

A  
SIMPLIFIED  
HEBREW GRAMMAR  
FOR  
BEGINNERS

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## PREFACE

This grammar is for those beginning the study of the Hebrew language. A grammar for beginners should be as simple as possible. But a glance at the first few pages of the average introductory Hebrew grammar is sufficient to show that there has been a failure to meet this requirement and that therefore a simplified Hebrew grammar is greatly needed.

With simplicity in mind, this grammar was prepared. The material is presented in outline form and is replete with examples. And unnecessary technical language has been omitted.

Some instances of simplicity or clarity might be cited:

- (1) The exercises are shorter than those usually found in elementary grammars. And the stress in the exercises is upon translating the Hebrew into English. Thus the later exercises are confined solely to the translation of Hebrew into English.
- (2) The term "Waw Conversive" has been used instead of the more common term "Waw Consecutive" (or instead of the more accurate term "Waw Conservative") to make it easier for the beginner to remember that an Imperfect with Waw is regularly used in past time and a Perfect with Waw in future time, the converse of the regular use of these tenses without Waw.
- (3) In connection with irregular verbs, terms such as the "Third-He" Verb (rather than the "Lamedh-He" Verb) are used because they readily show the beginner which consonant of the verb-form is acting in an irregular manner.
- (4) In the vocabularies, we have translated the 3 m.s. Pf. as a 3 m.s. Pf. (not as though it were an Inf., as some grammars do), except in cases where the form found in the lexicon or dictionary is an Inf., in which case we have translated it as an Inf.

We have, of course, consulted the standard introductory grammars in the preparation of this grammar and have profited greatly from them. And, in certain instances, we have employed the terminology and used the examples found in one or more of them.

This is not intended to be a substitute for grammars which are more detailed and comprehensive. But it is hoped that this grammar will help to remove the fears that accompany the beginning of the study of Hebrew and that it will prove to be a gateway into an illuminating study of the Hebrew Old Testament, to the glory of God.



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## ABBREVIATIONS

abs.	absolute state
act.	active
c.	common (gender)
cf.	compare
Cl.	Class
collect.	collective noun
contd.	continued
Conv.	Conversive
cstr.	construct state
def. art.	definite article
e.g.	for example
etc.	and so forth
f.	feminine, following (page)
ff.	following (pages)
I.A.	Infinitive Absolute
I.C.	Infinitive Construct
i.e.	that is
Impf.	Imperfect
Impv.	Imperative
Inf.	Infinitive
lit.	literally
m.	masculine
p.	page, plural
Part.	Participle
pass.	passive
Pf.	Perfect
pl.	plural
pp.	pages
pref.	prefix
prep.	preposition
refl.	reflexive
s.	singular
suff.	suffix
vb.	verb





## THE CONSONANTS

The Hebrew alphabet consists of 22 letters or consonants:

<u>Writing</u>	<u>Form</u>	<u>Final Form</u>	<u>Name</u>	<u>Transliteration</u>	<u>Pronunciation</u>
א	(1) א		Aleph	ʾ	Ahlēf
ב, בּ	(2) ב, בּ		Beth	b, b	Beyth (they)
ג, גּ	(3) ג, גּ		Gimel	g, g	Gīmēl
ד, דּ	(4) ד, דּ		Daleth	d, d	Dahlēth
ה	(5) ה		He	h	Hay (Hey)
ו	(6) ו		Waw	w	Wow (Wahw)
ז	(7) ז		Zayin	z	Zāyīn
ח	(8) ח		Heth	h	Cheyth (loch)
ט	(9) ט		Teth	t	Teyth (emphatic t)
י	(10) י		Yodh	y	Yothe
כ, כּ, ך	(11) כ, כּ	ך	Kaph	k, k, k	Kāf
ל	(12) ל		Lamedh	l	Lahmēth
מ, ם	(13) מ	ם	Mem	m, m	Meym (same)
נ, ן	(14) נ	ן	Nun	n, n	Noon
ס	(15) ס		Samech	s	Sahmēk
ע	(16) ע		Ayin	ʿ	Āyīn
פ, פּ, ף	(17) פ, פּ	ף	Pe	p, p, p	Pay (Pey)
צ, ץ	(18) צ	ץ	Ṣadhe	s, s	Ṣahthe (ts)
ק	(19) ק		Qoph	q	Qof (note) (a deep k)
ר	(20) ר		Resh	r	Reysh
שׁ, שׂ	(21) שׁ (שׁ, שׂ)		Sin, Shin	s, š	Seen, Sheen
ת, תּ	(22) ת, תּ		Tau	t, t	Tou (out)

- Note: (a) There are six consonants ( א, ב, ג, ד, ה, ו ) which have a form without a dot and a form with a dot. (The reason for the difference will be discussed on p. 9.)
- (b) The ו appears in two forms ( װ and ן ). The Sin has a dot over the left prong ( שׁ ); the Shin has a dot over the right prong ( שׂ ).
- (c) There are five consonants ( כ, ך, ם, ן, ף ) which take the forms ך, ם, ן, ף, ף respectively when they appear at the end of a word. The final Kaph ( ך ) has two dots inside it ( ך ) to help to distinguish it from the final Nun ( ן ). (The two dots inside the Kaph represent the silent shewa, which will be discussed shortly.) on p. 7
- (d) Some consonants are similar in form and thus may be easily confused. The following are to be noted:



ב (Beth) and כ (Kaph)  
 ג (Gimel) and נ (Nun)  
 ד (Daleth) and ר (Resh)  
 ה (He) and ח (Heth)  
 ו (Waw), ז (Zayin) and י (Yodh)  
 ט (Teth) and מ (Mem)  
 ך (final Kaph) and ן (final Nun)  
 ם (final Mem) and ם (Samech)  
 ע (Ayin), פ (Sadhe) and ף (final Sadhe)  
 צ (Pe) and ט (Tau)  
 שׁ (Sin) and שׂ (Shin)

- (e) The word "transliteration" means "spelling in the characters of another alphabet"; so here it means the English equivalents of the Hebrew consonants. *and vowels*
- (f) The English equivalent of the Hebrew Aleph (א) looks like a comma or an apostrophe ( ' ) and is written above the line, like an apostrophe; the English equivalent of the Hebrew Ayin (ע) looks like an inverted comma or an inverted apostrophe ( ` ) and is written above the line.

### Pronunciation of the Consonants

- א is not pronounced (it is like the "h" in "hour")  
 ב is pronounced like "v" in "vat"  
 כ is pronounced like "b" in "boy"  
 ג is pronounced like "g" in "wagon"  
 ד is pronounced like "g" in "gun"  
 ד is pronounced like "th" in "this"  
 ד is pronounced like "d" in "dog"  
 ה is pronounced like "h" in "horse"  
 ו is pronounced like "w" in "wet"  
 ז is pronounced like "z" in "zinc"  
 ח is pronounced like "ck" in "look," but from the back of the throat *no English equivalent*  
 ט is pronounced like a "t" which is uttered with emphasis  
 י is pronounced like "y" in "yet"  
 כ is pronounced like ח (Heth) above, but with a softer sound (*as in Bach*)  
 מ is pronounced like "k" in "king"  
 נ is pronounced like "l" in "lift"  
 מ is pronounced like "m" in "mourn"  
 נ is pronounced like "n" in "night"

- D is pronounced like "s" in "sign"  
 V is pronounced like Heth (Heth) above, but with a harder sound *no English equivalent (or is not pronounced)*  
 F is pronounced like "f" in "fire"  
 P is pronounced like "p" in "pen"  
 T is pronounced like "ts" in "nets"  
 Q is pronounced like a "q," but from the back of the throat *there is no exact English equivalent*  
 R is pronounced like "r" in "ring"  
 S is pronounced like "s" in "sign" (just like D [Samech] above)  
 Sh is pronounced like "sh" in "shine"  
 Th is pronounced like "th" in "thin"  
 T is pronounced like "t" in "time"

### Exercise

- (a) Transliterate the following Hebrew consonants (transliteration is from left to right, example: 1. 'tp):

1. אהח 2. בלנ 3. קטלם 4. שלח'ני 5. זרנחם

- (b) Write in Hebrew the following consonants (Hebrew is written from right to left, example: 1. חטט):

1. h'šm 2. lp'š 3. snthly 4. qmtwy 5. krm'spqy

### THE VOWELS

<u>Vowel</u>	<u>Name</u>	<u>Quantity</u>	<u>Transliteration</u>	<u>Position of Vowel</u> <i>(in relation to the consonant)</i>
ā	Qames	long	ā	ā
-	Pathah	short	ā	ā
ē	Sere	long	ē	ē
ē	Seghol	short	ē	ē
i	Hiriq	short	i	i
o	Holem	long	o	o
o	Qames-Hatuph	short	o	o
u	Qibbus	short	u	u

Note: (a) We have used the consonant Mem (m) to show the position of the vowel with reference to a consonant.

(b) The Qames-Hatuph looks exactly like the Qames; but it is a short "o," whereas the Qames is a long "a." The distinction between

the Qames and the Qames-Hatuph will be explained shortly. <sup>an</sup> p. 6

### Pronunciation of the Vowels

- τ (Qames) is pronounced like "a" in "father"
- (Pathah) is pronounced like "a" in "oat"
- .. (Sere) is pronounced like "ey" in "obey"
- ∴ (Seghol) is pronounced like "e" in "then"
- (Hiriq) is pronounced like "i" in "pin"
- (Holem) is pronounced like "o" in "tone"
- τ (Qames-Hatuph) is pronounced like "o" in "soft"
- ∴ (Qibbus) is pronounced like "u" in "bull"

### Exercise

(a) Transliterate the following Hebrew vowels (example: 1. ĭ):

- .. 5.      ∴ 4.      ∴ 3.      - 2.      • 1.

(b) Write in Hebrew the following vowels (example: τ 1.):

1. ē      2. ö      3. ē      4. ŭ      5. ĭ

### THE VOWEL-LETTERS

The consonants נ , מ , ל , ך are sometimes used to indicate or mark long vowels and thus are called "vowel-letters." Some examples are as follows:

<u>Vowel</u>	<u>Name</u>	<u>Transliteration</u>	<u>Position of Vowel</u>
τ ..	Sere-Yodh	ê	ˆp
τ ∴ = ā	Hiriq-Yodh	î	ˆp
Qames-He	Holem-Waw	ô	in
τ ∴	Shureq	û	in

(Note: the consonants used as vowel-letters are not transliterated.)

### Pronunciation of the Vowels

- τ .. (Sere-Yodh) is pronounced like "ey" in "obey" (just like .. [Sere] above)
- τ ∴ (Hiriq-Yodh) is pronounced like "i" in "machine"
- (Holem-Waw) is pronounced like "o" in "tone" (just like • [Holem] above)



י (Shureq) is pronounced like "u" in "mute"

(Note: the consonants are not pronounced)

Note: When a long vowel is written with a vowel-letter, it is written fully, e.g., the Hiriq-Yodh ( י ) in מִיָּדָהּ ; when a long vowel is written without a vowel-letter, it is written defectively, e.g., the Hiriq ( . ) in מִדָּהּ (instead of מִיָּדָהּ).

### Exercise

(a) Transliterate the following Hebrew vowels (example: 1. וְ):

וְ 4. י 3. יְ 2. יִ 1.

(b) Write in Hebrew the following vowels (example: וְ 1.):

1. ē 2. ū 3. î 4. ô

### THE SYLLABLE

A syllable begins with a consonant (except when there is an initial י [Shureq]).

Example: (a) לֵבֶן (the syllable-division is לֵב / נ)

Note: Hebrew is written and read from right to left; so the first syllable of the word לֵבֶן is נ, and the second syllable is לֵב. The consonant נ (Qoph) begins the first syllable, and the consonant ל (Leth) begins the second syllable.

(b) יָ (the syllable-division is יָ / )

The initial Shureq ( י ) itself comprises a syllable.

A syllable is either "open" or "closed."

(1) An open syllable ends with a vowel or with a vowel-letter indicating a long vowel, or (for our purposes) with a half-vowel (such as a vocal shewa [׃]), which will be discussed shortly. *on p. 7*

Examples: (a) the first syllable of the word לֵבֶן, i.e., נ (the vowel Qames [ɔ] ends the syllable)

(b) the last syllable of the word מִיָּדָהּ (the syllable-division is מִיָּדָהּ / ), i.e., יָ (the vowel-letter He [i], indicating the long vowel Qames [ɔ], ends the syllable)

(c) the second syllable of the word מִיָּדָהּ (the syllable-division is מִיָּדָהּ / נ), i.e., נ (the vocal shewa [׃] ends the syllable)

(2) A closed syllable ends with a consonant.

Example: the last syllable of the word קָמַל, i.e., קַל (the consonant Lamedh [ל] ends the syllable)

Note: A consonant never stands alone as a syllable.

### Exercise

(a) Transliterate the following Hebrew words (transliterating ט by Qames; example: 1. 'ādām):

קָמַל 5.    מִלֵּוּם 4.    עֵיִר 3.    בַּח 2.    מִסְדָּם 1.

(b) Write in Hebrew the following words (example: אֵל 1.):

1. gôr    2. 'îš    3. bēn    4. qāṭāl    5. sēpēr

(c) Divide into syllables the following Hebrew words (example: מִלְכָּם 1):

מִלְכָּם 1.    מִלְכָּם 2.    מִלְכָּם 3.    מִלְכָּם 4.    מִלְכָּם 5.

### THE ACCENT

The accent or tone usually stands on the last syllable.

Example: מִלְכָּם (the syllable-division is מִלְ / כָּם )

Note: For our purposes, the accent is indicated by the arrow-head mark <, which appears over the first consonant of the syllable which has the accent.

Sometimes the accent stands on the next-to-last syllable.

Example: מִלְכָּם (the syllable-division is מִלְ / כָּם )

The accent can never stand earlier in a word than on the next-to-last syllable. But a secondary accent (or half-accent) occurs earlier in a word. The most common secondary accent is called a "Metheg." The Metheg is a short vertical line placed at the left of a vowel which ends a syllable.

Example: מִלְכָּם (the Metheg is at the left of the first Qames, which ends the first syllable; the syllable-division is מִלְ / כָּם ; the primary accent ( < ) stands on the last syllable, thus: מִלְ / כָּם )

### THE SHEWA

(1) The simple shewa:



It is represented by two dots (:) placed under a consonant.

Example: p̣

It is either vocal or silent, i.e., pronounced or unpronounced.

(a) The vocal shewa:

It marks a short indistinct vowel-sound and is thus called a "half-vowel." It is pronounced like the "o" in "police."

It may appear at the beginning of a word.

Example: ḥip̣

It may appear in the middle of a word.

Example: ḥip̣

It is transliterated by a small "e" written above the line.

Example: ḥip̣ (qetōl)

Note: Transliteration is from left to right, not from right to left.

(b) The silent shewa:

It is not pronounced.

When used, it ends a syllable.

Example: ḥip̣ (the syllable-division is ḥip̣/ḥip̣)

Being neither a vowel nor a half-vowel, it is not transliterated.

Example: ḥip̣ (qātāltā)

(2) The compound shewa (or hateph-vowel):

The compound shewa is a combination of a shewa and a short vowel placed under the consonants א, ה, ו, י, which do not take a vocal shewa under them.

It appears in three forms:

(a) Hateph-Pathah ( -: )

Example: ḥip̣

It is transliterated by a small "a" written above the line.

Example: ḥamôr

(b) Hateph-Seghol ( :: )

Example: ḥip̣

It is transliterated by a small "e" written above the line (and thus is transliterated exactly like a vocal shewa).

Example: ḥelōhîm

(c) Hateph-Qames-Hatuph ( ˆ: )

Example: חֹלִי

It is transliterated by a small "o" written above the line.

Example: ḥolî

The compound shewa (or hateph-vowel) is considered a half-vowel and is (for our purposes) pronounced like a vocal shewa.

### Exercise

- (a) Transliterate the following Hebrew words (transliterating ך by Qames; example: lmišpāt):

עֵר 5. חֹלִי 4. חֹלִי 3. חֹלִי 2. חֹלִי 1.

- (b) Write in Hebrew the following words (example: עֵר 1.):

1. 'îr 2. 'abî 3. bāyîṭ 4. dēřēk 5. 'anāšîm

### HOW TO DISTINGUISH A QAMES-HATUPH FROM A QAMES

A Qames-Hatuph occurs in a closed unaccented syllable (i.e., a syllable which ends with a consonant and which has no accent), whereas a Qames occurs in an open syllable (i.e., a syllable which ends with a vowel) or in a closed accented syllable (i.e., a syllable which ends with a consonant and which has the accent).

Examples: (a) חֹכְמָה (ḥokmâ)

(the first vowel is a Qames-Hatuph; the syllable-division is חֹכְ/מָה; the consonant with the silent shewa under it ends the first syllable, and thus the syllable is a closed syllable; the first syllable is also unaccented)

(b) חֹכְמָה (ḥākemâ)

(the first vowel is a Qames; the syllable-division is חֹכְ/מָה; the Qames ends the first syllable, which is an open syllable; the first syllable is accented: it has the Metheg, which is a secondary accent; it is the presence of the Metheg that marks the first syllable as an open syllable and shows that the vowel-sign ך is a Qames [instead of a Qames-Hatuph])



## THE DAGESH

It appears in three varieties:

### (1) The dagesh-lene

It is a dot ( . ) placed inside the six consonants ב , ג , ד , כ , פ , ת to produce בֿ , גֿ , דֿ , כֿ , פֿ , תֿ .

Note: In order to help one to remember the consonants that take the dagesh-lene, they have been formed into the word <sup>coined</sup> beḡadkeṗāt ( בְּגָד־כְּפָת ) and are called "Beḡad-Keṗat" letters.

The dagesh-lene is used in these consonants when they are not preceded by a vowel or a half-vowel.

Examples: (a) בֿ (the Beth is not preceded by a vowel or half-vowel and thus takes the dagesh-lene)

(b) בְּ (the Beth is preceded by a vowel [Shureq] and thus lacks the dagesh-lene)

(c) כֿ (the Kaph is preceded by a half-vowel [vocal shewa] and thus lacks the dagesh-lene)

(d) בְּ (the Beth is preceded by a half-vowel [Hateph-Pathah] and thus lacks the dagesh-lene)

(e) כֿ (the Kaph is preceded by a vowel [Hiriq] and thus lacks the dagesh-lene; the Tau is not preceded by a vowel or half-vowel but by a silent shewa [the syllable-division is כֿ / ט], and thus it takes the dagesh-lene)

### (2) The dagesh-forte

It is a dot ( . ) which may be placed inside all consonants except ש , ף , ץ , ף , ץ .

It is called a "doubling-dot" because the consonant in which it is placed is doubled.

It is used instead of writing the doubled consonant twice.

Example: קָטָל , not קטקטל

But the doubled consonant is written twice in transliteration.

Example: קָטָל (qīṭṭāl)

The dagesh-forte is used if the consonant to be doubled is preceded by a vowel or a half-vowel.

Examples: (a) טָל (the dot in the Tau is a dagesh-forte, not a dagesh-lene, because the Tau is preceded by a vowel [Pathah])

(b) קָטָל (the dot in the Teth is a dagesh-forte because the Teth is preceded by a vowel [Qibbus]; also, it is to be noted that Teth is not one of the six consonants that can take a dagesh-lene)

- (c) טָוֹ (the dot in the Tau is a dagesh-forte, not a dagesh-lene, because the Tau is preceded by a half-vowel [vocal shewa] )

In some instances a consonant is doubled simply for easier pronunciation. In such instances the dagesh-forte is placed inside the first consonant of the second of two words which are considered as going together. The first of these words ends with ט (Qames), טָ or טֵ, and the second begins with the doubled consonant.

Examples: (a) טָוֹ טָוֹ

(b) טָוֹ טָוֹ

### (3) The dagesh-mappiq

When a final ט is used as a consonant instead of as a vowel-letter, a dot (·) called "Mappiq" is placed inside it. The dagesh-mappiq is neither a dagesh-lene nor a dagesh-forte. Since the ט with the Mappiq is used as a consonant, not as a vowel-letter, it is transliterated.

Example: לִמְנָה (lemînāh, not lemînâ; -āh is טָ [the ט is used as a consonant] , but -â is טֵ [the ט is used as a vowel-letter] )

*The latter doesn't appear*

### Exercise

- (a) Transliterate the following Hebrew words (transliterating ט by Qames; example: 1. הִכְתִּיב):

1. הִכְתִּיב 2. טָוֹ 3. טָוֹ 4. טָוֹ 5. טָוֹ

- (b) Write in Hebrew the following words (example: הִכְתִּיב 1.):

(Note: When two different consonants appear together in transliteration, without a vowel between them, a silent shewa appears under the first of the two in Hebrew.)

1. niqtāltā 2. battīm 3. hūqqōt 4. 'āttēm 5. yīqbōr

### COMPENSATORY LENGTHENING

Three of the consonants that cannot be doubled are ט, נ, and כ. To compensate for this they lengthen the preceding vowel. This process is called "compensatory lengthening."

In compensatory lengthening (1) a Pathah lengthens to a Qames



- Example: הָעֵבֶר instead of הַעֵבֶר  
 (2) a Hiriq lengthens to a Sere  
 Example: הָאֵל instead of הַאֵל  
 (3) a Qibbus lengthens to a Holem  
 Example: הָאֵל instead of הַאֵל

### IMPLICIT DOUBLING

In implicit doubling, the doubling of a consonant is regarded as implied. Thus there is neither the actual doubling of the consonant nor the lengthening of the preceding short vowel.

Implicit doubling occurs with (1) ה (regularly)

Example: הָהָר (instead of הַהָר or הֶהָר)

(2) ה (frequently)

Example: הָהָר (instead of הַהָר or הֶהָר)

(3) ע (occasionally)

Example: יַבְעֵר (instead of יֶבֶר or יָבֵר)

### THE PATHAH-FURTIVE

The consonants ה, ח and ע often take a Pathah under them. And one such instance is the so-called Pathah-Furtive, which is a Pathah placed under a final ה, ח or ע but pronounced before it.

Example: רוּחַ (rûāh, not rûhă)

### Exercise

Correct the following:

5. רַחֵם

4. בְּרַשָּׁה

3. הָאֵל

2. הָאֵל

1. יַבְעֵר

### THE DEFINITE ARTICLE

(Note: There is no indefinite article in Hebrew.)

The definite article is equivalent to the English "the."

It consists of the consonant He, usually with a Pathah under it ( ה ),



attached to the beginning of a word. It causes the doubling of the first consonant of the word to which it is attached or prefixed.

Example:  $\text{הַיָּסוּד}$  "the horse"

If one of the consonants  $\text{א, ה, ו, י, ק}$  begins the word to which the definite article is prefixed, doubling does not occur; for these consonants cannot be doubled. Instead we find the following occurrences:

- (1) Before  $\text{א, ו}$  or  $\text{ק}$  the Pathah under the He of the definite article lengthens to a Qames. This is compensatory lengthening.

Example:  $\text{הַיָּסוּד}$

- (2) Before  $\text{ה}$  or  $\text{ו}$  the Pathah remains under the He of the definite article (but of course the  $\text{ה}$  or  $\text{ו}$  is not doubled). This is implicit doubling.

Example:  $\text{הַיָּסוּד}$

- (3) Sometimes before  $\text{ה, ו}$  or  $\text{ק}$  the definite article is  $\text{הַ}$ .

Example:  $\text{הַיָּסוּד}$

## THE NOUN

Nouns are either masculine or feminine in gender.

(Note: There is no neuter gender in Hebrew.)

They appear in either the absolute or construct state.

- (1) The absolute state (a noun standing apart from or not dependent upon another word or other words is in the "absolute" state)

- (a) The masculine singular has no ending.

Example:  $\text{סוּד}$  "horse" or "a horse"

- (b) The masculine plural has the ending  $\text{ִים}$ .

Example:  $\text{סוּדִים}$  "horses"

- (c) The feminine singular has the ending  $\text{ָה}$ .

Example:  $\text{סוּדָה}$  "statute" or "a statute"

- (d) The feminine plural has the ending  $\text{ִת}$ .

Example:  $\text{סוּדָת}$  "statutes"

Note: The singular in the absolute state is the form of the noun found in the lexicon or dictionary.

- (2) The construct state (a noun standing in construction with or dependent upon another word is in the "construct" state)

- (a) The masculine singular has no ending.

Example:  $\text{סוּד}$  "a horse-of" or "the horse-of"

Note: The m.s. cstr. is the same in form as the m.s. abs., i.e., both are  $\text{דָּוִד}$ . The context would determine which is used in each instance.

- (b) The masculine plural has the ending  $\text{ִּים}$ .

Example:  $\text{סוּסֵי}$  "horses-of" or "the horses-of"

- (c) The feminine singular has the ending  $\text{ָה}$ .

Example:  $\text{חֻקָּה}$  "a statute-of" or "the statute-of"

- (d) The feminine plural has the ending  $\text{ִּים}$ .

Example:  $\text{חֻקֵּי}$  "statutes-of" or "the statutes-of"

Note: The f.pl. cstr. is the same in form as the f.pl. abs., i.e., both are  $\text{חֻקֵּי}$ . The context would determine which is used in each instance.

A noun in the construct state does not take the definite article. It is definite or indefinite according to the definiteness or indefiniteness of the noun in the absolute state which follows it.

- Examples: (a)  $\text{סוּסֵי מֶלֶךְ}$  "a horse of a king"  
(  $\text{סוּסֵי}$ , the noun in the absolute state, has no definite article. Hence it is an indefinite noun. Therefore  $\text{מֶלֶךְ}$ , the noun in the construct state, is also indefinite)
- (b)  $\text{סוּסֵי הַמֶּלֶךְ}$  "the horse of the king"  
(  $\text{סוּסֵי}$ , the noun in the absolute state, has the definite article  $\text{הַ}$ . Hence it is a definite noun. Therefore  $\text{מֶלֶךְ}$ , the noun in the construct state, is also definite)
- (c)  $\text{סוּסֵי דָוִד}$  "the horses of David"  
(  $\text{דָּוִד}$  "David" is a proper noun or proper name. And proper nouns are always definite in themselves and thus need no definite article. Since the noun  $\text{סוּסֵי}$  is definite, the noun  $\text{דָּוִד}$  in construction with it is also definite)

Note: More than one noun may be used in the construct state before the noun in the absolute state.

Example:  $\text{בְּתוּלַת בְּנוֹת הַמֶּלֶךְ}$  "the daughter of the son of the king"

### Dual Nouns

Sometimes a dual (not a singular or plural) number is used. It refers to two of a kind and is most often used with reference to parts of the body. The dual ending for both the m. and f. is  $\text{ָיִם}$  (not  $\text{ִּים}$ , which is the m.pl.).

Example:  $\text{רַגְלָיִם}$  "two feet"



### Irregular Nouns

Some nouns of common occurrence are irregular. The following are examples:

	abs. s.	astr. s.	abs. pl.	astr. pl.
father (m.)	אָב	אָבִי	אָבוֹת	אָבוֹת
man (m.)	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁים
house (m.)	בַּיִת	בַּיִת	בָּתִּים	בָּתִּים
son (m.)	בֶּן	בֶּן־	בָּנִים	בָּנִים
day (m.)	יוֹם	יוֹם	יָמִים	יָמִים
woman (f.)	אִשָּׁה	אִשָּׁה	אִשָּׁוֹת	אִשָּׁוֹת
daughter (f.)	בַּת	בַּת	בָּנוֹת	בָּנוֹת

Note: (a) As such nouns do not conform to rule, they should be memorized.

(b) The plurals of אָב (a masculine noun) and of אִשָּׁה (a feminine noun) are especially difficult, for אָב takes feminine endings in the plural and אִשָּׁה masculine endings.

### Vocabulary

סוּס horse (m.) (astr. סוּס )	מֶלֶךְ king (m.) (astr. מֶלֶךְ )
בֶּן son (m.) (astr. בֶּן־ )	כֹּהֵן priest (m.) (astr. כֹּהֵן )
אָב father (m.) (astr. אָבִי )	סֵפֶר book (m.) (astr. סֵפֶר )
בַּת daughter (f.) (astr. בַּת )	עִיר city (f.) (astr. עִיר )
דְּבַר word (m.) (astr. דְּבַר )	חֹשֶׁם judgment (m.) (astr. חֹשֶׁם )

### Exercise

(a) Translate into English the following:

3. סֵפֶר כֹּהֵן 4. בַּת הָאִישׁ 1. חֹשֶׁם
6. כֹּהֵן הָעִיר 5. סוּסִים 7. סוּסֵי הָעִיר
8. דְּבַר אָבִי הַכֹּהֵן

(b) Write in Hebrew the following:

1. the word of the king    2. the priest    3. a horse of a king
4. a statute-of    5. the judgment-of    6. the city

### THE ADJECTIVE

The adjective agrees in gender and number with the noun with which it is in construction.

It is used in two ways:

(1) As an attributive adjective:

It follows the noun it modifies or qualifies.

Example:  $\text{סוס דוב}$  "a good horse"; literally: "a horse, a good (one)"

It is definite or indefinite according to the definiteness or indefiniteness of the noun it modifies.

Examples: (a)  $\text{סוסי דובים}$  "the good horses"

(the noun  $\text{סוס}$  has the definite article and thus is definite. Hence the adjective  $\text{דוב}$ , in agreement with the noun, has the definite article and is definite. The noun  $\text{סוס}$  has the masculine plural ending  $\text{ים}$ ; therefore the adjective  $\text{דוב}$  has the masculine plural ending  $\text{ים}$ , in agreement with the noun it modifies)

(b)  $\text{חוקים טובים}$  "good statutes"

(the noun  $\text{חוק}$  lacks the definite article and thus is indefinite. Hence the adjective  $\text{טובים}$ , in agreement with it, also lacks the definite article and is indefinite. The noun  $\text{חוק}$  has the feminine plural ending  $\text{ות}$ . Therefore the adjective  $\text{טובים}$ , in agreement with it, has the feminine plural ending  $\text{ות}$  )

Note: Because of the close relationship between the construct-noun and the absolute-noun, an adjective qualifying the construct-noun will follow the absolute-noun.

