LEARNING BIBLICAL HEBREW INTERACTIVELY



To Lorie,
for your ceaseless encouragement
and tireless support

LEARNING BIBLICAL HEBREW INTERACTIVELY

Volume 1
Units 0-6

Student Edition, Revised

Paul Overland



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2016

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PREFACE TO REVISED EDITION

With heartfelt thanks to the following colleagues for their corrections and suggestions, it is a privilege to offer this revised edition: Steve Cook, Paul Ferris, Benjamin Noonan, Jennifer Noonan, and Bob Stallman. Many of these have created and contributed new teacher resources as well. These are freely available to instructors using the textbook (contact the author at poverlan@ashland.edu, or through www.LearningBiblicalHebrewInteractively.com).

It remains a distinct honor to work with David Clines, Ailsa Parkin, and the team at Sheffield Phoenix Press. Without their vision for this resource, combined with efficient assistance in its publication, it would not have been possible to offer it for use by instructors and learners of Biblical Hebrew.

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To the instructor

A growing number of Biblical Hebrew professionals are requesting resources to help them take advantage of **Second Language Acquisition (SLA)** benefits for their own classrooms.[*] Since both teachers and students of Classical Greek and Latin are benefitting from SLA methods, should not Hebrew courses enjoy these advantages, as well? *Learning Biblical Hebrew Interactively* responds to this request, providing an SLA-oriented introductory textbook for Biblical Hebrew.

To enable a classically trained Hebrew instructor to employ SLA techniques, the Instructor Edition offers pedagogy tips at the outset of each lesson (see sample, next page). The Student Edition synchronizes with the Instructor Edition in layout and pagination, only without instructor notes.

A "both-and" Second Language Acquisition Biblical Hebrew textbook

Both **traditional elements** and the **new SLA pedagogy** combine in this textbook. Old and new are seamlessly combined in what is known as a "functional syllabus"—a curriculum that orients grammar presentation so that it empowers the learner to read, hear, and express meaningful communication.[1]

Traditional elements retained	New components integrated for **Second Language Acquisition**
◆ **Vocabulary** (over 500 words, primarily high-frequency) ◆ **Grammar and syntax** (cf. Grammatical index and Syntax summary) ◆ **Paradigms** ◆ **Bible readings** (more than 225 excerpted readings and two extended readings) ◆ Introduction to **poetry** ◆ Introduction to **Masoretic cantillation**	◆ Comprehensible[2] and meaningful[3] L2 **input** ◆ Meaningful L2 **output activities**[4] (in which students maintain control over the communication they produce) ◆ **Multi-experiential** L2 input (also output), including aural,[5] kinesthetic, and visual (over 230 illustrations and photos)[6] ◆ Connections to the L2 **cultural context** (more than 40 concise articles)[7] ◆ Narrative context for grammar and vocabulary through a **comprehensive serialized story**[8] ◆ **Immersion opportunities** through L2 class-navigation expressions[9]

Why concern ourselves with Second Language Acquisition?

According to a study reported in *When Dead Tongues Speak: Teaching Beginning Greek and Latin*, 90% of post-secondary students enrolled in a classical language course will **learn more effectively** in an SLA format.[10] This is due, in part, to the following:

- An SLA approach accesses **multiple learning styles**.

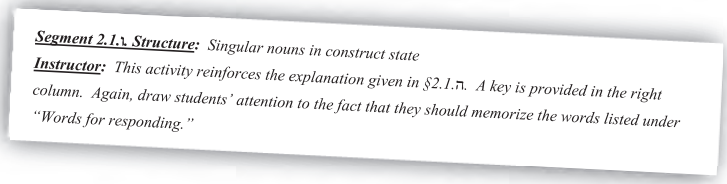
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[*] Professor Frederick Greenspahn, past president of National Association of Professors of Hebrew, called for such a textbook in his *SBL Forum* essay, "Why Hebrew textbooks are different from those for other languages" (*SBL Forum*, July 2005, n.p., cited 15 November 2010, online: http://sbl-site.org/Article.aspx?ArticleID=420). He concluded: "Learning how to teach languages from those who have devoted their professional lives to that project can only increase our success at bringing students closer to the text that is the center of our concern."

- An SLA approach **lowers the affective filter**, leading to greater receptivity for learning.[11]
- An SLA approach expands **automaticity**.[12]
- An SLA approach expands **reading fluency** in target language (L2).[13]
- An SLA approach leads to increased **higher-level processing** of the L2 text.[14]

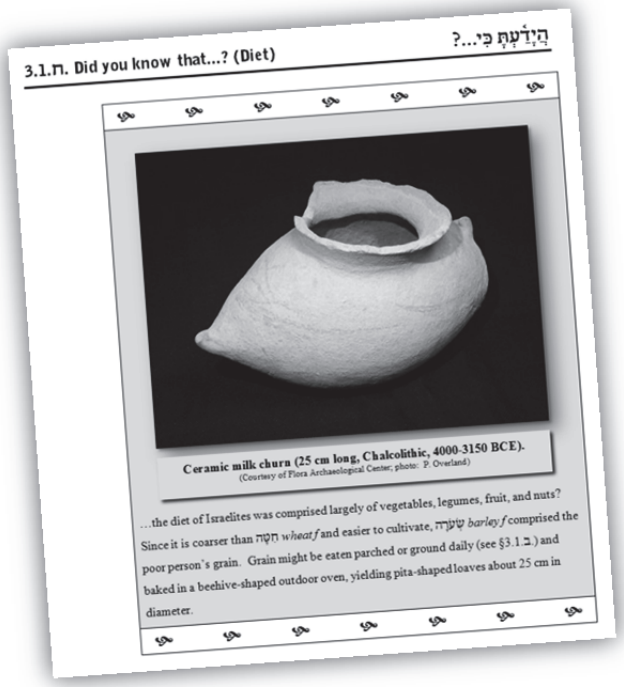
"Can I effectively teach this course without prior training in SLA?" and other important questions.

*Can I effectively teach this course, even though **I have not been trained in SLA**?* Yes, you can. These materials were specifically designed for and field-tested by instructors who had no training in SLA pedagogy. The **Instructor Edition** displays concise **pedagogy tips** at the start of every segment, both to specify the focal grammatical structure and to provide suggestions for conducting this part of the class session, as seen in the example from Unit 2, Module 1, Segment ו.



Segment 2.1.ו Structure: *Singular nouns in construct state*
Instructor: *This activity reinforces the explanation given in §2.1.ה. A key is provided in the right column. Again, draw students' attention to the fact that they should memorize the words listed under "Words for responding."*

*How can I introduce elements of **culture**?* Teaching culture can be as simple as assigning students to read segments bearing the heading "Did you know…?" If you wish, you may expand an element of culture with readings from a resource such as King and Stager's *Life in Biblical Israel*.[15]



3.1.ח. Did you know that...? (Diet) הֲיְדַעְתָּ כִּי...?

Ceramic milk churn (25 cm long, Chalcolithic, 4000-3150 BCE).
(Courtesy of Flora Archaeological Center; photo: P. Overland)

...the diet of Israelites was comprised largely of vegetables, legumes, fruit, and nuts? Since it is coarser than חִטָּה *wheat f* and easier to cultivate, שְׂעֹרָה *barley f* comprised the poor person's grain. Grain might be eaten parched or ground daily (see §3.1.ב.) and baked in a beehive-shaped outdoor oven, yielding pita-shaped loaves about 25 cm in diameter.

*Will I be able to teach this course, even if **I do not speak Biblical Hebrew** (or Modern Hebrew) conversationally?* Yes. This material was intentionally field-tested by instructors **without BH or MH conversational ability**. The expressions you will need are fully scripted in this textbook.

*Can I lead this course with minimal **lesson preparation**?* Again, the answer is "yes." Each segment is ready-to-use, whether it presents a grammar lesson or an SLA activity. Simply pre-read the lesson as you would for any course.

*Is this curriculum suitable for an L1 environment **other than English**?* Yes. The first six units have been translated and field-tested in a Portuguese L1 classroom (São Leopoldo, Brazil). Since SLA pedagogy employs less of L1 than traditional language instruction (English or otherwise), the benefits of SLA pedagogy accrue more easily to learners from any L1, not only English L1. In addition, the specific *LBHI* materials by design have sought to remain as western-culture-neutral as possible.

*Can this curriculum be adapted for **independent study**?* While intended for group learning and conversation, this textbook would be sufficient for independent students—especially if they take advantage of the segment-by-segment instructional videos. In addition, they should secure the help of a skilled tutor who will be able to review homework.

Integrated multimedia resources

The following integrated multimedia resources are freely available to help you teach this course (visit www. LearningBiblicalHebrewInteractively.com).

- A full complement of **instructional videos**. Oriented for students, you may use them to conduct your course as a "flipped classroom." Or you may assign them for selective viewing, such as when a student misses a live lecture or would benefit from additional reinforcement (see website).



  - **PowerPoint presentations** (with audio) for each Jonah Episode. For use in-class, out-of-class, or both (see sample on left, available from website).
  - **MP3 vocabulary files**. If they wish, students can review vocabulary on their mobile devices (audio, see website).
  - Communicatively-styled **assessments**. Another tool to let you concentrate on teaching, rather than course-development (contact author).
- The website also enables instructors to **develop and exchange** new activities and visual aids developed when teaching with this textbook.

Origins in the "Cohelet Project"

Learning Biblical Hebrew Interactively began to take shape under the direction of SLA consultant, Dr. Diana Pulido, and Language Learning Technology consultant, Dr. Jörg Waltje, during the Communicative Hebrew Learning and Teaching Project ("Cohelet Project"). This undertaking was made possible through generous funding from the Wabash Center for Teaching and Learning in Religion and Theology.

The first six units were written and field-tested over a three-year period during the course of the Cohelet Project. For more information concerning the Cohelet Project, please refer to "Can Communicative Principles Enhance Classical Language Acquisition?"[16] or visit https://sites.google.com/a/ashland.edu/cohelet/home.

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[1] Concerning the importance of a **functional syllabus**, Elizabeth Tarone and George Yule observe: "In recent years, there has been a major shift in perspective within the language teaching profession concerning the nature of what is to be taught. In relatively simple terms, there has been a change of emphasis from presenting the language as a set of *forms* (grammatical, phonological, lexical) that have to be learned and practiced, to presenting language as a *functional system* that is used to fulfill a range of communicative purposes" (*Focus on the Language Learner: Approaches to Identifying and Meeting the Needs of Second Language Learners* [Oxford: Oxford University Press, 1989], 17). While grammatical competence (a primary aim of the Grammar-Translation Method) remains integral to communicative competence, current language pedagogy is not content to leave learners at this level.

[2] L2 messages expressed at a level that the learner can understand comprise **comprehensible input** (Stephen D. Krashen, *The Input Hypothesis: Issues and Implications* [New York: Longman, 1985], 2).

[3] Concerning **meaningful input**, Krashen (1985) observes: "The goal is to focus the student entirely on the message; this requires the use of topics and activities in which real, not just realistic, communication takes place" (56). Elsewhere he writes, "[t]he best input is so interesting and relevant that the acquirer may even 'forget' that the message is encoded in a foreign language" (S. Krashen, *Principles and Practice in Second Language Acquisition* [New York: Pergamon, 1982], 66).

In contrast, sentences that are grammatically accurate but which lack connection to the learner's world do not qualify as meaningful. These are known as "display sentences." Sandra Savignon goes so far as to observe that "[t]he importance of meaningful language use at all stages in the acquisition of communicative skills has come to be recognized by language teachers around the world" (*Communicative Competence: Theory and Classroom Practice* [New York: McGraw-Hill, 1997], xi).

[4] To qualify as **meaningful output**, the learner must have control over whatever response is evoked and may provide new information during the exchange (James F. Lee and Bill VanPatten, *Making Communicative Language Teaching Happen* [2d ed.; Boston: McGraw-Hill, 2003], 54 and 121). As Krashen comments, "[o]utput aids learning because it provides a domain for error correction" (Krashen [1982], 61). Swain goes so far as to state that "[c]omprehensible output…is a necessary mechanism of acquisition" (Merrill Swain, "Communicative competence: Some roles of comprehensible input and comprehensible output in its development," in *Input in Second Language Acquisition* [ed. Susan Gass and Carolyn Madden: Rowely, Mass.: Newbury House, 1985], 252).

[5] Regarding **aural input**, see Lee and VanPatten, "Listening Comprehension," in *Making Communicative Language Teaching Happen*, 195–216. Paul Sulzberger observes: "Our ability to learn new words is directly related to how often we have been exposed to the particular combinations of the sounds that make up the words. Neural tissue required to learn and understand a new language will develop automatically from simple exposure to the language" ("Exposure to Sound Patterns Aids Language Learning," *Language Educator* [April 2009]: 9). Regarding the vital contribution of **aural output** skills (silently generating the sound of what we are reading) for the development of skilled readers, see Michael Pressley, *Reading Instruction that Really Works* (3d ed.; New York: Guilford Press, 2006), 51.

[6] I.S. Paul Nation observes that learning an L2 word is enhanced when accompanied by a picture (**visual input)**, since the picture leads to "mental elaboration that deepens or enriches the level of processing" of the target lexeme (*Learning Vocabulary in Another Language* [Cambridge: Cambridge University Press, 2001], 69). The more than 230 illustrations and photos integrated in this textbook, together with frequent suggestions for visual aids, help visual learners acquire the meaning of L2 words with reduced recourse to an L1 equivalent (known as "binding"). In addition, several of the output activities involve object manipulation, facilitating kinesthetic learning.

[7] Regarding the place of **culture** in language learning, classicist John Gruber-Miller cautions, "Without a coherent and consistent cultural context, students of the ancient world cannot succeed in the task of reading, understanding, and interpreting Greek and Latin texts" (*When Dead Tongues Speak* [ed. John Gruber-Miller; Oxford: Oxford University Press, 2006], 14). See American Classical League, *Standards for Classical Language Learning* (Oxford, Ohio: American Classical League, Miami University, 1997; cited 8 April 2014). Online: http://www.aclclassics.org/uploads/assets/files/Standards_Classical_Learning.pdf. *Life in Biblical Israel* by Philip J. King and Lawrence E. Stager may be the finest resource currently available for cultural information (Louisville: Westminster John Knox, 2001). This volume has been beautifully produced, and would serve as an excellent companion volume for this course, while Ephraim Stern's *Archaeology of the Land of the Bible* (vol. 2, *The Assyrian, Babylonian, and Persian Periods*) can supply additional information for particular artifacts or excavation sites (series ed. David Noel Freedman; New Haven: Yale University Press, 2001).

[8] Regarding **serialized story**, see Bonnie Adair-Hauk, Richard Donato, and Philomena Cuomo-Johansen, "Using a story-based approach to teach grammar," *Teacher's Handbook: Contextualized Language Instruction* (ed. J. L. Shrum and E. W. Glisan; Boston: Thomson Higher Education, 2005), 198–213.

[9] The advantages of an **immersion environment** for language acquisition are axiomatic. This textbook supplies both instructor and student with several strategic and frequently recurring class navigation expressions (e.g., "I wish to ask a question," "Please repeat," and "I don't understand")—termed by Krashen, "tools for conversational management" (Krashen [1982], 139). In this way, class participants are able to take significant steps toward an immersion environment. Participants may add to these expressions as the course progresses.

[10] A. Deagon, "Cognitive style and learning strategies in Latin instruction," in J. Gruber-Miller, ed., *When Dead Tongues Speak: Teaching Beginning Greek and Latin* (Oxford: Oxford University Press, 2006), 27–49.

[11] The **affective filter** may consist of a learner's sense of anxiety, lack of self-confidence, lack of motivation, or fear of failure (Krashen [1985], 3–4).

[12] To achieve effective L2 reading, "we need to get to the level of automatized vocabulary rather than focusing on decoding in context" (A.H. Urquhart and C. J. Weir, *Reading in a Second Language: Process, Product, and Practice* [New York: Longman, 1998], 191; cf. Pressley, 205).

[13] This is due, in part, to the fact an SLA approach increases the likelihood that learners will develop three skills that brain imagery research has proven foundational for reading fluency: (a) the ability to phonologically analyze words (sounding out words), (b) the ability to recognize words by sight, and (c) the ability to recognize spoken words (cf. Pressley, 200–3).

[14] Pressley, 68.

[15] Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville: Westminster John Knox, 2001).

[16] For a report on the project and its findings, see Paul Overland, Lee Fields, and Jennifer Noonan, "Can Communicative Principles Enhance Classical Language Acquisition?", *Foreign Language Annals* 44:3 (Fall 2011), 583–93.

To the student

To get the most out of your textbook, why not take a moment to learn how it works? Visit www.Learning BiblicalHebrewInteractively.com for integrated multimedia resources. Learn expressions as you hear them pronounced for you.



A secret to language learning. To learn a language, look for ways to actually **communicate** with it, whether to express your opinion, to accomplish tasks, or to ask others to do something. Your textbook has been designed to provide a hands-on, interactive learning experience. Don't be afraid of making mistakes. We all do. As you use the language to communicate even simple messages, you will **internalize** it and thereby will become a much better **reader** of Hebrew—our ultimate goal.

How it is organized (units, modules, segments). The book is divided into "units." Each unit is broken up into "modules." And modules are subdivided into "segments." Thus the shorthand "§1.1.**א**." would refer to Unit 1, Module 1, and Segment **א** (*alef*, the first letter of the Hebrew alphabet).

JONAH STORY. Successive episodes of a tale (inspired by the biblical account of Jonah) will show how target vocabulary and expressions may combine to tell a story. Let the story with its illustrations help you learn what words mean and how to use them. Before reading each new episode, you first will want (a) to learn its vocabulary, (b) to study the explanations, and (c) engage the activities that support that episode. Then return to read the story.

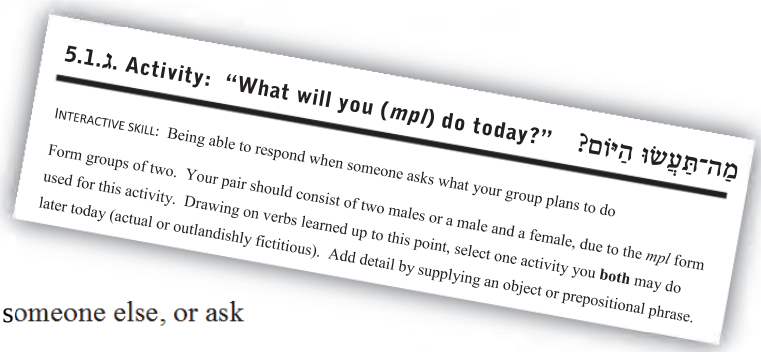




Words for responding מִלִּים לַעֲנוֹת

New vocabulary appears at the front of each Jonah episode, clustered in two groups. Learn the first group—"Words for responding"—so well that you can speak or write them at will. As for the second group ("Words for hearing") learn them thoroughly enough that you can recognize these words when you hear them spoken or see them in writing.

Explanations and activities.


5.1.ג. Activity: "What will you (*mpl*) do today?" מַה־תַּעֲשׂוּ הַיּוֹם?

INTERACTIVE SKILL: Being able to respond when someone asks what your group plans to do

Form groups of two. Your pair should consist of two males or a male and a female, due to the *mpl* form used for this activity. Drawing on verbs learned up to this point, select one activity you **both** may do later today (actual or outlandishly fictitious). Add detail by supplying an object or prepositional phrase.

Principles of grammar unfold under the heading "Explanation." These in turn lead to "Activities" where, with the help of a new language skill, you will express yourself, obtain something from someone else, or ask someone to do perform a task—all in Hebrew! Activities let you **communicate** in Hebrew.

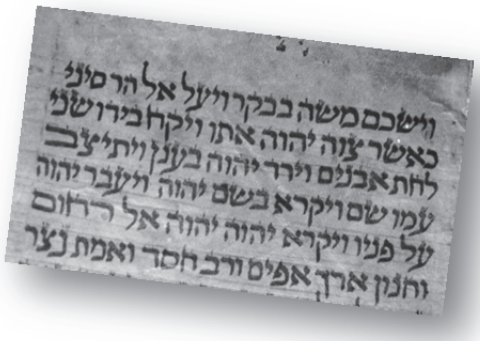


Did you know that...? הֲיָדַעְתָּ כִּי...?

Under the heading "Did you know that…," you will find brief articles highlighting some aspect of **culture** in the Ancient Near East. Often accompanied by illustrations, these articles range from customs of birth or death to topics such as pottery, travel, architecture, or warfare.

You can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ:

You will end each unit by reading from a collection of excerpts taken from the Hebrew Bible. Each selection is keyed to the module or segment that prepares you to read it. In addition to isolated excerpts (called "Selected readings") you will find longer "Connected readings" that extend over several units (Genesis 22 and Psalm 23).



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Inquiries concerning supplemental textbook materials and training opportunities in SLA and Biblical Hebrew, together with suggestions for revisions, may be directed to:

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ABBREVIATIONS AND SYMBOLS

Abbreviations

BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon of the Old Testament*. Clarendon Press: Oxford, 1907.
BH	Biblical Hebrew
BHS	*Biblia Hebraica Stuttgartensia.* Edited by A. Alt, O. Eissfeldt, and P. Kahle. Stuttgart: Deutche Bibelgesellschaft, 1977.
CHP	Wilfred G. E. Watson's *Classical Hebrew Poetry: A Guide to its Techniques* (Journal for the Study of the Old Testament: Supplement Series 26, Sheffield: University of Sheffield, 1984 and 1986.
ET	English translation
GKC	*Gesenius' Hebrew Grammar*. Edited by E. Kautzsch. Translated by A. E. Cowley. 2nd ed. Clarendon Press: Oxford, 1010.
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johan J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Translated and edited by M. E. J. Richardson. 4 vols. Leiden: Brill, 1994-1999.
HB	Hebrew Bible
IBH	Lambdin, Thomas O. *Introduction to Biblical Hebrew*. New York: Charles Scribner's Sons, 1971.
IBHS	Waltke, Bruce K., and Michael O'Connor. *An Introduction to Biblical Hebrew Syntax.* Winona Lake, Indiana: 1990.
Joüon	Joüon, Paul, and Takamitsu Muraoka. *A Grammar of Biblical Hebrew*. 2nd ed. Rome: Gregorian and Biblical Press, 2009.
LBI	King, Philip J., and Lawrence E. Stager. *Life in Biblical Israel.* Louisville, Kentucky: Westminster John Knox, 2001.
MT	Masoretic Text

Symbols

◌́	the accented syllable in a Hebrew word (for words not displaying full Masoretic cantillation)
‡	a hypothetical form (as in אֱיָרֵד‡), a form that proper language usage would not employ, although it may display some of the rules for word formation

UNIT

0

א...ב...

Learning the alphabet

consonants, vowels, and syllables

By the conclusion of this unit, you will be able to pronounce any word in the Hebrew Bible. To help you build confidence in pronunciation, we will begin by learning the consonants, vowels, and the sounds they represent when combined into syllables.

This introductory unit helps you learn correct pronunciation by accompanying each Hebrew word with a representation of its sound, written in Latin letters. Representing the sounds of one script by means of a second script is called transliterating.

In this unit you will learn:

- the names of Hebrew consonants and vowels
- how to divide longer words into syllables
- how to pronounce words written in Hebrew
- how to read aloud two well-known verses from the Hebrew Bible

MODULE 0.1 א to ד, vowels, syllables (part 1)

0.1.א. (0.1.A.) Explanation: Direction of reading

Hebrew script follows a right-to-left flow pattern. In this exercise you will learn to transliterate the Hebrew name תָּמָר, writing it in Latin letters.[1] Use the "Letter code" (immediately below). It will supply you with the three consonants and one vowel used in תָּמָר.

Letter code

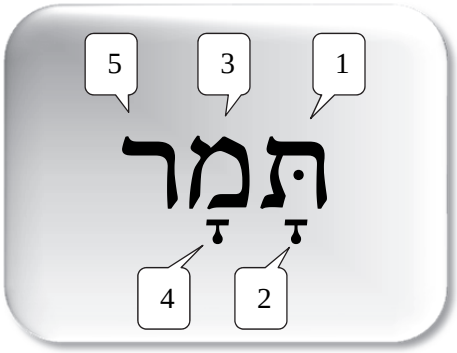
Beneath each Hebrew consonant you will find its Latin equivalent. The T-shaped symbol below the dotted ring (◌ָ) is the vowel called "qameṣ" (pronounced *kah-mayts*). The sound this vowel produces is *ah*. When transliterating to Latin letters, we represent the qameṣ by "*ā*."

In the representation "◌ָ", only the T-shaped symbol comprises the vowel. The dotted circle above it marks the space where a consonant would normally appear (as in תָּ or מָ).

ת	מ	ר	
t	*m*	*r*	**Consonants**
◌ָ			**Vowel**
ā (pronounced *ah*)			

[1] English letter shapes are known as "Latin" since they descended from that language at one stage of development.

Rely on the numbers in the following picture to learn in what **order** the letters should be sequenced. Remember to begin by reading the right-most consonant. Then look under that consonant to find the ensuing vowel.



Now you are ready to transliterate the Hebrew name תְּמָר. Write it in the boxes below, using Latin letters in the standard Latin direction (left-to-right). Hebrew does not distinguish between upper case and lower case letters. To follow the convention of many Latin-based languages, you will want to capitalize the first letter of תְּמָר since it is a name.

1	**2**	**3**	**4**	**5**
T				

Compare your answer with the note below.[2] You may want to refer back to this sample word to help you remember the reading sequence for letters in a Hebrew word.

Now we are ready to learn the alphabet. We will learn a few vowels and a few consonants at a time, until you have mastered the entire collection.

[2] The name תְּמָר is transliterated *Tāmār* (pronounced *Tah-mahr*), an important woman in Judah's family (see Genesis 38). If you guessed *Rāmāt*, remember that Hebrew is written right-to-left, so that ת *t* must be the first letter.

0.1.ב. (0.1.B.) Explanation: Vowels, part 1 (A-Class vowels)

Hebrew vowels belong to one of three classes: "A-Class vowels," "I/E-Class vowels," or "U/O-Class vowels." First we will learn the A-Class group of vowels. They earn the title "A-Class" because they produce the sound *ah*.

A-Class vowels

Four vowels are considered A-Class vowels. It is important to learn each vowel name (such as qameṣ) as well as the sound each produces (the vowel called "qameṣ" produces an *ah* sound).

Note: to encourage you to grow accustomed to read in Hebrew fashion (right-to-left), most tables in this book are formatted so that the right column is the initial column.

final qameṣ-hē[4]	ḥaṭef-pataḥ	pataḥ[3]	qameṣ	**Vowel name**
הָ	ֲ	ַ	ָ	**Vowel**
a as in *mark*	*a* as in *mark*	*a* as in *mark*	*a* as in *mark*	**Vowel sound**
â	*ă*	*a*	*ā*	**Transliteration**[5]

Since vowels in Hebrew regularly **follow** a consonant, next let's show the position of these vowels when they follow a consonant such as מ (called mēm, producing the *m* sound).[6] It is likely that in ancient times these various A-Class vowels yielded different sounds. However, we will follow Modern Hebrew pronunciation conventions, and so will pronounce each of these syllables the same: *mah*.

---

[3] We spell the words "ḥaṭef" and "pataḥ" using the diacritical symbol "ḥ" since English does not offer a corresponding combination of letters. This symbol represents the rough expulsion of air that occurs as you position the tongue against the roof of the mouth for the letter *k*, then open the passageway to let a small amount of air continuously escape (rather than emitting an explosion of air all at once, as with an actual "k"). Some imitate the hissing of a cat in this way. At the outset, you may substitute with a simple *k* sound if *ḥ* is difficult to produce.

[4] When the consonant ה *hē* follows a qameṣ vowel to conclude a word, the ה is an extension of the qameṣ vowel, indicating that it is a long vowel. Long and short vowels will be treated more fully below (see §0.4.ו.).

[5] The transliteration scheme employed here follows closely the "Academic Transliteration" found in *The SBL Handbook of Style*, Patrick H. Alexander, et al., eds. (Peabody, Massachusetts: Hendrickson, 1999), 26–28, with a few exceptions for the sake of clarity (e.g., spirant פ will be rendered "f" rather than "p" or "p̲").

[6] Two exceptions will be treated later (furtive pataḥ in §0.5.ב. and initial šureq in §0.4.ח.).

final qameṣ-hē	ḥaṭef-pataḥ	pataḥ	qameṣ	**Vowel name**
מָה	מֲ	מַ	מָ	**Vowel written with consonant מ**
mah	*mah*	*mah*	*mah*	**Syllable sound**
mâ	*mă*	*ma*	*mā*	**Transliteration**

Take a moment to practice reading the various A-Class vowels combined with the letter מ. Use the row labeled "Vowel written with consonant מ." Also take time to learn the names of the various vowels above (see row labeled "Vowel name" in previous table).

At this point in your study, the instructor may begin to give some simple instructions, in Hebrew. Here are two you may hear:

- **"What is this?"** Your instructor may invite you to tell him or her the **name** of a vowel by pointing to that vowel asking, "*Mah zeh?*" (*What is this?*). Answer by giving the appropriate vowel **name**, such as "qameṣ," "pataḥ," or "ḥaṭef-pataḥ."
- **"Read!"** Alternatively, if your instructor asks you to **pronounce** a particular syllable or word, you may hear this instruction: *Q'ra!* (*Read!* [addressed to a male]), or *Qir'i!* (*Read!* [addressed to a female]). Respond by sounding out the syllable or word that your instructor selects.

0.1.ג. Explanation: Consonants, part 1 (א, ב, ג, and ד)

The first four letters of the Hebrew alphabet are א (ʾalef), ב (bēt),[7] ג (gîmel), and ד (dalet). Over the next few pages you will learn the entire alphabet, shown below. For now, focus on these initial four letters.

