

INTRODUCTION TO BIBLICAL HEBREW

8. The woman fell to-the-ground.
9. They traveled from the midst of the city toward-the-mountain.
10. Those men also did not remember.

(b) Translate:

- 1 עֲשֵׂה הַגְּבוּר יְשׁוּעָה גְדוֹלָה לְעַם.
- 2 אִין יְשׁוּעָה בְּאֱלֹהִים לְאִישׁ הָרַע.
- 3 הָעֲשִׂית אֶת-הַדָּבָר הַזֶּה.
- 4 הִזְכַּרְתָּם אֶת-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה אֶת-הָעָם.
- 5 יֵשׁ שְׂמֵחָה גְדוֹלָה בִּירוּשָׁלַם כִּי יְהוּה שָׂם.
- 6 גְדוֹלָה הָעִיר אֲשֶׁר בְּנִינוּ בְּאֶרֶץ הַזֹּאת.
- 7 רָאִיתִי אֵשׁ יִרְדָּת מִהַשָּׁמַיִם וְנִפְלְתָ אֶרְצָה.
- 8 נָסַע הַזָּקֵן הָעִירָה.
- 9 עֲשֵׂה אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ.
- 10 עָלְתָה הָאִשָּׁה יְרוּשָׁלַם כִּי שָׂם הַשֵּׁפֶט.
- 11 לֹא זָכַרְתָּ אֶת-הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִם-הָעָם.

(c) Write in Hebrew:

1. Who said to you that the camp is near the river?
2. The man is a just judge.
3. Did you see the moon and the stars?
4. God did not find a righteous man in the evil city.
5. These are the words which we saw in the law.
6. Great and good is the earth which the Lord created.
7. The people came forth from that land in that year.
8. The king was pleased with the woman (lit. the woman found favor etc.).

LESSON 13

60. Sentences with a Nominal Predicate.

One of the simplest of all sentence types in Hebrew is that in which two nouns (or noun phrases) are juxtaposed to indicate a predication:

דָּוִד מְלֶכְךָ טוֹב *Dāwīd mēlek ṭōb* (1)  
David is a good king.

The demonstrative pronouns הוא *hū'*, היא *hī'*, and their plurals are often used in sentences of this type in the following way:

דָּוִד הוּא מְלֶכְךָ טוֹב *Dāwīd hū' mēlek ṭōb* (2)  
דָּוִד מְלֶכְךָ טוֹב הוּא *Dāwīd mēlek ṭōb hū'* (3)

Although it is probable that the use of the demonstrative pronoun places a greater emphasis on one or another of the sentence elements, it is impossible for us to determine this nuance with any accuracy, since there are no informants available who speak Biblical Hebrew. It is likely that (2) answers the question "Who is a good king?" and that (3) answers "What is David?", while the first type (1) is a neutral statement of fact without a question in mind.

61. The Verb הָיָה *hāyāh* (to be).

In the preceding lessons we have studied four types of non-verbal sentences:

(1) with adjectival predicate: טוֹב הָאִישׁ *ṭōb hā'īš*

- (2) with adverbial predicate: הָאִישׁ בְּבַיִת *hā'is babbáyit*
- (3) with existential predicate: יֵשׁ אִישׁ *yēš 'is*
- (4) with nominal predicate: דָּוִד מֶלֶךְ טוֹב *Dāwīd mélek tób*

None of these has any specific tense value, which must rather depend on the context in which the sentence occurs. All of these sentences, however, may be converted into verbal sentences by using the verb הָיָה *hāyāh*, which in the perfect has the normal tense values of that form:

- (1) הָיָה הָאִישׁ טוֹב *hāyāh hā'is tób* The man was good.
- (2) הָיָה הָאִישׁ בְּבַיִת *hāyāh hā'is babbáyit* The man was in the house.
- (3) הָיָה כֶּסֶף *hāyāh késef* There was silver.
- (4) דָּוִד הָיָה מֶלֶךְ טוֹב *Dāwīd hāyāh mélek tób* David was a good king.

Each is negated with לא *lō'*. Note that יֵשׁ is replaced by הָיָה in (3) and that a negative existential sentence like אֵין כֶּסֶף becomes לא הָיָה כֶּסֶף.

In sentences of the type

הָיָה דָּוִד לְמֶלֶךְ טוֹב *hāyāh Dāwīd ləmēlek tób*

the preposition adds the nuance of "becoming" to the verb of being. Although such a sentence equates two nominal elements, it is nevertheless of type (2).

Note the following use of לְ :

הָיְתָה שָׂרָה לְאִבְרָהָם לְאִשָּׁה *hāyətāh Šārāh lə' Abrāhām lə'issāh*

which may be translated "Sarah became Abraham's wife" or "Sarah became a wife of Abraham's" or "Sarah was Abraham's wife." If we replace לְ with כִּי, the idea is that of "acting in the place or capacity of, but not actually being":

הָיָה הָאִישׁ לְצֶעַר כָּאֵב *hāyāh hā'is lamd'ar ka'āv*

The man was like a father to the youth, or  
The man became the youth's father, as it were.

Of course לְ הָיָה, as the past tense of יֵשׁ, may be used to translate possession in past time:

הָיָה צֹאן לְאַבְרָהָם *hāyāh šō(')n lə' Abrāhām* Abraham possessed cattle.

Sentences with a participial predicate, such as הָאִישׁ כְּתֹב, the man is (was) writing, are seldom converted with הָיָה. Why this is so will become clearer when we have taken up the syntax of Hebrew narrative below.

### 62. Noun Plurals (concluded).

Feminine nouns ending in *-et, -at, -āt, -it, -ōt, or -ūt* show much variety in the plural. The words given below are a sufficient sampling of this group,

whose forms must be learned singly as they occur. None of these words represents a frequent type.

|            |                 |          |     |             |                 |
|------------|-----------------|----------|-----|-------------|-----------------|
| בַּת       | <i>bat</i>      | daughter | pl. | בָּנוֹת     | <i>bānōt</i>    |
| עַתָּה     | <i>'et</i>      | time     |     | עֵתִים      | <i>'ittim</i>   |
| דֶּלֶת     | <i>délet</i>    | door     |     | דְּלָאוֹת   | <i>dəlāōt</i>   |
| מִשְׁמֶרֶת | <i>mišmēret</i> | office   |     | מִשְׁמָרוֹת | <i>mišmārōt</i> |
| חַטָּאת    | <i>hattāt</i>   | sin      |     | חַטָּאוֹת   | <i>hattā'ōt</i> |
| חֲנִית     | <i>hānūt</i>    | spear    |     | חֲנִיטִים   | <i>hānūtīm</i>  |
| מַלְכוּת   | <i>mallūt</i>   | kingdom  |     | מַלְכוּיֹת  | <i>mallūyōt</i> |

### 63. Vocabulary 13.

- NOUNS: חַטָּאת *hattā(')t* (pl. חַטָּאוֹת) sin (f.)  
 חֶלֶם *hālōm* (pl. -ōt) dream  
 בַּת *bat* (pl. בָּנוֹת) daughter  
 אִמָּה *'emāh* fear, terror, dread  
 שִׁפְחָה *šiphāh* (pl. -ōt) maidservant, female slave  
 אָמָה *'amāh* (pl. irreg. 'amāhōt) maidservant, female slave
- VERBS: הָיָה *hāyāh* to be, become ( + לְ )  
 חָטָא *hātā'* to sin (against: לְ )  
 חָלַם *hālam* to dream  
 לָכַד *lākād* to capture, take captive

### Exercises:

(a) Give the Hebrew for the following sentences orally:

1. Samuel is a just judge.
2. Jerusalem is a great city.
3. This servant is a righteous man.
4. The sun and moon are in the heavens.
5. The blessing which he spoke is good.
6. The cloud is very large.
7. There are many stars in the sky.
8. He has many daughters.
9. The warriors are in the camp.

(b) Transform the sentences of (a) into past tense with the appropriate form of the verb הָיָה.

(c) Translate:

- 1 לְכָדוּ אֶת-הָעָרִים אֲשֶׁר בְּאֶרֶץ הַיַּם וְגַם-אֶת-הָעָם אֲשֶׁר בָּהֶן.
- 2 בְּלִילָהּ חֲלַמְתִּי חֶלֶם חָהּ הַחֶלֶם אֲשֶׁר חֲלַמְתִּי.
- 3 שִׁלַּחַת הָאִשָּׁה אֶת-הַשְּׁפָחָה אֶל-הַנָּבִיא.
- 4 נִפְלָה אִמָּה גְדוּלָה עַל-הָעָם כִּי חָטְאוּ לַיהוָה.

5 יש לי בנות רבות ויפות.  
 6 לא היינו רעים בעיני הנביא.  
 7 אימה נפלת על הארץ כי לכדנו את הערים.  
 8 רבות החטאות אשר חטאת לאלהים.  
 9 כתב בספר את הדברים אשר ראה בהלום אשר הלם.

(d) Write in Hebrew:

1. We made no treaty with these people.
2. There was no joy in the city that day.
3. We did not find favor in the eyes of the prophet.
4. Where did they find you?
5. These words are a great blessing for the people.
6. The king is a just and righteous man.

# LESSON 14

## 64. The Perfect of קָם *qām* and באַ *bā'*.

The two verbs קָם *qām* (he arose) and באַ *bā'* (he came) represent a new type of root not mentioned previously. These verbs have essentially biconsonantal roots so far as their verbal inflections are concerned, but because there are sometimes associated with them nouns exhibiting a second form of the same root with *Waw* or *Yodh* in the middle, these roots are classified as II-*Waw* or II-*Yodh* in traditional grammar. They are also spoken of as Hollow Verbs. In the standard lexicon of Biblical Hebrew קָם and באַ are listed under the roots קוּם and בּוּא respectively. The distinction between roots II-*Waw* and II-*Yodh* will become clear only when certain forms are taken up later; for the present the distinction is immaterial. קָם will be taken as the norm of this class:

|         |              |                   |         |               |                    |
|---------|--------------|-------------------|---------|---------------|--------------------|
| קָם     | <i>qām</i>   | he arose          | קָמוּ   | <i>qāmû</i>   | they arose         |
| קָמָה   | <i>qāmāh</i> | she arose         |         |               |                    |
| קָמְתָּ | <i>qāmtā</i> | you (m. s.) arose | קָמְתֶם | <i>qamtem</i> | you (m. pl.) arose |
| קָמְתִי | <i>qāmtî</i> | you (f. s.) arose | קָמְתֵן | <i>qamten</i> | you (f. pl.) arose |
| קָמְתִי | <i>qāmtî</i> | I arose           | קָמְנוּ | <i>qāmnû</i>  | we arose           |

Note that the stem vowel is short in all persons other than the 3rd. The length of the stem vowel is almost completely dependent on whether or not the stem syllable is open or closed. Unlike verbs previously learned, the accent remains on the stem in the forms of the 3rd fem. sing. and the 3rd common plural.

Because בא has א as its final root consonant, we find the same kind of deviation here as with מצא. The full paradigm of this important verb is

|      |        |                  |      |         |                   |
|------|--------|------------------|------|---------|-------------------|
| בא   | bā'    | he came          | באו  | bā'û    | they came         |
| באת  | bā'āh  | she came         |      |         |                   |
| באתם | bā(')ā | you (m. s.) came | באתם | bā(')em | you (m. pl.) came |
| באתי | bā(')ī | you (f. s.) came | באתי | bā(')en | you (f. pl.) came |
| באתי | bā(')ī | I came           | באתו | bā(')nū | we came           |

The stem of the participle in these verbs is the same as that of the 3rd masc. sing. perfect:

|       | SINGULAR  | PLURAL     |
|-------|-----------|------------|
| masc. | קם qām    | קמים qāmîm |
| fem.  | קמה qāmāh | קמות qāmôt |

Stress is normal in these forms, being on the ultima (final syllable). Note that the fem. sing. part. is distinguished from the 3rd fem. sing. perf. only by the position of the stress: קמה qāmāh she arose, but קמה qāmāh arising. Given a sentence such as

האיש קם hā'îš qām,

we may, unless we have the context in which the sentence occurs, translate "the man arose" (perfect) or "the man is arising" (participle). The only criterion that can be applied to an isolated sentence is that the perfect more frequently precedes its subject, while the participle follows it. The above sentence, then, without further information, is *more probably* participial.

65. The Prepositions מן min and כּ ka with pronominal suffixes.

|           |          |                  |             |         |                      |
|-----------|----------|------------------|-------------|---------|----------------------|
| מִמֶּנִּי | mimménî  | from me          | מֵמֵנוּ     | mimménû | from us              |
| מִמְּךָ   | mimməkā  | from you (m. s.) | מֵכֶם       | mikkem  | from you (m. pl.)    |
| מִמְּךָ   | mimmək   | from you (f. s.) | מֵכֶן       | mikken  | from you (f. pl.)    |
| מִמֶּנּוּ | mimménû  | from him         | מֵהֶם       | mēhem   | from them (m. pl.)   |
| מִמֶּנָּה | mimménāh | from her         | מֵהֶן       | mēhen   | } from them (f. pl.) |
|           |          |                  | מֵהֶנָּה    | mēhénāh |                      |
| כְּמוֹנִי | kāmônî   | like me          | כְּמוֹנֵנוּ | kāmônû  | like us              |
| כְּמוֹךָ  | kāmōkā   | like you (m. s.) | כְּכֶם      | kākem   | like you (m. pl.)    |
| כְּמוֹךָ  | kāmōk    | like you (f. s.) | כְּכֶן      | kāken   | like you (f. pl.)    |
| כְּמוֹהוּ | kāmōhū   | like him         | כְּהֶם      | kāhem   | like them (m. pl.)   |
| כְּמוֹהָ  | kāmōhā   | like her         | כְּהֶן      | kāhen   | like them (f. pl.)   |

The forms of the suffixed pronouns with these two prepositions are somewhat different from those already studied. Although a comparison is helpful, it is best to learn these forms as a new paradigm.

The forms kāmônî etc. may be used in a quasi-pronominal sense "anyone like me" etc.

אין כְּמוֹהוּ בְּאֶרֶץ 'ēn kāmōhū bā'āres  
 There is no one like him in the land, or  
 There is not his like (or equal) in the land.

66. כל kōl.

The word כל kōl in one form or another corresponds variously to English "each, every, all, the whole." The uninflected form precedes the noun it modifies and may be joined with maqqēp̄ as כֹּל- kol- or stand independently as כל kōl. The following examples represent typical usage. Note carefully the constructions translated with "each, every," as opposed to "all."

|                |              |                                     |
|----------------|--------------|-------------------------------------|
| כֹּל-יּוֹם     | kol-yôm      | each day, every day                 |
| כֹּל-הַיּוֹם   | kol-hayyôm   | all the day, the whole day, all day |
| כֹּל-הַיָּמִים | kol-hayyāmîm | all the days                        |
| כֹּל-עִיר      | kol-'îr      | each city, every city               |
| כֹּל-הָעִיר    | kol-hā'îr    | all the city, the whole city        |
| כֹּל-הָעָרִים  | kol-he'ārîm  | all the cities.                     |

The expression כֹּל-אֲשֶׁר kol-'āšer is used as a compound relative "everything which (or that)." As the object of a verb it is preceded by 'et-:

נָתַן לוֹ אֶת-כֹּל-אֲשֶׁר קָנָה nātan lô 'et-kol-'āšer qānāh  
 He gave him everything that he had acquired.

With an adjective כֹּל has an indefinite pronominal sense:

כֹּל-הַדָּשׁ kol-haddāš anything new

67. Vocabulary 14.

NOUNS: כֵּל kālî (pl. irreg. כֵּלִים) vessel, utensil

עֶרֶב 'ereb evening

שֻׁלְחָן šulhān (pl. -ôt) table

בֹּקֶר bōqer morning

VERBS: קם qām to arise

שָׂם šām to put, set, place

בָּא bā' to come, enter (may be followed by a noun of place with-  
 out a preposition)

צָם šām to fast

גָּר gār to sojourn

שָׁתָה šātāh to drink

OTHER: עַד 'ad (Prep.) to, as far as, by, until

כֹּל kōl all, each, every

Exercises:

(a) Give the Hebrew for the following orally:

1. He is better than I.
2. There is none like us.
3. He took the money from us.
4. Have you seen a woman like her?
5. in the whole land which is before the people
6. every joy and every deliverance which I have given to you
7. all the sins which you have sinned
8. each treaty which I have made with the people
9. all the gold and all the silver
10. everything I own (lit. everything which is to me).

(b) Translate:

- 1 נפל המלך ארצה ולא קם כל-היום ההוא עד-הערב.
- 2 שמנו את-הכלים על-השלחן, הלא מצאתם אתם שם.
- 3 עשו את-הכלים מזהב ומכסף כי הם היו להיכל הגדול אשר בירושלם.
- 4 באו העם העירה בשמחה גדולה כי להם היתה ישועה במלחמה.
- 5 צמנו כל-היום ולא אכלנו לחם ולא שתינו מים.
- 6 אלה האנשים הגרים בתוך העם הזה.
- 7 איפה שמת את-הפרי אשר לקחת מהעץ.
- 8 באו כל-הגבורים הנה כי ידעו כי פה המלך.
- 9 שתי האנשים מים וגם-אכלו לחם.
- 10 זה האיש אשר בחרתם לכם למלך.

(c) Write in Hebrew:

1. She did not see the men who were coming on the road toward the city.
2. The righteous are fasting day and night.
3. God has given us a great victory today.
4. He set out for Jerusalem in the evening.
5. The Lord is God, and there is none like Him in the earth and in the heavens.
6. They set a large table before the king.
7. They sat there all that night until morning.
8. Many and great are the sins that we have committed.

LESSON 15

68. The Perfect of סבב *sābāb*.

The root of this verbal type is peculiar in having identical second and third root consonants. The Perfect is as follows:

|       |                |                 |       |                 |                  |
|-------|----------------|-----------------|-------|-----------------|------------------|
| סבב   | <i>sābāb</i>   | he went around  | סבבו  | <i>sābābū</i>   | they went around |
| סבבה  | <i>sābābāh</i> | she went around | סבבתם | <i>sabbōtem</i> | you (m. pl.) "   |
| סבבת  | <i>sabbōtā</i> | you (m. s.) "   | סבבתן | <i>sabbōten</i> | you (f. pl.) "   |
| סבבות | <i>sabbōt</i>  | you (f. s.) "   | סבבנו | <i>sabbōnū</i>  | we went around   |
| סבבתי | <i>sabbōtī</i> | I went around   |       |                 |                  |

Here we find a new feature: before all suffixes beginning with a consonant the stem is *sabbō-*. Otherwise the forms are relatively normal, but note *ā* for *a*, in accordance with §11 (2).

When the last two root consonants are a guttural or *r*, the forms where we should expect doubling are replaced with ones showing compensatory lengthening.

|       |                |                    |       |                |                     |
|-------|----------------|--------------------|-------|----------------|---------------------|
| ארר   | <i>'ārar</i>   | he cursed          | אררו  | <i>'ārārū</i>  | they cursed         |
| אררה  | <i>'ārārāh</i> | she cursed         | אררתם | <i>'ārōtem</i> | you (m. pl.) cursed |
| אררת  | <i>'ārōtā</i>  | you (m. s.) cursed | אררתן | <i>'ārōten</i> | you (f. pl.) cursed |
| אררות | <i>'ārōt</i>   | you (f. s.) cursed | אררנו | <i>'ārōnū</i>  | we cursed           |
| אררתי | <i>'ārōtī</i>  | I cursed           |       |                |                     |

69. The Prepositions עַם 'im and אֶת 'et with Pronominal Suffixes.

|                                  |                                     |
|----------------------------------|-------------------------------------|
| עִמִּי 'immî with me             | עִמָּנוּ 'immānû with us            |
| עִמָּךָ 'immākā with you (m. s.) | עִמָּכֶם 'immākēṣ with you (m. pl.) |
| עִמָּךְ 'immāk with you (f. s.)  | עִמָּכֶן 'immākēn with you (f. pl.) |
| עִמּוֹ 'immō with him            | עִמָּם 'immām with them (m. pl.)    |
| עִמָּהּ 'immāh with her          | עִמָּן 'immān with them (f. pl.)    |

An equally common variant of the 1st pers. sing. is עִמָּדִי 'immādī, with me; and of עִמָּם 'immām: עִמָּהֶם 'immāhem, with them.

|                                   |                                       |
|-----------------------------------|---------------------------------------|
| אִתִּי 'ittî with me              | אִתָּנוּ 'ittānû with us              |
| אִתָּךָ 'ittākā with you (m. s.)  | אִתָּכֶם 'ittākēṣ with you (m. pl.)   |
| [אִתָּךְ 'ittāk with you (f. s.)] | [אִתָּכֶן 'ittākēn with you (f. pl.)] |
| אִתּוֹ 'itō with him              | אִתָּם 'ittām with them (m. pl.)      |
| אִתָּהּ 'ittāh with her           | [אִתָּן 'ittān with them (f. pl.)]    |

Note the curious contrast between עִמָּכֶם with ā and אִתָּכֶם with a.

70. Final Remarks on אֲשֶׁר.

Since אֲשֶׁר is not normally governed by a preposition in Hebrew, the counterparts of English "to whom," "for whom," and the like must be expressed differently. This is accomplished by using a resumptive pronoun within the relative clause itself, as the following examples will make clear:

|  |   |  |
|--|---|--|
| the man <i>to whom</i> I gave the silver | → | the man <i>who</i> I gave the silver <i>to him</i> |
| הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ אֶת-הַכֶּסֶף |   | hā'īš 'āšer nātātī lō 'et-hakkéšep                 |
| the city <i>from which</i> they came     | → | the city <i>which</i> they came <i>from it</i>     |
| הָעִיר אֲשֶׁר יָצְאוּ מִמֶּנָּה          |   | hā'ir 'āšer yāšā'ū mimmēnāh                        |
| the man <i>with whom</i> they sat        | → | the man <i>who</i> they sat <i>with him</i>        |
| הָאִישׁ אֲשֶׁר יָשְׁבוּ אִתּוֹ           |   | hā'īš 'āšer yāšəbū 'ittō                           |

If appropriate, the adverbs שָׁם and שָׁמָּה may be used instead of a pronoun:

|                              |   |                                |
|------------------------------|---|--------------------------------|
| the city in which he dwelt   | → | the city which he dwelt there  |
| הָעִיר אֲשֶׁר יָשַׁב שָׁם    |   | hā'ir 'āšer yāšəb šām          |
| the city to which he went    | → | the city which he went thither |
| הָעִיר אֲשֶׁר הָלַךְ שָׁמָּה |   | hā'ir 'āšer hālak šāmmāh       |

The resumptive pronoun is optional when אֲשֶׁר refers to the direct object of the verb:

|                                  |   |                                      |
|----------------------------------|---|--------------------------------------|
| the man whom I sent              | → | the man <i>who</i> I sent <i>him</i> |
| הָאִישׁ אֲשֶׁר שָׁלַחְתִּי אֹתוֹ |   | hā'īš 'āšer šālāḥtī 'ōtō             |

or simply (and normally)

הָאִישׁ אֲשֶׁר שָׁלַחְתִּי

In this and previous paragraphs (§§ 32, 55) we have outlined the more or less normative uses of אֲשֶׁר as a close correspondent of the English relative pronouns. Many instances of אֲשֶׁר are met, however, which do not tally with the simple treatment given here. Most of these uses can be dealt with as they are met if two general tendencies are kept in mind:

(1) אֲשֶׁר tends to take on a compound relative meaning "that which." As such, it may stand as a conjunction at the head of a clause with the force "the fact that..." and further may require the translation value of "since, because," or some other English subordinating conjunction. The exhaustive classification of all these independent pronominal and quasi-conjunctive uses is beyond the scope of an elementary grammar.

(2) Because אֲשֶׁר acquires an independent pronominal status ("that which"), it may occasionally be found with a preceding preposition, quite contrary to common usage.

Resulting from these tendencies and *in regular use as conjunctions are*

|                |              |   |
|----------------|--------------|---|
| יַעַן אֲשֶׁר   | yā'an 'āšer  | because (lit. because of the fact that) |
| אַחֲרַי אֲשֶׁר | 'aḥārē 'āšer | after                                   |
| כְּאֲשֶׁר      | ka'āšer      | as, according as, when                  |

Finally, although most relative clauses are signalled with אֲשֶׁר, it is possible to use a clause to modify a preceding noun with no formal mark of the relationship whatever (the term asyndetic is used to describe this):

|            |                          |  |
|------------|--------------------------|--|
| Gen. 15:13 | בְּאֶרֶץ לֹא לָהֶם       | in a land (which is) not theirs              |
| I Sam. 6:9 | מִקְרָה הוּא הָיָה לָנוּ | It was a chance thing (that) happened to us. |

This type of relative clause is more frequent in poetry than in prose, and more frequent after an indefinite antecedent than a definite one.

71. Vocabulary 15.

|              |           |                  |   |
|--------------|-----------|------------------|---|
| NOUNS:       | מִצְוָה   | mišwāh (pl. -ōt) | commandment                                       |
|              | אוֹר      | 'ōr (pl. -im)    | light   |
|              | חֹשֶׁךְ   | ḥōšek            | darkness  |
|              | אֵיב      | 'ōyēb (pl. -im)  | enemy   |
| VERBS:       | סָבַב     | sāḇab            | to surround, go around                            |
|              | אָרַר     | 'ārar            | to curse  |
|              | עָזַב     | 'āzab            | to abandon  |
|              | עָבַר     | 'āḇar            | to cross (a place); to transgress (a commandment) |
|              | יָרַשׁ    | yāraš            | to inherit  |
|              | שָׁכַח    | šākaḥ            | to forget   |
| CONJUNCTION: | כְּאֲשֶׁר | ka'āšer          | as, according as, when                            |

Exercises:

(a) Give the Hebrew for the following orally:

1. the vessel in which there is water
2. the man whom the king summoned
3. the house in which we found a table
4. the evening in which we ate and drank
5. the people with whom he is sojourning
6. the day during (lit. in) which we fasted
7. the cloud from which fire came forth
8. the year in which many fell in battle
9. the law in which there are blessings and wisdom
10. the heavens in which he created the sun, moon, and stars

(b) Translate:

- 1 עֲבָרְנוּ אֶת־הַמַּצּוֹת אֲשֶׁר שָׂם הַנְּבִיא לִפְנֵי הָעָם.
- 2 הָעֲזִיבָת אֹתִי וְאֶת־הָעָם אֲשֶׁר אִתִּי.
- 3 זֹאת הָאָרֶץ אֲשֶׁר רָשְׁנוּ כְּאֲשֶׁר אָמַר לָנוּ הָאֱלֹהִים.
- 4 בַּלַּיְלָה הַזֶּה הָיָה חֶלְמִי חִלּוּם וְבוֹ רָאִיתִי אֶת־הַכּוֹכָבִים אֲשֶׁר בַּשָּׁמַיִם.
- 5 הָעָם הַלְּכִים בְּחֹשֶׁךְ כִּי אֵין לָהֶם אוֹר.
- 6 קָרָא אֱלֹהִים לְחֹשֶׁךְ לַיְלָה וְלְאוֹר קָרָא יוֹם.
- 7 הָאֲיָבִים סָבְבוּ אֹתִי וְאֵין לִי יְשׁוּעָה מִיְּהוָה כִּי חָטָאתִי חַטָּאוֹת רַבּוֹת לַיהוָה וְהוּא אָרַר אֹתִי וְאֶת־הָעָם אֲשֶׁר עִמִּי.
- 8 עָמְדָנוּ עַל־הַגְּבֻעָה וּמִשָּׁם רָאִינוּ כִּי סָבְבוּ הָאֲיָבִים אֶת־הָעִיר וְהִרְגוּ אֶת־כָּל־הָעָם.
- 9 לְכַדּוֹ אֶת־הָעִיר וְגַם־לְקַחוֹ אֶת־כָּל־הַכֵּלִים מִהַיְיָכָל.
- 10 בְּבָקֶר עֶבֶר אֶת־הַנְּהָר הוּא וְכָל־הָעָם אֹתוֹ כַּמִּצְוָה אֲשֶׁר אָמַר אֱלֹהִים לָהֶם.

(c) Write in Hebrew:

1. Light is better than darkness.
2. Have you forgotten the words which I wrote for you in the book?
3. I have transgressed all the laws and all the commandments which you gave to me.
4. The Lord cursed the evil city and all the wicked people who were in it.
5. There are no enemies in this land.
6. The old man gave me good advice, for he knew that I had not done those evil things.

LESSON 16

72. The Construct Chain.

There is in BH no preposition having the same range of meaning expressed by English "of." The of-relationship, the genitive case of the classical languages, has its correspondent in the construct chain:

קוֹל הַנְּבִיא *qōl hammābī'* the voice of the prophet  
 מֶלֶךְ הָאָרֶץ *mēlek hā'āreṣ* the king of the land

As these examples show, the simple juxtaposition of two nouns serves to mark a modifying relationship. The first noun in such a chain is said to be in the construct state. In more modern terminology, the first noun occurs in a bound form as opposed to the normal or free form (absolute) used elsewhere.

The construct or bound form of a noun is frequently different from the absolute. This difference has arisen mainly because of the stress situation involved: the first noun loses its primary stress and becomes proclitic to the second noun. Loss of stress may be complete, as commonly with בֶּן (note the *maqṣep*):

בֶּן־הַמֶּלֶךְ *ben-hammēlek* the son of the king

but more commonly the first noun retains its stress:

מֶלֶךְ הָאָרֶץ *mēlek hā'āreṣ* the king of the land

More important than stress difference, however, is the change in vocalization found in many words:

דְּבַר הַמֶּלֶךְ *dabar hammélek* the word of the king

This will be taken up below.

Only the final noun in a construct chain may have the definite article. The definiteness of the entire expression depends on the second noun: if it is made definite with the article or is a proper name, the first noun is also definite:

קוֹל הַנְּבִיא *qôl hannābî'* the voice of the prophet  
 קוֹל שְׁמוּאֵל *qôl šəmū'el* the voice of Samuel

as contrasted with

קוֹל נְבִיא *qôl nābî'* a voice of a prophet

Thus, the nouns of a construct chain will correspond generally to English "the... of the..." or "a... of a..." In order to express explicitly "a... of the..." the preposition לְ is used (often with אֲשֶׁר) with the normal (absolute) form of the noun:

דְּבַר (אֲשֶׁר) לַמֶּלֶךְ *dābār ('āšer) lammélek* a word of the king  
 מִזְמוֹר לְדָוִד *mizmôr laDāwīd* a psalm of David

Either noun of a construct chain may be pluralized. The special forms of the plural construct will be dealt with in Lesson 18. For the present note that דְּבָרִי *dibrê* is the construct form of דְּבָרִים:

דְּבַר הַנְּבִיאִים *dabar hannābî'im* the word of the prophets  
 דְּבָרֵי הַנְּבִיא *dibrê hannābî'* the words of the prophet  
 דְּבָרֵי הַנְּבִיאִים *dibrê hannābî'im* the words of the prophets

Any adjective modifying either noun must follow the entire chain. Some ambiguity may occur here, but agreement in number and gender or the general context is usually a sufficient guide. Be sure all of the following examples are clear (אִשָּׁה and נָשִׁי are the construct forms of אִשָּׁה and נָשִׁים respectively):

דְּבַר הַנְּבִיא הָרַע *dabar hannābî ha'ra'ac* the word of the evil prophet  
 or, the evil word of the prophet  
 דְּבָרֵי הַנְּבִיא הָרָעִים *dibrê hannābî ha'ra'icim* the evil words of the prophet  
 דְּבַר הַנְּבִיאִים הָרָעִים *dabar hannābî'im ha'ra'icim* the word of the evil prophets  
 אִשָּׁת הָאִישׁ הַטוֹב *iššat ha'iš ha'tob* the wife of the good man  
 אִשָּׁת הָאִישׁ הַטוֹבָה *iššat ha'iš ha'tobāh* the good wife of the man  
 נָשִׁי הָאִישׁ הַיָּפּוֹת *naššî ha'iš ha'yafot* the beautiful wives of the man  
 נָשִׁי הָאֲנָשִׁים הַיְּפִים *naššî ha'anāšîm ha'yefim* the wives of the handsome men

The use of two adjectives, one modifying each noun, is avoided. But two adjectives may modify either noun, as in

דְּבָרֵי הַמֶּלֶךְ הַטוֹב וְהַיָּשָׁר *dibrê hammélek ha'tob uha'yāšar* the words of the good and just king  
 דְּבָרֵי הַמֶּלֶךְ הַטוֹבִים וְהַיָּשָׁרִים *dibrê hammélek ha'tobim uha'yāšarim* the good and just words of the king

The construct chain may be extended to three or more nouns, but examples of four or more are very rare:

אִשְׁת־בְּנוֹ הַנְּבִיא *iššat-bnô hannābî* the wife of the son of the prophet

The same rules for definiteness and adjectival modification apply.

Occasionally, and usually with fixed expressions, the first or second noun of a construct chain may be replaced by a longer phrase. The following types are considered anomalous and should not be used in the exercises:

מֶלֶךְ הַשָּׁמַיִם וְהָאָרֶץ *mélek haššamayim uha'areץ* the king of heaven and earth  
 (second noun replaced by noun + noun)  
 דְּבָרֵי וּמַעֲשֵׂי הַמֶּלֶךְ *dibrê um'asê hammélek* the words and deeds of the king  
 (first noun replaced by noun + noun)  
 שִׂמְחַת בְּקִצִיר *šimchat baqציר* the joy of (or in) the harvest  
 (preposition used with second noun; possibly a contamination with the verbal idiom *šāmē'h ba* to rejoice in)

Active participles may be construed with a following object (1) as verbs

הַשֹּׁמֵר אֶת-הַתּוֹרָה *haššomer et-ha'torāh* the one who is (now actually) keeping the law

or (2) in a construct relationship as nouns

שֹׁמֵר הַתּוֹרָה *šomer ha'torāh* the one who (in general) keeps the law.

As indicated, there is frequently a difference in meaning: as a verb, the reference is real and particular; as a noun, general and non-particular.

The precise meaning of the construct chain is difficult to define. While a rough translation using "of" or the possessive, as in "the king's son," will often suffice, there are many instances where an adjective or prepositional phrase is better:

לֶיֶת אֲבֵן *le'et avēn* a stone tablet  
 לֶיֶת הָאֲבֵן *le'et ha'avēn* the stone tablet  
 הַר קָדֵשׁ *har qādeš* a holy mountain  
 כְּלִי מַיִם *kli mayim* a vessel for water

The student should keep in mind the fact that in a construct chain the second noun modifies or restricts the first in some way; from this general rule he may proceed to a correct translation as demanded by the context and by



proper English usage. Slavish adherence to a single translation pattern should be avoided.

73. The Form of the Construct Singular.

The construct form of a singular noun (exclusive of feminines in *-āh* and a few others) may be derived from the absolute by the application of the following rules:

- (1) Unstressed *ē* and *ā* are replaced by *a*.
- (2) *ā* in a final closed syllable is replaced by *a*.
- (3) *ē* in a final closed syllable usually remains unchanged, but in a small group of words is replaced by *a*.

Below are listed examples of the most frequent noun types:

| Absolute                | Construct               | Rule applied                    |
|-------------------------|-------------------------|---------------------------------|
| יָד <i>yād</i>          | יַד <i>yad</i>          | 2                               |
| מִקְוִים <i>māqôm</i>   | מִקְוִים <i>maqôm</i>   | 1                               |
| נָבִיא <i>nābî'</i>     | נְבִיא <i>nəbî'</i>     | 1                               |
| כּוֹכָב <i>kôkâb</i>    | כּוֹכַב <i>kôkab</i>    | 2                               |
| הַיְכָל <i>hêkâl</i>    | הַיְכָל <i>hêkal</i>    | 2                               |
| מִשְׁפָּט <i>mišpāt</i> | מִשְׁפָּט <i>mišpat</i> | 2                               |
| גַּנָּב <i>gannāb</i>   | גַּנָּב <i>gannab</i>   | 2                               |
| דָּבָר <i>dābār</i>     | דָּבָר <i>dabar</i>     | 1 and 2                         |
| זָקֵן <i>zāqên</i>      | זָקֵן <i>zaqan</i>      | 1 and 3 (with change)           |
| שֹׁפֵט <i>šōpēt</i>     | שֹׁפֵט <i>šōpēt</i>     | 3 (without change)              |
| לֶבָב <i>lēbāb</i>      | לֶבָב <i>ləbab</i>      | 1 and 2                         |
| מֶלֶךְ <i>mélek</i>     | מֶלֶךְ <i>mélek</i>     | none                            |
| סֵפֶר <i>sēper</i>      | סֵפֶר <i>sēper</i>      | none (the <i>ē</i> is stressed) |
| נָעַר <i>nā'ar</i>      | נָעַר <i>nā'ar</i>      | none                            |

74. Vocabulary 16.

NOUNS:

|          |                                 |   |
|----------|---------------------------------|---|
| אֶבֶן    | 'ēben (pl. -īm)                 | stone (f.)  |
| דָּג     | dāg (pl. -īm)                   | fish [The fem. דָּגָה <i>dāgāh</i> is used as a collective term.] |
| חֲצִי    | hāšî (no. pl.)                  | half  |
| יָם      | yām (pl. יָמִים <i>yammîm</i> ) | sea; note יָמָה <i>yāmmāh</i> seaward, westward.                  |
| לִיחַ    | lîh (pl. -ōt)                   | tablet  |
| מְלָאכָה | mālā(')kâh                      | occupation, work  |
| עוֹף     | 'ōp (coll., no pl.)             | birds, fowl   |
| עֵשֶׁב   | 'ēšeb (coll.)                   | grass, herbage  |
| צֶלֶם    | šelem (pl. -īm)                 | image, likeness   |

VERBS: שָׁבַר *šābar* to break, smash  
 שמע *šāma'* to hear; + אָל or לְ to heed, listen to; + לְקוֹל / בְּ to obey.  
 שָׁבַת *šābat* to cease, rest  
 OTHER: לָמָּה *lāmmāh* Why? [Before the gutturals א, ה, and ע the form לָמָּה *lāmāh* is preferred.]

Exercises:

(a) Form the construct singular of the following nouns (all according to rule):

|         |          |         |         |
|---------|----------|---------|---------|
| אֵיב    | אֹר      | אֶרֶץ   | אִישׁ   |
| גְּבוּר | גָּמַל   | גֶּן    | בְּקָר  |
| הַר     | הַיְכָל  | דָּבָר  | דָּרָךְ |
| חֵלוֹם  | חֵן      | יְהוָה  | זָקֵן   |
| כֶּסֶף  | כֶּסֶא   | יוֹם    | יָלֵד   |
| לֶחֶם   | כְּלִי   | כּוֹכַב | סֶרֶם   |
| נְהַר   | מְקוֹם   | מְלָאךְ | מְלֵךְ  |
| עִיר    | עֶבֶד    | סֹפֶר   | נְבִיא  |
| עָרַב   | עֵגֹן    | עֵץ     | עָם     |
| קוֹל    | פְּרִי   | צֶאֱן   | צֶדֶק   |
|         | שְׁלֵחַן | שֹׁפֵט  | רֶעִב   |

(b) Give orally the Hebrew for the following:

- |                             |                            |
|-----------------------------|----------------------------|
| 1. a vessel of silver       | 7. the men's silver        |
| 2. the mountain of the Lord | 8. the servant's voice     |
| 3. the man's camel          | 9. the light of the stars  |
| 4. the woman's garden       | 10. the child's bread      |
| 5. the temple of the city   | 11. the river of that land |
| 6. the boy's dream          |                            |

(c) Translate:

|                             |                                  |
|-----------------------------|----------------------------------|
| פְּרִי הָעֵץ (1)            | קוֹל הַנְּבִיא (7)               |
| עֵץ הַגֶּן (2)              | עֶבֶד הַמְּלֵךְ הַטוֹב (8)       |
| גֶּן הָאִישׁ הַקָּטָן (3)   | אִישׁ הָעִיר הָעֶשְׂרִי (9)      |
| אִישׁ הָאִשָּׁה הָרַע (4)   | רֶעִב הַיְלָדִים (10)            |
| אִישׁ הָאִשָּׁה הָרַעָה (5) | עֵגֹן הַשָּׂמַיִם הַגָּדוֹל (11) |
| שֹׁפֵט הָעָם הַיְשָׁר (6)   | יְהוָה הַהַיְכָל הַיְקָר (12)    |

(d) Translate:

- (1) לא שמעו העם לקול הנביא כי היו רשעים מאד.
- (2) שבר הנביא את-ליוח האבן ולא נתן אתו לעם.
- (3) למה שבתם מהמלאכה.
- (4) בעיר הרעה ראינו צלם גדול ולא ידענו מי הוא.

- (5) האכלתם את-הדגים אשר נתנו לכם.  
 (6) עוף השמים יפה מאד.  
 (7) יצא חצי המתנה למלחמה.  
 (8) באנו העירה ולא מצאנו שם את-נביא האלהים.  
 (9) שם הכהן את-ספר התורה על-השלקן.  
 (10) קמתי בבקר ולא נכרתי את-הצלם אשר ראיתי בחלום אשר קלמתי.  
 (11) זה המלך אשר שם העם על-הכסא.  
 (12) באה האשה לפני המלך והמלך לא שמע אל-קול האשה.  
 (13) בלילה ובאור היום העם שמעים אל-קול האלהים והלכים בדרך יהוה כמצוה אשר נתן להם.

(e) Write in Hebrew:

1. He crossed the road of the city.
2. Why have you abandoned me to the enemy?
3. Who broke this vessel?
4. He cursed us because we forgot the word of the law.
5. The wicked king took captive the people of Jerusalem.
6. He abandoned me because I sinned against him and did not listen to him.
7. They did not rest until the evening.

# LESSON 17

## 75. The Construct Singular: Minor Types.

- (a) The two words אב and אח show a suffixed *-i* in the construct, with regular reduction of the stem vowel: אבי 'abi, אחי 'ahi.  
 (b) All nouns of the patterns בית and מונה show a regular contraction in the construct (*ayi* → *ē* and *āwe* → *ō*):

|     |              |             |            |
|-----|--------------|-------------|------------|
| בית | <i>bāyit</i> | constr. בית | <i>bēt</i> |
| מנה | <i>māwet</i> | constr. מנה | <i>mōt</i> |

- (c) The construct form of בן is commonly proclitic to the following word as -בן (with *e*). A similar form occurs for שם but is much less frequent.  
 (d) A few nouns outwardly identical to the type זקן (constr. *zaqan*) have an unusual construct form; these include

|     |              |             |              |          |
|-----|--------------|-------------|--------------|----------|
| כתף | <i>kāteṭ</i> | constr. כתף | <i>kéteṭ</i> | shoulder |
| ירך | <i>yāreḵ</i> | constr. ירך | <i>yérek</i> | thigh    |

- (e) Nouns ending in *-eh* have construct forms in *-ēh*. Other changes are in accordance with the rules given:

|      |                |              |                |
|------|----------------|--------------|----------------|
| שדה  | <i>sādeh</i>   | constr. שדה  | <i>sadeh</i>   |
| מחנה | <i>mahāneh</i> | constr. מחנה | <i>mahanēh</i> |

There are quite a few other apparent exceptions to the basic rules given in

Lesson 16. None of these, however, is frequent enough to represent a type; such individual deviations will be noted in the vocabularies when necessary.

76. The Construct Singular of Feminine Nouns in -āh.

After the replacement of the ending -āh by -at, these nouns normally conform to the rules given in the preceding lesson.

|           |          |          |         |           |          |                                    |
|-----------|----------|----------|---------|-----------|----------|------------------------------------|
| שָׁנָה    | šānāh    | year     | constr. | שָׁנַת    | šānat    | Rule 1                             |
| עֲצָה     | 'ešāh    | advice   |         | עֲצַת     | 'āṣat    | Rule 1                             |
| מַלְכָּה  | malkāh   | queen    |         | מַלְכַּת  | malkat   | No further change                  |
| תְּבוּאָה | tabū'āh  | produce  |         | תְּבוּאָת | təbū'at  | "                                  |
| תְּפִלָּה | təpīllāh | prayer   |         | תְּפִלַּת | təpīllat | "                                  |
| בְּרָכָה  | bərākāh  | blessing |         | בְּרַכַּת | birkat   | Rule 1 and the Rule of Shewa (§5)* |
| נֶבֶלָה   | nəbēlāh  | corpse   |         | נֶבֶלַת   | niblat   | As above.                          |

These last two examples should be clear: the reduction of *a* to *ə* by Rule 1 would have led to \*bərəkāt, which, by the Rule of Shewa, becomes birkat.

Two types of variations from the norm are common:

(1) Most trisyllabic nouns beginning with a closed syllable have penultimately stressed construct forms:

|             |          |        |         |             |          |
|-------------|----------|--------|---------|-------------|----------|
| מִלְחָמָה   | milhāmāh | war    | constr. | מִלְחֶמֶת   | milhémēt |
| מִשְׁפָּחָה | mišpāḥāh | family |         | מִשְׁפַּחַת | mišpāḥat |

(2) Sometimes the expected reduction of *ē* or *ā* to *ə* does not take place. This is by and large unpredictable and will require special note.

|          |         |          |         |          |         |
|----------|---------|----------|---------|----------|---------|
| בְּרֵכָה | bərēkāh | pond     | constr. | בְּרֵכַת | bərēkat |
| צָרָה    | šārāh   | distress |         | צָרַת    | šarat   |

Most feminine nouns ending in -at, -et, -ūt, -ūt, etc., in the absolute are not susceptible to further change in the construct form. Those that are follow the rules. The construct form of אֵשֶׁת is quite irregular: אֵשֶׁת 'ēšet.

77. Vocabulary 17.

NOUNS:

|          |                             |  |
|----------|-----------------------------|--|
| רָקִיעַ  | rāqī'                       | the firmament (apparently considered as a solid barrier by the cosmographers of Genesis) |
| יַבְשָׁה | yabbāsāh                    | dry ground   |
| אָב      | 'āb (pl. -ōt)               | father   |
| אָח      | 'āḥ (pl. irreg. אחים 'aḥim) | brother  |

\* Note the reversion of *k* to *k*. This is unusual; one would expect בְּרַכַּת without daghesh lene.

|             |                                |  |
|-------------|--------------------------------|--|
| בֵּן        | bēn (pl. irreg. בָּנִים bānīm) | son  |
| מַלְכָּה    | malkāh (pl. -ōt)               | queen  |
| שֵׁם        | šēm (pl. -ōt)                  | name   |
| ADJECTIVES: | רִשׁוֹן                        | rišōn first (fem. רִשׁוֹנָה rišōnāh)                       |
|             | שֵׁנִי                         | šēnī second (fem. שֵׁנִית šēnīt)                           |
|             | שְׁלִישִׁי                     | šālīšī third (fem. שְׁלִישִׁית šālīšīt)                    |
|             | רְבִיעִי                       | rəbī'ī fourth (fem. רְבִיעִית rəbī'īt)                     |
|             | חֲמִישִׁי                      | ḥāmīšī fifth (fem. חֲמִישִׁית ḥāmīšīt)                     |
| OTHER:      | עַל-פָּנָי                     | 'al-pānē (prep.) on the surface of, up against             |
|             | כֵּן                           | kēn (adv.) thus, so (referring to what has been mentioned) |

Exercises:

(a) Translate:

- |                                 |     |                            |      |
|---------------------------------|-----|----------------------------|------|
| בֵּית הַנְּבִיא                 | (1) | עֲבוֹדַת הָאֵישׁ הַקָּשָׁה | (8)  |
| עֲצַת הַמֶּלֶךְ                 | (2) | יְשׁוּעַת הַגְּבוּרִים     | (9)  |
| שָׁנַת הַמִּלְחָמָה הַגְּדוֹלָה | (3) | גְּבֻעַת הָאָרֶץ הַהִיא    | (10) |
| בְּרַכַּת הָאָבוֹת              | (4) | בֶּן-הַשֵּׁפֶט             | (11) |
| מִלְכַּת הַשָּׁמַיִם            | (5) | בֵּת הָאֵישׁ הַדָּל        | (12) |
| הַוֹרֵת הָאֱלֹהִים              | (6) | שֵׁם הָאָרֶץ הַזֹּאת       | (13) |
| שְׁמַחַת הַעַם הַגְּדוֹלָה      | (7) | מַחְנֵה הָאֵיבִים          | (14) |

(b) Give orally the Hebrew for the following:

1. The rich man's field
2. the father of the king
3. the third battle of the year
4. the youngest (= small) brother of the prophet
5. the fifth word of the law
6. the blessing of the Lord
7. the wisdom of the king
8. the first house of the city
9. the firmament of the heavens
10. the image of God

(c) Reading: The Creation

[N.B. Genuine BH narrative requires the use of a verb form we shall not study until Lesson 22. The reading selections of Lessons 17 to 22 should therefore be regarded as simply sequences of isolated sentences, related in meaning but not in syntax.]

בַּיּוֹם הָרִאשׁוֹן בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ. הָאָרֶץ הָיְתָה תְּהוֹ וְנִבְהוּ\* וְחָשֶׁךְ הָיָה עַל-פְּנֵי הַמַּיִם. בָּרָא אֱלֹהִים אֶת-הָאֹר. קָרָא לָאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה. כֵּן עָשָׂה אֱלֹהִים בַּיּוֹם הָרִאשׁוֹן.

ביום השני עשה אלהים רקיע בתוך המים והרקיע עמד בין המים אשר תחת השמים ובין המים אשר על-השמים. קרא לרקיע שמים. כן עשה ביום השני.

ביום השלישי קבץ אלהים את-המים אשר תחת השמים אל-מקום אחד. ליבשה קרא אלהים ארץ ולמים קרא ימים. גם-ביום השלישי ברא את-כל-עשב הארץ ואת-כל-עץ.

(d) Write in Hebrew:

1. The house of stone did not fall.
2. The joy of the people is in the law of the Lord.
3. Half of the young men fell in the battle that day.
4. I drank the water from a stone vessel and I ate the food which was on a wooden table.
5. I sojourned with the people of that land (for) many years.
6. In the morning he set out toward-the-west.
7. The name of this king is David.

# LESSON 18

## 78. The Construct Forms of Plural Nouns in -im.

In the construct form of nouns having plurals in *-im*, this ending is replaced by *-ê*. Vowel reductions take place as usual in accordance with the rules given in §73.

| Absolute                     | Construct                  | Rules applied          |
|------------------------------|----------------------------|------------------------|
| יָמִים <i>yāmîm</i>          | יָמֵי <i>yamê</i>          | 1                      |
| בָּנִים <i>bānîm</i>         | בָּנֵי <i>banê</i>         | 1                      |
| חֲצִים <i>ḥiṣṣîm</i>         | חֲצֵי <i>ḥiṣṣê</i>         |                        |
| עַמִּים <i>'ammîm</i>        | עַמֵּי <i>'ammê</i>        |                        |
| סוּסִים <i>sūsîm</i>         | סוּסֵי <i>sūsê</i>         |                        |
| זֵיתִים <i>zētîm</i>         | זֵיתֵי <i>zētê</i>         |                        |
| בְּכוֹרִים <i>bəḳōrîm</i>    | בְּכוֹרֵי <i>bəḳōrê</i>    |                        |
| גְּבוּלִים <i>gəbûlîm</i>    | גְּבוּלֵי <i>gəbûlê</i>    |                        |
| גַּמְלִים <i>gamallîm</i>    | גַּמְלֵי <i>gamallê</i>    |                        |
| דְּבָרִים <i>dəbārîm</i>     | דְּבָרֵי <i>dibrê</i>      | 1 and rule of <i>a</i> |
| אָנָשִׁים <i>'anāšîm</i>     | אָנָשֵׁי <i>'anšê</i>      | 1 and rule of <i>a</i> |
| זִקְנִים <i>zəqēnîm</i>      | זִקְנֵי <i>ziqnê</i>       | 1 and rule of <i>a</i> |
| כְּלִים <i>kəlîm</i>         | כְּלֵי <i>kalê</i>         | 1                      |
| כוֹכָבִים <i>kōḳāḥîm</i>     | כוֹכָבֵי <i>kōḳāḥê</i>     | 1                      |
| הֵיכָלִים <i>hēḳālîm</i>     | הֵיכָלֵי <i>hēḳalê</i>     | 1                      |
| מִשְׁפָּטִים <i>mišpāṭîm</i> | מִשְׁפָּטֵי <i>mišpāṭê</i> | 1                      |
| כֹּהֲנִים <i>kōhānîm</i>     | כֹּהֲנֵי <i>kōhānê</i>     |                        |

\* *tohu wābohu*: a designation of the primordial chaos; "formlessness and void" is an acceptable translation for this rather obscure phrase.

Dissyllabic nouns with penultimate stress (the general type *mélek*) must be singled out for particular attention. Although all these nouns have a common *absolute* plural pattern, the *construct* form cannot be obtained by normal rules:

- (a) Nouns like מַלְכֵי (with *é*) have *a* or *i* in the stem syllable of the plural construct. The correct vowel must be learned with each word. Following is a list of all words of this group that have been introduced to this point. Hereafter the characteristic vowel of each word will be noted in the vocabularies.

|           |          |               |
|-----------|----------|---------------|
| מַלְכִים  | מַלְכֵי  | <i>malkê</i>  |
| עֲבָדִים  | עֲבָדֵי  | ' <i>abdê</i> |
| כַּרְמִים | כַּרְמֵי | <i>karmê</i>  |
| יְלָדִים  | יְלָדֵי  | <i>yaldê</i>  |
| דְּרָכִים | דְּרָכֵי | <i>darkê</i>  |
| אֲבָנִים  | אֲבָנֵי  | ' <i>abnê</i> |
| נְעָרִים  | נְעָרֵי  | <i>na'ârê</i> |

- (b) Nouns like סִפְרֵי (with *é*) have *i* (sometimes *e*):

|          |           |          |                     |
|----------|-----------|----------|---------------------|
| סִפְרֵי  | סִפְרִים  | סִפְרֵי  | <i>siprê</i>        |
| שִׁבְטֵי | שִׁבְטִים | שִׁבְטֵי | <i>šibtê</i> tribes |
| עֲדָרֵי  | עֲדָרִים  | עֲדָרֵי  | ' <i>edrê</i> herds |

- (c) Nouns like שְׂרָשׁ (with *ô*) have *o*:

|         |            |           |                    |
|---------|------------|-----------|--------------------|
| שְׂרָשׁ | שְׂרָשִׁים | שְׂרָשֵׁי | <i>šoršê</i> roots |
|---------|------------|-----------|--------------------|

There are several nouns with irregularities in the plural construct which should be noted here:

|          |               |         |              |              |
|----------|---------------|---------|--------------|--------------|
| רָאשִׁים | <i>rāšîm</i>  | רָאשֵׁי | <i>rāšê</i>  | No reduction |
| עָרִים   | ' <i>ārîm</i> | עָרֵי   | ' <i>ārê</i> | No reduction |
| הָרִים   | <i>hārîm</i>  | הָרֵי   | <i>hārê</i>  | No reduction |

The construct forms of שְׂמִים and מַיִם are שְׂמֵי *šamê* and מֵי *mê* respectively.

### 79. The Construct Form of Plural Nouns in -ôṭ.

The ending -ôṭ remains in the construct form, which is subject to the same rule (1) of reduction already cited. Here again, if nouns of the types *mélek*, *séper*, *šóreš* (or *ná'ar*, *zéra'*, *'órah*) have plurals in -ôṭ, the stem vowel cannot be predicted on the basis of rules.

|          |          |          |               |               |
|----------|----------|----------|---------------|---------------|
| שְׂמֵי   | שְׂמֹת   | שְׂמֹת   | <i>šamôṭ</i>  | Rule 1        |
| לִבֵּי   | לִבֹּת   | לִבֹּת   | <i>libbôṭ</i> |               |
| נַפְשֵׁי | נַפְשֹׁת | נַפְשֹׁת | <i>napšôṭ</i> | Unpredictable |
| חַרְבֵּי | חַרְבוֹת | חַרְבוֹת | <i>harbôṭ</i> | "             |

|          |           |           |                |                        |
|----------|-----------|-----------|----------------|------------------------|
| אַרְצֵי  | אַרְצוֹת  | אַרְצוֹת  | ' <i>aršôṭ</i> | "                      |
| אֲרָחֵי  | אֲרָחוֹת  | אֲרָחוֹת  | ' <i>orhōṭ</i> |                        |
| מְקוֹמֵי | מְקוֹמוֹת | מְקוֹמוֹת | <i>maqômôṭ</i> |                        |
| בְּרָכָה | בְּרָכוֹת | בְּרָכוֹת | <i>birḵôṭ</i>  | 1 and rule of <i>a</i> |
| שְׂדֵה   | שְׂדוֹת   | שְׂדוֹת   | <i>šadôṭ</i>   | 1                      |

The construct plurals of feminine nouns like גְּבַעַה and מְלַכָּה take the same vowel as the singular: גְּבַעוֹת but מְלַכוֹת.

### 80. Vocabulary 18.

|             |           |   |  |
|-------------|-----------|---|--|
| NOUNS:      | אָדָם     | ' <i>ādām</i>   | (1) the proper name Adam; (2) a collective term (no pl.) mankind; (3) a singular noun (no pl.) a man [' <i>ādām</i> characterizes a man as opposed to what is not human, while 'iš is man as opposed to woman or child.] |
|             | אֲדָמָה   | ' <i>ādāmāh</i>   | earth, ground, soil, landed property [sometimes synonymous with 'éres, which retains more of a geographical or political rather than agricultural sense]   |
|             | בְּהֵמָה  | <i>bəhēmāh</i> (constr. בְּהֵמַת <i>bəhēmat</i> ) (pl. -ôṭ) | beast, animal, often used collectively   |
|             | רִמָּשׁ   | <i>rēmeš</i> (no pl.)                                       | a collective term for all creeping things  |
|             | זָכָר     | <i>zākār</i> (pl. -îm)                                      | a male   |
|             | נִקְבָּה  | <i>naqēbāh</i>  | a female   |
|             | שַׁבָּת   | <i>šabbāt</i> (pl. irreg. שַׁבְּתוֹת <i>šabbātōt</i> )      | sabbath (f.)   |
| ADJECTIVES: | שֵׁשִׁי   | <i>šiššî</i>  | sixth (fem. שֵׁשִׁית <i>šiššîṭ</i> )   |
|             | שְׁבִיעִי | <i>šabī'î</i>   | seventh (fem. שְׁבִיעִית <i>šabī'îṭ</i> )  |
|             | אַחֵר     | ' <i>aḥēr</i>   | other, another (fem. אַחֲרֵית <i>'aḥēret</i> ; m. pl. אַחֲרִים <i>'aḥērîm</i> , f. pl. אַחֲרוֹת <i>'aḥērôṭ</i> )   |
| VERBS:      | יָצַר     | <i>yāšar</i>  | to form, fashion   |

Note: Three words often confused are

- (1) חַי *hay*, an adjective whose forms are given in §22; "alive, living"
- (2) חַיָּה *hayyāh*, a noun (pl. -ôṭ), used as a general term for any "living thing or animal."
- (3) חַיִּים *hayyîm*, a noun used only in the plural form but with the singular meaning "life, lifetime."

### Exercises:

- (a) Translate the following phrases. Make sure that all construct forms are clearly understood.

|                  |     |               |     |
|------------------|-----|---------------|-----|
| אֲנָשֵׁי הָעִיר  | (1) | אֲבֵי הָעָם   | (3) |
| נָשֵׁי הַמֶּלֶךְ | (2) | בְּתֵי הָעִיר | (4) |

- |                  |                    |
|------------------|--------------------|
| גבעות הארץ (5)   | צלמי האלהים (17)   |
| דברי הספר (6)    | בנות העם (18)      |
| היכלי העיר (7)   | דרכי ההרים (19)    |
| הרי הארץ (8)     | ברכות הנביאים (20) |
| מלכי הארץ (9)    | גמלי העשיר (21)    |
| כוכבי השמים (10) | גבורי העם (22)     |
| בהמת השדה (11)   | זקני העיר (23)     |
| חית הארץ (12)    | תלומות הצער (24)   |
| חיי האיש (13)    | ילדי הנשים (25)    |
| אבני ההר (14)    | ימי המלכים (26)    |
| דגי הים (15)     | כלי ההיכל (27)     |
| לוחות התורה (16) | מלאכי המלך (28)    |

(b) Give first the plural of each noun; then use the construct plural form in the given phrase.

- (1) place, the places of the land
- (2) camp, the camps of the enemy
- (3) commandment, the commandments of the Lord
- (4) river, the rivers of the land
- (5) prophet, the prophets of that city
- (6) book, the books of the prophets
- (7) servant, the servants of the king
- (8) city, the cities of the land
- (9) tree, the trees of the garden
- (10) judge, the judges of the people
- (11) father, the fathers of the children
- (12) son, the sons of the elders

(c) Reading: The Creation (concluded).

ביום הרביעי ברא אלהים את השמש ואת הירח. השמש הוא האור הגדול אשר ליום והירח הוא האור הקטן אשר ללילה. עשה גם את הכוכבים ונתן אתם ברקיע השמים. ביום החמישי ברא אלהים את הדגים אשר בימים ובנהרות ובכל-המים האחרים אשר על-הארץ. עשה את-העוף אשר על-הארץ ועל-פני רקיע השמים. ביום הששי עשה אלהים את-חית הארץ את-כל-בהמה ואת-כל-רמש. יצר את-האדם מהאדמה בצלם אלהים. זכר ונקבה ברא אתם. ביום השביעי שבת אלהים מכל-המלאכה אשר עשה. (היום השביעי אשר שבת אלהים בו הוא יום השבת.)

(d) Write in Hebrew:

1. These are the names of the children of the people who came to Jerusalem.

2. He slew the evil sons of the prophet because they had transgressed the laws of the Lord.
3. He gave money to the first woman, but to the other he gave nothing.
4. Have you seen the stars of the heaven which God placed in the firmament?
5. Where are the tablets of stone which the prophet smashed?
6. The Lord is the salvation of all peoples.

# LESSON 19

## 81. The Independent (Subject) Form of the Personal Pronoun.

|         |                |                 |                    |                          |               |
|---------|----------------|-----------------|--------------------|--------------------------|---------------|
| אָנִי   | ' <i>ani</i>   | I               | אֲנַחְנוּ          | ' <i>anāhnū</i>          | we            |
| אַנְכִי | ' <i>anōkī</i> | I               |                    |                          |               |
| אַתָּה  | ' <i>attāh</i> | you (m. s.)     | אַתֶּם             | ' <i>attem</i>           | you (m. pl.)  |
| אַתְּ   | ' <i>att</i>   | you (f. s.)     | אַתֶּנָּה / אַתֶּן | ' <i>atten, 'attēmāh</i> | you (f. pl.)  |
| הוּא    | ' <i>hū</i>    | he, it (m. s.)  | הֵם / הֵמָּה       | ' <i>hēm, hēmāmāh</i>    | they (m. pl.) |
| הִיא    | ' <i>hī</i>    | she, it (f. s.) | הֵמָּה             | ' <i>hēmāmāh</i>         | they (f. pl.) |

Remarks: Both forms of the 1st pers. sing. pronoun are very frequent, with no clear difference in meaning or range. A rare alternate of the 2nd fem. sing. is attested: אַתִּי, with final *i*. אַנְוִי and אַנְוִי occur as very rare variants of אַנְכִי. The 2nd pers. fem. pl. forms are too infrequent to determine preferences; אַתֶּן is vocalized אַתֶּן in some texts. In the Pentateuch the 3rd pers. fem. sing. is spelled הוּא, i.e. the masculine form is written but the feminine form is read; the reason for this is obscure. הֵם and הֵמָּה are both frequent, but show slightly different distributions: הֵם dominates in the Pentateuch, while הֵמָּה is commoner in Samuel and several of the poetic books.

The independent forms of the personal pronoun are used mainly as the subjects of sentences, and mostly of non-verbal sentences:

- אָנִי טוֹב I am good.
- אָנִי הֹלֵךְ I am walking.
- אָנִי אִישׁ I am a man.
- אָנִי בַּבַּיִת I am in the house.

They may be used in a variety of disjunctive ways and may stand before the verb in a verbal sentence to give emphasis to the subject. This emphasis need not be strong; it may be merely that the discourse has had a shift in subject, which would not entail any special emphasis in the English translation.

## 82. The Interrogative Pronouns.

(a) מי *mī* who? Not inflected for number or gender.

- מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה Who did this thing?
- מִי אַתָּה Who are you?
- בַּת מִי אַתָּה Whose daughter are you?
- לְמִי נָתַתָּ אֶת־הַכֶּסֶף To whom did you give the money?

(b) מה *māh* what? Not inflected for number or gender.

The form of this word depends on the beginning of the following word, but in a less consistent way than was the case with the definite article or the conjunction *wa-*. The following simplified rule will cover most instances met:

- (1) Before א ה ר use מה *māh*.
- (2) Before ע ה use מה *meh*.
- (3) Elsewhere, before non-guttural consonants, use מה *māh* plus the doubling of the first consonant of the following word.

Any of these forms may be followed by *maqqēp̄*.

Both מי and מה are sometimes followed by a demonstrative pronoun, better left untranslated, as in

- מָה זָאת עָשִׂיתָ What have you done?
- מִי זֶה הוּא Who is he?

## 83. The Prepositions אֶל, עַל, מִן, וְעִמָּךְ with Pronominal Suffixes.

These four prepositions, among others, take a set of pronominal endings quite different from those already studied.

|          |           |                 |           |                 |
|----------|-----------|-----------------|-----------|-----------------|
| 1 c. s.  | אֶלַי     | ' <i>ēlay</i>   | עָלַי     | ' <i>ālay</i>   |
| 2 m. s.  | אֵלַיְךָ  | ' <i>ēlēkā</i>  | עָלַיְךָ  | ' <i>ālēkā</i>  |
| 2 f. s.  | אֵלַיְכִי | ' <i>ēlayik</i> | עָלַיְכִי | ' <i>ālayik</i> |
| 3 m. s.  | אֵלָיו    | ' <i>ēlāw</i>   | עָלָיו    | ' <i>ālāw</i>   |
| 3 f. s.  | אֵלֶיהָ   | ' <i>ēlēhā</i>  | עָלֶיהָ   | ' <i>ālēhā</i>  |
| 1 c. pl. | אֵלֵינוּ  | ' <i>ēlēnū</i>  | עָלֵינוּ  | ' <i>ālēnū</i>  |
| 2 m. pl. | אֵלֵיכֶם  | ' <i>ālēkem</i> | עָלֵיכֶם  | ' <i>ālēkem</i> |
| 2 f. pl. | אֵלֵיכֶן  | ' <i>ālēken</i> | עָלֵיכֶן  | ' <i>ālēken</i> |
| 3 m. pl. | אֵלֵיהֶם  | ' <i>ālēhem</i> | עָלֵיהֶם  | ' <i>ālēhem</i> |
| 3 f. pl. | אֵלֵיהֶן  | ' <i>ālēhen</i> | עָלֵיהֶן  | ' <i>ālēhen</i> |

|          |              |          |            |           |
|----------|--------------|----------|------------|-----------|
| 1 c. s.  | תַּחְתִּי    | tahtay   | אֲחֵרִי    | 'ahārāy   |
| 2 m. s.  | תַּחְתֶּיךָ  | tahtēkā  | אֲחֵרֶיךָ  | 'ahārēkā  |
| 2 f. s.  | תַּחְתֶּיךְ  | tahtāyik | אֲחֵרֶיךְ  | 'ahārāyik |
| 3 m. s.  | תַּחְתָּיו   | tahtāw   | אֲחֵרָיו   | 'ahārāw   |
| 3 f. s.  | תַּחְתֶּיהָ  | tahtēhā  | אֲחֵרֶיהָ  | 'ahārēhā  |
| 1 c. pl. | תַּחְתֵּינוּ | tahtēnū  | אֲחֵרֵינוּ | 'ahārēnū  |
| 2 m. pl. | תַּחְתֵּיכֶם | tahtēkem | אֲחֵרֵיכֶם | 'ahārēkem |
| 2 f. pl. | תַּחְתֵּיכֶן | tahtēken | אֲחֵרֵיכֶן | 'ahārēken |
| 3 m. pl. | תַּחְתֵּיהֶם | tahtēhem | אֲחֵרֵיהֶם | 'ahārēhem |
| 3 f. pl. | תַּחְתֵּיהֶן | tahtēhen | אֲחֵרֵיהֶן | 'ahārēhen |

84. Vocabulary 19.

- NOUNS:** נָחַשׁ *nāḥāš* (pl. -*īm*) snake, serpent  
 עֲזָרָה *'ēzer* help, assistance  
 צֵלַע *šēlā'* (pl. -*īm* or -*ōt*) rib, side; the construct form is irregular: *šēlā'*  
 שִׁיר *šir* (pl. -*īm*) song  
 בָּשָׂר *bāšār* flesh, meat; כָּל-בָּשָׂר *kol-bāšār* mankind  
 מָוֶת *māwet* death
- ADJECTIVES:** אָרוּר *'ārūr* accursed  
 נְחֻמָּד *nehmād* pleasant  
 חָכָם *ḥākām* wise; as noun: a wise man
- VERBS:** שָׁר *šār* to sing (cf. שִׁיר above)
- OTHER:** אֶתְמוֹל *'etmōl* or תְּמוֹל *tāmōl* (adv.) yesterday  
 אַחֲרַי *'ahārē* (prep.) after, behind; (conj.) + אַחֲרֵי after  
 אַחֲרֵי *'ahar*

Exercises:

(a) Translate:

- |   |                                       |
|---|---------------------------------------|
| (1) אֲנִיחֵנוּ הַלְכִים הָעִירָה          | (7) מִה-יֵצֵר אֱלֹהִים מִהָאָדָמָה    |
| (2) הָאֲתָם עֲלִים יְרוּשָׁלַיִם          | (8) מִי זָכַר וּמִי נִקְבָה           |
| (3) לְמָה אָתָה צֹעֵק                     | (9) מִה-יּוֹם הַשֶּׁבֶת               |
| (4) מָה אָתָּ שָׂתָה וּמָה אָתָּ אֲכָלָת  | (10) אֲנִיחֵנוּ צָמִים וְהֵם אֲכָלִים |
| (5) אֲנִי כָתַב אֶת-הַדְּבָרִים הָהֵם     | (11) הֵהֱם קָרְאִים אֶל-הַנְּבִיא     |
| (6) הָאֲמֵן גְּרוֹת בְּתוֹךְ הַעֵם הַזֶּה |                                       |

(b) Give orally the Hebrew for the following:

1. What is the name of this man?
2. Who is the son of the rich woman?
3. What did he do on the sixth day?
4. What did he call the dry ground?

5. What did you do yesterday?

6. Did you see him yesterday?

(c) Translate:

- (1) שָׁמְעוּ הַנְּעָרִים אֶל-קוֹל הַגְּבוּר כִּי הוּא הִיָּה חָכָם מִכָּל-הָאֲנָשִׁים.
- (2) יָפָה וְנִחְמַד הָגֵן אֲשֶׁר נִטְעַתָּ בְּמִקְוֵם הַזֶּה.
- (3) אֲרוּרִים הָאֲנָשִׁים הָהֵם כִּי חָטְאוּ לַיהוָה אֱלֹהֵים.
- (4) אֲכָלְנוּ מִבְּשַׂר הַבְּקָר וּמִמִּי הַנְּהָר שְׂתִינוּ.
- (5) לְמָה לֹא נָתַתָּ אֶת-חֲצֵי הַבָּשָׂר לְדָלִים כִּי הִיָּה לָהֶם רֶעִב.
- (6) אִיִּה שְׂמַתָּ אֶת-הָאֵבֶן הָאֲחֵרָת.
- (7) מִי שָׁבַר אֶת-הַכְּלָים הָאֵלֶּה אֲשֶׁר יִצְרַתִּי אֶתְמוֹל.
- (8) אֵלֶּה דְבָרֵי הַשִּׁיר אֲשֶׁר שָׁר הַמֶּלֶךְ עַל-מוֹת הַגְּבוּרִים הַגְּדוֹלִים.
- (9) אֲכָלָה הַבְּהֵמָה מֵעֵשֶׂב הַשָּׂדֶה.
- (10) מָה הַמֶּלֶךְ אֲשֶׁר עָשִׂיתָם אֶתְמוֹל.
- (11) יָשְׁבוּ שָׁם כָּל-יְמֵי חַיֵּי הַנְּבִיא.

(d) Write in Hebrew:

1. God made woman from the rib of the man.
2. Who are the enemies of this people?
3. These are the words concerning the life of the great king.
4. He made the fish of the seas and the birds of the heavens.
5. In whose image (lit. in the image of whom) did God fashion man?
6. What did he place in the firmament of the heavens on the fourth day?

(e) Reading: In the Garden of Eden

קָרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלַעֹפִי הַשָּׁמַיִם וְלִכְל-חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא הָיָה עֹזֵר כַּנְּגִדוֹ; בָּנָה יְהוָה אֱלֹהִים אֶת-הַצֵּלַע אֲשֶׁר לָקַח מִן-הָאָדָם לְאִשָּׁה. הָיְתָה הָאִשָּׁה אֶת-הָאִישׁ בֶּגֶן הַנַּחֲשׁ הִיָּה עֵרוֹם; מִכָּל-חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים. שָׁמְעָה הָאִשָּׁה אֶל-קוֹל הַנַּחֲשׁ וּמִפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הָגֵן אֲכָלָה כִּי רָאָתָה כִּי טוֹב וְנִחְמַד הָעֵץ. אָכַל גַּם-הָאָדָם אֶת-הַפְּרִי אֲשֶׁר נָחַנָּה לוֹ הָאִשָּׁה.

אָמַר אֱלֹהִים אֶל-הָאָדָם לֵאמֹר הֲמִן-הָעַץ אֲשֶׁר בְּתוֹךְ-הָגֵן אֲכָלָתָּ. אָמַר הָאָדָם לֵאמֹר הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא נָתַנָּה לִי מִן-הָעֵץ. אָמַר יְהוָה אֱלֹהִים לְאִשָּׁה: מִה-זֹאת עָשִׂיתָ. וְהִיא אָמְרָה לוֹ אֶת-כָּל-אֲשֶׁר אָמַר הַנַּחֲשׁ אֵלַיָּהּ. אָמַר יְהוָה אֶל-הַנַּחֲשׁ: כִּי עָשִׂיתָ זֹאת אָרוּר אָתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל-חַיַּת הַשָּׂדֶה. יֵצְאוּ הָאָדָם וְהָאִשָּׁה מִן-הָגֵן כִּי חָטְאוּ חֲטָאת לַיהוָה אֱלֹהִים.

Notes to Reading:

1. "suitable for him"
2. לְ ... בָּנָה in the sense "to build or make something into something else"
3. "crafty, shrewd"
4. Note the frequent partitive use of מִן: "some of the fruit"



# LESSON 20

## 85. The Noun with Pronominal Suffixes.

Pronominal possession, such as "my book," "his king," etc., is indicated in Hebrew by suffixation of the pronominal element. The forms of the pronoun attached to the singular noun are more or less the same as those used with the prepositions already studied. The major difficulty lies, as usual, in the alterations of the nominal stem rather than in the endings. Here is the paradigm of סוס (horse), the stem of which remains unchanged throughout:

|      |               |                    |       |                |                      |
|------|---------------|--------------------|-------|----------------|----------------------|
| סוסי | <i>sūsī</i>   | my horse           | סוסנו | <i>sūsēnū</i>  | our horse            |
| סוסך | <i>sūsākā</i> | your (m. s.) horse | סוסכם | <i>sūsākem</i> | your (m. pl.) horse  |
| סוסך | <i>sūsēk</i>  | your (f. s.) horse | סוסכן | <i>sūsāken</i> | your (f. pl.) horse  |
| סוסו | <i>sūsō</i>   | his horse          | סוסם  | <i>sūsām</i>   | their (m. pl.) horse |
| סוסה | <i>sūsāh</i>  | her horse          | סוסן  | <i>sūsān</i>   | their (f. pl.) horse |

Special note should be made of the following points:

(1) The 2nd pers. fem. sing. and the 1st pers. com. pl. always have *-ē-*. Recall that the prepositions are mixed in this regard, with *ā* in some cases (*bāk, lāk, 'immāk*) and *ē* in others (*mimmēk*).

(2) The *a* of סוסך *sūsākā* should be thought of as properly part of the suffix (*sūs + ākā*) and not part of the noun stem. On the contrary, the *a* of סוסכם *sūsākem* and סוסכן *sūsāken* should be taken as part of the noun stem (*sūsā + kem*). The reason for this apparently arbitrary distinction will become clear below.

Let us next look at these same suffixes on a noun like דָּבָר:

|           |                 |            |                  |
|-----------|-----------------|------------|------------------|
| דָּבָר    | <i>dabāri</i>   | דָּבָרְנוּ | <i>dabārēnū</i>  |
| דָּבָרְךָ | <i>dabārākā</i> | דָּבָרְכֶם | <i>dabarākem</i> |
| דָּבָרְךָ | <i>dabārēk</i>  | דָּבָרְכֶן | <i>dabarāken</i> |
| דָּבָרוֹ  | <i>dabārō</i>   | דָּבָרָם   | <i>dabārām</i>   |
| דָּבָרָהּ | <i>dabārāh</i>  | דָּבָרָן   | <i>dabārān</i>   |

The shift of the stress from the noun stem to the suffix has produced the same kind of reduction we encountered in the plural and construct forms, namely, *ā* and *ē* in propretonic (two before the main stress) open syllables are replaced by *a*. The 2nd pers. forms are the only ones that require comment. As suggested above, the *a* of *-ākā* is taken as part of the suffix; this leaves the final stem syllable open (*da-bā-rā-kā*), and the noun stem before this suffix will accordingly have in most cases the same form as the 1st pers. sing. The endings of the 2nd pers. pl., however, are *-kem* and *-ken* (without *a*); the final syllable of the noun stem is closed (*da-bar-kem*) and the vowel, if possible, is shortened. The noun stem before these two suffixes is most often identical to the construct form. To understand the stem changes, then, the suffixes must be considered as of two kinds: (1) those beginning with a consonant, often called "heavy" (*-kem* and *-ken*), and (2) those beginning with a vowel (all the rest), often called "light."

Feminine nouns in *-āh* have *-āt* before the light suffixes and *-at* before the heavy suffixes:

|            |                 |             |             |                  |
|------------|-----------------|-------------|-------------|------------------|
| תּוֹרָתִי  | <i>tōrātī</i>   | my law etc. | תּוֹרָתֵנוּ | <i>tōrātēnū</i>  |
| תּוֹרָתְךָ | <i>tōrātākā</i> |             | תּוֹרָתְכֶם | <i>tōratākem</i> |
| תּוֹרָתְךָ | <i>tōrātēk</i>  |             | תּוֹרָתְכֶן | <i>tōratāken</i> |
| תּוֹרָתוֹ  | <i>tōrātō</i>   |             | תּוֹרָתָם   | <i>tōrātām</i>   |
| תּוֹרָתָהּ | <i>tōrātāh</i>  |             | תּוֹרָתָן   | <i>tōrātān</i>   |

Nouns with penultimate stress, like *mélek* and *nā'ar*, and certain other irregular types will be treated separately in later lessons. The following table includes most of the remaining common types of singular nouns illustrated with light and heavy suffixes. Be sure that the phonetic changes noted in the comments are clear.

| Sing. Abs.       | w. suff. 1 s.       | w. suff. 2 pl.           | Comments                              |
|------------------|---------------------|--------------------------|---------------------------------------|
| יָד <i>yād</i>   | יָדִי <i>yādī</i>   | יָדְכֶם <i>yedk'em</i>   | Irregular; we expect <i>yadk'em</i> . |
| עַם <i>'am</i>   | עַמִּי <i>'ammī</i> | עַמְכֶם <i>'ammākem</i>  | Cf. pl. stem in <i>'ammim</i> .       |
| אֵם <i>'em</i>   | אִמִּי <i>'immī</i> | אִמְכֶם <i>'immākem</i>  | Cf. pl. stem in <i>'immōt</i> .       |
| שִׁיר <i>šir</i> | שִׁירִי <i>širī</i> | שִׁירְכֶם <i>širākem</i> |                                       |

|            |                 |                      |
|------------|-----------------|----------------------|
| איש 'iš    | אִישׁ 'iši      | אִשְׁכֶּם 'išəkem    |
| עיר 'ir    | עִירי 'iri      | עִירְכֶּם 'irəkem    |
| קול qōl    | קוֹלִי qōli     | קוֹלְכֶם qōlək'em    |
| יום yôm    | יוֹמִי yōmi     | יוֹמְכֶם yōmak'em    |
| ראש rō(')š | רֹאשִׁי rō(')ši | רֹאשְׁכֶם rō(')šəkem |
| סוס sūs    | סוּסִי sūsi     | סוּסְכֶם sūsəkem     |

2. Nouns with -āyi- and -āwe-:

|               |              |                    |                  |
|---------------|--------------|--------------------|------------------|
| בַּיִת bāyit  | בֵּיתִי bēti | בֵּיתְכֶם bētək'em | Note -āyi- → -ē- |
| מַאֲוֶת māwet | מֹותִי mōti  | מֹותְכֶם mōtək'em  | Note -āwe- → -ō- |

3. Dissyllabic nouns:

|                  |                     |                           |                               |
|------------------|---------------------|---------------------------|-------------------------------|
| רַכּוּשׁ rākūš   | רַכּוּשִׁי rākūši   | רַכּוּשְׁכֶם rākūšək'em   | Propretonic reduction.        |
| חַלּוֹם ḥālôm    | חַלּוֹמִי ḥālōmi    | חַלּוֹמְכֶם ḥālōmak'em    |                               |
| דָּבָר dābār     | דְּבָרִי dābāri     | דְּבָרְכֶם dābark'em      | Propretonic reduction.        |
| זֶקֶן zāqēn      | זֶקֶנִי zāqēni      | זֶקֶנְכֶם zāqank'em       |                               |
| נְבִיא nābi'     | נְבִיאִי nābi'i     | נְבִיאְכֶם nābi'āk'em     | Propr. red.;<br>ā after gutt. |
| מַאֲוֶת māqôm    | מַאֲוֶמִי māqōmi    | מַאֲוֶמְכֶם māqōmak'em    | Propr. red.                   |
| כּוֹכַב kōkāb    | כּוֹכַבִּי kōkābi   | כּוֹכַבְכֶם kōkābək'em    |                               |
| מִשְׁפָּט mišpāt | מִשְׁפָּטִי mišpāti | מִשְׁפָּטְכֶם mišpatək'em | Propr. red.                   |
| אֵיב 'ōyēb       | אֵיבִי 'ōyābi       | אֵיבְכֶם 'ōyibək'em       |                               |
| צַדִּיק šaddiq   | צַדִּיקִי šaddiqi   | צַדִּיקְכֶם šaddiqək'em   |                               |

4. Feminine nouns in -āh:

|                    |                       |                             |  |
|--------------------|-----------------------|-----------------------------|--|
| שָׁנָה šānāh       | שָׁנָתִי šānāti       | שָׁנָתְכֶם šānatək'em       | Propretonic reduction.                   |
| עֶצָה 'ešāh        | עֶצָתִי 'ešāti        | עֶצָתְכֶם 'ešatək'em        | Propretonic reduction.                   |
| תּוֹרָה tōrah      | תּוֹרָתִי tōrāti      | תּוֹרָתְכֶם tōratək'em      | Propretonic reduction and Rule of Shewa. |
| בֵּינָה bināh      | בֵּינָתִי bināti      | בֵּינָתְכֶם binatək'em      |  |
| חֻקָּה huqqāh      | חֻקָּתִי huqqāti      | חֻקָּתְכֶם huqqatək'em      | Propretonic reduction and Rule of Shewa. |
| גִּבְעָה gib'āh    | גִּבְעָתִי gib'āti    | גִּבְעָתְכֶם gib'atək'em    |  |
| אֲדָמָה 'ādāmāh    | אֲדָמָתִי 'admāti     | אֲדָמָתְכֶם 'admatək'em     | Propretonic reduction and Rule of Shewa. |
| בְּרָכָה bārākāh   | בְּרָכָתִי birkāti    | בְּרָכָתְכֶם birkatək'em    |  |
| עֲבוּדָה 'ābōdāh   | עֲבוּדָתִי 'ābōdāti   | עֲבוּדָתְכֶם 'ābōdatək'em   | Propretonic reduction and Rule of Shewa. |
| תְּפִלָּה tēpillāh | תְּפִלָּתִי tēpillāti | תְּפִלָּתְכֶם tēpillatək'em |  |

The suffixes attached to the plural noun have the forms given in the preceding lesson for אָל and עַל. When a noun plural ends in -im, these suffixes replace the plural ending. They should thus be thought of as a fusion of the plural ending and the pronominal element:

|                      |                      |                |                       |
|----------------------|----------------------|----------------|-----------------------|
| סוּסֵי sūsai         | סוּסַי sūsai         | my horses etc. | סוּסֵינוּ sūsēnū      |
| סוּסֵיךָ sūsēkā      | סוּסֵיךָ sūsēkā      |                | סוּסֵיכֶם sūsēk'em    |
| סוּסֵיךָ sūsāyik     | סוּסֵיךָ sūsāyik     |                | סוּסֵיכֶן sūsēken     |
| סוּסֵיוֹ sūsāw       | סוּסֵיוֹ sūsāw       |                | סוּסֵיהֶם sūsēhem     |
| סוּסֵיהֶן sūsēhā     | סוּסֵיהֶן sūsēhā     |                | סוּסֵיהֶן sūsēhen     |
| דְּבָרֵי dābārāy     | דְּבָרֵי dābārāy     |                | דְּבָרֵינוּ dābārēnū  |
| דְּבָרֵיךָ dābārēkā  | דְּבָרֵיךָ dābārēkā  |                | דְּבָרֵיכֶם dibrēk'em |
| דְּבָרֵיךָ dābārāyik | דְּבָרֵיךָ dābārāyik |                | דְּבָרֵיכֶן dibrēken  |
| דְּבָרֵיוֹ dābārāw   | דְּבָרֵיוֹ dābārāw   |                | דְּבָרֵיהֶם dibrēhem  |
| דְּבָרֵיהֶן dābārēhā | דְּבָרֵיהֶן dābārēhā |                | דְּבָרֵיהֶן dibrēhen  |

Note the stress difference when the endings of the 2nd pers. and 3rd pers. pl. are added. Here a noun with two changeable vowels will undergo the double reduction met in the plural construct form.

Nouns with plurals in -ōt add these same suffixes, but directly to the plural ending without replacement.

|                               |                               |              |                                  |
|-------------------------------|-------------------------------|--------------|----------------------------------|
| תּוֹרֹתֵי tōrōtai             | תּוֹרֹתֵי tōrōtai             | my laws etc. | תּוֹרֹתֵינוּ tōrōtēnū            |
| תּוֹרֹתֵיךָ tōrōtēkā          | תּוֹרֹתֵיךָ tōrōtēkā          |              | תּוֹרֹתֵיכֶם tōrōtēk'em          |
| תּוֹרֹתֵיךָ tōrōtāyik         | תּוֹרֹתֵיךָ tōrōtāyik         |              | תּוֹרֹתֵיכֶן tōrōtēken           |
| תּוֹרֹתָיו tōrōtāw            | תּוֹרֹתָיו tōrōtāw            |              | תּוֹרֹתֵיהֶם tōrōtēhem           |
| תּוֹרֹתֵיהֶן tōrōtēhā         | תּוֹרֹתֵיהֶן tōrōtēhā         |              | תּוֹרֹתֵיהֶן tōrōtēhen           |
| בְּרִכּוֹתֵי birkōtai         | בְּרִכּוֹתֵי birkōtai         |              | בְּרִכּוֹתֵינוּ birkōtēnū        |
| בְּרִכּוֹתֵיךָ birkōtēkā etc. | בְּרִכּוֹתֵיךָ birkōtēkā etc. |              | בְּרִכּוֹתֵיכֶם birkōtēk'em etc. |

The suffix -ēhem is occasionally replaced by -ām, as in אֲבוֹתָם for אֲבוֹתֵיהֶם their fathers.

A complete list of noun types, under which all nouns used in this book are classified, will be found in Appendix A. When in doubt about the behavior of a noun stem before the pronominal suffixes the reader should locate the noun in the glossary and refer to the number indicated for the reference list.

The following selection of the most frequent plural types should prove adequate for most purposes:

| abs. pl.      | w. suff. 1 s. | w. suff. 2 m. pl.  |       |
|---------------|---------------|--------------------|-------|
| דָּמִים dāmim | דָּמִי dāmay  | דָּמֵיכֶם dāmēk'em | blood |
| בָּנִים bānim | בָּנִי bānay  | בָּנֵיכֶם bānēk'em | sons  |
| יָמִים yāmim  | יָמִי yāmay   | יָמֵיכֶם yāmēk'em  | days  |
| שָׁנִים šānim | שָׁנִי šānay  | שָׁנֵיכֶם šānēk'em | years |

|                              |                              |                                   |              |
|------------------------------|------------------------------|-----------------------------------|--------------|
| נָשִׁים <i>nāšim</i>         | נָשָׂא <i>nāšay</i>          | נָשִׁיכֶם <i>nāšēkem</i>          | wives        |
| עַמִּים <i>'ammim</i>        | עַמִּי <i>'ammay</i>         | עַמִּיכֶם <i>'ammēkem</i>         | peoples      |
| חִצִּים <i>hiššim</i>        | חִצִּי <i>hišsay</i>         | חִצִּיכֶם <i>hiššēkem</i>         | arrows       |
| שִׁירִים <i>širim</i>        | שִׁירִי <i>širay</i>         | שִׁירֵיכֶם <i>širēkem</i>         | songs        |
| סוּסִים <i>sūsīm</i>         | סוּסִי <i>sūsay</i>          | סוּסֵיכֶם <i>sūsēkem</i>          | horses       |
| עָרִים <i>'ārīm</i>          | עָרִי <i>'aray</i>           | עָרֵיכֶם <i>'arēkem</i>           | cities       |
| בָּתִּים <i>bāttim</i>       | בָּתִּי <i>bāttay</i>        | בָּתֵיכֶם <i>bāttēkem</i>         | houses       |
| דְּבָרִים <i>dəbārīm</i>     | דְּבָרִי <i>dəbāray</i>      | דְּבָרֵיכֶם <i>dibrēkem</i>       | words        |
| אֲנָשִׁים <i>'anāšim</i>     | אֲנָשִׁי <i>'anāšay</i>      | אֲנָשֵׁיכֶם <i>'anšēkem</i>       | men          |
| זִקְנִים <i>zəqênim</i>      | זִקְנִי <i>zəqênay</i>       | זִקְנֵיכֶם <i>ziqnēkem</i>        | elders       |
| נְבִיאִים <i>nəbī'im</i>     | נְבִיאִי <i>nəbī'ay</i>      | נְבִיאֵיכֶם <i>nəbī'ēkem</i>      | prophets     |
| מִשְׁפָּטִים <i>mišpāṭim</i> | מִשְׁפָּטִי <i>mišpāṭay</i>  | מִשְׁפָּטֵיכֶם <i>mišpātēkem</i>  | judgements   |
| אֹיְבִים <i>'ōyəbim</i>      | אֹיְבִי <i>'ōyəbay</i>       | אֹיְבֵיכֶם <i>'ōyəbēkem</i>       | enemies      |
| בָּנוֹת <i>bānōt</i>         | בָּנוֹתִי <i>bānōtay</i>     | בָּנוֹתֵיכֶם <i>bānōtēkem</i>     | daughters    |
| תּוֹרוֹת <i>tōrōt</i>        | תּוֹרוֹתִי <i>tōrōtay</i>    | תּוֹרוֹתֵיכֶם <i>tōrōtēkem</i>    | laws         |
| מַלְכוֹת <i>mālākōt</i>      | מַלְכוֹתִי <i>mālākōtay</i>  | מַלְכוֹתֵיכֶם <i>mālākōtēkem</i>  | queens       |
| גְּבוּעוֹת <i>gəbū'ōt</i>    | גְּבוּעוֹתִי <i>gib'ōtay</i> | גְּבוּעוֹתֵיכֶם <i>gib'ōtēkem</i> | hills        |
| מִצְוֹת <i>mišwōt</i>        | מִצְוֹתִי <i>mišwōtay</i>    | מִצְוֹתֵיכֶם <i>mišwōtēkem</i>    | commandments |
| בְּרָכוֹת <i>bərākōt</i>     | בְּרָכוֹתִי <i>birkōtay</i>  | בְּרָכוֹתֵיכֶם <i>birkōtēkem</i>  | blessings    |

Note that *-ōt* plurals have the same stem as the construct plural before all the suffixes, while *-im* plurals have the construct plural stem only before *-kem*, *-ken*, *-hem*, and *-hen*.

A noun with a pronominal suffix is definite. Therefore

(1) a modifying adjective has the definite article:

סוּסֵי הַחֹזֵק *my strong horse*  
 דְּבָרָיו הַטּוֹבִים *his good words*

(2) when it is the direct object of a verb, the proposed *'et* is required:

רָאִיתִי אֶת-סוּסוֹ *I saw his horse.*

But when the noun refers to a part of the body *'et* is frequently omitted:

שָׁלַח יָדוֹ *He put forth (lit. sent) his hand.*

86. Vocabulary 20.

NOUNS: חוּץ *hūs* the outside; חוּצָה *hūšāh* and החוּצָה *haḥūšāh* to the outside, outwards; לְחוּץ *miḥūs lə-* on the outside of  
 חַיִל *hāyil* (pl. חַיִלִּים) strength; army; wealth. Very frequent in the phrase גִּבּוֹר חַיִל a warrior, fighter  
 מִסְפָּר *mišpār* number, enumeration; לְ (are) without

number, innumerable; from this idiom מִסְפָּר comes to be used alone in the sense of "numerable," i.e. "few" — e.g. אֲנָשֵׁי מִסְפָּר a few men (lit. men of number)

מֶרְכָבָה *merkābah* (pl. מֶרְכָבוֹת) chariot  
 סוּס *sūs* (pl. *-im*) horse  
 פָּרָשׁ *pārās* (constr. פָּרָשׁ; pl. פָּרָשִׁים) horseman, rider  
 צָבָא *šābhā'* (constr. צָבָא; pl. *-ōt*) army, host (of soldiers, angels, celestial bodies). Also in the frequent designations of God as יהוה צָבָאוֹת or אֱלֹהֵי צָבָאוֹת

רוּחַ *rū'h* (pl. *-ōt*) breath, wind, spirit (f.)  
 צוּר *šūr* (pl. *-im*) rock, cliff; fig. support, defence  
 קָהָל *qāhāl* assembly, congregation  
 קִיר *qīr* (pl. *-ōt*) wall

ADJECTIVES: חָדָשׁ *hādāš* new  
 חָזָק *hāzāq* strong, firm, hard  
 VERBS: רָכַב *rākab* to ride

Exercises:

(a) Translate. Be sure you understand why the stems appear as they do.

|                                |                            |
|--------------------------------|----------------------------|
| 9 זֶהְבָּה זְהָבִים            | 1 קוֹלֵךְ קֵלָה            |
| 10 חֲכָמָה חֲכָמִים            | 2 זְקָיָה זְקָיִם          |
| 11 מִצְוֹתֶיךָ מִצְוֹתֶיךָ     | 3 שְׂנֵאֵנוּ שְׂנֵינוּ     |
| 12 יְשׁוּעָתֵנוּ יְשׁוּעָתֵכֶם | 4 שְׂמַחְתֵּי שְׂמַחְתֵּי  |
| 13 נְהַרְהֵנוּ נְהַרְהֵיךָ     | 5 כְּסָאֵי כְּסָאוֹ        |
| 14 מוֹתֵי מוֹתוֹ               | 6 כּוֹכְבֵיךָ כּוֹכְבֵיכֶם |
| 15 שְׁלַחְנֵךְ שְׁלַחְנֵךְ     | 7 אֹרֻךְ אֹרֻךְ            |
|                                | 8 אֲדַמְתֶּם אֲדַמְתֶּם    |

(b) Give the Hebrew for the following orally:

- your (m. s.) people, your tree, your birds
- your (m. pl.) song, your advice, your (small) cattle
- my places, my camps, my hunger, my commandments
- my voice, my law, my messengers, my prophet
- his firmament, his tablet, his throne, his palace
- his words, his fish (pl.), his camels, his blessings
- their (f. pl.) enemies, their warriors, their death

(c) Translate:

- אֵין מִסְפָּר לְחַיִל הָאֵיב. יֵשׁ לָהֶם גְּבוּרִים כְּמִסְפָּר כּוֹכְבֵי הַשָּׁמַיִם.
- אֵין כָּל-חֵדֶשׁ תַּחַת הַשָּׁמַשׁ.

- (3) קָם מִלֶּךְ הַדָּשׁ עַל-הָאָרֶץ.
- (4) חֹזֵק הוּא מִמֶּנִּי.
- (5) אֲנֹכִי בָא אֵלֶיךָ בְּשֵׁם יְהוָה צְבָאוֹת.
- (6) שָׁלַח הַמֶּלֶךְ אֶת-סוּסָיו וְאֶת-מִרְכָּבוֹתָיו וְאֶת-פָּרָשָׁיו.
- (7) שָׂרוּ אֶת-שִׁירָם הַחֲדָשׁ לַיהוָה.
- (8) רָאִיתִי אֶת-הַשֶּׁמֶשׁ וְאֶת-הַיָּרֵחַ וְאֶת-הַכּוֹכָבִים וְאֶת-כָּל-צְבָא הַשָּׁמַיִם.
- (9) אֵלֶּה שְׁמוֹת כָּל-גְּבוּרֵי הַחַיִל אֲשֶׁר נָפְלוּ בַּמִּלְחָמָה הַזֹּאת.
- (10) בָּנוּ בַּיַּת הַדָּשׁ בְּעִירָם.
- (11) הָרַעַב הָיָה חֹזֵק בְּאָרֶץ וְלֹא הָיָה לָחֶם לָעָם.
- (12) אָמַר אֵלָיו הַמֶּלֶךְ: יְהוּה עִמָּךְ גְּבוּר הַחַיִל.
- (13) שָׁבְרָה רִיחַ גְּדוּלָה וְחֹזְקָה אֶת-צוּרֵי הַהָרִים.
- (14) אָרוּרִים אֲנֹשֶׁיָהּ כִּי חָטְאוּ בְעֵינֵי יְהוָה.
- (15) רָאִינוּ אֶת-הָאֲנָשִׁים רֹכְבִים עַל-סוּסֵיהֶם.
- (16) מִי גְבוּר הַחַיִל הָרַכַּב עַל-הַמִּרְכָּבָה.

(d) Write in Hebrew:

1. He took a rib from the man and from it he made a woman.
2. The song which they sang was pleasant and good.
3. The enemy is too strong for our warriors.
4. They slew the beast and ate (from) its flesh.
5. This is a new song about horsemen, chariots, and war.
6. There is no help for our congregation.
7. The wall of their great city fell.

## LESSON 21

### 87. Stative Verbs.

In addition to verbs like those already studied there is a much smaller group with *ē* or *ō* in the final stem syllable of the perfect. The majority of these verbs are stative, i.e. they denote the state of the subject rather than describing an action, and are translated in English mainly by adjectives:

כָּבֵד *kābēd* he is heavy, was heavy, has become heavy

זָקֵן *zāqēn* he is old, was old, has become old

There are other verbs of the regular *a*-perfect type which belong to this category on the basis of their meaning and which, to judge from other inflectional forms they exhibit, originally belonged to the stative inflectional category as well, but in the course of time have been assimilated to the dominant *a*-perfect type because their meaning shifted from a purely stative one to an action, such as

קָרַב *qārab* he is (was, has become) near; he approached.

Then too, there are verbs with perfects in *ē* which are treated as transitive active, with a direct object, such as

שָׂנֵא *sānē'* he hated.

