

Biblical Hebrew for All

VOLUME 1 BEGINNER

(Basic Grammar)
(Strong Verbs)

**A self-study textbook for beginners
and undergraduate students**

TIAN HATTINGH

Biblical Hebrew for All

Volume 1

Beginner

בְּרֵאשִׁית בָּרָא אֱלֹהִים
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Genesis 1:1



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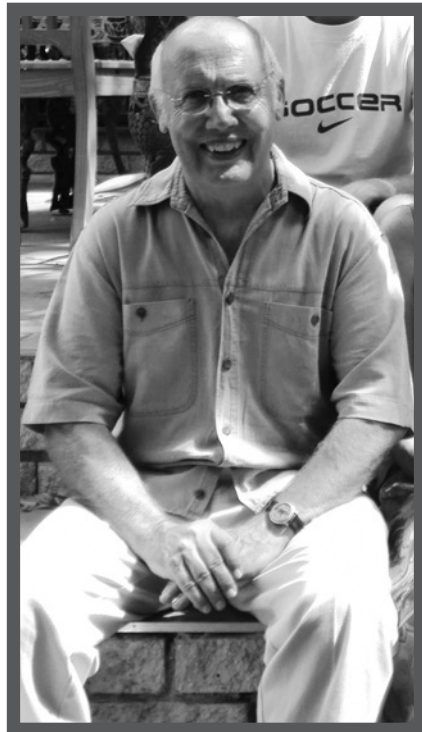
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Dedicated to
Prof. J.C. (John) Lübbe

Department of Semitic Languages and Ancient Near Eastern
Studies at the University of South Africa (UNISA) from 1974 to 2010.
Head of the Department from 1995 until his retirement in 2010.



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Foreword

When, in the early centuries, the Church spread rapidly across North Africa, historians of the biblical text tell us that its teaching and debate were hampered by a profusion of Latin translations of varying quality. The solution was to produce a new translation on the basis of the Hebrew text. Apparently one man was thought most capable of doing this work, namely Jerome, translator of the Vulgate.

That at such a critical hour the scholarship of the Church in the area of Hebrew was sufficiently depleted as to depend so heavily on the work of a single scholar must surely give cause for reflection to anyone who loves the Scriptures and understands the inestimable value of the Masoretic text. I therefore warmly encourage the work of Tian Hattingh in making available to non-academics the basics of biblical Hebrew. His presentation is sound and will provide a firm basis for any who wish to build thereon, either as they study the Masoretic text for themselves, or as they proceed along more formal channels of study.

There can be little doubt that the careful spreading of a knowledge of classical Hebrew will greatly enrich the Church and strengthen its evangelistic outreach. May God bless this endeavour and its author.

Prof. J. C. Lübke
Johannesburg
September 2017

Preface

1. INTRODUCTION

Over the centuries, people with very different backgrounds—linguistic, cultural, social, and educational—have had an interest in studying Hebrew in the form in which it appears in the Bible.

The first such instance occurred around the 3rd century BCE, when the Hebrew texts were translated into Koine Greek for the benefit of the Greek-speaking Jews in North Africa. This resulted in what is today known as the Septuagint, which could be seen as the first known translation of the complete Hebrew Bible.

Leading up to the 1st century BCE, Aramaic had replaced Hebrew as the *lingua franca* of the Jewish people, and again the need to translate the Hebrew texts became necessary. This resulted in the *targumim* (singular, *targum*), which were paraphrases, explanations, and expansions of the Jewish scriptures. The Targum of Job, discovered at Qumran as part of the Dead Sea Scrolls and referred to as 11QtgJob, is one of the most notable.

As Christians spread westward throughout the Roman Empire, the need arose for a Latin translation. Appointed by Pope Damasus I, the scholar Jerome produced the Vulgate in 405 CE. Although he did visit Bethlehem to familiarize himself with the Jewish culture and Hebrew language, the Vulgate was based largely on the Greek Septuagint.

Arguably the most famous students of the language were the Masoretes, who were most active between and including the 6th and the 10th centuries CE, mainly in the present-day cities of Tiberias and Jerusalem. Their chief objective was to standardize the spoken language, and to this end, they compiled and added a vowel notation system to the text.

All of the above-mentioned translators wished to produce the scriptures in the tongue of a particular readership. This can unequivocally be said of Martin Luther (1483–1546), a German priest and professor of theology who initiated the Protestant Reformation. Luther translated the Bible into the vernacular language of the German people (instead of Latin) and so became the first of many translators in the modern era who over the years have studied the original texts in order to produce a translation aimed at the needs of their specific readerships.

One of the leading figures in the European Renaissance was another German, Johannes Gutenberg (ca. 1398–1468), who invented printing with moveable type in 1439. His Latin Bible of 1455 is considered the first book printed wholly in this new manner. This development made such translations more accessible and affordable to the broader public.

A vast number of translations, especially in English, occurred during the latter half of the 20th century. This phenomenon resulted in a growing number of laypeople becoming aware of the fact that, more often than not, a particular word or text could be translated in more than one way. These Bible readers realized that the only way to make an informed translation decision was to be familiar with the original text, and they set out to do exactly that. These people form the largest part of the readership of this series of publications. They are in no way academics—they have no ambition to become

scholars—but they are passionate in their quest to first translate the source language literally and then proceed to discover the most *dynamic equivalent translation* (Nida & Taber, 1969).

2. OBJECTIVES

In short, the genesis of this series of textbooks could be described as a quintessential example of the phrase “Necessity is the mother of invention.”

After teaching groups of the kind of students mentioned previously in both South Africa and China, I realized that one of the greatest challenges I faced was to reassure the learners that biblical Hebrew was not insurmountable. Practically, this meant that only the material students needed to find the best literal translation should be presented to them in the initial learning phase. It has been argued that current textbooks generally fail to achieve this goal. The reason for this is articulated by Cook and Holmstedt:

Our concern for classroom pedagogy is based on the simple observation that many of the textbooks on the market provide the student with entirely too much information. We found ourselves instructing our students to skip entire sections in some of the textbooks we used. (Cook & Holmstedt, 2009, p.i)

I was sharing this sentiment while teaching, and I found myself forever busy preparing handouts, focusing on the bare essentials, and avoiding pedantic material and controversial issues. The notes I took during this time later formed the core of this series. It is my sincere hope that my attempts at presenting the technicalities of biblical Hebrew in a more digestible form will enable especially the less academically inclined to progress more rapidly toward their goals.

3. VOCABULARY

When wishing to acquire a new language, new vocabulary constitutes the foundation on which all other knowledge and skills are built. Thus more frequently found vocabulary will be the most useful. With this in mind, all the words in the vocabulary lists in this series are presented with an indication of the frequency with which they appear in the Hebrew Bible. Students are therefore able to achieve the greatest functionality by memorizing these high-frequency words first. As an additional advantage, learners will experience immediate results from their efforts more often. All this should ultimately provide students with a much-needed boost in their motivational levels.

In many biblical Hebrew grammar textbooks, a vocabulary list is included at the end of each chapter or section. These lists contain the words needed to complete the exercises that invariably follow. In this series, there are no exercises (see Section 8); rather, vocabulary lists are provided as appendixes to each of the volumes, starting with the most frequently found words in Volume 1 and ending with complete lists of all words found 10 or more times in the Hebrew Bible in Volume 3. In addition, these frequency numbers are shown throughout the main texts.

The frequency numbers shown in this series are to a large extent based on the lists found in *Frequency list for biblical Hebrew*, compiled by Dr. G. Brooke Lester in 2011.¹ Verbs that have less than four qal forms in their paradigms are indicated in the word lists of this series by the addition of an asterisk.

¹ This resource can be found at <https://anumma.files.wordpress.com/2011/03/hebrewfrequencylimited.pdf>. The lists are used with the kind permission of Dr. Lester.

Except for the hollow verbs, these terms are listed using the typical lexicon (dictionary) vocalization—namely, the vowels of the qal perfect 3ms. They are a qamets as the marker (first) vowel and a patach as the theme (second) vowel. In the case of the hollow verbs, the lexical form is the qal infinitive construct, which has only one vowel, either a shureq or a chireq yod, and only two root radicals. These forms are used for hollow verbs in the word lists of this series.

4. PARADIGMS

Paradigms contain valuable information and make the translation process much more accurate and smooth. One can understand why the authors of textbooks are reluctant to reproduce paradigms displaying previously covered principles. In many instances, students should be able to deduce a new paradigm from those previously shown. Gesenius, for example, states,

In a tolerably large number of verbs two radicals are weak letters, and are consequently affected by one or other of the anomalies already described. In cases where two anomalies might occur, usage must teach whether one, or both, or neither of them, takes effect. (Kautzsch, 1910, par. 76.1)

However, in my experience, beginners like to have confirmation that their deductions are correct. Therefore, even regular paradigms are presented in this series of publications. In the case of rare verb forms, like those found with doubly weak verbs, the paradigms are made up of forms attested in the Hebrew Bible. In order to display as many forms as possible in a paradigm, forms were selected from more than one verb in that class and used in a single paradigm. All these forms are dealt with in the relevant chapters of the textbooks.

Paradigm Chart 1a is a synopsis and employs one verb to illustrate all the verb forms in all the paradigms. In fact, the verb קָטַל, which is most commonly used to form a synopsis, has only three occurrences in the Hebrew Bible. Paradigm Chart 1b employs several verbs to form one “paradigm.” All the forms in these paradigms are found in the Hebrew Bible and are listed and translated in the relevant chapters of the text where they appear.

5. EXAMPLES FROM THE TANAKH

Beginners obviously do not possess the skills they need to delve into all the intricacies of a text, but from the start, they hope to get involved in some way or another. Examples from the Hebrew Bible do, to some extent, address this need. Therefore, no fewer than 6,223 relevant examples have been included in Volumes 1 to 3 of this series. As a time-saving device, every example is provided with a literal translation. The main text, together with Appendix 9 of this volume, contains a total of 1,863 examples.

6. FIVE VOLUMES

Most available textbooks contain all the material (and often much more) that is found in the first three volumes of this series. More often than not, tertiary institutions expect their students to master most of the material covered in these textbooks in the course of two academic years. When studying biblical Hebrew for nonacademic purposes, the students might not place themselves under such pressure. The five volumes in which this course is presented constitute five pedagogically logical units. When commencing their studies here, students will not be intimidated by the more advanced material covered

in the later chapters of the larger single-volume publications or the later volumes of this series. The content distribution in the different volumes will hopefully eliminate this possible deterrent.

Volume 4 is intended for the more advanced students. Because of the developmental history of the Hebrew Bible, textual criticism will always be a critical part of any serious effort in reaching a dynamic equivalent translation of the original text. “Translating Hebrew into another language is like kissing your bride through her veil.” This quote, most often attributed to Hayim Nahman Bialik (1873–1934), one of the greatest Hebrew poets of the 20th century, was the inspiration for Volume 5 of this series. Bialik’s statement is in answer to the often-asked question, What difference does it make to read the original Hebrew Bible as opposed to reading any number of translations? The objective of Volume 5 is to provide the reader with a selection of some of the simpler but nevertheless vivid examples where a basic understanding of the grammar will enable one to realize that most modern translations have in a large number of instances fallen short of (a) correctly reproducing the original text and/or (b) showing the full extent of what is to be found in the original text.

7. SERIES PEDAGOGY

The guiding pedagogical principle in this series could be described as taking learners on a step-by-step progression from the most basic concepts in the language to the more complex phenomena while staying closely in touch with the Hebrew Bible text. Diligent pursuit of this principle has resulted in this series being characterized by the following:

- 7.1 Basic grammar concepts applicable to any situation are dealt with first. In addition, Volume 1, Chapters 1 through 21 extensively cover nouns, adjectives, pronouns, prepositions, numbers, and a selection of particles.
- 7.2 Information is presented on a need-to-know basis. For example, the pronominal suffixes are introduced, but not when they are added to verbs, as students have no insight into the unique features of the different verb classes and their specific conjugations in the early stages of their studies.
- 7.3 The next essential step is to introduce the student to the Hebrew verb. This is done in Chapters 22 through 29 of Volume 1. Only strong verbs are introduced, and all the conjugations are dealt with in detail.
- 7.4 Once students have completed their studies up to this point, they possess a substantial amount of information, enabling them to recognize and literally translate enormous amounts of text. This, then, seems to be a logical point at which students will be well advised to pause and, rather than moving on, focus on consolidating their knowledge and skills by reviewing, memorizing, and practicing, since this is the most advantageous course to follow. The latter can be done by referring to
 - (a) the examples from the Hebrew Bible provided in the main text,
 - (b) the lists of complete verb parsing that is found in Appendix 9, and
 - (c) the selected texts with references to the relevant paragraph(s) in the main text, essentially explaining each word in a text. This is found in Appendix 10.
- 7.5 The pedagogical approach followed in subsequent volumes will be dealt with in the prefaces of those volumes.

8. EXERCISES

In this series, exercises are conspicuous by their absence. There are two reasons:

- 8.1 As a freshman in January 1973, I encountered biblical Hebrew for the very first time. At that time, and in later years, I made use of three very well-known textbooks, two of which are still available to this day. My respect and admiration for these esteemed authors will always be unwavering, as they guided me through the process of getting to grips with the language.

However, as I became more knowledgeable, and especially when I became a teacher, I realized that the sequence in which the textbook authors presented information was determined by their aim to test the student with exercises at regular intervals. In order to reach this goal, they had to offer a number of snippets from a wide range of topics. An additional weakness is the inclusion of vocabulary that may suit the exercise but occurs very rarely in the Hebrew Bible. Indeed, the greatest drawback to these exercises is the fact that they often are not drawn from the text of the Hebrew Bible but are the personal compositions of the author. The correct answers to such exercises are usually not given, leaving the student in doubt.

- 8.2 The volumes in this series are intended to be self-study textbooks. In other words, if need be, the students do not have to rely on the guidance of a teacher. As a result, it is completely up to the students to decide on their memorization strategy, if any. The examples from the Hebrew Bible, the word lists, and the lists of parsed verbs should be excellent starting points for students to familiarize themselves with vast amounts of actual text from the Hebrew Bible.

9. APPENDIXES 9, 10, AND 11

After working through the material presented in the main text for the first time, students will invariably feel the need to embark on a review program. These appendixes offer students a unique alternative when doing so. As stated in Section 7, one of the most important guiding principles while compiling these publications was to enable students to stay in touch with the Hebrew Bible text at all times.

Appendix 9 allows the students to review all the paradigms of those strong verbs that occur 100 or more times in the Hebrew Bible. Complete parsing is provided, and in most cases, multiple examples are mentioned. Less frequent verbs will be dealt with in the same manner in subsequent volumes.

Appendix 10 can then be utilized to review general grammar principles. This appendix enables students to look at real passages from the Hebrew Bible. The material included was selected to cover the most pertinent grammatical issues mentioned in the main text. It goes without saying that these passages also contain numerous strong verb forms. For each and every word, references are made to the relevant paragraph(s) in the main text pertaining to that particular word. Weak verbs, doubly weak verbs, irregular verbs, and verbs with object suffixes are identified as such but are obviously, because of the scope of this volume, not dealt with here.

Appendixes 9 and 10 will reappear in the subsequent volumes of this series, with each volume adding additional information by means of references to the material covered up to that point. Appendix 11 is based on the actual appearances in the Hebrew Bible of verbs that occur 10 or more times. It details the binyanim that are employed by verbs in a certain class. When searching for the forms of a specific binyan in a specific verb class, this summary will save students from paging back and forth in a lexicon looking for verbs that have the relevant forms in the Hebrew Bible.

10. NOTIFICATIONS

- 10.1 Words are listed according to their frequency in the Hebrew Bible, which is indicated by a number before the word. Words occurring fewer than 10 times are not listed. In Volume 1, only highly common words are listed; in Volume 2, additional words are listed; and in Volume 3, complete word lists are provided.
- 10.2 References to chapters and verses in the Hebrew Bible are based on the numbering system found in *Biblia Hebraica Stuttgartensia* (BHS).
- 10.3 The books of the Hebrew Bible are listed according to the traditional Christian order as found in the Old Testament of the King James Bible.
- 10.4 Translations of the examples are purely literal translations and do not take the broader context in which the word appears into account. In a few cases, an idiomatic translation is provided to illustrate a point.
- 10.5 The rules concerning the peculiarities of the gutturals do usually not apply to resh, but when they do, it will be clearly indicated.
- 10.6 Paradigm Chart 1a is a synopsis and employs one verb to illustrate all the verb forms in all the paradigms. In fact, the verb קָטַל has only three occurrences in the Hebrew Bible.
- 10.7 Paradigm Chart 1b employs several verbs to form one paradigm. All the forms in these paradigms are found in the Hebrew Bible, and they are listed and translated in the relevant chapters of the main text where they appear. In those cases where different verbs have morphologically identical forms attested in the Hebrew Bible, only one form is shown in that particular paradigm chart.

Abbreviations

BOOKS OF THE HEBREW BIBLE

Genesis	Gen
Exodus	Ex
Leviticus	Lv
Numbers	Nm
Deuteronomy	Dt
Joshua	Js
Judges	Jgs
Ruth	Ru
1 Samuel	1 Sm
2 Samuel	2 Sm
1 Kings	1 Kgs
2 Kings	2 Kgs
1 Chronicles	1 Chr
2 Chronicles	2 Chr
Ezra	Ezr
Nehemiah	Neh
Esther	Est
Job	Jb
Psalms	Ps
Proverbs	Prv

Ecclesiastes	Eccl
Song of Solomon	Sg
Isaiah	Is
Jeremiah	Jer
Lamentations	Lam
Ezekiel	Ez
Daniel	Dn
Hosea	Hos
Joel	Jl
Amos	Am
Obadiah	Ob
Jonah	Jon
Micah	Mi
Nahum	Na
Habakkuk	Hb
Zephaniah	Zep
Haggai	Hg
Zechariah	Zec
Malachi	Mal

Abbreviations

GENERAL

all occurrences cited	†
transliteration	[]
first person	1
second person	2
third person	3
absolute	abs.
active	act.
adjective	adj.
cohortative	coh.
construct	cstr.
dagesh forte	DF
dagesh lene	DL
definite direct object marker	DDOM
feminine	f.
idiomatic	idm.
imperative	imp.
imperfect	impf.
infinitive	inf.
jussive	jus.
literal	litrl.
masculine	m.
noun	n.
participle	part.
passive	pass.
perfect	perf.
plural	pl.
singular	sg.
suffix	suff.
verb	v.

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second person	2
first person	1
common	c
feminine	f
masculine	m
singular	s
plural	p
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second-person masculine singular	2ms
second-person masculine plural	2mp
second-person feminine plural	2fp
third-person common plural	3cp
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third-person feminine singular	3fs
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Linguistics Terminology

1 ACCUSATIVE

In some languages—like Latin, for example—nouns are inflected (the form is changed) into a number of forms that are called cases. This is done so that a noun can express different grammatical functions or attributes. In Latin, there are the following well-known cases. These case names have now become common grammatical terms.

nominative	indicates the subject of the verb
vocative	calls or addresses someone or something
accusative	indicates the direct object of a verb
genitive	indicates possession

Hebrew nouns do not have cases, so other ways are used to express them.

- 1 The nominative is the simplest form of the noun and can be identified by the absence of any indication to the contrary. It appears in two genders (male and female) and three numbers (singular, plural, and dual).
- 2 Refer to Chapter 12.3.5 in this volume for an example of the vocative.
- 3 The accusative is indicated by using a special sign that is often called the sign of the accusative. However, in Hebrew grammar, it is commonly called the DDOM (Chapter 16.9).
- 4 In Hebrew, the genitive is indicated by using a special construction called the construct chain (Chapter 14).

2 ACCENT

- 1 An accent is a mark or marking system used in the writing or printing of a language to indicate a specific sound value, stress, or pitch. In *Biblia Hebraica Stuttgartensia (BHS)*, there are 27 prose accents and 21 poetic accents, the latter occurring mainly in the books of Psalms, Proverbs, and Job. Except for those terms that are joined to the next word by a maqqeph (the Hebrew hyphen; Chapter 6), every word in the Hebrew Bible carries an accent mark on its tonic (stressed) syllable. For beginners, only the accent called a metheg (Chapter 7.2) is important.
- 2 Accents are also used in speech to stress one syllable over adjacent syllables. For example, in English we say *photograph* with the accent (stress) on the first syllable, but we say *photographer* with the stress on the second syllable. Refer to Section 25 below for further notes on the accents in Hebrew.

3 ADJECTIVE

When we want to describe, modify, or qualify a noun (or pronoun) in more detail, we add an attribute to it. An attribute is a quality or feature that is regarded as a characteristic or inherent part of something or someone. To give this attribute a name, we use a word that is called an adjective. For example, if we want to say something about or characterize the size of a city, we can use the adjective *big*.

4 ADVERB

An adverb is a word or phrase that modifies or qualifies an adjective, verb, another adverb, or a word group, expressing a relation of place (e.g., *here*, *nearby*, *away*), time (e.g., *now*), frequency (e.g., *often*), manner (e.g., *loudly*), cause (e.g., *because*), degree (e.g., *hard enough*), and so on.

5 ANTECEDENT

An antecedent is a word or a phrase that refers back to another word or phrase that was used earlier in a text. The reference to the antecedent is usually in the same sentence but can also be in another, usually a subsequent, sentence. For example, “The boy lost a pen and now he cannot find it.” Here, *the boy* is the antecedent of *he*, and *a pen* is the antecedent of *it*.

6 ATTRIBUTE

- v. regard something as being caused by someone or something
- n. a quality or feature seen as a characteristic or inherent part of someone or something (e.g., “The *big* city”)

7 BINYAN

Refer to Section 14 below.

8 CONSONANT

A consonant is a basic speech sound in which the breath is at least partly obstructed. It can also be combined with a vowel to form a syllable—for example, the English letters *b* and *d*.

9 DIPHTHONG

A diphthong is a sound formed by the combination of two vowels in a single syllable, in which the sound begins as one vowel and then moves on toward another. For example, in English we have *say*, *cow*, *coin*, *loud*, and so on (Chapter 14.3).

10 GEMINATE

When a word (like a noun or verb) contains identical adjacent speech sounds, especially consonants, they are called geminate words. Hebrew geminate nouns are dealt with in Chapter 11.3 in this volume, and Hebrew geminate verbs are dealt with in Chapter 46 in Volume 2 of this series.

11 GUTTURALS

Refer to Chapter 1.4 in this volume.

12 METATHESIS

Metathesis is the transposition (switching positions) of sounds or letters in a word. In the *hithpa'el*, for example, the *tav* of the prefix *hit-* will switch places with the first radical of the root if this radical is a sibilant. For a detailed discussion, refer to Chapter 29.7 in this volume.

13 NOUN

There are two kinds of nouns. A common noun is a single word (other than a pronoun) that we use to identify any member of a class of people (e.g., *man*, *teen*, *cousin*), places (e.g., *town*, *street*), phenomena (e.g., *weather*), or things (e.g., *rocks*). To name a particular one of these, we use a proper noun (e.g., *Moses*, *Casablanca*, *El Niño*, *Table Mesa*).

14 PARADIGM

For the purposes of this series, a paradigm is a table showing the way a verb can be conjugated or a noun declined. In linguistics, a paradigm refers to a set or list of all the forms that contain a common element, especially of all inflectional forms of a word. In Hebrew, for example, the verbs can make use of any one of the 7 major paradigms (*qal*, *niph'al*, *pi'el*, *pu'al*, *hiph'il*, *hoph'al*, *hithpa'el*) or any one of the 4 minor paradigms (*polel*, *polal*, *hithpolel*, *hishtaphel*). Each one of these 11 paradigms contains up to 33 forms of a particular verb root. In Hebrew, such a paradigm is called a *binyan* (Chapter 22.3.4).

15 PARAGOGIC LETTERS

In the Semitic languages, paragogic letters are letters that scribes add to the ordinary forms of words to express some additional emphasis and/or some change in the sense but not in the meaning (Chapter 1.3).

16 PARSING

In Hebrew, the term *parsing* refers to the process by which word forms are identified, analyzed, and then categorized (Appendix 9).

17 PAUSAL FORMS

Pausal forms are special forms that words take at major disjunctive accents, causing the lengthening of a short vowel to a long vowel. In other words, some words are said to be in pause because of the break in the recitation flow of the text—like at the end of a verse, for example. A word in pause must have a long vowel in its accented (tone) syllable. If the vowel in the accented syllable is regularly a short vowel, it must be lengthened when placed in a pausal position.

Patach changes to a qamets.

דִּבֶּר



דִּבֵּר

Seghol changes to a qamets.

מִלֵּךְ



מִלְךְ

Shewa changes to a full vowel.

דִּבְרָה



דִּבְרָה

The pausal will be discussed in detail in Chapter 64.1 of Volume 3 of this series.

18 PREDICATE

- v. to say something about the subject of a sentence
- n. the part of a sentence or clause containing a verb (e.g., *is*, *am*, *are*) and stating something about the subject of the sentence (e.g., “He said that David *is a king*”; see also Section 6)

19 PREPOSITION

Prepositions usually precede a noun or pronoun (Chapter 16). Their function is to modify the noun or pronoun by expressing a relation to another word or element in the clause. These relations include the following:

time	at, on, in
place	at, on, in
direction	to, into, through, toward
agent	by, with
instrument	at, on, in

20 PRETERITE TENSE

As an adjective, *preterite tense* expresses a past action or state; as a noun, it means “a simple past tense or form.” Biblical Hebrew displays a peculiar phenomenon in narrative sequences when describing a series of past events. Only the first verb stands in the perfect tense, and the narration is continued by making use of a unique construction that employs a special waw (called the waw conversive) that is added on to the subsequent imperfect forms. For several reasons, scholars have long suspected that these forms are actually a distinct tense. This phenomenon is dealt with in Chapter 23.6 of this volume (especially 23.6.4.3).

WAYYIQTOL AND WEQATAL

Biblical Hebrew textbooks often use these terms when dealing with the above phenomenon. These words are simply the transliteration of the waw conversive + qal imperfect 3ms and the waw conversive + qal perfect 3ms forms of the verb קָטַל (to kill)—namely, וַיִּקְטַל “and he killed,” and also וַיִּקְטֹּל, “and he will kill.”

21 PRONOUN

Pronouns are used as replacements or substitutes for nouns and noun phrases. They refer either to the participants in the discourse (*I, we, you*) or to someone or something mentioned elsewhere in the discourse (*he, she, it, they*). Refer to Chapter 16 in this volume for an analysis of the Hebrew pronoun.

22 RADICAL

Refer to Chapters 22.1.5 and 22.1.6 in this volume.

23 ROOT

Refer to Chapters 22.1.5 and 22.1.6 in this volume.

24 SUBSTANTIVE

A substantive is a word or phrase that is functioning or inflected like a noun and can exist independently. Adjectives can act like substantives (Chapter 15.3.3), numbers are substantives and function like nouns (Chapter 18), and participles can be substantive (Chapter 22.3.8.8).

25 SYLLABLE

A syllable is a unit of pronunciation that has one vowel sound and can be with or without surrounding consonants, forming the whole or a part of a word (e.g., *run, sleep, wa-ter, com-pu-ter*). An open syllable occurs when a vowel is at the end of the syllable, resulting in a long vowel sound (e.g., *ma, pa-per, e-ven, o-pen*). A closed syllable occurs when a syllable ends with a consonant, resulting in a short vowel sound (e.g., *mom, cat, sit-ting*).

IN HEBREW

In a Hebrew word, the tone (accent) is, by default, on the last syllable of the word. We could say that Hebrew tends to “rush” to get to the end of a word. The last syllable is therefore called the tone or tonic syllable, the second-to-last syllable is called the pretonic syllable, and the third-to-last syllable is called the propretonic syllable. Without reference to tone, syllables are called the ultima (last), the penult (second to last), and the antepenult (third to last).

Note that Hebrew is written from right to left; the last syllable is thus on the far left. Hebrew likes to shorten the propretonic syllable in order to get to the last syllable as quickly as possible (Chapter 11.1).

26 SYNTAX

Syntax is the branch of linguistics that deals with the arrangement of words and phrases that make up well-formed sentences in a language. In other words, syntax deals with the function and meaning of words in context.

27 TRANSLITERATION

In English, *trans* means “over” and *literate* means “letter” or “to read.” *Transliteration* therefore describes the process by which the writing and the pronunciation of one language are represented by using the characters found in another language (Chapters 1.2 and 2.1).

28 VERB

There are many kinds of verbs:

- 1 Action verbs describe the action when something is doable. There are two kinds of action verbs:
 - 1.1 Transitive verbs always have direct objects, which means that someone or something is on the receiving end of the action. For example, “God *blessed* [verb] the people [object].”
 - 1.2 Intransitive verbs do not have direct objects, which means that although the action is doable, nobody and/or nothing is on the receiving end. For example, “The man *coughed*” and “Saul *died*.”
- 2 Middle verbs are grammatically active, but the meaning is close to the passive. For example, consider the sentence “Porcelain breaks easily.” Actually, porcelain cannot break anything, but porcelain can be broken easily.
- 3 Modal verbs are auxiliary (helping) verbs that are used to express abilities (e.g., *can*), possibilities (e.g., *may*, *might*), permissions (e.g., *could*), and obligations (e.g., *must*, *will*, *shall*).
- 4 Phrasal verbs are not single words; rather, they are combinations of words that are used together to take on a different meaning to that of the original verb. For example, “The car *broke down* suddenly” and “*Turn off* the light.”
- 5 Stative verbs express a state rather than an action. They usually relate to thoughts (e.g., *to appreciate*), emotions (e.g., *be afraid*), relationships (e.g., *is near/far*), the senses (e.g., *to see*, *to hear*, *to smell*), states of being (e.g., *be clean*, *be holy*, *be honest*), and measurements (e.g., *be tall*, *be short*).

29 VOCATIVE

The vocative is a form of nouns, pronouns, and adjectives that is used in addressing or invoking a person or thing (Chapter 12.3.5).

30 VOWEL

- 1 In English, a vowel is a speech sound that is produced vocally and is a unit of the sound system of a language that forms the nucleus of a syllable. Letters of the alphabet are used to represent vowel sounds, such as *a*, *e*, *i*, *o*, and *u*. Consonants and vowels combine to form syllables.
- 2 In Hebrew, vowels are indicated by a system of vowel signs (refer to Chapter 2.1 for an indication of where these vowel signs are positioned in relation to the consonants). The vowel in a prefix is called the prefix vowel. Vowels that characterize a specific verb paradigm are called the marker vowels (the first one in the Hebrew) and the theme vowels (the second one in the Hebrew) of any particular paradigm.

I BASIC GRAMMAR

1

Hebrew Consonants

Note: Students would be well advised to carefully read the following:

- (a) the Preface to this volume, as it contains information that is crucial in helping students grasp the unique *modus operandi* implemented in this series, and
- (b) Linguistic Terminology in the front matter of this volume, as it contains explanations of many terms that are frequently used in this series.

1.1 INTRODUCTION

- 1 The Hebrew Bible is commonly referred to as the Tanakh, which is an acronym formed from the first letters of the three words used to describe the major divisions of the Hebrew Bible—namely, the *Torah* (teaching), often known as the Five Books of Moses or the Pentateuch; the *Nevi'im* (the prophets); and the *Ketuvim* (the writings). The acronym TNK then became Tanakh in English, referring to what is commonly known as the Old Testament or the Hebrew Bible.
- 2 The language is not referred to directly by the name *Hebrew* in the Tanakh, but biblical Hebrew, in the widest sense, refers to the language of the 12 Israelite tribes that descended from Abram and settled down and gradually established themselves between the Jordan River in the east and the Mediterranean Sea in the west. At the beginning of the 1st millennium BCE, this area was known as Canaan.
- 3 Biblical Hebrew is often divided into four developmental phases:
 - 3.1 Paleo-Hebrew, also called archaic biblical Hebrew or old Hebrew
 - 10th to 6th centuries BCE
 - monarchic period to the Babylonian exile
 - represented by certain texts in the Tanakh, most notably the Song of Moses (Ex 15) and the Song of Deborah (Jgs 5)
 - written in a form of the Canaanite script without any vowels
 - 3.2 Classical biblical Hebrew, also called biblical Hebrew, early biblical Hebrew, and standard biblical Hebrew
 - 8th to 6th centuries BCE
 - late monarchic period and the Babylonian exile
 - represented by most of the Hebrew Bible as we know it today (most of its present form was established in and around this time)
 - 3.3 Dead Sea Scrolls Hebrew
 - 3rd century BCE to 1st century CE
 - Hellenistic and Roman periods before the destruction of the Temple
 - represented by the Qumran Scrolls that form most (but not all) of the Dead Sea Scrolls discovered so far

3.4 Early Rabbinic Hebrew, also called Mishnaic Hebrew

- 1st to the 3rd or 4th centuries CE
 - Roman period after the destruction of the Temple in Jerusalem
 - represented by the bulk of the Mishnah (oral law) and Tosefta (supplement) within the Talmud and by the Dead Sea Scrolls, notably the Bar Kokhba letters (from the revolt in 132–136 CE) and the Copper Scroll
- 4 The oldest written references to biblical Hebrew make use of the name of the area in which it was spoken at that time—that is, “the language of Canaan” (Is 19:18). In the Hebrew Bible, the language is also referred to as “Judaean” or “Judahite” (e.g., 2 Kgs 18:26).
 - 5 Hebrew is written from right to left on a page and from the back to front in a printed book. This explains why almost half of the characters open toward the left. Originally, the alphabet was an *abjad* (consonantal alphabet). Because of this, reading the text unambiguously was extremely difficult.
 - 6 To indicate (mostly long) vowels, consonant letters were inserted into the original text during the classical biblical Hebrew phase. The consonant letters yod, waw, hey, and aleph were used. These letters are collectively called the *matres lectionis* (mothers of reading). An individual letter used in this way is called a *mater*. To begin with, the aleph and the hey were used only at the ends of words, and the yod and the waw were used mainly to write long vowels (Chapter 2.1.4).
 - 7 The Masoretes were groups of Jewish scribe-scholars who were active between the 6th and 10th centuries in the present-day cities of Tiberias and Jerusalem and in present-day Iraq. In an attempt to standardize the pronunciation, they compiled a vowel notation system consisting of vowel points, known as *niqqud* (dotting, pointing), which was added below the consonants. According to their system, each and every consonant had to have a vowel. Letters at the end of a word did not need a vowel. When grammatically there was no vowel under a letter, a vowel marker, called a silent shewa, was used to fill the gap (Chapter 4.1).
 - 8 In addition, they added paragraph and verse divisions and the symbols used for cantillation (ritual chanting of readings). The latter are still widely used to this day. Although the ben Asher family of Masoretes was largely responsible for the preservation and production of the Masoretic text, an alternate Masoretic text from the ben Naphtali family of Masoretes also existed. To date, there are no fewer than 877 known differences between these two systems. Refer to Chapter 70 in Volume 4 of this series for a detailed discussion of the Masoretes and their work.
 - 9 The *Biblia Hebraica* (BHK) is a Hebrew Bible printed by the German Bible Society based in Stuttgart, Germany. The third edition, printed in 1937, has universally been regarded as the best preserved and most authentic text and is thus used by most modern students and scholars. The fifth and latest edition was prepared from 1967 through 1977 and is known as *Biblia Hebraica Stuttgartensia* (BHS). It is based on the ben Asher text, which is dated 1008/9 CE. The only surviving copy of this text is now located in Russia and is known as the *Codex Leningradensis*.

1.2 HEBREW CONSONANTS

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
aleph	א	,	(silent)		אָלֶף
beit	ב	b	b	as in <i>boy</i>	בֵּית
gimmel	ג	g	g	as in <i>game</i>	גִּימֶל
dalet	ד	d	d	as in <i>dig</i>	דָּלֶת
hey	ה	h	h	as in <i>hello</i>	הֵא
waw	ו	w	v	as in <i>van</i>	וָו
zayin	ז	z	z	as in <i>zebra</i>	זַיִן
cheit	ח	ḥ	ch	as in <i>Bach</i>	חֵית
tet	ט	ṭ	t	as in <i>take</i>	טִית
yod	י	y	y	as in <i>yes</i>	יּוֹד
kaph	כ	k	k	as in <i>king</i>	כָּף
lamed	ל	l	l	as in <i>long</i>	לָמֶד
mem	מ	m	m	as in <i>man</i>	מָם
nun	נ	n	n	as in <i>no</i>	נוֹן
samek	ס	s	s	as in <i>sand</i>	סָמֶךְ
ayin	ע	,	(silent)		עֵין
pei	פ	p	p	as in <i>pot</i>	פֵּא
tsade	צ	ṣ	ts	as in <i>pots</i>	צָדֶה
qof	ק	q	k	as in <i>king</i>	קוֹף
resh	ר	r	r	as in <i>rain</i>	רֵישׁ
sin	ש	ś	s	as in <i>see</i>	שֵׁין
shin	שׁ	š	sh	as in <i>sheet</i>	שִׁין
tav	ת	t	t	as in <i>take</i>	תָּו

Note: There are six Hebrew letters that have alternative forms (Chapter 5.1.1). Without a dot, these forms are fricatives (continuous sounds made by forcing air through a narrow space), as shown below. When they have the dot, they are full stops (sounds where the airflow stops completely), like in *boy* as shown in the table above.

Note: In this series, the fricatives are transliterated by adding an *h* to the sign of the corresponding full stop (e.g., *b* = full stop; *bh* = fricative).

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
bheit	ב	<u>b</u>	v	as in <i>visit</i>	בֵּית
ghimmel	ג	g	g	as in <i>game</i>	גִּימֶל
dhalet	ד	<u>d</u>	d	as in <i>dig</i>	דָּלֶת
khaph	כ	<u>k</u>	ch	as in <i>Bach</i>	כָּף
phei	פ	<u>p</u>	f	as in <i>fat</i>	פֶּה
thav	ת	<u>t</u>	t	as in <i>take</i>	תָּו

- 1 The Hebrew alphabet has 22 letters (consonants). Because of their similarity, with only the diacritical point in different positions, שׁ and שׂ are regarded as one letter. All the letters are written separately and are never joined.
- 2 In Psalm 34, the first letter of each verse coincides with the order of the consonants in the Hebrew alphabet. This is called an acrostic psalm. In Ps 119, groups of 8 verses (176 in total) have been marked using similar order.
- 3 The consonants in the Hebrew alphabet can fit into an imaginary square. This writing style is therefore known variously by scholars as the Jewish script, square script, or block script. The yod will then be situated in the top right-hand corner of the imagined square. The lamed and qof are the only medial letters that extend beyond the borders of such a square, and the gim-mel, waw, zayin, and nun fill only part of the width of the square.
(In Mt 5:18, the yod in “yod and tittle” is an obvious reference to the smallest, often silent, Hebrew consonant. The Greek word used for “tittle” is *Kspaia* and is commonly translated as “a point” or “a dot,” but literally it means “horn” or “antenna”—possibly referring to the “horn” of the lamed, which extends upward and out of the imaginary square.)
- 4 The names of the Hebrew letters each begin with the sound of that letter, reflecting a stage in the development of writing when symbols of various objects were used.
- 5 Biblical Hebrew does not have upper- or lowercases, but when used at the end of a word, five consonants have different forms called the *sophit* forms, from the verb סוּף, which means “to come to an end” (Chapter 1.3).

1.3 FINAL FORMS (*SOPHIT*)

- Five letters have a medial (in the middle of the word) form as well as a final form. The latter is used only when the letter appears at the end of a word.

letter	medial	final
kaph	כ	ך
mem	מ	ם
nun	נ	ן
peh	פ	ף
tsade	צ	ץ

Note: The changing of a letter's regular form into a *sophit* form does not change its pronunciation or its transliteration.

Note: There are two dots in the final kaph, which is a silent shewa and appears only in this consonant.

Note: The final nun (and hey) often serves as a paragogic letter. In the Semitic languages, paragogic letters are what scribes add to the ordinary forms of words to express some additional emphasis and/or change in the sense. It therefore often occurs at the end of sentences. This nun appears more than 300 times in the Hebrew Bible.

EXAMPLES FROM THE TANAKH

Nm 9:8	Dt 1:17	Ps 104:28	Ps 104:28	1 Sm 20:20
וְאֶשְׁמְעָהּ	תַּעֲשֹׂן:	יִשְׁבְּעוֹן	יִלְקֹטוֹן	צָדָה

1.4 GUTTURALS

- Gutturals are speech sounds that are produced in the throat. Because of this, the normal flow of speech is interrupted whenever the gutturals are spoken.
- In biblical Hebrew, the gutturals are ע, ה, ח, א, and sometimes the letter ר.
- Gutturals prefer the vowels gamets, patach, and chatuph-patach (Chapter 2) under and even before them.
- The gutturals display a number of unique peculiarities. These peculiarities are each dealt with in detail in the following chapters of this volume:

	peculiarity	chapter
1	with shewa	4.2
2	they cannot be doubled	5.1
3	with furtive patach	8.1
4	compensatory lengthening	10.5.3
5	with propretonic reduction	11.1.7
6	with segholate nouns	11.2
7	with the definite article	12.2.5
8	with the waw consecutive	13.5
9	within monosyllabic adjectives	15.2.1.3
10	with inseparable prepositions	17.4.7
11	with the preposition min	17.5.3.3
12	with the interrogative hey	21.7.3

1.5 WEAK CONSONANTS

- 1 In biblical Hebrew, some consonants are considered “weak” because they have a tendency to act strangely and then cause changes in the spelling of words. These weak letters include the following:
 - 1.1 The gutturals. Refer to Section 1.4 above for a summary of their peculiarities and the instances where they bring about changes.
 - 1.2 The quiescent letters. Refer to Chapter 9 for a discussion on how these letters behave.
 - 1.3 The nun. In English, the letter *n* is weak in some cases. For example, *in-legal* gave rise to the word *illegal*, and *in-mature* gave rise to the word *immature*. The same phenomenon exists in biblical Hebrew.
 - (a) The weak nun is often assimilated and disappears. For example, when a nun without a full vowel stands before another consonant, it may be assimilated into that consonant. This assimilation is normally then compensated for by a DF appearing in the consonant that is situated after the assimilated nun. In the cases where the compensation by a DF is not possible, lengthening of the vowel originally found under the assimilated nun will occur—for instance, what happens when the preposition *min* is fixed onto a word as an inseparable preposition (refer to Chapter 17.5.3 for a detailed discussion showing what happens to the nun in this case).
 - (b) As will be seen in Volumes 2 and 3 of this series, the nun behaves in such peculiar ways within verbs that it has given rise to a number of additional verb classes that are different from the strong verbs.
 - 1.4 The waw and yod. The waw and yod are considered weak for two reasons:
 - (a) As will be seen in Chapter 2.1.4, the waw and yod often lose their consonantal character and become part of a vowel sign.
 - (b) As will be seen in Volumes 2 and 3 of this series, the waw and yod behave in such peculiar ways within verbs that they have given rise to a number of additional verb classes that are different from the strong verbs.

2

Hebrew Vowels

2.1 HEBREW VOWELS

Note: Vowels appear under, over, or after the preceding consonants. The circles below and farther on are placeholders that represent any consonant that could possibly appear in that particular position.

Note: Vowels are pronounced after their consonants. The furtive patach is an exception to this rule (Chapter 8.1).

1 SHORT VOWELS

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
patach	◌ֶ	ă	a	as in <i>after</i>	פֶּתַח
seghol	◌ֵ	ě	e	as in <i>bet</i>	סֶגוֹל
chireq	◌ִ	i	i	as in <i>hit</i>	חִירֶק
qamets-chatuph	◌ֻ	ō	o	as in <i>on</i>	קָמֶץ חֲטוּף
qibbutz	◌ֹ	ū	u	as in <i>under</i>	קִבּוּץ
shewa	◌ְ	x ^e	(Chapter 4)		שְׁוָא

Note: Refer to Chapter 7.1 for a discussion of the qamets-chatuph.

2 REDUCED VOWELS / HALF VOWELS

Note: These vowels are also called compound shewas / composite shewas. They are found under the gutturals and also under resh. *Chatuph* means “hurried” or “snatched.” They are transliterated as superscript symbols.

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
chatuph-patach	◌ֶ	x ^a	(silent)		חָטוּף פָּתַח
chatuph-qamets	◌ֵ	x ^o	(silent)		חָטוּף קָמֶץ
chatuph-seghol	◌ִ	x ^e	(silent)		חָטוּף סֶגּוּל

3 LONG VOWELS

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
qamets	◌ֵ	ā	a	as in <i>father</i>	קָמֶץ
tsere	◌ִ	ē	e	as in <i>gray</i>	צִירֵי
cholem	◌ֹ	ō	o	as in <i>open</i>	חֹלֶם

Note: When a cholem directly precedes the consonant shin, often only the dot on the shin is shown (e.g., מֹשֶׁה [mō - shēh]). But sometimes both dots are shown (e.g., יִבְשֶׁת [y^e - vō - shēt]).

4 LONG UNCHANGEABLE¹

4.1 WITH YOD

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
qamets-yod	◌ֵי	â	a	as in <i>father</i>	קָמֶץ יוֹד
seghol-yod	◌ִי	ê	e	as in <i>gray</i>	סֶגּוּל יוֹד
tsere-yod	◌ִי	ê	e	as in <i>gray</i>	צִירֵי יוֹד
chireq-yod	◌ִי	î	i	as in <i>marine</i>	חִירֶק יוֹד

¹ Formerly, these were matres lectionis (Chapter 1.1.6).

4.2 WITH WAW

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
cholem-waw	וְ	ô	o	as in <i>open</i>	חֹלֶם וְ
shureq	וֹ	û	u	as in <i>flute</i>	שׁוּרֶק

Note: Full writing (also called *scriptio plena*) occurs when both a *mater* and a vowel point are written together—for example, a chireq (a vowel point) and a yod (a *mater*) together form a chireq-yod. Defective writing (*scriptio defectiva*) occurs when the *mater* is not shown.

EXAMPLES FROM THE TANAKH

full	defective	full	defective
Gen 26:27	Ez 18:19	2 Chr 1:1	Ru 4:17
מַדּוּעַ	מָדַעַ	דָּוִיד	דָּוִד
<i>why</i>	<i>why</i>	<i>David</i>	<i>David</i>

4.3 WITH HEY¹

English name	form	trans-literation	pronunciation		Hebrew name
			sound	English	
qamets-hey	הֶּ	āh	a	as in <i>Jonah</i>	קָמֶץ הֶּ
seghol-hey	הֵּ	ĕh	e	as in <i>melle</i>	סֶגּוֹל הֵּ
tsere-hey	הִּ	ēh	e	as in <i>café</i>	צִרֵּי הִּ
cholem-hey	הֹ	ôh	o	as in <i>oh</i>	חִיּוֹל הֹ

Note: For an excellent audiovisual presentation on how the consonants and vowels of the Hebrew Bible are written, refer to Chapter 1 in a series of videos by Charles Grebe called “Animated Hebrew.” It is available on YouTube at <https://www.youtube.com/user/animatedhebrew>.

¹ Only at the end of words.

3

Hebrew Syllables

3.1 HEBREW SYLLABLES

- 1 Hebrew syllables always start with a consonant, which is then followed by a vowel.

EXAMPLES FROM THE TANAKH

Ps 1:1

הָ - לָךְ	לֹא	אֵ - שָׁר	הָ - אִישׁ	אֲשֶׁר - יְיָ
<i>he walked</i>	<i>not</i>	<i>that</i>	<i>the man</i>	<i>blessed</i>

Note: There are two exceptions to this rule. Refer to Chapters 13.3 and 13.4.

- 2 Because there is always one full vowel per syllable, the number of syllables in a word will always correspond to the number of vowels in the word.

EXAMPLES FROM THE TANAKH

Gen 1:1

הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
<i>the heavens</i>	<i>object marker</i>	<i>God</i>	<i>he created</i>	<i>in a beginning</i>
4	1	2	2	3

- 3 Open syllables (O) end in a vowel.
- 4 Closed syllables (C) end in a consonant.

EXAMPLES FROM THE TANAKH

Ps 23:1

<i>I shall fear</i>		<i>not</i>	<i>my shepherd</i>		<i>Yahweh</i>	<i>David</i>		<i>from</i>	<i>Psalm</i>	
סָרָ:	אֶת־	לֹא־	עֵי	רַ	יְהוָה	יְדַ	ךְ	לִ	מִזֶּמֶר	מִזֶּמֶר
C	C	O	O	O		C	O	O	C	C

- 5 Vowels are long (L) in open unaccented syllables, as in the English *ma*. Vowels are short (S) in closed unaccented syllables, as in the English *mom*.
- 6 Accented syllables generally have long vowels in open syllables but may have short or long vowels in closed syllables.

syllables	unaccented	accented
open	L	L
closed	S	L/S

EXAMPLES FROM THE TANAKH

Ps 146:1

<i>Yahweh</i>	<i>(OM)</i>	<i>my soul</i>		<i>praise</i>		<i>hallelujah</i>		
יְהוָה	אֶת־	נַפְשִׁי	נַפְשִׁי	לִי	תִּלְבֵּד	יְהוָה	לֹד־	תִּלְבֵּד
	C	O	C	O	C	O	O	C
	S	L	S	L	S	L	L	S

Note: In the Hebrew Bible, there are 23,213 verses containing 471,096 words.

4

Shewa

Note: In English, vowel sounds often are reduced and become indistinct when the speech is rapid—for example, *family* will be pronounced “fam-ly.” The *i* has become indistinct. This phenomenon is called vowel reduction, and it is also very common in Hebrew. However, in Hebrew a special sign is used to indicate the absence of a full vowel. This sign is called a vocal shewa.

4.1 VOCAL/MOBILE SHEWA

- 1 A shewa (from the noun שְׁוָא, meaning “emptiness”) fills the gap under any consonant that has no full vowel. It can be vocal (audible) or silent (inaudible).
- 2 The vocal shewa acts like a vowel, especially when there is vowel reduction.
- 3 It sounds like the letter *a* in the English word *about*.
- 4 In Hebrew, long vowels are often reduced to their corresponding short vowels, but when short vowels have to be reduced, they are reduced to vocal shewas.
- 5 A consonant followed by a vocal shewa is, per definition, an open syllable because the vocal shewa is essentially a vowel, albeit an extremely short vowel.

In four cases, the shewa is vocal—in other words, it forms an open syllable.

- | | | | |
|-----|---|-------------|----------|
| 5.1 | When it begins a word: | בְּרֵאשִׁית | Gen 1:1 |
| 5.2 | When it is the second of two shewas in a row: | יִשְׂרָאֵל | Gen 1:20 |
| 5.3 | When it is the second shewa under a DF: | הַגְּדֹלִים | Gen 1:21 |

Note: הַגְּדֹלִים ⇌ הַגְּדֹלִים

- | | | | |
|-----|--|--------------|-----------|
| 5.4 | When it follows a long unstressed vowel: | הַפְּתִיבִים | Jer 32:12 |
|-----|--|--------------|-----------|

- 6 The vocal shewa is transliterated by a superscript *e*—for example, the word סְגוּל is transliterated as “s^egōl.”

4.2 SILENT/RESTING SHEWA

- 1 The silent shewa acts as a syllable marker at the end of a closed syllable.
- 2 The silent shewa is not pronounced and is not transliterated.
- 3 There are four cases in which the shewa is silent. These are the instances in which it forms a closed syllable.

- | | | |
|--|------------|----------|
| 3.1 When it ends a word: | הַחֹשֶׁךְ | Gen 1:18 |
| 3.2 When it is the first of two shewas in a row: | יִשְׂרָצוּ | Gen 1:20 |
| 3.3 When it closes a syllable: | וַיִּקְרָא | Gen 1:5 |
| 3.4 When it follows a short unstressed vowel: | תִּדְשָׂא | Gen 1:11 |

Note: The gutturals א ה ח ע cannot have a shewa. When the vowel under a guttural has to be reduced to a shewa, as it has to in the case of propretonic reduction, the guttural will take the reduced form of the original vowel.

clouds עֲנָנִים ➔ cloud עֲנָן

Note: This rule does not apply to resh.

4.3 FIRST RULE OF SHEWA

This rule states, “Two vocal shewas at the start of a word changes to a closed syllable with a chireq and a silent shewa.” The silent shewa marks the end of the new syllable.

to prophets לְנָבִיאִים ➔ לְנָבִיאִים

Note: An exception to this rule is when two shewas occur at the end of a word (e.g., קִטְלֹתַי).

Note: The “Second Rule of Shewa” is discussed in Chapter 17.4.7.

5

Dagesh

5.1 DAGESH

Except for the gutturals, ע, ח, ה, א, and ך, any Hebrew letter can have a dot inside. These dots are called dagesh, from the Hebrew word דָּגַשׁ, which means “point” or “sharpening.” We use the Latin words *lene* (soft, lenient) and *forte* (strong, forceful) to indicate the two types of dagesh and subsequently name them Dagesh Lene (DL), and Dagesh Forte (DF).

1 DAGESH LENE¹

- 1.1 The six consonants ת, פ, כ, ד, ג, ב form a unique group in that they are the only letters in the Hebrew alphabet that are able to have a DL.
- 1.2 As none of them are gutturals, they are also capable of having the DF.
- 1.3 With the DL, three of them—namely, פ, כ, ב—are pronounced harder. Without the DL, they are pronounced softer (Chapter 1.2).
- 1.4 We use the mnemonic “begad-kephat” to identify these letters.
- 1.5 At the beginning of a word, they have a DL (e.g., פָּנִים).
- 1.6 At the beginning of a syllable and preceded by another consonant, they have a DL (e.g., מִלְכִּי מִדְּבָר).

Note: The shewas in the above words are silent and are only syllable markers, not vowels. In מִלְכִּי, however, the shewa is vocal (almost a vowel), and the following beit does not have a DL.

Note: Even when the previous word ends in a vowel and the first letter in the next word is a begad-kephat letter, it will not take the DL.

EXAMPLES FROM THE TANAKH

Ex 10:6	Gen 37:11	Gen 1:9
וּמִלְאֵן בְּתֵיךְ	וַיִּקְנְאוּ-בּוֹ	וַיְהִי כֵן
<i>and your houses will be filled</i>	<i>and they envied him</i>	<i>and it was so</i>

- 1.7 At the beginning of a syllable and preceded by a vowel, or at the end of a syllable, they don’t have DL (e.g., שָׁדָה אָדָם).
- 1.8 It can therefore be said that the DL is a purely phonetic phenomenon.

¹ Also called dagesh qal. *Qal* means “light” or “easy.”

2 DAGESH FORTE

- 2.1 The *lene* in DL means “weak” or “soft.” The *forte* in DF means “strong.”
- 2.2 The purpose of the DF is to emphasize the letter by doubling it.
- 2.3 Unlike the DL, the DF has definite morphological (word form) consequences. The doubling of a letter always affects the syllabification of the word.
- 2.4 A letter with a DF causes the previous syllable to be closed and will at the same time be the start of a new syllable. For example,

שְׂדֵי is actually שֵׁד + יְ נָסִי is actually נָס + יְ

5.2 DISTINGUISHING BETWEEN DF AND DL

- 1 The DL is found only in the begad-kephat letters. The DF can be found in all the Hebrew letters, including begad-kephat, but not in the gutturals and resh.
- 2 Thus the dagesh in a begad-kephat letter can be either a DF or a DL.
- 3 If it is preceded by a vowel, the dagesh in a begad-kephat letter is definitely a DF, because as stated above, a DL never follows after a vowel or a vocal shewa.
- 4 This is usually the case in the middle of a word. For example,

פִּי + נִים	=	פְּנִים	DL
שֵׁב + בַּת	=	שִׁבְתָּ	DF

- 5 The pronunciation of the begad-kephat letter with a DF is the same as if it had a DL. The DF simply “doubles” the letter.

הַגִּיד	צִוְּהָ	בָּנֶה	דָּבָר
DF	DF	DL	DL

5.3 CONJUNCTIVE DF

- 1 The conjunctive DF occurs at the conjunction of two closely related words.
- 2 It appears in the first letter of the second word when
 - 2.1 the two words are closely connected in pronunciation,
 - 2.2 the accent is on the first syllable of the second word and either on the last syllable of the first word or on the second-last syllable of the first word, and
 - 2.3 the ending of the first word is either ךְ or ךִּ or ךִּי. For example,

EXAMPLES FROM THE TANAKH		
Jer 52:34	Gen 2:23	Gen 3:14
נָתַתָּהּ לֹו	לָקַחְתָּהּ זֹאת	כִּי עָשִׂיתָ זֹאת
<i>she gave to him</i>	<i>this one was taken</i>	<i>because you did this</i>

- 3 Any word that follows זֶה (‘‘this’’ with a maqqeph) will always have the conjunctive DF in the first letter. For example,

this (is) my name זֶה-שְׁמִי Ex 3:15

Note: This publication uses literal translations. In some cases, one possible idiomatic translation will be given and noted as such.

5.4 ‘‘COAL MINE’’ LETTERS

- There are six letters that, under certain circumstances, do not take the DF—namely מ, ל, ו, ק, נ, י.
- They are known as the ‘‘coal mine’’ letters, from the mnemonic קוֹלְמִין.
- When they are followed by a vocal shewa, they might take the DF.

EXAMPLES FROM THE TANAKH	
2 Chr 29:34	Gen 33:1,5
הַלְוִיִּם	תִּלְדִּים
<i>the Levites</i>	<i>the children</i>

Note: In both of these examples, the DF needed by the definite article (הַ; Chapter 12) is omitted.

6

Maqqeph

6.1 MAQQEPH

- 1 The word *maqqeph* means “binder” or “connection” and functions like the hyphen in English—that is, two words are joined together to form one single new word.
- 2 The maqqeph is written level with the tops of the letters of the words that it joins.
- 3 Any stress in the word before the maqqeph is lost, and changes in the vocalization of the new “word unit” usually occurs. This, for example, often occurs when a so-called construct chain (Chapter 14) is formed to express possession.

Ez 3:1 son of Adam בֶּן־אָדָם ⇐ בֶּן אָדָם

- 4 With the maqqeph, the stress moves away from *ben* toward the word *adam*, and this results in a closed unaccented syllable in the first part of the hyphenated word. Since closed, unaccented syllables must take a short vowel (as in *mom*), and the vowel in *ben* changes from a tsere (long) to a seggol (short). Refer to Chapter 16.9.5 for another very common case in point.

7 Qamets Chatuph and Metheg

7.1 QAMETS CHATUPH

- 1 The regular qamets is a long *a*-type vowel (Chapter 2.1.3).
- 2 The qamets chatuph is a short *o*-type vowel but looks identical to the normal qamets.
- 3 The qamets chatuph occurs 630 times in the Hebrew Bible.
- 4 It occurs only in closed unaccented syllables, as in the English *mom*.
- 5 When we see a qamets, we have to ask ourselves, Is it in a closed syllable, and is it in an unaccented syllable? If both these conditions are met, the qamets is a qamets chatuph, and should be pronounced as a short *o* sound. For example,

[shom - ri]

שְׁמֹרִי

[hoq - tal]

הֶקֶטֶל

Note: Most Hebrew words are accented on the last syllable (Chapter 11.1). As can be seen in Chapter 7.2.1.2, any ambiguity between a qamets and qamets chatuph is often resolved by the use of a metheg.

EXAMPLES FROM THE TANAKH

Jl 1:9	Ps 141:3	1 Sm 1:9	Dn 5:11
הִכָּרַתְּ	שְׁמֹרָה	אָכְלָה	וְחָכְמָה
<i>it is cut off</i>	<i>a guard</i>	<i>eating</i>	<i>and wisdom</i>
[hokh - rath]	[shom - rah]	['okh - lah]	[chokh - mah]

7.2 METHEG

- 1 Sometimes a small vertical stroke, called a metheg,¹ appears just to the left of a vowel. It will never appear in the tonic (accented) syllable. *Metheg* means “bridle” and will create a slight pause. It is used to indicate
 - 1.1 that a propretonic syllable is not subject to reduction, and the vowel in that syllable will retain its full value, and the vowel is long (e.g., “the man,” הָאִישׁ); and

¹ Refer to Linguistics Terminology in the front matter.

1.2 that it is preserving the full function of either a long or a short vowel.

- (a) With gamets, the metheg creates an open syllable and should be pronounced as *a*, as in “she is wise” חִכְמָה [cha - khe - ma], and not as a short *o* (gamets chatuph), as in “wisdom” חִכְמָה [chokh - mah].

EXAMPLES FROM THE TANAKH			
Jl 1:9	Ps 141:3	1 Sm 1:9	Dn 5:11
חִכְרַת	שֹׁמְרָה	אֹכְלָה	וְחִכְמָה
<i>it is cut off</i>	<i>a guard</i>	<i>eating</i>	<i>and wisdom</i>
[hokh - rath]	[shom - rah]	[‘okh - lah]	[chokh - mah]
1 Kgs 19:18	Jb 10:12	Ps 78:63	Zec 9:2
כָּרְעוּ	שֹׁמְרָה	אֹכְלָה	חִכְמָה
<i>they bowed</i>	<i>she preserved</i>	<i>she ate</i>	<i>she was wise</i>
[ka - re - ‘a]	[sha - me - ra]	[‘a - khe - la]	[cha - khe - ma]

- (b) With chireq, the metheg creates an open syllable with a long vowel, even if it does not look long. For example,

long vowel	fearing	יִרְאִי	[ji - re - ‘e]
short vowel	they will see	יִרְאוּ	[jir - ‘u]

EXAMPLES FROM THE TANAKH	
Ps 135:20	Gen 12:12
יִרְאִי	יִרְאוּ
<i>fearing</i>	<i>they will see</i>
[ji - re - ‘e]	[jir - ‘u]

- (c) With seghol, the syllable is open and should have a long vowel:

the cities הָעִירִים [che - ‘a - rim]

1.3 The metheg often appears before a compound shewa, ensuring that the full value of the vowel (in this case, a patach) is retained:

Jacob יַעֲקֹב [ja - ‘a - qov]

Note: In all cases, the metheg functions effectively as a syllable break.

EXAMPLES FROM THE TANAKH		
Na 1:6	Nm 1:5; Dt 27:12,13	Gen 35:23
יַעֲמֹד	יַעֲמֹדוּ	יַעֲקֹב
<i>he will stand</i>	<i>they will stand</i>	<i>Jacob</i>

8

Furtive Patach and Mappiq

8.1 FURTIVE PATACH

- 1 Here *furtive* means “secretively,” and this patach appears spontaneously.
- 2 As mentioned in Chapter 1.4.3, the gutturals prefer *a*-class vowels under or before them. In the examples below, the shureq before the guttural is a long unchangeable vowel that cannot change to an *a*-vowel, and therefore a patach appears furtively under the guttural.
- 3 When a word ends in one of ה ח ע and has a furtive patach as a vowel, we have to pronounce the patach first, and then the consonant. In this case, the accent falls on the preceding syllable, and there is no new syllable.
- 4 The furtive patach is written a little to the right of the final guttural.

EXAMPLES FROM THE TANAKH

Gen 1:2	Neh 9:4	Ex 33:11
רוּחַ	יְשׁוּעַ	יְהוֹשֻׁעַ
<i>spirit</i>	<i>Jeshua</i>	<i>Joshua</i>
[ru - ach]	[je - shua’]	[je - ho - shua’]

8.2 MAPPIQ

- 1 A mappiq is a dot that occurs in a final hey at the end of a word.
- 2 It indicates that the hey should be taken as a consonant rather than a vowel letter (i.e., a mater lectionis).
- 3 In most cases, it indicates a third-person feminine singular suffix and is therefore useful in distinguishing the suffix from the common ending of a feminine noun.
- 4 For example, *queen* is a feminine noun with a vowel ending, but *her king* is a masculine noun with a third-person feminine suffix ending in a consonant.

EXAMPLES FROM THE TANAKH

Js 6:2	Hos 10:7	Est 1:9
וְאֵת־מֶלֶכָּהּ	שְׁמֶרֶן מֶלֶכָּהּ	גַּם וְשֵׁתִי הַמֶּלֶכָּהּ
<i>and her king</i>	<i>Samaria her king</i>	<i>also Vashti the queen</i>

9

Quiescent Letters

9.1 QUIESCENT LETTERS

- 1 The letters א ה ו י are so weak that under certain circumstances, they lose their consonantal status. Although they are retained in the word, they become quiescent/silent. This usually happens at the end of a syllable. At the beginning of a syllable, they tend to hold on to their consonantal status.
- 2 The quiescent letters are incorporated as part of the syllable of the preceding vowel, as the x in the French name *Bordeaux* or t in the English word *depot*.