In the "Name" column, letter names such as "bēt" include the vowel "ē." As you will learn in §0.2.א., "ē" represents the *ay* sound, as in the English word "bay." Thus, the letter ב produces the sound *b* and goes by the letter name "bēt"—pronounced *bayt* (or *bait*). The letter ר produces the sound *r* and goes by the letter name "rēš"—pronounced *raysh*.

The vowel "î" (appearing in letter names such as "gîmel") is pronounced *ee*. Thus the letter names "gîmel" and "šîn" are pronounced *geemel* and *sheen*, respectively. It is not uncommon to find letters such as these transliterated more casually (without diacritical marks): "*he*" (for "hē"), "*resh*" (for "rēš"), "*gimel*" (for "gîmel"), and "*shin*" (for "šîn").

Toward the end of this unit you will find a section titled "How to write Hebrew letters." Please study the tips provided there, and practice writing the letters as each new group of consonants is introduced. Use the "Practice writing sheet" located after "How to write Hebrew letters." It would be wise to make several copies of the blank "Practice writing sheet" in order to develop your skill in writing Hebrew.

---

[7] As you will learn in the next segment, בּ (with the "dagesh" dot) is the technical representation for the letter name "bēt" (pronounced "bait"), while the letter name of ב (without the dagesh) is "vēt" (rhymes with "bait"). It is conventional, however, when referring to the second letter of the alphabet (apart from its use in a specific word) to write it without the dagesh (ב), and to refer to it as "bēt."

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(f)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q[9]	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(b̲)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ[8]	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(k̲)	(kh)	(khaf)	(ך)	(כ)

Although **א** actually is a consonant (called the glottal stop), it does not correspond to a single Latin letter. Instead, you will produce the glottal stop automatically if you simply pronounce whatever vowel immediately follows the letter **א**: אָ *ʾā* (pronounced *ah*), אָב *ʾāb̲* (*ahv*), בָּאָ *bāʾa* (*bah-ah*).[10]

---

[8] As noted for the words "ḥaṭef" and "pataḥ," the symbol "ḥ" is pronounced *kh*, similar to the back-of-throat hissing sound emitted by an angry cat. The sound produced by *ṭ* we will not distinguish from *t*, although historically *ṭ* would likely have been produced as a velar (deep-throat) *t*, a sound still present in Modern Arabic.

[9] The letter **ק** represents a *k* sound produced deeper in the throat than the sound for **כ**.

[10] **א** represents a brief closing of the upper throat before expressing a vowel. In English it can be detected at the start of a word that begins with a vowel. Sense how your throat closes as you begin to say *at* (while it does **not** close when saying *hat*). It closes for *it* and *ought* (but not for *hit* or *hot*).

0.1.ד. Explanation: Dagesh (dot) in so-called Beged-Kefet letters

Six consonants are routinely written with a dagesh (the dot in the center of the letter) when they appear first in a phrase or when they follow a closed syllable.[11] Three of those six appear in this first cluster of letters: בּ, גּ, and דּ. The entire group of six is called the Beged-Kefet group (note the accent on first syllables: *BEHged-KEHfet*). The letters בּ, גּ, and דּ supply the sounds for the first part of the name ("Beged").[12]

Of the initial three Beged-Kefet letters (בּ, גּ, and דּ), only in the case of בּ does the dagesh alter pronunciation. When the **dagesh is present**, the flow of air is stopped (i.e., for בּ, the lips must close to produce a *b* sound). The letter בּ is named "bēt."

When the **dagesh is omitted** there is no "stop" of air flow (lips are not closed), resulting in the *v* sound. In Hebrew this *v* sound is written "ב" (note omission of dagesh). The letter ב is named "vēt" and is transliterated as *b*.[13]

When will a Beged-Kefet letter take the dagesh? It must have a dagesh (a) when it appears as the first letter of a word that begins a phrase or (b) when it follows a closed syllable.[14] To begin with, simply make it a habit to include a dagesh when the letter begins a word (e.g., בָּא *ba*ʾ).

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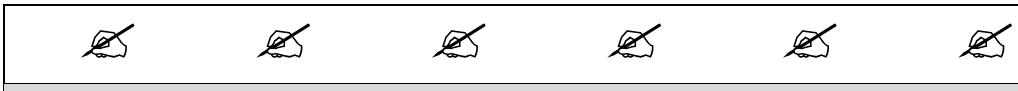
[11] "Dagesh lene" (weak dagesh) is the complete name of this dagesh, contrasting the "dagesh forte" (explained in §0.4.א).

[12] The remaining three Beged-Kefet letters are כּ, פּ, and תּ.

[13] Linguists call ב the spirantized or fricative form, while בּ is the unaspirated or plosive form. Since the form ב (without the dagesh) is considered secondary, it has been enclosed in parentheses in the table above.

[14] For more explanation regarding the dagesh (lene and forte) see §0.4.א., also "Syllable division," §0.4.ת. Cf. R. Buth, *Living Biblical Hebrew* (Jerusalem: Biblical Language Center, 1999), 1:121.

0.1.ה. Do you know how to read? (Square script) הֲיָדַעְתָּ לִקְרֹא?[15]



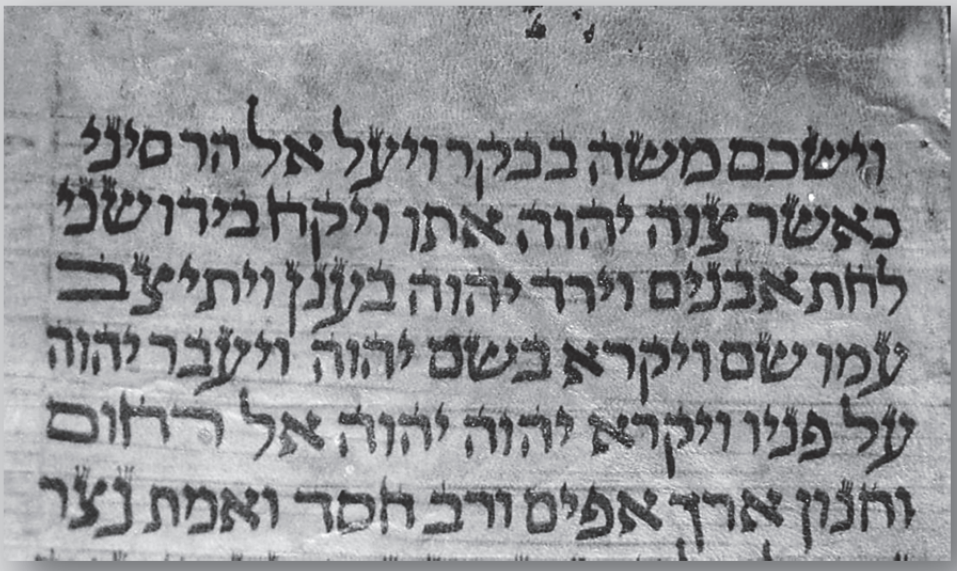
The symbols representing the consonants of the Hebrew alphabet have changed their shape several times over the centuries. The particular script you are learning originated as the Jewish form of an Aramaic script that the exiled Israelites would have used in Babylonia. Subsequent to their return from captivity, scribes copied the Hebrew Bible into this script. Due to its largely rectangular pattern, it became known as "square script."[16]

To get a picture of how Hebrew letters appeared before the "square script" was adopted, compare the ʾŌniyāhû seal inscription (cf. §2.1.ח.). Inscribed stone weights also preserve a style of writing that predates the square script (cf. §2.4.ה.).

Hebrew refers to the process of writing with terms like כְּתוּב *kĕtûb* "script" (Esth. 1:22), and אוֹת *ʾôt* "distinguishing mark" (also "omen"). אוֹת is the term for the mark placed on Cain (Gen. 4:15).

[15] The heading "הֲיָדַעְתָּ לִקְרֹא" is transliterated: "*hăyādaʿtā liqrōʾ*" (the sheva in לִקְרֹא is silent).

[16] *IBHS* §1.5.2.

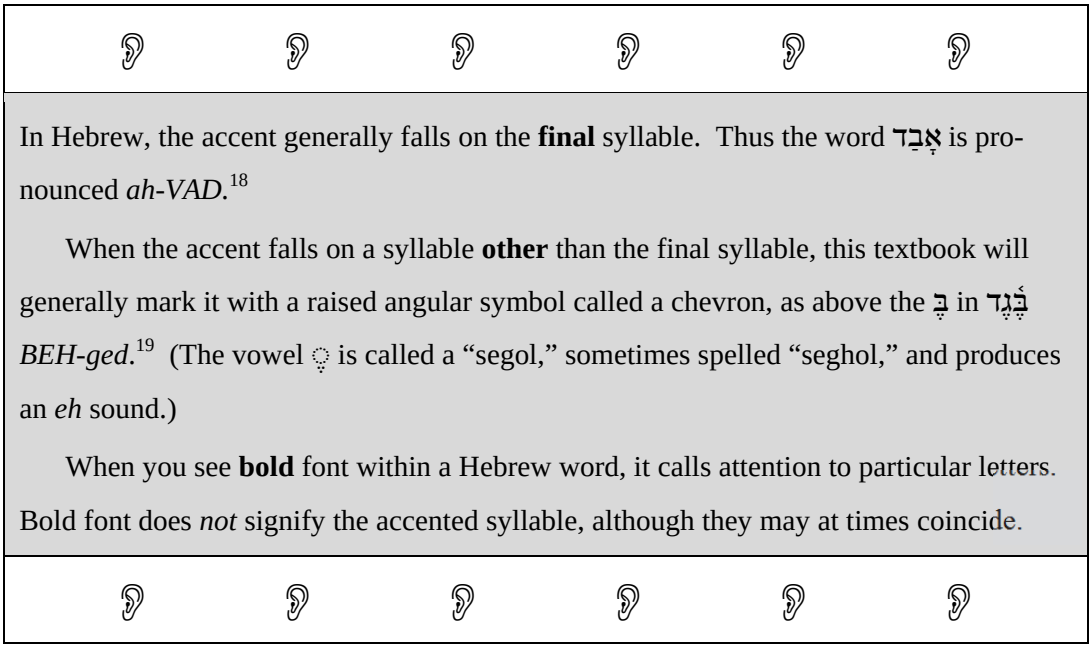


This Torah scroll presents unvocalized square script in a very clear hand, with decorative three-limbed "crowns" (*tagin*) at the top of letters such as נ, ע, צ, and ש. Written on leather, it may have originated in Turkey of the 15th cent. CE. Horizontal scoring supplied guidelines for the scribe. This excerpt begins at Exod. 34:4b (וַיַּשְׁכֵּם *and he got up early*). The double divine name in the fifth row (יהוה יהוה) corresponds to Exod. 34:6, a pivotal passage in the revelation of divine character.

(Courtesy of Doug and Jean Sherman Manuscript Library, Ashland Theological Seminary)

0.1.ו. Do you know how to speak Hebrew? (Accented syllables)

הֲיָדַֽעְתָּ֥ לְדַבֵּ֖ר יְהוּדִ֑ית?[17]



In Hebrew, the accent generally falls on the **final** syllable. Thus the word אָבַד is pronounced *ah-VAD*.[18]

When the accent falls on a syllable **other** than the final syllable, this textbook will generally mark it with a raised angular symbol called a chevron, as above the בֶּ in בֶּגֶד *BEH-ged*.[19] (The vowel ֶ is called a "segol," sometimes spelled "seghol," and produces an *eh* sound.)

When you see **bold** font within a Hebrew word, it calls attention to particular letters. Bold font does *not* signify the accented syllable, although they may at times coincide.

0.1.ז. Explanation: Closing א

When an א closes a syllable, the א is silent.[20] Thus the word בָּא is simply pronounced *bah* (transliterated *bāʾ*), rather than *bah-ah*. You can recognize when an א is silent, because **no vowel will appear following the א**. In contrast, in the word בָּאָה the א is followed by a vowel, and so begins a new syllable. The word בָּאָה is pronounced *bah-ah* (transliterated *bāʾâ*). "ה" at the close of this word is the letter *hē*, to be introduced with the next group of letters.

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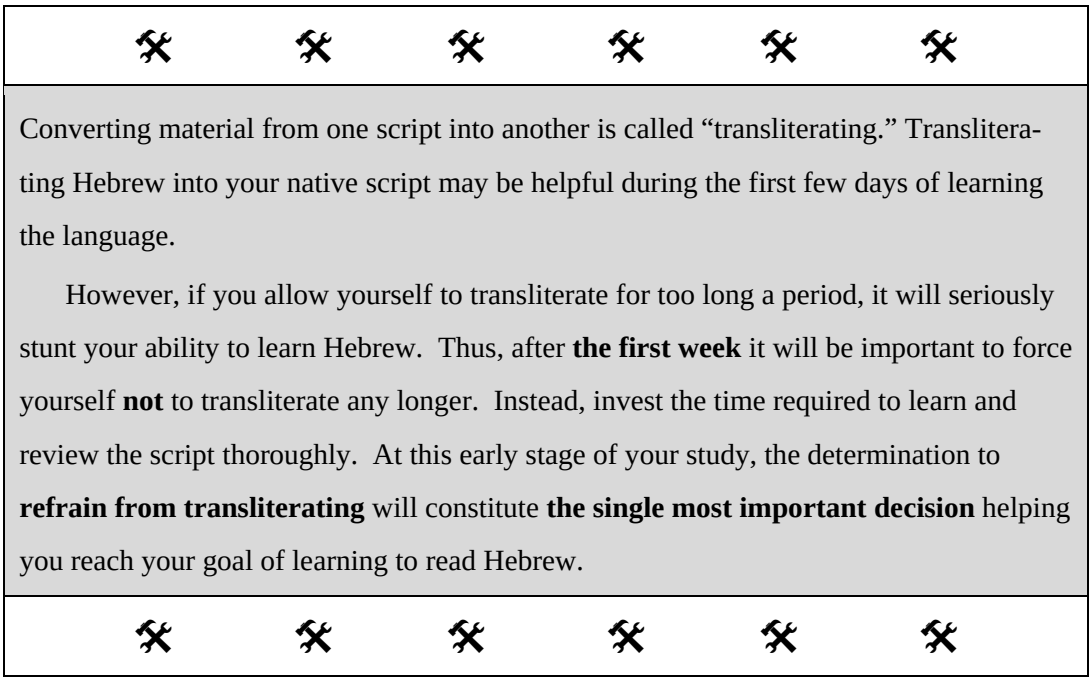
[17] The heading "הֲיָדַֽעְתָּ֥ לְדַבֵּ֖ר יְהוּדִ֑ית?" is transliterated: *"hăyādaʿtā lĕdabbēr yĕhûdît?"*

[18] The accented syllable is known as the "tone" syllable. In most Hebrew words, the tone syllable will be the final syllable of a word. The final syllable of a word is known as the *ultima*, whether it is accented or not.

[19] When the vowels of a noun consist of two segols (as in בֶּגֶד), the accent routinely falls on the **first syllable** rather than the last. These are called "segolate" (or "segholate") nouns because they contain two segols.

[20] Termed by linguists a "quiescent א."

0.1.ח. May I offer you advice? (Transliterating) הַאִיעָצְךָ עֵצָה?[21]



Converting material from one script into another is called "transliterating." Transliterating Hebrew into your native script may be helpful during the first few days of learning the language.

However, if you allow yourself to transliterate for too long a period, it will seriously stunt your ability to learn Hebrew. Thus, after **the first week** it will be important to force yourself **not** to transliterate any longer. Instead, invest the time required to learn and review the script thoroughly. At this early stage of your study, the determination to **refrain from transliterating** will constitute **the single most important decision** helping you reach your goal of learning to read Hebrew.

0.1.ט. Practice: Pronouncing syllables

Practice reading aloud the syllables found in the next table. In the "Sounds like…" column you will find the formal transliteration of the syllable (in italics) followed by a simplified transliteration (italics in parentheses). The simplified transliteration will make it easier to remember the sounds represented by the formal transliterations.

Some of the syllables in the column labeled "Syllables" are only that: not genuine Hebrew words, but only syllables designed to help you practice new letters. Occasionally a genuine word will appear in the "Syllables" column. When a genuine word appears, you may also find its translation in the "Sounds

[21] The heading "הַאִיעָצְךָ עֵצָה" is transliterated *haʾîʿāṣĕk̲ā ʿēṣâ*.

like…" column. These translations (or "glosses") will appear in regular font (not italics). For example, the first word in the left group is אָב. It is a genuine word, meaning "father." Don't worry about remembering the meanings. That will come later. For now, concentrate on pronouncing the syllables.

Cover the column entitled, "Sounds like…." Reveal it line-by-line *after* you have attempted to sound out the Hebrew word on your own.

Sounds like…	Syllables	Sounds like…	Syllables
ʾāb (*ahv*), father	אָב	*ʾā* (*ah*)	אָ
dāg (*dog*), fish	דָּג	*ʾāg* (*ahg*)	אָג
bāʾ (*bah*), he came	בָּא	*bā* (*bah*)	בָּ
gāʾ (*gah*)	גָּא	*gā* (*gah*)	גָּ
dāʾ (*dah*)	דָּא	*dā* (*dah*)	דָּ

For the next table, match Hebrew syllables from the "Syllables" column with the correct pronunciation found in the "Sounds like…" column. Write the appropriate alpha-numeral in the "Answer" column. One has been completed for you.

Sounds like…	Answer	Syllables	Alpha-numeral
bāg (*bog*)	ב.	אָבַד	א.
ʾābad (*ah-vahd*) he perished		בָּג	ב.
dāb (*dahv*)		בָּגַד	ג.
gād (*gahd*) [a tribe's name]		גָּבַד	ד.
ʾădad (*ah-dahd*) [a man's name]		גָּד	ה.
gābad (*gah-vahd*)		דָּב	ו.
bāgad (*bah-gahd*) he was deceitful		אֲדַד	ז.

Letters of the alphabet have long been employed to signify both **alphabetic sequence** (analogous to "a, b, c") and **enumeration** (analogous to "1, 2, 3"). This textbook will use Hebrew letters as part of the **sequence** designation found in segment headings. Thus a designation "§1.3.א." would be analogous to

"§1.3.A." (referring to the first subdivision within §1.3), while "§1.3.כ." will be analogous to "§1.3.K" (since the letters "כ" and "K" both occupy the same position in their respective alphabets—position #11).

When **enumerating** an array of words or phrases (as in matching exercise above), Hebrew letters will stand for numbers. When letters-for-numbers represent numbers above the numeral 10, a convention of "tens and units" comes into play. Thus the numeral 11 is formed by י (representing "10") plus א (representing "1"): יא (read right-to-left).[22] The numeral 22 is formed by כ (representing "20") plus ב (for "2"): כב. Can you guess what number is expressed by the alpha-numerals לד? (Hint: ל = 30.)

To help you grow comfortable with letter names, try this exercise: select any Hebrew syllable or word in this unit, and "spell" it aloud. The syllable "דָּ" would be "spelled aloud" as "dalet, qameṣ." Similarly גָּד would be spelled as "gîmel, qameṣ, dalet." Can you spell aloud the remaining Hebrew words in the matching exercise above?

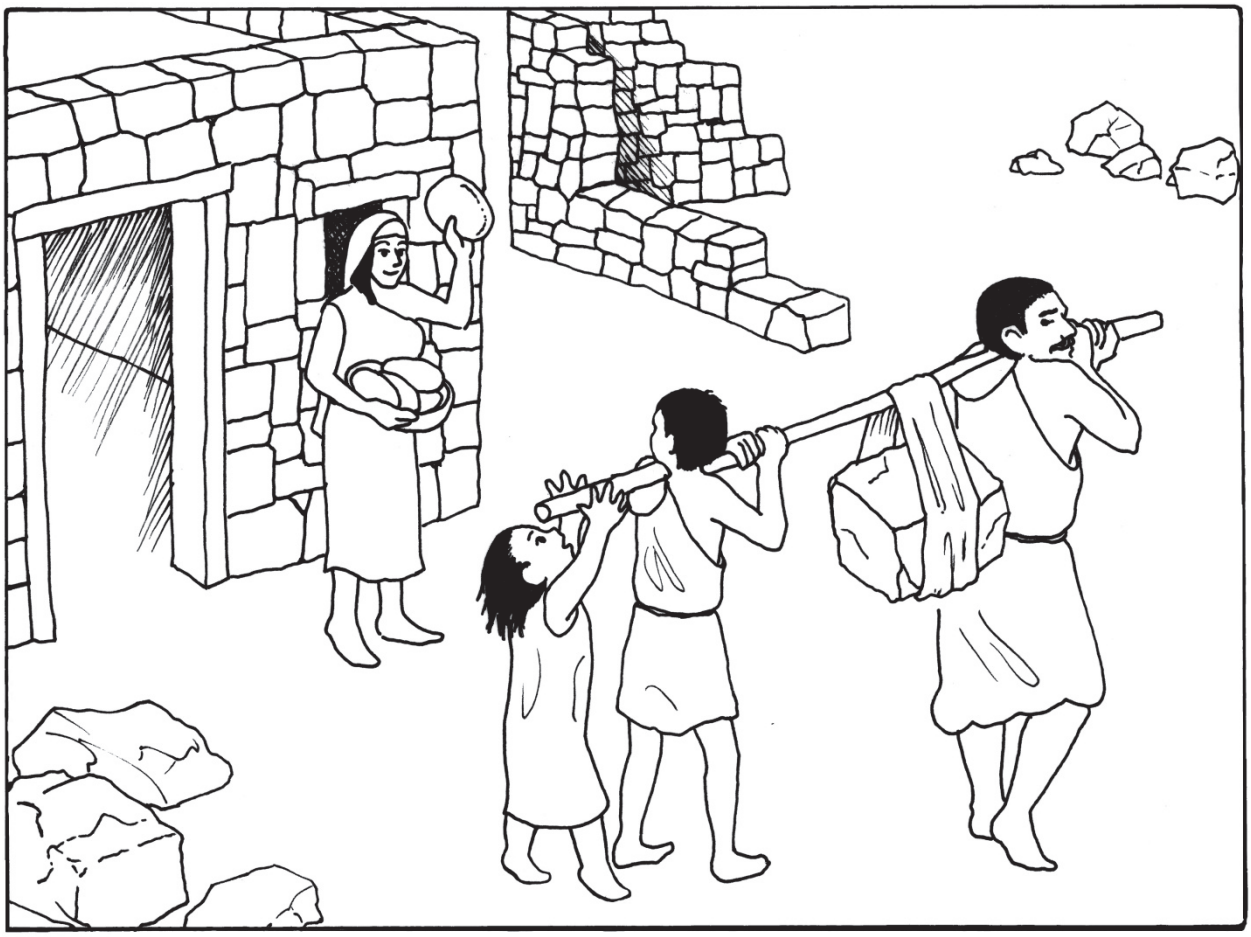
0.1.י. Practice: Illustrated words beginning with א or ב

The sketch below contains several persons or objects that—in Hebrew—begin with either א or ב. The words identifying these objects appear in the table located below the sketch (see col. 2). Admittedly, most of the words in this collection employ several letters that you have not yet learned. **You are expected to recognize only the initial letters** (א or ב). Be patient with the process and take advantage of

[22] To avoid employing numerals resembling the divine name, the letter-pair טו serves as 15, while טז serves as 16.

the transliterations to see how the remainder of each word is pronounced. As you gradually master more letters, you will feel rewarded since you will recognize not only initial letters, but also many—and eventually all—of the consonants and vowels!

Again—for the time being take note of only the **initial letter** of each word (a letter that you have learned), then pronounce the words with the help of the transliteration provided (see col. 3). To help you grow accustomed to pronunciation, simplified phonetic equivalents appear in parentheses. Meanings are provided simply for your enjoyment, not for memorization (col. 4). Occasionally a footnote will provide additional information that may interest you.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
father	*ʾāb* (*ahv*)	אָב[23]	א
stone	*ʾeben* (*EH-ven*)	אֶבֶן[24]	
mother	*ʾēm* (*aim*)	אֵם	
house	*bayit* (*BYE-it*)	בַּיִת	ב
son	*bēn* (*bane*)	בֵּן[25]	
daughter	*bat* (*bought*)	בַּת[26]	

[23]The name אַבְרָהָם (Abraham *ʾabrāhām*, "father of a multitude") begins with אַב (with a pataḥ vowel).

[24] The name Ebenezer ("stone [reminding] of help") begins with the word אֶבֶן.

[25] "Benjamin" ("son of my right hand") begins with בֶּן (with a segol vowel).

[26] Can you recognize בַּת in the name "Bathsheba" (meaning "daughter of Sheba")?

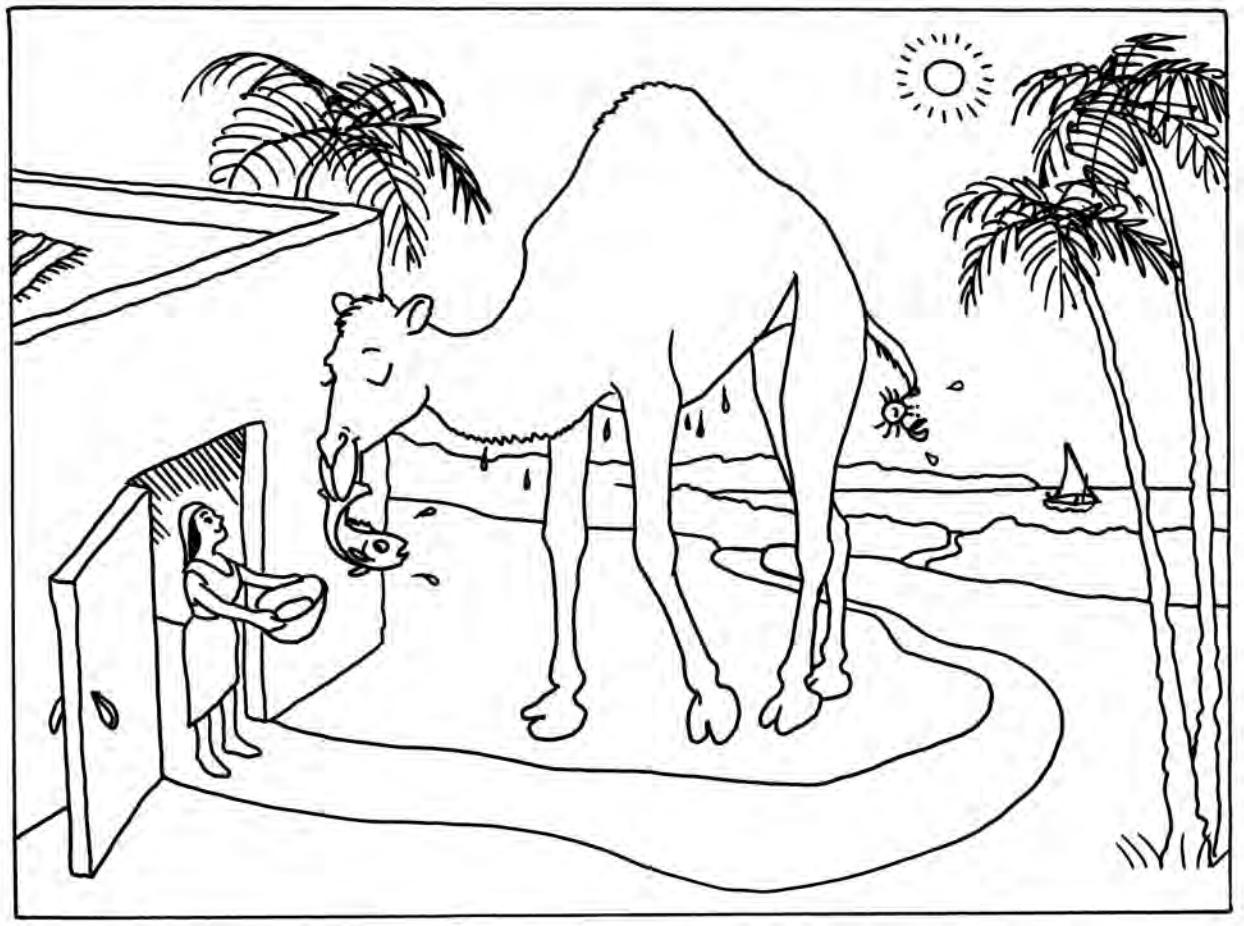
To help you learn the alphabet, please do the following:

1. Locate a part of the sketch that corresponds to the first word.
2. As you focus on the Hebrew word (not its transliteration), pronounce the name of the first letter of that word. Repeat the letter name out loud two or three times.
3. Then write the initial letter of the word near the corresponding part of the sketch.
4. Repeat steps #1-3 with each word.

For example, find someone in the sketch who might qualify as an אָב (*āb* [pronounced *ahv*], meaning "father"). Say aloud, two or three times the letter's name: "א ("*ʾalef*"), א, א". Then, since אָב begins with the letter א, write the letter א on the sketch near the figure that may represent a father. Some learners will benefit by drawing the letter in the air, using broad strokes.

