

# A GRAMMAR OF BIBLICAL HEBREW



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## 0. • INTRODUCTION

*A Grammar of Biblical Hebrew* is an introduction to the language of the Hebrew Bible. One important feature that distinguishes this Grammar from other introductory textbooks is the way in which it covers only the material that a first-year student must know and master in order to begin reading the Hebrew Bible. Of course, every student of Hebrew must eventually learn many other details that are not included here. But since these details often get in the way of the beginning student's initial mastery of the language, in a way that sometimes discourages progress and decreases motivation, we believe they are best left to further study after the most important elements are well understood.

This Grammar does not offer a short-cut approach to learning biblical Hebrew, nor is it merely a handy guide to the use of various "tools" that sometimes pose as substitutes for any real understanding of how the language works and conveys its meaning. Further, this is not meant to be a general introduction to the Hebrew language, which information is readily available elsewhere. The intention of this Grammar is focused and specific: To give the beginning student a solid foundational knowledge of biblical Hebrew on which to build a lifetime of reading and further study.

Reflective of this purpose, the examples and exercises in this Grammar are taken almost exclusively from the Hebrew Bible, in most cases without any modification at all. In only a few instances have we felt it necessary to make a slight alteration to suit the student's level of understanding at that point; and since we are not expounding the meanings of passages where this happens, we have not bothered to draw attention to the rare and minor adjustments we have made. Our reason for drawing so heavily from the Bible itself is that we want students to begin experiencing and enjoying a sense of progress in reading the Hebrew Scriptures from day one.

An essential part of this Grammar is the list of vocabulary words at the end. In fact, almost all the words in the Hebrew Bible are listed there in order of their frequency of occurrence. The main exception is that we have not included all the hundreds of proper names, only some of the more familiar ones, like Moses and David. The student should concentrate on mastering the first 1000 words—a worthy goal for the first year of study. Knowledge of basic Hebrew vocabulary is indispensable to reading the Hebrew Bible, and no minutes devoted to this exercise will ever be wasted. In fact, when students remember that these very words have been chosen to communicate divine revelation, vocabulary memorization (and language-learning generally) becomes an exercise in holy and joyful worship! That is one of our goals for every student who works through this material.

Finally, we would like to offer seven tips for learning Hebrew. We believe that anyone who follows these suggestions, motivated by that holy and joyful worship of which we have just spoken, can succeed in this wonderful undertaking.



- *Work hard*—There are no substitutes and few shortcuts to learning a language.
- *Keep up*—Linguistic concepts and vocabulary grow and build, so when you keep up with the material you always have something to build on in learning new concepts.
- *Read aloud*—That way your eyes, mouth, and ears will all be engaged in the learning process.
- *Review often*—Retaining and recalling require repetition. Remember that “repetition is the source of all learning.”
- *Force memory*—Discipline your mind to *learn* the grammatical concepts and vocabulary. After all, we were created with the ability to learn languages. It is now time to apply that inborn ability to learning biblical Hebrew.
- *Maintain focus*—The richest rewards for language study are long-term, not immediate. Perseverance is the key.
- *Have fun*—Never lose the joy of learning what the Lord highly esteems—written language as the medium of divine communication. We hope you will enjoy the journey ahead, and the worthy destination to which it leads.

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## HEBREW VOCABULARY



# 1. THE HEBREW ALPHABET

LETTER / FINAL	NAME	TRANSLITERATION	HANDWRITTEN
א	<i>ʾaleph</i>	ʾ	
ב	<i>bet</i>	<i>b</i>	
בּ		<i><u>b</u></i>	
ג	<i>gimel</i>	<i>g</i>	
גּ		<i><u>g</u></i>	
ד	<i>dalet</i>	<i>d</i>	
דּ		<i><u>d</u></i>	
ה	<i>he</i>	<i>h</i>	
ו	<i>waw</i>	<i>w</i>	
ז	<i>zayin</i>	<i>z</i>	
ח	<i>ḥet</i>	<i>ḥ</i>	
ט	<i>ṭet</i>	<i>ṭ</i>	
י	<i>yod</i>	<i>y</i>	
כ	<i>kaph</i>	<i>k</i>	
כּ / ך		<i><u>k</u> / <u>k</u></i>	
ל	<i>lamed</i>	<i>l</i>	
מ / ם	<i>mem</i>	<i>m / m</i>	
נ / ן	<i>nun</i>	<i>n / n</i>	
ס	<i>samek</i>	<i>s</i>	
ע	<i>ʿayin</i>	ʿ	
פ	<i>pe</i>	<i>p</i>	
פּ / ף		<i><u>p</u> / <u>p</u></i>	
צ / ץ	<i>ṣade</i>	<i>ṣ / ṣ</i>	
ק	<i>qoph</i>	<i>q</i>	
ר	<i>resh</i>	<i>r</i>	
ש	<i>śin</i>	<i>ś</i>	
שׁ	<i>šin</i>	<i>š</i>	
ת	<i>taw</i>	<i>t</i>	
תּ		<i><u>t</u></i>	

## 1.1. SEQUENCE OF THE LETTERS

Many readers of the English Bible have noticed the strange headings that group the 176 verses of psalm 119 into 22 units of eight verses each. This psalm is an elaborate alphabet acrostic in which the first word in each of the first eight verses begins with the letter *'aleph*, the first word in each of the next eight verses (vv. 9-16) begins with the letter *bet*, and so on. In addition to giving this psalm an impressive literary artistry, it also witnesses to the order of the letters in the Hebrew alphabet. Many other psalms (9-10, 25, 34, 37, 111, 112), Proverbs 31:10-31, and the little book of Lamentations also apply the Hebrew alphabet in special ways to shape their contents.

Looking at just the first letter of the first word in each line (Hebrew reads right-to-left) of the poem about the virtuous woman in Proverbs 31:10-31, this is what you see:

א	10
ב	11
ג	12
ד	13
ה	14
ו	15
ז	16
ח	17
ט	18
י	19
כ	20
ל	21
מ	22
נ	23
ס	24
ע	25
פ	26
צ	27
ק	28
ר	29
ש	30
ת	31

## 1.2. SHAPES OF THE LETTERS

### 1.2.1. LETTERS THAT LOOK SIMILAR

Several letters resemble each other in appearance. Be sure to give special attention to the following:

כ/ב	ד/ר	ן/י/י/י/ן	ע/צ
ג/נ	ה/ח/ת	ך/ן	ם/ס

Before long you will be making these differentiations with ease, but for now consider an example of what can be at stake in the smallest differences between letters.

הלל	praise	אחד	one
חלל	profane	אחר	(an)other

It is easy to understand why some ancient rabbis noted that if anyone miswrote a single letter it would bring the whole world to an end. It could spell the difference between praising God and profaning God, or between YHWH as the one and only God and YHWH as just another god (cf., Deut 6:4).

### 1.2.2. THE WHOLE ALPHABET IN ONE VERSE

Zephaniah 3:8 is an all-in-one verse. All the letters of the Hebrew alphabet appear in this verse. The arrows show how Hebrew verses are read, right to left.

לכן חפּוֹר־לִי נִאֲמ־יְהוָה לַיּוֹם קוּמִי לַעֲד ← Start here  
 כִּי מִשְׁפָּטִי לְאִסְףָּ גּוֹיִם לְקַבְּצִי מִמְּלֻכּוֹת ← Continue here  
 לְשַׁפֵּךְ עֲלֵיהֶם זַעֲמִי כֹל חֲרוֹן אַפִּי ← Continue here  
 כִּי בָאֵשׁ קִנְאָתִי תֹאכַל כָּל־הָאָרֶץ ← Continue here

### 1.2.3. THE FINAL FORMS

Five Hebrew letters have distinct forms when they occur at the end of a word. Four of these “final forms,” as they are called, simply continue straight down instead of bending around to the left, with their stem extending slightly below the imaginary line on which the letters rest. The other (ם) is distinguished by its square shape.

Regular forms: כ מ נ פ צ

Final forms: ך ם ן ף ץ



These final letters are pronounced and transliterated (represented in English letters) the same as the “initial” or “medial” (regular) forms. Zephaniah 3:8 (above) contains examples of each of the final letters. Note the following:

Medial *kaph* in לִכְנֹן and final *kaph* in לִשְׁפֹּךְ  
 Initial and medial *mem* in מִמְלִכָּה and final *mem* in לְיוֹם  
 Initial *nun* in נִאֲמַרְיָהוּ and final *nun* in לִכְנֹן  
 Medial *pe* in לִשְׁפֹּךְ and final *pe* in לְאֶסֶךְ  
 Medial *šade* in לְקִבְצֵי and final *šade* in כָּל־הָאָרֶץ

#### 1.2.4. THE *BEGADKEPAT* LETTERS (בגדכפת)

Six letters in the alphabet as listed above are shown with and without a dot in their heart. They are בּב, גּג, דּד, כּכ, פּפ, תּת. As an aid to memory, grammarians refer to these six as the *begadkepat* letters (a made-up word combining the six letters with vowel signs for pronunciation, so בְּגִדְכֶפֶת).

This special dot is called a *dagesh lene*. We will explain its function and how it can be distinguished from another identical-looking dot a little later on. For now, it is important to begin remembering that the dot called a *dagesh lene* can occur in *only* these six letters.

Note the occurrence of *dagesh lene* in these words from Zephaniah 3:8:

תֹּאכַל בָּאֵשׁ כָּל לִשְׁפֹּךְ גִּוִּים מִשְׁפָּטֵי כִּי

#### 1.2.5. THE LETTERS שְׁ (*śin*) AND שׁ (*šin*)

The letter שְׁ *śin* (pronounced *seen*) is distinguished from שׁ *šin* (pronounced *sheen*) by the location of a dot above the left (שְׁ) or right (שׁ) branch of the letter. This dot is not a *dagesh*. It is a diacritical mark that distinguishes one form of this letter-shape from the other. Obviously the alphabet acrostics to which we referred above treat שְׁ and שׁ as variant forms of the same letter (so, 22, not 23, letters in the Hebrew alphabet). But since the two shapes of this consonant are distinct in pronunciation and role, we will treat them as two letters. Compare:

נִשְׂא, “deceive”      נִשָּׂא, “lift up”

## 1.3. TRANSLITERATION OF THE LETTERS

It is sometimes convenient to write Hebrew words with English letters. This is called “transliteration” (not to be confused with “translation,” or expressing the *meaning* of Hebrew words in English words). Since commentaries and other study tools often use transliteration, it is important to learn both how to transliterate Hebrew words (spelling Hebrew words in English letters) and how to read transliterated Hebrew words (converting Hebrew words that have been written in English back into the Hebrew letters).

### 1.3.1. HOW TO TRANSLITERATE HEBREW WORDS

The table on page 1 shows the English marks and letters commonly used to transliterate Hebrew letters. The Hebrew word  $\text{דָּמַן}$ , for example, would be transliterated as  $'dm$ .

$\aleph = ' \quad \text{ד} = \underline{d} \quad \text{מ} = m \quad > \quad 'dm$

Note:

- While Hebrew reads right to left, the English transliteration reads left to right.
- The apostrophe-looking shape  $'$  here does not signify a quote or contraction or possession, but the Hebrew letter *'aleph*.
- We will explain the underline  $/\underline{d}/$  below.
- Although the *mem* in last position (final *mem*) has a special form in Hebrew, it is written like any other *mem* in English transliteration.

### 1.3.2. HOW TO READ TRANSLITERATED HEBREW WORDS

To read a transliterated Hebrew word such as  $'dm$ , it is necessary to convert it back into the Hebrew letters that correspond to these three English signs.

$' = \aleph \quad \underline{d} = \text{ד} \quad m = \text{מ} \quad > \quad \text{דָּמַן}$

Note that since the *m* in  $\underline{dm}$  is in the final position, and since the corresponding Hebrew letter *mem* has a special final form, this word will be written  $\text{דָּמַן}$ , not  $\text{דָּמֵן}$ . This is a reminder that you must remember which letters have special forms when they fall in the last position in a word. Here are other examples:

$ml\underline{k} = \text{מַלְכֶּךָ} \quad n\underline{tn} = \text{נִתְּנָה} \quad d\underline{br} = \text{דִּבְרֵי}$

## 1.3.3. TRANSLITERATION EXERCISES

Transliterate these words into English.

- |                |                |
|----------------|----------------|
| 1) כִּי ky     | 6) כָּל        |
| 2) מִשְׁפָּטִי | 7) זַעֲמִי     |
| 3) לְאִסְרָךְ  | 8) מִמְלִכְוֹת |
| 4) גֹּוִים     | 9) עֲלֵיהֶם    |
| 5) לְקַבְצֵי   | 10) לְשֹׁפְדֵי |

Transliterate these words into Hebrew.

- |                        |                             |
|------------------------|-----------------------------|
| 1) <i>'dmh</i> אֲדָמָה | 8) <i>wbh<sub>w</sub></i>   |
| 2) <i>br'šyt</i>       | 9) <i>wḥš<sub>k</sub></i>   |
| 3) <i>br'</i>          | 10) <i>'l</i>               |
| 4) <i>h'rš</i>         | 11) <i>pny</i>              |
| 5) <i>'t</i>           | 12) <i>thwm</i>             |
| 6) <i>hšmym</i>        | 13) <i>wrwḥ</i>             |
| 7) <i>thw</i>          | 14) <i>mrh<sub>pt</sub></i> |



## 1.4. PRONUNCIATION OF THE LETTERS

The pronunciation of the letters in the Hebrew alphabet has many similarities, and some important differences, to the pronunciation of the letters in the English alphabet. An English letter enclosed between forward slashes (e.g., /b/) signifies approximately how the corresponding Hebrew letter sounds. The sign /Ø/ in two instances means that those letters are treated as silent letters; they are not pronounced.

LETTER / FINAL	NAME	TRANSLITERATION	PRONUNCIATION
א	<i>'aleph</i>	'	/Ø/
ב	<i>bet</i>	<i>b</i>	/b/ as in <b>boy</b>
ב		<i><u>b</u></i>	/v/ as in <b>save</b>
ג	<i>gimel</i>	<i>g</i>	/g/ as in <b>god</b>
ג		<i>g</i>	/g/ as in <b>dog</b>
ד	<i>dalet</i>	<i>d</i>	/d/ as in <b>dad</b>
ד		<i><u>d</u></i>	/d/ as in <b>dad</b>
ה	<i>he</i>	<i>h</i>	/h/ as in <b>help</b>
ו	<i>waw</i>	<i>w</i>	/v/ as in <b>vine</b>
ז	<i>zayin</i>	<i>z</i>	/z/ as in <b>zealous</b>
ח	<i>het</i>	<i>h</i>	/ch/ as in <b>Bach</b>
ט	<i>tet</i>	<i>t</i>	/t/ as in <b>top</b>
י	<i>yod</i>	<i>y</i>	/y/ as in <b>yes</b>
כ	<i>kaph</i>	<i>k</i>	/k/ as in <b>king</b>
כ / ך		<i><u>k</u> / <u>k</u></i>	/ch/ as in <b>Bach</b>
ל	<i>lamed</i>	<i>l</i>	/l/ as in <b>let</b>
מ / ם	<i>mem</i>	<i>m / m</i>	/m/ as in <b>met / gem</b>
נ / ן	<i>nun</i>	<i>n / n</i>	/n/ as in <b>net / pen</b>
ס	<i>samek</i>	<i>s</i>	/s/ as in <b>set</b>
ע	<i>'ayin</i>	'	/Ø/
פ	<i>pe</i>	<i>p</i>	/p/ as in <b>pat</b>
פ / ף		<i><u>p</u> / <u>p</u></i>	/ph/ as in <b>trophy</b>
צ / ץ	<i>šade</i>	<i>š / š</i>	/ts/ as in <b>bets</b>
ק	<i>qoph</i>	<i>q</i>	/q/ as in <b>plaque</b>
ר	<i>resh</i>	<i>r</i>	/r/ as in <b>rule</b>
ש	<i>šin</i>	<i>ś</i>	/s/ as in <b>sign</b>
ש	<i>šin</i>	<i>š</i>	/sh/ as in <b>shine</b>
ת	<i>taw</i>	<i>t</i>	/t/ as in <b>top</b>
ת		<i><u>t</u></i>	/t/ as in <b>pot</b>

The sounds we use to pronounce most of these letters should be clear and easy to learn from the examples in the right column.

Note:

- There are several sets of letters that sound nearly or exactly alike:

כ (without a dot) and ך

ח and ח (with or without a dot)

צ (with a dot) and ץ

פ and פ (without a dot)

ק and ק

- We will learn more about the dot in some of these letters just below.
- Remember that although the letters ם and ן are no longer pronounced, they are still written in transliteration with /<sup>ʔ</sup>/ and /<sup>ʿ</sup>/, respectively. These two belong to a special category of four letters called *gutturals* (א ה ח ע) which, together with ך, were pronounced in the back of the throat. Today we pronounce א, ח, and ך, but we treat ם and ן as silent letters. For a number of reasons, these five letters call for special attention. We will discuss them later.

## 1.5. THE *DĀGĒŠ* (hereafter *dagesh*)

A *dagesh* is a dot placed within the heart of a letter. For example, the letter ב with a *dagesh* is בּ. Although in shape or appearance a *dagesh* is a *dagesh*, there are in fact two kinds of *dagesh*-es with which we need to become familiar at this point: the *dagesh lene* (“weak” *dagesh*) and the *dagesh forte* (“strong” *dagesh*). In the letter ב both would appear as בּ. *Dagesh lene* and *dagesh forte* look alike, but their meaning and use are distinct.

### 1.5.1. THE *DAGESH LENE*

As we have already noted, a *dagesh lene* can occur *only* in the six *begadkepat* consonants (בגדכפת). If there is a *dagesh* in any letter other than these six (e.g., ק), it is not a *dagesh lene*. This does not mean, however, that *every dagesh* in a *begadkepat* letter is a *dagesh lene*. For example, the *dagesh* in the first letter of the Bible (בּ in בְּרֵאשִׁית, “In the beginning”) is a *dagesh lene*; but not every בּ represents a *lene* dot. Read on.

### 1.5.2. THE *DAGESH FORTE*

A *dagesh forte* signals that a letter is doubled in pronunciation. If the letter ב, for example, were pronounced twice in the biblical text, it would not be written two times (בב), but one time with a *dagesh forte* in its heart (בּ). In transliteration, this בּ would then be written *bb*. This doubling *dagesh* can occur in any letter except the gutturals (א ה ח ע) and ג. This means that it can occur in the *begadkepat* letters. We will explain how to distinguish *dagesh lene* from *dagesh forte* in the *begadkepat* letters after we have studied vowels and syllable formations a little later on. With the knowledge you have at this point, complete the practice exercises next.

### 1.5.3. *DAGESH* EXERCISES

- 1) Circle each possible *dagesh lene*: וַיֹּאמֶר בְּתוֹךְ הַיָּמִים מִבְּדִיל
- 2) Circle each definite *dagesh forte*: יִקְרֶה הַיָּמִים מִחוּצַת הַשָּׁמַיִם



### 1.5.4. PRONUNCIATION OF *BEGADKEPAT* (בְּגִדְכֶפֶת) LETTERS

The presence or absence of the *dagesh lene* is always marked in transliteration. A *begadkepat* letter without a *dagesh lene* (בגדכפה) has a line under it in transliteration: *b g d k p t*. A *begadkepat* letter with a *dagesh lene* (בגדכפהּ) is not underlined in transliteration: *b g d k p t*. Remember this rule: If dot, don't underline; if no dot, underline.

In some older traditions, the *dagesh lene* affected the pronunciation of these six letters. It was added by scribes for that purpose only and was not a part of the original text. A *dagesh lene* then really has no grammatical value. In fact, we could disregard it altogether were it not for the fact that, as we have seen, the scribes also used an identical looking dot (*dagesh forte*) to indicate that a letter was doubled. This means that we have to pay special attention to the six *begadkepat* consonants when they have a dot (*dagesh*). A *dagesh lene* in one of these letters is essentially meaningless; a *dagesh forte* signals that the letter is to be doubled. Since in Hebrew the doubling of a letter can be important, we must “beware of the *dagesh*” when we come across a *begadkepat* letter. We will learn more about this in the future.

Returning to the question of pronunciation, in modern usage the presence or absence of the *dagesh lene* affects how we pronounce only three of the six *begadkepat* letters. This is reflected in the chart at 1.4. above. We do not differentiate the pronunciation of *ל*, *ד*, and *ת* with or without the *dagesh*. As the chart indicates, these have the sounds of /g/, /d/, and /t/, whether or not there is a dot. In the other three cases, the presence of a *dagesh* yields a more “plosive” or “hard” pronunciation, and the absence of a *dagesh* a more “fricative” or “soft” pronunciation. So the following:

ב	<i>b</i>	/b/ as in boy
ב	<i><u>b</u></i>	/v/ as in save
כ	<i>k</i>	/k/ as in king
כ	<i><u>k</u></i>	/ch/ as in Bach
פ	<i>p</i>	/p/ as in pat
פ	<i><u>p</u></i>	/ph/ as in trophy

There is just one further point to remember in this connection: If the dot in one of these letters is a *dagesh forte*, it has the effect of doubling the “hard” pronunciation, not the “soft.” You will learn more about this later.

## 2. THE HEBREW VOWELS

### 2.1. THE VOWELS WITH THE HEBREW LETTERS

Here is Zephaniah 3:8 again, this time with the vowel indicators or “points” written in. Everything that is not a consonant or *dagesh* represents a vowel, which in most instances is written directly under the consonant.

לְכֹן חִפּוּ-לִי נְאֻם-יְהוָה לְיוֹם קוּמִי לְעֵד  
 כִּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם לְקַבְּצִי מִמְּלָכוֹת  
 לְשַׁפֵּךְ עֲלֵיהֶם וְעַמִּי כֹל חָרוֹן אַפִּי  
 כִּי בָאֵשׁ קִנְאַתִּי תֹאכַל כָּל-הָאָרֶץ

## 2.2. THE VOWEL SYSTEM

Here is the Hebrew vowel system in two presentations: a detailed list (including type, class, shape, name, transliteration, and pronunciation) and a summary chart. For learning purposes, each vowel in the detailed list is positioned relative to the letter **כּ**. To see and hear the vowel alone, just remove the **כּ** and its /b/ sound.

### 2.2.1. THE HEBREW VOWELS

#### Historically long vowels (also called vowel letters)

A-class	בּוֹ	<i>holem waw</i>	ō	/o/ as in <i>role</i>
	בֵּי	<i>şere yod</i>	ê	/e/ as in <i>they</i>
	בָּהּ	<i>gameş he</i>	ā	/a/ as in <i>father</i>
I-class	בִּי	<i>hireq yod</i>	î	/i/ as in <i>machine</i>
U-class	בּוּ	<i>sureq</i>	û	/u/ as in <i>flute</i>

#### Tone long vowels

A-class	בָּהֶ	<i>gameş</i>	ā	/a/ as in <i>father</i>
I-class	בֵּיהֶ	<i>şere</i>	ē	/e/ as in <i>they</i>
U-class	בּוֹהֶ	<i>holem</i>	ō	/o/ as in <i>role</i>

#### Tone short vowels

A-class	בַּהֶ	<i>pataḥ</i>	a	/a/ as in <i>car</i>
I-class	בִּיהֶ	<i>segol</i>	e	/e/ as in <i>met</i>
	בִּיהֶ	<i>hireq</i>	i	/i/ as in <i>hit</i>
U-class	בּוֹהֶ	<i>gameş ḥatup</i>	o	/o/ as in <i>soft</i>
	בּוֹהֶ	<i>qibbuş</i>	u	/u/ as in <i>put</i>

#### Composite šewa

A-class	בָּהֶ	<i>ḥatep pataḥ</i>	ǎ	hurried <i>pataḥ</i>
I-class	בִּיהֶ	<i>ḥatep segol</i>	ě	hurried <i>segol</i>
U-class	בּוֹהֶ	<i>ḥatep gameş ḥatup</i>	ǔ	hurried <i>gameş ḥatup</i>

#### Simple šewa

(Indistinct)	בְּ		e	silent or /e/ as in <i>serene</i>
--------------	-----	--	---	-----------------------------------

Note:

- In some cases the pronunciation of two different vowels may be indistinguishable, and in two instances (plus simple *šewa*) they are identical in appearance. You will learn more about these matters below.
- Hereafter, we will discontinue the use of diacritical marks beneath the transliterated letters *h*, *s*, and *t* in the names of vowels.



## 2. The Hebrew Vowels

2.1. The vowels with the Hebrew letters in Zeph 3:8

← Start here  
 לְשׁוֹן עֲלֵיהֶם וְעָמִי כָּל גּוֹיִם לְקַבְּצִי חֲרוֹן אַפִּי כִּי בָּאֵשׁ קִנְאַתִּי תֵאָכֵל כָּל-הָאָרֶץ

2.2.0. The chart belows shows the Hebrew vowels and their transliteration. A simplified form of pronunciation for the vowels is written within the //.

	A-Class	I-Class	U-Class
Historically Long	ֹ holem waw <i>ô</i> בּוֹ <i>bô</i> ֵ sere yod <i>ê</i> בֵּי <i>bê</i>	ִ hireq yod <i>î</i> בִּי <i>bî</i>	ֹ sureq <i>û</i> בּוּ <i>bû</i>
Tone Long	ָ qames <i>ā</i> בָּ <i>bā</i>	ֶ sere <i>ē</i> בֶּ <i>bē</i>	ֹ holem <i>ō</i> בּוֹ <i>bō</i> \
Short	ַ patach <i>a</i> בַּ <i>ba</i>	ִ hireq <i>i</i> בִּי <i>bi</i> /bi/ ֶ segol <i>e</i> בֶּ <i>be</i>	ֹ qames hatuf <i>o</i> בּוֹ <i>bo</i> ֹ qibbus <i>u</i> בּוּ
Composite Shewa	ְ hatef patach <i>ā</i> בְּ <i>b<sup>ā</sup></i>	ְ hatef segol <i>ē</i> בֶּֿ <i>b<sup>ē</sup></i>	ְ hatef qames <i>ō</i> בּוֹֿ <i>b<sup>ō</sup></i>
Simple Shewa		ְ shewa <i>e</i> בֶּֿ <i>b<sup>e</sup></i>	

2.2.2. THE VOWEL CHART

	A-Class	I-Class	U-Class
Historically Long	<p>י</p> <p>י</p> <p>י</p> <p>י</p>	<p>י</p> <p>י</p>	<p>י</p>
Tone Long	<p>י (qames)</p>	<p>י</p>	<p>י</p>
Tone Short	<p>י</p>	<p>י</p> <p>י</p>	<p>י (qames hatup)</p> <p>י</p>
Composite Šewa	<p>י</p>	<p>י</p>	<p>י</p>
Simple Šewa			

2.2.3. VOWEL EXERCISE. Cover the chart above and practice filling in the chart below with the appropriate vowels.

	A-Class	I-Class	U-Class
Historically Long			
Tone Long			
Tone Short			
Composite Šewa			
Simple Šewa			

## 2.3. THE Š<sup>e</sup>WĀ<sup>ʾ</sup> (hereafter *shewa*)

### 2.3.1. THE SIMPLE *SHEWA* (, as in בִּ)

The simple *shewa* (,) sign is used to mark two different (opposite) grammatical features. It marks both the presence of a vowel sound (*vocal shewa*) and the absence of a vowel sound (*silent shewa*). Although two such apparently ambiguous signs may seem complicated at first, the two signs can never really be confused because they are “positional variants,” that is, they can never occupy the same position within a word. Learning to distinguish the two types of simple *shewa* is a matter of knowing what positions within a word each can occupy.

#### 2.3.1.1. The *Shewa* as a Vowel (*vocal shewa*)

In biblical Hebrew, vowels are sometimes reduced in rapid pronunciation so that they lose their distinction as a-class, i-class, or u-class. The vowel sound that results is indistinguishable in its vowel quality (a-class, etc.). This sound is called a *vocal shewa*. A phenomenon similar to the *vocal shewa* in Hebrew actually exists in all languages (e.g., in English, the first “a” in “garage” or the first “e” in “severe”). In Hebrew this indistinct vowel sound receives a generic sign (,), as in בִּ. The transliteration of the *vocal shewa* is a superscript letter “e” (e<sup>e</sup>). Thus בִּ = b<sup>e</sup>.

#### 2.3.1.2. The *Shewa* as a Non-vowel (*silent shewa*)

In biblical Hebrew, the *shewa* sign (,) is also used to mark *the absence of a vowel*. In this case it is called a *silent shewa*. Consonants without vowels (e.g., the ט in מִטָּה or the ל in מִלָּךְ) are marked with a *silent shewa* to show that they do *not* have a vowel. The purpose of the *silent shewa* was to serve as a placeholder, thereby protecting the exact meaning of the text by ensuring that no one could write in a word with one of these vowel-less letters. The *silent shewa* is not written in transliteration (e.g., the syllable מִטָּה is transliterated *mid*, not *mid<sup>e</sup>*).

The last letter in a word rarely has a vowel, so there is little need to mark it specifically as vowel-less. Accordingly, the *silent shewa* is not commonly used at the end of a word (מִטָּה, not מִטָּה<sup>e</sup>). The main exception is the *silent shewa* in the final letter ט (מִטָּה). The *silent shewa* is used in final *kaph* (ט) to distinguish it from final *nun* (ן), which does not have the *shewa*.



### 2.3.1.3. How to Distinguish Vocal *Shewa* and Silent *Shewa*

The vocal *shewa* and the silent *shewa* are distinguished by their position within a word. The following rules apply:

- 1) *A shewa is vocal at the beginning of a word: דְּבַר , d<sup>e</sup>bār*
- 2) *A shewa is vocal following an unaccented long vowel: דּוֹבְרִים , dōb<sup>e</sup>rīm*  
(We will learn about accented syllables later on.)
- 3) *A shewa is silent following a short vowel: מִדְּבַר , midbār*
- 4) *When two consecutive shewas occur in the middle of a word, the first is silent and the second is vocal: יִקְטֹלֶה , yiq<sup>t</sup>lū*
- 5) *A shewa under a letter with a dagesh is a vocal shewa: יִקְטֹלֶה , y<sup>e</sup>qatt<sup>e</sup>lū*  
(To be precise, in this example there are two letters ט, each with a *shewa*: the first silent [rule #3] and the second vocal [rule #4].)

All of these rules reduce ultimately to one general rule: *A shewa is vocal unless it follows a short vowel.* Another easy way to differentiate vocal and silent *shewa* will become clearer after we have studied syllable formation (section 3 below): *A shewa is vocal at the beginning of a word or syllable and silent at the end of a word or syllable.*

### 2.3.2. THE COMPOSITE SHEWA (ְּ ּׁ ׃ּ )

When a vocal *shewa* occurs with a guttural (see note at 1.4.), the *shewa* takes a composite form. The simple *shewa* (ְ) is added to one of three short vowels (ּ ּׁ ׃ּ), so producing a compound shape called *composite shewa* (ְּ ּׁ ׃ּ). The composite *shewa* is always vocal.

### 2.3.3. SHEWA EXERCISE. Do the following:

- Transliterate these forms
- Label each *shewa* as vocal (vs) or silent (ss)
- State the rule(s) that explain your choice

- 1) וְרִיחַ *w<sup>e</sup>rūḥ* / vs / beginning of word
- 2) וְיָהִי
- 3) וְיָאֵל

- 4) אֱלֹהִים
- 5) מִבְּדִיל
- 6) בְּיִקְרָא\*
- 7) וְשָׂרְצוּ
- 8) הַגְּדֹלִים
- 9) וּנְפָקְחוּ
- 10) וּמִפְרִי\*
- 11) בְּיִנְךָ\*
- 12) וְשִׁפְךָ\*
- 13) תִּלְדִּי
- 14) עֲצָבוֹנְךָ
- 15) וְלֹאֲשִׁתּוֹ\*
- 16) מִנְּחֹתוֹ\*

~~~~~  
 \*6) Since the vast majority of the occurrences of the sign /<sub>2</sub>/ are *qames* rather than *qames hatup* in the Hebrew Bible, and since we have not yet explained how to tell the difference (3.5. below), at this stage you should guess on the side of preponderance (i.e., *qames*, which in fact it is in every occurrence in this exercise).

\*10) Illustrates the lone exception to the rule that Hebrew words and syllables never begin with vowels. Some words begin with *sureq* (a conjunction “and”). We will explain this later.

\*11) Same as note #6)

\*12) Same as note #6)

\*15) Same as note #10)

\*16) Same as note #6)

## 2.4. THE VOWEL LETTERS (וּ וֹ וָ)

At an early stage in the Hebrew Bible, several consonants (וּ וֹ וָ) were used to mark long vowels. Traces of this early system of “historically long” vowels still exist in the present Hebrew texts. Eventually another system of indicating vowels by means of vowel signs or “points” developed. In the scribal tradition, where the earlier consonants were understood to function as vowels, these letters have been merged with the more recent system of points (עִיר = עִיר).

Note:

- These “historically long” vowels or “vowel letters” (letters that are now marked as vowels with the addition of vowel points) are sometimes referred to as *matres lectionis* (Latin: “mothers of reading”) because of the guidance they provided to reading the language in its early stages of development before the addition of vowel “points.”
- As the list of vowels indicates above, these historically long vowels are transliterated with a circumflex (*â ê î ô û*).

### 2.4.1. THE HISTORICALLY LONG VOWELS WITH וּ וֹ

In this merging of two different systems for marking vowels, when the letter *waw* (וּ) is meant to be read as an historically long vowel, it is written as either וֹ (*holem waw*) or וָ (*sureq*). The former is transliterated *ô* and the latter *û*.

When the letter *yod* (וֹ) is meant to be read as an historically long vowel, it is written as either וֹ (*sere yod*) or וֹ (*hireq yod*). These are transliterated *ê* and *î*, respectively. The *point* in each case (the *sere* and the *hireq*) is written beneath the letter preceding the vowel letter (וֹֿ).

### 2.4.2. THE HISTORICALLY LONG FINAL VOWEL וָ

At the end of a word, the letter וָ (סִיָּוָה) is used to mark a final *qames* (ָ). It marks an historically long a-class vowel called a *qames he* (וָֿ). It is transliterated *â* (סִיָּוָה = *sûsâ*). This is the only time וָ will be a vowel letter. *Qames he* can occur only at the end of a word.

### 2.4.3. THE *MAPPÍQ* (hereafter *mappiq*)

Occasionally the letter ך at the end of a word has a dot in it (סרְׁך). This is *not* a *dagesh*. This dot, called a *mappiq*, tells us that in this instance the ך is not functioning as a vowel letter (as it does in סרְך), but as a true consonant (so סרְׁס = *súsāh*). The *mappiq* assures that we understand the letter ך as a consonant and not as a vowel. The difference can be significant (סרְׁה = “mare,” סרְׁה = “her horse”).



## 2.5. MORE TRANSLITERATION EXERCISES

Transliterate the Following Hebrew Words.

|               |          |          |        |
|---------------|----------|----------|--------|
| אח <i>’et</i> | מן       | יהרה     | על     |
| אֲשֶׁר        | אֶל      | כֹּל     | אָמַר  |
| לֹא           | בֵּן     | כִּי     | הָיָה  |
| עָשָׂה        | אֱלֹהִים | בָּא     | מֶלֶךְ |
| יִשְׂרָאֵל    | אֲרֶץ    | יוֹם     | אִישׁ  |
| בֵּית         | גִּתָן   | עַם      | יָד    |
| הַלֵּךְ       | פָּנָה   | דָּבַר   | הוּא   |
| רָאָה         | עַד      | אָב      | זָה    |
| שָׁמַע        | דָּבַר   | עַם      | יָשָׁב |
| עִיר          | יָצָא    | דָּוַד   | אִם    |
| שׁוּב         | הִנֵּה   | לָקַח    | יָדַע  |
| עֵין          | עָלָה    | שָׁם     | שָׁנָה |
| אָנִי         | קָרָא    | שָׁלַח   | מִזַּח |
| שָׁם          | אָכַל    | יְהִיָּה | עָבַד  |
| אֵין          | כֵּן     | אִשָּׁה  | גַּם   |

Transliterate the following words in Genesis 1.

- 1) *b<sup>o</sup>rē šit̄ bārā ’ēlōhîm ʿet̄ hā’āreṣ*
- 2) *w<sup>e</sup>hā’āreṣ hāy<sup>e</sup>tā tōhū wābōhū*
- 3) *wihî mabd̄il bēn mayim lāmāyim*

## 2.6. THE GUTTURAL LETTERS: א ה ח ע (AND ך)

Earlier we introduced the gutturals (see 1.4.), which, along with ך, were pronounced in the back of the throat. These letters have several peculiarities that are important to remember.

1) The gutturals and ך cannot double. A *dagesh forte* will not be found in a guttural. This presents an interesting situation since, as we will learn later on, sometimes Hebrew grammar requires a letter in a particular location to double. What happens if a guttural or ך is situated precisely in that slot in a word where doubling is supposed to occur? As a rule, in such situations gutturals and ך compensate for their inability to double by “forcing” the vowel under the immediately preceding letter to lengthen. This is called “compensatory lengthening” because the preceding vowel compensates for the inability of the guttural to double. In the word שׁוֹחַ, the *dagesh* in the ח is a *dagesh forte*, meaning the ח is doubled (1.5.1.). If the middle consonant in this word were a guttural or ך (שׁוֹרַ), the word could not be written שׁוֹרַ, since ך cannot double. The actual form of this word is written שׁוֹרַ, with the vowel preceding the guttural lengthened from *hireq* to *sere*. *Note:* A vowel “lengthens” by moving up the vowel chart (see 2.2.2. above) from tone short to tone long.

2) When a guttural takes a vocal *shewa*, it will not be a simple *shewa* (,) but a composite *shewa* (see 2.3.2.). This rule does not apply to ך. Note how frequently the composite *shewa* appears in Zephaniah 3:8. For example, in שׁוֹחַ the guttural ע (*ayin*) takes a *hatef patah* ׁ. If this were not a guttural, it would take a simple *shewa* (שׁוֹחַ). If the word form calls for a silent *shewa* beneath a guttural, it will be simple (composite *shewa* is always vocal).

3) The gutturals tend to prefer a-class vowels because of the ease with which this vowel sound is pronounced alongside a deep-throat letter. This does not apply to א, which often prefers *segol*.

## 2.7. DISTINGUISHING *DAGESH LENE* FROM *DAGESH FORTE*

### 2.7.1. THE RULE

*A dagesh in a letter preceded by a full (usually short) vowel is a dagesh forte. A dagesh in a begadkepat letter not preceded by a full vowel is a dagesh lena.*

Note:

- In the first part of this rule, “letter” refers to any letter other than a guttural, and a “full vowel” refers to a true vowel rather than a *shewa*.
- We can reword the rule as follows: *A DF is a dot in any nonguttural letter that follows a full vowel. A DL is a dot in a begadkepat letter that does not follow a full vowel.*

### 2.7.2. EXAMPLES

1) The letter מ in the word מַמֶּלֶךְ has a *dagesh*. Since it is preceded by a consonant with a vowel (ל), the *dagesh* in the מ is a *dagesh forte*. (Of course, you would know this anyway since מ is not a *begadkepat* letter.) The מ is thus doubled and is pronounced as /mm/ (*hammelek*).

2) The letter פ in the word פֶּפֶּר has a *dagesh*. Since this is a *begadkepat* letter, it *could* be a *dagesh lena*; and since it is at the beginning of a word, where it is not preceded by a vowel, it *is* a *dagesh lena*.

3) There are two *dagesh*-es in the word שֶׁקֶץ, one in the letter ק and one in the letter ש. According to the rule, the *dagesh* in the ק is a *dagesh lena* because it is a *begadkepat* letter that does not follow a vowel (it comes at the beginning of the word). The *dagesh* in ש is a *dagesh forte* in a non-*begadkepat* letter following a vowel. The letter ש is thus written twice /qq/ (*biqqēš*).

4) A *dagesh forte* in any letter, including the *begadkepat* letters, will always be preceded by a full (usually short) vowel. In the word שֶׁקֶץ, the *dagesh* in the letter ק is a *dagesh forte* because the ק follows a vowel. The *dagesh* in the פ in פֶּפֶּר is a *dagesh lena* because it does not follow a vowel (it comes at the beginning of the word).

2.7.3. *DAGESH EXERCISE*. Do the following:

- Transliterate each form
- Identify the type of *dagesh* (df or dl)
- Explain your decision

- 1) בָּרָא *bārā'* / dl / *bgdkpt* letter, beginning of word
- 2) הַשְּׁמַיִם\*
- 3) פָּנִי
- 4) וַיִּבְדֵּל
- 5) כִּי
- 6) וַיִּרְא
- 7) מִתְחַת
- 8) יִקְרוּ
- 9) הַיְבֵשָׁה
- 10) יָמִים
- 11) תִּרְשָׁא
- 12) וַהֲוֹצֵא

~~~~

- \*2) As in exercise 2.3.3. above, continue to transliterate all signs /ֿ/ as *qames* (which in fact it is in every instance here). We will explain how to differentiate *qames* and *qames hatup* in section 3.5.



### 3. THE HEBREW SYLLABLE

#### 3.1. SYLLABLES: INTRODUCTION

The syllable is the smallest grammatical unit in Hebrew. *A Hebrew syllable consists of at least one consonant and a vowel (including vocal shewa).* With only one exception, to be explained later, Hebrew syllables *always* begin with a consonant (c) and have only one vowel (v). A syllable can end with a consonant or a vowel.

#### 3.2. OPEN AND CLOSED SYLLABLES

##### 3.2.1. DEFINITION

*A syllable that ends with a consonant (CVC) is a “closed” syllable.*

*A syllable that ends with a vowel (CV) is an “open” syllable.*

##### 3.2.2. EXAMPLES

1) The Hebrew word אָדָם (*'ādām*) has two syllables: אָ (*'ā*) and אָם (*dām*). The first syllable אָ (*'ā*) ends with a vowel (*ā*) and is therefore “open” (CV). The second syllable, אָם (*dām*), ends with a consonant (*m*) and is therefore “closed” (CVC).

2) The Hebrew word מְדַבֵּר has two syllables: מְדַ and בֵּר. Since both syllables end with a consonant, both are “closed” (CVC). The syllable מְדַ ends with the consonant ד because the *shewa* under the ד is silent (it is preceded by a consonant with a short vowel *ḥ*; see 2.3.1.3.).

