

INTRODUCTION TO BIBLICAL HEBREW

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BIBLICAL HEBREW



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PREFACE

This textbook is designed for a full year's course in elementary Biblical Hebrew at the college level. In its choice of vocabulary and grammar it is essentially an introduction to the prose, not the poetical language. While my aim has been to include only what I consider necessary for the grammatically intelligent reading of the texts on which the work is based, experienced teachers may nevertheless wish to expand or condense one portion or another according to the needs of their own courses and the problems of their particular students. By keeping the grammatical discussion at a relatively unsophisticated level I have tried to make the book as serviceable as possible to those who want to study the language without a teacher.

Although the present work clearly falls within the category of traditional grammars, there are several features in the presentation which require a brief comment. The generous use of transliteration is meant to serve three purposes: to enable the student to perceive Hebrew as a language, and not an exercise in decipherment; to remove the customary initial obstacle, wherein the student was required to master innumerable pages of rather abstract phonological and orthographic details before learning even a sentence of the language; and to facilitate the memorization of the paradigms, where the essential features are, in my opinion, set in greater relief than in the conventional script. The morphology of the verb is presented in a way that best exploits the underlying similarities of the various forms, regardless of the root type; this permits the introduction of the most common verbs at an appropriately early point in the grammar and also allows the discussions of the derived "conjugations" to be unhampered by restric-

tion to examples from sound roots. As much space as possible has been given to the systematic treatment of noun morphology and to the verb with object suffixes; the simplification of this material attempted in many elementary grammars is actually a disservice to the student. When he turns to his first page of unsimplified reading, he finds that what he should have learned systematically must instead be learned at random, inefficiently and with no little difficulty. And finally, special attention has been given to an orderly presentation of prose syntax, beginning with a characterization of the various types of individual clauses and proceeding to sequences of inter-related clauses.

In the initial stages of preparing this book I was greatly aided in the selection of vocabulary by George M. Landes' *A Student's Vocabulary of Biblical Hebrew* (New York, 1961), furnished to me in page proof at that time by the author, to whom I now wish to acknowledge my thanks. In the nearly ten years since that time the innumerable suggestions and corrections submitted by my students and colleagues working with various drafts of the book have been of enormous help in improving the quality of the finished product. I am especially grateful, however, to Dr. Avi Hurwitz, now at the Hebrew University, for his great kindness in giving an earlier draft of this book a thorough and critical reading and in providing me with many corrections. The errors that remain are of course due to my own oversight.

The setting of pointed Hebrew with a special sign marking stress always proves to be a difficult job, even in this age of technological marvels. I wish to thank the publisher and the printer for their unstinting efforts to ensure correctness in this regard.

Cambridge, Mass.  
May 1971

THOMAS O. LAMBDIN

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## INTRODUCTION

The Hebrew Bible (Christian Old Testament) is a collection of writings whose composition spans most of the millennium from c. 1200 B.C. to c. 200 B.C. Because a spoken language does not remain constant over so long a period of time, we must recognize Biblical Hebrew as a form of the spoken language standardized at a particular time and perpetuated thereafter as a fixed literary medium. It is generally assumed that Biblical Hebrew, to the extent that it is linguistically homogeneous, is a close approximation to the language of the monarchic periods preceding the Babylonian Exile (thus, before 587 B.C.), during which a major portion of biblical literature was compiled and composed. The sparse inscriptional material of the ninth to seventh centuries B.C. corroborates this view, but does not permit us to establish more precise limits. In the post-exilic period spoken Hebrew came under the strong influence of other languages, especially Aramaic, but also Persian and, later, Greek. The literary language of biblical writings during this time remained relatively free of this influence, which shows up more clearly in post-biblical sources such as the Rabbinic Hebrew of the Mishna and other traditional works lying beyond the scope of this grammar. Exactly when Hebrew ceased to be a spoken language is difficult, if not impossible, to determine, but in all probability its demise was concurrent with the devastation of Judaea in the Jewish revolts against Roman rule in the first two centuries A.D.

Hebrew is a member of the extensive Semitic language family, whose principal divisions are as follows:

- (1) Northeast Semitic: Babylonian and Assyrian (Akkadian);
- (2) Southeast Semitic: Ancient South Arabic and the related modern languages of South Arabia and Ethiopia;
- (3) Southwest Semitic: Classical Arabic and the host of related modern Arabic dialects;
- (4) Northwest Semitic, comprising
  - (a) Aramaic
  - (b) Canaanite (Ugaritic, Phoenician, Hebrew)

Our knowledge of Biblical Hebrew is directly dependent on Jewish oral tradition and thus on the state of that tradition during and following the



various dispersions of the Jews from Palestine. This dependence arises from the peculiarly deficient orthography in which the biblical text was written: it is essentially vowelless, or at most, vocally ambiguous (see below, §8). The actual pronunciation of the language was handed down orally, and as the Jews left or were expelled from Palestine and formed new communities in Babylonia, Egypt, and eventually throughout most of the civilized world, the traditional reading of biblical texts diverged gradually from whatever norm might have existed prior to these dispersions. The written consonantal text itself achieved a final authoritative form around the end of the first century A.D. This text was successfully promulgated among all the Jewish communities, so that texts postdating this time do not differ from one another in any important particulars. Prior to the fixing of an authoritative text, however, the situation was quite different, and the reader is referred to the bibliography (Appendix E) for the names of a few works that will introduce him to the complex problems of ancient texts and versions.

Modern printed versions of the Hebrew Bible derive from several essentially similar sources, all reflecting the grammatical activity of Jewish scholars (or Masoretes, traditionalists) in Tiberias, who during the 9th and 10th centuries A.D. perfected a system of vowel notation and added it to the received consonantal text. Because the vowel system reflected in this notation is not exactly the same as that of the tradition used in other locales, we must recognize that Hebrew grammar, as based on the vocalized Tiberian Masoretic text, is no more or less authentic than that which would derive from other traditions: it is simply the best preserved and has received, by universal adoption, the stamp of authority. A treatment of the fragmentary evidence of the non-Tiberian traditions lies beyond the scope of an elementary grammar. The standard Masoretic text is also known as the Ben Asher text, after the family name of the Tiberian scholars identified with the final editing. The *Biblia Hebraica* (3rd edition, Stuttgart, 1937) used by most modern students and scholars is based on the copy of a Ben Asher manuscript now in Leningrad and dating from 1008/9 A.D. Most other printed Hebrew Bibles are based ultimately on the text of the Second Rabbinic Bible (Venice, 1524-25); the manuscript sources of this work have not been fully identified, but it does not differ substantially from the text of the *Biblia Hebraica*. A new and comprehensive edition of the Hebrew Bible is in progress in Israel; it will utilize the partially destroyed Aleppo Codex, which is convincingly claimed as an authentic manuscript of the Ben Asher family.

A limited number of variant readings are indicated marginally in the Masoretic text. These are commonly referred to as *kaṭîb-qarē*, i.e. one word is written (*kaṭîb*) in the consonant text itself but another, as indicated in the margin, is to be read (*qarē*).

[Note: The material in this section has been presented as a unit for ready reference. After studying §§ 1-3 the reader should begin Lesson 1 (p. 3). The reading of further paragraphs will be indicated as required.]

1. The Sounds of Biblical Hebrew.

As stated in the Introduction, we cannot determine absolutely the sounds of Biblical Hebrew in the period during which the literary language was fixed. The pronunciation used in this book has been chosen to preserve as faithfully as possible the consonantal and vocalic distinctions recognized by the Masoretes, but, at the same time, to do the least violence to what we know of the earlier pronunciation. A uniform system of transliteration has been adopted which attempts to represent the Hebrew orthography simply and accurately.

a. Consonants

Type	Transliteration	Pronunciation*
Labial	b	[b] as in bait
	p	[p] as in pay
	m	[m] as in main
Labio-dental	w	[w] as in well
	ḅ	[v] as in vase
	ḫ	[f] as in face
Interdental	ṭ	[θ] as in thin
	ḏ	[ð] as in this
Dental or alveolar	t	[t] as in time
	d	[d] as in door
	s	[s] as in sing
	š	
	z	[z] as in zone

\* Square brackets enclose currently used phonetic symbols as a guide to those who are familiar with them. Do not confuse these with the transliteration.

	n	[n] as in noon
Prepalatal	š	[ʃ] as in show
	y	[y] as in yes
Palatal	k	[k] as in king
	g, ġ	[g] as in go
	k	[x] as in German Bach
Velar	q	[q]

There is no exact English equivalent of this sound. It is a type of [k], but with the contact between the tongue and the roof of the mouth as far back as possible.

Guttural	ʔ	[ʔ] the glottal stop
	h	[h] as in house
	ḥ	[ḥ] no Eng. equivalent
	ħ	[ħ] no Eng. equivalent

The glottal stop [ʔ] is used in English, but not as a regular part of its sound system. It is made by a complete stoppage of breath in the throat and may be heard in certain Eastern pronunciations of words like *bottle* and *battle*, in which the glottal stop replaces the normal *t*, thus [bɑʔl], [bæʔl]. The sound [ħ] is an *h*-sound, but with strong constriction between the base of the tongue and the back of the throat, thus with a much sharper friction than ordinary *h*. The [ḥ] is similarly produced, but with the additional feature of voicing. Most modern readers of Biblical Hebrew do not use these two sounds, replacing them with [x] and [ʔ] respectively. Those making such a simplification should be careful not to confuse these four sounds in spelling.

The four sounds which we shall call gutturals throughout this book are more precisely described as laryngeals and pharyngealized laryngeals, but because the modern terminology is often inconsistently applied, we find no compelling reason to abandon the more traditional designation.

Liquids	r	[r] as in rope
	l	[l] as in line
Modified Dental	ṭ	[t] as in time
	ṣ	[ts] as in hits

The pronunciation indicated for *ṭ* and *ṣ* is a standard modern substitution for the original sounds, whose true nature can only be conjectured as [t] and [s] accompanied by constriction in the throat (pharyngealization or glottalization), thus producing a tenser, duller sound.

b. Vowels

It is customary in treating Hebrew vowels to speak of length as well as quality. Though this distinction is probably valid for the earlier pronunciation, it is doubtful whether vowel quantity played any important part in the original Masoretic system. The diacritical marks used in our transcription are thus to be taken as devices reflecting the Hebrew spelling and not necessarily as markers of real length.

i, ī	[i] as in machine	û, ū	[u] as in mood
i	[i] as in it	u	[u] as in book
ê, ē	[e] as in they	ô, ô	[o] as in note
e, ê	[e] as in bet	o	[ɔ] as in bought
a	[a] as in father or [a] as in that	ə	[ə] as in above, and very brief in duration
ā, â	[ɑ] as in father or [ɔ] as in bought		

Some distinction between the two vowels *a* and *ā* should be made, since they must always be clearly distinguished in spelling. The choice is left to the reader: either [a] as opposed to [ɑ] or [ɑ] as opposed to [ɔ].

In addition to the vowels listed above there are three others (*ā ē ô*) which, together with *ə*, are known as reduced vowels. They are of very brief duration but with the same quality as the corresponding full vowel: *ā* is a very short *a*, *ē* a very short *e*, and *ô* a very short *o*.

The following diphthongal combinations of vowel + *y* or *w* occur frequently at the ends of words:

iw	the vowel <i>i</i> + a very short [u]. Also pronounced as [iv], as in English <i>eve</i> .
ēw, êw	ē/ê + [u]. Also [ev], as in <i>save</i> .
āw, âw	ā + [u] like the <i>ou</i> of <i>house</i> , or as [aw] or [av]
aw	<i>a</i> + [u], or as [av] or [av]
āy	[ay] like the <i>y</i> of <i>sky</i> ; or [ɔy], similar to the <i>oy</i> of <i>toy</i> .
ay	[ay] or [ay]
ôy, ôy	[oy], similar to the <i>owy</i> of <i>showy</i> , but without the <i>w</i> .
ûy, ūy	[uy] somewhat like the <i>uey</i> of <i>gluey</i> .

For descriptive purposes we shall refer to the vowels according to the following classification, without prejudice to the actual length of the vowels involved:

- (1) unchangeable long: *i ê ô û* and sometimes *ō*
- (2) changeable long: *ē ā ō*
- (3) short: *i e a o u*
- (4) reduced: *ə ā ē ô*

## 2. Syllabification.

With very few exceptions a syllable must begin with a single consonant followed at least by one vowel. This rule alone will suffice for the accurate division of a word into syllables. Consider the following examples:

<i>miḏbār</i> (wilderness): <i>miḏ-bār</i>	pronounced	[miḏ' bār]
<i>'āḥiḡw</i> (his father): <i>'ā-ḥiḡw</i>		[a' viw]
<i>dāḥārīm</i> (words): <i>dā-ḥā-rīm</i>		[dāva' rīm]
<i>mimménmī</i> (from me): <i>mim-mén-nī</i>		[mim' mēnni]
<i>gibbōrīm</i> (warriors): <i>gib-bō-rīm</i>		[gibbo' rīm]
<i>yīslāḥēnī</i> (he will send me): <i>yīš-lā-ḥē-nī</i>		[yi]lā' hēni]
<i>malḵāḵā</i> (your king): <i>mal-ḵā-ḵā</i>		[malḵā' xā]
<i>malḵēḵem</i> (your kings): <i>mal-ḵē-ḵem</i>		[malxe' xēm]

In none of these examples is any other division of syllables possible without violating the basic rule.

Syllables are of two types: *open* and *closed*. An open syllable is one which ends in a vowel; a closed syllable ends in a consonant. Syllables containing a diphthong may be considered as closed, taking the *y* or *w* as a consonant. The distinction is irrelevant in this case.

When determining syllabification note that a doubled consonant, such as *-bb-* or *-mm-*, is always to be divided in the middle. This does not mean that there is any perceptible pause between the syllables in pronunciation: a doubled consonant is simply held longer than a single one. Contrast the long *n* of English *meanness* with the normal short *n* of *any*. Examples are

<i>libbāḵā</i> (your heart): <i>lib-bā-ḵā</i>	[libba' xā]
<i>mimmāḵā</i> (from you): <i>mim-mā-ḵā</i>	[mimmā' xā]
<i>haššāmāyim</i> (the heavens): <i>haš-šā-mā-yim</i>	[ha]š[amāyim]

## 3. Stress.

Words are stressed on the last syllable (*ultima*) or on the next to last (*penultima*). The former is more frequent.

ultimate stress: *dāḥār* (word); *dāḥārīm* (words); *nāḥi'* (prophet)  
penultimate stress: *méleḵ* (king); *lāylāh* (night); *nāḥōšet* (bronze)

Only penultimate stress will be marked in this book.

The stressed syllable is often referred to as the *tonic* syllable, and the two preceding it as the *pretonic* and *propretonic* respectively.

4. The consonants known as the *begadkepat*.

Two sets of six sounds each are closely related to one another, both in sound and distribution. These are the six stops *b, g, d, k, p, t* on the one hand and

their spirantized counterparts *b, ḡ, ḏ, ḵ, ḫ, t* on the other. Although no rule can be given for the choice between the sounds of one set and those of the other without important exceptions, the following observations will provide a safe guide for the majority of occurrences.

(a) Of the two sets, only the stops occur doubled. Thus we find *-bb-* (as in *habbáyit*, the house), *-dd-* (*haddélet*, the door), *-kk-* (*hakkālī*, the vessel), etc., but never *-bb-*, *-ḡḡ-*, *-ḏḏ-*, etc.

(b) The stops *b, g, d, k, p, t* occur (excluding the doubling just mentioned) only at the beginning of a syllable when immediately preceded by another consonant:

*malkī* (my king): *mal-ki*  
but *méleḵ* (king): *mé-leḵ*.

Elsewhere one finds the spirantized counterpart, which, by a simple process of elimination, occurs (a) mainly at the close of a syllable, or (b) at the beginning of a syllable when the preceding sound is a vowel. Contrast, for example, the *b* of *miḏbār* (*miḏ-bār*) and the *ḡ* of *nāḥi'* (*nā-ḥi'*).\*

When a word begins with one of these sounds, it usually has the stop when it occurs in isolation (thus: *báyit*, a house), but when some element ending in a vowel is prefixed, the stop is automatically replaced by the corresponding spirant. Be sure the following examples are clear:

<i>báyit</i> a house	but	<i>kaḥáyit</i> like a house
<i>kālī</i> a vessel		<i>ūḵālī</i> and a vessel
<i>délet</i> a door		<i>ladélet</i> to a door.

In a sentence the mere fact that the preceding word ends in a vowel is enough to warrant the spirant; thus,

*bānū báyit* they built a house  
not *bānū báyit*.

There are, however, many exceptions to this, depending on the degree of grammatical relationship between the words in question.

It is best, at least hypothetically, to regard the stop *g* and the spirant *ḡ* as two distinct sounds, although no modern tradition except the Yemenite has preserved the difference.

## 5. Vowel Reduction.

Many of the changes that characterize Hebrew inflections follow distinct and predictable patterns, of which the most consistent is that of vowel reduction.

(a) *Propretonic reduction*. The vowels *ā* and *ē* are regularly reduced to *ə* in open *propretonic* syllables. That is, when in the course of inflection the

\* Note that our statement does not preclude the possibility of a spirant occurring at the beginning of a syllable preceded by another consonant: *malḵēḵem* (your kings).

accent is shifted so as to place these two vowels in propretonic position, the replacement just mentioned is made. For example, when the plural ending *-im* is added to the stem of the noun *nāḥī'* (prophet), the accent is on the ending, leaving the *ā* in propretonic position.

Thus,  $nāḥī' + im \rightarrow *nā-ḥī-ʾim \rightarrow nāḥī'im$

Similarly with *ē*:  $lēḥāb + ôṭ \rightarrow *lē-ḥā-bôṭ \rightarrow ləḥāḥôṭ$

Other examples are  $māqôm + ôṭ \rightarrow *mā-qô-môṭ \rightarrow məqômôṭ$   
 $zāqēn + im \rightarrow *zā-qē-nim \rightarrow zaqēnim$

This type of reduction is regularly found in the inflection of nouns and adjectives, but is less common among verbs other than those with object suffixes.

(b) *Pretonic reduction*. A second reduction pattern, often conflicting with the above, involves reduction of *ā* or *ē* in a *pretonic* open syllable. In noun inflections this is true mainly for those words whose first syllable (propretonic) is unchangeable (i.e. contains one of the unchangeable long vowels or is a closed syllable) and whose pretonic syllable would contain *ē*:

$šōpēt + im \rightarrow šōpə'im$

Pretonic reduction is very frequent in verbs, regardless of the vowel:

$yiktōb + ū \rightarrow yiktəbū$  (they will write)

$yittēn + ū \rightarrow yittənū$  (they will give)

$yišma' + ū \rightarrow yišmə'ū$  (they will hear).

