.1-30.5.2; and Williams, §161-66.

occurs.

▸ הִגַּ֣דְתִּי הַיּוֹם = "I declare (הִגַּ֣דְתִּי) today" (Dt 26:3).

(3) Future time

(a) The Hebrew perfect can be used to speak of a future event that is already completed in the mind of the speaker. For example, what may be called a "prophetic perfect" expresses a future event in the perfect tense because the speaker is so certain of its accomplishment.

▸ הָעָם הַהֹלְכִים בַּחֹ֫שֶׁךְ רָאוּ אוֹר גָּדוֹל = "The people who are walking in darkness will see (רָאוּ) a great light" (Is 9:1; *Eng* 9:2).

(b) A Hebrew perfect verb can express a future perfect idea that is viewed as an accomplished event even though it has not yet happened.

▸ אֶשְׁאָב עַד אִם־כִּלּוּ לִשְׁתֹּת = "I will draw water (for your camels) until they will have finished (כִּלּוּ) drinking" (Ge 24:19).

(4) Hypothetical statements can employ the Hebrew perfect to express unreal situations in the past or unfulfilled desires.

▸ לוּ־מַ֫תְנוּ בְּאֶ֫רֶץ מִצְרַ֫יִם = "If only we had died (מַ֫תְנוּ) in the land of Egypt" (Nu 14:2).

(5) A verb that is imperfect + *vav* consecutive can have a similar range of connotations as those described here for the perfect tense. (See Lesson 16A.3.)

d. Connotations of the imperfect[1]

(1) Future time

(a) Most often the imperfect can be translated with a simple English future tense verb. The future action of the Hebrew imperfect is frequently repetitive or continual.

▸ וְנָמֵר עִם־גְּדִי יִרְבָּץ = "And the leopard will lie down (יִרְבָּץ) with the kid" (Is 11:6).

▸ אִם־יַעֲלֶה הָעָם הַזֶּה = "If this people will continue to go up (יַעֲלֶה)" (1Ki 12:27).

▸ אַךְ טוֹב וָחֶ֫סֶד יִרְדְּפ֫וּנִי כָּל־יְמֵי חַיָּי = "Surely goodness and mercy will follow me (יִרְדְּפ֫וּנִי) all the days of my life" (Ps 23:6).

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[1] For these and other examples see Gibson, §63-64; Joüon, §113b-h; Kautzsch, §107; Waltke and O'Connor, §31.2-31.6; and Williams, §167-175.

(b) The imperfect can also express a future idea from a past perspective.

▸ שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ לֶחֶם = "They heard that they would eat (יֹאכְלוּ) bread there" (Ge 43:25).

(c) The imperfect can convey the idea of the English future perfect, something that the Hebrew perfect tense can also do.

▸ עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים . . . וְשָׁמַר יְהוָה . . . אֶת־הַבְּרִית = "Because you will have kept (תִּשְׁמְעוּן) the ordinances . . . the LORD will keep . . . the covenant" (Dt 7:12).

(2) Present time

(a) The imperfect can express present tense action that is repetitive or is continuing for a period of time, whether brief or lengthy.

▸ יוֹם לְיוֹם יַבִּיעַ אֹמֶר = "Day to day they pour forth (יַבִּיעַ) speech" (Ps 19:3; *Eng* 19:2).

▸ לָמָּה תַעֲמֹד בַּחוּץ = "Why are you standing (תַעֲמֹד) outside" (Ge 24:31).

▸ לָמָּה־לִּי רֹב־זִבְחֵיכֶם יֹאמַר יְהוָה = "'What are your many sacrifices to me,' says (יֹאמַר) the LORD" (Is 1:11).

(b) The imperfect can even express action that has technically been completed, but continues to be relevant. (The perfect can be used in a similar manner. See section 20A.1c(2)(a).)

▸ לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי = "Why is it that are you are asking (תִּשְׁאַל) my name?" (Ge 32:30; *Eng* 32:29).

(3) Past time

(a) The imperfect can convey repeated or continuing action in the past.

▸ וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה = "And so he used to do (יַעֲשֶׂה) year by year" (1Sa 1:7).

▸ וְהַבַּיִת יִמָּלֵא עָשָׁן = "And the house was filling (יִמָּלֵא) with smoke" (Is 6:4).

(b) Occasionally the imperfect is used in an uncharacteristic fashion to convey the simple past in a manner like the perfect. This usage mainly occurs in

poetic passages.[1]

▸ יָ֫שֶׁת חֹ֫שֶׁךְ סִתְרוֹ = "He made (יָ֫שֶׁת) darkness his covering" (Ps 18:12; *Eng* 18:11).

(4) The imperfect can express a variety of hypothetical or contingent ideas. The translation of these ideas may require the use of auxiliary verbs, such as "may, might, can, could, would," or "should." Often these connotations of the imperfect are introduced by certain conjunctions or interrogative words, such as אִם ("if"), כִּי ("that"), פֶּן ("lest"), מִי ("who?"), or לָ֫מָּה ("why?").[2]

▸ יְהוָה מִי־יָגוּר בְּאָהֳלֶךָ מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ = "LORD, who may abide (יָגוּר) in your tent? Who may dwell (יִשְׁכֹּן) on your holy mountain?" (Ps 15:1).

▸ וְהוֹרֵיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן = "And I will teach you what you should do (תַּעֲשׂוּן)" (Ex 4:15).

✓ The imperfect verb in the last example (תַּעֲשׂוּן) is *2MP* and has an "extra" *nun* on the end, called a paragogic ("extending") *nun*. When a paragogic *nun* occurs, it usually appears on an imperfect verb that would otherwise end with ו. Like the energic *nun*, the *paragogic nun* does not affect the meaning of a word.[3]

(5) A verb that is perfect + *vav* consecutive can have a similar range of meanings to those described here for the imperfect tense. (See Lesson 16A.2.)

2. Connotations of verb stems

a. While learning the verb it has been helpful to concentrate on only one connotation of each of the major stems. However, now that the forms of the verb have been discussed, it is possible to consider the variety of connotations that the stems can express. The common meanings of the stems that were presented earlier are repeated in this section along with additional connotations. The intention is not to describe every possible meaning for the stems but rather the ones that occur with some degree of frequency.

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[1] In this usage the imperfect usually appears in a shortened form, as it does with a *vav* consecutive. As mentioned previously, some grammarians conclude that this form represents a preterite ("past") conjugation distinct from the perfect and imperfect. See Lesson 16A.3a(2)(a). Horsnell, 60.

[2] Ibid.

[3] See Waltke and O'Connor, §31.7.

b. *Qal*

    Qal connotes simple action in the active voice.

    ‣ כָּרַת = "He cut down" (Jdg 6:30).

c. *Nifal*

    (1) *Nifal* most commonly expresses the passive of *qal*, or simple action in the passive voice.

        ‣ נִכְרַת = "It is cut off" (Joel 1:5).

    (2) *Nifal* sometimes serves as the reflexive of *qal* (in which case the subject is acting on itself).

        ‣ נִשְׁמְרוּ = "They kept themselves" (1Sa 21:5; *Eng* 21:4).

    (3) A special usage of the reflexive with a plural verb is the reciprocal *nifal*, in which case the subjects of the verb perform the action on themselves reciprocally.

        ‣ נִלְחֲמוּ = "They will fight one another" (see Is 19:2).[1]

    (4) With some verbs *nifal* functions as the passive or reflexive of other stems than *qal*.[2]

        ‣ The root כבד in *qal* = "be honored"; in *piel* = "make honorable." In *nifal* = "be made honorable" (see Is 26:15) or "make oneself honorable" (see 2Sa 6:20). The *nifal* form of this verb expresses the passive or reflexive of *piel*.

        ‣ סתר does not occur in *qal*, but in *hifil* = "hide." In *nifal* = "be hidden" (see Ge 4:14) or "hide oneself" (see Pr 27:12), expressing the passive or reflexive of *hifil.*

    (5) For a few verbs which do not typically occur in the *qal* stem, *nifal* serves the function of *qal*, communicating simple action in the active voice.

        ‣ מלט does not occur in *qal* but does appear commonly in *nifal* with the simple, active meaning "escape" (see Jdg 3:26).[3]

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[1] When "see" precedes a scripture reference it indicates that the verse may not have exactly the same form or meaning as the example but does illustrate the point of the example.

[2] Joshua Blau, *A Grammar of Biblical Hebrew* (Wiesbaden: Otto Harrassowitz, 1976), 51; and Waltke and O'Connor, §23.6.

[3] Weingreen, 103.

d. *Piel*

(1) *Piel* is the most controversial stem because of the difficulty of generalizing about its basic meaning. Beyond saying that *piel* expresses the active voice, it is not possible to identify one basic connotation which underlies all the nuances of the stem.[1] Traditionally grammarians have categorized *piel* as an intensification of *qal*. Intensification, especially in the sense of multiplying action, is an appropriate description of some verbs in *piel*, although it is not accurate to say that this nuance applies broadly to verbs in the *piel* stem. In spite of this limitation, intensification has served as a useful example of *piel* meaning while introducing the forms of this stem. However, the student should recognize that verbs express diverse connotations in *piel*, and one must rely on a lexicon and on a verb's context when determining meaning. Several possible connotations of this stem are described below.

(2) As discussed previously, some verbs employ *piel* as an intensification of *qal*. Thus far this Grammar has indicated intensification by the convention of an underlined translation, as with מָשַׁל = "he <u>ruled</u>." However, the intensification of *piel* can be expressed with a variety of nuances. It often involves some sort of multiplication of action, in which case it may be called a "frequentative" *piel*.[2]

▸ שָׁבַר in *qal* = "break"; in *piel* = "<u>break</u>, shatter, smash" (see Ex 9:25).

▸ נָשַׁק in *qal* = "kiss"; in *piel* = "<u>kiss</u>, kiss earnestly" or "kiss repeatedly" (see Ge 45:15).

▸ הָלַךְ in *qal* = "walk"; in *piel* = "walk about" (see Job 30:28).

(3) A common connotation of *piel* is causation, in a manner similar to *hifil*.[3]

▸ אָבַד in *qal* = "perish"; in *piel* = "cause to perish" or "destroy" (see 2Ki 21:3).

▸ לָמַד in *qal* = "learn"; in *piel* = "cause to learn" or "teach" (see Ecc 12:9).

▸ קָדַשׁ in *qal* = "be holy"; in *piel* = "cause to be holy" or "consecrate" (see 1Ki 8:64).

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[1] Joüon, §52d. See also Waltke and O'Connor, §24.1.

[2] See Waltke and O'Connor, §24.5.

[3] "Causation" is used here as a broad category encompassing several more technical categories that grammarians sometimes use. See for example Waltke and O'Connor, §24.2-24.3.

(4) Occasionally *piel* expresses the notion of deprivation, or the removal of something.[1]

  ‣ חטא in *qal* = "sin"; in *piel* = "remove sin" (see Eze 43:22).

  ‣ סקל in *qal* = "stone"; in *piel* it can mean "clear of stones" (see Is 5:2).

(5) For some verbs which do not typically occur in *qal,* the *piel* stem serves the function of *qal*, communicating simple action in the active voice.

  ‣ דִּבֶּר = "He spoke" (Ge 12:4).

  ‣ בִּקֵּשׁ = "He sought" (1Sa 13:14).

e. *Pual*

(1) *Pual* normally serves as the passive of *piel.* In this role it can have a range of meanings corresponding to *piel*.

  ‣ קדשׁ in *piel* = "cause to be holy" or "consecrate"; in *pual* = "be consecrated" (see 2Ch 26:18).

  ‣ סקל in *piel* can mean "clear of stones"; in *pual* = "be cleared of stones" (see 1Ki 21:14).

  ‣ בקשׁ in *piel* = "seek"; in *pual* = "be sought" (see Jer 50:20).

(2) A few *pual* verbs function as the passive of *qal*.[2]

  ‣ לקח in *qal* = "take." The root does not appear in *piel* but does occur in *pual* with the meaning "be taken," which serves as the passive of *qal* (see Ge 3:23).

✓ The *pual* stem infrequently occurs in the Hebrew Bible.

f. *Hifil*

(1) The *hifil* stem most commonly serves as the causative of *qal* in the active voice.

  ‣ משל in *qal* = "rule"; the *hifil* form הִמְשִׁילָם = "he caused them to rule" (see Da 11:39). In this example the causative *hifil* verb is transitive (having an object).

  ‣ זקן in *qal* = "be old," and in *hifil* = "grow old" or "cause oneself to be

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[1] See Joüon, §52d; and Williams, §145.

[2] These *pual* forms are likely the remnants of an old *qal* passive form which used to exist in the perfect conjugation, but which the Masoretes treated as *pual*. Likewise, a few imperfect and participle forms of the antiquated *qal* passive probably appear in the *MT* as *hofal*. See Waltke and O'Connor, §22.6b.

old" (see Job 14:8). In this example the causative *hifil* is intransative (having no object).

(2) Some *hifil* verbs convey a simple active meaning, like *qal*. In most cases these verbs do not occur in *qal*.[1]

▸ These *hifil* verbs do not occur in *qal*:

הוֹשִׁיעַ (ישׁע <) = "He saves" (Ps 20:7; *Eng* 20:6).

יַסְתִּיר (סתר <) = "He will hide" (see 1Sa 20:2).

הִשְׁמִיד (שׁמד <) = "He destroyed" (see Dt 2:22).

▸ כרת = "cut down, cut off" in both *qal* (see 1Sa 24:6; *Eng* 24:5) and *hifil* (see 1Sa 28:9).

g. *Hofal*

The *hofal* stem is the passive of *hifil;* therefore, it has a range of meanings corresponding to *hifil*.

▸ מלך in *hifil* is causative, as in הִמְלִיךְ אֶת־שָׁאוּל = "He made Saul king" (1Sa 15:35). In *hofal* this verb is causative and passive: הָמְלַךְ = "He was made king" (Da 9:1).

▸ שׁלך does not occur in *qal*. In *hifil* = "cast out" (see Ne 9:11), and in *hofal* = "be cast out" (see Is 14:19).

✓ The *hofal* stem occurs in the Hebrew Bible less frequently than any other stem.

h. *Hitpael*

(1) The *hitpael* stem usually connotes reflexive action. In form it is the reflexive of *piel* (as indicated by the *dagesh-forte* in both stems), but *hitpael* may also serve as the reflexive of *qal* and *hifil*.[2]

▸ קדשׁ in *piel* and *hifil* = "make holy, consecrate"; in *hitpael* = "consecrate oneself" (see Ex 19:22).

▸ נדב in *qal* = "incite, impel"; in *hitpael* = "volunteer" or "incite oneself to action" (see 1Ch 29:17).

▸ חבא in *hifil* = "hide"; in *hitpael* = "hide oneself" (see 1Sa 14:11).

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[1] For these and other examples see Kelley, 111-12.

[2] See Horsnell, 108-9; Lambdin, 249; and Waltke and O'Connor, §26.2.

(2) A special use of the reflexive with a plural verb is the reciprocal *hitpael*.

▸ ראה in *qal* = "look"; in *hitpael* = "look at one another" (see 2Ki 14:8).

(3) Occasionally *hitpael* serves as the passive of another stem.

▸ רפא in *qal* = "heal"; in *hitpael* = "be healed" (see 2Ki 8:29).

(4) *Hitpael* also occasionally has an intensive function in the sense of an action that is repeated or continued over a period of time.

▸ הלך in *qal* = "walk"; in *hitpael* = "walk about, wander, roam" (see Ex 21:19 and 1Sa 30:31). In *piel* this verb has an intensive meaning that is similar to *hitpael*. (See section 20A.2d(2).)

(5) Some verbs in *hitpael* express a simple, active meaning like the *qal* stem.

▸ יִתְנַבֵּא (נבא <) = "He prophecies (1Ki 22:8).

▸ הִתְפַּלֵּל (פלל <) = "He prayed" (2Ch 30:18).

i.   A number of verbs in various stems are classified as "denominative." The classification means that these verbs have been derived from a noun (or other part of speech), in contrast to the typical pattern of nouns being derived from verbs. Denominative verbs appear in a variety of stems, as the following illustrate.

▸ From the noun מֶלֶךְ ("king") comes the *qal* verb מָלַךְ = "he was king" (Jos 13:10).

▸ From the noun שֶׁבַע ("seven") comes the *nifal* verb נִשְׁבַּע = "he swore ("he bound himself seven times") (Ge 24:7).

▸ From the noun כֹּהֵן ("priest") comes the *piel* verb כִּהֵן = "he served as priest" (1Ch 5:36; *Eng* 6:10).

▸ From the noun מָטָר ("rain") comes the *hifil* verb הִמְטִיר = "he caused to rain" (Ge 2:5).

▸ From the noun אַף ("nose, anger") comes the *hitpael* verb הִתְאַנַּף = "he was angry" or "showed himself angry" (Dt 1:37).

✓ *BDB* usually places denominative verbs after the nouns (or other parts of speech) from which they are derived. (By contrast, when a noun is derived from a verb, *BDB* places the noun after the verb root.)

j.   The preceding discussion summarizes a number of basic connotations of the major verb stems. Because of the variety of possible meanings, one must rely upon a lexicon to discover the range of connotations which any particular verb

may have. Then one must select the connotation that is most appropriate for the context in which a verb appears.

Lesson 20: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אַהֲרֹן	Aaron (*proper N*)	
(2)	אָיַב	he was an enemy (*V*)	
(3)	אֵם	mother (*NFS*)	*S with PS:* אִמִּי, אִמְּךָ, etc. *P with PS:* אִמֹּתָם, אִמֹּתֵֽנוּ, etc.
(4)	חָטָא	he sinned, missed (*V*)	
(5)	חַטָּאת	sin, sin offering (*NFS*)	*Cs:* חַטַּאת; *P:* חַטָּאוֹת
(6)	חַי	alive, living (*adj MS*)	*FS:* חַיָּה; *P:* חַיִּים; חַיָּה is also *NFS* = "living thing, animal"; חַיִּים is also *NMP* = "life"
(7)	חָמֵשׁ (*M*), חֲמִשָּׁה (*F*)	five (*NM/FS*)	P: חֲמִשִּׁים = "fifty"; חֲמִישִׁי (*M*), חֲמִישִׁית (*F*) = "fifth"
(8)	יָלַד	he brought forth, gave birth (*V*)	
(9)	כָּתַב	he wrote (*V*)	
(10)	לֶֽחֶם	bread, food (*NMS*)	*S with PS:* לַחְמִי, לַחְמְךָ, etc.
(11)	נְאֻם	utterance, oracle (*NMS Cs*)	Occurs only in *S Cs*
(12)	נֶֽפֶשׁ	living being, soul, person, self (*NFS*)	*P:* נְפָשׁוֹת, נַפְשׁוֹת
(13)	צָבָא	army, host, war, warfare (*NMS*)	*P:* צְבָאוֹת
(14)	שָׁלוֹם	wholeness, well-being, prosperity, peace (*NMS*)	*Cs:* שְׁלוֹם ; *P:* שְׁלוֹמִים
(15)	שְׁלֹמֹה	Solomon (*proper N*)	

b. Read aloud and translate the following texts from the Hebrew Bible, using a lexicon as necessary. Also provide an analysis of all finite verbs (*perf, impf,* or *impv*) and non-finite verbs (*inf* and *part*).

(1) Genesis 1:20-23

Verse 20

יְעוֹפֵף (> עוף) is a weak verb with a middle root consonant of *vav*. Roots with a middle *vav* consonant can have some unique stems that require a doubling of the third consonant instead of the second consonant (as occurs with strong verbs in *piel, pual,* and *hitpael*). יְעוֹפֵף has a doubled third consonant and is in the *polel* stem, a stem that is equivalent to *piel* with strong verbs.

Verse 22

פְּרוּ (> פרה) and וּרְבוּ (> רבה) are imperative weak verbs that have lost their final consonants. Another verb form from the root רבה appears later in the verse.

(2) Job 9:20

(3) Psalm 34:4 (*Eng* 34:3)

וּנְרוֹמְמָה (> רום) is a weak verb that appears in a stem called *polel*, which is equivalent to *piel* in its range of meanings. See Lesson 25A.1g.

(4) Isaiah 1:24

(5) Isaiah 9:5 (*Eng* 9:6)

(a) נִתַּן (> נתן) In this form the first root consonant of נ has assimilated into the ת as a *dagesh-forte* because of the addition of a נ prefix.

(b) וַתְּהִי (> היה)

(c) Interpret the significance of note "b" for this verse in the critical apparatus.

(d) Read אֲבִיעַד as two words: אֲבִי עַד.

(6) Judges 8:19

הַחֲיִתֶם (> חיה)

(7) Numbers 9:18

(a) יִסְעוּ (> נסע) In this form the first root consonant of נ has dropped out with the addition of a י prefix.

(b) יַחֲנוּ (> חנה)

Lesson 21

STATIVE VERBS,
INTRODUCTION TO WEAK VERBS

21A STATIVE VERBS

1. Thus far the verb discussion has concentrated on verbs that express action or motion. Such verbs are called "fientive," which is to say that they describe an activity.[1] For example, מָשַׁל = "he ruled" is a fientive verb since it depicts an action performed by a subject. A few Hebrew verbs fall into another category called "stative"; they describe a state of existence rather than an activity. For example, כָּבֵד = "he is heavy" is a stative verb because it depicts a subject's state of being.

2. One way of classifying stative verbs is according to their meaning. The following stative verbs from vocabulary lists illustrate the categories.[2]

   a. Statives describing an attribute:

   ▸ חָזַק = "he was strong"   ▸ כָּבֵד = "he was heavy"

   ▸ יָטַב = "he was good"   ▸ קָדַשׁ = "he was holy"

   ▸ יָכֹל = "he was able"   ▸ קָטֹן = "he was small"

   b. Statives describing a circumstance:

   ▸ מָלֵא = "he was full"

   ▸ מָלַךְ = "he was king"

   c. Statives describing an emotional or psychological state:

   ▸ אָהֵב = "he loved"

   ▸ יָרֵא = "he was afraid"

3. Vowel classes of stative verbs

   a. Another way to classify stative verbs is according to their vowels. This scheme

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[1] "Fientive" comes from the Latin word *fiens* = "acting." See Waltke and O'Connor, §20.2k.

[2] See Horsnell, 121-22; and Joüon, §41f.

identifies statives by the second vowel of their lexical forms (*perf, qal, 3MS*).[1] The vowel classes for stative verbs (moving from the largest to the smallest class) are as follows.

> E-class, as illustrated by כָּבֵד, יָרֵא, אָהֵב, and מָלֵא
>
> A-class, as illustrated by מָלַךְ, יָטַב, חָזַק, and קָדַשׁ
>
> O-class, as illustrated by קָטֹן and יָכֹל

b. Stative verbs of all three vowel classes are generally inflected according to the מֹשֵׁל paradigm of strong verbs except in the *qal* stem. The principle differences in *qal* are illustrated in the following charts using כבד, קדשׁ, and קטן as models. (The charts indicate where statives differ from מֹשֵׁל. See Appendix 3, paradigm 2, for all *qal* forms of the three classes of statives.)

(1) Perfect, *qal*

   (a) E-class statives have a second vowel of *sere* in perfect, *qal, 3MS;* all other forms follow the מֹשֵׁל paradigm.

	מֹשֵׁל	E-class
Perfect, *Qal*		
3MS	מָשַׁל	כָּבֵד

   (b) O-class statives in perfect, *qal* have a second vowel of either *holem* or *qames-hatuf* where מֹשֵׁל has a *patah*.

	מֹשֵׁל	O-class
Perfect, *Qal*		
3MS	מָשַׁל	קָטֹן
2MS	מָשַׁלְתָּ	קָטֹנְתָּ
2FS	מָשַׁלְתְּ	קָטֹנְתְּ
1CS	מָשַׁלְתִּי	קָטֹנְתִּי
2MP	מְשַׁלְתֶּם	קְטָנְתֶּם
2FP	מְשַׁלְתֶּן	קְטָנְתֶּן
1CP	מָשַׁלְנוּ	קָטֹנּוּ

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[1] See Horsnell, 122–24.

      ✓ For קטן: in *2MP* and *2FP* the ָ vowel is a *qames-hatuf*, and in
         1CP the final *nun* of the root has assimilated into the *nun* of the
         verb suffix by means of a *dagesh-forte*. The assimilation of the *nun*
         can be observed in other forms of קטן in the charts that follow.

    (c) A-class statives are conjugated like משל in perfect, *qal*.

  (2) Imperfect and imperative, *qal*

      In the *qal* stem of the imperfect and imperative, all three vowel classes
      of statives normally take an A-class vowel for the second root
      consonant where משל has a *holem*.

Imperfect, *Qal*			
	משל	*E-class*	*A-class*	*O-class*
3MS	יִמְשֹׁל	יִכְבַּד	יִקְדַּשׁ	יִקְטַן
3FS	תִּמְשֹׁל	תִּכְבַּד	תִּקְדַּשׁ	תִּקְטַן
2MS	תִּמְשֹׁל	תִּכְבַּד	תִּקְדַּשׁ	תִּקְטַן
1CS	אֶמְשֹׁל	אֶכְבַּד	אֶקְדַּשׁ	אֶקְטַן
3FP	תִּמְשֹׁלְנָה	תִּכְבַּֽדְנָה	תִּקְדַּֽשְׁנָה	תִּקְטַֽנָּה
2FP	תִּמְשֹׁלְנָה	תִּכְבַּֽדְנָה	תִּקְדַּֽשְׁנָה	תִּקְטַֽנָּה
1CP	נִמְשֹׁל	נִכְבַּד	נִקְדַּשׁ	נִקְטַן

Imperative, *Qal*			
	משל	*E-class*	*A-class*	*O-class*
2MS	מְשֹׁל	כְּבַד	קְדַשׁ	קְטַן
2FP	מְשֹׁלְנָה	כְּבַדְנָה	קְדַֽשְׁנָה	קְטַֽנָּה

4. Stative verbs and adjectives

  a. Several stative verbs in perfect, *qal* are spelled the same as their corresponding
     adjectival forms. For example, כָּבֵד can either be the verb "he was heavy" or the
     MS adjective "heavy," and קָטֹן can either be the verb "he was small" or the *MS*
     adjective "small." The context in which these words appear is the clue to
     recognizing their form. Because of this similarity, statives are sometimes referred
     to as "conjugated adjectives."

b. The close connection between stative verbs and adjectives is also reflected in the tendency for adjectival forms to serve in the place of stative participles. For example, the stative participle of שכח ("forget") appears in the phrase אֱלֹוהַ שֹׁכְחֵי ("ones forgetting God" [Ps 50:22]), while a parallel phrase uses a related adjective instead: שְׁכֵחֵי אֱלֹהִים ("ones forgetting God" [Ps 9:18; *Eng* 9:17]).[1]

5. Connotations of stative verbs in the perfect and imperfect tenses[2]

a. In the perfect tense stative verbs can convey the meanings of either the past or present tense in English.

  ‣ חָזְקוּ = "They made strong" (Jdg 9:24).

  ‣ קָטֹנְתִּי = "I am least (small)" (Ge 32:11; *Eng* 32:10).

b. In the imperfect tense statives normally express the idea of the future tense. However, other connotations (such as the present or past tense) are also possible for statives as they are for fientive verbs. (See Lesson 20A.1d.)

  ‣ אִירָא = "I will fear" (Ps 27:1).

  ‣ יַקְדִּישׁוּ = "They consecrate (make holy)" (Lv 22:3).

  ‣ תִּכְבַּד = "It was continually heavy (Ps 32:4).

21B INTRODUCTION TO WEAK VERBS

This lesson has already discussed one way to categorize verbs: as fientives or statives. Another manner of categorization is to identify verbs as strong or weak. Much of this Grammar has focused on describing the fixed patterns of the conjugations of the strong verb, as represented by מֹשׁל. However, the majority of Hebrew verbs fall into the category of weak verbs, meaning that their roots contain particular consonants which cause their inflections to vary from those of the strong verb. The easiest way to learn the patterns of weak verbs is by noting how their inflections vary from the paradigm of the strong verb. This lesson will introduce the classification and general characteristics of weak verbs. Succeeding lessons will explore in more detail the inflection of various classes of these verbs.

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[1] See Joüon, §50b.

[2] See ibid., §113a; and Horsnell, 126–27.

1. Classification of weak verbs

a. A weak verb is identified by one of two factors. One is the occurrence in a verb root of a guttural (א, ה, ח, or ע), a quiescent (א, ה, ו, or י), *nun*, or *resh* (which has some characteristics of gutturals). The other factor that indicates a weak verb is the appearance of the same consonant in the second and third positions of a verb root.

b. The following chart presents the traditional method of classifying weak verbs. This classification method is based upon the verb root פעל, whereby פ stands for the first consonant of a root, ע for the second, and ל for the third.

ל	ע	פ
(*3ʳᵈ root consonant*)	(*2ⁿᵈ root consonant*)	(*1ˢᵗ root consonant*)
Guttural	Guttural (including ר)	Guttural (including ר)
א	ו (middle vowel)	א
ה	י (middle vowel)	י
	עע¹ (double-*ayin*)	נ

(1) Notes concerning the chart for classifying weak verbs

(a) To illustrate the significance of the chart, if a verb root has a guttural in the פ (first consonant) position, it is called a *pe*-guttural weak verb. All weak verbs of this classification share certain characteristics. Verbs which have a ר in the פ position typically display at least some of the same characteristics.

‣ עָמַד ("he stood") is a *pe*-guttural weak verb since it has the guttural ע in the first consonant position.

(b) If a verb has an א in the פ (first consonant) position it is called a *pe-alef* weak verb. Since an א is a guttural, *pe-alef* weak verbs share cetain characteristics with other *pe*-guttural verbs; however, *pe-alef* verbs have additional features which are unique to themselves. Therefore, if a verb has an א in the פ position, it is properly called a *pe-alef* verb, since that is a more specific classification, rather than simply a *pe*-guttural.

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¹ עע represents a doubling of any consonant (not necessarily ע), so that the consonant that appears in the ע (second consonant) position also appears in the ל (third consonant) position.

- ▸ אָכַל ("he ate") is a *pe-alef* (abbreviated פ״א) weak verb.

(c) A verb which has a ו or י in the ע (second consonant) position is called an *ayin-vav* or *ayin-yod* weak verb. These verbs are also termed "middle vowel" verbs, since ו and י become naturally-long vowels in these verbs.

- ▸ קוּם ("to rise") is an *ayin-vav* (ע״ו) weak verb. This form is infinitive, *qal,* construct, which serves as the lexical form for this verb class.

- ▸ שִׂים ("to set") is an *ayin-yod* (ע״י) weak verb. This form is infinitive, *qal,* construct, which serves as the lexical form for this verb class.

(d) The classification of עע or double-*ayin* indicates a doubling of whatever consonant appears in the ע (second consonant) position. In other words, it refers to a verb root that has the same consonant, whatever that consonant may be, in the second and third positions.

- ▸ סָבַב ("he surrounded") is a double-*ayin* (עע) weak verb since a ב appears in the second and third consonant positions.

(e) Some verbs have more than one weakness.

- ▸ יָצָא ("he went out") is doubly weak, being *pe-yod* (פ״י) and *lamed-alef* (ל״א).

- ▸ יָרֵא ("he was afraid") is triply weak, being *pe-yod* (פ״י), *ayin-resh* (ע״ר), and *lamed-alef* (ל״א).

(2) Grammarians have proposed other schemas for identifying weak verbs than the traditional one presented above. For example, some use Roman numerals (I, II, and III) to designate the three places of a root consonant, as in I-*alef*, II-*vav*, or III-*he*. Others designate the root consonants with such terms as "initial," "middle," and "final," as is initial-*alef*, middle-*vav*, or final-*he*.[1]

2. Disappearance of consonants

a. A weak consonant in a verb can disappear in certain forms. The disappearance of a consonant may simply amount to the dropping of the weak consonant, or it may also involve the assimilation of the weak consonant into a neighboring consonant. In some cases of assimilation the neighboring consonant (that is, the one which accepts the assimilated consonant) receives a *dagesh-forte*. This *dagesh-forte*

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[1] For example, see Kautzsch, §64, 66; and Seow, 24.

serves to compensate for the dropped consonant; it also provides a clue that a root consonant has fallen out.

▸ The *pe-yod* verb יָשַׁב ("sit") drops the י when certain verb prefixes are added. For example, the imperfect, *qal*, *1CS* form is אֵשֵׁב ("I will sit"). In this case no *dagesh-forte* appears to indicate assimilation.

▸ When certain verb prefixes are added to the *pe-nun* verb נשׂא ("lift"), the נ assimilates into the second consonant of the root, and that consonant receives a compensating *dagesh-forte*. To illustrate, the imperfect, *qal*, *3MS* form of this root is יִשָּׂא ("he will lift").

▸ When certain verb suffixes are added to the double-*ayin* verb קלל ("be light") the second ל assimilates into the first ל, and the first ל receives a compensating *dagesh-forte*. For example, the perfect, *qal*, *3MP* form of this root is קַלּוּ ("they were light").

b. Classifications of weak verbs that commonly lose a consonant when inflected

(1) The most challenging aspect of translating a weak verb is identifying a root consonant that drops out as the verb is inflected. Future lessons will describe the key situations in which various classifications of weak verbs drop or assimilate consonants. However, it is helpful at this point to recognize that six types of weak verbs very commonly experience the disappearance of a consonant at points in their conjugations. They are

| *Pe-yod* |
| *Pe-nun* |
| *Ayin-vav* |
| *Ayin-yod* |
| Double-*ayin* |
| *Lamed-he* |

In certain situations other classes of weak verbs may lose a consonant when inflected; however, the preceding list represents most situations where a consonant disappears.

(2) In the lessons that follow a number of clues will be presented for identifying the roots of weak verbs that have lost a consonant. For now, one method for

identifying a root consonant that has disappeared is by using the preceding list of six classifications of weak verbs that commonly lose a consonant when inflected.

(a) For example, in order to translate the weak verb וַיִּבְכּוּ in Ge 50:3 one must identify this verb's root. The first step is to determine which of the consonants are part of the root by removing any prefixes or suffixes. The initial *vav* can be identified as a *vav* consecutive and the *yod* as an imperfect prefix, based on their pointing. (See Lesson 16A.3.) The *shureq* is a plural verb suffix, which (along with the *yod*) identifies the verb as imperfect, *qal*, *3MP*. Thus when prefixes and suffixes are removed, the remaining root consonants are בכ. Since nearly all verb roots are triconsonantal, one can assume that a root consonant has dropped out in this verb. Using the preceding list of six classifications of weak verbs that commonly lose a consonant, one can form a list of potential candidates for the weak root of this verb:

Pe-yod:	יבך
Pe-nun:	נבך
Ayin-vav:	בוך
Ayin-yod:	ביך
Double-*ayin*:	בכך
Lamed-he:	בכה

The next step is to check a lexicon to determine which of these options are extant roots; then which of the extant roots occur in imperfect, *qal* (the form in Ge 50:3); and finally which remaining option best fits the context of Ge 50:3. Such a check reveals that only two of these options are verb roots that appear in the *MT:* בוך and בכה. The first can be eliminated from consideration for two reasons. The lexicon indicates that בוך only occurs in *nifal* and only in the perfect and participle; therefore, the root does not appear in imperfect, *qal* (the form in Ge 50:3). Moreover, the meaning of בוך ("confuse") does not fit the context of the verse. By this process of elimination one arrives at בכה ("weep") as the root for the

verb וַיִּבְכּוּ – a root which does occur in imperfect, *qal,* and which has a meaning that fits the context of the verse. Thus the analysis of וַיִּבְכּוּ is > בכה, *impf, qal, 3MP + vav cons* = "and they wept."

(b) While the preceding process for determining a verb root is lengthy, it can be employed effectively with most verbs. Other clues will appear in succeeding lessons that will abbreviate the procedure for uncovering a consonant that has been dropped from a weak verb.

Lesson 21: EXERCISES

a. From memory list three vowel classes for stative verbs and an example of a verb from each class.

b. Reproduce from memory the chart that gives the classifications of weak verbs (in terms of פ, ע, and ל), as presented in section 21B.1b.

c. Identify the classification of the following weak verbs; some may fall into more than one class.

   ▸ *Example:* עָלָה ("he went up") ⇒ *Answer: pe-*guttural and *lamed-he*

   (1) עָבַד ("he worked")   (11) חָזַק ("he was strong")
   (2) דָּמַם ("he stood still")   (12) תמם ("be complete")
   (3) יָרַד ("he went down")   (13) יָדַע ("he knew")
   (4) מָצָא ("he found")   (14) שׁוּב ("[to] turn")
   (5) שִׁית ("[to] put")   (15) הָרַג ("he killed")
   (6) לָקַח ("he took")   (16) נוּחַ ("[to] rest")
   (7) אָהֵב ("he loved")   (17) אָסַף ("he gathered")
   (8) נָתַן ("he gave")   (18) נָפַל ("he fell")
   (9) בּוֹא ("[to] come")   (19) רָאָה ("he saw")
   (10) בָּנָה ("he built")   (20) בִּין ("[to] understand")

d. From memory list the six classifications of weak verbs which commonly experience the disappearance of a consonant when inflected (as presented in section 21B.2b(1)).

e. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אָהֵב	he loved (*V*)	Also אָהַב
(2)	בָּבֶל	Babylon, Babel (*proper N*)	

(3)	הִנֵּה	look, behold (*particle*)	*PS:* הִנְךָ, הִנֶּ֫נִּי or הִנְנִי, etc.
(4)	חָזַק	he was strong (*V*)	
(5)	יָטַב	he was good (*V*)	
(6)	יָכֹל	he was able, prevailed, endured (*V*)	Also יָכוֹל; *impf, qal, 3MS:* יוּכַל
(7)	יָרֵא	he was afraid, feared (*V*)	
(8)	כָּבֵד	he was heavy, honored (*V*)	
(9)	כָּבוֹד	honor, glory (*NMS*)	*Cs:* כְּבוֹד; *Ab* also כָּבֹד
(10)	מְאֹד	(a) very (*adv*) (b) power, might (*NMS*)	
(11)	מָלֵא	he was full, filled (*V*)	
(12)	קָדַשׁ	he was holy (*V*)	
(13)	קָטֹן	he was small, insignificant (*V*)	
(14)	רָבָה	he was great, became numerous (*V*)	
(15)	שֵׁשׁ (*M*), שִׁשָּׁה (*F*)	six (*NM/FS*)	*FS Cs:* שֵׁ֫שֶׁת; *P:* שִׁשִּׁים = "sixty"; שִׁשִּׁי (*M*), שִׁשִּׁית (*F*) = "sixth"

f. Read aloud and translate Genesis 1:24-31 from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite). If necessary, use the process described above in section 21B.2b(2) for help in locating the roots of weak verbs that have lost consonants.

Verse 24

(1) תּוֹצֵא (> יצא) One characteristic of some *pe-yod* verbs is that the *yod* usually becomes a *vav* in *nifal*, *hifil*, and *hofal*.

(2) הַיְתוֹ (> חיה) is a *NFS Cs* with a paragogic וֹ (which may be the remnant of an archaic case ending). The וֹ has no significance for translation other than emphasizing that the noun is construct.[1]

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[1] See Joüon, §93r; and Kautzsch, §90k, o.

