

LEARNING TO READ BIBLICAL HEBREW

AN INTRODUCTORY GRAMMAR

בראשית
ברא אלהים
את השמים
ואת הארץ
והארץ היתה
תהו ובהו
וחשך על-
פני תהום

ROBERT RAY ELLIS

Learning to Read Biblical Hebrew: An Introductory Grammar

Robert Ray Ellis



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

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A c k n o w l e d g m e n t s

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לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תֵּן כְּבוֹד
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

<i>Ab</i>	absolute	<i>N</i>	noun
<i>act</i>	active	<i>NFP</i>	noun, feminine, plural
<i>adj</i>	adjective	<i>NFS</i>	noun, feminine, singular
<i>adv</i>	adverb	<i>nif</i>	nifal
<i>art</i>	article	<i>NMP</i>	noun, masculine, plural
<i>BDB</i>	Brown, Driver, and Briggs	<i>NMS</i>	noun, masculine, singular
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>	<i>P</i>	plural
<i>cohort</i>	cohortative	<i>part</i>	participle
<i>conj</i>	conjunction	<i>pass</i>	passive
<i>Cs</i>	construct	<i>perf</i>	perfect
<i>dem adj</i>	demonstrative adjective	<i>P/G/N</i>	person, gender, and number
<i>Du</i>	dual	<i>prep</i>	preposition
<i>Eng</i>	English	<i>pron</i>	pronoun
<i>F</i>	feminine	<i>PS</i>	pronominal suffix
<i>FP</i>	feminine, plural	<i>S</i>	singular
<i>FS</i>	feminine, singular	<i>V</i>	verb
<i>G/N</i>	gender and number	<i>vav conj</i>	vav conjunction
<i>hif</i>	hifil	<i>vav cons</i>	vav consecutive
<i>hit</i>	hitpael		
<i>hof</i>	hofal	<i>1CP</i>	first, common, plural
<i>impf</i>	imperfect	<i>1CS</i>	first, common, singular
<i>impv</i>	imperative	<i>2FP</i>	second, feminine, plural
<i>inf</i>	infinitive	<i>2FS</i>	second, feminine, singular
<i>juss</i>	jussive	<i>2MP</i>	second, masculine, plural
<i>M</i>	masculine	<i>2MS</i>	second, masculine, singular
<i>Mm</i>	<i>Masora magna</i>	<i>3CP</i>	third, common, plural
<i>MP</i>	masculine, plural	<i>3FP</i>	third, feminine, plural
<i>Mp</i>	<i>Masora parva</i>	<i>3FS</i>	third, feminine, singular
<i>MS</i>	masculine, singular	<i>3MP</i>	third, masculine, plural
<i>MT</i>	Masoretic text	<i>3MS</i>	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
- ˁ Major accent on a Hebrew word (placed above a consonant)
- ˆ 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
<i>Alef</i> [<i>Aleph</i>] ¹	א	ʾ	{silent}	
<i>Bet</i>	ב	b ḇ [bh, v]	<i>b</i> as in <i>boy</i> <i>v</i> as in <i>vine</i>	
<i>Gimel</i>	ג	g ḡ [gh]	<i>g</i> as in <i>girl</i>	<i>g</i> as in <i>girl</i> <i>g</i> as in <i>leg</i>
<i>Dalet</i>	ד	d ḏ [dh]	<i>d</i> as in <i>door</i>	<i>d</i> as in <i>door</i> <i>th</i> as in <i>thin</i>
<i>He</i>	ה	h	<i>h</i> as in <i>hat</i>	
<i>Vav</i> [<i>Waw</i>]	ו	v [w]	<i>v</i> as in <i>vine</i> ²	<i>w</i> as in <i>well</i>
<i>Zayin</i>	ז	z	<i>z</i> as in <i>zeal</i>	
<i>Het</i>	ח	ḥ [ch]	<i>ch</i> as in <i>Bach</i>	
<i>Tet</i>	ט	ṭ	<i>t</i> as in <i>time</i>	<i>t</i> as in <i>cut</i>
<i>Yod</i>	י	y	<i>y</i> as in <i>yes</i> ²	
<i>Kaf</i> [<i>Kaph</i>]	כ ך ³	k ḵ [kh]	<i>k</i> as in <i>king</i> <i>ch</i> as in <i>Bach</i>	
<i>Lamed</i>	ל	l	<i>l</i> as in <i>let</i>	
<i>Mem</i>	מ ם	m	<i>m</i> as in <i>met</i>	
<i>Nun</i>	נ ן	n	<i>n</i> as in <i>net</i>	
<i>Samek</i>	ס	s	<i>s</i> as in <i>set</i>	
<i>Ayin</i>	ע	ʿ	{silent}	
<i>Pe</i>	פ ף ץ	p ḥ [ph, f]	<i>p</i> as in <i>pet</i> <i>f</i> as in <i>fun</i>	
<i>Sade</i>	צ ץ	ṣ	<i>ts</i> as in <i>nets</i>	
<i>Qof</i> [<i>Qoph</i>]	ק	q [k]	<i>k</i> as in <i>king</i>	<i>k</i> as in <i>bark</i>
<i>Resh</i>	ר	r	<i>r</i> as in <i>rich</i>	
<i>Sin</i>	ש	ś	<i>s</i> as in <i>set</i>	
<i>Shin</i>	שׁ	š [sh]	<i>sh</i> as in <i>shoe</i>	
<i>Tav</i> [<i>Taw</i>]	ת ף	t ṭ [th]	<i>t</i> as in <i>time</i>	<i>t</i> as in <i>time</i> <i>th</i> as in <i>thin</i>

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 *kafs* and a medial *mem*.
- מכם (“from you”) has medial and final *mems* and a medial *kaf*.
- נתן (“give”) has medial and final *nuns*.
- 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 ב, ג, ד, כ, פ, and ת 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 ך 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* (מִפְּיָק = “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, שׁ and שׂ.

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

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) אָכַל <i>akl</i> (“eat”) | (16) גָּדוֹל <i>gdvl</i> (“great”) |
| (2) גַּם <i>gm</i> (“also”) | (17) מַעֲשֵׂה <i>m‘śh</i> (“work”) |
| (3) שָׂדֶה <i>śdh</i> (“field”) | (18) חֶסֶד <i>ḥsd</i> (“steadfast love”) |
| (4) דִּבָּר <i>dbr</i> (“word”) | (19) אֶלֶף <i>l̥p</i> (“thousand”) |
| (5) הֵלֵךְ <i>hlk</i> (“go”) | (20) נִגַּשׁ <i>nḡš</i> (“approach”) |
| (6) תַּחַת <i>tḥt</i> (“beneath”) | (21) קָטָן <i>qt̥n</i> (“small”) |
| (7) נֶפֶשׁ <i>nṑš</i> (“living being”) | (22) זָהָב <i>zhb</i> (“gold”) |
| (8) טוֹב <i>t̥vb</i> (“good”) | (23) דֶּרֶךְ <i>drk</i> (“way”) |
| (9) כֹּהֵן <i>khn</i> (“priest”) | (24) שֵׁם <i>śym</i> (“set”) |
| (10) סוּר <i>svr</i> (“turn aside”) | (25) חָלַץ <i>ḥlṣ</i> (“withdraw”) |
| (11) נָפַל <i>n̥pl</i> (“fall”) | (26) אֲנִכִּי <i>‘nk̥y</i> (“I”) |
| (12) צָבָא <i>ṣ̥bʾ</i> (“army”) | (27) כֶּסֶף <i>ksp̥</i> (“silver”) |
| (13) תּוֹךְ <i>tv̥k</i> (“midst”) | (28) צַדִּיק <i>ṣ̥dyq</i> (“righteous”) |
| (14) בִּגְדֹ <i>bḡd̥</i> (“garment”) | (29) פְּלִשְׁתִּי <i>pl̥št̥y</i> (“Philistine”) |
| (15) פָּנִים <i>pnym</i> (“face”) | (30) מִזְבֵּחַ <i>mzbḥ</i> (“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 *begadkefats* 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 = <i>b</i> (as in <i>boy</i>)	ב = <i>v</i> (as in <i>vine</i>)
כּ = <i>k</i> (as in <i>king</i>)	כ = <i>ch</i> (as in <i>Bach</i>)
פּ = <i>p</i> (as in <i>pet</i>)	פ = <i>f</i> (as in <i>fun</i>)

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

ג or ג	=	g (as in <i>girl</i>)
ד or ד	=	d (as in <i>door</i>)
ט or ט	=	t (as in <i>time</i>)

- 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
 - (2) Labials
 - (3) Quiescents
 - (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)	זרבבל	(Ezr 2:2)
(2)	יהוה	(Ge 2:4)	(22)	גשן	(Ge 45:10)
(3)	תרח	(Ge 11:24)	(23)	סיני	(Ex 19:1)
(4)	אברם	(Ge 11:26)	(24)	כנען	(Jos 5:12)
(5)	שרי ¹	(Ge 12:5)	(25)	ארץ	(1Sa 13:19)
(6)	לוט	(Ge 12:5)	(26)	ישראל	(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)	שפלה	(Dt 1:7)
(10)	אברהם	(Ge 17:5)	(30)	נגב	(Dt 1:7)
(11)	שרה	(Ge 17:15)	(31)	לבנון	(Dt 3:25)
(12)	יצחק	(Ge 17:19)	(32)	שכם	(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)	אסתר	(Est 2:7)	(37)	ירושלם	(2Sa 5:5)
(18)	מרדכי	(Est 2:7)	(38)	שבבת	(Ex 20:8)
(19)	המן	(Est 3:1)	(39)	שרפים	(Isa 6:2)
(20)	דניאל	(Da 1:6)	(40)	שלום	(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

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.

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* [מִסֹּרֶה] = “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 *shevas*.
- 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.

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

2. Vowel chart

a. Full Vowels

(1) Short

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

(2) Long

<i>Qames</i>	◌ָ	ā	<i>a</i> as in <i>father</i>	
<i>Sere</i>	◌ֵ	ē	<i>e</i> as in <i>bed</i>	<i>e</i> as in <i>they</i>
<i>Holem</i>	◌ֹ	ō	<i>o</i> as in <i>row</i>	

(3) Naturally-long

<i>Sere-yod</i>	◌ֵי	ê	<i>e</i> as in <i>they</i>	
<i>Hireq-yod</i>	◌ִי	î	<i>i</i> as in <i>machine</i>	
<i>Holem-vav</i> [-waw] ¹	◌ֹו	ô	<i>o</i> as in <i>row</i>	
<i>Shureq</i>	◌ֹוּ	û	<i>u</i> as in <i>rule</i>	

b. Half vowels

(1) Simple sheva

<i>Sheva</i> [Shewa]	◌ְ	e ²	<i>e</i> as in <i>below</i> ³	
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(2) Composite shevas

<i>Hatef-patah</i>	◌ֲ	ă	<i>a</i> as in <i>father</i>	<i>a</i> as in <i>had</i>
<i>Hatef-segol</i>	◌ֳ	ě	<i>e</i> as in <i>bed</i>	
<i>Hatef-qames</i>	◌ִּ	ō	<i>o</i> as in <i>row</i>	<i>o</i> as in <i>top</i>

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, י and ך, 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 י and ך with certain short vowels and other pointings are as follows.

Yod + sere = יֿֿֿ (*sere-yod*)³

Yod + hireq = יֿֿ (*hireq-yod*)

Vav + holem = וֿֿ (*holem-vav*)

Vav + a dot = וֿֿ (*shureq*)

c. *Qames* and *qames-hatuf*

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

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 יך 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 יֿֿ.

³ יֿֿֿ (*segol-yod*) sometimes serves as the naturally-long “e” vowel instead of *sere-yod*.

4. Half Vowels

- a. The English language has nothing equivalent to the half vowels (the simple *sheva* and the composite *shevas*). 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 *shevas*, 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 *shevas* 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 *shevas* 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.
 - ▶ חַמִּישׁ = ḥămîšî (“fifth”)
 - ▶ אֱלֹהִים = ʾĕlōhîm (“God”)
 - ▶ עֲנִי = ʿōnî (“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.

בֵּי = bē	בֹּי = bō
בִּי = bî	בֻּי = 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.

בֿ = bā or bo ¹	בּ = bu
בֶּ = bē	בֵּ = bē
בַּ = ba	בָּ = hă
בֶּ = be	בֵּ = hē
בִּ = bi	בֹּ = hō

- 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.

‣ בֿ = 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 שֶׁבַע = šōbāʿ (“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 שֶׁבַע 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 ךֿ or ךְ, as in the words אַתָּה (“you” *M*) and אַתְּ (“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 (ׁ, ס, ף, or ץ), they can also stand as normal consonants which

¹ See section 8.0.

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

- (a) When ך has a *holem* above it (ך̇), the ך normally represents a *holem-vav* and not a consonant, as in the word בּוֹשׁ = bôš (“to be ashamed”).¹
- (b) However, when ך is accompanied by any vowel pointing other than a *holem*, it functions as a normal consonant with a vowel, as in the word מוֹת = māvet (“death”).
- (c) When ך has a dot (ך̇) and no other pointing, it represents a *shureq* and not a consonant, as in the word מוֹת = mûṭ (“to die”).
- (d) When ם is preceded by a *sere* or *hireq* (ם̇ or ם̇), the ם can have no vowel pointing (beneath, above, or after it), and the ם is part of either a *sere-yod* or a *hireq-yod*, as in בֵּית = bêt (“house of”) or הִיא = hîṣ (“she”).
- (e) However, when ם 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 = bayit (“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

¹ An exception occurs when ך̇ is preceded by a vowel rather than a consonant. To illustrate, in עֵוֹן (“sin”) the ך̇ is the consonant *vav* with a *holem* rather than the vowel *holem-vav* because the ך̇ 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, כ, or ע at the 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 = gābōah (“proud”)
- אֲרֵאֶה = ʾōrēah (“wandering”)
- רֵעַ = rēa^c (“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.

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	אָ (Qames)	אֲ (Patah)	אַ (Hatef-patah)	<i>a</i> as in <i>father</i>
E class:	עָ (Sere-yod)				<i>e</i> as in <i>they</i>
		עֶ (Sere)	עֲ (Segol)	עַ (Hatef-segol)	<i>e</i> as in <i>bed</i>
I class:	יָ (Hireq-yod)		יֲ (Hireq)	³	<i>i</i> as in <i>machine</i>
O class:	וָ (Holem-vav)	וֶ (Holem)	וֲ (Qames-hatuf)	וַ (Hatef-qames)	<i>o</i> as in <i>row</i>
U class:	וּ (Shureq)		וֻ (Qibbus)	⁴	<i>u</i> as in <i>rule</i>
Simple sheva				ְ (Sheva)	<i>e</i> as in <i>below</i>

- 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 pronounce these unusual constructions.⁵

¹ Only the gutturals take composite *shevas*, 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 וָאָ 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 <i>vav</i>	Pronunciation	Ending with <i>yod</i>	Pronunciation
<div>אָ = av</div> <div>אֶ = āv</div> <div>אֵ = āyv¹</div>	av as in <i>Java</i>	<div>אֵי = ay</div> <div>אֶי = āy</div>	ay as in <i>aye</i>
<div>אִי = ēv</div> <div>אֵי = êv</div>	av as in <i>cave</i>	<div>אֵי = ey</div>	ey as in <i>they</i>
<div>אִי = iv</div> <div>אֵי = îv</div>	ev as in <i>eve</i>	<div>אֵי = ôy</div> <div>אֶי = ōy</div>	oi as in <i>boil</i>
		אֵי = ûy	ouie as in <i>Louie</i>

7. Transliteration

- The naturally-long vowels are transliterated with the symbol 8 above them: ê (*sere-yod*), î (*hireq-yod*), ô (*holem-vav*), and û (*shureq*).
- The long vowels are transliterated with the symbol ¯ above them: ā (*qames*), ē (*sere*), and ō (*holem*).
- The short vowels are transliterated with no symbol above them: a (*patah*), e (*segol*), i (*hireq*), o (*qames-hatuf*), and u (*qibbus*).
- The half vowels are transliterated with superscript letters. In addition, the composite *shevas* have the mark 9 above them. Thus, in transliteration, the half vowels are ^e (*sheva*), ^ă (*hatef-patah*), ^ě (*hatef-segol*), and ^ō (*hatef-qames*).
- The following words from the Hebrew Bible illustrate the manner in which vowels and consonants are transliterated. In each case the symbol אֶ always stands for a *qames*, with the exception of word number (14), where it is a *qames-hatuf*, as the note indicates.

- | | | | |
|-----|---------|-------------------|---------------|
| (1) | עֵץ | ‘ēṣ | (“tree”) |
| (2) | חַי | ḥay | (“alive”) |
| (3) | אֲדֹנָי | ‘ādôn | (“lord”) |
| (4) | זֶרַע | zera ^c | (“seed”) |
| (5) | פִּיו | pîv | (“his mouth”) |
| (6) | גּוֹי | gôy | (“nation”) |
| (7) | מַיִם | mayim | (“water”) |

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

(8)	אֲשֶׁר	ʾăšer	(“who”)
(9)	קֹדֶשׁ	qōdeš	(“holiness”)
(10)	שְׁנֵי	šenê	(“two of”)
(11)	לֶאֱכֹל	leʾēkōl	(“to eat”)
(12)	אַחֲרָיו	ʾahărāyv	(“after him”)
(13)	גְּבוּל	geḇûl	(“border”)
(14)	אֹהֶלִי ¹	ʾohōlî	(“my tent”)
(15)	נֹאם	nōum	(“utterance”)
(16)	הֵעִלָּה	heʿēlāh	(“he brought”)
(17)	בֹּקֶר	bōqer	(“morning”)
(18)	גָּלְוִי	gālûy	(“being uncovered”)
(19)	עִם	ʿim	(“with”)
(20)	לְהֵיטִיב	leḥêtîḇ	(“to be good”)
(21)	רוּחַ	rûaḥ	(“spirit”)
(22)	חֲצוֹת	ḥuṣōt	(“streets”)
(23)	אֱמֻנִים	ʾēmunîm	(“faithfulness”)
(24)	עֲלֵיהֶן	ʿălêhen	(“upon them”)
(25)	שְׁלֹשׁ ²	šālōš	(“three”)
(26)	חֳדָשִׁים	ḥōḏāšîm	(“months”)
(27)	פָּקְדוֹךְ	pēqādûkā	(“they sought you”)
(28)	חֲלִי	ḥōlî	(“sickness”)
(29)	וַיִּבְשּׁוּ	vayēḇōšû	(“and they were ashamed”)
(30)	טִירוֹתֵיהֶם	ṭîrôtêhem	(“their encampments”)

Lesson 2: EXERCISES

- Repeatedly write and pronounce the Hebrew vowels until their forms and sounds become familiar.
- Reproduce from memory the vowel chart in section 2A.2, with the exception of the traditional pronunciation and the items in brackets.

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) קָן (Ge 35:25)
(2) קָן (Ge 4:2)	(22) נִפְתָּלִי (Ge 35:25)
(3) הָבֵל (Ge 4:2)	(23) גָּד (Ge 35:26)
(4) שֵׁת (Ge 5:6)	(24) אֲשֶׁר (Ge 35:26)
(5) אֲנוֹשׁ (Ge 5:6)	(25) מֹשֶׁה (Ex 4:14)
(6) קִינָן (Ge 5:12)	(26) אֶהְרֹן (Ex 4:14)
(7) מִתְּשֻׁלַּח (Ge 5:25)	(27) מִרְיָם (Ex 15:20)
(8) נָח (Ge 5:32)	(28) יְהוֹשֻׁעַ (Ex 17:9)
(9) יֶעֱשׂוּ (Ge 25:25)	(29) דָּוִד (1Sa 16:13)
(10) יַעֲקֹב (Ge 25:26)	(30) שְׁלֹמֹה (2Sa 5:14)
(11) לָאָה (Ge 29:31)	(31) אֶלִּיפַז (Job 2:11)
(12) רָחֵל (Ge 29:31)	(32) תִּימָנִי (Job 2:11)
(13) רְאוּבֵן (Ge 35:23)	(33) בְּלָדָד (Job 2:11)
(14) שִׁמְעוֹן (Ge 35:23)	(34) שׁוּחִי (Job 2:11)
(15) לֵוִי (Ge 35:23)	(35) צוֹפָר (Job 2:11)
(16) יְהוּדָה (Ge 35:23)	(36) נַעֲמָתִי (Job 2:11)
(17) יִשְׁשַׁכָּר ¹ (Ge 35:23)	(37) יִרְמְיָהוּ (Jer 1:1)
(18) זְבוּלֹן (Ge 35:23)	(38) חֲגִיגִי (Hag 1:1)
(19) יוֹסֵף (Ge 35:24)	(39) נַחֲמִיָּה (Ne 1:1)
(20) בִּנְיָמִן (Ge 35:24)	(40) חֲבִיָּיָה (Ne 7:63)

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)	אִם ("mother")
(3)	זֶה ("this")	(18)	הוּא ("woe")
(4)	לֵב ("heart")	(19)	אֵין ("trouble")
(5)	בֵּין ("between")	(20)	שָׂרֵיו ("his officials")
(6)	מִן ("from")	(21)	חֲשִׁים ("hastening")
(7)	עִיר ("city")	(22)	עֲצֵי ("trees of")
(8)	כָּל ("all")	(23)	גֵּו ("back")
(9)	יוֹם ("day")	(24)	אִילֵי ("perhaps")
(10)	עֲגָה ("bread-cake")	(25)	מָחָרָת ¹ ("next day")
(11)	קוֹם ("to rise")	(26)	שׁוּב ("to return")
(12)	מְאֹד ("very")	(27)	אֲנָשׁ ("men")
(13)	אֲנִי ("I")	(28)	כֵּל ("vessel")
(14)	אֱמֶת ("truth")	(29)	מָשִׁיחַ ("anointed one")
(15)	חֵיל ("power")	(30)	חֲרָשִׁים ("wooded hills")

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 $\overset{\sim}{\square}$ 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 (dām). 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 אָדָם .
- 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.
 - שַׁעַר (“gate”) has two syllables, which are שַׁ (ša) and עַר (ʿar). The first, or penultimate, syllable is accented as the symbol $\overset{\sim}{\square}$ indicates.

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* (מֶטֶג = “bridle”). It appears as a vertical stroke beneath a consonant. Typically, it is placed to left of vowels, as illustrated by בֶּ, בֵּ, and בִּי. However, the *meteg* can appear to the right of a vowel, as in יִ. In the case of a consonant which does not have a vowel beneath it, the *meteg* appears by itself under that consonant, as in תִּ and תּוֹ.
- b. Practically speaking, the *meteg* causes a speaker to pause in pronunciation.¹
 - ▶ In לָרְקִיעַ (“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 (qîaʿ), 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.
 - ▶ הָר = har (“mountain”) has one syllable, since it has only one vowel, a *patah*.
 - ▶ שָׁמַר = šā/mar³ (“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.

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.

- בְּרִית = b^erîṭ (“covenant”) has only one syllable since it has only one full vowel, a *hireq-yod*. Even though ב (b^e) may sound as though it forms a syllable, it cannot because the *sheva* is a half vowel.¹
- אֶדְמָה = ʔăḏā/māh (“land”) has two syllables since it has two full vowels (two *qameses*). The first syllable is אֶדְ (ʔăḏā) and the second syllable is מָה (māh). א (ʔă) 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 = rūaḥ (“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/ṭan (“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 = b^enê (“sons of”) and אֶחָיו = ʔăḥî (“brothers of”) each has only one open syllable because each has only one full vowel. The consonants with *shevas* cannot form separate syllables.

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

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 brîṭ.

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

- בוא = bôʾ (“to come”) and כה = kôh (“thus”) each has one open syllable since neither א nor ה can close the final syllable of a word.
- The second syllable of קראתָ = qā/rāʾ/tā (“you called”) is open since א cannot close a syllable in the middle of a word.
- בהּ = 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

- מלך = mā/lak (“he was king”) has two syllables. The first syllable is open, has a long vowel, and is not accented.
- In לחם = lé/hem (“bread”) the first syllable is open and accented; it has a short vowel.
- In ספר = sé/p̄er (“writing”) the first syllable is open and accented, but this time the open syllable has a long vowel.
- מי = mî (“who”) has only one syllable, consequently that syllable is accented. It is an open syllable with a naturally-long vowel.
- Both syllables in תרה (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

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).

the *meteg* is long or short.

- In רַבָּתָהּ = rā/b^etāh (“she was great”) and וַיְהִי = va/y^ehî (“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 = ‘am (“people”) has one syllable which is closed; it follows the CVC pattern.
- The second syllable of חֶרֶב = ḥé/reb (“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].

- בָּתוֹת = b^etôt (“daughters of”) and אֲרוֹן = ărôn (“ark”) each has one closed syllable, following the pattern of CCVC. The consonants with *shevas* 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 [CV²C].

- ראשׁ = rōš (“head”) has only one vowel and therefore only one closed syllable, following a CV²C 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/ba (“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/dôl (“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.

- ▶ נֶעֱמַ = n^eum (“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/k^ebê (“stars of”) has two open syllables since it has two long vowels. The *sheva* under the second כּ 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 מַשְׁלָהּ = mā/š^elāh (“she ruled”) the *meteg* indicates that the first syllable is מַשְׁ. Consequently, הּ 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 = yîs/rā/ʔēl (“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 *shevas* 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* מֶלֶךְ *mé/lek* (“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.
- ▶ נִכְרְתָהּ = *nik/rēṭāh* (“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 וַיָּמָת = *vay/yā/mot* (“and he died”) the second syllable, rather than the last, is accented. Therefore, the vowel in the second syllable, יָ (yā), is a *qames*. Since the last syllable, מָת (mot), 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

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 וַיָּמָת 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 \square appears in an open syllable or with a *meteg* it is a *qames*.)

- ▶ In $\text{דָּבָר} = \text{dā/bār}$ (“word”) each of the two syllables has the long vowel *qames*, since the first syllable is open and the second syllable is accented.
- ▶ In $\text{שָׁמְרָה} = \text{šā/mērāh}$ (“preserve”) the first vowel is a *qames* in an open syllable, as indicated by the *meteg*.
- ✓ Since \aleph cannot close a syllable, any syllable which ends with $\aleph\square$ is an open syllable and the vowel before the \aleph is a *qames*. Similarly, since η (without a *mappiq*) cannot close the final syllable of a word, any word which ends with $\eta\square$ has a final syllable that is open, and the vowel before the η has to be a *qames*.
 - ▶ The last vowel in $\text{מָצָא} = \text{mā/ṣā}^3$ (“he found”) is *qames* because the last syllable is open.
 - ▶ Likewise, $\text{מֵאָה} = \text{mē/āh}$ (“hundred”) ends with an open syllable whose vowel is *qames*.
- c. If an unaccented \square is followed by a silent *sheva*, it is a *qames-hatuf*. However, if \square (whether accented or not) is followed by a vocal *sheva*, it is a *qames*. In this Grammar a *meteg* aids in making this distinction:

$\square\square$ (without an accent) = *qames-hatuf* followed by silent *sheva*

$\square\square$ = *qames* followed by vocal *sheva*.¹

- ▶ In $\text{הִתְּלַל} = \text{hoḥ/tēl}$ (“to be wrapped”) the vowel \square (which is followed by a *sheva*) has no accent marked above it; therefore, the \square 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 $\text{הִתְ} (\text{hoḥ})$, which has a short vowel. To say it another way, this word is not transliterated as $\text{hā/h}^{\text{e}}\text{tēl}$ (beginning with an open syllable that has a long vowel), because the vowel \square is not accented and is followed by a *sheva*.

¹ Other resources do not always use the *meteg* in this manner. For example, where this Grammar has $\text{מִשְׁלָה} = \text{mā/šēlāh}$ (“she ruled”), another resource may omit the *meteg*, as in $\text{מִשְׁלָה} = \text{mā/šēlāh}$ (“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 חֶכְמָה = ḥok̄/māh (“wisdom”) is the closed syllable חֶכְ (ḥok̄) 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 יָכֹלְתָּ = yā/kol/tā (“you will be able”) the first syllable is open, so it has the long vowel *qames*. Since a *sheva* follows the unaccented vowel ך 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 רָאָתָךְ = rā/ʾā/tēkā (“he saw you”) all the full vowels are *qameses*. 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)	אַרָם	ʾărām	(“Aram”)
(4)	יָדַעַי	yō/dēʿê	(“knowing of”)
(5)	מִשְׁגָּב	miś/gāḇ	(“refuge”)
(6)	וְאִתָּהּ	vəʾō/tāh	(“and her”)
(7)	כָּבִדּוּ	kā/bēdû	(“they were heavy”)
(8)	זֶאת	zōʾt	(“this”)
(9)	לְמִינָהּ	lēmî/nāh	(“according to its kind”)
(10)	אָזַר	ʾăzār	(“put on”)
(11)	וְנִפְקְחוּ	vəniḇ/qēḥû	(“and they will be opened”)
(12)	בֵּינְךָ	bē/nēkā	(“between you”)
(13)	הִבְקָעָהּ	hob/qēʿāh	(“she was broken into”)
(14)	רִאשִׁית	rēʾ/šîṭ	(“first”)
(15)	פָּשְׁעוּ	pā/šēʿû	(“they rebelled”)
(16)	גִּחְזֶךָ	gēḥō/nēkā	(“your stomach”)
(17)	מִזְרִיעַ	maz/rîʿ	(“yielding seed”)

(18)	יֹאמֵר	yō ² /mar	(“he will say”)
(19)	יִהְרֹגֵנִי	ya/har/gē/nî	(“he will kill me”)
(20)	לְמוֹעֲדִים	lēmô/ċăḏîm	(“for seasons”)
(21)	בְּטֶרֶם	bēṭê/rem	(“before”)
(22)	אֲכָלְךָ	ăḱol/kā	(“your eating”)
(23)	קִדְקִדּוֹ	qod/qôḏô	(“his head”)
(24)	פְּרִיָּהּ	pir/yāh	(“her fruit”)
(25)	נְעוּרִים	nēû/rá/yim	(“youth”)
(26)	וְאִשְׁבַּע	vā/āś/bia ^c	(“and I satisfied”)
(27)	מְלֶאכְתּוֹ	mēlaḱ/tô	(“his work”)
(28)	אֲרָמְנוֹתֶיהָ	ar/mēnô/téy/hā ²	(“her palaces”)
(29)	מְשׁוּבֹתֶיךָ	mēšu/bô/tá/yik	(“your turning back”)
(30)	וְנִבְרְכוּ	vēnib/rēḱû	(“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) פִּה (“mouth”)
(4) מָה (“what?”)	(9) הִיא (“she”)
(5) דָּם (“blood”)	(10) בָּרִיחַ (“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	

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

² The transliteration of the syllable הֵי 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 ṭê.

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.

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) אוֹלִי ("perhaps") | (21) תֹּאחֲזֶה ("she will grasp") |
| (2) עֶצֶם ("bone") | (22) עֲבָדִים ("servants") |
| (3) לְקוֹל ("for a voice") | (23) מִלְחָמָה ("battle of") |
| (4) רָשָׁעָה ("wicked") | (24) נִדְמִיתִי ("I am ruined") |
| (5) מִשְׁפָּט ("justice") | (25) מִשְׁתָּיו ("his feasts") |
| (6) אֵיךְ ("how?") | (26) נִטְעִים ("planting") |
| (7) גְּבוּהָ ("high") | (27) הִקְדַּשְׁתִּיךָ ("I made you holy") |
| (8) קִדְשִׁי ("my holiness") | (28) אֶרְצָה ("her land") |
| (9) צֵאתְךָ ("your going out") | (29) שִׁמְעָה ("listening") |
| (10) חֹשֶׁךְ ("darkness") | (30) לְקַחָהּ ("she was taken") |
| (11) עִמְלָנוּ ("our trouble") | (31) לְעֵינַיִם ("to the eyes") |
| (12) לְאוֹר ("to be lighted") | (32) וְהֵייתָם ("and you will be") |
| (13) כְּמוֹד ("like your") | (33) לְהַשְׁלִיחַ ("to cause to send") |
| (14) פַּרְעֹה ("Pharaoh") | (34) מִשְׁפָּחָה ("families") |
| (15) אִיבֵיךָ ("your enemies") | (35) טֹאטַאתִיהָ ("I will sweep it") |
| (16) בְּאָזְנֵי ("in ears of") | (36) בְּנִחְשָׁתִים ("in chains") |
| (17) עוֹל ("injustice") | (37) וְאֶטְמַנְהוּ ("and I hid it") |
| (18) בִּיהוּדָה ("in Judah") | (38) בְּצִחְצֻחוֹת ("in parched lands") |
| (19) אֶהְבֶּהָ ("love her") | (39) וְאֶל מְנִתֶיךָ ("and your widows") |
| (20) חֻקְךָ ("your statute") | (40) מַחֲשַׁבּוֹתֵיכֶם ("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 *maqfep* (מַקְפֵּי = “binder”).
 - ▶ In מֶלֶךְ־יִשְׂרָאֵל (“king of Israel” [1Sa 29:3]) a *maqfep* links two nouns, forming a genitival phrase.¹
 - ▶ In עַל־הָאָרֶץ (“upon the earth” [Ge 1:11]) a *maqfep* 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 *maqfep* links a verb (וַיְהִי = “and it was”) and a predicate noun (בֹּקֶר = “morning”), forming a verb clause.
2. When words are linked by a *maqfep* they are considered to be one word for the purposes of pronunciation and accenting. Thus a word group which is linked by a *maqfep* 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 *maqfep*. This shift of accent to the end of a word group may cause an alteration of vowels in the words that the *maqfep* links together.
 - ▶ בֵּן = bēn (“son”) and אַבְרָהָם = ʾab/rā/hām (“Abraham”) each have a major accent when they stand alone. However, when linked by a *maqfep* in the phrase בֶּן־אַבְרָהָם = ben-ʾab/rā/hām² (“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 כָּל = kōl (“all”) and הָעָם = hā/ʿām (“the people”) are linked by a *maqfep* in the phrase כָּל־הָעָם = kol-hā/ʿām (“all of the people”

¹ See Lesson 7A.1b.

² A hyphen in transliteration represents a *maqfep*.

[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 *dageshes*, 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 = ʾeb/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 כְּבוֹד = kā/bôḏ (“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 דּ cannot have a *dagesh-lene* because it does not begin a syllable; it is also preceded by a full vowel (*holem-vav*).
 - In תִּבְכֶּה = tib/keh (“you will weep”) the תּ and כּ both have *dagesh-lenes* 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 בְּרַכִּי = bā/răḵî (“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-kōl (“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 *maqgef*: כִּי כֹל.
- In וְהָיָה תַּחַת = v^ehā/yāh t_á/ḥat (“and there will be instead” [Is 3:24]) the first ת of תַּחַת 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 שִׁלְלַח 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 עִמְךָ = ʿim/meḵā (“with you”) the מ has a *dagesh-forte*. The word is

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

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

- In חֲנֻנִי = ḥon/nē/nî (“be gracious to me”) the נ has a *dagesh-forte*. The word is equivalent to חֲנֻנִי. The first נ has a silent *sheva* which marks the end of the first syllable (חֲנֻ). Since that first syllable is closed and unaccented, its vowel (ֲ) is a *qames-hatuf*.
 - In וַיִּנְחַם = vay/yin/nā/ḥem (“and he was sorry”) the ו and the נ each have a *dagesh-forte*. The word is equivalent to וַיִּנְחַם.
- 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 וּ is the clue that the וּ 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 = šiv/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 צִוָּה.
 - פִּיּוֹת = pî/yôṭ (“mouths”) is equivalent to פִּיּוֹת. 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 (ב, ג, ד, כ, פ, and ת) 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 = ʾél/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/ʾél (“redeemer”) the *dagesh* in the ג is a *dagesh-lene* rather

than a *dagesh-forte* because א 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 א cannot be a *dagesh-forte* because the consonant is not preceded by a full vowel.

- In אַרְבַּע = ʾar/baʿ (“four”) the *dagesh* in the ב is a *dagesh-lene* because it occurs in a *begadkefat* consonant at the beginning of a syllable, and the ב is not preceded by a full vowel.
 - In לָקַחְתָּ = luq/qāḥ/tā (“you were taken”) the *dagesh* in the ק is a *dagesh-forte* because ק is not a *begadkefat* consonant. The *dagesh* in the ח is a *dagesh-lene* because ח is a *begadkefat* consonant and is not preceded by a full vowel.
 - In תְּגִיד = taḡ/gîd (“you will declare”) the *dagesh* in the ת is a *dagesh-lene* because ת is not preceded by a full vowel, and the *dagesh* in the ג is a *dagesh-forte* because ג 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 = dib/ber (“he spoke”) the ד has a *dagesh-lene* because it is not preceded by a full vowel, and the ב 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 דִּבְבֶּר. Note that the first ב cannot have a *dagesh-lene* because it is preceded by a full vowel, while the second ב 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)	לִבְבְּךָ	leḇob/kā	(“your heart”)
(3)	הַיָּם	hay/yām	(“the sea”)
(4)	הֵנָּה	hēn/nāh	(“they”)
(5)	כִּי־כֻלָּם	kî-kul/lām	(“for all of them”)
(6)	רַבָּה	rab/bāh	(“many”)

(7)	מִחַטָּאתוֹ	mē/ḥat/ṭāʾ/tô	(“from his sin”)
(8)	הַדָּם	had/dām	(“the blood”)
(9)	מִלִּפְנֵיךָ	mil/lēpā/néy/kā	(“from before you”)
(10)	לְהַצִּילָהּ	lēhaṣ/ṣā/lāh	(“to deliver”)
(11)	הַדְּבָרִים	had/dēbā/rīm	(“the words”)
(12)	הִכְיֵנִי	hēkî/ná/nî	(“he established me”)
(13)	בַּמִּכּוֹנָה	bam/mēkô/nāh	(“in the stands”)
(14)	הַגְּדֹלִים	haġ/gēdô/līm	(“the great ones”)
(15)	וַיִּקְחֵהוּ	vay/yiq/qā/hû/hû	(“and they took him”)
(16)	הִנְחַלְתִּי	hon/ḥal/tî	(“I was made to possess”)
(17)	הַפֶּעַם	haṗ/pá/ʿam	(“the occurrence”)
(18)	בְּנֵי בְלִיעַל	bēnē bēlî/yā/ʿal	(“sons of worthlessness”)
(19)	וַתִּכְתֹּב	vat/tik/tōb	(“and she wrote”)
(20)	הַמַּבּוּעַ	ham/maḥ/bûaʿ	(“the fountain”)
(21)	וַיִּכּוּ	vay/yuk/kû	(“and they were struck”)
(22)	מִקְרָבָהּ	miq/qir/bāh	(“from her midst”)
(23)	וַיִּשְׁתַּחֲוּוּ	vay/yiṣ/tá/hăvû	(“and they bowed down”)
(24)	הָעַמִּים	hā/ʿam/mîm	(“the peoples”)
(25)	הַתִּפְקָדוֹ	hot/pā/qēdû	(“they were numbered”)
(26)	תִּזְכָּרָנָהּ	tiz/zā/kar/nāh	(“she will be remembered”)
(27)	הַמַּבּוּל	ham/maḥ/bûl	(“the flood”)
(28)	וַתֵּן	vat/tit/tēn	(“and you gave”)
(29)	יִסְרָתוֹ	yis/sērat/tû	(“she taught him”)
(30)	הִטִּי־נָא כַּדָּךְ	haṭ/ṭî-nāʾ kad/dēk	(“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 *maqgef*, there may be an alteration of vowels, such as the shortening of a vowel in a closed syllable which is no longer accented (בֵּן + *maqgef* + אִר = בְּנֵ-אִר). A few other illustrations of vowel alterations follow.

- ▶ When a prefixed הֶ (a definite article²) is added to the word הָר = har (“mountain”), it becomes הַהָר = hā/hār (“the mountain”). The addition of the prefix causes the *patah* in הָר to lengthen to a *qames*.
- ▶ When the suffix וֹ (a third person, plural verb ending³) is added to מָלֵא = mā/lēʾ (“he was full”), it becomes מָלְאוּ = mā/lēʾû (“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, pronominal⁴) is added to the word אֲחֹת = ʾā/hôṭ (“sister”) it becomes אֲחֹתִי = ʾăhō/tî (“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 = hō/šek (“darkness”), it becomes חֹשֶׁכִּי = hōš/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)

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 אִמָּ = ʾēm (“mother”), it becomes אִמִּי = ʾim/mî (“my mother”); and when the same suffix is added to עֹז = ʿōz (“strength”), it becomes עֹזִי (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

וְהָאָרֶץ תֵּהוֹ וְרֵחַ וְבִהוּ

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-lenes* and *dagesh-fortes* 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) הַמָּטָה ("the tribe")
(2) רַגְלַיִם ("feet")	(22) יִשְׁתִּיּוּן ("they will drink")
(3) מִדְבָּר ("wilderness")	(23) הִתְאַסַּף ("gathering itself")
(4) הַצֹּאן ("the flock")	(24) הַכְּתִפֹּת ("the supports")
(5) בָּשָׂר ("flesh")	(25) וַיַּצְבּוּ ("and they set up")
(6) לֹא־כִי ("not so")	(26) בְּצִדָּהּ ("in its side")
(7) נִפְץ ("he shattered")	(27) לְכֻלָּהֶנָּה ("for the whole")
(8) הַנֶּעֶר ("the boy")	(28) אֲנָפִיד ("your armies")
(9) נִדְחָתָּ ("you were driven away")	(29) וְהַמֹּטִים ("and the ones turning aside")
(10) הַשְּׁכָבָה ("be laid to rest")	(30) כֹּה תֹאמְרוּן ("thus you will say")
(11) אִפּוֹ ("his nose")	(31) תֹּאכְלֶהוּ ("you will eat it")
(12) פִּנְתָּהּ ("corner")	(32) תַּחְתִּיּוֹת ("lower")
(13) הַשְּׁלִישִׁי ("the third")	(33) הַמִּקְבְּרִים ("the buried ones")
(14) הַהֹלְכִים ("the ones going")	(34) לְכִיר ("for the washbasin")
(15) עֵגֻלּוֹת ("round")	(35) בְּשׁוֹשָׁנִים ("in the lillies")
(16) הַמִּזְבֵּחַ ("the altar")	(36) קִנִּיתִי ("I will hope")
(17) בַּכֶּפֶר ("with the pitch")	(37) הַגִּבֹּרִים ("the mighty ones")
(18) אוֹתְכֶם ("you")	(38) מִמֶּנּוּ ("from us")
(19) רַכְלָתְךָ ("your merchandise")	(39) כָּל־הַקֹּשְׁרִים ("all of the ones conspiring")
(20) הָיֹוֹת ("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.

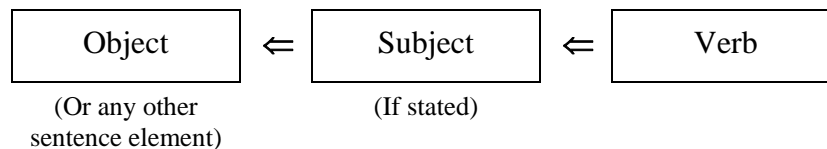
b. Person, gender, and number

- (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):



- The verb clause שְׁלַח דָּוִד מַלְאָכָיו (1Sa 25:14), when roughly translated word-for-word, says “He sent, David, messengers.” It means “David sent messengers.” The first word (שְׁלַח) is a verb; the second word, a proper noun (דָּוִד), is the subject; and the third word, another noun (מַלְאָכָיו), 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):

Predicate	←	Subject
-----------	---	---------

- The verbless sentence **יְהוָה מֶלֶךְ** (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 (**מֶלֶךְ**), 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 **ה** to a word. The article never appears alone (that is, not prefixed to a word) and is never separated from a word by a *maqgef*.
4. The definite article is pointed according to the following rules.
 - a. Before most consonants (excepting the gutturals and **ו**) the article is **ה** followed by a *dagesh-forte* (placed in the first consonant of the word to which the article is prefixed) (**הַ**).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 **א** or **אֵ**, the article may be **ה** with no *dagesh-forte* in the **א** or the **אֵ**. 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 ה and ח the definite article is usually הַ (הַ--).¹

- הַיְּכָל (“temple”) + article = הַיְּכָל (“the temple”)
- הַקָּה (“statute”) + article = הַקָּה (“the statute”)

c. Before the “weaker” gutturals א and ע and before ר the article is usually הֶ (הֶ--).²

- אָב (“father”) + article = הָאָב (“the father”)
- עִיר (“city”) + article = הָעִיר (“the city”)
- רֹאשׁ (“head”) + article = הָרֹאשׁ (“the head”)

d. Before an accented הֶ or עֶ the article is הֶ (הֶ--).

- הָרֶם (“mountain”) + article = הָרֶם (“the mountain”)
- עָב (“cloud”) + article = הָעָב (“the cloud”)

e. Before every הֶ and before an unaccented הֶ or עֶ the article is הֶ (הֶ--).

- חָכָם (“wise”) + article = הַחָכָם (“the wise”)
- חָג (“festival”) + article = הַחָג (“the festival”)
- הַמֶּן (“sound”) + article = הַמֶּן (“the sound”)
- עֵוֶן (“sin”) + article = הָעֵוֶן (“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.

- אֶרֶץ (“land”) + article = הָאֶרֶץ (“the land”)
- הָר (“mountain”) + article = הָהָר (“the mountain”)
- עַם (“people”) + article = הָעַם (“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 הֶ 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. הָרֶם is the spelling for this word when preceded by the article. Without the article it is normally spelled הָרֶם. See section 5B.5.

Lesson 5: EXERCISES

- Reproduce from memory the five rules for pointing the definite article.
 - ✓ See Appendix 1 for a convenient summary of these rules.
- 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) חֵיל (“strength”) |
| (3) חַי (“living”) | (18) מַיִם (“water”) |
| (4) אֶבֶן (“stone”) | (19) הָרָה (“pregnant one”) |
| (5) עֶזֶר (“help”) | (20) עֶבֶד (“servant”) |
| (6) יוֹם (“day”) | (21) שָׂר (“official”) |
| (7) רָעָה (“evil”) | (22) עָבִים (“clouds”) |
| (8) אָח (“brother”) | (23) נֶפֶשׁ (“living being”) |
| (9) תּוֹרָה (“instruction”) | (24) חֲזוֹן (“vision”) |
| (10) חֲגָב (“locust”) | (25) ¹ הָרָה (“to a mountain”) |
| (11) כְּבוֹד (“honor”) | (26) בֵּית (“house”) |
| (12) אֲדוֹן (“lord”) | (27) עֵין (“eye”) |
| (13) מַלְאָךְ (“messenger”) | (28) זָהָב (“gold”) |
| (14) רוּחַ (“spirit”) | (29) עֲמָל (“trouble”) |
| (15) כֹּהֵן (“priest”) | (30) קִדְּשׁ (“holiness”) |

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

Word	Translation	Notes
(1) אֶל	to, into, toward (<i>prep</i>) ²	

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 (<i>NMP</i>)	
(3)	אֶרֶץ	earth, land (<i>NFS</i>)	With art: הָאֶרֶץ
(4)	בָּא	he came, went, entered (<i>V</i>)	Lexical form: בּוֹא ²
(5)	גּוֹי	nation (<i>NMS</i>)	
(6)	הַ	the (<i>art</i>)	Also: הֶ or הָ; prefixed and followed by <i>dagesh-forte</i> where possible
(7)	הָר	mountain (<i>NMS</i>)	With art: הַהָר
(8)	יִשְׂרָאֵל	Israel (<i>proper N</i>)	
(9)	מֶלֶךְ	king (<i>NMS</i>)	
(10)	עַם	people (<i>NMS</i>)	With art: הָעַם
(11)	רָאָה	he saw (<i>V</i>)	
(12)	רֹאשׁ	head, top (<i>NMS</i>)	

- 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.

וַיָּפֶת	וְחָם	וְשֵׁם	נָח	בָּא	הַזֶּה	הַיּוֹם	בְּעֵצָם	(1)
and	and	and ³			the		“On (the)	
_____	_____	_____	_____	_____	this, ⁴	____ day,	same	

¹ The word אֱלֹהִים is a masculine, plural noun. Therefore, it can have the meaning of “gods,” as in the phrase אֱלֹהֵי הַנֹּכְרִי = “(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.”

² This word is the preposition לָא with a suffix meaning “him.”

(5) וַיִּתְהַלֵּכוּ מִגּוֹי אֶל-אֶל-וּמִמְּלָכָה עִם
 _____, _____ and from (one) _____
 _____ from¹ _____ “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) הָרָר |
 הָהָר (5) גּוֹי | הַגּוֹי (6) אֶרֶץ | הָאֶרֶץ (7) עַם | הָעַם (8) בָּא אֱלֹהִים אֶל
 יִשְׂרָאֵל (9) אֱלֹהִים מֶלֶךְ (10) הָאֱלֹהִים הַמֶּלֶךְ (11) רָאָה הַגּוֹי³ הָהָר
 (12) בָּא מֶלֶךְ אֶל הָעַם (13) רָאָה אֱלֹהִים הָאֶרֶץ (14) הַמֶּלֶךְ הָרֹאשׁ⁴
 (15) בָּא יִשְׂרָאֵל אֶל הָאֱלֹהִים (16) רָאָה הַמֶּלֶךְ הָהָר (17) בָּא עַם אֶל-
 הָאֶרֶץ (18) אֱלֹהִים הָרֹאשׁ

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 *maqef* linking the independent preposition to its object, a *maqef* 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 **ב** (“in, by, with”), **כ** (“like, as”), and **ל** (“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**).

- **שָׁנָה** (“a year”) + **ב** = **בְּשָׁנָה** (“in² a year”)
- **מַעֲשֵׂה** (“a deed”) + **כ** = **כְּמַעֲשֵׂה** (“as a deed”)
- **רֹאשׁ** (“a head”) + **ל** = **לְרֹאשׁ** (“to a head”)

¹ These prefixed prepositions are evidently derived from three independent prepositions: **בְּמוֹ**, **כְּמוֹ**, 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 בִּבְּ-).¹
- נָפַל (“falling”) + ב = בִּנְפַל (“in falling”)
 - כֵּלִי (“a vessel”) + כ = כִּכְלִי (“as a vessel”)
 - שָׁמַע (“hear”) + ל = לְשָׁמַע (“to hear”)
- ✓ Two *shevas* 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 י the prefixed prepositions take a *hireq*, and the *sheva* under the י falls away (as in בִּי-).²
- יְשׁוּעָה (“salvation”) + ב = בִּישׁוּעָה (“with salvation”)
 - יְרוּשָׁלַם (“Jerusalem”) + כ = כִּירוּשָׁלַם (“like Jerusalem”)
 - יְהוּדָה (“Judah”) + ל = לִיהוּדָה (“to Judah”)
- ✓ The above examples illustrate that the prefixing of the preposition to י causes the י 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 בִּבְּ-, בִּבְּ-, or בִּבְּ-).²
- אָנוּשׁ (“a man”) + ב = בִּאָנוּשׁ (“in a man”)
 - אָרִי (“a lion”) + כ = כִּאָרִי (“like a lion”)
 - חָלִי (“sickness”) + ל = לְחָלִי (“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 אָ or אָ the addition of the prefixed preposition causes the אָ 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 *seve* 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”) + בּ = בְּאֲדֹנָי (“by [the] Lord”)
- אֱלֹהִים (“God”) + כּ = כְּאֱלֹהִים (“like God”)
- אָמַר (“say”) + ל = לְאָמַר (“to say”)

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

- יְהוָה (“[the] LORD”) + ל = לְיְהוָה (“to [the] LORD”)

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

- זֶה (“this”) + בּ = בְּזֶה (“in this”)
- אֵלֶּה (“these”) + כּ = כְּאֵלֶּה (“like these”)
- מַיִם (“water”) + ל = לְמַיִם² (“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 בְּהַיָּהּ + בּ = בְּהַיָּהּ).

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

שָׁנָה (“a year”)	+ בּ	= בְּשָׁנָה (“in a year”)
הַשָּׁנָה (“the year”)	+ בּ	= בְּשָׁנָה (“in the year”)
מַעֲשֵׂה (“a deed”)	+ כּ	= כְּמַעֲשֵׂה (“like a deed”)
הַמַּעֲשֵׂה (“the deed”)	+ כּ	= כְּמַעֲשֵׂה (“like the deed”)
רֹאשׁ (“a head”)	+ ל	= לְרֹאשׁ (“for a head”)
הָרֹאשׁ (“the head”)	+ ל	= לְרֹאשׁ (“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 בְּשָׁנָה (“in the year”). Of course, this clue is not present in the case of

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 מַיִם, the vowel in the accented syllable lengthens.

words that begin with a guttural or ׀, 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 ׀, 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 ך drops out and the pointing is as follows.

(1) In most cases the preposition is prefixed as מִן, followed by a *dagesh-forte* (placed in the first consonant of the word to which the preposition is prefixed) (מִן־).
 ▶ מִן־מָקוֹם (“a place”) + prefixed מִן = מִמָּקוֹם (“from a place”)
 ▶ מִן־גּוֹי (“a nation”) + prefixed מִן = מִמּוֹי (“out of a nation”)
 ✓ The appearance of the *dagesh-forte* after the מִן is due to the assimilation of the ך into the first consonant of the word. The *dagesh-forte* compensates for the lost consonant.

(2) Before a guttural or ׀ the preposition is prefixed as מִן (מִן־).
 ▶ מִן־אֵשׁ (“a fire”) + prefixed מִן = מִמֵּאֵשׁ (“out of a fire”)
 ▶ מִן־רֹאשׁ (“a head”) + prefixed מִן = מִמֵּרֹאשׁ (“from a head”)
 ✓ The two preceding examples illustrate that the vowel under the מִן lengthens from a *hireq* (as described in the first rule) to a *sere* to compensate for the fact that the gutturals and ׀ cannot take a *dagesh-forte*.

(3) Before ך the preposition is prefixed as מִן and the *sheva* under the ך falls away (מִן־).
 ▶ מִן־יְהוּדָה (“Judah”) + prefixed מִן = מִיְּהוּדָה (“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 מִן, according to rule (2) above (מִן־הַ + מִן = מִמֵּהַ־).
 ▶ מִן־הַנָּחַל (“the stream”) + prefixed מִן = מִמֵּהַנָּחַל (“out of the stream”)
 ▶ מִן־הָעוֹף (“the birds”) + prefixed מִן = מִמֵּהָעוֹף (“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 *maqgef* 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* (ְּ).
 - 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 (בּ, מ, and פּ) the *vav* conjunction becomes וּ (a shureq) (as in וּבֶן and וּבֵן).
 - 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.

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

- ▶ יְשׁוּעָה (“salvation”) + ו = וַיְשׁוּעָה (“and salvation”)
- ▶ יְהוּדָה (“Judah”) + ו = וַיְהוּדָה (“and Judah”)
- ▶ יְרוּשָׁלַם (“Jerusalem”) + ו = וַיְרוּשָׁלַם (“and Jerusalem”)

- ▶ עֲבָדָה (“service”) + ו = וְעֲבָדָה (“and service”)
- ▶ אָכַל (“eat”) + ו = וְאָכַל (“and eat”)
- ▶ חָלִי (“sickness”) + ו = וְחָלִי (“and sickness”)

- ▶ אֲדֹנָי (“[the] Lord”) + ו = וְאֲדֹנָי (“and [the] Lord”)
 ▶ אֱלֹהִים (“God”) + ו = וְאֱלֹהִים (“and God”)

- יהוה (“[the] LORD”) + ו = וַיְהוֹה (“and [the] LORD”)

- This characteristic is especially prominent when the *vav* conjunction links two nouns which express related ideas (וַאֲנִי).³

- ▶ יוֹם וּלְיָלָה (“day and night”)
- ▶ זָהָב וְכֶסֶף (“gold and silver”)
- ▶ רֶכֶב וּסוּס (“chariot and horse”)

- ▶ הָאִשָּׁה (“the woman”) + וַ = וְהָאִשָּׁה (“and the woman”)
 ▶ לָאִשָּׁה (“for the woman”) + וַ = וּלְאִשָּׁה (“and for the woman”)

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 ׀

- a. The gutturals normally take a composite *sheva* instead of a simple *sheva*.
- b. The gutturals and ׀ cannot take a *dagesh-forte*. To compensate for this fact, the vowel before a guttural or ׀ is sometimes lengthened.
 - ▶ While the definite article is normally ה 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 ׀ 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 לְאֱלֹהִים (“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. ׀ and י can represent naturally-long vowels rather than consonants.
 - ▶ When the prefixed preposition ב is attached to יְשׁוּעָה (“salvation”), it becomes בְּיְשׁוּעָה (“with salvation”). The י loses its vowel and becomes part of a *hireq-yod*.
 - ▶ When the *vav* conjunction is attached to כֵּלִי (“a vessel”), it becomes a *shureq*, as in וְכֵלִי (“and a vessel”).
- c. א cannot close any syllable, and ה (without a *mappiq*) cannot close the final syllable of a word.

- ▶ In כַּה־דָּבַר (“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 ך 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 מִהַיּוֹם (“from the day”). Since the ה cannot receive a *dagesh-forte* from the assimilation of the ך, the preceding vowel under the preposition lengthens from the typical pointing of *hireq* to *sere*.