Examples: (a)  $\text{חוקים טובים של מלך}$  "good statutes of a king"; literally: "statutes of a king, good (ones)"

(b)  $\text{חוקים טובים של המלך}$  "the good statutes of the king"

(note that the adjective qualifying the construct-noun has the definite article)

*an adj. is never in the Cstr. state*

- (c) הַסּוּב הַטֶּבֶל הַמֶּלֶךְ "the good horse of the king" or "the horse of the good king" (since the construct-noun and the absolute-noun are of the same gender and number, the attributive adjective may modify either; the context would determine which it is)

(2) As a predicate adjective:

It is used in sentences in which the verb is not expressed and either precedes or follows the noun.

Examples: (a) טוֹב הַסּוּב "good (is) a horse"

(b) טוֹב הַסּוּב "a horse (is) good"

Note: טוֹב הַסּוּב may be translated either "a horse (is) good" (טוֹב used as a predicate adjective) or "a good horse" (טוֹב used as an attributive adjective). The context would determine which it is.

When the noun takes the definite article, the adjective does not.

Example: טוֹב הַסּוּב "good (is) the horse"

The adjective, however, agrees with the noun in gender and number.

Example: טוֹבִים הַסּוּבִים "good (are) the horses"

Vocabulary

<u>אִישׁ</u> man (m.) (cstr. <u>אִישׁ</u> )	<u>שָׁנָה</u> year (f.) (cstr. <u>שָׁנָה</u> )
<u>בַּיִת</u> house (m.) (cstr. <u>בַּיִת</u> )	<u>מָקוֹם</u> place (m.) (cstr. <u>מָקוֹם</u> )
<u>יוֹם</u> day (m.) (cstr. <u>יוֹם</u> )	<u>שֵׁם</u> name (m.) (cstr. <u>שֵׁם</u> , <u>שֵׁם</u> )
<u>אִשָּׁה</u> woman (f.) (cstr. <u>אִשָּׁה</u> )	<u>טוֹב</u> good (f. <u>טוֹבָה</u> )
<u>חֻקָּה</u> statute (f.) (cstr. <u>חֻקָּה</u> )	<u>גָּדוֹל</u> great (f. <u>גָּדוֹלָה</u> )

Exercise

- (a) Translate into English the following:



1. בָּנוֹת הָאִישׁ 2. הַסֵּפֶר הַטוֹב 3. יוֹם הַמָּלְכָה 4. אִנְשֵׁי הַמָּקוֹם  
5. אֲדוֹלָה הָאִשָּׁה 6. בֵּית אֲדוֹל 7. סוּסֵי הָאִישׁ הַטוֹבִים 8. הַשָּׁנָה  
הַטוֹבָה

(b) Write in Hebrew the following:

1. the daughters of the king 2. the city (is) great 3. the good horses of the man 4. a place of judgment 5. great (is) the man of the place 6. good horses

### THE REGULAR VERB

The verb is found in two tenses:

#### (1) The Perfect

It is usually translated in past time (or represents actions in the past).

Example: לָקַח "he killed"

#### (2) The Imperfect

It is usually translated in future time (or represents actions in the future).

Example: יִלְקַח "he will kill"

### The Qal Perfect

The Qal is the basic conjugation of the Hebrew verb.

The Qal Perfect is formed by attaching pronoun-suffixes to the stem, the main part of the verb.

Note: For our examples, we shall use the stem לָקַח ("kill"), the basic form of which is the Qal 3 m.s. Pf. לָקַח "he killed." The Qal 3 m.s. Pf. of the verb is the form found in the lexicon or dictionary.

The pronoun-suffixes (attached to the verb-stem) are as follows:

1 c.s.	אֲנִי	I	1 c.p.	אֵלַי	we
2 m.s.	אַתָּה	you	2 m.p.	אַתָּם	you
2 f.s.	אַתְּ	you	2 f.p.	אֵינָם	you
3 m.s.	(none)	he	3 c.p.	הֵם	they
3 f.s.	הִיא	she			

The forms of the Qal Perfect are as follows:

1 c.s. $\text{קָטַלְתִּי}$ I killed, have killed	1 c.p. $\text{קָטַלְתִּים}$ we killed, have killed
2 m.s. $\text{קָטַלְתָּ}$ you killed, have killed	2 m.p. $\text{קָטַלְתֶּם}$ you killed, have killed
2 f.s. $\text{קָטַלְתְּ}$ you killed, have killed	2 f.p. $\text{קָטַלְתֶּן}$ you killed, have killed
3 m.s. $\text{קָטַל}$ he killed, has killed	3 c.p. $\text{קָטְלוּ}$ they killed, have killed
3 f.s. $\text{קָטְלָהּ}$ she killed, has killed	

Note: (a) The 3 m.s. (  $\text{קָטַל}$  ) has no suffix attached.

- (b) One form is used for both the masculine and feminine in the 1st person singular (  $\text{קָטַלְתִּי}$  ), the 1st person plural (  $\text{קָטַלְתִּים}$  ) and the 3rd person plural (  $\text{קָטְלוּ}$  ); and therefore they are designated 1 c.s. (1st common singular), 1 c.p. and 3 c.p. respectively.
- (c) There is a Qames under the first consonant of the stem in all forms except the 2 m.p. and 2 f.p., which have a vocal shewa under this consonant.
- (d) There is a Pathah under the second consonant of the stem in all forms except the 3 f.s. and 3 c.p., which have a vocal shewa under this consonant.
- (e) When the suffix begins with a consonant, it is called a "consonantal" suffix. When the consonantal suffix is attached to the stem, a silent shewa is inserted under the last consonant of the stem. This occurs in the 1 c.s. (  $\text{קָטַלְתִּי}$  ), 2 m.s. (  $\text{קָטַלְתָּ}$  ), 2 f.s. (  $\text{קָטַלְתְּ}$  ), 1 c.p. (  $\text{קָטַלְתִּים}$  ), 2 m.p. (  $\text{קָטַלְתֶּם}$  ) and 2 f.p. (  $\text{קָטַלְתֶּן}$  ).
- (f) The Shewa under the Tau of the suffix of the 2 f.s. is a silent shewa; so two silent shewas appear together in the 2 f.s.
- (g) When the suffix begins with a vowel, it is called a "vocalic" suffix. When the vocalic suffix is attached to the stem, the Pathah under the second consonant of the stem is shortened to a vocal shewa. This occurs in the 3 f.s. (  $\text{קָטְלָהּ}$  ) and 3 c.p. (  $\text{קָטְלוּ}$  ).

### Vocabulary

$\text{קָטַל}$ he killed	$\text{זָהָב}$ gold (m.) (cstr. $\text{זָהָבִים}$ )
$\text{זָכַר}$ he remembered	$\text{כֶּסֶד}$ silver (m.) (cstr. $\text{כֶּסֶדִים}$ )
$\text{שָׁמַר}$ he guarded, kept	$\text{דָּם}$ blood (m.) (cstr. $\text{דָּמִים}$ )

דֶּרֶךְ way, road (m.) (cstr. דֶּרֶךְ)

אָח brother (m.) (cstr. אָח)

לֶחֶם bread, food (m.) (cstr. לֶחֶם)

בְּרִית covenant (f.) (cstr. בְּרִית)

### Exercise

(a) Translate into English the following:

1. קָטַלְתָּ 2. קָטַלְנוּ 3. שָׁמְרָה 4. זָכַרְתָּ 5. שָׁמַרְתָּ  
6. גִּדְּלוּ אֶת הַמֶּלֶךְ 7. אָנֹכִי הַבְּרִית

(b) Write in Hebrew the following:

1. the blood of the covenant 2. good (is) the house of the brother  
3. the great road 4. you (f.p.) killed 5. you (f.s.) remembered  
6. they guarded 7. you (m.s.) killed

### The Qal Imperfect

It is formed by attaching pronoun-prefixes to the stem and in some forms pronoun-suffixes also.

The pronoun-prefixes and -suffixes (attached to the verb-stem) are as follows:

1 c.s.	---	אֲנִי	I	1 c.p.	---	אֲנִי	we
2 m.s.	---	אַתָּה	you	2 m.p.	אַתָּה	---	you
2 f.s.	אֲנִי	---	you	2 f.p.	אֲנִי	---	you
3 m.s.	---	הוא	he	3 m.p.	הוא	---	they
3 f.s.	---	היא	she	3 f.p.	הוא	---	they

The forms of the Qal Imperfect are as follows:

1 c.s.	אֶקְטַל	I will (shall) kill	1 c.p.	אֶקְטַל	we will (shall) kill
2 m.s.	תִּקְטַל	you will (shall) kill	2 m.p.	תִּקְטַלְוּ	you will (shall) kill
2 f.s.	תִּקְטַלִּי	you will (shall) kill	2 f.p.	תִּקְטַלְנָה	you will (shall) kill
3 m.s.	יִקְטַל	he will (shall) kill	3 m.p.	יִקְטַלְוּ	they will (shall) kill



3 f.s.  $\text{תִּקְטֹל}$  she will (shall) kill    3 f.p.  $\text{תִּקְטֹלְנָהּ}$  they will (shall) kill

- Note: (a) One form is used for both the masculine and feminine in the 1st person singular (  $\text{אֶקְטֹל}$  ) and 1st person plural (  $\text{נִקְטֹל}$  ), and therefore they are designated 1 c.s. and 1 c.p. respectively.
- (b) The same form (  $\text{תִּקְטֹל}$  ) stands for the 2 m.s. and 3 f.s.; also, the same form (  $\text{תִּקְטֹלְנָהּ}$  ) stands for the 2 f.p. and 3 f.p. The context would determine how the forms should be translated.
- (c) All the forms have a Hiriq under the consonant of the prefix except the 1 c.s. which has a Seghol.
- (d) A silent shewa is under the first consonant of the stem in all the forms.
- (e) All the forms have a Holem placed over the second consonant of the stem, except those with a vocalic suffix. In forms with a vocalic suffix, the Holem has been shortened to a vocal shewa. Hence the vocal shewa is present in the 2 f.s. (  $\text{תִּקְטֹלֶיךָ}$  ), 2 m.p. (  $\text{תִּקְטֹלְכֶם}$  ) and 3 m.p. (  $\text{תִּקְטֹלְנָם}$  ). In the latter forms a silent shewa and a vocal shewa occur together (the silent shewa is under a consonant ending a syllable, and the vocal shewa is under a consonant beginning a syllable, e.g.,  $\text{תִּקְטֹלְנָם}$ ).
- (f) The suffix  $\text{נָהּ}$  found in the 2 f.p. and 3 f.p. is a consonantal suffix, and it is preceded by a silent shewa which has been inserted under the last consonant of the stem.

### Vocabulary

$\text{בָּקַר}$ he visited	$\text{אַבְרָהָם}$ Abraham
$\text{יְהוָה}$ (the) LORD (Jehovah) (pronounced 'adōnāy ' $\text{אֲדֹנָי}$ )	$\text{עֶבֶד}$ servant (m.) (cstr. $\text{עֶבֶד}$ )
$\text{אֱלֹהִים}$ God (Elohim) (pl. in form) (m.) (cstr. $\text{אֱלֹהִים}$ )	$\text{שָׂר}$ prince (m.) (cstr. $\text{שָׂר}$ )
$\text{דָּוִד}$ David	$\text{חֶרֶב}$ sword (f.) (cstr. $\text{חֶרֶב}$ )
	$\text{אָרֶץ}$ earth, land (f.) (cstr. $\text{אָרֶץ}$ ) (with def. art. $\text{הָאָרֶץ}$ )
	$\text{רוּחַ}$ breath, wind, spirit (f.) (cstr. $\text{רוּחַ}$ )

*not exactly a proper name, for sometimes it takes the def. article*

*the dot should be over the left side of the*

*omit*

$\text{יְהוָה}$  (yehōwāh) (yehōwā), not  $\text{יְהוֹה}$  (yehōā) — this would mean a vowel comprising a syllable

$\text{יְהוָה}$  (yāhwēh) (yāhwēh)

*original "anvowel" reappears*

*or Spirit*

Exercise

(a) Translate into English the following:

1. חרב יהיה 2. העבד גדול 3. יפקד 4. שומר  
5. נקמל 6. יזכרו 7. תשמר 8. זכרו

(b) Write in Hebrew the following:

1. the servant of Abraham 2. great (is) the LORD 3. the daughter  
of the good king 4. you (m.p.) will visit 5. they (m.p.) will kill  
6. she visited 7. they (f.p.) will remember 8. we guarded

THE SENTENCE

There are two kinds of sentences:

(1) The noun-sentence

It is a sentence in which the subject is a noun and the predicate is a noun or an adjective. The normal order is the subject first, followed by the predicate. The verb (be) is not expressed.

	<u>predicate</u>	<u>subject</u>	
Examples: (a)	יש	דוד	"David (is) a man"
(b)	גדול	דוד	"David (is) great" (see under <u>predicate adjective</u> , p. 16)

(2) The verb-sentence

In this type of sentence the verb is expressed. The verb usually stands first, followed by the subject and then the object.

	<u>object</u>	<u>subject</u>	<u>verb</u>	
Example:	דוד	האיש	שמר	"The man guarded a horse"
Literally this reads: "He guarded, (namely) the man, a horse." Here a noun-subject ("man"; יש ) appears in addition to the pronoun-subject ("he," which is included in the verb-form שמר "he guarded"). Therefore the				



pronoun-subject is not translated. In other words, it is not "the man he guarded a horse" but simply "the man guarded a horse."

# THE SIGN OF THE (DEFINITE) DIRECT OBJECT

When the direct object is definite, it is marked by the sign  $\text{הַ}$  or  $\text{הָ}$ .

(Note: This sign is not translated.)

Examples: (a)  $\text{שָׁמַר דָּוִד אֶת הַסּוּסִים}$  "David guarded the horse"  
(the direct object  $\text{סוּסִים}$  has the definite article and thus is definite; therefore it is marked by  $\text{אֶת}$ , the sign of the direct object)

(b)  $\text{שָׁמַר אַבְרָהָם אֶת סוּס הַמֶּלֶךְ}$  "Abraham guarded the horse of the king"  
(the direct object  $\text{סוּס}$  is in the construct state and is definite because the absolute-noun  $\text{הַמֶּלֶךְ}$ , with which it is in construction, has the definite article and is therefore definite. Hence  $\text{סוּס}$  is marked by the sign of the direct object  $\text{אֶת}$  )

(c)  $\text{זָכַר אַבְרָהָם אֶת-לוֹט}$  "Abraham remembered Lot"  
(the direct object  $\text{לוֹט}$  "Lot" is a proper name and thus is definite. Hence it is marked by  $\text{אֶת}$ , the sign of the direct object)

Note: The dash-like mark, called a "Maqqeph," found in  $\text{אֶת}$  is not transliterated. The transliteration of  $\text{אֶת}$  is  $\text{'et}$ .

it's indicated  
in transliteration  
in Holladay's lexicon

(The Maqqeph binds two words together into one accentual unit or accent-unit.)

## Vocabulary

$\text{כָּתַב}$ he wrote	$\text{עָם, עַם}$ people (m.) (cstr. $\text{עַם}$ ) (with def. art. $\text{הָעָם}$ )
$\text{שָׁפַט}$ he judged	$\text{קוֹל}$ voice, sound (m.) (cstr. $\text{לִקוֹל}$ )
$\text{מָלַךְ}$ he reigned	$\text{נֶפֶשׁ}$ soul, person, life (f.) (cstr. $\text{נַפְשׁוֹת}$ )
$\text{סָפַר}$ he counted	$\text{מִלְחָמָה}$ war, battle (f.) <i>simple sing. cstr. doesn't appear</i>
$\text{שָׁמַיִם}$ heaven(s) (pl. in form for $\text{שָׁמַיִם}$ ) (m.) (cstr. $\text{שָׁמַיִם}$ )	$\text{פָּנִים}$ face(s) (pl. in form) (m.) (cstr. $\text{פָּנִים}$ )

# Exercise

(a) Translate into English the following:

1. אֲבִרָהָם אִישׁ 2. דָּוִד בֶּן 3. הָאָרֶץ גְּדוֹלָה 4. יֵשׁוּעַ הָאִישׁ אֶת-עַם
- הַמִּקּוֹם 5. זָכְרֵנוּ אֶת-הָעִיר 6. אֲסַפֵּר אֶת-פֶּסֶחַ הַמִּלָּה 7. תִּכְתְּבוּנָה סֵפֶר

(b) Write in Hebrew the following:

1. David wrote the book of the LORD. 2. The king judged the earth.
3. Abraham (is) a servant. 4. he will reign 5. They (m.) will guard the house of God. 6. We will remember the sound of the battle.

## THE CONJUNCTION

The usual form of the conjunction is the consonant Waw with a vocal shewa under it ( וְ ).

It is attached directly to the word that follows it and means "and."

Example: אִישׁ וְסוּס "a man and a horse"

If the conjunction appears before the consonants ל, מ, פ, or another ו, or before a word with a vocal shewa under the first consonant, it becomes וִ (Shureq).

Examples: (a) וְבַיִת "and a house"

(b) וְדִבַּר הַמֶּלֶךְ "and the word of the king"

When the conjunction appears before a Yodh with a vocal shewa under it, the Yodh loses the vocal shewa under it and unites with the preceding vocal shewa lengthening it to a Hiriq-Yodh ( וִי ).

Example: וְיְהוּדָה (instead of וְיִהְיֶה יְהוּדָה ) "and Judah"

When the conjunction is attached to a word whose first consonant has a compound shewa (or hateph-vowel) under it, the vocal shewa of the prefixed conjunction is changed to a full-vowel identical with the full-vowel of the compound shewa.

Example: וְאֱמֶת (instead of וְאֵמֶת ) "and truth"

(the vocal shewa has been changed to a Seghol to match the Seghol of the Hateph-Seghol)

Note: (a) When the conjunction is joined to the noun אֱלֹהִים "God," the Aleph loses the Hateph-Seghol under it and unites with

*two vocal shewas can't appear together*  
*conjunction prefixed to definite article "and the king"*



the preceding vowel (Seghol) lengthening it to a Sere;  
thus instead of וְאֱלֹהִים there is וְאֱלֹהִים "and God."

- (b) When the conjunction is joined to the noun יְהוָה "LORD," the resultant form is וְיְהוָה. To get such a form it is as though וְיְהוָה were וְיְהוָה ( וְיְהוָה using the vowels of the word יְהוָה "Lord") and וְ were joined to וְיְהוָה ( וְיְהוָה ); and then, the vocal shewa under the Waw being lengthened to a Pathah to match the Pathah of the Hateph-Pathah and the Yodh losing the Hateph-Pathah under it, the form becomes וְיְהוָה "and the LORD."

When the conjunction appears directly before a syllable with the accent, especially when joining a pair of words, the Waw often takes a Qames under it instead of a vocal shewa.

Example: וְלַיְלָה וְיוֹם "day and night"  
וְ-י-ל-ל-ה וְ-י-וֹם

### Vocabulary

וְ and	לָכַד he captured
אֹהֶל tent (m.) (cstr. אֹהֲלִים)	קָבַר he buried
שָׁלוֹם peace (m.) (cstr. שָׁלוֹם)	לָמַד he learned
עוֹלָם eternity (m.) <i>Simple sing cstr. not used</i>	רָדַף he pursued
אֶבֶן stone (f.) (cstr. אֲבָנִים)	עָבַד he served

### Exercise

(a) Translate into English the following:

1. עָבְדוּ עִם הָאֶרֶץ אֶת-יְהוָה.
2. זָכְרוּ אֲבֹתֵינוּ וְיָדוּ אֶת-הַדָּבָר.
3. פָּשְׁמוּהָ וְשֵׁי הַמָּקוֹם הַמְּבוֹרָח אֶת-אֶהֱלֵה הָאֵשׁ.
4. יָלַכְד אֶת-עֵיר הַמֶּלֶךְ.
5. יָבִית הַמֶּלֶךְ.

(b) Write in Hebrew the following:

1. and the house of the prince
2. The LORD will judge men and women.
3. Great (is) the peace of God.
4. They (m.) will bury the sword of the king.
5. The men of the place captured the city.



# THE PREPOSITION

The consonants  $\aleph$ ,  $\daleth$ ,  $\lamed$ , normally with a vocal shewa under them, are used as prepositions. Each is attached directly to the word that follows it.

$\aleph$	means "in" or "with"	<i>by - instrument (by means of)</i>
$\daleth$	means "as" or "like"	<i>according to</i>
$\lamed$	means "to" or "for"	<i>at</i>
Examples: (a) $\aleph$ $\text{בְּעִיר}$ "in a city"		
(b) $\daleth$ $\text{בְּאֶבֶן}$ "like a stone"		
(c) $\lamed$ $\text{לְבִן}$ "to a son"		

When a preposition is attached to a word whose first consonant has a vocal shewa under it, the vocal shewa of the prefixed preposition is changed to a Hiriq. *In addition, the vocal shewa becomes a silent shewa. (But the*

Example:  $\aleph$   $\text{בְּדָבָר}$  (instead of  $\aleph$   $\text{בְּדָבָר}$ ) "in a (or, the) word-of"

When a preposition is attached to a word whose first consonant has a compound shewa (or hateph-vowel) under it, the vocal shewa of the prefixed preposition is changed to a full-vowel identical with the full-vowel of the compound shewa.

- Examples: (a)  $\aleph$   $\text{לְעִבְדָּה}$  (instead of  $\aleph$   $\text{לְעִבְדָּה}$ ) "for service"  
 (before a Hateph-Pathah the vocal shewa is changed to a Pathah)
- (b)  $\daleth$   $\text{בְּאֵמֶת}$  (instead of  $\daleth$   $\text{בְּאֵמֶת}$ ) "in truth"  
 (before a Hateph-Seghol the vocal shewa is changed to a Seghol)
- (c)  $\lamed$   $\text{בְּצָרָה}$  (instead of  $\lamed$   $\text{בְּצָרָה}$ ) "in affliction"  
 (before a Hateph-Qames-Hatuph the vocal shewa is changed to a Qames-Hatuph)

Note: 1) When a preposition is joined to the noun  $\aleph$   $\text{לֵאלֹהִים}$  "God," the Aleph loses the Hateph-Seghol under it and unites with the preceding vowel (Seghol) lengthening it to a Sere; thus instead of, e.g.,  $\aleph$   $\text{לֵאלֹהִים}$  there is  $\aleph$   $\text{לֵאלֹהִים}$  "to God."

2) When a preposition is joined to the noun  $\daleth$   $\text{לַיהוָה}$  "LORD," the resultant form is, e.g.,  $\daleth$   $\text{לַיהוָה}$ . To get such a form it is as though  $\daleth$   $\text{לַיהוָה}$  were  $\daleth$   $\text{לַיהוָה}$  (  $\daleth$   $\text{לַיהוָה}$  using the vowels of the word  $\daleth$   $\text{לַיהוָה}$  "Lord") and  $\daleth$  were joined to  $\daleth$   $\text{לַיהוָה}$  (  $\daleth$   $\text{לַיהוָה}$  ); and then, the vocal shewa under the Lamedh being lengthened to a Pathah to match the Pathah of the Hateph-Pathah and the Yodh losing the Hateph-Pathah under it, the form becomes  $\daleth$   $\text{לַיהוָה}$  "to the LORD."

When a preposition is joined to a noun which has the definite article, both the vocal shewa of the preposition and the He of the definite article

prefixed to the noun drop out, and the preposition assumes the vowel (Pathah) that was under the He of the definite article.

Example: לְמֶלֶךְ (instead of לְהַמֶּלֶךְ) "to the king"

*the first consonant of the stem or of the noun retain the dagesh-forte*

If a preposition is joined to a noun which has the definite article but whose first consonant cannot double, the vowel assumed by the preposition is a Qames (the vowel which was under the He of the definite article).

Example: לְאִישׁ (instead of לְהָאִישׁ) "to the man"

When a preposition appears before a Yodh with a vocal shewa under it, the Yodh loses the vocal shewa under it and unites with the preceding vocal shewa lengthening it to a Hiriq-Yodh (יְ .).

Example: לְיְהוּדָה (instead of לְהַיְהוּדָה) "for Judah"

Sometimes before a syllable which has the accent the preposition has a Qames under it instead of a vocal shewa.

Example: לְטָרֵךְ (instead of לְטֶרֶךְ) "for a burden"

Another preposition is מִן, which means "from." The Nun is often assimilated or absorbed into the first consonant of the word to which מִן is prefixed, resulting in the doubling of the consonant into which the Nun is assimilated.

Example: מִמֶּלֶךְ (instead of מִן מֶלֶךְ) "from a king"

If the first consonant of the word to which מִן is joined cannot be doubled, the Hiriq under the מ in מִן is lengthened to a Sere to compensate for this.

Example: מִשָּׁמַיִם (instead of מִן שָׁמַיִם) "from a man"

When מִן appears before a noun which has the definite article, it regularly stands separated from the noun and is normally followed by the dash-like sign Maqqeph. The Nun is not assimilated.

Example: מִן הַמֶּלֶךְ "from the king"

Note: On rare occasions מִן is joined directly to the noun with the article, in which case the Nun is assimilated. But since the He of the article (which remains intact) cannot be doubled, the Hiriq under the מ in מִן is lengthened to a Sere to compensate for this.

Example: מִן הַמֶּלֶךְ "from the king"

### Vocabulary

בְּ in, with, by

עַיִן fountain, eye (f.)  
(cstr. עֵינַיִם)

*so called from its resemblance to an eye*



כַּ	as, like	יְהוּדָה	Judah
לְ	to, for	שָׂרַף	he burned
מִן	from, out of	דָּרַשׁ	he sought

### Exercise

(a) Translate into English the following:

1. לְפָנָיו 2. לְאִישׁ 3. מִן-הַבַּיִת 4. שָׂרַף אֶת-הַמִּכָּהָן בְּבֵית
5. לְעוֹלָם 6. יָמָיו הָפִלָה בִּיהוּדָה 7. בְּבֵן 8. וְכָתַב סֵפֶר מֵוֹב
9. וְכָר אֱלֹהִים אֶת-דָּם הַבָּרִית 10. קָטְלוּ הָאִישׁ וְהָאִשָּׁה אֶת-הַעֶרְבָאֵל

(b) Write in Hebrew the following:

1. from a priest 2. Gold (is) like silver. 3. You (m.s.) wrote in a book.
4. The woman sought the word of God in the tent.
5. They (m.) will capture the city for the son.

### DEGREES OF COMPARISON

#### (1) The Comparative Degree

The comparative degree is usually expressed by using מִן, which in such a usage is translated "than."

Example: מֵוֹב מִדָּוִד "better than David"; literally: "good from David"  
(the adjective מֵוֹב "good" is in the comparative degree "better," and מִן is translated "than")

#### (2) The Superlative Degree

Sometimes מִן is used in such comparisons.

Example: הַטֹּב מִבְּנֵי דָוִד "the best of the sons of David"; literally: "the good from the sons of David"  
(the adjective טֹב "good," taking the article, is translated as a superlative "best" and is followed by a noun with the prefixed מִן )

to (up to, until)  
eternity  
(forever)

↑  
vocal  
sheva



# THE PRONOUN

## (1) The Personal Pronoun

S.	P.
אֲנִי or אֲנִי I (c.)	אֲנֵינוּ we (c.)
אַתָּה you (m.)	אַתָּם you (m.)
אַתְּ you (f.)	אַתְּ you (f.)
הוא he	הֵם or הֵן they (m.)
היא she	הֵם or הֵן they (f.)

*silent shewa -- deth doesn't take a vocal shewa under it*

*a personal pronoun*

When a verb follows, the personal pronoun is used to place the emphasis on the one performing the action.

Example: אֲנִי אֶשְׂמֵר אֶת־בְּנוֹ "I, I will guard the son," i.e., "I, even I, will guard the son" or "I will guard the son" (the pronoun being underlined for emphasis)

It is also used when no verb is expressed.

Example: אֲנִי הוּא "I (am) the LORD"

## (2) The Demonstrative Pronoun

S.	P.
זה this (m.)	אלה these (c.)
זאת this (f.)	
הוא that (m.)	הם or הן those (m.)
היא that (f.)	הם or הן those (f.)

It is used to point out the person or thing referred to.

Examples: (a) הַזֶּה הַיָּשָׁר הַטוֹב "this (is) the good man"

(b) אֵלֶּה הַסּוּסִים הַטוֹבִים "these (are) the good horses"

When used like an attributive adjective, it follows a noun which is definite, and, like the noun, takes the definite article.

Example: הַזֶּה הַיָּשָׁר "that man"; literally: "the man, the that (one)"

*both aren't necessary, because both are definite in themselves*

### (3) The Relative Pronoun

The form used as a relative pronoun is **אֲשֶׁר**, which means "who" or "which."

Example: **הָאִישׁ אֲשֶׁר קָטַל אֶת-הַסּוּס** "the man who killed the horse";  
literally: "the man who he killed the horse"

With the addition of the adverb **שָׁם** "there" ( **אֲשֶׁר . . . שָׁם** ), we get the meaning "which . . . there," i.e., "where."

Example: **הַמָּקוֹם אֲשֶׁר שָׁבַי שָׁם** "the place which he dwelt there,"  
i.e., "the place where he dwelt"

### (4) The Interrogative Pronoun

There are two interrogative pronouns:

(a) **מִי**, which means "who?"

Example: **מִי הֵם** "Who (are) they?"

(b) **מָה** or **מַה**, which means "what?"

Examples: 1) **מָה רְאִיתָ** "What (are) you seeing?"

2) **מַה הַזֶּה** "What (is) this?"

Note: **מה** has the pointing of the definite article, i.e., before consonants that are doubled (as **י** in **הַיּ** above) it has a Pathah under the Mem; before consonants that cannot be doubled (as **ס** in **הַסּוּס** above) it has a Qames under the Mem. When it is joined to the word which follows it, **מה** has a Pathah under the Mem and the dash-like sign Maqqeph ( **מה־** ).