EXAMPLES FROM THE TANAKH			
Ru 4:12	Gen 25:9	Ps 127:2	Dn 3:27
לְיְהוּדָה	יִשְׁמָעֵאל	שָׁנָא	רֹאשׁוֹן
<i>for Judah</i>	<i>Ishmael</i>	<i>sleep</i>	<i>his head</i>
yod	aleph	aleph	aleph

Note: There is a paragogic nun (Chapter 1.3) in Dn 3:27.

- 3 In יִשְׂרָאֵל, the aleph functions as a consonant, but in יִשְׁמָעֵאל, it blends in with the vowel (a tsere), is silent, and doesn't have a vowel.

EXAMPLES FROM THE TANAKH		
Gen 16:11; 25:12	Jgs 4:1	Ex 1:1
יִשְׁמָעֵאל	בְּנֵי יִשְׂרָאֵל	יִשְׂרָאֵל
<i>Ishmael</i>	<i>children of Israel</i>	<i>Israel</i>

- 4 לְאֱלֹהִים, “to God,” serves as an example of an aleph that has become silent when a prefix is added.
- 5 Refer to Chapter 13.7 for another common instance of a letter becoming silent.

10

Nouns

10.1 NOUN PROPERTIES

- 1 A noun is a name given to a person, place, phenomenon, or thing.
- 2 In biblical Hebrew, nouns (and verbs) are derived from so-called roots. Roots are usually a combination of three consonants (called radicals) that constitute the “essence” or “core” of the meaning that is expressed by the word.
- 3 Roots do not appear in a pointed text; they are only used to form different words to express different forms of the root meaning in a paradigm. Refer to Chapter 22.1.5 for a more detailed explanation of the concept of a root.
- 4 Biblical Hebrew nouns have five characteristics/properties:

property	indication of	groups		
gender	the sex	m.	f.	
number	how many	sg.	pl.	dual/pairs
person	relationship between	first	second	third
case	grammatical function	subject	object	cstr. (possessive)

Note: For a discussion of noun cases, refer to Section 1 of Linguistics Terminology in the front matter of this volume.

Note: The dual number is a special kind of plural that is used for both masculine and feminine nouns and then to indicate

(a) objects that naturally occur in pairs: two ears (f.) **אָזְנִים**

(b) two of an object: two days (m.) **יוֹמִים**

- 5 The masculine singular form of a noun is the base form from which the other forms are constructed. It has no additional ending and also serves as the lexical (dictionary) form. For example,

earth **אֶרֶץ** man **אִישׁ** king **מֶלֶךְ**

- 6 The masculine and feminine singular forms can also be used as collectives.

ANIMATE COLLECTIVES				INANIMATE COLLECTIVES			
330	trees	עֵץ	Gen 1:11	2503	land	אֶרֶץ	Gen 1:10
274	sheep	צֹאן	Gen 4:2	403	money	כֶּסֶף	Lv 22:11
190	animals	בְּהֵמָה	Gen 1:24	403	silver	כֶּסֶף	Ex 11:2
71	bird(s)	עוֹף	Gen 1:20	389	gold	זָהָב	Ex 11:2
41	children	טָף	Jer 41:16	140	bronze	נְחֹשֶׁת	Gen 4:22
17	creepers	רֶמֶשׂ	Gen 1:24	120	chariotry	רֶכֶב	Gen 50:9
7	worms	רֶמָּה	Ex 16:24	23	tears	דִּמְעָה	Ps 80:6
4	insects	שָׂרָץ	Dt 14:19				
2	creepers	שָׂרָץ	Lv 11:29				
2	swarmers	שָׂרָץ	Gen 1:20				

- 7 The plural endings usually express plurality, but they can also express abstract ideas or emphatic titles. This is the case for both masculine and feminine nouns.

2 Sm 16:8 bloodshed דָּמִים ↩ דָּם blood

10.2 SIMPLE NOUN SENTENCES

- 1 Nominal sentences have no verbs, as opposed to verbal sentences that have verbs.
A nominal sentence can be constructed in biblical Hebrew by doing the following:

- (a) simply placing two nouns next to each other

Moses (is) (a) man מֹשֶׁה אִישׁ
David (is) (a) king דָּוִד מֶלֶךְ

- (b) placing a noun next to a prepositional phrase

The king (is) on the chariot הַמֶּלֶךְ עַל-הָרֶכֶב

- 2 In biblical Hebrew, the verb *to be* or *is* is not required in these sentences.
3 There is no indefinite article *a* in biblical Hebrew.
4 In verbal biblical Hebrew sentences (which are much more common), the verb precedes the subject, which in turn is followed by the object (verb-subject-object).

EXAMPLES FROM THE TANAKH

Gen 1:5

	לְאוֹר	אֱלֹהִים	וַיִּקְרָא
litrl.	<i>to the light</i>	<i>God</i>	<i>and he called</i>
	(object)	(subject)	(v.)
idm.	<i>and God called the light</i>		

10.3 FEMININE NOUNS

- 1 A noun's gender (masculine or feminine) only sometimes refers to the sex of the referent.

masculine			feminine	
king	מֶלֶךְ	↔	queen	מַלְכָּה
man	אִישׁ	↔	woman	אִשָּׁה
son	בֶּן	↔	daughter	בַּת
young man	נֶעֶר	↔	maiden	נַעֲרָה

- 2 However, often the gender of the noun has no correlation to the sex or the meaning of the noun. For example,

masculine	
house	בֵּית
darkness	חֹשֶׁךְ

feminine	
earth	אֶרֶץ
nation	עַם

- 3 Feminine nouns often end in הַ or תַּ or תִּ.

feminine	
family	מִשְׁפָּחָה
blessing	בְּרָכָה

feminine	
truth	אֱמֶת
Sabbath	שַׁבָּת

10.4 PLURAL NOUNS

- 1 As in English, Hebrew nouns can be either singular or plural in number.
- 2 In English, the plural forms of a noun are usually formed by adding *s* or *es* to the end of the singular form of the noun, as in *cars*, *trains*, and *glasses*.
- 3 In Hebrew, nouns are also made plural in the same way:
 - 3.1 The suffix **ים־** is added to the end of masculine nouns.
 - 3.2 The suffix **ות־** is added to the end of feminine nouns.
- 4 Since an extra syllable is added to the word, some vowel changes will occur.

masculine				
kings	מְלָכִים	↔	king	מֶלֶךְ
words	דְּבָרִים	↔	word	דָּבָר
days	יָמִים	↔	day	יוֹם
feminine				
lands	אֲרָצוֹת	↔	land	אֶרֶץ
animals	בְּהֵמוֹת	↔	animal	בְּהֵמָה
families	מִשְׁפָּחוֹת	↔	family	מִשְׁפָּחָה
maiden	נַעֲרוֹת	↔	maiden	נַעֲרָה

- 5 With nouns ending in a vocalic hey (a mater) **הֶֿ**, there are two possibilities:

- 5.1 The hey is replaced by a yod, and the vowel is lengthened. For example,

mouths פִּיּוֹת ↔ mouth פֶּה

- 5.2 The hey is simply dropped. For example,

fields שָׂדוֹת ↔ field שָׂדֶה

Note: Refer to Chapter 15.2.3 for the equivalent situation in adjectives.

- 6 Plural nouns sometimes are used to express the singular. For example,

gods/god/God אֱלֹהִים

EXAMPLES FROM THE TANAKH		
Dn 3:14	1 Kgs 11:4	Gen 1:1,2,3,4,5,6
לֵאלֹהֵי	אֲחֵרֵי אֱלֹהִים	אֱלֹהִים
<i>to my god (pl. suffix)</i>	<i>other gods</i>	<i>God</i>

10.5 MONOSYLLABIC NOUNS

- 1 Some monosyllabic nouns have unchangeable long vowels (with a mater), and they show no changes when a suffix is added. For example,

horses	סוּסִים	↔	horse	סוּס
mares	סוּסוֹת	↔	mare	סוּסָה

- 2 Monosyllabic nouns with changeable long vowels or with short vowels (usually a patach) will double the second letter when a suffix is added. For example,

nations	עַמִּים	↔	nation	עַם
---------	---------	---	--------	-----

In some cases, the changeable long vowel will be reduced, the reason being that the doubling creates a closed unaccented syllable that needs a short vowel. For example,

statutes	חֻקִּים	↔	statute	חֹק
----------	---------	---	---------	-----

- 3 Doubling can be implied, and in that case, compensatory lengthening will take place. This has to happen when the second root letter is a guttural. For example,

evils	רָעִים	↔	evil	רָעַ
-------	--------	---	------	------

10.6 IRREGULAR NOUNS

- 1 Some nouns do not follow the above pattern and are irregular. For example,

masculine				
men	אֲנָשִׁים	↔	man	אִישׁ
houses	בָּתִּים	↔	house	בֵּית
feminine				
daughters	בָּנוֹת	↔	daughter	בַּת
cities	עָרִים	↔	city	עִיר

gender flip				
fathers	אָבוֹת	↔	father	אָב
women	נָשִׁים	↔	woman	אִשָּׁה

- 2 The names of many towns, cities, areas, and countries are feminine, even if they do not appear to be feminine in form. For example,

Sodom	סֹדֶם
Moab	מוֹאָב

10.7 DUAL NOUNS

- Some nouns form the plural by using the resemblance of a dual form as a suffix. The dual suffix יָם־ is then added to the end of these nouns.
- Both the masculine and feminine nouns use the same ending.
- They are used most often to indicate things that naturally occur in pairs—for example, paired body parts:

(two) ears (f.)	אָזְנִים	↔	ear	אֶזֶן
(two) hands	יָדַיִם	↔	hand	יָד

- 4 They are used in time expressions involving the number 2. For example,

(two) days (m.)	יוֹמִים	↔	day	יוֹם
(two) weeks	שָׁבָעִים	↔	seven	שֶׁבַע

- 5 A few nouns have undifferentiated plurality and are often translated as follows:

heavens	שָׁמַיִם
water	מַיִם

- 6 Country, city, area, and place names often utilize the dual form. For example,

Jerusalem	יְרוּשָׁלַיִם
Egypt	מִצְרַיִם

- 7 Numbers involving 2 are always in the dual form (Chapter 18.3).

10.8 DECLENSIONAL SUFFIXES

- 1 These endings are used with nouns, adjectives, prepositions, and even verbs to indicate gender, number, and person.
- 2 The suffixes used by singular nouns are called Type I suffixes, and those used by plural nouns are called Type II suffixes.

		singular nouns (Type I)		plural nouns (Type II)	
Singular		m.	f.	m.	f.
	1	ִי	ִי	ִי	ִי
	2	ֶיךָ	ֶיךָ	ֶיךָ	ֶיךָ
	3	וֹ	ָהָ	ָיו	ָיָהָ

Plural	1	ִנִּי	ִנִּי	ִינִי	ִינִי
	2	ֶכֶּם	ֶכֶּן	ֶיכֶם	ֶיכֶן
	3	ָהֶם	ָהֶן	ֶיהֶם	ֶיהֶן
		ָם	ָן		

- 3 In the 3m for singular nouns, there are two additional forms—namely הִי, אֵהָ.
- 4 For plural nouns, the helping vowels and additional yod are consistent in all the forms.

Note: There is no gender distinction in the first person and only one common form.

10.9 SINGULAR NOUNS WITH PRONOMINAL SUFFIXES

- 1 In biblical Hebrew, the declensional suffixes can function as pronominal (serving as a pronoun) suffixes that are added to the end of the noun and indicate possession.
- 2 In other words, the pronominal suffix functions as a possessive personal pronoun.
- 3 The suffix is added to the construct form of the noun (Chapter 14).

בֵּיתִי	➞	ִי	+	בֵּית	➞	בֵּית
possessive		1ms	+	cstr.		abs.
“my house”		suffix		“house of”		“house”

- 4 Nouns with pronominal suffixes are considered to be definite. This means that any adjective that follows the noun should also be definite. For example,

my big house בֵּיתִי הַגָּדוֹל

- 5 The plural suffixes refer to the pronoun only and not to the noun. For example,

בֵּיתֵנוּ	↔	נוּ	+	בֵּית	↔	בֵּית
possessive		1mp	+	cstr.		abs.
“our house”		suffix		“house of”		“house”

- 6 Feminine singular nouns make use of the same suffix forms as the masculine singular nouns. However, feminine nouns undergo changes in the construct state. The possessive suffix should then be added onto those forms (Chapter 14).

סוּסָתִי	↔	יְ	+	סוּסַת	↔	סוּסָה
possessive		1fs	+	cstr.		abs.
“my mare”		suffix		“mare of”		“mare”

- 7 Many common nouns undergo changes when the pronominal suffixes are added. What follows are the paradigms of two such nouns. Refer to Chapter 10.11 for the condensed paradigms of all the major noun classes.
- 8 The following paradigm is for *son* (בֶּן); *name* (שֵׁם) also follows this pattern.

			m.	f.
Singular	1	my son	בְּנִי	בְּנִי
	2	your son	בְּנֶךָ	בְּנֶךָ
	3	his/her son	בְּנוֹ	בְּנָהּ

Plural	1	our son	בְּנֵינוּ	בְּנֵינוּ
	2	your son	בְּנֵיכֶם	בְּנֵיכֶן
	3	their son	בְּנֵיהֶם	בְּנֵיהֶן

EXAMPLES FROM THE TANAKH			
Gen 4:17	Gen 30:14	Ex 20:10	Gen 21:10
בְּנוֹ	בְּנֶךָ	וּבְנֶךָ	בְּנָהּ
his son	your son	and your son	her son

- 9 The following paradigm is for *father* (אָב); *brother* (אָח) follows this pattern as well.

Note: The additional chireq-yod is consistent throughout the paradigm.

			m.	f.
Singular	1	my father	אָבִי	אָבִי
	2	your father	אָבִיךָ	אָבִיךָ
	3	his/her father	אָבִיו אָבִיהוּ	אָבִיהָ
Plural	1	our father	אָבִינוּ	אָבִינוּ
	2	your father	אָבִיכֶם	אָבִיכֶן
	3	their father	אָבִיהֶם	אָבִיהֶן

EXAMPLES FROM THE TANAKH

Gen 49:4	Gen 19:33	Gen 19:31	Gen 11:28
אָבִיךָ	אָבִיהֶן	אָבִינוּ	אָבִיו
<i>your father</i>	<i>their father</i>	<i>our father</i>	<i>his father</i>

- 10 The two words for *with* (אֵת, עִם) follow the same irregular pattern: “with me” (אֵתִי), “with me” (עִמִּי).

Note: Refer to Chapter 17.7.9 for the complete paradigms.

- 11 Propretonic reduction takes place in many cases (Chapter 11.1). For example,

his word דְּבָרוֹ his trouble עֲמָלוֹ

- 12 Vowels are long in open unaccented syllables, as in the English *ma*. Vowels are short in closed unaccented syllables, as in the English *mom* (Chapter 3.1.5 and 3.1.6). For example,

his law תּוֹרָתוֹ your (m. pl.) law תּוֹרַתְכֶם

- 13 The “First Rule of Shewa” (Chapter 4.3) should be applied. For example,

his righteousness צְדָקָתוֹ

- 14 When the pronominal suffixes are added to segholate nouns, they follow a set pattern (Chapter 10.11.B.1; Chapter 11.2).

- 15 When the pronominal suffixes are added to nouns whose absolute forms contain a diphthong, contraction (similar to when they change into a construct) takes place (Chapter 10.11.B.5.2; Chapter 14.2.A.1.5; Chapter 14.3).

10.10 PLURAL NOUNS WITH PRONOMINAL SUFFIXES

- 1 With masculine plural nouns, the normal masculine plural endings are dropped, and the possessive pronoun endings are added on to the basic construct noun form.

דְּבָרַי	↵	ִי	+	דְּבָרִי	↵	דְּבָרִים	↵	דְּבָר
possessive		1ms		cstr.		abs.		abs.
“my words”		suffix	+	“words of”		“words”		“word”

EXAMPLES FROM THE TANAKH

Gen 24:52	Gen 42:16,20	Gen 37:8
דְּבָרֵיהֶם	דְּבָרֵיכֶם	דְּבָרָיו
<i>their words</i>	<i>your words</i>	<i>his words</i>

Note: Gen 37:8: The form cited above is the pausal form. The nonpausal form’s vocalization is with the (short) patach: דְּבָרָיוֹ. See Linguistic Terminology in the front matter of this volume. For a study of the pausal forms, refer to Chapter 64.1 of Volume 3 in this series.

- 2 However, with feminine plural nouns, the endings are retained, and the possessive pronoun endings are added on to the plural construct form of the noun.
- 3 The endings suffixed on to feminine nouns are the same as for masculine nouns.

תּוֹרוֹתַי	↵	ִי	+	תּוֹרוֹת	↵	תּוֹרוֹת	↵	תּוֹרָה
possessive		1fs		cstr.		abs.		abs.
“my teachings”		suffix	+	“teachings of”		“teachings”		“teaching”

EXAMPLES FROM THE TANAKH

Jb 7:6	2 Kgs 3:7	Ez 43:11	Ez 44:24
יָמַי	סוּסֵיךָ	וְכָל-צִוְרָתוֹ	תּוֹרָתִי
<i>my days</i>	<i>your horses</i>	<i>and all his forms</i>	<i>my laws</i>

Note: Ez 43:11: The form cited above is in *Biblia Hebraica Stuttgartensia* (BHS), but it is (correctly) questioned and should be amended to the qere (as cited in the margin)—that is, צִוְרָתִי. For a study of textual criticism, refer to Volume 4 in this series.

- 4 When the pronominal suffixes are added to segholate nouns, they follow a set pattern (Chapter 10.11.B.1; Chapter 11.2).
- 5 When the pronominal suffixes are added to nouns whose absolute forms contain a diphthong, contraction (similar to when they change into a construct) takes place (Chapter 10.11.B.5.2; Chapter 14.2.A.1.5; Chapter 14.3).
- 6 In the plural as well, many common nouns undergo changes when the pronominal suffixes are added—for example, *sons* (בָּנִים).

			m.	f.
Singular	1	my sons	בָּנִי	בָּנִי
	2	your sons	בָּנֶיךָ	בָּנֶיךָ
	3	his/her sons	בָּנָיו	בָּנֶיהָ
Plural	1	our sons	בָּנֵינוּ	בָּנֵינוּ
	2	your sons	בָּנֵיכֶם	בָּנֵיכֶן
	3	their sons	בָּנֵיהֶם	בָּנֵיהֶן

EXAMPLES FROM THE TANAKH			
Jer 35:8	Is 38:10	Gen 48:9	Lv 20:9
יָמָיו	יָמִי	בָּנִי	דָּמָיו
<i>our days</i>	<i>my days</i>	<i>my sons</i>	<i>his blood</i>
Lv 25:52	Am 5:23	Ez 39:3	Zec 12:12
שָׁנָיו	שִׁירֶיךָ	חֶצְיֶיךָ	נְשֵׁיהֶם
<i>his years</i>	<i>your songs</i>	<i>your arrows</i>	<i>their wives</i>
Am 4:10	1 Kgs 22:4	Is 5:28	Jer 4:13
סוּסֵיכֶם	סוּסֵיךָ	סוּסָיו	סוּסָיו
<i>your horses</i>	<i>your horses</i>	<i>his horses</i>	<i>his horses</i>
Js 11:6	Is 1:7	Zec 1:17	Dt 3:4
סוּסֵיהֶם	עָרֵיכֶם	עָרִי	עָרָיו
<i>their horses</i>	<i>your cities</i>	<i>my cities</i>	<i>his cities</i>
Mi 4:3	Nm 16:32	Gen 42:19	Ex 10:6
חֶבְרֵיהֶם	בָּתֵּיהֶם	בָּתֵּיכֶם	בָּתֵּיךָ
<i>their spears</i>	<i>their houses</i>	<i>your houses</i>	<i>your houses</i>

Mi 4:3	Ez 26:9	Ez 43:11	Gen 24:59
תִּרְבֵּתֵיהֶם	תִּרְבֻּתָיו	תּוֹרָתוֹ	אֲנָשָׁיו
<i>their swords</i>	<i>his axes</i>	<i>his laws</i>	<i>his men</i>
Mal 2:2	Ez 35:8	Ez 44:24	Dt 21:2
בְּרָכוֹתֵיכֶם	אֲפִיקָיִךְ	תּוֹרָתִי	זִקְנֵיךָ
<i>your blessings</i>	<i>your streams</i>	<i>my laws</i>	<i>your elders</i>
Dt 28:15	Ez 35:8	Ez 35:8	Neh 9:26
מִצְוֹתָיו	גִּיאֹתֶיךָ	גְּבְעוֹתֶיךָ	נְבִיאֶיךָ
<i>his commandments</i>	<i>your valleys</i>	<i>your hills</i>	<i>your prophets</i>

10.11 NOUN CLASSIFICATION

Note: The purpose of the following tables is to show the most common noun classes and forms. Rare classes and many alternative forms that do exist in the Hebrew Bible are not shown. See Appendix 3 for more complete lists of every class. The numbers indicate the frequency.

A MONOSYLLABIC NOUNS

1 With short vowels

1.1 Patach

		1,867 people	277 nose	195 hand palm	421 chief	559 mountain
Singular	abs.	עַם	אַף	כַּף	שָׂר	הָר
	cstr.	עַם	אַף	כַּף	שָׂר	הָר
	suff.	עַמִּי	אַפִּי	כַּפִּי	שָׂרִי	הָרָרִי
	suff.	עַמָּכֶם	אַפָּכֶם	כַּפָּכֶם	שָׂרְכֶם	הָרְכֶם

Plural	abs.	עַמִּים	—	כַּפּוֹת	שָׂרִים	הָרִים
	cstr.	עַמִּי	—	כַּפּוֹת	שָׂרֵי	הָרֵי
	suff.	עַמִּי	—	—	שָׂרֵי	הָרֵי
	suff.	עַמִּיכֶם	—	—	שָׂרֵיכֶם	הָרֵיכֶם

2 With changeable long vowels

2.1 Qamets

		1,627 hand	1,210 father	629 brother	396 sea	361 blood
Singular	abs.	יָד	אָב	אָח	יָם	דָּם
	cstr.	יַד	אָבִי	אָחִי	יָם	דָּם
	suff.	יָדִי	אָבִי	אָחִי	יָמִי	דָּמִי
	suff.	יָדְכֶם	אָבִיכֶם	אָחִיכֶם	יָמְכֶם	דָּמְכֶם
Plural	abs.	יָדוֹת	אָבוֹת	אָחִים	יָמִים	דָּמִים
	cstr.	יָדוֹת	אָבוֹת	אָחִי	—	דָּמִי
	suff.	—	אָבוֹתִי	אָחִי	—	דָּמִי
	suff.	—	אָבוֹתֵיכֶם	אָחִיכֶם	—	דָּמֵיכֶם

2.2 Tsere

		4,942 son	864 name	601 heart	377 fire	236 God
Singular	abs.	בֶּן	שֵׁם	לֵב	אֵשׁ	אֵל
	cstr.	בֶּן בֶּן־	שֵׁם שֵׁם־	לֵב	אֵשׁ	אֵל
	suff.	בְּנִי	שְׁמִי	לְבִי	אֲשִׁי	אֱלִי
	suff.	בְּנֹכֶם	שְׁמֹכֶם	לְבָבְכֶם	אֲשָׁכֶם	אֱלֹכֶם
Plural	abs.	בָּנִים	שְׁמוֹת	לְבוֹת	—	אֱלִים
	cstr.	בָּנִי	שְׁמוֹת	לְבוֹת	—	אֱלִי
	suff.	בָּנִי	שְׁמוֹתִי	—	—	אֱלִי
	suff.	בְּנֵיכֶם	שְׁמוֹתֵיכֶם	—	—	אֱלֹיכֶם

3 With unchangeable long vowels

3.1 Chireq-yod

		1,094 city	2,187 man	78 song	73 wall	62 dispute
Singular	abs.	עִיר	אִישׁ	שִׁיר	קִיר	רִיב
	cstr.	עִיר	אִישׁ	שִׁיר	קִיר	רִיב
	suff.	עִירִי	אִישִׁי	שִׁירִי	קִירִי	רִיבִי
	suff.	עִירָכֶם	אִישָׁכֶם	שִׁירָכֶם	קִירָכֶם	רִיבָכֶם

Plural	abs.	עָרִים	אָנָשִׁים	שִׁירִים	קִירוֹת	רִבוֹת
	cstr.	עָרֵי	אָנָשִׁי	שִׁירֵי	קִירוֹת	רִבוֹת
	suff.	עָרֵי	אָנָשִׁי	שִׁירֵי	קִירוֹתֵי	רִבוֹתֵי
	suff.	עָרֵיכֶם	אָנָשֵׁיכֶם	שִׁירֵיכֶם	קִירוֹתֵיכֶם	רִבוֹתֵיכֶם

3.2 Cholem (-waw)

		2,303 day	560 nation	120 light	505 voice	600 head
Singular	abs.	יוֹם	גּוֹי	אוֹר	קוֹל	רֹאשׁ
	cstr.	יוֹם	גּוֹי	אוֹר	קוֹל	רֹאשׁ
	suff.	יוֹמִי	גּוֹיִי	אוֹרִי	קוֹלִי	רֹאשִׁי
	suff.	יוֹמָכֶם	גּוֹיָכֶם	אוֹרָכֶם	קוֹלָכֶם	רֹאשָׁכֶם

Plural	abs.	יָמִים	גּוֹיִים	אוֹרִים	קוֹלוֹת	רֹאשִׁים
	cstr.	יָמֵי	גּוֹיֵי	אוֹרֵי	קוֹלוֹת	רֹאשֵׁי
	suff.	יָמֵי	גּוֹיֵי	אוֹרֵי	קוֹלוֹתֵי	רֹאשֵׁי
	suff.	יָמֵיכֶם	גּוֹיֵיכֶם	אוֹרֵיכֶם	קוֹלוֹתֵיכֶם	רֹאשֵׁיכֶם

3.3 Shureq

		138 horse	73 rock	164 outside	28 reed	363 wind
Singular	abs.	סוס	צור	חוץ	סוף	רוח
	cstr.	סוס	צור	חוץ	סוף	רוח
	suff.	סוסי	צורי	חוצי	סופי	רוחי
	suff.	סוסכם	צורכם	חוצכם	סופכם	רוחכם

Plural	abs.	סוסים	צורים	חוצים	סופים	רוחות
	cstr.	סוסי	צורי	חוצי	סופי	רוחות
	suff.	סוסי	צורי	חוצי	סופי	רוחתי
	suff.	סוסיכם	צוריכם	חוציכם	סופיכם	רוחותיכם

B DISYLLABIC NOUNS

1 With penultimate stress (the segholates)

1.1 Seghol + seghol

		2,530 king	2,505 earth	803 servant	757 soul	712 way
Singular	abs.	מֶלֶךְ	אֶרֶץ	עֶבֶד	נֶפֶשׁ	דֶּרֶךְ
	cstr.	מֶלֶךְ	אֶרֶץ	עֶבֶד	נֶפֶשׁ	דֶּרֶךְ
	suff.	מְלָכִי	אֶרְצִי	עֲבָדִי	נִפְשִׁי	דִּרְכִּי
	suff.	מְלָכְכֶם	אֶרְצְכֶם	עֲבָדְכֶם	נִפְשְׁכֶם	דִּרְכְּכֶם

Plural	abs.	מְלָכִים	אֶרְצוֹת	עֲבָדִים	נִפְשׁוֹת	דִּרְכִּים
	cstr.	מְלָכִי	אֶרְצוֹת	עֲבָדִי	נִפְשׁוֹת	דִּרְכִּי
	suff.	מְלָכִי	אֶרְצוֹתִי	עֲבָדִי	נִפְשׁוֹתִי	דִּרְכִּי
	suff.	מְלָכֵיכֶם	אֶרְצוֹתֵיכֶם	עֲבָדֵיכֶם	נִפְשׁוֹתֵיכֶם	דִּרְכֵיכֶם

		227 midst	120 chariotry	107 lamb	113 lie	88 shekel
Singular	abs.	קָרֵב	רָכֵב	כֶּבֶשׂ	שָׁקַר	שֶׁקֶל
	cstr.	קָרֵב	רָכֵב	כֶּבֶשׂ	שָׁקַר	שֶׁקֶל
	suff.	קָרְבִּי	רָכְבִּי	כֶּבֶשִׁי	שָׁקְרִי	שֶׁקְלִי
	suff.	קָרְבָּכֶם	רָכְבָּכֶם	כֶּבֶשְׁכֶּם	שָׁקְרָכֶם	שֶׁקְלָכֶם

Plural	abs.	קָרָבִים	רָכָבִים	כֶּבֶשִׁים	שָׁקָרִים	שֶׁקָלִים
	cstr.	קָרְבִּי	רָכְבִּי	כֶּבֶשִׁי	שָׁקְרִי	שֶׁקְלִי
	suff.	קָרְבִּי	רָכְבִּי	כֶּבֶשִׁי	שָׁקְרִי	שֶׁקְלִי
	suff.	קָרְבֵיכֶם	רָכְבֵיכֶם	כֶּבֶשֵׁיכֶם	שָׁקְרֵיכֶם	שֶׁקְלֵיכֶם

1.2 Seghol + patach

		229 seed	162 sacrifice	93 rebellion
Singular	abs.	זֶרַע	זִבְחָ	פָּשַׁע
	cstr.	זֶרַע	זִבְחָ	פָּשַׁע
	suff.	זֶרְעִי	זִבְחִי	פָּשַׁעִי
	suff.	זֶרַעְכֶם	זִבְחֶכֶם	פָּשַׁעְכֶם

Plural	abs.	זֶרַעִים	זִבְחִים	פָּשַׁעִים
	cstr.	זֶרְעִי	זִבְחִי	פָּשַׁעִי
	suff.	זֶרְעִי	זִבְחִי	פָּשַׁעִי
	suff.	זֶרַעֵיכֶם	זִבְחֵיכֶם	פָּשַׁעֵיכֶם

1.3 Cholem + seghol

		470 holiness	283 month
Singular	abs.	קֹדֶשׁ	חֹדֶשׁ
	cstr.	קֹדֶשׁ	חֹדֶשׁ
	suff.	קֹדֶשִׁי	חֹדֶשִׁי
	suff.	קֹדֶשְׁכֶּם	חֹדֶשְׁכֶּם

Plural	abs.	קֹדֶשִׁים	חֹדֶשִׁים
	cstr.	קֹדֶשִׁי	חֹדֶשִׁי
	suff.	קֹדֶשִׁי	חֹדֶשִׁי
	suff.	קֹדֶשִׁיכֶּם	חֹדֶשִׁיכֶּם

1.4 Tsere + seghol

		190 club	187 book
Singular	abs.	שִׁבְט	סֵפֶר
	cstr.	שִׁבְט	סֵפֶר
	suff.	שִׁבְטִי	סֵפֶרִי
	suff.	שִׁבְטְכֶּם	סֵפֶרְכֶּם

Plural	abs.	שִׁבְטִים	סִפְרִים
	cstr.	שִׁבְטִי	סִפְרִי
	suff.	שִׁבְטִי	סִפְרִי
	suff.	שִׁבְטֵיכֶם	סִפְרֵיכֶם

1.5 Patach + patach

		373 gate	240 boy	137 brook
Singular	abs.	שַׁעַר	נַעַר	נַחַל
	cstr.	שַׁעַר	נַעַר	נַחַל
	suff.	שַׁעְרִי	נַעְרִי	נַחְלִי
	suff.	שַׁעְרָם	נַעְרָם	נַחְלָם

Plural	abs.	שַׁעְרִים	נַעְרִים	נַחְלִים
	cstr.	שַׁעְרֵי	נַעְרֵי	נַחְלֵי
	suff.	שַׁעְרֵי	נַעְרֵי	נַחְלֵי
	suff.	שַׁעְרֵיהֶם	נַעְרֵיהֶם	נַחְלֵיהֶם

2 With changeable and unchangeable vowels

2.1 With changeable vowels in both syllables

(a) Qamets + qamets

		1,454 word	270 flesh	183 cattle	545 man(kind)	46 offense
Singular	abs.	דָּבָר	בָּשָׂר	בָּקָר	אָדָם	אָשָׁם
	cstr.	דָּבָר	בָּשָׂר	בָּקָר	אָדָם	אָשָׁם
	suff.	דָּבָרִי	בָּשָׂרִי	בָּקָרִי	אָדָמִי	אָשָׁמִי
	suff.	דָּבָרָם	בָּשָׂרָם	בָּקָרָם	אָדָמָם	אָשָׁמָם

Plural	abs.	דָּבָרִים	בָּשָׂרִים	בָּקָרִים	אָדָמִים	אָשָׁמִים
	cstr.	דָּבָרֵי	בָּשָׂרֵי	בָּקָרֵי	אָדָמֵי	אָשָׁמֵי
	suff.	דָּבָרֵי	בָּשָׂרֵי	בָּקָרֵי	אָדָמֵי	אָשָׁמֵי
	suff.	דָּבָרֵיהֶם	בָּשָׂרֵיהֶם	בָּקָרֵיהֶם	אָדָמֵיהֶם	אָשָׁמֵיהֶם

(b) Qamets + tsere

		179 elder	19 neighbor
Singular	abs.	זָקֵן	שָׁכֵן
	cstr.	זָקֵן	שָׁכֵן
	suff.	זָקֵנִי	שָׁכֵנִי
	suff.	זָקֵנְכֶם	שָׁכֵנְכֶם

Plural	abs.	זָקֵנִים	שָׁכֵנִים
	cstr.	זָקֵנִי	שָׁכֵנִי
	suff.	זָקֵנִי	שָׁכֵנִי
	suff.	זָקֵנֵיכֶם	שָׁכֵנֵיכֶם

(c) Tsere + qamets

		252 heart	28 hair
Singular	abs.	לֵבָב	שַׁעַר
	cstr.	לֵבָב	שַׁעַר
	suff.	לֵבָבִי	שַׁעְרִי
	suff.	לֵבָבְכֶם	שַׁעְרְכֶם

Plural	abs.	לֵבָבוֹת	שַׁעֲרוֹת
	cstr.	לֵבָבוֹת	שַׁעֲרוֹת
	suff.	לֵבָבוֹתִי	שַׁעֲרוֹתִי
	suff.	לֵבָבוֹתֵיכֶם	שַׁעֲרוֹתֵיכֶם

2.2 With a changeable and an unchangeable long vowel

(a) Qamets + chireq-yod

		140 right hand	43 leader
Singular	abs.	יָמִין	נָגִיד
	cstr.	יָמִין	נָגִיד
	suff.	יָמִינִי	נָגִידִי
	suff.	יָמִינְכֶם	נָגִידְכֶם

Plural	abs.	יָמִינִים	נָגִידִים
	cstr.	יָמִינִי	נָגִידִי
	suff.	יָמִינִי	נָגִידִי
	suff.	יָמִינִיכֶם	נָגִידְכֶם

(b) Qamets + cholem (-waw)

		401 place	237 peace
Singular	abs.	מָקוֹם	שָׁלוֹם
	cstr.	מָקוֹם	שָׁלוֹם
	suff.	מָקוֹמִי	שָׁלוֹמִי
	suff.	מָקוֹמְכֶם	שָׁלוֹמְכֶם

Plural	abs.	מָקוֹמוֹת	—
	cstr.	מָקוֹמוֹת	—
	suff.	מָקוֹמוֹתִי	—
	suff.	מָקוֹמוֹתֵיכֶם	—

2.3 With an unchanging vowel and an unchangeable vowel

		112 pillar	40 bird
Singular	abs.	עֲמֹד	צֶפֶר
	cstr.	עֲמֹד	צֶפֶר
	suff.	עֲמוֹדִי	צֶפֶרִי
	suff.	עֲמוֹדָם	צֶפֶרָם
Plural	abs.	עֲמוֹדִים	צֶפֶרִים
	cstr.	עֲמוֹדִי	צֶפֶרִי
	suff.	עֲמוֹדִי	צֶפֶרִי
	suff.	עֲמוֹדֵיהֶם	צֶפֶרֵיהֶם

2.4 With an unchangeable and a changeable vowel

		439 eternity	44 seat
Singular	abs.	עוֹלָם	מוֹשֵׁב
	cstr.	עוֹלָם	מוֹשֵׁב
	suff.	עוֹלָמִי	מוֹשְׁבִי
	suff.	עוֹלָמָם	מוֹשְׁבָם
Plural	abs.	עוֹלָמִים	מוֹשְׁבִים
	cstr.	עוֹלָמִי	מוֹשְׁבִי
	suff.	עוֹלָמִי	מוֹשְׁבֹתִי
	suff.	עוֹלָמֵיהֶם	מוֹשְׁבֹתֵיהֶם

3 Beginning with an unchangeable shewa

		12 wolf	241 boundary	122 first born	37 well	44 street
Singular	abs.	זֶאֱב	גְּבוּל	בְּכֹר	בְּאֵר	רְחֹב
	cstr.	זֶאֱב	גְּבוּל	בְּכֹר	בְּאֵר	רְחֹב
	suff.	זֶאֱבִי	גְּבוּלִי	בְּכֹרִי	בְּאֵרִי	רְחֹבִי
	suff.	זֶאֱבָם	גְּבוּלָם	בְּכֹרָם	בְּאֵרָם	רְחֹבָם

Plural	abs.	זָאבִים	גְּבוּלִים	בְּכָרִים	בָּאֲרוֹת	רְחֻבוֹת
	cstr.	זָאבֵי	גְּבוּלֵי	בְּכָרֵי	בָּאֲרוֹת	רְחֻבוֹת
	suff.	זָאבֵי	גְּבוּלֵי	בְּכָרֵי	בָּאֲרוֹתֵי	רְחֻבוֹתֵי
	suff.	זָאבֵיכֶם	גְּבוּלֵיכֶם	בְּכָרֵיכֶם	בָּאֲרוֹתֵיכֶם	רְחֻבוֹתֵיכֶם

4 Ending in a mater lectionis

4.1 Chireq-yod

		325 vessel	119 fruit	125 half
Singular	abs.	כֶּלִי	פֶּרִי	חֶצִי
	cstr.	כֶּלִי	פֶּרִי	חֶצִי
	suff.	כֶּלָּי	פֶּרִיִּי	חֶצְיִי
	suff.	כֶּלָּיְכֶם	פֶּרִיְכֶם	חֶצְיֵיכֶם

Plural	abs.	כֵּלִים	פִּרְיִים	—
	cstr.	כֵּלִי	פִּרְיִי	—
	suff.	כֵּלָּי	פִּרְיִי	—
	suff.	כֵּלָּיְכֶם	פִּרְיֵיכֶם	—

4.2 Seghol-hei

		498 mouth	47 sheep	321 field
Singular	abs.	פֶּה	שֶׁה	שָׂדֶה
	cstr.	פִּי	שֶׁה	שָׂדֶה
	suff.	פִּי	שִׁיו	שָׂדֵי
	suff.	פִּיְכֶם	שִׁיכֶם	שָׂדֵיכֶם

Plural	abs.	—	—	שָׂדוֹת
	cstr.	—	—	שָׂדוֹת
	suff.	—	—	שָׂדוֹתֵי
	suff.	—	—	שָׂדוֹתֵיכֶם

5 Feminine nouns

5.1 Ending in qamets-hei

		781 woman	250 cubit	311 evil	879 year	70 distress
Singular	abs.	אִשָּׁה	אַמָּה	רָעָה	שָׁנָה	צָרָה
	cstr.	אִשָּׁת	אַמָּת	רָעַת	שָׁנַת	צָרַת
	suff.	אִשְׁתִּי	אַמָּתִי	רָעַתִּי	שָׁנַתִּי	צָרַתִּי
	suff.	אִשְׁתְּכֶם	אַמָּתְכֶם	רָעַתְכֶם	שָׁנַתְכֶם	צָרַתְכֶם
Plural	abs.	נָשִׁים	אַמּוֹת	רָעוֹת	שָׁנִים	צָרוֹת
	cstr.	נָשִׁי	אַמּוֹת	רָעוֹת	שָׁנֵי	צָרוֹת
	suff.	נָשִׁי	אַמּוֹתִי	רָעוֹתִי	שָׁנֵי	צָרוֹתִי
	suff.	נָשִׁיכֶם	אַמּוֹתֵיכֶם	רָעוֹתֵיכֶם	שָׁנֵיכֶם	צָרוֹתְכֶם

5.2 Ending in tav

		2,046 house	588 daughter	153 death	296 time	88 door
Singular	abs.	בַּיִת	בַּת	מָוֶת	עֵת	דֶּלֶת
	cstr.	בַּיִת	בַּת	מוֹת	עֵת	דֶּלֶת
	suff.	בַּיְתִי	בַּתִּי	מוֹתִי	עֵתִי	דֶּלֶתִי
	suff.	בַּיְתְּכֶם	בַּתְּכֶם	מוֹתְכֶם	עֵתְכֶם	דֶּלֶתְכֶם
Plural	abs.	בָּתִּים	בָּנוֹת	—	עֵתִים	דִּלְתִּים
	cstr.	בָּתֵּי	בָּנוֹת	—	עֵתֵי	דִּלְתֵּי
	suff.	בָּתֵּי	בָּנוֹתִי	—	עֵתֵי	דִּלְתֵּי
	suff.	בָּתֵּיכֶם	בָּנוֹתֵיכֶם	—	עֵתֵיכֶם	דִּלְתֵּיכֶם

6 Masculine nouns in the plural

		2,128 face	583 water
Plural	abs.	פָּנִים	מַיִם
	cstr.	פָּנֶי	מַי
	suff.	פָּנֵי	מַיִמֵּי
	suff.	פְּנִיכֶם	מַיִמֵּיכֶם

7 Dual nouns

		47 loins	245 army
Dual	abs.	מְתָנִים	חֵיל
	cstr.	מְתָנֵי	חֵיל
	suff.	מְתָנֵי	חֵילֵי
	suff.	מְתָנֵיהֶם	חֵילֵיהֶם

11

Pluralization Rules

11.1 PROPRETONIC REDUCTION

- 1 In a Hebrew word, the tone (accent) is, by default, on the last syllable of the word. We could say that Hebrew tends to “rush” to get to the end of a word.
- 2 The last syllable of a Hebrew word (on the far left of a written word) is thus called the tone or tonic syllable, the second to last is called the pretonic syllable, and the third to last is the propretonic syllable.
- 3 Without reference to tone, syllables are called the ultima (last), the penult (second to last), and the antepenult (third to last).
- 4 Hebrew likes to shorten the propretonic syllable in order to get to the last syllable as quickly as possible. This can be seen in English when the value of the *a* in *nature* changes in the form *naturally*.
- 5 In Hebrew, when suffixes are added to a disyllabic word, the new word will have three syllables. The third syllable is far away from the accent at the end of the word.

In order to quickly get to the accent in the last syllable, vowel reduction has to take place in the propretonic syllable. Many nouns have a qamets or tsere in the first (propretonic) syllable. In the case of vowel reduction, such a qamets or tsere is then reduced to a vocal shewa. For example,

words	דְּבָרִים	↔	word	דְּבַר
hearts	לְבָבוֹת	↔	heart	לְבַב

- 6 If propretonic reduction cannot take place, the pretonic syllable will reduce instead, but only when this pretonic syllable has a tsere. For example,

judges	שׁוֹפְטִים	↔	judge	שׁוֹפֵט
judgments	מִשְׁפָּטִים	↔	judgment	מִשְׁפָּט

- 7 The gutturals and resh א ה ח ע ר cannot have a shewa, so whenever reduction takes place, they take the reduced form of the vowel that follows them. For the “Second Rule of Shewa,” refer to Chapter 17.4.7.

clouds	עָנָנִים	↔	cloud	עָנָן
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11.2 SEGHOLATE NOUNS

- 1 Segholate nouns have the tone on their first syllable.
- 2 They have a seghol in the first and second syllables, or at least in the second syllable—hence the name of this noun class.
- 3 When one of their root letters is a guttural, it will have a patach.
- 4 When the plural suffix is added to segholate nouns, they will follow a set pattern of vocalization—namely, the reduction of the prepretonic syllable to a vocal shewa—and the lengthening of the pretonic syllable to a qamets. For example,

English	plural		English	singular
kings	מְלָכִים	↵	king	מֶלֶךְ
souls	נַפְשִׁים	↵	soul	נֶפֶשׁ
vines	גִּפְנִים	↵	vine	גֶּפֶן
ways	דְּרָכִים	↵	way	דֶּרֶךְ
lands	אֲרָצוֹת	↵	land	אֶרֶץ
stones	אֲבָנִים	↵	stone	אֶבֶן
holinesses	קִדְּשִׁים	↵	holiness	קִדְּשׁ
books	סִפְרִים	↵	book	סֵפֶר
young lads	נְעָרִים	↵	young lad	נֶעֶר

- 5 When the pronominal suffixes are added to segholate nouns, they follow the same pattern of vocalization as when changing into the construct (Chapter 14.2.B.5).

Note: Segholate nouns originally come from different types of nouns that were all condensed into one basic form. In the construct and with pronominal suffixes added, the original vowels appear again (Chapter 10.11.B.1). For example,

English	with suffix		English	noun	original vowel
your king	מֶלֶכְךָ	↵	king	מֶלֶךְ	patach
your grave	קִבְרְךָ	↵	grave	קֶבֶר	chireq
your holiness	קִדְּשְׁךָ	↵	holiness	קִדְּשׁ	qamets-chatuph

11.3 GEMINATE NOUNS

- 1 These nouns have a consonant in their root that is hidden in their singular forms.¹ This hidden letter reappears when the plural suffix is added to the end of the word. The appearing letter has a DF. For example,

nations	עַמִּים	↩	nation	עַם
trees	תְּצִים	↩	tree	תֵּץ

- 2 Some nouns look like geminate nouns in the singular but do not undergo any changes in the plural. For example,

songs	שִׁירִים	↩	song	שִׁיר
signs	אוֹתוֹת	↩	sign	אוֹת

11.4 UNCHANGEABLE VOWELS

- 1 These nouns have an unchangeable long vowel in the second syllable.

dreams	תְּלֻמוֹת	↩	dream	תְּלוֹם
streets	רְחוֹבוֹת	↩	street	רְחוֹב

¹ See *geminate* in Linguistics Terminology in this volume.

12

Articles

12.1 INDEFINITE ARTICLE

- 1 There is no indefinite article *a* or *an* in Hebrew. For example, מֶלֶךְ can simply mean “king” but could also mean “a king.”

12.2 DEFINITE ARTICLE

- 1 The English word *the* is called a definite article. In the Hebrew Bible, no fewer than 24,058 (5.1%) of the words have a definite article.
- 2 In Hebrew, the definite article appears in the form of a prefix, which is attached to the front of the noun.
- 3 The prefix is הַ, and in addition, the first letter of the word is doubled by a DF.

EXAMPLES FROM THE TANAKH				
the king	הַמֶּלֶךְ	↔	הַ + מֶלֶךְ	2 Sm 11:2
the place	הַמָּקוֹם	↔	הַ + מָקוֹם	Gen 13:3
the morning	הַבֹּקֶר	↔	הַ + בֹּקֶר	Gen 44:3
the day	הַיּוֹם	↔	הַ + יוֹם	Dt 29:3
the heavens	הַשָּׁמַיִם	↔	הַ + שָׁמַיִם	Gen 2:1
the prophet	הַנָּבִיא	↔	הַ + נָבִיא	1 Kgs 1:8
the altar	הַמִּזְבֵּחַ	↔	הַ + מִזְבֵּחַ	Ex 27:1
the field	הַשָּׂדֶה	↔	הַ + שָׂדֶה	Gen 23:11

4 However, when the initial letter of the word is a begad-kephat consonant with a DL, this DL will be replaced by a DF when adding the definite article to the word.

5 The gutturals א ה ח ע ך cannot be doubled, so when a word starts with one of the gutturals, the הׁ changes as follows:

the man הָאִישׁ ⇐ אִישׁ + הַ

EXAMPLES FROM THE TANAKH			
Gen 1:2	Nm 20:1	Ps 133:2	Js 6:4
וְאֶת הָאָרֶץ	כָּל־הָעֵדָה	עַל־הָרֹאשׁ	אֶת־הָעִיר
<i>and the earth</i>	<i>all the congregation</i>	<i>on the head</i>	<i>the city</i>
2 Chr 5:5	Ps 1:1	Gen 12:1	Gen 1:1
אֶת־הָאָרוֹן	אֲשֶׁר־יֵהְיֶה	אֶל־הָאָרֶץ	הָאָרֶץ
<i>the ark</i>	<i>happy (is) the man</i>	<i>to the land</i>	<i>the earth</i>

5.2 Virtual (implied/unseen) doubling. However, when a word starts with one of the hard gutturals (א, ח, ע), the guttural will by default dismiss the doubling by a DF, and the patach does not lengthen to a qamets. For example,

the darkness תַּחֲשֹׁךְ ⇐ חֹשֶׁךְ + הָ

the temple תְּהִיכֹל ⇐ הִיכָל + הָ

EXAMPLES FROM THE TANAKH		
Gen 1:4	Na 2:7	Lv 3:3
תַּחֲשֹׁךְ	וְתִהְיֶהכֹל	וְאֶת כָּל־תֶּחֱלֵב
<i>the darkness</i>	<i>and the palace</i>	<i>and all the fat</i>
Gen 43:30	Zec 11:14	Gen 3:24
תַּחֲתִּירָה	תַּחֲבָלִים	הַחֶרֶב
litrl.: <i>the chamber</i>	<i>the bands</i>	<i>the sword</i>

5.3 Irregular seghol. When a word starts with an unaccented הָ, הֶ, עֶ, (un)accented הָ, the article appears with a seghol הֶ, and no doubling of the first letter takes place.

the mortar הָעֶפֶר ⇐ עֶפֶר + הָ

EXAMPLES FROM THE TANAKH			
Neh 10:33	Lv 14:41	Eccl 3:20	Nm 9:15
הַחֲדָשִׁים	הָעֶפֶר	מִן־הָעֶפֶר	הָעֶנָן
<i>the new moon</i>	<i>the mortar</i>	<i>from the dust</i>	<i>the cloud</i>
Is 52:7	2 Chr 7:8	Eccl 2:20	Is 5:6
עַל־הַהָרִים	אֶת־הַחֵג	הָעֵמָל	הָעָבִים
<i>on the mountains</i>	<i>the feast</i>	<i>the labor</i>	<i>the clouds</i>

- 6 When words begin with a י or מ, they will often simply ignore the DF that is normally associated with the definite article. For example,

the children	הַיְלָדִים	↔	יְלָדִים	+	הַ
the spies	הַמְרַגְלִים	↔	מְרַגְלִים	+	הַ

However, when the י or מ is followed by a ה, ע, then the DF will still be present as usual for the article before the consonants yod and mem.

the Jews	הַיְהוּדִים	↔	יְהוּדִים	+	הַ
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EXAMPLES FROM THE TANAKH			
Dn 1:15	Gen 33:1	Est 5:13	Js 6:23
מִן־כָּל־הַיְלָדִים	אֶת־הַיְלָדִים	הַיְהוּדִי	הַמְרַגְלִים
<i>than all the youths</i>	<i>the children</i>	<i>the Jews</i>	<i>the spies</i>

- 7 In some words, vowel changes will take place within the word when the definite article is prefixed to the word. This is called harmonization.

EXAMPLES FROM THE TANAKH				
<i>the earth</i>	הָאָרֶץ	↔	אָרֶץ + הַ	Gen 1:1
<i>the mountain</i>	הַהָר	↔	הָר + הַ	Ex 19:3
<i>the nation</i>	הָעָם	↔	עָם + הַ	1 Sm 15:8
<i>the garden</i>	הַגֶּן	↔	גֶּן + הַ	Gen 2:9
Ex 19:3	Ex 3:12	1 Sm 8:10	Ex 19:7	
מִן־הַהָר	הַהָר	אֶל־הָעָם	הָעָם	
<i>from the mountain</i>	<i>the mountain</i>	<i>to the people</i>	<i>the people</i>	

- 8 When the definite article is preceded by an inseparable preposition, the hey will be replaced by the preposition, and it will take the vowel of the article (Chapter 17.4.8).

EXAMPLES FROM THE TANAKH			
Ps 130:6	Ps 130:6	Gen 28:11	Gen 1:5
לְבֹקֶר	וְלַחֲשָׁךְ	בַּמָּקוֹם	לְאוֹר
<i>for the morning</i>	<i>and the darkness</i>	<i>in the place</i>	<i>the light</i>

- 9 When the definite article has irregular pointing, the inseparable preposition will keep this irregular pointing.

EXAMPLES FROM THE TANAKH			
Gen 19:16	Gen 4:17	2 Chr 19:5	Gen 4:17
לְעִיר	הָעִיר	לְעִיר	עִיר
<i>of the city</i>	<i>the city</i>	<i>to a city</i>	<i>a city</i>

Note: “To a city” occurs only four times in the Hebrew Bible: 2 Chr 19:5, 2 Chr 32:30, 2 Chr 33:14, and Jer 1:18.

12.3 FUNCTIONS OF THE DEFINITE ARTICLE

The definite article is used to fulfill five functions.

number	function	English	Hebrew	Example
1	specifying a noun	<i>the king</i>	הַמֶּלֶךְ	1 Kgs 1:2
		<i>the grasshopper</i>	הַחֲגָב	Eccl 12:5
2	demonstrative	<i>this day / today</i>	הַיּוֹם	Dt 30:2
3	with collective nouns	<i>the gold / gold</i>	הַזָּהָב	Gen 41:42
4	with abstract nouns	<i>(the) violence</i>	הַחֲמָס	Ez 7:11; Jon 3:8
5	vocative	<i>O, king</i>	הַמֶּלֶךְ	1 Sm 26:22

Note: See Linguistics Terminology in the front matter of this volume for a definition of the vocative case.

12.4 SUMMARY

section	situation	English	Hebrew	example
12.2.3	normally	<i>the king</i>	הַמֶּלֶךְ	2 Kgs 23:2
12.2.4	DL = DF	<i>the word</i>	הַדָּבָר	Dt 17:4
12.2.5.1	with אֵ ע ר	<i>the man</i>	הָאִישׁ	Gen 43:3
12.2.5.2	with ח ה	<i>the darkness</i>	הַחֹשֶׁךְ	Is 60:2
12.2.5.3	with guttural and gamets	<i>the dust</i>	הָעֶפֶר	Nm 5:17
12.2.6	with י or מְ	<i>the boys</i>	הַיְלָדִים	Dn 1:15
12.2.7	harmonization	<i>the nation</i>	הָעָם	Ex 19:7

12.5 MORE EXAMPLES BY SECTION

12.2.3	Gen 1:1	Hg 2:10	Est 1:9	Est 1:2
	הַשָּׁמַיִם	הַנְּבִיא	הַמַּלְכָּה	הַמֶּלֶךְ
	<i>the heavens</i>	<i>the prophet</i>	<i>the queen</i>	<i>the king</i>
12.2.3	Gen 1:16	Gen 1:14	Gen 1:14	Gen 1:6
	הַגָּדֹל	הַלַּיְלָה	הַיּוֹם	הַמַּיִם
	<i>the greater</i>	<i>the night</i>	<i>the day</i>	<i>the water</i>
12.2.4	Dt 14:4	Neh 12:39	1 Sm 11:4	Jer 11:1
	הַבְּהֵמָה	הַדָּגִים	הַדְּבָרִים	הַדָּבָר
	<i>the beasts</i>	<i>the fishes</i>	<i>the words</i>	<i>the word</i>
12.2.5.1	Is 9:14	Is 7:20	Ps 1:1	Gen 1:4
	הָרֹאשׁ	הַרְגְּלַיִם	הָאִישׁ	הָאוֹר
	<i>the head</i>	<i>the feet</i>	<i>the man</i>	<i>the light</i>
12.2.5.2	Lam 3:12	Jer 42:1	Lv 23:5	Gen 1:4
	לַחֵץ	הַחֲזָקִים	לַחֹדֶשׁ	הַחֹשֶׁךְ
	<i>for the arrow</i>	<i>the forces</i>	<i>of the month</i>	<i>the darkness</i>

12.2.5.3	Ps 121:1	Ps 114:4	Lam 3:29	Eccl 3:20
	הַהָרִים	הַהָרִים	בְּעָפָר	הָעָפָר
	<i>the mountains</i>	<i>the mountains</i>	<i>in the dust</i>	<i>the dust</i>
12.2.6	Js 6:23	Ex 1:17	Dn 1:15	Gen 33:1
	הַמְרַגְלִים	אֶת־הַיְלָדִים	הַיְלָדִים	אֶת־הַיְלָדִים
	<i>the spies</i>	<i>the boys</i>	<i>the youths</i>	<i>the children</i>
12.2.7	1 Kgs 8:5	Ex 19:3	Ex 17:1	Ex 19:7
	הָאָרוֹן	הַהָר	הָעָם	הָעָם
	<i>the ark</i>	<i>the mountain</i>	<i>the people</i>	<i>the people</i>

13

Waw Conjunctive

13.1 INTRODUCTION

- 1 The waw conjunctive is also called the coordinating conjunction.
- 2 As with the definite article, the connecting word *and* in Hebrew appears in the form of a prefix that is attached to the front of the word.
- 3 To make a Hebrew word part of a connecting sequence, we simply add a waw onto the second or any further items in the sequence and call it a waw conjunctive.
- 4 The vowel under the waw conjunctive changes depending on the consonant that appears at the beginning of the word onto which the waw conjunctive is added.
- 5 Depending on the context in which it functions, the waw conjunctive is translated as “and” (most common), “but” (when required by the context), or “now.” The latter will occur when there is a break in the flow of the narrative, a change in the theme of the narrative, or a departure from the normal word order.
- 6 The waw conjunctive appears with 50,524 words (almost 11%) in the Hebrew Bible.

13.2 BASIC FORM

- 1 The basic form of the waw conjunctive is a waw pointed with a simple shewa.

and a slave	וְעֶבֶד	↪	a slave	עֶבֶד
and the man	וְהָאִישׁ	↪	the man	הָאִישׁ

Note: The waw conjunctive can be added to a noun with the definite article, and this will not result in any unusual vowel changes.

EXAMPLES FROM THE TANAKH

Gen 1:20	Gen 1:1	1 Sm 25:3	Js 6:1
וְעוֹף	וְאֵת הָאָרֶץ	וְנִשְׁם	וְאֵין
<i>and fowl/insects/ flying creatures</i>	<i>and (object marker) the earth</i>	<i>and now</i>	<i>and none</i>
Gen 1:2	Gen 1:2	Is 49:5	Gen 1:2
וְהָאָרֶץ	וְחֹשֶׁךְ	וְיִשְׂרָאֵל	וְרוּחַ
<i>and the earth</i>	<i>and darkness</i>	<i>and Israel</i>	<i>and spirit</i>

13.3 BEFORE LABIAL CONSONANTS

- 1 When the waw conjunctive is added to a word starting with **ב, מ, פ**, which are often called the BuMP letters, the waw changes to a shureq. This phenomenon, called the bumaph rule, occurs due to the phonetics involved in pronouncing labials.

and (a) king	וּמֶלֶךְ	↩	(a) king	מֶלֶךְ
and (a) house	וּבֵית	↩	(a) house	בֵּית

Note: When the first letter in a word is a begad-kephat letter, it will have a DL. As per the rules on the DL, the new shureq, being a vowel, will cause the DL to disappear, as seen in the second example above.

EXAMPLES FROM THE TANAKH

Ex 17:5	Gen 1:4	Gen 41:1	Ps 1:1
וּמִטָּה	וּבֵין	וּפַרְעֹה	וּבְדֶרֶךְ
<i>and your rod</i>	<i>and between</i>	<i>and Pharaoh</i>	<i>and in the way</i>
Ex 1:18	Ex 1:7	Gen 13:3	Js 18:8
וּבַלַּיְלָה	וּבְנֵי יִשְׂרָאֵל	וּבֵין	וּפֹה
<i>and over the night</i>	<i>and the children of Israel</i>	<i>and between</i>	<i>and here</i>

13.4 BEFORE SIMPLE SHEWA

- 1 When the waw conjunctive is added to a word starting with any letter—excluding yod—that already has a vocal shewa, the waw changes to a shureq, and the shewa remains vocal after the long vowel. For example,

and a female	וּנְקֵבָה	↩	a female	נְקֵבָה
and Samuel	וּשְׁמוּאֵל	↩	Samuel	שְׁמוּאֵל

- 2 When the first letter in a word is a begad-kephat letter, it will have a DL. As per the rules on the DL, the new shureq, being a vowel, will cause the DL to disappear.

and words	וּדְבָרִים	↩	words	דְּבָרִים
-----------	------------	---	-------	-----------

EXAMPLES FROM THE TANAKH		
Is 14:2	1 Sm 3:3	Gen 7:3
וּלְקַחֵם	וּשְׁמוּאֵל	וּנְקֵבָה
<i>and they will take them</i>	<i>and Samuel</i>	<i>and a female</i>

Note: Chapters 13.3 and 13.4 are the only two instances in biblical Hebrew where a word or syllable starts with a vowel.

13.5 BEFORE GUTTURALS

- When the waw conjunctive is added to a word that starts with a guttural that has a hateph vowel (Chapter 2.1.2), the waw will take the corresponding short vowel.

Gen 9:9	and I	וְאֲנִי	↔	I	אֲנִי
Ex 34:6	and truth	וְאֵמֶת	↔	truth	אֵמֶת
Eccl 6:2	and illness	וְחָלִי	↔	illness	חָלִי

- However, there are two exceptions to this rule. For example,

Gen 50:24	but God	וְאֱלֹהִים	↔	God	אֱלֹהִים
Ps 35:23	and my Lord	וְאֲדֹנָי	↔	Lord	אֲדֹנָי

EXAMPLES FROM THE TANAKH			
Hos 13:4	Ps 85:11	Eccl 6:2	Neh 9:1
וְאֱלֹהִים	חֶסֶד־וְאֵמֶת	וְחָלִי	וְאֶדְמָה
<i>and gods</i>	<i>mercy and truth</i>	<i>and a disease</i>	<i>and earth</i>

13.6 BEFORE MONOSYLLABIC WORDS

- When the waw conjunctive is added to words that have only one syllable, the vowel under the waw conjunctive will be a gamets. For example,

and sheep וְצֹאן ↔ sheep צֹאן

- The above rule applies to some segholate nouns as well. For example,

and bread וְלֶחֶם ↔ bread לֶחֶם

- 3 Monosyllabic words have the stress on the first (and only) syllable. Two-syllabled segholate nouns have the stress on the first (pretonic) syllable. When words are paired and the second word starts with a stressed syllable, the waw conjunctive will take a gamets. For example,

light and darkness

אֹרֶךְ וְחֹשֶׁךְ

EXAMPLES FROM THE TANAKH		
Lv 8:35; Nm 9:21; Js 1:8	Gen 8:22	Gen 2:9; 3:5
יוֹמָם וְלַיְלָה	יּוֹם וְלַיְלָה	טוֹב וְרָע
<i>by day and by night</i>	<i>and day and night</i>	<i>good and evil</i>

Note: לַיְלָה has the stress on the first syllable. יוֹמָם is the Chaldean word for “day.”

13.7 BEFORE YOD WITH SHEWA

- 1 Before a yod with a shewa, the waw conjunctive combines to form a chireq-yod vowel, and the yod becomes quiescent/silent. This is in compliance with the “First Rule of Shewa” (Chapter 4.3). For example,

and Jerusalem יְרוּשָׁלַיִם ⇨ Jerusalem יְרוּשָׁלַיִם
and Judah יְהוּדָה ⇨ Judah יְהוּדָה

EXAMPLES FROM THE TANAKH			
Jer 52:3	2 Kgs 21:12	Ex 1:2	Jer 26:18; Is 2:1
יְהוּדָה	יְהוּדָה	יְהוּדָה	יְרוּשָׁלַיִם
<i>and Judah</i>	<i>and Judah</i>	<i>and Judah</i>	<i>and Jerusalem</i>

Note: An exception to this rule is found in the form יְהוּדָה (Chapter 20.1.6).