Attention has been called to these two reduction patterns since one or the other figures in most of the inflections to be studied. Unfortunately, however, it is not always possible to predict accurately which pattern will be followed, so that each paradigm should be carefully analyzed.

THE RULE OF SHEWA. A sequence of two syllables each with *ə* (shewa) is not tolerated by Hebrew structure. When such a sequence would arise in the course of inflection or when combining various words and elements, the following replacement is made:

consonant + *ə* + cons. + *ə* → cons. + *i* + cons.

Thus:  $lə$  (to) +  $nāḥī'i$  (my prophet) →  $linḥī'i$  (not  $lənāḥī'i$ ).

## 6. Special Features of the Guttural Consonants and R.

(a) The gutturals and *r* do not occur doubled.

(b) The gutturals are never followed immediately by *ə*.

These two characteristics account for certain regular deviations from an expected norm. For example, since the definite article before non-gutturals is *ha* + doubling of the following consonant, we should expect the article to

be somewhat different before words beginning with a guttural or *r*. We shall see in the lessons that *hā-* occurs in some cases, *ha-* (without doubling) in others. Whenever a long vowel (*ā ē ō*) occurs before a guttural or *r* and corresponds formally to a short vowel before a doubled non-guttural, the vowel is said to be long by *compensatory lengthening*, i.e. to compensate for the non-doubling of the guttural. When a short vowel (*a i u o*) occurs before a guttural in similar situations, the guttural is said to be *virtually doubled*.

As for the second feature listed above, the presence of a guttural means a substitution of *ā* (less commonly of *ē* or *ō*) for an expected *ə*. This is illustrated by

$ḥākām$  (wise person) +  $im \rightarrow ḥākāmim$  (not  $ḥəkāmim$ )

$ḥāzāq$  (strong person) +  $im \rightarrow ḥāzāqim$  (not  $ḥəzāqim$ ).

It is convenient to think of *ā*, *ē*, and *ō* as varieties of *ə* to be used after gutturals and to see that a word like *ḥālôm* (dream) has essentially the same vowel pattern as *bəḥôr* (first-born).

When a word ends with *'*, *ḥ*, or *h* (when this is not a vowel letter, see §8), a preceding *i ē ō* is followed by a non-syllabic glide element *a*. Thus,

$sūs$  (horse) but  $lū'aḥ$  (tablet)

$kōṭēḥ$  (writing) but  $šōlē'aḥ$  (sending)

$gādōl$  (big) but  $gāḥō'aḥ$  (high).

THE RULE OF SHEWA as applied to sequences involving gutturals:

cons. + *ə* + guttural + *ā* → cons. + *a* + gutt. + *ā*

E.g.  $bə$  (in) +  $ḥālōmī$  (my dream) →  $baḥālōmī$

Similarly with *ē* and *ō*. Another sequence arising from vowel reduction is illustrated by  $ḥākām + ē$  (which requires double reduction) →  $*ḥākāmē \rightarrow ḥəkāmē$ .

I.e. gutt. + *ā* + cons. + *ə* → gutt. + *a* + cons.

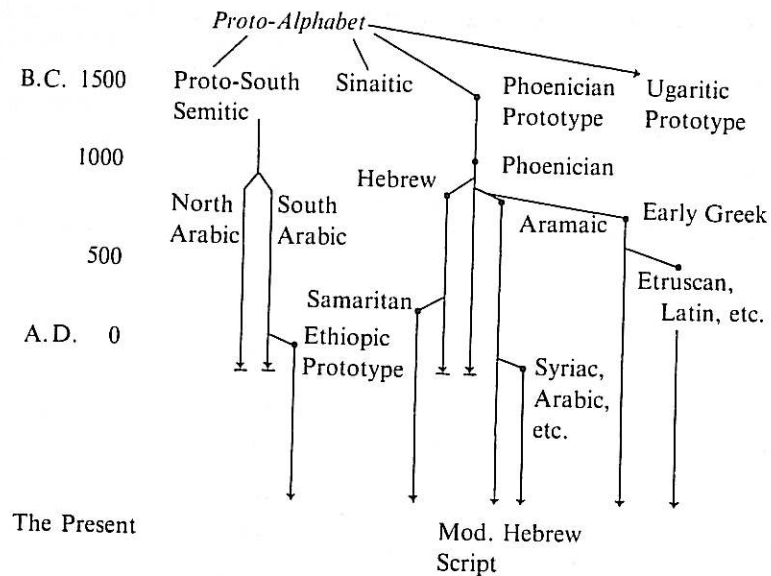
N.B. Rules given in the grammar to account for the peculiarities of gutturals do not apply to *r* unless so stated.

## 7. The Hebrew Alphabet.

The alphabet used in writing all the traditional texts of the Old Testament is more properly Aramaic than Hebrew. The situation is summarized by the table on the following page.

Sometime during the first half of the second millennium B.C. the alphabet was invented in the Syro-Palestinian area. This alphabet was a new creation, not directly based on any other system of writing then in use, but it seems to have been most clearly influenced by certain features of Egyptian hieroglyphic writing, especially in the lack of symbols to represent vowels.

The most prolific branch of the alphabet was the Phoenician, attested in



inscriptions from about the eleventh century onward. The Hebrews borrowed their script from the Phoenicians in the tenth century B.C., and this new "Hebrew" script, subsequently diverging from the parent Phoenician, was used in various types of inscriptions down to the beginning of the Christian Era. With the exception, however, of the manuscript traditions of the Samaritan sect, which still employs a form of this genuinely Hebrew script, the old script was replaced, especially in manuscript uses, by a cursive form of the Old Aramaic script, itself a daughter of the parent Phoenician of nearly the same age as the Hebrew.

It is this Aramaic manuscript hand which is already employed in Hebrew papyri and parchments of the second and first centuries B.C. and is attested as the normal alphabet for writing Hebrew from that time until the present.

THE HEBREW ALPHABET

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
'āleḗp	א	'	glottal stop or zero
bēṭ	ב	b	[b]
	בּ	b	[v]
gimel	ג	g	[g]
	גּ	g	[g]
dāleṭ	ד	d	[d]
	דּ	d	[d]
hē	ה	h	[h] or zero

NAME	LETTER	OUR TRANSCRIPTION	PHONETIC VALUE
wāw	ו	w	[w] or zero
zāyin	ז	z	[z]
hēt	ח	h	[h]
tēt	ט	t	[t]
yōd	י	y	[y] or zero
kaḗ	כ ך	k	[k]
	כּ ךּ	k	[x]
lāmed	ל	l	[l]
mēm	מ ם	m	[m]
nūn	נ ן	n	[n]
sāmek	ס	s	[s]
'āyin	ע	'	[e]
pēh	פ ף	p	[p]
	פּ ףּ	p	[f]
šādēh	צ ץ	š	[ts]
qōp	ק	q	[q]
rēš	ר	r	[r]
šin	ש	ś	[s]
šin	שׁ	ś	[ʃ]
tāw	ת	t	[t]
	תּ	t	[θ]

8. Some Features of Hebrew Orthography (Spelling).

- a. Hebrew is written from right to left.
- b. Five of the letters have a special form used only at the end of a word: ך k, ם m, ן n, ף p, ץ š.
- c. In the earliest Hebrew and Phoenician inscriptions (10th cent. B.C.) no vowels were indicated in the writing. Thus the words *mēlek* (king), *mōlēk* (ruling), *mālak* (he ruled), *malkāh* (queen), *mālākū* (they ruled), etc., would all be written simply as מלך *mlk*. From the ninth to the sixth centuries (i.e. pre-Exilic period, before the fall of Jerusalem in 587 B.C. and the Babylonian Exile) the consonants י y, ו w, and ה h were used at the end of a word to indicate final vowels:

ו w = ū e.g. מלכו *mālākū*, they ruled  
 י y = i e.g. מלכי *malkī*, my king  
 ה h = any other final vowel e.g. מלכה *malkāh*, queen.

In the post-Exilic period י and ו were used as vowel indicators also inside a word, and values slightly different from those just cited were acquired:

ו w = ū or o  
 י y = ê, ê, or i

The letter ה *h* was still used only at the end of a word as a vowel letter representing any vowel other than those just mentioned. The three letters י, ו, and ה in their function as vowel indicators are called *matres lectionis* (literally, mothers of reading), following traditional Hebrew grammatical terminology.

d. The MT in general reflects this stage of orthographic development. There are, however, some inconsistencies and irregularities to be noted:

(1) י and ו are sometimes missing when we should otherwise have expected them. The shorter spelling is called defective and the longer, full.

Full		Defective	
יקום	<i>yāqūm</i>	יקם	<i>yāqūm</i> he will arise
ירים	<i>yārīm</i>	ירם	<i>yārīm</i> he will raise
גדול	<i>gādōl</i>	גדל	<i>gādōl</i> big

Note that the only distinction between the vowels transcribed by *ū, ū; i, ī; and ō, ō* is that the former of each pair is represented in the script by a *mater lectionis* while the latter is not.

(2) A final *ā* is not always indicated by ה: לָךְ לֶאֱלֹהִים (to you) תִּכְתְּבֵנָה (they shall write).

(3) א is unpronounced in many instances, but is always an integral part of the spelling: ראש *rōš* (head), מצא *māšā'* (he found). It does not, however, belong to the category of *matres lectionis* discussed above since its appearance is limited mainly to words whose roots occur elsewhere in the language with the א retained in pronunciation. We have generally indicated quiescent א in our transliteration. Sometimes, for the sake of clarity, we have added the ' in parentheses, as in *māšā'()* above.

Points (2) and (3) will be mentioned later in the section dealing with the grammatical forms in which these irregularities are commonly found.

### 9. The Daghesh

The Masoretes employed a dot or point within a letter to indicate

(a) that the consonant in question is doubled:

המלך *hamméleḵ* the king

(b) that, in the case of the ambiguous letters פ, כ, ט, ב, ג, ד, the one with the point is the stop; the one without, the spirant:

ב	<i>b</i> or <i>bb</i>	ב	<i>b̥</i>
ג	<i>g</i> or <i>gg</i>	ג	<i>g̥</i>
ד	<i>d</i> or <i>dd</i>	ד	<i>d̥</i>

(c) that a final ה is not to be taken as a vowel letter but as a morphologically significant consonant. Contrast

מלכה	<i>malkā(h)</i>	a queen	[ה is a <i>mater</i> for final - <i>ā</i> ]
מלכה	<i>malkāh</i>	her king	[ה is part of the suffix meaning "her"]]
בנה	<i>bānāh</i>	he built	[ה is a <i>mater</i> ]
גבה	<i>gāḇō<sup>h</sup></i>	high	[ה is a root consonant, pronounced in this case]*

When the point indicates doubling, it is called *daghesh forte* (strong daghesh). When it indicates stop instead of spirant, it is called *daghesh lene* (weak d.). In a final ה it is known as *mappiq*.

The only use of daghesh where there is a possible source of confusion is in the *bəḡadkəpāt* letters. Technically we should expect two dagheshes when these represent doubled consonants, one to show the doubling (*d. forte*) and one to show *b* not *b̥*. But since the spirant values for these six letters do not occur doubled, a second dot is superfluous and never written.

### 10. The Vowel Points.

Following their traditional pronunciation, the Masoretes added vowel points to the Hebrew text (see the Introduction). Because these points were superimposed on a text that already had a crude system for indicating vocalization, i.e. the *matres lectionis*, a large number of combinations were created (and hence the apparent complexity of our transliteration). The following table shows the form of the vowel signs and their position in relation to the consonants (here ב *b* and ה *h*):

Name of Sign	Plain	With mater י y	With mater ו w	With mater ה h (final only)
<i>pātaḥ</i>	בַּ <i>ba</i>	—	—	—
<i>qāmeṣ</i>	בָּ <i>bā</i> or <i>bo</i>	בִּי <i>bā</i> (rare)	—	בֵּה <i>bāh</i>
<i>hireq</i>	בִּי (or <i>bī</i> )	בִּי <i>bī</i>	—	—
<i>šērē</i>	בֶּ <i>bē</i>	בֵּי <i>bē</i>	—	בֵּה <i>bēh</i>
<i>səḡōl</i>	בֶּ <i>be</i>	בֵּי <i>bē</i>	—	בֵּה <i>beh</i>
<i>hōlem</i>	בֹּ <i>bō</i>	—	בוּ <i>bō</i>	בֹּה <i>bōh</i> (rare)
<i>qibbūṣ</i>	בּוּ <i>bu</i>	—	בוּ <i>bū</i>	—

And the reduced vowels:

בַּ *bə*      הֶ *hā*      הֶ *hē*      הֶ *hō*

Remarks:

(1) In the case of defective writings, where *i* or *ū* is meant but there is no *y* or *w* in the text, the vowel signs for *i* and *u* are used. The vowel ו (ב) is

\* It is doubtful that every ה with *mappiq* is to be given a consonantal value [h]. The distinction between מלכה (queen) and מלכה (her king) was probably a graphic and not a phonological one.

called *šūreq*. Note that the reduced vowels *ā ē ō* are represented by a combination of the sign for *ə* and that of the corresponding non-reduced vowel. The names of the reduced vowels are *šawā* (our Shewa), *hātēp pālah*, *hātēp sāgōl*, and *hātēp qāmeš* respectively.

(2) The distinction between  $\text{ֿ} = \bar{a}$  (*qāmeš*) and  $\text{ֿ} = o$  (*qāmeš hātūp*) is usually clear:  $\text{ֿ} = o$  in a closed, unaccented syllable (e.g.  $\text{ֿ} \text{ֿ} \text{ֿ}$  *šomri*;  $\text{ֿ} \text{ֿ} \text{ֿ}$  *yošmad*), but  $\text{ֿ} = \bar{a}$  elsewhere. There is ambiguity when a following consonant is pointed with  $\text{ֿ}$ : should, e.g.,  $\text{ֿ} \text{ֿ} \text{ֿ}$  be read *mālākū* or *molḵū*? To resolve this ambiguity, a metheg is used (see §11).

(3) When a consonant closes a syllable (except at the end of a word), the Masoretes placed beneath it the Shewa sign:  $\text{ֿ} \text{ֿ} \text{ֿ}$  *mal-ki* (my king). For the beginning student this constitutes one of the biggest problems in reading Hebrew: when does the sign  $\text{ֿ}$  represent the vowel *ə* and when does it represent nothing (i.e. end of a syllable)? The answer to this question is not simple; in fact there are several schools of thought on the subject among the traditional Hebrew grammarians. Since it is completely immaterial to the understanding of the language and to translation, we shall not enter into the dispute, but rather adopt the following simple conventions:

(a) When two Shewa signs occur under consecutive consonants (except at the end of a word), the first represents zero and the second *ə*:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *yīšmarū* (not *yīšmārū* or *yīšmarū*).

(b) When a preceding syllable has any one of the long vowels (*ū/ū, ô/ō, ī/ī, ē/ē, ē, ā*), the Shewa sign represents *ə*:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *hūqamū* they were established  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *bōrākū* they were blessed  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *yāšimākā* he will place you  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *yēraḏū* they will go down  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *šātāh* she drank (see §11)

But after any other vowel it represents zero:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *šimkā* your name  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *malḵē* kings  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *yīšmorkā* he will watch you

But under the first of two identical consonants the Shewa sign always represents the vowel *ə*, regardless of the type of vowel in the preceding syllable:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *šilalē* shadows (not *sillē*).

(c) The Shewa sign under the first consonant of a word always represents *ə*:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *bayādō* in his hand

[The various forms of the number two (fem.) are the only exceptions:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *štayim*       $\text{ֿ} \text{ֿ} \text{ֿ}$  *šitē*]

(4) The glide vowel *a* (see §6) is represented by  $\text{ֿ}$  placed under the final guttural but pronounced before it:  $\text{ֿ} \text{ֿ} \text{ֿ}$  *šamō<sup>a</sup>*;  $\text{ֿ} \text{ֿ} \text{ֿ}$  *šamē<sup>a</sup>h*. It is traditionally called *pālah furtivum*.

(5) The vowel sign *hōlem* may coincide with one of the dots differentiating *šīn* and *šīn*; printed texts may vary. E.g.  $\text{ֿ} \text{ֿ} \text{ֿ}$  *nāšō<sup>a</sup>* (to lift);  $\text{ֿ} \text{ֿ} \text{ֿ}$  *bōš* (ashamed).

(6) The coincidence of a mater  $\text{ֿ}$  and a consonantal  $\text{ֿ}$  is frequent:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *noḵriyāh* (could also be transcribed as *noḵriyyāh*)

(7) The consonant  $\text{ֿ}$  at the end of a word always has a shewa sign if it has no other vowel; thus  $\text{ֿ} \text{ֿ} \text{ֿ}$  *lāk* (to you f.) but  $\text{ֿ} \text{ֿ} \text{ֿ}$  *lakā* (to you m.).

(8) In the rather rare situation where a final syllable of a word closes with two consonants, e.g. *wayyēbk* (and he wept), the sign shewa is placed under both:  $\text{ֿ} \text{ֿ} \text{ֿ}$ .

11. Metheg.

The metheg is a short perpendicular stroke placed under a consonant and to the left of the vowel sign (if any). It serves several purposes in the orthography, of which the following are the most important:

(1) Since the vowels *ā* and *ē* are regularly replaced by *ə* in open syllables two or more places before the main stress, their appearance in such positions may be regarded as anomalous. They are usually marked with metheg:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *ānōki* I  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *bēraḵtāni* you blessed me

(2) In fact, any long vowel occurring two or more syllables before the main stress may be so marked, although manuscripts are inconsistent in this. Compare

$\text{ֿ} \text{ֿ} \text{ֿ}$  *hōša<sup>a</sup>* save!  
 $\text{ֿ} \text{ֿ} \text{ֿ}$  *hōš<sup>a</sup>ēni* save me!

This usage is particularly important with the vowel  $\text{ֿ}$ , which is a short vowel *o* [ɔ] in closed, unaccented syllables and a long vowel *ā* elsewhere. The metheg is used with  $\text{ֿ} = \bar{a}$  in any doubtful position to ensure the correct reading:

$\text{ֿ} \text{ֿ} \text{ֿ}$  *yābārākēni* he will bless me (not *yāborkēni*).

[Another device used in a word like the one just given to ensure correct reading is to point with  $\text{ֿ}$  instead of  $\text{ֿ}$ :

$\text{ֿ} \text{ֿ} \text{ֿ}$  *yābarākēni*

This is an irregular use of *ā* for *ə*, since the consonant under which it appears need not be a guttural.]