3.2.3. SYLLABLE EXERCISE. Divide the following words into syllables with slash (/) marks.

- |                |                   |                |
|----------------|-------------------|----------------|
| 1) בְּרֵאשִׁית | בְּ / רֵא / שִׁית | 5) וְאֵת       |
| 2) בְּרֵא      |                   | 6) הָאֶרֶץ     |
| 3) אֵת         |                   | 7) הַיְיָהוָה* |
| 4) הַשָּׁמַיִם |                   | 8) תְּהוֹרֵהוּ |

- |               |               |
|---------------|---------------|
| 9) רְבוּהוּ   | 13) תְּהוֹם   |
| 10) רְחֹשֶׁךְ | 14) מְרִרָה*  |
| 11) עַל       | 15) מְרַחֶפֶת |
| 12) פְּנֵי    |               |

~~~~~  
 \*7) The first vowel in this word is an unaccented long vowel. See 2.3.1.3. 2).

\*14) The *patah* slightly to the right of the *het* (ח) in this word is a special pronunciation “glide” element that happens almost involuntarily following an accented long i- or u-class vowel that immediately precedes a guttural letter. It is called a *furtive* (“sly” or “stealthy”) *patah* and does not actually count as a separate vowel. Hebrew does not tolerate CVVC syllables.

### 3.3. THE ACCENT

Every Hebrew word is either accented (stressed) or shares an accent with the following word. In the Hebrew Bible, accent marks (in many shapes) are actually written in. Note the various accents in Genesis 1:1 as it appears in a standard Hebrew Bible. Every tiny shape that is not a vowel is an accent mark.

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:  
 ↑            ↑            ↑            ↑            ↑            ↑            ↑

#### 3.3.1. *ULTIMA* AND *PENULTIMA* ACCENTS

Most Hebrew words receive a primary stress or accent on their last syllable (*ultima*): בְּרֵאשִׁית (*b<sup>e</sup>rē'sīt*). Sometimes the second-to-last syllable (*penultima*) is accented: מֶלֶךְ (*mélek*). The reader of the Hebrew Bible need not be concerned with where the accent *should* be in a given word since almost every word in the text is clearly marked to show the position of its accent.

Note:

- In this Grammar, if a word is written without an accent mark, you should assume that the stress falls on the last syllable. So דָּבָר (*dābār*), but מֶלֶךְ (*mélek*).
- For simplicity we have adopted a small, raised, leftward-pointing arrow / / as the uniform accent sign.

#### 3.3.2. ACCENTS AND GRAMMAR

Under certain conditions, as we shall see, the accent in a word may shift from one syllable to another. This in turn can affect the vowel selection in the word. For example, a shift of accent from one syllable to another might cause a tone long vowel to shorten or a tone short vowel to lengthen. For this reason, Hebrew accents are more important to the grammar than merely identifying which syllable to stress in pronunciation.

#### 3.3.3. THE *MAQQĒP* (hereafter *maqep*)

Often a Hebrew word is read closely with the word following it. This results in the two words being treated as a single word, with only one accent (on the second word). When that occurs, a raised horizontal line is put between the two words, somewhat like a raised hyphen. This line is called a *maqep* ( ¯ ) as in אִישׁ-אֱלֹהִים, “a man of God.”

Essentially the *maqqep* means that the first of two words shares the accent of the second word. This is one situation where the vowels (in the first word) might be affected (one example of the point in 3.3.2.), as we shall see. The two words עַל־פְּנֵי in Gen 1:2 are connected by a *maqqep*. Both words share the accent of the second word פְּנֵי.

### 3.3.4. THE “DISTANT-OPEN” RULE

#### 3.3.4.1. The Rule

*A games or sere reduces to a shewa in the “distant-open” position.*

In the “distant-open” rule, “distant” refers to the syllable that is two or more syllables from (i.e., to the right of, before) the accent. “Open” refers to the fact that the rule applies only to an “open syllable.”

←←← accent shifts left when endings are added	
דָּבָר 1	דָּ is one syllable from accent / ' /
דְּבָרִים 1 2	דָּ is two syllables from accent / ' /

Here’s how the “distant-open” rule works: When endings are added to words (we will learn about these later), the accent tends to shift to the end of the word. The word, no matter how long, continues to attract the accent to the last syllable. This can result in a change or

reduction in the length of a vowel. The tone-long vowels *games* ( ◌ָ ) and *sere* ( ◌ֶ ) in open syllables two or more syllables to the right of the accent will reduce to a *shewa*. This rule does not apply to the tone-long vowel *holem*, and of course it cannot apply to historically long vowels since this would require deleting a letter.

The distant-open rule is important because Hebrew often adds endings to words (e.g., forming a plural noun), causing vowels to change accordingly. To recognize the basic form of a word (without its endings) it is often necessary to “reconstruct” the vowels it has in its simplest form. In the example above, the word דָּבָר becomes דְּבָרִים with the addition of the ending םִי to the word. This new ending attracts the accent, and hence the vowel in the distant-open syllable (דָּ) reduces to a *shewa* (דְּ). The vowel in the next syllable (בָּ) does not change because it is not “distant” (it is only one syllable from the accent).

#### 3.3.4.2. Distant-open Rule Exercise. Supply the correct vowel for the first syllable in each word to the right:

- |                                |                         |
|--------------------------------|-------------------------|
| 1) EXAMPLE: דָּבָר → דְּבָרִים | 3) גָּדוֹל → גְּדוּלִים |
| 2) צָבָא → צְבָאוֹת            | 4) אָדָם → אֲדָמָה*     |



5) עוֹלָם → עוֹלָמִים\*

6) מִשְׁפָּט → מִשְׁפָּטִים\*

7) כֶּסֶף → כֶּסֶפִּים\*

8) מְקוֹם → מְקוֹמוֹת

9) זָהָב → זָהָבִים

10) שַׁעַר → שַׁעַרִים\*

11) דָּם → דָּמִים\*

\*4) Since א is a guttural, what kind of *shewa* does it require? Recall section 2.6.

\*5) Remember: Historically long vowels do not reduce.

\*6) Vowel points under both the first and second letters are required here.

\*7) 10) The rule does not say that short vowels cannot also reduce to *shewa*. The unexpected switch to *qames* in the second syllable is a special peculiarity of certain nouns.

\*11) A “trick” item. Is there a distant-open syllable here?

### 3.3.5. THE *SHEWA* IN A DISTANT-OPEN SYLLABLE

Sometimes because of the shifting of the accent (as in 3.3.4.) or the adding of a letter to the front of a word (to be discussed later), two distant-open syllables might appear at the beginning of a word. In such cases, a situation might occur where both of these distant-open syllables have a *shewa* (לְשִׁמְרֵאל). When that happens, the *shewas* will not continue to exist alongside each other. There is a firm rule of the *shewa* that says: *Two shewas cannot stand side by side at the beginning of a word.* To remedy this situation, the following apply:

- 1) When two simple *shewas* occur together at the beginning of a word, the first one (usually) becomes a *hireq*, and the two open syllables form a single closed syllable (לְשִׁמְרֵאל > לְשִׁמְרֵאל).
- 2) If one of the two *shewas* at the beginning of a word is a composite *shewa*, the results vary according to the following rule: *When two shewas occur together at the beginning of a word, and one of them is a composite shewa, the first becomes the corresponding short vowel.*

Examples:

a. לְבָרִיחַ &gt; לְבָרִיחַ

b. לְאֲנָשִׁים &gt; לְאֲנָשִׁים

c. לְדָבָרִים &gt;

d. לְאֲדָמָה &gt;

e. לְאֵדוֹם >

f. לְקֹדְשִׁים >

### 3.3.6. THE METEG (hereafter *meteg*)

The *meteg* (“bridle”) is a small vertical line to the left side of a vowel in distant-open position. It has several functions. For example, the *meteg* tells the reader to pause and correctly read the vowel in that syllable, giving its full pronunciation. In other words, the *meteg* halts the application of the distant open rule in a situation where otherwise the vowel would reduce to a *shewa*. Another function of the *meteg* is to distinguish *qames* (ְ = ā) from *qames hatup* (ֿ = o). If the little bridle appears with the sign (ְ), it is always the former (חֲכָמָה = ḥāk<sup>e</sup>mâ, not ḥokmâ).

### 3.4. SYLLABLES AND THE ACCENT

A syllable can be either accented or unaccented as well as either open or closed. Certain rules apply to the vowels in open and closed syllables when they are accented or unaccented. Here are the two most important rules:

*Closed unaccented syllables have short vowels.*

*Open unaccented syllables have long vowels.*

In this connection, it is important to remember that closed and open *accented* syllables may have either long or short vowels.

### 3.5. THE *QAMES HATUP*

As we have noted, the tone-long vowel *qames* and the tone-short vowel *qames hatup* are identical in form (ִ). These vowels, however, are “positional variants,” that is, they do not occupy the same position within a word. For that reason they are not hard to distinguish. Applying the rule in 3.4. above, the short vowel *qames hatup* will appear only in a *closed unaccented* syllable (אֶכֶלָּ = *’oklá*). The long vowel *qames* is found only in an *open* syllable or a *closed accented* syllable, as in both syllables of דָּבָר (dābār).

## 4. THE HEBREW PARTS OF SPEECH

There are only three parts of speech in Hebrew: verbs, nouns, and particles. We will begin our discussion below with some of the more important particles. Particles are words such as prepositions, conjunctions, and adverbs. Those we list should be memorized. Verbs and nouns are built by attaching patterns of vowels and consonants to Hebrew roots. Most Hebrew roots are “biliteral” or “triliteral,” meaning they consist of only two or three consonants. For example, the Hebrew root letters מִלְךְ have to do with “rule.” When two *segols* are attached to these consonants (מֶלֶךְ), it becomes a noun meaning “king.” The semantic relationship of the noun “king” to the root “rule” is transparent. When the vowels *qames* and *patah* are attached to the root מִלְךְ (מֶלֶךְ), it becomes the verb “he rules.” A מ can be prefixed to the root מִלְךְ to form the noun מַמְלָכָה, “kingdom.”

### VOCABULARY MEMORIZATION ALERT

At this point, you should memorize the words on the first two pages of the Hebrew Vocabulary List in the back and review them often. We will discuss many of these words in the following pages. Watch for future vocabulary alerts.

Here are some sample clauses from Hebrew using the vocabulary words. Study these carefully.

- 1) עָשָׂה יְהוָה מֶלֶךְ      The Lord made a king.
- 2) דִּבֶּר אֱלֹהִים לְמֹשֶׁה      God spoke to Moses.
- 3) עָלָה אִישׁ לְבַיִת      A man went up to a house.
- 4) יָשַׁב בְּעִיר      He dwelt in a city.
- 5) לָקַח אִישׁ אִשָּׁה      A man took (married) a woman.
- 6) יָצָא דָוִד אֶל־עִיר      David went out to a city.
- 7) קָרָא מֹשֶׁה לְאִשָּׁה      Moses called to a woman.
- 8) נָתַן אֱלֹהִים עַם לְדָוִד      God gave a people to David.
- 9) נָתַן אֱלֹהִים בַּיִת לְדָוִד      God gave a house to David.
- 10) נָתַן אֱלֹהִים עֶבֶד לְדָוִד      God gave a servant to David.



- 11) הָלַךְ אִישׁ אֶל-עִיר      A man went/walked to a city.
- 12) עָשָׂה אֱלֹהִים דָּוִד מֶלֶךְ עַל-יִשְׂרָאֵל      God made David king over Israel.
- 13) דָּוִד מֶלֶךְ      David was/is a king.

Sample clauses from the Hebrew Bible using the vocabulary words:

- 1) רָאָה יִשְׂרָאֵל      “Israel saw . . .” (Exod 14:31)
- 2) עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ      “The LORD made the sky and the land.”  
(Exod 20:11)
- 3) לֹא-הָיָה אִישׁ      “There was not a man . . .” (2 Sam 14:25)
- 4) וְנַעֲמָן הָיָה אִישׁ גָּדוֹל      “And Naaman was a great man.” (2 Kgs 5:1)
- 5) אִישׁ הָיָה בְּאֶרֶץ-עוּז      “There was a man in the land of Uz.” (Job 1:1)
- 6) וְלָקַח הַכֹּהֵן מִדָּם      “And the priest took from (the) blood” (Lev 4:5)
- 7) וַיִּנְחַח מֹצֵא חַן      “And Noah found grace” (Gen 6:8)

## 4.1. THE PARTICLES

### 4.1.1. THE DEFINITE ARTICLE ← • → ׀

Hebrew has a simple definite article. It consists of the letter ׀ + a-class vowel (usually *patah*) + *dagesh forte* in the first letter of (usually) a noun. This combination attaches directly to the front end of a word; unlike “the” in English, the Hebrew article is not a stand-alone word. In isolation the article would look like this: ← • → ׀ (where ← • → signifies the doubling *dagesh*). The sign ← • → represents the potential of the *dagesh* for “progressive doubling” (← •) or “regressive doubling” (• →). It is this potential for doubling that provides the “valence” (or attraction) which attaches some particles (like the article) directly to Hebrew words.

When the doubling is progressive (← •) it doubles (or “lengthens”) the consonant which follows the article.

$C \leftarrow \bullet = CC (\bar{C})$ <p>progressive doubling = doubling (“lengthening”) of the consonant following the article</p>
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When the doubling is “regressive” (• →), it lengthens (or “doubles”) the vowel which precedes it (i.e., the vowel under the article). (Obviously, vowels do not actually double, since Hebrew disallows vowel-vowel. By “doubling” in this instance we simply mean that a vowel lengthens, as in the lengthening of a *patah* to a *qames*).

$\bullet \rightarrow V = VV (\bar{V})$ <p>regressive doubling = “doubling” (lengthening) of the vowel under the article</p>
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Both ideas of doubling/lengthening come into play in attaching the article to a Hebrew word. When the article is attached to a word that begins with a letter that can double (the majority of Hebrew words), the lengthening is progressive (← •). When the article is attached to a word that begins with a guttural letter, which cannot double, the doubling/lengthening must be regressive (• →). The *patah* under the ׀ in such instances normally lengthens to *qames* to compensate for the fact that the letter following the ׀ could not double. This simple idea will help explain many details of the Hebrew language.

It is important to note that the distant-open rule (section 3.3.4.) does not apply to the article, which has its own protected vowel pattern. A prefixed article ׀ two or more syllables to the right of the accent never becomes ׀ or ׀.

#### 4.1.1.1. The Article and Progressive Doubling (“lengthening” of a consonant)

- a. מֶלֶךְ (“king”): מֶלֶךְ ← • הַ results in הַמֶּלֶךְ, *hammelek* (“the king”; Gen 14:17). Note the doubling of *mem* marked by the *dagesh* (מֶ).
- b. מִדְּבָר (“wilderness”): מִדְּבָר ← • הַ results in הַמִּדְּבָר, *hammidbār* (“the wilderness”; Gen 14:6). Note the doubling of *mem* marked by the *dagesh* (מֶ).
- c. בַּיִת (“house”): בַּיִת ← • הַ results in הַבַּיִת, *habbayit* (“the house”; Gen 19:4). Note the doubling of *bet* marked by the *dagesh* (בֶּ). Note also that בֵּ is a *begadkepat* letter. Without the article it has a *dagesh lene* at the beginning of the word בַּיִת (because it does not follow a vowel). When the article is attached (הַבַּיִת), the *dagesh lene* is replaced by a *dagesh forte*, doubling the בֵּ.
- d. יוֹם (“day”): יוֹם ← • הַ results in הַיּוֹם, *hayyôm* (“the day”; Gen 1:14). Note the doubling of *yod* marked by the *dagesh* (יֶ).

#### 4.1.1.2. The Article and Regressive “Doubling” (lengthening a vowel)

If the first letter of a word is a guttural or ׀, it cannot double when the article (← • הַ) is attached. The article in this case will lengthen the preceding vowel, that is, the vowel under the הַ. Since the vowel in this case lengthens to compensate for the refusal of the guttural to double, this phenomenon is often referred to as “compensatory lengthening.”

- a. אִישׁ (“man”): אִישׁ • → הַ results in הַאִישׁ, *hā’îš* (“the man”; Gen 20:7).
- b. אָב (“father”): אָב • → הַ results in הַאָּב, *hā’āb* (“the father”; Ezek 18:4).
- c. עִיר (“city”): עִיר • → הַ results in הַעִיר, *hā’îr* (“the city”; Gen 4:17).
- d. רוּחַ (“spirit”): רוּחַ • → הַ results in הַרוּחַ, *hārû(a)h* (“the spirit”; Num 11:17).

#### 4.1.1.3. The Article and “Implied Doubling”

Two of the guttural letters (הַ and חַ) have an “implied” or “virtual” doubling in the drawn out way they are pronounced. There was no need for regressive doubling (lengthening of the vowel) when the article was attached to words beginning with those



letters. Accordingly, in most cases the article vowel remains *patah* and does not lengthen to *qames*.

- a. חֶרֶב (“sword”): ← • → ה results in חֶרֶב־הַ, *hahereb* (“the sword”; Gen 3:24).
- b. חַטָּאת (“sin-offering”): ← • → ה results in חַטָּאת־הַ, *hahattā’t* (“the sin-offering”; Lev 4:8).
- c. חֹשֶׁךְ (“darkness”): ← • → ה results in חֹשֶׁךְ־הַ, *hahōšek* (“the darkness”; Gen 1:4).

#### 4.1.1.4. The Article and Vowel Dissimilation

When the article is attached to a word that begins with unaccented ה, ו, or שׁ, the expected a-class *qames* or *patah* beneath the ה of the article shifts or “dissimilates” to the short i-class *segol*. This does not happen with great frequency, and we include it here for completeness in preparation for an article summary below.

- a. חֲצֵר (“courtyard”): expected חֶצֶר־הַ dissimilates to חֲצֵר־הַ (“the courtyard”; Exod 27:12).
- b. חֲמוֹן (“multitude”): expected חֶמוֹן־הַ dissimilates to חֲמוֹן־הַ (“the multitude”; 1 Sam 4:14).
- c. חַיִּיט (“iniquity”): expected חֶיִּיט־הַ dissimilates to חַיִּיט־הַ (“the iniquity”; 1 Sam 25:24).

#### 4.1.1.5. The Article: Summary

Here, then, are the shapes of the Hebrew article. These must be mastered.

- הַ vast majority (progressive doubling)
- הַ before most א, ע, ו (regressive doubling/compensatory lengthening)
- הַ before most ה, ו (implied/virtual doubling)  
before most ו and ו
- הַ before unaccented ה, ו, שׁ



4.1.1.6. Article Exercises. Attach the Hebrew article to the following nouns and translate:

- |                     |             |
|---------------------|-------------|
| 1) בן הבן "the son" | 11) אב      |
| 2) מֶלֶךְ           | 12) עיר     |
| 3) אֶרֶץ*           | 13) עֵין    |
| 4) יום              | 14) שם      |
| 5) איש              | 15) שָׁנָה  |
| 6) בַּיִת           | 16) עֶבֶד   |
| 7) עַם*             | 17) אִשָּׁה |
| 8) יָד              | 18) נֶפֶשׁ  |
| 9) פָּנָה           | 19) כֹּהֵן  |
| 10) דָּבָר          | 20) יָרֵךְ  |

\*3) The common noun אֶרֶץ ("earth," "land") is one of a handful of words that undergo a vowel change of their own when the article is attached. The article vowel is regular, but the next vowel changes (אָ becomes אֶ).

\*7) Same as note \*3), although here עַם becomes עָם.

Additional practice. Do the same with the following nouns.

אֱלֹהִים	הָר*	שָׁר
רֹאשׁ	קוֹל	חֶרֶב
לֵב	פֶּה	מִזְבֵּחַ
בַּח	צָבָא	פֶּסֶף
מַיִם	קֹדֶשׁ	מְקוֹם
פָּנִים	עוֹלָם	זָהָב
גּוֹי	מִשְׁפָּט	יָם
אָדָם	שְׁמַיִם	אֵשׁ

רִיחַ

שֵׁעַר

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 \*רִיחַ behaves exactly like עֵם in the exercise immediately above, where see note \*7).

#### 4.1.2. INSEPARABLE PREPOSITIONS

Three prepositions in Hebrew always attach directly to the front of their objects. One preposition sometimes attaches and sometimes does not. These are:

- לְ to/for/at  
 בְּ in/with/by  
 כְּ as/like/according to  
 מִן from (sometimes attaches)

##### 4.1.2.1. לְ (to/for/at) (20,638x)

- a. מֶלֶךְ (“a king”) + לְ (“to/for”) → לְמֶלֶךְ (“to/for a king”; 2 Sam 5:3)

*NOTE:* If the noun has an article (הַמֶּלֶךְ), the preposition לְ takes the place of the הַ and retains the article vowel: הַמֶּלֶךְ + לְ → לְהַמֶּלֶךְ (“to/for the king”; 2 Sam 6:12). You can recognize the presence of the article by the *patah* under the preposition and the *dagesh forte* in the first consonant.

- b. אִישׁ (“a man”) + לְ → לְאִישׁ (“to/for a man”; Gen 29:19), or with an article לְהָאִישׁ (“to/for the man”; Gen 43:6)

- c. אֶדְוֹם (“Edom”) + לְ → לְאֶדְוֹם (“to/for Edom”; Jer 49:7) (see 3.3.5.)

- d. Notes:

- When לְ is prefixed to a word that begins with י (יְהוֹרֵךְ), the first *shewa* changes to *hireq* (see 3.3.5.), which then forms the vowel-letter *hireq yod* (יְהוֹרֵךְ). Note that *shewa* does not occur under the *yod* of *hireq yod*.
- When לְ is prefixed to a word with a first-syllable accent, the *shewa* often lengthens to *qames* (מִן + לְ → לְמִן; Gen 1:6). In this example, the *qames* does not signify an article (which would be לְמִן; Exod 17:3).

Preposition לְ Exercise. Attach the preposition לְ to the following nouns and translate:

- ↓ should remove dagesh
- |   |                  |
|---|------------------|
| 1) בֶּן → לְבֶן to/for a son            | 18) שְׁנָה       |
| 2) הַמֶּלֶךְ → לְמֶלֶךְ to/for the king | 19) יְהוֹרָה*    |
| 3) אֱלֹהִים → לְאֱלֹהִים* to/for God    | 20) עֶבֶד        |
| 4) יִשְׂרָאֵל                           | 21) אִשָּׁה      |
| 5) אֶרֶץ                                | 22) מֹשֶׁה       |
| 6) יוֹם                                 | 23) נֹפֶשׁ       |
| 7) אִישׁ                                | 24) כֹּהֵן       |
| 8) בַּיִת                               | 25) יָרֵךְ       |
| 9) עַם                                  | 26) מִצְרַיִם    |
| 10) יָד                                 | 27) יְרוּשָׁלַם* |
| 11) פְּנֵה                              | 28) אָח          |
| 12) דְּבָר                              | 29) רֹאשׁ        |
| 13) אָב                                 | 30) לֵב          |
| 14) עִיר                                | 31) בַּת         |
| 15) דָּוִד                              | 32) מַיִם        |
| 16) עֵינַי                              | 33) פְּנִים      |
| 17) שֵׁם                                | 34) גֹּי         |

\*3) In this word, the *shewa* of the preposition first becomes *segol* (see 3.3.5.). But א sometimes weakens to the point that it no longer has the strength to retain its own vowel or even to close a syllable. When that happens, the “quiescent” א leaves (in effect) an open unaccented syllable, which then takes the long vowel *seve* (see 3.4.).

\*19) See 4.1.2.1.d.

\*27) See 4.1.2.1.d. The *hireq* in the last syllable is not a misprint, but a special situation in this word which is read as if there was a *yod* between the *lamed* and the *mem*. The issue here is complex, a

matter of how certain words were read (pronounced) in a slightly different way from how they were written (as often happens in English!).

#### 4.1.2.2. ך (in/with/by) (15,548x)

- a. מֶלֶךְ (“a king”) + ך (“in/with/by”) → מֶלֶךְךָ (“in/with/by a king”; Num 21:26)

*NOTE:* If the noun has an article (e.g., הַמֶּלֶךְ) the preposition ך takes its place, retaining the article vowel: הַמֶּלֶךְךָ (“in/with/by the king”; 1 Sam 18:22).

- b. אִישׁ (“a man”) + ך → אִישׁךָ (“in/with/by a man”; Deut 19:15), or with an article אִישׁיךָ (“in/with/by the man”; Gen 19:9)
- c. אֶדְוֹם + ך → אֶדְוֹמְךָ (“in/with/by Edom”; Gen 36:32) (see 3.3.5.)

#### 4.1.2.3. ם (as/like/according to) (3,051x)

- a. מֶלֶךְ (“a king”) + ם (“as/like/according to”) → מֶלֶךְמֶ (“as/like/according to a king”; Job 15:24)

*NOTE:* If the noun has an article (הַמֶּלֶךְ), the preposition ם takes its place, retaining the article vowel: הַמֶּלֶךְמֶ (“as/like/according to the king”—unattested in the OT)

- b. אִישׁ (“a man”) + ם → אִישׁמֶ (“as/like/according to a man”; Num 14:15), or with an article אִישׁימֶ (“as/like/according to the man”; Judg 8:21)
- c. אֶדְוֹם (“Edom”) + ם → אֶדְוֹממֶ (“as/like/according to Edom”—unattested in the OT) (see 3.3.5.)

#### 4.1.2.4. ך (from) (7,561x)

Unlike the first three prepositions, which *always* attach to their object, the preposition ך (“from”) may or may not attach to its object. If unattached, it will still be joined to its noun by *maqep* (see 3.3.3.). If attached, the *nun* of ך assimilates or is incorporated into the following consonant, leaving evidence of its presence by doubling that consonant. This phenomenon is analogous to the ← • → of the article (see 4.1.1.). Hence, “from” can be written as ← • → ך.

If the first consonant of the noun can be doubled (that is, it is not a guttural or *resh*), then there is progressive lengthening of that consonant. This is somewhat like the



doubling of English “l” in “illogical” (=in + logical) or “m” in “immortal” (=in + mortal). If the first letter of the noun is a guttural or *resh*, which cannot double, then there is regressive lengthening of the vowel to compensate (*hireq* lengthens to *sere*, so מֶלֶךְ).

- a. מֶלֶךְ (“a king”) + מִן (“from”) → מִמֶּלֶךְ, *mimmélek* (“from a king”; unattested in the OT). Note that the *nun* in מִן has become (assimilated to) a *mem*, which is the first letter in the noun מֶלֶךְ. If the noun has an article (הַמֶּלֶךְ), the *nun* in מִן cannot assimilate to the ה of the article because ה (a guttural) cannot double. So there is regressive doubling (compensatory lengthening) of short *hireq* to long *sere*, which results in the form מִהַמֶּלֶךְ (“from the king”; 2 Sam 3:37). The *nun* behaves like the lengthening element (←•→) in the article.
- b. אִישׁ (“a man”) + מִן → מֵאִישׁ (“from a man”; Gen 2:23), and with the article מִהָאִישׁ (“from the man”; unattested in OT).
- c. Note: From these examples it should be clear that, unlike the first three prepositions, מִן does not replace the article ה.

Preposition מִן Exercises. Attach the preposition מִן to the following nouns and translate:

- |  |             |
|--|-------------|
| 1) בֶּן → מִבֶּן from a son              | 13) אָב     |
| 2) אֱלֹהִים → מֵאֱלֹהִים from God        | 14) עִיר    |
| 3) הַמֶּלֶךְ → מִהַמֶּלֶךְ from the king | 15) דָּוִד  |
| 4) יִשְׂרָאֵל → מֵיִשְׂרָאֵל from Israel | 16) עֵינַי  |
| 5) אֶרֶץ                                 | 17) שָׁם    |
| 6) יוֹם                                  | 18) שָׁנָה  |
| 7) אִישׁ                                 | 19) יְהוָה* |
| 8) בַּיִת                                | 20) עֶבֶד   |
| 9) עַם                                   | 21) אִשָּׁה |
| 10) יָד                                  | 22) מִשָּׁה |
| 11) פָּנָה                               | 23) לְכַשׁ  |
| 12) דָּבָר                               | 24) כֹּהֵן  |

- |                    |             |
|--------------------|-------------|
| 25) יָרַךְ         | 30) לָב     |
| 26) מִצְרַיִם      | 31) בַּח    |
| 27) *יְרוּשָׁלַיִם | 32) מִיָּם  |
| 28) אָח            | 33) פָּנִים |
| 29) רֵאשׁ          | 34) גֹּי    |

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\*19) Sometimes letters pointed with *shewa* lose a *dagesh forte* they would otherwise have. If that letter is *yod* (י > י׃), there is the possibility of its forming a *hireq yod* if the vowel preceding it is *hireq* (מִי > מִי׃). This is the case here.

\*27) See #19 above.

Translate the following words and phrases:

1) מֵעַל from above, over	2) מְכַל
3) לְבָן	4) כְּאֲשֶׁר
5) לִיהוּה	6) כְּמִלְךָ
7) מֵאֲרֶץ	8) לְבֵית
9) לְבֵית	10) לְיוֹם
11) לְאִישׁ	12) בְּבֵית
13) בְּעַם	14) בְּיַד
15) לְאָב	16) מֵעִיר
17) לְעִיר	18) מֵעֵין
19) בְּשֵׁם	20) מִשֵּׁם ← should be hireq (י׃)
21) לְעֶבֶד	22) לְנַפֵּשׁ

4.1.3. OTHER PREPOSITIONS

#### 4.1.3.1. ׀ (‘‘with’’ / direct object marker) (11,841x)

The Hebrew word-form ׀ can be one of two particles.

- a. In the majority of its occurrences by far (c. 10,903x), ׀ signals that the very next word is the definite direct object of the verb. (A noun is definite if it is a name, has the article, or has a suffixed pronoun. We will discuss this later.) In this case, ׀ is left untranslated; it simply serves as a signpost that the next word directly receives the action of the verb.
- b. In the remaining occurrences (c. 938x), ׀ is a preposition meaning ‘‘with’’ (one of several prepositions with this meaning).

Whether functioning as the accusative (direct object) marker or the preposition, ׀ can be attached to its object with a *maqep* (׀־אֹרֶךְ, ‘‘the light,’’ Gen 1:4; ׀־מֶלֶךְ, ‘‘with the king,’’ 2 Sam 19:27), or it can stand alone before its object (אֵת הַשָּׁמַיִם, ‘‘the heavens,’’ Gen 1:1; ׀־מֶלֶךְ, ‘‘with the king,’’ Esth 7:7). Be sure to note the short vowel with *maqep* (־׀) and the long vowel without *maqep* (׀־). The reason for this should be clear from sections 3.3.3. and 3.4. (with *maqep*, ׀ loses its accent, and so the long *sere* reduces to the short *segol* in a closed, now-unaccented syllable).

#### 4.1.3.2. ׀ (upon/concerning) (5,760x)

The preposition ׀ can be attached to its object with *maqep* (׀־עַל הָאָרֶץ, ‘‘upon the land,’’ Gen 1:11) or it can stand alone (עַל הַמִּזְבֵּחַ, ‘‘upon the altar,’’ 1 Kgs 3:4).

#### 4.1.3.3. ׀ (to) (5,485x)

The preposition ׀ (one of several prepositions with the meaning ‘‘to’’) can be attached to its object with *maqep* (׀־לְמֶלֶךְ, ‘‘to the king,’’ 1 Sam 22:11) or it can stand alone (לְכָל־יִשְׂרָאֵל, ‘‘to all Israel,’’ Deut 27:9).

#### 4.1.3.4. ׀ (with) (1,092x)

The preposition ׀ (another preposition meaning ‘‘with’’) can be attached to its object with *maqep* (׀־עִם־מֶלֶךְ, ‘‘with the king,’’ 1 Sam 20:5) or it can stand alone (עִם־דָּוִד, ‘‘with David,’’ 2 Chron 1:9).

#### 4.1.4. NEGATION

Hebrew has four primary negating particles:

- The most common form of negation is לֹא (5,179x). It is used to negate verbs (or “implied” verbs in nominal clauses--clauses that make a predication without an actual verb being present, on which we will say more later).
- Nouns are negated with אֵין (806x, sometimes written אֵיןִ). אֵיןִ can follow the noun it negates (אֵיןִ מַיִם, “there is no water,” Num 20:5; אֵיןִ בְּאֶרֶץ, “there is no man in the land,” Gen 19:31); or it can precede the noun it negates (אֵיןִ אִישׁ, “there is no man,” Gen 31:50).
- Infinitives (verbal nouns) are negated by בְּלֹאִי (115x, usually with preposition לְ: לְבִלְלֹאִי). We will learn more about infinitives later.
- Certain volitional expressions (expressions that appeal to the will, e.g., “Let there be” or “I shall give”) are negated by the particle אַל (738x). We will learn more about volitional expressions later.

#### 4.1.5. ADVERBS

Adverbs modify verbs, adjectives, or other adverbs by describing time, place, degree, or manner. In biblical Hebrew, adverbs are considered particles because they have no specific grammatical markers, that is, they are not “inflected” for such things as number and gender the way verbs, nouns, and adjectives are. We may divide adverbs broadly into two groups: primitive and derivative.

##### 4.1.5.1. Primitive Adverbs (distinct adverbial forms)

This group includes words that are self-standing adverbs or adverbs in their own right, so to speak. A few of the more important examples are:

אָז	then, afterwards	טְּוֹרָם	not yet, before	עַתָּה	now
דַּוָּא	only, surely	כֹּה	thus, so	כֹּה	here
גַּם	also, even	עוֹד	still, yet	שָׁם	there

##### 4.1.5.2. Derivative Adverbs (“frozen” nominal and verbal forms)



This group includes words that are derived from existing noun and adjective forms or from verbal formations. Examples:

יוֹמָם	daily < יוֹם (day)
רִיקָם	emptily, in vain < רִיק (empty)
שְׁלֹשׁוֹם	three days ago, day before yesterday < שְׁלֹשׁ (three)
הִרְבָּה	abundantly, frequently < רָבָה (become much, many, great)
מְהֵרָה	speedily, hastily < מָהַר (hasten, hurry)

#### 4.1.6. PRONOUNS

##### 4.1.6.1. Independent Personal Pronouns (subject pronouns)

The following chart summarizes the independent personal pronouns. These forms occur very frequently in the Hebrew Bible and should be committed to memory.

	MASCULINE	FEMININE
<b>SINGULAR</b>		
3rd person	הוּא he	הִיא She
2nd person	אַתָּה you	אַתְּ you
1st person	אֲנִי or אֲנֹכִי I	
<b>PLURAL</b>		
3rd person	הֵמָּה or הֵם they	הֵנָּה or הֵן they
2nd person	אַתֶּם you	אַתֶּן you
1st person	אֲנֹכְנוּ we	

Explanatory notes and examples:

- (a) 1<sup>st</sup> person = the one(s) speaking, 2<sup>nd</sup> person = the one(s) spoken to, 3<sup>rd</sup> person = everything else.
- (b) Grammatical “person” may refer to things as well as people; and “masculine” and “feminine” are *grammatical* gender categories, not physiological. A 3<sup>rd</sup> person masculine pronoun, for example, would be translated “it” if it refers to an inanimate object. For example, the Hebrew noun בַּיִת (“house”) is a *grammatically* masculine word; so the appropriate pronoun to refer to a house would be הֵוא (הֵוא בַּיִת) = “It is a house,” not “He is a house”).
- (c) The 3fs (=third feminine singular) pronoun הִיא presents a special situation in that all but 11 of its occurrences in the Pentateuch are spelled הֵיא. This is part of a larger discussion than we can engage here. Just take note that this is the case.
- (d) The 2fs (=second feminine singular) pronoun הִנָּה presents another special situation in which two rules of the *shewa* clash (silent after a short vowel, vocal under a letter with *dagesh*; see 2.3.1.3.). Like c. above, this is part of a larger discussion that need not detain us now. Pronounce it as one syllable with silent *shewa*.
- (e) The independent personal pronouns serve as subjects of Hebrew clauses. Examples:

הֵוא מֶלֶךְ “He is king” (Pss 24:10)

אַתָּה הָאִישׁ “You are the man” (2 Sam 12:7)

אֲנִי הַמֶּלֶךְ “I am the king” (2 Sam 15:34)

Independent Personal Pronoun Exercise. Translate the following sentences (clauses), and label the gender (m/f/c for masculine/feminine/common [common = 1<sup>st</sup> person ungendered pronouns]) and number (s/pl for singular and plural) of each pronoun.

1) הָיָה יְהוָה אַתָּה יְהוָה You (ms) are YHWH	2) הֵוא יְהוָה
3) הֵוא בֶן	4) הֵוא אֱלֹהִים
5) אַתָּה אֱלֹהִים	6) אַתָּה מֶלֶךְ
7) הֵוא אֶרֶץ	8) הֵוא בַּיִת

9) היא הַבַּיִת	10) היא הַיּוֹם
11) אַתָּה הָאִישׁ	12) אֲנִי הָאִישׁ
13) הֵם הַעַם	14) היא הָאִשָּׁה
15) היא אָב	16) היא עִיר
17) היא הָעִיר	18) היא רֹאשׁ
19) היא הַשֵּׁם	20) היא טוֹב
21) אַתָּה הַלְעָבֵד	22) אֲנִי כֹהֵן

4.1.6.2. Suffixed Pronouns (possessive pronouns)

4.1.6.2.1. Suffixed Pronouns on Nouns

Hebrew possessive pronouns are attached directly to the end of nouns, hence *suffixed* pronouns. These forms never occur as free-standing pronouns (i.e., they are always suffixed and never independent). So ה'-- (his) + יוֹם (day) > יוֹמוֹ (his day).

	MASCULINE		FEMININE	
	Singular	Plural	Singular	Plural
<b>SINGULAR</b>				
3 <sup>rd</sup> (3ms   3fs)	וְ--	וְ--	הָ--	הָ--
2 <sup>nd</sup> (2ms   2fs)	כִּי--	כִּי--	כִּי--	כִּי--
1 <sup>st</sup> (1cs)		אֲנִי--		אֲנִי--
<b>PLURAL</b>				
3 <sup>rd</sup> (3mpl   3fpl)	ם--	יהֶם--	ן--	יהֶן--
2 <sup>nd</sup> (2mpl   2fpl)	כֶּם--	יְכֶם--	כֶּן--	יְכֶן--
1 <sup>st</sup> (1cpl)		נָנוּ--		נָנוּ--

Explanatory notes and examples:

- (a) The first suffix pronoun in each set is the shape that attaches to *singular* nouns (יָמֹוֹ, “his day”); the second to *plural* nouns (יָמָיו, “his days”).
- (b) Be sure to observe that in every case where a suffix pronoun attaches to plural nouns, a telltale marker shows up in the form of a *yod*.
- (c) Examples:
  - בָּא אֶל-עִירוֹ                      “He came to his city” (Josh 20:6)
  - וַעֲלֶה הָאִישׁ מֵעִירוֹ            “And the man went up from his city” (1 Sam 1:3)
  - וְרִאשׁוֹ בַשָּׁמַיִם                    “And its head (top) is in the heavens” (Gen 11:4)
- (d) Full paradigm with יוֹם (“day”)

	MASCULINE		FEMININE	
<b>SINGULAR</b>				
3 <sup>rd</sup> (3ms   3fs)	יָמֹוֹ his day	יָמָיו his days	יְמֹהָ her day	יְמֵיהָ her days
2 <sup>nd</sup> (2ms   2fs)	יְמִיךָ your day	יְמֵיךָ your days	יְמִיךָ your day	יְמֵיךָ your days
1 <sup>st</sup> (1cs)	יְמִי my day		יְמֵי my days	
<b>PLURAL</b>				
3 <sup>rd</sup> (3mpl   3fpl)	יְמֵיהֶם their day	יְמֵיהֶם their days	יְמֵיהֶן their day	יְמֵיהֶן their days
2 <sup>nd</sup> (2mpl   2fpl)	יְמֵיכֶם your day	יְמֵיכֶם your days	יְמֵיכֶן your day	יְמֵיכֶן your days
1 <sup>st</sup> (1cpl)	יְמֵינוּ our day		יְמֵינוּ our days	

Suffixed Pronoun Exercise. Translate the following words, and label the person (3/2/1), gender (m/f/c), and number (s/pl) of each pronoun suffix.



1) עירו his (3ms) city	2) עִירָהּ
3) עִירָךְ	4) עִירָם
5) עִירָן	6) עִירֵי
7) אִישִׁי	8) אִישָׁךְ
9) כַּהֲנֵךְ	10) אֲחֵי
11) קוֹלִי	12) קוֹלֵי
13) קוֹלֵיהֶם	14) קוֹלָם
15) קוֹלֵיו	16) קוֹלֶךְ
17) קוֹלֶיךָ	18) קוֹלֶיךָ
19) קוֹלֵנוּ	20) קוֹלֵינוּ
21) רֵאשִׁי	22) רֵאשִׁיָּךְ

#### 4.1.6.2.2. Suffixed Pronouns on the Direct Object Marker אֶת

Often when pronouns are the direct object of a verb, they attach directly to the *accusative particle* אֶת (see 4.1.3.1.). When this occurs, אֶת is vocalized as אֶת (larger type below; be sure to note the exception in the 2<sup>nd</sup> plural forms). When pronouns attach to the *preposition* אֶת (see 4.1.3.1.), אֶת is vocalized as אֵת (smaller type below).

**MASCULINE**                      **FEMININE**

**SINGULAR**

3<sup>rd</sup> (3ms | 3fs)  
 2<sup>nd</sup> (2ms | 2fs)  
 1<sup>st</sup> (1cs)

**PLURAL**

3<sup>rd</sup> (3mpl | 3fpl)  
 2<sup>nd</sup> (2mpl | 2fpl)  
 1<sup>st</sup> (1cpl)

	אָתוּ    אַתּוּ	אֶתָּה    אַתָּה
	אַתָּךְ    אַתְּךְ	אַתְּךְ    אַתְּךְ
	אֲנִי    אַתָּי	
	אֲתָם    אַתְּם	אֲתֶן    אַתְּנֶן
	אַתְּכֶם    אַתְּכֶם	אַתְּכֶן    אַתְּכֶן
	אֲנֵנוּ    אַתְּנֵנוּ	

4.1.6.2.3. Suffixed Pronouns on the Prepositions לְ and אֶל

Very frequently the suffixed pronouns attach directly to the inseparable prepositions, especially לְ and אֶל (less frequently to אֶל, which often varies in form with the addition of pronouns). Here is the paradigm with אֶל:

- לְ    to him                      אֵלָּהּ    to her
- לְךָ    to you (ms)              אֵלֶיךָ    to you (fs)
- לִי    to me
- לָהֶם    to them (mpl)              אֵלֵיהֶן    to them (fpl)
- לָכֶם    to you (mpl)              אֵלֵיכֶן    to you (fpl)
- לָנוּ    to us

4.1.6.3. Demonstrative Pronouns

There are two sets of demonstrative pronouns in Hebrew. More properly, there are true demonstratives and there are quasi-demonstratives (the 3<sup>rd</sup> person independent pronouns which sometimes serve as demonstratives). The former set points to the “near”

object (English “this” and “these”); the latter set points to the “far” object (“that” and “those”).

NEAR		FAR	
M	F	M	F
זֶה	זֵאת	הַזֶּה	הַזֵּאת
אֵלֶּה		הֵם / הֵנָּה	הֵנָּה

The demonstratives function in three ways.

4.1.6.3.1. Attributive Use of the Demonstrative

A demonstrative that functions attributively follows a definite noun and agrees with that noun in gender (m/f), number (s/pl), and determination (definiteness). For example, a masculine singular noun takes the masculine singular demonstrative; and since the noun modified or identified by a demonstrative is definite by definition, the demonstrative serving in this construction takes an article. The attributive demonstrative functions like an adjective that modifies or identifies a definite noun. Remember these three A’s: **A**ttributive / **A**fter the noun / **A**grees.

Examples:

זֶה הָאִישׁ, “this man” (Gen 24:58)	הַזֶּה הָאִישׁ, “that man” (Lev 17:9)
זֵאת הָאִשָּׁה, “this woman” (Deut 22:14)	הַזֵּאת הָאִשָּׁה, “that woman” (Num 5:31) See 4.1.6.1.(c) above.
אֵלֶּה הָאֲנָשִׁים “These men” (Gen 34:21)	הֵם הָאֲנָשִׁים, “those men” (Num 9:7)
בַּיּוֹם הַזֶּה, “on this day” (Gen 7:11)	בַּיּוֹם הַזֶּה, “on that day” (Gen 15:18)
הַגּוֹי הַגָּדוֹל הַזֶּה, “this great nation” (Deut 4:6)	הַצֹּאן הַהַנֵּה, “those sheep” (1 Sam 17:28)

4.1.6.3.2. Predicative Use of the Demonstrative

A demonstrative that functions predicatively is one that makes a predication. It forms a clause or sentence, serving as its subject. A predicative demonstrative precedes the noun to which it points, but it agrees only partially with that noun. It agrees in gender and number but not in definiteness since the predicative demonstrative *never* takes the article. Remember: **P**redicate / **P**recedes / **P**artial agreement.

## Examples:

זֶה בְּנִי דָוִד, “this is my son David” (1 Sam 24:17)

זֹאת הָאָרֶץ, “this is the land” (Deut 34:4)

אֵלֶּה הַדְּבָרִים, “these are the words” (Exod 19:6)

הוּא הַדְּבָר, “that (it) is the word” (Gen 41:28)

## 4.1.6.3.3. Independent Use of the Demonstrative

As a special application of the predicate use (4.1.6.3.2.), sometimes the demonstrative stands alone, that is, it functions as an independent pronoun without an explicit accompanying noun or antecedent to which it refers.

כִּי מֵאִישׁ לְקַחְתָּהּ זֹאת, “for from man this (one) was taken” (Gen 2:23)

מַה־זֹּאת עָשִׂית, “What is this (thing) you have done?” (Gen 3:13)

וְקָרָא זֶה אֶל־זֶה, “and this (one) called to this (one)” (Isa 6:3)

Demonstrative Pronoun Exercise. Translate the following:

- |                                 |                       |
|---------------------------------|-----------------------|
| 1) זֶה קוֹלוֹ this is his voice | 11) הָאִשָּׁה הַזֹּאת |
| 2) הַקּוֹל הַזֶּה this voice    | 12) הָאִשָּׁה הַהִיא  |
| 3) הוּא קוֹלוֹ                  | 13) זֶה הַכֶּתֶן      |
| 4) הַקּוֹל הַהוּא               | 14) זֹאת הָעִיר       |
| 5) זֶה הָעֶבֶד                  | 15) הָאָרֶץ הַזֹּאת   |
| 6) הוּא הָעֶבֶד                 | 16) זֶה הַיָּד        |
| 7) הָעֶבֶד הַהוּא               | 17) זֶה הַמֶּלֶךְ     |
| 8) הָעֶבֶד הַזֶּה               | 18) הַמֶּלֶךְ הַזֶּה  |
| 9) זֹאת הָאִשָּׁה               | 19) זֶה דָּוִד        |
| 10) הִיא הָאִשָּׁה              | 20) הַשֵּׁם הַהוּא    |



21) זֶה טוֹב

22) זֹאת נָפֶשׁ

4.1.6.4. Interrogative Pronouns: מִי (who?) and מַה (what?)

Hebrew has a number of interrogative (question-asking) pronouns. The most common of these are מִי and מַה. (*Who, מי? What, מה?*) There are several important points to observe about מִי and מַה:

- Neither is inflected for number and gender. The same spelling serves plural and singular, masculine and feminine.
- Both are frequently joined by *maqep* to the following word. When מַה is so joined, the first letter of the following word is doubled (wherever possible) by *dagesh forte*.
- מַה sometimes alters its vowel to מָה or מֶה.

Examples: מִי (who?)

מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה, “Who did this thing?” (Gen 21:26)

מִי־הָאִישׁ, “Who is the man?” (Gen 24:65)

מִי אַתָּה, “Who are you?” (Gen 27:18)

Examples: מַה (what?)

מַה־זֶּה, “What is this (f.)?” (Gen 3:13)

מַה־זֶּה, “What is this (m.)?” (Gen 27:20)

מַה־שְּׁמֶךָ, “What is your name?” (Gen 32:28)

Interrogative Pronouns Exercise. Translate the following:

1) מִי אַתָּה Who are you?

5) מִי מֹשֶׁה

2) מִי יֵהָרֵה

6) מַה־כִּכָּר

3) מַה־שָּׂנֵה

7) מַה־עָבַד

4) מִי שָׂם

8) מַה־צָבָא

#### 4.1.6.5. The Relative Pronoun אֲשֶׁר

One of the most heavily worked pronouns in the Hebrew Bible (c. 5,490x) is the relative pronoun אֲשֶׁר, “who, which, that, when.” As a relative pronoun, אֲשֶׁר introduces clauses that relate to (i.e., that modify) a noun or another clause. Because אֲשֶׁר is uninflected for gender and number (a one-size-fits-all kind of word), context must determine its best translation.

הַמַּיִם אֲשֶׁר מִתַּחַת לְרַקִּיעַ, “the waters that were under the expanse” (Gen 1:7)

הָאִשָּׁה אֲשֶׁר נָתַתָּה, “the woman whom you gave” (Gen 3:12)

We should also note that sometimes אֲשֶׁר functions more as a conjunction, meaning “(so) that, since, because,” than as a relative pronoun. Very often when אֲשֶׁר is a conjunction, it attracts to itself the inseparable preposition כִּי (כִּי־אֲשֶׁר, in that, inasmuch as, because) and especially כֵּן (כֵּן־אֲשֶׁר, as, even as, when).

כִּי־אֲשֶׁר יְהוָה אִתּוֹ, “because YHWH was with him” (Gen 39:23)

כֵּן־אֲשֶׁר צִוָּה אֱלֹהִים, “as God commanded” (Gen 7:9)

#### 4.1.7. CONJUNCTIONS

Hebrew is rich in particles that relate words, phrases, clauses, and sentences to each other in one way or another. We have just met אֲשֶׁר which sometimes functions this way. Here we meet two of the most heavily worked conjunctions in the Old Testament.

##### 4.1.7.1. The Coordinating Conjunction ו

By far the most used Hebrew coordinating conjunction (some 50,000x in the Hebrew Bible!) “and/but/now/also/even/or” is a prefixed *waw* attached directly to the front of a word much like the inseparable prepositions (although unlike inseparable prepositions it never replaces the article ה). The *waw* conjunction appears in the following shapes:

ו before most consonants (וַיֵּאָרֶץ, “and the earth,” Gen 1:1)

ו before ב מ פ (וּבֵינָם, “and between,” Gen 1:4)

*NOTE: The conjunction ו is the single exception to the rule that Hebrew words/syllables never begin with a vowel.*

- ו before letters with *shewa*, other than ו (וּלְיָמִים, “and for days,” Gen 1:14)
- ו before ו (וּ + ו > וּו) as per the rule of the *shewa* (וַיְהִי וְיָהּ, “and Judah,” Gen 35:23)  
NOTE: This does *not* apply to a certain verb formation with וּו which we will encounter later.
- וּו ו before the corresponding compound *shewa* (וַאֲנִי, “and I,” Gen 6:17)  
NOTE: וְאֱלֹהִים, “and/but God,” Gen 50:24 (see 4.1.2.1. note \*3)).
- ו before many monosyllable words or words with initial stressed/accented syllables (וְטוֹב וְרָע, “good and evil,” Gen 2:9)

NOTE: Hebrew lexicons list only about 10 words which in dictionary form begin with the letter ו (e.g., וַי, “nail”; וַשְׁתִּי, “Vashti”), and these are relatively rare. Therefore, almost every initial ו is the conjunction.

Context and clausal formation determine the specific meaning and best translation of the *waw* conjunction, but the most common are “and,” “but,” and “now.”

#### 4.1.7.2. The Subordinating Conjunction כִּי

The little conjunction כִּי (c. 4,480x) is the “key” to many clauses. It signifies that one idea is subordinate conditionally (“if”), temporally (“when”), or causally (“for, because”). Sometimes it introduces an object clause (“that”). Consider the two occurrences in Genesis 3:5: כִּי יָרַע אֱלֹהִים כִּי, “for God knows that.”

#### VOCABULARY MEMORIZATION ALERT

At this point, you should memorize the words on pages 3-4 of the Hebrew Vocabulary List in the back and review them often.

## 4.2. THE HEBREW NOUN

### 4.2.1. DEFINITION AND BASIC FUNCTIONS OF NOUNS

A *noun* is a word which refers to “something.” A *noun phrase* consists of two or more words which refer to “something.” The word שָׂאִי (“man”) is a noun. The words שָׂאִי טוֹב (“the good man”) form a noun phrase consisting in a noun and a modifying adjective.

There are three levels from which the noun can be approached and its functions analyzed: as a single word, as part of a phrase, or as part of a clause. We will introduce these here and then clarify further in the following sections.

1) A noun as a single word: A noun can be viewed as an individual word: שָׂאִי, “the man”; אִשְׁתּוֹ, “her man (husband).”

2) A noun as part of a phrase: A noun often occurs as part of a noun phrase, that is, as a component in a group (collocation) of two or more connected words that refer to a single “thing.” There are four kinds of noun phrases:

- a. A *prepositional* phrase: שָׂאִי לְ, “to the man” (the noun שָׂאִי, article הַ, and preposition לְ form a phrase)
- b. An *attributive* phrase: טוֹב הַ שָׂאִי, “the good man” (the adjective and article טוֹב הַ modify or “attribute” goodness to the noun and article שָׂאִי)
- c. An *appositional* phrase: הַמֶּלֶךְ דָּוִד, “David, the king” (the common noun and article הַמֶּלֶךְ identify or rename the proper noun דָּוִד)
- d. A *construct* phrase: אִישׁ-אֱלֹהִים, “a man of God” (the noun שָׂאִי is bound or “constructed” to the noun אֱלֹהִים)

3) A noun as part of a clause: A noun may be the subject or the predicate of a clause.

a. *Nominal* clause:

As subject: טוֹב הַ שָׂאִי “the man [is] good”

As predicate: דָּוִד אִישׁ “David [is] a man”



- b. *Verbal* clause (subj): שָׁרַח אִישׁ אֶחָד “the man walked”

#### 4.2.2. THE GENDER AND NUMBER OF NOUNS

Hebrew nouns are either masculine or feminine and either singular or plural. Except for masculine singular forms, most Hebrew nouns are marked for gender and number by their endings:

- סוּס “horse”--masculine singular (ms)--no special ending  
 סוּסָה “mare”--feminine singular (fs)--הָ ending (most)  
 סוּסִים “horses”--masculine plural (mpl)--ים ending (most)  
 סוּסוֹת “mares”--feminine plural (fpl)--וֹת ending (most)

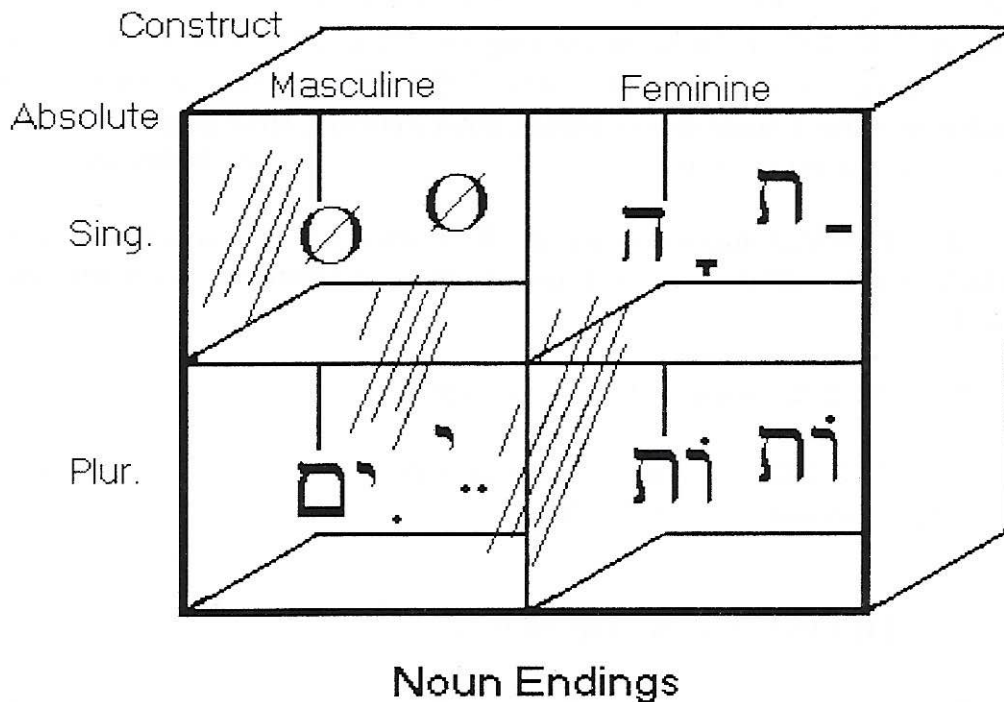
Regarding gender, it is important to remember that “masculine” and “feminine” refer to *grammatical* categories, not biological ones. There is no *necessary* correspondence between a word’s grammatical gender and the world of male and female differentiations.

Adding plural endings to nouns may cause them to undergo internal vowel adjustments due to the fact that both ים and וֹת require a consonant syllable opener, thus potentially altering the syllable structure (e.g., creating an unaccented closed or open syllable; see sections 3.3.4. and 3.4.). We will illustrate this below.

In addition to singular and plural number, Hebrew also occasionally uses a common dual (the same form for both masculine and feminine nouns) to designate things that occur in pairs, especially body parts (אָזְנוֹת, “ears”) plus a few other measures of two (פַּעַמַּיִם, “twice”).

#### 4.2.3. NOMINAL STATES (ABSOLUTE/CONSTRUCT): INTRODUCTION

The Hebrew noun has two “states” called “absolute” and “construct.” Here we introduce the basic ending formations, with further illustrations to follow in 4.2.4. below.



Example:

סוס horse (ms abs)	סוסה mare (fs abs)
סוס horse of (ms cons)	סוסת mare of (fs cons)
סוסים horses (mpl abs)	סוסות mares (fpl abs)
סוסי horses of (mpl cons)	סוסות mares of (fpl cons)

Explanatory notes:

(a) In the *absolute* state, the noun stands alone or with an adjective. It is not bound to or governed by a following noun. In the *construct* state a noun is bound to and governed by a following noun. A special ending that marks this linkage may be attached to the construct noun as illustrated above.

(b) A noun in the construct state may undergo internal vowel adjustments due to the fact that (1) it is now bound to the absolute noun as a single accentual unit, and (2) its special construct ending may alter the syllable structure (e.g., creating an unaccented closed or open syllable; see sections 3.3.4. and 3.4.).

(c) Nouns in the construct state never take the article. They are considered definite if the absolute noun to which they are “constructed” is definite: סוס מלך, “a

horse of a king” (=a king’s horse); סוּס הַמֶּלֶךְ, “the horse of the king” (=the king’s horse); but never הַסוּס הַמֶּלֶךְ (=the horse, the king) or הַסוּס מֶלֶךְ (the horse, a king). To say “a horse of the king” one would have to write סוּס לַמֶּלֶךְ, “a horse (belonging) to the king” (which makes this a prepositional phrase, not a construct, since prepositions are not allowed to come between construct nouns and the nouns to which they are bound).

(d) Construct nouns may actually form construct “chains” of more than one link, in which case the entire chain is definite or indefinite depending on the absolute noun at the end:

סוּס מֶלֶךְ עִיר, “a horse of a king of a city”

סוּס מֶלֶךְ הָעִיר, “the horse of the king of the city” (both “horse” and “king” are definite because “the city” is definite)

#### 4.2.4. DEFINITENESS OF NOUNS

By now it should be apparent that Hebrew nouns are definite when any of the following applies:

- they have the article: הַדָּבָר, “the word”
- they are proper nouns: יְהוּדָה, “Judah”
- they have a pronoun suffix: סוּסִי, “my horse”
- they are constructed to any of the above: קוֹל הָאִישׁ, “the voice of the man”

#### 4.2.5. NOMINAL STATES (ABSOLUTE/CONSTRUCT): DEVELOPMENT

##### 4.2.5.1. The Absolute State

Hebrew distinguishes between (1) nouns which stand alone (“absolute”) and (2) nouns that are linked to other nouns (“construct”).

A noun in the absolute state stands alone. It may be attached to an adjective or a particle, such as an article or preposition; but it is “absolute” by virtue of the fact that it is not attached to another noun. The lexical (dictionary) form of a noun, the form as it appears in the vocabulary list at the end of this Grammar, is the singular absolute state.

##### 4.2.5.1.1. The (Masculine Singular) Absolute State

“The *matter/word* (דָּבָר) is good” (Deut 1:14).



“YHWH (יהוה) spoke these words . . . with a loud *voice* (קוֹל)” (Deut 5:22).

“YHWH (יהוה) has led me in the *way* (בְּדֶרֶךְ)” (Gen 24:27).

#### 4.2.5.1.2. The (Feminine Singular) Absolute State

“And this is the *instruction* (הַחֻרָה) that Moses . . .” (Deut 4:44)

“That is the great *city* (הָעִיר)” (Gen 10:12).

#### 4.2.5.1.3. The (Masculine Plural) Absolute State

“In that day *words* (דְּבָרִים) will come into your heart” (Ezek 38:10).

“Set your heart upon all *the words* (הַדְּבָרִים) which I am testifying to you today” (Deut 32:46).

“Not a single word fell from all *the good words* (הַטּוֹבִים הַדְּבָרִים) which YHWH your God spoke concerning you” (Josh 23:14).

#### 4.2.5.1.4. The (Feminine Plural) Absolute State

“They transgressed *laws* (הַחֻרֹת)” (Isa 24:5).

“You shall teach them the statutes and *the laws* (הַחֻרֹת)” (Exod 18:20).

### 4.2.5.2. The Construct State

When a noun is linked to another noun, the first noun is put in the construct state. Often the two nouns are connected by a *maqep* (־), and the accent shifts to the second word. The accent can in fact shift to the second word even without the *maqep*. This shift of accent is a characteristic marker of the construct state. As we have noted, it sometimes results in vowel adjustment to accommodate the syllable situation.

#### 4.2.5.2.1. The (Masculine Singular) Construct State

שָׂרַי, “*the word/matter of Sarai*” (Gen 12:17)

יְהוָה, “*the word of YHWH*” (Gen 15:1)



אָחִי יֶפֶת הַגֶּדוּל, “the *brother of Jepheth, the older . . .*” (Gen 10:21)

*Note:* In the first two examples, both vowels in בְּרֵךְ have reduced as per the rules in 3.3.4. and 3.4. Since the accent has shifted to the following word, ךְ is now in effect a distant-open syllable (so reducing to ךְ), and בְּרֵ is now an unaccented closed syllable (so reducing to בְּרֵ). For אָחִי in the third example, see 4.2.5.3.(c) below.

#### 4.2.5.2.2. The (Feminine Singular) Construct State

תּוֹרַת יְהוָה, “the *Torah of the Lord*” (Exod 13:9)

תּוֹרַת־מֹשֶׁה, “the *Torah of Moses*” (2 Kgs 14:6)

שְׁנַת הַיּוֹבֵל הַזֹּאת, “this *year of Jubilee*” (Lev 25:13)

*Note:* Since two nouns in construct do not permit any words to come between them, הַזֹּאת (third example above) comes after the absolute noun הַיּוֹבֵל. It could not be read “the year of this Jubilee” because הַזֹּאת is the feminine demonstrative, so modifying the feminine noun שְׁנַת, not the masculine noun הַיּוֹבֵל.

#### 4.2.5.2.3. The (Masculine Plural) Construct State

דְּבָרֵי הַתּוֹרָה, “the *words of the Torah*” (Deut 17:19)

דְּבָרֵי־סֵפֶר, “*words of a book*” (Isa 29:18)

#### 4.2.5.2.4. The (Feminine Plural) Construct State

מִצְוֹת יְהוָה, “the *commandments of YHWH*” (Lev 4:2)

תּוֹרוֹת אֱמֶת, “*laws of truth*” (Neh 9:13)

## 4.2.5.3. Summary and Additional Notes

(a) Important details congregate at noun endings. Endings mark gender (m or f), number (s or pl), and state (abs or cons) of a noun. Noun endings do not mark “cases” (e.g., subject or object) in biblical Hebrew (unlike Greek).

(b) Very often terminal inflections (alterations to the endings of nouns) effect internal inflections (alterations to the vowels within a noun). Most of the time these will be consistent with rules learned earlier about vowel length and syllable structure.

(c) A few additional notes to observe about the formation of constructs:

- Occasionally nouns form their constructs in anomalous ways. Two instances especially worth noting are אב > אבִי (“father of”) and אח > אחִי (“brother of”).
- Sometimes vowels “shift” to form a vowel-letter with a following *waw* or *yod*. Two of the most common are מוֹת > מוֹתָו (“death of”) and בַּיִת > בַּיְתוֹ (“house of”).
- There is a special family of nouns distinguished by their first-syllable accent and preference for a *segol-segol* pattern (from which they get the name “segholate”). These nouns consistently form their singular constructs identical to their absolutes, but they alter their first-syllable pronunciation when they form their plural construct. Familiar examples include:

מֶלֶךְ, “king” = מֶלֶךְ, “king of”; but מְלָכֵי, “kings of”

עֶבֶד, “servant” = עֶבֶד, “servant of”; but עֲבָדָי, “servants of”

Nominal States Exercise. Translate the following phrases which use the absolute and construct forms of אַנְשִׁים, “men.”

- |                                        |                                     |
|----------------------------------------|-------------------------------------|
| 1) אַנְשֵׁי הַשָּׁמַיִם (Gen 6:4)      | 5) אַנְשֵׁי הַמְּקוֹרִים (Gen 26:7) |
| 2) וְכָל-אֲנָשֵׁי בְּיָחֹד (Gen 17:27) | 6) אֲנָשֵׁי עִירָם (Gen 34:20)      |
| 3) וְאֲנָשֵׁי הָעִיר (Gen 19:4)        | 7) הָאֲנָשִׁים הָאֵלֶּה (Gen 34:21) |
| 4) לְאֲנָשִׁים (Gen 19:8)              | 8) מֵאֲנָשֵׁי הַבַּיִת (Gen 39:11)  |

- |                                    |                                       |
|------------------------------------|---------------------------------------|
| 9) לְאִנְשֵׁי בֵיתָהּ (Gen 39:14)  | 15) מִן־הָאֲנָשִׁים הָהֵם (Num 14:38) |
| 10) עַל־הָאֲנָשִׁים (Exod 5:9)     | 16) בְּאֲנָשִׁים הָאֵלֶּה (Deut 1:35) |