0.1.ב. Practice: Illustrated words beginning with ג or ד

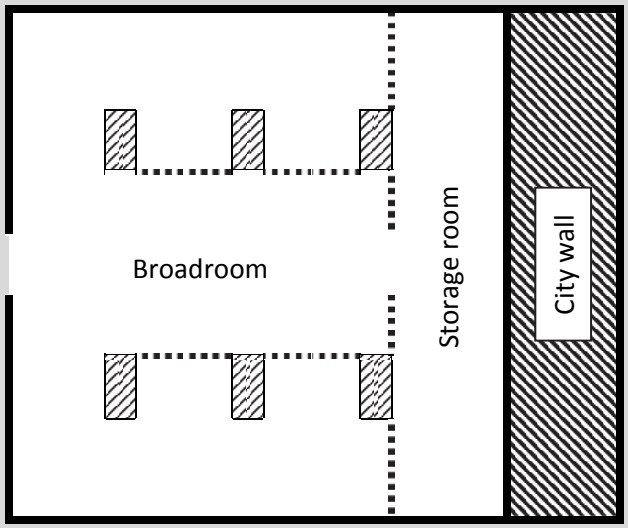
Use the next sketch in the same manner. This time focus on words beginning with ג or ד. Practice pronouncing both the whole words as well as the names of individual letters that comprise those words.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
large	*gādôl* (*gah-dol*)	גָּדוֹל	ג
camel	*gāmāl* (*gah-mahl*)	גָּמָל	
fish	*dāg* (*dog*)	דָּג	ד
door	*delet* (*DEH-leht*)	דֶּלֶת	
road	*derek* (*DEH-rekh*)	דֶּרֶךְ	

0.1.ל. Did you know that...? (Pillared house) הֲיָדַעְתָּ כִּי...?[27]

…a typical house in the Levant during the Iron Age (1200-587 BCE) consisted of four rooms on a rectangular floor plan? A storage room at the back wall stretched the width of the house. Perpendicular to this transverse room were three parallel rooms: two long, narrow rooms along the outer walls and one long, "broadroom" running down the middle, measuring 2.5–4 meters wide. The front door opened into one end of the broad-room. A row of stone pillars separated each side room from the broad, central room, hence the designation, "pillared house." The two side rooms served as stalls for live-stock, with feeding troughs between pillars.



Pillared house

Walls consisted of sun-dried mud bricks with a plastered surface, raised on two or three courses of fieldstone. Ashlars (large, cuboid stones dressed on six sides) tended to be reserved for monumental projects. Cedar, acacia, juniper, oak, pine, or tamarisk tim-

[27] The heading "**הֲיָדַעְתָּ כִּי...**" is transliterated: *hăyādaʿtā kî*…. A group of prophets asked a question of Elisha, beginning with this phrase (2 Kings 2:3).

ber served for joists, doors, and lintels. Narrow windows pierced the walls, allowing smoke to escape. In some houses, an inner stairway gave access to a second story. A flat roof offered additional living space in the warm climate.[28]

Homes belonging to extended families might cluster together in one sector of a town. By orienting their houses side-by-side, the continuous back wall would form a quasi community-wall, grouping their neighborhood within the town. At times the back wall of a house would be built into the city wall.

Would you like to know some Hebrew terms pertaining to this topic? Here are two: בַּיִת *bayît* means "house," and עַמּוּד *ʿammûd* is one of the words for "pillar."

[28] *LBI*, 21–35.

MODULE 0.2 ה to י, vowels, syllables (part 2)

0.2.א. Explanation: Vowels, part 2 (I/E-Class vowels)

The following six vowels are considered I/E-Class vowels. They produce either the *ee* sound or the sounds associated with an "e" vowel (whether "*ey*" as in "*whey*" or "*e*" as in "*pet*").

Once again, the vowel alone will appear beneath the respective vowel name. The syllable "מ-plus-vowel" is also shown.

ḥaṭef-segol	segol	ṣērê-yod	ṣērê[29]	ḥireq-yod	ḥireq	**Vowel name**
ֱ	ֶ	ֵי	ֵ	ִי	ִ	**Vowel**
e as in *pet*	*e* as in *pet*	*e* as in *whey*	*e* as in *whey*	*i* as in *machine*	*i* as in *machine*	**Vowel sound**
ĕ	*e*	*ê*	*ē*	*î*	*i*	**Transliteration**
מֱ	מֶ	מֵי	מֵ	מִי	מִ	**Vowel written with consonant מ**
mĕ	*me*	*mê*	*mē*	*mî*	*mi*	**Transliteration**

[29] Diacritical marks are provided for the vowel name "ṣērê" to help you learn its proper pronunciation: *tsayray*.

0.2.ב. Explanation: Consonants, part 2 (ה, ו, ז, ח, ט, and י)

The next group of six consonants includes ה, ו, ז, ח, ט, and י.

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(*f*)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(*b*)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(*k*)	(kh)	(khaf)	(ך)	(כ)

Concerning the letter ח, recall that the transliteration *ḥ* represents the sound *kh*. It resembles the noise made when trying to dislodge a particle from the base of your tongue.

The letter ט produces a *t* sound. Its throaty ("velar") texture has been lost in Hebrew.

0.2.ג. Explanation: Closing ה and י

Similar to the letter א, when ה closes a syllable it is silent. Thus the word זֶה is simply pronounced *zeh* (also transliterated *zeh*).[30]

When the letter י closes a syllable containing an **I/E-Class vowel**, it lengthens that vowel without changing how it is pronounced. Thus מִי is "longer" than מִ, but both are pronounced *mee*. Similarly, מֵי is "longer" than מֵ, but both are pronounced *mey*.

When the letter י closes a syllable containing an **A-Class vowel**, it produces a gliding vowel (diphthong). The diphthong will begin with an *ah* sound, gliding to an *ee* sound (as in the vowel sounds audible in the English words "lie" and "pie"). Thus אֵלַי is pronounced *ey-lah-ee*, not simply *ey-lah*. The proper transliteration of אֵלַי is *ʾēlay* (ל is the letter *lamed*, introduced in the next group).

0.2.ד. Do you know how to read? (Vowel letters) הֲיָדַעְתָּ לִקְרֹא?



The earliest Hebrew inscriptions consisted only of consonants. Vowel symbols were later added to the text in two stages: (a) vowel letters and (b) vowel points.

First, scribes began identifying certain consonants that could also serve as "vowel letters." In the pre-exilic period (until 587 BCE), they began to employ three vowel letters at the **ends** of words to specify a long vowel. The vowel letters they employed were ו (for *û*), י (for *î*), and ה (for any other final vowel, often *ā*). In the post-exilic period, scribes began to employ ו and י **within** a word as well, with a wider range of vowel values. Vowel letters are known as *matres lectionis* ("mothers of reading").

A more complete system of vowel markings was developed by Masoretic scribes several centuries later, called *nequdot* or "vowel points." Most printed editions of

[30] As shown in the A-Class vowel table above (§0.1.ב.), when a syllable ends ◌ָה... the ה represents a lengthening of the qameṣ vowel, so is not transliterated "*āh*" but "*â*." Thus מָה is rendered *mâ*, not *māh*.

Hebrew Bibles in use today combine both stages, presenting *matres lectionis* together with *nequdot*. Lacking these (i.e., when presented without vowel points), a biblical text is known as the "consonantal text." For additional information concerning *matres lectionis* and *nequdot*, "*scriptio plene*" and "*scriptio defective*," please refer to the portion of the appendix corresponding to this segment. Although terms distinguishing consonants and vowels do not appear in the Hebrew Bible, the word later adopted for "vowel points" does appear: נְקֻדּוֹת *nĕquddôt* describes the "speckled" coloration of certain goats (Gen. 30:35).



0.2.ה. Practice: Pronouncing syllables

Here are several more syllables to practice reading aloud. Review them until you can pronounce them quickly with accuracy. The "Sounds like…" column offers transliteration followed by a simplified phonetic representation.

Cover the "Sounds like…" column. Reveal it line-by-line *after* you have attempted to pronounce the Hebrew word in the "Syllables" column.

Sounds like…	Syllables	Sounds like…	Syllables
ḥi (*khee*)	חִ	*hā* (*hah*)	הָ
ṭi (*tee*)	טִ	*vā* (*vah*)	וָ
yi (*yee*)	יִ	*zā* (*zah*)	זָ
hî (*hee*)	הִי	*ḥā* (*khah*)	חָ
vî (*vee*)	וִי	*ṭā* (*tah*)	טָ
zî (*zee*)	זִי	*yā* (*yah*)	יָ
ḥî (*khee*)	חִי	*hi* (*hee*)	הִ
ṭî (*tee*)	טִי	*vi* (*vee*)	וִ
hē (*hey*)	הֵ	*zi* (*zee*)	זִ

Using the alpha-numeral symbol, match Hebrew syllables from the "Syllables" column with the correct pronunciation given in the "Sounds like…" column. Item "א" has been completed for you.

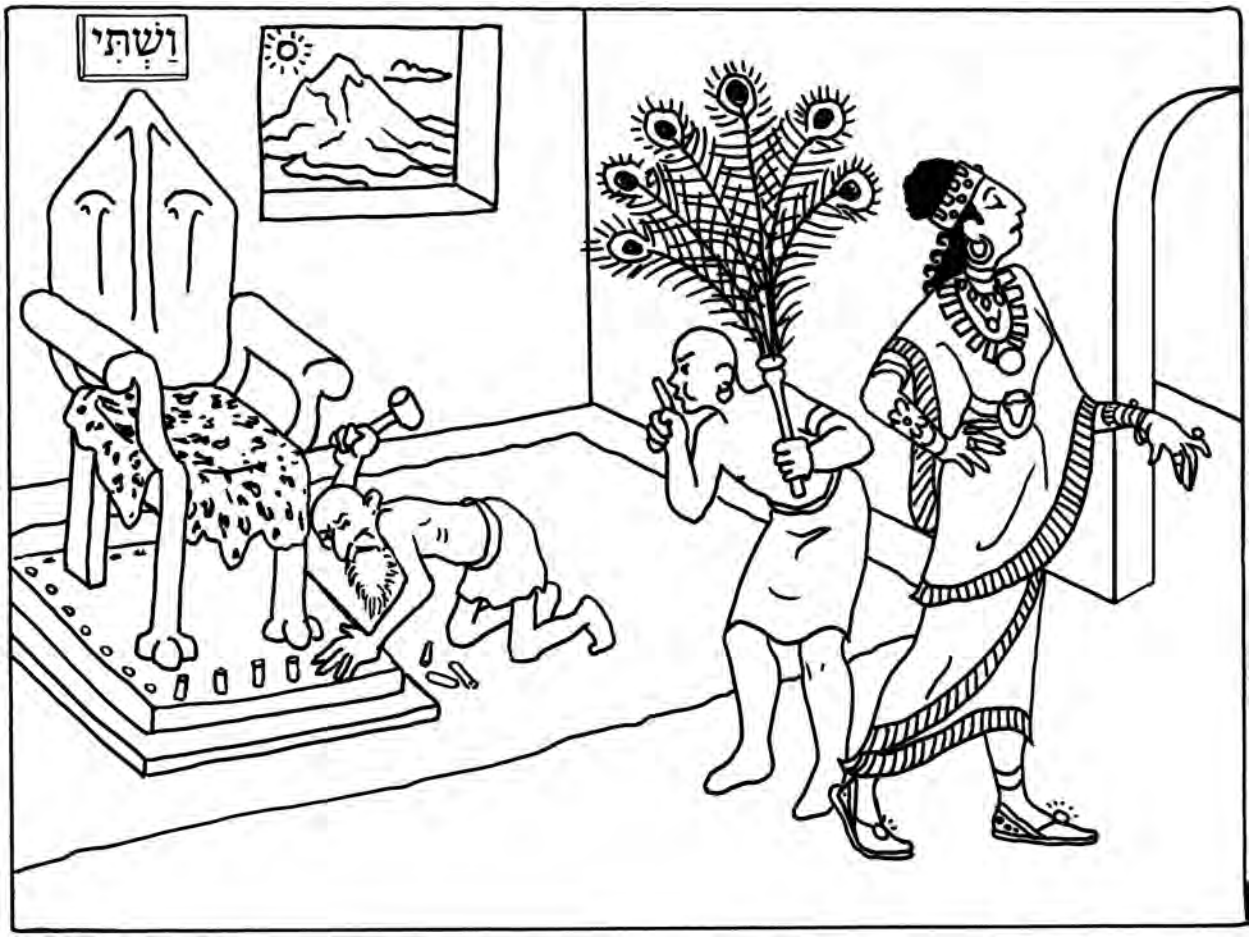
Sounds like…	Answer	Syllables	Alpha-numeral
ḥê (*khey*)		וֵי	א.
ʾāb̲î (*ah-vee*) my father		חֵי	ב.
ye (*yeh*)		טְ	ג.
vê (*vey*)	א.	יְ	ד.
ṭe (*teh*)		הֶז	ה.
hĕz (*hez*)		וֶ	ו.
vĕ (*veh*)		דְוִד	ז.
dāvid (*dah-veed*) [a man's name]		חֵטֵי	ח.
ḥēṭê (*khey-tey*)		אָבִי	ט.

Here is another group. See how many you can match correctly.

Sounds like…	Answer	Syllables	Alpha-numeral
hêṭîb̲ (*hey-teev*) he treated well		בְּדָג	א.
bĕdāg (*beh-dahg*)	א.	הֵיטִיב	ב.
ṭeb̲āʾ (*TEH-vah*)		וָו	ג.
ḥāgag (*khah-gahg*) he celebrated a feast		זָהָב	ד.
yāb̲î (*yah-vee*)		חָגַג	ה.
beged (*BEH-gehd*) garment		טֶבָא	ו.
zāhāb̲ (*zah-hav*) gold		יֶאֱחָז	ז.
vāv (*vahv*)		בֶּגֶד	ח.
yeʾĕḥāz (*yeh-eh-khahz*)		יָבִי	ט.

0.2.ו. Practice: Illustrated words beginning with ה, ו, or ז

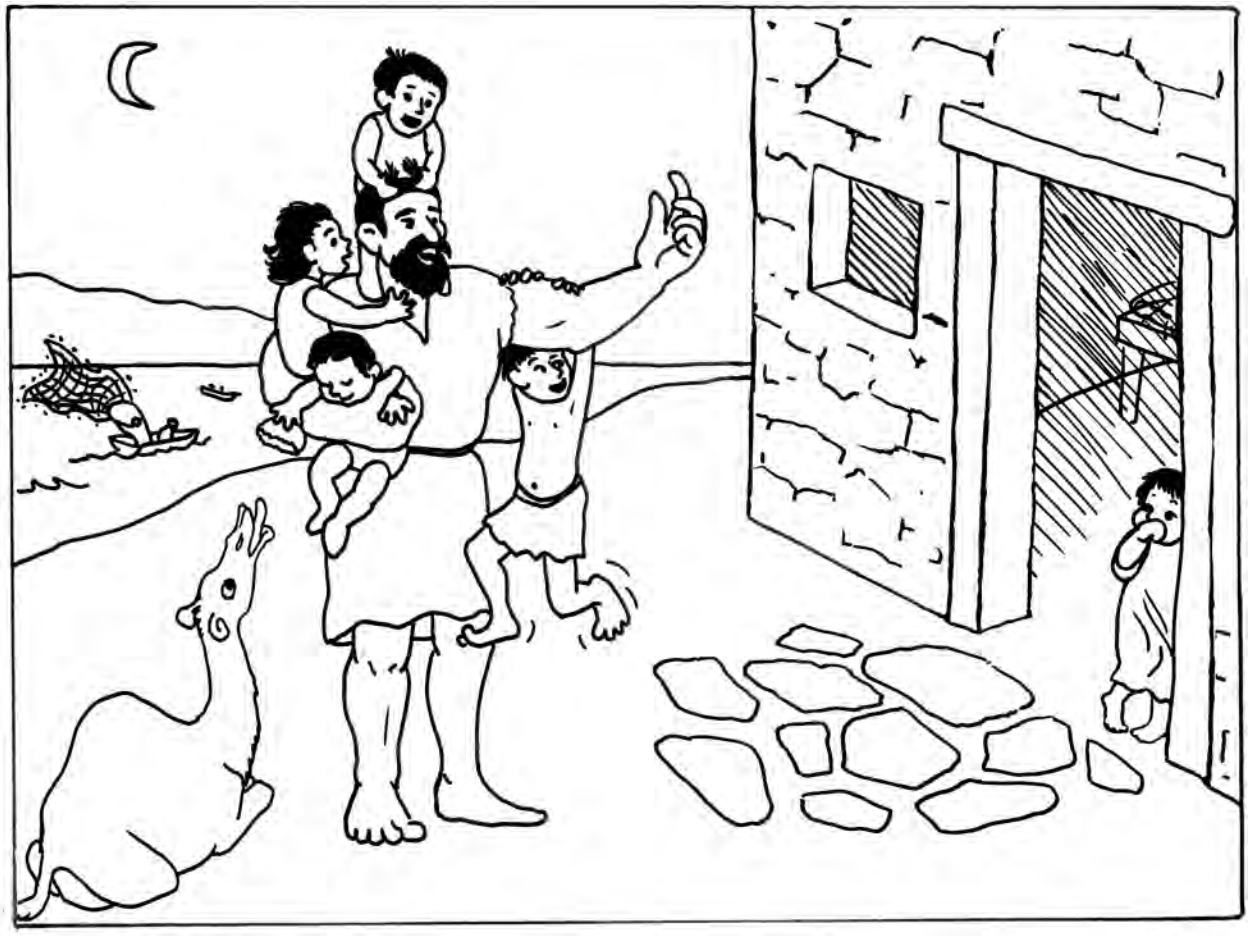
Focus on words beginning with ה, ו, or ז. Pronounce the name of the initial letter as you locate the corresponding person object, or situation within the sketch. Then write that letter near the object.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
splendor	*hôd* (*hode*)	הוֹד	ה
a woman who is walking	*hôleket* (*hoe-LEH-khet*)	הוֹלֶכֶת	
hush	*has* (*hahss*)	הַס	
mountain	*har*	הַר	
peg, nail	*vāv* (*vahv*)	וָו	ו
Vashti (Persian queen)	*vaštî* (*vahsh-tee*)	וַשְׁתִּי	
gold	*zāhāb* (*zah-hahv*)	זָהָב	ז
old	*zāqēn* (*zah-kane*)	זָקֵן	

0.2.ז. Practice: Illustrated words beginning with ח, ט, or י

For this illustration, focus on words beginning with ח, ט, or י, labeling the objects with their respective initial letter. Say aloud the name of the initial letter as you label each object.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
outside	*ḥûṣ* (*khoots*)	חוּץ	ח
strong	*ḥāzāq* (*khah-zak*)	חָזָק	
five	*ḥāmēš* (*khah-maysh*)	חָמֵשׁ	
good	*ṭôḇ* (*tove*)	טוֹב	ט
hand	*yād* (*yahd*)	יָד	י
child	*yeled* (*YEH-led*)	יֶלֶד	
sea	*yām* (*yahm*)	יָם	
moon	*yārēaḥ* (*yah-RAY-akh*)	יָרֵחַ	

MODULE 0.3 כ to ס, vowels, syllables (part 3)

0.3.א. Explanation: Vowels, part 3 (U/O-Class vowels)

Six vowels belong to the U/O-Class.

qameṣ-ḥaṭuf	ḥaṭef-qameṣ	šureq	qibbuṣ	ḥolem-vav	ḥolem	**Vowel name**
ָֹ	ֳָ	וּ	ֻ	וֹ	ֹ	**Vowel**
o as in *remote*	*o* as in *remote*	*u* as in *lute*	*u* as in *lute*	*o* as in *mole*	*o* as in *mole*	**Vowel sound**
o	*ŏ*	*û*	*u*	*ô*	*ō*	**Transliteration**
מָֹ	מֳָ	מוּ	מֻ	מוֹ	מֹ	**Vowel written with consonant מ**
mo	*mŏ*	*mû*	*mu*	*mô*	*mō*	**Transliteration**

Two of these vowels incorporate the symbol וּ, yet they do not produce any *v* sound. They are the vowel ḥolem-vav (וֹ, pronounced *ô* as in *mole*) and the vowel šureq (וּ, pronounced *û* as in *lute*).[31]

The qameṣ-ḥaṭuf (ָֹ) is written the same as a standard qameṣ (ָ) but is pronounced *o*. This is a rare case where one symbol may have two pronunciations. Most often the qameṣ symbol represents an *ah* sound (not *o*).[32] Two features will help us recognize most of the circumstances when it should be pronounced as *o*.

1. When ָֹ appears in a syllable that is both **closed and unaccented**, it is a qameṣ-ḥaṭuf and so should be pronounced *o*.[33]

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[31] For help in distinguishing וֹ as ḥolem-vav from וּ as vav-plus-ḥolem, see below in §0.5.ג. The difference between וּ as šureq and וּ as vav-plus-dagesh is treated in §0.5.ד.

[32] The qameṣ that produces the *ah* sound is known simply as qameṣ, or more specifically as either qameṣ-gadol ("large qameṣ") or qameṣ-rahav ("broad qameṣ"), to distinguish it from the qameṣ pronounced *o* , known as qameṣ-ḥaṭuf (hurried / snatched qameṣ) or as qameṣ-qaṭan ("small qameṣ").

[33] To recognize closed syllables, see "Syllable division" in §0.4.ח.

2. When either a ◌ְ (**ḥaṭef-qameṣ**) or another **qameṣ-ḥaṭuf follows** a ◌ָ, then that ◌ָ is a qameṣ-ḥaṭuf and so should be pronounced *o*.[34]

You will find that a handful of common words use the qameṣ-ḥaṭuf.[35] The following strategy may prove helpful: (a) memorize the frequently-occurring qameṣ-ḥaṭuf words as you encounter them, and (b) when in doubt, pronounce qameṣ vowels as *ah*. To help you develop good pronunciation habits more easily, qameṣ-ḥaṭuf vowels that appear in this textbook will regularly be highlighted by a note.

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[34] E.g., the woman's name נָעֳמִי *nȯ̆ŏmî*. For a more complete discussion of the qameṣ-ḥaṭuf (or qameṣ-qaṭan, as some term it), see W. Weinberg, The *Qamāṣ Qāṭān* Structures," *Journal of Biblical Literature* 87 (1968), 151–65.

[35] By far the most common word employing a qameṣ-ḥaṭuf is כָּל־ *kol*, meaning *all* (as in כָּל־הַיּוֹם *kol-hayyôm* "all day long"). Can you distinguish which qameṣ is a qameṣ-ḥaṭuf in the following words: וַיָּקָם *vayyaqom* "and he got up," וַיָּמָת *vayyāmot* "and he died," וַיִּכְתָּב־שָׁם *vayyiktoḇ-šām* "and he wrote there," and וַיִּשְׁמָרְךָ *vayyišmorkā* "and he protected you"? Accents are displayed to show that the qameṣ-ḥaṭuf occurs in an unaccented syllable.

0.3.ב. Explanation: Consonants, part 3 (כ, ל, מ, נ, and ס)

Now let's focus on the consonants from כ to ס.

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(f)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(b̲)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(k̲)	(kh)	(khaf)	(ך)	(כ)

In this group of consonants we encounter another of the Beged-Kefet cluster: the letter כ (or כּ). When written with the dagesh, כּ is pronounced *k*. Lacking the dagesh, כ is pronounced with the roughness of *kh* (imitate the throaty sound of a cat hissing, or of a person clearing a particle from the mid-section of the tongue). As mentioned above under the letter ב, Beged-Kefet letters must have a dagesh when they begin a phrase or follow a closed syllable. When referred to apart from the context of a specific word, כ is spelled without the dagesh and is referred to by the letter name "kaf."[36]

[36] Concerning closed syllables, see "Syllable division," §0.4.ח., below.

0.3.ג. Explanation: Final forms (ך, ם, ן, ף, and ץ)

Perhaps you noticed that the letter כ may also be written ך. The form ך is called a "final form" since it is used whenever it appears as the last letter in a word. Final forms are simply an artistic variation of regular forms. They do not change the pronunciation or meaning of a word.

Here are all five letters having final forms, followed by a sample word showing their use. Notice that when writing final forms, the "tail" must extend **below** the line of writing (excepting ם).

Meaning of word	Word with final form	Final form	Initial form
to you	אֵלַיִךְ	ך	כּ (כ)
bread	לֶחֶם	ם	מ
he perceived	בִּין	ן	נ
silver	כֶּסֶף	ף	פּ (פ)
scoffer	לֵץ	ץ	צ

In the absence of any other ensuing vowel, a final ך is routinely followed by a silent sheva: ךְ....

0.3.ד. May I offer you advice? (Pronouncing names) הַאִיעָצְךְ עֵצָה?

Several of the sample "syllables" you will encounter in the remainder of this unit are authentic Hebrew names. Your grasp of the sounds of Hebrew will advance significantly as you practice pronouncing these names with accuracy.

For example, when you encounter אָדָם, rather than pronouncing in English fashion, "Adam," read it with Hebrew vowel sounds and accentuation, *Ah-DAHM*. Remember: you are not reading English names written with Hebrew letters. Rather, you are reading Hebrew names *in Hebrew*.

0.3.ה. Practice: Pronouncing syllables

Here is another group of syllables for pronunciation practice. Read them repeatedly until you can pronounce them readily and with accuracy.

As before, cover the "Sounds like…" column, only revealing it after you have attempted to sound out the Hebrew word on your own. Note that כָּל- in the second list is a closed, unaccented syllable.

Sounds like…	Syllables	Sounds like…	Syllables
nu (*nou*)	נֻ	*koh* (*coe*) thus	כֹּה
ʿŏ (*oh*)	עֲ	*lô* (*low*) to him	לוֹ
ḥŏ (*khoe*)	חֲ	*mō* (*moe*)	מֹ
nō (*no*)	נֹ	*nô* (*no*)	נוֹ
kol (*coal*) all [of]	כָּל-	*sô* (*so*)	סוֹ
*ûb*ê*ne*ḵ*ā* (*ou-vey-NEH-kha*) and among you	וּבֵינֶֽיךָ	*ku* (*coo*)	כֻּ
bām (*bahm*) in them	בָּם	*sûs* (*sous*) horse	סוּס
yām (*yahm*) sea	יָם	*lu* (*lou*)	לֻ
sammîm (*sahmeem*) spices	סַמִּים	*mû* (*moo*)	מוּ

Several words in the next two exercises contain the vowel known as "sheva." As will be explained more fully in §0.4.ה., the sheva either has a very weak value (like the *a* in the English word *about*), or it will be silent. In the first exercise, the last entry (יְהוּדָה) employs a sheva in the first syllable, as do זְבֻלוּן and לְבָנוֹן in the the second exercise.

Match Hebrew "words" with entries in the "Sounds like…" column. In the answer column, write the letter corresponding to the appropriate Hebrew word. Item "א" again has been completed for you.

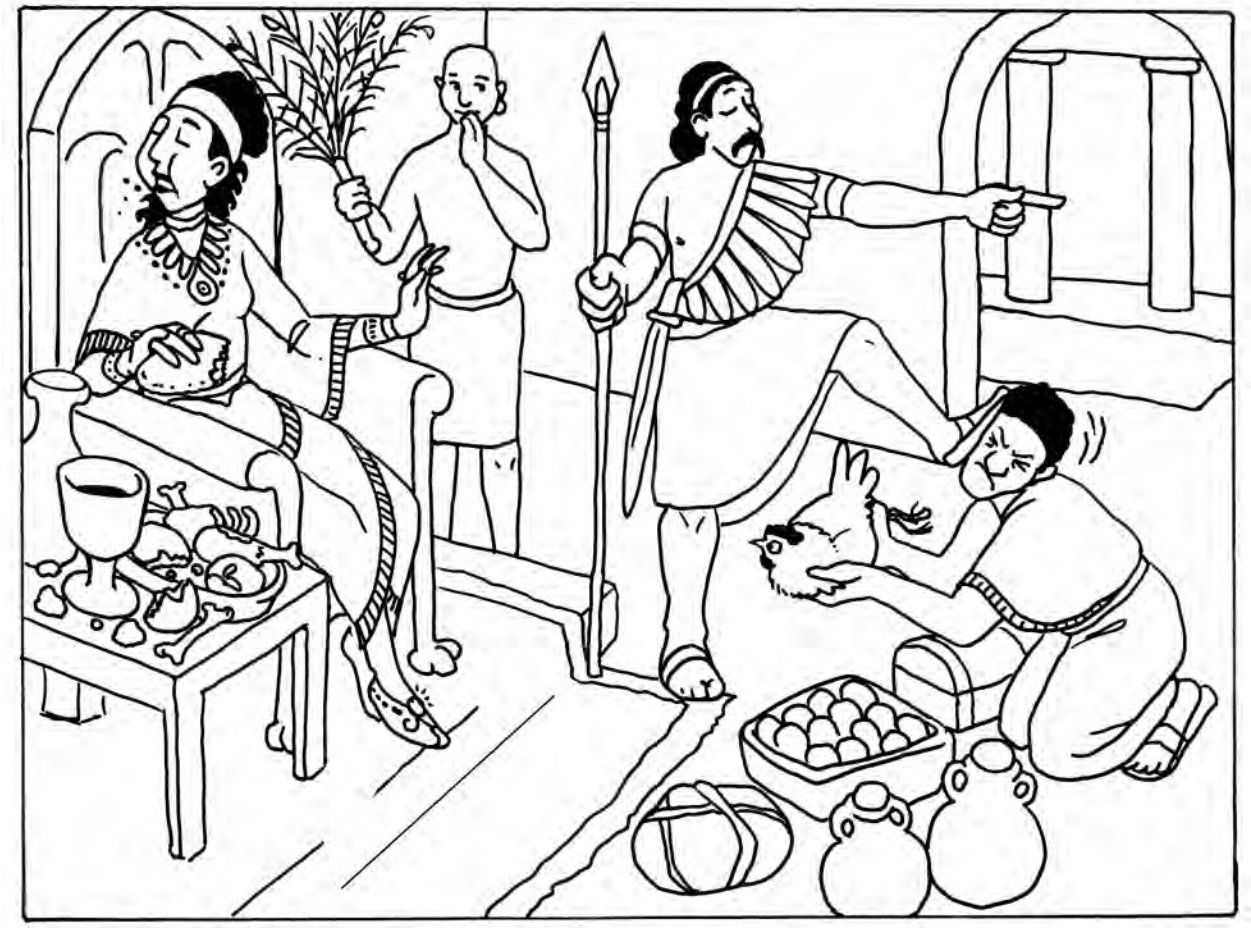
Sounds like…	Answer	Words	Alpha-numeral
ʾ*ĕlōhîm* (*eh-low-heem*) God or gods		בִּין	א.
bîn (*bean*) he perceived	א.	לָנוּ	ב.
lānû (*LAH-nou*) to us		אֱלֹהִים	ג.
kālēb (*kah-leyv*) [a man's name]		הֶבֶל	ד.
ʾ*ahărōn* [a man's name]		אָדָם	ה.
yĕhûdâ (*yeh-hou-dah*) [a tribe's name]		כָּלֵב	ו.
hebel (*HEH-vehl*) [a man's name]		אַהֲרֹן	ז.
dān (*dahn*) [a tribe's name]		דָּן	ח.
ʾ*ādām* (*ah-dahm*) human [also a man's name]		יְהוּדָה	ט.