Verse 26

Interpret the significance of note "b" for this verse in the critical apparatus.

Verse 29

נָתַתִּי (> נתן) has the irregular feature that its final *nun* in this and other forms assimilates into the תּ of the verb suffix – something which does not usually occur with verb roots ending in *nun*.

Lesson 22

**W E A K   V E R B S :   *P E - G U T T U R A L* ,   *P E - A L E F* ,
A Y I N - G U T T U R A L ,   A N D   *L A M E D - G U T T U R A L* ;
P A R T I C L E S   O F   E X I S T E N C E   A N D
N O N E X I S T E N C E**

22A WEAK VERBS: *PE*-GUTTURAL, *PE*-ALEF, *AYIN*-GUTTURAL, AND *LAMED*-GUTTURAL

1. Introduction

a. Each of the classifications of weak verbs has its own characteristics. This and succeeding lessons will describe the major characteristics of the weak verb classes and provide clues for recognizing their roots and forms.

b. The present lesson focuses on the way in which the guttural consonants (א, ה, ח, and ע) and ר affect weak verbs. The unique features of these consonants, which were summarized earlier in Lesson 6C, are repeated here for convenience.

   (1) The gutturals (including ר) cannot take a *dagesh-forte*, and as compensation for this weakness the vowel before a guttural (or ר) may lengthen.

   (2) The gutturals (excluding ר) normally take a composite *sheva* where other consonants would have a simple *sheva*.

   (3) The gutturals (including ר) prefer A-class vowels beneath and before them.

2. *Pe*-guttural verbs

a. *Pe*-guttural verbs have one of the following letters in the first consonant position: ה, ח, ע, or ר. Examples of some *pe*-guttural verbs are הָרַג ("he killed"), חָזַק ("he was strong"), and עָמַד ("he stood"). Verbs that begin with *alef* are not included in the *pe*-guttural class because they sometimes have unique characteristics. *Pe-alef* verbs are discussed in the next section.

b. The unique features of guttural consonants affect *pe*-guttural verbs in the following stems: *qal*, *nifal*, *hifil*, and *hofal*. *Pe*-guttural verbs are spelled like strong verbs in *piel*, *pual*, and *hitpael*.

c. Major characteristics of *pe*-guttural verbs

(1) *Pe*-gutturals (including ר) cannot take the *dagesh-forte* that occurs in some *nifal* forms of the strong verb – namely, in the imperfect, imperative, and infinitive construct. As compensation for the fact that *pe*-guttural verbs reject the *dagesh-forte*, the vowel before the *pe*-guttural (and under the *nifal* prefix), lengthens from *hireq* to *sere*.

✓ To summarize in symbolic form: where the strong verb has a *nifal* pattern of ⬜⬜⬜ִּ◁, a *pe*-guttural verb follows the pattern of ⬜⬜⬜ֵ◁.

The following chart illustrates this characteristic, using עמד as a model for *pe*-gutturals and giving the relevant forms of משל for comparison.

Nifal		
	משל	עמד
Impf, 3MS	יִמָּשֵׁל	יֵעָמֵד
Impv, 2MS / Inf Cs	הִמָּשֵׁל	הֵעָמֵד

✓ While the charts in this section provide selected examples to illustrate characteristics of weak verbs, Appendix 3, paradigm 3, gives the full conjugation for *pe*-guttural verbs.

(2) A number of forms of the strong verb require a simple *sheva* under the first root consonant. In these cases *pe*-gutturals (excluding ר) take a composite rather than a simple *sheva*. The most commonly occurring composite *sheva* for *pe*-gutturals is *hatef-patah*, because of the preference of gutturals for A-class vowels.

(a) In *qal* this characteristic (of the *pe*-guttural taking a composite rather than simple *sheva*) occurs a few times when there is no verb prefix.

✓ To summarize: where the pattern for the strong verb is ⬜⬜ְ⬜, the *pe*-guttural pattern is ⬜⬜ֲ⬜, as the following illustrate.

Qal		
	משל	עמד
Perf, 2MP	מְשַׁלְתֶּם	עֲמַדְתֶּם
Impv, 2MS / Inf Cs	מְשֹׁל	עֲמֹד

(b) *Pe*-gutturals take composite *sheva*s in several stems that employ verb prefixes. In these cases the vowel before the composite *sheva* (and under the prefix) is a short vowel that corresponds to the composite *sheva*. Thus, the patterns that appear in *pe*-gutturals are ☐☐☐◁, ☐☐☐◁, and ☐☐☐◁. The first pattern is most common; the last occurs only in *hofal*. The following charts illustrate these *pe*-guttural patterns in the perfect, imperfect, imperative, infinitive, and participle conjugations.

Perfect		
	מֹשֵׁל	עֹמֵד
Nif, 3MS	נִמְשַׁל	נֶעֱמַד
Hif, 3MS	הִמְשִׁיל	הֶעֱמִיד
Hof, 3MS	הָמְשַׁל	הָעֳמַד

Imperfect		
	מֹשֵׁל	עֹמֵד
Qal, 3MS	יִמְשֹׁל	יַעֲמֹד[1]
Qal, 1CS	אֶמְשֹׁל	אֶעֱמֹד
Hif, 3MS	יַמְשִׁיל	יַעֲמִיד
Hof, 3MS	יָמְשַׁל	יָעֳמַד

✓ Note that the imperfect, *qal, 3MS* form above (יַעֲמֹד) has a prefix vowel of *patah* – a prefix vowel that serves as a clue to imperfect, *hifil* in strong verbs. The *patah* appears in יַעֲמֹד because this verb is *pe*-guttural and therefore prefers A-class vowels before and beneath the guttural. The imperfect, *hifil, 3MS* form יַעֲמִיד also has a *patah* prefix vowel; however, the *hireq-yod* marks it as *hifil* and distinguishes it from the *qal* form. When there is difficulty distinguishing between *qal* and *hifil* in imperfect *pe*-gutturals, the student should rely on a lexicon and the context in which a verb appears.

Imperative		
	מֹשֵׁל	עֹמֵד
Hif, 2MS	הַמְשֵׁל	הַעֲמֵד

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[1] *Pe*-gutturals that begin with ח prefer E-class vowels in imperfect, *qal*, where other guttural consonants prefer A-class vowels. For example, where עמד ("stand") in *impf, qal, 3MS* is יַעֲמֹד, the stative verb חזק ("be strong") is יֶחֱזַק. See Horsnell, 369.

	Infinitive					Participle		
	Construct		Absolute					
	מֹשֵׁל	עמד	מֹשֵׁל	עמד			מֹשֵׁל	עמד
Nif			נִמְשֹׁל	נַעֲמוֹד	*Nif, MS Ab*		נִמְשָׁל	נֶעֱמָד
Hif	הַמְשִׁיל	הַעֲמִיד	הַמְשֵׁל	הַעֲמֵד	*Hif, MS Ab*		מַמְשִׁיל	מַעֲמִיד
Hof			הָמְשֵׁל	הָעֳמֵד	*Hof, MS, Ab*		מָמְשָׁל	מָעֳמָד

✓ As a rule, a simple *sheva* cannot follow a composite *sheva*. There are a few situations in the inflection of *pe*-guttural verbs where a composite *sheva* would normally appear before a simple *sheva*. For example, where the strong verb is נִמְשְׁלָה (*perf, nif, 3FS*), a *pe*-guttural would be נֶעֲמְדָה, except for the fact that such spelling places a simple *sheva* after a composite *sheva*. To correct the problem, the composite *sheva* lengthens to a short vowel, with the resulting form of נֶעֶמְדָה (*impf, nif, 3FS*). Another example is imperfect, *qal, 3MP,* where the *pe*-guttural pattern is יַעֲמְדוּ (rather than יְעֲמְדוּ). Situations like these arise in *pe*-gutturals where there is a verb prefix and a vowel suffix (הָ֯, וּ, or י֯) or a pronominal suffix.

3. *Pe-alef* verbs

a. Most *pe-alef* verbs are spelled in a similar fashion to *pe*-guttural verbs. However, some *pe-alefs* – such as אָבַד ("he was lost"), אָכַל ("he ate"), and אָמַר ("he said") – also have certain unique features that do not occur in other *pe*-guttural verbs. As a result, *pe-alefs* are placed in a distinct classification.

b. The unique features that some *pe-alef* verbs display occur in imperfect, *qal*, as described below.

(1) Since *alef* is a quiescent (as well as a guttural), it sometimes loses its capacity to support a vowel in imperfect, *qal*. When such occurs, *pe-alef* is preceded by a *holem* prefix vowel.

(2) In imperfect, *qal*, some *pe-alef* verbs require a *patah* for the second root consonant where strong verbs take a *holem*.

(3) In imperfect, *qal*, *1CS*, the *pe-alef* consonant drops out as the א verb prefix is attached.

✓ To summarize:

(a) Where the strong verb pattern is ⬚⬚⬚◁, some *pe-alef* verbs have ⬚⬚א◁

(b) Where the strong verb pattern is ⬚⬚⬚א, some *pe-alef* verbs have ⬚⬚א.

The following chart illustrates, using אכל as a model.

Imperfect, *Qal*		
	משל	אכל
3MS	יִמְשֹׁל	יֹאכַל
1CS	אֶמְשֹׁל	אֹכַל
3FP / 2FP	תִּמְשֹׁלְנָה	תֹּאכַלְנָה

✓ See Appendix 3, paradigm 4, for the full *qal* conjugation of *pe-alef*s.

c. אָמַר has an irregular feature in infinitive, *qal,* construct. When this form is preceded by the prefixed preposition ל, the *alef* becomes quiescent and the vowel under the ל lengthens. To illustrate, אֱמֹר (*inf, qal, Cs*) + ל *prep* = לֵאמֹר.

4. *Ayin*-guttural verbs

a. *Ayin*-guttural verbs have a middle root consonant that is a guttural or ר. Examples of *ayin*-gutturals are בָּחַר ("he chose") and ברך ("bless"). *Ayin*-guttural verbs follow patterns that are similar to *pe*-gutturals.

b. Major characteristics of *ayin*-guttural verbs

(1) *Ayin*-gutturals (including ר) cannot take the *dagesh-forte* that occurs in strong verbs in *piel*, *pual*, and *hitpael*.

(a) When the *ayin*-guttural is א, ר, and sometimes ע, the rejection of the *dagesh-forte* is compensated for by the lengthening of the preceding vowel (under the first root consonant). The lengthening follows these patterns:

Strong verb: ⬚⬚⬚ ⟹ *ayin*-guttural: ⬚⬚⬚

Strong verb: ⬚⬚⬚ ⟹ *ayin*-guttural: ⬚⬚⬚

Strong verb: ⬚⬚⬚ ⟹ *ayin*-guttural: ⬚⬚⬚

(b) When the *ayin*-guttural is ה, ח, and sometimes ע, the preceding vowel (under the first root consonant) is not lengthened. With these *ayin*-gutturals the patterns are:

Strong verb: ⬜⊡⬜ְ ⇒ *ayin*-guttural: ⬜⬜ְ

Strong verb: ⬜⊡⬜ֶ ⇒ *ayin*-guttural: ⬜⬜ֶ

Strong verb: ⬜⊡⬜ָ ⇒ *ayin*-guttural: ⬜⬜ָ

(c) The following chart illustrates these patterns using בְּרַךְ and בְּחַר as models.

	מֹשֵׁל	ברך *(With compensatory lengthening of preceding vowel)*	בחר *(Without compensatory lengthening of preceding vowel)*
Perf, piel, 3MS	מִשֵּׁל	בֵּרֵךְ	בֵּחַר
Perf, pual, 3MS	מֻשַּׁל	בֹּרַךְ	בֹּחַר
Impf, piel, 3MS	יְמַשֵּׁל	יְבָרֵךְ	יְבַחֵר
Impf, pual, 3MS	יְמֻשַּׁל	יְבֹרַךְ	יְבֹחַר
Perf, hit, 3MS / Impv, hit, 2MS / Inf, hit, Cs	הִתְמַשֵּׁל	הִתְבָּרֵךְ	הִתְבַּחֵר
Impv, piel, 2MS / Inf, piel, Cs & Ab	מַשֵּׁל	בָּרֵךְ	בַּחֵר

(2) *Ayin*-gutturals (normally excluding ר) take a composite *sheva* where a simple *sheva* appears in a strong verb. To be more specific, where the strong verb has ⬜⬜ְ, an *ayin*-guttural has ⬜⬜ֲ. This situation arises in perfect, imperfect, and imperative where there is a vowel suffix, as the following chart illustrates.

	מֹשֵׁל	בחר
Perf, qal, 3FS	מָשְׁלָה	בָּחֲרָה
Impf, nif, 2FS	תִּמָּשְׁלִי	תִּבָּחֲרִי
Impv, qal, 2MP	מִשְׁלוּ	בַּחֲרוּ

✓ Note that in the *impv, qal, 2MP* form בַּחֲרוּ the *hatef-patah* is preceded by the corresponding short vowel of *patah,* rather than the *hireq* that appears in strong verbs.

(3) *Ayin*-gutturals (including ר) demonstrate a preference for A-class vowels, as the following illustrate.

	משל	בחר
Perf, qal, 3FS	מָשְׁלָה	בָּחֲרָה
Perf, piel, 3MS	מִשֵּׁל	בִּחַר
Impf, qal, 3MS	יִמְשֹׁל	יִבְחַר
Imv, qal, 2MS	מְשֹׁל	בְּחַר

✓ As noted previously, the first example illustrates the preference of *ayin*-gutturals for *hatef-patah*. The other examples show a preference for *patah* beneath the *ayin*-guttural when a strong verb has a *sere* (*perf, piel, 3MS*) or *holem* (*impf, qal, 3MS,* and *impv, qal, 2MS*).

✓ See Appendix 3, paradigm 8, for the full conjugation of *ayin*-gutturals.

5. *Lamed*-guttural verbs

a. *Lamed*-guttural verbs have a final consonant of ה, ח, or ע. Verbs ending in ר are not included because they are inflected like strong verbs, and verbs with a final א or ה (without *mappiq*) are excluded because they have unique features that place them in separate classes. Examples of *lamed*-gutturals are גָּבַה ("he was high"), שָׁלַח ("he sent"), and שָׁמַע ("he heard").

b. The major characteristic of *lamed*-guttural verbs is that they must be preceded by an A-class vowel. In some cases this feature requires a furtive *patah* beneath the *lamed*-guttural.

(1) Often the vowel before or beneath the *lamed*-guttural is changed to an A-class vowel. The following charts illustrate, using שלח as a model.

Perfect				**Imperfect**		
	משל	שלח			משל	שלח
Qal, 2FS	מָשַׁלְתְּ	שָׁלַחַתְּ	*Qal, 3MS*	יִמְשֹׁל	יִשְׁלַח
Piel, 3MS	מִשֵּׁל	שִׁלַּח	*Nif, 3MS*	יִמָּשֵׁל	יִשָּׁלַח
Hit, 3MS	הִתְמַשֵּׁל	הִשְׁתַּלַּח[1]	*Piel, 3MS*	יְמַשֵּׁל	יְשַׁלַּח

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[1] Because שׁ is a sibilant, it changes places with the ת of the verb prefix. See Lesson 13A.7c.

Imperative		
	מֹשֵׁל	שְׁלַח
Impv, qal, 2MS	מְשֹׁל	שְׁלַח
Impv, nif, 2MS	הִמָּשֵׁל	הִשָּׁלַח
Impv, piel, 2MS	מַשֵּׁל	שַׁלַּח

(2) When a *lamed*-guttural appears after a naturally-long vowel and sometimes after *holem* and *sere*, those vowels do not change and the *lamed*-guttural requires a furtive *patah* beneath it.

	מֹשֵׁל	שְׁלַח
Perf, hif, 3MS	הִמְשִׁיל	הִשְׁלִיחַ
Inf, qal, Ab	מָשׁוֹל	שָׁלוֹחַ
Part, qal, pass, MS, Ab	מָשׁוּל	שָׁלוּחַ
Part, qal, act, MS, Ab	מֹשֵׁל	שֹׁלֵחַ
Impv, qal, 2MS / Inf, qal, Cs	מְשֹׁל	שְׁלַח

✓ See Appendix 3, paradigm 12, for the full conjugation of *lamed*-gutturals.

6. Summary of characteristics of *pe*-gutturals, *pe-alefs, ayin*-gutturals, and *lamed*-gutturals

a. The following is a succinct summary of the major characteristics of verbs with guttural weaknesses.

(1) A guttural or ר in a verb root rejects a *dagesh-forte* and sometimes causes the preceding vowel to lengthen.

(2) A guttural in a verb root takes a composite *sheva* where a strong consonant takes a simple *sheva*. The consonant preceding a guttural with a composite *sheva* may take the short vowel that corresponds to the composite *sheva* (as in ◻◻ֱ◻ֲ◁, ◻◻ֵ◻ֱ◁, or ◻◻ָ◻ֲ◁).

(3) A guttural or ר in a verb root prefers an A-class vowel before it and beneath it.

(4) For some *pe-alefs* in imperfect, *qal:*

(a) The imperfect prefix causes the *pe-alef* to quiesce and the prefix to take a *holem* (as in ◻◻אֹ◁).

(b) The imperfect *1CS* prefix (אָ) causes the *pe-alef* to drop out (as in אֹ□□).

b. The following verbs with analyses illustrate the process of identifying the forms of verbs with guttural weaknesses.

(1) תֵּחָרֵשׁ (Mic 3:12) > חרשׁ, *impf, nif, 3FS,* "it will be plowed"

The *sere* under the imperfect prefix (תֵּ) and *qames* under the *pe*-guttural (חָ) are clues that the verb is imperfect, *nifal*. The guttural has the *qames* that normally appears in imperfect, *nifal;* however, it cannot take the typical *dagesh-forte.* To compensate, the vowel before the guttural has lengthened from *hireq* (which appears in strong verbs) to *sere.*

(2) יַעֲזְבֵנוּ (1Ki 8:57) > עזב, *impf, qal, 3MS + PS 1CP,* "he will leave us"

The imperfect prefix has a *patah* (יַ), which is a clue to imperfect, *hifil* in strong verbs. However, in this case the verb is *qal,* and the *patah* appears because the *pe*-guttural prefers A-class vowels. (Besides this fact, the verb עזב never occurs in *hifil.*) Notice also that the *ayin* has a *patah* (עַ) instead of the expected composite *sheva* (עֲ). The *patah* occurs to prevent a composite *sheva* from appearing before a simple *sheva,* which would be an impossible vocalization.

(3) וְתֹאבְדוּ (Ps 2:12) > אבד, *impf, qal, 2MP + vav conj,* "and you will perish"

The *holem* prefix vowel and the quiescent *pe-alef* (תֹא) are clues that the form is imperfect, *qal.*

(4) וְאֹכְלֵם (Hos 13:8), > אכל, *impf, qal, 1CS + vav conj + PS 3MP,* "and I will devour them"

The *alef* with a *holem* (אֹ) is a clue that the form is imperfect, *qal, 1CS.* (The *pe-alef* of the root has dropped out.) The *holem* and the *sheva* under the second root consonant resemble the vowels of a participle, *qal,* active (when occurring with a suffix). However, the context of the verb requires an imperfect instead of a participle.

22B PARTICLES OF EXISTENCE AND NONEXISTENCE

1. Hebrew has two particles that serve to express the existence or nonexistence of someone or something: יֵשׁ (or יֶשׁ־) conveys existence; and אַיִן, or the more common construct form אֵין, conveys nonexistence.

2. The particles of existence and nonexistence can have a variety of meanings and translations.

   a. Often their translation requires the use of English state-of-being verbs. For example, יֵשׁ can mean "there is/are" or "there was/were"; and אַ֫יִן or אֵין can have such meanings as "there is/are not," "there was/were not," "there is no one/nothing." While these translations involve verbs in English, one must remember that יֵשׁ, אַ֫יִן, and אֵין are particles, not verbs.

   ▸ יֵשׁ נָבִיא בְּיִשְׂרָאֵל = "There is (יֵשׁ) a prophet in Israel" (2Ki 5:8).

   ▸ וַנִּרְאֶה כִּי־אַ֫יִן = "When we saw that there were none (אַ֫יִן)" (1Sa 10:14).

   ▸ כִּי־אֵין בַּ֫יִת אֲשֶׁר אֵין־שָׁם מֵת = "For there was not (אֵין) a house in which there was no one (אֵין) dead" (Ex 12:30).

   b. The particles of existence and nonexistence can also express possession. In such a situation the particle is followed by the prefixed preposition לְ.

   ▸ יֶשׁ־לָ֫נוּ אָב = "There is (יֶשׁ־) to us a father," or more idiomatically, "We have a father" (Ge 44:20).

   ▸ אֵין לָהּ וָלָד = "There was not (אֵין) to her a child," or more idiomatically, "She had no child" (Ge 11:30).

   c. The particles of existence and nonexistence can also take pronominal suffixes, in which case the pronominal suffix is subjective and the translation typically requires a state-of-being verb in English.

   ▸ אִם־יֶשְׁנוֹ בָּאָ֫רֶץ = "If he is (יֶשְׁנוֹ) in the land" (1Sa 23:23).

   ▸ וְאֵינֵךְ עַד־עוֹלָם = "And you will be no more (וְאֵינֵךְ) forever" (Eze 27:36).

Lesson 22: EXERCISES

   a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אָבַד	he was lost, perished (*V*)	
(2)	אוֹ	or (*conj*)	
(3)	אַ֫יִן	there is/are not, there was/were not, there is no one/nothing (*particle*)	*Cs:* אֵין; *PS:* אֵינְךָ, אֵינֶ֫נּוּ, etc.
(4)	אֵל	God, god (*NMS*)	

(5)	בָּחַר	he chose (*V*)	
(6)	יְרוּשָׁלַםֹ[1]	Jerusalem (*proper N*)	
(7)	יֵשׁ	there is/are, there was/ were (*particle*)	־יֶשׁ; with *PS:* יֶשְׁכֶם ,יֶשְׁךָ, etc.
(8)	כְּלִי	vessel, equipment, implement (*NMS*)	*P:* כֵּלִים
(9)	לְמַֽעַן	(a) with regard to, for the sake of, because of (*prep*) (b) in order that, so that (*conj*)	
(10)	נָבִיא	prophet (*NMS*)	*P:* נְבִיאִים
(11)	עָבַד	he worked, served (*V*)	
(12)	עָבַר	he passed, went over (*V*)	
(13)	עָלָה	he went up, ascended (*V*)	
(14)	עֹלָה	burnt offering (*NFS*)	Also עוֹלָה
(15)	עָמַד	he stood, took a stand (*V*)	
(16)	עָנָה	he answered (*V*)	
(17)	שָׂדֶה	field(s) (*NMS*)	*Cs:* שְׂדֵה; *S* with *PS:* שָׂדִי, שָׂדְךָ, etc.; *P:* שָׂדוֹת ,שְׂדוֹת or שָׂדַי
(18)	שֶֽׁבַע (*M*), שִׁבְעָה (*F*)	seven (*NM/FS*)	*P:* שִׁבְעִים = "seventy"; שְׁבִיעִי (*M*), שְׁבִיעִית (*F*) = "seventh"

b. Analyze the following words, working without the help of paradigm charts or a lexicon so far as possible. When there is more than one option for analysis, consult the biblical text to determine which is appropriate in context.

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[1] This spelling is a contraction of יְרוּשָׁלַיִם that is used in the *MT*. See the discussion of perpetual *qere* below in the translation exercise c(2) for 2Ki 4:2.

▸ *Example:* וַיַּעַזְבֵ֫נִי (1Sa 30:13) ⇒ *Answer:* > עזב, *impf, qal, 3MS + vav cons + PS 1CS,* "and he left me"

(1)	יִגְבַּהּ	(Pr 18:12)	(10)	יַעֲבֹר	(Eze 47:5)
(2)	לְהַעֲבִיד	(2Ch 2:17; *Eng* 2:18)	(11)	יִפְעַל	(Job 33:29)
(3)	נִתְרָאֶה	(2Ki 14:8)	(12)	וַתֹּאבַ֫דְנָה	(1Sa 9:3)
(4)	הֶחֱיָה	(Jos 6:25)	(13)	וַיֵּדַע	(Nu 24:16)
(5)	מְגֹאָל	(Mal 1:7)	(14)	הִתְנַעֲרִי	(Is 52:2)
(6)	תֹּאבֶה	(Dt 13:9; *Eng* 13:8)	(15)	לַחֲטֹא	(Ex 9:34)
(7)	וְאַשְׁבִּיעֲךָ	(Ge 24:3)	(16)	וָאֹמַר	(Ge 20:13)
(8)	מַעֲנֶה	(Ecc 5:19; *Eng* 5:20)	(17)	לְבַהֲלֵ֫נִי	(2Ch 35:21)
(9)	וּבִעַרְתָּ	(Dt 13:6; *Eng* 13:5)	(18)	וַיַּעַצְמוּ	(Ex 1:7)

c. Read aloud and translate the following texts from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite).

(1) Genesis 2:1-6

Verse 2

Interpret the significance of note "a" for this verse in the critical apparatus.

Verse 3

לַעֲשׂוֹת (> עשׂה) *Lamed-he* verbs typically drop the ה and add an ות suffix in infinitive, *qal,* construct.

(2) 2 Kings 4:1-3

Verse 1

(a) יָרֵא   This form can be classified either as a perfect or a participle; however, the perfect verb option does not fit the context. Another clue that the word is a participle is the principle that when a finite verb is followed by another verb that has no conjunction (as in the case of הָיָה יָרֵא), the second verb is typically non-finite.

(b) לָקַ֫חַת (> לקח) This verb adds a ת suffix in infinitive, *qal,* construct.

Verse 2

(a) הַגִּ֫ידִי   The *dagesh-forte* is a clue that the root of this verb is *pe-nun,* as discussed in the next lesson.

(b) לְכִי

[1] *Ketib* and *qere*

[a] Occasionally the *MT* indicates in the *Mp* (the Masoretic notes in the margin) an alternate reading to the consonantal text. Since the Masoretes were committed to maintaining the consonantal text unchanged, they added a marginal note when they thought a correction was required. In such cases the reading which appears in the consonantal text is called a *ketib* (כְּתִיב), which is Aramaic for "what is written." The alternate reading in the *Mp* is called a *qere* (קְרֵי), which means "what is read" in the place of what is actually written. A *ketib* maintains the consonants of the text but has the vowels that are actually used with the consonants of the related *qere*. In light of this fact, one should never attempt to read a *ketib*, since it is normally not pronounceable, having vowels that belong to the *qere* in the margin.

[b] In 2 Ki 4:2 an instance of *ketib* and *qere* occurs with לְכִי. The circle above this word directs the reader to the left margin where the note has a ק with a dot above it, which is an abbreviation for *qere*. Then on the line above the ק is the *qere* itself – that is, the consonants of the alternate which is to be read in place of the *ketib*. Besides clearly marking a *qere* with a ק and dot, the *Mp* also staggers the lines of a *qere* one-half space to call attention to it. In order to read the marginal *qere* in verse 2, one employs the consonants of the *qere* in the margin: לך, along with the vowels that appear with the *ketib* in the consonantal text: ◌ְ◌ִ. Thus, the alternate reading is לָךְ, which replaces לכי in the text. The *qere,* which is also discussed in the critical apparatus, is read and translated instead of the *ketib*.

[2] Perpetual *qere*[1]

A few common words in the *MT* appear as perpetual *qere*. Every time one of these words occurs in the text, its *ketib* form has the vowels of the *qere*; however, the *qere* is not specifically indicated in the *Mp*. In

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[1] See Horsnell, 219-226; and Scott, 13-14.

other words, perpetual *qere* are so common that the reader is expected to recognize them without a marginal note and to pronounce the *qere* instead of the *ketib* when reading the text. A few examples of perpetual *qere* follow.

Ketib ("What is written" in the text with the vowels of the *qere*)	**Perpetual *qere*** ("What is read" in place of the *ketib*)	
יְהֹוָה	אֲדֹנָי	("[the] Lord")
יְהֹוִה	אֱלֹהִים	("God")
הִוא	הִיא	("she")
יְרוּשָׁלַֽם	יְרוּשָׁלַיִם	("Jerusalem")

(c) כִּי אִם־ Conjunctions are sometimes linked with other conjunctions, adverbs, or particles to express idioms. Lexicons typically discuss these compound forms under the heading of one or both of the semantically linked words. For example, under the heading for כִּי in *BDB,* on page 474, is a section concerning the idiom כִּי אִם.

(d) אָסוּף is a noun formed by prefixing א to a root. This and other noun patterns are discussed in the next lesson.

Verse 3

(a) לְכִי (> הלך) This verb root is irregular in that it drops the initial ה in some forms, following the pattern of *pe-yod* verbs. (See Lesson 24A.2.) The presence of the יְ suffix without a verb prefix is the clue to its form.

(b) Note the occurrence of *ketib* and *qere* in this verse, and reflect only the *qere* in the translation. The critical apparatus also addresses the *qere*.

Lesson 23

WEAK VERB: *PE-NUN*; NOUN PATTERNS; *HE* DIRECTIVE

23A WEAK VERB: *PE-NUN*

1. As the name indicates, *pe-nun* verbs have an initial *nun* consonant. Examples of common *pe-nun*s are נָגַשׁ ("he approached") and נָפַל ("he fell").

2. Major characteristics of *pe-nun* verbs

   a. When the addition of a verb prefix would normally require the *pe-nun* consonant to have a *sheva*, the *nun* assimilates into the second root consonant by means of a *dagesh-forte*. To say it another way, if □□נ + ◁ would result in □□נְ◁, then the *nun* assimilates as □□◁.[1]

   (1) In the typical *pe-nun* verb the *nun* assimilates in the following:

Qal: imperfect	*Hifil:* all conjugations
Nifal: perfect and participle	*Hofal:* all conjugations

   (2) *Pe-nun*s are spelled like the strong verb in all conjugations of *piel*, *pual*, and *hitpael*.

   (3) The following charts illustrate the manner in which *pe-nun*s assimilate the initial *nun*, using נפל and נגש as examples. The strong verb משל also appears for comparison.

Qal		
	משל	נפל
Impf, 3MS	יִמְשֹׁל	יִפֹּל

Nifal		
	משל	נגש
Perf, 3MS	נִמְשַׁל	נִגַּשׁ
Part, MS, Ab	נִמְשָׁל	נִגָּשׁ

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[1] When a *pe-nun* verb has a guttural (which cannot take a *dagesh-forte*) as the second root consonant, the *nun* normally remains in place after a prefix. Two exceptions are the roots נחם ("be sorry") and נחת ("descend") in which the *nun* drops out with the addition of a prefix.

Hifil		
	מֹשֵׁל	נגשׁ
Perf, 3MS	הִמְשִׁיל	הִגִּישׁ
Impf, 3MS	יַמְשִׁיל	יַגִּישׁ
Impv, 2MS / Inf, Ab	הַמְשֵׁל	הַגֵּשׁ
Inf, Cs	הַמְשִׁיל	הַגִּישׁ
Part, MS, Ab	מַמְשִׁיל	מַגִּישׁ

Hofal		
	מֹשֵׁל	נגשׁ
Perf, 3MS	הָמְשַׁל	הֻגַּשׁ
Impf, 3MS	יָמְשַׁל	יֻגַּשׁ
Inf, Cs	[none]	הֻגַּשׁ
Inf, Ab	הָמְשֵׁל	הֻגֵּשׁ
Part, MS, Ab	מָמְשָׁל	מֻגָּשׁ

✓ Note that in *hofal* the prefix vowel for *pe-nun*s is *qibbus* rather than *qames-hatuf*. As a result, these forms reflect a ◌◌◌ pattern that sometimes resembles perfect, *pual*.

✓ See Appendix 3, paradigm 7, for the full conjugation of *pe-nun* verbs.

b. A few *pe-nun* verbs exhibit additional differences from the strong verb. These differences can be illustrated with the verb נָגַשׁ.

(1) Most *pe-nun* verbs in imperfect, *qal* have a stem vowel of *holem* above the second root consonant, just like strong verbs do. (See יִפֹּל [*impf, qal, 3MS*] in the preceding *qal* chart.) However, a few *pe-nun* verbs have a different stem vowel (for the second root consonant) in imperfect, *qal*. For example, נגשׁ takes a stem vowel of *patah* where the strong verb (as well as נפל) has a *holem*. Thus the imperfect, *qal, 3MS* form of נגשׁ is יִגַּשׁ.

(2) Most *pe-nun* verbs in imperative, *qal* retain the initial *nun*. However, a few *pe-nun*s like נגשׁ lose the *nun* in this conjugation. For example, the imperative, *qal*, *2MS* of נגשׁ is גַּשׁ (which is equivalent to the *impf, qal, 2MS* minus the prefix).

(3) Another characteristic of *pe-nun*s like נגשׁ is that in infinitive, *qal*, construct, they drop the initial *nun* and add a ת suffix. For example, the infinitive, *qal*, construct of נגשׁ is גֶּשֶׁת. (The two *segol*s follow a pattern called *segolate*, which is discussed later in this lesson. [See section 23B.1]).

(4) To summarize, the patterns followed by נגשׁ and a few other *pe-nun*s are as follows.

נגשׁ	
Impf, qal, 3MS	יִגַּשׁ (*patah* stem vowel)
Impv, qal, 2MS	גַּשׁ (פ״נ assimilates and *patah* stem vowel)
Inf, qal, Cs	גֶּשֶׁת (פ״נ assimilates and ת suffix)

✓ See Appendix 3, paradigm 7, for more forms of נגשׁ.

3. Two irregular verbs that occur frequently are related to the paradigm of *pe-nun*s.

a. נָתַן ("he gave")

This *pe-nun* verb is doubly weak in that the final *nun* assimilates when a consonantal suffix is attached. It follows the pattern of נגשׁ in imperative, *qal* and infinitive, *qal*, construct. The following forms illustrate.

נתן	
Perf, qal, 2MS	נָתַתָּ (ל״נ assimilates)
Perf, nif, 2MP	נִתַּתֶּם (פ״נ and ל״נ assimilate)
Impv, qal, 2MS	תֵּן (פ״נ assimilates)
Inf, qal, Cs	תֵּת (פ״נ and ל״נ assimilate and ת suffix) (or נְתֹן)

✓ Since this verb sometimes loses two root consonants, its identification can be challenging. A helpful clue is to remember that when the only remaining root consonants is ת, the verb is likely נתן. See Appendix 3, paradigm 15, for more forms of this verb.

b. לְקַח ("he took")

In part of its conjugation this *lamed*-guttural verb behaves as if its root were נקח instead of לקח. The initial consonant assimilates in imperfect, *qal* and *hofal;* imperative, *qal;* and infinitive, *qal*, construct. A *dagesh-forte* often appears as a clue to assimilation. This verb also follows the pattern of נגשׁ, as the following illustrates.

לקח	
Impf, qal, 3MS	יִקַּח (initial ל assimilates)
Impf, hof, 3MS	יֻקַּח (initial ל assimilates)
Impv, qal, 2MS	קַח (initial ל assimilates)
Inf, qal, Cs	קַחַת (initial ל assimilates and ת suffix)

✓ See Appendix 3, paradigm 15, for more forms of לקח.

4. Summary of characteristics of *pe-nun* verbs

   a. The following clues aid in recognizing *pe-nun*s.

      (1) When the addition of a prefix would normally require the *pe-nun* to have a *sheva,* the *nun* assimilates into the second root consonant with a *dagesh-forte* (if the second consonant is non-guttural).

         ✓ Thus, if only two consonants of a root remain in a prefixed verb and the first consonant has a *dagesh-forte*, the root may be *pe-nun* (□□◁).

      (2) A few *pe-nun*s like נגשׁ also display these characteristics:

         [a] In imperfect, *qal:* the second root consonant takes a different stem vowel than the *holem* that appears in strong verbs.

         [b] In imperative, *qal:* the *pe-nun* assimilates.

            ✓ Thus, when only two root consonants remain and there is no prefix or suffix, the form may be the imperative, *qal* of a *pe-nun* root.

               (This circumstance can occur with several other weak roots, as discussed in succeeding lessons.)

         [c] In infinitive, *qal*, construct: the *pe-nun* assimilates and a ת suffix is added.

            ✓ Thus, □ֶ֫□ת may suggest a *pe-nun* root.

               (Other classes of weak roots also display this characteristic, as discussed elsewhere.)

      (3) The irregular verb נתן loses the final *nun* when a consonantal suffix is added. In some forms both *nun*s assimilate.

      (4) The irregular verb לקח acts as if its root were נקח in part of its conjugation. As a result, in some forms the initial ל disappears or assimilates into the ק with a *dagesh-forte*.

   b. The following verbs with analyses illustrate the process of identifying *pe-nun* roots.

      (1) הִגִּיד (Ge 3:11) > נגד, *perf, hif, 3MS,* "he told"

         The *he* prefix and *hireq-yod* are clues that the form is perfect, *hifil.* Two root consonants remain, and the *dagesh-forte* in the first is a clue that the root is *pe-nun*.

(2) גַּע (Ps 144:5) > נגע, *impv, qal, 2MS,* "touch"

> When a root consonant has assimilated without a prefix or suffix, the verb may be a *pe-nun* in imperative, *qal*. Other classes of weak verbs can also lose a root consonant when there is no prefix or suffix (as discussed later). However, a check of options for the weak root of this verb reveals that only נגע has a form spelled גַּע. The A-class vowel (following the pattern of נגשׁ) appears because of the guttural.

(3) שְׂאֵת (Ge 44:1) > נשׂא, *inf, qal, Cs,* "to lift"

> Since שׂאת is not an extant root, one consonant of this verb must be a prefix or suffix. The *tav* is a suffix and a clue that the verb is an infinitive, *qal,* construct form of a *pe-nun* root (following the pattern of נגשׁ).

(4) נִתַּנּוּ (Ezr 9:7) > נתן, *perf, nif, 1CP,* "we have been given"

> A *hireq* under the first consonant of a root and a *dagesh-forte* in the second is a clue for perfect, *piel* in strong verbs (◌◌ִ). However, the root נתן does not occur in *piel.* Alternatively, the initial *nun* could be a prefix for perfect, *nifal* or imperfect, *1CP.* נוּ could be a perfect, *1CP* verb ending or a *1CP* pronominal suffix. The *dagesh-forte* in the *nun* of the ending suggests a doubled *nun,* the first of which is likely a final root consonant and the second of which is part of a *1CP* ending or suffix. After removing the prefix and suffix, only one root consonant remains (תַּ); its *dagesh-forte* suggests an assimilated *pe-nun* consonant. Thus, the two *dagesh*es are clues to assimilated *nun*s, indicating that the root is נתן. The context of the verb requires the conclusion that its form is perfect, *nifal, 1CP*.

(5) וַנִּקַּח (Dt 3:8) > לקח, *impf, qal, 1CP + vav cons,* "and we took"

> The pointing of the *vav* indicates that it is a *vav* consecutive on an imperfect verb. The *nun* prefix indicates imperfect, *1CP.* Two root consonants remain (קַח), and the first has a *dagesh-forte,* which can be a clue to a *pe-nun* root. However, the root is actually לקח, which behaves as if it were *pe-nun* in part of its conjugation. (There is no extant נקח root.)