| 11) וְאִנְשֵׁי־קָדֶשׁ (Exod 22:30) | 17) כָּל־אֲנָשֵׁי עִירוֹ (Deut 21:21) |
| 12) אֲנָשֵׁי־הָאָרֶץ (Lev 18:27)   | 18) אֲנָשֵׁי עִירָהּ (Deut 22:21)     |
| 13) הָאֲנָשִׁים הָהֵמָּה (Num 9:7) | 19) וְכָל־אֲנָשֶׁיהָ (Josh 10:2)      |
| 14) כָּל־הָאֲנָשִׁים (Num 14:22)   | 20) אֲנָשֵׁי יִשְׂרָאֵל (1 Sam 7:11)  |

#### 4.2.6. IRREGULAR PLURAL NOUNS: A FEW SPECIAL EXCEPTIONS

Languages do not always develop along perfectly tidy and predictable patterns. Happily, Biblical Hebrew shows a higher degree of consistency in its formations than do many modern languages, including English (house > houses, but mouse > mice!). A relatively small handful of familiar and high-frequency nouns form their plurals in ways we do not expect. It is not that reasons do not exist for the evolution of these forms, but recognition is more our concern here than explanation. Students should simply commit these to memory alongside the vocabulary (singular) forms.

אָב, “father” > אֲבוֹת, “fathers” (truly mpl but appears fpl)

אִשָּׁה, “woman, wife” > נָשִׁים, “women, wives” (truly fpl but appears mpl)

בַּיִת, “house” > בָּתִּים, “houses”

בֶּן, “son” > בָּנִים, “sons”

בַּת, “daughter” > בָּנוֹת, “daughters”

יוֹם, “day” > יָמִים, “days”

עִיר, “city” > עָרִים, “cities”

## 4.2.7. ADJECTIVES

Adjectives belong to the substantive (noun) part of Hebrew grammar since by definition they modify nouns and pronouns. The formations of adjectives correspond closely to the nouns they modify, but with an even higher degree of regularity (see 4.2.7.2. below).

### 4.2.7.1. Some Common Adjectives

גָּדוֹל	great, large	קָדוֹשׁ	holy
חַי	living	קָטָן	small
טוֹב	good	רַב	many, much
יָפֵה	beautiful, excellent	רָע	bad, evil
יָקָר	precious, costly, rare	תָּמִים	perfect, whole, complete

### 4.2.7.2. Gender and Number: Inflection of Adjectives

- a. Adjectives inflect to correspond to the gender and number of the noun being modified. In other words, they normally have the same inflectional endings as nouns. (*Exception:* Dual nouns are modified by plural adjectives, that is, there are no dual adjectives.)

טוֹב, “good” (ms)--modifies a masculine singular noun (lexical form)

טוֹבָה, “good” (fs)--modifies a feminine singular noun

טוֹבִים, “good” (mpl)--modifies a masculine plural noun

טוֹבוֹת, “good” (fpl)--modifies a feminine plural noun

- b. Adjective endings are regular, even when they modify irregular looking nouns. So, for example, an adjective that modifies the irregular masculine plural אָבוֹת, “fathers,” will remain distinctly masculine plural in its spelling: אָבוֹת טוֹבִים, “good fathers” (*not* טוֹבוֹת אָבוֹת). Again, נָשִׁים רַבּוֹת, “many wives” (*not* רַבּוֹת נָשִׁים).
- c. Adjectives follow the same patterns of vowel reduction as do nouns.

גָּדוֹל, “great” (ms)

גָּדוּלָה, “great” (fs)

גָּדוּלִים, “great” (mpl)

גָּדוּלוֹת, “great” (fpl)



### 4.2.7.3. Syntax: Uses of Adjectives

- a. The *attributive* functioning adjective modifies a noun directly. It typically follows the noun it modifies and agrees fully (gender, number, and definiteness) with the noun. Here we encounter again the three a's familiar from section 4.1.6.3.1. above: **Attributive / After / Agrees**.

דְּבַר קָדוֹשׁ, “a holy word”

הַדְּבָרִים הַקְּדוּשִׁים, “the holy words”

- b. The *predicative* functioning adjective makes a predication (statement). The noun to which it refers serves as the subject, and the adjective functions as the predicate (hence predicate adjective) in a nominal clause (to be discussed later). In this function the adjective typically precedes the noun and agrees with it partially (in gender and number, but it never takes the article). If the noun is indefinite, context must determine whether it is attributive or predicative. Hence, the three p's familiar from 4.1.6.3.2. above: **Predicate / Precedes / Partial agreement**.

טוֹב הַמֶּלֶךְ, “the king is good”

רַע הַדְּבָר, “the word/thing is bad/evil”

- c. The *substantive* functioning adjective (usually with article) is used as a noun, or, we could say, it attributively modifies an *implied* noun (where context must determine what the implied noun would be).

הַטוֹב, “the good (man/word/etc.)”

הַקְּדוֹשׁ, “the holy (one/thing/etc.)”

### 4.2.7.4. Comparison

Hebrew has no special adjectival forms for expressing comparison, nothing that corresponds to the English *-er than*, as in “greater/smaller than” or “older/younger than.” There is טוֹב, but there is no טוֹבֵר!

To convey comparison, Hebrew uses an adjective (less commonly a verb) plus the preposition מִן (section 4.1.2.5.) placed before the word that expresses the standard of comparison, that is, before the word (usually a noun) that is surpassed. This is called the “comparative *min*.”

גָּדוֹל יְהוָה מִכָּל־הָאֱלֹהִים, “YHWH is greater than all the gods” (Exod 18:11)

וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו [other] sons” (Gen 37:3)

Hebrew can also convey comparison by attaching the preposition כִּי (“as, like”) to the standard of comparison:

כִּי־אֱלֹהִים, “like God” (Gen 3:5)

כִּי־כֵן־הַגָּדוֹל־הַזֶּה, “like this great thing” (Deut 4:32)

#### 4.2.8. NOUN SYNTAX: THE USE OF THE NOUN IN CLAUSES

The smallest unit of meaning in Hebrew is the clause. Individual words and phrases can *refer* to things, and so have meaning in this sense; but they do not themselves shape a thought or make statements or assertions. A clause is a construction that consists of a subject and a predicate. The subject is that which the clause is about (the *subject* matter). The predicate makes an assertion or says something about the subject. In classical Hebrew, the subject is usually a noun or pronoun. The predicate can be a verb or a non-verb (an adjective, a noun, a noun phrase, a prepositional phrase).

In terms of structure, there are two types of clauses in Hebrew: *verbal clauses* and *nominal clauses*. A *verbal clause* is a clause whose predicate is a verb: “He *walked* to the store.” A *nominal clause* is a clause whose predicate is not a verb: “He [is] *wise*” (adjective); “She [is] *queen*” (noun); “They [are] *a vast army*” (noun phrase); “We [are] *in the house*” (prepositional phrase). The verb “is/are” is not required to form a clause in Hebrew (so the brackets in the preceding examples). “He *wise*” is a legitimate Hebrew collocation (or arrangement) of words that forms a clause. If the verb “is” is actually present, this becomes the verbal clause “He *is wise*.” There are important differences between the nominal clause “He [is] *wise*” and the verbal clause “He *is wise*.”

A noun’s role within a clause is determined by several factors:

- 1) the type of clause (verbal or nominal)
- 2) the noun’s position in the clause (initial or non-initial)
- 3) the “definiteness” of the noun (determined or non-determined)
- 4) textual markers, such as the sign of the definite object (כִּי־אִתּוֹ or אִתּוֹ).

We will address the noun from these perspectives in the following pages.

### 4.2.8.1. The Noun in a Verbal Clause

#### 4.2.8.1.1. The Noun as Subject of a Verbal Predicate

In a verbal clause, the subject noun is usually definite and can precede or follow the predicate (verb, verb phrase, verb + object). It can also come between the verb and its object.

- 1) A subject noun can precede the predicate: וְהַנָּחַשׁ הָיָה עָרִים, “now *the serpent* was crafty” (Gen 3:1). The subject noun הַנָּחַשׁ is definite (with the article).

The subject noun preceding the predicate can be a proper name: וְיִרְמְיָהוּ לָקַח מְגִלָּה, “*Jeremiah* took a scroll” (Jer 36:32).

- 2) A subject noun can follow the predicate: כִּי־לָקַח אֱלֹהִים אֹתוֹ, “for *God* took him” (Gen 5:24).
- 3) A subject noun can fall between the verb and its object: וְלָקַח דָּוִד אֶת־הַכִּנּוֹר, “and *David* took the harp” (1 Sam 16:23).
- 4) A subject noun is rarely indefinite: וַעֲלָטָה הָיָה, “and there was *darkness*” (Gen 15:17).

#### 4.2.8.1.2. The Noun as Object of a Verbal Predicate

An *indefinite* noun as an object follows the verb and subject (if stated) or it precedes the verb. Only its indefiniteness and context mark it as the object of the verb. A *definite* noun as object is usually marked by the sign of a definite object (אֹת or אֹתָּהּ). As we have seen, a definite noun is a noun with an article, a proper noun (name), a noun with a pronoun suffix, or a noun in construct with a definite absolute noun. The definite object can precede or follow the verb.

- 1) *Indefinite* noun object

a) The noun object can follow the verb: וְלָקַח כֶּבֶשׂ, “and he shall take a *lamb*” (Lev 14:21). The subject of the verb לָקַח (he shall take) is not stated. The noun כֶּבֶשׂ (“lamb”) is not the subject (a lamb took) because (1) it is an indefinite noun (see 4.2.8.1.1. note 4 just above) and (2) the sense of the line in context. If a subject for לָקַח were to be stated, it would almost certainly be definite: וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאֵשֶׁם, “and *the priest* (הַכֹּהֵן) shall take the lamb of the guilt offering” (Lev 14:24).



- b) The noun object can precede the verb: אִשָּׁה כְּשִׁית לָקַח, “he took a Cushite *woman*” (a woman, a Cushite, he took; Num 12:1).
- c) בָּרָא אֱלֹהִים אָדָם, “God created *man*” (Deut 4:32). Apart from required sense, of course, the only sign that אֱלֹהִים is the subject and אָדָם the object in this clause is the position of the two nouns. The subject immediately follows the verb. The object follows the verb and subject. It is also possible from the context to determine that the indefinite noun “God” (אֱלֹהִים) should be regarded as a proper noun (and so in effect definite) since it is a title referring to YHWH.

## 2) *Definite* noun object

- a) Definite object with an article: אֵת הַשָּׁמַיִם בָּרָא אֱלֹהִים, “God created *the heavens*” (Gen 1:1). The noun object with an article (הַשָּׁמַיִם) is definite. It is marked as the object of the verb by אֵת.

The object marker אֵת may be omitted when the subject is also definite and precedes the object: לָקַח הַכֹּהֵן הַטֵּנָא, “The priest shall take *the basket*” (Deut 26:4). Only the order of words and the sense in context mark the definite noun הַטֵּנָא (basket) as the object.

If a definite object precedes a definite subject, it has the object marker אֵת: לָקַח נֶחֱוֹ אֶת־יְהוֹאָחָז אָחִיו, “Necho took *Jehoahaz his brother*” (“*Jehoahaz his brother* Necho took”; 2 Chron 36:4). The function of the object marker here is to remove ambiguity as to which noun is the object and which is the subject.

In wisdom texts with an unstated subject, a definite object noun without an object marker can precede the verb: לָקַח צְרוּר־הַכֶּסֶף, “he took (לָקַח) *the bag of silver*” (Prov 7:20; “he” refers back to “man/husband” in v. 19).

- b) Definite object in construct state: לָקַח אֶת־עֵץ־הָאֲרָז, “he takes *the tree of cedar*” (Lev 14:51).
- c) Definite object as a proper noun (name): לָקַח אֶת־אִישׁ בִּשְׁתַּח, אַבְנֵר . . . , “Abner . . . took *Ishbosheth*” (2 Sam 2:8). See also the example (2 Chron 36:4) under a) above.

### 4.2.8.2. The Noun in a Nominal Clause

A noun can occupy the initial or non-initial position in a nominal clause. By “initial,” of course, we mean a noun (with possible article and/or conjunction) that stands



in the first slot or place in the clause. By “non-initial,” we mean a noun that stands anywhere other than first position.

#### 4.2.8.2.1. The *Initial Position* Noun in a Nominal Clause

גָּדוֹל הָאִישׁ גְּדוֹל, “the *man* [is] great” (1 Sam 25:2)--noun + predicate adjective

וְאֶדְמָה עַל־רֹאשׁוֹ, “and *ground* (dust) [was] upon his head” (2 Sam 15:32)--noun + prepositional phrase

יְהוָה רֹעִי, “*YHWH* [is] my shepherd” (Pss 23:1)--noun + participle phrase

#### 4.2.8.2.2. The *Non-initial Position* Noun in a Nominal Clause

אֲנִי יְהוָה אֱלֹהֶיךָ, “I [am] *YHWH* your God” (Exod 20:2)--pronoun + noun

טוֹב הַדָּבָר, “the *word* [is] good” (1 Kgs 18:24)--predicate adjective + noun (see 4.2.7.3.)

בְּיָדוֹ רֵצֶפֶה, “in his hand [was] a *live coal*” (“a *live coal* [was] in his hand”; Isa 6:6)--prepositional phrase + noun

#### 4.2.8.3. Noun Syntax Exercise. Translate the following clauses and phrases.

- |                                         |                                            |
|-----------------------------------------|--------------------------------------------|
| 1) לֹא־טוֹב הַדָּבָר (Exod 18:17)       | 7) הַטוֹב הַזֶּה (Deut 3:25)               |
| 2) כִּי־יִהְיֶה דְבַר־טוֹב (Num 10:29)* | 8) בְּאֶרֶץ הַזֹּאת (Deut 4:22)            |
| 3) טוֹבָה הָאֶרֶץ (Num 14:7)            | 9) הָאֶרֶץ הַטוֹבָה הַזֹּאת (Deut 4:22)    |
| 4) זֶה הַדָּבָר (Num 36:6)              | 10) כָּל־הַדְּבָרִים הָאֵלֶּה (Deut 12:28) |
| 5) טוֹב־הַדָּבָר (Deut 1:14)            | 11) לֹא־נִפְלַד דָּבָר (Josh 21:45)        |
| 6) הָאֶרֶץ הַטוֹבָה (Deut 3:25)         |                                            |

- 12) מְכַל הַדְּבָר הַטוֹב (Josh 21:45)
- 13) מֵעַל הָאָרֶץ הַטוֹבָה (Josh 23:16)
- 14) כָּכָל־הַטוֹבָה (Judg 8:35)
- 15) מִה־טוֹב לָכֶם (Judg 9:2)
- 16) בְּאֶרֶץ טוֹב (Judg 11:3)\*
- 17) מֵאֶרֶץ טוֹב (Judg 11:5)\*
- 18) וְלוֹ-הָיָה בֶן (1 Sam 9:2)\*
- 19) טוֹב דְּבָרָךְ (1 Sam 9:10)
- 20) בְּדֹרְךָ הַטוֹבָה (1 Sam 12:23)
- 21) כִּי־זֶה הוּא (1 Sam 16:12)
- 22) וְהָאֲנָשִׁים טוֹבִים (1 Sam 25:15)
- 23) רְעָה תִּחַח טוֹבָה (1 Sam 25:21)
- 24) לֹא־טוֹב הַדְּבָר הַזֶּה (1 Sam 26:16)
- 25) אֵין־לִי טוֹב (1 Sam 27:1)
- 26) אָתָּה טוֹב (1 Sam 29:9)
- 27) אָתָּה־הוּא הָאֱלֹהִים (2 Sam 7:28)\*
- 28) דְּבַר־אֲדֹנָי הַמֶּלֶךְ (2 Sam 14:17)
- 29) אִישׁ־טוֹב זֶה (2 Sam 18:27)
- 30) לֹא־טוֹב אֲנֹכִי מֵאֲבוֹתָי (1 Kgs 19:4)\*

\*2) דְּבָר = spoke

\*16) If טוֹב is a proper noun here (see English versions), how is אֶרֶץ related to it?

\*17) Same as 16)

\*18) הָיָה = was. You will have to work a little with the idiom here.

\*27) The second pronoun is used to emphasize the point here. The article on the last word adds emphasis as well.

\*30) מֵאֲבוֹתָי = than my fathers (see 4.2.6. and 4.2.7.4.)

## 4.2.9. THE HEBREW NUMERALS

## 4.2.9.1. Cardinal and Ordinal Numbers 1-10

CARDINALS			ORDINALS		
	Masculine	Feminine		Masculine	Feminine
1	אֶחָד	אַחַת	1 <sup>st</sup>	רִאשׁוֹן	רִאשׁוֹנָה
2	שְׁנַיִם	שְׁתַּיִם	2 <sup>nd</sup>	שְׁנִי	שְׁנִיָּה
3	שְׁלֹשׁ	שְׁלוֹשָׁה	3 <sup>rd</sup>	שְׁלִישִׁי	שְׁלִישִׁית
4	אַרְבַּע	אַרְבַּעַה	4 <sup>th</sup>	רְבִיעִי	רְבִיעִית
5	חֲמִשׁ	חֲמִשָּׁה	5 <sup>th</sup>	חֲמִישִׁי	חֲמִישִׁית
6	שֵׁשׁ	שֵׁשָׁה	6 <sup>th</sup>	שֵׁשִׁי	שֵׁשִׁית
7	שִׁבְעַ	שִׁבְעָה	7 <sup>th</sup>	שִׁבְעִי	שִׁבְעִית
8	שְׁמֹנֶה	שְׁמֹנָה	8 <sup>th</sup>	שְׁמִינִי	שְׁמִינִית
9	תְּשֵׁעַ	תְּשֵׁעָה	9 <sup>th</sup>	תְּשִׁיעִי	תְּשִׁיעִית
10	עָשָׂר	עָשָׂרָה	10 <sup>th</sup>	עֲשִׂירִי	עֲשִׂירִית

Explanatory notes and examples:

(a) The numeral 1 (אֶחָד) is an attributive adjective, follows the noun it modifies, and agrees with it in gender.

(b) The numerals 2-10 are actually substantives or nouns which either precede or follow a noun. In construct state, of course, they must precede.

(c) The numerals 1 and 2 agree with the gender of the nouns they modify or accompany, but 3-10 “cross over.” Masculine numerals accompany feminine nouns, and feminine numerals accompany masculine nouns. This is a grammatical anomaly.

(d) Examples:

שְׁנַיִם בָּנִים, “two, sons (two sons)”    שְׁנֵי בָנִים, “two of sons” (construct)

שְׁלֹשׁ בָּנוֹת, “three, daughters”    שְׁלוֹשָׁה בָּנִים, “three, sons”

## 4.2.9.2. Cardinal Numbers 11-19

Cardinal numbers 11-19 place the units (1, 2, 3, . . .) before a form of the word for 10 (m. עָשָׂר; f. עָשָׂרָה). So אֶחָד עָשָׂר = 11, אַרְבַּע עָשָׂרָה = 14, etc. Normally these numerals occur with plural nouns, although some common nouns remain in the singular (e.g., יוֹם, אִישׁ; so יוֹם עָשָׂר אֶחָד = 11 days).

## 4.2.9.3. Cardinal Numbers 20-99

עָשָׂרִים = 20 (plural of 10)

שְׁלֹשִׁים = 30 (plural of three)

(etc.)

וְאֶחָד עָשָׂרִים = 21 (20 and 1)

## 4.2.9.4. Larger Numbers (above 99)

מֵאָה = 100

מֵאָתַיִם = 200 (dual hundred)

מֵאוֹת = hundreds

שְׁלֹשׁ מֵאוֹת = 300 (three of hundreds)

אֶלֶף = 1000

שְׁלֹשָׁת אֲלָפִים = 3000 (three of thousands)

רַבּוֹ, רַבּוּא, or רַבְבָּהּ = 10,000, or possibly simply a countless host

The syntax line for large number combinations is not fixed, but the most common is a “descending” order, i.e., largest number to smallest. So:

חֲמֵשֶׁת אֲלָפִים וּמֵאָתַיִם וְשֵׁשׁ = 5,206 (five thousand and dual hundred and six)

**VOCABULARY MEMORIZATION ALERT**

At this point, you should memorize the words on pages 5-6 of the Hebrew Vocabulary List in the back and review them often.



### 4.3. THE HEBREW VERB

#### 4.3.1. THE FORMATION OF THE HEBREW VERB: INTRODUCTION

Hebrew verbs are formed by means of fixed *patterns* or *affixes* that are added to verbal *roots* which consist in two or (usually) three consonants.<sup>1</sup> Study the following forms:

(אמר)	(הלך)
אָמַרְתִּי "I say"	הִלְכֹתִי "I walk"
אָמַר "he says"	הִלְךָ "he walks"
אָמְרוּ "they say"	הִלְכוּ "they walk"

In the verb אָמַרְתִּי, for example, a suffix (תִּי) and vowels (ָ, ַ, ׀) are added to the verbal root אמר. Each pattern added to verbal roots

Suffix → תִּי - - - 1 <sup>st</sup> person, "I"
Vowels → ׀, ַ, ָ simple active
Root → אמר say
Result → אָמַרְתִּי "I say"

tells us several specific things. It tells us, for example, that the subject of the verb is first person singular or plural (I or we), second person singular or plural (you), or third person singular or plural (he/she or they). It even tells us whether the subject is masculine or feminine or either. A pattern also tells us the tense of the verb and the nature of the verbal action as the author wishes to depict it. By altering its pattern, a verb can be changed

from active (the subject does the action: "he said") to passive (the subject receives the action: "it was said").

There are several kinds of patterns that can attach to the verbal root. In the examples above, the patterns are formed by adding *suffixes* and *vowels* to the root consonants. Another verb form adds *prefixes* and *vowels*. Various combinations are possible, but the good news is that the number of patterns is limited. In fact, the Hebrew verb system is usually described in terms of two basic sets of patterns (often called conjugations): those formed with suffixes (*suffixed verbs*, or the *suffixed conjugation*) and those formed with prefixes (*prefixed verbs*, or the *prefixed conjugation*). It is important to note that some of the prefixed verbs also have suffixes

Prefix → - - - אָ 1 <sup>st</sup> person, "I"
Vowels → ׀, ַ, ָ simple active
Root → שמר keep
Result → אָשָׁמַר "I keep"

<sup>1</sup> The process of attaching patterns to root consonants is called *interdigitation* (Giorgio Buccellati, *A Sketch of Old Babylonian*, Unpublished Notes, UCLA, 1972, p. 7).

attached to them to mark minor grammatical features. Compare the suffixed and prefixed forms of the verb **שָׁמַר**, “keep,” below. A little later on you will memorize these and other forms as complete sets of patterns. For now, we simply want you to make basic observations as we present them.

<u>Suffixed:</u>	<b>שָׁמַרְתִּי</b> “I keep”	<u>Prefixed:</u>	<b>אֲשַׁמֵּר</b> “I keep”
	<b>שָׁמַר</b> “he keeps”		<b>יִשְׁמַר</b> “he keeps”
	<b>שָׁמְרוּ</b> “they keep”		<b>יִשְׁמְרוּ</b> “they keep”

In the Hebrew Bible, roots and patterns do not exist by themselves. A root is always attached to one or more patterns. Suffixes (e.g., **ִי**), prefixes (e.g., **אֲ**), and vowels (e.g., **ִ**, **ֵ**, **ֶ**) are never free-standing, nor do root consonants (e.g., **אָמַר**) appear all alone. As noted above, verb patterns determine such features as person, gender, number, and tense. In the Semitic languages, generally the actual meaning or semantic value of a word is carried by the consonants alone; the vowels are part of the patterns.<sup>2</sup> In the case of certain *nouns*, vowels can form a part of the roots.<sup>3</sup>

To enable patterns to attach themselves to verbal roots, Hebrew roots must be “discontinuous.”<sup>4</sup> This means that even though they have a fixed sequence which determines their meaning, they must also allow pattern elements such as consonants and vowels to be attached to, and inserted between, their root consonants without affecting their basic meaning. The verbal root meaning “say” is **אָמַר**. It consists not only of the consonants **א-מ-ר**, but these consonants must be in exactly this sequence. The sequence **א-ר-מ** would not represent the same root but a different root with an entirely different meaning. However, the combination **א-מ-ר** with a suffix **ִי** (**אָמַרְתִּי**) does represent the root meaning “say,” in a pattern, together with certain vowels, that yields the meaning “I say.” All verbs formed from the sequence of consonants **אָמַר** relate to the meaning “say.” Variations of the basic root are produced by combining specific patterns to the root sequence **א-מ-ר**. Thus, **אָמַרְתִּי** (“I say”), **יֹאמַר** (“he says”), and **אָמַרְוּ** (“Say [something],” “Speak!”) are forms of the verbal root **א-מ-ר**. The fixed sequence of the root **אָמַר** can easily be seen in these words, as can the patterns attached to them. Any of the actual patterns (we will introduce these later) can be attached to any root; but the sequence of the root consonants (**א-מ-ר**) always remains fixed, and the basic meaning of the root remains unchanged.<sup>5</sup>

*Note: Reading the Hebrew Bible is largely a matter of recognizing the root of a word and its basic meaning together with the pattern(s) or affixes attached to it.*

Example: **אָמַרְתִּי** = root **אָמַר** (say) + suffix pattern **ִי** and vowel pattern **ִ** → “I say”

<sup>2</sup> G. Bergsträsser, *Hebräische Grammatik* (Hildesheim: Georg Olms Verlagsbuchhandlung, 1962), 1.

<sup>3</sup> Bergsträsser, *Hebräische Grammatik*, 2.

<sup>4</sup> Buccellati, *A Sketch of Old Babylonian*, 7.

<sup>5</sup> *Ibid.*



### 4.3.2. THE FORMATION OF THE HEBREW VERB: SUFFIXED (*qatal*) AND PREFIXED (*yiqtol*) PATTERNS

Grammarians sometimes use different labels to identify the same Hebrew verb formations. These are as follows for the suffixed and prefixed conjugations:

Suffixed—*qatal*—perfect  
 Prefixed—*yiqtol*—imperfect

In this Grammar we will use the terms “suffixed” and *qatal* interchangeably, and “prefixed” and *yiqtol* interchangeably. We prefer these terms over “perfect” and “imperfect.” We have already explained “suffixed” and “prefixed.” The labels *qatal* and *yiqtol* are simply a way of identifying the simplest forms (3<sup>rd</sup>/masculine/singular) of the suffixed and prefixed verbs by means of the paradigm letters ל-ט-ק (*q-t-l*). Any suffixed verb can be called *qatal* (e.g., the forms of שָׁמַר in the boxes below are suffixed or *qatal* verbs, even though they are spelled with the letters ש-מ-ר, not ל-ט-ק). The same is true of prefixed (*yiqtol*) verbs.

#### 4.3.2.1. Suffixed (*qatal*):

שָׁמַר “keep, watch”

3<sup>rd</sup>/masculine/singular (3ms)

3<sup>rd</sup>/common/plural (3cpl)

Suffix → ∅ - - - 3ms, “he”  
 Vowels → -ַ -ָ simple active  
 Result → שָׁמַר “he keeps”

Suffix → ם - - - 3cpl, “they”  
 Vowels → -ַ -ָ simple active  
 Result → שָׁמְרוּ “they keep”

The 3<sup>rd</sup> person masculine singular (3ms) verbal suffix is ∅. The 3<sup>rd</sup> person plural suffix ם is not gender specific, hence “common” (3cpl). The ∅ is a sign for a “zero-ending”; it means the verb has no ending added to the root. The vowels are *qames* in the first syllable and *patah* (for 3ms) or *shewa* (for 3cpl) in the second syllable. Note that when there is no suffix at all, or when there is a “consonantal suffix” (one that begins with a consonant, like ם), the second vowel is *patah*. When there is a “vocalic suffix” (one that consists only of a vowel, like ם), the second vowel reduces to *shewa*.

Rule: *When a verb has a vocalic suffix, the second vowel will reduce to a shewa.*

4.3.2.2. Prefixed (*yiqtol*): שָׁמַר “keep, watch”

3rd/masculine/singular (3ms)

Prefix	→	- - - ך	3ms, “he”
Vowels	→	· : .	simple active
Result	→	שָׁמַר	“he keeps”

3rd/masculine/plural (3mpl)

Prefix (+suff)	→	י - - - ך	3mpl, “they”
Vowels	→	· : .	simple active
Result	→	שָׁמְרוּ	“they keep”

The 3<sup>rd</sup> person masculine prefix is *yod* (י). The singular and plural forms of the 3<sup>rd</sup> person masculine are distinguished by the י suffix with the plural. As with the suffixed verb, the 3ms form is marked by a zero ending (∅). Note that with the vocalic suffix י (see rule above), the second vowel (i.e., the one after the second root letter) is *shewa*.

## 4.3.3. THE LEXICAL ROOT OF VERBS

The simplest form of the verb in most cases is the 3ms form, which, accordingly, is the lexical form (the entry form in the lexicon or dictionary and in the vocabulary list at the back of this Grammar, but see the introductory note there). The word אָמַר, for example, means “he says/said.” Most lexical roots consist of three root consonants אָמַר and the vowel pattern \_ַ (qames-patah).

## 4.3.4. THE VERBAL MOODS

Although not always as clearly marked in *form* as in some languages, Hebrew verbs can *function* in more than one mood. By “mood” grammarians mean the “attitude” by which the verbal action or state is expressed relative to its actuality or potentiality. Specifically, the Hebrew verb can express statements as fact or reality (*indicative*) or as desire or possibility (*volition*). The *indicative* mood depicts or presents an action or state as an occurrence, as something real. The *volitional* mood expresses the desire that an action or state occur (or *not* occur). The first person of the volitional mood is called the *cohortative*, the second person the *imperative*, and the third person the *jussive*. We will learn more about these later.



### 4.3.5. VERB TENSE [\*\*\*Some Further Revision Necessary\*\*\*]

#### 4.3.5.1. Introduction to Verb Tense

In the Biblical Hebrew verb system, “tense” is used to signal *the orientation of the speaker to the listener*.<sup>6</sup> This is very different from the English system of tenses, which is oriented to time. In English, the choice of a verb tense depends on when an action occurred, whether past (“he said”), present (“he says”), or future (“he will say”). In Biblical Hebrew the choice of tense depends on whether the action is part of a conversation (discourse) or part of a recounting (narration). The Hebrew tense does not determine the English tense used in translation, which decision is made on other considerations relative to when the action occurred from the standpoint of the speaker or writer.

It should be clear from this brief introduction that English translation may require a certain temporal determination (because of how the element of time is built into English verb forms) which is actually beside the point of a Hebrew verb form, thereby prejudicing meaning in ways the Hebrew text never intended. Specifically, it would be a mistake to reason from the choice of an English past tense verb to the conclusion that the Hebrew form which it translates actually *means* past tense. That translational choice might have been made, even made correctly, entirely on the basis of the context rather than in consideration of any *necessary* time value to the Hebrew verb *form*. We are reminded, here as always, that Hebrew grammar must be accepted and appreciated *as Hebrew grammar*, without its being pressured to accommodate the conventions and requirements of English translation. From this discussion it should also be easy to understand why some grammarians may prefer to substitute terms like “aspect,” “perspective,” or “orientation” for “tense” in describing the Hebrew verb system. We think “tense” is the better choice, but it will require especially English users to make appropriate adjustments.

In Hebrew there are two sets of tense systems: *primary* and *secondary*. The *primary* tense is used to express the main action of a passage in the Hebrew Bible. It has two forms. The *secondary* tense has only one form. It is used to express actions which lie in the background of (off-line from) those actions expressed in the two primary tenses. In the Hebrew Bible, these systems have merged to form one complete system of tenses.

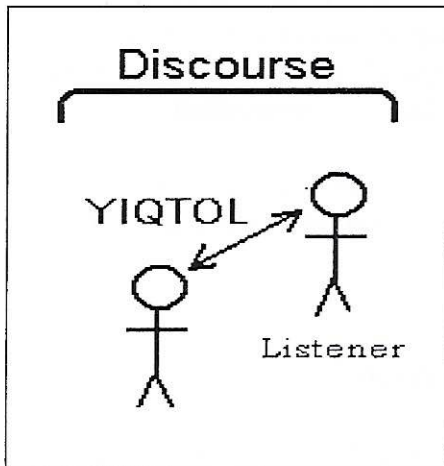
In our explanation of the verb in the Hebrew Bible, we will first introduce the *primary* tenses, both their functions (meanings) and forms, and then we will introduce the function and form of the *secondary* tense in its relation to the primary tenses.

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<sup>6</sup> The discussion of the Hebrew verb which follows is based on Wolfgang Schneider, *Grammatik des Biblischen Hebräisch* (München: Claudius Verlag, 7. Auflage, 1989).

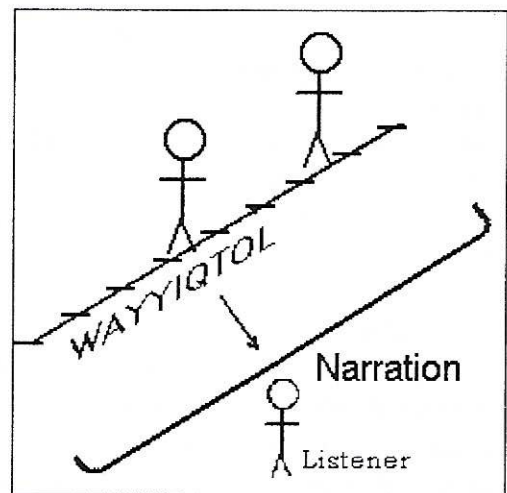
## The *Primary* Tenses

There are two *primary* tenses, called the *yiqtol* and the *wayyiqtol*. These two verbal tenses are used to express the central action of a text. One of these two tenses is used when the speaker is *directly addressing* the listener. The other is used when the speaker is *recounting events* for the listener. In one, the speaker is engaged in a conversation with the listener. In the other, the speaker is at a distance from the listener, separated, as it were, from the listener by the events being recounted.



← The tense form that positions or orients the speaker in direct conversation with the listener is the prefixed or *yiqtol*. The prefixed or *yiqtol* tense marks *discourse*. In discourse, the speaker is engaged in a speech-act with the listener. The *time* of the action denoted by the *yiqtol* is always *present* in the sense that it depicts the speaker as at that moment discoursing or communicating directly with the listener.

The tense form that positions or orients the speaker as recounting events for the listener is a variation of the prefixed called *wayyiqtol*. The *wayyiqtol* tense marks *narration*. The *time* of the action denoted by the *wayyiqtol* is also always *present* in the sense that it signals the moment of the narration, when the speaker is doing the recounting, not the time of the occurrence of the events being narrated. →



*Yiqtol* (*discourse*) and *wayyiqtol* (*narration*) are the two *primary* tenses of the Biblical Hebrew verb. Since both tenses express the central (*primary*) action of a *discourse* or *narration* from the point of view of the speaker *at that moment*, irrespective of when the action being discoursed or narrated actually happened in the space-time world, we may say that both are temporally *present*.

Note: Since by definition and nature the volitional mood engages the speaker and listener directly, it occurs only in *discourse* as a variation on the *primary* tense. Accordingly, as we shall see, the volitional mood is built on the *yiqtol* form in all three persons: 3<sup>rd</sup> (“Let them learn”), 2<sup>nd</sup> (“Learn!”), and 1<sup>st</sup> (“I shall learn”).



### The Secondary Tense

There is also a *secondary* tense for both *discourse* and *narration*. It is used to depict actions which are, as the name suggests, *secondary* or not central to the discourse or narration. This role is served by the suffixed or *qatal* verb forms. In other words, the suffixed or *qatal* verb patterns are used to present information or actions from a perspective that is off-line from the primary discourse or narration.

From this brief discussion it should be apparent that *wayyiqtol* verbs display a certain dependency on preceding actions or states in narration, and *yiqtol* verbs a certain dependency on preceding actions or states in discourse. *Qatal* verbs, on the other hand, show a certain independence, operating outside the story line or conversation.

With this broad introduction to the concept of tense in Biblical Hebrew, we are now ready to observe a little more closely the actual primary and secondary tense forms and their functions.

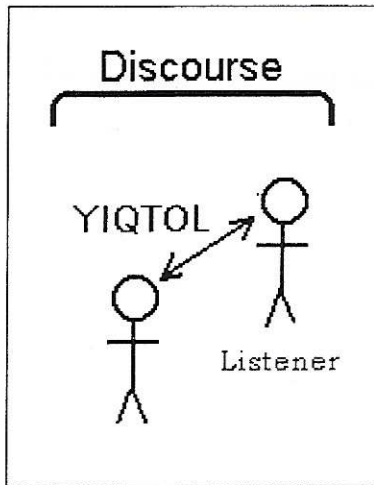
#### 4.3.5.2. The Primary Tenses: *Yiqtol* and *Wayyiqtol*

a. The primary tense in *discourse* texts is served by the prefixed or *yiqtol* verb form (what some grammarians call the “imperfect”). As we have noted (section 4.3.2.), it is called the *yiqtol* form because the 3rd masculine singular (3ms) of this form with the root consonants *q-t-l* is written *yiqtol*. The root *q-t-l* is widely used as the model or paradigm verb for the entire Hebrew verb system.

b. The *primary* tense in *narration* is the *wayyiqtol* (also called the *waw-consecutive*). As you can see, the *wayyiqtol* consists of a sequence marker *wa-* (ו), followed by a *yiqtol* verb form, with a *dagesh forte* in the prefix consonant (*y* in 3ms and 3mp forms) of the *yiqtol*.

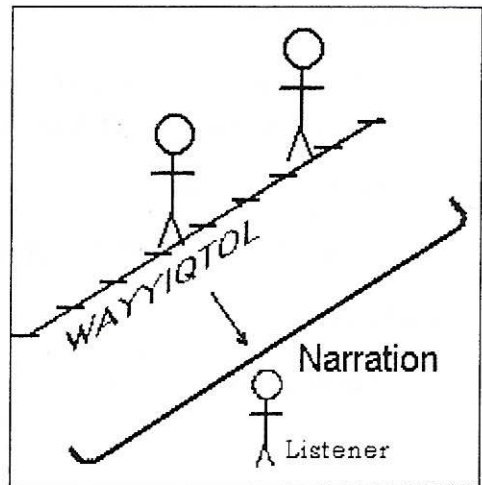
c. The *secondary* tense in both *discourse* and *narration* is supplied by the suffixed or *qatal* verb form.

	Discourse	Narration
Primary	יִקְטֹל	וַיִּקְטֹל
Secondary	קָטַל	



← A *yiqtol* verb marks a text segment as *discourse*. The speaker is depicted in direct engagement or conversation with the listener.

A *wayyiqtol* verb → marks a text-segment as *narration*. The speaker is depicted as recounting events for the listener.



Examples:

Gen 3:2 “And the woman **said** (*wayyiqtol*) to the serpent, ‘From the fruit of the trees of the garden we [**may**] **eat** (*yiqtol*).’”

Gen 37:15 “And the man **asked** (*wayyiqtol*) him, saying, ‘What are you **seeking** (*yiqtol*)?’”

#### 4.3.5.2.1. Use of the Primary Tense *Yiqtol*: Discourse

In Genesis 32:23-32, the *discourse* is carried along by primary *yiqtol* verbs, accompanied by the *imperative* (see the Note on the volitional mood in 4.3.5.1. under The *Primary Tenses*). Note the use of the “nominal clause” (section 4.2.8.2.), which technically is not a tense, and be sure to observe the secondary suffixed/*qatal* tense (here following ׀, “for, because, unless”). The smaller font indicates narration with *wayyiqtol* verbs, on which see 4.3.5.2.2. below.

... then [the man] said,

“Release me (*imperative*) because (׀) the dawn has arisen (*qatal*).”

... and [Jacob] said,

“I am not releasing you (*yiqtol*) unless (׀) you bless me (*qatal*).”

... and [the man] said to him,

“What is your name?” (*nominal clause*)

... and he said,

“Jacob.” (*nominal clause*)



. . . and [the man] said,

“Your name is no longer called (*yiqtol*) Jacob, but rather Israel, because (״ך) you struggled (*qatal*) with God and with men. . . .”

. . . and Jacob asked and said,

“Tell (*imperative*) me your name.”

. . . and he said,

“Why do you ask (*yiqtol*) my name?”

#### 4.3.5.2.2. Use of the Primary Tense *Wayyiqtol*: Narrative

In this same passage (Gen 32:23-32), the central events of the *narrative* story line are carried along by primary *wayyiqtol* verbs. The *wayyiqtol* verbs form a chain of connected events.

And [Jacob] arose (*wayyiqtol*) that night and took (*wayyiqtol*) his two wives and two maidens and his eleven sons and crossed (*wayyiqtol*) over the river Jabboq. And he took (*wayyiqtol*) them and brought (*wayyiqtol*) them over the river and brought (*wayyiqtol*) over all his possessions. And Jacob remained (*wayyiqtol*) behind alone and a man wrestled (*wayyiqtol*) with him until the dawn came up (*infinitive*).

And when [the man] saw (*wayyiqtol*) that he was not able to overcome him (*qatal*), he touched (*wayyiqtol*) him on the thigh and dislocated (*wayyiqtol*) the thigh of Jacob as he wrestled him (*infinitive*).

Then [the man] said (*wayyiqtol*), “Let me go (*imperative*) because (״ך) the dawn has arisen (*qatal*).”

And [Jacob] said (*wayyiqtol*), “I will not let you go (*yiqtol*) unless (אם ״ך) you bless me (*qatal*).”

And [the man] said (*wayyiqtol*) to him, “What is your name?” (*nominal clause*)

And he said (*wayyiqtol*), “Jacob.” (*nominal clause*)

And he said (*wayyiqtol*), “Your name will not again be called (*yiqtol*) Jacob, but rather Israel, because (״ך) you struggled (*qatal*) with God and with men and you prevailed (*wayyiqtol*).”

And Jacob asked (*wayyiqtol*) and said (*wayyiqtol*), “Tell (*imperative*) me your name.”

And he said (*wayyiqtol*), “Why do you ask (*yiqtol*) my name?”

And he blessed (*wayyiqtol*) him there.

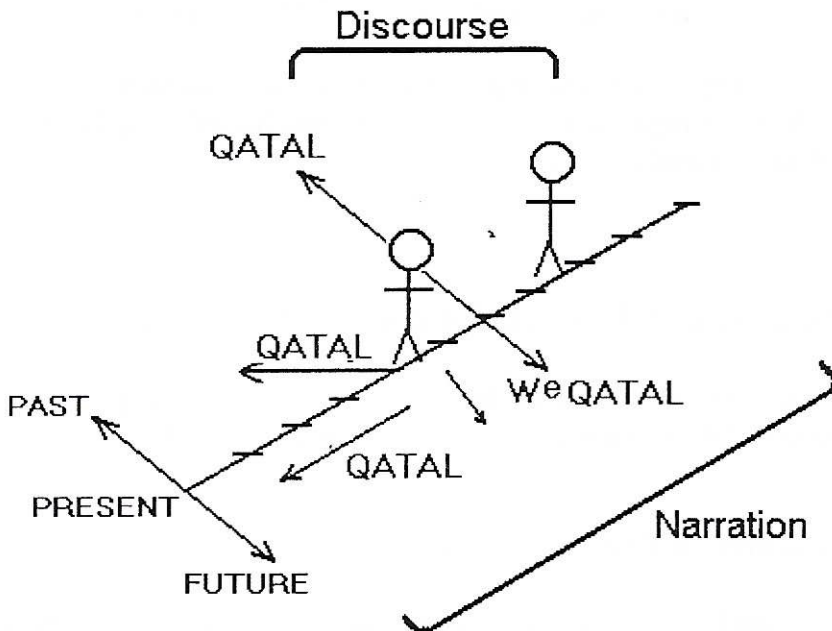
And Jacob named (*wayyiqtol*) the place Peniel, “Because (״ך) I saw (*qatal*) God face to face and my soul was rescued (*wayyiqtol*).”

Then the sun came up (*wayyiqtol*) as (אשר) he passed over (*qatal*) at Penuel, and he was limping upon his thigh. (*nominal clause*)

4.3.5.3. The Secondary Tense: *Qatal*

The *secondary* tense for both discourse and narration is the suffixed or *qatal* verb form (what some grammarians call the “perfect”).

As a secondary tense in *discourse*, the *qatal* verb is used to denote an action or state that lies behind—in the background, not part of the *primary* flow of—the main conversation. Hence, an action or state that is anterior (past) to the time of the discourse is expressed with a *qatal* form. The *w<sup>e</sup>qatal* (*qatal* with *waw*: וְאַתְּמַלְּךָ) in a discourse denotes an action or state that is future to the time of the conversation.



As a secondary tense in *narration*, the *qatal* verb is used to denote an action or state that lies behind—in the background, off-line from—the main sequence of verbal events. Several kinds of background actions or states are expressed by the simple use of *qatal*. The *qatal* expresses events or states previous to the moment of narration and concurrent with the moment of narration. It can also express subordinated actions following words such as כִּי, כִּי־אָשַׁר, or אֲשֶׁר. By the nature of the case, clauses introduced by particles such as these are outside the main sequence of actions. The *qatal* clauses in these cases give an explanation (כִּי) for the chain of events, or recount an action that parallels (כִּי־אֲשֶׁר) the main events.

4.3.5.3.1. Use of the Secondary Tense *Qatal* in Discourse

Gen 3:1b “And [the serpent] said (*wayyiqtol*) to the woman, ‘Has God **said** (*qatal*), “You shall not **eat** (*yiqtol*) from every tree of the garden?’”

Gen 4:13-14 “And Cain **said** (*wayyiqtol*) to the Lord, ‘. . . and **I will be** (*w<sup>e</sup>qatal*) wandering to and fro in the land.’”

4.3.5.3.2. Use of the Secondary Tense *Qatal* in Narration

Background—previous to the time of narration

Gen 1:2a “Now the land **was** (*qatal*) uninhabited. . . . And God **said** (*wayyiqtol*). . . .”

Circumstantial—concurrent with the time of narration (same subject)

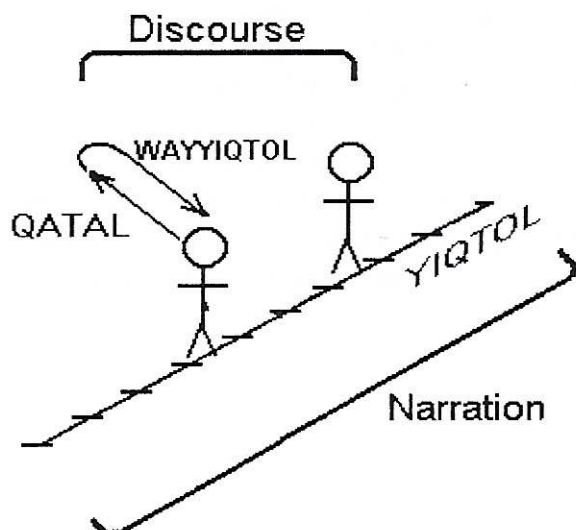
Gen 4:5a “And the Lord **regarded** (*wayyiqtol*) Abel and his offering, but Cain and his offering [he] **did not regard** (*qatal*).”

4.3.5.4. Sequence of Tenses in Discourse and Narration

In both discourse and narration, the action referenced by the *qatal* verb is continued in sequence by the *wayyiqtol*. See further on this below.

4.3.5.4.1. Sequence of Tenses in Discourse

Gen 3:10 “And he **said** (*wayyiqtol*), ‘I **heard** (*שמע*, *qatal*) your voice in the garden, and I **was afraid** (*wayyiqtol*). . . , and I **hid** (*אָחַב*, *wayyiqtol*) myself.’”



Gen 3:8 <----- Gen 3:10

וַיִּשְׁמְעוּ and they heard	שָׁמַעְתִּי I heard
	וָאֵנִי and I was afraid
וַיִּתְחַבֵּא and he hid . . .	וָאֵנִי and I hid myself

The *qatal* verb (**heard**) takes the discourse back to the moment of hearing God’s voice in the garden. The *wayyiqtol* verbs which follow (**was afraid, hid**) return the discourse towards the speaker, following the sequence of the original narration. Note how closely the series of clauses in discourse (v. 10) follows the earlier narrative account (v. 8): “They

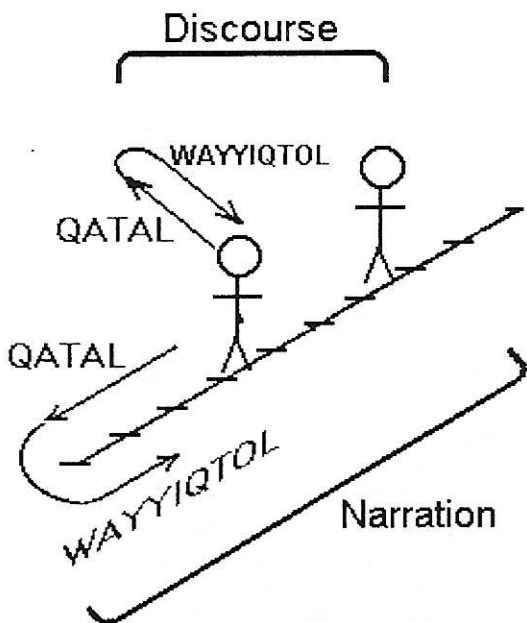


heard (שמע, *wayyiqtol*) the voice of God moving through the garden. . . , and the man hid himself (אָבַח, *wayyiqtol*), and his wife (=the man and his wife hid themselves). . . .”

Gen 12:18-19 “And he said (*wayyiqtol*), ‘What is this you have done (*qatal*) to me? Why did you not declare (*qatal*) to me that she was your wife? Why did you say (*qatal*), “She is my wife” so that I took (*wayyiqtol*) her for my wife? Now then, here is your wife; take [her] and go.’”

Each repeated use of *qatal* takes the discourse back to the same earlier moment and does not return towards the speaker with *wayyiqtol*s as in Gen 3:10. This earlier moment is referenced by the speaker in ways not explicitly stated in the previous narrative. The location is between the events of 12:15a (the officials’ seeing Sarah and reporting her beauty to the Pharaoh) and 12:15b (Sarah’s being taken into the house of Pharaoh). The first *qatal* in vv. 18-19 (עָשִׂיתָ, “you have done”) seems to characterize several moments of the previous story. The second *qatal* (לֹא־הִגַּדְתָּ, “did you not declare”) is an inference drawn from the events of the story. The third *qatal* (אָמַרְתָּ, “did you say”) takes up Abraham’s request to Sarai, “Please say [אָמַרְי־נָא] you are my sister” in 12:13, thus assuming Sarah did say this as part of the background of the story. The *wayyiqtol* “I took” (אָרַקְתִּי) returns to the narrative at the point where Sarah “was taken” (*wayyiqtol* אָרַקְתָּ, v. 15) into the house of Pharaoh and continues with the twofold imperative “take [קַח] and go.”

4.3.5.4.2. Sequence of Tenses in Narration



1 Samuel 25:1 <----- 1 Samuel 28:3

וַיָּמָת שָׁמוּאֵל And Samuel died	וַיָּמָת שָׁמוּאֵל מָה And Samuel was dead
וַיִּקְבְּצוּ and they assembled	
וַיִּסְפְּדוּ and they mourned	וַיִּסְפְּדוּ and they mourned
וַיִּקְבְּרוּ and they buried him	וַיִּקְבְּרוּ and they buried him

1 Sam 28:3 “And Samuel was **dead** (*qatal* → 25:1), and they **mourned** (*wayyiqtol*) for him, and they **buried** (*wayyiqtol*) him. . . .”

The *qatal* “was dead” moves the narration back to a point in the narrative past. The action is continued by the *wayyiqtol*.



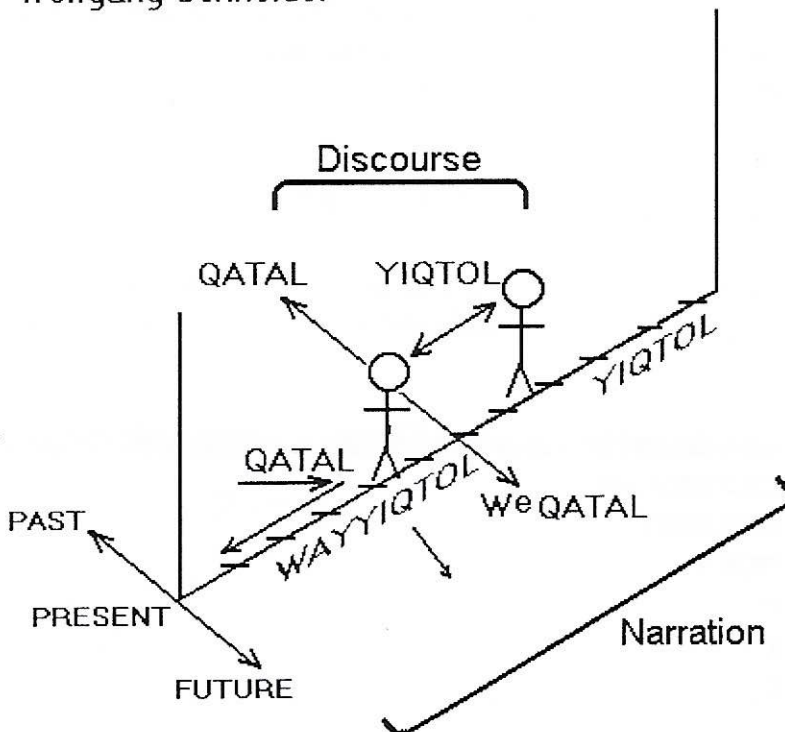


### 4.3.5.5. *Yiqtol* in Narration and *Wayyiqtol* in Discourse

- 1) A *wayyiqtol* in discourse denotes a narration within a discourse. It is used to continue a sequence of events referenced by a *qatal* (see 4.3.5.1. above).
- 2) The *yiqtol* in narration denotes either a direct discourse with the reader or an action yet to be realized. This second type is rare in biblical narrative.

### 4.3.5.6. Summary

Overview of the Tempus-System  
Wolfgang Schneider







### Frequency of Verbal Tenses in the Hebrew Bible

qatal: 20,812	
yiqtol: 14,530	
wayyiqtol: 14,860	
volitional <sup>2</sup> : 5,912	
primary: 35,269	
secondary: 20,845	

### The *Primary* and *Secondary* Tenses

3rd masculine singular forms of *qatal*, *yiqtol*, and *wayyiqtol* in the seven verbal stems

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
Active							
<i>qatal</i>	קָטַל		קָטַל			הִקְטִיל	
<i>yiqtol</i>	יִקְטֹל		יִקְטֹל			יִקְטִיל	
<i>wayyiqtol</i>	וַיִּקְטֹל		וַיִּקְטֹל			וַיִּקְטִיל	
Passive							
<i>qatal</i>		נִקְטַל		קָטַל			הִקְטַל
<i>yiqtol</i>		יִקְטַל		יִקְטַל			יִקְטַל
<i>wayyiqtol</i>		וַיִּקְטַל		וַיִּקְטַל			וַיִּקְטַל
Reflexive							
<i>qatal</i>		נִקְטַל			הִתְקַטַּל		
<i>yiqtol</i>		יִקְטַל			יִתְקַטַּל		
<i>wayyiqtol</i>		וַיִּקְטַל			וַיִּתְקַטַּל		
	Simple	Simple	Intensive/ Factitive	Intensive/ Factitive	Intensive/ Iterative	Causative	Causative

Comments on the verbal stems:

1) The Qal stem is the simple form of the verb. In the *qatal* or suffixed form it is marked by the set of vowels GĠĠ attached to the consonants of the root. A verb in the

<sup>2</sup> Imperative (2<sup>nd</sup> person: 4,285); jussive (3<sup>rd</sup> person: 955); cohortative (1<sup>st</sup> person: 672).



Qal stem expresses the simple verbal meaning of the root. The Qal stem occurs 50,700 times (אמר, 5,294x; היה, 3,555x).

*Note:* Except for Qal (from the verb קלל, to be small, light, swift), all the verb stem names are derived from their respective modifications to a traditional paradigm verb פעל, “to do, make.” According to this old convention, Niphal, for example, conveniently identifies a stem that prefixes נ to the verb root (נפעל). Despite the limitation presented by the inability of this verb to double the middle letter (see Piel, Pual, and Hithpael below), most grammarians continue to use these traditional names.

2) The Niphal stem is marked by a prefixed נ plus the vowel pattern *shewa + patah*: GGGנ in the qatal form. The Niphal is the passive (sometimes reflexive) voice of the Qal stem: Qal קטל = “he killed,” Niphal נקטל = “he was killed.” The Niphal stem occurs 4,146 times.

3) The Piel stem is marked by the doubling of the second consonant plus the vowel pattern *hireq + sere*: G, G in the qatal form. The meaning of the Piel stem varies with different types of verbal roots. The primary feature of the Piel stem is its doubling of the second consonant. The doubling (by means of *dagesh forte*) serves as a kind of energizer that gives the simple verbal meaning of the root an additional movement or force. The basic meaning of the Piel stem is thus *factitive* (from Latin *facere*, to make). So Qal קטל = “he killed,” Piel קטל = “he made dead, he murdered.” Since this verb does not actually occur in Piel, a better example would be שבר (Qal שבר = “he broke,” Piel שבר = “he made broken, he made [something] into pieces, he smashed”). Again, כבוד in Qal means “to be honorable, worthy” and in Piel “to make honorable, worthy.” The Piel stem occurs 6,808 times (ברך, 1,092x).

4) The Pual stem is marked by the doubling of the second consonant plus the vowel pattern *qibbus + patah*: G, G in the qatal form. The Pual is the passive voice of the Piel: Piel שבר = “he smashed,” Pual שבר = “he was smashed.” The Pual stem occurs 452 times.

5) The Hithpael stem is most heavily marked: a prefixed ה plus the doubling of the second consonant plus the vowel pattern *patah + sere*: G, G, ה in the qatal form. The Hithpael stem is the reflexive (reciprocal) or often iterative (repeated/characteristic) of the Piel: Piel כבוד = “he honored [someone],” Hithpael הוֹכִיחַ = “he honored himself.” When the Hithpael stem has an iterative sense, which it often does, it denotes action that happens repeatedly or characteristically (Qal “he walked,” Hithpael “he walked to and fro, back and forth”; Gen 5:22,24). The Hithpael occurs 1,160 times.

6) The Hiphil stem is marked by a prefixed ה + *hireq-yod* (י) inserted in the second syllable: G`GGה in the qatal form. The most frequent use of the Hiphil is to depict *causative* action, that is, to indicate that the subject of the verb is causing someone or something to do the action of the verb: Qal קטל = “he killed,” Hiphil הִקְטִיל = “he caused

[someone] to kill.” Again, הִשְׁבִּיר (Hiphil of שָׁבַר, to break) means “to cause [someone] to break [something].” By its nature, a verb in the Hiphil stem typically has a direct object which is, in fact, that which is caused to do the action of the verb. The Hiphil stem occurs 9,513 times (second to Qal).

7) The Hophal stem is marked by a prefixed ה plus the vowel pattern *shewa + patah* (hence, הַ = *qames hatup*): GGGִּה in the qatal form. The Hophal stem is the passive of the Hiphil: Hiphil הִקְטִיל = “he caused [someone] to kill,” Hophal הִקְטַל = “[someone] was caused to kill.” Again, Hiphil הִמְלִיךְ = “he made [someone] king”; Hophal הִמְלַךְ = “[someone] was made king” (Dan 9:1). The object of the active verb (Hiphil) is the subject of the passive verb (Hophal). The Hophal stem occurs 396 times.

It will be apparent at once that Hebrew can accomplish a great deal through the various nuances of its verbal system. The diagram below offers a simplified summary of the seven Hebrew verb stems:

	Simple	Intensive/ Factitive/Iterative	Causative
Active	Qal	Piel	Hiphil
Passive	Niphal	Pual	Hophal
Reflexive	Niphal	Hithpael	



### 4.3.4.0. Verbal Stems : the *Primary* and *Secondary* Tenses

3rd Masculine Singular Forms of *qatal*, *yiqtol*, and *wayyiqtol* in the Verbal Stems

	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
Active	קָטַל		קָטַל		הִקְטִיל		
	יִקְטַל		יִקְטַל		יִקְטִיל		
	וַיִּקְטַל		וַיִּקְטַל		וַיִּקְטִיל		
Passive/ Reflexive		נִקְטַל		קָטַל		הִקְטַל	הִתְקַטַּל
		יִקְטַל		יִקְטַל		יִקְטַל	יִתְקַטַּל
		וַיִּקְטַל		וַיִּקְטַל		וַיִּקְטַל	וַיִּתְקַטַּל
	Simple	Simple	Factitive	Factitive	Causative	Causative	Iterative

Comments on the Verbal Stems:

- 1) The Qal Stem is the simple form of the verb. In the QATAL form it is marked by the set of vowels X X X attached to the consonants of the root. A verb in the Qal Stem expresses only the simple verbal meaning of the root. The Qal Stem occurs 50,700 times (5,294 = אָמַר; 3,555 = הָיָה).
- 2) The Niphal Stem is marked by a prefixed *nun* (נ) plus the vowel pattern X X X thus in the QATAL form X X Xִן. The Niphal is the passive voice of the Qal Stem. It occurs 4,146 times.
- 3) The Piel Stem is marked by the doubling of the second consonant along with a specific set of vowels, that is, X X X (*sere + hireq*). The meaning of the Piel stem varies with different types of verbal roots. The primary feature of the Piel Stem is its doubling of the second consonant. The doubling (a *dagesh forte*) serves as a kind of energizer that gives the simple verbal meaning of the root an additional movement or force. That basic meaning of the Piel Stem is thus called *factitive* (from the Latin *facere*, to make). The verb שָׁבַר (Qal Stem) means “to break.” In the Piel Stem, שִׁבַּר, the verb means “to make broken,” that is, “to make something into pieces.” That could also be translated “to shatter” in English. In the Qal Stem, כָּבַד means “to be honorable, worthy.” In the Piel Stem, כִּבֵּד means “to make honorable, worthy.” The Piel Stem occurs 6,808 times (1092 times with וַיִּכְבֵּד).



4) The Pual Stem is the passive voice of the Piel. The Pual Stem occurs 86 times.

5) The Hiphil Stem is marked by a prefixed ה and a *hireq-yod* (ִ) inserted in the second syllable. The meaning of the Hiphil is *causative*, that is, the subject of the verb causes someone or something to do the action of the verb: הִשְׁבִּיר (Hiphil of שָׁבַר “to break”) means “to cause [someone] to break [something].” By its nature, the Hiphil Stem always has a direct object. The direct object is, in fact, that which is caused to do the action of the verb. The Hiphil Stem occurs 9,513 times.

6. The Hophal Stem is the passive of the Hiphil. The Hiphil הִמְלִיךָ means “he made (somebody) king.” The Hophal הִמְלִיךָ means “he was made king” (Dan 9:1). The Hophal Stem occurs 396 times.

Gen 33:11

קָח־נָא אֶת־בְּרַכְתִּי אֲשֶׁר הִבָּאת לִּי

Hiphil: “He caused my blessing to go....” אֶת־בְּרַכְתִּי הִבָּאתִי

Hophal: My blessing was caused to go....” הִבָּאת בְּרַכְתִּי

Rule: The object of the active verb (Hiphil) is the subject of the passive verb (Hophal).

7. The Hithpael Stem is the reflexive of the Piel Stem: הִתְכַּבֵּד (Hitpael of כָּבַד “to honor”) means “to honor oneself.” The sense of the Hitpael Stem is often iterative -- it denotes action that happens repeatedly. The Hithpael occurs 1,160 times.

The *QATAL* Tense (3rd Masc. Sing. forms)

	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
Active	קָטַל		קָטַל		הִקְטִיל		
Passive/ Reflexive		נִקְטַל		קָטַל		הִקְטַל	הִתְקַטַּל
	Simple	Simple	Factitive	Factitive	Causative	Causative	Iterative

The *YIQTOL* Tense (3rd Masc. Sing. forms)

	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
Active	יִקְטַל		יִקְטַל		יִקְטִיל		
Passive/ Reflexive		יִקְטַל		יִקְטַל		יִקְטַל	יִתְקַטַּל
	Simple	Simple	Factitive	Factitive	Causative	Causative	Iterative

The *WAYYIQTOL* Tense (3rd Masc. Sing. forms)

	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
Active	וַיִּקְטַל		וַיִּקְטַל		וַיִּקְטִיל		
Passive/ Reflexive		וַיִּקְטַל		וַיִּקְטַל		וַיִּקְטַל	וַיִּתְקַטַּל
	Simple	Simple	Factitive	Factitive	Causative	Causative	Iterative

### 4.3.4.1. QATAL The Secondary Tense in Narration and Discourse

קטל	קטלה
קטלת	קטלת
קטלתי	
קטלו	
קטלתם	קטלתן
קטלנו	

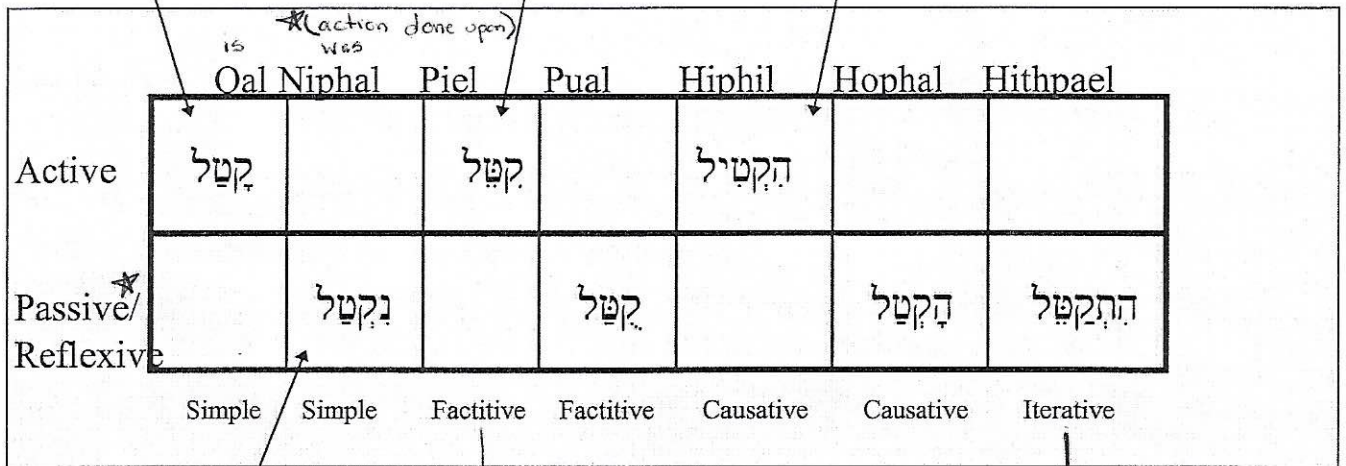
קטל	קטלה
קטלת	קטלת
קטלתי	
קטלו	
קטלתם	קטלתן
קטלנו	

הקטיל	הקטילה
הקטלת	הקטלת
הקטלתי	
הקטילו	
הקטלתם	הקטלתן
הקטלנו	

Qal

Piel

Hiphil



Niphal

to bring about the state

Subject does the action to himself

נקטל	נקטלה
נקטלת	נקטלת
נקטלתי	
נקטלו	
נקטלתם	נקטלתן
נקטלנו	



### 4.3.6.2. QATAL: The Secondary Tense in Narration and Discourse

#### 4.3.6.2.1. The QATAL Tense in the Qal Stem (Qal QATAL)

Every detail of the Qal QATAL (suffixed, perfect) paradigm must be mastered, including consonants, vowel points, and accents.\* Like most traditional grammars, we will use קטל as our *paradigm* verb, although we will use other verbs (e.g., שמר) to illustrate the forms. Once the Qal stem has been mastered, the other stems will not be difficult to recognize.

\*Note on accents: When a *waw* conjunction affixes to the front of 2ms and 1cs forms, the accent usually shifts to the last syllable (קטלתָּ, but וקטלתָּ).

	MASCULINE	FEMININE
SINGULAR		
3 <sup>rd</sup>	קטל	קטלה
2 <sup>nd</sup>	קטלתָּ	קטלתְּ
1 <sup>st</sup>	קטלתִּי	
PLURAL		
3 <sup>rd</sup>	קטלוּ	
2 <sup>nd</sup>	קטלתֶם	קטלתֶן
1 <sup>st</sup>	קטלנוּ	

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
Active	קטל		קטל			הקטיל	
Passive		נקטל		קטל			הקטל
Reflexive		נקטל			התקטל		
	Simple	Simple	Intensive/ Factitive	Intensive/ Factitive	Intensive/ Iterative	Causative	Causative



This is the Qal QATAL 3<sup>rd</sup> masculine singular (3ms) form of the verb שמר, “to keep.” Since the Qal stem is used for *simple active* depiction, this form would be translated “he keeps.” (We are not worried about translated time here, whether “he kept” or “he keeps” or “he will keep,” which is strictly a contextual issue.)

Note the ā-a vowel pattern.

Examples: QATAL tense in the Qal stem

- 1) שָׁמַר (to keep)
- וְשָׁמְרוּ דְרֹךְ יְהוָה “And they shall keep (וְשָׁמְרוּ) the way of YHWH” (Gen 18:19)
  - וְאָבִיו שָׁמַר אֶת־הַדָּבָר “And his father kept (שָׁמַר) the matter” (Gen 37:11)
  - וְשָׁמַרְתֶּם אֶת־הַמַּצּוֹת “And you shall keep (וְשָׁמַרְתֶּם) the feast of the *mazzot* (unleavened bread)” (Exod 12:17)
- 2) פָּקַד (to visit/appoint)
- פָּקַדְתִּי אֶתְכֶם “I have visited/appointed (פָּקַדְתִּי) you” (Exod 3:16)
  - וּפָקַדְתֶּם עֲלֵהֶם “You have visited/appointed (וּפָקַדְתֶּם) upon them” (Num 4:27)
  - פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּמִדְבַר סִינַי “They visited/appointed (פָּקְדוּ) the sons of Israel in the wilderness of Sinai” (Num 26:64)
- 3) כָּרַח (to cut)
- בַּיּוֹם הַהוּא כָּרַח יְהוָה אֶת־אַבְרָם בְּרִית “In that day, YHWH cut (כָּרַח) a covenant with Abram” (Gen 15:18)
  - כָּרְחוּ לָהֶם בְּרִית “they cut (כָּרְחוּ) a covenant for them” (Josh 9:16)
  - כָּרַחְנוּ בְרִית אֶת־מָוֶת “We cut (כָּרַחְנוּ) a covenant with death” (Isa 28:15)

Exercises: QATAL tense in the Qal stem

- Translate the following sentences from the Hebrew Bible. Check your translations against a “formal-equivalence” English Bible (e.g., ESV, NASB, NKJV, RSV) and make corrections.
- Parse all the verbs.

*Introduction to “parsing”*

Grammarians use the term “parse” or “parsing” to refer to morphological analysis. When you parse a word, you are deciphering and identifying everything that can be said about the grammatical form (morphology) of a word. Examples:

הַדְּבָרִים	(noun) m pl abs of דָּבָר + art, “the words”
שָׁמְרוּ	(verb) Qal QATAL 3 <sup>rd</sup> c pl שָׁמַר, “they keep”

1. מֶלֶךְ (to reign as king)
  - a. וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוּם (Gen 36:31)
  - b. וּמִלְכַתָּ בְּכָל (2 Sam 3:21)
  - c. מֶלֶךְ שְׁלֹמֹה בִירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל (1 Kgs 11:42)
  - d. וְדָוִד בֶּן־יִשִׁי מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל (1 Chron 29:26)
  
2. קָרַב (to draw near)
  - a. וְאֲבִימֶלֶךְ לֹא קָרַב אֵלָיָהּ (Gen 20:4)
  - b. וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה (Exod 14:20)
  - c. לֹא קָרְבָתָּ (Deut 2:37)
  - d. קָרְבָה שְׁנַח־הַשָּׁבַע (Deut 15:9)
  - e. וְקָרְבָה אִשְׁתְּ הָאָחָד (Deut 25:11)
  - f. קָרְבוּ יָמֶיךָ לְמוֹת (Deut 31:14)
  - g. קָרְבוּ אֵלַי (1 Kgs 2:7)
  - h. קָרְבוּ הַיָּמִים (Ezek 12:23)

Additional Practice: Parse and translate each of these forms. For translated time, you may simply use the English present tense, or you can check the reference for a more precise temporal value in context.



## 1. שמר (to keep)

- |                              |                              |
|------------------------------|------------------------------|
| a. שָׁמְרָה (1 Sam 13:13)    | g. וְשָׁמַר (Deut 7:12)      |
| b. שָׁמַר (Gen 37:11)        | h. וְשָׁמְרוּ* (Gen 18:19)   |
| c. וְשָׁמְרוּ* (Gen 41:35)   | i. וְשָׁמְרָהֶם (Josh 22:2)  |
| d. וְשָׁמְרָהֶם (Exod 12:17) | j. שָׁמְרָתִי (1 Sam 25:21)  |
| e. וְשָׁמְרָה (Exod 13:10)   | k. שָׁמְרֵנוּ (Mal 3:14)     |
| f. וְשָׁמְרוּ* (Num 9:23)    | l. וְשָׁמְרָה* (Pss 119:167) |