Here is another group for matching. You may recognize some of these names.

Sounds like…	Answer	Syllables	Alpha-numeral
lēvî (*ley-vee*) [a tribe's name]		לוֹט	א.
ʾ*ăbîgayil* (*ah-vee-GAH-yeel*) [a woman's name]		לֵוִי	ב.
bābel (*bah-vehl*) [a city name]		זְבֻלוּן	ג.
zĕbulûn (*zeh-voo-loon*) [a city name]		בָּבֶל	ד.
lôṭ (*lote*) [a man's name]	א.	אֲבִיגַיִל	ה.
sinay (*see-nah-ee*) [name of a mountain]		לְבָנוֹן	ו.
yônâ (*yoh-nah*) [a man's name]		סִנַי	ז.
lĕbānôn (*l'vah-known*) [name of a country]		אִיזֶבֶל	ח.
ʾ*îzebel* (*ee-ZEH-vehl*) [a woman's name]		יוֹנָה	ט.

0.3.1. Practice: Illustrated words beginning with כ or ל

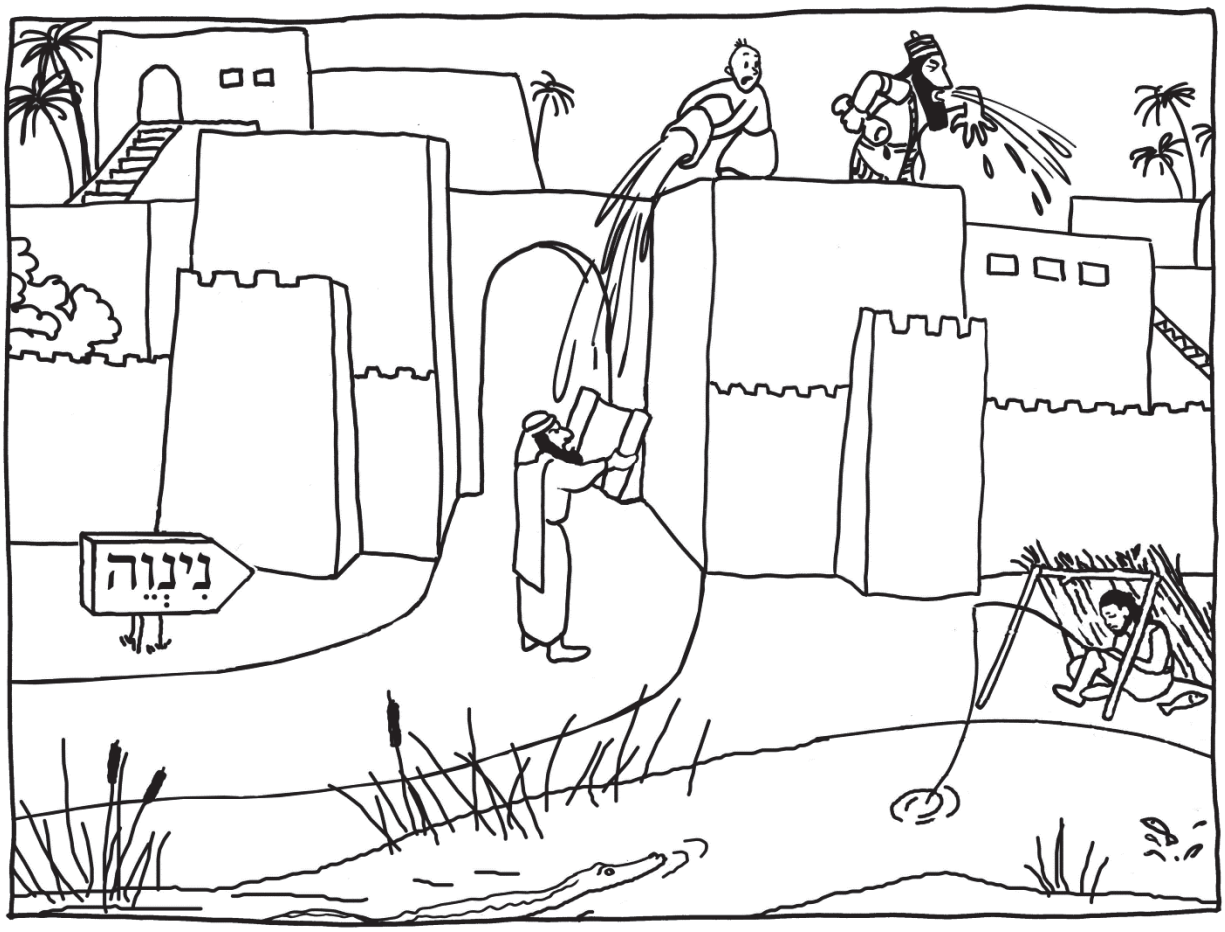
Here are more illustrated words. These begin with either כ or ל. As before, practice pronouncing the initial letter as you write it alongside the corresponding part of the picture.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
cup	*kôs* (*kohss*)	כּוֹס	כ
container	*kĕlî* (*k'lee*)	כְּלִי	
chair	*kissēʾ* (*kee-say*)	כִּסֵּא	
no, not	*lōʾ* (*low*)	לֹא	ל
bread, food	*leḥem* (*LEH-khem*)	לֶחֶם	
before, in front of	*lifnê* (*leaf-nay*)	לִפְנֵי	

0.3.ז. Practice: Illustrated words beginning with מ, נ, or ס

Watch for מ, נ, and ס—the initial letters featured in this group of illustrated words. Strengthen your grasp of the alphabet by labeling parts of the picture as you did with earlier illustrations.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
water	*mayim* (*MAH-yeem*)	מַיִם	מ
king	*melek* (*MEH-lekh*)	מֶלֶךְ	
bitter	*mar*	מַר	
prophet	*nāḇîʾ* (*nah-vee*)	נָבִיא	נ
river	*nāhār* (*nah-har*)	נָהָר	
Nineveh	*nînĕvēh* (*nee-ne-vay*)	נִינְוֵה	
hut, shelter	*sukâ* (*soo-kah*)	סֻכָּה	ס
book, scroll	*sēfer* (*SAY-fehr*)	סֵפֶר	

0.3.ח. Did you know that...? (City walls) הֲיָדַעְתָּ כִּי...?

…the walls encasing an Iron Age II (1000-800 BCE) fortified town such as Lachish may range up to six meters wide? In the case of Jerusalem, in order to protect an expanding urban population from escalating Assyrian threats, King Hezekiah commissioned a new wall for the capital, known as the "Broad Wall" (late eighth century BCE).



The lower courses of Hezekiah's "Broad Wall" (late 8th cent. BCE) were discovered within the Jewish Quarter of the Old City of Jerusalem.

In contrast to such fortified urban sites, villages and hamlets during Iron Age I (1200–1000 BCE) typically lacked a town wall. Instead, they often arranged perimeter houses edge-to-edge, so that the rear wall of one house joined with the rear wall of the next, forming a semi-continuous outer barrier.[37] The wall of a house is known as a קִיר *qîr*, while חוֹמָה *ḥômâ* generally refers to the wall that surrounds a city.

[37] *LBI*, 219 and 231; cf. §0.1.ל.

MODULE 0.4 ע to ר, vowels, syllables (part 4)

0.4.א. Explanation: Dots within consonants, and consonants that resist them

There are three types of dots that commonly appear, centered within certain consonants: (a) the weak dagesh, (b) the strong dagesh, and (c) the mappiq.

A. **First,** consider the **weak dagesh**. You have already encountered the weak dagesh, associated with **Beged-Kefet** letters, whenever they begin the first word of a new phrase or whenever they follow a closed syllable.[38] For example, the name of an Israelite spy in the Joshua account was כָּלֵב (note the dagesh), not כָלֵב. In addition, the most famous king of Israel was named דָּוִד, not דָוִד. This sort of dagesh is known as a **weak dagesh** or a "dagesh lene" (pronounced "dagesh leh-neh")

B. The **second** type of dagesh may appear in nearly any consonant. It is not restricted to Beged-Kefet letters. Known as a **strong dagesh** (or "dagesh forte," pronounced "dagesh for-teh"), this second type serves as shorthand for **doubling** (or lengthening) of the consonant in which it appears. The doubling may be seen in transliteration (e.g., doubled middle ל in הִלֵּל *hil-lēl* and doubled מ in לִמֵּד *lim-mēd*). Today, few speakers of Hebrew attempt to articulate the doubled (or lengthened) letter when reading Hebrew aloud. Notice in the transliterations that no vowel is supplied between the doubled consonants, whether in the doubled *l* of *hil-lēl* or the doubled *m* of *lim-mēd*.[39]

We say that the strong dagesh can appear in "nearly any consonant," since there is a handful of consonants that **resist** the strong dagesh: א, ה, ח, and ע. These consonants are known as

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[38] See "Syllable division" in §0.4.ח., below.

[39] The dot in the נ of לְכָה־נָּא *please come* and in the ל of יְצַוֶּה־לָךְ *he will command concerning you* is a third sort of dagesh. This dagesh is known as the **euphonic dagesh**. Often the euphonic dagesh will occur when a word **ending** in an unaccented syllable הָ... or הֶ... leads directly to a word that **begins** with an accented syllable. This particular type of euphonic dagesh is known as a "conjunctive dagesh." Like a strong dagesh, the euphonic dagesh is not restricted to Beged-Kefet letters (for more information, see GKC §20c-k and Joüon §18h). You will not be expected to know when to insert a euphonic dagesh; simply be aware that they do occur in the Hebrew Bible.

gutturals since they are produced in the back portion of the throat. The letter ר often behaves like a guttural, sharing with them the trait of resisting the strong dagesh. Consequently you will often find ר grouped with gutturals in an explanation of spellings.

Since the strong dagesh indicates that a consonant has **doubled**, and since it is physically difficult to pronounce a doubling (or lengthening) of gutturals, it comes as no surprise that these letters (with ר) would resist the dagesh.[40] Incidentally, gutturals also share another trait: they resist the sheva vowel, preferring an A-Class vowel instead.

C. The **third** type of dot appearing within certain consonants is known as a mappiq. In the Masoretic Text the mappiq appears only in the letter ה at the end of a word (hence the designation "mappiq-ה"). A mappiq in the letter ה serves to mark that ה as a genuine consonant that was originally part of that word or expression. In other words, when you discover a mappiq-ה you may be sure that this ה was not a vowel letter added later as a pronunciation aid (as in ◌ָה... endings). The mappiq preserves meaning. That is why a mappiq-ה will be retained as "*h*" when transliterated (notice "*h*" reflecting the mappiq-ה at the close of *ʾarṣāh* [*her land*] and *malkāh* [*her king*], below)

In each of the following pairs of words, notice that the first word in a pair ends with a "**mappiq-ה**" (הּ), while a related word below it does not. Although the mappiq does not affect the pronunciation, it is an important part of the spelling, for without it the meaning would change. A dagesh, on the other hand might change the pronunciation (compare פּ *p* with פ *f*), but will not change the meaning of a word.

Each mappiq-ה below has been marked with bold font to aid recognition. Bold font appearing within Hebrew words in this textbook does *not* signify the accented syllable.

her land	*ʾar-ṣāh*	אַרְצָהּ	**With** mappiq-ה
toward (the) land	*ʾar-ṣâ*	אַרְצָה	**Without** mappiq-ה
her king	*mal-kāh*	מַלְכָּהּ	**With** mappiq-ה
a queen	*mal-kâ*	מַלְכָּה	**Without** mappiq-ה

[40] In lieu of doubling, gutturals and ר can effect either "compensatory lengthening" or "virtual doubling / gemination." On these, please see §2.1.א. in the appendix.

0.4.ב. Explanation: Consonants, Part 4 (ע, פ, צ, ק, and ר)

The next consonants are ע, פ, צ, ק, and ר.

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(f)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(b̲)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(k̲)	(kh)	(khaf)	(ך)	(כ)

The sound produced by the consonant ע issues from a place fairly deep within the throat. Imagine producing the *a* of *awkward* (or the *g* of *golf*) nearly at the point of swallowing.[41] When transliterating ע take care to use a **right**-facing single-quotation mark (ʿ), while reserving the **left**-facing single-quotation mark for the consonant א (ʾ).

The letter פ is the last of the Beged-Kefet letters. Like ב and כ, when written with a dagesh (פ) it will stop the flow of air, producing the *p* sound. This form is referred to by the letter name "pē." Lacking a dagesh (פ) it produces the spirant *f* sound, and is referred to as the letter "fē." Having said that, it is

[41] C. Huart colorfully compares ע to "the guttural noise made by a camel being loaded with its pack saddle" (*Littérature Arabe* [Paris, 1902], 139, quoted in Joüon §5.l).

conventional when designating this letter apart from a specific word to write it simply, without the dagesh (פ), and to refer to this letter as "pē."

The letter צ resembles the sound *ts* at the end of *bats* or *boots*. While English does not generally begin a word with the sound *ts*, perhaps you have heard this sound in a European pronunciation of the Russian title "tsar" (when not pronounced simply as *zar*).

Similar to ע, the letter ק represents a *k* that is generated deep in the throat. Draw the base of the tongue back as you initiate the ק by briefly stopping the flow of air. If this is too difficult, you may begin by substituting the *k* sound.

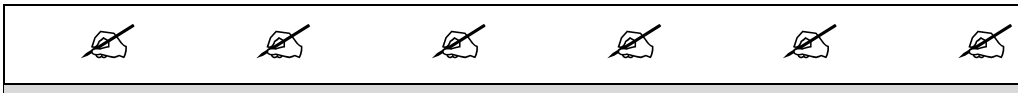
When pronounced accurately, the letter ר will resemble a sustained ח, combined with a vibration of the vocal chords.[42] This may explain why ר shares certain principles together with guttural letters (א, ה, ח, and ע)—principles such as avoiding use of the dagesh.[43]

If the authentic pronunciation of ר is too difficult, you may substitute a short Spanish *r* (a single rolling of the *r* produced by touching the roof of the mouth behind upper teeth with the tip of the tongue). This sound will resemble the letter *d*, except that a ר will allow more air to pass when the tongue touches the roof of the mouth.

Notice that when writing the final forms ף and ץ, their tails must trail below the line of writing. The final forms are only calligraphic; they do not cause any change in pronunciation.

0.4.ג. Do you know how to read? ("ע" sometimes transliterated as "g")

הֲיָדַעְתָּ לִקְרֹא?



In casual transliteration, the consonant ע will normally be represented only by the vowel associated with it. Thus the primeval garden begins with עֵ and is transliterated "Eden" (notice the initial vowel "e," representing עֵ). Similarly, the king of Bashan (whom Joshua battled) was named עוֹג—transliterated "Og" (notice the initial vowel "o").

[42] This will resemble the French "*r*" of *rouge* or *rien*.

[43] Other traits of gutturals include preference for A-Class vowels and aversion to the sheva.

Why, then, does the coastal city עַזָּה begin with a "g" ("Gaza") and not the vowel "a" ("Azah")? Words like "Gaza" reveal that the Phoenician alphabet (from which the Hebrew script was borrowed) was not able to represent all the distinct sounds audible in Israel and its neighboring countries.

Hebrew possessed a regular ע sound similar to that found in Phoenician. In addition to this sound, Hebrew also had a sound resembling a rough "r." That is the sound found at the beginning of the word "Gaza." Arabic dedicates a distinct consonant to this rough *r*, calling it "*ghayn*." In the Hebrew script, however, the symbol ע was employed to represent both *ghayn* and *ʿayin*.

In an effort to distinguish between the two, it has become conventional to transliterate historic *ghayn* words with "g." For another such example, look up the Hebrew spelling of the place that has been transliterated as "Gomorrah" (cf. Isa. 1:10).



0.4.ד. Explanation: Simple and compound shevas

Four vowels are known as "half vowels": the sheva alone (ְ, known as the "simple sheva") and three more that combine the sheva with another vowel ("compound shevas").[44] The compound shevas you have learned already. They correspond to each of the three vowel classes (A-Class ֲ ḥaṭef-pataḥ, I/E-Class ֱ ḥaṭef-segol, and U/O-Class ֳ ḥaṭef-qameṣ). Compound shevas serve as reduced vowels, providing for each class of vowels a shorter version of vowel within that class. Thus a shorter version of ֲ would be ֱ.[45]

[44] "Sheva" is pronounced *sheh-VAH.*

[45] See the corresponding appendix segment regarding circumstances when a syllable may shift from a full vowel to a reduced vowel in the same class ("vowel reduction"), especially propretonic and pretonic reduction.

Technically, the sound produced by a compound sheva should be shorter than that of its corresponding full vowel. This pronunciation distinction is no longer maintained. Here are several words employing compound shevas.[46]

U/O-Class ◌ֳ ḥaṭef-qameṣ	I/E-Class ◌ֱ ḥaṭef-segol	A-Class ◌ֲ ḥaṭef-pataḥ
אֳנִיָּה	יֶאֱרֹב	לַחֲטוֹף[47]
ʾŏ-niy-yâ	*ye-ʾĕ-rō<u>b</u>*	*la-ḥă-ṭôf*
a ship	he will lie in ambush	to seize

0.4.ה. Explanation: The simple sheva (part 1)

The sheva (◌ְ) is the last vowel to be studied. A sheva produces either little sound (**vocal sheva**) or none at all (**silent sheva**), depending on the sort of syllable in which it appears.

When it is **vocal**, a sheva produces a very short and indeterminate sound, such as the sound produced by the letter *e* in the word *current*, by the letter *a* in *above*, or the *o* in *cannon*. As to vowel-class, it serves as a short vowel for all three classes. Although sharing with ◌ֱ the transliteration symbol *ĕ*, it would be wise to develop a habit of pronouncing a vocal ◌ְ with a sound that is even more colorless than ◌ֱ, as the second vowels in *current*, *above*, and *cannon* would suggest.[48]

This segment presents **two principles** to help you recognize when the sheva makes a small sound (the **vocal** sheva).[49] A third vocal sheva principle will follow later.

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[46] Technically a vocal sheva (simple or compound) does not merit a syllable of its own, but rather is joined to the next. To foster proper pronunciation, this textbook treats vocal shevas as separate syllables (cf. GKC §26m).

[47] A *ḥaṭef* vowel is a "seized" or restrained vowel.

[48] It may be helpful to associate ◌ְ with the phonetic value represented by ə (shewa).

[49] "Mobile sheva" is another term for the vocal sheva.

1. **First in a word.** When a sheva follows the initial consonant of a word it is **vocal**. Otherwise, that initial consonant would be inaudible. Here are several words featuring a sheva after the first consonant.

גְּבוּל	לְמוּאֵל	מְלָכִים	יְהוּדָה	דְּבָרִים
gĕ-b̲ûl	*lĕ-mû-ʾēl*	*mĕ-lā-k̲îm*	*yĕ-hû-dâ*	*dĕ-b̲â-rîm*
border	(man's name)	kings	(tribe name)	words

Words in this segment are transliterated with hyphens to indicate syllable divisions (syllabification). How syllabification simplifies reading will be explained more fully in §0.4.ח.

2. **Second in a pair.** When a pair of sheva vowels appears adjacent to each other, the first is silent while **the second is vocal**.

לַחְמֶךָ	יִמְלְכוּ	יִזְכְּרוּ	יִסְפְּרוּ	יִמְצְאוּ
laḥ-mĕ-k̲ā	*yim-lĕ-k̲û*	*yiz-kĕ-rû*	*yis-pĕ-rû*	*yim-ṣĕ-ʾû*
your bread	they will rule	they will remember	they will count	they will find

Silent sheva vowels are not transliterated. The sheva following מ in יִמְצְאוּ is silent. Thus the first syllable of יִמְצְאוּ is rendered *yim*, not *yimĕ*.[50]

There is another circumstance related to dagesh pairs: a sheva that follows a consonant containing a **doubling** dagesh (*dagesh forte*). A symbol such as זְּ stands for זְזְ—two identical consonants with a pair of adjacent sheva vowels. Since the **second** of two **adjacent** sheva vowels is **vocalized**, the complete sound produced by זְּ will be *zĕ*.[51] For dagesh-plus-sheva examples, please refer to the next table. Note especially the extra row (labeled "Pronunciation") to learn how these words should be vocalized.

[50] A silent sheva is also known as a "quiescent sheva."

[51] There are a handful of Hebrew speakers who helpfully articulate doubled letters with such precision that you can detect a slight lengthening or doubling of the consonant. But this is quite rare.

מְסַפְּרִים	סִפְּרוּ	דִּבְּרוּ	יְדֻבְּרוּ	יְחַזְּקוּ	**Word**
mĕ-sa-pĕ-rîm	*si-pĕ-rû*	*di-bĕ-rû*	*yĕ-du-bĕ-rû*	*yĕ-ḥa-zĕ-qû*	**Pronunciation**
mĕ-sap-pĕ-rîm	*sip-pĕ-rû*	*dib-bĕ-rû*	*yĕ-dub-bĕ-rû*	*yĕ-ḥaz-zĕ-qû*	**Transliteration**
ones who recount	they recounted	they spoke	they will be spoken	they will strengthen	**Meaning**

Occasionally a double sheva appears at the **end** of a word. In such cases, **both** shevas are **silent**, as evident from the transliterations in the following examples.[52] These examples include two consonants not yet introduced: שׁ *š* [*sh*] and ת *t*.

נָפַלְתְּ	אָהַבְתְּ	וַיִּשְׁתְּ	נֵרְדְּ[53]	וַיִּבְךְּ
nā-falt	*ʾā-habt*	*vay-yēšt*	*nērd*	*vay-yēbk*
you fell	you loved	and he drank	nard	and he wept

As noted earlier, a sheva symbol always appears in a final כ (ךְ) when no other vowel is present. This sheva is silent and is not transliterated (e.g., אֵילֵיךְ *ʾê-lêk*).

The next segment will explain how to distinguish between long and short vowels. This skill, in turn, will further enable us to distinguish vocal from silent shevas.

0.4.ו. Explanation: Long and short vowels

Vowels of all classes fall into three groups according to length. They may be long, short, or half vowels. First, consider long vowels. We have met them already, class-by-class. Now we will distinguish them according to length.

[52] The collision of consonants at the end of these words creates a rare violation of the rule discouraging adjacent consonants without intervening vowels.

[53] You may have heard of this perfume, prized in the ancient world, also known as "spikenard."

Long Vowels[54]				
O-Class	U-Class	E-Class	I-Class	A-Class
◌ and וֹ	וּ	◌ֵ and יֵ	יִ	[55]◌ָ and הָ

Short vowels comprise the next group.

Short Vowels				
O-Class	U-Class	E-Class	I-Class	A-Class
[56]◌ָ	◌ֻ	◌ֶ	◌ִ	◌ַ

Both long and short vowels are known as "full vowels." The remaining vowels are half vowels, consisting of the sheva alone ("simple sheva") and various compound shevas. Half vowels are even shorter than so-called short vowels.

Half Vowels			
General	U/O-Class	I/E-Class	A-Class
◌ְ	◌ֳ	◌ֱ	◌ֲ

To simplify learning, concentrate only on the first group—those known as long vowels. Recognizing long vowels will help us identify vocal shevas. This, in turn, helps to determine where syllables will divide. Syllabification can be a great aid when reading aloud.

0.4.ז. Explanation: The simple sheva (part 2)

In Part 1 of the sheva explanation (§0.4.ה.) we discovered these two rules for the vocal sheva:

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[54] Of the "long vowels," the following are not subject to vowel reduction, and so are called "unchangeably long": יִ◌, יֵ◌, וּ, וֹ, and sometimes ◌ֹ. "Changeably long" include ◌ָ, ◌ֵ, and ◌ֹ. On occasion ◌ִ, and ◌ֶ may be long.

[55] Regular qameṣ (qameṣ-gadol).

[56] Qameṣ-ḥaṭuf (pronounced *o*).

1. **First in a word.** An initial sheva is **vocal**. Thus the name לְמוּאֵל is rendered *lĕ-mû-ʾēl*, not *lmû-ʾēl* (King Lemuel of Prov. 31:1).
2. **Second in a pair.** The second of two adjacent sheva vowels is **vocal**, while the first is silent. Thus יִפְדְּיָה is rendered *yif-dĕ-yâ*, not *yi-fĕd-yâ* or *yi-fĕ-dĕ-yâ* (Iphdeiah of the tribe of Benjamin, 1 Chron. 8:25).

Now we will add a third vocal sheva rule.

3. **Following a long vowel.** A third principle involves syllables containing a long vowel (ָ, ָה, ֵ, ֵי, ִי, ִ, וֹ, or וּ) when followed by a sheva. When a syllable with a long vowel is followed by a consonant with sheva, the sheva is **vocal**.

   Consider the word הוֹלְכִים, where a long vowel (וֹ) leads to a sheva. The long vowel in the syllable הוֹ (*hô*) dictates that the sheva of לְ will be vocal (*lĕ*): הוֹ־לְ־כִים *hô-lĕ-kîm.*

   Here are more examples including long vowels from the various vowel classes. Begin by locating the sheva (there may be more than one). Then notice whether the preceding vowel is a long vowel. If long, the ensuing sheva will be vocal. Syllabification will aid in this process (see rows with hyphens).

Vocal sheva after long vowel				
U-Class	O-Class	I-Class	E-Class	A-Class
וּ	ֹ and וֹ	ִי	ֵ and ֵי	[57] ָ
בְּשׁוּבְכֶם	יוֹרְדִים	בַּהֲרִימְכֶם	יֵלְכוּ	יָדְךָ
בְּ־שׁוּ־בְ־כֶם	יוֹ־רְ־דִים	בַּ־הֲ־רִי־מְ־כֶם	יֵ־לְ־כוּ	יָ־דְ־דְ
bĕ-šû-bĕ-kem	*yô-rĕ-dîm*	*ba-hă-rî-mĕ-kem*	*yē-lĕ-kû*	*yā-dĕ-kā*
when you return	ones who descend	when you raise up	they will go	your hand

To illustrate the opposite of "**vocal** sheva after **long** vowel," notice what happens when a sheva follows a **short vowel**. The sheva is **silent**.

[57] Regular qameṣ.

Silent sheva after short vowel		
U/O-Class	I/E-Class	A-Class
Sheva after ◌ְ[58]	Sheva after ◌ִ	Sheva after ◌ַ
אָזְנְךָ	מִגְדָּל	כְּאַרְיֵה
אָזְ־נְ־דָ	מִגְ־דָּ־לְ	כְּ־אַ־רְ־יֵה
ʾoz-nĕ-k̲ā	*mig-dāl*	*kĕ-ʾar-yē*
your ear	a tower	like a lion

To summarize, the three rules for the **vocal** sheva may be expressed as: "**first in a word, second in a pair, following a long vowel**."

0.4.ח. Explanation: Syllable division

After becoming comfortable with the Hebrew script, the single skill most helpful for smooth vocalization is the ability to segment longer words into syllables. Two basic principles govern syllable formation in Hebrew: how syllables **begin** and how they **end**.

1. All syllables must **begin with a consonant** (C), followed immediately by a vowel (v).[59] Syllables may **end** in one of two ways: either **closed** or **open**.
2. **Closed** syllables not only begin with a consonant, but also end with a consonant. The closed syllable, גָּד, for example, begins with the consonant ג, follows with the vowel ◌ָ, and ends with the consonant ד. A closed syllable may be represented as CvC.

   Often the second consonant in a closed syllable will be followed by a silent sheva, sometimes called a "syllable divider."[60] In the case of the "double sheva words" listed earlier, the first sheva

[58] Qameṣ-ḥaṭuf is a short O/U-Class vowel, pronounced *o* (see §0.3.א.).

[59] One spelling of the conjunction "and" consists only of the vowel וְ. This may be prefixed to a word, and comprises the sole exception to the rule requiring that syllables begin with a consonant.

[60] GKC §10.

in each case was a silent sheva, operating as a syllable marker (§0.4.ה., #2). Here are those words, again. By referring to the transliterations beneath each word you may see the syllabification.

לַחְמְךָ	יִמְלְכוּ	יִזְכְּרוּ	יִסְפְּרוּ	יִמְצְאוּ
laḥ-mĕ-k̲ā	*yim-lĕ-k̲û*	*yiz-kĕ-rû*	*yis-pĕ-rû*	*yim-ṣĕ-ʾû*
your food	they will rule	they will remember	they will count	they will find

A lone silent sheva may likewise act as a syllable marker, as in these next examples (see also examples in the table above, "Silent sheva after short vowel," §0.4.ז.).

מַלְכִּי	כַּסְפָּם	חַרְבִּי	עַבְדְּךָ	רַגְלֶךָ
mal-kî	*kas-pām*	*ḥar-bî*	*ʿab̲-de-k̲ā*	*rag-le-k̲ā*[61]
my king	their silver	my sword	your servant	your foot

3. In contrast, **open** syllables end with no additional consonant. They consist only of consonant-plus-vowel (Cv). For example, לִי begins with the consonant ל and ends with the vowel ִי. Since there is no additional closing consonant, לִי forms an open syllable (Cv).[62]

4. Note: As a rule, **long vowels** require either **an open** syllable or a **closed-and-accented** syllable. As a reminder, the following are long vowels: ָ, ָה, ֵ, ֵי, ִי, ֹ, וֹ, and וּ.

   Short vowels, on the other hand, appear in **closed-and-unaccented** syllables. They may also appear in open syllables (though less often than would long vowels).[63]

The next table offers some examples of words that have been divided into syllables. They contain both open and closed syllables. To help you distinguish closed from open, the **open** syllables have been marked by **bold type** in the transliteration (without regard to accented syllables).