Lesson 6: EXERCISES

- Reproduce from memory the rules for pointing the prefixed prepositions.
✓ See Appendix 1 for a convenient summary of these rules.
- 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 בּ to הַיָּם (“the sea”) ⇒ *Answer:* בַּיָּם (“by the sea”)

(1) Prefix בּ to the following:

- | | |
|--------------------------------|---------------------------------|
| (a) שָׂאֹל (“Saul”) | (f) אֵלֶּה (“these”) |
| (b) קָרָא (“calling”) | (g) הַשָּׁמַיִם (“the heavens”) |
| (c) יְמִינִי (“my right hand”) | (h) שְׁלַח (“send”) |
| (d) הַמִּדְבָּר (“the desert”) | (i) מִצְרַיִם (“Egypt”) |
| (e) עָנִי (“affliction”) | (j) אֲדֹנִי (“[the] Lord”) |

(2) Prefix **כ** to the following:

- | | |
|-------------------------|--------------------------|
| (a) אֱלֹהִים (“God”) | (f) יָקָר (“honor”) |
| (b) נָשָׂא (“lifting”) | (g) דָּמָם (“the blood”) |
| (c) הֶפֶה (“the mouth”) | (h) נָחָשׁ (“snake”) |
| (d) בָּבֶל (“Babylon”) | (i) הָאִישׁ (“the man”) |
| (e) אֲרָזִים (“cedar”) | (j) זֶה (“this”) |

(3) Prefix **ל** to the following:

- | | |
|----------------------------------|-------------------------------|
| (a) הַשָּׂדֶה (“the field”) | (f) אֲלָפִים (“thousands”) |
| (b) עוֹלָם (“eternity”) | (g) הַנָּבִיא (“the prophet”) |
| (c) שָׁמַר (“keep”) | (h) יְהוֹשֻׁעַ (“Joshua”) |
| (d) מַיִם ¹ (“water”) | (i) חֲכָמִים (“wise ones”) |
| (e) יְהוָה (“[the] LORD”) | (j) הַחֲטָאָה (“the sin”) |

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

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

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 אֲדֹנִי (“[the] Lord”), or in a few cases אֱלֹהִים (“God”), in the place of יְהוָה. When אֲדֹנִי is to be read, the Masoretes pointed divine name as יְהוָה, and when the reading is to be אֱלֹהִים, the divine name appears as יְהוָה. 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 דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפֹּךְ פִּי בְצֶלֶם
 “One who sheds blood of _____, _____, his blood will be shed, _____ (the) image of _____”

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

(2) זֹאת מִשְׁחַת אֶהְרֶן וּמִשְׁחַת בָּנָיו מֵאֲשִׁי יְהוָה בְּיוֹם
 “This is consecrated portion of _____ (the) consecrated portion of _____ (the) burnt offerings of _____ day (when) _____”

הֶקְרִיב אֹתָם לְכַהֵן לַיהוָה
 he presented them _____ serve as a priest _____
 (Lv 7:35) _____.”

(3) וַיְהִי² כִּי יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהוּה הַנִּיחַ לוֹ
 “_____ it happened _____, _____, _____ his house _____ gave rest _____ him _____”

מִסָּבִיב מִכָּל־ אִיְבָיו
 _____ (ones) surrounding, _____ all of _____ his enemies.”
 (2Sa 7:1)

(4) וְהָיָה כָעַם כְּפֹהֵן כְּעֶבֶד³ כְּאֲדֹנָיו
 “_____ it will be _____ _____ slave _____ his lord.”
 (Is 24:2)

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 | כָּכֹהֵן | מִכֹּהֵן (2) אָדָם | בְּאָדָם | מֵאָדָם |
הָאָדָם | מֵהָאָדָם (3) יְהוָה | וַיְהוָה | לַיהוָה | וְלַיהוָה | וּמִן־יְהוָה (4) וּמֶלֶךְ |
הַמֶּלֶךְ | כְּמֶלֶךְ | וְהַמֶּלֶךְ | וּבְמֶלֶךְ (5) מִן־הַגּוֹי | כְּגוֹי | מִהַגּוֹי | וְלַגּוֹי | וּבַגּוֹי
(6) מֶרֶאשׁ | וּמִן־הָרֹאשׁ | לְרֹאשׁ | כְּרֹאשׁ | וּבְרֹאשׁ | וְלָרֹאשׁ (7) בָּעֵם | הָעֵם
כְּעֵם | וּמִהָעֵם | וְלָעֵם (8) בָּא הַגּוֹי לְאֶרֶץ (9) יָשָׁב כֹּהֵן בְּהָר (10) בָּא
הָאָדָם לַיהוָה (11) וַיָּשֶׁב הַמֶּלֶךְ בְּיִשְׂרָאֵל (12) רָאָה הָעֵם הָרַב בְּאֶרֶץ
(13) בָּא הַכֹּהֵן מֵאֱלֹהִים (14) רָאָה יְהוָה הָעֵם כְּגוֹי (15) וּבָא הָעֵם אֶל־
הָאֶרֶץ וַיָּשֶׁב הָעֵם בְּאֱלֹהִים בְּאֶרֶץ (16) רָאָה יְהוָה כִּי יָשָׁב כֹּהֵן בְּיִשְׂרָאֵל
(17) רָאָה אֱלֹהִים כִּי בָא אָדָם כְּרֹאשׁ לַגּוֹי (18) וּבָא הַכֹּהֵן לְיִשְׂרָאֵל וְרָאָה
יִשְׂרָאֵל כִּי יְהוָה הָאֱלֹהִים בְּיִשְׂרָאֵל

Lesson 7

NOUNS

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 genitively 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.

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 וַיֵּרְאוּ בְנֵי־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 שְׁמְעוּ דְבַר־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.
- מִטּוֹת 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	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
<i>M</i>	[none]	[none]	ִים	ִי
<i>F</i>	ָ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

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	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
<i>M</i>	סוּס ("horse")	סוּס ("horse of")	סוּסִים ("horses")	סוּסֵי ("horses of")
<i>F</i>	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: לֹת.
- (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 סוּסָה to סוּסָה). 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

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		
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>	
(a)	אֲדֹנָי	אֲדֹנִי	אֲדֹנִים	אֲדֹנָי	(“lord” [M])
(b)	אֲדָמָה	אֲדָמָה	אֲדָמוֹת	אֲדָמוֹת	(“ground” [F])
(c)	דָּבָר	דָּבָר	דְּבָרִים	דְּבָרִי	(“word” [M])
(d)	דָּם	דָּם	דָּמִים	דָּמִי	(“blood” [M])
(e)	הָר	הָר	הָרִים	הָרִי	(“mountain” [M])
(f)	כֹּהֵן	כֹּהֵן	כֹּהֲנִים	כֹּהֲנִי	(“priest” [M])
(g)	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מְלָכִי	(“king” [M])
(h)	מִנְחָה	מִנְחָה	מִנְחוֹת	מִנְחוֹת	(“gift” [F])
(i)	מִשְׁפָּחָה	מִשְׁפָּחָה	מִשְׁפָּחוֹת	מִשְׁפָּחוֹת	(“clan” [F])
(j)	מַעֲשֵׂה	מַעֲשֵׂה	מַעֲשִׂים	מַעֲשִׂי	(“deed” [M])
(k)	עָם	עָם	עַמִּים	עַמִּי	(“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	
	<i>Absolute</i>	<i>Construct</i>
<i>M or F</i>	ִים	ִ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

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		
	<i>Ab</i>	<i>Cs</i>	<i>Ab</i>	<i>Cs</i>	
(a)	אַף	אַף	אַפִּים	אַפִּי	(“both nostrils” [M])
(b)	אַמָּה	אַמָּת	אַמָּתַיִם	—	(“two cubits” [F])
(c)	יָד	יָד	יָדַיִם	יָדַי	(“two/both hands” [F])
(d)	יוֹם	יוֹם	יוֹמַיִם	יוֹמֵי	(“two days” [M])
(e)	עֵין	עֵין	עֵינַיִם	עֵינַי	(“two/both eyes” [F])
(f)	רֶגֶל	רֶגֶל	רֶגְלַיִם	רֶגְלַי	(“two/both feet” [F])
(g)	—	—	שְׁנַיִם	שְׁנֵי	(“two” [M])
(h)	—	—	שְׁתַּיִם	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.

- ▶ יְרוּשָׁלַם² (“Jerusalem”)
- ▶ מִצְרַיִם (“Egypt”)
- ▶ מַיִם (“water” [M])
- ▶ שָׁמַיִם (“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.

<i>Singular, Absolute</i>	<i>Plural, Absolute</i>
אִם (“mother” [F])	אִמּוֹת (“mothers”)
יָד (“hand” [F])	יָדוֹת (“hands”)

¹ The numerals have both masculine and feminine forms.

² In the *MT* the contracted form יְרוּשָׁלַם is typically used in the place of the full spelling of the word, which is יְרוּשָׁלַיִם.

אֶרֶץ (“land” [F])	אֶרְצוֹת (“lands”)
נֶפֶשׁ (“living being” [F])	נֶפְשׁוֹת (“living beings”)
רוּחַ (“spirit” [F])	רוּחוֹת (“spirits”)

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

<i>Singular, Absolute</i>	<i>Plural, Absolute</i>
בְּרִית (“covenant” [F])	—
חַטָּאת (“sin” [F])	חַטָּאוֹת (“sins”)

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

<i>Singular, Absolute</i>	<i>Plural, Absolute</i>
אָב (“father” [M])	אָבוֹת (“fathers”)
מָקוֹם (“place” [M])	מְקוֹמוֹת (“places”)
קוֹל (“voice” [M])	קִלּוֹת (“voices”)
שֵׁם (“name” [M])	שִׁמוֹת (“names”)

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

<i>Singular, Absolute</i>	<i>Plural, Absolute</i>
אִשָּׁה (“woman” [F])	נָשִׁים (“women”)
עִיר (“city” [F])	עָרִים (“cities”)

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

<i>Singular, Absolute</i>	<i>Plural, Absolute</i>
עָב (“cloud” [F])	עָבִים (M), עָבוֹת (F) (“clouds”)
שָׁנָה (“year” [F])	שָׁנִים (M), שָׁנוֹת (F) (“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

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

	SINGULAR		PLURAL		
	<i>Ab</i>	<i>Cs</i>	<i>Ab</i>	<i>Cs</i>	
(a)	אָב	אָבִי	אָבוֹת	אָבוֹת	(“father” [M])
(b)	אָח	אָחִי	אָחִים	אָחִי	(“brother” [M])
(c)	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁי	(“man” [M])
(d)	אִשָּׁה	אִשָּׁה	נָשִׁים	נָשִׁי	(“woman” [F])
(e)	בֵּית	בֵּית	בָּתִּים	בָּתִּי	(“house” [M])
(f)	בֶּן	בֶּן or בֶּן־	בָּנִים	בָּנִי	(“son” [M])
(g)	בַּת	בַּת	בָּנוֹת	בָּנוֹת	(“daughter” [F])
(h)	יוֹם	יוֹם	יָמִים	יָמִי	(“day” [M])
(i)	כֵּלִי	כֵּלִי	כֵּלִים	כֵּלִי	(“vessel” [M])
(j)	פֶּה	פִּי	פִּיּוֹת פִּיּוֹת	—	(“mouth” [M])
(k)	רֹאשׁ	רֹאשׁ	רִאשִׁים	רִאשִׁי	(“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) genitively, 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 בְּהָר** 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 (**בְּהָר** = “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 genitively 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 *maqfef*. 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:* **אֹהֶלִי** (“tent”) ⇒ *Answer:* masculine, plural, construct, “tents of”

Word	Translation of lexical form	Word	Translation of lexical form
(1) גְּבוּל-	(“boundary”)	(6) אַרְבַּעַת	(“four”)
(2) נְבִיאִים	(“prophet”)	(7) מִלְחָמוֹת	(“war”)
(3) חֲמִשָּׁה	(“five”)	(8) כֵּלִי	(“vessel”)
(4) שִׁפְתַּיִם	(“lip” [F])	(9) זָהָב	(“gold”)
(5) כָּל	(“all”)	(10) עֹלוֹת-	(“burnt offering”)

- | | |
|-------------------------------|--------------------------------|
| (11) פָּנִים (“face”) | (15) לֵב (“heart”) |
| (12) אֶלְפִים (“thousand”[M]) | (16) מוֹעֵד (“appointed time”) |
| (13) אִמּוּנָה (“firmness”) | (17) גִּבְעָה (“hill”) |
| (14) נַחְלֹת (“possession”) | (18) מֵאוֹת (“hundred”) |

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

Word	Translation	Notes ¹
(1) אִישׁ	man, husband (NMS)	P: אֲנָשִׁים, אִנְשֵׁי ²
(2) אִשָּׁה	woman, wife (NFS)	Cs: אִשָּׁה; P: נָשִׁים, נִשְׂאֵי
(3) בֶּן	son, child (NMS)	Cs: בְּנֵי, בָּנִים; P: בָּנִים, בָּנִי
(4) בַּת	daughter (NFS)	P: בָּנוֹת, בְּנוֹת
(5) יָד	hand (NFS)	Cs: יָד; Du: יָדַי, יְדֵי;
		P: יָדוֹת, יְדוֹת
(6) יוֹם	day (NMS)	Du: יוֹמִים; P: יָמִים, יְמֵי
(7) קָדֵשׁ	holiness (NMS)	P: קְדָשִׁים, קְדָשֵׁי
(8) רוּחַ	spirit, breath, wind (NFS)	
(9) שָׁנָה	year (NFS)	Du: שְׁנָתִים; 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.

	הוא	אבי	_____ (2)		_____	חֶבֶק	מֵעַט (1)
(Ge 20:12)	she is.”	my father	“The daughter of	(Pr 6:10)	both hands.”	folding of	“A 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.

- (1) הַר | הָרִים | הָרִי (2) בֶּן | בֶּן־ | בָּנִים | בָּנִי (3) בַּת | בֵּת־ | בָּנוֹת | בָּנוֹת־ (4) שָׁנָה | שָׁנָה | שָׁנָה | שָׁנִים | שָׁנוֹת | שָׁנָתִים (5) יוֹם־יִשְׂרָאֵל | יְמֵי־יִשְׂרָאֵל (6) אִשְׁתְּ אֱלֹהִים | נְשֵׁי אֱלֹהִים (7) מֶלֶךְ־הָאָרֶץ | מַלְכֵי הָאָרֶץ

- (8) יָד הַכֹּהֵן | יְדֵי־הַכֹּהֵן | יְדוֹת־הַכֹּהֲנִים (9) אֱלֹהֵי־קֹדֶשׁ | הֵר־קֹדֶשׁ | גֹּי־
הַקֹּדֶשׁ (10) וְרָאָה יִשְׂרָאֵל אֲרָצוֹת־הַגּוֹיִם (11) יֵשְׁבָה רוּחַ־אֱלֹהִים בְּבִנְיָ
אֲנָשִׁים (12) רָאָה הַכֹּהֵן יְדִיָּהוּהָ בְּשָׁנִי־הַמָּלָךְ (13) וּבָא יוֹם־יְהוָה אֶל־בְּנֵי־
יִשְׂרָאֵל וְאֶל־בְּנוֹת־יִשְׂרָאֵל (14) יָשָׁב בֶּן־הָאִשָּׁה בַּמָּלָךְ לְיוֹמָיִם (15) בָּא עִם־
הַקֹּדֶשׁ אֶל־אֶרֶץ־יִשְׂרָאֵל וַיְהִי הַמָּלָךְ לַגּוֹי (16) רָאָתָה הָאִשָּׁה כִּי בָּאָה
רוּחַ־אָדָם מִרוּחַ־אֱלֹהִים (17) הַנָּשִׁים בְּנוֹת־הַמָּלָךְ וְהָאֲנָשִׁים בְּנֵי־הַכֹּהֵן
(18) יֵשְׁבָה הָאִשָּׁה בְּאֶרֶץ כְּרֹאשׁ־הָעָם לְשָׁנָתַיִם

¹ The word שָׁנָיִם 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

- 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.
- 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	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
<i>M</i>	[none]	[none]	יםֻ	יֻ
<i>F</i>	הַ	תַּ	וֹת	וֹת

- 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		
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>	
<i>M</i>	טוֹב	טוֹב	טוֹבִים	טוֹבֵי	("good")
<i>F</i>	טוֹבָה	טוֹבַת	טוֹבוֹת	טוֹבוֹת	
<i>M</i>	גָּדוֹל	גָּדוֹל	גָּדוֹלִים	גָּדוֹלֵי	("great")
<i>F</i>	גָּדוֹלָה	גָּדוֹלַת	גָּדוֹלוֹת	גָּדוֹלוֹת	

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 אֶחָת. See Lesson 12, exercise c.

<i>M</i>	רַב	רַב	רַבִּים	רַבִּי	("many, much, great")
<i>F</i>	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 גְּדֻלּוֹת 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

- Adjectives can function in three ways: attributively, predicatively, and substantively.
- Attributive
 - An attributive adjective modifies a noun in the sense of describing an attribute of that noun.
 - When functioning attributively, an adjective normally follows the noun it modifies¹ 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 גְּדוּלָּה (2Ki 4:8) is made up of a noun (אִשָּׁה = "woman") followed by an adjective (גְּדוּלָּה = "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")

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 (ים), the ending of the feminine adjective is regular (ות). The phrase is translated “many women.”

- In יָדַיִם רַפּוֹת (“weak hands” [Is 35:3]) the noun (יָדַיִם = “hands”) is feminine, dual. The attributive adjective (רַפּוֹת = “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 רַבּ הָעָם (“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 רַבּ is a clue that it is predicative instead of attributive.

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).
 - תַּעֲשֶׂה הַטוֹב (“you will do the good” [Dt 12:28]) has a substantival adjective (הַטוֹב = “the good”), which functions as the object of a verb (תַּעֲשֶׂה = “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 מִפֶּרְעֶה (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.

- וְרַאֲיִתָּה . . . עַם רַב מִמֶּךָ (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.”
- מִהַמְּתוֹק מִדְּבַשׁ (roughly translated, “what sweet from honey?” [Jdg 14:18]) means “what is sweeter than honey?”
- אֲחֵיךָ . . . הַטּוֹבִים מִמֶּךָ (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 ב.

- The hypothetical sentence יִשְׂרָאֵל הַקָּטָן בַּגּוֹיִם (roughly translated “Israel the small in [among] the nations”) means “Israel was the smallest of the nations.” The articular adjective (הַקָּטָן = “the small”) is followed by the ב preposition on a noun.
- [אַתָּה]¹ הַיְּפָה בַּנָּשִׁים (roughly translated, “[you], the beautiful in [among] the women” [SS 1:8]) means “[you] who are the most beautiful of women.”
- הָאִישׁ הַרַךְ בָּךְ (roughly translated, “the man, the gentle in [among] you” [Dt 28:54]) means “the gentlest man among you.” In this phrase the articular adjective (הַרַךְ = “the gentle”) is followed by a ב preposition with a suffix meaning “you.”
- בְּתִי הַגְּדוֹלָה (roughly translated, “my daughter, the great [1Sa 18:17]) means “my eldest daughter.” In this phrase the adjective is not followed by a ב 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 בְּאֶרֶץ** (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 קָטָן בְּנֵי** (“Jehoahaz, the small of his sons” [2Ch 21:17]) means “Jehoahaz, the youngest of his [father’s] sons.” While the noun **בְּנֵי** has no article, it is made definite by a **ו** 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 **אֶת**, or, when followed by a *maqef*, 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 עֲנִי 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 (**עֲנִי 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־עֲנִי 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 וְהָאָרֶץ** 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 וְהָאָרֶץ** = “the heavens and the earth”). To provide additional clarity, the sentence could also be written using the sign of the object: **בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** (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] (<i>particle</i> ¹)	Cs: אֵת, אֶת
(2)	גָּדוֹל	great (<i>adj MS</i>)	MS Cs: גָּדוֹל; MP: גְּדוֹלִים, גְּדוּלָּה; FS: גְּדוּלָּה; FP: גְּדוּלוֹת
(3)	הָיָה	he was, became, existed (V)	With an impersonal subject = “it/there was, happened, occurred”
(4)	טוֹב	good (<i>adj MS</i>)	
(5)	יָדַע	he knew (V)	
(6)	לֵב ²	heart, will, mind (<i>NMS</i>)	Cs: לֵב, לֵבָב; P: לְבוֹת
(7)	רַב	many, much, great (<i>adj MS</i>)	MP: רַבִּים, רַבִּי; FS: רַבָּה, רַבַּת; FP: רַבוֹת
(8)	שֵׁם	name (<i>NMS</i>)	Cs: שֵׁם, שֵׁם־; P: שְׁמוֹת; 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) וַיֵּגֶר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים _____, _____, _____, _____, _____
 (Ge 21:34) _____.” _____, _____, _____, _____, _____
 “And he lived as a foreigner,

(2) עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים _____
 (Ex 18:11) _____.” _____ all of _____, _____, _____, _____, _____
 I know “Now

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: לֵבָב; P: לְבוֹת).

- (3) לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים
 “In order that _____ the way of _____ you may walk
 (Pr 2:20) _____.”
- (4) וְעָשִׂיתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ
 “_____ I will make _____ for _____ you _____ who are _____
 (2Sa 7:9) _____.”
- (5) כִּי-טוֹבַת מַרְאֶה הִיא
 “_____ appearance _____ was she
 (Ge 26:7) [Rebekah].”
- (6) הָאֲמִים לְפָנִים יָשְׁבוּ בָּהּ עִם גָּדוֹל וְרַב וְרַב
 “_____ lived previously _____ in it [the land], _____ _____ being tall

- כְּעֲנָקִים
 (Dt 2:10) _____.”
- (7) וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה גְּבֻעוֹן ... וְכִי הִיא
 “And they [the Canaanites] were afraid _____ greatly _____ a city _____ was _____ it
 [FS] _____ Gibeon _____ [FS] _____ [FS] _____
- גְּדוֹלָה מִן-הָעִיר
 (Jos 10:2) _____.”
- (8) וַיְהִי-לּוֹ צֹאן רְבוּת²
 “And there were _____ for him [Jacob] _____ flocks
 (Ge 30:43) _____.”
- (9) וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל
 “And he [Jacob] said, _____ 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:

בָּאָהּ = “she came, went,” etc. יָדָעָהּ = “she knew”
הָיְתָהּ = “she was, became,” etc.

- (1) כָּהֵן גָּדוֹל | הַכֹּהֵן הַגָּדוֹל | כֹּהֲנִים גָּדוֹלִים | הַכֹּהֲנִים הַגָּדוֹלִים (2) אֶרֶץ
רַבָּה | אֶרְצוֹת רַבּוֹת | הָאֶרְצוֹת הַרַבּוֹת (3) אִשָּׁה גְדוֹלָה | הַגְּדוֹלָה¹ | גְּדֻלוֹת
(4) הָאֲנָשִׁים הַטּוֹבִים | טוֹבִים | הַטּוֹב (5) יָד טוֹבָה | הַיָּד הַטּוֹבָה | הַיָּדוֹת
הַטּוֹבוֹת | הַיָּדִים הַטּוֹבוֹת (6) יָדַע עַם-הַגּוֹיִם הַרַבִּים אֶת הַמֶּלֶךְ הַטּוֹב
(7) טוֹב אֱלֹהִים² אֶל-בְּנֵי-אָדָם (8) יָשַׁב אִישׁ-אֱלֹהִים בָּעָם וְהָיָה כְכֹהֵן לָעָם
(9) יָדָעָה טוֹבַת יִשְׂרָאֵל אֶת-שֵׁם-הַרְיָהוּהָ (10) הָיָה³ רוּחַ גְּדוֹלָה בְּאֶרֶץ
יִשְׂרָאֵל (11) לֵב-אֱלֹהִים גָּדוֹל מִלֵּב-אָדָם (12) רָאָה הַכֹּהֵן הַטּוֹב אֶת-הָאִשָּׁה
וַיֵּדַע כִּי הָיְתָה גְדוֹלַת-רוּחַ⁴ (13) גְּדוֹלָה וְטוֹבָה יַד-יְהוָה כִּי בָאָה אֶל-עַם-
הָאֶרֶץ (14) מֶלֶךְ-יִשְׂרָאֵל הַגָּדוֹל בְּמִלְכֵי-הַגּוֹיִם (15) גְּדוֹלָה רוּחַ-יְהוָה וְטוֹב
שֵׁם-יְהוָה (16) בֶּן-הַמֶּלֶךְ גָּדוֹל מִבֶּן-הַכֹּהֵן (17) הָיָה אֶרֶץ רַבָּה לָעַם-אֱלֹהִים
(18) יָדָעָה בַת-הָאִשָּׁה כִּי טוֹב-לֵב הַכֹּהֵן (19) רַבּוֹת הַשָּׁנוֹת כִּי יָשַׁב הַטּוֹב
כְּרֹאשׁ-הָעָם (20) שֵׁם-יְהוָה גְּדוֹל-הַשְּׁמוֹת בְּאֶרֶץ (21) רָאָה כֹהֵן-הַקֹּדֶשׁ אֶת
גְּדֻלוֹת-הַגּוֹי וַיֵּדַע 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 גְּדֻלוֹת 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, ראשי (“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

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	יִּ	“my” ²	1CP	נֹּ	“our”
2MS	ךָ	“your”	2MP	כֶּם	“your”
2FS	ךִּ	“your”	2FP	כֶּן	“your”
3MS	וּ [הוּ, הִ]	“his, its” ³	3MP	הֶם [הֵם]	“their”
3FS	הִּ [הִ]	“her, its”	3FP	הֵן [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.

- ▶ יָד (“hand” *NMS, Cs*⁴) + ךָ (“your”) = יָדְךָ (“your hand”) The *sheva* of the suffix ךָ is placed under the final consonant of יָד.
- ▶ יָד (“hand” *NMS, Cs*) + וּ (“his”) = יָדוּ (“his hand”)
- ▶ יָד (“hand” *NMS, Cs*) + הִּ (“her”) = יָדֶיהָ (“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.

- ▶ אָבִי (“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.
- ▶ אָבִי (“father” *NMS, Cs*) + הוּ or וּ (“his”) = אָבִיהוּ or אָבִיו (“his father”).

While nouns which end with consonants usually take the 3MS pronominal

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 הָ, this noun, because it ends with a vowel, takes either of the alternate forms of הָ or הִ.

- אָבִי (“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* (הָ), 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 charts¹ 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.

(1) *NMS,Ab*:² סוּס (“horse”), *Cs*: סוּס

<i>1CS</i>	סוּסִי (“my horse”)	<i>1CP</i>	סוּסֵינוּ (“our horse”)
<i>2MS</i>	סוּסְךָ (“your horse”)	<i>2MP</i>	סוּסְכֶם (“your horse”)
<i>2FS</i>	סוּסְךָ (“your horse”)	<i>2FP</i>	סוּסְכֶן (“your horse”)
<i>3MS</i>	סוּסוֹ (“his horse”)	<i>3MP</i>	סוּסָם (“their horse”)
<i>3FS</i>	סוּסֶיהָ (“her horse”)	<i>3FP</i>	סוּסָן (“their horse”)

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

<i>1CS</i>	סוּסָתִי (“my mare”)	<i>1CP</i>	סוּסָתֵינוּ (“our mare”)
<i>2MS</i>	סוּסָתְךָ (“your mare”)	<i>2MP</i>	סוּסָתְכֶם (“your mare”)
<i>2FS</i>	סוּסָתְךָ (“your mare”)	<i>2FP</i>	סוּסָתְכֶן (“your mare”)
<i>3MS</i>	סוּסָתּוֹ (“his mare”)	<i>3MP</i>	סוּסָתָם (“their mare”)
<i>3FS</i>	סוּסָתֶיהָ (“her mare”)	<i>3FP</i>	סוּסָתָן (“their mare”)

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 סוֹסֶט 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.

	<i>Form</i>	<i>Translation</i>
<i>1CS</i>	ִי	“my”
<i>2MS</i>	ֶיךָ	“your”
<i>2FS</i>	ֶיךָ	“your”
<i>3MS</i>	ִיוֹ	“his, its”
<i>3FS</i>	ֶיהָ	“her, its”

	<i>Form</i>	<i>Translation</i>
<i>1CP</i>	ִינוּ	“our”
<i>2MP</i>	ֶיכֶם	“your”
<i>2FP</i>	ֶיכן	“your”
<i>3MP</i>	ִיהֶם [םֶם]	“their”
<i>3FP</i>	ֶיהֶן [ןֶן]	“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 יִ 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 יִ. However, in the singular forms (*1CS* suffix, *2MS* suffix, *2FS* suffix, etc.) the vowel before the *yod* is altered. To illustrate the point:

► יִ (NMP, Cs ending) + םֶ (3MP indicator) = םֶיִ (PS 3MP³)

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.

- ▶ $\text{יָ} (NMP, Cs \text{ ending}) + \text{ָ} (3FS \text{ indicator}) = \text{יָָ} (PS 3FS)$
- ▶ $\text{יָ} (NMP, Cs \text{ ending}) + \text{ִ} (ICS \text{ indicator}) = \text{יִ} (PS 1CS)$

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

- ▶ $\text{מְלָכֵי} (NMP, Cs) + \text{יָהֶם} (PS 3MP) = \text{מְלָכֵיהֶם}$ (“their kings”). The form cannot be מְלָכֵיִם , which appears to have two יָ endings before הֶם .
- ▶ $\text{מְלָכֵי} (NMP, Cs) + \text{יָהָּ} (PS 3FS) = \text{מְלָכֵיהָּ}$ (“her kings”)
- ▶ $\text{מְלָכֵי} (NMP, Cs) + \text{יִ} (PS 3FS) = \text{מְלָכֵיִ}$ (“my kings”)

(3) Two bracketed suffixes appear in the chart: םָ and ןָ . 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 יָ , as all the other suffixes have. םָ and ןָ 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

<i>1CS</i>	סוּסֵי (“my horses”)	<i>1CP</i>	סוּסֵינוּ (“our horses”)
<i>2MS</i>	סוּסֵיךָ (“your horses”)	<i>2MP</i>	סוּסֵיכֶם (“your horses”)
<i>2FS</i>	סוּסֵיךְ (“your horses”)	<i>2FP</i>	סוּסֵיכֶן (“your horses”)
<i>3MS</i>	סוּסָיו (“his horses”)	<i>3MP</i>	סוּסֵיהֶם (“their horses”)
<i>3FS</i>	סוּסֵיהָ (“her horses”)	<i>3FP</i>	סוּסֵיהֶן (“their horses”)

2FS	דְּבַרְךָ	2FP	דְּבַרְכֶּן	2FS	דְּבַרְכֶּיךָ	2FP	דְּבַרְכֶּיכֶן
3MS	דְּבָרוֹ	3MP	דְּבָרָם	3MS	דְּבָרָיו	3MP	דְּבָרֵיהֶם
3FS	דְּבָרָהּ	3FP	דְּבָרָן	3FS	דְּבָרֶיהָ	3FP	דְּבָרֵיהֶן

(2) NFS,Ab: צְדָקָה (“righteousness”), Cs: צְדָקָת	NFP,Ab: צְדָקוֹת (“righteous acts”), Cs: צְדָקוֹת
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1CS	צְדָקָתִי	1CP	צְדָקָתָנוּ	1CS	צְדָקָתִי	1CP	צְדָקָתָנוּ
2MS	צְדָקָתְךָ	2MP	צְדָקָתְכֶם	2MS	צְדָקָתְךָ	2MP	צְדָקָתְכֶם
2FS	צְדָקָתְךָ	2FP	צְדָקָתְכֶן	2FS	צְדָקָתְךָ	2FP	צְדָקָתְכֶן
3MS	צְדָקָתוֹ	3MP	צְדָקָתָם	3MS	צְדָקָתוֹ	3MP	צְדָקָתֵיהֶם
3FS	צְדָקָתָהּ	3FP	צְדָקָתָן	3FS	צְדָקָתֶיהָ	3FP	צְדָקָתֵיהֶן

- ✓ 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 תִּ before the pronominal suffix, as illustrated by the preceding word.

(3) NFS,Ab: בֵּן (“son”), Cs: בְּנִי, בָּנִי	NFP,Ab: בָּנִים (“sons”), Cs: בְּנֵי
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1CS	בְּנִי	1CP	בְּנֵינוּ	1CS	בְּנִי	1CP	בְּנֵינוּ
2MS	בְּנֶךָ	2MP	בְּנֶכֶם	2MS	בְּנֶיךָ	2MP	בְּנֶיכֶם
2FS	בְּנֶךָ	2FP	בְּנֶכֶן	2FS	בְּנֶיךָ	2FP	בְּנֶיכֶן
3MS	בְּנוֹ	3MP	בְּנָם	3MS	בְּנָיו	3MP	בְּנֵיהֶם
3FS	בְּנָהּ	3FP	בְּנָן	3FS	בְּנֵיהָ	3FP	בְּנֵיהֶן

(4) NFS,Ab: בַּת (“daughter”), Cs: בַּת	NFP,Ab: בָּנוֹת (“daughters”), Cs: בָּנוֹת
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1CS	בַּתִּי	1CP	בַּתָּנוּ	1CS	בַּתִּי	1CP	בָּנוֹתֵינוּ ¹ בַּתָּנוּ
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¹ Some words, like this one, have alternate spellings when certain pronominal suffixes are added.

2MS	בְּתֶךָ	2MP	בְּתֶכֶם	2MS	בְּנוֹתֶיךָ בְּנִתְךָ	2MP	בְּנוֹתֵיכֶם בְּנִתֵיכֶם
2FS	בְּתֶךָ	2FP	בְּתֶכֶן	2FS	בְּנוֹתֶיךָ בְּנִתְךָ	2FP	בְּנוֹתֶיכֶן
3MS	בְּתוֹ	3MP	בְּתֵם	3MS	בְּנוֹתָיו בְּנִתָיו	3MP	בְּנוֹתֵיהֶם בְּנִתֵיהֶם בְּנִתָם
3FS	בְּתָהּ	3FP	בְּתֵן	3FS	בְּנוֹתֶיהָ בְּנִתֶיהָ	3FP	בְּנוֹתֵיהֶן

(5) *NMS,Ab*: שֵׁם (“name”),
Cs: שֵׁם, שָׁם

NMP,Ab: שֵׁמוֹת (“names”), *Cs*: שֵׁמוֹת

1CS	שְׁמִי	1CP	שְׁמִנִּי	1CS	שְׁמוֹתִי	1CP	שְׁמוֹתֵינוּ
2MS	שְׁמֶךָ	2MP	שְׁמֶכֶם	2MS	שְׁמוֹתֶיךָ	2MP	שְׁמוֹתֵיכֶם
2FS	שְׁמֶךָ	2FP	שְׁמֶכֶן	2FS	שְׁמוֹתֶיךָ	2FP	שְׁמוֹתֶיכֶן
3MS	שְׁמוֹ	3MP	שְׁמָם	3MS	שְׁמוֹתָיו	3MP	שְׁמוֹתֵיהֶם שְׁמָתָם
3FS	שְׁמָהּ	3FP	שְׁמָן	3FS	שְׁמוֹתֶיהָ	3FP	שְׁמוֹתֵיהֶן

- ✓ 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	עִירָנוּ	1CS	עָרִי	1CP	עָרֵינוּ
2MS	עִירְךָ	2MP	עִירְכֶם	2MS	עָרֶיךָ	2MP	עָרֵיכֶם
2FS	עִירְךָ	2FP	עִירְכֶן	2FS	עָרֶיךָ	2FP	עָרֵיכֶן
3MS	עִירוֹ	3MP	עִירָם	3MS	עָרָיו	3MP	עָרֵיהֶם
3FS	עִירָהּ	3FP	עִירָן	3FS	עָרֶיהָ	3FP	עָרֵיהֶן

- ✓ The feminine noun עֵיר 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 סוֹט above in section 9A.2c(1). The plural construct of this word employs the ending which is typical for regular masculine nouns (־וֹ), and when the pronominal suffixes are added, this word follows the paradigm of סוֹטִים 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 טוֹבָתָיו הָיוּ אֲמָרִים (“They were also speaking of his good deeds” [Neh 6:19]) the substantival adjective טוֹבָתָיו (“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”

¹ See Kautzsch, §135o.

	Word	Translation of lexical form		Word	Translation of lexical form
(1)	יָמָה	(“sea”)	(21)	גִּבְעָתָהּ	(“hill”)
(2)	נַחֲלָתְכֶם	(“possession”)	(22)	קִדְמָתָן	(“former state”)
(3)	שִׁפְתוֹתַיָּךְ	(“lip”)	(23)	מִנְחָתֵיכֶם ¹	(“gift”)
(4)	מַעֲזִיכָן	(“fortress”)	(24)	יָמִיד	(“day”)
(5)	עֲצָתָם	(“counsel”)	(25)	יֶלְדֵיהֶם	(“child”)
(6)	גְּבוּלֵי	(“boundary”)	(26)	דָּמוֹ	(“blood”)
(7)	מִשְׁפָּטָן	(“judgment”)	(27)	גִּלּוּלֵיכֶן	(“idol”)
(8)	אֲדֹנָיו	(“lord”)	(28)	שִׂמְחָתְךָ	(“joy”)
(9)	אִמָּךְ	(“mother”)	(29)	צֹאֲנָנוּ	(“flock”)
(10)	אֲדָמָתוֹ	(“land”)	(30)	עֵינֶיךָ	(“eye”)
(11)	לְבוּשָׁךְ	(“clothing”)	(31)	נְבִיאִיו	(“prophet”)
(12)	אִנְשֵׁי	(“man”)	(32)	מַרְאִיהֶן	(“appearance”)
(13)	נַעֲרִיךָ	(“young man”)	(33)	מִצְוֹתַי	(“commandment”)
(14)	לֶחֶמָם	(“bread”)	(34)	חֲצֵרֵיהֶם	(“court”)
(15)	אֲבוֹתֵינוּ	(“father”)	(35)	אֶרֶצְךָ	(“land”)
(16)	כֵּלֶיהָ	(“vessel”)	(36)	עֲבָדֵיכֶם	(“servant”)
(17)	פָּרְסִיָּהּ	(“hoof”)	(37)	דְּמוּתָנוּ	(“likeness”)
(18)	מִשְׁפַּחְתִּי	(“clan”)	(38)	נַעֲרָתֶיהָ	(“girl”)
(19)	גְּבֻלָּכֶם	(“border”)	(39)	שָׂרָכֶם	(“leader”)
(20)	בְּהֵמָתְךָ	(“animal”)	(40)	חֶרֶבּוֹתָיו	(“sword”)

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

	Word	Translation	Notes
(1)	דָּבָר	word, speech, thing (NMS)	Cs: דְּבָרִי, דְּבָרִים P: דָּבָר
(2)	נָשָׂא	he lifted, lifted up, carried (V)	
(3)	עִיר	city, town (NFS)	P: עָרִי, עָרִים
(4)	קוֹל	voice, sound (NMS)	P: קִלּוֹת or קִלָּת
(5)	קָרָא	he called, met (V)	

¹ This word and others in this exercise have a plural, construct ending of תָּ 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 (1)
 your [MP] the voice [sign of the the
 (Dt 1:34) words.” of object] LORD, heard,

(Ps 58:3; Eng¹ 58:2) אֵי-אֵלֶיךָ עוֹלֹת תִּפְעֲלוֹן חֲמִס תִּפְלֹטוֹן (2)
 weigh your [MP] in the you do; injustices in heart, “No,
 out.” hands violence land

(3) וַיֹּאמֶר יִצְחָק (3)
 to find (the (that) you have ‘How is his son to Isaac, said,
 wild game), been so quick this

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

(4) וַיֹּאמֶר לֹא-אֶדְוֶן (4)
 his days and they will be forever, with the my ‘It will not the “And he
 his days will be forever, humankind spirit, strive, LORD, said,

מֵאָה וְעֶשְׂרִים
 (Ge 6:3) year.”² and twenty one
 hundred

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) וַיֹּאמֶר לָהּ אֱלִקָנָה _____ חֲנָה לָמָּה תִּבְכִּי ... הֲלוֹא אֲנִכִּי
 “And he said to her, Elkanah, her husband, ‘Hannah, why do you weep? I Am not

_____ לָךְ מֵעֲשָׂרָה _____
 (1Sa 1:8) sons?”” than ten you better [good]

(6) וַיִּךְ יְהוָה _____ וְכָל-בִּיזְרְעֵאל אַחָאֵב לְבֵית-...
 “And he struck, [sign of the object] Jehu, the house of Ahab in Jezreel and all of his great ones,¹

וּמִיִּדְעָיו _____
 (2Ki 10:11) and his preists.” and his close friends,

(7) מִסְפָּר _____ הֵיוּ _____ יְהוּדָה
 “For the number of your [MS] cities, they are (like the number of) your [MS] gods, O Judah.” (Jer 11:13)

(8) מֵאֵלֶּה נִפְרְדּוּ אֵי _____ אִישׁ לְלִשְׁנֹו
 “From these they separated, the distant regions of the nations, in their lands, (all) people according to their language,

לְמִשְׁפַּחְתָּם _____
 (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.

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: נִשְׂאָה (“she lifted,” etc.) and רָאָתָה (“she saw”).

(1) גְּדוֹל שְׁמֶךָ יְהוָה¹ (2) רַבִּים כִּהְנִיךָ בְּיִשְׂרָאֵל (3) נִשְׂאָה הַטּוֹבָה אֶת קוֹלָהּ
 אֶל-מִלְכָּה (4) עִירֶךָ עִירִי וְאַרְצֶךָ אֶרְצִי (5) בָּא הַכֹּהֵן לִיהוָה וְקָרָא אֶת
 שֵׁם-קֹדְשׁוֹ³ (6) טוֹב אֱלֹהֵי לְבָנָיו וּלְבָנוֹתָיו לְדַבְּרוֹ² (7) יְהוָה מִלְכְּכֶם וְיִשְׂרָאֵל
 אֶרְצְכֶם (8) טוֹבָה עִיר-קֹדְשֵׁנוֹ (9) רַבִּים וְטוֹבִים דְּבָרֶיךָ מִלְכִּי (10) בְּנוֹתֵינוּ
 הַגְּדֹלוֹת בְּנָשִׁים בְּעִיר (11) רָאָתָה הָאִשָּׁה כִּי קָרָא הַמֶּלֶךְ אֶת-בְּנָהּ וְאֶת-
 בִּתָּהּ⁵ בְּשִׁמּוֹתֵם (12) קָרְאוּ אֲנָשֵׁי-יִשְׂרָאֵל לְאֱלֹהֵיהֶם וּבָא לְעִמּוֹ⁴ כִּי קָרְאוּ
 (13) בְּנִיךָ רָאשֵׁינוּ וְטוֹבִים בְּנִיךָ לְעִמָּנוּ (14) גְּדוֹלִים שִׁמּוֹתֶן בְּאֶרֶץ
 וְשִׁמּוֹתֶיכֶן⁶ גְּדוֹלִים מִשִּׁמּוֹתֶן (15) בָּאוּ הָאִישׁ וְאִשְׁתּוֹ אֶל-בָּנָם וַיֵּשְׁבוּ בְּאֶרְצוֹ
 לַיָּמִים רַבִּים (16) רָאוּ הַמֶּלְכִּים כִּי יָשְׁבוּ גְדֻלָּתָם וְגְדֻלוֹתֵיהֶם בְּעָרִים
 בְּהָרִים

¹ יְהוָה is used here as a vocative (direct address).

² The prefixed preposition ל can mean “according to.”

³ In the phrase שֵׁם-קֹדְשׁוֹ the noun קֹדֶשׁ 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 ק shortens to a *qames-hatuf*.

⁴ The second consonant of עִמּ is doubled when it is plural or has a suffix.

⁵ בִּת becomes בָּת 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 ב (‘in, by, with’) and ל (‘to, for, according to’).

	Form	Translation
1CS	בִּי	“in me”
2MS	בְּךָ	“in you”
2FS	בְּךָ	“in you”
3MS	בוֹ	“in him”
3FS	בָּהּ	“in her”

	Form	Translation
1CS	לִי	“to me”
2MS	לְךָ	“to you”
2FS	לְךָ	“to you”
3MS	לוֹ	“to him”
3FS	לָהּ	“to her”

	Form	Translation
1CP	בָּנוּ	“in us”
2MP	בְּכֶם	“in you”
2FP	בְּכֶן	“in you”
3MP	בָּהֶם or בָּם	“in them”
3FP	בָּהֶן	“in them”

	Form	Translation
1CP	לָנוּ	“to us”
2MP	לְכֶם	“to you”
2FP	לְכֶן	“to you”
3MP	לָהֶם	“to them”
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	כְּמוֹנִי	“like me”	1CP	כְּמוֹנוּ	“like us”
2MS	כְּמוֹךָ	“like you”	2MP	כְּכֶם	“like you”
2FS	כְּמוֹךְ	“like you”	2FP	כְּכֶן	“like you”
3MS	כְּמוֹהוּ	“like him”	3MP	כְּהֵם	“like them”
3FS	כְּמוֹהָ	“like her”	3FP	כְּהֵן or כְּהֵנָּה	“like them”

- ✓ As stated previously, the prefixed preposition כְּ is derived from the independent preposition כְּמוֹ, which has the same meaning. When the pronominal suffixes are added to כְּ, the spelling of the preposition reverts to its original form of כְּמוֹ in most cases (the singular forms and 1CP). Since כְּמוֹ ends with a vowel, it requires suffixed forms which begin with a consonant. As a result, the 1CS suffix employs a ם buffer before the ן 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.

	Form	Translation		Form	Translation
1CS	מִמֶּנִּי	“from me”	1CP	מִמֶּנוּ	“from us”
2MS	מִמֶּךָ	“from you”	2MP	מִכֶּם	“from you”
2FS	מִמֶּךְ	“from you”	2FP	מִכֶּן	“from you”
3MS	מִמֶּהוּ	“from him”	3MP	מִהֵם	“from them”
3FS	מִמֶּהָ	“from her”	3FP	מִהֵן or מִהֵנָּה	“from them”

- ✓ Most forms of **בְּ** with pronominal suffixes employ a **מֶ** (*mem* with a *dagesh-forte*) as a buffer between the initial **ב** 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: **בְּמִנִּי**. 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 **אֶת** (“with”)¹ and **עִם** (“with”).

	Form	Translation
<i>1CS</i>	אִתִּי	“with me”
<i>2MS</i>	אִתְּךָ	“with you”
<i>2FS</i>	אִתְּךָ	“with you”
<i>3MS</i>	אִתּוֹ	“with him”
<i>3FS</i>	אִתָּהּ	“with her”

	Form	Translation
<i>1CP</i>	אִתָּנוּ	“with us”
<i>2MP</i>	אִתְּכֶם	“with you”
<i>2FP</i>	אִתְּכֶן	“with you”
<i>3MP</i>	אִתָּם	“with them”
<i>3FP</i>	אִתָּן	“with them”

<i>1CS</i>	עִמִּי or ² עִמְּדִי	“with me”
<i>2MS</i>	עִמְּךָ	“with you”
<i>2FS</i>	עִמְּךָ	“with you”
<i>3MS</i>	עִמּוֹ	“with him”
<i>3FS</i>	עִמָּהּ	“with her”

<i>1CP</i>	עִמָּנוּ	“with us”
<i>2MP</i>	עִמְּכֶם	“with you”
<i>2FP</i>	עִמְּכֶן	“with you”
<i>3MP</i>	עִמָּם or עִמָּהֶם	“with them”
<i>3FP</i>	עִמָּן	“with them”

- ✓ A characteristic feature of the prepositions **אֶת** and **עִם** with the pronominal suffixes is the appearance of a *dagesh-forte* in the second consonant (**ת** or **נ**) 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

¹ The preposition **אֶת** 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 **אֶת** 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

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	אֵלַי	“to me”	<i>1CP</i>	אֵלֵינוּ	“to us”
<i>2MS</i>	אֵלֶיךָ	“to you”	<i>2MP</i>	אֵלֵיכֶם	“to you”
<i>2FS</i>	אֵלֶיךָ	“to you”	<i>2FP</i>	אֵלֵיכֶן	“to you”
<i>3MS</i>	אֵלָיו	“to him”	<i>3MP</i>	אֵלֵיהֶם	“to them”
<i>3FS</i>	אֵלֶיהָ	“to her”	<i>3FP</i>	אֵלֵיהֶן	“to them”

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	עָלַי	“on me”	<i>1CP</i>	עָלֵינוּ	“on us”
<i>2MS</i>	עָלֶיךָ	“on you”	<i>2MP</i>	עָלֵיכֶם	“on you”
<i>2FS</i>	עָלֶיךָ	“on you”	<i>2FP</i>	עָלֵיכֶן	“on you”
<i>3MS</i>	עָלָיו	“on him”	<i>3MP</i>	עָלֵיהֶם	“on them”
<i>3FS</i>	עָלֶיהָ	“on her”	<i>3FP</i>	עָלֵיהֶן	“on them”

- b. Other very common prepositions which also take the forms of the pronominal suffixes for plural nouns are אַחֲרֵי (“after, behind”), עַד (“until”), and תַּחַת (“beneath, under, instead of”).

Lesson 10: EXERCISES

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

	<i>Word</i>	<i>Translation</i>	<i>Notes</i>
(1)	אֵת	with (<i>prep</i>)	<i>Cs</i> : אֵת־ אֵת; spelled the same as the sign of the object; <i>PS</i> : ² אֵתִי, אֵתְךָ, etc.
(2)	כָּל	all, every (<i>NMS</i>)	<i>Cs</i> : כָּל־, כָּל־, <i>PS</i> : כָּלִי, כָּלְךָ, etc.

¹ These two prepositions have less common longer spellings of אֵלַי and עָלַי, 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: מִשְׁפָּט
(4)	נָתַן	he gave, put, set (V)	
(5)	עַל	on, upon, over (prep)	PS: עָלַי, עָלֶיךָ etc.
(6)	עִם	with (prep)	PS: עִמִּי or עִמָּדִי, עִמָּךְ, 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.).

(1Sa 21:10)	כְּמֹדָה	אֵין	(2)	(Ps 139:5)	כַּפְּכָה	עָלַי	וַתָּשֶׁת	(1)	
_____”	_____	“There is none		_____	your hand.”	_____	“And you placed		
(Ex 16:29)	הַשַּׁבָּת	לָכֶם	נָתַן	(4)	(Ru 1:10)	נָשׁוּב	אֶתְךָ	כִּי	(3)
_____ sabbath”	_____	_____	_____		_____	we will return”	_____	_____	
(Ps 5:12)	בָּךְ	וַיִּעְלְצוּ	(6)	(Ge 3: 6)	עֵמָּה	לְאִישָׁהּ	וַתֵּתֶן גַּם־	(5)	
_____”	_____	“And they will rejoice		_____”	_____	_____	“And she also gave [the fruit]		
(1Ki 12:17)	עָלֵיהֶם	וַיִּמְלֹךְ	(8)	(Ex 1:17)	אֶלֵיהֶן	דִּבֶּר	כַּאֲשֶׁר	(7)	
_____”	_____	“And he reigned		_____”	_____	he said	“As		
(Zec 10:5)	עִמָּם	יְהוָה	כִּי	(10)	(2Ch 9:11)	כָּהֵם	נִרְאוּ	וְלֹא־	(9)
_____”	_____	_____	_____		_____”	_____	has been seen	“_____ nothing	

(12) אָתִי הֵלֵךְ (Mal 2:6) _____	"He walked	(Dt 26:6) עֲבָדָה labor"	(11) וַיִּתְּנוּ עָלֵינוּ "And they placed
(14) אֵלֶיךָ יִשְׁתַּחֲווּ (Is 45:14) _____	"They will bow down	(Is 14:10) כְּמוֹנֵה "	(13) חֲלִיתָ כְּמוֹנֵה "They have become weak
	(15) וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים (1Sa 10:10) _____		"And it rushed

c. Read aloud and translate the following sentences.

- ✓ The following feminine and plural perfect verbs appear in the sentences below.

בָּאָהּ = "she came, went," etc.	עָשׂוּ = "they did, made"
בָּאוּ = "they came, went," etc.	קָרְאוּ = "they called, met"
הִיטָהּ = "she was, became," etc.	שָׁמְעָהּ = "she heard, listened"
יָשְׁבָהּ = "she dwelled, sat"	שָׁמְעוּ = "they heard, listened"
נָתַתָּהּ = "she gave"	

(1) עָשָׂה אֱלֹהִים הָאָרֶץ וְכָל בָּהּ (2) יִדְּיָהּוָה עָלֶיךָ (3) שָׁמְעָה הָאִשָּׁה לְקוֹל־
יְהוָה כִּי קָרָא לָהּ (4) שָׁלַח רֹאש־הָעַם אֶת־¹ בְּנֵיכֶם מִכֶּם אֵלֵינוּ (5) טוֹבָה
הָאִשָּׁה וְטוֹבוֹת כָּל־בְּנוֹתֶיהָ כְּמוֹתָהּ (6) נָתַן אֱלֹהִים אֶת־רוּחוֹ³ לָכֵן וְרוּחוֹ בָּכֵן
(7) קָרָא הַמֶּלֶךְ וּבָאוּ אֲנָשָׁיו אֶת בְּנֵיהֶם לוֹ וּבָאוּ עִמּוֹ מִן־הָאָרֶץ (8) שָׁלַח
אֱלֹהִים אֶת אִישׁ־קָדֵשׁ לָנוּ וַיֵּשֶׁב הָאִישׁ עִמָּנוּ (9) נָתַן הַכֹּהֵן לָהֶם כָּל־דְּבָרֵי־
יְהוָה וּשְׁמָעוּ אֲנָשֵׁי־הַגּוֹי אֶת־נְשִׂיהֶם לְקוֹלוֹ (10) שָׁלַח רֹאש־הַגּוֹי אֶת־בָּנוּ אֶתְךָ

¹ Since אֶת (אֶת־) can either be the sign of the object or the preposition "with," one must determine which is intended in the context. When אֶת 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 אֶת 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 אֶת is the sign of the object.

² כִּי can mean "when."

³ The furtive *patah* which occurs with the lexical form רִיחַ cannot occur when a pronominal suffix is added because in such a case the ר is no longer the final consonant.

וַיֵּשֶׁב עַל הָהָר כְּמוֹדִי (11) שָׁמַע הַמֶּלֶךְ לְקוֹל־אֱלֹהִים וַיֵּדַע כִּי טוֹבִים
 הַדְּבָרִים מִמָּוְנוֹ (12) שָׁלַח יְהוָה מִשְׁפָּט עָלָיו וְעַל אֲשֶׁתִּי עָמִי וַעֲשֵׂה טוֹב לְךָ
 (13) יֵשֶׁב הַכֶּהֵן אֹתִי לְיָמִים רַבִּים וּבָא מִמָּוְנִי אֲלֵיכֶם (14) נָתַן הָאִישׁ אֶת־
 בִּתּוֹ לָאִשָּׁה הַטּוֹבָה וּבָאָה אֵלֶיהָ וַיֵּשְׁבָה אֶת־הָאִשָּׁה (15) עָשׂוּ כִּהְנִי הָאָרֶץ
 אֶת־רָעָה וַעֲשׂוּ² הָעָם אֶת־רָעָה כָּהֶם (16) קָרְאוּ בְּנוֹת־יִשְׂרָאֵל אֶל אֱלֹהִים
 וַנָּתַן בָּנִים לָהֶן (17) כִּי הָיָה רָעָה בְּלִבּוֹת־אֲנָשִׁים³ שָׁלַח יְהוָה אֶת־מִשְׁפָּט
 עֲלֵיהֶם (18) קָרְאוּ נָשִׁי הָעִיר עַל אֱלֹהִים וְשָׁמַע וּבָא אֲלֵיהֶן (19) נָתַנָּה
 הָאִשָּׁה אֶת־בְּנָהּ לְךָ וּבָא מִמָּוְנָה וַיֵּשֶׁב עִמָּךְ לְשָׁנִים רַבִּים וְהָיָה כִּבְנִי אֲלֶיךָ
 (20) בָּא מִשְׁפָּט־יְהוָה עָלֵינוּ כִּי הָיְתָה רָעָה בָּנוּ וְשָׁלַח יְהוָה אֶת רוּחוֹ אֲלֵיכֶן
 כִּי הָיָה טוֹב בְּכֶן

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

PERSONAL PRONOUNS, SIGN OF THE OBJECT WITH PRONOMINAL SUFFIXES, DEMONSTRATIVE ADJECTIVES, RELATIVE CLAUSES

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.

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	אֲנִי or אַנְכִי	“I”	<i>1CP</i>	אֲנַחְנוּ	“we”
<i>2MS</i>	אַתָּה	“you”	<i>2MP</i>	אַתֶּם	“you”
<i>2FS</i>	אַתְּ	“you”	<i>2FP</i>	אַתְּנָה or אַתֵּן	“you”
<i>3MS</i>	הוא	“he, it” ¹	<i>3MP</i>	הֵמָּה or הֵם	“they”
<i>3FS</i>	היא	“she, it”	<i>3FP</i>	הֵנָּה	“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* (ת).
 - b. The *2FS* form אַתְּ (ʔatt) 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

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 **היא** 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).
 - **אני יהוה** = “I am the LORD” (Ge 15:7)
 - **את־אשתו** = “You are his wife” (Ge 39:9)
 - **אתה 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 **בָּאָהָ** 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 בָּאָהָ** (1Ki 14:17), which roughly translated is “she, she came,” and may mean “*she* came” or “she herself came.”
 - **היוּ-לּוֹ** means “they were for him.” The pronominal idea of the verb (**היוּ** = “they were”) can be emphasized by adding a *3MP* personal pronoun, as in **לּוֹ-היוּ הֵנָּה** (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 **את**. When the pronominal suffixes are

¹ The consonantal text of the Pentateuch typically employed **היא** for both the *3MS* and *3FS* personal pronoun. To distinguish the two, the *MT* uses the pointing of **היא** 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 (אֹת) with the pronominal suffixes appear in the chart below with translations.

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	אֹתִי	“me”	<i>1CP</i>	אֹתֵנוּ	“us”
<i>2MS</i>	אֹתְךָ	“you”	<i>2MP</i>	אֹתְכֶם	“you”
<i>2FS</i>	אֹתְךָ	“you”	<i>2FP</i>	אֹתְכֶן ¹	“you”
<i>3MS</i>	אֹתוֹ	“him, it” ²	<i>3MP</i>	אֹתָם or אֹתֵהֶם	“them”
<i>3FS</i>	אֹתָהּ	“her, it”	<i>3FP</i>	אֹתָן or אֹתֵהֶן	“them”

3. The forms of the sign of the object with the pronominal suffixes are spelled very similarly to the forms of the preposition אִתְּ (‘‘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 אִתְּ 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.

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 אִתְּ + PS	Personal Pronoun	Sign of the Object + PS
1CS	אִתִּי (“with me”)		אִתִּי (“me”)
2MS	אִתְּךָ (“with you”)	אַתָּה (“you”)	אִתְּךָ (“you”)
2FS	אִתְּךָ (“with you”)	אַתְּ (“you”)	אִתְּךָ (“you”)
3MS	אִתּוֹ (“with him”)		אִתּוֹ (“him”)
3FS	אִתָּהּ (“with her”)		אִתָּהּ (“her”)
1CP	אִתָּנוּ (“with us”)		אִתָּנוּ (“us”)
2MP	אִתְּכֶם (“with you”)	אַתֶּם (“you”)	אִתְּכֶם (“you”)
2FP	אִתְּכֶן (“with you”)	אַתְּן (“you”)	אִתְּכֶן (“you”)
3MP	אִתָּם (“with them”)		אִתָּם or אִתְּהֶם (“them”)
3FP	אִתָּן (“with them”)		אִתָּן or אִתְּהֶן (“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 **אִתְּ** 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 **אִתְּ** 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: כֶּם, כֶּן, הֶם, and הֶן).