### Vocabulary

<b>הוא</b> he, that (m.)	<b>מָה</b> or <b>מַה</b> what?
<b>היא</b> she, that (f.)	<b>שָׁם</b> there
<b>זה</b> this (m.)	<b>אֲשֶׁר</b> who, which
<b>היא</b> this (f.)	<b>שָׁם . . . אֲשֶׁר</b> where
<b>מי</b> who?	<b>יָם</b> sea (m.) (cstr. <b>יָם־</b> )

### Exercise

(a) Translate into English the following:

1. הָאִשָּׁה אֲשֶׁר רָדְפָה אֶת-הַסּוּסִים 2. כִּי הָיָה 3. בַּחֲנֻהּ 4. אֲנֹכִי  
 אֱלֹהִים 5. הָאִשָּׁה הַזֹּאת 6. יִקְבְּרוּ אֶת-הָאֲבֹתַי הַזֵּאת 7. הָאֲנָשִׁים  
 הָאֵלֶּה מֵוְרִיחַ בֶּן-הָאִשָּׁה הַזֹּאת 8. וְנִזְכָּר אֶת-בְּרִית יְהוָה בֵּינֵם הַפְּלִחָמָה

(b) Write in Hebrew the following:

1. This (is) the place where he dwelt. 2. These (are) the good men.  
 3. You, you (m.s.) will judge the priest in the land of Judah.  
 4. The peace of God reigned in the soul of that man. 5. Who (are) these women?

### THE INTERROGATIVE HE

Hebrew has no question mark. Rather, to indicate a question the consonant He, usually with a Hateph-Pathah under it ( הֶ ), is used. It is attached directly to the word which follows it.

Example: הֲזֶה הַסּוּסִים "(Is) this the horse?"

*unexpressed expressed*

### THE LOCATIVE HE

*Directional He*

The vowel-letter He (i.e., the consonant He used as a vowel-letter) and the long vowel Qames which it marks comprise the ending הֶ, called the "locative He." It is so called because it is attached, as a suffix, to nouns which refer to places or locations. It indicates "place towards which" or "place to which."

Example: הָעִירָה "towards the city"

*is f. (without the ending)*

*not a f. ending*

*the old accusative ending הֶ ?*

### THE NEGATIVE

- (1) לֹא "not" is the negative used with a verb. It immediately precedes the verb.

Example: לֹא שָׁמַר לוֹט אֶת הַבַּיִת "Lot did not guard the house"; literally: "not did he guard, (namely) Lot, the house"

- (2) אֵין "nothing-of" *← construct state* is the negative used with a noun. It immediately precedes the noun.

*from לֹא "nothing" or "there is not"*



Example: **אֵין הַסּוּס טוֹב** "the horse is not good"; literally: "nothing of the horse (is) good"

### Vocabulary

לֹא not (used with a verb)	נָבִיא prophet (m.) (cstr. נְבִיִּים)
אֵין not (used with a noun) <i>"there is not"</i>	קִדְּשׁ holiness (m.) (cstr. קִדְּשִׁים)
שָׁבַר he broke in pieces	הָר mountain (m.) (cstr. הָרִים) (with def. art. הַהָר)
הֵלַךְ he went, walked	עַל <sup>on</sup> upon, above, over <i>near, by location prep.</i>
אָכַל he ate	אֶל- <sup>to</sup> unto, into, towards <i>prep.</i>

### Exercise

(a) Translate into English the following:

1. לֹא אָכַל דָּוִד אֶת-הַלֶּחֶם.
2. אֵין הָאִישׁ גָּדוֹל.
3. הָיָה לְמַלְךְ.
4. שָׁבַר הַנָּבִיא וַהֲכִיחַ אֶת-הָאֲבִן בְּאֶהֱלֵי.
5. הֵלַךְ הַהָרָה בִּיהַגְדָּה.
6. הִלְכּוּ אֶל-הָהָר וְאֶל-בֵּית יְהוָה.
7. יִכְתֹּב אֶת-הַבְּרִית עַל הָאֲבִן.

(b) Write in Hebrew the following:

1. (Is) this the horse from the king?
2. Abraham did not guard the tent.
3. The peace of God (was) upon the king.
4. A man of holiness walked towards the city.
5. I will pursue the man unto the place.
6. They (m.) will not break in pieces the house.

### THE REGULAR VERB (CONTD.)

#### The Qal Imperative

The Imperative expresses a command and is used in the second person.

*"may you..."*  
*(or wish)*  
*"do (you)..."*

It is formed by attaching pronoun-suffixes to the stem.

The pronoun-suffixes (attached to the verb-stem) are as follows:

2 m.s. (none)	you	2 m.p.	את	you
2 f.s.	אי	2 f.p.	אתן	you

The forms of the Qal Imperative are as follows:

2 m.s.	קטל	kill (you)	2 m.p.	קטלי	kill (you)
2 f.s.	קטלי	kill (you)	2 f.p.	קטלנה	kill (you)

Note: (a) The 2 m.s. and 2 f.p. look exactly like the corresponding forms in the Imperfect, except that they lack the prefix (i.e., קטל 2 m.s. Impv. and קטלי 2 m.s. Impf. look alike, except that קטל lacks the prefix ה; and קטלנה 2 f.p. Impv. and קטלנה 2 f.p. Impf. likewise look alike, except that קטלנה lacks the prefix ה).

(b) The vocal shewa under the first consonant in the 2 f.s. and 2 m.p. has been changed to a Hiriq to avoid the occurrence of two vocal shewas in a row (e.g., we find קטלי instead of קטלי as the form of the 2 f.s.).

### Exercise

Translate into English the following:

1. קטל את-האיש על אבן וקבר את-האשה באהל.
2. למדי את-הדבר.
3. זכרוה את-עבד יהוה זאת-עם הארץ.
4. לא אכלה.
5. ישפט אלהים את-הכהן אשר הלך אל-בתי עם העיר לחם בבית.

### The Qal Infinitive

The Infinitive occurs in two forms:

#### (1) The Infinitive Absolute

The form is קטול "killing"

*active same as Part. (p. 34)*

(Note: The Holem-Waw between the second and third consonants is a characteristic of the Qal I.A.)

It is used primarily to emphasize the action expressed by the main verb and is usually placed before the verb.

Example:  $\text{לִּקְטֹל תִּקְטֹל}$  "killing, you shall kill," i.e., "you shall surely kill" or "you shall kill" (the verb-action being underlined for emphasis)

*(Note: The I.A. takes neither prefixes nor suffixes)*

## (2) The Infinitive Construct

The form is  $\text{לִּקְטֹל}$  "to kill" or "killing"

*(Note: The I.C. is the same in form as the 2 m.s. Impv.)*

Frequently a preposition is attached directly to the Infinitive Construct:

(a) The preposition  $\text{לְ}$  is frequently prefixed to the Infinitive, often expressing purpose.

Example:  $\text{לִּקְטֹל}$  "to kill" or "in order to kill," i.e., "for the purpose of killing"

Note: When a preposition is prefixed to the I.C., the vocal shewa under the prefixed consonant is changed to a Hiriq to avoid the use of two vocal shewas in a row (thus we have  $\text{לִּקְטֹל}$  instead of  $\text{לְקְטֹל}$ ). And, in addition, when  $\text{לְ}$  is prefixed to the I.C., the vocal shewa under the first consonant of the I.C. becomes a silent shewa (the syllable-division is  $\text{לִּקְטֹל}$ ).

(b) Also, the prepositions  $\text{כִּי}$  and  $\text{בְּ}$  are sometimes prefixed to the Infinitive, often in a time-clause. The prefixed preposition occurs first, the Infinitive second and the subject last.

Example:  $\text{כִּי יִקְטֹל דָּוִד}$  "when David killed" (literally: "in the killing of David")

## Vocabulary

$\text{עִם}$  with, along with  
 $\text{מִזְבֵּחַ}$  altar (m.) (cstr.  $\text{מִזְבְּחַי}$ )  
 $\text{זָבַח}$  sacrifice (m.) (cstr.  $\text{זִבְחַי}$ )  
 $\text{לֵב}$  heart (m.) (cstr.  $\text{לִבִּי}$ );  
 or  $\text{לִבָּב}$  (m.) (cstr.  $\text{לִבְבִי}$ )

$\text{זָבַח}$  he sacrificed (  $\text{זִבְחַי}$  3 m.s. Impf.)

$\text{אָמַר}$  he said

$\text{עָבַר}$  he passed over, transgressed

$\text{שָׁלַח}$  he sent (  $\text{שִׁלְיָהוּ}$  3 m.s. Impf.)

*Pathah-furtive*

*the Heth prefers a Pathah before a heart or a-gamut*



אִם mother (f.) (astr. אִם )

יָשָׁע he heard ( יָשָׁע  
3 m.s. Impf.)

not y shay  
y shafes  
a Patah or A-  
class vowel  
before it

### Exercise

(a) Translate into English the following:

1. דָּרָשְׁתִּי אֶת-הַנְּבִיאָה לְלֹד אֶת-דָּבָר אֱלֹהִים . 2. זָכוֹר תִּזְכְּרוּ אֶת-הַדָּבָר
- הָיָה 3. יִנָּבֵא הַכֹּהֵן עַל הַמִּנְחָה 4. לֹא יִבְחַד עַל מִנְחַת יְהוָה
5. שָׁמְרוּ אֶת-אֵם הַנְּשִׁים הַטּוֹבִים

(b) Write in Hebrew the following:

1. He sacrificed upon the altar of the LORD. 2. Guard (m.s.) the tent.
3. Capturing, you (m.s.) shall capture the people of the great city. 4. He will not hear the word. 5. when David reigned (lit.: in the reigning of David)

### The Qal Participle

It appears in two forms:

#### (1) The Active Participle

Its form is קָטַל "killing"

It may be used like ~~a predicate adjective~~ *the English present tense. (or like a predicate adjective)*

Example: הָאִישׁ קָטַל אֶת-הַסּוּסִים "the man (is) killing the horse"

Note: The Participle is timeless. The context would determine the time of the action. For instance, the above example (in a context in past time) would be translated: "the man (was) killing the horse."

*like the English imperfect tense*

The Participle may be used like an attributive adjective. When so used, it is definite and takes the definite article, if the noun it modifies is definite.

Example: הָאִישׁ הַקּוֹטֵל אֶת-הַסּוּסִים "the man who is killing the horse"  
(the words הָאִישׁ הַקּוֹטֵל mean  
literally: "the man, the [one]  
killing")

*the killing man*  
*the man killing (noun)*

The Participle has endings comparable to those of the noun and is found in both the absolute and construct states:

	S.		P.	
	abs.	cstr.	abs.	cstr.
m.	קָטֵל	קָטֵל	קָטְלִים	קָטְלִי
f.	קָטֵלַת (or קָטְלָה)	קָטֵלַת (or קָטְלָה)	קָטְלוֹת	קָטְלוֹת

Note: (a) The Holem over the first consonant is a characteristic of the Qal Active Participle.

(b) When an ending is attached, <sup>the vowel</sup> the Sere under the second consonant shortens to a vocal shewa (e.g., קָטֵל but קָטְלִים), except in the form קָטְלַת, which has a Seghol under the second consonant matching the Seghol of the ending תַּ.

The Participle agrees in number and gender with the noun or pronoun with which it is in construction.

Examples: (a) הַסּוּסִים קָטְלִים אֶת-הַמֶּלֶךְ "the horses are killing the king"

(b) הָאִשָּׁה קָטְלָה אֶת הַסּוּס "the woman who is killing the horse"

(c) אֲנִי וְנָנוּ קָטְלִים "we (m.) are killing"

(d) אֲנִי וְנָנוּ קָטְלוֹת "we (f.) are killing"

When the Participle is used in the construct state, it is used like a noun.

Example: קָטְלֵי הָאִישׁ "the killers of the man," i.e., "those who are killing the man" (the construct קָטְלֵי is definite because the noun which follows it, and with which it is in construction, is definite)

## (2) The Passive Participle

Its form is קָטוּל "being killed" (?) "killed"

It may be used like a predicate adjective.

Example: קָטוּל הַמֶּלֶךְ "the king (is) being killed"

*The change between the second and third consonants is a characteristic of the Qal passive participle*

It may be used like an attributive adjective.

Example:  $\text{הַמֶּלֶךְ הַנִּהְיָ לָקוּל}$  "the king who is being killed"  
(literally: "the king, the [one] being killed")

*the being killed King (adj.); the one being killed (noun) substitutive*

It has endings comparable to those of the noun and is found in both the absolute and construct states:

S.		P.	
abs.	cstr.	abs.	cstr.
m. $\text{לִקְוֵל}$	$\text{לִקְוֵל}$	$\text{לִקְוֵלִים}$	$\text{לִקְוֵלִי}$
f. $\text{לִקְוֵלָה}$	$\text{לִקְוֵלָה}$	$\text{לִקְוֵלוֹת}$	$\text{לִקְוֵלוֹת}$

Note: (a) A Shureq following the second consonant is a characteristic of the Qal Passive Participle.

(b) In all forms except the m.s. abs. the Qames under the first consonant has been shortened to a vocal shewa.

The Participle agrees in number and gender with the noun or pronoun with which it is in construction.

Examples: (a)  $\text{הַסּוּסִים הַנִּהְיָ לָקוּלִים}$  "the horses are being killed"

(b)  $\text{הֵנָּה הִנֵּה לִקְוֵלוֹת}$  "they (f.) are being killed"

When the Participle is used in the construct state, it is used like a noun.

Example:  $\text{בְּרִשְׁתֵּי יְהוָה הַנִּהְיָ לְבָרָכָה}$  "the ones being blessed of the LORD,"  
i.e., "those who are being blessed of the LORD" (  $\text{יְהוָה}$  "LORD" is a proper name and thus is definite; therefore, the Participle in construction with it is definite)

### Vocabulary

$\text{אָדָם}$  Adam; (collect.) mankind,  
man (m.) (cstr.  $\text{אָדָם}$  )  
*men*  
 $\text{אֲדָמָה}$  ground (f.) (cstr.  $\text{אֲדָמָה}$  )  
 $\text{בְּהֵמָה}$  (collect.) cattle (f.)  
(cstr.  $\text{בְּהֵמָה}$  )

$\text{נָעַר}$  boy (m.) (cstr.  $\text{נָעַר}$  )

$\text{לַיְלָה}$  (or  $\text{לַיִל}$  ) night (m.)  
(cstr.  $\text{לַיִל}$  )

$\text{גּוֹי}$  nation (m.) - not used in the  
sing. cstr.

Consonant "yodh" (the yodh is making a long vowel - the vowel marks the long vowel (Daleth))



עֹלָה burnt offering (f.)  
(cstr. עֹלֹת)

אֹר light (m.)  
(cstr. אֹרֹת)

בִּגְד garment (m.)

*not used in the  
sing. cstr.*

### Exercise

(a) Translate into English the following:

1. הַנֶּעֱרָה הָרִדָּה אֶת-בְּהֶמְתָּהּ הַמֵּלֶכֶה.
2. הַנָּשִׁים הָרִשּׁוֹת בְּהֶמְתָּהּ בָּעִיר.
3. קָטְלִי הָאִישׁ קֹבְרִים אֶת-הַבֶּגֶד בַּבַּיִת.
4. הָאִשָּׁה הַקְטָנָה.
5. הִיא כְּתֹבָה סֵפֶר לַמֶּלֶךְ.
6. הָלַכְנִי אֶל-הַבַּיִת וְלֹא אָכְלִי לֶחֶם שָׁם.
7. עֵין יְהוָה עַל הַנָּשִׁים הַהֹלְכִים בְּשָׁלוֹם.
8. תִּלְמַדְנָה לַמִּדּוֹת הַדְּבָר מִן-הַסֵּפֶר.
9. עָבְרָנוּ אֶל-הַהָר אֲשֶׁר זָבָחוּ שָׁם.

(b) Write in Hebrew the following:

1. Abraham was serving the LORD.
2. They (m.) (are) the ones being blessed of God.
3. The nation is remembering the covenant.
4. Good (are) the men who are guarding the ground of the prince.
5. The horses are being buried in the tent.

### The Stative Verb

The stative verb describes a state (instead of an action).

(Note: Differences between the stative verb and the active verb occur in the Qal only.)

#### (1) The Pathah-Stative

Example: קִדָּשׁ (3 m.s. Pf.) "he was holy"

There is no difference in the Perfect between the Pathah-Stative verb and the active verb. But differences occur in the Imperfect and Imperative: instead of a Holem over the second consonant of the stem, as in יִקְדָּשׁ (3 m.s. Impf.), there is a Pathah under

*not in the derived conjugations that will be studied soon*

this consonant in the Pathah-Stativ in forms without a suffix or with a consonantal suffix. The Pathah-Stativ is regular in forms with a vocalic suffix (having a vocal shewa under the second consonant of the stem).

- Examples: (a) שָׁפַח 3 m.s. Impf.  
 (b) שָׁפַחְתָּ 2 f.p. Impf.  
 (c) שָׁפַח 2 m.s. Impv.  
 (d) שָׁפַחְתְּ 2 f.p. Impv.  
 (e) שָׁפַחְתְּ 2 f.s. Impf. (this form is regular)

## (2) The Sere-Stativ

Example: כָּבֵד (3 m.s. Pf.) "he was heavy"

In the Perfect the Sere-Stativ is regular in all forms except the 3 m.s. (כָּבֵד), which has a Sere instead of a Pathah (as in שָׁפַח) under the second consonant. (The Act. Part. is the same in form as the 3 m.s. Pf., thus: כָּבֵד.)

In the Imperfect and Imperative, the Sere-Stativ is like the Pathah-Stativ: it has a Pathah under the second consonant of the stem in forms without a suffix or with a consonantal suffix and is regular in forms with a vocalic suffix.

- Examples: (a) כָּבֵד 3 m.s. Impf.  
 (b) כָּבֵדְתָּ 2 f.p. Impf.  
 (c) כָּבֵד 2 m.s. Impv.  
 (d) כָּבֵדְתְּ 2 f.p. Impv.  
 (e) כָּבֵדְתְּ 2 f.s. Impv. (this form is regular)

## (3) The Holem-Stativ

Example: קָטַן (3 m.s. Pf.) "he was small"

In the Perfect the Holem-Stativ has a Holem over the second consonant of the stem (instead of a Pathah, as in שָׁפַח, under it) in all forms except those with a vocalic suffix (which are regular) or with the consonantal suffixes וּ and י (which have a Qames-Hatuph under the second consonant).

- Examples: (a) קָטַן 1 c.s.  
 (b) קָטַן 3 m.s. (the Act. Part. is the same in form)

- (c)  $\text{הָיָה}$  3 f.s. (this form is regular)
- (d)  $\text{הָיָה}$  2 m.p. (this form has a Qames-Hatuph under the second consonant)
- (e)  $\text{הָיָה}$  1 c.p. (in this form the Nun of the stem has been assimilated into the Nun of the suffix and has doubled it; thus we have  $\text{הָיָה}$  instead of  $\text{הָיָה}$ )

The Imperfect and Imperative of the Holem-Stative are like the Imperfect and Imperative of both the Pathah-Stative and Sere-Stative. That is, there is a Pathah under the second consonant of the stem in forms without a suffix or with a consonantal suffix and there is the regular vocal shewa under this consonant in forms with a vocalic suffix.

- Examples: (a)  $\text{הָיָה}$  3 m.s. Impf.
- (b)  $\text{הָיָה}$  2 f.p. Impf. (in this form the Nun of the stem has been assimilated into the Nun of the suffix and has doubled it; thus we have  $\text{הָיָה}$  instead of  $\text{הָיָה}$ )
- (c)  $\text{הָיָה}$  2 m.s. Impv.
- (d)  $\text{הָיָה}$  2 f.p. Impv. (in this form the Nun of the stem has been assimilated into the Nun of the suffix, as in the 2 f.p. Impf. above)
- (e)  $\text{הָיָה}$  2 f.s. Impf. (this form is regular)

### Vocabulary

$\text{הָיָה}$  he was holy 3 m.s. Pf.

$\text{הָיָה}$  he was heavy " "

$\text{הָיָה}$  he was small " "

$\text{יָד}$  hand (f.) (cstr.  $\text{יָד}$ )

$\text{עֵץ}$  tree (m.) (cstr.  $\text{עֵץ}$ )

$\text{בֹּקֶר}$  morning (m.)

$\text{עֶרֶב}$  evening (m.)  
(cstr.  $\text{עֶרֶב}$ )

$\text{רָע}$  bad (f.  $\text{רָעָה}$ )

$\text{קֹדֶשׁ}$  holy - not used in Thuf.

$\text{בֵּין}$  between

*always in abs. state*



### Exercise

(a) Translate into English the following:

1. יָד אֱלֹהִים עַל הַבּוֹי אֲשֶׁר שָׁלַח אֶל-מִלְחָמָה. 2. שָׁמְרוּ אֶת-בֵּית  
יְהוָה וְזָכְרוּ אֶת-חֻקֹּת אֱלֹהִים. 3. בֵּן עֶזְרָא וְבֵן מִקְוִים קָדוֹשׁ  
4. יִשְׁפְּטוּ אֶת-בְּנֵי הָאֲבוֹת. 5. סִפְּרָאן אֶת-זֶה הַבּוֹי. 6. הֵלֶךְ  
אַבְרָהָם עִם הַכְּהֵן אֶל-הָאֵל. 7. יִקְדֹּשׁ הַיּוֹד לַיהוָה בַּיּוֹם הַמִּשְׁפָּט

*see lex. 21:7*

(b) Write in Hebrew the following:

1. the evening and the morning 2. The judgment of the LORD will  
be heavy upon the bad woman. 3. The bad boy is killing the horse.  
4. Adam sought the LORD. 5. You (m.p.) were small in the eye of  
God.

### The Jussive

In form the Jussive is like the Imperfect, but it is used only in the second and third persons.

It expresses a wish or command.

Example: יִקְטֹל (3 m.s.) "let him kill" (not "he will kill," which is the Imperfect)

Note: The context would determine whether יִקְטֹל should be translated as a Jussive or as an Imperfect.

The negative used with the Jussive is לֹא (meaning "not"), not לֹא־ (also meaning "not," but which is used with the Imperfect).

Example: לֹא יִקְטֹל (2 m.s. with לֹא) "do not kill" (not "you shall not kill," which is לֹא־יִקְטֹל [לֹא־ with the Imperfect])

### The Cohortative

In form the Cohortative is like the Imperfect but with the ending ת

*without negative: may you kill, not "kill (you)"*  
*↑ not a f. ending*

attached.

It is used only in the first person and expresses an exhortation.

Examples: (a)  $\text{אֶקְטֹלֵה}$  (1 c.s.) "let me kill" (the Imperfect first person singular is  $\text{אֶקְטֹל}$ ; the addition of the ending  $\text{ה}$  in the Cohortative causes the Holem over the second consonant of the stem to shorten to a vocal shewa)

(b)  $\text{אֶקְטֹלְנוּ}$  (1 c.p.) "let us kill" (the Imperfect first person plural is  $\text{אֶקְטֹלוּ}$ ; here again the addition of the ending  $\text{ה}$  in the Cohortative causes the Holem to shorten to a vocal shewa)

### The Waw Conversive (Consecutive)

#### (1) With the Imperfect:

When the conjunction Waw is used with the Imperfect tense in past time, it is called the "Waw Conversive." It is so called because it has been thought to convert the Imperfect from its usual use in future time to a use in past time.

The Waw Conversive with the Imperfect has the pointing of the definite article, i.e., the Waw, which is attached directly to the Imperfect, has a Pathah (instead of the regular vocal shewa) under it; and the consonant of the pronoun-prefix attached to the stem of the Imperfect is doubled.

Example:  $\text{וַיִּקְטֹל}$  "and he killed" (not  $\text{וְיִקְטֹל}$ )

The Imperfect with Waw Conversive regularly follows the Perfect in past time and is translated like it (i.e., as a past tense).

Example:  $\text{וַיִּקְטֹל וַיִּקְבֹּר}$  "he killed and he buried"

Note: If a word is inserted between the Waw and the verb, the verb will revert to the Perfect and the Waw will take the regular vocal shewa.

Example:  $\text{וַיִּקְטֹל וְלֹא יָקַבֵּר}$  "he killed and he did not bury"

When the Waw Conversive precedes a consonant which cannot be doubled, the Pathah under the Waw is lengthened to a Qames.

Example:  $\text{וַיִּקְטֹלֵי}$  "and I killed"

#### (2) With the Perfect:

When the conjunction Waw is used with the Perfect tense in future time, it is also called the "Waw Conversive." It is so called because it has been thought to convert the Perfect from its usual use in past time to a use in future time.

The Waw is attached directly to the Perfect and takes the regular vocal shewa under it. And no doubling occurs.

Example: וְקָטַל "and he will kill"

The Perfect with Waw Conversive regularly follows the Imperfect in future time and is translated like it (i.e., as a future tense).

Example: וְקָטַל וְקָבַר "he will kill and he will bury"

Note: If a word is inserted between the Waw and the verb, the verb will revert to the Imperfect.

Example: וְקָטַל וְלֹא יָקַבַּר "he will kill and he will not bury"

### Vocabulary

לֹא not (used with the Jussive)	מֹשֶׁה Moses
הַיְכָל temple, palace (m.) (cstr. הַיְכָלִים)	שְׁמוּאֵל Samuel
רֹאשׁ head (m.) (cstr. רֹאשִׁים)	סָרָה Sarah
עָפָר dust (m.) (cstr. עָפָרִים)	יִשְׂרָאֵל Israel
חָכָם wise (f. חָכְמָה)	שָׁבַת he ceased, rested

### Exercise

(a) Translate into English the following verb-forms:

1. קָטַלָּה
2. תִּשְׁמְרוּ
3. זָכַר
4. לִפְקֹד
5. יִכְתְּבוּ
6. שִׁפְטִיתִים
7. מָלָה
8. עָבֹד
9. לִכְדָּת
10. תִּקְבְּרִי
11. לִמֹּד
12. תִּרְדְּפוּ
13. אֲדַרְשֶׁה
14. אֶל תִּשְׁרֹף
15. וְיִשְׁעֲרוּ
16. יִקְבֹּשׁ

more conversives should be shown in this exercise

remember to indicate gender + number when necessary to indicate what vb. form it is, if there could be confusion



(b) Translate into English the following:

1. קטלה ולא קברה 2. זכרו וישמרו 3. ישמע את-דבר יהוה  
 והלה בדרך הטוב 4. אונתה על המזבח הזה 5. אל יקטל את  
 הנביא בהיכל המלך 6. ושרה למדת את-חקת אלהים 7. ונדרש  
 שלום ורדפונו משפט

(c) Write in Hebrew the following:

1. they judged and they guarded 2. he will judge and he will  
 guard 3. Let him kill the priest. 4. Let me bury the prince.  
 5. we killed and we did not bury 6. and I pursued 7. You (m.s.)  
 shall not judge the sons of Israel.

### The Derived Conjugations of the Verb

We have studied the basic conjugation, the Qal. There are six other conjugations. These are called "derived" conjugations. They are so called because they develop or build on the idea of the basic conjugation (Qal).

The six derived conjugations are as follows:

#### (1) The Niphal

It is the passive of the Qal.

Example:  $\text{לִּקְטַל}$  (Qal 3 m.s. Pf.) "he killed" (active);  $\text{לִּקְטַל}$  (Niphal 3 m.s. Pf.) "he was killed" (passive)

#### (2) The Piel

It is the intensive of the Qal.

Example:  $\text{לִּקְטַל}$  (Qal 3 m.s. Pf.) "he killed";  $\text{לִּקְטַל}$  (Piel 3 m.s. Pf.) "he murdered"

#### (3) The Pual

It is the passive of the Piel.

Example:  $\text{לִּקְטַל}$  (Piel 3 m.s. Pf.) "he murdered" (active);  $\text{לִּקְטַל}$  (Pual 3 m.s. Pf.) "he was murdered" (passive)

- (4) The Hithpael *denoting an action that is directed back upon the subject*  
It is the reflexive of the Piel.

Example:  $\text{הִתְקַל}$  (Piel 3 m.s. Pf.) "he murdered" (active);  $\text{הִתְקַל־לֵךְ}$  (Hithpael 3 m.s. Pf.) "he murdered himself" (reflexive)

- (5) The Hiphil

It is the causative of the Qal.

Example:  $\text{הִקְטִיל}$  (Qal 3 m.s. Pf.) "he killed";  $\text{הִקְטִיל־לֵךְ}$  (Hiphil 3 m.s. Pf.) "he caused to kill"

- (6) The Hophal

It is the passive of the Hiphil.

Example:  $\text{הִקְטִיל־לֵךְ}$  (Hiphil 3 m.s. Pf.) "he caused to kill" (active);  $\text{הִקְטִיל־לֵךְ}$  (Hophal 3 m.s. Pf.) "he was caused to kill" (passive)

### The Qal and the Derived Conjugations Together

The Perfect in all seven conjugations is as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
1 cs	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִתְקַל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$
2 ms	$\text{הִקְטִיל־תָּ}$	$\text{הִקְטִיל־תָּ}$	$\text{הִקְטִיל־תָּ}$	$\text{הִקְטִיל־תָּ}$	$\text{הִתְקַל־תָּ}$	$\text{הִקְטִיל־תָּ}$	$\text{הִקְטִיל־תָּ}$
2 fs	$\text{הִקְטִיל־תְּ}$	$\text{הִקְטִיל־תְּ}$	$\text{הִקְטִיל־תְּ}$	$\text{הִקְטִיל־תְּ}$	$\text{הִתְקַל־תְּ}$	$\text{הִקְטִיל־תְּ}$	$\text{הִקְטִיל־תְּ}$
3 ms	$\text{הִקְטִיל־הוּא}$ he killed	$\text{הִקְטִיל־הוּא}$ he was killed	$\text{הִקְטִיל־הוּא}$ he murdered	$\text{הִקְטִיל־הוּא}$ he was murdered	$\text{הִתְקַל־הוּא}$ he murdered himself	$\text{הִקְטִיל־הוּא}$ he caused to kill	$\text{הִקְטִיל־הוּא}$ he was caused to kill
3 fs	$\text{הִקְטִיל־הִיא}$	$\text{הִקְטִיל־הִיא}$	$\text{הִקְטִיל־הִיא}$	$\text{הִקְטִיל־הִיא}$	$\text{הִתְקַל־הִיא}$	$\text{הִקְטִיל־הִיא}$	$\text{הִקְטִיל־הִיא}$
1 cp	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִתְקַל־נִי}$	$\text{הִקְטִיל־נִי}$	$\text{הִקְטִיל־נִי}$
2 mp	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִתְקַל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$
2 fp	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִתְקַל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$	$\text{הִקְטִיל־כֻּם}$
3 cp	$\text{הִקְטִיל־לָנוּ}$	$\text{הִקְטִיל־לָנוּ}$	$\text{הִקְטִיל־לָנוּ}$	$\text{הִקְטִיל־לָנוּ}$	$\text{הִתְקַל־לָנוּ}$	$\text{הִקְטִיל־לָנוּ}$	$\text{הִקְטִיל־לָנוּ}$

Note: (a) The suffixes that are used in the Qal are also used in all the other conjugations.