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[61] Are you remembering to stress the accented syllable as indicated by the chevron symbol, even when not reflected in the transliteration (*rag-LE-k̲ā* and *ʻav-DE-k̲ā*)?

[62] See appendix for examples and further explanation of open syllables.

[63] For a fuller treatment of syllable formation and vowel length, see GKC §26, also Joüon §28.

אֲבִיגַּיִל	נָבָל	בָּנָה	דָּן	לִי	גָּד	**Word**
אֲ־בִי־גַּ־יִל	נָ־בָל	בָּ־נָה	דָּן	לִי	גָּד	**Syllabification**
*ʾă-**b̲î**-**ga**-yil*	***nā**-b̲āl*	***bā**-**nâ***	*dān*	***lî***	*gād*	**Transliteration**
(*woman's name*)	foolish	he built	(*tribe name*)	to me	(*tribe name*)	**Translation**

And here are several more.

לִמֵּד	הִלֵּל	אִיזֶבֶל	דָּנִיאֵל	**Word**
לִמְּ־מֵד	הִלֶּ־לֵל	אִי־זֶ־בֶל	דָּ־נִי־אֵל	**Syllabification**
lim-mēd	*hil-lēl*	*ʾî-**ze**-b̲el*	***dā**-**nî**-ʾēl*	**Transliteration**
he taught	he praised	(*woman's name*)	(*man's name*)	**Translation**

After studying these examples, review them by covering all but the top row. Use vertical lines to divide each word into syllables. Draw a circle around open syllables. For more practice, turn to the word tables in the earlier segments concerning the sheva vowel (§§0.4.ז. and 0.4.ה.). Cover all but the top row and see if you can correctly divide the words into syllables.

0.4.ט. Practice: Pronouncing syllables

Here are some syllables to help you learn the new group of letters. For rapid recognition, the approximate sound is provided alongside strict transliteration in the "Sounds like" column. The list on the right is limited to single-syllables. The group on the left is polysyllabic.

To help you read with greater ease, practice dividing words in the polysyllabic group into syllables, beginning with עִירוֹ. Cover the far-left column labeled "Syllabification." After dividing a word into syllables, check your answer against the far-left column.

Syllabification	Sounds like…	Syllables	Sounds like…	Syllables
עִי־רוֹ	*ʿîrô* (*eeroh*) his city	עִירוֹ	*ʿa* (*ah*)	עַ
פְּ־דוּ־יִם	*pĕdûyim* (*peh-dou-yeem*) ransom	פְּדוּיִם	*pā* (*pah*)	פָּ
נִפְ־לְ־גָה	*niflĕgâ* (*neef-leh-gah*) it was separated	נִפְלְגָה	*fă* (*fah*)	פָּ
צֶ־לֶם	*ṣelem* (*TSEH-lehm*) statue, idol	צֶלֶם	*ṣi* (*tsee*)	צִ
קָרְ־בָּן	*qorbān* (*kor-bahn*) offering, gift	קָרְבָּן[64]	*qe* (*keh*)	קֶ
רָ־צוֹן	*rāṣôn* (*rah-tsone*) favor, pleasure	רָצוֹן	*ra* (*rah*)	רַ

Practice sounding-out the collection of names found in the next table. As noted earlier, Hebrew script does not distinguish between upper and lower case. With the "Syllabification" column covered, practice dividing into syllables the words found in the "Names" columns. Some of the names refer to people, others refer to places.

Syllabification	Sounds like…	Names	Syllabification	Sounds like…	Names
לְ־בָ־נוֹן	*lĕbānôn* (*levah-known*)	לְבָנוֹן	יִצְ־חָק	*yiṣ-ḥaq* (*yeets-khaq*)	יִצְחָק
בִּ־לְ־עָם	*bilʿam* (*beel-ahm*)	בִּלְעָם	יַ־עֲ־קֹב	*yaʿăqōb* (*yah-ah-kove*)	יַעֲקֹב
יְ־רִ־חוֹ	*yĕriḥô* (*yeh-ree-kho*)	יְרִחוֹ	רָ־חֵל	*rāḥēl* (*rah-kheyl*)	רָחֵל
רִבְ־קָה	*ribqâ* (*reev-kah*)	רִבְקָה	דְּ־בֹ־רָה	*dĕbōrâ* (*de-vo-rah*)	דְּבֹרָה
אֶפְ־רַ־יִם	*ʿefrayim* (*ef-RAH-yeem*)	אֶפְרַיִם	עֵ־דֶן	*ʿēden* (*ey-dehn*)	עֵדֶן
בֹּ־עַז	*bōʿaz* (*boh-ahz*)	בֹּעַז	קָ־יִן	*qāyin* (*KAH-yeen*)	קָיִן
חַ־בַ־קּוּק	*ḥabaqqûq* (*khah-vah-kook*)	חַבַקּוּק	כְּ־נַ־עַן	*kĕnaʿan* (*keh-NAH-ahn*)	כְּנַעַן

Once again, sharpen your grasp of Hebrew script by matching Hebrew names on the right with pronunciations given on the left. Push yourself to pronounce each word first by covering the "Sounds like" column. Then write in the answer column the letter corresponding to the appropriate Hebrew name.

[64] Note that the *first* ְ is a qameṣ-ḥaṭuf since it occurs in a closed, unaccented syllable.

Sounds like…	Answer	Names	Alpha-numeral
karmel [name of a mountain]		גִּדְעוֹן	א.
malkî-ṣedeq (*mahlki-TSEH-dehk*)		יוֹסֵף	ב.
miṣrayim (*meets-RAH-yim*) Egypt		כַּרְמֶל	ג.
yôsēf (*yo-safe*)		מַלְכִּי־צֶדֶק	ד.
gidʿôn (*geed-ohn*)	א.	מִצְרַיִם	ה.
pĕlāʾyâ (*peh-lah-yah*)		עָמוֹס	ו.
rĕʾûbēn (*reh-oo-veyn*)		פְּלָאיָה	ז.
ʿamôs (*ah-mohss*)		צִיּוֹן	ח.
ṣiyyôn (*tsee-yown*) [name of a mountain and a city]		רְאוּבֵן	ט.

Now take those same names and practice dividing them into syllables. Cover the columns so that only the first word is visible (יוֹסֵף). Using vertical stroke(s), divide it into syllables (יוֹ|סֵף). Check your answer by revealing the next word, together with the answer to the יוֹסֵף question.

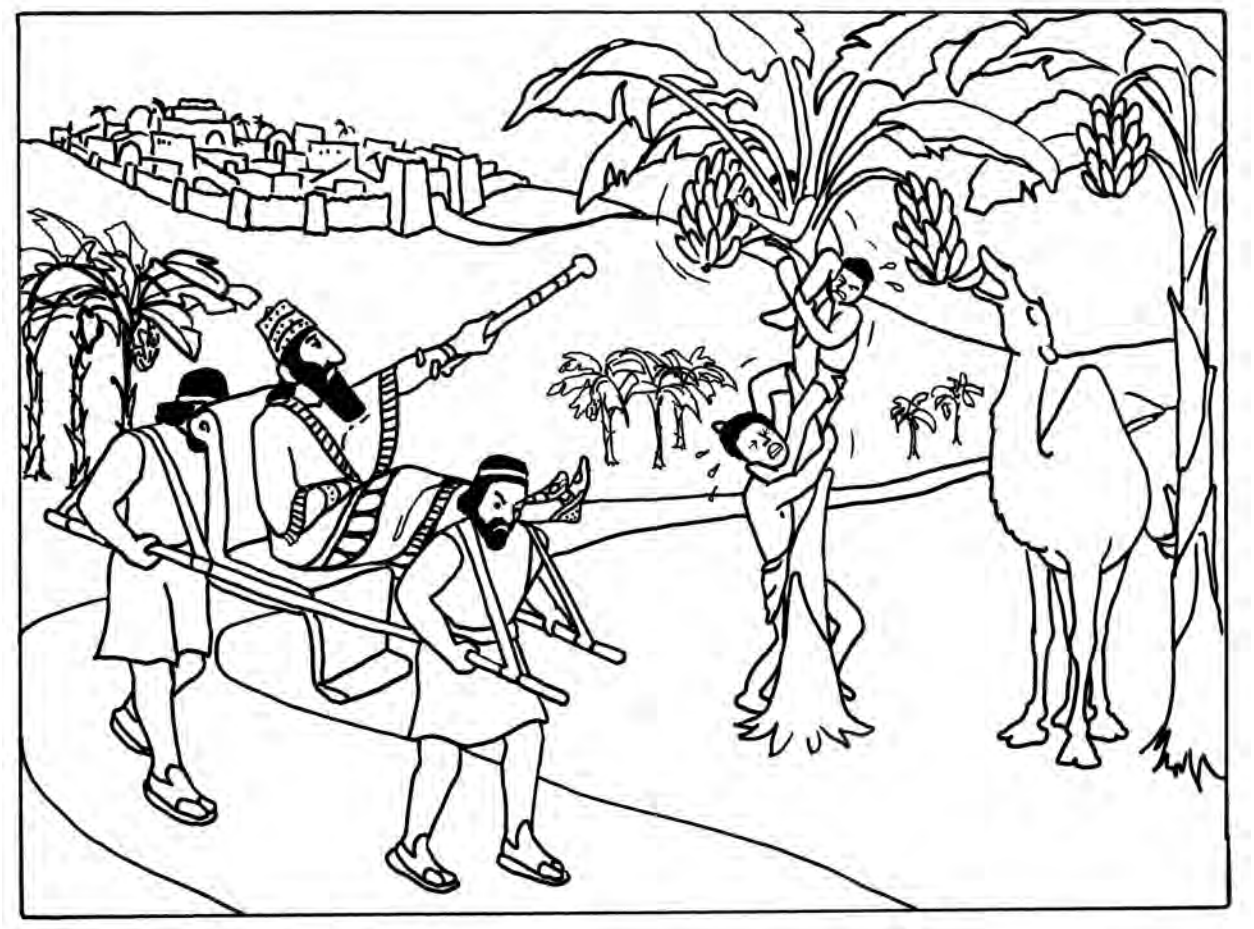
	עָמוֹס	מַלְכִּי־צֶדֶק	כַּרְמֶל	יוֹסֵף
עָ־מוֹס	מַלְ־כִּי־צֶ־דֶק	כַּר־מֶל	יוֹ־סֵף	

	גִּדְעוֹן	רְאוּבֵן	צִיּוֹן	פְּלָאיָה
גִּדְ־עוֹן	רְ־אוּ־בֵן	צִי־יוֹן	פְּ־לָא־יָה	

As noted earlier, any consonant-plus-vocal-sheva (whether simple or compound) technically should be portrayed as joining with the next syllable (rather than comprising an independent syllable). Thus פְּלָאיָה would more strictly be syllabified as פְּלָא־יָה. In this textbook, a vocal sheva is given its own syllable as an aid to vocalization.

0.4.י. Practice: Illustrated words beginning with ע or פ

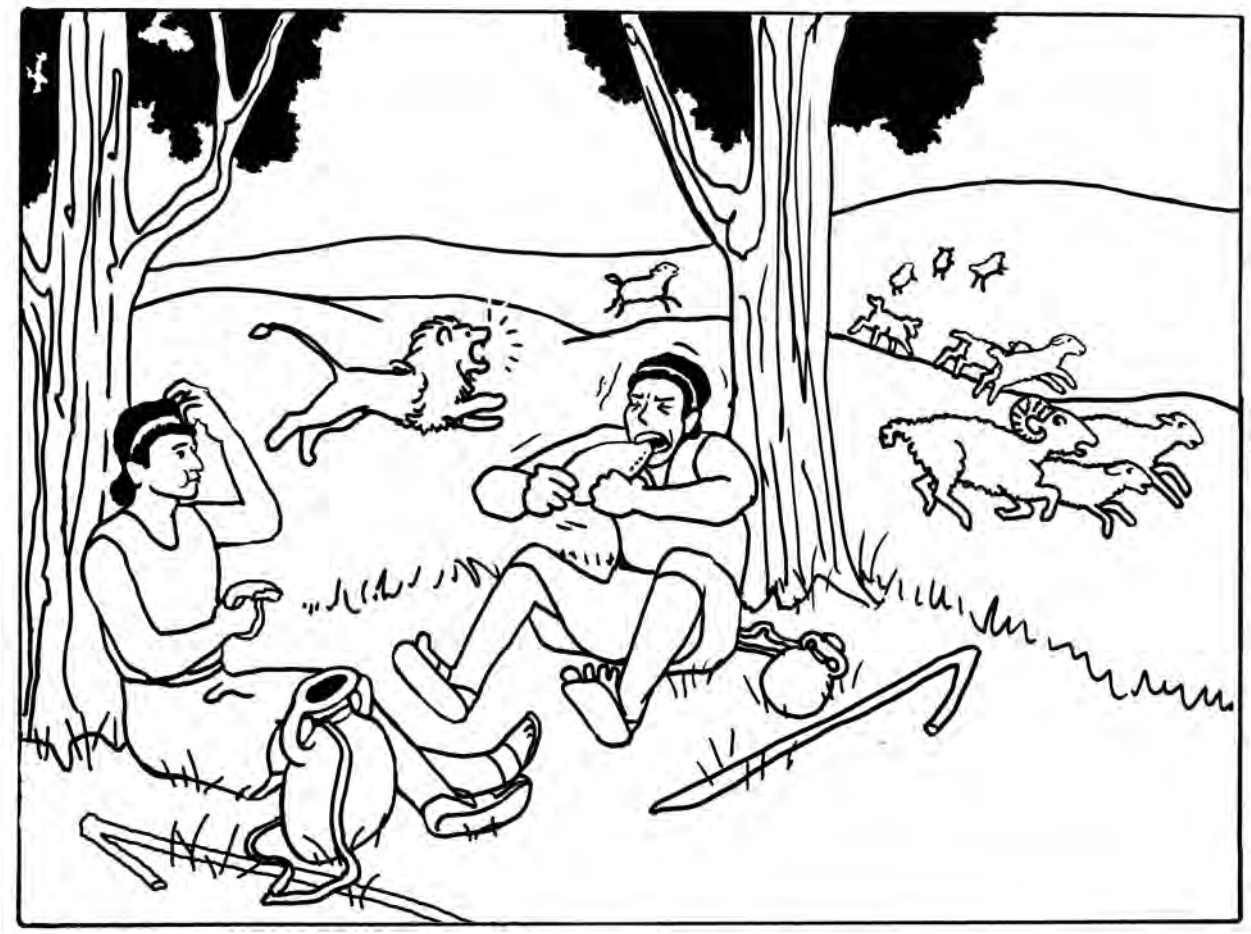
In the next sketch, look for items beginning either with ע or פ. Once again, practice learning these letters by labeling parts of the picture with the initial letter of objects found in the list below.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
servant	*ʿebed* (*EH-vehd*)	עֶבֶד	ע
city	*ʿîr* (*ear*)	עִיר	
people	*ʿām* (*ahm*)	עָם	
tree	*ʿēṣ* (*eyts*)	עֵץ	
mouth	*peh*	פֶּה	פ
fruit	*pĕrî* (*p'ree*)	פְּרִי	

0.4.ב. Practice: Illustrated words beginning with צ, ק, or ר

Words beginning with צ, ק, and ר are featured in the next sketch. As you pronounce the letter names when labeling parts of the picture, your mind will internalize the alphabet more deeply.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
head	*rō'š* (*rohsh*)	רֹאשׁ	ר
foot	*regel* (*REH-gehl*)	רֶגֶל	
pursuer	*rôdēf* (*roe-deyf*)	רוֹדֵף	
shepherd	*rô'eh* (*roe-eh*)	רוֹעֶה	
soft	*rak* (*rakh*)	רַךְ	
hungry	*ra'ēb* (*rah-eyv*)	רָעֵב	

4. Meaning	3. Transliteration	2. Word	1. Initial letter
flock	*ṣō'n* (*tsown*)	צֹאן	צ
distress	*ṣar* (*tsar*)	צַר	
voice, sound	*qôl* (*coal*)	קוֹל	ק
small	*qāṭôn* (*kah-tone*)	קָטוֹן	
hard	*qāšeh* (*kah-sheh*)	קָשֶׁה	

MODULE 0.5 שׂ to ת, vowels, syllables (part 5)

0.5.א. Explanation: Consonants, part 5 (שׁ, שׂ, and ת)

The last consonants are שׁ, שׂ, and ת.

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(f)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(b)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(k)	(kh)	(khaf)	(ך)	(כ)

Two pairs of consonants share equivalent sounds. The sound produced by שׂ (transliterated as *ś*) is the same as that produced by ס (transliterated as *s*). Some Hebrew words are attested with both spellings (e.g., כַּעַס and כַּעַשׂ both mean *irritation*).

Similarly, ת (*t*) will sound the same as ט (*ṭ*). In Arabic, the letter corresponding to ט will display a more throaty texture. Perhaps it did in Hebrew as well, in ancient times (cf. Joüon §51i and m).

0.5.ב. Explanation: ח and ע, with a ◌ַ vowel

Whenever a pataḥ follows the letters ח or ע as the last consonant of a word, a special rule affects pronunciation. The vowel is pronounced *before* the consonant rather than after it.[65] Thus in the word רוּחַ *rûaḥ* (spirit), the pataḥ is pronounced after רוּ but before the ח (*rûaḥ* rather than *rûḥa*‡[66]). Similarly the name of the Genesis flood hero, נֹחַ, is pronounced *nō-aḥ*, not *nō-ḥa*.‡

Examples with the letter ע include רֵעַ (pronounced *rēaʿ*, not *rēʿa*‡) and מַדּוּעַ (rendered *maddûaʿ*, not *maddûʿa*‡). To remind us of this unusual pronunciation rule, Masoretes wrote the pataḥ symbol slightly to the right of the ח or ע, rather than directly under it.

0.5.ג. Explanation: Distinguishing forms of וֹ

The ḥolem-vav **vowel** may be confused with situations where the **ו consonant** is followed by a ḥolem vowel. Both may appear as וֹ.[67]

There is a simple way to distinguish these symbols. When you encounter וֹ, examine the consonant immediately preceding the וֹ. Does it already have a vowel? If it already has a vowel, then that preceding consonant is not depending on the ensuing וֹ to serve as its vowel. Hebrew syllables do not place two vowels next to each other. Therefore, when **וֹ is preceded by a vowel**, the symbol **וֹ** must represent the **consonant ו** plus a ḥolem vowel.

Consider the word עָוֹן *ʿāvôn*. Preceding וֹ is a vowel—a qameṣ. Since Hebrew does not allow syllables with adjacent vowels [CvvC] such as a qameṣ followed by a ḥolem-vav, therefore the וֹ in עָוֹן must

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[65] This is known as a furtive pataḥ.

[66] The double-dagger symbol ‡ indicates that the word in question is strictly hypothetical, and would not appear in Biblical Hebrew.

[67] Some fonts print vav-consonant-plus-ḥolem showing the ḥolem on the left tip of the vav (וֹ *vō*), while the ḥolem-vav vowel places the ḥolem centered above the vav (וֹ *ô*).

comprise the consonant וֹ plus ḥolem vowel. Thus עָוֹן is a two-syllable word (עָ־וֹן), pronounced *ʿā-vôn* (not *ʿā-ôn*‡).

Ḥolem-vav (strictly the vowel וֹ)		**Consonant vav plus ḥolem** (ו consonant plus ◌ֹ vowel)	
gidʿôn (*a man's name*)	גִּדְעוֹן	*ʿāvōn*, iniquity	עָוֹן
yôšēb, one who dwells	יוֹשֵׁב	*ʿăvōnô*, his iniquity	עֲוֹנוֹ

0.5.ד. Explanation: Distinguishing forms of וֹ

Just as וֹ may refer to either of two phonetic values, so also when we encounter וֹ we need to determine which of two phonetic values it represents. Is וֹ representing the consonant וֹ-plus-strong-dagesh (*vv*)? Or does it represent the šureq vowel (*û*)? Consider the examples below.

The same strategy used earlier to distinguish between the two values of וֹ will now help us differentiate between וֹ as consonant-plus-dagesh versus וֹ as šureq. Examine the consonant immediately preceding the וֹ. Does it already have a vowel? If so (as with pataḥ accompanying ע in עַוָּה), then וֹ must serve as the next consonant (*vv* in *ʿavvâ*). If not (note lack of any vowel other than וֹ after א in רְאוּבֵן), then וֹ must serve that consonant as its vowel (*û* in *rĕʾûbēn*).

Šureq (strictly the vowel וֹ)		**Consonant vav plus dagesh** (ו consonant plus ◌ּ dagesh)	
rĕʾûbēn (not *rĕʾ-vv-bēn*‡) [a man's name]	רְאוּבֵן	*ʿavvâ* (not *ʿaûâ*‡) ruin	עַוָּה
kātĕbû (not *kātĕb-vv*‡) they wrote	כָּתְבוּ	*ʾivvāda ʿ* (not *ʾiûāda ʿ*‡) I will become known	אִוָּדַע
ûbĕyād (not *vv-bĕyād*‡) and in a hand	וּבְיָד	*yivvālēd* (not *yiûālēd*‡) he will be born	יִוָּלֵד

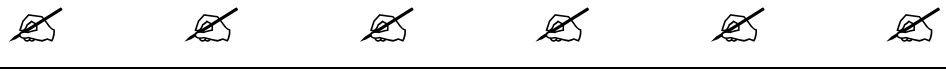
0.5.ה. Do you know how to read? (ש and ס) הֲיָדַעְתָּ לִקְרֹא?



The ability to distinguish a שׁ from ס was, in one instance, a life-preserving skill! Gileadite warriors had captured a river crossing on the Jordan and set up a checkpoint to intercept and kill any fleeing Ephraimite soldiers. However, what if a river-crosser—when challenged—claimed to be a non-Ephraimite? How could you tell whether he was telling the truth?

A simple test was administered: they would require the river-crosser to pronounce the word שִׁבֹּלֶת. If he could only say סִבֹּלֶת, he was exposed as an imposter and would be put to death, for Ephraimites could not form the שׁ sound. You may read the full account in Judg. 12:1-7.[68]

A question to ponder: how would you translate this story if the language you were translating into was a language that, like Ephraimite speech, could not distinguish "s" from "sh"? Greek is one such language. When translators of the Septuagint encountered this dilemma long ago, they solved it creatively by substituting for שִׁבֹּלֶת a Greek term meaning "password."



[68] The fact that this account spells the alternate pronunciation with the letter ס (in סִבֹּלֶת), rather than using a שׁ symbol (which would have resulted in שִׁבֹּלֶת) may indicate that at the time when this story was written down, the system of raised points for distinguishing two sounds associated with the glyph ש had not yet been devised. To transmit the story clearly the writer needed to use an unmistakable symbol, so used the consonant with an unmistakable value. Only ס could communicate the difference clearly. By the way, the word שִׁבֹּלֶת refers to a flowing stream or a torrent of water. Perhaps the interrogator pointed to the stream at the ford and asked, מַה־זֶּה? *What is this?*

0.5.ו. Explanation: When a ◌ֹ vowel is adjacent to שׁ

Compare the two spellings: מֹשֶׁה and מֹשֶׁה. Both are pronounced *mōše* ("Moses"). In the second, however, the ḥolem (◌ֹ) after מ has joined with the raised dot of the *following* שׁ in a single dot.

Similarly, compare שֹׂנֵא and שֹׂנֵא. Both are pronounced *śōnēʾ* ("one who hates"). Once again, a ḥolem (◌ֹ) has joined with a dot above a שׂ—this time a *preceding* שׂ. These writing conventions are a sort of shorthand; they involve no change in meaning. Don't be surprised if you encounter them in a dictionaries (called "lexica," such as Brown-Driver-Briggs) or concordances (such as Even-Shoshan).

0.5.ז. Practice: Pronouncing syllables

Here again are syllables and words using the new letters. The group on the right is monosyllabic. After covering the two columns on the left, see whether you can divide the polysyllabic words according to syllables, beginning with שָׁמָה.

Syllabification	Sounds like…	Syllables	Sounds like…	Syllables
שָׁמְ־מָה	*šāmmâ* (*SHAHM-mah*) there, thence	שָׁמָה	*šâ* (*shah*)	שָׁה
שִׂים	*śîm* (*seem*) put	שִׂים	*śa* (*sah*)	שַׂ
תָּ־עָה	*tāʿâ* (*tah-ah*) he wandered	תָּעָה	*tō* (*toe*)	תֹּ
הִתְ־פַּלֵּל	*hitpallēl* (*hit-pah-leyl*) he intervened	הִתְפַּלֵּל	*tî* (*tee*)	תִּי

How many of the names in this next group can you recognize? Continue to aim for accurate Hebrew pronunciation, rather than relying on familiar patterns of your native language (thus pronounce יִתְרוֹ as *yitrô*, not "Jethro").

Syllabification	Sounds like…	Names	Syllabification	Sounds like…	Names
יִתְ־רוֹ	*yitrô* (*yeet-row*)	יִתְרוֹ	בֵּית לֶ־חֶם	*bêt leḥem* (*beyt-LEH-khem*)	בֵּית לֶחֶם
שָׂ־רָה	*śārâ* (*sah-rah*)	שָׂרָה	אַבְ־שָׁ־לֹם	*ʾabšālōm*[69] (*av-sha-loam*)	אַבְשָׁלֹם
אֶסְ־תֵּר	*ʾestēr* (*es-tayr*)	אֶסְתֵּר	יְ־הוֹ־שׁוּ־עַ	*yĕhôšûaʿ* (*yeh-ho-shu-ah*)	יְהוֹשׁוּעַ
שִׁמְ־שׁוֹן	*šimšôn* (*sheem-shone*)	שִׁמְשׁוֹן	שְׁ־לֹ־מֹה	*šĕlōmōh* (*sheh-low-mow*)	שְׁלֹמֹה

In the next table, see how accurately you can match Hebrew names with corresponding transliterations on the left.

Sounds like…	Answer	Names	Alpha-numeral
golyat (*goal-yacht*)		אָשֵׁר	א.
šĕmûʾēl (*shʾmoo-ale*)		גָּלְיַת	ב.
mošeh (*mow-sheh*)		יִשְׂרָאֵל	ג.
ʿēśāv (*ay-sahv*)		מְנָשֶׁה	ד.
yiśrāʾēl (*yees-rah-ale*)		משֶׁה	ה.
mĕnāšeh (*m'nah-sheh*)		עֵשָׂו	ו.
ʾāšēr (*ah-shayr*)	א.	שְׁמוּאֵל	ז.

[69] The sheva in אַבְשָׁלֹם closes the first syllable ...אַבְ and so is silent. The same is true with the shevas in יִתְרוֹ, אֶסְתֵּר, and שִׁמְשׁוֹן. Silent shevas do not need to be shown in transliteration.

0.5.ח. Practice: Illustrated words beginning with שׁ, שׂ, or ת

The final alphabet sketch focuses on words beginning with שׁ, שׂ, and ת. Since you now know all the consonants and vowels, see whether you can fill in the transliteration! Label picture parts, as usual.



4. Meaning	3. Transliteration	2. Word	1. Initial letter
field		שָׂדֶה	שׂ
sheep, lamb		שֶׂה	
lip, edge		שָׂפָה	
prince		שַׂר	
under		תַּחַת	ת
palm tree		תָּמָר	
Tarshish		תַּרְשִׁישׁ	

4. Meaning	3. Transliteration	2. Word	1. Initial letter
peace		שָׁלוֹם	שׁ
table		שֻׁלְחָן	
sun		שֶׁמֶשׁ	
two		שְׁנַיִם	
teeth		שִׁנַּיִם	
sleep		שֵׁנָה	

0.5.ט. Did you know that...? (Tanak) הֲיָדַעְתָּ כִּי...?

…the books making up the Hebrew Bible contain expressions referring to parts of the literary collection? Among them are the following terms:

סֵפֶר מֹשֶׁה	*the book of Moses* (cf. Aramaic סְפַר מֹשֶׁה in Ezra 6:18)
סֵפֶר תּוֹרַת מֹשֶׁה	*the book of the law of Moses* (Neh. 8:1)
סֵפֶר הַתּוֹרָה	*the book of the Law* (2 Kings 22:8)
הַסֵּפֶר	*the book* (Neh. 8:5)
תּוֹרַת יהוה	*the law of the* LORD (cf. Pss. 1:2, 19:8 [ET v. 7])

Subsequent tradition introduced the designation תַּנַ״ךְ *Tanak* to encompass the entire Hebrew Bible. תַּנַ״ךְ is an acrostic comprised of the first letters of these three words:

תּוֹרָה	*Law*
נְבִיאִים	*Prophets*
כְּתוּבִים	*Writings*

Do you know why these three were chosen for the acrostic?

0.5.ג. Snapshot of vowels

The following table presents principle information concerning vowels.

		sheva	final qameṣ-hē	ḥaṭef-pataḥ	pataḥ	qameṣ	**Vowel name**	**A-Class**
		◌ְ	◌ָה	◌ֲ	◌ַ	◌ָ	**Vowel**	
		a as in *above*	*a* as in *mark*	*a* as in *mark*	*a* as in *mark*	*a* as in *mark*	**Vowel sound**	
		ĕ	*â*	*ă*	*a*	*ā*	**Transliteration**	
sheva	ḥaṭef-segol	segol	ṣērê-yod	ṣērê	ḥireq-yod	ḥireq	**Vowel name**	
◌ְ	◌ֱ	◌ֶ	◌ִי	◌ֵ	◌ִי	◌ִ	**Vowel**	**I/E-**
e as in *current*	*e* as in *pet*	*e* as in *pet*	*e* as in *whey*	*e* as in *whey*	*i* as in *machine*	*i* as in *machine*	**Vowel sound**	**Class**
ĕ	*ĕ*	*e*	*ê*	*ē*	*î*	*i*	**Transliteration**	
sheva	qameṣ-ḥaṭuf	ḥaṭef-qameṣ	šureq	qibbuṣ	ḥolem-vav	ḥolem	**Vowel name**	
◌ְ	◌ֳ	◌ֶ	וּ	◌ֻ	וֹ	◌ֹ	**Vowel**	**U/O-**
o as in *cannon*	*o* as in *remote*	*o* as in *remote*	*u* as in *lute*	*u* as in *lute*	*o* as in *mole*	*o* as in *mole*	**Vowel sound**	**Class**
ĕ	*o*	*ŏ*	*û*	*u*	*ô*	*ō*	**Transliteration**	

0.5.ב. Snapshot of consonants

The following table collects principle information presented earlier concerning consonants, without explanatory footnotes.