23B NOUN PATTERNS

Nouns, like verbs, are normally based on tri-consonantal roots. In fact, verbs and nouns often share a common root, as with the verb מָלַךְ ("he reigned") and the noun מֶלֶךְ ("king"). Nouns have their own patterns of formation from roots, just as verbs do. A few of the more important patterns are discussed in this section.

1. *Segolate* nouns

    a. A *segolate* noun is made up of two syllables, the first of which is accented and the second of which usually has a *segol*. The vowel of the first syllable is often a *segol;* however, it may also be a *sere* or an A-class or O-class vowel.

    b. The following are examples of *segolate* nouns, appearing with their plural forms.

Segolate Nouns		
Singular, Ab		*Plural, Ab*
אֶ֫רֶץ	("earth" [*F*])	אֲרָצוֹת
בֹּ֫קֶר	("morning" [*M*])	בְּקָרִים
זֶ֫רַע	("seed" [*M*])	[none]
חֹ֫דֶשׁ	("new moon" [*M*])	חֳדָשִׁים
חֶ֫רֶב	("sword" [*F*])	חֲרָבוֹת
מָ֫וֶת	("death" [*M*])	[none]
מֶ֫לֶךְ	("king" [*M*])	מְלָכִים
נַ֫עַר	("boy" [*M*])	נְעָרִים
סֵ֫פֶר	("book" [*M*])	סְפָרִים
עֶ֫בֶד	("servant" [*M*])	עֲבָדִים
רֶ֫גֶל	("foot" [*F*])	רַגְלַ֫יִם [*Du*]

    ✓ Note that a guttural in the second syllable of a *segolate* requires that syllable to have an A-class vowel rather than a *segol*.

2. Geminate nouns

    a. A geminate ("doubled") noun is derived from a double-*ayin* root, which is to say that the root of a geminate has the same letter in the second and third consonant positions. Geminates tend to shorten by assimilating the doubled letter, and a

dagesh-forte appears where possible (when the doubled letter is not a guttural and is followed by an ending or pronominal suffix [▷☐☐]).

b. The following are examples of geminate nouns.

	Geminate Nouns	
Root	*Singular, Ab*	*Plural, Ab*
אמם	אֵם ("mother" [F])	אִמּוֹת[1]
הרר	הַר ("mountain" [M])	הָרִים
חקק	חֻקָּה ("statute" [F])	חֻקּוֹת
ימם	יָם ("sea" [M])	יַמִּים
לבב	לֵב ("heart" [M])	לִבּוֹת
עמם	עַם ("people" [M])	עַמִּים
רעע	רָעָה ("evil" [F])	רָעוֹת
שרר	שַׂר ("ruler" [M])	שָׂרִים

3. Noun prefixes and suffixes

a. Some nouns are formed by attaching certain prefixes or suffixes to a root or to another word. Common noun prefixes are מ (the most frequently used), ת, and א. The following nouns illustrate.[2]

Root	**Nouns with Prefixes**		
זבח		מִזְבֵּחַ	("altar" [M])
עשׂה		מַעֲשֶׂה	("deed" [M])
צוה	מ + =	מִצְוָה	("commandment" [F])
קום		מָקוֹם	("place" [M])
שׁפט		מִשְׁפָּט	("judgment" [M])
בוא	ת + =	תְּבוּאָה	("product" [F])
ילד		תּוֹלְדוֹת[3]	("generations of" [F])

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[1] The plural of this noun occurs only with pronominal suffixes; this absolute form is hypothetical.

[2] See Seow, 32-4.

[3] The *pe-yod* consonant of this root (and the next one) becomes a *vav* when a prefix is added, as discussed below in section 23B.4a(2).

ירה		תּוֹרָה ("law" [F])
רבע	א + =	אַרְבַּע[1] ("four" [M])

✓ The student must recognize when a noun has one of these prefixes in order to locate the noun under its root in *BDB*. For example, the noun מִזְבֵּחַ is located under the root זבח.

✓ The student should also remember that a *mem* can be prefixed to a root or word in two other situations: with a prefixed מִן preposition (which is spelled מִ◌ַ◌ or מֵ◌ַ◌) and in certain stems of the participle (*piel, pual, hif, hof,* and *hit*).

b. Some nouns (and adjectives) are formed by adding a noun suffix to another word. Frequently occurring noun/adjective suffixes are ן, וּת, ◌ִי, and ◌ִית.[2] (The common endings of nouns that indicate gender, number, and state [◌ִים, ◌ָה, וֹת, etc.] are not included in this category.)

(1) The suffixes ן and וּת can be used to create abstract forms from other nouns or adjectives.[3]

▸ עִוֵּר ("blind") + ן suffix = עִוָּרוֹן ("blindness" [NMS])

▸ מֶלֶךְ ("king") + וּת suffix = מַלְכוּת ("royalty" [NFS])

(2) The suffixes ◌ִי (M) and ◌ִית (F) are used to create the cardinal numbers from "second" to "tenth" and gentilic forms (such as "Israelite"). While discussed in this section on nouns, these forms are actually adjectival.

▸ שֵׁשׁ ("six") + ◌ִי and ◌ִית suffixes = שִׁשִּׁי (M) and שִׁשִּׁית (F) ("sixth")

▸ יִשְׂרָאֵל ("Israel") + ◌ִי and ◌ִית suffixes = יִשְׂרְאֵלִי (M) and יִשְׂרְאֵלִית (F) ("Israelite")

▸

4. Nouns based on weak roots

a. The formation of nouns is also affected by the presence of a weak consonant in a root, just as weak consonants affect the inflection of verbs. A few factors are

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[1] The א prefix is dropped in the cardinal forms of this number: רְבִיעִי (M) and רְבִיעִית (F) ("fourth").

[2] See Kautzsch, §86.

[3] Abstract concepts can also be expressed in other ways. For example, the plural forms of some nouns indicate abstraction, as illustrated by חַיִּים ("life"), נְעוּרִים ("youth"), and צְדָקוֹת ("righteousness"). Ibid., §124d-e.

discussed here as an aid to recognizing the patterns of nouns that are derived from weak roots.[1]

(1) *Pe-nun* root

When a noun is formed by adding a prefix to a *pe-nun* root, the initial *nun* may assimilate into the second root consonant, as it does in *pe-nun* verbs.

▸ נפל + מ prefix = מַפֶּ֫לֶת ("ruin" [*NFS*])

In this form the *pe-nun* consonant assimilates into the *pe* with a *dagesh-forte*.

▸ נתן + מ prefix and feminine suffix ת = מַתַּת ("gift of" [*NFS*])

In this form the *pe-nun* assimilates with a *dagesh-forte* and the final *nun* drops out because of the suffix.

(2) *Pe-yod* root

Nouns formed on *pe-yod* roots may drop the *pe-yod* consonant, or that consonant may become a *vav* when a noun prefix is added. (Similar patterns will be discussed in the section on *pe-yod* verbs [Lesson 24A.2].)

Root	**Noun**
ידע	דַּ֫עַת ("knowledge" [*F*])
ישב	מוֹשָׁב ("seat" [*M*])

(3) *Ayin-vav* and *ayin-yod* roots

(a) In some nouns formed from these roots the *vav* and *yod* become naturally-long vowels.

Root	**Noun**
אור	אוֹר ("light" [*F*])
	אוּר ("flame" [*M*])
שיר	שִׁיר ("song" [*M*])
	שִׁירָה ("song" [*F*])

(b) In some nouns formed from *ayin-vav* and *ayin-yod* roots the *vav* or *yod* drops out because of its reduction to a shorter vowel.

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[1] See Seow, 25-32.

Root	Noun
בוש	בֹּשֶׁת ("shame" [F])
טוח	טֻחוֹת ("inward parts" [F])
גור	גֵּר ("sojourner" [M])
דין	דָן ("Dan" [M])

✓ Note the clues for the missing *vav* consonant in the first two examples above. The *holem* in בֹּשֶׁת has reduced from וֹ, and the *qibbus* in טֻחוֹת has reduced from וּ.

✓ *Ayin-vav* and *ayin-yod* patterns will be discussed more fully in connection with verbs based on these roots. (See Lesson 25A.1.)

(4) Double-*ayin* root

The manner in which nouns are formed from double-*ayin* roots was discussed earlier in connection with geminate nouns. (See section 23B.2.) To summarize, a double-*ayin* root typically assimilates one of the doubled letters, and a *dagesh-forte* appears where it can.

(5) *Lamed-he* root

(a) Nouns based on *lamed-he* roots frequently appear with a *segol* before the *he* in masculine forms (ֶה) and a *qames* before the *he* in feminine forms (ָה).

Root	Noun
שׂדה	שָׂדֶה ("field" [M])
שׁנה	שָׁנָה ("year" [F])
עלה	מַעֲלֶה ("ascent" [M])
	עֹלָה ("burnt offering" [F])

(b) *Lamed-he* may become *vav* or *yod* in noun forms. The reason for this change is that most roots which appear to be *lamed-he* were originally *lamed-vav* or *lamed-yod*. In some nouns the original *vav* or *yod* reappears, as the following examples illustrate.

Root	Noun	
בּרה	בְּרִית	("covenant" [F])
כלה	כְּלִי	("vessel" [M])
ענה	עָנָו	("poor" [M])
	עֲנָוָה	("humility" [F])
	עֱנִי	("affliction" [M])

(c) In some nouns based on *lamed-he* roots the final *he* drops out.

Root	Noun	
אבה	אָב	("father" [M])
אחה	אָח	("brother" [M])
עצה	עֵץ	("tree" [M])

✓ Note that for the first two examples above, a *yod* appears in the singular, construct forms as a clue that these nouns are derived from *lamed-he* roots that were originally *lamed-yod:* אֲבִי ("father of") and אֲחִי ("brother of").

b. Summary of clues for identifying the weak roots of nouns

(1) Weak root consonants may assimilate in the formation of nouns, as they do in weak verbs. The following is a summary of clues for reconstructing the root of a noun when a weak consonant has dropped out.

(a) The weak roots on which nouns are formed, like the weak roots of verbs, often assimilate a consonant in these classes: *pe-yod*, *pe-nun*, *ayin-vav*, *ayin-yod*, double-*ayin*, and *lamed-he*. When only two root consonants remain in a noun, the student can usually discover the root by checking for one of these six weaknesses. In addition, the following clues can abbreviate the process of identifying the weak root of some nouns.

(b) If two root consonants remain in a noun and the first has a *dagesh-forte* (□□◁), then the root may be *pe-nun*. (This clue is relevant only when there is a prefix.)

(c) If two root consonants remain and the second has a *dagesh-forte* (▷☐☐), the root may be double-*ayin*. (This clue is relevant only when there is a noun ending or suffix.)

(d) If *vav* (in the form of a consonant or a vowel) appears after a prefix in the position of the first root consonant (☐☐וֹ◁), the verb may be *pe-yod*.

(e) If a *vav* or *yod* appears in the position of a third root consonant (ו☐☐ or י☐☐), the root may be *lamed-he*.

(2) The following examples of nouns with analyses illustrate the process of identifying a weak root when a consonant is missing.

(a) מַטֶּה (Ex 4:2) > נטה, *NMS, Ab*, "staff"

מטה is not an extant root. If one assumes the מ is a noun prefix, then טֶה are two remaining root consonants. The first has a *dagesh-forte*, which is a clue to a *pe-nun* root. (מַטֶּה can also be a *part, hif,* as it is in Dt 27:19.)

(b) שַׂקִּים (Jos 9:4) > שׂקק, *NMP, Ab*, "sacks"

When the *MP* ending ים☐ is removed, two root consonants remain. The *dagesh-forte* in the second is a clue that the root is double-*ayin*.

(c) תּוֹדָה (Lv 7:12) > ידה, *NFS, Ab*, "thanksgiving"

The *holem-vav* after the imperfect prefix indicates that the root is *pe-yod*.

(d) גַּאֲוָה (Ps 36:12; *Eng* 36:11) > גאה, *NFS, Ab*, "pride"

Removal of the *FS* ending ה☐ leaves a final *vav* consonant, which is a clue to a *lamed-he* root.

(e) פְּרִי (Hos 9:16) > פרה, *NMS, Ab*, "fruit"

The final *yod* is a clue that the root is *lamed-he*.

(f) רֶשֶׁת (Ps 57:7; Eng 57:6) > ירשׁ, *NFS, Ab*, "net"

Since רשׁת is not an extant root, ת☐ must be a feminine, singular ending. The word provides no particular clue as to its root; consequently, a check of the six roots that commonly lose a consonant reveals these options: ירשׁ, רושׁ/רישׁ, and רשׁשׁ. The

lexicon indicates that the noun רֶ֫שֶׁת is derived from the first of these roots.

(g) קָמָה (Jdg 15:5) > קום, *NFS*, *Ab*, "standing grain"

> There is no root קמה; thus one can assume הָ is a feminine, singular ending. A check of the weak roots that commonly lose a consonant leads to קום.

(h) רֵעַ (2Sa 13:3) > רעה, *NMS*, *Ab*, "friend"

> The lexicon indicates that two roots are bases for nouns with this spelling: רוע and רעה. However, the one derived from רוע does not fit the context of 2Sa 13:3. *BDB* lists three different רעה roots, and two are the bases of nouns spelled as רֵעַ. Only one of these nouns fits the context: רֵעַ ("friend"), derived from the second רעה root.

23C *HE* DIRECTIVE

1. A few nouns and adverbs can take a unique suffix that indicates direction toward something. The suffix is called a *he* (ה) directive and is formed by attaching הָ to the end of a word.

   ✓ The *he* directive is spelled the same as the common feminine, singular, absolute ending for nouns (הָ). One can distinguish between the two based on context and a knowledge of which words take the common feminine ending. It is also helpful to know that the feminine noun ending occurs very frequently, while the *he* directive appears on only a few words.

2. When the *he* directive is suffixed to a word, changes in the spelling of that word may occur. The *he* directive normally is not accented.

   ▸ הָעִיר ("the city") + *he* directive = הָעִ֫ירָה ("to the city" [Ge 44:13])
   ▸ מִצְרַ֫יִם ("Egypt") + *he* directive = מִצְרַ֫יְמָה ("to Egypt" [Ge 12:10])
   ▸ שָׁם ("there") + *he* directive = שָׁ֫מָּה ("to there" [Ge 19:20])

Lesson 23: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אַמָּה	cubit (*NFS*)	*Du:* אַמָּתַ֫יִם; *P:* אַמּוֹת
(2)	זָהָב	gold (*NMS*)	No *P*

(3)	חֹדֶשׁ	new moon, month (*NMS*)	*S* with *PS:* חָדְשׁוֹ, חָדְשָׁה, etc.; *P:* חָדָשִׁים, חָדְשֵׁי
(4)	לָקַח	he took, seized (*V*)	Inflects like a *pe-nun* verb in part of its conjugation
(5)	מִדְבָּר	wilderness, desert (*NMS*)	
(6)	מִזְבֵּחַ	altar (*NMS*)	*P:* מִזְבְּחוֹת
(7)	מַטֶּה	staff, tribe (*NMS*)	*Cs:* מַטֵּה; *P:* מַטּוֹת
(8)	מַלְאָךְ	messenger (*NMS*)	*Cs:* מַלְאַךְ
(9)	מַעֲשֶׂה	deed, work (*NMS*)	*Cs:* מַעֲשֵׂה
(10)	מִצְרַ֫יִם	Egypt (*proper N*)	מִצְרִי (*adj MS*) = "Egyptian"
(11)	נגד	הִגִּיד (*hif*): he told, declared; הֻגַּד (*hof*): he was told (*V*)	Usually occurs in *hif* & *hof*
(12)	נָגַשׁ	he approached, drew near (*V*)	
(13)	נָטָה	he extended, stretched out, turned, bent (*V*)	
(14)	נכה	הִכָּה (*hif*): he struck; הֻכָּה (*hof*): he was struck (*V*)	Usually occurs in *hif* & *hof*
(15)	נַ֫עַר	boy, youth, servant (*NMS*)	P: נְעָרִים
(16)	נָפַל	he fell (*V*)	
(17)	פְּלֶ֫שֶׁת	Philistia (*proper N*)	פְּלִשְׁתִּי (*adj MS*) = "Philistine"
(18)	רֶ֫גֶל	foot, leg (*NFS*)	*Du:* רַגְלַ֫יִם
(19)	רֵעַ	friend, companion (*NMS*)	

b. Analyze the following nouns and verbs. Do as much analysis as possible before consulting a lexicon. Also, check the context of the word when necessary to determine the most appropriate translation.

‣ *Example:* לַמַּטָּרָ֑ה (1Sa 20:20) ⟹ *Answer:* > נטר, *NFS, Ab +* לְ *prep,* "at a mark"

▸ *Example:* אֶתְּקֶנְךָ (Jer 22:24) ⇒ *Answer: >* נתק, *impf, qal, 1CS + PS 2MS,* "I would tear you off"

(1)	תִּדֹּר	(Dt 12:17)	(14)	מֵאֵן	(Ex 7:14)
(2)	בִּמְחוֹל	(Jer 31:4)	(15)	יֻסַּךְ	(Ex 25:29)
(3)	מֵחֳלִי	(2Ki 1:2)	(16)	נִצָּבִים	(Ex 5:20)
(4)	נִחַ֫מְתִּי	(Ge 6:7)	(17)	בְּקֶ֫שֶׁת	(Hos 1:7)
(5)	הַטֵּה	(2Ki 19:16)	(18)	מִטָּה	(2Ki 4:10)
(6)	תִּהְלָה	(Ne 12:46)	(19)	תְּנִי	(Ge 30:14)
(7)	הַמֻּכֶּה	(Nu 25:14)	(20)	מַשִּׁיקוֹת	(Eze 3:13)
(8)	יֵאָצֵר	(Is 23:18)	(21)	לְהַדִּיחַ	(Ps 62:5; *Eng* 62:4)
(9)	יִקָּחֲךָ	(Dt 30:4)	(22)	הַחִוִּי	(Ge 10:17)
(10)	תּוֹחֶ֫לֶת	(Pr 13:12)	(23)	שֵׁנָה	(Ps 90:5)
(11)	וַיַּגֵּר	(Ps 75:9; *Eng* 75:8)	(24)	לָפַ֫חַת	(Eze 22:20)
(12)	תֹּר	(Est 2:12)	(25)	וְאֹכֵ֫לָה	(Ge 27:4)
(13)	הָמוֹן	(Is 13:4)	(26)	וְהִבִּיט	(Nu 21:9)

c. Read aloud and translate Genesis 2:7-17 from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite).

Verse 7

(1) Verbs of creation may be followed by a double object in which the first object is the thing made and the second the material employed in creation. Such a construction appears in this verse.

(2) Much of this lesson has focused on the weakness of *pe-nun* roots. However, a *nun* in the second or third consonants of a root can also assimilate. Such is the case with בְּאַפָּיו. The *dagesh-forte* is a clue to an assimilated *nun*.

Verse 10

לְהַשְׁקוֹת (> שׁקה) adds a ת suffix in the infinitive construct in a manner similar to certain *pe-nun* verbs.

Lesson 24

WEAK VERB: *PE-YOD*;
INTERROGATIVE CLAUSES

24A WEAK VERB: *PE-YOD*

There are two major groups of *pe-yod* verbs. One may be called "true *pe-yod*." This group retains the initial *yod* throughout its conjugation. The other major group of *pe-yod* verbs sometimes loses the initial *yod* or exchanges it for a *vav*. The verbs in this second group are actually derived from roots that were originally *pe-vav*. Consequently, this group may be called *pe-yod/vav*.

1. True *pe-yod* verbs

a. There are only a few verbs which are true *pe-yod*s, and most of them occur infrequently, with the exception of the stative verb יָטַב ("he was good").

b. Major characteristics of true *pe-yod* verbs

   (1) These verbs retain the initial *yod* in all forms.

   (2) True *pe-yod*s only vary from strong verbs in certain *qal* conjugations (*impf* and *impv*) and in all *hifil* conjugations.

     (a) *Qal*: In imperfect the verb prefix causes the *pe-yod* consonant to become a *hireq-yod*. Also, in imperfect and imperative the stem vowel (above the second root consonant) is *patah* instead of the *holem* that appears in strong verbs.

Qal		
	מִשֹׁל	יטב
Impf, 3MS	יִמְשֹׁל	יִיטַב
Impv, 2MS	מְשֹׁל	יְטַב

     (b) *Hifil*: In all conjugations the verb prefix causes the *pe-yod* consonant to become a *sere-yod*.

Hifil		
	מֹשֵׁל	יטב
Perf, 3MS	הִמְשִׁיל	הֵיטִיב
Impf, 3MS	יַמְשִׁיל	יֵיטִיב
Imv, 2MS / Inf, Ab	הַמְשֵׁל	הֵיטֵב
Inf, Cs	הַמְשִׁיל	הֵיטִיב
Part, MS, Ab	מַמְשִׁיל	מֵיטִיב

✓ See Appendix 3, paradigm 5, for the full conjugation of true *pe-yod*s.

2. *Pe-yod/vav* verbs (*pe-yod* based on *pe-vav*)

a. Most *pe-yod* verbs are not "true *pe-yod*s" – which is to say, the initial *yod* is not retained throughout their conjugations. At points in their inflections the *yod* either disappears or becomes a *vav*. The later change is due to the fact that these *pe-yod* verbs are actually based on roots that were originally *pe-vav*. To illustrate, the verb יָשַׁב ("he dwelled") is a *pe-yod* verb because it has an initial *yod* in its lexical form (*perf*, *qal*, *3MS*). However, in certain parts of its conjugation where there is a verb prefix, the initial *yod* is replaced by a *vav*, as in הוֹשִׁיב (*perf*, *hif*, *3MS*). In such a situation an original *pe-vav* root (ושׁב) reappears. Because these *pe-yod* verbs have developed from ancient *pe-vav* roots and because these old roots reappear at times, this Grammar refers to them as *pe-yod/vav*.

b. Examples of common *pe-yod/vav* verbs are יָדַע ("he knew"), יָלַד ("he brought forth"), יָצָא ("he went out"), יָרַד ("he went down"), and יָשַׁב ("he dwelled").

c. Major characteristics of *pe-yod/vav* verbs[1]

(1) *Pe-yod/vav* verbs vary from the paradigm of the strong verb in four stems: *qal, nifal, hifil,* and *hofal. Pe-yod/vav* verbs typically follow the pattern of the strong verb in *piel*, *pual*, and *hitpael*.[2]

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[1] See Horsnell, 400-403; and Kelley, 338-345.

[2] An exception occurs with some *pe-yod/vav* verbs in *hitpael*, where the *pe-yod* consonant is replaced by a *vav*, as in הִתְוַדָּה (> ידה = "confess"). See Joüon, §75a.

(2) *Qal*

(a) Perfect, infinitive absolute, and participle, *qal: Pe-yod/vav* verbs follow the pattern of the strong verb. Since these *qal* conjugations require no verb prefix, the initial *yod* remains in place.

▸ יֵשֵׁב + י (*impf, qal, 3MS* prefix) = יֵשֵׁב

(b) Imperfect, *qal:* The imperfect prefix causes the *pe-yod* consonant to drop out and the prefix to take a *sere*. The second root consonant may have an E-class stem vowel where the strong verb has a *holem*.

▸ יָשַׁב + י (*impf, qal, 3MS* prefix) = יֵשֵׁב

(c) Imperative, *qal:* The initial *yod* drops out as it does in imperfect, *qal* (since the imperative, *qal* is like the imperfect, *qal* without the prefix).

▸ תֵּשֵׁב (*impf, qal, 2MS*) minus imperfect prefix = שֵׁב (*impv, qal, 2MS*)

✓ This pattern is similar to the imperative, *qal* of *pe-nun* verbs like נגשׁ. (See Lesson 23A.2b.)

(d) Infinitive, *qal*, construct: The initial *yod* drops out and a *tav* suffix is added. The two remaining root consonants take *segol*s, forming a s*egolate* pattern. (See Lesson 23B.1.)

▸ יָשַׁב minus י and + ת prefix = שֶׁבֶת

✓ This pattern is similar to the infinitive, *qal,* construct of *pe-nun* verbs like נגשׁ. (See Lesson 23A.2b.)

(e) The following chart summarizes the manner in which the *pe-yod/vav* verb differs from the strong verb in *qal*.

Qal		
	משל	ישב
Impf, qal, 3MS	יִמְשֹׁל	יֵשֵׁב
Impv, qal, 2MS	מְשֹׁל	שֵׁב
Inf, qal, Cs	מְשֹׁל	שֶׁבֶת

✓ See Appendix 3, paradigm 6, for the full conjugation of *pe-yod/vav* verbs.

(3) *Nifal*

In this stem the *pe-yod* consonant becomes a *vav* with the addition of the verb

prefix. The *vav* may appear either as a naturally-long vowel or a consonant.

(a) Perfect and participle, *nifal:* The initial *yod* becomes a *holem-vav,* which serves as the prefix vowel (נוֹ□□).

(b) Imperfect, imperative, and infinitive, *nifal:* The *yod* becomes a *vav* consonant with a *dagesh-forte* (◁וָּ□□).

(c) The following chart summarizes the manner in which *pe-yod/vav* verbs differ from the strong verb in *nifal*.

	מֹשֵל	יֹשֵב
Nifal		
Perf, 3MS	נִמְשַׁל	נוֹשַׁב
Impf, 3MS	יִמָּשֵׁל	יִוָּשֵׁב
Impv, 2MS / Inf Cs	הִמָּשֵׁל	הִוָּשֵׁב
Inf Ab	הִמָּשֹׁל	הִוָּשֵׁב
Part, MS, Ab	נִמְשָׁל	נוֹשָׁב

(4) *Hifil*

In all conjugations of this stem the *pe-yod* consonant becomes a *holem-vav*, which serves as the prefix vowel (◁וֹ□□). The following chart illustrates the differences from the strong verb.

	מֹשֵל	יֹשֵב
Hifil		
Perf, 3MS	הִמְשִׁיל	הוֹשִׁיב
Impf, 3MS	יַמְשִׁיל	יוֹשִׁיב
Impv, 2MS / Inf Ab	הַמְשֵׁל	הוֹשֵׁב
Inf Cs	הַמְשִׁיל	הוֹשִׁיב
Part, MS, Ab	מַמְשִׁיל	מוֹשִׁיב

(5) *Hofal*

In all conjugations of this stem the *pe-yod* becomes a *shureq*, which serves as the prefix vowel (◁וּ□□). The following chart illustrates the differences from the strong verb.

Hofal		
	מֹשֵׁל	יֹשֵׁב
Perf, 3MS	הָמְשַׁל	הוּשַׁב
Impf, 3MS	יָמְשַׁל	יוּשַׁב
Inf, Ab	הָמְשֵׁל	הוּשַׁב
Part, MS, Ab	מָמְשָׁל	מוּשָׁב

d. Other notes concerning *pe-yod* verbs

  (1) A few verbs combine the characteristics of true *pe-yod*s and *pe-yod/vav*s. For example, יָרֵא ("he feared") and יָרַשׁ ("he possessed") retain the *pe-yod* consonant in imperfect, *qal*, like true *pe-yod*s; but in some other forms the *yod* drops out or becomes a *vav,* as with *pe-yod/vav*s. The following forms illustrate, using ירשׁ.

	מֹשֵׁל	ירשׁ
Impf, qal, 3MS	יִמְשֹׁל	יִירַשׁ
Impf, nif, 3MS	יִמָּשֵׁל	יִוָּרֵשׁ
Perf, hif, 3MS	הִמְשִׁיל	הוֹרִישׁ
Impf, hif, 3MS	יַמְשִׁיל	יוֹרִישׁ
Impv, qal, 2MS	מְשֹׁל	רֵשׁ
Inf, qal, Cs	מְשֹׁל	רֶ֫שֶׁת

  (2) A few *pe-yod* verbs that have a sibilant as the second root consonant, like יָצַק ("he poured out"), follow the pattern of *pe-nun* verbs. Sometimes when a verb prefix is added, these verbs assimilate the *pe-yod* and the sibilant takes a *dagesh-forte* as compensation. For example, the imperfect, *qal, 3MS* form of יצק is יִצֹּק.

  (3) The very common verb הָלַךְ ("he went") is irregular. In its lexical form it appears as a *pe-*guttural; however, in part of its conjugation it is inflected as if it were a *pe-yod/vav* verb. הָלַךְ acts as if its root were ילךְ in the *qal* stem of the imperfect, imperative, and infinitive construct, and in all conjugations of *hifil*, as the following forms illustrate.

Qal		
	מָשַׁל	הָלַךְ
Impf, 3MS	יִמְשֹׁל	יֵלֵךְ
Imv, 2MS	מְשֹׁל	לֵךְ
Inf, Cs	מְשֹׁל	לֶ֫כֶת
Hifil		
Perf, 3MS	הִמְשִׁיל	הוֹלִיךְ
Impf, 3MS	יַמְשִׁיל	יוֹלִיךְ
Impv, 2MS	הַמְשֵׁל	הוֹלֵךְ
Inf, Cs	הַמְשִׁיל	הוֹלִיךְ
Inf, Ab	הַמְשֵׁל	הוֹלֵךְ
Part, MS, Ab	מַמְשִׁיל	מוֹלִיךְ

✓ See Appendix 3, paradigm 15, for more forms of הָלַךְ.

3. Summary of characteristics of *pe-yod*s

a. The following clues aid in recognizing *pe-yod* verbs.

(1) True *pe-yod*s

(a) The *pe-yod* consonant remains in place in all conjugations.

(b) The *pe-yod* becomes a *hireq-yod* in imperfect, *qal*, and a *sere-yod* in all *hifil* conjugations.

✓ Thus □□יִ◁ is a clue to a true *pe-yod* in imperfect, *qal;* and □□יֵ◁ is a clue to a true *pe-yod* in imperfect, *hifil.*

(2) *Pe-yod/vav*s (*pe-yod* based on *pe-vav*)

(a) *Qal*

[1] Perfect, infinitive absolute, and participle, *qal:* the *pe-yod* remains in place.

[2] Imperfect, *qal:* the *pe-yod* drops out and the prefix vowel is *sere.*

✓ Thus □□◁ is a clue to *pe-yod/vav* in imperfect, *qal*.

(A *sere* prefix vowel also appears with stative double-*ayin*s in imperfect, *qal* [as discussed in the next lesson] and with *pe*-gutturals in *nifal*. [In the latter case a root consonant does not drop out.])

[3] Imperative, *qal:* the *pe-yod* drops out.

    ✓ A situation of two root consonants without a prefix or suffix may suggest a *pe-yod/vav* in imperative, *qal.*

    (This pattern also appears with other weak roots, such as a *pe-nun* like נגשׁ.)

[4] Infinitive, *qal,* construct: the *pe-yod* disappears and a *tav* suffix is added with *segol*s for vowels.

    ✓ Thus ◌ֶ◌ֶת may be a clue to a *pe-yod/vav* root.

    (This pattern also appears with other weak roots, such as a *pe-nun* like נגשׁ.)

(b) *Nifal*

[1] Perfect and participle, *nifal:* the *pe-yod* becomes a *holem-vav* (נו◌◌).

[2] Imperfect, imperative, and infinitive, *nifal:* the *pe-yod* becomes a *vav* consonant (◁◌ָוּ◌◌).

(c) *Hifil* (all conjugations): the *pe-yod* becomes a *holem-vav* (◁◌וֹ◌◌).

(d) *Hofal* (all conjugations): the *pe-yod* becomes a *shureq* (◁◌וּ◌◌).

    ✓ Thus ◁◌וֹ◌◌, ◁◌ָוּ◌◌, and ◁◌וּ◌◌ are clues to a *pe-yod/vav* verb in *nifal, hifil,* and *hofal.*

(3) Some *pe-yod*s like יָרַשׁ share characteristics of true *pe-yod*s and of *pe-yod/vav*s.

(4) Some *pe-yod*s with a sibilant for the second root consonant (like יָצַק) follow the pattern of *pe-nun*s in that the *yod* assimilates into the sibilant with a *dagesh-forte* when a prefix is added.

    ✓ Thus ◁◌◌ may be a clue to a *pe-yod* root when the consonant with a *dagesh-forte* is a sibilant.

    (This situation may also arise with a *pe-nun* root.)

(5) הָלַךְ is inflected as if its root were ילך in part of its conjugation.

b. The following verbs with analyses illustrate the process of identifying *pe-yod* roots.

(1) וַיִּיקַץ (Ge 28:16) > יקץ, *impf, qal, 3MS + vav cons*, "and he woke"

    The *hireq-yod* prefix vowel is a clue that the verb is a true *pe-yod* in imperfect, *qal*.

(2) יִקַד (Is 10:16) > יקד, *impf*, *qal*, *3MS*, "it will burn"

> The *sere* suggests the *yod* is an imperfect prefix; it is also a clue that the verb is *pe-yod/vav* in imperfect, *qal*.

(3) הַב (Pr 30:15) > יהב, *impv*, *qal*, *2MS*, "give"

> When two root consonants remain without a prefix or suffix, the verb may be an imperative, *qal* from a *pe-nun* root (like נגשׁ) or from a *pe-yod/vav* root. (Other options exist, but have not yet been discussed.) In this case the verb is *pe-yod/vav*.

(4) לָרֶ֫דֶת (Ge 44:26) > ירד, *inf, qal*, *Cs* + ל *prep*, "to go down"

> The ל preposition and the *segolate* pattern with a *tav* suffix suggest infinitive, *qal*, construct. This pattern occurs in *pe-nun*s (like נגשׁ) and in *pe-yod/vav*s. In this case the root is *pe-yod/vav*.

(5) נוֹחֲלָה (Eze 19:5) > יחל, *perf, nif*, *3FS*, "she waited"

> The *holem-vav* in the position of the first root consonant in a clue to *pe-yod/vav* in *nifal* (*perf* and *part*) and in *hifil* (all conjugations). The *nun* prefix indicates this form is *nifal*.

(6) אִוָּעֵד (Ex 29:42) > יעד, *impf, nif*, *1CS*, "I will meet"

> The *vav* with a *dagesh-forte* and *qames* is a clue to *pe-yod/vav* in imperfect, *nifal*.

(7) תּוּבַל (Ps 45:15; *Eng* 45:14) > יבל, *impf, hof*, *3FS*, "she is led"

> The *shureq* is a clue to *pe-yod/vav* in *hofal*.

(8) יַצִּיעַ (Is 58:5) > יצע, *impf, hif*, *3MS*, "he will spread out"

> The pattern of a *dagesh-forte* in the first of two remaining root consonants suggests either a *pe-nun* root or a *pe-yod/vav* root in which the second consonant is a sibilant. The later is the correct option for this word.

(9) תֵּלַ֫כְנָה (Ru 1:11) > הלך, *impf, qal*, *2FP*, "you will go"

> The *sere* prefix vowel suggests a *pe-yod/vav* root; however, the root is actually הלך, which acts like a *pe-yod/vav* in part of its conjugation.

24B INTERROGATIVE CLAUSES

1. Introduction

a. Interrogative clauses (that is, clauses which ask a question) can be expressed

in several ways. Occasionally they employ no special grammatical feature, and their interrogative nature is simply determined by their context. For example, the following question has no linguistic element to indicate it is interrogative other than its context:

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה = "Shall I not have pity on Ninevah?" (Jon 4:11).[1]

b. While some questions are determined by context alone, it is more often the case that interrogative clauses employ one of three grammatical clues: a *he* (ה) interrogative, an interrogative pronoun, or an interrogative adverb.

2. *He* **interrogative**

a. Simple questions are usually expressed with a *he* interrogative. This interrogative is formed by prefixing the particle *he* (ה) to the first word of an interrogative clause. Such a clause normally expects a simple "yes" or "no" answer. For example, the following is an indicative clause:

יֵשׁ לָכֶם אָח = "You have a brother."

If the *he* interrogative is prefixed to the first word, it becomes an interrogative clause:

הֲיֵשׁ לָכֶם אָח = "Do you have a brother?" (Ge 43:7).

b. Pointing of the *he* interrogative

(1) The *he* interrogative is pointed as follows.

(a) In most cases the *he* interrogative is הֲ.

▸ הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי אִיּוֹב = "Have you considered my servant Job?" (Job 2:3).

(b) Before a consonant with a *sheva* and before most gutturals, the *he* interrogative is הַ.

▸ הַבְרָכָה אַחַת הִוא־לְךָ = "Have you only one blessing?" (Ge 27:38).

▸ הַאֵין פֹּה נָבִיא לַיהוָה = "Is there no prophet of the LORD here?" (1Ki 22:7).

(c) Before a guttural with a *qames* or *hatef-qames*, the *he* interrogative is הֶ.

▸ הֶחָכָם יִהְיֶה = "Is he wise?" (Ecc 2:19).

▸ הֶחֳדַלְתִּי = "Shall I stop? (Jdg 9:9).

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[1] For the examples of *he* interrogatives in this section and for other examples, see Joüon, §102l-o; and Kautzsch, §150a.

(2) The following clues help to distinguish the *he* interrogative from the definite article.

(a) Most of the time the *he* interrogative is pointed with a *hatef-patah*, a vowel which never occurs with the article.

(b) A *dagesh-forte* does not typically follow the *he* interrogative, while it does normally follow the article.[1]

(c) In those few situations where the pointing is the same for the *he* interrogative and the article, the context determines which form is intended.

3. Interrogative pronouns

a. Another way of forming an interrogative clause is by using one of two interrogative pronouns. Neither of these pronouns can be declined to show gender or number.

b. מִי is the personal interrogative pronoun. It typically refers to persons and may be translated in such ways as "who?, whom?, whose?" or "whoever?" Its spelling does not vary and it can occur with a prefixed preposition or a *maqqef*.

▸ מִי אַתָּה בְּנִי = "Who are you, my son?" (Ge 27:18).

▸ אֶת־מִי רַצּוֹתִי = "Whom have I oppressed?" (1Sa 12:3).

▸ בַּת־מִי אַתְּ = "Whose daughter are you?" (Ge 24:23).

▸ מִי־יָרֵא = "Whoever is afraid?" (Jdg 7:3).

▸ לְמִי־אַתָּה = "To whom do you belong?" (Ge 32:18; *Eng* 32:17).

c. מָה is the impersonal interrogative pronoun. It typically refers to things and is usually translated as "what?" or "how?" מָה is often followed by a *maqqef*.

(1) Unlike מִי, the pointing of the impersonal interrogative pronoun does vary, depending upon its context. Its pointing is similar to that of the definite article.

(a) In most cases the pointing is מַה־ followed by a *dagesh-forte* (placed in the following consonant).

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[1] On rare occasions a *dagesh-forte* does follow the *he* interrogative, as in Eze 20:30:

הַבְּדֶרֶךְ אֲבוֹתֵיכֶם אַתֶּם נִטְמְאִים = "In the manner of your ancestors will you defile yourselves?"

▸ מַה־זֹּאת עָשִׂיתָ לִּי = "What is this you have done to me?" (Ge 12:18).