~~~~~  
 \*c. \*f. Sometimes vowels are affected by the position of a word at a particularly stressed (accented) location in the verse, where they are said to be *in pause*. This usually happens in the syllable of a word that sits over one of two major accent marks: the *ʾatnah* /, / or the *sillûq* /, /, although it can happen with other accents as well. So in these examples,  $\text{מְ}$  lengthens in pause to  $\text{מֶ}$ .

\*h. \*l. For the little vertical line, recall 3.3.6.

## 2. כתב (to write)

- |                            |                            |
|----------------------------|----------------------------|
| a. כָּתְבוּ (Ezra 4:6)     | e. וְכָתְבָהָ (Deut 27:3)  |
| b. כָּתְבֵתִי (Exod 24:12) | f. וְכָתַב (Num 5:23)      |
| c. כָּתְבָהָ (Jer 36:17)   | g. וְכָתְבֵתִי (Exod 34:1) |
| d. כָּתַב (Josh 8:32)      |                            |

## 3. כרת (to cut)

- |                       |                            |
|-----------------------|----------------------------|
| a. כָּרַת (Gen 15:18) | b. כָּרַתִּי* (Exod 34:27) |
|-----------------------|----------------------------|

- |                            |                           |
|----------------------------|---------------------------|
| c. כָּרְתוּ (Num 13:24)    | f. כָּרְתָנוּ (Isa 28:15) |
| d. וְכָרְתָּ* (Deut 20:20) | g. וְכָרְתוּ (Jer 22:7)   |
| e. וְכָרַח (2 Kgs 18:4)    | h. וְכָרְתִי* (Jer 31:31) |



\* Notice what happens to the ה in this situation. Account for each letter ה in these words.

4. זָכַר (to remember)

- |                             |                             |
|-----------------------------|-----------------------------|
| a. וְזָכַרְתִּי (Jer 2:2)   | g. וְזָכַרְתִּי (Gen 9:15)  |
| b. זָכַר (Gen 40:23)        | h. וְזָכַרְתָּ (Isa 47:7)   |
| c. וְזָכַרְנוּ (Num 11:5)   | i. וְזָכְרָה (Lam 1:7)      |
| d. וְזָכַרְתֶּם (Num 15:39) | j. וְזָכְרוּ (Ezek 6:9)     |
| e. וְזָכַרְתָּ (Deut 5:15)  | k. וְזָכַרְתָּ (Ezek 16:61) |
| f. וְזָכְרוּ (Judg 8:34)    |                             |

VOCABULARY MEMORIZATION ALERT

At this point, you should memorize the words on pages 7-8 of the Hebrew Vocabulary List in the back and review them often.

4.3.6.2.2. The QATAL Tense in the Niphal Stem (Niphal QATAL)

Having mastered the Qal QATAL paradigm, you should have no problem recognizing the Niphal QATAL forms. Be sure to compare these two paradigms closely, giving special attention to (a) the amazing regularity of the QATAL suffixes and (b) what happens on the front of words with the addition of the Niphal prefixed *nun*.

|                 | MASCULINE    | FEMININE     |
|-----------------|--------------|--------------|
| SINGULAR        |              |              |
| 3 <sup>rd</sup> | נִקְטַל      | נִקְטָלָה    |
| 2 <sup>nd</sup> | נִקְטַלְתָּ  | נִקְטַלְתְּ  |
| 1 <sup>st</sup> | נִקְטַלְתִּי |              |
| PLURAL          |              |              |
| 3 <sup>rd</sup> | נִקְטְלוּ    |              |
| 2 <sup>nd</sup> | נִקְטַלְתֶּם | נִקְטַלְתֶּן |
| 1 <sup>st</sup> | נִקְטַלְנוּ  |              |

|           | Qal    | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|--------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | קָטַל  |         | קִטַּל                  |                         |                         | הִקְטִיל  |           |
| Passive   |        | נִקְטַל |                         | קֻטַּל                  |                         |           | הִקְטַל   |
| Reflexive |        | נִקְטַל |                         |                         | הִתְקַטַּל              |           |           |
|           | Simple | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Niphal QATAL 3<sup>rd</sup> masculine singular (3ms) form of the verb שָׁמַר, “to keep.” Since the Niphal is used for *simple passive* (sometimes reflexive) depiction, this form would be translated “he is [was/will be] kept” (e.g., in the sense of being guarded by someone).

Nun prefix (*nun* + *hireq* + silent *shewa*)

The vowel *patah* in this position is an important sign of the QATAL form (distinguishing it from the Niphal participle, which has *qames*).



Examples: QATAL tense in the Niphal stem

- 1) שמר (Qal: to keep)
- א. וְנִשְׁמַרְתֶּם מְאֹד “And you were kept (נִשְׁמַרְתֶּם) exceedingly” (Deut 2:4)
  - ב. וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע “And you were kept (נִשְׁמַרְתָּ) from every bad thing” (Deut 23:10)
  - ג. לְעוֹלָם נִשְׁמָרוּ “Forever they are kept (נִשְׁמָרוּ)” (Pss 37:28)  
(The long vowel *qames* in this occurrence results from the *in pause* issue mentioned in the preceding exercise.)
- 2) שמע (Qal: to hear)
- א. וְהַקֵּל נִשְׁמַע בַּיִת פַּרְעֹה “And the sound was heard (נִשְׁמַע) in the house of Pharaoh” (Gen 45:16)
  - ב. וְנִשְׁמַע קוֹלוֹ “And his voice was heard (נִשְׁמַע)” (Exod 28:35)
  - ג. כִּי לֹא־נִשְׁמַע הַדְּבָר “For the word was not heard (לֹא־נִשְׁמַע)” (Jer 38:27)
  - ד. נִשְׁמַעוּ דְבָרַיְכֶם “Your words were heard (נִשְׁמַעוּ)” (Dan 10:12)
- 3) לקח (Qal: to take)
- א. כִּי נִלְקַח אֲרוֹן הָאֱלֹהִים “For the ark of God was taken (נִלְקַח)” (1 Sam 4:22)
  - ב. הוּא . . . נִלְקַח “He is taken” (Ezek 33:6)  
(On the *qames*, see 1) c. above.)

Exercises: QATAL tense in the Niphal stem

Translate the following and parse all the verbs.

1. זכר (Qal: to remember)
- וְנִזְכַּרְתֶּם לְפָנַי יְהוָה אֱלֹהֵיכֶם (Num10:9)
2. שפט (Qal: to judge)
- וְנִשְׁפַּטְתִּי אֹתוֹ שָׁם (Ezek17:20)

3. שבע (does not occur in Qal; Ni: to swear)
- א. כִּי שָׁם נִשְׁבַּעַר שְׁגִיחֶם (Gen 21:31)
  - ב. כִּי נִשְׁבַּעְתִּי (Gen 22:16)
4. לחם (Qal [rare]; Ni: to fight, to be engaged in battle)
- א. וְהוּא נִלְחַם בְּמִלְחָה מִזֶּבֶב (Num 21:26)
  - ב. וְנִלְחַמוּ מִלְכֵי כְנָעַן (Judg 5:19)
5. שאל (Qal: to ask)
- א. וְשָׁאַל דָּוִד (1 Sam 20:28)
  - ב. וְשָׁאַלְתִּי מִן־הַמֶּלֶךְ (Neh 13:6)
6. בחר (Qal: to choose)
- א. וְנִבְחַר מִן־מַחֲיִים (Jer 8:3)
7. קדש (Qal: be holy; Ni: be treated as holy)
- א. וְנִקְדָּשׁ בְּכִבְדֵי (Exod 29:43)
  - ב. וְנִקְדָּשְׁתִּי בְּחוֹךְ בְּנֵי יִשְׂרָאֵל (Lev 22:32)

4.3.6.2.3. The QATAL Tense in the Piel Stem (Piel QATAL)

Be sure to continue comparing every new stem with the Qal, giving special attention to the tell-tale markers.

|                 | MASCULINE  | FEMININE   |
|-----------------|------------|------------|
| SINGULAR        |            |            |
| 3 <sup>rd</sup> | קָטַל      | קָטְלָהּ   |
| 2 <sup>nd</sup> | קָטַלְתָּ  | קָטַלְתְּ  |
| 1 <sup>st</sup> | קָטַלְתִּי |            |
| PLURAL          |            |            |
| 3 <sup>rd</sup> | קָטְלוּ    |            |
| 2 <sup>nd</sup> | קָטַלְתֶּם | קָטַלְתֶּן |
| 1 <sup>st</sup> | קָטַלְנוּ  |            |

|           | Qal    | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|--------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | קָטַל  |         | קָטַל                   |                         |                         | הִקְטִיל  |           |
| Passive   |        | נִקְטַל |                         | קָטַל                   |                         |           | הִקְטַל   |
| Reflexive |        | נִקְטַל |                         |                         | הִתְקַטַּל              |           |           |
|           | Simple | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Piel QATAL 3<sup>rd</sup> masculine singular (3ms) form of the verb שָׁבַר, “to break.” Since the Piel is used for *intensive/factitive active* depiction, this form would be translated “he smashed” or “he made into pieces.”

I-class vowel

Doubling of second root letter

This vowel reduces to *shewa* with vocalic endings, and changes to *patah* with consonantal endings.



Examples: QATAL tense in the Piel stem

1) דבר (Qal [rare]; Pi: to speak)

- a. כֹּה־דָבַר אֵלַי הָאִישׁ “Thus the man said (דָּבַר) to me” (Gen 24:30)
- b. וְאַחֲרַי כֵּן דִּבְרוּ אֶחָיו אִתּוֹ “And after this his brothers spoke (דִּבְרוּ) with him” (Gen 45:15)

2) כבד (Qal: to be heavy/dull; Pi: to honor, make heavy/dull)

כַּבְּדוּ מִצְרַיִם וּפְרַעֲוֵה אֶת־לִבָּם “as the Egyptians and Pharaoh hardened (כַּבְּדוּ) their heart” (1 Sam 6:6)

3) שלח (Qal: to let go, send; Pi: to let loose, send away)

- a. וְשָׁלַח אֹתוֹ פַּדְדַּן אֲרָם “And he sent (וְשָׁלַח) him to Paddan-aram” (Gen 28:6)
- b. שָׁלַחְנוּ אֶת־יִשְׂרָאֵל “We have sent away (שָׁלַחְנוּ) Israel” (Exod 14:5)
- c. וְאֶת־הָאִישׁ שָׁלְחוּ “And the man they sent away (שָׁלְחוּ)” (Judg 1:25)
- d. וְשָׁלַחְתָּם אֹתוֹ “And you shall send (וְשָׁלַחְתָּם) it away” (1 Sam 6:8)

Exercises: QATAL tense in the Piel stem

Translate the following and parse all the verbs.

1. קדש (Qal: to be holy; Pi: to sanctify, consecrate, pronounce holy)

- a. וְקִדְשָׁתָּ אֹתָם (Exod 28:41)
- b. וְקִדְשָׁתִי אֶת־אֹהֶל (Exod 29:44)
- c. וְקִדַּשׁ אֶת־רִאשׁוֹ בַיּוֹם הַהוּא (Num 6:11)
- d. לֹא־קִדְשָׁתָם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל (Deut 32:51)
- e. וְקִדְשָׁתָם אֶת־יוֹם הַשַּׁבָּת (Jer 17:22)

- f. וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל (Ezek 36:23)
2. חָלַל (does not occur in Qal; Pi. to profane, pollute)
- a. אֶת־קֹדֶשׁ יְהוָה חָלַל (Lev 19:8)
- b. וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ (Lev 19:12)
- c. וְאֶת־שִׁבְחֹתַי חָלַלְוּ מְאֹד (Ezek 20:13)
- d. וְאֶת־שִׁבְחֹתַי חָלַלְתָּ (Ezek 22:8)
3. עָנָה (Qal: to bend down, stoop; Pi: to oppress, subdue, humiliate)
- a. עֵנָה בַּבֶּרֶךְ כַּחֲוִי (Pss 102:24)
- b. כִּי לֹא עֵנָה מִלְּבוֹ (Lam 3:33)

### Additional Practice

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. הִלְכִי (Lam 5:18)         | 10. חִזְקֶהָם (Ezek 34:4)       |
| 2. דִּבְרָה (Gen 39:19)       | 11. חִזְקֵתִי (Hos 7:15)        |
| 3. דִּבְרָתָּ (Pss 89:20)     | 12. וּבִקְשָׁתָם (Num 16:10)    |
| 4. דִּבְרָתָם (Exod 12:32)    | 13. בִּקֵּשׁ (1 Sam 13:14)      |
| 5. דִּבְרָנִי (Exod 14:12)    | 14. בִּקְשֵׁתִי (Neh 5:18)      |
| 6. שְׁלָחָה (Prov 31:19)      | 15. אֲבִרְתָּ (Pss 9:6)         |
| 7. וְשִׁלַּחְתִּי (Lev 26:25) | 16. קִדְשֵׁי (1 Sam 7:1)        |
| 8. שְׁלַח (Exod 8:28)         | 17. וְקִדַּשְׁתָּ (Exod 28:41)  |
| 9. וְחִזְקִי (2 Kgs 12:15)    | 18. וְקִדַּשְׁתִּי (Exod 29:44) |

4.3.6.2.4. The QATAL Tense in the Hiphil Stem (Hiphil QATAL)

Be sure to continue comparing every new stem with the Qal, giving special attention to the tell-tale markers.

|          |                 | MASCULINE     | FEMININE      |
|----------|-----------------|---------------|---------------|
| SINGULAR | 3 <sup>rd</sup> | הִקְטִיל      | הִקְטִילָהּ   |
|          | 2 <sup>nd</sup> | הִקְטִילְתָּ  | הִקְטִילְתְּ  |
|          | 1 <sup>st</sup> | הִקְטִילְתִּי |               |
| PLURAL   | 3 <sup>rd</sup> | הִקְטִילוּ    |               |
|          | 2 <sup>nd</sup> | הִקְטִילְתֶּם | הִקְטִילְתֶּן |
|          | 1 <sup>st</sup> | הִקְטִילְנוּ  |               |

|           | Qal    | Niphal   | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|--------|----------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | קָטַל  |          | קָטַל                   |                         |                         | הִקְטִיל  |           |
| Passive   |        | נִקְטַל  |                         | קָטַל                   |                         |           | הִקְטַל   |
| Reflexive |        | גִּקְטַל |                         |                         | הִתְקַטַּל              |           |           |
|           | Simple | Simple   | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Hiphil QATAL 3<sup>rd</sup> masculine singular (3ms) form of the verb קָטַל, “to kill.” Since the Hiphil stem is used for *causative active* depiction, this would be translated “he caused [someone] to kill.”