13.8 SUMMARY

section	form	English	Hebrew	example
13.2	the basic form	and birds	וְעוֹף	Gen 1:20
13.2	the basic form	and the earth	וְהָאָרֶץ	Gen 1:2
13.3	before BMP letters	and between	וּבֵין	Gen 1:4
13.4	before simple shewa	and for days	וּלְיָמִים	Gen 1:14
13.5	before gutturals	and slaves	וְעַבְדִּים	Gen 12:16
13.6	before monosyllabic words	and sheep	וְצֹאֵן	Lv 27:32
13.7	before yod with shewa	with Joshua	וְיְהוֹשֻׁעַ	Ex 24:13

14

Construct Chain

14.1 INTRODUCTION

- 1 In English, when we want to say that a person or thing possesses something, we do it in the following ways: “This is the house of the man” or “This is the man’s house.” The preposition *of* or the possessive *s* are used to indicate the relationship between the man and the house. This is called the genitive case. Biblical Hebrew does not have a preposition or apostrophe like this; instead, it approximates the genitive by using the so-called construct chain. In this “chain,” two (or more) words are united (often by a maqqef) to indicate a relationship of possession.
- 2 The construct form in biblical Hebrew is thus used to express the possessive case (also known as the genitive case in English, Latin, and German).
- 3 When two or more nouns appear together, either by juxtaposition or by means of a maqqef, they are said to be in a construct relation to one another.
 - 3.1 The first (construct) noun is the governing noun and is always in the construct form. It is usually shortened as the chain now forms one qualified idea, with the stress moving on to the second noun. The first noun is therefore pronounced as rapidly and lightly as possible.
 - 3.2 The second (absolute) noun is the governed noun, and it is, per definition, in the absolute (dictionary) form and does not change when in the chain.
 - 3.3 The words in the construct chain form such a tight unit that something will rarely come between them.
 - 3.4 Qualifying adjectives will follow the second noun, and prepositions must be fixed to the first noun.
- 4 As mentioned previously, the construct chain is used in biblical Hebrew to express possession, as in the English phrase “A man’s word,” which in biblical Hebrew will be written as “A word of a man.”

אִישׁ	דְּבַר־	↔	אִישׁ	דְּבַר
a man	a word of		man	word
abs.			cstr.	
(possessor)			(possessed)	

- 5 A pair of words in a construct chain is considered to be one unit, and phonetically the stress will shift away from the first noun to the second noun. The loss of the stress often causes changes to the vowels and/or the ending of the first (construct) noun. Both of these possibilities are dealt with in detail in Chapter 14.2 below.
- 6 A noun in the construct state never takes the article. Whether it is definite in its meaning will depend on the absolute noun to which it is joined. When the second (absolute) noun is definite, the entire chain is considered to be definite.

- 7 An absolute noun is considered to be definite in the following situations.

7.1 When it has the definite article: the king's word דְּבַר־הַמֶּלֶךְ

7.2 When it has a possessive suffix: the hand of my son יַד־בְּנִי

7.3 When it is a proper noun: the word of David דְּבַר־דָּוִד

EXAMPLES FROM THE TANAKH

Gen 1:2	Ez 36:4	Js 6:3
פְּנֵי תְהוֹם	דְּבַר־אֲדֹנִי	אֲנָשֵׁי־הַמִּלְחָמָה
<i>the face of the deep</i>	<i>the word of the Lord</i>	<i>the men of the war</i>
Gen 1:26	Gen 1:21	Gen 2:6
וּבְעוֹף הַשָּׁמַיִם	עוֹף כָּנָף	פְּנֵי־הָאָדָמָה
<i>and over the bird(s) of the heavens</i>	<i>bird of wing</i>	<i>face of the ground</i>

- 8 In a sequence, the adjectives always follow the construct chain. Adjectives agree in gender, number, and definiteness to the things they modify. Adjectives also agree in definiteness to the construct chain. The gender and number of the adjective(s) will determine which part of the construct chain is modified.

the good horse of the queen סוּס הַמֶּלֶכָה הַטֹּב

Note: The adjective *good* is in the masculine singular and can therefore not modify *the queen*.

the horse of the good queen סוּס הַמֶּלֶכָה הַטֹּבָה

Note: The adjective *good* is in the feminine singular and therefore modifies the feminine singular *queen*.

- 9 One noun in the absolute can take multiple nouns in the construct to form a construct chain. For example,

the wife of the prophet of Judah אִשְׁתַּת נְבִיא יְהוּדָה

14.2 MORPHOLOGY

A word in the construct can undergo changes in its endings and/or its vowels.

A CHANGES IN THE ENDINGS

- 1 Masculine Singular Construct

Absolute masculine singular nouns have no endings. However, some vowel changes might take place when they are in the construct state. See the following examples:

1.1 No change.

a king of peace מֶלֶךְ שָׁלוֹם ⇨ a king מֶלֶךְ

1.2 A gamets in a final closed syllable reduces to patach.

a hand of a man יַד אִישׁ ⇨ a hand יָד

1.3 An unstressed gamets or tsere reduces to shewa.

the prophet of God נְבִיא אֱלֹהִים ⇨ a prophet נְבִיא

1.4 Both 1.2 and 1.3 occur in the same word.

the word of God דְּבַר אֱלֹהִים ⇨ a word דְּבַר

1.5 The diphthongs (Chapter 14.3) contract.

the house of Israel בֵּית יִשְׂרָאֵל ⇨ a house בֵּית

the death of Joseph מוֹת יוֹסֵף ⇨ death מוֹת

Note: The consonants in the absolute form never change, hence the name. Proper nouns are definite. The governing words in the construct chain (*word, prophet, death, house*) therefore become definite in the construct.

EXAMPLES FROM THE TANAKH

Ez 36:1	2 Kgs 18:1	2 Kgs 18:1
דְּבַר־יְהוָה	מֶלֶךְ יְהוּדָה	מֶלֶךְ יִשְׂרָאֵל
<i>the word of Yahweh</i>	<i>the king of Judah</i>	<i>the king of Israel</i>
2 Kgs 3:10	Gen 12:1	2 Kgs 22:3
בְּיַד־מוֹאָב	וּמִבֵּית אָבִיךָ	בֵּית יְהוָה
<i>into the hand of Moab</i>	<i>and from the house of your father</i>	<i>the house of Yahweh</i>
Gen 9:25	Js 1:1	Ps 36:12
עֶבֶד עֲבָדִים	עֶבֶד יְהוָה	רֵגֶל גִּאווָה
<i>a servant of servants</i>	<i>the servant of Yahweh</i>	<i>a foot of pride</i>

2 Masculine Plural Construct

2.1 When a masculine plural noun is in the construct state, the plural suffix changes to ם and some vowel changes may or may not occur. For example,

a man's horses	סוסי-איש	↔	horses	סוסים
the sons of Israel	בני ישראל	↔	sons	בנים

2.2 In the plural construct of segholate nouns (Chapter 11.2), the original vowel reappears in a closed syllable.

the kings of Judah	מלכי יהודה	↔	kings	מלכים
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EXAMPLES FROM THE TANAKH			
Jgs 11:12	2 Sm 12:18	Ps 135:1	1 Sm 11:1
בני-עמון	עבדי דוד	עבדי יהוה	אנשי יביש
<i>the sons</i>	<i>the servants</i>	<i>the servants</i>	<i>the men</i>
<i>of Ammon</i>	<i>of David</i>	<i>of Yahweh</i>	<i>of Jabesh</i>
Ps 122:6	1 Sm 6:5	1 Sm 6:5	Ps 2:2
שלום ירושלם	וצלמי	צלמי	מלכי-ארץ
<i>the peace of Jerusalem</i>	<i>and images of</i>	<i>images of</i>	<i>kings of earth</i>

3 Feminine Singular Construct

When a feminine singular noun is in the construct state, it might undergo vowel changes.

3.1 If a word ends in הַ, it changes to ת or ת. For example,

a mare of a man	סוסת איש	↔	a mare	סוסה
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3.2 If a word ends in הָ, it changes to ה. For example,

the camp of Judah	מחנה יהודה	↔	a camp	מחנה
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Note: *Judah* is a proper noun and therefore definite. The governing word in the construct chain (*camp*) then also becomes definite.

Note: The noun *camp* can also be masculine.

EXAMPLES FROM THE TANAKH		
1 Kgs 10:1	Gen 41:50	Gen 34:1
וּמֶלֶכֶת־שֶׁבָא	שָׁנַת הָרָעָב	בֵּת־לֵאָה
<i>And the queen of Sheba</i>	<i>the year of the famine</i>	<i>the daughter of Leah</i>
Nm 2:3	Ex 14:20	Ex 14:19
מַחֲנֵה יְהוּדָה	מַחֲנֵה מִצְרַיִם	מַחֲנֵה יִשְׂרָאֵל
<i>the camp of Judah</i>	<i>the camp of Egypt</i>	<i>the camp of Israel</i>

4 Feminine Plural Construct

When a feminine plural noun is in the construct state, the feminine plural suffix does not change, but some vowel changes might occur.

daughters of a man	בָּנוֹת אִישׁ	↔	daughters	בָּנוֹת
names of fathers	שְׁמוֹת אָבוֹת	↔	names	שְׁמוֹת

EXAMPLES FROM THE TANAKH		
Gen 28:2	Nm 25:1	1 Kgs 11:20
מִבְּנוֹת לָבָן	בָּנוֹת מוֹאָב	אָחוֹת תַּחֲפִנִּים
<i>from the daughters of Laban</i>	<i>the daughters of Moab</i>	<i>the sisters of Taphenes</i>

5 Dual Nouns

Dual nouns use the same endings as the masculine plural construct.

(two) days of peace	יְוֹמֵי שָׁלוֹם	↔	(two) days	יְוֹמִים
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EXAMPLES FROM THE TANAKH		
Jer 13:11	Gen 47:8	Neh 12:12
מִתְּנֵי־אִישׁ	יְמֵי שְׁנֵי תַיִד	וּבְיָמֵי יוֹיָקִים
<i>loins of a man</i>	<i>the days of the years of your life</i>	<i>and in the days of Joiakim</i>

B VOWEL CHANGES

The following vowel changes are common in the construct form:

- 1 If a qamets is at the end of a word and in a closed syllable, it will shorten to a patach.

Note: It cannot reduce to a shewa, as a closed syllable always contains a full vowel.

a hand of a man	יָד אִישׁ	↔	a hand	יָד
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- 2 As with propretonic reduction (Chapter 11.1), a qamets or a tsere in an open syllable or an unstressed syllable will reduce to a vocal shewa. For example,

a man's daughters	בָּנוֹת אִישׁ	↔	daughters	בְּנוֹת
names of fathers	שְׁמוֹת אָבוֹת	↔	names	שְׁמוֹת
the prophet of Yahweh	נְבִיא יְהוָה	↔	prophet	נְבִיא

- 3 In the following example, both points 1 and 2 stated above apply.

a word of God	דְּבַר אֱלֹהִים	↔	a word	דְּבַר
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- 4 In some cases, the “First Rule of Shewa” (Chapter 4.3) will apply to the word in the construct form. For example,

words of	דְּבָרַי	↔	words	דְּבָרִים
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- 5 In the case of the segholate nouns (Chapter 11.2.5), a definite pattern is followed:

kings of	מְלָכָי	↔	kings	מְלָכִים
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- 6 The construct word might be connected by a maqqeph to the word in the absolute.

Gen 1:2	<i>the face of the deep</i>	פְּנֵי תְהוֹם
Gen 1:24	<i>and the beasts of the earth</i>	וּחַיֵּי-אֶרֶץ

14.3 DIPHTHONGS

- 1 Sounds formed by the combination of two vowels in a single syllable, in which the sound begins as one vowel and then moves on toward another, are called diphthongs.

- 2 In the English words *say*, *buy*, and *boy*, we have a vowel followed by a *y*. In the words *cow* and *grow*, we have a vowel followed by a *w*.
- 3 This is also found in Hebrew, with the *y* being a yod and the *w* being a waw. For example,
 - 3.1 the patach (a vowel) and the yod (a consonant) in **בֵּית** and
 - 3.2 the qamets (a vowel) and the waw (a consonant) in **וָתָן**.
- 4 In a construct chain, the diphthongs will contract. The yod becomes part of a vowel, and the waw becomes a cholem. For example,

house of	בֵּית־	↪	house	בֵּית
ram of	אֵיל־	↪	ram	אֵיל
death of	מוֹת־	↪	death	מוֹת

14.4 MEANING OF THE CONSTRUCT

A construct chain can be translated in six different ways:

- 1 The possessive, where the absolute noun is the owner (possessor) of the construct noun.

litrl.	a hand of a man	יָד אִישׁ
idm.	a man's hand	

- 2 Source/authorship, where the absolute noun is the source of the construct noun.

	a word of God	דִּבְרֵי אֱלֹהִים
litrl.	a word coming from God	
	a word spoken by God	
idm.	the word of God	

- 3 Subjective genitive, where the absolute noun is the subject of the construct noun and is doing the action mentioned by the construct noun.

	the love of God	חֶסֶד אֱלֹהִים
litrl.	the love coming from God	
idm.	the love of God	

- 4 Objective genitive, where the absolute noun is the object of the construct noun.

litrl.	the fear of God	יִרְאַת אֱלֹהִים
idm.	the fear for God	

- 5 Attribute, where the absolute noun is modifying the construct noun. This is common when the absolute noun is an abstract noun.

litrl.	the mountain of holiness	הַר הַקֹּדֶשׁ
idm.	the holy mountain	

- 6 Material, where the absolute noun explains the material of the construct noun.

litrl.	a throne (made) of gold	כִּסֵּא זָהָב
idm.	a golden throne	

14.5 IRREGULAR CONSTRUCT FORMS

		cstr.	abs.
house	sg.	בֵּית־	בַּיִת
	pl.	בָּתִּי־	בָּתִּים
son	sg.	בֶּן־	בֵּן
	pl.	בָּנִי־	בָּנִים
day	sg.	יוֹם־	יוֹם
	pl.	יָמִי־	יָמִים
people	sg.	עַם־	עַם
	pl.	עַמִּי־	עַמִּים
man	sg.	אִישׁ־	אִישׁ
	pl.	אֲנָשִׁי־	אֲנָשִׁים
woman	sg.	אִשָּׁת־	אִשָּׁה
	pl.	נָשִׁי־	נָשִׁים
father	sg.	אָבִי־	אָב
	pl.	אֲבוֹת־	אֲבוֹת

15

Adjectives

15.1 PROPERTIES

Note: Compared to some other languages, Hebrew uses very few adjectives. Participles (active and passive) and the construct form are frequently used.

EXAMPLES FROM THE TANAKH

Gen 18:11	Zec 8:4
וְאַבְרָהָם וְשָׂרָה זָקְנִים	זָקְנִים וְזָקֵנוֹת
<i>now Abraham and Sarah were old</i>	<i>old men and old women</i>

- 1 An adjective is a word that is used to modify or qualify a noun (or pronoun). In English, the adjective appears before the noun that it qualifies, but in Hebrew, it appears before or after the noun that it modifies. For example,

a good man אִישׁ טוֹב / טוֹב אִישׁ

- 2 As with the nouns they modify, adjectives have the properties of gender and number, but they do not have dual forms. The endings for these properties in adjectives are the same as for nouns, as are the rules for any vowel reduction or lengthening.
- 3 The adjective has to agree with the noun it modifies in gender and in number.

good men אֲנָשִׁים טוֹבִים a good man אִישׁ טוֹב

good daughters בָּנוֹת טוֹבוֹת a good daughter בֵּת טוֹבָה

- 4 As with the nouns they modify, adjectives also have the property of definiteness. Attributive adjectives must agree with their nouns in definiteness and may therefore appear with the article. For example,

the holy day הַיּוֹם הַקָּדוֹשׁ ⇄ a holy day יוֹם קָדוֹשׁ

15.2 PATTERNS OF INFLECTION

1 Monosyllabic Adjectives

1.1 No vowel changes. These adjectives are monosyllabic or have an unchangeable long vowel in the first syllable. For example,

good	m. sg.	טוֹב	f. sg.	טוֹבָה
	m. pl.	טוֹבִים	f. pl.	טוֹבוֹת

EXAMPLES FROM THE TANAKH

Eccl 7:10	Sg 1:2	Jer 44:17	Est 2:2	Jer 12:6
טוֹבִים מֵאֵלֶּה	טוֹבִים	טוֹבִים	טוֹבוֹת	טוֹבוֹת
<i>better than these</i>	<i>better</i>	<i>good</i>	<i>good</i>	<i>good</i>

1.2 Doubling of the second consonant. With a short vowel or a changeable long vowel, there will be no change in the vowel, and the second consonant is doubled. For example,

many	m. sg.	רַב	f. sg.	רַבָּה
	m. pl.	רַבִּים	f. pl.	רַבּוֹת

EXAMPLES FROM THE TANAKH

Ex 23:2,2	Nm 11:33	Ex 34:6	Gen 24:25
רַבִּים	רַבָּה	וְרַב־	רַב
<i>multitude/many</i>	<i>much (f.)</i>	<i>and enough of</i>	<i>enough</i>

1.3 With a guttural. With a short vowel or a changeable long vowel and a guttural as a second consonant, compensatory lengthening of the vowel will occur.

bitter	m. sg.	מָר	f. sg.	מָרָה
	m. pl.	מָרִים	f. pl.	מָרוֹת

EXAMPLES FROM THE TANAKH

Prv 27:7	Ps 64:4	Prv 5:4	1 Sm 30:6	Ex 15:23
כָּל-מָר	מָר	מָרָה	מָרָה	מָרִים
<i>every bitter thing</i>	<i>bitter</i>	<i>bitter</i>	<i>grieved</i>	<i>bitter</i>

- 2 Propretonic reduction. These adjectives have two syllables. When the suffixes that indicate the gender and number are added, the third-to-last (propretonic) syllable is reduced. For example,

upright	m. sg.	יָשָׁר	f. sg.	יָשָׁרָה
	m. pl.	יָשָׁרִים	f. pl.	יָשָׁרוֹת
large	m. sg.	גָּדוֹל	f. sg.	גָּדוֹלָה
	m. pl.	גָּדוֹלִים	f. pl.	גָּדוֹלוֹת
wise	m. sg.	חָכָם	f. sg.	חָכְמָה
	m. pl.	חָכְמִים	f. pl.	חָכְמוֹת

EXAMPLES FROM THE TANAKH

Prv 11:3	Ez 1:23	Js 10:2
תִּמְתּוֹת יָשָׁרִים	כְּנָפֵיהֶם יָשָׁרוֹת	עִיר גְּדוֹלָה
<i>the integrity of the upright</i>	<i>their wings upright</i>	<i>a great city</i>
Prv 14:1	Jer 25:14	Eccl 10:4
חָכְמוֹת נָשִׁים	וּמַלְכִּים גְּדוֹלִים	חֲטָאִים גְּדוֹלִים
<i>wise women</i>	<i>and great kings</i>	<i>great offenses</i>

- 3 Adjectives ending in הָ or הַ. These adjectives drop the final hey when the gender and number suffixes are added.

beautiful	m. sg.	יָפָה	f. sg.	יָפָה
	m. pl.	יָפִים	f. pl.	יָפוֹת

Note: Refer to Chapter 10.4.5 for the equivalent situation in nouns.

EXAMPLES FROM THE TANAKH

Est 2:7	Dt 26:6	Is 14:3	Sg 6:4
יִפְת־תֹּאֵר	עֲבָדָה קָשָׁה	הַקָּשָׁה	יָפָה
<i>beautiful form</i>	<i>hard bondage</i>	<i>the hard</i>	<i>beautiful</i>

Note: In Est 2:7, *beautiful* is in the construct.

- 4 Geminate adjectives. These adjectives have a hidden twin letter that does not appear in the masculine singular. The hidden letter reappears by means of a DF when the suffixes are added.

	m. sg.	רַב	f. sg.	רַבָּה
many	m. pl.	רַבִּים	f. pl.	רַבּוֹת

EXAMPLES FROM THE TANAKH		
Ex 23:2,2	Prv 19:4	Ez 38:6
רַבִּים	רַעִים רַבִּים	עַמִּים רַבִּים
<i>multitude/many</i>	<i>many friends</i>	<i>many peoples</i>
Dn 12:4	Ps 32:6	Dt 15:6
רַבִּים	מַיִם רַבִּים	גּוֹיִם רַבִּים
<i>many</i>	<i>great waters</i>	<i>many nations</i>

15.3 USAGE

1 Attributive Usage

- 1.1 Adjectives that directly modify a noun are called attributive because they attribute (give) a certain characteristic to a noun. These adjectives normally appear directly *after* the noun that they attribute a certain characteristic to and agree in gender, number, and definiteness to the noun. For example,

the holy day	הַיּוֹם הַקָּדוֹשׁ	a holy day	יוֹם קָדוֹשׁ
the big house	הַבַּיִת הַגָּדוֹל	a big house	בַּיִת גָּדוֹל

Note: Proper names are, by definition, definite and therefore take definite adjectives.

great Egypt	מִצְרַיִם הַגָּדוֹלָה
old David	דָּוִד הַזָּקֵן

EXAMPLES FROM THE TANAKH		
Neh 9:13	Ez 34:14	Ez 34:14
חֲקִים וּמִצְוֹת טוֹבִים	בְּנוֹה טוֹב	בְּמִרְעָה־טוֹב
<i>good statutes and commands</i>	<i>in a good fold</i> (Chapter 5.3)	<i>in a good pasture</i>
Dt 4:7	1 Kgs 8:36	Gen 27:9
גוֹי גָּדוֹל	הַדֶּרֶךְ הַטּוֹבָה	עֵזִים טוֹבִים
<i>great nation</i>	<i>the good way</i>	<i>in a good fold</i>
Is 52:1	Ex 30:25	Gen 25:8
עִיר הַקֹּדֶשׁ	שֶׁמֶן קֹדֶשׁ	בְּשִׁיבָה טוֹבָה
<i>the holy city</i>	<i>holy oil</i>	<i>in a good old age</i>
Js 1:4	Js 1:4	Ez 38:15
הַיָּם הַגָּדוֹל	הַנָּהָר הַגָּדוֹל	קָהָל גָּדוֹל
<i>the great sea</i>	<i>the great river</i>	<i>a great company</i>
1 Kgs 19:12	Is 54:7	Is 11:6
קוֹל דְּמָמָה רַקָּה	בְּרִנֵּעַ קָטָן	וְיֶעֱר קָטָן
<i>sound of a low whisper</i>	<i>in a small moment</i>	<i>and a little child</i>

Note: Multiple adjectives in an attributive construction are joined together by the waw conjunctive. For example,

הַנְּשִׁים הַטּוֹבוֹת וְהַיָּפּוֹת the women (are) good and beautiful

2 Predicative Usage

2.1 Although there is no verb for *is* in Hebrew (readers/translators have to insert it), adjectives can also predicate (ascribe) a quality to a subject by using *is*. These adjectives always appear directly *before* the noun that they are predicating (ascribing) the particular quality to. These adjectives agree with the noun they are predicating in gender and number but not in definiteness and therefore *never* take the definite article. For example,

idm.		litrl.	Hebrew
the man is old	↔	old (is) the man	זָקֵן הָאִישׁ
the son is evil	↔	evil (is) the son	רָע הַבֶּן
the sons are wise	↔	wise (are) the sons	חֲכָמִים הַבָּנִים

EXAMPLES FROM THE TANAKH		
	Ps 34:9	Gen 3:6
	כִּי־טוֹב יְהוָה	טוֹב הָעֵץ
literal	<i>that good (is) Yahweh</i>	<i>good (is) the tree</i>
idiomatic	<i>that Yahweh is good</i>	<i>the tree is good</i>

Note: When the noun is indefinite, the context will determine whether the adjective is attributive or predicative. For example,

a great man / a man (is) great אִישׁ גָּדוֹל

Note: Multiple adjectives in a predicate construction are joined together by the waw conjunctive.

the women (are) good and beautiful טוֹבוֹת וְיָפוֹת הַנָּשִׁים

3 Substantive Usage

3.1 These adjectives can stand alone and do not have to agree with any other word. They function as the subject or object of a verb in the form of a noun (a substance). These adjectives always have the definite article. For example,

the good men הַטּוֹבִים
 the good (are) boys הַטּוֹבִים בָּנִים
 he (is) the good (one) הוּא הַטּוֹב
 they (are) the wise (ones) הֵנָּה הַחֲכָמִים

EXAMPLES FROM THE TANAKH		
1 Chr 25:8	Prv 1:5	Jl 1:2
כַּקָּטָן כַּגָּדוֹל	יִשְׁמַע חָכָם	הַזְקֵנִים
<i>as small, as great</i>	<i>the wise man will hear</i>	<i>the old men</i>

4 Comparative Usage

4.1 Adjectives may be used in sentences that make comparative statements. In Hebrew, the preposition מִן is used to make comparisons (of superiority and of inferiority) of things that are not equal. The preposition is attached to the word that expresses the standard of comparison. For example,

הָאֹהֶל מִן גָּדוֹל הַבַּיִת
 the tent than (is) big(ger) the house

EXAMPLES FROM THE TANAKH		
Ps 119:72	Nm 14:12	Eccl 4:13
מֵאֲלֵפֵי זָהָב וְכֶסֶף	וְעֲצוּם מִמֶּנּוּ	מִמֶּלֶךְ זָקֵן וְכִסִּיל
<i>better than thousands of gold and silver</i>	<i>and mightier than they</i>	<i>than an old and foolish king</i>

4.2 In Hebrew, the preposition כִּי, meaning “as” or “like,” is used to make comparisons of equality between things that are equal or similar. For example,

EXAMPLES FROM THE TANAKH		
Is 1:18	Is 1:18	Is 1:18
כְּצֹמֶר יִהְיוּ	יְאֹדֵימוֹ כְּתוֹלַעַ	כְּשֹׁלֵג יִלְבִּינוּ
<i>as wool they will be</i>	<i>they are red as crimson</i>	<i>as snow they will be white</i>

15.4 ADJECTIVES AS DEMONSTRATIVES

- 1 Demonstrative adjectives answer the question “Which one?” They do this by directly referring to and/or pointing at the noun or pronoun, which can be either near or far away.
- 2 For something that is near at hand, *this* (singular) and *these* (plural) are used.
- 3 For something that is relatively distant or remote from the speaker, *that* (singular) and *those* (plural) are used.

			m.	f.
near	sg.	this	זֶה	זֹאת
	pl.	these	אֵלֶּה	אֵלֶּה
far	sg.	that	הוּא	הִיא
	pl.	those	הֵמָּה / הֵם	הֵנָּה / הֵן

Note: These forms are identical to the demonstrative pronouns (Chapter 16.5).

EXAMPLES FROM THE TANAKH			
Gen 15:17	Jer 5:4	Is 9:11	Gen 5:1
הַנְּזָרִים הָאֵלֶּה	הֵם	בְּכָל-זֹאת	זֶה סֵפֶר
<i>these pieces</i>	<i>these</i>	<i>for all this</i>	<i>this book</i>
Gen 34:21	Zec 2:2	Ex 1:1	Ps 23:4
הָאֲנָשִׁים הָאֵלֶּה	מָה-אֵלֶּה	וְאֵלֶּה	הַמָּה
<i>these men</i>	<i>what these</i>	<i>and these</i>	<i>they/those</i>

15.5 USAGE OF ADJECTIVES AS DEMONSTRATIVES

- 1 Demonstrative adjectives follow the same rules as other adjectives, and they can be used either attributively or predicatively.
- 2 Attributively used demonstrative adjectives appear directly *after* the noun they are describing and agree in gender, number, and definiteness with that noun.

SINGULAR			
masculine		feminine	
this man	הָאִישׁ הַזֶּה	this woman	הָאִשָּׁה הַזֹּאת
		this place	הַמָּקוֹם הַזֶּה
		this land	הָאָרֶץ הַזֹּאת
that man	הָאִישׁ הַהוּא	that woman	הָאִשָּׁה הַהִיא

PLURAL			
masculine		feminine	
these men	הָאֲנָשִׁים הָאֵלֶּה	these women	הַנְּשִׁים הָאֵלֶּה
these words	הַדְּבָרִים הָאֵלֶּה		
those men	הָאֲנָשִׁים הַהֵמָּה	those women	הַנְּשִׁים הַהֵמָּה
those men	הָאֲנָשִׁים הָהֵם	those women	הַנְּשִׁים הָהֵן
those dogs	הַכְּלָבִים הַהֵמָּה		

EXAMPLES FROM THE TANAKH			
Gen 15:1	Jer 50:4	Zec 8:6	Jb 1:1
הַדְּבָרִים הָאֵלֶּה	בְּיָמִים הָהֵמָּה	בְּיָמִים הָהֵם	הָאִישׁ הַהוּא
<i>these things</i>	<i>in those days</i>	<i>in those days</i>	<i>that man</i>

- 3 Demonstrative adjectives always occur *after* any other adjectives that might modify the noun in a phrase. For example,

this good man	הָאִישׁ הַטוֹב הַזֶּה
this good woman	הָאִשָּׁה הַטוֹבָה הַזֹּאת
this good Torah	הַתּוֹרָה הַטוֹבָה הַזֹּאת
this righteous judge	הַשֹּׁפֵט הַצְדִּיק הַזֶּה
that new book	הַסֵּפֶר הַחֲדָשׁ הַהוּא

- 4 When a demonstrative adjective is used in a predicative way, it is actually behaving substantively as a pronoun and is then called a demonstrative pronoun.

SINGULAR			
feminine		masculine	
this is the woman	זֹאת הָאִשָּׁה	this is the man	זֶה הָאִישׁ
that is the woman	הִיא הָאִשָּׁה	that is the man	הוּא הָאִישׁ

PLURAL			
feminine		masculine	
these are the women	אֵלֶּה הַנָּשִׁים	these are the men	אֵלֶּה הָאֲנָשִׁים
those are the women	הֵנָּה הַנָּשִׁים	those are the men	הֵמָּה הָאֲנָשִׁים
those are the women	הֵן הַנָּשִׁים	those are the men	הֵם הָאֲנָשִׁים

EXAMPLES FROM THE TANAKH		
Gen 21:29	Dt 14:4	Js 9:12
מָה הֵנָּה	זֹאת הַבְּהֵמָה	זֶה לַחֲמִנֵּנוּ
<i>what are these</i>	<i>this (is) the animal</i>	<i>this (is) our bread</i>

15.6 ADJECTIVES AND WORD PAIRS

- 1 Nouns in a construct relationship are never separated and always appear as a single distinctive grammatical unit. Therefore, if either of the nouns in such a unit is modified by an adjective, the adjective is placed *after* the pair in order to keep the nouns in the unit together. For example,

the great house of Israel	(house is m.)	בֵּית יִשְׂרָאֵל הַגָּדוֹל
the house of great Israel	(Israel in f.)	בֵּית יִשְׂרָאֵל הַגָּדוֹלָה

15.7 DUAL ADJECTIVES

- 1 Adjectives appear in the dual form almost 900 times in the Hebrew Bible:

- 1.1 The masculine and feminine of the number 2 occur 770 times.

f. שְׁתֵּיִם m. שְׁנֵיִם

- 1.2 The masculine and feminine of the number 100 occur almost 80 times.

200 years מֵאֵתִים שָׁנָה

- 1.3 The number 1,000 (אַלְפֵי) occurs more than 30 times.

- 1.4 The number 7 (שִׁבְעֵי) occurs about 80 times in the dual (שְׁבַעִים) and then means 14.

EXAMPLES FROM THE TANAKH

Ezr 2:14	Gen 11:23	Ezr 8:4	Prv 30:7	Gen 5:18
אַלְפִים	מֵאֵתִים שָׁנָה	מֵאֵתִים	שְׁתֵּיִם	שְׁתֵּיִם
2,000	200 years	200	2	2

16

Pronouns

16.1 INTRODUCTION

- 1 A pronoun is a word that stands in the place of (pro) a noun or a pronoun phrase. The word for which a pronoun stands (or refers back to) is called the antecedent. For example, the word *Moses* in the example that follows.
- 2 The referent (pronoun) agrees with the antecedent in gender, number, and person:
Moses fled Egypt. Moses went to Midian.
Moses fled Egypt. *He* went to Midian.

16.2 PROPERTIES

- 1 Gender (characteristic) indicates the sex of the referent.
- 2 Number indicates how many objects are being referred to. Hebrew has singular pronouns used with singular antecedents and plural pronouns used with plural antecedents.
- 3 Person refers to the relationship between the pronoun and the speaker. Pronouns are in the first (*I, we*), second (*you*), or third (*he, she, it, they*) person.
- 4 Case indicates the grammatical function of the pronoun in the sentence.
 - 4.1 It can be a subject in a sentence: “*He* is a king.”
 - 4.2 It can be the object in a phrase or clause: “The man loves *her*.”
 - 4.3 It can be in a possessive relationship with the object: “*His* kingdom.”
 - 4.4 It can also be an indirect object: “He gave the money to *them*.”

16.3 TYPES

- 1 Personal Pronouns

Personal pronouns are also called independent personal pronouns.

 - 1.1 Subject pronouns: “*He* is a king” (Chapter 16.4.1).
 - 1.2 Object pronouns: “Moses saw *him*” (Chapter 16.4.2).
- 2 Demonstrative Pronouns
 - 2.1 Demonstrative pronouns replace a noun by answering the question “Which one?”: “*This* is the one” (Chapter 16.5).
- 3 Relative Pronouns
 - 3.1 Relative pronouns introduce a relative clause that cannot stand alone: “The king saw the woman *who was crying*” (Chapter 16.6).

4 Interrogative Pronouns

4.1 Interrogative pronouns ask a question about the antecedent. For example, “*Who* is coming?” (Chapter 16.7).

5 Indefinite Pronouns

5.1 Indefinite pronouns do not point to a specific antecedent. For example, “*Someone* is eating the bread.” (Chapter 16.8).

16.4 PERSONAL PRONOUNS

1 Subject Pronouns

			m.		f.	
Singular	1	I	אֲנִי	(אֲנֹכִי)	אֲנִי	(אֲנֹכִי)
	2	you	אַתָּה		אַתָּה	
	3	he, she, it	הוא		היא	(הוא)
Plural	1	we	אֲנִיחֵנוּ	(אֲנוּ)	אֲנִיחֵנוּ	(אֲנוּ)
	2	you	אַתֶּם		אַתֶּן	(אַתֶּנָּה)
	3	they	הֵם	(הֵמָּה)	הֵן	(הֵנָּה)

1.1 From this table, it is clear that these pronouns are inflected for person, gender, and number.

1.2 Forms shown in parentheses are alternative forms found in Hebrew texts. Both forms of the first-person singular are frequently used.

1.3 The first-person forms for male and female are identical and called first-person common singular (1cs) and first-person common plural (1cp).

1.4 These subject pronouns are also called independent pronouns because they

(a) function as subjects in clauses (mostly nonverbal sentences) and

(b) usually stand alone (they are occasionally joined to other words by a maqqeph).

EXAMPLES FROM THE TANAKH			
Gen 3:19	Gen 3:10	Gen 6:17	Gen 9:12
אַתָּה	אֲנֹכִי	וְאֲנִי	אֲנִי
<i>you (m.)</i>	<i>I (was)</i>	<i>and I</i>	<i>I (am)</i>
Gen 31:6	Gen 9:7	Gen 13:8	Gen 12:11
וְאַתָּנָה	וְאַתֶּם	אֲנַחְנוּ	אַתָּה
<i>and you</i>	<i>and you</i>	<i>we (are)</i>	<i>you (f.)</i>
Ex 19:4	Ps 82:6	Ru 1:22	Gen 6:4
אַתֶּם	אַתֶּם	וְהֵמָּה	הֵמָּה
<i>you (pl.)</i>	<i>you (pl.)</i>	<i>and they</i>	<i>them</i>

1.5 The pronoun agrees with the noun in gender and number.

1.6 In nonverbal (nominal) sentences, the verb phrase *to be* is implied. For example,

I (am) Yahweh	אֲנִי יְהוָה
you (are) the man	אַתָּה הָאִישׁ
he (is) a good king	הוא מֶלֶךְ טוֹב
they (are) wise	הֵמָּה חֲכָמִים
wise (are) they	חֲכָמִים הֵמָּה

EXAMPLES FROM THE TANAKH		
Gen 9:7	Gen 3:19	Gen 15:7
וְאַתֶּם פְּרוּ וּרְבוּ	כִּי־עָפָר אַתָּה	אֲנִי יְהוָה
<i>and you, be fruitful and multiply</i>	<i>for dust you are</i>	<i>I (am) Yahweh</i>

1.7 In short noun sentences, the pronoun may appear between two other nouns.

the father he (is) the king	הָאָב הוּא הַמֶּלֶךְ
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1.8 In the Pentateuch, **אִנִּי** is common, occurring 1,877 times, but **הִיא** occurs only 11 times, as listed here.

EXAMPLES FROM THE TANAKH			
Gen 20:5	Nm 5:13,14	Gen 14:2	Gen 38:25
וְהִיא־	וְהִיא	הִיא־צֶעֶר:	וְהִיא שְׁלָחָה
<i>and she</i>	<i>and she</i>	<i>she is Zoar</i>	<i>and she sent</i>
Lv 16:31, 21:9	Lv 20:17	Lv 11:39	Lv 13:10,21
הִיא	וְהִיא	אֲשֶׁר־הִיא	וְהִיא
<i>she</i>	<i>and she</i>	<i>she that</i>	<i>and she</i>

1.9 In verbal sentences, the subject is usually embedded in the verb. These pronouns stand for the subject when there is no verb or no verb in the sentence indicates the subject. For example,

Gen 14:18 *and he was a priest of God* וְהִיא כֹהֵן לַאֵל

1.10 When the subject is embedded in a verb, these pronouns can be used for greater emphasis. For example,

Gen 2:11 *Pishon, it which encompasses* פִּישׁוֹן הוּא הַסָּבִב

2 Object Pronouns

2.1 The word **אֵת** has two functions:

- (a) as an independent preposition that means *with* (Chapter 17.2)
- (b) as a DDOM (Chapter 16.9)

2.2 They can only be distinguished when pronominal suffixes are added because

- (a) as a preposition, they have a chireq vowel and a DF in the tav (Chapter 17.7.9) and
- (b) as a DDOM, they have a cholem vowel (except for 2pl), as seen below and in Chapter 17.7.9.

Note: Mnemonic: *With DF*, it means *with*. With an *o* sound, it is the object marker.

2.3 When a personal pronoun functions as the object of a verb (the accusative), the DDOM is used, and the declensional endings (Chapter 10.8) are added to it to indicate the gender, person, and number of the object.

			m.	f.
Singular	1	me	אֲנִי	אֲנִי
	2	you	אַתָּךְ	אַתְּךְ
	3	him, her, it	אֹתוֹ	אֹתָהּ
Plural	1	us	אֲתָנוּ	אֲתָנוּ
	2	you	אַתְּכֶם	אַתְּכֶן
	3	them	אֹתָם (אֹתָהֶם)	אֹתָן (אֹתָהֶן)

EXAMPLES FROM THE TANAKH		
Dt 26:6	1 Sm 15:1	Ex 1:7
וַיַּרְעוּ אֲתָנוּ	אֲנִי שָׁלַח	אֹתָם
<i>and they dealt ill us</i>	<i>me he sent</i>	<i>them</i>
Jer 23:3	Gen 48:3	Dt 6:23
אֲתָם שָׁם	וַיְבָרֶךְ אֲנִי	הָבִיא אֲתָנוּ
<i>them there</i>	<i>and he blessed me</i>	<i>bring in us</i>

16.5 DEMONSTRATIVE PRONOUNS

			m.	f.
near	sg.	this	זֶה	זֹאת
	pl.	these	אֵלֶּה	אֵלֶּה
far	sg.	that	הוּא	הִיא
	pl.	those	הֵמָּה (הֵם)	הֵנָּה (הֵן)

- 1 These pronouns are used as adjectives or pronouns and point something out.
- 2 They appear before the noun they modify and agree with the noun they modify in gender and number but not in definiteness.
- 3 Those indicating “far” are similar to independent pronouns (Chapter 16.4.1).

NEAR DEMONSTRATIVES			
masculine		feminine	
this is the man	זֶה הָאִישׁ	this is the woman	זֹאת הָאִשָּׁה
these are the men	אֵלֶּה הָאֲנָשִׁים	these are the women	אֵלֶּה הַנָּשִׁים

Note: In the plural, there is no gender distinction and thus only one common form.

FAR DEMONSTRATIVES			
masculine		feminine	
that is the man	הוּא הָאִישׁ	that is the woman	הִיא הָאִשָּׁה
those are the men	הֵמָּה הָאֲנָשִׁים	those are the women	הֵנָּה הַנָּשִׁים
those are the men	הֵם הָאֲנָשִׁים	those are the women	הֵן הַנָּשִׁים

EXAMPLES FROM THE TANAKH		
Gen 2:4	Ps 118:24	Ezr 3:12
אֵלֶּה תּוֹלְדוֹת	זֶה הַיּוֹם	זֶה הַבַּיִת
<i>these are the generations of</i>	<i>this is the day</i>	<i>this is the house</i>

Note: Demonstrative pronouns do not have the definite article, but demonstrative adjectives (Chapter 15.5) do have the definite article.

4 Demonstrative Pronouns as Adjectives

- 4.1 The demonstrative pronouns can function as demonstrative adjectives (Chapter 15.4). They are formed by adding a definite article to the regular demonstrative pronoun.

			m.	f.
near	sg.	this	זֶה	זֵאת
	pl.	these	זֵּלֶּה	זֵּלֶּה
far	sg.	that	הַזֶּה	הַזֵּאת
	pl.	those	הַהֵּמָּה (הֵּהֶם)	הַהֵּנָּה

4.2 The demonstrative adjectives are used as follows:

In **זֶה הָאִישׁ**, the **זֶה** is a demonstrative pronoun: “*This* is the man.”

In **הוא הָאִישׁ**, the **הוא** can be a personal pronoun: “*He* is the man.” Alternatively, the **הוא** can be a demonstrative pronoun: “*That* is the man.”

4.3 Personal pronouns usually stand before the noun and *have no article*. In contrast, demonstrative adjectives usually follow the noun and *have the article*, and the noun will also be definite, just like an attributive adjective would.

הָאִישׁ הַטֹּב	attributive adj.	the good man
הָאִישׁ זֶה	demonstrative adj.	this man
הַנְּעִרָה הַזֵּאת	demonstrative adj.	that girl

16.6 RELATIVE PRONOUNS (MORPHOLOGY)

- 1 A relative pronoun (e.g., *who, that, which*) connects a modifying relative clause to an antecedent. The clause can either precede or follow the antecedent. The clause itself functions as an adjective as it modifies the antecedent by further qualifying it.
- 2 In Hebrew, the relative pronoun is **אֲשֶׁר**, which never changes. In the Hebrew Bible, it appears 5,503 times.

EXAMPLES FROM THE TANAKH		
Ps 1:1	Ex 20:2	Gen 1:7
אֲשֶׁר לֹא הָלַךְ	אֲשֶׁר הוֹצֵאתִיךָ	הַמַּיִם אֲשֶׁר
<i>that not goes</i>	<i>who brought you out</i>	<i>the waters which</i>

- 3 The relative pronoun has a shortened form **שֶׁ**, which is inseparable and, when possible, followed by a DF in the first letter of the word to which it is attached. When that first letter is a guttural, (a) compensatory lengthening takes place and the patach becomes a qamets, (b) the patach is reduced to a shewa, or (c) the pronoun takes a seggol.

EXAMPLES FROM THE TANAKH			
Eccl 2:18	Eccl 3:18	Jgs 6:17	Jgs 5:7,7
שְׁאַנִּיחֶנּוּ	שָׁהֶם־	שָׁאַתָּה	שָׁקַמְתִּי
<i>that I will leave it</i>	<i>that they</i>	<i>that is you</i>	<i>that I arose</i>

- 4 The article of an attributive adjective is often equivalent to the relative pronoun, and the clause will therefore not require the relative pronoun. For example,

Nm 34:7	litrl.	<i>the sea the great</i>	הַיָּם הַגָּדוֹל
	idm.	<i>the sea which is great</i>	

- 5 Refer to Chapter 21.8 for a discussion of the syntax of the relative pronoun.

16.7 INTERROGATIVE PRONOUNS

VOCABULARY			
who?	מִי	where?	אֵן
why?	לָמָּה	where?	אֵנָּה
why?	מִדּוּעַ	where?	אֵי
what?	מָה מָה מָה	where?	אֵימָה
when?	מָתַי	where?	אֵיפֹה
how?	אֵיךְ	from where?	מֵאֵינן
how?	אֵיכָּה	?	הֵךְ

- The interrogative pronouns are used to ask a question about the antecedent.
- The antecedent is unknown, and therefore the question is asked: “Who said that?” or “What did you say?”
- These pronouns are not inflected for gender, number, or case. For example,

Who are you?	מִי אַתָּה
Who are these people?	מִי אֵלֶּם הָאֵלֶּה

EXAMPLES FROM THE TANAKH		
Zec 4:7	Ps 121:1	Gen 27:18
מִי־אַתָּה	מֵאֵין	מִי אֶתָּה בְּנִי
<i>who are you?</i>	<i>from where?</i>	<i>who are you my son?</i>
Gen 21:26	Gen 32:18	Gen 3:11
מִי עָשָׂה	לְמִי־אַתָּה	מִי הִגִּיד לְךָ
<i>who did?</i>	litrl.: <i>for who are you?</i>	<i>who told you?</i>
	idm.: <i>whose are you?</i>	

- 4 The preposition *what* (מֶה) is not inflected for number and gender. It is used in the same way as the definite article.

4.1 Before nonguttural consonants, it has a patach with a DF in the next letter.

4.2 Before א, ר, it has a qamets.

4.3 Before ה, it has a seghol or a qamets or patach.

4.3 Before ע, it has a seghol or a qamets.

4.4 Before ח, it has a seghol or a patach.

4.5 Before ת, ע, it has a seghol.

EXAMPLES FROM THE TANAKH		
Js 7:25	Zec 4:2	Est 4:5
מֶה עֲכָרְתָּנוּ	מֶה אַתָּה רֹאֶה	מֶה־זֶּה
<i>why have you troubled us?</i>	<i>what (do) you see?</i>	<i>what was this?</i>
Gen 4:10	Eccl 2:12	Eccl 7:10
מֶה עָשִׂיתָ	מֶה הָאָדָם	מֶה הָיָה
<i>what have you done?</i>	litrl.: <i>what the man?</i>	<i>what happened?</i>

- 5 לָמָּהּ, “Why?” is in fact “For what?” (לָמָּהּ + מָה).

EXAMPLES FROM THE TANAKH	
Ps 2:1	Gen 4:6
לָמָּהּ רָגְשׁוּ גּוֹיִם	לָמָּה תָּרָה לָךְ
<i>why do the nations rage?</i>	litrl.: <i>why is there anger to you?</i>
	idm.: <i>why are you angry?</i>
1 Sm 1:8	1 Sm 1:8
וְלָמָּה לֹא תֹאכְלִי	לָמָּה תִּבְכִּי
<i>and why are you not eating?</i>	<i>why are you weeping?</i>

- 6 אֵיפֹה, “Where?” is in fact “Here what?” (אֵי + מָה).

EXAMPLES FROM THE TANAKH	
2 Sm 9:4	1 Sm 19:22
אֵיפֹה הוּא	אֵיפֹה שְׁמוּאֵל וְדָוִד
<i>where is he?</i>	<i>where are Samuel and David?</i>

- 7 אֵי, “Where?”

EXAMPLES FROM THE TANAKH	
Gen 4:9	Is 37:13
אֵי הֶבֶל אָחִיךָ	אֵי־הַמֶּלֶךְ־חַמַּת
<i>where is Abel, your brother?</i>	<i>where is the king of Hamath?</i>

- 8 אֵיךְ, “How?”

EXAMPLES FROM THE TANAKH	
Jer 8:8	Gen 26:9
אֵיכָה תֹאמְרוּ	וְאֵיךְ אֹמְרֶתָ
<i>how do you say?</i>	<i>and how do you say?</i>
Gen 44:8	Gen 39:9
וְאֵיךְ נִגְנוֹב	וְאֵיךְ אֶעֱשֶׂה
<i>and how will we steal?</i>	<i>and how (can) I do?</i>

16.8 INDEFINITE PRONOUNS

- 1 Words like *whoever*, *anyone*, and *someone* do not, of course, point to any specific antecedent.

EXAMPLES FROM THE TANAKH		
Ex 24:14	Dt 20:5	Jgs 7:3
מִי־בֶעַל דְּבָרִים	מִי־הָאִישׁ אֲשֶׁר בָּנָה	מִי־יָרָא
litrl.: <i>any man (have) thing</i> idm.: <i>whoever has a cause</i>	<i>whoever (that) has built</i>	<i>whoever is fearful</i>
Ex 32:33	Gen 30:31	Hos 14:10
מִי אֲשֶׁר חָטָא־לִי	מְאֻמָּה	מִי חָכָם
<i>whoever (that) has sinned against me</i>	<i>anything at all</i> (מָה וּמָה)	<i>who is wise</i>

16.9 DEFINITE DIRECT OBJECT MARKER (DDOM)

- 1 As seen in Chapter 10.2, indefinite nouns can function as the direct object of a verb.

the king built *a temple* בָּנָה הַמֶּלֶךְ הַיְכָל

- 2 However, when the direct object of a verb is a definite noun, the definite direct object is indicated by a marker (אֵת) called the DDOM, or the sign of the accusative.
- 3 A noun is definite if
- 3.1 it has a definite article (e.g., “The man”),
 - 3.2 it has a possessive suffix (e.g., “My hand”), or
 - 3.3 it is a proper noun (e.g., “Moses”).
- 4 The DDOM is only a marker and is therefore not translated.

EXAMPLES FROM THE TANAKH	
Gen 4:1	Gen 2:22
וַהֲאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ	וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע
<i>and the man knew Eve his wife</i>	<i>and he took Yahweh God the rib</i>

- 5 The DDOM (את) has a construct form—namely, את־.

EXAMPLES FROM THE TANAKH	
1 Sm 19:7	1 Sm 18:20
וַיָּבֹא יְהוֹנָתָן אֶת־דָּוִד	וַתֶּאֱהָב מִיכָל בֶּת־שָׁאוּל אֶת־דָּוִד
<i>and Jonathan brought David</i>	<i>and Michal, Saul's daughter, loved David:</i>

- 6 When two definite direct objects occur, the second DDOM takes waw conjunctive.

EXAMPLES FROM THE TANAKH	
Gen 9:1	Gen. 1:1
וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו	בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
<i>and God blessed Noah and his sons</i>	<i>God created the heavens and the earth</i>

Note: Also refer to Chapters 16.4.2 and 17.8.1.

17

Prepositions

17.1 INTRODUCTION

- 1 A preposition is a connecting word that indicates a relationship between the word following it (its object) and the word preceding it (its antecedent).
- 2 In English, there are prepositions of position (e.g., *under, on, over, above, below*), direction (e.g., *to, from, up, down*), time (e.g., *before, until*), and source/cause (e.g., *of, for, about*), and there are compound prepositions (e.g., *in addition to*).
- 3 In Hebrew, two kinds of prepositions can be distinguished:
 - (a) those that appear independent of the word and are known as independent prepositions, and
 - (b) those that become part of the noun and are known as inseparable prepositions.

17.2 INDEPENDENT PREPOSITIONS

VOCABULARY			
before in front of	לְפָנַי	under instead of	תַּחַת
until unto	עַד	from out of	מִן
after behind	אַחֵר אַחֲרַי	to toward	אֶל
beside near	אַצֵּל	with	אֶת עִם
up, on, above about	עַל	between	בֵּין

- 1 These prepositions stand alone as separate words before their objects in a prepositional phrase, and we translate them as separate words.

<i>before</i> Yahweh	לְפָנַי יְהוָה:	Gen 18:22
<i>unto</i> one place	אֶל-מָקוֹם אֶחָד	Gen 1:9
<i>to</i> the sons of Heth	אֶל-בְּנֵי-חֵת	Gen 23:3
<i>onto</i> the Jews	עַל-יְהוּדִיָּא	Ezr 4:23

EXAMPLES FROM THE TANAKH		
Ez 10:6	Gen 10:1	Gen 15:1
אַצֵּל הָאוֹפֶן	אַחַר הַמָּבּוּל	אַחַר הַדְּבָרִים
<i>beside the wheel</i>	<i>after the flood</i>	<i>after these things</i>
Gen 27:16	Gen 1:4	Gen 22:2
וְעַל חֶלְקֶת	בֵּין הָאוֹר	עַל אֶחָד
<i>and on the smooth of</i>	<i>between the light</i>	<i>on one of</i>

17.3 MAQQEPH PREPOSITIONS

- These prepositions are actually independent prepositions (Chapter 17.2) that are joined to their objects by means of a maqqeph.

He walked <i>from</i> the city	הָלַךְ מִן-הָעִיר
He sat <i>inside</i> the house	יָשָׁב בְּתוֹךְ-הַבַּיִת
He went <i>before</i> the king	הָלַךְ לִפְנֵי-הַמֶּלֶךְ
He went <i>at the back of</i> the king	הָלַךְ עַל-אַחֲרֵי-הַמֶּלֶךְ

Note: The prepositional phrase *from the city* modifies the verb *walk* and indicates the direction of the verbal action.

EXAMPLES FROM THE TANAKH		
Is 19:19	Sg 2:9	Gen 1:11
אַצֵּל-גְּבוּלָהּ	מִן-הַחֲרָכִים	עַל-הָאָרֶץ
<i>beside her border</i>	<i>from the lattice</i>	<i>on the earth</i>
Ex 25:20	Ex 7:9	Ex 7:9
עַל-הַכִּפֹּרֶת	אֶל-אַהֲרֹן	לִפְנֵי-פַרְעֹה
<i>on the mercy-seat</i>	<i>to Aaron</i>	<i>before Pharaoh</i>

17.4 INSEPARABLE PREPOSITIONS

- These prepositions are called inseparable because they are clitics (they cannot stand alone). They are prefixed directly to the object/noun/pronoun that they govern.
- The vowel under these prefixes will change depending on the consonant and vowel combination at the beginning of the word that they are attached to. These changes correspond to those that are used for the waw conjunctive.

Note: With pronominal suffixes, the inseparable prepositions are able to appear as separate words (Chapter 17.7).

- 3 In biblical Hebrew, there are three inseparable prepositions. Together they appear more than 38,000 times in the Hebrew Bible:

כּ like, as (3,050 times)	בּ in, with, by (15,560 times)	ל for, to, toward (20,320 times)
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- 4 The basic form in which these prepositions appear is a consonant with vocal shewa.

in a place	בְּמָקוֹם	in a field	בְּשָׂדֶה
like a place	כְּמָקוֹם	like a king	כְּמֶלֶךְ
for a place	לְמָקוֹם	for a battle	לְמִלְחָמָה

EXAMPLES FROM THE TANAKH

Gen 1:27	Gen 1:21	Gen 1:14	Gen 1:1
בְּצַלְמוֹ	לְמִינֵהוּ	לְהַבְדִּיל	בְּרֵאשִׁית
<i>in his image</i>	<i>to its kind</i>	<i>to divide</i>	<i>in a beginning</i>

- 5 When a begad-kephat letter is at the beginning of a word, it will take a DL, but when an inseparable preposition is added, the first letter of the word will lose the DL.

in a house	בְּבַיִת	↔	house	בַּיִת
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EXAMPLES FROM THE TANAKH

Is 5:8	Gen 3:3	Is 29:11	Ps 141:4
בְּבַיִת	בְּתוֹךְ-הַגֶּן	כְּדִבְרֵי	לְדָבָר רָע
<i>in a house</i>	<i>in the middle of the garden</i>	<i>as the words of</i>	<i>to an evil thing</i>

- 6 The “First Rule of Shewa” (Chapter 4.3) states that two shewas at the beginning of a word change to a chireq and shewa to form a closed syllable. This rule also applies when an inseparable preposition is added to a word beginning with a shewa.

like Solomon	כְּשִׁלְמוֹן	↔	Solomon	שִׁלְמוֹן
for a covenant	לְבְרִית	↔	covenant	בְּרִית

EXAMPLES FROM THE TANAKH		
Gen 4:8	Gen 1:26	Gen 1:14
בְּהִיוֹתָם	כְּדִמוּתֵנוּ	בִּרְקִיעַ
<i>when they were</i>	<i>as our likeness</i>	<i>in a firmament</i>

- 7 Before a guttural with a compound shewa, the inseparable prepositions will take the simple form of the compound shewa under the guttural, and the compound shewa under the guttural remains unchanged. This is the “Second Rule of Shewa” (Chapters 11.1.7, 4.3). For example,

in truth	בְּאֵמֶת	↔	truth	אֵמֶת
like a lion	כְּאֵרִי	↔	lion	אֵרִי
for an illness	לְחֵלִי	↔	illness	חֵלִי

EXAMPLES FROM THE TANAKH		
Ps 69:14	Is 1:5	Nm 24:9
בְּאֵמֶת יְשׁוּעָה:	כָּל-רֹאשׁ לְחֵלִי	כְּאֵרִי
<i>in the truth of your salvation</i>	<i>the whole head (is) sick</i>	<i>as a lion</i>

- 8 When an inseparable preposition is joined to a noun that has a definite article, a contraction occurs. The hey of the article drops away, and the preposition then takes the vowel that was under the hey. In other words, the preposition replaces the hey of the definite article. This applies to all the possible forms of the definite article.

for the word	לְדָבָר	↔	הַדָּבָר	+	לְ
to the cities	לְעָרִים	↔	הָעָרִים	+	לְ
in the fire	בְּאֵשׁ	↔	הָאֵשׁ	+	בְּ

EXAMPLES FROM THE TANAKH			
Nm 14:3	Ex 3:2	Gen 47:21	Gen 19:21
בַּחֶרֶב	בְּאֵשׁ	לְעָרִים	לְדָבָר
<i>by the sword</i>	<i>with the fire</i>	<i>to the city</i>	<i>for the thing</i>

17.5 PREPOSITION מִן

- 1 This preposition is undoubtedly the most versatile of all the Hebrew prepositions. It can appear both as an independent preposition and also as an inseparable preposition. Furthermore, it is used to form a variety of comparatives, superlatives, and “partitive” grammatical functions. It means “from” or “out of.”
- 2 Although it can stand alone as an independent preposition, it is usually coupled to definite nouns by a maqqeph.

EXAMPLES FROM THE TANAKH

Lv 1:3	Gen 19:12	Gen 2:7
מִן־הַבָּקָר	מִן־הַמָּקוֹם	מִן־הָאֲדָמָה
<i>from the herd</i>	<i>from the place</i>	<i>from the ground</i>
Dn 5:2	Dn 3:15	Dn 4:11
מִן־הַיְכָלָא	מִן־יָדַי	מִן־עֲנָפוֹתֶיהָ
<i>from the temple</i>	<i>from my hands</i>	<i>from its branches</i>

- 3 It can function like the other inseparable prepositions, with the following vowel changes according to the first letter of the noun it modifies:
 - 3.1 Basic form. When it is added directly to a word, the nun is dropped, and the first letter of the word takes a DF, if possible, and so compensates for the loss of the nun.

from a place [mim - ma - qom] מִן + מָקוֹם ⇨ מִמָּקוֹם

Note: Should the first letter of the word have a DL, it changes into DF.

from a house [miv - ba - jit] מִן + בַּיִת ⇨ מִבֵּית

EXAMPLES FROM THE TANAKH

Is 14:12	Est 4:14	Dt 22:8
מִשָּׁמַיִם	מִמָּקוֹם אֲחֵר	מִמָּוְנוֹ
<i>from heaven(s)</i>	<i>from another place</i>	<i>from there</i>

- 3.2 Before the “coal mine” letters (קוֹלְמִין ; Chapter 5.4). When the noun that is modified starts with a “coal mine” letter and a vocal shewa, the nun is dropped, but no doubling takes place. For example,

2 Chr 25:1 from Jerusalem מִן + יְרוּשָׁלַיִם ⇨ מִירוּשָׁלַיִם

- 3.3 Before gutturals. When the noun that is modified starts with a guttural, the nun is dropped as in the basic form, but since the gutturals cannot have a DF, the vowel of the prefix is lengthened from a chireq to a tsere to compensate for the loss of the nun. For example,

from man מֵאָדָם ⇨ אָדָם + מִן
 from a sword מִחֶרֶב ⇨ חֶרֶב + מִן
 from a city מֵעִיר ⇨ עִיר + מִן

EXAMPLES FROM THE TANAKH		
Is 25:2	Jer 51:5	Mi 5:6
מֵעִיר	מֵאֱלֹהֵיו	מֵאֵת יְהוָה
<i>of a city</i>	<i>from his God</i>	<i>from Yahweh</i>
Is 17:1	Ps 144:10	Ps 140:2
מֵעִיר	מִחֶרֶב רָעָה	מֵאָדָם רָע
<i>from a city</i>	<i>from a hurtful sword</i>	<i>from an evil man</i>

- 3.4 However, when a word starts with ה, no compensation takes place, and the short vowel (chireq) is kept.

from the camp מִחוּץ ⇨ חוּץ + מִן

EXAMPLES FROM THE TANAKH	
Lv 14:3	2 Chr 32:3
אֶל-מִחוּץ לַמַּחֲנֶה	אֲשֶׁר מִחוּץ לָעִיר
<i>from outside from the camp</i>	<i>that from outside to the city</i>

- 3.5 Before the definite article, there are two possible ways this preposition acts:

(a) as an independent preposition

EXAMPLES FROM THE TANAKH		
Lv 1:3	Ez 11:17	Ez 11:17
מִן-הַבָּקָר	מִן-הָאֲרָצוֹת	מִן-הָעַמִּים
<i>from the herd</i>	<i>from the countries</i>	<i>from the nations</i>

(b) as an inseparable preposition

Here the **מִ** prefix is not dropped (as opposed to what happens with the inseparable prepositions), and the vowel of the prefix is lengthened.

from the place	מִהַמָּקוֹם	↔	הַמָּקוֹם	+	מִן
from the morning	מִהַבֹּקֶר	↔	הַבֹּקֶר	+	מִן
from the city	מִהָעִיר	↔	הָעִיר	+	מִן

EXAMPLES FROM THE TANAKH		
Jgs 17:8	Dt 32:25	Ezr 6:21
מִהָעִיר	וּמִחֲדָרִים	מִהַגְלוּלָה
<i>from the city</i>	<i>and from the rooms</i>	<i>from the captivity</i>

- 4 The comparative use of **מִן**. In Hebrew, this preposition can be used as *than* to make comparative statements. The comparison is made by adding the preposition to the word that acts as the object of the comparison (the thing to which the subject is compared).

In the following example, *the tent* is the object of comparison, or the thing to which *the house* (the subject) is compared to.

הָאֵהָל	מִן	גָּדוֹל	הַבַּיִת
the tent	than	big(ger)	the house (is)
(object)			(subject)
literal	The house (is) big from the tent.		
idiomatic	The house is bigger than the tent.		

EXAMPLES FROM THE TANAKH	
Jgs 14:18	Est 4:13
מִהַמְּתוֹק מִדְּבַשׁ	מִכָּל-הַיְּהוּדִים
<i>what sweet(er) than honey</i>	<i>more than all the Jews</i>
Lv 21:10	Jgs 14:18
וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו	וְיָמָה עֹז מֵאֶרֶי
<i>and the priest the big(ger) than his brothers</i>	<i>and what is stronger than a lion</i>

Note: In the last two examples, compensatory lengthening takes place as per Section 3.3.

- 5 The superlative use of מִן. In Hebrew, this preposition can be used as the English *of* to form the superlative. The superlative is constructed by adding the preposition to the word that acts as the object of the comparison (the thing to which the subject is compared).