Formally, there are *ē*-verbs in the uncomplicated triliteral class (כָּבֵד *kābēd*), in the class III-Aleph (מָלֵא *mālē'* to be full), and in the class of Hollow Verbs (מָת *mēt* he died); there are *ō*-verbs in the uncomplicated triliteral class

and in the hollow class (בש *bōš* he was ashamed). The inflection of these verbs is given below in parallel columns to facilitate comparison. The most frequent type, that of *kābēd*, is given in full as a model. The others are given with conjectured forms in parentheses since not all the forms are attested in BH.

|              |                 |            |                 |
|--------------|-----------------|------------|-----------------|
|              | to be heavy     |            | to be afraid    |
| כָּבַד       | <i>kābēd</i>    | יָרָא      | <i>yārē'</i>    |
| כִּבְדָּה    | <i>kābādāh</i>  | יָרְאָה    | <i>yārā'āh</i>  |
| כִּבְדֹּת    | <i>kābādūt</i>  | יָרְאֹת    | <i>yārē'ūt</i>  |
| כִּבְדֵּי    | <i>kābādī</i>   | יָרְאֵי    | <i>yārē'i</i>   |
| כִּבְדוֹ     | <i>kābādū</i>   | יָרְאוּ    | <i>yārē'u</i>   |
| כִּבְדֵּם    | <i>kābādēm</i>  | יָרְאֵם    | <i>yārē'em</i>  |
| כִּבְדֹּתָן  | <i>kābādten</i> | יָרְאֹתָן  | <i>yārē'ten</i> |
| כִּבְדֵּינִי | <i>kābādnu</i>  | יָרְאוּנִי | <i>yārēnu</i>   |

|         |               |            |                 |             |               |
|---------|---------------|------------|-----------------|-------------|---------------|
|         | to die        |            | to be able      |             | to be ashamed |
| מָת     | <i>mēt</i>    | יָכַל      | <i>yākōl</i>    | בָּשׂ       | <i>bōš</i>    |
| מָתָה   | <i>mētāh</i>  | יָכְלָה    | <i>yākōlāh</i>  | בָּשָׂה     | <i>bōšāh</i>  |
| מָתָה   | <i>māttā</i>  | יָכְלֹתָ   | <i>yākōltā</i>  | [בָּשָׂתָ]  | <i>bōštā</i>  |
| [מָתָ]  | <i>mātt</i>   | יָכְלֹתְ   | <i>yākōlt</i>   | בָּשָׂת     | <i>bōšt</i>   |
| מָתִי   | <i>māttī</i>  | יָכְלֹתִי  | <i>yākōltī</i>  | בָּשָׂתִי   | <i>bōštī</i>  |
| מָתוֹ   | <i>mētū</i>   | יָכְלוּ    | <i>yākōlū</i>   | בָּשׂוּ     | <i>bōšū</i>   |
| [מָתָם] | <i>mattem</i> | יָכְלוּם   | <i>yākōltem</i> | [בָּשָׂתָם] | <i>boštem</i> |
| [מָתָן] | <i>matten</i> | יָכְלוּתָן | <i>yākōlten</i> | [בָּשָׂתָן] | <i>bošten</i> |
| מָתְנוּ | <i>mātnū</i>  | יָכְלוּנִי | <i>yākōlnū</i>  | בָּשָׂנוּ   | <i>bōšnū</i>  |

Because of their non-action meaning stative verbs rarely appear in a participial form like כֹּתֵב. There is often an adjective associated with each of these verbs, frequently identical in stem form to the 3rd pers. masc. sing. of the perfect, with which it can be easily confused.

| VERB                            | ADJECTIVE  |
|---------------------------------|--|
| כָּבַד <i>kābēd</i> to be heavy | כָּבֵד <i>kābēd</i> heavy                                |
| זָקֵן <i>zāqēn</i> to be old    | זָקֵן <i>zāqēn</i> old                                   |
| רָעַב <i>rā'ēb</i> to be hungry | רָעַב <i>rā'ēb</i> hungry                                |
| טָהַר <i>ṭāhēr</i> to be pure   | טָהוֹר <i>ṭāhōr</i> pure                                 |
| קָרַב <i>qārāb</i> to be near   | קָרַב <i>qārēb</i> approaching; קָרוֹב <i>qārōb</i> near |

|       |              |             |       |                      |                    |
|-------|--------------|-------------|-------|----------------------|--------------------|
| מָת   | <i>mēt</i>   | to die      | מָת   | <i>mēt</i>           | dead               |
| מָלֵא | <i>mālē'</i> | to be full  | מָלֵא | <i>mālē'</i>         | full               |
| קָטַן | <i>qātōn</i> | to be small | קָטַן | <i>qātōn</i> , קָטַן | <i>qātān</i> small |

Only in the masc. sing. is there any formal ambiguity. An isolated sentence such as

זָקֵן הָאִישׁ

may be translated verbally, "The man grew old (was old, has become old)," or adjectivally, "The man (is) old." But when the subject is feminine or plural, the distinction is clear:

|                        |                                |
|------------------------|--------------------------------|
| וְזָקְנָה הָאִשָּׁה    | (verbal) The woman grew old.   |
| וְזָקְנָה הָאִשָּׁה    | (adjectival) The woman is old. |
| וְזָקְנוּ הָאֲנָשִׁים  | (verbal) The men became old.   |
| וְזָקְנִים הָאֲנָשִׁים | (adjectival) The men are old.  |

There is no ambiguity, of course, when the verbal and adjectival stems are different in form.

Both verbs and adjectives may, because of their meaning, be construed with מֵן in a comparative sense:

כָּבַד הָאִישׁ מֵמֶנִּי The man became more important than I.

Stative verbs from geminate roots (cf. §68) are inflected as follows in the third person:

|         |               |        |              |                          |
|---------|---------------|--------|--------------|--------------------------|
| תָּם    | <i>tam</i>    | תָּמַו | <i>tāmmū</i> | to be complete, finished |
| תָּמְהָ | <i>tāmmāh</i> |        |              |                          |

The remainder of the inflection is like that of כָּבַב.

88. The Nouns אָב, אָח, and פֶּה.

These three nouns are similar in having *-i* in the construct singular and before suffixes. Note also the variant form of the suffixes:

|         |       |              |        |       |              |         |      |            |       |
|---------|-------|--------------|--------|-------|--------------|---------|------|------------|-------|
| abs.    | אָב   | ' <i>āb</i>  | father | אָח   | ' <i>āh</i>  | brother | פֶּה | <i>peh</i> | mouth |
| constr. | אָבִי | ' <i>ābī</i> |        | אָחִי | ' <i>āhī</i> |         | פִּי | <i>pī</i>  |       |

|          |                |          |                |         |             |
|----------|----------------|----------|----------------|---------|-------------|
| אָבִי    | ' <i>ābī</i>   | אָחִי    | ' <i>āhī</i>   | פִּי    | <i>pī</i>   |
| אָבִיךָ  | ' <i>ābīkā</i> | אָחִיךָ  | ' <i>āhīkā</i> | פִּיךָ  | <i>pīkā</i> |
| אָבִיךָ  | ' <i>ābīk</i>  | אָחִיךָ  | ' <i>āhīk</i>  | פִּיךָ  | <i>pīk</i>  |
| אָבִיהוּ | ' <i>ābīhū</i> | אָחִיהוּ | ' <i>āhīhū</i> | פִּיהוּ | <i>pīhū</i> |
| אָבִיו   | ' <i>ābīw</i>  | אָחִיו   | ' <i>āhīw</i>  | פִּיו   | <i>pīw</i>  |
| אָבִיהָ  | ' <i>ābīhā</i> | אָחִיהָ  | ' <i>āhīhā</i> | פִּיהָ  | <i>pīhā</i> |
| אָבִינוּ | ' <i>ābīnū</i> | אָחִינוּ | ' <i>āhīnū</i> | פִּינוּ | <i>pīnū</i> |

|          |         |          |         |         |       |
|----------|---------|----------|---------|---------|-------|
| אָבִיכֶם | 'ābikem | אָחִיכֶם | 'āhikem | פִּיכֶם | piḱem |
| אָבִיכֶן | 'ābiken | אָחִיכֶן | 'āhiken | פִּיכֶן | piḱen |
| אָבִיהֶם | 'ābihem | אָחֵיהֶם | 'āhīhem | פִּיהֶם | pihem |
| אָבִיהֶן | 'ābihen | אָחֵיהֶן | 'āhīhen | פִּיהֶן | pihen |

The plural forms of אָח are noteworthy:

|         |        |       |          |         |          |         |
|---------|--------|-------|----------|---------|----------|---------|
| abs.    | אָחִים | 'ahīm | אָחִי    | 'ahay   | אָחֵינוּ | 'ahēnū  |
| constr. | אָחֵי  | 'āhē  | אָחֵיךָ  | 'ahēkā  | אָחֵיכֶם | 'ahēkem |
|         |        |       | אָחֵיךָ  | 'ahāyik | אָחֵיכֶן | 'ahēken |
|         |        |       | אָחֵיו   | 'ehāw   | אָחֵיהֶם | 'ahēhem |
|         |        |       | אָחֵיהֶן | 'ahēhā  | אָחֵיהֶן | 'ahēhen |

89. Vocabulary 21.

NOUNS: פֶּה *peh* (pl. rare) mouth. Note the prepositional phrases *כְּפִי*, *לְפִי*, and *עַל-פִּי* with the meaning "in proportion to, according to." These may be used as conjunctions with *אֲשֶׁר*: *כְּפִי אֲשֶׁר*: "according as." Note the phrase *כָּל אֶחָד* "unanimity"

יָד *yād* (du. יָדַי; pl. -ōt) hand, side, (fig.) force (f.)

דָּם *dām* (pl. -im) blood

כְּבוֹד *kābōd* glory, honor, wealth

מִנְחָה *minḥāh* (pl. מִנְחֹת) offering

VERBS: כָּבַד *kābēd* to be heavy, important, serious; adj. כָּבֵד *kābēd*.

מָלֵא *mālē'* to be full, filled, fulfilled. No preposition is required in Hebrew: *מָלֵא הָאָרֶץ רָעָה* The earth was filled with wickedness. Adj. *מָלֵא mālē'*, full.

מָת *mēt* to die; adj. מֵת *mēt* dead

בֹּשׁ *bōš* to be ashamed (no corresponding adj.)

שָׁמַר *šamar* to watch, keep, observe

עָבַד *'ābad* to serve, work; till (the ground)

חָרָה *hārāh* to become angry, used impersonally with לָ: *חָרָה לְאִישׁ* The man became angry.

רָעָה *rā'āh* to tend (flocks), to shepherd (+ dir. obj. or + בָּ); to graze; רֹעֵה *rō'eh* a shepherd

PROPER NAMES: קַיִן *Qāyīn* Cain

הֵבֶל *Hēbel* Abel

חַוָּה *Hawwāh* Eve

Exercises:

(a) Translate and identify each of the following sentences as verbal or non-verbal. Which are ambiguous?

|                               |     |                              |      |
|-------------------------------|-----|------------------------------|------|
| אָבִיו מָת                    | (1) | בָּשָׁנוּ כִּי חָטְאוּנוּ    | (7)  |
| הַכָּלִי מָלֵא דָם            | (2) | הָאָנָשִׁים מָתִים           | (8)  |
| מָלֵא הַהֵיכָל כְּבוֹד יְהוָה | (3) | כָּבַדְתָּ הָאָבִן מִמֶּנִּי | (9)  |
| מָתוּ הָאָנָשִׁים             | (4) | הַיָּמִים מָלֵאוּ דָגִים     | (10) |
| הָאָשָׁה מָתָה                | (5) | מָלֵאוּנוּ שְׂמֵחָה          | (11) |
| כָּבַד הָרָעַב                | (6) |                              |      |

(b) Translate:

|                       |     |                         |     |
|-----------------------|-----|-------------------------|-----|
| כְּפִי דְבָרֶיךָ      | (1) | כְּפִי אֲשֶׁר אָמַרְתָּ | (5) |
| מִפִּי אָבִיהוּ       | (2) | עַם-אָחִיו              | (6) |
| דְּבַרֵי פִיךָ        | (3) | מִתּוֹךְ אָחִי          | (7) |
| לְפִי דְבַרֵי אָחִיךָ | (4) | אָחִי אָבִינוּ          | (8) |

(c) Give the Hebrew for the following orally:

1. the law of our fathers
2. the year of the death of our brother
3. The sky is full of clouds.
4. The field was full of chariots and horsemen.
5. The new vessel is full of water.
6. They were ashamed.
7. The heavens are in his hand.

(d) Write in Hebrew:

1. They served the just king many years.
2. The shepherd became angry because the men had killed his brother.
3. We have observed the law which you gave to our fathers and we have not transgressed the commandments which are therein.
4. The man's hand was full of blood.
5. The army sat outside the city, and inside the city the people cried out: "We are (as) dead (men)."
6. This matter is too serious for us.

(e) Reading: Cain and Abel.

יָדְעוּ הָאָדָם אֶת-חַוָּה. יָלְדָה חַוָּה בֶּן לְאִישָׁהּ וְקָרָאָה אֶת-שֵׁם הַיָּלֵד קַיִן. יָלְדָה גַם-אֶת-הֵבֶל אָחִי קַיִן. לָזָן הָיָה עֹבֵד אֶת-הָאֱדָמָה וְהַבֵּל הָיָה רֹעֵה צֹאן. הִבְיֵאָה לָזָן מִפְּרֵי הָאֱדָמָה מִנְחָה לַיהוָה וְהַבֵּל הִבְיֵאָה גַם-הוּא מִבְּכֹרוֹתָי צֹאנוֹ. הִתְתָּה מִנְחַת הַבֵּל טוֹבָה בְּעֵינֵי יְהוָה וּמִנְחַת לָזָן לֹא הִתְתָּה טוֹבָה. חָרָה לְלָזָן מְאֹד. הָרַג לָזָן אֶת-הַבֵּל אָחִיו בַּשָּׂדֶה.

אָמַר יְהוָה אֶל-לָזָן: אַיָּה הַבֵּל אָחִיךָ.

אָמַר לָזָן: לֹא יָדַעְתִּי. הֲשָׁמַר אָחִי אֲנִי.

אָמַר יְהוָה: מַה-עָשִׂיתָ. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה, וְאַתָּה אָרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר לָקַחְתָּ אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ.

אָמַר לָזָן אֶל-יְהוָה: עֲזוּבִי גְדוֹל מִמֶּנִּי.

Notes to the Reading.

- 1 in a sexual sense
- 2 "(he) brought"
- 3 supply "as"
- 4 "from the first-born of"
- 5 pl. by attraction to דָּמִי ; the real subject is קוֹל .
- 6 repetition for emphasis: "and as for you, you are cursed (or banned)"
- 7 "my guilt"

LESSON 22

90. The Imperfect.

We come now to the second main inflection of the Hebrew verb, the imperfect. The imperfect, in contrast to the perfect, is primarily a prefixal conjugation, although suffixal elements are also present.

|        |               |                  |                           |
|--------|---------------|------------------|---------------------------|
| SING.  | יִכְתֹּב      | <i>yiktōb</i>    | he will write             |
|        | תִּכְתֹּב     | <i>tiktōb</i>    | she will write            |
|        | תִּכְתֹּב     | <i>tiktōb</i>    | you (m. s.) will write    |
|        | תִּכְתְּבִי   | <i>tiktəbî</i>   | you (f. s.) will write    |
|        | אֶכְתֹּב      | <i>'ektōb</i>    | I shall write             |
| PLURAL | יִכְתְּבוּ    | <i>yiktəbū</i>   | they (m. pl.) will write* |
|        | תִּכְתְּבֵנָה | <i>tiktəbnāh</i> | they (f. pl.) will write  |
|        | תִּכְתְּבוּ   | <i>tiktəbū</i>   | you (m. pl.) will write   |
|        | תִּכְתְּבֵנָה | <i>tiktəbnāh</i> | you (f. pl.) will write   |
|        | נִכְתֹּב      | <i>niktōb</i>    | we shall write            |

Note that the reduction of the stem vowel from *ō* to *a* is regular before a suffixal element consisting of a vowel. In the plural there is a formal difference in the 3rd pers. pl. (contrast the perfect) between the two genders, but the fem. pl. of the 3rd and 2nd persons are formally the same.

We shall see that in the study of the imperfect it is necessary to make

\* A not uncommon variant has the ending *-ūn* with or without the reduction of the stem vowel: יִכְתְּבוּן *yiktəbūn* or יִכְתְּבוּן *yiktəbūn* they will write.

more subdivisions among the root types than was necessary with the perfect. For example, verbs with א, א, or י in first root position have forms which diverge considerably from those just given for the sound trilateral verb. Verbs introduced thus far in the vocabularies and inflected exactly like כתב are the following:

|           |               |             |           |               |            |
|-----------|---------------|-------------|-----------|---------------|------------|
| יִזְכֹּר  | <i>yizkōr</i> | to remember | יִלְכֹּד  | <i>yilkōd</i> | to capture |
| יִכְרֹת   | <i>yikrōt</i> | to cut      | יִקְבֹּץ  | <i>yiqbōš</i> | to gather  |
| יִשְׁבֹּר | <i>yišbōr</i> | to break    | יִשְׁבֹּת | <i>yišbōt</i> | to cease   |
| יִשְׁמֹר  | <i>yišmōr</i> | to observe  | יִכְתֹּב  | <i>yikṭōb</i> | to write   |

91. The Meaning of the Imperfect.

(a) Future: יִכְתֹּב he will write  
 (b) Habitual or customary action: יִכְתֹּב he writes (as a matter of custom), he used to write (as a matter of custom), or he will write (idem). In this usage tense is not explicit and must be gained from the context in which the verb occurs.

(c) Modal: the imperfect must frequently be translated in one of several modally modified ways, using the English equivalents "may, might, would, could, can, should." Precise directions for this translation are virtually impossible to give, since it is conditioned by the entire syntactic structure in which the verb is imbedded (conditional clause, final clause, etc.). The most important of these syntactic patterns will be considered in later lessons. In an isolated sentence the future or habitual translation is more appropriate.

With the exception of the future usage, where the action described may be quite specific, the imperfect is otherwise used to described action conceived by the speaker as general, non-specific, habitual, potential, or to some degree probable. It is not entirely accurate, however, to describe such action as incomplete or unfinished, as is often done (hence the name imperfect for the form).

The imperfect is negated with לא :

לא יִכְתֹּב he will not write, does not write, was not accustomed to write, wouldn't write etc.

In poetry the negative אֵל is also found: אֵל יִכְתֹּב.

92. The Dual.

Nouns denoting objects which naturally occur in pairs are frequently used in a dual form, the endings of which are -*áyim*, constr. -*ē*. When suffixes are added to the dual, the resulting form is the same as that of the -*ím* plurals: e.g. יָדַי my (two) hands. Following is a list of the nouns most often encountered in the dual, with a sampling of suffixed forms.

| Sing.    | Dual Abs.  | Constr.    | With Suffixes:                         |            |
|----------|------------|------------|--|------------|
| יָד      | יָדַי      | יָדַי      | יָדַי יָדְיָהּ יָדַי                   | hand (f.)  |
| רֶגֶל    | רֶגְלַי    | רֶגְלַי    | רֶגְלַיְכֶם רֶגְלֵיהֶם רֶגְלֵי         | foot (f.)  |
| מִתְּנָן | מִתְּנָנַי | מִתְּנָנַי |  | loins (m.) |
| עֵין     | עֵינַי     | עֵינַי     | עֵינַי עֵינֶיהָ עֵינֵיהֶם עֵינֵי       | eye (f.)   |
| אָזְנוֹ  | אָזְנַי    | אָזְנַי    | אָזְנֵיהֶם אָזְנֵיהֶם אָזְנֵיהֶם       | ear (f.)   |
| כַּנָּף  | כַּנְּפַי  | כַּנְּפַי  | כַּנְּפֵיהֶם כַּנְּפֵיהֶם כַּנְּפֵיהֶם | wing (f.)  |
| קַרְנוֹ  | קַרְנָי    | קַרְנָי    | קַרְנָיו קַרְנָיו                      | horn (f.)  |
| שֵׁן     | שְׁנָי     | שְׁנָי     |  | teeth (f.) |

(two rows)

Also the following expressions of time and measurement:

|          |                     |          |                      |
|----------|---------------------|----------|----------------------|
| יוֹמַי   | two days (יוֹם)     | עֶרְבַי  | two evenings (עֶרֶב) |
| שָׁנָי   | two years (שָׁנָה)  | צֹהֲרָי  | noon (not two noons) |
| שָׁבָעַי | two weeks (שָׁבָע)  | אַמָּתַי | two cubits (אַמָּה)  |
| פַּעְמַי | twice (פַּעַם once) |          |                      |

Adjectives modifying the dual are found in the plural:

יָדַי חֲזָקוֹת (two) strong hands (rem. יָד is feminine)

93. Vocabulary 22.

- NOUNS: אָזְנוֹ 'ózen (du. אָזְנַי; pl. -*ót*) ear (f.)  
 רֶגֶל *régel* (du. רֶגְלַי; pl. -*ím*) foot (f.); note the phrase בְּרֶגְלֵי "belonging to, in the following of"  
 קֶבֶר *qéber* (pl. -*ím*) grave, sepulchre  
 עֵין 'áyin (du. עֵינַי; pl. -*ót*) eye; spring, well (f.)  
 צֹהֲרָי *sohöráyim* (du. only) noon  
 מִצְרַיִם *mišráyim* Egypt; מִצְרַיִמָּה *mišráymāh* to Egypt.  
 VERBS: קָבַר *qābar* (imperf. יִקְבֹּר) to bury  
 מָכַר *mākar* (imperf. יִמְכֹּר) to sell  
 שָׂרַף *sāraḥ* (imperf. יִשְׂרֹף) to burn  
 דָּרַשׁ *dāraš* (imperf. יִדְרֹשׁ) to inquire, seek, require  
 ADVERBS: פַּעְמַי *pa'amáyim* twice

Exercise:

(a) Translate:

- |                               |                                |
|-------------------------------|--------------------------------|
| יִשְׂרָפוּ אֶת-הַפֵּיחַ (1)   | תִּשְׁמְרוּ אֹתִי (6)          |
| בְּזָכְרִי אֲתוּ (2)          | תִּמְכְּרוּ אֲתוּ (7)          |
| יִקְבְּרוּ אֶתְנוּ (3)        | תִּכְרֹתוּ בְּרֵית אֱמֻנוֹ (8) |
| תִּמְכְּרֶנָּה אֲתָם (4)      | תִּכְתְּבוּ אֵלַינִי (9)       |
| אֶדְרֹשׁ כֶּסֶף מִמֶּנּוּ (5) | יִשְׂרֹף אֹתָהּ (10)           |



(b) Give the Hebrew for the following orally:

1. My (two) ears have heard.
2. Your (m. s.) (two) eyes have seen.
3. He put forth (= sent) his (two) hands.
4. Her (two) eyes are beautiful.
5. I placed them under my (two) feet.
6. The people who belong to him (lit. are in his feet) are standing.

(c) Translate:

- (1) הָיָה יְהוָה עִם-הַמֶּלֶךְ כִּי אֶת-אַלְהֵי אָבִיו דָּרַשׁ וּבִמְצוֹתָיו הִלָּךְ.
- (2) יִשְׂרָפוּ אֶת-הָאִשָּׁה הַרְעָה כָּאֵשׁ מִחוּץ לְעִיר.
- (3) יִמְכְּרוּ אֶת-אֲחֵיהֶם הַקָּטָן בְּיַד הָאֲנָשִׁים הַיְרֻדִים מִצֹּרִימָה.
- (4) עָשָׂה הָאִישׁ אֶת-כָּל-מְלָאכֶת עֲבוֹדַת בַּיִת יְהוָה.
- (5) בַּיּוֹם הַהוּא תִשָּׁבֵת מִכָּל-מְלָאכָה אֲשֶׁר אָתָּה עֹשֶׂה כִּי יוֹם הַשַּׁבָּת הוּא.
- (6) אֲדַרְשׁ אֶת-יְהוָה כָּל-יְמֵי חַיָּי כִּי צוּרִי וְיִשׁוּעָתִי הוּא.
- (7) הִתְמַכְּרוּ אֹתִי כִּבְד אֲבִי.
- (8) מִה-מְלָאכֶת אֲחִיךָ.
- (9) שְׂרָפוּ אֲבִיּוֹ אֶת-בַּיִת יְהוָה וְאֶת-בַּיִת הַמֶּלֶךְ וְאֶת-כָּל-בַּיִת גָּדוֹל שְׂרָפוּ כָּאֵשׁ.
- (10) לַיּוֹם הַהוּא קָרְאוּ שַׁבָּת כִּי בּו שַׁבָּת יְהוָה מִהַמְּלָאכָה.

(d) Write in Hebrew:

1. He will break them like a vessel.
2. I shall remember your (m. s.) commandments all the days of my life.
3. They will bury their father in the grave of his fathers.
4. What do my brothers require of (= from) me?
5. The evil sons did not (customarily) remember the words of their old father.
6. Will our enemies capture the city and its people?

## LESSON 23

### 94. Imperfect in a.

Stative verbs of the types *קָטַן* and *כָּבַד*, as well as all verbs with a guttural consonant in second or third root position, have *a* instead of *o* in the stem of the imperfect.

|                |                   |               |                  |              |                  |
|----------------|-------------------|---------------|------------------|--------------|------------------|
| יִכְבֹּד       | <i>yikbaḏ</i>     | יִשְׁמַע      | <i>yišma'</i>    | יִבְחַר      | <i>yibḥar</i>    |
| תִּכְבֹּד      | <i>tiḵbaḏ</i>     | תִּשְׁמַע     | <i>tišma'</i>    | תִּבְחַר     | <i>tibḥar</i>    |
| תִּכְבְּדוּ    | <i>tiḵbādū</i>    | תִּשְׁמְעוּ   | <i>tišma'ū</i>   | תִּבְחָרוּ   | <i>tibḥārū</i>   |
| תִּכְבְּדֶנּוּ | <i>tiḵbādūnāh</i> | תִּשְׁמַעְנָה | <i>tišma'nāh</i> | תִּבְחָרְנָה | <i>tibḥārñāh</i> |
| יִכְבְּדוּ     | <i>yikbādū</i>    | יִשְׁמְעוּ    | <i>yišma'ū</i>   | יִבְחָרוּ    | <i>yibḥārū</i>   |
| יִכְבְּדֶנּוּ  | <i>yikbādūnāh</i> | יִשְׁמַעְנָה  | <i>yišma'nāh</i> | יִבְחָרְנָה  | <i>yibḥārñāh</i> |
| יִכְבֹּד       | <i>yikbaḏ</i>     | יִשְׁמַע      | <i>yišma'</i>    | יִבְחַר      | <i>yibḥar</i>    |

A small group of verbs, exactly like *כָּתַב* in the perfect, and which are neither stative nor with guttural root consonants, are nevertheless inflected with *a* in the imperfect. The most important of these are:

|           |               |        |              |             |
|-----------|---------------|--------|--------------|-------------|
| יִשְׁכַּב | <i>yiškab</i> | שָׁכַב | <i>šākab</i> | to lie down |
| יִלְמַד   | <i>yilmad</i> | לָמַד  | <i>lāmad</i> | to learn    |
| יִרְכַּב  | <i>yirkab</i> | רָכַב  | <i>rākab</i> | to ride     |

95. Verbs III-Aleph: the Imperfect.

As in the perfect, the quiescence of א at the end of a syllable has led to the lengthening of the stem vowel:

|            |         |             |             |
|------------|---------|-------------|-------------|
| יִקְרָא    | yiqrā'  | יִקְרָאוּ   | yiqrā'ū     |
| תִּקְרָא   | tiqrā'  | תִּקְרָאנָה | tiqré(')nāh |
| תִּקְרָא   | tiqrā'  | תִּקְרָאוּ  | tiqrā'ū     |
| תִּקְרָאִי | tiqrā'i | תִּקְרָאנָה | tiqré(')nāh |
| אִקְרָא    | 'eqrā'  | נִקְרָא     | niqrā'      |

96. The Nouns בן and שם.

These two nouns are similar in the singular before suffixes in that the stem vowel is reduced to a:

|          |        |             |         |         |        |            |        |
|----------|--------|-------------|---------|---------|--------|------------|--------|
| בְּנִי   | bənī   | בְּנֵינוּ   | bənénū  | שְׁמִי  | šmī    | שְׁמֵנוּ   | šménū  |
| בְּנֵיךָ | bənīkā | [בְּנֵיכֶם] | bənīkēm | שְׁמֵךָ | šmīkā  | שְׁמֵכֶם   | šmīkēm |
| בְּנֵיךָ | bənīkā | [בְּנֵיכֶן] | bənīkēn | שְׁמֵךְ | šmīkēk | [שְׁמֵכֶן] | šmīkēn |
| בְּנוֹ   | bənō   | [בְּנָם]    | bənām   | שְׁמוֹ  | šmō    | שְׁמָם     | šmām   |
| בְּנֵה   | bənāh  | [בְּנָן]    | bənān   | שְׁמָה  | šmāh   | [שְׁמָן]   | šmān   |

Remember that the plural of בן is בָּנִים and that of שם is שְׁמוֹת. There is no irregularity in these plural forms before the pronominal suffixes.

97. Vocabulary 23.

|          |            |          |                                    |
|----------|------------|----------|------------------------------------|
| NOUNS:   | רְכוּשׁ    | rakūš    | moveable property                  |
|          | כְּנַעֲנִי | kānā'ānī | Canaanite (adj. or noun)           |
|          | מִזְבֵּחַ  | mizbēh   | (constr. מִזְבְּחַ; pl. -ōt) altar |
|          | קֵדְמָה    | qedem    | east; לְקֵדְמָה on the east of     |
| VERBS:   | שָׁכַב     | šākah    | (שָׁכַב) to lie down               |
|          | בָּטַח     | bātaḥ    | (יָבִטַח) to trust, rely           |
|          | גָּאֵל     | gā'al    | (יִגְאֵל) to redeem                |
|          | שָׂמַח     | šamah    | (יִשְׂמַח) to rejoice              |
| ADVERBS: | אָז        | 'āz      | then, at that time                 |
|          | מִשָּׁם    | miššām   | = מִן + שָׁם from there, thence    |
|          | אֲנַח      | 'ānāh    | whither? to what place?            |
|          | מֵאַיִן    | mē'āyin  | from where? whence?                |

Proper Names in the Reading:

|                   |            |  |
|-------------------|------------|--|
| אַבְרָם           | 'Abrām     | an alternate form of אַבְרָהָם 'Abrahām              |
| אִוּר כַּשְׁדִּים | 'Ur Kašdīm | Ur of the Chaldaeans, a city in southern Mesopotamia |
| תֵּרַח            | Térah      | the father of Abraham                                |

|           |         |   |
|-----------|---------|---|
| הָרָן     | Hārān   | (1) a son of Terah  |
|           |         | (2) a city in northern Mesopotamia  |
| שָׂרַי    | Šāray   | an alternate form of שָׂרָה Šārāh, the wife of Abraham                      |
| לוֹט      | Lōt     | Abram's nephew  |
| כְּנַעַן  | Kānā'an | Canaan, a designation of the area later comprising Palestine and Phoenicia. |
| שָׁכֶם    | Šakem   | Shechem, a city about 40 m. north of Jerusalem                              |
| בֵּית-אֵל | Bēt-'ēl | Bethel, a city about 15 m. north of Jerusalem                               |

Exercises:

(a) Translate:

|   |     |                                     |      |
|---|-----|-------------------------------------|------|
| אָנָּה תְּשַׁלַּח אֹתִי                                       | (1) | לֹא אֶבְטַח בְּךָ וּבְדַבְרֵי פִיךָ | (6)  |
| אֶל-מִי תִקְרָאוּ   | (2) | מִי יִגְאֵל אֹתִי מִיַּד אִיבִי     | (7)  |
| אֵיפֹה תִמְצָאנָה הַנְּשִׁים לְחָם לְבְנֵיהֶן וְלְבְנוֹתֵיהֶן | (3) | מֵאַיִן בָּאתָ בְּנִי               | (8)  |
| לָמָּה תִשְׁמַחְנָה בְּנוֹת רִירוּשָׁלַם                      | (4) | מִקְדָּם לְעִיר בְּאֹתֵי אָבִי      | (9)  |
| יִבְחָרוּ לָהֶם בְּמִלָּךְ                                    | (5) | אָנָּה אֲתָה הַלֵּךְ                | (10) |

(b) Give the Hebrew for the following orally:

- |                               |                                    |
|-------------------------------|------------------------------------|
| 1. our sons and our daughters | 5. our army and our horsemen       |
| 2. our little brother         | 6. our congregation and our people |
| 3. our names                  | 7. our blood                       |
| 4. our father and our brother | 8. our offering; our offerings     |

(c) Translate:

- |  |      |
|--|------|
| יִשְׂמַח כָּל-בְּטַח בְּךָ כִּי יִשְׁעַת עֲמָנוּ אֹתָהּ.                               | (1)  |
| יִשְׁכְּבוּ הָאֲנָשִׁים שָׁם עַד-הַבֹּקֶר.   | (2)  |
| טוֹב הָאִישׁ אֲשֶׁר יִבְטַח בְּשֵׁם יְהוָה.  | (3)  |
| יִכְבַּד שָׁם הָאִישׁ הַזֶּה מִשָּׁם כָּל-אִישׁ יֹשֵׁב בְּאַרְצֵי הַזֹּאת.             | (4)  |
| לֹא יִשְׁמְעוּ בְנֵי הַזֶּקֶן אֶל-קוֹל אֲבִיהֶם כִּי רָעִים הֵם מְאֹד.                 | (5)  |
| יָדַעְתִּי כִּי הוּא יִגְאֵל אֶת-עַמִּי.   | (6)  |
| שָׂמַחְתִּי כְּאֲשֶׁר רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לָנוּ יְהוָה.                    | (7)  |
| מִי יִגְאֵל אֹתָנוּ מִיַּד הָאֲרָבִים.   | (8)  |
| תִּכְבַּד הַעֲבוּדָה עָלֶיךָ וְתִצְעַק אֵלַי בְּקוֹל גְּדוֹל וְלֹא אֶשְׁמַע לְקוֹלֶךָ. | (9)  |
| אֶבְחָר מִכֶּם אִישׁ לִי לְנָבִיא.   | (10) |

(d) Write in Hebrew:

- His enemies will not find him in Egypt.
- He will create a new heaven (m. pl.) and a new earth.
- We have seen that his hands are strong and we know that our deliverance is in him.
- His brothers went in-the-following-of the wicked king.

5. Our eyes have seen the glory of the Lord.
6. The stars of heaven were without number.
7. The heavens were filled with a great light.

(e) Reading: Abraham

יָשְׁבוּ אַבְרָם בְּנֵי-תָרַח וְלוֹט בְּנֵי-חֶרֶן בְּנֵי-תָרַח בְּאוֹר כְּשָׂדִים. יָצָא תָרַח אֶת-אַבְרָם בְּנוֹ וְאֶת-  
לוֹט בְּנוֹ וְאֶת-שְׂרֵי אִשְׁתּוֹ אַבְרָם לְלֶכְתּוֹ אֶרֶץ כְּנָעַן. יָשְׁבוּ בְּחֶרֶן וְשֵׁם מֵת תָרַח אָבִי אַבְרָם.  
הֵלֵךְ אַבְרָם מִחֶרֶן כְּאֲשֶׁר אָמַר לוֹ יְהוָה. לָקַח אַבְרָם אֶת-שְׂרֵי וְאֶת-לוֹט בְּנֵי-אָחִיו אֹתוֹ וְגַם-  
אֶת-כָּל-הָרְכוּשׁ אֲשֶׁר הָיָה לָהֶם בְּחֶרֶן.

בָּאוּ אֶרֶץ כְּנָעַן. עָבַר אַבְרָם בְּאֶרֶץ עַד-מְקוֹם שְׂכָם. הָיָה הַכְּנַעֲנִי אָז בְּאֶרֶץ. אָמַר יְהוָה  
אֶל-אַבְרָם בְּשֵׂכָם: אֲנִי נָתַן אֶת-הָאָרֶץ הַזֹּאת לְיִזְרְעֵל. בָּנָה אַבְרָם מִזְבֵּחַ לַיהוָה שָׁם.

נָסַע מִשָׁם הָרְרָה מִקְדָּם לְבֵית-אֵל. גַּם-שָׁם בָּנָה מִזְבֵּחַ וַקְרָא שָׁם בְּשֵׁם יְהוָה.

Notes to the Reading:

1. "to go"
2. The directive *-āh* may, as here, appear on the first member of a construct chain: "toward the land of Canaan."
3. "your progeny"
4. See §58
5. קָרָא "to call *on* the name of"

## LESSON 24

### 98. The Narrative Sequences.

Peculiar to Hebrew among the Semitic languages, the narrative sequences, as we shall call them, involve a complementary use of the two verbal conjugations, the perfect and the imperfect. The translation values given for the perfect (§44) and imperfect (§91) are in no way altered by the following discussion as long as the verb in question does not stand in one of the sequences we shall describe.

(a) The *Perfect + Imperfect* sequence is used mainly for past tense narration and is extremely common throughout the OT. The mark of this sequence is a special form of the conjunction, *wa* + doubling, joining the verbs in the sequence. Such sequences may continue for dozens of clauses, each of which, if it is a part of the main narrative, *begins with the verb* in the imperfect with the conjunction prefixed:

קָם הָאִישׁ וַיִּזְרַשׁ... The man arose and sought...  
עָמַד וַיִּקְרָא... He stood and called...

The subject need not be the same in each clause:

יָשַׁב אֶצְלֵי הַהֵיכָל וַיִּקְרָאוּ אֵלָיו הָעָם וַיִּשְׁמַע אֶל-קוֹלָם... He sat down near the temple and the people called to him and he hearkened unto their voice...

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The form of the conjunction is illustrated by

וַיִּכְתֹּב wayyiktōb and he wrote      וַיִּכְתְּבוּ wayyiktābū and they (m.) wrote  
 וַתִּכְתֹּב wattiktōb and she wrote,      וַתִּכְתְּבנה wattiktōbnāh and they (f.) wrote, etc.  
 etc.  
 וְאָנֹכִי wā'ektōb and I wrote      וַנִּכְתֹּב wanniktōb and we wrote

All past tense narrative in which each verb is temporally or logically consequent upon the preceding verb employs this sequence. The imperfects so used take on the tense value of the perfect and are said to be converted. The "perfect" value of the form *wa* + imperfect became so commonplace that it may be employed even without a perfect to begin the sequence:

וַיִּכְתֹּב הָאִישׁ אֶת־הַדְּבָרִים (And) The man wrote the words.

The conjunction used in the narrative sequences is called the *waw*-conversive or the *waw*-consecutive, after its function.

Because every Hebrew narrative, then, contains a series of clauses beginning with "and" plus a verb, it is obviously impossible to translate literally and have acceptable English. The student should make generous use of subordinating constructions, such as adverbial clauses and participial modifiers, in his English translation, taking care only to preserve the proper logical or temporal sequence of the Hebrew.

(b) The *Imperfect + Perfect* sequence is used with all the meanings of the imperfect, whether future or habitual/durative. The conjunction before the perfect is normal and pointed according to the regular rules given in §46.

יִמְצָא אֹהוּ וְנָתַן לוֹ אֶת־הַכֶּסֶף He will find him and give him the money.

יִשְׂרָפוּ אֶת־הָעִיר וְלָקְדוּ אֶת־הָעָם They will burn the city and take captive the people.

If the first imperfect is used in the habitual sense, this is carried through the sequence:

יִקְרָא אֶל־הַנְּבִיא וְאָמַר: He used to call to the prophet and say:

Note that when a negative clause is inserted in the sequence, the verb is no longer first. The verb of the negative clause is then in its normal, non-converted form:

הֵלְכוּ וַיִּקְרָאוּ אֵלָיו וְלֹא שָׁמַע They went and called to him but he did not hear.

After such an interruption the original sequence may be resumed by reverting to the converted forms. This and other complications will be dealt with below.

In the converted perfect the stress is usually shifted to the final syllable in the 1st pers. sing. and the 2nd pers. masc. sing.:

וְכָתַבְתִּי wəkātābtī and I shall write  
 וְכָתַבְתָּ wəkātābtā and you shall write

Pointing (vocalization) is unaffected by this shift in stress, which does not take place in all instances, especially the corresponding forms of verbs III-*Aleph* and III-*He*.

99. The Segholates.

Nouns with penultimate stress, like מַלְכִּי, are collectively called segholates because of the presence of the vowel *seghol* (*e*) in one or both syllables. These nouns revert to an original one-syllable stem in the singular when a suffix is added: מַלְכִּי *malḵî* my king. The vowel of the suffixal form, in this instance *a*, is the characteristic vowel of the word and also occurs in the construct plural. The four main types of segholate nouns are represented by

| Absolute     | Construct | w. suff.                           | pl. Abs./Constr.      | Pl. w. suff.            |          |
|--------------|-----------|------------------------------------|-----------------------|-------------------------|----------|
| (a) מַלְכִּי | מֶלֶךְ    | מַלְכִּי<br>מַלְכִּי<br>מַלְכֵיכֶם | מַלְכִּים<br>מַלְכֵי  | מַלְכֵי<br>מַלְכֵיכֶם   | king     |
| (b) קֶבֶר    | קְבֹר     | קֶבֶר<br>קֶבֶר<br>קֶבֶרְכֶם        | קְבָרִים<br>קְבָרֵי   | קְבָרֵי<br>קְבָרֵיכֶם   | grave    |
| (c) סֵפֶר    | סֵפֶר     | סֵפֶר<br>סֵפֶר<br>סֵפֶרְכֶם        | סֵפָרִים<br>סֵפָרֵי   | סֵפָרֵי<br>סֵפָרֵיכֶם   | book     |
| (d) קֹדֶשׁ   | קֹדֶשׁ    | קֹדֶשׁ<br>קֹדֶשׁ<br>קֹדֶשְׁכֶם     | קֹדֶשִׁים<br>קֹדֶשִׁי | קֹדֶשִׁי<br>קֹדֶשֵׁיכֶם | holiness |

Nouns with *e* have a characteristic *i*; those in *o* have *o*. But those with *e* may have either *a* or *i*, which must accordingly be learned with each noun. Of the nouns of this type which have occurred thus far all have a characteristic *a* (thus אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ) except קְבֹר and צֶדֶק, which have *i* (צֶדֶק, קְבֹרֵי).

100. Remarks on Some Prepositions.

(a) The noun פְּנִים (*face*), found only in the plural (with sing. meaning) forms a part of several important prepositions:

|            |                  |   |
|------------|------------------|---|
| לְפָנַי    | <i>līpānē</i>    | in the presence of, before                    |
| מִפְּנֵי   | <i>mippānē</i>   | from the presence of, from before, because of |
| מִלְּפָנַי | <i>millipānē</i> |   |
| עַל־פָּנַי | <i>'al-pānē</i>  | on the surface of, up against                 |

When suffixes are added the noun behaves normally (cf. the plural פְּנִים with suffixes):

לפני *lāpānay* before me לפנינו *lāpānēnū* before us  
 לפניך *lāpānēkā* before you etc. לפניכם *lāpānēkem* before you etc.

(b) Many prepositions, like the preceding, are compounded from a simple preposition plus a noun. Suffixes are attached according to the rule applying to the noun type in question, e.g.

על-דבר *'al-dāḅar* because of על-דברי *'al-dāḅārī* etc.  
 בתוך *batōk* in the midst of בתוכו *batōkō* in the midst of it  
 בקרב *baqereḅ* in the midst of בקרבו *baqirbō* in the midst of it

(c) Even the simple prepositions may be compounded with one another for greater clarity. Most of these are self-explanatory:

מעל *mē'al* from on מתחת *mittāḥat* from under  
 מאת *mē'ēt* from with, from at

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NOUNS: קרב *qereḅ* (w. suff. קרבי) inward part, midst; בקרב (prep.) within  
 חסד *ḥesed* (w. suff. חסדי; pl. -im) kindness; a proper act  
 מדבר *midbār* (no pl.) wilderness, desert; land for grazing, not necessarily uninhabited, but away from the larger urban centers  
 פנים *pānīm* (pl. only) face  
 מראה *mar'eh* appearance  
 מצרי *miṣrī* (pl. מצרים) Egyptian (adj. or noun); fem. מצרית  
 מקנה *miqneh* cattle, property  
 חמור *ḥāmōr* (pl. -im) donkey, he-ass  
 אתון *'ātōn* (pl. -ōt) donkey, she-ass (f.)  
 מגפה *maggēpāh* (pl. -ōt) stroke, plague, affliction  
 נגב *neḡeb* the Negev, the southern part of Palestine; הנגב toward the Negev  
 אחות *'āḥōt* (pl. abs. not attested) sister  
 כהן *kōhēn* (pl. -im) priest  
 VERBS: נגף *nāḡap* to strike, plague, afflict  
 OTHER: למען *lamā'an* (conj.) so that, in order that (+ the imperfect)  
 בעבור *ba'āḅūr* (prep.) for the sake of, because of  
 על-דבר *'al-dāḅar* (prep.) for the sake of, because of

Exercises:

(a) Translate:

- (1) הרגו את-מלכנו והקברו אתו מחוץ לעיר.
- (2) נגף אלהים את-העם וישלח את-נביאו אליהם.

- (3) לכו את-רכושו וישפרו את-ביתו.
- (4) יקראו אליו ויקחו אתו ומכרו אתו בידו איביו.
- (5) באו אל-בית האשה וישכבו שם כל-הלילה.
- (6) שמענו אל-קולך ונבטח בך כרִיך.
- (7) קמו ויבחרו להם מלך.
- (8) בצעהים נרכב על-חמוריני המדברה.
- (9) תקראו בקול גדול וסבותם את-העיר פעמים.
- (10) הלא שמעת באזניך את-דברי נביאי.
- (11) טובח ארצנו וטובים כרמינו.
- (12) נשבר את-צלמו.
- (13) זכרנו את-חסדך אשר עשית אִתנו.
- (14) האלה ילדיך.

(b) Give the Hebrew for the following orally:

1. his book, his books
2. his money, his gold
3. his ear, his foot
4. his way, his ways
5. his enemy, his judges

Repeat the preceding with "her" for "his."

(c) Translate:

- (1) נגף יהוה את-מלך מצרים כי עשה את-הרע בעיניו.
- (2) בָּעָרֵב שָׁמָּה הָאִשָּׁה לָחֵם וּמִים לִפְנֵי עַל-הַשְּׁלֶחַן וְלֹא אָכַל וְלֹא שָׁתָה.
- (3) באו הַצִּיִּתָּה וישכבו שם עד-הצֶקֶר.
- (4) לקחו הכהנים את-הבשר מעל-המזבח.
- (5) קברו את-אביהם במקום אשר קבר בו אביהם את-אביהו.
- (6) הלכו האנשים אל-ההיכל ויקראו בקול גדול לפני המלך וישמע המלך אל-קולם.
- (7) אשלח את-הכֹּסֶף אליך בעבור בנה תקטן.
- (8) עשית חסד עמנו ועם-עמנו.
- (9) לקחו את-אחייהם וימכרו אתו בידו האנשים היִרְדִים מצרימה והם מכרו אתו בידו המצרים.
- (10) רכב על-חמורו העירה ובנו אתו.

(d) Write in Hebrew:

1. She became angry and smashed all the vessels which were in the house.
2. He went outside the city to the fields and sought his brothers there and he found them near the river.
3. You have not observed the treaty which you made with us.
4. We are fasting that God may hear our words and give (seq. with "hear") us deliverance from the enemy.
5. He will capture the nations with a strong hand and the wise men of the earth will come in order to hear his words.

(e) Reading: Abraham in Egypt:

יָרַד אַבְרָהָם מִצְרָיִמָה כִּי כָבַד הָרַעַב בְּאֶרֶץ כְּנָעַן. אָמַר אַבְרָהָם לְשֵׁרָה כְּאִשְׁרָה בָּאוּ מִצְרָיִמָה:  
 יָדַעְתִּי כִּי אִשָּׁה יִפְתַּ מְרָאֵהָ אֶת. יִרְאוּ אֶתְךָ הַמִּצְרָיִם וְאָמְרוּ אִשְׁתְּ הָאִישׁ הַזֶּה הִיא זֹאת וְהָרְגוּ  
 אֹתִי וְלָקְחוּ אֶתְךָ. אָמַרְתִּי כִּי אֶחֱוִיתִי אֶת לְמַעַן יִיטֵב לִי בְּעַבְדֶיךָ.

כֵּן עָשְׂתָה שֵׁרָה כְּאִשְׁרָה בָּאוּ מִצְרָיִמָה. אָמְנָה אֶל-הַמִּצְרָיִם כְּדָבָרִים אֲשֶׁר אָמַר לָהּ אִשָּׁה.  
 לָקְחוּ הַמִּצְרָיִם אֶתָּה אֶל-בֵּית פְּרֹעֶה וְלֹא הָרְגוּ אֶת-אַבְרָהָם. נִתְּנָה לְאַבְרָהָם צֹאן וּבָקָר  
 וְחֲמֹרִים וְעַבְדִּים וְשִׁפְחוֹת וְאֲתוֹנוֹת וְגַמְלִים בְּעַבְדֹר שֵׁרָה.

נִגְף יִהְיֶה אֶת-פְּרֹעֶה מִגַּפּוֹת גְּדֹלוֹת: עַל-דְּבַר שֵׁרָה אִשְׁתְּ אַבְרָהָם וַיִּקְרָא פְּרֹעֶה לְאַבְרָהָם  
 לְאִמֹּר: מַה-זֹּאת עָשִׂיתְ לִי. לְמָה אִמְרַתְ אֶחֱוִיתִי הִיא. וַיִּשְׁלַח אֶת-אַבְרָהָם וְאֶת-שֵׁרָה וְאֶת-  
 כָּל-אֲשֶׁר לוֹ. עָלָה אַבְרָהָם מִמִּצְרָיִם הוּא וְשֵׁרָה וְכָל-אֲשֶׁר-לוֹ וְלוֹט עִמּוֹ הַגְּנָבָה. אַבְרָהָם  
 כָּבַד מְאֹד בְּמִקְנֵהוּ בְּכֶסֶף וּבְזָהָב.

Notes to the Reading:

1. Note the adj. in construct with a specifying noun: "beautiful in appearance."
2. "They will see". Note the beginning of an imperfect sequence.
3. "Say" (imperative)
4. "it will go well for me"
5. Note the use, very frequent in Semitic, of a cognate object, "to strike a striking." It is best to translate: "struck the Pharaoh *with* great plagues"
6. "and he expelled"

LESSON 25

102. The Imperative.

The basic stem of the Imperative is always closely related to that of the imperfect and can be deduced from it.

|          | IMPERFECT     | IMPERATIVE          |
|----------|---------------|---------------------|
| יָכַתַב  | <i>yikṭōb</i> | כָּתַב <i>kātōb</i> |
| יָשָׁכַב | <i>yiškab</i> | שָׁכַב <i>šakab</i> |
| יִשְׁמַע | <i>yišma'</i> | שָׁמַע <i>šama'</i> |
| יִבְהַר  | <i>yibhar</i> | בָּהַר <i>bəhar</i> |
| יִקְרָא  | <i>yiqrā'</i> | קָרָא <i>qarā'</i>  |

The endings of the imperative are the same as those on the second person forms of the imperfect:

|       | SING. | PLURAL |
|-------|-------|--------|
| masc. | —     | -û     |
| fem.  | -î    | -nāh   |

But when -î and -û are added to the stem, it is altered as follows:

|                     |                               |                           |                                 |
|---------------------|-------------------------------|---------------------------|---------------------------------|
| כָּתַב <i>kātōb</i> | כָּתְבִי <i>kitbî</i>         | כָּתְבוּ <i>kitbû</i>     | כָּתְבֵנָה <i>kātōbnāh</i>      |
| שָׁכַב <i>šakab</i> | שָׁכְבִי <i>šikbî</i>         | שָׁכְבוּ <i>šikbû</i>     | שָׁכְבֵנָה <i>šakābnāh</i>      |
| שָׁמַע <i>šama'</i> | שָׁמְעִי <i>šim'î</i>         | שָׁמְעוּ <i>šim'û</i>     | שָׁמְעֵנָה <i>šamā'nāh</i>      |
| בָּהַר <i>bəhar</i> | בְּהַרִי (!) <i>bahārî(!)</i> | בְּהַרוּ <i>bahārû(!)</i> | בְּהַרְנָה <i>bahārñāh</i>      |
| קָרָא <i>qarā'</i>  | קִרְאִי <i>qir'î</i>          | קִרְאוּ <i>qir'û</i>      | קִרְאֵנָה <i>qarē'(!)nāh(!)</i> |

The suffix *-āh* occurs frequently on the masc. sing. imperative with no striking modification of meaning. The stem usually appears with *o* before this suffix:

כִּתְּבָה *koṭbāh* write! (m. s.)

but verbs with *a*-imperfects often have *i*, as in שִׁכְּבָה *šikkəbā* lie down; שִׁלְּחָה *šilləḥā* send. The negative of the imperative is

(a) אַל + imperfect: for immediate, specific commands, such as “Don’t go!” “Don’t wait!” etc.

(b) לֹא + imperfect: for durative, non-specific: “you shall not do such-and-such (ever).”

The particle *נָא* may follow any imperative form, as in

קְרֵא נָא שְׁמִיעֵי נָא שְׁלַח נָא

It is frequently joined with *maqqēp̄*, which means that the verb surrenders its primary stress to the particle. The pattern of שְׁמֵר נָא with *maqqēp̄* is

שְׁמֹר-נָא *šamor-nā*

*נָא* may also be added to the אַל of the negative imperative:

אַל-נָא תִּשְׁלַח Do not send!

This particle may be translated as “please”, “I pray,” or the like, but is most often best ignored.

103. Verbs I-guttural: Imperfect and Imperative.

The two basic types of imperfect for this class are represented by

(a) עָבַד imperf. יַעֲבֹד *ya'ābōd* imperat. עֲבַד *'ābōd* to serve

(b) חִזַּק imperf. יַחֲזִיק *yehēzaq* imperat. חִזַּק *hāzaq* to be strong

Verbs with *ō*-imperfects have *a* in the prefixal element (except in 1st pers. sing.); those with *a*-imperfects have *e*. The imperfect in each of these main types has developed a secondary vowel after (under) the guttural root consonant. In inflection the *Rule of Shewa* must apply: thus, expected יַעֲמֹדוּ *ya'amādū* becomes יַעֲמְדוּ *ya'amdū* (note retention of *d*), and similarly elsewhere:

|                            |                           |                             |                              |
|----------------------------|---------------------------|-----------------------------|------------------------------|
| יַעֲמֹד <i>ya'amōd</i>     | יַעֲמְדוּ <i>ya'amdū</i>  | יַחֲזִיק <i>yehēzaq</i>     | יַחֲזִיֶּקוּ <i>yehēzqū</i>  |
| תַּעֲמֹד <i>ta'amōd</i>    | תַּעֲמְדוּ <i>ta'amdū</i> | תַּחֲזִיק <i>tehēzaq</i>    | תַּחֲזִיֶּקוּ <i>tehēzqū</i> |
| תַּעֲמֹדוּ <i>ta'amōdū</i> | תַּעֲמְדוּ <i>ta'amdū</i> | תַּחֲזִיקוּ <i>tehēzaqū</i> | תַּחֲזִיֶּקוּ <i>tehēzqū</i> |
| יַעֲמְדוּ <i>ya'amdū</i>   | יַעֲמְדוּ <i>ya'amdū</i>  | יַחֲזִיקוּ <i>yehēzaqū</i>  | יַחֲזִיקוּ <i>yehēzqū</i>    |
| אֶעֱמֹד <i>'e'amōd</i>     | אֶעֱמְדוּ <i>'e'amdū</i>  | אֶחֲזִיק <i>'ehēzaq</i>     | אֶחֲזִיֶּקוּ <i>'ehēzqū</i>  |

The inflection of the imperative offers no special problems:

עָבַד *'ābōd* עָבְדִי *'ibdī* עָבְדוּ *'ibdū* עֲבַדְנָה *'ābōdnāh*  
חִזַּק *hāzaq* חִזְּקִי *hizqī* חִזְּקוּ *hizqū* חִזְּקֵנָה *hāzāqnāh*

There are several verbs where no secondary vowel is present. The inflection, except for the vowel of the preformative, follows the regular pattern of כָּתַב or יִכְתֹּב. E.g.

יַחֲשֹׁב *yahšōb* he will reckon תִּהְדַּר *tehdar* you will honor  
יַחֲשֹׁבוּ *yahšābū* they will reckon

The verb חָטָא, both I-gutt. and III-Aleph, combines the features of each type:

|                         |                                 |
|-------------------------|---------------------------------|
| יַחֲטָא <i>yehēṭā</i>   | יַחֲטָאוּ <i>yehēṭū</i>         |
| תַּחֲטָא <i>tehēṭā</i>  | תַּחֲטָאנָה <i>tehēṭé(')nāh</i> |
| תַּחֲטָא <i>tehēṭā</i>  | תַּחֲטָאוּ <i>tehet'ū</i>       |
| תַּחֲטָא <i>tehet'i</i> | תַּחֲטָאנָה <i>tehēṭé(')nāh</i> |
| אֶחֲטָא <i>'ehēṭā</i>   | אֶחֲטָאוּ <i>nehēṭā</i>         |

104. The Segholates (cont.)

The main types of segholates are slightly modified when gutturals occur in the root.

(a) Guttural in first position: only the type עֹפָר is affected; the characteristic vowel is *e* instead of *i*:

|       |            |           |         |       |
|-------|------------|-----------|---------|-------|
| עֹפָר | עֹפְרִי    | עֹפְרִים  | עֹפְרֵי | flock |
|       | עֹפְרִיךָ  | עֹפְרֵיךָ |         |       |
|       | עֹפְרֵיכֶם |           |         |       |

(b) Guttural in second root position:

|        |             |           |                 |           |
|--------|-------------|-----------|-----------------|-----------|
| נֶעָר  | נֶעָרִי     | נֶעָרִים  | נֶעָרֵי         | young man |
|        | נֶעָרִיךָ   | נֶעָרֵיךָ | נֶעָרֵיכֶם      |           |
|        | נֶעָרֵיכֶם  |           |                 |           |
| תֶּאָר | תֶּאָרִי    | תֶּאָרִים | no pl. attested | form      |
|        | תֶּאָרִיךָ  |           |                 |           |
|        | תֶּאָרֵיכֶם |           |                 |           |

Note especially the forms before the heavy suffixes and *-kā*.

(c) Guttural in third root position:

|       |            |           |            |           |
|-------|------------|-----------|------------|-----------|
| זָרַע | זָרַעִי    | זָרַעִים  | זָרַעֵי    | seed      |
|       | זָרַעִיךָ  | זָרַעֵיךָ | זָרַעֵיכֶם |           |
|       | זָרַעֵיכֶם |           |            |           |
| זָבַח | זָבַחִי    | זָבַחִים  | זָבַחֵי    | sacrifice |
|       | זָבַחִיךָ  | זָבַחֵיךָ | זָבַחֵיכֶם |           |
|       | זָבַחֵיכֶם |           |            |           |

|       |       |             |         |              |          |
|-------|-------|-------------|---------|--------------|----------|
| אָרַח | אָרַח | אָרַחִי     | אָרַחֹת | אָרַחֹתִי    | way (f.) |
|       |       | אָרַחֶדָּךְ | אָרַחֹת | אָרַחֹתֵיכֶם |          |
|       |       | אָרַחֶכֶם   |         |              |          |

105. Vocabulary 25.

- NOUNS:** צָרָה *ṣārāh* (pl. -ōt) distress, trouble [The first vowel is not reduced; constr. צָרָת ]  
 גַּבְרֵת *gabéret* (pl. not attested) mistress, lady [With suff. גַּבְרֵתִי]  
 עֵדֶר *'éder* (pl. -im) flock, herd  
 זֵרָע *zéra'* (pl. -im) seed, offspring, progeny, descendants
- VERBS:** יָרָא *yārē'* (§ 87) to be afraid (of מִן or מִפְנֵי or with simple object construction)  
 בָּרַח *bārah* (יִבְרַח) to flee  
 שָׁב *šāh* to return, go or come back  
 הָרָה *hārāh* to conceive, become pregnant
- OTHER:** אֵי-מֵזָה *'ē-mizzeḥ* (adv.) from what place? from where? [May also be used adjectivally: אֵי-מֵזָה עִיר from what city?]  
 פֶּן- *pen-* (conj.) lest, so that not [followed by imperfect]  
 כִּי־יּוֹם *kayyôm* today, this day  
 נָא *nā'* particle used after imperatives, cohortatives, and jussives; see §§ 102, 136.

Exercises:

(a) Translate:

- |                                    |  |
|------------------------------------|--|
| דַּרְשׁוּ אֶת-יְהוָה (1)           | אֶל-תַּעֲזֹב אֶת-כְּהֵנִיךָ (7)            |
| קַבֵּץ נָא אֶת-הָעָם לִפְנֵי (2)   | עֲבְרוּ אֶת-הַשָּׂדֶה עַד-הַכָּרְם (8)     |
| לְכֹדוּ אֶת-עַרְבֵי אֲיִבֵיכֶם (3) | דַּרְשׁ-נָא כִּי־וּם אֶת-דָּבָר יְהוָה (9) |
| קַבֵּר אֹתָם שָׁם (4)              | לֹא תַעֲבְרוּ אֶת-מִצְוֹת יְהוָה (10)      |
| רַכְבֵּי אֱלֹוֵי עַל-סוּסֶיךָ (5)  | אֶל-תַּעֲמָדִי שָׁם (11)                   |
| אֶל-תִּכְרַתוּ בְרִית אֹתָם (6)    | שְׁלַחְנָה אֶת-הָאֲתוֹן אֵלַי (12)         |

(b) Give the Hebrew for the following orally:

- Where is your sister?
- Do not sin against the Lord.
- Do not kill those men.
- Send me my books.
- Gather the priests and the prophets.
- Do not cross over toward the Negev.
- Sell these vessels.
- Redeem your servant.
- Send your maidservants to me.
- Abandon your sinful ways.

(c) Translate:

- תִּשְׁמַע אֶל-קוֹלִי וְשִׁבְתָּ הַעִירָה פֶּן-יַהְרִגוּ אֹתָךְ אֲיִבֵיךָ.
- תַּעֲמָדוּ פֹה וְשִׁמְעֹתֶם אֶת-דְּבָרֵי גְבַרְתְּכֶם.
- נַעֲבֹר אֶת-הָאָרֶץ וְיִשְׁכְּנוּ עַד-הַיּוֹם.
- אֲרַכֵּב הַהֶרֶה וְהִרְגֹתִי אֶת-הָאֲנָשִׁים הָרַעִים הַיֹּשְׁבִים שָׁם.
- תִּקְבֹץ אֶת-הָעָם לִפְנֵי וְאִמְרָתִי אֲלֵיהֶם כְּדְבָרִים הָאֵלֶּה.
- שָׁכַב הַנַּעַר וַחֲלָם חֲלוֹם.
- לֹא תִחַסְאוּ לַיהוָה אֱלֹהֵיכֶם.

(d) Write in Hebrew:

- I shall abandon my flock and return to the city.
- They will serve the Lord all the days of their life.
- I shall ride to the city on my donkey so that I may sell this property.
- Because of you they will kill me and take my possessions for them (selves).
- His sister is beautiful in appearance.
- At that time the Canaanite dwelt east of this place up to the desert.
- He is an old man and has no offspring.
- I am afraid of you and your men.

(e) Reading: Sarah and Hagar

שָׂרָה אִשְׁתְּ אַבְרָהָם לֹא יָלְדָה לוֹ וְלֵוָה שִׁפְחָה מִצְרַיִת וְשָׁמָּה הָגָר. וַתִּהְיֶה שָׂרָה אֶת-הָגָר שִׁפְחָתָה הַמִּצְרַיִת לְאִשְׁתּוֹ אִישָׁהּ לֹו לְאִשָּׁה. בָּא אַבְרָהָם אֶל-הָגָר וְהִיא הִרְתָּהּ. תָּרָה לְשָׂרָה כְּאִשְׁרָא רָאָתָה כִּי הִרְתָּה הָגָר. יָרָא הָגָר מִפְּנֵי שָׂרָה גְבַרְתָּהּ וַתִּבְרַח הַמִּדְּבָרָה. מִלֶּאֱדָה יְהוָה מִצָּא אֹתָהּ עַל-עֵין הַמַּיִם בַּמִּדְבָּר. אָמַר הַמַּלְאָךְ: הָגָר שִׁפְחַת שָׂרָה אֵי-מֵזָה בָּאת וְאָנְחָה אֶת הַלֵּכֶת. אָמְרָה הָגָר: מִפְּנֵי שָׂרָה גְבַרְתִּי אָנֹכִי בְרַחַת. אָמַר לָהּ מִלֶּאֱדָה יְהוָה: שׁוּבִי אֶל-גְּבַרְתְּךָ. אֶת-שָׁם הַבֶּן אֲשֶׁר אֶתִּי יָלְדָת תִּקְרָאִי יִשְׁמַעְאֵל כִּי שָׁמַע יְהוָה אֶל-צָרְתְּךָ. שָׂרָה הָגָר אֶל-שָׂרָה גְבַרְתָּהּ. יָלְדָה הָגָר לְאַבְרָהָם בֶּן נִיקְרָא אַבְרָהָם שָׁם כִּנּוּ אֲשֶׁר יָלְדָה הָגָר יִשְׁמַעְאֵל.

Notes to the Reading:

- Note the series of non-verbal (thus non-consecutive) clauses taking their tense value from the general context.
- The לוֹ is superfluous in translation, since it simply reinforces לְאִשְׁתּוֹ. It could, however, be retained thus: "... (to act) as a wife for him."
- בָּא אֶל- is frequently used of a man approaching a woman for sexual intercourse.
- The definite article frequently appears where the narrator has a specific object in mind even though it has not been previously mentioned.
- "return" (imperative)



# LESSON 26

### 106. The Jussive and Cohortative.

The imperfect, with or without slight modifications, may be used in an indirect imperative sense in all persons. For example,

|           |                               |
|-----------|-------------------------------|
| יִשְׁלַח  | he will send or let him send  |
| תִּשְׁלַח | you will send or may you send |
| אֶשְׁלַח  | I shall send or let me send   |

The third person forms, singular and plural, so used are called jussives. In the verbs we have studied thus far these are identical in form to the imperfect. The first person indirect imperative, called the cohortative, is usually marked with a suffix *-āh* on the imperfect:

|              |                  |              |              |                 |               |
|--------------|------------------|--------------|--------------|-----------------|---------------|
| אֶשְׁלַח     | ' <i>ešlah</i>   | I shall send | נִשְׁלַח     | <i>nišlah</i>   | we shall send |
| אֶשְׁלַחְהוּ | ' <i>ešlahāh</i> | let me send  | נִשְׁלַחְהוּ | <i>nišlahāh</i> | let us send   |

Note that the vowel of the imperfect is regularly reduced to *a* before this suffix. The cohortative form may replace the normal imperfect in a perfect + imperfect narrative sequence with no apparent change in meaning.

### 107. Sequences involving the Imperative, Jussive, and Cohortative.

In meaning these three form a single paradigm: jussive = 3rd pers., imperative = 2nd pers., cohortative = 1st person. The sequences involving one are

usually similar to or the same as sequences involving the others. The following three sequences are the most frequently met:

(a) *Imperative + Imperative*. Imperatives may be simply listed one after the other and joined by the required regular form of the conjunction:

Example: ... וְעָמַד ... וְשָׁמַע ... וְשָׁלַח ... וְעָמַד ... hear ... and send ... and stand ...

Verbs joined in this way may or may not be consequent on one another.

(b) *Imperative + Perfect*. Explicit consecution is expressed by this sequence, which is the analog of the *imperfect + perfect* narrative sequence:

Example: ... וְעָמַד ... וְשָׁמַע וְשָׁלַח ... וְעָמַד ... hear ... and (then) send ... and (then) stand ...

(c) Imperative } + } Imperfect  
 Jussive } + } Cohortative } This important sequence  
 Cohortative } + } Cohortative

usually has a special translation value, which should be carefully noted. The second clause expresses a purpose or result (Eng. "so that"):

|                        |                                   |
|------------------------|-----------------------------------|
| וְשָׁמַע ... וְשָׁלַח  | Hear ... so that I may send       |
| וְשָׁמַע ... כָּתַב    | Write ... so that I may hear      |
| וְיָמְצֵא ... וְיֵלֶךְ | Let us go ... so that he may find |

Note that the conjunction *wa-* has its normal, non-converting form here.

### 108. Verbs I-Aleph: Imperfect and Related Forms.

Verbs I-Aleph fall into two groups in the imperfect:

(a) Five verbs regularly have *ō* in the preformative, with quiescence of the *א*:

|       |               |         |                 |           |
|-------|---------------|---------|-----------------|-----------|
| אָכַל | ' <i>ākal</i> | יָאֵכַל | <i>yō(')kal</i> | to eat    |
| אָמַר | ' <i>āmar</i> | יָאֵמַר | <i>yō(')mar</i> | to say    |
| אָבַד | ' <i>ābad</i> | יָאֵבַד | <i>yō(')ḥad</i> | to perish |

The other two, אָפַק (to bake) and אָבָה (to be willing), will be treated under verbs III-*Hē*. The inflection of the imperfect is otherwise normal:

|            |               |               |                 |
|------------|---------------|---------------|-----------------|
| יָאֵכַל    | <i>yōkal</i>  | יָאֵכְלוּ     | <i>yōkalū</i>   |
| תָּאֵכַל   | <i>tōkal</i>  | תָּאֵכְלֶנָּה | <i>tōkalnāh</i> |
| תָּאֵכַל   | <i>tōkal</i>  | תָּאֵכְלוּ    | <i>tōkalū</i>   |
| תָּאֵכְלִי | <i>tōkalī</i> | תָּאֵכְלֶנָּה | <i>tōkalnāh</i> |
| אֵכַל      | <i>ōkal</i>   | נֵאֵכַל       | <i>nōkal</i>    |

Note that only one *א* is written in the 1st pers. sing.

When preceded by *waw*-conversive the forms יָאֵמַר, תָּאֵמַר, and נָאֵמַר are replaced by forms with *e*, with a retraction of the stress:

וַיֹּמֶר wayyómer and he said  
 וַתֹּמֶר wattómer and she (or you, m. s.) said  
 וַנֹּמֶר wannómer and we said

But when these stand at the end of a clause, immediately preceding what is said, the regular form with *a* may be used. Contrast:

וַיֹּמֶר אֵלָיו: שְׁמַע And he said to him: "Hear."  
 וַיֹּמֶר: שְׁמַע And he said: "Hear."

(b) Other verbs I-Aleph resemble the class of I-guttural verbs, e.g.

אָסַר 'asar ye'esōr (or יָאַסַר ye'sōr) to bind

but with *e* in the preformative regardless of the stem vowel. In the inflection the *e* is replaced by *a* when the *Rule of Shewa* is applied. This is in contrast to verbs I-guttural with *e*:

יִחְזַק yehēzaq but יָאַסַר ye'esōr  
 יַחְזִק yehezqû יָאַסְרוּ ya'asrû

A few verbs show conflicting forms due to mixing. Among the most frequently met are אָחַז (to hold), which has imperfect יִחְזֹז and יֵאָחַז (note the anomalous *ē*), and אָהַב (to love), whose attested forms are

יֵאָהֵב ye'ēhab \_\_\_\_\_  
 תֵּאָהֵב te'ēhab \_\_\_\_\_  
 תֵּאָהֵבוּ te'ēhab read תֵּאָהֵבוּ read tēhābû \_\_\_\_\_

אָהַב 'ēhab or 'ōhab \_\_\_\_\_

All regular verbs I-Aleph, whether of type (a) or (b), have the same forms in the imperative:

אָסַר 'esōr אֲסִיר 'isrî אֲסִרוּ 'isrû אֲסֹרְנָה 'esōrnāh  
 אָמַר 'emōr אֲמִיר 'imrî אֲמִרוּ 'imrû אֲמֹרְנָה 'emōrnāh

109. Vocabulary 26.

NOUNS: בְּגֵד *bēged* (בִּגְדִי; pl. -*īm*) garment  
 שַׁעַר *šā'ar* (pl. -*īm*) gate (of a city or large building); also refers to the space inside the city gate used by officials for public meetings.

אֲסִיר *'āsîr* (pl. -*īm*) prisoner  
 VERBS: אָבַד *'ābad* (יֵאָבַד) to perish, be destroyed, die  
 אָחַז *'āhaz* (יֵאָחַז) or (יִחְזֹז) to seize, grasp, take hold of  
 אָסַר *'āsar* (יָאַסַר) to bind, fetter, take prisoner  
 אָהַב *'āhab* (יֵאָהֵב) to love

קָרַע *qāra'* (יִקְרַע) to tear, rend  
 פָּתַח *pātaḥ* (יִפְתַּח) to open  
 סָגַר *sāgar* (יִסְגֵר) to close  
 גָּדַל *gādal* (יִגְדַל) to be/become great; to grow up, reach maturity

Exercises:

(a) Translate:

- |                  |                                |
|------------------|--------------------------------|
| אֲשַׁכְּבֶה (1)  | פָּתַח ... וּסְגַר (6)         |
| נִגְדַרְשָׁה (2) | קָרַע ... וּכְתַבִּי (7)       |
| יִזְכֵּר (3)     | שָׁבְרוּ ... וּשְׂרָפְתֶם (8)  |
| נִשְׁבְּרָה (4)  | שָׁמְעוּ ... וַיִּדְעֶתֶם (9)  |
| אֲשַׁבֶּתָה (5)  | עָמְדוּ ... וַתִּשְׁמְעוּ (10) |

(b) Give the Hebrew for the following orally:

- Let us make a treaty.
- Let him eat the fish.
- Let us seize their property.
- Let him smash the tablets of stone.
- Let us chose a king for ourselves (= us).
- May his name become great throughout (= in) the entire land.
- May they hear our words and know that we are good men.
- Let me hear the words which the prophet spoke.

(c) Translate:

- קָרַע הַמֶּלֶךְ אֶת-בְּגָדָיו וַיֹּאמֶר: תֵּאָבְדוּ הָעִיר וְאֶסְרוּ הָאֲיִכִים אֶת-עַמָּהּ.
- בִּפְקֹד יִפְתַּחוּ אֶת-שַׁעַר הָעִיר וּבִרְחֻתָם עָלְנוּ הַהָרָה פֶּן-יִמְצְאוּ אֶתְכֶם וְהָרְגוּ אֶתְכֶם.
- נִשְׁלַחְהָ אִתּוֹ אֶל-הַמֶּלֶךְמָה וַיֵּאָבְדוּ שָׁם.
- אֶסְרוּ אֹתָם וּלְקַחְתֶּם אֹתָם הַחֹזֶצָה.
- סָגְרוּ אֶת-שַׁעַר הָעִיר כִּי בָא הָאִיב עָלֵינוּ.
- תֵּאָהֵב אֶת-אִמְךָ וְאֶת-אֲבִיךָ.
- יֵאָבְדוּ הָרְשָׁעִים כִּי אֵין לָהֶם יְשׁוּעָה.
- וַיֹּאמֶר הַנְּבִיא: יוֹם רַע בָּא וּנְגַף אֱלֹהִים אֶתְכֶם וְאֶת-בְּנֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶל-קוֹל נְבִיאָו וְלֹא שָׁמַרְתֶּם אֶת-מִצְוֹת הַתּוֹרָה.
- אָחַז אֶת-חֲצִי הַכֶּסֶף לָךְ וְנִתַּף לִי אֶת-הַחֲצִי הָאֲחֵר.
- לֹא תֹאכְלוּ מֵעוֹף הַשָּׁמַיִם.
- נֹאמְרָה אֶל-הַמֶּלֶךְ כִּי הֵעֲבֹדָה קִשָּׁה מְגֹנָה.
- יֵאָחַזוּ אֶת-הַהֶזֶב וְנִתְּנוּ אֹתוֹ לְאֲחֵרִים.

(d) Write in Hebrew:

- Let us close the gates and remain (= dwell) in the city until morning.
- Why did he break the tablets and say that we had sinned against the Lord?

3. Remember (m. pl.) these words lest you sin.
4. He loved the woman because she was beautiful in appearance.
5. They will tear their garments on that day, for the enemy will bind them and they will go with the other prisoners to another country and dwell there (for) many years.

## LESSON 27

### 110. Temporal Clauses and Phrases.

Within a narrative sequence temporal modifiers are very frequently placed before the clause they modify and are introduced by *waw-conversive* + a form of the verb הָיָה. In the past tense narrative this is uniformly וַיְהִי *wayhi* (יְהִי *yəhi* is the imperfect form of הָיָה) and in the future (or habitual/durative) narrative it is וַהֲיָה *wahāyāh*. The temporal clause is then followed by the expected sequential form of the main narrative. Study the following examples carefully (all are to be taken as though imbedded in a narrative):

- |   |   |
|---|---|
| וַיְהִי בַבֹּקֶר וַיִּשְׁלַח...                                   | and in the morning he sent ...                              |
| וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע קוֹל...          | and after these things he heard a voice ...                 |
| וַיְהִי כַאֲשֶׁר רָאָה אֹתָם וַיִּקְרָא...                        | and when he saw them he cried out ...                       |
| וְהָיָה כִּי תִשְׁמְעוּ אֶת-הַדְּבָרִים הָאֵלֶּה<br>חִכְרְתֶםם... | and whenever you hear these words you<br>shall remember ... |
| וְהָיָה בַבֹּקֶר וַיֵּצְאוּ...                                    | and in the morning you shall go forth ...                   |

Note that either a clause or prepositional phrase may occur in this position. The most frequently met conjunctions are כַּאֲשֶׁר (when, as), and כִּי (when, whenever). Time words such as יוֹם, שָׁנָה, יָצַח (time) are common with the preposition בְּ; also מִמָּוֶל (at the end of, after). Rarely a participial clause occurs, requiring the English conjunction "while":

- |   |  |
|---|--|
| וַיִּשְׁמְעוּ... וַיְהִי הֵם עֹמְדִים שָׁם וַיִּשְׁמְעוּ... | and while they were standing there they<br>heard ... |
|---|--|

111. Feminine Nouns Ending in -eṯ and -aṯ.

These behave much like the segholates in the singular before suffixes:

|          |            |                           |
|----------|------------|---------------------------|
| גְּבֵרָת | גְּבֵרָתִי | my mistress (cf. קַבְרִי) |
| דְּעִת   | דְּעִתִּי  | my knowledge              |
| בִּשְׁת  | בִּשְׁתִּי | my shame (cf. קִדְשִׁי)   |

Also to this group belong those nouns with penultimately stressed construct forms:

|           |         |           |          |             |
|-----------|---------|-----------|----------|-------------|
| מְלַחְמָה | constr. | מְלַחֲמַת | w. suff. | מְלַחְמָתִי |
| מְלַאכָה  |         | מְלַאכֶת  |          | מְלַאכֶתִּי |

The noun בַּת has the stem בַּת *bitt-* before the suffixes: בַּתִּי my daughter.

אֶשְׁתָּה, אֲשֶׁתִּי before suffixes appears as אֶשְׁתִּי, etc.

The attachment of suffixes to the plural stems of these nouns offers no special problems.

112. Nouns of the Type פְּרִי.

It is difficult to formulate rules for this small class of nouns other than to note the replacement of the final long vowel by a consonantal *y* before the light suffixes in the singular. There is, however, much inconsistency, especially in the formation of the plural. The following sampling of attested forms should enable the student to identify nouns of this class when encountered:

|        |          |           |           |                 |            |
|--------|----------|-----------|-----------|-----------------|------------|
| כֵּלִי | w. suff. | כְּלִיךָ  | כְּלִיכֶם | (pl. כְּלִיִּם) | vessel     |
| פְּרִי |          | פְּרִיִּי | פְּרִיכֶם | פְּרִיִּיךָ     | fruit      |
| עֲנִי  |          | עֲנִיִּי  | עֲנִיכֶם  | עֲנִיִּיךָ      | affliction |
| חֲלִי  |          | חֲלִיִּי  |           | (pl. חֲלִיִּים) | sickness   |
| חֲצִי  |          | חֲצִיִּי  | חֲצִיכֶם  |                 |            |

113. Vocabulary 27.

NOUNS: זְקֻנִים *zəqûnîm* (pl. only in sing. sense) old age

בְּאֵר *ba'ēr* (pl. -ōt; constr. pl. בְּאֵרוֹת) well, pit

עֲנִי *'ōnî* (see § 112) affliction

VERBS: פָּקַד *pāqad* (יָפַקַד) to keep one's promise or commitment toward; to pay attention to; to visit; to appoint; to pass in review, muster

רָע *ra'* to be bad (cf. תָּם, § 87; root is רעע)

תָּאָה *tā'āh* to wander about lost

כָּלָה *kālāh* to be depleted, finished, at an end

ADVERB: אַחֲרַי *'ahārê kēn* afterwards, after this

Note the idiom: מַה-לָּךְ What is the matter with you?

Exercises:

(a) Translate:

- (1) וַיְהִי אַחֲרַי מוֹת אָבִינוּ וַנַּעֲזֹב אֶת-עֵרְבוֹנוּ וַנַּעֲבֹר אֶת-הָאָרֶץ עַד-הַיָּם.
- (2) וַיְהִי בַיּוֹם הַבֹּא וְשָׁלַחְתִּי אֶת-אֲמָתִי אֵלָיךָ כַּאֲשֶׁר אָמַרְתָּ לִּי אֶתְמוּל.
- (3) וַיְהִי כַּבֶּקֶר וַיִּשְׂכַּח אֶת-הַחֲלוּם אֲשֶׁר חָלַם בְּלִילָהּ.
- (4) וַיְהִי כִּי תִשְׁמְעוּ אֶל-קוֹל גְּבִיאֵי חֲכָרָתִי אֲתַכֶּם כִּי עַמִּי אַתֶּם.
- (5) וַיְהִי כַּאֲשֶׁר רָאָה אֶת-בְּאֵר הַמַּיִם וַיִּשְׂמַח.
- (6) וַיְהִי כַּאֲשֶׁר שָׁמַע אֶת-קוֹלָהּ וַיִּשְׁלַח אֶת-מְלָאכָו אֵלֶיהָ.
- (7) וַיְהִי בַיּוֹם הַהוּא וַרְעִית אֶת-עֶדְדָךָ פַּה פֶּן-יֵאָסְרוּ אֵיבֵינוּ אֶתְךָ וְלִקְחוּ אֶת-הָעֶדֶר.
- (8) וַיְהִי כִּי אָקְרָא אֵלָיךָ וּבְרַחֲמֶיךָ מִן-הַמָּקוֹם הַזֶּה וְשָׁבַתְּ הַבַּיְתָהּ.
- (9) וַיְהִי בַשָּׁנָה הַהִיא וּסְבָבוּ אֵיבֵיכֶם אֶת-עֵרְבֹכֶם כִּי אָרַר יְהוָה אֲתֶכֶם בַּעֲבוּר הַחַטָּאוֹת אֲשֶׁר חָטַאתֶם לוֹ.
- (10) וַיְהִי בַיּוֹם הַשְּׂבִיעִי וַיִּשְׁבַּח אֱלֹהִים מִמְּלֹאכְתּוֹ.

(b) Translate:

- |                      |                          |                          |
|----------------------|--------------------------|--------------------------|
| דְּבַרִי גְּבֵרָתִי  | (6) דְּבַרִי גְּבֵרָתִי  | (1) קוֹל עֲנִיךָ         |
| אֲמָהוֹת וְשָׂפְחוֹת | (7) אֲמָהוֹת וְשָׂפְחוֹת | (2) תְּצִי פְּרִי        |
| אֲחֹת הַכְּנַעֲנִי   | (8) אֲחֹת הַכְּנַעֲנִי   | (3) שָׁבַת מְלַחְמָתְנוּ |
| רְכוּשׁ הַמִּצְרַיִם | (9) רְכוּשׁ הַמִּצְרַיִם | (4) יוֹם מְלֹאכְתְּךָ    |
| מִזְבַּח הַהִיכָל    | (10) מִזְבַּח הַהִיכָל   | (5) יָמֵי זְקֻנִיךָ      |

(c) Write in Hebrew:

1. When they saw him they called to him.
2. When his life came to an end, they buried him in the grave of his fathers.
3. When you cross the river you will see the land which I am about to give (use participle) to you.
4. Afterward they sent men to Egypt, for there was a famine in the land.
5. On that day you will see him standing before you.
6. When she found the tree she ate some of (lit. from) its fruit.
7. In the evening you shall go out of the city and flee toward the mountain.

(d) Reading: Sarah and Hagar (cont.)

יהוה פָּקַד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר. יִלְדָה שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנוֹתָיו וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם בְּנוֹ אֲשֶׁר יִלְדָה לוֹ שָׂרָה יִצְחָק וַיְגַדֵּל הַיֶּלֶד עִם-בְּנֵי-הַנְּהֻרִים הַמִּצְרַיִת וַיְהִי כַּאֲשֶׁר רָאָתָה שָׂרָה אֶת-בְּנֵי-הָאֵמָה עִם-בְּנֵי יִצְחָק וְהָאֵמֶר לְאַבְרָהָם אִישָׁה לְאִמֶּר: גֵּרְשִׁי אֶת-הָאֵמָה הַזֹּאת וְאֶת-בְּנֵיהָ. רַע הַדְּבַר מְאֹד בְּעֵינַי אַבְרָהָם עַל-דְּבַר בְּנוֹ יִשְׁמַעְאֵל וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם: כָּל-אֲשֶׁר תֹּאמַר אֵלָיךָ שָׂרָה שָׁמַע בְּקוֹלָהּ כִּי בִיִּצְחָק יִקְרָא לָךְ: וְרַע וְגַם-אֶת-בְּנֵי-הָאֵמָה לָגוּ גְדוּל אֲשִׁמְנִי כִּי וְרָעָה גַם-הוּא.

INTRODUCTION TO BIBLICAL HEBREW

וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁלַח אֲבִרְהָם אֶת־הַגֵּר וְאֶת־בְּנָהּ. תַּעֲתֶה הָאָמָה בַּמִּדְבָּר וַיְהִי כַּאֲשֶׁר קָלוּ הַמַּיִם וְהַלֵּיקָם אֲשֶׁר נָתַן לָהּ אֲבִרְהָם וַתִּשְׁכַּב עַל־הָאֲדָמָה וַתִּבְרָךְ וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנָּעִר וַיִּקְרָא מִלְּאֵךְ אֱלֹהִים אֵלֶיהָ מִן־הַשָּׁמַיִם לֵאמֹר: מַה־לָּךְ הַגֵּר. אֵל־תִּירְאִי כִּי שָׁמַע אֱלֹהִים אֶת־קוֹל הַנָּעִר.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּמְצָא הַגֵּר בְּאֵר מַיִם. הָיָה אֱלֹהִים אֶת־הַנָּעִר וַיַּגְדֵּל הַנָּעִר בַּמִּדְבָּר עַם־אָמוֹ.

Notes to the Reading:

1. "drive away" (imperative)
2. "your descendants will be named"
3. "I shall make him into a great nation (*gôy*)"
4. "expelled"
5. "and wept"
6. "fear not!"

LESSON 28

114. The Infinitive Construct.

Each Hebrew verb has two forms to which the name infinitive is given. One of these, the infinitive absolute, functions more as an adverb and will be dealt with in a later lesson. The other, the infinitive construct, corresponds more closely to the traditional view of an infinitive. The form of the infinitive construct is more or less uniform for those verb classes whose imperfects we have studied up to this lesson. The vowel of the first syllable is *a* (or with gutturals *ā* or *ē*) and that of the second is *ō*. The infinitive is frequently used with pronominal suffixes, before which the stem is variable.

|               | Perfect | Imperfect | Imperative | Inf. Construct | w. suff. |
|---------------|---------|-----------|------------|----------------|----------|
| Sound trilit. | כָּתַב  | יִכְתֹּב  | כָּתֹב     | כָּתֹב         | כְּתֹבִי |
| I-guttural    | עָמַד   | יַעֲמֹד   | עָמֹד      | עָמֹד          | עָמְדִי  |
| II-guttural   | בָּחַר  | יִבְחַר   | בָּחֹר     | בָּחֹר         | בָּחֲרִי |
| III-guttural  | שָׁמַע  | יִשְׁמַע  | שָׁמַע     | שָׁמַע         | שָׁמְעִי |
| I-Aleph       | אָכַל   | יֹאכַל    | אָכַל      | אָכַל          | אָכְלִי  |
| III-Aleph     | מָצָא   | יִמְצָא   | מָצָא      | מָצָא          | מָצְאִי  |

Some inconsistency is found among those verbs which have *a*-imperfects but which are neither II/III-guttural; this includes stative verbs like כָּבַד and the small group represented by יִשְׁכַּב שָׁכַב. These are poorly attested for the infinitive construct, but they usually follow the pattern given above. Occasionally there is a form with *a*, such as שָׁכַב (to lie down), but even here, before suffixes, the normal pattern emerges: שָׁכְבִי *sokbi*.

115. Some Uses of the Infinitive Construct.

The infinitive is by definition a form having both nominal and verbal functions. In the latter role it may have subjects and objects as well as other typically verbal adjuncts. The infinitive, together with its adjuncts, then occupies a nominal function in the total clause. When pronouns form the subject of an infinitive, they are suffixed:

|          |                |                        |           |                 |
|----------|----------------|------------------------|-----------|-----------------|
| קְתַבִּי | <i>koṭbi</i>   | my writing             | קְתַבְנוּ | <i>koṭbēnū</i>  |
| קְתַבְךָ | <i>koṭbakā</i> | } your (m. s.) writing | קְתַבְכֶם | <i>koṭbakem</i> |
| קְתַבְךָ | <i>kaṭobkā</i> |                        | קְתַבְכֶן | <i>koṭbakēn</i> |
| קְתַבְךָ | <i>koṭbēk</i>  | etc.                   | קְתַבְכֶם | <i>koṭbām</i>   |
| קְתַבוּ  | <i>koṭbō</i>   |                        | קְתַבְנָן | <i>koṭbān</i>   |
| קְתַבְהָ | <i>koṭbāh</i>  |                        |           |                 |

When the infinitive construct stands before a following noun, that noun may be either the subject or object of the infinitive, although the former is more likely:

|               |   |
|---------------|---|
| קְתַב הָאִישׁ | the man's writing (i.e. act of writing) |
| הָרַג אִישׁ   | killing a man                           |
|               | (or) a man's killing                    |

The ambiguity of the second example is grammatical as well as semantic. The infinitive is in construct (hence its name) with its subject, as in the first example, but in the second the word אִישׁ should probably be regarded as an object noun (not construct) when it is the object, especially since it requires אֵץ when made definite:

|                   |                 |
|-------------------|-----------------|
| הָרַג אִישׁ       | to kill a man   |
| הָרַג אֵץ-הָאִישׁ | to kill the man |

When pronouns are involved with the infinitive construct, the arrangement of subject and object is a little more complicated, but the following examples should make the situation clear:

|                           |                       |
|---------------------------|-----------------------|
| הָרַגְתִּי אֶת-הָאִישׁ    | my killing the man    |
| הָרַג הָאִישׁ אֶתִּי      | the man's killing me  |
| שָׁמַרְתִּי אֶת-הַתּוֹרָה | my observing the law  |
| שָׁמַר אֶתִּי             | my observing him      |
| שָׁמַרְוּ אֶתִּי          | his observing me      |
| כָּתַב דָּבָר             | to write a word       |
| כָּתַב אֶת-הַדָּבָר       | to write the word     |
| כָּתַבְךָ אֶת-הַדָּבָר    | your writing the word |

As a unit the infinitival phrase may be

sentence subject: טוֹב שָׁמַרְךָ אֶת-הַתּוֹרָה your observing the law is good or it is good that you observe the law

object of a prep.: עַד-מֵצֵאתָ אֹתוֹ until you find him  
 object of verb: לֹא יָכַלְתִּי שָׁמַע I was not able to hear

But the most frequent use of the infinitive construct is with the prepositions ב, כ, and ל:

(a) With ב and כ the infinitive is the equivalent of an adverbial (mostly temporal) clause in English:

|                          |                                    |
|--------------------------|------------------------------------|
| כִּשְׁמָעוֹ אֶת-הַדָּבָר | when he heard the word             |
| בְּעֹמְדִי לְפָנָיו      | when (or while) I stood before him |

Both prepositions are common in this usage, but with certain verbs, especially שָׁמַע and רָאָה, כ is by far the preferred preposition. There are reasons, founded in the aspectual nature of these verbs, which govern this choice, but a catalog of uses would serve no purpose in an elementary grammar of this sort.

The infinitive with ל or לְ is very frequent in the construction treated in § 110:

וַיְהִי כִשְׁמָע אַבְרָהָם... and when Abraham heard...  
 וַיְהִי כִשְׁמָעַךָ אֶת-קוֹלִי... and when you hear my voice...

(b) With ל the inf. construct occurs in a wide variety of complementary and explanatory uses, often with the meaning of purpose, goal, or result:

בָּאוּ... לְשָׁמַע... They came... to hear...  
 לֹא יָכְלוּ לְלַפֵּד... They could not capture...  
 תִּשְׁמַר אֶת-דְּרֹךְ יְהוָה לַעֲשׂוֹת... You shall observe the way of the Lord  
 ...לְעֲדוֹק... by doing (inf. of עָשָׂה) righteousness...

- (1) הָיָה + לְ + Inf. expresses (a) "to be about to" or (b) "to be compelled to": הָיָה הַשַּׁעַר לְסָגֵר The gate was about to close.
- (2) עַל + noun or pron. + לְ + Inf. expresses obligation or responsibility: עָלַי לְמַצֵּא אֹתוֹ I must find him.
- (3) אֵין + לְ + Inf. = "it is not possible (permitted) to": אֵין לְבוֹא Entering is forbidden.

The infinitive construct is negated with בְּלִיתִי:

לְבַלְתִּי אֹכַל אֶת-הַפֵּרוֹת not to eat the fruit  
 לְבַלְתִּי שַׂרְף אֶת-הַמְּגִלָּה not to burn the scroll

116. Final Remarks on Some Noun Types.

The only important group of nouns not included in our previous discussions is that comprising nouns ending in *-eh*. Most of these are derived from roots found in verbs III-*Hē* and which in an earlier stage of the language were either III-*Yodh* or III-*Waw*. Subsequent contractions and loss have obscured the origins of these forms, and certain coincidental developments within the

language have led to some formal confusion between singular and plural. In the singular these nouns:

(1) may follow regular inflection with complete loss of the *-eh*:

|        |       |        |             |
|--------|-------|--------|-------------|
| שָׂדֶה | field | שָׂדֵי | שָׂדֵי etc. |
| מִטָּה | staff | מִטָּה |             |

(2) may exhibit a partially distinct set of suffixes, especially *-ehû* in the 3rd pers. sing.

|          |        |           |
|----------|--------|-----------|
| מַעֲשֵׂה | deed   | מַעֲשָׂיו |
| מִקְנֵה  | cattle | מִקְנָיו  |

(3) or may have suffixal forms like the *-îm* plurals:

|         |           |          |         |
|---------|-----------|----------|---------|
| מִקְנֵי | my cattle | מַעֲשֵׂי | my deed |
|---------|-----------|----------|---------|

For nouns having plurals in *-ôl*, such as שָׂדֶה and מִקְנֵה, the occurrence of such forms as שָׂדֵי and מִקְנָי as plurals is suspect. Although these may be listed as plurals in concordances and grammars, many such forms are more likely singulars.

117. Vocabulary 28.

- VERBS: יָכַל *yākōl* to be able; (+ לָ) to prevail over  
 תָּפַח *hāpēs* (תִּפְחֵ) to take delight in; to desire (to do something: + inf.)  
 חָדַל *hādāl* (חִדְלֵ) to cease, stop (intr.); to stop (doing something: + inf.)  
 תָּם *tam* (see §87) to finish, be at an end; to finish (doing something: + inf.)  
 אָסַף *'āsāp* (אִסְפוּ) to gather
- NOUNS: תָּאֵר *tō'ar* form, appearance  
 מִשְׁתֵּה *mišteh* banquet  
 אֲהָבָה *'ahābāh* love [used as the inf. constr. of אָהַב]  
 אֵם *'ēm* (w. suff. אִמִּי; pl. -ôl) mother

Prepositions frequently used before the infinitive construct:

|         |             |         |                   |
|---------|-------------|---------|-------------------|
| עַד     | until       | כִּי    | when, as          |
| אַחֲרַי | after       | לְמַעַן | so that, so as to |
| כִּי    | when, while | לְעוֹן  | because           |

Exercises:

(a) Translate:

- (1) לְמַעַן שְׁמֵרְךָ אֶת-הַתּוֹרָה (2) בְּהִרְגוֹ אֶת-אִיכָבִי

- |                                       |   |
|---------------------------------------|---|
| כְּשֵׁלַח הַמֶּלֶךְ אֶת-עַבְדָּיו (3) | בְּשׂוֹרֵף אִיבִינוּ אֶת-הָעִיר (10)          |
| כְּשִׁמְעוּ הָאִישׁ אֶת-קוֹלֵנוּ (4)  | בְּקִרְאוֹ שְׁמוֹת לַחַיִּים (11)             |
| בְּכִרְתָּנוּ בְּרִית (5)             | בְּקִרְעֵי אֶת-בְּגָדֵי (12)                  |
| בְּבִרְאוֹ אֶת-הַרְמֵשׁ (6)           | לְעוֹן סִגְרֵם אֶת-הַשְּׂעֵר (13)             |
| לְהַרְגֵם אֶת-כָּל-הַזְּכָרִים (7)    | עַד-מִצְאָם אֹתוֹ (14)                        |
| בְּצִעְקָם אֵלַי (8)                  | לְבַלְתִּי אֹכַל-אֶת-בְּהֵמוֹת הַשָּׂדֶה (15) |
| בְּכַתְּבָךָ אֶת-דְּבָרָי (9)         | לְבַלְתִּי עֲבֹר אֶת-מִצְוֹתָיו (16)          |

(b) Give the Hebrew for the following orally:

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. when you forget this law | 7. not to ride on the horse   |
| 2. while I stood there      | 8. until you call to us       |
| 3. after we gathered them   | 9. until I break the tablets  |
| 4. when they buried him     | 10. while he was eating       |
| 5. until they bind us       | 11. so that he send you to us |
| 6. after they lie down      | 12. so that you observe them  |

(c) Translate:

- (1) וְהָיָה בְּבַחֲרָם בּוֹ לְמַלְךְ וַיֵּשֶׁב עַל-הַכֶּסֶּא.  
 (2) לָמָּה עָשִׂיתָ הַרְעָה בְּעֵינַי לְבַלְתִּי שְׁמֹעַ בְּקוֹלִי.  
 (3) וַיְהִי בְּמִצְאוֹ אֶת-הַיָּלֶד וַיְהַרְגֵם אֹתוֹ.  
 (4) וַיְהִי כְשִׁמְעֵנוּ אֶת-הַקּוֹל וַנִּשְׁמַח.  
 (5) לֹא יִבְלְתִי אֹכַל אֶת-הַלְחֵם הַזֶּה.  
 (6) חָפְצוֹ לְהַרְגֵם אֶת-יְשִׁבֵי הָעִיר וְלֹא יִכְלוּ לְמַצֵּא אֹתָם.  
 (7) וְהָיָה אַחֲרַי אֶסְפוּ אֶת-הָאֲנָשִׁים אֵלָיו בְּבֵיתוֹ וְעָשָׂה מִשְׁתֵּה גְדוֹל.  
 (8) טוֹב אֲתָהּ כִּי וְכִרְתָּ אֶת-מִצְוֹתַי לְבַלְתִּי תִטָּא לִי.  
 (9) וַיְהִי כַאֲשֶׁר רָאָה אֲתָהּ כִּי יָפֶת תֵּאָר וַיִּפֹּת מְרָאָה הָיָה מֵאֵד וַיֵּאָהֵב אֲתָהּ וַיִּחְפֹּץ אֲתָהּ לֹא לְאִשָּׁה.  
 (10) וְהָיָה בְּפִקְדֵי יְהוָה אֶת-שָׂרָה וְהִרְתָּהּ וַיִּלְדָּה בֵּן לְאִשָּׁה.  
 (11) מִי יִחְפֹּץ לְגַאֵל אֶתְךָ.  
 (12) יֵצֵאוּ מִהֵיכָל לְבַלְתִּי שְׁמֹעַם אֶת-דְּבָרֵי הַמֶּלֶךְ הַרְשָׁע.  
 (13) וַיְהִי אַחֲרַי חָדְלוֹ לְשִׁמְעַם בְּקוֹל הַגְּבִיָּא וַיִּחְטְאוּ חַטָּאוֹת רַבּוֹת.  
 (14) תִּמְנוּ הַעַם לְעֹבֵר אֶת-הַנְּהָר.  
 (15) הָיוּ הַשָּׂנִים כִּימִים בְּעֵינָיו בְּאֵהֱבָהּ אֲתָהּ.  
 (16) וַיְהִי בְּאֵחוֹ הָאִשָּׁה אֶת-בְּגָדוֹ וַיַּעֲבֹד אֶת-בְּגָדוֹ וַיִּבְרַח מִן-הַבַּיִת.