Prefixed *he*

Infixed I-class vowel--changes to A-class *patah* with consonantal endings

Examples: QATAL tense in the Hiphil stem

- 1) שמע (Qal: to hear; Hi: to cause to hear)
- וַהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת־כָּל־יְהוּדָה “And the king, Asa, caused all Judah to hear (הִשְׁמִיעַ)” (1 Kgs 15:22)
  - וַאֲדֹנָי הִשְׁמִיעַ אֶת־מִחְנֵה אָרָם קוֹל רֶכֶב (הִשְׁמִיעַ) הַשּׁוֹמַר הַקּוֹל הַרְבִּי “And the Lord caused the camp of the Arameans to hear (הִשְׁמִיעַ) the sound of chariot(s)” (2 Kgs 7:6)
  - וַהשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ “And the LORD caused to hear [= made audible] (וַהשְׁמִיעַ) the splendor of his voice” (Isa 30:30)
  - וַהשְׁמִיעֵתִי “And I caused to hear [= made audible] (וַהשְׁמִיעֵתִי)” (Isa 43:12)
  - מִי הִשְׁמִיעַ זֶה מִקְדָּם “Who caused to hear [= declared] (הִשְׁמִיעַ) this from of old?” (Isa 45:21)
- 2) מלך (Qal: to be king, rule; Hi: to make/install [someone] king)
- כִּי־הִמְלִיךְ אֶת־שָׂאוּל עַל־יִשְׂרָאֵל “that he made Saul king (הִמְלִיךְ) over Israel” (1 Sam 15:35)
  - אַתָּה הִמְלַכְתָּ אֶת־עַבְדְּךָ “you have made your servant king (הִמְלַכְתָּ)” (1 Kgs 3:7)
- 3) קרב (Qal: to come near; Hi: to bring near, offer)
- וַהקְרַבְתָּ אֹתָם בַּסֵּל “And you shall bring them near (וַהקְרַבְתָּ) in the basket” (Exod 29:3)
  - בְּנֵי־הַגּוֹלָה הִקְרִיבוּ עֹלוֹת לֵאלֹהֵי יִשְׂרָאֵל “the sons of the exile brought near (=offered; הִקְרִיבוּ) burnt offerings to the God of Israel” (Ezr 8:35)

Exercises: QATAL tense in the Hiphil stem

Translate the following and parse all the verbs.

1. קרב (Qal: to come near; Hi: to bring near)
- וַהקְרַבְתָּ אֹתָם בַּסֵּל (Exod 29:3)
  - וַהקְרִיבוּ עֹלוֹת לֵאלֹהֵי יִשְׂרָאֵל (Lev 1:5)



- c. וְהִקְרִיב הַפֶּהן אֶת־הַכֹּל (Lev 1:13)
- d. וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה (Lev 23:8)
2. שָׁכַב (Qal: to lie down; Hi: to cause to lie down, to lay)  
וְאֶת־בְּנֵה הַמֵּת הַשְּׂפִיבָה בְּחִיקִי (1 Kgs 3:20; הַמֵּת, dead; בְּחִיקִי, in my lap)
3. שָׁבַע (Qal: to swear; Hi: to cause to swear)
- a. וְהִשְׁבִּיעַ אֹתָהּ הַפֶּהן (Num 5:19)
- b. הַשְּׁבַעֲתִי אֶתְכֶם בְּנוֹחַ יְרוּשָׁלַם (Song 5:8)
4. קִדַּשׁ (Qal: to sanctify; Hi: to cause to sanctify)
- a. הַקְּדִשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל (Num 3:13; בְּכוֹר, firstborn)
- b. הַקְּדִשְׁתִּי אֶת־הַכֶּסֶף לַיהוָה (Jdg 17:3; כֶּסֶף, silver)

4.3.6.2.5. The QATAL Tense in the Pual, Hithpael, and Hophal Stems

Because of their frequent occurrence in the Hebrew Bible, the four stems presented to this point should be mastered. Mastery in this instance means that the Qal paradigm in its entirety should be committed to cold *recognition and reproduction*. You should be able to *recognize* each form, and you should be able to *reproduce* each form (i.e., write it out in full detail). The Niphal, Piel, and Hiphil stems should be committed to *recognition* memory by means of observing the tell-tale markers of each stem over against the Qal. These are the essentials for a first-year course in Biblical Hebrew, which is the focus of this Grammar.

Included here simply for completeness are the paradigms of the relatively rare Pual, Hithpael, and Hophal stems in the QATAL tense. Their infrequency in the Hebrew Bible does not warrant a full discussion in a first-year Grammar. But here are the paradigms. A brief description of their significance appears in section 4.3.6.1. above.

Pual QATAL

|                 | MASCULINE  | FEMININE   |
|-----------------|------------|------------|
| SINGULAR        |            |            |
| 3 <sup>rd</sup> | קָטַל      | קָטְלָהּ   |
| 2 <sup>nd</sup> | קָטַלְתָּ  | קָטַלְתְּ  |
| 1 <sup>st</sup> | קָטַלְתִּי |            |
| PLURAL          |            |            |
| 3 <sup>rd</sup> | קָטְלוּ    |            |
| 2 <sup>nd</sup> | קָטַלְתֶּם | קָטַלְתֶּן |
| 1 <sup>st</sup> | קָטַלְנוּ  |            |

|           | Qal    | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|--------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | קָטַל  |         | קָטַל                   |                         |                         | הִקְטִיל  |           |
| Passive   |        | נִקְטַל |                         | קָטַל                   |                         |           | הִקְטַל   |
| Reflexive |        | נִקְטַל |                         |                         | הִתְקַטַּל              |           |           |
|           | Simple | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |

Hithpael QATAL

|                 | MASCULINE       | FEMININE        |
|-----------------|-----------------|-----------------|
| SINGULAR        |                 |                 |
| 3 <sup>rd</sup> | הִתְקַטַּל      | הִתְקַטְּלָה    |
| 2 <sup>nd</sup> | הִתְקַטַּלְתָּ  | הִתְקַטַּלְתְּ  |
| 1 <sup>st</sup> | הִתְקַטַּלְתִּי |                 |
| PLURAL          |                 |                 |
| 3 <sup>rd</sup> | הִתְקַטְּלוּ    |                 |
| 2 <sup>nd</sup> | הִתְקַטַּלְתֶּם | הִתְקַטַּלְתֶּן |
| 1 <sup>st</sup> | הִתְקַטַּלְנוּ  |                 |

|           | Qal    | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|--------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | קָטַל  |         | קָטַל                   |                         |                         | הִקְטִיל  |           |
| Passive   |        | נִקְטַל |                         | קָטַל                   |                         |           | הִקְטַל   |
| Reflexive |        | נִקְטַל |                         |                         | הִתְקַטַּל              |           |           |
|           | Simple | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |

Hophal QATAL

|                 | MASCULINE    | FEMININE     |
|-----------------|--------------|--------------|
| SINGULAR        |              |              |
| 3 <sup>rd</sup> | הִקְטַל      | הִקְטַלָּה   |
| 2 <sup>nd</sup> | הִקְטַלְתָּ  | הִקְטַלְתְּ  |
| 1 <sup>st</sup> | הִקְטַלְתִּי |              |
| PLURAL          |              |              |
| 3 <sup>rd</sup> | הִקְטַלְוּ   |              |
| 2 <sup>nd</sup> | הִקְטַלְתֶּם | הִקְטַלְתֶּן |
| 1 <sup>st</sup> | הִקְטַלְנוּ  |              |

#### 4.3.6.3. *YIQTOL*: The Primary Tense in Discourse

The *YIQTOL* (or prefixed) form is used to mark the speaker as directly engaging the listener in a conversation. It is important to remember that unlike the English concept of tense, where so much emphasis falls on when the action happened relative to the speaker or writer, the Hebrew tenses (*qatal*, *yiqtol*, and *wayyiqtol*) do not mark the *time* of the action *per se*. Rather, verbs in Biblical Hebrew draw attention to what they are *doing* in the text (how they are “verbing” the text), clarifying how the author means the text to be received or from what perspective. Therefore, while we must translate Hebrew clauses and sentences into suitable English, it is unwise and misleading to *explain* Hebrew verb forms in terms of English translational tense. In fact, the actual *meaning* of the *YIQTOL* tense cannot be accurately reflected by a translation. It is best to think of the *YIQTOL* form merely as a marker that the action expressed by the verb is part of a conversation. It is similar to quotation marks in English; and just as it would be unhelpful and inaccurate to translate all English verbs inside quotation marks as, say, future tense, so it would be mistaken to translate all Hebrew *YIQTOL* verbs as designating future time.

How we translate Hebrew verbs in the *YIQTOL* form is determined by several factors, including the meaning of the verbal root and the context of the passage. In terms of English temporal value, some *YIQTOL* verbs will best be translated past, others present, and still others future. In this respect (i.e., *time* of action), there is no *necessary* difference between how we translate *QATAL* verbs and *YIQTOL* verbs. Further, as we shall see later on, in many clauses and contexts *YIQTOL* forms function in a volitional manner, as in “Let them rule over. . .” or “Let him keep YHWH’s commandments.” We will say more about this in due course.

Be sure to refer to section 4.3.6.1. Introduction to Verbal Stems for an explanation of the basic significance of the seven Hebrew verb stems.

As with the *QATAL* tense, it is imperative that the Qal *YIQTOL* paradigm be committed to cold memory--*every detail*. Having mastered the Qal *YIQTOL* paradigm, you should be able to recognize all the *YIQTOL* forms of the other stems without difficulty by observing tell-tale markers and comparing those with the Qal. The *YIQTOL* prefixes (and suffixes where they are present) will, like the *QATAL* forms, be amazingly regular.

You will observe that two forms in the singular (3fs and 2ms) are identical and two forms in the plural (3fpl and 2fpl) are identical. This will be true in every stem. Decisions in these cases depend solely on context.



### 4.3.4.2. *YIQTOL*: The Primary Tense in Discourse

|            |               |
|------------|---------------|
| יִקְטֹל    | תִּקְטֹל      |
| תִּקְטֹל   | תִּקְטְלִי    |
| אֶקְטֹל    |               |
| יִקְטְלוּ  | תִּקְטְלוּנָה |
| תִּקְטְלוּ | תִּקְטְלוּנָה |
| נִקְטֹל    |               |

|            |               |
|------------|---------------|
| יִקְטֹל    | תִּקְטֹל      |
| תִּקְטֹל   | תִּקְטְלִי    |
| אֶקְטֹל    |               |
| יִקְטְלוּ  | תִּקְטְלוּנָה |
| תִּקְטְלוּ | תִּקְטְלוּנָה |
| נִקְטֹל    |               |

|             |                |
|-------------|----------------|
| יִקְטִיל    | תִּקְטִיל      |
| תִּקְטִיל   | תִּקְטְלִי     |
| אֶקְטִיל    |                |
| יִקְטִילוּ  | תִּקְטִילוּנָה |
| תִּקְטִילוּ | תִּקְטִילוּנָה |
| נִקְטִיל    |                |

Qal

Piel

Hiphil

|                       |         |         |           |           |           |           |            |
|-----------------------|---------|---------|-----------|-----------|-----------|-----------|------------|
|                       | Qal     | Niphal  | Piel      | Pual      | Hiphil    | Hophal    | Hithpael   |
| Active                | יִקְטֹל |         | יִקְטֹל   |           | יִקְטִיל  |           |            |
| Passive/<br>Reflexive |         | יִקְטֹל |           | יִקְטֹל   |           | יִקְטֹל   | יִתְקַטֵּל |
|                       | Simple  | Simple  | Factitive | Factitive | Causative | Causative | Iterative  |

Niphal

|            |               |
|------------|---------------|
| יִקְטֹל    | תִּקְטֹל      |
| תִּקְטֹל   | תִּקְטְלִי    |
| אֶקְטֹל    |               |
| יִקְטְלוּ  | תִּקְטְלוּנָה |
| תִּקְטְלוּ | תִּקְטְלוּנָה |
| נִקְטֹל    |               |

The forms of the verb **קטל** listed in the chart above are 3rd masculine singular. They show the characteristic features of the *yiqtol* in each of the verbal stems. The attached charts show the corresponding forms of *yiqtol* in all *persons, gender, and number*. The *yiqtol* forms of the Pual, Hophal and Hithpael occur too infrequently to merit the attention of the beginning student.

The *yiqtol* form is used to mark the speaker as directly engaging the listener in a conversation. Bear in mind that unlike the English verb, the Hebrew tenses, such as *yiqtol* and *wayyiqtol*, do not mark the *time* of the action. It is therefore unwise and misleading to attempt to represent these forms by means of an English translation. The meaning of the *yiqtol* tense cannot be accurately reflected by a translation. It is best to think of the *yiqtol* form merely as a marker that the action expressed by the verb is a

4.3.6.3.1. The YIQTOL Tense in the Qal Stem (Qal YIQTOL)

YIQTOL in the Qal stem is the simple form יִקְטֹל (*viqtol*), from which all YIQTOLs derive their name (otherwise called *prefixed* forms). It consists in the addition of the prefix *yi-* (in 3<sup>rd</sup> masculine forms; *ti-*, *'e-*, or *ni-* in the other forms) and the vowel *holem* in the second syllable.

The *hireq* in the prefix is the result of the contraction of two *shewas* at the beginning of a word: יִקְטֹל => יִקְטֹל (see 3.3.5.). *Aleph* (1cs prefix) likes *segol*, however. If the first consonant in the verb is a guttural, the *shewa* in this consonant would be composite (usually  ), and the prefix vowel *hireq* (or *segol*) would become *patah* to correspond to the composite *shewa*: יִעֲבֹד => יַעֲבֹד (see 3.3.5).

The vowel in the second syllable is called the “theme vowel,” which is *holem* in most Qal YIQTOL forms. Sometimes the theme vowel is a short a-class vowel (*patah*), as in the verb יִשְׁמַע (not יִשְׁמַע). The proximity of the guttural *ע* to the theme vowel has made it a-class, which is one of the characteristics of gutturals (they prefer a-class vowels before and after them). One more thing to remember about theme vowels is that they reduce to *shewa* when the verb adds a vocalic (i.e., vowel) suffix as in the 2fs, 3mpl, and 2mpl forms in the paradigm below.

Master this paradigm in its entirety!

|                 | MASCULINE  | FEMININE      |
|-----------------|------------|---------------|
| SINGULAR        |            |               |
| 3 <sup>rd</sup> | יִקְטֹל    | תִּקְטֹל      |
| 2 <sup>nd</sup> | תִּקְטֹל   | תִּקְטְלִי    |
| 1 <sup>st</sup> | אֶקְטֹל    |               |
| PLURAL          |            |               |
| 3 <sup>rd</sup> | יִקְטְלוּ  | תִּקְטְלֶנָּה |
| 2 <sup>nd</sup> | תִּקְטְלוּ | תִּקְטְלֶנָּה |
| 1 <sup>st</sup> | נִקְטֹל    |               |

|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטֹל |         | יִקְטֹל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטֹל |                         | יִקְטֹל                 |                         |           | יִקְטֹל   |
| Reflexive |         | יִקְטֹל |                         |                         | יִתְקַטֵּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Qal YIQTOL 3<sup>rd</sup> masculine singular (3ms) form of the verb שמר, “to keep.” Since the Qal stem is used for *simple active* depiction, this form would be translated “he kept/keeps/will keep” (just like the Qal QATAL), or even “Let him keep” or “May he keep.”

YIQTOL *prefix* (see paradigm above)

YIQTOL *theme vowel* between the second and third root letters

Examples: YIQTOL tense in the Qal stem

1) שמר (to keep)

- a. אח־בְּרִיתִי תִשְׁמֹר “My covenant you shall keep (תִּשְׁמֹר)” (Gen 17:9)
- b. זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ “This is my covenant which you shall keep (תִּשְׁמְרוּ)” (Gen 17:10)
- c. צֹאנֶךָ אֲשַׁמֵּר “Your sheep I will keep (אֲשַׁמֵּר)” (Gen 30:31)
- d. אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי “who keep (יִשְׁמְרוּ) my sabbaths” (Isa 56:4)

2) כרת (to cut)

- a. לֹא־תִכְרֹת לָהֶם בְּרִית “You shall not cut (תִּכְרֹת) a covenant with them” (Exod 23:32)
- b. וְאֵיךְ אֶכְרֹת לָךְ בְּרִית “How then shall I cut (אֶכְרֹת) a covenant with you?” (Josh 9:7)
- c. וְאַתֶּם לֹא־תִכְרְחוּ בְרִית “And you shall not cut (תִּכְרְחוּ) a covenant” (Jdg 2:2)
- d. וְיִכְרְחוּ אִתְּךָ בְּרִית “And they will cut (וְיִכְרְחוּ) a covenant with you” (2 Sam 3:21)

Exercises: YIQTOL tense in the Qal stem

Translate the following and parse all the verbs.

1. מלך (to reign as king)



- a. יְהִי הַמֶּלֶךְ לְעֵלָם וָעֶד (Exod 15:18)
- b. וְאַתָּה הַמֶּלֶךְ עַל־יִשְׂרָאֵל (1 Sam 23:17)
- c. אֲנִי אֶמְלֹךְ (1Kgs 1:5)
- d. אֶמְלֹךְ עֲלֵיכֶם (Ezek 20:33)  
(Sometimes the theme vowel is the historically long *holem-waw* instead of *holem*.)
- e. יְהִי הַמֶּלֶךְ לְעוֹלָם (Pss 146:10)
- f. בֵּי מְלָכִים יְמַלְכוּ (Prov 8:15)  
(The theme vowel is *in pause* and so does not reduce to *shewa*.)
2. קָרַב (to draw near)
- a. יִקְרַב אֵלֵיהֶם (Gen 37:18)
- b. וְלֹא־יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל־אֶהָל (Num 18:22)
- c. כִּי־חִקְרַב אֶל־עִיר (Deut 20:10)
- d. וַיִּקְרַב אֶל־הָעִיר (Josh 8:5)
3. זָכַר (to remember)
- a. אֶת־בְּרִיתִי אֲבָרְקֶם אֲזַכֵּר (Lev 26:42)
- b. לֹא תִזְכְּרֶנּוּ עוֹד (Ezek 23:27)



4.3.6.3.2. The YIQTOL Tense in the Niphal Stem (Niphal YIQTOL)

The Niphal YIQTOL prefixes a *nun* to the verbal root, that is, between the prefixed *yi-* (*ti-*, *e-*, *ni-*) and the verbal root: קָטַל + נ + י). Because the *nun* closes the syllable, it assimilates to the first consonant of the root. The assimilated *nun* appears in the first letter of the root as a *dagesh forte* (קֶ). This is like the assimilated *nun* with which we became acquainted when the preposition מִן attaches to words (section 4.1.2.4.). Of course, if the first consonant of the verbal root is a guttural, the preceding vowel lengthens (compensatory lengthening, as 4.1.1.): אָמַר (from the root אָמַר).

The Niphal YIQTOL theme vowel is *sere*, which reduces to *shewa* before vocalic endings and switches to *patah* before consonantal endings.

|                 | MASCULINE    | FEMININE    |
|-----------------|--------------|-------------|
| SINGULAR        |              |             |
| 3 <sup>rd</sup> | יִקְטַל      | תִּקְטַל    |
| 2 <sup>nd</sup> | תִּקְטַלְךָ  | תִּקְטַלְךְ |
| 1 <sup>st</sup> | אֶקְטַל      |             |
| PLURAL          |              |             |
| 3 <sup>rd</sup> | יִקְטְלוּ    | תִּקְטְלנה  |
| 2 <sup>nd</sup> | תִּקְטְלוּךְ | תִּקְטְלנה  |
| 1 <sup>st</sup> | נִקְטְלוּ    |             |

|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטַל |         | יִקְטַל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטַל |                         | יִקְטַל                 |                         |           | יִקְטַל   |
| Reflexive |         | יִקְטַל |                         |                         | יִתְקַטֵּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Niphal YIQTOL 3<sup>rd</sup> masculine singular (3ms) form of the verb שמר, “to keep.” Since the Niphal stem is used for *simple passive* (sometimes reflexive) depiction, this form would be translated “he is kept/will be kept” or even something like “Let/may it be kept.”

Doubled initial letter--sign of the assimilated *nun*

Long a-class vowel

Examples: YIQTOL tense in the Niphal stem

1) שפט (Qal: to judge)

- a. יהוה יתנהג בך “so I will be judged [or enter into judgment] (אשפט) with you, declares the Lord YHWH” (Ezek 20:36)
- b. ישפטו גוים על פניך “let the nations be judged (ישפטו) before you” (Pss 9:20)

2) שבע (Ni: to swear; does not occur in Qal)

- a. אנכי אשבע “I swear (אשבע)” (Gen 21:24)
- b. ובשמו השבע “and by his name you shall swear (השבע)” (Deut 6:13)

3) כבוד (Qal: to be honorable) / קדש (Qal: to be holy)

אקדש ועל פני כל העם אכבוד “I will be treated as holy (אקדש) and before all the people I will be honored (אכבוד)” (Lev 10:3)

4) מצא (Qal: to find)

- a. אשר ימצא אהו “who(ever) is found (ימצא) with it” (Gen 44:9)
- b. ולא תמצאי עוד לעולם “and you will not be found (תמצאי) forever” (Ezek 26:21)

5) זכר (Qal: to remember)

- a. תזכרי “you will be remembered (תזכרי)” (Isa 23:16)
- b. ולא תזכרנה “and (they) will not be remembered (תזכרנה)” (Isa 65:17)

c. לֹא יִזְכְּרוּ לוֹ “they will not be remembered (יִזְכְּרוּ) by him” (Ezek 18:22)

6) קרא (Qal: to call)

a. וַיִּקְרָא בָהֶם שְׁמִי “and my name will be called (וַיִּקְרָא) by them” (Gen 48:16)

b. וְאַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ “and you will be called (תִּקְרְאוּ) priests of the LORD” (Isa 61:6)

7) כתב (Qal: to write)

a. תִּכְתָּב זֹאת “this will be written” (Pss 102:19)

b. וְעַל־סִפְרֵךָ כָּל־מִצְוֹתַי יִכְתָּבוּ “and upon your book all of them were written (יִכְתָּבוּ)” (Pss 139:16)

#### Exercises: YIQTOL tense in the Niphal stem

Translate the following and parse all the verbs.

1. אֶדְרֹשׁ לָהֶם (Ezek 14:3)

2. וְשֵׁם אֶקְבֹּר (Ruth 1:17)

3. וְאַפְכַּד בְּעֵינַי יְהוָה (Isa 49:5)

4. לֹא תִזְכְּרוּ (Ezek 21:37)

5. שֵׁם הַנְּצִלִי (Mic 4:10)

6. גַּם־אֶת־הַלְכָדִי (Jer 48:7)

7. וְאַל־תִּשְׁבְּעוּ סִי־יְהוָה (Hos 4:15)

8. לֹא תִלָּחֲמוּ אֶת־קַטָּן וְאֶת־גָּדוֹל (1 Kgs 22:31; לחם, to fight)

9. שָׁמָּה תִּקְבְּצוּ אֵלַינִי (Neh 4:14)
10. תִּשְׁכַּר (Ezek 32:28)
11. תִּקְבַּר בְּשִׂיבָה טוֹבָה (Gen 15:15; שִׂיבָה, old age)
12. וְלֹא תִקְבֹּץ (Ezek 29:5)
13. תִּמְצָא בְיָדוֹ הַגְּנוּבָה (Exod 22:3; הַגְּנוּבָה, the stolen [animal])
14. וְאִם־רָעָה תִמְצָא־בּוֹ (1 Kgs 1:52)
15. תִּפְרֹת הַנֶּכֶשׁ הֵהוּא\* (Num 15:31: \*See explanatory note (c) at 4.1.6.1.)
16. וְלֹא־תִפְרֹת הָאָרֶץ בְּרָעַב (Gen 41:36)
17. וְגַם־יִהְיֶה תִלְחָם בִּירוּשָׁלַם (Zech 14:14)
18. וְתִשְׁכַּר כֶּד (Eccl 12:6; כֶּד, pot, water-jar)
19. תִּשְׁחַת הָאָרֶץ מִפְּנֵי הָעָרֹב (Exod 8:20; הָעָרֹב, the swarm)
20. יִנְצְלוּ בְנֵי יִשְׂרָאֵל (Amos 3:12)
21. וְלֹא יִקְבְּרוּ (Jer 8:2)
22. וַיִּקְבְּצוּ אֵלַינִי (1 Chron 13:2)



23. וּבְאֵשׁ יִשְׂרָפוּ (2 Sam 23:7)
24. לְזֹאת יִקְרָא אִשָּׁה (Gen 2:23)
25. וְלֹא־יִפְרַח כָּל־בְּשָׂר (Gen 9:11)

4.3.6.3.3 The YIQTOL Tense in the Piel (Piel YIQTOL)

The Piel YIQTOL (יִקְטֹל) is characterized by the doubling of the second root letter (*dagesh forte* in ט). If this letter is a guttural or *resh*, the *patah* preceding normally lengthens to *qames*: יִקְרֹךְ. Rather than the prefix *yi-* (*ti-*, *è-*, *ni-*) of Qal and Niphal, the Piel YIQTOL prefix vowel is always vocal *shewa*, which attaches to the form קִטַּל: קִטַּל + ׀ => יִקְטַל (3ms). The 1cs *aleph* prefix, of course, has a composite *shewa*: יֶאֱקַטַּל.

The Piel YIQTOL theme vowel *sere* reduces to *shewa* before vocalic endings.

|                 | MASCULINE  | FEMININE       |
|-----------------|------------|----------------|
| SINGULAR        |            |                |
| 3 <sup>rd</sup> | יִקְטֹל    | תִּקְטֹל       |
| 2 <sup>nd</sup> | תִּקְטֹל   | תִּקְטְלִי     |
| 1 <sup>st</sup> | יֶאֱקַטֹּל |                |
| PLURAL          |            |                |
| 3 <sup>rd</sup> | יִקְטְלוּ  | תִּקְטְלֶנָּה  |
| 2 <sup>nd</sup> | תִּקְטְלוּ | תִּקְטְלֶנְהוּ |
| 1 <sup>st</sup> | יִקְטְלוּ  |                |

|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטֹל |         | יִקְטֹל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטַל |                         | יִקְטַל                 |                         |           | יִקְטַל   |
| Reflexive |         | יִקְטַל |                         |                         | יִתְקַטֵּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Piel YIQTOL 3<sup>rd</sup> masculine singular (3ms) form of the verb שָׁבַר, “to break.” Since the Piel stem is used for *intensive/factitive active* depiction (Qal: to break; Piel: to make into fragments), this form would be translated “he smashed/smashes/will smash” or “may he smash.”

- Prefix vowel *shewa* (composite with א).
- First root vowel *patah*.
- Second root letter doubled.

Examples: YIQTOL tense in the Piel stem

- 1) מַה־נִּבְרַר “What shall we say (נִבְרַר)?” (Gen 44:16)
- 2) נִסְפַּר תְּהִלָּתְךָ “We will recount (נִסְפַּר) your praise” (Pss 79:13)
- 3) וְנִבְרַךְ יְהוָה “and we will bless (נִבְרַךְ) YH(WH)” (Pss 115:18)
- 4) יְהַלְלוּ אֶת־שֵׁם יְהוָה “Let them praise (יְהַלְלוּ)\* the name of YHWH” (Pss 148:13)

\*The absence of a *dagesh* in the middle letter of this Piel verb is not a typo. This example illustrates an important tendency of the Masoretic scribes not to double certain letters when a *shewa* appears beneath them. This happens most often with the letters ך ם ן ף ץ and any of the sibilants (the four *s*-sounding letters: ך ם ן ף ץ).

Exercises: YIQTOL tense in the Piel stem

Translate the following and parse all the verbs.

1. אֶדְבַר־בּוֹ בְּחֵלוֹם (Num 12:6; אֶדְבַר־בּוֹ, in a dream)
2. אֶחֱיִי־יִשְׂרָאֵל לֹא אֲשַׁלַּח (Exod 5:2)
3. וְלֹא יִשְׁלַח אֶת־הַעֲמֹם (Exod 4:21; The guttural ם is influencing the theme vowel here. In #2 above, the vowel selection reflects the *in pause* situation.)
4. וְאֶת־אֶהְרֹן וְאֶת־בְּנָיו אֶקְדַּשׁ (Exod 29:44)
5. אֶל־תְּשַׁלְּחֵנִי אַחֲזֵן (1 Sam 6:3)
6. כֹּה תִּבְרַכְנוּ אֶת־בְּנֵי יִשְׂרָאֵל (Num 6:23)
7. וְאֶת־שֵׁם קְדָשִׁי לֹא תִחַלְלוּ־עוֹד (Ezek 20:39; Note here that the *dagesh* is retained in a letter with *shewa*.)
8. וְלִמָּחָה תִּכְבְּדֵנִי אֶת־לִבְבְּכֶם (1 Sam 6:6)

9. מֵה־תִּבְקַשׁ (Gen 37:15)
10. מֵה־יִדְבְּרוּ (Judg 7:11; The pausal accent affects the vowel here.)
11. יִדְבַרְנָא עִבְדֵּךְ דָּבַר בְּאָזְנֵי אֲדָנִי (Gen 44:18)
12. לְמָה יִדְבַר אֲדָנִי כְּדָבָרִים הָאֵלֶּה (Gen 44:7)



4.3.6.3.4. The YIQTOL Tense in the Hiphil Stem (Hiphil YIQTOL)

The Hiphil YIQTOL (יִקְטִיל) is characterized by the a-i vowel pattern--an a-class vowel (usually *patah*) as the prefix vowel (*ya-*, *ta-*, *'a-*, *na-*) and an i-class theme vowel (usually *hireq-yod*, sometimes only *hireq*, but *sere* before consonantal endings). Since historically long vowels do not reduce, *hireq-yod* does not become *shewa* before vocalic endings.

|                 | MASCULINE   | FEMININE     |
|-----------------|-------------|--------------|
| SINGULAR        |             |              |
| 3 <sup>rd</sup> | יִקְטִיל    | תִּקְטִיל    |
| 2 <sup>nd</sup> | תִּקְטִיל   | תִּקְטִילי   |
| 1 <sup>st</sup> | אֶקְטִיל    |              |
| PLURAL          |             |              |
| 3 <sup>rd</sup> | יִקְטִילוּ  | תִּקְטִלְנָה |
| 2 <sup>nd</sup> | תִּקְטִילוּ | תִּקְטִלְנָה |
| 1 <sup>st</sup> | נִקְטִיל    |              |

|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטֵל |         | יִקְטֹל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטַל |                         | יִקְטַל                 |                         |           | יִקְטַל   |
| Reflexive |         | יִקְטַל |                         |                         | יִתְקַטֵּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



This is the Hiphil YIQTOL 3<sup>rd</sup> masculine singular (3ms) form of the verb שמר, “to keep.” Since the Hiphil stem is used for *causative active* depiction, this form would be translated “he caused/causes/will cause to keep” or “may he cause to keep.”

I-class infixed theme vowel  
A-class prefix vowel

Examples: YIQTOL tense in the Hiphil stem

- 1) יִשְׁמְעוּ וַיַּעֲבִירוּ קוֹל בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַם “They will cause a voice to be heard and cause it to pass through all their cities and in Jerusalem” (Neh 8:15)
- 2) וְלֹא־תִשְׁמְעוּ אֶחָד־קוֹלְכֶם “Do not cause your voice to be heard” (Josh 6:10)
- 3) וְלֹא־יִשְׁמִיעַ בַּחוּץ קוֹלוֹ “and he will not cause his voice to be heard outside (בַּחוּץ)” (Isa 42:2)
- 4) וַיִּשְׁמְעוּ דְבָרַי אֶחָד־עַמִּי “and they will cause my people to hear my words” (Jer 23:22)
- 5) אֲשַׁמֵּיעַ אֶחְכָּם “I will cause you to hear” (Isa 42:9)
- 6) וְלֹא־אֲשַׁמִּיעַ “and I will not cause to be heard” (Ezek 36:15)

Exercises: YIQTOL tense in the Hiphil stem

Translate the following and parse all the verbs.

1. לֹא־נִמְלִיךְ אִישׁ (2 Kgs 10:5)
2. וְנִמְלִיךְ מֶלֶךְ (Isa 7:6)
3. בְּנִדְךָ אֶפְקִיד רֵיחִי (Pss 31:6)
4. וְלֹא־תִכְרַת אֶת־חֶסֶדְךָ מֵעַם בֵּיתִי עַד־עוֹלָם (1 Sam 20:15)
5. אִם־תִּכְרִית אֶת־זִרְעִי אֶחְרִי (1 Sam 24:22)
6. אֶל־תִּכְרִיתוּ אֶת־שִׁבְט (Num 4:18)
7. וּבֶן־אָדָם יִחְזִיק בָּהּ (Isa 56:2)

Practice Drill (Parsamania!): Practice parsing these QATAL and YIQTOL forms of the verb שמע, “hear,” in the Qal, Niphal, and Hiphil stems. (There are no Piel QATAL or YIQTOL occurrences of שמע in the Hebrew Bible.)

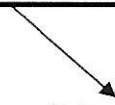
- |                                 |                                |                               |
|---------------------------------|--------------------------------|-------------------------------|
| 1. שָׁמַעַיְנָהּ Num 30:5       | 20. שָׁמַעַיְנָהּ Gen 16:11    | 39. יִשְׁמְעוּ 2 Sam 22:45    |
| 2. וְנִשְׁמַעַיְנָהּ Exod 28:35 | 21. שָׁמַעַתָּהּ Gen 3:17      | 40. וְהִשְׁמִיעַ Isa 30:30    |
| 3. הִשְׁמַעַיְנָהּ Gen 41:15    | 22. שָׁמַעַתִּי Gen 3:10       | 41. הִשְׁמַעְנָהּ Isa 30:21   |
| 4. וְשָׁמַעְנֶנּוּ Deut 5:27    | 23. יִשְׁמַעַיְנָהּ Exod 6:30  | 42. הִשְׁמַעַיְנָהּ Jer 18:22 |
| 5. שָׁמַעְנֶנּוּ Deut 5:24      | 24. יִשְׁמַעַיְנָהּ Exod 23:13 | 43. הִשְׁמִיעַ 1 Kgs 15:22    |
| 6. וְשָׁמַעְתָּהּ Deut 4:30     | 25. וְשָׁמַעְתָּהּ Exod 22:26  | 44. וְהִשְׁמַעְתִּי Isa 43:12 |
| 7. יִשְׁמְעוּ Gen 11:7          | 26. הִשְׁמַעְתָּהּ Exod 19:5   | 45. יִשְׁמִיעַ Isa 42:2       |
| 8. וְשָׁמַעְתָּהּ 1 Sam 12:14   | 27. אֲשָׁמַעַיְנָהּ Exod 5:2   |                               |
| 9. יִשְׁמַעַיְנָהּ 1 Sam 1:13   | 28. וְשָׁמַעְתָּהּ Exod 3:18   |                               |
| 10. הִשְׁמַעַיְנָהּ Judg 18:25  | 29. נִשְׁמַעַיְנָהּ Gen 45:16  |                               |
| 11. וְיִשְׁמַעַיְנָהּ Judg 9:7  | 30. שָׁמַעְתָּהּ Gen 43:25     |                               |
| 12. שָׁמַעְתָּהּ Josh 24:27     | 31. וְהִשְׁמַעְנָהּ Mic 6:1    |                               |
| 13. וְנִשְׁמַעַיְנָהּ Esth 1:20 | 32. אֲשָׁמִיעַ Ezek 36:15      |                               |
| 14. וְיִשְׁמְעוּ Josh 7:9       | 33. וְהִשְׁמִיעַ Ezek 27:30    |                               |
| 15. תִּשְׁמִיעֶנּוּ Josh 6:10   | 34. הִשְׁמִיעַ Jer 48:4        |                               |
| 16. וְהִשְׁמַעַיְנָהּ Deut 32:1 | 35. וְיִשְׁמְעוּ Jer 23:22     |                               |
| 17. וְשָׁמַעְתָּהּ Lev 5:1      | 36. נִשְׁמַעְתָּהּ Dan 10:12   |                               |
| 18. הִשְׁמַעְתָּהּ Gen 34:17    | 37. הִשְׁמַעְתָּהּ Pss 76:9    |                               |
| 19. שָׁמַעְתָּהּ Gen 42:22      | 38. יִשְׁמִיעַ Neh 8:15        |                               |

4.3.6.3.5. The YIQTOL Tense in the Pual, Hithpael, and Hophal Stems

Included here simply for completeness are the paradigms of the relatively rare Pual, Hithpael, and Hophal stems in the YIQTOL tense. Their infrequency in the Hebrew Bible does not warrant a full discussion in a first-year Grammar. But here are the paradigms. A brief description of their significance appears in section 4.3.6.1. above.

Pual YIQTOL

|                 | MASCULINE  | FEMININE     |
|-----------------|------------|--------------|
| SINGULAR        |            |              |
| 3 <sup>rd</sup> | יִקְטַל    | תִּקְטַל     |
| 2 <sup>nd</sup> | תִּקְטַל   | תִּקְטַלִּי  |
| 1 <sup>st</sup> | אֶקְטַל    |              |
| PLURAL          |            |              |
| 3 <sup>rd</sup> | יִקְטְלוּ  | תִּקְטַלְנָה |
| 2 <sup>nd</sup> | תִּקְטְלוּ | תִּקְטַלְנָה |
| 1 <sup>st</sup> | נִקְטַל    |              |



|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטַל |         | יִקְטַל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטַל |                         | יִקְטַל                 |                         |           | יִקְטַל   |
| Reflexive |         | יִקְטַל |                         |                         | יִחְקַטַּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |



Hithpael YIQTOL

|                 | MASCULINE    | FEMININE     |
|-----------------|--------------|--------------|
| SINGULAR        |              |              |
| 3 <sup>rd</sup> | יִקְטַל      | תִּקְטַל     |
| 2 <sup>nd</sup> | תִּקְטַלְךָ  | תִּקְטַלְנִי |
| 1 <sup>st</sup> | אֶקְטַל      |              |
| PLURAL          |              |              |
| 3 <sup>rd</sup> | יִקְטַלּוּ   | תִּקְטַלְנָה |
| 2 <sup>nd</sup> | תִּקְטַלְכֶם | תִּקְטַלְנָה |
| 1 <sup>st</sup> | נִקְטַל      |              |

|           | Qal     | Niphal  | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|-----------|---------|---------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active    | יִקְטַל |         | יִקְטַל                 |                         |                         | יִקְטִיל  |           |
| Passive   |         | יִקְטַל |                         | יִקְטַל                 |                         |           | יִקְטַל   |
| Reflexive |         | יִקְטַל |                         |                         | יִתְקַטַּל              |           |           |
|           | Simple  | Simple  | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |

Hophal YIQTOL

|                 | MASCULINE    | FEMININE     |
|-----------------|--------------|--------------|
| SINGULAR        |              |              |
| 3 <sup>rd</sup> | יִקְטַל      | תִּקְטַל     |
| 2 <sup>nd</sup> | תִּקְטַלְךָ  | תִּקְטַלְנִי |
| 1 <sup>st</sup> | אֶקְטַל      |              |
| PLURAL          |              |              |
| 3 <sup>rd</sup> | יִקְטַלּוּ   | תִּקְטַלְנָה |
| 2 <sup>nd</sup> | תִּקְטַלְכֶם | תִּקְטַלְנָה |
| 1 <sup>st</sup> | נִקְטַל      |              |

**VOCABULARY MEMORIZATION ALERT**  
 At this point, you should memorize the words on pages 9-10 of the Hebrew Vocabulary List in the back and review them often.

#### 4.3.6.4. WAYYIQTOL: The Primary Tense in Narration

Earlier (section 4.3.5.1.) we introduced the WAYYIQTOL as the tense that marks narration, or in other words, that positions or orients the speaker as recounting events for the listener. Since the vast majority of the almost 15,000 WAYYIQTOLs in the Hebrew Bible occur in contexts which refer to events that have already occurred from the temporal standpoint of the speaker or writer, most of these forms will be suitably translated in the English past tense. This should not be construed as a grammatical explanation, as if to suggest that WAYYIQTOL *means* past tense; and it is misleading to think of it as such. Verbal temporality, we have stressed, is strictly a matter of context (and a necessity forced upon translation by the demands of English idiom). As we noted in the earlier discussion, there is an important sense in which the actual *time* denoted by the WAYYIQTOL is always *present* in that it signals the moment of the narration, when the speaker is doing the recounting, not the time of the occurrence of the events being narrated.

In the earlier discussion we also noted that the WAYYIQTOL is a variation of the prefixed verb. The only notable difference between the two occurs on the front end, where a *waw* + *patah* + *dages forte* (in the prefix of the prefixed form) gives the WAYYIQTOL a heavily marked identification; so יִקְטֹל (YIQTOL), but וַיִּקְטֹל (WAYYIQTOL). For this reason, and because all the features of all the stems apply here as well (e.g., Qal depicts simple active, Niphal depicts simple passive, and so on), we can dispense with explanations and simply move to paradigms and examples. *This is not a judgment based on relative unimportance (14,860 occurrences!), but on relative familiarity.*

There is one final note we should highlight by way of introduction. An important effect of the /וַיְ/, /וַיִּ/, /וַיִּנְ/, /וַיִּנְ/ affixed to the front of YIQTOL forms is to mark a strong connection of the clause so introduced to what precedes. *Note:* WAYYIQTOLs *always* introduce clauses, that is, they are always in the clause-initial slot. In this way, a frequent feature of dominantly narrative material (esp. Genesis through Kings, Ruth, Esther, Daniel, Ezra-Nehemiah, and Chronicles) is the stringing together of clause after clause, each introduced by a WAYYIQTOL verb, creating a WAYYIQTOL chain effect in which each clause relates closely to and is dependent upon what comes before. This explains why some grammarians refer to the WAYYIQTOL as “*waw-consecutive*” or “*waw-relative*.”

4.3.6.4.1. The WAYYIQTOL Tense in the Qal Stem (Qal WAYYIQTOL)

|                 | MASCULINE    | FEMININE        |
|-----------------|--------------|-----------------|
| SINGULAR        |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטֹל   | וַתִּקְטֹל      |
| 2 <sup>nd</sup> | וַתִּקְטֹל   | וַתִּקְטְלִי    |
| 1 <sup>st</sup> | וַאֲקַטֵּל   |                 |
| PLURAL          |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 2 <sup>nd</sup> | וַתִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 1 <sup>st</sup> | וַנִּקְטֹל   |                 |

Examples: WAYYIQTOL tense in the Qal stem

- 1) וַיִּשְׁמֹר . . . הַחֻמֹּתַי “and he kept . . . my laws” (Gen 26:5)
- 2) וַתִּשְׁמְרֵנוּ לָהּ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה “and you kept for him this great mercy” (1 Kgs 3:6)
- 3) וַתִּשְׁמְרוּ אֶת־כָּל־מִצְוֹתָיו “and you kept all his commandments” (Jer 35:18)

Exercises: WAYYIQTOL tense in the Qal stem

Translate the following and parse all the verbs.

1. וַיִּמְלֹךְ בְּאֲדָוִים בְּלַע בֶּן־בְּעוֹר (Gen 36:32)
2. וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל (2 Sam 8:15)
3. וַיִּמְלֹךְ שְׁלֹמֹה בִירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה (2 Chron 9:30)
4. וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים (Gen 3:8)
5. וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי (Gen 16:2)
6. וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעִר (Gen 21:17)

7. וַיִּשְׁמְעוּ אֶחָד (Gen 37:27)

8. וַיִּשְׁמְרוּ אֶת־הַבַּיִת (Pss 59:1)

4.3.6.4.2. The WAYYIQTOL Tense in the Niphal Stem (Niphal WAYYIQTOL)

|                 | MASCULINE    | FEMININE        |
|-----------------|--------------|-----------------|
| SINGULAR        |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטַל   | וַתִּקְטַל      |
| 2 <sup>nd</sup> | וַתִּקְטַל   | וַתִּקְטְלִי    |
| 1 <sup>st</sup> | וַאֲקַטַּל   |                 |
| PLURAL          |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 2 <sup>nd</sup> | וַתִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 1 <sup>st</sup> | וַנִּקְטַל   |                 |

Exercises: WAYYIQTOL tense in the Niphal stem

1) וַתִּשְׁמַע שְׂמִיחָה יְרוּשָׁלַם (Neh 12:43)

2) וַיִּפְקְדוּ בַיּוֹם הַהוּא אַנְשִׁים (Neh 12:44)

4.3.6.4.3. The WAYYIQTOL Tense in the Piel Stem (Piel WAYYIQTOL)

|                 | MASCULINE    | FEMININE        |
|-----------------|--------------|-----------------|
| SINGULAR        |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטַל   | וַתִּקְטַל      |
| 2 <sup>nd</sup> | וַתִּקְטַל   | וַתִּקְטְלִי    |
| 1 <sup>st</sup> | וַאֲקַטַּל   |                 |
| PLURAL          |              |                 |
| 3 <sup>rd</sup> | וַיִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 2 <sup>nd</sup> | וַתִּקְטְלוּ | וַתִּקְטְלֶנָּה |
| 1 <sup>st</sup> | וַנִּקְטַל   |                 |

On the absence of the expected *dagesh* in the *yod* prefix of the 3<sup>rd</sup> masculine forms, see the note under example 4 in section 4.3.6.3.3. above.



Exercises: WAYYIQTOL tense in the Piel stem

- 1) וַיִּדְבֹּר אֱלֹהִים אֶל-נֹחַ (Gen 8:15)
- 2) וַיֹּאדְבֵר אֶל-הָעָם בְּבִקְרַת (Ezek 24:18)

## 4.3.6.4. The WAYYIQTOL Tense in the Hiphil Stem (Hiphil WAYYIQTOL)

|                 | MASCULINE     | FEMININE       |
|-----------------|---------------|----------------|
| SINGULAR        |               |                |
| 3 <sup>rd</sup> | וַיִּקְטִיל   | וַתִּקְטִיל    |
| 2 <sup>nd</sup> | וַתִּקְטִיל   | וַתִּקְטִילִי  |
| 1 <sup>st</sup> | וַאֲקַטִּיל   |                |
| PLURAL          |               |                |
| 3 <sup>rd</sup> | וַיִּקְטִילוּ | וַתִּקְטִלְנָה |
| 2 <sup>nd</sup> | וַתִּקְטִילוּ | וַתִּקְטִלְנָה |
| 1 <sup>st</sup> | וַנִּקְטִיל   |                |

Exercises: WAYYIQTOL tense in the Hiphil stem

- 1) וַיִּמְלִיךְ עָלֵיכֶם מֶלֶךְ (1 Sam 12:1)
- 2) וַיִּמְלִיכוּ אֹחֹז עַל-כָּל-יִשְׂרָאֵל (1 Kgs 12:20)

## 4.3.6.3.5. The WAYYIQTOL Tense in the Pual, Hithpael, and Hophal Stems

As in the previous stems, WAYYIQTOL in these rarest of stems simply adds the special *waw* + *patah* (*qames* in 1cs) + *dagesh* to the YIQTOL form. So:

|               |                        |
|---------------|------------------------|
| וַיִּקְטָל    | Pual WAYYIQTOL 3ms     |
| וַיִּתְקַטֵּל | Hithpael WAYYIQTOL 3ms |
| וַיִּקְטָל    | Hiphal WAYYIQTOL 3ms   |

### 4.3.7. THE PARTICIPLE (VERBAL ADJECTIVE)

A *participle* is a *verbal adjective*. It *participates* in both verbal and adjectival features. As an *adjective*, it modifies a noun or pronoun (with which it conforms in gender and number), and so focuses attention on the “doer” of an action. As a *verbal adjective*, it performs its adjectival function *verbally* (with any of the verbal stems at its disposal), and so has modifying capabilities unavailable to regular (nonverbal) adjectives.

There are three levels, corresponding to three functions, from which the participle can be approached: as a single word (substantival use), as part of a phrase (attributive use), or as part of a clause (predicative use). These correspond obviously to the three functions of the adjective (section 4.2.7.3.).

1) The participle as a single word: Substantival. Like the regular adjective, a participle can stand alone in place of a noun, so designating the “doer” of an action. In such uses the participle may be said to focus attention on “the one(s)” signified by the article (almost always present). The participle and its article function as a noun.

- a.     הָאֹמֵר לְאָבִיו וּלְאִמּוֹ “*the one who says* (the one saying) to his father and to his mother” (Deut 33:9)
- b.     הַיֹּשֵׁב בְּעִיר הַזֹּאת “*the one who dwells* (the one dwelling) in this city” (Jer 21:9)
- c.     הַיֹּשְׁבִים בְּאֶרֶץ מִצְרָיִם “*those who dwell* (the ones dwelling) in the land of Egypt” (Jer 44:13)

2) The participle as part of a phrase: Attributive. Like the regular adjective, a participle will often modify a noun directly, forming an attributive phrase. In such cases the participle often appears to be standing in apposition to the noun it is modifying.