In the following example, *the men* is the object of comparison, or the thing to which *Samuel* (the subject) is compared to.

הָאֲנָשִׁים	מִן-	הַגָּדוֹל	שְׁמוּאֵל
the men	of	the	Samuel
(object)		great(est)	(subject)
literal	Samuel (is) the great of the men.		
idiomatic	Samuel is the greatest of the men.		

EXAMPLES FROM THE TANAKH

Jb 1:3	Jon 3:5
גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם	מִגָּדוֹלָם
<i>the greatest of all the children of the east</i>	<i>from the greatest</i>

- 6 The partitive (one of a whole) use of מִן. This preposition can also be used to express that something is seen as only one part of something that is much bigger. For example,

part of the fruit מִפְּרִי
some of the fruit

EXAMPLES FROM THE TANAKH

Gen 4:3	Ex 16:27	Dn 8:10
מִפְּרִי הָאֲדָמָה	מִן-הָעָם	מִן-הַצָּבָא
<i>some fruit of the ground</i>	<i>some of the people</i>	<i>some of the hosts</i>
Jgs 8:14	2 Sm 11:17	Dn 8:10
מֵאֲנָשֵׁי סֻכּוֹת	מִן-הָעָם	וּמִן-הַכּוֹכָבִים
<i>some of the men of Succoth</i>	<i>some of the people</i>	<i>and some of the stars</i>

17.6 COMPOUND PREPOSITIONS

- 1 A compound preposition is formed when two or more words are combined and then considered to be a single prepositional unit.

- 2 In Hebrew, compound prepositions are formed by adding two prepositions together or by adding a preposition and a noun together. The preposition מִן is often used.
- 3 See the following for examples of adding two prepositions together.

from upon	מִן	+	עַל	↪	מֵעַל
from under	מִן	+	תַּחַת	↪	מִתַּחַת
from afar	מִן	+	אַחֲרֵי	↪	מֵאַחֲרֵי
from before	מִן	+	פְּנִים	↪	מִפְּנֵי
from the	מִן	+	אֵת	↪	מֵאֵת
from with	מִן	+	אֵת	↪	מֵאֵת
from with	מִן	+	עִם	↪	מֵעִם
from all	מִן	+	כָּל-	↪	מִכָּל-

EXAMPLES FROM THE TANAKH		
Gen 6:17	Gen 1:7	Gen 8:3
מִתַּחַת הַשָּׁמַיִם	מִתַּחַת לָרָקִיעַ	מֵעַל הָאָרֶץ
<i>from under the heavens</i>	<i>from under the firmament</i>	<i>from upon the earth</i>

- 4 A noun and a preposition can also be combined. In some cases, a maqqeph is used to join the preposition to a noun or adverb. Refer to Chapter 17.3 for the maqqeph prepositions.

in the midst of	בְּ	+	תוֹךְ	↪	בְּתוֹךְ
to the midst of	אֶל	+	תוֹךְ	↪	אֶל-תוֹךְ
according to	לְ	+	פֶה	↪	לְפִי
before	לְ	+	פְּנִים	↪	לְפְּנֵי
before the face of	עַל	+	פְּנֵי	↪	עַל-פְּנֵי
because	עַל	+	דָּבָר	↪	עַל-דָּבָר
therefore	עַל	+	כֵּן	↪	עַל-כֵּן
at the back of	עַל	+	אַחֲרֵי	↪	עַל-אַחֲרֵי-
from before	מִן	+	פְּנִים	↪	מִלְּפְּנֵי

EXAMPLES FROM THE TANAKH			
Ez 5:2	Dt 5:4	1 Kgs 6:17	Ez 37:1
בְּתוֹךְ הָעִיר	מִתּוֹךְ הָאֵשׁ	הַהֵיכָל לִפְנֵי	בְּתוֹךְ הַבְּקָעָה
<i>in the midst of the city</i>	<i>from the midst of the fire</i>	<i>the temple in front of</i>	<i>in the midst of the valley</i>
Ex 5:8,17	Ex 15:23	Zec 2:9	Ps 45:5
עַל-כֵּן	עַל-כֵּן	בְּתוֹכָהּ	עַל-דְּבַר-אֱמֶת
<i>therefore</i>	<i>therefore</i>	<i>in her midst</i>	<i>because of truth</i>

17.7 PREPOSITIONS WITH PRONOMINAL SUFFIXES

- 1 Previously, it was shown that singular and plural nouns can take pronominal suffixes.
- 2 Refer to Chapters 10.8, 10.9, and 10.10, respectively.
- 3 Prepositions, however, are neither singular nor plural. Some prepositions take the suffixes used for singular nouns and some take the suffixes used for plural nouns.
- 4 As a reminder, the declensional suffixes in Chapter 10.8 are listed here again:

		singular nouns (Type I)		plural nouns (Type II)	
		m.	f.	m.	f.
Singular	1	ִי	ִי	ִי	ִי
	2	ֶךָ	ֶךָ	ֶךָ	ֶךָ
	3	וֹ	ָהָ	ָיו	ָיָהָ

Plural	1	ִנִּי	ִנִּי	ִינִי	ִינִי
	2	ֶכֶם	ֶכֶן	ֶיכֶם	ֶיכֶן
	3	ָהֶם	ָהֶן	ֶיָהֶם	ֶיָהֶן
		ָם	ָן		

- 5 The suffixes used by singular nouns are called Type I suffixes, and those used by plural nouns are called Type II suffixes. The inseparable prepositions stand separately when they have a pronominal suffix.

6 לְ uses the Type I suffixes.

			m.	f.
Singular	1	to me	לִי	לִי
	2	to you	לְךָ	לְךָ
	3	to him/her/it	לוֹ	לָהּ
Plural	1	to us	לָנוּ	לָנוּ
	2	to you	לָכֶם	לָכֶן
	3	to them	לָהֶם	לָהֶן

Note: The 2fs and 1cp forms above differ from those added to nouns. Again, there is no gender distinction in the first person (Chapter 10.8).

EXAMPLES FROM THE TANAKH

Ex 12:2	Is 53:5	Gen 19:5	Ps 69:14	Prv 8:14
לָכֶם	לָנוּ	לוֹ	לְךָ	לִי
<i>to you (pl.)</i>	<i>for us</i>	<i>to him</i>	<i>to you</i>	<i>to me</i>

7 בְּ uses the Type I suffixes.

			m.	f.
Singular	1	in me	בִּי	בִּי
	2	in you	בְּךָ	בְּךָ
	3	in him/her/it	בוֹ	בָּהּ
Plural	1	in us	בָּנוּ	בָּנוּ
	2	in you	בָּכֶם	בָּכֶן
	3	in them	בָּהֶם	בָּהֶן
			בָּם	בָּן

EXAMPLES FROM THE TANAKH				
Is 11:6	Ps 10:5	Lv 19:28	Lv 24:20	Prv 8:15
בָּם	בָּהֶם	בָּכֶם	בּוֹ	בִּי
(in) them	at them	on you	in him	by me

8 The inseparable preposition כִּי uses the Type I suffixes.

			m.	f.
Singular	1	like me	כְּמוֹנִי	כְּמוֹנִי
	2	like you	כְּמוֹךָ	כְּמוֹךָ
	3	like him/her/it	כְּמוֹהוּ	כְּמוֹהָ
Plural	1	like us	כְּמוֹנוּ	כְּמוֹנוּ
	2	like you	כְּכֶם	כְּכֶן
	3	like them	כְּהֶם	כְּהֶן

Note: In most forms, an additional element, *amo*, is placed between the preposition and the suffix.

EXAMPLES FROM THE TANAKH			
Jgs 8:2	2 Kgs 17:15	Lv 19:18	Is 46:9
עִתָּה כְּכֶם	כְּהֶם	כְּמוֹךָ	כְּמוֹנִי
compared to you	like them	like yourself	like me

9 The independent prepositions עִם and אֵת take Type I suffixes, both have a DF, and both follow the same pattern (Chapter 16.4.2).

			m.	f.	m.	f.
Singular	1	with me	עִמִּי	עִמִּי	אֵתִי	אֵתִי
	2	with you	עִמָּךְ	עִמָּךְ	אֵתְךָ	אֵתְךָ
	3	with him/her/it	עִמּוֹ	עִמָּה	אֵתּוֹ	אֵתָהּ

			m.	f.	m.	f.
Plural	1	with us	עִמָּנוּ	עִמָּנוּ	אִתָּנוּ	אִתָּנוּ
	2	with you	עִמָּכֶם	עִמָּכֶן	אִתְּכֶם	אִתְּכֶן
	3	with them	עִמָּם	עִמָּן	אִתָּם	אִתָּן

EXAMPLES FROM THE TANAKH

Gen 18:16	Dt 5:4	Is 8:10	Ps 91:15	Jgs 4:8
עִמָּם	עִמָּכֶם	עִמָּנוּ	עִמּוֹ	עִמִּי
with them	with you	with us	with him	with me

Gen 9:9	Gen 8:17	Gen 7:13	Gen 7:7,7	Gen 6:18
אִתְּכֶם	אִתְּךָ	אִתָּם	אִתּוֹ	אִתְּךָ
with you (pl.)	with you	with them	with him	with you

10 The independent preposition בֵּין takes Type I suffixes.

			m.	f.
Singular	1	between me	בֵּינִי	בֵּינִי
	2	between you	בֵּינְךָ	בֵּינְךָ
	3	between him/it	בֵּינוֹ	—

Plural	1	between us	בֵּינֵינוּ	בֵּינֵינוּ
	2	between you	בֵּינֵיכֶם	—
	3	between them	בֵּינֵיהֶם	—

EXAMPLES FROM THE TANAKH

2 Sm 14:6	1 Sm 17:3	Jer 25:27	Jb 9:33
בֵּינֵיהֶם	בֵּינֵיהֶם	בֵּינֵיכֶם	בֵּינֵינוּ
parting them	between them	among you	between us

- 11 The inseparable preposition **מִן** uses the Type I suffixes, often with an added min in the middle.

			m.	f.
Singular	1	from me	מִמֶּנִּי	מִמֶּנִּי
	2	from you	מִמְּךָ	מִמְּךָ
	3	from him/her/it	מִמֶּנּוּ	מִמֶּנָּה
Plural	1	from us	מִמֶּנּוּ	מִמֶּנּוּ
	2	from you	מִכֶּם	מִכֶּן
	3	from them	מֵהֶם	מֵהֶן

EXAMPLES FROM THE TANAKH			
Mi 6:8	Gen 17:6	Prv 30:7	Jb 42:3
מִמְּךָ	מִמְּךָ	מִמֶּנִּי	מִמֶּנִּי
<i>from you</i>	<i>out of you</i>	<i>from me</i>	<i>for me</i>
Js 10:8	Dt 22:1	Ex 25:31	Ex 37:17
מֵהֶם	מֵהֶם	מִמֶּנָּה	מִמֶּנָּה
<i>from them</i>	<i>from them</i>	<i>from it</i>	<i>from it</i>

- 12 The following independent prepositions will take the Type II suffixes:

to, toward **אֶל** on, upon, over, against **עַל**
 under, instead of **תַּחַת** after, afterward **אַחֲרַי**

12.1 **אֶל**

			m.	f.
Singular	1	to me	אֵלַי	אֵלַי
	2	to you	אֵלֶיךָ	אֵלֶיךָ
	3	to him/her/it	אֵלָיו	אֵלֶיהָ

Plural	1	to us	אֵלֵינוּ	אֵלֵינוּ
	2	to you	אֵלֵיכֶם	אֵלֵיכֶן
	3	to them	אֵלֵיהֶם	אֵלֵיהֶן

EXAMPLES FROM THE TANAKH

Lv 10:11	Prv 8:4	Jon 1:6	Jer 1:4
אֵלֵיהֶם	אֵלֵיכֶם	אֵלָיו	אֵלַי
<i>to them</i>	<i>to you</i>	<i>to him</i>	<i>to me</i>

12.2 על

			m.	f.
Singular	1	on me	עָלַי	עָלַי
	2	on you	עָלֶיךָ	עָלֶיךָ
	3	on him/her/it	עָלָיו	עָלֶיהָ
Plural	1	on us	עָלֵינוּ	עָלֵינוּ
	2	on you	עָלֵיכֶם	עָלֵיכֶן
	3	on them	עָלֵיהֶם	עָלֵיהֶן

EXAMPLES FROM THE TANAKH

Is 14:1	Dn 9:14	Is 53:5	Dt 28:2	Ps 27:2
עֲלֵיהֶם	עָלֵינוּ	עָלָיו	עָלֶיךָ	עָלַי
<i>with them</i>	<i>on us</i>	<i>on him</i>	<i>on you</i>	<i>on me</i>

12.3 תחת

			m.	f.
Singular	1	under me	תַּחְתִּי	תַּחְתִּי
	2	under you	תַּחְתֶּיךָ	תַּחְתֶּיךָ
	3	under him/her/it	תַּחְתָּיו	תַּחְתֶּיהָ
Plural	1	under us	תַּחְתֵּינוּ	תַּחְתֵּינוּ
	2	under you	תַּחְתֵּיכֶם	תַּחְתֵּיכֶן
	3	under them	תַּחְתֵּיהֶם	תַּחְתֵּיהֶן

EXAMPLES FROM THE TANAKH		
2 Chr 12:10	Nm 16:31	Gen 36:33
תַּחְתֵּיהֶם	תַּחְתֵּיהֶם	תַּחְתָּיו
<i>in their stead</i>	<i>under them</i>	<i>in his stead</i>

12.4 אַחֲרֵי

			m.	f.
Singular	1	after me	אַחֲרֵי	אַחֲרֵי
	2	after you	אַחֲרֶיךָ	אַחֲרֶיךָ
	3	after him/her/it	אַחֲרָיו	אַחֲרֶיהָ
Plural	1	after us	אַחֲרֵינוּ	אַחֲרֵינוּ
	2	after you	אַחֲרֵיכֶם	אַחֲרֵיכֶן
	3	after them	אַחֲרֵיהֶם	אַחֲרֵיהֶן

EXAMPLES FROM THE TANAKH		
Gen 9:9	Gen 32:19	Ez 3:12
אַחֲרֵיכֶם	אַחֲרֵינוּ	אַחֲרֵי
<i>after you</i>	<i>behind us</i>	<i>behind me</i>
Jer 32:18	Js 2:5	Ex 14:4
אַחֲרֵיהֶם	אַחֲרֵיהֶם	אַחֲרֵיהֶם
<i>after them</i>	<i>after them</i>	<i>after them</i>

17.8 DEFINITE DIRECT OBJECT MARKER (DDOM) WITH PRONOMINAL SUFFIXES

- 1 When a personal pronoun functions as the direct object of a verb, the DDOM is used with Type I suffixes and has a cholem (Chapters 16.4.2 and 16.9).

			m.	f.
Singular	1	me	אֹתִי	אֹתִי
	2	you	אֹתְךָ	אֹתְךָ
	3	him, her, it	אֹתוֹ	אֹתָהּ

Plural	1	us	אַתָּנוּ		אַתָּנוּ	
	2	you	אַתְּכֶם		אַתְּכֶן	
	3	them	אַתָּם	(אַתֶּהֶם)	אַתָּן	(אַתֶּהֶן)

EXAMPLES FROM THE TANAKH

Jer 43:3	Gen 37:5	Ex 1:12	Gen 17:6	Zec 8:14
אַתָּנוּ	אתו	אתו	אתְּךָ	אתִּי
us	him	him	you	me
Gen 40:3	Gen 36:7	Gen 35:4	Ez 16:54	Dt 26:6
אַתָּם	אַתָּם	אַתָּם	אַתָּן	אַתָּנוּ
them	them	them	them	us

17.9 INDICATING POSSESSION

- 1 Hebrew does not have words to express the concepts of “have” and “do not have.”
- 2 The prepositions **יש** (there is / there are) and **אין** (there is / are not) are used to express possession or the lack thereof.

English	literal	Hebrew
there is a son	there is a son	יש בן
there isn't a son	there is not a son	אין בן

- 3 These terms are also used together with the preposition **לְ** to state possession or the lack thereof in the following way:

English	literal	Hebrew
I have a son	there is for me a son	יש לי בן
he has a son	there is for him a son	יש לו בן
I don't have a son	there is not for me a son	אין לי בן
he doesn't have a son	there is not for him a son	אין לו בן
there is a man in the house	there is a man in the house	יש איש בבית
there are people in the house	there are men in the house	יש אנשים בבית

Note: **וְאֵין** functions as a particle without regard to the gender or number of the other words in the clause. **אֵין** is the construct form of **אִין**. These words have no tense, which is determined solely by the context: “And there *was* no man to work the land” (**וְאֵין לַעֲבֹד אֶת־הָאֲדָמָה**).

EXAMPLES FROM THE TANAKH

Jb 33:23	Gen 33:9	2 Kgs 3:12	Eccl 4:9
אִם־יֵשׁ עִלָּיו	יֵשׁ־לִי רֹב	יֵשׁ אוֹתוֹ	יֵשׁ־לָהֶם
<i>if there is with him</i>	<i>I have enough</i>	<i>it is with him</i>	<i>they have</i>

4 With pronominal endings, see the following:

4.1 The inflected forms of **יֵשׁ** are found almost exclusively after the conjunction **אִם** (if). There are three suffixes attested in the Hebrew Bible.

2ms אִם־יֵשֶׁךְ 2mp אִם־יֵשְׁכֶם 3ms אִם־יֵשֶׁנּוּ

EXAMPLES FROM THE TANAKH

1 Sm 23:23	Gen 24:49	Jgs 6:36	Gen 43:4
אִם־יֵשֶׁנּוּ	אִם־יֵשְׁכֶם	אִם־יֵשֶׁךְ	אִם־יֵשֶׁךְ
<i>if he is</i>	<i>if you</i>	<i>if you</i>	<i>if you</i>

4.2 The inflected forms of **אֵין** have a wider range of usage.

			m.	f.
Singular	1	I am not	אֵינְנִי	אֵינִי
	2	you are not	אֵינְךָ	אֵינִיךָ
	3	he/she/it is not	אֵינֶנּוּ	אֵינֶנָּה

			m.	f.
Plural	1	we are not	אֵינְנוּ	אֵינְנוּ
	2	you are not	אֵינְכֶם	—
	3	they are not	אֵינָם	—

Note: The third-person masculine singular and the first-person plural are identical.

EXAMPLES FROM THE TANAKH			
Mal 2:2	Gen 31:2	Gen 20:7	Jer 14:12
אַיִנְכֶם	אֵינְנִי	וְאִם-אֵינְךָ	אֵינְנִי
<i>you (do) not</i>	<i>it was not</i>	<i>and if you not</i>	<i>I (shall) not</i>

- 5 Possession in the past can be expressed by a combination of the verb הָיָה (he was) or הָיָה (and he was) with the inseparable preposition לְ.

English	literal	Hebrew
I had a son	there was for me a son	הָיָה לִי בֶן
I didn't have a son	there was not for me a son	לֹא הָיָה לִי בֶן

EXAMPLES FROM THE TANAKH		
2 Kgs 1:17	Jer 3:3	Jgs 17:13
כִּי לֹא-הָיָה לוֹ בֶן	הָיָה לָךְ	הָיָה-לִי
<i>because he had no son</i>	<i>you had</i>	<i>I had</i>

- 6 Possession in the future can be expressed by combining the verbs יִהְיֶה (he will be) or יִהְיֶה (and he will be) with the inseparable preposition לְ.

English	literal	Hebrew
I shall have a son	there will be for me a son	יִהְיֶה לִי בֶן
I shall not have a son	not there will be for me son	לֹא יִהְיֶה לִי בֶן

EXAMPLES FROM THE TANAKH	
Ex 13:9	Ex 13:12
וְהָיָה לָךְ	וְהָיָה לָךְ
<i>and there will be for you</i>	<i>it will be for you</i>

18.1 INTRODUCTION

- 1 A number is a kind of adjective that defines the quality or quantity of something.
- 2 As in English, in Hebrew there are two main kinds of numbers:
 - 2.1 Cardinal numbers tell us how many things there are (e.g., *one, two, three*).
 - 2.2 Ordinal numbers tell us the order of the elements in a series of things (e.g., *first, second, third, fourth*, etc.).
- 3 A numeral is a symbolic representation of a number of things—for example, the Arabic numerals 1, 2, and 3 and the Roman numerals I, II, and III.
 - 3.1 Hebrew does not use any of these numerals; instead, it uses the letters of the Hebrew alphabet to express quantities (Chapter 18.10).
 - 3.2 There are distinct words that are used to describe larger numbers like 100 or 1,000.
- 4 In Hebrew, the numbers have four forms indicating two genders—namely, masculine or feminine—as well as an absolute and construct form for each gender.

	masculine		feminine	
	cstr.	abs.	cstr.	abs.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנֵי	שְׁנַיִם	שְׁתֵּי	שְׁתַּיִם
3	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה
4	אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה
5	חֲמִשׁ	חֲמִשׁ	חֲמִשֶּׁת	חֲמִשָּׁה
6	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה
7	שֶׁבַע, שִׁבְעָה	שֶׁבַע	שֶׁבַעַת	שֶׁבַעָה
8	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת, שְׁמוֹנֶת	שְׁמוֹנֶה
9	תְּשַׁע	תְּשַׁע	תְּשַׁעַת	תְּשַׁעָה
10	עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרָה

- 5 The feminine forms ending in תָּ are mostly used to modify masculine nouns, and the ending-less masculine forms are used to modify feminine nouns.

- 6 The construct form is placed before the noun and translated as “one of something,” “two of something,” and so on.

18.2 NUMBER 1

masculine		feminine	
cstr.	abs.	cstr.	abs.
אֶחָד	אֶחָד	אַחַת	אַחַת

- 1 The number 1 is an attributive adjective. It follows the noun it modifies and agrees with the noun in gender, number, and sometimes definiteness. For example,

one daughter בֵּת אַחַת
one son בֶּן אֶחָד

EXAMPLES FROM THE TANAKH			
Ex 12:49	2 Sm 12:3	1 Sm 22:20	Gen 1:5
תּוֹרַת אַחַת	אַחַת קְטַנָּה	בֶּן-אֶחָד	יוֹם אֶחָד
<i>the same law (f.)</i>	<i>one small (f.)</i>	<i>one son</i>	<i>one day</i>

- 2 There are five instances in the Hebrew Bible where the plural form of 1 appears.

EXAMPLES FROM THE TANAKH			
Gen 11:1		Gen 27:44	
וּדְבָרִים אֶחָדִים		יָמִים אֶחָדִים	
litrl.: <i>and words, ones</i>		litrl.: <i>days, ones</i>	
idm.: <i>and (of) one speech</i>		idm.: <i>a few days</i>	
Dn 11:20	Ez 37:17	Gen 29:20	
וּבְיָמִים אֶחָדִים	לְאֶחָדִים בְּיָדְךָ	כְּיָמִים אֶחָדִים	
litrl.: <i>and in days, ones</i>	litrl.: <i>to ones in your hand</i>	litrl.: <i>like days, ones</i>	
idm.: <i>but in a few days</i>	idm.: <i>one in your hand</i>	idm.: <i>like a few days</i>	

- 3 As with nouns, the construct form precedes the noun it modifies. For example,

one of the daughters אַחַת הַבָּנוֹת
one of the sons אֶחָד הַבָּנִים

EXAMPLES FROM THE TANAKH		
Gen 22:2	Gen 22:2	Lv 4:13
עַל אֶחָד הַהָרִים	כְּאַחַד מִמֶּנּוּ	אַחַת מִכָּל־מִצְוֹת
litrl.: on one the mountains	litrl.: like one from us	litrl.: one from all commandments
idm.: on one of the mountains	idm.: like one of us	idm.: any of the commandments
1 Sm 9:3	Gen 26:10	Gen 2:21
אֶת־אַחַד מֵהַנְּעָרִים	אַחַד הָעָם	אַחַת מִצְלָעָתִיו
one of the servants	one of the people	one of his ribs

18.3 NUMBER 2

masculine		feminine	
cstr.	abs.	cstr.	abs.
שְׁנִי	שְׁנַיִם	שְׁתִּי	שְׁתַּיִם

- 1 The number 2 is a substantive and functions like a noun.
- 2 The number 2 and the noun it is associated with agree in gender. The noun will, per definition, be in the plural.
- 3 The absolute forms may precede or follow the noun.

EXAMPLES FROM THE TANAKH			
Gen 6:19	Gen 7:9	2 Sm 1:1	Jgs 11:37
שְׁנַיִם מִכָּל	שְׁנַיִם שְׁנַיִם	יָמִים שְׁנַיִם	שְׁנַיִם חֳדָשִׁים
litrl.: two from all	litrl.: two two	two days	two months
idm.: two of every	idm.: two by two		

- 4 As with the nouns, the construct forms usually precede the noun, which may be either definite or indefinite. Construct forms are the most common in the Hebrew Bible.

EXAMPLES FROM THE TANAKH		
Ru 1:2	Gen 24:22	Gen 4:19
שְׁנֵי־בָנָיו	וּשְׁנֵי צְמִידִים	שְׁתֵּי נָשִׁים
two (of) his sons	and two bracelets	two (of) wives
Gen 19:8	Gen 19:1	Gen 10:25
שְׁתֵּי בָנוֹת	שְׁנֵי הַמַּלְאָכִים	שְׁנֵי בָנִים
two daughters	two angels	two sons

Gen 31:37	Gen 22:3	Gen 19:15
בֵּין שְׁנֵינוּ	אֶת־שְׁנֵי נְעָרָיו	שְׁתֵּי בָנֹתַיִךְ
<i>between us two</i>	<i>two of his youngsters</i>	<i>your two daughters</i>

18.4 NUMBERS 3 THROUGH 10

	masculine		feminine	
	cstr.	abs.	cstr.	abs.
3	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה
4	אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה
5	חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁת	חֲמִשָּׁה
6	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה
7	שֶׁבַע, שִׁבְעַ	שֶׁבַע	שֶׁבַעַת	שֶׁבַעָה
8	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת, שְׁמוֹנַת	שְׁמוֹנָה
9	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעָה
10	עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרָה

- 1 These numbers are also substantives and also function as nouns.
- 2 As with 2, the noun is, per definition, in the plural.
- 3 However, these numbers take the gender opposite to that of the noun. This “gender switch” takes place with the numbers 3 through 10, 13 through 19, 100, and 1,000.
- 4 The absolute forms may precede or follow the noun, with the noun being in the plural.

EXAMPLES FROM THE TANAKH		
Gen 18:2	Am 4:8	1 Kgs 7:4
שְׁלֹשָׁה אַנָּשִׁים	שְׁלֹשׁ עָרִים	שְׁלֹשָׁה טוֹרִים
<i>three men</i>	<i>three cities</i>	<i>three rows</i>
Ez 46:4	1 Chr 2:6	Prv 30:24
שֵׁשָׁה כְּבָשִׂים	כָּלֵם חֲמִשָּׁה	אַרְבַּעָה הֵם
<i>six lambs</i>	<i>five in all</i>	<i>four things</i>

- 5 The construct forms usually precede the noun, which may be either definite or indefinite.

EXAMPLES FROM THE TANAKH		
Am 4:4	Gen 18:6	Gen 30:20
לְשִׁלֹּשֶׁת יָמִים	שְׁלֹשׁ סָאִים	שֵׁשֶׁת בָּנִים
litrl.: (for) three of days	three (of) measures	six sons
idm.: every three days		

- 6 Numbers may occur before collective nouns in the singular. For example,

seven (loaves of) bread שִׁבְעָה לֶחֶם

- 7 Pronominal suffixes may be added to the construct forms. For example,

two of them שְׁתֵּיהֶם

EXAMPLES FROM THE TANAKH			
Ru 4:11	Ru 1:19	1 Chr 2:6	Prv 30:24
שְׁתֵּיהֶם	שְׁתֵּיהֶם	כָּלֵם חֲמִשָּׁה	אַרְבָּעָה הֵם
which two	they two	five in all	four things

18.5 NUMBERS 11 THROUGH 19

- 1 These numbers are formed by placing the unit before the word for 10. The construct form of the unit is added to the following altered forms of 10.

	m.	f.
11	אַחַד עָשָׂר	אַחַת עָשָׂר
	עֶשְׂתִּי עָשָׂר	עֶשְׂתִּי עָשָׂר
12	שְׁנַיִם עָשָׂר	שְׁתֵּים עָשָׂר
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂר
13	שְׁלֹשׁ עָשָׂר	שְׁלֹשָׁה עָשָׂר
14	אַרְבַּע עָשָׂר	אַרְבָּעָה עָשָׂר
15	חֲמִשָּׁה עָשָׂר	חֲמִשָּׁה עָשָׂר
16	שֵׁשׁ עָשָׂר	שֵׁשָׁה עָשָׂר

17	שְׁבַע עָשָׂרָה	שִׁבְעָה עָשָׂר
18	שְׁמֹנֶה עָשָׂרָה	שְׁמֹנֶה עָשָׂר
19	תְּשַׁע עָשָׂרָה	תְּשַׁעָּה עָשָׂר

Note: These combinations are listed according to their morphological forms. For 11 and 12, the numbers agree with the associated noun in gender, but for 13 through 19, the “gender switch” takes place.

- 2 Both singular and plural nouns occur with the numbers 11 through 19. Common nouns are usually singular. These include the following:

man אִישׁ year שָׁנָה day יוֹם person נֶפֶשׁ

With most of the other nouns, the plural is regularly used.

EXAMPLES FROM THE TANAKH	
1 Chr 25:5	Lv 24:5
בָּנִים אַרְבָּעָה עָשָׂר	שְׁתֵּים עָשָׂרָה חֲלוֹת
14 sons	12 cakes
1 Chr 4:27	1 Kgs 7:3
בָּנִים שִׁשָּׁה עָשָׂר	חֲמֵשֶׁה עָשָׂר, הַטּוֹר
16 sons	15 in a row

18.6 MULTIPLES OF 10

- The number 20 is expressed by the plural form of 10.
- The others are the plural forms of the corresponding units.

20	עָשָׂרִים	60	שָׁשִׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמֹנִים
50	חֲמִשִּׁים	90	תְּשַׁעִּים

- 3 They are all used with either a singular noun (more common) or plural nouns.

30 men שלשים איש or שלשים אנשים

EXAMPLES FROM THE TANAKH		
Lv 27:25	Lv 27:4	Gen 11:14
עשרים גרה	שלשים שקל	שלשים שנה
20 gerahs	30 shekels	30 years
Nm 1:3	2 Sm 23:13	Nm 20:29
מבן עשרים שנה	מהשלשים ראש	שלשים יום
from 20 years old	from the 30 heads	30 days

- 4 They can also be used as ordinals.

EXAMPLES FROM THE TANAKH	
Dt 1:3	Nm 33:38; 1 Chr 26:31; 2 Chr 16:13
בארבעים שנה	בשנת הארבעים
in the 40th year	in the 40th year

18.7 NUMBERS 21 THROUGH 99

- 1 These numbers are formed by using a unit and one of the multiples of 10 coupled with a *waw*. Either the unit or the multiple of 10 can appear first. For example,

21 עשרים ואחת 31 אחד ושלשים

EXAMPLES FROM THE TANAKH	
Gen 11:20	Gen 11:12
שתים ושלשים שנה	חמש ושלשים שנה
2 and 30 years	5 and 30 years
Jer 52:1	2 Chr 36:5
בן-עשרים ואחת שנה	בן-עשרים וחמש שנה
old 20 and 1 years	old 20 and 5 years

Note: The “gender switch” takes place with the units 3 to 9.

18.8 NUMBERS ABOVE 99

	dual	plural		singular	
	abs.	cstr.	abs.	cstr.	abs.
100 (f)	מֵאָתַיִם	מֵאוֹת	מֵאוֹת	מֵאָת	מֵאָה
1,000	אַלְפַּיִם	אַלְפֵי	אַלְפִים	אַלֶּף	אַלֶּף
10,000	רַבְתַּיִם	רַבּוֹת	רַבַּת	—	רַבּוֹ
		רַבּוֹת	רַבָּאֵת	—	רַבּוֹא
			רַבּוֹת	—	רַבָּה

Note: The number 10,000 has many forms and can also mean “myriad.”

EXAMPLES FROM THE TANAKH

Gen 23:1	Nm 2:19	Nm 2:24
מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים	אַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת	מֵאָת אֶלֶף וּשְׁמֹנֶת־אַלְפִים וּמֵאָה
100 years and 20 years and 7 years	40,000 and 500	100,000 and 8,000 and 100

- 1 Because מֵאָה is feminine, the units have the masculine form. These numbers are used with nouns of either gender.

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת

EXAMPLES FROM THE TANAKH

Jgs 7:6	Ex 14:7	Gen 6:15
שְׁלֹשׁ מֵאוֹת אִישׁ	שֵׁשׁ־מֵאוֹת רֶכֶב	שְׁלֹשׁ מֵאוֹת אַמָּה
300 men	600 chariots	300 cubits

- 2 מֵאָה is usually followed by a singular noun. For example,

100 years מֵאָה שָׁנָה 200 years מֵאָתַיִם שָׁנָה

EXAMPLES FROM THE TANAKH	
Jb 42:16	Gen 6:3
מֵאָה וָאַרְבָּעִים שָׁנָה	מֵאָה וָעֶשְׂרִים שָׁנָה
140 years	120 years

- 3 Because אֵלֶּךָ is masculine, the units have the feminine form.

3,000 שְׁלֹשָׁת אֲלָפִים 4,000 אַרְבַּעַת אֲלָפִים

EXAMPLES FROM THE TANAKH	
1 Kgs 5:12	Is 36:8
שְׁלֹשָׁת אֲלָפִים	אַלְפִים סוּסִים
3,000	2,000 horses

- 4 Compound numbers begin with the highest unit, and only the final element is affected by the gender of the noun being modified. For example,

1,203 אֶלֶף מֵאתִים וְשָׁלֹשׁ

EXAMPLES FROM THE TANAKH		
Nm 17:14	אַרְבַּעַת עָשָׂר אֶלֶף וְשִׁבְעַת מֵאוֹת	14,000 and 700

18.9 ORDINAL NUMBERS

- 1 An ordinal is a number defining a thing's position in a series of things, such as *first*.

	m.	f.
1st	רִאשׁוֹן	רִאשׁוֹנָה
2nd	שֵׁנִי	שֵׁנִית
3rd	שְׁלִישִׁי	שְׁלִישִׁית, שְׁלִישִׁיָּה
4th	רְבִיעִי	רְבִיעִית
5th	חֲמִישִׁי	חֲמִישִׁית
6th	שֵׁשִׁי	שֵׁשִׁית

	m.	f.
7th	שְׁבִיעִי	שְׁבִיעִית
8th	שְׁמִינִי	שְׁמִינִית
9th	תְּשִׁיעִי	תְּשִׁיעִית
10th	עֲשָׂרִי	עֲשָׂרִית, עֲשִׂירֶיהָ

Note: The ordinal numbers 2nd through 10th are formed by adding hireq yod to the cardinal.

Note: אֶחָד is also used as an ordinal number. For example,

Gen 1:5 day one יוֹם אֶחָד

Note: The ordinal numbers do not undergo the “gender switch.” They agree with the associated noun in gender.

Gen 2:2 on the seventh day בַּיּוֹם הַשְּׁבִיעִי

Note: The feminine ordinal numbers are used to express fractions.

Ex 16:36 10th part עֲשָׂרִית

18.10 LETTERS REPRESENTING NUMBERS

- 1 The letters of the Hebrew alphabet represent the following numbers:

ט	ח	ז	ו	ה	ד	ג	ב	א
9	8	7	6	5	4	3	2	1
צ	פ	ע	ס	נ	מ	ל	כ	י
90	80	70	60	50	40	30	20	10
ת		ש		ר		ק		
400		300		200		100		

- 2 Any combination of the above is used to express a number. For example,

ק	+	י	+	א	⇒	קיא
100	+	10	+	1	⇒	111

י	+	א	⇒	יא
10	+	1	⇒	11

EXAMPLES FROM THE TANAKH				
Gen 1:31	Gen 1:29	Gen 1:18	Gen 1:5	Gen 1:1
לא	כט	יח	ה	א
31	29	18	5	1

Note: These numbers are not found in *Biblia Hebraica Stuttgartensia (BHS)*.

- 3 According to this system, 15 and 16 should be denoted by י"ה and י"ו, but in order to avoid irreverently writing the divine name יְהוָה, the number 15 is denoted by 9+6 (ט"ו), and 16 is denoted by 9+7 (ט"ז). This will also apply to any larger number that includes 15 and 16.

EXAMPLES FROM THE TANAKH		
Prv 8:17	Prv 8:16	Prv 8:15
י"ז	ט"ז	ט"ו
17	16	15

Note: These numbers are not found in *BHS*.

- 4 To avoid confusion with words, letters meant as numbers are marked with quotation marks. A single quotation mark (called a *geresh*) appears after a single letter, and a double quotation mark (a *gershayim*) is used for multidigit Hebrew numerals. These marks mean “not a word” and are also used for acronyms, initialisms, and abbreviations.

For example, the title גַּבְרִית (literally, “lady”) is abbreviated גב' and is equivalent to the English “Mrs.” and “Ms.”

19

Directions

19.1 DIRECTIVE -AH

- 1 The directive הָ is also called the hey locale. It appears in those instances where the suffix הָ is added to a noun or adverb to indicate motion toward.
- 2 It can occur on both proper nouns and common nouns, the latter with or without the article. The ending is never stressed and is so distinguished from the female ending.

EXAMPLES FROM THE TANAKH

Gen 44:14	Gen 44:13	1 Kgs 20:2
בֵּיתָהּ יוֹסֵף	הָעִירָהּ	הָעִירָהּ
<i>toward the house of Joseph</i>	<i>toward the city</i>	<i>into the city</i>

- 3 It is commonly used on directional adverbs. For example,

to what place	אֵינָהּ	↔	where	אֵי
to that place	שָׁמָּה	↔	where	שָׁם
to this place	הֵנָּה	↔	this	הֵן

EXAMPLES FROM THE TANAKH

Gen 49:31	Gen 45:5	Dt 30:3	Sg 6:1
שָׁמָּה קָבְרוּ	הֵנָּה	שָׁמָּה	אֵינָהּ הָלַךְ
<i>there they buried</i>	<i>to this place</i>	<i>to that place</i>	<i>where did he go?</i>

- 4 It is used on the terms for directions. For example,

northward	צָפוֹנָה	↔	North	צָפוֹן
eastward	קִדְמוֹה	↔	East	קִדְמָה
southward	תִּימָנָה	↔	South	תִּימָן
westward	יָמָה	↔	West, sea	יָם

Note: For modern people, north is in front of them and south is behind them. For the ancient Hebrews, the sea (west) was considered to be behind them, and east (the Great Desert) was considered to be in front of them.

EXAMPLES FROM THE TANAKH			
Ez 48:2	Ez 21:2	Nm 34:3	Ez 47:2
יָמָה	תִּימָנָה	קִדְמָה	צָפוֹנָה
<i>westward</i>	<i>southward</i>	<i>eastward</i>	<i>northward</i>

VOCABULARY Directive nouns	
to the earth/land	הָאֲרֶצָה
onto the ground	הָאֲרֶצָה
to the house/home	תְּבִיטָה
to the mountain	הַהָרָה
mountainward	הָרָה
toward the wilderness	מִדְבָּרָה
toward the city	הָעִירָה
heavenward	הַשָּׁמַיִמָה
toward Egypt	מִצְרַיִמָה
toward the Negev	נֹגֶבָה
southward	נֹגֶבָה

20.1 DIVINE NAME

- 1 The two most frequent designations of God in the Hebrew Bible are אֱלֹהִים and יְהוָה, with the most likely pronunciation of יְהוָה being “Yahweh.”

EXAMPLES FROM THE TANAKH			
1 Sm 3:3	1 Sm 3:1	1 Sm 3:1	Gen 1:1
בְּהִיכַל יְהוָה	אֶת־יְהוָה	וּדְבַר־יְהוָה	אֱלֹהִים
<i>in the temple of the Lord/Yahweh</i>	<i>unto the Lord unto Yahweh</i>	<i>and the word of the Lord/Yahweh</i>	<i>God</i>

- 2 אֱלֹהִים is a plural word, generally interpreted in the singular as “God.” However, it may also mean “gods.” This is also the case for the singular form אֵל. Both forms are used with or without the article.
- 3 יְהוָה is the so-called tetragrammaton, from the Greek Τετραγράμματον, meaning “[consisting] of four letters.” It is the Hebrew name of God transliterated in four letters as YHWH and pronounced as “Yahweh.” It is the most frequently used name of God in the Hebrew Bible and occurs 6,823 times.
- 4 For pious or superstitious reasons, יְהוָה is often read as אֲדֹנָי, which literally means “my Lord” or “my lords.” However, the Masoretes applied the vowels found in אֲדֹנָי slightly modified to יְהוָה; hence we have יְהוָה, and because of the pronunciation of this combination, it became known as “Jehovah.”
- 5 When the name יְהוָה occurs in conjunction with אֲדֹנָי, the former is read as אֱלֹהִים and pointed יְהוָה to avoid having to read אֲדֹנָי.
- 6 With the waw conjunctive the form is וַיְהוָה.

EXAMPLES FROM THE TANAKH			
Ex 30:20	Gen 15:2	Ez 39:1	Ps 130:1,5,7
לַיהוָה	אֲדֹנָי יְהוָה	אֲדֹנָי יְהוָה	יְהוָה
<i>to the Lord</i>	<i>Lord God</i>	<i>Lord God</i>	<i>Lord</i>
Gen 13:14	Dn 9:3	Dt 9:26	Ps 130:3
וַיְהוָה	אֵל־אֲדֹנָי הָאֱלֹהִים	אֲדֹנָי יְהוָה	אֲדֹנָי
<i>and Yahweh</i>	<i>unto the Lord God</i>	<i>Lord God</i>	<i>Lord</i>

Note: Scholarly consensus on the correct vocalization of the word has led to it recently becoming more popular to translate יהוה into English as “Yahweh” instead of “God” or “Lord.”

Note: לַאלֹהִים, “to God,” serves as an example of an aleph that has become quiescent/silent when a prefix is added (Chapter 9).

- 7 אֱל is a masculine noun meaning “god.” It has many subordinate applications to express the concept of power and/or might. In prose, it is most commonly used with a defining word, usually an adjective or a genitive.

Note: Refer to Chapters 84-87 in Volume 5 in this series for a complete list of all the applications.

7.1 The first application is employed to indicate men of power and rank.

EXAMPLES FROM THE TANAKH		
Ez 31:11	Ez 32:21	Jb 41:17
אֵיל גִּוִּים	אֱלֵי גִבּוֹרִים	אֱלִים
<i>mighty one of nations</i>	<i>mighty heroes</i>	<i>mighty men</i>

7.2 The most common application in the Hebrew Bible is to identify the one true God of Israel.

EXAMPLES FROM THE TANAKH			
Is 5:17	Dt 10:17	Dt 7:9	Gen 31:13
וְהָאֵל הַקָּדוֹשׁ	הָאֵל הַגָּדֹל	הָאֵל הַנֶּאֱמָן	הָאֵל
<i>and the holy God</i>	<i>the great God</i>	<i>the faithful God</i>	<i>the God</i>

21

Particles

21.1 BEHOLD

- 1 The word **הִנֵּה** is traditionally translated as “behold” and is very frequent in Biblical Hebrew prose, with 1,061 occurrences. It thus deserves special attention in translation.
- 2 Predicator of existence:
 - 2.1 This is the clearest and most basic use of **הִנֵּה**.
 - 2.2 It differs from **וְהִנֵּה** in that it emphasizes the immediacy of the situation.
 - 2.3 When used in this way, inflected forms are common. For example,

	sg.	pl.
1c	הִנֵּנִי / הִנֵּנִי	הִנֵּנּוּ / הִנֵּנּוּ
2m	הִנֵּךְ	הִנֵּכֶם
2f	הִנֵּךְ	—
3m	הִנּוּ	הִנֵּם
3f	—	—

EXAMPLES FROM THE TANAKH

Gen 1:31	Gen 1:29	Gen 20:3	Gen 22:1,11
וְהִנֵּה טוֹב מְאֹד	הִנֵּה נָתַתִּי	הִנֵּךְ	הִנֵּנִי
<i>and behold, it was very good</i>	<i>behold, I gave</i>	<i>behold, you are</i>	<i>here I am</i>
1 Sm 24:2	1 Sm 3:4	Gen 50:18	1 Sm 12:2
הִנֵּה דָוִד	וַיֹּאמֶר הִנֵּנִי	הִנֵּנּוּ	הִנֵּם
<i>behold, David is</i>	<i>And he said: “Here am I.”</i>	<i>behold, we are</i>	<i>behold, they are</i>

- 3 It may also be used to add this same nuance to sentences with adverbial, adjectival, or participial predicates.

הִנְנִי בַּבַּיִת	↔	אֲנִי בַּבַּיִת
I am here (now) in the house		I am in the house
הִנֵּה אָבִיךָ חָלָה	↔	אָבִיךָ חָלָה
your father is now ill		your father is ill
הִנֵּה הָאָרֶץ לְפָנֶיךָ	↔	הָאָרֶץ לְפָנֶיךָ
the land is here before you		the land is before you

EXAMPLE FROM THE TANAKH

Is 17:1	הִנֵּה דָמָשְׁקַי מוֹסָר מִמַּעִיר	<i>behold, Damascus is now taken away from being a city</i>
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- 4 When prefixed to verbal sentences, it will serve to add to the vividness and/or importance of the fact that is stated. For example,

הִנֵּה אֲנָשִׁים בָּאוּ הֵנָּה	↔	אֲנָשִׁים בָּאוּ הֵנָּה
some men have just come here		men have come here

EXAMPLE FROM THE TANAKH

Js 2:2	הִנֵּה אֲנָשִׁים בָּאוּ הֵנָּה	<i>behold, men they came in here</i>
--------	--------------------------------	--------------------------------------

- 5 Most hinneh clauses occur when direct speech is involved, in which case, they then serve to introduce the fact(s) upon which a following statement/command is based. The types of combinations are as follows:

- 5.1 Hinneh clause + imperative (the hinneh clause may be subordinated in English):

Gen 16:6	הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ
	<i>your handmaid is in your charge</i>

- 5.2 Imperative preceded by עֲתָה or וְעַתָּה:

1 Sm 8:5	הִנֵּה אַתָּה זָקֵנָה עַתָּה שִׁימָה-לָּנוּ מֶלֶךְ
	<i>You have grown old. (So then) set a king over us.</i>

5.3 Hinneh clause + converted perfect:

Gen 17:4

אֲנִי הֵנֵה בְרִיתִי אִתְּךָ יְהוֹיָכָן

my covenant is with you, and you will become

21.2 PLEASE / I PRAY

- The particle **נָא** is traditionally translated as “please” or “I pray,” but recently the particle is seen rather to denote that the command in question is a logical consequence of the preceding statement.

EXAMPLES FROM THE TANAKH		
Gen 16:2	Gen 27:19	Jon 1:8
בֹּא-נָא אֶל-שִׁפְחָתִי	קוּם-נָא	הַגִּידָה-נָא
<i>go please to my handmaid</i>	<i>please get up</i>	<i>tell please</i>

21.3 ALL

- The word **כָּל־** can also be used with pronominal suffixes. The lamed is doubled and the stem vowel becomes a qibbutz.

Singular	1c	—	—
	2m	all of you	כָּלְךָ
	2f	all of you	כָּלְךָ
	3m	all of him/it	כָּלוֹ (כָּלָה)
	3f	all of her	כָּלָהּ
Plural	1c	all of us	כָּלָנוּ
	2m	all of you	כָּלְכֶם
	2f	—	—
	3m	all of them	כָּלָם
	3f	—	—

EXAMPLES FROM THE TANAKH			
Mal 3:9	Gen 25:25	Ex 19:18	Is 14:29
הַגּוֹי כֻּלּוֹ	כֻּלּוֹ	כֻּלּוֹ	כֻּלְּךָ
<i>the nation all of it</i>	<i>completely</i>	<i>completely</i>	<i>all of you</i>

21.4 EACH/EVERY

- 1 The word כָּל, in any one of the different forms that it takes, is translated in English as “each,” “every,” “all,” “any,” or “the whole.”
- 2 The uninflected form precedes the noun it modifies.
- 3 It may be joined to the next word by a maqqeph and appear as כָּל־ or stand completely independently as the word כָּל.

each/every day	כָּל־יוֹם
each/every city	כָּל־עִיר
all / the whole / all the day	כָּל־הַיּוֹם
the whole / all the city	כָּל־הָעִיר
all the days	כָּל־הַיָּמִים
all people	כָּל עַמְּמִיָּא
and/with all the silver and gold of	וְכָל כֶּסֶף וְזָהָב

EXAMPLES FROM THE TANAKH			
Ps 119:69	Ezr 6:12	Ps 119:20	Ps 140:3
אֲנִי בְּכָל־לֵב	כָּל־מֶלֶךְ	בְּכָל־עֵת	כָּל־יוֹם
litrl.: <i>I with all my heart</i>	<i>any king</i>	<i>at all times</i>	litrl.: <i>every day</i>
idm.: <i>with my whole heart</i>			idm.: <i>continually</i>

Note: In the example from Ps 119:20, the previous word ended in a vowel, and therefore the beit has no DL. The shewa under the beit is vocal, and therefore the kaph does not have a DL either.

- 4 The expression כָּל-אֲשֶׁר is used as a compound relative and is translated as “everything which” or “everything that.” As the object of the verb, it is preceded by אֵת. For example,

he gave him everything that he acquired נָתַן לוֹ אֵת-כָּל-אֲשֶׁר קָנָה

- 5 With an adjective, כָּל has an indefinite meaning. For example,

anything new כָּל-חֲדָשׁ

EXAMPLES FROM THE TANAKH

1 Sm 15:3	Gen 39:3
אֵת-כָּל-אֲשֶׁר-לוֹ	וְכָל אֲשֶׁר-הוּא עֹשֶׂה
<i>all that he has</i>	<i>and everything that he did</i>

21.5 WHERE?

- 1 Occasionally אֵיךְ, “where,” is found with subject suffixes (never with a verb).

Singular	2m	where are you?	אֵיכָּה
	3m	where is he?	אֵיךְ
Plural	3m	where are they?	אֵיכֶם

EXAMPLES FROM THE TANAKH

Jb 14:10	Ex 2:20	Jb 20:7	Gen 3:9
וְאֵיךְ	וְאֵיךְ	יֹאמְרוּ אֵיךְ	אֵיכָּה
<i>and where is he?</i>	<i>and where is he?</i>	<i>They will ask: “Where is he?”</i>	<i>where are you?</i>

21.6 AGAIN

- 1 In biblical Hebrew verbal sentences, the particle עוֹד is used as a simple adverb.
2 It can be translated as “again,” “still,” “yet,” or “once more.” For example,

he sat down again and he ate יָשַׁב עוֹד וַיֵּכֵל

EXAMPLES FROM THE TANAKH		
Is 45:5	Jer 31:4	2 Sm 21:15
וְאֵין עוֹד	עוֹד אֶבְנֶיךָ	וַתְּהִי-עוֹד
<i>and not again</i>	<i>again I shall build you</i>	<i>and it had again</i>

- 3 But **עוֹד**, like **הֵנָּה**, may be inflected and used as a predicator of continual existence. It will then be translated as “to still be” or “to yet be.”

Singular	1c	I am still	עוֹדִי / עוֹדְנִי	
	2m	you are still	עוֹדְךָ	
	2f	you are still	עוֹדְךָ	
	3m	he is still	עוֹדְנוֹ	
	3f	she is still	עוֹדְנָה	(עוֹדָה)
Plural	3m	they are still	עוֹדֵם	

For example,

I am still alive עוֹדְנִי חַי
Joseph is still alive עוֹד יוֹסֵף חַי

EXAMPLES FROM THE TANAKH			
1 Kgs 12:2	Gen 18:22	Ex 9:17	Js 14:11
וְהוּא עוֹדְנִי בְּמִצְרַיִם	עוֹדְנוֹ עֹמֵד	עוֹדְךָ	עוֹדְנִי
<i>and he was still in Egypt</i>	<i>still standing</i>	<i>you still</i>	<i>I am still</i>

- 4 It is also commonly used in temporal (time related) clauses:

for five more years עוֹד חֲמִשׁ שָׁנִים
after three more days בְּעוֹד שְׁלֹשֶׁת יָמִים

EXAMPLES FROM THE TANAKH	
Gen 40:13	Gen 45:6
בְּעוֹד שְׁלֹשֶׁת יָמִים	וְעוֹד חֲמִשׁ שָׁנִים
<i>within three more days</i>	<i>and five more years</i>
Is 21:16	Js 1:11
בְּעוֹד שָׁנָה	כִּי בְּעוֹד שְׁלֹשֶׁת יָמִים
<i>within a year</i>	<i>for within three days</i>

21.7 INTERROGATIVE HEY

- Any sentence may be converted into a question by prefixing one of the forms of the particle הֵאֱלִי to the first word. The vocalization follows the definite article rules, but unlike the definite article, there is no doubling of the next letter by means of a DF.
- Before nonguttural consonants, the form is הֵאֱלִי.

did the man send? הֵשְׁלַח הָאִישׁ

EXAMPLES FROM THE TANAKH	
Gen 4:9	Gen 43:7
הֲשֹׁמֵר אָחִי אֲנֹכִי	הֲיֵשׁ לָכֶם אָח
litrl.: <i>is keeper my brother I?</i>	litrl.: <i>is there for you a brother?</i>
idm.: <i>am I my brother's keeper?</i>	idm.: <i>do you have a brother?</i>

- Before the gutturals and vocal shewa, the form is הֵאֱלִי. For example,

is the man standing? הֲעֹמֵד הָאִישׁ

have they written? הֲכָתְבֹתָם

- Before the gutturals with a qamets or qamets chatuph, the form is הֵאֱלִי. For example,

have you eaten? הֲאָכַלְתָּ

Note: For the syntax of interrogative sentences, refer to Chapter 62.3 in Volume 3.

21.8 RELATIVE PRONOUN (SYNTAX)

- 1 Unlike in English, the prepositional phrase in Hebrew does not commonly stand next to a noun as a modifier.
- 2 In English, we would say “The book on the table” or “The fountain in the park,” where *on the table* and *in the park* modify the antecedents *the book* and *the fountain*, respectively.
- 3 In Hebrew, such modification is more frequently introduced by the word **אֲשֶׁר**, which is usually the equivalent of the English relative pronouns *who*, *which*, and *that*.

litrl. the man who / that is in the city **הָאִישׁ אֲשֶׁר בְּעִיר**
 idm. the man in the city

litrl. the nation which is in the land **הָעָם אֲשֶׁר בְּאֶרֶץ**
 idm. the people in the land

- 4 The word **אֲשֶׁר** is not affected by the gender or number of the antecedent.

litrl. the woman who is in the temple **הָאִשָּׁה אֲשֶׁר בַּהֵיכָל**
 idm. the woman in the temple

EXAMPLES FROM THE TANAKH

Gen 1:7	Ex 20:2	Ps 1:1
אֲשֶׁר מִתַּחַת	אֲשֶׁר הוֹצֵאתִיךָ	הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ
<i>that were below</i>	<i>who brought you out</i>	<i>the man that not walks</i>
Gen 1:7	Dt 17:1	Gen 7:2
אֲשֶׁר מֵעַל	אֲשֶׁר יְהִי בּוֹ מוֹם	אֲשֶׁר לֹא טָהוֹרָה
<i>which were above</i>	<i>that has a blemish</i>	<i>that are not clean</i>

- 5 The pronoun **אֲשֶׁר** is not needed before attributive adjectives.

the man who is wise **הָאִישׁ הַחָכָם**
 the man who is sitting **הָאִישׁ הַיֹּשֵׁב**

- 6 The participle may be used alone, even without the definite article, as an equivalent of the English “one who,” “anyone who,” “whoever,” or “he who.”

Gen 4:20	he who sits	יֹשֵׁב
Lv 11:27	whatever walks on its paws	הוֹלֵךְ עַל-כַּפָּיו

- 7 The relative pronoun indicates that the following phrase as a unit modifies a word. This is true also for clauses. For example,

הַכֹּהֵן אֲשֶׁר כָּתַב אֶת-הַדָּבָר
the priest who wrote the word

- 8 Since the word אֲשֶׁר is not normally governed by a preposition in Hebrew, the equivalents of the English “to whom,” “for whom,” and so on must be expressed differently. This is accomplished by using a resumptive pronoun within the relative clause.

	הָאִישׁ אֲשֶׁר נָתַתִּי לוֹ אֶת-הַכֶּסֶף
litrl.	the man who I gave to him the silver
idm.	the man to whom I gave the silver

- 9 When needed, the adverbs שָׁמָּה and שָׁם may be used instead of a pronoun.

	הָעִיר אֲשֶׁר יָשַׁב שָׁם
litrl.	the city which he dwelt there
idm.	the city in which he dwelt

- 10 Refer to Chapter 16.6 for a discussion of the morphology of the relative pronoun.

22

Verbs in General

22.1 IN GENERAL

- 1 A verb is a word that describes the action that is taking place.
- 2 Transitive verbs have a direct object: “The rabbi taught *a student*.” In this case, *a student* is the direct object of the verb *taught*.
- 3 Intransitive verbs do not have a direct object: “Saul *died* in the battle.” In this case, the verb *died* does not have a direct object.
- 4 Stative verbs describe a state of being: “The man *was old*.” In this case, *was old* describes the state of the man (Chapter 60 in Volume 3).
- 5 In Hebrew, nouns, verbs, and many other words are derived from the so-called roots. These “roots” do not really exist, as they are abstractions that were identified by grammarians rather than structures used in communication. They are a sequence of three consonants (also called radicals) that together constitute the “essence” of the meaning that is expressed by the verb/word. Inflected forms rather than roots, then, appear in a pointed Hebrew text. By adding vowels, prefixes, suffixes, and so on onto the roots, they are used to form different words that express different forms of the root meaning. This system is called the triliteral root system.
- 6 When working with verbs, we often have to refer to the three letters in the root. The Hebrew word used for “verb” is the noun **פִּעֻל**, which means “something that is done” or “a deed.” Each one of the three letters in all the roots is named after the letters in this noun. This system was created by the old grammarians, which was unfortunate because of the middle radical being a guttural. Gutturals display a number of peculiarities, like refusing doubling (Chapter 1.4). This has led to anomalies when naming the binyanim that typically double the middle radical, as in the pi’el, pu’al, and hithpa’el, for example.

The first letter of a root is called the **פ** letter, the second is called the **ע** letter, and the third letter of the root is called the **ל** letter. For example,

	the	פ	letter of the root is	מ
in the root	מלך	the	ע	letter of the root is
		the	ל	letter of the root is
			כ	

- 7 This root **מלך** is then used to express a wide variety of meanings—for example, the nouns *king*, *kingdom*, and *queen* and the verbs *reign* and *enthroned*.
- 8 The more modern system uses Roman numerals to designate the root letter. According to this system, a root with a yod as the first radical will then be called a I-yod verb. I-Gutt. will mean that any one of the gutturals can be found in the first root position. In this series, the latter system will be employed.

22.2 PROPERTIES

- 1 Number indicates how many subjects are being referred to by the verb. One subject is called singular and more than one subject is called plural.
- 2 Person expresses the relationship between the person(s) or thing(s) executing the action that is described by the verb.

	sg.	pl.
first person	I	we
second person	you	you
third person	he, she, it	they

- 3 Gender expresses the sex of the subject that is being referred to—that is, masculine, feminine, or common (when the masculine and feminine are identical; Chapter 10.3.2).
- 4 Voice denotes the direction of the action of the verb. There are three voices:

Active: The subject is performing the action (e.g., “The man hit . . .”). Passive: The subject is acted upon by the action (e.g., “The man was hit by . . .”).	Reflexive: The subject is both acting and being acted upon (e.g., “The man hit himself”).
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- 5 Mood denotes the intensity of the verb action expressed by the different binyanim.

Simple action (e.g., to hit). Intensive action (e.g., to pound to pieces)	Causing the action (e.g., to cause to be hit)
--	---
- 6 Tense denotes when an action takes place. However, Hebrew verbs are not marked for tense. Instead, Hebrew has two basic verb forms:

Perfect: Describes a completed action (e.g., <i>said, ran, ate</i>). It is formed by adding a suffix to the back of the root and translated as the English simple past tense.	Imperfect: Describes an incomplete action (e.g., <i>will say, will go</i>). It is formed by adding a prefix to the front of the root and translated as the English future tense.
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Note: The present tense is expressed by the use of participles. For example,

Ez 4:16 breaking bread שֶׁבַר לֶחֶם

- 7 There are five verb classifications in this series.
 - 7.1 Strong/regular verbs have no gutturals in their roots. In addition, they do not fit into any of the combinations mentioned in the paragraphs that follow (Chapters 23–29).
 - 7.2 Weak verbs have only one guttural in their roots. They may appear in any one of the three root positions (Chapters 30–41 in Volume 2).

- 7.3 Irregular verbs have one or more root letters that may change or disappear altogether. These include I-yod, I-waw, I-nun, II-yod, II-waw, biconsonantal, and geminate verbs (Chapters 42–46 in Volume 2).
- 7.4 Doubly weak verbs have two gutturals—or a guttural and weak consonant—in the same root, most often in the first and third root positions (Chapters 47–58 in Volume 3). Take note that a guttural in the second root position is only noteworthy in the pi’el, pu’al, and hithpa’el (these have been dealt with in Section 7.2).
- 7.5 Unique verbs are dealt with in Chapter 59 of Volume 3, and stative verbs are dealt with in Chapter 60 of Volume 3.
- 8 In Hebrew, every verb must agree with its subject in person, gender, and number.

Gen 3:12 And *he* said the *man* וַיֹּאמֶר הָאָדָם

- 9 In a verbal sentence, the verb usually stands first, followed by the subject, then the object, and then various adverbial elements. For example, see Gen 8:1:

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה אֲשֶׁר אִתּוֹ בַּתֵּיבָה
in the ark with him that and all the beasts Noah God and he remembered

- 10 For the purpose of emphasis, the direct object can be placed first. For example,

Dt 10:20 *Yahweh, your God, you will fear* אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא

22.3 PARADIGMS

- When *nouns* change to indicate a different gender or number, we call those changes the inflections of the noun into a particular paradigm (pattern).
- When *verbs* change to indicate a different gender, number, voice, mood, or tense, we call those changes the conjugations of the verb into a particular paradigm.
- In most Hebrew dictionaries, the third-person masculine singular (3ms) of the qal paradigm is used to list verbs. It is therefore also called the lexical form. For this reason, paradigms start with the 3ms.
- Verb paradigms are also called binyan (plural binyanim), from the verb בָּנָה, meaning “to build.” The first paradigm, the pa’al (qal), consists of three radicals and two vowels. The other six paradigms are formed by adding one or more consonants to the root—like the niph’al, for example—or by making an internal change, like the doubling of the middle consonant in the pi’el for example.
- The paradigms are given names by using the root פֿעַל, meaning “to do.” With the help of vowels, they then form mnemonics (memorizing devices) that imitate the pronunciation of the form. The pa’al has a qamets and patach under the radicals pei, ayin, and lamed—hence the name. The names of the remaining paradigms are also mnemonics based on certain changes that are made to the pa’al.