(3) These clues concerning the pointing of the *alef* and *tav* in these forms can be abbreviated as follows.

אֶת	= preposition אֶת + PS
אָתָּךְ	= 2nd person pronoun
אֶתְּ or אָתְּ	= sign of the object + PS
אֶתְּ	= preposition אֶת + PS or 2nd person pronoun
אָתְּ	= 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 the sign of the object with a *1CS* pronominal suffix (אֹתִי = “me”).
- ▶ The clause לָקַח אֱלֹהִים אֹתוֹ (“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 אִתְּךָ וְאֶת־מֶלֶכְךָ (“the LORD will bring you and your king” [Dt 28:36]) the verb (יֹלֵךְ = “he will bring”) has a double direct object. The first is the sign of the object with a *2MS* pronominal suffix (אִתְּךָ = “you”), and the second is the sign of the object followed by a noun (וְאֶת־מֶלֶכְךָ = “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

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	
	<i>Form</i>	<i>Translation</i>	<i>Form</i>	<i>Translation</i>
<i>MS</i>	זֶה	“this”	הוּא	“that”
<i>FS</i>	זֹאת	“this”	הִיא	“that”
<i>MP</i>	אֵלֶּה	“these”	הֵם or הֵנָּה	“those”
<i>FP</i>	אֵלֶּה	“these”	הֵנָּה	“those”

2. Notes concerning the forms of the demonstrative adjectives

- a. The *MP* and *FP* demonstrative adjectives employ the same form: אֵלֶּה.
- 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 הַיִּשָּׁה 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.

¹ For rare forms of the demonstratives see Waltke and O’Connor, §17.2.

- ▶ The phrase הַהָר הַטוֹב 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, הֵיאָה, הֵהֶמָּה, הֵהֶם, or הֵהֵנָּה – 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.
 - ▶ זֹאת הַיָּאָה (“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 substantively (that is, in the place of a noun).
 - ▶ In the clause זֶה יָצָא רִאשׁוֹנָה (“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”).
 - ▶ זֹאת שְׁמַעְנָה (“now hear this” [Jer 5:21]) has a near demonstrative adjective (זֹאת = “this”) functioning as the object of a verb (שְׁמַעְנָה = “hear”).

¹ The biblical text actually uses the alternative spelling of הֵיאָה 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”).
 - **הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרְצָם** (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 **וּכְגִנָּה 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”).

¹ In later biblical texts a prefixed relative particle **שֶׁ** 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 **את** + 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:* **אתְּכֶן** ⇒ *Answer:* sign of object + *PS 2FP*, “you”

- | | | | |
|--------------------|---------------------|---------------------|---------------------|
| (1) אתְּךָ | (6) אתְּם | (11) אתְּכֶן | (16) אתְּהֶן |
| (2) אתְּנוּ | (7) אתְּן | (12) אתְּי | (17) אתְּהָ |
| (3) אתְּהָ | (8) אתְּו | (13) אתְּם | (18) אתְּם |
| (4) אתְּהָ | (9) אתְּי | (14) אתְּ | (19) אתְּנוּ |
| (5) אתְּכֶם | (10) אתְּהֶם | (15) אתְּו | (20) אתְּן |

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

	Word	Translation	Notes
(1)	אלֵּהָ	these (<i>dem adj M/FP</i>)	
(2)	אֲנֵחֵנוּ	we (<i>pron 1CP</i>)	
(3)	אֲנִי, אֲנִי	I (<i>pron 1CS</i>)	
(4)	אֲשֶׁר	who, whom, whose, which, where, when (<i>particle</i>)	
(5)	אַתְּ	you (<i>pron 2FS</i>)	
(6)	אַתָּה	you (<i>pron 2MS</i>)	
(7)	אַתֶּם	you (<i>pron 2MP</i>)	
(8)	אַתְּנָה, אֲתָן	you (<i>pron 2FP</i>)	
(9)	הוא	(a) he (<i>pron 3MS</i>) (b) that (<i>dem adj MS</i>)	
(10)	היא	(a) she (<i>pron 3FS</i>) (b) that (<i>dem adj FS</i>)	Sometimes הִיא in <i>MT</i>
(11)	הֵם, הֵנָּה	(a) they (<i>pron 3MP</i>) (b) those (<i>dem adj MP</i>)	

- (12) הֵנָּה (a) they (*pron 3FP*)
(b) those (*dem adj FP*)
- (13) זאת this (*dem adj FS*)
- (14) זה 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) וְהִנֵּה דִבֶּר־יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשֶׁךָ זֶה¹ כִּי־אֵם
“_____ behold
but _____ he will be your heir ‘Not saying, _____ (came) _____”
- אֲשֶׁר יֵצֵא מִמֶּעֵידָהּ הוּא יִירָשֶׁךָ
(one) will come out _____ within _____ he will be your heir.”
(Ge 15:4)

- (2) וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי מִצְרָיִמָּה
“And he said, _____ brother _____ you sold _____ to Egypt.”
(Ge 45:4)

- (3) וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאָרָן עַל־פִּי יְהוָה
“And he sent _____ the wil- derness of _____ the com- mand of _____”
- כָּל־אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה
(Nu 13:3) _____.”

- (4) וְלָמָּה יְהוָה מְבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לְנָפֹל
“_____ why is _____ bringing _____ _____ fall _____”
- בְּחָרֶב נָשִׁינוּ וְטַפָּנוּ יְהִיוּ לָבוֹז הֲלוֹא טוֹב לָנוּ
_____ sword? _____ our children will be _____ spoils (of war). Would it not be _____ _____

¹ The antecedent for this word is “Eliezer.”

שוב מִצֵּרְיָמָה
(Nu 14:3) to Egypt?" to return

(5) וְטַפְכֶּם אֲשֶׁר אָמַרְתֶּם לָבוֹז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ
do not know _____ will be _____ spoils (of war) you said _____ "_____ your children

הַיּוֹם¹ טוֹב וְרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְּנֶנָּה וְהֵם
_____ evil _____ they will enter there [the land] I will give it _____

יִירָשׁוּהָ
(Dt 1:39) they will possess it."

(6) לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אֶתָּנוּ
_____ fathers _____ did he make _____ covenant [NFS] _____ "Not

אֲנִינֵנוּ אֵלֶּה פֹּה הַיּוֹם² כָּלָנוּ חַיִּים
(Dt 5:3) alive." _____ here _____

(7) וְאֶת־בֵּת־פַּרְעֹה הָעֶלְיָה שָׁלְמָה מְעִיר דָּוִיד לְבֵית אֲשֶׁר
_____ he brought _____ _____ _____ to the house

בָּנָה־לָּהּ כִּי אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבֵית
he built _____ he said, _____ 'She will not dwell _____ in the house of _____

דָּוִיד מֶלֶךְ־יִשְׂרָאֵל כִּי־קָדַשׁ⁴ הֵמָּה³ אֲשֶׁר־בָּאָה אֵלֵיהֶם
_____ _____ _____ _____ it has come _____

אָרוֹן יְהוָה
(2Ch 8:11) _____." the ark of [NFS]

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.

בָּאָה	= “she came, went,” etc.	עָשׂוּ	= “they did, made”
בָּאוּ	= “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) אֶת־הַמֶּלֶךְ וְהָיָא בְּתִּיכְהֵן (2) אֲנִי יְהוָה הוּא שְׁמִי (3) יֵשְׁבוּ הָאֲנָשִׁים
 אִתְּכֶם וְהֵם כְּבָנִים לָכֶם (4) אִתְּנָה הַגְדָּלוֹת בְּכָל־בְּנוֹת־יִשְׂרָאֵל (5) בָּאוּ כָל
 הַכֹּהֲנִים אֲשֶׁר הָיוּ בָאָרֶץ לִיהוָה וְשָׁמְעוּ אֵלָה אֶת־קוֹלוֹ (6) זֶה דְּבַר־אֱלֹהִים
 וְטוֹב הוּא (7) קָרְאוּ בְנוֹת־הַמֶּלֶךְ לִיהוָה וְשָׁמְעָה אֹתָן (8) טוֹבוֹת־לֵב הַנָּשִׁים
 הָאֵלֶּה וְרָעָה הַנָּשִׁים הָהֵנָּה (9) זֹאת בְּתִי וְהוּא בְּנִי (10) כִּי אִתְּם גְּדָלִי הַמֶּלֶךְ
 שָׁלַח אִתְּכֶם לָנוּ (11) הִמָּה אֲנִשְׁנִינוּ וְאִנְחָנוּ נְשִׁיהֶם (12) שָׁלְחוּ הַכֹּהֲנִים הָהֵם
 אֶתָּנוּ אֵלָיִךְ כִּי אִישׁ־אֱלֹהִים אַתָּה (13) נָשָׂא הָעָם אֶת־שֵׁם־הַמֶּלֶךְ אֲשֶׁר יֵשְׁבוּ
 בָּאֶרְצוֹ כִּי טוֹב הוּא לַעֲמֹ (14) עַל הַיּוֹם הַהוּא קָרָא יְהוָה אֶתְּךָ וְאִתִּי וְאֶתְּךָ
 שָׁלַח (15) קָרָא הַמֶּלֶךְ אֶת־הַכֹּהֵן הַטוֹב הַהוּא בְּשֵׁמוֹ כִּי הוּא יָדַע אֹתוֹ
 (16) בָּאוּ הַנָּשִׁים הָהֵנָּה לָכֵן כִּי שָׁלְחוּ אֲנִשֵּׁי־הָעִיר אֹתָן (17) רָאָה הַמֶּלֶךְ אֶתְּךָ
 וְאֶת־בְּתִיךָ וְאֶת־בְּנוֹךְ אֶתְּךָ (18) בָּאוּ הַכֹּהֲנִים וְהָעָם אִתְּם לְאֶרְצָנוּ וַיֵּשְׁבוּ
 אִתָּנוּ (19) קָרָא הַמֶּלֶךְ אֶת־הָאֲנָשִׁים אֵלָיו וְשָׁלַח אֹתָהֶם מִן־הָאָרֶץ לְשִׁנְתָּיִם
 כְּמִשְׁפֵּט לְרָעָה אֲשֶׁר עָשׂוּ (20) קָרְאוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־הָאִשָּׁה הַהִיא
 אֵלֵיהֶם כִּי יָדְעוּ אֶת־הָאִשָּׁה אֲשֶׁר קָרְאוּ וְהָיָא בָּאָה אִתְּם לְעִיר־הַקֹּדֶשׁ
 (21) בָּא מִשְׁפֵּט־אֱלֹהִים עַל־הָאִשָּׁה הַזֹּאת וְעַל־בְּנוֹתֶיהָ אֹתָהּ כִּי יָדַע אֱלֹהִים
 כִּי הִנָּה רָעָה

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, מִשַּׁל 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 פ [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.

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 פִּעַל in the various stems. The stem names are *nifal* (נִפְעַל), *piel* (פִּעֵל), *pual* (פֻּעַל), *hifil* (הִפְעִיל), *hofal* (הִפְעִיל), 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

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 נִמְשַׁל¹ 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.
- ▶ מָשַׁל 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 קִבַּר can mean “he buried many” – connoting intensity through repeated action.
 - ▶ While the perfect, *qal*, 3MS verb שָׁאַל means “he asked,” the corresponding *piel* verb שִׁאַל may be translated “he begged” – suggesting intensity by strengthening or repeating the action.

¹ This Grammar uses the verb root מָשַׁל (“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 מָשַׁל means “he ruled,” the corresponding *pual* form מָשַׁל means “he was ruled.” 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 הִמְשַׁל 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

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	וְ
3FS	וָּ	2MP	תִּם
2MS	תָּ	2FP	תֵּן
2FS	תִּי ³	1CP	נָּ
1CS	תִּי		

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 תִּי is unusual in that it has a *dagesh-forte* and a silent *sheva*, similar to the personal pronoun תָּ (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.

<i>3MS</i>	מָשַׁל (“he ruled”)
<i>3FS</i>	מָשַׁלָּה (“she ruled”)
<i>2MS</i>	מָשַׁלְתָּ (“you ruled”)
<i>2FS</i>	מָשַׁלְתְּ (“you ruled”)
<i>1CS</i>	מָשַׁלְתִּי (“I ruled”)
<i>3CP</i>	מָשַׁלוּ (“they ruled”)
<i>2MP</i>	מָשַׁלְתֶּם (“you ruled”)
<i>2FP</i>	מָשַׁלְתֶּן (“you ruled”)
<i>1CP</i>	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.

¹ An exception occurs with stative verbs. (See Lesson 21A.)

- (1) Two suffixes begin with (or are made up of) a vowel: ך (3CP) and ךָ (3FS). When attached to a verb root, these suffixes, along with the last consonant of the root, form syllables which are accented – for מָשַׁל the new syllables are לוֹ (3CP) and לָהֶ (3FS). The shifting accent causes the thematic vowel to reduce from a *patah* to a vocal *sheva* (as in שֵׁ). The *qames* under the first consonant receives a *meteg* (as in מֶ).
- (2) The irregular suffix ת (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 מָשַׁל the final syllable is שְׁלֹת. 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 ת (2MS), תִּי (1CS), and נוּ (1CP). When added to a verb they require a silent *sheva* under the last consonant of the root (as in לֵ). The accent does not move to the suffix; it remains on the second syllable of the verb which retains its thematic vowel – for מָשַׁל the accent remains above the ש.
- (4) Two suffixes form closed syllables; they are תָּם (2MP) and תָּן (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 לֵ). In addition, these long suffixes require the *qames* under the first consonant of the root to reduce to a vocal *sheva* (as in מֶ).
3. The chart below presents the perfect conjugation in *qal* for two other roots which follow the pattern of strong verbs: שָׁמַר (“keep”) and קָטַל (“kill”).

3MS	שָׁמַר (“he kept”)	קָטַל (“he killed”)
3FS	שָׁמְרָה (“she kept”)	קָטְלָה (“she killed”)
2MS	שָׁמַרְתָּ (“you kept”)	קָטַלְתָּ (“you killed”)
2FS	שָׁמַרְתְּ (“you kept”)	קָטַלְתְּ (“you killed”)
1CS	שָׁמַרְתִּי (“I kept”)	קָטַלְתִּי (“I killed”)
3CP	שָׁמְרוּ (“they kept”)	קָטְלוּ (“they killed”)

2MP	שָׁמַרְתֶּם (“you kept”)	קָטַלְתֶּם (“you killed”)
2FP	שָׁמַרְתָּ (“you kept”)	קָטַלְתָּ (“you killed”)
1CP	שָׁמַרְנוּ (“we kept”)	קָטַלְנוּ (“we killed”)

Lesson 12: EXERCISES

- 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).
- 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.
- Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אֶחָד	one (<i>adj MS</i>)	Cs: אֶחָד; FS, Ab & Cs: אֶחָת
(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)	

- 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.

(Ge 39:4) _____ in [into] _____ he gave _____ for him [be-
his hand” _____ longing to him] _____ there _____
was _____ “And all

הָיָה _____ (3) _____ בְּבֵית _____¹ _____ לֹא _____ (2)

¹ For the sake of simplicity, this Grammar uses the symbol □ 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

- (1Ch 11:7) David the city of to [ל] it [MS] “They called [named] (2Sa 7:6) in a house” I dwelled not “For
- (4) (Jos 24:27) the LORD the words of all of [sign of the object] it [FS] heard it [a stone] [FS] “For
- (5) לֹא (6) לְפִי־אָכְלוּ according to his need for food “A man [each one] (Ex 16:18) they gathered” (Pr 24:12) this [MS] we knew “Not
- (7) לֹא הִנֵּה the God [sent me] that here [rather it is] me you [MP] sent you [MP] “Not
- (8) דְּרָכָי (9) מִטָּה “And you [FS] sat on a stately couch” (Eze 23:41) (2Sa 22:22) the LORD the ways of “I kept
- (10) לֹא צִוָּךְ he com-manded you which [sign of the object] you [MS] kept not “For
- (1Sa 13:14) the LORD”

e. Read aloud and translate the following words [numbers (1)-(5)] and sentences [numbers (6)-(18)].

- (1) קָטַל | קָטְלוּ | קָטְלוּ | קָטְלוּ (2) לְקַטְתָּם | לְקַטְתָּ | לְקַטְתָּ | לְקַטְתָּ
 (3) מִשְׁלַת | מִשְׁלַתִּי | מִשְׁלַת | מִשְׁלֹ (4) אֲנִי² קָטַלְתִּי | הוּא קָטַל | אֲנַחְנוּ
 קָטְלוּ | הִנֵּה קָטְלוּ (5) אַתֶּם לְקַטְתֶּם | אַתְּ לְקַטַּת | אַתָּה לְקַטְתָּ | אַתָּה
 לְקַטַּת (6) שָׁמְרוּ הָאֲנָשִׁים אֶת בְּנֵיהֶם וְשָׁמְרוּ הַנָּשִׁים אֶת בְּנוֹתֵיהֶן (7) מִשְׁלֹ
 מַלְכֵי־הַגּוֹיִם אֶת־הָעָם אֲשֶׁר יֵשְׁבוּ בָאֲרָצוֹתָם³ בְּמִשְׁפַּט לְשָׁנִים רַבּוֹת

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 ם of אֲרָצוֹת reduces to a *holem* when the suffix ם is added.

- (8) שְׁמַרְתָּן דְּבַר־אֱלֹהִים בְּלִבּוֹתֵיכֶן וַעֲשׂוּ¹ יְדוּתֵיכֶן אֶת טוֹב כָּל־יְמֵיכֶן
 (9) לְקַטְתִּי בְּנֵי אֱלֹי כִּי יִדְעֵתִי כִּי קָטְלוּ אֶת־בֶּן־הַמֶּלֶךְ אֲשֶׁר עָשָׂה אֶת־רָעָה
 בְּעִירָנוּ (10) יִשְׁכְּנוּ בְּאֶרֶץ־יִשְׂרָאֵל לְשָׁנָתִים כִּי שְׁלַחַה רוּחַ־אֱלֹהִים אֲתָנוּ אֶל
 הָאָרֶץ הַזֹּאת (11) אַתָּה לְקַטְתָּ כְּהִנִּי־יְהוָה לְעִירָךְ וְקָרָאוּ לְעַם־הָעִיר
 וּבָאוּ² אֶל יְהוָה כְּעַם בָּלֵב אֶחָד (12) שָׁמְעָה אַחַת הַנָּשִׁים לְדְבַר־אָדָם־
 אֱלֹהִים וְשָׁמְרָה אֶת־בְּנִיהָ וְאֶת־בְּנוֹתֶיהָ מִרָעָה (13) לְקַטְתָּ אֶת־כָּל־הַנָּשִׁים
 לָךְ מִן־הָעִיר וְשָׁמַרְתָּ אֹתָן אֶתָּךְ לְכָל־הַיָּמִים כִּי מִשַּׁל הַמֶּלֶךְ אֶת־הָעִיר
 (14) אַתֶּם רָאשֵׁי הַגּוֹיִם וּבְמִשְׁפָּט מִשְׁלַתֶּם עַמִּיכֶם כִּי שְׁמַרְתֶּם דְּבַר
 אֱלֹהִים (15) שְׁלַחְנוּ אֶחָד מֵאֲנָשֵׁי עִירָנוּ אֶל עַם הָעִיר הַזֹּאת וְנִשָּׂא אֶת־קוֹלוֹ
 וְקָרָא אֲתָהֶם לַיהוָה (16) נָתַן אִישׁ־אֱלֹהִים אֶת־כָּל־שְׁמוֹת־כְּהִנֵּי־הָאָרֶץ
 לַמֶּלֶךְ וּמִהַשְׁמוֹת הָהֵם קָרָא הַמֶּלֶךְ אֶת־אֶחָד כַּכֵּהֵן לְעַם בְּהָרִים וּבָא לָהֶם
 וַיֵּשֶׁב עִמָּם (17) שָׁמְעֵתָ לְקוֹל הַמֶּלֶךְ הַגָּדוֹל וַיִּדְעֵתָ כִּי טוֹבִים דִּבְרָיו אֲשֶׁר
 נָתַן לָךְ (18) לְקַט יְהוָה אֲתָנוּ אֱלֹוֹי וְשָׁמַר אֲתָנוּ מִן רָעָה וּמִשַּׁל אֲתָנוּ
 בְּמִשְׁפָּט כִּי קָרָאנוּ³ עַל שְׁמוֹ

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 בָּוא (“[to] come”), a weak verb that loses its middle consonant when a suffix is added.

³ In this weak verb the vowel under the ך lengthens to a *qames* and the ך 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 מִשַׁל; 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	
	<i>Qal</i>	<i>Nifal</i>
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	מָשַׁלוּ	נִמְשְׁלוּ (“they were ruled”)
2MP	מָשַׁלְתֶּם	נִמְשַׁלְתֶּם (“you were ruled”)
2FP	מָשַׁלְתֶּן	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 נִ prefix. The prefixed נִ and the first consonant of the root create a closed syllable – in the case of מָשַׁל 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 – ש in the case of מָשַׁל, 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 מָשַׁל 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	
	<i>Qal</i>	<i>Piel</i>
3MS	מִשַׁל	מִשַּׁל (“he <u>ruled</u> ”)
3FS	מִשְׁלָה	מִשַּׁלָה (“she <u>ruled</u> ”)
2MS	מִשַׁלְתָּ	מִשַּׁלְתָּ (“you <u>ruled</u> ”)
2FS	מִשַׁלְתִּי	מִשַּׁלְתִּי (“you <u>ruled</u> ”)
1CS	מִשַׁלְתִּי	מִשַּׁלְתִּי (“I <u>ruled</u> ”)
3CP	מִשַּׁלוּ	מִשַּׁלוּ (“they <u>ruled</u> ”)
2MP	מִשַּׁלְתֶּם	מִשַּׁלְתֶּם (“you <u>ruled</u> ”)
2FP	מִשַּׁלְתֶּן	מִשַּׁלְתֶּן (“you <u>ruled</u> ”)
1CP	מִשַּׁלְנוּ	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 מִשְׁלָה (or מִשַּׁשְׁלָה to spell it without the *dagesh-forte*) with the *qal*, 3FS form מִשַׁלָה.
- (4) The spelling of the stem name *piel* (פִּעֵל) is reflected in the 3MS form, which has the vowels *i* and *e*, as מִשַּׁל (miš/šēl) illustrates.

4. Perfect conjugation in the *pual* stem

- a. The following chart presents the perfect, *pual* forms of מִשַׁל, 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	
	<i>Qal</i>	<i>Pual</i>
3MS	מִשַׁל	מִשַּׁל (“he was <u>ruled</u> ”)
3FS	מִשְׁלָה	מִשְׁלָה (“she was <u>ruled</u> ”)
2MS	מִשַּׁלְתָּ	מִשַּׁלְתָּ (“you were <u>ruled</u> ”)
2FS	מִשַּׁלְתְּ	מִשַּׁלְתְּ (“you were <u>ruled</u> ”)
1CS	מִשַּׁלְתִּי	מִשַּׁלְתִּי (“I was <u>ruled</u> ”)
3CP	מִשְׁלּוּ	מִשְׁלּוּ (“they were <u>ruled</u> ”)
2MP	מִשְׁלַתֶּם	מִשְׁלַתֶּם (“you were <u>ruled</u> ”)
2FP	מִשְׁלַתֶּן	מִשְׁלַתֶּן (“you were <u>ruled</u> ”)
1CP	מִשְׁלָנוּ	מִשְׁלָנוּ (“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 מִשְׁלָה and the *piel*, 3FS form מִשְׁלָה.
 - (4) The spelling of the stem name *pual* (פֻּעַל) is reflected in the 3MS form, which has the vowels *u* and *a*, as מִשַּׁל (*muš/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	
	<i>Qal</i>	<i>Hifil</i>
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	מָשַׁלְתֶּם	הִמְשַׁלְתֶּם (“you caused to rule”)
2FP	מָשַׁלְתֶּן	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/šl*) illustrates.

6. Perfect conjugation in the *hofal* stem

- a. The following chart presents the perfect, *hofal* forms of משל 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	
	<i>Qal</i>	<i>Hofal</i>
3MS	מָשַׁל	הִמְשַׁל (“he was caused to rule”)
3FS	מָשַׁלָּהּ	הִמְשַׁלָּהּ (“she was caused to rule”)
2MS	מָשַׁלְתָּ	הִמְשַׁלְתָּ (“you were caused to rule”)
2FS	מָשַׁלְתְּ	הִמְשַׁלְתְּ (“you were caused to rule”)
1CS	מָשַׁלְתִּי	הִמְשַׁלְתִּי (“I was caused to rule”)
3CP	מָשַׁלוּ	הִמְשַׁלוּ (“they were caused to rule”)
2MP	מָשַׁלְתֶּם	הִמְשַׁלְתֶּם (“you were caused to rule”)
2FP	מָשַׁלְתֶּן	הִמְשַׁלְתֶּן (“you were caused to rule”)
1CP	מָשַׁלְנוּ	הִמְשַׁלְנוּ (“we were caused to rule”)

- b. Notes concerning the perfect, *hofal* conjugation

- (1) The key distinguishing feature of this stem is the הִ prefix. The vowel of this prefix is the short vowel *qames-hatuf*. The prefixed הִ and the first consonant of the verb root create a closed syllable – in the case of משל the new syllable is הִמְ (*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 הִמְשִׁיל with the *nifal*, 3MS form נִמְשֵׁל.

- (4) The spelling of the stem name *hofal* (הִפְעֵל) is reflected in the 3MS form, which begins with *ho* and has an *a* vowel, as הִמְשִׁיל (*hom/šal*) illustrates.

7. Perfect conjugation in the *hitpael* stem

- a. The following chart has the perfect, *hitpael* forms of מִשַׁל 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	
	<i>Qal</i>	<i>Hitpael</i>
3MS	מִשַׁל	הִתְמַשֵּׁל (“he ruled himself”)
3FS	מִשְׁלָה	הִתְמַשְׁלָה (“she ruled herself”)
2MS	מִשַּׁלְתָּ	הִתְמַשַּׁלְתָּ (“you ruled yourself”)
2FS	מִשְׁלָתְּ	הִתְמַשְׁלָתְּ (“you ruled yourself”)
1CS	מִשַּׁלְתִּי	הִתְמַשַּׁלְתִּי (“I ruled myself”)
3CP	מִשְׁלּוּ	הִתְמַשְׁלוּ (“they ruled themselves”)
2MP	מִשְׁלַתֶּם	הִתְמַשְׁלַתֶּם (“you ruled yourselves”)
2FP	מִשְׁלַתֶּן	הִתְמַשְׁלַתֶּן (“you ruled yourselves”)
1CP	מִשְׁלָנוּ	הִתְמַשְׁלָנוּ (“we ruled ourselves”)

- b. Notes concerning the perfect, *hitpael* conjugation

- (1) There are three distinguishing features of this stem: a two-consonant prefix of הִתְ, 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 הִתְמַשֵּׁל with the *piel*, 3FS form מִשַּׁל

(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 (*hit/maš/šēl*) illustrates.

c. A peculiar feature of the perfect, *hitpael* is that when the prefix הִתְ 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 שָׁמַר 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 מִשַּׁל appear in the chart below with their translations. Any strong verb root could be substituted for מִשַּׁל and the prefixes, suffixes, vowels, and accents would remain the same.

¹ There are other changes which can occur when the הִתְ 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 צָדַק is הִטְצַדֵּק, instead of הִתְצַדֵּק. (2) When a root begins with ר, 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 תָּמַם is הִתְמַמֵּם, instead of הִתְתְּמַמֵּם. For other examples see Waltke and O'Connor, §26.1.16.

	P e r f e c t						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>3MS</i>	מָשַׁל “he ruled”	נִמְשַׁל “he was ruled”	מִשַּׁל “he ruled”	מִשָּׁל “he was ruled”	הִמְשִׁיל “he caused to rule”	הִמְשַׁל “he was caused to rule”	הִתְמַשֵּׁל “he ruled himself”
<i>3FS</i>	מָשַׁלָּה “she ruled”						
<i>2MS</i>	מָשַׁלְתָּ “you ruled”						
<i>2FS</i>	מָשַׁלְתְּ “you ruled”						
<i>1CS</i>	מָשַׁלְתִּי “I ruled”						
<i>3CP</i>	מָשַׁלוּ “they ruled”						
<i>2MP</i>	מָשַׁלְתֶּם “you ruled”						
<i>2FP</i>	מָשַׁלְתֶּן “you ruled”						
<i>1CP</i>	מָשַׁלְנוּ “we ruled”						

✓ The full conjugation of the perfect verb (with all persons, genders, and numbers in all the stems), using מָשַׁל 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 □□□׃ is *3MS* in perfect, *nifal*.
- (b) Outside of *3MS*, the presence of one of the perfect verb suffixes (ׁ□, ׁ, ׁ, ׁ, ׁ, ׁ, ׁ, ׁ, ׁ, ׁ, ׁ, or ׁ) 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*: □□□׃

All forms have a ׃ 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*: □□□ׁׁ

All forms have a ׁ prefix – a feature unique to *hifil*.

(f) *Hofal*: □□□ׁׁ׃

All forms have a ׁ (ho) prefix – a feature unique to *hofal*.

(g) *Hitpael*: □□□הִתְּ

[1] All forms have a הִתְּ 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

- Reproduce from memory the perfect conjugation of מָשַׁל (“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 מָשַׁל (as in section 13B.1). Finally, give a translation of each form.
- 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.
- 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) □□□ַּהִ	(3) □□□ַּהִתְּ	(5) □□□ַּהִ
(2) □□□ַּ	(4) □□□ַּהִ	(6) □□□ַּ
- 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*: הִמְשַׁלְתָּ ⇒ *Answer*: > מָשַׁל³, *hofal*, 2FS, “you were made to rule”

- | | | |
|-------------------|------------------|--------------------|
| (1) קָרָאָה | (5) הִלְקֵטִי | (9) הִקְרִיא |
| (2) שָׁלַחְתָּם | (6) נִשְׁלַחְנוּ | (10) נִשְׁמַרְתָּן |
| (3) הִתְנַשָּׂאוּ | (7) נָתַן | (11) הִתְלַקְטָנוּ |
| (4) יָדַעְתָּ | (8) הִקְטַלְתָּ | (12) יָשְׁבוּ |

³ The symbol > indicates that a verb root follows.

- | | | |
|--------------------------|-----------------------------------|------------------|
| (13) נִשְׁמָעָה | (16) יִדְעָתִי | (19) מִשְׁלָה |
| (14) מִשְׁלָה | (17) הַשְׁמָעָתָם | (20) הַקְטִילוּ |
| (15) הִיָּה ¹ | (18) הַשְׁתַּמְרָתָן ² | (21) יִשְׁכְּנוּ |

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

Word	Translation	Notes
(1) אָח	brother (<i>NMS</i>)	Cs: אָחִי; S with PS: אָחִי, אָחִיךָ, etc.; P: אחים, אחי, אחיך; P with PS: אחי, אחיך, etc.
(2) בֵּין	between (<i>prep</i>)	PS: בֵּינִי, בֵּינָךְ, etc.; or בֵּינֵינוּ, בֵּינֵיכֶם, etc.
(3) לֹא	no, not (<i>particle</i>)	Also spelled לוֹא
(4) עַד	(a) until (<i>prep</i>) (b) perpetuity (<i>NMS</i>)	Prep with PS: עַדִּי, עַדֵּיךָ, etc.
(5) שָׂר	ruler, prince, official (<i>NMS</i>)	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) אֶסְפָּתָ כָּל-עֲבָרְתְּךָ = “_____ your wrath” (Ps 85:4;
Eng 85:3)
- (2) עֲמָל כְּתִבּוֹ³ = “Troublesome laws _____” (Is 10:1)
- (3) כִּי רוּחַ עֲבָרָה-בּוֹ = “_____” (Ps 103:16)

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) הֵם הַמְּלִיכוֹ וְלֹא מִמֶּנִּי = “_____” (Hos 8:4)
- (5) בְּשַׁעְרֵי שְׁאוֹל פִּקְדָתִי = “To the gates of Sheol _____” (Is 38:10)
- (6) כִּי לֹא־שָׁמַעְתָּ¹ בְּקוֹלִי = “_____” (Jer 22:21)
- (7) וְנִכְרְתָהּ² מִפִּיהֶם = “_____ from their mouths” (Jer 7:28)
- (8) הַפְּקָדוֹן אֲשֶׁר הִפְקַד אֹתוֹ = “The deposit _____” (Lv 5:23;
Eng 6:4)
- (9) עָרוֹם הֵלְכוּ³ בְּלִי לְבוּשׁ = “Naked _____ without clothes” (Job
24:10)
- (10) אֱלֹהֵי אֲשֶׁר־עָשִׂיתִי לְקַחְתָּם = “_____ I have made _____”
(Jdg 18:24)
- (11) מִמְּעֵי אִמִּי הַזִּכִּיר שְׁמִי = “From the womb of my mother
_____” (Is 49:1)
- (12) כִּי־אִמְרָנוּ לַמֶּלֶךְ = “_____” (Ezr 8:22)
- (13) וּבִשְׁנָה הַשְּׁבִיעִית הִתְחַזַּק יְהוֹיָדָע = “_____ the seventh _____ Jehoiada”
(2Ch 23:1)
- (14) וּשְׁעָרֶיהָ אָכְלוּ 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 | נִלְקָטָה | לָקַטָּה | לָקַטְתָּ | הִלְקַטְתִּי (2) הַמְּשָׁלוֹ | הַתְּמַשְׁלָתָם
מְשָׁלָתָן | נִמְשָׁלְנוּ (3) אֲנִי שִׁמְרָתִי | הִנֵּה שְׁמִירוֹ | הִיא הַשְּׁמִירָה | אֲנַחְנוּ
הַשְּׁמִירָנוּ (4) נִשְׁלַחוּ מִשְׁפָּטִי קָדַשׁ עַל הַגּוֹיִם הָהֵם וְלֹא⁴ שְׁמִירוֹ אֶת־לְבוֹתָם
מִן־רָעָה (5) שָׁמַע הַקּוֹל בְּכָל־הָאָרֶץ כִּי הָיָה קוֹל־אִישׁ־יְהוָה (6) עַד הַיּוֹם
הַזֶּה לֹא יָדַעְתִּי כִּי שָׁלַחְתָּ⁵ לְעִירָנוּ בְּאֶחֱי־הַשָּׂר הַטּוֹב (7) הַתְּמַשְׁלָנוּ

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 פ requires an A-class vowel rather than a *sheva*.

בְּדַבְּרֵי אֱלֹהִים וְנָתַן רוּחַ־קָדְשׁוֹ אֵלֵינוּ (8) אַתָּן אֲשֶׁר נָשִׂי אֱלֹהִים הַשְׁמַעְתָּן
 אֶת־בְּנִיכֶן לְדַבֵּר־הַכֶּהֶן אֲשֶׁר יָשָׁב בְּעִיר בֵּין הַהָרִים (9) נִקְרָאוּ¹ אַחֵינוּ
 בְּרוּחַ יְהוָה וַיָּשָׁבוּ עַל הָר אֱלֹהִים לַיָּמִים רַבִּים (10) הַשְׁמַרְתִּי בְּנֵי הַמֶּלֶךְ
 מִרָעָה וַעֲשֵׂה אֱלֹהִים אַתֶּם כִּכְהֲנָיו כִּי יָדְעוּ אֹתוֹ וְשָׁמְעוּ לוֹ (11) יְהוָה
 לֹא מִשְׁלַח בָּם לְטוֹב אֲשֶׁר לֹא נִקְרָאוּ בְּשִׁמְךָ (12) אַתֶּם אֲשֶׁר שָׁלַח יְהוָה
 כִּכְהֲנָיו הַקְטַלְתֶּם אֲנָשֵׁי רָעָה (13) הַתְּנַשֵּׂא שֶׁר הַגּוֹי עַל עַמּוֹ וְנוֹדַעְהָ²
 רָעַת הַשֶּׁר בְּכָל־הָאָרֶץ (14) הַשְׁמַרְתָּ דְּבַר־יְהוָה כִּי נָתַן⁴ לְבַדְךָ³ לִיהוָה
 (15) אַתֶּם אֲשֶׁר מִשְׁלַחְתֶּם עַל הָאָרֶץ הַהִיא הַלְקַטְתֶּם אֶת עַמִּיכֶם אֶל עָרֵיהֶם
 כִּי הָיָה יוֹם־יְהוָה (16) בְּשָׂרֵי הָעָם עָשָׂה⁵ מִשְׁפָּט בֵּין הַנָּשִׁים אֲשֶׁר יָשָׁבוּ
 בְּעִיר הַזֹּאת וּבֵין הַנָּשִׁים אֲשֶׁר יָשָׁבוּ בְּעִיר הַהִיא (17) שָׁלַחְתָּ עִם רַב אֶל
 הָעָרִים אֲשֶׁר מִשְׁלַח בְּשָׂרֵים הַגְּדוֹלִים (18) בַּיּוֹם הַהוּא הִתְלַקְטוּ כָּל־אֲנָשֵׁי־
 עָרֵינוּ עַל הָר אֶחָד וְשָׁמְעוּ הַמֶּלֶךְ אֲשֶׁר הוּא קָרָא עַל־שֵׁם־יְהוָה כִּי רָעָה
 גְּדוֹלָה בָּאָרֶץ

¹ In this weak verb the ך requires an A-class vowel rather than a *sheva*.

² The first root consonant of this weak verb (> ידע) changes to a *vav* with the addition of a prefix. If it were spelled like a strong verb it would be נִידַעְהָ.

³ לָב becomes לֵב 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 נִנתַן.

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

- 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.
- The following chart presents the prefixes that are used with imperfect verbs. (In *hitpa'el* they form the first consonant of the prefix.)

3MS	י	3MP	י
3FS	ת	3FP	ת
2MS	ת	2MP	ת
2FS	ת	2FP	ת
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, *ICP*. For example, the verb נִמְשַׁלֵּת can be identified as a perfect, *nifal* rather than an imperfect *ICP*, 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	י
3FS	[none]	3FP	תָּה
2MS	[none]	2MP	י
2FS	יָהּ	2FP	תָּה
1CS	[none]	1CP	[none]

- ✓ Some of the imperfect suffixes are similar to the suffixes of the perfect conjugation. The perfect, 3CP suffix י also appears in imperfect, 3MP and 2MP. The imperfect, 3FP and 2FP suffix תָּה is similar to the perfect, 3FS suffix תָּהּ. The suffix יָהּ of imperfect, 2FS is similar to the perfect, 1CS suffix תִּי.
- 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	□□□י	3MP	י□□□י
3FS	□□□ת	3FP	ת□□□נה
2MS	□□□ת	2MP	י□□□ת
2FS	י□□□ת	2FP	ת□□□נה
1CS	□□□א	1CP	נ□□□

- (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 ית, תת, את, and נת. (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 מַשֵּׁל 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	תִּמְשְׁלָנָה (‘‘they will rule’’)
2MP	תִּמְשְׁלוּ (‘‘you will rule’’)
2FP	תִּמְשְׁלָנָה (‘‘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 (ICS) 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 ש in the case of מושל. 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 מושל the new syllables are לִי (2FS) and לוֹ (3MP and 2MP). Because of the shifting accent, the thematic vowel reduces from a *holem* to a vocal *sheva* (as in שִׁ).
 - 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 לִי). The accent does not move to the נָה suffix; it remains on the second syllable which also retains the thematic vowel *holem* – for מושל the accented syllable is שִׁל.
3. The following chart presents the imperfect conjugation in *qal* for two other roots that follow the pattern of strong verbs: שמר (“keep”) and קטל (“kill”).

3MS	יִשְׁמֹר (“he will keep”)
3FS	תִּשְׁמֹר (“she will keep”)
2MS	תִּשְׁמֹר (“you will keep”)
2FS	תִּשְׁמְרִי (“you will keep”)
1CS	אֶשְׁמֹר (“I will keep”)

יִקְטֹל (“he will kill”)
תִּקְטֹל (“she will kill”)
תִּקְטֹל (“you will kill”)
תִּקְטְלִי (“you will kill”)
אֶקְטֹל (“I will kill”)

3MP	יִשְׁמְרוּ (“they will keep”)	יִקְטְלוּ (“they will kill”)
3FP	תִּשְׁמְרֶנָּה (“they will keep”)	תִּקְטְלֶנָּה (“they will kill”)
2MP	תִּשְׁמְרוּ (“you will keep”)	תִּקְטְלוּ (“you will kill”)
2FP	תִּשְׁמְרֶנָּה (“you will keep”)	תִּקְטְלֶנָּה (“you will kill”)
1CP	נִשְׁמַר (“we will keep”)	נִקְטַל (“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.
 - מִשַׁל has no prefix or suffix; its root is מִשַׁל.
 - קָטַלְתָּ has a suffix (תָּ). When it is removed, the root קָטַל remains.
 - תִּקְטְלוּ has a prefix (תִּ) and a suffix (וּ). When they are removed, the root קָטַל 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.
- מִשַׁל has no prefix or suffix; therefore, it cannot be an imperfect verb. The pointing identifies it as a perfect, *pual*, 3MS.
 - אֲשַׁמֵּר has a prefix (א) that indicates it is an imperfect verb.
 - הִתְקַטַּלְנוּ has a prefix (הִת) and a suffix (נו) 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.
- הִתְקַטַּלְתִּי is a perfect verb in the *hofal* stem, as indicated by the הִ prefix.
 - נִמְשַׁל 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*, *ICP*, 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
 - יִקְטַל has a prefix (י) which indicates that it is imperfect, third person, masculine. The lack of a suffix indicates that it is singular.
 - מִשַׁלְנוּ is perfect, as indicated by the suffix and lack of a prefix; the suffix also identifies it as *ICP*.
 - 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.

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.

- וַיִּנְשְׂאוּ has a ו prefix and ו suffix that identify it as perfect, *nifal*, 2MS. It also has the additional feature of a prefixed *vav* conjunction (ו).
 - f. The final step in analyzing a verb is its translation.
 - וַיִּנְשְׂאוּ means “and you were ruled.”
3. The chart below further illustrates the analysis of the verb.

Word	Root	Conjugation	Stem	P/G/N	Additional Features	Translation
וַיִּקְטְרוּ (Nu 11:8)	קט >	<i>perf</i>	<i>qal</i>	<i>3CP</i>	+ <i>vav conj</i>	“and they gathered”
תִּקְטֹל (Ps 139:19)	קט >	<i>impf</i>	<i>qal</i>	<i>2MS</i>		“you will kill”
וַיִּנְשְׂאוּ (Ezr 8:36)	נשא >	<i>perf</i>	<i>piel</i>	<i>3CP</i>	+ <i>vav conj</i>	“and they lifted up”
וַיִּשְׁמָעוּ (Neh 8:15)	שמע >	<i>impf</i>	<i>hif</i>	<i>3MP</i>		“you will cause to hear”

Lesson 14: EXERCISES

- a. Reproduce from memory the imperfect conjugation of מִשַׁל 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: □□□ו ⇒ Answer: 3FS or 2MS
- (1) ו□□□ו (2) ו□□□ו (3) □□□י (4) ו□□□ו (5) □□□א (6) ו□□□י
- 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: וְהַקְטִלְנוּ ⇒ Answer: > קטל, perf, hif, ICP, + vav conj, “and we caused to kill”

(1) יִקְטֹל	(6) הִתְקַטֵּל	(11) יִשְׁמְעוּ
(2) לִקְטֹה	(7) וּמָשְׁלוּ	(12) תִּמְשֹׁל
(3) הִמְשִׁילָהּ	(8) נִלְקָט	(13) שִׁמְרָתִי
(4) וַתִּשְׁמְרוּ	(9) נִשְׁמְרָה	(14) אֶקְטֹל
(5) הִשְׁלַחְתָּן	(10) תִּמְשֹׁלָנָה	(15) וְתִלְקָטִי

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

Word	Translation	Notes
(1) אָב	father (NMS)	Cs: אָבִי, אֲבִי; S with PS: אָבִי, אֲבִיךָ, etc.; P: אֲבוֹת, אֲבוֹתִי; P with PS: אֲבוֹתִי or אֲבוֹתֵי, אֲבוֹתֵיהֶם or אֲבוֹתָם, etc.
(2) אָמַר	he said (V)	
(3) בַּיִת	house (NMS)	Cs: בַּיִת, בֵּיתִי; P: בֵּיתִים
(4) חֶרֶב	sword, dagger (NFS)	P: חֶרֶבוֹת, חַרְבוֹת
(5) שָׁמַיִם	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־יִלְקֹטוּ יוֹם יוֹם¹ = “_____” (Ex 16:5)
- (2) כִּסְפִי וְזָהָבִי לְקַחְתָּם = “_____” (Joel 4:5; Eng 3:5)
- (3) אֲמַרְהָ אָחִי הוּא = “_____” (Ge 20:5)
- (4) כִּי־נִשְׁמַר לַעֲשׂוֹת אֶת־כָּל־
הַמִּצְוָה הַזֹּאת = “_____ to do _____ the
commandment _____” (Dt 6:25)
- (5) וְתִשְׁמְעֵנָה² הַגְּבָעוֹת קוֹלִיךָ = “_____ the hills [FP] _____” (Mic 6:1)

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 אֱלֹהֶי¹ רָשָׁע = “_____” (Ps 139:19)
- (7) כִּי־אֶסְפְּתִי אֶת־שְׁלוֹמִי = “_____” (Jer 16:5)
- מֵאֵת² הָעַם־הַזֶּה
- (8) וְלֹא־נִפְקַד מִמֶּנּוּ אִישׁ = “_____” (Nu 31:49)
- (9) לֹא־אֶמְשַׁל אֲנִי בָכֶם וְלֹא־ = “_____” (Jdg 8:23)
- יִמְשַׁל בְּנֵי בָכֶם
- (10) אַתָּה הַמֶּלֶכֶת אֶת־עַבְדְּךָ = “_____” (1Ki 3:7)
- (11) מִה־תֹּאמְרֵי³ כִּי־יִפְקַד = “_____ . . . friends _____?”
- עָלֶיךָ . . . אֲלֵפִים לְרֹאשׁ (Jer 13:21)
- (12) שׁוֹעֲלִים הִלְכוּ־בוֹ = “Foxes _____” (Lam 5:18)
- (13) אַתֶּם לָכוּ קַחוּ לָכֶם תָּבֵן = “_____ go, take _____ straw
- מֵאֲשֶׁר תִּמְצָאוּ⁵ _____” (Ex 5:11)
- (14) לֹא זָכַרְתָּ אַחֲרֵיתָהּ = “_____ the end of it” (Is 47:7)
- (15) וְהַנְּעִרָה אֲשֶׁר תִּיטֵב⁶ = “And the young woman _____
- בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת Vashti” (Est 2:4)
- וְשִׁתִּי

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.

¹ אֱלֹהֶי (NMS) is not the subject of the verb but stands in apposition to it. In this context אֱלֹהֶי 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 (> יִטֵּב) the **י** quiesces (losing its *sheva*) and the vowel for the last syllable reduces from a *holem* to a *patah*.

- (1) יִקְטֹל | תִּקְטֹלוּ | נִקְטַל | תִּקְטְלוּ¹ | תִּקְטְלוּנָה | אִקְטֹל | תִּקְטְלִי | יִקְטְלוּ
 (2) נִמְשַׁל אֶרְצֹתֵינוּ בְּמִשְׁפָּט כַּאֲשֶׁר² מָשַׁל אֲבוֹתֵינוּ אֶת הָאֲרָצוֹת הָאֵלֶּה לְיָמִים
 רַבִּים (3) אַתֶּם אֲשֶׁר כְּהָנִים אִמְרַתֶּם³ לָנוּ כִּי עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ (4) תִּשְׁלַח אֲבִיךָ אֶל בֵּיתֵנוּ וְיִשְׁמַע⁴ דְּבָרֵינוּ כִּי לֹא נִשְׁמָעְנוּ בְּךָ
 (5) בַּיּוֹם הַהוּא אַתָּה תִּרְאֶה⁵ בֶּן-אָדָם בְּשָׁמַיִם בַּחֲרָב בְּיָדוֹ (6) הִלְקִיטוּ
 רָאשֵׁי יִשְׂרָאֵל אֶת-בְּנֵיהֶם וְאֶת-נָשֵׁי-בְנֵיהֶם מִן בְּתִיָּהֶם וּבָאוּ⁶ לְעִיר-הַקֹּדֶשׁ
 (7) אֵלֶּה הָאֲנָשִׁים אֲשֶׁר יִקְטְלוּ אֶת הַכֹּהֵן אֲשֶׁר לֹא עָשָׂה כַּאֲשֶׁר אָמַר אֱלֹהִים
 (8) אֶלְקֹט בְּנוֹתֵי אֶל-בֵּיתִי וּבְנֵי אֲשֻׁלַּח אֶל-הַמֶּלֶךְ וְיִשְׁמַר אַתֶּם מִן-רָעָה
 (9) זֶה בֵּית יְהוָה וְתִשְׁמְרוּ רָעָה מִמֶּנּוּ כַּאֲשֶׁר אָמַר כֹּהֵן יְהוָה לָכֶם
 (10) תִּשְׁמָעְנָה בְּנוֹת הַמֶּלֶךְ אֶת-קוֹלוֹתֵינוּ כִּי נֹאמַר⁷ אֲלֵיהֶן כִּי לֹא הָיָה מִשְׁפָּט
 בְּאֶרְצֵנוּ (11) נָשָׂא אֲבִינוּ אֶת שֵׁם-יְהוָה בְּבֵיתֵנוּ וְנִשְׁמַע קוֹלוֹ בָּנוּ אֲשֶׁר בָּנוּ
 וְתַעֲשִׂינָהּ⁸ יְדוֹתֵינוּ טוֹב וְלֹא רָעָה (12) נָשָׂא אֲבִיךָ אֶת-שֵׁם-אֱלֹהִים לְשָׁמַיִם
 וְשָׁמַע אֱלֹהִים אֹתוֹ וְלֹא כָּאֵה הַחֲרָב לְבֵיתְךָ (13) תִּשְׁמָעְנָה אֶת דְּבָרֵי שְׂרִיכָן
 אֲשֶׁר יֹאמְרוּ אֲלֵיכֶן וְתִשְׁמְרֶנָּה דְּבָרֵיהֶן בְּלִבּוֹתֵיכֶן (14) לֹא תִמְשַׁל אֶת-עִיר-
 אֲבִיךָ לְיָמִים רַבִּים כִּי יִשְׁלְחוּ מַלְכֵי הָעָרִים בְּהָרִים אֶת-הַחֲרָב עָלֶיךָ בֵּיתָה
 (15) הַתִּלְקֹטוּ אַחֲרֵינוּ לְבֵית-יְהוָה כִּי נִקְרָאוּ¹⁰ בְּרוּחַ-אֱלֹהִים (16) יִשְׁלַח הַגּוֹי הַזֶּה
 אֶת בָּנָיו בַּחֲרָבוֹת עַל הַגּוֹי הַהוּא וְלֹא יֵרָאוּ¹¹ עַמִּי הָאָרֶץ אֶת-מִשְׁפָּט לְשָׁנִים
 רַבִּים

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 שִׁלַּח.

⁵ In this weak verb the ה is preceded by a *segol* rather than *holem*.

⁶ This weak verb from the root בּוֹא (“[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 י prefix takes a *holem*. The ו, 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 (> עָשָׂה) 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 (> רָאָה) 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

- The preceding lesson introduced the imperfect conjugation in the *qal* stem; this section introduces the other major stems of the strong imperfect verb.
- 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

- The right column in the following chart presents the forms of the imperfect, *nifal* for the root מִשַׁל; 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.

	I m p e r f e c t	
	<i>Qal</i>	<i>Nifal</i>
3MS	יִמְשַׁל	יִמָּשַׁל (“he will be ruled”)
3FS	תִּמְשַׁל	תִּמָּשַׁל (“she will be ruled”)
2MS	תִּמְשַׁל	תִּמָּשַׁל (“you will be ruled”)
2FS	תִּמְשַׁלִּי	תִּמָּשַׁלִּי (“you will be ruled”)
1CS	אֶמְשַׁל	אֶמָּשַׁל (“I will be ruled”)
3MP	יִמְשַׁלוּ	יִמָּשַׁלוּ (“they will be ruled”)

3FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“they will be ruled”)
2MP	תִּמְשָׁלוּ	תִּמְשָׁלוּ (“you will be ruled”)
2FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“you will be ruled”)
1CP	נִמְשָׁל	נִמְשָׁל (“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 **נ** (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 syllabic 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 **משל**; 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.

	I m p e r f e c t	
	<i>Qal</i>	<i>Piel</i>
3MS	יִמְשָׁל	יִמְשָׁל (“he will <u>rule</u> ”)
3FS	תִּמְשָׁל	תִּמְשָׁל (“she will <u>rule</u> ”)
2MS	תִּמְשָׁל	תִּמְשָׁל (“you will <u>rule</u> ”)
2FS	תִּמְשָׁלִי	תִּמְשָׁלִי (“you will <u>rule</u> ”)
1CS	אֶמְשָׁל	אֶמְשָׁל (“I will <u>rule</u> ”)

3MP	יִמְשְׁלוּ	יִמְשְׁלוּ (“they will <u>rule</u> ”)
3FP	תִּמְשְׁלָנָה	תִּמְשְׁלָנָה (“they will <u>rule</u> ”)
2MP	תִּמְשְׁלוּ	תִּמְשְׁלוּ (“you will <u>rule</u> ”)
2FP	תִּמְשְׁלָנָה	תִּמְשְׁלָנָה (“you will <u>rule</u> ”)
1CP	נִמְשַׁל	נִמְשַׁל (“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 מִשַׁל; the left column has the imperfect, *qal* for comparison. The *pual* usually functions as the passive of *piel*, as suggested by the underlined translation.

	I m p e r f e c t	
	<i>Qal</i>	<i>Pual</i>
3MS	יִמְשַׁל	יִמְשַׁל (“he will be <u>ruled</u> ”)
3FS	תִּמְשַׁל	תִּמְשַׁל (“she will be <u>ruled</u> ”)
2MS	תִּמְשַׁל	תִּמְשַׁל (“you will be <u>ruled</u> ”)
2FS	תִּמְשַׁלִּי	תִּמְשַׁלִּי (“you will be <u>ruled</u> ”)
1CS	אֶמְשַׁל	אֶמְשַׁל (“I will be <u>ruled</u> ”)
3MP	יִמְשְׁלוּ	יִמְשְׁלוּ (“they will be <u>ruled</u> ”)

3FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“they will be <u>ruled</u> ”)
2MP	תִּמְשָׁלוּ	תִּמְשָׁלוּ (“you will be <u>ruled</u> ”)
2FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“you will be <u>ruled</u> ”)
1CP	נִמְשָׁל	נִמְשָׁל (“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 מִשַׁל; the left column has the imperfect, *qal* for comparison. The translation below communicates a common meaning of *hifil*: causative action in the active voice.

	I m p e r f e c t	
	<i>Qal</i>	<i>Hifil</i>
3MS	יִמְשַׁל	יִמְשִׁיל (“he will cause to rule”)
3FS	תִּמְשַׁל	תִּמְשִׁיל (“she will cause to rule”)
2MS	תִּמְשַׁל	תִּמְשִׁיל (“you will cause to rule”)
2FS	תִּמְשָׁלִי	תִּמְשִׁילִי (“you will cause to rule”)
1CS	אֶמְשַׁל	אֶמְשִׁיל (“I will cause to rule”)
3MP	יִמְשָׁלוּ	יִמְשִׁילוּ (“they will cause to rule”)
3FP	תִּמְשָׁלְנָה	תִּמְשִׁילְנָה (“they will cause to rule”)
2MP	תִּמְשָׁלוּ	תִּמְשִׁילוּ (“you will cause to rule”)
2FP	תִּמְשָׁלְנָה	תִּמְשִׁילְנָה (“you will cause to rule”)
1CP	נִמְשָׁל	נִמְשִׁיל (“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 מָשַׁל; 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.

	I m p e r f e c t	
	<i>Qal</i>	<i>Hofal</i>
3MS	יִמְשַׁל	יִמְשָׁל (“he will be caused to rule”)
3FS	תִּמְשַׁל	תִּמְשָׁל (“she will be caused to rule”)
2MS	תִּמְשַׁל	תִּמְשָׁל (“you will be caused to rule”)
2FS	תִּמְשָׁלִי	תִּמְשָׁלִי (“you will be caused to rule”)
1CS	אֶמְשַׁל	אֶמְשָׁל (“I will be caused to rule”)
3MP	יִמְשְׁלוּ	יִמְשָׁלוּ (“they will be caused to rule”)
3FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“they will be caused to rule”)
2MP	תִּמְשְׁלוּ	תִּמְשָׁלוּ (“you will be caused to rule”)

2FP	תִּמְשָׁלְנָה	תִּמְשָׁלְנָה (“you will be caused to rule”)
1CP	נִמְשָׁל	נִמְשָׁל (“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 הַ 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 מִשַׁל; the left column has the imperfect, *qal* forms for comparison. The translation communicates the common meaning of *hitpael*: reflexive action in the active voice.

	I m p e r f e c t	
	<i>Qal</i>	<i>Hitpael</i>
3MS	יִמְשָׁל	יִתְמַשֵּׁל (“he will rule himself”)
3FS	תִּמְשָׁל	תִּתְמַשֵּׁל (“she will rule herself”)
2MS	תִּמְשָׁל	תִּתְמַשֵּׁל (“you will rule yourself”)
2FS	תִּמְשָׁלִי	תִּתְמַשֵּׁלִי (“you will rule yourself”)
1CS	אֶמְשָׁל	אֶתְמַשֵּׁל (“I will rule myself”)
3MP	יִמְשָׁלוּ	יִתְמַשְׁלוּ (“they will rule themselves”)
3FP	תִּמְשָׁלְנָה	תִּתְמַשְׁלֶנָּה (“they will rule themselves”)
2MP	תִּמְשָׁלוּ	תִּתְמַשְׁלוּ (“you will rule yourselves”)
2FP	תִּמְשָׁלְנָה	תִּתְמַשְׁלֶנָּה (“you will rule yourselves”)
1CP	נִמְשָׁל	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 (א, ב, ג, or ד), 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 תָּ (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* > שָׁמַר = יִשְׁמְרוּ (rather than יִתְשְׁמוּ).