Trans-literation	Sound	Name	Final form	Letter
l	l	lamed		ל
m	m	mēm	ם	מ
n	n	nun	ן	נ
s	s	samekh		ס
ʿ	(voiced guttural)	ʿayin		ע
p	p	pē		פ
(*f*)	(f)	(fē)	(ף)	(פ)
ṣ	ts	ṣadē	ץ	צ
q	q	qof		ק
r	r	rēš		ר
š	sh	šîn		שׁ
ś	s	śîn		שׂ
t	t	tav		ת

Trans-literation	Sound	Name	Final form	Letter
ʾ	(glottal stop)	ʾalef		א
b	b	bēt		ב
(*b̲*)	(v)	(vēt)		(ב)
g	g	gîmel		ג
d	d	dalet		ד
h	h	hē		ה
v	v	vav		ו
z	z	zayin		ז
ḥ	ḥ	ḥēt		ח
ṭ	t	ṭēt		ט
y	y	yod		י
k	k	kaf		כ
(*k̲*)	(kh)	(khaf)	(ך)	(כ)

You can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ׃

Selected readings

Using the information you have gained to this point, you now are ready to read aloud two famous Bible verses in Hebrew. Refer to the transliteration below each word to check your pronunciation. The designation "0.5.ו." in the upper right indicates that after completing §0.5.ו. you will be ready to read the corresponding Bible selection.

The Hebrew Bible opens with these words (Gen. 1:1). The following notes may help you: 0.5.ו.

(a) Remember to read right-to-left.

(b) In this sentence, the verb ("created") precedes its subject ("God").

(c) The symbol resembling a colon (**:**) at the close of the line is called a *sof pasuq*. Masoretes used this symbol to mark the end of a verse.

.1	בְּרֵאשִׁית	בָּרָא	אֱלֹהִים	אֵת הַשָּׁמַיִם	וְאֵת הָאָרֶץ׃
	bĕrēšît	*bārāʾ*	*ʾĕlōhîm*	*ʾēt haššāmayim*	*vĕʾēt hāʾāreṣ*
	in the beginning	created	God	the heavens	and the earth

Isaiah overheard celestial attendants worship God with this exclamation (Isa. 6:3b). 0.5.ו.

.2	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	יהוה	צְבָאוֹת	מְלֹא	כָּל־	הָאָרֶץ
	qādôš, qādôš, qādôš	*ʾădōnāy*[70]	*ṣĕbāʾôt*	*mĕlōʾ*	*kol*	*hāʾāreṣ*
	holy, holy, holy	LORD of	hosts	full (is)	all	the earth
	כְּבוֹדוֹ׃					
	kĕbôdô					
	(with) his glory					

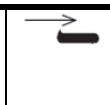
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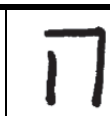
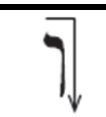
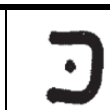
[70] The Masoretic tradition reads אֲדֹנָי (*ʾădōnāy*, meaning "my Lord" [also "my lords"]) for the divine name יהוה.

How to write Hebrew letters

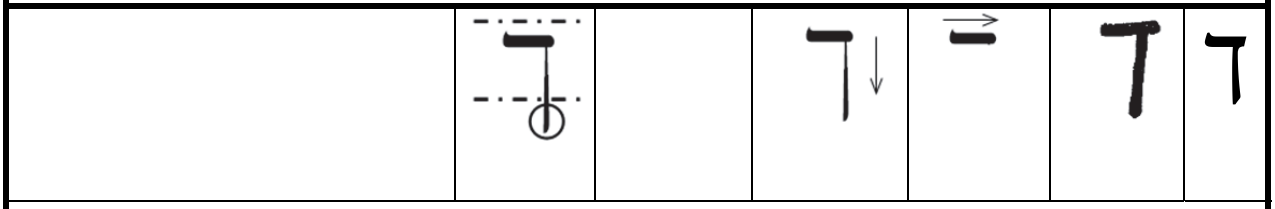
By following these guidelines, you soon will develop a clear Hebrew handwriting style. Note especially any features circled in the column labeled "N.B." On the pages that follow, practice writing one line filled with the same letter. Begin by forming large letters, 8 or 10 letters per line.

Note: unless otherwise indicated below, all letters begin at upper border of writing line and extend to (but do not cross) lower line.

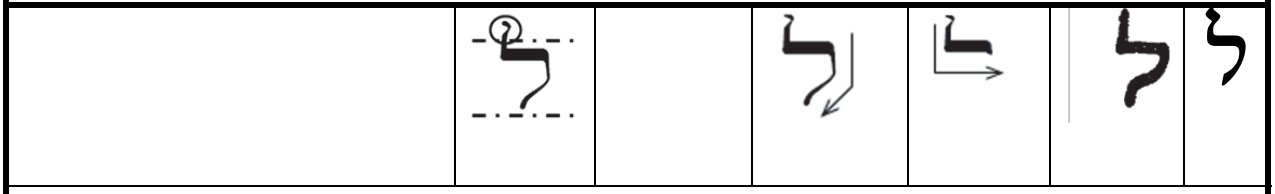
Practice Area	N.B.	Stroke Sequence (Begin in upper left)			Hand-written	
					א	א
Make one long diagonal stroke, followed by two offset strokes (not an "X"). The tags at ends of offset strokes are not necessary.						
					ב	ב
Base line must extend to the right, **past** vertical line (else mistaken for the letter כ).						
					ג	ג
ג is a narrow letter, half the width of ב or א. The base must form a fork.						
					ד	ד
Top line must extend beyond vertical line (else mistaken for the letter ר).						

						ה
Note the obvious gap preserved between left vertical stroke and cross bar (else mistaken for letter ח).						
						ו
ו is very narrow. The horizontal stroke curves immediately downward (to distinguish from ז).						
						ז
ז is also very narrow. The top bar is angled, fully crossing the vertical stroke (to distinguish from ו).						
						ח
Both vertical strokes must join with cross bar. An opening at upper left would be mistaken for ה.						
						ט
Tags at top of "U" shape should tip inward at an angle, without touching each other (to distinguish from ס). Base line may be flat or curved.						
						י
י is both narrow and short. It rides very high, just below the upper border of writing.						
						כ

Form a smooth curve, without protrusions at corners.



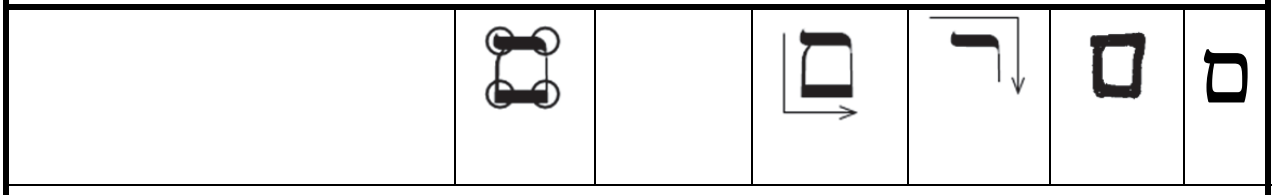
The vertical stroke must extend below border of writing (to distinguish from ד and ר).



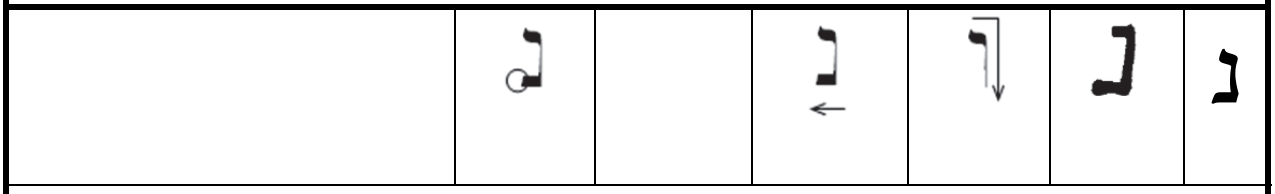
The top stroke must extend above the border of writing (to distinguish from ק, ד, and ר).



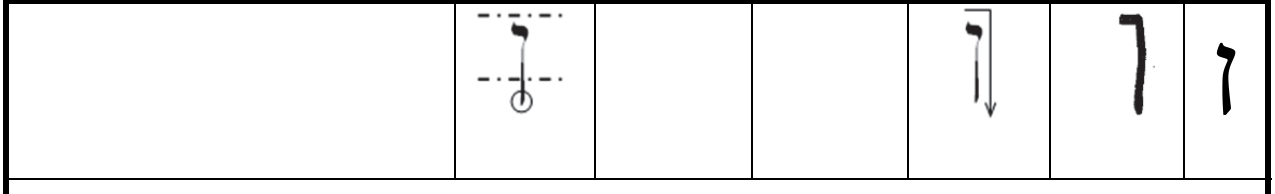
מ resembles a slightly rounded triangle, with a flat base and a tag on upper left slope.



Maintain distinct corners in this letter to form a square, not a circle (to distinguish from ס).

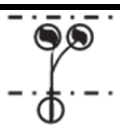


נ is another narrow letter. The lower horizontal bar should extend farther to the left than the upper bar.



The tail of this final form must extend below border of writing (to distinguish from ו).



Form a flat top, with slight left extension of the top bar.						
					ע	ע
Horizontal tags at top of right and left arms are not essential.						
					פ	פ
					ף	ף
The tail of final form (ף) must extend below border of writing.						
					צ	צ
The right arm must join long diagonal at its midpoint, not at the base (to distinguish from ע). Tags at tops of arms are helpful.						
					ץ	ץ
The tail must extend below line of writing; tags at tops of arms are helpful.						
					ק	ק
Tail must extend below line of writing. The vertical stroke does not connect at top or side.						

					ר	ר
Slightly round the corner (to distinguish from the letter ד).						
		ש	ש		ש	ש
The middle arm is slightly diagonal. Horizontal tags at tops of arms are not essential. Avoid forming as the letter "w." The dot above right arm distinguishes šîn from the next consonant (śîn).						
Same as שׁ above, only locate the dot on left arm (not right arm) for śîn consonant.					שׂ	שׂ
					ת	ת
Top bar must extend to left beyond the left vertical stroke. The left vertical must touch top bar. The bottom of the left vertical will angle upward like check mark.						

Practice writing sheet

UNIT
1

הַשָּׁלוֹם לָךְ?[1]

Getting acquainted

verbless questions, predicative participles

This unit will enable you to do the following:

- exchange greetings with a neighbor
- learn each other's name
- inquire: "What is this?"
- ask whether someone has an object
- indicate whether you do (or do not) have a particular object

[1] *How are you?* Use this expression when addressing one person, whether male or female (cf. 2 Kings 4:26). The first line of each unit's title gives a sample of the primary interactive skill presented in that unit. The second line of the heading identifies the primary interactive skill, while the third line indicates the principal grammatical features covered in the unit.

MODULE 1.1 Greetings and introductions

1.1.א. Activity: "Hello!" שָׁלוֹם

INTERACTIVE SKILL: Exchanging a simple greeting with a friend

Observe and imitate how your instructor exchanges a simple Hebrew greeting.

Words for responding מִלִּים לַעֲנוֹת

The heading "Words for **responding**" will introduce vocabulary intended for **deep memory**. Learn these words so thoroughly that you will be able to recall them for use in a conversational **response** (as well as being able to recognize them in print or when spoken aloud). "Words for **responding**" will contrast "Words for **listening**," a vocabulary heading found in §1.1.ו.

שָׁלוֹם	Hello *m* (*lit.*, peace, wholeness)

The italicized letter "*m*" after "Hello" indicates that שָׁלוֹם is a masculine noun. Nouns in Hebrew are either masculine or feminine.

1.1.ב. Do you (*ms*) know the meaning of a word? (שָׁלוֹם)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

Although שָׁלוֹם often is rendered *peace*, this concept involves much more than the absence of hostilities. שָׁלוֹם describes an expansive condition of intactness, both individually and corporately. One scholar describes שָׁלוֹם as "a state of being unimpaired and unthreatened, of ease and security, of felicity and wholeness in the broadest sense."[2]

[2] J. Hempel, *Die israelitischen Anshauungen von Segen und Fluch im Lichte altorientalischer Parallel, BZAW* 81 (1961), 58–59, quoted by F. J. Stendebach in "שָׁלוֹם," 13–49 in *Theological Dictionary of the Old Testament*, vol. 15, English translation (Grand Rapids: Eerdmans, 2006), cf. esp. p. 19.

1.1.ג. Activity: "Do you (*ms*) have a stone?" הֲיֵשׁ לְךָ אֶבֶן?[3]

INTERACTIVE SKILL: Indicating that you do (or do not) possess an object; asking whether someone possesses a particular object.

Here are some useful expressions:

Words for responding מִלִּים לַעֲנוֹת

When addressing a **woman**	When addressing a **man**	
(same)	יֵשׁ לִי...	I have…
(same)	אֵין לִי...	I do not have…
יֵשׁ לָךְ...	יֵשׁ לְךָ...	You (*s*) have…
אֵין לָךְ...	אֵין לְךָ...	You (*s*) do not have…
הֲיֵשׁ לָךְ אֶבֶן?	הֲיֵשׁ לְךָ אֶבֶן?	Do you (*s*) have a stone (אֶבֶן *f*)?
הֲיֵשׁ לָךְ לֶחֶם?	הֲיֵשׁ לְךָ לֶחֶם?	Do you (*s*) have (some) bread (לֶחֶם *m*)?
הֲיֵשׁ לָךְ כּוֹס?	הֲיֵשׁ לְךָ כּוֹס?	Do you (*s*) have a cup (כּוֹס *f*)?

Gender of nouns. As noted earlier, an italicized "*m*" indicates that a word is **masculine** in gender. An "*f*" indicates that a word is **feminine**. All Hebrew nouns are either masculine or feminine. It is important to learn the gender of a noun when learning its meaning.

Initially we will concentrate on singular nouns. Plural nouns will be explained in §2.3.א. "Singular" will be abbreviated "*s*," while "plural" will be abbreviated "*pl*."

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[3] Unlike writing systems employed by languages such as English, Biblical Hebrew does not employ a question mark to signal the presence of a question. Generally you will recognize a question by noticing an interrogative particle such as **...הֲ** (that invites a yes / no answer) or **מִי** (that inquires, "Who...?"). To help you begin to recognize questions, initial portions of this textbook will employ the question mark.

Pronunciation of certain words at phrase-end. When a word having two segol vowels (such as אֶבֶן) appears at the end of a major phrase or at the end of a sentence, the first segol generally will be replaced by an A-class vowel, such as qameṣ. That is why אֶבֶן and לֶחֶם are pronounced אָבֶן and לָחֶם, respectively, when occurring at the end of a phrase.[4] Forms with phrase-end changes are called "pausal."

Suggestions for using the illustrated stories

Here are some ways to let the stories in this textbook deliver maximum benefit.

- Let the visual cues in the illustrations help you understand the written storyline.
- Practice pronunciation by using the PowerPoint with audio (go to LearningBiblicalHebrew Interactively.com).
- Read each story segment several times, until you can follow the content easily.
- Experiment by covering the caption for a given cell, and then see how many Hebrew words and phrases you can recall, pertaining to that cell.
- Retell a given story in simplified fashion, using your own (Hebrew) words.
- Finally, return to each story after a week or two has gone by. You will be encouraged by how much you have learned!

[4] The A-class vowel in these words is the original vowel. Familiarity with this vowel shift (i.e., a segol reverts to an A-class vowel) will be helpful when we add suffixes to these nouns (see suffixes with לֶחֶם in §3.4.ג.).

1.1 David Story: I have a stone.

1



[דָּוִד[5]] אֶבֶן...? אֶבֶן...?? אֶבֶן!

2



[דָּוִד] יֵשׁ לִי אֶבֶן: יֵשׁ לִי אֶבֶן:
יֵשׁ לִי אֶבֶן!

3



[יְהוֹנָתָן] אֵין לִי אֶבֶן: אֵין לִי אֶבֶן:
אֵין לִי אֶבֶן:

4



[דָּוִד] יֵשׁ לִי אֶבֶן!

[5] To learn who is speaking, refer to names in brackets.

5



[יְהוֹנָתָן] אֵין לִי אָבֶן:

6



[יְהוֹנָתָן] יֵשׁ לִי אָבֶן: יֵשׁ לִי אָבֶן:
יֵשׁ לִי אָבֶן!

7



[דָּוִד] אֵין לִי אָבֶן: אֵין לִי אָבֶן:
אֵין לִי אָבֶן:

8



[דָּוִד] יֵשׁ לְךָ אָבֶן: אֵין לִי אָבֶן:
יֵשׁ לְךָ אָבֶן: אֵין לִי אָבֶן:

9



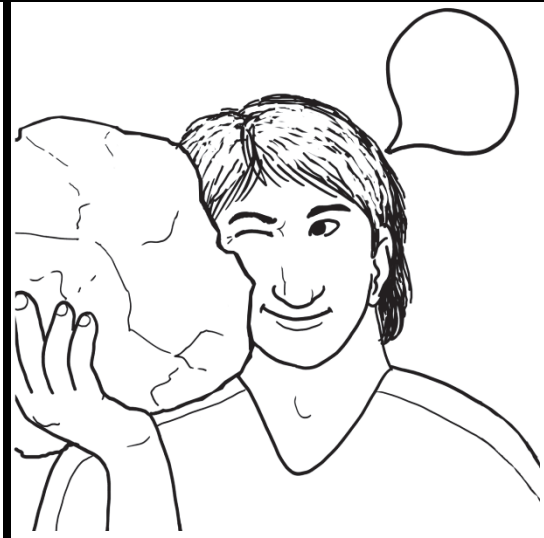
[יְהוֹנָתָן] יֵשׁ לִי אָבֶן: אֵין לְךָ אָבֶן:
יֵשׁ לִי אָבֶן: אֵין לְךָ אָבֶן:

10



[דָּוִד] הֲיֵשׁ לְךָ אָבֶן?
הֲיֵשׁ לְךָ אָבֶן?

11



[יְהוֹנָתָן] יֵשׁ לִי אָבֶן:

12



[דָּוִד] הֲיֵשׁ לְךָ אָבֶן?
הֲיֵשׁ לְךָ אָבֶן?

13



[יְהוֹנָתָן] יֵשׁ לִי אָבֶן:

14



15



[יְהוֹנָתָן] הַיֵשׁ לְךָ אָבֶן?

16



[דָּוִד] אֵין לִי אָבֶן:

17



18



[יְהוֹנָתָן] הֲיֵשׁ לְךָ אָבֶן??

19



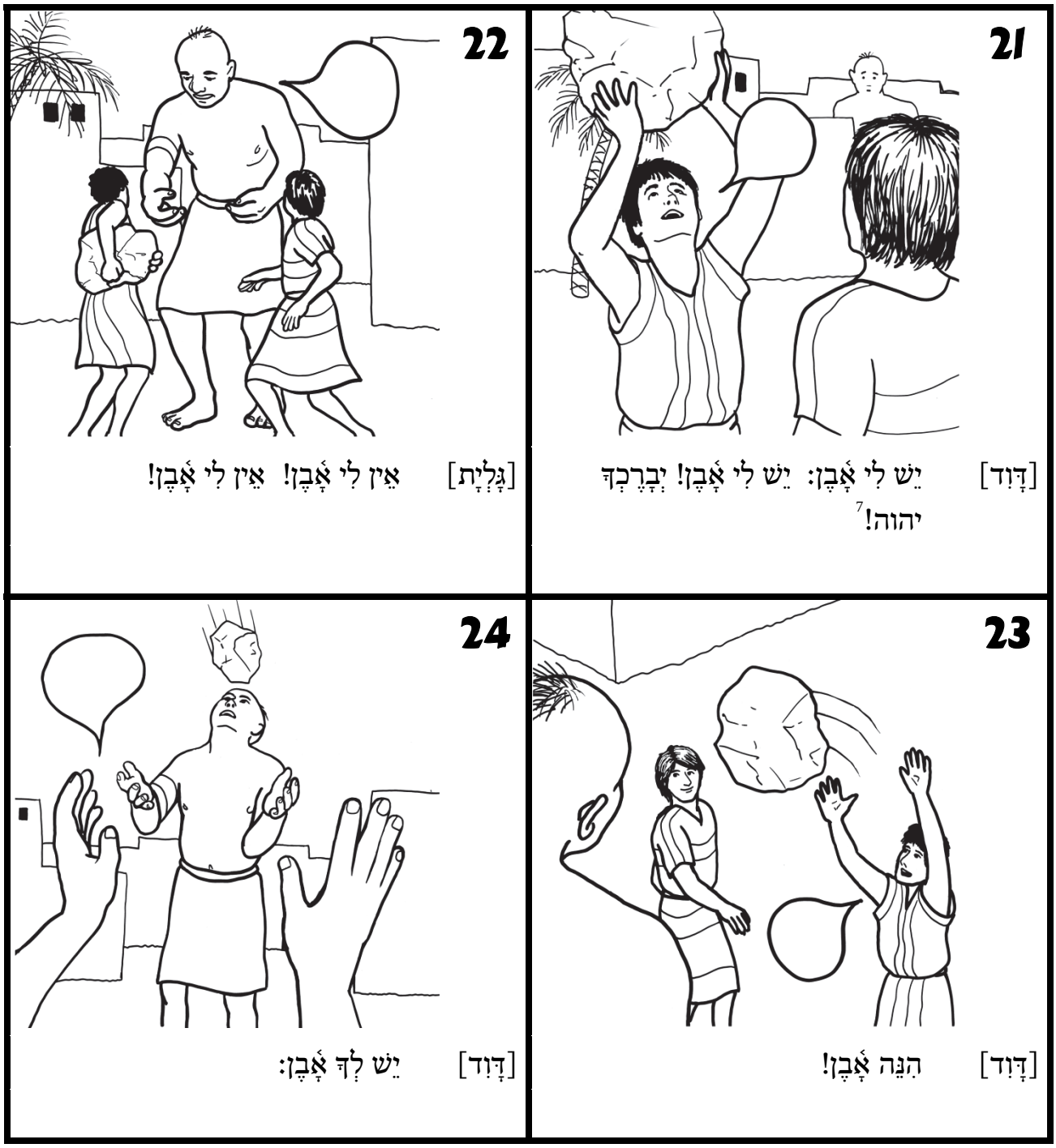
[דָּוִד] אֵין לִי אָבֶן!

20

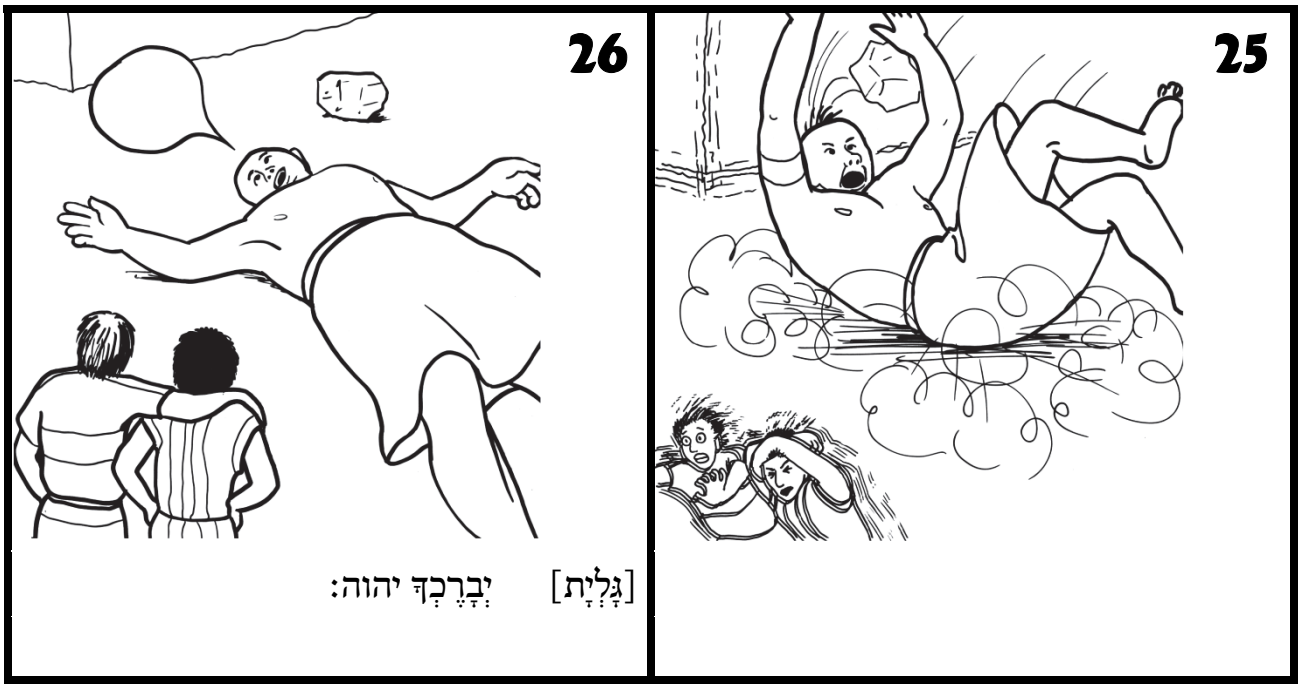


[יְהוֹנָתָן] הִנֵּה[6] אָבֶן:

[6] הִנֵּה means *here is*.



[7] Did you notice that there are no vowels accompanying the word יהוה? This signifies the divine name, sometimes represented as YHWH (see Exod. 3:13-15). We will follow the Masoretic practice of pronouncing יהוה as אֲדֹנָי (meaning "Lord;" see further under §1.2.ג.). The phrase יְבָרֶכְךְ יהוה is a way of expressing appreciation for a kindness received. It means, "May the LORD bless you." If addressing a woman you would say, יְבָרֵכֵךְ יהוה.



1.1.ד. Do you (*ms*) know how to read? (Accent marks) הֲיָדַעְתָּ לִקְרֹא?

The Masoretes instituted a number of helpful symbols to indicate which syllable receives the accent. Called טְעָמִים or cantillation marks, they serve to guide vocal intonation as the Hebrew Bible is read in synagogues throughout the world today.

We will take advantage of a few of these marks in the "Selected Readings," beginning with Unit 6. The marks will be employed in full form within "Selected Readings" beginning with Unit 9.

Since use of the whole Masoretic cantillation system would be too daunting for early learners, we will employ a simpler code to signal the accented syllable. Watch for the symbol ◌ָ appearing above a letter, as in הֲיָדַעְתָּ from the title of this segment. This indicates that the syllable יָדַ֫עְ should be pronounced louder than any other syllable in that word. Similarly, in the word אֶ֫בֶן *stone* you will want to accent the syllable אֶ֫.

When we eventually encounter fully-cantillated words (Unit 9 and following), we will find that the symbol ◌ָ is part of a two-symbol accent known as *ʿole veyorēd*. Until

then, simply use the symbol ◌ָ to detect the accented syllable in a word. For a more complete explanation of the cantillation system, please refer to the section entitled "Masoretic Accents" (vol. 2, pp. 410–15).



1.1.ה. Activity: Do you (*ms*) have...? הֲיֵשׁ לְךָ...?

INTERACTIVE SKILL: Asking concerning a hidden or missing object

See if you can fool your classmates in the course of this fast-moving guessing game. As a bag containing several small stones is passed to you, you may choose either to **take** a stone (hiding it in your closed fist), **or** only to **pretend to take** a stone.

The "longer" and "shorter" alternatives below have the same basic meaning. The word אָיִן in the shorter negative reply is simply the word אֵין when it occurs at the end of a phrase.

Model

	Shorter	Longer	
Do you (*ms*, *fs*) have a stone?	הַאֶבֶן לָךְ?	הֲיֵשׁ לְךָ / לָךְ אֶבֶן?	Your neighbor will ask you
I have a stone.	אֶבֶן לִי:	יֵשׁ לִי אֶבֶן:	Your reply, if affirmative
I do not [have a stone].	אָיִן:	אֵין [לִי אֶבֶן]:	Your reply, if negative

You (*ms, fs*) have a stone.	אֶֽבֶן לָךְ׃	יֵ֣שׁ לְךָ֣ / לָךְ אֶ֑בֶן׃	Your neighbor's assessment, if affirmative
You (*ms, fs*) do not [have a stone].	אָ֣יִן׃	אֵ֣ין [לְךָ֣ / לָךְ אֶ֑בֶן]׃	Your neighbor's assessment, if negative

1.1.ו. Activity: "How are you (*ms / fs*)?" הֲשָׁלוֹם לָךְ?

INTERACTIVE SKILL: How to ask how your friend is doing

After we grasp the question, הֲיֵ֣שׁ לְךָ֣ / לָךְ אֶ֑בֶן׃, it takes only a few steps to learn the greeting, "How are you?" הֲשָׁלוֹם לָךְ׃ (lit., *Do you have peace, wholeness?*). Notice the following:

- Since it is not customary to use the longer expression ?הֲיֵשׁ לְךָ שָׁלוֹם, the word שָׁלוֹם will appear directly after the interrogative particle הֲ: ?...הֲשָׁלוֹם (see column labeled "Shorter" in previous segment).
- לְךָ now is spelled לָךְ (because it appears at the end of a phrase).[8]

Words for responding מִלִּים לַעֲנוֹת

צַר	distress, anxiety (*adjective as noun*) *m*

Words for hearing מִלִּים לִשְׁמֹעַ

The heading "Words for hearing" will introduce vocabulary that you should learn well enough to recognize by sight or sound.