- (b) The 3 m.s. in all the conjugations has no suffix.
- (c) The Niphal, Hithpael, Hiphil and Hophal have a prefix attached to the verb-stem:
- 1) The Niphal has a prefixed נ (a Nun with a Hiriq under it). The letters "Ni" of the word "Niphal" help one to remember this. *← not to be confused with the Gal i.e. Impf. 5612*
  - 2) The Hithpael has a prefixed הָה (a He with a Hiriq under it followed by a Tau with a silent shewa under it). The letters "Hith" of the word "Hithpael" help one to remember this.
  - 3) The Hiphil has a prefixed ה (a He with a Hiriq under it). The letters "Hi" of the word "Hiphil" help one to remember this.
  - 4) The Hophal has a prefixed הָ (a He with a Qames-Hatuph [not a Qames] under it). The letters "Ho" of the word "Hophal" help one to remember this. *5612*
- (d) Under the first consonant of the Piel a Hiriq is found throughout.
- (e) Under the first consonant of the Pual a Qibbus is found throughout.
- (f) The second consonant of the stem is doubled in the Piel, Pual and Hithpael.
- (g) The Hiphil has a Hiriq-Yodh ( הֵי ) as the vowel of the stem in the 3 m.s., 3 f.s. and 3 c.p. (i.e., in forms without a consonantal suffix). *— this is a characteristic of the Hiphil*

*There is a silent shewa throughout under the first consonant of the stem in the Niphal, Hiphil & Hophal*

### Vocabulary

*Gal 612 in Holladay's lexicon (because not used in the Gal)*

בָּקַשׁ (from בָּקַשׁ) he sought (Piel)	בָּרַךְ he knelt
לָמַד (from לָמַד) he taught (Piel)	בָּרַךְ (for בָּרַךְ; from בָּרַךְ) he blessed (Piel) <i>could be diff. vbs. but with the same form or with the same consonants (as in Holladay's lexicon)</i>
לָחַם (from לָחַם) he fought (Niphal)	שָׁלַח (for שָׁלַח; from שָׁלַח) he sent away (Piel)
דָּבַר (for דָּבַר; from דָּבַר) he spoke (Piel)	הָשִׁלַּךְ (from שָׁלַךְ) he threw, cast (Hiphil)
כָּפַר (for כָּפַר; from כָּפַר) he covered, pardoned (Piel)	הִקְרִיב (from קָרַב) he offered (Hiphil)

*Yom Kippur prefers a pathah*

*he atoned for*

*2 of the 3 vbs. that have Sephol instead of Sere*

*There is a Pathah under the first and second consonants of the stem in the Hithpael forms which have consonantal suffixes.*



Exercise

(a) Translate into English the following:

1. בקשו את אברהם ואת שרה באהל 2. למד הפהן את-ישראל חקות טובות 3. דבר שמואל לעם בקול גדול 4. הקריבו זבח ועולה על מזבח אלהים בארץ יהודה 5. השליח אבן אל-הים 6. שלחתי את-הנשים בלילה 7. נלחמנו עם האיש הרע על החר 8. הקטלה את-עם הארץ בחרב 9. התקטלו בין ההיכל ובין המזבח

(b) Write in Hebrew the following:

1. She was murdered in the house of the father of the bad man. 2. You (m.s.) taught the word. 3. The LORD blessed the men. 4. He knelt upon the ground. 5. You (m.p.) sent away the people in the morning. 6. They cast the men out of the house.

The Imperfect in all seven conjugations is as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
1 cs	אֶקְטֹל	אֶקְטָל	אֶקְטֹל	אֶקְטָל	אֶתְקַטֵּל	אֶקְטִיל	אֶקְטָל
2 ms	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטָל	תִּתְקַטֵּל	תִּקְטִיל	תִּקְטָל
2 fs	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּתְקַטְּלִי	תִּקְטִילִי	תִּקְטְלִי
3 ms	יִקְטֹל he will kill	יִקְטָל he will be killed	יִקְטֹל he will murder	יִקְטָל he will be murdered	יִתְקַטֵּל he will murder himself	יִקְטִיל he will cause to kill	יִקְטָל he will be caused to kill
3 fs	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטָל	תִּתְקַטֵּל	תִּקְטִיל	תִּקְטָל

1 op	נִקְטָל	נִקְטָל	נִקְטָל	נִקְטָל	נִתְקַטֵּל	נִקְטָל יֵל	נִקְטָל
2 mp	תִּקְטָלוּ	תִּקְטָלוּ	תִּקְטָלוּ	תִּקְטָלוּ	תִּתְקַטְּלוּ	תִּקְטָלוּ יֵל	תִּקְטָלוּ
2 fp	תִּקְטָלְנָה	תִּקְטָלְנָה	תִּקְטָלְנָה	תִּקְטָלְנָה	תִּתְקַטְּלֶנָה	תִּקְטָלְנָה יֵל	תִּקְטָלְנָה
3 mp	יִקְטָלוּ	יִקְטָלוּ	יִקְטָלוּ	יִקְטָלוּ	יִתְקַטְּלוּ	יִקְטָלוּ יֵל	יִקְטָלוּ
3 fp	יִקְטָלְנָה	יִקְטָלְנָה	יִקְטָלְנָה	יִקְטָלְנָה	יִתְקַטְּלֶנָה	יִקְטָלְנָה יֵל	יִקְטָלְנָה

Note: (a) The suffixes that are used in the Qal are also used in all the other conjugations, and so are the consonants of the prefixes.

- (b) Like the Qal, the Niphal and Hithpael have a Seghol under the prefixed נ in the 1 c.s. and a Hiriq under the prefixed consonant in the other forms.
- (c) A vocal shewa is found under the prefixed consonant in all the forms of the Piel and Pual, with exception of the 1 c.s. which has a Hateph-Pathah (ֵ) because the נ does not take a vocal shewa under it.
- (d) In the Hiphil, a Pathah is found under the prefixed consonant in all the forms and the characteristic Hiriq-Yodh (יִ) is the vowel of the stem in all the forms except those with a consonantal suffix (which have a Sere).
- (e) The characteristic Qames-Hatuph is found under the prefixed consonant in all forms of the Hophal.
- (f) In the Niphal, the first consonant of the stem is doubled and has a Qames under it. (The prefixed Nun has been assimilated into the first consonant of the stem and has doubled it; thus we find, e.g., נִקְטָל instead of נִקְטָלֵנָה.)
- (g) The characteristic Qibbus is found under the first consonant of the stem in the Pual.
- (h) The Piel, Pual and Hithpael have the characteristic doubled second consonant of the stem; the Hithpael has also the distinctive ה as the second consonant of the prefix.

*There is a Sere under the second consonant of the stem in all forms of the Piel & Hithpael, except the forms with a vocalic suffix.*

#### Vocabulary

גַּרְדֵּן (m. and f.) (cstr. גַּרְדֵּן)	מָוֶת (m.) (cstr. מָוֶת)
פֶּרִי (m.) (cstr. פֶּרִי)	עַד until

*The Niphal has a Sere under the second consonant of the stem in all forms without a suffix, a vocal shewa under that consonant when there is a vocalic suffix, and a Pathah under that consonant when there is a consonantal suffix.*

*Qames-Hataf*  
"so" as in "soft"  
כָּל (or כָּל־) all, every,  
the whole (m.) (cstr. כָּל)

הִבְדִּיל (from בָּדַל) he divided  
(Hiphil)

זָקֵן old

כָּרַח he cut

מַיִם water(s) (pl. in form for  
מַיִם) (m.) (cstr. מַיִם)

כָּרַח בְּרִית he made a covenant  
(lit.: he cut a covenant)

### Exercise

(a) Translate into English the following:

1. יָבִיחַ יְהוָה אֶת־הַפֶּלֶא הַזֶּה עַד הָעָרֶב 2. כָּרַח בְּרִית עִם אָדָם בָּאֵן
3. הִבְדִּיל אֱלֹהִים בֵּין הַמַּיִם וּבֵין הָאָרֶץ 4. אָכַל אָדָם מִפְּרִי הָעֵץ
5. יִדְבְּרוּ אֶל־הָאֲנָשִׁים כָּל־הַיּוֹם 6. תִּזְכְּרוּ בְּיוֹם הַפֶּלֶא הַזֶּה הַגָּדוֹל

(b) Write in Hebrew the following:

1. (Is) this the hand of God? 2. He made a covenant in the garden.
3. The old priest will teach the good prince. 4. We will speak to the prophet in the house of the sons of Samuel. 5. The man will be caused to remember the covenant of the LORD.

*- stop here? ... I wanted to p. 53 before the week-break in that*

The Imperative in the five conjugations that have an Imperative is as follows:

(Note: The Pual and Hophal are used only in the passive and therefore do not have an Imperative; the Niphal is sometimes used in the active, e.g., מִלְחָמָה "he fought," and thus does have an Imperative.)

	Qal	Niphal	Piel	Hithpael	Hiphil
2 ms	קָטַל kill	הִלָּחֵם fight	קָטַל murder	הִתְקַטַּל murder yourself	הִקָּטַל cause to kill
2 fs	קָטְלִי	הִלָּחֲמִי	קָטְלִי	הִתְקַטְּלִי	הִקָּטְלִי



2 mp	קָטַלְתָּ	הִלַּחְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ
2 fp	קָטַלְתָּ	הִלַּחְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ

Note: (a) The suffixes that are used in the Qal are also used in the other conjugations.

- (b) As in the Impf., the Hiphil has a Pathah under the prefixed consonant; it also has the characteristic Hiriq-Yodh as the vowel of the stem in forms with a vocalic suffix.
- (c) The 2 m.s. Hiphil has a Sere as the vowel of the stem (there is also a Sere as the vowel of the stem in the 2 f.p. Hiphil).
- (d) As in the Impf., the Niphal has the characteristic doubled first consonant (of the stem) with the Qames under it. Note also the Hateph-Pathah (instead of the vocal shewa) under the Heth in the verb הִתְחַלֵּץ in the 2 f.s. and 2 m.p.
- (e) The Piel and Hithpael have the characteristic doubled second consonant of the stem; the Hithpael has also the distinctive ה as the second consonant of the prefix.

### Vocabulary

חֹרֶה law (f.) (cstr. חֹרֶה)	עֲבָדִים servants (cstr. עֲבָדִים)
מֶלֶךְ kings (cstr. מֶלֶךְ)	דְּרֹכִים ways (cstr. דְּרֹכִים)
סִפְרִים books (cstr. סִפְרִים)	אֲרָצוֹת lands (cstr. אֲרָצוֹת)
דְּבָרִים words (cstr. דְּבָרִים)	אֲבֹנִים stones (cstr. אֲבֹנִים)
מִשְׁפָּטִים judgments (cstr. מִשְׁפָּטִים)	זִבְחִים sacrifices (cstr. זִבְחִים)

### Exercise

(a) Translate into English the following:

1. דְּבָרִי עֲבָדֵי הַמֶּלֶךְ הַטוֹב מִן-הַחֹרֶה.
2. קָטַלְתָּ אֶת-הָעֲבָדִים בְּאֵהָל.
3. פָּתַח מִשְׁפָּטֵי הַמֶּלֶךְ הַטוֹב.
4. יִלְחַמְנוּ בְּעִיר זְעִירָה אֶת-חֹרֶה אֱלֹהֵינוּ.

5. אֲנִיחֵנוּ שְׂמֵרִים אֶת-מַלְכֵי הָאָרֶץ

(b) Write in Hebrew the following:

1. Murder (m.s.) the servants of the kings. 2. Good (are) the words of the LORD. 3. Fight (m.p.) the battle in the lands of the sons of God.

The Infinitive in all seven conjugations is as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
I.A.	קָטַל killing	הִקְטִיל being killed	קָטַל murdering	קָטַל being murdered	הִתְקַטֵּל murdering oneself	הִקְטִיל causing to kill	הִקְטִיל being caused to kill
I.C.	קָטַל to kill, killing	הִקְטִיל to be killed, being killed	קָטַל to murder, murdering	קָטַל to be murdered, being murdered	הִתְקַטֵּל to murder oneself, murdering oneself	הִקְטִיל to cause to kill, causing to kill	הִקְטִיל to be caused to kill, being caused to kill

Note: (a) The I.A. has a Holem-Waw (ו) after the second consonant in the Qal and a Holem over the second consonant (of the stem) in all the other conjugations, except the Hiphil and Hophal which have a Sere under this consonant.

- (b) As in the Impf. and Impv., the Niphal has the characteristic doubled first consonant (of the stem) with a Qames under it in both the I.A. and I.C.
- (c) In both the I.A. and I.C., the Piel, Pual and Hithpael have the characteristic doubled second consonant of the stem; and the Hithpael has also the distinctive ׀ as the second consonant of the prefix.
- (d) In both the I.A. and I.C., the Pual has the characteristic Qibbus under the first consonant.
- (e) As in the Impf. and Impv., the Hiphil has a Pathah under the prefixed consonant in both the I.A. and I.C.; the I.A. of the Hiphil is the same in form as the Hiphil 2 m.s. Impv. (having a Sere as the vowel of the stem), and the

I.C. Hiphil has the characteristic Hiriq-Yodh as the stem-vowel.

- (f) The Hophal has the characteristic Qames-Hatuph under the prefixed consonant in both the I.A. and I.C.
- (g) The I.C. of the Qal, Niphal and Piel is the same in form as the 2 m.s. Impv. in the respective conjugations.
- (h) The I.C. of the Pual and Hophal is the same in form as the 3 m.s. Pf. in the respective conjugations.
- (i) The I.C. of the Hithpael is the same in form as the 3 m.s. Pf. and 2 m.s. Impv. of the Hithpael.

### Exercise

Translate into English the following:

1. הַזָּכָר הַזֶּה הִזְכִּירָנוּ אֶת-הַנָּבִיא אֶת-הַרְבֵּי מִזְרַח אֲלֵהֶם. 2. הָלַךְ אֶל-הָעִיר  
לְשׂוֹר אֶת-הַיָּבֹל יְהוָה. 3. בָּקַטְל הָאֲנָשִׁים הָאֵלֶּה אֶת-הַמַּלְכִּים

The Participle (m.s. abs.) in all seven conjugations is as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
act.	קָטַל killing		מִקְטָל murdering			מִקְטִיל causing to kill	
refl.					מִתְקַטֵּל murdering himself		
pass.	קָטוּל being killed	נִקְטָל being killed		מִקְטָל being murdered			מִקְטָל being caused to kill

Note: (a) The Qal is the only conjugation that has two forms of the Participle, an Active and a Passive.



- (b) All the conjugations except the Qal and Niphal have a  $\text{D}$  as a prefixed consonant, and the Hithpael has in addition the distinctive  $\text{H}$  as the second consonant of the prefix.
- (c) All the Passive Participles except the Qal have a Qames under the second consonant of the stem.
- (d) The Qames under the second consonant of the stem in the Niphal Participle distinguishes it from the 3 m.s. Pf. (Niphal), which has a Pathah (  $\text{לִּקְטַל}$  ).
- (e) As in the Impf., the Piel and Pual have a vocal shewa under the prefixed consonant.
- (f) The Pual has the characteristic Qibbus under the first consonant of the stem.
- (g) The Piel, Pual and Hithpael have the characteristic doubled second consonant of the stem.
- (h) As in the Impf., Impv., I.A. and I.C., the Hiphil has a Pathah under the prefixed consonant; it also has the characteristic Hiriq-Yodh as the vowel of the stem.
- (i) The Hophal has the characteristic Qames-Hatuph under the prefixed consonant.

### Exercise

Translate into English the following:

1. הָאִשָּׁה הִרְעָה מִקְטֹלָה בְּבֵית הַמֶּלֶךְ . 2. אֲנֹשִׁי הָאֲרָצוֹת שְׂפוֹטִים בְּהִיכָל .
- הַשָּׂר . 3. הִפְסִיק מִקְטֹל אֶת-בֵּית הָעַבְדִּי .

### The Hiphil Jussive

In the regular verb, the Jussive differs in form from the Imperfect in the Hiphil only. And even in the Hiphil the difference occurs only in forms without a suffix.

In the forms that change, the Jussive has a Sere instead of a Hiriq-Yodh as the vowel of the stem.

Example:  $\text{יִקְטֹל}$  (Impf. "he will cause to kill") but  $\text{יִקְטַל}$  (Jussive "let him cause to kill")

*76P2 (not the same)*  
Note: The Hiphil Jussive is similar in form to the Hiphil 2 m.s. Impv.  
 ( הִקְטִיל ).

### The Hiphil Imperfect with Waw Conversive

In forms without a suffix, the Hiphil Imperfect with Waw Conversive corresponds in form to the Hiphil Jussive. It, like the Hiphil Jussive, has a Sere instead of a Hiriq-Yodh as the vowel of the stem.

Example: יִקְטֹל (Impf. "he will cause to kill") but וַיִּקְטֹל (Impf. with Waw Conv. "and he caused to kill")

Note: Although the 1 c.s. Impf. (with Waw Conv.) does not have a suffix, it is the same in form as the 1 c.s. Impf. (without Waw Conv.). In other words, we find אֶקְטֹל (Impf. "I will cause to kill") and וְאֶקְטֹל (Impf. with Waw Conv. "and I caused to kill"), not אֶקְטֹלְ.

### The Piel and Pual Imperfect with Waw Conversive

In the ~~3 m.s.~~ <sup>and Pual</sup> Piel Imperfect with Waw Conversive, there is an irregularity. In the pronoun-prefix, the Yodh with a vocal shewa under it lacks the dagesh-forte (or doubling-dot).

Examples: (a) יִקְטֹל (Piel), not יִקְטֹל  
 (b) יִקְטֹל (Pual), not יִקְטֹל

*mention this change to the students*

*because the Yodh is a very weak consonant*

### Vocabulary

יָם seas - pl. cstr. not used  
נְבִיאִים prophets (cstr. נְבִיאִים)  
הָרִים mountains (cstr. הָרִים)  
צְדָקָה righteousness (m.) - simple cstr. not used  
מִדְבָּר wilderness (m.) (cstr. מִדְבָּר)

חֵכְמָה wisdom (f.) (cstr. חֵכְמָה)  
קֶבֶר grave (m.) (cstr. קֶבֶר)  
זֶרַע seed, offspring (m.) (cstr. זֶרַע)  
צַדִּיק righteous - no f. form  
רָשָׁע wicked (f. רָשָׁעָה)

Exercise

(a) Translate into English the following verb-forms:

1. וַיִּדְבֹּר 2. בָּרַךְ 3. ~~מָקַר~~ 4. וַלְחַמְתִּי 5. וַיִּכְרַח 6. יָקַטַל  
7. וַאֲבָדִיל 8. וַקָּבַר 9. וַבְּקָשׁוֹ 10. שָׁלַח נֹדֵד 11. וַלְמַד 12. הִשְׁלִיכֵי  
13. יָקַטְלוּ 14. הִתְקַטְּלָה 15. לְשַׁבֵּר

(b) Translate into English the following:

1. קָטַל אֶת-הַזִּנְיָאִים עַל הָרִי יִשְׂרָאֵל 2. וַיִּתְקַטְּלוּ עַבְדֵי הַמֶּלֶךְ הַרְשָׁע  
עַל הָהָרִים 3. וַיִּכְתֹּב לִשְׁמֵה אֶת-הַמִּזְבֵּחַ וַיִּלְמַד אֶת-הָעָם 4. יָקַבְרוּ  
אֶת-הָאִישׁ הַצַּדִּיק בְּקֶבֶר 5. יָקַטַל הָאִישׁ הַמְּקַטֵּל אֶת-הַכֹּהֵן הַגָּדוֹל

(c) Write in Hebrew the following:

1. The wicked son is murdering himself. 2. and he caused to write  
3. let him cause to guard 4. The ways of the God of Israel (are) in  
the wilderness.

PRONOUN-SUFFIXES

(1) Attached to nouns:

(a) The form of the pronoun-suffix attached to a singular noun (m. or f.) is as follows:

	S.		P.
1 c.	י . my	1 c.	וּ . our
2 m.	ךָ . your	2 m.	כֶּם . your
2 f.	ךֶּ . your	2 f.	כֶּן . your

Silent sheva

vocal sheva

dagesh-line  
דָּךְ missing

vocal sheva

וְכֶם

וְכֶן

Influenced by the vocal sheva under the P.  
(a same other consonant)



3 m. i his

3 m. הָ their

3 f. הֶּ her

3 f. הֵּ their

*dagesh-mappiq*  
(sup. 10)

The pronoun-suffix attached to the m.s. ostr. ( הָ ) of הָ is as follows:

*helps* S.  
↓  
1 c. הָ my horse  
2 m. הָ your horse  
2 f. הָ your horse  
3 m. הָ his horse  
3 f. הָ her horse

*helps* P.  
↓  
1 c. הָ our horse  
2 m. הָ your horse  
2 f. הָ your horse  
3 m. הָ their horse  
3 f. הָ their horse

Note (1): (a) The suffix is attached to a noun in the construct state.

(b) Since pronouns are definite, the noun in the construct state to which the pronoun is suffixed is also definite; but since it is in the construct state, it does not take the definite article.

(c) A Qames is found inside the Kaph ( הָ ) in the 2 m.s. pronoun-suffix.

(d) A dagesh-mappiq is found in the הָ of the 3 f.s. pronoun-suffix, i.e., הָ (not הָ).

Note (2): When a pronoun-suffix is attached to a feminine singular noun, the הָ of the construct state (not the הָ of the absolute state) appears before the suffix.

Example: הָ (not הָ) "my statute"

When an adjective modifies a noun with a pronoun-suffix, the noun with the suffixed pronoun appears first and the adjective with the definite article follows:

Example: הָ הָ "my good horse" (literally: "my horse, the good [one] ")

*(at this point see p. 101A)*

(b) The form of the pronoun-suffix attached to a plural noun (m. or f.)

is as follows:

S.			P.		
1 c.	אֲנִי	my	1 c.	אֲנִינוּ	our
2 m.	אַתָּה	your	2 m.	אַתְּכֶם	your
2 f.	אַתְּ	your	2 f.	אַתְּכֶן	your
3 m.	הוא	his	3 m.	הֵמָּה	their
3 f.	היא	her	3 f.	הֵמָּה	their

The pronoun-suffix attached to the m.p. cstr. (אֲנִינוּ) of אָנֹכִי "horse" is as follows:

S.		P.
1 c.	אֲנִינוּ	our horses
2 m.	אַתְּכֶם	your horses
2 f.	אַתְּכֶן	your horses
3 m.	הֵמָּה	their horses
3 f.	הֵמָּה	their horses

Note (1): A Yodh is found in all the forms. It is the Yodh of the m.p. cstr. (אֲנִינוּ).

Note (2): When a pronoun-suffix is attached to a feminine plural noun, the Yodh is retained, i.e., the f.p. cstr. is followed by the Yodh of the m.p. cstr.

Example: חֻקֵּי (for חֻקֵּיהֶן) "his statutes"

*hūggōt (āly)w* *not pronounced*

### Vocabulary

אָבִי my father

אָבִי my brother

שְׁמִי my name

בֵּיתוֹ his house

אִשְׁתּוֹ his woman, i.e., his wife

אִישָׁהּ her man, i.e., her husband

*The suffix attached to sing. nouns is analogous to הָיָה in 16.5. def.*

בְּנוֹ his son

בְּתוּרָהּ his daughter

עַמָּם their (m.) people

מַלְאָךְ messenger (m.) (cstr. מַלְאָךְ)  
*angel*

*do they hear this?*

### Exercise

(a) Translate into English the following:

1. הָלַכְהָ אִשְׁתּוֹ אֶל-בֵּיתוֹ לְדַרֵּשׁ אֶת-בְּנוֹ.
2. הָלַכְנוּ אֶל-בֵּית בְּתוּרָהּ.
3. שָׁלַח מַלְאָךְ אֱלֹהִים אֶת-אִשָּׁהּ.
4. יִשְׂרָאֵל אָבִי וְאִמִּי בְּבֵית הַהוּא.
5. תִּשְׁמְרוּ אֶת-סוּסֵיכֶם הַטּוֹבִים.
6. יִלְכְּדוּ סוּסָיו אֶת-הָעִיר בְּעָרֶב.

(b) Write in Hebrew the following:

1. The messenger of the LORD went into his house.
2. This (is) my father.
3. He sent away his wife into the wilderness.
4. The kings will remember their people.
5. Wicked (is) his son.

### (2) Attached to prepositions:

(a) The form of the pronoun-suffix attached to the consonants ל and ל used as prepositions is as follows:

S.			P.		
1 c.	י	me	1 c.	לִי	us
2 m.	ךָ	you	2 m.	לָכֶם	you
2 f.	כֶּךָ	you	2 f.	לָכֶן	you
3 m.	וְ	him	3 m.	לָהֶם	them
3 f.	וָהָ	her	3 f.	לָהֶן	them

The pronoun-suffix attached to the consonant ל used as a preposition



is as follows:

S.	P.
1 c. $\text{אני}$ in me	1 c. $\text{אנחנו}$ in us
2 m. $\text{אתה}$ in you	2 m. $\text{אתם}$ in you
2 f. $\text{אתה}$ in you	2 f. $\text{אתם}$ in you
3 m. $\text{הוא}$ in him	3 m. $\text{הם}$ in them
3 f. $\text{היא}$ in her	3 f. $\text{הם}$ in them

*The consonants of*

Note: 1) All the suffixes except the 3 m. and f.p. are like those attached to singular nouns.

*The consonants of*

2) The 3 m. and f.p. suffixes are like those attached to plural nouns.

- (b) The consonant  $\text{נ}$  when used as a preposition with pronoun-suffixes takes the form  $\text{נִי}$  before most of the suffixes. With the suffixes it appears as follows:

S.	P.
1 c. $\text{נִי}$ like me	1 c. $\text{נִינוּ}$ like us
2 m. $\text{נִי}$ like you	2 m. $\text{נִי}$ like you
2 f. $\text{נִי}$ like you	2 f. $\text{נִי}$ like you
3 m. $\text{נִי}$ like him	3 m. $\text{נִי}$ like them
3 f. $\text{נִי}$ like her	3 f. $\text{נִי}$ like them

Note: 1) The preposition takes the form  $\text{נִי}$  before all suffixes except the 2 and 3 m. and f.p.

2) The suffix in the 1 c.s. is  $\text{נִי}$  (not  $\text{ני}$ ).

3) The suffix in the 3 m.s. is  $\text{נִי}$  (not  $\text{ני}$ ).

4) The 3 f.p. is  $\text{נִי}$  (not  $\text{ני}$ ).

don't confuse this with 3/5  
(because  $\text{נִי}$  ending -- it's really  
a  $\text{נִי}$  ending (like that  $\text{נִי}$  +  $\text{נִי}$  in verbs)

(c) The preposition מן "from" with pronoun-suffixes is as follows:

S.		P.	
1 c.	מִמֶּנִּי from me	1 c.	מִמֶּנֵּנוּ from us
2 m.	מִמְּךָ from you	2 m.	מִכֶּם from you
2 f.	מִמְּךָ from you	2 f.	מִכֶּן from you
3 m.	מִמֶּנִּי from him	3 m.	מִהֶם from them
3 f.	מִמֶּנֶּה from her	3 f.	מִהֶן from them

Note: 1) The doubled מ in all the forms except the 2 and 3 m. and f.p. may be explained as due to the absorption or assimilation of the ל of מִן, and the doubled ל in forms such as מִמֶּנִּי as due to the assimilation of the second ל, of an implied original form מִלִּמֶּנִּי.

2) Since the consonant מ cannot double, we find the forms מִמֶּנֶּה (not מִמֶּנֶּה) and מִמֶּנֵּנוּ (not מִמֶּנֵּנוּ) in the 3 m. and f.p. respectively. The Hiriq under the מ has lengthened to a Sere to compensate for the non-doubling of the מ.

3) The second מ is missing in the 2 and 3 m. and f.p.

4) The context would determine whether מִמֶּנֵּנוּ, which is the form for both the 3 m.s. and 1 c.p., means "from him" or "from us."

(d) Some other prepositions with pronoun-suffixes are as follows:

לְ "unto"	עַל "upon"	אַחֲרַי "after"
S.		
<i>no maggeph when suffix attached</i>		
1 c. לִּי unto me	עָלַי upon me	אַחֲרַי after me
2 m. לְּךָ unto you	עָלֶיךָ upon you	אַחֲרֶיךָ after you
2 f. לְּךָ unto you	עָלֶיךָ upon you	אַחֲרֶיךָ after you
3 m. לְּיוֹ unto him	עָלָיו upon him	אַחֲרָיו after him
3 f. לְּהָא unto her	עָלֶיהָ upon her	אַחֲרֶיהָ after her

*no maggeph when suffix attached*

P.

1 c.	אֵלַיְנוּ	unto us	עָלֵינוּ	upon us	אַחֲרֵינוּ	after us
2 m.	אֵלֶיכֶם	unto you	עָלֵיכֶם	upon you	אַחֲרֵיכֶם	after you
2 f.	אֵלֶיכֶן	unto you	עָלֵיכֶן	upon you	אַחֲרֵיכֶן	after you
3 m.	אֵלֵיהֶם	unto them	עָלֵיהֶם	upon them	אַחֲרֵיהֶם	after them
3 f.	אֵלֵיהֶן	unto them	עָלֵיהֶן	upon them	אַחֲרֵיהֶן	after them

Note: The suffixes attached to these prepositions are like those attached to plural nouns.

- (e) The preposition אִתְּ (אִתְּ) "with" with pronoun-suffixes compared with the sign of the direct object אֵל (אֵל) with pronoun-suffixes:

S.

1 c.	אִתִּי	with me	אִתִּי	me
2 m.	אִתְּךָ	with you	אֵלֶיךָ	you
2 f.	אִתְּךָ	with you	אֵלֶיךָ	you
3 m.	אִתּוֹ	with him	אֵלָיו	him
3 f.	אִתָּהּ	with her	אֵלֶיהָ	her

P.