6 The seven paradigms (binyanim) in Hebrew are as follows:

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פִּעֵל		פִּעֹל
causative	הִפְעִיל		הִפְעִיל
reflexive		הִתְפַּעֵל	

- 6.1 Qal (simple active). No fewer than 50,402 (69.4%) of all verb forms in the Hebrew Bible are in the qal binyan. The פָּעַל binyan is more commonly called the קָל binyan, meaning “light” or “simple.” No additional consonants are added to the basic root. It is the simple (not intensive, causative, or reflexive) mood of the verb and is the active (not passive or reflective) voice, although a few passive forms do exist. In other words, the qal stem expresses the simplest, unnuanced type of action of all the paradigms.
- 6.2 Niph’al (simple passive or reflexive). Of all the Hebrew Bible verb forms, 4,163 (5.8%) are in the niph’al binyan. The niph’al stem is used to express simple action with a passive, reflexive, or reciprocal voice. The original meaning of a verb in the qal stem alters when the verb is changed into the niph’al stem. This is achieved by adding the prefix נִ onto the original qal form. This is the main characteristic of the niph’al. Note that adding the prefix will result in some vocalic changes.
- 6.3 Pi’el (intensive active). Of all the Hebrew Bible verb forms, 6,472 (9.1%) are in the pi’el binyan. In most cases, the pi’el stem is used to express an intensive type of action with an active voice. The simple action of the qal stem will become a more intensive version of the original qal meaning when it is changed into the pi’el stem. For example, the verb *break* in the qal becomes “break in pieces” or even “destroy” in the pi’el. The characteristics of the pi’el are the doubling of the second root letter and also the chireq and tsere as the first and second root vowels, respectively.
- 6.4 Pu’al (intensive passive). Only 422 (0.7%) of verb forms in the Hebrew Bible are in the pu’al binyan. The pu’al is simply the passive form of the pi’el. The pu’al stem is used to express a type of action that is more intensive than the qal, but unlike the pi’el, in a passive voice. The characteristics of the pu’al are the doubling of the second root letter and also the qibbuts and patach as the first and second root vowels, respectively.
- 6.5 Hiph’il (causative active). Of all the Hebrew Bible verb forms, 9,483 (13%) are in the hiph’il binyan. The hiph’il stem is used to express a causative (causing) action with an active voice. For example, a verb means “he was king” or “he reigned” in the qal stem, but when it is changed into the hiph’il form, it means “he caused to reign” or “he made somebody king.” The two characteristics of the hiph’il form are the prefix הִ and יְ as the second root vowel.
- 6.6 Hoph’al (causative passive). Only 396 (0.6%) of verb forms in the Hebrew Bible are in the hoph’al binyan. The hoph’al is simply the passive form of the hiph’il. When the qal form is changed into a hoph’al stem, it expresses a causative action with a passive voice.

For example, the hiph'il verb meaning “he caused to remember” or “he reminded” will become “he was reminded” in the hoph'al. The characteristics of the hoph'al are the הָ, which is a hey and qamets chatuph as a prefix and a patach as the second root vowel.

- 6.7 Hithpa'el (intensive reflexive). Only 842 (1.2%) of all verb forms in the Hebrew Bible are in the hithpa'el binyan. The hithpa'el stem is used to express an intensive type of action—but with a reflexive (or sometimes passive) voice. For example, “He hit” in the qal binyan will become “He hit himself” in the hithpa'el binyan. The characteristics of the hithpa'el are the prefix הִתְ, the patach and tsere as first and second root vowels, and (exactly as in the pi'el) the doubling of the second root letter.

- 7 The root בָּרַךְ, “to bless,” will (hypothetically) be translated into English as the following:

	act.		pass.
simple	he blessed		he was blessed
intensive	he blessed abundantly		he was blessed abundantly
causative	he caused a blessing		he was made the cause of the blessing
reflexive		he blessed himself	

Note: These seven paradigms, or binyanim, are often called the major paradigms. However, a number of additional paradigms do exist. They are the so-called minor paradigms. They are very rare and will be dealt with in Chapter 63 of Volume 3 in this series.

Note: There are 691 verbs that occur 10 or more times in the Hebrew Bible. Of these, 147 verbs (21%) have no or almost no forms in the qal paradigm and are indicated in the word lists of this series by the addition of an asterisk.

Note: Verbs like בָּרַךְ, יָדַע, for example, do have forms in all seven of the binyanim, but this is very rare. Appendix 11 in Volumes 1, 2, and 3 provides complete details of the binyanim that are used by verbs.

- 8 Theoretically, Hebrew verbs have 35 forms in each of the 7 binyanim. However, no verb has a form attested in the Hebrew Bible in each of the following 35 possibilities:

- 8.1 Perfect (completed action) (9 forms)

The perfect describes a completed action in the past, present, or future.

- 8.2 Imperfect (incomplete action) (10 forms)

The imperfect describes an incomplete action in the past, present, or future.

Note: Verbs in the perfect (8.1) and imperfect (8.2) are indicative verbs. These forms of the verb indicate an action performed by the subject. For example, “The man [subject] said [action].”

Note: Verbs in the imperative (8.3), cohortative (8.4), and jussive (8.5) are volitional verbs. *Volition* means “the power to use one’s will.” Therefore, the volitional forms of a verb express the desire or wish by the subject for an action to occur.

The imperative does this in the second person, the cohortative does this in the first person, and the jussive does this in the third person.

8.3 Imperative (second-person command) (4 forms)

The imperative is used mainly to express direct commands. These verbs will demand an immediate action from the person or thing that is being addressed. For example, “You go!”

8.4 Cohortative (first-person volitional) (1 form)

The cohortative is used to express a wish, request, or command in the first person. In addition, it may also be used to express a purpose (intent) or a result (consequence). For example, “Let me go.”

8.5 Jussive (third-person volitional) (1 form)

The jussive is used to express a mild command or strong wish in the third person. For example, “Let him bless.”

8.6 Infinitive construct (verbal noun) (1 form)

The infinitive construct functions as and resembles an English infinitive and is usually translated with the preposition *to* plus a verb—for example, “To eat,” “To see.” In other words, it expresses the bare idea of a root without the specifications of person, gender, and number.

8.7 Infinitive absolute (verbal noun) (1 form)

The infinitive absolute has no exact counterpart in English. It is often used in conjunction with another verb to emphasize or intensify the verbal action. A classic example of this is found in the Prayer of Jabez (1 Chr 4:10). It is sometimes even used in the place of an imperative to express a command.

8.8 Participle (verbal adjective) (8 forms)

Participles are called verbal adjectives because they have the features of both a verb and an adjective. Verbally, the participle expresses some kind of verbal action such as “saying” or “climbing.” Adjectivally, they are used much like a Hebrew adjective—namely, attributively, predicatively, or substantively. Participles can be used in the active voice, passive voice, or both.

Participles have the same endings as nouns and adjectives in the absolute as well as in their construct forms. The participles have a gender and a number but no person. When using the participle, the person is indicated by the use of a pronoun. However, when using the other forms in the verb paradigm, the person is embedded in or implied by the specific structure of the verb (Chapter 10.1 for nouns; Chapter 15.1 for adjectives).

22.4 VERB-SUBJECT AGREEMENT

- 1 Normally, subjects and verbs agree in person, gender, and number.

EXAMPLES FROM THE TANAKH						
	Mi 4:2		Gen 3:6		Gen 1:1	
	גוֹיִם	וְהֵלְכוּ	הָאִשָּׁה	וַתֵּרָא	אֱלֹהִים	בָּרָא
	3mp	3cp	3fs	3fs	3ms	3ms
idm.	<i>and the nations will go</i>		<i>and the woman saw</i>		<i>God created</i>	

Note: In Mi 4:2, the 3cp form of the verb includes the masculine and feminine.

- 2 Collective nouns can take the singular or the plural form of the verb. For example,

	הָעָם	הֵלְכוּ	הָעָם	הֵלֵךְ
	3ms	3cp	3ms	3ms
litrl.	<i>they went the people</i>		<i>he went the people</i>	
idm.	<i>the people went</i>		<i>the nation went</i>	
	(the focus is on the individuals)		(the focus is on the one group)	

- 3 Meaning takes preference over form. For example, *God* is plural in its form but singular in its function. For example, “God came” (Ex 20:16).

הָאֱלֹהִים	בָּא
3mp	3ms

- 4 Compound subjects can take a plural verb, but they sometimes take a singular verb.

EXAMPLES FROM THE TANAKH							
Ex 5:1	וְאַהֲרֹן	מֹשֶׁה	בָּאוּ	Ex 7:6	וְאַהֲרֹן	מֹשֶׁה	וַיַּעַשׂ
	3ms	3ms	3cp		3ms	3ms	3ms
idm.	<i>Moses and Aaron came</i>			idm.	<i>Moses and Aaron did</i>		

- 5 Singular verbs agree in gender to the nearest part of the subject.

EXAMPLES FROM THE TANAKH				
Nm 12:1	בְּמֹשֶׁה	וְאַהֲרֹן	מִרְיָם	וַתְּדַבֵּר
	3ms	3ms	3fs	3fs
litrl.	<i>against Moses</i>	<i>and Aaron</i>	<i>Miriam</i>	<i>and she spoke</i>
idm.	<i>and Miriam and Aaron spoke against Moses</i>			

22.5 VERBS WITH PRONOMINAL SUFFIXES

- 1 Pronominal suffixes (Chapter 10.8–10.10) can be attached to a verb to indicate the object of the action expressed by the verb.
- 2 This phenomenon will be dealt with fully in Chapter 61 in Volume 3.
- 3 The suffix is attached to the conjugated form of the verb.

EXAMPLES FROM THE TANAKH				
Ps 22:2	עֲזַבְתָּנִי	לָמָּה	אֱלֹהֵי	אֱלֹהֵי
	<i>you forsaken me?</i>	<i>why</i>	<i>my God</i>	<i>My God</i>

II

STRONG VERBS

23.1 INTRODUCTION

	act.		pass.
simple	קַל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 Qal (pa'al) verbs are active in voice, though a few passive forms do exist.
- 2 The qal paradigm describes a simple or unnuanced type of action.
- 3 Refer to Appendix 1 in this volume for a list of the 118 strong verbs that appear 10 or more times in the Hebrew Bible.

23.2 PERFECT

(PARADIGM CHART 1a)

- 1 The qal perfect paradigms for three common verbs are the following:

PERFECT					
		(subject)	killed	wrote	kept
Singular	3m	he	קָטַל	כָּתַב	שָׁמַר
	3f	she	קָטְלָה	כָּתְבָה	שָׁמְרָה
	2m	you (m.)	קָטַלְתָּ	כָּתַבְתָּ	שָׁמַרְתָּ
	2f	you (f.)	קָטַלְתְּ	כָּתַבְתְּ	שָׁמַרְתְּ
	1c	I	קָטַלְתִּי	כָּתַבְתִּי	שָׁמַרְתִּי
Plural	3c	they	קָטְלוּ	כָּתְבוּ	שָׁמְרוּ
	2m	you (m.)	קָטַלְתֶּם	כָּתַבְתֶּם	שָׁמַרְתֶּם
	2f	you (f.)	קָטַלְתֶּן	כָּתַבְתֶּן	שָׁמַרְתֶּן
	1c	we	קָטַלְנוּ	כָּתַבְנוּ	שָׁמַרְנוּ

Notes:

- 1 The subject is embedded (included) in the conjugated verb—for example, **קָטַל** is translated as “he killed,” with *he* being the subject that is doing the killing.
- 2 The 3m and 3f for animate subjects are translated as “he” and “she,” respectively. The 3m and 3f for inanimate subjects are translated as “it.”
- 3 Verb paradigms always start with the 3ms form, as this is the lexical form. The rest of the sequence of the forms is standardized in all textbooks.
- 4 In the first-person singular and plural, and in the third-person plural, there are no gender distinctions, only common forms, which are designated as 1cs, 1cp, 3cp.
- 5 The lexical form is the basic form and has no suffix.
- 6 The consonantal suffixes start with a consonant.
 - (a) The light consonantal suffixes occur in the 2ms, 2fs, 1cs, and 1cp forms. They are unaccented and therefore do not affect the spelling of the basic lexical (3ms) form.
 - (b) In the plural, the 2m and 2f have the heavy consonantal suffixes. These suffixes are accented, resulting in reduction of the first vowel to a shewa in the first (propretonic) syllable (Chapter 11.1).
- 7 The vocalic suffixes in the 3fs and 3cp form start with a vowel. This results in pretonic reduction (to a shewa) under the second consonant, while the first (propretonic) syllable is kept open (long) by a metheg.

- 2 Because of the use of a number of suffixes in the paradigm, the perfect is often called the suffix paradigm.
- 3 The perfect does not have a tense (time of the action), but it signifies a type of action that has a completed conclusion envisaged in the mind of the speaker or writer. In other words, the perfect is used to denote a perfected (completed) action without mentioning if the action is in the past, present, or future.
- 4 For all the verb classes, the perfect can be translated in a number of different ways. This will be discussed in detail in Chapter 23.3. For now, we can safely accept that the perfect is translated by the simple past tense active.

EXAMPLES FROM THE TANAKH			
Gen 21:1	Js 13:10,12	Gen 36:31	Gen 37:11
פָּקַד	מָלַךְ	מָלְכוּ	שָׁמַר
<i>he took note</i>	<i>he reigned</i>	<i>they reigned</i>	<i>he kept</i>
Gen 26:10	Gen 40:23	Gen 20:4	Gen 15:18
שָׁכַב	זָכַר	קָרַב	כָּרַת
<i>he laid down</i>	<i>he remembered</i>	<i>he came near</i>	<i>he cut / made</i>

- 5 The perfect can be used by verbs signifying perception, attitude, or disposition of the subject toward an object rather than a direct action performed on the object. These are called stative verbs, and they will be dealt with in detail in Chapter 60 of Volume 3 in this series.
- 6 The perfect verb on its own in a sentence is nonsequential; there is no sequence of events in such a sentence. However, when a sentence contains more than one verb, there is a sequence (chain) of verbs. What happens in this case will be discussed in detail in Chapter 23.6.
- 7 For verbs signifying the physical or mental state of the subject, and thus having no direct object, the perfect may be translated as the following:
- 7.1 Present of the verb *to be* + an adjective in the active: “I am old.”
- 7.2 Present of the verb *to be* + an adjective in the passive: “I grew old.”

EXAMPLES FROM THE TANAKH	
Gen 26:13	Ru 1:12
וַיֵּלֶךְ הָלֹךְ וַיִּגְדַּל	כִּי זָקְנָתִי
<i>and he grew more and bigger</i>	<i>for I am old</i>

- 8 The perfect is negated by **לֹא** / **לֹא־**, which is placed before the verb.

EXAMPLES FROM THE TANAKH		
Gen 4:5	Ps 1:1	Gen 2:20
לֹא שָׁעָה	לֹא הִלֵּךְ	לֹא־מָצָא עֵזֶר
<i>not he regarded</i>	<i>not he walked</i>	<i>not he found a helper</i>

- 9 When verb roots that end in a tav or nun receive a suffix that starts with a tav or nun, the two identical consonants will merge and receive a DF. The qal perfect of **נָתַן**, “to give,” and **כָּרַת**, “to cut,” are iconic examples (Chapter 1.5.1.3).

PERFECT				
		(subject)	gave	cut
Singular	3m	he	נָתַן	כָּרַת
	3f	she	נָתְנָה	כָּרְתָהּ
	2m	you (m.)	נָתַתָּ	כָּרַתָּ
	2m	you (f.)	נָתַתְּ	כָּרַתְּ
	1c	I	נָתַתִּי	כָּרַתִּי
Plural	3c	they	נָתְנוּ	כָּרְתוּ
	2m	you	נָתַתֶּם	כָּרַתֶּם
	2f	you (f.)	נָתַתְּן	כָּרַתְּן
	1c	we	נָתַנּוּ	כָּרַתְנוּ

EXAMPLES FROM THE TANAKH		
Jgs 15:18	Ez 16:33	Gen 15:18
אַתָּה נָתַתָּ	נָתַתְּ אֶת־נְדָנֶיךָ	כָּרַת
<i>you, you gave</i>	<i>you give your gifts</i>	<i>he made / cut</i>
Ex 34:27	Gen 24:53	Dt 20:20
כָּרַתִּי אִתְּךָ	נָתַן לְאָחִיהָ	וְכָרַתְּ
<i>I made with you</i>	<i>he gave to her brother</i>	<i>and you will cut</i>
Jgs 1:2	Gen 17:8	Jgs 15:18
נָתַתִּי אֶת־הָאָרֶץ	וְנָתַתִּי	אַתָּה נָתַתָּ
<i>I gave the land</i>	<i>and I will give</i>	<i>you have given</i>

23.3 TRANSLATING THE PERFECT

- 1 How a perfect verb is translated depends on the function of the word in a sentence and on the actual meaning of the verb. For or all the verb classes, the qal can be translated in the following ways:
 - 1.1 Simple past tense active. For beginners, this should be the first choice in translating most perfect verbs.

EXAMPLES FROM THE TANAKH	
Gen 40:23	Gen 37:11
וְלֹא-זָכַר . . . אֶת-יוֹסֵף	וְאָבִיו שָׁמַר אֶת-הַדָּבָר
<i>and not he remembered . . . Joseph</i>	<i>but his father kept the word</i>
2 Sm 12:27	Is 26:10
לָכַדְתִּי אֶת-עִיר	לָמַד צֶדֶק
<i>I captured the city</i>	<i>he learned righteousness</i>

- 1.2 Present perfect active. When the context requires the expression of more than a simple past event, the English present perfect is used to stress the continuing effect(s) from the past action.

EXAMPLES FROM THE TANAKH	
Gen 38:14	Jer 36:6
כִּי-גָדַל שֶׁלָּה	כָּתַבְתָּ מִפִּי
<i>that he grew up Shelah</i>	<i>you have written from my mouth</i>

- 1.3 Past perfect. This is used especially when two verbs follow each other, with the second verb indicating what had happened earlier.

I cried because he had fallen זָעַקְתִּי כִּי נָפַל

EXAMPLE FROM THE TANAKH	
Gen 22:18	וְהִתְבָּרַכְתֶּם . . . עֲקַב אֲשֶׁר שָׁמַעְתָּ
	<i>and they will be blessed . . . because you obeyed</i>

- 1.4 Present perfect passive (rare). For example, “It has been written.”

- 1.5 Simple past tense passive (rare). For example, “He was killed.”

23.4 IMPERFECT

(PARADIGM CHART 1a)

IMPERFECT					
		(subject)	will write	will kill	will keep
Singular	3m	he	יִכְתֹּב	יִקְטֹל	יִשְׁמֹר
	3f	she	תִּכְתֹּב	תִּקְטֹל	תִּשְׁמֹר
	2m	you (m.)	תִּכְתֹּב	תִּקְטֹל	תִּשְׁמֹר
	2f	you (f.)	תִּכְתְּבִי	תִּקְטְלִי	תִּשְׁמְרִי
	1c	I	אֶכְתֹּב	אֶקְטֹל	אֶשְׁמֹר
Plural	3m	they	יִכְתְּבוּ	יִקְטְלוּ	יִשְׁמְרוּ
	3f	they	תִּכְתְּבֶנָּה	תִּקְטְלֶנָּה	תִּשְׁמְרֶנָּה
	2m	you (m.)	תִּכְתְּבוּ	תִּקְטְלוּ	תִּשְׁמְרוּ
	2f	you (f.)	תִּכְתְּבֶנָּה	תִּקְטְלֶנָּה	תִּשְׁמְרֶנָּה
	1c	we	נִכְתֹּב	נִקְטֹל	נִשְׁמֹר

Notes:

- 1 The imperfect is characterized by the use of prefixes to the stem.
- 2 In the first-person singular and plural, there is no gender distinction, but unlike the perfect, the third-person plural does have gender distinction.
- 3 The prefix vowel is a chireq (except 1cs), and the theme vowel is cholem.
- 4 The subject is embedded (included) in the conjugated verb.
- 5 In the case of “will write,” a DL can consistently be found in each and every tav.
- 6 Because the 3fs and the 2ms in the imperfect have exactly the same form, we must use context to determine the meaning and therefore the correct translation. This applies to all of the binyanim.

- 1 The imperfect paradigm is used to denote an imperfected (uncompleted) action. For all the verb classes, the imperfect can be translated in a number of ways. This will be discussed in detail in Chapter 23.5. For now, we can safely accept that the imperfect is translated by the simple future tense active.

EXAMPLES FROM THE TANAKH			
Gen 50:24,25	Ex 15:18	Gen 30:31	Gen 17:9
יִפְקֹד	יִמְלֹךְ	אֶשְׁמֹר	תִּשְׁמֹר
<i>he will take care of</i>	<i>he will reign</i>	<i>I shall keep</i>	<i>you will keep</i>
Gen 30:15	Gen 27:41	Gen 37:18	Ex 23:32, 34:12
יִשְׁכַּב	יִקְרְבוּ	יִקְרַב	תַּכְרֹת
<i>he will lie down</i>	<i>they will come near</i>	<i>he will come near</i>	<i>you will make</i>

- 2 The imperfect is negated by **לֹא / לֹא־** and is always placed before the verb.

EXAMPLES FROM THE TANAKH			
Ex 20:15	Ex 20:13	Gen 17:15	Gen 11:7
לֹא תִגְנוֹב	לֹא תִרְצַח	לֹא־תִקְרָא	לֹא יִשְׁמָעוּ
<i>not you</i> <i>will steal</i>	<i>not you</i> <i>will kill</i>	<i>not you</i> <i>will call</i>	<i>not they</i> <i>will hear</i>

- 3 The imperfect can also be negated by **אַל**. It then expresses a more specific and immediate prohibition. In this case, the prohibition is of a short-term nature. In effect, the imperfect can thus also serve as an imperative.

Is 2:9 and not you will forgive to them וְאַל־תִּשָּׂא לָהֶם

23.5 TRANSLATING THE IMPERFECT

- 1 The imperfect paradigm is used to denote an imperfected (uncompleted) action. For all the classes of verbs, it can be translated as the following:

1.1 Future tense active.

EXAMPLES FROM THE TANAKH	
1 Sm 2:9	Is 44:5
רַגְלֵי קֳדְשׁוֹ יִשְׁמֹר	יִכְתֹּב יָדוֹ
<i>the feet of his holy ones he will keep</i>	<i>he will write (with) his hand</i>
1 Kgs 1:24	Hos 8:13
יִמְלֹךְ אַחֲרַי	יִזְכֹּר עֲוֹנָם
<i>he will reign after me</i>	<i>he will remember their iniquity</i>

Jer 12:16	Dt 17:19
יִלְמְדוּ אֶת־דִּרְכֵי עַמִּי	יִלְמַד לִירְאָה
<i>they will learn the ways of my people</i>	<i>he will learn the fear</i>

- 1.2 A continuous or repeated action. These actions are often expressed as (a) habitual or universally true or (b) happening at the time of speaking.

EXAMPLES FROM THE TANAKH		
Ps 82:1	Gen 31:53	Gen 16:5
בִּקְרֹב אֱלֹהִים יִשְׁפֹּט	יִשְׁפֹּטוּ בֵּינֵינוּ	יִשְׁפֹּט יְהוָה
<i>among gods he judges</i>	<i>they will judge between us</i>	<i>Yahweh will judge</i>

- 1.3 A customary action. The imperfect could also indicate a past habit or custom.

EXAMPLE FROM THE TANAKH		
Gen 2:6	וְאֵד יַעֲלֶה מִן־הָאָרֶץ	<i>and streams used to come up from the earth</i>

- 1.4 A wish, desire, possibility, or permission. The imperfect is often translated in one of several modally modified ways—for example, *may*, *might*, *would*, *could*, *should*, *wants to*.

EXAMPLES FROM THE TANAKH			
2 Chr 5:6	Ps 91:7	Jer 5:1	Lv 11:2
יִסְפְּרוּ	יִפֹּל	תִּמְצְאוּ	תֹאכְלוּ
<i>they could be counted</i>	<i>he may fall</i>	<i>you could find</i>	<i>you may eat</i>

23.6 WAW CONVERSIVE

- 1 In Chapter 13, we discussed a waw that serves to make any Hebrew word part of a connecting sequence. We simply add a waw onto the second or any further items in the sequence and call it a waw conjunctive. For example,

EXAMPLE FROM THE TANAKH		
Gen 1:4	בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:	<i>between the light and between the darkness</i>

- 2 In Chapter 23.2.3, we learned that the qal perfect conjugation is used to express a completed action and is usually translated as the past perfect active. In Chapter 23.5.1, we learned that the qal imperfect is used to express an incomplete action that is usually translated as the future tense active.

- 3 The *perfect verb* on its own in a sentence is nonsequential; there is no sequence of events in such a sentence. However, when a sentence contains more than one verb, there is a sequence (chain) of verbs, and the following takes place:
- 3.1 The first verb is unchanged, and it keeps its nonsequential meaning. In other words, a perfect verb will keep the perfect meaning.
 - 3.2 All the following verbs will have a special waw prefixed to them. It is called the waw conversive, and it will convert (change) a perfect verb (past tense) into an imperfect verb (future tense). However, with the perfect, a waw conversive looks exactly like the waw conjunctive.

Note: It is common for the first verb in a verse to have the waw conversive. This is because this verb is indicating a sequence (a continuous chain of events) from the events described in the previous verse.

EXAMPLES FROM THE TANAKH				
Ex 13:9	Gen 18:19	Gen 44:22	Dt 5:13	
וְהָיָה	וְשָׁמְרוּ	וְעָזַב	וְעָשִׂיתָ	תַּעֲבֹד
and it will be	and they will keep	and he will leave	and you will do	you will labor

- 4 The *imperfect verb* appearing on its own in a sentence is nonsequential; there is no sequence of events in such a sentence. However, when a sentence contains more than one verb, there is a sequence (chain) of verbs, and the following takes place:
- 4.1 The first verb is unchanged, and it keeps its nonsequential meaning. In other words, an imperfect verb will keep the imperfect meaning.
 - 4.2 All the following verbs will have a special waw prefixed to them. It is called the waw conversive, and it will convert (change) an imperfect verb (future tense) into a perfect verb (past tense).
 - 4.3 For several reasons, scholars have long suspected that these imperfect forms (that look like an imperfect but have a past tense meaning) are in fact a distinct tense, and it is then called the preterite tense.
- 5 When the waw conversive is added to the imperfect, it does not look like the waw consecutive. It follows the vocalization rules of the definite article. For example,

and he wrote וַיִּכְתֹּב ⇨ he will write יִכְתֹּב
 and I wrote וְאֶכְתֹּב ⇨ I shall write אֶכְתֹּב

Note: In the imperfect, the 1cs prefix is an aleph (which cannot take a DF), and thus the patach under the waw conversive lengthens to a gamets.

- 6 An important form to take note of is the jussive of the verb **הָיָה**, meaning “to be,” as it occurs 781 times with the waw conversive in the Hebrew Bible. The form is **וַיְהִי** and appears with or without a maqqeph. It is translated as “and/now/then + it was / it came about.”

EXAMPLES FROM THE TANAKH		
Gen 1:5,13,19,23	Gen 39:5	Gen 11:1
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר	וַיְהִי מֵאָז	וַיְהִי כָל־הָאָרֶץ
<i>and it was evening and it was morning</i>	<i>and it was from the time</i>	<i>and it was all the earth</i>

- 7 Another form that looks very similar to the above and often has the waw conversive is the qal imperfect of the verb **חָיָה**, meaning “to live.” The waw conversive will change the qal imperfect (future) meaning into a perfect (past) meaning.

EXAMPLES FROM THE TANAKH		
Gen 5:18	Gen 5:6	Gen 5:3
וַיְחִי־יֶרֶד	וַיְחִי־שֵׁת	וַיְחִי אָדָם
<i>and he lived Jered</i>	<i>and he lived Seth</i>	<i>and he lived Adam</i>

- 8 Remember that adding a waw conjunctive (Chapter 13.1) has no effect on the tense of the imperfect. For example,

and he will write **וַיִּכְתֹּב** ⇄ he will write **יִכְתֹּב**

EXAMPLES FROM THE TANAKH		
Jer 31:10	Gen 9:1	Gen 1:3
וָאָכַתְבָּ בַּסֵּפֶר וָאָחַתָּם	וַיְבָרֶךְ וַיֹּאמֶר	וַיֹּאמֶר אֱלֹהִים
<i>and I signed in the deed, and I sealed it</i>	<i>and he said</i> <i>and he blessed</i>	<i>and God said</i>
Gen 14:18	1 Kgs 13:26	Gen 40:22
וַיְבָרֶכְהוּ וַיֹּאמֶר	וַיִּשְׁבְּרֵהוּ	וַיִּשְׁכַּחְהוּ
<i>and he blessed him and he said</i>	<i>and he broke him</i>	<i>and he forgot him</i>

- 9 The form **וַיֹּאמֶר** occurs 1,948 times in the Hebrew Bible. The verb **אָמַר** means “to say,” and the form is thus translated as “and/then + he said.” The verb is one of the so-called weak verbs and is dealt with in Chapter 30 of Volume 2 in this series.

EXAMPLES FROM THE TANAKH		
Gen 3:11	Gen 3:14	Gen 1:3,6,9,11
וַיֹּאמֶר מִי	וַיֹּאמֶר יְהוָה	וַיֹּאמֶר אֱלֹהִים
<i>And he asked: "Who . . ."</i>	<i>and he said Yahweh</i>	<i>and he said God</i>
	<i>and Yahweh said</i>	<i>and God said</i>

23.7 IMPERATIVE

(PARADIGM CHART 1a)

IMPERATIVE				
Singular	2m	you (m.)	קְטֹל	kill!
	2f	you (f.)	קְטִילִי	kill!
Plural	2m	you (m.)	קְטֹלוּ	kill!
	2f	you (f.)	קְטִילְנָה	kill!

- 1 The qal imperative is generally used to express a direct command.
- 2 The basic stem of the imperative is always closely related to that of the imperfect second person and can always be deduced from it. In fact, it is identical to the imperfect second person without the imperfect prefixes. Note the "First Rule of Shewa" in the feminine singular and the masculine plural.

EXAMPLES FROM THE TANAKH				
	Ps 10:15	Is 1:16	Is 1:17	Is 1:2
	שֶׁבֶר	רְחֹצוּ	לִמְדוּ	שִׁמְעוּ
imp. forms	<i>break!</i>	<i>wash!</i>	<i>learn!</i>	<i>hear!</i>
impf. forms	יִשְׁבֵּר	יִרְחֲצוּ	יִלְמְדוּ	יִשְׁמְעוּ

- 3 Another use for the qal imperative is granting permission or communicating a request. Thus the imperative is always expressed by using the second-person singular/plural.

EXAMPLE FROM THE TANAKH		
Ex 17:14	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כָּתֹב זֹאת	<i>And Yahweh said to Moses: "Write this . . .!"</i>

- 4 For negative commands, Hebrew does not negate the imperative form.
- 5 Negative commands are expressed with one of two negative particles + the imperfect.
- 5.1 **אַל** + second-person jussive (Chapter 23.9) for immediate prohibitions.

EXAMPLE FROM THE TANAKH		
Gen 37:22	אַל־תִּשְׁפֹּךְ דָּם	<i>not you will shed blood</i>

- 5.2 **לֹא** + imperfect for durative or general prohibitions.

EXAMPLE FROM THE TANAKH		
Ex 20:3	לֹא יִהְיֶה לְךָ	<i>not there will be for you (ever)</i>

- 6 The particle **נָא** may be translated as “please” or “I pray” but is most often left untranslated. It might be connected to the imperative with a maqqeph.

EXAMPLE FROM THE TANAKH		
Nm 20:10	וַיֹּאמֶר לָהֶם שְׁמְעוּ־נָא	<i>And he said to them: “Please listen.”</i>

- 7 The particle **נָא** may also be used with the normal negative imperative. In other words, **אַל־נָא** + imperfect.

EXAMPLE FROM THE TANAKH		
Gen 13:8	אַל־נָא תְּהִי מִרִיבָה	litrl.: <i>not please there will be strife</i> idm.: <i>let there please be no strife</i>

- 8 The suffix **־וּ** frequently occurs on the imperative masculine singular, “Write!” (**כְּתֹב־וּ**).

23.8 COHORTATIVE

Singular	1c	אֲשַׁמְּרָה	let me observe
Plural	1c	נִשְׁמְרָה	let us observe

- 1 The cohortative is used to express a wish, a request, or a command by using words like *let* or *may*. It may also be used to express a purpose or a result.
- 2 The cohortative occurs only in the first-person singular and plural forms.
- 3 The cohortative is constructed by adding **־וּ** to the first person of the imperfect and removing the theme vowel. It can also simply use the imperfect forms.

EXAMPLES FROM THE TANAKH

Ps 39:2,2	Nm 9:8
אֲשַׁמְרָה דְרָכַי	עֲמְדוּ וְאִשְׁמְעָה
<i>let me keep my ways</i>	<i>“Stay, and let me hear . . .”</i>
	<i>“Stay, that I may hear . . .”</i>

- 4 The cohortative negative is expressed by אֵל in the same way as the imperative.
- 5 The negative cohortative may use the particle נֹא in the same way as the negative imperative.

23.9 JUSSIVE

Singular	3	יִשְׁבֹּר	let him break
Plural	3	יִשְׁבְּרוּ	let them break

- 1 The jussive can be translated in two ways depending on the relationship between the speaker and the subject of the verb:
 - (a) a wish, desire, or request
 - (b) a soft command or instruction

In the first case, the volitional idea is expressed by someone who is *inferior* to the subject of the verb—for example, “May the Lord bless us.” In the second case, the volitional idea is expressed by someone who is superior to the subject of the verb—for example, “Let there be light.”

- 2 The jussive occurs only in the third person.
- 3 When translated, it may be used as either *let* or *may*.
- 4 With strong verbs, the jussive is the same as its corresponding imperfect form.
- 5 The imperfect translation is far more frequent than the jussive, and context should suggest the correct translation.
- 6 The negative is expressed by אֵל in the same way as the imperative.
- 7 The negative jussive may use the particle נֹא in the same way as the imperative.

Note: An important form to take note of is the jussive of the verb הָיָה, “to be.” It occurs 781 times with the waw conversive in the Hebrew Bible. The form is וַיְהִי and appears with or without a maqqeph (Chapter 6.1). It is translated as “and/now/then + it was / it came about” (Chapter 23.6).

23.10 SUMMARY

- 1 In meaning, the above three moods form a group:

third person	jus.	mild command	יִקְטֹל	let him kill
second person	imp.	direct command	קְטֹל	you kill!
first person	coh.	wish/request	אֶקְטֹל	let me kill

23.11 SEQUENCES

- 1 Imperative + imperative. Imperatives may be listed one after the other and joined together by the waw conjunctive. They might be consequential on one another. For example,

hear ... and send ... and stand ... שְׁמַע ... וְשָׁלַח ... וַעֲמֹד

- 2 Imperative + perfect. This is how an explicit consequence is expressed. For example,

hear ... and (then) send ... שְׁמַע ... וְשָׁלַחְתָּ

- 3 Purpose or result (that / so that). Sequences where the second clause expresses a purpose or result include any one of the following combinations:

jus.	+	imp.
coh.		coh.
impf.		jus.

EXAMPLES FROM THE TANAKH

Gen 42:2; 43:8

נָמוּת	וְלֹא	וְנָחִיָּה
impf.	+	coh.

so that we may live and so that we do not die

Gen 47:19

וְנָחִיָּה		וְתֵן-זֶרַע
coh.	+	imp.

and give seed so that we may live

Note: The imperfect is negated by לֹא.

23.12 INFINITIVE ABSOLUTE

(PARADIGM CHART 1a)

no English equivalent אָמֹר

- 1 The infinitive absolute is a verbal noun, which means that it has features in common with both verbs and nouns and functions more like an adverb.
- 2 There is no precise English equivalent in translating the infinitive absolute.
- 3 Since the infinitive absolute is not conjugated for person, gender, or number, there is only one basic form with a qamets and cholem (waw). Hence the name.
- 4 The vowel pattern for the qal infinitive absolute is consistent for all strong verbs and most weak verbs. The forms of the weak verbs follow the patterns of strong verbs.
- 5 The infinitive absolute cannot take pronominal suffixes or inseparable prepositions. It cannot be negated, but it does take the waw and the interrogative hey.

EXAMPLES FROM THE TANAKH

Nm 22:37	Gen 50:24	Hos 4:2
שְׁלַח	פָּקֵד	וְכַחַשׁ וְרָצַח וְנָאֵף
<i>send</i>	<i>visit</i>	<i>but swearing and breaking faith, and killing, and stealing</i>

- 6 There are five common uses of the qal infinitive absolute:
 - 6.1 Emphatic. In order to emphasize the certainty of the verbal meaning, the infinitive absolute will immediately precede (or rarely, follow) a perfect or imperfect verb of the *same* root. The English translation will often require the use of adverbs such as *surely*, *certainly*, and *indeed*. For example,

EXAMPLES FROM THE TANAKH

1 Chr 4:10	Gen 50:24	Am 3:5
בָּרַךְ תְּבָרְכֵנִי	פָּקֵד יִפְקֹד	וְלֹכֹד לֹא יִלְכֹּד
<i>surely bless me</i>	<i>will surely visit</i>	<i>and surely not capture</i>

- 6.2 Imperative. The infinitive absolute can stand alone and function as an imperative.

EXAMPLES FROM THE TANAKH

Dt 5:12	Ex 13:3
שָׁמֹר אֶת-יְוֹם הַשַּׁבָּת	זָכוֹר אֶת-הַיּוֹם הַזֶּה
<i>observe the day the Sabbath</i>	<i>remember this day</i>

- 6.3 Contemporaneous action. Two infinitive absolute verb forms with different roots may appear together with a perfect or imperfect verb in order to express two very different verbal actions occurring at the same time.

EXAMPLES FROM THE TANAKH	
Is 3:16	Jgs 14:9
הָלֹךְ וְשָׁפַף תִּלְכְּנָה	וַיֵּלֶךְ הָלֹךְ וְאָכַל
<i>walking and tripping as they go</i>	<i>he went, going and eating</i>

- 6.4 Complementary. An infinitive absolute may complement the main verb of the sentence. It will then keep the temporal value (tense) of that main verb.

I have seen, and I have given רָאִיתִי וְנָתַתִּי

EXAMPLES FROM THE TANAKH	
Gen 8:5	1 Sm 6:12
הָיוּ הָלֹךְ וְהִסּוּר	הָלְכוּ הָלֹךְ וְנָעוּ
<i>they were continually decreasing</i>	<i>and they went, going and lowing</i>

- 6.5 Sequences. An infinitive absolute with a waw conjunctive will often maintain the meaning of the main verb.

EXAMPLE FROM THE TANAKH		
1 Sm 6:12	הָלְכוּ הָלֹךְ וְנָעוּ	<i>and they went, going and lowing</i>

23.13 INFINITIVE CONSTRUCT

(PARADIGM CHART 1a)

to write / writing כָּתַב

- The infinitive construct acts more like a noun, hence the name. It is similar to the English infinitive and is commonly translated with the preposition *to* plus a verb.

EXAMPLES FROM THE TANAKH			
Gen 19:9	Ex 16:8	Gen 34:1	Gen 3:24
לְשַׁבֵּר דֶּלֶת	לֶאֱכֹל	לִרְאוֹת	לְשָׁמֵר
<i>to break the door</i>	<i>to eat</i>	<i>to see</i>	<i>to keep</i>

- 2 Since the infinitive construct is not conjugated for person, gender, or number, there is only one basic form. The form is identical to the qal imperative 2ms.
- 3 The vowel pattern for the qal infinitive construct is consistent for all strong verbs and most weak and doubly weak verbs. The cholem is consistent as the theme vowel, regardless of the theme vowel of the verb's imperfect form. For example, verbs with a guttural in the second root position have a patach as a theme vowel in the imperative but a cholem in the infinitive construct.

imp. כָּתַר inf. cstr. כִּתּוֹר

- 4 The infinitive construct will often take the pronominal suffixes and inseparable prepositions.
- 5 The uses of the qal infinitive construct are as follows:
- 5.1 The infinitive is, by definition, a form having both nominal and verbal functions. As a verb, it may have one or more subjects and one or more objects as well as other verbal adjuncts. It then occupies a nominal function in the total clause.
- 5.2 The infinitive construct does not take independent pronouns. When pronouns form the subject of an infinitive construct, they are suffixed directly onto it.

Singular	1c	my writing	כָּתַבִּי	
	2m	your writing	כָּתִבְךָ	(כָּתִבְךָ)
	2f	your writing	כָּתִבְךָ	
	3m	his writing	כָּתְבוּ	
	3f	her writing	כָּתְבֶּהָ	

Plural	1c	our writing	כָּתִבְנוּ	
	2m	your writing	כָּתִבְכֶּם	(כָּתִבְכֶּם)
	2f	your writing	כָּתִבְכֶּן	
	3m	their writing	כָּתְבָם	
	3f	their writing	כָּתְבֵן	

Note: Type I suffixes are used with the infinitive construct (Chapter 17.7.4). With the suffixes, the qamets is a qamets chatuph (Chapter 7.1).

EXAMPLES FROM THE TANAKH

Gen 2:15	Gen 2:15	Ex 32:34	1 Sm 24:12
וּלְשַׁמְרָהּ	לְעִבְדָּהּ	פָּקְדִי	בְּכַרְתִּי
and to keep it	to dress it	when I visit	in that I cut

- 5.3 When an infinitive construct stands before a noun, that noun will usually be the subject, but it might be the object of the infinitive.

subject	to kill a man	הָרַג אִישׁ
subject	my killing the man	הָרַגְתִּי אֶת־הָאִישׁ
object	the man's writing	כָּתַב הָאִישׁ

litrl.: the writing (of) the man

- 5.4 The infinitive construct most frequently appears together with inseparable prepositions:

- 5.4.1 With כִּי and כַּּ, the infinitive construct is the equivalent of an adverbial clause (mostly temporal / time related) in English. For example,

when he heard the word כְּשָׁמְעוֹ אֶת־הַדְּבָר

EXAMPLES FROM THE TANAKH			
Ps 51:6	Ps 19:12	Ps 119:7	Jer 45:1
בְּדַבְּרִי	בְּשֹׁמְרָם	בְּלִמְדִּי	בְּכַתְּבוֹ
<i>when you speak</i>	<i>in keeping them</i>	<i>when I learn</i>	<i>when he wrote</i>

- 5.4.2 Both prepositions are common in this usage, but certain verbs, especially שָׁמַע and רָאָה, כִּי, כַּ are preferred—for example,

and it was when he heard Abraham וַיְהִי כְשֶׁמַּע אַבְרָהָם

EXAMPLES FROM THE TANAKH		
Gen 29:13	1 Sm 11:6	Neh 1:4
וַיְהִי כְשֶׁמַּע	כְּשָׁמְעוֹ	כְּשֶׁמַּעִי
<i>and it was when he heard</i>	<i>when he heard</i>	<i>when I heard</i>

- 5.4.3 With preposition לְ, the infinitive construct occurs in a variety of complementary and explanatory uses, often with the meaning of intent, purpose, and result and answering the questions “Why?” “How?” and “What?”

they came . . . to hear בָּאוּ . . . לְשָׁמַע

EXAMPLES FROM THE TANAKH			
Dt 29:3	Ps 103:20	Ez 3:7	Js 24:10
לְדַעַת . . . לְרֹאוֹת . . . לְשָׁמַע	לְשָׁמַע	לְשָׁמַע אֵלַיךְ	לְשָׁמַע
<i>to know . . . to see . . . to hear</i>	<i>to listen</i>	<i>to listen to you</i>	<i>to hear</i>

Note: The form **לֵאמֹר** functions like the inverted commas in English and is usually translated as “saying” but could also be “praying” or “thinking.” It is found 936 times in the Hebrew Bible (e.g., Gen 1:22; 2:16; 3:17; 5:29; 8:15).

- 5.4.4 The verb **הָיָה** + **לְ** + the infinitive construct is used to express “to be about to” and “to be compelled to.” For example,

the gate was about to close **הָיָה הַשַּׁעַר לִסְגֹּר**

EXAMPLE FROM THE TANAKH

Js 2:5	וַיְהִי הַשַּׁעַר לִסְגֹּר	<i>and it was when the gate was about to close</i>
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- 5.4.5 Pronoun + **לְ** + infinitive construct is used to express a sense of obligation or responsibility. For example,

I must find him **עָלַי לְמָצָא אֹתוֹ**

EXAMPLES FROM THE TANAKH

Eccl 7:27	Gen 19:11
לְמָצָא חֶשְׁבֹּן	לְמָצָא הַפֶּתַח
<i>to (must) find the account</i>	<i>to (must) find the door</i>

- 5.4.6 **אֵין** + **לְ** + infinitive construct is used for “it is not possible,” or “it is not permitted to.”

Ezr 9:15 *impossible to stand* **אֵין לִעֲמֹד**

- 5.4.7 The infinitive construct can have a suffix and preposition at once. For example,

Ps 19:11 *in keeping them* **בְּשִׁמְרָם**

EXAMPLES FROM THE TANAKH

Ezr 9:15	2 Chr 20:6
אֵין לִעֲמֹד	וְאֵין עִמָּךְ לְהִתִּיצֵב
<i>impossible to stand</i>	<i>and not possible to withstand you</i>

5.5 The infinitive construct is negated by the negator **בִּלְתִּי**. For example,

Gen 3:11 to not eat from it **לִבְלִתִּי אֲכַל-מִמֶּנּוּ**

Note: The preposition moves away from the infinitive to the negator.

EXAMPLES FROM THE TANAKH

Hos 13:4	1 Sm 20:26
וּמֹשִׁיעַ אֵין בְּלִתִּי	בְּלִתִּי טָהוֹר הוּא
<i>and besides me there is no savior</i>	<i>he is not clean</i>

23.14 PARTICIPLE ACTIVE

(PARADIGM CHART 1a)

killing	Singular	m.	קָטַל	
		f.	קָטַלְתָּ	(קָטַלְתָּה)
	Plural	m.	קָטְלִים	
		f.	קָטְלוּ	

- 1 Participles are verb forms sharing the properties and performing the functions of adjectives, verbs, and nouns. They have the same endings as nouns and adjectives.
- 2 The first vowel (marker vowel) is a cholem or a holem waw, and it is unchangeable.
- 3 However, the second vowel (the theme vowel) is changeable.

EXAMPLES FROM THE TANAKH

1 Sm 3:13	1 Sm 1:12	Ps 31:19
כִּי-שֹׁפֵט אָנִי	וְעֵלִי שֹׁמֵר	הַדְּבָרוֹת
<i>that I judge</i>	<i>and Eli watched</i>	<i>which speak</i>
Ps 5:7	Nm 36:5	Ez 4:16
דְּבָרֵי כָזָב	בְּנֵי-יוֹסֵף דְּבָרִים	שֹׁבֵר מִטֵּה-לֶחֶם
<i>them that speak</i>	<i>the sons of Joseph speak</i>	<i>break staff of bread</i>

- 4 The participle may be used attributively in the same way as adjectives and does so in three aspects: (a) it modifies the noun; (b) it agrees with the noun in gender, number, and definiteness; and (c) it typically follows the noun. For example,

the writing man **הָאִישׁ הַכֹּתֵב**
the man who is writing

Note: When translated as a relative clause, *who* is used for animate (alive) subjects, and *that* is used for inanimate (lifeless) subjects. No tense is indicated by the clause.

EXAMPLES FROM THE TANAKH

Dt 4:24	1 Kgs 3:9	Jer 32:12
אֵשׁ אֹכֶלֶת	לֵב שֹׁמֵעַ	הָעֵדִים הַכֹּתְבִים
idm.: <i>a consuming fire</i>	idm.: <i>an understanding heart</i>	<i>the witnesses (that were) writing</i>
litrl.: <i>a fire (that) eats</i>	litrl.: <i>a heart (that is) listening</i>	

- 5 Like adjectives, the participle may be used predicatively but with some differences. The participle tends to precede the subject, but it has a true verbal sense. However, as in the attribute, there is no tense indicated. It has to agree in gender only, and it does not take the article. For example,

1 Sm 3:13 I am judging / I shall judge **שֹׁפֵט אֲנִי**
Ex 31:18 they are / were written by the finger **כֹּתְבִים בְּאֶצְבַּע**

- 6 The participle, both as an attribute and a predicate, usually indicates a continuing action and is translated the most accurate by the English progressive tense.

the man is giving **הָאִישׁ נֹתֵן**
the man is going to give

EXAMPLES FROM THE TANAKH

Is 6:1	Ez 4:16	Gen 9:12
יֹשֵׁב עַל-כִּסֵּא	שֹׁבֵר מִטֵּה-לֶחֶם	אֲנִי נֹתֵן
<i>sitting on a throne</i>	<i>breaking the staff of bread</i>	<i>I am making</i>
Lv 23:10	1 Sm 3:8	Dt 4:8
אֲנִי נֹתֵן	יְהוָה קָרָא לְנֹעַר	אֲנֹכִי נֹתֵן
<i>I am giving</i>	<i>Yahweh was calling to the lad</i>	<i>I am setting</i>

- 7 As a substantive, the participle stands by itself and functions as a noun. The participle may be used substantively in the same way as adjectives.

Jl 4:5	adj.	the good ones/things/men	הַטֹּבִים
Sg 5:7	part.	the watchmen	הַשֹּׁמְרִים

- 8 Because the participle has no person, it will have either a noun or a pronoun to indicate the subject. For example,

I am falling	אֲנִי נֹפֵל
I was falling	

23.15 PARTICIPLE PASSIVE

(PARADIGM CHART 1a)

written	Singular	m.	כָּתוּב
		f.	כְּתוּבָה
	Plural	m.	כְּתוּבִים
		f.	כְּתוּבוֹת

EXAMPLES FROM THE TANAKH

Gen 9:26	Lv 22:22
וַיֹּאמֶר בָּרוּךְ יְהוָה	שָׁבוּר אוֹ-תָרוּץ
<i>And he said: "Blessed be Yahweh"</i>	<i>broken or maimed</i>

- 1 As an adjective, the participle is tenseless, but it does convey the connotation of a completed action, and it is then best translated in English with a relative clause.

the slain man	הָאִישׁ הַתָּרוּץ
the man who was slain	

EXAMPLE FROM THE TANAKH

Gen 9:26	וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם	<i>And he said: "Blessed is Yahweh, the God of Shem."</i>
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- 2 The participle may be used attributively in the same way as the adjectives. It does so in three ways: (a) by modifying the noun; (b) by agreeing with the noun in gender, number, and definiteness; and (c) by typically following the noun. For example,

the chosen man הָאִישׁ בְּחֹר
the man who is/was chosen

Note: When translated as a relative clause, *who* is used for animate (alive) subjects, and *that* is used for inanimate (lifeless) subjects. No tense is indicated by the clause.

EXAMPLES FROM THE TANAKH

Dn 9:13	Ps 149:9
כְּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה	מִשְׁפָּט כָּתוּב
<i>as written in the Law of Moses</i>	<i>a written judgment</i>

- 3 As with adjectives, the participle may be used predicatively but with some differences. The participle tends to precede the subject, but it has a true verbal sense. However, as with the attribute, there is no tense indicated, it has to agree in gender only, and it does not take the article. For example,

the city was captured לְכוּדָה הָעִיר

EXAMPLES FROM THE TANAKH

2 Sm 1:18; Js 10:13	1 Kgs 21:11
כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר	כָּתוּב בְּסִפְרִים
<i>written on/in the book of Jashar</i>	<i>written in the letters</i>

- 4 A substantive is a participle that stands by itself and functions as a noun. As with the active participle, the passive participle may be used substantively in the same way as adjectives.

adj. the good ones/men הַטָּבִים
part. the chosen (ones) of Israel בְּחֹרֵי יִשְׂרָאֵל

EXAMPLES FROM THE TANAKH

Neh 10:35	Js 8:31
כְּכָתוּב בְּתוֹרָה	כְּכָתוּב בְּסֵפֶר תּוֹרָה
<i>as to what is written in the Law</i>	<i>as to what is written in the book of the Law</i>

VOCABULARY			
part. pass.		part. pass.	
written	כָּתוּב	slaughtered	שָׁחוּט
abandoned	עָזוּב	opened	פֶּתוּחַ
chosen	בָּחֹר	cursed	אָרוּר
sent	שְׁלֹחַ	surrounded	סָבִיב
eaten	אָכַל	built	בָּנוּי
planted	נָטַעַ	hated	שָׂנֵא
raised up	נִשְׂאָה	asked	שָׁאַל

23.16 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH			
1,135 speak			דָּבַר
Nm 27:7	Nm 36:5	Prv 25:11	Ex 6:29
דִּבְּרֹתָ	דִּבְּרִים	דָּבַר	דִּבֵּר
<i>they (f.) speak</i>	<i>they (m.) speak</i>	<i>spoken</i>	<i>speak (sg.)</i>
469 keep			שָׁמַר
Js 6:18	Jb 2:6	1 Sm 2:9	Gen 37:11
שָׁמְרוּ	שָׁמַר	יִשְׁמַר	שָׁמַר
<i>keep (pl.)!</i>	<i>spare (sg.)!</i>	<i>he will keep</i>	<i>he kept</i>
350 reign			מָלַךְ
2 Kgs 11:3	Jgs 9:10,12	Gen 37:8	Gen 36:32
מָלְכָתָה	מָלְכִי	תִּמְלֹךְ	וַיִּמְלֹךְ
<i>reigning (f.)</i>	<i>reign (f.)!</i>	<i>you will reign</i>	<i>and he reigned</i>

327 bless, kneel* בָּרַךְ			
Gen 9:26	2 Chr 6:13	Gen 27:33	Ex 18:10
בָּרוּךְ	וַיִּבָּרֶךְ	וְאֶבְרָכֶהוּ	בָּרוּךְ
<i>blessed be</i>	<i>and he kneeled down</i>	<i>and I blessed him</i>	<i>blessed be</i>
304 visit פָּקַד			
Ex 4:31	2 Sm 24:4	Gen 50:24	Ex 3:16
פָּקַד	לְפָקֵד אֶת־הָעָם	פָּקֵד יִפְקֹד	פָּקַדְתִּי
<i>he visited</i>	<i>to muster the people</i>	<i>he will surely visit</i>	<i>I visited</i>
225 remember זָכַר			
Is 54:4	Jgs 8:34	Is 47:7	Lam 1:7,9
תִּזְכְּרִי	זָכְרוּ	זָכַרְתָּ	זָכְרָה
<i>you will remember</i>	<i>they remembered</i>	<i>you (f.) remembered</i>	<i>she remembered</i>
225 write כָּתַב			
2 Chr 34:24	1 Kgs 15:7	2 Sm 1:18	Jer 36:6
הַכְּתוּבוֹת	כְּתוּבִים	כְּתוּבָה	כָּתַבְתָּ
<i>that (f.) are written</i>	<i>they (m.) are written</i>	<i>it (f.) is written</i>	<i>you wrote</i>
204 judge שָׁפַט			
2 Chr 19:6	1 Kgs 8:32	Ps 75:3	Dt 1:16
תִּשְׁפֹּטוּ	וְשָׁפַטְתָּ	אֶשְׁפֹּט	וְשָׁפַטְתֶּם
<i>you (pl.) will judge</i>	<i>and you (m.) judged</i>	<i>I shall judge</i>	<i>and you judge</i>
148 break שָׁבַר			
Ps 147:3	Prv 25:15	Jgs 7:20	Is 14:5
לְשִׁבּוּרֵי לֵב	תִּשְׁבֹּר	וַיִּשְׁבְּרוּ	שָׁבַר
<i>the broken ones of heart</i>	<i>she will break</i>	<i>and they broke</i>	<i>he broke</i>

127 gather קָבַץ			
1 Kgs 20:1	Ez 22:19	1 Sm 7:5	1 Kgs 18:19
קָבַץ	קָבַץ אֶתְכֶם	קָבְצוּ אֶת-כָּל-יִשְׂרָאֵל	קָבַץ אֵלַי
<i>he gathered</i>	<i>gather you</i>	<i>gather (pl.) all Israel!</i>	<i>gather to me!</i>
116 pour out שָׁפַךְ			
Jgs 6:20	1 Kgs 2:31	Dt 12:16	2 Kgs 19:32
שָׁפַךְ	שָׁפַךְ	תִּשְׁפְּכֶנּוּ	יִשְׁפֹךְ
<i>pour out!</i>	<i>he shed</i>	<i>you will pour it</i>	<i>he will pour</i>
14 short, be קָצַר		†2 set up banner נָדָה	
Is 28:20	Prv 10:27	Ps 20:6	
קָצַר	תִּקְצְרֶנָּה	נָדָה	
<i>it is shorter</i>	<i>they (f.) will shorten</i>	<i>we will set up banner</i>	

24

Strong Verb
Niph'al

24.1 INTRODUCTION

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעִיל
reflexive		הִתְפַּעֵל	

- 1 The niph'al paradigm is formed by prefixing a nun to the qal root.
- 2 The niph'al verb is normally used to express a simple action in the passive voice.

EXAMPLES FROM THE TANAKH

Lam 4:20	Is 17:3	Jl 1:5
נִלְכַּד	וְנִשְׁבַּת	נִכְרַת
<i>he was captured</i>	<i>and it will cease</i>	<i>it is cut off</i>

- 3 It can portray a reciprocal voice and also a reflexive voice.

EXAMPLES FROM THE TANAKH

Lv 25:39,47,48	Mal 3:16	Lv 25:50
וְנִמְכַּר	וְנִדְבְּרוּ	הִמְכָּרוּ
<i>and he sold himself</i>	<i>they spoke to each other</i>	<i>he sold himself</i>

- 4 The niph'al also has a resultative meaning. It describes the state of its subject, which has been produced by the verbal action named by the root.

EXAMPLES FROM THE TANAKH

Lv 25:39	Is 65:1
וְנִמְכַּר-לָּךְ	נִמְצָאתִי
<i>and will be sold to you</i>	<i>I was found</i>

- 5 Very often the resultative has the nuance of potentiality.

EXAMPLES FROM THE TANAKH	
2 Sm 1:23	Jer 24:2
שָׂאוֹל וַיְהִינֶנְתָּן הַנְּאֻהִים	אֲשֶׁר לֹא-תֹאכְלֶנָּה
<i>Saul and Jonathan were lovely</i>	<i>that not are edible</i>

- 6 Middle verbs in English are active in form, but the meaning is reversed. For example,

act.	middle
he <i>broke</i> the window	the window <i>broke</i>

Niph'al verbs in Hebrew often correspond to middle verbs in English.

- 7 Some niph'al verbs have no or virtually no qal counterparts. For example,

fought	נָלַחַם	hid	נִסְתָּר
escaped	נִמָּלַט	fell asleep	נִרְדָּם

24.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 1,434 times in the niph'al perfect form.

PERFECT					
		(subject)	was killed	was written	was kept
Singular	3m	he	נִקְטַל	נִכְתָּב	נִשְׁמַר
	3f	she	נִקְטְלָה	נִכְתְּבָה	נִשְׁמְרָה
	2m	you (m.)	נִקְטַלְתָּ	נִכְתַּבְתָּ	נִשְׁמַרְתָּ
	2f	you (f.)	נִקְטַלְתְּ	נִכְתַּבְתְּ	נִשְׁמַרְתְּ
	1c	I	נִקְטַלְתִּי	נִכְתַּבְתִּי	נִשְׁמַרְתִּי
Plural	3c	they	נִקְטְלוּ	נִכְתְּבוּ	נִשְׁמְרוּ
	2m	you (m.)	נִקְטַלְתֶּם	נִכְתַּבְתֶּם	נִשְׁמַרְתֶּם
	2f	you (f.)	נִקְטַלְתֶּן	נִכְתַּבְתֶּן	נִשְׁמַרְתֶּן
	1c	we	נִקְטַלְנוּ	נִכְתַּבְנוּ	נִשְׁמַרְנוּ

EXAMPLES FROM THE TANAKH		
Jl 1:5	Ex 22:9	Jgs 3:26
נִכְרַת	אוֹ-נִשְׁבֵּר	וַיֵּאָהוּד נִמְלֵט
<i>it is cut off</i>	<i>or be hurt (broken)</i>	<i>And Ehud escaped</i>
Jgs 9:17	Gen 12:3, 18:18	2 Sm 20:10
אֲשֶׁר-נִלָּחַם	וְנִבְרָכוּ	לֹא-נִשְׁמַר
<i>for he fought</i>	<i>and they will be blessed</i>	<i>no he took heed</i>

24.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 1,545 times in the niph'al imperfect form.

IMPERFECT			
		(subject)	will be killed
Singular	3m	he	יִקָּטֵל
	3f	she	תִּקָּטֵל
	2m	you (m.)	תִּקָּטֵל
	2f	you (f.)	תִּקָּטְלִי
	1c	I	אֶקָּטֵל
Plural	3m	they	יִקָּטְלוּ
	3f	they	תִּקָּטְלֶנָּה
	2m	you (m.)	תִּקָּטְלוּ
	2f	you (f.)	תִּקָּטְלֶנָּה
	1c	we	נִקָּטֵל

- 2 In the niph'al imperfect paradigm, the nun is (where possible) assimilated into the first root consonant and will then appear there as a DF.

EXAMPLES FROM THE TANAKH		
Am 9:1	Gen 4:14	Lv 6:21
וְלֹא־יִפְּלֹט	אֶסְתֵּר	יִשָּׁבֵר
<i>and not he will escape</i>	<i>I shall be hidden</i>	<i>it will be broken</i>
Jer 17:13	Hos 13:14	Est 1:19
יִכְתְּבוּ	יִסְתֵּר	וְיִכְתֹּב
<i>they will be written</i>	<i>he will be hidden</i>	<i>and it will be written</i>
Ez 20:36	Gen 9:11	Ex 14:14
אֶשְׁפֹּט	יִכָּרֵת	יְהוָה יִלָּחֶם
<i>I shall judge</i>	<i>it will be cut</i>	<i>Yahweh will fight</i>

24.4 IMPERATIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 118 times in the niph'al imperative form.

IMPERATIVE				
Singular	2m	you (m.)	הִכְתֵּב	be written!
	2f	you (f.)	הִכְתִּיבִי	be written!
Plural	2m	you (m.)	הִכְתֵּבוּ	be written!
	2f	you (f.)	הִכְתִּיבְנָה	be written!

- 2 In the niph'al imperative paradigm, the prefix הִ is used.

EXAMPLES FROM THE TANAKH			
Gen 24:6	Is 7:4	Ps 37:34	Jgs 13:4
הִשָּׁמֶר	הִשָּׁמֶר	וְשָׁמֶר	הִשָּׁמְרִי
<i>beware!</i>	<i>be careful!</i>	<i>and keep!</i>	<i>beware!</i>

24.5 INFINITIVE ABSOLUTE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 36 times in the niph'al infinitive absolute form.

he surely wrote נִכְתָּב
 הִכְתָּב

- 2 In the niph'al infinitive absolute paradigm, the prefix is either a nun or a hey.
3 The first form of the niph'al infinitive absolute preserves the nun of the niph'al.

EXAMPLES FROM THE TANAKH

1 Sm 20:6,28	Jgs 11:25	Gen 31:30
נִשְׁאַל	נִלָּחֵם	נִכְסַף
<i>earnestly ask</i>	<i>engage in battle</i>	<i>long sorely for</i>

- 4 The second form has the hey prefix and assimilates the nun of the niph'al.

EXAMPLES FROM THE TANAKH

Jgs 1:9; Nm 22:11	Ps 37:34	Nm 15:31
לְהִלָּחֵם	בְּהִכָּרֵת	הִכָּרֵת
<i>to fight against</i>	<i>when cut out</i>	<i>utterly cut off</i>

Note: The niph'al infinitive absolute is rare with strong verbs. The third example is a weak verb.

24.6 INFINITIVE CONSTRUCT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 206 times in the niph'al infinitive construct.

to be written הִכְתֵּב

EXAMPLES FROM THE TANAKH

Jon 1:4	Ps 37:33	2 Chr 22:8
לְהִשָּׁבֵר	בְּהִשָּׁפֵטוֹ	בְּהִשָּׁפֵט
<i>like to be broken</i>	<i>when judging him</i>	<i>when judging</i>

- 2 The infinitive construct can take suffixes.

EXAMPLES FROM THE TANAKH		
Dn 11:34	Prv 24:17	Ez 21:29
וּבְהִפָּשְׁלָם	וּבְהִפָּשְׁלוֹ	הִזְכָּרְכֶם
<i>now when they fall</i>	<i>and when he is overthrown</i>	<i>you are remembered</i>

24.7 PARTICIPLE PASSIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 803 times in the niph'al participle form.

been killed	Singular	m.	נִקְטָל
		f.	נִקְטָלָה
	Plural	m.	נִקְטָלִים
		f.	נִקְטָלוֹת

Note: Because of the passive nature of niph'al, it has no active participle.