מְאֹד	much, greatly (*adverb*)

Drawing from expressions in the model below, ask several of your classmates how they are doing.

Model

How are you (*ms / fs*)?	הֲשָׁלוֹם לָךְ?	Inquiry
I am fine.	שָׁלוֹם לִי *or* שָׁלוֹם:	Reply #1, if you are fine
I am not in distress.	אֵין לִי צַר:	Reply #2, if you are so-so
I am not fine.	אֵין לִי שָׁלוֹם:	Reply #3, if you are not fine
I am in distress.	צַר לִי:	Reply #4, also if you are not fine
I am greatly distressed.	צַר לִי מְאֹד:	Reply #5, if you are doing badly

[8] Normally we would use לְךָ... (lit. *to you, ms*) when addressing a man, and לָךְ... (lit. *to you, fs*) when addressing a woman. However, at some point it became customary to pronounce לְךָ like the feminine form לָךְ, but only in this situation: *when* לְךָ *appears at the end of a sentence or major phrase*, due to the brief pause that would occur there. When a word alters its normal vocalization or accentuation due being located in a phrase-end pause, it is said to be "in pause," or is termed a "pausal form." The shift from אֶבֶן to אֶבֶן is another instance of pausal spelling. For more information, see note concerning the retracted accent אָנֹכִי in the 3.1 Jonah Episode.

1.1.ז. Activity: Give (*ms*) (to) me...! תֵּן לִי...!

INTERACTIVE SKILL: Seeking and requesting a concealed object

For this game, see whether you can guess what your friend has hidden in his / her sack. If you guess correctly, you may ask your friend to give you the object.

Some or all of the following objects may appear in this game.

סֵפֶר	לֶחֶם	כֶּסֶף	כּוֹס	אֶבֶן
scroll, book *m*	food, bread *m*	(piece of) silver *m*	cup *f*	stone *f*

The following expressions will be helpful. Some of them are translated for you. See whether you can recall the meaning of expressions introduced earlier.

Words for responding מִלִּים לַעֲנוֹת

הֲיֵשׁ לְךָ / לָךְ...?	
יֵשׁ לִי ...	
אֵין לִי ...	I don't have ….
תֵּן / תְּנִי לִי...!	Give to me…! *imv ms, fs*[a]

[a] "*Imv*" refers to *imperative*, the form of a verb used to issue commands. The abbreviations *ms* and *fs* refer to *masculine singular* and *feminine singular*, respectively.

1.1.ח. Did you (*ms*) know that...? (Meaning of names) הֲיָדַעְתָּ כִּי...?

...unlike some modern names, most personal names in Hebrew bore a meaning that was easily discernable? Here are several samples:

יְהוֹשָׁפָט	The LORD has Judged	אֱלִימֶלֶךְ	My God is King
מִיכָאֵל	Who is Like God?	בִּנְיָמִין	Son of Right Hand
נָעֳמִי	Pleasant	בָּרוּךְ	Blessed
רְאוּבֵן	See! A Son!	דָּן	Judge
שָׁאוּל	Asked-for-One	חַנָּה	The LORD is Gracious
שְׁאַלְתִּיאֵל	I Asked God	יְהוֹנָתָן	The LORD has Given

1.1.ט. Activity: "What is your (*ms*) name?" מַה־שִּׁמְךָ?

INTERACTIVE SKILL: How to learn a friend's name

Words for responding מִלִּים לַעֲנוֹת

Abbreviations for words like "your" and "their": Words such as שְׁמִי, שִׁמְךָ, and שִׁמֵּךְ located below include a possessive pronoun (such as "my" or "your") suffixed to a noun. Because the pronouns "your" and "their" are more gender-specific and number-specific in Hebrew than in English, when translating these suffixes we will need to add abbreviations to convey the full Hebrew meaning. When you see "*your ms*" it means that the person referred to by "*your*" is a single male. "*Your fpl*" would indicate several women are being addressed as owning something.

שֵׁם	name *m*
שְׁמִי	my name
שִׁמְךָ	your *ms* name
שְׁמֵךְ	your *fs* name

אִישׁ	man, person *m*
אִשָּׁה	woman *f*
מַה, מַה־[a], מָה	What?
מַה־זֶּה?	What is this?

[a] The interrogative מַה has several spellings, the most common of which are listed above. Often מַה is joined to the following word with a maqqef (־), as in מַה־שִּׁמְךָ? *What is your name?* In those situations, the following word will begin with a dagesh, if possible.

Words for hearing מִלִּים לִשְׁמֹעַ

מַה־שִּׁמְךָ[a]?	What is your *ms* name?
מַה־שְּׁמֵךְ?	What is your *fs* name?

[a] שִׁמְךָ is pronounced שְׁמָךְ when it stands alone or at the end of a sentence (called a "pausal form").

Refer to these expressions as you inquire your neighbor's name and as you tell your own name.

Model

What is your name *ms*?	מַה־שְּׁמָךְ?	Inquiry
What is your name *fs*?	מַה־שְּׁמֵךְ?	
My name is Abraham.	שְׁמִי אַבְרָהָם:	Reply
My name is Sarah.	שְׁמִי שָׂרָה:	

1.1.י. Do you (*ms*) know the meaning of a word? (Manna)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

🗝	🗝	🗝	🗝	🗝	🗝	🗝
When the Israelites discovered the food that God miraculously provided in the wilderness, they asked each other: מָן הוּא? *What is it?* (מָן is an alternate form of מַה, meaning "What?") This question gave rise to naming the food מָן *man*[*na*] (cf. Exod. 16:15).						
🗝	🗝	🗝	🗝	🗝	🗝	🗝

MODULE 1.2 Saying goodbye

1.2.א. Activity: "Goodbye (*ms*)!" יִשְׁמָרְךָ יהוה :

INTERACTIVE SKILL: Conclude a brief conversation with leave-taking

Words for hearing מִלִּים לִשְׁמֹעַ

יהוה	the LORD (*pronounced* אֲדוֹנָי, *see §1.2.ג.*)
יִשְׁמָרְךָ[a] / יִשְׁמְרֵךְ	May he protect you! *ms*, *fs*
לֵךְ / לְכִי לְשָׁלוֹם	Go in peace! *ms*, *fs*

[a] The first qameṣ in יִשְׁמָרְךָ is a qameṣ-ḥaṭuf, pronounced *o*. For an example of this form, see Ps. 121:7 (v. 6 in non-Hebrew versions). Note: occasionally the verse numbers in Hebrew do not match verse numbers in versions (most commonly in the Psalms). When they differ in the Psalms, you generally will find the corresponding material in the versions one or two verse numbers lower than in the Hebrew Bible. This is because versions do not include super-scriptions in the verse numbering, while the Hebrew Bible does.

Partner with a friend to craft a brief conversation. Begin with the greeting "שָׁלוֹם" and end with one of two farewells ("leave-takings"): either יִשְׁמָרְךָ יהוה / יִשְׁמְרֵךְ *May the LORD protect you*, or לֵךְ / לְכִי לְשָׁלוֹם *Go in peace*. Between those outer parts of your conversation, choose two or three additional bits of conversation to exchange. Here are some ideas (leave-takings are included toward the end of this list and in the "Words for hearing" list above). Remember to use gender-appropriate forms.

מַה־שִּׁמְךָ֖? What's your name *fs*?		הֲיֵ֥שׁ לְךָ֛ / לָךְ...? Do you have…?		תְּנִ֥י לִ֖י...: Give me *fs*….		תֵּ֥ן לִ֖י...: Give me *ms*….
	אֵ֥ין לִ֖י...: I don't have….		יֵ֥שׁ לִ֖י...: I have….		שְׁמִ֖י...: My name is….	
לֵ֣ךְ / לְכִי לְשָׁלֹֽום׃ Go in peace.		יִשְׁמָ֥רְךָ֛ / יִשְׁמְרֵ֖ךְ יהוה׃ May the LORD protect you.		מַה־שְּׁמֶ֖ךָ? What's your name *ms*?		מַה־זֶּ֑ה? What is this?

1.2.ב. Did you (*ms*) know that...? (Disclosing one's name) הֲיָדַעְתָּ כִּי...?

...in ancient times to divulge one's name was to surrender a measure of power over one-self? This may explain why the divine messenger inquired Jacob's motive for learning the messenger's name (Gen. 32:30).

1.2.ג. Did you (*ms*) know that...? (The divine name) הֲיָדַעְתָּ כִּי...?

…it is customary not to pronounce the divine name יהוה but to read אֲדֹנָי "Lord" in its place? This millennia-old pattern arose from a desire to safeguard against casually referring to God by name. The vowels that accompany the spelling יְהוָה are supplied from the vowels of אֲדֹנָי. (The first vowel ְ in יְהוָה is to remind one of the compound sheva ְ in

the first syllable of אֲדֹנָי.)

Many follow the custom of translating the word "יהוה" as "LORD" (note the use of small capitals). In this way the reader can know that the underlying Hebrew word is the divine name יהוה, rather than a word referring to a human, such as אָדוֹן (*lord* or *master*), אֲדֹנִי (*my lord* or *master*), or אֲדֹנַי (*my lords* or *masters*).

MODULE 1.3 Searching for something

Unit 1 JONAH STORY: God is looking for a prophet

Have you ever been assigned a task you preferred not to do? If so, how hard did you work to avoid doing that task? In this module you will begin reading a story about someone who tried to avoid an assignment. You may recognize the story as vaguely resembling the Bible book with the same name: Jonah.

Successive episodes of the Jonah story—often diverging quite fancifully from the biblical account—will unfold from unit to unit through the remainder of the textbook. But before reading the first episode, please (a) become familiar with the vocabulary located below and (b) work through the activities found after the story episode. Then return to enjoy the story. The first activity begins in §1.3.א.

Words for responding מִלִּים לַעֲנוֹת

לֶחֶם	bread,* food *m*
נָבִיא	prophet *m*
עָלֶיךָ ל... / עָלַיִךְ ל...	you must... *ms, fs* (*or* be sure [to...])
שְׁנֵה־נָא / שְׁנִי־נָא	Repeat, please! *imv ms, fs*

אֶבֶן	stone,* rock *f*
אֲנִי	I
אֲנִי מְבַקֵּשׁ... / אֲנִי מְבַקֶּשֶׁת...	I am looking for... *ms, fs*
אַתְּ	you *fs*
אַתָּה	you *ms*
כּוֹס	cup* *f*
לֹא	no

* A word that has appeared in a previous vocabulary list will be marked with an asterisk (*).

Words for hearing מִלִּים לִשְׁמֹעַ

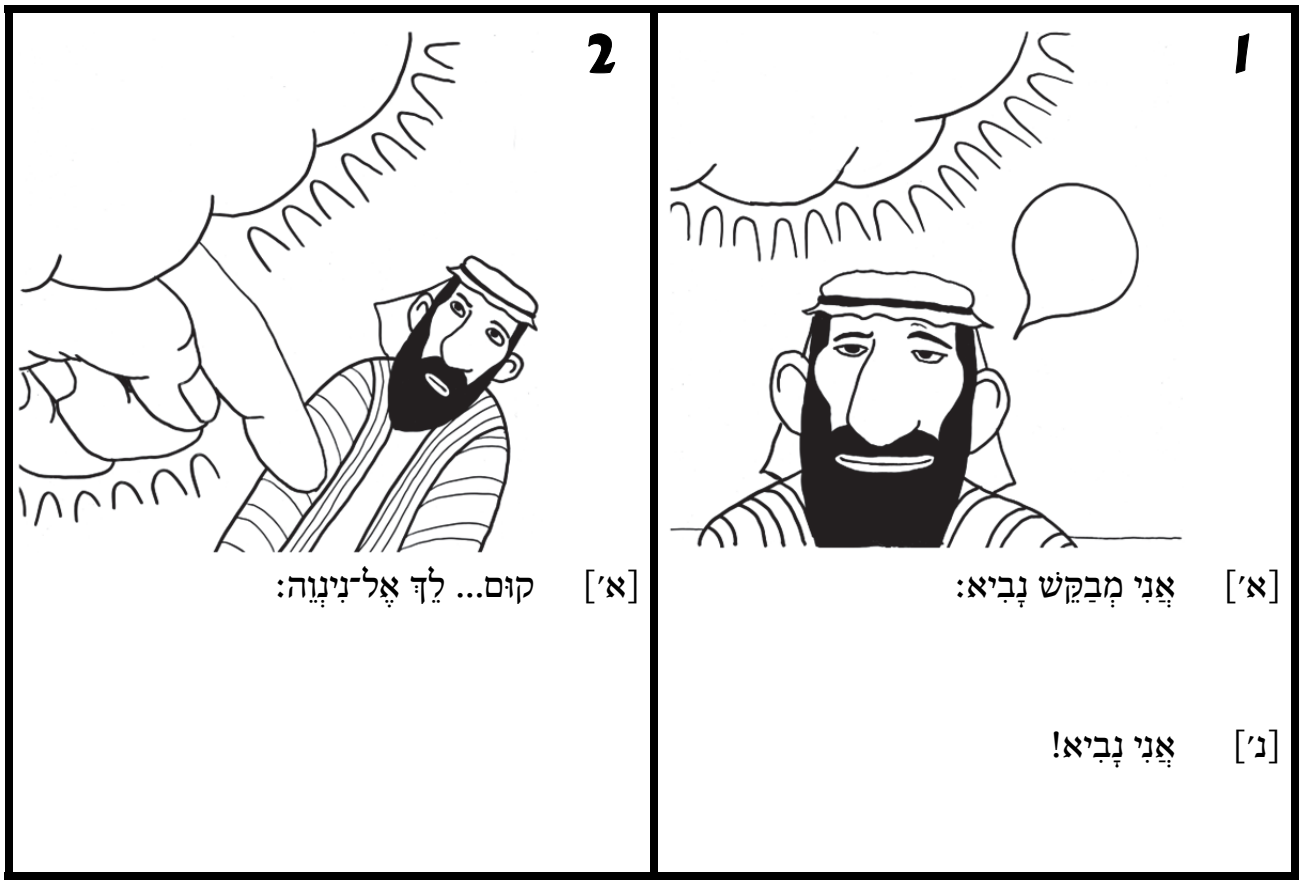
נִינְוֵה	Nineveh
קוּם / קוּמִי	Get up! *imv ms, fs*
שֵׁב / שְׁבִי	Sit! *imv ms, fs*
תַּרְשִׁישׁ	Tarshish

אֵינֶנִּי חָפֵץ... / אֵינֶנִּי חֲפֵצָה...	I don't want, desire... *m, f*
לֹא אָבִין	I don't understand
לֵךְ אֶל־... / לְכִי אֶל־...	Go to…! *imv ms, fs*
לָלֶכֶת [אֶל־]	to go [to]

1.3 Jonah Episode: God is looking for a prophet.

א׳ = אֱלֹהִים, נ׳ = יוֹנָה הַנָּבִיא

As noted earlier, although the Hebrew Bible does not use ellipses, exclamation marks, or question marks for punctuation, you will find them helpful as you get started.

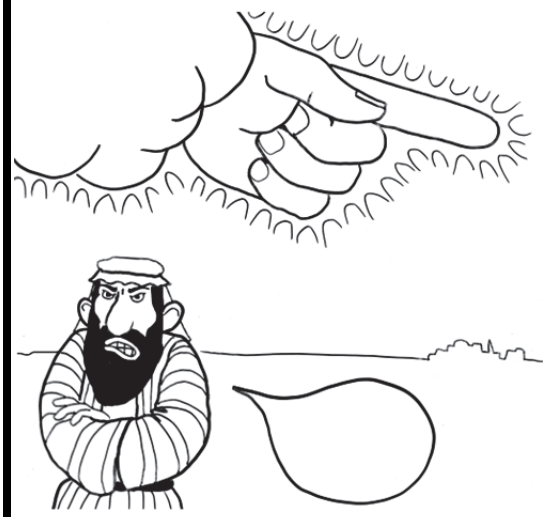


3



[נ׳] שְׁנֵה־נָא![9] לֹא אָבִין: אֶל־נִינְוֵה??

4



[א׳] עָלַיִךְ לָלֶכֶת אֶל־נִינְוֵה:

[נ׳] לֹא... אֵינֶנִּי חָפֵץ לָלֶכֶת אֶל־נִינְוֵה:

[9] *Repeat, please.* At times during this course you will need to ask someone to repeat what he or she has said. Whenever that happens, simply say, שְׁנֵה־נָא (if addressing a male) or שְׁנִי־נָא (when addressing a female), and watch what happens!

1.3.א. Activity: "I am looking for..." ...אֲנִי מְבַקֵּשׁ:

INTERACTIVE SKILL: Inquiring what someone is looking for

Using the model below, find out what your neighbor is looking for. Your neighbor will respond by picking one of the persons / objects listed below, several of which you have already encountered.

Note: This question is primarily interested in the **object** ("**What** are you looking for?"), as opposed to asking about the **subject** ("What are **you** looking for?"). Consequently the reply will **begin** with the particular **object** that is sought.[10] This is one of the ways Hebrew displays versatility: bringing focus to part of a sentence by moving that part to the **front** of the sentence.

Objects or persons you might be looking for

אֶבֶן	אִישׁ	אִשָּׁה	לֶחֶם	נָבִיא	שָׁלוֹם	שֵׁם
	man		bread	prophet		

[10] If, on the other hand, the speaker did not wish to draw attention to any particular part of a verbless sentence, such a non-emphatic sentence (called "unmarked") would follow this word-order (or "syntax"): **subject**-first, **predicate**-second (provided by a participle in the current examples), followed by an **object** (whether noun, pronoun, or prepositional phrase), as in אֲנִי מְבַקֵּשׁ נָבִיא. "Verbless" describes a clause or sentence lacking a finite verb.

Review of words you will need

אֲנִי	אַתָּה	אַתְּ	מַה, מַה־◌, מָה
I	you *ms*	you *fs*	What?

Model

What are you looking for?	מָה[11] אַתָּה מְבַקֵּשׁ? מָה אַתְּ מְבַקֶּשֶׁת?	Inquiry (“you” *ms, fs*)
I’m looking for a stone.	אֶבֶן אֲנִי מְבַקֵּשׁ: אֶבֶן אֲנִי מְבַקֶּשֶׁת:	Reply (“I” *ms, fs*)

1.3.ב. Activity: “Go (*ms*) to Tarshish!” לֵךְ אֶל־תַּרְשִׁישׁ!

INTERACTIVE SKILL: Telling someone where you would like him / her to go

Watch as your instructor models the response to certain instructions. Next, you can respond as well.

[11] As noted earlier, מָה is spelled with a qameṣ (not pataḥ) due to the אַ... that opens the following word (אַתָּה).

Sample commands:

	קוּם... לֵךְ אֶל־נִינְוֵה:	Sending someone (*ms*, *fs*) to Nineveh
	קוּמִי... לְכִי אֶל־נִינְוֵה:	
	קוּם... לֵךְ אֶל־תַּרְשִׁישׁ:	Sending someone (*ms*, *fs*) to Tarshish
	קוּמִי... לְכִי אֶל־תַּרְשִׁישׁ:	
	קוּם... לֵךְ אֶל־נִינְוֵה וְלֵךְ אֶל־תַּרְשִׁישׁ:	Sending someone (*ms*, *fs*) to Nineveh and Tarshish
	קוּמִי... לְכִי אֶל־נִינְוֵה וּלְכִי אֶל־תַּרְשִׁישׁ:	
	שֵׁב / שְׁבִי:	Having someone (*ms*, *fs*) sit down

1.3.ג. May I offer you (*ms*) advice? (לֹא אָבִין) הַאִיעָצְךָ עֵצָה?

Whenever something happens in class that you don't quite grasp, you—like the Jonah character in the above episode—may ask for help **while remaining in the Hebrew language**. Simply call out: לֹא אָבִין *I don't understand*. Try it!

Remember that it is not necessary to grasp everything you hear or read on the first exposure. In fact, by employing an expression such as לֹא אָבִין to request an explanation, you will **deepen your learning** through practical use of the language.

In case you are wondering why we are using לֹא (not ...אֵין) to negate אָבִין, it is because אָבִין *I understand* is a finite verb. Phrases with finite verbs employ לֹא for negation, while unmarked verbless phrases (such as לִי אֶבֶן [יֵשׁ] *I have a stone*) are negated with ...אֵין (pronounced אַיִן when standing alone).

1.3.ד. Did you (*ms*) know that...? (Land travel) הֲיָדַעְתָּ כִּי...?

…it would require approximately two months for someone to travel to Nineveh on foot. In 701 BCE the Assyrian army averaged 32 km per day, marching from נִינְוֵה *Nineveh f* to Lachish, near Jerusalem.[12] If traveling by חֲמוֹר *donkey m*—a common means of transport—one might have averaged 40-48 km per day. סוּסִים *horses mpl* were used for pulling chariots in יִשְׂרָאֵל *Israel m*, but tended not to be used for riding, perhaps because mules and donkeys are more sure-footed in uneven terrain. Apart from main streets of towns, דְּרָכִים *roads mpl* were not paved in the Iron Age. For journeys over long distances, it was advisable to travel in groups. Bandits and wild animals made transit hazardous.

North-south travel in Palestine would have used one of two routes. To the west was דֶּרֶךְ הַיָּם *the Way of the Sea* (*Via Maris*). From its origin in the Nile Delta, it paralleled the Mediterranean coastline northward through cities such as Gaza and Ashdod until reaching the Carmel range. There it turned east, going through Megiddo on its way to the Jezreel plain. It reached Damascus after passing along the northwest shore of יָם־כִּנֶּרֶת *the Sea of Chinnereth* (Sea of Galilee, Num. 34:11; cf. Isa. 8:23 [ET 9:1]), eventually arriving in אֲרַם נַהֲרַיִם *Mesopotamia* (Gen. 24:10). You may wish to add דֶּרֶךְ הַיָּם to the map of Israel at the back of this book—simply by drawing a line connecting these various locations (see p. 564).

To the east lay דֶּרֶךְ הַמֶּלֶךְ *the King's Highway*. This route connected the Gulf of Aqaba port of Ezion-geber (on the northeastern arm of the Red Sea) with Damascus, by traversing the eastern plateau of the Jordan Valley (cf. Num. 20:17).[13]

[12] *LBI*, 186.

[13] *LBI*, 176–78.

You (*ms*) can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ״ךְ׃

You will discover two types of Bible readings at the close of each unit. The first is called "Selected Readings." These will illustrate the material found in particular modules of this unit. The second is called "A Connected Reading." A longer selection appears under this second heading, spread in serial fashion over multiple units.

Selected readings

Under the heading, "Selected Readings," you will find Bible verses that correlate to vocabulary or expressions within particular modules. A designation such as "1.1" at the upper right indicates that as soon as you are acquainted with the vocabulary and grammar of §1.1, you will be ready to read any Bible selection bearing the designation "1.1." It is not necessary to wait until you have mastered the entire unit before beginning to enjoy these Bible readings.

Some verses are followed by a second Hebrew phrase or sentence appearing in smaller font. This portion preserves some or all of the verse in its original form, together with cantillation (accent) marks. From time to time, your instructor may wish to point out elements from these notes. Cantillation marks will be explained later (see Selected Readings at the close of Unit 6, also the explanation of Masoretic accents found in vol. 2, pp. 410–15).

During a lonely night of wrestling, God's messenger asked Jacob the question found in the first line of this verse. (שְׁמֶךָּ is the way שִׁמְךָ is spelled when it appears at the end of a phrase; there is no change in meaning.) The second line gives his reply. 1.1

As noted above, the Hebrew in smaller font at the bottom of this entry preserves the entire verse. You do not need to translate the material in smaller font.

.1 מַה־שְּׁמֶךָּ?

...יַעֲקֹב׃ (Gen. 32:28)

וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָּ וַיֹּאמֶר יַעֲקֹב׃

Despite the marvel of speaking with God at a burning bush, Moses already began to think ahead, wondering how the Israelite elders may respond to his announcement of rescue. So he probed, "If they ask me, '[*insert question below*]' what shall I say?" 1.1

.2 ...מַה־שְּׁמוֹ[a]? (Exod. 3:13)

[a] שְׁמוֹ שֵׁם (*with 3ms pronominal suffix* his)

...וְאָמְרוּ־לִי מַה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם:

Samuel was not particularly pleased to have been contacted after his death. King Saul explained that he was in dire straits since the Philistines were attacking and God was not responding. As a result Saul complained: 1.1

.3 ...צַר לִי מְאֹד[a]...: (1 Sam. 28:15)

[a] מְאֹד very much, greatly

...וַיֹּאמֶר שָׁאוּל צַר־לִי מְאֹד...:

When he saw a woman approaching his house with determination, Elisha instructed his servant Gehazi to ask her three questions. These appear in the first three lines below. The fourth line gives the woman's reply. 1.1

.4 "הֲשָׁלוֹם לָךְ?"
"הֲשָׁלוֹם לְאִישֵׁךְ[a]?"
"הֲשָׁלוֹם לַיָּלֶד[b]?"

"שָׁלוֹם:" (2 Kings 4:26b)

[a] לְאִישֵׁךְ לְ + "your *fs* husband *m*" [b] לַיָּלֶד לְ + "the child"

עַתָּה רוּץ־נָא לִקְרָאתָהּ וֶאֱמָר־לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיֶּלֶד וַתֹּאמֶר שָׁלוֹם:

When traveling homeward after being healed, the Syrian general Naaman noticed Elisha's servant Gehazi running after his chariot. Naaman called back to him (see first line below). Gehazi's response appears in the second line. 1.1

.5 ...״הֲשָׁלוֹם?״

״שָׁלוֹם...״: (2 Kings 5:21b-22a)

...וַיֹּאמֶר הֲשָׁלוֹם: וַיֹּאמֶר| שָׁלוֹם...

The sage Agur exposes the limits of human knowledge with these questions: "Who has ascended to heaven and come down? [*Insert his additional questions, below.*] Surely you know!" (In the second line, שֵׁם is spelled שֶׁם because it is followed by a dash, called a maqqef: שֶׁם־. As you soon will learn, this spelling is translated *name of*….) 1.1

.6 מַה־שְּׁמוֹ[a]?

מַה־שֶּׁם־בְּנוֹ[b]...? (Prov. 30:4b)

[a] שְׁמוֹ שֵׁם (*with 3ms pronominal suffix*) [b] בְּנוֹ his son *m*

מִי עָלָה־שָּׁמַיִם| וַיֵּרֶד מִי אָסַף־רוּחַ| בְּחָפְנָיו מִי צָרַר־מַיִם| בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע:

Jacob sent his son Joseph to Shechem to search for Joseph's brothers. A stranger found him wandering in the fields and asked what he was looking for. Joseph responded with this answer: 1.3

.7 אֶת־אַחַי[a] אָנֹכִי[b] מְבַקֵּשׁ...: (Gen. 37:16a)

[a] אֶת־אַחַי my brothers [b] אָנֹכִי אֲנִי

וַיֹּאמֶר אֶת־אַחַי אָנֹכִי מְבַקֵּשׁ...:

With these words the priests were instructed to pronounce a blessing on the people of Israel. This is the first line of what came to be known as "the priestly blessing" or "the Aaronic blessing." You will read the remainder in Unit 10 (Selected Reading #13). 1.3

.8 יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ׃[a] (Num. 6:24)

[a] יִשְׁמְרֶךָ *pausal spelling of* יִשְׁמָרְךָ

A connected reading: The binding of Isaac (Gen. 22:1) עֲקֵדַת יִצְחָק

In contrast to "Selected Readings" found above, under the heading "A Connected Reading" you will find successive parts of a continuous portion taken from the Hebrew Bible. The first connected reading goes by the title, "The Binding of Isaac" or עֲקֵדַת יִצְחָק (or simply עֲקֵדָה). It is found in Genesis 22.

See how much of the selection you can understand with the help of glosses. Here at the outset of your study, many words and phrases will be glossed in the footnotes. Consult an English translation if you get stuck. Note that when a gloss pertains to more than one word, the **end** of the phrase will be flagged with a superscript letter in the verse itself, while the **beginning** of the phrase will be flagged with a superscript in the footnote.

.1 וַיְהִי[a] אַחַר[b] הַדְּבָרִים הָאֵלֶּה[c]
וְהָאֱלֹהִים[d] נִסָּה[e] אֶת־[f]אַבְרָהָם
וַיֹּאמֶר[g] אֵלָיו[h]
אַבְרָהָם
וַיֹּאמֶר
הִנֵּנִי[i]׃

[a] וַיְהִי now it happened [b] אַחַר after [c] הַדְּבָרִים… these things (*or* events) [d] וְהָאֱלֹהִים and [*or* that] God
[e] נִסָּה he [God] tested [f] אֶת־ (*untranslatable particle*) [g] וַיֹּאמֶר and he said [h] אֵלָיו to him [i] הִנֵּנִי Here I am

UNIT 2

מַה־בַּכְּלִי הַגָּדוֹל?[1]

Describing what you see

nouns, adjectives, prepositions, and the inquiry, "מָזֶּה?"

This unit will enable you to describe objects, in particular specifying which of two similar objects you are talking about:

- the *big* money bag, in contrast to the *small* money bag
- the *wicked* king, in contrast to the *good* king

You will be able to describe objects by locating them with reference to other objects:

- The money is *in the water*.
- a man on the large rock

You will be able to explain what belongs to whom:

- The *ship's* baggage is dry.
- the prophet *of God*

You will be able to determine whether someone is talking about something general…

- *a* sturdy ship

…or something specific

- *the* sturdy ship

[1] *What is in the large container?*

MODULE 2.1 Specifying a particular object

Unit 2 JONAH STORY: Jonah books passage to Tarshish

When was the last time you took a trip? Was it a business trip or a holiday? Did it involve making travel arrangements in foreign country? If so, did you encounter any difficulties because you did not understand another language? After reading Jonah's experience below, ask a classmate whether he or she has encountered a similar language challenge when traveling.