- a.     עֵץ פְּרִי עֹשֶׂה פְּרִי “a tree of fruit *making* fruit” (Gen 1:11)
- b.     בְּנֹתַי הַנִּמְצָאוֹת “your *found* daughters (your daughters, the ones found)” (Gen 19:15)
- c.     הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ-מִצְרָיִם וּבְאֶרֶץ כְּנָעַן “the *found* silver (the silver, what was found) in the land of Egypt and in the land of Canaan” (Gen 47:14)
- d.     בֶּן מְלֶכֶךְ עַל-כִּסְאוֹ “a son *reigning* (a son, one reigning) upon his throne” (Jer 33:21)
- e.     לְעַבְדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל-לֵבָם “to your servants *who walk* (your servants, the ones walking) before you with all their heart” (2 Chron 6:14)

3) The participle as part of a clause: Predicative. Like the regular adjective, a participle can occur as the predicate of a clause. Such a clause is properly nominal since its predicate is not a verb (a participle is a verbal *adjective*, not a verb).

- a. אָמַר אַתָּה “you are *speaking*” (Exod 2:14)
- b. וַעֲלִי שֹׁמֵר אֶת־פִּיהָ “And Eli was *watching* her mouth” (1 Sam 1:12)
- c. וְזֹאת אֹמֶרֶת “and this (one) is *speaking*” (1 Kgs 3:22)
- d. כִּי הָיָה הַיָּם הוֹלֵךְ “for the sea was *going*” (Jon 1:11)
- e. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם “and you are (one) *giving* to them their food” (Pss 145:15)
- f. דּוֹר הַלֵּךְ . . . וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת “a generation is *going* . . . and the land is forever *standing*” (Eccl 1:4)

### 4.3.7.1. Qal Participles

Qal participles have two forms representing two voices--active and passive. Qal active participles are by far the most common form of the participle in the Hebrew Bible (c. 5,500).

#### 4.3.7.1.1. Qal Active Participle

The telltale sign of the Qal active participle is a *holem* (sometimes written *plene* or “fully” as *holem waw*) after the first root letter. The second root letter has a *sere*, which reduces to *shewa* when the participle is inflected by the addition of a vocalic ending. Vocalic pattern: *ō-ē* (with the latter reducible).



Look for *holem* after the first root letter.

The complete Qal active participle paradigm:

|          | MASCULINE | FEMININE |
|----------|-----------|----------|
| SINGULAR | קָטֵל     | קָטֵלָה  |
| PLURAL   | קָטְלִים  | קָטְלוֹת |

#### Exercises: Qal active participles

Translate the following and parse all the participles.

A complete parsing sequence for a participle will label both its verbal properties and its adjectival properties and, of course, any prefixed article or conjunction or suffixed pronoun. E.g.: הַשֹּׁמֵר = Qal act ptc m s + art שֹׁמֵר, “to keep.”

*Note:* Only Qal stem participles require “active” or “passive” identification, since only the Qal stem has both forms. Note further that participles have gender and number (as adjectives always do), but unlike verbs they do *not* have person.

1. כָּל־הָאֲנָשִׁים הַיְדָעִים (Jer 44:15)
2. וְאֶל־מֶלֶךְ יְהוּדָה הַשְּׁלֵחַ אֲחֹכֶם (2 Kgs 22:18)
3. כָּאֵשׁ אֲכָלָה (Isa 30:27; the vowel here is affected by its pausal position)
4. מִהָאֲכָל יֵצֵא מֵאֲכָל (Judg 14:14; be sure to label every component in your parsing)
5. וְלִמְצָרִים הָאֲכָלִים אֹהוּ (Gen 43:32)



6. וְקִיַן הָיָה עִבְדֵי אֲדָמָה (Gen 4:2)
7. יְהוֹשֻׁעַ בֶּן־נוּן הָעַמֵּד לְפָנָיו (Deut 1:38)
8. כָּל־הָעִבְדִּים בְּאֵהָל (Num 4:37)
9. יְהוָה הָאֵמֵר אֵלַי (Gen 32:10)
10. הַדְּבָרוֹת (Pss 31:19)

#### 4.3.7.1.2. Qal Passive Participle

The telltale sign of the Qal passive participle (far rarer than the active) is a *sureq* (sometimes *qibbus*) after the second root letter. As an historically long vowel, this *sureq* never reduces when the participle is inflected by the addition of vocalic endings. Vocalic pattern:  $\bar{a}-\hat{u}$  (with the former reducible).



The complete Qal passive participle paradigm:

|          | MASCULINE | FEMININE |
|----------|-----------|----------|
| SINGULAR | קטול      | קטולה    |
| PLURAL   | קטולים    | קטילות   |

Look for *sureq* after the second root letter.

#### Examples: Qal passive participles

- 1) בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם “*blessed* be YHWH the God of Shem” (Gen 9:26)
- 2) שְׁלוּחָה לְאֲדֹנָי לְעֵשָׂו “*sent* to my lord, to Esau” (Gen 32:19)
- 3) כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בְּסֵפֶר הַזֶּה “all the words of this law *written* in this book” (Deut 28:58)
- 4) הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי שְׁלֹמֹה “Are they not *written* upon the book of the words (annals) of Solomon?” (1 Kgs 11:41)

4.3.7.2. Niphal Participle



Look for the prefixed *nun* (as in QATAL).

The complete Niphal participle paradigm:

|          | MASCULINE  | FEMININE  |
|----------|------------|-----------|
| SINGULAR | נִקְטָל    | נִקְטָלָה |
| PLURAL   | נִקְטָלִים | נִקְטָלוּ |

Participle has *qames* (QATAL has *patah*) in masculine singular, reducible to *shewa* when inflected.

Examples: Niphal participles

- 1) קוֹל בְּרָמָה נִשְׁמָע “A voice is *heard* in Ramah” (Jer 31:15)
- 2) וְהַנִּשְׁאָרִים נָסוּ “and *those who survived* (the ones left over) fled” (Gen 14:10)
- 3) וְהוּא נִכְבָּד “and he was *honored*” (Gen 34:19)
- 4) וְהוּא לְבַדּוֹ נִשְׁאָר “and he alone *remains* (is left)” (Gen 42:38; לְבַדּוֹ = alone)
- 5) יְהוָה נִלְחָם לָהֶם בְּמִצְרָיִם “YHWH is (one) *fighting* (engaged in battle) for them against Egypt” (Exod 14:25)

Exercises: Niphal participles

Translate the following and parse all the participles.

1. בְּשֵׁם הַמֶּלֶךְ נִכְתָּב (Esth 3:12)
2. וְנִכְתָּב בַּסֵּפֶר (Esth 9:32)
3. וְיָדַעַת מִחֶרֶץ נִבְחָר (Prov 8:10; חֶרֶץ = “gold”)
4. פֶּסֶף נִבְחָר (Prov 10:20)
5. וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה (Isa 5:16)

6. בַּאֲרוֹת נְשִׁבְרִים (Jer 2:13; בַּאֲרוֹת = cisterns)
7. לְנִשְׁבְּרֵי־לֵב (Pss 34:19)
8. זָבַחַי אֱלֹהִים רוּחַ נְשִׁבְרָה (Pss 51:19)
9. לֵב־נְשִׁבֵר (Pss 51:19)
10. וְגַם־דָּמוֹ נִדְרָשׁ (Gen 42:22)

## 4.3.7.3. Piel Participle

Participles in *all the stems other than Qal and Niphal* (i.e., Piel, Pual, Hithpael, Hiphil, and Hophal) have a prefixed *mem* and vowel pointing that closely resembles the YIQTOL. Moreover, the intensive/factitive/iterative stems (Piel, Pual, and Hithpael) have the characteristic telltale doubled middle consonant.

Here is the Piel masculine singular form:



Look for *mem* prefix with *shewa*, followed by *patah* under the first root consonant (*Pual* has *qibbus*). Compare YIQTOL 3ms (קָטַל).

The complete Piel participle paradigm:

|          | MASCULINE    | FEMININE     |
|----------|--------------|--------------|
| SINGULAR | מְקַטֵּל     | מְקַטֵּלָה   |
| PLURAL   | מְקַטִּילִים | מְקַטִּילוֹת |

Note doubled second letter.

Examples: Piel participles

- 1) שָׁמַעְתִּי אֶת־אָבִיךָ מְדַבֵּר אֶל־עֵשָׂו "I heard your father *speaking* to Esau" (Gen 27:6)
- 2) הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מֶלֶךְ־מִצְרָיִם "they were *the ones speaking* to Pharaoh, king of Egypt" (Exod 6:27)
- 3) מָה אֲדֹנָי מְדַבֵּר אֶל־עַבְדִּי "What is my lord *speaking* to his servant?" (Josh 5:14)
- 4) הִיא מְדַבֶּרֶת עַל־לֵבָהּ "She was *speaking* upon her heart" (1 Sam 1:13)

Exercises: Piel participles

Translate the following and parse all the participles.

1. אֶת־אָחִי אֲנֹכִי מְבַקֵּשׁ (Gen 37:16)
2. כָּל־הָאֲנָשִׁים הַמְבַקְשִׁים אֶת־נַפְשָׁךְ (Exod 4:19)
3. כִּי אָתָּה אַתָּם מְבַקְשִׁים (Exod 10:11)



4. כָּל־מִבְקֵשׁ יְהוָה (Exod 33:7)
5. אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מִבְקֵשׁ (Judg 4:22)
6. וַיִּשְׁמְחוּ בָּךְ כָּל־מִבְקְשֵׁיךָ (Pss 40:17, EVV 16; be sure to observe the ending of the participle; the *shewa* beneath the *qoph* has made this letter “inhospitable” to an expected *dagesh*)
7. אֲנִי יְהוָה מִקְדָּשְׁכֶם (Exod 31:13)
8. אֲנִי יְהוָה מִקְדָּשָׁם (Ezek 20:12)
9. אֲנִי יְהוָה מִקְדָּשׁ אֶת־יִשְׂרָאֵל (Ezek 37:28)
10. כִּי־מִכְבְּרִי אֲכַבֵּד (1 Sam 2:30; observe the ending of the participle carefully)
11. הַמְכַבֵּד דָּוִד אֶת־אָבִיךָ (2 Sam 10:3)

### 4.3.7.4. Hiphil Participle



Note *mem* prefix + *patah* + infixed i-vowel (*a-i* vocalic pattern). Compare YIQTOL 3ms (יִקְטִיל).

The complete Hiphil participle paradigm:

|          | MASCULINE   | FEMININE    |
|----------|-------------|-------------|
| SINGULAR | מִקְטִיל    | מִקְטִילָה  |
| PLURAL   | מִקְטִילִים | מִקְטִילוֹת |

#### Examples: Hiphil participles

- 1) הַמִּזְכֵּר “*the one recording* (the one causing [someone] to remember)” (2 Sam 20:24)
- 2) מְשַׁמֵּעַ שְׁלוֹם “*one announcing* (causing [someone] to hear) peace” (Isa 52:7)
- 3) הַמְּמַלֵּךְ אֶחָד “*the one making him king* (causing him to reign)” (Ezek 17:16)

#### Exercises: Hiphil participles

Translate the following and parse all the participles.

1. הוּא מִקְרִיב (Lev 3:1)
2. וְהִפְחֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ (Lev 7:8)
3. הֵם מִקְרִיבִים (Lev 21:6)
4. אֶת־חֲטָאֵי אָנִי מִזְכֵּר הַיּוֹם (Gen 41:9)
5. הַמִּזְכְּרִים אֶת־יְהוָה (Isa 62:6)
6. וְהָיָה אֲנֹכִי מִמְּצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מִלְכוֹ (Zech 11:6; you will have to work with the idiom here; אִישׁ בְּיַד־רֵעֵהוּ = each in the hand of his neighbor)

## 4.3.7.5. Pual, Hithpael, and Hophal Participles

Once again, simply for the sake of completeness we include here the paradigms of the comparatively infrequent participles in the Pual, Hithpael, and Hophal stems (about 188, 123, and 105 occurrences, respectively).

## Pual Participle

|          | MASCULINE  | FEMININE   |
|----------|------------|------------|
| SINGULAR | מִקְטָל    | מִקְטָלָה  |
| PLURAL   | מִקְטָלִים | מִקְטָלוֹת |

## Hithpael Participle

|          | MASCULINE     | FEMININE      |
|----------|---------------|---------------|
| SINGULAR | מִתְקַטֵּל    | מִתְקַטֵּלָה  |
| PLURAL   | מִתְקַטְּלִים | מִתְקַטְּלוֹת |

## Hophal Participle

|          | MASCULINE  | FEMININE   |
|----------|------------|------------|
| SINGULAR | מִקְטָל    | מִקְטָלָה  |
| PLURAL   | מִקְטָלִים | מִקְטָלוֹת |

#### 4.3.7.6. Hebrew Participle Review: Additional Examples and Parsing Practice

- 1) חַיִּים הַמְהַלְכִים תַּחַת הַשֶּׁמֶשׁ “the living who *walk* (the ones walking) under the sun” (Eccl 4:15)
- 2) וְהִנֵּה הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר-בְּעִזּוֹ “and behold, the redeemer was *passing by* of whom Boaz had spoken” (Ruth 4:1)
- 3) עוֹד הֵם מְדַבְּרִים וְאֲנִי אֲשָׁמַע “while they are *speaking* and I will hear” (Isa 65:24)
- 4) שָׁמַעְתִּי אֶת-אָבִיךָ מְדַבֵּר אֶל-עֵשָׂו “I heard your father *speaking* to Esau” (Gen 27:6)
- 5) הֵם הַמְדַבְּרִים אֶל-פַּרְעֹה מֶלֶךְ-מִצְרַיִם “they were *the ones speaking* to Pharaoh, king of Egypt” (Exod 6:27)
- 6) כָּל הַנִּקְרָא בְּשִׁמִּי “everyone *who is called* (the one being called) by my name” (Isa 43:7)
- 7) וַיִּפְקֹד שְׂאוּל אֶת-הָעָם הַנִּמְצָאִים עִמּוֹ “And Saul visited the people *who were found* (the ones being found) with him” (1 Sam 13:15)
- 8) הַמְמַלִּיךְ אֹתוֹ “*the one making him king* (causing him to reign)” (Ezek 17:16)
- 9) הַנֹּעַר הַמְחַזֵּק בְּיָדוֹ “the young man *who held* (the one strengthening) his hand” (Judg 16:26)
- 10) לוֹט הַהוֹלֵךְ אֶת-אַבְרָם “Lot, *who went* (the one going) with Abram” (Gen 13:5)
- 11) לְפָנַי אָבִיךָ כִּי מִבְּקֶשׁ אֶת-נַפְשִׁי “... before your father, that he is *seeking* my life” (1 Sam 20:1)



## 4.3.8. THE INFINITIVE (VERBAL NOUN)

Infinitives are *verbal nouns*. They fill all the roles of *nouns*, but they do so with *verbal* effect, including all the various capabilities of the now-familiar stems. Unlike regular nouns, however, infinitives are not limited by gender and number; nor do they share the limitations of person, gender, and number of verbs (hence, *infinite*). Sometimes an infinitive takes an object to itself, forming a verbal noun phrase. For example, “to read” is an infinitive. Since the verb “read” can take an object, such as “a book,” the infinitive “to read a book” is a verbal noun phrase. This entire phrase may serve, for example, as the *subject* (“To read a book was the child’s dream”) or as the *object* (“The child tried to read a book”). As we shall see below, “to” is not an essential part of Hebrew infinitives.

There are two types of Hebrew infinitives, differentiated by both form and function: *infinitive construct* and *infinitive absolute*. The former far outnumbers the latter (about 8 to 1).

1) Infinitive construct

a) The infinitive construct looks just like the YIQTOL 3ms form *without the prefix* (but with prefixed *he* in Niphal, Hithpael, Hiphil, and Hophal). Compare:

|         |              |         |               |          |                 |
|---------|--------------|---------|---------------|----------|-----------------|
| יִקְטַל | Qal YIQTOL   | יִקְטַל | Piel YIQTOL   | יִקְטִיל | Hiphil YIQTOL   |
| קַטַּל  | Qal inf cons | קַטַּל  | Piel inf cons | הִקְטִיל | Hiphil inf cons |

b) An infinitive construct often, but not always, occurs with a preposition or suffixed pronoun:

with לְ preposition: לְקַטַּל (to kill) = קַטַּל + לְ

with הִ suffixed pronoun: קַטַּל־הִ (the killing of him, his killing) = קַטַּל + הִ

Notes:

- The Qal form with most suffixes is *games-hatup + shewa* (contrast *shewa + holem* without suffixes).
- The suffixed pronoun represents either the *subject* (majority) or the *object* of the infinitive action, that is, the הִ in the example above represents either the one *doing* the killing (majority) or the one being killed. Context decides.

c) The syntax function of the infinitive construct is the same as that of the noun. It commonly serves as subject, object, or object of a preposition. All the following examples are Qal.

- (1) Subject: שְׂמַע מִצֶּבַח טוֹב “obeying (or to obey) is better than sacrifice” (1 Sam 15:22)

- (2) Object: אֶת־יִשְׂרָאֵל עֵבֶר בְּגִבְלוֹ “and Edom refused *to give* Israel *passage* (two infinitive constructs) through his territory” (Num 20:21)
- (3) Object of preposition. In the vast majority of its occurrences, the infinitive construct stands after one of the inseparable prepositions: after לְ (to express purpose or simply to complete the idea of the verb) and after בְּ and כְּ (in temporal clauses to express “when” or “as”):

וּלְמַשַׁל בַּיּוֹם וּבַלַּיְלָה “and *to rule* in the day and in the night” (Gen 1:18)

לְשָׁמֵר אֶת־דְּרֹךְ עֵץ הַחַיִּים “*to keep* (guard) the way of the tree of life” (Gen 3:24)

בְּשֹׁכֵן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא “*when* Israel *lived* (in the dwelling of Israel) in that land” (Gen 35:22)

בְּעֹמְדוֹ לְפָנַי פְּרַעֲהַ “*when he stood* (in the standing of him) before Pharaoh” (Gen 41:46)

כַּשְׁמִיעַ לָבָן אֶת־שְׁמֵעַ יַעֲקֹב “*as* Laban *heard* the report (שְׁמֵעַ) of Jacob” (Gen 29:13)

וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כַּשְׁמִיעָם “And the sons of Jacob came from the field *as soon as they heard*” (Gen 34:7)

d) By far the most frequent form of the infinitive construct in the Hebrew Bible is the quote marker לְאָמַר, “saying” (c. 935x). It is the Qal infinitive construct of אָמַר, “to say,” plus the preposition לְ (אָמַר + לְ => לְאָמַר => לְאָמַר; *aleph* is too weak to hold a vowel under certain conditions).

e) When the infinitive construct is negated, the negative particle is usually בְּלֹא, often with the preposition לְ (לְבִלְתִּי), “so as not, in order not.”

## 2) Infinitive absolute

a) The Qal infinitive absolute can be recognized by its distinct vowel pattern *qames + holem-waw* ( $\bar{a}-\delta$ , but sometimes  $\bar{a}-\bar{o}$ ): קָטוּל. We will note the infinitive absolute form for each of the other stems (far less frequent than Qal) below.

b) The infinitive absolute *never* occurs with a prefixed preposition or suffixed pronoun (hence *absolute* or independent). This is an important differentiating feature from the infinitive construct, since the latter usually has a prefixed preposition

and/or a suffixed pronoun. The infinitive absolute does sometimes take the *waw* conjunction or the interrogative *he* (ה).

c) The syntax of the infinitive absolute differs from that of the infinitive construct. It is used mainly in the following ways:

- (1) Alongside (usually before, sometimes after) a verb of the same root to add emphasis or conviction to the verbal idea:

הַמֶּלֶךְ הַמְּלִיךְ עָלֵינוּ “Will you *actually* reign over us?” (Gen 37:8)

וְאֱלֹהִים פָּקֹד יִפְקֹד אֶתְכֶם “but God will *surely* visit you” (Gen 50:24)

- (2) As a “wild card” substitute for a verb (especially imperative):

זָכוֹר אֶת־יְוֹם הַשַּׁבָּת “Remember the sabbath day” (Exod 20:8)

שָׁמֹר אֶת־יְוֹם הַשַּׁבָּת “Keep the Sabbath day” (Deut 5:12)

- (3) Alongside an infinitive absolute from a different verbal root to add a complementary or simultaneous idea or to stress continuance (especially with הֵלֵךְ, to go):

וְנִסְעָה וְהָלַךְ אַבְרָם הַלֹּךְ וְנִסְעָה “Abram *kept on going and traveling*” (Gen 12:9)

וְהַמַּיִם הָיוּ הֵלֵךְ וְנִחְסָר “and the water was *going on diminishing*” (Gen 8:5; הָיוּ = was)

#### 4.3.8.1. The Qal Infinitive

##### Forms:

Qal infinitive construct: קָטַל (YIQTOL: יִקְטַל)

Qal infinitive absolute: קָטַל

Exercises: Translate the following and parse all the infinitives.

A complete parsing sequence for an infinitive will label its stem, whether it is construct (inf cons) or absolute (inf abs), and, of course, any prefixed or suffixed elements (e.g., prepositions, conjunction, suffixed pronouns). E.g.:

לְבַחַר Qal inf cons + prep לְ, “to choose”

מִשׁוּל Qal inf abs מִשָּׁל, “to rule”

1. כְּשָׁמַע לְבָן (Gen 29:13)



2. גָּדוֹל עֲוֹנֵי מִנְשָׂא (Gen 4:13)
3. אִם־מְשׁוֹל תִּמְשַׁל בְּנִי (Gen 37:8)
4. לְזָכֹר בְּרִית (Gen 9:16)
5. לְשָׁבֵר הַדָּלָה (Gen 19:9)
6. לְדַרְשׁ אֶת־יְהוָה (Gen 25:22)
7. לֹא־נִחַתִּיךָ לְנֹגַע אֵלֶיךָ (Gen 20:6)
8. לְסַפֵּר אֲתָם (Gen 15:5)
9. וְלִמְשַׁל בְּיוֹם (Gen 1:18)
10. וַיִּצְוּ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגֶּן אָכַל תֹּאכַל (Gen 2:16; two infinitives; וַיִּצְוּ = and [3ms] commanded)
11. וַיִּשְׁבַּע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם (Gen 50:25; two infinitives)

#### 4.3.8.2. The Niphal Infinitive

##### Forms:

Niphal infinitive construct: הַקְטִיל (YIQTOL: יִקְטִיל)

Niphal infinitive absolute: הַקְטִיל (or נִקְטִיל)

##### Examples:

- 1) לְהִמָּלֵט הַהָרָה “to escape (to slip oneself away) to the mountains” (Gen 19:19)



- 2) אָחֵי-יִצְחָק הַגִּמְלָה בְּיוֹם “in the day Isaac *was weaned* (in the day of weaning Isaac)” (Gen 21:8)
- 3) אַחֲרֵי הַפָּרֶד-לוֹט מֵעִמּוֹ בְּהִכְרֵת מֵעִיִּם “after Lot *was separated* (the separating of Lot) from (with) him” (Gen 13:14)
- 4) בְּהִכְרֵת רְשָׁעִים “when the wicked *are cut off* (in the cutting off of the wicked) (Pss 37:34)
- 5) וְאִם הָאָכַל יֵאָכַל בְּיוֹם הַשְּׁלִישִׁי “and if it is *eaten at all* on the third day” (Lev 19:7)
- 6) יִנָּתֵן בְּיַד מֶלֶךְ-בָּבֶל הַנִּתָּן “he shall *surely be given* into the hand of the king of Babylon” (Jer 32:4)

Exercises: Translate the following and parse all the infinitives.

1. הִבְרָאָם בְּיוֹם הַבְּרָאָה (Gen 5:2; בָּרָא, to create)
2. בְּהִכְבְּדֵי בְּפָרְעָה (Exod 14:18)
3. הִמָּשַׁח בְּיוֹם הַמָּשַׁח (Lev 6:13; מָשַׁח, to anoint)
4. נִשְׂאֵל נִשְׂאֵל (1 Sam 20:6)
5. הִנָּתֵן הַנִּתָּן (Jer 38:3)

#### 4.3.8.3. The Piel Infinitive

Forms:

Piel infinitive construct: קִטֹּל (YIQTOL: יִקְטֹל)

Piel infinitive absolute: קִטֹּל (or קִטֹּל!)

Examples:

- 1) אֶל-אַבְרָהָם כָּלָה לְדַבֵּר “he finished *speaking* (to speak) to Abraham” (Gen 18:33)
- 2) בְּדַבֵּר יִצְחָק אֶל-עֵשָׂו “when Isaac *spoke* (in the speaking of Isaac) to Esau” (Gen 27:5)

- 3) כְּדִבְרֶיהָ אֶל-יוֹסֵף “*as she spoke* (in her speaking) to Joseph” (Gen 39:10)
- 4) בָּרַךְ אֶבְרָכָךְ “I will *surely bless* you” (Gen 22:17)
- 5) אִם-מָאֵן יִמָּאֵן “if he *absolutely refuses*” (Exod 22:16)

Exercises: Translate the following and parse all the infinitives.

1. בְּדַבְּרָם אֱלֹוֹ (Gen 50:17)
2. אֶל-עֲבָדֶיךָ (Exod 4:10)
3. לְשַׁלְּחוֹ (Exod 4:23)
4. כְּדַבְּרְכֶם (Exod 12:31)
5. לְקַדֵּשׁ אֹתָם (Exod 29:1)
6. בְּדַבְּרוּ אִתּוֹ (Exod 34:29)
7. כִּי-כַבֵּד אֶכְבֹּדְךָ מְאֹד (Num 22:17)
8. אֲבַד תִּאבְדוּן אֶת-כָּל-הַמְּקוֹמוֹת אֲשֶׁר עֲבַדוּ-שָׁם הַגּוֹיִם (Deut 12:2; אבד in Piel = to destroy. The so-called paragogic *nun* on the end of תִּאבְדוּן is simply an additional element at the end of some YIQTOL forms which does not affect their meaning, somewhat like “while/whilst.”)

#### 4.3.8.4. The Hiphil Infinitive

Forms:

Hiphil infinitive construct: הִקְטִיל (YIQTOL: יִקְטִיל)

Hiphil infinitive absolute: הִקְטִיל

Examples:

- 1) וּבִהְעֵלָה אֶהָרֵן אֶת־הַנִּירָה “and when Aaron *sets up* (and in Aaron’s causing to go up) the lamps” (Exod 30:8)
- 2) לְהַקְטִיר אֵשָׁה לַיהוָה “*to burn incense* fire (to cause incense smoke) to YHWH” (Exod 30:20)
- 3) בַּיּוֹם הַקָּרִיבוֹ אֶת־זִבְחוֹ “in the day *he offers* (his causing to come near) his sacrifice” (Lev 7:16)
- 4) הִשְׁבַּע הַשְּׂבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל “he *made* the sons of Israel *solemnly swear*” (Exod 13:19)
- 5) הִקְדַּשׁ הַקֶּדְשִׁי אֶת־הַכֶּסֶף לַיהוָה “I *solemnly consecrate* (cause to be regarded as holy) the silver to YHWH” (Judg 17:3)

Exercises: Translate the following and parse all the infinitives.

1. לְהַעֲבִיר (Lev 18:21)
2. לְהַקְרִיב לָחֶם (Lev 21:17)
3. בְּהַקְרִיבֶם אִשׁ (Num 3:4)
4. לְהַקְטִיר (Num 17:5)
5. לְהַקְדִּישְׁנִי (Num 20:12)
6. לְהַשְׁמִידֵנּוּ (Deut 1:27)
7. וְהִכְבֵּד אֶת־לְבוֹ וְלֹא שָׁמַע אֲלֵהֶם (Exod 8:11)
8. וְאַנְכִי הַסֵּתֵר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הִרְעָה אֲשֶׁר עָשָׂה (Deut 31:18)

#### 4.3.8.5. The Pual, Hithpael, and Hophal Infinitives

As in the sections on QATAL, YIQTOL, and the participle, we include here only a brief mention of the extremely rare (except for Hithpael) Pual, Hithpael, and Hophal

infinitive forms. The numbers in parentheses indicate the approximate number of occurrences in the Hebrew Bible.

#### The Pual Infinitive

Pual infinitive construct: קָטַל (YIQTOL: יִקְטַל) (1x)

Pual infinitive absolute: קָטַל (1x)

#### The Hithpael Infinitive

Hithpael infinitive construct: הִתְקַטַּל (YIQTOL: יִתְקַטַּל) (95x)

Hithpael infinitive absolute: הִתְקַטַּל (3x)

#### The Hophal Infinitive

Hophal infinitive construct: הִקְטַל (YIQTOL: יִקְטַל) (8x)

Hophal infinitive absolute: הִקְטַל (6x)



### 4.3.9. THE VOLITIVES: IMPERATIVE, JUSSIVE, COHORTATIVE

Hebrew has a pleasantly rich variety of ways to express the volitional mood, that is, to express or appeal to the will, as in making commands or requests or prohibitions or determinations. *Volitives* (from “volition”) occur in all three persons, each with its own form and name. These are the *jussive* (3<sup>rd</sup> person), *imperative* (2<sup>nd</sup> person), and *cohortative* (1<sup>st</sup> person). Since the imperative is by far the most heavily used in the Hebrew Bible, we will begin there, with briefer mention of the jussive and cohortative.

#### 4.3.9.1. The Imperative

The Hebrew imperative expresses a command or request in the 2<sup>nd</sup> person, either singular or plural.

The imperative is built from the YIQTOL (prefixed) form by removing the prefix of the 2<sup>nd</sup> person (ת): קטל־ת (Qal YIQTOL 2ms) => קטל (Qal impv ms).

*Note:* The masculine singular imperative is identical in form to the infinitive construct in all the stems except Hiphil (where the impv ms is identical to the inf abs): Qal inf cons קטל = Qal impv ms קטל. This should not present much of a problem because of (a) context/usage, (b) the fact that most infinitive constructs have a prefixed preposition, and (c) the identical form in any event applies only to the masculine singular (not to the mpl, fs, or fpl impv forms).

An important peculiarity of the Hebrew imperative is that it is always and only *positive*; it is never negated, so as to express a prohibition, which, accordingly, must be accomplished by other means. To express a negative command or prohibition in the 2<sup>nd</sup> person, Hebrew negates the 2<sup>nd</sup> person YIQTOL form with either לֹא or אַל according to the following general pattern:

אַל + 2<sup>nd</sup> person YIQTOL      general/categorical prohibition: “You shall not” (as in Exod 20:3-17)

לֹא + 2<sup>nd</sup> person YIQTOL      specific/immediate negative command: “Do not” (as in Gen 22:12)

#### 4.3.9.1.1. Qal Imperative

Qal YIQTOL (2<sup>nd</sup> person) → Qal imperative

|          | MASCULINE    | FEMININE       |          | MASCULINE | FEMININE  |
|----------|--------------|----------------|----------|-----------|-----------|
| SINGULAR | קַטֹּל + תּ  | קַטְלִי + תּ   | SINGULAR | קַטֹּל    | קַטְלִי   |
| PLURAL   | קַטְלוּ + תּ | קַטְלֵנָה + תּ | PLURAL   | קַטְלוּ   | קַטְלֵנָה |

Notes:

- When the prefix is removed from the feminine singular (הַקְטִילִי) and masculine plural (הַקְטִילוּ), two *shewas* remain at the beginning of the word: קְטִילִי and קְטִילוּ. According to the rule for two *shewas* at the beginning of a word (3.3.5.), the first *shewa* becomes a *hireq*: קִטְלִי and קִטְלוּ.
- There is a longer, less frequent form of the imperative masculine singular which ends with *qames-he* and has either *qames-hatup* or *hireq* under the first root letter: אֲכַלְהָ (eat!), שִׁכְבְּהָ (lie down!). (The exclamation marks in such illustrations are not for peculiar emphasis, but simply to differentiate the imperative force from the indicative.)

4.3.9.1.2. Niphal Imperative

When the YIQTOL prefix is removed in the Niphal, it is replaced by a prefixed *he* (ה) to keep the *nun* (נ) from “flying off.” A similar thing happened in the Niphal infinitive forms. Be careful not to confuse this prefixed *he* of Niphal infinitive and imperative with various Hiphil forms. A key here is the *hireq + dages + qames* pattern which is unique to Niphal.

Niphal YIQTOL (2<sup>nd</sup> person) → Niphal imperative

|            | MASCULINE     | FEMININE        |          | MASCULINE  | FEMININE     |
|------------|---------------|-----------------|----------|------------|--------------|
| • SINGULAR | קְטִיל + הַ   | קְטִילִי + הַ   | SINGULAR | הַקְטִיל   | הַקְטִילִי   |
| PLURAL     | קְטִילוּ + הַ | קְטִילְנָה + הַ | PLURAL   | הַקְטִילוּ | הַקְטִילְנָה |

4.3.9.1.3. Piel Imperative

Piel YIQTOL (2<sup>nd</sup> person) → Piel imperative

|          | MASCULINE     | FEMININE        |          | MASCULINE | FEMININE   |
|----------|---------------|-----------------|----------|-----------|------------|
| SINGULAR | קְטִיל + הַ   | קְטִילִי + הַ   | SINGULAR | קְטִיל    | קְטִילִי   |
| PLURAL   | קְטִילוּ + הַ | קְטִילְנָה + הַ | PLURAL   | קְטִילוּ  | קְטִילְנָה |

4.3.9.1.4. Hiphil Imperative

When the YIQTOL prefix is removed in the Hiphil, it is replaced by the ה of the Hiphil, and (in ms and fpl) the *i*-class vowel in the second letter is reduced to the tone-long *sere*.

Hiphil YIQTOL (2<sup>nd</sup> person) → Hiphil imperative

|          | MASCULINE     | FEMININE        |
|----------|---------------|-----------------|
| SINGULAR | קְטִיל + תּ   | קְטִילִי + תּ   |
| PLURAL   | קְטִילוּ + תּ | קְטִילְנָה + תּ |

|          | MASCULINE | FEMININE   |
|----------|-----------|------------|
| SINGULAR | קְטִיל    | קְטִילִי   |
| PLURAL   | קְטִילוּ  | קְטִילְנָה |

4.3.9.1.5. Hithpael Imperative

There are *no* Pual and Hophal imperative forms and only 62 occurrences of the Hithpael imperative in the Hebrew Bible.

Hithpael YIQTOL (2<sup>nd</sup> person) → Hithpael imperative

|          | MASCULINE    | FEMININE        |
|----------|--------------|-----------------|
| SINGULAR | קְטִל + תּ   | קְטִילִי + תּ   |
| PLURAL   | קְטִלוּ + תּ | קְטִילְנָה + תּ |

|          | MASCULINE | FEMININE   |
|----------|-----------|------------|
| SINGULAR | קְטִל     | קְטִילִי   |
| PLURAL   | קְטִלוּ   | קְטִילְנָה |

4.3.9.1.6. Imperatives: Examples and Exercises

All of the following occur in Genesis. Study the completed examples, translate the ones left blank, and parse all the imperative verb forms. The appropriate parsing line for imperatives is given in the completed examples. There is no need to indicate person since imperatives occur *only* in 2<sup>nd</sup> person.

*Note:* The little particle אַּ often (c. 400x) accompanies volitional forms. It may stand alone or be joined with *maqṣep*. Some older versions treat it as a particle of entreaty, with the force of “I pray” or “now” or “please.” But its main function may be simply to signal a volitional form (somewhat like אֵה signals a definite direct object), with no special emphasis apparent. You may leave it untranslated.

1. אַּתְּ-הָאָרֶץ וּמְלֵאָהּ (1:22) and fill the earth! (Qal impv mpl + conj מלא, to fill)
2. אַּמְרִי-נָא אֲחֹתִי אֶתְּ
3. הַפְּרֵד נָא מֵעָלַי (13:9)
4. הַחֲהֵלֵךְ בְּאָרֶץ
5. וּסְפֹר הַכּוֹכָבִים (15:5)



6. וְרַחֲצוּ רַגְלֵיכֶם (18:4)
7. וְהִשְׁעֵנוּ תַּחַת הָעֵץ (18:4; שֵׁעַן, support oneself)
8. הַמַּלֵּט עַל־נַפְשֶׁךָ (19:17)
9. מַהֲרָה (19:22) hurry! (Pi impv ms מהר, to hurry)
10. שְׁכַבְי עִמּוֹ (19:34)
11. אֲמַרְי־לִי (20:13)
12. גָּרֵשׁ (21:10)
13. שְׁמַע בְּקִלְיָהּ (21:12; the guttural *ayin* has influenced the vowel under *mem*)
14. וְהִחְזִיקֵנִי (21:18)
15. קִבְרֵ אֶת־מֵתֶךָ (23:6; מֵתֶךָ, your dead)
16. הִשְׁמַר לָךְ (24:6) watch yourself! (idiom: beware, see to it)
17. דַּבֵּר (24:33)
18. מִכְרָה (25:31)
19. שָׁכַן בְּאֶרֶץ (26:2)
20. מִלֵּא (29:27)



21. עֲבְרוּ לִפְנֵי (32:17)
22. שְׁמַעוּ־נָא הַחֲלוֹם הַזֶּה (37:6)
23. הַשְׁלִיכוּ אֹתוֹ (37:22)
24. שִׁכְבָה עִמִּי (39:7)
25. סִפְרוּ־נָא לִי (40:8)
26. שְׁלַח (42:16)
27. רֹדֵף אַחֲרַי הָאֲנָשִׁים (44:4)
28. אָמַר אֶל־אֶחָיוֹ (45:17)
29. הִקְבְּצוּ וְשִׁמְעוּ בְנֵי יִשְׂרָאֵל וְשִׁמְעוּ אֶל־יְשׁוּעָאֵל אֲבִיכֶם (49:2; three imperatives)
30. דַּבְּרוּ־נָא בְּאָזְנֵי פִרְעֹה לְאֹמֹר (50:4)

### 4.3.9.2. The Jussive

The Hebrew jussive expresses an “indirect” command or request in the 3<sup>rd</sup> person, either singular or plural. We encounter the jussive in expressions like “Let there be light” or “May YHWH bless us” or “Let them keep the commands.”

For most verbs, the form of the jussive is the same as that of the YIQTOL 3<sup>rd</sup> person. What this means is that in most cases only context differentiates a nonvolitional YIQTOL from a volitional jussive. Here are four helpful tips:

- Look for unambiguous volitives (such as imperatives) in the context. Volitives often “hang around” together.
- Be especially alert to clause-initial YIQTOL forms which are very often jussive in mood.
- The volitional particle **נָא**, when present, removes all ambiguity.
- Jussives are negated by **אַל** rather than **לֹא**. In other words, if a 3<sup>rd</sup> person YIQTOL-looking verb is preceded by **אַל**, it is jussive. So, for example:

|                     |                                |
|---------------------|--------------------------------|
| <b>לֹא יִשְׁמֹר</b> | he does not keep (YIQTOL)      |
| <b>אַל יִשְׁמֹר</b> | may/let him not keep (jussive) |

#### Examples:

- 1) **יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֹפֶשׁ הַיָּה** “*Let the waters swarm* (Qal juss mpl שָׂרָץ, to swarm) with swarms of living creatures” (Gen 1:20)
- 2) **יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ** “*May YHWH judge* (Qal juss ms שִׁפֹּט, to judge) between me and you” (Gen 16:5)
- 3) **וְאַל-יְדַבֵּר אֱלֹהִים פֶּן-נָמוּת** “*but let not God speak* (Pi juss ms דַּבֵּר, to speak) to us, lest we die” (Exod 20:19)

### 4.3.9.3. The Cohortative

The Hebrew cohortative expresses the volitional mood in the 1<sup>st</sup> person, either singular or plural. We encounter the cohortative in expressions of request (“May I/we go”) or resolve (“I/we will go”).

Most cohortatives are marked by a final *games-he* on the 1<sup>st</sup> person singular or plural YIQTOL form (which, of course, causes the familiar vowel reduction with the addition of a vocalic ending): **אֶשְׁמְרָה** (May I/I will keep), **נִשְׁמְרָה** (Let us/May we/We will keep). However, sometimes the cohortative is identical to the YIQTOL 1cs or 1cpl, in which case a volitional nuance must be discerned from context, including some of the same factors noted above under jussive (especially the presence of **נָא** and negation by **אַל** rather than **לֹא**).

Examples:

- 1) נְשַׁלְחָה אֲנָשִׁים לְפָנֵינוּ “*Let us send* (Qal coh cpl שלח, to send) men before us” (Deut 1:22)
- 2) אֶדְבַּרְהָנָא אֶל־הַמֶּלֶךְ “*I will speak* (Pi coh cs דבר, to speak) to the king” (2 Sam 14:15)
- 3) אֶל־יְהוָה אֱלֹהֶיךָ וְאֶל־נַמּוּתָהּ הִתְפַּלֵּל “pray . . . to YHWH your God, *so that we may not die* (Qal coh cpl מות, to die)” (1 Sam 12:19)

## 4.3.9.4. Volitive Sequence

The last example above occasions a brief comment on what happens when volitives are sequenced to each other (and in some cases to non-volitive forms) with or without the coordinating conjunction *waw*. Broadly speaking, volitive sequences fall into three categories:

- 1) *Imperative + imperative*: Simple coordination or (con)sequence  
“Show and tell”; “Stand and speak”  
עֲלֵה וְקַבֵּר אֶת־אָבִיךָ “*go up and bury* your father” (Gen 50:6)
- 2) *Imperative + we-QATAL*: The QATAL continues the imperative force.  
שְׁמַע יִשְׂרָאֵל . . . וְאָהַבְתָּ אֶת־יְהוָה אֱלֹהֶיךָ “*Hear, O Israel . . . and you shall love* YHWH your God” (Deut 6:4-5)
- 3) *Imperative, jussive, or cohortative + we-YIQTOL, or we-jussive, or we-cohortative*: The latter reflects purpose or result.  
אֶל־יְהוָה אֱלֹהֶיךָ וְאֶל־נַמּוּתָהּ הִתְפַּלֵּל “*pray* (Hit impv) . . . to YHWH your God, *so that we may not die* (Qal coh)” (1 Sam 12:19) (Example #3 above)

## VOCABULARY MEMORIZATION ALERT

At this point, you should memorize the words on pages 11-12 of the Hebrew Vocabulary List in the back and review them often.

## 4.3.10. WEAK VERBS

### 4.3.10.1. General Introduction to Weak Verbs

Hebrew verbs fall into two broad categories as relates to their root spelling: “strong” (or regular) and “weak” (or irregular). Although you have memorized many weak verbs in the vocabulary list, almost all of the verbs actually cited in examples and exercises to this point have been strong verbs.

Weak verbs are so-named because they deviate from normal patterns due to one or more of the following conditions:

- Guttural letters (א ב ג ד [ג]) in any of the three radical positions
- Quiescent (silent, feeble) letters (א ך), which under certain circumstances are too “tired” to “hold their own” as consonants
- Assimilating initial letter (א, sometimes ך and ל)
- Bi-radical (two-consonant or “hollow” verbs) with disappearing middle vowel ו or ך
- Double letters (“geminate”) with identical 2<sup>nd</sup> and 3<sup>rd</sup> radicals
- Doubly/triply weak—combination of any of the above

In each case it is the peculiarity of one of the root letters, *not* an exception to basic verb patterns, which causes a deviation from the norm. You can count on many consistencies: the inflectional prefixes and suffixes, rules of syllable structure, rules of vowel reduction, marked features of the derived stems, and the appearance of *waw-patah-dagesh* in WAYYIQTOL.

Older or traditional grammars classified weak verbs using the names of the letters in the paradigmatic verb *פָּעַל* (“do, make”) to designate the three radical positions in verbal roots (פ = the first radical, ע = the second, ל = the third). Accordingly, *Pe-Yod* designates a verb with ך as its first radical, *Lamed-He* a verb with third radical ה, and so on. More recent grammars tend to use Roman numerals to designate the respective letter slots of the verb root: a I-*Nun* verb has נ as the first root letter, a II-Guttural verb has a guttural as its second letter, and so on. We have adopted this latter method for convenience.

Hebrew weak verbs fall generally into eight categories, each with its own special features. Our goal here is not to cover all of these features, but to concentrate on those items which are most characteristic in each category.



| IDENTIFICATION             | EXAMPLES                    |
|----------------------------|-----------------------------|
| I- / II- / or III-Guttural | שמע שלח / ברך בחר / חזק עמד |
| I-Aleph (Special five)     | אבד אפה אכל אבה אמר         |
| I-Nun (and לקח)            | נשא נחן נפל נגש             |
| I-Yod/Waw (and הלך)        | יסק ירד ידע יצא ישב         |
| I-Yod                      | יעץ יטב ירש ירא             |
| Bi-radical/Hollow          | רום בין בוא שים בוש מוח קום |
| III-He                     | פלה פכה גלה פנה             |
| Geminate                   | חמם רעע ארר הלל קלל סבב     |

Many students of Hebrew tend to become frustrated and discouraged at this point because it seems to them that what they have learned is now undone with myriads of exceptions. *We cannot overstress that this reaction is completely unwarranted.* With a little patience and persistence, you will see that the Hebrew verb system is far more regular and consistent than the English verb system, with which most users of this Grammar have little difficulty. Consider the irregularities in the present and past tense paradigms of the English verb “be”:

|                       |                 |                        |                  |
|-----------------------|-----------------|------------------------|------------------|
| I <i>am</i>           | We <i>are</i>   | I <i>was</i>           | We <i>were</i>   |
| You <i>are</i>        | You <i>are</i>  | You <i>were</i>        | You <i>were</i>  |
| He, she, it <i>is</i> | They <i>are</i> | He, she, it <i>was</i> | They <i>were</i> |

Some of these forms do not even share a single letter (e.g., be, am, is)! Hebrew treats us with much more consistency than this. It’s all a matter of perspective.

To help with that perspective, we summarize here the main points to remember, some of which you have already learned. *Appreciating the so-called weak verbs and reading the Hebrew Bible will be far less daunting if you master these basic points.*

- (a) The QATAL and YIQTOL suffixes and prefixes remain wonderfully constant throughout the verb system.
- (b) The telltale features of the various stems remain generally regular.
- (c) Guttural letters have several general tendencies:
  - They prefer a-class vowels before and under, although א likes i-class.
  - They resist *dagesh forte* (i.e., they cannot be doubled), so watch for compensatory lengthening or virtual (implied) doubling.

- They prefer vocal *shewa* to silent, and especially compound *shewa* to simple.
  - They require furtive *patah* when they are the final letter in a word and are preceded by an accented long vowel.
- (d) Quiescent letters (א ה ו י ך) retain their consonantal value at the beginning of syllables; but at the end of syllables they tend to lose their strength and blend with the preceding vowel, forming a vowel letter (somewhat like *y* in “they”). In such cases they are too feeble even to close a syllable or to hold onto a *shewa* (e.g., the א in הַאֲשֵׁרִיָּה [Gen 1:1], where /אֲ/ is in effect an open unaccented syllable, hence the long vowel).
- (e) Root letters which assimilate to a following letter (especially ו) almost always leave a trace of their existence by means of *dagesh forte*, that is, by doubling the next letter (as in English: *in + mortal => immortal*).

The following units apply these basic features to most of the categories of weak verbs noted in the table above. In each case we will draw attention to the most important points. Students who master these will experience little difficulty learning to read the Hebrew Scriptures.

## 4.3.10.2. Verbs with Guttural Letters

The two most important rules to remember in working with gutturals and *resh* and their effects on verbs are these:

- When, in the verbal pattern, a vocal shewa is expected (קטלָהֶם), the shewa will be composite (עמדָהֶם). This rule does not apply to *resh*.
- When, in the verbal pattern, a doubled consonant is expected (Piel: קטל), the previous vowel is lengthened (ברָה) or there is “virtual” or “implied” doubling (בער). This applies to *resh* as well.

It is important to remember that these minor variations are related to pronunciation and that they do not affect basic grammatical patterns. The strong verb קטל and the weak (guttural) verb יעמד represent the same basic YIQTOL verb pattern.