✓ In the preceding example the *dagesh-forte* in לִּי is commonly called a "euphonic" or "conjunctive" *dagesh-forte*. As the terms suggest, it appears for the sake of euphony (ease of pronunciation) or to emphasize a link with the preceding word. It serves no other grammatical purpose.[1]

(b) Before the gutturals and ר (which cannot take a *dagesh-forte*) the pointing is מָה, מַה, or מֶה with or without a *maqqef*.[2]

▸ מָה הָעֲבֹדָה הַזֹּאת לָכֶם = "What does this service mean to you?" (Ex 12:26)

▸ בֵּינִי וּבֵינְךָ מַה־הִוא = "What is that between me and you?" (Ge 23:15)

▸ מֶה־עָשִׂיתָ = "What have you done?" (Ge 20:9).

(2) מָה can also take prefixed prepositions.

▸ בַּמָּה = "in what?, by what?, how?"

▸ כַּמָּה = "like what?, how many/much/often/long?"

▸ לָמָּה = "why?, to what purpose?, for what reason?"

d. The interrogative pronouns מִי and מָה can also be used to express an indirect question, as the following illustrate.[3]

▸ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה = "I do not know who has done this thing" (Ge 21:26).

▸ הִגִּיד לְךָ אָדָם מַה־טּוֹב = "He has revealed to you, O mortal, what is good" (Mic 6:8).

4. Interrogative adverbs

Interrogative clauses may also be introduced by an interrogative adverb. The preceding forms of מָה with prefixed prepositions can serve this purpose (בַּמָּה,

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[1] See Kelley, 147; and Weingreen, 16.

[2] Since מָה is rather inconsistent in its pointing before gutturals, this general rule is adequate for recognizing the impersonal interrogative pronoun. For further discussion of its pointing see Horsnell, 205-206.

[3] For these and other examples, see Gibson, §8.

כַּמָה, and לָמָה). In addition, the following are some of the more frequently used interrogative adverbs.

אַיֵּה = "where?"   אָן or אָנָה = "where?, to where?"

אֵי = "where?"   מֵאַיִן = "from where?"

אֵיךְ = "how?"   מַדּוּעַ = "why?"

Lesson 24: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֶבֶן	stone (*NFS*)	*P:* אֲבָנִים
(2)	אַבְרָהָם	Abraham (*proper N*)	
(3)	בָּנָה	he built (*V*)	
(4)	בָּשָׂר	flesh (*NMS*)	*Cs:* בְּשַׂר; *P:* בְּשָׂרִים
(5)	דָּוִד	David (*proper N*)	
(6)	הֲ‏ـــ	(*he* interrogative)	Also הַ or הֶ; prefixed at the beginning of an interrogative clause
(7)	הָלַךְ	he went, came, walked (*V*)	Inflects like a *pe-yod/vav* verb in part of its conjugation
(8)	חֶסֶד	steadfast love, kindness, loyalty (*NMS*)	*S* with *PS:* חַסְדְּךָ, חַסְדִּי, etc.; *P:* חֲסָדִים, חַסְדֵי
(9)	יְהוֹשׁוּעַ	Joshua (*proper N*)	
(10)	יוֹסֵף	Joseph (*proper N*)	
(11)	יָסַף	he added, increased (*V*)	
(12)	יָצָא	he went out (*V*)	
(13)	יָרַד	he went down, descended (*V*)	
(14)	יָרַשׁ	he took possession of, inherited, displaced (*V*)	

(15)	יָשַׁע	נוֹשַׁע (*nif*): he was saved;	Only occurs in *nif* & *hif*
		הוֹשִׁיעַ (*hif*): he saved,	
		delivered (*V*)	
(16)	מָה	what? how? (*pron*)	Also: מַה or מֶה; followed
			by *dagesh-forte* where
			possible
(17)	מִי	who?, whom?, whose?,	
		whoever? (*pron*)	
(18)	מִלְחָמָה	battle, war (*NFS*)	*Cs:* מִלְחֶמֶת
(19)	פַּרְעֹה	Pharaoh (*NMS*)	

b. Analyze the following verbs, doing as much of the work as possible before consulting a lexicon. Also, check the context of the word when necessary to determine the most appropriate translation.

▸ *Example:* בְּהִוָּסְדָם (Ps 31:14; *Eng* 31:13) ⇒ *Answer:* > יסד, *inf, hif, Cs* + בּ *prep + PS 3MP,* "in their conspiring"

(1)	וְהוֹרַדְתָּ	(1Ki 2:9)	(9)	וְאֵימֹנָה	(Ge 13:9)
(2)	לֶדֶת	(Zep 2:2)	(10)	נוֹרָא	(Ex 15:11)
(3)	הוֹתֵר	(Ps 79:11)	(11)	וְהוֹלִיכוֹ	(Pr 16:29)
(4)	אֹהֲבֵם	(Hos 14:5; *Eng* 14:4)	(12)	מוֹצָאוֹת	(Jer 38:22)
(5)	וְהִוָּשְׁעוּ	(Is 45:22)	(13)	וּסְעוּ	(Nu 14:25)
(6)	סְפוּ	(Is 29:1)	(14)	וְיֵדָעֵם	(Hos 14:10; *Eng* 14:9)
(7)	וְהֵילִילוּ	(Am 8:3)	(15)	תַּבַּעְנָה	(Ps 119:171)
(8)	לָטַעַת	(Ecc 3:2)	(16)	יוֹעֲצִים	(Job 12:17)

c. Read aloud and translate the following texts from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite).

(1) Genesis 2:18-25

Verse 18

(a) הֱיוֹת   In *lamed-he* verbs, as with *pe-yod/vav*s and some *pe-nun*s, a ת suffix is added in infinitive, *qal,* construct. The *vav* before the ת in this word is a clue that the root is *lamed-he*.

(b) אֶעֱשֶׂה־לֹּו   Interpret [1] the significance of note "a" in the critical apparatus relating to this verb, and [2] the reason for the *dagesh-forte* in the *lamed*.

Verse 25

יִתְבֹּשָׁשׁוּ (בוש <)   The so-called "intensive" stems of *ayin-vav* verbs usually double the third root consonant rather than the second, as discussed in the next lesson. The stem of this word is *hitpolel,* which is equivalent in meaning to *hitpael*.

(2) 2Samuel 7:5

(3) Isaiah 6:8

(4) Exodus 18:14

Lesson 25

W E A K   V E R B S :   *A Y I N - V A V ,   A Y I N - Y O D ,*
A N D   D O U B L E - *A Y I N* ;   N U M B E R S

25A WEAK VERBS: *AYIN-VAV, AYIN-YOD,* AND DOUBLE-*AYIN*

1. *Ayin-vav* and *ayin-yod* verbs

a. *Ayin-vav* and *ayin-yod* verbs are treated together in this section because they follow very similar patterns. These verbs have either a *vav* or *yod* as the middle root consonant, as in קוּם ("rise") and שִׂים ("set"). The middle *vav* or *yod* typically disappears or becomes a naturally-long vowel as they are inflected. Consequently, these weak verbs are also called "middle vowel" or "hollow" verbs.

b. The lexical form of *ayin-vav* and *ayin-yod* verbs is the infinitive, *qal,* construct, because this form retains the middle *vav* or *yod*. Other verbs employ perfect, *qal, 3MS* as the lexical form; however, this form in *ayin-vav* and *ayin-yod* verbs typically loses the middle consonant. For example, the lexical form for the root קוּם is the infinitive, *qal,* construct: קוּם, rather than the perfect, *qal, 3MS,* which is קָם.

c. Some verbs have both an *ayin-vav* and an *ayin-yod* root, as with the verb שִׂים, שׂוּם ("[to] set").

d. Most *ayin-vav* verbs follow the pattern of the very common verb קוּם ("[to] rise" or "stand"). Some exceptions do occur, as with two common *ayin-vav* stative verbs: בוֹשׁ ("[to] be ashamed") and מוּת ("[to] die").

e. *Ayin-yod* verbs also follow the pattern of קוּם in all conjugations and stems except in the *qal* stem in imperfect, imperative, and infinitive construct.

f. Major characteristics of *ayin-vav* and *ayin-yod* verbs in *qal, nifal, hifil,* and *hofal*

(1) Disappearance of the middle *vav* or *yod*

(a) *Qal* in perfect and active participle

[1] The middle *vav* or *yod* typically disappears in perfect, *qal,* and in

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participle, *qal,* active. When the middle *vav* or *yod* disappears in these forms, the first root consonant normally takes an A-class vowel (either *qames* or *patah*). The following charts illustrate, using קוּם and שִׂים as models.

Perfect, *Qal*			Participle, *Qal,* Active		
3MS	קָם	שָׂם	*MS, Ab*	קָם	שָׂם
3FS	קָ֫מָה	שָׂ֫מָה	*FS, Ab*	קָמָה	שָׂמָה
2MP	קַמְתֶּם	שַׂמְתֶּם	*MP, Ab*	קָמִים	שָׂמִים
1CP	קַ֫מְנוּ	שַׂ֫מְנוּ	*FP, Ab*	קָמוֹת	שָׂמוֹת

✓ Note the similar forms:
 ‣ *Perf, qal, 3MS* and *part, qal, act, MS, Ab* are identical.
 ‣ *Perf, qal, 3FS* and *part, qal, act, FS, Ab* differ only in the accent.
✓ See Appendix 3, paradigm 9, for the full conjugation of קוּם, and paradigm 10 for the *qal* conjugation of other *ayin-vav/ayin-yod* verbs.

[2] *Ayin-vav* and *ayin-yod* stative verbs may take different vowels for the first consonant than the A-class vowels that appear with קוּם.
 ‣ בּוֹשׁ (*inf, qal, Cs*) is also בּוֹשׁ in *perf, qal, 3MS,* and in *part, qal, act, MS, Ab* (in contrast with קָם).
 ‣ מוּת (*inf, qal, Cs*) is מֵת in *perf, qal, 3MS,* and in *part, qal, act, MS, Ab* (in contrast with קָם).
 ✓ See Appendix 3, paradigm 10, for the full *qal* conjugation of these stative verbs.

(b) *Hifil* and *hofal* in all conjugations

The middle consonant of *ayin-vav* and *ayin-yod* verbs also disappears in all conjugations of *hifil* and *hofal*. The following chart illustrates, using קוּם.

Perfect						
	Hifil	*Hofal*			*Hifil*	*Hofal*
3MS	הֵקִים	הוּקַם	3CP		הֵקִֽימוּ	הוּקְמוּ
3FS	הֵקִֽימָה	הוּקְמָה				
2MS	הֲקִימֹֽותָ	הוּקַֽמְתָּ	2MP	הֲקִימֹותֶם	הוּקַמְתֶּם
2FS	הֲקִימוֹת	הוּקַמְתְּ	2FP	הֲקִימֹותֶן	הוּקַמְתֶּן
1CS	הֲקִימֹֽותִי	הוּקַֽמְתִּי	1CP	הֲקִימֹֽונוּ	הוּקַֽמְנוּ

✓ Note that in perfect, *hifil* a *holem-vav* appears as a connecting vowel before verb endings that begin with a consonant.

Imperfect		
	Hifil	*Hofal*
3MS	יָקִים	יוּקַם
3MP	יָקִֽימוּ	יוּקְמוּ
3FP/2FP	תָּקֵֽמְנָה	תּוּקַֽמְנָה

Imperative	
	Hifil
2MS	הָקֵם
2MP	הָקִֽימוּ
2FP	הָקֵֽמְנָה

Infinitive		
	Hifil	*Hofal*
Cs	הָקִים	הוּקַם
Ab	הָקֵם	הוּקֵם

Participle		
	Hifil	*Hofal*
MS, Ab	מֵקִים	מוּקָם
MP, Ab	מְקִימִים	מוּקָמִים

(2) Sometimes the middle *vav* or *yod* becomes a naturally-long vowel, namely *holem-vav*, *shureq,* or *hireq-yod*. This shift to a naturally-long vowel occurs in the *nifal* stem in all conjugations and the *qal* stem in imperfect, imperative, and infinitive. The following charts illustrate, using קוּם as a model. שׂים also appears as a model at points where *ayin-yod* verbs differ from *ayin-vav* verbs.

Perfect, *Nifal*				
3MS	נָקוֹם	3CP		נָק֫וֹמוּ
3FS	נָק֫וֹמָה			
2MS	נְקוּמ֫וֹתָ	2MP		נְקוּמוֹתֶם
2FS	נְקוּמוֹת	2FP		נְקוּמוֹתֶן
1CS	נְקוּמ֫וֹתִי	1CP		נְקוּמ֫וֹנוּ

✓ Note that in perfect, *nifal* (as in perfect, *hifil*) a *holem-vav* appears as a connecting vowel before verb endings that begin with a consonant.

Imperfect				
	Qal	*Nifal*		*Qal*
3MS	יָקוּם	יִקּוֹם		יָשִׂים
3MP	יָק֫וּמוּ	יִקּ֫וֹמוּ		יָשִׂ֫ימוּ
3FP/2FP	תְּקוּמֶ֫ינָה	תִּקּוֹמְנָה		תְּשִׂימֶ֫ינָה

✓ Note that in imperfect, *qal*, *3FP/2FP*, *segol yod* (◌ֶי) appears before a consonantal verb ending.

Imperative				
	Qal	*Nifal*		*Qal*
2MS	קוּם	הִקּוֹם		שִׂים
2MP	ק֫וּמוּ	הִקּ֫וֹמוּ		שִׂ֫ימוּ
Infinitive				
	Qal	*Nifal*		*Qal*
Cs	קוּם	הִקּוֹם		שִׂים
Ab	קוֹם	הִקּוֹם		שׂוֹם

Participle, *Nifal*	
MS, Ab	נָקוֹם
MP, Ab	נְקוֹמִים

(3) The vowel employed with verb prefixes can be a clue to the stem of *ayin-vav*s and *ayin-yod*s in *qal, nifal, hifil,* and *hofal,* as indicated in the following chart.

Verb Prefix Vowels	
◌ָ (*qames*) (reducing to ◌ְ in some forms)	*Qal* in *impf* [1]
	Nifal in *perf* & *part*
	Hifil in *impf, impv* & *inf*
◌ֵ (*sere*) (reducing to ◌ְ or ◌ֱ)	*Hifil* in *perf* & *part*
◌ִ (*hireq*) or ◌ֶ (*segol*)	*Nifal* in *impf, impv* & *inf*
◌וּ (*shureq*)	*Hofal* in all conjugations

g. Major characteristics of *ayin-vav* and *ayin-yod* verbs in the "intensive" stems

   (1) *Ayin-vav* and *ayin-yod* verbs usually form the so-called "intensive" stems in a different manner than the strong verb does. Whereas the "intensive" stems of the strong verb require a doubling of the second root consonant (in *piel, pual,* and *hitpael*), *ayin-vav* and *ayin-yod* verbs typically double the final root consonant, creating stems that are called *polel, polal,* and *hitpolel*. In meaning *polel = piel; polal = pual;* and *hitpolel = hitpael*. The following chart illustrates the forms.

	Polel	*Polal*	*Hitpolel*
Perf, 3MS	קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
Impf, 3MS	יְקוֹמֵם	יְקוֹמַם	יִתְקוֹמֵם
Impv, 2MS	קוֹמֵם	[none]	הִתְקוֹמֵם
Inf, Cs/Ab	קוֹמֵם	קוֹמַם	הִתְקוֹמֵם
Part, MS, Ab	מְקוֹמֵם	מְקוֹמָם	מִתְקוֹמֵם

   ✓ See Appendix 3, paradigm 9, for the full conjugation of these stems.

   (2) A few *ayin-vav* verbs employ another rare "intensive" stem pattern in which both the first and the third root consonants are doubled, creating stems known as *pilpel, polpal* (or *pulpal*), and *hitpalpel.* For example, the root כוּל ("contain") hypothetically can appear in these stems in perfect, *3MS:* כִּלְכֵּל is *pilpel* (= *piel*); כָּלְכַּל is *polpal* (= *pual*); and הִתְכַּלְכֵּל is *hitpalpel* (= *hitpael*).

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[1] The stative verb בּוֹשׁ takes a *sere* prefix vowel in *impf, qal,* as in יֵבוֹשׁ (*3MS*).

(3) Occasionally *ayin-vav* and *ayin-yod* verbs also have "intensive" forms which follow the pattern of *piel, pual,* and *hitpael* in the strong verb.

h. Some *ayin-vav* and *ayin-yod* verbs that have a guttural for the third consonant retain the middle *vav* or *yod* as a consonant throughout their conjugations. Common verbs in this category are הָיָה ("he was"), חָיָה ("he lived"), and צוה ("command").[1] These verbs behave like other *lamed-he* verbs, which are discussed in the next lesson.

2. **Double-*ayin* verbs**

a. Double-*ayin* verbs are ones in which the second and third consonants of the root are the same, as with the roots סבב ("surround") and קלל ("be light"). Double-*ayin* verbs are also called "geminates."

b. Major characteristics of double-*ayin* verbs in *qal, nifal, hifil,* and *hofal*

(1) In *qal, nifal, hifil,* and *hofal,* the final (doubled) consonant tends to assimilate. However, some *double-ayin*s inflect like the strong verb, retaining the doubled consonant in all or part of these stems. A few double-*ayin*s have two sets of forms: one in which the doubled consonant is retained and another in which it assimilates.

(2) When the doubled root consonant assimilates, the patterns are as follows.

(a) The assimilation of the doubled consonant requires a *dagesh-forte* where possible – that is, when the last root consonant is followed by an ending or suffix. For example, סבב becomes סַב (*perf, qal, 3MS*) where there is no ending. With an ending it becomes סָבְבָה (*perf, qal, 3FS*).

(b) When the doubled root consonant assimilates, the first root consonant tends to take the vowel that would normally appear with the second root consonant in the strong verb. For example, where the strong verb would have מָשַׁל, a double-*ayin* has סַב (*perf, qal, 3MS*).

✓ An exception to this tendency occurs in *hifil,* where the first root consonant takes a *sere*. For example, where the strong verb in *hifil* has הִמְשִׁיל (*perf*) or יַמְשִׁיל (*impf*), a double-*ayin* has הֵסֵב (*perf, hif, 3MS*) or יָסֵב (*impf, hif, 3MS*).

(c) The following charts illustrate the patterns of most double-*ayin* verbs

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[1] See Horsnell, 409.

when assimilation occurs, using סבב as a model. Stative double-*ayin*s exhibit some distinctive features, as illustrated in the charts by קלל.

Perfect				
	Qal[1]	*Nifal*	*Hifil*	*Hofal*
3MS	סַב	נָסַב	הֵסַב	הוּסַב
3FS	סַׄבָּה	נָסַׄבָּה	הֵסַׄבָּה	הוּסַׄבָּה
2MS	סַבֹּותָ	נְסַבֹּותָ	הֲסִבֹּותָ	הוּסַבֹּותָ
3CP	סַׄבּוּ	נָסַׄבּוּ	הֵסַׄבּוּ	הוּסַׄבּוּ
1CP	סַבֹּונוּ	נְסַבֹּונוּ	הֲסִבֹּונוּ	הוּסַבֹּונוּ

✓ Note that in the perfect a *holem-vav* appears before a consonantal suffix and that vowel suffixes are not accented. The rejection of the accent with a vowel suffix also occurs in imperfect and imperative.

✓ See Appendix 3, paradigm 11, for the full conjugation of double-*ayin* verbs.

Imperfect					
	Qal	*Nifal*	*Hifil*	*Hofal*	*Qal*
3MS	יָסֹב	יִסַּב	יָסֵב	יוּסַב	יֵקַל
3MP	יָסֹׄבּוּ	יִסַּׄבּוּ	יָסֵׄבּוּ	יוּסַׄבּוּ	יֵקַׄלּוּ
3FP/2FP	תְּסֻׄבֶּינָה	תִּסַּׄבֶּינָה	תְּסִבֶּׄינָה	תּוּסַבֶּׄינָה	תְּקַלֶּׄינָה

Imperative			
	Qal	*Nifal*	*Hifil*
2MS	סֹב	הִסַּב	הָסֵב
2MP	סֹׄבּוּ	הִסַּׄבּוּ	הָסֵׄבּוּ
2FP	סֻׄבֶּינָה	הִסַּבֶּׄינָה	הֲסִבֶּׄינָה

✓ Note that in the imperfect and imperative *segol yod* (יֶ) appears before the consonantal suffix in feminine plural forms and that the vowel suffixes reject the accent.

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[1] סבב has some alternate forms that retain the doubled consonant: סָבַב (*3MS*), סָבְבָה (*3FS*), and סָבְבוּ (*3CP*).

Infinitive				
	Qal	*Nifal*	*Hifil*	*Hofal*
Cs	סֹב	הִסֵּב	הָסֵב	הוּסַב
Ab	סָבוֹב	הִסּוֹב	הָסֵב	הוּסֵב

Participle						
	Qal, Act	*Nifal*	*Hifil*	*Hofal*		*Qal*
MS, Ab	סֹבֵב	נָסָב	מֵסֵב	מוּסָב		קַל
MP, Ab	סֹבְבִים	נְסַבִּים	מְסִבִּים	מוּסָבִים		קַלִּים

(3) The vowel employed with verb prefixes can be a clue to the stem for double-*ayin* verbs in *qal, nifal, hifil,* and *hofal*. These prefix vowels parallel those used with most *ayin-vav* and *ayin-yod* verbs.

Verb Prefix Vowels	
◌ָ (*qames*) (reducing to ◌ֲ or ◌ְ in some forms)	*Qal* in *impf*
	Nifal in *perf* & *part*
	Hifil in *impf, impv* & *inf*
◌ֵ (*sere*) (reducing to ◌ֱ or ◌ְ)	*Hifil* in *perf* & *part*
◌ִ (*hireq*) or ◌ֶ (*segol*)	*Nifal* in *impf, impv* & *inf*
וּ (*shureq*)	*Hofal* in all conjugations

(4) Sometimes double-*ayin* verbs form the imperfect, *qal* like *pe-nun* verbs, which is to say that one of the doubled consonants assimilates with a *dagesh-forte* into the first root consonant, rather than the last consonant. For example, the root סבב can be inflected in imperfect, *qal* according to the pattern of יִסֹּב (*3MS*), תִּסֹּב (*3FS/2MS*), תִּסֹּבִי (*2FS*), etc.

(5) Stative verbs may take alternate vowels to the pattern of סבב given in the preceding charts. For example, the stative קלל ("be light") in imperfect, *qal* takes an E-class prefix vowel where סבב has an A-class. For example, the imperfect, *qal, 3MS* form of קלל is יֵקַל (in contrast with יָסֹב). Also, the

participle, *qal,* active form of קלל is קַל (*MS, Ab*) (in contrast with סֹבֵב).

c. Major characteristics of double-*ayin* verbs in "intensive" stems

(1) In the so-called "intensive" stems double-*ayin* verbs usually follow the pattern of the strong verb in forming *piel, pual,* and *hitpael* conjugations. Occasionally, double-*ayin*s instead follow a pattern similar to *ayin-vav*s and *ayin-yod*s in forming the "intensives" as *poel* (= *piel*), *poal* (= *pual*), and *hitpoel* (= *hitpael*).

	Poel	*Poal*	*Hitpoel*
Perf, 3MS	סוֹבֵב	סוֹבַב	הִסְתּוֹבֵב
Impf, 3MS	יְסוֹבֵב	יְסוֹבַב	יִסְתּוֹבֵב
Impv, 2MS	סוֹבֵב	[none]	הִסְתּוֹבֵב
Inf, Cs/Ab	סוֹבֵב	סוֹבַב	הִסְתּוֹבֵב
Part, MS, Ab	מְסוֹבֵב	מְסוֹבָב	מִסְתּוֹבֵב

✓ Note that the sibilant consonant *samek* exchanges places with the *pe* in *hitpoel,* as is common with sibilants in *hitpael.*

(2) Double-*ayin* verbs in rare instances imitate the pattern of *ayin-vav*s and *ayin-yod*s in forming *pilpel* and *hitpalpel* stems. For example, the root גלל ("roll") hypothetically can appear in these stems in perfect, *3MS:* גִּלְגֵּל is *pilpel* (= *piel*) and הִתְגַּלְגֵּל is *hitpalpel* (= *hitpael*).

3. Summary of characteristics of *ayin-vav*s, *ayin-yod*s, and double-*ayin*s

a. The following is a succinct summary of the major characteristics of these *ayin* weakness verbs

(1) *Ayin-vav*s and *ayin-yod*s in *qal, nifal, hifil,* and *hofal*

(a) The lexical form is infinitive, *qal,* construct.

(b) The *vav* or *yod* may disappear.

[1] Such occurs in the *qal* stem in perfect and active participle. In these two conjugations the first root consonant is usually A-class (◻ָ◻ or ▷◻ָ◻).

✓ Thus, when only two root consonants remain, the verb may be double-*ayin* in perfect, *qal* or participle, *qal,* active.

(◻◻ or ▷◻◻ [with various vowels] also occurs with *pe-nun*s [like נגשׁ] and *pe-yod/vav*s in imperative, *qal,* as discussed previously.)

[2] The *vav* or *yod* also disappears in all conjugations of *hifil* and *hofal*.

(c) The *vav* or *yod* may become a naturally-long vowel: *holem-vav, shureq,* or *hireq-yod*.

✓ Thus, □וֹ□, □וּ□, or □יִ□ (with or without prefixes and suffixes) may indicate an *ayin-vav* or *ayin-yod* root.

(□יִ□◁ can also occur with other weak verbs in *hifil*.)

(2) Double-*ayin*s in *qal, nifal, hifil,* and *hofal*

(a) Double-*ayin*s may inflect like the strong verb.

(b) They may also assimilate the last (doubled) consonant, in which case a *dagesh-forte* appears in the second root consonant where possible.

✓ Thus, when only two root consonants remain and the second has a *dagesh-forte,* the root may be double-*ayin*. This clue is relevant only when there is an ending or suffix: ▷□·□.

(c) Occasionally the first of the doubled consonants may assimilate into the first root consonant with a *dagesh-forte* (following the pattern of *pe-nun*s).

✓ Thus, when only two root consonants remain and the first has a *dagesh-forte,* the root may be double-*ayin*. This clue is relevant only when there is a prefix: □·□◁.

(This situation commonly occurs with a *pe-nun* root.)

(3) The prefix vowels for *ayin-vavs, ayin-yods,* and double-*ayin*s provide clues to the conjugations and stems (in *qal, nif, hif,* and *hof*).

Verb Prefix Vowels	
◌ָ (*qames*) (reducing to ◌ְ or ◌ֲ)	*Qal* in *impf* [1]
	Nifal in *perf* & *part*
	Hifil in *impf, impv* & *inf*
◌ֵ (*sere*) (reducing to ◌ְ or ◌ֱ)	*Hifil* in *perf* & *part*
◌ִ (*hireq*) or ◌ֶ (*segol*)	*Nifal* in *impf, impv* & *inf*
◌ֻ (*shureq*)	*Hofal* in all conjugations

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[1] Stative verbs with *ayin* weaknesses may take a *sere* prefix vowel in imperfect, *qal.*

    (4) *Ayin-vav*s, *ayin-yod*s, and double-*ayin*s in "intensive" stems

        (a) Verbs with *ayin* weaknesses may follow the pattern of the strong verb in *piel, pual,* and *hitpael*.

        (b) They may also form "intensives" in the patterns of *polel/poel, polal/poal,* and *hitpolel/hitpoel;* or *pilpel, polpal* (*pulpal*), and *hitpalpel.*

  b. The following verbs with analyses illustrate the process of identifying the forms of verbs with *ayin-vav, ayin-yod,* and double-*ayin* weaknesses.

    (1) רוּם (Dt 17:20) > רום, *inf, qal, Cs,* "exalting"

        The naturally-long vowel in the place of the second root consonant suggests an *ayin-vav* or *ayin-yod* verb. The absence of a prefix and suffix suggests infinitive or imperative in *qal;* the context calls for an infinitive.

    (2) בָּ֫אָה (Ge 15:17) > בוא, *perf, qal, 3FS,* "it went"

        This word cannot be from a root באה, since no such root exists. (Also, the accent indicates that the form cannot be perfect, *qal, 3MS* from such a root.) The ָה is a perfect, *qal, 3FS* verb ending. The presence of only two root consonants and an A-class vowel for the first suggests an *ayin-vav* or *ayin-yod* root.

    (3) וְרָב (Is 19:20) > ריב, *part, qal, act, MS, Ab + vav,* "and a defender"

        The two root consonants with an A-class vowel suggests an *ayin-vav* or *ayin-yod* root in perfect, *qal* or participle, *qal,* active. The context requires the latter.

    (4) יִנּוֹעַ (Am 9:9) > נוע, *impf, nif, 3MS,* "it is shaken"

        The *hireq* prefix vowel and *dagesh-forte* in the first root consonant suggest imperfect, *nifal*. The naturally-long vowel in the place of the middle consonant suggests an *ayin-vav* or *ayin-yod* verb.

    (5) הֵנִיס (Ex 9:20) > נוס, *perf, hif, 3MS,* "he caused to flee"

        The *he* prefix and *hireq-yod* suggest perfect, *hifil*. The *sere* prefix vowel suggests a *hifil* form of an *ayin* weakness.

    (6) וַיָּמֹ֫דּוּ (Ex 16:18) > מדד, *impf, qal, 3MP + vav cons,* "and they measured"

        The *dagesh-forte* in the second root consonant suggests a double-*ayin* root.

    (7) תּוּשַׁד (Is 33:1) > שדד, *impf, hof, 2MS,* "you will be destroyed"

        The *shureq* prefix vowel suggests *hofal* in either *pe-yod, ayin-vav, ayin-*

yod, or double-*ayin*. The *dagesh-forte* in the first of two remaining root consonants can be a clue to *pe-nun*, *pe-yod* (when the consonant is a sibilant), or double-*ayin*. The *shureq* rules out *pe-nun;* there is no extant ישׁד root. Thus, the root is double-*ayin*.

(8) מִתְגּוֹרֵר (1Ki 17:20) > גור, *part, hitpolel, MS, Ab,* "staying"

The prefix together with a root that has doubled consonants and "o-e" vowels suggest a *hitpolel* form of an *ayin* weakness. The lexicon indicates that the form in *ayin-vav*.

25B NUMBERS [1]

1. Numbers from "one/first" to "ten/tenth"

   a. Hebrew numbers, like those in English, appear in the forms of both ordinals ("one," "two," "three," etc.) and cardinals ("first," "second," "third," etc.). Both sets of forms occur in masculine and feminine, and the ordinals appear in absolute and construct states. The following charts illustrate.

Ordinal Numbers					Cardinal Numbers		
	Masculine		Feminine			Masculine	Feminine
	Ab	Cs	Ab	Cs			
One	אֶחָד	אַחַד	אַחַת	אַחַת	First	רִאשׁוֹן	רִאשׁוֹנָה
Two	שְׁנַֽיִם	שְׁנֵי	שְׁתַּֽיִם	שְׁתֵּי	Second	שֵׁנִי	שֵׁנִית
Three	שָׁלוֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹֽשֶׁת	Third	שְׁלִישִׁי	שְׁלִישִׁית
Four	אַרְבַּע	אַרְבַּע	אַרְבָּעָה	אַרְבַּֽעַת	Fourth	רְבִיעִי	רְבִיעִית
Five	חָמֵשׁ	חֲמֵשׁ	חֲמִשָּׁה	חֲמֵֽשֶׁת	Fifth	חֲמִישִׁי	חֲמִישִׁית
Six	שֵׁשׁ	שֵׁשׁ	שִׁשָּׁה	שֵֽׁשֶׁת	Sixth	שִׁשִּׁי	שִׁשִּׁית
Seven	שֶֽׁבַע	שְׁבַע	שִׁבְעָה	שִׁבְעַת	Seventh	שְׁבִיעִי	שְׁבִיעִית
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנָה	שְׁמֹנַת	Eighth	שְׁמִינִי	שְׁמִינִית
Nine	תֵּֽשַׁע	תְּשַׁע	תִּשְׁעָה	תִּשְׁעַת	Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Ten	עֶֽשֶׂר	עֶֽשֶׂר	עֲשָׂרָה	עֲשֶֽׂרֶת	Tenth	עֲשִׂירִי	עֲשִׂירִית

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[1] See Horsnell, 227-31; Kelley, 96-100; Seow, 268-72; and Christo H.J. van der Merwe, Jackie A. Naudé, and Jan H. Kroeze, *A Biblical Hebrew Reference Grammar* (Sheffield, Eng: Sheffield Academic Press, 2000), 263-70.

b. Notes concerning the ordinals from "one" to "ten"

(1) The number for "one" – אֶחָד (*M*), אַחַת (*F*) – is an adjective that follows the noun it modifies and agrees with it in gender and number.

▸ יוֹם אֶחָד = "one day" (Ge 27:45)

(2) The numbers from "two" to "ten" are nouns.

(a) The absolute forms may appear before or after the related noun; the construct forms (which have the same meaning as the absolute) can only appear before the noun.

▸ חָמֵשׁ שָׁנִים = "five years" (Ge 5:6)

▸ וְאַדְנֵיהֶם אַרְבָּעָה = "and their four bases" (Ex 27:16)

▸ שֵׁשֶׁת־יָמִים = "six days" (Ex 20:11)

(b) The number "two" – שְׁנַיִם (*M*), שְׁתַּיִם (*F*) – agrees in gender with the noun to which it relates.

▸ שְׁנַיִם חֳדָשִׁים = "two months" (Jdg 11:37)

▸ שְׁתַּיִם מַעֲרָכוֹת = "two rows" (Lv 24:6)

(c) The numbers from "three" to "ten" appear in the opposite gender of the nouns to which they relate. In other words, a masculine noun takes the feminine form of these numbers, while a feminine noun takes the masculine numbers.

▸ שְׁלֹשָׁה בָנִים = "three sons" (Ge 6:10)

▸ שֶׁבַע כְּבָשֹׂת = "seven ewe lambs" (Ge 21:29)

(3) The numbers can take pronominal suffixes.

▸ שְׁלָשְׁתָּם = "three of them" (Nu 12:4)

c. Notes concerning the cardinals from "first" to "tenth"

(1) The cardinal "first" (רִאשׁוֹן [*M*], רִאשׁוֹנָה [*F*]) is derived from the noun רֹאשׁ ("head"). The cardinals from "second" to "tenth" are formed by placing the endings י ◻ (*M*) or ית ◻ (*F*) on the ordinals.

(2) The cardinals function as adjectives; they follow nouns and agree with them in gender.

▸ הַפָּר הָרִאשׁוֹן = "the first bull" (Lv 4:21).

2. Ordinals from "eleven" to "nineteen"

a. The ordinal numbers from "eleven" to "nineteen" are formed by the numbers for

"one" to "nine" followed by the number "ten," which is spelled as עָשָׂר (*M*) or עֶשְׂרֵה (*F*). The following chart illustrates.

	Masculine (Used with masculine nouns)	*Feminine* (Used with feminine nouns)
Eleven	אַחַד עָשָׂר[1]	אַחַת עֶשְׂרֵה
Twelve	שְׁנֵים עָשָׂר[2]	שְׁתֵּים עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen, etc.	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה

b. The two words that form the numbers "eleven" and "twelve" agree in gender with one another and with nouns to which they relate.

▸ אַחַד עָשָׂר יְלָדָיו = "his eleven children" (Ge 32:23; *Eng* 32:22)

▸ שְׁתֵּים עֶשְׂרֵה שָׁנָה = "twelve years" (Ge 14:4)

For the numbers from "thirteen" to "nineteen," the number designation "ten" (עָשָׂר [*M*] or עֶשְׂרֵה [*F*]) agrees in gender with the noun to which it relates. However, the accompanying number designation for the unit (from "three" to "nine") appears in the opposite gender from עָשָׂר or עֶשְׂרֵה and also the opposite gender from the related noun.

▸ שְׁלֹשָׁה עָשָׂר אֵילִם = "thirteen young bulls" (Nu 29:13)

▸ נָשִׁים אַרְבַּע עֶשְׂרֵה = "fourteen wives" (2Ch 13:21)

3. Ordinals for "twenty" and above

a. Multiples of "ten" are formed with the masculine, plural ending.

(1) The number "twenty" is the plural of the number "ten": עֶשְׂרִים.

(2) Multiples of "ten" beginning with "thirty" are created by adding the plural ending to the numbers from "three" to "nine."

שְׁלֹשִׁים = "thirty"

אַרְבָּעִים = "forty"

חֲמִשִּׁים = "fifty," etc.

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[1] Alternate forms for "eleven" are עַשְׁתֵּי עָשָׂר (*M*), עַשְׁתֵּי עֶשְׂרֵה (*F*).

[2] Alternate forms for "twelve" are שְׁנֵי עָשָׂר (*M*), שְׁתֵּי עֶשְׂרֵה (*F*).

b. Units beginning with "one" may be added to the multiples of ten, using a *vav* conjunction. The units may appear before or after the other numbers.

עֶשְׂרִים וְאֶחָד = "twenty-one" (*M*)

שְׁתַּיִם וּשְׁלֹשִׁים = "thirty-two" (*F*), etc.

c. "100" and the multiples of "100" employ the feminine noun מֵאָה according to the following pattern.

מֵאָה = "100"

מָאתַיִם = "200" (*Du*)

שְׁלֹשׁ מֵאוֹת = "300," etc.[1]

d. "1000" and the multiples of "1000" employ the masculine noun אֶלֶף according to the following pattern.

אֶלֶף = "1000"

אַלְפַּיִם = "2000" (*Du*)

שְׁלֹשֶׁת אֲלָפִים = "3000," etc.[2]

Lesson 25: EXERCISES

a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אֶלֶף	thousand (*NMS*)	*Du:* אַלְפַּיִם = "2000"; *P:* אַלְפֵי, אֲלָפִים = "thousands"
(2)	בּוֹא	(to) come, go, enter (*V*)	Appears in Lesson 5 vocabulary as בָּא (*perf, qal, 3MS*)
(3)	בּוֹשׁ	(to) be ashamed (*V*)	
(4)	גַּם	also, likewise, again (*adv*)	
(5)	יְהוּדָה	Judah (*proper N*)	יְהוּדִי (*adj MS*) = "Jewish, Jew"
(6)	כּוּן	נָכוֹן (*nif*): he was fixed, firm, established; הֵכִין (*hif*): he made firm, established (*V*)	Does not occur in *qal*

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[1] Note the pattern of the feminine noun מֵאוֹת requiring a coordinate masculine noun שָׁלֹשׁ.

[2] Note the pattern of the masculine noun אֲלָפִים requiring a coordinate feminine noun שְׁלֹשֶׁת.