(d) Write in Hebrew:

- When they killed the prisoners we fled from there and crossed over hither.
- You have sinned in not loving your father and your mother.
- They sat in her house until the men opened the gate.
- We wish to remember both the living and the dead.
- It is not permitted to eat the flesh of these animals.

6. When he saw (use perf.) the dry ground, he rejoiced, for he knew that the waters had ceased from the face of the earth.
7. We were not able to write, nor were we able to read.

## LESSON 29

### 118. Verbs I-Nun: Imperfect and Related Forms.

The following two verbs are the most typical of this class:

|                   | Perfect | Imperfect | Imperative | Inf. Constr. | w. suff. |
|-------------------|---------|-----------|------------|--------------|----------|
| <i>ō</i> -imperf. | נָפַל   | יִפֹּל    | נַפֵּל     | נַפֵּל       | נִפְּלִי |
| <i>a</i> -imperf. | נָסַע   | יִסַּע    | סַע        | סַע          | נִסְעִי  |

In the imperfect of both types the *nûn* is assimilated to the second root consonant throughout the inflection, which is otherwise quite regular:

| Exercise   | יִפֹּל   | yippōl  | יִפְּלוּ | yippālū   |
|------------|----------|---------|----------|-----------|
| (a) Trans. | הִפֵּל   | tippōl  | הִפְּלוּ | tippōlmāh |
|            | הִפֵּל   | tippōl  | הִפְּלוּ | tippālū   |
|            | הִפְּלִי | tippālī | הִפְּלוּ | tippōlmāh |
|            | אִפֵּל   | 'eppōl  | נַפֵּל   | nippōl    |

Verbs with *a*-imperfects have a short imperative, inflected as follows:

|       |       |       |      |       |      |         |        |
|-------|-------|-------|------|-------|------|---------|--------|
| סַע   | sa'   | סַעִי | sa'i | סַעוּ | sa'ū | סַעְנָה | sa'nāh |
| סַעַה | sa'āh |       |      |       |      |         |        |

The infinitive construct of verbs with *a*-imperfects may be of two different types, both of which occur for most of these verbs: (1) a regular form, like נָסַע *nasō'*, (2) a short form with the suffix *-i*: סַעַה



| Perfect | Imperfect | Imperative | Inf. Construct | w. suff.      |
|---------|-----------|------------|----------------|---------------|
| נָגַע   | יַגַּע    | גַּע       | נָגַעַת        | — to strike   |
| נָטַע   | יַטַּע    | טַע        | נָטַעַת        | — to plant    |
| —       | יָגַשׁ    | גַּשׁ      | נָגַשְׁתִּי    | — to approach |

Special Remarks:

- (a) Note that יָגַשׁ is not used in the perfect.
- (b) The forms of נָשָׂא (to raise up), which is also III-Aleph, are

|        |         |      |               |         |
|--------|---------|------|---------------|---------|
| נָשָׂא | יִשָּׂא | שָׂא | שָׂאת / שָׂאת | שָׂאתִי |
|--------|---------|------|---------------|---------|

- (c) The verb נָתַן has an imperfect etc. with ē:
- (d) The verb לָקַח behaves as though I-Num in the imperfect etc.:

|       |          |       |            |
|-------|----------|-------|------------|
| נָתַן | יִתֵּן   | תֵּן  | תֵּנתִי    |
| לָקַח | יִלָּקַח | לָקַח | לָקַחְתִּי |

- (e) The doubling of the second root consonant of the imperfect is given up in some verbs when followed by a:

יִסְעוּ *yis'û* (they will set out) not יִסְעוּ *yissa'û*

Below are the full paradigms of נָטַע, נָשָׂא, נָתַן, and לָקַח.

| Imperfect: | נָטַע     | נָשָׂא     | נָתַן     | לָקַח       |
|------------|-----------|------------|-----------|-------------|
|            | יִטַּע    | יִשָּׂא    | יִתֵּן    | יִלָּקַח    |
|            | תִּטַּע   | תִּשָּׂא   | תִּתֵּן   | תִּלָּקַח   |
|            | תִּטַּעֵי | תִּשָּׂאֵי | תִּתְּנֵי | תִּלָּקַחֵי |
|            | אִטַּע    | אִשָּׂא    | אִתֵּן    | אִלָּקַח    |
|            | יִסְעוּ   | יִשְׂאוּ   | יִתְּנוּ  | יִלְקְחוּ   |
|            | תִּסְעוּ  | תִּשְׂאוּ  | תִּתְּנוּ | תִּלְקַחוּ  |
|            | תִּסְעוּ  | תִּשְׂאוּ  | תִּתְּנוּ | תִּלְקַחוּ  |
|            | נָטַע     | נָשָׂא     | נָתַן     | נָטַע       |
|            | יִטַּע    | יִשָּׂא    | יִתֵּן    | יִלָּקַח    |
|            | תִּטַּע   | תִּשָּׂא   | תִּתֵּן   | תִּלָּקַח   |
|            | תִּטַּעֵי | תִּשָּׂאֵי | תִּתְּנֵי | תִּלָּקַחֵי |
|            | אִטַּע    | אִשָּׂא    | אִתֵּן    | אִלָּקַח    |

The preposition ל appears as ל before the infinitives with a stressed first syllable unless the infinitive is in construct with a following noun. E.g.

|         |           |         |          |           |
|---------|-----------|---------|----------|-----------|
| לְטַעַת | לְנָטַעַת | לְשָׂאת | לְנָתַנת | לְלָקַחַת |
|---------|-----------|---------|----------|-----------|

119. Vocabulary 29.

- NOUNS: מגורים *māgūrīm* (pl. only) the place where one sojourns, residence  
 כְּתֹנֶת *kaṭōnet*, (pl. -ōt) tunic  
 כִּטְוֹנֶת *kittōnet*<sup>1</sup>  
 נֶדֶר or נְדָר *nēder* (w. suff. נְדָרִי; pl. -īm) vow  
 תולדות *tōladōt* history, genealogy (pl. only)
- VERBS: יָגַשׁ *yiggaš* (perf. not used) to approach [usually with אָל]  
 נָדַר *nādar* (נָדַר) to vow  
 גָּעַר *gā'ar* (יָגַעַר) to rebuke  
 שָׂנֵא *sānē'* (יִשָּׂא) to hate  
 הַב *hab* A defective verb found only in the imperative forms: הַב הָבֵי הָבָה הַב give! come now... let's...!  
 נָשָׂא *nāsā'* (יִשָּׂא) to raise, lift up, carry
- ADJECTIVE: צָעִיר *šā'ir* small, young
- NUMBERS: שְׁנַיִם *šānāyim* (masc.) two; constr. שְׁנֵי *šanē*  
 שְׁתַּיִם *štāyim* (fem.) two; constr. שְׁתֵּי *štē*

The absolute form of the number "two" may stand before or after the noun it modifies, which is in the plural:

|                    |    |                    |
|--------------------|----|--------------------|
| שְׁנַיִם אֲנָשִׁים | or | אֲנָשִׁים שְׁנַיִם |
| שְׁתַּיִם בָּשִׂים |    | בָּשִׂים שְׁתַּיִם |

The construct form is used only before the noun:

|                   |
|-------------------|
| שְׁתֵּי אֲנָשִׁים |
|-------------------|

- PROPER NAMES: רַחֵל *Rāḥel* Rachel  
 לֵאָה *Lē'ah* Leah  
 לָבָן *Lābān* Laban  
 יַעֲקֹב *Ya'āqōb* Jacob

Exercises:

- (a) Translate:
- |  |     |  |
|--|-----|--|
| תֵּן לִי שְׁנֵי סְפָרִים                       | (1) | (8) שְׁנַיִם זְקָנִים הִלְכִים עַל-הַדֶּרֶךְ |
| קָחוּ אֶת-כִּסְפֵּךְ                           | (2) | (9) גָּשִׂי אֵלַי בְּתִי                     |
| יָגַשׁ אֵלַי הָאִישׁ                           | (3) | (10) סָעוּ מִצְרַיִמָה                       |
| וַתִּדַּר הָאִשָּׁה נְדָר                      | (4) | (11) תֵּן לְבוֹ עֹזֶר                        |
| אֶל-תִּשְׁנֹאוּ אֶת-אָחִיכֶם.                  | (5) | (12) יִפֹּל אֶרְצָהּ בְּגִשְׁתָּךְ אֵלַי     |
| וַיִּגַּף אֶתֶם מִגַּפּוֹת רַבּוֹת וּכְבֻדּוֹת | (6) | (13) טוֹב תִּתֵּן לִי אֶת-הַכֶּסֶף           |
| וַיִּקְחוּ אֶת-כִּתְּנֹתָם וַיִּקְרְעוּ אֹתָהּ | (7) | (14) שָׂא אֶת-עֵינֶיךָ הַשְּׁמַיְמָה         |

(b) Give the Hebrew for the following orally:

1. Give (m. pl.) us your help.
2. Kill (m. pl.) the snake.

3. Do not eat (m. pl.) its flesh.
4. Take (m. s.) two stones.
5. Plant (m. s.) the tree here.
6. Approach (f. s.) him.
7. and he struck him
8. and they gave him their sons
9. and I fell to the ground
10. and he traveled toward the wilderness
11. we shall give them food
12. we shall set out in the morning

(c) Translate:

- (1) לא יכלתי לשאת האבנים האלה כי כבדות הנה משאתי אתן.
- (2) לא יחפץ לגשת אליך בקראך אליו.
- (3) אסף את העם הנה פן-יאבדו בידי האיבים.
- (4) ברח ההרה לבלתי קחתם אתו ואת-מקנהו.
- (5) סגר את-שער העיר פן-יגשו האנשים והרגו אהנו.
- (6) וישעו שם כרם ועצים רבים.
- (7) והי כגשתו אלי ואשא את-עיני אליו ואמר: למה זאת אלי בני.
- (8) תעשה האשה עם-שני בניה ולא יכלה למצא להם מים.
- (9) הפצתי לנסע אתמול ולא יכלתי למצא את-בגדי ואת-כתנתי.
- (10) והיה כפתחם את-השער ויצאתם החוצה.
- (11) הבה נשמעה בקולו כי צדיק הוא בעינינו.
- (12) קחו את-רכושכם ואת-כל-אשר-לכם ונסעו אל-הארץ ההיא וישבתם גם-אתם בארץ מגורי אבותיכם.

(d) Write in Hebrew:

1. When he approached us, we called to our servants.
2. And he set out and crossed over as far as the river.
3. And he raised his hands heavenward and cried out in a loud voice.
4. Take (f.s.) your sons and go forth (perf.) from this place.
5. We could not bear (= carry) the affliction which he set upon us.
6. His song is pleasant and his words are good in our ears.
7. And afterward they set out each (= a man) to his land.

(e) Reading: Jacob and Rachel

וללכן היו שתי בנות. שם הגדולה לאה ושם הקטנה רחל ורחל היתה יפת תואר ויפת מראה ויאהב יעקב את-רחל ויאמר אל-לבן: אעבד אתך שבע שנים ברחל בתך הקטנה. ויאמר לבן: טוב תתי אתה לך מתתי אתה לאיש אחר.

ויעבד יעקב ברחל שבע שנים אשר היו בעיניו כימים אחדים באהבתו אתה ויאמר יעקב אל-לבן: הבה את-אשתי כי מלאו ימי. ויאסף לבן את-כל-אנשי המקום ויעש משתה והי בערב ונחם את-לאה בתו הגדולה ונחם אתה ליעקב והוא בא אליה בלילה.

והי כאשר ראה יעקב בבקר כי לאה אתו ויאמר אל-לבן: מה זאת עשית לי. הלא ברחל עבדתי עמך ולמה רמינני. ויאמר לבן: במקומנו אין לכת הצערה לפני הבכירה. אתן גם-את-זאת בעבודה אשר תעבד עמדי שבע שנים אחרות. ונחם לבן את-רחל ליעקב לאשה ויעבד את-לבן שבע שנים אחרות ברחל.

Notes to the Reading:

1. "seven"

2. There are three idiomatic uses of ב in this selection:

עבד ב to serve someone for a reward or compensation

באהבתו אתה because he loved her

בעבודה ב in exchange for the labor

3. The pl. of אחד has the sense of "several, a few"

4. "and he prepared"

5. "have you deceived me?"

6. "first-born" hence "eldest" (feminine)

# LESSON 30

## 120. Verbs I-Yodh: Imperfect, Imperative, and Infinitive Construct.

Just as in the class of verbs I-Nun there are two distinct types of verbs I-Yodh depending on the stem vowel of the imperfect:

|                       | Perfect | Imperfect | Imperative | Inf. Constr. | w. suff.         |
|-----------------------|---------|-----------|------------|--------------|------------------|
| <i>ē</i> -imperfects: | יָשַׁב  | יֹשֵׁב    | שֵׁב       | שָׁבַת       | שֹׁבְתִי dwell   |
| <i>a</i> -imperfects: | יָשָׁן  | יֹשֵׁן    | [יִשָּׁן]  | יִשָּׁן      | [יִשְׁנֵי] sleep |

Verbs with *ē*-imperfects have *ē* in the preformative and have short imperative and infinitive stems. Exactly like יָשַׁב are

|       |       |     |       |                 |
|-------|-------|-----|-------|-----------------|
| יָלַד | יֹלֵד | לֵד | לָדַת | לֹדְתִי bear    |
| יָרַד | יֹרֵד | רֵד | רָדַת | רֹדְתִי descend |

The verb יָדַע belongs to this group, even though it has an *a*-imperfect due to the final root guttural:

|       |       |      |        |               |
|-------|-------|------|--------|---------------|
| יָדַע | יֹדַע | דַּע | דָּעַת | דֹּעְתִי know |
|-------|-------|------|--------|---------------|

The verb יָצָא has slightly different forms because it is also III-Aleph:

|       |       |     |       |                  |
|-------|-------|-----|-------|------------------|
| יָצָא | יֹצֵא | צֵא | צָאֵת | צֹאֵתִי go forth |
|-------|-------|-----|-------|------------------|

The verb הִלָּךְ is irregular in also belonging here:

|         |        |      |       |            |
|---------|--------|------|-------|------------|
| הִלָּךְ | יֹלָךְ | לָךְ | לָכַת | לֹכְתִי go |
|---------|--------|------|-------|------------|

To the second group, represented by יָשָׁן above, belong the verbs

|        |         |      |            |                  |
|--------|---------|------|------------|------------------|
| יָרַשׁ | יִרְשׁ  | רַשׁ | רָשַׁת     | רֹשְׁתִי inherit |
| יָעַץ  | יִעַץ   | —    | —          | — advise         |
| יָקַץ  | יִקַּץ  | —    | —          | — wake up        |
| יָבַשׁ | יִבֹּשׁ | —    | יִבֹּשׁ(ת) | — dry up         |

and the III-Aleph verb

|       |         |       |       |        |
|-------|---------|-------|-------|--------|
| יָרָא | יִרְאָא | רָאָא | רָאָא | — fear |
|-------|---------|-------|-------|--------|

[Note: the noun יָרָאָה (fear) is normally used as the inf. construct for this verb.] The imperatives and inf. constructs of this group are poorly attested in BH but show the same mixture of the two possible types which we encountered with verbs I-Nun.

The verb יָכַל has irregular forms with *û* in the preformative of the imperfect:

תִּיכְלִי תִיכְלֵי תִיכְלֵי etc.

In the class of verbs I-Yodh and in those classes to be treated in the following lessons there is frequently a difference in the imperfect form used with waw-conversive, particularly in the 3rd pers. sing. masc. and fem., the 2nd pers. sing. masc., and the 1st pers. pl. In general the accent on these forms is retracted to an *open* preformative syllable; *ē* in the stem is replaced by *e*. A similar instance was met with יִאָמֵר versus יֹאמֵר. There are, however, inconsistencies:

(a) The change is regular for *ē*-imperfects other than יִצָּא:

|            |              |             |            |     |           |
|------------|--------------|-------------|------------|-----|-----------|
| יִנָּשֵׂא  | וַיִּנָּשֵׂא | וַיִּרְדּוּ | וַיִּלָּךְ | but | וַיִּצָּא |
| וַיִּשָּׁב | וַיִּשָּׁב   | וַיִּרְדּוּ | וַיִּלָּךְ |     | וַיִּצָּא |
| וַיִּשָּׁב | וַיִּשָּׁב   | וַיִּרְדּוּ | וַיִּלָּךְ |     | וַיִּצָּא |

(b) It is *not* found with the *a*-imperfects other than יָדַע:

וַיִּדַּע but וַיִּימָן וַיִּישָׁן וַיִּירַשׁ

Several verbs have imperfects formed on the analogy of roots I-Nun:

|       |            |                |                                    |
|-------|------------|----------------|------------------------------------|
| יָצַר | to fashion | imperf. יִצַּר | (but also, irregularly, וַיִּצָּר) |
| יָצַק | to pour    | יִצֹּק         | (but also, irregularly, וַיִּצָּק) |
| יָצַח | to kindle  | יִצַּח         |                                    |

Given below are the full paradigms of the most frequent types of the class

| I-Yodh: | יָשַׁב    | יָלַךְ   | יָצָא    | יָדַע    | יָרַשׁ     |
|---------|-----------|----------|----------|----------|------------|
|         | תִּשָּׁב  | תִּלָּךְ | תִּצָּא  | תִּדַּע  | תִּירַשׁ   |
|         | תִּשָּׁב  | תִּלָּךְ | תִּצָּא  | תִּדַּע  | תִּירַשׁ   |
|         | תִּשְׁבֵי | תִּלְכִי | תִּצְאִי | תִּדְעִי | תִּירְשִׁי |

|            |            |          |          |            |
|------------|------------|----------|----------|------------|
| אֲשַׁב     | אֶלְךָ     | אֲצֵא    | אֲדַע    | אֲיָרֵשׁ   |
| תִּשְׁבוּ  | תִּלְכוּ   | תִּצְאוּ | תִּדְעוּ | תִּירְשׁוּ |
| תִּשְׁבּוּ | תִּלְכוּ   | תִּצְאוּ | תִּדְעוּ | תִּירְשׁוּ |
| תִּשְׁבּוּ | תִּלְכוּ   | תִּצְאוּ | תִּדְעוּ | תִּירְשׁוּ |
| נִשְׁבַּ   | נִלְךְ     | נִצָּא   | נִדַּע   | נִירֵשׁ    |
| שָׁב       | לָךְ       | צָא      | דַּע     | רֵשׁ       |
| שָׁבִי     | לְכִי      | צָאִי    | דַּעִי   | רֵשִׁי     |
| שָׁבוּ     | לְכוּ      | צָאוּ    | דַּעוּ   | רֵשׁוּ     |
| שָׁבְנָה   | לְכַנְּהוּ | צָאֲנָה  | דַּעֲנָה | רֵשְׁנָה   |

121. Vocabulary 30.

**NOUNS:** שְׁלוֹם *šālôm* peace, well-being; state of one's health. Note the idiom: שָׁאַל לְשָׁלוֹם לְ to inquire about the health of  
 עֵמֶק *'émeq* (w. suff. עִמְקִי, pl. -im) valley, lowland  
 בָּעַל *bá'al* (pl. -im) lord, master, owner, husband. Frequent in idioms as "one invested with, endowed with," as בָּעַל הַלּוּמוֹת a dreamer. Also members (pl.) of a guild or profession, as בְּעָלֵי הַפָּרָשִׁים professional horsemen. Also a proper name or epithet of a Canaanite deity, rarely applied to God.

**ADJECTIVES:** רָחוֹק *rāhōq* distant, far; מְרָחוֹק at a distance, from afar  
 קָרוֹב *qārōb* near, close (to: אֵל)

**VERBS:** קָרַב *qārab* (יִקְרַב) to be near, draw near; approach (בָּ, לְ, אֵל +)  
 יָשָׁן *yāšēn* (יִישָׁן) to sleep  
 שָׁאַל *šā'al* (יִשְׁאַל) to ask, inquire, request (a thing: אֵת; a person אֶת, לְ, מִן)  
 עָנָה *'ānāh* to answer (a person: אֵת); + בָּ to testify against

**CONJUNCTION:** טָרַם *térem* or בְּטָרַם *baṭérem* before, not yet. Usually followed by the imperfect, regardless of the tense required in English: טָרַם יִשְׁכַּב before he had lain down, or he not yet having lain down.

**PROPER NAMES:** יִשְׂרָאֵל *Yisrā'ēl* (1) = Jacob; (2) the name of a people  
 יוֹסֵף *Yōséḇ* Joseph

Exercises:

(a) Translate:

- |                                |                                    |
|--------------------------------|------------------------------------|
| (1) רִדְתָּנוּ מִצְרַיִמָּה    | (7) תִּירְשׁוּ אֶת־הָאָרֶץ הַזֹּאת |
| (2) שָׁב פֹּה                  | (8) רַד הַעֲרִירָה                 |
| (3) בְּלִדְתְּךָ בֵּן          | (9) שָׁבוּ בְּבֵיתְכֶם             |
| (4) דַּעוּ כִּי הִמְלִיךְ בָּא | (10) נוֹכַל לְלָכַת בְּבַקֵּר      |
| (5) אֶל־תִּירְאִי              | (11) צֵאוּ מִהָעִיר                |
| (6) לֹא תוֹכַל לִישָׁן         | (12) בְּרִשְׁתְּכֶם אֲתָה          |

(b) Give the Hebrew for the following orally:

- Go forth (m. s.) today.
- and when we knew
- She will bear a son.
- We shall not inherit this land.
- He will fashion a new vessel.
- We shall not be afraid of them.
- and as he went forth
- Do you know all these things?
- Let us go down to the Negev.
- And they went to their country.
- Let us sit down and eat.
- And he slept the whole night.

(c) Translate:

- לֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל.
- וַיִּקְרַבוּ הָאֲנָשִׁים אֵלָיו לְשָׁאֵל לוֹ לְשָׁלוֹם.
- וְהָיָה בְּקִרְאָה הָעָם אֵלָיו וְעֲנִיתִי אֹתָם.
- וְהָיָה בֵּישָׁן הַלָּד וַיַּחְלֵם חֲלוֹם.
- רָחוֹק מְאֹד מִהַמְקוֹם הַזֶּה הָעֵמֶק אֲשֶׁר אַתֶּם הַלְכִים שָׁמָּה.
- הִרְגוּ אֶת־בָּעַל הַבָּיִת וַיִּקְחוּ אֶת־כָּל־רְכוּשׁוֹ אֲתָם וַיָּצֵאוּ מִהָעִיר.
- וַיִּשְׁאַל הָאִישׁ וַיֹּאמֶר: מַה עָשִׂיתִי כִּי תִשְׁנָא אֹתִי.
- בְּשָׁלוֹם אָשְׁכַּב וְאִישָׁן כִּי אֲתָה עִמִּי יְהוִה אֱלֹהִים.
- קָרַב אֶל־הַהִיכָל וְשָׁמַע אֶת־דְּבָרֵי הַנְּבִיא.
- לָמָּה לֹא עָנִיתָ בְּאָשֶׁר שָׁאֲלֹתִי לְךָ לְשָׁלוֹם.
- לֹא תִקְרַב הָרָעָה בְּבֵיתְךָ כִּי נִתֵּן יְהוָה אֶת־מַלְאָכָיו לְשֹׁמֵר אֲתָה וְאֶת־בְּלִדְרֹךְיָךְ.
- מִהַתְּשָׂאֵל מִמֶּנִּי.
- לְכַדוּ אֶת־הָעִיר בְּטָרָם יִבְרַחוּ יְשֻׁבֵיהָ הַמְדַבְּרָה.

(d) Write in Hebrew:

- Who is the husband of that beautiful woman standing near the gate?
- They came to the city from afar to inquire after the health of the king.
- The owner of the field came and told us to go to our (own) house(s).

4. They set out and traveled many days until they found a large and pleasant valley in which they might dwell in peace.
5. Let us hear his words so that we might know the place from which he has come.

(e) Reading: Joseph and His Brothers (1)

יָשַׁב יַעֲקֹב בְּאֶרֶץ מִגְוָרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב. יוֹסֵף בֶּן-שִׁבְעָה עָשָׂר הָיָה רֵעָה אֶת-אֶחָיו בְּצֹאן וַיִּשְׂרָאֵל אֹהֵב אֶת-יוֹסֵף מִכָּל-בְּנָיו כִּי בֶן-יְקוּנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים.<sup>2</sup> רָאוּ אֶחָיו כִּי אֹהֵב אֹהֵב אֶבְיָהֶם מִכָּל-אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוּ לְשָׁלוֹם.

וַיִּחַלֵּם יוֹסֵף חֲלוֹמוֹת וּבְחֲלוֹמוֹתָיו יִשְׁתַּחֲוֶה אֶחָיו וְאָבִיו וְאָמֹן לְפָנָיו. וַיַּגִּד אֶת-חֲלוֹמוֹתָיו לְאֶחָיו וַיִּשְׂנְאוּ אֹתוֹ עַל-חֲלוֹמוֹתָיו וְעַל-דְּבָרָיו וַיַּגִּד גַּם-אֶל-אָבִיו וַיַּגְעֵר בּוֹ אָבִיו וַיֹּאמֶר לוֹ: מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ. הֲבֹא גְבוּאָה<sup>3</sup> אֲנִי וְאִמִּי וְאֶחָיָה לְהִשְׁתַּחֲוֹת לְפָנָיִךָ אֲרֻצָּה.

אֶחָיו שִׂנְאוּ אֹתוֹ וְאָבִיו שָׁמַר אֶת-הַדְּבָר.

Notes to the Reading:

1. "seventeen"
2. meaning unknown. Perhaps "a full garment with long sleeves."
3. "to speak to him"
4. "(they) would bow down"
5. "and he told"
6. "Shall we indeed come"
7. "to bow down"

## LESSON 31

### 122. Verbs III-Hē: Imperfect, Imperative, and Infinitive Construct.

This class of verbs is quite uniform in its inflection. The imperfect ends in *-eh* except where this is replaced by an inflectional ending; the imperative ends in *-eh*; and the inf. constr. in *-ôl*. Below are the paradigms of בָּנָה, which may be taken as a norm of this class, and several verbs which have other peculiarities in addition to being III-Hē: עָלָה, also I-guttural; הִגָּה, also I-guttural but differing in the preformative vowel from עָלָה; נָטָה, also I-Nun; and the slightly irregular verb הִיָּה.

|                    | to build    | to ascend   | to meditate | to extend  | to be       |
|--------------------|-------------|-------------|-------------|------------|-------------|
| <i>Imperfect:</i>  | יִבְנֶה     | יַעֲלֶה     | יִהְיֶה     | יִטֹּה     | יִהְיֶה     |
|                    | תִּבְנֶה    | תַּעֲלֶה    | תִּהְיֶה    | תִּטֹּה    | תִּהְיֶה    |
|                    | תִּכְנֶה    | תַּעֲלֶה    | תִּהְיֶה    | תִּטֹּה    | תִּהְיֶה    |
|                    | תִּכְנֶי    | תַּעֲלֵי    | תִּהְיֵי    | תִּטֵּי    | תִּהְיֵי    |
| <i>Imperative:</i> | אִבְנֶה     | אַעֲלֶה     | אִהְיֶה     | אִטֹּה     | אִהְיֶה     |
|                    | יִבְנוּ     | יַעֲלוּ     | יִהְיוּ     | יִטוּ      | יִהְיוּ     |
|                    | תִּבְנִינָה | תַּעֲלִינָה | תִּהְיִינָה | תִּטִּינָה | תִּהְיִינָה |
|                    | תִּכְנוּ    | תַּעֲלוּ    | תִּהְיוּ    | תִּטוּ     | תִּהְיוּ    |
|                    | תִּבְנִינָה | תַּעֲלִינָה | תִּהְיִינָה | תִּטִּינָה | תִּהְיִינָה |
|                    | נִבְנֶה     | נַעֲלֶה     | נִהְיֶה     | נִטֹּה     | נִהְיֶה     |
| <i>Imperative:</i> | בְּנֶה      | עֲלֶה       | הִגֵּה      | נָטָה      | הִיָּה      |

|       |       |       |       |     |
|-------|-------|-------|-------|-----|
| בני   | עלי   | הגוי  | גטי   | היו |
| בנו   | עלו   | הגו   | גטו   | היו |
| בנינה | עלינה | הגינה | גטינה | —   |

*Inf. Constr.*

|      |      |      |      |      |
|------|------|------|------|------|
| בנות | עלות | הגות | גטות | היות |
|------|------|------|------|------|

The verb *חיה* (to live) is inflected like *היה*, except that the inf. constr. is vocalized with *ā* in the first syllable: *חִיּוּת*.

The two verbs *אָפַק* (to bake) and *אָבַה* (to be willing) have imperfects *יאָפֵּק* and *יאָבֵּה*, following the I-Aleph patterning in conjunction with the III-*Hē*.

There is a distinct form for the jussive in the singular. It may be thought of as a shortened (or apocopated) form of the imperfect, without the final *-eh*, but the development of a secondary vowel to resolve the resulting final consonant cluster has produced inconsistencies. Here, for reference, is a list of the most important verbs III-*Hē* with their attested short forms:

|                     | Perfect | Imperfect | Jussive   |                 |         |         |
|---------------------|---------|-----------|-----------|-----------------|---------|---------|
|                     |         |           | 3 m. s.   | 3 f. s./2 m. s. | 1 c. s. | 1c. pl. |
| build               | בָּנָה  | יִבְנֶה   | יִבֵּן    |                 |         |         |
| despise             | בָּזָה  | יִבְזֶה   | יִבֵּז    | תִּבֹּז         |         |         |
| weep                | בָּכָה  | יִבְכֶּה  | יִבֵּךְ   | תִּבְכֶּךְ      |         |         |
| reveal              | גָּלָה  | יִגְלֶה   | יִגַּל    |                 |         |         |
| be harlot           | זָנָה   | תִּזְנֶה  |           | תִּזְנִי        |         |         |
| be done             | כָּלָה  | יִכְלֶה   | יִכַּל    | תִּכְלֶל        |         |         |
| turn                | סָבָה   | יִסְבֶּה  | יִסֹּב    | תִּסְבֶּן       | אָסַב   | נָסַב   |
| acquire             | קָנָה   | יִקְנֶה   | יִקְנֶה   | תִּקְנֶה        |         |         |
| be many             | רָבָה   | יִרְבֶּה  | יִרְבֶּה  | תִּרְבֶּה       |         |         |
| drink               | שָׁתָה  | יִשְׁתֶּה | יִשְׁתֶּה | תִּשְׁתֶּה      | אָשַׁת  |         |
| capture             | שָׁבָה  | יִשְׁבֶּה | יִשְׁבֶּה | תִּשְׁבֶּה      |         |         |
| <i>II-guttural:</i> |         |           |           |                 |         |         |
| pasture             | רָעָה   | יִרְעֶה   | יִרְעֶה   | תִּרְעֶה        |         |         |
| see                 | רָאָה   | יִרְאֶה   | יִרְאֶה   | תִּרְאֶה        | אָרָא   |         |
| be lost             | תָּעָה  | יִתְעֶה   |           | תִּתְעֶה        |         |         |
| <i>I-guttural:</i>  |         |           |           |                 |         |         |
| answer              | עָנָה   | יַעֲנֶה   | יַעֲנֶה   | תַּעֲנֶה        | אָעַן   |         |
| ascend              | עָלָה   | יַעֲלֶה   | יַעֲלֶה   | תַּעֲלֶה        | אָעַל   | נָעַל   |
| do                  | עָשָׂה  | יַעֲשֶׂה  | יַעֲשֶׂה  | תַּעֲשֶׂה       | אָעַשׂ  | נָעַשׂ  |
| conceive            | הָרָה   | יִהַרְגֶה |           | תִּהַרְגֶה      |         |         |
| camp                | חָנָה   | יִחַנֶה   | יִחַן     |                 |         |         |
| be angry            | חָרָה   | יִחַרְרֶה | יִחַר     |                 |         |         |
| <i>I-Nun:</i>       |         |           |           |                 |         |         |
| extend              | נָטָה   | יִטֶּה    | יִטֶּה    | תִּטֶּה         |         |         |

Anomalous:

|      |       |         |       |          |       |        |
|------|-------|---------|-------|----------|-------|--------|
| be   | הָיָה | יִהְיֶה | יָהִי | תִּהְיֶה | אָהִי | בָּהִי |
| live | חָיָה | יִחְיֶה | יָחִי |          |       |        |

The importance of these forms lies not so much in their use as jussives but rather in the fact that these short forms are used regularly with *waw*-conversive in the past narrative sequence:

וַיַּעַשׂ and he made  
וַתִּבְכֶּךְ and she wept

The short forms of the 3rd and 2nd persons are nearly always used; in the first person there is an option between the short and normal forms:

וַאֲבַכְּהָ or וַאֲבַכֶּךְ and I wept

Note the sequence form *וַיִּרְא* (and he saw), which differs from the jussive *יִרְא*. There are no cohortatives in *-āh* for verbs III-*Hē*. The stem of the inf. construct undergoes no changes with the addition of the pronominal suffixes:

בְּנוֹתַי my building  
בְּנוֹתֶיךָ your building  
etc.

123. Vocabulary 31.

- NOUNS: בּוֹר *bôr* (pl. *-ôl*) pit, cistern; fig. the grave  
רֵעַ *rē'* (pl. *-im*) friend, companion [the stem vowel is not changeable: pl. constr. רֵעֵי; the singular with the 3rd pers. masc. sing. suffix is רֵעָה]  
שִׁמְלַה *simlāh* (pl. *-ôl*) outer garment, cloak  
VERBS: שָׁפַךְ *šāpāk* (יִשְׁפֹּךְ) to pour, shed (blood)  
תָּפַשׁ *tāpās* (יִתְפָּשׁ) to seize, grab  
נָטָה *nāṭāh* (יִטֶּה) to extend; pitch (tent); turn aside (intr.)  
בָּכָה *bākāh* (יִבְכֶּה) to weep, mourn  
שָׁחַט *šāḥaṭ* (יִשְׁחַט) to slaughter (usu. of animals)  
OTHER: עַתָּה *'attāh* (adv.) now, and so then, then  
רִיק *rēq* (adj.) empty, worthless, idle

PROPER NAMES: דּוֹתָן *Dōtān* Dothan, a city about 13 m. north of Shechem  
רְאוּבֵן *Rā'ūbēn* Reuben, first-born son of Jacob (by Leah)

IDIOMS: (1) A plural verb followed by *איש* and a correlated singular suffix is to be taken distributively or reciprocally:

הָלַכוּ אִישׁ אֶל-בֵּיתוֹ Each man went to his (own) house.  
וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ And they said to one another.

(2) The imperative of *הִלַּךְ* is frequently used before another imperative or cohortative in a sense difficult to translate. It is more or less an

invitation or inciting to action, like English "Come on, let's . . ." It may therefore be omitted often from translation.

לכו ונהרגו אתו Come on, let's kill him.

(3) An imperative, especially of הֵלֵךְ and other verbs of motion, may be followed by the dative pronoun which has no translation value in English:

Go! לך לך Travel! סעו לכם

Exercises:

(a) Translate:

- |                             |                                |
|-----------------------------|--------------------------------|
| (1) יבנו עיר חדשה           | (11) אל-תתע                    |
| (2) יהי אור                 | (12) תט את-נדך                 |
| (3) ויחר לו מאד             | (13) למה תבכה                  |
| (4) ויכלו המים מעל פני הארץ | (14) ויכלו לעשות את-המלאכה     |
| (5) ונעל ירושלים            | (15) ויכלו הקרה לראות את-החיות |
| (6) כראותי אתם              | (16) ירעה את-עמו כרעה          |
| (7) נעשה אלהי עין           | (17) ונשב ונאכל ונשתה          |
| (8) ברעותם את-צאנם          | (18) אל-תבכה על-הרשעים         |
| (9) ויען ויאמר              | (19) אטה את-ידי השמים          |
| (10) אל-תשתה את-המים        | (20) ותתע האשה במדבר           |
|                             | (21) וישחטו מהבקר ומהצאן       |

(b) Give the Hebrew for the following orally:

1. Don't pour the water.
2. Why are you crying?
3. You ask and he will answer.
4. before he created the earth
5. They were afraid to approach.
6. Remember the history of your people.
7. His house is close to the city.
8. I slept the whole night.
9. Her husband left her.
10. The place is too far away for us to see.

(c) Translate:

- (1) ותדר האשה גדר ותאמר: אמן ליהוה את-הילד הזה אשר אלד והוא ישב בהיכל יהוה ועבד אתו כל-ימי חייו.
- (2) ויאמר האיש: למה בחרת בי ואנכי הצעיר בבית אבי.
- (3) ויען אתו יהוה לאמר: אהיה עמך בכל-אשר אתה עשה.
- (4) סבבו אתי שגאי ועזבו אתי אהבי.
- (5) למה תעזבו את-ארץ מגורי אביכם ושבתם אל-הארץ ההיא.
- (6) בשנו כי לא לקח את-המנחה אשר נתנו לו.

(7) ויאמר יהוה אל-משה: נטה את-נדך על-השמים ויהי חשך על-ארץ מצרים ויהי חשך על-השמים ויהי חשך בקל-ארץ מצרים ולא ראו איש את-אחיו ולא קמו איש מקומו.

(d) Write in Hebrew:

1. The men of the city rebuked him because he had not heeded the words of the elders.
2. They are evil men because they have shed blood and sinned against the Lord.
3. And he raised his eyes and saw two men standing near the well.
4. And when she heard these words, she fell to the ground and wept.
5. You shall see and you shall know that the Lord is with us.
6. Heaven and earth are full (of) your (m. s.) glory.
7. Eat and drink for in the morning we shall go forth to battle.

(e) Reading: Joseph and his Brothers (2)

וילכו אחיו לרעות את-צאן אביהם בשכם ויאמר ישראל אל-יוסף: הלא אחיך רעים בשכם, לכה ואשלח אתך אליהם, לך נא ראה את-שלום אחיך ואת-שלום הצאן, וישלח אתו מעמך חכרון ויבאו שכם.

ויהי אחרי אשר לא מצא אתם בשכם וילך וימצא אתם בדותן ויראו אתו אחיו מרחוק ובטרום יקרב אליהם ויאמרו איש אל-אחיו: בעל החלומות בא ועתה לכו ונהרגו אתו ושמנו אתו פאחד הבורות ואמרנו כי תיה רעה אכלה אתו.

וישמע ראובן את-דבריהם ויאמר אליהם: אל-תשפכו דם, ויד אל-תשלחו בו. ויהי כאשר בא יוסף אל-אחיו ויתפשטו אתו ויקחו את-כתנתו ממנו וישליכו אתו הבורה והבור היה ריק אין בו מים.

Notes to the Reading:

1. "and he came"
2. שכם with directive -ah
3. "and they threw"
4. Note the asyndetic clause beginning with אין.

Note that the jussive and the form used with *waw*-conversive are distinct. Remember that the jussive forms are limited to the 3rd pers. sing. masc. and fem. The distinctive converted form, with retraction of the accent to the preformative syllable, is commonly found only in these same persons, plus the 2nd pers. masc. sing.; otherwise the converted form is the same as the normal imperfect.

# LESSON 32

## 124. Hollow Verbs (II-Waw/Yodh): Imperfect, Imperative, and Infinitive Construct.

In the inflection of the perfect (§64) the lexical distinction between verbs II-*Waw* and II-*Yodh* is irrelevant. In the imperfect, however, the stem vowel reflects this distinction and is, indeed, responsible for the classification of the verbs under their respective consonantal types: verbs with *û*-imperfects are considered II-*Waw*, and those with *î*-imperfects as II-*Yodh*. Neither the *waw* nor the *yodh* has a consonantal value in the main inflections of these forms. The two basic types are

|                 | Perfect         | Imperfect |                            | Imperative       | Inf. Construct   |
|-----------------|-----------------|-----------|----------------------------|------------------|------------------|
| II- <i>Waw</i>  | קָם <i>qām</i>  | normal    | יָקוּם <i>yāqūm</i>        | קוּם <i>qūm</i>  | קוּם <i>qūm</i>  |
|                 |                 | jussive   | יָקוּם <i>yāqōm</i>        |                  |                  |
|                 |                 | converted | וַיָּקוּם <i>wayyāqom</i>  |                  |                  |
| II- <i>Yodh</i> | שָׁם <i>sām</i> | normal    | יָשִׁים <i>yāšim</i>       | שִׁים <i>šim</i> | שׁוּם <i>šūm</i> |
|                 |                 | jussive   | יָשִׁים <i>yāšēm</i>       |                  | שִׁים <i>šim</i> |
|                 |                 | converted | וַיָּשִׁים <i>wayyāšem</i> |                  |                  |

Verbs of the second type are unstable, in that the vowel of the infinitive construct varies between *û* and *î*. Some verbs have *î* consistently, such as שִׁיתָ (to place), while others have either vowel: לֵין or לָן (to pass the night). Because of this variation they may be listed in the lexicon under either root form.

### Imperfect:

|                         |                                |                          |                                 |
|-------------------------|--------------------------------|--------------------------|---------------------------------|
| יָקוּם <i>yāqūm</i>     | יָקוּמוּ <i>yāqūmū</i>         | יָשִׁים <i>yāšim</i>     | יָשִׁימוּ <i>yāšimū</i>         |
| תָּקוּם <i>tāqūm</i>    | תָּקוּמֶנָּה <i>tāqūmēnāh</i>  | תָּשִׁים <i>tāšim</i>    | תָּשִׁימֶנָּה <i>tāšimēnāh</i>  |
| תָּקוּם <i>tāqūm</i>    | תָּקוּמוּ <i>tāqūmū</i>        | תָּשִׁים <i>tāšim</i>    | תָּשִׁימוּ <i>tāšimū</i>        |
| תָּקוּמִי <i>tāqūmî</i> | תָּקוּמֶינָּה <i>tāqūmēnāh</i> | תָּשִׁימִי <i>tāšimî</i> | תָּשִׁימֶינָּה <i>tāšimēnāh</i> |
| אָקוּם <i>'āqūm</i>     | נָקוּם <i>nāqūm</i>            | אָשִׁים <i>'āšim</i>     | נָשִׁים <i>nāšim</i>            |

### Jussive:

|                      |                       |
|----------------------|-----------------------|
| יָקוּם <i>yāqōm</i>  | יָשִׁים <i>yāšēm</i>  |
| תָּקוּם <i>tāqōm</i> | תָּשִׁים <i>tāšēm</i> |

### Converted:

|                              |                               |
|------------------------------|-------------------------------|
| וַיָּקוּם <i>wayyāqom</i>    | וַיָּשִׁים <i>wayyāšem</i>    |
| וַתָּקוּם <i>wattāqom</i>    | וַתָּשִׁים <i>wattāšem</i>    |
| וַתָּקוּם <i>wattāqom</i>    | וַתָּשִׁים <i>wattāšem</i>    |
| וַתָּקוּמִי <i>wattāqūmî</i> | וַתָּשִׁימִי <i>wattāšimî</i> |
| (etc.)                       | (etc.)                        |

### Cohortative:

|                         |                          |
|-------------------------|--------------------------|
| אָקוּמָה <i>'āqūmāh</i> | אָשִׁימָה <i>'āšimāh</i> |
| נָקוּמָה <i>nāqūmāh</i> | נָשִׁימָה <i>nāšimāh</i> |

### Imperative:

|                         |                         |
|-------------------------|-------------------------|
| קוּם <i>qūm</i>         | שִׁים <i>šim</i>        |
| קוּמִי <i>qūmî</i>      | שִׁימִי <i>šimî</i>     |
| קוּמוּ <i>qūmū</i>      | שִׁימוּ <i>šimū</i>     |
| קוּמֶנָּה <i>qūmnāh</i> | שִׁמֶנָּה <i>šēmnāh</i> |

### Inf. Construct with Suffixes

|                       |                        |
|-----------------------|------------------------|
| קוּמִי <i>qūmî</i>    | שׁוּמִי <i>šūmî</i>    |
| קוּמְךָ <i>qūmekā</i> | שׁוּמְךָ <i>šūmekā</i> |
| קוּמְךָ <i>qūmek</i>  | שׁוּמְךָ <i>šūmek</i>  |
| (etc.)                | (etc.)                 |

### Remarks:

1. Imperfect fem. pl. of the form תָּקוּמֶנָּה *tāqōmnāh* (instead of תָּקוּמֶינָּה) also occur.

2. Several verbs, mainly with gutturals or ר as the final root consonant, have *a* instead of *o* or *e* in the converted form. E.g. יָסוּר *yāsûr*, but הָסֵר *wayyāsar* (and he turned aside); יָנוּחַ *yānuh*, but וַיָּנוּחַ *wayyānah* (and he rested).

The following verbs belonging to these two principal types have occurred thus far in this text:

|                      |            |                      |         |
|----------------------|------------|----------------------|---------|
| יָגוּר <i>yāgur</i>  | to sojourn | יָמָת <i>yāmat</i>   | to die  |
| יָצוּם <i>yāzūm</i>  | to fast    | יָשִׁים <i>yāšim</i> | to set  |
| יָקוּם <i>yāqūm</i>  | to arise   | יָשִׁיר <i>yāšir</i> | to sing |
| יָשׁוּב <i>yāšūb</i> | to return  |                      |         |



A few verbs occur with *ô* as the characteristic vowel of the imperfect and related forms. The following are the most important of these:

| Perfect          |           | Imperfect                 | Imperative       | Inf. Construct   |
|------------------|-----------|---------------------------|------------------|------------------|
| בָּא <i>bā'</i>  | normal    | יָבוֹא <i>yābô'</i>       | בֹּא <i>bô'</i>  | בּוֹא <i>bô'</i> |
|                  | jussive   | יָבוֹא <i>yābô'</i>       |                  |                  |
|                  | converted | וַיָּבוֹא <i>wayyābô'</i> |                  |                  |
| בוֹשׁ <i>bôš</i> |           | יִבוֹשׁ <i>yēbôš</i>      | בוֹשׁ <i>bôš</i> | בוֹשׁ <i>bôš</i> |
| אוֹר <i>'ôr</i>  |           | [יִאוֹר] <i>yā'ôr</i>     | אוֹר <i>'ôr</i>  | אוֹר <i>'ôr</i>  |

Inflection proceeds as above. The variation between *ô* and *ō* in these forms is not grammatically significant. Note that the accent is not retracted in יָבוֹא.

125. Vocabulary 32.

- NOUNS:** בְּצֵעַ *béša'* (w. suff. בְּצָעִי) profit, gain, advantage. Note the idiom: מֵה־בְּצֵעַ What profit is there?
- סָרִיס *sāris* (pl. irreg. סָרִיסִים) eunuch, officer.
- אֲדוֹן *'ādôn* (pl. -*im*) lord, master. Often used in the plural with singular meaning.
- VERBS:** שָׁת *šāt* (יָשַׁת) to put, place, set. A synonym of שָׁם.
- רָץ *rās* (יָרַץ) to run
- נָס *nās* (יָנַס) to flee
- רָדַף *rādāp* (יָרַדַּף) to pursue, chase, persecute (object with אֶת or אַחֲרָי)
- קָנָה *qānāh* (יָקְנָה) to acquire, purchase, buy
- OTHER:** לִקְרֹאת *liqra'* (prep., with suff. לִקְרֹאתִי etc.) toward, to meet, against
- הִנֵּה *hinneh* An introductory particle, customarily translated "behold," emphasizing the immediate presence of an object or a fact. In its idiomatic use with רָאָה it is best omitted from translation: רָאָה וְהִנֵּה אֲנָשִׁים בָּאִים He saw men coming. (or) He saw that men were coming. But *not* "He saw, and behold men were coming."
- PROPER NAMES:** פַּרְעֹה *par'ôh* the title of the king of Egypt, the Pharaoh
- פּוֹטִיפָר *pōtīpār* Potiphar
- גִּלְעָד *gil'ād* Gilead, a region east of the Jordan River
- יְהוּדָה *yəhūdāh* Judah: (1) the fourth son of Jacob, by Leah; (2) the tribe bearing his name; (3) the southern kingdom, as opposed to Israel, the northern kingdom, during the period of the divided monarchy.

יִשְׁמְעֵאֵלִים *yīšmə'ē(')līm* Ishmaelites, a term applied to various little known nomadic groups several times in the OT.

Exercises:

(a) Translate:

- (1) וְהָיָה כִּשְׂאֵל הָעַם אֹתוֹ וְלֹא יַעֲנֶה אֹתָם.
- (2) נֹסוּ כִּי אֵיבִיכֶם רֹדְפִים אַחֲרֵיכֶם.
- (3) מִי הָאִישׁ הָרֵץ לְקִרְאָתָנוּ.
- (4) מְכַרְוֹ אֶת־הַמִּקְנֵה אֲשֶׁר קָנָה שָׁם.
- (5) אֵיפֹה שָׁת אֶת־כָּלִי הַיָּמִים.
- (6) וְהָיָה אִישׁ יִשְׂרָאֵל בְּכָל־אֲשֶׁר עָשָׂה.
- (7) וַיִּרְא וְהִנֵּה סָרִיס הַמֶּלֶךְ בָּא לְקִרְאָתוֹ.
- (8) וַיָּקָם וַיֵּלֶךְ עִמּוֹ הַמֶּלֶךְ בְּרֹגְלוֹ.
- (9) וַיִּשֶׁת אֶת־הַסְּפָרִים לְפָנָי אָמוּ.
- (10) וְהָיָה בְּצִדְהֵם וְאָרָא אִישׁ בָּא לְקִרְאָתִי.
- (11) וְאָקוּם וְאָנוּס מִלְּפָנָיו.
- (12) אֲשַׁכַּח וְיִשְׁנֹתִי פֹה עַד־הַבֶּקֶר.
- (13) בֵּיתָנוּ קָרוֹב אֶל־הַהֵיכָל.
- (14) רָדַף אַחֲרֵיהֶם כִּי לָקְחוּ אֶת־רִכְוֹשֵׁנוּ.

(b) Give the Hebrew for the following orally:

1. Run to the field.
2. They will flee from their houses.
3. Who will inherit his garden?
4. Where will you buy the cattle?
5. Where did you put my money?
6. Did they chase you?
7. The king's official is very rich.
8. There is no advantage in weeping.
9. We left because of the famine.
10. You shall run and find him.
11. We fled when they burned our houses.

(c) Translate the following:

- |  |  |
|--|--|
| (1) יָדַנּוּ תְהִיָּה בּוֹ בְהָרְגֵנוּ אֹתוֹ | (8) וַיָּגֵר שָׁם                          |
| (2) קָוַמִי וְשׁוּבֵי הַבַּיִתָּה            | (9) וַיִּשָּׂם אֹתוֹ בְּקִבְרוֹ            |
| (3) לֹא תִפְצְנוּ לְצוֹם                     | (10) יָרוּץ הַיֶּלֶד אֶל־הַשָּׂדֶה         |
| (4) מֵה־בְּצֵעַ כִּי נָגַר פֹּה              | (11) הַנְּעָרִים שָׁבִים אִישׁ אֶל־בֵּיתוֹ |
| (5) נָשִׂימָה אֶת־אֲזִינוֹ עַל־הַכֶּסֶף      | (12) נֹס כִּי אֵיבֶךְ בָּא                 |
| (6) לֹא יִבְלֹתִי לְרוּץ                     | (13) תִּפְצְנוּ לְשׁוּב וְלֹא יִכְלוּ      |
| (7) תִּחְדַּל לְצוֹם                         | (14) מִי יִחְפֹּץ לְשִׁבֹת שָׁם            |

(d) Write in Hebrew:

1. And in the morning his companion arose and went to the city.
2. They will slaughter our cattle and burn our vineyards.
3. It is bad to shed blood.
4. They arose and pursued him, but they could not find him.
5. And now, let us choose a king for ourselves (= us).
6. Where did you put his cloak?
7. Did you know that this vessel is empty?

(e) Reading: Joseph Is Taken to Egypt

וַיִּשְׁבוּ אָחִי יוֹסֵף לְאָכַל לֶחֶם וַיִּשְׂאוּ עִינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֶרְחַת׃ יִשְׁמְעָאִלִים בָּאָה מִגְּלָעָד  
וְהֵם הַלְכִים לְרֹדֶת מִצְרַיִם.

וַיֹּאמֶר יְהוּדָה אֶל-אָחָיו לֵאמֹר: מִה-בָּצַע כִּי נִהְרַג אֶת-אָחִינוּ, לָכוּ וּנְמַכְרָה אֹתוֹ לְיִשְׁמְעָאִלִים  
וַיִּדְנוּ אֶל-תְּהֵי בּוֹ כִּי אָחִינוּ בְּשָׂרְנוּ הוּא.

וַיִּשְׁמְעוּ אָחָיו וַיִּמְכְּרוּ אֶת-יוֹסֵף לְיִשְׁמְעָאִלִים וַיֵּרֶד יוֹסֵף אִתָּם מִצְרַיִם.

וַיֵּקֶן אֹתוֹ פּוֹטִיפָר סָרִיס פְּרַעֲזָה אִישׁ מִצְרַיִם מִדַּד הַיִּשְׁמְעָאִלִים וַיְהִי יְהוּדָה אֶת-יוֹסֵף וַיְהִי אִישׁ  
מִצְרַיִתִי בְּבַיִת אֲדֹנָיו הַמִּצְרַיִי.

Notes to the Reading:

1. The omission of אֶת- here and often in the readings to follow is in accord with the usage found in the text underlying the reading.
2. אֶרְחַת a caravan
3. "successful"

# LESSON 33

## 126. Geminate Verbs: Imperfect, Imperative, and Infinitive Construct.

No single class of verbs shows as much variety in the formation of the imperfect as that of geminate verbs, i.e. whose second and third root consonants are identical. No one of these verbs occurs frequently enough to offer a complete paradigm; the following tables, therefore, represent a compilation from the available data. On historical grounds, the more original forms of the imperfect system are

|              | Perfect            |           | Imperfect                    | Imperative     | Inf. Constr.      |
|--------------|--------------------|-----------|------------------------------|----------------|-------------------|
| ō-imperfects | סָבַב <i>sābab</i> | normal    | יָסַב <i>yāsōb</i>           | סֹב <i>sōb</i> | סֹב <i>sōb</i>    |
|              |                    | jussive   | יָסַב <i>yāsōb</i>           |                |                   |
|              |                    | converted | וַיַּסְבֵּב <i>wayyāsob</i>  |                |                   |
| a-imperfects | קָל <i>qal</i>     | normal    | יֶקַל <i>yēqal</i>           | —              | [קָל <i>qāl</i> ] |
|              |                    | jussive   | יֶקַל <i>yēqal</i>           |                |                   |
|              |                    | converted | וַיַּקְלֵקַל <i>wayyēqal</i> |                |                   |

In the normal inflection of these forms the original doubling of the final stem consonant shows up before any suffixed vowel. The accent, except in the case of the ending *-ēnāh*, remains on the stem:

|                     |                          |                     |  |
|---------------------|--------------------------|---------------------|--|
| יָסַב <i>yāsōb</i>  | יָסַבּוּ <i>yāsōbbū</i>  | יֶקַל <i>yēqal</i>  | יֶקַלּוּ <i>yēqállū</i>                                  |
| תָּסַב <i>tāsōb</i> | תָּסַבּוּ <i>tāsōbbū</i> | תֶּקַל <i>tēqal</i> | תֶּקַלּוּ <i>tēqállū</i> [תֶּקַלְיָה <i>tēqallēnāh</i> ] |
| תָּסַב <i>tāsōb</i> | תָּסַבּוּ <i>tāsōbbū</i> | תֶּקַל <i>tēqal</i> | תֶּקַלּוּ <i>tēqállū</i>                                 |

תִּסְבֵּי *tāsōbbî* תִּסְבְּיָנָה *tasubbēnāh* תִּקְלֵי *tēqallî* [תִּקְלֵינָה *təqallēnāh*]  
 אֶסֶב *'āsōb* נֶסֶב *nāsōb* אֶקַל *'ēqal* נֶקַל *nēqal*

A second type of imperfect, not infrequent, follows the pattern of verbs I-Num in the formation of the stem, but there are several optional forms in the inflection:

|   |   |
|---|---|
| יִסְבֵּי <i>yissōb</i>  | יִסְבּוּ <i>yissōbbû</i> or יִסְבּוּ <i>yissabû</i>   |
| תִּסְבֵּי <i>tissōb</i>                                       | תִּסְבְּיָנָה <i>tissōbnāh</i>                        |
| תִּסְבֵּי <i>tissōb</i>                                       | תִּסְבּוּ <i>tissōbbû</i> or תִּסְבּוּ <i>tissabû</i> |
| תִּסְבְּיָנָה <i>tissōbbî</i> or תִּסְבְּיָנָה <i>tissabî</i> | תִּסְבְּיָנָה <i>tissōbnāh</i>                        |
| אֶסֶב <i>'essōb</i>   | נֶסֶב <i>nissōb</i>                                   |

And similarly throughout for יִקַּל *yiqqal* etc. The following further oddities in the inflection of the imperfect are mentioned for reference only:

- (1) Assimilation to the Hollow Verb inflection is not unknown: thus, e.g., יִשׁוּד *yāšûd*, from the root שׁוּד.
- (2) Inflections like the first given above also have such alternate forms as יִקְלוּ *yēqalû* (with reduction) instead of יִקְלִי *yēqallû*. E.g., יִזְמֵוּ *yāzomû* (they will consider) for expected יִזְמוּ *yāzōmmû*.
- (3) Rarely one encounters forms belonging to the paradigm of still other types, such as יִחַמוּ *yehēmû* (they will be warm, root חמם), or תִּשְׁמָנָה *tisāmnāh* (you will be devastated, root שמם).

The imperative and infinitive construct show similar deviations, but the following should be taken as the norm:

|                       | Imperative             | Inf. Construct             |
|-----------------------|------------------------|----------------------------|
| $\bar{o}$ -imperfects | סֵב <i>sōb</i>         | סֵב <i>sōb</i>             |
|                       | סְבִי <i>sōbbî</i>     | סְבִי <i>subbî</i>         |
|                       | סְבִי <i>sōbbû</i>     | סְבִי <i>subbākā</i>       |
|                       | סְבִינָה <i>sōbnāh</i> | סְבִי <i>subbēk</i> , etc. |
| $a$ -imperfects       | קַל <i>qal</i>         |                            |
|                       | קְלִי <i>qallî</i>     |                            |
|                       | קְלִי <i>qallû</i>     |                            |
|                       | קְלִינָה <i>qalnāh</i> |                            |

The fem. sing. imperative also occurs with ultimate stress: גִּזְזִי *gozzî* (shear), רִנִּי *ronni* (jubilate). Occasionally the inf. construct appears in the pattern of the regular trilateral verb: שְׁדֹד *šadōd* (to devastate), שָׁלַל *šalōl* (to plunder), גָּזַז *gāzōz* (to shear).

Note the imperfects of תָּם (to be finished): תָּם or תָּמָה.  
 רָע (to be bad): רָע

127. Vocabulary 33.

- NOUNS: מְאוּמָה *mə'umāh* (no pl.) anything; with negative: nothing  
 אָף *'af* (w. suff. אָפִי: dual אָפִים) nose, face, anger. Used as the subject of הָרָה; thus הָרָה אָפוּ = לוֹ הָרָה לוֹ. The object of the anger is expressed by the preposition בְּ.
- VERBS: חָשַׁךְ *hāšak* (יִחְשַׁךְ) to withhold, keep back for oneself  
 חָנַן *hānan* (יִחַן) to favor, be gracious toward  
 שָׁמַם *šāmēm* (יִשָּׁם or יִשָּׁם) to be desolated (of places), to be appalled (of persons); act. part. שָׁמֵם desolated.  
 דָּם *dam* (יָדַם) to be silent, astonished  
 מָדַד *mādad* (יָמַד) to measure
- OTHER: עִבְרִי *'ibrî* (pl. עִבְרִים; fem. sing. עִבְרִיָּה) Hebrew, as adj. or noun.  
 כִּי אִם *kî 'im* (conj.) unless, except (that); but rather  
 אֵיךְ *'ēk* (interrog. adv.) how, in what manner? Also used in exclamations.  
 אֵיכָּה *'ēkāh* idem

Exercises:

(a) Translate:

- |   |  |
|---|--|
| (1) תָּחַן אֹתוֹ וְאֶל-תְּשַׁפֵּךְ אֶת-דָּמוֹ | (8) הִרְעוּ הַדְּבָרִים בְּעֵינַי                        |
| (2) תִּשָּׁם הָעִיר וְיִשְׁבְּיָהּ יְדָמוּ    | (9) אֵיךְ תַעֲשֶׂה אֶת-הַמְּלָאכָה                       |
| (3) מִי יָכֹל לְמַד אֶת-הַשָּׁמַיִם           | (10) וְיִתְּמוּ לְאָכֹל                                  |
| (4) יִרַע הַדְּבָר בְּעֵינָיו                 | (11) וְעָתָה חֵן אֲתִי כִי אֲנִי עֹבֵדְךָ                |
| (5) תָּמוּ לְעֹבֵר אֶת-הַנִּבְיָה             | (12) בְּטָרֶם תִּסְבּוּ אֶת-הָעִיר                       |
| (6) יָדָמוּ כְּאֲשֶׁר רָאוּ אֶת-בְּנֵי        | (13) וְתָדַם הָאָרֶץ בְּנִטּוֹתָיו אֶת-יְדָיו            |
| (7) אַחַר מְדַד אֶת-הַשָּׂדֶה                 | (14) מִדָּמוֹ אֶת-הַכֶּסֶף                               |
|   | (15) וְיִהְיֶה כְשִׁמְעוּ אֶת-דְּבָרַי וְיִחַר אָפוּ בִי |

(b) Give the Hebrew for the following orally. Use infinitival constructions where possible:

1. and when he lay down
2. and when I shall have finished building
3. and when they had become silent
4. so that he might redeem us
5. and when I measured the vessels
6. until our work is finished
7. and when they had chosen a king
8. lest he withhold his blessing from us
9. lest they smash the altar
10. when we came from east of the city
11. because we sinned against the Lord
12. after he had gone forth from the camp

(c) Write in Hebrew:

1. There was a war between the Israelites (lit. sons of Israel) and the Canaanites who were in the land at that time.
2. We will not be able to go forth unless you go forth with us.
3. Let us rejoice in his being gracious toward us and in his giving us deliverance from our enemies.
4. Where will you go and where will you dwell and what will you do?
5. After he had seized our money he ran out of the house.
6. He will give help to those who trust in him, but those who have sinned against him will perish.

(d) Reading: Joseph and Potiphar's Wife

וְהָיָה אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֵּשֶׂא אִשְׁתּוֹ פוֹטִיפָר אֶת-עֵינֶיהָ אֶל-יוֹסֵף כִּי הוּא הָיָה יָפֵה מֵרָאָה וַתֹּאמֶר אֵלָיו: שְׂכַבָה עִמִּי, וַיִּמְאַזּוּ יוֹסֵף וַיֹּאמֶר אֵלֶיהָ: אֲדֹנָי נָתַן בְּיָדִי אֶת-כָּל-אֲשֶׁר נָשָׂה לִּי, אֵין אִישׁ גְּדוֹל מִמֶּנִּי בְּבֵית הַזֶּה, וְלֹא חָשַׁף מִלְּפָנַי מֵאֹמֶתָה כִּי אִם אֶתְךָ בְּאֲשֶׁר־ אֵת אִשְׁתּוֹ וְאִדָּה אֲעֲשֶׂה הַרְעָה הַגְּדוֹלָה הַזֹּאת וְחָטַאתִי לְאֱלֹהִים.

וְהָיָה כִּדְבָרָהּ אֶל-יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֲצִלָּהּ לְהִיּוֹת עִמָּה וְהָיָה כִּהְיוֹם הַהוּא הִבֵּא הַפְּתִיחַ לַעֲשׂוֹת מְלֹאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבֵית וַתִּתְפַּשׂ אֹתוֹ בְּבִגְדוֹ לֵאמֹר: שְׂכַבָה עִמִּי, וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וְהָיָה כִּרְאִתָּהּ כִּי עָזַב אֶת-בְּגָדוֹ בְּיָדָהּ וַיָּנֶס הַחוּצָה וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר: רְאוּ כֹּה אָלַי הָעֶבֶד הַעֲבָרִי לְשֹׁכֵב עִמִּי וְאִקְרָא בְּקוֹל גְּדוֹל וַיְהִי כְשִׁמְעוּ אֶת-קוֹלִי וַיַּעֲזֹב בְּגָדוֹ אֲצִלִּי וַיָּנֶס וַיֵּצֵא הַחוּצָה.

וְהָיָה כִּבּוֹא אִישָׁה הַפְּתִיחַ וַתֹּאמֶר גַּם-אֵלָיו כִּדְבָרִים הָאֵלֶּה וַיְהִי כְשִׁמְעוּ אֶת-דְּבָרָי אִשְׁתּוֹ וַיִּחַר אַפּוֹ וַיִּקַּח אֶת-יוֹסֵף וַיִּתֵּן אֹתוֹ בְּמִקְוִים אֲשֶׁר אֲסִירֵי הַמֶּלֶךְ שָׁם.

Notes to the Reading:

1. Obviously an amatory gesture.
2. "(he) refused"
3. "because"
4. "when she spoke"
5. Repetition of a noun to express distributive notion: every day, day after day.
6. "on a certain day." The unusual form of the preposition *ka* is due to its idiomatic usage in this phrase, where it means literally "about, approximately."

# LESSON 34

## 128. The Passive Participle.

The passive participle, a verbal adjective, is formed on the pattern *ā-û* with all verbal root types except those II-*Waw/Yodh*.

| Perfect | Passive Participle             | Infinitive Absolute  |
|---------|--------------------------------|----------------------|
| כָּתַב  | כְּתוּב <i>kātûb</i> written   | כְּתוּב <i>kātôb</i> |
| עָזַב   | 'עֲזוּב <i>'āzûb</i> abandoned | עָזוּב <i>'āzôb</i>  |
| בָּחַר  | בְּחֻר <i>bāhûr</i> chosen     | בְּחֻר <i>bāhôr</i>  |
| שָׁלַח  | שְׁלוּח <i>šālûḥ</i> sent      | שְׁלוּח <i>šālôḥ</i> |
| אָכַל   | אָכוּל <i>'akûl</i> eaten      | אָכוּל <i>'akôl</i>  |
| נָטַע   | נָטוּע <i>nātû'</i> planted    | נָטוּע <i>nātô'</i>  |
| נָשָׂא  | נָשׂוּא <i>nāšû'</i> raised up | נָשׂוּא <i>nāšô'</i> |
| יָדַע   | יָדוּע <i>yādû'</i> known      | יָדוּע <i>yādô'</i>  |
| סָבַב   | סָבוּב <i>sābûb</i> surrounded | סָבוּב <i>sābôb</i>  |
| בָּנָה  | בְּנוּי <i>bānûy</i> built     | בְּנָה <i>bānôh</i>  |
| קָם     | (קוּם) <i>(qûm)</i> —          | קוּם <i>qôm</i>      |
| שָׂם    | (שִׁים) <i>(šim)</i> placed    | שׂוּם <i>šôm</i>     |

Because of semantic incompatibility the form is not usually found with verbs having stative or intransitive meanings. The generally intransitive character of verbs II-*Waw/Yodh* makes the occurrence of a passive participle in that class rare and open to question; the forms מוּל *mûl* (circumcised) and שִׁים *šim* (placed) are often quoted as examples.

The stem forms as given above call for little comment. Note the furtive *pataḥ* in roots III-guttural and the final *yodh* in roots III-*Hē*.

As an adjective the participle is tenseless, but bears the connotation of completed action. In English, therefore, a relative clause with a perfect or preterite verb is often required in translation:

הָאִישׁ הַהָרוּג׃ the slain man, the man who was slain  
 הַסֵּפֶר הַכְּתוּב׃ the written book, the book which was written

The participle as a predicate adjective has the same properties as other adjectives in this position (§23). E.g.

הָאִישׁ הָרוּג׃ The man is/was/has been slain.

gains its tense from the context in which it occurs and not from the participle itself.

The addition of a prepositional phrase to express an agent, as in "the man who was slain by his enemies," is virtually unknown in Hebrew, but like any adjective it may be in construct with a following qualifying noun:

עִיר שְׂרוּפַת אֵשׁ a city which has been burned with fire

The participle need not be in the construct state:

אִישׁ חָגוּר כְּלֵי הַמִּלְחָמָה a man girded with the weapons of war

129. The Infinitive Absolute.

The infinitive absolute, whose forms are given in the preceding paragraph, is not inflected. It is primarily an adverb whose main uses are as follows:

(1) It is placed before or after a finite verbal form to emphasize the verbal idea in some way. The English translation of this construction will vary from context to context, often requiring the use of adverbs such as "surely, certainly, indeed" or the like. E.g.

שָׁמֹר תִּשְׁמְרוּ אֶת-מִצְוֹתַי׃ You shall indeed observe my commandments.  
 אִם רָאָה תִּרְאֶה בְּעֵינֶי אַמְתָּךְ׃ If you will indeed look upon the affliction  
 of your maidservant . . .

The more usual position is before the verb, as above. If the verb is used intransitively the inf. absolute may follow:

שְׁמַעוּ שְׂמוֹעַ . . . וּרְאוּ רְאוּ . . . Listen carefully . . . and look carefully . . .

(2) Similar to the preceding is a sequence of two inf. absolute complementing a finite verb; the two infinitives are often antithetical in meaning:

וַיֵּלֶךְ הַלּוֹךְ וְאֹכֵל׃ And he walked along eating.  
 (lit.) And he walked, walking and eating

וַיָּצֵא וַיָּשׁוּב׃ And he went back and forth.  
 (lit.) He went forth, going forth and returning.

(3) Instead of emphasizing or complementing the main verb, the inf. absolute may be used to describe action on a par with the main verb and may be viewed thus as an uninflected substitute for a finite form:

אֶת-כָּל-זֶה רָאִיתִי וְנָתַן׃ All this have I seen and (I have) applied  
 אֶת-לְבִי לְכָל-מַעֲשֶׂה . . . (lit. given) my attention (lit. heart) to  
 every deed . . .

(4) The use described in (3) gives an almost independent status to the infinitive. For reasons that are quite obscure, instances occur in which the inf. absolute is used instead of a finite verb, nor is it clearly dependent on any other verb in a given clause. Note the following imperative uses:

שְׁמֹר אֶת-כָּל-הַמִּצְוָה׃ Observe the entire commandment.  
 זְכוֹר אֶת-הַיּוֹם הַזֶּה׃ Remember this day.  
 הִלֹךְ וּקְרָאֵת בְּאָזְנֵי יְרוּשָׁלַם׃ Go and cry into the ears of Jerusalem.

130. The Numbers from 3 to 10.

The numbers from three to ten have two forms: a feminine in *-āh* which is used to modify *masculine* nouns and an endingless form used to modify *feminine* nouns:

|       | masc. modifier             |                            | fem. modifier            |                          |
|-------|----------------------------|----------------------------|--------------------------|--------------------------|
|       | absolute                   | construct                  | absolute                 | construct                |
| three | שְׁלוֹשָׁה <i>šalōšāh</i>  | שְׁלוֹשֶׁת <i>šalōšet</i>  | שְׁלוֹשׁ <i>šālōš</i>    | שְׁלוֹשׁ <i>šālōš</i>    |
| four  | אַרְבָּעָה <i>'arbā'āh</i> | אַרְבַּעַת <i>'arbā'at</i> | אַרְבַּע <i>'arba'</i>   | אַרְבַּע <i>'arba'</i>   |
| five  | חַמִּישָׁה <i>ḥāmīššāh</i> | חַמִּישֶׁת <i>ḥāmēšet</i>  | חַמִּישׁ <i>ḥāmēš</i>    | חַמִּישׁ <i>ḥāmēš</i>    |
| six   | שֵׁשָׁה <i>šiššāh</i>      | שֵׁשֶׁת <i>šēšet</i>       | שֵׁשׁ <i>šēš</i>         | שֵׁשׁ <i>šēš</i>         |
| seven | שִׁבְעָה <i>šib'āh</i>     | שִׁבְעַת <i>šib'at</i>     | שִׁבְעַת <i>šēba'</i>    | שִׁבְעַת <i>šēba'</i>    |
| eight | שְׁמוֹנָה <i>šamōnāh</i>   | שְׁמוֹנַת <i>šamōnat</i>   | שְׁמוֹנֶה <i>šamōneh</i> | שְׁמוֹנֶה <i>šamōneh</i> |
| nine  | תִּישָׁה <i>tīš'āh</i>     | תִּישַׁעַת <i>tīš'at</i>   | תִּישַׁע <i>tēša'</i>    | תִּישַׁע <i>tēša'</i>    |
| ten   | עֲשָׂרָה <i>'āsārāh</i>    | עֲשֶׂרֶת <i>'āšeret</i>    | עֲשָׂרָה <i>'éser</i>    | עֲשָׂרָה <i>'éser</i>    |

The absolute forms normally precede the noun, which is in the plural:

שִׁבְעַת נָשִׁים seven women      שִׁבְעָה אַנְשִׁים seven men  
 שִׁבְעַת פָּרוֹת seven cows      שִׁבְעָה יָמִים seven days

The construct forms are used before the noun, which may be either definite or indefinite:

שְׁלוֹשֶׁת אַנְשִׁים three men      שְׁלוֹשֶׁת הָאֲנָשִׁים the three men

Numbers may occur before collective nouns in the singular:

- שבעה בקר seven (head of) cattle
- שבעה לחם seven (loaves of) bread
- שבעה רכב seven (units of) chariotry

131. Vocabulary 34.

- NOUNS: קץ *qēs* (no pl.) end; מקץ at the end of (usually + time word)  
 קצה *qāseh* (no pl.) end, border, outskirts; מקצי at the end of (+ time or place)  
 פרה *pārāh* (pl. -ōt) cow, heifer  
 שפה *šāpāh* (dual שפתים; du. constr. שפתי) lip, edge; language  
 חכם *hākām* (pl. -īm) a wise person (also used as an adjective)  
 יאר *yā'ōr* the Nile (usually with article); river (in general)  
 VERBS: [קץ] *yāqas* (ייקץ) to wake up (not attested in the perfect)

Exercises:

- (a) Translate:
- |                     |                     |
|---------------------|---------------------|
| העם הנגזף (1)       | העצים הנטועים (8)   |
| הפנהנים ההרוגים (2) | האסיר אסור (9)      |
| הכלים שבגורים (3)   | העבדים הקרואים (10) |
| הנדרם שרוף (4)      | העיר הנגזף (11)     |
| הרשעים הארוגים (5)  | השער סגור (12)      |
| הדבר הכתוב (6)      | הלוחות שבגורים (13) |
| המצרי השלוח (7)     | הפרה השחוטת (14)    |

(b) Give the Hebrew for the following orally:

1. six men (birds, vessels, women, maidservants, females)
2. three stones (images, masters)
3. five asses (horses, camels, altars)
4. eight prisoners (Canaanites, Egyptians, offerings)
5. the seven plagues, the seven cattle, the nine loaves of bread

- (c) Translate:
- (1) וילך האיש הלוח ויבכה
  - (2) ראה ראיתי את-חטאת עמי
  - (3) הנתון תתן לי עזר
  - (4) זכור את-יום השבת
  - (5) עשה נעשה את-נדד רינינו
  - (6) תשמעו אל-קולי ושמור את-מצותי
  - (7) שבות לא תשבתו ממלאכתכם לפני תמה
  - (8) הבוא נבוא אני ואמך לפניך
  - (9) יצא האיש יצא נשוב
  - (10) שכוח לא תשכחו את-דברי חכמיכם כל-ימי חייכם

(d) Write in Hebrew:

1. You shall surely remember these things until the end of your life.
2. We sat down weeping on the bank of the river.
3. When we raised our voice(s), he woke up and came near so that he could hear all that we (were) saying.
4. Are you wiser than we?
5. And at the end of three years he left us and returned to his (own) land.
6. At that time there was one language in all the earth.
7. Why have you withheld your help from me?

(e) Reading: Joseph as an Interpreter of Dreams

ויהי ביהוה יוסף בבית האסירים ויפתרו חלומות סריסי פרעה אשר היו אתו שם ויהי כאשר פתר להם כן היה.

ויהי מקץ שנתיים ויחלם פרעה והנה הוא עמד על-היאר והנה מן-היאר עלות שבע פרות יפות מראה ותרעין על-שפת היאר והנה שבע פרות אחרות עלות אחרת מן-היאר רעות מראה ותעמדינה אל על הפרות היפות על-שפת היאר ותאכלנה הפרות רעות המראה את-שבע הפרות יפות המראה וימקץ פרעה.

ויהי בבקר וישלח ויקרא אל-כל-חכמי מצרים ולא יכלו לפתור את-חלום פרעה ויאמר סריסי פרעה אשר היה בבית האסירים את-יוסף לאמר: היתני בבית האסירים ואתי שם זער עברי והוא פתר לי את-חלומי ויהי כאשר פתר כן היה.

וישלח פרעה ויקרא אל-יוסף ויאמר אליו: חלום חלמתי ופתר אין אתו? ואני שמעתי עליך לאמר: תשמעני חלום לפתור אתו.

ויען יוסף את-פרעה לאמר: אלהים יענה את-שלוש פרעה.

ויהי אחר ששמעו את-חלום פרעה ויאמר יוסף: את-אשר האלהים עשה הגיד לי לפרעה. שבע הפרות הטובות שבע שני שבע הנה ושבע הפרות הרעות שבע שני רעב הנה. הוא הדבר אשר האלהים עשה: הנה שבע שנים באות, שבע גדול בכל-ארץ מצרים וקמו שבע שני רעב אחרת.

Notes to the Reading:

1. פתר to interpret
2. יוסף goes with פתר: "one who can interpret it"
3. תשמע in the sense of "understand": "You know how to interpret a dream."
4. ענה in the rare sense "grant"
5. "he has told"
6. "satiety, fullness"

## LESSON 35

## 132. Clauses joined with ׀ wə-.

One of the most striking features of Hebrew prose syntax is the relative rarity of subordinating conjunctions marking adverbial clauses as such. Instead, one finds almost interminable sequences of clauses connected only by a form of the conjunction wə- (and). A closer inspection of these sequences, however, has shown us that there is a great deal of differentiation in clause function signalled, not by variation of the conjunction, but by a variation of the word order within the clause or by a variation of the verbal form used immediately after the conjunction. Although there is some deviation from the general patterns summarized in the following discussion, the distinctions drawn here and in Lesson 55 should enable the reader to classify and understand the vast majority of sequences he will encounter.

There are two main types of clause relationships among those joined only with a form of the conjunction wə-:

(1) *conjunctive-sequential*, in which the second clause is temporally or logically posterior or consequent to the first, and

(2) *disjunctive*, in which the second clause may be in various relations, all non-sequential, with the first.

The major device in Hebrew for signalling the difference between conjunctive and disjunctive clauses is the type of word which stands immediately after the wə-:

wə- (or wa-) + verb is conjunctive

wə- + non-verb is disjunctive.

It follows from this definition that all non-verbal clauses (i.e. sentences with adverbial, adjectival, nominal, existential, or participial predicates) are essentially disjunctive when used as such within a narrative. Such clauses can be made part of the main sequential narrative only by being first transformed into verbal clauses with a punctual (finite) verb form. Negative clauses in which אֵל stands before the verb are disjunctive by definition.

The basic formulas of the conjunctive-sequential relationship are as follows: [Any verb describing an event as a unit and hence capable of being linked sequentially (either anterior or posterior) with other events on the time continuum will be referred to as punctual.]

(1) the narrative sequences:

|   |              |                          |
|---|--------------|--------------------------|
| (a) punctual past tense: perfect + wə + (short) imperfect | } § 98 above |                          |
| (b) punctual future<br>punctual habitual                  |              | imperfect + wə + perfect |
| (c) non-verbal clause + wə + perfect (see below)          |              |                          |

(2) the imperative sequences:

(a) imperative + wə + perfect (§ 107 above)

(b) imperative + wə + imperfect (or jussive or cohortative)  
(§ 107 above)

The many examples of these that have appeared in the exercises and readings should have made them familiar enough by now. A few words are necessary, however, on the sequence denoted as (1c). Because non-verbal clauses, especially those with participial predicates, may refer to the immediate future, a non-verbal clause so used may be continued with a converted perfect, in imitation of the more common type (1b):

|   |  |
|---|--|
| אָנִי נָתַן לְךָ אֶת-הַכֶּסֶף וְלָקַחְתָּ אֹתוֹ<br>וְנָתַתָּ אֹתוֹ אֶל-אֲדֹנָיִךְ     | I shall give you the money and you will<br>take it and give it to your master. |
| אָנֻחְנוּ בָּאִים הָעִירָה וְרָאִינוּ אֶת-הַבָּתִּים<br>הַחֲדָשִׁים הַבְּנוּיִים שָׁם | We shall come to the city and see the<br>new houses built there.               |
| הוּא אִישׁ טוֹב וְעֹשֶׂה חָסֵד עִמָּכֶם   | He is a good man and will deal properly<br>with you.                           |

Semantic distinctions among disjunctive clauses are difficult to define because of overlapping. The categories given below cover most uses of this construction.

(a) *Contrastive*:

|  |   |
|--|---|
| וַיָּשֹׁב אֶת-שַׂר הַמִּשְׁקִים עַל-מִשְׁקָהוּ<br>וְאֵת שַׂר הָאֲפִים תָּלָה | He returned the chief butler to his butler-<br>ship, but he hanged the chief baker.<br>(Gen. 40:21) |
| וַיְהִי רָעָב בְּכָל-הָאָרְצוֹת וּבְכָל-אֶרֶץ<br>מִצְרָיִם הָיָה לֶחֶם       | There was famine in all the (other) lands,<br>but in Egypt there was food. (Gen. 41:54)             |

(b) *Circumstantial*, where the disjunctive clause or clauses describe a situation or circumstance contemporary with or prior to the action of the preceding clause:

- וַיִּמְצָאוּ אִישׁ וְהָיָה תַעֲבָה בְּשָׂדֶה And a man found him wandering lost in the field. (lit., [while] he [was] wandering lost ...) (Gen. 37:15)
- וַיָּבֹא הַפְּיֹתָהּ לַעֲשׂוֹת מְלֶאכֶתוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בְּיָמָיו And he came home to do his work, there being none of the household present. (Gen. 39:11)

It is difficult to distinguish between circumstantial usage of such clauses and

(c) *Explanatory or parenthetical* use, where disjunctive clauses break into the main narrative to supply information relevant to or necessary for the narrative. For example, in I Sam. 1:9, between the narrative clauses "Hannah arose ... and prayed" we find the explanatory disjunction

- וַעֲלִי הִכְהֵן יֹשֵׁב עַל-הַכִּסֵּא עַל-מִזְבֵּחַ הַיִּכָּל יְהוָה וְהָיָה קָרַת לִפְּשָׁהּ (Now Eli the priest was sitting on the seat by the door post of the temple of Yahweh; and she (Hannah) was bitter of spirit)

The inserted information characterizes her mood at prayer and also explains how Eli happened to notice her. Likewise, In Gen. 29:16, the conversation between Jacob and Laban is interrupted with the clause

וּלְלָבָן שְׁתֵּי בָנוֹת... (Now Laban had two daughters ...)

to explain the reference to Rachel given in the next clause belonging to the main narrative: "and he (Jacob) said, 'I will serve you seven years for your youngest daughter Rachel.'" These are but two examples selected at random from the hundreds of such instances.

(d) *Terminative or Initial*, indicating either the completion of one episode or the beginning of another. The following examples are taken from the beginnings of several chapters in Genesis; the chapter divisions often correspond to initial disjunctive clauses in the Hebrew:

- וְהַנָּחֵשׁ הָיָה עָרוּם... Now the serpent was more subtle... (3:1)
- וְהָאָדָם יָדַע אֶת-חַוָּה... Now the man knew Eve... (4, 1)
- וְשָׂרָי אִשְׁתֵּי אַבְרָם לֹא יָלְדָה לוֹ... Now Sarah, the wife of Abram, had not borne him a child... (16:1)
- וַיְהוֶה פָקֵד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר... Now the Lord attended Sarah as he had said... (21:1)

It is interesting to note that a disjunction may be preceded by a temporal clause. In this case the disjunction must be understood as applying before the clause with *וַיְהִי*:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-אַבְרָהָם Now after these things, God tested Abraham (22:1)

Because a new episode may always be introduced, like a new paragraph, with no conjunction at all, such as

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר יְהוָה אֶל-אַבְרָם After these things the word of the Lord came to Abram (15:1)

we not unexpectedly find a mixing of the two styles:

וַיְהִי בְיָמֵי אַמְרָפֶל... עָשׂוּ מְלָחֶמָה In the days of Amraphel they made war... (14:1)

A third type of *wa*-clause, *conjunctive* but *non-sequential*, will be considered in a later lesson.

133. *אין* and *יש*.

As predicators of existence and non-existence these two words approximate a verbal function in Hebrew, serving almost as tenseless forms of the verb "to be." It is hardly surprising, therefore, that these words are found inflected for number and gender by the addition of pronominal endings, rare in the case of *יש*, but common with *אין*.

|    | SING.          | PL.              | SING.             | PL.              |
|----|----------------|------------------|-------------------|------------------|
| 1c |                |                  | אֵינִנִּי 'énénni | אֵינָנוּ 'énénnū |
| 2m | יֵשֶׁךְ yešēk  | יֵשְׁכֶם yešēkem | אֵינֶכָּה 'enəkā  | אֵינְכֶם 'enəkem |
| 2f |                |                  | אֵינֶךָ 'enēk     |                  |
| 3m | יֵשְׁנוּ yešnō |                  | אֵינָנוּ 'énénnū  | אֵינָם 'enām     |
| 3f |                |                  | אֵינָנָה 'énénnāh |                  |

The rare inflected forms of *יש* are found almost exclusively after the conjunction *אם* (if), as in

אִם-יִשְׁכֶּם עֲשִׂים חֻסִּים If you act properly...

and may be regarded simply as optional replacements for the simple pronouns,

אִם-אַתָּם עֲשִׂים חֻסִּים

The inflected forms of *אין* have a wider range of usage:

(a) Negative existential with nominal or pronominal subject:

אֵינִנִּי he is not (he does not exist)

הֵילֵד אֵינִנִּי The boy is not (here).

Note that the inflected form is used regularly *after* a definite nominal subject. The quoted example is equivalent to *אין הֵילֵד*.



(b) Negation of sentences with participial predicates (very common):

אֲנִי כֹתֵב I am not writing.  
הָאֲנָשִׁים אֵינָם יוֹדְעִים The men do not know.

(c) More rarely אֵין alternates with לא in the negation of sentences with adjectival or adverbial predicates:

הָאִישׁ אֵינּוּ בַּבַּיִת The man is not in the house.  
הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה the animal which is not ritually pure

134. Vocabulary 35.

- NOUNS: אָכַל 'ōkel (w. suff. אָכַלְי; no pl.) food  
עָרְוָה 'erwāh (no pl.) shame, nakedness  
ADJECTIVES: נָבוֹן nābôn intelligent, discerning (cf. בִּינָה)  
כֵּן kēn honest, true  
VERBS: יָטַב imperf. יֵטֵב; perfect not used. To go well, used impersonally with לְ, as in לֵי יֵטֵב It will go well with me.  
רָעַב rā'ēb (יָרַעַב) to be hungry  
חָיָה ḥāyāh (יָחִיָה) to live, be alive  
קָרָה qārāh (יָקְרָה) to meet, encounter, befall. This verb appears also as יָקְרָא qārā' (יָקְרָא); the forms of the two types are sometimes mixed up.  
OTHER: רַק raq (adv.) only

Note on ordinals: eighth שְׁמִינִי; ninth תְּשִׁיעִי; tenth עֲשָׂרִי.

Exercises:

(a) Translate:

- (1) קַח אֶת-הַלֶּחֶם פֶּן-תִּרְעַב בְּיָרֵךְ.
- (2) בַּעֲזוּבָה אֶת-הָעִיר וְסָנּוּ הַתָּרָה לְמַעַן נַחֲיָה.
- (3) וַיִּקְרַ אֶת-שְׁנֵי הָאֲנָשִׁים וְהֵם עֹמְדִים עַל-שֹׁפֵת הַיָּאָר.
- (4) תְּהִי עִם-אֲחִיךָ פֶּן תִּקְרָא אֹתוֹ רָעָה בְּכִסְעוֹ הַנָּה.
- (5) וַתִּלְדָּה הָאִשָּׁה אֶל-הַיֵּהוּדִי וְהָיָה בָכָה וַתִּשָּׂא אֶת-עֵינֶיהָ הַשְּׂמַיְמָה וַתִּדַּר לֵיהוָה.
- (6) הֲדָפוּ אַחֲרָיו וַתִּפְשׁוּ אֹתוֹ וַיִּהְרָגוּ אֹתוֹ וְהוּא אָחִי הַכֹּהֵן אֲשֶׁר בִּירוּשָׁלַם.
- (7) לָמָּה שָׁחַטְתָּ אֶת-הַבְּקָר הַזֶּה וְהֵם אֵינָם לְךָ.
- (8) יֵטֵב לַעֲשִׂירִים וְתִדְלִים יֵאָבְדוּ.
- (9) קָרָה אֲתָנּוּ וְאֲנַחְנוּ הַלְכִים אֶל-הַמִּתְנַהֵג וַיֹּאמֶר אֵלֵינוּ כַּדְּבָרִים הָאֵלֶּה.
- (10) הָאֲנָשִׁים אֵינָם יוֹדְעִים כִּי אֵינָהּ אַחֹתִי.
- (11) וַיִּשֶׂם אֶת-הַרְקִיעַ בֵּין-הַשָּׁמַיִם אֲשֶׁר עַל-הַשָּׁמַיִם וּבֵין הַשָּׁמַיִם הַשְּׂמַיִם וְהַרְקִיעַ הוּא הַשָּׁמַיִם.
- (12) אֵין אִישׁ צָדִיק בְּעִיר רַק רָשָׁעִים.
- (13) אֵין מַיִם בַּבּוֹר, רַק אֲבָנִים שָׁם.

(b) Reading: The Famine in Egypt and Canaan

וַיֹּאמֶר יוֹסֵף: וַעֲמָה יֵרְאִי פִרְעֹה אִישׁ נָבוֹן וְחָכֵם וְרָשָׁת אֹתוֹ עַל-אֶרֶץ מִצְרַיִם וְיִקְבֹץ הוּא וְאֲנָשָׁיו אֶת-כָּל-אֲבֵל הַשָּׂנִים הַטּוֹבוֹת הַבָּאוֹת הָאֵלֶּה וְהָיָה הָאֲבֵל לְפָקֻדֶיךָ לְאֶרֶץ לְשִׁבְעַ שְׁנֵי הָרָעַב אֲשֶׁר תִּהְיֶנָּה בְּאֶרֶץ מִצְרַיִם וְלֹא תֵאָבֵד הָאֶרֶץ בְּרָעַב.

וַיֵּטֵב הַדָּבָר בְּעֵינֵי פִרְעֹה וּבְעֵינֵי כָל-עַבְדָּיו וַיֹּאמֶר פִּרְעֹה אֶל-יוֹסֵף: אֵין נָבוֹן וְחָכֵם כָּמוֹךָ, אֲתָה תִּהְיֶה עַל-בֵּיתִי וְעַל-עַמִּי, רַק הַכֹּסֵא אֲנִדֵּל מִמֶּךָ, וַיֹּאמֶר פִּרְעֹה אֶל-יוֹסֵף: רָאֵה נָתַתִּי אֶתְךָ עַל-כָּל-אֶרֶץ מִצְרַיִם.

וְהָיָה אַחֲרֵי שִׁבְעַ הַשָּׂנִים הַטּוֹבוֹת וַיְהִי רָעַב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה לֶחֶם וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל-פִּרְעֹה לֵלְחֵם וַיֹּאמֶר פִּרְעֹה לְכָל-מִצְרַיִם: לָכוּ אֶל-יוֹסֵף, אֶת-כָּל-אֲשֶׁר יֵאמֶר לָכֶם תַּעֲשׂוּ, וְהָרָעַב הָיָה עַל-כָּל-פְּנֵי הָאֶרֶץ וְכָל-הָאֶרֶץ פָּאָו מִצְרַיִמָה לְקַנּוֹת לֶחֶם וַיֵּרָא יַעֲקֹב כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו: הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ לֶחֶם בְּמִצְרַיִם, רְדוּ שָׁמָּה וּקְנוּ לָנוּ מִשֶּׁם וְנַחֲיָה וְלֹא נָמוּת.

Notes to the Reading:

1. in the sense "choose"
2. "storage supply"
3. Supply "in regard to" before הַכֹּסֵא.

LESSON 36

135. הִנֵּה.

The word הִנֵּה, traditionally translated as “behold,” is very frequent in Hebrew prose and deserves special attention in translation. The retention of archaic expressions like “behold” even in the RSV merely points up the translators’ refusal to come to grips with the meaning and syntactic functions of הִנֵּה in terms of modern English correspondents. There is, of course, some difficulty in this, but it is hoped that the following discussion will enable the reader to translate this word more accurately.

(1) The clearest and most basic use of הִנֵּה is as a predicator of existence. It differs from הִנֵּה in that it emphasizes the immediacy, the here-and-now-ness, of the situation. In this usage inflected forms are common:

|    | SINGULAR                                   | PLURAL                                     |
|----|--|--|
| 1c | הִנְנִי / הִנֵּנִי <i>hinānî (hinnēnî)</i> | הִנְנֻם / הִנֵּנֻם <i>hinānû (hinnēnû)</i> |
| 2m | הִנֵּךְ <i>hinnākā</i>                     | הִנֵּכֶם <i>hinnākem</i>                   |
| 2f | הִנֵּךְ <i>hinnēk</i>                      | —  |
| 3m | הִנּוֹ <i>hinnō</i>                        | הֵנָּם <i>hinnām</i>                       |
| 3f | —  | —  |

Examples:

- הִנְנִי Here I am. (Answer to question or address)
- הִנֵּה הָאִישׁ Here is the man.
- הִנֵּה אִשְׁתְּךָ Here is your wife.

(2) הִנֵּה may also be used to add this same nuance to sentences with adverbial, adjectival, or participial predicates. Thus, sentences such as הִנֵּה אָנִי בְּבֵית become הִנְנִי בְּבֵית I am here (now) in the house.

Examples:

- הִנֵּה חַמִּיד עַלֶּה תִּמְנָה Your father-in-law is now on his way up to Timnah.
- הִנֵּה אָבִיךָ חָלֵה Your father is now ill.
- הִנֵּה בֶנְךָ בָּא אֵלַיךְ Your son is now coming to you.
- הִנֵּה הָאָרֶץ לְפָנַיךְ The land is here before you.

It may also be prefixed to verbal sentences, adding to the vividness or importance of the fact stated:

- הִנֵּה אֲנָשִׁים בָּאוּ הֵנָּה Some men have just come here.

Most *hinnēh*-clauses occur in direct speech (this excludes *wahinnēh*; see below) and serve to introduce a fact upon which a following statement or command is based. It becomes important, therefore, to consider each *hinnēh*-clause together with the type of clause that follows it, i.e. whether they stand in a conjunctive or disjunctive relationship. Among the most frequent conjunctive-sequential types are:

(1) *hinnēh*-CLAUSE + IMPERATIVE. The absence of *wā-* before the imperative marks this as a rather special construction. If desired, the *hinnēh*-clause may be subordinated in English.

- הִנֵּה שְׂפָחַתְךָ בְּיָדְךָ עֲשֵׂי-לָהּ... Your handmaid is in your charge; do to her ...  
Or: *Since* your handmaid is etc. (Gen. 16:6)
- הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר הִנֵּה אֶתֶּה וְזָקַנְתָּ... עֲתָה I have heard that there are rations in Egypt;  
בְּמִצְרַיִם רְדוּ-שָׁמָּה... go down there and ... (Gen. 42:2)

The semantic movement from one clause to the other is clear. Sometimes this can be made clear in the English by the subordination suggested; sometime the use of “so” or “therefore” in the second clause is recommended.

The imperative may be preceded by *וְעֲתָה* or *וְעֲתָה*:

- הִנֵּה בָּעַל הַחֲלֵמוֹת... בָּא הִנֵּה וְעֲתָה לְכוּ וְנַתְּרָהוּ Here comes the dreamer. Come on, now, let’s  
kill him. (Gen. 37:19)
- הִנֵּה אֶתֶּה וְזָקַנְתָּ... עֲתָה You have grown old. So set a king over us ...  
שִׁמְהָ-לְנוּ מֶלֶךְ... (I Sam. 8:5)

(2) *hinnēh*-CLAUSE + CONVERTED PERFECT. This formula is an instance of type (1c) discussed in the previous lesson.

- אָנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ My covenant is with you and you shall become  
אָבִי לְאֶבְרַם מִלְּאֵלֶּיךָ father of a throng of nations ... (Gen. 17:4)  
Or: Because my covenant is (will be) ...

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הַיָּמִים בָּאִים וְגָדַעְתִּי  
אֶת-יָרְעֶךָ Days are coming when I shall cut off your strength ... (I Sam. 2:31)

(3) *hinnēh*-CLAUSE + DISJUNCTIVE CLAUSE. There are several types of less frequent constructions under this heading, mostly conforming to the uses of the disjunctive relationship treated in the preceding lesson, but slightly modified by the initial *hinnēh*:

... הַיָּה בֵּרַכְתִּי אֹתוֹ...  
וְאֶת-בְּרִיתִי אֶקִּים אֶת-יִצְחָק Although I have blessed him (i.e. Ishmael), my covenant will I establish with Isaac ... (Gen. 17:20-21)

הַיָּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה Here are the fire and the wood, but where is the lamb? (Gen. 22:7)

... הַיָּה אֲנֹכִי הוֹלֵךְ לְמוֹת...  
וְלִמָּה-זֶה לִי בְכָרָה Since I am practically dead, of what use to me is a birthright? (Gen. 25:32)

In a number of instances the use of a future disjunctive clause after *hinnēh* + participle seems to require that the participial clause be rendered in a completed sense:

... הַיָּה אֲנֹכִי מֵת בְּקִבְרִי...  
תִּקְבְּרֵנִי When I have died, you shall bury me in my grave ... (Gen. 50:5)

... הַיָּה אֲנִיחֶנּוּ בָּאִים...  
אֶת-תְּהַקְנֵת חוּט... תִּקְשְׁרֵהוּ (Jos. 2:18)

We have already noted the very frequent idiomatic use of *וְהִנֵּה* after *וְרָא* and other verbs of perception. *וְהִנֵּה* may also be used to introduce a circumstantial clause, sometimes without an explicit subject:

וַיָּבֹא אֶל-הָאִישׁ וְהִנֵּה עֹמֵד  
עַל-הַגְּמָלוֹת He came to the man while (he was) standing by the camels. (Gen. 24:30)

עוֹד שָׂאֵר הַקֶּטָן וְהִנֵּה רֹעֶה  
בְּצֹאן There remains yet the youngest, tending the sheep. (I Sam. 16:11)

136. הַיָּה-נָא and נָא.

The particle *נָא* is frequently attached to imperatives, jussives, and cohortatives. It is traditionally known as a precative particle, translated as "please, I pray" or the like. In actual fact, however, there is little support for this rather vague rendering. The particle seems rather to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered. As a modal particle its occurrence cannot be predicted; when it does occur, however, it would appear to show that the speaker regards his command as consequent upon his former statement or, as we have said, upon the context. It would seem natural therefore to find such a particle used in the clause following a *hinnēh* clause, because

the *hinnēh* clause is precisely the kind of statement out of which an imperative emerges. This close relationship is signalled even more explicitly in Hebrew by appending *נָא* both to the *hinnēh* and to the following imperative:

הַיָּה-נָא עֲצֹרְנִי יְהוָה מִלָּדֹת  
בִּיא-נָא אֶל-שִׁפְחָתִי Because the Lord has prevented me from bearing a child, go to my handmaid ... (Gen. 16:2)

הַיָּה נָא רַפָּה הַיּוֹם לְעִרּוֹב  
לַיְלִוּנָא Since the day has drawn to a close, spend the night here. (Judges 19:9)

Otherwise *hinnēh-nā'* conforms to the categories given for *hinnēh* alone. E.g.

... הַיָּה-נָא מָצָא עַבְדְּךָ חֵן...  
וְאֲנֹכִי לֹא אוֹכֵל לְהִמָּלֵט Even though your servant has found favor ..., I am nevertheless unable to escape ... (Gen. 19:19)

... הַיָּה-נָא מוֹשֵׁב הָעִיר טוֹב...  
וְהַמַּיִם רָעִים Even though the site of the city is good ..., the waters are bad ... (II Kings 2:19)

137. אַיִה and עוֹד.