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 מִשַׁל appear in the following chart with their translations. Any strong verb root could be substituted for מִשַׁל and the prefixes, suffixes, vowels, and accents would remain the same.

¹ Some verb roots undergo additional changes in this stem; see the footnote for Lesson 13A.7c.

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	יִמְשֹׁל “he will rule”	יִמָּשֵׁל “he will be ruled”	יִמְשֵׁל “he will <u>rule</u> ”	יִמְשָׁל “he will be <u>ruled</u> ”	יִמְשִׁיל “he will cause to rule”	יִמְשָׁל “he will be caused to rule”	יִתְמַשֵּׁל “he will rule himself”
3FS	תִּמְשֹׁל “she will rule”						
2MS	תִּמְשָׁל “you will rule”						
2FS	תִּמְשָׁלִי “you will rule”						
1CS	אֶמְשֹׁל “I will rule”						
3MP	יִמְשִׁלוּ “they will rule”						
3FP	תִּמְשָׁלְנָה “they will rule”						
2MP	תִּמְשָׁלוּ “you will rule”						
2FP	תִּמְשָׁלְנָה “you will rule”						
1CP	נִמְשֹׁל “we will rule”						

✓ Note: The full conjugation of the imperfect verb, using מִשַׁל 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 (*ICP*), which is also a prefix in perfect, *nifal*, the pointing of a verb indicates whether or not it is imperfect.

- ▶ **נִמְשַׁל** can be identified as a *ICP* imperfect verb by the *holem* over the **ש** – a characteristic of imperfect, *qal* verbs that does not occur in perfect, *nifal*.
- ▶ **נִמְשַׁל** can be identified as an *ICP* 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*: **□□□ִּ** or **□□□ִּ**

- [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 (**□□□ִּ**) – a feature unique to *qal*.
- [c] *Qal* can also be identified by the absence of the clues for the other stems.

(2) *Nifal*: **□□□ִּ** or **□□□ִּ**

- [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*: **□□□ִּ** or **□□□ִּ**

- [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*: **□□□ִּ** or **□□□ִּ**

- [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*: □□□□ or □□□□

[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 מַשַׁל 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: □□□□ ⇒ Answer: *Impf*, 2MS or *Impf*, 3FS

- | | | |
|-----------|------------|------------------------|
| (1) □□□י | (6) □□□א | (11) נ□□□ ¹ |
| (2) ת□□□ | (7) ת□□□ | (12) תי□□□ |
| (3) ה□□□ | (8) תם□□□ | (13) י□□□ת |
| (4) ו□□□ת | (9) ו□□□ | (14) תן□□□ |
| (5) ננ□□□ | (10) ו□□□י | (15) תנ□□□ת |

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) □□□הת◊ | (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: ותשמענה ⇒ Answer: > שמע, *impf, pual, 2FP*, + *vav conj*, “and you will be heard” (or *3FP*, “and they will be heard”)

- | | | |
|------------|-------------|--------------|
| (1) משלה | (7) נקטל | (13) והשלחתם |
| (2) הקטלנו | (8) שמעו | (14) ישמעו |
| (3) תשמעי | (9) ותשליחו | (15) ונשמר |
| (4) ושלחתי | (10) שמרת | (16) התקטלתן |
| (5) תקטל | (11) תחמשלו | (17) הלקטת |
| (6) אתמשל | (12) תלקט | (18) תשלחנה |

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) אם	if (<i>particle</i>)	
(2) כֵּן	thus, so (<i>adv</i>)	With ל prep: לָכֵן = “therefore”
(3) עוֹלָם	eternity, antiquity, forever, a long time (<i>NMS</i>)	
(4) פָּנִים	face, faces, presence (<i>NMP</i>)	No <i>S</i> ; <i>P</i> can mean “face”; with ל prep: לִפְנֵי = “before”
(5) תַּחַת	beneath, under, instead of (<i>prep</i>)	<i>PS</i> : תַּחְתִּי, תַּחְתִּיךְ, 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) אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תִּדְבֹּר¹ = “_____” (Ex 19:6)
אֶל-בְּנֵי יִשְׂרָאֵל
- (2) עַל-הוֹמֹתַיִךְ יְרוּשָׁלַם = “_____ your walls _____
הַפְּקָדָתִי שְׁמֹרִים watchmen” (Is 62:6)
- (3) כָּל-צִדְקָתוֹ אֲשֶׁר-עָשָׂה = “_____ his righteous acts [*NFP*]
לֹא תִזְכְּרָנָה _____” (Eze 18:24)
- (4) כְּבוֹד יְהוָה נִרְאָה² בְּעָנָן = “_____ in the cloud (Ex 16:10)
- (5) וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל-קְהַל יְהוָה = “And why _____ the
congregation of _____?” (Nu 16:3)
- (6) לֹא-יִשְׁלַחוּ הַצַּדִּיקִים = “_____ in injustice _____”
בְּעוֹלָתָהּ יִדְיָהּ (Ps 125:3)
- (7) לֹא-נִמְלִיךְ אִישׁ = “_____” (2Ki 10:5)

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) וּתְבַקְשִׁי וְלֹא־תִמְצְאִי עוֹד לְעוֹלָם = “_____” (Eze 26:21)
- (9) אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב² עַל־מִטָּהוּ = “_____” (Nu 17:17; Eng 17:2)
- (10) הַכֶּסֶף אֲשֶׁר לִקְח־לָךְ³ = “_____” (Jdg 17:2)
- (11) וְאָזְנֶיךָ תִּשְׁמָעֶנָּה⁴ דָּבָר = “And your ears _____” (Is 30:21)
- (12) וְאֲנִי אַחֲזֹק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח⁵ אֶת־הָעַם = “_____” (Ex 4:21)
- (13) הֲלוֹא⁶ נָגַד עֵינֵינוּ אֲכָל נִכְרַת⁷ = “_____ before _____ food [NFS] _____?” (Joel 1:16)
- (14) אֲכַבִּיד אֶת־עַלְכֶּם = “_____ your yoke” (2Ch 10:14)
- (15) מִלֵּא אַתֶּם חֲכַמְת־לֵב = “_____ with wisdom of _____” (Ex 35:35)
- (16) כִּי אִמְרָה אֶל־אַרְאֶה⁸ בְּמוֹת הַיֶּלֶד = “_____ 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) יִמְשַׁל | תִּמְשַׁל | תִּמְשְׁלִי | אִמְשַׁל | יִמְשִׁילוּ | תִּמְשַׁלְנָה | תִּתְמַשְׁלוּ | נִמְשַׁל
- (2) כְּדַבֵּר־הַמֶּלֶךְ כֵּן הוּא בָּכָל הָאָרֶץ (3) לֹא תִקְטַלְנָה הַנָּשִׁים הַחַיָּה כִּי לֹא

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 **פ** is preceded by an A-class vowel rather than a *sere*.

⁶ The prefix **ה** 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*.

תַּעֲשֶׂה² רָעָה בָּהֶן (4) בָּאָה¹ הָעִיר הַהִיא תַּחַת חֶרֶב־הַמֶּלֶךְ וְנִקְטְלוּ כָּל־
 אַנְשֵׁיהָ (5) אִם אֶת אִשְׁתִּי⁴ וְתִשְׁבִּי³ אִתִּי וְעַמִּי עִמָּךְ (6) יִשְׁמַר יְהוָה אֶתְכֶם
 מִרָעָה אִם תִּקְרְאוּ עַל שְׁמוֹ (7) אֶתָּה וּבְנֶיךָ 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 הָמָּה יָבוֹאוּ⁵ לִפְנֵי
 שְׂרֵי הַכֹּהֲנִים וַיֹּאמְרוּ⁶ שְׂרֵי הַכֹּהֲנִים אֲלֵיהֶם (10) עַל הַיּוֹם הַהוּא יִשְׁלַחוּ
 בְּנֵי לְבִיתְךָ וְתִשְׁמַר בָּם (11) תִּמְשַׁל אֶת הַגּוֹי תַּחַת אֲחִיךָ כִּי לֹא קָרָא אֲחִיךָ
 עַל שֵׁם יְהוָה וְלֹא הָיָה בּוֹ רוּחַ יְהוָה (12) אֲנַחְנוּ גְדוֹלִים מִכָּל־בְּנֵי־יִשְׂרָאֵל
 כִּי נִשְׁתַּמַּר מִן־רָעָה (13) אִם לֹא תַעֲשׂוּ⁷ כַּאֲשֶׁר אָמַר יְהוָה וְתִקְטְלוּ אֹתָם
 וּבְנֵיכֶם בַּחֶרֶב (14) כִּי הִבִּיאתָ⁸ רָעָה עַל בֵּיתִי כֵן אָבִיא רָעָה עָלֶיךָ וְעַל
 בֵּיתְךָ (15) יִתְלַקְטוּ עִם־עִירְךָ לִפְנֵי הַמֶּלֶךְ הַגָּדוֹל בְּמִלְכֵי הָאָרֶץ וַיִּמְשְׁלוּ
 בּוֹ (16) אֲנִי אַעֲשֶׂה⁹ אֶת מִשְׁפָּט בֵּין הַנָּה אֲשֶׁר טוֹבוֹת וּבֵין הַנָּה אֲשֶׁר לֹא
 (17) תִּשְׁלַחוּ בְנֵיכֶם לְאַרְצָנוּ לְדַבֵּר־הַמֶּלֶךְ וְהֵם אַנְשֵׁי בְנוֹתֵינוּ (18) נָשָׂא
 הַמֶּלֶךְ אֶת פָּנָיו בְּתוֹ אֲשֶׁר לָהּ נַעֲשֶׂתָה¹⁰ רָעָה (19) לָכֵן אֶתָּנָה תִּלְקַטְנָה
 אֶת־בְּנוֹתֶיךָ עִמָּךְ אֶל בֵּית אֱלֹהֶיךָ עַל הַיּוֹם הַגָּדוֹל הַהוּא וְתִשְׁמַעְנָה
 דְּבַר־יְהוָה אֲשֶׁר יֹאמַר¹¹ הַכֹּהֵן לָכֵן

¹ This weak verb (> בּוֹא; *perf, qal, 3MS* = בָּא) loses the middle consonant of its root in this form.

² This weak verb (> עָשָׂה) is *impf, nif*.

³ A *vav* conjunction can mean “then” when it follows a clause introduced by אִם (“if”). This *impf, qal* weak verb (> יָשַׁב) 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 (> בּוֹא; *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 (> עָשָׂה) 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 (> בּוֹא; *perf, qal, 3MS* = בָּא) is *perf, hif*. The same verb appears again in this sentence where it is *impf, hif*.

⁹ This weak verb (> עָשָׂה) is *impf, qal*.

¹⁰ This weak verb (> עָשָׂה) is *perf, nif*.

¹¹ In this weak verb the א quiesces and the prefix receives a *holem* rather than *hireq*. The ך 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”)
 - ▶ יִמְשַׁל + *vav conj* = וְיִמְשַׁל (“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

¹ While this Grammar maintains the traditional terminology of “*vav* consecutive,” others have used such terms as “*vav* conversive,” “*vav* inceptive,” 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 *ICS* and *2MS*, the *vav cons* may move the accent to the last syllable. For example, compare the following *perf*, *qal*, *ICS* verb with *vav conj* and *vav cons*.

- ▶ מִשַׁלְתִּי + *vav conj* = וּמִשַׁלְתִּי (“And I ruled”)
- ▶ מִשַׁלְתִּי + *vav cons* = וּמִשַׁלְתִּי (“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 וְצִוָּךְ אֱלֹהִים וְיִכָּלֶתָ 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 (וְצִוָּךְ = “and God will command”; וְיִכָּלֶתָ = “and you will be able”) all convey incomplete action in the future.

- ▶ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלֹאכֶתְךָ = “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 דִּבַּרְתִּי וְעָשִׂיתִי = “I, the LORD, have spoken, and I will do it” (Eze 17:24)

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* (וַעֲשִׂיתִי = “and I will do”) which states a future consequence of the first clause.

- ▶ וּבֹקֶר וַרְאִיתֶם 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* (וַרְאִיתֶם = “you will see”) continues the future notion.

- ▶ שְׁמְעוּ אֶת־דְּבָרֵי 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 (שְׁמְעוּ = “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 (וַיַּשְׁלַח).

- ▶ וַיַּמְשֵׁל = “And he ruled”

- (b) Before א (ICS imperfect prefix), which cannot take a *dagesh-forte*, the vowel under the *vav* lengthens to a *qames* (וַיֹּאמֶר).

‣ וַיִּמְשֹׁל = “And I ruled”

(c) Before ׀ (and certain other situations of vocal *sheva*) the *vav* takes a *patah* and is not followed by *dagesh-forte* (וַיִּ).¹

‣ וַיְהִי = “And it was”

✓ The distinctive pointing of the *vav cons* on the imperfect (וַיִּ, וַיִּשְׁלַח or וַיִּשְׁלַח) 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.

‣ יִמְשֹׁל + *vav conj* = וַיִּמְשֹׁל (“And he will cause to rule”)

‣ יִמְשֹׁל + *vav cons* = וַיִּמְשֹׁל (“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 יהי:

Without *vav cons*: יְהִי = “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.

¹ Some grammarians theorize that these so-called “shortened imperfect” forms are actually not imperfections 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: אֶעֱלֶה in Jdg 2:1; יִשָּׁת in Ps 18:12; and אֶלְדֹּר 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 בִּרַךְ:

Without *vav cons*: יְבָרֵךְ = “he will bless”

With *vav cons*: וַיְבָרֵךְ = “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.

- הִקְשַׁבְתִּי וְאָשָׁמַע = “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.

- וַיְהִי עַתָּה הָיָה עָרוֹם . . . 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 לְפִנְנָה 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 נָעַר יִשְׂרָאֵל וַאֲהַבְהוּ = “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* (וַאֲהַבְהוּ) continues the temporal sense.

- בְּקִרְבָּתָם לְפָנֵי-יְהוָה וַיָּמָתוּ = “In their approaching the LORD, when they died” (Le 16:1)

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* (וַיִּמְתָּר) follows an infinitival phrase (בְּקִרְבָּתָם). 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 בִימֵי שְׁפָט = “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	Conjugation	Stem	P/G/N	Additional Features	Translation
וְלָקַחְתָּ (Ge 24:4)	לָקַח >	<i>perf</i>	<i>qal</i>	2MS	+ <i>vav cons</i>	“and you will take”
וַיַּמְלֵךְ (2Ki 24:17)	מָלַךְ >	<i>impf</i>	<i>hif</i>	3MS	+ <i>vav cons</i>	“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

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  at the right margin marks the beginning of a *seder* (“order”); the small  indicates this is the first *seder*. The Masoretes indicated paragraphs by means of a single  (= *petuha* [“open”]), as at the end of Ge 1:5, or by a  (= *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 *maqgef* 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* (סְלוּק = “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 (וַיֵּאָדָּרְיָ׃) contains these two marks.
- (b) An *atnah* (אֲתָנָה = “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

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.

<i>Non-pausal Form</i>	<i>Pausal Form</i>
אֲנִי (“I”)	אֲנִי: (Ge 27:24)
אֶרֶץ (“land”)	אֶרֶץ: (Jer 22:29)
אַתָּה (“you”)	אַתָּה: (Ge 3:11)
בֵּית (“house”)	בֵּית: (1Ch 14:1)
יִשְׁמְעוּ (“they will hear”)	יִשְׁמְעוּ: (Dt 18:14)
לָךְ (“to you” [MS])	לָךְ: (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 (לָךְ). 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 מִשְׁפֵּט one does not look in the *mem* section of the lexicon but under the verb root שָׁפַט (“judge”),

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. מִשְׁפֵּט, a noun meaning “judgment,” is the fourth entry under שָׁפַט (page 1048). This noun has been formed by attaching a מִ to the verb root (שָׁפַט 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, “מִשְׁפֵּט v. שָׁפַט” (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. אָבַה,” 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 תַּאֲנִים, and above the right column is אֹפִיר. 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 Baumgartner’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 (<i>NFS</i>)	Cs: אֲדָמָה
(2)	אֹהֶל	tent (<i>NMS</i>)	P: אֹהֶלִים
(3)	אָסַף	he gathered, removed (<i>V</i>)	
(4)	בֹּקֶר	morning (<i>NMS</i>)	P: בֹּקְרִים
(5)	בְּרִית	covenant (<i>NFS</i>)	
(6)	זָכַר	he remembered (<i>V</i>)	
(7)	כָּרַת	he cut off, cut down (<i>V</i>)	
(8)	מַחֲנֶה	camp, army (<i>NM/FS</i> ²)	Cs: מַחֲנֶה; MP: מַחֲנִים; FP: מַחֲנוֹת
(9)	מַיִם	water, waters (<i>NMDu</i>)	Occurs only in <i>Du</i>
(10)	סָבִיב	(a) around, all around (<i>adv</i> or <i>prep</i>) (b) circuit, neighborhood (<i>NM/FS</i> ²)	Cs: סָבִיב; MP: סָבִיבִים; FP: סָבִיבוֹת; P with PS: סָבִיבֶיךָ; (M), סָבִיבוֹתִי (F), etc.
(11)	צַדִּיק	righteous, just (<i>adj MS</i>)	
(12)	תּוֹרָה	instruction, direction, law (<i>NFS</i>)	

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:* > קִדְּשׁ, *NMS*, *Cs* + *prep* בֵּין, *vav conj*, & *PS 1CS*, “and from my sanctuary”

- | | |
|----------------------------------|--------------------------------|
| (1) לְאֶדְמָתוֹ (Ps 146:4) | (11) יִתְחַטֵּא (Nu 31:23) |
| (2) וַיִּשְׁמַע (Jdg 9:7) | (12) וְתוֹרוֹת (Ne 9:13) |
| (3) וּלְרִשְׁעֵי (Eze 7:21) | (13) הַצִּדִּיקִים (Ps 125:3) |
| (4) וַתִּלְקַח (Est 2:8) | (14) וְנִטְעָתִי (Ecc 2:5) |
| (5) וְאֶסְפָּתִי (Jer 21:4) | (15) וַיִּסְלַח (Ex 23:8) |
| (6) בְּמַחְנוֹת (Zec 14:15) | (16) מִבְּרִיתְךָ: (Eze 16:61) |
| (7) וּשְׂאֵלָתָּה (1Ki 3:11) | (17) וַיִּזְכֹּרְתָּ (Dt 5:15) |
| (8) רֶכֶבָּה (Na 2:14; Eng 2:13) | (18) אֶהְיֶיכֶם (Jos 22:8) |
| (9) הַבַּיִת (2Ch 7:3) | (19) וַאֲבָקָשׁ (Eze 22:30) |
| (10) וַיִּזְכֹּרְתָּ (Jos 11:21) | (20) מִזְבֵּחַךָ: (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 הִיָּתָה (> הִיָּה) the final ה of the root strengthens to a ת with the addition of a verb suffix.
- (2) מִרְחֶפֶת (> רָחַפּ) is participle, *piel*. It has a מִ prefix and a feminine, singular participial suffix (תָּ). Consult a lexicon for its translation.

Verse 3:

יְהִי (> הִיָּה) 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:

נִירָא (> 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 מָשַׁל:

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: יִמְשִׁיל = “he will rule”

Jussive: יִמְשֵׁל = “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 הָיָה:

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

► יִלְךְ-נָא אֲדָנִי בְּקִרְבֵּנוּ = “Please let the Lord go (יִלְךְ) in our midst”
(Ex 34:9)

► כָּל-מֹצְאִי יִהְרֹגֵנִי² = “Anyone who finds me may kill me (יִהְרֹגֵנִי)”
(Ge 4:14)

► יַחַד הָרִים יִרְנְנוּ = “Let the hills sing (יִרְנְנוּ) together for joy”
(Ps 98:8)

► יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ = “May the LORD bless you (יְבָרְכֶךָ) and keep you (וְיִשְׁמְרֶךָ)” (Nu 6:24)

► וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ = “And they said, ‘Long live (יְחִי) the king!’”
(1Sa 10:24)

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 **הָאָ** suffix to the first person imperfect, as the following examples illustrate.

Imperfect, <i>ICS</i> & <i>ICP</i>		
	<i>Non-Cohortative</i>	<i>Cohortative</i>
<i>Qal</i>	אֶמְשֹׁל (“I will rule”)	אֶמְשֹׁלָה (“May I rule”)
	נִמְשֹׁל (“We will rule”)	נִמְשֹׁלָה (“Let us rule”)
<i>Hifil</i>	אֶמְשִׁיל (“I will cause to rule”)	אֶמְשִׁילָה (“Let me cause to rule”)
	נִמְשִׁיל (“We will cause to rule”)	נִמְשִׁילָה (“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 (נִמְשֹׁלָה = “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

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 וְנִזְכָּחָהּ = “Come now, and let us reason together
(וְנִזְכָּחָהּ)” (Is 1:18)
- ▶ הַצִּילֵנִי מִטֵּיט וְאַל־
אֶטְבֶּעָה אֶנְצֶלָהּ = “Rescue me from the mire, that I may not sink
(אֶטְבֶּעָה); let me be rescued (אֶנְצֶלָהּ)”
(Ps 69:15; Eng 69:14)
- ▶ נִנְתָקָה אֶת־מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵינוּ = “Let us rip off (נִנְתָקָה) their bonds, and let us
throw (וְנִשְׁלִיכָה) their cords from us”
(Ps 2:3)
- ▶ וְהָבֵיָאָה לִּי וְאֶכְלָהּ = “And bring it to me, that I may eat (וְאֶכְלָהּ)”
(Ge 27:4)
- ▶ אוּלַּי אֶכַּפֶּרָה בְּעֶדֶר חַטֹּאתֵיכֶם = “Perhaps I can make atonement (אֶכַּפֶּרָה) 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.

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 מִשַׁל 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							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
2MS	מִשַׁל “rule”	הִמְשַׁל “be ruled”	מִשַּׁל “rule”		הִמְשִׁל “cause to rule”		הִתְמַשֵּׁל “rule yourself”
2FS	מִשְׁלִי “rule”						
2MP	מִשְׁלּוּ “rule”						
2FP	מִשְׁלָנָה “rule”						

- ✓ The full conjugation of the imperative verb, using מִשַׁל 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.

- הִתְמַשֵּׁל (*impr, piel, 2MS*) minus prefix = מִשְׁלִי (*impr, 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 *shevas*).

- ▶ הַמְשִׁיל (*impf, qal, 2MS*) minus prefix = מְשִׁיל (*impv, qal, 2MS*). The same pattern is followed in *2FP*.
- ▶ הַמְשִׁילִי (*impf, qal, 2FS*) minus prefix (= מְשִׁילִי) + lengthening of first vowel = מְשִׁילִי (*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 , אִ , 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*: הַמְשִׁיל

(b) In *hifil* the imperative is spelled the same as the imperfect except for two differences. One is that the imperative employs a הִ prefix, while the imperfect has prefixes of יִ , תִ , אִ , or נִ . 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 (הִ).

(c) In *hitpael* the imperative is like the imperfect except that the imperative employs a הִתְ prefix, while the imperfect has prefixes of יִתְ , תִתְ , אִתְ , 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 (הִתְמַשִּׁיל) is identical to the perfect *3MS*, and the imperative *2MP* (הִתְמַשִּׁילִי) 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	נָ□□□
2FS	נָ□□□	2FP	נָנָ□□□

- (c) As stated previously, the particle נָנָ 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*: □□□נָ

- (c) *Piel*: □□□

- (d) *Hifil*: □□□נָ

- (e) *Hitpael*: □□□נָנָ

3. Long form of the imperative

- a. The 2MS imperative sometimes appears in a longer form which involves the addition of a נָנָ suffix (also called a paragodic [“added”] נָ). 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

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	מִלֹּךְ	מִלְכָּה (“reign”)
	שָׁמַר	שָׁמְרָה (“keep”)
	שְׁלַח	שְׁלַחָה (“send”)
Nifal	[none]	הִשְׁבַּעְהָ (“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:

מִלְכָּה = *impv*, *qal*, *MS* + הָ suffix [long form] (“reign”)

מִלְכָּה = *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 *ICS* or *ICP* imperfect prefix (אֶ or אֲ).

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 תִגְנוֹב** = “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-תִּירָאוּ אֶת-עַם הָאָרֶץ** = “Do not fear (stop fearing) the people of the land” (Nu 14:9)

‣ **אַל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ** = “Please do not pass (תַּעֲבֹר) 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 **ן** suffix.

Word	Root	Conjugation	Stem	P/G/N	Additional Features	Translation
יֵרָא (2Ch 24:22)	ראה >	<i>impf, juss</i>	<i>qal</i>	<i>3MS</i>		“may he see”
וְאֶבְרַכָּהּ (Ge 12:3)	ברך >	<i>impf, cohort</i>	<i>piel</i>	<i>1CS</i>	+ <i>vav conj</i>	“and let me bless”
דַּבֵּר (Ge 50:4)	דבר >	<i>impv</i>	<i>piel</i>	<i>2MP</i>		“speak”
וְאָכְלָהּ (Ge 27:19)	אכל >	<i>impv</i>	<i>qal</i>	<i>2MS</i>	+ <i>vav conj</i> & ן suffix	“and eat”
אַל-יִחַר (Ex 32:22)	חרה >	<i>impf, juss</i>	<i>qal</i>	<i>3MS</i>	+ אַל	“do not burn with anger”

Lesson 17: EXERCISES

- a. Reproduce from memory the imperative forms of **נָשַׁל** 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: $\text{יִּשְׁלַח} \Rightarrow \text{Answer: } \text{impv, 2mp; or perf, 3CP}$

- | | | |
|--------------------------|---------------------------|---------------------------|
| (1) יִּשְׁלַח | (7) שְׁלַח | (13) נִשְׁלַח |
| (2) יִּשְׁלַחִי | (8) תִּשְׁלַח | (14) תִּשְׁלַחִי |
| (3) שְׁלַח | (9) נִשְׁלַחִי | (15) שְׁלַחִי |
| (4) תִּשְׁלַח | (10) תִּשְׁלַחִי | (16) תִּשְׁלַחִי |
| (5) יִּשְׁלַחִי | (11) שְׁלַחִי | (17) תִּשְׁלַחִי |
| (6) תִּשְׁלַחִי | (12) תִּשְׁלַחִי | |

- 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: $\text{שְׁלַחִי} \Rightarrow \text{Answer: } \text{Impv, hit; or perf, hit}$

- | | | |
|-----------------------|------------------------|------------------------|
| (1) שְׁלַחִי | (9) שְׁלַחִי | (16) שְׁלַחִי |
| (2) שְׁלַחִי | (10) שְׁלַחִי | (17) שְׁלַחִי |
| (3) שְׁלַחִי | (11) שְׁלַחִי | (18) שְׁלַחִי |
| (4) שְׁלַחִי | (12) שְׁלַחִי | (19) שְׁלַחִי |
| (5) שְׁלַחִי | (13) שְׁלַחִי | (20) שְׁלַחִי |
| (6) שְׁלַחִי | (14) שְׁלַחִי | (21) שְׁלַחִי |
| (7) שְׁלַחִי | (15) שְׁלַחִי | (22) שְׁלַחִי |
| (8) שְׁלַחִי | | |

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

	Word	Translation	Notes
(1)	אֵל	no, not (<i>particle</i>)	
(2)	גָּלָה	he uncovered, revealed, went into exile (<i>V</i>)	
(3)	חָיָה	he lived, revived (<i>V</i>)	
(4)	נָא	please, now, I pray (<i>particle</i>)	Usually employed with <i>cohort</i> , <i>juss</i> , or <i>impv</i>
(5)	עֶבֶד	servant, slave (<i>NMS</i>)	PS: עֶבְדִּי, עֶבְדָּךְ, etc.; P: עֲבָדִי, עֲבָדֶיךָ Du: עֲבָדֶיךָ
(6)	עֵין	eye (<i>NFS</i>)	
(7)	צִוָּה ¹	צִוָּה (<i>piel</i>): he commanded, ordered (<i>V</i>)	Only occurs in <i>piel</i> and <i>pual</i>
(8)	שְׁנַיִם ² (<i>M</i>), שְׁתַּיִם (<i>F</i>)	two (<i>N M/F Du</i>)	Occurs only in <i>Du</i> ; Cs: שְׁנֵי (<i>M</i>), שְׁתֵּי (<i>F</i>); שְׁנֵי (<i>M</i>), שְׁנִית (<i>F</i>) = “second”
(9)	תָּוֶךְ	midst, middle (<i>NMS</i>)	Cs: תוֹךְ

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: אֶל-תִּשְׂמַח (Hos 9:1) ⇒ Answer: > שָׂמַח, *impf*, *juss*, *qal*, 2MS + אֵל, “stop rejoicing”

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 יָ (M) or יָת (F). The spelling of the feminine ordinal number שְׁתַּיִם (šta/yim = “two”) is irregular. The *sheva* is silent and the ת has a *dagesh-lene*. The same is true for the construct form of this word: שְׁתֵּי (štê). See Kautzsch, §97b.

- | | |
|---------------------------------|---|
| (1) צִוָּה (Jos 4:16) | (8) אֲנַצֵּלָה (Ps 69:15; Eng 69:14) |
| (2) לֹא תִגְנוּב (Ex 20:15) | (9) קִרְאוּ (Jdg 16:25) |
| (3) הִשְׁמָרִי (Jdg 13:4) | (10) מִצָּאָה (Lv 25:28) |
| (4) וְנִזְבַּחָהּ (Ex 3:18) | (11) אֶל-יְמִשְׁלוֹ (Ps 19:14; Eng 19:13) |
| (5) יִכְרֹת (Ps 12:4; Eng 12:3) | (12) וְאֶגְדֵּלָהּ (Ge 12:2) |
| (6) וְאָכְלָהּ (Ge 27:19) | (13) הִקְשִׁיבָהּ (Ps 5:3; Eng 5:2) |
| (7) שְׂמַעְנָהּ (Is 32:9) | (14) הִתְחַזְקוּ (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 assistance in identifying the stems of weak verbs whose vowels differ from those of strong verbs.

(1) Genesis 1:6-8

Verse 6

(a) הִיָּה > יְהִי

(b) מְבַדִּיל (> בָּדַל) 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 (> עָשָׂה) has a וַ 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 ע requires the A-class prefix vowel.

(2) Psalm 119:17-19

Verse 18

(a) גָּל (> גָּלָה) loses its final root consonant in this form; the *patah* is the clue to this verb's conjugation and stem.

(b) וְאֶבִּיטָה (> נָבַט) loses its first root consonant in this form; the ו is assimilated into the ב by means of a *dagesh-forte*.

(c) נִפְלְאוֹת (> פָּלָא) 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 מִשַׁל 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						
<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
מִשַׁל “(to) rule/ ruling”	הִמְשַׁל “(to) be ruled/be- ing ruled”	מִשַּׁל “(to) <u>rule</u> / <u>ruling</u> ”		הִמְשִׁיל “(to) cause to rule/ causing to rule”		הִתְמַשִּׁיל “(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 (הִמְשִׁיל), while the 2MS imperative has a *sere* (הִמְשֵׁל). (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 ל (“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 construct¹

- (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 וּבְעִירָנוּ = “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 וּבְעִירָנוּ). Its root has a middle *vav* (מוּת). In weak verbs of this sort the *vav* becomes a vowel in infinitive, *qal*, construct.

- לְנִשֵּׁק לְבָנַי וּלְבָנֹתַי = “to kiss (לְנִשֵּׁק) my sons and daughters” (Ge 31:28).

In this phrase the infinitive has a double object (לְבָנַי וּלְבָנֹתַי).

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 שְׁמַע מִזֶּבַח טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים = “Behold, to obey (שְׁמַע) is better than sacrifice; to heed (לְהִקְשִׁיב) 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 הַחֲלֹם לַעֲשׂוֹת = “And this is (the) beginning of them (הַחֲלֹם) to do,” or more idiomatically, “And this is what they are beginning to do” (Ge 11:6).

The first infinitive (הַחֲלֹם) is *hifil*, construct with a pronominal suffix; it serves as a predicate nominative in this clause.

- לֹא אֵדַע צֵאת וְבֹא = “Not I know to go out (צֵאת) or to come in (וְבֹא),” 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.

- בַּיּוֹם אֲכָלְךָ = “in the day of your eating (אֲכָלְךָ)” (Ge 2:17).

The construct noun (בַּיּוֹם) is followed by an infinitive that functions genitively 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 ב, כ, 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 ב and כ an infinitive construct usually serves the role of a temporal clause in English.

¹ Lambdin, 128-29.

- **בְּעֹמְדוֹ לִפְנֵי פַרְעֹה** = “in his standing (בְּעֹמְדוֹ) before Pharaoh,” or more idiomatically, “when he stood before Pharaoh” (Ge 41:46).

The infinitive, *qal*, construct (בְּעֹמְדוֹ) has a pronominal suffix, which affects its vowel pointing.

- **וַיְהִי כְּבֹא אַבְרָם מִצְרָיִם** = “And it happened as coming (כְּבֹא), 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.

- **וַיִּמָּאן 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 **לֵאמֹר** 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						
<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
מִשֹּׁל ¹	נִמְשָׁל or הִמְשָׁל ²	מִשֵּׁל or מִשָּׁל	מִשָּׁל	הִמְשִׁיל	הִמְשָׁל	הִתְמַשֵּׁל
“ruling”	“being ruled”	“ <u>ruling</u> ”	“being <u>ruled</u> ”	“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* (מִשָּׁל) 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 (נִמְשָׁל) is identical to the imperfect, *qal*, 1CP; the infinitive, *hifil*, absolute (הִמְשִׁיל) 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 absolute³

- (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

¹ In some verbs this form is spelled according to the pattern of מִשֹּׁל.

² Sometimes the spelling of the infinitive, *nifal*, construct (הִמְשָׁל) 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 הִמְשָׁל יִמְשָׁל. 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 **הַמִּשַׁל יִמְשִׁיל** (= “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 מִשַׁל** (= “he ruled, ruling”) an infinitive, *qal*, absolute follows a perfect, *qal* verb. It may be translated “He indeed ruled.” Biblical examples follow.

- ▶ **אָמַר אֶמְרָתִי בֵיתְךָ וּבֵית אָבִיךָ יִתְהַלְכוּ לִפְנֵי** = “Saying (אָמַר), 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 (אָמַר) precedes a cognate perfect, *qal* verb (אֶמְרָתִי), intensifying its action.

- ▶ **שָׁמַר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה** = “Keeping (שָׁמַר), 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 (שָׁמַר) precedes and intensifies an imperfect, *qal* that is a cognate verb (תִּשְׁמְרוּן).

- ▶ **שָׁמְעוּ שְׁמוֹעַ וְאַל־תִּבְיִנוּ** = “Hear, hearing (שְׁמוֹעַ), but do not comprehend,” or “Hear indeed, but do not understand” (Is 6:9).

An infinitive, *qal*, absolute (שְׁמוֹעַ) follows a cognate imperative, *piel* (שָׁמְעוּ). The infinitive intensifies the action of the verb.

- ▶ **קְבוּרַת חֲמֹר יִקָּבֵר סָחוּב וְהִשְׁלָךְ** = “With the burial of a donkey he will be buried, dragging off (סָחוּב) and casting away (וְהִשְׁלָךְ),” or more idiomatically, “He will be buried like a donkey, dragged off and cast away” (Jer 22:19).

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* (יִקְבֹּר) is followed by two infinitive constructs that are not cognates. The infinitives (וְהִשְׁלִיךְ and סָחַב) 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.

- ▶ אָכַל וְהָיָה אֵמָר יְהוָה אֶכֶל וְהָיָה = “Thus the LORD says, ‘Eating (אָכַל) and having some leftover (וְהָיָה),’” or more idiomatically, “Thus the LORD says, ‘They will eat and have some leftover’” (2Ki 4:43).

Two infinitive absolutes – the first *qal* (אָכַל) and the second *hifil* (וְהָיָה) – 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.

- ▶ אָכַל דְּבִשׁ הַרְבּוֹת לֹא־טוֹב = “Eating (אָכַל) too much honey is not good” (Pr 25:27).

This infinitive, *qal*, absolute is the subject of the clause.

- ▶ הַשְׁכֵּל מוֹסֵר הַשְׁכֵּל = “the discipline of being prudent (הַשְׁכֵּל)” (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						
<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
מַשׁל	הִמָּשַׁל	מִשַּׁל		הִמְשִׁיל		הִתְמַשֵּׁל
Infinitive Absolute						
מִשְׁוֹל	נִמְשַׁל or הִמָּשַׁל	מִשַּׁל or מִשַּׁל	מִשַּׁל	הִמָּשַׁל	הִמָּשַׁל	הִתְמַשֵּׁל
Imperative 2MS						
מִשַּׁל	הִמָּשַׁל	מִשַּׁל		הִמָּשַׁל		הִתְמַשֵּׁל
Perfect 3MS						
						הִתְמַשַּׁל
Imperfect 1CP						
	נִמְשַׁל					

- 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

- 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 (ִי, ׁ, or ׁה) can be easily distinguished from the infinitive. All imperative forms except 2MS have such suffixes.
- 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.
- 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: □□□

(b) *Nifal*[1] Construct: $\square\square\square\text{ה}$ [2] Absolute: $\square\square\square\text{ה}$ or $\square\square\square\text{ה}$ (c) *Piel*[1] Construct: $\square\square\square$ [2] Absolute: $\square\square\square$ or $\square\square\square$ (d) *Pual* absolute: $\square\square\square$ (e) *Hifil*[1] Construct: $\square\square\square\text{ה}$ [2] Absolute: $\square\square\square\text{ה}$ (f) *Hofal* absolute: $\square\square\square\text{ה}$ (g) *Hitpael*[1] Construct: $\square\square\square\text{ה}$ [2] Absolute: $\square\square\square\text{ה}$ **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 stemsa. *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 מִשַׁל.

	Participle, <i>Qal</i>				
	<i>Singular</i>		<i>Plural</i>		<i>Translation</i>
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>	
	Active				
<i>M</i>	מִשַּׁל ²	מִשַּׁל	מִשְׁלִים	מִשְׁלִי	“ruling/one(s) ruling”
<i>F</i>	מִשְׁלֶת or מִשְׁלָה	מִשְׁלֶת or מִשְׁלָת	מִשְׁלוֹת	מִשְׁלוֹת	
	Passive				
<i>M</i>	מִשּׁוּל ³	מִשּׁוּל	מִשּׁוּלִים	מִשּׁוּלִי	“being ruled/ one(s) being ruled”
<i>F</i>	מִשּׁוּלָה	מִשּׁוּלָת	מִשּׁוּלוֹת	מִשּׁוּלוֹת	

- ✓ Two forms appear for the feminine, singular, absolute participle. The most common in *qal* active is מִשַּׁל, while מִשְׁלָה 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 מִשַׁל as a model. The translations indicate two common options for translating participles in various stems.

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 מִשְׁלִי.

³ In some verbs this form is spelled according to the pattern of מִשְׁלָה.

Participle, MS, Absolute						
<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
Active						
מֹשִׁיֹּל “ruling/ one ruling”		מְמַשִּׁיל “ruling/ one ruling”		מְמַשִּׁיל “causing to rule/ one caus- ing to rule”		מִתְמַשִּׁיל “ruling himself/ one ruling himself”
Passive						
מוֹשָׁל “being ruled/one being ruled”	נִמְשָׁל “being ruled/one being ruled”		מְמוֹשָׁל “being ruled/one being ruled”		מְמוֹשָׁל “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 **מִתְ** 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: מְמוֹשָׁל
 FS Ab: מְמוֹשָׁלָה (less often: מְמוֹשָׁלֶת)
 MP Ab: מְמוֹשָׁלִים
 FP Ab: מְמוֹשָׁלוֹת

- ✓ Note that the vowel under the second root consonant distinguishes the participle, *nifal*, MS, Ab (מְמוֹשָׁל) from the perfect, *nifal*, 3MS (מִשָּׁל).

Pual and *hofal* absolute participle forms follow the same pattern as the preceding *nifal* 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*: נִמְשָׁל
 FS Cs: נִמְשָׁלָת (less often: נִמְשָׁלָת)
 MP Cs: נִמְשָׁלִי
 FP Cs: נִמְשָׁלוֹת

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 ׀ prefix which appears on the in *piel*, *pual*, *hifil*, *hofal*, and *hitpaal* 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: □׀□□

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*: □□□נִ

(d) *Pual*: □□□נִ

(e) *Hifil*: □□□נִ

(f) *Hofal*: □□□נִ

(g) *Hitpael*: □□□נִ

3. Function of the participle¹

a. A participle often functions in the ways that an adjective functions: attributively, predicatively, and substantively.

(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 אֹכֶלֶת = “a fire, a consuming (אֹכֶלֶת),” 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).

▶ עֲזֹבוֹת עָרֵי עֲרֵר = “being abandoned (עֲזֹבוֹת) 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

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 **הַמְשִׁיל** as “the ruling one,” “the one who rules,” or “the ruler,” depending upon the context in which the word appears.

- ▶ **וַיִּרְאוּ הַשְּׂמָרִים אִישׁ** = “And the watching ones (**הַשְּׂמָרִים**) 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 (**הַשְּׂמָרִים**) is the subject of the verb in this clause.

- ▶ **וְאֶשְׁמַע אֶת מְדַבֵּר אֵלַי** = “And I heard one speaking (**מְדַבֵּר**) to me” (Eze 2:2).

The participle (**מְדַבֵּר**) 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 **מִתְדַבֵּר**.

- ▶ **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 יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ** = “For God knows (**יָדַע**) that in the day you eat from it” (Ge 3:5).
- ▶ **בָּרַק רֹדֵף אֶת־סִיסְרָא** = “Barak was pursuing (**רֹדֵף**) Sisera” (Jdg 4:22).
- ▶ **וְאֲנִי הִנְנִי מְבִיא אֶת־הַמָּבּוּל** = “And I, behold I, will cause to come (**מְבִיא**) the flood,” or more idiomatically, “Behold, I will bring the flood” (Ge 6:17).

מְבִיא (> **בּוֹא**) is participle, *hifil*, conveying imminent action.

- ✓ When a participle does not have an object or adverbial complement, it may be

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	Conjugation	Stem ¹	G/N	State	Additional Features	Translation
לְחַזֵּק (Jos 11:20)	> חִזַּק	<i>inf</i>	<i>piel</i>	--	<i>Cs</i>	+ <i>prep</i> לְ	“to harden”
הָאֵכָל (Lv 7:18)	> אָכַל	<i>inf</i>	<i>nif</i>	--	<i>Ab</i>		“being eaten”
הַהֹלְכִים (Ex 10:8)	> הָלַךְ	<i>part</i>	<i>qal</i> <i>act</i>	<i>MP</i>	<i>Ab</i>	+ <i>art</i>	“the ones going”
מִזְכֹּרֶת (Nu 5:15)	> זָכַר	<i>part</i>	<i>hif</i>	<i>FS</i>	<i>Ab</i>		“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 מִשַּׁל 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

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 $\square\square\dot{\square}$ applies to two forms and another $\square\square\dot{\square}$ to two forms).

► Example: $\square\square\dot{\square}\dot{\square}$ ⇒ 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 $\square\square\dot{\square}\dot{\square}$. Similarly, while $\square\square\dot{\square}\dot{\square}$ is an accurate clue for *inf*, *nif*, *Cs*, $\square\square\dot{\square}\dot{\square}$ is a more precise clue, since it also indicates the vowel which always appears under the second root consonant.

- | | | |
|---|---|---|
| (1) $\square\square\dot{\square}$ | (14) $\square\square\dot{\square}\dot{\square}$ | (27) $\square\square\dot{\square}$ |
| (2) $\square\square\dot{\square}\dot{\square}$ | (15) $\square\square\dot{\square}\dot{\square}$ | (28) $\square\square\dot{\square}\dot{\square}$ |
| (3) $\square\square\dot{\square}\dot{\square}$ | (16) $\square\square\dot{\square}\dot{\square}$ | (29) $\square\square\dot{\square}\dot{\square}$ |
| (4) $\square\square\dot{\square}\dot{\square}$ | (17) $\square\square\dot{\square}\dot{\square}$ | (30) $\square\square\dot{\square}\dot{\square}$ |
| (5) $\square\square\dot{\square}\dot{\square}$ | (18) $\square\square\dot{\square}\dot{\square}$ | (31) $\square\square\dot{\square}\dot{\square}$ |
| (6) $\square\square\dot{\square}\dot{\square}$ | (19) $\square\square\dot{\square}\dot{\square}$ | (32) $\square\square\dot{\square}\dot{\square}$ |
| (7) $\square\square\dot{\square}\dot{\square}$ | (20) $\square\square\dot{\square}\dot{\square}$ | (33) $\square\square\dot{\square}\dot{\square}$ |
| (8) $\square\square\dot{\square}\dot{\square}$ | (21) $\square\square\dot{\square}\dot{\square}$ | (34) $\square\square\dot{\square}\dot{\square}$ |
| (9) $\square\square\dot{\square}\dot{\square}$ | (22) $\square\square\dot{\square}\dot{\square}$ | (35) $\square\square\dot{\square}\dot{\square}$ |
| (10) $\square\square\dot{\square}\dot{\square}$ | (23) $\square\square\dot{\square}\dot{\square}$ | (36) $\square\square\dot{\square}\dot{\square}$ |
| (11) $\square\square\dot{\square}\dot{\square}$ | (24) $\square\square\dot{\square}\dot{\square}$ | (37) $\square\square\dot{\square}\dot{\square}$ |
| (12) $\square\square\dot{\square}\dot{\square}$ | (25) $\square\square\dot{\square}\dot{\square}$ | (38) $\square\square\dot{\square}\dot{\square}$ |
| (13) $\square\square\dot{\square}\dot{\square}$ | (26) $\square\square\dot{\square}\dot{\square}$ | (39) $\square\square\dot{\square}\dot{\square}$ |

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

	Word	Translation	Notes
(1)	דבר ¹	דָּבַר (<i>piel</i>): he spoke (V)	Usually <i>piel</i> ; in <i>qal</i> only as <i>inf</i> and <i>part</i>
(2)	זֶרַע	seed, offspring, sowing (<i>NMS</i>)	<i>S</i> with <i>PS</i> : זָרַעַי, זָרַעֶךָ, etc.
(3)	יָם	sea (<i>NMS</i>)	<i>P</i> : יַמִּים
(4)	מָלַךְ	he reigned, was/became king (or <i>F</i> : she was/ became queen) (V)	
(5)	מָקוֹם	place (<i>NMS</i>)	<i>P</i> : מְקוֹמוֹת
(6)	מֹשֶׁה	Moses (<i>proper N</i>)	
(7)	עוֹד	yet, still, again, besides (<i>adv</i>)	
(8)	עֵץ	tree, trees, wood (<i>NMS</i>)	
(9)	שָׁלוֹשׁ, שְׁלֹשׁ (<i>M</i>); שְׁלֹשָׁה (<i>F</i>)	three (<i>N M/F S</i>)	<i>MS Cs</i> : שָׁלֹשׁ; <i>FS Cs</i> : שְׁלֹשָׁה; <i>P</i> : שְׁלֹשִׁים = “thirty”; ² שְׁלִישִׁי (<i>M</i>), שְׁלִישִׁית (<i>F</i>) = “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 **משל** paradigms in this lesson; however, the forms of these verbs are similar enough to be easily recognized.

- Example: מְלַבָּשִׁים (1Ki 22:10) ⇒ Answer: > לָבַשׁ, *part, pual, MP, Ab*, “being clothed”

¹ This verb’s root serves as its lexical form since the verb never occurs in *perf*, *qal*, 3*MS*.

² The plural forms of the numerals from “three” to “nine” make up the numerals from “thirty” to “ninety.”

- | | |
|-------------------------------|--------------------------------------|
| (1) יָדַעַת (Nu 31:17) | (11) מִתְנַבְּאִים (1Ki 22:10) |
| (2) לָלַקַּט (Ru 2:15) | (12) וְלֹהֵגְדִיל (Am 8:5) |
| (3) הִנְקָרָא (Is 43:7) | (13) זָרוּעָה (Jer 2:2) |
| (4) מִשְׁלַח (Ge 43:4) | (14) וְהִדְרִיךְ (Is 11:15) |
| (5) בָּקַעַ (Job 28:10) | (15) מִסְתַּרֶת (Pr 27:5) |
| (6) נִשְׁאָל (1Sa 20:6) | (16) לְהִנָּתֵן (Est 3:14) |
| (7) בִּהְתַּנְשֵׂא (Pr 30:32) | (17) מַעֲמָד (1Ki 22:35) |
| (8) וְהִפְדָּה (Lv 19:20) | (18) וְהִכְבִּיד (Ex 8:11; Eng 8:15) |
| (9) הִפְתּוּבוֹת (2Ch 34:24) | (19) מִלֵּט (Jer 39:18) |
| (10) וְנִגְזְלָה (Pr 4:16) | (20) כְּמִלְקָט (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) קוּה > II יָקוּוּ

(b) The ך in וַתִּרְאֶה 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 קוּה Note that this noun, like many others, is formed by prefixing a ך 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,

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 (תְּדַשָּׂא), 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 תְּדַשָּׂא, 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.

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 וַיֵּץ 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 וַיֵּץ וַיֵּץ 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 וַיֵּץ, 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: וַיֵּץ, 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 וַיֵּץ has a *vav* conjunction.

Verse 12

וַיֵּץ > וַיֵּץ In this root, as with most verb roots that begin with a *yod*, the first consonant becomes a *holem-vav* in the *hifil* stem.

¹ Ibid., 61-87.

(2) Psalm 119:9

- (a) **בַּמָּה** 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 **לְשֹׁמֵר** appears as **בִּשׁ**, 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 **אֲנָשִׁיו** in the verse.
- (b) **לְבַעַל פְּעֹר** is a proper noun with a preposition.

(4) Genesis 37:8

- (a) **הֲמִלֵּךְ** begins an interrogative clause, as indicated by the prefix **הֲ**. This interrogative **הֲ**, 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) **וַיִּסְפֹּר** is a *hifil* verb from the root **סִפַּר**.

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 מִשַׁל אֹתָם = “He ruled them.” Another way of expressing the same thing is to place the pronominal suffix directly on the verb, as in מִשַּׁלָּם = “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.

- ▶ הִמְלִכְתִּיךָ = “I made you king” (2Ch 1:11).

Perf, hif, 1CS + pronominal suffix 2MS (PS 2MS)

- ▶ יִמְצְאוּהוּ = “They will find him” (Job 20:8).

Impf, qal, 3MP + PS 3MS

- ▶ בֵּרַכְתִּנִּי = “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

¹ It is possible, although rare, for pronominal suffixes to appear in the passive stems of some verbs. For example, וְנִעְבְּדָם (= “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 מִשַּׁלֵּת) and the other for verbs ending with consonants (such as מִשַּׁל).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	ךִּי	ךִּי־, כִּי־	“you”
3MS	וּ, הוּ	וּ־, הוּ־	“him, it”
3FS	הָ	הָ־	“her, it”
1CP	נוּ	נוּ־	“us”
2MP	כֶּם	כֶּם־	“you”
2FP ³	כֵּן	כֵּן־	“you”
3MP	ם	ם־, םִ־	“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.)

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 attached¹

(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.

P/G/N of verb:	Perfect					
	Qal		Piel		Hifil	
	Without PS	Before PS	Without PS	Before PS	Without PS	Before PS
3MS	מָשַׁל	מָשַׁל__	מָשַׁל	מָשַׁל__ or מָשַׁל__	הִמְשִׁיל	הִמְשִׁיל__
3FS	מָשַׁלָּה	מָשַׁלָּה__ or מָשַׁלָּה__	מָשַׁלָּה	מָשַׁלָּה__	הִמְשִׁילָּה	הִמְשִׁילָּה__
2MS	מָשַׁלְתָּ	מָשַׁלְתָּ__	מָשַׁלְתָּ	מָשַׁלְתָּ__	הִמְשִׁילְתָּ	הִמְשִׁילְתָּ__
2FS	מָשַׁלְתְּ	מָשַׁלְתְּ__	מָשַׁלְתְּ	מָשַׁלְתְּ__	הִמְשִׁילְתְּ	הִמְשִׁילְתְּ__
1CS	מָשַׁלְתִּי	מָשַׁלְתִּי__	מָשַׁלְתִּי	מָשַׁלְתִּי__	הִמְשִׁילְתִּי	הִמְשִׁילְתִּי__
3CP	מָשַׁלּוּ	מָשַׁלּוּ__	מָשַׁלּוּ	מָשַׁלּוּ__	הִמְשִׁילּוּ	הִמְשִׁילּוּ__
2MP	מָשַׁלְתֶּם	מָשַׁלְתֶּם__	מָשַׁלְתֶּם	מָשַׁלְתֶּם__	הִמְשִׁילְתֶּם	הִמְשִׁילְתֶּם__
2FP	מָשַׁלְתֶּן	מָשַׁלְתֶּן__	מָשַׁלְתֶּן	מָשַׁלְתֶּן__	הִמְשִׁילְתֶּן	הִמְשִׁילְתֶּן__
1CP	מָשַׁלְנוּ	מָשַׁלְנוּ__	מָשַׁלְנוּ	מָשַׁלְנוּ__	הִמְשִׁילְנוּ	הִמְשִׁילְנוּ__

(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 הִמְשִׁילָּה changes to תִּמְשִׁילָּה or תִּמְשִׁילָּה before the pronominal

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 תִּי becomes תִּי before pronominal suffixes, so that it has the same spelling as the *ICS* verb.
- (d) In *2MP* and *2FP* the characteristic final consonants (ם and ן) are replaced by י , so that they both have the same ending of תִּי 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 מָשַׁל to illustrate¹
- (1) Perfect, *qal*, *3MS* verb with pronominal suffixes

Perfect, <i>qal</i> , <i>3MS</i> : מָשַׁל			
<i>PS</i> :		<i>PS</i> :	
<i>ICS</i>	מָשַׁלְנִי (“he ruled me”)	<i>ICP</i>	מָשַׁלְנוּ (“he ruled us”)
<i>2MS</i>	מָשַׁלְךָ (“he ruled you”)	<i>2MP</i>	מָשַׁלְכֶם (“he ruled you”)
<i>2FS</i>	מָשַׁלְךְ (“he ruled you”)	<i>2FP</i>	מָשַׁלְכֶן (“he ruled you”)
<i>3MS</i>	מָשַׁלּוּ or מָשַׁלְהוּ (“he ruled him”)	<i>3MP</i>	מָשַׁלְהֶם (“he ruled them”)
<i>3FS</i>	מָשַׁלְהָּ (“he ruled her”)	<i>3FP</i>	מָשַׁלְהֶן (“he ruled them”)

- (2) Examples of perfect, *qal* verbs in other persons, genders, and numbers with pronominal suffixes

- ▶ *3FS* verb מָשַׁלְהָּ + selected *PS* = מָשַׁלְתַּנִּי , מָשַׁלְתְּהוּ or מָשַׁלְתֶּהוּ , מָשַׁלְתֶּם (“she ruled me,” etc.)
- ▶ *2MS* verb מָשַׁלְךָ + selected *PS* = מָשַׁלְתָּהּ , מָשַׁלְתָּנוּ , מָשַׁלְתָּן (“you ruled her,” etc.)
- ▶ *2FS/ICS* verbs מָשַׁלְךְ / מָשַׁלְתִּי + selected *PS* = מָשַׁלְתִּיהָ , מָשַׁלְתִּינוּ , מָשַׁלְתִּין (“you/I ruled her,” etc.)

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 מְשַׁלֵּחַ + selected PS = מְשַׁלֵּחַנִּי, מְשַׁלֵּחָהּ, מְשַׁלֵּחָיו (‘‘they ruled me,’’ etc.)

(3) Examples of the perfect, *piel* verb with pronominal suffixes

- ▶ 3MS verb מִשַּׁלַּח + selected PS = מִשַּׁלַּחֲנִי, מִשַּׁלַּחָהּ, מִשַּׁלַּחָם (‘‘he ruled me,’’ etc.)
- ▶ 2MS verb מִשַּׁלַּחְתָּ + selected PS = מִשַּׁלַּחְתָּהוּ, מִשַּׁלַּחְתָּהּ, מִשַּׁלַּחְתָּם (‘‘you ruled him,’’ etc.)
- ▶ 3CP verb מְשַׁלֵּחַ + selected PS = מְשַׁלֵּחָהּ, מְשַׁלֵּחָיו, מְשַׁלֵּחָהּ (‘‘they ruled him,’’ etc.)

(4) Examples of the perfect, *hifil* verb with pronominal suffixes

- ▶ 3MS verb הִמְשִׁילַח + selected PS = הִמְשִׁילַחֲנִי, הִמְשִׁילַחָהּ, הִמְשִׁילַחָם (‘‘he made me rule,’’ etc.)
- ▶ 1CS verb הִמְשִׁילַחְתִּי + selected PS = הִמְשִׁילַחְתִּיהוּ, הִמְשִׁילַחְתִּיהָ, הִמְשִׁילַחְתִּים (‘‘I made you rule,’’ etc.)
- ▶ 3CP verb הִמְשִׁילַח + selected PS = הִמְשִׁילַחָהּ, הִמְשִׁילַחָיו, הִמְשִׁילַחָם (‘‘they made her rule,’’ etc.)

3. Pronominal suffixes on imperfect and imperative verbs

- 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.
- 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 יִמְשַׁלֵּחַ or מִשַּׁלַּח) and the other for verbs ending with consonants (such as תִּמְשַׁלֵּחַ or מִשַּׁלַּח).²

¹ When pronominal suffixes are added to a verb ending in ך, sometimes the ך reduces to a *qibbus*, as in מְשַׁלֵּחִי (*perf, qal, 3CP + PS 1CS*).

² See Horsnell, 266; Kelley, 158; Lambdin, 271; and Seow, 248.

Pronominal Suffixes for Imperfect & Imperative Verbs			
	<i>On verbs ending with vowels</i>	<i>On verbs ending with consonants</i>	<i>Translation</i>
1CS	נִי	נִיָּ	“me”
2MS	ךָ	ךָָּ	“you”
2FS	ךִּי	ךִּיָּ	“you”
3MS	ו, הוּ	וָּ, הוָּּ	“him, it”
3FS	הָ	הָָּ, הִיָּ	“her, it”
1CP	נוּ	נוָּּ	“us”
2MP	כֶּם	כֶּםָּ	“you”
2FP ¹	כֶּן	כֶּןָּ	“you”
3MP	ם	םָּ	“them”
3FP	ן	ןָּ	“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 attached²

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 מִשַׁל 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.