## INTRODUCTION TO BIBLICAL HEBREW

(3) Short vowels before the main stress usually occur in closed syllables. Whenever the contrary occurs, the vowel may be marked with metheg:

תַּעֲמֹד *ta'amōd* she will stand

אֹהֶלוֹ *'ohōlō* his tent.

This last example, with  $\text{ֿ} = o$ , would seem to cancel out the usefulness of metheg for distinguishing between the two values of  $\text{ֿ}$  mentioned above. Actually, this is not often so, since  $\text{ֿ} = \bar{a}$  is very rarely followed by  $\text{ֿ} = \bar{o}$  in the next syllable, but rather by  $\text{ֿ} = \bar{a}$ : e.g. בָּחָרוּ *bāḥārū* (they chose).

(4) Metheg with a short vowel in what appears to be a closed syllable indicates that the normal doubling of the following consonant has been given up: תַּמְרָגְלִים *hamraggālīm* (the spies) for תַּמְרָגְלִים *hammāraggālīm*. In this book metheg will be used consistently only with  $\text{ֿ}$  to mark the distinction between the  $\bar{o}$  and  $\bar{a}$  values of the sign. Thus

אָכְלָה *'ākālāh* she ate

אֹכְלָה *'oklāh* food

It is also employed sporadically to alert the reader to a syllabic division that might otherwise escape his notice.

## INTRODUCTION TO BIBLICAL HEBREW



# LESSON 1

[Read §§1-3 of the section "Sounds and Spelling," pp. xv-xviii]

## 12. The Noun: Gender.

Nearly all Hebrew nouns belong to one of two grammatical categories called gender: masculine and feminine. Nouns denoting animate beings usually have grammatical gender corresponding to natural gender (sex), but there is otherwise no clear correlation between gender and meaning. For example הַר *har* (mountain) is masculine, while גִּבְעָה *gib'ah* (hill) is feminine.

There are some formal indications of gender: nouns ending in *-áh*, *-et*, and *-at* are nearly always feminine, such as

מַלְכָּה <i>malkáh</i>	queen	דְּעִת <i>dá'at</i>	knowledge
בַּת <i>bat</i>	daughter	תִּפְאֵרֶת <i>tip'eret</i>	glory

Nouns without these endings are usually masculine, but there are important exceptions, such as

אֶבֶן <i>'eben</i>	stone (fem.)
עִיר <i>'ir</i>	city (fem.)
אֶרֶץ <i>'eres</i>	earth (fem.)

Gender should therefore be learned for each noun, since it cannot be deduced safely from form or meaning. In the vocabularies of the lessons all nouns ending in *-áh*, *-et*, and *-at* are to be taken as feminine and all others as

masculine unless there is a remark to the contrary. Typical listing will be

אִשָּׁה 'iššāh	woman	אֶרֶץ 'ereṣ	earth (f.)
דָּבָר dābār	word	דֶּרֶךְ derek	way (m. or f.)

The last entry means that *derek* may be used as either masculine or feminine; such words constitute a very small class.

13. Number.

Three categories of number are distinguished in Hebrew: singular, dual, and plural. The dual and plural are marked by special endings, but the singular is not:

Singular	Dual	Plural	
יָד yād	יָדַי yādāyīm	יָדוֹת yādōt	hand
יוֹם yôm	יוֹמַי yômāyīm	יָמִים yāmīm	day
בֶּן bēn	—	בָּנִים bānīm	son
בַּת bat	—	בָּנוֹת bānōt	daughter

The dual is very restricted in use, being found mainly with the paired parts of the body and with set expressions of time or number, like "200," "twice," and "two years." For details, see below, §92.

The plural is indicated by the endings *-īm* and *-ōt* (or *-ōt*). Unfortunately, the plural is not always formed by simply adding one of these endings to the singular stem. In a very large number of nouns changes take place in the form of the stem:

מֶלֶךְ melek	king	plural: מְלָכִים malākīm
אִישׁ 'iš	man	אֲנָשִׁים 'anāšīm
יוֹם yôm	day	יָמִים yāmīm

The only general observation to be made concerning the plural endings is that most feminine nouns have plurals in *-ōt* and most masculine nouns in *-īm*. That this is only approximately true is clear from the following interesting exceptions:

אָב 'āb	father	plural: אָבוֹת 'ābōt	(masculine)
אִשָּׁה 'iššāh	woman	נָשִׁים nāšīm	(feminine)

Note that a noun does not change its gender, regardless of the ending it has in the plural. During the next few lessons we shall take up the most important types of nouns and their plural forms. For use in the exercises the plural forms of a few very frequent (and often quite irregular) nouns will be introduced in the vocabulary before their general type has been studied in detail. It is advisable to learn these as they occur.

14. The Definite Article.

The definite article of Hebrew corresponds closely to the definite article of English in usage and meaning. The basic form of the article is *ha-* plus the doubling of the following consonant. It is prefixed directly to the noun it determines:

בַּיִת báyit	a house	מֶלֶךְ melek	a king
הַבַּיִת habbáyit	the house	הַמֶּלֶךְ hammelek	the king
נָעַר nā'ar	a youth		
הַנָּעַר hannā'ar	the youth		

There is no indefinite article; *báyit* may be translated as "house" or "a house." The noun with a definite article is used also to express the vocative: הַמֶּלֶךְ hammelek O king!

15. Prepositions.

From a purely formal point of view there are three types of prepositions in Hebrew:

a. Those joined directly to the following word and written as part of it. These are *ב* *ba* (in), *ל* *la* (to), and *כ* *ka* (like).

מֶלֶךְ melek	a king	לְמֶלֶךְ lamelek	to a king
בְּמֶלֶךְ bamelek	in a king	כְּמֶלֶךְ kamelek	like a king

When a noun is determined by the definite article, these three prepositions combine with the article into a single syllable having the same vowel of the article:

הַמֶּלֶךְ hammelek	the king	לַמֶּלֶךְ lammelek	to the king
בַּמֶּלֶךְ bamelek	in the king	כַּמֶּלֶךְ kamelek	like the king

b. Those joined (usually) to the following word with a short stroke called *maqqēp*. Among these are *-el* (to, towards), *-al* (on, upon), and *min-* (from):

עַל-הַבַּיִת 'al-habbáyit	on the house
אֶל-הַבַּיִת 'el-habbáyit	to the house
מִן-הַבַּיִת min-habbáyit	from the house

The *maqqēp* indicates that these words are proclitic, i.e. have no stress of their own, but are pronounced as the first syllable of the whole group taken as a single word.

c. The third and largest group consists of prepositions written as separate words:

אֶצֶל 'ézel	habbáyit	near the house
-------------	----------	----------------

נֶגֶד הָעָם *nēged hā'am* before the people  
 לִפְנֵי הַמֶּלֶךְ *lipnē hammélek* in the presence of the king

Many combinations of these types exist and will be noted in the vocabularies. Prepositions in the third group may on occasion be united with the following word with *maqqup̄*. This optional proclitic pronunciation is dictated by rather complicated accentual rules which cannot be treated here. The reader should follow the example of the exercises, which will emphasize the more common usage.

16. Sentences with Adverbial Predicates.

A juxtaposed noun and prepositional phrase (or local adverb) constitute a predication in Hebrew.

הַיָּעַר בְּבַיִת *hammā'ar babbáyit* The young man is in the house.

Such sentences contain no overt correspondent of the English verb "to be" and gain their tense from the context in which they occur. The isolated sentences of the exercises are best translated with the English present tense. The normal word order is subject (i.e. noun)—predicate (i.e. prepositional phrase or adverb), but an interrogative adverb, such as *'ayyēh* (where?), always stands first in the sentence:

אַיֵּה הַיָּעַר *'ayyēh hammā'ar* Where is the young man?

17. Vocabulary I.

NOUNS: נָעַר *nā'ar* young man, boy, lad; also used in the sense of "attendant, servant"

זָקֵן *zāqēn* old man, elder (of a city)

בַּיִת *báyit* house

נָהָר *nāhār* river

שָׂדֵה *sādeh* field

דֶּרֶךְ *dérek* road, way (m. or f.)

PREPOSITIONS: עַל- *'al-* on, upon, against, concerning, because of, over

בְּ *ba* (see §15a) in, with (in the sense "by means of")

אֶצֶל *'éšel* near, beside, by

ADVERBS: שָׁם *šām* there, in that place

אַיֵּה *'ayyēh* where? in what place?

CONJUNCTION: וְ *wa* and [prefixed directly to the following word: *wahammā'ar*, and the young man]

Exercises:

(a) Divide each of the following words into syllables:

שָׁמְעֵנִי *šamā'ēnī*      מִכּוֹכְבֵי *mikkôkəbê*

וַיִּדְבְּרוּ *waydabbərû*      דְּבָרָיו *dəbārāw*

בִּקְשָׁתֶיךָ <i>biqqaštikā</i>	שָׁלוֹשִׁים <i>šalōšim</i>
יִתְנֶהוּ <i>yittanēhū</i>	יִשְׁמְדוּ <i>yošmadū</i>
בְּרַכְּנִי <i>bārākēnī</i>	שְׂדוֹתֵיכֶם <i>šadotēkem</i>
הִגַּדְתָּנִי <i>higgadtānī</i>	יַעֲמְדוּ <i>ya'amdū</i>
וַיָּאֲמֹת <i>wayyāmot</i>	זִקְנֵיהֶם <i>ziquṇēm</i>

(b) Give the Hebrew for the following orally:

1. a house, the house, in the house, near the house
2. a field, in a field, in the field
3. a road, on a road, on the road
4. Where is the boy? — the old man? — the house?
5. The boy (old man, house) is there.
6. the old man and the boy; the house and the field.

(c) Translate:

1. 'ayyēh hannā'ar? hannā'ar babbáyit.      1 אַיֵּה הַיָּעַר. הַיָּעַר בְּבַיִת.
2. 'ayyēh hazzāqēn? hazzāqēn šām.      2 אַיֵּה הַזָּקֵן. הַזָּקֵן שָׁם.
3. 'ayyēh babbáyit? babbáyit 'éšel hannāhār.      3 אַיֵּה הַבַּיִת. הַבַּיִת אֶצֶל הַנָּהָר.
4. haššādeh 'éšel hannāhār.      4 הַשָּׂדֵה אֶצֶל הַנָּהָר.
5. hannā'ar wahazzāqēn baššādeh.      5 הַיָּעַר וְהַזָּקֵן בַּשָּׂדֵה.
6. 'ayyēh hazzāqēn? hazzāqēn 'al-haddérek.      6 אַיֵּה הַזָּקֵן. הַזָּקֵן עַל-הַדֶּרֶךְ.

(d) Write the following in Hebrew:

1. The house and the field are near the river.
2. The young man is on the road.
3. Where are the boy and the old man?
4. The boy is in the field.
5. The river is near the house.

## LESSON 2

[Read §§4–6 of the section "Sounds and Spelling," pp. xviii–xxi]

## 18. The Definite Article (cont.).

Before words beginning with a guttural consonant (א, ע, ה, ה, ה) or ר r the definite article has a form slightly different from that given in the preceding lesson.

- a. Before א and ר the article is ה *hā-*  
 איש *īš* a man      האיש *hā'īš* the man  
 רעב *rā'āb* a famine      הרעב *hārā'āb* the famine
- b. Before ע the article is normally ה *hā-*, but if the *·* is followed by an unaccented *ā*, the article is ה *he-*

עיר <i>'ir</i>	a city	העיר <i>hā'ir</i>	the city
ערים <i>'arīm</i>	cities	הערים <i>he'arīm</i>	the cities
עפר <i>'āpār</i>	dust	העפר <i>he'āpār</i>	the dust

- c. Before ה *h* and ה *h* the article is normally ה *ha-* (no doubling). But if ה *h* is followed by an unaccented *ā*, or if ה *h* is followed by an accented or unaccented *ā*, the article is ה *he-*

היכל <i>hēkāl</i>	a palace	ההיכל <i>hahēkāl</i>	the palace
חֶרֶב <i>héreb</i>	a sword	החֶרֶב <i>hahéreb</i>	the sword
חָכָם <i>hākām</i>	a wise man	החָכָם <i>hahākām</i>	the wise man
הָרִים <i>hārīm</i>	mountains	ההָרִים <i>hehārīm</i>	the mountains

As noted in §15a the prepositions ב *ba*, ל *la*, and כ *ka* are joined immediately to the noun they govern, and before a noun with the definite article the consonant of the preposition replaces the *h* of the article. The vowel of the article, chosen according to the rules just given, is in no way altered by this change:

הָאִישׁ <i>hā'īš</i>	the man	לְאִישׁ <i>lā'īš</i>	to the man
הַהָרִים <i>hehārīm</i>	the mountains	בְּהָרִים <i>behārīm</i>	in the mountains

## 19. Noun Plurals.

Consider the following sets of nouns:

a.	בְּכוֹר <i>bəḵōr</i>	plural:	בְּכוֹרִים <i>bəḵōrīm</i>	first-born
	חֲלוֹם <i>ḥālôm</i>		חֲלוֹמוֹת <i>ḥālômôt</i>	dream
b.	דָּבָר <i>dābār</i>		דְּבָרִים <i>dəbārīm</i>	word
	זָקֵן <i>zāqēn</i>		זִקְנִים <i>zəqēnīm</i>	old man
	מָקוֹם <i>māqôm</i>		מִקְוֹמוֹת <i>maqômôt</i>	place

In the first set (a) the stems of the singular and plural are identical, but in the second set (b) the *ā* of the first syllable is reduced to *a* in accordance with the principle given in §5. Note that in group (a) the vowel of the first syllable is already *a* (or an equivalent) in the singular, so that there can be no further reduction in the plural.

A second, very frequent, type of two-syllable noun is represented by

מֶלֶךְ <i>mélek</i>	plural:	מְלָכִים <i>məlākīm</i>	king
זֶבַח <i>zəbah</i>		זְבָחִים <i>zəbāḥīm</i>	sacrifice
סֵפֶר <i>sēper</i>		סִפְרִים <i>səpārīm</i>	book
נָעַר <i>nā'ar</i>		נְעָרִים <i>na'arīm</i>	young man
עֶבֶד <i>'ēbed</i>		עֲבָדִים <i>'əbādīm</i>	servant

The singular form of these nouns is characterized by penultimate stress. All such nouns have the same pattern in the plural, as illustrated above. Note that the vowel of the singular is not significant for the vocalization of the plural form. Why is there an *ā* in the first syllable of עֲבָדִים *'əbādīm*?

## 20. Vocabulary 2.

NOUNS:	אִישׁ <i>'īš</i>	(pl. irreg. אֲנָשִׁים <i>'anāšīm</i> )	man, husband
	אִשָּׁה <i>'īssāh</i>	(pl. irreg. נָשִׁים <i>nāšīm</i> )	woman, wife
	בָּתִּים <i>bāttīm</i>	the irreg. pl. of בַּיִת <i>báyit</i> ,	house
	יָלֵד <i>yéled</i>	(pl. - <i>īm</i> )	boy, child
	הַיְכָל <i>hēkāl</i>		palace, temple
	מֶלֶךְ <i>mélek</i>	(pl. - <i>īm</i> )	king, ruler
	סֵפֶר <i>sēper</i>	(pl. - <i>īm</i> )	book

	עֶבֶד	'ēbed	(pl. -īm)	servant, slave
	עִיר	'ir	(pl. irreg. עָרִים 'ārīm)	city (f.)
PRONOUNS:	הוא	hū'		he, it (ref. to masc. noun)
	היא	hī'		she, it (ref. to fem. noun)
	מִי	mī		who? (no gender distinction)
ADVERBS:	פֹּה	pōh		here, in this place
	אֵיפֹה	'ēpōh		where? (a synonym of אַיֵּה 'ayyēh)

Exercises:

(a) Prefix the preposition לְ la- (to) to the following nouns and pronounce the resulting combination (§4):

כֹּהֵן	kōhēn	(priest)	בָּבֶל	bābel	(Babylon)
כֶּרֶם	kérem	(vineyard)	בוֹר	bôr	(pit)
כֶּלֶב	kēleb	(dog)	בָּקָר	bāqār	(cattle)
תּוֹרָה	tôrāh	(law)	גֵּר	gēr	(sojourner)
פָּרָשׁ	pārāš	(horseman)	פֶּסֶל	pésel	(idol)
דַּמָּשֶׁק	damméseq	(Damascus)	דֶּרֶךְ	dérek	(way)
דּוֹר	dôr	(generation)	גּוֹרָל	gôrāl	(lot)
פֶּגֶר	péger	(corpse)	פִּיךָ	piḵā	(your mouth)

(b) Add the plural ending as indicated to each of the following nouns in accordance with the rules given in §§5-6.

גְּבוּל	gabûl	(-īm)	boundary	עָנָן	'ānān	(-īm)	cloud
רְחוֹב	rəhōb	(-ôl)	street	נָהָר	nāhār	(-ôl)	river
צָבָא	šābā'	(-ôl)	army	שָׁכֵן	šāḵēn	(-īm)	neighbor
קָהָל	qāhāl	(-īm)	assembly	חֲצֵר	hāšēr	(-ôl)	courtyard

(c) Give the proper form of the article for the following nouns:

הַדָּר	hādār	splendor	אֲדָמָה	'ādāmāh	ground
עָפָר	'āpār	dust	חֵלֶב	hālāb	milk
אָדָם	'ādām	mankind	חֹכְמָה	hokmāh	wisdom
רִיב	riḅ	quarrel	הַיֵּכָל	hēkāl	

(d) Form the plurals of the following nouns, using the ending indicated:

פֶּגֶר	péger	(-īm)	corpse	עֶבֶד	'ēbed	(-īm)
שֶׁקֶל	šéqel	(-īm)	shekel	מֶלֶךְ	mélek	(-īm)
קֶבֶר	qéber	(-īm)	grave	דָּבָר	dābār	(-īm)
יָלֵד	yéled	(-īm)		זָקֵן	zāqēn	(-īm)
עֲצָם	'éšem	(-ôl)	bone	דֶּרֶךְ	dérek	(-īm)
אֶבֶן	'ében	(-īm)	stone	נֶפֶשׁ	népeš	(-ôl)
נָעַר	ná'ar	(-īm)		חֵדֶר	héder	(-īm)
נָהָר	nāhār	(-ôl)		חֶרֶב	héreb	(-ôl)

(e) Give the Hebrew for the following orally:

1. man, men, the men, in the men
2. woman, women, the women, in the women
3. king, kings, on the kings
4. elder, elders, on the elders
5. house, houses, near the houses
6. book, books, in the books
7. city, cities, in the cities

(f) Translate:

1. hā'anāšim bā'ir. האָנָשִׁים בְּעִיר.
2. hannāšim babbāyit. הַנָּשִׁים בְּבַיִת.
3. hammélek wəhā'abādīm bahēkāl. הַמֶּלֶךְ וְהַעֲבָדִים בַּהֵיכָל.
4. hassəpārīm babbāyit. הַסְּפָרִים בְּבַיִת.
5. 'ayyēh hannə'ārīm? hannə'ārīm baššādeh. אַיֵּה הַנְּעָרִים. הַנְּעָרִים בַּשָּׂדֶה.
6. 'ēpōh habbāttīm? habbāttīm bā'ir. אֵיפֹה הַבְּתִימִים. הַבְּתִימִים בְּעִיר.
7. 'ēpōh hannəhārōt? hannəhārōt šām. אֵיפֹה הַנְּהָרוֹת. הַנְּהָרוֹת שָׁם.
8. he'ārīm šām wəhaddérek pōh. הָעָרִים שָׁם וְהַדֶּרֶךְ פֹּה.