In verbal sentences *עוֹד* is used as a simple adverb in the sense of "again, still, yet, once more":

יָשָׁב עוֹד וַיֹּאכַל He sat down again and ate.

וַיִּחְלֶם עוֹד חֲלוֹם אֲחֵר And he dreamed still another dream.

But *עוֹד*, like *הַיָּה*, may be inflected and used as a predicator of existence, with the nuance of "to still be, to yet be."

|    | SING.                             | PLURAL       |
|----|-----------------------------------|--------------|
| 1c | עוֹדִי / עוֹדֵנִי 'ôdî or 'ôdēnnî | —            |
| 2m | עוֹדְךָ 'ôdākā                    | —            |
| 2f | עוֹדְךָ 'ôdāk                     | —            |
| 3m | עוֹדָנוּ 'ôdēnnû                  | עוֹדָם 'ôdām |
| 3f | עוֹדְנָה 'ôdēnnāh                 | —            |

Examples:

עוֹדָנוּ שָׁם He is still there.

אֲבְרָהָם עוֹדָנוּ עֹמֵד לְפָנֵי יְהוָה Abraham is still standing before the Lord.

עוֹדָנִי חַי I am still alive.

עוֹד יוֹסֵף חַי Joseph is still alive.

עוֹד הָעָם רַב The people are still too many.

הָעוֹד לְכֶם אָח Do you have yet another brother?

These examples show clearly that *עוֹד*, like *הַיָּה*, may be extended from purely existential predication to use in other types of non-verbal sentences.

A special use of *עוֹד* and *בְּעוֹד* is found in the temporal expressions

- עוד חמש שנים in yet five years, for five more years
- בְּעוֹד שְׁלֹשַׁת יָמִים in yet three days, after three more days
- בְּעוֹד הַיָּלֵד חַי while the boy was still alive
- עוד מעט in just a little while, shortly, soon

Such expressions were originally non-verbal sentences, first used circumstantially:

there are still five years → there being still five years

and then incorporated as units into another clause, thus being reduced to phrase rather than clause status. בְּעוֹד would then be comparable to בָּ + the infinitive construct of הָיָה. הָיָה with a negative is translated "never again, no longer."

Occasionally אִיָּה (where?) is found with subject suffixes similar to the preceding; attested forms are אִיָּכָה (2 m. s.), אִיו (3 m. s.), אִיָּם (3 m. pl.).

138. Vocabulary 36.

- NOUNS: מְרַגֵּל *maraggēl* (pl. -im) spy, scout  
 אֱמֶת *'emēt* (w. suff. אֱמִתִּי; no pl.) truth
- VERBS: בָּחַן *bāḥan* (יָבַחַן) to test, try, examine
- OTHER: חַי *hay* } a form of חַי (living) or חַיִּים (life) used before proper nouns in an oath: חַי אֱלֹהִים as God lives, חַי פַּרְעֹה as Pharaoh lives; cf. אָם below.  
 חֵי *hē* }
- אָם *'im* (conj.) if; note the full oath formula: *hay/hē* X *'im* + imperf., where אָם has a negative force. E.g.  
 ... חַי פַּרְעֹה אָם תִּצְאוּ מִזֶּה כִּי-אָם... As the Pharaoh lives, you shall not leave here unless ...
- כָּל- *kull-* all, every one of. Used with pronominal suffixes, in apposition: הָאֲנָשִׁים כָּלָם all of the men (lit. the men, all of them).

|    | SING.                      | PLURAL                   |
|----|----------------------------|--------------------------|
| 1c | — —                        | כָּלָנִי <i>kullānī</i>  |
| 2m | כָּלְךָ <i>(kullākā)</i>   | כָּלְכֶם <i>kullākem</i> |
| 2f | כָּלְךְ <i>kullēk, -āk</i> | — —                      |
| 3m | כָּלָה/י <i>kullōh, -ō</i> | כָּלָם <i>kullām</i>     |
| 3f | כָּלָה <i>kullāh</i>       | — —                      |

Exercises:

(a) Translate:

- (1) אָבִיךָ עוֹרְבוּ חַי.
- (2) וַיֹּאמֶר הַסָּרִיס: אִיָּכָה אֲדַבֵּר.

- (3) רִוַח נָא לְקַרְאָתוֹ.
- (4) אִיפֹה נֹכַח לְמִצָּא אֲכַל וְאֵין לָחֶם בְּעִיר.
- (5) שָׁמַע נָא אֶל-קוֹלִי וְתַהֲיֶה אִישׁ גְּבוֹן וְחָכָם.
- (6) אִיבְנֵי נֶס הִהָרָה.
- (7) קָבָה לָנוּ אֲכַל פֶּן-נָרַעֵב.
- (8) הִנֵּה אֲשַׁתְּךָ קַח וְלֶךְ אֶל-אֲרָצְךָ.
- (9) בָּנוּ עוֹד עִיר גְּדוּלָה.
- (10) הִנְנִי נֹתֵן לְךָ בִּינָה וְחֻקְמָה.
- (11) הִנֵּה אֲחִיךָ בָּרַח מִהָעִיר רָדַף אַחֲרָיו.
- (12) הַאִינְךָ יָדַע כִּי זֶה יוֹם הַשַּׁבָּת.

(b) Give the Hebrew for the following orally:

1. Our mother is still here in the house.
2. Here comes your brother.
3. I am not going to go up to the city.
4. There is still a fire in the mountains.
5. The men are not eating.
6. Where are the vessels which you fashioned?
7. We are not walking.
8. On the 9th day we rode to the end of the road.
9. Are you still hungry?
10. All of us were poor.

(c) Translate:

- (1) הִנֵּה-נָא אָבִיךָ מֵת שׁוֹב נָא אֶל-אֲרָצְךָ וְאֶל-עַמְּךָ.
- (2) וַיֹּאמֶר הַמֶּלֶךְ אֶל-הַנְּבִיאִים: הִנֵּה-נָא דַבְּרִי הַנְּבִיאִים הָאֵלֶּה פֹה אַחַד טוֹב אֶל-הַמֶּלֶךְ יִהְיֶה נָא דַבְּרִיךָ כְּדַבְּרֵיהֶם.
- (3) הִנֵּה אֲשַׁתְּךָ הִיא וְאִיךָ אִמְרָתְךָ כִּי אַחֲזַתְּךָ הִיא.
- (4) הִנֵּה הָאָרֶץ לְסָבִיבָה שָׁב בָּהּ בְּשָׁלוֹם.
- (5) בְּעוֹד שְׁלֹשַׁת יָמִים תִּדַע כִּי אֲמַת דַּבְּרִי.
- (6) הִנֵּה-נָא זְקַנְתִּי וְלֹא יָדַעְתִּי יוֹם מוֹתִי וְעַתָּה שָׁמַע נָא אֶל-קוֹלִי וְאָתֵן לְךָ בְּרָכָה.
- (7) הִנֵּה-נָא הָעִיר הַזֹּאת קָרְבָה לְגוֹסֶשׁ שְׁמָה אֲבָרְחָהּ נָא שְׁמָה וְאֲחִיָּהּ.

(d) Write in Hebrew. Use *himmēh*-clauses when possible.

1. Although our food is still plentiful (much), we cannot give you any of it.
2. Because your father has died, I shall send you to live (dwell) with your eldest (lit. great) brother.
3. Although I am here beside you, you cannot see me.
4. Now that you have come, sit down and eat with us.
5. Since we are sojourning here, let us tell them that we are rich so that it will go well with us.

6. Seeing that righteousness and truth have perished in the land, let us seek help from our God so that he will send us deliverance.
7. As the king lives, you shall not enter here before evening.

(e) Reading: Joseph Receives his Brothers in Egypt.

וַיֵּרְדוּ אֲחֵי יוֹסֵף עֲשָׂרָה לִקְנוֹת אֶכְלָל מִמִּצְרַיִם וְאֶת־בְּנֵי־מִינָן אֲחֵי יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת־אָחָיו כִּי אָמַר פֶּן תִּקְרָא אֲנִי רָעָה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּחוּף הַבָּאִים מִצְרַיִמָה כִּי הָיָה הָרָעֵב בְּאֶרֶץ כְּנָעַן. וַיָּבֹאוּ אֲחֵי יוֹסֵף נִשְׁתַּחֲוּוּ לוֹ אִפְסִים אַרְצָה וַיֵּרָא יוֹסֵף אֶת־אָחָיו וַיִּכְרַע אֹתָם וְהֵם לֹא הִכִּירוּ אֹתוֹ וַיֹּאמֶר אֲלֵיהֶם קָשׁוֹת לֵאמֹר: מֵאֵן בָּאתֶם. וַיֹּאמְרוּ: מֵאֶרֶץ כְּנָעַן לִקְנוֹת אֶכְלָל, וַיִּזְכֹּר יוֹסֵף אֶת־הַחִלּוּמוֹת אֲשֶׁר חָלַם וַיֹּאמֶר אֲלֵיהֶם: מְרֻגְלִים אַתֶּם, לָרְאוֹת אֶת־עֲרֹנוֹת הָאָרֶץ בָּאתֶם, וַיֹּאמְרוּ אֵלָיו: לֹא אֲדֹנָי, נַעֲבֹדֶיךָ כָּאוּ לִקְנוֹת אֶכְלָל, כִּלְנוּ בְנֵי אִישׁ אֶחָד אֲנֻחֲנוּ, כִּנְיִם אֲנֻחֲנוּ, לֹא הָיוּ עֲבָדֶיךָ מְרֻגְלִים, וַיֹּאמֶר אֲלֵיהֶם: לֹא, כִּי עֲרֹנוֹת הָאָרֶץ בָּאתֶם לָרְאוֹת.

וַיֹּאמְרוּ: שְׁנֵי עֶשְׂרֵה עֲבָדֶיךָ אַחִים, אֲנֻחֲנוּ בְנֵי אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן, וְהִנֵּה הִקְטַן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנו.

וַיֹּאמֶר יוֹסֵף: הֲוֵאִי אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם לֵאמֹר מְרֻגְלִים אַתֶּם, בְּוֹאת אֲבַחֵן אֹתְכֶם, חִי פְרַעֲה אִם תֵּצְאוּ מִזֶּה כִּי־אִם בָּבוֹא אֲחֵיכֶם הִקְטַן הִנֵּה, שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאֹתָם תֵּשְׁבוּ פֹה וְאֶת־דְּבָרֵיכֶם אֲבַחֵן הֲאִמַּתִּי אֹתְכֶם וְאִם לֹא, חִי פְרַעֲה כִּי־י מְרֻגְלִים אַתֶּם.

Notes to the Reading:

1. i.e. his full brother
2. תִּקְרָא אֹתוֹ = .
3. "and they bowed down"
4. "and he recognized"
5. "they did not recognize"
6. Adjectives in the fem. pl. may be used adverbially: "harshly"
7. After a negative *ki* has a strong asseverative force: "but on the contrary, you *did* come etc."
8. "twelve"
9. הוֹאִי is the predicate (here = "so, a fact"); the אֲשֶׁר clause is the subject.
10. הִי introduces an indirect question: "whether"
11. Note this frequent assertive use of כִּי: "As Pharaoh lives, you *are* spies."

## LESSON 37

### 139. Derived Verbs.

All of the verbs studied in the preceding lessons belong to the conjugational type known as Qal, or the simple conjugation, since each consists analytically of an unaugmented root plus a stem pattern (perfect, imperfect, etc.). But in Hebrew, as in most languages, other verbs may be constructed from these same roots, mainly by the use of prefixal elements or by modification of the stem patterns. There are six important types of derived verbs (often called conjugations). Not all roots occur in all six forms, just as many roots are not employed as verbs in the Qal although they are well attested in nouns and adjectives. The six principal derived types are named by the Hebrew grammarians according to the form they would assume in the 3rd per. masc. sing. of the perfect with the root פִּעַל :

|            |          |               |
|------------|----------|---------------|
| וּפְעַל    | Niphal   | Lessons 37-39 |
| פְּעַל     | Piel     |               |
| פָּעַל     | Pual     | Lessons 40-42 |
| הִפְעִיל   | Hiphil   |               |
| הִפְעַל    | Hophal   | Lessons 43-49 |
| הִתְפַּעַל | Hithpael |               |
|            |          | Lesson 50     |

### 140. Niphal Verbs: Meaning.

Broadly speaking, Niphal verbs, characterized by an element *n-* prefixed to the root, are *medio-passive* in meaning. Because a theoretical discussion of

this term, by no means consistently employed in grammatical descriptions, would take us too far afield, we shall categorize these verbs on the basis of their translation value in English.

(1) *Incomplete passive*: The passive in English is a construction, not a category of verbal meaning. If a verb occurs in an active-transitive usage, such as

The students *read* the lesson,

there is a passive transformation to the corresponding

The lesson *was read* by the students.

By the incomplete passive we mean this same transformation minus the agent:

The lesson *was read*.

the use of which indicates that the speaker is not concerned with specifying the agent of the action. All Hebrew passives belong to this category; constructions with a specified agent are virtually non-existent. If the corresponding Qal verb is active-transitive, it is always possible to translate the Niphal verb as an incomplete passive:

| <i>Qal</i>          | <i>Niphal</i>     |                         |
|---------------------|-------------------|-------------------------|
| כָּתַב אֶת־הַדָּבָר | נִכְתַּב הַדָּבָר | The word was written.   |
| עָזַב אֶת־הָעִיר    | נִעְזְבָה הָעִיר  | The city was abandoned. |
| הָרַג אֶת־הָאִישׁ   | נִהָרַג הָאִישׁ   | The man was slain.      |

(2) *Middle*. Middle verbs in English are elusive because they pattern like active verbs and have the same form:

| <i>Active</i>        | <i>Middle</i>     |
|----------------------|-------------------|
| He broke the window. | The window broke. |
| He stopped the car.  | The car stopped.  |
| He opened the door.  | The door opened.  |

Unlike the incomplete passive construction, middle verbs are active in form, but the meaning (i.e. voice) is, in a sense, reversed: the object of the active verb has become the subject of the middle verb. Niphal verbs in Hebrew often correspond to middle verbs in English:

|                    |                      |
|--------------------|----------------------|
| נִפְתַּח הַשַּׁעַר | The gate opened.     |
| נִשְׁבַּר הַכֵּלִי | The vessel broke.    |
| נִקְבְּצוּ הָעָם   | The people gathered. |

(3) *Reflexive*. Reflexive verbs in English have an expressed object (the reflexive pronoun) which refers to the subject:

He saw himself in the water.  
He washed himself.  
He sold himself into slavery.

Niphal verbs often require this translation:

נִגְאָל he redeemed himself  
נִמְכַּר he sold himself

(4) *Resultative*. More important than either of the two preceding categories is the Niphal verb in a resultative meaning. Essentially a stative verb, the resultative Niphal describes the state of its subject which has been produced by the verbal action named by the root:

| <i>Active</i>   | <i>Passive</i>         | <i>Resultative</i>                      |
|-----------------|------------------------|---|
| פָּתַח to open  | נִפְתַּח to be opened  | נִפְתַּח to be open                     |
| שָׁבַר to break | נִשְׁבַּר to be broken | נִשְׁבַּר to be broken, to be in pieces |

In English the equivalent of the resultative is so often formally the same as the passive that the distinction made here is difficult to grasp. In the passive *It was broken, was* is an auxiliary verb in the unit *was-broken*; in the resultative *It was broken, was* is the verb *to be* followed by an adjective/participle. One can see this difference most clearly by applying, for example, a transformation into present real:

*passive*: It is being broken.  
*resultative*: It is broken.

Very frequently the resultative-stative has the nuance of potentiality:

|                               |                 |   |
|-------------------------------|-----------------|---|
| רָאָה - נִרְאָה : to see      | to be seen      | → to be seeable, visible →<br>to appear       |
| יָרָא - נִירָא : to fear      | to be feared    | → to be fearful, dreadful,<br>terrible        |
| אָכַל - נִאָּכַל : to eat     | to be eaten     | → to be edible                                |
| בָּחַר - נִבְחַר : to choose  | to be chosen    | → to be choice, select,<br>acceptable         |
| אָהַב - נִאָּהַב : to love    | to be loved     | → to be lovely, loveable                      |
| יָשַׁב - נִישַׁב : to inhabit | to be inhabited | → to be habitable                             |
| מָצָא - נִמְצָא : to find     | to be found     | → to be extant, to exist,<br>(cf. se trouver) |

These four categories have been defined on the basis of English. In Hebrew, however, they are one: the medio-passive as expressed by the Niphal form. Only a careful study of the context will enable the reader to decide among the various possibilities.

Some Niphal verbs have no Qal counterpart:

|         |            |          |                     |
|---------|------------|----------|---------------------|
| נִלְחַם | he fought  | נִסְתַּר | he hid              |
| נִמְלַט | he escaped | נִרְדַּם | he fell fast asleep |

Others would appear to be denominative, although this is a rare use of the Niphal pattern: נִבְּאָ (for נִבְּנָא \*) to prophesy, from נְבִיא, prophet.

141. Niphal Verbs: Stems and Inflection.

The Niphal verb is derived from a trilateral root by the prefixation of *n*. In the perfect the stem has the basic form נִקְתַּב *niktab*, which undergoes no unusual changes in inflection. The imperfect was originally of the form \**yankatib*, which, with the assimilation of the *n*, became Hebrew יִקְתֵּב *yikkātēb*. The imperative and infinitive construct are based on the same stem as the imperfect, where the doubling of the first root consonant is the most striking characteristic of the type in general. The participle and infinitive absolute are based on the perfect.

| ROOT TYPE | PERFECT                  | IMPERFECT                | IMPERATIVE               |
|-----------|--------------------------|--------------------------|--------------------------|
| Regular   | נִקְתַּב <i>niktab</i>   | יִקְתֵּב <i>yikkātēb</i> | הִקְתֵּב <i>hikkātēb</i> |
| III-gutt. | נִשְׁלַח <i>nišlah</i>   | יִשְׁלַח <i>yiššalah</i> | הִשְׁלַח <i>hiššalah</i> |
| I-gutt.   | נִאֲמַן <i>ne'eman</i>   | יִאֲמַן <i>ye'amēn</i>   | הִאֲמַן <i>he'amēn</i>   |
|           | INF. CONSTR.             | PARTICIPLE               |                          |
|           | הִקְתֵּב <i>hikkātēb</i> | נִקְתָּב <i>niktāb</i>   |                          |
|           | הִשְׁלַח <i>hiššalah</i> | נִשְׁלַח <i>nišlah</i>   |                          |
|           | הִאֲמַן <i>he'amēn</i>   | נִאֲמַן <i>ne'emān</i>   |                          |

Remarks:

(a) The only deviation from the regular pattern with roots III-gutt. is the replacement of *ē* with *a* in the imperfect and related forms.

(b) With roots I-gutt. (including *א*), the perfect usually has the pattern of נִאֲמַן, with *e* in the preformative and *ē* after the guttural. In the imperfect and related forms the doubling of the first root consonant is replaced by a compensatory lengthening of the prefix vowel *i* to *ē*; this *ē* is unaltered in the inflection.

(c) The participle differs from the stem of the perfect only in the length of the stem vowel. As an adjective, the participle retains this vowel in inflection; e.g. the fem. נִקְתְּבָה *niktābāh*, as opposed to the verb, with reduction: נִקְתַּבְהָ *niktābhāh*.

|          | Regular                    | III-gutt.                  | I-gutt.                   |
|----------|----------------------------|----------------------------|---------------------------|
| PERFECT: | נִקְתַּב <i>niktab</i>     | נִשְׁלַח <i>nišlah</i>     | נִאֲמַן <i>ne'eman</i>    |
|          | נִקְתְּבָה <i>niktābāh</i> | נִשְׁלַחָה <i>nišlāhāh</i> | נִאֲמַנָה <i>ne'emnāh</i> |

|               |                  |               |                  |              |                   |
|---------------|------------------|---------------|------------------|--------------|-------------------|
| נִקְתַּבְתָּ  | <i>niktābtā</i>  | נִשְׁלַחְתָּ  | <i>nišlāhtā</i>  | נִאֲמַנְתָּ  | <i>ne'emāntā</i>  |
| נִקְתַּבְתְּ  | <i>niktābt</i>   | נִשְׁלַחְתְּ  | <i>nišlāht</i>   | נִאֲמַנְתְּ  | <i>ne'emānt</i>   |
| נִקְתַּבְתִּי | <i>niktābtî</i>  | נִשְׁלַחְתִּי | <i>nišlāhtî</i>  | נִאֲמַנְתִּי | <i>ne'emāntî</i>  |
| נִקְתַּבּוּ   | <i>niktābû</i>   | נִשְׁלַחוּ    | <i>nišlāhû</i>   | נִאֲמַנוּ    | <i>ne'emnû</i>    |
| נִקְתַּבְתֶּם | <i>niktābtēm</i> | נִשְׁלַחְתֶּם | <i>nišlāhtēm</i> | נִאֲמַנְתֶּם | <i>ne'emāntēm</i> |
| נִקְתַּבְתֶּן | <i>niktābtēn</i> | נִשְׁלַחְתֶּן | <i>nišlāhtēn</i> | נִאֲמַנְתֶּן | <i>ne'emāntēn</i> |
| נִקְתַּבְנִי  | <i>niktābnû</i>  | נִשְׁלַחְנִי  | <i>nišlāhnû</i>  | נִאֲמַנְנִי  | <i>ne'emānnû</i>  |

|            |                                  |                                  |                                |
|------------|----------------------------------|----------------------------------|--------------------------------|
| IMPERFECT: | יִקְתֵּב <i>yikkātēb</i>         | יִשְׁלַח <i>yiššalah</i>         | יִאֲמַן <i>ye'amēn</i>         |
|            | תִּקְתֵּב <i>tikkātēb</i>        | תִּשְׁלַח <i>tiššalah</i>        | תִּאֲמַן <i>tē'amēn</i>        |
|            | תִּקְתֵּב <i>tikkātēb</i>        | תִּשְׁלַח <i>tiššalah</i>        | תִּאֲמַן <i>tē'amēn</i>        |
|            | תִּקְתֵּבִי <i>tikkātēbî</i>     | תִּשְׁלַחִי <i>tiššalāhî</i>     | תִּאֲמַנִי <i>tē'amānî</i>     |
|            | אִקְתֵּב <i>'ekkātēb</i>         | אִשְׁלַח <i>'eššalah</i>         | אִאֲמַן <i>'e'amēn</i>         |
|            | יִקְתֵּבוּ <i>yikkātēbû</i>      | יִשְׁלַחוּ <i>yiššalāhû</i>      | יִאֲמַנוּ <i>ye'amānû</i>      |
|            | תִּקְתֵּבְנָה <i>tikkātēbnāh</i> | תִּשְׁלַחְנָה <i>tiššalāhnāh</i> | תִּאֲמַנְנָה <i>tē'amānnāh</i> |
|            | תִּקְתֵּבוּ <i>tikkātēbû</i>     | תִּשְׁלַחוּ <i>tiššalāhû</i>     | תִּאֲמַנוּ <i>tē'amānû</i>     |
|            | תִּקְתֵּבְנָה <i>tikkātēbnāh</i> | תִּשְׁלַחְנָה <i>tiššalāhnāh</i> | תִּאֲמַנְנָה <i>tē'amānnāh</i> |
|            | נִקְתֵּב <i>nikkātēb</i>         | נִשְׁלַח <i>niššalah</i>         | נִאֲמַן <i>ne'amēn</i>         |

|             |                                 |                                 |                               |
|-------------|---------------------------------|---------------------------------|-------------------------------|
| IMPERATIVE: | הִקְתֵּב <i>hikkātēb</i>        | הִשְׁלַח <i>hiššalah</i>        | הִאֲמַן <i>he'amēn</i>        |
|             | הִקְתֵּבִי <i>hikkātēbî</i>     | הִשְׁלַחִי <i>hiššalāhî</i>     | הִאֲמַנִי <i>he'amānî</i>     |
|             | הִקְתֵּבוּ <i>hikkātēbû</i>     | הִשְׁלַחוּ <i>hiššalāhû</i>     | הִאֲמַנוּ <i>he'amānû</i>     |
|             | הִקְתֵּבְנָה <i>hikkātēbnāh</i> | הִשְׁלַחְנָה <i>hiššalāhnāh</i> | הִאֲמַנְנָה <i>he'amānnāh</i> |

|              |                               |                                |                             |
|--------------|-------------------------------|--------------------------------|-----------------------------|
| INF. CONSTR. | הִקְתֵּב <i>hikkātēb</i>      | הִשְׁלַח <i>hiššalah</i>       | הִאֲמַן <i>he'amēn</i>      |
| W. SUFF.     | הִקְתֵּבִי <i>hikkātēbî</i>   | הִשְׁלַחִי <i>hiššalāhî</i>    | הִאֲמַנִי <i>he'amānî</i>   |
|              | הִקְתֵּבְךָ <i>hikkātēbkā</i> | הִשְׁלַחְךָ <i>hiššalahākā</i> | הִאֲמַנְךָ <i>he'amēnkā</i> |
|              | etc.                          | etc.                           | etc.                        |

|              |                             |                                       |                         |
|--------------|-----------------------------|---------------------------------------|-------------------------|
| INF.         | (1) נִקְתּוּב <i>niktōb</i> | נִשְׁלוּחַ <i>nišlō<sup>h</sup></i>   | נִעְבוּר <i>ne'ābōr</i> |
| ABSOLUTE (2) | הִקְתּוּב <i>hikkātōb</i>   | הִשְׁלוּחַ <i>hiššālō<sup>h</sup></i> | הִעְבוּר <i>he'ābōr</i> |

|             |                             |                             |                             |
|-------------|-----------------------------|-----------------------------|-----------------------------|
| PARTICIPLE: | נִקְתָּב <i>niktāb</i>      | נִשְׁלַח <i>nišlāh</i>      | נִאֲמַן <i>ne'emān</i>      |
|             | נִקְתְּבָה <i>niktābāh</i>  | נִשְׁלַחָה <i>nišlāhāh</i>  | נִאֲמַנָה <i>ne'emānāh</i>  |
|             | נִקְתְּבִים <i>niktābîm</i> | נִשְׁלַחִים <i>nišlāhîm</i> | נִאֲמַנִים <i>ne'emānîm</i> |
|             | נִקְתְּבוֹת <i>niktābōt</i> | נִשְׁלַחוֹת <i>nišlāhōt</i> | נִאֲמַנוֹת <i>ne'emānōt</i> |

Remarks:

(1) The two forms of the infinitive absolute tend to pair off with the corresponding finite verb of the same general pattern:

נִשְׁמוּעַ יִשְׁמַע but נִשְׁמוּעַ יִשְׁמַע

(2) The inf. absolute of נִאֲמַן does not occur, and since its form could be disputed (more likely to have been נִאֲמַנוּ, with *e* because of the *א*) we have replaced it with the better attested type of נִעְבְּרָ (to be crossed).

(3) The feminine participles singular may also be of the pattern נִקְתְּבָה, נִשְׁלַחָה, נִאֲמַנָה.

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- NOUNS: נֶפֶשׁ *népeš* (w. suff. נֶפְשִׁי etc.; pl. -*ót*) soul, vital life-force; a person, living thing. With suffixes it is the equivalent of the intensive/reflexive pronoun: נֶפְשִׁי myself, נִפְשְׁךָ yourself...
- שַׂק *śaq* (pl. -*īm*) sack; sack-cloth (worn as a sign of mourning).
- מִשְׁמָר *mišmār* (no pl.) place of confinement, jail; a guard unit.
- מְלוֹן *mālôn* lodging-place, inn.
- VERBS: אָשַׁם *'āšem* (אָשַׁם) to be guilty; verbal adjective אָשָׁם, guilty.
- לָן *lān* (לָיִן) to spend the night.
- נִאֲמַן *ne'eman* (נִאֲמַן) to be confirmed, verified, trustworthy.
- נִשְׂאָר *niš'ar* (נִשְׂאָר) to be left over, remain, survive.
- OTHER: לְבַד־ *ləbadd-* w. suff.: alone, only. E.g. לְבַד־אֲנִי I alone, etc.
- אָבָל *'ābāl* (adv.) truly, indeed; however.

Note: The preposition בֵּין (between) has the following forms with pronominal suffixes:

|                        |                           |    |                                      |
|------------------------|---------------------------|----|--------------------------------------|
| בֵּינִי <i>bēni</i>    | בֵּינֵינוּ <i>bēnēnū</i>  | or | בֵּינוֹתֵינוּ <i>bēnōtēnū</i> (rare) |
| בֵּינֶךָ <i>bēnəkā</i> | בֵּינֶכֶם <i>bēnēkem</i>  | —  | —                                    |
| בֵּינֶךָ <i>bēnək</i>  | —                         | —  | —                                    |
| בֵּינוֹ <i>bēnō</i>    | בֵּינֵיהֶם <i>bēnēhem</i> | or | בֵּינוֹתָם <i>bēnōtām</i> (rare)     |

Exercises:

(a) Punctuate the Niphal verbs fully and translate:

- |  |  |
|--|--|
| (1) נִשְׁפַּר הַכְּלִי.                | (11) תִּזְכְּרוּ כְּלֶכֶם.                             |
| (2) יֹאכַל הַבָּשָׂר.                  | (12) אֶל-יִכְתֹּב שְׁמוֹ בַּסֵּפֶר.                    |
| (3) נִהְרַגוּ הַמְּרַגְלִים.           | (13) אֵלֶּה שְׁמוֹת הָעָרִים הַנּוֹלְכֹדוֹת.           |
| (4) יִשְׁמְעוּ דְבַר־אִמָּת.           | (14) וַיִּמְכַּר יוֹסֵף בְּיַד הַמְּצַרִּים.           |
| (5) לֹא יִכְרַת אִישׁ מֵעַל הַכֶּסֶּא. | (15) חֵי אֱלֹהִים אִם-יִשְׁפֹךְ דָּם בְּהִיּוֹתִי פֹה. |
| (6) נִשְׁמַע קוֹל שִׁירָם.             | (16) יִתְפַּשׂוּ הַבְּרָחִים.                          |
| (7) לֹא נִחְשַׁךְ מֵאֲוִיָּה מִמֶּךָ.  | (17) יִחַן אֶת-הַנְּבִחָרִים.                          |
| (8) אֵיךְ יִבְחַן הָעָם.               | (18) יִדְמֻ הַגְּשָׁאֲרִים.                            |
| (9) אֲנַחְנוּ נִשְׂאָרְנוּ לְבַדְּנוּ. | (19) הִפְתַּחוּ הַשְּׁעָרִים.                          |
| (10) יִאֲמַן דְּבַר אֱלֹהִים.          | (20) תִּשְׂרְפְּנָה הָעָרִים הַנְּעוּבוֹת.             |

(b) Write in Hebrew:

- And when their words were heard, we knew that they were guilty.
- As God lives, you will not see your husband until the day of his death.
- And in the evening he entered an inn and spent the night there.
- Now that you have been chosen as our king, give us help so that we may slay our accursed enemies before our land is captured and our cities are burned.

- They placed the food in their sacks and set out on the road.
- Now that he has measured the field, go to him and ask him whether (ha-) he will sell it to us.

(c) Reading: Joseph and his Brothers in Egypt.

וַיֹּסֶף יוֹסֵף אֶת-אָחָיו אֶל-מִשְׁמָר שְׁלֹשֶׁת יָמִים וַיֹּאמֶר אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי: זֹאת עֲשׂוּ וְהָיוּ, אֶת-אֱלֹהִים אֲנִי יָרָא, אִם-כִּנְיִים אַתֶּם, אֲחִיכֶם אֶחָד יֹאסֵר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לְכוּ וְשׁוּבוּ אֶרְצָה כְּנָעַן עִם-הָאֵלֶּל אֲשֶׁר קִנְיַתֶם וְאֶת-אֲחִיכֶם הִקְטַן תִּקְחוּ מִשָּׁם וְהוּא יָבֵא אֶתְכֶם הִנֵּה וַיֹּאמְרוּ דְבַרְיָכֶם וְלֹא תִלְמוּנוּ.

וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו: אָבָל אֲשֵׁמִים אֲנַחְנוּ עַל-אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ וְלֹא שָׁמְעֵנוּ, עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת, וְנָעַן רְאוּבֵן אֶתֶם לֹא מָרָו: הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֶל-תְּחַטְּאוּ בַלֵּל וְלֹא שָׁמַעְתֶּם וְגַם-דָּמוֹ הִנֵּה נִדְרַשׁ, וְהֵם לֹא יָדְעוּ כִּי מִשְׁעַ יוֹסֵף כִּי הִמְלִיץ בְּיַדְתֶּם וַיִּסְבֵּי יוֹסֵף מֵעַלְיֵיהֶם וַיִּבְרַךְ וַיֵּשֶׁב אֲלֵיהֶם וַיִּקַּח אֶת-שְׁמֵעוֹן הַיִּזְרְעֵלִי אֶתוֹ לְעֵצִינְיָהֶם וַיִּתֵּן לָהֶם אֶת-הָאֵלֶּל אֲשֶׁר בָּאוּ מִצְרַיִם לְקַנּוֹת וַיִּתֵּן לָהֶם גַּם-צִדְדֵי הַלֵּדָה לְדָרְךָ וַיִּשֶׁם אֶת-הַכֶּסֶּף אֲשֶׁר נָתַנוּ לוֹ בְּשִׁקְיָהֶם וְהֵם לֹא יָדְעוּ וַיִּלְכוּ מִשָּׁם לְעֹלוֹת אֶרְצָה כְּנָעַן.

וְהָיוּ בְּעֹלוֹתָם וַיִּלְכוּ בְּמִלּוֹן וְהָיוּ כַּפְתָּח אֶחָד מֵהֶם אֶת-שִׁקּוֹ לְתַת מֵהָאֵלֶּל לְתַמּוּרוֹ וַיִּרְא אֶת-כֶּסֶפוֹ וְהִנֵּה הוּא בְּפִי שִׁקּוֹ וַיֹּאמֶר אֶל-אָחָיו: הִנֵּה כֶסֶף בְּשִׁקִּי, וַיִּרְאוּ וַיִּירְאוּ וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו לֵאמֹר: מַה-זֹּאת עָשָׂה אֱלֹהִים לָנוּ.

וַיָּבֵאוּ אֶל-יַעֲקֹב אֶבְיָהֶם אֶרְצָה כְּנָעַן וַיֹּאמְרוּ לוֹ אֶת-כָּל-הַתְּקִרוֹת אֲתֶם לֵאמֹר: אָמַר אֱלֹהֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ קָשׁוֹת וַיֹּאמֶר כִּי אֲנַחְנוּ מְרַגְלִים וְכִי בָּאנוּ לְרֹאוֹת עֲרֹנוֹת אֶרְצוֹ וַנֹּאמֶר אֵלָיו: כִּנְיִים אֲנַחְנוּ, לֹא הָיוּ מְרַגְלִים, וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ: בְּזֹאת אֲדַע כִּי כִנְיִים אַתֶּם, אֲחִיכֶם הָאֶחָד יֹאסֵר בְּבֵית הַמִּשְׁמָר וְאַתֶּם לְכוּ וְשִׁבְתֶּם אֶל-אֶרְצְכֶם וּבֹאוּ יָבֵא אֶתְכֶם הִקְטַן אֶתְכֶם בְּרִדְתְּכֶם עוֹד אֵלָי, וְכֵן עָשִׂינוּ וְאֶת-אֲחֵינוּ שְׁמֵעוֹן אָסְרוּ לְעֵצִינְיוֹ וַיִּשְׂמוּ אֹתוֹ בְּבֵית הַמִּשְׁמָר.

וַיֹּאמֶר אֲלֵיהֶם יַעֲקֹב אֶבְיָהֶם: אֲתִי שְׁפִלְתֶּם, יוֹסֵף אֵינְנוּ וְשְׁמֵעוֹן אֵינְנוּ וְאֶת-בְּנֵימִן תִּקְחוּ, עָלָי הָיוּ כְּלִנְיָה, וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר: אֶת-שְׁנֵי בְנֵי תַמִּיתִי אִם-לֹא יָשׁוּב בְּנֵימִן עִמִּי אֲלֵיךְ מִמְּצֻרִים, תִּנֶּה אֹתוֹ עַל-רִדְיִי וְהוּא יָשׁוּב עִמִּי מִשָּׁם.

וַיֹּאמֶר יַעֲקֹב: לֹא יִרַד בְּנֵי עַמְכֶם כִּי אָחָיו מֵת וְהוּא לְבִדּוֹ נִשְׂאָר, אִם-תִּקְרָא אֹתוֹ רָעָה בְּדָרְךָ אֲשֶׁר תֵּלְכוּ בָּהּ וַיִּרְדְּתִי בְּיָגוֹן שְׂאֵלָה.

Notes to the Reading:

- They are referring here to their earlier treatment of Joseph.
- Prob. to be understood as "And now, moreover, (our penalty for shedding) his blood is to be exacted." דָּם is frequently used as the equivalent of the guilt (or punishment) involved in bloodshed.
- מְלִיץ an interpreter
- סָבַב in the sense "turn oneself away"
- "provisions"
- fem. pl. = neuter pl. "the things which befell"



7. "you have bereaved"
8. A rare form, perhaps fem. pl., "everything".
9. "you may kill"
10. "in my charge"
11. Note that the apodosis (if... *then*) is not marked except by a conjunctive-sequential construction. יגן grief.

LESSON 38

143. Niphal Verbs: Stems and Inflection (continued).

| ROOT TYPE         | PERFECT               | IMPERFECT                | IMPERATIVE               | INF. CONSTRUCT           |
|-------------------|-----------------------|--------------------------|--------------------------|--------------------------|
| I- <i>Num</i>     | נָתַן <i>nittan</i>   | יִנְתֵּן <i>yinnātēn</i> | הִנְתֵּן <i>hinnātēn</i> | הִנְתֵּן <i>hinnātēn</i> |
| I- <i>Yodh</i>    | נִוְלַד <i>nōlad</i>  | יִוָּלַד <i>yivwālēd</i> | הִוָּלַד <i>hiwwālēd</i> | הִוָּלַד <i>hiwwālēd</i> |
| III- <i>Aleph</i> | נִקְרָא <i>nīqrā'</i> | יִקְרָא <i>yīqqārē'</i>  | הִקְרָא <i>hiqqārē'</i>  | הִקְרָא <i>hiqqārē'</i>  |
| III- <i>Hē</i>    | נִבְנָה <i>nibnāh</i> | יִבְנֶה <i>yibbāneh</i>  | הִבְנֶה <i>hibbāneh</i>  | הִבְנֶה <i>hibbāneh</i>  |

Remarks:

(1) I-*Num*. The assimilation of the first root consonant takes place in the perfect and participle: \**nintan* > *nittan*. The stems and inflection are otherwise like those of the regular trilateral root. [Note: the assimilation of the stem-final *n* in the perfect of נָתַן is proper only to this particular root; cf. the Qal perfect.]

(2) I-*Yodh*. Nearly all roots I-*Yodh* in Hebrew were originally I-*Waw*. The original *Waw* shows up clearly in the Niphal verbs. In the perfect an earlier \**nawlad* (root *yld* < *wld*) appears as נִוְלַד *nōlad* (he was born). In the imperfect and imperative the *n-* of the Niphal prefix is assimilated to the root -ו- and a doubled -וּו- results: יִוָּלַד *yivwālēd* (he will be born). Inflection is regular.

(3) III-*Aleph*. As expected, the stem vowel of the perfect is lengthened to *ā* before the quiescent א (cf. §52 etc.). Unlike the Qal perfect, however,

the stem vowel is replaced with *ē* before the 2nd and 1st person endings: e.g. *niqrē(')*lā (you were called). The full inflection is given below.

(4) III-*Hē*. The pattern of inflection learned for the Qal will hold for most of the verbs derived from roots III-*Hē*. In the Niphal perfect, however, the stem vowel before the 2nd and 1st person suffixes is regular *ē*, not *i*. Contrast בָּנִיתִי and בְּנִיתִי (I was built). Just as in the Qal, the jussive or short form of the imperfect loses the final vowel: יִבְנֶה → יִבֶּן. The inf. construct ends in -ōt, again like the Qal: בְּנוֹת, הַבְּנוֹת. Note the participle בְּבֹנֶה (cf. בָּנֶה).

PERFECT:

|             |           |               |          |               |             |                |          |
|-------------|-----------|---------------|----------|---------------|-------------|----------------|----------|
| בָּתַן      | nittan    | בִּלְדָּה     | nōlad    | בִּקְרָא      | niqrā'      | בְּבִנְיָה     | nibnāh   |
| בָּתַנְהָ   | nittānāh  | בִּלְדָּהָ    | nōladāh  | בִּקְרָאָהּ   | niqrā'āh    | בְּבִנְיָתָהּ  | nibnātāh |
| בָּתַתְּ    | nittātā   | בִּלְדָּתְךָ  | nōladtā  | בִּקְרָאתְךָ  | niqrē(')tā  | בְּבִנְיָתְךָ  | nibnētā  |
| בָּתַתְּ    | nittāt    | בִּלְדָּתְךָ  | nōladt   | בִּקְרָאתְךָ  | niqrē(')t   | בְּבִנְיָתְךָ  | nibnēt   |
| בָּתַתִּי   | nittātī   | בִּלְדָּתִי   | nōladtī  | בִּקְרָאתִי   | niqrē(')tī  | בְּבִנְיָתִי   | nibnētī  |
| בָּתַנּוּ   | nittānū   | בִּלְדָּדוּ   | nōladū   | בִּקְרָאוּ    | niqrā'ū     | בְּבִנְיָנוּ   | nibnānū  |
| בָּתַתְּמָם | nittattem | בִּלְדָּתְמָם | nōladtēm | בִּקְרָאתְמָם | niqrē(')tem | בְּבִנְיָתְמָם | nibnētēm |
| בָּתַתְּ    | nittatten | בִּלְדָּתְתָן | nōladtēn | בִּקְרָאתְתָן | niqrē(')ten | בְּבִנְיָתְתָן | nibnētēn |
| בָּתַנּוּ   | nittānū   | בִּלְדָּדְהוּ | nōladhū  | בִּקְרָאוּ    | niqrē(')nū  | בְּבִנְיָנוּ   | nibnēnū  |

IMPERFECT:

|             |            |             |             |             |               |             |            |
|-------------|------------|-------------|-------------|-------------|---------------|-------------|------------|
| יִבְנֶה     | yinnātēn   | יִבְלֶד     | yivwālēd    | יִקְרָא     | yiqqārē'      | יִבְנֶה     | yibbāneh   |
| יִבְנֶהָ    | tinmātēn   | יִבְלֶדָּהּ | tivwālēd    | יִקְרָאָהּ  | tiqqārē'      | יִבְנֶהָ    | tibbāneh   |
| יִבְנֶתְךָ  | tinmātēn   | יִבְלֶדְךָ  | tivwālēd    | יִקְרָאתְךָ | tiqqārē'      | יִבְנֶתְךָ  | tibbāneh   |
| יִבְנֶתְךָ  | tinmātēnī  | יִבְלֶדְךָ  | tivwālēdī   | יִקְרָאתְךָ | tiqqārē'ī     | יִבְנֶתְךָ  | tibbānī    |
| יִבְנֶתְךָ  | 'ennātēn   | יִבְלֶדְךָ  | 'ivwālēd    | יִקְרָאתְךָ | 'eqqārē'      | יִבְנֶתְךָ  | 'ebbāneh   |
| יִבְנֶתְךָ  | yinnātēnū  | יִבְלֶדְךָ  | yivwālēdū   | יִקְרָאוּ   | yiqqārē'ū     | יִבְנֶתְךָ  | yibbānū    |
| יִבְנֶתְכֶם | tinmātēnāh | יִבְלֶדְכֶם | tivwālēdnāh | יִקְרָאוּ   | tiqqārē(')nāh | יִבְנֶתְכֶם | tibbānēnāh |
| יִבְנֶתְכֶם | tinmātēnū  | יִבְלֶדְכֶם | tivwālēdū   | יִקְרָאוּ   | tiqqārē'ū     | יִבְנֶתְכֶם | tibbānū    |
| יִבְנֶתְכֶם | tinmātēnāh | יִבְלֶדְכֶם | tivwālēdnāh | יִקְרָאוּ   | tiqqārē(')nāh | יִבְנֶתְכֶם | tibbānēnāh |
| יִבְנֶתְךָ  | ninnātēn   | יִבְלֶדְךָ  | nivwālēd    | יִקְרָא     | niqqārē'      | יִבְנֶתְךָ  | nibbāneh   |

IMPERATIVE:

|          |            |             |           |            |           |          |          |
|----------|------------|-------------|-----------|------------|-----------|----------|----------|
| הִבְנֵה  | hinnātēn   | הִבְלֵד     | hiwwālēd  | הִקְרָא    | hiqqārē'  | הִבְנֵה  | hibbāneh |
| הִבְנֵהָ | hinnātēnī, | הִבְלֵדָּהּ | hiwwālēdī | הִקְרָאָהּ | hiqqārē'ī | הִבְנֵהָ | hibbānī  |
| etc.     | etc.       | etc.        | etc.      | etc.       | etc.      | etc.     | etc.     |

INF. CONSTRUCT:

|         |          |         |          |         |          |         |          |
|---------|----------|---------|----------|---------|----------|---------|----------|
| הִבְנֵה | hinnātēn | הִבְלֵד | hiwwālēd | הִקְרָא | hiqqārē' | הִבְנֵה | hibbānōt |
|---------|----------|---------|----------|---------|----------|---------|----------|

INF. ABSOLUTE:

|        |        |                   |       |            |        |            |          |
|--------|--------|-------------------|-------|------------|--------|------------|----------|
| בָּתַן | nittōn | [בִּלְדָּד נֹלֹד] | nōlōd | בִּקְרָאוּ | niqrō' | בְּבִנְיָה | hibbāneh |
|        |        |                   |       |            |        | בְּבִנְיָה | nibnōh   |

PARTICIPLES:

|           |          |               |         |              |           |                |        |
|-----------|----------|---------------|---------|--------------|-----------|----------------|--------|
| בָּתַן    | nittān   | בִּלְדָּה     | nōlād   | בִּקְרָא     | niqrā'    | בְּבִנְיָה     | nibneh |
| בָּתַנְהָ | nittānāh | בִּלְדָּהָ    | nōlādāh | בִּקְרָאָהּ  | niqrā'āh  | בְּבִנְיָהּ    | nibnāh |
| בָּתַתְּ  | nittēnet | בִּלְדָּתְךָ  | nōlādet | בִּקְרָאתְךָ | niqrē(')t | בְּבִנְיָתְךָ  | nibnēt |
| בָּתַתְּ  | nittānim | בִּלְדָּדְכֶם | nōlādīm | בִּקְרָאתֶם  | niqrā'im  | בְּבִנְיָתְכֶם | nibnēm |
| בָּתַתְּ  | nittānōt | בִּלְדָּדְתָם | nōlādōt | בִּקְרָאתֵם  | niqrā'ōt  | בְּבִנְיָתְכֶם | nibnōt |

144. Niphal Verbs: Mixed Types.

The following are a sampling of verbs whose roots combine several of the characteristics described in the preceding paragraphs. The forms are all quite predictable from the types already given and thus require no comment.

|                               |          |           |         |          |          |           |
|-------------------------------|----------|-----------|---------|----------|----------|-----------|
| I-Waw (Yodh) and III-gutt.:   | PERF.:   | בִּנְדַע  | nōda'   |          |          |           |
| I-Waw (Yodh) and III-Aleph:   |          | בִּנְרָא  | nōrā'   |          |          |           |
| I-gutt. and III- <i>Hē</i> :  |          | בְּעָשָׂה | na'āsāh |          |          |           |
| I-Nun and II-gutt. (root נחם) |          | בָּחַם    | niḥam   |          |          |           |
| IMPERF.:                      | יִבְדַּע | yivwāda'  | IMPTV.: | הִבְדַּע | hiwwāda' | be known  |
|                               | יִבְרָא  | yivwārē'  |         | הִבְרָא  | hiwwārē' | be feared |
|                               | יַעֲשֶׂה | ye'āseh   |         | הַעֲשֶׂה | he'āsēh  | be done   |
|                               | יִנְחַם  | yinnāhēm  |         | הִנְחַם  | hinnāhēm | be sorry  |

Note also the verb בָּנַגַּשׁ (root בגש). Only the perfect is a Niphal verb; in the imperfect the Qal form יִבֶּן is used.

145. Vocabulary 38.

- NOUNS: ראש *rō(')š* (pl. irreg. ראשים, see §34) head, chief, top  
 פֶּתַח *pétaḥ* (w. suff. פֶּתָחִי; pl. -im) an opening (of tent, house, wall etc.); also used as a prep.: at the opening of  
 טָף *taḥ* (no pl.) a collective term for children; not used in construct  
 מַעַט *ma'at* (no pl.) a little; frequent in construct: מַעַט מַעַט a little water. Note מַעַט מַעַט little by little; מַעַט מַעַט in a little while. Also used in a variety of idiomatic expressions with the basic meaning of slowness, smallness, unimportance.  
 עוֹלָם *'ólām* (pl. -im) a word referring to a long duration of time, either past or future; thus, eternity, antiquity. Note the common phrases: עוֹלָם-עוֹלָם forever. Frequent as the second element of a construct chain: יְמֵי עוֹלָם ancient days; עוֹלָם בְּרִית perpetual covenant.  
 VERBS: נֹתַר *nōtar* (נִתָּר) to be left, remain  
 נִלְחַם *niḥam* (יִלְחַם) to fight (+ בָּ with)  
 נִחַם *niḥam* (יִנְחַם) to be sorry, repent; to be comforted

נִגַּשׁ *niggaš* (use Qal imperf. יִגַּשׁ) to approach (+ אל)  
 נִצַּב *nissab* (no imperf.) to station oneself, to stand; be stationed  
 נִפְלָא *nip̄lā* (יִפְלֵא) to be wonderful, marvelous.

Exercises:

(a) Point the Niphal verbs fully and translate:

- |   |  |
|---|--|
| (1) נִגַּשְׁתִּי וְלֹא יָבֵלְתִי לַעֲמֹד לְפָנָיו.      | (13) אֵינִי אֲשֶׁם, לֹא עָשִׂיתִי דָבָר.                   |
| (2) אֵיפֹה תֵלִין הַלְיָלָה.                            | (14) וַיִּבֶן לוֹ בַּיִת.                                  |
| (3) מִי יִבְחַר לְרֹאשׁ הָעָם.                          | (15) נְחַמְתִּי עַל-הַרְעָה אֲשֶׁר עָשִׂיתִי.              |
| (4) הֵם נִלְחָמִים אֲצֻל הַקִּיר.                       | (16) רָאִינוּ אֶת-מִלְאֲכָתוֹ הַנִּפְלְאָה וַנְּדַם.       |
| (5) לֹא תֹכַר בְּקֹהֶל הַצַּדִּיקִים.                   | (17) לָמָּה יַעֲשׂוּ הַדְּבָרִים הָאֵלֶּה.                 |
| (6) יִאֲסֹפוּ מִקְצֵי הָאָרֶץ.                          | (18) וַיְהִי אַחֲרָיו הַמִּלְחָמָה וְאֹתָר אָנִי לְבַדִּי. |
| (7) לֹא יֹתֵר אִישׁ מִהַפְרָשִׁים.                      | (19) יִתֵּן לָךְ כֶּסֶף וְנֹהֵב.                           |
| (8) קָחוּ אֶת-הַסּוּסִים הַנּוֹתָרִים.                  | (20) יִרְדַּע שְׂמֵךְ הַגְּדוֹל בְּכָל-הָאָרֶץ.            |
| (9) תֵּן לִי מַעֲט-לֶחֶם.                               | (21) וַיִּקֶן שָׁם בְּקָר.                                 |
| (10) מִי הָאֲנָשִׁים הַנִּצְבִּים שָׁם.                 | (22) וַיִּשְׁמַעוּ דְבָרָיו וַיֵּאֱמָנוּ.                  |
| (11) נִלְקָחוּ הָאֲנָשִׁים הַחֹזְצָה וַיַּהֲרֹגוּ שָׁם. | (23) וַיְהִי מִקֵּץ אַרְבַּעַת יָמִים וַתַּעֲזֹב הָעִיר.   |
| (12) יִשְׁבוּ עַל-שֵׁפֶת הַנָּהָר עַם-טַפָּם.           | (24) יִקְרָאוּ הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵי בְנֵיכֶם.   |

(b) Write in Hebrew:

- There is a large hill between us and the camp.
- The fruit will be taken to the house and eaten there.
- The righteous shall be exalted (lit. raised up), but the wicked shall perish.
- Countless men (lit. men, their number not existing) were slain near the wall.
- Be consoled, my son; the sound of your distress has been heard and help will be given to you.
- I was appointed (lit. stationed) to watch the women and the children.
- A new city will be built for those who are left.

(c) Reading: Jacob and his Sons, after the First Trip to Egypt.

וַהֲרַעֵב כָּבֵד בְּאָרֶץ וַיְהִי כֹאֲשֶׁר כָּלָה הָאֲכָל אֲשֶׁר נִקְנָה בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב אֶל-בָּנָיו  
 שׁוּבוּ מִצְרָיִמָה וְקַחוּ מִשָּׁם מַעֲט-אֲכָל, וַיֹּאמֶר אֲלֵיהֶם יְהוָה לֵאמֹר: אָמַר הָאִישׁ אֲלֵינוּ, לֹא תֵרָאוּ  
 פָנֵי בְלֹתֵינוּ אַחֲיֵיכֶם אֲתָכֶם, אִם-יִשָּׁךְ שִׁלַּח אֶת-אֲחֵינוּ אֲנֵנוּ נֵרַד וְנִקְנָה לָךְ אֲכָל וְאִם-אֵינְךָ  
 שִׁלַּח לֹא נֵרַד כִּי אָמַר הָאִישׁ אֲלֵינוּ, לֹא תֵרָאוּ פָנֵי בְלֹתֵינוּ אַחֲיֵיכֶם אֲתָכֶם.

וַיֹּאמֶר יִשְׂרָאֵל: לָמָּה אֲמַרְתֶּם אֲלֵיהֶם כִּי עוֹד לָכֶם אֶחָ, וַיֹּאמְרוּ: שְׂאוֹל שְׂאוֹל הָאִישׁ לָנוּ לֵאמֹר:  
 הַעוֹד אַחֲיֵיכֶם חַי, הֲיֵשׁ לָכֶם אֶחָ, וַיֹּאמֶר אֲלֵיהֶם עַל-פִּי הַדְּבָרִים הָאֵלֶּה, הִדְוָע נִדְעָה כִּי יֹאמֶר:  
 אַחֲיֵיכֶם נֵרַד אֲתָכֶם.

וַיֹּאמֶר יְהוָה אֶל-יִשְׂרָאֵל אָבִיו: שְׁלַח הַנֶּעֱרָר אֶתִּי וְנִקְוָמָה וְנִלְכָּה וְנִתְחַנְּה וְלֹא נָמוֹת גַּם-

אֲנַחְנוּ גַם-אֲתָה גַם-טַפָּנוּ, אִם-לֹא יִשׁוּב הַנֶּעֱרָר אֲלֵיךָ אֲתִי וְחִטָּאתִי לָךְ; כָּל-הַיָּמִים, וַיֹּאמֶר  
 יַעֲקֹב: אִם-כֵּן, זֹאת עָשׂוּ, קָחוּ אִישׁ מִנְחָה, וְכִסְף מִשְׁנֵהָ קָחוּ, וְאֶת-אֲחֵיכֶם קָחוּ וְקִוְמוּ שׁוּבוּ  
 אֶל-הָאִישׁ וְאֵלֵהֶם יִתֵּן לָכֶם רַחֲמִים, לְפָנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת-אֲחֵיכֶם וְאֶת-בְּנֵימִין.

Notes to the Reading:

- בלתי unless
- Note ל in the sense "about" after שאל.
- גִּדַּע and יֹאמֶר are imperfects used modally: "How were we to know that he would say".
- "I shall be accountable (lit. sin against) to you".
- "twice the (required) money"
- "mercy, favor"
- "and may he release"

(d) Reading: Psalm 24 : 7-10.

|                                  |                                |
|----------------------------------|--------------------------------|
| שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם      | שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם    |
| וּשְׂאוּ פִתְחֵי עוֹלָם          | וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם   |
| וַיָּבֹאוּ מְלֶכֶךְ הַכְּבוֹד:   | וַיָּבֹאוּ מְלֶכֶךְ הַכְּבוֹד: |
| מִי זֶה מְלֶכֶךְ הַכְּבוֹד       | מִי זֶה מְלֶכֶךְ הַכְּבוֹד     |
| יְהוָה צְבָאוֹת                  | יְהוָה עֶזְרָה וְגִבּוֹר       |
| הוּא מְלֶכֶךְ הַכְּבוֹד: טָלְהִי | יְהוָה גִּבּוֹר מִלְחָמָה:     |

Notes to the Reading:

- See §82 (end).
- A rare word: "mighty, powerful".
- A frequent word at the close of verses or longer sections in the Psalms. Its meaning is unknown.

# LESSON 39

## 146. Niphal Verbs: Stems and Inflection (concluded).

| ROOT TYPE        | PERFECT                | IMPERFECT              | IMPERATIVE             |
|------------------|------------------------|------------------------|------------------------|
| Hollow (כּוּן)   | נָכַן <i>nākōn</i>     | יִכְּכֹן <i>yikkōn</i> | הִכְּכֹן <i>hikkōn</i> |
| Geminate (סָבַב) | נָסַב <i>nāsab</i>     | יִסְּבֵב <i>yissab</i> | הִסְּבֵב <i>hissab</i> |
|                  | INF. CONSTRUCT         | PARTICIPLE             |                        |
|                  | הִכְּכֹן <i>hikkōn</i> | נֹכֵן <i>nākōn</i>     |                        |
|                  | הִסְּבֵב <i>hissēb</i> | נֹסֵב <i>nāsāb</i>     |                        |

As in the Qal, the two root types given above present the most striking deviation from the normal trilateral patterns of the preceding lessons. The retention of the stem vowel -ō- with the Hollow roots simplifies that paradigm, but attention must be called to the curious interchange of *ō* and *ū* in pretonic syllables in the inflection of the perfect, where the stem vowel -ō- is added in the 1st and 2nd persons:

|            |                             |                                 |
|------------|-----------------------------|---------------------------------|
| PERFECT:   | נָכַן <i>nākōn</i>          | נָכַנּוּ <i>nākōnū</i>          |
|            | נָכַנְנָה <i>nākōnāh</i>    |                                 |
|            | נָכַנְנֹתָי <i>nākūnōtā</i> | נָכַנְנֹתֵם <i>nākōnōtem</i>    |
|            | נָכַנְנֹתֵי <i>nākūnōtī</i> | נָכַנְנֹתֵן <i>nākōnōten</i>    |
| IMPERFECT: | יִכְּכֹן <i>yikkōn</i>      | יִכְּכֹנּוּ <i>yikkōnū</i>      |
|            | תִּכְּכֹן <i>tikkōn</i>     | תִּכְּכֹנְנָה <i>tikkōnēnāh</i> |

|                 |                                   |                                 |
|-----------------|-----------------------------------|---------------------------------|
|                 | תִּכְּכֹן <i>tikkōn</i>           | תִּכְּכֹנּוּ <i>tikkōnū</i>     |
|                 | תִּכְּכֹנְנָה <i>tikkōnāh</i>     | תִּכְּכֹנְנָה <i>tikkōnēnāh</i> |
|                 | אִכְּכֹן <i>'ikkōn</i>            | נִכְּכֹן <i>nikkōn</i>          |
| IMPERATIVE:     | הִכְּכֹן <i>hikkōn</i>            | הִכְּכֹנּוּ <i>hikkōnū</i>      |
|                 | הִכְּכֹנְנָה <i>hikkōnāh</i>      |                                 |
| INF. CONSTRUCT: | הִכְּכֹן <i>hikkōn</i>            |                                 |
|                 | הִכְּכֹנְנָה <i>hikkōnāh</i> etc. |                                 |
| PARTICIPLE:     | נֹכֵן <i>nākōn</i>                | נֹכְנִים <i>nākōnīm</i>         |
|                 | נֹכְנָה <i>nākōnāh</i>            | נֹכְנֹת <i>nākōnōt</i>          |

The inf. absolute may have either the form נֹכֵן *nākōn* or הִכְּכֹן *hikkōn*.

Niphal verbs from geminate roots are quite poorly attested and in many cases one cannot be certain that the form in question is indeed a Niphal and not a Qal verb. The 3rd pers. masc. sing. of the perfect, נָסַב (from an earlier \**nasabb-*) resembles a Qal verb from a root נָסַב. The full inflection, however, shows that this resemblance is superficial and that the doubling of the second root consonant reappears when a vowel is added to the stem. Likewise in the imperfect יִסְּבֵב confusion with other types is possible: this form could be from a root נָסַב (cf. יִשָּׁב) or it could be a Qal variant (cf. יָתַם for the more usual יִתָּם). Some of the alternate forms that crop up are due to analogy. For example, the original pair יָתַם – נָתַם was altered to יָתַם – נָתַם probably because יָתַם was interpreted as a stative Qal verb (like יִכְּבֵד) from a root נָתַם:

יָתַם is to יִכְּבֵד as יָתַם is to נָתַם.

This mixing of Qal and Niphal forms, together with the relative rarity of these verbs, makes it quite impossible to decide which conjugation we are dealing with. The following selection of forms is a sufficient guide to the forms that will be met:

|              |                                    |                          |                                |
|--------------|------------------------------------|--------------------------|--------------------------------|
| PERFECT:     | נָסַב <i>nāsab</i>                 | or                       | נָסַב <i>nāsēb</i>             |
|              | נָסַבְנָה <i>nāsabbāh</i>          | or                       | נָסַבְנָה <i>nāsēbbāh</i>      |
|              | נָסַבְנֹתָי <i>nāsabbōtā</i> etc.  |                          |                                |
| IMPERFECT:   | נָסַב <i>nāsabbū</i>               | or                       | נָסַב <i>nāsēbbū</i>           |
|              | נָסַבְנֹתֵם <i>nāsabbōtem</i> etc. |                          |                                |
|              | יִסְּבֵב <i>yissab</i> etc.        | or                       | יִסְּבֵב <i>yissōb</i> etc.    |
| IMPERATIVE:  | תִּסְּבֵב <i>tissabbī</i> etc.     | or                       | תִּסְּבֵב <i>tissōbbī</i> etc. |
|              | הִסְּבֵב <i>hissab</i>             | or                       | הִסְּבֵב <i>hissōb</i>         |
|              | הִסְּבֵב <i>hissabbī</i> etc.      | or                       | הִסְּבֵב <i>hissōbbī</i> etc.  |
| INF. CONSTR. | הִסְּבֵב <i>hissēb</i>             |                          |                                |
|              | הִסְּבֵב <i>hissibbī</i> etc.      |                          |                                |
| PARTICIPLE:  | נֹסֵב <i>nāsāb</i>                 | נֹסְבִים <i>nasabbīm</i> |                                |
|              | נֹסְבָה <i>nasabbāh</i>            | נֹסְבֹת <i>nasabbōt</i>  |                                |

147. Vocabulary 39.

- NOUNS:** טָבַח *tēbah* slaughtering  
 תְּחִלָּה *təhillāh* beginning, first occasion (of some event)  
 צֶלַל *ṣēl* (w. suff. צָלַל; pl. irreg. צִלְלִים) shade, shadow; fig., protection  
 יָמִין *yāmin* the right; right hand or side (f.)  
 שְׂמאל *šamō(')* the left; יַד שְׂמאל the left hand or side (m.)  
 לֵב *lēb* (w. suff. לִבִּי; pl. -ōt) heart
- VERBS:** נָם *nām* (יָנוּם) to sleep  
 טָבַח *tābah* (יִטְבַּח) to slaughter (animals for food)  
 רָחַץ *rāḥaṣ* (יִרְחֹץ) to wash (tr. and intr.)  
 נָמַס *nāmēs* (Niphil verb from root מָסַס; imperf. יִמַּס) to melt, dissolve  
 נָכַן *nākōn* (Niphil verb from root כָּוַן; imperf. יִכּוֹן) to be firm, fixed, secure, established
- OTHER:** יוֹמָם *yōmām* (adv.) by day, in the daytime

Exercises:

(a) Translate:

- (1) לא איךא לָנוּם בְּהוֹתָהּ אֵתִי.
- (2) נִהְיִי בְּגִשְׁתָּנוּ וְנִרְאָא אֶת־רָאשֵׁי הַהָרִים.
- (3) וְנִרְאָתָה עֲרוֹתָהּ וּבִשְׁתָּ.
- (4) וְהָיָה כִּבְבָקָר וְלֹא יוֹתֵר הָעֵנָן בְּשָׁמַיִם.
- (5) יִמַּס לָבָם לִפְנֵי אִיבֵיהֶם.
- (6) נִהְיִי בְּצִאת הַשֶּׁמֶשׁ וְיִנוּסוּ הַכּוֹכָבִים וְלֹא נִרְאָו.
- (7) תִּנְחַמוּ כִּי לֹא לָקַחְתֶּם אֶת־מִנְחָתִי.
- (8) בָּטַח אֶל־יְהוָה בְּכָל־לִבְךָ.
- (9) כָּתַב אֶת־דְּבָרֵי עַל־לוּחַ לְבָבְךָ.
- (10) יִכּוֹן מִלֶּךְךָ חֵדֶשׁ וְנִבּוֹן עַל־הַכֶּסֶף.
- (11) נִהְיִי בְּעִשׂוֹתָיו אֶת־הַמִּשְׁתָּה וְיִטְבַּח טָבַח גְּדוֹל.
- (12) אֱלֹהִים הוּא צוֹרְגֵנוּ וְצִלְגֵנוּ.
- (13) הִרְחִצְתָּ אֶת־אֲוִיךָ.
- (14) וַיִּשְׁכַּב בְּצֶלַל הָעֵץ וְהָנָם.
- (15) הִגָּה אִיבֵי עַל־יָמִינִי וְעַל־שְׂמאלִי וְאָנִי נִסְבֹּתִי.
- (16) וַיִּגְשׂוּ אֵלָיו הַמַּלְאָכִים וְהוּא יָשָׁב פֶּתַח הַבַּיִת.
- (17) תִּמְלֵא הָעִיר דָּם עַל־פִּי דְבַר הַנְּבִיא.
- (18) תִּרְאִינָה לָכֶם נִפְלְאוֹת.
- (19) אֵין מִסְפָּר לַנִּלְחָמִים.

(b) Write in Hebrew:

1. Your hearts will be broken.
2. The city will be surrounded and its inhabitants will be taken captive.
3. On the right are the tombs of their fathers.

4. Seven men were stationed over him lest he escape.
5. There was only a little food left for us.
6. We washed our hands and feet before we sat down to eat.
7. The words of his law are established for ever.
8. When I heard his words, my heart melted within me and I was not able to stand.

(c) Reading: Joseph and his Brothers: the Second Trip to Egypt.

וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵהּ: כֶּסֶף לָקַחוּ בְיָדָם וְאֶת־בְּנֵימִן וַיָּקוּמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף וַיִּרְא יוֹסֵף אֶת־בְּנֵימִן וַיֹּאמֶר לְאֲשֵׁרֵי עַל־בֵּיתוֹ: הֲבֵאִי אֶת־הָאֲנָשִׁים הַבָּיְתָה וּטְבַחִי טָבַח וְהִקְנִי כִּי אֵתִי יֹאכְלוּ הָאֲנָשִׁים בְּצִהְרֵיָם.

וַיַּעַשׂ הָאִישׁ כְּאֲשֶׁר אָמַר יוֹסֵף וַיִּירָאוּ הָאֲנָשִׁים כִּי הוֹבֵאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ: עַל־דְּבַר הַכֶּסֶף הַשֶּׁבַח בְּשִׁלְיָנוּ בְּתַחֲלָה אֲנִיחֵנוּ מוֹבָאִים לְקַחַת אֲתָנוּ לַעֲבָדִים וְאֶת־תְּמוּרָתֵנוּ, וַיִּגְשׂוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיֹּאמְרוּ אֵלָיו פֶּתַח הַבַּיִת: יָרֹד יֵרְדֵנוּ בְּתַחֲלָה לְקַנּוֹת אֶכְלָנוּ וְיִהְיֶה כִּי גָאֵנוּ אֶל־הַמֶּלֶךְ וְנִפְתַּחְתָּה אֶת־שִׁלְיָנוּ וְהִנֵּה כֶּסֶף אִישׁ בְּפִי שִׁקּוֹ וְנִשְׁבַּח אֲתוֹ בְּיָדֵנוּ, לֹא יִדְעֵנוּ מִי שֶׁם כֶּסֶפֵנוּ בְּשִׁלְיָנוּ.

וַיֹּאמֶר הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף: שְׁלוֹם לָכֶם, אֶל־תִּירָאוּ, אֲלֵהִיכֶם וְאֵלֵהי אַבְיָכֶם נָתַן לָכֶם אֶת־הַכֶּסֶף הַזֶּה, כִּסְפְכֶם בָּא אֵלַי.

וַיּוֹצֵא אֵלֵיהֶם אֶת־שְׁמֵעוֹן וְבֵבַאִי הָאִישׁ אֶת־הָאֲנָשִׁים בָּיְתָה יוֹסֵף וַיִּתֵּן מַלֵּם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן אֶכְלָ לַחֲמוּרֵיהֶם וַיִּשְׁבּוּ שֶׁם עַד־בּוֹא יוֹסֵף בְּצִהְרֵיָם כִּי שֶׁם יֹאכְלוּ לֶחֶם.

Notes to the Reading:

1. "the double amount of silver"
2. אֲשֶׁר is used substantively: "the one who".
3. "bring"
4. A rare imperative with *ō* instead of the normal טְבַח.
5. "and make ready"
6. "they were brought"
7. "have been brought"
8. "and we have brought it back"
9. "and he brought out"
10. "and he brought"

(d) Reading: Psalm 121 (vocalization slightly altered):

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| מֵאֵין זָבֵא עוֹרִי:             | (1) אֲשָׁא עֵינֵי אֶל־הַהָרִים      |
| עֲשֵׂה שְׁמַיִם וְאָרֶץ:         | (2) עוֹרִי מֵעַם יְהוָה             |
| אֶל־יָנוּם שְׁמֶרְךָ:            | (3) אֶל־יָתֵן לְמוֹטֵי רַגְלֶךָ     |
| שׁוֹמֵר יִשְׂרָאֵל:              | (4) הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן |
| יְהוָה צִלְךָ עַל־יַד יְמִינֶךָ: | (5) יְהוָה שְׁמֶרְךָ                |
| וַיִּרְחַב בְּלִילֶךָ:           | (6) יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה  |
| יִשְׁמַר אֶת־נַפְשְׁךָ:          | (7) יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע   |

מַעֲתָה וְעַד-עוֹלָם:

(8) יהוה ישמר צאתך ובואך

*Notes to the Reading:*

1. Inf. constr. מוט with ל: to totter; note נתן in the sense "to allow".
2. "will not smite (strike, kill) you"
3. - ישמר אתך.

LESSON 40

**148. Piel Verbs: Meaning.**

Piel verbs are regularly distinguished by a doubling of the second root consonant and stem patterns quite distinct from those of the Qal. Because the root of a Piel verb may not always occur as a Qal verb, it is sometimes difficult to define the meaning of a Piel form by direct comparison. Following is listed a representative collection of Piel verbs classified in regard to the meaning that may be assigned to the Piel as a derived type, i.e. secondary to some other form in the language.

a. *Factitive (transitivizing)*. Perhaps the most consistent use of the Piel formation is to construct a verb with transitive active meaning from a root which appears in the Qal as an intransitive or stative verb. Such Piel verbs usually have a factitive meaning:

QAL (to be sound) → PIEL (to make sound)

QAL (to be great) → PIEL (to magnify)

Such a transformation of meaning may also be designated as causative, but we shall restrict this latter term to roots whose Qal verbs are transitive:

QAL (to learn) → PIEL (to teach, i.e. to cause to learn)

Examples:

| QAL                      | PIEL  |
|--------------------------|---|
| אָבַד to perish          | אָבַד 'ibbad to destroy                                     |
| קָל to be light, trivial | קָלַל qillēl to curse (make light of, treat as unimportant) |
| קָדַשׁ to be holy        | קָדַשׁ qiddaš to sanctify                                   |
| שָׁלַם to be sound       | שָׁלַם šillam to make sound, whole; to recompense, reward   |
| חָיָה to live, be alive  | חָיָה ḥiyyāh to cause to live, let live                     |
| טָמֵא to be unclean      | טָמֵא ṭimme' to pollute                                     |
| כָּלָה to be at an end   | כָּלָה killāh to finish, complete, bring to an end          |
| לָמַד to learn           | לָמַד limmad to teach                                       |

In some instances the Qal verb is either transitive or intransitive, while the Piel verb is specifically transitive:

|                               |                            |
|-------------------------------|----------------------------|
| מָלֵא to be full, fill        | מָלֵא mille' to fill       |
| בָּעַר to burn (tr. or intr.) | בָּעַר bi'er to burn (tr.) |

b. *Denominative*. When the Piel verb is closer in meaning to some noun or adjective than to the Qal verb (which in most of these cases does not exist), we may say that the Piel has a denominative function:

|                     |   |
|---------------------|---|
| דָּבַר word         | דָּבַר dibber to speak  |
| סִפֵּר book, record | סִפֵּר sippēr to recount, narrate, tell a story                                       |
| בֵּרַךְ blessing    | בֵּרַךְ bēraḥ to bless  |
| מִצְוָה command     | מִצְוָה šivvāh to command   |
| זִמְרָה music, song | זִמְרָה zimmēr to sing, make music  |
| שְׁלוֹשׁ three      | שְׁלֹשׁ šillēs to divide something into three parts; to do something for a third time |
| קִנְיָא jealousy    | קִנְיָא qinnē' to be jealous  |

c. *Intensive*. In several instances the Piel denotes a pluralization of the action named in the Qal. This may take on the nuance of an intensive, but the intensive force is difficult to discern in most occurrences. Many of the so-called intensive Piel verbs seem more to be stylistic variants of the Qal verb (most likely denominative in origin) used in poetry, probably for variation rather than intensification.

d. *Unclassified*. In addition to the three preceding categories there are many Piel verbs whose origin is not clear. Some of these verbs could doubtlessly be placed in the above classifications if we had more data on the related Qal or nominal forms.

פִּזַּר pizzar to scatter  
גָּרַשׁ gērēš to drive away

בִּיקֵּשׁ biqqēš to seek  
מִיָּהַר mihar to hurry, hasten

Awareness of the factitive-denominative-intensive function of the Piel, together with familiarity with a given root, will certainly assist the learner in mastering these new verbs, but because he will not be able to predict unerringly the meaning of a new Piel verb, they will all be listed in the vocabularies of the following lessons.

149. Piel Verbs: Stems and Inflection.

| ROOT TYPE | PERFECT         | IMPERFECT           | IMPERATIVE      |
|-----------|-----------------|---------------------|-----------------|
| Regular   | גִּדְּלַ giddēl | יִגְדֹּל yəgaddēl   | גִּדְּלַ gaddēl |
| III-gutt. | שָׁלַח šallah   | יִשְׁלַח yəšallah   | שָׁלַח šallah   |
| II-gutt.  | בָּעַר bi'er    | יִבְעַר yəba'er     | בָּעַר ba'er    |
|           | מָאֵן mē'en     | יִמְאֵן yəmə'en     | מָאֵן mā'en     |
|           | INF. CONSTRUCT  | PARTICIPLE          |                 |
|           | גִּדְּלַ gaddēl | מְגַדֵּל mēgaddēl   |                 |
|           | שָׁלַח šallah   | מְשַׁלֵּחַ mēšallēh |                 |
|           | בָּעַר ba'er    | מְבַעֵר mēba'er     |                 |
|           | מָאֵן mā'en     | מְמַאֵן mēmə'en     |                 |

Remarks:

- There are essentially only two stems, the perfect and the imperfect. As elsewhere, the imperative and inf. construct are predictable from the imperfect. The participle also resembles the imperfect, but with the prefix *mā-*.
- Piel verbs from roots III-gutt. deviate only in having *a* as the second stem vowel throughout, except in the participle.
- Even in non-guttural verbs the stem vowel *a* instead of *ē* is found in the perfect; thus *giddēl* or *giddal*. The choice would appear to be optional. There are a few verbs, notably *דִּבֶּר dibber* (to speak) and *כִּפֶּר kipper* (to atone for), which have *e* instead of *ē* or *a* in the 3rd masc. sing. of the perfect.
- Piel verbs from roots II-gutt. (including *ṛ*) fall into two classes:

(a) those with virtual doubling of the guttural in question (see *בָּעַר* above); the vocalization is the same as that of the regular verb; (b) those with compensatory lengthening of the vowel before the guttural (*i* → *ē*, *a* → *ā*; see *מָאֵן* above). Before *ṛ* compensatory lengthening is the rule. The other gutturals may be treated in either way, as will be indicated in the vocabularies.

PERFECT:

|                    |                   |                  |                 |
|--------------------|-------------------|------------------|-----------------|
| גִּדְּלַ giddēl    | שָׁלַח šallah     | בָּעַר bi'er     | מָאֵן mē'en     |
| גִּדְּלָה giddālāh | שָׁלַחַה šallahāh | בָּעֲרָה bi'ārāh | מְמַאֵן mē'anāh |

|                         |                         |                       |                     |
|-------------------------|-------------------------|-----------------------|---------------------|
| גִּדְּלָתָּהּ giddāltā  | שִׁלְּחֵהָ šillāhā      | בְּעָרְתָּ bī'artā    | מֵאֲנִי mē'ānī      |
| גִּדְּלָתְךָ giddālt    | שִׁלְּחֵהָ šillāhī      | בְּעָרְתָּ bī'art     | מֵאֲנִי mē'ānī      |
| גִּדְּלָתִי giddāltī    | שִׁלְּחֵתִי šillāhtī    | בְּעָרְתִּי bī'artī   | מֵאֲנִי mē'ānī      |
| גִּדְּלוּ giddālū       | שִׁלְּחוּ šillāhū       | בְּעָרוּ bī'arū       | מֵאֲנִי mē'ānū      |
| גִּדְּלֵתֶם giddāltēm   | שִׁלְּחֵתֶם šillahtēm   | בְּעָרְתֶם bī'artēm   | מֵאֲנֵיכֶם mē'antēm |
| גִּדְּלֵתְּךָ giddāltén | שִׁלְּחֵתְּךָ šillahtén | בְּעָרְתְּךָ bī'artén | מֵאֲנֵיכֶם mē'antén |
| גִּדְּלֵנוּ giddālnū    | שִׁלְּחֵנוּ šillāhnū    | בְּעָרְנוּ bī'arnū    | מֵאֲנֵינוּ mē'annū  |

IMPERFECT:

|   |   |   |   |
|---|---|---|---|
| יִגְדֹּל yəgaddēl                               | יִשְׁלַח yəšallah                               | יִבְעֵר yəbā'er                             | יִמָּאֵן yāmā'en                                |
| תִּגְדֹּל תִּגְדֹּל תִּגְדֹּל תִּגְדֹּל         | תִּשְׁלַח תִּשְׁלַח תִּשְׁלַח תִּשְׁלַח         | תִּבְעֵר תִּבְעֵר תִּבְעֵר תִּבְעֵר         | תִּמָּאֵן תִּמָּאֵן תִּמָּאֵן תִּמָּאֵן         |
| יִגְדֹּל יִגְדֹּל יִגְדֹּל יִגְדֹּל             | יִשְׁלַח יִשְׁלַח יִשְׁלַח יִשְׁלַח             | יִבְעֵר יִבְעֵר יִבְעֵר יִבְעֵר             | יִמָּאֵן יִמָּאֵן יִמָּאֵן יִמָּאֵן             |
| יִגְדֹּלוּ yəgaddālū                            | יִשְׁלַחוּ yəšallahū                            | יִבְעֵרוּ yəbā'arū                          | יִמָּאֵנוּ yāmā'anū                             |
| תִּגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ | תִּשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ | תִּבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ | תִּמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ |
| יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ     | יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ     | יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ     | יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ     |
| יִגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ  | יִשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ  | יִבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ  | יִמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ  |
| יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ     | יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ     | יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ     | יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ     |
| יִגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ תִּגְדֹּלוּ  | יִשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ תִּשְׁלַחוּ  | יִבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ תִּבְעֵרוּ  | יִמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ תִּמָּאֵנוּ  |
| יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ יִגְדֹּלוּ     | יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ יִשְׁלַחוּ     | יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ יִבְעֵרוּ     | יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ יִמָּאֵנוּ     |

IMPERATIVE:

|                                 |                                  |                              |                              |
|---------------------------------|----------------------------------|------------------------------|------------------------------|
| גִּדְּלֵ gaddēl                 | שִׁלַּח šallah                   | בְּעֵר bā'er                 | מָאֵן mā'en                  |
| גִּדְּלֵ gaddālī                | שִׁלַּחִי šallahī                | בְּעֵרִי bā'arī              | מָאֵנִי mā'anī               |
| גִּדְּלוּ gaddālū               | שִׁלַּחוּ šallahū                | בְּעֵרוּ bā'arū              | מָאֵנוּ mā'anū               |
| גִּדְּלוּ תִּגְדְּלוּ gaddēlnāh | שִׁלַּחוּ תִּשְׁלַחוּ šallahūnāh | בְּעֵרוּ תִּבְעֵרוּ bā'ernāh | מָאֵנוּ תִּמָּאֵנוּ mā'ennāh |

INFINITIVE CONSTRUCT:

|                        |                          |                        |                   |
|------------------------|--------------------------|------------------------|-------------------|
| גִּדְּלֵ gaddēl        | שִׁלַּח šallah           | בְּעֵר bā'er           | מָאֵן mā'en       |
| גִּדְּלֵ gaddālī       | שִׁלַּחִי šallahī        | בְּעֵרִי bā'arī        | מָאֵנִי mā'anī    |
| גִּדְּלֵ gaddēlkā      | שִׁלַּחֲךָ šallahākā     | בְּעֵרְךָ bā'erākā     | מָאֵנְךָ mā'enākā |
| גִּדְּלֵ gaddēlek etc. | שִׁלַּחֲךָ šallahēk etc. | בְּעֵרְךָ bā'arek etc. | מָאֵנְךָ mā'anēk  |

INFINITIVE ABSOLUTE:

|                  |                  |                |              |
|------------------|------------------|----------------|--------------|
| גִּדְּלוּ gaddōl | שִׁלְּחוּ šallōh | בְּעֹרוּ bā'or | מָאוֹן mā'on |
|------------------|------------------|----------------|--------------|

PARTICIPLE:

|                        |                           |                        |                         |
|------------------------|---------------------------|------------------------|-------------------------|
| מִגְדֹּל mēgaddēl      | מִשְׁלַּח mēšallah        | מִבְעֵר mēbā'er        | מִמָּאֵן mēmā'en        |
| מִגְדֹּלְךָ mēgaddēlāk | מִשְׁלַּחֲךָ mēšallahāk   | מִבְעֵרְךָ mēbā'erāk   | מִמָּאֵנְךָ mēmā'enāk   |
| מִגְדֹּלִים mēgaddēlīm | מִשְׁלַּחֵיהֶם mēšallahēm | מִבְעֵרֵיהֶם mēbā'erēm | מִמָּאֵנֵיהֶם mēmā'anēm |
| מִגְדֹּלוֹת mēgaddēlōt | מִשְׁלַּחוֹת mēšallahōt   | מִבְעֵרוֹת mēbā'erōt   | מִמָּאֵנוֹת mēmā'anōt   |

Remarks:

(1) After a waw-conversive the prefix *yə-* of the imperfect loses its vowel and the *y* is not doubled:

וַיִּמָּאֵן way-mā-'en (not: way-yə-mā-'en) and he refused

(2) The characteristic doubling of the middle radical is given up sometimes when it is followed by the vowel *a*:

בִּקֶּשׁ biqqēš he sought but בִּקְשׁוּ biqšū they sought  
 יִבְקֹשׁ yəbbaqqēš he will seek but יִבְקְשׁוּ yəbbaqšū they will seek

This loss of doubling never occurs with the consonants *ת פ כ ג ד*. Otherwise no clear rule can be formulated.

(3) The forms listed above and in the next lesson for the infinitive absolute are rather rare. More frequently the Piel infinitive construct is used as the infinitive absolute.

150. Vocabulary 40.

|        |                 |   |
|--------|-----------------|---|
| VERBS: | קִדְּשׁ qiddēš  | to sanctify (cf. קִדְּוֹשׁ)                           |
|        | בָּעַר bā'ar    | (יִבְעֵר) to burn (tr. or intr.)                      |
|        | בִּיעַר bī'er   | (יִבְעֵר) to burn (tr.), consume, remove completely   |
|        | דִּבֶּר dibber  | (יִדְבֹּר) to speak, talk (cf. דִּבְרֵךְ)             |
|        | בֵּרַךְ bērek   | (יִבְרַךְ) to bless (cf. בְּרַכָּה) [Note וַיְבָרֶךְ] |
|        | בִּקֶּשׁ biqqēš | (יִבְקֹשׁ) to seek                                    |
|        | שִׁלַּח šallah  | (יִשְׁלַח) to expel, send forth, let go               |
|        | גֵּרַשׁ gērēš   | (יִגְרֹשׁ) to drive away [Note וַיִּגְרֹשׁ]           |
|        | נָאץ nā'ēš      | (יִנְאֹץ) to spurn                                    |
|        | מָאֵן mē'en     | (יִמָּאֵן) to refuse                                  |
|        | שָׂרַח šērēl    | (יִשְׂרַח) to serve, administer [Note וַיִּשְׂרַח]    |
| OTHER: | אוֹ 'ō          | (conj.) or  |

Note the idiom: *כְּ...כְּ*. Translation may vary with the context, but the implication is that the two items involved are in some way equal. E.g.

כְּמוֹךְ כַּפְרֵעָה You are the equal of the Pharaoh.  
 כְּמוֹךְ כְּמוֹנִי You and I are equal, are in the same predicament.

Exercises:

(a) Translate:

- (1) וַיִּגְרֹשׁ אֶת-הָאֲנָשִׁים פְּעֻלָּיִם וְלֹא שָׁבוּ.
- (2) בָּאֲצָתָא אֶת-בְּרִיתִי וְאֶת-תּוֹרוֹתַי מֵאֲנֵת לְשֹׁמֵר.
- (3) וַיִּשְׂרַח הַיְלָד בְּהִיכַל יְהוָה.
- (4) וַיְבָרֶךְ אֹתוֹ כִּי הוּא מְצָא חַן בְּעֵינָיו.



- (5) יִבְקְשׁוּ אֶת-הָאֲשָׁמִים וְשָׁלוּ אֹתָם מִן-הָעִיר.
- (6) אֲנִי לְבָדִי אוֹכֵל לְכַרְךָ אֶתְּךָ.
- (7) תִּשְׁמַר אֶת-דְּבָרֵי בְלָבָד.
- (8) מֵאֲנִי לֵאכֹל אֶת-הַבְּהֵמוֹת הַטְּבוּחוֹת.
- (9) אֶת-מִי אֶת תְּבַקְשִׁי.
- (10) וְיִדְבְּרוּ אֵלָיו כֶּדְבָרִים הָאֵלֶּה.
- (11) קוֹל שְׂמֹחָה יִשְׁמַע בְּאָרְץ.
- (12) וַיִּקְדַּשׁ אֶת-הָאֲנָשִׁים לִפְנֵי בּוֹאֵם בֵּית יְהוָה.
- (13) אֲמָאן לְרִדְף אֲחֵרֵיהֶם.
- (14) וַיִּדְבֹר אֵלָי עַל-הַמִּלּוֹן אֲשֶׁר לָן בּוֹ הַלְיָלָה.
- (15) לֹא תֵאכַל אֶת-הַבֶּשֶׂר אֲשֶׁר בּוֹ גִּפְשׁ חַיָּה.
- (16) מֵאֲנָה לְרַחֵץ אֶת-הַבְּגָדִים.
- (17) וַיְהִי כְּנוֹמוֹ וַיִּבְקְשׁוּ אֹתוֹ וַיִּהְרְגוּ אֹתוֹ.
- (18) בַּיּוֹם הַהוּא יִלְמְסוּ הַהָרִים וְהָיוּ כְּלֵמִים.
- (19) תִּקְדַּשׁ אֶת-הַנְּשָׂאָרִים כִּי נִאֲמָנִים הֵם בְּעֵינַי.

(b) Give the Hebrew for the following orally:

- |                                |                              |
|--------------------------------|------------------------------|
| 1. Drive them away.            | 6. I have sanctified you.    |
| 2. Do not spurn his words.     | 7. He did not want to serve. |
| 3. Why do you refuse to speak? | 8. They expelled us.         |
| 4. Are you looking for me?     | 9. Let us bless them.        |
| 5. Bless me.                   | 10. We sought them.          |

(c) Write in Hebrew:

- 1. They took the vessels with which they served and gave them to the priest.
- 2. The Pharaoh became angry and expelled them from his presence (lit. from before him).
- 3. He refused to sanctify them, for he knew that they were not honest men.
- 4. He sought his brothers there, for he did not know that they had travelled eastward.
- 5. You shall completely-remove the evil from your midst.
- 6. We drove the guilty men out of the congregation.
- 7. We could not refuse to spend the night there.

(d) Reading: Joseph and his Brothers: the Final Test.

After meeting with Joseph and obtaining the release of Simon through Benjamin's presence with them, the sons of Jacob set out again for Canaan with the provisions they had obtained in Egypt. Joseph had had a silver goblet planted in Benjamin's sack, and as soon as the brothers had begun

the return journey, he sent his men after them to examine their baggage, find the goblet and accuse them of theft and treachery. Joseph then expressed his willingness to allow all the brothers except Benjamin to return home, but Judah stands up to this final test and delivers the following plea: (Gen. 44 : 18–26, vocalization slightly altered).

- (18) וַיִּגַּשׁ אֵלָיו יְהוָה וַיֹּאמֶר בְּרִי אֲדֹנָי, יִדְבֹר-נָא עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאֶל-יְהִר אֶפְקֶה בְּעִבְדְּךָ כִּי כְמוֹךָ כִּפְרַעְהָ.
- (19) אֲדֹנָי שְׂאֵל אֶת-עִבְדְּךָ לְאֹמֶר הַיֵּשׁ לְכֶם אָב אוֹ אָח.
- (20) וַיֹּאמֶר אֶל-אֲדֹנָי יֵשׁ לָנוּ אָב וְקָן וְיִלָּד וְקוֹנִים קָטָן וְאֲחִיו מֵת וַיִּנְתֵּר הוּא לְבָדוֹ לְאֹמוֹ וְאָבִיו אֶהְבֹּי.
- (21) וַיֹּאמֶר אֶל-עִבְדְּךָ הוֹרִידוּהוּי אֵלָי וְאֲשִׁמָּה עֵינַי עָלָיו.
- (22) וַיֹּאמֶר אֶל-אֲדֹנָי לֹא יוֹכֵל הַיָּעַר לְעֹזֵב אֶת-אָבִיו וְעֹזֵב אֶת-אָבִיו וּמֵת.
- (23) וַיֹּאמֶר אֶל-עִבְדְּךָ אִם לֹא יֵרַד אֲחֵיכֶם הַקָּטָן אֲתִכֶם לֹא תוֹסִיפוּן לְרִאוֹת פְּנֵי.
- (24) וַיְהִי כִּי עָלִינוּ אֶל-עִבְדְּךָ אָבִי וַנִּגְדֹּה לוֹ אֶת-דְּבָרֵי אֲדֹנָי.
- (25) וַיֹּאמֶר אָבִינוּ שׁוּבוּ שְׂבָרוּ לָנוּ מְעַט-אֶכֶל.
- (26) וַיֹּאמֶר לֹא נוֹכַל לְרִדְתָּ, אִם יֵשׁ אֲחֵינוּ הַקָּטָן אֲחֵנוּ וַיִּרְדְּנוּ כִּי לֹא נוֹכַל לְרִאוֹת פְּנֵי הָאִישׁ וְאֲחֵינוּ הַקָּטָן אֵינָנוּ אֲתָנוּ.

Notes to the Reading:

- 1. A rare particle of entreaty: "Please, I beg you".
- 2. = אָהָב אֹתוֹ
- 3. "bring him down"
- 4. וְעֹזֵב ... וּמֵת a conditional sequence: "if he abandon... he would die".
- 5. "you will not (see) again"
- 6. "we told him"
- 7. "obtain (as rations or provisions)"
- 8. Note the apodosis after the אִם clause.

# LESSON 41

## 151. Piel Verbs: Stems and Inflection (concluded).

| ROOT TYPE | PERFECT               | IMPERFECT                 | IMPERATIVE            |
|-----------|-----------------------|---------------------------|-----------------------|
| III-Aleph | מָלָא <i>millē'</i>   | יִמְלֵא <i>yəmallē'</i>   | מָלֵא <i>mallē'</i>   |
| III-Hē    | עָנָה <i>'innāh</i>   | יַעֲנֶה <i>yə'anneh</i>   | עֲנֵה <i>'anneh</i>   |
| Geminate  | הִלְלֵל <i>hillēl</i> | יַחַלְלֵל <i>yəhallēl</i> | הִלְלֵל <i>hallēl</i> |
|           | INF. CONSTRUCT        | PARTICIPLE                |                       |
|           | מָלֵא <i>mallē'</i>   | מִמְלֵא <i>məmallē'</i>   |                       |
|           | עֲנֹת <i>'annōt</i>   | מְעַנֵּה <i>mə'anneh</i>  |                       |
|           | הִלְלֵל <i>hallēl</i> | מְהַלְלֵל <i>məhallēl</i> |                       |

Remarks: So far as the stems are concerned, only verbs from roots III-Hē require special attention. The forms of these verbs conform to the patterns encountered in the Niphal and Qal: the perfect ends in *-āh*, the imperfect in *-eh*, the imperative in *-ēh*, and the infinitive construct in *-ōt*. In the inflection of these forms the only unpredictable feature is the prevalence of *-i-* over *-ē-* in the perfect, but *-ē-* is found in the first person singular as well: thus both עָנִיתִי and עָנִיתִי

| PERFECT: | מָלָא / מָלָא | <i>millē' / millā'</i> | עָנָה               | <i>'innāh</i>            | הִלְלֵל     | <i>hillēl</i>    |
|----------|---------------|------------------------|---------------------|--------------------------|-------------|------------------|
|          | מָלָאָה       | <i>millā'āh</i>        | עָנָתָה             | <i>'innētāh</i>          | הִלְלָתָה   | <i>hillātāh</i>  |
|          | מָלָאֵת       | <i>millē(')tā</i>      | עָנִיתָ             | <i>'innītā</i>           | הִלְלָתָתְּ | <i>hillāltāt</i> |
|          | מָלָאֹת       | <i>millē(')t</i>       | עָנִיתִי            | <i>'innīt</i>            | הִלְלָתִי   | <i>hillālt</i>   |
|          | מָלָאֵתִי     | <i>millē(')tī</i>      | עָנִיתִי / עָנִיתִי | <i>'innītī / 'innētī</i> | הִלְלָתִי   | <i>hillālti</i>  |
|          | מָלָאוּ       | <i>millā'ū</i>         | עָנּוּ              | <i>'innū</i>             | הִלְלוּ     | <i>hillū</i>     |

|               |             |                      |             |                     |              |                     |
|---------------|-------------|----------------------|-------------|---------------------|--------------|---------------------|
|               | מָלָאתֶם    | <i>millē(')tem</i>   | עָנִיתֶם    | <i>'innītem</i>     | הִלְלִיתֶם   | <i>hillāltēm</i>    |
|               | מָלָאתֶן    | <i>millē(')ten</i>   | עָנִיתֶן    | <i>'innīten</i>     | הִלְלִיתֶן   | <i>hillāltēn</i>    |
|               | מָלָאנוּ    | <i>millē(')nū</i>    | עָנִינוּ    | <i>'inninū</i>      | הִלְלָנוּ    | <i>hillālnū</i>     |
| IMPERFECT:    | יִמְלֵא     | <i>yəmallē'</i>      | יַעֲנֶה     | <i>yə'anneh</i>     | יַחַלְלֵל    | <i>yəhallēl</i>     |
|               | תִּמְלֵא    | <i>təmallē'</i>      | תַּעֲנֶה    | <i>tə'anneh</i>     | תַּחַלְלֵל   | <i>təhallēl</i>     |
|               | תִּמְלֵא    | <i>təmallē'</i>      | תַּעֲנֶה    | <i>tə'anneh</i>     | תַּחַלְלֵל   | <i>təhallēl</i>     |
|               | יִמְלֵאֵי   | <i>təmallā'ī</i>     | תַּעֲנִי    | <i>tə'annī</i>      | תַּחַלְלֵי   | <i>təhallālī</i>    |
|               | אִמְלֵא     | <i>'āmallē'</i>      | אֲעַנֶה     | <i>'ā'anneh</i>     | אֲחַלְלֵל    | <i>'āhallēl</i>     |
|               | יִמְלֵאוּ   | <i>yəmallā'ū</i>     | יַעֲנּוּ    | <i>yə'annū</i>      | יַחַלְלוּ    | <i>yəhallālū</i>    |
|               | תִּמְלֵאנָה | <i>təmallē(')nāh</i> | תַּעֲנִינָה | <i>tə'annēnāh</i>   | תַּחַלְלֵנָה | <i>təhallēlnāh</i>  |
|               | תִּמְלֵאוּ  | <i>təmallā'ū</i>     | תַּעֲנּוּ   | <i>tə'annū</i>      | תַּחַלְלוּ   | <i>təhallālū</i>    |
|               | תִּמְלֵאנָה | <i>təmallē(')nāh</i> | תַּעֲנִינָה | <i>tə'annēnāh</i>   | תַּחַלְלֵנָה | <i>təhallēlnāh</i>  |
|               | נִמְלֵא     | <i>nəmallē'</i>      | נַעֲנֶה     | <i>nə'anneh</i>     | נַחַלְלֵל    | <i>nəhallēl</i>     |
| IMPERATIVE:   | מָלֵא       | <i>mallē'</i>        | עֲנֵה       | <i>'anneh</i>       | הִלְלֵל      | <i>hallēl</i>       |
|               | מָלֵאֵי     | <i>mallā'ī</i>       | עֲנִי       | <i>'annī</i>        | הִלְלֵי      | <i>hallālī</i>      |
|               | מָלֵאוּ     | <i>mallā'ū</i>       | עֲנּוּ      | <i>'annū</i>        | הִלְלוּ      | <i>hallālū</i>      |
|               | מָלֵאנָה    | <i>mallē(')nāh</i>   | עָנִינָה    | <i>'annēnāh</i>     | הִלְלֵנָה    | <i>hallēlnāh</i>    |
| INF. CONSTR.: | מָלֵא       | <i>mallē'</i>        | עֲנֹת       | <i>'annōt</i>       | הִלְלֵל      | <i>hallēl</i>       |
|               | מָלֵאֵי     | <i>mallā'ī</i> etc.  | עֲנֹתֵי     | <i>'annōtī</i> etc. | הִלְלֵי      | <i>hallālī</i> etc. |
| INF. ABS.:    | מָלֵא       | <i>mallō'</i>        | עָנֵה       | <i>'annōh</i>       | הִלְלֵ       | <i>hallōl</i>       |
|               |             |                      | עָנֵה       | <i>'annēh</i>       |              |                     |
| PARTICIPLE:   | מִמְלֵא     | <i>məmallē'</i>      | מְעַנֵּה    | <i>mə'anneh</i>     | מְהַלְלֵל    | <i>məhallēl</i>     |
|               | מִמְלֵאָה   | <i>məmallā'āh</i>    | מְעַנֵּה    | <i>mə'annāh</i>     | מְהַלְלֵלָה  | <i>məhallālāh</i>   |
|               | מִמְלֵאֵת   | <i>məmallē(')t</i>   |             |                     | מְהַלְלֵלֵת  | <i>məhallēlēt</i>   |
|               | מִמְלֵאִים  | <i>məmallā'im</i>    | מְעַנִּים   | <i>mə'annim</i>     | מְהַלְלִים   | <i>məhallālīm</i>   |
|               | מִמְלֵאוֹת  | <i>məmallā'ōt</i>    | מְעַנֹּת    | <i>mə'annōt</i>     | מְהַלְלוֹת   | <i>məhallālōt</i>   |

Piel verbs from roots I-Yodh, I-Nun, I-guttural are in no way irregular.