1 c.	אִתְּנוּ	with us	אִתְּנוּ	us
2 m.	אִתְּכֶם	with you	אֵלֵיכֶם	you
2 f.	אִתְּכֶן	with you	אֵלֵיכֶן	you
3 m.	אִתָּם	with them	אֵלֵיהֶם	them
3 f.	אִתָּן	with them	אֵלֵיהֶן	them

Note: 1) The preposition has a doubled א in all the forms, whereas the א in the sign of the direct object is not doubled.

2) The preposition has a Hiriq under the א in all the forms,



whereas the sign of the direct object has a Holem over the  $\aleph$  in all forms except the 2 m. and f.p. (where the  $\aleph$  has a Seghol under it).

- 3) The suffixes attached to both the preposition and the sign of the direct object are like those attached to singular nouns.

### Vocabulary

$\aleph$  (  $\aleph$  ) with (in form like the sign of the direct object)

$\aleph$  under, instead of

$\aleph$  (  $\aleph$  ) after

$\aleph$  under him

*estr. state in form only*

*tähtä(y)w ?*

*not pronounced*

### Exercise

- (a) Translate into English the following:

1. הלכנו אחריהם כל-היום 2. וידברו אליו את-דבר יהוה  
3. יכרת אתו ברית בארץ ישראל 4. כל-אשר בהם 5. שמר אתו

- (b) Write in Hebrew the following:

1. from me 2. in us 3. He (is) like us. 4. The judgment of God (is) upon him.

*usual order of words, so no emphasis*

### (3) Attached to verbs:

- (a) The form of the pronoun-suffix attached to verbs is as follows:

	S.		P.	
1 c.	$\text{אני}$	me	1 c.	$\text{אנחנו}$ us
2 m.	$\text{אתה}$	you	2 m.	$\text{אתה}$ you

2 f.     ךָ     you  
3 m.   אֵלָיו or   אֵלָיו   him  
3 f.   אֵלֶיהָ or   אֵלֶיהָ   her

2 f.     יָכֶם     you  
3 m.   אֵלֵיהֶם or   אֵלֵיהֶם   them  
3 f.   אֵלֵיהֶם or   אֵלֵיהֶם   them

Verbs with pronoun-suffixes are somewhat difficult to recognize because of the changes in the verb-form brought about by the addition of the suffix. For our purposes, citing a few examples may suffice.

(b) The Perfect with pronoun-suffixes:

- 1)   אֶלְמָלַךְ   3 m.s. Qal with 1 c.s. suff.     "he killed me"
- 2)   אֶלְמָלַךְ   1 c.s. Qal with 3 m.p. suff.     "I killed them"
- 3)   אֶלְמָלַךְ   3 c.p. Qal with 1 c.p. suff.     "they killed us"
- 4)   אֶלְמָלַךְ   3 m.s. Piel with 2 f.s. suff.     "he murdered you"
- 5)   אֶלְמָלַךְ   3 m.s. Hiphil with 2 m.s. suff.     "he caused you to kill"

Note: a) The Qal forms have a vocal shewa under the first consonant.

b) The Piel has the characteristic Hiriq under the first consonant, and the doubled second consonant.

c) The Hiphil has the characteristic הִ prefix and the Hiriq-Yodh as the vowel of the stem.

(Note: Instances in which the pronoun is attached as a suffix to the verb [as אֶלְמָלַךְ "he killed me"] are more frequent than those in which the pronoun is attached as a suffix to the sign of the direct object, which follows the verb [as אֶלְמָלַךְ "he killed me"].)

(c) The Imperfect with pronoun-suffixes:

- 1)   אֶלְמָלַךְ   3 m.s. Qal with 1 c.s. suff.     "he will kill me"
- 2)   אֶלְמָלַךְ   3 m.p. Qal with 3 f.s. suff.     "they will kill her"
- 3)   אֶלְמָלַךְ   3 m.s. Piel with 1 c.p. suff.     "he will murder us"
- 4)   אֶלְמָלַךְ   3 m.s. Hiphil with 2 m.s. suff.     "he will cause you to kill"

Note: a) The Qal forms have the usual Hiriq under the consonant of the prefix.

b) The Piel has the usual vocal shewa under the consonant of the prefix and Pathah under the first consonant of the stem; it also has the doubled second consonant of the stem.

c) The Hiphil has the usual Pathah under the consonant of the prefix and Hiriq-Yodh as the vowel of the stem.

(d) The Imperative with pronoun-suffixes:

- 1)  $\text{רָצַחְנִי}$  2 m.s. Qal with 1 c.s. suff. "kill me" 86A
- 2)  $\text{רָצַחְהוּ}$  2 m.p. Qal with 3 m.s. suff. "kill him"

Note: a) In the 2 m.s., a Qames-Hatuph (not a Qames) is found under the first consonant.

b) The 2 m.p. has the same vowels before the suffix that it has without a suffix ( $\text{רָצַח}$ ).

(e) The Infinitive Construct with pronoun-suffixes:

(Note: The Infinitive Absolute does not take pronoun-suffixes.)

Suffixes with the Infinitive Construct may denote either the subject or the object.

- Examples: 1)  $\text{רָצַחְנִי}$  (Qal with 1 c.s. subject-suffix) "my killing" 86A
- 2)  $\text{רָצַחְנִי}$  (Qal with 1 c.s. object-suffix) "killing me"

Note: a) Here the form with the subject-suffix differs from that with the object-suffix; but usually one form stands for either, e.g., the Qal I.C. with 2 m.s. suffix is  $\text{רָצַחְתָּ}$ , which means either "your killing" or "killing you" (the context would determine which it is).

b) The second example ( $\text{רָצַחְנִי}$ ) is the same in form as the 2 m.s. Impv. Qal with 1 c.s. suff. (the context would determine which it is).

Examples of an Infinitive Construct with a preposition-prefix and pronoun-suffix are as follows:



- 1) זָכַרְיוֹ (Qal with preposition בְּ and 3 m.s. suffix י ) *time - clause*  
"in his remembering," i.e., "when he remembered"
- 2) בָּעֻרְפָּהּ (Niphal with preposition בְּ and 3 f.s. suffix הָ )  
"in her being burned," i.e., "when she was burned"

(f) The Active Participle with pronoun-suffixes:

(Note: The Passive Participle does not take pronoun-suffixes.)

- 1) קָטַלְתִּי Qal m.s. cstr. with 1 c.s. suff. "the killer of me"
- 2) קָטַלְתֶּם Qal f.p. cstr. with 1 c.s. suff. "the killers of me"

Note: a) The characteristic Holem over the first consonant marks these forms as Qal Active Participles.

b) The Participle to which the suffix is attached is in the construct state. It is used like a noun.

c) The suffix י used with the singular Participle is the one used with singular nouns. The suffix י\_ used with the plural Participle is the one used with plural nouns.

### Vocabulary

כֹּה that, because	חֹדֶשׁ new (f. חֹדֶשֶׁת )
כַּשֵּׁי as	חֹדֶשׁ month (m.) (cstr. חֹדֶשׁ )
כֵּן so, thus	חֵיל strength, army (m.) (cstr. חֵיל )
שִׁי I (we) pray (used in entreaties) Example:	חֵן grace, favour (m.)
הוּא! שִׁי קָטַל "kill, I pray"	חֶסֶד mercy, kindness (m.) (cstr. חֶסֶד )
לְכֵן therefore	

### Exercise

(a) Translate into English the following:

1. פָּרַתִּי הָאֲשֵׁים בְּרִית אֶת־מֶלֶךְ.  
 2. זָכַר נָא אֶת־עֲבֹדִי בֵּיתִי  
 3. יִקְטְלוּהָ בַּבַּיִת וְקִבְרָנָהּ בַּקֶּבֶר.  
 4. עַל־כֵּן אֲשַׁמֵּם אֶת־בֵּית יִשְׂרָאֵל  
 5. פִּי עָבַר אֶת־הַתּוֹרָה

(b) Write in Hebrew the following:

1. Kill (m.p.), I pray, the horse of the king. 2. therefore I will remember his house 3. when he guarded, i.e., in his guarding 4. Great (is) the strength of God.

### THE IRREGULAR VERB

Irregular verbs are those which have at least one consonant in the verb-stem acting in an irregular manner.

#### (1) The Third-He Verb

This verb has a He ( ה ) in the third position of the stem and thus is called the "Third-He" Verb. The He is used as a vowel-letter.

Example: בָּנָה "he built"

The He is lacking when a suffix is attached.

Examples: (a) בָּנִיתָ "you (m.s.) built"

(in this form an original Yodh, used as a vowel-letter in the Hiriq-Yodh combination, is found instead of the He in the third position of the stem; because a vowel precedes the Tau of the consonantal suffix, the dagesh-lene [or dot] inside the Tau has dropped out)

*Suffix beginning with a consonant*

(b) בָּנְתָה "she built"

(in this form an original Tau, instead of the He, is found in the third position of the stem; the vowel under the second consonant of the stem has shortened to a vocal shewa due to the addition of the vocalic suffix הָ. This הָ [vocalic suffix] is to be distinguished from the הָ ending in בָּנִיתָ. The הָ in בָּנִיתָ is not a suffix)

*Suffix beginning with a vowel*

(c) בָּנוּ "they built"

(the He and the vowel it marks [ הָ ] are lacking;

the vocalic suffix ך follows directly the second consonant of the stem)

*-all the forms are found on p. 104*

The following is a table of the key forms of the Perfect in all the conjugations:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
1 cs	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי
2 fs	יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ
3 ms	יָשַׁב	יָשַׁב	יָשַׁב	יָשַׁב	יָשַׁב	יָשַׁב	יָשַׁב
3 fs	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ
2 mp	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם
3 op	יָשַׁבְתוּ	יָשַׁבְתוּ	יָשַׁבְתוּ	יָשַׁבְתוּ	יָשַׁבְתוּ	יָשַׁבְתוּ	יָשַׁבְתוּ

Note: (a) The 3 m.s. in all the conjugations ends with ך.

(b) The suffixes are like those found in the Perfect of the regular verb, and so are the prefixes in the conjugations that have them. *(Hophal, Hithpael, Hiphil)*

(c) In forms with a consonantal suffix, a Hiriq-Yodh ( ך ) is found between the second consonant of the stem and the suffix in all the conjugations except those that are passive (the Niphal, Pual and Hophal), which have a Sere-Yodh ( ך ).

(d) In forms with a vocalic suffix, the suffix follows the second consonant of the stem, except in the 3 f.s. where it follows the third consonant ך .

(e) In forms in which ך appears in the suffix, the dot inside the ך has dropped out. *- dropped out because preceded by a vowel*

(f) There is no silent shewa under the suffixed ך in the 2 f.s.

### Vocabulary

יָשַׁבְתִּי he went up

יָשַׁבְתִּי he did, made

יָשַׁבְתִּי (from יָשַׁבְתִּי) he completed (Piel)

יָשַׁבְתִּי deed, work (m.) (cstr. יָשַׁבְתִּי)

↑ see p. 93 (it's a doubly-irregular vb.)



בָּנָה he built

צִוָּה (from צִוָּה) he commanded  
(Piel)

מִצְוָה commandment (f.) (cstr. מִצְוֹת)

צִבְּרָה (collect.) sheep (f.) (cstr. צִבְרִים)

### Exercise

(a) Translate into English the following:

1. עָלִינוּ אֶל-בֵּית אֱלֹהִים. 2. זאת הַמִּצְוָה אֲשֶׁר צִוָּה יְהוָה. 3. בָּנִיתִי  
אֶת-הַבַּיִת לַמֶּלֶךְ הָאָרֶץ. 4. נִבְנָה הַבַּיִת בְּיוֹם. 5. זָבַח צֶאֱן עַל הַמִּזְבֵּחַ  
6. פָּלִי אֶת-הַיָּבֵל הַסֶּלֶק.

(b) Write in Hebrew the following:

1. I did the work. 2. The temple was built in the wilderness. 3. That  
(is) the good commandment. 4. You (m.s.) built the house upon the  
mountain of God.

The following is a table of the key forms of the Imperfect in all the conjugations:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
1 cs	יִבְנֶה	יִבְנוּ	יִבְנֶה	יִבְנוּ	יִתְבַּנֶּה	יִבְנוּ	יִבְנוּ
3 ms	יִבְנֶה	יִבְנוּ	יִבְנֶה	יִבְנוּ	יִתְבַּנֶּה	יִבְנוּ	יִבְנוּ
2 fp	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּתְבַּנִּי	תִּבְנִי	תִּבְנִי
3 mp	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִתְבַּנוּ	יִבְנוּ	יִבְנוּ

Note: (a) The forms without a suffix end with ה .

(b) The prefixes and suffixes are like those found in the Imperfect of the regular verb.

- (c) In forms with a vocalic suffix, nothing intervenes between the second consonant of the stem and the suffix.
- (d) In forms with a consonantal suffix, a Seghol-Yodh (׳׳) is found between the second consonant of the stem and the suffix.

The following is a table of the key forms of the Imperative in the five conjugations that have an Imperative:

	Qal	Niphal	Piel	Hithpael	Hiphil
2 ms	הָלֹךְ	הִלָּךְ	הִלַּךְ	הִתְלַךְ	הִלֵּךְ
2 mp	הָלֹךְ	הִלָּךְ	הִלַּךְ	הִתְלַךְ	הִלֵּךְ
2 fp	הָלֹךְ	הִלָּךְ	הִלַּךְ	הִתְלַךְ	הִלֵּךְ

Note: (a) The 2 m.s. ends with ךְ .

- (b) The suffixes and prefixes (in the conjugations with prefixes) are like those found in the Imperative of the regular verb.
- (c) In forms with a vocalic suffix, nothing intervenes between the second consonant of the stem and the suffix.
- (d) In forms with a consonantal suffix, a Seghol-Yodh (׳׳) is found between the second consonant of the stem and the suffix.

### Vocabulary

אָז then	בָּשָׂר flesh (m.) (cstr. בָּשָׂר)
עַתָּה now	אָז nose, anger (m.) (cstr. אָז)
הִנֵּה (or הִנֵּה) behold!	שָׂדֶה field (m.) (cstr. שָׂדֶה)
פִּי mouth (m.) (cstr. פִּי)	הָיָה he was, became; it came to pass

### Exercise

- (a) Translate into English the following:

1. הָנָה אֶשְׁתָּה. 2. יָהִי לְבוֹי גָּדוֹל. 3. בָּאֶשֶׁר צָנָה אֱלֹהִים כִּן עָשָׂה.  
4. יִבְנֶה הַיֵּכָל לַיהוָה. 5. הָיְתָה הָאִשָּׁה בַּשָּׂדֶה הַזֶּה. 6. בָּנוּ אֶת-הַבַּיִת.

בַּשָּׂדֶה

(b) Write in Hebrew the following:

1. I will build the palace of the kings. 2. The mouth of the LORD spoke the word. 3. He rested from the work. 4. The LORD made the heavens. 5. The palace will be built in the field of the head of the house.

*chief leader  
(head of the family)*

The Infinitives in all the conjugations are as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
I.A.	בָּנָה	נִבְנָה	בָּנָה	בָּנָה	הִתְבָּנָה	הִבְנָה	הִבְנָה
I.C.	בְּנוֹת	הִתְבְּנוֹת	בְּנוֹת	בְּנוֹת	הִתְבְּנוֹת	הִבְנוֹת	הִבְנוֹת

Note: (a) The I.A. ends with ה' except in the Hiphil and Hophal which end with ה.

(b) The Hiphil I.A. (הִבְנָה) is the same in form as the 2 m.s. Impv. Hiphil.

(c) The I.C. ends with וֹת in all the conjugations.

*the context would help to determine which is used*

The Participle (m.s. abs.) in all the conjugations is as follows:

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
act.	בֹּנֶה		מְבַנֶּה			מְבַנֶּה	
refl.					מִתְבַּנֶּה		
pass.	בּוֹנֵי	נִבְנוֹת		מְבֻנֵּה			מְבֻנֵּה

Note: All the forms end with ה' except the Qal Passive which ends with י.

*↑  
false ending*

*↑  
original ending*



The 3 m.s. Imperfect with Waw Conversive is as follows:

Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה

Note: (a) The final ך has dropped out.

- (b) Unlike the Imperfect in these conjugations, there is a vowel (Seghol) instead of a silent shewa under the first consonant of the stem in the Qal, Hiphil and Hophal.
- (c) In the Hiphil the vowel under the prefixed consonant is a Seghol, matching the Seghol under the first consonant of the stem.
- (d) The second consonant of the stem is not doubled in the Piel, Pual and Hithpael.

*a dagesh-forte has to be followed by at least a half vowel  
a doubling dot*

All the other forms of the Imperfect with Waw Conversive, without a suffix, are like the 3 m.s. except the 1 c.s. which retains the ending ך, e.g., יִבְנֶה (2 m.s. or 3 f.s. Qal), but יִבְנֶה (1 c.s. Qal).

(Note: The Imperfect with Waw Conversive, in forms with a suffix, is like the Imperfect, e.g., יִבְנֶה "and they built" [3 m.p. Qal Impf. with Waw Conv.] and יִבְנֶה "they will build" [3 m.p. Qal Impf.] )

In forms without a suffix, the Jussive is like the Imperfect with Waw Conversive.

Example: יִבְנֶה "and he built (Qal Impf. with Waw Conv.); יִבְנֶה "let him build" (Qal Jussive)

*the waw with Tenuis would be יִבְנֶה*

(Note: In forms with a suffix, the Jussive is like the Imperfect, e.g., יִבְנֶה is either "they will build" [3 m.p. Impf. Qal] or "let them build" [3 m.p. Qal Jussive]; the context would determine which it is.)

### The Third-He Verb יִבְנֶה and the Transposition of Consonants

Due to pronunciation, occasionally consonants are transposed. For instance, this occurs in connection with the verb יִבְנֶה "he bowed," which is used primarily in the Hithpael.

Example: יִבְנֶה (not יִבְנֶה) "he prostrated himself"  
(in this form the Tau of the prefix and the Shin of the stem have been transposed,

i.e., the Tau follows the Shin instead of preceding it)

Note: The Third-He Verb originally ended with a Waw (or a Yodh), not with a He. The Waw reappears before the ending ה in the form הַשְׁתַּחֲוֶה.

Vocabulary

אֲדֹנָי (the) Lord (Adonay)	בָּכָה he wept
אַמָּה cubit (f.) (cstr. אֲמָת)	הִשְׁתַּחֲוֶה (from שָׁחָה) he prostrated himself (Hithpael)
אֲרוֹן chest, ark (m.) (cstr. אֲרוֹן) (with def. art. הָאֲרוֹן)	וַיָּהִי (from הָיָה) and it came to pass, and it was; and he was
לִפְנֵי in front of, before	

Exercise

(a) Translate into English the following:

1. הָלַךְ אֶל-הַשָּׂדֶה לְבִנוֹת בֵּית לֵאלֹהִים.
2. הָיָה מְבֹנֶה אֶת-הָאֲנָשִׁים עִיר.
3. הִשְׁתַּחֲוֶה לִפְנֵי אֱלֹהֵי יִשְׂרָאֵל.
4. מִהֵיּוֹם הַהוּא עַד הֵיּוֹם הַזֶּה.
5. וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּזְבַּח עָלָיו צֹאן.
6. אָמַר לָהֶם עֲבְרוּ לִפְנֵי אֲרוֹן הַבְּרִית.

(b) Write in Hebrew the following:

1. and it came to pass
2. let him weep
3. to cause to build
4. building, you (f.p.) shall build
5. and I built
6. David was building a house for the LORD.

(2) The First-Nun Verb

This verb has a Nun ( נ ) in the first position of the stem and thus is called the "First-Nun" Verb.

(a) Class I

Example: נָפַל "he fell"

Verbs in this class are irregular in the forms where a silent shewa would appear under the Nun. Thus there are irregularities in the Qal Impf., the Niphal Pf. and Part. and in the Hiphil and Hophal. (The Piel, Pual and Hithpaal have no irregularities.) In these forms the Nun has assimilated into the second consonant of the stem and has doubled it.

Example: נִפֵּל (instead of נִנְפַל)

Note: In נִפֵּל the dot inside the נ is a dagesh-forte or doubling-dot, whereas in נִנְפַל it is a dagesh-lene. *(which does not occur)*

The following is a table of some of the forms in which this assimilation occurs:

	Qal	Niphal	Hiphil	Hophal
3 m.s. Pf.		נָפַל	הִנֵּפֵל	הִנְפַל
3 m.s. Impf.	נִפֵּל		יִנְפִּיל	יִנְפַל
2 m.s. Impv.			הִנֵּל	
I.A.			הִנֵּל	הִנְל
I.C.			הִנֵּיל	הִנְל
Part. act.			מִנְפִּיל	
pass.		נִפְּל		מִנְפַל

Note: In the Hophal the vowel under the consonant of the prefix is a Qibbus, not the usual Qames-Hatuph.

(Note: The Hiphil Impf. with Waw Conv. and Jussive are comparable in form to the Hiphil 2 m.s. Impv. הִנֵּל, having a Sere instead of a Hiriq-Yodh as the vowel of the stem, e.g., וַיִּנְפַל 3 m.s. Impf. with Waw Conv. and וַיִּנְפֵּל 3 m.s. Jussive.))

(b) Class II



Example: וָיָא "he approached"

The irregularities that distinguish Class II from Class I are found in the Qal alone, and only in the Impf., Impv. and I.C.

The following is a table of some of the forms in which these irregularities occur:

3 m.s. Impf.	וָיָא
2 m.s. Impv.	וָא
2 f.s. Impv.	וָא
I.C.	וָא

- Note: 1) This class has a Pathah (instead of a Holem) as the vowel of the stem in the Impf. and Impv. in forms without a vocalic suffix.
- 2) In the Impf., the Nun has assimilated into the second consonant of the stem and has doubled it.
- 3) In the Impv. and I.C., the Nun has dropped out. The dot in the Gimel is a dagesh-lene, not a dagesh-forte.
- 4) The I.C. is quite irregular. It is feminine in form, having the alternate feminine ending ן (the regular feminine ending is ת). It has a Seghol under the first consonant, matching the Seghol of the ending.

### (c) Class III

There is only one verb in this class; but it is a very common verb,  
יָתַן "he gave."

In this verb not only the first Nun assimilates in forms where it would have a silent shewa under it but also the final Nun assimilates in forms where it would have a silent shewa under it (i.e., before a consonantal suffix).

The following is a table of some of the forms in which irregularities occur:

1 c.s. Pf. Qal	יָתַן
3 m.s. Impf. Qal	יָתַן
2 f.p. Impf. Qal	יָתַן
2 m.s. Impv. Qal	יָתַן

2 f.s. Impv. Qal	לָקַח
I.C. Qal	לָקַח
3 m.s. Pf. Niphal	לָקַח

Note: 1) In this class there is a Sere (instead of a Holem or a Pathah) as the vowel of the stem in the Qal in all forms of the Impf. and Impv. without a vocalic suffix.

- 2) In the 1 c.s. Pf. Qal the final Nun has assimilated into the Tau of the consonantal suffix and has doubled it. The dot in the Tau is a dagesh-forte, not a dagesh-lene.
- 3) In the 3 m.s. Impf. Qal and 3 m.s. Pf. Niphal the first Nun of the stem has assimilated into the Tau (the second consonant of the stem) and has doubled it.
- 4) In the 2 f.p. Impf. Qal, not only has the first Nun of the stem assimilated, doubling the second Tau (the Tau of the stem), but also the final Nun of the stem has assimilated, doubling the Nun of the consonantal suffix נָ .
- 5) In the 2 m.s. and 2 f.s. Impv. ((Qal) and I.C. (Qal), the initial Nun has dropped out; and in the I.C. the final Nun has assimilated into the Tau of the ending, but instead of the Tau's doubling, the preceding vowel has lengthened to a Sere (thus we find נָ instead of נָ ).

(Note: The verb לָקַח "he took" is treated as though it were a First-Nun Verb, i.e., in forms in which the Lamedh would have a silent shewa under it, the Lamedh is assimilated into the Qoph, doubling it, e.g., לָקַח [3 m.s. Impf. Qal] instead of לָקַח; the Pathah under the Qoph is due to the influence of the Heth.)

### Vocabulary

נָפַל he fell	לָקַח he took
נָשָׂא he approached, <i>drew near</i>	גְּבוּל boundary, territory (m.) (cstr. גְּבוּלִים)
נָדַב (from נָדַב) he declared (Hiphil)	כְּבוֹד glory, honour (m.) (cstr. כְּבוֹדִים)
נָצַח (from נָצַח) he delivered (Hiphil)	כֵּל utensil, vessel (m.) (cstr. כֵּלִים)
נָתַן he gave	נֶחֱמַד exceedingly

Exercise

(a) Translate into English the following:

1. יָמֵן אֲדֹנִי לְאִשָּׁה בֵּן 2. יָקַח אִשָּׁה לְבָנוֹ 3. הָגִיד לְאִישׁ  
פִּי גָדוֹל אֲחִי הָבֵן 4. הָפַל פָּנָי אֲבִרָהֶם 5. יָפַל בְּחֶרֶב בַּיּוֹם  
הַפְּלַחְמָה הַגָּדוֹלָה 6. אִשׁ אֶל-אִישׁ אֱלֹהִים וְחָן לוֹ אֶת-סִפְרֵי הַחִוּרָה  
7. הָשָׁמִים מִיָּדָיִם אֶת-מַעֲשֵׂה יְדֵי הָיוֹהָ

(b) Write in Hebrew the following:

1. 2 m.s. Impf. Qal (of יָפַל) 2. 2 m.s. Impv. Hiphil (of יָפַל)  
3. 2 f.s. Impv. Qal (of יָפַל) 4. I.C. Qal (of יָפַל) 5. 3 f.s.  
Impf. Qal (of יָקַח) 6. Part. act. (m.s. abs.) Hiphil (of יָצַל)

(3) The First-Waw Verb

This verb had originally a Waw in the first position of the stem, and thus it is called the "First-Waw" Verb.

The Waw has been replaced by a Yodh in most of the forms.

Example: יָלַד (for וָלַד) "he begot"

~~In the Qal~~ There are three classes, as in the First-Nun Verb. *And these*

(a) Class I

*are in the Qal only. - they have this?*  
This class is almost solely confined to verbs which have a Sadhe (צ) as the second consonant of the stem.

Example: יָצַח "he poured out"

Irregularities appear in the Impf. and I.C.

Examples: 1) יָצַח 3 m.s. Impf.

2) יָצַח I.C.

Note: a) In the Impf., the Yodh (or rather the Waw) of the stem (i.e., the first consonant of the stem) has assimilated into the second consonant of the stem and has doubled it. Hence we find the form יָצַח instead of יָצַח. Thus the Yodh of the stem has acted like the Nun in the First-Nun Verb.



- b) The I.C. is like the I.C. in Class II of the First-Nun Verb. It has the alternate feminine ending נַ, and a Seghol under the first consonant, matching the Seghol of the ending. The Yodh, like the Nun in the First-Nun Verb, has dropped out.

(b) Class II

An example of this class is the verb יָרַשׁ "he possessed."

This class is much like Class II of the First-Nun Verb.

Irregularities appear only in the Impf., Impv. and I.C.

Examples: 1) יִירָשׁ 3 m.s. Impf.

2) יָרַשׁ 2 m.s. Impv.

3) יִרְשִׁי 2 f.s. Impv.

4) יָרַשְׁתָּ I.C.

Note: a) In the Impf., the Yodh of the stem has lost the shewa under it and is used as a vowel-letter; and the result is a Hiriq-Yodh as the vowel of the prefix. Thus we find יִירָשׁ instead of יִירֶשׁ ( יִירֶשׁ ).

b) Also in the Impf., the second consonant of the stem has a Pathah under it (like the Class II verbs of the First-Nun Verb).

c) In the Impv. and I.C., the Yodh has dropped out; and the Impv., in forms without a vocalic suffix, has a Pathah under the second consonant of the stem (like the Impv. in Class II verbs of the First-Nun Verb); the I.C., with the alternate feminine ending and the matching Seghol under the first consonant, is like the I.C. in Class I of the First-Waw Verb and in Class II of the First-Nun Verb.

(c) Class III

An example of this class is the verb יָשַׁב "he sat" or "he dwelt."

This class is quite like Class III of the First-Nun Verb.

Irregularities appear only in the Impf., Impv. and I.C.

Examples: 1) יִשְׁבּ 3 m.s. Impf.

2) יָשַׁב 2 m.s. Impv.

3) יִשְׁבִּי 2 f.s. Impv.

4) יָשַׁבְתָּ I.C.

Note: a) Like Class III of the First-Nun Verb, there is a Sere under the second consonant of the stem in the Impf. and Impv. (in forms without a vocalic suffix); the Yodh of the stem has dropped out, but in the Impf. a Sere, matching the Sere under the second consonant of the stem, is found under the consonant of the prefix.

b) The I.C. is like the I.C. in Classes I and II of the First-Waw Verb and Class II of the First-Nun Verb.

The 3 m.s. Impf. with Waw Conv. of  $\text{וַיֵּשֶׁב}$  is  $\text{וַיֵּשֶׁב}$  (with a Seghol under the second consonant of the stem), not  $\text{וַיֵּשֶׁב}$ . But the 1 c.s. is  $\text{וַיֵּשֶׁב}$ , not  $\text{וַיֵּשֶׁב}$ .

It should be noted that the common verb  $\text{וָיָלַךְ}$  "he went" acts like Class III verbs of the First-Waw Verb in the Impf., Impv. and I.C. of the Qal.

Examples: 1)  $\text{וָיָלַךְ}$  3 m.s. Impf.

2)  $\text{וַיֵּלֶךְ}$  3 m.s. Impf. with Waw Conv.

3)  $\text{וָלַךְ}$  2 m.s. Impv.

4)  $\text{לָכַח}$  I.C.