¹ PS 2FP for verbs is hypothetical, since it does not occur in the Hebrew Bible. Kautzsch, §58a.

² See Horsnell, 272.

P/G/N of verb:	Imperfect					
	Qal		Piel		Hifil	
	Without PS	Before PS ¹	Without PS	Before PS	Without PS	Before PS
3MS	יִמְשַׁל	יִמְשַׁלְּךָ	יִמְשֵׁל	יִמְשֵׁלְךָ	יִמְשִׁיל	יִמְשִׁילְךָ
2FS	תִּמְשַׁלִּי	תִּמְשַׁלִּיְךָ	תִּמְשֵׁלִי	תִּמְשֵׁלִיְךָ	תִּמְשִׁילִי	תִּמְשִׁילִיְךָ
3MP	יִמְשִׁלוּ	יִמְשִׁלוּךָ	יִמְשֵׁלוּ	יִמְשֵׁלוּךָ	יִמְשִׁילוּ	יִמְשִׁילוּךָ
3FP	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשֵׁלְנָה	תִּמְשֵׁלְנָה	תִּמְשִׁילְנָה	תִּמְשִׁילְנָה
2MP	תִּמְשִׁלוּ	תִּמְשִׁלוּךָ	תִּמְשֵׁלוּ	תִּמְשֵׁלוּךָ	תִּמְשִׁילוּ	תִּמְשִׁילוּךָ
2FP	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשֵׁלְנָה	תִּמְשֵׁלְנָה	תִּמְשִׁילְנָה	תִּמְשִׁילְנָה

- ✓ In 3FP and 2FP, imperfect verbs before pronominal suffixes exchange their normal verb suffix of נָה for a ךָ 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 מִשַׁל to illustrate²

(1) Imperfect, qal, 3MS verb with pronominal suffixes

Imperfect, qal, 3MS: יִמְשַׁל			
PS:		PS:	
1CS	יִמְשַׁלְנִי (“he will rule me”)	1CP	יִמְשַׁלְנוּ (“he will rule us”)
2MS	יִמְשַׁלְךָ ³ (“he will rule you”)	2MP	יִמְשַׁלְכֶם (“he will rule you”)
2FS	יִמְשַׁלְךְ (“he will rule you”)	2FP	יִמְשַׁלְכֶן (“he will rule you”)
3MS	יִמְשַׁלְהוּ (“he will rule him”)	3MP	יִמְשַׁלְהֶם (“he will rule them”)
3FS	יִמְשַׁלְהָ or יִמְשַׁלְהָ (“he will rule her”)	3FP	יִמְשַׁלְהֶן (“he will rule them”)

- ✓ The preceding pattern is also followed with the other imperfections that have no verb suffix: 3FS, 2MS, 1CS, and 1CP.

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 תִּמְשֹׁלֶיךָ + selected PS = תִּמְשֹׁלֶיהוּ, תִּמְשֹׁלֶיהָ, תִּמְשֹׁלֶיהֶן (“you will rule him,” etc.)
- ▶ 3MP verb יִמְשֹׁלוּ + selected PS = יִמְשֹׁלוֹנִי, יִמְשֹׁלוֹךְ, יִמְשֹׁלוֹם (“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 יִמְשֹׁל + selected PS = יִמְשֹׁלָנִי, יִמְשֹׁלָךְ, יִמְשֹׁלָם (“he will rule me,” etc.)
- ▶ *Hif*, 3MS verb יִמְשִׁיל + selected PS = יִמְשִׁילָהוּ, יִמְשִׁילָהָ, יִמְשִׁילָהֶן (“he will make him rule,” etc.)

e. Forms of the imperative to which pronominal suffixes are attached¹

(1) The following chart uses מִשֵּׁל 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.

Imperative						
P/G/N of verb:	Qal		Piel		Hifil	
	Without PS	Before PS	Without PS	Before PS	Without PS	Before PS
2MS	מִשֵּׁל	מִשֵּׁלְךָ	מִשֵּׁל	מִשֵּׁלְךָ	הִמְשִׁיל	הִמְשִׁילְךָ
2FS	מִשֵּׁלִי	מִשֵּׁלִיךָ	מִשֵּׁלִי	מִשֵּׁלִיךָ	הִמְשִׁילִי	הִמְשִׁילִיךָ
2MP	מִשֵּׁלוּ	מִשֵּׁלוּךָ	מִשֵּׁלוּ	מִשֵּׁלוּךָ	הִמְשִׁילוּ	הִמְשִׁילוּךָ
2FP	מִשֵּׁלְנָה	מִשֵּׁלְנָה	מִשֵּׁלְנָה	מִשֵּׁלְנָה	הִמְשִׁלְנָה	הִמְשִׁלְנָה

(2) Notes concerning the forms of the imperative to which pronominal suffixes are attached

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 הָ 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 ך 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 suffixes¹

(1) Examples of imperative, *qal* verbs with pronominal suffixes

PS:	Impv, qal, 2MS: מִשֵּׁל	PS:	Impv, qal, 2MP/2FP: מִשֵּׁל / מִשְׁלָּה
1CS	מִשְׁלִי (‘‘rule me’’)	1CS	מִשְׁלִי (‘‘rule me’’)
3MS	מִשְׁלֵהוּ (‘‘rule him’’)	3MS	מִשְׁלֵהוּ (‘‘rule him’’)
3FS	מִשְׁלֵהָ or מִשְׁלָּהּ (‘‘rule her’’)	3FP	מִשְׁלֵהָ (‘‘rule her’’)
1CP	מִשְׁלֵנוּ (‘‘rule us’’)	1CP	מִשְׁלֵנוּ (‘‘rule us’’)
3MP	מִשְׁלֵם (‘‘rule them’’)	3MP	מִשְׁלֵם (‘‘rule them’’)

(2) Examples of imperative, *piel* and *hifil* verbs with pronominal suffixes

- ▶ *Piel*, 2MS verb מִשֵּׁל + selected PS = מִשְׁלֵהוּ, מִשְׁלִי, מִשְׁלֵם (‘‘rule him,’’ etc.)
- ▶ *Hifil*, 2MS verb הִמְשִׁיל + selected PS = הִמְשִׁילִי, הִמְשִׁילָהּ, הִמְשִׁילֵם (‘‘make me rule,’’ etc.)

g. Imperfect and imperative pronominal suffixes with an energetic *nun*

When pronominal suffixes are attached to imperfect and imperative verbs that end in a consonant, an additional *nun*, usually called an energetic *nun*, can appear in some pronominal suffix forms. The phenomenon occurs in the 1CS, 2MS, 3MS, 3FS, and 1CP suffixes. The energetic *nun* undergoes assimilation with another consonant of the pronominal suffix by means of a *dagesh-forte*,

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.

	<i>PS with energetic nun</i>	<i>Example with impf, qal, 3MS: יִמְשֹׁל</i>
1CS	נִי־	יִמְשֹׁל־נִי (“he will rule me”)
2MS	ךָ־	יִמְשֹׁל־ךָ (“he will rule you”)
3MS	נוֹ־	יִמְשֹׁל־נוֹ (“he will rule him”)
3FS	נָה־	יִמְשֹׁל־נָה (“he will rule her”)
1CP	נוֹ־	יִמְשֹׁל־נוֹ (“he will rule us”)

- ✓ In 2MS the energetic *nun* is assimilated into the ךָ with a *dagesh-forte*. The ך still retains its *qames*. In 3MS the ה of the normal suffix הוֹ 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.

- וְכַעֲמָדוֹ תִּשְׁבֵּר מַלְכוּתוֹ וְתִחַץ . . . וְלֹא כְּמִשְׁלוֹ = “And when he arises (or “and as his arising”) (וְכַעֲמָדוֹ) his kingdom will be broken, and it will be divided . . . but not according to the way he ruled (or “as his ruling”) (כְּמִשְׁלוֹ)” (Da 11:4)

¹ See Horsnell, 266, 284; and Kelley, 159. Similar pronominal suffixes with an energetic *nun* appear with the preposition מִן. See Lesson 10A.1b.

This verse has two infinitive, *qal*, constructs with pronominal suffixes (וּכְעֲמֹדוֹ and וּכְמֹשְׁלוֹ). 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.

- וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעַבְדָּהּ וּלְשָׁמְרָהּ = “And he [God] placed him in the garden of Eden to cultivate it (לְעַבְדָּהּ) and to keep it (וּלְשָׁמְרָהּ)” (Ge 2:15)

This verse also has two infinitive, *qal*, constructs with pronominal suffixes (לְעַבְדָּהּ and וּלְשָׁמְרָהּ). In both cases the suffixes serve as objects of the infinitives.

b. Forms of the infinitive construct with pronominal suffixes¹

- (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, <i>qal</i> , construct: מֹשֶׁל	
1CS	מֹשְׁלִי or מֹשְׁלָנִי	(“my ruling/ruling me”)
2MS	מֹשְׁלְךָ or מֹשְׁלָךְ	(“your ruling/ruling you”)
2FS	מֹשְׁלֶךְ	(“your ruling/ruling you”)
3MS	מֹשְׁלוֹ	(“his ruling/ruling him”)
3FS	מֹשְׁלָהּ	(“her ruling/ruling her”)
1CP	מֹשְׁלָנוּ	(“our ruling/ruling us”)
2MP	מֹשְׁלְכֶם or מֹשְׁלָכֶם	(“your ruling/ruling you”)
3MP	מֹשְׁלָם	(“their ruling/ruling them”)
3FP	מֹשְׁלָן	(“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 מֹשֶׁל before the

¹ See Horsnell, 279-80; and Kautzsch, §61d.

suffixes. The infinitive, *qal*, construct also has an alternate spelling of מִשְׁלֵל 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.

- ▶ הַמְשִׁילָךְ = *inf, nif, Cs, + PS 2MS*, “you (are) being ruled”
- ▶ מִשְׁלֵהוּ = *inf, piel, Cs, + PS 3MS*, “ruling him”
- ▶ הַמְשִׁילָנוּ = *inf, hif, Cs, + PS 1CP*, “making us rule”
- ▶ הִתְמַשְׁלֵם = *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-נִכְבְּדֶיהָ יָדוּ גֹרָל = “And lots were cast over her nobles (or “ones of her being honorable”) (נִכְבְּדֶיהָ)” (Nah 3:10)

This *nifal* participle (נִכְבְּדֶיהָ) has a *3FS* pronominal suffix which functions genitively as a possessive pronoun.

- ▶ הִנְנִי מְאָכִילָם = “Behold, I am feeding them (or “causing them to eat”) (מְאָכִילָם)” (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 מְבֹרָכִיו יִירָשׁוּ אֶרֶץ וּמִקְלָלָיו יִכָּרְתוּ = “For the ones being blessed by him (מְבֹרָכִיו) will inherit the land, but the ones being cursed by him (וּמִקְלָלָיו) will be cut off” (Ps 37:22)

This verse has two *pual* participles (מְבֹרָכִיו and וּמִקְלָלָיו), 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 מִשְׁלֵל illustrate the spelling of participles with pronominal suffixes in various stems.

- ▶ מְשַׁלְיָכֶם = *part, qal, act, MP, Cs + PS 2MP*, “(ones) ruling you”
- ▶ מְשַׁלָּנוּ = *part, qal, pass, MS, Cs + PS 1CP*, “(one) being ruled by us”
- ▶ נִמְשַׁלְתָּךְ = *part, nif, FS, CS + PS 2FS*, “(one) being ruled by you”
- ▶ מְמַשְׁלֶיהָ = *part, piel, MP Cs + PS 3FS*, “(ones) ruling her”
- ▶ מְמַשְׁלָנוּ = *part, pual, MP, Cs + PS 1CP*, “(ones) being ruled by us”
- ▶ מְמַשִּׁילוֹתִי = *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)	אֲדוֹן	lord, master (<i>NMS</i>)	אֲדֹנִי (literally “my lord”) usually means “Lord”; substitute for יהוה
(2)	אַחֵר	after, behind (<i>prep, adv, or conj</i>)	<i>PS on prep</i> : אַחֲרָיךְ, אַחֲרָיו, etc.
(3)	אָכַל	he ate (<i>V</i>)	
(4)	אַף	anger, nose, nostril (<i>NFS</i>)	<i>S with PS</i> : אַפִּי, אַפְּךָ; <i>Du</i> : אַפִּים = “face”; <i>Du with PS</i> : אַפִּיךָ, אַפִּיו, etc.
(5)	אַרְבַּע (<i>M</i>), אַרְבַּעַת (<i>F</i>)	four (<i>NM/FS</i>)	<i>P</i> : אַרְבַּעִים = “forty”; <i>F</i> : אַרְבַּעִית (<i>M</i>), אַרְבַּעִית (<i>F</i>) = “fourth”
(6)	אֵשׁ	fire (<i>NFS</i>)	No <i>P</i>
(7)	בִּקֵּשׁ	בִּקֵּשׁ (<i>piel</i>): he sought, asked (<i>V</i>)	Never occurs in <i>qal</i>
(8)	בֵּרַךְ	בֵּרַךְ (<i>piel</i>): he blessed (<i>V</i>)	Usually occurs in <i>piel</i>
(9)	דָּם	blood (<i>NMS</i>)	<i>Cs</i> : דָּם
(10)	כֵּן	thus (<i>adv</i>)	
(11)	לַיְלָה	night (<i>NMS</i>)	<i>Ab</i> also לַיְלָה; <i>Cs</i> : לַיְלָה

- (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: וְגֹאֲלְךָ (Is 54:5) ⇒ Answer: > גֹּאֵל, *part, qal, act, MS, Cs, + vav conj + PS 2FS*, “and one redeeming you” or “and your redeemer”

- | | |
|---|---|
| (1) לְמַכְרָה (Ex 21:8) | (12) לְהַכְעִיסוּ (Dt 4:25) |
| (2) הַפְּקֹדֶתִיךָ (Jer 1:10) | (13) עַל־מָנוֹ (Ps 90:8) |
| (3) אִמְנִיד (Is 49:23) | (14) וְנִבְקֹשְׁנוּ ¹ (SS 6:1) |
| (4) דִּרְשׁוּנִי (Am 5:4) | (15) מֵאֲכִילֶם (Jer 9:14; Eng 9:15) |
| (5) מִתְעַבְּרוּ (Pr 20:2) | (16) בְּאִמְצוֹ (Pr 8:28) |
| (6) וְלִמְדָה (Dt 31:19) | (17) נִפְלְאוֹתֶיךָ (Ps 9:2; Eng 9:1) |
| (7) הַבְּרָאָה (Eze 28:15) | (18) וְקִדְשׁוֹ (Lv 16:19) |
| (8) וְלִכְדָה (2Sa 12:28) | (19) וְהָעֲמִידָה (Eze 24:11) |
| (9) וַיִּבְחָרְךָ (Is 49:7) | (20) וּמֵאֲסַפְּכֶם (Is 52:12) |
| (10) וּמֵאֲשָׁרֶיךָ (Is 9:15; Eng 9:16) | (21) נִגְעָנוֹךְ (Ge 26:29) |
| (11) בְּהִתְעַטֵּפֶם (La 2:12) | (22) וַיִּמְלִיכָהּ (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) אֹר > מְאֹרֶת The common *NFP* ending of וֹת sometimes reduces to תִּ, as it does in this word. Similarly, in words derived from a verb with a

¹ The *dagesh-forte* which would normally occur in the ק does not appear here; the consonant has a vocal *sheva*.

middle vowel of ו (such as אור), the ו can reduce to a *holem*, as it does in מארת.

(b) היה > יהיו

(c) לאחת is a plural noun derived from the root אור.

Verse 15

אור > להאיר

Verse 17

נתנ > נִתֵּן 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 הַמְּנַעֲרֶת.

(b) Determine what the variant readings are for יִדֹּךְ in the critical apparatus.

(4) Isaiah 49:19

צרר I > תצרי

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

<i>Perfect</i>	<i>Imperfect</i>
(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 plurality 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

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 perfect¹

(1) Past time

(a) Most often the Hebrew perfect conveys the notion of a simple past tense verb in English.

- אַבְרָם יָשַׁב בְּאֶרֶץ-כְּנָעַן = “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.

- כָּלָנוּ כַּצֹּאן תָּעִינוּ = “All of us like sheep have gone astray (תָּעִינוּ)” (Is 53:6).
- רָחֵל גָּנְבָתָם = “Rachel had stolen them (גָּנְבָתָם)” (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.

- יָדַעְתָּן כִּי בְּכָל-כֹּחִי עָבַדְתִּי אֶת-אֲבִיכֶן = “You know (יָדַעְתָּן) 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

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.

- ▶ הִגַּדְתִּי הַיּוֹם = “I declare (הִגַּדְתִּי) 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 בַּחֹשֶׁךְ רְאוּ אֹר גָּדוֹל = “The people who are walking in darkness will see (רְאוּ) 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.

- ▶ אֶשְׁאֵב עַד אִם-כָּלוּ לִשְׁתֶּת = “I will draw water (for your camels) until they will have finished (כָּלוּ) drinking” (Ge 24:19).

- (4) Hypothetical statements can employ the Hebrew perfect to express unreal situations in the past or unfulfilled desires.

- ▶ לֹוּ-מָתִנוּ בְּאֶרֶץ מִצְרַיִם = “If only we had died (מָתִנוּ) 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 imperfect¹

(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.

- ▶ וְנָמַר עִם-גִּדִּי יִרְבֵּץ = “And the leopard will lie down (יִרְבֵּץ) with the kid” (Is 11:6).
- ▶ אִם-יַעֲלֶה הָעָם הַזֶּה = “If this people will continue to go up (יַעֲלֶה)” (1Ki 12:27).
- ▶ אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי = “Surely goodness and mercy will follow me (יִרְדְּפוּנִי) all the days of my life” (Ps 23:6).

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.

- ▶ עָקֵב תִּשְׁמְעוּן אֶת 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 יִבִּיעַ אָמַר = “Day to day they pour forth (יִבִּיעַ) speech” (Ps 19:3; Eng 19:2).
- ▶ לָמָּה תַעֲמֹד בַּחוּץ = “Why are you standing (תַעֲמֹד) outside” (Ge 24:31).
- ▶ לָמָּה־לִּי רַב־זִבְחִיכֶם 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 זֶה תִּשְׁאַל לְשְׁמִי = “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.

- ▶ וַיַּעֲשֶׂה שָׁנָה בְּשָׁנָה = “And so he used to do (יַעֲשֶׂה) year by year” (1Sa 1:7).
- ▶ וַהֲבִית יִמְלֵא עָשָׁן = “And the house was filling (יִמְלֵא) 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

- ▶ יָשַׁת חֹשֶׁךְ סְתָרוֹ = “He made (יָשַׁת) 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 אם (“if”), כִּי (“that”), כֵּן (“lest”), מִי (“who?”), or לָמָּה (“why?”).²

- ▶ יְהוָה מִי־יִגֹּר בְּאֶהְלֶךְ מִי־יִשְׁכֵּן בְּתֶרֶךְ קִדְשְׁךָ = “LORD, who may abide (יִגֹּר) in your tent? Who may dwell (יִשְׁכֵּן) on your holy mountain?” (Ps 15:1).
- ▶ וְהוֹרִיתִי 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 ך. Like the energetic *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.

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.

- ▶ נִלָּחֲמוּ = “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 כָּבַד 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*.

- ▶ סָתַר 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.

- ▶ מָלַט does not occur in *qal* but does appear commonly in *nifal* with the simple, active meaning “escape” (see Jdg 3:26).³

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 מִשַׁל = “he ruled.” 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
- ▶ שִׁבַּר in *qal* = “break”; in *piel* = “break, shatter, smash” (see Ex 9:25).
 - ▶ נָשַׁק in *qal* = “kiss”; in *piel* = “kiss, kiss earnestly” or “kiss repeatedly” (see Ge 45:15).
 - ▶ הִלֵּךְ 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).
 - ▶ קִדְּשׁ in *qal* = “be holy”; in *piel* = “cause to be holy” or “consecrate” (see 1Ki 8:64).

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.

- ▶ דבר = “He spoke” (Ge 12:4).
- ▶ בקש = “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*.

- ▶ קדש 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).
- ▶ בקש 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.

- ▶ מושל 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

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 intransitive (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*:

יָשַׁע (> הוֹשִׁיעַ) = “He saves” (Ps 20:7; Eng 20:6).

יִסְתִּיר (> סָתַר) = “He will hide” (see 1Sa 20:2).

הִשְׁמִיד (> שָׂמַד) = “He destroyed” (see Dt 2:22).

- ▶ כָּרַת = “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*.

- ▶ מָלַךְ in *hifil* is causative, as in הִמְלִיךְ אֶת־שָׁאוּל = “He made Saul king” (1Sa 15:35). In *hofal* this verb is causative and passive: הִמְלָךְ = “He was made king” (Da 9:1).
- ▶ שָׁלַךְ 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

- ▶ קָדַשׁ in *piel* and *hifil* = “make holy, consecrate”; in *hitpael* = “consecrate oneself” (see Ex 19:22).
- ▶ נָדַב in *qal* = “incite, impel”; in *hitpael* = “volunteer” or “incite oneself to action” (see 1Ch 29:17).
- ▶ חָבֵא in *hifil* = “hide”; in *hitpael* = “hide oneself” (see 1Sa 14:11).

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*.

- **רָאָה** in *qal* = “look”; in *hitpael* = “look at one another” (see 2Ki 14:8).

(3) Occasionally *hitpael* serves as the passive of another stem.

- **רָפָא** 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.

- **הָלַךְ** 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.

- **יְהִנָּבֵא** (> **נָבֵא**) = “He prophesies (1Ki 22:8).
- **הִתְפַּלֵּל** (> **פָּלַל**) = “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 **שִׁבְעָה** (“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 **כָּהֵן** = “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 **הִתְאַנֵּף** = “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.

	<i>Word</i>	<i>Translation</i>	<i>Notes</i>
(1)	אַהֲרֹן	Aaron (<i>proper N</i>)	
(2)	אֶיב	he was an enemy (<i>V</i>)	
(3)	אִם	mother (<i>NFS</i>)	<i>S</i> with <i>PS</i> : אִמִּי, אִמָּךְ, etc. <i>P</i> with <i>PS</i> : אִמֹתֵנוּ, אִמֹתֶם, etc.
(4)	חָטָא	he sinned, missed (<i>V</i>)	
(5)	חַטָּאת	sin, sin offering (<i>NFS</i>)	<i>Cs</i> : חַטָּאת; <i>P</i> : חַטָּאות
(6)	חַי	alive, living (<i>adj MS</i>)	<i>FS</i> : חַיָּה; <i>P</i> : חַיִּים; חַיָּה is also <i>NFS</i> = “living thing, animal”; חַיִּים is also <i>NMP</i> = “life”
(7)	חֲמִשָּׁה (<i>M</i>), חֲמִשָּׁה (<i>F</i>)	five (<i>NM/FS</i>)	<i>P</i> : חֲמִישִׁים = “fifty”; חֲמִישִׁי (<i>M</i>), חֲמִישִׁית (<i>F</i>) = “fifth”
(8)	יָלַד	he brought forth, gave birth (<i>V</i>)	
(9)	כָּתַב	he wrote (<i>V</i>)	
(10)	לֶחֶם	bread, food (<i>NMS</i>)	<i>S</i> with <i>PS</i> : לֶחֶמִי, לֶחֶמְךָ, etc.
(11)	נֹאם	utterance, oracle (<i>NMS Cs</i>)	Occurs only in <i>S Cs</i>
(12)	נֶפֶשׁ	living being, soul, person, self (<i>NFS</i>)	<i>P</i> : נַפְשֹׁת, נַפְשֹׁת
(13)	צָבָא	army, host, war, warfare (<i>NMS</i>)	<i>P</i> : צְבָאות
(14)	שָׁלוֹם	wholeness, well-being, prosperity, peace (<i>NMS</i>)	<i>Cs</i> : שָׁלוֹם; <i>P</i> : שְׁלוֹמִים
(15)	שְׁלֹמֹה	Solomon (<i>proper N</i>)	

- 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 (> עוּף) 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 *poel* stem, a stem that is equivalent to *piel* with strong verbs.

Verse 22

פָּרוּ (> פרה) and וָרְבוּ (> 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)

וַיִּרְוּ מִמָּוֶה (> רום) is a weak verb that appears in a stem called *poel*, 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) הִתְהַיָּה (> היה)

(c) Interpret the significance of note “b” for this verse in the critical apparatus.

(d) Read אֲבִי עֵד as two words: אֲבִי עֵד.

(6) Judges 8:19

חִיָּהּ (> 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) יִחַנּוּ (> 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”
‣ יָכַל = “he was able”	‣ קָטַן = “he was small”
 - b. Statives describing a circumstance:

‣ מָלֵא = “he was full”
‣ מָלַךְ = “he was king”
 - c. Statives describing an emotional or psychological state:

‣ אָהַב = “he loved”
‣ יָרָא = “he was afraid”
3. Vowel classes of stative verbs
 - a. Another way to classify stative verbs is according to their vowels. This scheme

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 **מִלֵּא**, **יָרָא**, **כָּבֵד**, and **אָהֵב**

A-class, as illustrated by **קָדַשׁ**, **מָלַךְ**, **יָטַב**, and **חָזַק**

O-class, as illustrated by **קָטַן** and **יָכַל**

- b. Stative verbs of all three vowel classes are generally inflected according to the **משל** paradigm of strong verbs except in the *qal* stem. The principle differences in *qal* are illustrated in the following charts using **כבד**, **קדש**, and **קטן** as models. (The charts indicate where statives differ from **משל**. 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 **משל** paradigm.

Perfect, <i>Qal</i>		
	משל	<i>E-class</i>
3MS	מִשַׁל	כָּבֵד

- (b) O-class statives in perfect, *qal* have a second vowel of either *holem* or *qames-hatuf* where **משל** has a *patah*.

Perfect, <i>Qal</i>		
	משל	<i>O-class</i>
3MS	מִשַׁל	קָטַן
2MS	מִשַׁלְתָּ	קִטַּנְתָּ
2FS	מִשַׁלְתְּ	קִטַּנְתְּ
1CS	מִשַׁלְתִּי	קִטַּנְתִּי
2MP	מִשַׁלְתֶּם	קִטַּנְתֶּם
2FP	מִשַׁלְתֶּן	קִטַּנְתֶּן
1CP	מִשַׁלְנוּ	קִטַּנְנוּ

¹ See Horsnell, 122–24.

- ✓ For קטן: in 2MP and 2FP the ך 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 מושל 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 מושל has a *holem*.

Imperfect, <i>Qal</i>				
	מושל	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
3MS	יִמְשֵׁל	יִכְבֵּד	יִקְדֹּשׁ	יִקְטֹן
3FS	תִּמְשֹׁל	תִּכְבֹּד	תִּקְדֹּשׁ	תִּקְטֹן
2MS	תִּמְשֵׁל	תִּכְבֵּד	תִּקְדֹּשׁ	תִּקְטֹן
1CS	אֶמְשֵׁל	אֶכְבֵּד	אֶקְדֹּשׁ	אֶקְטֹן
3FP	תִּמְשֹׁלְנָה	תִּכְבֹּדְנָה	תִּקְדֹּשְׁנָה	תִּקְטֹנָה
2FP	תִּמְשֵׁלְנָה	תִּכְבֵּדְנָה	תִּקְדֹּשְׁנָה	תִּקְטֹנָה
1CP	נִמְשֵׁל	נִכְבֵּד	נִקְדֹּשׁ	נִקְטֹן

Imperative, <i>Qal</i>				
	מושל	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
2MS	מְשֵׁל	כְּבֵד	קְדֹשׁ	קְטֹן
2FP	מְשֹׁלְנָה	כְּבֹדְנָה	קְדֹשְׁנָה	קְטֹנָה

4. Stative verbs and adjectives

- 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 קָטַן 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 שָׁכַח (“forget”) appears in the phrase אֱלֹהֵי שָׁכַחִי (“ones forgetting God” [Ps 50:22]), while a parallel phrase uses a related adjective instead: אֱלֹהֵי שֹׁכְחִי (“ones forgetting God” [Ps 9:18; Eng 9:17]).¹
5. Connotations of stative verbs in the perfect and imperfect tenses²
- a. In the perfect tense stative verbs can convey the meanings of either the past or present tense in English.
- חִזְקוּ = “They made strong” (Jdg 9:24).
 - קָטַנְתִּי = “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).
 - יְקַדְּשׁוּ = “They consecrate (make holy)” (Lv 22:3).
 - תִּכְבֵּד = “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 מָשַׁל. 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.

¹ See Joüon, §50b.

² See *ibid.*, §113a; and Horsnell, 126–27.

1. Classification of weak verbs

- 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.
- 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 (3 rd root consonant)	ע (2 nd root consonant)	פ (1 st root consonant)
Guttural	Guttural (including ח)	Guttural (including ח)
א	ו (middle vowel)	א
ה	י (middle vowel)	י
	עע ¹ (double-ayin)	נ

(1) Notes concerning the chart for classifying weak verbs

- 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 ח 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.

- 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 certain 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*.

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 ך or ך in the ך (second consonant) position is called an *ayin-vav* or *ayin-yod* weak verb. These verbs are also termed “middle vowel” verbs, since ך and ך become naturally-long vowels in these verbs.
- קָוֶם (“to rise”) is an *ayin-vav* (ךך) weak verb. This form is infinitive, *qal*, construct, which serves as the lexical form for this verb class.
 - שָׁיֵם (“to set”) is an *ayin-yod* (ךך) weak verb. This form is infinitive, *qal*, construct, which serves as the lexical form for this verb class.
- (d) The classification of ךך or double-*ayin* indicates a doubling of whatever consonant appears in the ך (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* (ךך) 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* (ךך) and *lamed-alef* (ךך).
 - יָרָא (“he was afraid”) is triply weak, being *pe-yod* (ךך), *ayin-resh* (ךך), and *lamed-alef* (ךך).
- (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*

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 אֲשַׁב (“I will sit”). In this case no *dagesh-forte* appears to indicate assimilation.
- ▶ When certain verb prefixes are added to the *pe-nun* verb נָשָׂא (“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 קָלַל (“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 קָלְלוּ (“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

<i>Pe-yod</i> <i>Pe-nun</i>
<i>Ayin-vav</i> <i>Ayin-yod</i> <i>Double-ayin</i>
<i>Lamed-he</i>

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:

<i>Pe-yod:</i>	יבך
<i>Pe-nun:</i>	נבך
<i>Ayin-vav:</i>	בוך
<i>Ayin-yod:</i>	ביך
<i>Double-ayin:</i>	בכך
<i>Lamed-he:</i>	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 **וַיִּבְכוּ** – a root which does occur in imperfect, *qal*, and which has a meaning that fits the context of the verse. Thus the analysis of **וַיִּבְכוּ** is $> \text{בכה, impf, } qal, 3MP + vav \text{ cons} = \text{“and they wept.”}$

- (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

- From memory list three vowel classes for stative verbs and an example of a verb from each class.
- 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.
- Identify the classification of the following weak verbs; some may fall into more than one class.

‣ Example: **עָלָה** (“he went up”) \Rightarrow Answer: *pe-guttural* and *lamed-he*

- | | |
|--------------------------------------|---------------------------------------|
| (1) עָבַד (“he worked”) | (11) חָזַק (“he was strong”) |
| (2) דָּמָם (“he stood still”) | (12) תָּמַם (“be complete”) |
| (3) יָרַד (“he went down”) | (13) יָדַע (“he knew”) |
| (4) מָצָא (“he found”) | (14) שׁוּב (“[to] turn”) |
| (5) שָׂת (“[to] put”) | (15) הָרַג (“he killed”) |
| (6) לָקַח (“he took”) | (16) נוּחַ (“[to] rest”) |
| (7) אָהַב (“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”) |

- 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)).
- Learn to recognize, pronounce, and translate the following vocabulary.

	Word	Translation	Notes
(1)	אָהַב	he loved (V)	Also אָהַב
(2)	בָּבֶל	Babylon, Babel (<i>proper N</i>)	

(3)	הִנֵּה	look, behold (<i>particle</i>)	PS: הִנֵּנִי or הִנֵּךְ, etc.
(4)	חָזַק	he was strong (V)	
(5)	יָטַב	he was good (V)	
(6)	יָכַל	he was able, prevailed, endured (V)	Also יָכֹל; <i>impf, qal, 3MS</i> : יוֹכֵל
(7)	יָרָא	he was afraid, feared (V)	
(8)	כָּבֵד	he was heavy, honored (V)	
(9)	כְּבוֹד	honor, glory (<i>NMS</i>)	Cs: כְּבוֹד; Ab also כָּבֵד
(10)	מָאֵד	(a) very (<i>adv</i>) (b) power, might (<i>NMS</i>)	
(11)	מָלֵא	he was full, filled (V)	
(12)	קָדַשׁ	he was holy (V)	
(13)	קָטַן	he was small, insignificant (V)	
(14)	רָבָה	he was great, became numerous (V)	
(15)	שֵׁשׁ (M), שִׁשָּׁה (F)	six (<i>NM/FS</i>)	FS Cs: שֵׁשֶׁת; 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) תִּצַּא (> יֵצֵא) One characteristic of some *pe-yod* verbs is that the *yod* usually becomes a *vav* in *nifal*, *hifil*, and *hofal*.
- (2) הִיָּתוּ (> חִיָּה) is a *NFS Cs* with a paragogic ה (which may be the remnant of an archaic case ending). The ה has no significance for translation other than emphasizing that the noun is construct.¹

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

נָתַןְּ (> נָתַן) has the irregular feature that its final *nun* in this and other forms assimilates into the ך of the verb suffix – something which does not usually occur with verb roots ending in *nun*.

Lesson 22

WEAK VERBS: *PE-GUTTURAL*, *PE-ALEF*, *AYIN-GUTTURAL*, AND *LAMED-GUTTURAL*; PARTICLES OF EXISTENCE AND NONEXISTENCE

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, ע) and ך 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 ך) cannot take a *dagesh-forte*, and as compensation for this weakness the vowel before a guttural (or ך) may lengthen.
 - (2) The gutturals (excluding ך) normally take a composite *sheva* where other consonants would have a simple *sheva*.
 - (3) The gutturals (including ך) 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 ך. 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 ׀) 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.

<i>Nifal</i>		
	משל	עמד
<i>Impf, 3MS</i>	יִמְשַׁל	יַעֲמִיד
<i>Impv, 2MS / Inf Cs</i>	הִמְשַׁל	הַעֲמִיד

- ✓ 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 ׀) 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.

<i>Qal</i>		
	משל	עמד
<i>Perf, 2MP</i>	מִשַּׁלְתֶּם	עִמַּדְתֶּם
<i>Impv, 2MS / Inf Cs</i>	מִשַּׁל	עִמַּד

(b) *Pe-gutturals* take composite *shevas* 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 $\square\square\square\text{ְ}$, $\square\square\square\text{ֶ}$, and $\square\square\square\text{ִ}$. 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			Imperfect		
	משל	עמד		משל	עמד
<i>Nif, 3MS</i>	נִמְשַׁל	נִעֲמַד	<i>Qal, 3MS</i>	יִמְשַׁל	יִעֲמַד ¹
<i>Hif, 3MS</i>	הִמְשִׁיל	הִעֲמִיד	<i>Qal, 1CS</i>	אֶמְשַׁל	אֶעֱמַד
<i>Hof, 3MS</i>	הִמְשִׁיל	הִעֲמִיד	<i>Hif, 3MS</i>	יִמְשִׁיל	יִעֲמִיד
			<i>Hof, 3MS</i>	יִמְשִׁיל	יִעֲמִיד

- ✓ Note that the imperfect, *qal, 3MS* form above (יִעֲמַד) has a prefix vowel of *patah* – a prefix vowel that serves as a clue to imperfect, *hifil* in strong verbs. The *patah* appears in יִעֲמַד because this verb is *pe-guttural* and therefore prefers A-class vowels before and beneath the guttural. The imperfect, *hifil, 3MS* form יִעֲמִיד 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		
	משל	עמד
<i>Hif, 2MS</i>	הִמְשִׁיל	הִעֲמִיד

¹ *Pe-gutturals* that begin with פ 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 יִעֲמַד, the stative verb חזק (“be strong”) is יִחַזֵּק. See Horsnell, 369.

Infinitive					Participle		
	Construct		Absolute			משל	עמד
	משל	עמד	משל	עמד		משל	עמד
<i>Nif</i>			נִמְשַׁל	נִעְמַד	<i>Nif, MS Ab</i>	נִמְשַׁל	נִעְמַד
<i>Hif</i>	הִמְשִׁיל	הִעְמִיד	הִמְשִׁיל	הִעְמִיד	<i>Hif, MS Ab</i>	מְשַׁלֵּל	מְעִיד
<i>Hof</i>			הִמְשַׁל	הִעְמַד	<i>Hof, MS, Ab</i>	מְשַׁלֵּל	מְעִיד

- ✓ 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 נִמְשַׁלָּה (*perf, nif, 3FS*), a *pe-guttural* would be נִעְמַדָּה, 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 נִעְמַדָּה (*impf, nif, 3FS*). Another example is imperfect, *qal*, 3MP, where the *pe-guttural* pattern is יִעְמַדוּ (rather than יִעְמַדוּ). Situations like these arise in *pe-gutturals* where there is a verb prefix and a vowel suffix (הָ, י, or יָ) or a pronominal suffix.

3. *Pe-alef* verbs

- 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.
- 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 $\square\square\square\dot{\square}$, some *pe-alef* verbs have $\square\square\square\dot{\aleph}$
 (b) Where the strong verb pattern is $\square\square\square\aleph$, some *pe-alef* verbs have $\square\square\square\dot{\aleph}$.

The following chart illustrates, using **אכל** as a model.

Imperfect, <i>Qal</i>		
	משל	אכל
3MS	יִּמְשַׁל	יֹאכַל
1CS	אֶמְשַׁל	אֶכַּל
3FP / 2FP	תִּמְשַׁלְנָה	תֹּאכַלְנָה

✓ See Appendix 3, paradigm 4, for the full *qal* conjugation of *pe-alefs*.

- 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, **אָמַר** (*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 בֵּרַךְ (“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: $\square\square\square\dot{\square}$ \Rightarrow *ayin-guttural*: $\square\square\square\dot{\square}$

Strong verb: $\square\square\square\dot{\square}$ \Rightarrow *ayin-guttural*: $\square\square\square\dot{\square}$

Strong verb: $\square\square\square\dot{\square}$ \Rightarrow *ayin-guttural*: $\square\square\square\dot{\square}$

- (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 בַּרַךְ and בָּחַר as models.

	מִשַׁל	בָּרַךְ (With compensatory lengthening of preceding vowel)	בָּחַר (Without compensatory lengthening of preceding vowel)
<i>Perf, piel, 3MS</i>	מִשַּׁל	בָּרַךְ	בָּחַר
<i>Perf, pual, 3MS</i>	מִשַּׁל	בָּרַךְ	בָּחַר
<i>Impf, piel, 3MS</i>	יִמְשַׁל	יְבָרַךְ	יְבָחַר
<i>Impf, pual, 3MS</i>	יִמְשַׁל	יְבָרַךְ	יְבָחַר
<i>Perf, hit, 3MS / Impv, hit, 2MS / Inf, hit, Cs</i>	הִתְמַשַּׁל	הִתְבָּרַךְ	הִתְבָּחַר
<i>Impv, piel, 2MS / Inf, piel, Cs & Ab</i>	מִשַׁל	בָּרַךְ	בָּחַר

(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.

	מִשַׁל	בָּחַר
<i>Perf, qal, 3FS</i>	מִשַּׁלָּה	בָּחַרָה
<i>Impf, nif, 2FS</i>	תִּמְשַׁלִּי	תִּבְחַרִּי
<i>Impv, qal, 2MP</i>	מִשַּׁלוּ	בָּחַרוּ

✓ Note that in the *impv, qal, 2MP* form בָּחַרוּ 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
<i>Perf, qal, 3FS</i>	מָשְׁלָהּ	בָּחַרָהּ
<i>Perf, piel, 3MS</i>	מִשַּׁל	בִּחַר
<i>Impf, qal, 3MS</i>	יִמְשַׁל	יִבְחַר
<i>Impv, qal, 2MS</i>	מִשַּׁל	בִּחַר

- ✓ 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 ל, ך, or ם. Verbs ending in ך are not included because they are inflected like strong verbs, and verbs with a final ם or ך (without *mappiq*) are excluded because they have unique features that place them in separate classes. Examples of *lamed-gutturals* are גָּבַהּ (“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 שָׁלַח as a model.

Perfect			Imperfect		
	משל	שלח		משל	שלח
<i>Qal, 2FS</i>	מָשְׁלַתְּ	שָׁלַחְתְּ	<i>Qal, 3MS</i>	יִמְשַׁל	יִשְׁלַח
<i>Piel, 3MS</i>	מִשַּׁל	שִׁלַּח	<i>Nif, 3MS</i>	יִמְשַׁל	יִשְׁלַח
<i>Hit, 3MS</i>	הִתְמַשֵּׁל	הִשְׁתַּלַּח ¹	<i>Piel, 3MS</i>	יִמְשַׁל	יִשְׁלַח

¹ Because ש is a sibilant, it changes places with the ך of the verb prefix. See Lesson 13A.7c.

Imperative		
	משל	שלח
<i>Impv, qal, 2MS</i>	מִשֵּׁל	שִׁלַּח
<i>Impv, nif, 2MS</i>	הִמְשִׁיל	הִשְׁלַח
<i>Impv, piel, 2MS</i>	מִמְשֵׁל	שִׁלַּח

- (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.

	משל	שלח
<i>Perf, hif, 3MS</i>	הִמְשִׁיל	הִשְׁלִיחַ
<i>Inf, qal, Ab</i>	מְשׁוֹל	שְׁלוּחַ
<i>Part, qal, pass, MS, Ab</i>	מְשׁוֹל	שְׁלוּחַ
<i>Part, qal, act, MS, Ab</i>	מִשֵּׁל	שִׁלַּח
<i>Impv, qal, 2MS / Inf, qal, Cs</i>	מִשֵּׁל	שִׁלַּח

✓ 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 ׀ 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 ׀ 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 □□ֿֿ).

- (b) The imperfect *ICS* prefix (א) causes the *pe-alef* to drop out (as in □□א).
- b. The following verbs with analyses illustrate the process of identifying the forms of verbs with guttural weaknesses.

(1) תַּחַרְשׁ (Mic 3:12) > חַרַּשׁ, *impf, nif, 3FS*, “it will be plowed”

The *sere* under the imperfect prefix (ת) and *qames* under the *pe-guttural* (ח) 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) יַעֲזִיבֵנוּ (1Ki 8:57) > עִזַּב, *impf, qal, 3MS + PS ICP*, “he will leave us”

The imperfect prefix has a *patah* (י), 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 עִזַּב never occurs in *hifil*.) Notice also that the *ayin* has a *patah* (ע) instead of the expected composite *sheva* (ֵע). The *patah* occurs to prevent a composite *sheva* from appearing before a simple *sheva*, which would be an impossible vocalization.

(3) וְתֵאָבְדוּ (Ps 2:12) > אָבַד, *impf, qal, 2MP + vav conj*, “and you will perish”

The *holem* prefix vowel and the quiescent *pe-alef* (תא) are clues that the form is imperfect, *qal*.

(4) וְאֶכְלֵם (Hos 13:8), > אָכַל, *impf, qal, 1CS + vav conj + PS 3MP*, “and I will devour them”

The *alef* with a *holem* (א) 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 יֵשׁ-) conveys existence; and אֵין, 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 **אֵין** or **אִין** 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**, **אֵין**, and **אִין** are particles, not verbs.
- **יֵשׁ נָבִיא בְּיִשְׂרָאֵל** = “There is (**יֵשׁ**) a prophet in Israel” (2Ki 5:8).
 - **וַנִּרְאֶה כִּי־אֵין** = “When we saw that there were none (**אֵין**)” (1Sa 10:14).
 - **כִּי־אֵין בֵּית אִשֶּׁר אֵין־שָׁם מָת** = “For there was not (**אֵין**) a house in which there was no one (**אִין**) 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**.
- **יֵשׁ־לָנוּ אָב** = “There is (**יֵשׁ**) 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־יִשְׁנֹה בְּאֶרֶץ** = “If he is (**יִשְׁנֹה**) in the land” (1Sa 23:23).
 - **וְאַיִנְךָ עַד־עוֹלָם** = “And you will be no more (**וְאַיִנְךָ**) 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)	אוּ	or (<i>conj</i>)	
(3)	אֵין	there is/are not, there was/ were not, there is no one/ nothing (<i>particle</i>)	Cs: אֵין ; PS: אֵינְךָ , אֵינָּה , etc.
(4)	אֵל	God, god (NMS)	

(5)	בָּחַר	he chose (V)	
(6)	יְרוּשָׁלַם ¹	Jerusalem (<i>proper N</i>)	
(7)	יֵשׁ	there is/are, there was/ were (<i>particle</i>)	יֵשׁ; with PS: יֵשׁכֶם, יֵשׁוּךְ, etc.
(8)	כֵּלִי	vessel, equipment, implement (<i>NMS</i>)	P: כֵּלִים
(9)	לְמַעַן	(a) with regard to, for the sake of, because of (<i>prep</i>) (b) in order that, so that (<i>conj</i>)	
(10)	נָבִיא	prophet (<i>NMS</i>)	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 (<i>NFS</i>)	Also עוֹלָה
(15)	עָמַד	he stood, took a stand (V)	
(16)	עָנָה	he answered (V)	
(17)	שָׂדֶה	field(s) (<i>NMS</i>)	Cs: שָׂדֶה; S with PS: שָׂדֵי, שָׂדֶךְ, etc.; P: שָׂדוֹת, שָׂדוֹת or שָׂדֵי
(18)	שֶׁבַע (M), שִׁבְעָה (F)	seven (<i>NM/FS</i>)	P: שִׁבְעִים = “seventy”; שִׁבְעִי (M), שִׁבְעִית (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.

¹ This spelling is a contraction of יְרוּשָׁלַם that is used in the MT. See the discussion of perpetual *qere* below in the translation exercise c(2) for 2Ki 4:2.

► Example: וַיַּעַזְבֵנִי (1Sa 30:13) ⇒ Answer: > עִזַּב, *impf, qal, 3MS + vav cons* + *PS ICS*, “and he left me”

- | | |
|-------------------------------------|-------------------------------|
| (1) יָגִיבָהּ (Pr 18:12) | (10) יַעֲבֹר (Eze 47:5) |
| (2) לְהַעֲבִיד (2Ch 2:17; Eng 2:18) | (11) יַפְעֵל (Job 33:29) |
| (3) נִתְרָאָה (2Ki 14:8) | (12) וַתֵּאבְדָּנָה (1Sa 9:3) |
| (4) הִחַיָּהּ (Jos 6:25) | (13) וַיִּדַּע (Nu 24:16) |
| (5) מִגְאָל (Mal 1:7) | (14) הִתְנַעַרִי (Is 52:2) |
| (6) תֹּאבָהּ (Dt 13:9; Eng 13:8) | (15) לְחַטָּא (Ex 9:34) |
| (7) וַאֲשַׁבֵּיעַךְ (Ge 24:3) | (16) וַאֲמַר (Ge 20:13) |
| (8) מִעֲנָהּ (Ecc 5:19; Eng 5:20) | (17) לְבַהֲלָנִי (2Ch 35:21) |
| (9) וּבִעֲרָתָּ (Dt 13:6; Eng 13:5) | (18) וַיַּעֲצֻמוּ (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 (> עָשָׂה) *Lamed-he* verbs typically drop the ה and add an וְ suffix in infinitive, *qal*, construct.

(2) 2 Kings 4:1-3

Verse 1

(a) יִרְאָ 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 יִרְאָ הָיָה), the second verb is typically non-finite.

(b) לְקַח (> לָקַח) This verb adds a ת suffix in infinitive, *qal*, construct.

Verse 2

(a) הִגִּידִי The *dagesh-forte* is a clue that the root of this verb is *pe-nun*, as discussed in the next lesson.

(b) לָכִי

[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* (קִרְיָה), 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 לְךָ, which replaces לְכִי 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

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.

<i>Ketib</i> (“What is written” in the text with the vowels of the <i>qere</i>)	<i>Perpetual qere</i> (“What is read” in place of the <i>ketib</i>)
יְהוָה	אֲדֹנִי (“[the] Lord”)
יְהוָה	אֱלֹהִים (“God”)
הִיא	הִיא (“she”)
יְרוּשָׁלַם	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) אֶסְנֶךָ is a noun formed by prefixing אֶ to a root. This and other noun patterns are discussed in the next lesson.

Verse 3

- (a) לָכִי (> הִלַךְ) 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 יָ 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-nuns* 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 □□נ□, then the *nun* assimilates as □□נ.¹
- (1) In the typical *pe-nun* verb the *nun* assimilates in the following:

<i>Qal</i> : imperfect	<i>Hifil</i> : all conjugations
<i>Nifal</i> : perfect and participle	<i>Hofal</i> : all conjugations
- (2) *Pe-nuns* are spelled like the strong verb in all conjugations of *piel*, *pual*, and *hitpael*.
- (3) The following charts illustrate the manner in which *pe-nuns* assimilate the initial *nun*, using נָפַל and נָגַשׁ as examples. The strong verb מָשַׁל also appears for comparison.

<i>Qal</i>		
	מָשַׁל	נָפַל
<i>Impf, 3MS</i>	יִמְשֹׁל	יִפֹּל

<i>Nifal</i>		
	מָשַׁל	נָגַשׁ
<i>Perf, 3MS</i>	נִמְשַׁל	נִגָּשׁ
<i>Part, MS, Ab</i>	נִמְשָׁל	נִגָּשׁ

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 נָחַם (“be sorry”) and נָחַת (“descend”) in which the *nun* drops out with the addition of a prefix.

<i>Hifil</i>			<i>Hofal</i>		
	מִשַׁל	נָגַשׁ		מִשַׁל	נָגַשׁ
<i>Perf, 3MS</i>	הִמְשִׁיל	הִנְגִּישׁ	<i>Perf, 3MS</i>	הִמְשַׁל	הִנְשִׁי
<i>Impf, 3MS</i>	יִמְשִׁיל	יִנְגִּישׁ	<i>Impf, 3MS</i>	יִמְשַׁל	יִנְשִׁי
<i>Impv, 2MS / Inf, Ab</i>	הִמְשֵׁל	הִנְשֵׁי	<i>Inf, Cs</i>	[none]	הִנְשֵׁי
<i>Inf, Cs</i>	הִמְשִׁיל	הִנְגִּישׁ	<i>Inf, Ab</i>	הִמְשַׁל	הִנְשִׁי
<i>Part, MS, Ab</i>	מִמְשִׁיל	מִנְגִּישׁ	<i>Part, MS, Ab</i>	מִמְשַׁל	מִנְשִׁי

✓ Note that in *hofal* the prefix vowel for *pe-nuns* is *qibbus* rather than *qames-hatuf*. As a result, these forms reflect a $\square\square\angle$ 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 יָפַל [*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, נָגַשׁ takes a stem vowel of *patah* where the strong verb (as well as נָפַל) has a *holem*. Thus the imperfect, *qal, 3MS* form of נָגַשׁ is יִנְשִׁי.

(2) Most *pe-nun* verbs in imperative, *qal* retain the initial *nun*. However, a few *pe-nuns* like נָגַשׁ lose the *nun* in this conjugation. For example, the imperative, *qal, 2MS* of נָגַשׁ is נִשֵּׂ (which is equivalent to the *impf, qal, 2MS* minus the prefix).

(3) Another characteristic of *pe-nuns* like נָגַשׁ is that in infinitive, *qal*, construct, they drop the initial *nun* and add a ך suffix. For example, the infinitive, *qal*, construct of נָגַשׁ is נִשֵּׂךְ. (The two *segols* follow a pattern called *segolate*, which is discussed later in this lesson. [See section 23B.1]).

(4) To summarize, the patterns followed by נָגַשׁ and a few other *pe-nuns* are as follows.

נגש	
<i>Impf, qal, 3MS</i>	יִגֹּשׁ (<i>patah</i> stem vowel)
<i>Impv, qal, 2MS</i>	גֵּשׁ (נ"ן assimilates and <i>patah</i> stem vowel)
<i>Inf, qal, Cs</i>	גִּשָּׁת (נ"ן assimilates and ת suffix)

✓ See Appendix 3, paradigm 7, for more forms of נגש.

3. Two irregular verbs that occur frequently are related to the paradigm of *pe-nuns*.

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 נגש in imperative, *qal* and infinitive, *qal*, construct. The following forms illustrate.

נתן	
<i>Perf, qal, 2MS</i>	נָתַתָּ (ל"נ assimilates)
<i>Perf, nif, 2MP</i>	נִתְּתֶם (ל"נ and פ"נ assimilate)
<i>Impv, qal, 2MS</i>	תֵּן (פ"נ assimilates)
<i>Inf, qal, Cs</i>	תַּת (ל"נ and פ"נ assimilate and ת suffix) (or נָתַת)

✓ 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 נָתַן. See Appendix 3, paradigm 15, for more forms of this verb.

b. לָקַח (“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 נגש, as the following illustrates.

לקח	
<i>Impf, qal, 3MS</i>	יִקַּח (initial ל assimilates)
<i>Impf, hof, 3MS</i>	יִקָּח (initial ל assimilates)
<i>Impv, qal, 2MS</i>	קַח (initial ל assimilates)
<i>Inf, qal, Cs</i>	קָחַת (initial ל assimilates and ת suffix)

✓ See Appendix 3, paradigm 15, for more forms of לָקַח.

4. Summary of characteristics of *pe-nun* verbs

a. The following clues aid in recognizing *pe-nuns*.

(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* (קָחָה).

(2) A few *pe-nuns* like נָגַשׁ 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 ך suffix is added.

✓ Thus, תִּקְחֶךָ may suggest a *pe-nun* root.

(Other classes of weak roots also display this characteristic, as discussed elsewhere.)

(3) The irregular verb נָתַן loses the final *nun* when a consonantal suffix is added. In some forms both *nuns* assimilate.

(4) The irregular verb לָקַח acts as if its root were נָקַח 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) > נָגַד, *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) נָע (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 נָע. The A-class vowel (following the pattern of נגשׁ) appears because of the guttural.

- (3) שָׂאָה (Ge 44:1) > נשאׁ, *inf, qal, Cs*, “to lift”

Since שָׂאָה 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) נָתַנוּ (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*. נָ 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 (נ); its *dagesh-forte* suggests an assimilated *pe-nun* consonant. Thus, the two *dageshes* are clues to assimilated *nuns*, indicating that the root is נתן. The context of the verb requires the conclusion that its form is perfect, *nifal, 1CP*.

- (5) וּנְקַח (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 (קח), 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 *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.
- The following are examples of *segolate* nouns, appearing with their plural forms.

<i>Segolate Nouns</i>	
<i>Singular, Ab</i>	<i>Plural, Ab</i>
אֶרֶץ (“earth” [F])	אֲרָצוֹת
בֹּקֶר (“morning” [M])	בִּקְרִים
זֶרַע (“seed” [M])	[none]
חֹדֶשׁ (“new moon” [M])	חֳדָשִׁים
חֶרֶב (“sword” [F])	חֲרָבוֹת
מָוֶת (“death” [M])	[none]
מֶלֶךְ (“king” [M])	מְלָכִים
נֶעָר (“boy” [M])	נַעֲרִים
סֵפֶר (“book” [M])	סִפְרִים
עֶבֶד (“servant” [M])	עֲבָדִים
רֶגֶל (“foot” [F])	רַגְלָיִם [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 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 [דָּ□□]).

- b. The following are examples of geminate nouns.

Root	Geminate Nouns	
	Singular, Ab	Plural, Ab
אִמָּם	אִמָּ (“mother” [F])	אִמּוֹת ¹
הָרָר	הָרָ (“mountain” [M])	הָרִים
חֻקָּק	חֻקָּ (“statute” [F])	חֻקּוֹת
יָמָם	יָמָ (“sea” [M])	יָמִים
לִבָּב	לִבָּ (“heart” [M])	לִבּוֹת
עָמָם	עָמָ (“people” [M])	עָמִים
רָעָר	רָעָ (“evil” [F])	רָעוֹת
שָׂרָר	שָׂרָ (“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 מַ (the most frequently used), תְּ, and אֶ. The following nouns illustrate.²

Root	Nouns with Prefixes	
זִבַּח	+ מַ =	מִזְבֵּחַ (“altar” [M])
עָשָׂה		מַעֲשֵׂה (“deed” [M])
צִוָּה		מִצְוָה (“commandment” [F])
קָוָם		מָקוֹם (“place” [M])
שָׁפַט		מִשְׁפָּט (“judgment” [M])
בּוֹא	+ תְּ =	תְּבוּאָה (“product” [F])
יָלַד		תּוֹלְדוֹת ³ (“generations of” [F])

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		תורה ("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 מִן or מִי) 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 ךְּ, וֹת, 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 ךְּ and וֹת can be used to create abstract forms from other nouns or adjectives.³
 - ▶ עֵר (‘‘blind’’) + ךְּ suffix = עִרְוֹן (‘‘blindness’’ [NMS])
 - ▶ מֶלֶךְ (‘‘king’’) + וֹת 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 = שֵׁשִׁי (M) and שֵׁשִׁית (F) (‘‘sixth’’)
 - ▶ יִשְׂרָאֵל (‘‘Israel’’) + י and ית suffixes = יִשְׂרָאֵלִי (M) and יִשְׂרָאֵלִית (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

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.

- נָפַל + מַ prefix = מִפֹּלֵת (“ruin” [NFS])

In this form the *pe-nun* consonant assimilates into the *pe* with a *dagesh-forte*.

- נָתַן + מַ prefix and feminine suffix ת = מִתָּת (“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
יָדַע	דָּעַת (“knowledge” [F])
יָשַׁב	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
אָוַר	אֹוֹר (“light” [F])
	אֹוֶר (“flame” [M])
שָׁיר	שֹׁיר (“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.

¹ See Seow, 25-32.