Piel verbs from Hollow roots are very rare.

## 152. Pausal Forms.

The text of the Hebrew Bible is divided into short groups of clauses known as verses. Each verse is usually subdivided into two parts, often of unequal length, the first of which is closed by the accent sign known as *'atnaḥ* ( א ) and the second by a sign similar to metheg called *sillūq* ( , ), followed by *sōp pāsūq* ( : ), marking the end of the verse. Each half of the verse is then subdivided into as many parts as the syntax demands, with each accentual unit receiving an accent mark. The accents fall into two main groups, conjunctive and disjunctive, the former being used when a word is closely bound syntactically with the following word and the latter elsewhere. The use of the various accents is very complex and will not be taken up in this book.

In the text of the reading selections we shall employ only *sillûq* (+ *sôp pāsûq*). Clause divisions that are likely to cause difficulty will be marked by commas, but it should be noted that the comma does not appear in the original text.

Words standing at the end of the major verse divisions, and thus especially with *ʾatnah* and *sillûq*, are said to be in pause because of the break in the recitation of the text at these points. Such words may have a vocalization slightly different from that of the normal context form. The following changes are the most frequent:

- (a) *a* → *ā*: כתב (he wrote) for כתב
- (b) *e* → *ā* in some segholate nouns: קבר (grave) for קבר
- (c) If a word ends in the sequence -*aC* the accent is usually retracted and the *a* is replaced by the full vowel it corresponds to elsewhere in the paradigm:

כתבה → כתבה she wrote  
 כבדה → כבדה it (f.) was heavy

The *a* of the second person masc. sing. suffix -*akā* is regularly replaced by *e*:

מלכה → מלכה your king  
 סוסה → סוסה your horse  
 שמרה → שמרה your keeper (note the change in the word structure)

But the pausal forms of לה and בה are לה and בה, both of which are the same as the corresponding feminine form. Other prepositions have a similar change.

Because of printing difficulties, the pausal accents within a verse do not appear in the biblical texts accompanying the following lessons. Pausal forms, however, have been retained. The reader should be on the alert for their occurrence.

153. Vocabulary 41.

VERBS: צוה *šivvāh* (צוה) juss. יצו to command; charge; appoint. Examples:  
 ויצו שפטים עליהם and he appointed judges over them  
 ויצו את האנשים ללכת and he commanded the men to go  
 ויצו אתם לאמר... and he commanded them, saying...  
 ויצו אתם ביד מלאכו and he handed them over to the charge of his messenger

הלל *hillēl* (הלל) to praise. Note הלהל Halelujah. Praise Yah(weh).  
 כסה *kissāh* (כסה) juss. יכס to cover, overwhelm  
 ענה *ʾimmāh* (ענה) juss. יענ to oppress (cf. עני)  
 ספר *sippēr* (ספר) to tell, narrate (cf. ספר)  
 קלל *qillel* (יקלל) to curse

ערב *ʾārab* (יערב) to stand as pledge for  
 קשר *qāšar* (יקשר) to bind ('*et* + something + '*al* [to] + something); to band together, conspire ('*al*: against)

NOUNS: שבה *šebāh* grey hair, old age  
 שאול *ša'ol* Sheol, Hell, the residence of the dead

OTHER: אך *'ak* (adv.) surely, doubtlessly; but, however, only  
 עד-הנה *'ad-hēnnāh* (adv.) until now

Exercises:

(a) Translate

- (1) ויצו אתם לתת מעט אכל לטפם.
- (2) לכו את-רכוש הכנעני ובערו אתו.
- (3) שמעה האמה קול ותפל ארצה ותכס את-פניה בגדיה.
- (4) ויצו את-הנצבים וישו אליי.
- (5) לא מאן לערב את-הילד ולא מאן לגאל אתו.
- (6) שלח אתם מארצו כי קשרו עליו להרג אתו ולבחר איש אחר לראש העם.
- (7) ויזבח המלך הרשע את-בתו הקטנה על-המזבח.
- (8) ויספרו לו את-הקרות אתם בדרך.
- (9) עד-הנה לא ראיתי את-ישועת עמי.
- (10) למה תחפץ לענות אתי.
- (11) אהללה אתך מעתה ועד-עולם.
- (12) ויכס את-פניו בגדיו ויבך.
- (13) אל-תקללו את-העבדים לכם עור.
- (14) ואברח כי בקשו אתי להרג אתי.
- (15) וזכר נא את-הבטחים בך ואל-תנאץ את-דבריהם.
- (16) ויצו את-בניו ביד הותרים כי הנה למות.

(b) Write in Hebrew:

1. He tied his donkey to a tree, lay down under the tree, and slept.
2. Let us curse them and the place from which they came.
3. I will stand as surety for you and your sons.
4. He will praise the Lord all the days of his life until he goes down to Sheol with grey hair.
5. It is not good to oppress the poor and not to give them food.
6. Darkness shall cover the earth on that day.
7. He drove us away from the well and we were not able to find water in an(y) other place.

(c) Reading: Judah's Plea to Joseph (concluded) Gen. 44 : 27-34.

- (27) ויאמר עבדך אבי אלינו אתם ידעתם כי שנים ילדה לי אשתי:
- (28) ויצא האחד מאתי ואמר אך טרף טרפי ולא ראיתי עד-הנה:
- (29) ויקחתם גם-את-זה מעם פני וקרהי אסוי והורדתם את-שיבתי ברעה שאלה:

- (30) ועתה כבאי אל-עבדך אבי והנער איננו אהנו ונפשו קשורה בנפשו:  
 (31) והיה כראותו כי אין הנער ומת והולידו עבדך את-שיבת עבדך אבינו בנגח? שאלה:  
 (32) כי עבדך ערב את-הנער מעם אבי לאמר אם-לא אבי-אנו? אליה וחסותי ל'אבי  
 כל-הימים:  
 (33) ועתה ישב נא עבדך תחת הנער עבד לאדני והנער יעל עם-אחיו:  
 (34) כי-אף אעלה אל-אבי והנער איננו אתי פניו אראה ברע אשר ימצא את-אבי:

Notes to the Reading:

1. "he has surely been torn to pieces (by some wild animal)"
2. = ראיתי אתו
3. = קרה אתו
4. "an accident"
5. "you will send down"
6. "and (we) will have sent down"
7. "sorrow"
8. "I shall bring him"
9. cf. note 8 p. 199
10. פן here = "except that"

Joseph, unable to continue his deception, revealed himself to his brothers, whom he forgave of their past crime against him. He caused Jacob and his entire family to be brought down to Egypt and settled them in the rich pasture land of the Nile Delta. Jacob died and was taken back to Canaan for burial in accordance with his wishes; Joseph was embalmed upon his death and his body placed in a sarcophagus for eventual burial in Canaan. After the death of Joseph there is a break in the traditional history until the story of Moses and a pharaoh "who knew not Joseph".

LESSON 42

154. The Pual.

Corresponding to every Piel verb there is a passive counterpart known as the Pual, characterized, like the Piel, by a doubling of the middle root consonant. The pattern of vowels is more or less consistent throughout, with *u* in the first stem syllable and *a* (when not reduced) in the second.

|         |          |                                |
|---------|----------|--------------------------------|
| Piel    | Pual     |                                |
| גָּדַל  | גֻּדַּל  | <i>guddal</i> he was magnified |
| בָּקַשׁ | בֻּקַּשׁ | <i>buqqāš</i> he was sought    |
| הִלֵּל  | הֻלַּל   | <i>hullal</i> he was praised   |

Pual forms are relatively infrequent, being most often encountered in the participle, which functions as a passive to that of the Piel:

|           |             |                 |                             |
|-----------|-------------|-----------------|-----------------------------|
| מְבָרָךְ  | מְבֻרָךְ    | <i>məbōrāk</i>  | being (having been) blessed |
| מְבַקֵּשׁ | מְבֻבָּקֵשׁ | <i>məbuqqāš</i> | being (having been) sought  |

Attested stem forms are as follows:

| ROOT TYPE   | PERFECT              | IMPERFECT                | IMPERATIVE | INF. CONSTRUCT       | PARTICIPLE                |
|-------------|----------------------|--------------------------|------------|----------------------|---------------------------|
| Regular     | גָּדַל <i>guddal</i> | יִגְדַּל <i>yəguddal</i> | —          | —                    | מְגֻדַּל <i>məguddāl</i>  |
| II-guttural | בָּרַךְ <i>bōrāk</i> | יִבְרַךְ <i>yəbōrāk</i>  | —          | —                    | מְבֻרָךְ <i>məbōrāk</i>   |
| III-Aleph   | מָלָא <i>mullā'</i>  | יִמְלֵא <i>yəmmullā'</i> | —          | —                    | מְמֻלָּא <i>məmmullā'</i> |
| III-Hē      | עָנָה <i>'unnāh</i>  | יַעֲנֶה <i>yə'unneh</i>  | —          | עֲנוֹת <i>'unnōt</i> | מְעֻנְהָ <i>mə'unneh</i>  |

Remarks: With roots II-guttural virtual doubling is also attested, as in *נִחַם* *niham* (he was comforted) corresponding to the Piel verb *נִחַם* *niham* (to comfort); the more common form *נִחַח* shows compensatory lengthening of *u* to *ō*.

The lengthening of the final stem vowel in *מָלֵא* should be an expected phenomenon by now, as should the conformity of the stem endings of verbs from roots III-*Hē* to those of the other verb types (Qal, Niphal, and Piel).

PERFECT:

|                             |                             |            |          |
|-----------------------------|-----------------------------|------------|----------|
| גָּדַל <i>guddal</i>        | בָּרַךְ <i>bōrak</i>        | מָלֵא      | עָנָה    |
| גָּדְלָהּ <i>guddālāh</i>   | בָּרַכָּהּ <i>bōrākāh</i>   | מָלְאָהּ   | עָנְתָהּ |
| גָּדַלְתָּ <i>guddāltā</i>  | בָּרַכְתָּ <i>bōrākātā</i>  | מָלְאֵת    | עָנִיתִי |
| גָּדַלְתְּ <i>guddālt</i>   | בָּרַכְתְּ <i>bōrākt</i>    | מָלְאֵת    | עָנִיתִי |
| גָּדַלְתִּי <i>guddāltī</i> | בָּרַכְתִּי <i>bōrākītī</i> | מָלְאֵתִי  | עָנִיתִי |
| גָּדְלוּ <i>guddālū</i>     | בָּרְכוּ <i>bōrākū</i>      | מָלְאוּ    | עָנוּ    |
| גָּדְלֹתָם <i>guddāltēm</i> | בָּרַכְתֶּם <i>bōrāktēm</i> | מָלְאוּתָם | עָנִיתָם |
| גָּדְלֹתֶן <i>guddāltēn</i> | בָּרַכְתֶּן <i>bōrāktēn</i> | מָלְאוּתֶן | עָנִיתֶן |
| גָּדְלוּנוּ <i>guddālnū</i> | בָּרַכְנוּ <i>bōrākñū</i>   | מָלְאוּנוּ | עָנִינוּ |

IMPERFECT:

|                                   |                                 |                |             |
|-----------------------------------|---------------------------------|----------------|-------------|
| יְגַדֵּל <i>yəguddal</i>          | יְבָרֵךְ <i>yəbōrak</i>         | יִמְלֵא        | יַעֲנֶה     |
| תְּגַדֵּל <i>təguddal</i>         | תְּבָרֵךְ <i>təbōrak</i>        | תִּמְלֵא       | תַעֲנֶה     |
| תְּגַדֵּל <i>təguddal</i>         | תְּבָרֵךְ <i>təbōrak</i>        | תִּמְלֵא       | תַעֲנֶה     |
| יְגַדְּלִי <i>yəguddālī</i>       | יְבָרְכֵנִי <i>yəbōrākī</i>     | יִמְלֵאֵנִי    | יַעֲנֵנִי   |
| אֲגַדֵּל <i>'āguddal</i>          | אֲבָרֵךְ <i>'ābōrak</i>         | אִמְלֵא        | אֵעָנֶה     |
| יְגַדְּלוּ <i>yəguddālū</i>       | יְבָרְכוּ <i>yəbōrākū</i>       | יִמְלְאוּ      | יַעֲנוּ     |
| תְּגַדְּלֵנָהּ <i>təguddālñāh</i> | תְּבָרְכֵנָהּ <i>təbōrākñāh</i> | תִּמְלְאוּנָהּ | תַעֲנִינָהּ |
| תְּגַדְּלוּ <i>təguddālū</i>      | תְּבָרְכוּ <i>təbōrākū</i>      | תִּמְלְאוּ     | תַעֲנוּ     |
| תְּגַדְּלֵנָהּ <i>təguddālñāh</i> | תְּבָרְכֵנָהּ <i>təbōrākñāh</i> | תִּמְלְאוּנָהּ | תַעֲנִינָהּ |
| נִגְדֵּל <i>nəguddal</i>          | נִבְרָךְ <i>nəbōrak</i>         | נִמְלֵא        | נֵעָנֶה     |

PARTICIPLE:

|                               |                              |            |          |
|-------------------------------|------------------------------|------------|----------|
| מְגַדֵּל <i>məguddāl</i>      | מְבָרֵךְ <i>məbōrāk</i>      | מְמַלֵּא   | מַעֲנֶה  |
| מְגַדְּלָהּ <i>məguddālāh</i> | מְבָרַכָּהּ <i>məbōrākāh</i> | מְמַלְאָהּ | מַעֲנֶה  |
| מְגַדְּלֵת <i>məguddālet</i>  | מְבָרַכְתָּ <i>məbōrēket</i> | מְמַלְאֵת  | מַעֲנֵת  |
| מְגַדְּלֵי <i>məguddālīm</i>  | מְבָרְכֵי <i>məbōrākīm</i>   | מְמַלְאוֹת | מַעֲנוֹת |
| מְגַדְּלוֹת <i>məguddālōt</i> | מְבָרְכוֹת <i>məbōrākōt</i>  |            |          |

Note: One occasionally finds *o* for *u* in the first stem syllable; e.g. *כָּסוּ* *kossū* (they were covered).

The passive represented by the Pual has no expressed agent:

סִפְּרָ לּוֹ הַדָּבָר The matter was related to him.

Because this corresponds semantically to an active verb with an indefinite subject (somebody, one, they), it may be followed (“ungrammatically”) by an object with *-את*:

סִפְּרָ לּוֹ אֶת-הַדָּבָר One recounted the matter to him.

A second construction peculiar to passive verbs is that in which a preposition is omitted before a specifying noun.

כָּסוּ הַהָרִים צֶלַע The mountains were covered with a shadow.

This probably has its origin in the following mixture of constructions:

(a) A verb like *מָלֵא* in its intransitive sense (to be full) regularly has a specifying noun without a preposition:

מָלֵא הַכֵּלִי מַיִם The vessel is full of water.

This is an old construction in Semitic and may be termed “historically correct”:

(b) The corresponding transitive usage of *מָלֵא* employs the same construction:

מָלֵא אֶת-הַכֵּלִי מַיִם He filled the vessel with water.

(c) The Piel verb *מָלֵא* being a transitive form only is used in two ways, first as a normal verb without reference to the above,

מָלֵא אֶת-הַכֵּלִי בַמַּיִם He filled the vessel with water.

or, as the equivalent of *מָלֵא*:

מָלֵא אֶת-הַכֵּלִי מַיִם He filled the vessel with water.

(d) The Pual verb *מָלֵא* may be regarded as a transformation of either of the two constructions given in (c):

מָלֵא הַכֵּלִי בַמַּיִם The vessel was filled with water.

מָלֵא הַכֵּלִי מַיִם

155. Proclisis, Retraction of Stress, and Conjunctive Daghes.

There are several orthographic features of the Masoretic Text which, because of their frequency, must be noted at this point.

a. *Proclisis*. As was mentioned in our discussion of pause (§ 152), certain types of words stand in a syntactically conjunctive relationship.

Any word in this category may be made proclitic to the one that follows if the accentual pattern of the verse so demands. Proclisis is marked

with *maqṣep̄* and is more or less the rule for the monosyllabic prepositions and particles *אל-*, *על-*, *עד-*, *עם-*, *מן-*, *אם-*, *פן-* and *אל-* (negative), though instances may be cited where these words are accentually distinct. Examples of other types of words in proclisis are:

|            |                     |             |                     |
|------------|---------------------|-------------|---------------------|
| לא־יסור    | he will not depart  | נמצא־חן     | we shall find favor |
| אשר־נתן־לי | which he gave to me | קנה־אֶתְנוּ | buy us              |
| כי־ישית    | that he was placing | ישבו־נָא    | let them dwell now  |

The only important vowel changes before *maqṣep̄* are *ē* → *e* and *ō* → *o* in the final syllable of many words:

|         |                    |
|---------|--------------------|
| יתן־לי  | he will give to me |
| שמר־נָא | observe now        |

b. *Retraction of Stress* (*nasigāh* or *nāsōg 'āhōr*). There is a tendency, by no means consistently applied, to avoid two stressed syllables in succession, such as

תאכל־לָחֶם you will eat bread.

Instead, one may find either proclisis *תאכל־לָחֶם* in which the stress of the first word is surrendered completely, or retraction of the stress, in which the stress of the first word is moved back to the next full vowel (not *a*):

|            |                     |
|------------|---------------------|
| תאכל־לָחֶם | your will eat bread |
| ויהיו־שָׁם | and they were there |

c. *Conjunctive Dagshesh*. When a word ending in an unstressed *-ā(h)* or *-eh* is followed by one beginning with a stressed syllable, a daghesh may be placed in the first consonant of the second word:

היית־לָנוּ you were for us

The absence of stress on the final *-ā(h)* or *-eh* of the first word may be

- (1) normal, as in the preceding example;
- (2) due to retraction, as in יעשה־לוֹ it was done for him;
- (3) due to proclisis, as in הבה־לָנוּ give to us.

The phonetic value of this daghesh is not certain.

156. Vocabulary 42.

|        |       |                       |   |
|--------|-------|-----------------------|---|
| VERBS: | זָעַק | <i>zā'aq</i> (זָעַק)  | a synonym (and doublet) of זָעַק to cry out                                 |
|        | סָר   | <i>sār</i> (סָר)      | to turn aside (from a given course), to depart, go away (all intransitive). |
|        | חָלַל | <i>hillēl</i> (חָלַל) | to defile, pollute, dishonor  |

|          |                          |   |
|----------|--------------------------|---|
| כִּפֶּר  | <i>kipper</i> (כִּפֶּר)  | to atone for, make atonement                          |
| נָחַם    | <i>niḥam</i> (נָחַם)     | to comfort, console (cf. נִחַם Niphal)                |
| שִׂמְחָה | <i>simmah</i> (שִׂמְחָה) | to gladden, cause to rejoice (cf. שִׂמְחָה, שִׂמְחָה) |

|               |          |   |  |
|---------------|----------|---|--|
| NOUNS:        | חָתָן    | <i>hōtēn</i>  | father-in-law  |
|               | לֶהָבָה  | <i>lehābāh</i> (constr. לְהָבָה or לִבָּה; pl. -ōt) | flame  |
|               | נָעַל    | <i>nā'al</i> (pl. -īm)                              | shoe, sandal (f.)  |
|               | קֹדֶשׁ   | <i>qōdēš</i> (pl. -īm)                              | holiness, sacredness   |
|               | עוֹן     | <i>'āvōn</i> (pl. -ōt)                              | guilt, iniquity; punishment  |
| OTHER:        | מַדּוּעַ | <i>maddū'</i> (interrog. adv.)                      | why? for what reason?  |
|               | הֵלֹם    | <i>hālōm</i> (adv.)                                 | hither (a less frequent synonym of הִנֵּה)                                     |
| PROPER NAMES: | מֹשֶׁה   | <i>Mōseh</i>  | Moses  |
|               | מִדְיָן  | <i>Midyān</i>                                       | Midian, a land in northwestern Arabia.   |
|               | יִתְרוֹ  | <i>Yitrō</i>  | Jethro, the father-in-law of Moses   |
|               | חֹרֵב    | <i>Hōrēb</i>  | Mt. Horeb, an alternate name for Mt. Sinai, the location of which is disputed. |

Exercises:

(a) Translate:

- (1) מדוע חללת את מקום קדשי.
- (2) ויעש משה כאשר צוה.
- (3) טוב לי כרעייתי למען אופר את תורתך.
- (4) כי אשר לא ספר להם יראו ואשר לא שמעו ידעו.
- (5) מברכיו יירשו את הארץ ומקלליו יכרתו.
- (6) שמח נפש עבדך כי אליך אדני נפשי אשא.
- (7) איש אהב חכמה ישמח אביו.
- (8) כאיש אשר אמו תנחם אתו פן אנכי אנהם אתכם ובירושלם תנחמו.
- (9) גדול יהוה ומהלל מאד בעיר אלהינו הר קדשו.
- (10) ויפל דוד והזקנים מכסים בשקים על פניהם.
- (11) נראה אלי בתלום אחר אחרתי הראותו אלי בתחלה.
- (12) קשר קשרתי על אדני ואהרג אתו.
- (13) ואמר קן אל יהוה גדול עוני מנשא. הנה גרשת אתי מעל פני האדמה.
- (14) אל תסור על ימין או על שמאל.
- (15) אכסה צלך.
- (16) בקשו האתונות ולא נמצאו.
- (17) עד הנה צמתי על דבר עוני הגדול למען יכפר.

(b) Write in Hebrew:

1. Because of the righteous (ones) I shall not send a flame of fire upon the city to consume it and its inhabitants.
2. Where did you put your shoes?
3. His father-in-law was an Egyptian priest.

4. If you touch the vessels in the temple you will pollute them.
5. They turned off the road and stayed (= dwelt) in an inn until morning.
6. She used to come to the river every day with her sister to wash clothes, and when the clothes had been washed, she would return to the city.
7. Why did you not receive the men who had been driven out of the city?

(c) Reading: Moses and the Burning Bush (Ex. 2:23-3:6)

- (23) ויהי בַּיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעְקוּ  
וַתַּעַל שְׁוַעְתָּם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:
- (24) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:
- (25) וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי־יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:
- (1) וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתֵנוּ כִּהְיָן מִדְּבַר אֶת־הַצֹּאן אַחֲרַי הַמִּדְבָּר וַיָּבֵא  
אֶל־הַר הָאֱלֹהִים חֲרָבָה:
- (2) וַיֵּרָא מִלְּאֶפֶס יְהוָה אֵלָיו כְּלִבְתַּת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בְּעֵר כְּאֵשׁ וְהַסִּנֵּה  
אֵינֶנּוּ אֹכְלִים:
- (3) וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִכָּעַר הַסִּנֵּה:
- (4) וַיֵּרָא יְהוָה כִּי סָר לְרֵאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר הַגִּבִּי:
- (5) וַיֹּאמֶר אֶל־תִּקְרַב הַלֵּם שֶׁלֵּךְ נְעֻלְיָה מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו  
אֲדַמֶּת־קֶדֶשׁ הוּא:
- (6) וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתַּר מֹשֶׁה פָּנָיו  
כִּי יָרָא מִהִבִּיטִי אֶל־הָאֱלֹהִים:

Notes to the Reading:

1. אָנַח Niphal: "to sigh"
2. שְׁוַעָה a cry
3. נָאָקָה a cry
4. זָהַג Qal: "to lead, drive"
5. In the sense: "to the edge of"
6. סִנֵּה a bush
7. An irregular passive adjective: "consumed"
8. "Remove"
9. "and he hid"
10. "to look"

## LESSON 43

### 157. Hiphil Verbs: Meaning.

Hiphil verbs are, for the most part, causatives of the corresponding Qal. The distinctive mark of this conjugational type is a prefixed *h-*, but because this is not present in the imperfect and the participle, one must rely also on vowel patterns to identify these forms and to distinguish them from the Qal. The meanings that can be assigned to the Hiphil may be grouped as follows:

a. *Causative.* From roots whose Qal verbs are transitive, the causative may be doubly transitive, i.e. with an object of the "causing" and an object of the verbal idea expressed by the root:

הִשְׁמִיעַ he caused (someone) to hear (something)  
הִשְׁמִיעַ אֶת־הָאִישׁ אֶת־דְּבָרֵי הַמֶּלֶךְ he caused the man to hear the words of the king

More commonly, however, there is only one object. If the second object is omitted, the verbal idea is intransitive:

הִשְׁמִיעַ אֶת־הָאִישׁ he caused the man to hear

It is better to seek a more idiomatic translation value in English, one that contains the force of the causative but requires no further object: "He informed (or notified) the man". If the first object is omitted, the verbal notion becomes passive in English:

הִשְׁמִיעַ אֶת־דְּבָרֵי הַמֶּלֶךְ he caused the words of the king to be heard.

Here again, a more suitable translation can usually be found: "He announced (or made public) the words of the king".

A further example with הִרְאָה (to cause to see):

כַּאֲשֶׁר הִרְאָה אֶתְךָ בְּהַר as he showed you on the mountain (no second object)

יִרְאָה אֶת-כְּבוֹדוֹ he will reveal his glory (no first object)

From roots whose Qal verbs are intransitive, Hiphil verbs are simply transitive. To this group belong the extremely frequent causatives from verbs of motion:

|       |          |  |
|-------|----------|--|
| עָבַר | הֵעֵבִיר | to bring (take, lead, send) across       |
| יָצָא | הוֹצִיא  | to bring (take, lead, send) out          |
| יָרַד | הוֹרִיד  | to bring (take, lead, send) down         |
| עָלָה | הֵעֲלָה  | to bring (take, lead, send) up           |
| שָׁב  | הֵשִׁיב  | to bring (take, lead, send) back         |
| בָּא  | הֵבִיא   | to bring (take, lead, send) in, to, into |

From roots stative in the Qal, Hiphil verbs often partially overlap with the Piel:

|         |                                 |            |                                  |
|---------|---------------------------------|------------|----------------------------------|
| כָּבַד  | to honor; (rarely) make heavy   | הִכְבִּיד  | to make heavy; (rarely) honor    |
| קִדַּשׁ | to sanctify, consecrate         | הִקְדִּישׁ | to sanctify, consecrate          |
| גָּדַל  | to cause to grow; rear; magnify | הִגְדִּיל  | <i>idem</i> + to do great things |

b. *Permissive*. This is closely related to the causative meaning and can be decided only from context: E.g.

הִרְאָה אֶתִּי אֶלְהֵימָם גַּם-אֶת-יְרֻעָךְ God has allowed me to see your children too.

c. *Stative* (or *intransitive*). A rather unusual use of the Hiphil is the formation of stative verbs from roots that are also stative in the Qal:

|                     |  |
|---------------------|--|
| QAL                 | HIPHIL                                       |
| —                   | הִלְבִּין to be white                        |
| קָרַב to be near    | הִקְרִיב to be near, about to (do something) |
| רָחַק to be distant | הִרְחִיק to move or go to a distance         |

A subgroup of this type consists of verbs describing action or behavior:

|                  |                                   |
|------------------|-----------------------------------|
| יָטַב to be good | הִיטִב to do well, get along well |
| רָע to be wicked | הִרְעָה to act wickedly           |

These do constitute a translation problem since nearly all of them have a transitive causative meaning as well:

|                                 |                                 |
|---------------------------------|---------------------------------|
| הִלְבִּין to make white         | הִרְחִיק to remove, put away    |
| הִקְרִיב to bring near, present | הִיטִב to make (something) good |

The causative value is the more frequent one.

d. *Denominative*. Like the Piel, the Hiphil is used to form verbs from roots attested (in a specialized meaning) in nouns:

|               |  |
|---------------|--|
| אָזֶן ear     | הִאָּזַן to give ear, to listen          |
| עֶרֶב evening | הִעֲרִיב to do something in the evening. |

e. *Unclassified*: Many verbs of the Hiphil type cannot be placed in the preceding classification. As in the Piel, this is due mainly to our ignorance of the sources in the language from which they were derived. E.g.

|            |   |
|------------|---|
| הִשְׁקָה   | to water, give to drink (used as causative of שָׁתָה) |
| הִשְׁכִּים | to do something early in the day                      |
| הִשְׁלִיךְ | to throw, cast away                                   |
| הִשְׁמִיד  | to annihilate, destroy                                |

158. Hiphil Verbs: Stems and Inflection.

| ROOT TYPE              | PERFECT                 | IMPERFECT               | JUSSIVE                 |
|------------------------|-------------------------|-------------------------|-------------------------|
| Regular                | הִשְׁמִיד <i>hišmîd</i> | יִשְׁמִיד <i>yašmîd</i> | יִשְׁמֵד <i>yašmêd</i>  |
| I-Nun                  | הִגִּיד <i>higgîd</i>   | יִגִּיד <i>yaggîd</i>   | יִגֵּד <i>yaggêd</i>    |
| I-Guttural             | הִעֲמִיד <i>he'êmîd</i> | יִעֲמִיד <i>ya'amîd</i> | יִעֲמֵד <i>ya'amêd</i>  |
| IMPERATIVE             | INF. CONSTRUCT          | INFINITIVE ABSOL.       | PARTICIPLE              |
| הִשְׁמֵד <i>hašmêd</i> | הִשְׁמִיד <i>hašmîd</i> | הִשְׁמֵד <i>hašmêd</i>  | מִשְׁמִיד <i>mašmîd</i> |
| הִגֵּד <i>haggêd</i>   | הִגִּיד <i>haggîd</i>   | הִגֵּד <i>haggêd</i>    | מִגִּיד <i>maggîd</i>   |
| הִעֲמֵד <i>ha'amêd</i> | הִעֲמִיד <i>ha'amîd</i> | הִעֲמֵד <i>ha'amêd</i>  | מִעֲמִיד <i>ma'amîd</i> |

Remarks:

(a) The basic stem of the perfect has prefixed *hi-* and a long stem vowel *i*; this is replaced with *a* in inflection (see paradigm below). With roots I-Nun, the familiar assimilation takes place: \**hingîd* > *higgîd*. With roots I-guttural (including א) the prefix is *he-*, with a secondary vowel after the guttural.

(b) In the imperfect only the vowel pattern identifies the form as a Hiphil verb. Note again the secondary vowel with roots I-guttural. The short imperfect (jussive) has *e* as the stem vowel.

(c) The *h-* prefix appears also in the imperative and the infinitives, which have different stem vowels. The participle, like that of the Piel/Pual system, has prefixed *m-*.

|          |                             |                          |
|----------|-----------------------------|--------------------------|
| PERFECT: | הִשְׁמִיד <i>hišmîd</i>     | הִשְׁמִיד <i>hišmîdû</i> |
|          | הִשְׁמִידָה <i>hišmîdāh</i> |                          |



|                       |               |                       |                  |                  |
|-----------------------|---------------|-----------------------|------------------|------------------|
|                       | הַשְׁמִדְתָּ  | <i>hišmádtā</i>       | הַשְׁמִדְתֶּם    | <i>hišmadtem</i> |
|                       | הַשְׁמִדְתָּ  | <i>hišmádt</i>        | הַשְׁמִדְתֶּן    | <i>hišmadten</i> |
|                       | הַשְׁמִדְתִּי | <i>hišmádtî</i>       | הַשְׁמִדְתֶּנּוּ | <i>hišmadnú</i>  |
| IMPERFECT:            | יִשְׁמַד      | <i>yašmîd</i>         | יִשְׁמַדוּ       | <i>yašmîdû</i>   |
|                       | תִּשְׁמַד     | <i>tašmîd</i>         | תִּשְׁמַדְנָה    | <i>tašmêdnāh</i> |
|                       | תִּשְׁמַד     | <i>tašmîd</i>         | תִּשְׁמַדוּ      | <i>tašmîdû</i>   |
|                       | תִּשְׁמַדִּי  | <i>tašmîdî</i>        | תִּשְׁמַדְנָה    | <i>tašmêdnāh</i> |
|                       | אֲשַׁמַּד     | <i>'ašmîd</i>         | נִשְׁמַד         | <i>našmîd</i>    |
| JUSSIVE:              | יִשְׁמַד      | <i>yašmêd</i>         | וַיִּשְׁמַד      | <i>wayyašmêd</i> |
|                       | תִּשְׁמַד     | <i>tašmêd</i>         | וַתִּשְׁמַד      | <i>wattašmêd</i> |
| COHORTATIVE:          | אֲשַׁמַּדְּךָ | <i>'ašmîdāh</i>       | נִשְׁמַדְּךָ     | <i>našmîdāh</i>  |
| IMPERATIVE:           | הִשְׁמַד      | <i>hašmêd</i>         | הִשְׁמַדוּ       | <i>hašmîdû</i>   |
|                       | הִשְׁמַדִּי   | <i>hašmîdî</i>        | הִשְׁמַדְנָה     | <i>hašmêdnāh</i> |
| INFINITIVE CONSTRUCT: | הַשְׁמִיד     | <i>hašmîd</i>         |                  |                  |
|                       | הַשְׁמִיֵּד   | <i>hašmîdî</i>        |                  |                  |
|                       | הַשְׁמִיֵּדָה | <i>hašmîdākā</i> etc. |                  |                  |
| INFINITIVE ABSOLUTE:  | הִשְׁמַד      | <i>hašmêd</i>         |                  |                  |
| PARTICIPLE            | מִשְׁמִיד     | <i>mašmîd</i>         | מִשְׁמִיֵּדִים   | <i>mašmîdîm</i>  |
|                       | מִשְׁמִיֵּדָה | <i>mašmîdāh</i>       | מִשְׁמִיֵּדוֹת   | <i>mašmîdôt</i>  |

The paradigms of הַשְׁמִיד and הַשְׁמִיֵּד are the same as the preceding. In learning the paradigm of the Hiphil, the reader should note the vowel replacements (perfect: *i* → *a*; imperfect: *i* → *e*) and the fact that the stem vowel *e* does not occur in open syllables, while *i* occurs in all open stem syllables and in all final syllables except that of the jussive, the imperative, and the infinitive absolute.

One peculiarity should be mentioned in connection with the perfect of הַשְׁמִיד and other Hiphil verbs from roots I-guttural: when used in a future sequence, the converted form, with the customary shift of stress, has *a* in the preformative syllable:

וְהִאֲמִינְךָ and you will believe  
וְהִאֲמִינִי and I shall believe

A very rare alternate form for הַשְׁמִיֵּד is הַשְׁמִיֵּדָה.

159. Vocabulary 43.

The following Hiphil verbs are derived from roots which have already occurred in this text. Note the meanings which are not completely predictable.

|   |   |
|---|---|
| הִשְׁמַד to destroy, kill (אָבַד)         | הִשְׁמִיֵּד to lead (bring) across (עָבַר)  |
| הִאֲמִין to believe, trust (בָּאֵמַן)     | הִצִּיב to station, set up, appoint (נָצַב) |
| הַגְדִּיל to magnify, make great (גָּדַל) | הִקְרִיב to bring near, present (בָּרַח)    |

הִזְכִּיר to cause to remember or be remembered; to remind; to mention (זָכַר)  
הִצִּיב to station, set up (נָצַב)  
הִחֲזִיק to seize, lay hold of (חָזַק)

VERBS: הִבִּיט *hibbîṭ* (root בָּבַט) to look (at: אָל; עַל); to look at (+ dir. obj.)  
הִגִּיד *higgîd* (root נָגַד) to tell (something) (to: לְ)  
הִצִּיל *hiššîl* (root נָצַל) to rescue, deliver  
הִשִּׁיג *hiššîg* (root נָשַׁג) to reach, attain, overtake  
הִסְתִּיר *histîr* (root סָתַר) to hide, conceal (trans.)  
נִקְרָה *nîqrāh* (imperf. יִקְרָה) } to meet, encounter (+ אָל, עַל, אֶ)  
נִקְרָא *nîqrā'* (imperf. יִקְרָא) }

NOUNS: חֶלֶב *hālāb* (constr. irreg. חֶלֶב; no pl.) milk  
דָּבָשׁ *dabaš* honey  
זִכָּר *zēker* (w. suff. זִכְרִי; no pl.) remembrance, memorial  
אוֹת *'ôṭ* (pl. -ôṭ) sign, omen  
דּוֹר *dôr* (pl. -im or -ôṭ) generation, corresponding period of time

ADJECTIVE: רָחֹב *rāhāb* broad, wide

Note: Hiphil verbs from roots whose Qal is unknown or little used often have a corresponding Niphal; in addition to נִצַּב, נִצָּב, and נִצַּח note

נִצָּל *nišsal* to be rescued                      נִסְתַּר *nistar* to hide (oneself)

Exercises:

(a) Translate:

- (1) וַיִּסַּר מֹשֶׁה לְהַבִּיט אֶל-לִהְבֵּת הָאֵשׁ.
- (2) תְּבוֹא וְהִאֲבִדְתָּ אֹתָם מִתַּחַת הַשָּׁמַיִם.
- (3) מִדּוּעַ אֵינְכֶם מֵאֲמִינִים בִּיהוָה אֱלֹהֵיכֶם.
- (4) וַיִּגִּידוּ לוֹ אֶת-כָּל-הַדְּבָרִים אֲשֶׁר שָׁמְעוּ בְלִילָהּ.
- (5) וַיְהִי כִּהְשִׁיגֶנּוּ אֹתָם וַיִּחַצְקוּ בְקוֹל גָּדוֹל וַיִּסְתִּירוּ אֶת-פְּנֵיהֶם.
- (6) וַיְהִי כִּהִזְכִּירָם אֶת-שִׁירֵי אֲבִיהֶם וַיִּכְּבוּ.
- (7) הָעֵבֶר אֹתָם אֶת-הַהָרָה וַיִּקְרַב אֹתָם הָעִירָה.
- (8) הִחֲזִיקָה אֶת-בְּגָדוֹ וְהוּא נָס הַחֹצֵה.
- (9) אֲנִידִיל אֶת-שִׁמְךָ הַקָּדוֹשׁ יוֹמָם וְלַיְלָה וְלֹא אֲשַׁכַּח אֶת-מִצְוֹתֶיךָ.
- (10) אִי-מִזֶּה אַתָּה תְּבֹאֵי הַלֵּם וְאֵת-מִי אַתָּה מִבְּקָשְׁתָּ פֹה.
- (11) אֶל-תִּקְרְיֵנוּ אֶת-הַבְּהֵמָה פֶּן-תִּחַלְלוּ אֶת-הַמִּקְדָּשׁ הַזֶּה.
- (12) וַתִּסְתַּר אֶת-הָאָנָשִׁים פֶּן-יִמָּצְאוּ וַנִּהְרָגוּ.
- (13) הִזְכִּיר אֹתָנוּ אֶת-הָאוֹתוֹת אֲשֶׁר שָׁלַח אֱלֹהֵינוּ.
- (14) יִגְדִיל אֶת-שֵׁם הַמֵּאֲמִין בּוֹ.
- (15) הִגִּיד-לוֹ כִּי-סָבְבוּ אֹתָנוּ אִיבֵינֵינוּ וְכִי אֵין מִצִּיל אֹתָנוּ בְּצָרָתָנוּ.
- (16) אָרוּר אַתָּה עַל-דְּבַר עֲוֹנְךָ הַגָּדוֹל הַזֶּה.
- (17) תִּנִּי אֶת-הַחֶלֶב אֶל-גִּבְרָתְךָ לְמַעַן תִּשְׁתָּה.

(b) Write in Hebrew:

1. The maidservant hid near the well.
2. Overtake him and tell him that we are returning to our city.
3. We were not able to rescue them.
4. Look at the mountains and tell me what you see there.
5. He will station his men by the road.
6. The man who meets you will tell you where I have hidden.
7. Why have you come to destroy us?
8. He hid the money so that no one could find it.

(c) Reading: Moses and the Burning Bush (concl.); Ex. 3 : 7-15.

- (7) וַיֹּאמֶר יְהוָה רְאֵה רָאָה רָאִיתִי אֶת-עֵינֵי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם שָׁמַעְתִּי מִפְּנֵי נִגְשָׁיוֹ׃  
 כִּי יִרְעֵמִי אֶת-מִכְאָבָיו׃
- (8) וְאָרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן-הָאָרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְיַחְבֶּה אֶל-אֶרֶץ זְבֹתָיִם חֶלֶב וְדִבְשׁ אֶל-מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃
- (9) וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלַי וְגַם-רָאִיתִי אֶת-הַלְּחָץ אֲשֶׁר מִצְרַיִם לִחְצֵים אֲתָם׃
- (10) וְעַתָּה לָכֵה וְאֶשְׁלַחְךָ אֶל-פְּרַעֲזָה וְהוֹצֵאֲנִי אֶת-עַמִּי בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃
- (11) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִּי אֵלֶּךָ אֶל-פְּרַעֲזָה וְכִי אוֹצִיאֲנִי אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃
- (12) וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ וְהָלַךְ הָאוֹת כִּי אֲנֹכִי שֶׁלַחְתִּיךָ בְּהוֹצִיאֶךָ אֶת-הָעָם מִמִּצְרָיִם תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל הַהָר הַזֶּה׃
- (13) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מַה-שְּׁמוֹ מָה אָמַר אֱלֹהִים׃
- (14) וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם׃
- (15) וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם וְהִשְׁמִי לְעוֹלָם חַן וְכֶרֶם לְדֹר דָּר׃

Notes to the Reading :

1. צַעֲקָה cry
2. נִגַּשׁ to drive, oppress
3. מִכְאָב pain
4. The suffix -וֹ is an object pronoun.
5. "to lead him (them) up"
6. זָבַח to flow
7. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; names of peoples occupying Palestine at that time.
8. לְחָץ oppression; לְחָץ to oppress
9. = וְאֶשְׁלַח אֶתְךָ
10. "and bring forth"

11. "I should bring forth"
12. = שְׁלַחְתִּי אֶתְךָ
13. inf. construct of הוֹצִיא to bring forth
14. = שֶׁלַח אֶתִּי
15. A cryptic phrase, not fully understood.
16. "forever;" an idiomatic use of repetition for durational expression.

# LESSON 44

## 160. Hiphil Verbs: Stems and Inflection (cont.).

| Root Type    | Perfect    | Imperfect  | Jussive   | Imperative | Inf. Constr. | Participle |
|--------------|------------|------------|-----------|------------|--------------|------------|
| III-guttural | הִשְׁמִיעַ | יִשְׁמַעַע | יִשְׁמַע  | הִשְׁמַע   | הִשְׁמִיעַ   | מְשַׁמֵּעַ |
| III-Aleph    | הִמְצִיאַ  | יִמְצִיאַע | יִמְצִיאַ | הִמְצִיאַ  | הִמְצִיאַ    | מְמַצֵּיאַ |

Remarks: A guttural (other than א) in third root position affects only those forms which have *e* in the final stem syllable of the corresponding non-guttural type. In the imperfect (fem. pl.), jussive, and imperative this is replaced by *a*. The paradigm is otherwise like that of הִשְׁמִיעַ except for the furtive *patah* with the final guttural: הִשְׁמִיעַ, הִשְׁמִיעַ.

| Imperfect      | Jussive   | Imperative    |
|----------------|-----------|---------------|
| יִשְׁמַעַע     | יִשְׁמַע  | הִשְׁמַע      |
| תִּשְׁמַעַע    | תִּשְׁמַע | הִשְׁמַעַי    |
| ...            | ...       | הִשְׁמַעוּ    |
| תִּשְׁמַעַנָּה | ...       | הִשְׁמַעוּנָה |

Hiphil verbs from roots III-Aleph have *e*(') in the perfect before endings beginning with a consonant: הִמְצִיאַתָּ (just like the Niphal הִמְצִיאַתָּ, Piel הִמְצִיאַתָּ, and the Pual הִמְצִיאַתָּ). All other forms are the same as those of הִשְׁמִיעַ except for the fem. pl. of the imperfect, where we find the usual *-é(')nāh*: תִּמְצִיאַנָּה

| Perfect      | Imperfect      | Imperative    |
|--------------|----------------|---------------|
| הִמְצִיאַ    | יִמְצִיאַע     | הִמְצִיאַ     |
| הִמְצִיאַה   | ...            | הִמְצִיאַי    |
| הִמְצִיאַתָּ | תִּמְצִיאַנָּה | הִמְצִיאַו    |
| ...          | ...            | הִמְצִיאַנָּה |

The verb הִמְצִיאַ combines the features of verbs I-guttural and III-Aleph.

## 161. More on the Numbers.

(a) The tens. Apart from *twenty*, which is expressed by the plural form of *ten*, namely עֶשְׂרִים, the tens are the plurals of the corresponding units:

|             |        |            |         |
|-------------|--------|------------|---------|
| שְׁלֹשִׁים  | thirty | שִׁבְעִים  | seventy |
| אַרְבָּעִים | forty  | שְׁמֹנִים  | eighty  |
| חֲמִשִּׁים  | fifty  | תְּשַׁעִים | ninety  |
| שִׁשִּׁים   | sixty  |            |         |

They may be used with either a singular noun (the more common usage) or a plural noun:

שְׁלֹשִׁים אִישׁ or שְׁלֹשִׁים אַנְשִׁים thirty men.

They may also be used as ordinals: בְּשָׁנַת אַרְבָּעִים in the fortieth year.

(b) Fractions are poorly attested. The expression for *half* (חֲצִי) is unrelated to the number two. A *fourth* is רִבְעָה or רִבְעָה; a *fifth* is חֲמִשָּׁה.

(c) In addition to the regular series of ordinals (שְׁנַי, רִישִׁי, etc.) there is a second type attested only by שְׁלִישׁ (third) and רִבְעָה (fourth). To judge from their limited use, they are more substantival than adjectival: "that which pertains to the third," etc.

(d) Adverbial multiplicatives are usually expressed with פְּעַם (once), פְּעַמַּיִם (twice), שְׁלוֹשׁ פְּעַמִּים (three times), etc., but also attested are the forms שִׁבְעָתַיִם (sevenfold), אַרְבָּעָתַיִם (fourfold).

(e) Most of the units have corresponding verbs (usually Piel) which have rather wide-ranging meanings: "to do something x-times; to divide into x-parts; to do something for an x time." Thus,

|         |   |
|---------|---|
| שָׁנָה  | to repeat, do again   |
| שָׁלַשׁ | to divide into three parts  |
| רִבַּעַ | to be square; [רִבַּעַ] to make square, and similarly for the others. |

## 162. Vocabulary 44.

VERBS: הִשְׁמִיעַ to cause to hear; to tell, to proclaim.  
הִמְצִיאַ to cause to find; to present (= cause to be found).

- הִחֲטִיא to cause to sin, to lead into sin
  - הִצְלִיחַ to make prosperous; to be prosperous
  - הִשְׁלִיךְ to throw
  - הִשְׁמִיד to destroy
  - הִאָּרַךְ to lengthen (tr.); to be long (intr.)
  - זָבַח (יִזְבַּח) to sacrifice
  - גָּנַב (יִגְנֹב) to steal
  - רָצַח (יִרְצַח) to kill (with or without intent or premeditation)
- NOUNS: מִטָּה (pl. -*ót*) staff, rod; tribe
- OTHER: כַּף (w. suff. כַּפַּי; dual כַּפַּיִם; pl. -*ót*) palm or hollow of hand; sole
- OTHER: הֵן (adv.) a synonym of הִנֵּה; if

Exercises:

(a) Translate:

- (1) יִשְׁמְדוּ אֶת־שַׁעֲרֵי עִירָנוּ.
- (2) וַיִּצְלַח יְהוָה אֶת־יוֹסֵף.
- (3) צִוִּיתִי אֹתוֹ לְהַחְזִיק אֶת־הַצְּלָמִים וְלִהְשָׁמֵד אֹתָם.
- (4) הִשְׁלִיכוּ אֶת־אֲחֵיהֶם בְּבוֹר.
- (5) גָּדוֹל עֲוֹנוֹ כִּי הִחֲטָאנוּ אֹתוֹ.
- (6) יִאָּרֶךְ יְהוָה אֶת־יְמֵי חַיָּיֶךָ.
- (7) הִשְׁמִיעֵנו אֶת־כָּל־הָעַם אֶת־דְּבָרֶיךָ.
- (8) דְּבַרְךָ הַמְּאָמֵן בּוֹ וְהַמְקַלֵּל אֹתוֹ יֵאבֹד.
- (9) אֲצִיל אֶת־הָעַם הַמַּעֲזָה הַזֶּה.
- (10) אֶל־תִּחַטֵּיא אֶת־רַעְיָךְ.
- (11) לָמָּה תִּסְתַּר מִמֶּנִּי.
- (12) לֹא תַעֲזֹב אֶת־הַדְּלִילִים.
- (13) מִי גָנַב אֶת־הַלֹּחֹת.
- (14) הִשְׁלִיךְ אֶת־הַדָּג בַּיָּם.
- (15) בָּאוּ וְהִלְלוּ אֶת־יְהוָה אֱלֹהֵיהֶם.
- (16) נִשְׁיָגָה־נָּא אֹתוֹ לִפְנֵי הַקְּרָאוֹ עַל־מַחֲנֵה אֲיָבֵינוּ.
- (17) קָרַע אֶת־בְּגָדָיו וַיִּכַּס אֶת־רֹאשׁוֹ בַּשָּׂקִים.
- (18) זֶה אוֹת אֲהַבְתִּי.
- (19) קָם עַל־רַגְלָיו וַיִּרְצַח אֹתוֹ.
- (20) אֶל־תִּזְכְּחוּ אֶת־עוֹף הַשָּׁמַיִם.

(b) Give the Hebrew for the following orally:

- |                          |                      |
|--------------------------|----------------------|
| 1. 50 fish               | 5. 50 honest men     |
| 2. 20 tablets            | 6. 90 garments       |
| 3. 30 stones             | 7. half of the milk. |
| 4. 40 days and 40 nights |                      |

(c) Write in Hebrew:

1. And when he had proclaimed the commandments of the Lord, he departed from their midst.
2. And when they destroy this city, you will be slain with the remaining inhabitants.
3. And when they told him about the enemies' army, his heart melted within him and he fled from before them.
4. Now that the Lord has made you prosperous, leave your place and come with us to be our king.
5. It is bad to steal and kill in this manner.

(d) Reading: Exodus 3:16-4:5.

- (16) לָךְ וְאֶסְפָּאת אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק וַיַּעֲקֹב לֵאמֹר פְּקֹד פְּקֹדָתִי אֲתֶכֶם וְאֶת־הָעָשׂוּי לָכֶם בְּמִצְרָיִם:
- (17) וְאָמַר אֲעֲלֶהוּ אֲתֶכֶם מִצְרָיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִי וְהַיְבוּסִי אֶל־אֶרֶץ זְבֻחֵי חֶלֶב וְדָבַשׁ:
- (18) וְשָׁמְעוּ לְקֹלְךָ וְבִאֲתָה אִתָּה וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרָיִם וְאָמַרְתָּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה נִלְכֶה־נָּא דְרָךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:
- (19) וְאָנֹכִי יָדַעְתִּי כִּי לֹא־יִתֵּן אֲתֶכֶם מֶלֶךְ מִצְרָיִם לְהִלָּךְ וְלֹא בְדָר חֲזָקָה:
- (20) וְשָׁלַחְתִּי אֶת־יָדִי וְהִפִּיתִי אֶת־מִצְרָיִם בְּכֹל נִפְלְאוֹתַי אֲשֶׁר אֲעֲשֶׂה בְּקִרְבּוֹ וְאֶחְרִי־כֵן יִשְׁלַח אֲתֶכֶם:
- (21) וְנִתְּתִי אֶת־חֹן הָעַם־הַזֶּה בְּעֵינֵי מִצְרָיִם וְהָיָה כִּי תִלְכוּן לֹא תִלְכוּ רִיקָם:
- (22) וְשִׂאֲלָה אֲשֶׁה מִשְׁכַּנְתֶּם וּמִזְבַּח בֵּיתָה כְּלִי־כֶסֶף וְכִלְיֵי זָהָב וְשִׁמְלַת וְשִׁמְתֶם עַל־בְּגֹדֵיכֶם וְעַל־בְּנוֹתֵיכֶם וְנִצַּלְתֶּם מִיַּד אֶת־מִצְרָיִם:
- (1) וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֱלֹהֵיךָ יְהוָה:
- (2) וַיֹּאמֶר אֵלָיו יְהוָה מִזֶּה־יִּי בְּדָרְךָ וַיֹּאמֶר מִטָּה:
- (3) וַיֹּאמֶר הִשְׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלַכֵהוּ אֶרְצָה וַיְהִי לְנֹחַשׁ וַיִּנָּס מֹשֶׁה מִפְּנָיו:
- (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וְנֶאֱחָז בְּזַנְבוֹי וַיִּשְׁלַח יָדוֹ וַיִּחַק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ:
- (5) לְמַעַן יֵאֱמִינוּ כִּי־נִרְאָה אֱלֹהֵיךָ יְהוָה אֱלֹהֵי אֲבֹתֶם אֱלֹהֵי אֲבֹתֶיךָ וְאֱלֹהֵי יַעֲקֹב

Notes to the Reading:

- |  |   |
|--|---|
| 1. "I shall lead (you) up"   | 8. empty (adv.) רִיקָם  |
| 2. The Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. | 9. "from her neighbor;" fem. form of שָׁכֵן                         |
| 3. זָב to flow   | 10. נִצַּל (Piel): to plunder, take spoil from                      |
| 4. "a journey (of three days)"   | 11. מִה זֶה =   |
| 5. לְהִלָּךְ a "regular" inf. construct of הִלָּךְ                             | 12. הִשְׁלַךְ אֹתוֹ =   |
| 6. "except by a show of strength"  | 13. וַיִּשְׁלַךְ אֹתוֹ =  |
| 7. "and I shall smite"   | 14. זָנַב tail  |
|  | 15. The purpose clause fits only loosely with the preceding verses. |

The few verbs in Hebrew which are from roots originally I-Yodh have the Hiphil form הִיטִיב (to treat well; root יטב). The ê is not reducible and the inflection is regular throughout.

164. The Numbers from 11–19.

The 'teens are formed by placing the unit before the word for ten, which has special forms differing from those already learned:

|           | Masculine Modifier | Feminine Modifier  |
|-----------|--------------------|--------------------|
| eleven    | אֶחָד עָשָׂר       | אַחַת עָשָׂרָה     |
|           | עֶשְׂתֵי עָשָׂר    | עֶשְׂתֵי עָשָׂרָה  |
| twelve    | שְׁנַיִם עָשָׂר    | שְׁתַּיִם עָשָׂרָה |
|           | שְׁנֵי עָשָׂר      | שְׁתֵי עָשָׂרָה    |
| thirteen  | שְׁלֹשָׁה עָשָׂר   | שְׁלוֹשׁ עָשָׂרָה  |
| fourteen  | אַרְבָּעָה עָשָׂר  | אַרְבַּע עָשָׂרָה  |
| fifteen   | חֲמִשָּׁה עָשָׂר   | חֲמִשׁ עָשָׂרָה    |
| sixteen   | שֵׁשׁ עָשָׂר       | שֵׁשׁ עָשָׂרָה     |
| seventeen | שִׁבְעָה עָשָׂר    | שִׁבַּע עָשָׂרָה   |
| eighteen  | שְׁמוֹנָה עָשָׂר   | שְׁמוֹנָה עָשָׂרָה |
| nineteen  | תְּשַׁעָּה עָשָׂר  | תְּשַׁע עָשָׂרָה   |

As with the tens (§161a), both singular and plural nouns occur with the numbers from 11 to 19. Nouns frequently itemized, such as אִישׁ, שָׂבָה, יוֹם, נָפֶשׁ (in the sense of "person"), and שִׁבְט (tribe) are usually singular:

חֲמִשָּׁה עָשָׂר אִישׁ fifteen men  
 חֲמִשׁ עָשָׂרָה נְפֻשׁוֹת 15 persons (rem.: נְפֻשָׁה is fem.)

With other nouns the plural is regularly used.

165. Vocabulary 45.

- VERBS: הוֹשִׁיב to cause to dwell; to settle (someone in a place) (cf. יָשַׁב)  
 הוֹרִיד to bring (lead, take) down (cf. יָרַד)  
 הוֹלִיד to beget, engender (cf. קָלַד)  
 הוֹדִיעַ to cause to know; to teach (someone); to declare or proclaim (something) (cf. יָדַע)  
 הוֹצִיא to bring (lead, take) out (cf. יָצָא)  
 הוֹלִיךְ to cause to go; to lead (cf. הָלַךְ)  
 הוֹסִיף to do again; to continue doing something. Two constructions are frequent:  
 הוֹסִיף לְצוֹם he fasted again, continued to fast  
 הוֹסִיף הִצָּם he fasted again, continued to fast  
 In the second construction the verbs are simply coordinated

LESSON 45

163. Hiphil Verbs: Stems and Inflection.

With roots I-Yodh (originally I-Waw) the Hiphil verb has the same contraction to ô that was found in the Niphal.

| Perfect | Imperfect | Jussive | Imperative | Inf. Construct | Participle     |
|---------|-----------|---------|------------|----------------|----------------|
| הוֹרִיד | יֹרִיד    | יֹרֵד   | הוֹרֵד     | הוֹרִיד        | מוֹרִיד        |
|         |           | יֹרְדֵי |            |                | (to lead down) |

The inflection is perfectly regular; the syllable with ô is unchanged throughout, and the final stem syllable undergoes the changes given in the paradigm of הִשְׁמִיד. Because the preformative syllable is open, the accent of the converted imperfect is regularly retracted, with ê → e: יֹרְדֵי.

The following verbs combine several inflectional peculiarities:

(a) I-Yodh and III-guttural:

|           |          |                     |          |           |                           |
|-----------|----------|---------------------|----------|-----------|---------------------------|
| הוֹדִיעַ  | יֹדִיעַ  | יֹדְעֵי / יֹדְעֵי   | הוֹדֵעַ  | הוֹדִיעַ  | מוֹדִיעַ (cause to know)  |
| הוֹשִׁיעַ | יֹשִׁיעַ | יֹשְׁעֵי / יֹשְׁעֵי | הוֹשֵׁעַ | הוֹשִׁיעַ | מוֹשִׁיעַ (deliver, save) |
| הוֹכִיחַ  | יֹכִיחַ  | יֹכְחֵי / יֹכְחֵי   | הוֹכֵחַ  | הוֹכִיחַ  | מוֹכִיחַ (reprove)        |

(b) I-Yodh and III-Aleph:

|         |        |                   |        |         |                       |
|---------|--------|-------------------|--------|---------|-----------------------|
| הוֹצִיא | יֹצִיא | יֹצְאֵי / יֹצְאֵי | הוֹצֵא | הוֹצִיא | מוֹצִיא (bring forth) |
|---------|--------|-------------------|--------|---------|-----------------------|

The Hiphil verb corresponding to Qal הוֹלִיךְ is הוֹלִיךְ, as though from a root ילך.

in Hebrew. The verb may also have the meaning "to add" but the actual translation value depends on the context:

וְהוֹסַפְתִּי עַל-יְמֵיךָ חֲמֵשׁ עֶשְׂרֵה שָׁנָה I shall add to your days fifteen years  
 הוֹסַפְתָּ חֲכָמָה... אֶל-הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי You are wiser than you are reputed to be. (lit.: You have added wisdom to the report I have heard.)

Note also the common phrase (exclamatory, asseverative):

כֹּה יַעֲשֶׂה לִי יְהוָה וְכֹה יוֹסִיף May God do thus for me, and even more so (if such-and-such is/is-not true)

|               |  |
|---------------|--|
| הוֹשִׁיעַ     | to save, deliver   |
| הוֹכִיחַ      | to reprove; to decide  |
| קָנָא         | to be jealous (-את or ב + person); to be zealous ( ל: for)           |
| NOUNS: פֶּסֶל | (pl. irreg. פְּסִילִים) idol, image                                  |
| אֵל           | (pl. -im) god; God (w. or without article)                           |
| שָׁוְיָא      | emptiness, vanity; לְשׁוֹן in vain, for nothing                      |
| גֵּר          | (pl. -im) sojourner, resident alien                                  |
| שׂוֹר         | a head of cattle (a singular corresponding to the collective בָּקָר) |
| OTHER: מֵעַל  | (adv.) above; + ל (= prep.)  |
| מִתַּחַת      | (adv.) below; + ל (= prep.)  |

Exercises:

(a) Translate:

- (1) אֶת-הַרְשָׁעִים הוֹשִׁיב בְּחֹשֶׁךְ וְאֶת-הַצְדִּיקִים הוֹלִיךְ בְּאוֹר פְּנָיו.
- (2) הוֹלִיךְ אֹתִי בְּדַרְכֵי עֲנִי וְלֹא שָׁמַע לְקוֹלִי בְּקִרְאִי אֵלָיו.
- (3) לֹא אוֹסִיף עוֹד לַעֲשׂוֹת חֹסֶד עִמָּכֶם.
- (4) וַיִּזְדַּע אֹתִי אֶת-הָאֲתוֹת וְאֶת-הַנְּפִלְאוֹת אֲשֶׁר יַעֲשׂוּ בַיָּמִים הָהֵם.
- (5) אֱלֹהִים הוּא הַמוֹצִיא אֶתְנוּ מֵאֶרֶץ מִצְרָיִם.
- (6) וַיִּוֹלַד בֶּן לְנוֹקְדֵי וְהִלְדָּ שְׂמֹחַ אֶת-לֵב אָבִיו עַד-קֶץ יָמָיו.
- (7) וַיִּוֹלַד אֶת-אָבִיו וְאֶת-אֶחָיו מִצְרָיִם.
- (8) הוֹשִׁיעָה אֶתְנוּ יְהוָה וּפְקֹדֶה אֶתְנוּ כְּאֲשֶׁר דִּבַּרְתָּ.
- (9) לֹא אוֹכִיחַ אֶתְכֶם עַל-חַטָּאת בְּנֵיכֶם.
- (10) הִגַּשְׁנָא אֶת-סִפְרֵי וְאֶקְרָא אֲלֵיךְ אֶת-הַדְּבָרִים אֲשֶׁר בָּם.
- (11) וְעֲשִׂיתָ נָא עִמָּדִי חֹסֶד וְחַנּוּן אֹתִי אֶל-פְּרִיעָה וְהוֹצֵאתָ אֹתִי מִבַּיִת הָאֲסִירִים הַזֶּה.
- (12) לְשׁוֹן דִּבַּרְתִּי אֲלֵיכֶם כִּי לֹא שָׁמַעְתֶּם אֶת-דְּבָרֵי.
- (13) אֶל-תִּתֵּן אֶת-הַגְּרִים לְבוֹא הַהִיכָל כִּי מְקוֹם קֹדֶשׁ הוּא.
- (14) וַיִּחַר שְׁלֹשָׁה עָשָׂר אִישׁ וַיִּקְרַב אֲתָם אֶל-הָעִיר.
- (15) וַיִּקְנָאוּ אֹתוֹ אֶחָיו כִּי אָבִיחָם אֹהֵב אֹתוֹ מִכָּל-אֶחָיו.
- (16) לֹא תוֹסִיפוּ לְתַעֲזוֹת כִּי אוֹדִיעַ לְכֶם אֶת-הַדְּרָךְ.
- (17) לֹא יִכְלְנוּ לְנַחֵם אֹתָהּ אַחֲרָי מוֹת אִישָׁה.

(b) Write in Hebrew:

1. He begot seventeen sons during his lifetime.
2. They settled the people in twelve small cities near the great river.
3. We defiled their holy place and brought out the fifteen large stones that they had set up there.
4. When he saw the flame of the fire, he ran out of the house without his clothes and shoes (= circum. clause: "and his clothes and shoes [were] not with him").
5. Now that my days on earth are finished, I charge these eighteen persons to you so that you may be a help and a comforter to them.
6. And after that he left the house of his father-in-law and set forth with this people as a sojourner in their midst.

(c) Reading: The Ten Commandments (Ex. 20:1-14):

- (1) וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמָר:
- (2) אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבַּיִת עַבְדִּים:
- (3) לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי:
- (4) לֹא תַעֲשֶׂה-לְךָ פֶּסֶל וְכָל-תְּמוּנָהי אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
- (5) לֹא-תִשְׁתַּחֲוֶהי לָהֶם וְלֹא תַעֲבֹדֵם: כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עוֹן אָבֹת עַל-בְּנֵים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים לְשֹׁנָי:
- (6) וַעֲשֵׂה חֹסֶד לְאֵלֶּפֶים: לֹא-הִבִּי וְלִשְׂמֵרֵי מִצְוֹתַי:
- (7) לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוֹן כִּי לֹא יִנְקָה יְהוָה אֶת אֶשְׁר-יִשָּׂא אֶת-שֵׁמוֹ לְשׁוֹן:
- (8) זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:
- (9) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֲשִׂיתָ כָּל-מְלֶאכֶתֶךָ:
- (10) יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלֶאכֶה אַתָּה וּבִנְךָ-וּבִתֶּךָ עַבְדְּךָ וְאֵמְתֶךָ וּבְהֵמָתֶךָ וּגְרִדְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
- (11) כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בִּרְךָ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:
- (12) כִּבֹּד אֶת-אָבִיךָ וְאֶת-אִמְךָ לְמַעַן יָרַכְוּ יְמֵיךָ עַל-הַאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:
- (13) לֹא תִרְצַח: לֹא תִנְגֹּב: לֹא תַעֲנֶה: בְּרַעַף עַד<sup>15</sup> שָׁקַר:
- (14) לֹא תַחְמֹד<sup>16</sup> בֵּית רֵעֶךָ לֹא-תַחְמֹד אִשֶׁת רֵעֶךָ וְעַבְדוֹ וְאֵמָתוֹ וְשׂוֹרוֹ וְחַמְרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ:

Notes to the Reading:

- |   |  |
|---|--|
| 1. = הוֹצֵאתִי אֹתָהּ                           | 8. אֲלֵךְ "thousand"   |
| 2. A plural noun used as an abstract: "bondage" | 9. הִנָּח here = "to utter" (prob. in an oath); נָקָה to absolve, regard as innocent |
| 3. תְּמוּנָה "likeness"                         | 10. The suffix is objective.   |
| 4. "You shall (not) bow down"                   | 11. "And he rested"  |
| 5. = תַּעֲבֹד אֲתָם                             | 12. = וַיִּקְדַּשׁ אֹתוֹ   |
| 6. קָנָא (adj.) "jealous"                       |  |
| 7. See § 161c.                                  |  |

13. נָאַף "to commit adultery"  
 14. עָנָה בִּי "to testify against;  
 to bring as testimony  
 against"  
 15. שָׁקַר "witness, testimony"  
 "falsehood"  
 16. חָמַד "to desire, covet"

LESSON 46

166. Hiphil Verbs: Stems and Inflection (cont.).

The stems of Hiphil verbs from roots III-*Hē* are as follows:

| Root Type      | Perfect  | Imperfect | Jussive | Imperative | Inf. Construct | Participle |
|----------------|----------|-----------|---------|------------|----------------|------------|
| III- <i>Hē</i> | הִרְבָּה | יִרְבֶּה  | יִרְבֵּ | הִרְבֵּה   | הִרְבוֹת       | מִרְבֵּה   |
| Also I-gutt.   | הִעֲלָה  | יִעֲלֶה   | יִעֲלֵ  | הִעֲלֵה    | הִעֲלוֹת       | מִעֲלֵה    |
| Also I-Yodh    | הוֹרָה   | יֹוֹרֶה   | יֹוֹרֵ  | הוֹרֵה     | הוֹרוֹת        | מוֹרֵה     |
| Also I-Nun     | הִכָּה   | יִכֶּה    | יִכֵּ   | הִכֵּה     | הִכּוֹת        | מִכֵּה     |

Remarks: Note that the otherwise characteristic long vowel *i* of Hiphil verbs is not present in these forms. The stem endings and their inflection are virtually the same as that learned for all other verbs from roots III-*Hē* (cf. הִכָּה, מִכֵּה, עָנָה); only the beginning of the form marks it clearly as a Hiphil verb.

The inflection is given below only in abbreviated form because of the similarities to other verbs already mentioned. Note that in the perfect the stem vowel before the suffixes beginning with a consonant is either *e* or *i*:

PERFECT: הִרְבָּה IMPERFECT: יִרְבֶּה IMPERATIVE: הִרְבֵּה  
 הִרְבַּתְּהָ ... הִרְבֵּי  
 הִרְבִּיתְּ } תִּרְבֵּי הִרְבּוּ  
 הִרְבִּיתְּ } ... הִרְבִּינָה  
 etc. תִּרְבִּינָה  
 etc.

INTRODUCTION TO BIBLICAL HEBREW

INFINITIVE CONSTRUCT: הַרְבּוֹת, הַרְבּוֹתִי, הַרְבּוֹתָהּ, etc.

INFINITIVE ABSOLUTE: הִרְבָּה

PARTICIPLE: מְרַבֵּה מְרַבָּה מְרַבִּים מְרַבִּוּת

The verbs הִרְבָּה, הוֹרָה, and הָקָה illustrate various combinations of root types. Their inflection is like that of הִרְבָּה.

The jussive forms, like those of the Qal verbs from roots III-He, show the loss of the final stem vowel (-eh) and the resultant secondary vowel: yarbeh > \*yarb > yéreb. Hiphil verbs, then, are distinguished from Qal verbs only by having é and not í or é in the first syllable of the jussive (and converted) form:

QAL: הִבְנֶה and he built and it (f.) grew numerous
HIPHIL: הִבְנֶה and he caused to build and it (f.) caused to grow numerous

When the root is I-guttural as well, there is no distinction:

הִלַּךְ QAL: and he went up or HIPHIL: and he led up

Note that in the jussive form of הָקָה (root נכח) the expected \*yakk (< yakkeh) becomes יַךְ yak by the regular loss of doubling at the end of a word. Compare the Qal verb יִשָּׁח (he will extend), jussive יַשַּׁח.

Occasionally e is found instead of i in the preformative of the perfect:

הִרְאָה to cause to see
הִגִּיל to lead into exile

The infinitive absolute הִרְבָּה (from הִרְבָּה to increase, cause to be numerous) is commonly used as an adverb "very, much," sometimes with an added מאד:

וַתִּבְכֶּה הִרְבָּה מְאֹד and she wept very much

167. The Numbers from 21-99.

Because the tens are not inflected for gender, the combination of these with the units (21, 22, etc.) is not unduly complicated. The unit may precede or follow the ten, but agrees in gender with the modified noun, which is usually in the singular.

אֶחָד וְעֶשְׂרִים אִישׁ or עֶשְׂרִים וְאֶחָד אִישׁ 21 men
שְׁלֹשִׁים וְשְׁלֹשִׁים אִישׁ or שְׁלֹשִׁים וְשְׁלֹשִׁים אִישׁ 32 men
אַרְבָּעִים וְשְׁלוֹשׁ אִשָּׁה 43 women
חֲמִשִּׁים וְשֵׁשׁ גֻּפֹת 56 persons

If the counted item is placed before the numeral it may be in the plural:

אַנְשֵׁים שְׁלֹשִׁים וְאֶחָד 31 men

168. Vocabulary 46.

- VERBS: הִרְאָה to cause to see; to show (cf. רָאָה)
הָקָה to strike, smite, kill (root נכח)
הוֹדָה to give thanks. In the imperfect the h is sometimes anomalously retained: יְהוֹדֶה = יוֹדֶה. (root ידה)
הִשְׁקָה to give water to, to cause to drink; used as the causative of שָׁתָה.
הוֹרָה to shoot (arrows); to direct, teach (root ירה)
הִעֲלָה to lead (take, bring) up (cf. עָלָה)
גָּלָה (יִגְלֶה) to uncover, reveal; to go into exile; גָּלָה אֶת-אֹנִי he informed me.
הִגִּילָה to carry away into exile
לָמַד (יִלְמַד) to learn
לָמַד (יִלְמַד) to teach
רָבָה (יִרְבֶּה) to be(come) numerous; to be great
הִרְבָּה to increase (tr.); make numerous
NOUNS: חֻק (w. suff. חֻקִי; pl. -im) statute
חֻקָה (pl. -ot) statute
מִשְׁפָּט (pl. -im) judgement; court decision
לֵב (pl. -ot) a synonym of לֵב heart.

Exercises:

(a) For each of the following jussive and converted forms first give the corresponding normal imperfect and then the perfect. Translate. E.g. הִרְבָּה → יִרְבֶּה → הִרְבָּה

- וַיִּוָּשֶׁה (1) יִתַּע (6) יִשָּׁג (11)
יִקַּר (2) יִגֵּל (7) יִעַן (12)
וַיִּוָּדַע (3) יִכַּל (8) יוֹר (13)
יִשְׁקַע (4) יִעַן (9) וַיִּזְכָּר (14)
יִעַל (5) וַיִּוָּשַׁע (10) יָךְ (15)

(b) Translate:

- וַיִּבֶן אֶת-הַמִּצְדָּה וַיִּהְיֶה אֹתוֹ חֻק־בְּרִית אֶת-יְהוָה.
הוֹדוּ לוֹ, בְּרַכּוּ אֶת-שְׁמוֹ, כִּי טוֹב יְהוָה, לְעוֹלָם חֶסֶד.
בָּאוּ אֶל-הָעֵץ לִמְעַן הַשְׁקוּת אֶת-צִאֲנָם.
וְהוֹרִיתִי אֶתְכֶם אֶת-הַדֶּרֶךְ הַטוֹב וְהִישַׁר.
וְאֵתָה תַעֲלֶה אֶת-עַמִּי אֲרָצָה כְּנָעַן.
וַיְהוֶה גָּלָה אֶת-אֹנִי הַנְּבִיא יוֹם אֶחָד לִפְנֵי בּוֹא הַמֶּלֶךְ.
יִוָּדוּ שְׁמִי כִּי קָדוֹשׁ אֲתָה.
גָּלָה כְבוֹד יִשְׂרָאֵל.
לִמַּד אֶתִּי אֶת-חֻקֶיךָ וְאַהֲבִיהָ לְאִישׁ צַדִּיק.
מִדּוֹעַ הִפִּיתָ אֶת-הַגֵּר לְהֵרֵג אֹתוֹ.



- (11) לְכוּ וְנִהְרְגָה אֹתָם פֶּן-יִרְבוּ וְנִלְחַמוּ בָנוּ.
- (12) זֶס הַעַם מִן-הַמְלַחְמָה וְגַם-הִרְבָּה זָפַל מִן-הָעַם.
- (13) וַיֵּצֵאוּ אֹתָנוּ לַעֲשׂוֹת אֶת-כָּל-הַחֲקִים הָאֵלֶּה.
- (14) שִׁלַּח אֶת-הָאִישׁ לַפְּנִיָּהֶם לְהוֹרוֹת אֹתָם אֶת-הַיָּרֵךְ.
- (15) יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת-יְהוָה.
- (16) אָרְבָּה אֲתָךְ עַל-פְּנֵי הָאָרֶץ וְהָיִיתָ לְעַם גָּדוֹל וְחֹזֵק.
- (17) וְקָרְעוּ לְבַבְכֶם וְאַל-בַּגְּדֵיכֶם וְשׁוּבוּ אֶל-יְהוָה אֱלֹהֵיכֶם.
- (18) יְהוָה אֲשֶׁר עָשָׂה אֶת-מִשְׁהַ נְאֻשָׁר הַעֲלָה אֶת-אַבְתֵּיכֶם מֵאָרֶץ מִצְרַיִם.
- (19) הַיָּגַל אֶת-יֹשְׁבֵי יְרוּשָׁלַם אֶל-אָרֶץ רְחוֹקָה.

(c) Write in Hebrew:

1. I shall give thanks to the Lord.
2. They led us into exile.
3. Teach me so that I may know your (m. s.) many wonders.
4. Deliver us from the hands of our enemies.
5. When he hears about this matter, he will be jealous.
6. You have served them in vain, for they will not give you help.
7. The Lord will reprove his people.

(d) Reading: Deuteronomy 6:1-9.

- (1) הִזָּאת הַמִּצְוָה הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאָרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:
- (2) לְמַעַן תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת-כָּל-חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְךָ וּבְנֶךָ וּבִתְּךָ כָּל יְמֵי חַיֶּיךָ וְלָמַעַן יֵאָרְכַת יְמֵיךָ:
- (3) וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמְרָתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וְנֹאשְׁרֵי תִרְבֶּן מְאֹד כַּאֲשֶׁר דָּבַר יְהוָה אֱלֹהֵי אַבְתֵּיךָ לְךָ אֲרָץ זָבֹת חֶלֶב וְדָבָשׁ:
- (4) שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
- (5) וְאַהֲבָתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֵדְךָ:
- (6) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּה תִּיּוֹם עַל-לִבְבְּךָ:
- (7) וְשָׁנַנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּיָרֵךְ וּבְשַׁבְּבֶךָ וּבְקוֹמְךָ:
- (8) וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטְפֹת בֵּין עֵינֶיךָ:
- (9) וְכִתְבָתָם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Notes to the Reading:

- 1. The suffix is objective. attached to what precedes it.
- 2. = מִצְוָה אֲתָךְ
- 3. Both אֲשֶׁר 's are used as compound relatives: "that which... and that (by) which..."
- 4. The phrase "a land flowing..." is rather loosely
- 5. מְאֹד is a noun here: "strength".
- 6. "You shall teach them"
- 7. = וְקִשְׂרָתָ אֹתָם
- 8. "bands, frontlet-bands"
- 9. מְזוֹזָה "door-post"

LESSON 47

169. Hiphil Verbs: Stems and Inflection (cont.).

The Qal distinction between roots II-Waw (יָקוּם) and roots II-Yodh (יָשִׁים) is not maintained in the Hiphil verbs derived from these same roots. The forms given for הָקִים (from the root of יָקוּם) are standard.

| Root Type            | Perfect  | Imperfect | Jussive | Imperative | Inf. Constr. | Participle |
|----------------------|----------|-----------|---------|------------|--------------|------------|
| Hollow (II-Waw/Yodh) | הָקִים   | יָקִים    | יָקֵם   | הָקֵם      | הָקִים       | מְקִים     |
| Also III-gutt.       | הִנִּיחַ | יִנִּיחַ  | יִנַּח  | הִנַּח     | הִנִּיחַ     | מְנִיחַ    |
| Also III-Aleph       | הִבִּיא  | יִבִּיא   | יִבֵּא  | הִבֵּא     | הִבִּיא      | מְבִיא     |

Note that the participle has the same preformative vowel as the perfect. This stands in contrast to all other Hiphil verbs studied up to this point. The presence of a guttural (other than א) in final root position has the same effect it has in הַשְׁמִיעַ. For הִבִּיא compare מְבִיא.

In the inflection of the perfect there are two distinct paradigms, one with the linking vowel -o- and one without:

| I           |                | II         |               |
|-------------|----------------|------------|---------------|
| הָקִים      | הָקִימוּ       | הָקִים     | הָקִימוּ      |
| הָקִימָה    |                | הָקִימָה   |               |
| הָקִימוּת   | הָקִימוּתָם    | הָקִימָת   | הָקִימָתָם    |
| הָקִימוּת   | הָקִימוּתָן    | הָקִימָת   | הָקִימָתָן    |
| הָקִימוּתִי | הָקִימוּתֵינוּ | הָקִימָתִי | הָקִימָתֵינוּ |

Paradigm I is by far the more frequent.

The very common verb הָבִיא (to bring; root באו) is usually inflected according to paradigm II: הִבִּיאָה, הִבִּיאתָ, etc.

The imperfect and the remaining forms follow a single inflectional pattern; note the retraction of stress and the vowel replacement in the converted imperfect:

| IMPERFECT: |            | JUSSIVE: |          | IMPERATIVE: |
|------------|------------|----------|----------|-------------|
| יָקִים     | יְקַיְמוּ  | יָקֵם    | יִקְמוּ  | הָקֵם       |
| תָּקִים    | תְּקַיְמוּ | תָּקֵם   | תִּקְמוּ | הִקְיִמֵי   |
| תָּקִים    | תְּקַיְמוּ |          |          | הִקְיִמוּ   |
| תְּקַיְמֵי | תְּקַיְמוּ |          |          | —           |
| אָקִים     | אֶקְיִמוּ  |          |          |             |

INF. CONSTRUCT: הַקִּים, הַקַּיְמֵי, הַקְיִמֵי, etc.  
 INF. ABSOLUTE: הָקֵם  
 PARTICIPLE: מְקַיְמֵם, מְקַיְמֵת, מְקַיְמֵת, מְקַיְמֵת

170. An Idiomatic Use of הִלְךְ.

In the example:

(a) וַיֵּלֶךְ הַלּוֹךְ וְאָכַל And he walked along eating.  
 the inf. absolute הִלְךְ is used in accordance with the construction studied in §129 and may be taken as modifying or supplementing the main verb of the clause, with which it is cognate. But in

(b) וַיִּשְׁבוּ הַמַּיִם הַלּוֹךְ וְשׁוֹב And the waters receded *gradually* (Gen. 8 : 3)  
 the idiomatic use of הִלְךְ is clear, since a literal translation is impossible. More explicitly, if the first of two infinitives absolute in the construction instanced above is הִלְךְ, there is a nuance of continuous or gradual action.

Closely related to this is a parallel use of the participle הֹלֵךְ; the basic idiom is:

subject + הֹלֵךְ + { a second participle  
 an adjective

(c) הַיָּם הֹלֵךְ וְסָעַר The sea (was) growing more and more tempestuous.

(d) דָּוִד הֹלֵךְ וְגָדוּל David was growing more and more important.

Now, in transforming a participial clause into a verbal one, the usual result is (for past tense):

הָאִישׁ הֹלֵךְ → הִלְךְ הָאִישׁ  
 The man is going. The man went.

This same transformation was applied to the idiom cited in (c) and (d):

(e) וַיֵּלֶךְ הַיָּם הֹלֵךְ וְסָעַר The sea grew more and more tempestuous.

(f) דָּוִד הֹלֵךְ וְגָדוּל David grew more and more important.  
 The verb הִלְךְ is taken as the main verb and is repeated, now as an infinitive absolute in the manner of (b) above to express the idea of continuity. But although (e) and (f) correspond to (b) in construction, their meaning can be gained only from a knowledge of the idiom in (c) and (d): "the sea grew..." and *not* "the sea went..."; "David grew (or became)..." and *not* "David went...".

As a further example take the sentence:

(g) וַתִּגְדַּל כְּחַיִּי-יִשְׂרָאֵל הַלּוֹךְ וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן (cf. Judges 4 : 24)  
 Assuming a basic idiomatic construction:

\* (g) וַתִּגְדַּל כְּחַיִּי-יִשְׂרָאֵל הַלֹּכֶת וְקָשָׁה עַל-מֶלֶךְ כְּנָעַן  
 the obvious translation (and the correct one) of (g) is "The strength of the Israelites grew more and more severe against the king of Canaan."

These constructions, though not too frequent, are troublesome unless understood properly.

171. Vocabulary 47.

|               |                       |                                |   |
|---------------|-----------------------|--------------------------------|---|
| VERBS:        | נָזָה                 | (נִזְנָה)                      | to be a prostitute; to act wantonly. נָזָה a prostitute.  |
|               | מָהַר                 | (יִמְהַר)                      | to hurry; the inf. abs. מָהַר is used as an adverb: quickly.  |
|               | צָרַף                 | (יַצְרִיף)                     | to arrange, set in order; draw up (in battle array).  |
|               | הִחָרִים              | (יִחָרִים)                     | to destroy, exterminate (often as a religious act of banning).  |
|               | הִכִּין               | (יִכְיִין)                     | to make ready, prepare; establish (cf. נָכַח).  |
|               | הִבִּין               | (יִבִּין)                      | to perceive, consider, understand; to cause to understand (cf. בִּינָה).  |
|               | הִסִּיר               | (יִסִּיר)                      | to remove, take away, turn away (tr.) (cf. סָר).  |
|               | נָח                   | (יִנַּח)                       | to rest; to settle down. There are two Hiphil verbs related to this Qal verb: (1) הִנִּיחַ (יִנִּיחַ) to cause to rest, set at rest; (2) הִנִּיחַ (יִנִּיחַ) to set down, deposit, leave alone. |
|               | רָם                   | (יָרוּם)                       | to be high, lofty; הִרִים (יָרִים) to lift up, lift off.  |
|               | הָשִׁיב               | (יָשִׁיב)                      | to bring (lead, take) back (cf. שָׁב).  |
|               | הָבִיא                | (יָבִיא)                       | to bring (cf. בָּא).  |
| NOUNS:        | גָּג                  | (w. suff. גָּגִי; pl. גָּגִים) | roof  |
| PROPER NAMES: | יְהוֹשֻׁעַ בֶּן-נּוּן |                                | Joshua, the son of Nun.   |

INTRODUCTION TO BIBLICAL HEBREW

- יְרִיחוֹ Jericho, an important city at the lower end of the Jordan valley.
- שָׁטִימִים an unidentified site across the Jordan from Jericho, where the Israelites camped before crossing the river.
- רַחַב Rahab, a prostitute in Jericho.
- סִיחֹן Sihon, a king of Heshbon (east of the Jordan) whom, together with Og, king of Bashan, the Israelites defeated in their passage to Canaan.
- עוֹג Og (see Sihon above).

Exercises:

(a) Translate:

- (1) הִבֵּא אֹתוֹ הֵנָּה. (6) הִשָּׁב אִתָּם אֵלַי.
- (2) הִנַּח אֹתוֹ שָׁם. (7) הִנַּח לָנוּ.
- (3) הִסִּירוּ אֹתוֹ מֵעַל הַשְּׁלֶחֶן. (8) הִרְיִמוּ אֶת-הָאֲבָנִים.
- (4) הִכְיִינוּ לִי מַעַט לֶאֱכֹל. (9) הִבִּיאִי אֵלַיִנוּ מִיָּמִים וְלַחֲמִים.
- (5) הִזְיִחוּ אֶת-סִפְרֵי פֹה. (10) מִקְהָרוֹ כִּי הִמָּה רֹדְפִים אֶתְרִינוּ.

(b) Negate each of the imperative sentences in (a): Ex. אַל-תִּבְיֵא (תָּבֵא) אֹתוֹ הֵנָּה

(c) Translate:

- (1) הִבִּאתִי אֶת-מִנְחָתִי. (6) הִרְיִמוּתִי אֶת-קוֹלִי וְאֶבְרָךְ.
- (2) הִסִּירוּ אֶת-פְּנֵיהֶם. (7) הִשִּׁיב אֲתָנוּ אֶל-אֲרֻצָּנוּ.
- (3) הִכְיִינוּתִי אֶת-הַבַּיִת לָכֶם. (8) הִתְרִימוּ אֶת-עֲרֵי הָאֲבָיִים.
- (4) הִנַּחְנוּ אֶת-הַזֶּהָב אֲצֵל הַכְּלִים. (9) עֲרֹכְנוּ אֶת-הָאֲבָנִים עַל-שֵׁפֶת הַנְּהָר.
- (5) הִכִּין אֶת-דָּבָרֵי הַחֻקִּים. (10) מִהֲרָה לִקְרֹאתִי.

(d) Convert each of the sentences in (c) to a sequential form: Ex. וְאָבִיא אֶת-מִנְחָתִי.

(e) Translate:

- (1) יְהוּה בְּשָׁמַיִם הִכִּין כְּסָאוֹ.
- (2) וְגַם אֶל-שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי נָנוּ אַחֲרֵי אֱלֹהִים אַחֲרֵיהֶם.
- (3) אֵיפֹה הִנַּחְתָּ אֶת-כְּלֵי הַמִּזְבֵּחַ.
- (4) יִרְאֶה הָעָם בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וְלִבָּבוּ יִבִּין וְשָׁב אֵלַי.
- (5) וְהָיָה כִּהְרִימוּ אֶת-מִטְהוֹ וַיִּדְּם הָעָם.
- (6) מִדּוּעַ לֹא תָשִׁיב אֲתָנוּ אֶל-עִירֵינוּ וְאֶל-עַמָּנוּ.
- (7) טוֹרוּ מִדָּרֶךְ הַרְשָׁעִים וְשִׁמְרוּ אֶת-תּוֹרוֹתַי אֶת-חֻקוֹתַי וְאֶת-מִצְוֹתַי לַעֲשׂוֹת אוֹתָן כֹּל-יְמֵי חַיֵּיכֶם.
- (8) אֲנִי תְּבִין צָדֵק וּמִשְׁפָּט כִּי תָבוֹא חֻקָּה בְּלִבְךָ וְהָיִתָּ לְאִישׁ יָשָׁר.
- (9) לֹא הִכְיִינוּ אֶת-עֲצָתִי וְלֹא שָׁמְעוּ בְּקוֹלִי.
- (10) וְעַן אֲשֶׁר הִרְיִמוּתִי אֶתְךָ מִתּוֹךְ הָעָם וְאָתָּן אֶתְךָ רֹאשׁ עַל-עַמִּי וְלֹא הָיִיתָ כְּעַבְדֵי דָוִד אֲשֶׁר שָׁמַר אֶת-מִצְוֹתַי וְאֲשֶׁר הִלַּךְ אַחֲרָיִךְ בְּכֹל-לִבְבוֹ לַעֲשׂוֹת רַק הִנְשָׂר בְּעֵינַי, וְלַעֲשׂוֹת הַרַע בְּעֵינַי וְאוֹתִי הִשְׁלַכְתָּ אַחֲרָיִךְ הִנְנִי מִבֵּיא רָעָה עַל-בַּיְתְּךָ וּבְעֵרְתִי אַחֲרָיִךְ עַד-תִּמָּד.

(f) Translate into Hebrew:

1. He will give rest to his people when he has settled them in the new city.
2. I brought them to the place I had prepared for them and left them there.
3. Where did the men prepare the camp?
4. I shall go with you and give you rest.
5. Do not raise your voice lest they hear and come and slay us.
6. As he led us into exile, thus will he bring us back.
7. He will teach us many new songs so that we may give thanks to the Lord.

(g) Reading: Rahab and the Spies (Joshua 2:1-11).

- (1) וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֵי-נֶחֱם מִן-הַשְּׂטִימִים שְׁנַיִם אַנְשִׁים מִרְגָּלִים חָרָשִׁי לֵאמֹר לְכוּ רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְלִכּוּ וַיָּבֵאוּ בֵּית אִשָּׁה זוֹנָה וְשָׂמָה רַחַב וַשְּׁכִיבוּ-שָׁמָּה:
- (2) וַיֹּאמְרוּ לְמַלְכֵּךְ יְרִיחוֹ לֵאמֹר הִנֵּה הֵלֵלָה מִבְּנֵי יִשְׂרָאֵל לְחַפְּרֵי אֶת-הָאָרֶץ:
- (3) וַיִּשְׁלַח מַלְכֵּךְ יְרִיחוֹ אֶל-רַחַב לֵאמֹר הִנֵּה הֵלֵלָה מִבְּנֵי יִשְׂרָאֵל לְחַפְּרֵי אֶת-הָאָרֶץ לְבֵיתְךָ כִּי לְחַפְּרֵי אֶת-כָּל-הָאָרֶץ בָּאוּ:
- (4) וַתִּקַּח הָאִשָּׁה אֶת-שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנּוּ וַתֹּאמֶר בֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאֵן הָמָּה:
- (5) וַיְהִי הַשָּׁעַר לְסָגוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אֲנִי הִלְכוּ הָאֲנָשִׁים רֹדְפוֹ מִהָרָא אַחֲרֵיהֶם כִּי תִשְׁיִגּוּם:
- (6) וְהָיָה הָעֵלְתִּים הַגָּה וַתִּטְמַנְנָם בְּפִשְׁתֵּי הָעֵץ הַעֲרֹכוֹת לָהּ עַל-הַגֶּגֶז:
- (7) וְהָאֲנָשִׁים הִרְפוּ אַחֲרֵיהֶם דָּרָךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגַר אַחֲרָיִךְ כַּאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:
- (8) וְהָמָּה טָרַם וַשְּׁכִיבוֹ וְהָיָה עֵלְתָה עֲלֵיהֶם עַל-הַגֶּגֶז:
- (9) וַתֹּאמֶר אֶל-הָאֲנָשִׁים יָדַעְתִּי כִּי-נִתַּן יְהוָה לָכֶם אֶת-הָאָרֶץ וְכִי נִפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגַדְתִּי כָל-יִשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:
- (10) כִּי שָׁמַעְנוּ אֲתָנוּ אֲשֶׁר-הוֹכִישֵׁנוּ יְהוָה אֶת-מִי יָם-סוּף מִפְּנֵיכֶם בְּצִאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר עָשִׂיתֶם לְשָׁנֵי מַלְכֵי הָאֲמֹרִיִּים אֲשֶׁר בְּעַבְרָתִי הַיַּרְדֵּן לְסִיחֹן וְלַעֲזֹג אֲשֶׁר הִחַרְמַתֶּם אוֹתָם:
- (11) וְנִשְׁמַע וַיִּמַּס לְבָבָנוּ וְלֹא קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת:

(to be continued)

Notes to the Reading:

1. A difficult word, probably meaning "secretly"
2. dig, search out, explore
3. "and she hid them" (פָּצַן to hide)
4. תִּשְׁיִגּוּם = אִתָּם
5. הָעֵלְתָה = אִתָּם
6. "and she hid them" (טָפַן to hide)
7. "stalks of flax" lit. "flax (פְּשִׁתִּים) of the tree". Note that פְּשִׁתִּים is feminine
8. Often used thus without a preposition in the meaning "by way of"

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|--|---|
| 9. "as far as the fords" (sing. מַעְבְּרָה)                  | 13. יַם-סוּף The Red Sea; lit. "sea of reeds" |
| 10. "(they) have melted away"                                | 14. "that which"                              |
| 11. אֵת marks the אֲשֶׁר clause as the object of שָׁמַעְנוּ. | 15. Amorite                                   |
| 12. יבשׁ הוֹבִישׁ to dry up (root יבֿשׁ cf. יִבְּשָׁה)       | 16. עֵבֶר the other side                      |

LESSON 48

172. Hiphil Verbs: Stems and Inflection (concluded).

Hiphil verbs from geminate roots have the following stems:

| Root Type         | Perfect | Imperfect | Converted Impf. | Imperative | Inf. Constr. |
|-------------------|---------|-----------|-----------------|------------|--------------|
| Geminate          | הִסַּב  | יִסַּב    | וְיִסַּב        | הִסַּב     | הִסַּב       |
| Also II/III-gutt. | הִרַע   | יִרַע     | וְיִרַע         | הִרַע      | הִרַע        |
|                   |         | Inf. Abs. | Participle      |            |              |
|                   |         | הִסַּב    | מִסַּב          |            |              |
|                   |         | הִרַע     | מִרַע           |            |              |

Note the general (but not consistent) replacement of *ē* by *a* in the final stem syllable before a guttural. In inflection the *ē* appears before the guttural whenever the non-guttural counterpart has *i*:

PERFECT

|                 |                 |               |               |
|-----------------|-----------------|---------------|---------------|
| הִסַּב          | הִסַּבוּ        | הִרַע         | הִרַעוּ       |
| הִסַּבָּה       |                 | הִרַעָה       |               |
| הִסַּבּוֹת      | הִסַּבּוֹתֶם    | הִרַעוֹת      | הִרַעוֹתֶם    |
| הִסַּבּוֹתִי    | הִסַּבּוֹתֶיךָ  | הִרַעוֹתַי    | הִרַעוֹתֶיךָ  |
| הִסַּבּוֹתֵינוּ | הִסַּבּוֹתֵיכֶם | הִרַעוֹתֵינוּ | הִרַעוֹתֵיכֶם |

IMPERFECT

|           |              |          |             |
|-----------|--------------|----------|-------------|
| יָסַב     | יִסְבוּ      | יָרַע    | יִרְעוּ     |
| תָּסַב    | תִּסְבֶּינָה | תָּרַע   | תִּרְעִינָה |
| תָּסַב    | תִּסְבוּ     | תָּרַע   | תִּרְעוּ    |
| תִּסְבֶּי | תִּסְבֶּינָה | תִּרְעִי | תִּרְעִינָה |
| אָסַב     | נָסַב        | אָרַע    | נָרַע       |

IMPERATIVE

|         |              |         |              |
|---------|--------------|---------|--------------|
| הָסַב   | הָסְבוּ      | הָרַע   | הָרְעוּ      |
| הָסְבִי | (הָסְבִינָה) | הָרְעִי | (הָרְעִינָה) |

INF. CONSTRUCT

|            |           |
|------------|-----------|
| הָסַב      | הָרַע     |
| הָסְבִי    | הָרְעִי   |
| הָסְבֶּיךָ | הָרְעֶיךָ |

PARTICIPLE

|          |           |         |          |
|----------|-----------|---------|----------|
| מָסַב    | מְסַבִּים | מָרַע   | מְרַעִים |
| מְסַבֶּה | מְסַבֹּת  | מְרַעֵה | מְרַעֹת  |

Deviant forms are attested, most frequently those showing a doubling of the first root consonant, such as יָסַב (for יָסַב). Compare the similar confusion in Qal verbs from these same roots (§126).

173. Verbal Hendiadys and Related Idioms.

In the construction

וַיִּשֶׁב וַיִּבֶה and he wept again

the two verbs are simply coordinated, both having the form as required by the narrative sequence in which they occur, but in meaning the first serves to qualify the second and is best translated adverbially in English. The verbs most commonly used in this way in Hebrew are:

- שָׁב to do something again
- הוֹסִיף to do something again
- הוֹאִיל to do something willingly, voluntarily; to be content to do; the imperative is virtually equivalent to "please"
- מָהַר to do something quickly
- הֶשְׁכִּים to do something early in the day
- הֶרְבֶּה to do something much or a lot

Examples:

וַיִּסֹּף אַבְרָהָם וַיִּקַּח אִשָּׁה (Gen. 25 : 1) And Abraham took another wife.

- לו הוֹאִילָנוּ וַנִּשָּׁב בְּעַבְרַת הַיַּרְדֵּן (Joshua 7 : 7) Would that we had been content to dwell on the other side of the Jordan.
- וַיָּשָׁב וַיִּלֶן שָׁם (Judges 19 : 7) And he again spent the night there.
- וַיַּמְהֵרְתֶם וְהוֹרְדֶתֶם אֶת-אָבִי הַזֶּה (Gen. 45 : 13) And you shall quickly bring my father down here.
- וְהֵשַׁבְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם (Gen. 19 : 2) And early in the morning you will go on your way.

The two verbs may have no conjunction between them. This construction, termed asyndetic, is common with imperative, rare with narrative forms:

- אֲשׁוּבָה אֶרְעָה צֹאנֶיךָ (Gen. 30 : 31) I will again tend your sheep.
- שׁוּב שָׁכַב (I Sam. 3 : 5) Lie down again.
- אוֹסִיף אֲבַקְשְׁנוּ עוֹד (Prov. 23 : 35) I will again search for him.
- כִּי הוֹאִיל הִלֵּךְ אַחֲרֵי-צֹ (Hosea 5 : 11) For he has willingly gone after filth.
- הוֹאִל קַח כֶּכְרִים (II Kings 5 : 23) Be content to take two talents.
- מָה רָאִיתֶם עֲשִׂיתִי מִהָרֹו עֲשׂוּ כְמוֹנִי (Judges 9 : 48) What you have seen me do quickly do likewise.

Most of these same verbs may also occur with a following complementary infinitive usually with לְ:

- כִּי יִשׁוּב יְהוָה לְשׂוֹשׁ עָלֶיךָ (Deut. 30 : 9) For the Lord will again rejoice over you.
- וַיֹּאֵל מֹשֶׁה לְשִׁבְתָּ אֶת-הָאִישׁ (Ex. 2 : 21) And Moses was content to stay with the man.
- וַיִּמְהַר לַעֲשׂוֹת אוֹתוֹ (Gen. 18 : 7) And he quickly prepared it.
- מִהָרֹו לָלֶכֶת (II Sam. 15 : 14) Go quickly.

The two verbs may function together in complementary usage after another verb:

- לֹא יוּכַל ... לְשׁוּב לְקַחְתָּהּ (Deut. 24 : 4) He will not be able to take her back again.

Rarely more than one may appear before the main verb:

- וַיִּמְהָרוּ וַיִּשְׁלַחֻם (Joshua 8 : 14) And early in the morning they went forth quickly...

The verbs קָם and הִלֵּךְ, especially the former, are employed in a similar construction where a literal translation is awkward or impossible. הִלֵּךְ so used seems to do little more than give a slight emphasis to the fact that some activity is about to begin, corresponding to English "then, thereupon;" the imperative often corresponds to "come, come now, so." E.g.

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קוּם-נָא שָׁבָה (Gen. 27:19) Come now and sit... (hardly "arise and sit...").

קוּם עֲשֵׂה-לָנוּ אֱלֹהִים (Ex. 32:1) Come, make for us a god who...