Irregularities occur in some of the dervied conjugations (the Piel, Pual and Hithpael have no irregularities) of the First-Waw Verb, when the original Waw of the stem unites with the vowel of the prefix. Here is a table of some of the forms in which these irregularities occur:

	Niphal	Hiphil	Hophal
3 m.s. Pf.	$\text{וָלַךְ}$	$\text{וָלַךְ}$	$\text{וָלַךְ}$
Part.	$\text{וָלַךְ}$	$\text{וָלַךְ}$	$\text{וָלַךְ}$

Note: (a) In the Niphal Pf. and Part., and in the Hiphil, a Holem-Waw ( ו ) has been formed by the union of the original Waw of the stem with the vowel of the prefix.

(b) In the Hophal, this union has resulted in a Shureq ( ש ).

In the Niphal Impf. and Impv., the original Waw is found as the first consonant of the stem. It is doubled and has a Qames under it.

Examples: 1)  $\text{וַוָּלַךְ}$  3 m.s. Impf.

2)  $\text{וַוָּלַךְ}$  2 m.s. Impv.

The Hiphil Impf. with Waw Conv. is  $\text{יֵלֵךְ}$  (with a Seghol under the second consonant of the stem), not  $\text{יֵלֵךְ}$ ; and the Jussive is  $\text{יֵלֵךְ}$  (with a Sere under the second consonant of the stem), not  $\text{יֵלֵךְ}$  (which is the Impf.).

It should be noted that the Hiphil of the verb  $\text{הָלַךְ}$  "he went" is like the Hiphil of the First-Waw Verb.

Examples: 1)  $\text{הָלַךְ}$  3 m.s. Pf.

2)  $\text{יֵלֵךְ}$  3 m.s. Impf.

3)  $\text{יֵלֵךְ}$  3 m.s. Impf. with Waw Conv.

4)  $\text{הָלַךְ}$  2 m.s. Impv.

5)  $\text{יֵלֵךְ}$  Part.

*note this*

#### (4) The First-Yodh Verb

Verbs such as  $\text{יָשָׁב}$  "he was good" had originally a Yodh (instead of a Waw) in the first position, and thus they are called "First-Yodh" verbs. These verbs are the same in form as the First-Waw verbs with exception of the Hiphil, which has a Sere-Yodh (יֵ) instead of a Holem-Waw as the vowel of the prefix.

Examples: (a)  $\text{יָשָׁב}$  (not  $\text{יָשָׁב}$ ) 3 m.s. Pf. Hiphil

(b)  $\text{יָשָׁב}$  (not  $\text{יָשָׁב}$ ) 3 m.s. Impf. Hiphil

(c)  $\text{יָשָׁב}$  3 m.s. Impf. Qal (like Class II verbs of the First-Waw Verb)

#### Vocabulary

$\text{יָרַד}$  he went down

$\text{יָצַק}$  he poured out

$\text{יָשָׁב}$  he sat, dwelt

$\text{יָלַד}$  he begot

$\text{יָרַשׁ}$  he possessed

$\text{יָדַע}$  he knew (  $\text{יָדַע}$  3 m.s. Impf.)

$\text{יָשָׁב}$  he was good

$\text{יָרָא}$  he saw (  $\text{יָרָא}$  3 m.s. Impf. with Waw Conv.)

$\text{יָשָׁב}$  he lifted up (  $\text{יָשָׁב}$  3 m.s. Impf.)

*real sheva (under a cons. which begins a syllable)*



Exercise

(a) Translate into English the following:

1. רָאָה אֱלֹהִים כִּי טוֹב הַמַּעֲשֶׂה. 2. וַיֵּקֶם אֶת-שָׂרָה אִמּוֹ וַיֵּלֶךְ אֶל-הָאֱלֹהִים.  
3. וַשָּׂא אֶת-עֵינָיו וַיֵּרָא אֶת-הָהָר. 4. יֵלֶךְ אֶל-הַמָּקוֹם בְּבֹקֶר. 5. וְשֵׁ  
אֶת-הָהָרָן. 6. וַיֵּשֶׁב כֹּשֶׁה עַל הָר אֱלֹהִים.

(b) Write in Hebrew the following:

1. He begot sons and daughters. 2. David will possess the land. 3. He did not know the LORD. 4. They (m.) will go unto the tent of the prophet. 5. And he dwelt in the house of his son.

(5) The Second-Waw Verb

This verb has a Waw in the second position of the stem, and thus it is called the "Second-Waw" Verb.

Example: קוּם "to rise"

Note: In this verb the Qal I.C. (not the Qal 3 m.s. Pf.) is the form given in the lexicon or dictionary. In this form (קוּם) the Waw with a dot is the vowel Shureq.

(a) Qal

In the Perfect the Waw drops out and the vowel under the first consonant is a Qames, which changes to a Pathah in forms with a consonantal suffix.

- Examples: 1) קָם 3 m.s.  
2) קָמָה 3 f.s.  
3) קָמוּ 1 c.p.

Note: In some verbs, such as מוּת "to die," the vowel under the first consonant is a Sere, which changes to a Pathah before a consonantal suffix.

- Examples: a) מָוָה 3 m.s.  
b) מָוָה 3 f.s.

c)  $\text{וְיָחַד}$  1 c.p.

d)  $\text{וְיָחַד}$  1 c.s. (the  $\text{ח}$  of the stem has been assimilated into the  $\text{ח}$  of the suffix and has doubled it; thus the form is  $\text{וְיָחַד}$  [with a dagesh-forte] instead of  $\text{וְיָחַד}$  [with a dagesh-lene] )

In the Imperfect the Waw is retained as a Shureq and the vowel of the prefix is a Qames except in forms with a consonantal suffix, which have a vocal shewa.

Examples: 1)  $\text{וְיָחַד}$  3 m.s.

2)  $\text{וְיָחַד}$  2 f.s.

3)  $\text{וְיָחַד}$  2 or 3 f.p. (note the Seghol-Yodh [ $\text{וְ}$ ] inserted before the consonantal suffix)

Note: Verbs such as  $\text{וְיָחַד}$  "to be ashamed" retain the Waw but as a Holem-Waw and have a Sere as the vowel of the prefix.

Example:  $\text{וְיָחַד}$  3 m.s.

The Imperative is like the Imperfect but without the prefix.

Example:  $\text{יָחַד}$  2 m.s. Impv. but  $\text{יָחַד}$  2 m.s. Impf.

### The Infinitive

1) The I.A. has the Waw retained as a Holem-Waw, thus:  $\text{וְיָחַד}$  .

2) The I.C. has the Waw retained as a Shureq and corresponds in form to the 2 m.s. Impv., thus:  $\text{יָחַד}$  .

### The Participle

1) The Active Part. is the same in form as the 3 m.s. Pf., thus:  $\text{יָחַד}$  .

2) The Passive Part. is the same in form as the I.A., thus:  $\text{וְיָחַד}$  .

In the Impf. with Waw Conv. the Shureq is shortened to a Qames-Hatuph in forms without a suffix (except in the 1 c.s.).

Examples: a)  $\text{וְיָחַד}$  3 m.s. Impf.

b)  $\text{וְיָחַד}$  3 m.s. Impf. with Waw Conv. (the vowel under the Yodh is a Qames; the vowel under the Qoph is a

Qames-Hatuph)

c)  $\text{נִפְּטָה}$  3 m.p. Impf. with Waw Conv. with a suffix; so the Shureq is retained)

d)  $\text{נִפְּטָה}$  1 c.s. Impf. with Waw Conv.

In the Jussive there is a Holem instead of a Shureq as the vowel of the stem.

Example:  $\text{נִפְּטָה}$  3 m.s. Jussive;  $\text{נִפְּטָה}$  3 m.s. Impf.

(b) Niphal

In the Perfect, the forms without a suffix or with a vocalic suffix have a Qames under the consonant of the prefix and retain the Waw as a Holem-Waw.

Examples: 1)  $\text{נִפְּטָה}$  3 m.s.

2)  $\text{נִפְּטָה}$  3 f.s.

The forms with a consonantal suffix have a vocal shewa under the consonant of the prefix and the Waw is retained as Shureq, except in the 2 m.p. and 2 f.p. which retain the Waw as a Holem-Waw; also, a Holem-Waw is inserted before the suffix.

Examples: 1)  $\text{נִפְּטָה}$  1 c.s. (note that there is no dagesh-lene inside the  $\text{נ}$  of the suffix)

2)  $\text{נִפְּטָה}$  2 f.s. (note that the  $\text{נ}$  of the suffix has no shewa under it)

3)  $\text{נִפְּטָה}$  2 m.p.

In the Imperfect, the Waw is retained throughout as a Holem-Waw. The characteristic doubled first consonant of the stem is to be noted.

Examples: 1)  $\text{נִפְּטָה}$  2 m.s.

2)  $\text{נִפְּטָה}$  2 f.s.

3)  $\text{נִפְּטָה}$  2 or 3 f.p.

In the Imperative also, the Waw is retained throughout as a Holem-Waw.

Examples: 1)  $\text{נִפְּטָה}$  2 m.s.



- 2) יִפְּקֹה 2 f.s.
- 3) יִפְּקֹה 2 f.p.

### The Infinitive

The I.A. and I.C. are the same in form, which is the same as that of the 2 m.s. Impv., thus: יִפְּקֹה .

### The Participle

It has a Qames under the consonant of the prefix, and the Waw is retained as a Holem-Waw. The form is the same as that of the 3 m.s. Pf., thus: יִפְּקֹה .

### (c) Hiphil

In the Perfect, the forms with no suffix or with a vocalic suffix have a Sere under the consonant of the prefix and the characteristic Hiriq-Yodh as the vowel of the stem.

- Examples: 1) יִפְּקֹה 3 m.s.
- 2) יִפְּקֹה 3 f.s.

The forms with a consonantal suffix have a Hateph-Pathah ( -: ) under the He of the prefix and a Hiriq-Yodh as the vowel of the stem; also, a Holem-Waw is inserted before the suffix.

- Examples: 1) יִפְּקֹה 1 c.s.
- 2) יִפְּקֹה 2 f.s.
  - 3) יִפְּקֹה 2 m.p.

In the Imperfect, the forms have a Qames throughout under the consonant of the prefix; and all forms have the characteristic Hiriq-Yodh as the vowel of the stem, except the 2 and 3 f.p. which have a Sere.

- Examples: 1) יִפְּקֹה 3 m.s.
- 2) יִפְּקֹה 2 m.p.
  - 3) יִפְּקֹה 2 f.p.

In the Imperative, all the forms have a Qames under the consonant of the

prefix; and those with no suffix or a consonantal suffix have a Sere as the vowel of the stem, whereas those with a vocalic suffix have a Hiriq-Yodh.

- Examples: 1)  $\text{קָנָה}$  2 m.s.  
 2)  $\text{קָנָהוּ}$  2 f.p.  
 3)  $\text{קָנָהוּ}$  2 f.s.

#### The Infinitive

- 1) The I.A. is the same in form as the 2 m.s. Impv., thus:  $\text{קָנָה}$  .  
 2) The I.C. has a Qames under the consonant of the prefix and a Hiriq-Yodh as the vowel of the stem, thus:  $\text{קָנָהוּ}$  .

#### The Participle

It has a Sere under the consonant of the prefix (the characteristic Mem) and a Hiriq-Yodh as the vowel of the stem, thus:  $\text{קָנָהוּ}$  .

In the Impf. with Waw Conv., the Hiriq-Yodh is shortened to a Seghol in forms without a suffix (except in the 1 c.s.).

- Examples: 1)  $\text{קָנָהוּ}$  3 m.s. Impf.  
 2)  $\text{קָנָהוּ}$  3 m.s. Impf. with Waw Conv.  
 3)  $\text{קָנָהוּ}$  3 m.p. Impf. with Waw Conv. (with a suffix; so the Hiriq-Yodh is retained)  
 4)  $\text{קָנָהוּ}$  1 c.s. Impf. with Waw Conv.

#### (d) Hophal

In all forms of the Hophal, the vowel of the prefix is a Shureq. All forms without a suffix or with a consonantal suffix have a Pathah as the vowel of the stem (except the Participle, which has a Qames), whereas in forms with a vocalic suffix the vowel of the stem is shortened to a vocal shewa.

- Examples: 1)  $\text{קָנָהוּ}$  3 m.s. Pf.  
 2)  $\text{קָנָהוּ}$  1 c.s. Pf.  
 3)  $\text{קָנָהוּ}$  3 m.s. Impf.

- 4) חִתְּפוּ 2 f.p. Impf.
- 5) חִתְּפוּ 3 m.s. Impf. with Waw Conv.
- 6) חִתְּפוּ I.C.
- 7) חִתְּפוּ Part. (note the Qames instead of the Pathah)
- 8) חִתְּפוּ 3 f.s. Pf.
- 9) חִתְּפוּ 2 f.s. Impf.

(e) The Piel, Pual and Hithpael are seldom used in the Second-Waw Verb. When they are used, the Waw is changed to a Yodh which is doubled. The forms are like those of the regular verb in the three conjugations.

- Examples: 1) חִתְּפוּ (cf. חִתְּפוּ ) 3 m.s. Pf. Piel
- 2) חִתְּפוּ (cf. חִתְּפוּ ) 3 m.s. Pf. Pual
- 3) חִתְּפוּ (cf. חִתְּפוּ ) 3 m.s. Pf. Hithpael

Usually instead of the Piel there is the Polel, instead of the Pual there is the Polal and instead of the Hithpael there is the Hithpolel. As the words "Polel," "Polal" and "Hithpolel" indicate, the last consonant of the stem is repeated. This takes the place of the doubling of the second consonant of the stem. (Actually, there is no second consonant.) All the forms have a Holem over the first consonant of the stem; the Polel and Hithpolel have a Sere under the first repeated consonant, whereas the Polal has a Pathah.

- Examples: 1) חִתְּפוּ 3 m.s. Pf. Polel
- 2) חִתְּפוּ 3 m.s. Pf. Polal
- 3) חִתְּפוּ 3 m.s. Pf. Hithpolel

Some verbs, such as מָדַד "to measure," use conjugations called "Pilpel," "Pilpal" and "Hithpalpel." As these name indicate, both the first consonant and the last consonant (there is no second consonant) of the stem are repeated. No doubling occurs.

- Examples: 1) מָדַד 3 m.s. Pf. Pilpel
- 2) מָדַד 3 m.s. Pf. Pilpal
- 3) מָדַד 3 m.s. Pf. Hithpalpel

Note: In these forms the dot inside the Kaph is a dagesh-lene throughout.



(6) The Second-Yodh Verb

This verb is like the Second-Waw Verb except that it has a Yodh instead of a Waw in the second position of the stem.

Example: יָיַן "to discern"

Outside the Qal, this verb acts like the Second-Waw Verb. In the Qal, wherever the Second-Waw Verb has a Shureq as the vowel of the stem this verb has a Hiriq-Yodh.

- Examples: (a) יָקַם 3 m.s. Impf. (Second-Waw Verb)  
 (b) יָיַן 3 m.s. Impf. (Second-Yodh Verb)  
 (c) קָם 2 m.s. Impv. (Second-Waw Verb)  
 (d) יָיַן 2 m.s. Impv. (Second-Yodh Verb)

Vocabulary

קָם to rise, stand	בִּיַּשׁ to be ashamed
סָרַח to turn aside, depart	כָּוַל to measure
מוֹת to die	בָּוֵא to enter, go in ( <sup>come</sup> יָבוֹא 3 m.s. Impf.)
הָקִים (from מוֹת ) he caused to die (Hiphil)	גָּדַר to sojourn
שׁוּב to turn back, return	

Exercise

*(This begins the exercises in which there is only the translation into English)*

Translate into English the following:

1. קָם וַיֵּלֶךְ אַחֲרֵיהֶם 2. לֹא סָרַח מִן־הַמִּצְוָה 3. יָבוֹא אֶל־הַבָּיִת
- הַחֹדֶשׁ וַיֵּלֶךְ אַחֲרֵיהֶם 4. וַתֵּשֶׁב אֶת־קוֹלָהּ וַתִּדְבֹּר 5. יָשׁוּב אָדָם
- אֶל־הָאֲדָמָה 6. זֶה הָאִישׁ הָעָרַב בְּאֶרֶץ יְהוּדָה 7. הָקִים לְבָנוֹ שֵׁם
- בְּיִשְׂרָאֵל 8. הָיָה יְהוָה אֶת־חֲנֻכָּתוֹ וַיֵּשֶׁב בַּמִּדְבָּר

*Do not forget to mark the exercises in which there is only the translation into English*

(7) The Repeated-Second-Consonant Verb

In this verb, the second consonant of the stem is repeated (or the second and third consonants are identical).

Example: סָבַב "he surrounded"

Note: סָבַב is the 3 m.s. Pf. Qal and is the form found in the lexicon or dictionary. But the much more common form of the 3 m.s. Pf. Qal is סָבַב.

The repeated consonant is found in the Qal in the Pf. (in certain forms) and in the I.A. and Participles, thus:

- (a) סָבַב 3 m.s. Pf. (the more common form is סָבַב )
- (b) סָבְבָה 3 f.s. Pf. (the more common form is סָבְבָה )
- (c) סָבְבוּ 3 c.p. Pf. (the more common form is סָבְבוּ )
- (d) סָבֵב I.A.
- (e) סָבֵב Active Part.
- (f) סָבֵב Passive Part.

When a suffix is attached, the second consonant of the stem is doubled instead of its being repeated.

- Examples: 1) סָבַבְתָּ 1 c.s. Pf. Qal
- 2) סָבַבְתָּ 3 f.s. Pf. Qal (but less common, סָבְבָתָּ)
- 3) סָבַבְתִּי 2 f.s. Impf. Qal (but less common, סָבְבִּי)

When no suffix is attached, the second consonant of the stem is neither doubled nor repeated.

- Examples: 1) סָבַב 3 m.s. Pf. Qal
- 2) סָבֵב 3 m.s. Impf. Qal

Note: סָבֵב is the usual form of the Qal Impf. The alternate form is סָבֵב, which resembles the Qal Impf. of the regular verb ( קָבַעַ ) except that it has two consonants in the stem instead of three and has a doubled first consonant of the stem.

The Qal Impv. is like the Qal Impf. but without the prefix, e.g., סָבֵב 2 m.s. Impv. and סָבֵב 2 m.s. Impf.

The Qal I.C. is like the Qal 2 m.s. Impv., thus: סָבֵב.

The Qal Impf. with Waw Conv. is like the Qal Impf. with Waw Conv. in the Second-Waw Verb, e.g., לִפְּנֵי 3 m.s. and לִפְּנֵי 3 m.s. (Second-Waw Verb).

In the Niphal Pf. and Part., a Nun is the consonant of the prefix; but the vowel under the first consonant of the stem is a Pathah in the Pf. and a Qames in the Part., thus: נִפְּנֵי 3 m.s. Pf.; נִפְּנֵי Part.

In the Niphal Impf. and Impv., and in the I.A. and I.C., the first consonant of the stem is doubled.

- Examples: 1) נִפְּנֵי 3 m.s. Impf. (don't confuse this with the alternate form of the Qal Impf.)  
 2) נִפְּנֵי 2 m.s. Impv.  
 3) נִפְּנֵי I.A.  
 4) נִפְּנֵי I.C.

In the Hiphil, a Hiriq is found throughout under the first consonant of the stem in forms with a consonantal suffix and a Sere in forms without a suffix or with a vocalic suffix.

- Examples: 1) נִפְּנֵי 1 c.s. Pf.  
 2) נִפְּנֵי 3 m.s. Pf.  
 3) נִפְּנֵי 3 f.s. Pf.  
 4) נִפְּנֵי 3 m.s. Impf.  
 5) נִפְּנֵי 2 m.p. Impf.  
 6) נִפְּנֵי 2 f.p. Impv.  
 7) נִפְּנֵי Part.

In the Hophal, a Shureq is found throughout as the vowel of the prefix.

- Examples: 1) נִפְּנֵי 3 m.s. Pf.  
 2) נִפְּנֵי 3 m.s. Impf.  
 3) נִפְּנֵי Part.

The Piel, Pual and Hithpael take the Polel, Polal and Hithpolel forms



respectively in this verb, as they <sup>do</sup> ~~se~~ in the Second-Waw Verb.

- Examples: 1) סָבַב 3 m.s. Pf. Polel - *don't confuse with Gal Active Part 232*  
 2) יָסַב 3 m.s. Impf. Polal

### Vocabulary

סָבַב	he surrounded	רַב	much, many (f. רַבָּה ) <i>adj.</i>
הָוִן	he showed favour	אוֹ	or
אָרַר	he cursed	מֵעַל	from upon
הָחֵל	(from הָלַל ) he began; he caused to be profaned (Hiphil)	אַיֵּה	where?
מַטֵּה	staff, rod, tribe (m.) (ostr. מַטֵּה )	גַּם	also
רַב	multitude, abundance (m.) (ostr. רַב )		

### Exercise

Translate into English the following:

1. וַשְׁמְרוּ אֶת-הַדָּבָר וְלֹא תַחֲלוּ אֶת-שְׁמִי.
2. הָיִים סָבַב אֶת כָּל-הָאָרֶץ.
3. וַיֵּשֶׁב אֶת-הָאָרֶץ מִן-הָעִיר.
4. בְּנֵי יִשְׂרָאֵל גָּרִים בִּיהוּדָה.
5. אֲנִי יֹדַעְתִּיהָ בַּמִּדְבָּר.
6. רָאִיתִי אֶת-הָעַם הַזֶּה.
7. כִּי עָשִׂיתָ זֹאת אֲרֻרָה אָתָּה.
8. יֹדַעַת כִּי נִתְּתִי לָהּ כֶּסֶף אִזְזָהּ.
9. לָקַח אֶת-הַיָּד מֵעַל רֹאשׁוֹ.
10. לָךְ שׁוּב אֶל-אֶרֶץ מַטֵּה יְהוּדָה.

((8) The consonants א , ה , ח , ע exhibit peculiarities in verb forms.

Examples: (a) The First-Ayin Verb

In this verb an Ayin appears in the first position of the stem.

Example: עָמַד "he stood"

Some examples of peculiarities are as follows:

- 1) In the Qal Pf., in the 2 m.p. and 2 f.p. the Ayin has a Hateph-Pathah under it instead of a vocal shewa, e.g., עָמַדְתָּ but עָמַדְתְּ. *The Ayin doesn't take a vocal shewa under it. See p. 7*
- 2) In the Impf., such forms as the following occur:
  - a) עָמַדְתָּ 3 m.s. Qal (the vowel of the prefix and the vowel of the Hateph-Pathah match: both are a Pathah)
  - b) עָמַדְתְּ 3 m.p. Qal (the vowel of the prefix and the vowel under the Ayin match: here again both are a Pathah)
  - c) עָמַדְתָּ 3 m.s. Niphal (this is an example of compensatory lengthening: the Ayin cannot double; so the vowel [Hiriq] of the prefix is lengthened to a Sere to compensate for this)
  - d) עָמַדְתָּ 3 m.s. Hiphil (this form resembles the 3 m.s. Qal [עָמַדְתָּ], but the Hiriq-Yodh marks the form as a Hiphil)
- 3) In the Hiphil Pf., the Hiriq under the He of the prefix has changed to a Seghol to match the vowel of the Hateph-Seghol under the Ayin.

Example: עָמַדְתָּ instead of עָמַדְתָּ

(b) The First-Aleph Verb

In this verb an Aleph appears in the first position of the stem.

Example: אָכַל "he ate"

Some examples of peculiarities are as follows:

- 1) אָכַל (instead of אָכַל) 3 m.s. Impf. Qal (in this form the Aleph has lost its vowel and has united with the preceding vowel [Seghol] and has lengthened it to a Holem; note also that a Pathah appears under the Kaph instead of a Holem over it) *we have dealt with this*
- 2) In the verb אָמַר "he said," in the I.C. Qal with the preposition-prefix לְ the Aleph has lost its vowel and has united with the vowel of the prefix, lengthening it to a Sere, i.e., אָמַרְתָּ (instead of אָמַרְתָּ).
- 3) Also in the verb אָמַר, in the Qal Impf. with Waw Conv. the

forms without a suffix have a Seghol as the vowel of the last syllable, except the 1 c.s. which has a Pathah.

Examples: a) אָמַר 3 m.s.

b) אָמַר 1 c.s. (the Aleph is the Aleph of the prefix; the Aleph of the stem has dropped out)

(c) The Second-Heth Verb

In this verb a Heth appears in the second position of the stem.

Example: הִתְּרַם "he proved"

Examples or peculiarities are as follows:

- 1) הִתְּרַם 3 c.p. Pf. Qal (the Heth has a Hateph-Pathah instead of a vocal shewa under it)
- 2) הִתְּרַם 2 m.p. Impv. Qal (here again a Hateph-Pathah is found under the Heth; and due to the influence of the Heth, which prefers a Pathah, the vowel under the first consonant is a Pathah matching the vowel of the Hateph-Pathah)

(d) The Second-Aleph Verb

In this verb an Aleph appears in the second position of the stem.

Example: אָסַף (this stem is used only in the Piel: אָסַף "he refused" [3 m.s. Pf. Piel])

Note: The Aleph cannot double; so the vowel under the first consonant of the stem has lengthened from a Hiriq to a Sere to compensate for this. Thus we find the form אָסַף instead of the form אָסַף.

(e) The Third-Heth Verb

In this verb a Heth appears in the third position of the stem.

Example: הִשְׁלַח "he sent"

Examples of peculiarities are as follows:

- 1) הִשְׁלַח 3 m.s. Pf. Hiphil (here the so-called Pathah Furtive [see p. 11] appears under the Heth; this occurs when such a consonant as the Heth follows certain long vowels, such as the Hiriq-Yodh in this verb-form)



*this would mean two silent shewas in a row*

- 2) שִׁלַּח (instead of שִׁלַּח) 2 f.s. Pf. Qal (consonants such as the Heth seldom take a silent shewa under them; and, in addition, the Heth prefers a Pathah under it)

(f) The Third-Aleph Verb

In this verb an Aleph is in the third position of the stem.

Example: מצא "he found"

In this verb-form, the Aleph has lost its function as a consonant and has united with the preceding vowel, lengthening it. Thus the form is מצא (3 m.s. Pf. Qal) instead of מצא.

*The Aleph, when the*

Another example is the 1 c.s. Pf. Qal, which is אָמַר (instead of אָמַר). *as in the example above* The Aleph has lost its function as a consonant and ~~has assumed the function of a vowel-letter. It~~ has united with the Pathah and has lengthened it to a Qames.

*final letter of a stem, doesn't assume the function of a vowel-letter*

Note: 1) The Aleph is one of the consonants that never have a silent shewa under them.

- 2) The dagesh-lene is lacking inside the Tau of the suffix because the Tau is preceded by a vowel, ~~marked by the vowel-letter Aleph.~~

Vocabulary

עמד	he stood	ברא	he created ( ברא 3 m.s. Impf.)
בחר	he proved ( בחר 3 m.s. Impf.)	ירא	he feared ( ירא 3 m.s. Impf.)
לאמר	(from אמר; I.C. Qal with preposition-prefix ל ) saying	אולי	perhaps
סרב	(for סרב; from סרב) he refused (Piel)	פן	lest
מצא	he found ( מצא 3 m.s. Impf.)	בתוך	in the midst of
		יש	there is (are)

# Exercise

Translate into English the followings:

1. ברא אלהים את השמים ואת הארץ.
2. יעמד לפני יהוה בבית אלהי.
3. יאכל לחם בביתו.
4. דבר אליו לאמר זכר את דברי התורה.
5. יירא את שמי ויהלך בדרך הסלעים הצדיקים.
6. אנלי יש איש צדיק בעיר.
7. מצאתי את העבד באהל.
8. ויפלו על פניהם.
9. העמידהו.
10. ויאכלו הוא והאנשים ויקדמו בעקר ויאמר שלחו האנשים האלה.

## (9) Doubly-Irregular Verbs

These verbs have more than one consonant in the verb-stem acting in an irregular manner.

Examples: (a) יצא "he went out"

In this verb, both the Yodh and the Aleph act irregularly.

This verb is a combination First-Waw (Yodh) Verb and Third-Aleph Verb.

Examples in which irregularities occur are as follows:

- 1) יצא 3 m.s. Pf. Qal (like יצא, the Aleph has united with the preceding vowel [a Pathah] and has lengthened it; thus the form is יצא instead of יצא )
- 2) יצא 3 m.s. Impf. Qal (like יצא [Class III First-Waw Verb], the Yodh of the stem has dropped out and a Sere, matching the Sere under the second consonant of the stem, is found under the consonant of the prefix)
- 3) יצא 3 m.s. Pf. Hiphil (like יצא [a First-Waw Verb], a Holem-Waw has been formed by the union of the Yodh, or rather the original Waw, of the stem with the vowel of the prefix)
- 4) יצא I.C. Qal (like יצא [Class III First-Waw Verb], the Yodh has dropped out; but, in addition, the Aleph has lost its vowel [a Seghol] and has united with the vowel [a Seghol] under the Sadhe, lengthening it to a Sere; thus the form is יצא instead of יצא .

(b) עָשָׂה "he did"

In this verb, both the Ayin and the He act irregularly. The Ayin acts like the Ayin in First-Ayin Verbs, such as עָמַד (see p. 89), and the He acts like the He in Third-He Verbs, such as עָמַד (see pp. 65ff.).

- Examples: 1) עָשָׂה 2 m.s. Pf. Qal (like עָמַד, the original Yodh [used as a vowel-letter in the Hiriq-Yodh combination] is found instead of the He in the third position of the stem)
- 2) עָשָׂה 3 m.s. Impf. Qal (as in עָשָׂה, there is the ending הָ; and as in עָמַד, we find a Hateph-Pathah [instead of a silent shewa] under the Ayin and a Pathah under the consonant of the prefix [matching the Pathah of the Hateph-Pathah])

### Vocabulary

יָצָא he went out

עָנָה he answered (אָנָה)  
3 m.s. Impf. with Waw Conv.)

קָרָא he cried out, called  
(אָקָרָא 3 m.s. Impf.)

אַסַּף he gathered (אָאַסַּף)  
3 m.s. Impf.)

גָּאָל he redeemed (אָגָּאָל)  
3 m.s. Impf.)

חָיָה he lived

הוֹסִיף (for הוֹסִיף; from הוֹסִיף) he added (Hiphil) (followed by an I.C., it means "add to do something," e.g., הוֹסִיף לְדַבֵּר "he added to speak" or "he spoke again")

יָכַל he was able (אָיָכַל)  
3 m.s. Impf.)