Root	Noun
בוש	בִּשְׁת (‘‘shame’’ [F])
טוח	טִחוֹת (‘‘inward parts’’ [F])
גור	גֵּר (‘‘sojourner’’ [M])
דין	דָּן (‘‘Dan’’ [M])

- ✓ Note the clues for the missing *vav* consonant in the first two examples above. The *holem* in בִּשְׁת has reduced from ו, and the *qibbus* in טִחוֹת has reduced from ו.
- ✓ *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 (שָׂדֶה) and a *qames* before the *he* in feminine forms (שָׁנָה).

Root	Noun
שדה	שָׂדֶה (‘‘field’’ [M])
שנה	שָׁנָה (‘‘year’’ [F])
עלה	מַעֲלָה (‘‘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
ברה	בְּרִית (“covenant” [F])
כלה	כֶּלִי (“vessel” [M])
ענה	עָנֹו (“poor” [M])
	עֲנֻיָּה (“humility” [F])
	עָנִי (“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*: אָבִי (“father of”) and אָחִי (“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-forse* (◌◌◌◌), 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* (דִּ□□), 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 (□□ו־), 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) מַטֵּה (Ex 4:2) > נֹטֶה, *NMS, Ab*, “staff”
 מַטֵּה is not an extant root. If one assumes the מַ is a noun prefix, then טֵה are two remaining root consonants. The first has a *dagesh-forte*, which is a clue to a *pe-nun* root. (מַטֵּה can also be a *part, hif*, as it is in Dt 27:19.)
- (b) שַׁקִּים (Jos 9:4) > שָׁקַק, *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) > יָדָה, *NFS, Ab*, “thanksgiving”
 The *holem-vav* after the imperfect prefix indicates that the root is *pe-yod*.
- (d) גִּאּוֹרָה (Ps 36:12; Eng 36:11) > גָּאָה, *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) > פָּרָה, *NMS, Ab*, “fruit”
 The final *yod* is a clue that the root is *lamed-he*.
- (f) רֶשֶׁת (Ps 57:7; Eng 57:6) > יָרֵשׁ, *NFS, Ab*, “net”
 Since רֶשֶׁת 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: יָרֵשׁ, רִישׁ/רוֹשׁ, and רֶשֶׁשׁ. The

lexicon indicates that the noun קָמָה is derived from the first of these roots.

(g) קָמָה (Jdg 15:5) > קָם, *NFS, Ab*, “standing grain”

There is no root קָמָה; thus one can assume הָקָם is a feminine, singular ending. A check of the weak roots that commonly lose a consonant leads to קָם.

(h) רֵעֵ (2Sa 13:3) > רָעָה, *NMS, Ab*, “friend”

The lexicon indicates that two roots are bases for nouns with this spelling: רָוַע and רָעָה. However, the one derived from רָוַע does not fit the context of 2Sa 13:3. *BDB* lists three different רָעָה roots, and two are the bases of nouns spelled as רֵעֵ. Only one of these nouns fits the context: רֵעֵ (“friend”), derived from the second רָעָה 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* (הֶ) directive and is formed by attaching הֶ to the end of a word.
 - ✓ The *he* directive is spelled the same as the common feminine, singular, absolute ending for nouns (הֶ). 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 = הָעִירָה (“to the city” [Ge 44:13])
 - ▶ מִצְרַיִם (“Egypt”) + *he* directive = מִצְרַיִמָה (“to Egypt” [Ge 12:10])
 - ▶ שָׁם (“there”) + *he* directive = שָׁמָה (“to there” [Ge 19:20])

Lesson 23: EXERCISES

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

	Word	Translation	Notes
(1)	אַמָּה	cubit (<i>NFS</i>)	Du: אֲמָתִים; P: אֲמֹת
(2)	זָהָב	gold (<i>NMS</i>)	No P

(3)	חֹדֶשׁ	new moon, month (NMS)	S with PS: חֹדֶשׁהּ, חֹדָשׁוֹ, etc.; P: חֹדָשִׁים, חֹדָשֵׁי
(4)	לָקַח	he took, seized (V)	Inflects like a <i>pe-nun</i> verb in part of its conjugation
(5)	מִדְבָּר	wilderness, desert (NMS)	
(6)	מִזְבֵּחַ	altar (NMS)	P: מִזְבְּחוֹת
(7)	מִטָּה	staff, tribe (NMS)	Cs: מִטָּה; P: מִטּוֹת
(8)	מַלְאָךְ	messenger (NMS)	Cs: מַלְאָךְ
(9)	מַעֲשֵׂה	deed, work (NMS)	Cs: מַעֲשֵׂה
(10)	מִצְרַיִם	Egypt (<i>proper N</i>)	מִצְרַיִם (<i>adj MS</i>) = “Egyptian”
(11)	נָגַד	הִגִּיד (<i>hif</i>): he told, declared; הִגָּד (<i>hof</i>): he was told (V)	Usually occurs in <i>hif</i> & <i>hof</i>
(12)	נִגַּשׁ	he approached, drew near (V)	
(13)	נָטָה	he extended, stretched out, turned, bent (V)	
(14)	נָכַח	הִכָּה (<i>hif</i>): he struck; הִכָּה (<i>hof</i>): he was struck (V)	Usually occurs in <i>hif</i> & <i>hof</i>
(15)	נָעַר	boy, youth, servant (NMS)	P: נְעָרִים
(16)	נָפַל	he fell (V)	
(17)	פְּלִשְׁתִּי	Philistia (<i>proper N</i>)	פְּלִשְׁתִּי (<i>adj MS</i>) = “Philistine”
(18)	רֶגֶל	foot, leg (NFS)	Du: רַגְלִים
(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: לְמִטְרָה (1Sa 20:20) ⇒ Answer: > נֹטַר, NFS, Ab + ל prep, “at a mark”

► Example: אֶתְקַנְךָ (Jer 22:24) ⇒ Answer: > נִתַּק, *impf, qal, 1CS + PS 2MS*, “I would tear you off”

- | | |
|------------------------------------|--------------------------------------|
| (1) תִּדְרֹר (Dt 12:17) | (14) מֵאֵן (Ex 7:14) |
| (2) בְּמַחֹל (Jer 31:4) | (15) יִסַּף (Ex 25:29) |
| (3) מִחֲלִי (2Ki 1:2) | (16) נִצָּבִים (Ex 5:20) |
| (4) נִחְמָתִי (Ge 6:7) | (17) בְּקִשָּׁת (Hos 1:7) |
| (5) הִטָּה (2Ki 19:16) | (18) מָטָה (2Ki 4:10) |
| (6) תִּהְלֶה (Ne 12:46) | (19) תִּנִּי (Ge 30:14) |
| (7) הִמָּכָה (Nu 25:14) | (20) מְשִׁיקוֹת (Eze 3:13) |
| (8) יֶאֱצֵר (Is 23:18) | (21) לְהַדְרִיחַ (Ps 62:5; Eng 62:4) |
| (9) יִקְחָדָּ (Dt 30:4) | (22) תַּחֲוִי (Ge 10:17) |
| (10) תוֹחֶלֶת (Pr 13:12) | (23) שִׁנָּה (Ps 90:5) |
| (11) וַיִּגֵּר (Ps 75:9; Eng 75:8) | (24) לִפְתַּח (Eze 22:20) |
| (12) תֹר (Est 2:12) | (25) וְאֵכְלָה (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 בָּאֶפִּי. The *dagesh-forte* is a clue to an assimilated *nun*.

Verse 10

לְהַשְׁקוֹת (> שָׁקָה) 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-yods*, and most of them occur infrequently, with the exception of the stative verb יָטֵב (“he was good”).
- b. Major characteristics of true *pe-yod* verbs
 - (1) These verbs retain the initial *yod* in all forms.
 - (2) True *pe-yods* 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.

<i>Qal</i>		
	מָשַׁל	יָטַב
<i>Impf, 3MS</i>	יִמְשַׁלְּךָ	יִיטֵבְךָ
<i>Impv, 2MS</i>	מְשַׁלְּךָ	יְטֵבְךָ

- (b) *Hifil*: In all conjugations the verb prefix causes the *pe-yod* consonant to become a *sere-yod*.

<i>Hifil</i>		
	משל	יטב
<i>Perf, 3MS</i>	הִמְשִׁיל	הִיטִיב
<i>Impf, 3MS</i>	יִמְשִׁיל	יִיטִיב
<i>Imv, 2MS / Inf, Ab</i>	הִמְשֵׁל	הִיטֵב
<i>Inf, Cs</i>	הִמְשִׁיל	הִיטִיב
<i>Part, MS, Ab</i>	מִמְשִׁיל	מִיטִיב

✓ See Appendix 3, paradigm 5, for the full conjugation of true *pe-yods*.

2. *Pe-yod/vav* verbs (*pe-yod* based on *pe-vav*)

- a. Most *pe-yod* verbs are not “true *pe-yods*” – 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 (וָשַׁב) 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* verbs¹
 - (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

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 (> יָדָה = “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.
- (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*.
- יֵשֵׁב + 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).
- הִשָּׁב (impf, *qal*, 2MS) minus imperfect prefix = שֵׁב (impv, *qal*, 2MS)
- ✓ This pattern is similar to the imperative, *qal* of *pe-nun* verbs like נִגַּשׁ. (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 *segols*, forming a *segolate* pattern. (See Lesson 23B.1.)
- יֵשֵׁב minus י and + ת prefix = שֵׁבֶת
- ✓ This pattern is similar to the infinitive, *qal*, construct of *pe-nun* verbs like נִגַּשׁ. (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*.

<i>Qal</i>		
	מִשַׁל	יֵשֵׁב
<i>Impf, qal, 3MS</i>	יִמְשַׁל	יֵשֵׁב
<i>Impv, qal, 2MS</i>	מִשַׁל	שֵׁב
<i>Inf, qal, Cs</i>	מִשַׁל	שֵׁבֶת

- ✓ 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 (נִּוּ).
- (b) Imperfect, imperative, and infinitive, *nifal*: The *yod* becomes a *vav* consonant with a *dagesh-forte* (נִּוּֿ).
- (c) The following chart summarizes the manner in which *pe-yod/vav* verbs differ from the strong verb in *nifal*.

<i>Nifal</i>		
	מַשֵּׁל	יֹשֵׁב
<i>Perf, 3MS</i>	נִמְשַׁל	נִוֵּשֵׁב
<i>Impf, 3MS</i>	יִמְשֹׁל	יִוֹשֵׁב
<i>Impv, 2MS / Inf Cs</i>	הַמְשִׁל	הַוֹשֵׁב
<i>Inf Ab</i>	הַמְשִׁל	הַוֹשֵׁב
<i>Part, MS, Ab</i>	נִמְשָׁל	נִוֹשָׁב

(4) *Hifil*

In all conjugations of this stem the *pe-yod* consonant becomes a *holem-vav*, which serves as the prefix vowel (נִּוּֿ). The following chart illustrates the differences from the strong verb.

<i>Hifil</i>		
	מַשֵּׁל	יֹשֵׁב
<i>Perf, 3MS</i>	הִמְשִׁיל	הִוֵּשִׁיב
<i>Impf, 3MS</i>	יִמְשִׁיל	יִוֵּשִׁיב
<i>Impv, 2MS / Inf Ab</i>	הַמְשִׁיל	הַוֵּשִׁיב
<i>Inf Cs</i>	הַמְשִׁיל	הַוֵּשִׁיב
<i>Part, MS, Ab</i>	מְשִׁיל	מְוֵשִׁיב

(5) *Hofal*

In all conjugations of this stem the *pe-yod* becomes a *shureq*, which serves as the prefix vowel (נִּוּֿֿ). The following chart illustrates the differences from the strong verb.

<i>Hofal</i>		
	מָשַׁל	יָשַׁב
<i>Perf, 3MS</i>	הִמָּשַׁל	הוֹשִׁיב
<i>Impf, 3MS</i>	יִמָּשַׁל	יּוֹשִׁיב
<i>Inf, Ab</i>	הִמָּשֵׁל	הוֹשִׁיב
<i>Part, MS, Ab</i>	מִמָּשַׁל	מוֹשִׁיב

d. Other notes concerning *pe-yod* verbs

- (1) A few verbs combine the characteristics of true *pe-yods* and *pe-yod/vavs*.

For example, יָרָא (“he feared”) and יָרַשׁ (“he possessed”) retain the *pe-yod* consonant in imperfect, *qal*, like true *pe-yods*; but in some other forms the *yod* drops out or becomes a *vav*, as with *pe-yod/vavs*. The following forms illustrate, using יָרַשׁ.

	מָשַׁל	יָרַשׁ
<i>Impf, qal, 3MS</i>	יִמָּשַׁל	יִירָשׁ
<i>Impf, nif, 3MS</i>	יִמָּשַׁל	יִירָשׁ
<i>Perf, hif, 3MS</i>	הִמָּשִׁיל	הוֹרִישׁ
<i>Impf, hif, 3MS</i>	יִמָּשִׁיל	יּוֹרִישׁ
<i>Impv, qal, 2MS</i>	מָשַׁל	רָשׁ
<i>Inf, qal, Cs</i>	מָשֵׁל	רָשֵׁת

- (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 יָצַק 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 יָלַךְ in the *qal* stem of the imperfect, imperative, and infinitive construct, and in all conjugations of *hifil*, as the following forms illustrate.

<i>Qal</i>		
	הִלַּךְ	מָשַׁל
<i>Impf, 3MS</i>	יִלְכֶּךָ	יִמְשֹׁל
<i>Impv, 2MS</i>	לֵךְ	מִשֵּׁל
<i>Inf, Cs</i>	לָכַת	מָשַׁל
<i>Hifil</i>		
<i>Perf, 3MS</i>	הוֹלִיךְ	הִמְשִׁיל
<i>Impf, 3MS</i>	יּוֹלִיכְךָ	יִמְשִׁילְךָ
<i>Impv, 2MS</i>	הוֹלֵךְ	הִמְשִׁיל
<i>Inf, Cs</i>	הוֹלִיךְ	הִמְשִׁיל
<i>Inf, Ab</i>	הוֹלֵךְ	הִמְשִׁיל
<i>Part, MS, Ab</i>	מוֹלִיךְ	מִמְשִׁיל

✓ See Appendix 3, paradigm 15, for more forms of הִלַּךְ.

3. Summary of characteristics of *pe-yods*

a. The following clues aid in recognizing *pe-yod* verbs.

(1) True *pe-yods*

(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 □□יְֿ is a clue to a true *pe-yod* in imperfect, *qal*; and □□יִֿ is a clue to a true *pe-yod* in imperfect, *hifil*.

(2) *Pe-yod/vavs* (*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-*ayins* 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 נגש.)

[4] Infinitive, *qal*, construct: the *pe-yod* disappears and a *tav* suffix is added with *segols* for vowels.

- ✓ Thus תִּקְוֹ may be a clue to a *pe-yod/vav* root.

(This pattern also appears with other weak roots, such as a *pe-nun* like נגש.)

(b) *Nifal*

[1] Perfect and participle, *nifal*: the *pe-yod* becomes a *holem-vav* (נִיָּו).

[2] Imperfect, imperative, and infinitive, *nifal*: the *pe-yod* becomes a *vav* consonant (נִיָּוְךָ).

(c) *Hifil* (all conjugations): the *pe-yod* becomes a *holem-vav* (נִיָּוְךָ).

(d) *Hofal* (all conjugations): the *pe-yod* becomes a *shureq* (נִיָּוְךָ).

- ✓ Thus נִיָּוְךָ, נִיָּוְךָ, and נִיָּוְךָ are clues to a *pe-yod/vav* verb in *nifal*, *hifil*, and *hofal*.

(3) Some *pe-yods* like נִיָּוְךָ share characteristics of true *pe-yods* and of *pe-yod/vavs*.

(4) Some *pe-yods* with a sibilant for the second root consonant (like נִיָּוְךָ) follow the pattern of *pe-nuns* in that the *yod* assimilates into the sibilant with a *dagesh-forte* when a prefix is added.

- ✓ Thus נִיָּוְךָ 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) הִלֵּךְ is inflected as if its root were יָלַךְ in part of its conjugation.

b. The following verbs with analyses illustrate the process of identifying *pe-yod* roots.

(1) וַיִּקְץ (Ge 28:16) > יָקַץ, *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) יִקָּר (Is 10:16) > יִקַּר, *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) הֵב (Pr 30:15) > יֵהֶב, *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 נָגַשׁ) 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) לָרֶדֶת (Ge 44:26) > יֵרֵד, *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-nuns* (like נָגַשׁ) and in *pe-yod/vavs*. In this case the root is *pe-yod/vav*.

- (5) נִוָּחֲלָה (Eze 19:5) > יַחַל, *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) אֶנְיָעַר (Ex 29:42) > יַעַר, *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) תִּוְּבַל (Ps 45:15; Eng 45:14) > יִבַּל, *impf, hof, 3FS*, “she is led”

The *shureq* is a clue to *pe-yod/vav* in *hofal*.

- (8) יִצִּיעַ (Is 58:5) > יִצַּע, *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) תֵּלְכָנָה (Ru 1:11) > הֵלַךְ, *impf, qal, 2FP*, “you will go”

The *sere* prefix vowel suggests a *pe-yod/vav* root; however, the root is actually הֵלַךְ, 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:

וְאֵנִי לֹא אַחֻס׃ עַל־נִינְוָה = “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.

‣ הֲשָׁמַתָּ לְבָרְךָ 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 הָ.

‣ הָבְרַכָּה אַחַת הוּא־לְךָ = “Have you only one blessing?” (Ge 27:38).

‣ הָאֵין 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.

‣ הֶחָכֶם יִהְיֶה = “Is he wise?” (Ecc 2:19).

‣ הֶחָדַרְלָתִי = “Shall I stop? (Jdg 9:9).

¹ For the examples of *he* interrogatives in this section and for other examples, see Joüon, §1021-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 רָצוֹתִי** = “Whom have I oppressed?” (1Sa 12:3).
 - ▶ **בֵּת־מִי אַתָּה** = “Whose daughter are you?” (Ge 24:23).
 - ▶ **מִי־יִרָא** = “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 **מָה־** followed by a *dagesh-forte* (placed in the following consonant).

¹ On rare occasions a *dagesh-forte* does follow the *he* interrogative, as in Eze 20:30:

וְהַבְדִּירְךָ אֲבוֹתֶיכֶם אֹתָם נִטְמְאוּ = “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 ׀ (which cannot take a *dagesh-forte*) the pointing is מַה, מָה, or מֶה with or without a *maqfef*.²

‣ מַה הָעֲבֹדָה הַזֹּאת לָכֶם = “What does this service mean to you?” (Ex 12:26)

‣ מַה בֵּינִי וּבֵינֶךָ מֶה־הוּא = “What is that between me and you?” (Ge 23:15)

‣ מַה־עָשִׂיתָ = “What have you done?” (Ge 20:9).

(2) מַה can also take prefixed prepositions.

‣ בַּמַּה = “in what?, by what?, how?”

‣ כַּמַּה = “like what?, how many/much/often/long?”

‣ לַמַּה = “why?, to what purpose?, for what reason?”

d. The interrogative pronouns מִי and מַה 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 מֶה־טוֹב = “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 מַה with prefixed prepositions can serve this purpose (בַּמַּה, כַּמַּה, לַמַּה).

¹ See Kelley, 147; and Weingreen, 16.

² Since מֶה 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.

(לָמָּהּ, and כֵּמָּה). In addition, the following are some of the more frequently used interrogative adverbs.

אֵיךְ = “where?”	אֵיךְ or אֵיךְ = “where?, to where?”
אֵי = “where?”	מֵאֵי = “from where?”
אֵיךְ = “how?”	מִדּוּעַ = “why?”

Lesson 24: EXERCISES

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

	Word	Translation	Notes
(1)	אֶבֶן	stone (<i>NFS</i>)	<i>P</i> : אֶבְנִים
(2)	אַבְרָהָם	Abraham (<i>proper N</i>)	
(3)	בָּנָה	he built (<i>V</i>)	
(4)	בָּשָׂר	flesh (<i>NMS</i>)	<i>Cs</i> : בָּשָׂר; <i>P</i> : בָּשָׂרִים
(5)	דָּוִד	David (<i>proper N</i>)	
(6)	הֵן	(<i>he</i> interrogative)	Also הֵן or הֵן; prefixed at the beginning of an interrogative clause
(7)	הָלַךְ	he went, came, walked (<i>V</i>)	Inflects like a <i>pe-yod/vav</i> verb in part of its conjugation
(8)	חֶסֶד	steadfast love, kindness, loyalty (<i>NMS</i>)	<i>S</i> with <i>PS</i> : חֶסֶדִּי, חֶסֶדְךָ, etc.; <i>P</i> : חֶסֶדִּים, חֶסֶדֶי
(9)	יְהוֹשֻׁעַ	Joshua (<i>proper N</i>)	
(10)	יוֹסֵף	Joseph (<i>proper N</i>)	
(11)	יָסַף	he added, increased (<i>V</i>)	
(12)	יָצָא	he went out (<i>V</i>)	
(13)	יָרַד	he went down, descended (<i>V</i>)	
(14)	יָרַשׁ	he took possession of, inherited, displaced (<i>V</i>)	

- | | | | |
|------|-----------|--|--|
| (15) | ישע | נִשַׁע (nif): he was saved;
הוֹשִׁיעַ (hif): he saved,
delivered (V) | Only occurs in <i>nif</i> & <i>hif</i> |
| (16) | מָה | what? how? (<i>pron</i>) | Also: מַה or מֶה; followed
by <i>dagesh-forte</i> where
possible |
| (17) | מִי | who?, whom?, whose?,
whoever? (<i>pron</i>) | |
| (18) | מִלְחָמָה | battle, war (<i>NFS</i>) | Cs: מִלְחָמָה |
| (19) | פַּרְעֹה | Pharaoh (<i>NMS</i>) | |

- 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:* בְּהוֹסְדָם (Ps 31:14; Eng 31:13) ⇒ Answer: > יסד, *inf, hif, Cs* + ב *prep* + *PS 3MP*, “in their conspiring”

- | | | | |
|-----|-------------------------------|------|--------------------------------|
| (1) | וְהוֹרִידָתָּ (1Ki 2:9) | (9) | וְאִמְנָה (Ge 13:9) |
| (2) | לָדַת (Zep 2:2) | (10) | נִזְרָא (Ex 15:11) |
| (3) | הוֹתֵר (Ps 79:11) | (11) | וְהוֹלִיכוֹ (Pr 16:29) |
| (4) | אֶהְבֶּם (Hos 14:5; Eng 14:4) | (12) | מוֹצֵאוֹת (Jer 38:22) |
| (5) | וְהוֹשָׁעוּ (Is 45:22) | (13) | וְסָעוּ (Nu 14:25) |
| (6) | סָפוּ (Is 29:1) | (14) | וִידְעָם (Hos 14:10; Eng 14:9) |
| (7) | וְהִלְלִילוּ (Am 8:3) | (15) | תִּבְעֶנָה (Ps 119:171) |
| (8) | לִטַּעַת (Ecc 3:2) | (16) | יֹעֲצִים (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) הָיִיתָ In *lamed-he* verbs, as with *pe-yod/vavs* and some *pe-nuns*, 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-לִּי 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

יִתְבַּשֵּׁשׁ (> בּוֹשׁ) 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

WEAK VERBS: AYIN-VAV, AYIN-YOD, AND DOUBLE-AYIN; NUMBERS

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 קָוַם (“rise”) and שָׂיַם (“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 קָוַם is the infinitive, *qal*, construct: קָוֶם, rather than the perfect, *qal*, 3MS, which is קָמָה.
- c. Some verbs have both an *ayin-vav* and an *ayin-yod* root, as with the verb שָׂיַם, שָׂוֶם (“[to] set”).
- d. Most *ayin-vav* verbs follow the pattern of the very common verb קָוַם (“[to] rise” or “stand”). Some exceptions do occur, as with two common *ayin-vav* stative verbs: בֹּוֹשׁ (“[to] be ashamed”) and מוֹת (“[to] die”).
- e. *Ayin-yod* verbs also follow the pattern of קָוַם 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

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 קום and שים as models.

Perfect, <i>Qal</i>			Participle, <i>Qal</i> , Active		
3MS	קָם	שָׁם	MS, Ab	קָם	שָׁם
3FS	קָמָה	שָׁמָה	FS, Ab	קָמָה	שָׁמָה
2MP	קָמְתֶם	שָׁמְתֶם	MP, Ab	קָמִים	שָׁמִים
1CP	קָמְנוּ	שָׁמְנוּ	FP, Ab	קָמוֹת	שָׁמוֹת

- ✓ 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 קום, 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 קום.

- בּוֹשׁ (*inf, qal, Cs*) is also בּוֹשׁ in *perf, qal, 3MS*, and in *part, qal, act, MS, Ab* (in contrast with קָם).
- מוֹת (*inf, qal, Cs*) is מוֹת 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 קום.

Perfect					
	<i>Hifil</i>	<i>Hofal</i>		<i>Hifil</i>	<i>Hofal</i>
3MS	הִקִּים	הֻקַּם	3CP	הִקְיִמוּ	הֻקְמוּ
3FS	הִקְיָמָה	הֻקְמָה			
2MS	הִקְיַמְוֹתָ	הֻקְמְוֹתָ		2MP	הִקְיִמוּתֶם
2FS	הִקְיַמְוֹתִי	הֻקְמְוֹתִי		2FP	הִקְיִמוּתֵן
1CS	הִקְיַמְוֹתִי	הֻקְמְוֹתִי		1CP	הִקְיִמוּנִי

- ✓ Note that in perfect, *hifil* a *holem-vav* appears as a connecting vowel before verb endings that begin with a consonant.

Imperfect			Imperative	
	<i>Hifil</i>	<i>Hofal</i>		<i>Hifil</i>
3MS	יִקַּם	יֻקַּם	2MS	הִקֵּם
3MP	יִקְיִמוּ	יֻקְמוּ	2MP	הִקְיִמוּ
3FP/2FP	תִּקְיַמְנָה	תֻּקְמְנָה	2FP	הִקְיַמְנָה

Infinitive			Participle		
	<i>Hifil</i>	<i>Hofal</i>		<i>Hifil</i>	<i>Hofal</i>
<i>Cs</i>	הִקֵּם	הֻקַּם	<i>MS, Ab</i>	מִקְיָם	מוֹקָם
<i>Ab</i>	הִקֵּם	הֻקַּם	<i>MP, Ab</i>	מְקִימִים	מוֹקְמִים

- (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 קום as a model. שים also appears as a model at points where *ayin-yod* verbs differ from *ayin-vav* verbs.

Perfect, <i>Nifal</i>			
3MS	נָקַם	3CP	נִקְמוּ
3FS	נִקְמָה		
2MS	נִקְמוּתָ	2MP	נִקְמוּתֶם
2FS	נִקְמוּתִי	2FP	נִקְמוּתֵיכֶן
1CS	נִקְמוּתִי	1CP	נִקְמוּנוּ

- ✓ 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			
	<i>Qal</i>	<i>Nifal</i>	<i>Qal</i>
3MS	יִקַּם	יִקְמוּ	יִשִּׁים
3MP	יִקְמוּ	יִקְמוּ	יִשִּׁימוּ
3FP/2FP	תִּקְמוּנָה	תִּקְמוּנָה	תִּשִּׁימוּנָה

- ✓ Note that in imperfect, *qal*, 3FP/2FP, *segol yod* (יִ) appears before a consonantal verb ending.

Imperative			
	<i>Qal</i>	<i>Nifal</i>	<i>Qal</i>
2MS	קוּם	הִקְמוּ	שִׁים
2MP	קוּמוּ	הִקְמוּ	שִׁימוּ
Infinitive			
	<i>Qal</i>	<i>Nifal</i>	<i>Qal</i>
<i>Cs</i>	קוּם	הִקְמוּ	שִׁים
<i>Ab</i>	קוּם	הִקְמוּ	שׁוּם
Participle, <i>Nifal</i>			
<i>MS, Ab</i>	נִקְמוּ		
<i>MP, Ab</i>	נִקְמוּם		

- (3) The vowel employed with verb prefixes can be a clue to the stem of *ayin-vavs* and *ayin-yods* in *qal*, *nifal*, *hifil*, and *hofal*, as indicated in the following chart.

Verb Prefix Vowels	
<p>◌ִ (qames) (reducing to ◌ִ in some forms)</p>	<i>Qal</i> in <i>impf</i> ¹
	<i>Nifal</i> in <i>perf</i> & <i>part</i>
	<i>Hifil</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
<p>◌ֵ (sere) (reducing to ◌ִ or ◌ֵ)</p>	<i>Hifil</i> in <i>perf</i> & <i>part</i>
◌ִ (hireq) or ◌ִ (segol)	<i>Nifal</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
◌ִ (shureq)	<i>Hofal</i> 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.

	<i>Polel</i>	<i>Polal</i>	<i>Hitpolel</i>
<i>Perf</i> , 3MS	קוּמִים	קוּמִים	הִתְקוּמִים
<i>Impf</i> , 3MS	יְקוּמִים	יְקוּמִים	יְתְקוּמִים
<i>Impv</i> , 2MS	קוּמִים	[none]	הִתְקוּמִים
<i>Inf</i> , Cs/Ab	קוּמִים	קוּמִים	הִתְקוּמִים
<i>Part</i> , MS, Ab	מְקוּמִים	מְקוּמִים	מְתְקוּמִים

✓ 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 כּוּל (“contain”) hypothetically can appear in these stems in perfect, 3MS: כָּלְכָל is *pilpel* (= *piel*); כָּלְכָל is *polpal* (= *pual*); and הִתְכָּלְכָל is *hitpalpel* (= *hitpael*).

¹ The stative verb בּוֹשׁ takes a *sere* prefix vowel in *impf*, *qal*, as in יְבוֹשׁ (3MS).

- (3) Occasionally *ayin-vav* and *ayin-yod* verbs also have “intensive” forms which follow the pattern of *piel*, *pual*, and *hitpaal* 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 צִוָּה (“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 סָבַב (“surround”) and קָלַל (“be light”). Double-*ayin* verbs are also called “geminate.”
- 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-ayins* inflect like the strong verb, retaining the doubled consonant in all or part of these stems. A few double-*ayins* 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, סָבַב becomes סָבַב (perf, qal, 3MS) where there is no ending. With an ending it becomes סָבַבָּ (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 מָשַׁב (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 יִמְשִׁיל (impf), a double-*ayin* has הִסָּב (perf, hif, 3MS) or יִסָּב (impf, hif, 3MS).
 - (c) The following charts illustrate the patterns of most double-*ayin* verbs

¹ See Horsnell, 409.

when assimilation occurs, using סבב as a model. Stative double-ayins exhibit some distinctive features, as illustrated in the charts by קלל.

Perfect				
	<i>Qal</i> ¹	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
3MS	סָב	נָסַב	הִסָּב	הוּסָב
3FS	סָבָה	נָסְבָה	הִסָּבָה	הוּסָבָה
2MS	סָבוֹתָ	נָסְבוֹתָ	הִסָּבוֹתָ	הוּסָבוֹתָ
3CP	סָבוּ	נָסְבוּ	הִסָּבוּ	הוּסָבוּ
1CP	סָבוֹנוּ	נָסְבוֹנוּ	הִסָּבוֹנוּ	הוּסָבוֹנוּ

- ✓ 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					
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Qal</i>
3MS	יָסַב	יָסַב	יָסַב	יּוּסַב	יִקַּל
3MP	יָסְבוּ	יָסְבוּ	יָסְבוּ	יּוּסְבוּ	יִקְלוּ
3FP/2FP	תִּסְבֶּינָה	תִּסְבֶּינָה	תִּסְבֶּינָה	תּוּסְבֶּינָה	תִּקְלֶינָה

Imperative			
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>
2MS	סַב	הַסַּב	הִסַּב
2MP	סְבוּ	הַסְבוּ	הִסְבוּ
2FP	סְבִינָה	הַסְבִּינָה	הִסְבִּינָה

- ✓ 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.

¹ סבב has some alternate forms that retain the doubled consonant: סָבֵב (3MS), סָבֵבָה (3FS), and סָבֵבוּ (3CP).

Infinitive				
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
<i>Cs</i>	סֵב	הִסֵב	הִסֵב	הוֹסֵב
<i>Ab</i>	סִבּוֹב	הִסִּיב	הִסִּיב	הוֹסִיב

Participle					
	<i>Qal, Act</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Qal</i>
<i>MS, Ab</i>	סֵבֵב	נִסֵּב	מִסֵּב	מוֹסֵב	קֵל
<i>MP, Ab</i>	סֵבְבִים	נִסְבִּים	מִסְבִּים	מוֹסְבִים	קְלִים

- (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	
<p>◌ִ (qames) (reducing to ◌ִ or ◌ִ in some forms)</p>	<i>Qal</i> in <i>impf</i>
	<i>Nifal</i> in <i>perf</i> & <i>part</i>
	<i>Hifil</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
<p>◌ֵ (sere) (reducing to ◌ִ or ◌ִ)</p>	<i>Hifil</i> in <i>perf</i> & <i>part</i>
◌ִ (hireq) or ◌ִ (segol)	<i>Nifal</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
◌ֶ (shureq)	<i>Hofal</i> 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-forfe* into the first root consonant, rather than the last consonant. For example, the root סֵב can be inflected in imperfect, *qal* according to the pattern of יִסֵב (3MS), הִסֵב (3FS/2MS), הִסֵבִי (2FS), etc.
- (5) Stative verbs may take alternate vowels to the pattern of סֵב given in the preceding charts. For example, the stative קֵל (“be light”) in imperfect, *qal* takes an E-class prefix vowel where סֵב has an A-class. For example, the imperfect, *qal*, 3MS form of קֵל is יִקֵל (in contrast with יִסֵב). Also, the

participle, *qal*, active form of קָלַל is קָלַל (*MS, Ab*) (in contrast with סָבַב).

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-*ayins* instead follow a pattern similar to *ayin-vavs* and *ayin-yods* in forming the “intensives” as *poel* (= *piel*), *poal* (= *pual*), and *hitpoel* (= *hitpael*).

	<i>Poel</i>	<i>Poal</i>	<i>Hitpoel</i>
<i>Perf, 3MS</i>	סָוֵב	סָוֵב	הִסְתָּוֵב
<i>Impf, 3MS</i>	יְסֻבֵּב	יְסֻבֵּב	יְסֻתָּוֵב
<i>Impv, 2MS</i>	סָוֵב	[none]	הִסְתָּוֵב
<i>Inf, Cs/Ab</i>	סָוֵב	סָוֵב	הִסְתָּוֵב
<i>Part, MS, Ab</i>	מְסֻבֵּב	מְסֻבֵּב	מְסֻתָּוֵב

- ✓ 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-vavs* and *ayin-yods* in forming *pilpel* and *hitpalpel* stems. For example, the root גָּלַל (“roll”) hypothetically can appear in these stems in perfect, 3MS: גָּלַל is *pilpel* (= *piel*) and הִתְגָּלַל is *hitpalpel* (= *hitpael*).

3. Summary of characteristics of *ayin-vavs*, *ayin-yods*, and double-*ayins*

- a. The following is a succinct summary of the major characteristics of these *ayin* weakness verbs

- (1) *Ayin-vavs* and *ayin-yods* 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-nuns* [like נָגַשׁ] and *pe-yod/vavs* 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, $\text{□}^{\text{h}}\text{□}$, $\text{□}^{\text{h}}\text{□}$, or $\text{□}^{\text{h}}\text{□}$ (with or without prefixes and suffixes) may indicate an *ayin-vav* or *ayin-yod* root.

($\text{□}^{\text{h}}\text{□}\text{□}$ can also occur with other weak verbs in *hifil*.)

(2) Double-ayins in *qal*, *nifal*, *hifil*, and *hofal*

(a) Double-ayins 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: $\text{□}^{\text{h}}\text{□}$.

(c) Occasionally the first of the doubled consonants may assimilate into the first root consonant with a *dagesh-forte* (following the pattern of *pe-nuns*).

✓ 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: $\text{□}^{\text{h}}\text{□}$.

(This situation commonly occurs with a *pe-nun* root.)

(3) The prefix vowels for *ayin-vavs*, *ayin-yods*, and double-ayins provide clues to the conjugations and stems (in *qal*, *nif*, *hif*, and *hof*).

Verb Prefix Vowels	
$\text{□}^{\text{h}}\text{□}$ (<i>qames</i>) (reducing to $\text{□}^{\text{h}}\text{□}$ or $\text{□}^{\text{h}}\text{□}$)	<i>Qal</i> in <i>impf</i> ¹
	<i>Nifal</i> in <i>perf</i> & <i>part</i>
	<i>Hifil</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
$\text{□}^{\text{h}}\text{□}$ (<i>sere</i>) (reducing to $\text{□}^{\text{h}}\text{□}$ or $\text{□}^{\text{h}}\text{□}$)	<i>Hifil</i> in <i>perf</i> & <i>part</i>
$\text{□}^{\text{h}}\text{□}$ (<i>hireq</i>) or $\text{□}^{\text{h}}\text{□}$ (<i>segol</i>)	<i>Nifal</i> in <i>impf</i> , <i>impv</i> & <i>inf</i>
$\text{□}^{\text{h}}\text{□}$ (<i>shureq</i>)	<i>Hofal</i> in all conjugations

¹ Stative verbs with *ayin* weaknesses may take a *sere* prefix vowel in imperfect, *qal*.

(4) *Ayin-vavs*, *ayin-yods*, and *double-ayins* 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) רָוַם (Dt 17:20) > רָוַם, *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) בָּאָה (Ge 15:17) > בָּאָה, *perf, qal, 3FS*, “it went”

This word cannot be from a root בָּאָה, since no such root exists. (Also, the accent indicates that the form cannot be perfect, *qal, 3MS* from such a root.) The בָּאָה 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) > רָב, *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) יָנוּעַ (Am 9:9) > יָנוּעַ, *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) > הֵנִיס, *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) וַיִּמְדְּדוּ (Ex 16:18) > וַיִּמְדְּדוּ, *impf, qal, 3MP + vav cons*, “and they measured”

The *dagesh-forte* in the second root consonant suggests a *double-ayin* root.

(7) תִּשְׁרָד (Is 33:1) > תִּשְׁרָד, *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 יִשָּׁר root. Thus, the root is double-*ayin*.

(8) מִתְגֹּרֵר (1Ki 17:20) > גֹּר, *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 NUMBERS¹

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	אֶחָד	אַחַת	אַחַת	First	רִאשׁוֹן	רִאשׁוֹנָה
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי	Second	שֵׁנִי	שֵׁנִית
Three	שְׁלוּשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת	Third	שְׁלִישִׁי	שְׁלִישִׁית
Four	אַרְבַּע	אַרְבַּע	אַרְבַּעַה	אַרְבַּעַת	Fourth	רְבִיעִי	רְבִיעִית
Five	חֲמִישׁ	חֲמִשׁ	חֲמִשָּׁה	חֲמִשֶּׁת	Fifth	חֲמִישִׁי	חֲמִישִׁית
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשֶׁת	Sixth	שִׁשִּׁי	שִׁשִּׁית
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת	Seventh	שְׁבִיעִי	שְׁבִיעִית
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת	Eighth	שְׁמִינִי	שְׁמִינִית
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַה	תֵּשַׁעַת	Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Ten	עָשָׂר	עָשָׂר	עָשָׂרָה	עָשָׂרֶת	Tenth	עֲשִׂירִי	עֲשִׂרִית

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.

‣ חֲמִשָּׁה שָׁנִים = “five years” (Ge 5:6)

‣ וְאַרְבָּעָה אֲרָבָּעָה = “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 בָּנִים = “three sons” (Ge 6:10)

‣ שִׁבְעַת כְּבָשֹׂת = “seven ewe lambs” (Ge 21:29)

(3) The numbers can take pronominal suffixes.

‣ שְׁלֹשָׁתָם = “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 ראש (“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.

	<i>Masculine</i> (Used with masculine nouns)	<i>Feminine</i> (Used with feminine nouns)
Eleven	אַחַד עָשָׂר ¹	אַחַת עֶשְׂרֵה
Twelve	שְׁנַיִם עָשָׂר ²	שְׁתֵּי עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ 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 יִלְדָּיו = “his eleven children” (Ge 32:23; Eng 32:22)
- ▶ שְׁתֵּי 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)
- ▶ נְשִׁים 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.

¹ Alternate forms for “eleven” are עֶשְׂרֵי עָשָׂר (*M*), עֶשְׂרֵי עֶשְׂרֵה (*F*).

² Alternate forms for “twelve” are שְׁנֵי עָשָׂר (*M*), שְׁנֵי 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 מֵאוֹת according to the following pattern.

מֵאוֹת = “100”

מֵאוֹתַיִם = “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”

אֶלְפַּיִם = “2000” (*Du*)

שְׁלֹשָׁת אֶלְפִים = “3000,” etc.²

Lesson 25: EXERCISES

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

	Word	Translation	Notes
(1)	אֶלֶף	thousand (<i>NMS</i>)	<i>Du</i> : אֶלְפַּיִם = “2000”; <i>P</i> : אֶלְפִי, אֶלְפִים = “thousands”
(2)	בוא	(to) come, go, enter (<i>V</i>)	Appears in Lesson 5 vocabulary as בא (<i>perf, qal, 3MS</i>)
(3)	בוש	(to) be ashamed (<i>V</i>)	
(4)	גם	also, likewise, again (<i>adv</i>)	
(5)	יהודה	Judah (<i>proper N</i>)	יְהוּדִי (<i>adj MS</i>) = “Jewish, Jew”
(6)	כון	נָכוֹן (<i>nif</i>): he was fixed, firm, established; הֵכִין (<i>hif</i>): he made firm, established (<i>V</i>)	Does not occur in <i>qal</i>

¹ Note the pattern of the feminine noun מֵאוֹת requiring a coordinate masculine noun שְׁלֹשׁ.

² Note the pattern of the masculine noun אֶלְפִים requiring a coordinate feminine noun שְׁלֹשָׁת.

(7)	כֶּסֶף	silver (<i>NMS</i>)	No <i>P</i>
(8)	מֵאָה	hundred (<i>NFS</i>)	<i>Cs</i> : מֵאָת; <i>Du</i> : מֵאָתַיִם = “200”; <i>P</i> : מֵאוֹת = “hundreds”
(9)	מוֹת	(to) die (<i>V</i>)	
(10)	מִנְחָה	gift, offering (<i>NFS</i>)	
(11)	סָבַב ¹	he surrounded, went around, turned around (<i>V</i>)	
(12)	סוּר	(to) turn aside (<i>V</i>)	
(13)	עָשָׂר (<i>M</i>), עֶשְׂרֵה (<i>F</i>)	ten (<i>NM/FS</i>)	<i>P</i> : עֶשְׂרִים = “twenty”; עֶשְׂרִי (<i>M</i>), עֶשְׂרִית (<i>F</i>) = “tenth”; spelled עָשָׂר (<i>M</i>) and עֶשְׂרֵה (<i>F</i>) when combined with units to form numbers “11” to “19”
(14)	פָּקַד	he took care of, sought, missed, appointed (<i>V</i>)	
(15)	קוּם	(to) rise, stand (<i>V</i>)	
(16)	קָלַל ²	קָל (<i>qal</i>): he was light, despised (<i>V</i>)	
(17)	שָׁם	(to) set, place (<i>V</i>)	Root also spelled as שׁוּם
(18)	שׁוּב	(to) turn, return (<i>V</i>)	
(19)	שְׁמוֹנֶה (<i>M</i>), שְׁמוֹנֵה (<i>F</i>)	eight (<i>NM/FS</i>)	<i>P</i> : שְׁמוֹנִים = “eighty”; שְׁמוֹנִי (<i>M</i>), שְׁמוֹנִית (<i>F</i>) = “eighth”
(20)	תֵּשַׁע (<i>M</i>), תֵּשְׁעֵה (<i>F</i>)	nine (<i>NM/FS</i>)	<i>P</i> : תֵּשְׁעִים = “ninety”; תֵּשְׁעִי (<i>M</i>), תֵּשְׁעִית (<i>F</i>) = “ninth”

¹ For this verb *perf*, *qal*, *3MS* may also be spelled as סָבַב, as indicated earlier in this lesson.

² The root is employed as the lexical form for this word since the *perf*, *qal*, *3MS* form (קָלַל) 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:* כָּרַבּוּ (Hos 4:7) ⇒ *Answer:* > רַבַּב, *inf, qal, Cs + כ prep + PS 3MP*, “as they were increasing”

- | | |
|-------------------------------------|--------------------------------|
| (1) לָעוֹף (Pr 26:2) | (14) מִבִּישׁ (Pr 10:5) |
| (2) יִיאָר (Nu 22:6) | (15) וַחֲתוּ (Is 20:5) |
| (3) וַגְּלִיתִי (Is 65:19) | (16) תָּם (Lv 25:29) |
| (4) יִסְירוּ (Is 5:23) | (17) תִּשְׁבִּינָה (Eze 16:55) |
| (5) עֹר (2Ki 25:7) | (18) הָרִיעוּ (Jos 6:10) |
| (6) יִדִּין (Ge 49:16) | (19) תִּחַנְּם (Dt 7:2) |
| (7) וַיִּתְמַדֶּר (1Ki 17:21) | (20) וַיִּדֶּד (Job 20:8) |
| (8) צֹר (Is 8:16) | (21) מָתָה (Ge 35:18) |
| (9) הִוָּדְעִי (Jer 31:19) | (22) נָבוֹן (Ge 41:33) |
| (10) שָׁרִים (2Sa 19:36; Eng 19:35) | (23) שָׁבַת (1Sa 7:2) |
| (11) קָלְקַל (Eze 21:26; Eng 21:21) | (24) הִשְׁמֹות (Job 16:7) |
| (12) יִכּוֹנֵן (Is 62:7) | (25) תָּדַם (La 2:18) |
| (13) לְהַנִּיחַ (Eze 44:30) | (26) שָׁמִי (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

אִכָּה 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-alefs* 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 מָ□□. The following chart illustrates, using מָצָא as a model.

	Perfect	
	מָשַׁל	מָצָא
<i>Qal, 3MS</i>	מִשַּׁל	מִצָּא
<i>Nif, 3MS</i>	נִמְשַׁל	נִמְצָא
<i>Pual, 3MS</i>	מִשַּׁל	מִצָּא
<i>Hof, 3MS</i>	הִמְשַׁל	הִמְצָא

- (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: מִצָּאֵת (2MS), מִצָּאֵת (2FS), מִצָּאֵתִי (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*.

	משל	מצא
Impf, qal, 3MS	יִמְשַׁל	יִמְצֵא
Impv, qal, 2MS	מִשַּׁל	מִצֵּא

- ✓ See Appendix 3, paradigm 13, for other vowel changes from the strong verb and for the full *lamed-alef* conjugation.

- (3) Several *lamed-alefs* are E-class stative verbs, such as יִרָא (“he was afraid”) and מִלֵּא (“he was full”). As their lexical forms indicate, they require a *sere* before the *alef* in perfect, *qal*, where other *lamed-alefs* have a *qames* (as illustrated by comparing יִרָא and מִלֵּא with מִצָּאֵת). In participle, *qal*, active, stative *lamed-alefs* follow the pattern of מִלֵּא (MS), מִלֵּאֵה (FS), etc.

2. *Lamed-he* verbs

- a. *Lamed-he* verbs have a final *he*, like the verb גָּלַה (“he uncovered”). At one time Hebrew had some roots that were *lamed-vav* (לִוּ) and *lamed-yod* (לִיּ); however, they all evolved into *lamed-he* roots. At certain points in the conjugation of *lamed-hes*, 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 <i>Lamed-He</i>	
הָ	<i>Perf</i> in all stems
הֶ	<i>Impf</i> in all stems
	<i>Part</i> , <i>MS</i> , <i>Ab</i> in all stems except <i>qal</i> , <i>pass</i>
הֵ	<i>Impv</i> in all stems
	<i>Inf</i> , <i>Ab</i> in <i>piel</i> (sometimes), <i>hif</i> , & <i>hof</i>
הִ	<i>Inf</i> , <i>Ab</i> in <i>qal</i> , <i>nif</i> , <i>piel</i> (sometimes), <i>pual</i> , & <i>hit</i>

(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 (הַתָּ).

	משל	גלה
<i>Perf, qal, 3FS</i>	מִשְׁלָהּ	גָּלְתָּהּ

[2] The *lamed-he* drops out with other vowel endings.

	משל	גלה
<i>Perf, qal, 3CP</i>	מִשְׁלוֹ	גָּלוֹ
<i>Impf, qal, 2FS</i>	תִּמְשְׁלִי	תִּגְלִי

(b) When consonantal endings are added, the *lamed-he* becomes a *yod* in the form of יָ (hireq-yod), יֵ (sere-yod), or יֹ (segol yod).

	משל	גלה
<i>Perf, qal, 2MS</i>	מִשְׁלָתָּ	גָּלִיתָ
<i>Perf, nif, 2FS</i>	נִמְשַׁלְתִּי	נִגְלִיתִי
<i>Impf, piel, 3FP</i>	תִּמְשַׁלְנָה	תִּגְלִינָה

(3) In all infinitive, construct forms the *lamed-he* is replaced with וְ.

	משל	גלה
<i>Inf, qal, Cs</i>	מִשְׁלוֹ	גָּלוֹת
<i>Inf, nif, Cs</i>	הִמְשַׁלְוֹ	הִגְלוֹת
<i>Inf, piel, Cs</i>	מִשְׁלוֹ	גָּלוֹת

(4) In participle, *qal*, passive, the *lamed-he* becomes a *yod*.

	משל	גלה
<i>Part, qal, pass, MS, Ab</i>	מְשׁוּל	גָּלוּי
<i>Part, qal, pass, MP, Ab</i>	מְשׁוּלִים	גָּלוּיִם

✓ 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.

	מָשַׁל	גָּלָה	הָיָה	רָאָה
<i>Impf, qal, 3MS, jussive</i>	יִמְשַׁל	יִגַּל	יְהִי	יִרְאֶה
<i>Impf, hif, 3MS, jussive</i>	יִמְשִׁיל	יִגַּל	[none]	[none]
<i>Impf, qal, 3MS + vav cons</i>	וַיִּמְשַׁל	וַיִּגַּל	וַיְהִי	וַיִּרְאֶה
<i>Impf, hif, 3MS + vav cons</i>	וַיִּמְשִׁיל	וַיִּגַּל	[none]	וַיִּרְאֶה

3. Summary of characteristics of *lamed-alefs* and *lamed-hes*

- 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 <i>Lamed-He</i>	
הָ□̄	<i>Perf</i> in all stems
הָ□̄̇	<i>Impf</i> in all stems
	<i>Part, MS, Ab</i> in all stems except <i>qal, pass</i>
הָ□̄̇̇	<i>Impv</i> in all stems
	<i>Inf, Ab</i> in <i>piel</i> (sometimes), <i>hif</i> , & <i>hof</i>
הָ□̄̇̇̇	<i>Inf, Ab</i> in <i>qal, nif, piel</i> (sometimes), <i>pual</i> , & <i>hit</i>

(b) The *lamed-he* may drop out or become a *yod* or *tav*.

[1] *Lamed-he* drops out before some vowel verb endings (יִ□□, יִ□□◁, and יִ□□◁) and in two imperfect forms without an ending: jussive and *vav* consecutive (□□◁ and □□◁י).

[2] *Lamed-he* becomes *yod* before a consonantal verb ending (יִתִּ□□, יִתִּ□□, and יִנָּה□□) and in participle, *qal*, passive (יִתִּ□□).

[3] *Lamed-he* becomes *tav* before a הִ□ ending (הִתִּ□□).

(c) In infinitive, construct the *lamed-he* is replaced with an תִּ ending (תִּ□□).

(A *tav* suffix also appears in infinitive, construct in some *pe-nuns* [like נָגַשׁ] 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) נִעְנָה (Is 53:7) > עָנָה, *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 *ICP*.

(2) שִׁתֵּה (Ge 24:14) > שָׁתָה, *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) יִבְכוּ (Nu 11:13) > בָּכָה, *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) וְכִלִּיתִי (Eze 6:12) > כָּלָה, *perf, piel, ICS + vav cons*, “I will accomplish”

Lamed-he becomes a *yod* with a consonantal verb suffix.

- (5) לְפַדּוֹת (2Sa 7:23) > פָּדָה, *inf, qal, Cs* + ל 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) וַיִּפֹּן (Ex 2:12) > פָּנָה, *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 summarizes 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□, □י□, □י□ 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 לִיָּ□□) 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 <i>Impf</i> , <i>Qal</i>	Options for Weak Verb
◊ (qames)	<i>Ayin-vav</i> , <i>ayin-yod</i> , double- <i>ayin</i>
◊ (sere)	<i>Pe-yod/vav</i> , double- <i>ayin</i> ¹
◊ (hireq)	<i>Pe-nun</i> , <i>lamed-he</i> , double- <i>ayin</i>

- (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	
י◊ (holem-vav)	<i>Pe-yod/vav</i>	In <i>nif</i> (perf and part)
		In <i>hif</i> (all conjugations)
י◊ (shureq)	<i>Pe-yod/vav</i>	In <i>hof</i> (all conjugations)
	<i>Ayin-vav</i> , <i>ayin-yod</i> , double- <i>ayin</i>	

- 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

¹ *Qames* is the typical prefix vowel for double-*ayins* in imperfect, *qal*. However, stative double-*ayins* can take a *sere*, and some double-*ayins* (that have forms following the *pe-nun* pattern) can take *hireq*.

segolate form (תִּקְוָה).

(2) In *lamed-he* the infinitive, construct ends with לַה 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)	בִּגְדֵי	garment, cloth (NMS)	P: בִּגְדֵי, בִּגְדִים
(3)	גְּבוּל	border, boundary, territory (NMS)	
(4)	דֶּרֶךְ	way, road, path, journey, manner (NMS)	P: דְּרָכִי, דֶּרֶכִּים
(5)	חֵיל	strength, wealth, army (NMS)	Cs: חֵיל; P: חֵילִים
(6)	יַעֲקֹב	Jacob (<i>proper N</i>)	
(7)	כָּלָה	he completed, finished (V)	
(8)	לֵוִי	(a) Levi (<i>proper N</i>) (b) Levite (<i>adj MS</i>)	P: לְוִיִּם = “Levites”
(9)	מָצָא	he found, met (V)	
(10)	מִשְׁפָּחָה	clan (NFS)	
(11)	נַחֲלָה	inheritance, heritage, possession (NFS)	P: נַחֲלוֹת
(12)	עוֹן	sin, guilt, punishment (NMS)	Cs: עוֹן; S also עוֹן, עוֹנִים; P: עוֹנוֹת or עֲוֹנוֹת
(13)	עֵת	time (NM/FS)	Cs: עֵת, עֵתִי; S with PS: עֵתוֹ, עֵתָהּ, etc.; P: עֵתִים

(14)	צֹאן	small cattle, sheep, goats, flock(s) (<i>NFS</i>)	
(15)	קִרְבִּי	inward part, midst (<i>NMS</i>)	<i>S</i> with <i>PS</i> : קִרְבִּי, קִרְבִּי, etc.; <i>P</i> with <i>PS</i> : קִרְבִּי
(16)	רָשָׁע	guilty, wicked (<i>adj MS</i>)	<i>FS</i> : רָשָׁעָה; <i>MP</i> : רָשָׁעִים, רָשָׁעִי
(17)	שָׂאוּל	Saul (<i>proper N</i>)	
(18)	שָׁם	there (<i>adv</i>)	
(19)	שַׁעַר	gate (<i>NMS</i>)	<i>P</i> : שַׁעַרִים, שַׁעַרִי
(20)	שָׁתָה	he drank (<i>V</i>)	<i>Pual</i> and <i>hif</i> for this verb use the root שָׁקָה (“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*: רָפְאוּתָם (Eze 34:4) ⇒ *Answer*: > רָפָא, *perf*, *piel*, 2MP, “you healed”

(1)	קָנִיתָ (Ex 15:16)	(13)	אָבִים (Eze 3:7)
(2)	עָלָה (Ge 38:13)	(14)	לָגַשְׁתָּ (Jdg 20:23)
(3)	יַחֲטָא (Lv 4:3)	(15)	וְהוֹכַח (Job 33:19)
(4)	מָלָה (Jos 5:4)	(16)	שָׁנְאָה (Pr 8:13)
(5)	תָּבַלָה (Ex 18:18)	(17)	וְחִיתָהּ (Ge 12:13)
(6)	לְהַבְנוֹתָ (Hag 1:2)	(18)	כָּסוּי (Ps 32:1)
(7)	צָאָה (Ge 8:16)	(19)	תְּחוּלְלֶכֶם (Is 51:2)
(8)	יִרְצָךְ (2Sa 24:23)	(20)	גָּלוּ (Jos 10:18)
(9)	כָּמַתְעִתֶּהּ (Ge 27:12)	(21)	הִרְבֵּיתִי (Hos 2:10; Eng 2:8)
(10)	וְהִפִּיץ (Dt 4:27)	(22)	וְתִלְדָּנָהּ (Jer 29:6)
(11)	חָרָהּ (1Sa 20:7)	(23)	מִבְּנִים (Jer 49:7)
(12)	תִּצְפֶּה (Ex 26:29)	(24)	יִדְרֹךְ (Is 28:28)

(25) וְרָעִי (SS 1:8)

(26) וַיָּשָׁב (Ge 26:18)

(27) הוֹאֵלֶתָ (1Ch 17:27)

(28) וַתַּחֲיִי (Ge 19:20)

(29) הַזֵּנָה (Hos 4:18)

(30) שָׂא (Ge 13:14)

(31) וַיִּסָּב (Ge 42:24)

(32) וַנִּבְאֲתִי (Eze 37:7)

(33) תִּאֲפִינָה (Lv 23:17)

(34) יִכְלֹךְ (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
<i>Alef</i> [<i>Aleph</i>]	אֵלֶף	א	ʾ	{ silent }	
<i>Bet</i>	בֵּית	ב	b ḇ [bh, v]	<i>b</i> as in <i>boy</i> <i>v</i> as in <i>vine</i>	
<i>Gimel</i>	גִּמֵּל	ג	g ḡ [gh]	<i>g</i> as in <i>girl</i>	<i>g</i> as in <i>girl</i> <i>g</i> as in <i>leg</i>
<i>Dalet</i>	דָּלֶת	ד	d ḏ [dh]	<i>d</i> as in <i>door</i>	<i>d</i> as in <i>door</i> <i>th</i> as in <i>thin</i>
<i>He</i>	הֵא	ה	h	<i>h</i> as in <i>hat</i>	
<i>Vav</i> [<i>Waw</i>]	וּו	ו	v [w]	<i>v</i> as in <i>vine</i>	<i>w</i> as in <i>well</i>
<i>Zayin</i>	זַיִן	ז	z	<i>z</i> as in <i>zeal</i>	
<i>Het</i>	חֵית	ח	ḥ [ch]	<i>ch</i> as in <i>Bach</i>	
<i>Tet</i>	טֵית	ט	ṭ	<i>t</i> as in <i>time</i>	<i>t</i> as in <i>cut</i>
<i>Yod</i>	יּוֹד	י	y	<i>y</i> as in <i>yes</i>	
<i>Kaf</i> [<i>Kaph</i>]	כֵּף	כ	k ḵ [kh]	<i>k</i> as in <i>king</i> <i>ch</i> as in <i>Bach</i>	
<i>Lamed</i>	לָמֶד	ל	l	<i>l</i> as in <i>let</i>	
<i>Mem</i>	מֵם	מ	m	<i>m</i> as in <i>met</i>	
<i>Nun</i>	נוֹן	נ	n	<i>n</i> as in <i>net</i>	
<i>Samek</i>	סָמֶךְ	ס	s	<i>s</i> as in <i>set</i>	
<i>Ayin</i>	עֵין	ע	ʿ	{ silent }	
<i>Pe</i>	פֵּא	פ	p ḵ [ph, f]	<i>p</i> as in <i>pet</i> <i>f</i> as in <i>fun</i>	
<i>Sade</i>	צָדֵי	צ	ṣ	<i>ts</i> as in <i>nets</i>	
<i>Qof</i> [<i>Qoph</i>]	קוֹף	ק	q [k]	<i>k</i> as in <i>king</i>	<i>k</i> as in <i>bark</i>
<i>Resh</i>	רֵישׁ	ר	r	<i>r</i> as in <i>rich</i>	

<i>Sin</i>	שׁין	שׂ	ś	<i>s</i> as in <i>set</i>	
<i>Shin</i>	שׁין	שׂ	š [sh]	<i>sh</i> as in <i>shoe</i>	
<i>Tav [Taw]</i>	תָּו	תּ	t t̲ [th]	<i>t</i> as in <i>time</i>	<i>t</i> as in <i>time</i> <i>th</i> as in <i>thin</i>

b. Consonantal groups

(1) Final forms: ך, ם, ן, ף, and ץ. These forms appear at the end of a word.