(7)	כֶּ֫סֶף	silver (*NMS*)	No *P*
(8)	מֵאָה	hundred (*NFS*)	*Cs:* מְאַת; *Du:* מָאתַ֫יִם = "200"; *P:* מֵאוֹת = "hundreds"
(9)	מוּת	(to) die (*V*)	
(10)	מִנְחָה	gift, offering (*NFS*)	
(11)	סָבַב[1]	he surrounded, went around, turned around (*V*)	
(12)	סוּר	(to) turn aside (*V*)	
(13)	עֶ֫שֶׂר (*M*), עֲשָׂרָה (*F*)	ten (*NM/FS*)	*P:* עֶשְׂרִים = "twenty"; עֲשִׂירִי (*M*), עֲשִׂירִית (*F*) = "tenth"; spelled עָשָׂר (*M*) and עֶשְׂרֵה (*F*) when combined with units to form numbers "11" to "19"
(14)	פָּקַד	he took care of, sought, missed, appointed (*V*)	
(15)	קוּם	(to) rise, stand (*V*)	
(16)	קלל[2]	קַל (*qal*): he was light, despised (*V*)	
(17)	שִׂים	(to) set, place (*V*)	Root also spelled as שׂוּם
(18)	שׁוּב	(to) turn, return (*V*)	
(19)	שְׁמֹנֶה (*M*), שְׁמֹנָה (*F*)	eight (*NM/FS*)	*P:* שְׁמֹנִים = "eighty"; שְׁמִינִי (*M*), שְׁמִינִית (*F*) = "eighth"
(20)	תֵּ֫שַׁע (*M*), תִּשְׁעָה (*F*)	nine (*NM/FS*)	*P:* תִּשְׁעִים: "ninety"; תְּשִׁיעִי (*M*), תְּשִׁיעִית (*F*) = "ninth"

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[1] For this verb *perf, qal, 3MS* may also be spelled as סַב, as indicated earlier in this lesson.

[2] The root is employed as the lexical form for this word since the *perf, qal, 3MS* form (קַל) loses a root consonant.

b. Analyze the following verbs, doing as much of the work as possible before consulting a lexicon. Also, check the context of the word when necessary to determine the most appropriate translation.

▶ *Example:* כְּרָבָּם (Hos 4:7) ⇒ *Answer: >* רבב, *inf, qal, Cs +* כ *prep + PS 3MP,* "as they were increasing"

(1)	לָעוּף	(Pr 26:2)	(14)	מֵבִישׁ	(Pr 10:5)
(2)	יוֹאֶר	(Nu 22:6)	(15)	וְחַתּוּ	(Is 20:5)
(3)	וְגַלְתִּי	(Is 65:19)	(16)	תֹּם	(Lv 25:29)
(4)	יָסִירוּ	(Is 5:23)	(17)	תְּשֶׁבֶּינָה	(Eze 16:55)
(5)	עַוֵּר	(2Ki 25:7)	(18)	הָרִיעוּ	(Jos 6:10)
(6)	יָדִין	(Ge 49:16)	(19)	תְחָנֵּם	(Dt 7:2)
(7)	וַיִּתְמֹדֵד	(1Ki 17:21)	(20)	וַיִּדַּד	(Job 20:8)
(8)	צוֹר	(Is 8:16)	(21)	מֵתָה	(Ge 35:18)
(9)	הִוָּדְעִי	(Jer 31:19)	(22)	נָבוֹן	(Ge 41:33)
(10)	שָׂרִים	(2Sa 19:36; *Eng* 19:35)	(23)	שֶׁבֶת	(1Sa 7:2)
(11)	קִלְקַל	(Eze 21:26; *Eng* 21:21)	(24)	הֲשִׁמֹּותָ	(Job 16:7)
(12)	יְכוֹנֵן	(Is 62:7)	(25)	תִּדֹּם	(La 2:18)
(13)	לְהָנִיחַ	(Eze 44:30)	(26)	שֹׁמִי	(Jer 31:21)

c. Read aloud and translate the following texts from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite).

(1) Genesis 3:1-12

Verse 9

אַיֶּכָּה has a *PS 2MS* with a long spelling that adds a final *he*.

(2) Numbers 1:27

(3) Leviticus 23:39

Lesson 26

WEAK VERBS: *LAMED-ALEF* AND *LAMED-HE*; IDENTIFICATION OF WEAK VERB ROOTS

26A WEAK VERBS: *LAMED-ALEF* AND *LAMED-HE*

As discussed previously, verb roots that end in *alef* or *he* are not included in the classification of *lamed*-gutturals, since they display certain unique characteristics. This section considers the particular features of *lamed-alef* and *lamed-he* verbs.

1. *Lamed-alef* verbs

a. *Lamed-alef* verbs have a final *alef,* as in the verb מָצָא ("he found"). The inflection of *lamed-alef*s is affected by the fact that they end with a consonant that is both a guttural and a quiescent.

b. Major characteristics of *lamed-alef* verbs

(1) The *lamed-alef* quiesces in certain situations.

(a) When the *lamed-alef* ends a syllable, it quiesces in the sense of losing its consonantal capacity to close a syllable, meaning that it must be preceded by a long vowel. The result is that a *lamed-alef* at the end of a word is preceded by a *qames* where the strong verb has a *patah*. In other words, where the strong verb has □□֓□, a *lamed-alef* has א□֓□. The following chart illustrates, using מצא as a model.

Perfect		
	מֹשֵׁל	מצא
Qal, 3MS	מָשַׁל	מָצָא
Nif, 3MS	נִמְשַׁל	נִמְצָא
Pual, 3MS	מֻשַּׁל	מֻצָּא
Hof, 3MS	הָמְשַׁל	הֻמְצָא

(b) Before a consonantal verb ending, the *lamed-alef* quiesces in the sense of

losing its consonantal capacity to support a vowel, as illustrated by these perfect, *qal* forms: מָצָאתָ (*2MS*), מָצָאת (*2FS*), מָצָ֫אתִי (*1CS*), etc.

(2) The *lamed-alef* requires certain other vowel alterations. One is mentioned here: *lamed-alef* is preceded by *qames* where the strong verb has a *holem* in imperfect and imperative, *qal*.

	מצא	משל
Impf, qal, 3MS	יִמְצָא	יִמְשֹׁל
Impv, qal, 2MS	מְצָא	מְשֹׁל

✓ See Appendix 3, paradigm 13, for other vowel changes from the strong verb and for the full *lamed-alef* conjugation.

(3) Several *lamed-alef*s are E-class stative verbs, such as יָרֵא ("he was afraid") and מָלֵא ("he was full"). As their lexical forms indicate, they require a *sere* before the *alef* in perfect, *qal,* where other *lamed-alef*s have a *qames* (as illustrated by comparing יָרֵא and מָלֵא with מָצָא). In participle, *qal,* active, stative *lamed-alef*s follow the pattern of מָלֵא (*MS*), מְלֵאָה (*FS*), etc.

2. *Lamed-he* verbs

a. *Lamed-he* verbs have a final *he,* like the verb גָּלָה ("he uncovered"). At one time Hebrew had some roots that were *lamed-vav* (ו□□) and *lamed-yod* (י□□); however, they all evolved into *lamed-he* roots. At certain points in the conjugation of *lamed-he*s, the original *lamed-vav* or *lamed-yod* reappears.

b. Major characteristics of *lamed-he* verbs

(1) When a *lamed-he* verb has no ending, the vowel before the final *he* is a clue to its conjugation and stem.

Vowel before Final *Lamed-He*	
הָ□	*Perf* in all stems
הֶ□	*Impf* in all stems
	Part, MS, Ab in all stems except *qal, pass*
הֵ□	*Impv* in all stems
	Inf, Ab in *piel* (sometimes), *hif,* & *hof*
הֹ□	*Inf, Ab* in *qal, nif, piel* (sometimes), *pual,* & *hit*

(2) The *lamed-he* sometimes drops out and sometimes becomes a *yod* or *tav* with the addition of verb endings.

    (a) When vowel endings are added:

       [1] The *lamed-he* becomes *tav* with the perfect, *3FS* ending (הָ‍ֶ).

	משל	גלה
Perf, qal, 3FS	מָשְׁלָה	גָּלְתָה

       [2] The *lamed-he* drops out with other vowel endings.

	משל	גלה
Perf, qal, 3CP	מָשְׁלוּ	גָּלוּ
Impf, qal, 2FS	תִּמְשְׁלִי	תִּגְלִי

    (b) When consonantal endings are added, the *lamed-he* becomes a *yod* in the form of ‍ִי (*hireq-yod*), ‍ֵי (*sere-yod*), or ‍ֶי (*segol yod*).

	משל	גלה
Perf, qal, 2MS	מָשַׁלְתָּ	גָּלִיתָ
Perf, nif, 2FS	נִמְשַׁלְתְּ	נִגְלֵית
Impf, piel, 3FP	תְּמַשֵּׁלְנָה	תְּגַלֶּינָה

(3) In all infinitive, construct forms the *lamed-he* is replaced with וֹת.

	משל	גלה
Inf, qal, Cs	מְשֹׁל	גְּלוֹת
Inf, nif, Cs	הִמָּשֵׁל	הִגָּלוֹת
Inf, piel, Cs	מַשֵּׁל	גַּלּוֹת

(4) In participle, *qal,* passive, the *lamed-he* becomes a *yod*.

	משל	גלה
Part, qal, pass, MS, Ab	מָשׁוּל	גָּלוּי
Part, qal, pass, MP, Ab	מְשׁוּלִים	גְּלוּיִים

    ✓ See Appendix 3, paradigm 14, for the full *lamed-he* conjugation. For the *qal* conjugation of the irregular *lamed-he* verb הָיָה, see Appendix 3, paradigm 15.

(5) *Lamed-he* verbs employ a shortened imperfect form in all stems in the jussive and when there is a *vav* consecutive. This shortened form involves dropping the *lamed-he*. Examples are given for three *lamed-he* verbs, two of which have more than one weak consonant.

	מֹשֵל	גלה	היה	ראה
Impf, qal, 3MS, jussive	יִמְשֹׁל	יִגֶל	יְהִי	יֵרֶא
Impf, hif, 3MS, jussive	יַמְשֵׁל	יֶגֶל	[none]	[none]
Impf, qal, 3MS + vav cons	וַיִּמְשֹׁל	וַיִּגֶל	וַיְהִי	וַיַּרְא
Impf, hif, 3MS + vav cons	וַיַּמְשֵׁל	וַיֶּגֶל	[none]	וַיַּרְא

3. Summary of characteristics of *lamed-alef*s and *lamed-he*s

a. The following is a succinct summary of the major characteristics of *lamed-alef* and *lamed-he* verbs.

(1) *Lamed-alef* verbs typically do not lose the *alef;* however, that consonant sometimes quiesces and sometimes requires certain changes in vowels from the strong verb. Two of those vowel changes are as follows.

   (a) Where the strong verb has a *patah* stem vowel (□□ַ□), a *lamed-alef* has a *qames* (□□ָ□).

   (b) Where the strong verb has a *holem* stem vowel in imperfect and imperative (□□ֹ□), a *lamed-alef* has a *qames* (□□ָ□).

(2) *Lamed-he* verbs

   (a) The stem vowel (before the final *he*) is a clue to the conjugation and stem.

Vowel before Final *Lamed-He*	
□ָה	*Perf* in all stems
□ֶה	*Impf* in all stems
	Part, MS, Ab in all stems except *qal, pass*
□ֵה	*Impv* in all stems
	Inf, Ab in *piel* (sometimes), *hif,* & *hof*
□ֹה	*Inf, Ab* in *qal, nif, piel* (sometimes), *pual,* & *hit*

(b) The *lamed-he* may drop out or become a *yod* or *tav*.

[1] *Lamed-he* drops out before some vowel verb endings (וּ□□, יָ□□◁,

and וֹ□□◁) and in two imperfect forms without an ending: jussive and

vav consecutive (□□◁ and □□◁וַ).

[2] *Lamed-he* becomes *yod* before a consonantal verb ending (יתָ□□,

ית□□, and ינָה□□) and in participle, *qal,* passive (וּי□□).

[3] *Lamed-he* becomes *tav* before a הָ□ ending (תָה□□).

(c) In infinitive, construct the *lamed-he* is replaced with an וֹת ending

(וֹת□□).

(A *tav* suffix also appears in infinitive, construct in some *pe-nun*s [like

נגשׁ] and *pe-yod/vavs*.)

b. The following verbs with analyses illustrate the process of identifying the forms
of verbs with *lamed-alef* and *lamed-he* weaknesses.

(1) נַעֲנֶה (Is 53:7) > ענה, *part, nif, MS, Ab,* "being afflicted"

> The *segol* before the *he* is a clue to a *lamed-he* verb in imperfect or
> participle. The context calls for a participle, *nifal,* rather than an imperfect
> in *1CP*.

(2) שְׁתֵה (Ge 24:14) > שׁתה, *impv, qal, 2MS,* "drink"

> The *sere* before the he is a clue to a *lamed-he* verb in imperative or certain
> stems of infinitive, absolute. The *sheva* under the first consonant is also a
> clue that the verb is imperative, *qal*.

(3) יִבְכּוּ (Nu 11:13) > בכה, *impf, qal, 3MP,* "they will weep"

> When the imperfect prefix and suffix are removed, two root consonants
> remain. Several options for the missing consonant can be eliminated. If it
> were *pe-nun,* there would likely be a *dagesh-forte* in the first remaining
> root consonant. If it were double-*ayin,* the second remaining root
> consonant would probably have a *dagesh-forte*. (The *kaf* has a *dagesh-
> lene,* not a *dagesh-forte*.) When a consonant is lost in an *ayin* weaknesses,
> the imperfect, *qal* prefix vowel is normally *qames,* instead of the *hireq*
> which appears. There is only one other classification of weak verb which
> commonly loses a consonant: *lamed-he*.

(4) וְכִלֵּיתִי (Eze 6:12) > כלה, *perf, piel, 1CS + vav* cons, "I will accomplish"

Lamed-he becomes a *yod* with a consonantal verb suffix.

(5) לִפְדּוֹת (2Sa 7:23) > פדה, *inf, qal, Cs +* לְ *prep,* "to redeem"

The ending וֹת can be a feminine, plural ending on a participle; however, the rest of the spelling is inconsistent with a participle. This ending also occurs with *lamed-he* verbs in infinitive, construct. The prefixed preposition is also a common feature with infinitive constructs.

(6) וַיִּפֶן (Ex 2:12) > פנה, *impf, qal, 3MS +* vav cons, "and he turned"

The root is likely not a *pe-nun,* since no *dagesh-forte* appears in the first remaining root consonant. It is unlikely that the root is *pe-yod,* since that weak verb class usually takes a *sere* prefix vowel in imperfect, *qal.* Similarly, when *ayin* weaknesses have lost a consonant, they usually take a *qames* prefix vowel. By process of elimination, the root is *lamed-he,* which loses its final *he* in jussive and *vav* consecutive forms.

26B IDENTIFICATION OF WEAK VERB ROOTS

1. In the lessons on weak verbs several clues have been provided for identifying a verb's root when it has lost a weak root consonant. This section summaries some of those clues in a succinct format.

2. Clues to identification of weak verb roots

   a. Six classifications of weak verbs commonly lose a root consonant in the course of inflection: *pe-yod/vav, pe-nun, ayin-vav, ayin-yod,* double-*ayin,* and *lamed-he.*

   b. Clues with regard to the presence of a *dagesh-forte* (which is not required by a particular stem)

      (1) When two root consonants remain in a prefixed verb and the first has a *dagesh-forte,* it is likely *pe-nun* (□□◁).

         ✓ However, □□◁ also occurs in a *pe-yod/vav* with a sibilant for its second root consonant and occasionally in a double-*ayin.*

      (2) When two root consonants remain in a suffixed verb and the second has a *dagesh-forte,* it is likely double-*ayin* (▷□□).

   c. When two root consonants remain without any prefix or suffix, the verb may be one of the following:

      (1) *Pe-yod/vav* or *pe-nun* in imperative, *qal*

(2) *Ayin-vav, ayin-yod,* or double-*ayin* in perfect, *qal* or in participle, *qal,* active. (In this situation the first root consonant usually has an A-class vowel.)

d. When two root consonants remain with a naturally-long vowel between them (◻ִי◻, ◻וֹ◻, ◻וּ◻ with or without a prefix or suffix), the root may be *ayin-vav, ayin-yod,* or double-*ayin*.

  ✓ However, ◻ִי◻◁ occurs in some other weak verbs in *hifil*.

e. A *yod* or *tav* in the third root consonant position followed by a suffix (▷ִי◻◻ or ◻◻תָה) is a clue to a *lamed-he* root.

f. Clues with regard to prefix vowels

  (1) When a root consonant has dropped out in imperfect, *qal,* the prefix vowel can be a clue to the weak verb root.

Prefix Vowel in *Impf, Qal*	Options for Weak Verb
◁ָ (*qames*)	*Ayin-vav, ayin-yod,* double-*ayin*
◁ֵ (*sere*)	*Pe-yod/vav,* double-*ayin*[1]
◁ִ (*hireq*)	*Pe-nun, lamed-he,* double-*ayin*

  (2) When a root consonant has dropped out and a *holem-vav* or *shureq* appears as a prefix vowel, it can be a clue to the root and stem.

Prefix Vowel	Options for Weak Verb	
◁וֹ (*holem-vav*)	*Pe-yod/vav*	In *nif* (*perf* and *part*)
		In *hif* (all conjugations)
◁וּ (*shureq*)	*Pe-yod/vav*	In *hof* (all conjugations)
	Ayin-vav, ayin-yod, double-*ayin*	

g. Clues regarding a *tav* suffix in infinitive, construct:

  (1) When two root consonants remain with a *tav* suffix, the form may be infinitive, *qal,* construct in *pe-yod/vav, pe-nun,* or *lamed-he.*

    ✓ In *pe-yod/vav* and *pe-nun* the infinitive, *qal,* construct may become a

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[1] *Qames* is the typical prefix vowel for double-*ayin*s in imperfect, *qal*. However, stative double-*ayin*s can take a *sere,* and some double-*ayin*s (that have forms following the *pe-nun* pattern) can take *hireq*.

segolate form (חִ◌ֶ◌ֶ).

    (2) In *lamed-he* the infinitive, construct ends with וֹת in all stems.

3. The final lessons of this Grammar have focused on the major classes of weak verbs. Some verbs fall into more than one class and are therefore doubly or even triply weak; therefore, they may incorporate patterns of inflection from more than one class or inflect in a unique manner. Still other verbs are irregular in their conjugations. The student should consult a lexicon for help in their analysis.

Lesson 26: EXERCISES

   a. Learn to recognize, pronounce, and translate the following vocabulary.

	Word	*Translation*	*Notes*
(1)	אָרוֹן	ark, chest (*NMS*)	With *art:* הָאָרוֹן
(2)	בֶּגֶד	garment, cloth (*NMS*)	*P:* בְּגָדִים, בִּגְדֵי
(3)	גְּבוּל	border, boundary, territory (*NMS*)	
(4)	דֶּרֶךְ	way, road, path, journey, manner (*NMS*)	*P:* דְּרָכִים, דַּרְכֵי
(5)	חַיִל	strength, wealth, army (*NMS*)	*Cs:* חֵיל *P:*; חֲיָלִים
(6)	יַעֲקֹב	Jacob (*proper N*)	
(7)	כָּלָה	he completed, finished (*V*)	
(8)	לֵוִי	(a) Levi (*proper N*) (b) Levite (*adj MS*)	*P:* לְוִיִּם = "Levites"
(9)	מָצָא	he found, met (*V*)	
(10)	מִשְׁפָּחָה	clan (*NFS*)	
(11)	נַחֲלָה	inheritance, heritage, possession (*NFS*)	*P:* נְחָלוֹת
(12)	עָוֹן	sin, guilt, punishment (*NMS*)	*Cs:* עֲוֹן *S* also עָווֹן, עָוֹן;; *P:* עֲוֹנֹת or עֲווֹנֹת
(13)	עֵת	time (*NM/FS*)	*Cs:* עֶת־, עֵת *S* with *PS:*; עִתִּי, עִתָּה, עִתּוֹ, etc.; *P:* עִתִּים

(14)	צֹאן	small cattle, sheep, goats, flock(s) (*NFS*)	
(15)	קֶ֫רֶב	inward part, midst (*NMS*)	*S* with *PS:* קִרְבְּךָ ,קִרְבִּי, etc.; *P* with *PS:* קְרָבַי
(16)	רָשָׁע	guilty, wicked (*adj MS*)	*FS:* רְשָׁעָה; *MP:* רְשָׁעִים, רִשְׁעֵי
(17)	שָׁאוּל	Saul (*proper N*)	
(18)	שָׁם	there (*adv*)	
(19)	שַׁ֫עַר	gate (*NMS*)	*P:* שְׁעָרִים ,שַׁעֲרֵי
(20)	שָׁתָה	he drank (*V*)	*Pual* and *hif* for this verb use the root שׁקה ("drink, water")

b. Analyze the following verbs, doing as much of the work as possible before consulting a lexicon. Also, check the context of the word when necessary to determine the most appropriate translation.

▸ *Example:* רִפֵּאתֶם (Eze 34:4) ⇒ *Answer:* > רפא, *perf, piel, 2MP,* "you healed"

(1)	קָנִיתָ	(Ex 15:16)	(13)	אֹבִים	(Eze 3:7)
(2)	עָלָה	(Ge 38:13)	(14)	לָגֶ֫שֶׁת	(Jdg 20:23)
(3)	יֶחֱטָא	(Lv 4:3)	(15)	וְהוּכַח	(Job 33:19)
(4)	מָל	(Jos 5:4)	(16)	שְׂנֹאת	(Pr 8:13)
(5)	תִּבֹּל	(Ex 18:18)	(17)	וְחָיְתָה	(Ge 12:13)
(6)	לְהִבָּנוֹת	(Hag 1:2)	(18)	כְּסוּי	(Ps 32:1)
(7)	צֵא	(Ge 8:16)	(19)	תְּחוֹלָלְכֶם	(Is 51:2)
(8)	יִרְצֶ֫ךָ	(2Sa 24:23)	(20)	גֹּ֫לוּ	(Jos 10:18)
(9)	כִּמְתַעְתֵּעַ	(Ge 27:12)	(21)	הִרְבֵּ֫יתִי	(Hos 2:10; *Eng* 2:8)
(10)	וְהֵפִיץ	(Dt 4:27)	(22)	וְתֵלַדְנָה	(Jer 29:6)
(11)	חָרֹה	(1Sa 20:7)	(23)	מִבָּנִים	(Jer 49:7)
(12)	תְּצַפֶּה	(Ex 26:29)	(24)	יוּדַק	(Is 28:28)

(25)	וּרְעִי	(SS 1:8)	(30)	שָׂא	(Ge 13:14)
(26)	וַיָּשָׁב	(Ge 26:18)	(31)	וַיִּסֹּב	(Ge 42:24)
(27)	הוֹאַלְתָּ	(1Ch 17:27)	(32)	וְנִבֵּאתִי	(Eze 37:7)
(28)	וּתְחִי	(Ge 19:20)	(33)	תֵּאָפֶינָה	(Lv 23:17)
(29)	הַזְנֵה	(Hos 4:18)	(34)	יִכְלוּ	(Is 1:28)

c. Read aloud and translate Genesis 3:13-24 from the Hebrew Bible. Also provide an analysis of all verbs (finite and non-finite).

Appendix 1

GRAMMATICAL SUMMARY

1. CONSONANTS

a. Consonantal chart

| Name | | Hebrew Form | Trans-literation | Pronunciation | |
English	Hebrew			Modern	Traditional
Alef [*Aleph*]	אָלֶף	א	ʾ	{silent}	
Bet	בֵּית	בּ ב	b ḇ [bh, v]	*b* as in *boy* *v* as in *vine*	
Gimel	גִּמֶל	גּ ג	g ḡ [gh]	*g* as in *girl*	*g* as in *girl* *g* as in *leg*
Dalet	דָּלֶת	דּ ד	d ḏ [dh]	*d* as in *door*	*d* as in *door* *th* as in *thin*
He	הֵא	ה	h	*h* as in *hat*	
Vav [*Waw*]	וָו	ו	v [w]	*v* as in *vine*	*w* as in *well*
Zayin	זַיִן	ז	z	*z* as in *zeal*	
Het	חֵית	ח	ḥ [ch]	*ch* as in *Bach*	
Tet	טֵית	ט	ṭ	*t* as in *time*	*t* as in *cut*
Yod	יוֹד	י	y	*y* as in *yes*	
Kaf [*Kaph*]	כַּף	כּ כ ך	k ḵ [kh]	*k* as in *king* *ch* as in *Bach*	
Lamed	לָמֶד	ל	l	*l* as in *let*	
Mem	מֵם	מ ם	m	*m* as in *met*	
Nun	נוּן	נ ן	n	*n* as in *net*	
Samek	סָמֶךְ	ס	s	*s* as in *set*	
Ayin	עַיִן	ע	ʿ	{silent}	
Pe	פֵּא	פּ פ ף	p p̄ [ph, f]	*p* as in *pet* *f* as in *fun*	
Sade	צָדֵי	צ ץ	ṣ	*ts* as in *nets*	
Qof [*Qoph*]	קוֹף	ק	q [ḳ]	*k* as in *king*	*k* as in *bark*
Resh	רֵישׁ	ר	r	*r* as in *rich*	

Sin	שִׂין	שׂ	ś	*s* as in *set*	
Shin	שִׁין	שׁ	š [sh]	*sh* as in *shoe*	
Tav [*Taw*]	תָּו	תּ ת	t t̠ [th]	*t* as in *time*	*t* as in *time* *th* as in *thin*

b. Consonantal groups

   (1) Final forms: ך, ם, ן, ף, and ץ. These forms appear at the end of a word.

   (2) *Begadkefat*s: ב, ג, ד, כ, פ, and ת. These consonants can take a *dagesh-lene*.

   (3) Gutturals: א, ה, ח, and ע

      (a) These consonants:

         [1] Prefer composite *sheva*s, which are always vocal

         [2] Prefer A class vowels before and after them

         [3] Cannot take a *dagesh-forte.*

      (b) In some situations ר behaves like a guttural.

   (4) Labials: ב, מ, and פ. These consonants take a *vav* conjunction pointed as וּ.

   (5) Quiescents: א, ה, ו, and י

      (a) These consonants may lose consonantal properties, such as the capacity to support a vowel or close a syllable. (A *mappiq* strengthens a final ה [as הּ], so that it retains its full consonantal character.)

      (b) ו and י may become naturally-long vowels.

   (6) Sibilants: ז, ס, צ, שׂ, and שׁ

      These consonants exchange positions with the ת of the *Hitpael* prefix הִת.

2. VOWELS

a. Vowel chart

   (1) Full Vowels

      (a) Short

Name		Form	Trans- literation	Pronunciation	
English	**Hebrew**			**Modern**	**Traditional**
Patah	פַּתַח	◌ַ	a	*a* as in *father*	*a* as in *had*
Segol	סֶגוֹל	◌ֶ	e	*e* as in *bed*	
Hireq	הִירֶק	◌ִ	i	*i* as in *machine*	*i* as in *hit*

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Qames-hatuf	קָמֵץ חָטוּף	ָ	o	*o* as in *row*	*o* as in *top*
Qibbus	קִבּוּץ	ֻ	u	*u* as in *rule*	*u* as in *nut*

(b) Long

Qames	קָמֵץ	ָ	ā	*a* as in *father*	
Sere	צֵרִי	ֵ	ē	*e* as in *bed*	*e* as in *they*
Holem	חוֹלֶם	ֹ	ō	*o* as in *row*	

(c) Naturally-long

Sere-yod	צֵרִי יוֹד	ֵי	ê	*e* as in *they*	
Hireq-yod	הִירֶק יוֹד	ִי	î	*i* as in *machine*	
Holem-vav [-*waw*]	חוֹלֶם וָו	וֹ	ô	*o* as in *row*	
Shureq	שׁוּרֶק	וּ	û	*u* as in *rule*	

(2) Half vowels

(a) Simple *sheva*

Sheva [*Shewa*]	שְׁוָא	ְ	e [1]	*e* as in *below* (or silent)	

(b) Composite *sheva*s

Hatef-patah	חָטֵף פַּתַח	ֲ	ă	*a* as in *father*	*a* as in *had*
Hatef-segol	חָטֵף סֶגוֹל	ֱ	ĕ	*e* as in *bed*	
Hatef-qames	חָטֵף קָמֵץ	ֳ	ŏ	*o* as in *row*	*o* as in *top*

b. The characteristics of the furtive *patah*, *qames-hatuf*, and half vowels are described in section 4 of this Appendix.

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3. ACCENTING

a. Most words are accented on the final syllable, but may be accented on the next to the last (penultimate) syllable.

b. A *meteg* is a secondary accent which causes one to pause in pronunciation.

c. The *MT* has numerous disjunctive and conjunctive accents. Two key disjunctive

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[1] The transliteration for each of the half vowels is a superscript letter.

accents are *silluq* (☐), which appears at the end of a verse, and *atnah* (☐), which marks the mid-point of a verse. Words with these accents are pausal (or "in pause"), and syllables with these accents may have lengthened vowels.

4. SYLLABLES AND TRANSLITERATION

The following points are general guidelines for recognizing and transliterating syllables. Some exceptions do occur; however, these guidelines are valuable for the transliteration exercises in this Grammar.

a. Syllable

   (1) A syllable always begins with a consonant, not a vowel.[2]

   (2) A syllable always has one, and only one, full vowel (except in the case of a furtive *patah*).

   (3) A consonant with a half vowel cannot form a syllable.

b. Open syllable

   (1) An open syllable ends with a full vowel [CV].

   (2) An open syllable usually has a long vowel, unless accented, in which case the vowel may be short.

   ✓ Exceptions can occur. For example, a short vowel may appear in an unaccented, open syllable before a composite *sheva*. (In ☐☐, ☐☐, or ☐☐ the composite *sheva*s are preceded by corresponding short vowels in open, unaccented syllables).[3]

   (3) An open syllable may begin with two consonants, the first of which has a half vowel [CCV].

   (4) A *meteg* creates an open syllable, whose vowel may be long or short.

   (5) א cannot close a syllable, leaving it open [CVᵓ].

   (6) ה cannot close a final syllable (that is, the last syllable in a word), leaving it open [CVh]

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[2] An exception occurs when the prefixed *vav* conjunction appears as a *shureq* (ו). See Lesson 6B.2b(2).

[3] See Lesson 6A.2b(4) and 6B.2b(4). These exceptions do not occur in the transliteration exercises of this Grammar.

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c. Closed syllables

(1) A closed syllable ends with a consonant [CVC].

(2) A closed syllable has a short vowel, unless accented, in which case the vowel may be long.

(3) A closed syllable may begin with two consonants, the first of which has a half vowel [CCVC].

(4) A closed syllable may also have a quiescent א after the vowel [CV'C].

d. A furtive *patah* may occur under ה, ח, or ע at the end of a word, in which case the *patah* is transliterated and pronounced before the final consonant.

e. A composite *sheva* is always vocal, appearing only with the gutturals at the beginning of a syllable.

f. Simple *sheva*

(1) A simple *sheva* is vocal when it occurs at the beginning of a syllable.

(2) A simple *sheva* is silent at the end (under the final consonant) of a closed syllable. A silent *sheva* occurs after a short vowel and serves as a syllable divider.

(3) In the case of two simple *sheva*s (under successive consonants) in the middle of a word, the first is silent and the second is vocal.

(4) A simple *sheva* after an open syllable (or after a long vowel) is vocal.

g. *Qames-hatuf*

(1) A *qames-hatuf* occurs in a closed and unaccented syllable.

  ✓ An exception is that a *qames-hatuf* appears in an open syllable before a *hatef-qames*. (In ⬚ᵈ⬚ or ⬚ᵈ⬚ the first vowel is *qames-hatuf*.)[4]

(2) If an unaccented ⬚ is followed by a silent *sheva*, it is a *qames-hatuf*. If ⬚ is followed by a vocal *sheva*, it is a *qames*.

  ✓ In this Grammar a *meteg* helps to make this distinction. ⬚⬚ indicates a *qames-hatuf* followed by a silent *sheva*, while ⬚⬚ is a *qames* followed by a vocal *sheva*.

(3) The vowel ⬚ is a *qames* when it is accented, when it forms an open syllable, or when it stands beside a *meteg* (noting the exception above regarding a *qames-hatuf* preceding a *hatef-qames*).

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[4] See Lesson 6A.2b(4) and 6B.2b(4).

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h. See the next section for a description of how *dagesh*es impact syllabification and transliteration.

5. *DAGESHES*

a. A *dagesh-lene*, which theoretically strengthens the pronunciation of a consonant, can only appear in the *begadkefat* consonants (בּ, גּ, דּ, כּ, פּ, תּ) when they begin a syllable that is not preceded by a full vowel. A *dagesh-lene* may not occur at the beginning of a word if the preceding word ends with a full vowel or with a full vowel followed by א or ה.

b. A dagesh-forte, which doubles a letter, can appear in any consonant except the gutturals (א, ה, ח, ע) and ר. It cannot occur in the first letter of a word and is always preceded by a full vowel.

c. The following guidelines help distinguish between *dagesh-lene* and *dagesh-forte*.

(1) A *dagesh* which appears in the interior of a word in any consonant other than a *begadkefat* consonant is a *dagesh-forte*.

(2) A *dagesh* in a *begadkefat* consonant which is not preceded by a full vowel is a *dagesh-lene*.

(3) A *dagesh* in a *begadkefat* consonant which is preceded by a full vowel is a *dagesh-forte*.

6. DEFINITE ARTICLE

a. The definite article is a prefixed ה which is pointed as follows:

(1) Before any consonant except the gutturals and ר = הַ◌ּ◌◌

(2) Before ה and ח = הַ◌◌◌

(3) Before א, ע, and ר = הָ◌◌◌

(4) Before an accented הָ or עָ = הָ◌ּ◌◌

(5) Before every הָ and before an unaccented הָ or עָ = הֶ◌ּ◌◌

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7. PREFIXED PREPOSITIONS

a. The rules for pointing the prefixed prepositions בְּ, כְּ, and לְ (using בְּ as an example):

   (1) In most situations = בְּ_ _

   (2) Before בְּ_ _ = בִּ_ _

   (3) Before יְ_ _ = בִּי_ _

   (4) Before a guttural with a composite *sheva* it takes the corresponding short vowel (בָּ_ _, בֶּ_ _, בַּ_ _).

      ✓ Special cases where א with a composite *sheva* loses its vowel (using לְ as an example):

        ▸ Before אֲדֹנָי = לַאדֹנָי ("to [the] Lord")

        ▸ Before אֱלֹהִים = לֵאלֹהִים ("to God")

        ▸ Before אֱמֹר = לֵאמֹר ("to say")

   (5) Before יְהוָה = בַּיהוָה ("to [the] LORD")

   (6) Before _ _ָ frequently = בָּ_ _

   (7) Before a definite article the ה drops out and the preposition takes the pointing of the article (as in בַּ_ _ = הַ_ _ + בְּ).

b. The rules for pointing the prefixed מִן:

   (1) In most situations = מִ_ _

   (2) Before a guttural or ר = מֵ_ _

   (3) Before יְ = מִי_ _

   (4) Before a definite article the ה remains in place (מֵהַ_ _ = הַ_ _ + מִן).

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8. *VAV* CONJUNCTION

a. In most situations = וְ_ _

b. Before _ _ְ and before the labials (בּ, מ, פּ) = וּ_ _ (that is, וּ_ _ְ, וּבּ_ _, וּמּ_ _, וּפּ_ _)

c. Before יְ = וִי_ _

d. Before a guttural with a composite *sheva* it takes the corresponding short vowel (וָ_ _, וֶ_ _, וַ_ _).

      ✓ Special cases where א with a composite *sheva* loses its vowel:

        ▸ Before אֲדֹנָי = וַאדֹנָי ("and [the] Lord")

        ▸ Before אֱלֹהִים = וֵאלֹהִים ("and God")

e. Before יְהוָה = יְהוָה וַ ("and [the] LORD")

f. Before ـــُ frequently = ـــُ וָ

g. When attached to a definite article or a prefixed preposition, the article or preposition remains intact and unchanged by וֹ.

9. NOUNS AND ADJECTIVES

a. The common endings for nouns and adjectives:

	SINGULAR		PLURAL	
	Absolute	*Construct*	*Absolute*	*Construct*
M	[none]	[none]	ִים	ֵי
F	ָה	ַת	וֹת	וֹת

b. The dual endings for nouns:

	DUAL	
	Absolute	*Construct*
M or F	ַיִם	ֵי

c. Common nouns that are irregular:

SINGULAR		PLURAL		
Ab	*Cs*	*Ab*	*Cs*	
אָב	אֲבִי	אָבוֹת	אֲבוֹת	("father" [M])
אָח	אֲחִי	אַחִים	אֲחֵי	("brother" [M])
אִישׁ	אִישׁ	אֲנָשִׁים	אַנְשֵׁי	("man" [M])
אִשָּׁה	אֵשֶׁת	נָשִׁים	נְשֵׁי	("woman" [F])
בַּיִת	בֵּית	בָּתִּים	בָּתֵּי	("house" [M])
בֵּן	בֶּן־ בֵּן	בָּנִים	בְּנֵי	("son" [M])
בַּת	בַּת	בָּנוֹת	בְּנוֹת	("daughter" [F])
יוֹם	יוֹם	יָמִים	יְמֵי	("day" [M])
כְּלִי	כְּלִי	כֵּלִים	כְּלֵי	("vessel" [M])
פֶּה	פִּי	פִּיּוֹת פֵּיוֹת	—	("mouth" [M])
רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי	("head" [M])

d. Function of nouns

(1) Nouns usually function substantively (for example, as the subject or object of a verb, as a predicate nominative, or as the object of a preposition).

(2) However, nouns may also function adjectivally in a construct relationship, in which case the absolute noun modifies the construct noun.

e. Function of adjectives

(1) An attributive adjective describes an attribute of a noun. It normally follows the noun it modifies, and it agrees with the noun in gender, number, and definiteness.

(2) A predicate adjective appears in a verbless sentence. It usually occurs before the noun it modifies and agrees with that noun in gender and number. A predicate adjective cannot take a definite article.

(3) A substantival adjective functions like a noun; it may or may not have an article.

f. Adjectives expressing degrees of comparison

(1) The comparative degree can be expressed by the adjective followed by מִן (usually prefixed), in which case מִן means "than."

(2) The superlative degree can be expressed by:

(a) An articular adjective, often followed by the prefixed preposition בְּ

(b) A construct adjective, often followed by a definite noun.

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10. PRONOMINAL SUFFIXES

a. Pronominal suffixes may be placed on nouns, substantival adjectives, finite verbs (*perf, impf,* and *impv*), infinitive constructs, participles, prepositions, adverbs, and particles.

b. Pronominal suffixes for singular nouns. (Also used on adjectives, infinitive constructs, participles, prepositions, adverbs, and particles.)

1CS	◌ִי	*1CP*	◌ֵ֫נוּ
2MS	◌ְךָ	*2MP*	◌ְכֶם
2FS	◌ֵךְ	*2FP*	◌ְכֶן
3MS	וֹ [הוּ, וֹ]	*3MP*	◌ָם [הֶם]
3FS	◌ָהּ [◌ָה]	*3FP*	◌ָן [הֶן]

c. Pronominal suffixes for plural nouns. (Also used with adjectives, participles, and

prepositions.)

1CS	◌ַי	1CP	◌ֵ֫ינוּ
2MS	◌ֶ֫יךָ	2MP	◌ֵיכֶם
2FS	◌ַ֫יִךְ	2FP	◌ֵיכֶן
3MS	◌ָיו	3MP	◌ֵיהֶם [◌ָם]
3FS	◌ֶ֫יהָ	3FP	◌ֵיהֶן [◌ָן]

✓ Clues for recognizing pronominal suffixes on plural nouns:

(1) The *1CS* pronominal suffix on plural nouns is ◌ַי.