הוֹרָה (from יָרָה) he instructed  
(Hiphil)

חָפָה (from נָכַה) he smote  
(Hiphil)

### Exercise

Translate into English the following verb-forms:



1. חֶקֶד 2. חֵיטָה 3. חֶסֶד לָכֶּה 4. הוֹצִיאָה 5. צִמָּה  
6. הַעֲבִיר 7. יַעֲמֹד 8. יַעֲמִיד 9. וַיֵּאמֶר 10. יַעֲמִיד  
11. שָׁלַחַה 12. פָּסַב 13. יִשְׁבֵּה 14. יָקַח 15. פָּתַחַה

### THE ACCENT (CONTD.)

On p. 6 the accent was discussed briefly. There it was stated that the accent usually stands on the last syllable. Some instances where the accent does not stand on the last syllable are the following:

- (1) Verbs with consonantal suffixes other than  $\text{מָה}$  and  $\text{יָה}$  (which take the accent), e.g.,  $\text{חָלַלְתָּ/קָ}$ , but  $\text{חָלַלְתָּ/קָ}$ .
- (2) The Impf. with Waw Conv. (in some forms without suffixes), e.g.,  $\text{יִשְׁבֵּה}$  ( $\text{שָׁבַח/יָ}$ ), but  $\text{יִשְׁבֵּה}$  (Impf.).
- (3) Nouns with a Seghol (usually), which is between the second and third consonants, e.g.,  $\text{חָלַל/קָ}$  (not  $\text{חָלַל/קָ}$ );  $\text{פָּסַב/קָ}$  (not  $\text{פָּסַב/קָ}$ ).

### VOWEL CHANGES

A Hebrew word is built around the tone syllable, i.e., the syllable which has the accent. Vowels that are lengthened because they occur in syllables that have the accent (or tone) are called "tone-long" vowels. In closed accented syllables (i.e., syllables ending with a consonant and having the accent), tone-long vowels arise, except usually in verbs.

Examples: (1)  $\text{חָלַל/קָ}$  (a noun; the Pathah has been lengthened to a Qames; thus the form is  $\text{חָלַל}$  instead of  $\text{חָלַל}$ )

(2)  $\text{חָלַל/קָ}$  (a verb; the Pathah remains, although it is in the syllable which has the accent)

In an open syllable (i.e., a syllable ending with a vowel, or a half-vowel) just before the syllable which has the accent, a long vowel arises (especially a Qames), except in verbs with a vocalic suffix.

Examples: (1)  $\text{חָלַל/קָ}$  (a noun; the Pathah has been lengthened to a Qames; thus the form is  $\text{חָלַל}$  instead of  $\text{חָלַל}$ )

(2)  $\text{חָלַל/קָ}$  (a verb with a vocalic suffix; thus the form is  $\text{חָלַל}$  instead of  $\text{חָלַל}$ )

Tone-long vowels shorten to a half-vowel in syllables two places removed from the syllable which has the accent, unless the vowels are maintained by a secondary accent.

- Examples: (1)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$  (in accordance with the rule, the Qames in the syllable two places removed from the syllable with the accent has shortened to a vocal shewa; the form would have been  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$ , if the Qames had been retained)
- (2)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$  (the Metheg, a secondary accent, has kept the Qames from shortening to a vocal shewa; thus the form is not  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$ ))

Vowels which may be considered unchangeable are as follows:

- (1) Vowels which are written with accompanying vowel-letters, such as י, י, י

Examples: (a)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

(b)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

Note: Although in the second example the accent has shifted to a different syllable (i.e., to a syllable other than that in which the Hiriq-Yodh appears), the Hiriq-Yodh remains unchanged.

- (2) Vowels arising by compensatory lengthening

Examples: (a)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

(b)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

Note: In both examples, the Pathah under the He has lengthened to a Qames because the Ayin cannot double; in the first example, the Qames is in an open syllable just before the syllable which has the accent; and in the second example, the Qames is retained even though the accent stands on a syllable which is three places away.

- (3) A short vowel in a closed syllable which is not the last syllable

Examples: (a)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

(b)  $\text{מִלֵּךְ} / \text{לֵךְ} / \text{לֵךְ}$

Note: In both examples, the short vowel (Hiriq) is in a closed syllable which is not the last syllable; even when the accent has shifted to the syllable two places away from the syllable in which the Hiriq appears (as in the second example), the Hiriq remains unchanged (although it is one of the vowels that frequently change).



## WORDS IN PAUSE

There are two main pauses in a verse in Hebrew.

(1) The pause in the logical middle of a verse:

This pause is indicated by the mark  $\wedge$ , called an "Athnah." The Athnah is placed under the accented syllable of the word located in the middle of a verse and causes a short vowel to lengthen.

Examples: (a)  $\text{אֶתְּ / הַ$  (in this word,  $\text{הַ}$  is the accented syllable)

(b)  $\text{אֶתְּ / הַ}$  (due to the Athnah, the Pathah in the accented syllable has lengthened to a Qames)

(2) The pause at the end of a verse:

This pause is indicated by the mark  $\text{,}$ , called a "Silluq." The Silluq is placed under the accented syllable of the word located at the end of a verse and causes a short vowel to lengthen.

Example:  $\text{אֶתְּ / הַ}$  (due to the Silluq, the Pathah in the accented syllable  $\text{הַ}$  has lengthened to a Qames; note the diamond-shaped sign  $\text{,}$ , which marks the end of a verse)

Note: The Silluq looks exactly like a Metheg (a secondary accent [see p. 6]); but it should be noted that the Silluq always appears under the accented syllable of the last word of a verse, whereas the Metheg is never under the accented syllable of a word (although it may appear in the same word in which a Silluq appears).

Example:  $\text{אֶתְּ / הַ}$  (  $\text{אֶתְּ / הַ}$  ) (both a Metheg and a Silluq appear in this word, which is the last word of a verse; the first mark [under the He] is not under the accented syllable and thus has to be a Metheg, whereas the second mark is under the accented syllable and thus has to be a Silluq)

## CONDITIONAL SENTENCES

(1) In sentences which express a condition, often  $\text{אִם}$  "if" begins the first clause and  $\text{אֲזַי}$  (here translated "then," not "and") begins the second clause.

Example:  $\text{אִם יֵלֵךְ אֱלֹהִים עִם הָאֲנָשִׁים וְהָלַכְוּ בְּשָׁלוֹם}$  "If God will go with the men, then they will go in peace"

(2)  $\text{אִם}$  is used in oaths:

(a) to express an emphatic negative

Example:  $\text{אִם יִפֹּל אֲדָמָה בְּחֶרֶב}$  "As the LORD lives, he shall assuredly not fall by the sword"; literally: " (As) living (is)



the LORD, if he shall fall by the sword"

(b) with לֹא (לֹא-מִן) to express an emphatic positive

Example: חַיִּי-יְיָ לֹא-מִן אֲשֶׁר דִּבַּרְתָּם בְּנִי אֲעִשֶׂה לָכֶם "As I live, assuredly as you have spoken, so will I do to you";  
literally: "(As) living (am) I, if not as you have spoken, so will I do to you"

## RELATIVE CLAUSES

In relative clauses, the relative pronoun אֲשֶׁר is often followed by a supplementary pronoun.

Examples: (1) אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ "a man who the Spirit of God (is) in him," i.e., "a man in whom is the Spirit of God" (here the supplementary pronoun is suffixed to a preposition)

(2) הָאִישׁ אֲשֶׁר לָקַחְתִּי חֹתֶמְכִּי "the man who I took his horse," i.e., "the man whose horse I took" (here the supplementary pronoun is suffixed to a noun)

## THE ENERGETIC NUN

Sometimes a Nun is inserted between the Imperfect and the pronoun-suffix, by which the Imperfect is said to be strengthened. Thus the Nun is called the "energetic" (strengthening) Nun. The Nun is usually assimilated into the following consonant, doubling it.

Note: The Nun appears only before the suffixes י (1 c.s.), ך (2 m.s.), ו (3 m.s.), ן (3 f.s.), and וּן (1 c.p.), rarely.

Example: יִקְטֹלֶנּוּ "he will kill you" (the Nun has assimilated into the Kaph and has doubled it)

## POSSESSION

Hebrew has no word to express the English "have." The consonant ל, used as a preposition, is employed in statements denoting possession.

Example: לִי בַיִת "to me (is) a house," i.e., "belonging to me is a house," or "I have a house"

# Vocabulary

אם if <i>adj.</i>	למה why?
חַיִּים alive, living (f. חַיָּה )	סָבִיב round about
חַיָּה living creature (f.) (cstr. חַיִּית )	רק only, surely
למען in order that	עת time (f.) (cstr. עֵת )
עוד yet, still	רגל foot (f.) (cstr. רַגְל )

## Exercise

Translate into English the following:

1. בדרך אשר הלך בו ישוב 2. ויקרא משה אל-פל-ישראל ויאמר
- אליהם אפס ראיתם את פל-אשר עשה יהוה 3. אם תלך וזהלכת
4. להם בתי המלכים 5. עתה לכו עבדו את אלהים 6. היום
- הנה יוציא יהוה את-בני ישראל מן-הארץ 7. וידעו העם פי אני
- יהוה 8. ויאמרו מה-זאת עשינו פי שלחנו את-ישראל 9. לא
- יקח איש את-אשת בנו 10. ויאמר לו לה בשלום ויקם וילך העירה

## NUMERALS

Numerals are described either in the order "one," "two," "three," etc., or in the order "first," "second," "third," etc.

Some of the numerals in the order "one," "two," "three," etc., are as follows:

	Abs.	Cstr.	Abs.	Cstr.
	(with m. nouns)		(with f. nouns)	
one	אחד	אחת	אחת	אחת

	Abs. (with m. nouns)	Cstr.	Abs. (with f. nouns)	Cstr.
two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
four	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
five	חֲמִישָׁה	חֲמִישָׁת	חֲמִשׁ	חֲמִשׁ
six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
nine	תֵּשְׁעָה	תֵּשְׁעַת	תֵּשַׁע	תֵּשַׁע
ten	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר
eleven	אֶחָד עֶשְׂרִי		אֶחָת עֶשְׂרִי	
twelve	שְׁנַיִם עֶשְׂרִי	(with m. nouns)	שְׁנֵי עֶשְׂרִי	(with f. nouns)
thirteen	שְׁלֹשָׁה עֶשְׂרִי		שְׁלֹשׁ עֶשְׂרִי	
twenty		עֶשְׂרִים		
thirty		שְׁלֹשִׁים		
forty		אַרְבָּעִים		
one hundred	מֵאוֹת (f.) abs.;	מֵאוֹת cstr.;	מֵאוֹת p.	"hundreds"

Note: (1) The numbers 1-19 have both m. and f. forms.

(2) The numbers 1-10 have both abs. and cstr. states.

(3) The numbers 11-19 are written "one ten," i.e., combining אֶחָד עֶשְׂרִי (but in the combination the form is אֶחָד עֶשְׂרִי) "one" and עֶשְׂרִי (but in the combination the form is עֶשְׂרִי) "ten"; "two ten," combining שְׁנַיִם עֶשְׂרִי (but in the combination the form is שְׁנַיִם עֶשְׂרִי) "two" and עֶשְׂרִי (but in the combination the form is עֶשְׂרִי) "ten"; "three ten," combining שְׁלֹשָׁה עֶשְׂרִי (but in the combination the form is שְׁלֹשָׁה עֶשְׂרִי) "three" and עֶשְׂרִי (but in the combination the form is עֶשְׂרִי) "ten," etc.

(4) The number twenty is the plural of ten, i.e., עֶשְׂרִים p. of עֶשֶׂר "ten"; but the number thirty is the plural of three, i.e., שְׁלֹשִׁים p. of שְׁלֹשׁ "three"; forty is the plural of four, etc.

(5) The number "one" is an adjective. It usually follows the noun it modifies, agreeing with it in gender.

Example: שְׁנֵה שָׁנָה "one year"; the form שְׁנֵה is feminine, agreeing with the feminine noun שָׁנָה

probably there should be where the dot is  
they are in one form only in p. abs.  
they are cstr. forms, which seems to be indicated



- (6) The number "two" is a dual noun (used like an adjective), agreeing in gender with the noun it modifies. In the absolute state it follows the noun it modifies and in the construct state precedes it.

Examples: (a) נְשִׁים שְׁתֵּי "two women"

(b) שְׁתֵּי נְשִׁים "two women"; literally: "two of women"

- (7) The numbers 3-10 are nouns (used like adjectives), disagreeing in gender with the noun they modify, i.e., the masculine numeral stands with the feminine noun it modifies and the feminine numeral stands with the masculine noun it modifies. (The reason for this is not clear.)

Examples: (a) בָּנוֹת שְׁלֹשׁ "three daughters"

(b) בָּנוֹת שְׁלֹשָׁה "three sons" (note the f. ending ה in the numeral)

Sometimes the conjunction Waw joins two numbers.

Example: שְׁבַע וְשִׁבְעִים "seventy-seven"; literally: "seventy and seven"

*(at this point see p. 1014)*

Some of the numerals in the order "first," "second," "third," etc., are as follows:

	M.	F.
first	<span style="font-family: monospace;">רִאשׁוֹן</span> ✓	<span style="font-family: monospace;">רִאשׁוֹנָה</span> ✓
second	<span style="font-family: monospace;">שֵׁנִי</span> ✓	<span style="font-family: monospace;">שֵׁנִית</span> ✓
third	<span style="font-family: monospace;">שְׁלִישִׁי</span>	<span style="font-family: monospace;">שְׁלִישִׁית</span>
fourth	<span style="font-family: monospace;">רְבִיעִי</span>	<span style="font-family: monospace;">רְבִיעִית</span>
fifth	<span style="font-family: monospace;">חֲמִישִׁי</span>	<span style="font-family: monospace;">חֲמִישִׁית</span>
sixth	<span style="font-family: monospace;">שֵׁשִׁי</span> ✓	<span style="font-family: monospace;">שֵׁשִׁית</span> ✓
seventh	<span style="font-family: monospace;">שְׁבִיעִי</span>	<span style="font-family: monospace;">שְׁבִיעִית</span>
eighth	<span style="font-family: monospace;">שְׁמִינִי</span>	<span style="font-family: monospace;">שְׁמִינִית</span>
ninth	<span style="font-family: monospace;">תְּשִׁיעִי</span>	<span style="font-family: monospace;">תְּשִׁיעִית</span>
tenth	<span style="font-family: monospace;">עֲשָׂרִי</span>	<span style="font-family: monospace;">עֲשָׂרִית</span>

Note: (1) These numerals are adjectives and have distinctive forms from the first through the tenth only. After the tenth, the forms עֶשְׂרִים, עֶשְׂרִים,

*See p. 99*

עשר, etc., used in the order "eleven," "twelve," etc., are also used in the order "eleventh," "twelfth," etc.

- (2) Other than in ראשון "first," masculine numerals end with ך, and feminine numerals with ך; and ך is inserted between the second and third consonants in both masculine and feminine numerals (in forms with three consonants apart from the ך of the ending ך).

These numerals follow the noun they modify and agree with it in gender.

Example: שנה שנייה "in the second year" ( שנה is a f. noun, and here it is definite; and thus the numeral is f. and takes the definite article)

### Vocabulary

נָסַח he perished

אָהַב (or אָהַב) he loved

שָׂנֵא he hated ( שָׂנֵא  
3 m.s. Impf.)

מָלֵא (or מָלֵא) he filled;  
הָיָא he (it) was full

נָטַח he stretched out  
הָיָא ( שָׂנֵא 3 m.s. Impf.)

שָׁתַּח he drank

הוֹדָה (from יָדָה ) he gave thanks  
(Hiphil)

עָנָה (from עָנָה ) he afflicted  
(Piel)

הוֹשִׁיעַ (from יָשַׁע ) he saved, delivered  
(Hiphil)

רָנַח to run (I.C.)

לָוַח (or לָוַח ) to lodge

שָׂחַ (or שָׂחַ ) to place, put

### Exercise

Translate into English the following:

1. הָאָרֶץ הָרְאשׁוֹנָה 2. בְּנוֹת שָׂמַיִם 3. הַחֹדֶשׁ הַשְּׁלִישִׁי 4. שְׁנֵה אֲחָה
5. בְּשָׁנָה הָשֵׁנִית בַּחֹדֶשׁ הָשֵׁנִי 6. אַרְבַּעִים וְשֶׁבַע 7. לֵן בְּעִיר 8. יוֹשִׁיעַ
- אֶת-בְּנוֹ מִיּוֹם הַפְּלִקָּה 9. שֵׁם יְהוָה אֶת-הָאָדָם בְּנוֹ 10. אָכַל וַיִּשְׁמַח
11. רָאָה אֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל 12. וְאָמַר אֲלֵיכֶם לֵאמֹר לֹא אֶחָד

לְכַת אֶל-הָאָרֶץ

(This should be on p. 100)

~~100A~~  
-101A-

When what is numbered follows the number, (i.e. what is numbered) it/it's in the singular.

Example:

שְׁנַיִם וְשִׁשִּׁים שָׁנִים "two and sixty years," i.e.,  
sixty-two years

When what is numbered precedes the number, what is numbered is in the plural.

Example:

וְאַחֲרֵי שְׁנַיִם וְשִׁשִּׁים שָׁבוּעִים "and after the weeks sixty  
and two, i.e., and after sixty-two weeks

note that the numerals don't have the  
def. article: it's not "the sixtieth + the second"  
but "sixty + two"

When two nouns stand together in the construct state-absolute state relationship and the second noun (the one in the absolute state) modifies or qualifies the first noun (the one in the construct state) like an adjective, then the pronoun-suffix (denoting possession) is attached to the second noun but applies to the whole construction.

Example:

הַר קְדִישׁוֹ - רִי "the mountain of His  
holiness," which means "His mountain of holiness," i.e., "His  
holy mountain."

the noun in the absolute state becomes a noun in the  
Construct state when the pronoun-suffix is attached:  
"the mountain - of (cstr. state) the holiness - of (cstr. state)  
him"

(This should  
be on p. 55)





# TABLES OF VERBS

## The Regular Verb

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
<u>Pf.</u>							
1 cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
2 ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
2 fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִתְקַטַּלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
3 ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטַל	הִקְטַל
3 fs	קָטַלָּהּ	נִקְטַלָּהּ	קָטַלָּהּ	קָטַלָּהּ	הִתְקַטַּלָּהּ	הִקְטַלָּהּ	הִקְטַלָּהּ
1 cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
2 mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
2 fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
3 cp	קָטַלּוּ	נִקְטַלּוּ	קָטַלּוּ	קָטַלּוּ	הִתְקַטַּלּוּ	הִקְטַלּוּ	הִקְטַלּוּ
<u>Impf.</u>							
1 cs	אֶקְטַל	לִנְקַטַּל	אֶקְטַל	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל	אֶקְטַל
2 ms	אֶקְטַלְתָּ	לִנְקַטַּלְתָּ	אֶקְטַלְתָּ	אֶקְטַלְתָּ	אֶתְקַטַּלְתָּ	אֶקְטַלְתָּ	אֶקְטַלְתָּ
2 fs	אֶקְטַלְתְּ	לִנְקַטַּלְתְּ	אֶקְטַלְתְּ	אֶקְטַלְתְּ	אֶתְקַטַּלְתְּ	אֶקְטַלְתְּ	אֶקְטַלְתְּ
3 ms	אֶקְטַל	לִנְקַטַּל	אֶקְטַל	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל	אֶקְטַל
3 fs	אֶקְטַלָּהּ	לִנְקַטַּלָּהּ	אֶקְטַלָּהּ	אֶקְטַלָּהּ	אֶתְקַטַּלָּהּ	אֶקְטַלָּהּ	אֶקְטַלָּהּ
1 cp	אֶקְטַלְנוּ	לִנְקַטַּלְנוּ	אֶקְטַלְנוּ	אֶקְטַלְנוּ	אֶתְקַטַּלְנוּ	אֶקְטַלְנוּ	אֶקְטַלְנוּ
2 mp	אֶקְטַלְתֶּם	לִנְקַטַּלְתֶּם	אֶקְטַלְתֶּם	אֶקְטַלְתֶּם	אֶתְקַטַּלְתֶּם	אֶקְטַלְתֶּם	אֶקְטַלְתֶּם
2 fp	אֶקְטַלְתֶּן	לִנְקַטַּלְתֶּן	אֶקְטַלְתֶּן	אֶקְטַלְתֶּן	אֶתְקַטַּלְתֶּן	אֶקְטַלְתֶּן	אֶקְטַלְתֶּן
3 mp	אֶקְטַלּוּ	לִנְקַטַּלּוּ	אֶקְטַלּוּ	אֶקְטַלּוּ	אֶתְקַטַּלּוּ	אֶקְטַלּוּ	אֶקְטַלּוּ
3 fp	אֶקְטַלְנָה	לִנְקַטַּלְנָה	אֶקְטַלְנָה	אֶקְטַלְנָה	אֶתְקַטַּלְנָה	אֶקְטַלְנָה	אֶקְטַלְנָה
<u>Impv.</u>							
2 ms	קְטַל	קְטַלְתָּ	קְטַל	קְטַל	קְטַלְתָּ	קְטַל	קְטַל
2 fs	קְטַלִּי	קְטַלְתִּי	קְטַלִּי	קְטַלִּי	קְטַלְתִּי	קְטַלִּי	קְטַלִּי
2 mp	קְטַלּוּ	קְטַלְתֶּם	קְטַלּוּ	קְטַלּוּ	קְטַלְתֶּם	קְטַלּוּ	קְטַלּוּ
2 fp	קְטַלְנָה	קְטַלְתֶּן	קְטַלְנָה	קְטַלְנָה	קְטַלְתֶּן	קְטַלְנָה	קְטַלְנָה

Inf.

I.A.

קטן ל

הַקְטָל

קטל

קטל

ਲੰਕਾ

הַקֵּץ לְ

הקפ"ל

I, A.

I.C.

קטל

הַפֶּטֶל

ק.ל.

קפל

התקף ל

ל' תקנ"ו

הקמל  
- ! T

I. C.

Part.

act.

כֹּהֵן לְ

מקט ל

מקום ל

Part.

act.

refl.

מִתְקַדֵּשׁ ל

refl.

pass.

קמ"ל  
7

נקטל  
T: -

מקפץ ל  
7

מקטל  
T : T

pass.



The Irregular Verb

Third-He Verb

	Qal	Niphal	Piel	Pual	Hithpael	Hiphil	Hophal
<u>Pf.</u>							
1 cs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 ms	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 fs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 ms	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 fs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
1 cp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 mp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 fp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 cp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
<u>Impf.</u>							
1 cs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 ms	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 fs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 ms	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 fs	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
1 cp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 mp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
2 fp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 mp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
3 fp	הָיָה	הִיָּיָה	הָיָה	הָיָה	הִתְהַיָּה	הִיָּיָה	הִיָּיָה
<u>Impv.</u>							
2 ms	הָיָה	הִיָּיָה	הָיָה		הִתְהַיָּה	הִיָּיָה	
2 fs	הָיָה	הִיָּיָה	הָיָה		הִתְהַיָּה	הִיָּיָה	

2 mp	פְּנוֹ	הִפְנוֹ	פָּנוּ	הִתְפַּנּוּ	הִכְנוֹ	
2 fp	פָּנִינָה	הִפְנִינָה	פָּנִינָה	הִתְפַּנִּינָה	הִכְנִינָה	
<u>Inf.</u>						
I.A.	פָּנוּ	נִכְנוּ	פָּנוּ	פָּנוּ	הִכְנוּ	הִכְנוּ
I.C.	פָּנוּת	הִפְנוּת	פָּנוּת	פָּנוּת	הִתְפַּנוּת	הִכְנוּת
<u>Part.</u>						
act.	פָּנוּ		מִכְנוּ		מִכְנוּ	
refl.				מִתְפַּנּוּ		
pass.	פָּנוּי	נִכְנוּ	מִכְנוּ			מִכְנוּ

[illegible]



2 mp	נִפְּלָה	נִשָּׁה	תָּנָה	הִנֵּפְלָה	הִפְּיִלָה	
2 fp	נִפְּלָנָה	נִשָּׁנָה	תָּנָה	הִנֵּפְלָנָה	הִפְּלָנָה	
<u>Inf.</u>						
I.A.	נִפְּוֹל	נִשָּׁו	נִתְּוֹן	הִנֵּפֵל	הִפִּיל	הִפִּיל
I.C.	נִפֵּל	נִשָּׁת	תָּת	הִנֵּפֵל	הִפִּיל	הִפִּיל
<u>Part.</u>						
act.	נִפֵּל	נִשָּׂא	נִתָּן		מִפִּיל	
refl.						
pass.	נִפְּוֵל	נִשָּׁוֵשׁ	נִתְּוֵן	נִפֵּל		מִפִּיל

First-Waw Verb

	Qal		Niphal	Hiphil	Hophal
	Cl. II	Cl. III			
<u>Pf.</u>					
1 cs	יָרַשְׁתִּי	יָשַׁבְתִּי	נִירְשַׁתִּי	הִירְשַׁתִּי	הִירְשַׁתִּי
2 ms	יָרַשְׁתָּ	יָשַׁבְתָּ	נִירְשַׁתָּ	הִירְשַׁתָּ	הִירְשַׁתָּ
2 fs	יָרַשְׁתְּ	יָשַׁבְתְּ	נִירְשַׁתְּ	הִירְשַׁתְּ	הִירְשַׁתְּ
3 ms	יָרַשׁ	יָשַׁב	נִירְשַׁא	הִירְשַׁא	הִירְשַׁא
3 fs	יָרַשְׁהָ	יָשַׁבְהָ	נִירְשַׁהּ	הִירְשַׁהּ	הִירְשַׁהּ
1 cp	יָרַשְׁנוּ	יָשַׁבְנוּ	נִירְשַׁנוּ	הִירְשַׁנוּ	הִירְשַׁנוּ
2 mp	יָרַשְׁתֶּם	יָשַׁבְתֶּם	נִירְשַׁתֶּם	הִירְשַׁתֶּם	הִירְשַׁתֶּם
2 fp	יָרַשְׁתֶּן	יָשַׁבְתֶּן	נִירְשַׁתֶּן	הִירְשַׁתֶּן	הִירְשַׁתֶּן
3 cp	יָרַשׁוּ	יָשַׁבוּ	נִירְשַׁו	הִירְשַׁו	הִירְשַׁו
<u>Impf.</u>					
1 cs	אֶירַשׁ	אֶשַׁב	אֶנִּירַשׁ	אֶהִירַשׁ	אֶהִירַשׁ
2 ms	תִּירַשׁ	תִּשַׁב	תִּנִּירַשׁ	תִּהִירַשׁ	תִּהִירַשׁ
2 fs	תִּירַשִׁי	תִּשַׁבִּי	תִּנִּירַשִׁי	תִּהִירַשִׁי	תִּהִירַשִׁי
3 ms	יִירַשׁ	יִשַׁב	יִנִּירַשׁ	יִהִירַשׁ	יִהִירַשׁ
3 fs	תִּירַשׁ	תִּשַׁב	תִּנִּירַשׁ	תִּהִירַשׁ	תִּהִירַשׁ
1 cp	נִירַשׁ	נִשַׁב	נִנִּירַשׁ	נִהִירַשׁ	נִהִירַשׁ
2 mp	תִּירַשׁוּ	תִּשַׁבּוּ	תִּנִּירַשׁוּ	תִּהִירַשׁוּ	תִּהִירַשׁוּ
2 fp	תִּירַשְׁנָה	תִּשַׁבְנָה	תִּנִּירַשְׁנָה	תִּהִירַשְׁנָה	תִּהִירַשְׁנָה
3 mp	יִירַשׁוּ	יִשַׁבּוּ	יִנִּירַשׁוּ	יִהִירַשׁוּ	יִהִירַשׁוּ
3 fp	תִּירַשְׁנָה	תִּשַׁבְנָה	תִּנִּירַשְׁנָה	תִּהִירַשְׁנָה	תִּהִירַשְׁנָה
<u>Impv.</u>					
2 ms	רַשׁ	שַׁב	הִירַשׁ	הִירַשׁ	
2 fs	רַשִׁי	שַׁבִּי	הִירַשִׁי	הִירַשִׁי	

2 mp	רָשׁוּ	שָׁבוּ	הִרְשׁוּ	הִרְשׁוּ	
2 fp	רָשְׁנָה	שָׁבְנָה	הִרְשְׁנָה	הִרְשְׁנָה	
<u>Inf.</u>					
I.A.	יֵרֹשׁ	יָשׁוּב	הִרְשׁוּ	הִרְשׁוּ	הִרְשׁוּ
I.C.	רָשָׁה	שָׁבַח	הִרְשׁוּ	הִרְשׁוּ	הִרְשׁוּ
<u>Part.</u>					
act.	יֵרֵשׁ	יָשׁוּב		מִרְשֵׁשׁ	
refl.					
pass.	יֵרֹשׁ	יָשׁוּב	נִרְשָׁה		מִרְשָׁה



[illegible]

<u>Inf.</u>							
I.A.	ק'ם	ה'ק'ם	ק'ם	ק'ם	ה'תק'ם	ה'ק'ם	ה'ז'ק'ם
I.C.	ק'ם	ה'ק'ם	ק'ם	ק'ם	ה'תק'ם	ה'ק'ם	ה'ז'ק'ם
<u>Part.</u>							
act.	ק'ם		מ'ק'ם			מ'ק'ם	
refl.					מ'תק'ם		
pass.	ק'ם	ז'ק'ם		מ'ק'ם			מ'ז'ק'ם