(2) *Begadkefats*: 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 *shevas*, which are always vocal

[2] Prefer A class vowels before and after them

[3] Cannot take a *dagesh-forte*.

(b) In some situations ה 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 וּ], so that it retains its full consonantal character.)

(b) ו and י may become naturally-long vowels.

(6) Sibilants: ז, ס, צ, ש, and שׂ

These consonants exchange positions with the ת of the *Hitpael* prefix תִּתְ.

2. VOWELS

a. Vowel chart

(1) Full Vowels

(a) Short

Name		Form	Trans-literation	Pronunciation	
English	Hebrew			Modern	Traditional
<i>Patah</i>	פַּתַּח	◻	a	<i>a</i> as in <i>father</i>	<i>a</i> as in <i>had</i>
<i>Segol</i>	סֶגוֹל	◻	e	<i>e</i> as in <i>bed</i>	
<i>Hireq</i>	הִירֵק	◻	i	<i>i</i> as in <i>machine</i>	<i>i</i> as in <i>hit</i>

<i>Qames-hatuf</i>	קָמֶץ חָטוּף	◻ָ	o	<i>o</i> as in <i>row</i>	<i>o</i> as in <i>top</i>
<i>Qibbus</i>	קִבּוּץ	◻ֻ	u	<i>u</i> as in <i>rule</i>	<i>u</i> as in <i>nut</i>

(b) Long

<i>Qames</i>	קָמֶץ	◻ָ	ā	<i>a</i> as in <i>father</i>	
<i>Sere</i>	צֶרִי	◻ֵ	ē	<i>e</i> as in <i>bed</i>	<i>e</i> as in <i>they</i>
<i>Holem</i>	חֹלֶם	◻ֹ	ō	<i>o</i> as in <i>row</i>	

(c) Naturally-long

<i>Sere-yod</i>	צֶרִי יוֹד	◻ֵי	ê	<i>e</i> as in <i>they</i>	
<i>Hireq-yod</i>	הִירֶק יוֹד	◻ִי	î	<i>i</i> as in <i>machine</i>	
<i>Holem-vav</i> [-waw]	חֹלֶם וָו	◻ֹו	ô	<i>o</i> as in <i>row</i>	
<i>Shureq</i>	שׁוּרֶק	◻ֹוּ	û	<i>u</i> as in <i>rule</i>	

(2) Half vowels

(a) Simple *sheva*

<i>Sheva</i> [<i>Shewa</i>]	שְׁוָא	◻ְ	e ¹	<i>e</i> as in <i>below</i> (or silent)	
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(b) Composite *shevas*

<i>Hatef-patah</i>	חֲטַף פָּתַח	◻ְּ	ă	<i>a</i> as in <i>father</i>	<i>a</i> as in <i>had</i>
<i>Hatef-segol</i>	חֲטַף סֶגוֹל	◻ְֿ	ĕ	<i>e</i> as in <i>bed</i>	
<i>Hatef-qames</i>	חֲטַף קָמֶץ	◻ְֹ	ō	<i>o</i> as in <i>row</i>	<i>o</i> as in <i>top</i>

- b. The characteristics of the furtive *patah*, *qames-hatuf*, and half vowels are described in section 4 of this Appendix.

3. ACCENTING

- Most words are accented on the final syllable, but may be accented on the next to the last (penultimate) syllable.
- A *meteg* is a secondary accent which causes one to pause in pronunciation.
- The *MT* has numerous disjunctive and conjunctive accents. Two key disjunctive

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 *shevas* 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) ם cannot close a syllable, leaving it open [CVʔ].
- (6) ם cannot close a final syllable (that is, the last syllable in a word), leaving it open [cvh]

² An exception occurs when the prefixed *vav* conjunction appears as a *shureq* (ֿ). 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.

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 נ after the vowel [CV²C].

d. A furtive *patah* may occur under פ, פ, or ו 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 *shevas* (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 פֿֿ or פֿֿֿ the first vowel is *qames-hatuf*.)⁴
- (2) If an unaccented פֿ is followed by a silent *sheva*, it is a *qames-hatuf*. If פֿ is followed by a vocal *sheva*, it is a *qames*.
 - ✓ In this Grammar a *meteg* helps to make this distinction. פֿֿ indicates a *qames-hatuf* followed by a silent *sheva*, while פֿֿֿ is a *qames* followed by a vocal *sheva*.
- (3) The vowel פֿ 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*).

⁴ See Lesson 6A.2b(4) and 6B.2b(4).

- h. See the next section for a description of how *dageshes* 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 (ב, ג, ד, כ, פ, ת) 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 ם or ן.
- b. A *dagesh-forte*, which doubles a letter, can appear in any consonant except the gutturals (א, ה, ח, ע) and ך. 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 ך = הַ
 - (2) Before א and ן = הֶ
 - (3) Before א, ע, and ך = הֵ
 - (4) Before an accented א or ע = הֹ
 - (5) Before every ן and before an unaccented א or ע = הֻ

7. PREFIXED PREPOSITIONS

- a. The rules for pointing the prefixed prepositions בּ, בַּ, and לְ (using בּ as an example):
- (1) In most situations = בּ
 - (2) Before בְּ = בַּ
 - (3) Before בִּי = בִּי
 - (4) Before a guttural with a composite *sheva* it takes the corresponding short vowel (בֶּ, בֵּ, בִּי).
 - ✓ Special cases where א with a composite *sheva* loses its vowel (using לְ as an example):
 - ▶ Before אֲדָנִי = לְאֲדָנִי (“to [the] Lord”)
 - ▶ Before אֱלֹהִים = לְאֱלֹהִים (“to God”)
 - ▶ Before אָמַר = לְאָמַר (“to say”)
 - (5) Before יְהוָה = בִּיהוָה (“to [the] LORD”)
 - (6) Before בְּ frequently = בַּ
 - (7) Before a definite article the ה drops out and the preposition takes the pointing of the article (as in בְּהַ + בּ = בַּ).
- b. The rules for pointing the prefixed מִן:
- (1) In most situations = מִן
 - (2) Before a guttural or מִן = מִן
 - (3) Before מִי = מִי
 - (4) Before a definite article the ה remains in place (מִן + הַ = מִן).

8. VAV CONJUNCTION

- a. In most situations = וְ
- b. Before בְּ and before the labials (בּ, מִ, פּ) = וּ (that is, וּבְ, וּמִ, וּפּ)
- c. Before יְ = וַיְ
- d. Before a guttural with a composite *sheva* it takes the corresponding short vowel (וֶ, וֵ, וִי).
- ✓ Special cases where א with a composite *sheva* loses its vowel:
 - ▶ Before אֲדָנִי = וְאֲדָנִי (“and [the] Lord”)
 - ▶ Before אֱלֹהִים = וְאֱלֹהִים (“and God”)

- e. Before יהוה = יהוה (“and [the] LORD”)
- f. Before ל frequently = ל
- g. When attached to a definite article or a prefixed preposition, the article or preposition remains intact and unchanged by ל.

9. NOUNS AND ADJECTIVES

- a. The common endings for nouns and adjectives:

	SINGULAR		PLURAL	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
<i>M</i>	[none]	[none]	ים	י
<i>F</i>	ה	ת	ות	ות

- b. The dual endings for nouns:

	DUAL	
	<i>Absolute</i>	<i>Construct</i>
<i>M or F</i>	ים	י

- c. Common nouns that are irregular:

SINGULAR		PLURAL		
<i>Ab</i>	<i>Cs</i>	<i>Ab</i>	<i>Cs</i>	
אב	אבי	אבות	אבות	(“father” [<i>M</i>])
אח	אחי	אחים	אחי	(“brother” [<i>M</i>])
איש	איש	אנשים	אנשי	(“man” [<i>M</i>])
אשה	אשת	נשים	נשי	(“woman” [<i>F</i>])
בית	בית	בתים	בתי	(“house” [<i>M</i>])
בן	בן בן	בנים	בני	(“son” [<i>M</i>])
בת	בת	בנות	בנות	(“daughter” [<i>F</i>])
יום	יום	ימים	ימי	(“day” [<i>M</i>])
כלי	כלי	כלים	כלי	(“vessel” [<i>M</i>])
פה	פי	פיות פיות	—	(“mouth” [<i>M</i>])
ראש	ראש	ראשים	ראשי	(“head” [<i>M</i>])

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.

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	אֲנִי	1CP	אֲנִי
2MS	אַתָּה	2MP	אַתָּם
2FS	אַתְּ	2FP	אַתֶּן
3MS	הוּא, הוּנָה, הוּ	3MP	הֵם, הֵמָּה
3FS	הִיא, הִיאָה	3FP	הֵנָּה, הֵנָּה

- c. Pronominal suffixes for plural nouns. (Also used with adjectives, participles, and

<i>1CS</i>	יִי	<i>1CP</i>	יִינוּ
<i>2MS</i>	יִיךְ	<i>2MP</i>	יִיכֶם
<i>2FS</i>	יִיךָ	<i>2FP</i>	יִיכֶן
<i>3MS</i>	יִיו	<i>3MP</i>	יִיהֶם [יִיִם]
<i>3FS</i>	יִיהָ	<i>3FP</i>	יִיהֶן [יִיִן]

- ✓ Clues for recognizing pronominal suffixes on plural nouns:
- (1) The *ICS* pronominal suffix on plural nouns is יָם.
 - (2) The other pronominal suffixes for plural nouns also have a *yod* (יָם, יָם, יָם, יָם, יָם, יָם, יָם, יָם, יָם).
 - (3) An exception can occur with nouns that have the plural ending of ות or ת. Such nouns may take the pronominal suffixes of מֶם (*3MP*) and נֶם (*3FP*), in which case the suffixes have no *yod* (as in שמותם or שמורתן = “their names”).

d. Pronominal suffixes for finite verbs (perfect, imperfect, and imperative):

	On finite verbs ending with vowels	On finite verbs ending with consonants	
		<i>Perfects verbs</i> ⁵	<i>Imperfect and imperative verbs</i>
1CS	נִי ⁶	נִי	נִי, נִי
2MS	ךָ	ךָ	ךָ, כֵּךְ
2FS	ךְ	ךָ, כֵּךְ	ךָ
3MS	ו, הוּ	הוּ, הוּ	הוּ, הוּ
3FS	הָ	הָ	הָ, הָ, הָ
1CP	נוּ	נוּ	נוּ, נוּ
2MP	כֶּם	כֶּם	כֶּם
2FP	כֶּן	כֶּן	כֶּן
3MP	ם	ם, ם	ם
3FP	ן	ן, ן	ן

⁵ A silent *sheva* may also appear before the first consonant of the suffixes in *ICS*, *3MS*, and *ICP*.

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 genitively 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:

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	אֲנִי	“me”	<i>1CP</i>	אֲנֵנוּ	“us”
<i>2MS</i>	אַתָּךְ	“you”	<i>2MP</i>	אַתְּכֶם	“you”
<i>2FS</i>	אַתְּךְ	“you”	<i>2FP</i>	אַתְּכֶן	“you”
<i>3MS</i>	אֹתוֹ	“him, it”	<i>3MP</i>	אֹתָם or אֹתֵהֶם	“them”
<i>3FS</i>	אֹתָהּ	“her, it”	<i>3FP</i>	אֹתָן or אֹתֵהֶן	“them”

11. PERSONAL PRONOUNS

a. The personal pronouns express subjective pronominal ideas:

	<i>Form</i>	<i>Translation</i>		<i>Form</i>	<i>Translation</i>
<i>1CS</i>	אֲנִי or אֲנֹכִי	“I”	<i>1CP</i>	אֲנֵנוּ	“we”
<i>2MS</i>	אַתָּה	“you”	<i>2MP</i>	אַתֶּם	“you”
<i>2FS</i>	אַתְּ	“you”	<i>2FP</i>	אַתְּנָה or אַתְּן	“you”
<i>3MS</i>	הוא	“he, it”	<i>3MP</i>	הֵם or הֵמָּה	“they”
<i>3FS</i>	היא	“she, it”	<i>3FP</i>	הֵנָּה	“they”

b. Function of personal pronouns

- (1) They can function like nouns in the nominative case, most often serving as

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	
	<i>Form</i>	<i>Translation</i>	<i>Form</i>	<i>Translation</i>
<i>MS</i>	זֶה	“this”	הַהוּא	“that”
<i>FS</i>	זֹאת	“this”	הִיא	“that”
<i>MP</i>	אֵלֶּה	“these”	הֵם or הֵנָּה	“those”
<i>FP</i>	אֵלֶּה	“these”	הֵנָּה	“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 of 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 fientive 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 אַל 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 אֶפְרָ 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	יָ□□□
3FS	הָ□□□	2MP	הָם□□□
2MS	הָ□□□	2FP	הֵן□□□
2FS	הֵן□□□	1CP	נָ□□□
1CS	הִי□□□		

- b. Clues for recognizing the stems of the perfect:

<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
⁷ □□□ _ֿ	□□□ _ֿ ◌ִ	□□□ _ֿ	□□□ _ֿ	□□□ _ֿ ◌ִ	□□□ _ֿ ◌ִ	□□□ _ֿ ◌ִ

- 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:

<i>3MS</i>	□□□ִי	<i>3MP</i>	◌ִ□□□ִי
<i>3FS</i>	□□□ִת	<i>3FP</i>	◌ִנָּה□□□ִת
<i>2MS</i>	□□□ִת	<i>2MP</i>	◌ִ□□□ִת
<i>2FS</i>	ִי□□□ִת	<i>2FP</i>	◌ִנָּה□□□ִת
<i>1CS</i>	□□□ִי	<i>1CP</i>	□□□ִנָּה

- b. Clues for recognizing the stems of the imperfect:

<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ
or	or	or	or			or
□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ	□□□ִ◌ִ			□□□ִ◌ִ

- c. The *vav* consecutive on the imperfect is typically spelled as ◌ִ◌ִ◌ִ, ◌ִ◌ִ◌ִ, or ◌ִ◌ִ, 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:

<i>2MS</i>	□□□	<i>2MP</i>	◌ִ□□□
<i>2FS</i>	ִי□□□	<i>2FP</i>	◌ִנָּה□□□

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:

<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
□□□ _˙ or ⁸□□□ _˙	□□□□ _˙ ה	□□□ _˙		□□□□ _˙ ה		□□□□ _˙ הת

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						
<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
□□□ _˙	□□□□ _˙ ה	□□□ _˙		□□□□ _˙ ה		□□□□ _˙ הת
Absolute						
□□□□ _˙ ו	□□□□ _˙ ו or □□□□ _˙ ה	□□□ _˙ or □□□ _˙	□□□ _˙	□□□□ _˙ ה	□□□□ _˙ ה	□□□□ _˙ הת

PARTICIPLE CONJUGATION

a. Clues for recognizing gender and number in any participle stem:

	Singular		Plural	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
<i>M</i>	□□□	□□□	□□□□ים	□□□□י
<i>F</i>	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:

<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
Active						
□□□		□□□מְ		□□□מְ		□□□מְתִ
Passive						
□□□	⁹□□□נְ		□□□מְ		□□□מְ	

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 (3 rd root consonant position)	ע (2 nd root consonant position)	פ (1 st root consonant position)
Guttural	Guttural (including ך)	Guttural (including ך)
א	י (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-nuns*); Lesson 24A.3 (*pe-yods*); Lesson 25A.3 (*ayin-vavs*, *ayin-yods*, and *double-ayins*); and Lesson 26A.3 (*lamed-alefs* and *lamed-hes*).
- 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.

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

ANALYSIS OF WORDS

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.

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	Conjugation	Stem	P/G/N	Additional Features	Translation
נִשְׁמָר (Hos 12:14; Eng 12:13)	שׁמַר >	<i>perf</i>	<i>nif</i>	<i>3MS</i>		“he was guarded”
וַיִּמְשֹׁל (Ps 106:41)	מִשַּׁל >	<i>impf</i>	<i>qal</i>	<i>3MP</i>	+ <i>vav cons</i>	“and they ruled”
וַהֲשִׁמַּעְתִּי (Is 43:12)	שָׁמַע >	<i>perf</i>	<i>hif</i>	<i>1CS</i>	+ <i>vav conj</i>	“and I caused to hear”
בְּרַכְנִי (Ge 27:34)	בִּרַךְ >	<i>impv</i>	<i>piel</i>	<i>2MS</i>	+ <i>PS 1CS</i>	“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 infinitives
 - (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)	> חִזַּק	<i>inf</i>	<i>piel</i>	--	<i>Cs</i>	+ <i>prep</i> לְ	“to harden”
הִפָּקֵד (1Ki 20:39)	> פָּקַד	<i>inf</i>	<i>nif</i>	--	<i>Ab</i>		“being missed”
הֹלְכִים (Ex 10:8)	> הָלַךְ	<i>part</i>	<i>qal</i> <i>act</i>	<i>MP</i>	<i>Ab</i>	+ <i>art</i>	“the ones going”
מְאַכִּילֵם (Jer 9:14; Eng 9:15)	> אָכַל	<i>part</i>	<i>hif</i>	<i>MS</i>	<i>Cs</i>	+ <i>PS 3MP</i>	“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*)

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
חֲכָמוֹת (Jdg 5:29)	> חכם	<i>adj</i>	<i>FP</i>	<i>Cs</i>		“wise women of”
יָדַיִם (Jos 8:20)	– ²	<i>N</i>	<i>FDu</i>	<i>Ab</i>		“hands”
הַטֹּבָה (Dt 1:35)	> טוב	<i>adj</i>	<i>FS</i>	<i>Ab</i>	+ <i>art</i>	“the good”
וּמִמִּקְדָּשִׁי (Eze 9:6)	> קדש	<i>N</i>	<i>MS</i>	<i>Cs</i>	+ <i>prep</i> מִן, <i>vav conj</i> , & <i>PS ICS</i>	“and from ” my sanctuary”

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.

² Sometimes no triconsonantal root can be identified for a noun.

Word	Root	Identification ³	Additional Features	Translation

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 (מִשַׁל)
2. Strong Stative Verb (קָטַן, קָטַן־שׁ, קָטַן־בֵּן)
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*) (יָרַשׁ, יָטַב)
7. Weak Verb: *Pe-Nun* (נָגַשׁ, נָפַל)
8. Weak Verb: *Ayin-Guttural* (בָּרַךְ, בָּחַר)
9. Weak Verb: *Ayin-Vav* (קָוַם)
10. Weak Verb: *Ayin-Vav* and *Ayin-Yod* (מָוַת, בּוֹשׁ, שָׁיָם, בּוֹא)
11. Weak Verb: Double-*Ayin* (סָבַב)
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 (מִשַׁל)¹

¹ The practice chart provides a structure for the student to practice the forms of the strong verb using מִשַׁל as a model. The student has the author's permission to reproduce the chart.

1. STRONG VERB PARADIGM (מָשַׁל)

	Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	מָשַׁל	נִמְשַׁל	מָשַׁל	מָשַׁל	הִמְשִׁיל	הִמְשַׁל	הִתְמַשֵּׁל
3FS	מָשַׁלָּה	נִמְשַׁלָּה	מָשַׁלָּה	מָשַׁלָּה	הִמְשִׁילָּה	הִמְשַׁלָּה	הִתְמַשֵּׁלָּה
2MS	מָשַׁלְתָּ	נִמְשַׁלְתָּ	מָשַׁלְתָּ	מָשַׁלְתָּ	הִמְשִׁילְתָּ	הִמְשַׁלְתָּ	הִתְמַשֵּׁלְתָּ
2FS	מָשַׁלְתְּ	נִמְשַׁלְתְּ	מָשַׁלְתְּ	מָשַׁלְתְּ	הִמְשִׁילְתְּ	הִמְשַׁלְתְּ	הִתְמַשֵּׁלְתְּ
1CS	מָשַׁלְתִּי	נִמְשַׁלְתִּי	מָשַׁלְתִּי	מָשַׁלְתִּי	הִמְשִׁילְתִּי	הִמְשַׁלְתִּי	הִתְמַשֵּׁלְתִּי
3CP	מָשַׁלוּ	נִמְשַׁלוּ	מָשַׁלוּ	מָשַׁלוּ	הִמְשִׁילוּ	הִמְשַׁלוּ	הִתְמַשֵּׁלוּ
2MP	מָשַׁלְתֶּם	נִמְשַׁלְתֶּם	מָשַׁלְתֶּם	מָשַׁלְתֶּם	הִמְשִׁילְתֶּם	הִמְשַׁלְתֶּם	הִתְמַשֵּׁלְתֶּם
2FP	מָשַׁלְתֶּן	נִמְשַׁלְתֶּן	מָשַׁלְתֶּן	מָשַׁלְתֶּן	הִמְשִׁילְתֶּן	הִמְשַׁלְתֶּן	הִתְמַשֵּׁלְתֶּן
1CP	מָשַׁלְנוּ	נִמְשַׁלְנוּ	מָשַׁלְנוּ	מָשַׁלְנוּ	הִמְשִׁילְנוּ	הִמְשַׁלְנוּ	הִתְמַשֵּׁלְנוּ

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשִׁיל	יִמְשַׁל	יִתְמַשֵּׁל
3FS	תִּמְשַׁל	תִּמְשַׁל	תִּמְשַׁל	תִּמְשַׁל	תִּמְשִׁיל	תִּמְשַׁל	תִּתְמַשֵּׁל
2MS	תִּמְשַׁל	תִּמְשַׁל	תִּמְשַׁל	תִּמְשַׁל	תִּמְשִׁיל	תִּמְשַׁל	תִּתְמַשֵּׁל
2FS	תִּמְשַׁלִּי	תִּמְשַׁלִּי	תִּמְשַׁלִּי	תִּמְשַׁלִּי	תִּמְשִׁילִי	תִּמְשַׁלִּי	תִּתְמַשֵּׁלִי
1CS	אֶמְשַׁל	אֶמְשַׁל	אֶמְשַׁל	אֶמְשַׁל	אֶמְשִׁיל	אֶמְשַׁל	אֶתְמַשֵּׁל
3MP	יִמְשַׁלוּ	יִמְשַׁלוּ	יִמְשַׁלוּ	יִמְשַׁלוּ	יִמְשִׁילוּ	יִמְשַׁלוּ	יִתְמַשֵּׁלוּ
3FP	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשִׁילְנָה	תִּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
2MP	תִּמְשַׁלוּ	תִּמְשַׁלוּ	תִּמְשַׁלוּ	תִּמְשַׁלוּ	תִּמְשִׁילוּ	תִּמְשַׁלוּ	תִּתְמַשֵּׁלוּ
2FP	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּמְשִׁילְנָה	תִּמְשַׁלְנָה	תִּתְמַשֵּׁלְנָה
1CP	נִמְשַׁל	נִמְשַׁל	נִמְשַׁל	נִמְשַׁל	נִמְשִׁיל	נִמְשַׁל	נִתְמַשֵּׁל

1. STRONG VERB PARADIGM (מָשַׁל)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>		<i>Hitpael</i>
<i>2MS</i>	מִשַׁל ²	הִמְשַׁל	מִשַׁל		הִמְשַׁל		הִתְמַשַּׁל
<i>2FS</i>	מִשְׁלִי	הִמְשְׁלִי	מִשְׁלִי		הִמְשִׁילִי		הִתְמַשְּׁלִי
<i>2MP</i>	מִשְׁלוּ	הִמְשְׁלוּ	מִשְׁלוּ		הִמְשִׁילוּ		הִתְמַשְּׁלוּ
<i>2FP</i>	מִשְׁלָנָה	הִמְשְׁלָנָה	מִשְׁלָנָה		הִמְשִׁלָּנָה		הִתְמַשְּׁלָנָה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
	מִשַׁל	הִמְשַׁל	מִשַׁל		הִמְשִׁיל		הִתְמַשַּׁל
Absolute							
	מִשּׁוֹל	נִמְשַׁל or הִמְשַׁל	מִשַּׁל or מִשַּׁל	מִשַּׁל	הִמְשַׁל	הִמְשַׁל	הִתְמַשַּׁל

Participle							
Active							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>MS, Ab</i> ³	מִשַּׁל		מִמְשַׁל		מִמְשִׁיל		מִתְמַשַּׁל
<i>FS, Ab</i>	מִשְׁלֶת or מִשְׁלָה		מִמְשְׁלָה		מִמְשִׁילָה		מִתְמַשְּׁלָה
<i>MP, Ab</i>	מִשְׁלִים		מִמְשְׁלִים		מִמְשִׁילִים		מִתְמַשְּׁלִים
<i>FP, Ab</i>	מִשְׁלֹת		מִמְשְׁלֹת		מִמְשִׁילֹת		מִתְמַשְּׁלֹת
Passive							
<i>MS, Ab</i>	מִשּׁוֹל	נִמְשַׁל		מִמְשַׁל		מִמְשַׁל	
<i>FS, Ab</i>	מִשּׁוֹלָה	נִמְשְׁלָה		מִמְשְׁלָה		מִמְשְׁלָה	
<i>MP, Ab</i>	מִשּׁוֹלִים	נִמְשְׁלִים		מִמְשְׁלִים		מִמְשְׁלִים	
<i>FP, Ab</i>	מִשּׁוֹלוֹת	נִמְשְׁלוֹת		מִמְשְׁלוֹת		מִמְשְׁלוֹת	

² *2MS impv* can appear in a long form, as in מִשְׁלָה (impv, qal, 2MS + ה suffix). See Lesson 17B.3.

³ Participles can also appear in construct, as in מִשְׁלִי (qal, act, MP, Cs).

2. STRONG STATIVE VERB PARADIGM (קָטַן, קָדַשׁ, כָּבַד)

	Perfect, <i>Qal</i>		
	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
3MS	כָּבַד	קָדַשׁ	קָטַן
3FS	כָּבְדָה	קָדְשָה	קָטְנָה
2MS	כָּבַדְתָּ	קָדַשְׁתָּ	קָטַנְתָּ
2FS	כָּבַדְתְּ	קָדַשְׁתְּ	קָטַנְתְּ
1CS	כָּבַדְתִּי	קָדַשְׁתִּי	קָטַנְתִּי
3CP	כָּבְדוּ	קָדְשׁוּ	קָטְנוּ
2MP	כָּבַדְתֶּם	קָדַשְׁתֶּם	קָטַנְתֶּם
2FP	כָּבַדְתֶּן	קָדַשְׁתֶּן	קָטַנְתֶּן
1CP	כָּבְדוּ	קָדְשׁוּ	קָטְנוּ ⁴

	Imperfect, <i>Qal</i>		
	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
3MS	יִכְבֹּד	יִקְדַּשׁ	יִקְטֹן
3FS	תִּכְבֹּד	תִּקְדַּשׁ	תִּקְטֹן
2MS	תִּכְבֹּד	תִּקְדַּשׁ	תִּקְטֹן
2FS	תִּכְבְּדִי	תִּקְדְּשִי	תִּקְטְנִי
1CS	אֶכְבֹּד	אֶקְדַּשׁ	אֶקְטֹן
3MP	יִכְבְּדוּ	יִקְדְּשׁוּ	יִקְטְנוּ
3FP	תִּכְבְּדֶנָּה	תִּקְדְּשֶנָּה	תִּקְטְנֶנָּה
2MP	תִּכְבְּדוּ	תִּקְדְּשׁוּ	תִּקְטְנוּ
2FP	תִּכְבְּדֶנָּה	תִּקְדְּשֶנָּה	תִּקְטְנֶנָּה
1CP	נִכְבֹּד	נִקְדַּשׁ	נִקְטֹן

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 (קָטַן, קָדַשׁ, כָּבֵד)

Imperative, <i>Qal</i>			
	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
2MS	כָּבֵד	קָדַשׁ	קָטַן
2FS	כָּבֵדִי	קָדְשִׁי	קָטְנִי
2MP	כָּבְדוּ	קָדְשׁוּ	קָטְנוּ
2FP	כָּבְדֶנָּה	קָדְשֶׁנָּה	קָטַנְהוּ

Infinitive, <i>Qal</i>		
<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
Construct		
כָּבֵד	קָדַשׁ	קָטַן
Absolute		
כָּבוֹד	קִדּוּשׁ	קִטּוּן

Participle, <i>Qal</i> , Active			
	<i>E-class</i>	<i>A-class</i>	<i>O-class</i>
MS, Ab	כָּבֵד	קָדַשׁ	קָטַן

3. WEAK VERB PARADIGM: *PE*-GUTTURAL (חָזַק, עָמַד)⁵

Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>		<i>Qal</i>
3MS	עָמַד	נָעַמַד	הָעִמִּיד	הָעִמַּד		חָזַק
3FS	עָמְדָה	נָעַמְדָה	הָעִמְּיְדָה	הָעִמְּדָה		חָזְקָה
2MS	עָמַדְתָּ	נָעַמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ		חָזַקְתָּ
2FS	עָמַדְתְּ	נָעַמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ		חָזַקְתְּ
1CS	עָמַדְתִּי	נָעַמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי		חָזַקְתִּי
3CP	עָמְדוּ	נָעַמְדוּ	הָעִמְּדוּ	הָעִמְּדוּ		חָזְקוּ
2MP	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם		חָזַקְתֶּם
2FP	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן		חָזַקְתֶּן
1CP	עָמַדְנוּ	נָעַמַדְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ		חָזַקְנוּ

Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>		<i>Qal</i>
3MS	יַעֲמֹד	יִעָמֵד	יַעֲמִיד	יַעֲמִד		יִחָזֵק
3FS	תַּעֲמֹד	תִּעָמֵד	תַּעֲמִיד	תַּעֲמִד		תִּחָזֵק
2MS	תַּעֲמֹד	תִּעָמֵד	תַּעֲמִיד	תַּעֲמִד		תִּחָזֵק
2FS	תַּעֲמֹדִי	תִּעָמֵדִי	תַּעֲמִידִי	תַּעֲמִדִי		תִּחָזְקִי
1CS	אֶעֱמֹד	אֵעָמֵד	אֶעֱמִיד	אֶעֱמִד		אִחָזֵק
3MP	יַעֲמְדוּ	יִעָמְדוּ	יַעֲמִידוּ	יַעֲמִדוּ		יִחָזְקוּ
3FP	תַּעֲמַדְנָה	תִּעָמַדְנָה	תַּעֲמִידְנָה	תַּעֲמִדְנָה		תִּחָזְחֲנָה
2MP	תַּעֲמְדוּ	תִּעָמְדוּ	תַּעֲמִידוּ	תַּעֲמִדוּ		תִּחָזְקוּ
2FP	תַּעֲמַדְנָה	תִּעָמַדְנָה	תַּעֲמִידְנָה	תַּעֲמִדְנָה		תִּחָזְחֲנָה
1CP	נַעֲמֹד	נִעָמֵד	נַעֲמִיד	נַעֲמִד		נִחָזֵק

⁵ חָזַק is a stative verb.

3. WEAK VERB PARADIGM: *PE*-GUTTURAL (חָזַק, עָמַד)

Imperative				
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Qal</i>
2MS	עֲמַד	הִעַמַּד	הָעִמֵּד	חָזֵק
2FS	עֲמַדִּי	הִעַמְדִּי	הָעִמִּידִי	חָזְקִי
2MP	עֲמְדוּ	הִעַמְדוּ	הָעִמִּידוּ	חָזְקוּ
2FP	עֲמַדְנָה	הִעַמְדְנָה	הָעִמִּדְנָה	חָזְקִנָּה

Infinitive			
Construct			
<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
עֲמֹד	הִעֲמֹד	הָעִמִּיד	
Absolute			
עֲמוֹד	נִעְמֹד	הָעִמֵּד	הָעִמְּד

Participle				
Active				
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
MS, Ab	עֹמֵד		מַעֲמִיד	
FS, Ab	עֹמֶדֶת		מַעֲמִידָה	
MP, Ab	עֹמְדִים		מַעֲמִידִים	
FP, Ab	עֹמְדוֹת		מַעֲמִידוֹת	
Passive				
MS, Ab	עֲמוּד	נִעְמָד		מַעֲמוּד
FS, Ab	עֲמוּדָה	נִעְמָדָה		מַעֲמוּדָה
MP, Ab	עֲמוּדִים	נִעְמָדִים		מַעֲמוּדִים
FP, Ab	עֲמוּדוֹת	נִעְמָדוֹת		מַעֲמוּדוֹת

4. WEAK VERB PARADIGM: *PE-ALEF* (אָפֿל)

	Perfect <i>Qal</i>		Imperfect <i>Qal</i>
3MS	אָפֿל	3MS	יֵאָפֿל
3FS	אָפֿלָה	3FS	תֵּאָפֿל
2MS	אָפֿלָתָהּ	2MS	תֵּאָפֿל
2FS	אָפֿלָתְךָ	2FS	תֵּאָפֿלִי
1CS	אָפֿלָתִי	1CS	אָפֿל
3CP	אָפֿלוּ	3MP	יֵאָפֿלוּ
		3FP	תֵּאָפֿלְנָה
2MP	אָפֿלְתֶּם	2MP	תֵּאָפֿלוּ
2FP	אָפֿלְתֶּן	2FP	תֵּאָפֿלְנָה
1CP	אָפֿלְנוּ	1CP	נֵאָפֿל

	Imperative <i>Qal</i>	Infinitive <i>Qal</i>
2MS	אָפֿל	Construct
2FS	אָפֿלִי	אָפֿל
2MP	אָפֿלוּ	Absolute
2FP	אָפֿלְנָה	אָפֿול

	Participle <i>Qal</i>		
	Active		Passive
MS, Ab	אָפֿל		אָפֿול
FS, Ab	אָפֿלָה		אָפֿולָה
MP, Ab	אָפֿלִים		אָפֿולִים
FP, Ab	אָפֿלוֹת		אָפֿולוֹת

5. WEAK VERB PARADIGM: TRUE *PE-YOD* (יָטַב)

Perfect			Imperfect		
	<i>Qal</i>	<i>Hifil</i>		<i>Qal</i>	<i>Hifil</i>
3MS	יָטַב	הִיטִיב	3MS	יִיטֵב	יִיטִיב
3FS	יָטְבָהּ	הִיטִיבָהּ	3FS	תִּיטֵב	תִּיטִיב
2MS	יָטַבְתָּ	הִיטִבְתָּ	2MS	תִּיטֵב	תִּיטִיב
2FS	יָטַבְתְּ	הִיטִבְתְּ	2FS	תִּיטְבִי	תִּיטִיבִי
1CS	יָטַבְתִּי	הִיטִבְתִּי	1CS	אֵיטֵב	אֵיטִיב
3CP	יָטְבוּ	הִיטְבוּ	3MP	יִיטְבוּ	יִיטִיבוּ
			3FP	תִּיטְבֶּנָהּ	תִּיטִיבֶּנָהּ
2MP	יָטַבְתֶּם	הִיטִבְתֶּם	2MP	תִּיטְבוּ	תִּיטִיבוּ
2FP	יָטַבְתֶּן	הִיטִבְתֶּן	2FP	תִּיטְבֶּנָהּ	תִּיטִיבֶּנָהּ
1CP	יָטְבֻּנוּ	הִיטְבֻּנוּ	1CP	נִיטֵב	נִיטִיב

Imperative			Infinitive		
	<i>Qal</i>	<i>Hifil</i>		<i>Qal</i>	<i>Hifil</i>
2MS	יָטֵב	הִיטֵב	Construct		
2FS	יָטְבִי	הִיטִיבִי		יָטֵב	הִיטִיב
2MP	יָטְבוּ	הִיטִיבוּ	Absolute		
2FP	יָטְבֶּנָהּ	הִיטִיבֶּנָהּ		יָטֹב	הִיטֵב

Participle		
Active		
	<i>Qal</i>	<i>Hifil</i>
MS, Ab	יָטֵב	מִיטִיב
FS, Ab	יָטְבָהּ	מִיטִיבָהּ
MP, Ab	יָטְבִים	מִיטִיבִים
FP, Ab	יָטְבוֹת	מִיטִיבוֹת

6. WEAK VERB PARADIGM: *PE-YOD/VAV* (*PE-YOD* BASED ON *PE-VAV*)

(יָרַשׁ, יָשַׁב)

Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>		<i>Qal</i>
3MS	יָשַׁב	נִשְׁבַּ	הוֹשִׁיב	הוֹשֵׁב		יָרַשׁ ⁶
3FS	יָשְׁבָה	נִשְׁבְּהָ	הוֹשִׁיבָה	הוֹשְׁבָה		יָרְשָׁה
2MS	יָשַׁבְתָּ	נִשְׁבַּתָּ	הוֹשִׁיבְתָּ	הוֹשְׁבַתָּ		יָרַשְׁתָּ
2FS	יָשַׁבְתְּ	נִשְׁבַּתְּ	הוֹשִׁיבְתְּ	הוֹשְׁבַתְּ		יָרַשְׁתְּ
1CS	יָשַׁבְתִּי	נִשְׁבַּתִּי	הוֹשִׁיבְתִּי	הוֹשְׁבַתִּי		יָרַשְׁתִּי
3CP	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשְׁבוּ		יָרְשׁוּ
2MP	יָשַׁבְתֶּם	נִשְׁבַּתֶּם	הוֹשִׁיבְתֶּם	הוֹשְׁבַתֶּם		יָרַשְׁתֶּם
2FP	יָשַׁבְתֶּן	נִשְׁבַּתֶּן	הוֹשִׁיבְתֶּן	הוֹשְׁבַתֶּן		יָרַשְׁתֶּן
1CP	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשְׁבַבְנוּ		יָרַשְׁנוּ

Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>		<i>Qal</i>
3MS	יֹשֵׁב	יִשְׁבַּ	יּוֹשִׁיב	יּוֹשֵׁב		יִירַשׁ
3FS	תִּשְׁבַּ	תִּשְׁבְּהָ	תּוֹשִׁיב	תּוֹשְׁבָה		תִּירַשׁ
2MS	תִּשְׁבַּ	תִּשְׁבַּתָּ	תּוֹשִׁיב	תּוֹשְׁבַתָּ		תִּירַשׁ
2FS	תִּשְׁבִּי	תִּשְׁבְּתְּ	תּוֹשִׁיבִי	תּוֹשְׁבַתְּ		תִּירַשִּׁי
1CS	אֲשַׁב	אִשְׁבַּ	אּוֹשִׁיב	אּוֹשְׁבָה		אִירַשׁ
3MP	יֹשְׁבוּ	יִשְׁבְּבוּ	יּוֹשִׁיבוּ	יּוֹשְׁבוּ		יִירַשׁוּ
3FP	תִּשְׁבְּנָה	תִּשְׁבְּבָה	תּוֹשְׁבְּנָה	תּוֹשְׁבְּנָה		תִּירַשְׁנָה
2MP	תִּשְׁבּוּ	תִּשְׁבְּבוּ	תּוֹשִׁיבוּ	תּוֹשְׁבוּ		תִּירַשׁוּ
2FP	תִּשְׁבְּנָה	תִּשְׁבְּבָה	תּוֹשְׁבְּנָה	תּוֹשְׁבְּנָה		תִּירַשְׁנָה
1CP	נִשְׁבַּ	נִשְׁבַּ	נּוֹשִׁיב	נּוֹשֵׁב		נִירַשׁ

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, יָשָׁב)

Imperative					
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>		<i>Qal</i>
2MS	יָשֵׁב	הִיָּשֵׁב	הוֹשֵׁב		רֵשׁ
2FS	יָשִׁיבִי	הִיָּשִׁיבִי	הוֹשִׁיבִי		רֵשִׁי
2MP	יָשִׁיבוּ	הִיָּשִׁיבוּ	הוֹשִׁיבוּ		רֵשׁוּ
2FP	יָשִׁיבְנָה	הִיָּשִׁיבְנָה	הוֹשִׁיבְנָה		רֵשְׁנָה

Infinitive					
Construct					
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Qal</i>
	יָשֵׁב	הִיָּשֵׁב	הוֹשִׁיב	הוֹשֵׁב	רֵשֶׁת
Absolute					
	יָשׁוּב	הִיָּשֵׁב	הוֹשֵׁב	הוֹשֵׁב	יָרוּשׁ

Participle					
Active					
	<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Qal</i>
MS, Ab	יֹשֵׁב		מוֹשִׁיב		יֹרֵשׁ
FS, Ab	יֹשֶׁבֶת		מוֹשִׁיבָה		יֹרֶשֶׁת
MP, Ab	יֹשְׁבִים		מוֹשִׁיבִים		יֹרְשִׁים
FP, Ab	יֹשְׁבוֹת		מוֹשִׁיבוֹת		יֹרְשׁוֹת
Passive					
MS, Ab		נוֹשֵׁב		מוֹשָׁב	
FS, Ab		נוֹשֶׁבֶת		מוֹשָׁבָה	
MP, Ab		נוֹשְׁבִים		מוֹשָׁבִים	
FP, Ab		נוֹשְׁבוֹת		מוֹשָׁבוֹת	

7. WEAK VERB PARADIGM: *PE-NUN* (נָפַל, נָגַשׁ)

	Perfect					
	<i>Qal</i>		<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
3MS	נָפַל		נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגִּישׁ
3FS	נָפְלָה		נָגְשָׁה	נָגְשָׁה	הִגִּיֶּשָׁה	הִגִּיֶּשָׁה
2MS	נָפַלְתָּ		נָגַשְׁתָּ	נָגַשְׁתָּ	הִגִּשְׁתָּ	הִגִּשְׁתָּ
2FS	נָפַלְתְּ		נָגַשְׁתְּ	נָגַשְׁתְּ	הִגִּשְׁתְּ	הִגִּשְׁתְּ
1CS	נָפַלְתִּי		נָגַשְׁתִּי	נָגַשְׁתִּי	הִגִּשְׁתִּי	הִגִּשְׁתִּי
3CP	נָפְלוּ		נָגְשׁוּ	נָגְשׁוּ	הִגִּיֶּשׁוּ	הִגִּיֶּשׁוּ
2MP	נָפַלְתֶּם		נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִגִּשְׁתֶּם	הִגִּשְׁתֶּם
2FP	נָפַלְתֶּן		נָגַשְׁתֶּן	נָגַשְׁתֶּן	הִגִּשְׁתֶּן	הִגִּשְׁתֶּן
1CP	נָפְּלוּ		נָגְשׁוּ	נָגְשׁוּ	הִגִּיֶּשׁוּ	הִגִּיֶּשׁוּ

	Imperfect					
	<i>Qal</i>		<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
3MS	יִפֹּל		יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגַּשׁ
3FS	תִּפֹּל		תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגַּשׁ
2MS	תִּפֹּל		תִּגַּשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגַּשׁ
2FS	תִּפֹּלִי		תִּגַּשִׁי	תִּנָּגַשִׁי	תִּגִּיֶּשִׁי	תִּגַּשִׁי
1CS	אֶפֶל		אֶגַּשׁ	אֶנָּגַשׁ	אֶגִּישׁ	אֶגַּשׁ
3MP	יִפְּלוּ		יִגַּשׁוּ	יִנָּגַשׁוּ	יִגִּיֶּשׁוּ	יִגַּשׁוּ
3FP	תִּפְּלֶנָּה		תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּיֶּשְׁנָה	תִּגַּשְׁנָה
2MP	תִּפְּלוּ		תִּגַּשׁוּ	תִּנָּגַשׁוּ	תִּגִּיֶּשׁוּ	תִּגַּשׁוּ
2FP	תִּפְּלֶנָּה		תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תִּגִּיֶּשְׁנָה	תִּגַּשְׁנָה
1CP	נִפְּלוּ		נִגַּשׁוּ	נִנָּגַשׁוּ	נִגִּישׁוּ	נִגַּשׁוּ

7. WEAK VERB PARADIGM: *PE-NUN* (נָפַל, נָגַשׁ)

Imperative					
	<i>Qal</i>		<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>
2MS	נָפַל		נָגַשׁ	הִנָּגַשׁ	הִגָּשׁ
2FS	נָפְלִי		נָגְשִׁי	הִנָּגְשִׁי	הִגָּשִׁי
2MP	נָפְלוּ		נָגְשׁוּ	הִנָּגְשׁוּ	הִגָּשׁוּ
2FP	נָפְלָנָה		נָגְשָׁנָה	הִנָּגְשָׁנָה	הִגָּשָׁנָה

Infinitive					
Construct					
<i>Qal</i>		<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
נָפַל		נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִגַּשְׁתָּ	הִגַּשְׁתָּ
Absolute					
נָפֹל		נָגֹשׁ	הִנָּגֹשׁ	הִגֹּשׁ	הִגֹּשׁ

Participle						
Active						
	<i>Qal</i>		<i>Qal</i>	<i>Nifal</i>	<i>Hifil</i>	<i>Hofal</i>
MS, Ab	נָפֵל		נָגֵשׁ		מְגִישׁ	
FS, Ab	נָפֵלֶת		נָגֶשֶׁה		מְגִישָׁה	
MP, Ab	נָפְלִים		נָגְשִׁים		מְגִישִׁים	
FP, Ab	נָפְלוֹת		נָגְשׁוֹת		מְגִישׁוֹת	
Passive						
MS, Ab			נִגְשָׁשׁ	נִגָּשׁ		מִגָּשׁ
FS, Ab			נִגְשָׁה	נִגָּשָׁה		מִגָּשָׁה
MP, Ab			נִגְשָׁיִם	נִגָּשִׁים		מִגָּשִׁים
FP, Ab			נִגְשׁוֹת	נִגָּשׁוֹת		מִגָּשׁוֹת

8. WEAK VERB PARADIGM: *AYIN-GUTTURAL* (ברך, בָּחַר)

	Perfect					
	<i>Qal</i>	<i>Nifal</i>		<i>Piel</i>	<i>Pual</i>	<i>Hitpael</i>
3MS	בָּחַר	נִבְחַר		בִּרְךְ	בִּרְךְ	הִתְבָּרַךְ
3FS	בָּחַרָה	נִבְחַרָה		בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה
2MS	בָּחַרְתָּ	נִבְחַרְתָּ		בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
2FS	בָּחַרְתְּ	נִבְחַרְתְּ		בִּרְכָתְּ	בִּרְכָתְּ	הִתְבָּרַכְתְּ
1CS	בָּחַרְתִּי	נִבְחַרְתִּי		בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכָּתִי
3CP	בָּחֲרוּ	נִבְחָרוּ		בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2MP	בָּחַרְתֶּם	נִבְחַרְתֶּם		בִּרְכַּתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם
2FP	בָּחַרְתֶּן	נִבְחַרְתֶּן		בִּרְכַּתֶּן	בִּרְכַּתֶּן	הִתְבָּרַכְתֶּן
1CP	בָּחַרְנוּ	נִבְחַרְנוּ		בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכָנוּ

	Imperfect					
	<i>Qal</i>	<i>Nifal</i>		<i>Piel</i>	<i>Pual</i>	<i>Hitpael</i>
3MS	יִבְחַר	יִבְחַר		יִבְרַךְ	יִבְרַךְ	יִתְבָּרַךְ
3FS	תִּבְחַר	תִּבְחַר		תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2MS	תִּבְחַר	תִּבְחַר		תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2FS	תִּבְחָרִי	תִּבְחָרִי		תִּבְרָכִי	תִּבְרָכִי	תִּתְבָּרְכִי
1CS	אֶבְחַר	אֶבְחַר		אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
3MP	יִבְחָרוּ	יִבְחָרוּ		יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3FP	תִּבְחַרְנָה	תִּבְחַרְנָה		תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
2MP	תִּבְחָרוּ	תִּבְחָרוּ		תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
2FP	תִּבְחַרְנָה	תִּבְחַרְנָה		תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
1CP	נִבְחַר	נִבְחַר		נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

8. WEAK VERB PARADIGM: AYIN-GUTTURAL (ברך, בָּחַר)

I m p e r a t i v e					
	<i>Qal</i>	<i>Nifal</i>		<i>Piel</i>	<i>Hitpael</i>
2MS	בָּחַר	הִבָּחַר		בִּרְךְ	הִתְבָּרְךְ
2FS	בִּחְרִי	הִבָּחְרִי		בִּרְכִי	הִתְבָּרְכִי
2MP	בִּחְרוּ	הִבָּחְרוּ		בִּרְכוּ	הִתְבָּרְכוּ
2FP	בִּחְרְנָה	הִבָּחְרְנָה		בִּרְכְּנָה	הִתְבָּרְכְּנָה

I n f i n i t i v e					
C o n s t r u c t					
<i>Qal</i>	<i>Nifal</i>		<i>Piel</i>	<i>Pual</i>	<i>Hitpael</i>
בָּחַר	הִבָּחַר		בִּרְךְ	בִּרְךְ	הִתְבָּרְךְ
A b s o l u t e					
בָּחֹר	נִבְחַר		בִּרְךְ		הִתְבָּרְךְ

P a r t i c i p l e						
A c t i v e						
	<i>Qal</i>	<i>Nifal</i>		<i>Piel</i>	<i>Pual</i>	<i>Hitpael</i>
MS, Ab	בָּחַר			מְבָרְךְ		מִתְבָּרְךְ
FS, Ab	בִּחְרָה			מְבָרְכָה		מִתְבָּרְכָה
MP, Ab	בִּחְרִים			מְבָרְכִים		מִתְבָּרְכִים
FP, Ab	בִּחְרוֹת			מְבָרְכוֹת		מִתְבָּרְכוֹת
P a s s i v e						
MS, Ab	בָּחוּר	נִבְחַר			מְבָרְךְ	
FS, Ab	בִּחְוָרָה	נִבְחָרָה			מְבָרְכָה	
MP, Ab	בִּחְוָרִים	נִבְחָרִים			מְבָרְכִים	
FP, Ab	בִּחְוָרוֹת	נִבְחָרוֹת			מְבָרְכוֹת	

9. WEAK VERB PARADIGM: *AYIN-VAV* (קָוַם)

	Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Polel</i>	<i>Polal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpolel</i>
3MS	קָם	נָקַם	קוּמַם	קוּמָם	הִקִּים	הוּקַם	הִתְקוּמַם
3FS	קָמָה	נָקְוָה	קוּמָמָה	קוּמָמָה	הִקִּימָה	הוּקְמָה	הִתְקוּמָמָה
2MS	קָמַתָּ	נִקְוֹמוֹתָ	קוּמָמַתָּ	קוּמָמַתָּ	הִקִּימוֹתָ	הוּקְמַתָּ	הִתְקוּמָמַתָּ
2FS	קָמַתְּ	נִקְוֹמוֹתְּ	קוּמָמַתְּ	קוּמָמַתְּ	הִקִּימוֹתְּ	הוּקְמַתְּ	הִתְקוּמָמַתְּ
1CS	קָמַתִּי	נִקְוֹמוֹתִי	קוּמָמַתִּי	קוּמָמַתִּי	הִקִּימוֹתִי	הוּקְמַתִּי	הִתְקוּמָמַתִּי
3CP	קָמוּ	נָקְוּמוּ	קוּמָמוּ	קוּמָמוּ	הִקִּימוּ	הוּקְמוּ	הִתְקוּמָמוּ
2MP	קָמַתְּם	נִקְוֹמוֹתְּם	קוּמָמַתְּם	קוּמָמַתְּם	הִקִּימוֹתְּם	הוּקְמַתְּם	הִתְקוּמָמַתְּם
2FP	קָמַתֶּן	נִקְוֹמוֹתֶן	קוּמָמַתֶּן	קוּמָמַתֶּן	הִקִּימוֹתֶן	הוּקְמַתֶּן	הִתְקוּמָמַתֶּן
1CP	קָמְנוּ	נִקְוֹמוֹנוּ	קוּמָמוֹנוּ	קוּמָמוֹנוּ	הִקִּימוֹנוּ	הוּקְמוֹנוּ	הִתְקוּמוֹנוּ

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Polel</i>	<i>Polal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpolel</i>
3MS	יְקוֹם	יִקּוֹם	יִקְוֹם	יִקְוֹם	יִקְיִם	יִיקֹם	יִתְקוֹם
3FS	תִּקּוֹם	תִּקּוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְיִם	תִּיּוֹם	תִּתְקוֹם
2MS	תִּקּוֹם	תִּקּוֹם	תִּקְוֹם	תִּקְוֹם	תִּקְיִם	תִּיּוֹם	תִּתְקוֹם
2FS	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְוֹמִי	תִּקְיָמִי	תִּיּוֹמִי	תִּתְקֹמִי
1CS	אֶקּוֹם	אִקּוֹם	אִקְוֹם	אִקְוֹם	אִקְיִם	אִיּוֹם	אִתְקוֹם
3MP	יִקְוֹמוּ	יִקְוֹמוּ	יִקְוֹמוּ	יִקְוֹמוּ	יִקְיִמוּ	יִיּוֹמוּ	יִתְקֹמוּ
3FP	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְיֹמְנָה	תִּיּוֹמְנָה	תִּתְקֹמְנָה
2MP	תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְוֹמוּ	תִּקְיִמוּ	תִּיּוֹמוּ	תִּתְקֹמוּ
2FP	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְוֹמְנָה	תִּקְיֹמְנָה	תִּיּוֹמְנָה	תִּתְקֹמְנָה
1CP	נִקּוֹם	נִקּוֹם	נִקְוֹם	נִקְוֹם	נִקְיִם	נִיּוֹם	נִתְקוֹם

9. WEAK VERB PARADIGM: AYIN-VAV (קום)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Polel</i>		<i>Hifil</i>		<i>Hitpolel</i>
<i>2MS</i>	קום	הקום	קומים		הקים		התקומים
<i>2FS</i>	קומי	הקומי	קוממי		הקימי		התקוממי
<i>2MP</i>	קומו	הקומו	קוממו		הקימו		התקוממו
<i>2FP</i>	קמנה	הקמנה	קוממנה		הקימנה		התקוממנה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Polel</i>		<i>Hifil</i>	<i>Hofal</i>	<i>Hitpolel</i>
	קום	הקום	קומים		הקים	הוקם	התקומים
Absolute							
	קום	הקום			הקים	הוקם	התקומים

Participle							
Active							
	<i>Qal</i>	<i>Nifal</i>	<i>Polel</i>	<i>Polal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpolel</i>
<i>MS, Ab</i>	קם		מקומים		מקים		מתקומים
<i>FS, Ab</i>	קמה		מקוממה		מקימה		מתקוממה
<i>MP, Ab</i>	קמים		מקוממים		מקימים		מתקוממים
<i>FP, Ab</i>	קמות		מקוממות		מקימות		מתקוממות
Passive							
<i>MS, Ab</i>		נקום		מקומם		מוקם	
<i>FS, Ab</i>		נקומה		מקוממה		מוקמה	
<i>MP, Ab</i>		נקומים		מקוממים		מוקמים	
<i>FP, Ab</i>		נקומות		מקוממות		מוקמות	

10. WEAK VERB PARADIGM: AYIN-VAV AND AYIN-YOD

(7 מות, בוש, שים, בוא)

Perfect					
	בוא		שים		מות
	<i>Qal</i>		<i>Qal</i>		<i>Qal</i>
3MS	בָּא		שָׁם		מָת
3FS	בָּאָה		שָׁמָּה		מָתָה
2MS	בָּאתָ		שָׁמָּת		מָתָה
2FS	בָּאת		שָׁמָּת		מָת
1CS	בָּאתִי		שָׁמָּתִי		מָתִי
3CP	בָּאוּ		שָׁמוּ		מָתוּ
2MP	בָּאתֶם		שָׁמָּתֶם		מָתֶם
2FP	בָּאתֶן		שָׁמָּתֶן		מָתֶן
1CP	בָּאוּ		שָׁמָּנוּ		מָתָנוּ

Imperfect					
	בוא		שים		מות
	<i>Qal</i>		<i>Qal</i>		<i>Qal</i>
3MS	יָבוּא		יִשְׁם		יָמוּת
3FS	תָּבוּא		תִּשְׁם		תָּמוּת
2MS	תָּבוּא		תִּשְׁם		תָּמוּת
2FS	תָּבוּאִי		תִּשְׁמִי		תָּמוּתִי
1CS	אָבוּא		אִשְׁם		אָמוּת
3MP	יָבוּאוּ		יִשְׁמוּ		יָמוּתוּ
3FP	תָּבוּאָנָה		תִּשְׁמִיָּנָה		תָּמוּתִיָּנָה
2MP	תָּבוּאוּ		תִּשְׁמוּ		תָּמוּתוּ
2FP	תָּבוּאָנָה		תִּשְׁמִיָּנָה		תָּמוּתִיָּנָה
1CP	נָבוּא		נִשְׁם		נָמוּת

⁷ מות and בוש are stative verbs.