- 2 The niph'al participle is formed with the known niph'al prefix, the verbal stem, and the conjugal endings that are the same as the qal participle.

EXAMPLES FROM THE TANAKH		
Ez 33:30	Est 3:12	Ps 51:19
הַנִּדְבָּרִים בָּךְ	נִכְתָּב	נִשְׁבָּרָה
<i>they that speak of you</i>	<i>it was written</i>	<i>broken</i>
Ez 27:34	Eccl 3:15	Ps 51:19
נִשְׁבָּרַת מִיָּמִים	אֶת־נִרְדָּף	לֵב־נִשְׁבָּר
<i>broken by the seas</i>	<i>the pursued</i>	<i>broken heart</i>

24.8 TRANSLATING THE NIPH'AL

- 1 The niph'al is most commonly used to express simple action with a passive, reflexive (to one-self), or reciprocal (to each other) voice. In other words, the meaning of a verb in the qal stem changes when the verb is changed into the niph'al stem. Which of the three meanings apply will depend on the context.

- 2 It is often difficult to determine the relationship between the qal meaning and the niph'al meaning, especially if the verb has no qal forms. But whatever meaning a verb may have in the niph'al, this meaning is constant throughout the paradigm.

24.9 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH			
†1,135 speak			דָּבַר
Ez 33:30	Mal 3:13	Ps 119:23	Mal 3:16
הִנְדָּבְרִים	מִה־נִּדְבַּרְנוּ	נִדְבְּרוּ	נִדְבְּרוּ
<i> speak with one another</i>	<i> what have we spoken?</i>	<i> they talked</i>	<i> they spoke</i>
469 keep			שָׁמַר
Dt 4:15	Ex 19:12	Ex 10:28	Ex 23:13
וְנִשְׁמַרְתֶּם	הִשְׁמָרוּ	הִשְׁמָר	תִּשְׁמָרוּ
<i> and you will watch</i>	<i> beware (pl.)!</i>	<i> beware (sg.)!</i>	<i> you will keep</i>
Dt 23:10	Neh 1:7	2 Sm 20:10	Jgs 13:13
וְנִשְׁמַרְתָּ	שָׁמַרְנוּ	לֹא־נִשְׁמַר	תִּשְׁמָר
<i> and you will keep</i>	<i> we kept</i>	<i> not he took heed</i>	<i> she will keep</i>
289 cut off			כָּרַת
Nm 15:31	Zec 13:8	Gen 9:11	Gen 17:14
הִכָּרַת	יִכָּרְתוּ	יִכָּרַת	וְנִכָּרְתָּהּ
<i> utterly cut off</i>	<i> they will be cut off</i>	<i> he will be cut off</i>	<i> and she will be cut off</i>
94 escape			מָלַט
Zec 2:11	Ps 124:7	Ps 124:7	Jgs 3:26
הִמָּלְטִי	נִמָּלְטָנוּ	נִמָּלְטָהּ	נִמָּלַט
<i> escape (f.)!</i>	<i> we escaped</i>	<i> she escaped</i>	<i> he escaped</i>
225 remember			זָכַר
Est 9:28	Jer 11:19	Is 65:17	Is 23:16
נִזְכָּרִים	לֹא־יִזְכָּר עוֹד:	תִּזְכָּרְנָה	תִּזְכָּרִי:
<i> (should be) remembered</i>	<i> not he will be remembered again</i>	<i> they (f.) will be remembered</i>	<i> you will be remembered</i>

304 visit פָּקַד			
Jdg 21:3	1 Kgs 20:39	1 Sm 20:18	1 Sm 25:7
לְהַפְקֹד	אִם־הִפְקֹד יִפְקֹד	וְנִפְקְדָתָ כִּי יִפְקֹד	נִפְקֹד
<i>to be missed</i>	<i>if he is missed by any means</i>	<i>and you will be missed because it will be empty</i>	<i>he is missing</i>
204 judge שָׁפַט			
1 Sm 12:7	2 Chr 22:8	Ez 20:36	Ez 20:36
וְאֲשַׁפֹּטָה	כָּהֵשֹׁפֵט	אֲשַׁפֵּט	כְּאֲשֶׁר נִשְׁפָּטָתִי
<i>that I shall plead</i>	<i>when he was judging</i>	<i>I shall judge</i>	<i>like as I entered into judgment</i>
80 sell מָכַר			
Neh 5:8	Lv 25:50	Lv 25:34	Lv 25:48
הַנִּמְכָּרִים	הִמָּכְרוֹ	לֹא יִמָּכַר	אַחֲרֵי נִמְכַּר
<i>who were sold</i>	<i>he sold himself</i>	<i>not it will be sold</i>	<i>after he was sold</i>
65 seize תָּפַשׁ			
Jer 34:3	Jer 51:41	Ps 10:2	Jer 38:23
תָּפַשׁ תִּתָּפֵּשׁ	וְתִתָּפֵּשׁ	יִתָּפְשׁוּ	תִּתָּפֵּשׁ
<i>you will surely be taken</i>	<i>and it is taken</i>	<i>let them be taken</i>	<i>you will be taken</i>
†2 banner דָּגָל †10 like, be מָשַׁל			
Sg 6:4,10	Ps 49:13,21	Is 14:10	Ps 28:1; 143:7
בְּדֹגְלוֹת:	נִמְשַׁל	נִמְשָׁלָתָ	וְנִמְשָׁלָתִי
<i>with banners</i>	<i>he is like</i>	<i>have you become like?</i>	<i>and I shall become like</i>
65 stumble כָּשַׁל			
	Is 40:30	Prv 4:12	Ez 33:12
	כָּשׁוּל יִכָּשְׁלוּ:	לֹא תִכָּשֵׁל:	לֹא־יִכָּשֵׁל
litrl.	<i>they will fall inf. abs.</i>	<i>not you will stumble</i>	<i>not he will stumble</i>
idm.	<i>they will surely fall</i>	<i>you will not stumble</i>	<i>he will not stumble</i>

25

Strong Verb
Pi'el

25.1 INTRODUCTION

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 A verb in the pi'el is mostly used to express an intensive type of action with an active voice. In other words, the simple action expressed in the qal stem will take on some type of intensive nuance in the pi'el stem.
- 2 Pi'el verbs are clearly distinguishable by the doubling of the second root consonant. The marker vowel (the first root vowel) is a hireq.
- 3 A number of verbs have no qal forms but do have pi'el forms—for example, *to hurry* (מָהֵר), *to seek* (בִּקֵּשׁ), and *to narrate* (סִפֵּר).
- 4 In the Hebrew Bible, strong verbs appear 6,808 times in the pi'el binyan.

25.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 2,215 times in the pi'el perfect form.

PERFECT			
		(subject)	slaughtered
Singular	3m	he	קָטַל
	3f	she	קָטְלָהּ
	2m	you (m.)	קָטַלְתָּ
	2f	you (f.)	קָטַלְתְּ
	1c	I	קָטַלְתִּי

Plural	3c	they	קָטְלוּ
	2m	you (m.)	קָטַלְתֶּם
	2f	you (f.)	קָטַלְתֶּינָּה
	1c	we	קָטַלְנוּ

EXAMPLES FROM THE TANAKH				
Ex 12:25	Ex 9:25	Is 21:9	Gen 21:1	Gen 12:4
דִּבֶּר	שָׁבַר	שָׁבַר	דִּבֶּר	דִּבֶּר
<i>he promised</i>	<i>it broke</i>	<i>he broke</i>	<i>he spoke</i>	<i>he spoke</i>

25.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 2,565 times in the pi'el imperfect form.

IMPERFECT			
		(subject)	will slaughter
Singular	3m	he	יִקְטֹל
	3f	she	תִּקְטֹל
	2m	you (m.)	תִּקְטֹל
	2f	you (f.)	תִּקְטְלִי
	1c	I	אֶקְטֹל
Plural	3m	they	יִקְטְלוּ
	3f	they	תִּקְטְלֶנָּה
	2m	you (m.)	תִּקְטְלוּ
	2f	you (f.)	תִּקְטְלֶנָּה
	1c	we	נִקְטֹל

EXAMPLES FROM THE TANAKH			
Ps 46:10	Js 22:23	Gen 44:7,18	Ex 6:29
יִשָּׁבֵר	יִבְקֹשׁ	יִדְבֹּר	וַיִּדְבֹּר
<i>he will break</i>	<i>he will seek</i>	<i>he will speak</i>	<i>And he spoke</i>
Jb 21:22	Ex 34:13	Prv 15:14	Ps 25:9
יִלְמֹד	תִּשְׁבְּרוּן	יִבְקֹשׁ-דָּעַת	וַיִּלְמֹד
<i>he will teach</i>	<i>you will break</i>	<i>he will seek knowledge</i>	<i>And he will teach</i>

Note: Ex 34:13 contains a paragodic nun (Chapter 1.3).

25.4 IMPERATIVE

- 1 In the Hebrew Bible, strong verbs appear 444 times in the pi'el imperative form.

IMPERATIVE				
Singular	2m	you (m.)	קַטֵּל	slaughter!
	2f	you (f.)	קַטְּלִי	slaughter!
Plural	2m	you (m.)	קַטְּלוּ	slaughter!
	2f	you (f.)	קַטְּלֶנָּה	slaughter!

EXAMPLES FROM THE TANAKH			
Ps 34:4	Dt 33:11	Ps 25:4	Ex 6:29
גִּדְּלוּ לַיהוָה	בָּרַךְ יְהוָה	לִמְדֵנִי	דַּבֵּר
<i>magnify Yahweh!</i>	<i>bless Yahweh!</i>	<i>teach me!</i>	<i>speak!</i>

Note: In the case of Dt 33:11, the resh cannot take a DF. Thus a compensatory lengthening takes place, changing the typical patach into a qamets under the beit.

25.5 INFINITIVE ABSOLUTE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 85 times in the pi'el infinitive absolute.

become great גִּדְּלוּ / גִּדְּלִי / גִּדְּלוּל

EXAMPLES FROM THE TANAKH		
Ex 23:24	Js 24:10	Ex 21:36
וְשָׁבַר תִּשְׁבֹּר	וַיִּבָּרֶךְ בָּרוּךְ	שָׁלֵם יִשְׁלֵם
<i>and completely break down</i>	<i>he still blessed</i>	<i>he will surely pay</i>

Note: These are also examples of the emphatic function of the infinitive absolute (Chapter 23.12.6.1).

25.6 INFINITIVE CONSTRUCT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 725 times in the pi'el infinitive construct.

become great גִּדֹּל

EXAMPLES FROM THE TANAKH		
Ex 23:24	Jer 32:33	1 Chr 4:10
וְשָׁבַר תִּשְׁבֹּר	וְלִמַּד אֹתָם	אִם-בָּרַךְ
<i>and completely break down</i>	<i>and teach them</i>	<i>If bless me</i>

25.7 PARTICIPLE ACTIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 774 times in the pi'el participle active form.

slaughtering	Singular	m.	מִקְטֵל
		f.	מִקְטֵלָּה
	Plural	m.	מִקְטֵלִּים
		f.	מִקְטֵלוֹת

Note: Because of the active nature of the pi'el, it has no passive participle.

EXAMPLES FROM THE TANAKH

Dt 33:13	1 Kgs 19:11	Gen 37:16
מְבַרְכֵת יְהוָה אֶרְצוֹ	וּמִנְשֵׁבֶר סְלָעִים	מִבְקֵשׁ
<i>bless Jehovah his land</i>	<i>shattered rocks</i>	<i>seeking</i>

Note: As here in the pi'el, all the subsequent paradigms (pu'al, hiph'il, hoph'al, and hithpa'el) have the mem prefix in the participle. In other words, it is only in the qal and niph'al that the participle does not have this characteristic mem prefix.

25.8 TRANSLATING THE PI'EL

- 1 Intensive. The pi'el describes an intensive form of the idea expressed by the qal.

QAL		PI'EL	
to perish	אָבַד	to blot out, destroy	אָבַד
to burn	בָּעַר	to incinerate	בָּעַר
to break	שָׁבַר	to smash into pieces	שָׁבַר
to bury	קָבַר	to bury many	קָבַר
to ask	שָׁאַל	to beg	שָׁאַל

- 2 Factitive. The pi'el causes the state of a qal stative or intransitive verb to happen to an object. In other words, the stative or intransitive verb in the qal is given a transitive “force” when in the pi'el.

QAL		PI'EL	
be light	קָל	to curse, make light	קָלַל
be holy	קָדַשׁ	to sanctify	קָדַשׁ
be sound	שָׁלֵם	to make sound	שָׁלַם
be alive	חָיָה	to let live	חָיָה
be unclean	טָמֵא	to pollute	טָמֵא
be at an end	כָּלָה	to finish	כָּלָה
be full	מָלֵא	to fill	מָלֵא
to learn	לָמַד	to teach	לָמַד

- 3 Denominative. This is a verb that is derived from a noun. The idea expressed by the noun is activated by the pi'el into a verb.

NOUN		PI'EL	
word	דָּבָר	to speak	דִּבֶּר
book	סֵפֶר	to recount, narrate	סִפֵּר
blessing	בִּרְכָה	to bless	בִּרְךָ
command	מִצְוָה	to command	צִוָּה
music, song	זִמְרָה	to make music, sing	זָמַר

25.9 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH			
1,135 speak			דָּבָר
Gen 24:33	Gen 18:5	Gen 44:7,18	Gen 21:1
דִּבַּרְתִּי	דִּבַּרְתָּ	יִדְבֹּר	דִּבֶּר
<i>I told</i>	<i>you (f.) said</i>	<i>he will speak</i>	<i>he spoke</i>
Gen 32:20	Gen 27:6	Gen 24:50	1 Sm 1:13
תִּדְבְּרוּן	מִדְבֵּר	דִּבֵּר	הִיא מְדַבֶּרֶת
<i>you (f.) will speak</i>	<i>speak</i>	<i>speak</i>	<i>she spoke (f.)</i>
Gen 44:16	Gen 45:15	Gen 39:17	Gen 39:19
מֶה־נִּדְבֹּר	דִּבְרוּ	וַתִּדְבֹּר	דִּבְרָה
<i>what shall we speak?</i>	<i>they spoke</i>	<i>and she spoke</i>	<i>she spoke</i>
(conjunctive DF in nun)			
Ex 19:9	Ex 14:12	Ex 12:32	Ex 6:27
בְּדַבְּרִי	דִּבְרָנוּ	דִּבְרַתֶּם	הַמְדַבְּרִים
<i>when I speak</i>	<i>we said</i>	<i>you (pl.) said</i>	<i>they who speak</i>

280 approach קָרַב			
Is 46:13	Ez 37:17	Jb 31:37	Ps 65:5
קָרַבְתִּי	וְקָרַב	אֶקְרַבְנוּ:	וַתִּקְרַב
<i>I bring near</i>	<i>and join!</i>	<i>I go near unto him</i>	<i>and causes to approach</i>
225 seek* בָּקַשׁ			
Dt 4:29	Prv 15:14	Ru 3:1	Js 22:23
וּבִקְשֶׁתֶּם	יִבְקֹשׁ-דָּעַת	אֶבְקֹשׁ-לָךְ	יִבְקֹשׁ
<i>and you will seek</i>	<i>he seeks knowledge</i>	<i>I shall seek for you</i>	<i>he will require</i>
148 break שָׁבַר			
Ex 34:13	Ps 46:10	Ex 9:25	Is 21:9
תִּשְׁבֹּרֶן	יִשְׁבֹּר	שָׁבַר	שָׁבַר
<i>you will break</i>	<i>he will break</i>	<i>it broke</i>	<i>he is broken</i>

26

Strong Verb Pu'al

26.1 INTRODUCTION

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 The pu'al paradigm is simply the passive form of the pi'el. The pu'al stem, therefore, is used to express an intensive type of action with a passive voice.
- 2 Similar to the pi'el, the pu'al voice is characterized by the doubling of the middle consonant of the root. The marker vowel (the first root vowel) is a qibbutz.

26.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 146 times in the pu'al perfect form.

PERFECT			
was slaughtered			
Singular	3m	he	קָטַל
	3f	she	קָטְלָהּ
	2m	you (m.)	קָטַלְתָּ
	2f	you (f.)	קָטַלְתְּ
	1c	I	קָטַלְתִּי
Plural	3c	they	קָטְלוּ
	2m	you (m.)	קָטַלְתֶּם
	2f	you (f.)	קָטַלְתֶּן
	1c	we	קָטַלְנוּ

EXAMPLES FROM THE TANAKH		
Nm 15:34	Gen 25:10	Jer 31:18
כִּי לֹא פִרַּשׁ	קָבַר	לָמַד
litrl.: <i>because not it had been declared</i>	<i>he was buried</i>	<i>he was taught</i>

26.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 85 times in the pu'al imperfect form.

IMPERFECT			
		(subject)	will be slaughtered
Singular	3m	he	יִקָּטַל
	3f	she	תִּקָּטַל
	2m	you (m.)	תִּקָּטַל
	2f	you (f.)	תִּקָּטְלִי
	1c	I	אֶקָּטַל
Plural	3m	they	יִקָּטְלוּ
	3f	they	תִּקָּטְלֶנָּה
	2m	you (m.)	תִּקָּטְלוּ
	2f	you (f.)	תִּקָּטְלֶנָּה
	1c	we	נִקָּטַל

EXAMPLES FROM THE TANAKH			
Jb 38:38	Jb 41:9	Ez 26:21	Jer 50:20
יִדְבְּקוּ	יִדְבְּקוּ	וַתִּבְקַשׁ	יִבְקַשׁ
<i>they are joined together</i>	<i>they are joined</i>	<i>and you be sought</i>	<i>it will be sought</i>

Note: Because of the passive nature of the pu'al binyan, there are no forms in the imperative and active participle.

26.4 PARTICIPLE PASSIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 85 times in a pu'al participle form.

slaughtering	Singular	m.		מִקְטָל
		f.	מִקְטָלָה	מִקְטָלָהּ
	Plural	m.		מִקְטָלִים
		f.		מִקְטָלוֹת

Note: Because of the passive nature of pu'al, it has no active participle.

EXAMPLES FROM THE TANAKH

1 Chr 25:7; Sg 3:8	Is 29:13; Hos 10:11
מְלֻמְּדֵי-שִׁיר	אֲנָשִׁים מְלֻמְּדֵה
<i>that were taught a song</i>	<i>men teaching</i>

26.5 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH

			†304 muster	פָּקַד
Nm 1:22	Nm 1:45; 2:32	Ex 38:21	Is 38:10	Nm 1:21,23,25
פְּקָדֵי	כָּל-פְּקוּדֵי	פָּקַד	פָּקַדְתִּי	פְּקָדֵיהֶם
<i>their numbered men</i>	<i>all the numbered men of</i>	<i>it was counted</i>	<i>I am deprived</i>	<i>their numbered men</i>

לָמַד †87 learn				
1 Chr 25:7	Hos 10:11	Is 29:13	Jer 31:18	Sg 3:8
מְלַמְּדֵי-שִׁיר	מְלַמְּדָה	מְלַמְּדָה	לָמַד	מְלַמְּדֵי
<i>those instructed in singing</i>	<i>that is taught</i>	<i>had been taught</i>	<i>trained</i>	<i>experts</i>
סָגַר †82 shut				
Eccl 12:4	Is 24:10	Jos 6:1	Jer 13:19	Is 24:22
וְסָגְרוּ	סָגַר	וּמְסַנְּרֵת	סָגְרוּ	וְסָגְרוּ
<i>and they are shut</i>	<i>he is shut up</i>	<i>and be shut up</i>	<i>they are shut up</i>	<i>and they are shut up</i>
†127 gather קָבַץ		†116 pour out שָׁפַךְ		
Ez 38:8		Ps 73:2	Nm 35:33	Zep 1:17
מִקְבָּצָה		שָׁפְכָה	שָׁפַךְ	וְשָׁפַךְ
<i>that is gathered</i>		<i>were caused to slip</i>	<i>it is shed</i>	<i>and it will be shed</i>
†10 scatter פָּזַר		†225 seek* בָּקַשׁ		
Est 3:8		Est 2:23	Ez 26:21	Jer 50:20
מִפְּזָר		וַיִּבְקֹשׁ	וַתִּבְקֹשׁ	יִבְקֹשׁ
<i>who are scattered</i>		<i>and when it was sought</i>	<i>and you were sought</i>	<i>it will be sought</i>

Note: According to a footnote in *Biblia Hebraica Stuttgartensia (BHS)*, the second qibbuts in the example from Ps 73 should be a gamets.

27

Strong Verb
Hiph'il

27.1 INTRODUCTION

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 The hiph'il binyan is used to express causative (causing) action with an active voice. For example, a verb that means “he was king” or “he reigned” in the qal stem will, in the hiph'il form, mean “he caused to reign,” “he made [someone] king,” or “he enthroned [someone].”
- 2 The hiph'il uses a hey with hireq as a prefix and a distinctive vocalization pattern.

27.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 2,680 times in the hiph'il perfect form.

PERFECT			
		he caused to kill	
Singular	3m	he	הִקְטִיל
	3f	she	הִקְטִילָהּ
	2m	you (m.)	הִקְטִילְתָּ
	2f	you (f.)	הִקְטִילְתְּ
	1c	I	הִקְטִילְתִּי
Plural	3c	they	הִקְטִילוּ
	2m	you (m.)	הִקְטִילְתֶּם
	2f	you (f.)	הִקְטִילְתֶּן
	1c	we	הִקְטִילְנוּ

EXAMPLES FROM THE TANAKH			
1 Sm 28:9	1 Kgs 11:16	1 Kgs 3:7	Is 49:1
הִכָּרִית	עַד־הִכָּרִית	הִמְלִכָּתָּ	הִזְכִּיר
<i>he cut off</i>	<i>until he had cut off</i>	<i>you made king</i>	<i>he mentioned</i>

27.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 4,058 times in the hiph'il imperfect form.

IMPERFECT			
		he will cause to kill	
Singular	3m	he	יִקְטִיל
	3f	she	תִּקְטִיל
	2m	you (m.)	תִּקְטִיל
	2f	you (f.)	תִּקְטִילִי
	1c	I	אֶקְטִיל
Plural	3m	they	יִקְטִילוּ
	3f	they	תִּקְטִלְנָה
	2m	you (m.)	תִּקְטִילוּ
	2f	you (f.)	תִּקְטִלְנָה
	1c	we	נִקְטִיל

EXAMPLES FROM THE TANAKH			
Ez 44:27	Dt 12:29	Is 66:9	Is 19:17
יִקְרִיב	יִכְרִית	אֲשַׁבֵּיר	יִזְכֵּיר
<i>he shall bring near</i>	<i>he shall cut off</i>	<i>I shall cause to break out</i>	<i>he shall remember</i>

27.4 IMPERATIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 741 times in the hiph'il imperative form.

IMPERATIVE				
Singular	2m	you (m.)	הִקְטִיל	cause to kill!
	2f	you (f.)	הִקְטִילִי	cause to kill!
Plural	2m	you (m.)	הִקְטִילוּ	cause to kill!
	2f	you (f.)	הִקְטִילְנָה	cause to kill!

EXAMPLES FROM THE TANAKH		
Ps 119:35	Ps 25:5	Is 43:26
הִדְרִיכֵנִי	הִדְרִיכֵנִי	הִזְכִּירֵנִי
<i>make me go!</i>	<i>guide me!</i>	<i>remember me!</i>

27.5 INFINITIVE ABSOLUTE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 221 times in the hiph'il infinitive absolute.

he surely caused to kill הִקְטִיל

EXAMPLES FROM THE TANAKH			
Lv 6:7	Lv 6:7	Is 57:17	Dt 31:18
הִשָּׁכַב	הִקָּרַב	הִסְתַּחֵר	הִסְתַּחֵר
<i>let lie down</i>	<i>offer</i>	<i>hid</i>	<i>surely hide</i>

27.6 INFINITIVE CONSTRUCT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 948 times in the hiph'il infinitive construct.

causing to kill הִקְטִיל

EXAMPLES FROM THE TANAKH			
Prv 25:2	2 Chr 25:8	Jer 44:8	2 Sm 18:18
הַסְתִּיר דָּבָר	וַלְהַכְשִׁיל	הַכְרִית	הַזְכִּיר
<i>to conceal a thing</i>	<i>and to cast down</i>	<i>be cut off</i>	<i>remembrance</i>

27.7 PARTICIPLE ACTIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 835 times in the hiph'il participle form.

	Singular	m.	מְקַטֵּיל
		f.	מְקַטִּילָה
causing to kill			
	Plural	m.	מְקַטִּילִים
		f.	מְקַטִּילוֹת

Note: Because of the active nature of hiph'il, it has no passive participle.

EXAMPLES FROM THE TANAKH			
Is 8:17	1 Chr 18:15	2 Sm 8:16	Gen 41:9
הַמְסְתִּיר פָּנָיו	מְזַכֵּיר	מְזַכֵּיר	מְזַכֵּיר
<i>that hide his face</i>	<i>recorder</i>	<i>recorder</i>	<i>remember</i>
Jer 50:9	Hos 9:14	Ps 46:10	Jer 16:9
מְשַׁכֵּיל	מְשַׁכֵּיל	מְשַׁבֵּית	מְשַׁבֵּית
<i>successful</i>	<i>miscarrying</i>	<i>let cease</i>	<i>let cease</i>

27.8 TRANSLATING THE HIPH'IL

- 1 Causative. To cause something to happen to the object.

1 Sm 15:35

litrl.: *he caused to rule*
 idm.: *he enthroned*

הַמְלִיךְ

- 2 Inner causative. The subject is causing himself, herself, or itself to do something.

Gen 12:11 litrl.: *he caused himself to be near* הִקְרִיב
 idm.: *he drew near*

- 3 Declarative. The subject is declaring something.

Dt 25:1 litrl.: *and they will declare condemned* וְהִרְשִׁיעוּ
 idm.: *and they will condemn*

- 4 Denominative. A verb is derived from a noun.

Prv 30:10 idm.: *you will slander* תִּלְשֵׁן ⇐ tongue לָשׁוֹן
 Is 27:6 idm.: *he will take root* יִשְׁרֹשׁ ⇐ root שָׁרֵשׁ

Note: The examples are the apocopated (omit the final sound) form of the hiph'il.

- 5 Unclassified. In a few cases, the hiph'il does not make use of any of the aforementioned functions.

Am 8:3 idm.: *he threw* הִנְשִׁיךְ
 Jb 1:5 idm.: *and he rose up early* וְהִשְׁכִּים

27.9 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH

		350	reign	מֶלֶךְ
Jgs 9:6	1 Sm 15:35	1 Sm 15:11	1 Sm 12:1	
וַיַּמְלִיכוּ	הִמְלִיךְ	הִמְלַכְתִּי	וָאֲמַלִּיךְ	
and they made as king	he made as king	I appointed as king	and I appointed as king	
1 Kgs 12:20	2 Kgs 10:5	1 Kgs 12:1	1 Kgs 3:7	
וַיַּמְלִיכוּ	נִמְלִיךְ	לְהַמְלִיךְ	הִמְלַכְתָּ	
and they made king	we will make king	to make king	you made king	

280 approach קָרַב			
Nm 3:6	Lv 3:1	Lv 6:7	Nm 7:19
הִקְרִיב	מִקְרִיב	הִקְרִיב	הִקְרִיב
bring near!	bring	bring!	he offered
225 remember זָכַר			
Is 19:17	Is 49:1	Nm 5:15	Is 12:4
יִזְכֹּר	הִזְכִּיר	מִזְכָּרַת	הִזְכִּירוּ
he will remember	he remembered	remembrance	declare (pl.)!
213 lie down שָׁכַב			
2 Sm 8:2	1 Kgs 17:19	1 Kgs 3:20	1 Kgs 3:20
הִשְׁכַּב	וַיִּשְׁכַּבְהוּ	הִשְׁכַּבָּה	וַתִּשְׁכַּבְהוּ
making them lie down	and he laid him down	she laid	and she laid him
97 clothe לָבַשׁ			
Ex 29:8	Ex 28:41	Gen 27:16	2 Chr 28:15
וְהִלְבַּשְׁתָּם	וְהִלְבַּשְׁתָּ	הִלְבִּישָׁה	הִלְבִּישׁוּ
and you shall put it on	and you will clothe	she clothed	they clothed
289 cut off כָּרַת			
1 Sm 28:9	Jer 48:2	2 Sm 7:9	Dt 12:29
הִכְרִית	וְנִכְרִיתָנָהּ	וְאֶכְרַתָּהּ	יִכְרִית
he had cut off	and we cut her off	and I cut off	he will cut off
†10 like, be מָשַׁל		†125 cast* שָׁלַךְ	
Is 46:5		Am 4:3	
וַתִּמְשָׁלוּנִי		וְהִשְׁלַכְתֶּנָּה	
and you compared me		and you will cast yourselves away	

28.1 INTRODUCTION

	act.		pass.
simple	קָל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 The hoph'al paradigm is the passive form of the hiph'il. The hoph'al, therefore, is used to express causative (causing) action with a passive voice. For example, the hiph'il "he caused to remember = he reminded" is translated as "he was reminded" in the hoph'al.
- 2 The hoph'al consistently has a hey with a qamets chatuph as a prefix, and a patach as a theme vowel.

28.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 109 times in the hoph'al perfect form.

PERFECT			
		(subject)	was caused to kill
Singular	3m	he	הִקְטִיל
	3f	she	הִקְטִילָהּ
	2m	you (m.)	הִקְטִילְתָּ
	2f	you (f.)	הִקְטִילְתְּ
	1c	I	הִקְטִילְתִּי
Plural	3c	they	הִקְטִילוּ
	2m	you (m.)	הִקְטִילְתֶּם
	2f	you (f.)	הִקְטִילְתֶּן
	1c	we	הִקְטִילְנוּ

Note: In the hoph'al, the prefix vowel often is a qibbuts instead of a qamets chatuph.

EXAMPLES FROM THE TANAKH

Dn 8:11	Ez 32:32	Jer 6:6	Jl 1:9
וְהִשְׁלַךְ	וְהִשְׁכַּב	הִפְקֹד	הִכְרֹת
<i>and he will be thrown down</i>	<i>and he will be laid</i>	<i>he will be visited</i>	<i>it is cut off</i>

28.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 163 times in a hoph'al imperfect form.

IMPERFECT			
		will be caused to kill	
Singular	3m	he	יִקְטֹל
	3f	she	תִּקְטֹל
	2m	you (m.)	תִּקְטֹל
	2f	you (f.)	תִּקְטְלִי
	1c	I	אֶקְטֹל
Plural	3m	they	יִקְטְלוּ
	3f	they	תִּקְטְלֶנָּה
	2m	you (m.)	תִּקְטְלוּ
	2f	you (f.)	תִּקְטְלֶנָּה
	1c	we	נִקְטֹל

Note: With imperfect, the hey from the *ho-* is dropped after the paradigm prefixes. In the hoph'al, the prefix vowel often is a qibbuts instead of a qamets chatuph. This is the case especially in the hoph'al participle.

EXAMPLES FROM THE TANAKH

Ez 16:5	Ez 16:5	Is 34:3
לְחַמֶּלֶה עָלֶיךָ	וַתִּשְׁלָכִי	יִשְׁלָכוּ
<i>to have compassion on you</i>	<i>and you were cast out</i>	<i>they will be cast out</i>

Note: In the hoph'al, there are no imperative, infinitive absolute, or infinitive construct forms.

28.4 PARTICIPLE PASSIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 108 times in the hoph'al participle form.

cause killing	Singular	m.		מִקְטָל
		f.	מִקְטָלָה	מִקְטָלָהּ
	Plural	m.		מִקְטָלִים
		f.		מִקְטָלוֹת

Note: Because of the passive nature of hoph'al, it has no active participle.

EXAMPLES FROM THE TANAKH

2 Kgs 22:9	2 Kgs 12:12	2 Sm 20:21
הַמִּבְקָרִים	הַ(מִּ)בְּקָרִים	מִשְׁלָךְ
<i>that were made overseers</i>	<i>that had the oversight</i>	<i>that will be thrown</i>

28.5 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH

†213 lie down		שָׁכַב
Ez 32:32	Ez 32:19	2 Kgs 4:32
וְהִשָּׁכַב	וְהִשָּׁכְבָּה	מִשְׁכָּב עַל-מִטָּתוֹ
<i>and he will be laid down</i>	<i>and be laid down!</i>	<i>laid on his bed</i>
125 throw*		שָׁלַךְ
Is 34:3	Ez 16:5	Is 14:19
יִשְׁלְכוּ	וְהִשְׁלַכְתִּי	הִשְׁלַכְתָּ
<i>they will be cast out</i>	<i>and you were cast away</i>	<i>you are cast away</i>

Jer 14:16	Ps 22:11	2 Sm 20:21	Dn 8:11
מְשֻׁלָּכִים	עָלִידָה הִשְׁלַכְתִּי	מְשֻׁלָּד אֵלַי	וְהִשְׁלָד
<i>be outcasts</i>	<i>on you I was thrown</i>	<i>it will be thrown to you</i>	<i>and it was cast down</i>
304 visit פָּקַד		†115 burn incense קָטַר	
2 Kgs 22:9; 12:12	Jer 6:6	Mal 1:11	Lv 6:15
הַמְּפַקְדִים	הַפָּקַד	מִקְטָר מִנְשָׁה	תִּקְטָר:
<i>those that have oversight</i>	<i>he will be visited</i>	<i>incense will be offered</i>	<i>it (f.) will be burnt (pausal)</i>
†350 reign מָלַךְ		†148 break שָׁבַר	†54 cling דָּבַק
Dn 9:1		Jer 8:21	Ps 22:16
אֲשֶׁר הָמַלְךְ עַל מַלְכוּת כַּשְׁדִּים		הַשְׁבַּרְתִּי	מִדְּבַק מִלְקוֹחִי
<i>who he was made king over the realm of the Chaldeans</i>		<i>I am hurt / I mourn</i>	<i>is clinging to my jaws</i>

Note: The form cited for Jer 8:21 is the pausal form. The nonpausal form's vocalization is with the (short) patach: הַשְׁבַּרְתִּי. Refer to Linguistic Terminology in the front matter of this volume. For a study of the pausal forms, refer to Chapter 64.1 of Volume 3 in this series.

29

Strong Verb Hithpa'el

29.1 INTRODUCTION

	act.		pass.
simple	קל / פָּעַל		נִפְעַל
intensive	פָּעַל		פָּעַל
causative	הִפְעִיל		הִפְעַל
reflexive		הִתְפַּעֵל	

- 1 The hithpa'el paradigm is connected with the intensive pi'el in that the second root letter of the hithpa'el is doubled as well.
- 2 The hithpa'el is formed by prefixing the syllable הִתְ to the pi'el.
- 3 The hithpa'el paradigm is used to express an intensive type of action with a reflexive (or sometimes passive) voice.

29.2 PERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 161 times in the hithpa'el perfect form.

PERFECT			
		he killed himself	
Singular	3m	he	הִתְקַטֵּל
	3f	she	הִתְקַטְּלָה
	2m	you (m.)	הִתְקַטַּלְתָּ
	2f	you (f.)	הִתְקַטַּלְתְּ
	1c	I	הִתְקַטַּלְתִּי

Plural	3c	they	הִתְקַטְּלוּ
	2m	you (m.)	הִתְקַטְּלָתָם
	2f	you (f.)	הִתְקַטְּלֶינָה
	1c	we	הִתְקַטְּלֻנוּ

EXAMPLES FROM THE TANAKH

Ez 38:23	Dt 29:18	Lv 11:44; 20:7
וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשֵׁתִי	וְהִתְבָּרַךְ	וְהִתְקַדְּשֵׁתֶם
<i>and I shall magnify myself and sanctify myself</i>	<i>and he will bless himself</i>	<i>and you will sanctify yourselves</i>
2 Chr 30:17	Na 3:15	Jgs 9:47; 1 Sm 7:7
הִתְקַדְּשׁוּ	הִתְכַּבֵּד	הִתְקַבְּצוּ
<i>they sanctified themselves</i>	<i>he made himself numerous</i>	<i>they gathered themselves together</i>

29.3 IMPERFECT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 491 times in the hithpa'el imperfect form.

IMPERFECT			
		he will kill himself	
Singular	3m	he	יִתְקַטֵּל
	3f	she	תִּתְקַטֵּל
	2m	you (m.)	תִּתְקַטֵּל
	2f	you (f.)	תִּתְקַטְּלִי
	1c	I	אֶתְקַטֵּל
Plural	3m	they	יִתְקַטְּלוּ
	3f	they	תִּתְקַטְּלֶינָה
	2m	you (m.)	תִּתְקַטְּלוּ
	2f	you (f.)	תִּתְקַטְּלֶינָה
	1c	we	נִתְקַטֵּל

Note: With imperfect, the hey from the *hith-* is dropped after the paradigm prefixes.

EXAMPLES FROM THE TANAKH

Gen 44:16	Eccl 7:16	2 Chr 29:34
נִצְטָדֵק	וְאַל-תִּתְחַכֵּם	יִתְקַדְּשׁוּ
<i>we will clear ourselves</i>	<i>and not make yourself wise</i>	<i>they will sanctify themselves</i>

Note: In the Gen 44:16 example, metathesis occurs (Chapter 29.7).

29.4 IMPERATIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 78 times in the hithpa'el imperative form.

IMPERATIVE				
Singular	2m	you (m.)	הִתְקַטֵּל	kill yourself!
	2f	you (f.)	הִתְקַטְּלִי	kill yourself!
Plural	2m	you (m.)	הִתְקַטְּלוּ	kill yourselves!
	2f	you (f.)	הִתְקַטְּלֶנָּה	kill yourselves!

EXAMPLES FROM THE TANAKH

Na 3:15	Na 3:15	Nm 11:18, Js 3:5
הִתְכַּבֵּד	הִתְכַּבְּדִי	הִתְקַדְּשׁוּ
<i>make yourself (m.) numerous!</i>	<i>make yourself (f.) numerous!</i>	<i>sanctify yourselves!</i>

Note: In the Hebrew Bible, there are no infinitive absolute forms in the hithpa'el.

29.5 INFINITIVE CONSTRUCT

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 104 times in the hithpa'el infinitive construct form.

to kill yourself הִתְקַטֵּל

EXAMPLES FROM THE TANAKH

2 Chr 29:34	Dt 28:68	1 Kgs 21:20
לְהִתְקַדֵּשׁ	וְהִתְמַכְרְתֶּם	הִתְמַכְרְךָ
<i>to sanctify themselves</i>	<i>and you will sell yourselves</i>	<i>you sold yourself</i>

29.6 PARTICIPLE ACTIVE

(PARADIGM CHART 1a)

- 1 In the Hebrew Bible, strong verbs appear 147 times in the participle form.

killing himself	Singular	m.	מִתְקַטֵּל
		f.	מִתְקַטֶּלֶת
	Plural	m.	מִתְקַטְּלִים
		f.	מִתְקַטְּלוֹת

Note: The hithpa'el is active in nature, and thus has no passive participle.

EXAMPLES FROM THE TANAKH

2 Sm 11:4	Is 66:17
וְהָיָא מִתְקַדֶּשֶׁת	הִתְקַדְּשִׁים
<i>and she that purified herself</i>	<i>they that sanctify themselves</i>
2 Sm 14:13	2 Sm 12:19
וּמְדַבֵּר הַמֶּלֶךְ הַדָּבָר	מִתְלַחֲשִׁים
<i>and in speaking the king this word</i>	<i>those that were whispering together</i>

Note: In this verb, the tav of the *mith-* prefix has been assimilated into a dalet with a DF.

29.7 METATHESIS

- 1 With roots beginning with ש, ש, ס (sibilant sounds), a metathesis often occurs (switching of positions) in the hithpa'el. A switch takes place between the tav of the hithpa'el prefix and the sibilant in the first root position. For example,

Eccl 12:5 and it will be a burden וְיִתְסַבֵּל ⇐ וְיִסְתַּבֵּל

- 2 With roots beginning with **צ** (an emphatic sibilant), metathesis often occurs as with the sibilants above, but in addition the tav changes into a tet (an emphatic dental). For example, “we shall justify ourselves” in Gen 44:16.

Gen 44:16 נְצַדִּיק ⇐ נְצַתִּיק ⇐ נְצַטִּיק

Note: The form in *Biblia Hebraica Stuttgartensia* (BHS) is in the pausal and has a qamets under the dalet.

EXAMPLES FROM THE TANAKH

		Ps 54:2; Is 45:15	Ps 18:24
Hg 1:6	Is 29:14	1 Sm 23:19, 26:1	2 Sm 22:24
מִשְׁתַּכֵּר	תִּסְתָּתֵר	מִסְתַּתֵּר	וְאֶשְׁתַּמְּרָה
<i>earn wages</i>	<i>it will be hidden</i>	<i>hide oneself carefully</i>	<i>and I kept myself from</i>
Lam 2:12	Lam 4:1	1 Sm 1:14	Jb 30:16
בָּהֶשְׁתַּפֵּךְ	תִּשְׁתַּפְּכֶנָּה	תִּשְׁתַּכְּרִין	תִּשְׁתַּפֵּךְ
<i>when poured out</i>	<i>they are poured out</i>	<i>make yourself drunk</i> (paragogic nun)	<i>it pours itself out</i>

- 3 However, when the root begins with a dental **ד**, **ט**, **ת**, or **נ**, **כ** assimilation will take place, and the first root letter will have a DF. For example,

2 Sm 14:13 and in speaking וּמְדַבֵּר ⇐ וּמְתַדַּבֵּר

EXAMPLES FROM THE TANAKH

Prv 26:26	Nm 24:7	Ez 2:2, 43:6	Nm 7:89
תִּכְסֶּה	וְתִנְשָׂא	מְדַבֵּר	מְדַבֵּר
<i>it will cover itself</i>	<i>and it will be exalted</i>	<i>one that spoke</i>	<i>speaking</i>

29.8 TRANSLATING THE HITHPA'EL

- 1 Reflexive. The subject acts on himself, herself, or itself.

Ez 38:23 to magnify oneself הִתְגַּדֵּל

- 2 Indirect reflexive. The subject acts for the benefit of himself, herself, or itself.

1 Kgs 8:42 to pray (seek mediation for oneself) הִתְפַּלֵּל

- 3 Reciprocal. Multiple subjects act among one another.

Gen 42:1 to see one another הִתְרָאָה

- 4 Iterative. An event is happening repeatedly.

Gen 6:9 to walk back and forth הִתְהַלֵּךְ

- 5 Denominative. A verb is derived from a noun.

1 Sm 10:6 to prophesy הִתְנַבֵּא

- 6 Estimative. How the subject presents himself, herself, or itself (in truth or in pretense).

2 Sm 13:2 to pretend to be sick לְהִתְחַלּוֹת

Est 8:17 those pretending to be Jews מְתִיחֵדִים

29.9 MORE EXAMPLES

(PARADIGM CHART 1b)

EXAMPLES FROM THE TANAKH			
171 consecrate קָדַשׁ			
2 Chr 5:11; 30:17	2 Chr 29:34	Lv 11:44; 20:7	Ez 38:23
הִתְקַדְּשׁוּ	יִתְקַדְּשׁוּ	וְהִתְקַדְּשִׁיתֶם	וְהִתְקַדְּשִׁיתִי
<i>they sanctified themselves</i>	<i>they will sanctify themselves</i>	<i>and you will sanctify yourselves</i>	<i>and I shall sanctify myself</i>
2 Sm 11:4	Is 66:17	2 Chr 29:34	Nm 11:18
מִתְקַדְּשֵׁת	הַמִּתְקַדְּשִׁים	לְהִתְקַדֵּשׁ	הִתְקַדְּשׁוּ
<i>purified (f.)</i>	<i>they that sanctified themselves</i>	<i>to sanctify themselves</i>	<i>sanctify yourselves</i>
†123 grow up גָּדַל			
Ez 38:23	Dn 11:37	Dn 11:36	Is 10:15
וְהִתְגַּדַּלְתִּי	יִתְגַּדַּל	וַיִּתְגַּדַּל	יִתְגַּדַּל
<i>and I shall magnify myself</i>	<i>he will exalt himself</i>	<i>and he exalted himself</i>	<i>he will magnify himself</i>

†304 visit		פָּקַד	
Note:	Jgs 20:15, 21:9	Jgs 20:15,17	
litrl. <i>numbered</i>	וַיִּתְּפֹקֶד	הִתְּפֹקְדוּ	
=	<i>and they were</i>	<i>those that</i>	
idm.: <i>mustered</i>	<i>numbered</i>	<i>were numbered</i>	
†116 pour out		שָׁפַךְ	
Jb 30:16	Lam 4:1	Lam 2:12	
תִּשְׁתַּפֵּךְ	תִּשְׁתַּפְּכֶנָּה	בְּהִשְׁתַּפֵּךְ	
<i>she pours herself out</i>	<i>they will be poured out</i>	<i>when they expire</i>	
(note the metathesis)	(note the metathesis)	<i>when they expire</i>	
†41 heavy, be		כָּבֵד	
Na 3:15	Na 3:15	Prv 12:9	
הִתְכַבְּדִי	הִתְכַבֵּד	מִמֶּתְכַבֵּד	
<i>make yourself (f.) many!</i>	<i>make yourself (m.) many!</i>	<i>than he who honors himself</i>	
127 gather קָבַץ		327 bless, kneel* בָּרַךְ	
Jgs 9:47; 1 Sm 7:7	Jer 49:14	Is 65:16	Dt 29:18
הִתְקַבְּצוּ	הִתְקַבְּצוּ	יִתְּבָרֵךְ	וְהִתְבָּרַךְ
<i>they were gathered together!</i>	<i>gather yourselves together!</i>	<i>he will bless himself</i>	<i>and he will bless himself</i>
†80 sell		מָכַר	
2 Kgs 17:17	1 Kgs 21:20	Dt 28:68	1 Kgs 21:25
וַיִּתְּמְכְרוּ	הִתְמַכְּרוּ	וְהִתְמַכְּרֶתֶם	אֲשֶׁר הִתְמַכֵּר
<i>and they sold themselves</i>	<i>you sold yourself</i>	<i>and you will sell yourselves</i>	<i>that he sold himself</i>

†4 mourn פָּלַשׁ			
Jer 6:26	Ez 27:30	Mi 1:10	Jer 25:34
וְהִתְפַּלְּשׁוּ	יִתְפַּלְּשׁוּ	הִתְפַּלְּשָׁתִי	וְהִתְפַּלְּשׁוּ
<i>and mourn!</i>	<i>they will mourn</i>	<i>I mourned</i>	<i>and you (m. pl.) will mourn!</i>

†5 twisted פָּתַל	†10 like, be מָשַׁל
Ps 18:27; 2 Sm 22:27	Jb 30:19
תִּתְפַּתֵּל	וְאֶתְמַשֵּׁל
<i>you will be twisted (pausal form)</i>	<i>and I shall become like</i>

Note: The form cited in Dn 11:37 is the pausal form. The nonpausal form's vocalization is with the (short) patach: יִתְנַדֵּל. Refer to Linguistic Terminology in the front matter of this volume. For a study of the pausal forms, refer to Chapter 64.1 of Volume 3 in this series.

Note: In Prv 12:9, the preposition min (Chapter 17.5) attached to the verb as an inseparable preposition, resulting in the DF in the second mem.

III

APPENDIXES

Notes to Appendixes

- 1 The numbers before the words in Appendixes 1 through 8 indicate the occurrences of that word in the Hebrew Bible. Complete lists of all the words that occur 10 or more times in the Hebrew Bible are listed in Volume 3 according to the groups and verb classes in which they will be dealt with in the main texts of this series.
- 2 There are 691 verbs that occur 10 or more times in the Hebrew Bible. Of these, 147 verbs (21%) have less than four forms in the qal paradigm. These verbs are indicated in the word lists of this series by the addition of an asterisk (*) to the English meaning.
- 3 Except for the hollow verbs, verbs are listed using the typical lexicon (dictionary) vocalization—namely, the vowels of the qal perfect 3ms. They are a qamets as the first (marker) vowel and a patach as the second (theme) vowel.
- 4 In the case of the hollow verbs, the lexical form is the qal infinitive construct, which has only one vowel—a shureq, a cholem waw, or a chireq yod—and only two root radicals. These forms are used for hollow verbs in the word lists of this series.

Appendix 1

Verb Classification

A STRONG VERBS

1,135	speak	דָּבַר	97	clothe	לָבַשׁ	43	raid	פָּשַׁט
469	keep	שָׁמַר	94	escape*	מָלַט	42	separated*	בָּדַל
350	reign	מָלַךְ	90	destroy*	שָׁמַד	42	quiet, be	שָׁקַט
304	visit	פָּקַד	87	learn	לָמַד	41	just, be	צָדַק
225	seek*	בָּקַשׁ	82	shut	סָגַר	41	tremble	רָגַז
225	remember	זָכַר	82	conceal*	סָתַר	40	steal	גָּנַב
225	write	כָּתַב	81	rule	מָשַׁל	38	ashamed*	כָּלַם
213	lie down	שָׁכַב	80	sell	מָכַר	37	wean	גָּמַל
204	judge	שָׁפַט	78	mount and ride	רָכַב	37	reward	גָּמַל
171	consecrate	קָדַשׁ	71	rest	נָשַׁבַּת	37	gather	לָקַט
148	break in pieces	שָׁבַר	65	stumble	כָּשַׁל	36	drag	מָנַשְׁךְ
144	pursue	רָדַף	65	rise early*	נָשָׁחַם	36	reap	קָצַר
133	bury	קָבַר	65	seize	הִפָּשֵׁט	34	conceal	צָפַן
130	dwell	שָׁכַן	60	prosper*	שָׁכַל	34	angry, be	קָצַף
127	gather	קָבַץ	54	cling	דָּבַק	31	overflow	שָׁטַף
125	throw*	נָשַׁלַךְ	53	sing for joy	רָנַן	31	hide	טָמַן
123	grow up	גָּדַל	51	wash*	כָּבַס	30	plunder	גָּזַל
121	capture	לָכַד	49	betray	בָּגַד	30	mourn	סָפַד
116	pour out	שָׁפַךְ	48	support	סָמַךְ	30	lie down	רָבַץ
116	pay*	שָׁלַם	49	cut off	בָּצַר	28	boil*	בָּשַׁל
115	burn incense*	קָטַר	46	listen*	קָשַׁב	27	escape*	פָּלַט
107	count	סָפַר	45	sing praise*	זָמַר	26	precede*	קָדַם
102	cover*	כָּפַר	44	bind	קָשַׁר	26	go on foot*	רָגַל

25	prevail	נָבַר	17	rain*	מָטַר	14	meet	פָּגַשׁ
25	draw sword	נָשַׁלַּף	17	mourn	קָדַר	14	short, be	קָצַר
24	bear news*	בָּשַׂר	17	creep	רָמַשׁ	13	close	סָתַם
24	bereave	נָשַׁכַּל	17	trade	רָכַל	12	divide	נָזַר
23	weigh	נָשַׁקַּל	17	crawl	רָמַשׁ	12	watch	נָשַׁקַּד
22	lean*	נָשַׁעַן	16	dip	טָבַל	12	whistle	נָשַׁרַק
22	stone	סָקַל	16	lie*	כָּזַב	11	inquire*	בָּקַר
22	look*	נָשַׁקַּף	16	stone	רָגַם	11	gather	כָּנַס
22	divinate	קָסַם	15	burn	דָּלַק	11	pierce	דָּקַר
21	buy grain	נָשַׁבַּר	15	subdue	כָּבַשׁ	11	blaspheme*	נָדַף
21	hold	תָּמַךְ	15	destroy*	צָמַת	10	build a wall	נָדַר
20	exalted, be*	שָׁנַב	14	divide	פָּרַס	10	scatter*	פָּזַר
19	trample	רָמַס	14	take*	קָבַל	10	separate	פָּטַר
19	hire	שָׁכַר	14	swarm	נָשַׁרַץ	10	tear away	פָּרַק
18	drunk, be	נָשַׁכַּר	14	polish	מָרַט	10	release	נָשַׁמַּט
18	be like*	מָשַׁל	14	slap	סָפַק	10	wait	שָׁבַר
18	weigh*	תָּכַן						

Appendix 2

All Verbs Frequency

5,317	say	אָמַר	736	proclaim	קָרָא	371	declare	נָגַד
3,576	be, live	הָיָה	658	take, bear	נָשָׂא	350	reign	מָלַךְ
2,632	do, make	עָשָׂה	658	lift, carry	נָשָׂא	327	bless*	בָּרַךְ
2,579	come (in)	בּוֹא	627	arise, stand	קוּם	327	kneel*	בָּרַךְ
2,579	go (in)	בּוֹא	588	put, set	שׁוּם	318	afraid, be	יָרָא
2,014	give	נָתַן	588	place	שׁוּם	317	answer	עָנָה
2,014	put, set	נָתַן	588	place	שִׁים	304	visit	פָּקַד
1,554	walk	הִלָּךְ	554	pass by	עָבַר	304	number	פָּקַד
1,554	come, go	הִלָּךְ	524	stand	עָמַד	304	appoint	פָּקַד
1,310	see	רָאָה	501	smite	נָכָה	298	turn aside	סוּר
1,165	hear	שָׁמַע	496	command*	צִוָּה	290	strong, be	חָזַק
1,135	speak*	דִּבֶּר	496	charge*	צִוָּה	289	cut off	כָּרַת
1,087	sit, dwell	יָשַׁב	496	order*	צִוָּה	289	serve	עָבַד
1,075	go out	יָצָא	495	bring forth	יָלַד	289	work	עָבַד
1,075	come out	יָצָא	495	bear	יָלַד	287	live	חָיָה
1,075	return	שׁוּב	495	beget	יָלַד	280	come near	קָרַב
1,075	turn back	שׁוּב	469	keep	שָׁמַר	280	approach	קָרַב
966	take	לָקַח	469	watch	שָׁמַר	280	offer	קָרַב
952	know	יָדַע	469	preserve	שָׁמַר	250	fill	מָלֵא
894	go up	עָלָה	457	find	מָצָא	250	full, be	מָלֵא
894	ascend	עָלָה	435	fall	נָפַל	239	sin, miss	חָטָא
847	send	שָׁלַח	382	come down	יָרַד	232	possess	יָרַשׁ
845	die	מוֹת	382	go down	יָרַד	232	inherit	יָרַשׁ
814	eat	אָכַל	377	build	בָּנָה	225	seek*	בָּקַשׁ
736	call, read	קָרָא	371	tell	נָגַד	225	remember	זָכַר

225	write	כָּתַב	216	stretch out	נָטָה	214	forsake	עָזַב
219	prepare	כּוּן	216	extend	נָטָה	213	strip	נָצַל
219	establish	כּוּן	215	add	יָסַף	213	deliver	נָצַל
217	love	אָהַב	215	do again	יָסַף	213	take away	נָצַל
217	drink	שָׁתָה	214	abandon	עָזַב	213	lie down	שָׁכַב

Appendix 3

Noun Classification

A MONOSYLLABIC NOUNS

1 SHORT VOWELS

1.1 PATACH

1,867	people	עַם	268	life	חַי	50	chief	רֶב
5,59	mountain	הָר	195	palm	כַּף	48	perpetuity	עַד
421	chief	שָׂר	161	separation	בַּד	41	children	טַף
357	evil	רָע	70	adversary	צָר	41	garden	בֵּן
277	nose	אָף	62	festival	חַג	40	pole	בֶּד

2 CHANGEABLE LONG VOWELS

2.1 QAMETS

1,627	hand	יָד	396	sea	יָם	31	roof	גֹּגֶן
1,210	father	אָב	361	blood	דָּם	31	cloud	עָב
629	brother	אָח	133	bullock	פָּר	22	law	דָּת

2.2 TSERE

4,942	son	בֵּן	330	tree	עֵץ	74	goat	עֵז
8,64	name	שֵׁם	236	God	אֵל	69	grace	חֵן
601	heart	לֵב	220	mother	אִם	69	witness	עֵד
377	fire	אֵשׁ	92	stranger	גֵּר	67	end	קֵץ

3 UNCHANGEABLE LONG VOWELS

3.1 CHIREQ YOD

2,187	man	אִישׁ	62	dispute	רִיב	14	complaint	שִׁיחַ
1,094	city	עִיר	29	pot	סִיר	14	hunting	צִיד
78	song	שִׁיר	22	hin (6 liters)	הֵינ	13	mud	טֵיט
73	wall	קִיר	20	judgment	דֵּין	12	emptiness	רִיק

3.2 CHOLEM (WAW)

2,303	day	יוֹם	167	generation	דּוֹר	117	good thing	טוֹב
600	head	רֹאשׁ	153	abundance	רֹב	99	leather	עוֹר
560	nation	גּוֹי	131	statute	חֹק	79	ox	שׁוֹר
505	voice	קוֹל	126	strength	כֹּחַ	79	sign	אוֹת
274	sheep	צֹאן	120	light	אוֹר	71	fowl	עוֹף

3.3 SHUREQ

363	spirit	רוּחַ	134	rest	נוּחַ	28	reeds	סוּף
164	outside	חוּץ	73	rock	צוּר	26	row	טוֹר
138	horse	סוּס	43	tablet	לִיחַ	22	defect	מוֹם

B DISYLLABIC NOUNS

1 PENULTIMATE STRESS (THE SEGHOLES)

1.1 SEGHOLES + SEGHOLES

2,530	king	מֶלֶךְ	413	sword	חֶרֶב	227	midst	קֶרֶב
2,505	land	אֶרֶץ	403	silver	כֶּסֶף	216	garment	בֶּגֶד
803	servant	עֶבֶד	298	bread	לֶחֶם	193	oil	שֶׁמֶן
757	soul	נֶפֶשׁ	251	foot	רֶגֶל	159	righteousness	צֶדֶק
712	way	דֶּרֶךְ	249	kindness	חֶסֶד	135	sun	שֶׁמֶשׁ

123	bone	עצם	107	lamb	כבש	90	child	ילד
120	chariotry	רכב	96	remainder	יתר	88	shekel	שקל
113	lie	שקר	92	vineyard	כרם			

1.2 SEGOL + PATACH

229	seed	זרע	78	plague	ננע	42	security	בטח
162	sacrifice	זבח	58	crag	סלע	23	unjust gain	בצע
93	rebellion	פשע	58	rock	סלע	30	wickedness	רשע
78	mark	ננע	49	Passover	פסח			

1.3 CHOLEM + SEGOL

470	holiness	קדש	213	morning	בקר	80	darkness	חשך
348	tent	אהל	188	ear	אזן	59	path	ארת
321	field	שדה	101	width	רחב	53	choice flour	סלת
283	month	חדש	95	length	ארך	48	speech	אמר

1.4 TSERE + SEGOL

190	club	שבט	92	beyond	עבר	60	vow	נדר
187	book	ספר	66	portion	חלק	38	flock	עדר
92	fat	חלב	65	lowland	עמק	36	foreigner	יכר

1.5 PATACH + PATACH

373	gate	שער	118	foot	פעם	49	dread	פחד
240	boy	נער	84	master	בעל	22	indignation	זעם
137	brook	נחל	56	forest	יער	21	sky	שחק

2 CHANGEABLE AND UNCHANGEABLE VOWELS

2.1 CHANGEABLE VOWELS IN BOTH SYLLABLES

a) QAMETS + QAMETS

1,454	word	דָּבָר	119	river	נָהָר	70	distress	צָרָה
545	man(kind)	אָדָם	110	dust	עָפָר	60	violence	חָמָס
486	army	צָבָא	109	edge	כָּנָף	55	labor	עָמַל
389	gold	זָהָב	101	famine	רָעָב	54	camel	גָּמַל
270	flesh	בָּשָׂר	87	cloud	עָנָן	47	horseman	פָּרָשׁ
183	cattle	בָּקָר	82	male	זָכָר	46	offense	אָשָׁם
123	assembly	קָהָל	74	prey	נֶשֶׁל	44	milk	חָלָב

b) QAMETS + TSERE

191	courtyard	חָצֵר	60	shield	מָגֵן	19	neighbor	שָׁכֵן
179	elder	זָקֵן	34	thigh	יָרֵךְ	13	wall	גֵּדֵר
67	shoulder	כֹּתֵף	27	moon	יָרֵחַ	13	liver	כִּבְד

c) TSERE + QAMETS

252	heart	לֵבָב	38	rib	צִלְע	28	hair	שֵׁעָר
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2.2 CHANGEABLE AND UNCHANGEABLE LONG VOWELS

a) QAMETS + CHIREQ YOD

317	prophet	נָבִיא	130	prince	נָשִׂיא	49	harvest	קָצִיר
140	right hand	יָמִין	69	east	קָדִים	52	buck	שָׁעִיר

b) QAMETS + CHOLEM

774	lord	אָדוֹן	233	iniquity	עָוֹן	153	north	צָפוֹן
401	place	מָקוֹם	202	ark	אָרוֹן	117	tongue	לָשׁוֹן
237	peace	שָׁלוֹם	199	glory	כְּבוֹד	85	roar	הָמוֹן

2.3 TWO UNCHANGEABLE VOWELS

112	pillar	עֲמוּד	48	idol	גִּלּוּל	40	bird	צִפּוֹר
76	iron	בַּרְזֵל	43	soothing	נִיחָוֶה	38	new wine	תִּירוֹשׁ
51	produce	עֲבוּר	42	lyre	כַּנּוֹר	33	tenth part	עֲשָׂרוֹן

2.4 UNCHANGEABLE AND CHANGEABLE VOWELS

750	priest	כֹּהֵן	420	midst	תָּוֶךְ	270	wilderness	מִדְבָּר
439	eternity	עוֹלָם	403	altar	מִזְבֵּחַ	223	set place	מוֹעֵד
424	judgment	מִשְׁפָּט	284	enemy	אֵיב			

3 BEGINNING WITH (UN)CHANGEABLE SHEWA

376	utterance	נֹאֵם	96	donkey	חֲמֹר	54	left hand	שְׂמָאל
241	boundary	גְּבוּל	91	arm	זְרוּעַ	44	street	רֶחֶב
202	ark	אֲרוֹן	65	dream	חֲלוֹם			
122	firstborn	בְּכֹר	58	God	אֱלֹהִים			

4 ENDING IN A MATER LECTIONIS

4.1 CHIREQ-YOD

325	weapon	כֶּלִי	49	captivity	שְׁבִי	36	coastland	אֵי
125	half	חֲצִי	43	innocent	נָקִי	36	affliction	עָנִי
119	fruit	פְּרִי	42	scarlet	שָׁנִי	35	lion	אֲרִי

4.2 SEGHOI-HEI

498	mouth	פֶּה	252	shaft	מִטָּה	235	work	מַעֲשֵׂה
321	field	שָׂדֶה	252	tribe	מִטָּה	215	camp	מַחֲנֶה

5 FEMININE NOUNS

5.1 ENDING IN QAMETS-HEI

879	year	שָׁנָה	781	wife	אִשָּׁה	311	evil	רָעָה
781	woman	אִשָּׁה	319	war	מִלְחָמָה	304	family	מִשְׁפָּחָה

5.2 ENDING IN TAV

2046	house	בַּיִת	296	time	עֵת	153	death	מָוֶת
298	sin	חַטָּאת	284	covenant	בְּרִית	139	copper	נְחֹשֶׁת

6 MASCULINE NOUNS IN PLURAL

2602	God	אֱלֹהִים	24	precepts	פְּקוּדִים	15	idols	תְּרָפִים
2128	face	פָּנִים	23	noon	צָהָרִים	15	setting	מָלְאִים
583	water	מֵיִם	22	men	מְתִים	12	harlotry	זְנוּנִים
421	heavens	שָׁמַיִם	17	first fruit	בְּכוֹרִים	10	virginity	בְּתוּלִים

7 DUAL NOUNS

47	loins	מְתַנִּים	15	balances	מֵאָזְנִים	13	cymbals	מִצְלָתִים
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C PROPER NOUNS

The following is a selection of some of the most common names in the Hebrew Bible.