(g) Write in Hebrew:

1. The men and the women are in the city.
2. The king is in the palace.
3. The women are here.
4. Where are the young men and the servants?
5. The books are in the city.
6. The cities are near the rivers.

Note that in הָהָר *hāhār* the form of the article does not follow the rule given in the preceding lesson.

22. Adjectives.

Adjectives agree in number and gender with the noun they modify. Unlike the noun, where gender need not be related to form, the distinction between masculine and feminine in the adjective is clearly and uniformly marked:

	SINGULAR	PLURAL
masc.	טוב <i>ṭōb</i> (good)	טובים <i>ṭōbīm</i>
fem.	טובה <i>ṭōbāh</i>	טובות <i>ṭōbōt</i>

Adjectives of two syllables with *ā* in the first syllable show a change in the stem before the endings of the fem. sing. and of the plural. The *ā* is replaced by *a* (as described in §5 above):

גָּדוֹל <i>gādōl</i>	גְּדוּלִים <i>gəḏōlīm</i>	חָכֵם <i>hākām</i>	חֲכָמִים <i>hākāmīm</i>
גְּדוּלָה <i>gəḏōlāh</i>	גְּדוּלוֹת <i>gəḏōlōt</i>	חֲכָמָה <i>hākāmāh</i>	חֲכָמוֹת <i>hākāmōt</i>

The forms of קָטָן *qātōn* (small) are unusual in that there is a different stem before the endings:

קָטָן <i>qātōn</i>	קְטַנִּים <i>qəṭannīm</i>
קְטַנָּה <i>qəṭannāh</i>	קְטַנוֹת <i>qəṭannōt</i>

Monosyllabic adjectives, a relatively small group, show the following typical forms. The principles underlying the change in the stem will be discussed in a later lesson:

רַב <i>rab</i>	רַבָּה <i>rabbāh</i>	רַבִּים <i>rabbīm</i>	רַבּוֹת <i>rabbōt</i>	much, many
מָר <i>mar</i>	מָרָה <i>mārāh</i>	מָרִים <i>mārīm</i>	מָרוֹת <i>mārōt</i>	bitter
רָע <i>ra'</i>	רָעָה <i>rā'āh</i>	רָעִים <i>rā'im</i>	רָעוֹת <i>rā'ōt</i>	evil
עוֹ <i>'az</i>	עוֹזָה <i>'azzāh</i>	עוֹזִים <i>'azzīm</i>	עוֹזוֹת <i>'azzōt</i>	strong
חַי <i>hay</i>	חַיָּה <i>hayyāh</i>	חַיִּים <i>hayyīm</i>	חַיּוֹת <i>hayyōt</i>	living
דָּל <i>dal</i>	דָּלָה <i>dallāh</i>	דָּלִים <i>dallīm</i>	דָּלוֹת <i>dallōt</i>	poor

Adjectives ending in *-eh* have the following forms:

יְפֵה <i>yāpēh</i>	יְפֵהָ <i>yāpāh</i>	יְפִים <i>yāpīm</i>	יְפֵוֹת <i>yāpōt</i>	beautiful
קָשָׁה <i>qāšeh</i>	קָשָׁהָ <i>qāšāh</i>	קָשִׁים <i>qāšīm</i>	קָשׁוֹת <i>qāšōt</i>	hard, difficult

Other types of adjectives will be commented upon as they occur.

23. The Use of Adjectives.

Adjectives occur in two functions, attributive and predicative. By attributive is meant an adjective which forms a phrase with the noun it modifies, and this phrase as a whole has a single function in the sentence. For example,

LESSON 3

21. The Definite Article (concluded).

When a word begins with the syllables *ya-* or *ma-*, the definite article is usually הַ *ha-* without the doubling:

יְלָדִים <i>yelādīm</i>	הַיְלָדִים <i>haylādīm</i>	the boys
יָרֵךְ <i>yə'ōr</i>	הַיָּרֵךְ <i>hay'ōr</i>	the river, the Nile
מְרַגְּלִים <i>məraggālīm</i>	הַמְרַגְּלִים <i>hamraggālīm</i>	the spies

Note that in these words the prefixing of the article occasions the loss of a syllable in pronunciation: *hay-lā-dīm*, not *ha-yā-lā-dīm*. Exceptions to the preceding rule occur when the second syllable of the noun begins with ע ' or ה *h*:

יְהוּדִים <i>yəhūdīm</i>	הַיְהוּדִים <i>hayyəhūdīm</i>	the Jews, Judaites
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Several words have a slightly different form with the article. The following are the most important:

אֶרֶץ <i>'éreṣ</i>	הָאֶרֶץ <i>hā'áreṣ</i>	earth, land
הַר <i>har</i>	הַהָר <i>hāhār</i>	mountain
עַם <i>'am</i>	הָעַם <i>hā'am</i>	people, nation
גַּן <i>gan</i>	הַגַּן <i>haggān</i>	garden
פָּר <i>par</i>	הַפָּר <i>happār</i>	steer, ox
חַג <i>haḡ</i>	הַחַג <i>hehāḡ</i>	feast, festival
אָרוֹן <i>'ārōn</i>	הָאָרוֹן <i>hā'ārōn</i>	box, chest, ark

in I read a good book, good modifies book and the phrase a good book is the object of the verb read. The attributive adjective in Hebrew follows its noun and agrees with it in number, gender, and definiteness.

אִישׁ טוֹב	'is tōb	a good man
הָאִישׁ הַטוֹב	hā'is hattōb	the good man
אֲנָשִׁים טוֹבִים	'anāšim tōbīm	good men
הָאֲנָשִׁים הַטוֹבִים	hā'anāšim hattōbīm	the good men
אִשָּׁה טוֹבָה	'iššāh tōbāh	a good woman
הָאִשָּׁה הַטוֹבָה	hā'iššāh hattōbāh	the good woman
נָשִׁים טוֹבוֹת	nāšim tōbōt	good women
הַנָּשִׁים הַטוֹבוֹת	hannāšim hattōbōt	the good women
עִיר גְּדוֹלָה	'ir gaḏōlāh	a great city (f.)
הָעִיר הַגְּדוֹלָה	hā'ir haggāḏōlāh	the great city
עָרִים גְּדוֹלוֹת	'arim gaḏōlōt	great cities
הָעָרִים הַגְּדוֹלוֹת	he'arim haggāḏōlōt	the great cities

Note that the adjective agrees with the gender of the preceding noun and not with its ending.

A juxtaposed noun and articleless adjective usually constitute a predication, the adjective being taken as the predicate and the noun as the subject. In the predicate function the adjective may stand before or after its noun subject. There is agreement in number and gender, but the predicate adjective does not, by definition, have the definite article:

טוֹב הָאִישׁ	tōb hā'is	} The man is good.
הָאִישׁ טוֹב	hā'is tōb	
טוֹבָה הָאִשָּׁה	tōbāh hā'iššāh	} The woman is good.
הָאִשָּׁה טוֹבָה	hā'iššāh tōbāh	
טוֹבִים הָאֲנָשִׁים	tōbīm hā'anāšim	} The men are good.
טוֹבוֹת הַנָּשִׁים	tōbōt hannāšim	

A series of adjectives may occur in either function:

הָעִיר הַגְּדוֹלָה וְהַטוֹבָה	hā'ir haggāḏōlāh wəhattōbāh	the great and good city
הָעִיר גְּדוֹלָה וְטוֹבָה	hā'ir gaḏōlāh wətōbāh	The city is great and good.

An adjective may be modified by a prepositional phrase in the predicate usage:

טוֹבָה הָעִיר לְעָם tōbāh hā'ir lā'am The city is good for the people.

When a subject noun is indefinite, there is a chance of ambiguity:

חֲכָמָה טוֹבָה ḥakmāh tōbāh good wisdom or Wisdom is good.

This is uncommon and can usually be resolved from the context.

Adjectives may be used as nouns (i.e. in noun functions) in two ways: (1) the adjective, usually with the definite article, may mean "the one who is..." as הַחֲכָמִים *heḥākām* the wise one, the wise man; (2) both the masc. and fem. singular forms of some adjectives may be used as abstract nouns, "that which is..." as הָרָע *hāra'* or הָרַעָה *hārā'āh*, evil, wickedness.

24. Vocabulary 3.

NOUNS:	דָּבָר	dābār (pl. -īm)	word, matter, thing, affair
	רָעָב	rā'āb	famine
	אֶרֶץ	'ereṣ (pl. -ōt)	land, earth (f.)
	הָר	har	mountain
	עַם	'am	people, nation
	גַּן	gan	garden
ADJECTIVES:	טוֹב	tōb	good
	גָּדוֹל	gaḏōl	great, big
	קָטָן	qāṭān	small, little, unimportant
	יְפֵה	yāpēh	beautiful, handsome
	רָע	ra'	evil, bad, wicked
ADVERBS:	מְאֹד	mā'ōd	much, very (follows the adjective it modifies, as in טוֹב מְאֹד <i>tōb mā'ōd</i> , very good)

Exercises:

(a) Give all four forms (masc., fem.; sing., pl.) of the following adjectives:

קָדוֹשׁ	qāḏōš	holy	כָּבֵד	kābēd	heavy
רְחוֹק	rāhōq	distant	צָמָא	šāmē'	thirsty
קָרוֹב	qārōb	near	שָׁלֵם	šālēm	whole, sound

(b) Give the Hebrew for the following orally:

1. the good man, the small man, the evil man
2. the large city, the small city, the evil city
3. the beautiful woman, the small woman, the good woman
4. a good boy, a big city, a small field, a large house
5. in the city, in the large city, near the large city
6. in the great palace, near the large river
7. cities, the cities, in the cities, in the great cities
8. men, the men, the evil men, in the evil men
9. women, the women, concerning the evil women
10. land, the land, the great land

(c) Translate:

1. hā'iššāh rā'āh mā'ōd.
2. hū' yāpēh.

1. הָאִשָּׁה רָעָה מְאֹד.
2. הוּא יְפֵה.

- |  |  |    |
|--|--|----|
| 3. <i>hā'īš wəhā'īssāh yāpīm mə'ōd.</i>  | הַאִישׁ וְהָאִשָּׁה יָפִים מְאֹד.  | 3  |
| 4. <i>'ayyēh hā'anāsīm haṭṭōbīm?</i><br><i>hā'anāsīm haṭṭōbīm bā'ir</i><br><i>haqqəṭannāh.</i> | אִיֵּה הָאֲנָשִׁים הַטּוֹבִים.<br>הָאֲנָשִׁים הַטּוֹבִים בְּעִיר הַקְּטָנָה. | 4  |
| 5. <i>'ēpōh hannā'ar hāra'?</i><br><i>hū' babbāyit haggādōl.</i>                               | אֵיפֹה הַצֵּעַר הָרַע.<br>הוּא בַּבַּיִת הַגָּדוֹל.                          | 5  |
| 6. <i>'ayyēh hamméleḵ?</i><br><i>hū' bahēkāl haggādōl.</i>                                     | אִיֵּה הַמֶּלֶךְ?<br>הוּא בַּהֵיכָל הַגָּדוֹל.                               | 6  |
| 7. <i>mī ṭōb? ṭōbāh hā'īssāh hayyāpāh.</i>   | מִי טוֹב. טוֹבָה הָאִשָּׁה הַיְפָה.  | 7  |
| 8. <i>haddābār ṭōb mə'ōd.</i>  | הַדְּבָר טוֹב מְאֹד.   | 8  |
| 9. <i>gādōl hārā'ab bā'ir.</i>   | גָּדוֹל הָרַעַב בְּעִיר.   | 9  |
| 10. <i>hā'abādīm rā'im mə'ōd.</i>  | הָעֲבָדִים רָעִים מְאֹד.   | 10 |
| 11. <i>hazzəqənīm 'éšel habbāyit.</i>  | הַזְּקֵנִים אֶצֶל הַבַּיִת.  | 11 |
| 12. <i>he'ārīm haqqəṭannōt 'éšel hannāhār</i><br><i>haggādōl.</i>                              | הָעָרִים הַקְּטָנוֹת אֶצֶל הַנְּהָר<br>הַגָּדוֹל.                            | 12 |

(d) Write in Hebrew:

- The women are very beautiful.
- The city is very large.
- The house is near a small field.
- The men and the women are on the road.
- The large houses are in the city.
- The women are wicked.
- The matter is unimportant (lit. small).
- The small garden is near the road.

## LESSON 4

[Read § 7 in the section "Sounds and Spelling," pp. xxi-xxiii]

### 25. Noun Plurals (cont.).

Nouns of two syllables whose first syllable is either closed or contains an unchangeable long vowel and whose second syllable has either *ā* or *ē* form their plurals in two ways: the first syllable remains unchanged, but in the second *ē* is reduced to *a*, while *ā* is generally retained. The following nouns illustrate most of the important types:

(a) with a closed first syllable:

משפט	<i>mišpāt</i>	pl.	משפטים	<i>mišpāṭīm</i>	judgment
מלאך	<i>mal'āk</i>		מלאכים	<i>mal'ākīm</i>	messenger
מזבח	<i>mizbē<sup>a</sup>h</i>		מזבחות	<i>mizbəḥōt</i>	altar

(b) with an unchangeable long vowel in the first syllable:

אֵיב	<i>'ōyēb</i>	אֵיבִים	<i>'ōyabīm</i>	enemy
כֹּהֵן	<i>kōhēn</i>	כֹּהֲנִים	<i>kōhānīm</i>	priest
כּוֹכַב	<i>kōkāb</i>	כּוֹכָבִים	<i>kōkābīm</i>	star
הֵיכָל	<i>hēkāl</i>	הֵיכָלִים	<i>hēkālīm</i>	temple

A special situation is encountered in a few words such as

עִוְרִים	<i>'iwwēr</i>	עִוְרִים	<i>'iwrīm</i>	blind (adj.)
כִּסֵּה	<i>kissē'</i>	כִּסְאוֹת	<i>kis'ōt</i>	throne



in which the doubled consonant of the singular is simplified in the plural with the resulting loss of a syllable: not *'inwārīm, kissā'ōt*. Such irregularities will always be noted in the vocabularies.

26. The Active Participle.

All verb forms and most nouns in Hebrew can be analyzed into at least two parts: a root and a formative vowel pattern. In the group of words

ברוך	<i>bārūk</i>	blessed (adj.)
מְבָרֵךְ	<i>məbārēk</i>	blessing (verb)
בָּרַךְ	<i>bōrak</i>	he was blessed
בָּרַךְ	<i>bērēk</i>	he blessed
בְּרָכָה	<i>bərākāh</i>	blessing (noun)

the sequence of consonants *BRK* carries the basic notion of "bless." Such a sequence is called the root of the forms given above. Note that the root is a grammatical abstraction from the given words and not *vice versa*; that is, because a root has no existence apart from its incorporation into words, it leads to misunderstanding the nature of language to say that the words are derived from the root.

The pattern of vowels associated with a given word may or may not have a specific meaning of its own. For example, from the words *mélek* (king), *malkāh* (queen), *malkūt* (kingdom), *mālak* (he ruled), *homlak* (he was made to rule), etc., we may certainly abstract a root *MLK* having to do with kings and ruling. Nevertheless, we cannot find any but the most meager support for taking the word *mélek* as the root *MLK* plus a meaningful formant pattern *e-e* (as one who does what the root specifies). The vowel pattern *e-e* is not a normal one for the formation of agent nouns. But consider the following set of words:

כותב	<i>kōtēb</i>	writing	הלך	<i>hōlēk</i>	walking, going
ישב	<i>yōšēb</i>	sitting	ירד	<i>yōrēd</i>	descending

The vowel pattern *ō-ē* is a regular one for the formation of the active participle with roots of the triconsonantal type illustrated. Thus, while it is always analytically legitimate to isolate roots and formative patterns, one must exercise caution about assigning specific meaning to the latter.

We shall begin our study of the Hebrew verb with the participial form mentioned above. The participle is in nearly all respects an adjective so far as its syntax and inflection are concerned:

masc.	ישב	<i>yōšēb</i>	יְשָׁבִים	<i>yōšəbīm</i>	sitting
fem.	יֹשֶׁבֶת	<i>yōšēbet</i>	יְשָׁבוֹת	<i>yōšəbōt</i>	

The first vowel is unchangeably long; the vowel of the second syllable is *ē*

and therefore changeable. Note the feminine singular form with *-et* and a corresponding change in the vowel of the final stem syllable; the form *יֹשֶׁבֶת yōšəbāh* is also found, but less frequently. The participle may be used attributively,

הַאִישׁ הַכּוֹתֵב *hā'īš hakkōtēb* the writing man or  
the man who is writing

or predicatively,

הַאִישׁ כּוֹתֵב *hā'īš kōtēb* The man is writing.

These differ in no way from the adjectival syntax of the preceding lesson.

The participle, both as an attributē and as a predicate, usually indicates a continuing action, one in progress, and is best translated with the English progressive tenses. Tense, as in the adjectival sentences of the preceding lesson, must be gained from the context. The participial sentences in the exercises should be translated in the present tense or in the immediate future (he is going to . . . , he is about to . . .):

הָאִישׁ נֹתֵן לְחֵם לְדָלָה *hā'īš nōtēn léhem laddallāh*  
The man is giving (is going to give) bread to the poor woman.

27. The Object Marker *-et*.

When the direct object of a verb is a definite noun (i.e. has the definite article) or is a proper name, it is usually preceded by the object marker *-et* (or, without *maqqēp*, *-et*):

הָאִישׁ שׂוֹמֵר אֶת־הַתּוֹרָה *hā'īš sōmēr 'et-hattōrah*  
The man is observing the Law.  
הָעָם אֹהֵב אֶת־דָּוִד *hā'am 'ōhēb 'et-Dāwīd*  
The people love David.

But if the object is indefinite, it is not marked:

הָאִישׁ כּוֹתֵב דָּבָר *hā'īš kōtēb dābār*  
The man is writing a word.