10. WEAK VERB PARADIGM: AYIN-VAV AND AYIN-YOD

(מֹות, בֹוש, שִים, בֹוא)

Imperative						
	בֹוא		שִים		בֹוש	מֹות
	<i>Qal</i>		<i>Qal</i>		<i>Qal</i>	<i>Qal</i>
2MS	בֹוא		שִים		בֹוש	מֹות
2FS	בֹואִי		שִימִי		בֹושי	מֹותִי
2MP	בֹואוּ		שִימוּ		בֹושוּ	מֹותוּ
2FP	בֹואְנָה		שִימְנָה		בֹושְנָה	מֹותְנָה

Infinitive						
Construct						
<i>Qal</i>		<i>Qal</i>		<i>Qal</i>		<i>Qal</i>
בֹוא		שִים		בֹוש		מֹות
Absolute						
בֹוא		שֹום		בֹוש		מֹות

Participle						
Active						
	<i>Qal</i>		<i>Qal</i>		<i>Qal</i>	<i>Qal</i>
MS, Ab	בֹא		שֹם		בֹוש	מֹת
FS, Ab	בֹאָה		שֹמָה		בֹוּשָה	מֹתָה
MP, Ab	בֹאִים		שֹמִים		בֹוּשִים	מֹתִים
FP, Ab	בֹאוֹת		שֹמוֹת		בֹוּשׁוֹת	מֹתוֹת

11. WEAK VERB PARADIGM: DOUBLE-AYIN (סבב)

	Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Poel</i> ⁸	<i>Poal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpoel</i>
3MS	סָבַב ⁹	נָסַב	סִיבַב	סֻיבַב	הִסֵּב	הוּסַב	הִסְתִּיבַב
3FS	סָבְהָ	נָסְבָהּ	סִיבְבָהּ	סֻיבְבָהּ	הִסְבָּהּ	הוּסְבָהּ	הִסְתִּיבְבָהּ
2MS	סִבְּוֹתָ	נִסְבְּוֹתָ	סִיבְבְּוֹתָ	סֻיבְבְּוֹתָ	הִסְבֹּתָ	הוּסְבֹתָ	הִסְתִּיבְבְּוֹתָ
2FS	סִבְּוֹתְךָ	נִסְבְּוֹתְךָ	סִיבְבְּוֹתְךָ	סֻיבְבְּוֹתְךָ	הִסְבֹּתְךָ	הוּסְבֹתְךָ	הִסְתִּיבְבְּוֹתְךָ
1CS	סִבְּוֹתִי	נִסְבְּוֹתִי	סִיבְבְּוֹתִי	סֻיבְבְּוֹתִי	הִסְבֹּתִי	הוּסְבֹתִי	הִסְתִּיבְבְּוֹתִי
3CP	סִבְּוּ	נִסְבּוּ	סִיבְּבוּ	סֻיבְּבוּ	הִסְבּוּ	הוּסְבּוּ	הִסְתִּיבְּבוּ
2MP	סִבְּוֹתְכֶם	נִסְבְּוֹתְכֶם	סִיבְבְּוֹתְכֶם	סֻיבְבְּוֹתְכֶם	הִסְבֹּתְכֶם	הוּסְבֹתְכֶם	הִסְתִּיבְבְּוֹתְכֶם
2FP	סִבְּוֹתְכֶן	נִסְבְּוֹתְכֶן	סִיבְבְּוֹתְכֶן	סֻיבְבְּוֹתְכֶן	הִסְבֹּתְכֶן	הוּסְבֹתְכֶן	הִסְתִּיבְבְּוֹתְכֶן
1CP	סִבְּוָנוּ	נִסְבְּוָנוּ	סִיבְּבָנוּ	סֻיבְּבָנוּ	הִסְבְּוּנוּ	הוּסְבְּוּנוּ	הִסְתִּיבְּבָנוּ

	Imperfect						
	<i>Qal</i> ¹⁰	<i>Nifal</i>	<i>Poel</i>	<i>Poal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpoel</i>
3MS	יִסֵּב	יִסַּב	יִסְיַב	יִסְיַב	יִסֵּב	יּוּסַב	יִסְתִּיַּב
3FS	תִּסֵּב	תִּסַּב	תִּסְיַב	תִּסְיַב	תִּסֵּב	תּוּסַב	תִּסְתִּיַּב
2MS	תִּסֵּב	תִּסַּב	תִּסְיַב	תִּסְיַב	תִּסֵּב	תּוּסַב	תִּסְתִּיַּב
2FS	תִּסְיָבִי	תִּסְיָבִי	תִּסְיַבִּי	תִּסְיַבִּי	תִּסְיָבִי	תּוּסְיָבִי	תִּסְתִּיַּבִּי
1CS	אִסֵּב	אִסַּב	אִסְיַב	אִסְיַב	אִסֵּב	אּוּסַב	אִסְתִּיַּב
3MP	יִסְיָבוּ	יִסְיָבוּ	יִסְיַבּוּ	יִסְיַבּוּ	יִסְיָבוּ	יּוּסְיָבוּ	יִסְתִּיַּבּוּ
3FP	תִּסְיָבֶינָהּ	תִּסְיָבֶינָהּ	תִּסְיַבְּנָהּ	תִּסְיַבְּנָהּ	תִּסְיָבֶינָהּ	תּוּסְיָבֶינָהּ	תִּסְתִּיַּבְּנָהּ
2MP	תִּסְיָבוּ	תִּסְיָבוּ	תִּסְיַבּוּ	תִּסְיַבּוּ	תִּסְיָבוּ	תּוּסְיָבוּ	תִּסְתִּיַּבּוּ
2FP	תִּסְיָבֶינָהּ	תִּסְיָבֶינָהּ	תִּסְיַבְּנָהּ	תִּסְיַבְּנָהּ	תִּסְיָבֶינָהּ	תּוּסְיָבֶינָהּ	תִּסְתִּיַּבְּנָהּ
1CP	נִסֵּב	נִסַּב	נִסְיַב	נִסְיַב	נִסֵּב	נּוּסַב	נִסְתִּיַּב

⁸ Double-ayin verbs usually follow the strong verb pattern in *piel*, *pual*, and *hitpaal*; 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: סָבְבָהּ; and 3CP: סִבְּבוּ.

¹⁰ Some double-ayins display variations from this paradigm in the prefix vowel for *impf*, *qal*. For example, סבב can also be inflected as יִסַּב, תִּסַּב, תִּסְיָבִי, etc.; and the stative verb קלל in *impf*, *qal* follows the pattern of יִקַּל, תִּקַּל, תִּקְלִי, etc.

11. WEAK VERB PARADIGM: DOUBLE-AYIN (סבב)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Poel</i>		<i>Hifil</i>		<i>Hitpoel</i>
<i>2MS</i>	סֵב	הִסֵּב	סִוֵּב		הִסֵּב		הִסְתִּוֵּב
<i>2FS</i>	סִבִּי	הִסִּבִּי	סִוִּבִּי		הִסִּבִּי		הִסְתִּוִּבִּי
<i>2MP</i>	סִבּוּ	הִסִּבּוּ	סִוִּבּוּ		הִסִּבּוּ		הִסְתִּוִּבּוּ
<i>2FP</i>	סִבִּינָה	הִסִּבִּינָה	סִוִּבִּנָה		הִסִּבִּינָה		הִסְתִּוִּבִּנָה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Poel</i>	<i>Poal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpoel</i>
	סֵב	הִסֵּב	סִוֵּב	סִוֵּב	הִסֵּב	הוֹסֵב	הִסְתִּוֵּב
Absolute							
	סֵבֹּב	הִסִּיב	סִוִּיב	סִוִּיב	הִסִּיב	הוֹסִיב	הִסְתִּוִּיב

Participle							
Active							
	<i>Qal</i> ¹¹	<i>Nifal</i>	<i>Poel</i>	<i>Poal</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpoel</i>
<i>MS, Ab</i>	סֹבֵב		מְסִוֵּב		מִסֵּב		מִסְתִּוֵּב
<i>FS, Ab</i>	סֹבֶבֶה		מְסִוֶּבֶה		מִסֶּבֶה		מִסְתִּוֶּבֶה
<i>MP, Ab</i>	סֹבְבִים		מְסִוִּבִים		מִסִּבִים		מִסְתִּוִּבִים
<i>FP, Ab</i>	סֹבְבוֹת		מְסִוִּבוֹת		מִסִּבוֹת		מִסְתִּוִּבוֹת
Passive							
<i>MS, Ab</i>		נֹסֵב		מְסִוֵּב		מוֹסֵב	
<i>FS, Ab</i>		נֹסֶבֶה		מְסִוֶּבֶה		מוֹסֶבֶה	
<i>MP, Ab</i>		נֹסְבִים		מְסִוִּבִים		מוֹסִבִים	
<i>FP, Ab</i>		נֹסְבוֹת		מְסִוִּבוֹת		מוֹסְבוֹת	

¹¹ The stative verb קָלַל in *part, qal, act* is inflected as קָל, קָלָה, קָלִים, and קָלוֹת.

12. WEAK VERB PARADIGM: *LAMED-GUTTURAL* (שָׁלַח)

	Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	שָׁלַח	נִשְׁלַח	שָׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח ¹²
3FS	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁלְחָה	הִשְׁתַּלַּחָה
2MS	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2FS	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1CS	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
3CP	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלְחוּ	הִשְׁתַּלַּחוּ
2MP	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2FP	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1CP	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
3FS	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2MS	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2FS	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
1CS	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁלַח	אֶשְׁתַּלַּח
3MP	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ	יִשְׁתַּלַּחוּ
3FP	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2MP	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלַּחוּ
2FP	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1CP	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח

¹² In *hitpael* the sibilant consonant of שָׁלַח changes places with the ת of the prefix. (See Lesson 13A.7c and Lesson 15A.7c.)

12. WEAK VERB PARADIGM: *LAMED-GUTTURAL* (שָׁלַח)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>		<i>Hitpael</i>
<i>2MS</i>	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁלַח		הִשְׁתַּלַּח
<i>2FS</i>	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי		הִשְׁלַחִי		הִשְׁתַּלַּחִי
<i>2MP</i>	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ		הִשְׁלַחוּ		הִשְׁתַּלַּחוּ
<i>2FP</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה		הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
	שְׁלַחַ	הִשְׁלַחַ	שְׁלַחַ		הִשְׁלַיִחַ		הִשְׁתַּלַּחַ
Absolute							
	שְׁלוּחַ	נִשְׁלוּחַ or הִשְׁלַחַ	שְׁלַחַ		הִשְׁלַיִחַ	הִשְׁלַחַ	

Participle							
Active							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>MS, Ab</i>	שֹׁלֵחַ		מְשַׁלֵּחַ		מְשַׁלֵּיחַ		מְשַׁתַּלֵּחַ
<i>FS, Ab</i>	שֹׁלַחָה		מְשַׁלַּחָה		מְשַׁלֵּיחָה		מְשַׁתַּלַּחָה
<i>MP, Ab</i>	שֹׁלְחִים		מְשַׁלְּחִים		מְשַׁלֵּיחִים		מְשַׁתַּלְּחִים
<i>FP, Ab</i>	שֹׁלְחוֹת		מְשַׁלְּחוֹת		מְשַׁלֵּיחוֹת		מְשַׁתַּלְּחוֹת
Passive							
<i>MS, Ab</i>	שְׁלוּחַ	נִשְׁלַחַ		מְשֻׁלַּח		מְשֻׁלַּח	
<i>FS, Ab</i>	שְׁלוּחָה	נִשְׁלַחָה		מְשֻׁלַּחָה		מְשֻׁלַּחָה	
<i>MP, Ab</i>	שְׁלוּחִים	נִשְׁלַחִים		מְשֻׁלְּחִים		מְשֻׁלְּחִים	
<i>FP, Ab</i>	שְׁלוּחוֹת	נִשְׁלַחוֹת		מְשֻׁלְּחוֹת		מְשֻׁלְּחוֹת	

13. WEAK VERB PARADIGM: *LAMED-ALEF* (לָאָה)

	Perfect						
	<i>Qal</i> ¹³	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	לָאָה	נִלָּאָה	לָאָה	לָאָה	הִלָּאָה	הִלָּאָה	הִתְלָאָה
3FS	לָאָהָ	נִלָּאָהָ	לָאָהָ	לָאָהָ	הִלָּאָהָ	הִלָּאָהָ	הִתְלָאָהָ
2MS	לָאָהְ	נִלָּאָהְ	לָאָהְ	לָאָהְ	הִלָּאָהְ	הִלָּאָהְ	הִתְלָאָהְ
2FS	לָאָהִי	נִלָּאָהִי	לָאָהִי	לָאָהִי	הִלָּאָהִי	הִלָּאָהִי	הִתְלָאָהִי
1CS	לָאָהִי	נִלָּאָהִי	לָאָהִי	לָאָהִי	הִלָּאָהִי	הִלָּאָהִי	הִתְלָאָהִי
3CP	לָאָהוּ	נִלָּאָהוּ	לָאָהוּ	לָאָהוּ	הִלָּאָהוּ	הִלָּאָהוּ	הִתְלָאָהוּ
2MP	לָאָהֶם	נִלָּאָהֶם	לָאָהֶם	לָאָהֶם	הִלָּאָהֶם	הִלָּאָהֶם	הִתְלָאָהֶם
2FP	לָאָהֶן	נִלָּאָהֶן	לָאָהֶן	לָאָהֶן	הִלָּאָהֶן	הִלָּאָהֶן	הִתְלָאָהֶן
1CP	לָאָהֶם	נִלָּאָהֶם	לָאָהֶם	לָאָהֶם	הִלָּאָהֶם	הִלָּאָהֶם	הִתְלָאָהֶם

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	יִלָּאָה	יִלָּאָה	יִלָּאָה	יִלָּאָה	יִלָּאָה	יִלָּאָה	יִתְלָאָה
3FS	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּתְלָאָה
2MS	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּלָּאָה	תִּתְלָאָה
2FS	תִּלָּאָהִי	תִּלָּאָהִי	תִּלָּאָהִי	תִּלָּאָהִי	תִּלָּאָהִי	תִּלָּאָהִי	תִּתְלָאָהִי
1CS	אֶלָּאָה	אֶלָּאָה	אֶלָּאָה	אֶלָּאָה	אֶלָּאָה	אֶלָּאָה	אֶתְלָאָה
3MP	יִלָּאָהוּ	יִלָּאָהוּ	יִלָּאָהוּ	יִלָּאָהוּ	יִלָּאָהוּ	יִלָּאָהוּ	יִתְלָאָהוּ
3FP	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּתְלָאָהֶן
2MP	תִּלָּאָהוּ	תִּלָּאָהוּ	תִּלָּאָהוּ	תִּלָּאָהוּ	תִּלָּאָהוּ	תִּלָּאָהוּ	תִּתְלָאָהוּ
2FP	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּלָּאָהֶן	תִּתְלָאָהֶן
1CP	נִלָּאָה	נִלָּאָה	נִלָּאָה	נִלָּאָה	נִלָּאָה	נִלָּאָה	נִתְלָאָה

¹³ Stative *lamed-alefs* follow a variant pattern of inflection in *perf*, *qal*, as illustrated by מָלָא, מָלָאָה, מָלָאִי, מָלָאָהִי, etc.

13. WEAK VERB PARADIGM: *LAMED-ALEF* (לָמַד)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>		<i>Hitpael</i>
<i>2MS</i>	לִמְדָּ	הִלְמַדְּ	לִמְדָּ		הִלְמַדְּ		הִתְלַמְּדָּ
<i>2FS</i>	לִמְדִּי	הִלְמַדִּי	לִמְדִּי		הִלְמַדִּי		הִתְלַמְּדִי
<i>2MP</i>	לִמְדּוּ	הִלְמַדּוּ	לִמְדּוּ		הִלְמַדּוּ		הִתְלַמְּדּוּ
<i>2FP</i>	לִמְדַּנָּה	הִלְמַדַּנָּה	לִמְדַּנָּה		הִלְמַדַּנָּה		הִתְלַמְּדַּנָּה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
	לִמְדָּ	הִלְמַדָּ	לִמְדָּ	לִמְדָּ	הִלְמַדִּי	הִלְמַדָּ	הִתְלַמְּדָּ
Absolute							
	לִמְדּוּ	נִלְמַדָּ	לִמְדָּ	לִמְדָּ	הִלְמַדָּ	הִלְמַדָּ	הִתְלַמְּדָּ

Participle							
Active							
	<i>Qal</i> ¹⁴	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>MS, Ab</i>	לִמְדָּ		לִמְדָּ		לִמְדִּי		לִמְדָּ
<i>FS, Ab</i>	לִמְדָּת		לִמְדָּת		לִמְדִּיָּה		לִמְדָּת
<i>MP, Ab</i>	לִמְדָּיִם		לִמְדָּיִם		לִמְדִּיָּיִם		לִמְדָּיִם
<i>FP, Ab</i>	לִמְדָּוֹת		לִמְדָּוֹת		לִמְדִּיָּאוֹת		לִמְדָּוֹת
Passive							
<i>MS, Ab</i>	לִמְדּוּ	נִלְמַדָּ		לִמְדָּ		לִמְדָּ	
<i>FS, Ab</i>	לִמְדּוּת	נִלְמַדָּת		לִמְדָּת		לִמְדָּת	
<i>MP, Ab</i>	לִמְדּוּיִם	נִלְמַדָּיִם		לִמְדָּיִם		לִמְדָּיִם	
<i>FP, Ab</i>	לִמְדּוּאוֹת	נִלְמַדָּאוֹת		לִמְדָּאוֹת		לִמְדָּאוֹת	

¹⁴ Stative *lamed-alefs* follow a variant pattern of inflection in *part*, *qal*, *act*, as illustrated by מִלֵּא, מִלֵּאוֹת, מִלֵּאִים, מִלֵּאָה.

14. WEAK VERB PARADIGM: *LAMED-HE* (לָהֶֿהָ)

	Perfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
3FS	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה	הִתְגַּלְתָה
2MS	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
2FS	גָּלִית	נִגְלִית	גָּלִית	גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
1CS	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
3CP	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2MP	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
2FP	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
1CP	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ

	Imperfect						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
3MS	יִגְלֶה	יִגְלָה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
3FS	תִּגְלֶה	תִּגְלָה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
2MS	תִּגְלֶה	תִּגְלָה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
2FS	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
1CS	אֶגְלֶה	אֶגְלָה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה
3MP	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלּוּ
3FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
2MP	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלּוּ
2FP	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
1CP	נִגְלֶה	נִגְלָה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה

14. WEAK VERB PARADIGM: *LAMED-HE* (לָהֶה)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>		<i>Hitpael</i>
<i>2MS</i>	לָהֶה	הִלָּה	לָהֶה		הִלָּה		הִתְלָה
<i>2FS</i>	לְהִי	הִלְּהִי	לְהִי		הִלְּהִי		הִתְלְּהִי
<i>2MP</i>	לְהוּ	הִלְּהוּ	לְהוּ		הִלְּהוּ		הִתְלְּהוּ
<i>2FP</i>	לְהִינָה	הִלְּהִינָה	לְהִינָה		הִלְּהִינָה		הִתְלְּהִינָה

Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
	לָלוֹת	הִלָּלוֹת	לָלוֹת	לָלוֹת	הִלָּלוֹת	הִלָּלוֹת	הִתְלָלוֹת
Absolute							
	לָהֶה	נִלָּה	לָהֶה	לָהֶה	הִלָּה	הִלָּה	הִתְלָה

Participle							
Active							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>MS, Ab</i>	לָהֶה		מִלָּה		מִלָּה		מִתְלָה
<i>FS, Ab</i>	לָהֶה		מִלָּה		מִלָּה		מִתְלָה
<i>MP, Ab</i>	לָהֶם		מִלָּהֶם		מִלָּהֶם		מִתְלָהֶם
<i>FP, Ab</i>	לָלוֹת		מִלָּלוֹת		מִלָּלוֹת		מִתְלָלוֹת
Passive							
<i>MS, Ab</i>	לְהִי	נִלָּה		מִלָּה		מִלָּה	
<i>FS, Ab</i>	לְהִיָּה	נִלָּה		מִלָּה		מִלָּה	
<i>MP, Ab</i>	לְהִיִּם	נִלָּהֶם		מִלָּהֶם		מִלָּהֶם	
<i>FP, Ab</i>	לְהִיּוֹת	נִלָּלוֹת		מִלָּלוֹת		מִלָּלוֹת	

15. WEAK VERB PARADIGM: IRREGULAR VERBS (הָיָה, הָלַךְ,¹⁵ לָקַח,¹⁶ נָתַן)

Perfect									
	<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Hifil</i>	<i>Qal</i>
3MS	נָתַן	נִתַּן		לָקַח	נִלְקַח		הָלַךְ	הוּלַךְ	הָיָה
3FS	נָתְנָה	נִתְּנָה		לָקַחָהּ	נִלְקַחָהּ		הָלַכָּהּ		הָיְתָה
2MS	נָתַתָּ ¹⁷	נִתַּתָּ		לָקַחְתָּ			הָלַכְתָּ		הָיִיתָ
2FS	נָתַתְּ			לָקַחְתְּ			הָלַכְתְּ		הָיִיתְּ
1CS	נָתַתִּי			לָקַחְתִּי			הָלַכְתִּי	הוּלַתִּי	הָיִיתִי
3CP	נָתְנוּ			לָקַחוּ			הָלְכוּ		הָיוּ
2MP	נָתַתֶּם	נִתַּתֶּם		לָקַחְתֶּם			הָלַכְתֶּם		הָיִיתֶם
2FP	נָתַתְּם			לָקַחְתְּם			הָלַכְתְּם		הָיִיתְּם
1CP	נָתַנוּ	נִתְּנוּ		לָקַחוּ			הָלְכְנוּ		הָיוּ

Imperfect									
	<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Hifil</i>	<i>Qal</i>
3MS	יִתֵּן	יִנָּתֵן		יִקַּח	יִלָּקַח		יֵלֵךְ	יּוּלָךְ	יִהְיֶה
3FS	תִּתֵּן	תִּנָּתֵן		תִּקַּח	תִּלָּקַח		תֵּלֵךְ		תִּהְיֶה
2MS	תִּתֵּן	תִּנָּתֵן		תִּקַּח			תֵּלֵךְ		תִּהְיֶה
2FS	תִּתְּנִי			תִּקְחִי			תֵּלְכִי		תִּהְיִי
1CS	אֶתֵּן			אִקַּח	אִלָּקַח		אֵלֵךְ	אוּלָךְ	אִהְיֶה
3MP	יִתְּנוּ	יִנָּתְנוּ		יִקְחוּ			יֵלְכוּ	יּוּלְכוּ	יִהְיוּ
3FP	תִּתְּנָה			תִּקְחֶנָּה			תֵּלְכֶנָּה		תִּהְיֶינָה
2MP	תִּתְּנוּ			תִּקְחוּ			תֵּלְכוּ		תִּהְיוּ
2FP	תִּתְּנָה			תִּקְחֶנָּה			תֵּלְכֶנָּה		תִּהְיֶינָה
1CP	נָתַן			נִקַּח			נֵלֵךְ		נִהְיֶה

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									
	<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Hifil</i>	<i>Qal</i>
2MS	תֵּן			קַח			לֵךְ	הוֹלֵךְ	הָיֵה
2FS	תְּנִי			קַחִי			לָכִי	הִילִיכִי	הָיִי
2MP	תִּנּוּ			קַחוּ			לָכוּ	הִלְיִכוּ	הָיוּ
2FP							לִכְנֶה		

Infinitive									
Construct									
	<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Hifil</i>	<i>Qal</i>
	נָתַן or תָּתַן	הִנָּתַן		לָקַח	הִלָּךְ		לָכַת	הוֹלִיךְ	הָיִיתַת
Absolute									
	נָתַן	הִנָּתַן		לָקַחַת			הָלַךְ		הָיָה

Participle									
Active									
	<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Nifal</i>		<i>Qal</i>	<i>Hifil</i>	<i>Qal</i>
MS, Ab	נֹתֵן			לֹקֵחַ			הֹלֵךְ	מוֹלִיךְ	הוֹיֵה
FS, Ab							הֹלֶכֶת		
MP, Ab	נֹתְנִים			לֹקְחִים			הֹלְכִים		
FP, Ab							הֹלְכוֹת	מוֹלְכוֹת	
Passive									
MS, Ab	נִתָּן	נִתְּן			נִלְקָה				
FS, Ab									
MP, Ab	נִתְּנִים			לִקְחִים					
FP, Ab	נִתְּנוֹת								

16. PRACTICE CHART FOR STRONG VERB (משל)

	P e r f e c t						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>3MS</i>	משל	משל	משל	משל	משל	משל	משל
<i>3FS</i>	משל	משל	משל	משל	משל	משל	משל
<i>2MS</i>	משל	משל	משל	משל	משל	משל	משל
<i>2FS</i>	משל	משל	משל	משל	משל	משל	משל
<i>1CS</i>	משל	משל	משל	משל	משל	משל	משל
<i>3CP</i>	משל	משל	משל	משל	משל	משל	משל
<i>2MP</i>	משל	משל	משל	משל	משל	משל	משל
<i>2FP</i>	משל	משל	משל	משל	משל	משל	משל
<i>1CP</i>	משל	משל	משל	משל	משל	משל	משל

	I m p e r f e c t						
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>3MS</i>	משל	משל	משל	משל	משל	משל	משל
<i>3FS</i>	משל	משל	משל	משל	משל	משל	משל
<i>2MS</i>	משל	משל	משל	משל	משל	משל	משל
<i>2FS</i>	משל	משל	משל	משל	משל	משל	משל
<i>1CS</i>	משל	משל	משל	משל	משל	משל	משל
<i>3MP</i>	משל	משל	משל	משל	משל	משל	משל
<i>3FP</i>	משל	משל	משל	משל	משל	משל	משל
<i>2MP</i>	משל	משל	משל	משל	משל	משל	משל
<i>2FP</i>	משל	משל	משל	משל	משל	משל	משל
<i>1CP</i>	משל	משל	משל	משל	משל	משל	משל

16. PRACTICE CHART FOR STRONG VERB (משל)

Imperative							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>		<i>Hifil</i>		<i>Hitpael</i>
<i>2MS</i>	משל	משל	משל		משל		משל
<i>2FS</i>	משל	משל	משל		משל		משל
<i>2MP</i>	משל	משל	משל		משל		משל
<i>2FP</i>	משל	משל	משל		משל		משל
Infinitive							
Construct							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
	משל	משל	משל		משל		משל
Absolute							
	משל	משל or משל	משל or משל	משל	משל	משל	משל
Participle							
Active							
	<i>Qal</i>	<i>Nifal</i>	<i>Piel</i>	<i>Pual</i>	<i>Hifil</i>	<i>Hofal</i>	<i>Hitpael</i>
<i>MS, Ab</i>	משל		משל		משל		משל
<i>FS, Ab</i>	משל or משל		משל		משל		משל
	משל		משל		משל		משל
<i>MP, Ab</i>	משל		משל		משל		משל
<i>FP, Ab</i>	משל		משל		משל		משל
Passive							
<i>MS, Ab</i>	משל	משל		משל		משל	
<i>FS, Ab</i>	משל	משל		משל		משל	
<i>MP, Ab</i>	משל	משל		משל		משל	
<i>FP, Ab</i>	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
A L E F א		
אב [14]	father (<i>NMS</i>)	Cs: אֲבִי, אָב; S with PS: אֲבִי, אֲבוֹת, אֲבוֹתָי, etc.; P: אֲבוֹת, אֲבוֹתָי; ³ P with PS: אֲבוֹתִי or אֲבֹתִי, אֲבוֹתָם or אֲבוֹתֵיהֶם, etc.
* אָבָד [22]	he was lost, perished (<i>V</i>)	
אֶבֶן [24]	stone (<i>NFS</i>)	P: אֲבָנִים
אַבְרָהָם [24]	Abraham (<i>proper N</i>)	
אֲדֹנָי [19]	lord, master (<i>NMS</i>)	אֲדֹנָי (literally “my lord”) usually means “Lord”; substitute for יהוה
אָדָם [6]	man, mortal, humankind (<i>NMS</i>)	

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 אֵל and אֱלֹהִים. 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
אֲדָמָה [16]	land, ground, earth (<i>NFS</i>)	Cs: אֲדָמָת
אָהֵב [21]	he loved (<i>V</i>)	Also אָהֵב
אֹהֶל [16]	tent (<i>NMS</i>)	P: אֹהֶלִים
אַהֲרֹן [20]	Aaron (<i>proper N</i>)	
אוּ [22]	or (<i>conj</i>)	
אָח [13]	brother (<i>NMS</i>)	Cs: אָחִי; S with PS: אָחִיךָ, אָחִיךְ, etc.; P: אָחִים, אָחִי, P with PS: אָחִי, אָחִיךָ, etc.
אֶחָד [12]	one (<i>adj. MS</i>)	Cs: אֶחָד; FS, Ab & Cs: אַחַת
אַחֵר [19]	after, behind (<i>prep, adv, or conj</i>)	PS on prep: אַחֲרָיִךְ, אַחֲרָיו, etc.
אֵיב [20]	he was an enemy (<i>V</i>)	
אֵין [22]	there is/are not, there was/were not, there is no one/nothing (<i>particle</i>)	Cs: אֵין; PS: אֵינָנּוּ, אֵינָךְ, etc.
אִישׁ [7]	man, husband (<i>NMS</i>)	P: אֲנָשִׁים, אֲנָשִׁי
אָכַל [19]	he ate (<i>V</i>)	
אַל [17]	no, not (<i>particle</i>)	
אֵל [22]	God, god (<i>NMS</i>)	
אֶל [5]	to, into, toward (<i>prep</i>)	PS: אֶלַי, אֶלֶיךָ, etc.
אֵלֶּה [11]	these (<i>dem adj M/FP</i>)	
אֱלֹהִים [5]	God, gods (<i>NMP</i>)	
אַלְפִּי [25]	thousand (<i>NMS</i>)	Du: אֲלֵפִים = “2000”; P: אֲלֵפִים, אֲלֵפִי = “thousands”
אִם [20]	mother (<i>NFS</i>)	S with PS: אִמִּי, אִמֶּךָ, etc.; P with PS: אִמֹתֵנוּ, אִמֹתֶם, etc.
אִם [15]	if (<i>particle</i>)	
אַמָּה [23]	cubit (<i>NFS</i>)	Du: אֲמָתִים; P: אֲמֹת
אָמַר [14]	he said (<i>V</i>)	
* אֲנַחְנוּ [11]	we (<i>pron ICP</i>)	
אֲנִי, אֲנִי [11]	I (<i>pron ICS</i>)	
אָסַף [16]	he gathered, removed (<i>V</i>)	

Word	Translation	Notes
אַף [19]	anger, nose, nostril (<i>NFS</i>)	<i>S</i> with <i>PS</i> : אַפִּי, אַפֶּךָ, etc.; <i>Du</i> : אַפִּים = “face”; <i>Du</i> with <i>PS</i> : אַפֶּיךָ, אַפִּיו, etc.
אַרְבַּע (<i>M</i>), אַרְבַּעַה (<i>F</i>) ⁵ [19]	four (<i>N M/F S</i>)	<i>P</i> : אַרְבָּעִים = “forty”; רְבִיעִי (M), רְבִיעִית (F) = “fourth”
אָרוֹן [26]	ark, chest (<i>NMS</i>)	With <i>art</i> : הָאָרוֹן
אֶרֶץ [5]	earth, land (<i>NFS</i>)	With <i>art</i> : הָאֶרֶץ; <i>P</i> : אֶרְצוֹת, אֶרְצוֹת
אֵשׁ [19]	fire (<i>NFS</i>)	No <i>P</i>
אִשָּׁה [7]	woman, wife (<i>NFS</i>)	<i>Cs</i> : אִשָּׁתִּי; <i>S</i> with <i>PS</i> : אִשְׁתִּי, אִשְׁתְּךָ, etc.; <i>P</i> : נָשִׁים, נִשְׂאָה
אֲשֶׁר [11]	who, whom, whose, which, where, when (<i>particle</i>)	אֲשֶׁר functions as <i>conj</i> = “as”
אֵת [8]	(a) [sign of the object – no translation] (<i>particle</i>)	<i>Cs</i> : אֵת, אֵתֶךָ; <i>PS</i> : אֵתִי, אֵתְךָ, etc.
	[10] (b) with (<i>prep</i>)	<i>Cs</i> : אֵתֶךָ, אֵתִי; <i>PS</i> : אֵתְךָ, אֵתִי, etc.
* אַתָּה [11]	you (<i>pron 2FS</i>)	
אַתָּה [11]	you (<i>pron 2MS</i>)	
* אַתֶּם [11]	you (<i>pron 2MP</i>)	
* אַתֶּן, אַתְּנָה [11]	you (<i>pron 2FP</i>)	
B E T ב		
בְּ [6]	in, by, with (<i>prep</i>)	Prefixed; <i>PS</i> : בִּי, בְּךָ, etc.
בָּא [5]	[See בּוֹא]	
בָּבֶל [21]	Babylon, Babel (<i>proper N</i>)	
בִּגְדִי [26]	garment, cloth (<i>NMS</i>)	<i>P</i> : בִּגְדִי, בִּגְדֶיךָ
בּוֹא ⁶ [25]	(to) come, go, enter (<i>V</i>)	Appears in Lesson 5 vocabulary as בָּא (<i>perf, qal 3MS</i>)
* בּוֹשׁ [25]	(to) be ashamed (<i>V</i>)	

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 (<i>prep</i>)	<i>PS</i> : בֵּינִי, בֵּינָךְ, etc.; or בֵּינֵינוּ, בֵּינֵיכֶם, etc.
בֵּית [14]	house (<i>NMS</i>)	<i>Cs</i> : בֵּית; <i>P</i> : בֵּתִי, בֵּתֵיכֶם
בֶּן [7]	son, child (<i>NMS</i>)	<i>Cs</i> : בֶּן, בָּן; <i>S</i> with <i>PS</i> : בְּנִי, בְּנֵי, etc.; <i>P</i> : בְּנִי, בְּנֵי; <i>P</i> with <i>PS</i> : בְּנִי, בְּנֵי, etc.
בָּנָה [24]	he built (V)	
בֹּקֶר [16]	morning (<i>NMS</i>)	<i>P</i> : בֹּקְרִים
בִּקֵּשׁ ⁷ [19]	בִּקֵּשׁ (<i>piel</i>): he sought, asked (V)	Never occurs in <i>qal</i>
בְּרִית [16]	covenant (<i>NFS</i>)	
* בָּרַךְ [19]	בָּרַךְ (<i>piel</i>): he blessed (V)	Usually occurs in <i>piel</i>
בָּשָׂר [24]	flesh (<i>NMS</i>)	<i>Cs</i> : בָּשָׂר; <i>P</i> : בָּשָׂרִים
בַּת [7]	daughter (<i>NFS</i>)	<i>S</i> with <i>PS</i> : בַּתִּי, בָּתֶּךָ, etc.; <i>P</i> : בָּתִּי, בָּתֵּךְ; <i>P</i> with <i>PS</i> : בָּתִּי, בָּתֵּךְ, etc.
GIMEL ג		
גְּבוּל [26]	border, boundary, territory (<i>NMS</i>)	
גָּדוֹל [8]	great (<i>adj MS</i>)	<i>MS Cs</i> : גָּדוֹל; <i>MP</i> : גְּדוֹלִים, גְּדוֹלָה; <i>FS</i> : גְּדוֹלָה; <i>FP</i> : גְּדוֹלוֹת
גּוֹי [5]	nation (<i>NMS</i>)	<i>P</i> : גּוֹיִם, גּוֹי or גּוֹיִ
* גָּלָה [17]	he uncovered, revealed, went into exile (V)	
גַּם [25]	also, likewise, again (<i>adv</i>)	
DALET ד		
דָּבָר [9]	word, speech, thing (<i>NMS</i>)	<i>Cs</i> : דָּבָר; <i>P</i> : דְּבָרִים, דְּבָרֶיךָ
דִּבֶּר [18]	דִּבֶּר (<i>piel</i>): he spoke (V)	Usually <i>piel</i> ; in <i>qal</i> only as <i>inf</i> and <i>part</i>

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 (<i>proper N</i>)	
דָּם [19]	blood (<i>NMS</i>)	Cs: דָּם
דֶּרֶךְ [26]	way, road, path, journey, manner (<i>NMS</i>)	P: דֶּרֶכֶי, דֶּרֶכֶיִם

H E ה

הַ [5]	the (<i>art</i>)	Also: הֶ or הֵ; prefixed and followed by <i>dagesh-forte</i> where possible
הֵ [24]	(<i>he</i> interrogative)	Also הֶ or הֵ; prefixed at the beginning of an interrogative clause
הוּא [11]	(a) he (<i>pron 3MS</i>) (b) that (<i>dem adj MS</i>)	
הִיא [11]	(a) she (<i>pron 3FS</i>), (b) that (<i>dem adj FS</i>)	Sometimes הוּא in <i>MT</i>
הָיָה [8]	he was, became, existed (<i>V</i>)	With an impersonal subject = “it/there was, happened, occurred”
הָלַךְ [24]	he went, came, walked (<i>V</i>)	Inflects like a <i>pe-yod/vav</i> verb in part of its conjugation
הֵם, הֵנָּה [11]	(a) they (<i>pron 3MP</i>) (b) those (<i>dem adj MP</i>)	
* הֵנָּה [11]	(a) they (<i>pron 3FP</i>), (b) those (<i>dem adj FP</i>)	
הִנֵּה [21]	look, behold (<i>particle</i>)	PS: הִנֵּנִי or הִנֵּנִי, הִנֵּךְ, etc.
הָר [5]	mountain (<i>NMS</i>)	With <i>art</i> : הָהָר; P: הָרִים

V A V ו

וּ [6]	and (<i>conj</i>) 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
ZAYIN ז		
זֶה [11]	this (<i>dem adj FS</i>)	
זֶה [11]	this (<i>dem adj MS</i>)	
זָהָב [23]	gold (<i>NMS</i>)	No <i>P</i>
זָכַר [16]	he remembered (<i>V</i>)	
זֶרַע [18]	seed, offspring, sowing (<i>NMS</i>)	<i>S</i> with <i>PS</i> : זֶרַעַי, זֶרַעֶךָ, etc.
HET ח		
חֹדֶשׁ [23]	new moon, month (<i>NMS</i>)	<i>S</i> with <i>PS</i> : חֹדֶשׁוֹ, חֹדֶשְׁךָ, etc.; <i>P</i> : חֹדְשִׁי, חֹדְשֵׁי
* חָזַק [21]	he was strong (<i>V</i>)	
חָטָא [20]	he sinned, missed (<i>V</i>)	
חַטָּאת [20]	sin, sin offering (<i>NFS</i>)	<i>Cs</i> : חַטָּאת; <i>P</i> : חַטָּאות
חַי [20]	alive, living (<i>adj MS</i>)	<i>FS</i> : חַיָּה; <i>P</i> : חַיִּים; חַיָּה is also <i>NFS</i> = “living thing, animal”; חַיִּים is also <i>NMP</i> = “life”
חָיָה [17]	he lived, revived (<i>V</i>)	
חֵיל [26]	strength, wealth, army (<i>NMS</i>)	<i>Cs</i> : חֵיל; <i>P</i> : חֵילִים
חֲמִשָּׁה (<i>M</i>), [20]	five (<i>NM/FS</i>)	<i>P</i> : חֲמִישִׁים = “fifty”; חֲמִישִׁי (<i>M</i>), חֲמִישִׁית (<i>F</i>) = “fifth”
חֶסֶד [24]	steadfast love, kindness, loyalty (<i>NMS</i>)	<i>S</i> with <i>PS</i> : חֶסְדִּי, חֶסְדְּךָ, etc.; <i>P</i> : חֶסְדִּי, חֶסְדֵּי
חֶרֶב [14]	sword, dagger (<i>NFS</i>)	<i>P</i> : חֶרְבוֹת, חֶרְבוֹת
TET ט		
טוֹב [8]	good (<i>adj MS</i>)	
YOD י		
יָד [7]	hand (<i>NFS</i>)	<i>Cs</i> : יָד; <i>Du</i> : יָדָי, יָדֶיךָ; <i>P</i> : יָדוֹת, יָדֶיךָ
יָדַע [8]	he knew (<i>V</i>)	
יְהוּדָה [25]	Judah (<i>proper N</i>)	יְהוּדִי (<i>adj MS</i>) = “Jewish, Jew”

Word	Translation	Notes
יְהוָה [6]	LORD, the LORD (<i>proper N</i>)	Pointing of יְהוָה indicates the word is to be read as יְהוָה; sometimes pointed as יְהוָה and read as אֱלֹהִים
יְהוֹשֻׁעַ [24]	Joshua (<i>proper N</i>)	
יוֹם [7]	day (<i>NMS</i>)	Du: יוֹמִים; P: יָמִים, יָמִים
יוֹסֵף [24]	Joseph (<i>proper N</i>)	
* יָטַב [21]	he was good (<i>V</i>)	
יָכַל [21]	he was able, prevailed, endured (<i>V</i>)	Also יָכֹול; <i>impf, qal, 3MS</i> : יוֹכֵל
יָלַד [20]	he brought forth, gave birth (<i>V</i>)	
יָם [18]	sea (<i>NMS</i>)	P: יָמִים
יָסַף [24]	he added, increased (<i>V</i>)	
יַעֲקֹב [26]	Jacob (<i>proper N</i>)	
יָצָא [24]	he went out (<i>V</i>)	
יָרָא [21]	he was afraid, feared (<i>V</i>)	
יָרַד [24]	he went down, descended (<i>V</i>)	
יְרוּשָׁלַם [22]	Jerusalem (<i>proper N</i>)	This <i>MT</i> spelling is a contraction of יְרוּשָׁלַיִם
יָרַשׁ [24]	he took possession of, inherited, displaced (<i>V</i>)	
יִשְׂרָאֵל [5]	Israel (<i>proper N</i>)	יִשְׂרָאֵלִי (<i>adj MS</i>) = “Israelite”
* יֵשׁ [22]	there is/are, there was/were (<i>particle</i>)	יֵשׁ; with <i>PS</i> : יֵשְׁכֶם, יֵשְׁדָּה, etc.
יָשַׁב [6]	he dwelled, sat (<i>V</i>)	
יָשַׁע [24]	נוֹשַׁע (<i>nif</i>): he was saved; דּוֹשִׁיעַ (<i>hif</i>): he saved, delivered (<i>V</i>)	Only occurs in <i>nif</i> & <i>hif</i>

K A F כ

כ־ [6]	like, as (<i>prep</i>)	Prefixed; <i>PS</i> : כְּמוֹנִי, כְּמוֹךְ, etc., & כְּהֵם, כְּכֵם, etc.
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Word	Translation	Notes
* כָּבֵד [21]	he was heavy, honored (V)	
כְּבוֹד [21]	honor, glory (NMS)	Cs: כְּבוֹד; Ab also כָּבֵד
כֹּה [19]	thus (adv)	
כֹּהֵן [6]	priest (NMS)	
כּוֹן [25]	נָכוֹן (nif): he was fixed, firm, established; הִכִּין (hif): he made firm, established (V)	Does not occur in <i>qal</i>
כִּי [6]	that, for, when, because (conj)	Introduces a subordinate clause
כֹּל [10]	all, every (NMS)	Cs: כֹּל, כָּל-, PS: כָּלָה, כָּלָהּ, etc.
כָּלָה [26]	he completed, finished (V)	
כֵּלִי [22]	vessel, equipment, implement (NMS)	P: כֵּלִים
כֵּן [15]	thus, so (adv)	With ל prep: לְכֵן = “therefore”
כֶּסֶף [25]	silver (NMS)	No P
כָּרַת [16]	he cut off, cut down (V)	
כָּתַב [20]	he wrote (V)	

LAMED ל

לָּ [6]	to, for, according to (prep)	Prefixed; PS: לִי, לָךְ, etc.
לֹא [13]	no, not (particle)	Also spelled לוֹא
לֵב [8]	heart, will, mind (NMS)	Cs: לֵב, לֵב-, S with PS: לִבִּי, לִבְךָ, etc.; P: לִבּוֹת; NMS also לִבָּב (Cs: לִבֵּב; P: לִבּוֹת)
לֵוִי [26]	(a) Levi (proper N) (b) Levite (adj MS)	P: לְוִיִּם = “Levites”
לֶחֶם [20]	bread, food (NMS)	S with PS: לֶחֶמִי, לֶחֶמְךָ, etc.
לַיְלָה [19]	night (NMS)	Ab also לַיִל; Cs: לַיִל
לְמַעַן [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 <i>pe-nun</i> verb in part of its conjugation
* לָקַט [12]	he picked up, gathered (V)	

Word	Translation	Notes
MEM מ		
מְאֹד [21]	(a) very (<i>adv</i>) (b) power, might (<i>NMS</i>)	
מֵאָה [25]	hundred (<i>NFS</i>)	Cs: מֵאָת; Du: מֵאָתַיִם = “200”; P: מֵאוֹת = “hundreds”
מִדְבָּר [23]	wilderness, desert (<i>NMS</i>)	
מָה [24]	what? how? (<i>pron</i>)	Also: מַה or מֶה; followed by <i>dagesh-forte</i> where possible
מוֹעֵד [19]	meeting place, meeting, appointed time (<i>NMS</i>)	
מוֹת [25]	(to) die (<i>V</i>)	
מִזְבֵּחַ [23]	altar (<i>NMS</i>)	P: מִזְבְּחוֹת
מַחֲנֶה [16]	camp, army (<i>NM/FS</i>)	Cs: מַחֲנֶה; MP: מַחֲנִים; FP: מַחֲנוֹת
מִטָּה [23]	staff, tribe (<i>NMS</i>)	Cs: מִטָּה; P: מִטּוֹת
מִי [24]	who?, whom?, whose?, whoever? (<i>pron</i>)	
מַיִם [16]	water, waters (<i>NMDu</i>)	Occurs only in <i>Du</i>
מָלֵא [21]	he was full, filled (<i>V</i>)	
מַלְאָךְ [23]	messenger (<i>NMS</i>)	Cs: מַלְאָךְ
מִלְחָמָה [24]	battle, war (<i>NFS</i>)	Cs: מִלְחָמָה
מָלַךְ [18]	he reigned, was/became king (or <i>F</i> : she was/ became queen) (<i>V</i>)	
מֶלֶךְ [5]	king (<i>NMS</i>)	
מִן [6]	from, out of (<i>prep</i>)	May stand independently or be prefixed; with comparative <i>adj</i> = “than”; <i>PS</i> : מִמֶּנִּי, מִמֶּךָ, etc., & מִכֶּם, מִהֶם, etc.
מִנְחָה [25]	gift, offering (<i>NFS</i>)	
מַעֲשֶׂה [23]	deed, work (<i>NMS</i>)	Cs: מַעֲשֶׂה
מָצָא [26]	he found, met (<i>V</i>)	
מִצְרַיִם [23]	Egypt (<i>proper N</i>)	מִצְרַיִם (<i>adj MS</i>) = “Egyptian”
מָקוֹם [18]	place (<i>NMS</i>)	P: מִקְמוֹת

Word	Translation	Notes
מֹשֶׁה [18]	Moses (<i>proper N</i>)	
* מָשַׁל [12]	he ruled, reigned (<i>V</i>)	When followed by ב prep, ב = “over”
מִשְׁפָּחָה [26]	clan (<i>NFS</i>)	
מִשְׁפָּט [10]	judgment, justice (<i>NMS</i>)	Cs: מִשְׁפָּט

NUN נ

נָא [17]	please, now, I pray (<i>particle</i>)	Usually employed with <i>cohort, juss, or impv</i>
נֹאֵם [20]	utterance, oracle (<i>NMS Cs</i>)	Occurs only in <i>S Cs</i>
נְבִיא [22]	prophet (<i>NMS</i>)	P: נְבִיאִים
נָגַד [23]	הִגִּיד (<i>hif</i>): he told, declared; הִגָּד (<i>hof</i>): he was told (<i>V</i>)	Usually occurs in <i>hif & hof</i>
* נָגַשׁ [23]	he approached, drew near (<i>V</i>)	
נַחֲלָה [26]	inheritance, heritage, possession (<i>NFS</i>)	P: נַחֲלוֹת
נָטָה [23]	he extended, stretched out, turned, bent (<i>V</i>)	
נָכַח [23]	הִכָּה (<i>hif</i>): he struck; הִכָּה (<i>hof</i>): he was struck (<i>V</i>)	Usually occurs in <i>hif & hof</i>
נָעַר [23]	boy, youth, servant (<i>NMS</i>)	P: נְעָרִים
נָפַל [23]	he fell (<i>V</i>)	
נַפְשׁ [20]	living being, soul, person, self (<i>NFS</i>)	P: נַפְשׁוֹת, נַפְשׁוֹת
נָשָׂא [9]	he lifted, lifted up, carried (<i>V</i>)	
נָתַן [10]	he gave, put, set (<i>V</i>)	

SAMEK ס

* סָבַב [25]	he surrounded, went around, turned around (<i>V</i>)	
סָבִיב [16]	(a) around, all around (<i>adv</i> or <i>prep</i>) (b) circuit, neighborhood (<i>NM/FS</i>)	Cs: סָבִיב; MP: סָבִיבִים; FP: סָבִיבוֹת; P with PS: סָבִיבֵיהֶּ, סָבִיבוֹתֵי, etc.

Word	Translation	Notes
סָוֵר [25]	(to) turn aside (V)	
ע A Y I N		
עָבַד [22]	he worked, served (V)	
עֶבֶד [17]	servant, slave (NMS)	PS: עֶבְדִּי, עֶבְדָּךְ, etc.; P: עֲבָדִי, עֲבָדֶיךָ
עָבַר [22]	he passed, went over (V)	
עַד [13]	(a) until (prep) (b) perpetuity (NMS)	Prep with PS: עַד־יָ, עַד־יָיָ, etc.
עוֹד [18]	yet, still, again, besides (adv)	
עוֹלָם [15]	eternity, antiquity, forever, a long time (NMS)	
עוֹן [26]	sin, guilt, punishment (NMS)	Cs: עוֹן; S also עוֹוֹן, עוֹוֹן; P: עוֹנֹת or עוֹנָה
עֵיִן [17]	eye (NFS)	Du: עֵינַיִם
עִיר [9]	city, town (NFS)	P: עָרִי, עָרִים
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: עַם־הָ; PS: עַמִּי, עַמְּךָ, etc.; P: עַמִּים
עִם [10]	with (prep)	PS: עִמִּי or 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)	
עָשָׂר (M), [25]	ten (NM/FS)	P: עָשִׂירִי = “twenty”; עָשִׂירִי (M), עָשִׂירִית (F) = “tenth”; spelled עָשָׂר (M) and עָשִׂרָה (F) when combined with units to form numbers “11” to “19”
עָשִׂרָה (F)		
עֵת [26]	time (NM/FS)	Cs: עֵת, עֵת־; S with PS: עֵתוֹ, עֵתָה, etc.; P: עֵתִים

Word	Translation	Notes
עַתָּה [19]	now (<i>adv</i>)	

P E פ

פֶּה [19]	mouth (<i>NMS</i>)	Cs: פִּי; P: פִּיּוֹת
פְּלִשְׁתִּי [23]	Philistia (<i>proper N</i>)	פְּלִשְׁתִּי (<i>adj MS</i>) = “Philistine”
פָּנִים [15]	face, faces, presence (<i>NMP</i>)	No <i>S</i> ; <i>P</i> can mean “face”; with ל prep: לִפְנֵי = “before”
פָּקַד [25]	he took care of, sought, missed, appointed (<i>V</i>)	
פַּרְעֹה [24]	Pharaoh (<i>NMS</i>)	

S A D E ז

צֹאן [26]	small cattle, sheep, goats, flock(s) (<i>NFS</i>)	
צָבָא [20]	army, host, war, warfare (<i>NMS</i>)	P: צְבָאוֹת
צַדִּיק [16]	righteous, just (<i>adj MS</i>)	
צִוָּה [17]	צִוָּה (<i>piel</i>): he commanded, ordered (<i>V</i>)	Only occurs in <i>piel</i> and <i>pual</i>

Q O F ק

* קָדַשׁ [21]	he was holy (<i>V</i>)	
קִדְּשׁ [7]	holiness (<i>NMS</i>)	P: קִדְּשִׁים, קִדְּשֵׁי
קוֹל [9]	voice, sound (<i>NMS</i>)	P: קִלּוֹת or קִלְתִּי
קוּם [25]	(to) rise, stand (<i>V</i>)	
* קָטַל [12]	he killed (<i>V</i>)	
* קָטַן [21]	he was small, insignificant (<i>V</i>)	
* קָלַל [25]	קָל (<i>qal</i>): he was light, despised (<i>V</i>)	
קָרָא [9]	he called, met (<i>V</i>)	
קִרְבֵּי [26]	inward part, midst (<i>NMS</i>)	<i>S</i> with <i>PS</i> : קִרְבֵּי, קִרְבֵּי, etc.; <i>P</i> with <i>PS</i> : קִרְבֵּי

R E S H ר

רָאָה [5]	he saw (<i>V</i>)	
רֹאשׁ [5]	head, top (<i>NMS</i>)	P: רֹאשִׁי, רֹאשֵׁי

Word	Translation	Notes
רַב [8]	many, much, great (<i>adj MS</i>)	<i>MP</i> : רַבִּי, רַבִּים; <i>FS</i> : רַבָּה, רַבַּת; <i>FP</i> : רַבּוֹת
רָבָה [21]	he was great, became numerous (<i>V</i>)	
רֶגֶל [23]	foot, leg (<i>NFS</i>)	<i>Du</i> : רַגְלִים
רוּחַ [7]	spirit, breath, wind (<i>NFS</i>)	
רֵעַ [23]	friend, companion (<i>NMS</i>)	
רָעָה [10]	evil (<i>NFS</i>)	
רָשָׁע [26]	guilty, wicked (<i>adj MS</i>)	<i>FS</i> : רָשָׁעָה; <i>MP</i> : רָשָׁעִים, רָשָׁעִי

שִׁין SIN

שָׂדֶה [22]	field(s) (<i>NMS</i>)	<i>Cs</i> : שָׂדֶה; <i>S</i> with <i>PS</i> : שָׂדֵי, שָׂדֶה, etc.; <i>P</i> : שָׂדוֹת, שָׂדוֹת or שָׂדֵי
שָׂם [25]	(to) set, place (<i>V</i>)	Root also spelled as שׂוּם
שָׂר [13]	ruler, prince, official (<i>NMS</i>)	<i>P</i> : שָׂרִים

שִׁין SHIN ש

שָׂאוּל [26]	Saul (<i>proper N</i>)	
שִׁבְעָה (M), [22]	seven (<i>NM/FS</i>)	<i>P</i> : שִׁבְעִים = “seventy”; שִׁבְעִי
שִׁבְעָה (F)		(M), שִׁבְעִית (F) = “seventh”
שׁוּב [25]	(to) turn, return (<i>V</i>)	
שָׁלוֹם [20]	wholeness, well-being, prosperity, peace (<i>NMS</i>)	<i>Cs</i> : שָׁלוֹם; <i>P</i> : שָׁלוֹמִים
שָׁלַח [10]	he sent (<i>V</i>)	
שְׁלֹמֹה [20]	Solomon (<i>proper N</i>)	
שָׁלֹשׁ or [18]	three (<i>NM/FS</i>)	<i>MS Cs</i> : שָׁלֹשׁ; <i>FS Cs</i> : שְׁלֹשֶׁת; <i>P</i> : שְׁלֹשִׁים = “thirty”; שְׁלֹשִׁי (M), שְׁלֹשִׁית (F) = “third”
שָׁם [26]	there (<i>adv</i>)	
שֵׁם [8]	name (<i>NMS</i>)	<i>Cs</i> : שֵׁם, שְׁמֵ-; <i>P</i> : שְׁמוֹת, שְׁמוֹת
שָׁמַיִם [14]	heavens, sky (<i>NMDu</i>)	Occurs only in dual

<i>Word</i>	<i>Translation</i>	<i>Notes</i>
* שְׁמוֹנֶה (M), [25] eight (NM/FS) שְׁמוֹנֶה (F)		<i>P</i> : שְׁמוֹנִים = “eighty”; שְׁמוֹנִי (M), שְׁמוֹנִית (F) = “eighth”
שָׁמַע [10] he heard, listened (V)		When followed by ל or ב (as in שָׁמַע לְקוֹל or שָׁמַע בְּקוֹל), can have the sense of “he listened to” or “he obeyed.”
שָׁמַר [12] he kept, watched, guarded (V)		
שָׁנָה [7] year (NFS)		<i>Du</i> : שְׁנָתַיִם; <i>MP</i> : שְׁנַיִם, שְׁנֵי; <i>FP</i> : שְׁנוֹת
שְׁנַיִם (M), [17] two (NM/FDu) שְׁנָתַיִם (F)		Occurs only in <i>Du</i> ; <i>Cs</i> : שְׁנֵי (M), שְׁתֵּי (F); שְׁנִי (M), שְׁנִית (F) = “second”
שַׁעַר [26] gate (NMS)		<i>P</i> : שַׁעְרֵי, שַׁעְרִים
שֵׁשׁ (M), [21] six (NM/FS) שֵׁשָׁה (F)		<i>FS Cs</i> : שֵׁשֶׁת; <i>P</i> : שִׁשִּׁים = “sixty”; שֵׁשִׁי (M), שִׁשִּׁית (F) = “sixth”
שָׁתָה [26] he drank (V)		<i>Pual</i> and <i>hif</i> for this verb use the root שָׁקַח (“drink, water”)

T A V ת

תָּוֶךְ [17] midst, middle (NMS)		<i>Cs</i> : תוֹךְ
תּוֹרָה [16] instruction, direction, law (NFS)		
תַּחַת [15] beneath, under, instead of (prep)		<i>PS</i> : תַּחְתִּי, תַּחְתִּיךְ, etc.
* תִּשְׁעִים (M), [25] nine (NM/FS) תִּשְׁעָה (F)		<i>P</i> : תִּשְׁעִים = “ninety”; תִּשְׁעִי (M), תִּשְׁעִית (F) = “ninth”

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