(2) The other pronominal suffixes for plural nouns also have a *yod* (◌ֶ֫יךָ, ◌ַ֫יִךְ, ◌ֵיהֶם, ◌ֵיכֶם, ◌ֵיכֶן, ◌ֵ֫ינוּ, ◌ֶ֫יהָ, ◌ָיו, and ◌ֵיהֶן).

(3) An exception can occur with nouns that have the plural ending of וֹת or ◌ֹת. Such nouns may take the pronominal suffixes of ◌ָם (*3MP*) and ◌ָן (*3FP*), in which case the suffixes have no *yod* (as in שְׁמוֹתָם or שְׁמוֹתָן = "their names").

d. Pronominal suffixes for finite verbs (perfect, imperfect, and imperative):

	On finite verbs ending with vowels	On finite verbs ending with consonants	
		Perfects verbs[5]	*Imperfect and imperative verbs*
1CS	נִי[6]	◌ַ֫נִי	◌ֵ֫נִי, ◌ֶ֫נִי
2MS	ךָ	◌ְךָ	◌ֶ֫ךָ, ◌ְךָ
2FS	ךְ	◌ֵךְ, ◌ָ֫ךְ	◌ֵךְ
3MS	ו, הוּ	◌ָ֫הוּ, וֹ	◌ֶ֫נּוּ, ◌ֵ֫הוּ
3FS	הָ	◌ָהּ	◌ֶ֫נָּה, ◌ָ֫הּ, ◌ֶ֫הָ
1CP	נוּ	◌ָ֫נוּ	◌ֵ֫נּוּ, ◌ֶ֫נּוּ
2MP	כֶם	◌ְכֶם	◌ְכֶם
2FP	כֶן	◌ְכֶן	◌ְכֶן
3MP	ם	◌ָם, ◌ַם	◌ֵם
3FP	ן	◌ָן, ◌ַן	◌ֵן

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[5] A silent *sheva* may also appear before the first consonant of the suffixes in *1CS, 3MS,* and *1CP*.

[6] While infinitive constructs and participles usually take the pronominal suffixes for nouns, they occasionally employ this form which is typically used with finite verbs.

_____

e. Function of pronominal suffixes:

   (1) Pronominal suffixes can function subjectively with some infinitive constructs, particles, and adverbs.

   (2) Pronominal suffixes function genitivally with nouns and substantival adjectives, usually serving the role of possessive pronouns in English. Substantival participles can also have pronominal suffixes that are genitival.

   (3) Pronominal suffixes have an accusative or objective function with finite verbs and prepositions, and with some infinitive constructs, participles, particles, and adverbs.

   (4) Pronominal suffixes do not occur with infinitive absolutes.

f. The pronominal suffixes on the sign of the object function like objective personal pronouns in English:

	Form	*Translation*		*Form*	*Translation*
1CS	אֹתִי	"me"	*1CP*	אֹתָ֫נוּ	"us"
2MS	אֹתְךָ	"you"	*2MP*	אֶתְכֶם	"you"
2FS	אֹתָךְ	"you"	*2FP*	אֶתְכֶן	"you"
3MS	אֹתוֹ	"him, it"	*3MP*	אֶתְהֶם or אֹתָם	"them"
3FS	אֹתָהּ	"her, it"	*3FP*	אֶתְהֶן or אֹתָן	"them"

11. PERSONAL PRONOUNS

a. The personal pronouns express subjective pronominal ideas:

	Form	*Translation*		*Form*	*Translation*
1CS	אָנֹכִי or אֲנִי	"I"	*1CP*	אֲנַ֫חְנוּ	"we"
2MS	אַתָּה	"you"	*2MP*	אַתֶּם	"you"
2FS	אַתְּ	"you"	*2FP*	אַתֵּן or אַתֵּ֫נָה	"you"
3MS	הוּא	"he, it"	*3MP*	הֵם or הֵ֫מָּה	"they"
3FS	הִיא	"she, it"	*3FP*	הֵ֫נָּה	"they"

b. Function of personal pronouns

   (1) They can function like nouns in the nominative case, most often serving as

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subjects in verbless clauses.

(2) They can appear with a verb in order to emphasize the pronominal aspect of a verb.

12. DEMONSTRATIVE ADJECTIVES

a. The demonstrative adjectives are classified as near and remote.

	NEAR DEMONSTRATIVES		REMOTE DEMONSTRATIVES	
	Form	*Translation*	*Form*	*Translation*
MS	זֶה	"this"	הוּא	"that"
FS	זֹאת	"this"	הִיא	"that"
MP	אֵ֫לֶּה	"these"	הֵם or הֵ֫מָּה	"those"
FP	אֵ֫לֶּה	"these"	הֵ֫נָּה	"those"

b. The demonstrative adjectives can function like other adjectives in an attributive, predicative, or substantival manner.

13. VERBS IN GENERAL

a. Verbs may be generally categorized in the following ways.

(1) Strong and weak verbs

Strong verbs follow fixed, regular patterns of inflection; weak verbs inflect irregularly due to the appearance or a weak consonant or a doubled consonant in the verb root. (See Appendix 3 for paradigms of strong and weak verbs.)

(2) Finite and non-finite verbs

Perfect, imperfect, and imperative verbs are finite because they are limited by their inflections to particular persons, genders, and numbers. Infinitives and participles are non-finite verbs since they lack the inflectional limitations characteristic of finite verbs.

(3) Fientive and stative verbs

Fientive verbs express action or motion; stative verbs describe a state of existence rather than an activity. (See Appendix 3 for paradigms of feintive and stative verbs.)

(4) Volitional verbs

Volition (or the will of someone) may be expressed in the following manners:

(a) The imperative expresses direct, positive commands. A prohibition is usually expressed by the imperfect with לֹא or by the jussive with אַל.

(b) The jussive is a form of the imperfect that expresses such ideas as desire, wish, request, etc. It usually occurs in the third person, singular or plural, and typically is spelled the same as a non-jussive, although it sometimes employs a shortened form, especially with weak roots. A jussive verb can often be translated with the help of auxiliary verbs like "let" or "may."

(c) The cohortative is a form of the imperfect that expresses such ideas as desire, intention, request, etc. It occurs only in the first person, singular or plural, and requires the addition of a ָה suffix. A cohortative verb can often be translated with the help of auxiliary verbs like "let" or "may."

b. Tenses

(1) The indicative mood in Hebrew appears in the perfect and imperfect tenses of finite verbs.

(2) The perfect conveys an action or state that is completed in the past, present or future (although it most often expresses the notion of a simple past tense verb in English). The imperfect conveys an action or state that is incomplete in the past, present, or future (although it most often expresses the idea of a simple English future tense verb).

c. Stems

Some of the connotations of the major verb stems are as follows.

(1) *Qal:* simple action in the active voice

(2) *Nifal*

(a) Passive or reflexive of *qal*

(b) With a few verbs:

[1] Reciprocal action

[2] Passive or reflexive of non-*qal* stems

[3] Simple action in the active voice

(3) *Piel*

(a) Intensification of *qal* in the active voice

_____

    (b) Causation in the active voice

    (c) With a few verbs:

        [1] Notion of deprivation in the active voice

        [2] Simple action in the active voice

(4) *Pual*

    (a) Passive of *piel*

    (b) With a few verbs: passive of *qal*

(5) *Hifil*

    (a) Causative of *qal* in the active voice

    (b) With some verbs: simple action in the active voice

(6) *Hofal:* passive of *hifil*

(7) *Hitpael*

    (a) Reflexive of *qal*, *piel*, or *hifil*

    (b) With a few verbs:

        [1] Reciprocal action

        [2] Passive of an active stem

        [3] Intensified action

        [4] Simple action in the active voice

14. CLUES FOR STRONG VERBS

The following clues are helpful for identifying the forms of strong verbs. Some clues in the various conjugations are identical. In these cases the context of a verb or verbal is the clue for recognizing its conjugation.

PERFECT CONJUGATION

a. Clues for recognizing the person, gender, and number of any perfect stem:

3MS	☐☐☐	*3CP*	☐☐☐וּ
3FS	☐☐☐ָה		
2MS	☐☐☐ָתּ	*2MP*	☐☐☐תֶּם
2FS	☐☐☐תּ	*2FP*	☐☐☐תֶּן
1CS	☐☐☐תִּי	*1CP*	☐☐☐נוּ

___

b. Clues for recognizing the stems of the perfect:

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
[7]קָ□□□	נִ□□□	□□ִ□	□ֻ□□	הִ□□□	הָ□□□	הִתְ□ַ□□

c. The *vav* consecutive on the perfect is spelled the same as the *vav* conjunction.

IMPERFECT CONJUGATION

a. Clues for recognizing the person, gender, and number of any imperfect stem:

3MS	י□□□	3MP	י□□□וּ
3FS	תּ□□□	3FP	תּ□□□נָה
2MS	תּ□□□	2MP	תּ□□□וּ
2FS	תּ□□□ִי	2FP	תּ□□□נָה
1CS	א□□□	1CP	נ□□□

b. Clues for recognizing the stems of the imperfect:

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
◁□□□	◁ִ□□□	◁ַ□ִ□□	◁ֻ□□□	◁ַ□□□	◁ָ□□□	◁ִתְ□ַ□□
or	or	or	or			or
◁ִ□□□	◁ִ□□□	◁ְ□ַ□□	◁ְ□ֻ□□			◁ִתְ□ַ□□

c. The *vav* consecutive on the imperfect is typically spelled as ◌ַ◌ְ◌וַ, ◌ָ◌ֶאָ, or ◌ִ◌ְ◌וַיְ, and may cause the imperfect to shorten and its accent to move to the penultimate.

IMPERATIVE CONJUGATION

a. Clues for recognizing the person, gender, and number of any imperative stem:

2MS	□□□	2MP	□□□וּ
2FS	□□□ִי	2FP	□□□נָה

___

[7] A *qames* does not appear in every form (in particular, not in *2MP* or *2FP*). Another clue for the recognition of the perfect, *qal* is the absence of the clues for the other stems.

b. Clues for recognizing the stems of the imperative:

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
□ְ□ֹ□ or [8]□ִ□ְ□	הִ□ָ□ֵ□	□ַ□ֵ□		הַ□ְ□ֵ□		הִתְ□ַ□ֵ□

c. The *2MS* imperative sometimes appears in a longer form that employs a □ָה suffix.

INFINITIVE CONJUGATION

Clues for recognizing the stems of the infinitive:

Construct						
Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
□ְ□ֹ□	הִ□ָ□ֵ□	□ַ□ֵ□		הַ□ְ□ִי□		הִתְ□ַ□ֵ□
Absolute						
□ָ□ֹו□	נִ□ְ□ֹ□ or הִ□ָ□ֵ□	□ַ□ֵ□ or □ַ□ֹ□	□ֻ□ֹ□	הַ□ְ□ֵ□	הָ□ְ□ֵ□	הִתְ□ַ□ֵ□

PARTICIPLE CONJUGATION

a. Clues for recognizing gender and number in any participle stem:

	Singular		Plural	
	Absolute	*Construct*	*Absolute*	*Construct*
M	□□□	□□□	□□□ִים	□□□ִי
F	□□□ֶת or □□□ָה	□□□ֶת or □□□ַת	□□□ֹות	□□□ֹות

---

[8] The first form is relevant for *2MS* and *2FP*, the second for *2FS* and *2MP*.

b. Clues for recognizing the stems of the participle:

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
Active						
□□ֹ֫□		מְ□ַ֫□ֵ□		מַ□□□		מִתְ□ַ֫□ֵ□
Passive						
□□ּו□	נ□□ָ□ [9]		מְ□ֻ□ָ□		מָ□□ָ□	

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15. WEAK VERBS

a. The following chart lists the classifications of weak verbs – for example, *pe*-guttural, *pe-alef, pe-yod, pe-nun, ayin*-guttural, etc.

ל (*3ʳᵈ root consonant position*)	ע (*2ⁿᵈ root consonant position*)	פ (*1ˢᵗ root consonant position*)
Guttural	Guttural (including ר)	Guttural (including ר)
א	ו (middle vowel)	א
ה	י (middle vowel)	י
	[10]עע (double-*ayin*)	נ

b. For summaries of the characteristics of weak verb classes see Lesson 22A.6 (*pe*-gutturals, *pe-alefs, ayin*-gutturals, and *lamed*-gutturals); Lesson 23A.4 (*pe-nun*s); Lesson 24A.3 (*pe-yod*s); Lesson 25A.3 (*ayin-vav*s, *ayin-yod*s, and double-*ayin*s); and Lesson 26A.3 (*lamed-alef*s and *lamed-he*s).

c. Six classifications of weak verbs commonly lose a root consonant in the course of inflection: *pe-yod/vav, pe-nun, ayin-vav, ayin-yod,* double-*ayin,* and *lamed-he*. Other clues for identifying weak roots appear in Lesson 26B and the Lessons mentioned in the preceding paragraph.

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[9] When the construct endings are added, the *qames* reduces.

[10] עע represents a doubling of any consonant (not necessarily ע), so that the consonant that appears in the ע (second consonant) position also appears in the ל (third consonant) position.

Appendix 2

A N A L Y S I S   O F   W O R D S

Any word can be analyzed ("parsed" or "located") in terms of its grammatical status. This appendix provides a scheme for the analysis of the major words in a sentence.

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1. ANALYSIS OF FINITE VERBS

a. The elements in analyzing finite verbs (perfects, imperfects, or imperatives) are as follows:

(1) Root (triconsonantal root of a verb)

(2) Conjugation (*perf, impf,* or *impv*)

(3) Stem (*qal, nif, piel*, etc.)

(4) Person (*1, 2,* or *3*), gender (*M* or *F*), and number (*S* or *P*)

(5) Additional features (such as a prefixed *conj* or *PS*)

(6) Translation (of the verb form, not the root)

b. The chart below illustrates the analysis of finite verbs.

Word	Root	Conju-gation	Stem	P/G/N	Additional Features	Translation
נִשְׁמָ֑ר (Hos 12:14; *Eng* 12:13)	שמר <	*perf*	*nif*	*3MS*		"he was guarded"
וַיִּמְשְׁלוּ (Ps 106:41)	משל <	*impf*	*qal*	*3MP*	+ *vav cons*	"and they ruled"
וְהִשְׁמַ֫עְתִּי (Is 43:12)	שמע <	*perf*	*hif*	*1CS*	+ *vav conj*	"and I caused to hear"
בָּרֲכֵ֫נִי (Ge 27:34)	ברך <	*impv*	*piel*	*2MS*	+ *PS 1CS*	"bless me"

2. ANALYSIS OF NON-FINITE VERBS

a. The elements in analyzing non-finite verbs (infinitives or participles) are as follows:

   (1) Root (triconsonantal root of a verb)

   (2) Conjugation (*inf* or *part*)

   (3) Stem (*qal, nif, piel*, etc.)

   (4) In the case of a participle, *qal* also indicate voice (*act* or *pass*)

   (5) In the case of any participle indicate gender (*M* or *F*) and number (*S* or *P*) – not applicable to infintives

   (6) State (*Ab* or *Cs*)

   (7) Additional features (such as a prefixed *prep* or *PS*)

   (8) Translation (of the verb form, not the root)

b. The chart below illustrates the analysis of non-finite verbs.

Word	Root	Conjugation	Stem[1]	G/N	State	Additional Features	Translation
לְחַזֵּק (Jos 11:20)	חזק >	*inf*	*piel*	--	*Cs*	+ *prep* לְ	"to harden"
הִפָּקֵד (1Ki 20:39)	פקד >	*inf*	*nif*	--	*Ab*		"being missed"
הַהֹלְכִים (Ex 10:8)	הלך >	*part*	*qal act*	*MP*	*Ab*	+ *art*	"the ones going"
מַאֲכִילָם (Jer 9:14; *Eng* 9:15)	אכל >	*part*	*hif*	*MS*	*Cs*	+ *PS 3MP*	"one causing them to eat"

3. ANALYSIS OF NOUNS AND ADJECTIVES

a. The elements in analyzing nouns and adjectives are as follows:

   (1) Root (not the lexical form, but the triconsonantal root from which a noun or adjective is derived, if one can be determined)

   (2) Part of speech (*N* or *adj*)

   (3) Gender (*M* or *F*) and number (*S, P*, or *Du*)

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[1] When a participle is in the *qal* stem, also indicate in this column whether it is active or passive.

(4) State (*Ab* or *Cs*)

(5) Any additional features (such as an *art* or *PS*)

(6) Translation of the word (not the lexical form)

b. The chart below illustrates the analysis of nouns and adjectives.

Word	Root	Part of Speech	G/N	State	Additional Features	Translation
חַכְמוֹת (Jdg 5:29)	חכם <	*adj*	FP	Cs		"wise women of"
יָדַ֫יִם (Jos 8:20)	– [2]	N	FDu	Ab		"hands"
הַטּוֹבָה (Dt 1:35)	טוב <	*adj*	FS	Ab	+ *art*	"the good"
וּמִמִּקְדָּשִׁי (Eze 9:6)	קדשׁ <	N	MS	Cs	+ *prep* מִן, *vav conj, &* PS 1CS	"and from my sanctuary"

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4. ANALYSIS CHART

The chart on the next page provides a model for use by the student in analyzing words. The student has permission to duplicate the page.

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[2] Sometimes no triconsonantal root can be identified for a noun.

Word	Root	Identification[3]	Additional Features	Translation

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[3] The elements required in the "Identification" section are as follows:

For finite verbs: conjugation (*perf, impf,* or *impv*), stem (*qal, nif,* etc.), and *P/G/N*

For non-finite verbs: conjugation (*inf* or *part*), stem (for *part, qal* also give voice [*act* or *pass*]), *G/N* for *part* only, and state (*Ab* or *Cs*)

For nouns and adjectives: part of speech (*N* or *adj*), *G/N*, and state.

Appendix 3

STRONG AND WEAK VERB PARADIGMS

This appendix contains paradigms for regular and weak verbs, as indicated in the following list. Some hypothetical forms (that is, forms that are not extant in the Hebrew Bible) appear for the sake of illustration. The verb roots that are employed in the paradigms appear in parentheses.

1. Strong Verb (מָשַׁל)
2. Strong Stative Verb (קָטֹן, קָדַשׁ, כָּבֵד)
3. Weak Verb: *Pe*-Guttural (חָזַק, עָמַד)
4. Weak Verb: *Pe-Alef* (אָכַל)
5. Weak Verb: True *Pe-Yod* (יָטַב)
6. Weak Verb: *Pe-Yod/Vav* (*Pe-Yod* based on *Pe-Vav*) (יָרֵשׁ, יָטַב)
7. Weak Verb: *Pe-Nun* (נָגַשׁ, נָפַל)
8. Weak Verb: *Ayin*-Guttural (ברך, בָּחַר)
9. Weak Verb: *Ayin-Vav* (קוּם)
10. Weak Verb: *Ayin-Vav* and *Ayin-Yod* (מוּת, בּוֹשׁ, שִׂים, בּוֹא)
11. Weak Verb: Double-*Ayin* (סבב)
12. Weak Verb: *Lamed*-Guttural (שָׁלַח)
13. Weak Verb: *Lamed-Alef* (מָצָא)
14. Weak Verb: *Lamed-He* (גָּלָה)
15. Weak Verb: Irregular (הָיָה, הָלַךְ, לָקַח, נָתַן)
16. Practice Chart for Strong Verb (משל)[1]

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[1] The practice chart provides a structure for the student to practice the forms of the strong verb using משל as a model. The student has the author's permission to reproduce the chart.

1. STRONG VERB PARADIGM (מָשַׁל)

				Perfect			
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	מָשַׁל	נִמְשַׁל	מִשֵּׁל	מֻשַּׁל	הִמְשִׁיל	הָמְשַׁל	הִתְמַשֵּׁל
3FS	מָשְׁלָה	נִמְשְׁלָה	מִשְּׁלָה	מֻשְּׁלָה	הִמְשִׁילָה	הָמְשְׁלָה	הִתְמַשְּׁלָה
2MS	מָשַׁלְתָּ	נִמְשַׁלְתָּ	מִשַּׁלְתָּ	מֻשַּׁלְתָּ	הִמְשַׁלְתָּ	הָמְשַׁלְתָּ	הִתְמַשַּׁלְתָּ
2FS	מָשַׁלְתְּ	נִמְשַׁלְתְּ	מִשַּׁלְתְּ	מֻשַּׁלְתְּ	הִמְשַׁלְתְּ	הָמְשַׁלְתְּ	הִתְמַשַּׁלְתְּ
1CS	מָשַׁלְתִּי	נִמְשַׁלְתִּי	מִשַּׁלְתִּי	מֻשַּׁלְתִּי	הִמְשַׁלְתִּי	הָמְשַׁלְתִּי	הִתְמַשַּׁלְתִּי
3CP	מָשְׁלוּ	נִמְשְׁלוּ	מִשְּׁלוּ	מֻשְּׁלוּ	הִמְשִׁילוּ	הָמְשְׁלוּ	הִתְמַשְּׁלוּ
2MP	מְשַׁלְתֶּם	נִמְשַׁלְתֶּם	מִשַּׁלְתֶּם	מֻשַּׁלְתֶּם	הִמְשַׁלְתֶּם	הָמְשַׁלְתֶּם	הִתְמַשַּׁלְתֶּם
2FP	מְשַׁלְתֶּן	נִמְשַׁלְתֶּן	מִשַּׁלְתֶּן	מֻשַּׁלְתֶּן	הִמְשַׁלְתֶּן	הָמְשַׁלְתֶּן	הִתְמַשַּׁלְתֶּן
1CP	מָשַׁלְנוּ	נִמְשַׁלְנוּ	מִשַּׁלְנוּ	מֻשַּׁלְנוּ	הִמְשַׁלְנוּ	הָמְשַׁלְנוּ	הִתְמַשַּׁלְנוּ

				Imperfect			
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	יִמְשֹׁל	יִמָּשֵׁל	יְמַשֵּׁל	יְמֻשַּׁל	יַמְשִׁיל	יָמְשַׁל	יִתְמַשֵּׁל
3FS	תִּמְשֹׁל	תִּמָּשֵׁל	תְּמַשֵּׁל	תְּמֻשַּׁל	תַּמְשִׁיל	תָּמְשַׁל	תִּתְמַשֵּׁל
2MS	תִּמְשֹׁל	תִּמָּשֵׁל	תְּמַשֵּׁל	תְּמֻשַּׁל	תַּמְשִׁיל	תָּמְשַׁל	תִּתְמַשֵּׁל
2FS	תִּמְשְׁלִי	תִּמָּשְׁלִי	תְּמַשְּׁלִי	תְּמֻשְּׁלִי	תַּמְשִׁילִי	תָּמְשְׁלִי	תִּתְמַשְּׁלִי
1CS	אֶמְשֹׁל	אֶמָּשֵׁל	אֲמַשֵּׁל	אֲמֻשַּׁל	אַמְשִׁיל	אָמְשַׁל	אֶתְמַשֵּׁל
3MP	יִמְשְׁלוּ	יִמָּשְׁלוּ	יְמַשְּׁלוּ	יְמֻשְּׁלוּ	יַמְשִׁילוּ	יָמְשְׁלוּ	יִתְמַשְּׁלוּ
3FP	תִּמְשֹׁלְנָה	תִּמָּשַׁלְנָה	תְּמַשֵּׁלְנָה	תְּמֻשַּׁלְנָה	תַּמְשֵׁלְנָה	תָּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
2MP	תִּמְשְׁלוּ	תִּמָּשְׁלוּ	תְּמַשְּׁלוּ	תְּמֻשְּׁלוּ	תַּמְשִׁילוּ	תָּמְשְׁלוּ	תִּתְמַשְּׁלוּ
2FP	תִּמְשֹׁלְנָה	תִּמָּשַׁלְנָה	תְּמַשֵּׁלְנָה	תְּמֻשַּׁלְנָה	תַּמְשֵׁלְנָה	תָּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
1CP	נִמְשֹׁל	נִמָּשֵׁל	נְמַשֵּׁל	נְמֻשַּׁל	נַמְשִׁיל	נָמְשַׁל	נִתְמַשֵּׁל

1. STRONG VERB PARADIGM (מָשַׁל)

	Imperative						
	Qal	*Nifal*	*Piel*		*Hifil*		*Hitpael*
2MS	מְשֹׁל [2]	הִמָּשֵׁל	מַשֵּׁל		הַמְשֵׁל		הִתְמַשֵּׁל
2FS	מִשְׁלִי	הִמָּשְׁלִי	מַשְּׁלִי		הַמְשִׁילִי		הִתְמַשְּׁלִי
2MP	מִשְׁלוּ	הִמָּשְׁלוּ	מַשְּׁלוּ		הַמְשִׁילוּ		הִתְמַשְּׁלוּ
2FP	מְשֹׁלְנָה	הִמָּשַׁלְנָה	מַשֵּׁלְנָה		הַמְשֵׁלְנָה		הִתְמַשֵּׁלְנָה

	Infinitive						
	Construct						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
	מְשֹׁל	הִמָּשֵׁל	מַשֵּׁל		הַמְשִׁיל		הִתְמַשֵּׁל
	Absolute						
	מָשׁוֹל	נִמְשֹׁל or הִמָּשֹׁל	מַשֵּׁל or מַשֹּׁל	מְשֹׁל	הַמְשֵׁל	הָמְשֵׁל	הִתְמַשֵּׁל

	Participle						
	Active						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
MS, Ab [3]	מֹשֵׁל		מְמַשֵּׁל		מַמְשִׁיל		מִתְמַשֵּׁל
FS, Ab	מֹשֶׁלֶת or מֹשְׁלָה		מְמַשְּׁלָה		מַמְשִׁילָה		מִתְמַשְּׁלָה
MP, Ab	מֹשְׁלִים		מְמַשְּׁלִים		מַמְשִׁילִים		מִתְמַשְּׁלִים
FP, Ab	מֹשְׁלוֹת		מְמַשְּׁלוֹת		מַמְשִׁילוֹת		מִתְמַשְּׁלוֹת
	Passive						
MS, Ab	מָשׁוּל	נִמְשָׁל		מְמֻשָּׁל		מָמְשָׁל	
FS, Ab	מְשׁוּלָה	נִמְשָׁלָה		מְמֻשָּׁלָה		מָמְשָׁלָה	
MP, Ab	מְשׁוּלִים	נִמְשָׁלִים		מְמֻשָּׁלִים		מָמְשָׁלִים	
FP, Ab	מְשׁוּלוֹת	נִמְשָׁלוֹת		מְמֻשָּׁלוֹת		מָמְשָׁלוֹת	

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[2] *2MS impv* can appear in a long form, as in מָשְׁלָה (*impv, qal, 2MS* + ה suffix). See Lesson 17B.3.

[3] Participles can also appear in construct, as in מֹשְׁלֵי (*qal, act, MP, Cs*).

2. STRONG STATIVE VERB PARADIGM (קָטֹן, קָדַשׁ, כָּבֵד)

	Perfect, Qal		
	E-class	*A-class*	*O-class*
3MS	כָּבֵד	קָדַשׁ	קָטֹן
3FS	כָּבְדָה	קָדְשָׁה	קָטְנָה
2MS	כָּבַ֫דְתָּ	קָדַ֫שְׁתָּ	קָטֹ֫נְתָּ
2FS	כָּבַדְתְּ	קָדַשְׁתְּ	קָטֹנְתְּ
1CS	כָּבַ֫דְתִּי	קָדַ֫שְׁתִּי	קָטֹ֫נְתִּי
3CP	כָּבְדוּ	קָדְשׁוּ	קָטְנוּ
2MP	כְּבַדְתֶּם	קְדַשְׁתֶּם	קְטָנְתֶּם
2FP	כְּבַדְתֶּן	קְדַשְׁתֶּן	קְטָנְתֶּן
1CP	כָּבַ֫דְנוּ	קָדַ֫שְׁנוּ	קָטֹ֫נּוּ[4]

	Imperfect, Qal		
	E-class	*A-class*	*O-class*
3MS	יִכְבַּד	יִקְדַּשׁ	יִקְטֹן
3FS	תִּכְבַּד	תִּקְדַּשׁ	תִּקְטֹן
2MS	תִּכְבַּד	תִּקְדַּשׁ	תִּקְטֹן
2FS	תִּכְבְּדִי	תִּקְדְּשִׁי	תִּקְטְנִי
1CS	אֶכְבַּד	אֶקְדַּשׁ	אֶקְטֹן
3MP	יִכְבְּדוּ	יִקְדְּשׁוּ	יִקְטְנוּ
3FP	תִּכְבַּ֫דְנָה	תִּקְדַּ֫שְׁנָה	תִּקְטֹ֫נָּה
2MP	תִּכְבְּדוּ	תִּקְדְּשׁוּ	תִּקְטְנוּ
2FP	תִּכְבַּ֫דְנָה	תִּקְדַּ֫שְׁנָה	תִּקְטֹ֫נָּה
1CP	נִכְבַּד	נִקְדַּשׁ	נִקְטֹן

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[4] The final *nun* of the verb root has assimilated into the *nun* of the verb suffix by means of a *dagesh-forte*. The same situation occurs at other places in the conjugations of this verb.

2. STRONG STATIVE VERB PARADIGM (קָטֹן ,קָדַשׁ ,כָּבֵד)

	Imperative, *Qal*		
	E-class	*A-class*	*O-class*
2MS	כְּבַד	קְדַשׁ	קְטַן
2FS	כִּבְדִי	קִדְשִׁי	קִטְנִי
2MP	כִּבְדוּ	קִדְשׁוּ	קִטְנוּ
2FP	כְּבַ֫דְנָה	קְדַ֫שְׁנָה	קְטַ֫נָּה

	Infinitive, *Qal*		
	E-class	*A-class*	*O-class*
	Construct		
	כְּבַד	קְדֹשׁ	קְטֹן
	Absolute		
	כָּבוֹד	קָדוֹשׁ	קָטוֹן

	Participle, *Qal*, Active		
	E-class	*A-class*	*O-class*
MS, Ab	כָּבֵד	קֹדֵשׁ	קָטֹן

3. WEAK VERB PARADIGM: *PE*-GUTTURAL (חָזַק, עָמַד)[5]

	Perfect					Qal
	Qal	*Nifal*	*Hifil*	*Hofal*		*Qal*
3MS	עָמַד	נֶעֱמַד	הֶעֱמִיד	הָעֳמַד		חָזַק
3FS	עָמְדָה	נֶעֶמְדָה	הֶעֱמִידָה	הָעָמְדָה		חָזְקָה
2MS	עָמַֿדְתָּ	נֶעֱמַֿדְתָּ	הֶעֱמַֿדְתָּ	הָעֳמַֿדְתָּ		חָזַֿקְתָּ
2FS	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ		חָזַקְתְּ
1CS	עָמַֿדְתִּי	נֶעֱמַֿדְתִּי	הֶעֱמַֿדְתִּי	הָעֳמַֿדְתִּי		חָזַֿקְתִּי
3CP	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִֿידוּ	הָעָמְדוּ		חָזְקוּ
2MP	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם		חֲזַקְתֶּם
2FP	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן		חֲזַקְתֶּן
1CP	עָמַֿדְנוּ	נֶעֱמַֿדְנוּ	הֶעֱמַֿדְנוּ	הָעֳמַֿדְנוּ		חָזַֿקְנוּ

	Imperfect					Qal
	Qal	*Nifal*	*Hifil*	*Hofal*		*Qal*
3MS	יַעֲמֹד	יֵעָמֵד	יַעֲמִיד	יָעֳמַד		יֶחֱזַק
3FS	תַּעֲמֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד		תֶּחֱזַק
2MS	תַּעֲמֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד		תֶּחֱזַק
2FS	תַּעַמְדִי	תֵּעָמְדִי	תַּעֲמִֿידִי	תָּעָמְדִי		תֶּחֶזְקִי
1CS	אֶעֱמֹד	אֵעָמֵד	אַעֲמִיד	אָעֳמַד		אֶחֱזַק
3MP	יַעַמְדוּ	יֵעָמְדוּ	יַעֲמִֿידוּ	יָעָמְדוּ		יֶחֶזְקוּ
3FP	תַּעֲמֹֿדְנָה	תֵּעָמַֿדְנָה	תַּעֲמֵֿדְנָה	תָּעֳמַֿדְנָה		תֶּחֱזַֿקְנָה
2MP	תַּעַמְדוּ	תֵּעָמְדוּ	תַּעֲמִֿידוּ	תָּעָמְדוּ		תֶּחֶזְקוּ
2FP	תַּעֲמֹֿדְנָה	תֵּעָמַֿדְנָה	תַּעֲמֵֿדְנָה	תָּעֳמַֿדְנָה		תֶּחֱזַֿקְנָה
1CP	נַעֲמֹד	נֵעָמֵד	נַעֲמִיד	נָעֳמַד		נֶחֱזַק

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[5] חָזַק is a stative verb.

3. WEAK VERB PARADIGM: *PE*-GUTTURAL (חָזַק, עָמַד)

	Imperative				**Qal**
	Qal	*Nifal*	*Hifil*		*Qal*
2MS	עֲמֹד	הֵעָמֵד	הַעֲמֵד		חֲזַק
2FS	עִמְדִי	הֵעָמְדִי	הַעֲמִֽידִי		חִזְקִי
2MP	עִמְדוּ	הֵעָמְדוּ	הַעֲמִֽידוּ		חִזְקוּ
2FP	עֲמֹֽדְנָה	הֵעָמַֽדְנָה	הַעֲמֵֽדְנָה		חֲזַֽקְנָה

Infinitive			
Construct			
Qal	*Nifal*	*Hifil*	*Hofal*
עֲמֹד	הֵעָמֵד	הַעֲמִיד	
Absolute			
עָמוֹד	נַעֲמוֹד	הַעֲמֵד	הָעֲמֵד

	Participle			
	Active			
	Qal	*Nifal*	*Hifil*	*Hofal*
MS, Ab	עֹמֵד		מַעֲמִיד	
FS, Ab	עֹמֶֽדֶת		מַעֲמִידָה	
MP, Ab	עֹמְדִים		מַעֲמִידִים	
FP, Ab	עֹמְדוֹת		מַעֲמִידוֹת	
	Passive			
MS, Ab	עָמוּד	נֶעֱמָד		מָעֳמָד
FS, Ab	עֲמוּדָה	נֶעֱמָדָה		מָעֳמָדָה
MP, Ab	עֲמוּדִים	נֶעֱמָדִים		מָעֳמָדִים
FP, Ab	עֲמוּדוֹת	נֶעֱמָדוֹת		מָעֳמָדוֹת

4. WEAK VERB PARADIGM: *PE-ALEF* (אָכַל)

	Perfect Qal		Imperfect Qal
3MS	אָכַל	*3MS*	יֹאכַל
3FS	אָכְלָה	*3FS*	תֹּאכַל
2MS	אָכַ֫לְתָּ	*2MS*	תֹּאכַל
2FS	אָכַלְתְּ	*2FS*	תֹּאכְלִי
1CS	אָכַ֫לְתִּי	*1CS*	אֹכַל
3CP	אָכְלוּ	*3MP*	יֹאכְלוּ
		3FP	תֹּאכַ֫לְנָה
2MP	אֲכַלְתֶּם	*2MP*	תֹּאכְלוּ
2FP	אֲכַלְתֶּן	*2FP*	תֹּאכַ֫לְנָה
1CP	אָכַ֫לְנוּ	*1CP*	נֹאכַל

	Imperative Qal
2MS	אֱכֹל
2FS	אִכְלִי
2MP	אִכְלוּ
2FP	אֱכֹ֫לְנָה

Infinitive Qal
Construct
אֱכֹל
Absolute
אָכוֹל

	Participle Qal		
	Active		**Passive**
MS, Ab	אֹכֵל		אָכוּל
FS, Ab	אֹכְלָה		אֲכוּלָה
MP, Ab	אֹכְלִים		אֲכוּלִים
FP, Ab	אֹכְלוֹת		אֲכוּלוֹת

5. WEAK VERB PARADIGM: TRUE *PE-YOD* (יָטַב)

	Perfect				Imperfect	
	Qal	*Hifil*			*Qal*	*Hifil*
3MS	יָטַב	הֵיטִיב		3MS	יִיטַב	יֵיטִיב
3FS	יָטְבָה	הֵיטִֿיבָה		3FS	תִּיטַב	תֵּיטִיב
2MS	יָטַֿבְתָּ	הֵיטַֿבְתָּ		2MS	תִּיטַב	תֵּיטִיב
2FS	יָטַבְתְּ	הֵיטַבְתְּ		2FS	תִּיטְבִי	תֵּיטִֿיבִי
1CS	יָטַֿבְתִּי	הֵיטַֿבְתִּי		1CS	אִיטַב	אֵיטִיב
3CP	יָטְֿבוּ	הֵיטִֿיבוּ		3MP	יִיטְֿבוּ	יֵיטִֿיבוּ
				3FP	תִּיטַֿבְנָה	תֵּיטֵֿבְנָה
2MP	יְטַבְתֶּם	הֵיטַבְתֶּם		2MP	תִּיטְֿבוּ	תֵּיטִֿיבוּ
2FP	יְטַבְתֶּן	הֵיטַבְתֶּן		2FP	תִּיטַֿבְנָה	תֵּיטֵֿבְנָה
1CP	יָטַֿבְנוּ	הֵיטַֿבְנוּ		1CP	נִיטַב	נֵיטִיב

	Imperative	
	Qal	*Hifil*
2MS	יְטַב	הֵיטֵב
2FS	יְטְבִי	הֵיטִֿיבִי
2MP	יְטְבוּ	הֵיטִֿיבוּ
2FP	יְטַֿבְנָה	הֵיטֵֿבְנָה

	Infinitive	
	Qal	*Hifil*
	Construct	
	יְטֹב	הֵיטִיב
	Absolute	
	יָטוֹב	הֵיטֵב

	Participle	
	Active	
	Qal	*Hifil*
MS, Ab	יֹטֵב	מֵיטִיב
FS, Ab	יֹטְבָה	מֵיטִיבָה
MP, Ab	יֹטְבִים	מֵיטִיבִים
FP, Ab	יֹטְבוֹת	מֵיטִיבוֹת

6. WEAK VERB PARADIGM: *PE-YOD/VAV* (*PE-YOD* BASED ON *PE-VAV*)
(יָרַשׁ, יָשַׁב)

		Perfect				
	Qal	*Nifal*	*Hifil*	*Hofal*		*Qal*
3MS	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב		יָרַשׁ[6]
3FS	יֶשְׁבָה	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה		יָרְשָׁה
2MS	יָשַׁבְתָּ	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ		יָרַשְׁתָּ
2FS	יָשַׁבְתְּ	נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ		יָרַשְׁתְּ
1CS	יָשַׁבְתִּי	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי		יָרַשְׁתִּי
3CP	יֶשְׁבוּ	נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ		יָרְשׁוּ
2MP	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם		יְרַשְׁתֶּם
2FP	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן		יְרַשְׁתֶּן
1CP	יָשַׁבְנוּ	נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ		יָרַשְׁנוּ

		Imperfect				
	Qal	*Nifal*	*Hifil*	*Hofal*		*Qal*
3MS	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב		יִירַשׁ
3FS	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב		תִּירַשׁ
2MS	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב		תִּירַשׁ
2FS	תֵּשְׁבִי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי		תִּירְשִׁי
1CS	אֵשֵׁב	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב		אִירַשׁ
3MP	יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ		יִירְשׁוּ
3FP	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה		תִּירַשְׁנָה
2MP	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ		תִּירְשׁוּ
2FP	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה		תִּירַשְׁנָה
1CP	נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב		נִירַשׁ

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[6] יָרַשׁ and a few other verbs like it combine characteristics of true *pe-yod* and *pe-yod/vav* verbs.