*et* may be repeated before each member of a compound object: *הָאֲנָשִׁים שׂוֹמְרִים אֶת־הַתּוֹרָה וְאֶת־הַמִּצְוֹת wə'et-hammišwōt*

The men are observing the Law and the commandments.

28. Vocabulary 4.

- NOUNS: שֹׁפֵט *šōpēt* (pl. *-im*) judge  
מַלְאָךְ *mal'āk* (pl. *-im*) messenger, angel  
כִּסֵּא *kissē'* (pl. irreg. כִּסְאוֹת *kis'ōt*) throne
- VERBS: כָּתַב *kōtēb* writing

אָכַל 'ōkēl eating  
 נָתַן nōtēn giving, setting, placing  
 הִלֵּךְ hōlēk going, walking  
 יָשַׁב yōšēb sitting, dwelling, inhabiting

PREPOSITIONS: אֶת 'et or אֶת- 'et- direct object marker (see § 27)  
 לַ la- to, for (in dative sense); as  
 אֶל- 'el- to, toward (motion or traversing of space usually implied, but often synonymous with לַ la-)  
 בְּעֵינֵי bə'ênē in the eyes of, in the opinion of, as far as — is concerned

Exercises:

(a) Form the plurals of the following nouns:

סֹפֵר sōpēr (-im) scribe	גַּנָּב gannāb (-im) thief
מוֹעֵד mō'ēd (-im) appointed time	שֻׁלְחָן šulhān (-ōt) table
מִשְׁכָּן miškān (-im) tabernacle	מִקְדָּשׁ miqdāš (-im) sanctuary

(b) Give the Hebrew for the following orally:

- |                         |                           |
|-------------------------|---------------------------|
| 1. the judge is sitting | 5. the messenger is going |
| 2. the king is writing  | 6. the man is giving      |
| 3. the boy is going     | 7. the slave is eating    |
| 4. the woman is giving  | 8. the woman is going     |

(c) Pluralize each of the items in the preceding exercise. E.g. the judges are sitting, etc.

(d) Transform the items of exercise (b) into noun + modifier, as "the judge who is sitting," etc.

(e) Translate:

- |   |   |
|---|---|
| 1. haššōpēt nōtēn 'et-hassēper lā'is.       | 1 השפּט נתן את-הַסֹּפֵר לְאִישׁ.                  |
| 2. hā'issāh yōšēbet wə'ōkēlet babbáyit.     | 2 האִשָּׁה יֹשֶׁבֶת וְאֹכֵלֶת בַּבַּיִת.          |
| 3. hā'anāšim hōlākīm 'el-hahēkāl haggāqōl.  | 3 הָאֲנָשִׁים הֹלְכִים אֶל-הַהֵיכָל הַגָּדוֹל.    |
| 4. hammélek yōšēb wəqōtēb bassēper.         | 4 הַמֶּלֶךְ יֹשֵׁב וְכֹתֵב בַּסֵּפֶר.             |
| 5. hammal'ākīm hōlākīm 'el-hahēkāl.         | 5 הַמַּלְאָכִים הֹלְכִים אֶל-הַהֵיכָל.            |
| 6. ra' haddābār bə'ênē hā'am.               | 6 רַע הַדַּבָּר בְּעֵינֵי הָעָם.                  |
| 7. hannə'arīm hōlākīm 'el-hannāhār.         | 7 הַנְּעָרִים הֹלְכִים אֶל-הַנְּהָר.              |
| 8. hammélek yōšēb 'al-hakkissē' bahēkāl.    | 8 הַמֶּלֶךְ יֹשֵׁב עַל-הַכִּסֵּא בַּהֵיכָל.       |
| 9. hā'am yōšēb bā'āreš haggəḏōlāh.          | 9 הָעָם יֹשֵׁב בְּאֶרֶץ הַגְּדוּלָּה.             |
| 10. hā'is wəhā'issāh yōšəbīm bā'ir hārā'ah. | 10 הָאִישׁ וְהָאִשָּׁה יֹשְׁבִים בְּעִיר הַרְעָה. |
| 11. haššōpəṭīm hōlākīm 'el-hannāhār.        | 11 הַשֹּׁפְטִים הֹלְכִים אֶל-הַנְּהָר.            |

- |   |  |
|---|--|
| 12. haylādīm yōšəbīm 'ēšel hannāhār haqqāṭōn. | 12 הַיְלָדִים יֹשְׁבִים אֶצְל הַנְּהָר הַקָּטָן. |
| 13. hū' kōtēb 'et-haddəbārīm 'al-hassēper.    | 13 הוּא כֹתֵב אֶת-הַדַּבָּרִים עַל-הַסֵּפֶר.     |
| 14. 'ēpōh yōšəbōt hannāšim?                   | 14 אֵיפֹה יֹשְׁבוֹת הַנָּשִׁים?                  |
| 15. ṭōbīm hā'abādīm bə'ênē hammélek.          | 15 טוֹבִים הַעֲבָדִים בְּעֵינֵי הַמֶּלֶךְ.       |

(f) Write in Hebrew:

1. The boys are going to the city.
2. The slaves are sitting near the small houses.
3. The boy is giving the book to the man.
4. The man and the woman are living in the garden.
5. The men are giving the small field and the garden to the king.
6. The people are dwelling in a good land.

## LESSON 5

[Read §§ 8-9 in the section "Sounds and Spelling," pp. xxiii-xxv]

29. The Prepositions בַּ *ba-*, לְ *la-*, and כִּי *ka-*.

The form of these three prepositions is determined by the first consonant or syllable of the word to which they are prefixed:

a. If the noun begins with the syllable *ʔya*, the anticipated forms \**baʔa*, \**laʔa*, and \**kaʔa* are replaced by *bi*, *li*, and *ki*:

ירושלם	<i>yərūšālāim</i>	Jerusalem
בירושלם	<i>bīrūšālāim</i>	in Jerusalem
לירושלם	<i>līrūšālāim</i>	to Jerusalem
כירושלם	<i>kīrūšālāim</i>	like Jerusalem

b. If the noun begins with any other consonant followed by *a*, the prepositions have the vowel *i*:

שמואל	<i>šamū'el</i>	Samuel
בשמואל	<i>bišmū'el</i>	in Samuel
לשמואל	<i>lišmū'el</i>	to Samuel
כשמואל	<i>kīsmū'el</i>	like Samuel

Note that the *a* of the noun is dropped in pronunciation: *biš-mū-'el*, not *bi-ša-mū-'el*.

c. If the noun begins with a guttural followed by a reduced vowel (*ā*, *ē*, or *ō*), the prepositions have the corresponding full short vowel:

הלום	<i>hālôm</i>	a dream	אמת	<i>'emét</i>	truth
בהלום	<i>baḥālôm</i>	in a dream	באמת	<i>be'emét</i>	in truth
להלום	<i>laḥālôm</i>	to a dream	לאמת	<i>le'emét</i>	to truth
כהלום	<i>kaḥālôm</i>	like a dream	כאמת	<i>ke'emét</i>	like truth
אניה	<i>'ōniyāh</i>	a ship			
באניה	<i>bo'ōniyāh</i>	in a ship, etc.			

d. Before words stressed on the first syllable (thus mainly monosyllabic words) the prepositions are optionally vocalized with *ā*. Instances of this rather restricted form will be noted as they occur.

e. As we have stated previously, these three prepositions combine with the definite article, which loses its initial *h*. The vowel of the article remains unchanged.

f. Aside from the special circumstances given in the preceding paragraphs, the prepositions occur simply as בַּ *ba-*, לְ *la-*, and כִּי *ka-*:

בעיר	<i>ba'ir</i>	in a city
כמלך	<i>kaméleḵ</i>	like a king
לאיש	<i>la'is</i>	to a man.

30. The Preposition מִן *min*.

a. Before the definite article this preposition may have either the form מִן *mē-*, which is joined directly to the following word, or מִן *min-*, which is usually joined to the following word with *maqṣep̄*:

from the king	<i>min-hamméleḵ</i>	מִן־הַמֶּלֶךְ
or	<i>mēhamméleḵ.</i>	מֵהַמֶּלֶךְ

b. Before nouns beginning with a guttural or *r*, the preposition takes the form מִן *mē-*, joined directly:

עיר	<i>'ir</i>	a city	מעיר	<i>mē'ir</i>	from a city
ראש	<i>rō(')š</i>	a head	מראש	<i>mērō(')š</i>	from a head

c. Before all other nouns the form is מִן *mi* + the doubling of the first consonant:

מלך	<i>méleḵ</i>	a king	מִמֶּלֶךְ	<i>mimméleḵ</i>	from a king.
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The sequence *miyya-* is commonly contracted to *mi-*, as in מִיהודה *mīhūdāh* (for \**miyyahūdāh*) from Judah.

31. The Comparative.

The adjective is not altered in form to express the comparative. Instead, the preposition מִן *min* is used before the noun which is the basis of comparison.

הָאִישׁ חָכָם מֵהַנְּעָר *hā'īš ḥākām mēhannā'ar*  
The man is wiser than the boy.

Other sentence orders are possible and not unusual:

יָפָה הָאִשָּׁה מִהַנְּעָרָה *yāpāh hā'īššāh mēhanna'ārāh*  
The woman is more beautiful than the girl.

The same construction may be translated "too... for:"

קָשָׁה הָעֲבוּדָה מֵהָאִישׁ *qāšāh hā'ābōdāh mēhā'īš*  
The work is *too* hard for the man.

The choice between the comparative and "too" translations depends on which makes the better sense.

### 32. The Relative Word אֲשֶׁר 'āšer.

Unlike English, the prepositional phrase in Hebrew does not commonly stand next to a noun as a modifier. Thus, while we may speak of *the book on the table* or *the fountain in the park*, where *on the table* and *in the park* modify *book* and *fountain* respectively, in Hebrew such modification is more frequently introduced by the word אֲשֶׁר 'āšer, which is usually the equivalent of the English relative pronouns *who*, *which*, and *that*.

הָאִישׁ אֲשֶׁר בְּעִיר *hā'īš 'āšer bā'ir* the man in the city, or  
the man who is in the city  
הָעָם אֲשֶׁר בְּאֶרֶץ *hā'ām 'āšer bā'āreš* the people in the land, or  
the people which is in the land.

The word אֲשֶׁר 'āšer is not affected by the gender or number of the antecedent:

הָאִשָּׁה אֲשֶׁר בַּהֵיכָל *hā'īššāh 'āšer bahēkāl* the woman in the temple.

אֲשֶׁר 'āšer is not commonly employed before adjectives or participles. Thus, English *the man who is wise* is simply הָאִישׁ הַחָכָם *hā'īš heḥākām*, or הַחָכָם *heḥākām* alone. *The man who is sitting* is הָאִישׁ הַיֹּשֵׁב *hā'īš hayyōšēb*. The participle may be used alone, even without the definite article, as an equivalent of English *one who*, *anyone who*, *whoever*, *he who*:

הֹלֵךְ בְּאֵמֶת *hōlēk be'emēt* he who (or whoever) walks in truth.

### 33. Vocabulary 5.

NOUNS:	זָהָב	<i>zāhāb</i>	gold
	חֹכְמָה	<i>ḥokmāh</i>	wisdom
	כֶּסֶף	<i>késef</i>	silver, money
	עֲבוּדָה	<i>'ābōdāh</i>	work, task, servitude (cf. 'ēbed)
	עֲצָה	<i>'ešāh</i>	counsel, advice

ADJECTIVES:	יָקָר	<i>yāqār</i>	precious
	יָשָׁר	<i>yāšār</i>	just, upright
	צַדִּיק	<i>šaddīq</i>	righteous
	קָשָׁה	<i>qāšeh</i>	difficult, hard, harsh
	רָשָׁע	<i>rāšā'</i>	evil, bad, criminal
PROPER NAMES:	דָּוִד	<i>Dāwīd</i>	David
	שְׁמוּאֵל	<i>šamū'el</i>	Samuel
	יְרוּשָׁלַיִם	<i>Yerūsālāim</i>	Jerusalem [Note that in the Hebrew spelling the second י is missing. This spelling may point to an early dialectal variant pronunciation <i>Yerūsālēm</i> ]
OTHER:	מִן	<i>min-</i>	(prep.) from; also used partitively:
	מֵהָאָנָשִׁים	<i>mēhā'anāšīm</i>	some of the men.
	אֲשֶׁר	<i>'āšer</i>	(rel. pronoun) who, which, that

### Exercises:

(a) Prefix the preposition בְּ *ba-* to the following words, first without the article, then with it. Example: *késef*, *bakésef*, *bakkésef*.

מַלְכִים	<i>mālākīm</i>	יְלָדִים	<i>yelādīm</i>	חַדָּרִים	<i>ḥadārīm</i>	(rooms)
עֲבָדִים	<i>'ābādīm</i>	דְּרָכִים	<i>darākīm</i>	אֲדָמָה	<i>'ādāmāh</i>	(ground)
עָרִים	<i>'arīm</i>	נָעָרִים	<i>na'arīm</i>	אֲנִיָּה	<i>'ōniyāh</i>	(ship)

(b) Give the Hebrew for the following orally. Use the adjective in the masculine singular form.

1. better than the boy
2. larger than the house
3. larger than the river
4. smaller than a field
5. worse than the men
6. more precious than gold
7. more just than the king

(c) Give the Hebrew for the following orally. Then transform them into phrases using 'āšer. Example:

The city is in the land → the city which is in the land  
*hā'ir bā'āreš* → *hā'ir 'āšer bā'āreš*

1. The boy is in the large field.
2. The words are in the book.
3. The woman is on the road.
4. The gold is in the temple.
5. The silver is in the house.

(d) Translate:

1. *yəqārāh ḥokmāh mizzāhāb*. 1 יְקָרָה חֹכְמָה מִזָּהָב.
2. *qāšāh hā'ābōdāh mēhā'anāšīm*. 2 קָשָׁה הָעֲבוּדָה מֵהָאָנָשִׁים.

- |   |   |    |
|---|---|----|
| 3. yašārīm hā'abādīm mēhammēlākīm.                      | יְשָׁרִים הַעֲבָדִים מֵהַמְּלָכִים.                       | 3  |
| 4. Dāwīd yašār mō'ōd.                                   | דָּוִד יֵשֶׁר מְאֹד.                                      | 4  |
| 5. hū' nōtēn hokmāh lammēlek hayyōšēb<br>'al-hakkisse'. | הוּא נֹתֵן חֻקְמָה לַמֶּלֶךְ הַיּוֹשֵׁב<br>עַל-הַכִּסֵּא. | 5  |
| 6. rā'im haddəbārīm 'āšer bassēper.                     | רָעִים הַדְּבָרִים אֲשֶׁר בַּסֵּפֶר.                      | 6  |
| 7. tōbāh hokmāh mikkēsef.                               | טוֹבָה חֻקְמָה מִכֶּסֶף.                                  | 7  |
| 8. yašārīm hā'anāšīm.                                   | יְשָׁרִים הָאָנָשִׁים.                                    | 8  |
| 9. Dāwīd wəhā'anāšīm yōšəbīm<br>bīrūšālāim.             | דָּוִד וְהָאָנָשִׁים יוֹשְׁבִים בִּירוּשָׁלַם.            | 9  |
| 10. mī šaddīq miššəmū'el?                               | מִי צַדִּיק מִשְׁמֹעֵל.                                   | 10 |
| 11. hā'ešāh rā'āh mō'ōd.                                | הַעֲצָה רְעָה מְאֹד.                                      | 11 |
| 12. 'ayyēh hayšārīm wəhaššaddīqīm?                      | אֵיךָ הַיְשָׁרִים וְהַצַּדִּיקִים.                        | 12 |

(e) Write in Hebrew:

- The king is giving the gold and the silver to the men who are in the palace.
- Wisdom is more precious than silver.
- The messengers in Jerusalem are very bad.
- Samuel and David are just and righteous.
- The task is too difficult for the boy.
- The field is larger than the garden near the house.
- The judges are more evil than the kings.

## LESSON 6

[Read § 10 in the section "Sounds and Spelling," pp. xxv-xxvii]

### 34. Noun Plurals (cont.).

There are, in general, two types of monosyllabic nouns in terms of changes in the plural stem: (a) those with no change, and (b) those having a doubling of the final consonant:

(a)	שִׁיר <i>šir</i>	שִׁירִים <i>šīrīm</i>	song
	סוּס <i>sūs</i>	סוּסִים <i>sūsīm</i>	horse
	אוֹת <i>'ōt</i>	אוֹתוֹת <i>'ōtōt</i>	sign
	דָּם <i>dām</i>	דָּמִים <i>dāmīm</i>	blood
	עֵץ <i>'ēṣ</i>	עֵצִים <i>'ēṣīm</i>	tree
(b)	עַם <i>'am</i>	עַמִּים <i>'ammīm</i>	people
	חֵץ <i>hēṣ</i>	חֵצִים <i>hiṣṣīm</i>	arrow
	חֻק <i>hōq</i>	חֻקִּים <i>huqqīm</i>	statute

Note the following particulars:

- Nouns with the stem vowels *ú*, *í*, *ô*, and usually *ā* do not alter the stem before the plural ending.
- Nouns with stem vowel *ē* behave in one of two ways:
  - the stem is unchanged, as in *'ēṣ* - *'ēṣīm*
  - the final stem consonant is doubled and *ē* is replaced by *i*, as in *hēṣ* - *hiṣṣīm*.
- Nouns with *a* are similar to the above:

- (a) When the final stem consonant is a guttural or *r*, the stem vowel is "lengthened" to *ā*, as in *har* – *hārīm*.
- (b) Otherwise the final stem consonant is doubled and the stem vowel remains the same, as in *'am* – *'ammīm*.

(4) Nouns with the stem vowel *ō* usually follow the pattern of *hōq* – *huqqīm*. Often, however, *ō* is a defective writing for *ō*, so that care must be taken not to confuse the type *hōq* with that of *'ōt* in group (a).