I-Guttural (verbs with first-position gutturals)

Qal Stem: *Study this table!*

|           |         |   |
|-----------|---------|---|
| QATAL     | עמדָהֶם | Composite <i>shewa</i> instead of simple vocal (cf., קטלָהֶם)   |
| YIQTOL    | יעמד    | A-class prefix vowel, even composite <i>patah</i> under first root letter instead of silent <i>shewa</i> (cf. יקטל). <i>Do not confuse with Hiphil a-i vocalic pattern</i> (יעמיד / יקטיל). |
| WAYYIQTOL | ויעמד   | Same features as YIQTOL   |

Examples: עבר

- 1) לא עברתם בדרך “for you have not passed in the way” (Josh 3:4)
- 2) ויעבר אברם בארץ “And Abram passed through the land” (Gen 12:6)
- 3) אל־נא תעבר מעל עבדך “do not pass by from upon your servant” (Gen 18:3)
- 4) אעבר בכל־צאנך “I will pass among all your sheep” (Gen 30:32)
- 5) ויעברו אנשים “And the men passed by” (Gen 37:28)

Exercises: עבד

1. כִּי תַעֲבֹד אֶת־הָאֲדָמָה (Gen 4:12)
2. עֲבָדוּ אֶת־כְּדֻרְלָעָמֹר (Gen 14:4)
3. הַגּוֹי אֲשֶׁר יַעֲבֹדוּ (Gen 15:14)
4. וְרַב יַעֲבֹד צָעִיר (Gen 25:23)
5. וְאֶת־אֲחִיךָ תַעֲבֹד (Gen 27:40)
6. וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שְׁבַע שָׁנִים (Gen 29:20)
7. הֲלֹא בְרַחֵל עֲבָדְתִּי עִמָּךְ (Gen 29:25)
8. תַעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה (Exod 3:12)
9. וַיַּעֲבֹדוּ אֶת־יְהוָה (Exod 10:7)
10. וְעַבְדְּתָ אֶת־הָעִבְרָה הַזֹּאת (Exod 13:5)
11. וַיַּעֲבֹדוּ אֶת־מִצְרָיִם (Exod 14:12)

Niphal Stem: *Study this table!*

|           |            |  |
|-----------|------------|--|
| QATAL     | נַעֲבַד    | Composite <i>shewa</i> under guttural instead of silent (cf., נִקְטַל)             |
| YIQTOL    | יַעֲבֹד    | Compensatory lengthening of <i>hireq</i> to <i>sere</i> under prefix (cf. יִקְטַל) |
| WAYYIQTOL | וַיַּעֲבֹד | Same features as YIQTOL  |



Examples:

- 1) לֹא־יֵעָבֵר “It will (or could) not be passed over” (Ezek 47:5)
- 2) וַיֵּאמֶר בְּסֵפֶר מִלְחָמוֹת יְהוָה “it is said in the Book of the Wars of YHWH” (Num 21:14)
- 3) וַיֵּאָסֶף אֶל־עַמּוּוֹ “And he was gathered to his people” (Gen 25:8)
- 4) וַנִּאָּסְפוּ־שָׁמָּה כָּל־הָעֵדְרִים “And all the herds were gathered towards there” (Gen 29:3)
- 5) וַיֵּאָסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי “And all the sons of Levi were gathered unto him” (Exod 32:26)
- 6) וַיֵּאָסֶף כָּל־אִישׁ יִשְׂרָאֵל אֶל־הָעִיר “And every man of Israel gathered to the city” (Judg 20:11)
- 7) אֲשֶׁר נֵאמַר אֱמֶת הוּא “which has been said is true” (Dan 8:26)

Exercises:

1. וְהָאָרֶץ תַּעֲזֹב (Lev 26:43)
2. וְנִעְזָב כַּמְדָּבָר (Isa 27:10)
3. וְנִעְזָב בֵּית־הָאֱלֹהִים (Neh 13:11)
4. לֹא יִחְשָׁב לוֹ (Lev 7:18)
5. אֶרֶץ־רִפְאִים תַּחֲשָׁב (Deut 2:20)
6. יַעֲזְבוּ יַחְדָּו “They shall be left together” (Isa 18:6)
7. כָּל־הַיּוֹם נִחְשָׁבְנִי כְּצֹאן טְבֻחָה (Pss 44:23)
8. וְתִחְשָׁב לוֹ לְצִדְקָה (Pss 106:31)

## II-Guttural (verbs with second-position guttural letters)

Guttural letters (and *resh*) in the second position have effects on the Piel, Pual, and Hithpael stems, since these stems call for a doubling (by means of *dagesh forte*) in the second root letter. What we learned earlier about the refusal of gutturals and *resh* to double (4.1.1.2. and 4.1.1.3.) applies here as well. Sometimes, as we noted there, the result is compensatory lengthening, and sometimes “implied” or “virtual” doubling.

Piel Stem: *Study this table!*

|           |            |   |
|-----------|------------|---|
| QATAL     | בָּרַךְ    | Compensatory lengthening of vowel under first root letter from <i>hireq</i> to <i>sere</i> (cf., קָטַל)     |
| YIQTOL    | יְבָרַךְ   | Compensatory lengthening of vowel under first root letter from <i>patah</i> to <i>qames</i> (cf., יְקַטֵּל) |
| WAYYIQTOL | וַיְבָרַךְ | Same features as YIQTOL   |

### Examples:

- 1) בָּרַךְ אֱלֹהִים אֶת־נֹחַ “And God blessed Noah” (Gen 9:1)
- 2) וּבִרְכַתִּי אֶתָּה “And I will bless her” (Gen 17:16)
- 3) וַיִּשְׁרַת אֹתוֹ “and he served him” (Gen 39:4)
- 4) וְשָׂרְחוּ אֹתוֹ “that they may serve him” (Num 3:6)

### Exercises:

1. וַיְהִי בָרַךְ אֶת־אֲבֹרָהֶם (Gen 24:1)
2. וַיִּשְׂרְחוּ בָהֶם (Num 3:31)
3. וַיִּשְׂרַת אֶת־אֶחָיו (Num 8:26)
4. וַיִּמָּאֵן אָבִיו (Gen 48:19)
5. מָאֵן לְשַׁלַּח הָעַם (Exod 7:14)

4.3.10.3. Verbs with *Aleph* in First Position (I-*Aleph*): The Special Five

Most I-*aleph* verbs behave like the rest of the I-gutturals, although *aleph* tends to prefer the composite *segol* (אָסַף) whereas the other gutturals are fond of the a-class composite *patah* (אָמַר).

There are five I-*aleph* verbs, however, which call for special comment. They are: אָמַר (to say), אָבַהּ (to be willing), אָכַל (to eat), אָפַהּ (to bake), אָבַד (to perish). Need help remembering? Try this:

*Said* (אָמַר) the husband to his wife, “I *am willing* (אָבַהּ) *to eat* (אָכַל) what you *bake* (אָפַהּ) though I *perish* (אָבַד).” (Anonymous, and best left that way!)

Because of certain features affecting vowel changes in the early history of the language, these five have the following special characteristics:

- prefix vowel *holem* and quiescent (feeble) *aleph* in Qal YIQTOL and WAYYIQTOL
- disappearance of the root letter *aleph* entirely in 1cs (where two *alephs* would otherwise stand side by side)
- theme vowel *patah*, *segol*, or *sere*, but never *holem*

Compare carefully:

|                        |  |
|------------------------|--|
| אָקַטַל, אָקַטְל, etc. | strong verb                              |
| אָעַמַד, אָעַמְד, etc. | most I-guttural verbs                    |
| אָאָסַף, אָאָסְף, etc. | most I- <i>aleph</i> verbs               |
| אָמַר, אָמְר, etc.     | special five (WAYYIQTOL: אָמַרְ, אָמְרְ) |

The special five are very common in the Hebrew Bible (especially אָמַר and אָכַל), and a little extra effort in recognizing them will be well rewarded.

Examples:

- 1) אָמַרְ “And he said” (Gen 9:26)
- 2) אָמַרְ וְלֹא תֹאמַרְ “And you shall not say” (Gen 14:23)
- 3) אָמַרְ שַׂרַי אֶל-אַבְרָם “And Sarai said to Abram” (Gen 16:5)

Exercises:

1. וַיֹּאמְרוּ (Gen 18:5)
2. לֹא תֹאכַל מִמֶּנּוּ (Gen 2:17)
3. וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ (Gen 3:2)
4. וְאָכַל (Gen 3:12)
5. וְדַרְךְךָ רְשָׁעִים תִּבְדָּד (Pss 1:6)
6. וְלֹא נֹאבָד (Jon 1:6)



4.3.10.4. Verbs with *Nun* in First Position (I-*Nun*), and לקח

The most important feature of I-*nun* verbs is that, as we have already learned (section 4.1.2.4.), *nun* assimilates to the following letter whenever it closes a syllable (other than the last syllable of the word). When this happens, the *nun* leaves evidence of its existence in the form of a doubling *dagesh* in the following letter. So, for example, in the word נפל (to fall), Qal QATAL 3ms is regular (נפל) because the *nun* is not closing a syllable here; but QAL YIQTOL 3ms is יפל (ינפל => יפל). The first *pe* is the assimilated *nun*, and the second is the root letter *pe*. Compare once again the English *in* + *logical* => *illogical*.

There are just a few more points to remember:

- If the letter following the *nun* is a guttural, the *nun* normally remains (ינחל).
- In the Niphal stem, the following apply: (a) Niphal QATAL: the prefixed *nun* of the Niphal causes the *nun* of the root to assimilate, leaving only the *nun* of the Niphal in the verbal pattern (ננפל => נפל--the *nun* of the Niphal remains visible, the *nun* of the root assimilates to the second consonant פ, where its presence is marked only by the *dagesh forte*); (b) the *nun* remains and is characteristically doubled in the YIQTOL (ינחל).
- Since the imperative adapts the YIQTOL 2<sup>nd</sup> person forms by removing the YIQTOL prefix, the Qal imperative (much the same applies to the infinitive construct as well) of I-*nun* verbs regularly begins with the second root letter! So, for example: נתן (Qal YIQTOL 2ms נתן, you give) => תן (Qal impv ms, give!). This makes complete sense, but it takes some getting used to.
- A few Qal infinitive constructs end up, oddly, with pointing and accenting that resembles segholate nouns: נשׂה (Qal inf cons נשׂה, to approach).

Special note should be made of the very common but highly irregular verb נתן, which is both I-*nun* and III-*nun*. Its main peculiarities include only one root letter showing in the infinitive construct (נתן!) and the assimilation of *final nun* at the end of a syllable before a consonantal suffix (נתתי, I gave [Qal QATAL 1cs]).

Although not technically a I-*nun* verb, this is the best place to become acquainted with the peculiarities of the familiar verb לקח, “to take.” This verb seems to have an identity crisis, behaving in the Qal as though it were I-*nun*, with ל assimilating to the following letter in the YIQTOL (לקח), the short imperative (קח), and segholate-looking infinitive construct (לקח).

*Study carefully the following chart of the I-nun verb נשׂה (3ms forms).*

|                  | Qal        | Niphal       | Piel                    | Pual                    | Hithpael                | Hiphil      | Hophal    |
|------------------|------------|--------------|-------------------------|-------------------------|-------------------------|-------------|-----------|
| Active           |            |              |                         |                         |                         |             |           |
| <i>qatal</i>     | נָגַשׁ     |              | נָגַשׁ                  |                         |                         | הִגִּישׁ    |           |
| <i>yiqtol</i>    | יִגֹּשׁ    |              | יִנְגַּשׁ               |                         |                         | יִגִּישׁ    |           |
| <i>wayyiqtol</i> | וַיִּגֹּשׁ |              | וַיִּנְגַּשׁ            |                         |                         | וַיִּגִּישׁ |           |
| Passive          |            |              |                         |                         |                         |             |           |
| <i>qatal</i>     |            | נִגְשׁ       |                         | נִגְשׁ                  |                         |             | הִגְשׁ    |
| <i>yiqtol</i>    |            | יִנְגַּשׁ    |                         | יִנְגַּשׁ               |                         |             | יִגְשׁ    |
| <i>wayyiqtol</i> |            | וַיִּנְגַּשׁ |                         | וַיִּנְגַּשׁ            |                         |             | וַיִּגְשׁ |
| Reflexive        |            |              |                         |                         |                         |             |           |
| <i>qatal</i>     |            | נִגְשׁ       |                         |                         | הִתְנַגַּשׁ             |             |           |
| <i>yiqtol</i>    |            | יִנְגַּשׁ    |                         |                         | יִתְנַגַּשׁ             |             |           |
| <i>wayyiqtol</i> |            | וַיִּנְגַּשׁ |                         |                         | וַיִּתְנַגַּשׁ          |             |           |
|                  | Simple     | Simple       | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative   | Causative |

Examples:

- 1) נִפְלוּ וַיִּפְּלוּ פָּנָיו “and his face fell” (Gen 4:5)
- 2) וַיִּפֹּל אַבְרָם עַל-פָּנָיו “and Abram fell upon his face” (Gen 17:3)
- 3) וַתִּפֹּל מֵעַל הַגָּמֶל “and she fell from upon the camel” (Gen 24:64)
- 4) וַיִּפְּלוּ לְפָנָיו אֶרְצָה “and they fell before him towards the ground” (Gen 44:14)
- 5) וַיִּקַּח יְהוָה אֶת-הָאָדָם “And the LORD God took the man” (Gen 2:15)

Exercises:

1. וַיִּפֹּל מֹשֶׁה וַאֲהָרֹן עַל-פְּנֵיהֶם (Num 14:5)

2. וַיִּפְּלוּ תַחַת רַגְלֵי (2 Sam 22:39)
3. וְאָפֵל עַל-פָּנָי (Ezek 1:28)
4. לֹא-הִצַּלְתָּ אֶת-עַמֶּךָ (Exod 5:23)
5. וְהִצַּלְתִּי אֶתְכֶם (Exod 6:6)
6. וַיִּצַל אֹתָם מִיַּד בְּנֵי-יִשְׂרָאֵל (Josh 9:26)
7. וַאֲצַל אֶתְכֶם מִיָּדוֹ (Josh 24:10)
8. וַיִּגַּשׁ אֲבָרָהָם (Gen 18:23)
9. וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו (Gen 27:22)
10. וַיִּגַּשׁ-לוֹ (Gen 27:25)
11. וַתִּגַּשׁ גַּם-לְאָה (Gen 33:7)
12. וַיִּגַּשׁוּ אֶל-הָאִישׁ (Gen 43:19)
13. וַיִּסַּע מִשָּׁם אֲבָרָהָם (Gen 20:1)
14. וַיִּסַּע לוֹט מִקְדָּם (Gen 13:11)
15. וְלֹא תִגְעוּ בּוֹ (Gen 3:3)
16. וַיִּתֵּן אֹתָם אֱלֹהִים בְּרַקִּיעַ הַשָּׁמַיִם (Gen 1:17)

17. וַתֵּחַן גַּם־לְאִשָּׁה עִמָּה (Gen 3:6)
18. וַיִּתֵּן־לָּוּ (Gen 14:20)
19. מִה־תִּתֵּן־לִי (Gen 15:2)
20. וְאֶח־בְּנֹתָיו נָתַן לָהֶם (Gen 34:21)
21. וַיִּתְּנוּ אֶל־יַעֲקֹב (Gen 35:4)

לקח (the verb that thinks it is I-nun)

1. וַיִּקְחוּ לָהֶם נָשִׁים (= וַיִּקְחוּ; *dages* of the assimilated ל missing in ק due to *shewa*)  
“They took for themselves wives” (Gen 6:2)
2. אִשְׁר־לָקַחְתָּ “The wife which you took” (Gen 20:3)
3. וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָּךְ “If I take from all that is to you (yours)” (Gen 14:23)
4. וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם (Gen 2:15)
5. וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעַם פְּנִי (Gen 44:29)
6. וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת (Gen 43:15)
7. וְאֶת־בְּנֵימֶן תִּקְחוּ (Gen 42:36)
9. וְאֶת־בְּנֹתֵיכֶם נָקַח־לָנוּ (Gen 34:16)



4.3.10.5. Verbs with *Yod/Waw* in First Position (I-*Yod/Waw*), and הָלַךְ

Verbs which now appear in the lexicons as I-*yod* are actually of two types--original I-*yod* and original I-*waw*.

(a) The original or true I-*yod* verbs do indeed have *yod* as their first letter. They include verbs like אָרַא, “to fear,” רָשׁ, “to possess,” יָטַב, “to be good,” and יַעַץ, “to advise.” There are only three special points to note relative to this group of verbs:

- The QATAL is generally regular (רָשׁ), except in Hiphil where the *yod* forms a vowel letter (הָיִטַיב).
- The YIQTOL is generally regular as well except that *yod* forms a vowel letter *hireq-yod* or *sere-yod* (אִירָא [Qal], הָיִטַיב [Hiphil; remember, *sere-yod* is a-class, so the a-i vocalic pattern of Hiphil YIQTOL is retained]).
- In some imperatives and infinitives the *yod* vanishes (רָשׁ [Qal impv], רָשׁה [Qal inf cons]). Compare segholate-looking I-*nun* infinitive construct above!

(b) The majority of I-*yod* verbs originally began with *waw* as the first consonant. This group includes verbs like יָשַׁב, “to sit,” יָצָא, “to go out,” יָדַע, “to know,” יָרַד, “to go down,” יָסַף, “to add.” When the original *waw* occurred at the beginning of the word, it became a *yod*. So we could say that יָשַׁב actually represents the verb וָשַׁב. As it now stands in the Hebrew Bible, the original consonant *waw* may appear as:

|                      |   |
|----------------------|---|
| a <i>yod</i> :       | יָשַׁב (Qal QATAL 3cpl יָשַׁב)                              |
| a <i>waw</i> :       | וָשַׁב (Niph YIQTOL 3ms יָשַׁב)                             |
| a <i>holem-waw</i> : | וַיָּשַׁב (Hiph YIQTOL 3mp יָשַׁב) (remember, ו is a-class) |
| a <i>sureq</i>       | וִישַׁב (Hoph YIQTOL 3ms יָשַׁב)                            |
| or be omitted:       | וָשַׁב (Qal YIQTOL 3fs/2ms יָשַׁב)                          |

Here are the main rules that govern these I-*yod* (original *waw*) verbs:

- The original *waw* is realized as a *yod* when it begins a word (יָשַׁב).
- The original *waw* is omitted following the prefix in the Qal YIQTOL (וָשַׁב; impv וִישַׁב).
- In stems other than Qal, the original *waw* becomes a *holem-waw* or *sureq* whenever it follows a consonant (וַיָּשַׁב),
- and remains a consonant whenever it follows a vowel (וָשַׁב).

The irregular verb הָלַךְ is another verb with an “identity crisis.” In most of its forms it acts as though it is I-*yod* (originally *waw*). Since this verb is very common in the Hebrew Bible, special care must be taken to recognize its forms. Note the following:

|            |                              |
|------------|------------------------------|
| Qal QATAL  | הָלַךְ                       |
| Qal YIQTOL | וָלַךְ (WAYYIQTOL וַיֵּלֶךְ) |

|                   |  |
|-------------------|--|
| Qal imperative    | לך   |
| Qal infinitive cs | לָכָה (compare segholate-looking I- <i>nun</i> ) |
| Hiphil QATAL      | הוֹלִיךְ   |
| Hiphil YIQTOL     | יוֹלִיךְ   |

Examples:

- 1) אֲשָׁב אֲנֹכִי “I will dwell” (Judg 6:18)
- 2) וַיֵּשֶׁב בְּאֶרֶץ-נוֹד “and he dwelt in the land of Nod” (Gen 4:16)
- 3) וְלֹא-תֵשֶׁב בּוֹ “and you shall not dwell in it” (Deut 28:30)

Exercises:

## Qal Stem (ישב, ידע, יצא)

1. וּבֵיתוֹ אֲשֶׁר-יֵשֶׁב שָׁם (1 Kgs 7:8)
2. וַיִּדְעוּ כִּי עֵרְמָם הֵם (Gen 3:7; עֵרְמָם, naked)
3. וַיֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים (Num 20:15)
4. וַיִּדַע קַיִן אֶת-אִשְׁתּוֹ (Gen 4:17)
5. וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה (Gen 4:16)

## Niphal Stem (ישב, ידע)

1. עָרִים לֹא נוֹשְׁבוּ (Jer 22:6)
2. וְלֹא-יִדְעוּ (Gen 41:31)
3. וְלֹא נוֹדְעוּ (Gen 41:21)

## Piel Stem (יחל, ירש, ישב)

1. וַיִּשְׁבוּ (Ezek 25:4)
2. כָּל־עֵצָךְ וּפְרֵי אֲדָמָתְךָ יִרְשׁ הַצִּלְצַל (Deut 28:42; הַצִּלְצַל, whirring locust)
3. וְאֲנִי אֲיַסֵּר אֶחְכֶּם (1 Kgs 12:11; יסר, to instruct, discipline)
4. וְאֲנִי תָמִיד אֲנַחֵל (Pss 71:14)
5. וְלֹא יִחַל לְבְנֵי אָדָם (Mic 5:6)

## Hiphil Stem (יצא, ישב)

1. וַהֲוֹשִׁב (2 Kgs 17:26)
2. וַיּוֹשֶׁב יוֹסֵף אֶת־אָבִיו (Gen 47:11)
3. וּמִלְכֵי־צָדָק מְלִךְ שָׁלֵם הוֹצִיא לָחֵם וַיֵּין (Gen 14:18)
4. וַיּוֹצֵא אֹתוֹ הַחֹצְהָ (Gen 15:5)

## הלך (the verb that thinks it is I-yod [originally waw])

1. וַיֵּלֶכְךָ (Gen 14:11)
2. כִּי אֶל־אֶרֶצִי וְאֶל־מוֹלְדֹתַי חָלַךְ (Gen 24:4)
3. וַהֲלַכְתֶּם לְדֶרֶכְכֶּם (Gen 19:2)
4. הָאֲנָשִׁים אֲשֶׁר הָלַכְוּ אִתִּי (Gen 14:24)

5. הַחֲלֹכִי עִם־הָאִישׁ הַזֶּה וַהֲאָמַר אֱלֹהִים (Gen 24:58)
6. וַיִּלְךָ אֲבָרָם פֶּאֶשֶׁר דִּבֶּר אֱלֹהִים יְהוָה (Gen 12:4)
7. וַתִּלְךָ הַחֲבָה עַל־פְּנֵי הַמַּיִם (Gen 7:18)
8. וַעֲתָה לֵךְ (Exod 4:12)
9. וַעֲתָה לֵכֵי (Gen 37:20)



#### 4.3.10.6. Verbs with Only Two Consonants (Bi-radical or Hollow)

Verbs in this category, as their name suggests, have just two consonants in their roots. In vocabulary memorization we learn them as monosyllables with a vowel-letter in their middle: so קָרַם = the verb קָרַם, שָׁוַב = the verb שָׁוַב, בָּרָא = the verb בָּרָא. *Note:* Bi-radical verbs are not to be confused with those two-syllable verbs with actual middle consonant *waw* or *yod* (e.g., חָיָה, חָיָה, חָיָה, חָיָה).

Strictly speaking, bi-radical verbs are not weak. Since they have only two root consonants rather than three, they have a simpler form than most other verbs. The QATAL form קָטַלְתָּ, for example, is קָטַלְתָּ for the verb קָטַל. The Qal YIQTOL form is יִקְרֹם (compare יִקְטַל of most tri-literal verbs). The vocalic (vowel) differences are accounted for on historical grounds. The bi-radical verbs represent an earlier form of the verb. We know from ancient texts that the Hebrew YIQTOL was formerly pronounced as *yaqtulu*. The short vowel at the end of the word was dropped (> *yaqtul*), and the two short vowels within the word were lengthened (> *yāqtûl* = יִקְטַרְל). This form only survived in the bi-radical verbs.

Since Hebrew lexicons usually list verbs according to their supposed tri-literal root, the bi-radicals are listed in their infinitive forms. In other words, יִקְרֹם is actually the infinitive construct form of the verb קָרַם, whose Qal QATAL form is קָרַם, and so on.

Here are the most important points to remember for the bi-radical verbs:

- The vowel of the QATAL form is the same as the second vowel of קָטַל (i.e., *patah*) when the form has a consonantal suffix (e.g., /קָטַלְתָּ-, /קָטַלְתֶּם-/); otherwise the vowel is the same as the first vowel of קָטַל (i.e., *qames*): קָטַלְתָּ (compare קָטַלְתָּ) and קָטַלְתֶּם (compare קָטַלְתֶּם).
- The theme vowel of the YIQTOL form is historically long: יִקְרֹם (Qal), יִקְרֹם (Niph; still *hireq-dagesh-a-class*, but sometimes only *holem* instead of *holem-waw*), יִקְרֹם (Hiph; still a-i vocalic pattern).
- The prefix vowel in Qal and Hiphil YIQTOL is a long a-class vowel: יִקְרֹם and יִקְרֹם.
- Qal QATAL 3ms and Qal active participle ms are identical in form (קָרַם / קָרַם) as are the Qal QATAL 3fs and Qal active participle fs (קָרַמְתָּ / קָרַמְתָּ; but note the accent shift). Context determines.
- The Piel, Pual, and Hithpael stems are replaced by Polel, Poal, and Hithpolel; that is, the second (final) root consonant doubles in place of the characteristic doubling of the middle consonant (which for these verbs obviously does not exist). So, for example, קָרַמְתָּ = Polel QATAL 3ms (קָרַם). Think of Polel as the Piel of bi-radical verbs.

Study the following paradigm of the verb קָרַם (קָרַם) (3ms forms):

|                  | Qal        | Niphal     | Piel                    | Pual                    | Hithpael                | Hiphil     | Hophal     |
|------------------|------------|------------|-------------------------|-------------------------|-------------------------|------------|------------|
| Active           |            |            |                         |                         |                         |            |            |
| <i>qatal</i>     | קָם        |            |                         |                         |                         | הִקִּים    |            |
| <i>yiqtol</i>    | יִקְוֹם    |            |                         |                         |                         | יִקְוֹם    |            |
| <i>wayyiqtol</i> | וַיִּקְוֹם |            |                         |                         |                         | וַיִּקְוֹם |            |
| Passive          |            |            |                         |                         |                         |            |            |
| <i>qatal</i>     |            | נִקְוָם    |                         |                         |                         |            | הוּקָם     |
| <i>yiqtol</i>    |            | יִקְוֹם    |                         |                         |                         |            | יִקְוֹם    |
| <i>wayyiqtol</i> |            | וַיִּקְוֹם |                         |                         |                         |            | וַיִּקְוֹם |
| Reflexive        |            |            |                         |                         |                         |            |            |
| <i>qatal</i>     |            | נִקְוָם    |                         |                         |                         |            |            |
| <i>yiqtol</i>    |            | יִקְוֹם    |                         |                         |                         |            |            |
| <i>wayyiqtol</i> |            | וַיִּקְוֹם |                         |                         |                         |            |            |
|                  | Simple     | Simple     | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative  | Causative  |

Exercises:

Qal Stem (קָם)

1. וַיִּקְוֹם (Deut 17:8)
2. וַיִּקְוֹם קִין אֶל-הֶבֶל אָחִיו (Gen 4:8)
3. וַיִּקְוֹם (Gen 19:35)
4. וַיִּקְוֹמוּ בְּבִקְרָה (Gen 24:54)
5. וַיִּקְוֹמָהּ וַיַּעֲלֶהּ בֵּית-אֵל (Gen 35:3)

Niphal Stem (מָוַל, פָּרַץ, פָּרוּן)

1. כִּי־נִכּוֹן הַדָּבָר מֵעַם הָאֱלֹהִים (Gen 41:32)
2. וְאַחַר נִפְצוּ מִשְׁפְּחוֹתָהּ (Gen 10:18)
3. וַיִּמְלֹךְ כָּל־זָכָר (Gen 34:24)

## Hiphil Stem (קם)

1. וַיִּקַּם מֹשֶׁה אֶת־הַמִּשְׁכָּן (Exod 40:18)
2. תִּקְיִמוּ אֶת־הָאֲבָנִים הָאֵלֶּה (Deut 27:4)
3. יִקְיִמוּ אֹתוֹ הַלְוִיִּם (Num 1:51)
4. וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתְּךָ (Gen 6:18)
5. וְאֶת־בְּרִיתִי אֲקִים אִתְּךָ (Gen 17:21)

### 4.3.10.7. Verbs with *He* in Final Position (III-*He*)

The *he* at the end of a verbal root is a vowel-marker for *qames* (ִּ), *segol* (ֶּ), or *sere* (ִּ). These verbal roots originally had a *yod* as their final consonant. When the verbal form had a consonantal ending (e.g., ׀), the original *yod* was retained (e.g., ׀ִשָׁע, you made). Otherwise, it dropped out (e.g., ׀ִשָׁע, they made). When the final *yod* dropped off in the 3ms form, the preceding vowel (*patah*) was lengthened to a *qames* and was marked with the vowel letter *qames-he* (ִּ), thus ׀ִשָׁע became ׀ִשָׁע, “he made.” Remember: *Final he is a vowel letter*. A similar explanation lies behind the YIQTOL forms without endings (e.g., ׀ִשָׁע), where the final *he* marks the vowel *segol*.

Here are the most important points to remember for III-*he* verbs. Learn these well, as verbs of this category of verbs is widely represented in the Hebrew Bible. (Observe how many verbs in vocabulary memorization end with *qames-he*.)

- 3ms QATAL forms end with *qames-he* (ִּשָׁע).
- 3fs QATAL forms end with ׀ִשָׁע (ִּשָׁעִי). *Taw* and *he* seem to have a special bond, with *taw* coming to the rescue here to avoid a vowel-vowel situation (ִּ + ׀ִשָׁע = ׀ִשָׁע).
- Other verbal forms with vocalic suffixes simply replace the original final *yod* (or *qames-he*) with the vocalic suffix itself (ִּשָׁע), since Hebrew disallows vowel-vowel.
- Verbal forms with consonantal suffixes retain the original final *yod* before the suffix (ִּשָׁעִי). *Note*: With the familiar verbs ׀ִשָׁע and ׀ִשָׁע, this creates an unusual appearance with two *yods* side by side in certain forms (as middle root letter and final root letter) (ִּשָׁעִי).
- YIQTOL forms without verbal suffixes end with *segol-he* (ֶּשָׁע).
- The final *he* is apocopated (cut off) in WAYYIQTOL and jussive forms (׀ִשָׁע > ׀ִשָׁע / ׀ִשָׁע), with neither *yod* nor *he* showing. *Note*: Apocopated forms in Piel, Pual, and Hithpael do not have normal doubling of middle root letter since that letter is now the last (*dagesh forte* never ends a word) (׀ִשָׁע).
- Infinitive constructs replace final *he* with ׀ִ (not to be confused with *fpl nouns*) (׀ִשָׁע).

Two III-*he* verbs deserve special comment:

- The Qal WYYQTL and jussive forms of ׀ִשָׁע not only apocopate the ending, as expected, but they show an anomalous vocalic metathesis (reversal) of the *hireq* and *shewa*. *Study these carefully*:

|           |   |
|-----------|---|
| YIQTOL    | ׀ִשָׁע, “he/it is, he/it will be” (c. 422x; Gen 1:29) |
| WAYYIQTOL | ׀ִשָׁע, “and he was” (c. 775x; Gen 1:3b)              |
| Jussive   | ׀ִשָׁע, “let there be” (c. 50x; Gen 1:3a)             |



- The well-worn verb נכה (to strike, attack) is “doubly weak” (I-*nun* and III-*he*), which presents the following interesting situation: The Hiphil WAYYIQTOL (which accounts for almost 200 of its 500+ occurrences) shows only one root letter! This is because the *nun* assimilates (as expected), the *he* apocopates (as expected), and that leaves *kaph* as the only root letter (ךך). A similar situation occurs with נטה (to stretch out) (e.g., נִטַּח Qal WAYYIQTOL).

Study the following paradigm of the verb גלה (3ms forms):

|                  | Qal       | Niphal    | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|------------------|-----------|-----------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active           |           |           |                         |                         |                         |           |           |
| <i>qatal</i>     | גָּלָה    |           | גָּלָה                  |                         |                         | הִגָּלָה  |           |
| <i>yiqtol</i>    | יִגָּלֶה  |           | יִגָּלֶה                |                         |                         | יִגָּלֶה  |           |
| <i>wayyiqtol</i> | וַיִּגָּל |           | וַיִּגָּל               |                         |                         | וַיִּגָּל |           |
| Passive          |           |           |                         |                         |                         |           |           |
| <i>qatal</i>     |           | נִגָּלָה  |                         | גָּלָה                  |                         |           | הִגָּלָה  |
| <i>yiqtol</i>    |           | יִגָּלֶה  |                         | יִגָּלֶה                |                         |           | יִגָּלֶה  |
| <i>wayyiqtol</i> |           | וַיִּגָּל |                         | וַיִּגָּל               |                         |           | --        |
| Reflexive        |           |           |                         |                         |                         |           |           |
| <i>qatal</i>     |           | נִגָּלָה  |                         |                         | הִתְגָּלָה              |           |           |
| <i>yiqtol</i>    |           | יִגָּלֶה  |                         |                         | יִתְגָּלֶה              |           |           |
| <i>wayyiqtol</i> |           | וַיִּגָּל |                         |                         | וַיִּתְגָּל             |           |           |
|                  | Simple    | Simple    | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |

Exercises:

Qal Stem (עלה, ראה, עשה)

1. וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה (Gen 1:31)
2. כִּי עָשִׂיתָ דָּאֵת (Gen 3:14)
3. וַיַּעֲשׂוּ לָהֶם חֲגָרוֹת (Gen 3:7; חגרות, coverings)

4. וְאָעָשָׂה־שֵׁם מְזֻבָּח (Gen 35:3)
5. וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ (Gen 1:7)
6. תַּעֲשֶׂה אֶת־הַחֲבָה (Gen 6:14)
7. וְכֹאשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב (Gen 26:29)
8. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ (Gen 1:26)
9. וַיֹּאמְרוּ רְאוּ רְאִינוּ כִּי־הָיָה יְהוָה עִמָּךְ (Gen 26:28; רְאוּ = Qal inf abs)
10. יִרְאוּ אֶתְךָ הַמִּצְרִים (Gen 12:12)
11. וַיִּרְא אֱלֹהִים אֶת־הָאֹר (Gen 1:4)
12. וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם (Gen 6:2)
13. כִּי רָאָתָה כִּי־גָדַל שָׁלָה (Gen 38:14)
14. מָה רְאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה (Gen 20:10)
15. וְאָדָם יַעֲלֶה מִן־הָאָרֶץ (Gen 2:6)
16. אֵיךְ אָעָלָה אֶל־אָבִי (Gen 44:34)
17. עָלִינוּ אֶל־עַבְדְּךָ (Gen 44:24)
18. וְאָעָשָׂה־שֵׁם מְזֻבָּח לְאֵל (Gen 35:3)

19. כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ (Gen 49:4)
20. וְהִמְלֵא כַדָּה וְהָעֵל (Gen 24:16; כַּד, jar)
21. וְעָתָה אֲעֲלֶה-נָא (Gen 50:5)
22. עָלְתָה נֹצֶה (Gen 40:10; נֹצֶה, its flower)
23. בְּיֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם (Gen 2:4)
24. וַיִּבֹא אֶל-הָאָדָם לְרֹאוֹת מַה-יִּקְרָא-לוֹ (Gen 2:19; וַיִּבֹא = a form of the bi-radical verb בּוֹא. What stem is it? Note the a-i vocalic pattern.)

## Niphal Stem (רָאָה, עָשָׂה)

1. אֲשֶׁר לֹא-יַעֲשׂוּ עֲשִׂיתָ עֲמָדִי (Gen 20:9)
2. וַיֹּאמֶר לְבֵן לֹא-יַעֲשֶׂה כֵן בַּמְּקוֹמֹנִי (Gen 29:26)
3. וַתִּרְאֶה הַיְבֻשָּׁה וַיְהִי-כֵן (Gen 1:9)
4. וַיִּרְא יְהוָה אֶל-אַבְרָם (Gen 12:7)
5. וַנִּרְאָתָה הַקִּשְׁתַּת בְּעֵינַי (Gen 9:14)
6. נִרְאוּ רְאֵשֵׁי הַהָרִים (Gen 8:5)
7. וַיֹּאמֶר הַיּוֹם בָּהֵר יִתְּנָה יְרֵאָה (Gen 22:14)

## Piel Stem (פָּלַח, צָוָה)

1. וַיִּצְווּ אֱלֹהִים לְאמֹר (Gen 50:16)
2. וַיִּצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לְאמֹר (Gen 2:16)
3. יִצְנֶה אֶת־בְּנָיו (Gen 18:19)
4. וַיַּעַשׂ נֹחַ כָּכֹל אֲשֶׁר צִוָּה אֱלֹהִים כִּן עָשָׂה (Gen 6:22)
5. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה (Gen 2:2)
6. כָּל־דְּבַר אֱלֹהִים אֲשֶׁר דִּבֶּר (Gen 18:33)
7. וְכִלָּה הָרֶעִב אֶת־הָאָרֶץ (Gen 41:30)
8. אֲכַלָּה לְדַבֵּר (Gen 24:45)

Hiphil Stem (ראה, עלה)

1. וַהֲעֵלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת (Gen 50:24)
2. וַהֲעֵלְתֶם אֶת־עַצְמוֹתַי מִזֶּה (Gen 50:25)
3. וַהֲגִיחַ הָרְאָה אֶתִּי אֱלֹהִים גַּם אֶת־וַרְעֵף (Gen 48:11)



### 4.3.10.8. Verbs with Geminate (“Doubled”) Consonant in Second and Third Position

Geminate (“doubled”) verbs are distinguished by their identical second and third radicals. They include verbs like סבב (to surround), ארר (to curse), חמם (to be complete), רעע (to be bad). These verbs can present some of the most challenging patterns among all the weak verbs. Happily, they do not occur as frequently as many of the other categories above, although their presence in the Hebrew Bible is certainly sufficient to warrant a brief sketch of their main features:

- Geminate verbs tend to become monosyllabic by omission of one of the identical twins (חָמַם, Qal QATAL 3ms חָמַם; יָסַב, Qal YIQTOL 3ms יָסַב).
- The geminate letter is retained, or preserved by doubling *dagesh*, before QATAL and YIQTOL suffixes (יָסַבּוּ; סָבְבוּ; סָבְבוּהוּ).
- Helping vowels appear before consonantal endings --/ו/ in QATAL (סָבְבוּהוּ), /וֹ/ in YIQTOL (יָסַבְבוּהוּ).
- Since some forms of geminate verbs are easily confused with I-*nun*, bi-radical (hollow), and I-*yod/waw* verbs, with some analogous or even identical forms, it is important to begin learning to “test the options” (Is this a geminate verb or is it bi-radical? and so on) in light of context, use of lexicon, and continued vocabulary building. There is no quick-fix formula here.

|                  | Qal      | Niphal   | Piel                    | Pual                    | Hithpael                | Hiphil    | Hophal    |
|------------------|----------|----------|-------------------------|-------------------------|-------------------------|-----------|-----------|
| Active           |          |          |                         |                         |                         |           |           |
| <i>qatal</i>     | סָבַב    |          | סָבַב                   |                         |                         | הִסָּב    |           |
| <i>yiqtol</i>    | יָסַב    |          | יָסַבּ                  |                         |                         | יָסַבּ    |           |
| <i>wayyiqtol</i> | וַיָּסַב |          | וַיָּסַבּ               |                         |                         | וַיָּסַבּ |           |
| Passive          |          |          |                         |                         |                         |           |           |
| <i>qatal</i>     |          | נָסַב    |                         | סָבַב                   |                         |           | הוּסָב    |
| <i>yiqtol</i>    |          | יָסַב    |                         | יָסַבּ                  |                         |           | יּוּסַב   |
| <i>wayyiqtol</i> |          | וַיָּסַב |                         | וַיָּסַבּ               |                         |           | וַיּוּסַב |
| Reflexive        |          |          |                         |                         |                         |           |           |
| <i>qatal</i>     |          | נָסַב    |                         |                         | הִתְסָבַב               |           |           |
| <i>yiqtol</i>    |          | יָסַב    |                         |                         | יִתְסָבּ                |           |           |
| <i>wayyiqtol</i> |          | וַיָּסַב |                         |                         | וַיִּתְסָבּ             |           |           |
|                  | Simple   | Simple   | Intensive/<br>Factitive | Intensive/<br>Factitive | Intensive/<br>Iterative | Causative | Causative |

Exercises (all Qal)

1. וְהָיָה תְּסַבִּינָה אֶלְמַחֲיֶכֶם (Gen 37:7)
2. וַיִּסָּב מֵעֲלֵיהֶם (Gen 42:24)
3. וַיְהִי־הֵם הַכֹּסֶף מֵאֲרֶץ מִצְרַיִם וּמֵאֲרֶץ כְּנָעַן (Gen 47:15)
4. וַיִּרַע הַדֹּבָר מְאֹד בְּעֵינַי אֲבֹרָהֶם (Gen 21:11)

**VOCABULARY MEMORIZATION ALERT**

At this point, you should memorize the words on pages 13-15 of the Hebrew Vocabulary List in the back and review them often.

## VERB PARSING GUIDE

1. Is there a prefixed נאה? = YIQTOL/WAYYIQTOL/jussive/cohortative  
 no yes → a-class? If next full vowel i-class = Hiphil יקטיל else Qal יעמד  
 ↓ i-class? If next vowel long a-class = Niphal יקטל else Qal יקטל  
 u-class? Hophal יקטל / יושב  
 shewa? If next vowel a-class = Piel יקטל  
 If next vowel u-class = Pual יקטל  
 If next vowel i-class = Hiphil (bi-radical) יקימה  
 infixed ה? Hithpael יתקטל
2. Is there a prefixed הה? = Niphal/Hiphil/Hophal/Hithpael  
 no yes → a-class? Hiphil inf/impv הקטיל/הקטל or Hiphil QATAL הושיב  
 ↓ i-class? If next vowel long a-class = Niphal inf/impv הקטל  
 else Hiphil QATAL הקטיל or הקטלתי  
 u-class? Hophal QATAL/inf abs הקטל or הושב  
 shewa? Hiphil bi-radical QATAL/inf with suffix הקימתי  
 infixed ה? Hithpael QATAL/impv/inf התקטל
3. Is there a prefixed מה? = Participle of stem other than Qal  
 no yes → a-class? Hiphil מקטיל  
 ↓ i-class? Hiphil bi-radical מקים  
 u-class? Hophal מקטל or מושב  
 shewa? If next vowel a-class = Piel מקטל  
 If next vowel u-class = Pual מקטל  
 If next vowel i-class = Hiphil (w/suff) מקימי -  
 infixed ה? Hithpael מתקטל
4. Is there a prefixed נ (not of the YIQTOL 1cp)? = Niphal QATAL/ptc  
 no yes → a-class? Niphal QATAL/ptc bi-radical or geminate נקומ / נקום  
 ↓ i-class? Niphal QATAL נקטל or ptc נקטל (note long a) check next vowel:  
 shewa? Niphal QATAL w/suff נקומתי  
 + then ptc  
 - then perf
5. Is there no prefix at all?  
 yes → a-class? If QATAL endings = Qal קטלתי  
 else Piel inf/impv (check for doubling) קטל  
 i-class? If QATAL endings = Piel (check for doubling) קטלתי  
 else Qal impv קטלי  
 u-class? If QATAL endings = Pual קטלתי  
 else Qal inf/impv with suff קטלו  
 shewa? If QATAL endings or suffix = Qal קטלתם (or קטלו)  
 else Qal impv קטל

## INTRODUCTORY NOTES:

- The vocabulary list that follows includes the 1000 Hebrew words (excluding most names) that occur 30 or more times in the Hebrew Bible.
- Occurrence statistics are approximate. They do not always differentiate look-alike forms that represent two different words (#3: אַתָּ = c. 950x the preposition “with”; c. 10,900x the marker of the definite direct object).
- p. = particle, n. = noun, p.n. = proper noun; vb. = verb
- Verbs are left unpointed. So that students have something to pronounce, the majority of verbs should be spoken with a-a sounds (#9: *’amar*). The main exception to this convention will be “hollow” verbs, whose middle consists in a vowel-letter (#17: בּוֹא).
- Verb glosses are given as infinitives (#9: “to say”), the simplest expression of the basic verbal idea.

|                |                                       |             |                            |
|----------------|---------------------------------------|-------------|----------------------------|
| 1) ל           | 20638 p. to/for/at                    | 28) פָּנֶה  | 2124 n. face               |
| 2) ב           | 15548 p. in/with/by                   | 29) דָּבָר  | 1449 n. word/thing         |
| 3) אַתָּ       | 11858 p. with; (direct object marker) | 30) הוּא    | 1397 p. he                 |
| 4) מִן         | 7561 p. from                          | 31) רָאָה   | 1313 vb. to see            |
| 5) עַל         | 5760 p. upon/concerning               | 32) עַד     | 1308 p. until/as far as    |
| 6) אֲשֶׁר      | 5491 p. who/which/that                | 33) אָב     | 1213 n. father             |
| 7) אֵל         | 5485 p. to                            | 34) זֶה     | 1174 p. this (m)           |
| 8) כָּל        | 5416 n. all/the whole                 | 35) שָׁמַע  | 1164 vb. to hear/obey      |
| 9) אָמַר       | 5297 vb. to say                       | 36) דִּבֶּר | 1143 vb. to speak          |
| 10) לֹא        | 5180 p. no/not                        | 37) עִם     | 1092 p. with               |
| 11) בֶּן       | 4939 n. son                           | 38) יָשַׁב  | 1085 vb. to sit/dwell      |
| 12) כִּי       | 4475 p. because/that/if               | 39) עִיר    | 1084 n. city; agitation    |
| 13) הָיָה      | 3566 vb. to be                        | 40) יָצָא   | 1076 vb. to go out         |
| 14) כַּ        | 3051 p. as/like/according to          | 41) אִם     | 1070 p. if/whether         |
| 15) עָשָׂה     | 2634 vb. to do/make                   | 42) שׁוּב   | 1070 vb. to return         |
| 16) אֱלֹהִים   | 2586 n. God/gods                      | 43) הִנֵּה  | 1061 p. behold! (see #380) |
| 17) בּוֹא      | 2586 vb. to come in/enter             | 44) לָקַח   | 966 vb. to take            |
| 18) מֶלֶךְ     | 2530 n. king                          | 45) יָדַע   | 951 vb. to know            |
| 19) יִשְׂרָאֵל | 2507 n. Israel                        | 46) עֵין    | 899 n. eye; spring         |
| 20) אֲרֶץ      | 2503 n. land/earth                    | 47) עָלָה   | 891 vb. to go up           |
| 21) יוֹם       | 2297 n. day                           | 48) שֵׁם    | 881 n. name                |
| 22) אִישׁ      | 2179 n. man/husband                   | 49) שָׁנָה  | 878 n. year                |
| 23) בַּיִת     | 2054 n. house                         | 50) אֲנִי   | 869 p. I                   |
| 24) נָתַן      | 2015 vb. to give                      | 51) קָרָא   | 867 vb. to call            |
| 25) עָם        | 1867 n. people                        | 52) שָׁלַח  | 847 vb. to send            |
| 26) יָד        | 1627 n. hand                          | 53) מוֹת    | 844 vb. to die             |
| 27) הָלַךְ     | 1548 vb. to walk/go                   | 54) שָׁם    | 834 p. there (adv)         |



- 55) אכל 821 vb. to eat  
 56) עֶבֶד 809 n. servant  
 57) אֵין 806 p. there is not  
 58) כֵּן 787 p. thus/so; right; base; gnat  
 59) אִשָּׁה 781 n. woman/wife  
 60) גַּם 769 p. also  
 61) נַפֶּשׁ 752 n. soul/life/person  
 62) כֹּהֵן 750 n. priest  
 63) אֵלֶּה 746 p. these  
 64) אַתָּה 745 p. you (ms)  
 65) אַל 724 p. not  
 66) דֶּרֶךְ 710 n. way/path  
 67) אֶחָד 704 p. one (m) (see #168)  
 68) מִצְרַיִם 681 p.n. Egypt  
 69) נָשָׂא 657 vb. to lift up  
 70) אָח 632 n. brother; fire-pot  
 71) קוּם 622 vb. to rise up/stand  
 72) אַחֲרַי 621 p. after  
 73) רֹאשׁ 610 n. head; poison/venom  
 74) זֹאת 602 p. this (f)  
 75) לֵב 601 n. heart  
 76) בַּת 600 n. daughter  
 77) שִׁים 588 vb. to set/place/put  
 78) מֵאָה 584 n. hundred  
 79) מַיִם 582 n. water  
 80) כֹּה 577 p. thus  
 81) מָה 565 p. what?  
 82) גּוֹי 564 n. nation  
 83) הֵם 563 p. they (m)  
 84) אָדָם 560 n. mankind  
 85) עָבַר 560 vb. to cross over  
 86) הָר 555 n. mountain  
 87) טוֹב 537 p. good  
 88) עָמַד 523 vb. to stand  
 89) שְׁנַיִם 516 n. two (m) (see #176)  
 90) אֶלֶף 515 n. thousand  
 91) תַּחַת 515 p. under, instead  
 92) הַ 512 p. question mark  
 93) גָּדוֹל 512 p. big, great  
 94) קוֹל 503 n. voice/sound  
 95) נָכַח 502 vb. to strike  
 96) יָלַד 500 vb. to give birth  
 97) פֶּה 498 n. mouth  
 98) צִוָּה 496 vb. to command  
 99) הִיא 491 p. she  
 100) עוֹד 490 p. still, yet  
 101) צָבָא 487 n. host/army  
 102) שָׁמַר 468 vb. to keep/observe  
 103) קִדְּשׁ 468 n. holiness  
 104) מָצָא 456 vb. to find  
 105) עוֹלָם 438 n. forever  
 106) עַתָּה 434 p. now  
 107) נָפַל 432 vb. to fall  
 108) מִשְׁפָּט 424 n. judgment  
 109) מִי 421 p. who?  
 110) שָׁמַיִם 420 n. heaven  
 111) תְּוֹךְ 420 n. in the midst תוֹךְ  
 112) שָׂר 420 n. captain  
 113) אֲדֹנָי 420 n. the Lord  
 114) חֶרֶב 413 n. sword  
 115) עָנָה 413 vb. to answer/testify; sing; be  
     troubled/occupied; bowed/afflicted  
 116) בֵּין 408 p. between (always בֵּין)  
 117) אַף 408 p. indeed  
 118) רַב 405 p. much, many  
 119) נָא 403 p. please, surely  
 120) מִזְבֵּחַ 403 n. altar  
 121) כֶּסֶף 403 n. silver  
 122) מְקוֹם 401 n. place  
 123) זָהָב 389 n. gold  
 124) יָם 384 n. sea  
 125) יָרַד 379 vb. to go down