6. WEAK VERB PARADIGM: *PE-YOD/VAV* (*PE-YOD* BASED ON *PE-VAV*)
(יָרַשׁ, יָשַׁב)

	Imperative				
	Qal	*Nifal*	*Hifil*		*Qal*
2MS	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב		רַשׁ
2FS	שְׁבִי	הִוָּשְׁבִי	הוֹשִׁיבִי		רְשִׁי
2MP	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ		רְשׁוּ
2FP	שֵׁבְנָה	הִוָּשַׁבְנָה	הוֹשֵׁבְנָה		רַֿשְׁנָה

	Infinitive				
	Construct				
	Qal	*Nifal*	*Hifil*	*Hofal*	*Qal*
	שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב	רֶֿשֶׁת
	Absolute				
	Qal	*Nifal*	*Hifil*	*Hofal*	*Qal*
	יָשׁוֹב	הִוָּשֵׁב	הוֹשֵׁב	הוּשֵׁב	יָרוֹשׁ

	Participle				
	Active				
	Qal	*Nifal*	*Hifil*	*Hofal*	*Qal*
MS, Ab	יֹשֵׁב		מוֹשִׁיב		יוֹרֵשׁ
FS, Ab	יֹשְׁבָה		מוֹשִׁיבָה		יֹרְשָׁה
MP, Ab	יֹשְׁבִים		מוֹשִׁיבִים		יֹרְשִׁים
FP, Ab	יֹשְׁבוֹת		מוֹשִׁיבוֹת		יֹרְשׁוֹת
	Passive				
MS, Ab		נוֹשָׁב		מוּשָׁב	
FS, Ab		נוֹשָׁבָה		מוּשָׁבָה	
MP, Ab		נוֹשָׁבִים		מוּשָׁבִים	
FP, Ab		נוֹשָׁבוֹת		מוּשָׁבוֹת	

7. WEAK VERB PARADIGM: *PE-NUN* (נָפַל ,נָגַשׁ)

	Perfect					
	Qal		*Qal*	*Nifal*	*Hifil*	*Hofal*
3MS	נָפַל		נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3FS	נָפְלָה		נָגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2MS	נָפַ֫לְתָּ		נָגַ֫שְׁתָּ	נִגַּ֫שְׁתָּ	הִגַּ֫שְׁתָּ	הֻגַּ֫שְׁתָּ
2FS	נָפַלְתְּ		נָגַשְׁתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
1CS	נָפַ֫לְתִּי		נָגַ֫שְׁתִּי	נִגַּ֫שְׁתִּי	הִגַּ֫שְׁתִּי	הֻגַּ֫שְׁתִּי
3CP	נָפְל֫וּ		נָגְשׁוּ	נִגְּשׁוּ	הִגִּ֫ישׁוּ	הֻגְּשׁוּ
2MP	נְפַלְתֶּם		נְגַשְׁתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
2FP	נְפַלְתֶּן		נְגַשְׁתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
1CP	נָפַ֫לְנוּ		נָגַ֫שְׁנוּ	נִגַּ֫שְׁנוּ	הִגַּ֫שְׁנוּ	הֻגַּ֫שְׁנוּ

	Imperfect					
	Qal		*Qal*	*Nifal*	*Hifil*	*Hofal*
3MS	יִפֹּל		יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
3FS	תִּפֹּל		תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2MS	תִּפֹּל		תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ
2FS	תִּפְּלִי		תִּגְּשִׁי	תִּנָּגְשִׁי	תַּגִּ֫ישִׁי	תֻּגְּשִׁי
1CS	אֶפֹּל		אֶגַּשׁ	אֶנָּגֵשׁ	אַגִּישׁ	אֻגַּשׁ
3MP	יִפְּלוּ		יִגְּשׁוּ	יִנָּגְשׁוּ	יַגִּ֫ישׁוּ	יֻגְּשׁוּ
3FP	תִּפֹּ֫לְנָה		תִּגַּ֫שְׁנָה	תִּנָּגַ֫שְׁנָה	תַּגֵּ֫שְׁנָה	תֻּגַּ֫שְׁנָה
2MP	תִּפְּלוּ		תִּגְּשׁוּ	תִּנָּגְשׁוּ	תַּגִּ֫ישׁוּ	תֻּגְּשׁוּ
2FP	תִּפֹּ֫לְנָה		תִּגַּ֫שְׁנָה	תִּנָּגַ֫שְׁנָה	תַּגֵּ֫שְׁנָה	תֻּגַּ֫שְׁנָה
1CP	נִפֹּל		נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נֻגַּשׁ

7. WEAK VERB PARADIGM: *PE-NUN* (נָגַשׁ, נָפַל)

Imperative					
Qal		*Qal*	*Nifal*	*Hifil*	
2MS	נְפֹל		גַּשׁ	הִנָּגֵשׁ	הַגֵּשׁ
2FS	נִפְלִי		גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי
2MP	נִפְלוּ		גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ
2FP	נְפֹלְנָה		גַּשְׁנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה

Infinitive					
Construct					
Qal		*Qal*	*Nifal*	*Hifil*	*Hofal*
נְפֹל		גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Absolute					
נָפוֹל		נָגוֹשׁ	הִנָּגֵשׁ	הַגֵּשׁ	הֻגֵּשׁ

Participle					
Active					
Qal		*Qal*	*Nifal*	*Hifil*	*Hofal*
MS, Ab	נֹפֵל		נֹגֵשׁ		מַגִּישׁ	
FS, Ab	נֹפֶלֶת		נֹגְשָׁה		מַגִּישָׁה	
MP, Ab	נֹפְלִים		נֹגְשִׁים		מַגִּישִׁים	
FP, Ab	נֹפְלוֹת		נֹגְשׁוֹת		מַגִּישׁוֹת	
Passive					
MS, Ab			נָגוֹשׁ	נִגָּשׁ		מֻגָּשׁ
FS, Ab			נְגוּשָׁה	נִגָּשָׁה		מֻגָּשָׁה
MP, Ab			נְגוּשִׁים	נִגָּשִׁים		מֻגָּשִׁים
FP, Ab			נְגוּשׁוֹת	נִגָּשׁוֹת		מֻגָּשׁוֹת

8. WEAK VERB PARADIGM: *AYIN*-GUTTURAL (בָּחַר ,ברך)

	Perfect					
	Qal	*Nifal*		*Piel*	*Pual*	*Hitpael*
3MS	בָּחַר	נִבְחַר		בֵּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
3FS	בָּחֲרָה	נִבְחֲרָה		בֵּרְכָה	בֹּרְכָה	הִתְבָּרֲכָה
2MS	בָּחַ֫רְתָּ	נִבְחַ֫רְתָּ		בֵּרַ֫כְתָּ	בֹּרַ֫כְתָּ	הִתְבָּרַ֫כְתָּ
2FS	בָּחַרְתְּ	נִבְחַרְתְּ		בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
1CS	בָּחַ֫רְתִּי	נִבְחַ֫רְתִּי		בֵּרַ֫כְתִּי	בֹּרַ֫כְתִּי	הִתְבָּרַ֫כְתִּי
3CP	בָּחֲרוּ	נִבְחֲרוּ		בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרֲכוּ
2MP	בְּחַרְתֶּם	נִבְחַרְתֶּם		בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
2FP	בְּחַרְתֶּן	נִבְחַרְתֶּן		בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
1CP	בָּחַ֫רְנוּ	נִבְחַ֫רְנוּ		בֵּרַ֫כְנוּ	בֹּרַ֫כְנוּ	הִתְבָּרַ֫כְנוּ

	Imperfect					
	Qal	*Nifal*		*Piel*	*Pual*	*Hitpael*
3MS	יִבְחַר	יִבָּחֵר		יְבָרֵךְ	יְבֹרַךְ	יִתְבָּרֵךְ
3FS	תִּבְחַר	תִּבָּחֵר		תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2MS	תִּבְחַר	תִּבָּחֵר		תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2FS	תִּבְחֲרִי	תִּבָּחֲרִי		תְּבָרֲכִי	תְּבֹרֲכִי	תִּתְבָּרֲכִי
1CS	אֶבְחַר	אֶבָּחֵר		אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
3MP	יִבְחֲרוּ	יִבָּחֲרוּ		יְבָרֲכוּ	יְבֹרֲכוּ	יִתְבָּרֲכוּ
3FP	תִּבְחַ֫רְנָה	תִּבָּחַ֫רְנָה		תְּבָרֵ֫כְנָה	תְּבֹרַ֫כְנָה	תִּתְבָּרֵ֫כְנָה
2MP	תִּבְחֲרוּ	תִּבָּחֲרוּ		תְּבָרֲכוּ	תְּבֹרֲכוּ	תִּתְבָּרֲכוּ
2FP	תִּבְחַ֫רְנָה	תִּבָּחַ֫רְנָה		תְּבָרֵ֫כְנָה	תְּבֹרַ֫כְנָה	תִּתְבָּרֵ֫כְנָה
1CP	נִבְחַר	נִבָּחֵר		נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ

8. WEAK VERB PARADIGM: *AYIN*-GUTTURAL (ברך, בָּחַר)

	Imperative					
	Qal	*Nifal*		*Piel*		*Hitpael*
2MS	בְּחַר	הִבָּחֵר		בָּרֵךְ		הִתְבָּרֵךְ
2FS	בַּחֲרִי	הִבָּחֲרִי		בָּרְכִי		הִתְבָּרֲכִי
2MP	בַּחֲרוּ	הִבָּחֲרוּ		בָּרְכוּ		הִתְבָּרֲכוּ
2FP	בְּחַרְנָה	הִבָּחַרְנָה		בָּרֵכְנָה		הִתְבָּרֵכְנָה

	Infinitive					
	Construct					
	Qal	*Nifal*		*Piel*	*Pual*	*Hitpael*
	בְּחֹר	הִבָּחֵר		בָּרֵךְ בָּרֹךְ	בֹּרַךְ	הִתְבָּרֵךְ
	Absolute					
	בָּחוֹר	נִבְחֹר		בָּרֵךְ		הִתְבָּרֵךְ

	Participle					
	Active					
	Qal	*Nifal*		*Piel*	*Pual*	*Hitpael*
MS, Ab	בֹּחֵר			מְבָרֵךְ		מִתְבָּרֵךְ
FS, Ab	בֹּחֲרָה			מְבָרֲכָה		מִתְבָּרֲכָה
MP, Ab	בֹּחֲרִים			מְבָרְכִים		מִתְבָּרֲכִים
FP, Ab	בֹּחֲרוֹת			מְבָרְכוֹת		מִתְבָּרֲכוֹת
	Passive					
MS, Ab	בָּחוּר	נִבְחָר			מְבֹרָךְ	
FS, Ab	בְּחוּרָה	נִבְחָרָה			מְבֹרָכָה	
MP, Ab	בְּחוּרִים	נִבְחָרִים			מְבֹרָכִים	
FP, Ab	בְּחוּרוֹת	נִבְחָרוֹת			מְבֹרָכוֹת	

9. WEAK VERB PARADIGM: *AYIN-VAV* (קוּם)

	Perfect						
	Qal	*Nifal*	*Polel*	*Polal*	*Hifil*	*Hofal*	*Hitpolel*
3MS	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם	הִתְקוֹמֵם
3FS	קָ֫מָה	נָק֫וֹמָה	קוֹמְמָה	קוֹמְמָה	הֵקִ֫ימָה	הוּקְמָה	הִתְקוֹמְמָה
2MS	קַ֫מְתָּ	נְקוּמ֫וֹתָ	קוֹמַ֫מְתָּ	קוֹמַ֫מְתָּ	הֲקִימ֫וֹתָ	הוּקַ֫מְתָּ	הִתְקוֹמַ֫מְתָּ
2FS	קַמְתְּ	נְקוּמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	הֲקִימוֹת	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
1CS	קַ֫מְתִּי	נְקוּמ֫וֹתִי	קוֹמַ֫מְתִּי	קוֹמַ֫מְתִּי	הֲקִימ֫וֹתִי	הוּקַ֫מְתִּי	הִתְקוֹמַ֫מְתִּי
3CP	קָ֫מוּ	נָק֫וֹמוּ	קוֹמְמוּ	קוֹמְמוּ	הֵקִ֫ימוּ	הוּקְמוּ	הִתְקוֹמְמוּ
2MP	קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֲקִימוֹתֶם	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
2FP	קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֲקִימוֹתֶן	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
1CP	קַ֫מְנוּ	נְקוּמ֫וֹנוּ	קוֹמַ֫מְנוּ	קוֹמַ֫מְנוּ	הֲקִימ֫וֹנוּ	הוּקַ֫מְנוּ	הִתְקוֹמַ֫מְנוּ

	Imperfect						
	Qal	*Nifal*	*Polel*	*Polal*	*Hifil*	*Hofal*	*Hitpolel*
3MS	יָקוּם	יִקּוֹם	יְקוֹמֵם	יְקוֹמַם	יָקִים	יוּקַם	יִתְקוֹמֵם
3FS	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	תָּקִים	תּוּקַם	תִּתְקוֹמֵם
2MS	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	תָּקִים	תּוּקַם	תִּתְקוֹמֵם
2FS	תָּק֫וּמִי	תִּקּ֫וֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תָּקִ֫ימִי	תּוּקְמִי	תִּתְקוֹמְמִי
1CS	אָקוּם	אֶקּוֹם	אֲקוֹמֵם	אֲקוֹמַם	אָקִים	אוּקַם	אֶתְקוֹמֵם
3MP	יָק֫וּמוּ	יִקּ֫וֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָקִ֫ימוּ	יוּקְמוּ	יִתְקוֹמְמוּ
3FP	תְּקוּמֶ֫ינָה	תִּקּוֹמַ֫מְנָה	תְּקוֹמֵ֫מְנָה	תְּקוֹמַ֫מְנָה	תָּקֵ֫מְנָה	תּוּקַ֫מְנָה	תִּתְקוֹמֵ֫מְנָה
2MP	תָּק֫וּמוּ	תִּקּ֫וֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּקִ֫ימוּ	תּוּקְמוּ	תִּתְקוֹמְמוּ
2FP	תְּקוּמֶ֫ינָה	תִּקּוֹמַ֫מְנָה	תְּקוֹמֵ֫מְנָה	תְּקוֹמַ֫מְנָה	תָּקֵ֫מְנָה	תּוּקַ֫מְנָה	תִּתְקוֹמֵ֫מְנָה
1CP	נָקוּם	נִקּוֹם	נְקוֹמֵם	נְקוֹמַם	נָקִים	נוּקַם	נִתְקוֹמֵם

9. WEAK VERB PARADIGM: *AYIN-VAV* (קוּם)

	Imperative						
	Qal	*Nifal*	*Polel*		*Hifil*		*Hitpolel*
2MS	קוּם	הִקּוֹם	קוֹמֵם		הָקֵם		הִתְקוֹמֵם
2FS	קֽוּמִי	הִקּֽוֹמִי	קוֹמְמִי		הָקִֽימִי		הִתְקוֹמְמִי
2MP	קֽוּמוּ	הִקּֽוֹמוּ	קוֹמְמוּ		הָקִֽימוּ		הִתְקוֹמְמוּ
2FP	קֹֽמְנָה	הִקֹּֽומְנָה	קוֹמֵֽמְנָה		הָקֵֽמְנָה		הִתְקוֹמֵֽמְנָה

	Infinitive						
	Construct						
	Qal	*Nifal*	*Polel*		*Hifil*	*Hofal*	*Hitpolel*
	קוּם	הִקּוֹם	קוֹמֵם		הָקִים	הוּקַם	הִתְקוֹמֵם
	Absolute						
	קוֹם	הִקּוֹם			הָקֵם	הוּקֵם	הִתְקוֹמֵם

	Participle						
	Active						
	Qal	*Nifal*	*Polel*	*Polal*	*Hifil*	*Hofal*	*Hitpolel*
MS, Ab	קָם		מְקוֹמֵם		מֵקִים		מִתְקוֹמֵם
FS, Ab	קָמָה		מְקוֹמְמָה		מְקִימָה		מִתְקוֹמְמָה
MP, Ab	קָמִים		מְקוֹמְמִים		מְקִימִים		מִתְקוֹמְמִים
FP, Ab	קָמוֹת		מְקוֹמְמוֹת		מְקִימוֹת		מִתְקוֹמְמוֹת
	Passive						
MS, Ab		נָקוֹם		מְקוֹמָם		מוּקָם	
FS, Ab		נְקוֹמָה		מְקוֹמָמָה		מוּקָמָה	
MP, Ab		נְקוֹמִים		מְקוֹמָמִים		מוּקָמִים	
FP, Ab		נְקוֹמוֹת		מְקוֹמָמוֹת		מוּקָמוֹת	

10. WEAK VERB PARADIGM: *AYIN-VAV* AND *AYIN-YOD*
(מוּת, בּוֹשׁ, שִׂים, בּוֹא[7])

	בּוֹא		שִׂים		בּוֹשׁ		מוּת
	P e r f e c t						
	Qal		*Qal*		*Qal*		*Qal*
3MS	בָּא		שָׂם		בּוֹשׁ		מֵת
3FS	בָּ֫אָה		שָׂ֫מָה		בּ֫וֹשָׁה		מֵ֫תָה
2MS	בָּ֫אתָ		שַׂ֫מְתָּ		בּ֫שְׁתָּ		מַ֫תָּה
2FS	בָּאת		שַׂמְתְּ		בּשְׁתְּ		מַתְּ
1CS	בָּ֫אתִי		שַׂ֫מְתִּי		בּ֫שְׁתִּי		מַ֫תִּי
3CP	בָּ֫אוּ		שָׂ֫מוּ		בּ֫וֹשׁוּ		מֵ֫תוּ
2MP	בָּאתֶם		שַׂמְתֶּם		בָּשְׁתֶּם		מַתֶּם
2FP	בָּאתֶן		שַׂמְתֶּן		בָּשְׁתֶּן		מַתֶּן
1CP	בָּ֫אנוּ		שַׂ֫מְנוּ		בּ֫שְׁנוּ		מַ֫תְנוּ

	בּוֹא		שִׂים		בּוֹשׁ		מוּת
	I m p e r f e c t						
	Qal		*Qal*		*Qal*		*Qal*
3MS	יָבוֹא		יָשִׂים		יֵבוֹשׁ		יָמוּת
3FS	תָּבוֹא		תָּשִׂים		תֵּבוֹשׁ		תָּמוּת
2MS	תָּבוֹא		תָּשִׂים		תֵּבוֹשׁ		תָּמוּת
2FS	תָּב֫וֹאִי		תָּשִׂ֫ימִי		תֵּב֫וֹשִׁי		תָּמ֫וּתִי
1CS	אָבוֹא		אָשִׂים		אֵבוֹשׁ		אָמוּת
3MP	יָב֫וֹאוּ		יָשִׂ֫ימוּ		יֵב֫וֹשׁוּ		יָמ֫וּתוּ
3FP	תָּב֫וֹאנָה		תְּשִׂימֶ֫ינָה		תֵּב֫וֹשְׁנָה		תְּמוּתֶ֫ינָה
2MP	תָּב֫וֹאוּ		תָּשִׂ֫ימוּ		תֵּב֫וֹשׁוּ		תָּמ֫וּתוּ
2FP	תָּב֫וֹאנָה		תְּשִׂימֶ֫ינָה		תֵּב֫וֹשְׁנָה		תְּמוּתֶ֫ינָה
1CP	נָבוֹא		נָשִׂים		נֵבוֹשׁ		נָמוּת

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[7] בּוֹשׁ and מוּת are stative verbs.

10. Weak Verb Paradigm: *Ayin-Vav* and *Ayin-Yod*
(מוּת, בּוֹשׁ, שִׂים, בּוֹא)

	בּוֹא		שִׂים		בּוֹשׁ		מוּת
Imperative							
	Qal		Qal		Qal		Qal
2MS	בּוֹא		שִׂים		בּוֹשׁ		מוּת
2FS	בּוֹאִי		שִׂימִי		בּוֹשִׁי		מֻוֹתִי
2MP	בּוֹאוּ		שִׂימוּ		בּוֹשׁוּ		מֻוֹתוּ
2FP	בּוֹאנָה		שֵׂמְנָה		בּוֹשְׁנָה		מֹתְנָה

	בּוֹא		שִׂים		בּוֹשׁ		מוּת
Infinitive							
Construct							
Qal		Qal		Qal		Qal	
בּוֹא		שִׂים		בּוֹשׁ		מוּת	
Absolute							
בּוֹא		שׂוֹם		בּוֹשׁ		מוֹת	

	בָּא		שָׂם		בּוֹשׁ		מֵת
Participle							
Active							
	Qal		Qal		Qal		Qal
MS, Ab	בָּא		שָׂם		בּוֹשׁ		מֵת
FS, Ab	בָּאָה		שָׂמָה		בּוֹשָׁה		מֵתָה
MP, Ab	בָּאִים		שָׂמִים		בּוֹשִׁים		מֵתִים
FP, Ab	בָּאוֹת		שָׂמוֹת		בּוֹשׁוֹת		מֵתוֹת

11. WEAK VERB PARADIGM: DOUBLE-*AYIN* (סבב)

	Perfect						
	Qal	*Nifal*	*Poel* [8]	*Poal*	*Hifil*	*Hofal*	*Hitpoel*
3MS	סַב [9]	נָסַב	סוֹבֵב	סוֹבַב	הֵסַב	הוּסַב	הִסְתּוֹבֵב
3FS	סַֽבָּה	נָסַֽבָּה	סוֹבְבָה	סוֹבְבָה	הֵסַֽבָּה	הוּסַֽבָּה	הִסְתּוֹבְבָה
2MS	סַבּֽוֹתָ	נְסַבּֽוֹתָ	סוֹבַֽבְתָּ	סוֹבַֽבְתָּ	הֲסִבּֽוֹתָ	הוּסַבּֽוֹתָ	הִסְתּוֹבַֽבְתָּ
2FS	סַבּוֹת	נְסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	הֲסִבּוֹת	הוּסַבּוֹת	הִסְתּוֹבַבְתְּ
1CS	סַבּֽוֹתִי	נְסַבּֽוֹתִי	סוֹבַֽבְתִּי	סוֹבַֽבְתִּי	הֲסִבּֽוֹתִי	הוּסַבּֽוֹתִי	הִסְתּוֹבַֽבְתִּי
3CP	סַֽבּוּ	נָסַֽבּוּ	סוֹבְבוּ	סוֹבְבוּ	הֵסַֽבּוּ	הוּסַֽבּוּ	הִסְתּוֹבְבוּ
2MP	סַבּוֹתֶם	נְסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הֲסִבּוֹתֶם	הוּסַבּוֹתֶם	הִסְתּוֹבַבְתֶּם
2FP	סַבּוֹתֶן	נְסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הֲסִבּוֹתֶן	הוּסַבּוֹתֶן	הִסְתּוֹבַבְתֶּן
1CP	סַבּֽוֹנוּ	נְסַבּֽוֹנוּ	סוֹבַֽבְנוּ	סוֹבַֽבְנוּ	הֲסִבּֽוֹנוּ	הוּסַבּֽוֹנוּ	הִסְתּוֹבַֽבְנוּ

	Imperfect						
	Qal [10]	*Nifal*	*Poel*	*Poal*	*Hifil*	*Hofal*	*Hitpoel*
3MS	יָסֹב	יִסַּב	יְסוֹבֵב	יְסוֹבַב	יָסֵב	יוּסַב	יִסְתּוֹבֵב
3FS	תָּסֹב	תִּסַּב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב
2MS	תָּסֹב	תִּסַּב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב
2FS	תָּסֹֽבִּי	תִּסַּֽבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תָּסֵֽבִּי	תּוּסַֽבִּי	תִּסְתּוֹבְבִי
1CS	אָסֹב	אֶסַּב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶסְתּוֹבֵב
3MP	יָסֹֽבּוּ	יִסַּֽבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יָסֵֽבּוּ	יוּסַֽבּוּ	יִסְתּוֹבְבוּ
3FP	תְּסֻבֶּֽינָה	תִּסַּבֶּֽינָה	תְּסוֹבֵֽבְנָה	תְּסוֹבַֽבְנָה	תְּסִבֶּֽינָה	תּוּסַבֶּֽינָה	תִּסְתּוֹבֵֽבְנָה
2MP	תָּסֹֽבּוּ	תִּסַּֽבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תָּסֵֽבּוּ	תּוּסַֽבּוּ	תִּסְתּוֹבְבוּ
2FP	תְּסֻבֶּֽינָה	תִּסַּבֶּֽינָה	תְּסוֹבֵֽבְנָה	תְּסוֹבַֽבְנָה	תְּסִבֶּֽינָה	תּוּסַבֶּֽינָה	תִּסְתּוֹבֵֽבְנָה
1CP	נָסֹב	נִסַּב	נְסוֹבֵב	נְסוֹבַב	נָסֵב	תּוּסַב	נִסְתּוֹבֵב

[8] Double-*ayin* verbs usually follow the strong verb pattern in *piel, pual,* and *hitpael*; however, they may also use the alternate forms of *poel, poal,* and *hitpoel,* as illustrated in this chart. In *hitpoel* the sibilant consonant of סבב changes places with the ת of the prefix. (See Lesson 13A.7c and Lesson 15A.7c.)

[9] In *perf, qal,* סבב has these alternate forms: *3MS:* סָבַב; *3FS:* סָבְבָה; and *3CP:* סָבְבוּ.

[10] Some double-*ayins* display variations from this paradigm in the prefix vowel for *impf, qal.* For example, סבב can also be inflected as יִסֹּב, תִּסֹּב, תִּסֹּב, תִּסֹּֽבִי, etc.; and the stative verb קלל in *impf, qal* follows the pattern of יֵקַל, תֵּקַל, תֵּקַֽלִּי, etc.

11. WEAK VERB PARADIGM: DOUBLE-*AYIN* (סבב)

	Imperative						
	Qal	*Nifal*	*Poel*		*Hifil*		*Hitpoel*
2MS	סֹב	הִסַּב	סוֹבֵב		הָסֵב		הִסְתּוֹבֵב
2FS	סֹּבִּי	הִסַּּבִּי	סוֹבְבִי		הָסֵּבִּי		הִסְתּוֹבְבִי
2MP	סֹּבוּ	הִסַּּבוּ	סוֹבְבוּ		הָסֵּבוּ		הִסְתּוֹבְבוּ
2FP	סֻבֶּֽינָה	הִסַּבֶּֽינָה	סוֹבֵֽבְנָה		הֲסִבֶּֽינָה		הִסְתּוֹבֵֽבְנָה

	Infinitive						
	Construct						
Qal	*Nifal*	*Poel*	*Poal*	*Hifil*	*Hofal*	*Hitpoel*
סֹב	הִסֵּב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִסְתּוֹבֵב
Absolute						
סָבוֹב	הִסּוֹב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִסְתּוֹבֵב

	Participle						
	Active						
	Qal [11]	*Nifal*	*Poel*	*Poal*	*Hifil*	*Hofal*	*Hitpoel*
MS, Ab	סֹבֵב		מְסוֹבֵב		מֵסֵב		מִסְתּוֹבֵב
FS, Ab	סֹבְבָה		מְסוֹבְבָה		מְסִבָּה		מִסְתּוֹבְבָה
MP, Ab	סֹבְבִים		מְסוֹבְבִים		מְסִבִּים		מִסְתּוֹבְבִים
FP, Ab	סֹבְבוֹת		מְסוֹבְבוֹת		מְסִבּוֹת		מִסְתּוֹבְבוֹת
	Passive						
MS, Ab		נָסָב		מְסוֹבָב		מוּסָב	
FS, Ab		נְסַבָּה		מְסוֹבָבָה		מוּסָבָה	
MP, Ab		נְסַבִּים		מְסוֹבָבִים		מוּסָבִים	
FP, Ab		נְסַבּוֹת		מְסוֹבָבוֹת		מוּסָבוֹת	

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[11] The stative verb קלל in *part, qal, act* is inflected as קַל, קַלָּה, קַלִּים, and קַלּוֹת.

12. WEAK VERB PARADIGM: *LAMED*-GUTTURAL (שָׁלַח)

	Perfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	שָׁלַח	נִשְׁלַח	שִׁלַּח	שֻׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח[12]
3FS	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
2MS	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2FS	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ	שֻׁלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
1CS	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	שֻׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
3CP	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	שֻׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
2MP	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שֻׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2FP	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	שֻׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1CP	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	שֻׁלַּחְנוּ	הִשְׁלַחְנוּ	הָשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ

	Imperfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח	יְשֻׁלַּח	יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
3FS	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2MS	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2FS	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי	תְּשֻׁלְּחִי	תַּשְׁלִיחִי	תָּשְׁלְחִי	תִּשְׁתַּלְּחִי
1CS	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח	אֲשֻׁלַּח	אַשְׁלִיחַ	אָשְׁלַח	אֶשְׁתַּלַּח
3MP	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יְשֻׁלְּחוּ	יַשְׁלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחוּ
3FP	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2MP	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ	תְּשֻׁלְּחוּ	תַּשְׁלִיחוּ	תָּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
2FP	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1CP	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח	נְשֻׁלַּח	נַשְׁלִיחַ	נָשְׁלַח	נִשְׁתַּלַּח

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[12] In *hitpael* the sibilant consonant of שלח changes places with the ת of the prefix. (See Lesson 13A.7c and Lesson 15A.7c.)

12. WEAK VERB PARADIGM: *LAMED*-GUTTURAL (שָׁלַח)

Imperative

	Qal	Nifal	Piel		Hifil		Hitpael
2MS	שְׁלַח	הִשָּׁלַח	שַׁלַּח		הַשְׁלַח		הִשְׁתַּלַּח
2FS	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי		הַשְׁלִיחִי		הִשְׁתַּלְּחִי
2MP	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ		הַשְׁלִיחוּ		הִשְׁתַּלְּחוּ
2FP	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה		הַשְׁלַחְנָה		הִשְׁתַּלַּחְנָה

Infinitive

Construct

Qal	Nifal	Piel		Hifil	Hofal	Hitpael
שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח		הַשְׁלִיחַ		הִשְׁתַּלַּח

Absolute

Qal	Nifal	Piel		Hifil	Hofal	Hitpael
שָׁלוֹחַ	נִשְׁלוֹחַ or הִשָּׁלֵחַ	שַׁלֵּחַ		הַשְׁלֵחַ	הָשְׁלֵחַ	

Participle

Active

	Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
MS, Ab	שֹׁלֵחַ		מְשַׁלֵּחַ		מַשְׁלִיחַ		מִשְׁתַּלֵּחַ
FS, Ab	שֹׁלְחָה		מְשַׁלְּחָה		מַשְׁלִיחָה		מִשְׁתַּלְּחָה
MP, Ab	שֹׁלְחִים		מְשַׁלְּחִים		מַשְׁלִיחִים		מִשְׁתַּלְּחִים
FP, Ab	שֹׁלְחוֹת		מְשַׁלְּחוֹת		מַשְׁלִיחוֹת		מִשְׁתַּלְּחוֹת

Passive

	Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
MS, Ab	שָׁלוּחַ	נִשְׁלָח		מְשֻׁלָּח		מָשְׁלָח	
FS, Ab	שְׁלוּחָה	נִשְׁלָחָה		מְשֻׁלָּחָה		מָשְׁלָחָה	
MP, Ab	שְׁלוּחִים	נִשְׁלָחִים		מְשֻׁלָּחִים		מָשְׁלָחִים	
FP, Ab	שְׁלוּחוֹת	נִשְׁלָחוֹת		מְשֻׁלָּחוֹת		מָשְׁלָחוֹת	

13. WEAK VERB PARADIGM: *LAMED-ALEF* (מָצָא)

	Perfect						
	Qal [13]	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הֻמְצָא	הִתְמַצֵּא
3FS	מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
2MS	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצֵּאתָ	הִמְצֵאתָ	הֻמְצֵאתָ	הִתְמַצֵּאתָ
2FS	מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	הִמְצֵאת	הֻמְצֵאת	הִתְמַצֵּאת
1CS	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הֻמְצֵאתִי	הִתְמַצֵּאתִי
3CP	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	הִמְצִיאוּ	הֻמְצְאוּ	הִתְמַצְּאוּ
2MP	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם	הִתְמַצֵּאתֶם
2FP	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן	הִתְמַצֵּאתֶן
1CP	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הֻמְצֵאנוּ	הִתְמַצֵּאנוּ

	Imperfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יְמֻצָּא	יַמְצִיא	יֻמְצָא	יִתְמַצֵּא
3FS	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
2MS	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
2FS	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תְּמֻצְּאִי	תַּמְצִיאִי	תֻּמְצְאִי	תִּתְמַצְּאִי
1CS	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא	אֲמֻצָּא	אַמְצִיא	אֻמְצָא	אֶתְמַצֵּא
3MP	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יְמֻצְּאוּ	יַמְצִיאוּ	יֻמְצְאוּ	יִתְמַצְּאוּ
3FP	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
2MP	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תְּמֻצְּאוּ	תַּמְצִיאוּ	תֻּמְצְאוּ	תִּתְמַצְּאוּ
2FP	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
1CP	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נְמֻצָּא	נַמְצִיא	נֻמְצָא	נִתְמַצֵּא

[13] Stative *lamed-alef*s follow a variant pattern of inflection in *perf, qal,* as illustrated by מָלֵא, מָלְאָה, מָלֵאתָ, מָלֵאת, מָלֵאתִי, etc.

13. WEAK VERB PARADIGM: *LAMED-ALEF* (מָצָא)

		Imperative					
	Qal	*Nifal*	*Piel*		*Hifil*		*Hitpael*
2MS	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
2FS	מִצְאִי	הִמָּצְאִי	מַצְּאִי		הַמְצִיאִי		הִתְמַצְּאִי
2MP	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ
2FP	מְצֶּׄאנָה	הִמָּצֶׄאנָה	מַצֶּׄאנָה		הַמְצֶׄאנָה		הִתְמַצֶּׄאנָה

	Infinitive						
	Construct						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
	מְצֹא	הִמָּצֵא	מַצֵּא	מֻצָּא	הַמְצִיא	הֻמְצָה	הִתְמַצֵּא
	Absolute						
	מָצוֹא	נִמְצֹא	מַצֹּא	מֻצֹּא	הַמְצֵא	הֻמְצֵא	הִתְמַצֵּא

	Participle						
	Active						
	Qal [14]	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
MS, Ab	מֹצֵא		מְמַצֵּא		מַמְצִיא		מִתְמַצֵּא
FS, Ab	מֹצֵאת		מְמַצְּאָה		מַמְצִיאָה		מִתְמַצְּאָה
MP, Ab	מֹצְאִים		מְמַצְּאִים		מַמְצִיאִים		מִתְמַצְּאִים
FP, Ab	מֹצְאוֹת		מְמַצְּאוֹת		מַמְצִיאוֹת		מִתְמַצְּאוֹת
	Passive						
MS, Ab	מָצוּא	נִמְצָא		מְמֻצָּא		מֻמְצָא	
FS, Ab	מְצוּאָה	נִמְצָאָה		מְמֻצָּאָה		מֻמְצָאָה	
MP, Ab	מְצוּאִים	נִמְצָאִים		מְמֻצָּאִים		מֻמְצָאִים	
FP, Ab	מְצוּאוֹת	נִמְצָאוֹת		מְמֻצָּאוֹת		מֻמְצָאוֹת	

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[14] Stative *lamed-alef*s follow a variant pattern of inflection in *part, qal, act,* as illustrated by מָלֵא, מְלֵאָה, מְלֵאִים, מְלֵאוֹת.

14. WEAK VERB PARADIGM: *LAMED-HE* (גָּלָה)

	Perfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
3FS	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
2MS	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ	גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלִּיתָ
2FS	גָּלִית	נִגְלֵית	גִּלִּית	גֻּלֵּית	הִגְלֵית	הָגְלֵית	הִתְגַּלִּית
1CS	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלֵּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
3CP	גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
2MP	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם	גֻּלֵּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלִּיתֶם
2FP	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן	גֻּלֵּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלִּיתֶן
1CP	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ	גֻּלֵּינוּ	הִגְלֵינוּ	הָגְלֵינוּ	הִתְגַּלִּינוּ

	Imperfect						
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
3FS	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2MS	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2FS	תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
1CS	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
3MP	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
3FP	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
2MP	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
2FP	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
1CP	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה

14. WEAK VERB PARADIGM: *LAMED-HE* (גְּלָה)

Imperative

	Qal	Nifal	Piel		Hifil		Hitpael
2MS	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
2FS	גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי
2MP	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ
2FP	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה		הַגְלֶינָה		הִתְגַּלֶּינָה

Infinitive

Construct

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת

Absolute

Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
גָּלֹה	נִגְלֹה	גַּלֹּה	גֻּלֹּה	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה

Participle

Active

	Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
MS, Ab	גֹּלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
FS, Ab	גֹּלָה		מְגַלָּה		מַגְלָה		מִתְגַּלָּה
MP, Ab	גֹּלִים		מְגַלִּים		מַגְלִים		מִתְגַּלִּים
FP, Ab	גֹּלוֹת		מְגַלּוֹת		מַגְלוֹת		מִתְגַּלּוֹת

Passive

	Qal	Nifal	Piel	Pual	Hifil	Hofal	Hitpael
MS, Ab	גָּלוּי	נִגְלֶה		מְגֻלֶּה		מָגְלֶה	
FS, Ab	גְּלוּיָה	נִגְלָה		מְגֻלָּה		מָגְלָה	
MP, Ab	גְּלוּיִים	נִגְלִים		מְגֻלִּים		מָגְלִים	
FP, Ab	גְּלוּיוֹת	נִגְלוֹת		מְגֻלּוֹת		מָגְלוֹת	

15. WEAK VERB PARADIGM: IRREGULAR VERBS (הָיָה, הָלַךְ[16], לָקַח[15], נָתַן)

	Perfect									
	Qal	*Nifal*		*Qal*	*Nifal*		*Qal*	*Hifil*		*Qal*
3MS	נָתַן	נִתַּן		לָקַח	נִלְקַח		הָלַךְ	הוֹלִיךְ		הָיָה
3FS	נָתְנָה	נִתְּנָה		לָקְחָה	נִלְקְחָה		הָלְכָה			הָיְתָה
2MS	נָתַ֫תָּ[17]	נִתַּ֫תָּ		לָקַ֫חְתָּ			הָלַ֫כְתָּ			הָיִ֫יתָ
2FS	נָתַתְּ			לָקַחַתְּ			הָלַכְתְּ			הָיִית
1CS	נָתַ֫תִּי			לָקַ֫חְתִּי			הָלַ֫כְתִּי	הוֹלַ֫כְתִּי		הָיִ֫יתִי
3CP	נָתְנוּ			לָקְחוּ			הָלְכוּ			הָיוּ
2MP	נְתַתֶּם	נִתַּתֶּם		לְקַחְתֶּם			הֲלַכְתֶּם			הֱיִיתֶם
2FP	נְתַתֶּן			לְקַחְתֶּן			הֲלַכְתֶּן			הֱיִיתֶן
1CP	נָתַ֫נּוּ	נִתַּ֫נּוּ		לָקַ֫חְנוּ			הָלַכְנוּ			הָיִ֫ינוּ

	Imperfect									
	Qal	*Nifal*		*Qal*	*Nifal*		*Qal*	*Hifil*		*Qal*
3MS	יִתֵּן	יִנָּתֵן		יִקַּח	יִלָּקַח		יֵלֵךְ	יוֹלִיךְ		יִהְיֶה
3FS	תִּתֵּן	תִּנָּתֵן		תִּקַּח	תִּלָּקַח		תֵּלֵךְ			תִּהְיֶה
2MS	תִּתֵּן	תִּנָּתֵן		תִּקַּח			תֵּלֵךְ			תִּהְיֶה
2FS	תִּתְּנִי			תִּקְחִי			תֵּלְכִי			תִּהְיִי
1CS	אֶתֵּן			אֶקַּח	אֶלָּקַח		אֵלֵךְ	אוֹלִיךְ		אֶהְיֶה
3MP	יִתְּנוּ	יִנָּתְנוּ		יִקְחוּ			יֵלְכוּ	יוֹלִיכוּ		יִהְיוּ
3FP	תִּתֵּ֫נָּה			תִּקַּ֫חְנָה			תֵּלַ֫כְנָה			תִּהְיֶ֫ינָה
2MP	תִּתְּנוּ			תִּקְחוּ			תֵּלְכוּ			תִּהְיוּ
2FP	תִּתֵּ֫נָּה			תִּקַּ֫חְנָה			תֵּלַ֫כְנָה			תִּהְיֶ֫ינָה
1CP	נִתֵּן			נִקַּח			נֵלֵךְ			נִהְיֶה

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[15] לָקַח is inflected as if its root were *pe-nun* in part of its conjugation – namely, in imperfect, *qal* and *hofal;* imperative, *qal;* and infinitive, *qal,* construct.