Because of irregularities and minor unpredictable deviations, the plurals will be given with the singulars in the vocabularies. The following nouns are irregular in that the plural stems do not conform to the types just enumerated:

ראש	<i>rō(')š</i>	head	plural:	ראשים	<i>rā(')šīm</i>
יום	<i>yōm</i>	day		ימים	<i>yāmīm</i>
בן	<i>bēn</i>	son		בנים	<i>bānīm</i>
עיר	<i>'ir</i>	city		ערים	<i>'ārīm</i>
איש	<i>'iš</i>	man		אנשים	<i>'anāšīm</i>

35. Participles (cont.).

When the second or third consonant of a verbal root is a guttural (א', ע', ה, ח, כ) the forms of the participle are slightly modified. When the second consonant is a guttural, we find *ā* for *ə* in the plural stem:

צעק	<i>šō'eq</i>	צעקים	<i>šō'aqīm</i>	crying out
צעקה	<i>šō'eqet</i>	צעקות	<i>šō'aqōt</i>	

When the third consonant is an ע' or ח, the feminine singular has *a* instead of *e* in the last two syllables:

ברח	<i>bōrē<sup>a</sup>h</i>	ברחים	<i>bōrəhīm</i>	fleeing
ברחה	<i>bōrəhāt</i>	ברחות	<i>bōrəhōt</i>	

When the third consonant is א', which is not pronounced when it would close a syllable, the fem. sing. has *ē*:

קרא	<i>qōrē'</i>	קראים	<i>qōrə'im</i>	calling
קראת	<i>qōrē(')t</i>	קראות	<i>qōrə'ōt</i>	

36. Vocabulary 6.

NOUNS: קול *qōl* (pl. -*ōt*) voice, sound; *bəqōl gādōl*: aloud, in a loud voice

עץ *'ēš* (pl. *'ēšīm*) tree, wood

כַּרְם *kérem* (pl. -*īm*) vineyard

VERBS: צעק *šō'eq* crying out (in distress)

שלח *šōlē<sup>a</sup>h* sending

נטע *nōtē<sup>a</sup>* planting

יצא *yōšē'* going forth, leaving

OTHER: תחת *tāhat* (prep.) under; instead of  
כי *kī* (conj.) because, since, for; that  
רב *rab* (adj.) much, many, numerous (forms in § 22)

Exercises:

(a) Give the Hebrew for the following orally:

1. The old man is going forth.
2. The woman is planting.
3. The judge is sending.
4. The people is crying out.
5. The servant is going forth.

(b) Pluralize each of the sentences in (a).

(c) Translate:

1. האנשים נטעים עצים רבים על-ההר. *hā'anāšīm nōtə'im 'ēšīm rabbīm 'al-hāhār.*
2. הנער ישב תחת העץ אשר בגן. *hannā'ar yōšēb tāhat hā'ēš 'ašer baggān.*
3. גדולים העצים אשר בהרים מהעצים אשר אצל הנהר. *gədōlīm hā'ēšīm 'ašer behārīm mēhā'ēšīm 'ašer 'ēšel hannāhār.*
4. עמים רבים יושבים בארץ כי הארץ טובה מאד. *'ammīm rabbīm yōšəbīm bā'āreš kī hā'āreš tōbāh mə'ōd.*
5. העם צעקים בקול גדול כי קשה מאד העבודה. *hā'am šō'aqīm bəqōl gādōl kī qāšāh mə'ōd hā'əbōdāh.*
6. מי יצא מן-העיר הרעה. *mī yōšē' min-hā'ir hārā'āh?*
7. רעים הדברים בעיני המלך השר. *rā'im haddəbārīm bə'ēnē hammélek hayyašār.*
8. האשה יצאת מהבית. *hā'iššāh yōšē(')t mēhabbáyit.*
9. העבדים נטעים כרם קטן אצל השדה. *hā'əbādīm nōtə'im kérem qātōn 'ēšel haššādeh.*

(d) Write in Hebrew:

1. The king is sending the messengers to the judge who is in the city.
2. The people are going out of Jerusalem because the famine is very great.
3. Who is crying out in the house?
4. The vineyard and the garden are near the house.
5. He is sitting under a large tree.
6. The men are good, but the servants are bad.
7. The servants are better than the messengers.

# LESSON 7

[Read § 11 of the section "Sounds and Spelling," pp. xxvii-xxviii]

### 37. Predication of Existence.

In order to state that something exists, Hebrew employs the word ישׁ *yēš*, commonly translated "there is (are)."

ישׁ אִישׁ <i>yēš 'iš</i>	There is a man.
ישׁ אִשָּׁה <i>yēš 'iššāh</i>	There is a woman.
ישׁ אַנְשִׁים <i>yēš 'anāšim</i>	There are men.

There is no change in the word for number or gender of the object predicated. The negative expression, for non-existence, is אין *'ên*:

אין אִישׁ <i>'ên 'iš</i>	There is no man.
אין אִשָּׁה <i>'ên 'iššāh</i>	There is no woman.

This sentence type figures largely in expressing possession:

אין לְאִישׁ כֶּסֶף <i>'ên lā'iš késeḥ</i>	The man has no silver.
ישׁ לְאִשָּׁה בַּחַרְתָּן <i>yēš 'iš lā'iššāh</i>	The woman has a husband.

In the preceding lessons we dealt with sentences having an adverbial predicate. All of the examples used, both in the lesson and in the exercises, had definite nouns as subjects. When one constructs a similar sentence with an indefinite subject, such as "A man is in the house," we find that this is virtually equivalent to the existential sentence "There is a man in the house."

Thus, the sentences expressing existence and those having adverbial predicates are sometimes identical:

subj. definite	הָאִישׁ בַּבַּיִת <i>hā'iš babbáyit</i>	The man is . . .
subj. indef.	ישׁ אִישׁ בַּבַּיִת <i>yēš 'iš babbáyit</i>	A man is . . .
		There is a man . . .
	אין אִישׁ בַּבַּיִת <i>'ên 'iš babbáyit</i>	No man is . . .
		There is no man . . .

### 38. The Prepositions בְּ *bə-*, לְ *lə-*, and אֶת־ *'et-* with Pronominal Suffixes.

When a personal pronoun is the object of a preposition, it is appended as a suffix directly to the preposition:

לִי <i>li</i>	to me	לָנוּ <i>lānū</i>	to us
לְךָ <i>lakā</i>	to you (m. s.)	לְכֶם <i>lākém</i>	to you (m. pl.)
לְךָ <i>lak</i>	to you (f. s.)	לְכֶנָּה <i>lākén</i>	to you (f. pl.)
לוֹ <i>lô</i>	to him	לָהֶם <i>lāhém</i>	to them (m. pl.)
לָהּ <i>lāh</i>	to her	לָהֶנָּה <i>lāhén</i>	to them (f. pl.)

Here, as elsewhere in the language, a distinction between genders is made in the second person as well as in the third. There are thus four Hebrew pronouns corresponding to English "you."

The preposition בְּ *bə* with suffixes is exactly like the above. An alternate form בָּם *bām* for בָּהֶם *bāhém* is also used.

The pronouns as objects of the verb may occur as suffixes on the object marker, as follows:

אֶת־ <i>'ōtī</i>	me	אֶתְנוּ <i>'ōtānū</i>	us
אֶתְךָ <i>'ōtākā</i>	you (m. s.)	אֶתְכֶם <i>'etkém</i>	you (m. pl.)
אֶתְךָ <i>'ōtāk</i>	you (f. s.)	אֶתְכֶנָּה <i>'etkén</i>	you (f. pl.)
אֹתוֹ <i>'ōtô</i>	him	אֹתָם <i>'ōtām</i>	them (m. pl.)
אֹתָהּ <i>'ōtāh</i>	her	אֹתָנָה <i>'ōtān</i>	them (f. pl.)

The 3rd pers. pl. forms also occur as אֹתָהֶם *'ethem* and אֹתָנָה *'ethen*.

Some examples of usage:

הָאִישׁ נֹתֵן לָנוּ לֶחֶם <i>hā'iš nōtēn lānū lēhem</i>	The man is giving (to) us bread.
אין לִי כֶסֶף <i>'ên lī késeḥ</i>	I have no silver.
ישׁ לָהֶם מֶלֶךְ <i>yēš lāhem mélek</i>	They have a king.
הַמֶּלֶךְ שֶׁלֵּחַ אֶת־הָעִיר <i>hammélek šōlēh 'ōtām 'el-hā'ir</i>	The king is sending them to the city.

39. Vocabulary 7.

NOUNS:	צֹאן	<i>šō('n)</i>	(no pl.) a collective term for small cattle (sheep and goats)
	בָּקָר	<i>bāqār</i>	(no pl.) a collective term for large cattle (bulls, steers, cows, etc.)
	גָּמַל	<i>gāmāl</i>	(pl. irreg. גָּמָלִים <i>gamallīm</i> ) camel
	לֶחֶם	<i>lēhem</i>	(no pl.) bread, food
VERBS:	יָרַד	<i>yōrēḏ</i>	descending, going down
ADJECTIVES:	עָשִׂיר	<i>'āšīr</i>	rich
	דָּל	<i>dal</i>	poor
PARTICLES:	יֵשׁ	<i>yēš</i>	there is, there are
	אֵין	<i>'ēn</i>	there is not, there are not

Exercises:

(a) Give the Hebrew for the following orally:

1. I have a \_\_\_\_\_. (house, garden, field, vineyard)
2. She has no \_\_\_\_\_. (husband, slaves, money, books)
3. We have no \_\_\_\_\_. (king, judge, city, camels)
4. The man has no wife.
5. They (m. pl.) have \_\_\_\_\_. (small-cattle, camels, gold, silver)
6. There are no trees on the mountain.
7. There are many houses in the city.
8. There are many messengers here.
9. He is sending us.
10. He is writing to us.
11. He is giving us bread.
12. He is dwelling in it.
13. She is sending them.
14. She is planting it for them.

(b) Translate:

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| 1. 'ēn 'iš yōšēḅ 'al-hakkissē'.  | אין איש ישב על-הכסא.                |
| 2. yēš sēper šām.                | יש ספר שם.                          |
| 3. 'ēn šōpēṭ yāšār bā'ir.        | אין שופט ישר בעיר.                  |
| 4. hammad'alākīm yōrēḏīm mēhāhār | המלאכים ירדים מההר כי אין להם       |
| kī 'ēn lāhem lēhem šām.          | לחם שם.                             |
| 5. hā'ašīrīm nōṭənīm lēhem       | העשירים נותנים לחם לדלים הישבים שם. |
| laddallīm hayyōšēḅīm šām.        |                                     |
| 6. hā'anāšīm yōšē'im min-hā'ir   | האנשים יצאים מן-העיר                |
| wəhōləkīm 'el-hāhār.             | והלכים אל-ההר.                      |
| 7. hannāšīm yōšē'ōṭ mēhā'ir      | הנשים יצאות מהעיר וירדות אל-ההר.    |
| wəyōrēḏōt 'el-hannāhār.          |                                     |

- |                                      |                               |
|--------------------------------------|-------------------------------|
| 8. yēš lānū báyit gādōl wəgan qāṭon. | יש לנו בית גדול וגן קטן.      |
| 9. mī hā'anāšīm hahōləkīm 'el-hā'ir? | מי האנשים ההלכים אל-העיר.     |
| 10. haylādīm yōšēḅīm wə'ōkəlīm       | הילדים יושבים ואכלים בָּרֶם.  |
| bakkérem.                            |                               |
| 11. hū' 'āšīr mō'ōḏ; yēš lō kēseḅ    | הוא עשיר מאד. יש לו כסף הזהב. |
| wəzāhāḅ.                             |                               |

(c) Write in Hebrew:

1. The king has no city and he has no land.
2. Where are the young men sitting and eating?
3. The rich have bread but the poor have no bread.
4. The poor are crying out because they have no food.
5. The judges are sending the books to the king, for there are many good things in them.
6. The king is sending me to the judge because he has a difficult problem (= thing).
7. There are many camels here.



# LESSON 8

### 40. The Demonstrative Adjectives and Pronouns.

SINGULAR			PLURAL		
masc.	זֶה <i>zeh</i>	this	אֵלֶּה <i>'elleh</i>	these	
fem.	זֹאת <i>zō(')t</i>	this			
masc.	הוּא <i>hū'</i>	that	הֵם <i>hēm</i>	those	
fem.	הִיא <i>hī'</i>	that	הֵנָּה <i>hēnnāh</i>	those	

These words have a usage parallel to that of the adjective.

הָאִישׁ הַזֶּה <i>hā'īš hazzeh</i>	this man
הָאִשָּׁה הַזֹּאת <i>hā'īššāh hazzō(')t</i>	this woman
הָאֲנָשִׁים הָאֵלֶּה <i>hā'anāšīm hā'ēlleh</i>	these men
הַנְּשִׂימוֹת הָאֵלֶּה <i>hamnāšīm hā'ēlleh</i>	these women
הָאִישׁ הַהוּא <i>hā'īš hahū'</i>	that man
הָאִשָּׁה הַהִיא <i>hā'īššāh hahī'</i>	that woman
הָאֲנָשִׁים הֵם <i>hā'anāšīm hāhēm</i>	those men
הַנְּשִׂימוֹת הֵנָּה <i>hamnāšīm hāhēmmāh</i>	those women

The demonstrative stands last in a series of adjectives:

הָאִישׁ הַטוֹב הַזֶּה <i>hā'īš haṭṭōb hazzeh</i>	this good man
הָאִשָּׁה הַטוֹבָה הַזֹּאת <i>hā'īššāh haṭṭōbāh hazzō(')t</i>	this good woman

The form without the article has the status of a pronoun (compare the use of the predicate adjective):

זֶה הָאִישׁ *zeh hā'īš*  
 זֹאת הָאִשָּׁה *zō(')t hā'īššāh*  
 אֵלֶּה הַדְּבָרִים *'elleh haddəbārīm*

This is the man.  
 This is the woman.  
 These are the words.

Note that agreement in number and gender is present, as with the adjective.

### 41. Participles (cont.).

masc.	בֹּנֶה <i>bōneh</i>	בְּנִים <i>bōnīm</i>
fem.	בּוֹנֶה <i>bōnāh</i>	בְּנוֹת <i>bōnōt</i>
	(בּוֹנֵיָה <i>bōniyāh</i> )	

The final *h* of the form בֹּנֶה *bōneh* is a *mater lectionis* for the final vowel and is not a third root consonant. The root in this class of verbs must be considered as variable in form, sometimes *BN-*, sometimes *BNY*. Note that the feminine has two forms in the singular; either may be used, but *bōniyāh* is quite rare.

### 42. Vocabulary 8.

NOUNS:	בִּינָה <i>bīnāh</i>	understanding, perceptiveness
	שְׂדֵדֵק <i>śēdeq</i>	righteousness (cf. <i>šaddīq</i> )
	אֵשׁ <i>'ēš</i>	(no. pl.) fire (f.)
	נְבִיא <i>nābī'</i>	(pl. <i>-īm</i> ) prophet
VERBS:	בָּנָה <i>bōneh</i>	building
	עָלָה <i>'ōleh</i>	ascending, going up
	נָפַל <i>nōpēl</i>	falling

### Exercises:

(a) Give the Hebrew for the following orally:

- |                 |                    |
|-----------------|--------------------|
| 1. this famine  | 6. this advice     |
| 2. these houses | 7. these cities    |
| 3. that city    | 8. these mountains |
| 4. this money   | 9. those peoples   |
| 5. that task    |                    |

(b) Transform the phrases of (a) into sentences according to the model:

this famine → This is the famine.

(c) Translate:

- |   |   |
|---|---|
| 1. dal hannābī' hazzeh wa'ēn<br>lō léhem.   | 1 דַּל הַנְּבִיא הַזֶּה וְאֵין לוֹ לֶחֶם.     |
| 2. hā'anāšīm hā'ēlleh 'ōlīm<br>'el-hehārīm. | 2 הָאֲנָשִׁים הָאֵלֶּה עֲלִים אֶל-הַהָרִים.   |
| 3. hannābī'im hayšārīm hōlākīm<br>baśēdeq.  | 3 הַנְּבִיאִים הַיְשָׁרִים הֹלְכִים בְּצֶדֶק. |

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- |   |                                    |   |
|---|------------------------------------|---|
| 4. bināh wəḥokmāh ṭōbōt<br>mizzāhāb.                  | בינה וחכמה טובות מזהב.             | 4 |
| 5. hā'ēs nōpélet 'al-habbáyit 'ašer<br>'éšel hahēkal. | האש נפלת על-הבית אשר אצל<br>ההיכל. | 5 |
| 6. hā'anāšim bōnim báyiṭ gādōl<br>bā'ir hahí'.        | האנשים בנים בית גדול בעיר ההיא.    | 6 |
| 7. rā'im hā'am kī 'en lāhem bināh.                    | רעים העם כי אין להם בינה.          | 7 |
| 8. hū' šölē <sup>a</sup> h lánū nābī' šaddīq.         | הוא שלח לנו נביא צדיק.             | 8 |
| 9. 'en méleḵ bīrūšaláim.                              | אין מלך בירושלם.                   | 9 |

(d) Write in Hebrew:

1. These camels are mine (lit. to me) and those camels are yours.
2. You have no understanding.
3. He is going up to the cattle which are in the mountains.
4. She is falling.
5. The boys are building a small house near the garden.
6. The people are dwelling in this land because it is great and beautiful.
7. He is placing (lit. giving) fire upon that wicked city.

LESSON 9

43. The Perfect of כתב *kātab*.

There are two full verbal inflections for person, number, and gender for each Hebrew verb. The first, called the perfect, is formed by adding subject suffixes to a relatively fixed stem, as illustrated by

כתב <i>kātab</i>	he wrote
כתבתי <i>kātabtī</i>	I wrote.

The second, called the imperfect, uses a different stem and has person, number, and gender marked by both prefixes and suffixes, as in

יכתב <i>yiktōb</i>	he will write
תכתבנה <i>tiktōbnāh</i>	they (fem. pl.) will write.

We shall begin our study of the verb with the perfect, the full inflection of which is as follows:

כתב <i>kātab</i>	he wrote	כתבו <i>kātabū</i>	they wrote
כתבה <i>kātabāh</i>	she wrote		
כתבת <i>kātabtā</i>	you (m. s.) wrote	כתבתם <i>kātabtem</i>	you (m. pl.) wrote
כתבת <i>kātabtī</i>	you (f. s.) wrote	כתבתן <i>kātabten</i>	you (f. pl.) wrote
כתבתי <i>kātabtī</i>	I wrote	כתבנו <i>kātabnū</i>	we wrote

The following particulars should be noted:

- (1) The traditional arrangement of a verbal paradigm in Hebrew begins with the third person and proceeds to the first.

(2) In the perfect, there is a distinction in form for gender in the second and third persons of the singular and the second person plural. The others, including the first person singular and plural and the third person plural, do not reflect the gender of the subject.

(3) The endings given in the paradigm above are standard for nearly all the verbs in the language. Many variations will be seen to occur in the stems of various verb types, but the endings themselves remain fairly constant. The 2nd pers. masc. sing. also appears with a final *mater lectionis*: כָּתַבְתָּהּ *kāṭabtiāh*.

(4) The stem of the verb *kātab* changes in accordance with the shape of the suffix added:

- (a) Before the unstressed endings *-tā*, *-t*, *-ti*, and *-nū* the stem remains the same as in the third person masculine singular.
- (b) The addition of the endings *-āh* and *-ū*, both stressed and consisting of a vowel, opens the final syllable of the stem. Before these endings the second stem vowel is regularly replaced by (reduced to) *a*.
- (c) The endings *-tem* and *-ten* are always stressed. Because they begin with a consonant the second stem syllable remains closed and unchanged. The first stem vowel, if in an open syllable as in the paradigm under study, is reduced to *a*.