- 126) אֵשׁ 378 n. fire  
 127) יָרָא 378 vb. to fear  
 128) בָּנָה 377 vb. to build  
 129) נָאֵם 376 n. utterance/thus says  
 130) רוּחַ 376 n. spirit/wind/breath  
 131) שַׁעַר 373 n. gate  
 132) נָגַד 369 vb. to declare  
 133) דָּם 360 n. blood  
 134) אָנָכִי 357 p. I  
 135) אֲדוֹן 354 n. lord  
 136) מָלַךְ 351 vb. to reign  
 137) אֹהֶל 349 n. tent  
 138) רָעָה 345 n. a bad thing  
 139) סָבִיב 338 n. surrounding/circuit; around  
 140) בָּרַךְ 330 vb. to bless  
 141) שָׂדֵה 329 n. field  
 142) עֵץ 329 n. tree  
 143) כֵּלִי 324 n. vessel/instrument  
 144) אוֹ 321 p. or  
 145) מִלְחָמָה 319 n. battle/war  
 146) נָבִיא 317 n. prophet  
 147) עֶשְׂרִים 315 n. twenty  
 148) מִשְׁפָּחָה 304 n. family  
 149) פָּקַד 304 vb. to visit  
 150) מְאֹד 300 p. exceedingly  
 151) רָע 299 p. bad  
 152) לֶחֶם 299 n. food/bread  
 153) סוּר 299 vb. to turn aside  
 154) חַטָּאת 297 n. sin  
 155) עֵת 296 n. time  
 156) חָזַק 292 vb. to grasp  
 157) כָּרַת 292 vb. to cut  
 158) עָבַד 289 vb. to serve  
 159) אִיב 285 vb. to oppose  
 160) בְּרִית 284 n. covenant  
 161) חֹדֶשׁ 284 n. month  
 162) אַתֶּם 283 p. you (mpl)  
 163) חִיָּה 282 vb. to live  
 164) קָרַב 279 vb. to draw near  
 165) צֹאן 273 n. sheep  
 166) לְמַעַן 272 p. in order that  
 167) מִדְבָּר 271 n. wilderness  
 168) אַחַת 271 p. one (f) (see #67)  
 169) אֶבֶן 271 n. stone  
 170) בָּשָׂר 270 n. flesh  
 171) רָשָׁע 264 p. wicked  
 172) בָּבֶל 262 p.n. Babylon  
 173) שְׁלֹשָׁה 257 n. three (f) (see #257)  
 174) מָלֵא 252 vb. to be full  
 175) מַטֵּה 252 n. staff/stem/tribe  
 176) שְׁתַּיִם 252 n. two (f) (see #89)  
 177) רֶגֶל 251 n. foot  
 178) אַמְתָּה 251 n. forearm/cubit; canal  
 179) לֵבָב 251 n. heart  
 180) חֶסֶד 250 n. faithful loyalty; reproach  
 181) אֵל 248 n. power/deity/God  
 182) חַי 245 p. alive/living  
 183) חֵיל 245 n. strength  
 184) גְּבוּל 241 n. border  
 185) חָטָא 241 vb. to sin  
 186) נָעַר 240 n. young man  
 187) שִׁבְעָה 237 n. seven (f) (see #251)  
 188) שָׁלוֹם 237 n. peace  
 189) זָכַר 234 vb. to remember  
 190) מַעֲשֵׂה 233 n. a deed/work  
 191) יָרַשׁ 233 vb. to possess/dispossess  
 192) עֲוֹן 232 n. iniquity  
 193) בֵּד 231 n. solitude; carrying pole; white linen; loose talk  
 194) זָרַע 229 n. seed  
 195) רָבָה 229 vb. to increase  
 196) קִרְבִּי 227 n. inner parts; in the midst

- 197) אֲדָמָה 225 n. ground  
 198) בִּקֵּשׁ 225 vb. to seek  
 199) כָּתַב 225 vb. to write  
 200) מוֹעֵד 223 n. appointment/meeting  
 201) הוֹרָה 223 n. instruction  
 202) נַחֲלָה 222 n. possession/inheritance  
 203) לַיְלָה 234 n. night  
 204) אִם 220 n. mother  
 205) כּוֹן 220 vb. to establish  
 206) אָהַב 219 vb. to love  
 207) בְּגָד 218 n. clothing  
 208) שָׁתָה 217 vb. to drink  
 209) נָטָה 216 vb. to stretch out/extend/incline  
 210) מַחֲנֶה 215 n. camp  
 211) בֹּקֵר 214 n. morning  
 212) עָזַב 213 vb. to forsake  
 213) מַלְאָךְ 213 n. messenger  
 214) נָצַל 212 vb. to rescue  
 215) יָסַף 212 vb. to add  
 216) שָׁכַב 212 vb. to lie down  
 217) מִנְחָה 211 n. gift/offering  
 218) כָּלָה 207 vb. to complete  
 219) יָשַׁע 205 vb. to save  
 220) צַדִּיק 206 p. righteous  
 221) שָׁפֵט 204 vb. to judge  
 222) עָשָׂר 203 n. ten (m) (see #322)  
 223) אֲרוֹן 202 n. ark (in the Tabernacle)  
 224) אָסַף 200 vb. to gather  
 225) כְּבוֹד 200 n. glory  
 226) רוּם 196 vb. to rise up  
 227) אֵיל 196 n. ram  
 228) כַּף 194 n. palm of hand  
 229) עוֹלָה 194 n. burnt offering  
 230) שֶׁמֶן 193 n. oil  
 231) רֵעַ 192 n. friend/neighbor  
 232) יָכַל 192 vb. to be able  
 233) חֲצֵר 191 n. court area  
 234) שֵׁבֶט 190 n. rod/staff/tribe  
 235) אָזֶן 188 n. ear  
 236) גָּלָה 187 vb. to uncover  
 237) בְּהֵמָה 187 n. animal  
 238) סֵפֶר 187 n. book/writing surface  
 239) שָׁבַע 186 vb. to swear  
 240) מִצְוָה 184 n. commandment  
 241) בָּקָר 182 n. cattle  
 242) אָבַד 181 vb. to perish  
 243) זָקֵן 180 p. old, elder  
 244) חֲמִשָּׁה 179 n. five (f) (see #266)  
 245) חָרָה 179 vb. to bow down/worship  
 246) שִׁפָּה 178 n. lip, language  
 247) לָמָּה 178 p. why?  
 248) שֵׁשׁ 177 n. six (m) (see #468)  
 249) לָחַם 177 vb. to fight  
 250) שָׂאל 176 vb. to ask  
 251) שִׁבְעָה 175 n. seven (m) (see #187)  
 252) עֵדָה 175 n. congregation  
 253) דּוֹר 175 n. generation  
 254) שְׁלִשִׁים 174 n. thirty  
 255) רָעָה 174 vb. to tend/graze; associate with  
 256) זָבַח 173 n. sacrifice  
 257) שְׁלֹשׁ 172 n. three (m) (see #173)  
 258) בָּחַר 172 vb. to choose  
 259) קָדַשׁ 171 vb. to be holy  
 260) בִּין 171 vb. to discern  
 261) שָׁבַר 169 vb. to break  
 262) אַרְבָּעָה 168 n. four (f) (see #283)  
 263) הָרַג 167 vb. to slay  
 264) אַחֵר 167 p. another  
 265) מַעַל 167 p. above/upward; n. disloyalty  
 266) חֲמִשָּׁה 166 n. five (m) (see #244)  
 267) הָלַל 165 vb. to praise  
 268) מְלָאכָה 165 n. occupation/work



- 269) דָּרַשׁ 165 vb. to inquire  
 270) חוּץ 164 p. outside; streets (pl)  
 271) פֶּתַח 164 n. entrance  
 272) חֲמִשִּׁים 163 n. fifty  
 273) טָמֵא 162 vb. to be unclean  
 274) סָבַב 161 vb. to surround  
 275) אַיֵּן 160 p. surely  
 276) גִּבּוֹר 160 p. strong/mighty  
 277) נָס 160 vb. to flee  
 278) צְדָקָה 159 n. righteousness  
 279) שָׂמַח 155 vb. to rejoice  
 280) שְׁנִי 154 p. second  
 281) צָפוֹן 154 n. north  
 282) חֲכָמָה 153 n. wisdom  
 283) אַרְבַּע 152 n. four (m) (see #262)  
 284) כָּסָה 151 vb. to cover  
 285) שָׁחַת 151 vb. to destroy  
 286) מוֹת 150 n. death  
 287) נֶגֶד 150 p. before/in front/opposite  
 288) רַב 149 n. multitude/abundance  
 289) נָגַע 149 vb. to strike/reach/touch  
 290) שָׂנֵא 148 vb. to hate  
 291) בַּעַל 147 n. owner; Baal  
 292) יָמִין 146 n. right hand  
 293) נָסַע 146 vb. to travel  
 294) עֲבוּדָה 145 n. labor/service  
 295) פָּתַח 145 vb. to open  
 296) רָדַף 144 vb. to pursue  
 297) חָנָה 144 vb. to encamp  
 298) חַיִּים 146 n. living, life  
 299) חָלַל 142 vb. to pierce; be defiled; begin  
 300) נָוַח 142 vb. to rest  
 301) אָז 141 p. then  
 302) יַיִן 141 n. wine  
 303) סוּס 140 n. horse  
 304) נְחֹשֶׁת 140 n. bronze/copper  
 305) עֶרֶב 139 n. evening  
 306) מִשְׁכָּן 139 n. tent/abode  
 307) חָכָם 138 n. wise  
 308) נַחַל 137 n. wadi/stream  
 309) יֵשׁ 137 p. there is/are  
 310) שֵׁ 135 p. which  
 311) מִסְפָּר 135 n. number  
 312) פָּנָה 134 vb. to turn  
 313) נָשִׂיא 134 n. prince; mist  
 314) כְּסֵא 134 n. chair/throne  
 315) אַרְבָּעִים 134 n. forty  
 316) קָבַר 133 vb. to bury  
 317) פֶּן 133 p. lest  
 318) פָּר 133 n. bull  
 319) חוֹמָה 133 n. wall  
 320) שָׂאֵר 133 vb. to remain  
 321) רֵאשִׁוֹן 133 p. first  
 322) עֶשְׂרֵה 133 n. ten (f) (see #222)  
 323) זָבַח 132 vb. to sacrifice  
 324) שֶׁמֶשׁ 132 n. sun  
 325) שָׁכַן 130 vb. to dwell  
 326) חֹק 130 n. statute  
 327) עֲצָם 129 n. bone, total being  
 328) קָבַץ 128 vb. to gather  
 329) בּוֹשׁ 128 vb. to be ashamed  
 330) אֱמֶת 127 n. truth  
 331) כֹּחַ 127 p. strength/power; lizard  
 332) חֲצִי 125 n. half  
 333) חֶמָה 125 n. heat/rage  
 334) נָגַשׁ 125 vb. to draw near  
 335) שָׁלַךְ 124 vb. throw/flip/cast  
 336) קָהָל 123 n. assembly  
 337) חָשַׁב 123 vb. to consider/think  
 338) אֲנַחְנִי 121 p. we  
 339) לָכַד 121 vb. to capture  
 340) בְּכוֹר 120 n. firstborn



- 341) בַּטַּח 120 vb. to trust  
 342) אֹר 120 n. light  
 343) עֶשְׂרֵה 121 n. ten (f) (see ##222, 322)  
 344) רֶכֶב 120 n. chariot  
 345) פְּרִי 119 n. fruit  
 346) צְדָק 119 n. equity/what is right  
 347) אָחוֹת 119 n. sister  
 348) יָשָׁר 119 p. upright  
 349) פְּעַם 118 n. beat/foot/anvil/occurrence  
 350) תּוֹעֵבָה 118 n. abomination  
 351) שָׂרַף 118 vb. to burn  
 352) לְשׁוֹן 117 n. tongue  
 353) קְדוֹשׁ 117 p. holy  
 354) שָׂפַךְ 117 vb. to pour out  
 355) מַמְלָכָה 117 n. kingdom  
 356) נָהָר 117 n. river  
 357) גָּדַל 116 vb. to be large  
 358) קָטַר 116 vb. to burn incense/make smoke  
 359) נִבֵּא 115 vb. to prophesy  
 360) גָּאֵל 115 vb. to redeem  
 361) שָׁלֵם 115 vb. to be whole  
 362) יָטַב 114 vb. to be good  
 363) בָּכָה 114 vb. to cry/weep  
 364) יָדָה 114 vb. to throw/cast; praise/thank  
 365) צָר 114 p. narrow/tight; straits/distress  
 366) כָּבֵד 114 vb. to be heavy  
 367) מְגֵרֶשׁ 114 n. open land/outskirts  
 368) יָתֵר 113 n. remainder/excess  
 369) שָׁקַר 113 n. lie/deception  
 370) חַיָּה 112 n. living thing/animal  
 371) בְּלֹתִי 112 p. not  
 372) עֲמֹד 112 n. pillar  
 373) גְּבֻעָה 112 n. hill  
 374) רַק 112 p. only/surely  
 375) כַּנָּף 111 n. wing  
 376) לָבַשׁ 111 vb. to clothe  
 377) חֲמֹר 111 n. mule  
 378) שַׁבָּת 111 n. Shabbat  
 379) עָפָר 110 n. dust  
 380) הִן 109 p. behold! (see #43)  
 381) נֹגֵב 109 n. south-country/South  
 382) אָמַן 108 vb. to be firm/to believe  
 383) סָפַר 108 vb. to count/recount  
 384) כֶּבֶשׂ 107 n. lamb  
 385) יַעֲבֵר 107 n. region across or beyond/side  
 386) בָּמָה 106 n. high place  
 387) יָתַר 106 vb. to remain over  
 388) רָעַע 105 vb. to be evil/to be bad; to break/shatter  
 389) נָחַם 105 vb. to regret/console oneself; have compassion  
 390) חֻקָּה 104 n. statute  
 391) בְּעַד 104 p. behind/through/about  
 392) תְּמִיד 104 n. continuity  
 393) רוּץ 104 vb. to run  
 394) מְרֵאָה 103 n. sight  
 395) כִּפַּר 102 vb. to atone  
 396) שָׁכַח 102 vb. to forget  
 397) רָעַב 101 n. famine  
 398) רָחֵב 101 n. breadth  
 399) מְעַט 101 n. a little/few  
 400) עוֹר 99 n. skin  
 401) אֲשֵׁן 99 p. on account of/because  
 402) מָשַׁל 99 vb. to rule  
 403) שָׁרַת 98 vb. to serve  
 404) גָּוַר 98 vb. to sojourn; to attack; to dread  
 405) שָׂבַע 98 vb. to satisfy  
 406) שְׁבִיעִי 98 p. seventh  
 407) אַחֲרָי 97 p. after/behind  
 408) טָהוֹר 96 p. clean  
 409) יַחְדָּו 96 p. together  
 410) אֲרָךְ 95 n. length  
 411) מָלַט 95 vb. to escape

- 412) עֹלָה 95 n. burnt offering  
 413) זָנָה 95 vb. to be a harlot  
 414) הִפֵּךְ 94 vb. to overturn  
 415) חָלַל 94 n. a pierced/slain one  
 416) טָהַר 94 vb. to be clean  
 417) בָּעַר 94 vb. to burn  
 418) שִׂמְחָה 93 n. joy  
 419) כְּרוֹב 93 n. cherub  
 420) פָּשַׁע 93 n. rebellion  
 421) עֹז 93 n. strength  
 422) חֵלֶב 93 n. fat/fat portion  
 423) קֶצֶה 92 n. point/end/extremity  
 424) כַּרְם 92 n. vineyard  
 425) שָׁמַם 92 vb. to be desolated  
 426) גֵּר 92 n. sojourner  
 427) סָגַר 91 vb. to close  
 428) מַלְכוּת 91 n. kingdom  
 429) תָּמִים 91 p. perfect  
 430) שִׁבְעִים 91 n. seventy  
 431) זְרוּעַ 91 n. arm  
 432) חָרָה 90 vb. to burn/be angry  
 433) עֵצָה 90 n. counsel  
 434) שָׁמַד 90 vb. to be devastated  
 435) יָדַעַת 90 n. knowing/knowledge  
 436) יָלַד 89 n. lad  
 437) שֶׁקֶל 88 n. shekel  
 438) לִיָּ/לַיָּ 88 vb. to spend the night  
 439) דֶּלֶת 88 n. door  
 440) עָנָן 88 n. cloud  
 441) טָמֵא 88 p. unclean  
 442) שָׁרַח 88 vb. to sing  
 443) שְׁלָמִים 87 n. peace-offering  
 444) לָמַד 87 vb. to learn  
 445) שָׁחַט 86 vb. to slaughter/beat  
 446) פֶּאֶה 86 n. corner  
 447) הֵנִיחַ 86 p. hither  
 448) שִׁית 86 vb. to set  
 449) עֹרַר 85 vb. to awaken, stir  
 450) קָנָה 85 vb. to purchase; to create  
 451) יְהוּדִי 85 n. a Judean  
 452) קָטָן 85 p. small  
 453) צָפָה 84 vb. to look out  
 454) לָבָן 84 p. white  
 455) הֶמוּן 84 n. agitation/uproar/crowd  
 456) רָחוֹק 84 p. far  
 457) זָכָר 82 n. male  
 458) פֹּה 82 p. here  
 459) עָזַר 82 vb. to help  
 460) סָתַר 82 vb. to hide  
 461) יַעֲזֵן 81 vb. to counsel  
 462) פָּלַל 81 vb. to pray  
 463) קָלַל 81 vb. to be small; Pi. to curse  
 464) קָרְבָּן 80 n. offering  
 465) חֹשֶׁךְ 80 n. darkness  
 466) נַעֲרָה 80 n. girl  
 467) הָבַל 80 n. vapor/breath  
 468) שֵׁשׁ 80 n. six (f) (see #248)  
 469) עָנִי 80 p. poor/afflicted  
 470) שׁוֹר 79 n. bull  
 471) אֹת 79 n. sign  
 472) אוֹצָר 79 n. treasury  
 473) חָנַן 79 vb. to have grace/be generous  
 474) מָכַר 80 vb. to sell  
 475) רָכַב 78 vb. to ride  
 476) הַיְכָל 78 n. palace/temple  
 477) יָרָה 78 vb. to shoot/throw  
 478) מִשְׁמָרָה 78 n. guard/charge  
 479) שִׁיר 78 n. song (see #442)  
 480) קִיר 78 n. wall  
 481) יָגַע 78 n. a hit/plague/blow  
 482) קָרוֹב 77 p. near  
 483) חִפֵּן 77 vb. to be pleased/have delight in

- 484) מֵאֵס 77 vb. to reject  
 485) קֶרֶן 77 n. horn  
 486) יְשׁוּעָה 77 n. salvation  
 487) בַּרְזֶל 76 n. iron  
 488) תְּפִלָּה 76 n. prayer  
 489) קֶשֶׁת 76 n. bow  
 490) תְּרוּמָה 76 n. tribute/contribution  
 491) מִקְנֵה 76 n. cattle/livestock/possession  
 492) חָלַהּ 76 vb. to be weak  
 493) עָרַךְ 75 vb. to arrange  
 494) מִקְדָּשׁ 75 n. holy place  
 495) נָצַב 75 vb. to take a stand  
 496) זָרַר 75 vb. to press down; turn aside  
 497) כָּסִיל 75 n. fool  
 498) שָׁלַל 74 n. spoil  
 499) עֵז 74 n. she-goat  
 500) גֹּרֶל 74 n. lot  
 501) צִוַּר 79 n. rock/cliff  
 502) סֵלָה 74 p. Selah  
 503) מִזְרָח 74 n. place of sunrise/east  
 504) רִיב 73 vb. to contend  
 505) בַּל 73 p. not  
 506) אֲרִז 73 n. cedar  
 507) חָרַשׁ 74 vb. to engrave; be silent  
 508) אָוֶן 73 n. trouble/iniquity  
 509) אָסַר 73 vb. to bind  
 510) חָרַפָּה 73 n. reproach  
 511) רָחַץ 72 vb. to wash  
 512) מִדּוּעַ 72 p. why?  
 513) מָשַׁח 72 vb. to anoint  
 514) בֶּטֶן 72 n. stomach/womb  
 515) בֵּרַכָּה 72 n. blessing  
 516) שׁוֹפָר 72 n. horn  
 517) שָׁבַת 71 vb. to rest  
 518) פִּלֵּא 71 vb. to be wonderful  
 519) זָעַק 71 vb. to cry out  
 520) עוֹף 71 n. flying creature/bird  
 521) שֻׁלְחָן 71 n. table  
 522) עֵד 70 n. witness  
 523) תִּקַּע 70 vb. to strike/clap  
 524) חֵן 70 n. grace  
 525) שְׁלִישִׁי 70 p. third  
 526) מָהַר 70 vb. to hasten  
 527) צָרָה 70 n. distress  
 528) חֵלֶק 69 n. portion; smoothness  
 529) רָפָא 69 vb. to heal  
 530) נָבַט 69 vb. to look  
 531) אֱלוֹף 69 p. familiar/tame; n. tribal chief  
 532) קָדִים 68 n. east/east wind  
 533) פָּרַשׁ 68 vb. to spread out  
 534) מִשָּׂא 68 n. burden  
 535) גִּבּוֹר 68 n. man  
 536) כֶּפֶר 68 n. something round/loaf  
 537) אַתָּה 67 p. you (fs)  
 538) קֵץ 67 n. end  
 539) כַּתֵּף 67 n. shoulder  
 540) עֵרְבָה 67 n. desert-plain; poplar  
 541) קֶבֶר 67 n. grave  
 542) אָחַז 68 vb. to grasp  
 543) יַעֲמֹק 66 n. valley  
 544) אֲחִיזָה 66 n. possession  
 545) שְׂאֵרִית 66 n. remainder  
 546) פּוֹץ 66 vb. to be scattered  
 547) צָלַח 65 vb. to prosper/succeed/advance  
 548) תִּפְּשׂ 65 vb. to grasp  
 549) נִצַּח 65 vb. to be pre-eminent/enduring  
 550) אֲשָׁה 65 n. offering made by fire  
 551) חֵלֹם 65 n. dream  
 552) בּוֹר 65 n. pit  
 553) כָּשַׁל 65 vb. to stumble  
 554) שָׁכַם 65 vb. to rise early  
 555) חָלַק 65 vb. to divide/share; be smooth



- 556) תָּמַם 64 vb. to be complete  
 557) שְׂאוּל 64 n. Sheol  
 558) אָרַר 64 vb. to curse  
 559) מָגֵן 63 n. shield  
 560) יָצַר 63 vb. to fashion  
 561) שִׁפְחָה 63 n. hand-maiden  
 562) קָרַע 63 vb. to tear/rend  
 563) דָּרַךְ 63 vb. to tread; bend the bow  
 564) סֶלַע 63 n. rock  
 565) נָצַר 63 vb. to watch/guard  
 566) חַג 62 n. celebration/festival  
 567) גְּבוּרָה 62 n. strength  
 568) רִיב 62 n. contention  
 569) שָׁקָה 62 vb. Hi. to give to drink  
 570) בָּרַח 62 vb. to flee  
 571) קָנָה 62 n. reed  
 572) אֶבְיוֹן 61 p. poor/needy  
 573) אֲצִל 61 n. proximity  
 574) אֵיךְ 61 p. how?  
 575) דָּוִד 61 n. beloved; uncle; love(-making)  
 576) עֵדוּת 61 n. testimony  
 577) צָרַר 61 vb. to bind/wrap/be narrow/in  
 distress; to be hostile toward  
 578) שָׁכַל 61 vb. to be wise  
 579) נֵר 60 n. lamp  
 580) קִטְרֶת 60 n. smoke/incense  
 581) קֶדֶם 60 n. front/east/aforetime  
 582) אַחֲרֵית 60 n. end  
 583) שָׁדַד 60 vb. to destroy  
 584) יָכַח 59 vb. to decide judgment/reprove  
 585) פָּדָה 59 vb. to redeem  
 586) בְּלִי 59 p. without  
 587) אֶרֶח 59 n. path  
 588) חָמָס 59 n. violence  
 589) נָחַל 59 vb. to take possession/inherit  
 590) נִדָּר 59 n. vow  
 591) שִׁשִּׁים 59 n. sixty  
 592) רָחַק 59 vb. to be far  
 593) נָטַע 59 vb. to plant  
 594) חָדַל 59 vb. to cease  
 595) שְׁעִיר 59 n. he-goat; satyr/demon  
 596) יָבַשׁ 58 vb. to dry up  
 597) רִיחַ 58 n. scent  
 598) תְּהִלָּה 58 n. praise  
 599) יַעַר 58 n. forest  
 600) פָּעַל 58 vb. to work  
 601) אֱלֹהִים 58 n. God (s. of אֱלֹהִים)  
 602) אוֹלָם 57 n. porch; p. on the other hand  
 603) חֲזָק 57 adj. strong/mighty  
 604) אֲדָן 57 n. base/socket  
 605) פָּרָשׁ 57 n. horseman  
 606) מִזְמוֹר 57 n. psalm  
 607) שְׁמֹנֶה 57 n. eight (see #654)  
 608) עֶשֶׂר 56 n. ten (m)  
 609) אֵלְמָנָה 56 n. widow  
 610) שֵׁן 56 n. ivory/tooth  
 611) רָצָה 56 vb. to be pleased  
 612) שְׁמָמָה 56 n. devastation  
 613) מִדָּה 56 n. size/measure/standard  
 614) מִצָּה 56 n. unleavened; strife  
 615) אִמָּה 56 n. maid  
 616) טָרָם 56 p. before  
 617) זָרַע 56 vb. to sow  
 618) חָתַת 56 vb. to be shattered/dismayed  
 619) שִׁבְר 55 n. break/fracture; grain  
 620) יָצַק 55 vb. to pour  
 621) חֵץ 55 n. arrow  
 622) דָּבַק 55 vb. to cleave  
 623) חִזָּה 55 vb. to see/perceive  
 624) גִּפְתָּן 55 n. grapevine  
 625) נָדַח 55 vb. to thrust/push away  
 626) כָּבֵד 55 p. heavy



- 627) עֵמֶל 55 n. toil  
 628) כָּעַס 55 vb. to be angry; to provoke  
 629) צָעַק 55 vb. to cry out  
 630) עֲרֹוּה 54 n. nakedness  
 631) רְצוֹן 56 n. good pleasure  
 632) בָּרָא 54 vb. to create  
 633) יְרִיעָה 54 n. curtain  
 634) מָרוֹם 54 n. height  
 635) אָבָה 54 vb. to be willing  
 636) קָצִיר 54 n. harvesting  
 637) פָּרַר 53 vb. to break out/burst forth  
 638) מְדִינָה 53 n. province  
 639) עֲלִיוֹן 53 p. high; n. One Most High  
 640) סֶלֶת 53 n. fine flour  
 641) יוֹמָם 53 p. daily/by day  
 642) רָנַן 53 vb. to cry out/shout with joy  
 643) שְׁוֵא 53 n. emptiness/nothingness  
 644) רְחוֹב 53 n. broad open place/plaza  
 645) חֲדָשׁ 53 p. new  
 646) דְּבַשׁ 53 n. honey  
 647) מָדַד 53 vb. to measure  
 648) שְׂמָאל 53 n. the left(hand)  
 649) אֵיחָה 52 p. where?  
 650) חֶבֶל 52 n. cord  
 651) קָצַר 52 vb. to be short; to reap  
 652) חָרַם 52 vb. to exterminate/devote to destruction  
 653) מָחָר 52 n. tomorrow  
 654) שְׁמֹנָה 52 n. eight (f) (see #607)  
 655) אַחֲרָיוֹן 51 p. behind/coming after  
 656) רֵאשִׁית 51 n. beginning  
 657) קָרֶשׁ 51 n. board(s)  
 658) אִתְּעָה 51 vb. to go astray/err  
 659) כָּבַס 51 vb. to wash  
 660) צֵל 51 n. shadow  
 661) בָּקַע 51 vb. to cleave/break open  
 662) הוֹי 51 p. woe!  
 663) נִשְׁגַּח 50 vb. to reach/overtake  
 664) פֶּחַד 50 n. fear  
 665) מַחְשְׁבָה 50 n. thought  
 666) מוֹסֵר 50 n. discipline  
 667) בְּתוּלָה 50 n. virgin  
 668) נָכַר 50 vb. to regard/recognize  
 669) פָּרַץ 50 vb. to break through  
 670) טַבַּעַת 50 n. signet ring  
 671) אָמַר 49 n. word/speech  
 672) גְּאוֹן 49 n. majesty  
 673) בָּגַד 49 vb. to act treacherously/  
 faithlessly  
 674) דָּל 49 p. low/weak/poor  
 675) מִשְׁקָל 49 n. weight  
 676) אָנוּשׁ 49 n. man  
 677) קוּוָה 49 vb. to wait  
 678) תְּכֵלֶת 49 n. violet  
 679) אֶפֶוד 49 n. ephod  
 680) בְּעִבּוּר 49 p. because of  
 681) בָּלַע 49 vb. to swallow  
 682) מַעֲלָה 49 n. what comes up  
 683) נָגַף 49 vb. to strike/injure  
 684) רֵאשׁוֹנָה 49 p. first  
 685) תְּפִאֲרָתָהּ 49 n. beauty  
 686) אֲמוּנָה 49 n. faithfulness  
 687) מַכָּה 48 n. blow/wound  
 688) פֶּסַח 49 n. passover  
 689) גְּלוּל 48 n. idols (always pl. גְּלוּלִים)  
 690) יָצַב 48 vb. to (take a ) stand  
 691) לְשִׁפָּה 48 n. room/hall  
 692) אַרְיָה 48 n. lion  
 693) גְּבִלָה 48 n. corpse  
 694) שְׁמָה 48 n. devastation  
 695) זָמַר 48 vb. to play an instrument  
 696) חוּל 48 vb. to writhe/whirl/dance

- 697) סמך 48 vb. to lay upon/lean/support  
 698) תניית 48 n. spear  
 699) דבר 48 n. plague  
 700) שבי 48 n. captivity  
 701) סלח 47 vb. to forgive  
 702) רחם 47 vb. to have compassion  
 703) מתנים 47 n. loins  
 704) צר 47 n. pebble/flint; p.n. Tyre  
 705) שבה 47 vb. to take captive  
 706) גרש 47 vb. to drive out  
 707) צפור 47 n. bird  
 708) גיל 47 vb. to rejoice  
 709) רמון 47 n. pomegranate  
 710) רצח 47 vb. to slay  
 711) שזה 47 n. sheep  
 712) נכרי 46 p. foreign  
 713) יחד 46 p. together  
 714) אָשָׁם 46 n. guilt offering  
 715) פגוע 46 vb. to meet  
 716) קומה 46 n. height  
 717) משכב 46 n. place or act of lying down; a couch  
 718) עצר 46 vb. to restrain  
 719) רפה 46 vb. to sink/relax  
 720) משתה 46 n. feast  
 721) נעורים 46 n. youth  
 722) אור 45 vb. to be light/shine  
 723) מרה 45 vb. to be bitter/rebellious  
 724) קשב 45 vb. to incline/attend  
 725) נצח 45 n. eminence/luster; endurance/everlastingness  
 726) שק 45 n. sackcloth  
 727) דמה 45 vb. to be like/resemble; to be silent; to be destroyed  
 728) עוד 44 vb. to return/repeat  
 729) בלל 44 vb. to confuse  
 730) רביעי 44 p. fourth (m)  
 731) חלב 44 n. milk  
 732) מרכבה 44 n. chariot  
 733) נקה 44 vb. to be free/exempt  
 734) רוע 44 vb. to cry out  
 735) אַשְׁרֵי 44 n. blessedness  
 736) חגר 44 vb. to gird  
 737) יסר 44 vb. to discipline  
 738) קשר 44 vb. to bind  
 739) בחור 44 n. choice young man  
 740) מושב 44 n. seat  
 741) נגיד 44 n. prince  
 742) חלץ 44 vb. to draw off/ready for war  
 743) קנאה 43 n. jealousy  
 744) נִיחֹחַ 43 n. a soothing/quieting  
 745) בזה 43 vb. to despise  
 746) בזז 43 vb. to spoil  
 747) יסד 43 vb. to lay a foundation  
 748) תבונה 43 n. understanding  
 749) יחל 43 vb. to wait  
 750) הרס 43 vb. to tear down/ruin  
 751) טוב 35 vb. to be good/becoming  
 752) בטח 43 n. security/confidence  
 753) פשט 43 vb. to strip  
 754) מתי 43 p. when  
 755) אָפֶס 43 n. end/extremity/nothing  
 756) תבואה 43 n. produce/yield  
 757) לוח 43 n. tablet  
 758) מגדל 43 n. tower  
 759) אן 42 p. where? where to?  
 760) שקט 42 vb. to be quiet/at rest  
 761) זרב 42 vb. to flow/drip  
 762) מערה 42 n. cave  
 763) גולה 42 n. exiles/deportation  
 764) חרבה 42 n. waste/desolation/ruin  
 765) נקי 42 p. clean/free/exempt  
 766) רמה 42 vb. to throw/shoot; abandon

- 767) עֶדְרָה 42 n. flock/herd  
 768) מְנוֹרָה 42 n. lampstand/candlestick  
 769) יִרְאָה 42 n. fear  
 770) טַף 42 n. child  
 771) נוּעַ 42 vb. to quiver/waver/roam  
 772) כְּנֹר 42 n. lyre  
 773) שָׁנִי 42 n. scarlet  
 774) יָתוּם 42 n. orphan  
 775) יָפָה 43 n. fair, beautiful  
 776) אָזַן 42 vb. to listen  
 777) הָרָה 42 vb. to conceive  
 778) בָּדַל 42 vb. to divide  
 779) אֵי 42 n. island; p. not; p. alas!  
 780) נָחַץ 42 vb. to pull down  
 781) פָּשַׁע 41 vb. to rebel  
 782) אָרַב 41 vb. to lie in ambush  
 783) חָמַל 41 vb. to spare  
 784) גָּבְהוּ 41 p. high/exalted  
 785) מָאֵן 41 vb. to refuse  
 786) גֵּן 42 n. garden  
 787) תֵּשַׁע 41 n. nine (m)  
 788) רָגַז 41 vb. to tremble/rage/agitate  
 789) חָרַף 41 vb. to reproach  
 790) אָחֹזֵר 41 n. back part/p. backwards  
 791) בָּרִיחַ 41 n. bar  
 792) נָחַשׁ 41 n. serpent  
 793) צָדֵק 41 vb. to be righteous  
 794) צַוְאֵר 41 n. neck  
 795) אָמַץ 41 vb. to be strong  
 796) חָפַר 40 vb. to dig/search for; be ashamed  
 797) אֵיפָה 40 n. ephah  
 798) פְּרָמֵל 40 n. plantation/garden  
 799) חָרַב 40 vb. to dry up/lay waste  
 800) נָטַשׁ 40 vb. to give up/leave  
 801) צִלְעַ 40 n. rib/side  
 802) נָבֵל 40 p. foolish  
 803) גָּנַב 40 vb. to steal  
 804) מְרָמָה 40 n. deceit  
 805) חָרוֹן 40 n. anger  
 806) דִּגְן 40 n. grain  
 807) עֹל 40 n. yoke  
 808) רַחֲמִים 40 n. compassion  
 809) מָשָׁל 40 n. proverb  
 810) מָר 40 p. bitter  
 811) זָרָה 39 vb. to scatter  
 812) בְּאֵר 39 n. well (watering place)  
 813) סָפַר 54 n. scribe  
 814) תּוֹלְדוֹת 39 n. genealogy  
 815) מִבְצָר 39 n. fortification  
 816) מוּט 39 vb. to totter/shake  
 817) יָי 39 n. sufficiency/enough  
 818) תֵּאֲנֶה 39 n. fig-tree/fig  
 819) חָרַד 39 vb. to tremble/startle  
 820) בָּהַל 39 vb. to be dismayed  
 821) חִפְּץ 39 n. delight/pleasure  
 822) אָבַל 39 vb. to mourn  
 823) קָהַל 39 vb. to assemble  
 824) נָחַה 39 vb. to lead  
 825) מִלָּה 38 n. word  
 826) חֹדֵר 38 n. room/chamber  
 827) חֹרֵם 38 n. devoted thing/ban  
 828) עָשַׁק 38 vb. to oppress  
 829) תֵּירוֹשׁ 38 n. new (sweet) wine  
 830) מְשִׁיחַ 38 n. anointed  
 831) בִּינָה 38 n. understanding  
 832) כּוֹל 38 vb. to comprehend/contain/  
 sustain  
 833) גִּבְלָה 38 n. wine-skin/pitcher; harp  
 834) זַיִת 38 n. olive-tree/olive  
 835) אֶרְגָּמָן 38 n. purple  
 836) בָּצַר 38 vb. to gather grapes; cut off/be  
 inaccessible  
 837) שְׁמֹנִים 38 n. eighty



- 838) כָּלַם 38 vb. to be ashamed  
 839) גֵּת 38 n. winepress  
 840) חֵיק 38 n. lap/bosom  
 841) אָכַל 38 n. food  
 842) תּוֹלַעַת 38 n. worm  
 843) גֶּשֶׁם 38 n. rain  
 844) מָלֵא 38 n. fullness/abundance  
 845) מָטַר 38 n. rain  
 846) פִּילֵגֶשֶׁת 37 n. concubine  
 847) שָׂחַק 37 vb. to laugh  
 848) עֲשָׂר 37 n. riches  
 849) נִוָּךְ 37 vb. to wave/move to and fro  
 850) כָּכֵהוּ 37 p. thus  
 851) כּוֹכַב 37 n. star  
 852) גָּמַל 37 vb. to complete/deal fully with/  
 wean  
 853) חָסָהוּ 37 vb. to seek refuge  
 854) לָקַט 37 vb. to glean/gather up  
 855) שׁוֹעֵר 37 n. porter/gate-keeper  
 856) צוֹר 37 vb. to tie up/besiege; to oppress;  
 to cast (metal)  
 857) חָרַשׁ 36 n. craftsman  
 858) יִשְׁע 36 n. deliverance, salvation  
 859) כָּרַע 36 vb. to bow down  
 860) שְׁלִישִׁיה 36 p. third  
 861) עֲנִי 36 n. affliction  
 862) הִמָּה 36 vb. to roar/be turbulent  
 863) טִמְאָה 36 n. uncleanness  
 864) מוּל 36 p. in front of/opposite  
 865) מוֹפֵת 36 n. sign/wonder  
 866) תְּיַבֵּל 36 n. world/mainland  
 867) נָסָה 36 vb. to test  
 868) מְעוֹז 37 n. place of safety/refuge  
 869) סָרִיס 42 n. eunuch  
 870) מָשַׁךְ 36 vb. to draw/drag  
 871) פִּעֵל 36 n. work  
 872) נִכְר 36 n. foreignness  
 873) מַעַל 36 vb. to be untrue/act treacherously  
 874) גֵּיא 36 n. valley  
 875) פָּרַח 36 vb. to sprout  
 876) מָחָה 36 vb. to wipe out  
 877) תְּרוּעָה 36 n. shout of war  
 878) יָקָר 36 p. precious  
 879) תִּקְוָה 36 n. hope  
 880) קָשָׁה 36 p. hard  
 881) כָּנַע 36 vb. to be humble  
 882) אִמְרָה 36 n. utterance, word  
 883) פְּרִץ 35 n. breach/breakthrough  
 884) נָקַם 35 vb. to take vengeance  
 885) אָרִי 35 n. lion  
 886) עָרַל 35 p. uncircumcised  
 887) אֹפֶן 35 n. wheel  
 888) סָתַר 35 n. covering/secretcy  
 889) קִצָּה 35 n. end  
 890) צָרַעַת 35 n. skin disease/leprosy  
 891) אָשַׁם 35 vb. to be guilty  
 892) עֵגֶל 35 n. calf  
 893) מוּל 35 vb. to circumcise  
 894) רָשַׁע 35 vb. to be wicked  
 895) תְּהוֹם 35 n. ocean/the deep/flood  
 896) נָשַׁק 35 vb. to kiss  
 897) מִשְׁנֵה 35 n. double/copy  
 898) מַלְכָּה 35 n. queen  
 899) זָרַק 35 vb. to toss/scatter  
 900) גִּזְרֵן 35 n. threshing floor  
 901) חִזּוֹן 35 n. vision  
 902) כּוֹס 34 n. cup  
 903) אֲתוֹן 34 n. donkey  
 904) עִבְרָה 34 n. outburst/rage  
 905) תְּשׁוּעָה 34 n. salvation  
 906) גְּדוּד 34 n. band/troop  
 907) אָלָה 34 n. a curse/oath; vb. to swear  
 908) יָרֵךְ 34 n. thigh



- 909) בָּרָק 34 n. lightning  
 910) סִיר 34 n. pot  
 911) קָצַף 34 vb. to be angry  
 912) רִנָּה 34 n. a ringing cry  
 913) קָנָא 34 vb. to be jealous  
 914) חָטָא 34 n. sin/offense  
 915) יָהַב 34 vb. to give  
 916) אָבָא 34 vb. to withdraw/hide  
 917) אָרַךְ 34 vb. to be long  
 918) עָב 34 n. dark cloud  
 919) צָרַף 34 vb. to refine  
 920) כַּלָּה 34 n. daughter-in-law/bride  
 921) חָסִיד 34 n. faithful one  
 922) צָפַן 34 vb. to hide  
 923) יוֹנָה 34 n. dove; Jonah  
 924) יָנַק 33 vb. to suck  
 925) גָּל 33 n. heap  
 926) עֲרֵךְ 33 n. neck/head  
 927) עָרַב 33 vb. to take on pledge; to mingle/  
 associate with; to be pleasing; to grow dark  
 928) עֲשָׂרוֹן 33 n. tenth part  
 929) עֲרָךְ 33 n. order/row/estimate  
 930) יָמִינִי 33 p. right/southern  
 931) נָוֶה 33 n. pasture/habitation  
 932) צָמַח 33 vb. to sprout  
 933) סֹף 33 n. basin; threshold  
 934) שָׁרֵשׁ 33 n. root  
 935) צָד 33 n. side  
 936) עוֹלָה 33 n. injustice  
 937) קָלָלָה 33 n. curse  
 938) תָּמָר 33 n. palm tree  
 939) יַעֲשֵׁב 33 n. herbage  
 940) טָבַח 32 n. butcher  
 941) חָבַשׁ 32 vb. to bind  
 942) מַעֲשֵׂר 32 n. tenth part/tithe  
 943) כָּחַד 32 vb. to hide/efface  
 944) אֵי 32 p. where?  
 945) מַעֲלָלִים 32 n. (bad) deeds  
 946) זְמָה 32 n. plan/device  
 947) חִנָּט 32 p. gratuitously/for nothing  
 948) בִּקְדָה 32 n. oversight/visitation  
 949) פְּנִימִי 32 p. inner  
 950) יֶצֶהָר 32 n. new oil  
 951) חַלּוֹן 32 n. window/whole in wall  
 952) מִזְרֵק 32 n. bowl  
 953) אֲרָמוֹן 32 n. citadel/palace  
 954) יָצַת 32 vb. to kindle  
 955) מוֹצֵא 32 n. place of going forth/source  
 956) לְבוּשׁ 32 n. clothing  
 957) כָּלָב 32 n. dog  
 958) כַּפִּיר 32 n. young lion  
 959) שָׁפַל 32 vb. to be low  
 960) שַׁעֲרָה 32 n. barley  
 961) נָדַג 31 vb. to drive  
 962) שָׁטַף 31 vb. to overflow  
 963) יָלַל 31 vb. to howl  
 964) פֶּסֶל 31 n. idol/image/something carved  
 965) מִין 31 n. kind, species  
 966) שְׂמָלָה 31 n. coat  
 967) כָּזַב 31 n. a lie  
 968) עֲצוּמִים 31 p. mighty  
 969) עִמָּה 31 p. close by/side by side  
 corresponding to  
 970) שְׁרִיד 31 n. survivor  
 971) גָּג 31 n. roof  
 972) טֵל 31 n. dew  
 973) אֶצְבַּע 31 n. finger  
 974) נָאֵף 31 vb. to commit adultery  
 975) לָאָם 31 n. people  
 976) כִּלְיָה 31 n. kidneys  
 977) אַהֲבָה 31 n. love  
 978) מָחָר 31 n. tomorrow

- 979) חֹמֶר 31 n. cement/mortar/clay  
 980) מְאֵרָמָה 31 n. anything  
 981) אָוָה 31 vb. to desire  
 982) טָמַן 31 vb. to hide  
 983) תּוֹדָה 31 n. thanksgiving  
 984) הִדְרָה 30 n. splendor  
 985) נִדְהָה 30 n. impurity  
 986) סִפָּה 30 n. thicket/booth  
 987) מֵאֲכָל 30 n. food  
 988) רָעַשׁ 30 vb. to quake/shake  
 989) סָפַד 30 vb. to mourn/wail  
 990) כְּלָמָה 30 n. shame/insult  
 991) מִצְבֵּה 30 n. pillar  
 992) בִּכְיָ 30 n. a cry/weeping  
 993) חֲטָה 30 n. wheat  
 994) הַנּוֹפָה 30 n. wave-offering  
 995) פָּרָה 30 vb. to be fruitful  
 996) מְצוֹר 30 n. distress/siege; stronghold;  
 Egypt  
 997) גָּזַל 30 vb. to rob  
 \* 998) צְבִי 30 n. gazelle; beauty/splendor  
 999) רָבַץ 30 vb. to lay out  
 1000) דָּמַם 30 vb. to stand still/keep quiet; to  
 wail

...

## PRONOUN OBJECT SUFFIXES ON VERBS

1. When the object of the verb is a pronoun, that pronoun object may be affixed to the marker of the definite direct object (section 4.1.6.2.2.) or it may be appended directly to the verb itself. There is no discernible difference in meaning between these alternate ways of indicating an object.

2. Pronoun Object Suffixes on QATAL (Suffixed/Perfect) Verbs (here illustrated on the Qal QATAL 3ms verb **שָׁמַר**, “to keep”)

|     |                   |                          |      |                     |                             |
|-----|-------------------|--------------------------|------|---------------------|-----------------------------|
| 3ms | וְהוֹדִי וְהוֹדִי | שָׁמְרוֹ, he keeps him   | 3mpl | וְהוֹדוּ וְהוֹדוּ   | שָׁמְרֵם, he keeps them     |
| 3fs | וְהִיא וְהִיא     | שָׁמְרָהּ, he keeps her  | 3fpl | וְהִנְיָ וְהִנְיָ   | שָׁמְרֵנָּהּ, he keeps them |
| 2ms | וְהוּא וְהוּא     | שָׁמְרְךָ, he keeps you  | 2mpl | וְכִם וְכִם         | שָׁמְרְכֶם, he keeps you    |
| 2fs | וְהִיא וְהִיא     | שָׁמְרֶיךָ, he keeps you | 2fpl | ---                 |                             |
| 1cs | וְאֲנִי וְאֲנִי   | שָׁמְרָנִי, he keeps me  | 1cpl | וְנֹרְנוּ וְנֹרְנוּ | שָׁמְרֵנוּ, he keeps us     |

3. Pronoun Object Suffixes on YIQTOL (Prefixed/Imperfect) and Imperative Verbs (here illustrated on the Qal YIQTOL 3ms verb **שָׁמַר**, “to keep”). Note: The second form in five instances represents a prefixed *segol nun*, with the *nun* usually assimilating to the following consonant. Traditional grammars referred to this as *nun energicum*, but the strengthening element is not always apparent.

|     |                   |                            |      |                     |                               |
|-----|-------------------|----------------------------|------|---------------------|-------------------------------|
| 3ms | וְהוֹדִי וְהוֹדִי | יִשְׁמְרֵהוּ, he keeps him | 3mpl | וְהוֹדוּ וְהוֹדוּ   | יִשְׁמְרֵם, he keeps them     |
| 3fs | וְהִיא וְהִיא     | יִשְׁמְרֶיהָ, he keeps her | 3fpl | וְהִנְיָ וְהִנְיָ   | יִשְׁמְרֵנָּהּ, he keeps them |
| 2ms | וְהוּא וְהוּא     | יִשְׁמְרֶיךָ, he keeps you | 2mpl | וְכִם וְכִם         | יִשְׁמְרְכֶם, he keeps you    |
| 2fs | וְהִיא וְהִיא     | יִשְׁמְרֶיךָ, he keeps you | 2fpl | ---                 |                               |
| 1cs | וְאֲנִי וְאֲנִי   | יִשְׁמְרָנִי, he keeps me  | 1cpl | וְנֹרְנוּ וְנֹרְנוּ | יִשְׁמְרֵנוּ, he keeps us     |