174. Vocabulary 48.

- VERBS:**
- הִרַע (root רעע) to injure, hurt (dir. obj. or with בָּ/לְ); to act wickedly, badly.
  - הִסֵּב (root סכב) to turn, turn away, turn around (all trans.); to cause to go around.
  - הִחֵל (root חלל) to begin (usually followed by a complementary inf.).
  - הִפְרָה (root פּרר) to break, vitiate, annul.
  - הִשְׁכִּים to do something early in the day (see §173).
  - הוֹאִיל to be willing or content to do something (see §173).
  - נִשְׁבַּע (Niphal) to swear (an oath); to promise (something) by an oath.
  - הִשְׁבִּיעַ (Hiphil) to cause to take an oath.
  - חִיָּה (Piel) to let live, to revive, restore to life.
  - חִיָּיהָ (Hiphil) idem (not used in the imperfect).
  - פָּנַע (יִפְגַּע) to meet, encounter (with dir. obj. or בָּ).
- NOUNS:**
- שְׁבוּעָה (pl. -ot) oath
  - חוֹמָה (pl. -ot) wall of a city.
  - דֶּלֶת (w. suff. דְּלִיתִי; dual דְּלִתִּים; pl. דְּלָתוֹת) door (of house or room).
- PREPOSITIONS:** בְּעַד through. The translation of this preposition varies widely. After verbs of prayer or entreaty it has the meaning "for, on behalf of." Note its use with verbs of closing:
- וַיִּסְגְּרוּ בְּעַדָם and they shut themselves in
  - סָגַר יְהוָה בְּעַד רַחֲמָה the Lord had closed up her womb
- It also has the sense of "around, surrounding" as in
- וְאַתָּה מְגֵן בְּעַדִּי You are a shield surrounding me.
  - בְּעַד־יָד beside, in the company of, to the side of.

Exercises:

(a) Translate:

- (1) הִפְרוֹתִי אֶת-מִצְוֹתַי. (6) וַיִּפְרָה אֶת-בְּרִיתוֹ עִמִּי.
- (2) לֹא נָתַן אֹתוֹ יְהוָה לְהִרַע עִמָּדִי. (7) יִחַלּוּ לְהִבִּין בְּדַבְרֵי אֱלֹהִים.
- (3) וַיַּעַשׂ הַמֶּלֶךְ הִרַע בְּעֵינָי יְהוָה. (8) יִדְעוּ דְבָרֵיהֶם כִּי יָרְעוּ.
- (4) הִחֵלּוּ מִכָּל אֲשֶׁר לְפָנָיו. (9) הִחֵלּוּ לְעַרְךָ מִלְחָמָה.
- (5) וַחֲחֵל לְזִנוֹת וּלְהִרַע. (10) וַיִּסָּב אֶת-עֵינָיו מִהִמָּרָאָה.

(b) Translate into Hebrew using the constructions treated in §173.

1. and we shall bring again.
2. they were content to rest.
3. I arranged it quickly.
4. and early in the day he removed them.
5. and he struck him again.
6. and he prepared again.
7. and they quickly brought it.
8. be content to bring them back.

(c) Translate:

- (1) וַיִּשְׁכַּם וַיַּעֲמֵד עַל-יַד דְּרָךְ הַשָּׁעַר.
- (2) וַיִּשְׁלַח הַמֶּלֶךְ לְאָמֵר לֵךְ פָּגַע בּוֹ וְהִכִּיתָ אוֹתוֹ וְיָמוּת.
- (3) וְהָאִישׁ מֵהָרַ וַיָּבֵא וַיַּגִּד אֶת-הַדְּבָרִים לְכַהֵן.
- (4) וְהָיָה כִּסְבִּנוֹ אֶת-הָעִיר וְנִפְלָה חוֹמָתָהּ.
- (5) הִרְבָּה לַעֲשׂוֹת הִרַע בְּעֵינָי יְהוָה.
- (6) וַיָּבֵאוּ הַבָּיִת וַיִּסְגְּרוּ אֶת-הַדֶּלֶת בְּעַדָם.
- (7) וַיִּשְׁכַּם דָּוִד הוּא וְנֹאשְׁוֹ לְלָכֵת בְּבִקְרָה לְשׁוּב אֶל-הָאָרֶץ הַהִיא.
- (8) בַּיּוֹם הַהוּא יָחִיהָ אֶת-הַמֵּתִים וְלֹא יָהִיהָ עוֹד הַמָּוֶת.
- (9) מִהָרָו לְלָכֵת פֶּן-יִמְהַר וְהִשִּׁיג אֹהֲבוֹ.
- (10) הֲלֹא נִשְׁבַּעְתִּי לָכֶם כִּי אֶלְחָם אִתְּכֶם. לָמָּה לֹא הָאֵמַנְתֶּם אֶת-דְּבָרֵי שְׁבוּעֹתַי.
- (11) הוֹאִילֶךָ לְבָרֵךְ אֶת-בֵּית עַבְדְּךָ לְהִיּוֹת לְעוֹלָם.
- (12) וַתִּשְׁבַּע אַתָּם כִּי לֹא יִרְצַחוּ אֹתָהּ וְאֶת-בֵּית אֲבִיהָ.

(d) Reading: Joshua 2:12-24. Rahab and the Spies (concluded).

- (12) וַעֲתָה הִשְׁבַּעְנוּ-נָא לִי בִיהוּהַ כִּי-עֲשִׂיתִי עִמָּכֶם חֶסֶד וְעֲשִׂיתֶם גַּם-אִתָּם עִם-בַּיִת אֲבִי חֶסֶד וְנִתְתַּם לִי אוֹת אֲמַת:
- (13) וְהִחַיְתֶם אֶת-אֲבִי וְאֶת-אִמִּי וְאֶת-אֲחִי וְאֶת-אֲחֵיֹתָי וְאֵת כָּל-אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת-נַפְשֹׁתֵינוּ מִמּוֹת:
- (14) וַיֹּאמְרוּ לָהּ הַאֲנָשִׁים נִפְשֵׁנוּ תַחְתִּיכֶם לְמוֹתֵי אִם לֹא תִגִּידוּ אֶת-דְּבָרֵנוּ וְהִי וְהָיָה בְּתַת-יְהוָה לָנוּ אֶת-הָאָרֶץ וְעֲשִׂינוּ עִמָּךְ חֶסֶד וְאֲמַת:
- (15) וַתּוֹרְדֵם בַּחֲבִלֵי בְּעַד הַחֲלוֹקִים כִּי בַיִתָּה בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשְׁבֹת:
- (16) וַתֹּאמֶר לָהֶם הִקְרָה לָכֶם פֶּן-יִפְגַּעוּ בְּכֶם הַרְדָּפִים וְנִחַבְתֶּם; שְׁמָה שְׁלֹשֶׁת יָמִים עַד שְׁבֵי הַרְדָּפִים וְאַחֲרֵי תִלְכוּ לְדַרְכְּכֶם:
- (17) וַיֹּאמְרוּ אֵלֶיהָ הַאֲנָשִׁים נְקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:
- (18) הִנֵּה אֲנַחְנוּ בָּאִים בְּאָרֶץ אֶת-תְּקוּתַת חוּט הַשָּׁנִי הַזֶּה; תִּקְשְׁרֵי בַחֲלוֹק אֲשֶׁר הוֹרְדְתָנוּ; בּוֹ וְאֶת-אֲבִיךָ וְאֶת-אִמְךָ וְאֶת-אֲחִיךָ וְאֵת כָּל-בֵּית אֲבִיךָ תֹאסִפֵי אֵלֶיךָ הַבַּיְתָה:
- (19) וְהָיָה כָּל-אֲשֶׁר-יֵצֵא מִדְּלִתֵי בַיִתְךָ הַחוּצָה דָּמוֹ בְּרָאשׁוֹ וְאֲנַחְנוּ נְקִים; וְכָל אֲשֶׁר יִהְיֶה אִתְּךָ בַּבָּיִת דָּמוֹ בְּרָאשׁוֹ אִם-יָד תִּהְיֶה-בּוֹ:
- (20) וְאִם-תִּגִּידִי אֶת-דְּבָרֵנוּ וְהָיִינוּ נְקִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ:
- (21) וַתֹּאמֶר בְּדַבְרֵיכֶם פֶּן-הוּא וַתִּשְׁלַחֵם וַיִּלְכוּ וַתִּקְשְׁרֵי אֶת-תְּקוּתַת הַשָּׁנִי בַחֲלוֹק:

- (22) וַיָּלְכוּ וַיָּבֹאוּ הֶהָרָה וַיִּשְׁכְּבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד-שָׁבוּ הָרִדְפִים וַיִּבְקְשׂוּ הָרִדְפִים בְּכָל-  
הַדֶּרֶךְ וְלֹא מָצְאוּ:
- (23) וַיִּשְׁכְּבוּ שְׁנֵי הָאֲנָשִׁים בַּיַּרְדוּ מִהָהָר וַיַּעֲבִרוּ וַיָּבֹאוּ אֶל-יְהוֹשֻׁעַ בֶּן-נֹחַ וַיִּסְפְּרוּ-לוֹ אֵת כָּל-  
הַמַּצָּאוֹת אֲתֵּם:
- (24) וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ כִּי-נָתַן יְהוָה בְּיָדֵנוּ אֶת-כָּל-הָאָרֶץ וְגַם-נִמְגְּוִי כָל-יִשְׂרָאֵל הָאָרֶץ  
מִפְּנֵינוּ:

Notes to the reading:

1. "my sisters"
2. "our lives in exchange for yours"
3. Note the absence of the article on וְהָ.
4. נִתְּרַד אֲתֵם = וְתוֹרְדִם
5. חֶבֶל a rope
6. חַלּוֹן a window
7. נִחְבֵּאתֶם = נִחְבֵּאתֶם from נִחְבֵּא to hide (oneself)
8. שָׁב alternate inf. construct for שׁוּב
9. Take adverbially as "afterwards".
10. זָקִי innocent, guiltless. Verse 17 seems to be displaced; see vs. 20 below.
11. "this line of scarlet thread"
12. הוֹרְדֵת אֲתֵנוּ = הוֹרְדֵתֵנוּ
13. הַשְּׁבַעְתָּ אֲתֵנוּ = הַשְּׁבַעְתֵּנוּ
14. וַתִּשְׁלַח אֲתֵם = וַתִּשְׁלַחְתֶּם
15. in the sense "befall"
16. "they have melted away"

LESSON 49

175. The Hophal.

As in the Piel-Pual relationship, there is for each Hiphil verb a passive counterpart of the type called Hophal. The form is characterized by an *u*-vowel in the first stem syllable and *a* in the second. The exact nature of the first vowel depends on the root type, as is seen from the following synopsis:

| Root Type  | Hiphil Verb | Hophal   |           |            |
|------------|-------------|----------|-----------|------------|
|            |             | Perfect  | Imperfect | Participle |
| Regular    | הִשְׁמִיד   | הִשְׁמַד | יִשְׁמַד  | מִשְׁמַד   |
| I-gutt.    | הִעֲמִיד    | הִעֲמַד  | יִעֲמַד   | מִעֲמַד    |
| I-Nun      | הִגִּיד     | הִגִּד   | יִגִּד    | מִגִּד     |
| III-Aleph  | הִמְצִיא    | הִמְצֵא  | יִמְצֵא   | מִמְצֵא    |
| I-Yodh/Waw | הוֹרִיד     | הוֹרִד   | יֹרִד     | מֹרִד      |
| III-He     | הִבְנִה     | הִבְנֶה  | יִבְנֶה   | מִבְנֶה    |
| Hollow     | הִקִּים     | הִקִּם   | יִקִּם    | מִקִּם     |
| Geminate   | הִסַּב      | הִסַּב   | יֹסַב     | מֹסַב      |

The following samples of their inflection will suffice for the remainder:

PERFECT

|                 |                |                     |               |
|-----------------|----------------|---------------------|---------------|
| הִשְׁמַד        | הִעֲמַד        | הִבְנֶה             | הִקִּם        |
| הִשְׁמַדָּה     | הִעֲמַדָּה     | הִבְנֶתָּה (ho'om-) | הִקַּמָּה     |
| הִשְׁמַדְתָּ... | הִעֲמַדְתָּ... | הִבְנִיתָ...        | הִקַּמְתָּ... |

IMPERFECT

|                    |                     |             |               |
|--------------------|---------------------|-------------|---------------|
| יִשְׁמַד ...       | יַעֲמֵד             | יִבְנֶה     | יִזְקֵם       |
| תִּשְׁמְדוּ ...    | תַּעֲמִדוּ (to'om-) | תִּבְנִי    | תִּזְקְמוּ    |
| תִּשְׁמְדֶנָּה ... | תַּעֲמִדְנָה        | תִּבְנֶינָה | תִּזְקְמֶנָּה |

PARTICIPLE

|                      |                     |           |                     |
|----------------------|---------------------|-----------|---------------------|
| מִשְׁמֵד             | מַעֲמִיד            | מִבְּנֵה  | מִזְקֵם             |
| מִשְׁמֵד / מְשַׁמֵּד | מַעֲמִיד / מְעַמֵּד | מִבְּנֵה  | מִזְקֵם / מִזְקֵמָה |
| מִשְׁמְדִים          | מַעֲמִידִים         | מִבְּנֵי  | מִזְקֵמִים          |
| מִשְׁמְדוֹת          | מַעֲמִידוֹת         | מִבְּנוֹת | מִזְקֵמוֹת          |

As the passive of the Hiphil, the Hophal offers no problems in translation when the Hiphil is a simply transitive verb:

|            |                 |           |                     |
|------------|-----------------|-----------|---------------------|
| הִשְׁמִיד  | he destroyed    | הִשְׁמַד  | he was destroyed    |
| הִשְׁלִיךְ | he threw        | הִשְׁלַךְ | he was thrown       |
| הוֹרִיד    | he brought down | הוֹרַד    | he was brought down |

But when the Hiphil verb is capable of a double object construction, it is the causative portion of the meaning which is rendered passive in the Hophal:

הִרְאָה אֶת-הָאִישׁ אֶת-הָאוֹר He showed the man the light. (lit. he caused the man to see the light).

הִרְאָה הָאִישׁ אֶת-הָאוֹר The man was shown the light. (lit. the man was caused to see the light).

הִעֲבִיר אֶת-הָעָם אֶת-הַנָּהָר He brought the people across the river.

הִעֲבִיר הָעָם אֶת-הַנָּהָר The people were brought across the river.

Or, when one of the two possible objects is omitted (cf. § 157a):

הִעֲבִיר אֶת-הָעָם He led the people across.

הִעֲבִיר הָעָם The people were led across.

הִרְאָה אֶת-הָאוֹר He showed the light. (lit. he caused the light to be seen)

הִרְאָה הָאוֹר The light was shown. (lit. the light was caused to be seen).

Note, too, the impersonal construction with the retention of את (cf. § 154 end):  
הִגִּד לוֹ אֶת-הַדְּבָרִים He was told the words.

176. Vocabulary 49.

|        |                    |   |
|--------|--------------------|---|
| VERBS: | מָשַׁל (יִמְשַׁל)  | to rule, have dominion over (obj. with בְּ)       |
|        | יָשַׁר (יִישַׁר)   | to be pleasing, agreeable                         |
|        | קָצַף (יִקְצֹף)    | to be(come) angry (עַל against)                   |
|        | שָׁכַן (יִשְׁכֵּן) | to settle down, dwell                             |
|        | חָזַק (יִחְזַק)    | to become strong, firm, hard                      |
|        | הִגִּיד (יִהְיֶה)  | to mutter, roar, moan, sigh; to meditate, imagine |

|               |   |  |
|---------------|---|--|
| NOUNS:        | אֲרִיָּה (no pl.)   | } lion                                 |
|               | אַרְיֵי (אַרְיֵיחַ pl.)   |  |
|               | עֵת (w. suff. עֵתִי; pl. -im or -ot)                                  | time, appointed time (f.).             |
|               | גִּידִי (pl. גִּדִּיִּים; constr. גִּדִּי)                            | kid                                    |
|               | עֵדָה (no pl.)  | congregation, assembly                 |
|               | בַּחִיר (pl. irreg. בַּחִירִים)                                       | young man                              |
| OTHER:        | עָרֵל (adj.)  | uncircumcised; (fig.) inept, deficient |
|               | עַל-כֵּן (adv.)   | therefore                              |
| PROPER NAMES: | שַׁמְשׁוֹן Samson   |  |
|               | תִּמְנַחַתִּים Timnah (or Timnathah), a town held by the Philistines; | exact location unknown                 |
|               | פְּלִשְׁתִּים The Philistines   |  |

Exercises:

(a) Transform each of the following sentences into the passive, replacing the Hiphil verb with the Hophal according to the example:

הִבִּיא אֶת-הָאִישׁ he brought the man → הוּבָא הָאִישׁ the man was brought

- |  |  |
|--|--|
| (1) הִסִּיר אֶת-הַכְּלִי מֵעַל הַמִּזְבֵּחַ. | (6) הִעֲלָה אֶת-הַפָּרָה עַל-הַמִּזְבֵּחַ. |
| (2) וַיְכּוּ אֶת-הָאֲנָשִׁים.                | (7) הִגִּיד לוֹ אֶת-דְּבָרֵי הַסֵּרִיס.    |
| (3) הוֹשִׁיב אֶת-הָעָם שָׁם.                 | (8) הִשְׁלִיךְ אֶת-הָאִישׁ מֵעַל הַחוּמָה. |
| (4) הוֹרִידָה אֶת-הָאֲנָשִׁים מִן-הַגֶּגֶן.  | (9) הִרְאִיתִי אֶתְכֶם נִפְלְאוֹת רַבּוֹת. |
| (5) הוֹצִיא אֶת-הַרְשָׁעִים הוֹצֵהָ.         | (10) וַיָּבֵא אֹתוֹ אֶל-הַהִיכָל.          |

(b) Translate:

- |                      |                      |                            |
|----------------------|----------------------|----------------------------|
| (1) הִצְלִינוּ       | (5) הָעָם הַמְּגֵלָה | (9) הִעֲבָדוּ              |
| (2) הִעֲמָדוּ        | (6) הוֹסֵרְתִי       | (10) הָאֲנָשִׁים הַמְּכִים |
| (3) הִגִּשָּׁה       | (7) יוֹכְלוּ         | (11) יוֹסְרוּ              |
| (4) הָאִישׁ הַמוּבָא | (8) הָעָם הַמוֹשָׁב  | (12) הַבְּרִית הַמוּפָּרָה |

(c) Translate:

- (1) הַמֶּלֶךְ תִּמְשַׁל בְּנוֹ.
- (2) אָתָּן אֹתָהּ לְאִשְׁרֵי יִשְׂרָאֵל בְּעֵינֵי.
- (3) וַיְהִי כִרְאוֹתוֹ אֶת-הָאֲנָשִׁים וַיִּקְצֹף עֲלֵיהֶם.
- (4) חֲזֹק הָרָעִב בְּכָל-הָאָרֶץ בְּעַת הַהִיא.
- (5) כִּאֲרֵי אֲרִדָּף אֲחֵרֵי שְׂנְאֵי וְעֲלִיָּהֶם אֲהַגֵּה כִּאֲשֶׁר יִהְיֶה אֲרִיָּה.
- (6) וַיִּישַׁר הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ.
- (7) חֲזָקוּ וְאַל-תִּירְאוּ כִּי אֲנִי אֶתְכֶם.
- (8) וּבַחֲזֹרֶת יִהְיֶה יְהוָה וְלִיָּלֶה.
- (9) אַל-תִּקְצֹף עָלַי אֲבִי כִּי לֹא חָטָאתִי לָךְ.
- (10) מִשַׁל יוֹסֵף בְּכָל-אֶרֶץ מִצְרָיִם.
- (11) וַיַּחֲזֹק לֵב פָּרְעֹה וַיִּמְאַן לְשַׁלַּח אֶת-הָעִבְרָיִים.
- (12) עַל-כֵּן לֹא יִקְוּוּ רְשָׁעִים בְּעֲדַת צַדִּיקִים.



- (13) וְכֵן דִּבֶּר מֹשֶׁה אֶל-כָּל-עַדְתֵּי יִשְׂרָאֵל.  
 (14) וַיִּטְבַּח אֶת-הַגְּדִי וַיִּשֶׂם אֹתוֹ מִנְחָה עַל-הַמִּזְבֵּחַ.

(d) Write in Hebrew:

1. The statute was annulled.
2. The work was begun but not finished.
3. He was made to swear that he would return early on the fourth day.
4. He fell from the wall and died.
5. He was taken outside the city and there was put to death (lit. was caused to die).
6. She stood beside the door until they had departed.

(e) Reading: Judges 14:1-10. Samson and the Riddle.

- (1) וַיֵּרֶד שָׁמְשׁוֹן תְּמַנְתָּה וַיֵּרָא אִשָּׁה בְּתַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים:  
 (2) וַיַּעַל וַיִּגְדֵּל לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רְאִיתִי בְּתַמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קָחוּ אוֹתָהּ לִי לְאִשָּׁה:  
 (3) וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת אֲחִיךָ וּבְכָל-עַמִּי אִשָּׁה כִּי אַתָּה הוֹלֵךְ לִקְחַת אִשָּׁה מִפְּלִשְׁתִּים הָעֲרָלִים וַיֹּאמֶר שָׁמְשׁוֹן אֶל-אָבִיו אוֹתָהּ קָח-לִי כִּי-הִיא יְשֻׁרָה בְּעֵינַי:  
 (4) וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְהוּהָ הָיָא כִּי-תִאָּנֶה הוּא-מִבְּקֶשׁ מִפְּלִשְׁתִּים וּבַעַתָּה הִיא פְּלִשְׁתִּים מִשְׁלִים בְּיִשְׂרָאֵל:  
 (5) וַיֵּרֶד שָׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תְּמַנְתָּה וַיָּבֹאוּ עַד-כַּרְמֵי תְּמַנְתָּה וְהָגָה כְּפִירִי אֲרִיּוֹת שָׂאֲגִי לְקַרְאָתוֹ:  
 (6) וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיִּשְׁפָּעֶהוּ כְּשֹׁסַע הַגְּדִי וַמְאֹמָה אֵין בְּגִדוֹ וְלֹא הָגִיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה:  
 (7) וַיֵּרֶד וַיְדַבֵּר לְאִשָּׁה וַתִּישֶׁר בְּעֵינָיו שָׁמְשׁוֹן:  
 (8) וַיֵּשֶׁב מִיָּמִים לְקַחְתָּהּ וַיִּסֶר לָרְאוֹת אֵת מַפְלְתָהּ הָאֲרִיָּה וְהָגָה עֲדַת דְּבָרִים בְּגִוְיֹתֶיהָ הָאֲרִיָּה וַדְּבַשׁ:  
 (9) וַיִּרְדְּהוּי אֶל-כַּפְּיוֹ וַיִּלֶּךְ הַלֹּךְ וְאָכַל וַיִּלֶּךְ אֶל-אָבִיו וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא הָגִיד לָהֶם כִּי מִגִּוְיַת הָאֲרִיָּה רָדְהָי הַדְּבַשׁ:  
 (10) וַיֵּרֶד אָבִיהוּ אֶל-הָאִשָּׁה וַיַּעַשׂ שָׁם שָׁמְשׁוֹן מִשְׁתָּה כִּי בֵן יַעֲשֶׂה הַבְּחוּרִים:

(to be concluded)

Notes to the Reading:

1. "that it (i.e. the situation) was the Lord's doing"
2. תִּאָּנֶה opportunity (for a quarrel)
3. כְּפִיר a young lion
4. שָׂאֲגִ to roar
5. צָלַח to rush
6. שֹׁסַע to rend, tear apart; "and he tore it apart"
7. The suffix is objective: "to take her"
8. מַפְלְתָהּ carcass
9. דְּבוּרָה (pl. -im) bee(s)

10. גִּוְיָה body
11. "and he scraped it"
12. "he had scraped"

# LESSON 50

## 177. The Hithpael.

Relatively infrequent, Hithpael verbs are distinguished by the prefixal element (*h*)*it*- and the doubling of the second root consonant.

| Root Type      | Perfect     | Imperfect   | Imperative  | Inf. Construct | Participle  |
|----------------|-------------|-------------|-------------|----------------|-------------|
| Regular        | הִתְגַּדַּל | יִתְגַּדַּל | הִתְגַּדַּל | הִתְגַּדַּל    | מִתְגַּדַּל |
| III- <i>Hē</i> | הִתְגַּלְּה | יִתְגַּלְּה | הִתְגַּלְּה | הִתְגַּלְּוֹת  | מִתְגַּלְּה |
| Geminate       | הִתְפַּלַּל | יִתְפַּלַּל | הִתְפַּלַּל | הִתְפַּלַּל    | מִתְפַּלַּל |

In regard to formation the following points should be noted:

(a) With roots beginning with a sibilant (ס ז ש צ) there is regularly a metathesis of this consonant and the *n* of the prefix: \**hiššammēr* > הִשְׁתַּמֵּר. A further assimilation takes place, wherein \**-zt-* > *-zd-*, as in \**hižzakkēr* > \**hižtakkēr* > הִזְדַּקַּר; and \**-št-* > *-šd-* as in \**hiššaddēq* > \**hišdaddēq* > הִשְׁדַּדְּק. Other assimilations occur sporadically, as in הִתְנַבֵּא for more regular הִתְנַבְּא.

(b) With geminate roots the doubling of the middle root consonant is often given up, as in the Piel verb, when preceding a *ə*: הִתְחַנְּנוּ for הִתְחַנְּנוּ.

(c) Roots II-gutt, show either compensatory lengthening or virtual doubling, as in the Piel. E.g. הִתְרַאָּה but הִתְרַחֵם.

(d) The final stem syllable may have *a* instead of *ē*. This is normal before gutturals, optional elsewhere: הִתְרַעַע, הִתְרַאָּף.

(e) With roots I-Waw/Yodh the original *ו* is sometimes preserved, as in הִתְוַכַּח (to argue) and הִתְוַדַּע (to make oneself known): contrast הִתְוַלַּד (to declare or claim a pedigree) and הִתְוַעֵץ (to conspire against), both with *ו*.

(f) Hollow roots seldom occur as Hithpael verbs.

(g) Vestiges of a closely related verb type without the doubling of the second root consonant occur sporadically, especially in the verb הִתְפַּקַּד (note the long *ā* and single *q*).

Inflection is as follows:

| PERFECT           |                     |                   |                      |                     |                     |
|-------------------|---------------------|-------------------|----------------------|---------------------|---------------------|
| הִתְגַּדַּל       | הִתְגַּדְּלוּ       | הִתְגַּלְּה       | הִתְגַּלְּוּ         | הִתְפַּלַּל         | הִתְפַּלְּלוּ       |
| הִתְגַּדְּלָה     | הִתְגַּדְּלֵנָּה    | הִתְגַּלְּתָה     | הִתְגַּלְּתֵנָּה     | הִתְפַּלַּלְתָּ     | הִתְפַּלַּלְתֵּנָּה |
| הִתְגַּדְּלִיתְּ  | הִתְגַּדְּלִיתֵנּוּ | הִתְגַּלְּתִּיתְּ | הִתְגַּלְּתִּיתֵנּוּ | הִתְפַּלַּלְתִּי    | הִתְפַּלַּלְתֵּינוּ |
| הִתְגַּדְּלִי     | הִתְגַּדְּלִינוּ    | הִתְגַּלְּתִּי    | הִתְגַּלְּתִּינוּ    | הִתְפַּלַּלְתִּי    | הִתְפַּלַּלְתֵּינוּ |
| IMPERFECT         |                     |                   |                      |                     |                     |
| יִתְגַּדַּל       | יִתְגַּדְּלוּ       | יִתְגַּלְּה       | יִתְגַּלְּוּ         | יִתְפַּלַּל         | יִתְפַּלְּלוּ       |
| תִּתְגַּדְּלֵנָּה | תִּתְגַּדְּלֵנָּה   | תִּתְגַּלְּתֵנָּה | תִּתְגַּלְּתֵנָּה    | תִּתְפַּלַּלְתֵנָּה | תִּתְפַּלַּלְתֵנָּה |
| תִּתְגַּדְּלוּ    | תִּתְגַּדְּלוּ      | תִּתְגַּלְּוּ     | תִּתְגַּלְּוּ        | תִּתְפַּלַּלְוּ     | תִּתְפַּלַּלְוּ     |
| תִּתְגַּדְּלִי    | תִּתְגַּדְּלִי      | תִּתְגַּלְּתִּי   | תִּתְגַּלְּתִּי      | תִּתְפַּלַּלְתִּי   | תִּתְפַּלַּלְתִּי   |
| אֲתְגַּדְּלֵנָּה  | אֲתְגַּדְּלֵנָּה    | אֲתְגַּלְּתֵנָּה  | אֲתְגַּלְּתֵנָּה     | אֲתְפַּלַּלְתֵנָּה  | אֲתְפַּלַּלְתֵנָּה  |
| IMPERATIVE        |                     |                   |                      |                     |                     |
| הִתְגַּדְּלֵנָּה  | הִתְגַּדְּלֵנָּה    | הִתְגַּלְּתֵנָּה  | הִתְגַּלְּתֵנָּה     | הִתְפַּלַּלְתֵנָּה  | הִתְפַּלַּלְתֵנָּה  |
| הִתְגַּדְּלִי     | הִתְגַּדְּלִי       | הִתְגַּלְּתִּי    | הִתְגַּלְּתִּי       | הִתְפַּלַּלְתִּי    | הִתְפַּלַּלְתִּי    |
| INF. CONSTRUCT    |                     |                   |                      |                     |                     |
|                   | הִתְגַּדְּלוּ       |                   | הִתְגַּלְּוֹת        |                     | הִתְפַּלַּלְוֹת     |
| PARTICIPLE        |                     |                   |                      |                     |                     |
| מִתְגַּדְּלוֹת    | מִתְגַּדְּלוֹת      | מִתְגַּלְּוֹת     | מִתְגַּלְּוֹת        | מִתְפַּלַּלְוֹת     | מִתְפַּלַּלְוֹת     |
| מִתְגַּדְּלוֹת    | מִתְגַּדְּלוֹת      | מִתְגַּלְּוֹת     | מִתְגַּלְּוֹת        | מִתְפַּלַּלְוֹת     | מִתְפַּלַּלְוֹת     |
| מִתְגַּדְּלוֹת    | מִתְגַּדְּלוֹת      | מִתְגַּלְּוֹת     | מִתְגַּלְּוֹת        | מִתְפַּלַּלְוֹת     | מִתְפַּלַּלְוֹת     |

Hithpael verbs are intransitive and often have a reflexive or reciprocal meaning in relation to their active counterparts of the Qal, Piel, or Hiphil type from the same root. The following is a representative list:

- (a) Reflexive: הִתְקַדַּשׁ to sanctify oneself (cf. קָדַשׁ); הִתְגַּדַּל to magnify oneself (cf. גָּדַל); הִתְחַבֵּא to hide oneself

- (b) Reciprocal: הִתְרָאָה to see one another (cf. רָאָה)  
 הִדְבָּר to converse (cf. דָּבַר)
- (c) Indirect reflexive (i.e. to do something for one's self, for one's own benefit or to one's own detriment):  
 הִתְחַנֵּן to implore favor (cf. חָנַן)  
 הִתְפַּלֵּל to pray (see below)  
 הִצְטַד to supply oneself with provisions (cf. צִיד provision)
- (d) Iterative: הִתְהַלֵּךְ to walk back and forth; to go continually
- (e) Denominative: הִתְנַבֵּא to prophesy (cf. נָבִיא)  
 הִתְאַנַּף to become angry (cf. אָף; root אָנַף)

Classification is often difficult, owing to the lack of data. The verb הִתְפַּלֵּל (to pray) offers a good example. One's first inclination is to regard it as denominative from תְּפִלָּה (prayer), to which it is most closely related in form and meaning. This is too simple an approach, however, since nouns of the type תְּפִלָּה (with prefixed *t-*) are often associated with Hithpael verbs in Hebrew and would appear to be derived from them and not vice versa. There is no Qal verb פָּלַל but there are several poorly attested nouns, such as פְּלִיל (referee, judge, arbiter), which suggest that there was a root verb (Qal) at one time in the meaning "to arbitrate, mediate" or the like. The Piel verb פָּלַל (to mediate, act as an arbiter for) is a denominative from פְּלִיל. The Hithpael verb, then, would have the force of a causative/indirect-reflexive: "to cause a mediation (by seeking or asking) for oneself." It would thus belong to the same category as הִתְחַנֵּן. It is obviously necessary to learn the exact nuance of a Hithpael verb as part of vocabulary acquisition.

178. Vocabulary 50.

|        |             |   |
|--------|-------------|---|
| VERBS: | הִתְפַּלֵּל | to pray   |
|        | הִתְחַנֵּן  | to seek or implore favor                                |
|        | הִתְחַבֵּא  | to hide oneself   |
|        | נִחַבֵּא    | (יִחַבֵּא) to hide oneself                              |
|        | הִתְהַלֵּךְ | to walk back and forth; to go continually or constantly |
|        | הִתְנַבֵּא  | to prophesy   |
|        | נִבֵּא      | (יִנַּבֵּא) to prophesy                                 |
|        | הִרְשָׁ     | (יִחְרַשׁ) to plow; to engrave                          |
|        | פָּרַשׁ     | (יִפְרֹשׁ) to spread out (trans.)                       |
|        | סָפַר       | (יִסְפֹּר) to count                                     |
| NOUNS: | מֵאֲכָל     | (no pl.) food   |
|        | מְשִׁיחַ    | one who has been anointed, the Messiah                  |
|        | עוֹ         | (w. suff. עוֹי or עֵי) strength, might                  |

- תְּפִלָּה (pl. -ōt) prayer  
 עֵגֶל (w. suff. עֵגְלִי; pl. -īm) calf  
 עֵגֶלָה (pl. -ōt) heifer
- OTHER:  
 עוֹ (adj.) strong, mighty (see §22)  
 לֹא־י (conj.) unless, if not  
 כֹּה (adv.) thus (generally referring to what follows)
- PROPER NAMES: אֲשְׁקֶלֶן Ashkelon, an important Philistine city on the coast, about 12 miles north of Gaza.

Exercises:

(a) Translate:

- |   |                              |
|---|------------------------------|
| לָמָּה הִתְחַבַּאתָם מִמֵּנִי (1)           | הִתְתַּפַּלֵּל בְּעָדִי (7)  |
| הִתְחַנֵּן אֵלַי וְחַוֹּתִי אֶתְךָ (2)      | מִי הִתְנַבְּאִים (8)        |
| הַבְּחֹרִים הַמְתַּהַלְכִים בְּרַגְלָיו (3) | בְּשִׁמְעָה תְּפַלֵּתְךָ (9) |
| וְחָלַל לְהִתְנַבֵּא (4)                    | אֲנַבֵּא עַל-בֵּיתְךָ (10)   |
| הִתְפַּלֵּלְתִּי אֵלָיו וְלֹא שָׁמַע (5)    | הַתְּבָאִי (11)              |
| וַיִּתְחַבְּאוּ כִּי יֵרְאוּ מְאֹד (6)      |                              |

(b) Translate:

- (1) אָבַל אֲשָׁמִים אֲנַחְנוּ עַל-אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת בְּנֶפְשׁוֹ בְּהִתְחַנְּנוּ אֵלָינוּ וְלֹא שָׁמְעָנוּ.
- (2) וַיַּגִּד לְדָוִד לֵאמֹר מִבְּקֶשׁ אָבִי לְהַמִּית אֶתְךָ וְעַתָּה הִשְׁמַר נָא בְּבִקְרֹךְ וּנְחַבֵּאתָ.
- (3) וְהַקְּמוּתִי לִי כְהֵן גָּאֹמֵן, כֹּאֲשֶׁר בִּלְבָבִי וּבְנַפְשִׁי יַעֲשֶׂה, וּבְנִיחֵי לֹא בֵּית גָּאֹמֵן וְהִתְהַלֵּךְ לִפְנֵי מְשִׁיחֵי כָל-הַיָּמִים.
- (4) חֲטַאת יְהוּדָה חֲרוּשָׁה עַל-לוֹחַ לָבָם.
- (5) וַיִּפְרֹשׂ אֶת-שְׂמֹלוֹתֵיהֶם עַל-הָאָרֶץ וַיָּשֻׁבוּ עָלֵיהֶן.
- (6) וַיִּוצֵא יְהוָה אֶת-אֲבָרָם הַחֹזֵף וַיֹּאמֶר הִבְטַחְנָא הַשְׂמִימָה וּסְפֹר הַכּוֹכָבִים, אִם תּוּכַל לְסַפֵּר אֹתָם, וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרָעֲךָ.
- (7) וַיֵּט מֹשֶׁה אֶת-יָדוֹ עַל-הַיָּם וַיּוֹלֶךְ יְהוָה אֶת-הַיָּם בְּרוּחַ עֹזָה כָּל-הַלַּיְלָה וַיִּשָּׁם אֶת-הַיָּם לִיבְשָׁה.
- (8) וַיִּפְרֹשׂ אֶת-כַּפְּיוֹ אֶל-הַשָּׁמַיִם וַיִּתְפַּלֵּל.
- (9) וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגֵן וַיִּתְחַבְּאוּ הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן.
- (10) וַאֲתַחֲנַן אֶל-יְהוָה בְּעַת הַהוּא לֵאמֹר אֲדֹנָי יְהוִה אֱתָהּ הַחַלּוֹת לְהִרְאוֹת אֶת-עַבְדְּךָ אֶת-עֹדֶךָ וְאֶת-יָדְךָ הַחֲזֹקָה כִּי מִי אֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כֹּאֲשֶׁר אֱתָהּ עֹשֶׂה.

(c) Write in Hebrew:

1. The lion was slain and his carcass (מִפְּלֵת) was cast to the side of the road.
2. They searched all that evening but were not able to find the lost kid.
3. There was at that time no king ruling over Israel.
4. We were content to settle down there.
5. Be strong, therefore, and do not flee from your enemies.

- 6. The congregation will be destroyed.
- 7. There was no one prophesying in the land in those days.

(d) Reading: Judges 14:11-20. Samson and the Riddle.

- (11) וַיְהִי כִּכְרֹאוֹתָם אוֹתוֹ וַיִּקְחוּ שְׁלֹשִׁים מַרְעִים וַיְהִיו אֹתָן:  
 (12) וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אַחֲוֹדָה-נָא לָכֶם חִידָה: אִם-הִגַּד תִּגְדוּ אוֹתָהּ לִי שְׁבַעַתַּי יָמֵי  
 הַמְּשֻׁתָּה וּמִצָּאתֶם וַנִּתְּתֵי לָכֶם שְׁלֹשִׁים סְדִינִים: וְשֹׁלֵשִׁים חֲלִפֹת: בְּגָדִים:  
 (13) וְאִם-לֹא תוֹכְלוּ לְהַגִּיד לִי וַנִּתְּתֶם לִי שְׁלֹשִׁים סְדִינִים וְשֹׁלֵשִׁים חֲלִיפֹת בְּגָדִים וַיֹּאמְרוּ לוֹ  
 חִידָה חִידָתְךָ וּבְשֻׁמְעָנָה:  
 (14) וַיֹּאמֶר לָהֶם מֵהָאֵכֶל יֵצֵא מֵאֵכֶל וּמֵעוֹ יֵצֵא מִתּוֹק: וְלֹא יִכְלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:  
 (15) וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאִשֶׁת שְׁמֹשׁוֹן פְּתִי: אֵת-אִישְׁךָ וַיַּגִּד-לָנוּ אֵת-הַחִידָה פֶּן-נִשְׂרָף  
 אוֹתְךָ וְאֵת-בֵּית אָבִיךָ בָּאֵשׁ הַלְיִרְשָׁנוּ: קִרְאתֶם לָנוּ הֲלֹא:  
 (16) וַתִּבֶּךְ אִשֶׁת שְׁמֹשׁוֹן עָלָיו וַתֹּאמֶר רַק שְׂנֵאתָנִי: וְלֹא אָהַבְתָּנִי: הַחִידָה חִדַּתָּה לְבָנֵי עַמִּי  
 וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ אֲנִיד:  
 (17) וַתִּבֶּךְ עָלָיו שְׁבַעַת הַיָּמִים אֲשֶׁר-הָיָה לָהֶם הַמְּשֻׁתָּה וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיַּגִּד-לָהּ כִּי  
 הִצִּילְתָּהוּ: וַתַּגִּד הַחִידָה לְבָנֵי עַמָּה:  
 (18) וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרֶם יָבֵא הַחֶרֶסֶת: מֵה-מְתוֹק מִדְּבַשׁ וּמָה עוֹ  
 מֵאָרִי וַיֹּאמֶר לָהֶם לוֹלֵא חֲרָשְׁתֶּם בְּעַגְלָתִי לֹא מִצָּאתֶם חִידָתִי:  
 (19) וַתִּצְלַח: עָלָיו רוּחַ יְהוָה וַיִּרַד אֲשַׁקְלוֹן וַיִּבֶךְ מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת-חֲלִיצוֹתֵם:  
 וַיִּתֵּן הַחֲלִיפֹת לְמַגִּידֵי הַחִידָה וַיִּחַר אַפּוֹ וַיַּעַל בַּיִת אָבִיהוּ:  
 (20) וַתְּהִי אִשֶׁת שְׁמֹשׁוֹן לְמַרְעָהוּ אֲשֶׁר רָצָה: לוֹ:

Notes to the Reading:

- |  |   |
|--|---|
| 1. מַרְעַ companion  | 11. הֲלֹא probably a mistake for הֲלֵם, but it may be taken literally as an emphatically placed interrogative: "You've summoned us... haven't you?" |
| 2. קָד (יְחוּד) to propound a riddle   |   |
| 3. חִידָה a riddle   |   |
| 4. Notice the temporal expression without a preposition: "during the seven days..."                              | 12. שְׂנֵאתָ אֹתִי = שְׂנֵאתָנִי  |
| 5. סְדִין a linen garment  | 13. אָהַבְתָּ אֹתִי = אָהַבְתָּנִי  |
| 6. חֲלִיפָה a change (of clothing)   | 14. הִצִּילְתָּהּ "she harrassed (הִצִּיק) him"   |
| 7. וּבְשֻׁמְעָנָה = וּבְשֻׁמַּע אֹתָהּ   | 15. An uncertain expression; probably "before the sun had set"  |
| 8. מְתוֹק sweet  | 16. צָלַח to rush   |
| 9. פָּתָה to lure, entice, beguile   | 17. חֲלִיצָה armor  |
| 10. הַלְיִרְשָׁנוּ = הָ + לְ + יָרַשׁ + suff. 1st pers. pl.: "have (you summoned us) in order to dispossess us?" | 18. רָצָה to be a companion to, to be "best man"  |

LESSON 51

179. The Qal Passive.

There are several forms, taken by the Masoretes as Pual or Hophal, which must rather be viewed as survivors of an obsolete passive of the Qal.

| PERFECT | IMPERFECT |             |
|---------|-----------|-------------|
| לָקַח   | יִקַּח    | to be taken |
| יָלַד   | יִלְד     | to be born  |
|         | יִתֵּן    | to be given |

Isolated participial forms also occur: אָכַל (eaten, consumed), יָלוּד (born).

That these verbs are not true Pual or Hophal types is suggested (1) by the absence of a corresponding Piel or Hiphil active verb with the appropriate meaning, (2) by the absence of a מ- preformative on the few remaining participial forms, (3) by the irregular assimilation of the ל in יִקַּח, a special feature of the Qal not found elsewhere, and (4) by the asymmetry of a Pual perfect and a Hophal imperfect. It is quite likely that a number of other Pual and Hophal verbs belong here, but assignment on the basis of meaning alone is precarious.

180. Polel, Polal, and Hithpolel.

In place of Piel, Pual, and Hithpael verbs from Hollow roots there is a derived system of verbs characterized by the reduplication of the final root

consonant and *o* in the first stem syllable:

|              | POLEL (active) | POLAL (passive) | HITHPOLEL (reflexive) |
|--------------|----------------|-----------------|-----------------------|
| Perfect      | קוּמַם         | קוּמָם          | הִתְקוּמַם            |
| Imperfect    | יִקְוֹמֵם      | יִקְוֹמָם       | יִתְקוּמֵם            |
| Inf. Constr. | קוּמֵם         | —               | —                     |
| Participle   | מְקוּמֵם       | מְקוּמָם        | מִתְקוּמֵם            |

Typical verbs are קוּמַם (to raise up), מוֹתֵה (to slay, kill), רוּמֵם (to raise), כּוֹנֵן (to establish), and עוֹרֵר (to arouse) from the roots קוּם, מוּת, רוּם, and עוּר respectively. All verbs of this type are rare.

In the inflection of the perfect the distinction between the Polel and Polal is obscured:

| POLEL       | POLAL       |
|-------------|-------------|
| קוּמַם      | קוּמָם      |
| קוּמָמָה    | קוּמָמָה    |
| קוּמָמָת... | קוּמָמָת... |

Similar forms occur from geminate roots, as חוֹנֵן (to favor; root חנן) and סוֹבֵב (to encompass; root סבב).

181. Other Verb Types.

Biblical Hebrew has a number of verb types not belonging to those already treated. Most of these are so infrequent that a complete paradigm cannot be constructed for them. Given below, with the traditional name of the type, are a few examples.

- POEL:** similar to the Polel of the preceding paragraph but formed from regular trilateral roots. E.g. שָׁרַשׁ (imperf. יִשְׁרַשׁ; part. מְשַׁרֵּשׁ) to take root, a denominative from the noun שָׁרֵשׁ (root). Contrast the Piel verb שָׁרַשׁ (to root up, destroy the roots of).
- PALAL:** presumably from trilateral roots with reduplication of the final root consonant E.g. שָׁאַנַּן (to be at rest); אָמַלַּל (to be weary).
- PILPEL:** perhaps traceable to reduplicated biconsonantal (i.e. Hollow) roots. E.g. קָלַפַּל (imperf. יִקְלַפֵּל; inf. constr. פִּלְפַּל; part. מְקַלְפֵּל) to sustain, support; גָּלַגַּל (to roll).

The relatively frequent verb הִשְׁתַּחֲוָה formerly taken as a Hithpalel form of a root שחח is now known to be a Hishtaphel (i.e. prefix [h]ist-, root חוה). The attested forms of this verb are given below and should be learned. Its inflection is like that of other verbs from roots III-He.

|       |                         |         |                        |             |                        |
|-------|-------------------------|---------|------------------------|-------------|------------------------|
| PERF: | 3 m.s. הִשְׁתַּחֲוָה    | IMPERF: | 3 m.s. יִשְׁתַּחֲוֶה   | IMPERATIVE: | 2 f.s. הִשְׁתַּחֲוִי   |
|       | 2 m.s. הִשְׁתַּחֲוִיתִי |         | 3 m.pl. יִשְׁתַּחֲוּוּ |             | 2 m.pl. הִשְׁתַּחֲוּוּ |

|                                |                          |                           |
|--------------------------------|--------------------------|---------------------------|
| 3 m.pl. הִשְׁתַּחֲוּוּ         | 2 f.pl. הִשְׁתַּחֲוִינִי |                           |
| INF. CONSTRUCT: הִשְׁתַּחֲוּוּ | JUSSIVE: יִשְׁתַּחֲוּוּ  | PARTICIPLE: מִשְׁתַּחֲוִה |

182. Final Remarks on the Numbers.

The numbers above 99 employ the following words:

|              | CONSTR. | DUAL     | PL.      | CONSTR.  |
|--------------|---------|----------|----------|----------|
| hundred      | מֵאָה   | מֵאוֹת   | מֵאוֹת   | מֵאוֹת   |
| thousand     | אַלְפֵי | אַלְפִים | אַלְפִים | אַלְפִים |
| ten thousand | רֶבֶב   | רֶבְעִים | רֶבְעִים | רֶבְעִים |

Because the gender of מֵאָה is fem., modifiers have the masculine form:

|                |     |                 |     |
|----------------|-----|-----------------|-----|
| שְׁלֹשׁ מֵאוֹת | 300 | אַרְבַּע מֵאוֹת | 400 |
|----------------|-----|-----------------|-----|

Whereas אֶלֶף is masculine:

|                    |      |                     |      |
|--------------------|------|---------------------|------|
| שְׁלֹשָׁת אֶלְפִים | 3000 | אַרְבַּעַת אֶלְפִים | 4000 |
|--------------------|------|---------------------|------|

There is a great deal of variety in the order and syntax of the higher numbers, but the following points will apply in most instances:

(a) מֵאָה is usually followed by a singular noun:

|              |              |              |                      |
|--------------|--------------|--------------|----------------------|
| מֵאָה שָׁנָה | 100 years    | מֵאָה כֶּסֶף | 100 pieces of silver |
| מֵאָה רֶכֶב  | 100 chariots |              |                      |

The number may be in the construct:

|               |           |               |             |
|---------------|-----------|---------------|-------------|
| מֵאוֹת שָׁנָה | 100 years | מֵאוֹת כֶּבֶד | 100 talents |
|---------------|-----------|---------------|-------------|

(b) אֶלְפִים, אֶלֶף, מֵאוֹת are also followed by the singular noun, but plurals are attested:

|                  |                      |                 |            |
|------------------|----------------------|-----------------|------------|
| מֵאוֹת שָׁנָה    | 200 years            | אֶלֶף אִישׁ     | 1000 men   |
| מֵאוֹת כֶּסֶף    | 200 pieces of silver | אֶלֶף פְּעָמִים | 1000 times |
| אֶלְפִים אִישׁ   | 2000 men             |                 |            |
| אֶלְפִים סוּסִים | 2000 horses          |                 |            |

(c) Compound numbers usually begin with the highest unit: x-thousand, y-hundred, and z. Only the final element (z) is affected by the gender of the noun being modified and will conform to the patterns already discussed (§§ 130, 161).

Note first the construction with אֶלֶף:

|                          |       |                            |        |
|--------------------------|-------|----------------------------|--------|
| שְׁלֹשָׁת אֶלְפִים       | 3000  | עֶשְׂרִים וְחֲמֵשֶׁה אֶלֶף | 25000  |
| שְׁלֹשָׁת עֶשְׂרֵי אֶלֶף | 13000 | מֵאוֹת אֶלֶף               | 100000 |
| עֶשְׂרִים אֶלֶף          | 20000 | מֵאוֹת אֶלֶף               | 200000 |

Following is a selection of compound numbers illustrating normal usage. Study them and be sure their construction is clear.

|   |        |
|---|--------|
| מָאָה (א)שְׁלֹשָׁה  | 103    |
| מָאָה (א)שְׁלֹשֶׁת עָשָׂר   | 113    |
| מָאָה (א)עָשָׂרִים וּשְׁלֹשָׁה                                    | 123    |
| מֵאֵתָּים (א)שְׁלֹשָׁה  | 203    |
| שְׁלֹשׁ מֵאוֹת (א)שְׁלֹשָׁה                                       | 303    |
| אַלְפָּה (א)שְׁלֹשָׁה   | 1003   |
| אַלְפָּה (א)מָאָה (א)שְׁלֹשָׁה                                    | 1103   |
| אַלְפָּה (א)מֵאֵתָּים (א)שְׁלֹשָׁה                                | 1203   |
| שְׁלֹשֶׁת אֲלָפִים (א)מֵאֵתָּים (א)שְׁלֹשָׁה                      | 3203   |
| שְׁלֹשֶׁת עָשָׂר אֲלָפִים   | 13000  |
| עָשָׂרִים וּשְׁלֹשֶׁת אֲלָפִים                                    | 23000  |
| מֵאֵת אֲלָפִים  | 100000 |
| מָאָה וּשְׁלֹשֶׁת אֲלָפִים  | 103000 |
| מָאָה (א)שְׁלֹשֶׁת עָשָׂר אֲלָפִים                                | 113000 |
| שְׁלֹשׁ מֵאוֹת אֲלָפִים   | 300000 |
| שְׁלֹשׁ מֵאוֹת (א)שְׁלֹשֶׁת אֲלָפִים                              | 303000 |
| שְׁלֹשׁ מֵאוֹת (א)שְׁלֹשֶׁת אֲלָפִים (א)שְׁלֹשֶׁת עָשָׂר אֲלָפִים | 303333 |

The words for ten-thousand are seldom used.

183. Vocabulary 51.

|               |               |   |
|---------------|---------------|---|
| VERBS:        | מֹתֵת         | to slay, kill (§ 180)   |
|               | כִּוֵּן       | to set up, establish (§ 180)  |
|               | עֹרֵר         | to arouse, stir up (§ 180)  |
|               | רוֹמֵם        | to raise up, exalt (§ 180)  |
|               | הִשְׁתַּחֲוָה | to bow down (§ 181)   |
|               | הִתְיַצֵּב    | to take one's stand, station oneself  |
|               | שֹׁפֵט        | (יִשְׁפֹּט) to judge  |
|               | כִּחַד        | (יִכְחֹד) to hide, conceal  |
|               | פָּרַץ        | (יִפְרֹץ) to break down, breach (a wall); to burst out suddenly (בְּ upon); to increase precipitously (in numbers, wealth etc.) |
| NOUNS:        | אָרוֹן        | (w. art. הָאָרוֹן) the Ark of the temple, containing the tablets of the Law   |
|               | זֶבַח         | (w. suff. וְזִבְחֵי; pl. -im) sacrifice   |
|               | מָאָה         | hundred (see § 182)   |
|               | אַלְפָּה      | thousand (see § 182)  |
| ADVERB:       | לְכֵן         | therefore (usually introduces a divine judgement or declaration)  |
| PROPER NAMES: | עֵלִי         | Eli, the priest of the Lord at Shiloh to whom Samuel was entrusted.   |

Exercises:

(a) Give the Hebrew for the following numbers:

|         |           |            |
|---------|-----------|------------|
| 1. 3554 | 6. 7325   | 11. 100000 |
| 2. 1238 | 7. 5899   | 12. 220000 |
| 3. 9671 | 8. 2107   | 13. 460000 |
| 4. 8442 | 9. 4960   | 14. 587963 |
| 5. 7683 | 10. 10349 | 15. 666666 |

(b) Analyze and translate the following verbs:

|                    |                     |                     |
|--------------------|---------------------|---------------------|
| מֹתַנְנוּ (1)      | מִכְנִינִים (5)     | הִתְעוֹרְרֹתֶם (9)  |
| תִּתְכַּוְּנִי (2) | רוֹמְמֶת (6)        | מֹתַתִּי (10)       |
| תְּעוֹרֵר (3)      | יִתְמֹרְתוּ (7)     | הִתְרוֹמְמֵתִי (11) |
| הִתְיַצֵּבִי (4)   | וַיִּשְׁתַּחֲוּ (8) | הִשְׁתַּחֲוּוּ (12) |

(c) Translate:

- (1) פָּרַץ יְהוָה אֶת-אִיבֵי לְפָנָיו.
- (2) מִי אָנֹכִי כִּי אֲשַׁפֵּט אֶת-עַמֶּךָ הַזֶּה.
- (3) וְעוֹרְרֵתִי אֶת-אֲנָשֵׁי עַל-אִיבֵי.
- (4) לֹא כִחַדְתִּי חֲסִדֶיךָ וְאִמְתֶּךָ מִהַעֲדָה הַזֹּאת.
- (5) וַיִּפְרְצוּ בְּחֹמַת יְרוּשָׁלַם.
- (6) וְאִין מִתְעוֹרֵר לְקָרָא בְּשִׁמְךָ.
- (7) יִשְׁפֹּטוּ וְהִשְׁמְדוּ מֵעַל הָאָרֶץ.
- (8) וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד.
- (9) הִגְדִּינָא לִי מַה עָשִׂיתָ וְאֵל-תִּכְחַד מִמֶּנִּי.
- (10) בָּעֵת הַהִיא יָקַח אֲרוֹן הַבְּרִית מִקֶּרְבָּנִי.
- (11) אִסְפָּה שְׂבָעִים אִישׁ מִזְקֵנֵי יִשְׂרָאֵל וְלִקְחָתָם אֹתָם וְהִתְיַצְּבוּ שָׁם עִמָּךְ.
- (12) וַיִּזְבַּח יַעֲקֹב זֶבֶח שָׁם.
- (13) וַיֵּאמֶר אֵלָיו הָיָה דְמָךְ עַל-רֵאשֶׁךָ כִּי פָיֶךָ עָנָה בְּךָ לֵאמֹר אֲנֹכִי מֹתַתִּי אֶת-מְשִׁיחַ יְהוָה.
- (14) לֹא עַל-זִבְחֶיךָ אוֹכִיחַ אֹתָךְ.
- (15) כִּוְּנָן יְהוָה אֶת-הָאָרֶץ עַל-הַנְּהָרוֹת אֲשֶׁר תַּחְתֶּיהָ.
- (16) וַתִּקַּח הָאִשָּׁה בֵּית פְּרָעָה.

(d) Write in Hebrew:

1. He was a just and righteous man and walked continually in the way of the Lord.
2. He will heed your prayer when you pray to him.
3. When they begin to prophesy in my name, do not listen to their words for they are evil men, going the way of the wicked.
4. They approached him and bowed down to the ground, for they feared him greatly.
5. This people will increase precipitously and prevail against us.

6. Our salvation is in his strength; he will not abandon us if we implore favor from (lit. to) him.

(e) Reading: Samuel and Eli (1 Sam. 3:1-18).

- (1) והִנֵּער שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלָיו וַדְּבַר יְהוָה הָיָה יָקָר בְּיָמָיו הָהֵם אֵין חוֹזֵן נִפְרָץ:<sup>2</sup>
- (2) וַיְהִי בַיּוֹם הַהוּא וְעָלָי שָׁכַב בְּמִקְוָמוֹ וְעֵינָיו הִחְלוּ כְהוֹתִי לֹא יוּכַל לְרֹאוֹתִי:
- (3) וַנְּרִי אֱלֹהִים טָרָם יִכְבְּהוּ וְשְׁמוּאֵל שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים:
- (4) וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הֲנִי:
- (5) וַיִּרְץ אֶל־עָלָי וַיֹּאמֶר הֲנִי כִי־קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי שׁוּב שָׁכַב וַיִּלֶּךְ וַיִּשְׁכַּב:
- (6) וַיִּסֶּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיִּקָּם שְׁמוּאֵל וַיִּלֶּךְ אֶל־עָלָי וַיֹּאמֶר הֲנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי בְנִי שׁוּב שָׁכַב:
- (7) וְשְׁמוּאֵל טָרָם יָדַע אֶת־יְהוָה וְטָרָם יִגְלֶה אֵלָיו דְּבַר יְהוָה:
- (8) וַיִּסֶּף יְהוָה קְרָא־שְׁמוּאֵל בְּשִׁלְשִׁית וַיִּקָּם וַיִּלֶּךְ אֶל־עָלָי וַיֹּאמֶר הֲנִי כִי קָרָאתָ לִי וַיִּכֶן עָלָי כִי יְהוָה קְרָא לַנֶּעַר:
- (9) וַיֹּאמֶר עָלָי לְשְׁמוּאֵל לָךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיִךְ וְאָמַרְתָּ דְבַר יְהוָה כִּי שָׁמַע עֲבָדְךָ וַיִּלֶּךְ שְׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוָמוֹ:
- (10) וַיָּבֵא יְהוָה וַיִּתְצַב וַיִּקְרָא כַּפְעַם־בַּפְעַם שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ:
- (11) וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנִי עֹשֶׂה דְבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוּ תִצְלִינָה שְׁתִּי אֲזַנְּרוּ:
- (12) בַּיּוֹם הַהוּא אָקִים אֶל־עָלָי אֶת כָּל־אֲשֶׁר דִּבַּרְתִּי אֶל־בֵּיתוֹ הַחֵל וְכָל־הָיָה:
- (13) וְהִגִּדְתִּי לוֹ כִי־שָׁפֵט אֲנִי אֶת־בֵּיתוֹ עַד־עוֹלָם בְּעוֹנוֹ אֲשֶׁר־יָדַע כִּי מִקְלָלִים לָהֶם בְּנֵי וְלֹא כִּהְיָה קָם:
- (14) וְלִכֵּן נִשְׁבַּעְתִּי לְבֵית עָלָי אִם־יִתְכַפְּרֵי עוֹן בֵּית־עָלָי בְּיָבֹחַ וּבְמִנְחָה עַד־עוֹלָם:
- (15) וַיִּשְׁכַּב שְׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דִּלְתוֹת בֵּית יְהוָה וְשְׁמוּאֵל יָרָא מִהַגִּיד אֶת־הַמְּרָאָה אֶל־עָלָי:
- (16) וַיִּקְרָא עָלָי אֶת־שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הֲנִי:
- (17) וַיֹּאמֶר מַה הַדְּבַר אֲשֶׁר דִּבַּרְתָּ אֵלָיִךְ אֶל־נָא תְכַחַד מִמֶּנִּי כִּהִי יַעֲשֶׂה־לָךְ אֱלֹהִים וְכִהִי יוֹסִיף אִם־תְּכַחַד מִמֶּנִּי דְבַר מְכַל־הַדְּבַר אֲשֶׁר־דִּבַּרְתָּ אֵלָיִךְ:
- (18) וַיַּגִּד־לוֹ שְׁמוּאֵל אֶת־כָּל־הַדְּבָרִים וְלֹא כָחַד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטּוֹב בְּעֵינָיו יַעֲשֶׂה:

Notes to the Reading:

- Note the series of disjunctive clauses giving the setting and explaining the circumstances of the narrative to follow.
- תָּוֹזֵן נִפְרָץ a frequent vision. Note the asyndetic אֵין clause: "there being no frequent vision."
- כְּהָיָה weak (of the eyes)
- נֶר light, lamp
- כָּבָה to be extinguished, to go out (of a fire or light)
- שְׁלִישִׁית fem. of the ordinal used adverbially: "for the third time."
- An idiom: "as (he had) at the other times."
- תִּצְלִינָה to tingle. The form תִּצְלִינָה

is unusual; it looks like a Hiphil verb but is generally taken as a Qal.

- Normal use of inf. absolutes (see § 129); translate: "from start to finish."
- אֲשֶׁר is in construct with עוֹן and hence with the whole following clause: "for the iniquity of (the fact that) he knew."

- לָהֶם is reflexive here: "they were bringing a curse upon themselves."
- כְּהָיָה to rebuke
- אִם after a verb of swearing has a negative force: "I swear... that the iniquity... will not be expiated..."
- מְרָאָה a vision
- Cf. remarks under הוֹסִיף in § 165.

LESSON 52

184. The Verb with Object Suffixes.

A pronominal direct object may be suffixed directly to a verb rather than to the object marker את (אתי etc.):

ראיתי אתו - ראיתיהו I saw him.  
 הרג אתה - הרגה He killed her.

There is no difference in meaning between the two constructions, though there do appear to be stylistic preferences.

As with the noun, the major problem is to accommodate the proper form of the suffix to the proper form of the verbal stem. The following table shows the object suffixes as they appear after various types of stems:

|          | A. Post-consonantal,<br>stressed | B. Post-vocalic,<br>unstressed | C. Post-consonantal,<br>unstressed |
|----------|----------------------------------|--------------------------------|------------------------------------|
| 1 c. s.  | נִי -ānī                         | נִי -nī                        | נִי -nī                            |
| 2 m. s.  | ךָ -(-ā)kā                       | ךָ -kā                         | ךָ -kā                             |
| 2 f. s.  | ךְ -ēk                           | ךְ -k                          | ךְ -ek                             |
| 3 m. s.  | וֹ/וְ/וֹהוּ -ō or -āhū           | וְ/וְ/וְהוּ -hū or -w          | וְ/וְ/וְהוּ -hū or -ū              |
| 3 f. s.  | הָ -āh                           | הָ -hā                         | הָ -:āh                            |
| 1 c. pl. | נֹו -ānū                         | נֹו -nū                        | נֹו -nū                            |
| 3 m. pl. | םָ -ām                           | ם -m                           | ם -am                              |
| 3 f. pl. | ןָ -ān                           | ן -n                           | ן -an                              |

The use of object suffixes for the 2nd pers. pl. is so infrequent that we have omitted them from our table; they were presumably of the forms -kem and -ken after all types of stems.

185. Object Suffixes on the Perfect: 3rd pers. masc. sing.

|                        |                        |
|------------------------|------------------------|
| שָׁמְרָנִי             | he observed me         |
| שָׁמְרָךְ              | he observed you (m.s.) |
| שָׁמְרָךְ              | he observed you (f.s.) |
| שָׁמְרוֹ or שָׁמְרָהוּ | he observed him        |
| שָׁמְרָהּ              | he observed her        |
| שָׁמְרָנוּ             | he observed us         |
| שָׁמְרָם               | he observed them (m.)  |
| שָׁמְרָן               | he observed them (f.)  |

The suffixes used are those given in column A of the preceding table. Because the suffixes are stressed, the propretic vowel of the verbal stem is reduced to ə. In Piel verbs, however, where the propretic syllable is closed or at least unchangeable, it is the pretonic vowel that is reduced: בָּקַשְׁנִי he sought me. A further difference with Piel verbs is the change of ē to e before the suffix of the 2nd pers. masc. sing.: בָּקַשְׁךָ he sought you. The following list includes all of the main types of Qal, Piel, and Hiphil verbs as they appear before the suffixes:

|            | QAL           | PIEL         | HIPHIL       | etc.         |
|------------|---------------|--------------|--------------|--------------|
| שָׁמַר     | שָׁמְרָנִי    | שָׁמְרָךְ    | שָׁמְרָךְ    | שָׁמְרָךְ    |
| עָזַב      | עָזַבְנִי     | עָזַבְךָ     | עָזַבְךָ     | עָזַבְךָ     |
| שָׁלַח     | שָׁלַחְנִי    | שָׁלַחְךָ    | שָׁלַחְךָ    | שָׁלַחְךָ    |
| מָצָא      | מָצָאֲנִי     | מָצָאֲךָ     | מָצָאֲךָ     | מָצָאֲךָ     |
| בָּנָה     | בָּנָנִי      | בָּנָךְ      | בָּנָךְ      | בָּנָךְ      |
| שָׁם       | שָׁמְנִי      | שָׁמְךָ      | שָׁמְךָ      | שָׁמְךָ      |
| סָבַב      | סָבַבְנִי     | סָבַבְךָ     | סָבַבְךָ     | סָבַבְךָ     |
| חָנַן      | חָנַנִי       | חָנַךְ       | חָנַךְ       | חָנַךְ       |
| בָּקַשׁ    | בָּקַשְׁנִי   | בָּקַשְׁךָ   | בָּקַשְׁךָ   | בָּקַשְׁךָ   |
| שָׁלַח     | שָׁלַחְנִי    | שָׁלַחְךָ    | שָׁלַחְךָ    | שָׁלַחְךָ    |
| בָּרַךְ    | בָּרַכְנִי    | בָּרַכְךָ    | בָּרַכְךָ    | בָּרַכְךָ    |
| עָנָה      | עָנַנִי       | עָנַךְ       | עָנַךְ       | עָנַךְ       |
| הִשְׁמִיד  | הִשְׁמִידְנִי | הִשְׁמִידְךָ | הִשְׁמִידְךָ | הִשְׁמִידְךָ |
| הִשְׁמִיעַ | הִשְׁמִיעְנִי | הִשְׁמִיעְךָ | הִשְׁמִיעְךָ | הִשְׁמִיעְךָ |
| הִמְצִיא   | הִמְצִיאֲנִי  | הִמְצִיאֲךָ  | הִמְצִיאֲךָ  | הִמְצִיאֲךָ  |
| הִעֲמִיד   | הִעֲמִידְנִי  | הִעֲמִידְךָ  | הִעֲמִידְךָ  | הִעֲמִידְךָ  |
| הִעֲלָה    | הִעֲלָנִי     | הִעֲלָךְ     | הִעֲלָךְ     | הִעֲלָךְ     |
| הוֹרִיד    | הוֹרִידְנִי   | הוֹרִידְךָ   | הוֹרִידְךָ   | הוֹרִידְךָ   |
| הִשִּׁיב   | הִשִּׁיבְנִי  | הִשִּׁיבְךָ  | הִשִּׁיבְךָ  | הִשִּׁיבְךָ  |
| הִסָּב     | הִסָּבְנִי    | הִסָּבְךָ    | הִסָּבְךָ    | הִסָּבְךָ    |



Remarks:

(1) Verbs from roots III-*Hē*, regardless of the conjugational type, have a shortened form before the suffix: הִגַּלְהָ → הִגַּלְהָ עַנְּהָ → עַנְּהָ בָנָה → בָנָה

(2) A variation between *ē* and *ā* is found in the reduced syllable of verbs like הִשִּׁיב; thus either הִשִּׁיבִי or הִשִּׁיבִי.

186. Object Suffixes on the Perfect: 2nd pers. masc. sing.

|                               |                  |                |                        |
|-------------------------------|------------------|----------------|------------------------|
| שָׁמַרְתָּנִי                 | you observed me  | שָׁמַרְתֶּנּוּ | you observed us        |
| שָׁמַרְתָּהוּ / שָׁמַרְתָּהוּ | you observed him | שָׁמַרְתֶּם    | you observed them (m.) |
| שָׁמַרְתָּהּ                  | you observed her | שָׁמַרְתֶּן    | you observed them (f.) |

The endings are exactly the same as those of the 3rd pers. masc. sing. verb; it is convenient, therefore, to describe the stem change as שָׁמַרְתָּ → שָׁמַרְתָּ (note the propretonic reduction) and to specify the suffixes of Column A above. Thus

|        |              |                 |                 |      |
|--------|--------------|-----------------|-----------------|------|
| QAL    | שָׁמַרְתָּ   | שָׁמַרְתָּנִי   | שָׁמַרְתָּהוּ   | etc. |
|        | עֹבַתָּ      | עֹבַתָּנִי      | עֹבַתָּהוּ      |      |
|        | שָׁלַחְתָּ   | שָׁלַחְתָּנִי   | שָׁלַחְתָּהוּ   |      |
|        | מָצַאתָ      | מָצַאתָנִי      | מָצַאתָהוּ      |      |
|        | בָּנִיתָ     | בָּנִיתָנִי     | בָּנִיתָהוּ     |      |
|        | שָׁמַתָּ     | שָׁמַתָּנִי     | שָׁמַתָּהוּ     |      |
|        | סָבַתָּ      | סָבַתָּנִי      | סָבַתָּהוּ      |      |
| PIEL   | בִּקְשָׁתָּ  | בִּקְשָׁתָּנִי  | בִּקְשָׁתָּהוּ  |      |
|        | שָׁלַחְתָּ   | שָׁלַחְתָּנִי   | שָׁלַחְתָּהוּ   |      |
|        | בִּרְכָתָּ   | בִּרְכָתָּנִי   | בִּרְכָתָּהוּ   |      |
|        | עֲנִיתָ      | עֲנִיתָנִי      | עֲנִיתָהוּ      |      |
| HIPHIL | הִשְׁמַדְתָּ | הִשְׁמַדְתָּנִי | הִשְׁמַדְתָּהוּ |      |
|        | הִשְׁמַעְתָּ | הִשְׁמַעְתָּנִי | הִשְׁמַעְתָּהוּ |      |
|        | הִמְצַאתָ    | הִמְצַאתָנִי    | הִמְצַאתָהוּ    |      |
|        | הִעֲמַדְתָּ  | הִעֲמַדְתָּנִי  | הִעֲמַדְתָּהוּ  |      |
|        | הִרְאִיתָ    | הִרְאִיתָנִי    | הִרְאִיתָהוּ    |      |
|        | הִשִּׁיבֹתָ  | הִשִּׁיבֹתָנִי  | הִשִּׁיבֹתָהוּ  |      |
|        | הִסְבֹּתָ    | הִסְבֹּתָנִי    | הִסְבֹּתָהוּ    |      |
|        | הִפְרוֹתָ    | הִפְרוֹתָנִי    | הִפְרוֹתָהוּ    |      |

Remarks:

Only the Hiphil verbs from roots I-gutt. require comment. We noted at the end of §158 that the converted perfect has *a-ā* instead of the usual *e-ē*, as in הִשְׁמַדְתָּ. This same substitution is made where pronominal suffixes are added to the converted forms; thus:

הִעֲמַדְתִּיךָ I stationed you → הִעֲמַדְתִּיךָ and I shall station you

It is interesting to note that the stress is the same in both of these forms, and that the substitution is morphologically rather than phonologically de-

termined. There are, moreover, a few instances where this replacement is not made.

187. Vocabulary 52.

VERBS:

|                    |  |
|--------------------|--|
| מָאָס (יָמָאָס)    | to refuse, despise, reject                     |
| מָלַךְ (יָמַלְךְ)  | to rule (עַל / בְּ over); to be/become king    |
| קָצַר (יָקַצַר)    | to reap, harvest                               |
| בָּלַע (יָבַלַע)   | to swallow                                     |
| סָלַח (יָסַלַח)    | to pardon, forgive (+ לְ with person or thing) |
| מָרַד (יָמָרַד)    | to rebel (עַל / בְּ against)                   |
| כָּשַׁל (יָכַשַׁל) | to stumble, totter                             |
| הִעִיד (יָעִיד)    | to warn (בְּ)                                  |

NOUNS:

|          |   |
|----------|---|
| מַעֲשֵׂה | (pl. -im) deed, act, work   |
| זַיִת    | (pl. -im) olive-tree, olive   |
| שָׂר     | (pl. -im) chief, officer  |
| קָצִיר   | (no pl.) harvest, crop; time of harvest   |
| גּוֹי    | (pl. -im) people, nation; sometimes synonymous with עַם in referring to Israel, but more often used for non-Israelites. |

PROPER NAMES: רָמָה Ramah, a town in the hill-country of Ephraim; home of Samuel.

Exercises:

(a) Transform the following according to the example and translate:

Ex. הִרְגַּנִי → הִרְגַּ אֹתִי he killed me

|                  |                |                    |
|------------------|----------------|--------------------|
| זָכַרְתֶּם (1)   | שָׁבַרְתוּ (6) | שָׁכַחְתָּנִי (11) |
| שָׁפְטֵנוּ (2)   | קִבְּצֵתָן (7) | עֹבַתָּהוּ (12)    |
| לָכַדְתָּנִי (3) | מָכַרְךָ (8)   | אָסַרְךָ (13)      |
| סָגְרוּ (4)      | גָּנְבָה (9)   | בָּרָאֵם (14)      |
| תַּפְּשֵׁתָה (5) | גָּאֵלְךָ (10) | מָאָסְהוּ (15)     |

(b) Transform the following according to the example and translate:

Ex. הִרְגַּנִי → הִרְגַּ אֹתִי

|                     |                      |                     |
|---------------------|----------------------|---------------------|
| אָחַז אֶתָּה (1)    | קָצַר אֹתוּ (6)      | שָׁתָה אֹתוּ (11)   |
| נָבְּפָתָ אֹתוּ (2) | שָׂם אֶתְךָ (7)      | בָּוֶה אֹתִי (12)   |
| בָּשָׂא אֶתְנוּ (3) | שָׁלַחְתָּ אֹתִי (8) | רָאִיתָ אֶתְךָ (13) |
| נָתַתָּ אֶתְנוּ (4) | בָּנִיתָ אֹתוּ (9)   | עֲנִיתָ אֹתוּ (14)  |
| יָצַר אֶתְכֶם (5)   | קָנָה אֶתָּה (10)    | סָבַב אֶתְנוּ (15)  |

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb.

Ex. הללו את-הנביא he praised him →

- |                  |                     |                       |
|------------------|---------------------|-----------------------|
| (1) קדש את-השר   | (6) ענה את-הדלים    | (11) העביר את-העם     |
| (2) גרש את-הגוים | (7) צנה את-שקיו     | (12) הגיש את-הלחם     |
| (3) ברח את-הקציר | (8) כחד את-המצעה    | (13) הוריד את-המרגלים |
| (4) שלח את-המלאך | (9) הזכיר את-שמו    | (14) הראה את-אותו     |
| (5) נאץ את-הארון | (10) הקריב את-מנחתו | (15) התירה את-המלך    |

(d) Transform the verbs of Exercise (c) to the 2nd pers. masc. sing. and add the object suffix of the 1st pers. pl. E.g. קדש → קדשתי → קדשתינו

(e) Give the Hebrew for the following orally; use object suffixes when possible.

1. And he will gladden us.
2. And he will comfort them.
3. And you (m.s.) will cause them to swear.
4. And he will bring you back.
5. And you will take me up.
6. And he will strike him.
7. And you will save her.
8. And he will throw them.
9. And he will warn them.
10. And you will plant it.

(f) Write in Hebrew:

1. And when they rebelled against him, he became very angry and sent his men that they might put them to death.
2. But when they came to the city, they saw that the people had fled and had abandoned their houses, their property, their crops, and everything that belonged to them.
3. When the people saw the deeds that their chiefs had done, they rebelled against them and slew them.
4. Why should (=shall) I bow down before these idols of wood and stone? There is no breath of life in them, nor can they act in my behalf when I pray to them and call in their name.

(g) Reading: I Samuel 8:4-22. The Evils of Kingship:

- (4) ויתקבצו כל יקני ישראל ויבאו אל-שמואל הרממה:
- (5) ויאמרו אליו הנה אתה זקנת ובגידה לא הלקו בדרך-כיף עתה שימה-לנו מלך לשפטנו ככל-הגוים:
- (6) וירע הדבר בעיני שמואל כאשר תנה-לנו מלך לשפטנו ויתפלל אל-יהוה:
- (7) ויאמר יהוה אל-שמואל שמע בקול העם לכל אשר-יאמרו אליך כי לא אתה מאסו כי-אתי מאסו ממלך עליהם:

(8) ככל-המעשים אשר-עשו מיום העלתי אתם ממצרים ועד-היום הזה ויעזבני ויעבדו אלהים אחרים כן תמה עשים גם-קך:

(9) ועתה שמע בקולם אף כי-העד תעיד בהם והגדת להם משפט המלך אשר ימלך עליהם:

(10) ויאמר שמואל את כל-דברי יהוה אל-העם השאלים מאתו מלך:

(11) ויאמר זה יהיה משפט המלך אשר ימלך עליכם את-בניכם יקח ושם לו במרכבתו ובפרשו ורצו לפני מרכבתו:

(12) ולשום לו שרי אלים ושרי חמשים ולחרש תרישו ולקצר קצירו ולעשות כלי-מלחמתו וכלי רכבו:

(13) ואת-בנותיכם יקח לרקחות ולטבחות ולאפות:

(14) ואת-שדותיכם ואת-כרמיכם ויתיכם הטובים יקח ונתן לעבדיו:

(15) וורעיכם וכרמיכם יעשר ונתן לשריו ולעבדיו:

(16) ואת-עבדיכם ואת-שפוחיכם ואת-בחוריכם הטובים ואת-חמוריכם יקח ועשה למלאכתו:

(17) צאנכם יעשר ואתם תהיו-לו לעבדים:

(18) וועקתם ביום ההוא מלפני מלפכם אשר בחרתם לכם ולא-יענה יהוה אתכם ביום ההוא:

(19) וימאנו העם לשמע בקול שמואל ויאמרו לא כי אם-מלך יהיה עלינו:

(20) והיו גם-אזננו ככל-הגוים ושפטנו מלפנו ויצא לפנינו ונלחם את-מלחמתנו:

(21) וישמע שמואל את כל-דברי העם וידברם באזני יהוה:

(22) ויאמר יהוה אל-שמואל שמע בקולם והמלכת להם מלך ויאמר שמואל אל-אנשי ישראל לכו איש לעירו:

Notes to the Reading:

1. The suffix is objective: "to judge us"
2. ויעזבו אתי = ויעזבני
3. אך כי but, however
4. The infinitives can be taken gerundially, continuing the preceding sentence: "appointing (them) for him (self) as..."
5. לחרש land to be plowed
6. רכב chariotry
7. רקחה perfumer; טבחה cook; אפה baker (all feminine)
8. עשר to tithe, exact a tenth of
9. וידבר אתם = וידברם

# LESSON 53

## 188. Object Suffixes on the Perfect: 3rd pers. fem. sing.

The feminine ending *-āh* is replaced by *-āt* or *-at* before the pronominal suffixes, which have the forms given in Column C, §184:

|                |                         |                |                        |
|----------------|-------------------------|----------------|------------------------|
| שְׁמַרְתִּינִי | she observed me         | שְׁמַרְתִּינוּ | she observed us        |
| שְׁמַרְתִּיךְ  | she observed you (m.s.) |                |                        |
| שְׁמַרְתִּיךְ  | she observed you (f.s.) |                |                        |
| שְׁמַרְתִּיהוּ | she observed him        | שְׁמַרְתֵּם    | she observed them (m.) |
| שְׁמַרְתֶּהוּ  |                         |                |                        |
| שְׁמַרְתָּהּ   | she observed her        |                |                        |

Peculiar features of this paradigm are (1) the restoration of the full vowel *ā* in pretonic positions, (2) the assimilation of *-at + hū* and *-at + hā* to *-attū* and *-attāh* respectively. A survey of extant forms:

|        |              |                   |                |
|--------|--------------|-------------------|----------------|
| QAL    | שְׁמַרְהָ    | שְׁמַרְתִּנִּי    | שְׁמַרְתֶּךָ   |
|        | עָזְבָהּ     | עָזְבִּתִּנִּי    | עָזְבִּתְךָ    |
|        | שָׁלְחָהּ    | שָׁלַחְתִּנִּי    | שָׁלַחְתְךָ    |
|        | רָאָתָהּ     | רָאִיתִנִּי       | רָאִיתְךָ      |
| PIEL   | בִּקְשָׁהּ   | בִּקְשָׁתִּנִּי   | בִּקְשָׁתְךָ   |
|        | עָנְתָהּ     | עָנִיתִנִּי       | עָנִיתְךָ      |
| HIPHIL | הִשְׁמִידָהּ | הִשְׁמִידְתִּנִּי | הִשְׁמִידְתְךָ |
|        | הִרְאָתָהּ   | הִרְאָתִנִּי      | הִרְאָתְךָ     |
|        | הִעֲלָתָהּ   | הִעֲלָתִנִּי      | הִעֲלָתְךָ     |
|        | הִשִּׁיבָהּ  | הִשִּׁיבִתִּנִּי  | הִשִּׁיבְתְךָ  |

## 189. Object Suffixes on the Remaining Forms of the Perfect.

These offer no new problems, other than the alterations in the form of the subject suffix:

- (a) The 2nd pers. fem. sing. ending *-t* → *-tî-*
- (b) The 2nd pers. masc. (and fem.?) pl. ending *-tem* → *-tû-*

All the remaining stems, then, end in a vowel, to which are added the suffixes of Column B, §184. Here is a representative sampling (cf. also the Exercises):

|                |                          |
|----------------|--------------------------|
| שְׁמַרְתִּינִי | you (f.s.) observed me   |
| שְׁמַרְתִּים   | you (f.s.) observed them |
| שְׁמַרְתִּיךְ  | I observed you (m.s.)    |
| שְׁמַרְתִּיךְ  | I observed you (f.s.)    |
| שְׁמַרְתִּים   | I observed them (m.)     |
| שְׁמַרְוִנִי   | they observed me         |
| שְׁמַרְוֶיךָ   | they observed you (f.s.) |
| שְׁמַרְוֵהוּ   | they observed him        |
| שְׁמַרְוֵם     | they observed them       |
| שְׁמַרְתִּנִּי | you (pl.) observed me    |
| שְׁמַרְתֵּהוּ  | you (pl.) observed him   |
| שְׁמַרְנוּךְ   | we observed you (m.s.)   |
| שְׁמַרְנוּהוּ  | we observed him          |

Note again (1) the shift of stress and resultant propretonic reduction; (2) the restoration of the full vowel in שְׁמַרְוֵהוּ etc.; (3) the possibility of confusion between the 2nd pers. fem. sing. and the 1st pers. com. sing. with *-tî-*.

|        |               |                 |              |                |
|--------|---------------|-----------------|--------------|----------------|
| QAL    | שְׁמַרְתִּי   | שְׁמַרְתֵּהוּ   | שְׁמַרְוִי   | שְׁמַרְוֵהוּ   |
|        | עָזַבְתִּי    | עָזַבְתֵּהוּ    | עָזַבְוִי    | עָזַבְוֵהוּ    |
|        | מָצַאתִי      | מָצַאתֵהוּ      | מָצַאוִי     | מָצַאוֵהוּ     |
|        | רָאִיתִי      | רָאִיתֵהוּ      | רָאוִי       | רָאוֵהוּ       |
| PIEL   | בִּקַּשְׁתִּי | בִּקַּשְׁתֵּהוּ | בִּקַּשְׁוִי | בִּקַּשְׁוֵהוּ |
|        | עָנִיתִי      | עָנִיתֵהוּ      | עָנִיו       | עָנִוֵהוּ      |
|        | בִּרְכַּתִּי  | בִּרְכַּתֵּהוּ  | בִּרְכוִי    | בִּרְכוֵהוּ    |
| HIPHIL | הִשְׁמַדְתִּי | הִשְׁמַדְתֵּהוּ | הִשְׁמַדְוִי | הִשְׁמַדְוֵהוּ |
|        | הִעֲלִיתִי    | הִעֲלִיתֵהוּ    | הִעֲלוִי     | הִעֲלוֵהוּ     |
|        | הִשִּׁיבְתִּי | הִשִּׁיבְתֵּהוּ | הִשִּׁיבוִי  | הִשִּׁיבוֵהוּ  |

## 190. A Group of Irregular Qal Verbs.

There are several Qal verbs which have *ē* or *i* in second stem syllable before the pronominal suffixes. Two of these יָרַשׁ and שָׁאַל have unusual forms even in the 2nd pers. pl. of the non-suffixal paradigm: שָׁאַלְתֶּם you asked; יָרַשְׁתֶּם

you inherited. Below, for reference, are the anomalous forms of the four important verbs of this type. Regular forms also occur in some instances.

|            |            |         |        |         |      |
|------------|------------|---------|--------|---------|------|
| אהב or אהב | to love    | 3 m.s.  | אהבה   | אהבו    | אהבה |
|            |            | 3 f.s.  | אהבתך  | אהבתהו  |      |
|            |            | 3 m.pl. | אהבוק  | אהבוי   |      |
| ילד        | to bear    | 2 f.s.  | ילדתיך | ילדתיהו |      |
|            |            | 1 c.s.  | ילדתיך | ילדתיהו |      |
| ירש        | to inherit | 2 m.s.  | ירשתה  | ירשתם   |      |
|            |            | 3 m.pl. | ירשוך  | ירשוהו  |      |
|            |            | 2 m.pl. | ירשתם  |         |      |
| שאל        | to ask     | 3 m.s.  | שאלך   | שאלתיהו |      |
|            |            | 1 c.s.  | שאלתי  |         |      |
|            |            | 3 m.pl. | שאלו   |         |      |
|            |            | 2 m.pl. | שאלתם  |         |      |

191. Vocabulary 53.

VERBS: חמל (יחמל) to spare (+ inf.: to spare oneself the trouble/expense of doing something); to pity (+ על)

שלם (ישלם) to restore, make good, recompense

משח (ימשח) to anoint

בזה (יבזה) to despise

בקע (יבקע) to split

עזר (יעזר) to help

רפא (ירפא) to cure, heal; P רפא idem.

NOUNS: כבש (pl. -im) lamb (male)

כבשה (pl. -ot) lamb (female)

חיק bosom

חרב (w. suff. חרבי; pl. -ot) sword (f.)

OTHER: יחדו (adv.) together, all together

יחד

לְעֵבַר אֲשֶׁר / כִּי (conj.) because

לְפָנַי (prep.) before, in front of; w. suff. לְפָנַי etc. Also לְפָנָי

אָפֶס a rare syn. of אֵין "non-existence"; אָפֶס כִּי (conj.) except that, save that

PROPER NAMES: נָתָן Nathan, the prophet

אֲוִיָּה Uriah

חִתִּי Hittite (adj.)

Exercises:

(a) Transform the following according to the example and translate.

עֲזָרוּנִי → עֲזָרוּ אֶתִּי they helped me

|             |                    |                      |
|-------------|--------------------|----------------------|
| גרשום (1)   | שְׁתִּיתִיהוּ (6)  | בָּרְכוּהוּ (11)     |
| מכרנום (2)  | קָדְשׁוֹנִי (7)    | הַעֲבִירוּם (12)     |
| אחוזני (3)  | לְכַדְתִּים (8)    | הַנְּכַרְתוּנִי (13) |
| זכרתיך (4)  | גִּבְרָתוֹהוּ (9)  | סִגְרָתִּיהוּ (14)   |
| קצרתוהו (5) | נִבְפָּתִינִי (10) | גָּאֲלֵנוּךְ (15)    |

(b) Transform the following according to the example and translate.

ראיתי אתו → רָאִיתִיָּהוּ I saw him

|               |                |                |
|---------------|----------------|----------------|
| תפשתי אתן (1) | נאצו אתו (6)   | ענתה אתם (11)  |
| שלקה אתנו (2) | צוינו אתם (7)  | שכחו אתך (12)  |
| עזינו אתם (3) | הראו אתי (8)   | בזינו אתו (13) |
| משחנו אתו (4) | הודיכה אתם (9) | הגשתי אתה (14) |
| שמנו אתם (5)  | בניתי אתה (10) | בנתה אתי (15)  |

(c) Translate the following. Replace the object with the appropriate pronoun suffixed to the verb.

|                     |                      |
|---------------------|----------------------|
| עזבו את-אלהיהם (1)  | הושענו את-השרים (9)  |
| שברתי את-החרב (2)   | נטעתם כרמים (10)     |
| ראית את-עגליהם (3)  | בקעו את-העצים (11)   |
| ענו את-העם (4)      | נחמו את-האנשים (12)  |
| אסרו את-הבחורים (5) | קבצתי את-הכבשים (13) |
| מאסו את-דברי (6)    | העלית את-הילדים (14) |
| עזרנו את-הדלים (7)  | שלם את-הכסף (15)     |
| לקחו את-קצירנו (8)  |                      |

(d) Write in Hebrew:

1. We shall continue to meet him.
2. They began to approach the city in the evening, before the gate had been closed.
3. At that time there was no place for us to settle in, so we continued travelling.
4. Even in this congregation there are unrighteous men who do not heed the word of the Lord and who take pleasure in nullifying his statutes.
5. Prophecy now to the people, for evil days are coming and they will not be able to hide themselves from the terror which is about to fall upon them.
6. Bow down before the one who has made you and give thanks to the one who has delivered you from your distress.

(e) Reading: II Samuel 12:1-15a

(1) וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-דָּוִד וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ בְעִיר אַחֲתִי אַחַד עֲשִׂיר וְאַחַד רֶאֱשׁוֹ׃<sup>2</sup>

- (2) לְעֹשִׂיר הָיָה צֶאֱן וּבְקָרָה רַבָּה מְאֹד:  
 (3) וְלָרֵשׁ אֵין-כֹּל כִּי אִם-כִּבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲזִיקָהּ וַתַּגְדֵּל עִמּוֹ וְעַם-בְּנֵי יַחְדּוֹ מִפְתּוֹ; תֹּאכַל וּמִכֹּסֹי תִשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתְּהִי-לוֹ כִּבְתָּ:  
 (4) וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֹשִׂיר; וַחֲמַל לְקַחַת מִצֵּאֲנּוֹ וּמִבְקָרוֹ לַעֲשׂוֹת לְאִרְחָה הַבָּא לוֹ וַיִּקַּח אֶת-כִּבְשַׁת הָאִישׁ הָרֵאשׁ וַיַּעֲשֶׂהָ לְאִישׁ הַבָּא אֵלָיו:  
 (5) וַיַּחֲרֹף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חַי יְהוָה כִּי בְן-מְנוּתֵי הָאִישׁ הָעֹשֶׂה זֹאת:  
 (6) וְאֶת-הַכִּבְשָׁה יִשְׁלַם אַרְבַּעַת־יָסִים לְעֹקֵב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא-חֲמַל:  
 (7) וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחַתֵּיךָ לְמִלְכָּךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הַצִּלְתִּיךָ מִיַּד שְׂאוּל:  
 (8) וְאַתָּה לָךְ אֶת-בֵּית אֲדֹנֶיךָ וְאַתָּה נְשִׂי אֲדֹנֶיךָ בְּחִיקָךְ וְאַתָּה לָךְ אֶת-בֵּית יִשְׂרָאֵל וַיְהוּדָה וְאִם מְעַט וְאַטְּסָפָה לָךְ כִּהְנֶה וְכִהְנֶה:<sup>11</sup>  
 (9) מִדּוּעַ בְּיָמֶיךָ אֶת-דָּבָר יְהוָה לַעֲשׂוֹת הַרְעָה בְּעֵינֵי אֵת אֹרְיָה הַחֲתָן הַכֵּיִת בְּחָרָב וְאַתָּה אֲשַׁתּוֹ לְקַחַת לָךְ לְאִשָּׁה וְאַתָּה הִרְגַת בְּחָרָב בְּנֵי עַמּוֹן:<sup>12</sup>  
 (10) וְעַתָּה לֹא-תִסּוּר חָרָב מִבֵּיתְךָ עַד-עוֹלָם עֹקֵב כִּי בּוֹתְנִי וַתִּקַּח אֶת-אֲשֶׁת אֹרְיָה הַחֲתָן לְהִיּוֹת לָךְ לְאִשָּׁה:  
 (11) כֹּה אָמַר יְהוָה הַנְּבִי מִקִּים עֲלֶיךָ רָעָה מִבֵּיתְךָ וּלְקַחַתִּי אֶת-נְשִׂיךָ לְעֵינֶיךָ וְנִמְתִּי לְרַעֲיָךְ וְשָׁכַב עִם-נְשִׂיךָ לְעֵינֵי הַשָּׁמַשׁ הַזֹּאת:  
 (12) כִּי אַתָּה עָשִׂיתָ בְּסִתְרִי וְאַנִּי אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה לְךָ כְּלִי-יִשְׂרָאֵל וְנִגְדַת הַשָּׁמַשׁ:  
 (13) וַיֹּאמֶר דָּוִד אֶל-נָתָן חֲטָאתִי לַיהוָה וַיֹּאמֶר נָתָן אֶל-דָּוִד גַּם-יְהוָה הָעֵבִיר חֲטָאתְךָ לֹא תִמּוּת:  
 (14) אֲפֹס כִּי-נִבְאָץ נִאֲצַת אֶת-אֲיֹבֵי יְהוָה בְּדָבָר הַזֶּה גַם הֵבִן הַיְלֹדִים לָךְ מוֹת יָמוּת:  
 (15) הֲלֵךְ נָתָן אֶל-בֵּיתוֹ:

Notes to the reading:

- |   |  |
|---|--|
| 1. אחת pausal form of אַחַת   | 11. "and if (that were) too little, I would add unto you (i.e. increase your wealth and prestige) so much more"  |
| 2. ראש (or רש) poor (adj.)  | 12. בני עמון the Ammonites   |
| 3. יחיה = יחיה אהה  | 13. בסתר secretly; סתר secret  |
| 4. פת morsel  | 14. אובי may have been inserted at an early date to prevent the verb נאץ from having יהוה as its direct object. The word must be ignored in translation. נאץ = inf. abs. (irreg.). |
| 5. כוס or כס cup  | 15. ילוד a rare type of verbal adjective: "born"   |
| 6. הלך traveller  |  |
| 7. Note the construction לְאִישׁ הָעֹשִׂיר to the rich man, where the noun is in construct with the definite adjective. |  |
| 8. יעש אתה = ויעשה  |  |
| 9. "deserving of/sentenced to death"  |  |
| 10. Note § 161 (d)  |  |

LESSON 54

192. Object Suffixes on the Imperfect.

When the form of the imperfect ends in a consonant, the suffix -ē- or -en- is added before the object pronoun; thus *yišmōr* + *ē/en* + *nī* → *yišmarēnī/ yišmarénī* (he will observe me). Because of various contractions, however, it is simpler to learn the suffixed elements as a unit:

|         | (1)                        | (2)                      |
|---------|----------------------------|--------------------------|
| 1 c.s.  | יְשִׁי־עֲנִי <i>-énnî</i>  | יְשִׁי־עֲנִי <i>-énî</i> |
| 2 m.s.  | יְשִׁי־עֲכָא <i>-ékkā</i>  | —                        |
| 2 f.s.  | —                          | יְשִׁי־עֲכָ <i>-ék</i>   |
| 3 m.s.  | יְשִׁי־עֲנִי <i>-énnû</i>  | יְשִׁי־עֲנִי <i>-éhû</i> |
| 3 f.s.  | יְשִׁי־עֲנָה <i>-énnāh</i> | יְשִׁי־עֲנָה <i>-éhā</i> |
| 1 c.pl. | יְשִׁי־עֲנִי <i>-énnû</i>  | יְשִׁי־עֲנִי <i>-énû</i> |
| 3 m.pl. | —                          | יְשִׁי־עֲמִ <i>-ém</i>   |
| 3 f.pl. | —                          | יְשִׁי־עֲנִ <i>-én</i>   |

Neither paradigm is complete in itself. Forms of either column may be used, with no difference in meaning.

Excluding for the moment the imperfects of verbs from roots III-*Hē*, we may distinguish those whose stem vowel is reducible (as in יִשְׁמַר, יִשְׁמְרוּ), which includes most Qal and Piel verbs, and those whose stem vowel is not reducible, mainly Qal verbs from Hollow Roots and Hiphil verbs. When the stem vowel is *ō* or *ē*, the same reduction takes place as in the main paradigm:

cf. *יִשְׁמְרוּ* (they will observe) and *יִשְׁמְרֵנִי* (he will observe me); *יִתְּנוּ* (they will give) and *יִתְּנֵנִי* (he will give me). But when the stem vowel is *-a-*, this is not reduced but lengthened to *ā* before the accented syllable of the suffix. Contrast *יִשְׁמַע* and *יִשְׁמַעֲנִי* with *יִשְׁמְעֵנִי* (he will hear me). Read carefully through the representative forms given below to be sure that this point is clear.

The imperfect plural forms in *-ū* (e.g. *יִשְׁמְרוּ*, *יִתְּמְרוּ*) take the suffixes given in Column B, §184. But even in these forms the *a* vowel of the stem is restored. Contrast

|        |   |  |  |   |
|--------|---|--|--|---|
|        | <i>יִשְׁמְרוּ</i>   | <i>יִשְׁמְרֵנִי</i>  | <i>יִשְׁמַעוּ</i>  | <i>יִשְׁמַעֲנִי</i>   |
| QAL    | <i>יִשְׁמַר</i><br><i>יִלְמַד</i><br><i>יִשְׁמַע</i><br><i>יַעֲזֹב</i><br><i>יִמְצֵא</i><br><i>יֵאָכֵל</i><br><i>תִּלְד</i><br><i>יִדַּע</i><br><i>יִשִּׁים</i><br><i>יִסָּב</i><br><i>יִתֵּן</i> | <i>יִשְׁמַרְנִי</i><br><i>יִלְמַדְהוּ</i><br><i>יִשְׁמַעֲנִי</i><br><i>יַעֲזֹבֵנִי</i><br><i>יִמְצֵאֵנִי</i><br><i>יֵאָכְלֵהוּ</i><br><i>תִּלְדֶּהוּ</i><br><i>יִדַּעְהוּ</i><br><i>יִשִּׁימֵהוּ</i><br><i>יִסָּבֵהוּ</i><br><i>יִתְּנֵנִי</i> | <i>יִשְׁמְרוּ</i><br><i>יִלְמְדוּ</i><br><i>יִשְׁמַעוּ</i><br><i>יַעֲזֹבוּ</i><br><i>יִמְצֵאוּ</i><br><i>יֵאָכְלוּ</i><br><br><i>יִדַּעוּ</i><br><i>יִשִּׁימוּ</i><br><i>יִסָּבוּ</i><br><i>יִתְּנוּ</i> | <i>יִשְׁמְרוּנִי</i><br><i>יִלְמְדוּהוּ</i><br><i>יִשְׁמַעֲנִי</i><br><i>יַעֲזֹבֵנִי</i><br><i>יִמְצֵאוּנִי</i><br><i>יֵאָכְלוּהוּ</i><br><br><i>יִדַּעוּהוּ</i><br><i>יִשִּׁימוּהוּ</i><br><i>יִסָּבֵהוּ</i><br><i>יִתְּנוּנִי</i> |
| PIEL   | <i>יִבְקֹשׁ</i><br><i>יִשְׁלַח</i><br><i>יִבְרַךְ</i>   | <i>יִבְקֹשֵׁנִי</i><br><i>יִשְׁלַחֲנִי</i><br><i>יִבְרַכֵּנִי</i>  | <i>יִבְקֹשׁוּ</i><br><i>יִשְׁלַחוּ</i><br><i>יִבְרַכּוּ</i>  | <i>יִבְקֹשׁוּנִי</i><br><i>יִשְׁלַחֲנִי</i><br><i>יִבְרַכֵּנִי</i>  |
| HIPHIL | <i>יִשְׁמִיד</i><br><i>יִמְצִיא</i><br><i>יִרְיֵד</i><br><i>יִקִּים</i><br><i>יִסָּב</i>  | <i>יִשְׁמִידְהוּ</i><br><i>יִמְצִיאֵהוּ</i><br><i>יִרְיֵדְהוּ</i><br><i>יִקִּימֵהוּ</i><br><i>יִסָּבֵהוּ</i>   | <i>יִשְׁמִידוּ</i><br><i>יִמְצִיאוּ</i><br><i>יִרְיֵדוּ</i><br><i>יִקִּימוּ</i><br><i>יִסָּבוּ</i>   | <i>יִשְׁמִידוּהוּ</i><br><i>יִמְצִיאוּהוּ</i><br><i>יִרְיֵדוּהוּ</i><br><i>יִקִּימוּהוּ</i><br><i>יִסָּבוּהוּ</i>   |

The distinction between short (jussive, “converted”) and normal imperfects is not retained before pronominal suffixes.