(5) When the final root consonant is the same as that which begins the suffix, only one letter is written, but with daghesh *forte*; thus, from כָּרַת (he cut) we have כָּרַתִּי *kārāṭti* (I cut), and from שָׁכַן (he settled), שָׁכַנּוּ *šākānnū* (we settled).

Verbs whose roots contain a guttural consonant, or whose roots have other phonological peculiarities, such as that of *bōneh*, deviate from the paradigm given above and will be dealt with in the following lessons. Verbs whose roots have no phonological peculiarities are sometimes referred to as "sound" or "regular" trilateral verbs.

44. The Meaning of the Perfect.

We shall see in the course of this book that the translation value of Hebrew tenses is very largely dependent on the kind of sentence or clause in which the verb is used. In the isolated sentences of the following exercises there are only two or three values possible for the translation of the perfect:

- (1) With all verbs, regardless of their meanings, the Hebrew perfect may be translated as the English simple past (I wrote) or the present perfect (I have written).
- (2) With verbs signifying perception, or the attitude or disposition of the subject toward an object, rather than a direct action performed on the object, the perfect may be translated by the general present tense:

אָהַבְתִּי 'ahābtī I love (or, as above, I loved, have loved)  
יָדַעְתִּי yādā'tī I know (or, I knew, have known).

(3) With verbs signifying the mental or physical state of the subject, and which consequently do not occur with a direct object, the perfect may be translated by the English present of the verb "to be" + an adjective:

זָקַנְתִּי zāqāntī I am old (or I have become old, I grew old)

(4) Rarely in prose, but rather frequently in poetry and proverbial expressions, the perfect is used to denote habitual activity with no specific tense value. Such uses are translated by the English general present (I write).

45. Word Order in the Verbal Sentence.

The verb usually stands first, then the subject, object, and various adverbial elements in that order.

זָכַר אֶת־הַדְּבָרִים זָכָר הָאִישׁ אֶת־הַדְּבָרִים zākar hā'is 'et-haddābārīm  
The man remembered the words.  
כָּתַב אֶת־הַדְּבָר בַּסֵּפֶר כָּתַב הָאִישׁ אֶת־הַדְּבָר בַּסֵּפֶר kāṭab hā'is 'et-haddābār bassēper.  
The man wrote the word in the book.

It is by no means unusual to find the subject or some other element before the verb, but such sentence order is often conditioned by interclause relationships (taken up below) or by emphasis on the element which is placed first.

The verb agrees in person, number, and gender with its subject. Pronominal subjects are inherent in the verb form itself.

זָכַר אֶת־הַדְּבָרִים זָכָר 'et-haddābārīm  
He remembered the words.  
זָכְרָה אֶת־הַדְּבָרִים זָכְרָה 'et-haddābārīm  
She remembered the words.  
זָכְרָה אֶת־הָאִשָּׁה זָכְרָה הָאִשָּׁה אֶת־הַדְּבָרִים zākarāh hā'isšāh 'et-haddābārīm  
The woman remembered the words.

The particle אֶת־ 'et- is used before definite objects, as previously explained.

The perfect is negated with לֹא lō', which is always placed immediately before the verb:

לֹא זָכַרְתִּי אֶת־הַדְּבָר לֹא זָכַרְתִּי אֶת־הַדְּבָר lō' zākartī 'et-haddābār  
I did not remember the word.

The indirect object, always marked by the preposition *la-*, tends to precede the direct object when the former is pronominal and the latter nominal:

נתן לו אֶת-הָאִשָּׁה nātan lô 'et-hā'issāh  
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

נתן אֶתָּהּ לוֹ לְאִשָּׁה nātan 'otāh lô lə'issāh  
He gave her to him as a wife.  
נתן אֶת-הָאִשָּׁה לְאִישׁ nātan 'et-hā'issāh lə'is  
He gave the woman to the man.

46. The Forms of the Conjunction וַ-wə-

Like the prepositions ba-, la-, and ka, the conjunction וַ- (and) differs in form before various word beginnings:

(a) Before a labial consonant ב b, פ p, or מ m, its form is וּ-û-:

בַּיִת	báyit	a house	וּבַיִת	ûbáyit	and a house
פֹּה	pōh	here	וּפֹה	ûpōh	and here
מַיִם	máyim	water	וּמַיִם	ûmáymim	and water

(b) Before a word beginning with יַ yə-, the conjunction and the first syllable of the word contract to וַי- wəf-:

יְהוּדָה	yəhūdāh	Judah	וַיְהוּדָה	wihūdāh	and Judah
יָדַעְתֶּם	yəda'tem	you knew	וַיְדַעְתֶּם	wida'tem	and you knew

(c) Before a word beginning with any consonant (except יַ y) + a, the form is וּ-û-:

שְׁמוּאֵל	šəmū'el	Samuel	וּשְׁמוּאֵל	ûš(ə)mū'el	and Samuel
-----------	---------	--------	-------------	------------	------------

(d) Before a guttural + ā, ē, or ō, the conjunction is respectively וַ- wə-, or וַי- wəf-:

אֲרָצוֹת	'arāšōt	lands	וְאֲרָצוֹת	wə'arāšōt	and lands
אֲדָמָה	'edōm	Edom	וְאֲדָמָה	wə'edōm	and Edom
אֲנִי	'ōnī	a fleet	וְאֲנִי	wə'ōnī	and a fleet

47. Vocabulary 9.

NOUNS: יוֹם yóm (pl. irreg. יָמִים yāmim) day; note הַיּוֹם hayyóm, today.  
לַיְלָה lāylāh (pl. rare) night [Note position of stress; masculine.]  
מָקוֹם māqôm (pl. -ōt) place, locale  
שָׁמַיִם šāmáym (pl.) heaven(s), sky  
VERBS: יָלַד yālad to bear, give birth to  
קָבַץ qābaš to gather

ADJECTIVE:	זָכַר zākar	to remember
	אֶחָד 'ehād	one (fem. irreg. אחת 'ahat); מִן אֶחָד 'ehād min one of
PREPOSITIONS:	בֵּין bēn	between; "between A and B" may be expressed as bēn A ûbēn B or bēn A wəB.
	בְּתוֹךְ ba'tōk	in the midst of
	מִתּוֹךְ mittōk	from the midst of
ADVERBS:	גַּם gam	also, even, too [Placed directly before the word it modifies, as in gam-hammélek, the king too, even the king.]
	לֹא lô'	no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs: יָרַד יָשַׁב יָזַק

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

- (1) gold and silver
- (2) wisdom and understanding
- (3) advice and work
- (4) small cattle and large cattle
- (5) servants and camels; camels and servants
- (6) a great and rich man
- (7) a poor and unimportant woman
- (8) one man and one woman

(c) Translate:

1. יָשַׁב הָאִישׁ בֵּין-הַהָרָה וּבֵין-הַשָּׂדֶה. yāšab hā'is bēn-hannāhār ûbēn-hassādeh.
2. קָבַץ הַנְּבִיא אֶת-הָעַם אֶצְלֵ הַהִיכָל הַגָּדוֹל. qābaš hannābī' 'et-hā'am 'éšel hahēkal haggādōl.
3. בַּיּוֹם הַהוּא נִפְלְאָה אֵשׁ מִן-הַשָּׁמַיִם. bayyôm hahū' nāpələh 'eš min-hassāmáymim.
4. הָלַכּוּ הָעָם אֶל-הַשֹּׁפֵט הַיָּשָׁר וְלֹא הָלַכּוּ אֶל-הַנְּבִיא הַרָשָׁע. hāləkū hā'am 'el-hassōpēt hayyāšār wəlō' hāləkū 'el-hannābī' hārāsā'.
5. מִי הַנְּבִיאִים הַהֵלְכִים אֶל-הָעִיר. mi hannābī'im hahōləkīm 'el-hā'ir?
6. בַּלַּיְלָה הַהוּא יָרַדוּ הָאֲנָשִׁים מֵהָרִים. ballāylāh hahū' yārədū hā'anāšim mēhehārīm.

נתן לו את-האשה nātan lô 'et-hā'issāh  
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

נתן אתה לו לאשה nātan 'ōtāh lô la'issāh  
He gave her to him as a wife.  
נתן את-האשה לאיש nātan 'et-hā'issāh la'is  
He gave the woman to the man.

46. The Forms of the Conjunction ו wə-

Like the prepositions ba-, la-, and ka, the conjunction ו wə- (and) differs in form before various word beginnings:

(a) Before a labial consonant ב b, פ p, or מ m, its form is ו ū-

בַּיִת báyit a house      וּבַיִת ūbáyit and a house  
פֹּה pōh here      וּפֹה ūpōh and here  
מַיִם máyim water      וּמַיִם ūmáyim and water

(b) Before a word beginning with י ya-, the conjunction and the first syllable of the word contract to וי wi-:

יְהוּדָה yəhūdāh Judah      וּיְהוּדָה wiyəhūdāh and Judah  
יָדַעְתָּם yada'tem you knew      וּיָדַעְתָּם wiya'datem and you knew

(c) Before a word beginning with any consonant (except י y) + a, the form is ו ū-

שְׁמוּאֵל šəmū'el Samuel      וּשְׁמוּאֵל ūš(ə)mū'el and Samuel

(d) Before a guttural + ā, ē, or ō, the conjunction is respectively וּ wa-, וי we-, or וי wo-:

אֲרָצוֹת 'arāšōt lands      וּאֲרָצוֹת wa'arāšōt and lands  
אֲדוֹם 'edōm Edom      וּאֲדוֹם we'edōm and Edom  
אֲנִי 'onī a fleet      וּאֲנִי wo'onī and a fleet

47. Vocabulary 9.

NOUNS: יוֹם yôm (pl. irreg. יָמִים yāmim) day; note הַיּוֹם hayyôm, today.  
לַיְלָה lāylāh (pl. rare) night [Note position of stress; masculine.]  
מָקוֹם māqôm (pl. -ōt) place, locale  
שָׁמַיִם šāmáyim (pl.) heaven(s), sky  
VERBS: יָלַד yālad to bear, give birth to  
קָבַץ qābaš to gather

זָכַר zākar to remember  
ADJECTIVE: אֶחָד 'ehād one (fem. irreg. אחת 'ahat); אֶחָד מִן 'ehād min one of  
PREPOSITIONS: בֵּין bēn between; "between A and B" may be expressed as bēn A ūbēn B or bēn A wəB.  
בְּתוֹךְ ba'tōk in the midst of  
מִתּוֹךְ mittōk from the midst of  
ADVERBS: גַּם gam also, even, too [Placed directly before the word it modifies, as in gam-hammēlek, the king too, even the king.]  
לֹא lō' no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs: זָכַר, יָשַׁב, יָדַע

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

- (1) gold and silver
- (2) wisdom and understanding
- (3) advice and work
- (4) small cattle and large cattle
- (5) servants and camels; camels and servants
- (6) a great and rich man
- (7) a poor and unimportant woman
- (8) one man and one woman

(c) Translate:

1. יָשַׁב הָאִישׁ בֵּין-הַנְּהָר וּבֵין-הַשְּׁדֵה. 1  
yāšab hā'is bēn-hannāhār ūbēn-haššādeh.
2. קָבַץ הַנְּבִיא אֶת-הָעַם אֶצֶל הַהִיכָל הַגָּדוֹל. 2  
qābaš hannābī 'et-hā'am 'ēšel hahēkāl haggādōl.
3. בַּיּוֹם הַהוּא נִפְלָה אִשׁ מִן-הַשָּׁמַיִם. 3  
bayyôm hahū nāpālāh 'ēš min-haššāmáyim.
4. הָלַכּוּ הָעַם אֶל-הַשֹּׁפֵט הַיִּשְׂרָאֵלִי וְלֹא הָלְכוּ אֶל-הַנְּבִיא הַרְשָׁע. 4  
hālōkū hā'am 'el-haššōpēt hayyāšār wəlō hālōkū 'el-hannābī hārāšā'.
5. מִי הַנְּבִיאִים הַהִלְכִים אֶל-הָעִיר. 5  
mi hannəbī'im hahōlōkīm 'el-hā'ir?
6. בְּלַיְלָה הַהוּא יָרְדוּ הָאֲנָשִׁים מִהָרִים. 6  
ballāylāh hahū yāreḏū hā'anāšim mēhehārim.

INTRODUCTION TO BIBLICAL HEBREW

7. yāšābnū ba'ōk hā'ir wəlō' hālākū min-hammāqōm hahū'. 7 יִשְׁבְּנוּ בְּתוֹךְ הָעִיר וְלֹא הֵלְכְנוּ מִן-הַמְּקוֹם הַהוּא.
8. yālādāh hā'iššāh yəlādīm rabbīm wayāpīm. 8 יֵלְדָה הָאִשָּׁה יְלָדִים רַבִּים וְיָפִים.
9. ləmī qābāštā 'et-hakkésep wə'et-hazzāhāb? 9 לְמִי קָבַצְתָּ אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב?
10. lō' nāpāl 'ehād mēhannə'ārīm. 10 לֹא נָפַל אֶחָד מֵהַנְּעָרִים.

(d) Write in Hebrew:

1. He gave wisdom and understanding to the prophets.
2. They sent the gold and the silver to the men in the temple.
3. This work is very hard because we have no understanding.
4. Today the men are building a house in the city.
5. Where did they write those words?
6. I remember that he gave me the book.
7. There is evil in this place.
8. One of the women is leaving the city.

LESSON 10

48. The Perfect of Verbs with Guttural Root Consonants.

The presence of guttural consonants in the root of a verb occasions slight modifications in the inflection of the perfect. All of these are simple and predictable variations, with the exception of roots whose third consonant is א (hereafter designated simply as verbs III-*Aleph*),\* whose inflection will be considered separately from those given here.

3 m. s.	עָמַד	'āmad	בָּחַר	bāhar	שָׁמַע	šāma'
3 f. s.	עָמְדָה	'āmādāh	בָּחַרָה	bāhārāh	שָׁמְעָה	šāma'āh
2 m. s.	עָמַדְתָּ	'āmādtā	בָּחַרְתָּ	bāhārtā	שָׁמַעְתָּ	šāma'tā
2 f. s.	עָמַדְתְּ	'āmadt	בָּחַרְתְּ	bāhart	שָׁמַעְתְּ	(šāma't)
1 s.	עָמַדְתִּי	'āmādti	בָּחַרְתִּי	bāharti	שָׁמַעְתִּי	šāma'ti
3 pl.	עָמְדוּ	'āmādū	בָּחַרוּ	bāhārū	שָׁמְעוּ	šāma'ū
2 m. pl.	עָמַדְתֶּם	'āmādem	בָּחַרְתֶּם	bāhartem	שָׁמַעְתֶּם	šāma'tem
2 f. pl.	עָמַדְתֶּן	'āmāden	בָּחַרְתֶּן	bāharten	שָׁמַעְתֶּן	šāma'ten
1 pl.	עָמַדְנוּ	'āmādnū	בָּחַרְנוּ	bāhārnū	שָׁמַעְנוּ	šāma'nū

In verbs I-gutt. (i.e. whose first root consonant is a guttural) the only variation from the standard paradigm is the replacement of *ā* for *a* in the 2nd pers. pl. forms. This replacement should by now be familiar to the reader

\* Most Hebrew grammars employ the letters פ, ע, and ל to designate the first, second, and third root consonants respectively. Thus, our III-*Aleph* corresponds to the more usual designation *Lamedh-Aleph*.

from previous examples. The same is true for verbs II-gutt., where we find *ā* for *a* in the forms *bāḥārāh* and *bāḥārū*.

The only form in the paradigm of *šāma'* (III-gutt.) that requires comment is *שָׁמַעַתְּ*, which, as it stands, is anomalous. It is likely that such spellings were meant by the punctators to show an option: we should read either *שָׁמַעַתְּ* *šāma'at*, ignoring the daghesh, or *שָׁמַעַתְּ* *šāma't*, ignoring the second *a*.

49. The Perfect of נָתַן *nātan*.

This verb has a peculiarity in its inflection: the second *n* of the stem is always assimilated to the initial consonant of the subject suffixes. Note carefully the following forms; the daghesh is *forte*, indicating doubling.

נָתַן	<i>nātan</i>	he gave	נָתַנּוּ	<i>nātanū</i>	they gave
נָתַנָּה	<i>nātanāh</i>	she gave			
נָתַתָּ	<i>nātatā</i>	you (m. s.) gave	נָתַתֶּם	<i>nātattem</i>	you (m. pl.) gave
נָתַתְּ	<i>nātatt</i>	you (f. s.) gave	נָתַתֶּן	<i>nātatten</i>	you (f. pl.) gave
נָתַתִּי	<i>nātatī</i>	I gave	נָתַנּוּ	<i>nātanū</i>	we gave

50. Noun Plurals (continued).

(a) Dissyllabic nouns with the sequence *-āyi-* show a regular contraction in the plural stem:

זַיִת	<i>zāyit</i>	olive tree	pl.	זַיִתִּים	<i>zētīm</i>
אֵיל	<i>'āyil</i>	ram		אֵילִים	<i>'ēlīm</i>

The noun *בַּיִת* *bāyit* (house) is irregular: *בָּתִּים* *bātīm*. Note the *ā* in a closed unaccented syllable; this is virtually unique with this word.

(b) There are many nouns of two syllables whose singular and plural stems are identical. These include nouns both of whose syllables are not susceptible to the changes presented in the preceding sections dealing with the noun. Examples are

אֶבְיוֹן	<i>'ebyōn</i>	poor	pl.	אֶבְיוֹנִים	<i>'ebyōnīm</i>
גִּבּוֹר	<i>gibbōr</i>	warrior		גִּבּוֹרִים	<i>gibbōrīm</i>
צַדִּיק	<i>šaddīq</i>	righteous man		צַדִּיקִים	<i>šaddīqīm</i>
עַמּוּד	<i>'ammūd</i>	column		עַמּוּדִים	<i>'ammūdīm</i>

Note that both syllables of such nouns are either closed or contain an unchangeable long vowel.

(c) A small group of nouns ends in *-eh* in the singular. Although this is not a suffix, but an integral part of the root word, it does not occur on the plural stem:

שָׂדֶה	<i>šādeh</i>	field	pl.	שָׂדוֹת	<i>šādōt</i>
מַחֲנֶה	<i>maḥāneh</i>	camp		מַחֲנוֹת	<i>maḥānōt</i>

Nouns originally participles of verbs III-*Hē* (i.e. whose third root consonant is given as ה) also belong to this class: רֹעֶה *rō'eh*, pl. רֹעִים *rō'im*, shepherd.