2,598	God	אֱלֹהִים	818	Judah	יְהוּדָה	614	Egypt	מִצְרַיִם
2,506	Israel	יִשְׂרָאֵל	766	Moses	מֹשֶׁה	608	Yahweh	יְהוָה
1,075	David	דָּוִיד	643	Jerusalem	יְרוּשָׁלַיִם	406	Saul	שָׁאוּל
347	Aaron	אַהֲרֹן	95	God	אֱלֹהֵי	51	Naphtali	נַפְתָּלִי
175	Abraham	אַבְרָהָם	60	God	אֱלֹהֵי	42	Nathan	נָתָן
61	Abram	אַבְרָם	48	Hittite	חִתִּי	111	Negev	נֶגֶב
167	Benjamin	בִּנְיָמִין	108	Isaac	יִצְחָק	65	Nile	יָאֵר
41	Bethlehem	בֵּית לֶחֶם	39	Isaiah	יִשְׁעִיָּה	46	Noah	נֹחַ
93	Canaan	כְּנָעַן	349	Jacob	יַעֲקֹב	268	Pharaoh	פַּרְעֹה
71	Dan	דָּן	147	Jeremiah	יֵרֵמְיָה	288	Philistines	פְּלִשְׁתִּים
71	Elijah	אֵלִיָּה	57	Jericho	יֶרִיחוֹ	47	Rachel	רָחֵל
58	Elisha	אֵלִישָׁע	58	Job	אֵיּוֹב	72	Reuben	רְאוּבֵן
180	Ephraim	אֶפְרַיִם	44	Jonathan	יוֹנָתָן	38	Samson	שָׁמְשׁוֹן
97	Esau	עֵשָׂו	213	Joseph	יוֹסֵף	140	Samuel	שָׁמוּאֵל
55	Esther	אֶסְתֵּר	218	Joshua	יְהוֹשֻׁעַ	63	Shechem	שֶׁכֶם
73	Gad	גָּד	55	Laban	לָבָן	44	Simeon	שִׁמְעוֹן
39	Gideon	גִּדְעוֹן	58	Levi	לֵוִי	39	Sodom	סְדֹם
248	God	אֵל	48	Lord	יְהֹוָה	43	Zechariah	זִכְרְיָה

Appendix 4

All Nouns Frequency

4,942	son	בֶּן	750	priest	כֹּהֵן	403	altar	מִזְבֵּחַ
2,602	God	אֱלֹהִים	712	way	דֶּרֶךְ	403	silver	כֶּסֶף
2,530	king	מֶלֶךְ	629	brother	אָח	403	money	כֶּסֶף
2,505	land	אֶרֶץ	601	heart	לֵב	401	place	מָקוֹם
2,505	earth	אֶרֶץ	600	head	רֹאשׁ	396	sea	יָם
2,303	day	יוֹם	588	daughter	בֵּת	389	gold	זָהָב
2,187	man	אִישׁ	583	water	מַיִם	377	fire	אֵשׁ
2,128	face	פָּנִים	560	nation	גּוֹי	376	utterance	נֹאם
2,046	house	בַּיִת	559	mountain	הָר	373	gate	שַׁעַר
1,867	people	עַם	545	man	אָדָם	363	spirit	רוּחַ
1,627	hand	יָד	545	mankind	אָדָם	363	wind	רוּחַ
1,454	word	דָּבָר	505	voice	קוֹל	363	breath	רוּחַ
1,454	speech	דָּבָר	498	mouth	פֶּה	361	blood	דָּם
1,210	father	אָב	486	army	צָבָא	348	tent	אֹהֶל
1,094	city	עִיר	486	host	צָבָא	330	tree	עֵץ
896	eye	עֵין	486	service	צָבָא	325	utensil	כֵּלִי
896	spring	עֵין	486	war	צָבָא	325	weapon	כֵּלִי
879	year	שָׁנָה	470	holiness	קִדְּשׁ	325	vessel	כֵּלִי
864	name	שֵׁם	439	eternity	עוֹלָם	321	field	שָׂדֶה
803	servant	עֶבֶד	424	judgment	מִשְׁפָּט	319	war	מִלְחָמָה
803	slave	עֶבֶד	421	heavens	שָׁמַיִם	317	prophet	נָבִיא
781	woman	אִשָּׁה	421	chief	שָׂר	311	evil	רָעָה
781	wife	אִשָּׁה	421	prince	שָׂר	304	family	מִשְׁפָּחָה
774	lord	אֲדוֹן	420	midst	תְּוֹךְ	298	bread	לֶחֶם
757	soul	נֶפֶשׁ	413	sword	חֶרֶב	298	food	לֶחֶם

298	sin	חַטָּאת	284	covenant	בְּרִית	274	sheep	צֹאן
298	sin offering	חַטָּאת	283	month	חֹדֶשׁ	274	flock	צֹאן
296	time	עֵת	277	anger	אַף	272	stone	אֶבֶן
288	burnt offering	עֹלָה	277	nose	אַף	270	flesh	בָּשָׂר
284	enemy	אֹיֵב	277	nostril	אַף	270	wilderness	מִדְבָּר

Appendix 5

Adjective Frequency

526	great	גָּדוֹל	264	criminal	רָשָׁע	160	mighty	גִּבּוֹר
526	big	גָּדוֹל	264	wicked	רָשָׁע	147	eight	שְׁמֹנֶה
409	many	רַב	264	bad	רָשָׁע	138	wise	חָכָם
409	great	רַב	264	evil	רָשָׁע	119	alive	חַי
409	much	רַב	206	righteous	צַדִּיק	119	living	חַי
373	good	טוֹב	182	first	רִאשׁוֹן	119	upright	יָשָׁר
373	pleasant	טוֹב	182	former	רִאשׁוֹן	119	right	יָשָׁר
357	bad	רַע	179	old	זָקֵן	119	just	יָשָׁר
357	evil	רַע	179	elder	זָקֵן	117	holy	קָדוֹשׁ
337	-teen	עָשָׂר	166	other	אַחֵר	101	few	מְעַט

Appendix 6

Particle Frequency

50,524	and	וְ	1,263	until	עַד-	577	thus	כֹּה
23,968	the	הַ	1,070	if	אִם	577	here	כֹּה
20,435	to	לְ	1,061	behold	הִנֵּה	511	under	תַּחַת
15,683	in, at	בְּ	1,048	with	עִם	511	instead of	תַּחַת
15,683	with	בְּ	898	with	אֶת-	491	again	עוֹד
10,970	DDOM	אֶת-	835	there	שָׁם	491	still	עוֹד
7,586	from	מִן	783	nothing	אֵין	491	longer	עוֹד
5,778	upon	עַל-	769	also	גַּם	435	now	עַתָּה
5,518	to(ward)	אֶל	748	?	הַ	409	between	בֵּין
5,503	which	אֲשֶׁר	743	so	כֵּן	405	please	נָא
5,188	not	לֹא	743	thus	כֵּן	405	now	נָא
4,487	that	כִּי-	729	no	אֵל	338	all around	סָבִיב
2,909	as	כְּ	729	not	אֵל	321	or	אוֹ
2,909	like	כְּ	707	after	אַחֵר	298	very	מְאֹד

Appendix 7

Hebrew-English

א								
1,210	אב	father	783	אין	nothing	456	ארבע	four
185	אבד	destroy	2187	איש	man	202	ארון	ark
185	אבד	perish	161	אך	nevertheless	2,505	ארץ	earth
272	אבן	stone	161	אך	only	2,505	ארץ	land
545	אדם	man	814	אכל	eat	377	אש	fire
222	אדמה	earth	236	אל	God	781	אשה	wife
222	אדמה	ground	729	אל	no	781	אשה	woman
222	אדמה	land	729	אל	not	5,503	אשר	which
774	אדני	Lord	5,518	אל	to	10,970	את	DDOM
217	אהב	love	5,518	אל	toward	898	את	with
348	אהל	tent	746	אלה	these	ב		
321	או	or	2,602	אלהים	God	15,683	ב	at
120	אור	light	494	אלף	thousand	15,684	ב	in
141	אז	then	1,070	אם	if	15,685	ב	with
188	אזן	ear	220	אם	mother	216	בגד	garment
629	אח	brother	250	אמה	cubit	161	בד	alone
976	אחד	one (m.)	5,317	אמר	say	190	בהמה	animal
119	אחות	sister	127	אמת	truth	190	בהמה	beast
166	אחר	other	200	אסף	gather	2,579	בוא	come
707	אחר	after	277	אף	anger	125	בוש	ashamed
284	אויב	enemy	277	אף	nose	170	בחר	choose
161	איל	ram	277	אף	nostril	116	בטח	trust
161	איל	ruler	133	אף	also	171	בין	perceive
783	אין	is not	133	אף	indeed	171	בין	understand

409	בֵּין	between	187	נָלָה	exiled	389	זָהָב	gold
2,046	בֵּית	house	187	נָלָה	remove	225	זָכַר	remember
114	בָּכָה	weep	187	נָלָה	reveal	179	זָקֵן	elder
122	בְּכֹר	birthright	187	נָלָה	uncover	179	זָקֵן	old
122	בְּכֹר	firstborn	769	גַּם	also	229	זֶרַע	seed
112	בְּלֹאִי	except	ד			ח		
1,06	בָּמָה	high place	1135	דָּבַר	speak	283	חֹדֶשׁ	month
4,942	בֶּן	son	1454	דָּבַר	word	173	חֹה	bow
377	בָּנָה	build	167	דּוֹר	generation	173	חֹה	worship
104	בְּעַד	behind	361	דָּם	blood	133	חוֹמָה	wall
104	בְּעַד	through	712	דֶּרֶךְ	way	164	חוּץ	outside
213	בֹּקֶר	morning	165	דָּרַשׁ	seek	290	חֲזָק	strong
183	בָּקָר	cattle	ה			239	חָטָא	miss
183	בָּקָר	herd	748	הָ	?	239	חָטָא	sin
225	בָּקַשׁ	seek*	23,968	הַ	the	298	חַטָּאת	sin
284	בְּרִית	covenant	1,061	הִנֵּה	behold	298	חַטָּאת	sin offer
327	בֵּרַךְ	bless*	3,576	הָיָה	be	268	חַי	life
270	בֶּשָׂר	flesh	3,576	הָיָה	live	119	חַי	alive
588	בַּת	daughter	1,554	הָלַךְ	walk	119	חַי	living
ג			146	הָלַל	praise	287	חַיָּה	live
104	נָאַל	avenge	100	הִנּוּ	behold	245	חֵיל	army
104	נָאַל	redeem	559	הָר	mountain	245	חֵיל	strength
241	גְּבוּל	boundary	167	הָרַג	slay	245	חֵיל	wealth
160	גִּבּוֹר	mighty	ו			138	חָכָם	wise
123	גָּדַל	great	50524	וְ	and	149	חֲכָמָה	wisdom
123	גָּדַל	grow up	ז			135	חָלַל	begin
526	גָּדוֹל	big	162	זָבַח	sacrifice	135	חָלַל	profane
526	גָּדוֹל	great	134	זָבַח	sacrifice	125	חֵמָה	heat
560	גּוֹי	nation	1,783	זֶה	this (m.)	125	חֵמָה	wrath

508	חַמֵּשׁ	five	140	יְמִין	right hand	199	כְּבוֹד	honor
143	חֵנֶה	camp	140	יָמִין	south	107	כֶּבֶשׂ	lamb
249	חֶסֶד	kindness	215	יִסֵּף	add	577	כֹּה	here
125	חֲצִי	half	215	יִסֵּף	do again	577	כֹּה	thus
191	חֲצֵר	courtyard	1075	יֵצֵא	go out	750	כֹּהֵן	priest
191	חֲצֵר	village	318	יִרָא	fear	219	כּוֹןֵן	establish
131	חֹק	statute	382	יִרֹד	go down	219	כּוֹןֵן	firm, be
104	חֻקָּה	statute	111	יִרְה	throw	219	כּוֹןֵן	prepare
413	חֶרֶב	sword	111	יִרְה	shoot	126	כֹּחַ	strength
112	חָשַׁב	think	232	יִרְשׁ	disposes	4487	כִּי-	because
112	חָשַׁב	account	232	יִרְשׁ	inherit	4487	כִּי-	that
373	טוֹב	good	232	יִרְשׁ	possess	4487	כִּי-	when
ט			137	יֵשׁ	there is	5415	כֹּל	all
373	טוֹב	pleasant	1,087	יָשַׁב	dwell	208	כִּלָּה	complete
117	טוֹב	good	1,087	יָשַׁב	sit	208	כִּלָּה	finish
117	טוֹב	pleasant	178	יִשַּׁע	deliver	325	כֶּלִי	utensil
162	טָמֵא	unclean	178	יִשַּׁע	save	325	כֶּלִי	vessel
י			119	יָשָׁר	just	325	כֶּלִי	weapon
1,627	יָד	hand	119	יָשָׁר	right	141	כְּמוֹ	as
952	יָדַע	know	119	יָשָׁר	straight	141	כְּמוֹ	like
2,303	יוֹם	day	119	יָשָׁר	upright	743	כֵּן	so
117	יָטַב	good, be	106	יָתַר	left over	743	כֵּן	thus
117	יָטַב	pleasing	106	יָתַר	remain	109	כַּנֶּף	edge
141	יַיִן	wine	כ			109	כַּנֶּף	wing
194	יָכַל	able, be	2,909	כֶּ	as	135	כִּסֵּא	throne
495	יָלַד	bear	2,909	כֶּ	like	153	כִּסָּה	cover
495	יָלַד	beget	114	כָּבֵד	heavy, be	403	כֶּסֶף	money
495	יָלַד	bring forth	114	כָּבֵד	honored	403	כֶּסֶף	silver
396	יָם	sea	199	כְּבוֹד	glory	195	כַּף	hand

195	כַּף	palm	845	מוֹת	die	139	מִשְׁכָּן	tabernacle
102	כָּפַר	atone*	153	מָוֶת	death	304	מִשְׁפָּחָה	family
102	כָּפַר	cover*	403	מִזְבֵּחַ	altar	424	מִשְׁפָּט	judgment
289	כָּרַת	cut off	215	מַחֲנֶה	camp	נ		
225	כָּתַב	write	252	מַטֵּה	staff	405	נָא	now
ל			252	מַטֵּה	tribe	405	נָא	please
20,435	לֵ	to	583	מַיִם	water	376	נֹאֵם	utterance
5,188	לֹא	not	250	מָלֵא	fill	317	נָבִיא	prophet
601	לֵב	heart	213	מַלְאָךְ	angel	115	נְבִיא	prophecy
252	לֵבָב	heart	213	מַלְאָךְ	messenger	149	נֶגֶד	in front of
252	לֵבָב	mind	167	מְלָאכָה	work	149	נֶגֶד	opposite
298	לֶחֶם	bread	319	מִלְחָמָה	war	371	נִגַּד	declare
298	לֶחֶם	food	2530	מֶלֶךְ	king	371	נִגַּד	tell
171	לָחַם	fight	350	מֶלֶךְ	king, be	150	נִנֵּעַ	smite
227	לַיְלָה	night	350	מֶלֶךְ	reign	150	נִנֵּעַ	strike
121	לָכַד	capture	117	מַמְלָכָה	kingdom	150	נִנֵּעַ	touch
272	לְמַעַן	because	7,586	מִן	from	125	נִגַּשׁ	approach
272	לְמַעַן	in order to	211	מִנְחָה	offering	119	נָהָר	river
966	לָקַח	take	134	מִסְפָּר	number	134	נוּחַ	rest
117	לְשׁוֹן	tongue	101	מְעַט	few	160	נוֹס	flee
מ			101	מְעַט	little	137	נַחַל	brook
298	מְאֹד	very	140	מֵעַל	above	137	נַחַל	torrent
583	מֵאָה	hundred	140	מֵעַל	upward	222	נַחֲלָה	inheritance
114	מִגְרָשׁ	open land	235	מַעֲשֵׂה	work	222	נַחֲלָה	possession
114	מִגְרָשׁ	pasture	235	מַעֲשֵׂה	job	108	נָחַם	comfort
270	מִדְבָּר	wilderness	457	מָצָא	find	108	נָחַם	relent
223	מוֹעֵד	meeting	401	מָקוֹם	place	139	נְחֹשֶׁת	bronze
223	מוֹעֵד	set place	103	מֵרָאָה	appearance	139	נְחֹשֶׁת	copper
223	מוֹעֵד	set time	139	מִשְׁכָּן	dwelling	216	נָטָה	stretch

501	נָכַח	smite	107	סָפַר	count	288	עֹלָה	burnt offer
146	נָסַע	depart	107	סָפַר	relate	894	עָלָה	go up
146	נָסַע	journey	107	סָפַר	count	1,867	עַם	people
146	נָסַע	pull out	ע			1,048	עַם	with
146	נָסַע	set out	803	עֶבֶד	servant	524	עָמַד	stand
240	נֶעַר	boy	803	עֶבֶד	slave	112	עִמּוּד	pillar
240	נֶעַר	young man	289	עָבַד	serve	317	עֲנָה	answer
435	נָפַל	fall	289	עָבַד	work	110	עָפָר	dust
757	נַפְשׁ	soul	145	עֲבוּדָה	service	330	עֵץ	tree
213	נָצַל	deliver	554	עָבַר	pass by	123	עֶצֶם	bone
213	נָצַל	take away	554	עָבַר	pass over	123	עֶצֶם	self
658	נָשָׂא	bear	554	עָבַר	pass through	134	עָרַב	evening
658	נָשָׂא	carry	1,263	עַד-	as far as	2,632	עָשָׂה	do
658	נָשָׂא	lift	1,263	עַד-	until	2,632	עָשָׂה	make
658	נָשָׂא	take	149	עֵדָה	congregation	337	עָשָׂר	-teen
130	נָשִׂיא	leader	491	עוֹד	again	337	עָשָׂר	ten
130	נָשִׂיא	prince	491	עוֹד	longer	492	עָשָׂר	ten
2,014	נָתַן	give	491	עוֹד	still	435	עַתָּה	now
2,014	נָתַן	put	439	עוֹלָם	eternity	296	עֵת	time
2,014	נָתַן	set	233	עוֹן	iniquity	פ		
ס			214	עָזַב	abandon	498	פֶּה	mouth
163	סָבַב	go around	214	עָזַב	forsake	133	פֶּן	lest
163	סָבַב	surround	214	עָזַב	leave	134	פָּנָה	turn about
338	סָבִיב	all around	896	עֵין	eye	2,128	פָּנִים	face
138	סוֹס	horse	896	עֵין	spring	118	פָּעַם	beat
298	סוּר	turn side	1094	עִיר	city	118	פָּעַם	foot
187	סִפָּר	book	5,778	עַל-	above	118	פָּעַם	time
187	סִפָּר	book	5,778	עַל-	over	304	פָּקַד	appoint
187	סִפָּר	document	5,778	עַל-	upon	304	פָּקַד	number

304	פָּקַד	punish	627	קוּם	arise	363	רוּחַ	spirit
304	פָּקַד	visit	627	קוּם	stand	363	רוּחַ	wind
133	פָּר	bullock	115	קָטַר	incense	195	רוּם	exalted
119	פְּרִי	fruit	115	קָטַר	sacrifices	195	רוּם	high, be
164	פֶּתַח	doorway	115	קָטַר	smoke	104	רוּץ	run
164	פֶּתַח	doorway	736	קָרָא	call	101	רָחַב	width
164	פֶּתַח	entrance	139	קָרָא	encounter	120	רֶכֶב	chariot
164	פֶּתַח	opening	139	קָרָא	meet	357	רַע	bad
136	פָּתַח	open	280	קָרַב	come	357	רַע	evil
צ			280	קָרַב	offer	187	רֵעַ	companion
274	צֹאן	flock	227	קָרַב	midst	187	רֵעַ	fellow
274	צֹאן	sheep	ר			187	רֵעַ	friend
486	צָבָא	army	1,310	רָאָה	see	101	רָעַב	famine
486	צָבָא	host	600	רֹאשׁ	head	101	רָעַב	hunger
486	צָבָא	service	182	רִאשׁוֹן	first	311	רָעָה	evil
486	צָבָא	war	182	רִאשׁוֹן	former	167	רָעָה	feed
206	צַדִּיק	righteous	409	רַב	great	167	רָעָה	pasture
159	צַדִּיק	righteousness	409	רַב	many	167	רָעָה	shepherd
119	צַדִּיק	righteousness	409	רַב	much	109	רַק	only
496	צִוָּה	command*	153	רַב	abundance	264	רָשָׁע	bad
153	צִפּוֹן	north	153	רַב	abundance	264	רָשָׁע	criminal
ק			153	רַב	greatness	264	רָשָׁע	evil
127	קָבַץ	gather	153	רַב	multitude	264	רָשָׁע	wicked
133	קָבַר	bury	178	רָבָה	great, be	ש		
470	קֹדֶשׁ	holy	178	רָבָה	many, be	17	שְׁבָכָה	network
171	קֹדֶשׁ	consecrate	178	רָבָה	numerous	97	שָׂבַע	satisfied
117	קָדוֹשׁ	holy	251	רֶגֶל	foot	97	שָׂבַע	fill
123	קָהָל	assembly	144	רָדַף	pursue	10	שָׁבַר	wait
505	קוֹל	voice	363	רוּחַ	breath	20	שָׁבַר	exalted*

321	שָׂדֶה	field	34	שְׂעֵרָה	barley	130	שָׁכַן	dwell
13	שָׂדֵי	field	178	שִׁפָּה	lip	237	שָׁלוֹם	peace
47	שֶׁה	sheep	48	שָׂק	sackcloth	237	שָׁלוֹם	welfare
588	שׁוֹם	place	421	שֵׁר	chief	847	שָׁלַח	send
27	שׁוֹשׁ	rejoice	421	שֵׁר	prince	125	שָׁלַךְ	cast*
15	שִׁחּוֹק	laughter	116	שָׂרַף	burn	125	שָׁלַךְ	fling*
36	שָׁחַק	laugh	13	שָׂרַפָה	burning	125	שָׁלַךְ	throw*
36	שָׁחַק	mock	22	שִׂשׁוֹן	joy	116	שָׁלַם	complete*
27	שָׂטָן	Satan		ש		116	שָׁלַם	make peace*
19	שֵׁיבָה	gray hair	142	שֵׁ	that			
20	שִׁיחַ	complain	142	שֵׁ	which	116	שָׁלַם	sound, be*
20	שִׁיחַ	speak	142	שֵׁ	who	606	שָׁלֹשׁ	three
14	שִׁיחַ	complaint	174	שָׁאֵל	ask	835	שָׁם	there
588	שִׁים	place	133	שָׁאַר	remain*	864	שֵׁם	name
588	שִׁים	put	190	שִׁבָּט	club	156	שִׂמַּח	rejoice
588	שִׁים	set	190	שִׁבָּט	rod	421	שָׁמַיִם	heavens
17	שָׂכִיר	hired	190	שִׁבָּט	scepter	193	שֶׁמֶן	fat
60	שָׂכֵל	prudent*	491	שִׁבַּע	seven	193	שֶׁמֶן	oil
60	שָׂכֵל	wise*	186	שָׁבַע	swear*	147	שְׁמֹנֶה	eight
19	שָׂכַר	hire	148	שָׁבַר	break	1,165	שָׁמַע	hear
28	שָׂכַר	wages	111	שָׁבַת	Sabbath	469	שָׁמַר	keep
16	שָׁלְמָה	garment	321	שָׂדֶה	field	469	שָׁמַר	preserve
54	שְׂמָאל	left	1,075	שׁוּב	return	469	שָׁמַר	watch
54	שְׂמָאל	left hand	142	שָׁחַת	corrupt*	135	שֶׁמֶשׁ	sun
21	שִׂמַּח	joyful	142	שָׁחַת	destroy*	148	שָׂנֵא	hate
21	שִׂמַּח	rejoicing	588	שִׁים	place	879	שָׁנָה	year
156	שִׂמַּח	glad	588	שִׁים	put	769	שְׁנַיִם	two
94	שְׂמִיחָה	rejoicing	213	שָׁכַב	lie down	373	שַׁעַר	gate
31	שְׂמָלָה	garment	102	שָׁכַח	forget	178	שִׁפָּה	lip

204	שָׁפַט	judge	116	שָׂרַף	burn	118	הוֹעֵבָה	abomination
116	שָׁפַךְ	pour out	274	שֵׁשׁ	six	223	תּוֹרָה	law
113	שָׁקַר	lie	217	שָׁתָה	drink	511	בַּתַּחַת	instead
421	שָׂר	chief		ת		511	בַּתַּחַת	under
421	שָׂר	prince	420	תְּנוּךְ	midst	104	תָּמִיד	continual

Appendix 8

English-Hebrew

a								
			627	arise	קוּם	1,061	behold	הִנֵּה
214	abandon	עָזַב	202	ark	אֲרוֹן	100	behold	הֵן
194	able, be	יָכַל	486	army	צָבָא	409	between	בֵּין
118	abominate	תּוֹעֵבָה	245	army	חֵיל	526	big	גָּדוֹל
5,778	above	עַל-	2,909	as	כִּי	122	birthright	בְּכֹר
140	above	מֵעַל	141	as	כִּמּוֹן	327	bless*	בָּרַךְ
153	abundance	רַב	1,263	as far as	עַד-	361	blood	דָּם
153	abundance	רַב	125	ashamed	בוּשָׁה	123	bone	עֶצָם
112	account	חָשַׁב	174	ask	שָׁאַל	187	book	סֵפֶר
215	add	יָסַף	123	assembly	קָהָל	187	book	סֵפֶר
707	after	אַחֵר	15,683	at	בְּ	241	boundary	גְּבוּל
491	again	עוֹד	102	atone*	כָּפַר	173	bow	חֹוה
119	alive	חַי	104	avenge	נָאַל	240	boy	נֶעַר
5,415	all	כָּל	b			298	bread	לֶחֶם
338	all around	סְבִיב	357	bad	רָע	148	break in	שָׁבַר
161	alone	בֶּד	264	bad	רָשָׁע	363	breath	רוּחַ
769	also	גַּם	34	barley	שְׁעֵרָה	495	bring forth	יָלַד
133	also	אַף	3,576	be	הָיָה	139	bronze	נְחֹשֶׁת
403	altar	מִזְבֵּחַ	658	bear	נָשָׂא	137	brook	נַחַל
50,524	and	וְ	495	bear	יָלַד	629	brother	אָח
213	angel	מַלְאָךְ	190	beast	בְּהֵמָה	377	build	בָּנָה
277	anger	אַף	118	beat	פָּעַם	133	bullock	פָּר
190	animal	בְּהֵמָה	4,487	because	כִּי-	116	burn	שָׂרַף
317	answer	עָנָה	272	because	לְמַעַן	115	burn incense	קָטַר
103	appearance	מַרְאֶה	495	beget	יָלַד	13	burning	שֹׂרֶפֶת
304	appoint	פָּקַד	135	begin	חָלַל	288	burnt offering	עֹלָה
125	approach	נִגַּשׁ	104	behind	בְּעַד	133	bury	קָבַר

c			153	cover	כָּסָה	2,505	earth	אָרֶץ
736	call	קָרָא	102	cover*	כָּפַר	222	earth	אֲדָמָה
215	camp	מַחֲנֶה	264	criminal	רָשָׁע	814	eat	אָכַל
143	camp	חָנָה	250	cubit	אַמָּה	109	edge	כַּנֶּף
121	capture	לָכַד	289	cut off	כָּרַת	147	eight	שְׁמֹנֶה
658	carry	נָשָׂא	d			179	elder	זָקֵן
125	cast*	שָׁלַךְ	588	daughter	בַּת	139	encounter	קָרָא
183	cattle	בָּקָר	2,303	day	יוֹם	284	enemy	אֹיֵב
120	chariot	רֶכֶב	153	death	מָוֶת	164	entrance	פֶּתַח
421	chief	שָׂר	371	declare	נָגַד	219	establish	כּוֹןֵן
170	choose	בָּחַר	213	deliver	נָצַל	439	eternity	עוֹלָם
1094	city	עִיר	178	deliver	יָשַׁע	134	evening	עָרַב
190	club	שִׁבְט	146	depart	נָסַע	357	evil	רָע
2,579	come	בּוֹא	185	destroy	אַבַּד	311	evil	רָעָה
280	come near	קָרַב	142	destroy*	שָׁחַת	264	evil	רָשָׁע
108	comfort	נָחַם	845	die	מוֹת	195	exalted, be	רוֹם
496	command*	צִוָּה	232	dispossess	יָרַשׁ	20	exalted*	שָׁנַב
20	complain	שִׁיחַ	2,632	do	עָשָׂה	112	except	בְּלֹאִי
14	complaint	שִׁיחַ	215	do again	יָסַף	187	exiled	גָּלָה
187	companion	רֵעַ	187	document	סֵפֶר	896	eye	עֵין
208	complete	כָּלָה	10,970	DDOM	אֵת־	f		
116	complete*	שָׁלַם	164	doorway	פֶּתַח	2,128	face	פָּנִים
149	congregation	עֵדָה	164	doorway	פֶּתַח	435	fall	נָפַל
171	consecrate	קָדַשׁ	217	drink	שָׁתָה	304	family	מִשְׁפָּחָה
104	continually	תָּמִיד	110	dust	עָפָר	101	famine	רָעָב
139	copper	נְחֹשֶׁת	1,087	dwell	יָשַׁב	193	fat	שָׁמֶן
142	corrupt*	שָׁחַת	130	dwell	שָׁכַן	1,210	father	אָב
107	count	סָפַר	139	dwelling	מִשְׁכָּן	318	fear	יָרָא
191	courtyard	חֲצֵר	e			167	feed	רָעָה
284	covenant	בְּרִית	188	ear	אָזֶן	187	fellow	רֵעַ

101	few	מְעַט	31	garment	שְׂמָלָה	148	hate	שָׂנֵא
321	field	שָׂדֶה	373	gate	שַׁעַר	600	head	רֹאשׁ
13	field	שָׂדֵי	200	gather	אַסַּף	1,165	hear	שָׁמַע
171	fight	לָחֵם	127	gather	קָבַץ	601	heart	לֵב
250	fill	מָלָא	167	generation	דּוֹר	252	heart	לֵבָב
97	fill	שָׂבַע	2,014	give	נָתַן	125	heat	חֶמֶה
457	find	מָצָא	156	glad	שָׂמַח	421	heavens	שָׁמַיִם
208	finish	כָּלָה	199	glory	כְּבוֹד	114	heavy, be	כָּבֵד
377	fire	אֵשׁ	1554	go	הָלַךְ	183	herd	בָּקָר
219	firm, be	כּוֹן	163	go around	סָבַב	577	here	כֹּה
182	first	רִאשׁוֹן	382	go down	יָרַד	106	high place	בִּמְה
122	firstborn	בְּכֹר	1,075	go out	יָצָא	195	high, be	רוּם
508	five	חֲמִשׁ	894	go up	עָלָה	19	hire	שָׂכַר
160	flee	נוּס	2,602	God	אֱלֹהִים	17	hired	שָׂכִיר
270	flesh	בָּשָׂר	236	God	אֵל	470	holy	קָדֵשׁ
125	fling*	שָׁלַךְ	389	gold	זָהָב	117	holy	קָדוֹשׁ
274	flock	צֹאן	373	good	טוֹב	199	honor	כְּבוֹד
298	food	לֶחֶם	117	good	טוֹב	114	honored	כָּבֵד
251	foot	רֶגֶל	117	good, be	יָטַב	138	horse	סוּס
118	foot	פֶּעַם	19	gray hair	שִׁיבָה	486	host	צָבָא
272	for the sake	לְמַעַן	526	great	גָּדוֹל	2,046	house	בַּיִת
102	forget	שָׁכַח	409	great	רַב	583	hundred	מֵאָה
182	former	רִאשׁוֹן	178	great, be	רָבָה	101	hunger	רָעָב
214	forsake	עָזַב	123	great, become	גָּדַל	i		
456	four	אַרְבַּע	153	greatness	רַב	1,070	if	אִם
187	friend	יָרֵעַ	222	ground	אֲדָמָה	15,683	in	בְּ
7,586	from	מִן	123	grow up	גָּדַל	149	in front of	נִגַּד
119	fruit	פְּרִי	h			272	in order to	לְמַעַן
g			125	half	חֲצִי	133	indeed	אֵף
216	garment	בִּגְד	1627	hand	יָד	232	inherit	יָרַשׁ
16	garment	שְׂלֵמָה	195	hand	כַּף	222	inheritance	נַחֲלָה

233	iniquity	עֲוֹן	113	lie	שָׁקַר	239	miss	חָטָא
511	instead of	תַּחַת	213	lie down	שָׁכַב	36	mock	שָׂחַק
783	is not	אֵין	268	life	חַי	403	money	כֶּסֶף
j			658	lift	נָשָׂא	283	month	חֹדֶשׁ
146	journey	נֶסֶע	120	light	אֹר	213	morning	בֹּקֶר
22	joy	שִׂשׂוֹן	2,909	like	כְּ	220	mother	אִם
21	joyful	שְׂמִיחַ	141	like	כְּמוֹ	559	mountain	הָר
204	judge	שָׁפַט	178	lip	שִׁפָּה	498	mouth	פֶּה
424	judgment	מִשְׁפָּט	101	little	מְעַט	409	much	רַב
119	just	יָשָׁר	3,576	live	הָיָה	153	multitude	רַב
k			287	live	חָיָה	n		
469	keep	שָׁמַר	119	living	חַי	864	name	שֵׁם
249	kindness	חֶסֶד	491	longer	עוֹד	560	nation	גּוֹי
2530	king	מֶלֶךְ	774	Lord	אֲדֹנִי	17	network	שִׁבְכָה
350	king, be	מֶלֶךְ	217	love	אָהַב	161	nevertheless	אַךְ
117	kingdom	מַמְלָכָה	m			227	night	לַיְלָה
952	know	יָדַע	2,632	make	עָשָׂה	729	no	אֵל
l			116	makepeace*	שָׁלַם	153	north	צָפוֹן
107	lamb	כֶּבֶשׂ	115	make sacrifice	קָטַר	277	nose	אָף
2,505	land	אֶרֶץ	115	make smoke	קָטַר	277	nostril	אָף
222	land	אֲדָמָה	2,187	man	אִישׁ	5,188	not	לֹא
36	laugh	שָׂחַק	545	man	אָדָם	729	not	אֵל
15	laughter	שְׂחוק	409	many	רַב	783	nothing	אֵין
223	law	תּוֹרָה	178	many, be	רַבָּה	435	now	עַתָּה
130	leader	נָשִׂיא	139	meet	קָרָא	405	now	נָא
214	leave	עָזַב	213	messenger	מַלְאָךְ	304	number	פָּקַד
106	left over, be	יָתַר	420	midst	תְּוֹךְ	134	number	מִסְפָּר
54	left	שְׂמָאל	227	midst	קֶרֶב	178	numerous	רַבָּה
54	left hand	שְׂמָאל	160	mighty	גִּבּוֹר	o		
133	lest	פֶּן	252	mind	לֵב	280	offer	קָרַב

211	offering	מִנְחָה	401	place	מָקוֹם	94	rejoicing	שִׂמְחָה
193	oil	שֶׁמֶן	373	pleasant	טוֹב	107	relate	סָפַר
179	old	זָקֵן	117	pleasant	טוֹב	108	relent	נָחַם
976	one (m.)	אֶחָד	405	please	נָא	133	remain*	שָׁאַר
161	only	אֶדְוָה	117	pleasing	יִטֵּב	106	remain over	יָתַר
109	only	רַק	232	possess	יָרַשׁ	225	remember	זָכַר
136	open	פָּתַח	222	possession	נִחְלָה	187	remove	נָלָה
114	open land	מִגְרָשׁ	116	pour out	שָׁפַךְ	134	rest	נוּחַ
164	opening	פֶּתַח	146	praise	הִלֵּל	111	rest	שָׁבַת
149	opposite	נֶגֶד	219	prepare	כּוֹןֵן	1,075	return	שׁוּב
321	or	אוֹ	469	preserve	שָׁמַר	187	reveal	גָּלָה
166	other	אַחֵר	750	priest	כֹּהֵן	119	right	יָשָׁר
164	outside	חוּץ	421	prince	שָׂר	140	right hand	יָמִין
5,778	over	עַל-	130	prince	נָשִׂיא	206	righteous	צַדִּיק
p			135	profane	חָלַל	159	righteousness	צֶדֶק
195	palm	כַּף	115	prophecy	נִבְאָה	119	righteousness	צֶדֶק
554	pass by	עָבַר	317	prophet	נְבִיא	119	river	נָהָר
554	pass over	עָבַר	60	prudent*	שָׂכַל	190	rod	שִׁבְט
554	pass through	עָבַר	146	pull out	נָסַע	161	ruler	אֵיל
167	pasture	רָעָה	304	punish	פָּקַד	104	run	רוּץ
114	pasture	מִגְרָשׁ	144	pursue	רָדַף	s		
116	pay*	שָׁלַם	2014	put	נָתַן	111	Sabbath	שָׁבַת
237	peace	שָׁלוֹם	588	put	שָׂם	48	sackcloth	שָׂק
1,867	people	עַם	r			162	sacrifice	זָבַח
171	perceive	בִּין	161	ram	אֵיל	134	sacrifice	זָבַח
185	perish	אָבַד	104	redeem	גָּאֵל	27	Satan	שָׂטָן
112	pillar	עַמּוּד	350	reign	מָלַךְ	97	satisfied	שָׂבַע
588	place	שִׁים	156	rejoice	שִׂמַּח	178	save	יָשַׁע
588	place	שִׁים	27	rejoice	שׂוּשׁ	5,317	say	אָמַר
588	place	שִׁים	21	rejoicing	שִׂמְחָה	190	scepter	שִׁבְט

						t	
396	sea	יָם	501	smite	נָכַח		
1,310	see	רָאָה	150	smite	נָגַע	139	tabernacle מִשְׁכָּן
229	seed	זֶרַע	743	so	כֵּן	966	take לָקַח
225	seek*	בָּקַשׁ	4,942	son	בֶּן	658	take נָשָׂא
165	seek	דָּרַשׁ	757	soul	נַפֶּשׁ	213	take away נָצַל
123	self	עַצְמִי	116	sound, be*	שָׁלֵם	337	—teen עָשָׂר
847	send	שָׁלַח	140	south	יָמִין	371	tell נָגַד
803	servant	עֶבֶד	20	speak	שָׁיַח	492	ten עָשָׂר
289	serve	עָבַד	1,135	speak	דָּבַר	337	ten עָשָׂר
486	service	צָבָא	1,454	speech	דְּבָר	348	tent אֹהֶל
145	service	עֲבוּדָה	363	spirit	רוּחַ	4,487	that כִּי
2,014	set	נָתַן	896	spring	עֵין	142	that שֶׁ
588	set	שָׂם	252	staff	מִטָּה	23,968	the ה
223	set meeting	מוֹעֵד	627	stand	קָם	141	then אָז
146	set out	נָסַע	524	stand	עָמַד	835	there שָׁם
223	set place	מוֹעֵד	131	statute	חֹק	137	there is יֵשׁ
223	set time	מוֹעֵד	104	statute	חֻקָּה	746	these אֵלֶּה
491	seven	שֶׁבַע	491	still	עוֹד	112	think חָשַׁב
274	sheep	צֹאן	272	stone	אֶבֶן	1,783	this (m.) זֶה
47	sheep	שֶׁה	119	straight	יָשָׁר	494	thousand אֶלֶף
167	shepherd	רֹעֶה	245	strength	חֵיל	606	three שְׁלֹשׁ
111	shoot	יָרָה	126	strength	כֹּחַ	135	throne כִּסֵּא
403	silver	כֶּסֶף	216	stretch out	נָטָה	104	through בְּעֵד
298	sin	חַטָּאת	150	strike	נָגַע	125	throw* שָׁלַךְ
239	sin	חַטָּא	290	strong, be	חָזַק	111	throw יָרָה
298	sin offering	חַטָּאת	135	sun	שֶׁמֶשׁ	743	thus כֵּן
119	sister	אָחוֹת	163	surround	סָבַב	577	thus כֹּה
1,087	sit	יָשַׁב	29	survivor	שָׁרִיד	296	time עֵת
274	six	שֵׁשׁ	186	swear*	שָׁבַע	118	time פַּעַם
803	slave	עֶבֶד	10	swelling	שְׁאֵת	20,435	to לְ
167	slay	הָרַג	413	sword	חֶרֶב	5,518	to אֶל

117	tongue	לָשׁוֹן	325	vessel	כֶּלִי	363	wind	רוּחַ
137	torrent	נַחַל	191	village	חֶצֶר	141	wine	יַיִן
150	touch	נָגַע	304	visit	פָּקַד	109	wing	כַּנָּף
5,518	toward	אֶל	505	voice	קוֹל	149	wisdom	חִכְמָה
330	tree	עֵץ	w			60	wise*	שָׂכֵל
252	tribe	מִטָּה	28	wages	שָׂכָר	138	wise	חָכָם
190	tribe	שִׁבְט	10	wait	שָׁבַר	15,683	with	בְּ
116	trust	בָּטַח	1,554	walk	הִלָּךְ	1048	with	עִם
127	truth	אֱמֶת	133	wall	חוֹמָה	898	with	אֶת־
134	turn around	פָּנָה	486	war	צָבָא	781	woman	אִשָּׁה
134	turn about	פָּנָה	319	war	מִלְחָמָה	1454	word	דְּבָר
298	turn aside	סוּר	469	watch	שָׁמַר	289	work	עָבַד
769	two	שְׁנַיִם	583	water	מַיִם	235	work	מַעֲשֵׂה
u			712	way	דֶּרֶךְ	167	work	מְלָאכָה
162	unclean, be	טָמֵא	245	wealth	חֵיל	173	worship	חָוָה
187	uncover	גָּלָה	325	weapon	כֶּלִי	125	wrath	חֲמָה
511	under	תַּחַת	114	weep	בָּכָה	225	write	כָּתַב
171	understand	בִּין	237	welfare	שָׁלוֹם	107	write	סָפַר
1,263	until	עַד־	4,487	when	כִּי־	y		
5,778	upon	עַל־	5,503	which	אֲשֶׁר	879	year	שָׁנָה
119	upright	יָשָׁר	142	which	שֶׁ	12	yoke	מוֹטָה
140	upward	מַעַל	142	who	שֶׁ	40	yoke	עַל
325	utensil	כֶּלִי	264	wicked	רָשָׁע	47	young	קָטָן
376	utterance	נֶאֱמַר	101	width	רָחֵב	240	young man	נַעַר
v			781	wife	אִשָּׁה	748	?	הַ
298	very	מְאֹד	270	wilderness	מִדְבָּר			

Appendix 9A

Parsing Strong Verbs

Roots appearing more than 100 times in the Hebrew Bible are listed. The most common and a number of rare forms were selected to illustrate as many of the grammatical concepts dealt with in the main text as possible. Forms containing object suffixes and other suffixes are excluded. Parsing of verbs occurring in other classes will be listed in Volumes 2 and 3 of this series.

The verb frequencies are indicated in parentheses.

Note: Although one or more occurrences of a verb form are listed, only one translation per verb form is given. With a few exceptions, these are literal translations based on the core meaning of the verb root. Therefore, the given translations should be adapted according to the particular context in which the verb is found.

Note: Because the 3fs and the 2ms in the imperfect have exactly the same form, only the context will determine which meaning and translation will be opted for. This applies to all of the binyanim (Chapter 23.4).

Note: At the beginning of a syllable and preceded by a vowel, the begad-kephat letters don't take a DL, even if the preceding vowel appears in the previous word. For this reason, verbs starting with a begad-kephat letter will sometimes be listed here without a DL in the first letter (Chapter 5.1.1.6).

Note: (P) after a translation indicates a pausal form (Chapter 64.3 in Volume 3).

Note: (A) after a translation indicates that this is the apocopated (omitting the final sound) form of the hiph'il.

STRONG VERBS							
verb form	prefix	bin- yan	conjugation			literal translation	chapter and verse
דָּבַר (1,135)							
Genesis							
הַדִּבֵּר	הַ	qal	part.	act.	ms	he that spoke	16:13
דִּבֶּר		pi	perf.	3ms		he had spoken (P)	44:2
דִּבְּרָה		pi	perf.	3ms		he had spoken	12:4; 17:23; 18:19; 21:2

דָּבַר		pi	perf.	3ms		he had spoken	24:30; 24:51; 35:13
דָּבַר		pi	perf.	3ms		he had spoken	35:15; 42:30; 45:27
דִּבְרָהּ		pi	perf.	3fs		she spoke	39:19
דִּבַּרְתָּ		pi	perf.	2ms		you said	18:5; 19:21; 27:19
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	24:33; 28:15; 41:28; 42:14
דִּבְרוּ		pi	perf.	3cp		they talked	45:15
יִדְבַּר		pi	impf.	3ms		he will speak	44:7
תִּדְבַּר		pi	impf.	2ms		you will speak	31:24
נִדְבַר		pi	impf.	1cp		we shall speak (Chapter 5.3)	44:16
וַיִּדְבַּר	וַ	pi	impf.	3ms		and he spoke	8:15; 17:3; 19:14; 20:8
וַיִּדְבַּר	וַ	pi	impf.	3ms		and he spoke	23:13; 34:3; 34:8; 41:9
וַתִּדְבַּר	וַ	pi	impf.	3fs		then she said	39:17
וַיִּדְבְּרוּ	וַ	pi	impf.	3mp		and they said	34:13; 34:20; 43:19; 45:27
דִּבַּר		pi	imp.		ms	speak	24:33
דִּבְרוּ		pi	imp.		mp	speak	50:4
דִּבַּר		pi	inf.	cstr.		speak	24:50
לְדַבַּר	לְ	pi	inf.	cstr.		to speak / speaking	17:22; 18:27
לְדַבַּר	לְ	pi	inf.	cstr.		to speak / speaking	18:29; 18:31; 18:33
בְּדַבַּר	בְּ	pi	inf.	cstr.		while he spoke	27:5
מִדַּבַּר	מִ	pi	inf.	cstr.		from to speak	31:29
מְדַבֵּר		pi	part.	act.	ms	speaking	27:6; 29:9
הַמְדַבֵּר	הַ	pi	part.	act.	ms	the one who is speaking	45:12

Exodus

דִּבַּר		qal	part.	act.	ms	speak	6:29
דָּבַר		pi	perf.	3ms		he had spoken	1:17; 4:30; 6:28; 7:13
דִּבַּרְתָּ		pi	perf.	2ms		you said	10:29; 33:17

וְדַבַּרְתָּ	וְ	pi	perf.	2ms		and you will speak	4:15; 9:1
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	20:22; 32:34
יִדְבֹּר		pi	impf.	3ms		he will speak	4:14; 7:2; 7:9; 19:19; 20:19
וַיִּדְבֹּר	וַ	pi	impf.	3ms		and he spoke	4:30; 6:2; 6:9; 6:10; 6:12
תִּדְבֹּר		pi	impf.	2ms		you will speak	4:12; 7:2; 19:6; 28:3; 30:31
אֶדְבֹּר		pi	impf.	1cs		I will say	23:22
דִּבֵּר		pi	imp.		ms	speak	6:29; 11:2; 14:2; 16:12; 20:19
יִדְבְּרוּ		pi	imp.		mp	speak	12:3
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	5:23; 29:42; 31:18

Leviticus

דִּבֵּר		pi	perf.	3ms		he had spoken	10:3; 10:5; 10:11
וַיִּדְבֹּר	וַ	pi	impf.	3ms		and he spoke	1:1; 4:1; 5:14; 6:1; 6:8
תִּדְבֹּר		pi	impf.	2ms		you will speak	9:3; 24:15
דִּבֵּר		pi	imp.		ms	speak	1:2; 4:2; 6:25; 7:23; 7:29
יִדְבְּרוּ		pi	imp.		mp	speak	11:2; 15:2

Numbers

דִּבֵּר		qal	part.	act.	ms	speak	32:27
דִּבְרִים		qal	part.	act.	mp	statements	36:5
דִּבֵּר		pi	perf.	3ms		he had spoken	3:1; 5:4; 12:2; 15:22
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	14:35; 23:26; 24:12
יִדְבֹּר		pi	impf.	3ms		he will speak	22:8; 23:26; 24:13
וַיִּדְבֹּר	וַ	pi	impf.	3ms		and he spoke	1:1; 1:48; 2:1; 3:5; 3:11
תִּדְבֹּר		pi	impf.	2ms		you will speak	18:26; 22:35; 23:5; 23:16
אֶדְבֹּר		pi	impf.	1cs		I will say	12:6; 12:8; 22:20; 22:35; 22:38

וַיִּדְבְּרוּ	ו	pi	impf.	3mp		and they said	22:7; 36:1
דִּבֶּר		pi	imp.		ms	speak	5:6; 5:12; 6:2; 6:23; 8:2; 9:10
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	7:89; 12:8; 16:31

Deuteronomy

דִּבֶּר		qal	part.	act.	ms	speak	5:1
דִּבֶּר		pi	perf.	3ms		he had spoken	1:1; 1:3; 1:6; 1:11; 1:21; 2:1
דִּבַּרְתָּ		pi	perf.	2ms		you said	1:14; 23:23
וְדִבַּרְתָּ	וְ	pi	perf.	2ms		and you will speak	6:7
יִדְבֹּר		pi	impf.	3ms		he will speak	5:24; 5:27; 18:19; 18:20
וַיִּדְבֹּר	ו	pi	impf.	3ms		and he spoke	2:17; 4:12; 27:9; 31:1
תִּדְבֹּר		pi	impf.	2ms		you will speak	5:27
דִּבֶּר		pi	imp.		ms	speak	3:26
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	11:19; 18:20; 20:8

Joshua

דִּבֶּר		pi	perf.	3ms		he had spoken	4:8; 4:12; 11:23; 13:14
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	1:3; 20:2
וַיִּדְבֹּר	ו	pi	impf.	3ms		and he spoke	9:22; 20:1
וַיִּדְבְּרוּ	ו	pi	impf.	3mp		and they said	17:14; 21:2; 22:15; 22:21
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	4:10

Judges

דִּבֶּר		pi	perf.	3ms		he had spoken	1:20; 2:15; 6:27
דִּבַּרְתָּ		pi	perf.	2ms		you said	6:36; 6:37; 13:11
וַיִּדְבֹּר	ו	pi	impf.	3ms		and he spoke	8:8; 9:1; 11:11; 14:7
וַיִּדְבְּרוּ	ו	pi	impf.	3mp		and they said	9:3; 21:13
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	9:37; 12:6; 15:17

1 Samuel							
דִּבֶּר		pi	perf.	3ms		he had spoken	3:17; 14:19; 15:16; 16:4
דִּבַּרְתָּ		pi	perf.	2ms		you said	9:21; 28:21
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	1:16; 3:12
וַיְדַבֵּר	וַ	pi	impf.	3ms		and he spoke	9:25; 10:25; 17:23; 19:1
וַיְדַבְּרוּ	וַ	pi	impf.	3mp		and they said	11:4; 18:23; 25:9; 25:40
דִּבֶּר		pi	imp.		ms	speak	3:9; 3:10; 15:16
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	18:1; 24:16

2 Samuel							
דִּבֶּר		pi	perf.	3ms		he had spoken	7:17; 13:22; 14:19; 17:6
דִּבַּרְתָּ		pi	perf.	2ms		you said	2:27; 7:25; 7:29
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	7:7
תִּדְבֹר		pi	impf.	2ms		you will speak	14:12; 19:29
דִּבֶּר		pi	imp.		ms	speak	13:13; 17:6; 20:18
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	3:19; 3:27; 7:20

1 Kings							
דִּבֶּר		pi	perf.	3ms		he had spoken	2:4; 2:23; 2:24; 2:27; 2:30
דִּבַּרְתָּ		pi	perf.	2ms		you said	8:25; 8:26; 8:53
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	6:12; 9:5
וַיְדַבֵּר	וַ	pi	impf.	3ms		and he spoke	4:32; 4:33; 12:14; 13:12
תִּדְבֹר		pi	impf.	2ms		you will speak	12:10; 14:5; 22:16
אֶדְבֹר		pi	impf.	1cs		I will say	2:18; 21:6; 22:14
וַיְדַבְּרוּ	וַ	pi	impf.	3mp		and they said	12:3; 12:7; 12:10; 13:25
דִּבֶּר		pi	imp.		ms	speak	2:14; 2:16
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	2:19; 22:24

2 Kings							
דִּבֶּר		pi	perf.	3ms		he had spoken	1:3; 1:9; 1:17; 2:22; 4:17
דִּבַּרְתָּ		pi	perf.	2ms		you said	20:19
דִּבַּרְתִּי		pi	perf.	1cs		I spoke	22:19
וַיִּדְבֹּר	ו	pi	impf.	3ms		and he said	1:7; 1:9; 1:10; 1:11; 1:12
תִּדְבֹּר		pi	impf.	2ms		you will speak	6:12; 18:26
וַיִּדְבְּרוּ	ו	pi	impf.	3mp		and they said	5:13; 22:14; 25:6
דִּבֵּר		pi	imp.		ms	speak	18:26
לְדַבֵּר	לְ	pi	inf.	cstr.		to speak / speaking	4:13; 18:27

שָׁמַר (469)							
Genesis							
שָׁמַר		qal	perf.	3ms		he kept	37:11
וַשְׁמְרוּ	ו	qal	perf.	3cp		and they will keep	18:19
וַשְׁמְרוּ	ו	qal	perf.	3cp		and they will keep (P)	41:35
וַיִּשְׁמַר	ו	qal	impf.	3ms		and he kept	26:5
תִּשְׁמַר		qal	impf.	2ms		you will keep	17:9
תִּשְׁמְרוּ		qal	impf.	2mp		you will keep	17:10
אֶשְׁמַר		qal	impf.	1cs		I shall keep	30:31
לְשָׁמַר	לְ	qal	inf.	cstr.		to guard	3:24
הַשְׁמַר	הַ	qal	part.	act.	ms	keeper?	4:9
הִשְׁמַר		ni	imp.	2ms		beware	24:6; 31:24; 31:29

Exodus							
וַשְׁמַרְתָּ	ו	qal	perf.	2ms		and you will keep	13:10; 15:26
וַשְׁמַרְתֶּם	ו	qal	perf.	2mp		and you will observe	12:17; 12:24; 12:25
תִּשְׁמַר		qal	impf.	2ms		you will keep	23:15
תִּשְׁמְרוּ		qal	impf.	2mp		you will keep	31:13
לְשָׁמַר	לְ	qal	inf.	cstr.		to keep	16:28; 22:6; 22:9

תִּשְׁמְרוּ		ni	impf.	2mp		you will be on your guard (P)	23:13
הִשְׁמַר		ni	imp.	2ms		be on your guard	10:28; 23:21

Leviticus							
וְשָׁמְרוּ	וְ	qal	perf.	3cp		and they will keep	22:9
וְשָׁמְרֶתֶם	וְ	qal	perf.	2mp		and you will keep	18:5; 18:26; 18:30; 19:37
תִּשְׁמְרוּ		qal	impf.	2mp		you will keep	18:4; 19:19; 19:30; 25:18

Numbers							
וְשָׁמְרוּ	וְ	qal	perf.	3cp		and they will keep	1:53; 3:7; 3:8; 3:10; 9:19
וְשָׁמְרֶתֶם	וְ	qal	perf.	2mp		and you will keep	18:5
תִּשְׁמְרוּ		qal	impf.	2mp		you will keep	18:7; 28:2
אֶשְׁמַר		qal	impf.	1cs		I shall be careful	23:12
לִשְׁמַר	לְ	qal	inf.	cstr.		to keep	8:26
הַשְׁמֹר		qal	part.	act.	mp	keeping	3:38

Deuteronomy							
וְשָׁמְרֶתֶם	וְ	qal	perf.	2mp		and you will keep	4:6
תִּשְׁמְרוּ		qal	impf.	2mp		you will keep	12:32; 24:8
לִשְׁמַר	לְ	qal	inf.	cstr.		to keep	4:2
וְנִשְׁמְרֶתֶם	וְ	ni	perf.	2mp		and you will be careful	2:4
הִשְׁמַר		ni	imp.		ms	take heed	4:9; 6:12; 8:11; 12:13

(350) מֶלֶךְ Genesis							
מָלְכוּ		qal	perf.	3mp		they reigned	36:31
וַיִּמְלֹךְ	וַ	qal	impf.	3ms		and he reigned	36:32; 36:34
וַיִּמְלֹךְ	וַ	qal	impf.	3ms		and he reigned	36:36; 36:37; 36:38
הִמְלֹךְ	הֶ	qal	inf.	abs.		... reign?	37:8

Exodus							
יִמְלֹךְ		qal	impf.	3ms		he will reign	15:18

Joshua							
מָלַךְ		qal	perf.	3ms		he reigned	13:10; 13:12; 13:21

Judges							
מָלַךְ		qal	perf.	3ms		he reigned	4:2
וַיִּמְלִיכוּ	וַ	hi	impf.	3mp		and they made to rule / enthroned	9:6
וַתִּמְלִיכוּ	וַ	hi	impf.	2mp		and you made to reign	9:16; 9:18
מָלַךְ-		qal	inf.	cstr.		reign over	9:14
מָלְכִי		qal	imp.		ms	rule	9:10

(327) בָּרַךְ							
Genesis							
בָּרוּךְ		qal	part.	pass.	ms	blessed is	9:26; 14:19; 24:27
בָּרוּךְ		qal	part.	pass.	ms	blessed is	27:29; 27:33
וּבָרוּךְ	וַ	qal	part.	pass.	ms	and blessed is	14:20
וַיְבָרְכוּ	וַ	ni	perf.	3cp		and they will be blessed	12:3; 18:18; 28:14
בָּרַךְ		pi	perf.	3ms		he blessed	24:1; 24:35; 28:6
בִּרְכָּתִי		pi	perf.	1cs		I shall bless	17:20
וּבִרְכָּתִי	וַ	pi	perf.	1cs		and I shall bless	17:16
יְבָרֵךְ		pi	impf.	3ms		he will bless	28:3; 48:16
וַיְבָרֵךְ	וַ	pi	impf.	3ms		and he blessed	1:22; 1:28; 2:3
וַיְבָרֵךְ	וַ	pi	impf.	3ms		and he blessed	5:2; 9:1; 28:1; 30:30
וַיְבָרֵךְ	וַ	pi	impf.	3ms		and he blessed	32:1; 35:9; 47:7
וַיְבָרֵךְ	וַ	pi	impf.	3ms		and he blessed	47:10; 48:3
וָאֲבָרֵךְ	וַ	pi	impf.	1cs		and I blessed	24:48
וַיְבָרְכוּ	וַ	pi	impf.	3mp		and they blessed	24:60

בָּרַךְ		pi	imp.	2ms		greatly bless	22:17
לְבָרַךְ	לְ	pi	inf.	cstr.		to bless / blessing	27:30
וַיְבָרֶךְ	וַ	hi	impf.	3ms		and he made to kneel	24:11
וְהִתְבָּרְכוּ	וְ	hit	perf.	3cp		and they will be blessed	22:18; 26:4

פָּקַד (304)

Genesis

פָּקַד		qal	perf.	3ms		he took note	21:1
וַיִּפְקֹד	וַ	qal	impf.	3ms		and he appointed	40:4
יִפְקֹד		qal	impf.	3ms		he will take care of	50:24; 50:25
פָּקַד		qal	inf.	abs.		surely take care of	50:24; 50:25
הִפְקִיד		hi	perf.	3ms		he made him overseer	39:5
וַיִּפְקֹד	וַ	hi	impf.	3ms		and he let appoint (A)	41:34

Exodus

פָּקַד		qal	perf.	3ms		he was concerned	4:31
פָּקַדְתִּי		qal	perf.	1cs		I visited	3:16
וּפָקַדְתִּי	וַ	qal	perf.	1cs		and I will punish	32:34
יִפְקֹד		qal	impf.	3ms		he will take care of	13:19
פָּקַד		qal	inf.	abs.		surely visit	3:16; 13:19
בְּפָקַד	בְּ	qal	inf.	cstr.		when visiting	30:12
פָּקַד		qal	part.	act.	ms	visiting	20:5
פָּקַד		pu	perf.	3ms		being (was) recorded	38:21

כָּרַת (289)

Genesis

כָּרַת		qal	perf.	3ms		he cut/made	15:18
וַיַּכְרֹתוּ	וַ	qal	impf.	3mp		and they cut/made	21:27; 21:32
וְנִכְרְתָהּ	וְ	ni	perf.	3fs		and she will be cut off	17:14
יִכָּרַת		ni	impf.	3ms		it will be cut off	9:11
תִּכָּרַת		ni	impf.	3fs		it will perish	41:36

Exodus							
כָּרַת		qal	perf.	3ms		he made/cut	24:8
וַיִּכְרַת	וְ	ni	perf.	3ms		and he will be cut off	30:33; 30:38
כָּרַתִּי		qal	perf.	1cs		I cut/made	34:27
תַּכְרֹת		qal	impf.	2ms		you will make	23:32; 34:12; 34:15
וַתַּכְרֹת	וְ	qal	impf.	3fs		and she cut off	4:25

Leviticus							
וַיִּכְרַת	וְ	ni	perf.	3ms		and he will be cut off	17:4; 17:9
וַיִּכְרְתוּ	וְ	ni	perf.	3mp		and they will be cut off	20:17; 20:18
וְהִכְרַתִּי	וְ	hi	perf.	1cs		and I will cut him off	17:10; 20:3; 20:5; 20:6
יִכְרַת		hi	impf.	3ms		he will be cut off	17:14

קָרַב (280)							
Genesis							
קָרַב		qal	perf.	3ms		he came near	20:4
יִקְרַב		qal	impf.	3ms		he will come near	37:18
יִקְרְבוּ		qal	impf.	3mp		they will come near	27:41
וַיִּקְרְבוּ	וְ	qal	impf.	3mp		and they came near	47:29
הִקְרִיב		hi	perf.	3ms		he came near / approached	12:11

Exodus							
קָרַב		qal	perf.	3ms		he came near / approached	14:20; 32:19
יִקְרַב		qal	impf.	3ms		he will come near	12:48
תַּקְרַב		qal	impf.	2ms		you will come near	3:5
וַנִּקְרַב	וְ	qal	impf.	1cp		and we shall appear	22:7
קִרְבוּ		qal	imp.		mp	come near	16:9
הִקְרִיב		hi	perf.	3ms		he came near / approached	14:10
וְהִקְרַבְתָּ	וְ	hi	perf.	2ms		and you bring	29:3; 29:10; 40:12

תָּקַרִּיב		hi	impf.	2ms		you will bring	29:4; 29:8; 40:14
תִּקְרַב		hi	imp.		ms	bring near	28:1

בָּקַשׁ (225)

Genesis

וַיִּבְקֹשׁ	ו	pi	impf.	3ms		and he sought	43:30
תִּבְקֹשׁ		pi	impf.	2ms		you will seek	37:15
מִבְקֹשׁ		pi	part.	act.	ms	seeking/looking for	37:16

Exodus

וַיִּבְקֹשׁ	ו	pi	impf.	3ms		and he sought	2:15; 4:24
מִבְקֹשׁ		pi	part.	act.	ms	he who sought	33:7
מִבְקָשִׁים		pi	part.	act.	ms	what you desire	10:11
הַמִּבְקָשִׁים	ה	pi	part.	act.	ms	those that were seeking	4:19

Leviticus

תִּבְקֹשׁוּ		pi	impf.	2mp		you will seek	19:31
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Numbers

מִבְקֹשׁ		pi	part.	act.	ms	he who sought	35:23
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Deuteronomy

בָּקַשׁ		pi	perf.	3ms		he sought	13:11
וּבְקַשְׁתֶּם	ו	pi	perf.	2mp		and you will seek	4:29

Joshua

יִבְקֹשׁ		pi	impf.	3ms		he will require	22:23
וַיִּבְקֹשׁוּ	ו	pi	impf.	3mp		and they sought	2:22

זָכַר (225)

Genesis

זָכַר		qal	perf.	3ms		he remembered	40:23
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וְזָכַרְתִּי	וְ	qal	perf.	1cs		and I shall remember	9:15
וַיִּזְכֹּר	וַ	qal	impf.	3ms		and he remembered	8:1; 19:29; 42:9
לִזְכֹּר	לְ	qal	inf.	cstr.		to remember	9:16
מִזְכִּיר		hi	part.	act.	ms	remember	41:9