*וַיִּשְׁמַד אֹתוֹ* → *וַיִּשְׁמִידְהוּ* and he destroyed him

Note that the *-a-* in the final stem syllable of the Piel imperfects such as *יִשְׁלַח* does not conform to the rule given above and is reduced: *יִשְׁלַחֲהוּ*. Note also *יֵאָכְלֵהוּ*.

The object suffix *-kā* (you, m.s.) may be added directly to the imperfect stem, in which *ō* → *o* and *ē* → *e*; *a* remains *a*; *i* remains *i*.

*יִשְׁמַר אֹתָךְ* → *יִשְׁמַרְךָ*  
*יִתֵּן אֹתָךְ* → *יִתְּנֶךָ*  
*יִבְקֹשׁ אֹתָךְ* → *יִבְקֹשֶׁךָ*

*יִשְׁלַח אֹתָךְ* → *יִשְׁלַחְךָ* (but note Qal *יִשְׁלַחְךָ*)  
*יִשְׁמִיד אֹתָךְ* → *יִשְׁמִידְךָ*

Verbs from roots III-*Hē* drop the final *-eh* before the suffixes:

|        |                                  |                                      |                                    |  |
|--------|----------------------------------|--------------------------------------|------------------------------------|--|
| QAL    | <i>יִבְנֶה</i><br><i>יִבֵּן</i>  | <i>יִבְנֶהוּ</i>                     | <i>יִבְנֶךָ</i>                    | <i>יִבְנֶנּוּ</i>                      |
| PIEL   | <i>יִצְוֶה</i><br><i>יִצֹּו</i>  | <i>יִצְוֶהוּ</i>                     | <i>יִצְוֶךָ</i>                    | <i>יִצְוֶנּוּ</i>                      |
| HIPHIL | <i>יִרְאֶה</i><br><i>יַעֲלֶה</i> | <i>יִרְאֶהוּ</i><br><i>יַעֲלֶהוּ</i> | <i>יִרְאֶךָ</i><br><i>יַעֲלֶךָ</i> | <i>יִרְאֶנּוּ</i><br><i>יַעֲלֶנּוּ</i> |

193. Object Suffixes on the Imperative.

The suffixes used are the same as those found with the imperfect. The general similarity with the imperfect is such that no new principles are involved in the attachment of the suffixes. The following examples should suffice:

|        |  |  |  |  |
|--------|--|--|--|--|
| QAL    | <i>שְׁמַר</i><br><i>תֵּן</i><br><i>שְׁמַע</i><br><i>מְצֵא</i><br><i>בְּנֵה</i><br><i>שִׁים</i><br><i>סָב</i> | <i>שְׁמַרְנִי</i><br><i>תְּנֵנִי</i><br><i>שְׁמַעֲנִי</i><br><i>מְצֵאֵנִי</i><br><i>בְּנֵהוּ</i><br><i>שִׁימֵהוּ</i><br><i>סָבֵהוּ</i> | <i>שְׁמַרוּ</i><br><i>תְּנוּ</i><br><i>שְׁמַעוּ</i><br><i>מְצֵאוּ</i><br><i>בְּנוּ</i><br><i>שִׁימוּ</i><br><i>סָבוּ</i> | <i>שְׁמַרוּנִי</i><br><i>תְּנוּנִי</i><br><i>שְׁמַעֲנִי</i><br><i>מְצֵאוּנִי</i><br><i>בְּנוּהוּ</i><br><i>שִׁימוּהוּ</i><br><i>סָבוּהוּ</i> |
| PIEL   | <i>בְּקֹשׁ</i><br><i>שְׁלַח</i>  | <i>בְּקֹשֵׁהוּ</i><br><i>שְׁלַחֲהוּ</i>  | <i>בְּקֹשׁוּ</i><br><i>שְׁלַחוּ</i>  | <i>בְּקֹשׁוּנִי</i><br><i>שְׁלַחֲנִי</i>   |
| HIPHIL | <i>הִשְׁמַד</i><br><i>הִרְבֵּה</i><br><i>הִעֲלֶה</i>   | <i>הִשְׁמִידְהוּ</i><br><i>הִרְבֵּהוּ</i><br><i>הִעֲלֶהוּ</i>  | <i>הִשְׁמִידוּ</i><br><i>הִרְבּוּ</i><br><i>הִעֲלוּ</i>  | <i>הִשְׁמִידוּהוּ</i><br><i>הִרְבּוּהוּ</i><br><i>הִעֲלוּהוּ</i>   |

194. Object Suffixes on the Infinitive Construct.

Because of the ambivalence of the infinitive with regard to voice, the subject suffixes learned in §115 may have an object value in translation. E.g. “he sought my killing” may refer to “my killing someone else” or “my being killed.” In the first person singular the ambiguity may be resolved by employing *-ēni* as object versus *-i* as subject: *הִרְנִי* versus *הִרְנֵנִי*. In the third person singular masculine it is possible to use *-ō* as opposed to *-ēhū* in this same way. In general, however, it is necessary to translate the infinitive plus pronominal suffix as the context demands. This is analogous, of course, to the situation when a noun follows: *הִרְג אִישׁ* “killing a man” (objective) or “a man’s killing (someone)” (subjective).

195. Vocabulary 54.

- VERBS: הָשָׂה (יָשָׂה) to turn aside, incline, thrust aside (all transitive)  
 פָּנָה (יָפְנָה) to turn toward, turn (both trans. and intrans.)  
 בָּטַשׁ (יָטַשׁ) to leave, forsake, abandon  
 חָשַׁב (יָחָשַׁב) to think, devise, reckon, impute
- NOUNS: תְּחִנָּה (pl. -ôt) supplication  
 צְדָקָה (pl. -ôt) righteousness, righteous act  
 מָטָר (pl. -ôt) rain  
 נַחְלָה (pl. -ôt) property, possession, inheritance, portion  
 זְרוּעַ (pl. -im/-ôt) arm; (fig.) strength (usually fem.)  
 יִרְאָה fear; used also as the infinitive construct of יָרָא (constr. יִרְאֵת)
- OTHER: נְכַרִּי (adj.) foreign, strange; fem. נְכַרְיָה  
 אָמֵן (adv.) truly, indeed  
 אָמֵן

Exercises:

(a) Transform according to the example and translate.

Ex. תִּשְׁמְרוּ אֹתָם → תִּשְׁמְרוּם you shall observe them

- |                        |                        |                          |
|------------------------|------------------------|--------------------------|
| יִטֶּה אֹתָם (1)       | רָפָא אֹתָם (6)        | הָשָׂה אֹתוֹ (11)        |
| יִמָּאֲסוּ אֹתוֹ (2)   | מָלְשָׁחוּ אֹתוֹ (7)   | גָּרַשׁ אֹתָם (12)       |
| שָׁלַם אֹתָהּ (3)      | יִבְחַד אֹתָם (8)      | אֶל-תִּקְלָל אֹתָהּ (13) |
| אֶל-תִּטַּשׁ אֹתִי (4) | תִּנְחַמוּ אֹתְנוּ (9) | שָׁרַת אֹתוֹ (14)        |
| עֹזֵר אֲהֵנוּ (5)      | תִּמְצָא אֹתִי (10)    | אֶל-תִּבְזֶה אֹתִי (15)  |

(b) Transform according to the example and translate.

Ex. שְׁמְרוּהוּ → שְׁמְרוּ אֹתוֹ observe him

- |                 |                     |                     |
|-----------------|---------------------|---------------------|
| הַעֲיִדֵם (1)   | יַחְשְׁבוּנִי (6)   | שָׁלַחֲוֹנִי (11)   |
| יֵאָרִיכוּם (2) | יִגְדִילֵם (7)      | וַיִּכְבְּנִי (12)  |
| הוֹרִי־הוּ (3)  | וַיִּוָּרְהוּ (8)   | הִצְלִיחֲוִי (13)   |
| יֹדְלִיכָהּ (4) | וַיִּשְׁיִגְנוּ (9) | וַיִּשְׁמִיעֵם (14) |
| יִבְקָעֵם (5)   | הֵאֲבִידֵם (10)     | יִשְׁוֶה (15)       |

(c) Translate the following. Replace the nominal object with the appropriate pronoun, suffixed to the verb. E.g. הָרִיג אֶת-הָאִישׁ → הָרִיגֵהוּ

- |                             |                                      |
|-----------------------------|--------------------------------------|
| יָמֵן לְבֹנוּ מָטָר (1)     | הִמַּת אֶת-שָׁרִיָּהֶם (7)           |
| שָׁמַע אֶת-תְּחִנָּתִי (2)  | בָּעַר אֶת-עֲרִיָּהֶם (8)            |
| הָשִׁיב אֶת-הַנְּכַרִּי (3) | אֶל-תִּזְבַּח אֶת-הַכֶּבֶשׂ (9)      |
| נֶאֱזַן אֶת-הַרְשָׁעִים (4) | יִשְׁלִיךְ אֶת-חַרְבּוֹ אַרְצָה (10) |
| הִשְׁמַע אֶת-הַגּוֹיִם (5)  | תֵּן לִי אֶת-נַחְלָתִי (11)          |
| הִסְתַּר אֶת-הַכֶּסֶף (6)   | הִזְכֵּר אֶת-שְׁמוֹ (12)             |

הִזְכִּירוּ אֶת-מַעֲשֵׂיהֶם (13)

הִבֵּא אֶת-הָאָרוֹן (14)

בָּטַע אֶת-הַיְיִתִּים (15)

(d) Write in Hebrew.

- Let my supplication come before thee, O Lord.
- He will continue to give rain upon the earth.
- Who is that strange man the elders are speaking with?
- Fear of him fell upon them and their hearts melted within them.
- I shall walk in truth and righteousness all the days of my life.
- The fear of the Lord is the beginning of wisdom.
- Even the strong will fall before him.
- Because you have slain his anointed one, you also shall die.
- Have pity on the poor, for there is no other to help them.
- I will not heed your prayers and your supplications.

him, or (if) he is found in his hand,  
he shall be put to death (Ex. 21 :16)

These may also be translated non-conditionally as "Anyone who slays... shall be put to death" etc.

Conditional sentences marked by a special conjunction "if" are of two types: (1) those introduced by אם, הֵן, or כִּי, which are real, fulfilled, or fulfillable and (2) those introduced by לוֹ (neg. לֹא־לֵי), which are unreal, contrary-to-fact, unfulfillable.

Type (1). The protasis (the "if"-clause) may have a perfect, imperfect, or participial predicate. It is difficult to maintain these distinctions in translation. The perfect sometimes has the value of the English perfect or (perhaps over-correctly) of the future-perfect, but more often takes on the value of the Hebrew imperfect in its general present-future function. Thus, although one may make a valid distinction between

... אם מָצָאתִי חֵן if I have found favor...

... אם אֶמְצָא חֵן if I find favor (in the future)...

that same distinction becomes artificial if applied, e.g., to

אם עֲבַרְתָּ אִתִּי וְהִיָּת עָלַי לְמִשָּׂא אם If you cross over with me, you will be  
a burden to me (II Sam. 15 :33)

אם יַעֲבֹרוּ ... אִתְּכֶם ... וְנָתַתֶּם לָהֶם... אם If they cross over with you, you shall  
give them... (Num. 32 :29).

Both protases refer to future events as conditions. It is always possible to justify the use of the perfect in the protasis as representing a completed action of accomplished state in the mind of the speaker. It is difficult within Hebrew itself to predict the choice between the perfect and the imperfect in the construction with the same meaning. Whatever the original distinction was, it has become obscured in Hebrew of the biblical period, so that both verbs will have, in general, the same range of translation values.

The apodosis corresponds closely to a clause in a present-future sequence:

|   |  |
|---|--|
| { | $w\bar{a}$ + perfect (converted)                                   |
|   | $w\bar{a}$ (optional) + non-verb + imperfect (disjunctive pattern) |
|   | $w\bar{a}$ + non-verbal clause                                     |
|   | imperative   |

None of these offers any special problems in translation. The following examples illustrate the more frequent combinations of the possible clause types:

וְאִם-יִשְׁכְּנוּ פֹה וְנָמָתוּ And if we stay here, we shall die  
(II Kings 7 :4)

אם לא הֵבִיאָתוּ אֵלַיךְ... וְחָטַאתִי לָךְ If I do not bring him back to you...

## LESSON 55

### 196. Conditional Sentences.

Any two clauses, the first of which states a real or hypothetical condition, and the second of which states a real or hypothetical consequence thereof, may be taken as a conditional sentence. Because conditional sentences entail a logical and (usually) temporal sequence, they form a natural subgroup related to the narrative sequences. Conditional sentences in Hebrew may be virtually unmarked; the translation of certain sets of clauses in a regular future narrative sequence often requires a conditional sentence in English:

וְעָנַב אֶת-אָבִיו וָמָת and if he leaves his father, he (i.e. his  
father) will die (Gen. 44 :22)

וְשָׁמַע שָׂאוּל וְהָרַגְנִי and if Saul hears (about it), he will  
kill me (I Sam. 16 :2)

Many such occurrences are ambiguous, since a non-conditional translation can also be found. In a series of three or more clauses, it is only a matter of the translator's judgement where to end the protasis and begin the apodosis. In poetic, aphoristic, or legal styles an otherwise unmarked participial protasis is not infrequent:

וּמִכֹּחַ אָבִיו וְאִמּוֹ מוֹת יוֹמָת and if a man slays his father or his  
mother, he shall be put to death  
(Ex. 21 :15)

וְגָבַב אִישׁ וּמָכְרוֹ וְנִמְצָא בְּיָדוֹ מוֹת יוֹמָת and if a man kidnaps a man and sells



- I shall be accountable to you (Gen. 43 :9)
- אם שכחנו שם אלהינו ונפרש פנינו לאל זר  
הלא אלהים יחקר-זאת
- If we forget the name of our God and extend our hands to a foreign god, will not God find this out? (Ps. 44 :21)
- והיה אם-לא תפצת בה ושלחתה
- And if you are not pleased with her, you shall send her forth (Deut. 21 :14)
- ואם-יהיו חטאיכם כשנים כשלג ולבינו
- Even if your sins are as scarlet, they shall become as white as snow (Is. 1 :18)
- והיה אם-איש יבא ושאלך ... ואמרת
- And if a man comes and asks you... you shall say... (Judges 4 :20)

A clause introduced by the particles הן, כי, and אשר (cf. §70) may also be equivalent to the protasis of a conditional sentence.

It was pointed out in a previous lesson (cf. §138) that אם has a negative translation value as part of an oath formula. The expression לא אם has thus a positive value in the same context.

- ח-אני ... אם-לא כאשר דברתם באזני  
כן אעשה לכם
- As I live, I shall do to you as you have spoken into my ears (or: as you have confided in me) (Num. 14 :28)
- וישבע משה ... לאמר אם-לא הארץ ...  
לך תהיה לבחלקה
- And Moses swore saying: "The land .... will be an inheritance for you... (Joshua 14 :9)

**Type (2).** Contrary-to-fact conditional sentences introduced by לו are too infrequent to allow a meaningful analysis. Here are some typical examples:

- לו יש-תהיה בידו כי עתה הרגתיך
- If there were a sword in my hand, I would surely now kill you (Num. 22 :29)
- לו חכמו וישלילו זאת
- If they were wise, they would understand this (Deut. 32 :29)
- לו התייתם אותם לא הרגתי אתכם
- If you had let them live, I would not kill you (Judges 8 :19)
- לו חפץ יהוה להמיתנו לא-לקח מידנו עלה
- If the Lord had wanted to kill us, he would not have received an offering from us (Judges 13 :23)
- לולי אלהי אבי ... היה לי כ-עתה  
ריקם שלחתיני
- If the God of my father had not been on my side, you would have sent me away empty (Gen. 31 :42)

The particle לו may also be used in the sense "would that" without a following apodosis:

- ולו הואלנו וישב בעבר הירדן
- Would that we had been content to dwell on the other side of the Jordan (Joshua 7 :7)

**197. Concluding Remarks on Clause Sequences.**

The syntax of Biblical Hebrew presents difficult and often insoluble problems. Given the unknown numbers of sources, writers, and editors that have had a hand in the formation of the text, together with the grammatical schools of the later traditionalists, we can never be sure how much reliance (grammatically speaking) we may place in the textus receptus and, consequently, how refined our analysis can be before becoming meaningless. The narrative sequences presented in this grammar are a good case in point. To maintain that these are the sole devices pertinent to the syntax of *wa*-clauses would be false in the face of the many obvious exceptions. But because most sequences can be reduced to these patterns there is certainly some value in regarding them as standard. The evolution of Hebrew toward the post-biblical type replaced most of the older converting sequences by simpler non-converting ones. Thus, a formal tendency directly opposed to an earlier one must have been a work in the latest redactions of the text before it achieved its fixed form. Certainly some of the inconsistencies in verbal usage and clause syntax are to be attributed to this influence.

(a) Further remarks on the present-future narrative sequence (1b-c). This sequence, characterized by a continuing series of converted perfects, may be led off by a variety of clause types; we have already mentioned leading clauses with verbal (imperfect) and non-verbal predicates. The verb הָיָה in a leading clause requires special consideration. By virtue of its double meaning "be/become" it may be used to describe a non-punctual past tense situation (e.g. "there was a famine in the land"). If a narrative sequence begins with a clause containing the verb הָיָה (or הָיָה), the real nature of the sequence is not clear until we reach a continuing verb. Contrast

- הָיָה רָעַב בְּאֶרֶץ וְיָרַד מִצְרָיִם ...
- There was a famine in the land and he used to go down to Egypt... (habitual)
- הָיָה רָעַב בְּאֶרֶץ וְיָרַד מִצְרָיִם ...
- There was a famine in the land and he went down to Egypt (specific; punctual)

The leading clause of the present-future sequence may thus be redefined as comprising the formal subtypes:

- (a) imperfect
  - (b) non-verbal clause (including those with participial predicates)
  - (c) conditional clauses, with perfect or imperfect finite verb in a present-future meaning
  - (d) the verb הָיָה in a non-punctual sense
- all continued by *wā* + (converted) perfect.

- (b) Conjunctive, non-converting sequences:
  - (1) perfect + *wā* + perfect (unconverted)
  - (2) imperfect + *wā* + imperfect (unconverted)
  - (3) imperative + *wā* + imperative

The third of these sequences has already been mentioned (§107) and is included here only because of its formal similarity. Sequences (1) and (2), however, are new and because they are by no means uncommon deserve some comment. They seldom occur in punctual narrative and are used mainly where there is a simple listing of clauses without an explicit expression of logical or temporal consecution; they may thus be defined as conjunctive but non-consecutive. But when they *are* used in a consecutive series it is usually to continue a disjunctive clause rather than in the main narrative. For example, suppose that in the main narrative a person has been mentioned about whom the writer wishes to supply additional information. Such information is usually introduced by a disjunctive formula (verb not first). It is often the case that this explanatory disjunction will continue for several clauses before the writer returns to the main narrative; it is in this type of sub-sequence that (1) and (2) are frequently met in a consecutive sense. Note, for example, I Sam. 23 : 20, concerning a certain Benayahu:

וְהוּא יָרַד וְהָפָה אֶת-הָאֲרִי and he is the one who went down and killed the lion...

Another use of sequences (1) and (2) above is an analog of the imperative + *wā* + cohortative sequence, in which the second clause is best translated as a purpose or result clause (cf. §107). Thus corresponding to a hypothetical (but normal) sequence of the type (1b):

הֲרַחֵב לָנוּ וְנִפְרָה בְּאֶרֶץ Make room for us, so that we may be fruitful in the land

we have the statement of fact in Gen. 26 : 22:

כִּי-עָתָה הֲרַחֵב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ ... for now the Lord has made room for us to be fruitful in the land.

(c) Finally, note the unusual sequence occurring in each of the three passages outlined below as illustrations. We are dealing in each case with a punctual, habitual sequence. Circumstantial information about action which

is prior to the clause that will follow is introduced by *wā* + imperfect (converted), best rendered "and when he had done so-and-so..." Such clauses are conjunctive by definition, but because of their formal departure from the sequence in which they occur, they clearly mark an anticipatory temporal subordination.

Illustrative Passages

I Sam. 17 : 34-5. In this passage David describes his prowess as a shepherd. The sequence begins with the ambiguous verb הָיָה and is uniformly with converted perfects (1b), with the exception of הָיָה which belongs to the peculiar type mentioned in the preceding paragraph. [In this and the following passages only the leading elements of each clause are given. Clauses irrelevant to the discussion at hand are omitted. Indentation indicates subordination or disjunction. The reader should compare our outlines with the original text.]

|                       |                                    |                               |
|-----------------------|------------------------------------|-------------------------------|
| רָעָה הָיָה עִבְדְּךָ | I (your servant) was a shepherd... | Note ambiguous <i>hāyāh</i> . |
| וּבָא הָאֲרִי         | and (whenever) a lion would come   |                               |
| וְנָשָׂא              | and take                           |                               |
| וַיֵּצֵאתִי           | I would go out                     |                               |
| וְהִכֵּיתִי           | and strike                         |                               |
| וְהַצַּלְתִּי         | and rescue                         |                               |
| וְהָיָה               | and when he attacked me            | Anticipatory subordination    |
| וְהִחַזַּקְתִּי       | I would grab him                   | Resumption of main sequence.  |
| וְהִכֵּיתִי           | and beat him                       |                               |
| וְהָמַיתִי            | and kill him                       |                               |

Job 1 : 1-5:

|                        |   |  |
|------------------------|---|--|
| אִישׁ הָיָה            | There was a man                           | Beginning of the main narrative; note ambiguous <i>hāyāh</i> .             |
| וְהָיָה הָאִישׁ הַהוּא | and that man was                          | Continuation with <i>wahāyāh</i> marks the sequence as type 1b (habitual). |
| וַיִּגְדָּל            | and when there was born to him            | Anticipatory subordination, continued by two consecutive clauses.          |
| וַיָּהִי               | and his herds had reached (the extent of) |  |
| וַיָּהִי               | and he had become great                   |  |
| וְהִלְכּוּ             | his sons used to go                       | Resumption of main narrative   |
| וַעֲשׂוּ               | and make                                  |  |

|                        |  |   |
|------------------------|--|---|
| וַשְׁלַח               | and send                                     |   |
| וַקְרָא                | and call                                     |   |
| וַיְהִי כִּי הִקְיִפוּ | and when the feast days had run their course | Another anticipatory subordination marked by <i>wa</i> + imperf. (converted), complicated by a temporal clause insertion with <i>ki</i> . |
| וַיִּשְׁלַח            | and he had sent                              |   |
| וַיְקַדְּשֵׁם          | and had sanctified them                      |   |
| וַהֲשִׁקִּים           | he would get up early                        | Resumption of main narrative  |
| וַהֲעִלָּה             | and send up offerings                        |   |
| כִּי אָמַר אִיּוֹב     | for Job said                                 | Simple subordination with <i>ki</i> .   |
| אִילֵי חַטָּאוּ        | perhaps they have sinned                     | Quotation, beginning a secondary sequence (type 3a).  |
| וַבֵּרְכוּ             | and "blessed"                                | Disjunction marking the end of the general introduction to the narrative.   |
| כַּכֵּה יַעֲשֶׂה       | thus he used to do                           |   |

Note the correct reversion to the imperfect in the final disjunction.

I Sam. 1:1-7.

|                             |  |   |
|-----------------------------|--|---|
| וַיְהִי אִישׁ אֶחָד         | (and) there was a certain man              | Beginning of main sequence, followed by four disjunctive non-verbal clauses (omitted here). |
| וַיְהִי לִפְנֵיהָ           | (and) Peninah had children                 | Continuation of main sequence, still with the ambiguous <i>wayhi</i> .                      |
| וַעֲלָה הָאִישׁ הַהוּא      | (and) that man used to go up               | Continuation of main sequence, now clearly habitual, with the converted perfect.            |
| וַיְהִי הַיּוֹם וַיִּזְבַּח | and when, on a given day he had sacrificed | Anticipatory subordination, doubled here with a temporal clause.                            |
| וַיִּתֵּן                   | he would give                              | Continuation of main sequence.  |
| וַיִּלְחָצֶה יִתָּן         | but to Hannah he would give                | Disjunction for contrast. Note the correct reversion to the imperfect.                      |
| וַיְכַעֲסֶתָּה צָרְתָּהּ    | and her rival would vex                    | Main narrative.   |
| וַיַּעַשׂ                   | and thus he would do                       | End of main sequence, as marked by the disjunction.   |

At this point in the narrative the writer turns to the specific occasion of Hannah's encounter with Eli and employs the regular past-punctual sequence, beginning with the *wayyomer* of vs. 8.

198. Vocabulary 55.

|              |                    |  |
|--------------|--------------------|--|
| VERBS:       | יָכַל (כָּלַל)     | to contain, sustain, support                           |
|              | שָׁבָה (יָשְׁבָה)  | to lead into exile; N. passive                         |
|              | רָחַם (יָרַחַם)    | to be compassionate toward                             |
|              | יָבַד (יָבַדִּיל)  | to divide, make a separation between                   |
|              | כָּלָה (יָכְלָה)   | to complete, bring to an end; + inf.: to finish doing  |
|              | כָּרַע (יָכַרַע)   | to bow down  |
|              | אָנַף (יָאָנַף)    | to become angry  |
|              | פָּשַׁע (יִפְשַׁע) | to rebel, transgress (ב: against)                      |
| NOUNS:       | רִנָּה             | (no pl.) a cry of joy (less commonly, of supplication) |
|              | בְּרִזָּל          | (no pl.) iron  |
|              | פָּשַׁע            | (w. suff. פִּשְׁעֵי; pl. -im) transgression, sin       |
|              | מְנוּחָה           | (pl. -ot) rest, resting-place                          |
| ADJ:         | בָּרוּךְ           | blessed  |
| PROPER NAME: | שְׁלֹמֹה           | Solomon  |

Reading: I Kings 8:22-30; 44-58: Solomon's Prayer.

- (22) וַיַּעֲמֵד שְׁלֹמֹה לְפָנָיו מִזְבַּח יְהוָה וַיִּגַּד כָּל-קֶהֱל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפְּיוֹ הַשָּׁמַיִם:
- (23) וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין-כְּמוֹךָ אֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת שָׁמַר הַבְּרִית וְהַחֲסֵד לְעַבְדֶּיךָ הַהֵלְכִים לְפָנֶיךָ בְּכָל-לַבָּם:
- (24) אֲשֶׁר שָׁמַרְתָּ לְעַבְדֶּךָ דָּוִד אָבִי אֵת אֲשֶׁר-דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וַבְּיָדְךָ מִלְּאֵת כַּיּוֹם הַזֶּה:
- (25) וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעַבְדֶּךָ דָּוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא-יִבְרַח לְךָ אִישׁ מִלְּפָנָי יָשׁב עַל-פְּסָא יִשְׂרָאֵל רַק אִם-יִשְׁמְרוּ בְנֵיךָ אֶת-דְּרָכֶם לִלְכַת לְפָנָי כַּאֲשֶׁר הִלַּכְתָּ לְפָנָי:
- (26) וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֵן גַּא דְּבִרְיֶיךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדֶּךָ דָּוִד אָבִי:
- (27) כִּי הָאֲמֵנָם יָשׁב אֱלֹהִים עַל-הָאָרֶץ הַזֹּאת הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלוּךָ אַף כִּי-הִבִּית הַזֶּה אֲשֶׁר בְּנִיתִי:
- (28) וּפְנִיתִי אֶל-תְּפִלַּת עַבְדֶּךָ וְאֶל-תְּחִנָּתוֹ יְהוָה אֱלֹהֵי לְשִׁמְעַ אֶל-הַרְגָּזָה וְאֶל-הַתְּפִלָּה אֲשֶׁר עַבְדֶּךָ מִתְּפַלֵּל לְפָנֶיךָ הַיּוֹם:
- (29) לְהִיּוֹת עֵינֶיךָ פְּתוּחוֹת אֶל-הַבַּיִת הַזֶּה לְיִלֵּךְ יוֹם אֶל-הַמְּקוֹם אֲשֶׁר אָמַרְתָּ יְהוָה שְׁמִי שָׁם לְשִׁמְעַ אֶל-הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדֶּךָ אֶל-הַמְּקוֹם הַזֶּה:
- (30) וְשִׁמְעֵת אֶל-תְּחִנָּת עַבְדֶּךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל-הַמְּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל-מְקוֹם שְׁבִתֶךָ אֶל-הַשָּׁמַיִם וְשִׁמְעֵת וְסִלַּחְתָּ:
- (44) כִּי-יֵצֵא עַמֶּךָ לְמַלְחָמָה עַל-אִיבֹו בְּיָדְךָ אֲשֶׁר תִּשְׁלַחֵם וְהִתְפַּלְלוּ אֶל-יְהוָה דָּרְךָ הַעִיר אֲשֶׁר בְּחִרְתָּ בָּהּ וְהִבִּית אֲשֶׁר-בְּנִיתִי לְשִׁמְךָ:
- (45) וְשִׁמְעֵת הַשָּׁמַיִם אֶת-תְּפִלָּתֶם וְאַתְּ תַחֲנַתֵם וְעֵשִׂית מִשְׁפָּטֶם:
- (46) כִּי יִחְטְאוּ-לְךָ כִּי אֵין אָדָם אֲשֶׁר לֹא-יִחְטָא וְאַנְפֹתָ כָּם וְנִתַתֵם לְפָנָי אוֹיֵב וְשָׁבוּם שְׁבִיחָם אֶל-אָרֶץ הָאוֹיֵב רְחוֹקָה אוֹ קְרוֹבָה:
- (47) וְהִשְׁרִבִי אֶל-לִבָּם בְּאָרֶץ אֲשֶׁר נִשְׁבֹו-שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאָרֶץ שְׁבִיחָם לֵאמֹר חָטְאוּנוּ וְהַעֲרִינוּ רָשָׁעֵנוּ:
- (48) וְשָׁבוּ אֵלֶיךָ בְּכָל-לִבָּבָם וּבְכָל-נַפְשָׁם בְּאָרֶץ אִיבִיחָם אֲשֶׁר-שָׁבוּ אֹתָם וְהִתְפַּלְלוּ אֵלֶיךָ דָּרְךָ אֲרָצָם אֲשֶׁר נִתַתָּה לְאַבוֹתָם הַעִיר אֲשֶׁר בְּחִרְתָּ וְהִבִּית אֲשֶׁר-בְּנִיתִי לְשִׁמְךָ:

- (49) וְשָׁמַעְתָּ הַשָּׁמַיִם מְכוֹן<sup>10</sup> שְׁבַתָּהּ אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם:  
 (50) וְסִלַּחְתָּ לְעַמֶּךָ אֲשֶׁר חָטְאוּ-לָךְ וְלִכְל־פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ-בְךָ וְנָתַתָּם לְרַחֲמֵי יְיָ לִפְנֵי שְׂבִיָּהֶם וְרַחֲמֹנָם:  
 (51) כִּי-עַמֶּךָ וְנַחֲלָתְךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרָיִם מִתּוֹךְ כּוּרִי הַבְּרוּזִל:  
 (52) לַיהוָה עֵינֶיךָ פְּתוּחֹת אֶל-תְּחִנַּת עַבְדְּךָ וְאֶל-תְּחִנַּת עַמֶּךָ יִשְׂרָאֵל לִשְׁמַע אֲלֵיהֶם בְּכֹל קְרָאָם אֲלֵיךָ:  
 (53) כִּי-אֵתָהּ הִבַּדְּתָם לָךְ לְנַחֲלָה מִכָּל עַמֵּי הָאָרֶץ כְּאֲשֶׁר דִּבַּרְתָּ בְּיַד מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאֶךָ אֶת-אַבְרָהָם מִמִּצְרָיִם אֲדֹנָי יְהוִה:  
 (54) וַיְהִי כְּכֹלֹת שְׁלֹמֹה לְהִתְפַּלֵּל אֶל-יְהוָה אֵת כָּל-הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת קָם יְיָ מִלִּפְנֵי מִזְבֵּחַ יְהוָה מִכְרַע עַל-בְּרָכְיוֹ וַיִּכְפְּיוּ פָרְשׁוֹת הַשָּׁמַיִם:  
 (55) וַיַּעֲמֵד וַיִּבְרַךְ אֵת כָּל-קְהֵל יִשְׂרָאֵל קוֹלִי גָדוֹל לְאֹמֶר:  
 (56) בְּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבַּר לֹא-נִפְלַד דְּבַר אֶחָד מִכָּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבַּר בְּיַד מֹשֶׁה עַבְדְּךָ:  
 (57) יְהִי יְהוָה אֱלֹהֵינוּ עֲלֵינוּ כְּאֲשֶׁר הָיָה עִם-אַבְרָהָם אֶל-יְעֻזְבָּנֻהוּ וְאֶל-יִשְׁשָׁנֻהוּ:  
 (58) לְהַטוֹת לְבָבֵנו אֵלָיו לְלַכֵּת בְּכָל-דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת-אַבְרָהָם:

Notes to the Reading:

- Note הַשָּׁמַיִם in the sense “heavenward” and “in heaven” throughout this passage.
- The plural form in the consonantal text is pointed as a singular.
- The הַנְּהָה should be correlated with the אֵף כִּי: “Since even the heavens and the heavens’ heavens cannot contain you, how much less this house which I have built.”
- וַיִּכְפְּיוּ continues the sequence of vs. 26.
- Defectively spelled עֵינֶיךָ in the original text.
- Here in the sense “toward”.
- Idiomatic: “if they lay it to heart, consider it”.
- הַיָּעוּהוּ to sin
- רָשָׁע to act wickedly
- מְכוֹן = מקום
- Idiomatic: “and you make them an object of compassion”.
- כּוּר a furnace
- The form קָם instead of וַיִּקָּם marks this as the first main verb of a new sequence. Compare the discussion at the end of §132.
- בְּרָכְיָם (dual) knees
- Adverbially: “in a loud voice”.

Appendix A

A CLASSIFIED LIST OF NOUNS

The following list contains all the nouns appearing in this book, classified according to the vocalic pattern of the absolute singular. Nouns of a given pattern are included under a single number; differences in the inflected form, such as construct or plural, account for the further subdivisions. The principal forms are arranged as follows:

|          |           |                     |          |           |
|----------|-----------|---------------------|----------|-----------|
| absolute | construct | singular with       | absolute | construct |
| singular | singular  | 1 pers. sing. suff. | plural   | plural    |

Other forms with pronominal suffixes are listed under the appropriate stem.

When an entry presents a virtually unique type, parentheses indicate a conjectured, but securely based form. E.g., (יָמִי) “my sea” is not attested, but the form is reasonably certain because יָמָה “her sea” is attested. The same suffixal forms are given for each noun for the sake of consistency.

Square brackets enclose conjectures which are probable, but not as firmly established as those just mentioned.

Dual forms may be found in §92.

I. Monosyllabic nouns with a normally changeable (reducible) long vowel or a (plural §34; constr. sing. §§73, 75; constr. plur. §§78-79; w. suff. §§85, 88, 96):

|       |                       |                             |                                    |                                   |                                    |   |
|-------|-----------------------|-----------------------------|------------------------------------|-----------------------------------|------------------------------------|---|
| 1a.   | יָד                   | יָד<br>יָדְכֶם              | יָדַי<br>יָדַיְכֶם                 | יָדוֹת<br>יָדוֹתַי<br>(יָדוֹתַי)  | יָדוֹת<br>יָדוֹתַי<br>(יָדוֹתַי)   | hand (f.)                                 |
| 1b.   | דָּם                  | דָּם<br>דָּמְכֶם            | דָּמִי<br>דָּמִיְכֶם               | דָּמִים<br>דָּמִיִּם<br>(דָּמִי)  | דָּמִי<br>דָּמִיכֶם<br>(דָּמִיכֶם) | blood                                     |
| 1c.   | אָב                   | אָבִי<br>אָבִיכֶם           | אָבִי<br>אָבִיךָ                   | אָבוֹת<br>אָבוֹתַי                | אָבוֹת<br>אָבוֹתַי                 | father                                    |
| 1d.   | אָח                   | אָחִי<br>אָחִיכֶם           | אָחִי<br>אָחִיךָ                   | אָחִים<br>אָחִי<br>אָחִיו         | אָחִי<br>אָחִיכֶם<br>אָחִיו        | brother                                   |
| 1e.   | יָם<br>יָמָה          | יָם / יָם                   | (יָמִי)                            | יָמִים                            | —                                  | sea                                       |
| 2a.   | עַם                   | עַם<br>עַמְכֶם              | עַמִּי<br>עַמִּיךָ                 | עַמִּים<br>עַמִּי                 | עַמִּי / עַמִּי<br>עַמִּיכֶם       | people                                    |
| Also: | אָף nose              | חַיִּים lifetime            | כַּף palm                          | גַּן ( <i>ôl</i> ) garden         | חַג ( <i>im</i> ) festival         | עַז mighty (adj.)                         |
|       | דָּל poor (adj.)      | טַף children                | רַב numerous (adj.)                | חַי alive (adj.)                  | הַחַיִּים                          | Note: With def. art.: הַחַיִּים הַחַיִּים |
| 2b.   | שָׂר                  | שָׂר<br>שָׂרְכֶם            | שָׂרִי<br>שָׂרִיךָ                 | שָׂרִים<br>שָׂרִי                 | שָׂרִי<br>שָׂרִיכֶם                | chief                                     |
| Also: | מָר bitter (adj.)     | צָר ( <i>im</i> ) adversary | רָע evil (adj.); wickedness (noun) | פָּר ( <i>im</i> ) steer (הַפָּר) |                                    |   |
| 2c.   | הָר<br>הָרָה<br>הָרָה | הָר<br>הָרְכֶם              | הָרַי / הָרַי<br>הָרַי             | הָרִים<br>הָרִי<br>הָרִיךָ        | הָרִי<br>הָרִיכֶם<br>הָרִי         | mountain                                  |
| 2d.   | צֶדֶד                 | צֶדֶד<br>(צֶדֶדְכֶם)        | (צֶדֶדִי)<br>צֶדֶדְךָ              | צֶדִים<br>(צֶדֶדִי)               | צֶדֶדִי<br>צֶדֶדִיכֶם              | side                                      |
| 3a.   | עֵץ                   | עֵץ<br>(עֵצְכֶם)            | (עֵצִי)<br>עֵצְךָ                  | עֵצִים<br>(עֵצִי)                 | עֵצִי<br>(עֵצִיכֶם)                | tree                                      |
| 3b.   | גֵּר                  | גֵּר<br>גֵּרְכֶם            | גֵּרִי<br>גֵּרִיךָ                 | גֵּרִים<br>גֵּרִי                 | גֵּרִי<br>גֵּרִיכֶם                | sojourner                                 |

|  |                            |                                |                       |                           |                           |                                    |
|--|----------------------------|--------------------------------|-----------------------|---------------------------|---------------------------|------------------------------------|
| Also:  | אֵל ( <i>im</i> ) god      | מֵת ( <i>im</i> ) dead person  |                       |                           |                           |                                    |
|  | מַעֲיִם inward parts       | רֵעַ ( <i>im</i> ) companion   |                       |                           |                           |                                    |
| 3c.  | בֵּן                       | בֵּן / בֵּן-<br>(בֵּנְכֶם)     | בְּנִי<br>בְּנִיךָ    | בָּנִים<br>בְּנֵי         | בְּנִי<br>בְּנֵיכֶם       | son                                |
| 3d.  | שֵׁם                       | שֵׁם / שֵׁם-<br>שֵׁמְכֶם       | שְׁמִי<br>שְׁמִיךָ    | שְׁמוֹת<br>שְׁמוֹתַי      | שְׁמוֹת<br>שְׁמוֹתַי      | name                               |
| 3e.  | חֵץ                        | חֵץ<br>(חֵצְכֶם)               | חֲצִי<br>חֲצִיךָ      | חֲצִים<br>חֲצִי           | חֲצִי<br>חֲצִיכֶם         | arrow                              |
| Also:  | אִם ( <i>ôl</i> ) mother   | חַן grace                      | קֶץ end               | אֵשׁ fire                 | לֵב ( <i>ôl</i> ) heart   | שֵׁן (du.) teeth                   |
| 3f.  | צֶלַע                      | צֶלַע                          | צֶלְעִי               | צֶלְעִים                  | צֶלְעִי<br>צֶלְעִיכֶם     | shadow                             |
| 3g.  | חַטָּא                     | (חַטָּא)                       | (חַטָּאִי)            | חַטָּאִים<br>חַטָּאִי     | חַטָּאִי<br>חַטָּאִיכֶם   | sin                                |
| II. Monosyllabic nouns with a normally unchangeable long vowel (plural §34; constr. sing. §73; constr. plur. §§78-79; w. suff. §85): |                            |                                |                       |                           |                           |                                    |
| 4a.  | שִׁיר                      | שִׁיר<br>שִׁירְכֶם             | שִׁירִי<br>שִׁירִיךָ  | שִׁירִים<br>שִׁירִי       | שִׁירִי<br>שִׁירִיכֶם     | song                               |
| Also:  | קִיר ( <i>ôl</i> ) wall    | רִיב ( <i>im, ôl</i> ) quarrel |                       |                           |                           |                                    |
| 4b.  | עִיר                       | עִיר<br>(עִירְכֶם)             | עִירִי<br>עִירִיךָ    | עִירִים<br>עִירִי         | עִירִי<br>עִירִיכֶם       | city                               |
| 4c.  | אִישׁ                      | אִישׁ<br>(אִישְׁכֶם)           | אִישִׁי<br>(אִישְׁךָ) | אִנְשִׁים<br>אִנְשִׁי     | אִנְשִׁי<br>(אִנְשִׁיכֶם) | man                                |
| 5a.  | קוֹל                       | קוֹל<br>קוֹלְכֶם               | קוֹלִי<br>קוֹלִיךָ    | קוֹלוֹת<br>קוֹלוֹתַי      | קוֹלוֹת<br>קוֹלוֹתַי      | voice                              |
|  | אוֹר ( <i>im</i> ) light   | דוֹר ( <i>ôl</i> ) generation  | עוֹף fowl             | אוֹת ( <i>ôl</i> ) sign   | הוֹד splendor             | עוֹר ( <i>ôl</i> ) hide            |
|  | בוֹר ( <i>ôl</i> ) cistern | טוֹב good (adj.)               | צֹאן small cattle     | גוֹי ( <i>im</i> ) people | כֹּחַ power               | שׁוֹר ( <i>im</i> ) head of cattle |

Note: The once attested plural שְׁוֹרִים represents a rare alternative in nouns of this type.

|     |     |                |                    |                 |                |       |
|-----|-----|----------------|--------------------|-----------------|----------------|-------|
| 5b. | יום | יום<br>(יומכם) | (יומי)<br>יומך     | ימים<br>ימי     | ימי<br>ימיכם   | day   |
| 5c. | ראש | ראש<br>ראשכם   | ראשי<br>ראשך       | ראשים<br>(ראשי) | ראשי<br>ראשיכם | head  |
| 5d. | עז  | עז/עז-<br>עזכם | עזי/עזי<br>עזך/עזך | [עזים]          | [עזי]          | might |

Also: חם / integrity רב multitude

|     |     |                |              |               |                   |         |
|-----|-----|----------------|--------------|---------------|-------------------|---------|
| 5e. | חק  | חק/חק-<br>חקכם | חקי<br>חקך   | חקים          | חקי/חקקו<br>חקיכם | statute |
| 6.  | סוס | סוס<br>סוסכם   | סוסי<br>סוסך | סוסים<br>סוסי | סוסי<br>סוסיכם    | horse   |

Also: לוח (ôl) tablet צור (im) rock רוח (ôl) wind, spirit

III. Dissyllabic nouns with penultimate stress (the Segholates) and related rarer types (plur. §§19, 50; constr. sing. §§73, 75; constr. plur. 99; w. suff. §§99, 104).

|     |        |        |                                   |                     |                    |      |
|-----|--------|--------|-----------------------------------|---------------------|--------------------|------|
| 7a. | מֶלֶךְ | מֶלֶךְ | מַלְכִי<br>מַלְכֶךָ<br>מַלְכֵיכֶם | מְלָכִים<br>מְלָכֵי | מֶלֶךְ<br>מְלָכִים | king |
|-----|--------|--------|-----------------------------------|---------------------|--------------------|------|

Also:

|                     |                      |                          |
|---------------------|----------------------|--------------------------|
| אֶבֶן (im) stone    | חֶסֶד (im) kindness  | עֶבֶד (im) servant       |
| אֶלֶף (im) thousand | חֶרֶב (ôl) sword     | עֶצֶם (im/ôl) bone       |
| אֶרֶז (im) cedar    | יָלֵד (im) boy       | עֶרֶב evening            |
| אֶרֶץ (ôl) earth    | כֶּסֶף (im) silver   | צֶלֶם (im) image         |
| אִישׁ (im) man      | כַּרְם (im) vineyard | קֶרֶן (im/ôl) horn       |
| אִפֹּן (im) vine    | לֶחֶם bread          | רַגְל (du.; pl. im) foot |
| דֶּרֶךְ (im) way    | נַפְשׁ (ôl) soul     | שֶׁמֶן (im) oil          |

|     |       |             |  |                       |                         |      |
|-----|-------|-------------|--|-----------------------|-------------------------|------|
| 7b. | חֲדָר | חֲדָר/חֲדָר | (חֲדָרִי)<br>(חֲדָרְךָ)<br>(חֲדָרְכֶם) | חֲדָרִים<br>(חֲדָרִי) | חֲדָרִי<br>(חֲדָרֵיכֶם) | room |
|-----|-------|-------------|--|-----------------------|-------------------------|------|

Similarly: הֶבֶל (im) vanity

|     |       |       |                                  |                     |                       |       |
|-----|-------|-------|----------------------------------|---------------------|-----------------------|-------|
| 7c. | קֶבֶר | קֶבֶר | קְבָרִי<br>קְבָרְךָ<br>קְבָרְכֶם | קְבָרִים<br>קְבָרֵי | קְבָרִי<br>קְבָרֵיכֶם | grave |
|-----|-------|-------|----------------------------------|---------------------|-----------------------|-------|

Also:

|                    |                      |                       |
|--------------------|----------------------|-----------------------|
| גֶּשֶׁם (im) rain  | פֶּסֶל idol          | שֶׁמֶשׁ (ôl) sun      |
| יְתֵר remainder    | צְדִיק righteousness | שֶׁקֶל (im) shekel    |
| כֶּבֶשׂ (im) lamb  | קֶרֶב midst          | שֶׁקֶר (im) deception |
| נֶדֶר (im) vow     | רֶכֶב chariotry      |                       |
| פֶּגֶר (im) corpse | שֶׁבַר (im) breaking |                       |

|     |       |       |                                  |                       |              |
|-----|-------|-------|----------------------------------|-----------------------|--------------|
| 8a. | אֶרֶע | אֶרֶע | אֶרְעִי<br>אֶרְעֶךָ<br>אֶרְעֵכֶם | אֶרְעִים<br>(אֶרְעֵי) | seed<br>rock |
|-----|-------|-------|----------------------------------|-----------------------|--------------|

The following may belong here or to the next type (8b); evidence insufficient.

פֶּסַח (im) Passover יָרַח (im) month בְּטַח trust

|     |       |       |                                  |                     |                       |           |
|-----|-------|-------|----------------------------------|---------------------|-----------------------|-----------|
| 8b. | זָבַח | זָבַח | זִבְחִי<br>זִבְחֶךָ<br>זִבְחֵכֶם | זִבְחִים<br>זִבְחֵי | זִבְחִי<br>זִבְחֵיכֶם | sacrifice |
|-----|-------|-------|----------------------------------|---------------------|-----------------------|-----------|

Also: נִגַּע (im) stroke פֶּשַׁע (im) transgression פֶּתַח (im) opening

|    |       |       |                                  |                     |                       |              |
|----|-------|-------|----------------------------------|---------------------|-----------------------|--------------|
| 9. | נָעַר | נָעַר | נַעְרִי<br>נַעְרֶךָ<br>נַעְרֵכֶם | נַעְרִים<br>נַעְרֵי | נַעְרִי<br>נַעְרֵיכֶם | young<br>man |
|----|-------|-------|----------------------------------|---------------------|-----------------------|--------------|

Also:

|                    |                               |
|--------------------|-------------------------------|
| בָּעַל (im) master | פֶּחַד (פֶּחַדְךָ) (im) dread |
| יַעַר (im) woods   | שַׁעַר (im) gate              |
| נַחַל (im) wadi    |                               |

|      |       |       |                                  |                     |                       |      |
|------|-------|-------|----------------------------------|---------------------|-----------------------|------|
| 10a. | סֵפֶר | סֵפֶר | סִפְרִי<br>סִפְרֶךָ<br>סִפְרֵכֶם | סִפְרִים<br>סִפְרֵי | סִפְרִי<br>סִפְרֵיכֶם | book |
|------|-------|-------|----------------------------------|---------------------|-----------------------|------|

Also: עֲמָק (im) valley שֶׁבֶט (im) rod

|      |       |       |                                  |                     |                       |       |
|------|-------|-------|----------------------------------|---------------------|-----------------------|-------|
| 10b. | עֹדֵר | עֹדֵר | עֹדְרִי<br>עֹדְרֶךָ<br>עֹדְרְכֶם | עֹדְרִים<br>עֹדְרֵי | עֹדְרִי<br>עֹדְרֵיכֶם | flock |
|------|-------|-------|----------------------------------|---------------------|-----------------------|-------|

Also: חֶלֶב (*im*) fat                      עֹזֵר help  
 חֶלֶק (*im*) share                      עֹשֶׁב herbage  
 עֲגֵל (*im*) calf

|     |         |         |  |   |                           |          |
|-----|---------|---------|--|---|---------------------------|----------|
| 11. | קִדְּשׁ | קִדְּשׁ | קִדְּשִׁי<br>קִדְּשֶׁךָ<br>קִדְּשֵׁכֶם | קִדְּשִׁים / קִדְּשֵׁי<br>קִדְּשֵׁי / קִדְּשֵׁי | קִדְּשִׁי<br>קִדְּשֵׁיכֶם | holiness |
|-----|---------|---------|--|---|---------------------------|----------|

Also: אֹהֶל (*im*) tent                      גֶּרֶן (*ót*) threshing floor                      עֵרֶךְ neck  
 אָזְן (du.) ear                      חֹדֶשׁ (*im*) month                      צְהַרְיָיִם noon  
 אֹכֶל food                      חֹשֶׁךְ darkness                      שֶׁרֶשׁ (*im*) root  
 בֹּקֶר morning                      מְתָנִים loins

The plural forms of אֹהֶל (tent) show some irregularities:

|      |       |                         |                                    |                           |         |
|------|-------|-------------------------|------------------------------------|---------------------------|---------|
|      |       | אֹהֶלִים<br>בְּאֹהֶלִים | אֹהֶלִי<br>אֹהֶלֶיךָ<br>אֹהֶלֵיכֶם |                           |         |
| 12a. | אֶרֶח | אֶרֶח                   | אֶרְחִי<br>אֶרְחֶךָ<br>אֶרְחֵכֶם   | אֶרְחֹת<br>(אֶרְחֹתֵיכֶם) | way     |
| 12b. | רֵחֶב | רֵחֶב                   | רֵחֶבִי<br>רֵחֶבֶךָ<br>רֵחֶבֵכֶם   | —                         | breadth |

Also: תֵּאָר (w. suff. תֵּאָרוּ or תֵּאָרוֹ) form

|      |       |       |                               |                  |               |
|------|-------|-------|-------------------------------|------------------|---------------|
| 13a. | עֵיִן | עֵיִן | עֵינִי<br>עֵינֶךָ<br>עֵינֵכֶם | עֵינֹת<br>עֵינֹת | eye<br>spring |
|------|-------|-------|-------------------------------|------------------|---------------|

Also: חֵיִל (*im*) strength                      יַיִן wine

|      |      |      |                                 |                     |                     |            |
|------|------|------|---------------------------------|---------------------|---------------------|------------|
| 13b. | זֵית | זֵית | זֵיתִי<br>זֵיתְךָ<br>(זֵיתְכֶם) | זֵיתִים<br>(זֵיתֵי) | זֵיתֵי<br>זֵיתֵיכֶם | olive-tree |
|------|------|------|---------------------------------|---------------------|---------------------|------------|

Also: אֵיל (*im*) ram

|      |        |        |                       |                      |                     |       |
|------|--------|--------|-----------------------|----------------------|---------------------|-------|
| 13c. | בַּיִת | בַּיִת | בַּיְתִי<br>בַּיְתְךָ | בַּתִּים<br>(בַּתֵי) | בַּתֵי<br>בַּתֵיכֶם | house |
|------|--------|--------|-----------------------|----------------------|---------------------|-------|

|     |         |         |   |           |             |        |
|-----|---------|---------|---|-----------|-------------|--------|
| 14. | גַּיְאָ | גַּיְאָ | — | גַּאֲיוֹת | (גַּאֲיוֹת) | valley |
|-----|---------|---------|---|-----------|-------------|--------|

|     |       |       |                   |   |   |       |
|-----|-------|-------|-------------------|---|---|-------|
| 15. | מָוֶת | מָוֶת | מוֹתִי<br>מוֹתְךָ | — | — | death |
|-----|-------|-------|-------------------|---|---|-------|

Also: תְּנֶה אֶתְּךָ trouble                      תְּנֶה מִדְּבַר midst

|     |       |               |  |  |  |             |
|-----|-------|---------------|--|--|--|-------------|
| 16. | שׁוֹא | not inflected |  |  |  | nothingness |
|-----|-------|---------------|--|--|--|-------------|

IV. Dissyllabic nouns with a sometimes changeable *a* in the first syllable and a changeable vowel in the second.

|     |        |        |                           |   |   |          |
|-----|--------|--------|---------------------------|---|---|----------|
| 17. | שֶׁכֶם | שֶׁכֶם | שֶׁכְּמִי<br>(שֶׁכְּמֶךָ) | — | — | shoulder |
|-----|--------|--------|---------------------------|---|---|----------|

|     |         |   |            |   |   |       |
|-----|---------|---|------------|---|---|-------|
| 18. | דְּבַשׁ | — | דְּבַשִּׁי | — | — | honey |
|-----|---------|---|------------|---|---|-------|

|     |        |        |   |   |   |           |
|-----|--------|--------|---|---|---|-----------|
| 19. | שְׂאָר | שְׂאָר | — | — | — | remainder |
|-----|--------|--------|---|---|---|-----------|

|     |        |        |                         |                       |                      |              |
|-----|--------|--------|-------------------------|-----------------------|----------------------|--------------|
| 20. | בְּאֵר | בְּאֵר | (בְּאֵרִי)<br>(זְאֵבִי) | בְּאֵרוֹת<br>זְאֵבִים | בְּאֵרוֹת<br>זְאֵבֵי | well<br>wolf |
|-----|--------|--------|-------------------------|-----------------------|----------------------|--------------|

V. Dissyllabic nouns with an unchangeable *a* in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78, 79; with suffixes §85).

|     |         |         |                         |                         |                           |            |
|-----|---------|---------|-------------------------|-------------------------|---------------------------|------------|
| 22. | בְּכוֹר | בְּכוֹר | בְּכוֹרִי<br>בְּכוֹרְךָ | בְּכוֹרִים<br>בְּכוֹרֵי | בְּכוֹרֵי<br>בְּכוֹרֵיכֶם | first-born |
|-----|---------|---------|-------------------------|-------------------------|---------------------------|------------|

Also: אֱלֹהִים (*im*) god, God                      חֶלֶם (*ót*) dream                      רְחוֹב (*ót*) street  
 אֲרוֹן (הָאֲרוֹן) ark                      חֲמוֹר (*im*) ass                      שְׂמָאל left-hand  
 זְרוּעַ (*ót, im*) arm                      יָאֵר Nile

|     |         |         |           |            |           |          |
|-----|---------|---------|-----------|------------|-----------|----------|
| 23. | גְּבוּל | גְּבוּל | גְּבוּלִי | גְּבוּלִים | גְּבוּלֵי | boundary |
|-----|---------|---------|-----------|------------|-----------|----------|

Also: לבוש clothing      כְּרוּב (*im*) cherub      נְאוּם declaration  
 רְכוּש property

24. מְעִיל (מְעִיל) | מְעִילִים (מְעִילִי) robe

VI. Dissyllabic nouns with normally changeable vowels in both syllables (plural §19; constr. sing. §§73, 75; constr. plur. §§78, 79; with suffixes §85).

25a. דְּבַר דְּבַר | דְּבָרִים דְּבָרִים word  
 דְּבָרָם דְּבָרֶיהֶם

Also: עֶגְלוֹת large cattle      יָקָר precious (adj.)      רָעָה evil (adj.)  
 בָּשָׂר flesh      יָשָׁר just (adj.)      שָׁלַל booty  
 חֲזָק strong (adj.)      מָטָר (*ot*) rain

25b. הָדָר הָדָר | הָדָרִים הָדָרִים splendor  
 הָדָרָם הָדָרֶיהֶם

Also: אָדָם man (-kind)      הִלָּל slain (adj.)      קָהָל (*im*) assembly  
 זָהָב gold      נָהָר (*ot*) river      רָעָב hunger  
 חָדָשׁ new (adj.)      עָנָן (*im*) cloud  
 חָכָם wise (adj.)      עָפָר (*ot*) dust

25c. פָּרָשׁ (פָּרָשׁ) | פָּרָשִׁים (פָּרָשִׁי) horseman  
 (פָּרָשָׁם) (פָּרָשֶׁיהֶם)

Also: חָרָשׁ (*im*) engraver

25d. גָּמַל גָּמַל | גָּמָלִים גָּמָלִים camel  
 (גָּמָלָם) (גָּמָלֶיהֶם)

25e. חָלָב חָלָב | חָלָבִי חָלָבִי milk

26a. זָקֵן זָקֵן | זָקְנִים זָקְנִים elder  
 זָקְנָם זָקְנֵיהֶם

Also: כָּבֵד heavy (adj.)      שָׁלֵם complete (adj.)

שָׂמֵחַ glad (adj.)

שָׁכֵן (*im*) neighbor

26b. חָצֵר חָצֵר | חָצְרוֹת חָצְרוֹת courtyard

Also: עָרַל uncircumcised (adj.)

26c. כַּתֵּף כַּתֵּף | כַּתְּפוֹת כַּתְּפוֹת shoulder

Also: יָרֵחַ moon      יָרֵךְ (du.) thigh      עָרַל uncircumcised (adj.)

26d. מָלֵא מָלֵא | מָלְאִים מָלְאִים full (adj.)

Also: צָמָא thirsty (adj.)      טָמֵא unclean (adj.)

26e. מָגֵן מָגֵן | מָגְנִים מָגְנִים shield  
 (מָגְנֶיהֶם) (מָגְנֵיהֶם)

27a. לֵבָב לֵבָב | לֵבָבִי לֵבָבִי heart  
 לֵבָבָם לֵבָבֵיהֶם

Also: עֵנַב (*im*) grapes      שֵׁעַר hair

27b. צִלְעַת צִלְעַת | צִלְעִים צִלְעִים rib

VII. Dissyllabic nouns with a normally changeable long vowel in the first syllable and an unchangeable long vowel in the second (plural §19; constr. sing. §73; constr. plur. §§78-79; with suffixes §85).

28a. נָגִיד נָגִיד | נָגִידִים נָגִידִים leader  
 נָגִידָם נָגִידֵיהֶם

Also: יָמִין right hand      נָשִׂיא (*im*) prince

מְשִׁיחַ (*im*) anointed one      עָשִׂיר rich (adj.)

נָדִיב noble (adj.)      פְּלִיט (*im*) fugitive

פָּקִיד (*im*) deputy      קָצִיר harvest

צָעִיר small (adj.)      שְׂעִיר (*im*) he-goat

28b. סָרִיס סָרִיס | סָרִיסִים סָרִיסִים eunuch  
 (סָרִיסֵי) (סָרִיסֵי)

29a. מָקוֹם מָקוֹם | מְקוֹמִים מְקוֹמִים place  
 מְקוֹמָם מְקוֹמֵיהֶם



|       |                           |                               |
|-------|---------------------------|-------------------------------|
| Also: | אֲדוֹן ( <i>im</i> ) lord | לָשׁוֹן ( <i>ôl</i> ) tongue  |
|       | מְאֹן majesty             | עוֹן ( <i>ôl</i> ) guilt      |
|       | הַמּוֹן roar              | צָפוֹן north                  |
|       | קְבוֹד glory              | שְׁלוֹם ( <i>im</i> ) welfare |

|      |         |             |            |                    |         |
|------|---------|-------------|------------|--------------------|---------|
| 29b. | מְעוֹן  | מְעוֹן      | מְעֻזִי    | מְעֻזִים (מְעֻזִי) | refuge  |
| 30a. | כְּתוּב | כְּתוּב     | כְּתוּבִי  | כְּתוּבִים         | written |
|      |         | כְּתוּבְכֶם | כְּתוּבְךָ | כְּתוּבֵיכֶם       | (adj.)  |

Here belong all Qal passive participles.

|      |           |           |   |             |                 |           |
|------|-----------|-----------|---|-------------|-----------------|-----------|
| 30b. | בְּחֹרֵר  | —         | — | בְּחֹרֵרִים | בְּחֹרֵרִי      | young man |
| 30c. | שְׁבוּעָה | שְׁבוּעָה | — | שְׁבוּעוֹת  | שְׁבוּעוֹת      | week      |
|      |           |           |   |             | שְׁבוּעוֹתֵיכֶם |           |

VIII. Dissyllabic nouns ending in -î (§ 112).

|      |        |           |           |           |                      |           |
|------|--------|-----------|-----------|-----------|----------------------|-----------|
| 31a. | כֵּלִי | כֵּלִי    | (כֵּלִי)  | כֵּלִים   | כֵּלִי               | vessel    |
|      |        |           | כֵּלֵיךָ  | כֵּלִי    | כֵּלֵיכֶם            |           |
|      | פְּרִי | פְּרִי    | פְּרִי    | —         | —                    | fruit     |
|      |        | פְּרִיהֶם | פְּרִיךָ  |           |                      |           |
|      |        |           | פְּרִיכֶם |           |                      |           |
|      | שְׁבִי | שְׁבִי    | (שְׁבִי)  | —         | —                    | captivity |
|      |        | שְׁבִיכֶם | שְׁבִיךָ  |           |                      |           |
|      |        |           | שְׁבִיִּם |           |                      |           |
| 31b. | חֲצִי  | חֲצִי     | (חֲצִי)   | —         | —                    | half      |
|      |        |           | (חֲצִיךָ) |           |                      |           |
|      |        |           | חֲצִיִּי  |           |                      |           |
|      | אֲרִי  | —         | —         | אֲרִיִּים | אֲרִיִּוֹת/אֲרִיִּים | lion      |

(Cf. also אֲרִיָּה below)

|      |       |       |           |          |   |            |
|------|-------|-------|-----------|----------|---|------------|
| 31c. | חֲלִי | —     | (חֲלִי)   | חֲלָיִים | — | sickness   |
|      | עָנִי | עָנִי | עָנִי     | —        | — | affliction |
|      |       |       | (עָנִיךָ) |          |   |            |
|      |       |       | עָנִיִּים |          |   |            |

|     |       |       |       |        |       |                 |
|-----|-------|-------|-------|--------|-------|-----------------|
| 32. | נָקִי | נָקִי | נָקִי | נָקִים | נָקִי | innocent (adj.) |
|-----|-------|-------|-------|--------|-------|-----------------|

A subtype of 28a nearly always written defectively.

IX. Dissyllabic nouns with an unchangeable first syllable (closed or with an unchangeable long vowel) and a changeable vowel (*ā ē a*) in the second syllable (plural §25, constr. sing. §73, constr. plur. §§78-79, w. suff. §85):

|     |         |             |            |            |              |                |
|-----|---------|-------------|------------|------------|--------------|----------------|
| 33. | מוֹשָׁב | מוֹשָׁב     | מוֹשְׁבִי  | מוֹשְׁבִים | מוֹשְׁבִי    | dwelling place |
|     |         | מוֹשְׁבְכֶם | מוֹשְׁבְךָ |            | מוֹשְׁבֵיכֶם |                |

|       |                           |        |                        |                             |
|-------|---------------------------|--------|------------------------|-----------------------------|
| Also: | גוֹרָל ( <i>ôl</i> ) lot  | נוֹרָא | dreadful (adj.)        | שוֹפָר ( <i>ôl</i> ) shofar |
|       | כוֹכַב ( <i>im</i> ) star | עוֹלָם | ( <i>im</i> ) eternity |                             |

|     |         |         |           |              |           |        |
|-----|---------|---------|-----------|--------------|-----------|--------|
| 34. | הַיְכָל | הַיְכָל | הַיְכָלִי | (הַיְכָלִים) | הַיְכָלִי | palace |
|     |         |         |           | הַיְכָלוֹת   |           |        |

Also: תֵּימָן south (no pl.)

|     |      |      |          |         |           |       |
|-----|------|------|----------|---------|-----------|-------|
| 35. | אֵיב | אֵיב | אֵיבִי   | אֵיבִים | אֵיבִי    | enemy |
|     |      |      | אֵיבְךָ  |         | אֵיבֵיכֶם |       |
|     |      |      | אֵיבְכֶם |         |           |       |

Also: חַתָּן father-in-law מוֹעֵד (*im*) appointed time  
כֹּהֵן (*im*) priest סֹפֵר (*im*) scribe

|     |           |           |             |              |             |             |
|-----|-----------|-----------|-------------|--------------|-------------|-------------|
| 36. | חֵרֵשׁ    | —         | —           | חֵרְשִׁים    | —           | deaf (adj.) |
| 37. | מִשְׁפָּט | מִשְׁפָּט | מִשְׁפָּטִי | מִשְׁפָּטִים | מִשְׁפָּטִי | judgment    |

Also: מִגְדָּל (*im, ôl*) tower מִזְרָח east מִשְׁכָּן (*ôl*) tabernacle  
מִגְרָשׁ (*im*) pasture מִסְפָּר (*im*) number  
מִדְבָּר wilderness מִקְדָּשׁ (*im*) sanctuary

|     |         |         |           |            |           |       |
|-----|---------|---------|-----------|------------|-----------|-------|
| 38. | גַּנָּב | גַּנָּב | גַּנָּבִי | גַּנָּבִים | גַּנָּבִי | thief |
|-----|---------|---------|-----------|------------|-----------|-------|

Also: מֵאֲכָל food מַעֲלָל (*im*) deed צְנָאָר (*im*) neck  
מְלָאָךְ (*im*) messenger מִשָּׂא oracle שַׁבָּת (*ôl*) Sabbath

Note the irregular presuffixal form of שַׁבָּתוֹ: שַׁבָּתוֹ (his Sabbath).

|     |          |          |              |             |             |        |
|-----|----------|----------|--------------|-------------|-------------|--------|
| 39. | אֶצְבַּע | אֶצְבַּע | (אֶצְבַּעִי) | אֶצְבָּעוֹת | אֶצְבָּעוֹת | finger |
|-----|----------|----------|--------------|-------------|-------------|--------|

|      |           |           |            |              |             |        |
|------|-----------|-----------|------------|--------------|-------------|--------|
| 40.  | שֶׁלֶחַן  | שֶׁלַחַן  | שֶׁלַחַנִי | שֶׁלְחָנוֹת  | שֶׁלְחָנוֹת | table  |
| 41a. | עוֹר      | —         | —          | עוֹרִים      | —           | blind  |
|      |           |           |            | Also: פֶּסַח | (adj.) lame |        |
| 41b. | כֶּסֶא    | כֶּסֶא    | כֶּסֶאִי   | כֶּסֶאוֹת    | (כֶּסֶאוֹת) | throne |
|      |           |           | כֶּסֶאָךְ  |              |             |        |
| 41c. | מִזְבֵּחַ | מִזְבֵּחַ | מִזְבְּחִי | מִזְבְּחוֹת  | מִזְבְּחוֹת | altar  |

X. Dissyllabic nouns with two unchangeable syllables (§ 50).

|     |            |          |              |                |               |                  |
|-----|------------|----------|--------------|----------------|---------------|------------------|
| 42. | אֶבְיֹן    | אֶבְיֹן  | (אֶבְיֹנִי)  | אֶבְיֹנִים     | אֶבְיֹנִי     | poor (adj.)      |
|     |            |          |              | Also: עֲלִיֹן  | high, lofty   |                  |
| 43. | גִּבּוֹר   | גִּבּוֹר | (גִּבּוֹרִי) | גִּבּוֹרִים    | גִּבּוֹרִי    | warrior          |
|     |            |          |              | Also: מְנוּרָה | (im) psalm    |                  |
| 44. | תַּחְתּוֹן | —        | —            | תַּחְתּוֹנִים  | —             | lower (adj.)     |
|     |            |          |              | Also: אַחֲרוֹן | latter (adj.) |                  |
| 45. | תִּיכוֹן   | —        | —            | תִּיכוֹנִים    | —             | inner (adj.)     |
|     |            |          |              | Also: רִאשׁוֹן | first (adj.)  |                  |
| 46. | צַדִּיק    | צַדִּיק  | (צַדִּיקִי)  | צַדִּיקִים     | צַדִּיקִי     | righteous person |
| 47. | עַמּוּד    | עַמּוּד  | (עַמּוּדִי)  | עַמּוּדִים     | עַמּוּדִי     | pillar           |

XI. Nouns ending in *-eh* and *-eh* (§ 88, § 116).

|      |        |        |           |         |         |            |
|------|--------|--------|-----------|---------|---------|------------|
| 48a. | פֶּה   | פִּי   | פִּי      | —       | —       | mouth      |
|      |        |        | פִּיךָ    |         |         |            |
|      |        |        | (פִּיכֶם) |         |         |            |
| 48b. | שֶׂה   | שֶׂה   | שִׁי      | —       | —       | sheep/goat |
|      |        |        | שִׁיהוּ   |         |         |            |
| 49.  | שָׂדֶה | שָׂדֶה | שָׂדֵי    | שָׂדוֹת | שָׂדוֹת | field      |
|      |        |        | שָׂדְךָ   |         |         |            |

|   |              |                  |                        |  |                  |                       |
|---|--------------|------------------|------------------------|--|------------------|-----------------------|
|   | Also: יָפֶה  | (adj.) beautiful | קֶצֶה                  | end  |                  |                       |
|   | קֶנֶה        | (im, ôl) reed    | קָשָׁה                 | (adj.) hard, harsh   |                  |                       |
| 50.   | מִקְנֵה      | מִקְנֵה          | מִקְנֵי / מִקְנֵי      | (מִקְנֵי) (מִקְנֵי) property   |                  |                       |
|   |              |                  | מִקְנֵיהוּ / מִקְנֵיוּ |  |                  |                       |
|   |              |                  | Also: מִשְׁתֵּה        | banquet  |                  |                       |
| 51.   | מַחֲנֶה      | מַחֲנֶה          | מַחֲנֵי / מַחֲנֵי      | מַחֲנוֹת   | מַחֲנוֹת         | camp                  |
|   |              |                  | מַחֲנֵהוּ              |  |                  |                       |
|   | Also: מִטָּה | (ôl) staff       | מַעֲשֵׂה               | (im) deed  | מְרֵאָה          | appearance            |
| 52.   | אַרְיֵה      | —                | —                      | —  | —                | lion                  |
| XII. Feminine nouns in <i>-āh</i> (plural § 53; constr. sing. § 76; constr. pl. §§ 78, 79; with suffixes § 85). |              |                  |                        |  |                  |                       |
| 53a.  | שָׁנָה       | שָׁנָה           | (שָׁנָתִי)             | שָׁנֹת   | שָׁנִי / שָׁנִים | year                  |
| 53b.  | צָרָה        | צָרָה            | צָרָתִי                | צָרוֹת   | צָרוֹת           | distress              |
|   | Also: פָּרָה | (ôl) heifer      |                        | Likewise participles of Qal verbs from hollow roots, like קָם, שָׁם etc. |                  |                       |
|   |              | רָעָה            | (ôl) evil              |  |                  |                       |
| 53c.  | בָּמָה       | —                | —                      | בָּמוֹת  | בָּמֹתִי         | sacred high place     |
|   |              |                  |                        |  | בָּמוֹתֵי        |                       |
| 53d.  | שִׁפָּה      | שִׁפָּה          | (שִׁפָּתִי)            | —  | —                | lip                   |
|   |              |                  |                        | שִׁפָּתִים   | שִׁפָּתֵי        |                       |
| 53e.  | אָמָה        | (אָמָת)          | אָמָתִי                | אָמָהוֹת   | אָמָהוֹת         | maidservant           |
| 54.   | עֲצָה        | עֲצָה            | עֲצָתִי                | עֲצוֹת   | עֲצוֹת           | counsel               |
|   | Also: חֲמָה  | rage             |                        | עֲדָה  |                  | congregation          |
|   |              | מֵאָה            | (ôl) hundred           | פָּאָה   |                  | corner                |
| 55.   | עוֹלָה       | עוֹלָה           | עוֹלָתִי               | עוֹלוֹת  | עוֹלוֹת          | burnt-offering        |
|   | Also: חוֹמָה | (ôl) wall        |                        | טוֹבָה   | welfare          | תּוֹרָה (ôl) law, Law |

|   |          |          |             |           |            |                 |
|---|----------|----------|-------------|-----------|------------|-----------------|
| 56.   | בִּינָה  | בֵּינַת  | בִּינָתִי   | —         | —          | understanding   |
| 57.   | אַמָּה   | (אַמַּת) | (אַמְתִּי)  | אַמוֹת    | (אַמוֹת)   | cubit           |
| Also: חַיָּה (ôl) wild beast  |          |          |             |           |            |                 |
| 58a.  | פָּנָה   | פָּנַת   | (פָּנִיתִי) | פָּנוֹת   | פָּנוֹת    | corner          |
| Also: מָדָה (ôl) measure  |          |          |             |           |            |                 |
| 58b.  | אִשָּׁה  | אִשָּׁת  | אִשְׁתִּי   | נָשִׁים   | נָשִׁי     | woman           |
| 59.   | חֻקָּה   | חֻקַּת   | חֻקֹּתִי    | חֻקוֹת    | חֻקוֹת     | statute         |
| 60a.  | מַלְכָּה | מַלְכַת  | מַלְכָּתִי  | מַלְכוֹת  | מַלְכוֹת   | queen           |
| 60b.  | נַחְלָה  | נַחֲלַת  | נַחֲלָתִי   | נַחֲלוֹת  | נַחֲלוֹת   | portion         |
| Also: אֲהַבָּה love נַעֲרָה (ôl) girl   |          |          |             |           |            |                 |
| 61a.  | גְּבֻעָה | גְּבַעַת | גְּבַעְתִּי | גְּבָעוֹת | גְּבָעוֹת  | hill            |
| Also: יִרְאָה fear שְׂמֵחָה (ôl) joy שֹׁפְחָה (ôl) maidservant<br>מְנַחָה (ôl) gift שְׂמָלָה (ôl) cloak |          |          |             |           |            |                 |
| 61b.  | מִצְוָה  | מִצְוַת  | מִצְוֹתִי   | מִצְוֹת   | מִצְוֹת    | commandment     |
| 62.   | חָרְפָּה | חָרַפַת  | חָרַפְתִּי  | חָרְפוֹת  | חָרְפוֹת   | reproach        |
| Also: עֲגֵלָה (ôl) heifer עֲרֻנָּה nakedness  |          |          |             |           |            |                 |
| 63.   | חֻכְמָה  | חֻכְמַת  | חֻכְמֹתִי   | חֻכְמוֹת  | (חֻכְמוֹת) | wisdom          |
| 64a.  | בְּרָכָה | בְּרַכַת | בְּרַכְתִּי | בְּרָכוֹת | בְּרָכוֹת  | blessing        |
| Also: צְדָקָה (ôl) righteousness רִבְבָּה myriad<br>קָלְלָה curse שְׁמָמָה desolation                   |          |          |             |           |            |                 |
| 64b.  | אַדְמָה  | אַדְמַת  | אַדְמָתִי   | עֲרָבוֹת  | עֲרָבוֹת   | land/<br>steppe |
| 64c.  | מְעָרָה  | מְעַרַת  | —           | מְעָרוֹת  | מְעָרוֹת   | cave            |

|  |             |             |   |              |                            |                        |
|--|-------------|-------------|---|--------------|----------------------------|------------------------|
| 64d.   | מְלָאכָה    | מְלָאכַת    | מְלָאכָתִי                                | (מְלָאכֹת)   | מְלָאכֹת                   | task                   |
| 65a.   | גְּבֻלָּה   | גְּבֻלַת    | גְּבֻלָּתִי<br>גְּבֻלְתִּי<br>גְּבֻלְתּוֹ | —            | (גְּבֻלוֹת)                | corpse                 |
| 65b.   | שְׁאֵלָה    | —           | שְׁאֵלָתִי<br>שְׁאֵלְתִּי                 | —            | —                          | request                |
| 65c.   | בְּהֵמָה    | בְּהֵמַת    | (בְּהֵמָתִי)<br>בְּהֵמְתִּי               | בְּהֵמוֹת    | בְּהֵמוֹת                  | beast                  |
| 65d.   | בְּרִיכָה   | בְּרִיכַת   | —   | בְּרִיכוֹת   | —                          | pond                   |
| Also fem. adj. and stative participles of the type כְּבֻדָּה.  |             |             |   |              |                            |                        |
| 66.  | עֲבוּדָה    | עֲבוּדַת    | עֲבוּדְתִי                                | —            | —                          | work                   |
| 67.  | תְּבוּאָה   | תְּבוּאַת   | תְּבוּאָתִי                               | תְּבוּאוֹת   | תְּבוּאוֹת                 | product                |
| Also: בְּתוּלָה (ôl) maiden יְשׁוּעָה deliverance תְּבוּנָה understanding                                      |             |             |   |              |                            |                        |
| 68.  | תְּפִלָּה   | תְּפִלַּת   | תְּפִלָּתִי<br>תְּפִלְתִּי                | תְּפִלוֹת    | תְּפִלוֹת                  | prayer                 |
| Also: מְגִלָּה (ôl) scroll תְּהִלָּה praise תְּחִנָּה supplication<br>מַסְלָה (ôl) highway תְּחִלָּה beginning |             |             |   |              |                            |                        |
| 69.  | אַחֲזָה     | אַחֲזַת     | אַחֲזָתִי                                 | —            | —                          | possession             |
| 70.  | מַמְלָכָה   | מַמְלַכַת   | מַמְלָכָתִי                               | מַמְלָכוֹת   | מַמְלָכוֹת                 | kingdom                |
| Also: אֵלְמָנָה (ôl) widow   |             |             |   |              |                            |                        |
| 71.  | מְרֻכָּבָה  | מְרֻכַבַת   | (מְרֻכַבְתִּי)                            | מְרֻכָּבוֹת  | מְרֻכָּבוֹת                | chariot                |
| 72.  | מִשְׁפָּחָה | מִשְׁפַּחַת | מִשְׁפַּחְתִּי                            | מִשְׁפָּחוֹת | מִשְׁפָּחוֹת               | family                 |
| Also: מִלְחָמָה (מִלְחָמַת) war  |             |             |   |              |                            |                        |
| 73.  | תּוֹעֵבָה   | תּוֹעֵבַת   | —   | תּוֹעֵבוֹת   | תּוֹעֵבוֹת<br>(תּוֹלְדוֹת) | abomination<br>history |

XIII. Feminine Nouns in *-t* (plural §62; with suffixes §111).

|                  |            |            |               |                  |                     |                    |
|------------------|------------|------------|---------------|------------------|---------------------|--------------------|
| 74.              | בַּת       | בָּת       | בָּתִּי       | בָּנוֹת          | בְּנוֹת             | daughter           |
| 75.              | עַתָּה     | עֵת        | עֵתִי         | עֵתִים<br>עֵתוֹת | (עֵתִי)<br>(עֵתוֹת) | time               |
| 76.              | אֵמֶת      | —          | אֵמֶתִי       | —                | —                   | truth              |
| 77.              | דֶּלֶת     | דֶּלֶת     | (דֶּלֶתִּי)   | דֶּלְתוֹת        | דֶּלְתוֹת           | door               |
| Also: קֶשֶׁת bow |            |            |               |                  |                     |                    |
| 78.              | דָּעַת     | דָּעַת     | דָּעַתִּי     | —                | —                   | knowledge          |
| 79.              | נְחֹשֶׁת   | נְחֹשֶׁת   | נְחֹשֶׁתִּי   | —                | —                   | bronze<br>(fetter) |
| 80.              | (מוֹלְדָת) | מוֹלְדָת   | מוֹלְדָתִי    | —                | —                   | kindred            |
| 81.              | מִשְׁמָרֶת | מִשְׁמָרֶת | מִשְׁמָרֶתִּי | מִשְׁמָרוֹת      | מִשְׁמָרוֹת         | office             |

Also: תְּפָאֵרֶת beauty

|      |         |          |             |           |            |       |
|------|---------|----------|-------------|-----------|------------|-------|
| 82.  | חַטָּאת | חַטָּאת  | חַטָּאתִי   | חַטָּאוֹת | חַטָּאוֹת  | sin   |
| 83a. | חֲנִית  | (חֲנִית) | (חֲנִיתִּי) | חֲנִיתִים | (חֲנִיתִי) | spear |

Also probably the following (insufficient attestation):

|      |           |             |              |           |             |                       |
|------|-----------|-------------|--------------|-----------|-------------|-----------------------|
|      | בְּרִית   | pact        | אֶחְרִית     | close     | שְׁבִית     | captivity             |
| 83b. | מִצְרַיִת | (מִצְרַיִת) | מִצְרַיִתִּי | מִצְרַיִת | (מִצְרַיִת) | Egyptian<br>(fem.adj) |

Also the many other fem. adj. ending in *-it*, such as שְׁלִישִׁית third,

for which we have not made separate classifications.

|     |          |          |            |          |          |           |
|-----|----------|----------|------------|----------|----------|-----------|
| 84. | עֵדוּת   | —        | —          | —        | עֵדוּת   | testimony |
| 85. | מַלְכוּת | מַלְכוּת | מַלְכוּתִי | מַלְכוּת | —        | kingdom   |
| 86. | אָחוֹת   | אָחוֹת   | אָחוֹתִי   | (אָחוֹת) | (אָחוֹת) | sister    |

XIV. Masculine nouns in *-āh*.

|     |         |        |            |                 |                 |          |
|-----|---------|--------|------------|-----------------|-----------------|----------|
| 87. | לַיְלָה | —      | —          | לַיְלֹת         | לַיְלֹת         | night    |
| 88. | פָּחָה  | פָּחָה | (פָּחָתִי) | פָּחוֹת/פָּחוֹת | פָּחוֹת/פָּחוֹת | governor |

## Appendix B

**QAL VERBS: THE PRINCIPAL PARTS  
ACCORDING TO ROOT TYPES**

The following is a classified list of all the Qal verbs appearing in this grammar. Under the heading "imperfect" are included: (1) the normal imperfect, (2) the jussive (if it differs from the preceding), and (3) the converted imperfect. Under "imperative": (1) the 2nd pers. masc. sing., (2) the 2nd pers. fem. sing., and (3) the "emphatic" form of the 2nd pers. masc. sing. in *-āh*. Under "inf. constr.": (1) the free (unbound) form of the infinitive construct, and (2) the inf. construct with the suffix of the 1st person singular. Under "other": (1) the active participle, (2) the passive participle, and (3) the infinitive absolute, in that order. The numbers in parentheses refer to the paragraphs of the grammar where the full paradigms of the form in question may be found. Minor deviations from the given type are indicated in parentheses.

*Perfect    Imperfect    Imperative    Inf. Construct    Other*

**1. Trilateral roots with no phonetic peculiarities (called Regular or Sound).**

|     |             |               |              |              |               |
|-----|-------------|---------------|--------------|--------------|---------------|
| 1a. | כָּתַב (43) | יִכְתֹּב (90) | כָּתַב (102) | כָּתַב (114) | כָּתַב (26)   |
|     |             | וַיִּכְתֹּב   | כִּתְּבִי    | כָּתְּבִי    | כָּתוּב (128) |
|     |             |               | כִּתְּבִי    | כָּתוּב      |               |

גָּנַב to steal  
דָּרַךְ to tread

פָּרַץ to break out  
פָּרַשׁ to spread

|                          |                          |
|--------------------------|--------------------------|
| דָּרַשׁ to seek, inquire | קָבַץ to gather          |
| זָכַר to remember        | קָבַר to bury            |
| כָּרַח to cut            | קָצַף to become angry    |
| כָּשַׁל to stumble       | קָצַר to harvest         |
| כָּתַב to write          | קָשַׁר to bind together  |
| לָכַד to capture         | רָדַף to pursue          |
| מָכַר to sell            | שָׂרַף to burn           |
| מָלַךְ to rule           | שָׁבַר to break          |
| מָרַד to rebel           | שָׁבַת to cease, rest    |
| מָשַׁךְ to drag          | שָׁכַן to dwell          |
| מָשַׁל to rule           | שָׁמַר to observe        |
| סָגַר to close           | שָׁפַט to judge          |
| סָפַר to count           | שָׁפַךְ to pour          |
| פָּקַד to attend to      | תָּפַשׁ to catch hold of |

|     | <i>Perfect</i>     | <i>Imperfect</i>             | <i>Imperative</i>                               | <i>Inf. Construct</i>               | <i>Other</i>                         |
|-----|--------------------|------------------------------|---|-------------------------------------|--------------------------------------|
| 1b. | לָמַד (43)         | יִלְמַד (94)<br>וַיִּלְמַד   | לְמַד (102)<br>לְמַדִּי<br>לְמַדֶּה<br>לְמַדֵּה | לְמַד (114)<br>לְמַדִּי<br>לְמַדֵּי | לְמַד (26)<br>לְמוֹד (128)<br>לְמוֹד |
|     | לָמַד to learn     |                              |   | שָׁכַב to lie down                  |                                      |
|     | רָכַב to ride      |                              |   |                                     |                                      |
| 1c. | קָרַב (43)         | יִקְרַב (94)<br>וַיִּקְרַב   | קְרַב (102)<br>קְרַבִּי<br>קְרַבֶּה             | קָרַב (114)<br>קְרַבִּי             | —<br>—<br>קְרוּב                     |
|     | גָּדַל to be big   |                              |   | קָרַב to approach                   |                                      |
|     | לָבַשׁ to dress    |                              |   |                                     |                                      |
| 1d. | כָּבַד (87)        | יִכְבֹּד (94)<br>וַיִּכְבֹּד | כָּבַד (102)<br>כָּבַדִּי                       | כָּבַד (114)<br>כָּבַד<br>כָּבַדִּי | —<br>—<br>כָּבוֹד                    |
|     | יָקַן to be old    |                              |   | רָעַב to be hungry                  |                                      |
|     | טָהַר to be pure   |                              |   | שָׁפַל to be low                    |                                      |
|     | כָּבַד to be heavy |                              |   |                                     |                                      |
| 1e. | קָטַן              | יִקְטַן (94)<br>וַיִּקְטַן   | (קָטַן)   | (קָטַן) (87)                        | —<br>—<br>קָטוֹן                     |
|     | (to be small)      |                              |   |                                     |                                      |

2. Roots II/III-guttural; II/III-Aleph

|     | Perfect  | Imperfect                 | Imperative                                       | Inf. Construct   | Other                                      |
|-----|--|---------------------------|--|--|--|
| 2a. | בָּחַר (48)  | יִבְחַר (94)<br>יִבְחַר   | בַּחַר (102)<br>בַּחֲרִי                         | בַּחַר (114)<br>בַּחֲרִי   | בָּחַר (35)<br>בַּחֲוֹר (128)<br>בַּחֲוֹר  |
|     | בָּחַר to choose<br>בָּחַן to test<br>בָּעַר to burn<br>גָּאַל to redeem<br>גָּעַר to rebuke<br>זָעַק to cry out<br>מָאַס to reject  |                           |  | פָּעַל to do<br>צָחַק to laugh<br>צָעַק to cry out<br>רָחַץ to wash<br>שָׂחַק to laugh<br>שָׂאַל to ask<br>שָׁחַט to slaughter   |  |
| 2b. | שָׁמַע (48)  | יִשְׁמַע (94)<br>יִשְׁמַע | שָׁמַע (102)<br>שָׁמְעִי<br>שָׁמְעֵה<br>שָׁמְעֵה | שָׁמַע (114)<br>שָׁמְעִי<br>שָׁמְעִי   | שָׁמַע (35)<br>שָׁמוּעַ (128)<br>שָׁמוּעַ  |
|     | בָּטַח to trust<br>בָּלַע to swallow<br>בָּקַע to split<br>בָּרַח to flee<br>זָבַח to sacrifice<br>כָּרַע to bow down<br>מָשַׁח to anoint<br>סָלַח to pardon<br>פָּגַע to meet<br>שָׁמַע to hear |                           |  | פָּשַׁע to rebel, err<br>פָּתַח to open<br>קָרַע to tear<br>רָצַח to kill<br>שָׂבַע to be sated<br>שָׂמַח to rejoice<br>שָׁכַח to forget<br>שָׁלַח to send<br>תָּקַע to thrust, blow |  |
| 2c. | מָצָא (52)   | יִמְצָא (95)<br>יִמְצָא   | מָצָא (102)<br>מָצְאִי<br>מָצְאֵה                | מָצָא (114)<br>מָצְאִי   | מָצָא (35)<br>מָצוּא (128)<br>מָצוּא (128) |
|     | בָּרָא to create<br>מָצָא to find  |                           |  | קָרָא to call<br>רָפָא to heal   |  |
| 2d. | מָלָא (87)   | יִמְלָא (95)<br>יִמְלָא   | מָלָא (102)<br>מָלְאִי                           | מָלָא (114)  | —<br>—<br>מְלוּא (128)                     |
|     | מָלָא to be full   |                           |  | שָׂנְאָא to hate   |  |

3. Roots I-guttural (not I-Aleph)

|     | Perfect  | Imperfect                   | Imperative                        | Inf. Construct  | Other                                      |
|-----|--|-----------------------------|-----------------------------------|---|--|
| 3a. | עָמַד (48)   | יַעֲמַד (103)<br>וַיַּעֲמַד | עָמַד (103)<br>עָמְדִי<br>עָמְדֵה | עָמַד (114)<br>עָמְדִי  | עָמַד (26)<br>עָמוּד (128)<br>עָמוּד (128) |
|     | הִפְךָ to overturn<br>הָרַג to kill<br>הָרַס to break down (tr.) (also יִהָרַס)<br>תָּגַר to gird (יִתְגַּר)<br>חָלַם to dream<br>חָמַל to spare<br>תָּקַר to explore (also יִתְקַר)<br>תָּרַשׁ to plow<br>חָשַׁב to reckon (יִחְשַׁב) |                             |                                   | חָשַׁךְ to withhold (יִחְשַׁךְ)<br>עָבַד to serve<br>עָבַר to cross<br>עָזַב to abandon<br>עָזַר to help (also יַעֲזֹר)<br>עָמַד to stand<br>עָרַב to give as pledge<br>עָרַךְ to arrange |  |
| 3b. | חָזַק (48)   | יִחְזַק (103)<br>וַיִּחְזַק | חָזַק (103)<br>חָזְקִי            | חָזַק (114)<br>חָזְקִי  | —<br>—<br>חָזוּק (128)                     |
|     | הִדָּר to honor (יִהְיֶה)<br>חָדַל to cease (יִחְדַּל)   |                             |                                   | חָזַק to be strong  |  |
| 3c. | חָטָא (52)   | יִחָטָא (103)<br>וַיִּחָטָא | —<br>—                            | חָטָא (114)<br>חָטְאִי  | חָטָא (35)<br>—                            |
|     | (to sin)   |                             |                                   |   |  |
| 3d. | חָפֵץ (48)   | יִחְפֹּץ (103)              |                                   |   |  |
|     | (to take pleasure in)  |                             |                                   |   |  |

4. Roots I-Aleph

|     | Perfect                  | Imperfect                     | Imperative                        | Inf. Construct              | Other                                      |
|-----|--------------------------|-------------------------------|-----------------------------------|-----------------------------|--|
| 4a. | אָסַר (48)               | יִאַסֵּר (108)<br>וַיִּאַסֵּר | אָסַר (108)<br>אָסְרִי<br>אָסְרֵה | אָסַר (114)<br>אָסְרִי      | אָסַר (26)<br>אָסוּר (128)<br>אָסוּר (128) |
|     | אָסַף to collect, gather |                               |                                   | אָסַר to bind, take captive |  |
| 4b. | אָכַל (48)               | יֹאכַל (108)<br>וַיֹּאכַל     | אָכַל (108)<br>אָכְלִי<br>אָכְלֵה | אָכַל (114)<br>אָכְלִי      | אָכַל (26)<br>אָכוּל (128)<br>אָכוּל (128) |

|     |                                   |                  |                                   |                                    |
|-----|-----------------------------------|------------------|-----------------------------------|------------------------------------|
|     | אָבַד to perish                   |                  | אָכַל to eat                      |                                    |
|     | אָחַז to seize (אָחַז or יֵאָחַז) |                  | אָמַר to say (וַיֹּאמֶר)          |                                    |
|     | <i>Perfect</i>                    | <i>Imperfect</i> | <i>Imperative</i>                 | <i>Inf. Construct</i> <i>Other</i> |
| 4c. | אָהַב (48)                        | יֶאֱהַב (108)    | אָהַב (108)                       | אֲהַבֶּה (114)    אֲהַב (35)       |
|     | אָהַב                             | יֵאֱהַב          | —                                 | אֲהַבְתִּי    אָהוּב (128)         |
|     | אָהַב to love                     |                  | אָשַׁם (וַיֵּאָשֶׁם) to be guilty |                                    |

5. Roots I-Nun

|     |                  |                  |                   |                       |               |
|-----|------------------|------------------|-------------------|-----------------------|---------------|
|     | <i>Perfect</i>   | <i>Imperfect</i> | <i>Imperative</i> | <i>Inf. Construct</i> | <i>Other</i>  |
| 5a. | נָפַל (43)       | יִפֹּל (118)     | נָפַל (118)       | נָפַל (118)           | נָפַל (26)    |
|     |                  | יִפֹּל           | נָפְלִי           | נָפְלִי               | (נָפֹל) (128) |
|     |                  |                  | נָפְלָה           |                       | נָפֹל (128)   |
|     | נָגַף to strike  |                  |                   | נָפַל to fall         |               |
|     | נָדַר to vow     |                  |                   | נָצַר to guard        |               |
|     | נָטַש to forsake |                  |                   |                       |               |
| 5b. | נָגַע (43)       | יִגַּע (118)     | נָגַע (118)       | נָגַע (118)           | נָגַע (35)    |
|     |                  | יִגַּע           | נָגְעִי           | נָגַעְתִּי            | נָגַע (128)   |
|     |                  |                  | נָגַעַה           | נָגַע                 | נָגַע (128)   |
|     |                  |                  |                   | נָגַעִי               |               |
|     | נָגַע to touch   |                  |                   | נָסַע to set out      |               |
|     | נָטַע to plant   |                  |                   |                       |               |
| 5c. | נָשָׂא (52)      | יִשָּׂא (118)    | שָׂא (118)        | שָׂאת (118)           | נָשָׂא (35)   |
|     |                  | יִשָּׂא          | שָׂאִי            | שָׂאתִי               | נָשׂוּא (128) |
|     |                  |                  | שָׂאָה            |                       | נָשׂוּא (128) |
|     | (to raise up)    |                  |                   |                       |               |
| 5d. | נָתַן (49)       | יִתֵּן (118)     | תֵּן (118)        | תֵּת (118)            | נָתַן (26)    |
|     |                  | יִתֵּן           | תֵּנִי            | תֵּתִי                | נָתַן (128)   |
|     |                  |                  | תֵּנָה            |                       | נָתַן (128)   |
|     | (to give)        |                  |                   |                       |               |
| 5e. | לָקַח (48)       | יִקַּח (118)     | קַח (118)         | קָחַת (118)           | לָקַח (35)    |
|     |                  | יִקַּח           | קָחִי             | קָחַתִּי              | לָקַח (128)   |
|     |                  |                  | קָחָה             |                       | לָקַח (128)   |
|     | (to take)        |                  |                   |                       |               |

6. Roots I-Yodh

|     |                         |                   |                     |                       |               |
|-----|-------------------------|-------------------|---------------------|-----------------------|---------------|
|     | <i>Perfect</i>          | <i>Imperfect</i>  | <i>Imperative</i>   | <i>Inf. Construct</i> | <i>Other</i>  |
| 6a. | יָשַׁב (43)             | יֹשֵׁב (120)      | יֹשֵׁב (120)        | יֹשֵׁב (120)          | יָשַׁב (26)   |
|     |                         | יֹשֵׁב            | יֹשְׁבִי            | יֹשְׁבִיתִי           | יָשׁוּב (128) |
|     |                         |                   | יֹשְׁבָה            |                       |               |
|     | יָרַד to go down        |                   |                     | יָשַׁב to dwell       |               |
|     | יָלַד to bear (a child) |                   |                     |                       |               |
| 6b. | יָדַע (48)              | יֹדַע (120)       | יָדַע (120)         | יָדַעַת (120)         | יָדַע (35)    |
|     |                         | יֹדַע             | יָדְעִי             | יָדְעִיתִי            | יָדוּעַ (128) |
|     |                         |                   | יָדְעָה             |                       | יָדוּעַ (128) |
|     | (to know)               |                   |                     |                       |               |
| 6c. | יָצָא (52)              | יֹצֵא (120)       | יָצָא (120)         | יָצָאת (120)          | יָצָא (35)    |
|     |                         | יֹצֵא             | יָצְאִי             | יָצְאִיתִי            | יָצִיא (128)  |
|     |                         |                   | יָצְאָה             |                       |               |
|     | (to go forth)           |                   |                     |                       |               |
| 6d. | יָרַשׁ (43)             | יִירַשׁ (120)     | יָרַשׁ (120)        | יָרַשַׁת (120)        | יָרַשׁ (26)   |
|     |                         | יִירַשׁ           |                     | יָרַשְׁתִּי           | יָרוּשׁ (128) |
|     |                         |                   |                     |                       | יָרוּשׁ (128) |
|     | יָשָׁר to be upright    |                   |                     |                       |               |
|     | יָעַץ to advise         |                   |                     | יָרַשׁ to inherit     |               |
| 6e. | יָשָׁן (87)             | יִישָׁן (120)     | —                   |                       | יָשָׁן (120)  |
|     | (to sleep)              |                   |                     |                       |               |
| 6f. | יָרָא (87)              | יִירָא (120)      | יָרָא (102)         |                       |               |
|     | (to fear)               |                   |                     |                       |               |
| 6g. | יָצַר (43)              | יִצְרֵ / (118)    | —                   |                       | יָצַר (26)    |
|     |                         | יָצַר             |                     |                       |               |
|     |                         | יִצְרֵר / יִצְרֵר |                     |                       |               |
|     | (to fashion)            |                   |                     |                       |               |
| 6h. | יָצַק (43)              | יִצְקֵ (118)      | יָצַק / יָצַק (118) | יָצַקַת (120)         |               |
|     |                         | יִצְקֵ            | יָצְקִי             |                       |               |
|     |                         |                   | יָצְקָה             |                       |               |
|     | (to pour)               |                   |                     |                       |               |