51. Vocabulary 10.

NOUNS:	גִּבּוֹר	<i>gibbōr</i> (pl. <i>-īm</i> ) warrior, hero, valiant man
	גִּבְאֵה	<i>gib'āh</i> hill
	מַיִם	<i>māyim</i> water [Like שָׁמַיִם, a plural without a singular]
	מַחֲנֶה	<i>maḥāneh</i> (pl. <i>-ōt</i> ) camp
	מִלְחָמָה	<i>milḥāmāh</i> battle, war
	פְּרִי	<i>parī</i> fruit
VERBS:	בָּחַר	<i>bāḥar</i> to choose [May take object with <i>-et-</i> , but more commonly with <i>ב</i> <i>bə</i> : בִּי בָחַר <i>bāḥar bī</i> he chose me.]
	הָרַג	<i>hārag</i> to kill, slay
	יָדָע	<i>yāda'</i> to know
	לָקַח	<i>lāqah</i> to take
	עָמַד	<i>'amad</i> to stand
PREPOSITION:	לִפְנֵי	<i>lipnē</i> before, in front of, in the presence of

Exercises:

(a) Inflect in the perfect: הָרַג אָכַל צָעַק שָׁלַח נָטַע

(b) Give the Hebrew for the following orally:

1. They planted many trees.
2. She stood near the houses.
3. You chose me.
4. They did not choose you.
5. I took the money.
6. They killed the young man.
7. You (f. s.) took the water.
8. You (m. pl.) have eaten the bread.
9. We sent the messengers to the judge.

(c) Translate:

1. *nāṭa'û hā'anāšīm kērem gādōl 'al-haggib'āh.* נָטַעוּ הָאָנָשִׁים כְּרֶם גָּדוֹל עַל-הַגִּבְעָה.
2. *lō' yādā'tī kī hū' hārag 'et-hannābī'.* לֹא יָדַעְתִּי כִּי הוּא הָרַג אֶת-הַנָּבִיא.
3. *'āmadû hā'abādīm hārəšā'im lipnē hammélek.* עָמְדוּ הָעֹבְדִים הַרְשָׁעִים לִפְנֵי הַמֶּלֶךְ.

4. bāhártî bəḵā ləmélék 'al-hā'ām .הָאֵלֹהִים הַגְּדֹל הַזֶּה 4  
haggādōl hazzeh.  
5. nāpəlū gibbōrīm rabbīm .נָפְלוּ גִבּוֹרִים רַבִּים בְּמִלְחָמָה הַזֹּאת 5  
bammilhāmāh hahî'.  
6. yeš mahāneh bēn-hannāhār .ישׁ מַחֲנֶה בֵּין-הַנְּהָרִים 6  
ûbēn-hehārim.  
7. mî šālāh 'otəkā 'el-hammāqôm .מִי שָׁלַח אֶתְךָ אֶל-הַמָּקוֹם הַזֶּה 7  
hazzeh?  
8. mî hārag 'et-hā'anāšīm hā'ēleh? .מִי הִרְג אֶת-הָאֲנָשִׁים הָאֵלֶּה? 8  
9. lāqəḥāh hā'iššāh mēhappəri .לָקְחָהּ הָאִשָּׁה מֵהַפָּרִי וְנָתְנָה אֹתוֹ לְאִישׁ 9  
wənātənāh 'ōtō lā'iš.  
10. bāhārū hā'ām 'et-Dāwiḍ lāhem .בָּחֲרוּ הָעָם אֶת-דָּוִד לָהֶם לְמֶלֶךְ 10  
ləmélék.

(d) Write in Hebrew:

1. He planted a tree in the midst of this garden.
2. They cried out in a loud voice because of this hard work.
3. They chose for them(selves) a land and dwelt there.
4. The men took the gold and silver from the temple. They also slew the prophets who (were) there.
5. She knew that those words (were) very bad.
6. One of the young men fell in that battle.
7. They gave me bread and water, but I did not give them the money.

# LESSON 11

## 52. The Perfect of Verbs III-Aleph: מצא māśā'.

מצא	māśā'()	he found	מצאתם	māśā'ū	they found
מצאה	māśā'āh	she found	מצאתן	māśā'()	tem you (m. pl.) found
מצאת	māśā'()	tā you (m. s.) found	מצאתן	māśā'()	ten you (f. pl.) found
מצאת	māśā'()	t you (f. s.) found	מצאתנו	māśā'()	nū we found
מצאתי	māśā'()	tī I found			

In verbs III-Aleph the second syllable of the stem in the perfect has *ā* instead of *a* in those forms to which a suffix beginning with a consonant is added. In other words, whenever *κ* originally closed a syllable, it was lost and the lengthening of the vowel took place as a consequence. The *·* is preserved when it begins the syllable, as in *māśā'āh* and *māśā'ū*. Remember, however, that the *κ* is always found in the spelling, even when not pronounced. Note too that there is no *daghesh lene* in the *n* of the suffixes, since they are now preceded in pronunciation by a vowel instead of a consonant.

## 53. Noun Plurals (continued).

The majority of feminine nouns in *-āh* show no change in the stem before the plural ending:

שָׁנָה	šānāh	year	pl.	שָׁנִים	šānīm
תּוֹרָה	tōrāh	law		תּוֹרוֹת	tōrōt
אַמָּה	'ammāh	cubit		אַמּוֹת	'ammōt
בְּרָכָה	barākāh	blessing		בְּרָכוֹת	barākōt



בהמה <i>bahēmāh</i>	beast	בהמות <i>bahēmōt</i>	
תבואה <i>təbū'āh</i>	product	תבואות <i>təbū'ōt</i>	
תפילה <i>təpīllāh</i>	prayer	תפילות <i>təpīllōt</i>	
משפחה <i>mišpāhāh</i>	family	משפחות <i>mišpāhōt</i>	

But nouns of the general pattern CvCCāh,\* like מלכה *malkāh* (queen), where the two contiguous consonants are different (thus not 'ammāh above), have a different plural stem:

מלכה <i>malkāh</i>	queen	מלכות <i>malākōt</i>	[Note the ā.]
גבעה <i>gib'āh</i>	hill	גבעות <i>gabā'ōt</i>	
תרה <i>herpāh</i>	reproach	תרפות <i>hārāpōt</i>	

But note מצוה *mišwāh*, pl. מצוות *mišwōt*, where the *m* is a prefix and not part of the root.

54. Interrogative ה *hā-*.

Any sentence may be converted into a question by prefixing a form of the particle ה *hā-* to the first word:

השליח האיש <i>hāšālāh hā'īš</i>	...	Did the man send ...?
הטובה הארץ <i>hātōbāh hā'āreṣ</i>		Is the land good?

Before gutturals the form is normally ה *ha-*:

העמד האיש <i>ha'ōmēd hā'īš</i>	Is the man standing?
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But if the guttural is followed by *ā* or *o*, the form used is ה *he-*:

האכלת <i>he'ākāltā</i>	Have you eaten?
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Before non-guttural consonants followed by *a* the form is also ה *ha-*:

הכתבתם <i>hak(ə)taḅtem</i>	Did you write?
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Rarely one encounters the same doubling of the following consonant that we met in the definite article:

הכתבתם <i>hakkətaḅtem</i>	Did you write?
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55. More on אשר *'āšer*.

We saw above (§32) that אשר *'āšer* indicates that a following phrase modifies as a unit the preceding word. This is true also for clauses, as the following examples show:

\* C = consonant; v = a, i, e, o.

הכהן אשר כתב את-הדבר <i>hakkōhēn 'āšer kātəb 'et-haddābār</i>	the priest who wrote the word
המלאך אשר שלח המלך <i>hammal'āk 'āšer šālāh hammēlek</i>	the messenger whom the king sent

56. Vocabulary 11.

NOUNS:

שמש <i>šemeš</i>	sun
ירח <i>yārē<sup>h</sup></i>	moon
כוכב <i>kōkəb</i>	(pl. -im) star
ענן <i>'ānān</i>	cloud
ברכה <i>barākāh</i>	(pl. -ōt) blessing
שנה <i>šānāh</i>	(pl. -im) year
תורה <i>tōrāh</i>	(pl. -ōt) law, The Law

VERBS:

מצא <i>māšā'</i>	to find
ברא <i>bārā'</i>	to create
קרא <i>qārā'</i>	to call, name; to summon; to declare, read aloud [+ 'el: to call unto (someone); + lə: to summon (someone)]

אמר *'āmar* to say, speak

CONJUNCTION: לאמר *lē(')mōr* introduces a direct quotation after verbs of saying; it has no translation value in English)

Exercises:

(a) Form the plurals of the following nouns, as described in §53:

צרה <i>šārāh</i>	(-ōt) distress	עצה <i>'ēšāh</i>	(-ōt) counsel
עולה <i>'ōlāh</i>	(-ōt) burnt-offering	חוקה <i>huqqāh</i>	(-ōt) statute
מנחה <i>minhāh</i>	(-ōt) gift, offering	שמלה <i>šimlāh</i>	(-ōt) cloak
עגלה <i>'eḡlāh</i>	(-ōt) heifer	ערבה <i>'ārābāh</i>	(-ōt) desert, steppe
קללה <i>qalālāh</i>	(-ōt) curse	בתולה <i>batūlāh</i>	(-ōt) virgin
מסלה <i>masillāh</i>	(-ōt) highway	מגילה <i>məḡillāh</i>	(-ōt) scroll
ממלכה <i>mamlākāh</i>	(-ōt) kingdom		

(b) Give the Hebrew for the following orally. Then convert each into a question by prefixing the appropriate form of ה *hā-*:

1. He stood before the king.
2. They slew the warriors in the battle.
3. You (m. pl.) knew that the city (was) on a hill.
4. I took the fruit.
5. You chose us.
6. We have no water.
7. The rich man has large cattle and camels.

8. You went down to the river.
9. You (m. sing.) ate the bread.

(c) Translate:

- 1 אֵלֶּה הַדְּבָרִים אֲשֶׁר כָּתַב הַנְּבִיא בַסֵּפֶר הַזֶּה.
- 2 הֵלְכוּ אֶל-הָעִיר וְלֹא מָצְאוּ אֶת-הַיֶּלֶד הַקָּטָן.
- 3 הַשֶּׁמֶשׁ בַּשָּׁמַיִם וְגַם-הַיָּרֵחַ שָׁם. הַשֶּׁמֶשׁ בַּיּוֹם וְהַיָּרֵחַ בַּלַּיְלָה.
- 4 גַּם-בַּלַּיְלָה יֵשׁ כּוֹכְבִים רַבִּים וְיָפִים.
- 5 בַּשָּׁנָה הַזֹּאת נִפְלוּ גְבוּרִים רַבִּים.
- 6 שְׁלַח עֵנָן גָּדוֹל אֲשֶׁר עָמַד לִפְנֵי הָעָם.
- 7 אָמַר לוֹ הַמֶּלֶךְ לֵאמֹר הַשְׁלַחְתָּ אֶת-הָאִישׁ אֶל-הַהָר.
- 8 מִי בָרָא אֶת-הָאָרֶץ וּמִי בָרָא אֶת-הַשָּׁמַיִם.
- 9 טוֹבָה הַתּוֹרָה וְטוֹבִים הַדְּבָרִים אֲשֶׁר בָּהּ.
- 10 יֵצֵא קוֹל מִתּוֹךְ הָעָנָן.
- 11 הִיצִאתֶם מִהָעִיר הַרְעָה.
- 12 קָרָא הַנְּבִיא אֶל-הָעָם בְּקוֹל גָּדוֹל לֵאמֹר רְעִים מְאֹד הַדְּבָרִים אֲשֶׁר אָמַרְתֶּם.

(d) Write in Hebrew:

1. He created the sun, the moon, and the stars.
2. Did you find the book in the house?
3. Did he say to them that (*ki*) the law is just?
4. This blessing is for us and for those who dwell in the midst of this people.
5. The cloud stood over the earth.
6. Where did he find the small cattle?
7. The king summoned the prophet, but the prophet did not go to the palace.
8. Have you (m. pl.) remembered this law and the words which I have written in it for you?

## LESSON 12

### 57. The Perfect of Verbs III-Hē: בָּנָה *bānah*.

בָּנָה <i>bānāh</i>	he built	בָּנוּ <i>bānū</i>	they built
בָּנְתָה <i>bānātāh</i>	she built		
בָּנִיתָ <i>bānītā</i>	you (m. s.) built	בָּנִיתֶם <i>bānītem</i>	you (m. pl.) built
בָּנִיתְּ <i>bānīt</i>	you (f. s.) built	בָּנִיתֶן <i>bānīten</i>	you (f. pl.) built
בָּנִיתִי <i>bānītī</i>	I built	בָּנִינוּ <i>bānīnū</i>	we built

Note that the stem vowel in the first syllable behaves quite normally. The stem itself is variable (*bānāh*, *bānāt*, *bānī*-, *bānī*-, *bān*-), and we must again point out that the ה of the 3rd masc. sing. is not a real root consonant but a *mater lectionis* for the final vowel. It is convenient, however, to follow traditional grammar and to speak of this class of verbs as III-*Hē*.

When a verb III-*Hē* is also I-gutt., the regular substitution of *ā* for *a* is found in the 2nd pers. pl. forms:

עָלִיתֶם <i>'ālītem</i>	you (m. pl.) went up
עָלִיתֶן <i>'ālīten</i>	you (f. pl.) went up

The verb הָיָה *hāyāh* (to be) is inflected regularly as a member of this class; only the 2nd pers. pl. shows a slight peculiarity, with *ē* for *ā*:

הָיִיתֶם <i>hēyītem</i>	you (m. pl.) were
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### 58. Directive הָ -*āh*.

The suffix *-āh* added to a noun indicates motion toward. It occurs on both proper nouns and common nouns, the latter with or without the article.

This ending is never stressed and may thus be distinguished from the feminine ending *-āh*. Because directive *-āh* cannot be added to all nouns, each form is best learned individually, without a lengthy analysis of the minor changes that take place in the stem. The following list contains the most important of the words using this suffix:

אָרֶץ	'éres	land, earth	אֶרְצָה	'aršāh	to the earth, to the land, onto the ground
בַּיִת	báyit	house	בְּיָתָהּ	habbáyitāh	to the house, home
			בַּיְתָהּ	báyitāh	
הַר	har	mountain	הָהָרָה	hāhārāh	to the mountain,
			הֶרָה	hērāh	mountainward
מִדְבָּר	midbār	wilderness	מִדְבָּרָהּ	midbārāh	toward the wilderness
עִיר	'ir	city	הָעִירָה	hā'irāh	toward the city
שָׁמַיִם	šāmáyim	heaven	הַשָּׁמַיִמָה	haššāmáymāh	heavenward
מִצְרַיִם	mišráyim	Egypt	מִצְרַיִמָה	mišrāymāh	toward Egypt
יְרוּשָׁלַיִם	yerušālā(y)im	Jerusalem	יְרוּשָׁלַיִמָה	yerušālā(y)māh	toward Jerusalem

נֶגֶב	négeb	Negev (the southern part of Palestine; the south in general)	נֶגְבָהּ	négbāh	toward the Negev, southward
שְׂאֵל	šā'ōl	Sheol (residence of the dead)	שְׂאֵלָה	šā'ōlāh	to Sheol

Note especially its use on the directional adverbs:

אֵינָהּ	'ānāh	whither? to what place (contrast אֵינָהּ)
שָׁמָּה	šāmmāh	thither, to that place (contrast שָׁמָּה)
הֵנָּה	hēnnāh	hither, to this place (contrast הֵנָּה)

Similarly on the terms for the directions:

צָפוֹן	šāpōn	north	צָפוֹנָה	šāpōnāh	northward
קֵדְמָה	qēdem	east	קֵדְמָה	qēdmāh	eastward
תֵּימָן	tēmān	south	תֵּימָנָה	tēmānāh	southward
יָם	yām	sea, west	יָמָה	yāmmāh	seaward, westward

59. Vocabulary 12.

Special Note: The two most frequent designations of God in the OT are אֱלֹהִים 'ēlohīm and יהוה Yhwh.

(1) אֱלֹהִים is a plural word, generally construed as a singular. It may mean "gods" when used as a plural and "God" when used as a singular or a plural, with or without the article.

(2) יהוה is the name of God. For pious or superstitious reasons יהוה was

read as אֲדֹנָי 'adōnāy (lit. my lords, my Lord). Just when this practice began is not certain, but it may predate the Christian Era. The Masoretes indicated this substitution by applying the vowel points of 'adōnāy, slightly modified, to יהוה, hence יהוָה. The literal interpretation of this latter form as *Yahōwāh* = *Jehovah* dates from modern times.

Both of these words behave erratically after the prefixed prepositions: the initial א is lost in pronunciation:

בְּאֱלֹהִים	bē(')lōhīm	בְּיְהוָה	ba(')dōnāy
לְאֱלֹהִים	lē(')lōhīm	לְיְהוָה	la(')dōnāy
כְּאֱלֹהִים	kē(')lōhīm	כְּיְהוָה	ka(')dōnāy

Those who wish to read יהוה as *Yahweh*, the most likely original pronunciation, must remember to repoint these prepositions as *bə Yahweh*, *lə Yahweh*, etc.

When the name יהוה occurs in conjunction with אֲדֹנָי, the former is read as אֱלֹהִים and pointed יהוָה. This is to avoid the repetition in reading 'adōnāy 'adōnāy.

NOUNS:	בְּרִית	berit	covenant, treaty (f.)
	חֵן	hēn	grace, favor
	יְשׁוּעָה	yəšū'āh	(pl. -ōt) salvation, deliverance, victory
	שִׂמְחָה	šimhāh	(pl. -ōt) joy
VERBS:	עָשָׂה	'āsāh	to do, make, act, perform, bring about
	רָאָה	rā'āh	to see
	כָּרַת	kārat	to cut; כָּרַת בְּרִית to make a treaty
	נָסַע	nāsa'	to set out, travel, journey
PREPOSITIONS:	עִם	'im	with, together with
	כְּ	kə	like, as, according to
	אֶת	'et	with, together with
	אֶת-	'et-	

Note the idiom חֵן בְּעֵינֵי מֶלֶךְ as in מָצָא דָוִד חֵן בְּעֵינֵי הַמֶּלֶךְ David found favor with the king. (or, The king became fond of David.)

Exercises:

(a) Give the Hebrew for the following orally:

1. On that day he made a treaty with the king.
2. The prophet grew fond of the boy.
3. A great sound ascended heavenward.
4. They went up toward-the-city with the people.
5. They built a house in that place.
6. Who did this evil thing?
7. Did you act according to the words which are there?