Repeated-Second-Consonant Verb

	Qal	Niphal	Polel	Polal	Hithpolel	Hiphil	Hophal
<u>Pf.</u>							
1 cs	עָבַדְתָּ	נִעְבַּדְתָּ	עָבַדְתָּ	עָבַדְתָּ	הִעְבַּדְתָּ	הִעְבַּדְתָּ	הוּעְבַּדְתָּ
2 ms	עָבַדְתָּ	נִעְבַּדְתָּ	עָבַדְתָּ	עָבַדְתָּ	הִעְבַּדְתָּ	הִעְבַּדְתָּ	הוּעְבַּדְתָּ
2 fs	עָבַדְתְּ	נִעְבַּדְתְּ	עָבַדְתְּ	עָבַדְתְּ	הִעְבַּדְתְּ	הִעְבַּדְתְּ	הוּעְבַּדְתְּ
3 ms	עָבַד	נִעְבַּד	עָבַד	עָבַד	הִעְבַּד	הִעְבַּד	הוּעְבַּד
3 fs	עָבַדְתְּ	נִעְבַּדְתְּ	עָבַדְתְּ	עָבַדְתְּ	הִעְבַּדְתְּ	הִעְבַּדְתְּ	הוּעְבַּדְתְּ
1 cp	עָבַדְנוּ	נִעְבַּדְנוּ	עָבַדְנוּ	עָבַדְנוּ	הִעְבַּדְנוּ	הִעְבַּדְנוּ	הוּעְבַּדְנוּ
2 mp	עָבַדְתֶּם	נִעְבַּדְתֶּם	עָבַדְתֶּם	עָבַדְתֶּם	הִעְבַּדְתֶּם	הִעְבַּדְתֶּם	הוּעְבַּדְתֶּם
2 fp	עָבַדְתֶּן	נִעְבַּדְתֶּן	עָבַדְתֶּן	עָבַדְתֶּן	הִעְבַּדְתֶּן	הִעְבַּדְתֶּן	הוּעְבַּדְתֶּן
3 cp	עָבְדוּ	נִעְבְּדוּ	עָבְדוּ	עָבְדוּ	הִעְבְּדוּ	הִעְבְּדוּ	הוּעְבְּדוּ
<u>Impf.</u>							
1 cs	עֹבֵד	נֹעֲבֵד	עֹבֵד	עֹבֵד	הֹעֲבֵד	עֹבֵד	הוּעֵבֵד
2 ms	עֹבֵד	נֹעֲבֵד	עֹבֵד	עֹבֵד	הֹעֲבֵד	עֹבֵד	הוּעֵבֵד
2 fs	עֹבֶדֶת	נֹעֲבֶדֶת	עֹבֶדֶת	עֹבֶדֶת	הֹעֲבֶדֶת	עֹבֶדֶת	הוּעֵבֶדֶת
3 ms	עֹבֵד	נֹעֲבֵד	עֹבֵד	עֹבֵד	הֹעֲבֵד	עֹבֵד	הוּעֵבֵד
3 fs	עֹבֶדֶת	נֹעֲבֶדֶת	עֹבֶדֶת	עֹבֶדֶת	הֹעֲבֶדֶת	עֹבֶדֶת	הוּעֵבֶדֶת
1 cp	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ
2 mp	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ
2 fp	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה
3 mp	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ	נֹעֲבְדוּ
3 fp	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה	נֹעֲבְדֶינָה
<u>Impv.</u>							
2 ms	עֲבֹד	נִעְבֹּד	עֲבֹד	עֲבֹד	הִעְבֹּד	עֲבֹד	הוּעֲבֹד
2 fs	עֲבֹדִי	נִעְבֹּדִי	עֲבֹדִי	עֲבֹדִי	הִעְבֹּדִי	עֲבֹדִי	הוּעֲבֹדִי
2 mp	עֲבֹדוּ	נִעְבֹּדוּ	עֲבֹדוּ	עֲבֹדוּ	הִעְבֹּדוּ	עֲבֹדוּ	הוּעֲבֹדוּ
2 fp	עֲבֹדֶינָה	נִעְבֹּדֶינָה	עֲבֹדֶינָה	עֲבֹדֶינָה	הִעְבֹּדֶינָה	עֲבֹדֶינָה	הוּעֲבֹדֶינָה



<u>Inf.</u>							
I.A.	סָבוּב	הַסּוּב	סוּבֵב	סוּבֵב	הַסּוּבֵב	הַסּוּב	הוּסֵב
I.C.	סָב	הַסּב	סוּבֵב	סוּבֵב	הַסּוּבֵב	הַסּב	הוּסֵב
<u>Part.</u>							
act.	סָבֵב		הַסּוּבֵב			הַסּב	
refl.					הַסּוּבֵב		
pass.	סָבוּב	וּסָב		הַסּוּבֵב			הוּסֵב

8

אָבִי	father (m.) (cstr. אָבִי); with suff. 1 c.s. אָבִי; pl. אָבוֹת (cstr. אָבוֹת)	אֶל־	unto, into, towards; with suff. 1 c.s. אֶל־
אָבִי	he perished	אֵלֶּה	these (c.)
אֶבֶן	stone (f.) (cstr. אֶבֶן); pl. אֲבָנִים (cstr. אֲבָנִים)	אֱלֹהִים	God (m.) (cstr. אֱלֹהִים)
אַבְרָהָם	Abraham	אִמִּי	mother (f.) (cstr. אִמִּי)
אָדָם	Adam; mankind, man (m.) (cstr. אָדָם)	אִם	if
אֲדָמָה	ground (f.) (cstr. אֲדָמָה)	אֶמְנָה	cubit (f.) (cstr. אֶמְנָה)
אֲדֹנָיִךְ	(the) Lord	אָמַר	he said (אָמַר 3 m.s. Impf.; אָמַרְתִּי 3 m.s. Impf. with Waw Conv.; אָמַרְתִּי I.C. with prep.-pref.)
אָהַב	(or אָהַבָּהּ) he loved	אֲנִי	we (c.)
אֹהֶל	tent (m.) (cstr. אֹהֶל)	אֲנִי	(or אֲנִי) I (c.)
אוֹ	or	אָסַף	he gathered (אָסַף 3 m.s. Impf.)
אֲיָלָא	perhaps	אָף	nose, anger (m.) (cstr. אָף)
אִיר	light (m.) (cstr. אִיר)	אָרוֹן	chest, ark (m.) (cstr. אָרוֹן (with def. art. אָרוֹן))
אָז	then	אָרֶץ	earth, land (f.) (cstr. אָרֶץ) (with def. art. אָרֶץ); pl. אֲרָצוֹת (cstr. אֲרָצוֹת)
אָחִי	brother (m.) (cstr. אָחִי); with suff. 1 c.s. אָחִי; pl. אָחִים (cstr. אָחִים)	אָרַר	he cursed
אַחֲרַי	((אַחֲרַי) after; with suff. 1 c.s. אַחֲרַי	אִשָּׁה	woman, wife (f.) (cstr. אִשָּׁה); with suff. 3 m.s. אִשָּׁה; pl. אִשָּׁוֹת (cstr. אִשָּׁוֹת)
אֵי	where?	אֲשֶׁר	who, which; with אֲשֶׁר, i.e., אֲשֶׁר . . . אֲשֶׁר where
אֵין	not (used with a noun) <i>אֵין there is (are) not</i>	אַתָּה	you (f.s.)
אִישׁ	man, husband (m.) (cstr. אִישׁ); with suff. 3 f.s. אִישׁ; pl. אִנְשֵׁי (cstr. אִנְשֵׁי)	אֵת	(אֵת) sign of the direct object; with suff. 1 c.s. אֵת
אָכַל	he ate (אָכַל 3 m.s. Impf.)		
אַל	not (used with Jussive)		

אִתּוֹ ( אִתּוֹ ) with; with suff. 1 c.s.  
אִתּוֹ

אַתָּה you (m.s.)

אַתָּם you (m.p.)

אַתְּ you (f.p.)

ב

בְּ in, with, by; with suff. 1 c.s.  
בְּ

בִּגְדֵי garment (m.)

בְּהֵמָה cattle (f.) (cstr. בְּהֵמָה)

בֹּא to enter, go in ( בֹּא 3 m.s. Impf.)

בּוֹשׁ to be ashamed

בָּחַר he proved ( בָּחַר 3 m.s. Impf.)

בֵּין between

בֵּית house (m.) (cstr. בֵּית ); with suff. 3 m.s. בֵּיתוֹ ; pl. בָּתִּים (cstr. בָּתִּים)

בָּכָה he wept

בֵּן son (m.) (cstr. בֵּן ); with suff. 3 m.s. בֵּנוֹ ; pl. בָּנָיו (cstr. בָּנָיו)

בָּנָה he built

בֹּקֶר morning (m.)

בָּקַשׁ he sought (Piel)

בָּרָא he created ( בָּרָא 3 m.s. Impf.)

בְּרִית covenant (f.) (cstr. בְּרִית ); with vb. בָּרַת, see p. 48

בָּרַךְ he knelt

בָּרַךְ he blessed (Piel)

בָּשָׂר flesh (m.)

בַּת daughter (f.) (cstr. בַּת ); with suff. 3 m.s. בַּתּוֹ ; pl. בָּנוֹת (cstr. בָּנוֹת )

בְּתוֹךְ in the midst of

ג

גָּאֵל he redeemed ( גָּאֵל 3 m.s. Impf.)

גְּבוּל boundary, territory (m.) (cstr. גְּבוּל )

גְּדוּלָּה great (f. גְּדוּלָּה )

גּוֹי nation (m.)

גִּיר to sojourn

גַּם also

גֶּן garden (m. and f.) (cstr. גֶּן )

ד

דָּבָר word (m.) (cstr. דָּבָר ); pl. דְּבָרִים (cstr. דְּבָרִים )

דִּבֶּר he spoke (Piel)

דָּוִד David

דָּם blood (m.) (cstr. דָּם )

דֶּרֶךְ way, road (m.) (cstr. דֶּרֶךְ ); pl. דְּרָכִים (cstr. דְּרָכִים )

דָּרַשׁ he sought



ה

ה the  
הִבְדִּיל he divided (Hiphil)  
הִגִּיד he declared (Hiphil)  
הוא he, that (m.)  
הוֹדָה he gave thanks (Hiphil)  
הוֹרָה he instructed (Hiphil)  
הוֹשִׁיעַ he saved, delivered (Hiphil)  
החל he began; he caused to be profaned (Hiphil)  
הוֹסִיף (for הוֹסִיף ) he added (Hiphil); followed by I.C., see p. 93  
היא she, that (f.)  
היה he was, became; it came to pass ( 3 m.s. Impf. with Waw Conv. )  
היכל temple, palace (m.) (cstr. הִיכָל )  
הכה he smote (Hiphil)  
הלך he went, walked ( 3 m.s. Impf.; 3 m.s. Impf. with Waw Conv.; לָכַח I.C.; הוֹלִיךָ 3 m.s. Pf. Hiphil )  
הם or הם they (m.), those (m.)  
המית he caused to die (Hiphil)  
הם or הן they (f.), those (f.)  
הנה or הן behold!  
הוציל he delivered (Hiphil)  
הקריב he offered (Hiphil)  
הר mountain (m.) (cstr. הָר ); with def. art. הָהָר; pl. הָרִים

(cstr. הָרִי )

השליך he threw, cast (Hiphil)  
השתחוה he prostrated himself (Hithpael)

! and

זאת this (f.)

זבח he sacrificed ( 3 m.s. Impf. )

זבח sacrifice (m.) (cstr. זִבְחָה ); pl. זִבְחִים (cstr. זִבְחֵי )

זה this (m.)

זהב gold (m.) (cstr. זָהָב )

זכר he remembered

זקן old

זרע seed, offspring (m.) (cstr. זֵרַע )

ח

חדש new (f. חֹדֶשׁ )

חדש month (m.) (cstr. חֹדֶשׁ )

חי alive, living (f. חַיָּה )

חיה he lived

חַיָּה living creature (f.) (cstr. חַיִּית)

חַיִּל strength, army (m.) (cstr. חַיִּל)

חָכָם wise (f. חֲכָמָה)

חֲכָמָה wisdom (f.) (cstr. חֲכָמָה)

חֵן grace, favour (m.)

חָנַן he showed favour

חֶסֶד mercy, kindness (m.) (cstr. חֲסִדִּים)

חֻקָּה statute (f.) (cstr. חֻקֹּת)

חֶרֶב sword (f.) (cstr. חֲרָבִים)

ט

טוֹב good (f. טוֹבָה)

יָד hand (f.) (cstr. יָדִים)

יָדַע he knew (יָדַע 3 m.s. Impf.)

יְהוּדָה Judah

יְהוָה (the) LORD

יוֹם day (m.) (cstr. יוֹמִים); pl. יָמִים (cstr. יָמִים)

יָמַח he was good

יָכַל he was able (יָכַל 3 m.s. Impf.)

יָלַד he begot

יָם sea (m.) (cstr. יָמִים); pl. יָמִים

יָצָא he went out (יָצָא 3 m.s. Impf.; יָצָא I.C.; יָצָא 3 m.s. Pf. Hiphil)

יָצַק he poured out

יָרָא he feared (יָרָא 3 m.s. Impf.)

יָרַד he went down

יָרַשׁ he possessed

יִשְׂרָאֵל Israel

יֵשׁ there is (are)

יָשַׁב he sat, dwelt

כ

כִּי as, like; with suff. 1 c.s. כִּי

כָּבֵד as

כָּבֵד he was heavy

כְּבוֹד glory, honour (m.) (cstr. כְּבוֹדִים)

כֹּהֵן priest (m.) (cstr. כֹּהֲנִים)

כָּל to measure

כִּי that, because

כָּל or כָּל־ all, every, the whole (m.) (cstr. כָּלִים)

כָּלַח he completed (Piel)

כֵּל utensil, vessel (m.) (cstr. כֵּלִים)

כֵּן so, thus

כֶּסֶף silver (m.) (cstr. כֶּסֶפִּים)

כָּפַר he covered, pardoned (Piel)  
 כָּרַת he cut; with בְּרִית, see p. 48  
 כָּתַב he wrote

ל

לֵּ to, for; with suff. 1 c.s. לִי  
 לֹא not (used with a verb)  
 לֵב heart (m.) (cstr. לְבָב, לֵב);  
 or לֵבָב (m.) (cstr. לְבָב)  
 לִוּן or לִין to lodge  
 לֶחֶם bread, food (m.) (cstr. לֶחֶם)  
 לַיְלָה or לַיִל night (m.) (cstr.  
 לַיִל)  
 לָכַד he captured  
 לָמַד he learned  
 לָמַד he taught (Piel)  
 לָמָּה why?  
 לְמַעַן in order that  
 לִפְנֵי in front of, before  
 לָקַח he took (לָקַח 3 m.s. Impf.)

מ

מְאֹד exceedingly  
 מָאן he refused (Piel)  
 מִדְבָּר wilderness (m.) (cstr.  
 מִדְבָּר)  
 מָה or מַה what?

מוֹת death (m.) (cstr. מוֹת)  
 מוֹת to die  
 מִזְבֵּחַ altar (m.) (cstr. מִזְבֵּחַ)  
 מִטָּה staff, rod, tribe (m.)  
 (cstr. מִטָּה)  
 מִי who?  
 מַיִם water(s) (m.) (cstr. מַיִם)  
 מָלֵא or מָלֵא he filled; he (it)  
 was full  
 מַלְאָךְ messenger (m.) (cstr.  
 מַלְאָךְ)  
 מִלְחָמָה war, battle (f.)  
 מָלַךְ he reigned  
 מֶלֶךְ king (m.) (cstr. מֶלֶךְ);  
 pl. מְלָכִים (cstr. מְלָכִים)  
 מִן from, out of; with suff.  
 1 c.s. מִמֶּנִּי  
 מֵעַל from upon  
 מַעֲשֵׂה deed, work (m.) (cstr.  
 מַעֲשֵׂה)  
 מָצָא he found (מָצָאתִי 1 c.s.  
 Pf.; מָצָא 3 m.s. Impf.)  
 מִצְוָה commandment (f.) (cstr.  
 מִצְוָה)  
 מְקוֹם place (m.) (cstr. מְקוֹם)  
 מֹשֶׁה Moses  
 מִשְׁפָּט judgment (m.) (cstr. מִשְׁפָּט);  
 pl. מִשְׁפָּטִים (cstr. מִשְׁפָּטִים)



אָ I (we) pray; see p. 64  
 נָבִיא prophet (m.); pl. נְבִיאִים  
 (cstr. נְבִיאִים) (cstr. נְבִיאִים)  
 נִשָּׁא he approached, *draw near*  
 נִשָּׂא he stretched out ( נִשָּׂא 3 m.s.  
 Impf.)  
 נָלַח he fought (Niphal)  
 נָפַל he fell  
 נַפֶּשׁ soul, person, life (f.) (cstr.  
 נַפְשׁ )  
 נֶעַר boy (m.) (cstr. נְעָר )  
 נָשָׂא he lifted up ( נָשָׂא 3 m.s.  
 Impf.)  
 נָתַן he gave ( נָתַן 3 m.s. Impf.;  
 נָתַן I.C.)

ד

סָבַב he surrounded  
 סָבִיב round about  
 סוּס horse (m.) (cstr. סוּס )  
 סָרַח to turn aside, depart  
 סָפַר he counted  
 סֵפֶר book (m.) (cstr. סֵפֶר ); pl.  
 סִפְרִים (cstr. סִפְרִים )

ע

עָבַד he served  
 עָבֵד servant (m.) (cstr. עָבֵד );  
 pl. עָבְדִים (cstr. עָבְדִים )  
 עָבַר he passed over, transgressed

עַד until  
 עוֹד yet, still  
 עוֹלָה burnt offering (f.) (cstr.  
 עֹלָה )  
 עוֹלָם eternity (m.)  
 עֵין fountain, eye (f.) (cstr.  
 עֵינִי )  
 עִיר city (f.) (cstr. עִיר )  
 עַל upon, above, over; with  
 suff. 1 c.s. עָלַי  
 עָלָה he went up  
 עַל־כֵּן therefore  
 עַם or עַם people (m.) (cstr.  
 עַם; with def. art. הָעַם;  
 with suff. 3 m.p. עִמָּם )  
 עַם with, along with; with suff.  
 1 c.s. עִמָּי (also עִמָּדִי )  
 עָמַד he stood ( עָמַד 3 m.s.  
 Impf.; עָמַד 3 m.s. Pf.  
 Hiphil)  
 עָנָה he answered ( עָנָה 3 m.s.  
 Impf. with Waw Conv.)  
 עָנָה he afflicted (Piel)  
 עָפָר dust (m.) (cstr. עָפָר )  
 עֵץ tree (m.) (cstr. עֵץ )  
 עָרֶב evening (m.) (cstr. עָרֶב )  
 עָשָׂה he did, made ( עָשָׂה 3 m.s.  
 Impf.)  
 עַתָּה time (f.) (cstr. עַתָּה )  
 עַתָּה now

פ

פֶּה mouth (m.) (cstr. פִּי )  
 פֶּן lest  
 פָּנִים faces(s) (m.) (cstr. פְּנֵי )  
 פָּקַד he visited  
 פֵּרוֹת fruit (m.) (cstr. פְּרִי )

צ

צֶמֶד sheep (f.) (cstr. צִמָּה )  
 צַדִּיק righteous  
 צְדָקָה righteousness (m.)  
 צִוָּה he commanded (Piel)

ק

קָבַר he buried  
 קֶבֶר grave (m.) (cstr. קְבָרִים )  
 קָדוֹשׁ holy  
 קָדַשׁ he was holy  
 קְדוּשָׁה holiness (m.) (cstr. קְדוֹשִׁים )  
 קוֹל voice, sound (m.) (cstr. קוֹלֹת )  
 קוּם to rise, stand  
 קָטַל he killed  
 קָטַן he was small  
 קָרָא he cried out, called ( יִקְרָא 3 m.s. Impf.)

ר

רָאָה he saw ( וַיֵּרָא 3 m.s. Impf. with Waw Conv.)  
 רֹאשׁ head (m.) (cstr. רִאשׁוֹ )  
 רַב much, many (f. רַבָּה )  
 רֶבֶב multitude, abundance (m.) (cstr. רִבְבֵּי )  
 רֶגֶל foot (f.) (cstr. רִגְלֵי )  
 רָדַף he pursued  
 רוּחַ breath, wind, spirit (f.) (cstr. רוּחִים )  
 רוּץ to run  
 רַע bad (f. רָעָה )  
 רַק only, surely  
 רָשָׁע wicked (f. רָשָׁעָה )

ש

שָׂדֶה field (m.) (cstr. שְׂדֵה )  
 שָׂם or שָׂם to place, put  
 שָׂנֵא he hated ( יִשְׂנֵא 3 m.s. Impf.)  
 שָׂר prince (m.) (cstr. שָׂרִים )  
 שָׂרָה Sarah  
 שָׂרַף he burned

ש

שָׁבַר he broke in pieces

שָׁבַח he ceased, rested

שׁוּב to turn back, return

שָׁלוֹם peace (m.) (cstr. שָׁלוֹם )

שָׁלַח he sent ( שָׁלַח 3 m.s. Impf.)

שָׁלַח he sent away (Piel)

שָׁם there; following שָׁמָּה, see p. 29

שֵׁם name (m.) (cstr. שֵׁם, שְׁמֵ- );  
with suff. 1 c.s. שְׁמִי

שְׁמוּאֵל Samuel

שָׁמַיִם heaven(s) (m.) (cstr. שְׁמַיִם )

שָׁמַע he heard ( שָׁמַע 3 m.s. Impf.)

שָׁמַר he guarded, kept

שָׁנָה year (f.) (cstr. שָׁנֹת )

שָׁפַט he judged

שָׁתָה he drank

ת

תּוֹרָה law (f.) (cstr. תּוֹרוֹת )

תַּחַת under, instead of; with suff.  
3 m.s. תַּחְתָּיו



A

able, he was יָכֹל  
above עַל  
Abraham אַבְרָהָם  
abundance רַב  
Adam אָדָם  
added, he הוֹסִיף  
afflicted, he עָנָה  
after אַחֲרַי, אַחֲרֵי  
alive חַי  
all כָּל, כָּל  
along with עִם  
also גַּם  
altar מִזְבֵּחַ  
and וְ  
anger אַף  
answered, he עָנָה  
approached, he נִגַּשׁ  
ark אֲרוֹן  
army חַיִּל  
as (1) כִּי (2) כַּאֲשֶׁר  
ashamed, to be בּוֹשׁ  
ate, he אָכַל

B

bad רָע

battle מִלְחָמָה  
became, he הָיָה  
because כִּי  
before לִפְנֵי  
began, he הָחֵל  
begot, he יָלַד  
behold! הִנֵּה, הִנֵּה  
between בֵּין  
blessed, he בֵּרַךְ  
blood דָּם  
book סֵפֶר  
boundary גְּבוּל  
boy נֶעֱר  
bread לֶחֶם  
breath רוּחַ  
broke in pieces, he שָׁבַר  
brother אָח  
built, he בָּנָה  
buried, he קָבַר  
burned, he שָׂרַף  
burnt offering עֹלָה  
by בְּ

C

called, he קָרָא

came to pass, it הִיָּה  
 captured, he לָכַד  
 cast, he הִשְׁלִיךְ  
 cattle בְּהֵמָה  
 ceased, he שָׁבַת  
 chest אָרוֹן  
 city עִיר  
 commanded, he צִוָּה  
 commandment מִצְוָה  
 completed, he כָּלָה  
 counted, he סָפַר  
 covenant בְּרִית  
 covered, he כָּפַר  
 created, he בָּרָא  
 cried out, he קָרָא  
 cubit אַמָּה  
 cursed, he אָרַר  
 cut, he כָּרַת

D

daughter בַּת  
 David דָּוִד  
 day יוֹם  
 death מוֹת  
 declared, he הִגִּיד  
 deed מַעֲשֶׂה  
 delivered, he (1) הִצִּיל (2) הוֹשִׁיעַ

depart, to סָרַח  
 did, he עָשָׂה  
 die, he caused to הָמִית  
 die, to מוֹת  
 divided, he הִבְדִּיל  
 drank, he שָׁתָה  
 dust עָפָר  
 dwelt, he יָשַׁב

E

earth אֶרֶץ  
 enter, to בָּא  
 eternity עוֹלָם  
 evening עָרֶב  
 every כָּל-, כָּל  
 exceedingly מְאֹד  
 eye עֵין

F

face(s) פָּנִים  
 father אָב  
 favour חֵן  
 feared, he יָרָא  
 fell, he נָפַל  
 field שָׂדֶה  
 filled, he מָלָא  
 flesh בָּשָׂר

food לחם  
foot רגל  
for ל  
fought, he נלחם  
found, he מצא  
fountain עין  
from מן  
from upon מעל  
fruit פרי  
full, he (it) was מלא

G

garden גן  
garment בגד  
gathered, he אסף  
gave, he נתן  
gave thanks, he הודה  
glory כבוד  
God אלהים  
go in, to בא  
gold זהב  
good טוב  
good, he was יטב  
grace חן  
grave קבר  
great גדול  
ground אדמה

guarded, he שמר

H

hand יד  
hated, he שנא  
he הוא  
head ראש  
heard, he שמע  
heart לב, ללב  
heaven(s) שמים  
heavy, he was כבד  
holiness קדש  
holy קדוש  
holy, he was קדש  
honour כבוד  
horse סוס  
house בית  
husband איש

I

I אנכי, אני  
if אם  
in ב  
in front of לפני  
in order that למען  
instead of תחת  
instructed, he הורה



in the midst of בְּתוֹךְ

into -לְ

Israel יִשְׂרָאֵל

J

Judah יְהוּדָה

judged, he שָׁפַט

judgment מִשְׁפָּט

K

kept, he שָׁמַר

killed, he קָטַל

kindness חֶסֶד

king מֶלֶךְ

knelt, he כָּרַע

knew, he יָדַע

L

land אֶרֶץ

law תּוֹרָה

learned, he לָמַד

lest פֶּן

life נַפְשׁ

lifted up, he נִשָּׂא

light אֹר

like כִּי

lived, he חָיָה

living חַי

living creature חַיָּה

lodge, to לִיָּן , לִיָּן

LORD יְהוָה

Lord אֲדֹנָי

loved, he אָהַב , אָהַב

M

made, he עָשָׂה

man (1) אָדָם (2) אִישׁ

mankind אָדָם

many רַב

measure, to מָדַל

mercy חֶסֶד

messenger מַלְאָךְ

month חֹדֶשׁ

morning בֹּקֶר

Moses מֹשֶׁה

mother אִם

mountain הָר

mouth פֶּה

much רַב

multitude רַב

N

name שֵׁם

nation גּוֹי

new חדש  
night לילה, ליל  
nose אף  
not (1) אין (2) אל (3) לא  
now עתה

0

offered, he הקריב  
offspring זרע  
old זקן  
only רק  
or או  
out of מן  
over על

P

palace היכל  
pardoned, he כפר  
passed over, he עבר  
peace שלום  
people עם  
perhaps אולי  
perished, he אבד  
person נפש  
place מקום  
place, to שם, שום  
possessed, he ירש

poured out, he יצק  
pray, I (we) נא  
priest כהן  
prince שר  
profaned, he caused to be החל  
prophet נביא  
prostrated himself, he השתחוה  
proved, he בחר  
pursued, he רדף  
put, to שים, שום

R

redeemed, he גאל  
refused, he מאן  
reigned, he מלך  
remembered, he זכר  
rested, he שבת  
return, to שוב  
righteous צדיק  
righteousness צדק  
rise, to קום  
road דרך  
rod מטה  
round about סביב  
run, to רץ

S

sacrifice זָבַח

sacrificed, he זָבַח

said, he אָמַר

Samuel שְׁמוּאֵל

Sarah שָׂרָה

sat, he יָשַׁב

saved, he הוֹשִׁיעַ

saw, he רָאָה

saying לֵאמֹר

sea יָם

seed זֶרַע

sent, he שָׁלַח

sent away, he שָׁלַח

servant עֶבֶד

served, he עָבַד

she הִיא

sheep צֹאן

showed favour, he חָנַן

silver כֶּסֶף

small, he was קָטָן

smote, he הָכָה

so כֵּן

sojourn, to אָדַר

son בֶּן

sought, he (1) בָּרַשׁ (2) בָּקַשׁ

soul נַפֶּשׁ

sound קוֹל

spirit רוּחַ

spoke, he דִּבֶּר

staff מַטֵּה

stand, to קוּם

statute חֻקָּה

still עוֹד

stone אֶבֶן

stood, he עָמַד

strength חֵיל

stretched out, he נִטָּה

surely כִּי

surrounded, he סָבַב

sword חֶרֶב

¶

taught, he לָמַד

temple הַיְכָל

tent אֹהֶל

territory אֶרֶץ

that (m.) הוּא

that (f.) הִיא

that (conj.) כִּי

the הַ

then אָז

there שָׁם

therefore עַל-כֵּן

there is (are) יֵשׁ

there is (are) not אֵין, אֵינִי



these (c.) אֵלֶּה

they (m.) הֵם, הֵנָּה

they (f.) הֵנָּה, הֵן

this (m.) זֶה

this (f.) זאת

those (m.) הֵם, הַהֵם

those (f.) הֵן, הַהֵן

threw, he הִשְׁלִיךְ

thus כֵּן

time עַתָּה

to לְ

took, he לָקַח

towards אֶל-

transgressed, he עָבַר

tree עֵץ

tribe מִטָּה

turn aside, to סָבַר

turn back, to שָׁבַר

U

under תַּחַת

until עַד

unto אֶל-

upon עַל

utensil כֵּלִי

V

vessel כֵּלִי

visited, he בָּקַד

voice קוֹל

W

walked, he הָלַךְ

war מִלְחָמָה

was, he הָיָה

water(s) מַיִם

way דֶּרֶךְ

we (c.) אֲנַחְנוּ

went, he הָלַךְ

went down, he יָרַד

went out, he יָצָא

went up, he עָלָה

wept, he בָּכָה

what? מָה, מַה

where? אֵיפֹה

where אֵשֶׁר. . . שָׁם

which אֲשֶׁר

who אֲשֶׁר

who? מִי

whole, the כָּל-, כָּל

why? לָמָּה

wicked רָשָׁע

wife אִשָּׁה

wilderness מִדְבָּר

wind רֵיחַ

wisdom חִכְמָה

wise חָכָם

with (1) בְּ (2) עִם (3) אִתְּ, אִתּוֹ

woman אִשָּׁה

word דְּבַר

work מַעֲשֶׂה

wrote, he כָּתַב

Y

year שָׁנָה

yet עוֹד

you (m.s.) אַתָּה

you (f.s.) אַתְּ

you (m.p.) אַתֶּם

you (f.p.) אַתְּנָן

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