## INTRODUCTION TO BIBLICAL HEBREW

|     | Perfect       | Imperfect                 | Imperative                   | Inf. Construct          | Other                           |
|-----|---------------|---------------------------|------------------------------|-------------------------|---------------------------------|
| 6i. | יָכַל (87)    | יֹכֵל (120)               | —                            | יִכְלֹל                 |                                 |
|     | (to be able)  |                           |                              |                         |                                 |
| 6j. | הָלַךְ (48)   | יֵלֵךְ (120)<br>וַיֵּלֶךְ | לֵךְ (120)<br>לֵכִי<br>לֶכֶה | לֵכֹת (120)<br>לִכְתִּי | הֵלֵךְ (26)<br><br>הֵלֹךְ (128) |
|     | (to go, walk) |                           |                              |                         |                                 |

## 7. Hollow Roots (II-Waw/ Yodh)

|     |  |  |   |                              |   |
|-----|--|--|---|------------------------------|---|
| 7a. | קָם (64)   | יָקוּם (124)<br>יִקָּם<br>וַיָּקָם     | קוּם (124)<br>קוּמִי<br>קוּמָה  | קוּם (124)<br>קוּמִי         | קָם (64)<br><br>קוּם (128)              |
|     | גָּר to sojourn<br>מָל to circumcise<br>נָח to rest (וַיִּנַּח)<br>נָם to sleep<br>נָס to flee<br>סָר to turn aside (וַיִּסָּר)<br>עָר to arouse oneself |  | פָּץ to be scattered<br>צָם to fast<br>צָר to besiege (וַיִּצָּר)<br>קָם to arise<br>רָם to be high<br>רָץ to run<br>שָׁב to return |                              |   |
| 7b. | שָׂם (64)  | יָשִׂים (124)<br>יִשָּׂם<br>וַיִּשָּׂם | שִׂים (124)<br>שִׂימִי<br>שִׂימָה   | שׂוּם/שׂוּם (124)<br>שׂוּמִי | שָׂם (64)<br>שִׂים (128)<br>שׂוּם (128) |
|     | גָּל to rejoice<br>דָּן to judge<br>לָן to spend the night   |  | שָׂם to put, place<br>שָׂר to sing<br>שָׂת to set, place  |                              |   |
| 7c. | מָת (87)   | יָמוּת (124)<br>יָמֹת<br>וַיָּמֹת      | מוּת (124)  | מוּת (124)                   | מָת (87)<br><br>מוּת (128)              |
|     | (to die)   |  |   |                              |   |
| 7d. | בָּשׁ (87)   | יִבְשׁ (124)                           | בָּשׁ (124)   |                              |   |
|     | (to be ashamed)  |  |   |                              |   |
| 7e. | בָּא (64)  | יָבֹא (124)<br>וַיָּבֹא                | בֹּא (124)<br>בֹּאִי<br>בֹּאָה  | בֹּא (124)<br>בֹּאִי         | בָּא (64)<br><br>בֹּא (128)             |
|     | (to come)  |  |   |                              |   |

## 8. Roots III-Hē

|     | Perfect   | Imperfect                                | Imperative   | Inf. Construct                          | Other  |
|-----|---|--|--|---|--|
| 8a. | בָּנָה (57)   | יִבְנֶה (122)<br>יִבְנֶן<br>וַיִּבְנֶן   | בְּנֶה (122)<br>בְּנִי   | בְּנוֹת (122)<br>בְּנוֹתִי              | בָּנָה (41)<br>בְּנוֹי (128)<br>בָּנָה (128) |
|     | בָּנָה to despise<br>בָּכָה to weep (וַיִּבְכֶּה)<br>בָּנָה to build<br>גָּלָה to reveal; go into exile<br>זָנָה to be a harlot<br>כָּלָה to be done, finished<br>פָּדָה to ransom<br>פָּנָה to turn toward |  | קָנָה to acquire<br>קָרָה to meet<br>רָאָה to see (וַיִּרְא)<br>רָבָה to be many<br>רָעָה to pasture (וַיִּרְע)<br>שָׁבָה to take captive<br>שָׁתָה to drink (וַיִּשְׁתֶּה)<br>תָּלָה to hang<br>תָּעָה to wander lost |   |  |
| 8b. | עָלָה (57)  | יַעֲלֶה (122)<br>יַעֲלֶל<br>וַיַּעֲלֶל   | עֲלֶה (122)<br>עֲלִי   | עֲלוֹת (122)<br>עֲלוֹתִי                | עָלָה (41)<br><br>עָלָה (128)                |
|     | הָרָה to conceive<br>הָנָה to camp<br>עָלָה to ascend, go up  |  | עָנָה to answer<br>עָשָׂה to do, make  |   |  |
| 8c. | חָזָה (57)  | יַחֲזֶה (122)<br>יַחֲזֶוּ<br>וַיַּחֲזֶוּ | חֲזֶה (122)<br>חֲזִי   | חֲזוֹת (122)<br>חֲזוֹתִי                | חָזָה (41)<br>חֲזוֹי (128)<br>חָזָה (128)    |
|     | הִגָּה to mutter, meditate<br>הָמָה to roar   |  | חָזָה to see<br>חָרָה to be angry  |   |  |
| 8d. | הָיָה (57)  | יִהְיֶה (122)<br>יִהְיֶוּ<br>וַיִּהְיֶוּ | הִיָּה (122)<br>הִיָּי   | הִיּוֹת (122)<br>הִיּוֹתִי<br>לְהִיּוֹת |  |
|     | הָיָה to be   |  | הָיָה to live  |   |  |
| 8e. | אָבָה (57)  | יֵאבֹה (122)<br>יֵאבֹב                   |  | אָפָה to bake                           |  |
|     | אָבָה to be willing   |  |  |   |  |
| 8f. | נָטָה (57)  | יִטֶּה (122)<br>יִטֶּוּ<br>וַיִּטֶּוּ    | נָטָה (122)  | נָטוֹת (122)                            | נָטָה (41)<br>נָטוֹי (128)                   |



(to stretch forth)

9. Geminate Roots (a sampling of major types only; for details see §126).

|     | <i>Perfect</i> | <i>Imperfect</i>                  | <i>Imperative</i>  | <i>Inf. Construct</i> | <i>Other</i>                               |
|-----|----------------|-----------------------------------|--------------------|-----------------------|--|
| 9a. | סָבַב (68)     | יִסְבֵּב/יִסֵּב (126)<br>יִסְבֵּב | סֵב (126)<br>סֵבִי | סֵב (126)<br>סֵבִי    | סָבַב (26)<br>סָבוּב (128)<br>סָבוּב (128) |

(to surround, go around)

|     |            |             |           |      |             |
|-----|------------|-------------|-----------|------|-------------|
| 9b. | אָרַר (68) | יָאֵר (126) | אֵר (126) | ———— | אָרַר (128) |
|-----|------------|-------------|-----------|------|-------------|

(to curse)

|     |           |             |      |                  |  |
|-----|-----------|-------------|------|------------------|--|
| 9c. | תָּם (87) | יָתַם (126) | ———— | תָּמִי תָם (126) |  |
|-----|-----------|-------------|------|------------------|--|

רַע to be bad                      תָּם to be finished, completed  
קָל to be light, contemptible

Appendix C

THE DERIVED CONJUGATIONS: A SYNOPSIS\*

|  | Niphal   | Piel     | Pual     | Hiphil    | Hophal   | Hithpael    |
|--|----------|----------|----------|-----------|----------|-------------|
| 1. Sound Trilateral Roots                  | (141)    | (149)    | (154)    | (158)     | (175)    | (178)       |
| Perfect                                    | נִכְתַּב | כָּתַב   | כָּתַב   | הִכְתִּיב | הִכְתַּב | הִתְכַּתַּב |
| Imperfect                                  | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִכְתִּיב | יִכְתֹּב | יִתְכַּתֵּב |
| Jussive                                    | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב | יִכְתֹּב  | יִכְתֹּב | יִתְכַּתֵּב |
| Imperative                                 | הִכְתֵּב | כָּתַב   | ————     | הִכְתֵּב  | ————     | הִתְכַּתֵּב |
| Inf. Construct                             | הִכְתֵּב | כָּתַב   | ————     | הִכְתִּיב | ————     | הִתְכַּתֵּב |
| Inf. Absolute                              | נִכְתֵּב | כָּתַב   | כָּתַב   | הִכְתֵּב  | הִכְתֵּב | הִתְכַּתֵּב |
| Participle                                 | נִכְתֵּב | מְכַתֵּב | מְכַתֵּב | מְכַתִּיב | מְכַתֵּב | מִתְכַּתֵּב |
| 2. Roots I-guttural<br>(excluding I-Aleph) | (141)    | (149)    | (154)    | (158)     | (175)    | (178)       |
| Perfect                                    | נִעַמַד  | עָמַד    | עָמַד    | הִעָמִיד  | הִעָמַד  | הִתְעַמַּד  |
| Imperfect                                  | יִעָמֵד  | יִעָמֵד  | יִעָמֵד  | יִעָמִיד  | יִעָמֵד  | יִתְעַמֵּד  |
| Jussive                                    | יִעָמֵד  | יִעָמֵד  | יִעָמֵד  | יִעָמֵד   | יִעָמֵד  | יִתְעַמֵּד  |
| Imperative                                 | הִעָמֵד  | עָמַד    | ————     | הִעָמֵד   | ————     | הִתְעַמֵּד  |
| Inf. Construct                             | הִעָמֵד  | עָמַד    | ————     | הִעָמִיד  | ————     | הִתְעַמֵּד  |
| Inf. Absolute                              | נִעַמַד  | עָמַד    | עָמַד    | הִעָמֵד   | הִעָמֵד  | הִתְעַמֵּד  |
| Participle                                 | נִעַמַד  | מְעַמַּד | מְעַמַּד | מְעַמִּיד | מְעַמַּד | מִתְעַמַּד  |

\* The same root is used to illustrate all the conjugations of a given root type, regardless of whether it is attested in that particular form or not. References are to paragraphs in the body of the grammar where the complete paradigms may be found.

|  | Niphal    | Piel      | Pual      | Hiphil     | Hophal     | Hithpael     |
|--|-----------|-----------|-----------|------------|------------|--------------|
| 3. Roots II-guttural                           | (141)     | (149)     | (154)     | (158)      | (175)      | (178)        |
| Perfect  | הִקְרַח   | קָרַח     | קָרַח     | הִקְרַח    | הִקְרַח    | הִתְקַרַח    |
| Imperfect                                      | יִקְרַח   | יִקְרַח   | יִקְרַח   | יִקְרַח    | יִקְרַח    | יִתְקַרַח    |
| Jussive  | יִקְרַח   | יִקְרַח   | יִקְרַח   | יִקְרַח    | יִקְרַח    | יִתְקַרַח    |
| Imperative                                     | הִקְרַח   | קָרַח     | —         | הִקְרַח    | —          | הִתְקַרַח    |
| Inf. Construct                                 | הִקְרַח   | קָרַח     | —         | הִקְרַח    | —          | הִתְקַרַח    |
| Inf. Absolute                                  | נִקְרַח   | קָרַח     | —         | הִקְרַח    | —          | הִתְקַרַח    |
| Participle                                     | נִקְרַח   | מְקַרַח   | מְקַרַח   | מְקַרַח    | —          | מִתְקַרַח    |
| 4. Roots III-guttural<br>(excluding III-Aleph) | (141)     | (149)     | (154)     | (160)      | (175)      | (178)        |
| Perfect  | בִּשְׁמַע | שָׁמַע    | שָׁמַע    | הִשְׁמִיעַ | הִשְׁמִיעַ | הִשְׁתַּמַּע |
| Imperfect                                      | יִשְׁמַע  | יִשְׁמַע  | יִשְׁמַע  | יִשְׁמִיעַ | יִשְׁמִיעַ | יִשְׁתַּמַּע |
| Jussive  | יִשְׁמַע  | יִשְׁמַע  | יִשְׁמַע  | יִשְׁמִיעַ | יִשְׁמִיעַ | יִשְׁתַּמַּע |
| Imperative                                     | הִשְׁמַע  | שָׁמַע    | —         | הִשְׁמַע   | —          | הִשְׁתַּמַּע |
| Inf. Construct                                 | הִשְׁמַע  | שָׁמַע    | —         | הִשְׁמִיעַ | —          | הִשְׁתַּמַּע |
| Inf. Absolute                                  | נִשְׁמַע  | שָׁמַע    | —         | הִשְׁמַע   | —          | —            |
| Participle                                     | נִשְׁמַע  | מִשְׁמַע  | מִשְׁמַע  | מִשְׁמִיעַ | מִשְׁמַע   | מִשְׁתַּמַּע |
| 5. Roots III-Aleph                             | (143)     | (151)     | (154)     | (160)      | (175)      | (178)        |
| Perfect  | נִמְצָא   | מָצָא     | מָצָא     | הִמְצִיא   | הִמְצִיא   | הִתְמַצָּא   |
| Imperfect                                      | יִמְצָא   | יִמְצָא   | יִמְצָא   | יִמְצִיא   | יִמְצִיא   | יִתְמַצָּא   |
| Jussive  | יִמְצָא   | יִמְצָא   | יִמְצָא   | יִמְצִיא   | יִמְצִיא   | יִתְמַצָּא   |
| Imperative                                     | הִמְצָא   | מָצָא     | —         | הִמְצָא    | —          | הִתְמַצָּא   |
| Inf. Construct                                 | הִמְצָא   | מָצָא     | —         | הִמְצִיא   | —          | הִתְמַצָּא   |
| Inf. Absolute                                  | נִמְצָא   | מָצָא     | —         | הִמְצָא    | —          | —            |
| Participle                                     | נִמְצָא   | מִמְצָא   | מִמְצָא   | מִמְצִיא   | מִמְצָא    | מִתְמַצָּא   |
| 6. Roots I-Num                                 | (143)     | (149)     | (154)     | (158)      | (175)      | (178)        |
| Perfect  | נִפַּל    | נָפַל     | נָפַל     | הִפִּיל    | הִפִּיל    | הִתְנַפַּל   |
| Imperfect                                      | יִנְפַּל  | יִנְפַּל  | יִנְפַּל  | יִפִּיל    | יִפִּיל    | יִתְנַפַּל   |
| Jussive  | יִנְפַּל  | יִנְפַּל  | יִנְפַּל  | יִפִּיל    | יִפִּיל    | יִתְנַפַּל   |
| Imperative                                     | הִנְפַּל  | נָפַל     | —         | הִפִּיל    | —          | הִתְנַפַּל   |
| Inf. Construct                                 | הִנְפַּל  | נָפַל     | —         | הִפִּיל    | —          | הִתְנַפַּל   |
| Inf. Absolute                                  | נִפַּל    | נָפַל     | —         | הִפִּיל    | —          | הִתְנַפַּל   |
| Participle                                     | נִפַּל    | מִנְפַּל  | מִנְפַּל  | מִפִּיל    | מִפַּל     | מִתְנַפַּל   |
| 7. Roots I-Waw/Yodh                            | (143)     | (149)     | (154)     | (163)      | (175)      | (178)        |
| Perfect  | נִוָּשַׁב | וָּשַׁב   | וָּשַׁב   | הוֹשִׁיב   | הוֹשִׁיב   | הִתְוָּשַׁב  |
| Imperfect                                      | יִוָּשַׁב | יִוָּשַׁב | יִוָּשַׁב | יֹוֹשֵׁב   | יֹוֹשֵׁב   | יִתְוָּשַׁב  |
| Jussive  | יִוָּשַׁב | יִוָּשַׁב | יִוָּשַׁב | יֹוֹשֵׁב   | יֹוֹשֵׁב   | יִתְוָּשַׁב  |

|                                  | Niphal   | Piel     | Pual     | Hiphil   | Hophal   | Hithpael    |
|----------------------------------|----------|----------|----------|----------|----------|-------------|
| Imperative                       | הוֹשֵׁב  | וָּשַׁב  | —        | הוֹשֵׁב  | —        | הִתְוָּשַׁב |
| Inf. Construct                   | הוֹשֵׁב  | וָּשַׁב  | —        | הוֹשֵׁב  | —        | הִתְוָּשַׁב |
| Inf. Absolute                    | —        | וָּשַׁב  | —        | הוֹשֵׁב  | —        | הִתְוָּשַׁב |
| Participle                       | נוֹשֵׁב  | מוֹשֵׁב  | מוֹשֵׁב  | מוֹשֵׁב  | מוֹשֵׁב  | מִתְוָּשַׁב |
| 8. Roots II-Waw/Yodh<br>(Hollow) | (146)    |          |          | (169)    | (175)    |             |
| Perfect                          | קָקַם    | —        | —        | הִקָּם   | הִקָּם   | —           |
| Imperfect                        | יִקָּם   | —        | —        | יִקָּם   | יִקָּם   | —           |
| Jussive                          | יִקָּם   | —        | —        | יִקָּם   | יִקָּם   | —           |
| Imperative                       | הִקָּם   | —        | —        | הִקָּם   | —        | —           |
| Inf. Construct                   | הִקָּם   | —        | —        | הִקָּם   | —        | —           |
| Inf. Absolute                    | קָקַם    | —        | —        | הִקָּם   | —        | —           |
| Participle                       | קָקַם    | —        | —        | מִקָּם   | מִקָּם   | —           |
| 9. Roots III-Hē                  | (143)    | (151)    | (154)    | (166)    | (175)    | (178)       |
| Perfect                          | נִבְנָה  | בָּנָה   | בָּנָה   | הִבְנִה  | הִבְנִה  | הִתְבְּנָה  |
| Imperfect                        | יִבְנָה  | יִבְנָה  | יִבְנָה  | יִבְנִה  | יִבְנִה  | יִתְבְּנָה  |
| Jussive                          | יִבְן    | יִבְן    | —        | יִבְנֵה  | —        | יִתְבְּן    |
| Imperative                       | הִבְנָה  | בָּנָה   | —        | הִבְנָה  | —        | הִתְבְּנָה  |
| Inf. Construct                   | הִבְנוּת | בְּנוּת  | בְּנוּת  | הִבְנוּת | —        | הִתְבְּנוּת |
| Inf. Absolute                    | נִבְנָה  | בָּנָה   | —        | הִבְנָה  | —        | —           |
| Participle                       | נִבְנָה  | מִבְּנָה | מִבְּנָה | מִבְּנָה | מִבְּנָה | מִתְבְּנָה  |
| 10. Geminate Roots               | (146)    | (151)    | (154)    | (172)    | (175)    | (178)       |
| Perfect                          | נִסַּב   | סָבַב    | סָבַב    | הִסַּב   | הִסַּב   | הִסְתַּבַּב |
| Imperfect                        | יִסַּב   | יִסַּב   | יִסַּב   | יִסַּב   | יִסַּב   | יִסְתַּבַּב |
| Jussive                          | יִסַּב   | יִסַּב   | יִסַּב   | יִסַּב   | יִסַּב   | יִסְתַּבַּב |
| Imperative                       | הִסַּב   | סָבַב    | —        | הִסַּב   | —        | הִסְתַּבַּב |
| Inf. Construct                   | הִסַּב   | סָבַב    | —        | הִסַּב   | —        | הִסְתַּבַּב |
| Inf. Absolute                    | הִסוּב   | —        | —        | הִסַּב   | —        | הִסְתַּבַּב |
| Participle                       | נִסַּב   | מִסַּב   | מִסַּב   | מִסַּב   | מִסַּב   | מִסְתַּבַּב |

Appendix D

CHRONOLOGICAL TABLE

|   |                    |
|---|--------------------|
| Patriarchal Period, as reflected in the traditional accounts of Genesis | c. 1900–1500 B. C. |
| The Exodus  | c. 1280            |
| The Conquest of Canaan  | c. 1250–1200       |
| The Period of the Judges  | c. 1200–1020       |
| Reign of Saul   | c. 1020–1000       |
| Reign of David  | c. 1000–961        |
| Reign of Solomon  | c. 961–922         |
| Division into the Kingdoms of Judah and Israel                          | 922                |
| Fall of Samaria (cap. of Israel) to Assyria                             | 722                |
| Fall of Jerusalem (cap. of Judah) to Babylon                            | 587/6              |
| The Babylonian Exile  | 587–538            |
| Post-Exilic Period (Persian domination)                                 | 538–332            |
| Beginning of Greek Rule (with Alexander)                                | 332                |

Appendix E

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## HEBREW-ENGLISH GLOSSARY

Verbs are listed according to the root. Conjugational types are abbreviated as follows:

|          |             |
|----------|-------------|
| Q qal    | H hiphil    |
| N niphal | Ho hophal   |
| P piel   | Ht hithpael |
| Pu pual  | Po polel    |

All other words are listed alphabetically as they appear. References of the types A1c and B3c refer to the Appendices A and B respectively.

All other references are to paragraphs in the grammar.

|  |   |
|--|---|
| <p style="text-align: center;"><b>א</b></p> <p><b>אב</b> (-<i>ôt</i>) father, ancestor (A1c)</p> <p><b>אבד</b> (יאבד) to perish, be destroyed (B4b); H <b>האביד</b> to destroy, kill</p> <p><b>אבה</b> (יאבה) to be willing (B8e)</p> <p><b>אכל</b> truly, indeed; however</p> <p><b>אבן</b> (im) stone (f.) A7a</p> <p><b>אברהם</b> Abraham</p> <p><b>אברם</b> Abram = Abraham</p> <p><b>אדם</b> Adam; man; mankind(80)</p> | <p><b>אדמה</b> earth, ground, soil (A64b)</p> <p><b>אדן</b> (im) lord, master (A29a)</p> <p><b>אהב</b> (יאהב) to love (B4c)</p> <p><b>אהבה</b> love (A60b)</p> <p><b>או</b> or</p> <p><b>אור</b> (im) light (A5a)</p> <p><b>אוריה</b> Uriah</p> <p><b>אות</b> (<i>ôt</i>) sign, omen (A5a)</p> <p><b>אז</b> then, at that time</p> <p><b>אזן</b> (du. אָזְנַיִם) ear (f.) A11</p> <p><b>אח</b> (אחים) brother (A1d)</p> |
|--|---|

|  |  |
|--|--|
| <p><b>אחד</b> one (m.)</p> <p><b>אחות</b> sister (f.) A86</p> <p><b>אחז</b> (יֵאחֵז) to seize, grasp, take hold of (108, B4b)</p> <p><b>אחר</b> (אחרים) other; fem. אַחֲרֵת. pl. אַחֲרוֹת</p> <p><b>אחר</b> after (prep.); afterwards</p> <p><b>אחרי</b> after (prep.); + אַשֶׁר after (conj.); + כֵּן afterwards</p> <p><b>אתה</b> one (f.)</p> <p><b>אי-מִזֶּה</b> from what place, from which?</p> <p><b>איב</b> (im) enemy (A35)</p> <p><b>איה</b> where?</p> <p><b>איך/איכה</b> how? in what manner?</p> <p><b>אימה</b> dread, terror (cf. A55, 56)</p> <p><b>אין</b> there is not, are not</p> <p><b>איפה</b> where?</p> <p><b>איש</b> (מאנשים) man, husband (A4c)</p> <p><b>אך</b> surely, doubtlessly; but, however</p> <p><b>אכל</b> (יאכל) to eat (B4b)</p> <p><b>אכל</b> food (A11)</p> <p><b>אל</b> to, toward</p> <p><b>אל</b> (im) god; God (A3b)</p> <p><b>אלה</b> these; 40</p> <p><b>אלהים</b> gods; God (59; cf. A22)</p> <p><b>אלף</b> (im) thousand (181; A7a)</p> <p><b>אם</b> if</p> <p><b>אם</b> (אמות) mother (f.) A3e</p> <p><b>אמה</b> (אמהות) maidservant, fem. slave (A54e)</p> <p><b>(אמן)</b> N. <b>נאמן</b> to be confirmed, verified, trustworthy; H. <b>האמין</b> to believe, trust</p> <p><b>אמנם</b> surely, indeed</p> <p><b>אמר</b> (יאמר) to say (B4b)</p> <p><b>אמת</b> truth (A76)</p> <p><b>אנה</b> whither?</p> <p><b>אנחנו</b> we (81)</p> <p><b>אני</b> I (81)</p> <p><b>אנכי</b> I (81)</p> <p><b>אסיר</b> (im) prisoner (A28a)</p> | <p><b>אסף</b> (יִאָסֵף) to gather (B4a)</p> <p><b>אסר</b> (יִאָסֵר) to bind, take prisoner (B4a)</p> <p><b>אף</b> (du. אַפַּיִם) nose, face; anger (A2a)</p> <p><b>אפס</b> + כִּי except that, save that (conj.)</p> <p><b>אצל</b> near, beside, by (A10b)</p> <p><b>ארבע</b> four (f.)</p> <p><b>ארבעה</b> four (m.)</p> <p><b>ארבעים</b> forty</p> <p><b>ארון</b> ark (of the covenant); w. art. הָאָרוֹן (A22)</p> <p><b>ארור</b> accursed (A30a)</p> <p><b>ארי</b> (אָרִיּוֹת) lion (cf. A31b)</p> <p><b>אריה</b> lion (A52)</p> <p><b>(ארך)</b> H. <b>האריך</b> to be long; to lengthen</p> <p><b>ארר</b> (יאור) to curse (B9b)</p> <p><b>ארץ</b> (<i>ôt</i>) earth, land (f.) A7a</p> <p><b>אש</b> fire (f.) A3e</p> <p><b>אשה</b> (נשים) woman, wife (A58b)</p> <p><b>אשם</b> (יֵאָשֵׁם) to be guilty; (adj.) guilty</p> <p><b>אשקלון</b> Ashkelon</p> <p><b>אשר</b> who, which, that (rel. pron.); that, since, because (conj.)</p> <p><b>את/את-</b> dir. obj. marker</p> <p><b>את/את-</b> with, together with</p> <p><b>את</b> you (f.s.) 81</p> <p><b>אתה</b> you (m.s.) 81</p> <p><b>אתון</b> (<i>ôt</i>) she-ass, donkey (f.) A29a</p> <p><b>אתם</b> you (m.pl.) 81</p> <p><b>אתמול</b> yesterday</p> <p><b>אתן</b> you (f.pl.) 81</p> <p><b>אתנה</b> you (f.pl.) 81</p> |
|--|--|

**ב**

|          |   |
|----------|---|
| <b>ב</b> | in, with (instrumental); (+ inf.) when, while |
|----------|---|

בְּאֵר (ôl) well, pit (A20a)  
 בְּגָד (im) garment (A7c)  
 (בדד) alone, only; 142  
 בְּהֵמָה (ôl) beast, animal;  
 80 (A65c)  
 (בוא) to come, enter (B7e); H. to bring  
 (בין) H. to perceive, consider, understand; to make understand  
 בּוֹר (ôl) pit, cistern (A5a)  
 (בוש) to be ashamed (B7d)  
 בָּזָה (יִבְזֶה) to despise (B8a)  
 בְּחֹרֵד (im) young man (A30b)  
 בָּחַן (יִבְחֶן) to test, try, examine (B2a)  
 בָּחַר (יִבְחֶר) to choose (obj. with בּ) B2a  
 בָּטַח (יִבְטַח) to trust, rely (B2a)  
 בֵּין between; 47  
 בִּינָה understanding, perceptiveness (A56)  
 בַּיִת (בְּתוּם) house (A13c)  
 בָּכָה (יִבְכֶה) to weep, mourn (B8a)  
 בָּלַע (יִבְלַע) to swallow (B2b)  
 בָּלַת not (negates infinitive; 115)  
 בֵּן (בְּנִים) son (A3c)  
 בָּנָה (יִבְנֶה) to build (B8a); H. caus., N. pass.  
 בַּעֲבוּרֵי for the sake of, because of  
 בָּעָד through; around; on behalf of; 174  
 בְּעֵינָי in the eyes of, in the opinion of  
 בָּעַל (im) lord, master, husband, owner; 121 (A9)  
 בָּעַר (יִבְעֶר) to burn (tr. and intr.) B2a; P. to burn (tr.), consume completely  
 בָּצַע profit, advantage; מַה-בָּצַע

what profit is there? (A8b)

בָּקַע (יִבְקַע) to split (B2b)  
 בֹּקֶר morning (A11)  
 בָּקָר (large) cattle (coll.)  
 (בִּקֵּשׁ) P. to seek  
 בָּרָא (יִבְרֵא) to create (B2c); N. pass.  
 בְּרִית covenant, treaty (A83)  
 בָּרַח (יִבְרַח) to flee (B2b)  
 (בִּרַךְ) P. to bless  
 בְּרָכָה (ôl) blessing (A64a)  
 בָּשָׂר flesh, meat; כָּל-בָּשָׂר mankind (A25a)  
 בַּת (בָּנוֹת) daughter (A74)

ג

גָּאַל (יִגְאַל) to redeem (B2a); N. pass.  
 גִּבּוֹר (im) warrior, hero; + idem (A43)  
 גִּבְעָה (ôl) hill (A61a)  
 גַּבְרִית mistress, lady (cf. A81)  
 גָּדוֹל big, great (A29a)  
 גָּדַל (יִגְדַל) to be(come) great, big; to grow up (B1c); H. to magnify, make great

גָּדִי (גְּדִיִּים) kid (A31a)  
 (גוּר) גָּר (יִגוּר) to sojourn, dwell (B7a)  
 (גיל) גָּל (יִגִּיל) to rejoice (B7b)  
 גָּלָה (יִגְלֶה) to reveal, uncover; go into exile (B8a); N. pass.; H. to carry away into exile

גִּלְעָד Gilead  
 גַּם also, too, even  
 גַּמְלִים (גְּמָלִים) camel (A25d)  
 גֵּן (גַּנּוֹת) garden; הֵגֵן, §21 (A2a)  
 גָּנַב (יִגְנֹב) to steal (B1a)  
 גָּעַר (יִגְעֶר) to rebuke (B2a)

גֵּר (im) sojourner, resident alien (A3b)  
 (גרש) P. גָּרַשׁ to drive away

ד

דָּבָר (im) word, thing, matter, affair; עַל-דָּבָר because of, for the sake of  
 (דבר) P. דָּבַר to speak, talk  
 דְּבַשׁ honey (A18)  
 דָּג (im) fish (cf. A1a, 1b)  
 דָּגָה fish (coll.) A53a  
 דָּוִד David  
 דּוֹר (im, ôl) generation (A5a)  
 דוֹחָן Dothan  
 (דין) דָּן (יִדְיֶן) to judge (B7b)  
 דָּל poor; §22 (A2a)  
 דֹּלֶת (du. דְּלָתַיִם; pl. ôl) door (A77)

דָּם (im) blood (A1b)  
 (דמם) דָּם (יִדָּם) to be silent, astonished (B9a, c)  
 דָּרֶךְ (im, ôl) road, way (m. or f.) A7a  
 דָּרַשׁ (יִדְרֹשׁ) to inquire, seek, require (B2a)

ה

הָ הַ the def. art.; §14, 18, 21  
 הֶ הַ interrog. marker  
 הִב (defective verb) give! come! let's...! 119

הָבֵל Abel  
 הִגָּה (יִהַגֶּה) to mutter, moan, roar; meditate, imagine (B8c)

הוּא he; that  
 הוּא = היא; see 87  
 הִיא she, it; that  
 הָיָה (יִהְיֶה) to be, become (B8d)  
 הַיְכָל (im) palace, temple (A34)  
 הִלָּךְ (יִלְךָ) to go, walk; H. הוֹלִיךְ to cause to go,

lead; Ht. to walk back and forth, to go continually (B6j)  
 (הלל) P. הִלֵּל to praise; הִלְלוּהָ Halelujah, Praise Yah(weh)

הֵלֶם hither  
 הֵם they; those  
 הֵן if  
 הִנֵּה see §135-6  
 הֵנָּה they (f.); those (f.)  
 הִנֵּה hither, to this place, here  
 הַר (הַרְיָם) mountain (A2c)  
 הָרַג (יִהַרַג) to slay, kill; N. pass. (B3a)  
 הָרָה (יִהַרֶה) to become pregnant, conceive (B8b)

ו

וְ and; 17

ז

זֶה this (f.); 40  
 זָבַח (יִזְבֹּחַ) to sacrifice (B2b)  
 זָבַח (im) sacrifice (A8b)  
 זֶה this (m.); 40  
 זָהָב gold (A25a)  
 זֵיתָה (im) olive, olive-tree (A13b)  
 זָכַר (יִזְכֹּר) to remember; N. pass.; H. to mention, cause to remember (B1a)  
 זָכַר remembrance, memorial (A10a)  
 זָכָר (im) male (A25a)  
 זָנָה (יִזְנֶה) to be(come) a prostitute, harlot; זָנָה a harlot (B8a)  
 זָעַק (יִזְעַק) = צָעַק to cry out (in distress) B2a  
 זָקֵן (יִזְקֶן) to be(come) old; (adj.) old (B1d)

זָקֵן (im) old man, elder  
(of city) A26a  
זָקוּנִים (pl.) old age (cf. A23,30a)  
זְרוּעַ (im, ôl) arm; fig. strength  
(A22)  
זֵרַע seed, offspring, progeny  
(A8a)

ח

(חבא) N. נִחְבֵּא to hide (intr.);  
Ht. אֶחְבֵּא to hide (intr.)  
חָדַל (יִחְדַּל) to cease, stop; 117  
(B3b)  
חָדָשׁ new (A25b)  
חַוְוָה Eve  
(חוה) Hîst. הִשְׁתַּחֲוָה to bow down,  
humble oneself  
חוֹמָה (ôl) city-wall (A55)  
חוּץ outside; הַחוּצָה, חוּצָה (to  
the) outside; לְ חוּצוֹן  
outside (prep.)  
חֹזֵק (יִחְזַק) to be(come) strong,  
firm, hard; (adj.) idem  
(B3b)  
חָטָא (יִחְטָא) to sin (לְ against);  
H. to lead into sin (B3c)  
חַטָּאת (חַטָּאוֹת) sin (A82)  
חַי living, alive; as-lives  
(in oath), 138 (A2a)  
חָיָה (יִחְיֶה) to live, be alive  
(B8d); P. אֶחְיֶה to let live,  
revive, restore to life;  
H. הִחְיֶה, same as P.  
חַיָּה (ôl) animal, living thing  
(A57)  
חַיִּל (חַיִּלִּים) army; strength;  
חַיִּל גִּבּוּר warrior (A13a)  
חַיִּים life, lifetime (cf. A2a)  
חֹזֵק bosom (cf. A3b)  
חָכָם wise; wise man (A25b)  
חָכְמָה wisdom (A63)  
חָלָב milk (cf. A25b)  
חָלֹם (ôl) dream (A22)

(חלל) H. הִחָל to begin  
(חלל) P. הִחָל to defile, pollute,  
dishonor  
חָלֵם (יִחָלֵם) to dream (B3a)  
חֲמֹר (im) he-ass, donkey (A22)  
חַמִּישׁ fifth  
חָמַל (יִחְמַל) to spare (B3a)  
חָמֵשׁ five (f.)  
חַמְשָׁה five (m.)  
חַמְשִׁים fifty  
חֶן grace, favor (A3e)  
חָנּוּן (יִחַן) to favor, be gracious  
toward (B9a); Ht. הִתְחַנַּן  
to seek or implore favor  
חֲסִיד (im) kindness, mercy,  
proper conduct  
חָפֵץ (יִחָפֵץ) to take delight in;  
to desire (B3d)  
חֲצִי half (A31b)  
חֹק (im) statute (A5d)  
חֻקָּה (ôl) statute (A59)  
חֶרֶב (ôl) sword (f.) A7a  
חֲרִיב (Mt.) Horeb  
חָרָה (יִחָרָה) to become enraged,  
angry (B8c); used im-  
personally with לְ or  
אֶף  
(חרם) H. הִחָרִים to destroy, ex-  
terminate (often as a  
religious act)  
חָרַשׁ (יִחָרֵשׁ) to plow; engrave  
(B3a)  
חָשַׁךְ (יִחָשֵׁךְ) to withhold, keep  
back for oneself (B3a)  
חָשַׁב (יִחָשֵׁב) to think, devise,  
reckon, impute (B3a)  
חֹשֶׁךְ darkness  
חֲתִי Hittite  
חַתָּן father-in-law (A35)

ט

טָבַח (יִטְבַּח) to slaughter (B2b)  
טָבַח a slaughtering (A8b)

טוֹב good (A5a)  
טַף children (coll.) A2a  
טָרַם before, not yet; בָּטָרַם  
idem; 121

י

(יאל) H. הוֹאִיל to be willing,  
content (173)  
יָאֵר The Nile; river  
יָבֵשׁ dry ground (cf. A70)  
יָד (du. áyim; pl. ôl) hand,  
side (f.) A1a  
(ידה) H. הוֹדָה to give thanks  
יָדַע (יִדַע) to know (B6b); H.  
to make known, teach,  
declare  
יְהוּדָה Judah  
יְהוָה Yahweh, "Jehovah," the  
Lord (59)  
יוֹם (pl. יָמִים) day; הַיּוֹם, הַיּוֹם  
today (A5b)  
יוֹמָם by day, in the daytime  
יוֹסֵף Joseph  
יָחַד together  
יָחַד together  
יָטַב to go well with (לְ)  
B6d  
(יכה) H. הוֹכִיחַ to reprove; to  
decide  
יָכַל (יִיכַל) to be able; to pre-  
vail against (לְ) B6i  
יָלַד (יִלְד) to bear (a child);  
N. pass.; H. to beget,  
engender (B6a)  
יָלֵד (pl. im) boy (A7a)  
יָם (pl. יָמִים) sea; יָמָה sea-  
ward, westward (A1e)  
יָמִין the right hand (f.) A28a  
(יסף) H. הוֹסִיף to add; to do  
something again; to  
continue doing some-  
thing  
יָפֵה beautiful, handsome (A49)

יָעַן because (+ inf.); אָשַׁר  
because  
יַעֲקֹב Jacob  
יָצָא (יִצֵּא) to go out, to go  
forth (B6c); H. caus.  
(יצב) Ht. הִתְיַצַּב to take one's  
stand, to station oneself  
יָצַר (יִיצַר) to form, fashion  
(B6g)  
(יקץ) יָקָץ to wake up (B6d)  
יָקָר precious (A25a)  
יָרָא (יִירָא) to be afraid (of:  
מִפְּנֵי, מִפְּנֵי) B6f.; N. to be  
dreadful, terrible  
יָרָא fear (A61a)  
יָרַד (יִרַד) to go down, descend  
(B6a); H. caus.  
יְרוּשָׁלַם Jerusalem  
(ירה) H. הוֹרָה to shoot (arrows);  
to direct, teach  
יָרַח the moon  
יָרַשׁ (יִירַשׁ) to inherit (B6d); to  
dispossess  
יִשְׂרָאֵל Israel  
יֵשׁ there is, are  
יָשַׁב (יִשְׁב) to sit, dwell (B6a);  
H. caus.  
יְשׁוּעָה (pl. ôl) salvation,  
deliverance (A67)  
יִשְׁמַעֲלִים Ishmaelites  
יָשַׁן (יִישַׁן) to sleep (B6e)  
(ישע) H. הוֹשִׁיעַ to save, deliver  
יָשַׁר (יִישַׁר) to be pleasant,  
agreeable (B6d)  
יָשַׁר just, upright (A25a)  
(יהר) N. נוֹתַר to be left, remain  
יֶתְרוֹ Jethro

כ

כּ like, as; (+ inf.) when, as  
כַּאֲשֶׁר as, according as  
כָּבֵד (יִכְבֵּד) to be (come) heavy,

important, serious;  
(adj.) idem (B1d)  
קָבוֹד glory, honor (A29a)  
לְבָשִׁים (im) lamb (m.) A7c  
קִבְּשָׁה (ôl) lamb (f.) A61a  
כֹּה thus, as follows  
כֹּהֵן (im) priest (A35)  
כּוֹכַב (im) star (A33)  
(כוֹן) N. לְכוֹן to be firm, fixed,  
established; H. הִכִּין to  
prepare, establish; Po.  
כּוֹנֵן to set up, establish  
(כחַד) P. כָּחַד to hide, conceal  
כִּי because, since; for; that;  
אִם כִּי unless, except  
that, but rather  
כִּיּוֹם today, this day  
כָּל-כָּל all, each, every; presuf-  
fixal כָּל-כָּל 138; כָּל-אֲשֶׁר  
everything which (cf.  
A5d)  
כָּלָה (יָכְלָה) to be depleted,  
finished, at an end  
(B8a); P. to finish,  
bring to an end  
כֵּלִי (im) vessel, utensil (A31a)  
כֵּן thus, so; כֵּן-עַל-כֵּן therefore;  
כֵּן therefore  
כֵּן honest, true (A3b)  
כְּנָעַן Canaan  
כְּנָעִי Canaanite  
כִּסֵּא (ôl) throne (A41b)  
(כסה) P. כָּסָה to cover, overwhelm  
כֶּסֶף silver, money (A7a)  
כַּף (du. כַּפַּיִם; pl. ôl) palm or  
hollow of hand, sole of  
foot (A2a)  
(כפר) P. כָּפַר to atone for, make  
atonement  
כַּרְם (im) vineyard (A7a)  
כָּרַת (יָכַרַת) to cut (B1a); כָּרַת  
כָּרִית to make a treaty  
כַּשְׁדִּים Chaldeans

כָּשַׁל (יָכַשַׁל) to stumble (B1a)  
כָּתַב (יָכַתַב) to write (B1a)  
כַּתְּנִית or כַּתְּנִית (ôl) tunic (A79)  
ל  
לָ to, for  
לֹא not, no  
לֵאמֹר "saying" (used to mark a  
direct quote)  
לֵב (ôl) heart (A3e)  
לֵבָב (ôl) heart (A27a)  
לְבַד- see (בוד)   
לָבָן Laban  
לֶהָבֵה (ôl) flame (cf. A71)  
לִיחַ (ôl) tablet (A6)  
לוֹט Lot  
לֹא/לֹא-לִי unless, if not  
לֶחֶם bread, food (A7a)  
(לחם) N. גָּלַחֵם to fight  
לַיְלָה night; at night (A87)  
(לין) לָן (יָלִין) to spend the night  
(B7b)  
לָכַד (יָלַכַד) to capture (B1a)  
לָכֵן therefore  
לָמַד (יָלַמַד) to learn (B1b); P.  
לָמַד to teach  
לָמָּה why? (הֲלֵמָּה לָמָּה) before 74  
לְמַעַן so that, in order that  
לְפָנַי before, in front of, in the  
presence of  
לָקַח (יָקַח) to take (B5e); N.  
pass.  
לְקָרַאת toward, against, to meet  
(125)  
מ  
מְאֹד very, much  
מֵאָה (ôl) hundred; 181  
מֵאַיִן from where?  
מִאֲכָל food (A38)  
מִאֲמָרָה anything; w. neg. nothing  
(A67)  
(מאן) P. מָאָן to refuse

מָאָס (יָמָאָס) to refuse, despise  
(B2a)  
מְגוּרִים (pl.) sojourning, residence  
(A30a)  
מַגְפָּה (ôl) plague, stroke (cf.  
A73)  
מִדְבָּר wilderness (A37)  
מָדַד (יָמַד) to measure (B9a)  
מַדּוּעַ why?  
מִדְיָן Midian  
מָה what?  
(מהר) P. מָהַר to hurry; מָהַר  
quickly  
מָוֶת death (A15)  
(מות) מָה (יָמוּת) to die (B7c); H.  
מָוֶת הַמֵּית to kill; Po. מוֹתֵת  
to kill  
(מול) מָל (יָמוּל) to circumcise  
(B7a)  
מִזְבֵּחַ (ôl) altar (A41c)  
מַחֲנֶה (ôl) camp (A51)  
מִשָּׁה (ôl) staff, rod; tribe (A51)  
מָטָר rain (A25a)  
מִי who?  
מַיִם (pl.) water  
מָכַר (יָמַכַר) to sell (B1a)  
מָלֵא (יָמָלֵא) to be full, filled  
(B2d); (adj.) idem; P.  
מָלֵא to fill  
מַלְאָךְ (im) messenger, angel  
(A38)  
מְלָאכָה occupation, work (A64d)  
מְלוּן lodging place (A29a)  
מִלְחָמָה (ôl) battle, war (A72)  
מֶלֶךְ (im) king, ruler (A7a)  
מֶלֶךְ (יָמָלַךְ) to rule, be(come)  
king (B1a)  
מִמַּעַל above (adv.); (+ לָ)  
above (prep.)  
מִן from; some of  
מִנְחָה (ôl) offering (A61a)  
(מסס) N. נָמַס to melt  
מִסְפָּר number; אֵין מִסְפָּר לָּ is/

are innumerable; אֲנָשִׁי  
מִסְפָּר a few men (A37)  
מְעַט a little; מְעַט מְעַט little by  
little; עוֹד מְעַט in a  
little while  
מַעֲשֵׂה (im) deed, act, work (A51)  
מָצָא (יָמָצָא) to find (B2c); N.  
נִמְצָא to be extant; H.  
הִמְצִיא to present  
מִצְוָה (ôl) commandment (A61b)  
מִצְרַיִם Egyptian; fem. מִצְרַיִת  
מִצְרַיִם Egypt; מִצְרַיִמָּה toward  
Egypt  
מִקוֹם (ôl) place (A29a)  
מִקְנֵה cattle, property (A50)  
מִרְאֵה appearance (A51)  
מִרְגָּל (im) spy, scout  
(P. participle)  
מִרְדָּ (יָמִרַד) to rebel (B1a)  
מִרְכָּבָה (ôl) chariot (A71)  
מֹשֶׁה Moses  
מָשַׁח (יָמַשַׁח) to anoint (B2b)  
מָשַׁל (יָמַשַׁל) to rule, have do-  
minion (over: בָּ) B1a  
מִשָּׁם from there; thence  
מִשְׁמָר place of confinement, jail  
(A37)  
מִשְׁפָּט (im) judgement, court de-  
cision; manner (A37)  
מִשְׁתֶּה banquet (A50)

נ

נָא particle used after imper-  
ative, jussive, or co-  
hortative; 102, 105  
(נאץ) P. נָאָץ to spurn  
(נבא) N. נָבֵא Ht. הִתְנַבֵּא to  
prophecy  
נָבוֹן intelligent, discerning  
(A29a)  
(נבט) H. אֵל הִבִּיט to look at  
נְבִיא (im) prophet (A28a)

נָגַב the Negev. (הַ)נְּגִבָּה toward the Negev, Southward  
 נִגְדָּה before, in front of (cf. A7b)  
 (נָגַד) H. הַגִּיד to tell  
 נָגַע (יָגַע) to touch, strike (B5b)  
 נָגַף (יָגַף) to strike, smite (B5a)  
 (נָגַשׁ) N. (יָגַשׁ) to approach; H. הִגִּישׁ to bring near  
 נָדָר or נִדָּר (im) vow (A7c, 10a)  
 נָדַר (יָדַר) to vow (B5a)  
 נָהַר (וְהַר) river (A25b)  
 (נָוַח) H. (יָנַוַח) to rest, settle down (B7a); H. הִנִּיחַ to set at rest; H. הִנִּיחַ to set down, deposit, leave alone  
 (נָוַם) נָם (יָנַם) to sleep (B7a)  
 (נָוַס) נָס (יָנַס) to flee (B7a)  
 נַחֲלָה property, possession, inheritance, portion (A60b)  
 (נָחַם) N. (יָנַחַם) to be sorry, repent, be comforted; P. (יָנַחַם) to comfort, console  
 נְחָמָה pleasant (A39)  
 נָחַשׁ (im) snake (A25b)  
 נָטָה (יָטָה) to extend; pitch (tent); turn aside (intr.) B8f.; H. הִטָּה to turn or thrust aside, to incline (tr.)  
 נָטַע (יָטַע) to plant (B5b)  
 נָטַשׁ (יָטַשׁ) to leave, forsake, abandon (B5a)  
 (נָכַח) H. הִכָּה to strike, smite, slay  
 נִכְרִי foreign, strange  
 נָסַע (יָסַע) to set out, travel, journey (B5b)  
 נָעַל (im) shoe, sandal (f.) A9  
 נָעֵר (im) young man, attendant (A9)

נָפַל (יָפַל) to fall (B5a); H. הִפִּיל caus.  
 נָפַשׁ (וְהַפִּשׁ) (ôl) soul, person, living thing; life; (+ pron. suff.) self (A7a)  
 (נָצַב) N. הִצָּב to station oneself, stand; H. הִצִּיב to station, set up  
 (נָצַל) N. הִצִּיל to be rescued, saved; H. הִצִּיל to deliver, rescue  
 נִקְבָּה female (A65a)  
 נָשָׂא (יָשָׂא) to raise, lift up (B5c); N. נִשָּׂא pass.  
 (נָשַׁג) H. הִשִּׁיג to reach, attain, overtake  
 נָתַן (יָתַן) to give, set, put, allow (B5d)  
 נָתַן Nathan

ס

סָבַב (יָסַב) to surround, go around (B9a); H. הִסִּב to turn away, to turn around (tr.), cause to go around  
 סָגַר (יָסַגַר) to close (B1a)  
 סוּס (im) horse (A6)  
 (סוּר) H. (יָסוּר) to turn aside (intr.), to depart (B7a); H. הִסִּיר to remove, take away, turn away  
 סָלַח (יָסַלַח) to pardon (B2b)  
 סָפַר (im) book, writing (A10a)  
 סָפַר (יָסַפַר) to count (B1a); P. סָפַר to tell, narrate  
 סָרִיס (סָרִיסִים) eunuch, officer (A28b)  
 (סָתַר) N. הִסְתַּר to hide (intr.); H. הִסְתִּיר to hide (tr.)

ע

עֶבֶד (im) servant, slave (A7a)

עָבַד (יַעֲבֹד) to work, serve, till (ground) B3a  
 עֲבוּדָה work, task, servitude (A66)  
 עָבַר (יַעֲבֹר) to cross; to transgress (B3a); H. הִעֲבִיר caus.  
 עֲבָרִי Hebrew; fem. עֲבָרְיָה  
 עֲבָל (im) calf (m.) A10b  
 עֲבֹלָה (ôl) heifer (A62)  
 עַד to, as far as, by; (+ inf.) until; עַד-אֲשֶׁר until; עַד-הַנֶּה until now; עַד-עוֹלָם forever  
 עֵדָה congregation, assembly (A54)  
 עֲדָר (im) flock, herd (A10b)  
 עוֹד again, still, yet  
 (עוֹד) H. הִעִיד to warn, protest  
 עוֹלָם (im) eternity; עַד-עוֹלָם, עוֹלָם forever (A33)  
 עוֹן (ôl) guilt, iniquity, punishment (A29a)  
 עוֹף birds, fowl (coll.) A5a  
 (עוֹר) Po. עוֹרַר to arouse, stir up  
 עוֹז strong, mighty (A2a)  
 עוֹז strength (A5e)  
 עוֹבַב (יַעֲוֹב) to abandon (B3a)  
 עוֹרַר (יַעֲוֹר) to help (B3a)  
 עוֹרֵר help, assistance (A10b)  
 עֵינַן (du. עֵינַיִם) eye; spring, well (f.) A13a  
 עִיר (עִירִים) city (f.) A4b  
 עַל on, upon, over, against, concerning; עַל-דִּבְרֵי for the sake of, because of; עַל-יַד beside, in the company of, to the side of; עַל-כֵּן therefore; עַל-פְּנֵי on the surface of, up against  
 עָלָה (יַעֲלֶה) to ascend, go up (B8b); H. הִעֲלָה caus.

עֲלִי Eli  
 עִם with, together with  
 עַם (im) people, nation (A2a)  
 עָמַד (יַעֲמֹד) to stand (B3a); H. הִעֲמִיד to station, set up, appoint  
 עֲמָק (im) valley, lowland (A10a)  
 עָנָה (יַעֲנֶה) to answer (B8b); P. עָנָה to oppress  
 עָנִי affliction (A32a)  
 עָנָן (im) cloud (A25b)  
 עֵץ (im) tree, wood (A3a)  
 עֲצָה counsel, advice (A54)  
 עֲקָב + אֲשֶׁר/כִּי because  
 עֲרֵב evening  
 עָרַב (יַעֲרֹב) to stand as pledge for (B3a)  
 עָרְוָה shame, nakedness (A62)  
 עָרַף (יַעֲרֹף) to arrange, set in order; draw up (in battle array) B3a  
 עָרַל uncircumcised; (fig.) deficient, inept  
 עֲשָׂב grass, herbage (coll.) A10b  
 עָשָׂה (יַעֲשֶׂה) to do, make, act, bring about (B8b)  
 עֲשִׂירִי tenth; fem. עֲשִׂרִית  
 עֲשָׂר ten (f.)  
 עֲשָׂר -teen (m.)  
 עֲשָׂרֶה ten (m.)  
 עֲשָׂרֶה -teen (f.)  
 עֲשָׂרִים twenty  
 עֲשִׂירִי rich (A28a)  
 עַת (im, ôl) time (f.) A75  
 עַתָּה now, then, (and) so then

פ

פָּגַע (יַפְגִּיעַ) to meet, encounter (בְּ/אֶת-) B2b  
 פָּדָה (יַפְדֶּה) to ransom (B8a)  
 פֶּה עַל-פִּי, כְּפִי ac-cording to; אֲשֶׁר  
 פָּה



according as; פה אָהד unanimous, in agreement (A48a)  
 פה here  
 פוֹטִיפָר Potiphar  
 (פלא) N. נִפְלֵא to be wonderful, marvelous  
 (פלל) Ht. הִתְפַּלֵּל to pray  
 פְּלִשְׁתִּים the Philistines  
 פָּן lest, so that not  
 פָּנָה (יִפְנֶה) to turn (toward) (tr. & intr.) B8a  
 פָּנִים (pl.) face; לִפְנֵי before, in the presence of; מִפְּנֵי, מִלְּפָנֵי from before; עַל-פְּנֵי on the surface of, up against. 100, 101 (A89)  
 פֶּסֶל (פְּסִילִים) idol, image (A7c/28a)  
 פְּעַם (im) time; פַּעַמַּיִם twice (A9)  
 פָּקַד (יִפְקֹד) to keep one's promise to; to pay attention to; to visit; to appoint; to pass in review (B1a)  
 פָּרָה (ôl) cow, heifer (A53b)  
 פְּרִי fruit (A31a)  
 פָּרֹעַ Pharaoh  
 פָּרַץ (יִפְרֹץ) to break down, breach, burst (out) B1a  
 (פרר) H. הִפְרִי to annul, cancel  
 פָּרַשׁ (יִפְרֹשׁ) to spread (out) (tr.) B1a  
 פָּרַשׁ (פָּרָשִׁים) horseman (A25c)  
 פָּתַח (יִפְתַּח) to open (B2b)  
 פֶּתַח (im) opening (A8b)

צ

צֹאן small cattle (sheep and goats) cf. A5c  
 צָבָא (ôl) army, host (A25e)  
 צַדִּיק righteous (A46)

צְדָקָה righteousness (A7c)  
 צְדָקָה (ôl) righteousness, righteous act (A64a)  
 צֹהַר noon (cf. A12b)  
 (צוה) P. צִוָּה to command, charge, appoint 153  
 (צום) צָם (יִצְוֹם) to fast (B7a)  
 (צור) צָר (יִצְוֹר) to besiege, confine (B7a)  
 צוּר (im) rock, cliff; (fig.) support, defense (A6)  
 צֶלֶל (צִלְלִים) shade, shadow, protection (A3f)  
 (צלח) H. הִצְלִיחַ to make prosperous; to be prosperous  
 צֶלֶם (im) image, likeness (A7a)  
 צִלְעַת (im, ôl) rib, side (A27b)  
 צָעִיר small, young (A28a)  
 צָעַק (יִצְעַק) to cry out (in distress) B2a  
 צָרָה (ôl) distress, trouble (A53b)

ק

קָבַץ (יִקְבֹּץ) to gather; Ht. to gather (intr.)  
 קֶבֶר (im) grave, sepulchre (A7c)  
 קָבַר (יִקְבֹּר) to bury, inter (B1a)  
 קָדוֹשׁ holy  
 קָדָם east; קָדְמָה eastward; לְמִקְדָּם to the east of (cf. A7b)  
 קִדְשׁ (im) holiness (A11)  
 (קדש) P. קִדְשׁ to sanctify  
 קָהָל assembly, congregation (A25b)  
 קוֹל (ôl) voice, sound (A5a)  
 (קום) קָם (יִקְוֹם) to arise (B7a); H. הִקְיִם to establish, set up

קָטָן small, little, unimportant; also קָטָן (cf. A25d)  
 קַיִן Cain  
 קִיר (ôl) wall (A4a)  
 (קלל) קָל (יִקָּל) to be light, of little importance (B9c); P. קָלַל to curse  
 (קנא) P. קָנָא to be jealous (of: מִ/בְּ/אִתּ; to be zealous (for: לְ)  
 קָנָה (יִקְנֶה) to acquire, purchase (B8a)  
 קֶץ end; מִקְצֵי at the end of (A3e)  
 קָצָה end, border; מִקְצֵי at the end of (A49)  
 קַצִּיר harvest, crop; time of harvest (A28a)  
 קָצַף (יִקְצֹף) to be(come) angry (against: עַל) B1a  
 קָצַר (יִקְצֹר) to reap, harvest (B1a)  
 קָרָא (יִקְרָא) to call, name, summon, declare, read; (+ אֶל) to call unto; (+ לְ) to summon (B2c)  
 קָרָא (יִקְרָא) a common variant of קָרָה  
 קָרַב (יִקְרַב) to be near, draw near, approach (B1c); H. הִקְרִיב to bring near, present  
 קָרַב (יִקְרַב) midst, interior; בְּקִרְבִּי in, within, inside of (A7c)  
 קָרָה (יִקְרָה) to meet, encounter, befall (person usually object) B8a; N. נִקְרָה idem (person usually subject; object with עַל/אֶל/בְּ)  
 קָרוֹב near, close (to: אֶל) A29a  
 קָרַע (יִקְרַע) to rend, tear (B2b)  
 קָשָׁה difficult, hard, harsh (A49)

קָשַׁר (יִקְשֹׁר) to bind; to band together, conspire (B1a)  
 ק  
 רָאָה (יִרְאֶה) to see (B8a); N. נִרְאָה to appear; H. הִרְאָה to show  
 רְאוּבֵן Reuben  
 רֹאשׁ (רְאשִׁים) head, top, chief  
 ראשון first (A45)  
 רַב much, many, numerous (A2a)  
 רַבָּה (יִרְבֶּה) to be(come) numerous, great (B8a); H. הִרְבֶּה to make numerous, great; to do (something) much  
 רְבִיעִי fourth; fem. רְבִיעִית  
 רִגְלִי (דו. רִגְלִים) foot (f.); בְּרִגְלִי in the following of, belonging to (A7a)  
 רָדַף (יִרְדֹּף) to pursue, chase, persecute (+ אַחֲרָי) B1a  
 רוּחַ (ôl) spirit, wind, soul  
 (רום) רוּם (יִרוּם) to be high, lofty (B7a); H. הִרִים to lift up, off; Po. רוּמָם to raise up  
 (רוץ) רוּץ (יִרוּץ) to run (B7a)  
 רָחֵב broad, wide (A25b)  
 רַחוּק distant, far; מִרְחוּק at a distance, from afar; of old (A29a)  
 רַחֵל Rachel  
 רָחַץ (יִרְחֹץ) to wash (B2a)  
 רִיק empty, worthless, idle (cf. A3b)  
 רָכַב (יִרְכַּב) to ride (B1b)  
 רְכוּשׁ (moveable) property (A23)  
 רִמָּשׁ creeping things (coll.)  
 רֵעַ (im) friend, companion (A3b)  
 רַע evil, bad, wicked (A2b)

רָעַב famine (A25b)  
 רָעַב (to be) hungry (B2a); (adj.) idem (A26)  
 רָעָה (im) shepherd (Qal part. act.)  
 רָעָה (to tend) flocks, shepherd (B8a)  
 רָעָה (to be bad, wicked) (B9d); H. רָעָה to injure, to act wickedly  
 רָפָא (to heal, cure) (B2c)  
 רָצַח (to kill) (B2b)  
 רַק only  
 רָקִיעַ firmament (A28a)  
 רָשָׁע evil, bad, criminal (A25a)

ש

שָׂדֶה (ôl) field (A49)  
 שָׂם (to put, place); to make (x) into (y) B7b  
 שֵׁיבָה old age, grey hair (cf. A56)  
 שְׂמאל left (hand); north (cf. A22)  
 שָׂמַח (to rejoice) (B2b); P. שָׂמַח to gladden  
 שְׂמֵחָה (ôl) joy (A61a)  
 שְׂמָלָה (ôl) cloak, outer garment (A61a)  
 שָׂנֵא (to hate) (B2d)  
 שֵׁפָה (du. שֵׁפָתִים) lip; language; edge (A53d)  
 שָׂק (im) sack (-cloth) A2a  
 שָׂר (im) chief, leader (A2b)  
 שָׂרַף (to burn) (tr.) B1a; N. to burn (intr.)

ש

שָׂאל (to ask, inquire, request) (B2a)  
 שָׂאל Sheol  
 שָׂאַר N. שָׂאַר to be left over, remain, survive  
 שָׂבָה (to take captive) (B8a)  
 שְׂבוּעָה (ôl) oath (A67)

שְׁבִיעִית seventh; fem. שְׁבִיעִית  
 שָׁבַע N. שָׁבַע to swear; H. שָׁבַע to cause to swear  
 שֶׁבַע seven (f.)  
 שְׁבַעַת seven (m.)  
 שְׁבַעִים seventy  
 שָׁבַר (to break, smash) (B1a)  
 שָׁבַח (to cease, rest) (B1a)  
 שָׁבַת sabbath (f.) cf. A82  
 שָׁוָא emptiness, vanity; שָׁוָא in vain (A16)  
 שָׁב (to return, go/come back) (B7a); H. שָׁב to bring back  
 שׂוֹר (im) a head of cattle (A5a [note])  
 שָׁחַט (to slaughter) (an animal) B2a  
 שִׁיר (im) song (A4a)  
 שָׂר (to sing) (B7b)  
 שָׂת (to put, place, set) (B7b)  
 שָׁכַב (to lie down) (B1b)  
 שָׁכַח (to forget) (B2b)  
 שֶׁכֶם Shechem  
 שָׁכַם H. שָׁכַם to do something early in the day 173  
 שָׁכַן (to settle down, dwell) (B1a)  
 שָׁלוֹם peace, well-being, health; שָׁאַל לְשָׁלוֹם לְ to ask about someone (A29a)  
 שְׁלִישִׁית third; fem. שְׁלִישִׁית  
 שָׁלַח (to send) (B2b); P. שָׁלַח to expel, send forth, let go  
 שָׁלַח (ôl) table (A40)  
 שָׁלַךְ H. שָׁלַךְ to throw  
 שָׁלַם P. שָׁלַם to restore, make good, recompense  
 שָׁלֹשׁ three (f.)  
 שָׁלֹשָׁה three (m.)

שְׁלֹשִׁים thirty  
 שָׁם (ôl) name (A3d)  
 שָׁמָּה there, in that place; שָׁמָּה thither, to that place  
 שָׂמַד H. שָׂמַד to destroy  
 שְׂמוּאֵל Samuel  
 שָׁמַיִם heaven(s)  
 שְׁמִינִי eighth; fem. שְׁמִינִית  
 שָׁמָּה (to be desolated, appalled) (B9c); (adj.) idem  
 שְׁמֹנֶה eight (f.)  
 שְׁמֹנֶה eight (m.)  
 שְׁמֹנִים eighty  
 שָׁמַע (to hear; heed, listen to) (B2b); N. pass.; H. שָׁמַע to tell, declare, proclaim  
 שָׁמַר (to watch, keep, observe) (B1a)  
 שָׁמֶשׁ sun (A7c)  
 שָׁמְשׁוֹן Samson  
 שָׁנָה (im) year (A53a)  
 שְׁנִי second; fem. שְׁנִיָּה  
 שְׁנַיִם two (m.)  
 שַׁעַר (im) gate (A9)  
 שֶׁפָּחָה (ôl) maidservant, fem. slave (A61a)  
 שָׁפַט (to judge) (B1a)  
 שָׁפַט (im) judge (A35)  
 שָׁפַךְ (to pour, shed) (blood) B1a  
 שָׁפַל (to be) low (B1d); H. שָׁפַל to lay low, abase  
 שָׁקַח H. שָׁקַח to give water to, cause to drink

שָׂרַת P. שָׂרַת to serve, administer  
 שֵׁשׁ six (f.)  
 שֵׁשִׁי six (m.)  
 שֵׁשִׁי sixth  
 שֵׁשִׁים sixty  
 שָׁתָה (to drink) (A15a)  
 שְׁתַּיִם two (f.)

ת

תֵּאָר form, appearance (A12b)  
 תְּוֹךְ midst; בְּתוֹךְ in the midst of; מִתּוֹךְ from the midst of (A15a)  
 תוֹלְדוֹת (pl.) history, genealogy (A73)  
 תוֹרָה (ôl) law, Law (A55)  
 תְּחִלָּה beginning, first occasion (A68)  
 תְּחִנָּה (ôl) supplication (A68)  
 תַּחַת under; instead of; beneath (adv.), (+ ל) idem (prep.)  
 תָּלָה (to hang) (B8a)  
 תְּמוֹל yesterday  
 תָּמַם (to be finished, at an end; to finish) (doing something) B9c  
 תִּמְנָתָה Timnah, Timnathah  
 תָּעָה (to wander lost) (B8a)  
 תְּפִלָּה (ôl) prayer (A68)  
 תְּפֹשׁ (to seize, grab) (B1a)  
 תְּשִׁיעִית ninth; fem. תְּשִׁיעִית  
 תֵּשַׁע nine (f.)  
 תֵּשַׁע nine (m.)  
 תְּשַׁעִים ninety

ENGLISH-HEBREW GLOSSARY

A

abase, to: אָבַח  
 Abel: אָבֵל  
 abandon, to: אָבַח, אָבַח

abase, to: אָבַח  
 Abel: אָבֵל  
 able, to be: יָכַל

above (prep.): על; (adv.) ממעל  
 Abraham: אברהם  
 according as: כאשר  
 according to: כפי, על-פי, לפי, כ  
 accursed: ארוּר  
 acquire, to: קנה  
 act, to: עשה; to -- wickedly: הרע  
 act: מעשה  
 Adam: אדם  
 add, to: הוסיף  
 administer, to: שרת  
 advantage: נִצְעַע  
 advice: עצה  
 afar; from --: מרחוק  
 affair: דבר  
 affliction: עני, צרה  
 afraid; ירא; to be --: ירא  
 after (prep.): אחר, אחרי  
 (conj.): אחרי אשר  
 afterwards: אחרי-כן, אחר  
 again; עוד; to do --: שוב, הוסיף  
 against: על  
 agreeable; to be --: ישר  
 alive; תי; to be --: חיה  
 all: כל-כל  
 alone: לבד-  
 also: גם  
 altar: מזבח  
 although: see §§135-136  
 and: ו  
 angel: מלאך  
 anger: אף  
 angry, to be(come): חרה; he became --: קצף; חרה לו  
 animal: בהמה, חיה  
 annul, to: הפס  
 anoint, to: משח  
 answer, to: ענה  
 another: אחר  
 anything: מאומה; anything + adj.: כל + adj.  
 appalled, to be: שםם  
 appear, to: נראה

appearance: מראה  
 appoint, to: שם, צוה, פקד  
 appointed, to be: נצב  
 approach, to: הקריב, קרב, נגש  
 arise, to: קם  
 ark: ארון  
 arm: זרוע  
 army: צבא, חיל  
 around: בעד  
 arouse, to: עורר  
 arrange, to: ערך  
 as: כ + inf., כאשר; as X lives: חי  
 ascend, to: עלה  
 ashamed, to be(come): בוש  
 ask, to: שאל  
 ass (m): חמור; (f): אתון  
 assembly: עדה, קהל  
 assistance: עזר  
 astonished, to be(come): דם  
 atone for, to: כפר  
 attain, to: השיג  
 attend to, to: פקד

B

bad: רשע, רע  
 bad, to be: רע  
 band together, to: קשר  
 bank: שפה  
 banquet: משתה  
 battle: מלחמה  
 be, to: היה  
 bear (child), to: ילד  
 bear witness, to: העיד  
 beast: חיה, בהמה  
 beautiful: יפה  
 because: יען, כי + inf., יען אשר  
 עקב כי/אשר,  
 because of: על-דבר, בעבור  
 become, to: היה (+ ל)  
 befall, to: נקרא, קרא, קרה  
 before (prep.): לפני, לנגד; (conj.): לפני + inf., (ב)טרם

beget, to: הוליד  
 begin, to: החל  
 beginning: תחלה  
 behalf; on -- of: בעד  
 believe, to: האמין  
 belong, to: use ל' אשר ל' (§72) or (§93) ברגלי  
 below: (prep.) תחת; (adv.) מתחת  
 beside: על-יד, לצל  
 besiege, to: צר  
 better: comparative of "good"  
 between: בין  
 big: גדול  
 big, to be(come): גדל  
 bind, to: קשר  
 birds: עוף  
 bless, to: ברך  
 blessing: ברכה  
 blood: דם  
 book: ספר  
 border: קצה  
 bosom: חיק  
 bow down, to: השתחוה  
 boy: נער, ילד  
 bread: לחם  
 break, to: שבר  
 break down, to: פרץ  
 bring, to: הקריב, הביא  
 bring about, to: עשה  
 bring across, to: העביר  
 bring back, to: השיב  
 bring down, to: הוריד  
 bring near, to: הגיש, הקריב  
 bring out, to: הוציא  
 bring up, to: העלה; (= rear): גדל  
 broad: רחב  
 brother: אח  
 build, to: בנה  
 burn, to: (intr.) שרף  
 (tr.) בער, שרף  
 burst out, to: פרץ  
 bury, to: קבר  
 but: אבל, אף, ו

but rather: כיו-אם  
 by (= near, at): לצל

C

Cain: קַיִן  
 calf: עגלה, עגל  
 call, to: קרא  
 camel: גמל  
 camp: מחנה  
 can: כל  
 Canaan: כנען  
 captive, to take: שָׁבָה, לָכַד  
 capture, to: לָכַד  
 cattle: (large) בקר; (small) צאן; a head of --: שור; (as property): מקנה  
 cease, to: שָׁבַת  
 chariot: מרכבה  
 chase, to: רדף  
 chief, שר, ראש  
 children: בנים, טף  
 choose, to: בחר  
 circumcise, to: מל  
 cistern: בור  
 city: עיר  
 cliff: צור  
 cloak: שמלה  
 close (adj.): קרוב; to be --: קרב  
 close, to: סגר  
 cloud: ענן  
 come, to: בא; see also "to go"  
 come back, to: שב  
 come to an end, to: תם, פלה  
 comfort, to: נחם; be -- ed: נחם  
 commandment: מצוה  
 command, to: צוה  
 commit (a sin), to: חטא  
 companion: רע  
 conceal, to: הסתיר, כחד  
 conceive, to: הרה  
 concerning: על  
 confine, to: צר

confirmed, to be: נֶאֱמַן  
 congregation: עֵדָה, קְהָל  
 consider, to: חָשַׁב  
 console, to: נָחַם be -- ed: נָחַם;  
 conspire, to: קָשַׁר  
 consume, to: אָכַל; be -- ed: נֶאֱכַל, בָּעַר  
 content, to be: הוֹאִיל  
 continue (doing something), to: הוֹסִיף  
 counsel: עֲצָה  
 count, to: סָפַר  
 countless: = without number  
 covenant: בְּרִית  
 cover, to: כָּסַה  
 cow: פָּרָה  
 create, to: בָּרָא  
 creeping things: רִמָּשׁ  
 criminal (adj.): רָשָׁע  
 crop: קִצִּיר  
 cross, to: עָבַר  
 cry (= weep), to: בָּכָה  
 cry out, to: צָעַק, צָעַק  
 cure, to: רָפָא  
 curse, to: אָרַר  
 cut, to: כָּרַת

D

darkness: חֹשֶׁךְ  
 daughter: בַּת  
 David: דָּוִד  
 day: יוֹם; by -- : יוֹמָם  
 daytime; in the -- : יוֹמָם  
 dead: מָת  
 death: מָוֶת  
 deed: מַעֲשֵׂה  
 defence: צוּר  
 defile, to: חָלַל  
 decide, to: הוֹכִיחַ  
 declare, to: הוֹדִיעַ, קָרָא  
 deliver, to: הוֹשִׁיעַ  
 deliverance: יְשׁוּעָה  
 depart, to: סָר  
 depleted, to be(come): כָּלָה

deposit, to: הִנִּיחַ  
 descend, to: יָרַד  
 descendants: יָרֵעַ  
 desert: מִדְבָּר  
 desire, to: חָפֵץ  
 desolated, to be(come): שָׁמַם  
 despise, to: בָּזָה, מָאָס  
 destroy, to: הִחָרִים, הִשְׁמִיד  
 destroyed, to be: אָבַד  
 die, to: מָת  
 difficult: קָשָׁה  
 discerning: נִבּוֹן  
 dishonor, to: חָלַל  
 distance; at a -- : מִרְחוֹק  
 distant: רְחוֹק  
 distress: צָרָה, עָנִי  
 do, to: עָשָׂה; to -- early in the day: הַשְּׂכִים  
 do again, to: שָׁב, הוֹסִיף  
 donkey: (m) תַּמּוּר; (f) אֲתוֹן  
 door: דֶּלֶת  
 draw near, to: נִגַּשׁ, קָרַב  
 draw up (for battle), to: עָרַף  
 dread: אִימָה  
 dream: חֲלֹם to -- : חֲלֵם  
 drink, to: שָׁתָה; cause to -- : הִשְׁקָה  
 drive away, to: גָּרַשׁ  
 dry ground: יַבְשָׁה  
 dwell, to: יָשַׁב, גָּר, שָׁכַן; cause to -- : הוֹשִׁיב

E

each: כָּל, אִישׁ (see §123)  
 ear: אָזְן  
 earth: אֲדָמָה, אֶרֶץ  
 east: מִקְדָּם לְ; to the -- of: מִקְדָּם לְ  
 eat, to: אָכַל  
 edge: שֵׁפָה  
 Egypt: מִצְרַיִם; Egyptian: מִצְרַיִי  
 eight: שְׁמֹנֶה, שְׁמֹנָה  
 eighty: שְׁמֹנִים

Eli: עֲלִי  
 elder: זָקֵן; (= older) use: גְּדוֹל  
 emptiness: שׁוּא  
 empty: רִיק  
 encounter, to: נִקְרָא, נִקְרָה, נִקְרָה, נִקְרָה  
 end: מָקַץ, מָקַץ; at the -- of: מִקְצֵי, מִקְצֵי  
 to be at an -- : תָּם, כָּלָה  
 enemy: אֹיֵב  
 engender, to: הוֹלִיד  
 enter, to: בָּא  
 entire: כָּל  
 establish, to: הִכִּין; be -- ed: נִכְוֵן  
 eternity: עוֹלָם  
 Eve: חַוָּה  
 even (adv.): גַּם  
 evening: עָרַב  
 every: כָּל; everything (which): כָּל אֲשֶׁר (§66)  
 evil (adj.): רָע, רָשָׁע  
 evil (noun): רָעָה, רָע  
 evil, to be(come): רָעַע  
 exalt, to: נִשָּׂא, הִרִים, הִרִים  
 except (that): אֶפְשֶׁ כִּי, כִּי-אֵם  
 expel, to: שָׁלַח  
 extend, to: שָׁלַח, נָטָה  
 exterminate, to: הִחָרִים, בָּעַר  
 eye: עֵינַי; in the -- s of: בְּעֵינַי

F

face: פָּנִים  
 fall, to: נָפַל  
 famine: רָעָב  
 far: רְחוֹק; as -- as: עַד  
 fashion, to: יָצַר  
 fast, to: צָם  
 father: אָב  
 father-in-law: חָתָן  
 favor: יָחַן; to seek -- : הִתְחַנֵּן  
 fear: יִרְאָה  
 female: נִקְבָּה  
 few: מְסַפֵּר (§86); אֲחָדִים (pl. of אֶחָד)  
 field: שָׂדֵה

fifth: חֲמִישִׁי  
 fifty: חֲמִשִּׁים  
 fight, to: נִלָּחַם  
 filled = to be full  
 find, to: מָצָא  
 finish, to: כָּלָה  
 finished, to be: תָּם, כָּלָה  
 fire: אֵשׁ  
 firm: חִזָּק; to be(come) -- : חִזְקוּ, חִזָּקוּ  
 firmament: רָקִיעַ  
 first: רִאשׁוֹן  
 fish: דָּג, דָּגָה  
 five: חֲמִשָּׁה, חֲמִשׁ  
 flame: לֶהֱבֵה  
 flee, to: בָּרַח, נָס  
 flesh: בָּשָׂר  
 flock: עֹדֵד  
 following; in the -- of: בְּרִגְלֵי  
 food: לֶחֶם  
 foot: רֵגֶל  
 for: (prep.) לְ; בְּעַד; (conj.): כִּי  
 foreign: נִכְרִי  
 forever: עַד-עוֹלָם, לְעוֹלָם  
 forget, to: שָׁכַח  
 form: תֵּאָר  
 form, to: יָצַר  
 forsake, to: עָזַב, עָזַב  
 forty: אַרְבָּעִים  
 four: אַרְבַּע, אַרְבַּע  
 fourth: רְבִיעִי  
 fowl: עוֹף  
 friend: רֵעַ  
 from: מִן  
 front; in -- of: לְפָנַי  
 fruit: פְּרִי  
 full: מָלֵא; to be(come) -- : מָלֵא

G

gain: בָּצַע  
 garden: גֶּן  
 garment: בְּגָד  
 gate: שַׁעַר

gather, to קָבַץ  
 genealogy: תּוֹלְדוֹת  
 generation: דּוֹר  
 give, to: נָתַן  
 give birth to, to: יָלַד  
 gladden, to: שִׂמַּח  
 glory: כְּבוֹד  
 go, to: הֵלֵךְ; to cause to --: הוֹלִיךְ;  
 to -- continuously: הִתְהַלֵּךְ  
 go around, to: סָבַב  
 go back, to: שָׁב  
 go down, to: יָרַד  
 go forth, to: יָצָא  
 go up, to: עָלָה  
 go well with, to: יִיטֵב  
 god: אֵל  
 God: אֱלֹהִים  
 gold: זָהָב  
 good; טוב; to make -- (as compensa-  
 tion): שָׁלַם  
 grab, to: תָּפַשׁ  
 grace: חֵן  
 gracious; to be -- toward: חֲנּוּן  
 grasp, to: הִחְזִיק, אָחַז  
 grass: עֵשֶׂב  
 grave: קֶבֶר  
 great; גָּדוֹל; to become --: גָּדַל; to  
 make --: הִגְדִּיל  
 grey hair: שֵׁיבָה  
 ground; אֲדָמָה; dry --: יָבֵשׁ; onto  
 the --: אֲרָצָה  
 grow fond of, to: (מֵצֵא חֵן בְּעֵינָי)  
 grow up, to: גָּדַל  
 guard, to: שָׁמַר, נָצַר  
 guilt: עֲוֹן  
 guilty, to be: אָשַׁם

H

half: חֲצִי  
 hand: יָד  
 handsome: יָפֵה  
 hang, to: תָּלָה  
 hard; חֲזָק; (= difficult): קָשָׁה

harsh: קָשָׁה  
 harvest, to: קָצַר  
 harvest: קְצִיר  
 hate, to: שָׂנֵא  
 he: הוּא  
 head: רֹאשׁ  
 heal, to: רָפָא  
 health: שְׁלוֹם  
 hear, to: שָׁמַע  
 heart: לֵב, לִבָּב  
 heaven(s): שָׁמַיִם  
 heavy; כָּבֵד; to be --: כָּבַד  
 Hebrew: עִבְרִי  
 heed, to: שָׁמַע (+ בָּ/לְ +)  
 heifer: עֵגְלָה, פָּרָה  
 help, to: עָזַר  
 help: עֲזָרָה  
 herb: עֵשֶׂב  
 herbage: עֵשֶׂב  
 herd: עֲדָרָה  
 here: פֹּה see also §135  
 hide, to: (tr.) כָּתַח, הִסְתַּיֵּר (intr.)  
 הִתְחַבֵּא, נִחַבָּא, נִסְתָּר  
 high, to be: רָם  
 hill: גְּבֻעָה  
 history: תּוֹלְדוֹת  
 hither: הִנֵּה, הֵלָם  
 Hittite: חִתִּי  
 holiness: קִדְּשׁ  
 honest: כֵּן  
 honey: דְּבַשׁ  
 honor: כְּבוֹד  
 horse: סוּס  
 horseman: פָּרָשׁ  
 host: צָבָא  
 house: בַּיִת  
 how?: אֵיכָה  
 however: אָךְ, אֲבָל  
 hundred: מֵאָה  
 hunger: רָעַב  
 hungry, to be: רָעַב  
 hurry, to: מָהַר  
 hurt, to: הִרַע  
 husband: אִישׁ

I

idol: רִיק  
 if: אִם, אִם; if not: לֹא, לֹא-אִם  
 image: צֶלֶם  
 important: כָּבֵד  
 in: בְּ  
 indeed: אֲמֵן, אָבָל  
 inherit, to: יָרַשׁ  
 inheritance: נַחֲלָה  
 iniquity: עֲוֹן  
 injure, to: הִרַע  
 inn: מְלוּן  
 innumerable: אֵין מְסוּפָר לְ  
 inquire, to: שָׁאַל, דָּרַשׁ  
 inside: בְּתוֹךְ, בְּקִרְבֵּן  
 instead of: תַּחַת  
 intelligent: נָבוֹן  
 Israel: יִשְׂרָאֵל  
 is (see "to be")  
 it: הִיא, הוּא

J

Jacob: יַעֲקֹב  
 jail: מִשְׁמָר  
 jealous, to be: קָנָא  
 Jerusalem: יְרוּשָׁלַם  
 Joseph: יוֹסֵף  
 journey, to: נָסַע  
 joy: שִׂמְחָה  
 Judah: יְהוּדָה  
 judge, to: שָׁפֵט; judge: שֹׁפֵט  
 just: יָשָׁר

K

kid: גָּדִי  
 kill, to: מוֹתָה, הִמָּכִיד, רָצַח, הָרַג  
 king: מֶלֶךְ; to be(come) --: מָלַךְ  
 know, to: יָדַע

L

lamb: כִּבְשָׂה, כֶּבֶשׂ  
 land: אֲדָמָה, אֶרֶץ  
 language: שָׂפָה  
 law (Law): תּוֹרָה  
 lead, to: הוֹלִיךְ  
 lead across, to: הִעְבִּיר  
 lead into sin, to: הִחְטִיא  
 leave, to: נָטַשׁ, עָזַב  
 leave alone, to: הִנִּיחַ  
 left, to be: נֹתֵר, נִשְׁאַר  
 left hand: שְׂמָאל  
 left over, to be: נֹתֵר  
 lengthen, to: (tr.) הִאָּרַךְ  
 lest: מִן  
 lie down, to: שָׁכַב  
 life: נַפְשׁ, חַיִּים  
 lifetime: חַיִּים  
 lift up, to: נִשָּׂא, הִרִים  
 light: אֹר  
 like (prep.): כְּ  
 likeness: צֶלֶם  
 lion: אַרְיֵה, אָרִי  
 lip: שָׂפָה  
 listen to, to (see "obey")  
 little: קָטָן, קָטַן; a little: מְעַט; in a  
 little while: עוֹד מְעַט; little by little  
 מְעַט מְעַט  
 live, to: חָיָה; to let --: חָיָה  
 living (adj.): חַי  
 lodging-place: מְלוּן  
 lofty, to be: רָם  
 long, to be: הִאָּרַךְ  
 look at, to: הִבִּיט  
 lord: מַלְאָךְ, אֲדוֹן  
 Lord: יְהוָה  
 Lot: לוֹט  
 love: אָהַבָה  
 love, to: אָהַב  
 low, to be(come): שָׁפַל; to lay --:  
 הִשְׁפִּיל

M

magnify, to: הגדיל  
 maidservant: שפחה, אמה  
 make, to: עשה; to -- a treaty: כרת ברית  
 male: זכר  
 man: איש; אדם; young --: בחור, נער  
 old --: זקן  
 mankind: כל-בשר, אדם  
 manner; in this --: כן, כה  
 many: רב  
 marvelous, to be: נפלא  
 master: אדון, בעל  
 matter: דבר  
 measure, to: מדה  
 meat: בשר  
 meditate, to: הגה  
 meet, to: קרא, קרה; see also לקראת (§ 125); פגש  
 melt, to: נמס  
 mention, to: הזכיר  
 memorial: זכר  
 messenger: מלאך  
 midst; in the -- of: בתוך; from the -- of: מתוך  
 might: ירוע, עז  
 mighty: עז  
 milk: חלב  
 mistress: גבירה  
 money: כסף  
 month: חודש  
 moon: ירח  
 morning: בקר  
 Moses: משה  
 mother: אם  
 mountain: הר  
 mourn, to: בכה  
 mouth: פה  
 much: (adj.) רב; (adv.) הרבה, מאד

N

name: שם

name, to: קרא  
 narrate, to: ספר, הגיד  
 Nathan: נתן  
 nation: עם  
 near: (prep.) אצל; (adj.) קרוב  
 near, to be: קרב  
 Negev: נגב  
 new: חדש  
 night: לילה  
 Nile, the: יאר  
 nine: תשעה, תשע  
 ninety: תשעים  
 none = no one, not one (cf. §65 end); use negative with verb or predicate  
 noon: צהריים  
 north: צפון, שמאל  
 nose: אף  
 not: לא; there is --: אין  
 not yet: (פ)טרם  
 now: עתה; see also §135  
 number: מספר  
 numerous: רב

O

oath: שבועה  
 obey, to: שמע ב/לקול  
 observe, to: שמר  
 occupation: מלאכה  
 offering: מנחה  
 officer: סריס, שר  
 offspring: ירע  
 olive (-tree): זית  
 old: זקן; old man: idem  
 old age: שכיבה, זקונים  
 omen: אות  
 on: על, ב  
 one: אחת, אחד  
 only: לבד, רק  
 open, to: פתח  
 opening: פתח  
 opinion; in the -- of: בעיני  
 oppress, to: ענה

or: או  
 order; in -- that: למען  
 other: אחר  
 outside: חוץ (ה)חוץ; outside of: מחוץ ל  
 overtake, to: השיג  
 overwhelm, to: כסה  
 own, to: (use idiom for possession with ל)  
 owner: בעל

P

palace: היכל  
 palm: כף  
 pardon, to: סלח  
 peace: שלום  
 people: גוי, עם  
 perceive, to: הבין  
 perceptiveness: בינה  
 perform, to: עשה  
 perish, to: אבד  
 permitted, it is not --: אין ל (+ inf.)  
 persecute, to: דרף  
 person: איש, גופש  
 Pharaoh: פרעה  
 Philistines: פלשתים  
 pit: בור  
 pitch (tent), to: נטה  
 place: מקום  
 place, to: שם, נתן  
 plague, to: נגף  
 plague: מגפה  
 plant, to: נטע  
 pleasant: נחמד  
 pleased with, to be: x was pleased with y = y found favor in the eyes of x  
 pleasing, to be: ישר  
 pledge; to stand as -- for: ערב  
 plow, to: חרש  
 portion: נחלה  
 pollute, to: חלל

poor: דל  
 pour, to: שפך  
 praise, to: הלל  
 pray, to: התפלל  
 prayer: תפלה  
 precious: יקר  
 pregnant, to become: הרה  
 prepare, to: הכין  
 presence; in the -- of: נגד, לפני  
 present, to: המציא, הקריב, הביא  
 prevail, to: ככל  
 priest: כהן  
 prisoner: אסיר  
 proclaim, to: הודיע, קרא  
 profit: נציע  
 progeny: ירע  
 property: נחלה, מקנה, רכוש  
 prophesy, to: התינבא, נבא  
 prophet: נביא  
 prosperous, to make: הצליח; to be --: הצליח  
 prostitute; to be(come) a --: זנה  
 prostitute: זנה  
 protection: צור  
 protest, to: העיד  
 punishment: עון  
 purchase, to: קנה  
 pursue, to: דרף  
 put, to: שם, שם  
 put forth, to: שלח

Q

quickly: מהר

R

rain: מטר  
 raise, to: נשא, הרים; (= to rear) גדל  
 ransom, to: פדה  
 read, to: קרא  
 ready; to make --: הכין

reap, to: קָצַר  
 rebel, to: מָרַד  
 rebuke, to: גָּעַר  
 reckon, to: חָשַׁב  
 recompense, to: שָׁלַם  
 redeem, to: גָּאָל  
 refuse, to: מָאָן, מָאָס  
 rejoice, to: שָׂמַח; cause to --: שָׂמַח  
 remain, to: (= stay) יָשַׁב; (= be left over): נִוְתַר  
 remember, to: זָכַר  
 remembrance: זְכוּרָה  
 remind, to: הִזְכִּיר  
 remove, to: הִסִּיר  
 remove completely, to: בָּעַר  
 rend, to: קָרַע  
 repent, to: נָחַם  
 reprove, to: הוֹכִיחַ  
 request, to: שָׁאַל, דָּרַשׁ  
 require, to: דָּרַשׁ  
 rescue, to: הִצִּיל; to be -- ed: נִצַּל  
 residence: מְגוּרִים  
 rest, to: נָח, שָׁכַח; cause to --: הִנִּיחַ  
 restore, to: שָׁלַם  
 return, to: שָׁב  
 revive, to: הִחְיָה, חָיָה  
 rib: צָלַע  
 rich: עָשִׁיר  
 ride, to: רָכַב  
 right hand: יְמִין  
 righteous: צַדִּיק  
 righteousness: צְדָקָה, צְדִיק  
 river: נָהָר  
 road: דֶּרֶךְ  
 rock: צוּר  
 rod: מִטָּה  
 roof: גָּג  
 rule, to: מָלַךְ, מָשַׁל  
 run, to: רוּץ

S

Sabbath: שַׁבָּת

sack: שֵׁשׁ; sack-cloth: idem  
 sacrifice, to: זָבַח  
 sacrifice: זֶבַח  
 sake; for the -- of: עַל-דֵּבַר, בַּעֲבוּר  
 salvation: יְשׁוּעָה  
 Samuel: שְׁמוּאֵל  
 sanctify, to: הִקְדִּישׁ, קִדְּשׁ  
 sandal: נַעֲלָל  
 save, to: הִצִּיל, הוֹשִׁיעַ  
 say, to: דָּבַר, אָמַר  
 sea; to: יָמָה; seaward: יָמָה  
 second: שֵׁנִי  
 secure, to be: נִבְחוֹן  
 see, to: רָאָה  
 seed: זֵרַע  
 seek, to: דָּרַשׁ, בָּקַשׁ  
 seize, to: הִחְזִיק, אָחַז  
 self: נִפְשׁ (+ suffix)  
 sell, to: מָכַר  
 send, to: שָׁלַח  
 send forth, to: שָׁלַח  
 servant: עֹבֵד  
 serve, to: עָבַד  
 serious: כָּבֵד; to be --: כָּבַד  
 serpent: נָחָשׁ  
 servitude: עֲבוּדָה  
 set, to: שָׂם, נָתַן  
 set at rest, to: הִנִּיחַ  
 set down, to: הִנִּיחַ  
 set in order, to: עָרַךְ  
 set out, to: נָסַע  
 set up, to: הִעֲמִיד  
 settle, to: (tr.) הוֹשִׁיב  
 settle down, to: שָׁכַן, נָח  
 seven: שֶׁבַע, שִׁבְעָה  
 seventh: שִׁבְעִי  
 seventy: שִׁבְעִים  
 shade: צֶל  
 shadow: צֶל  
 shame: עָרְוָה  
 she: הִיא  
 Shechem: שֵׁכֶם  
 shed (blood), to: שָׁפַךְ

shepherd: רָעָה; to --: רָעָה  
 Sheol: שְׁאֵל  
 shoe: נַעֲלָל  
 side; to: דָּ; at/to the -- of: עַל-יָד  
 sign: אוֹת  
 silent, to be: דָּם  
 silver: כֶּסֶף  
 since: see § 135; (= because): כִּי  
 sinful: רָעָה, רָע  
 sing, to: שָׁרַח  
 sin: חַטָּאת  
 sin, to: חָטָא; cause to --: הִחְטִיא  
 sister: אַחֹת  
 sit, to: יָשַׁב  
 six: שֵׁשׁ, שֵׁשׁ  
 sixth: שִׁשִּׁי  
 sixty: שִׁשִּׁים  
 sky: שָׁמַיִם  
 slaughter, to: שָׁחַט, טָבַח  
 slaughtering: טָבַח  
 slave: (m) עֶבֶד; (f) שִׁפְחָה, אִמָּה  
 slay, to: מוֹתַח, רָצַח, הָרַג  
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 smash, to: שָׁבַר  
 snake: נָחָשׁ  
 so that: לְמַעַן + imperf. or inf.;  
 so that...not: פֶּן  
 soil: אֲדָמָה  
 sojourn, to: גָּר  
 sojourner: גֵּר  
 sojourning: מְגוּרִים  
 sole: כֶּף  
 some (of): מֶן  
 son: בֶּן  
 song: שִׁיר  
 sorry, to be: נָחַם  
 soul: רוּחַ, נְפֹשׁ  
 sound: קוֹל  
 south: יָמִין  
 spare, to: חָמַל  
 speak, to: דָּבַר  
 spend the night, to: לָן

split, to: בָּקַע  
 spread (out), to: פָּרַשׁ  
 spring: בְּאֵר, עַיִן  
 spurn, to: נֶאָץ, מָאָס  
 spy: מְרַגֵּל  
 staff: מִטָּה  
 stand, to: עָמַד, נָצַב; to take one's--: הִתְנַצַּב  
 star: כּוֹכֵב  
 station, to: הִעֲמִיד, הִצִּיב; to -- one-self: הִתְנַצַּב, נָצַב; to be -- ed. נָצַב  
 steal, to: גָּנַב  
 still (adv.): עוֹד  
 stone: אֶבֶן  
 stop, to: שָׁכַח  
 strange: נֶכְרִי  
 strength: עוֹז, חֵיל  
 strike, to: הִכָּה  
 stroke: מַגָּע  
 strong: חֲזָק, עוֹז; to be(come) --: חֲזָק  
 stumble, to: קָשַׁל  
 surround, to: סָבַב  
 summon, to: קָרָא לְ  
 sun: שֶׁמֶשׁ  
 supplication: תְּחִנָּה  
 support (fig.): צוּר  
 surely: אִמָּנָם, אֶבֶל  
 surety: (see pledge)  
 surface; on the -- of: עַל-פְּנֵי  
 survive, to: נִוְתַר, נִשְׁאַר  
 swallow, to: בָּלַע  
 swear, to: נִשְׁבַּע; to make --: הִשְׁבִּיעַ  
 sword: חֶרֶב

T

table: שֻׁלְחָן  
 tablet: לוח  
 talk, to: דָּבַר  
 task: עֲבוּדָה, מְלָאכָה  
 take, to: לָקַח  
 take across, to: הִעְבִּיר  
 take away, to: הִסִּיר

take captive, to: שָׁבָה, לָכַד  
 take hold of, to: תָּפַשׁ, אָחַז  
 take prisoner, to: אָסַר, לָכַד  
 take pleasure in, to: חָפֵץ  
 teach, to: לָמַד  
 tear, to: קָרַע  
 tell, to: הִגִּיד  
 temple: הֵיכָל  
 ten: עֶשְׂרֵה, עָשָׂר  
 tend (flocks), to: רָעָה  
 terror: אֵימָה  
 test, to: בָּחַן  
 that (conj.): כִּי  
 that (rel.): אֲשֶׁר  
 the: see §§ 14, 18, 21  
 then (at that time): אָז  
 then (and --): וְ; (and) so then: וְעַתָּה  
 thence: מִשָּׁם  
 there: שָׁם  
 therein = "in it" or "in them"  
 there is/are: יֵשׁ  
 there is/are not: אֵין  
 therefore: לְכֵן, עַל-כֵּן  
 thing: מְאוּמָה, דְּבָר  
 think, to: חָשַׁב  
 third: שְׁלִישִׁי  
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 thirty: שְׁלֹשִׁים  
 thousand: אֲלָפִי  
 throne: כִּסֵּא  
 through: בְּעַד  
 throw, to: הִשְׁלִיךְ  
 thrust aside, to: הִטָּה  
 thus: כֵּן, כֹּה  
 till, to: עַד, חָרַשׁ  
 time: עֵת, פְּעַם  
 time; at that --: אָז  
 to: אֶל, לְ  
 today: כִּיּוֹם, הַיּוֹם  
 together: יַחְדָּו, יַחַד  
 together with: אַתְּ, עִם  
 too (= also): גַּם  
 too: see § 31

top: רֹאשׁ  
 touch, to: נָגַע  
 toward: עַד, לְקִרְיָא, אֶל  
 travel, to: נָסַע  
 transgress, to: עָבַר  
 treaty: בְּרִית  
 tree: עֵץ  
 tribe: מִטָּה  
 trouble: צָרָה, עָנִי  
 true: כֵּן  
 truly: אֱמֻנָה, אֶבֶל  
 trust, to: בָּטַח, הִאֲמִין  
 trustworthy, to be: נֶאֱמַן  
 truth: אֱמֶת  
 tunic: כְּתֹנֶת, כְּתָנִית  
 turn around, to: סָבַב  
 turn aside, to: הִטָּה, סָר, נָסָה (tr.)  
 turn away, to: (tr.) הִסִּיר, הִסָּב  
 turn toward, to: פָּנָה  
 two: שְׁנַיִם, שְׁנֵים  
 twice: שְׁנַיִם

U

unanimous: פָּה אֶחָד  
 uncircumcised: עָרֵל  
 under: תַּחַת  
 understand, to: הִבִּין  
 understanding: בִּינָה  
 unimportant: קָטָן  
 unless: לֹא, כִּי אִם  
 until: עַד  
 until now: עַד-הַנּוֹכַח  
 up against: עַל-פְּנֵי  
 up to: עַד  
 upon: עַל  
 upright: יָשָׁר  
 utensil: כְּלִי

V

vain; in --: לְשׁוֹן

valley: עֲמָק  
 vanity: שְׁוָא  
 verified, to be: נֶאֱמַן  
 very: הַרְבֵּה, מְאֹד  
 vessel: כְּלִי  
 vineyard: כַּרְם  
 visit, to: פָּקַד  
 voice: קוֹל  
 vow: נָדַר  
 vow, to: נָדַר

W

wake up, to: יָקַץ  
 walk, to: הִלְךְ; to -- back & forth: הִתְהַלֵּךְ  
 wall: קִיר  
 wander about lost, to: תָּעָה  
 want to, to: חָפֵץ, אָבָה  
 war: מִלְחָמָה  
 warn, to: הִעִיד  
 warrior: גִּבּוֹר  
 wash, to: רָחַץ  
 watch, to: נָצַר, שָׁמַר  
 water: מַיִם  
 we: אֲנַחְנוּ  
 weep, to: בָּכָה  
 well: בּוֹר, בְּאֵר  
 west: מִזְמָה  
 westward: מִזְמָה  
 when: בְּ/כִּי + inf.  
 whence: מֵאֵין  
 where?: אֵיפֹה, אֵיזָה  
 which: אֲשֶׁר  
 while: בְּ/כִּי + inf.  
 whither: אֵנָה  
 who?: מִי

who (rel.): אֲשֶׁר  
 whole: כֹּל  
 why?: לָמָּה, לְמָה, מָדוּעַ  
 wicked: רָשָׁע, רָע  
 wide: רָחֵב  
 wife: אִשָּׁה  
 wilderness: מִדְבָּר  
 willing, to be: אָבָה, הוֹאִיל  
 wisdom: חָכְמָה  
 wise: חָכָם  
 with: אִתְּ, עִם, בְּ  
 withhold, to: חָשַׁף  
 without; use: אֵין  
 write, to: כָּתַב  
 woman: אִשָּׁה  
 wonderful, to be: נִפְלָא  
 wood: עֵץ  
 word: דְּבָר  
 work: מְעֵשֶׂה, עֲבוּדָה, מְלָאכָה  
 work, to: עָשָׂה, עָבַד  
 worse: (comp. of "bad")  
 worthless: רֵיק

Y

year: שָׁנָה  
 yesterday: אֶתְמוֹל  
 yet: עוֹד  
 you: אַתָּה, אַתְּ, אַתְּמָה  
 young: נָעִיר, צָעִיר; -- man: בָּחוּר, נָעִיר

Z

zealous, to be: קָנָא



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