[16] הָלַךְ is inflected as if its root were *pe-yod/vav* in part of its conjugation – namely, in the *qal* stem of the imperfect, imperative, and infinitive, construct; and in all conjugations of *hifil.*

[17] In some forms of נָתַן the final nun assimilates into the first consonant of the suffix.

15. WEAK VERB PARADIGM: IRREGULAR VERBS (הָיָה, הָלַךְ, לָקַח, נָתַן)

Imperative

	Qal	Nifal		Qal	Nifal		Qal	Hifil		Qal
2MS	תֵּן			קַח			לֵךְ	הוֹלֵךְ		הֱיֵה
2FS	תְּנִי			קְחִי			לְכִי	הֵילִיכִי		הֱיִי
2MP	תְּנוּ			קְחוּ			לְכוּ	הֹלִיכוּ		הֱיוּ
2FP							לֵכְנָה			

Infinitive

Construct

Qal	Nifal		Qal	Nifal		Qal	Hifil		Qal
נָתֹן or תֵּת	הִנָּתֵן		קַחַת	הִלָּקַח		לֶכֶת	הוֹלִיךְ		הֱיוֹת

Absolute

נָתוֹן	הִנָּתֹן		לָקוֹחַ			הָלֹךְ			הָיֹה

Participle

Active

	Qal	Nifal		Qal	Nifal		Qal	Hifil		Qal
MS, Ab	נֹתֵן			לֹקֵחַ			הֹלֵךְ	מוֹלִיךְ		הֹוֶיָה
FS, Ab							הֹלֶכֶת			
MP, Ab	נֹתְנִים			לֹקְחִים			הֹלְכִים			
FP, Ab							הֹלְכוֹת	מוֹלִכוֹת		

Passive

	Qal	Nifal		Qal	Nifal		Qal	Hifil		Qal
MS, Ab	נָתוּן	נִתָּן			נִלְקָה					
FS, Ab										
MP, Ab	נְתֻנִים			לֻקְחִים						
FP, Ab	נְתֻנוֹת									

16. PRACTICE CHART FOR STRONG VERB (מָשַׁל)

				Perfect			
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	משל	משל	משל	משל	משל	משל	משל
3FS	משל	משל	משל	משל	משל	משל	משל
2MS	משל	משל	משל	משל	משל	משל	משל
2FS	משל	משל	משל	משל	משל	משל	משל
1CS	משל	משל	משל	משל	משל	משל	משל
3CP	משל	משל	משל	משל	משל	משל	משל
2MP	משל	משל	משל	משל	משל	משל	משל
2FP	משל	משל	משל	משל	משל	משל	משל
1CP	משל	משל	משל	משל	משל	משל	משל

				Imperfect			
	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
3MS	משל	משל	משל	משל	משל	משל	משל
3FS	משל	משל	משל	משל	משל	משל	משל
2MS	משל	משל	משל	משל	משל	משל	משל
2FS	משל	משל	משל	משל	משל	משל	משל
1CS	משל	משל	משל	משל	משל	משל	משל
3MP	משל	משל	משל	משל	משל	משל	משל
3FP	משל	משל	משל	משל	משל	משל	משל
2MP	משל	משל	משל	משל	משל	משל	משל
2FP	משל	משל	משל	משל	משל	משל	משל
1CP	משל	משל	משל	משל	משל	משל	משל

16. PRACTICE CHART FOR STRONG VERB (משל)

Imperative					
	Qal	*Nifal*	*Piel*	*Hifil*	*Hitpael*
2MS	משל	משל	משל	משל	משל
2FS	משל	משל	משל	משל	משל
2MP	משל	משל	משל	משל	משל
2FP	משל	משל	משל	משל	משל

Infinitive						

Construct

Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
משל	משל	משל		משל		משל

Absolute

Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
משל	משל or משל	משל or משל		משל	משל	משל
	משל	משל				

Participle						

Active

	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
MS, Ab	משל		משל		משל		משל
FS, Ab	משל or		משל		משל		משל
	משל		משל		משל		משל
MP, Ab	משל		משל		משל		משל
FP, Ab	משל		משל		משל		משל

Passive

	Qal	*Nifal*	*Piel*	*Pual*	*Hifil*	*Hofal*	*Hitpael*
MS, Ab	משל	משל		משל		משל	
FS, Ab	משל	משל		משל		משל	
MP, Ab	משל	משל		משל		משל	
FP, Ab	משל	משל		משל		משל	

Appendix 4

VOCABULARY

The following is an alphabetical list of the words which appear 200 or more times in the Hebrew Bible.[1] These words also appear in the vocabulary lists of the lessons in this Grammar. The lesson number in which a vocabulary word was introduced appears in brackets after the word. A few words that occur less than 200 times are included in this vocabulary because of their grammatical importance or their use in paradigms; they are marked with an asterisk. Mastering this list will give beginning students a good working vocabulary for reading biblical Hebrew.

	Word		Translation		Notes[2]
			ALEF א		
	אָב	[14]	father (*NMS*)		*Cs:* אֲבִי, אַב; *S* with *PS:* אָבִי, אָבִיךָ, etc.; *P:* אָבוֹת, אֲבוֹת;[3] *P* with *PS:* אֲבֹתַי or אֲבוֹתַי, אֲבוֹתֵיהֶם or אֲבוֹתָם, etc.
*	אָבַד[4]	[22]	he was lost, perished (*V*)		
	אֶבֶן	[24]	stone (*NFS*)		*P:* אֲבָנִים
	אַבְרָהָם	[24]	Abraham (*proper N*)		
	אָדוֹן	[19]	lord, master (*NMS*)		אֲדֹנָי (literally "my lord") usually means "Lord"; substitute for יהוה
	אָדָם	[6]	man, mortal, humankind (*NMS*)		

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[1] In the case of some words that have similar noun and adjective forms, it is difficult to distinguish between the frequency of usage as noun and as adjective. Two such words are חַי and רָעָה. The former is listed in this vocabulary in its adjective form and the latter in its noun form.

[2] Forms that are irregular, unique, or may otherwise be difficult for the student are given in the *Notes.*

[3] When two forms follow *P* (plural) or *Du* (dual), the first is absolute and the second is construct.

[4] Verbs appear in their lexical forms; that form is usually *perf, qal, 3MS*, as with this verb.

		Word	*Translation*	*Notes*
	[16]	אֲדָמָה	land, ground, earth (*NFS*)	*Cs:* אַדְמַת
	[21]	אָהֵב	he loved (*V*)	Also אָהַב
	[16]	אֹהֶל	tent (*NMS*)	*P:* אֹהָלִים
	[20]	אַהֲרֹן	Aaron (*proper N*)	
	[22]	אוֹ	or (*conj*)	
	[13]	אָח	brother (*NMS*)	*Cs:* אֲחִי; *S* with *PS:* אָחִיךָ, אָחִי, etc.; *P:* אַחִים, אַחֵי; *P* with *PS:* אַחַי, אַחֶיךָ, etc.
	[12]	אֶחָד	one (*adj. MS*)	*Cs:* אַחַד; *FS, Ab & Cs:* אַחַת
	[19]	אַחַר	after, behind (*prep, adv,* or *conj*)	*PS* on *prep:* אַחֲרָיו, אַחֲרֶיךָ, etc.
	[20]	אָיַב	he was an enemy (*V*)	
	[22]	אַיִן	there is/are not, there was/were not, there is no one/nothing (*particle*)	*Cs:* אֵין; *PS:* אֵינֶנּוּ, אֵינְךָ, etc.
	[7]	אִישׁ	man, husband (*NMS*)	*P:* אֲנָשִׁים, אַנְשֵׁי
	[19]	אָכַל	he ate (*V*)	
	[17]	אַל	no, not (*particle*)	
	[22]	אֵל	God, god (*NMS*)	
	[5]	אֶל	to, into, toward (*prep*)	*PS:* אֵלַי, אֵלֶיךָ, etc.
	[11]	אֵלֶּה	these (*dem adj M/FP*)	
	[5]	אֱלֹהִים	God, gods (*NMP*)	
	[25]	אֶלֶף	thousand (*NMS*)	*Du:* אַלְפַּיִם = "2000"; *P:* אֲלָפִים, אַלְפֵי = "thousands"
	[20]	אֵם	mother (*NFS*)	*S* with *PS:* אִמִּי, אִמְּךָ, etc.; *P* with *PS:* אִמֹּתָם, אִמֹּתֵנוּ, etc.
	[15]	אִם	if (*particle*)	
	[23]	אַמָּה	cubit (*NFS*)	*Du:* אַמָּתַיִם; *P:* אַמּוֹת
	[14]	אָמַר	he said (*V*)	
*	[11]	אֲנַחְנוּ	we (*pron 1CP*)	
	[11]	אָנֹכִי, אֲנִי	I (*pron 1CS*)	
	[16]	אָסַף	he gathered, removed (*V*)	

Word		Translation	Notes
אַף	[19]	anger, nose, nostril (*NFS*)	*S* with *PS:* אַפִּי, אַפְּךָ, etc.; *Du:* אַפַּיִם = "face"; *Du* with *PS:* אַפָּיו, אַפֶּיךָ, etc.
אַרְבַּע (*M*), אַרְבָּעָה (*F*)[5]	[19]	four (*N M/F S*)	*P:* אַרְבָּעִים = "forty"; רְבִיעִי (*M*), רְבִיעִית (*F*) = "fourth"
אָרוֹן	[26]	ark, chest (*NMS*)	With *art:* הָאָרוֹן
אֶרֶץ	[5]	earth, land (*NFS*)	With *art:* הָאָרֶץ; *P:* אֲרָצוֹת, אַרְצוֹת
אֵשׁ	[19]	fire *(NFS)*	No *P*
אִשָּׁה	[7]	woman, wife (*NFS*)	*Cs:* אֵשֶׁת; *S* with *PS:* אִשְׁתִּי, אִשְׁתְּךָ, etc.; *P:* נָשִׁים, נְשֵׁי
אֲשֶׁר	[11]	who, whom, whose, which, where, when (*particle*)	כַּאֲשֶׁר functions as *conj* = "as"
אֵת	[8]	(a) [sign of the object – no translation] (*particle*)	*Cs:* אֵת, אֶת־; *PS:* אֹתְךָ, אֹתִי, etc.
	[10]	(b) with (*prep*)	*Cs:* אֶת־ אֵת; *PS:* אִתְּךָ, אִתִּי, etc.
* אַתְּ	[11]	you (*pron 2FS*)	
אַתָּה	[11]	you (*pron 2MS*)	
* אַתֶּם	[11]	you (*pron 2MP*)	
* אַתֵּן, אַתֵּנָה	[11]	you (*pron 2FP*)	

B ᴇᴛ בּ

Word		Translation	Notes
בְּ־	[6]	in, by, with (*prep*)	Prefixed; *PS:* בְּךָ, בִּי, etc.
בָּא	[5]	[See בּוֹא]	
בָּבֶל	[21]	Babylon, Babel (*proper N*)	
בֶּגֶד	[26]	garment, cloth (*NMS*)	*P:* בִּגְדֵי, בְּגָדִים
בּוֹא[6]	[25]	(to) come, go, enter (*V*)	Appears in Lesson 5 vocabulary as בָּא (*perf, qal 3MS*)
* בּוֹשׁ	[25]	(to) be ashamed (*V*)	

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[5] The numbers from two to ten appear as nouns with both *M* and *F* forms.

[6] *Ayin-vav* and *ayin-yod* verbs typically employ the *inf, qal, Cs* as the lexical form, as with this word.

	Word		Translation	Notes
*	בָּחַר	[22]	he chose (*V*)	
	בֵּין	[13]	between (*prep*)	*PS:* בֵּינִי, בֵּינְךָ, etc.; or בֵּינֵינוּ, בֵּינֵיכֶם, etc.
	בַּ֫יִת	[14]	house (*NMS*)	*Cs:* בֵּית; *P:* בָּתִּים, בָּתֵּי
	בֵּן	[7]	son, child (*NMS*)	*Cs:* בֶּן, בֶּן־; *S* with *PS:* בְּנִי, בִּנְךָ, etc.; *P:* בָּנִים, בְּנֵי; *P* with *PS:* בָּנַי, בָּנֶ֫יךָ, etc.
	בָּנָה	[24]	he built (*V*)	
	בֹּ֫קֶר	[16]	morning (*NMS*)	*P:* בְּקָרִים
	בקשׁ[7]	[19]	בִּקֵּשׁ (*piel*): he sought, asked (*V*)	Never occurs in *qal*
	בְּרִית	[16]	covenant (*NFS*)	
*	ברך	[19]	בֵּרַךְ (*piel*): he blessed (*V*)	Usually occurs in *piel*
	בָּשָׂר	[24]	flesh (*NMS*)	*Cs:* בְּשַׂר; *P:* בְּשָׂרִים
	בַּת	[7]	daughter (*NFS*)	*S* with *PS:* בִּתְּךָ, בִּתִּי, etc.; *P:* בָּנוֹת, בְּנוֹת; *P* with *PS:* בְּנוֹתַי, בְּנוֹתֶ֫יךָ, etc.

GIMEL ג

	Word		Translation	Notes
	גְּבוּל	[26]	border, boundary, territory (*NMS*)	
	גָּדוֹל	[8]	great (*adj MS*)	*MS Cs:* גְּדוֹל; *MP:* גְּדוֹלִים, גְּדֹלוֹת *FP:* גְּדֹלָה; *FS:* גְּדוֹלָה; גְּדֹלֵי
	גּוֹי	[5]	nation (*NMS*)	*P:* גּוֹיִם, גּוֹיֵי or גּוֹיֵי
*	גָּלָה	[17]	he uncovered, revealed, went into exile (*V*)	
	גַּם	[25]	also, likewise, again (*adv*)	

DALET ד

	Word		Translation	Notes
	דָּבָר	[9]	word, speech, thing (*NMS*)	*Cs:* דְּבַר; *P:* דְּבָרִים, דִּבְרֵי
	דבר	[18]	דִּבֶּר (*piel*): he spoke (*V*)	Usually *piel;* in *qal* only as *inf* and *part*

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[7] A verb's root (without vowel pointing) appears as its lexical form in the case of a verb that does not occur in *perf, qal, 3MS* (as with this verb), and in some cases where a verb's *perf, qal, 3MS* form omits a root consonant.

Word		Translation	Notes
דָּוִד	[24]	David (*proper N*)	
דָּם	[19]	blood (*NMS*)	*Cs:* דַּם
דֶּרֶךְ	[26]	way, road, path, journey, manner (*NMS*)	*P:* דַּרְכֵי, דְּרָכִים

H E   ה

Word		Translation	Notes
הַ‒‒	[5]	the (*art*)	Also: הָ or הֶ; prefixed and followed by *dagesh-forte* where possible
הֲ‒‒	[24]	(*he* interrogative)	Also הַ or הֶ; prefixed at the beginning of an interrogative clause
הוּא	[11]	(a) he (*pron 3MS*) (b) that (*dem adj MS*)	
הִיא	[11]	(a) she (*pron 3FS*), (b) that (*dem adj FS*)	Sometimes הוּא in *MT*
הָיָה	[8]	he was, became, existed (*V*)	With an impersonal subject = "it/there was, happened, occurred"
הָלַךְ	[24]	he went, came, walked (*V*)	Inflects like a *pe-yod/vav* verb in part of its conjugation
הֵם, הֵמָּה	[11]	(a) they (*pron 3MP*) (b) those (*dem adj MP*)	
* הֵנָּה	[11]	(a) they (*pron 3FP*), (b) those (*dem adj FP*)	
הִנֵּה	[21]	look, behold (*particle*)	*PS:* הִנְּךָ, הִנֵּנִי or הִנְנִי, etc.
הַר	[5]	mountain (*NMS*)	With *art*: הָהָר; *P:* הָרִים

V A V   ו

Word		Translation	Notes
וְ‒‒	[6]	and (*conj*)[8]	Prefixed; may link words, phrases, or clauses

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[88] The *vav* conjunction can convey a number of other meanings, depending upon its context, such as, "or, but, also, then, when, since, therefore."

	Word		*Translation*	*Notes*

Z A Y I N   ז

	Word		*Translation*	*Notes*
	זֹאת	[11]	this (*dem adj FS*)	
	זֶה	[11]	this (*dem adj MS*)	
	זָהָב	[23]	gold (*NMS*)	No *P*
	זָכַר	[16]	he remembered (*V*)	
	זֶרַע	[18]	seed, offspring, sowing (*NMS*)	*S* with *PS:* זַרְעִי, זַרְעֲךָ, etc.

H E T   ח

	Word		*Translation*	*Notes*
	חֹדֶשׁ	[23]	new moon, month (*NMS*)	*S* with *PS:* חָדְשׁוֹ, חָדְשָׁהּ, etc.; *P:* חֳדָשִׁים, חָדְשֵׁי
*	חָזַק	[21]	he was strong (*V*)	
	חָטָא	[20]	he sinned, missed (*V*)	
	חַטָּאת	[20]	sin, sin offering (*NFS*)	*Cs:* חַטַּאת; *P:* חַטָּאוֹת
	חַי	[20]	alive, living (*adj MS*)	*FS:* חַיָּה; *P:* חַיִּים; חַיָּה is also *NFS* = "living thing, animal"; חַיִּים is also *NMP* = "life"
	חָיָה	[17]	he lived, revived (*V*)	
	חַיִל	[26]	strength, wealth, army (*NMS*)	*Cs:* חֵיל; *P:* חֲיָלִים
	חָמֵשׁ (*M*), חֲמִשָּׁה (*F*)	[20]	five (*NM/FS*)	*P:* חֲמִשִּׁים = "fifty"; חֲמִישִׁי (*M*), חֲמִישִׁית (*F*) = "fifth"
	חֶסֶד	[24]	steadfast love, kindness, loyalty (*NMS*)	*S* with *PS:* חַסְדְּךָ, חַסְדִּי, etc.; *P:* חַסְדֵי, חֲסָדִים
	חֶרֶב	[14]	sword, dagger (*NFS*)	*P:* חֲרָבוֹת, חַרְבוֹת

T E T   ט

	Word		*Translation*	*Notes*
	טוֹב	[8]	good (*adj MS*)	

Y O D   י

	Word		*Translation*	*Notes*
	יָד	[7]	hand (*NFS*)	*Cs:* יַד; *Du:* יָדַיִם, יְדֵי; *P:* יָדוֹת, יְדוֹת
	יָדַע	[8]	he knew (*V*)	
	יְהוּדָה	[25]	Judah (*proper N*)	יְהוּדִי (*adj MS*) = "Jewish, Jew"

	Word		Translation	Notes
	יְהוָה	[6]	LORD, the LORD (*proper N*)	Pointing of יְהוָה indicates the word is to be read as אֲדֹנָי; sometimes pointed as יְהוִה and read as אֱלֹהִים
	יְהוֹשֻׁעַ	[24]	Joshua (*proper N*)	
	יוֹם	[7]	day (*NMS*)	*Du:* יוֹמַ֫יִם; *P:* יָמִים, יְמֵי
	יוֹסֵף	[24]	Joseph (*proper N*)	
*	יָטַב	[21]	he was good (*V*)	
	יָכֹל	[21]	he was able, prevailed, endured (*V*)	Also יָכוֹל; *impf, qal, 3MS:* יוּכַל
	יָלַד	[20]	he brought forth, gave birth (*V*)	
	יָם	[18]	sea (*NMS*)	*P:* יַמִּים
	יָסַף	[24]	he added, increased (*V*)	
	יַעֲקֹב	[26]	Jacob (*proper N*)	
	יָצָא	[24]	he went out (*V*)	
	יָרֵא	[21]	he was afraid, feared (*V*)	
	יָרַד	[24]	he went down, descended (*V*)	
	יְרוּשָׁלַ͏ִם	[22]	Jerusalem (*proper N*)	This *MT* spelling is a contraction of יְרוּשָׁלַיִם
	יָרַשׁ	[24]	he took possession of, inherited, displaced (*V*)	
	יִשְׂרָאֵל	[5]	Israel (*proper N*)	יִשְׂרְאֵלִי (*adj MS*) = "Israelite"
*	יֵשׁ	[22]	there is/are, there was/were (*particle*)	יֶשׁ־; with *PS:* יֶשְׁכֶם, יֶשְׁךָ, etc.
	יָשַׁב	[6]	he dwelled, sat (*V*)	
	ישע	[24]	נוֹשַׁע (*nif*): he was saved; הוֹשִׁיעַ (*hif*): he saved, delivered (*V*)	Only occurs in *nif* & *hif*

KAF כ

	Word		Translation	Notes
	כ_ _ _	[6]	like, as (*prep*)	Prefixed; *PS:* כָּמֹ֫נִי, כָּמֹ֫וךָ, etc., & כָּכֶם, כָּהֶם, etc.

	Word		Translation	Notes
*	כָּבֵד	[21]	he was heavy, honored (*V*)	
	כָּבוֹד	[21]	honor, glory (*NMS*)	*Cs:* כְּבוֹד; *Ab* also כָּבֹד
	כֹּה	[19]	thus (*adv*)	
	כֹּהֵן	[6]	priest (*NMS*)	
	כון	[25]	נָכוֹן (*nif*): he was fixed, firm, established; הֵכִין (*hif*): he made firm, established (*V*)	Does not occur in *qal*
	כִּי	[6]	that, for, when, because (*conj*)	Introduces a subordinate clause
	כֹּל	[10]	all, every (*NMS*)	*Cs:* כָּל־ , כָּל־, *PS:* כֻּלָּה , כֻּלּוֹ, etc.
	כָּלָה	[26]	he completed, finished (*V*)	
	כְּלִי	[22]	vessel, equipment, implement (*NMS*)	*P:* כֵּלִים
	כֵּן	[15]	thus, so (*adv*)	With לְ *prep:* לָכֵן = "therefore"
	כֶּסֶף	[25]	silver (*NMS*)	No *P*
	כָּרַת	[16]	he cut off, cut down (*V*)	
	כָּתַב	[20]	he wrote (*V*)	

Lamed ל

	Word		Translation	Notes
	לְ	[6]	to, for, according to (*prep*)	Prefixed; *PS:* לְךָ , לִי, etc.
	לֹא	[13]	no, not (*particle*)	Also spelled לוֹא
	לֵב	[8]	heart, will, mind (*NMS*)	*Cs:* לֵב־ , לֵב; *S* with *PS:* לִבִּי, לִבְּךָ, etc.; *P:* לִבּוֹת; *NMS* also לֵבָב (*Cs:* לְבַב; *P:* לְבָבוֹת)
	לֵוִי	[26]	(a) Levi (*proper N*) (b) Levite (*adj MS*)	*P:* לְוִיִּם = "Levites"
	לֶחֶם	[20]	bread, food (*NMS*)	*S* with *PS:* לַחְמִי, לַחְמְךָ, etc.
	לַיְלָה	[19]	night (*NMS*)	*Ab* also לֵיל; *Cs:* לֵיל
	לְמַֽעַן	[22]	(a) with regard to, for the sake of, because of (*prep*) (b) in order that, so that (*conj*)	
	לָקַח	[23]	he took, seized (*V*)	Inflects like a *pe-nun* verb in part of its conjugation
*	לָקַט	[12]	he picked up, gathered (*V*)	

Word		Translation	Notes
		Word	*Translation*	*Notes*

M E M מ

Word		Translation	Notes
מְאֹד	[21]	(a) very (*adv*) (b) power, might (*NMS*)	
מֵאָה	[25]	hundred (*NFS*)	*Cs:* מְאַת; *Du:* מָאתַ֫יִם = "200"; *P:* מֵאוֹת = "hundreds"
מִדְבָּר	[23]	wilderness, desert (*NMS*)	
מָה	[24]	what? how? (*pron*)	Also: מַה or מֶה; followed by *dagesh-forte* where possible
מוֹעֵד	[19]	meeting place, meeting, appointed time (*NMS*)	
מוּת	[25]	(to) die (*V*)	
מִזְבֵּחַ	[23]	altar (*NMS*)	*P:* מִזְבְּחוֹת
מַחֲנֶה	[16]	camp, army (*NM/FS*)	*Cs:* מַחֲנֵה; *MP:* מַחֲנִים; *FP:* מַחֲנוֹת
מַטֶּה	[23]	staff, tribe (*NMS*)	*Cs:* מַטֵּה; *P:* מַטּוֹת
מִי	[24]	who?, whom?, whose?, whoever? (*pron*)	
מַ֫יִם	[16]	water, waters (*NMDu*)	Occurs only in *Du*
מָלֵא	[21]	he was full, filled (*V*)	
מַלְאָךְ	[23]	messenger (*NMS*)	*Cs:* מַלְאַךְ
מִלְחָמָה	[24]	battle, war (*NFS*)	*Cs:* מִלְחֶ֫מֶת
מָלַךְ	[18]	he reigned, was/became king (or *F:* she was/ became queen) (*V*)	
מֶ֫לֶךְ	[5]	king (*NMS*)	
מִן	[6]	from, out of (*prep*)	May stand independently or be prefixed; with comparative *adj* = "than"; *PS:* מֶ֫הֶם, מִכֶּם, מִמְּךָ, etc., & מֵהֶם, מִמֶּ֫נִּי, etc.
מִנְחָה	[25]	gift, offering (*NFS*)	
מַעֲשֶׂה	[23]	deed, work (*NMS*)	*Cs:* מַעֲשֵׂה
מָצָא	[26]	he found, met (*V*)	
מִצְרַ֫יִם	[23]	Egypt (*proper N*)	מִצְרִי (*adj MS*) = "Egyptian"
מָקוֹם	[18]	place (*NMS*)	*P:* מְקוֹמוֹת

	Word		Translation	Notes
	מֹשֶׁה	[18]	Moses (*proper N*)	
*	מָשַׁל	[12]	he ruled, reigned (*V*)	When followed by בְּ prep, בְּ = "over"
	מִשְׁפָּחָה	[26]	clan (*NFS*)	
	מִשְׁפָּט	[10]	judgment, justice (*NMS*)	*Cs:* מִשְׁפַּט

N u n נ

	Word		Translation	Notes
	נָא	[17]	please, now, I pray (*particle*)	Usually employed with *cohort, juss*, or *impv*
	נְאֻם	[20]	utterance, oracle (*NMS Cs*)	Occurs only in *S Cs*
	נָבִיא	[22]	prophet (*NMS*)	*P:* נְבִיאִים
	נגד	[23]	הִגִּיד (*hif*): he told, declared; הֻגַּד (*hof*): he was told (*V*)	Usually occurs in *hif & hof*
*	נָגַשׁ	[23]	he approached, drew near (*V*)	
	נַחֲלָה	[26]	inheritance, heritage, possession (*NFS*)	*P:* נְחָלוֹת
	נָטָה	[23]	he extended, stretched out, turned, bent (*V*)	
	נכה	[23]	הִכָּה (*hif*): he struck; הֻכָּה (*hof*): he was struck (*V*)	Usually occurs in *hif & hof*
	נַעַר	[23]	boy, youth, servant (*NMS*)	P: נְעָרִים
	נָפַל	[23]	he fell (*V*)	
	נֶפֶשׁ	[20]	living being, soul, person, self (*NFS*)	*P:* נַפְשׁוֹת, נְפָשׁוֹת
	נָשָׂא	[9]	he lifted, lifted up, carried (*V*)	
	נָתַן	[10]	he gave, put, set (*V*)	

S a m e k ס

	Word		Translation	Notes
*	סָבַב	[25]	he surrounded, went around, turned around (*V*)	
	סָבִיב	[16]	(a) around, all around (*adv* or *prep*) (b) circuit, neighborhood (*NM/FS*)	*Cs:* סְבִיב; *MP:* סְבִיבִים; *FP:* סְבִיבוֹת; *P* with *PS:* סְבִיבֶיהָ, סְבִיבוֹתַי, etc.

Word		Translation	Notes
סוּר	[25]	(to) turn aside (*V*)	

AYIN ע

Word		Translation	Notes
עָבַד	[22]	he worked, served (*V*)	
עֶבֶד	[17]	servant, slave (*NMS*)	*PS:* עַבְדִּי, עַבְדְּךָ, etc.; *P:* עֲבָדִים, עַבְדֵי
עָבַר	[22]	he passed, went over (*V*)	
עַד	[13]	(a) until (*prep*) (b) perpetuity (*NMS*)	*Prep* with *PS:* עָדַי, עָדֶיךָ, etc.
עוֹד	[18]	yet, still, again, besides (*adv*)	
עוֹלָם	[15]	eternity, antiquity, forever, a long time (*NMS*)	
עָוֹן	[26]	sin, guilt, punishment (*NMS*)	*Cs:* עֲוֹן; *S* also עָווֹן, עָוֹון; *P:* עֲוֹנוֹת or עֲוֹנֹת
עַיִן	[17]	eye (*NFS*)	*Du:* עֵינַיִם
עִיר	[9]	city, town (*NFS*)	*P:* עָרִים, עָרֵי
עַל	[10]	on, upon, over (*prep*)	*PS:* עָלַי, עָלֶיךָ, etc.
עָלָה	[22]	he went up, ascended (*V*)	
עֹלָה	[22]	burnt offering (*NFS*)	Also עוֹלָה
עַם	[5]	people (*NMS*)	With *art*: הָעָם; *PS:* עַמִּי, עַמְּךָ, etc.; *P:* עַמִּים
עִם	[10]	with (*prep*)	*PS:* עִמִּי or עִמָּדִי, עִמְּךָ, etc.
עָמַד	[22]	he stood, took a stand (*V*)	
עָנָה	[22]	he answered (*V*)	
עֵץ	[18]	tree, trees, wood (*NMS*)	
עָשָׂה	[10]	he did, made (*V*)	
עֶשֶׂר (M), עֲשָׂרָה (F)	[25]	ten (*NM/FS*)	*P:* עֶשְׂרִים = "twenty"; עֲשִׂירִי(M), עֲשִׂירִית (F) = "tenth"; spelled עָשָׂר (M) and עֶשְׂרֵה (F) when combined with units to form numbers "11" to "19"
עֵת	[26]	time (*NM/FS*)	*Cs:* עֶת־, עֵת; *S* with *PS:* עִתּוֹ, עִתָּהּ, etc.; *P:* עִתִּים

Word		Translation	Notes
עַתָּה	[19]	now (*adv*)	

PE פ

Word		Translation	Notes
פֶּה	[19]	mouth (*NMS*)	*Cs:* פִּי; *P:* פִּיּוֹת
פְּלֶשֶׁת	[23]	Philistia (*proper N*)	פְּלִשְׁתִּי (*adj MS*) = "Philistine"
פָּנִים	[15]	face, faces, presence (*NMP*)	No *S; P* can mean "face"; with *prep:* ל = לִפְנֵי = "before"
פָּקַד	[25]	he took care of, sought, missed, appointed (*V*)	
פַּרְעֹה	[24]	Pharaoh (*NMS*)	

SADE צ

Word		Translation	Notes
צֹאן	[26]	small cattle, sheep, goats, flock(s) (*NFS*)	
צָבָא	[20]	army, host, war, warfare (*NMS*)	*P:* צְבָאוֹת
צַדִּיק	[16]	righteous, just (*adj MS*)	
צוה	[17]	צִוָּה (*piel*): he commanded, ordered (*V*)	Only occurs in *piel* and *pual*

QOF ק

	Word		Translation	Notes
*	קָדַשׁ	[21]	he was holy (*V*)	
	קֹדֶשׁ	[7]	holiness (*NMS*)	*P:* קָדָשִׁים, קָדְשֵׁי
	קוֹל	[9]	voice, sound (*NMS*)	*P:* קֹלוֹת or קֹלֹת
	קוּם	[25]	(to) rise, stand (*V*)	
*	קָטַל	[12]	he killed (*V*)	
*	קָטֹן	[21]	he was small, insignificant (*V*)	
*	קלל	[25]	קַל (*qal*): he was light, despised (*V*)	
	קָרָא	[9]	he called, met (*V*)	
	קֶרֶב	[26]	inward part, midst (*NMS*)	*S* with *PS:* קִרְבִּי, קִרְבְּךָ, etc.; *P* with *PS:* קְרָבַי

RESH ר

Word		Translation	Notes
רָאָה	[5]	he saw (*V*)	
רֹאשׁ	[5]	head, top (*NMS*)	P: רָאשִׁים, רָאשֵׁי

Word		*Translation*	*Notes*
רַב	[8]	many, much, great *(adj MS)*	*MP:* רַבִּים, רַבֵּי; *FS:* רַבָּה, רַבַּת; *FP:* רַבּוֹת
רָבָה	[21]	he was great, became numerous *(V)*	
רֶגֶל	[23]	foot, leg *(NFS)*	*Du:* רַגְלַיִם
רוּחַ	[7]	spirit, breath, wind *(NFS)*	
רֵעַ	[23]	friend, companion *(NMS)*	
רָעָה	[10]	evil *(NFS)*	
רָשָׁע	[26]	guilty, wicked *(adj MS)*	*FS:* רְשָׁעָה; *MP:* רְשָׁעִים, רִשְׁעֵי

SIN שׂ

שָׂדֶה	[22]	field(s) *(NMS)*	*Cs:* שְׂדֵה; *S* with *PS:* שָׂדְךָ, שָׂדִי, etc.; *P:* שָׂדוֹת, שְׂדֵי or שָׂדִי
שִׂים	[25]	(to) set, place *(V)*	Root also spelled as שׂוּם
שַׂר	[13]	ruler, prince, official *(NMS)*	*P:* שָׂרִים

SHIN שׁ

שָׁאוּל	[26]	Saul *(proper N)*	
שֶׁבַע *(M)*, שִׁבְעָה *(F)*	[22]	seven *(NM/FS)*	*P:* שִׁבְעִים = "seventy"; שְׁבִיעִי *(M)*, שְׁבִיעִית *(F)* = "seventh"
שׁוּב	[25]	(to) turn, return *(V)*	
שָׁלוֹם	[20]	wholeness, well-being, prosperity, peace *(NMS)*	*Cs:* שְׁלוֹם; *P:* שְׁלוֹמִים
שָׁלַח	[10]	he sent *(V)*	
שְׁלֹמֹה	[20]	Solomon *(proper N)*	
שָׁלֹשׁ or שָׁלוֹשׁ *(M)*, שְׁלֹשָׁה *(F)*	[18]	three *(NM/FS)*	*MS Cs:* שְׁלֹשׁ; *FS Cs:* שְׁלֹשֶׁת; *P:* שְׁלֹשִׁים = "thirty"; שְׁלִישִׁי *(M)*, שְׁלִישִׁית *(F)* = "third"
שָׁם	[26]	there *(adv)*	
שֵׁם	[8]	name *(NMS)*	*Cs:* שֶׁם־, שֵׁם; *P:* שֵׁמוֹת
שָׁמַיִם	[14]	heavens, sky *(NMDu)*	Occurs only in dual

	Word		Translation	Notes
*	שְׁמֹנֶה (*M*), שְׁמֹנָה (*F*)	[25]	eight (*NM/FS*)	*P:* שְׁמֹנִים = "eighty"; שְׁמִינִי (*M*), שְׁמִינִית (*F*) = "eighth"
	שָׁמַע	[10]	he heard, listened (*V*)	When followed by ל or ב (as in שָׁמַע בְּקוֹל or שָׁמַע לְקוֹל), can have the sense of "he listened to" or "he obeyed."
	שָׁמַר	[12]	he kept, watched, guarded (*V*)	
	שָׁנָה	[7]	year (*NFS*)	*Du:* שְׁנָתַיִם; *MP:* שָׁנִים, שְׁנֵי; *FP:* שָׁנוֹת
	שְׁנַיִם (*M*), שְׁתַּיִם (*F*)	[17]	two (*NM/FDu*)	Occurs only in *Du; Cs:* שְׁנֵי (*M*), שְׁתֵּי (*F*); שֵׁנִי (*M*), שֵׁנִית (*F*) = "second"
	שַׁעַר	[26]	gate (*NMS*)	*P:* שַׁעֲרֵי, שְׁעָרִים
	שֵׁשׁ (*M*), שִׁשָּׁה (*F*)	[21]	six (*NM/FS*)	*FS Cs:* שֵׁשֶׁת; *P:* שִׁשִּׁים = "sixty"; שִׁשִּׁי (*M*), שִׁשִּׁית (*F*) = "sixth"
	שָׁתָה	[26]	he drank (*V*)	*Pual* and *hif* for this verb use the root שׁקה ("drink, water")

Tav ת

	Word		Translation	Notes
	תָּוֶךְ	[17]	midst, middle (*NMS*)	*Cs:* תּוֹךְ
	תּוֹרָה	[16]	instruction, direction, law (*NFS*)	
	תַּחַת	[15]	beneath, under, instead of (*prep*)	*PS:* תַּחְתֶּיךָ, תַּחְתַּי, etc.
*	תֵּשַׁע (*M*), תִּשְׁעָה (*F*)	[25]	nine (*NM/FS*)	*P:* תִּשְׁעִים = "ninety"; תְּשִׁיעִי (*M*), תְּשִׁיעִית (*F*) = "ninth"

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