Exodus

וַיִּזְכֹּר	וַ	qal	impf.	3ms		and he remembered	2:24
וָאֶזְכֹּר	וְ	qal	impf.	1cs		and I remembered	6:5
זָכַר		qal	imp.		ms	remember	32:13
תִּזְכְּרוּ		hi	impf.	2mp		you will mention	23:13

(225) כתב

Exodus

כָּתַבְתָּ		qal	perf.	2ms		you have written (P)	32:32
כָּתַבְתִּי		qal	perf.	1ms		I have written	24:12
וְכָתַבְתִּי	וְ	qal	perf.	1ms		and I will write	34:1
וַיִּכְתֹּב	וַ	qal	impf.	3ms		and he wrote down	24:4; 34:28
וַיִּכְתְּבוּ	וַ	qal	impf.	3mp		and they wrote	39:30
כָּתַב		qal	imp.		ms	write	17:14
כָּתַב־		qal	imp.		ms	write down	34:27
כָּתוּבִים		qal	part.	pass.	ms	which were written	31:18; 32:15

Numbers

וְיִכְתֹּב	וְ	qal	perf.	3ms		and he will write	5:23
וַיִּכְתֹּב	וַ	qal	impf.	3ms		and he recorded	33:2
תִּכְתֹּב		qal	impf.	2ms		you will write	17:17; 17:18

Deuteronomy

וְיִכְתֹּב	וְ	qal	perf.	3ms		and he will write	17:18; 24:1; 24:3
וְכָתַבְתָּ	וְ	qal	perf.	2ms		and you will write	27:3; 27:8
וַיִּכְתֹּב	וַ	qal	impf.	3ms		and he wrote	10:4
וָאֶכְתֹּב	וְ	qal	impf.	1cs		and I will write	10:2

הַכְּתוּבִים	ה	qal	part.	act.	ms	those that are written	28:58
כְּתוּב		qal	part.	pass.	ms	written	28:61

שָׁכַב (213)**Genesis**

שָׁכַב		qal	perf.	3ms		he laid down	26:10
שָׁכַבְתִּי		qal	perf.	1cs		I laid down	19:34
וְשָׁכַבְתִּי	ו	qal	perf.	1cs		and I shall lie down	47:30
יִשְׁכַּב		qal	impf.	3ms		he will lie down	30:15
וַיִּשְׁכַּב	ו	qal	impf.	3ms		and he laid down	28:11; 30:16; 34:2; 35:22
וַתִּשְׁכַּב	ו	qal	impf.	2ms		and you laid down	19:33; 19:35
יִשְׁכְּבוּ		qal	impf.	3mp		and they will lie down (P)	19:4
לִשְׁכַּב	ל	qal	inf.	cstr.		to lie down	34:7; 39:10; 39:14
שָׁכַבִּי		qal	imp.	2fs		lay down	19:34
שָׁכַב		qal	part.	act.	ms	lie down	28:13

Exodus

וְשָׁכַב	ו	qal	perf.	3ms		and he will lie down	22:15
יִשְׁכַּב		qal	impf.	3ms		he will lie down	22:26
שָׁכַב		qal	part.	act.	ms	lie down	22:18

שָׁפַט (204)**Genesis**

יִשְׁפֹּט		qal	impf.	3ms		he will judge	16:5
וַיִּשְׁפֹּט	ו	qal	impf.	3ms		and he judged	19:9
יִשְׁפֹּטוּ		qal	impf.	3mp		they will judge	31:53
הַשֹּׁפֵט	ה	qal	part.	act.	ms	judge?	18:25

Exodus

וְשָׁפַטְתִּי	ו	qal	perf.	1cs		and I will judge	18:16
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וְשָׁפְטוּ	וְ	qal	perf.	3mp		and they will judge	18:22; 18:26
וְיִשְׁפֹּט	וְ	qal	impf.	3ms		and he will judge	5:21
יִשְׁפְּטוּ-		qal	impf.	3mp		they will judge	18:22
לְשַׁפֵּט	לְ	qal	inf.	cstr.		to judge	18:13

Leviticus

תִּשְׁפֹּט		qal	impf.	2ms		you will judge	19:15
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Numbers

וְשָׁפְטוּ	וְ	qal	perf.	3mp		and they will judge	35:24
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(171) קִדֵּשׁ

Genesis

וַיְקַדֵּשׁ	וַ	pi	impf.	3ms		and he sanctified	2:3
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Exodus

וַיְקַדֵּשׁ	וַ	qal	perf.	3ms		and he will consecrate	29:21
וַיְקַדֵּשׁ	וַ	pi	perf.	3ms		and he consecrated	19:14
וַיְקַדֵּשׁ	וַ	pi	perf.	2ms		and you will consecrate	28:41; 29:27; 29:37
לְקַדֵּשׁ	לְ	pi	inf.	cstr.		to consecrate	29:1; 29:33
יְקַדִּישׁוּ		hi	impf.	3mp		they will consecrate	28:38
יִתְקַדִּישׁוּ		hit	impf.	3mp		they will sanctify themselves	19:22

(171) קִדֵּשׁ

Genesis

אֶדְרֹשׁ		qal	impf.	1cs		I shall require	9:5
לְדַרֵּשׁ	לְ	qal	inf.	cstr.		to inquire	25:22
נִדְרָשׁ		ni	perf.	3ms		it is required	42:22

Exodus

לְדַרֵּשׁ	לְ	qal	inf.	cstr.		to inquire	18:15
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Leviticus							
חָרַשׁ		qal	inf.	abs.		carefully search	10:16
חָרַשׁ		qal	perf.	3ms		he searched	10:16

Deuteronomy							
וְחָרַשְׁתָּ	וְ	qal	perf.	2ms		then you will investigate	13:15
תִּחְרַשׁ		qal	impf.	2ms		you will inquire	12:30
תִּחְרְשׁוּ		qal	impf.	2mp		you will seek	12:5
חָרַשׁ		qal	part.	act.	ms	cares	11:12

(148) שָׁבַר							
Exodus							
תִּשְׁבְּרוּ		qal	impf.	2mp		you will break	12:46
נִשְׁבַּר		ni	perf.	3ms		he was hurt	22:9
וְנִשְׁבַּר	וְ	ni	perf.	3ms		and it will be injured	22:13
שָׁבַר		pi	perf.	3ms		he shattered	9:25
שָׁבַרְתָּ		pi	perf.	2ms		you shattered	34:1
תִּשְׁבֹּר		pi	impf.	2ms		you will break down	23:24
וַיִּשְׁבֹּר	וַ	pi	impf.	3ms		and he shattered	32:19
וַיִּשְׁבֹּר	וְ	pi	inf.	cstr.		and break	23:24

Leviticus							
תִּשְׁבְּרוּ		qal	impf.	2mp		you will break	11:33
וָאֲשָׁבַר	וְ	qal	impf.	1cs		and I broke	26:13
שָׁבוּר		qal	part.	act.	ms	it was fractured	22:22
יִשְׁבֹּר		ni	impf.	3ms		it will be broken	6:21; 15:12

(144) רָדַף							
Genesis							
רָדְפוּ		qal	perf.	3mp		they pursued	35:5

וַיִּרְדֹּף	ו	qal	impf.	3ms		and he pursued	14:14; 31:23
רָדַף		qal	imp.		ms	follow	44:4

Exodus

וַיִּרְדֹּף	ו	qal	perf.	3ms		and he will follow	14:4
וַיִּרְדֹּף	ו	qal	impf.	3ms		and he chased	14:8
וַיִּרְדְּפוּ	ו	qal	impf.	3mp		and they pursued	14:9; 14:23
אֶרְדֹּף		qal	impf.	1cs		I shall pursue	15:9

Leviticus

וַיִּרְדְּפוּ	ו	qal	perf.	3mp		and they will chase	26:8
וַיִּרְדֹּף	ו	qal	impf.	3ms		and he will pursue	26:36
יִרְדְּפוּ		qal	impf.	3mp		they will chase	26:8
רֹדֵף		qal	part.	act.	ms	pursuing	26:17

קבר (133)

Genesis

קָבַר		qal	perf.	3ms		he buried	23:19
קָבַרְתִּי		qal	perf.	1cs		I buried	49:31
קָבְרוּ		qal	perf.	3cp		they buried	49:31
וַיִּקְבְּרוּ	ו	qal	impf.	3mp		and they buried	25:9; 35:29; 50:13
לְקַבֵּר	ל	qal	inf.	cstr.		to bury	23:8; 50:7
מִקְבֵּר	מ	qal	inf.	cstr.		from to bury / from burying	23:6
קָבַר		qal	imp.		ms	bury	23:6; 23:11; 23:15
וַיִּקְבֹּר	ו	qal	imp.		ms	and bury	50:6
קָבְרוּ		qal	imp.		mp	they will bury	49:29
תִּקְבֹּר		ni	impf.	2ms		you will be buried	15:15
וַתִּקְבֹּר	ו	ni	impf.	2ms		and she was buried	35:8
וַתִּקְבֹּר	ו	ni	impf.	2ms		and she was buried	35:19
קָבַר		pu	perf.	3ms		he was buried	25:10

(127) קבץ							
Genesis							
וַיִּקְבְּצוּ	וְ	qal	impf.	3mp		and they gathered	41:35
וַיִּקְבֹּץ	וְ	qal	impf.	3ms		and he gathered	41:48

Deuteronomy							
תִּקְבֹּץ		qal	impf.	2ms		you will gather	13:17

Joshua							
נִקְבְּצוּ		ni	perf.	3cp		they are gathered together	10:6
וַיִּתְקַבְּצוּ	וְ	hit	impf.	3mp		and they gathered themselves	9:2

Judges							
וַיִּקְבֹּץ	וְ	qal	impf.	3ms		and he gathered	12:4
וַיִּתְקַבְּצוּ		hit	perf.	3cp		and they were gathered together	9:47

(125) שָׁלַךְ							
Genesis							
וַיִּשְׁלֹכוּ	וְ	hi	impf.	3mp		and they threw	37:24
וַתִּשְׁלַךְ	וְ	hi	impf.	3fs		and she threw (A)	21:15
וַיִּשְׁלִיכוּ		hi	imp.		mp	throw	37:22

Exodus							
וַיִּשְׁלַךְ	וְ	hi	impf.	3ms		and he threw (A)	7:10; 15:25; 32:19
וַתִּשְׁלַךְ	וְ	hi	imp.		ms	and throw down	7:9
וַיִּשְׁלִיכוּ	וְ	hi	impf.	3mp		and they threw	7:12

Deuteronomy							
וָאֲשָׁלַךְ	וְ	hi	impf.	1cs		and I threw	9:21

Joshua							
הִשְׁלִיךְ		hi	perf.	3ms		he threw	10:11
וַיִּשְׁלִיכוּ	וַ	hi	impf.	3mp		and they threw	8:29

(123) גָּדַל Genesis							
גָּדַל		qal	perf.	3ms		he became great	26:13; 38:14
גָּדְלָהּ		qal	perf.	3fs		it became great	19:13
יִגְדַּל		qal	impf.	3ms		he will grow up	38:11; 48:19
יִגְדַּל		qal	impf.	3ms		he will be great(er) (P)	48:19
וַיִּגְדַּל	וַ	qal	impf.	3ms		and he became great	21:20; 24:35
וַיִּגְדְּלוּ	וַ	qal	impf.	3mp		and they grew up	25:27
אֶגְדַּל		qal	impf.	1cs		I shall be great(er)	41:40

Exodus							
וַיִּגְדַּל	וַ	qal	impf.	3ms		and he grew	2:10; 2:11

Numbers							
יִגְדַּל-		qal	impf.	3ms		he will be great	14:17
גָּדַל		pi	inf.	abs.		grow long	6:5

(121) לָכַד Numbers							
וַיִּלְכֹּד	וַ	qal	impf.	3ms		and he took/captured	32:41; 32:42
וַיִּלְכְּדוּ	וַ	qal	impf.	3mp		and they captured	21:32

Deuteronomy							
לָכַדְנוּ		qal	perf.	1cp		we captured (P)	2:35
וַנִּלְכֹּד	וַ	qal	impf.	1cp		and we captured	2:34; 3:4

Joshua							
וַיִּלְכֹּד	וַ	qal	impf.	3ms		and he took/captured	7:17

וַיִּלָּכְדוּ	ו	qal	impf.	3mp		and they took	6:20
וַיִּלָּכַד	ו	ni	impf.	3ms		and he was taken	7:16; 7:17; 7:18
הַנִּלְכָּד	ה	ni	part.	act.	ms	the one that is taken	7:15

שָׁפַךְ (116)**Genesis**

תִּשְׁפְּכוּ		qal	impf.	2mp		you will shed	37:22
שֹׁפֵךְ		qal	part.	act.	ms	he who sheds	9:6
יִשְׁפֹּךְ		ni	impf.	3ms		it will be shed	9:6

Exodus

וְשָׁפַכְתָּ	ו	qal	perf.	2ms		and you will pour	4:9
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Leviticus

שָׁפַךְ		qal	perf.	3ms		he poured (P)	17:4
וְשָׁפַךְ	ו	qal	perf.	3ms		and he will pour	17:13
יִשְׁפֹּךְ		qal	impf.	3ms		he will pour	4:7; 4:18
וְשָׁפְכוּ	ו	qal	impf.	3mp		and they will pour	14:41

שָׂרַף (116)**Genesis**

וְתִשְׂרַף	ו	ni	impf.	2fs		and she was burned	38:24
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Exodus

וְשָׂרַפְתָּ	ו	qal	perf.	2ms		and you will burn	29:34
וַיִּשְׂרַף	ו	qal	impf.	3ms		and he burned	32:20
תִּשְׂרַף		qal	impf.	2ms		you will burn	29:14
תִּשְׂרֹפוּ		qal	impf.	2mp		you will burn	12:10

Leviticus

שָׂרַף		qal	perf.	3ms		he burned	4:21; 8:17; 9:11; 10:6
וְשָׂרַף	ו	qal	perf.	3ms		and he will burn	4:12; 4:21; 13:52

תִּשְׂרֹף		qal	impf.	2mp		you will burn	8:32
יִשְׂרֹף		ni	impf.	3ms		it will be burned	4:12; 7:17
תִּשְׂרֹף		ni	impf.	2fs		she will be burned	13:52; 21:9

שלם (116)**Genesis**

שָׁלַמְתָּם		pi	perf.	2mp		you repaid	44:4
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Exodus

יִשְׁלַם		pi	impf.	3ms		he will pay	21:34; 21:36; 22:2
יִשְׁלַם		pi	impf.	3ms		he will pay	22:3; 22:4; 22:5; 22:6
יִשְׁלַם		pi	impf.	3ms		he will pay	22:8; 22:10; 22:11
שָׁלַם		pi	inf.	cstr.		surely pay	21:36; 22:2; 22:5

Leviticus

וְשָׁלַם	וְ	pi	perf.	3ms		and he will restore	5:24
יִשְׁלַם		pi	impf.	3ms		he will pay / make restitution	5:16

Deuteronomy

יִשְׁלַם-		pi	impf.	3ms		he will pay / make restitution	7:10
אֶשְׁלַם		pi	impf.	1cs		I will repay	32:41
וּמְשַׁלֵּם	וְ	pi	part.	act.	ms	and repaying	7:10
תַּשְׁלִים		hi	impf.	3fs		she will make peace	20:12

Joshua

הַשְׁלִימוּ		hi	perf.	3mp		they made peace	10:1
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קטר (115)**Exodus**

וַיִּקְטֹר	וְ	qal	impf.	3ms		and he burned incense	40:27
וְהִקְטִיר	וְ	hi	perf.	3ms		and he will burn incense	30:7

וְהִקְטִירָהּ	וְ	hi	perf.	2ms		and you will offer up in smoke	29:13; 29:18
וְהִקְטִירָהּ	וְ	hi	perf.	2ms		and you will offer up in smoke	29:25
לְהִקְטִיר	לְ	hi	inf.	cstr.		to offer up in smoke	30:20

Leviticus

וְהִקְטִיר	וְ	hi	perf.	3ms		and he will offer up in smoke	1:9; 1:13; 1:15
וְהִקְטִיר	וְ	hi	perf.	3ms		and he will offer up in smoke	1:17; 2:2; 2:9
תִּקְטִירוּ		hi	impf.	2mp		you will offer up in smoke	2:11

ספר (107)

Genesis

לְסַפֵּר	לְ	qal	inf.	cstr.		to count / numbering	15:5; 41:49
וּסַפֵּר	וְ	qal	imp.		ms	and count	15:5
יִסָּפֵר		ni	impf.	3ms		it will be counted	16:10; 32:13
וַיִּסַּפֵּר	וְ	pi	impf.	3ms		and he told	24:66; 29:13
וַיִּסַּפֵּר	וְ	pi	impf.	3ms		and he told	37:9; 40:9
וַנְסַפֵּר־	וְ	pi	impf.	1cp		and we related	41:12

Exodus

תִּסְפֹּר		pi	impf.	2ms		you will tell	10:2
וַיִּסַּפֵּר	וְ	pi	impf.	3ms		and he told	18:8; 24:3
סִפֵּר		pi	imp.		ms	proclaim	9:16

כפר (102)

Genesis

וְכָפַרְתָּ	וְ	qal	perf.	2ms		and you will cover	6:14
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Exodus

וְכָפַר	וְ	pi	perf.	3ms		and he will make atonement	30:10
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יָכַפֵּר		pi	impf.	3ms		he will make atonement	30:10
תִּכְפֹּר		pi	impf.	2ms		you will make atonement	29:37
לְכַפֵּר	לְ	pi	inf.	cstr.		to make atonement	30:15
בְּכַפֶּרְךָ	בְּ	pi	inf.	cstr.		when you make atonement	29:36
כָּפַר		pu	perf.	3ms		atonement was made	29:33

Leviticus

וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	4:20; 4:26; 4:31
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	4:35; 5:6; 5:10
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	5:13; 5:18; 12:7
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	12:8; 14:18
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	14:19; 14:20
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	14:53; 15:15
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	16:6; 16:11
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	16:16; 16:17
וַיִּכְפֹּר	וְ	pi	perf.	3ms		and he will make atonement	16:32; 16:33
יָכַפֵּר		pi	impf.	3ms		he will make atonement	5:16; 16:30; 16:33
יָכַפֵּר־		pi	impf.	3ms		he will make atonement	7:7
וַיִּכְפֹּר	וְ	pi	inf.	cstr.		and make atonement	9:7
לְכַפֵּר	לְ	pi	inf.	cstr.		to make atonement	1:4; 8:15; 8:34
לְכַפֵּר	לְ	pi	inf.	cstr.		to make atonement	10:17; 14:21; 14:29
לְכַפֵּר	לְ	pi	inf.	cstr.		to make atonement	16:10; 16:17; 16:27
מִכַּפֵּר	מִן	pi	inf.	cstr.		from atoning / from making atonement	16:20

Appendix 10A

Passages With References

wk vb	=	weak verb	adj	=	adjective	prep	=	preposition
dw vb	=	doubly weak verb	conj	=	conjunction	prtl	=	participle
irr vb	=	irregular verb	intj	=	interjection	suff	=	(object) suffix
un vb	=	unique verb	pn	=	proper noun			

Verbs in classes other than strong verbs are only identified as such here and will be dealt with in Volumes 2 or 3 of this series.

Genesis						
הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
12.2.5.1	13.2.1	12.2.3	16.9	20.1	wk vb	17.4.4
10.11.B.1.1	16.9	10.7.5				4.1 9.1
הַמָּיִם:	פְּנִי	עַל-	מִרְחֶפֶת	אֱלֹהִים	וְרוּחַ	1:2
12.2.3	10.11.B.6	17.2	wk vb	20.1	13.2.1	
10.7.5	14.1 14.2.B.6				8.1	
אַחֵר	יוֹם	בָּקָר	וַיְהִי-	עָרַב	וַיְהִי-	1:5b
18.2.1	10.11.A.3.2	10.11.B.1.3	23.6.6	10.11.B.1.1	23.6.6	
			dw vb		dw vb	
וְהָאָרֶץ	הַשָּׁמַיִם	תּוֹלְדוֹת	אֵלֶּה			2:4a
13.2.1 12.2.5.1	12.2.3	10.11.B.5.2	16.5.3			
10.11.B.1.1	10.7.5					
וְרָע:	טוֹב	הִדְעַת	וַעַץ			2:9b
13.6.3	15.1	12.2.3	10.11.A.2.2			
וּלְשֹׁמְרָה:	לְעֵבְרָה	עֵדֶן	בְּנוֹ-			2:15b
23.13.5.4.3 13.4.1	23.13.5.4.3	pn	5.1.1.7			

עַל-כֵּן	יַעֲזֹב-	אִישׁ	אֶת-	אָבִיו	וְאֶת-	אָמוֹ	2:24a
17.6.4	wk vb	10.11.A.3.1	16.9	10.9.9	13.2.1	10.11.A.2.2	
וַתֵּרָא	הָאִשָּׁה	כִּי	טוֹב	הָעֵץ	לִמְאֹכַל		3:6a
dw vb	12.2.5.1	prtl	15.3.2	12.2.5.1	n. m. 17.4.4		
וַיֹּאמֶר	מִי	הַגִּיד	לָךְ	כִּי	עִירֹם	אָתָּה	3:11a
23.6.9	16.7.3	irr vb	17.7.6	prtl	adj	16.4.1	
וַיֹּאמֶר	יְהוָה	אֱלֹהִים	אֶל-	הַנֶּחֱשׁ	כִּי	עָשִׂיתָ	3:14a
23.6.9	20.1	20.1	17.2	10.11.B.2.1a	prtl	dw vb	5.3
לְשָׁמֹר	אֶת-	דָּרְךְ	עֵץ	הַחַיִּים:			3:24c
23.13.5.4.3	16.9	10.11.B.1.1	10.11.A.2.2	12.2.5.2			
וַיְחִי-	יָרַד	שְׂתִים	וְשָׁנִים	שָׁנָה	וּמָאתַיִם	שָׁנָה	5:18a
dw vb	pn	18.3	18.6	10.11.B.2.1a	13.3.1	10.11.B.2.1a	
23.6.7			13.2.1		18.8.1		
אֶת-	הָאֱלֹהִים	הַתְּהִלָּךְ-	נָתַ:				6:9b
16.9	12.2.5.1	29.2	pn				
וְאֲנִי	הִנְנִי	מֵבִיא	אֶת-	הַמִּבּוּל	מִים	עַל-	6:17a
13.5.1	21.1.2	irr vb	16.9	12.2.3	10.7.5	17.2	12.2.5.1
16.4.1				10.11.B.2.2b			10.11.B.1.1
וַיְהִי	כָּל-	הָאָרֶץ	שָׁפָה	אָחָת	וַדְּבָרִים	אֲחֵדִים:	11:1
23.6.6	21.4.1	12.2.5.1	10.11.B.5.1	18.2.1	13.4.1	18.2	
dw vb	6.1	10.11.B.1.1			10.11.B.2.1a		
וַנְּבָרְכֵי	בָךְ	כָּל	מְשֻׁפָּחַת	הָאָרֶץ:			12:3b
23.2.6	17.7.7	21.4.1	10.11.B.5.2	12.2.5.1			
24.2				10.11.B.5.1			
וַיִּלָּךְ	אֲבָרָם	כַּאֲשֶׁר	דִּבֶּר	אֵלָיו	יְהוָה		12:4a
23.6	pn	17.4.7	25.2	17.7.12.1	20.1		
irr vb		5.1.1 16.6					

15:1a	אַחַר	הַדְּבָרִים	הָאֵלָה	הָיָה	דָּבַר־	יְהוָה	אֶל־אֲבָרָם
	17.2	12.2.3	15.4.3	dw vb	10.11.B.2.1a	20.1	pn 17.3.1
		10.11.B.2.1a	12.2.5.1				

17:16b	וְהִיתָה	לְגוֹיִם	מַלְכֵי	עַמִּים	מִמֶּנָּה	יְדִיוֹ:
	23.2.6	17.4.4	10.11.B.1.1	10.11.A.1.1	17.7.11	dw vb
	dw vb	10.11.A.3.2	11.2			

18:19b	וְשָׁמְרוּ	דֶּרֶךְ	יְהוָה	לַעֲשׂוֹת	צָדִיקָה	וּמִשְׁפָּט
	23.2.6	10.11.B.1.1	20.1	23.13.5.4.3	10.3	13.3.1
	23.2.1	4.2 11.2		17.4.7	10.11.B.5.1	10.11.B.2.3

21:10a	וַתֹּאמֶר	לְאֲבָרְהָם	נָרִשׁ	הָאֵמָה	הַזֹּאת	וְאֵת־	בְּנָהּ
	23.6.9	pn 17.4.3	25.4.1	12.2.5.1	12.2.3	16.9	8.2
	wk vb		5.1.1	10.11.B.5.1	15.5.3	13.2.1	10.9.8

22:2c	עַל	אֶחָד	הַהָרִים	אֲשֶׁר	אָמַר	אֵלָיוֹ:
	17.2	18.2.3	12.2.5.3	21.8	wk vb	17.7.12.1

24:1	וְאֲבָרְהָם	זָקֵן	בָּא	בִּימֵים	וַיְהִי	בֶּרֶךְ	אֶת־אֲבָרְהָם	בְּכָלִ:
	13.2.1	st vb	irr vb	17.4.8	20.1.6	25.2	pn 16.9	17.4.8
	pn			10.4.4				21.4.3

24:6	וַיֹּאמֶר	אֵלָיו	אֲבָרְהָם	הַשָּׁמַר	לָךְ	פֶּן־תָּשִׁיב	אֶת־בְּנֵי	שָׁמָּה:
	23.6.9	17.7.12.1	pn	24.4	17.7.6	irr vb conj	10.11.A.2.2	19.1.3

24:31a	וַיֹּאמֶר	בּוֹא	בְּרוּךְ	יְהוָה	לָמָּה	תַּעֲמֹד	בַּחוּץ
	23.6.9	irr vb	23.12	20.1	16.7.5	wk vb	17.4.8
	wk vb				5.1.2		10.11.A.3.3

24:33b	לֹא	אֲכַל	עַד	אִם־דִּבַּרְתִּי	דִּבָּרִי	וַיֹּאמֶר	דְּבַר־
	23.2.8	wk vb	17.2	25.2 prt1	10.11.B.2.1a	23.6.9	25.4
				5.1.1			5.1.1

טוב:	או-	רע	אליך	דבר	נוכל	לא	24:50b		
15.2.1.1	prtl	15.2.1.2	17.7.12.1	25.4	irr vb	23.2.8			
אשתו:	ושרה	אברהם	קבר	שמה			25:10b		
10.8.2	13.2.1	pn	26.2	19.1.3					
10.11.B.5.1	pn			5.1.2					
ותורתי	חקותי	מצותי	משמרתי	וישמר			26:5b		
13.2.1	10.11.B.5.2	10.11.B.5.2	10.11.B.5.2	23.6.9					
10.11.B.5.2	10.9.3	10.9.3	10.9.3	23.3					
ולזרעך:	אתננה	לך	עליה	שכב	אתה	אשר	28:13b		
17.4.4 13.4.1	irr vb	17.7.6	17.7.12.2	23.14	16.4.1	21.8			
בגד:	דודאי	תחת	תלילה	עמד	ישכב	30:15b			
10.9.8	14.2.A.2	17.2	12.2.3	17.7.9	23.3				
10.11.A.2.2			10.3						
בנים	ששה	לו	ילדתי	כי-			30:20b		
10.11.A.2.2	18.4.5	17.7.6	irr vb	prtl					
אלהי:	את-	ננבת	למה	אביך	לבית	נכספתה	כי-נכסף	31:30b	
20.1	16.9	23.2.1	16.7.5	10.6.1	17.4.4	24.2	24.5 prtl		
10.8.2				10.11.A.2.1	14.3.3	suff			
השפחות:	שתי	ועל	רחל	ועל	לאה	על-	תלדים	את- ויחץ	33:1b
10.11.B.2.1a 12.2.3	18.3	17.2	pn	17.2	pn	17.2	12.2.6	16.9 dw vb	
עבדך :	את-	אלהים	חנן	אשר-	תלדים	ויאמר			33:5c
10.11.B.1.1	16.9	20.1	wk vb	21.8	5.4	23.6.9			
10.8.2					10.11.B.1.1	23.3			
לאה	בת-	דינה	ותצא	34:1a					
pn	14.2.A.3	pn	irr vb						

35:8b	וַתִּקְבֹּר	מִתַּחַת	לְבֵית-אֵל	תַּחַת	הָאֵלֹן
	24.3	17.2	17.4.4	17.2	12.2.5.1
		17.6.3	pn		10.11.B.2.2b

36:33a	וַיָּמָת	בָּלַע	וַיִּמְלֹךְ	תַּחֲתָיו
	irr vb	pn	23.3.1	17.7.12.3

37:11	וַיִּקְנְאוּ-	בּו	אָחִיו	וְאָבִיו	שָׁמַר	אֶת-	הַדָּבָר:
	23.6	5.1.1.7	10.10.1	13.2.1	23.2.1	16.9	12.2.4
	wk vb	17.7.7	10.11.A.2.1	10.9.9			10.11.B.2.1a

37:12	וַיִּלְכוּ	אָחִיו	לְרֵעוֹת	אֶת-	צֹאן	אֲבִיהֶם	בְּ	שָׁכֶם:
	23.6	10.10.1	23.13.5.4.3	16.9	10.11.A.3.2	10.11.A.2.1	4.3	pn
	irr vb	10.11.A.2	4.3		10.1.6		5.2	

37:16a	וַיֹּאמֶר	אֶת-	אָחִי	אֲנֹכִי	מִבְּקֶשׁ
	23.6.9	16.9	10.11.A.2.1	16.4.1	25.7

37:22b	אֶל-	תִּשְׁפְּכוּ-	דָּם	הַשְּׁלִיכוּ	אֹתוֹ	אֶל-	הַבּוֹר	הַזֶּה
	23.3.4	23.3	10.11.A.2.1	27.4	16.4.2.3	17.2	12.2.4	16.5.4.1

39:5a	וַיְהִי	מֵאֵז	הַפֶּקִיד	אֹתוֹ	בְּבֵיתוֹ	וְעַל	כָּל-	אֲשֶׁר	יֵשׁ-לוֹ
	23.6.6	17.5.3.3	27.2	17.7.9	17.4.4	13.2.1	21.4	21.8	17.9.2
				16.4.2.3	10.9.3	17.2			17.7.6
				17.8.1	14.2.A.1				

41:9b	לֵאמֹר	אֶת-	חֲטָאִי	אֲנִי	מִזְכִּיר	הַיּוֹם:
	23.13.5.4.3	16.9	10.10.1	16.4.1	27.7	10.11.A.3.2 12.2.3

41:34a	יַעֲשֶׂה	פָּרַעַה	וַיִּפְקֹד	פְּקָדִים	עַל-	הָאָרֶץ
	dw vb	5.1.1.7	13.2.1	10.4.4	17.3.1	12.2.5.1
		pn	27.3	10.11.B.2.1		10.11.B.1.1

44:8b	וַאֲיֵךְ	נִגְנַב	מִבֵּית	אֲדָנֶיךָ	כֶּסֶף	אוֹ	זָהָב:
	16.7.8	23.4	17.5.3.1	20.1	10.11.B.1.1	prtl	10.11.B.2.1a
			10.11.B.5.2	17.7.4			

48:3b	בְּאֶרֶץ	כְּנָעַן	וַיִּבְרַךְ	אֹתִי:
	14.1.7.3	pn	wk vb	16.4.2.3

48:9a	וַיֹּאמֶר	יֹסֶף	אֶל-אָבִיו	בְּנִי	הֵם	אֲשֶׁר-	נָתַן-	לִי	אֱלֹהִים	בְּזֶה
	23.6.9	pn	10.9.9	10.10.6	16.4.1	21.8	23.2.9	17.7	20.1	16.5

49:2a	הִקְבֵּצוּ	וְשִׁמְעוּ	בְּנֵי	יַעֲקֹב
	24.4.1	23.7 13.2.1	14.2 A.2	pn

49:29b	קִבְּרוּ	אֹתִי	אֶל-	אֲבֹתִי	אֶל-	הַמֶּעָרָה	אֲשֶׁר	בְּשָׂדָה
	23.7	16.4.2.3	17.2	10.10.1	17.2	12.2.3	21.8	4.3
		17.8.1	17.3.1	10.11.A.2.1				10.3.3

50:24b	וְאֱלֹהִים	פָּקַד	יִפְקֹד	אֶתְכֶם	וְהַעֲלָה	אֶתְכֶם	מִן-הָאָרֶץ	הַזֹּאת
	13.5.2	23.12	23.4	16.4.2.3	13.2.1	16.4.2.3	17.5.2	16.5.4
				17.8.1	dw vb	17.8.1		

Exodus

1:2	רְאוּבֵן	שְׁמֻעֹן	לֵוִי	וַיַּהֲדוּדָה:
	pn	pn	pn	13.7.1

3:15d	זֶה-	שְׁמִי	לְעֹלָם	וְזֶה	זִכְרִי	לְדֹר	דֹּר:
	5.3.3	10.11.A.2.2	17.4.3	13.2.1	10.11.B.1.4	17.4.3	10.1.A.3.2
	15.4.3	5.3	10.11.B.2.4	15.4.3		5.1.1.7	

9:17	עֹדֶדָּה	מִסְתּוֹלֵל	בְּעַמִּי	לְבַלְתִּי	שְׁלָחָם :
	21.6.3	irr vb	10.11.A.1.1	23.13.5.5	23.13.5.2
				wk vb	

10:6a	וּמִלְאוּ	בְּתִידָּה	וּבְתִי	כָּל-	עֲבָדֶיךָ
	13.3.1	5.1.1.7	13.3.1	5.1.1.7	10.11.B.1.1
	23.2.6	10.11.B.5.2	10.11.B.5.2	21.4.1	

13:9a	וְהָיָה	לָךְ	לְאוֹת	עַל-	יָדְךָ
	23.2.6	17.7.6	17.4.3	17.3.1	10.11.A.2.1
		17.9.5.1	10.11.A.3.2		

14:4a	וְחִזְקֹתִי	אֶת־	לֵב־	פָּרַעַה	וְרָדַף	אֲחֵרֵיהֶם
	23.2.6	16.9	10.11.A.2.2	pn	23.2.6	17.7.12.4
	25.2				23.2.1	

15:23b	כִּי	מָרִים	הֵם	עַל־כֵּן	קָרָא־	שָׁמָּה	מָרָה:
	prtl	15.2.1.3	16.4.1	17.6.4	wk vb	10.11.A.2.2	15.2.1.3

16:27a	נִיְהִי	בַּיּוֹם	הַשְּׂבִיעִי	יֵצְאוּ	מִן־	הָעַם	לְלָקֹט
	23.6.6	17.4.8	12.2.3	dw vb	17.5.2	12.2.7	23.13.5.4.3
	dw vb	10.11.A.3.2	18.9.1				

19:18a	וְהָרָ	סִינִי	עָשָׂן	כָּלֹ
	10.11.A.1.1	pn	23.2.1	21.3

19:22b	יִתְקַדְּשׁוּ	פֶּן־	יִפְרֹץ	בָּהֶם	יְהוָה:
	29.3	conj	23.4	17.7.7	20.1

23:2a	לֹא־	תִּהְיֶה	אֲחֵרֵי־	רָבִים
	23.4.2	dw vb	17.2	15.2.1.2

24:14b	מִי־	בַּעַל	דְּבָרִים	יִנָּשׁ	אֱלֹהִים:
	16.8.1	10.11.B.1.5	10.11.B.2.1a	irr vb	17.7.12.1

30:20b	לְשָׂרֵת	לְהַקְטִיר	אִשָּׁה	לִיהוָה:
	17.4.4	17.4.4	10.11.B.5.1	20.1
	25.6	27.6		

34:27c	כָּרַתִּי	אֶתְּךָ	בְּרִית	וְאֶת־	יִשְׂרָאֵל:
	23.2.9	17.7.9	10.11.B.5.2	16.9	pn

Leviticus

1:3a	אִם־	עָלָה	קָרְבָּנוֹ	מִן־	תִּבְקֹר
	prtl	10.11.B.2.4	17.7.4	17.5.3.5	10.11.B.2.1a 12.2.3

יְהוָה	מְצוֹת	מִכָּל-	אֶתְּ	וַעֲשׂוּ	4:13b
20.1	10.11.B.5.1	17.5.3.1	18.2.3	23.6	
		21.4.1		dw vb	

יִשְׁבֵּר	בּוּ	תִּבְשַׁל-	אֲשֶׁר	חָרַשׁ	וּכְלִי-	6:21a
24.3.1	17.7.7	26.3	16.6	10.11.B.1.1	13.4.1	
5.1.2	5.1.1				10.11.B.4.1	

תֹּאכְלוּ	אֲשֶׁר	הַחַיָּה	זֹאת	11:2b
23.3.1.4	16.6	12.2.5.2	15.4.3	

וְהִתְקַדְּשָׁתֶם	אֱלֹהֵיכֶם	יְהוָה	אֲנִי	כִּי	11:44a
29.2 23.2.6	10.10.1	20.1	16.4.1	prtl	

לָעִיר	מִחוּץ	אֶל-	הַקְּצוּ	אֲשֶׁר	הָעֶפֶר	אֶת-	וְשִׁפְכוּ	14:41b
12.2.5.1	17.5.3.4	17.2	wk vb	21.8	12.2.5.3	16.9	23.2.6	
17.4.8	10.11.A.3.3	17.3.1			10.11.B.2.1		23.2.1	

יְהוָה:	אֲנִי	כְּמוֹדִי	לְרַעְךָ	וְאַהֲבָתִי	19:18b
20.1	16.4.1	17.7.8	10.8.2 17.4.4	23.2.6	
			10.11.A.2.2	wk vb	

מֵאֲחֵיו	הַגָּדוֹל	וְהַכֹּהֵן	21:10a
10.9.9 17.5.3.3 17.5.4	12.2.3	12.2.3	

חֲלוֹת	שְׁתֵּים עָשָׂרָה	אֹתָהּ	וְאַפִּיתִי	24:5a
10.11.B.5.2	18.5.1,2	16.4.2.3	dw vb 23.2.6	

לָךְ	וְנִמְכַּר-	עִמָּךְ	אֲחִיךָ	יָמוּךְ	וְכִי-	25:39a
17.7.6	24.1.4	17.7.9	10.9.9	irr vb	13.2.1	

שָׁקֵל:	שְׁלֹשִׁים	עֶרְכָּךְ	וְהָיָה	27.4
10.11.B.2.1b	18.6.2	10.11.B.1.1	23.2.6	
	18.6.3	10.8.2	dw vb	

Numbers

וַיֹּאשְׁמְעָה	עָמְדוּ	מֹשֶׁה	אֵלֵיהֶם	וַיֹּאמֶר	9:8a		
wk vb	wk vb	pn	17.7.12.1	23.6.9			
הַתְּקַדְּשׁוּ	תֹאמַר	הָעָם	וְאֵל-	11:18a			
29.4	wk vb	12.2.7	17.3.1				
מִמֶּנּוּ:	וְעֲצוּם	נָדוּל	לְגוֹי-	אֶתְךָ	וַאֲעֲשֶׂה	14:12	
15.3.4	adj 13.2.1	adj	10.11.A.3.2	16.4.2	dw vb		
בָּה:	עֹנָה	הַהוּא	הַנֶּפֶשׁ	תַּפְרֶת	הַפֶּרֶת	15:31b	
17.7.7	10.11.B.2.2b	12.2.5.2	12.2.3	24.3	24.5.4		
5.1.7		16.4.1	10.11.B.1.1				
מֵאוֹת	וּשְׁבַע	אֶלֶף	אַרְבָּעָה עָשָׂר	בַּמִּגָּפָה	הַמֵּתִים	וַיְהִי	17:14a
18.8.1	13.4.1	18.8.4	18.8.5	12.2.8	12.2.3	23.6.6	
	18.4			10.11.B.5.1		dw vb	
נָא	שְׁמַעוּ-		לָהֶם	וַיֹּאמֶר		20:10b	
21.2.1	wk vb		17.7.6	23.6.9			
מִבְרָךְ	תִּבְרָךְ	אֲשֶׁר-	אֵת	יָדַעְתִּי	כִּי	22:6c	
wk vb	wk vb	16.6	16.9	dw vb	prtl		
הַקִּיר		אֶל-		וַתִּלָּחֶץ		22:25b	
10.11.A.3.1 12.2.3		17.3.1		24.3.1			
יְקִימֶנּוּ	מִי	וּכְלָבִיא	כָּאֲרִי	שָׁכַב	כָּרַע	24:9a	
wk vb	17.5.3.1	13.4.1	17.4.7	23.2.1	wk vb		
מוֹאָב:	בָּנוֹת	אֶל-	לְזִנוֹת	הָעָם	וַיִּחַל	25:1b	
pn	14.2.A.4	17.3.1	wk vb	12.2.5.1	23.6		

Deuteronomy						
1:3a	וַיְהִי	בְּאַרְבָּעִים שָׁנָה	בְּעֶשְׂתֵּי-עָשָׂר	חֹדֶשׁ	בְּאַחַד לַחֹדֶשׁ	
	23.6.6	18.6.4	18.5.1	10.11.B.1.3	17.4.8 18.2	
4:8b	אֲשֶׁר	אֲנֹכִי	נָתַן	לְפָנֶיכֶם	הַיּוֹם:	
	16.6	16.4.1	23.14	10.8.2 17.6.4	10.11.A.3.2 12.2.3	
4:24a	כִּי	יְהוָה	אֱלֹהֶיךָ	אִשׁ	אֲכָלָה	
	prtl	20.1	20.1	10.11.A.2.2	23.11.3	
4:29a	וּבִקְשָׁתֶם	מִשָּׁם	אֶת-	יְהוָה	אֱלֹהֶיךָ	
	23.2.6	17.5.3.1	16.9	20.1	10.8.2	
	25.2	21.8.9				
12:29a	כִּי-	יִכְרִית	יְהוָה	אֱלֹהֶיךָ	אֶת-	הַגּוֹיִם
	prtl	27.3	20.1	10.8.2	16.9	10.11.A.3.2
14:4a	זֹאת	הַבְּהֵמָה	אֲשֶׁר	תֹּאכְלוּ		
	15.5.4	10.11.B.5.1	16.6	wk vb		
22:8c	כִּי-	יִפֹּל	הַנֶּפֶל	מִמָּוֶה:		
	prtl	wk vb	wk vb	17.5.3.1		
23:10b	וְנִשְׁמְרָתָ	מִכָּל	דָּבָר	רָע:		
	24.2	17.5.3.1 21.4	10.11.B.2.1a	15.3.1		
25:1b	וְהִרְשִׁיעוּ	אֶת-	הִרְשָׁע:			
	27.8.3	16.9	15.3.3			
26:6b	וַיִּתְּנוּ	עָלֵינוּ	עֲבָדָה	קָשָׁה:		
	wk vb	17.7.12.2	10.11.B.5.1	15.2.3		
29:18a	וְהָיָה	בְּשִׁמְעוֹ	אֶת-	דְּבָרִי	הָאֵלָה	הַזֹּאת
	23.2.6	17.4.4	16.9	14.2.B4	12.2.5.1	15.5.3
	dw vb	23.13.5.2/3			10.11.B.2.1a	

30:2a	וְשָׁמַעַתָּ	בְּקִלּוֹ	כָּל־	אֲשֶׁר־	אָנֹכִי	מִצִּוְךָ	הַיּוֹם
	23.2.6	5.1.7	17.4.4	16.6	16.4.1	wk vb	12.2.3
	wk vb	10.11.A.3.2	21.4.1			10.8.2	12.3.2

31:18a	וְאָנֹכִי	הַסֵּתֶר	אֶסְתִּיר	פָּנִי	בַּיּוֹם	הַהוּא	
	13.2.1	27.5	27.3	17.6.4	12.2.3	16.5.4	
	16.4.1				17.4.8		

32:25a	מִחוּץ	תִּשְׁכַּל־	חָרַב	וּמַחֲדָרִים	אֵימָה		
	17.5.3.4	25.3	10.11.B.1.1	17.5.3.5b	10.11.B.5.1		

2 Samuel

9:4a	וַיֹּאמֶר־	לוֹ	הַמֶּלֶךְ	אִיפָּה	הוּא		
	23.6.9	17.7.6	12.2.3	16.7.6	16.4.1		

11:17b	וַיִּפֹּל	מִן־הָעָם	מַעֲבָדִי	דָּוִד			
	wk vb	17.5.6	17.5.3.3	pn			
			10.11.B.1.1				

12:19a	וַיֵּרָא	דָּוִד	כִּי	עָבָדוֹ	מִתְלַחֲשִׁים		
	dw vb	pn	prtl	10.11.B.1.1	29.6		

13:2a	וַיֵּצֵר	לְאִמָּנוֹן	לְהַתְחַלּוֹת	בְּעָבוּר	תָּמַר	אָחִתּוֹ	
	wk vb	pn 17.4.4	29.5.1	prep	pn	10.11.B.5.2	

14:6a	וַיִּנָּצְוּ	שְׁנֵיהֶם	בַּשָּׂדֶה	וְאִין	מִצִּיל	בֵּינֵיהֶם	
	dw vb	18.3.4	12.2.8	13.2.1	wk vb	17.7.10	
			10.11.B.4.2	17.9.2			

20:21d	הִנֵּה	רֹאשׁוֹ	מִשְׁלָךְ	אֵלָיךְ			
	21.1.1	10.11.A.3.2	28.4	17.7.12.1			

21:15a	וַתֵּהִי־	עוֹד	מִלְחָמָה	לְפָלְשֵׁתִים	אֶת־	יִשְׂרָאֵל	
	dw vb	21.6	10.11.B.5.1	pn 12.2.8	16.9	pn	

Ezekiel											
יִשְׁרוּת		כְּנִפֵּיהֶם		הֶרְקִיעַ		וְתַחַת		1:23a			
15.2.2		10.11.B.2.1a		12.2.5.1		17.2					
בִּירוּשָׁלַם		מִטָּה-לָחֶם			שֶׁבֶר		הִנְנִי		4:16a		
pn 17.4.6		10.11.B.1.1 10.11.B.5.1			22.2.6		21.1.2				
הַשָּׂדֶה		פָּנִי		אֶל-		וְהַשְׁלֹכִי		16:5b			
10.11.B.4.2		17.6.4		17.3.1		28.3					
הָאֵב		בַּעֲוֹן		הַבֵּן		נָשָׂא		לֹא-	מָדַעַ	וְאָמְרָתָם	18:19a
12.2.5.1		12.2.8		10.11.A.2.2		dw vb		23.2.8		8.1 wk vb	
10.11.A.2.1		10.11.B.2.2b									
תִּמְנָה		דָּרָךְ			פָּנִיךְ		שִׁים		21:2a		
19.1.4		10.11.B.1.1			17.6.4		wk vb				
תִּתְפַּשׂוּ:				בִּכְךָ		הִזְכְּרָם			21:29b		
24.3				10.11.A.1.1		24.6.1					
עֲרָלִים				בְּתוֹךְ		וְהִשְׁכַּב			32:32b		
adj				prep		28.2					
בָּךְ		הַנְּדָבָרִים			עֲמָךְ		בְּנִי		33:30a		
17.7.7		24.7.1			10.11.A.1.1		10.9.8				
אַתֶּם		אֶרְעָה			טוֹב		בְּמִרְעָה-		34:14a		
16.4.2.3		dw vb			15.3.1		17.4.4				
יְהוּדָה:		דִּבְרֵ-		שָׁמְעוּ		יִשְׂרָאֵל		הָרִי	36:1b		
20.1		14.2.A.1		wk vb		pn		10.11.A.1.1			

Appendix 11A

Binyanim Occurrences

Note: The numbers in the first column indicate the total number of occurrences of that verb in the Hebrew Bible.

Note: In the case of the limited use of a binyan by a verb, the occurrences of that binyan are indicated by a number. A large number of occurrences of a verb in a binyan is indicated by the binyan abbreviation. No occurrences of a verb in a binyan is indicated by a blank space.

Note: There are 117 strong verbs that appear 10 or more times in the Hebrew Bible. The most common verbs are listed here as examples.

STRONG VERBS

			qal	ni	pi	pu	hi	ho	hit
1,135	speak	דָּבַר	8	ni		2	2		3
469	keep	שָׁמַר	qal	ni	1				3
350	reign	מָלַךְ	qal				hi	1	
304	visit	בָּקַר	qal	ni	1	2	5	ho	3
225	seek*	בָּקַשׁ			pi	pu			
225	remember	זָכַר	qal	ni			hi		
225	write	כָּתַב	qal	ni	1				
213	lie down	שָׁכַב	qal				hi	3	
204	judge	שָׁפַט	qal	ni	pi	pu	hi	ho	hit
171	consecrate	קָדַשׁ	qal	ni	pi		hi		hit
148	break	שָׁבַר	qal	ni			1	1	
144	pursue	רָדַף	qal	ni	4	1	1		
133	bury	קָבַר	qal	ni	pi	1			
130	dwell	שָׁכַן	qal		pi		hi		
127	gather	קָבַץ	qal	ni	pi	1			hit
125	throw*	שָׁלַךְ					hi	ho	

IV

PARADIGM CHARTS

Notes to Paradigm Charts

Paradigm Chart 1a is a synopsis and employs one verb, קָטַל, to illustrate all the possible verb forms in all the paradigms.

Paradigm Chart 1b employs several verb stems to form one paradigm. All the forms in these paradigms are found in the Hebrew Bible and are listed and translated in the relevant chapters of the text of this volume where they appear.

In the charts, the numbers in parentheses indicate the chapter in the text where that paradigm is dealt with. Refer to Section 10.6 in the Preface.

Paradigm Chart 1a

Strong Verbs (Synopsis)

PERFECT							
	qal	ni	pi	pu	hi	ho	hith
	(23.2)	(24.2)	(25.2)	(26.2)	(27.2)	(28.2)	(29.2)
3 ms	קָטַל	נִקְטַל	קִטַּל	קִטַּל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
3 fs	קָטְלָה	נִקְטְלָה	קִטְלָה	קִטְלָה	הִקְטִילָה	הִקְטַלָּה	הִתְקַטְּלָה
2 ms	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קִטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
2 fs	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
1 cs	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
3 cp	קָטְלוּ	נִקְטְלוּ	קִטְלוּ	קִטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
2 mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קִטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 cp	קָטְלוּ	נִקְטְלוּ	קִטְלוּ	קִטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
IMPERFECT							
	qal	ni	pi	pu	hi	ho	hith
	(23.4)	(24.3)	(25.3)	(26.3)	(27.3)	(28.3)	(29.3)
3 ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 ms	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטִילְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 fs	תִּקְטַלְי	תִּקְטַלְי	תִּקְטַלְי	תִּקְטַלְי	תִּקְטִילְי	תִּקְטַלְי	תִּתְקַטַּלְי
1 cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
3 mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
2 mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
2 fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
1 cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

IMPERATIVE							
	qal	ni	pi	pu	hi	ho	hith
	(23.7)	(24.4)	(25.4)	<i>The</i>	(27.4)	<i>The</i>	(29.4)
2 ms	קָטַל	הִכָּתַב	קָטַל	<i>Pu'al</i>	הִקָּטַל	<i>Hoph'al</i>	הִתְקַטַּל
2 fs	קָטְלִי	הִכָּתְבִי	קָטְלִי	<i>is a</i>	הִקָּטְלִי	<i>is a</i>	הִתְקַטְלִי
2 mp	קָטְלוּ	הִכָּתְבוּ	קָטְלוּ	<i>passive</i>	הִקָּטְלוּ	<i>passive</i>	הִתְקַטְלוּ
2 fp	קָטְלֶנָה	הִכָּתְבֶנָה	קָטְלֶנָה	<i>voice.</i>	הִקָּטְלֶנָה	<i>voice.</i>	הִתְקַטְלֶנָה
INFINITIVE ABSOLUTE							
	(23.12)	(24.5)	(25.5)		(27.5)		
	קָטוּל	נִכְתּוּב	קָטַל	—	הִקָּטַל	—	—
	—	הִכָּתוּב	קָטוּל	—	—	—	—
INFINITIVE CONSTRUCT							
	(23.13)	(24.6)	(25.6)		(27.6)		(29.5)
	קָטַל	הִכָּתַב	קָטַל	—	הִקָּטַל	—	הִתְקַטַּל
	—	—	—	—	—	—	—
PARTICIPLE ACTIVE							
	qal	ni	pi	pu	hi	ho	hith
	(23.14)	<i>The</i>	(25.7)	<i>The</i>	(27.7)	<i>The</i>	(29.6)
ms	קָטַל	<i>Niph'al</i>	מִקָּטַל	<i>Pu'al</i>	מִקָּטִיל	<i>Hoph'al</i>	מִתְקַטַּל
fs	קָטַלְת	<i>is a</i>	מִקָּטְלָה	<i>is a</i>	מִקָּטִילָה	<i>is a</i>	מִתְקַטְלָה
mp	קָטְלִים	<i>pass.</i>	מִקָּטְלִים	<i>passive</i>	מִקָּטִילִים	<i>passive</i>	מִתְקַטְלִים
fp	קָטְלוֹת	<i>voice.</i>	מִקָּטְלוֹת	<i>voice.</i>	מִקָּטִילוֹת	<i>voice.</i>	מִתְקַטְלוֹת
PARTICIPLE PASSIVE							
	(23.15)	(24.7)	<i>The</i>	(26.4)	<i>The</i>	(28.4)	<i>The</i>
ms	קָטוּל	נִקָּטַל	<i>Pi'el</i>	מִקָּטָל	<i>Hiph'il</i>	מִקָּטָל	<i>Hithpa'el</i>
fs	נִקָּטְלָה	נִקָּטְלָה	<i>is</i>	מִקָּטְלָה	<i>is</i>	מִקָּטְלָה	<i>is</i>
			<i>an</i>	מִקָּטַלְת	<i>an</i>	מִקָּטַלְת	<i>an</i>
mp	קָטוּלִים	נִקָּטְלִים	<i>active</i>	מִקָּטְלִים	<i>active</i>	מִקָּטְלִים	<i>active</i>
fp	קָטוּלוֹת	נִקָּטְלוֹת	<i>voice.</i>	מִקָּטְלוֹת	<i>voice.</i>	מִקָּטְלוֹת	<i>voice.</i>

Paradigm Chart 1b

Strong Verbs (Examples from BHS)

PERFECT							
	qal	ni	pi	pu	hi	ho	hith
	(23.16)	(24.9)	(25.9)	(26.5)	(27.9)	(28.5)	(29.9)
3 ms	שָׁמַר	נִשְׁמַר	וְדִבֶּר	פָּקַד	הִמְלִיךְ	הִשְׁכַּב	הִתְבַּרְךְ
3 fs	זָכְרָה	נִכְרְתָה	דִּבְרָה	שָׁפְכָה	הִשְׁכִּיבָה	—	—
2 ms	שָׁפַטְתָּ	נִשְׁמַרְתָּ	דִּבַּרְתָּ	—	הִמְלַכְתָּ	הִשְׁלַכְתָּ	—
2 fs	זָכַרְתָּ	נִתְפַּשְׁתָּ	—	—	—	—	—
1 cs	פָּקַדְתִּי	נִמְשַׁלְתִּי	דִּבַּרְתִּי	פָּקַדְתִּי	הִמְלַכְתִּי	הִשְׁבַּרְתִּי	הִתְקַדְשְׁתִּי
3 cp	זָכְרוּ	נִדְבְּרוּ	דִּבְרוּ	סָנְרוּ	הִלְבִּישׁוּ	—	הִתְפַּקְדּוּ
2 mp	שָׁפַטְתֶּם	נִשְׁמַרְתֶּם	דִּבַּרְתֶּם	—	—	—	הִתְקַדְשְׁתֶּם
2 fp	—	—	—	—	הִשְׁלַכְתֶּן	—	—
1 cp	שָׁמְרֵנוּ	נִדְבַרְנוּ	דִּבַּרְנוּ	—	—	—	—
IMPERFECT							
	qal	ni	pi	pu	hi	ho	hith
	(23.16)	(24.9)	(25.9)	(26.5)	(27.9)	(28.5)	(29.9)
3 ms	יִשְׁמַר	יִכָּרֵת	יִדְבֹּר	יִבְקֹשׁ	יִכְרִית	—	יִתְפַּקֵּד
3 fs	תִּשְׁבֹּר	תִּשְׁמַר	תִּדְבֹּר	—	תִּשְׁכִּיב	תִּקְטֹר	תִּשְׁתַּבֵּד
2 ms	תִּמְלֹךְ	תִּתְפַּשׁ	תִּתְקַרֵּב	—	—	—	תִּתְפַּתֵּל
2 fs	תִּזְכְּרִי	תִּזְכְּרִי	—	תִּבְקְשִׁי	—	תִּשְׁלָכִי	—
1 cs	אֶשְׁפֹּט	אֶשְׁפֹּט	אֶבְקֹשׁ	—	אֶמְלִיךְ	—	אֶתְמַשֵּׁל
3 mp	יִשְׁבְּרוּ	יִכָּרְתוּ	תִּבְקָשׁוּ	—	יִמְלִיכוּ	יִשְׁלְכוּ	יִתְקַדְּשׁוּ
3 fp	תִּקְצַרְנָה	—	—	—	—	—	תִּשְׁתַּפְּכֶנָּה
2 mp	תִּשְׁפֹּטוּ	תִּשְׁמְרוּ	תִּדְבְּרוּ	—	תִּמְשְׁלוּ	—	—
2 fp	—	—	—	—	—	—	—
1 cp	נִדְּנָל	—	—	—	נִמְלִיךְ	—	—

IMPERATIVE							
	qal	ni	pi	pu	hi	ho	hith
	(23.16)	(24.9)	(25.9)	<i>The</i>	(27.9)	<i>The</i>	(29.9)
2 ms	שָׁמֵר	הִשָּׁמֵר	קָרַב	<i>Pu'al</i>	הִקָּרַב	<i>Hoph'al</i>	הִתְקַבֵּד
2 fs	מִלְכִּי	הִמְלִיטִי	דַּבְּרִי	<i>is a</i>	—	<i>is a</i>	הִתְקַבְּרִי
2 mp	שָׁמְרוּ	הִשָּׁמְרוּ	קָרְבוּ	<i>passive</i>	הִזְכִּירוּ	<i>passive</i>	הִתְפַּלְּשׁוּ
2 fp	—	—	—	<i>voice.</i>	—	<i>voice.</i>	—

INFINITIVE ABSOLUTE							
	(23.16)	(24.9)	(25.9)		(27.9)		
	פָּקַד	נִכְסַף	שָׁלַם	—	הִסְתֵּר	—	—
	—	הִפְרִית	—	—	—	—	—

INFINITIVE CONSTRUCT							
	(23.16)	(24.9)	(25.9)		(27.9)		(29.9)
	פָּקַד	הִשָּׁפֵט	דַּבֵּר	—	הִמְלִיךְ	—	הִתְקַדֵּשׁ
	—	—	—	—	—	—	—

PARTICIPLE ACTIVE							
	qal	ni	pi	pu	hi	ho	hith
	(23.16)	<i>The</i>	(25.9)	<i>The</i>	(27.9)	<i>The</i>	(29.9)
ms	דֹּבֵר	<i>Niph'al</i>	מְדַבֵּר	<i>Pu'al</i>	מִקְרִיב	<i>Hoph'al</i>	—
fs	—	<i>is a</i>	מְדַבֶּרֶת	<i>is a</i>	מְזַכֶּרֶת	<i>is a</i>	מְתַקַּדֶּשֶׁת
mp	דֹּבְרִים	<i>passive</i>	מְדַבְּרִים	<i>passive</i>	—	<i>passive</i>	—
fp	דֹּבֵרֶת	<i>voice.</i>	—	<i>voice.</i>	—	<i>voice.</i>	—

PARTICIPLE PASSIVE							
	(23.16)	(24.79)	<i>The</i>	(26.5)	<i>The</i>	(28.5)	<i>The</i>
ms	בָּרוּךְ	נִכְתָּב	<i>Pi'el</i>	מְפֻזָּר	<i>Hiph'il</i>	מְשֻׁכָּב	<i>Hithpa'el</i>
fs	כְּתוּבָה	—	<i>is an</i>	מְקַבֶּצֶת	<i>is an</i>	—	<i>is an</i>
mp	כְּתוּבִים	נִדְבָּרִים	<i>active</i>	מְלֻמָּדִים	<i>active</i>	מְפֻקָּדִים	<i>active</i>
fp	כְּתוּבוֹת	נִדְבָּלוֹת	<i>voice.</i>	—	<i>voice.</i>	—	<i>voice.</i>

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WEBSITES

www.animatedhebrew.com

This site was started in 2004 by Charles Grebe, who holds a master's in theological studies (OT). The site contains a number of interesting items. The most important and useful of these is a link to 35 hours of audiovisual lectures based on the textbook *Introducing biblical Hebrew*, by Allen B. Ross. The lectures are also available on YouTube at <https://www.youtube.com/user/animatedhebrew>. Mr. Grebe has the gift of guiding one through an issue in a way that one never feels left behind. I gladly acknowledge that in many instances, the pedagogical route taken in this series was based on his approach.

www.biblehub.com

This site is of use to Bible students in general and includes the Hebrew Bible and New Testament. Also included are parallel translations, an interlinear Hebrew Bible, a concordance, and a useful search function.

www.bibleinteract.com

This is a useful site from the Bible Learning University for students of biblical Hebrew and Greek. Dr. Anne Davis presents a series of videos on YouTube entitled "Introduction to biblical Hebrew" at <https://www.youtube.com/watch?v=OSxCFIuia28&t=240s>.

en.wikisource.org

Known as the "free library," it contains almost 370,000 texts in English. The "mother" of all biblical Hebrew grammar textbooks, *Gesenius' Hebrew grammar* (1909), can be found at https://en.wikisource.org/wiki/Gesenius%27_Hebrew_Grammar.

www.sarshalom.us

The Sar Shalom Hebrew-English Bible is useful in that the Hebrew text can be copied and then pasted in all Microsoft software programs. The text does not show the cantillation signs or marks printed in the Masoretic text of the Hebrew Bible, which are often confusing when parsing. Care should be taken, as the numbering of verses often does not correspond to those in *BHS*.

Biography

Christiaan (Tian) Hattingh was born and raised in South Africa. In 1974 he completed a four-year training course as a forest manager from the Saasveld Forestry College, now part of the Nelson Mandela Metropolitan University. He spent most of the next nine years as a training manager (sawmilling) in the Southern African timber industry. During this time, he studied the Zulu language, which is considered to be the lingua franca of the region, as a third language.

In 1987 he completed a BA degree in psychology and philosophy at the University of South Africa. Starting in 1974, he studied biblical Hebrew for three years at the same university, and although he never achieved a formal qualification in the subject, he soon felt obliged to share his knowledge with others who were equally interested in learning more from the Hebrew Bible. As a result of this yearning, he later conducted part-time classes to beginners at the local polytechnic in Rustenburg, South Africa, where he was living at the time.

He has been an avid birder for the past 42 years and is a founding member of the Rustenburg branch of BirdLife South Africa. He has been birding in Botswana, Zimbabwe, Namibia, Malawi, China, Thailand, and lately in Vietnam. He visited Israel several times, first as a Christian pilgrim and later to study the birds of the region more closely. Returning to South Africa in 2001, he presented talks on “Birding in Israel” at several BirdLife South Africa branches.



In 2002 he moved to mainland China, where he became an ESL/IELTS teacher. In February 2012 he published *Birds and Bibles in History*, covering the history of the Tanakh, the history of ornithology, and all 409 references to birds in the Old and New Testaments. From September 2014 he conducted classes for beginners in biblical Hebrew in the city of Shenzhen in China until March 2016, when he relocated to Vietnam. He has been an ESL teacher, an IELTS instructor, and an online biblical Hebrew teacher there since then. Visit his personal website at www.tianhattingh.com for details of his *BIBLICAL HEBREW ONLINE* classes.

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