Words for responding מִלִּים לַעֲנוֹת

הוּא	he, it *m*
הִיא	she, it *f*
הִנֵּה	behold, here is
מַיִם	water *mpl*
מֶלֶךְ	king *m*

אַיֵּה...?[a]	Where is...?
אֵיךְ יֹאמְרוּ בִיהוּדִית "X"?[b]	How would one say in Judean… "X"?
אֶת־ (*or* אֵת)	(*particle preceding a definite direct object*)
הַ...ּ	the

[a] Hebrew offers various interrogatives to inquire "Where is?" These include אִי[־זֶה] (in poetry often used rhetorically, as in Deut. 32:37, or with indirect clauses, as in Judg. 13:6 and 1 Sam. 9:18) and also אֵיפֹה (an expression that may also mean, "Of what sort?" or "In what place [is something occurring]?", as in Gen. 37:16 and Job 4:7). The interrogative introduced here is the adverb employed most frequently to inquire, "Where is [a person or object] located?", namely, אַיֵּה.

[b] The language spoken in Israel at the time of King Hezekiah was known as "Judean" (2 Kings 18:26, Neh. 13:24). Alternatively it was referred to as שְׂפַת־כְּנַעַן *the language* (lit., *lip*) *of Canaan* (Isa. 19:18). While a person from

this region would be known as עִבְרִי *a Hebrew* [*person*], we have no record showing that the term "Hebrew" was used to designate their language.

Words for hearing מִלִּים לִשְׁמֹעַ

אֳנִיָּה	ship *f*

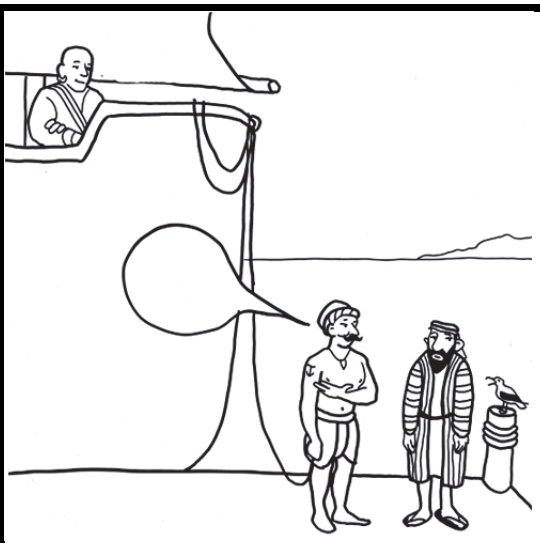
לָשׁוֹן	tongue / language, tongue / language of *m*

2.1 Jonah Episode: I'm looking for a ship.

ר׳ = רַב הַחֹבֵל, ע׳ם = עֻבָּדִים, א׳ = אֱלֹהִים



3



[ע׳] אֳנִיַּת־תַּרְשִׁישׁ הִיא׃

4



[נ׳] לֹא אָבִין אֶת־לְשׁוֹן־תַּרְשִׁישׁ׃

5



[נ׳] אֵיךְ יֹאמְרוּ בִּיהוּדִית אֶת־שֵׁם־הָאֳנִיָּה?

6



[ע׳] שֵׁם־הָאֳנִיָּה הוּא מֶלֶךְ־הַמַּיִם׃ אֳנִיַּת־הַמֶּלֶךְ הִיא׃

In cell 3, because the subject אֳנִיָּה *ship* is feminine singular, the pronoun that refers to "ship" must also be feminine singular: "It (הִיא) is of / from Tarshish." The second sentence of cell 6 is similar. To explore the construct phrase in cell 3, see the discussion of ownership in §2.5.ג.

In the first sentence of cell 6, the pronoun הוּא sets off the second half of the sentence, as if to say, "As for the ship's name, it (הוּא) [is] 'The Water King.'"[2] Can you locate the masculine singular noun to which הוּא refers?

2.1.א. Explanation: "The king" הַמֶּלֶךְ

INTERACTIVE SKILL: How to mark an object as special, distinct from the rest

Hebrew has various ways to call attention or specify a noun. One way is to prefix that noun with the definite article "the." The definite article will attach to the front of a noun: ...הַ, as in הַמֶּלֶךְ. There is no change in the article, whether the noun is masculine or feminine, singular or plural.

The symbol ◌ּ represents a dagesh in the first consonant of the word specified by the article. Thus, we may refer generally to מֶלֶךְ *a king*, or we may refer to הַמֶּלֶךְ *the king* if you wish to be more specific. If you do not want to specify a particular object, simply omit the article.[3]

הַשֵּׁם	שֵׁם	הַנָּבִיא	נָבִיא	הַמֶּלֶךְ	מֶלֶךְ
the name	**a** name	**the** prophet	**a** prophet	**the** king	**a** king

Sometimes the definite article is spelled with the following variations:

...הַ (with no dagesh in the ensuing word)

...הָ (omitting the dagesh and substituting a qameṣ for the pataḥ)

---

[2] This use of the pronoun is known as "copulative" since it infers the verb "to be" (…*it* [*is*]…).

[3] There is no indefinite article (*a*, *an*) in Hebrew. Sometimes we find the numeral "one" used where English would use *a* / *an*, as in the opening phrase of 1 Samuel: וַיְהִי אִישׁ אֶחָד *Now there was a* [lit., *one*] *man*… (1 Sam. 1:1).

הֶ... (omitting the dagesh and substituting a segol)

These variations are determined by the first letter of the word to which the article is attached. Please refer to the appendix entry for this segment (Appendix §2.1.א.) for more information concerning these alternative spellings of the definite article.

Some words are considered definite even though they have no definite article. Such is the case with names (proper nouns). Thus, because תַּרְשִׁישׁ is a name it is automatically definite. This will be developed further, below.

2.1.ב. Activity: Matching

INTERACTIVE SKILL: How to mark an object as special, distinct from the rest

Match the following Hebrew and English words by noting the number associated with an English word and writing that number to the right of the Hebrew word with the same meaning.

1. a king	אֶבֶן
2. a name	אֲנִיָּה
3. a ship	הָאֶבֶן
4. a stone	הָאֲנִיָּה
5. peace (wellbeing)	הַמַּיִם
6. water	הַמֶּלֶךְ
7. the king	הַשָּׁלוֹם
8. the name	הַשֵּׁם
9. the peace	מַיִם
10. the water	מֶלֶךְ
11. the ship	שָׁלוֹם
12. the stone	שֵׁם

☐

2.1.ג. Activity: "Where is…?" אַיֵּה…?

INTERACTIVE SKILL: Locating missing objects or persons

Discover who has the objects listed in the preceding activity. Use the model below to discover whether your classmate has the particular object that you are wondering about. Remember to **include the definite article** throughout (whether asking or responding), since you are focusing on that **particular** object.

In the affirmative answer below, the word הִנֵּה indicates that something exists (like יֵשׁ *there is*), but adds a tone of immediacy: *Here is*….[4]

Model

Abraham, where is the stone?	אַבְרָהָם אַיֵּה הָאֶבֶן?	Inquiry
Here is the stone!	הִנֵּה הָאֶבֶן!	Affirmative reply
I don't know.	לֹא אֵדַע:	Negative reply #1
Who knows?	מִי יוֹדֵעַ?	Negative reply #2
I don't have the stone.	אֵין לִי הָאֶבֶן:	Negative reply #3

[4] At times הִנֵּה will open a longer message consisting of multiple clauses or sentences. In such cases it may announce a circumstance in the first clause, distinguishing that clause from a consequential action in the second clause (e.g., Gen. 42:2 and 2 Sam. 8:5; cf. *IBH* §135).

2.1.ד. May I offer you (*ms*) advice? (How does one say...?)

הַאִיעָצְךָ עֵצָה?



On occasion, everyone needs to ask the meaning of a foreign word. Here is an expression for that occasion—an expression you may use at any time in this course. It will be very helpful when you either encounter a new word or encounter a word whose meaning you have forgotten.

Model

How would one say in English: "אָבָן"?	אֵיךְ יֹאמְרוּ בְּאַנְגְּלִית "אָבָן"?

אֵיךְ means *how*; בְּאַנְגְּלִית means *in English* (בְּ + אַנְגְּלִית).[5]

Try out this question with a classmate! See whether he or she can tell you the English meaning for any of the following eight words or expressions:

שְׁמִי... קוּם... נָבִיא... מַה־זֶּה?... לֹא... הִנֵּה... אַיֵּה... מֶלֶךְ

Conversely, at times we will need to ask for the Hebrew equivalent of a word in our native language.

Model

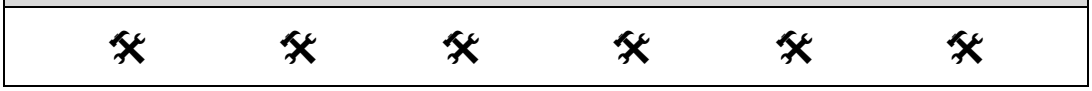
How would one say in Judean: "rock"?	אֵיךְ יֹאמְרוּ בִּיהוּדִית "rock"?

Turn to a classmate and experiment with this question, too. Here are some nouns or expressions for which he or she may recall the corresponding Hebrew word:

[5] Admittedly, "English" is not a Biblical Hebrew word. If you wish, you may substitute בִּלְשׁוֹן אִיֵּי הַיָּם *in the language of faraway lands* (cf. Isa. 11:11).

peace… name… stone… king… water… Nineveh

From this point forward, whenever you encounter an unfamiliar word (whether new or forgotten), be sure to use the **...אֵיךְ יֹאמְרוּ** question. As you do, you will deepen your grasp of Hebrew simply by remaining in the language.



2.1.ה. Explanation: "Whose …?" לְמִי...?

INTERACTIVE SKILL: Ownership—explaining "what belongs to whom"

Words for responding מִלִּים לַעֲנוֹת

In the nouns listed below, the first Hebrew word of each pair shows the basic form—a form that can stand alone (known as the "**absolute**" or "unbound" form).

The second Hebrew noun of each pair (the word to the left of the comma) is the form used when that word is closely associated with (or "bound to") an ensuing word. This second form is known as the "**construct**" or "bound" form. Often the construct form conveys possession (similar to an "apostrophe-S" following an English possessive noun, such as "ship's").

Frequently the Hebrew Bible indicates that a form is a construct form by binding it to the next word with a raised hyphen (called a "maqqef").[6] When collected in a vocabulary list, construct forms in this textbook will display a maqqef. Alternate construct spellings without the maqqef occasionally may be introduced as well (e.g., שֵׁם־ and שֵׁם, both construct). Early episodes of the Jonah story similarly will signal construct forms by following them with a maqqef. Later episodes will at times omit use of the maqqef, to help you grow accustomed to recognizing construct forms even without the maqqef.

[6] The maqqef is used to join other words as well. Already you have seen it used after אֶל־ *to* and אֶת־ (the particle which precedes a direct object that is definite, cf. §2.1.ז., below).

לָשׁוֹן, לְשׁוֹן־	tongue *or* language,* tongue *or* language of *m*	אֳנִיָּה, אֳנִיַּת־	ship,* ship of *f*
שֻׁלְחָן, שֻׁלְחַן־	table, table of *m*	כִּסֵּא, כִּסֵּא־	chair, chair of *m* (*no change*)
שֵׁם, שֵׁם־ (שֵׁם *or*)	name, name of *m*	לֶחֶם, לֶחֶם־	bread,* bread of *m* (*no change*)

To indicate that something belongs to someone (or something), simply state the owner **after** the entity that is owned. Thus כִּסֵּא־מֶלֶךְ means *a chair **of a king***. The phrase consisting of a construct form and the ensuing word or words to which it is bound is called a "construct chain;" a construct form is said to be in the "construct state."

If you wish to refer to a **particular king's** chair, make the **king** definite by adding the article to מֶלֶךְ. So you would say כִּסֵּא־הַמֶּלֶךְ ***the** chair of **the** king* (or ***the** king's chair*) instead of simply כִּסֵּא־מֶלֶךְ ***a** chair of a king*. Incidentally, *a* (or *the*) *king's chair* is the way to say *throne* in Hebrew.

כִּסֵּא	כִּסֵּא־מֶלֶךְ	כִּסֵּא־הַמֶּלֶךְ
chair	a chair of a king	the chair of the king
לֶחֶם	לֶחֶם־נָבִיא[7]	לֶחֶם־הַנָּבִיא
bread	bread of a prophet	the bread of the prophet

Note: Some nouns change their spelling slightly in the construct form. For example, nouns like אֳנִיָּה *ship* will often replace the ...ָה ending by a ...ַת ending. Thus אֳנִיָּה *ship* becomes אֳנִיַּת *ship of* when expressed together with its owner.

אֳנִיָּה	אֳנִיַּת־מֶלֶךְ	אֳנִיַּת־הַמֶּלֶךְ
a ship	a ship of a king (*or* a king's ship)	the ship of the king (*or* the king's ship)

* As noted already, a word that has appeared in an earlier vocabulary list (whether the identical word or the root form) will be marked with an asterisk (*). Words without an asterisk are either new or introduce a new pattern relating to an already-familiar root.

[7] The small vertical stroke to the left of the segol in לֶ is called a "meteg." Here it marks the syllable with a secondary stress (accent) among words joined by a maqqef. The primary stress remains on the last syllable of נָבִיא.

The **long** A-class vowel qameṣ in the last syllable of שֻׁלְחָן will **reduce to a short vowel** of the same class (a pataḥ): שֻׁלְחַן־. Otherwise, the qameṣ must become a qameṣ-ḥaṭuf because it now would stand in a closed, unaccented syllable (since an entire construct chain has only one accented syllable).

שֻׁלְחַן־הָאִשָּׁה	שֻׁלְחַן־אִשָּׁה	שֻׁלְחָן
the table of the woman (*or* the woman's table)	a table of a woman (*or* a woman's table)	a table

As with other languages, it is possible in Hebrew to string together **multiple** layers of owners: שֵׁם־אֳנִיַּת־הַמֶּלֶךְ ***the*** *name of* ***the*** *ship of* ***the*** *king.* Notice that **in English each member** of the construct chain takes on the article *the*, even though **in Hebrew only the final member** of the chain bears the article. Conversely, simply by omitting that final article, the entire chain would become indefinite: שֵׁם־אֳנִיַּת־מֶלֶךְ ***a*** *name of* ***a*** *ship of* ***a*** *king.*[8]

Finally, notice the following three examples. You will discover that they have been translated as if definite ("**the** chair," "**the** king," and "**the** language"). But can you find any definite articles in the final word of any of these phrases?

לְשׁוֹן־תַּרְשִׁישׁ	מֶלֶךְ־יִשְׂרָאֵל	כִּסֵּא־יוֹנָה
the language of Tarshish	**the** king of Israel (*or simply* Israel's king)	**the** chair of Jonah (*or simply* Jonah's chair)

Each of these construct chains ends with a **name**. Since names require no article to be definite, these chains are definite even though they contain no article.[9]

When a conjunction links together multiple nouns associated with a construct expression, the conjunction will appear in translation just as it appears in Hebrew. Thus if the **first** member of the construct

[8] Occasionally the context of a biblical passage will indicate that, despite a definite noun at the close of a construct chain, still the first member of the chain remains *indefinite* (e.g., אִישׁ הָאֲדָמָה "[Noah], **a** man of **the** land" in Gen. 9:20), and חֶלְקַת הַשָּׂדֶה "**a** plot of **the** field" in 2 Sam. 23:11). This is the exception, not the rule.

[9] At times Hebrew will use an article with a toponym (place name), although this will not occur with a person's name. So, although you will not find Jonah referred to with the article as הַיּוֹנָה, a toponym such as the Jordan River may be referred to either without an article simply as יַרְדֵּן, or alternatively with an article as הַיַּרְדֵּן. Both means of referring to the river are definite.

chain consists of multiple nouns, the resulting phrase would appear thus: "(A **and** B) of C," rather than the customary "A of B of C" (see "Compound first-member" example, below).

Conversely, if the **last** member of the construct chain consists of multiple nouns, the resulting phrase would appear thus: "A of (B **and** of C)" (see "Compound last-member" example, below). Alternatively, biblical writers could simply repeat the first word ("A of B and A of C"), rather than creating compound noun clusters.[10]

Compound last-member	Compound first-member
שֻׁלְחַן הַמֶּלֶךְ וְהַנָּבִיא	כִּסֵּא וְשֻׁלְחַן יוֹנָה
the table of the king **and** [of] the prophet	the chair **and** the table of Jonah

2.1.ו. Activity: Matching

INTERACTIVE SKILL: Ownership—explaining "what belongs to whom"

Words for responding מִלִּים לַעֲנוֹת

The following words will be useful in this matching exercise.

אֲבָנִים	stones[a] *fpl*
כֶּסֶף, כֶּסֶף־	silver, money (*but not* coin *or* currency) *m*
עִיר, עִיר־	city *f*

[a] The construct of plural nouns will be introduced later (§3.3.ה.).

[10] So we read of Pharaoh Neco's tribute imposed on Israel, consisting of מֵאָה כִכַּר־כֶּסֶף וְכִכַּר זָהָב *one hundred **disks** of silver and **disks** of gold* (rather than *disks of silver and gold,* 2 Kings 23:33).

To become familiar with expressing ownership, match the following phrases by writing the number of the correct translation in the blank next to the appropriate Hebrew phrase.

1.	a city of stones		אֳנִיַּת־מֶלֶךְ
2.	a king of silver		כֶּסֶף־הָאִישׁ
3.	a king's ship		לֶחֶם־הָאֳנִיָּה
4.	a name of a city		מֵי[11]־שָׁלוֹם
5.	the man's silver		מֶלֶךְ־כֶּסֶף
6.	the peace of the LORD		עִיר־אֲבָנִים
7.	the ship's bread		שְׁלוֹם־יהוה
8.	water(s) of peace (i.e., tranquil waters)		שֵׁם־עִיר

2.1.ז. Explanation and activity: "I am looking for..." ...אֲנִי מְבַקֵּשׁ:

INTERACTIVE SKILL: Inquire what someone is looking for

Before engaging this activity, please notice the word אֶת־ in the following question:

אֵיךְ יֹאמְרוּ בִּיהוּדִית אֶת־שֵׁם־הָאֳנִיָּה?

How does one say, in Judean, the ship's name?

The particle אֶת־ will precede a direct object, when that object is **definite**. While it is untranslatable in English, at times אֶת־ helps the reader / hearer to distinguish between a subject and an object.[12]

[11] *Water*(s) *of.*

[12] You will also find אֶת־ spelled as אֵת, when it is not followed by a maqqef.

Also notice אֶת־ in this statement by Jonah: לֹא אָבִין אֶת־לְשׁוֹן־תַּרְשִׁישׁ: *I do not understand the language of Tarshish.* Although there is no definite article, yet **לְשׁוֹן is definite** because it is in construct with a proper noun (Tarshish). Thus the definite direct object marker אֶת־ is appropriate here.

Now we are ready for the activity. To discover what your neighbor needs or is looking for, please ask using the model below. He or she will pick something from the list of construct expressions in §2.1.ו., or may invent something else (please be sure that it follows the construct pattern of "I'm looking for **X, that belongs to Y**," not simply "I'm looking for X").

Model

What are you looking for?	מָה אַתָּה מְבַקֵּשׁ?	Inquiry (you *ms*)
	מָה אַתְּ מְבַקֶּשֶׁת?	Inquiry (you *fs*)
David's bread is what I am looking for. (*Or* I'm looking for **David's bread.**)	אֶת־לֶחֶם־דָּוִד אֲנִי מְבַקֵּשׁ / מְבַקֶּשֶׁת:	Reply (*ms* / *fs*)

Did you notice that in the above reply, the phrase אֶת־לֶחֶם־דָּוִד *David's bread* appears **at the front** of the sentence? As noted in the previous unit, it is appropriate to place at the front of a reply the particular information sought by the question (see §1.3.א.).

In contrast, if you do **not** need to draw attention to **what** you are looking for—then you would respond with a **neutral**, unmarked sequence: אֲנִי מְבַקֵּשׁ אֶת־לֶחֶם־דָּוִד: *I am looking for David's bread.* The unmarked sequence is: subject (whether noun or pronoun), then participle, followed by additional information (direct object or prepositional phrase, for example).

Note: In a sentence formed around a participle (such as מְבַקֵּשׁ / מְבַקֶּשֶׁת), any expression placed **ahead of the subject** is said to be "marked," drawing the focus of attention.[13]

[13] Randall Buth, "Word Order in the Verbless Clause: A Generative-Functional Approach," in *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, ed. Cynthia L. Miller (Winona Lake, Indiana: Eisenbrauns, 1999), 87–94, 101, and 107; *pace* Joüon §154f.a.1, who yet allows that "the predicate preceding a pronominal subject often does receive some prominence"). A generative approach indicates that a predicate preceding its subject (pronominal or otherwise) regularly receives prominence.

2.1.ח. Did you (*ms*) know that…? (Incised seals) הֲיָדַעְתָּ כִּי…?

…incised seals that served to mark ownership often were intricately crafted of gemstone? Together with the owner's name (written in reverse), they may feature a heraldic emblem.

One particular oval seal of jasper with its top pierced for a cord was found bearing the inscription לְאַנְיָהוּ בֶּן מֵירַב (vowels not present in the original) *Belonging to ʾŌniyāhû, Son of Mêrav*. Since אוֹן means strength, the name *ʾŌniyāhû* would mean "The LORD is my strength." לְ means [*belonging*] *to*; בֶּן is a construct form meaning *son of*. If not in construct, it would be spelled בֵּן *son, m.*

Likely dating to the seventh or eighth century BCE, this seal portrays a merchantman vessel as heraldic emblem. Single-masted, square-sailed, with rounded bow and stern, a side rudder, but without oars—this may be the only Israelite indication of the sort of vessel Solomon may have used in his fleet. Incidentally, did you notice the correlation between the emblem and a word you have learned—a word that sounds like the owner's name?[14]

[14] Nahman Avigad, "A Hebrew Seal Depicting a Sailing Ship," *Bulletin of the American Schools of Oriental Research*, 246 (Spring 1982): 59–62. For a photo of the seal, see "Highlights from the Michael Steinhardt Judaica Collection," n.p. Online: http://steinhardtjudaica.com/highlights.php?p=4. The script corresponds closely to that of other seals and inscribed gems dating from the ninth to the fifth centuries BCE (GKC, "Table of Alphabets," xvi.a). The reading מירב rather than מזרב is clearer in the seal (right oval) than in its impression (left oval). Although the spelling מירב does not appear in the Hebrew Bible as a name, it is reminiscent of מֵרַב, one of Saul's daughters (1 Sam. 18:17).



ʾŌniyāhû jasper seal with merchantman vessel (8th or 7th cent. BCE, ¾ inch high). (Courtesy of Michael and Judy Steinhardt; photo: Sheldon Collins)

Also, what purpose may have been served by the spherical dots located after ו and before מ?



ל א נ י ה ו • ב

לְאַנְיָהוּ בֶּ



נ • מ י ר ב

ן מֵירַב

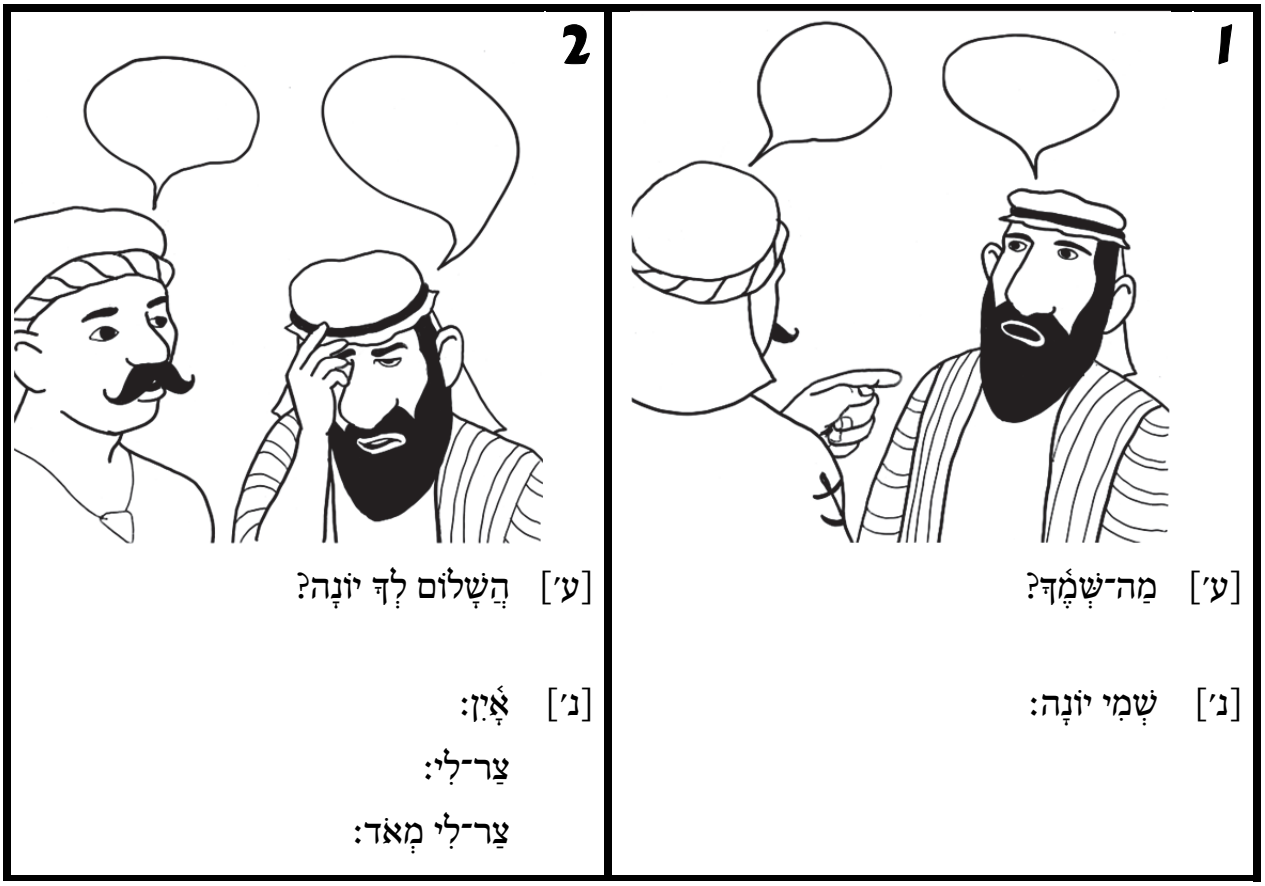
MODULE 2.2 Responding to a greeting

Words for responding מִלִּים לַעֲנוֹת

שְׁמִי	my name*	יוֹנָה	Jonah
שִׁמְךָ (שִׁמֵּךְ *or*) / שִׁמֵּךְ	your name* *ms, fs*	מְאֹד	very (much)*

2.2 Jonah Episode: What's your name?

נ׳ = יוֹנָה הַנָּבִיא, ע׳ = עֶבֶד



* By way of reminder, a word whose root or basic form has appeared in previous vocabulary lists will be marked with an asterisk (*). Words without an asterisk are new.

2.2.א. Activity: "How are you (*ms / fs*)?" הֲשָׁלוֹם לָךְ?

INTERACTIVE SKILL: Exchanging greetings

In languages such as English, proper expression requires that each sentence contain a verb. With Semitic languages such as Hebrew, the situation is a bit different—especially with regard to the verb "to be." Although there is a verb "to be" in Hebrew, it often is omitted. Sentences lacking a finite verb (a verb that is configured to accompany a particular person and number)—these sentences earn the classification of "verbless" or "nominal" sentences.

Turn to a classmate and ask how he / she is doing (הֲשָׁלוֹם לָךְ?, cf. 2 Kings 4:26). Notice that the Hebrew version does not employ any verb. If you are curious, follow the references to see how a particular expression (or one closely resembling it) appears in the Hebrew Bible.

2 Kings 4:26	(I'm) fine.		שָׁלוֹם (לִי):
Esth. 8:17, 2 Kings 11:14	I am joyful (*m, f*).		שְׂמֵחָה לִי *or* שָׂמֵחַ / שְׂמֵחָה אֲנִי:
1 Sam. 28:15	I'm in (great) distress.		צַר־לִי (מְאֹד):
1 Sam. 19:14	I feel sick (*m, f*).		חֹלֶה / חוֹלָה אֲנִי:

Gen. 25:30 I am tired (*m*, *f*).  עָיֵף / עֲיֵפָה אֲנִי׃

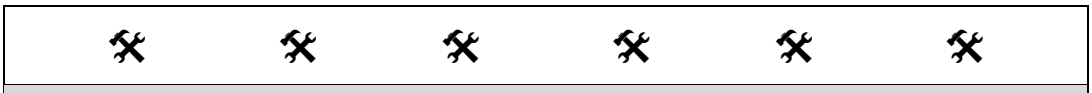
2.2.ב. Activity: "How is Jonah doing?" הֲשָׁלוֹם לְיוֹנָה?

INTERACTIVE SKILL: Reporting whether someone else is doing okay or not

Read over the 2.2 Jonah Episode. Then listen for your instructor's follow-up question, found in the title for this segment.

2.2.ג. May I offer you (*ms*) advice? (Learning vocabulary)

הַאִיעָצְךָ עֵצָה?



What is the best way to learn new vocabulary? Experiment with several to discover what works best for you. The more important techniques are listed first.

1. **Learn it early, review it often.** Cultivate the discipline of beginning to learn a few new words on the first day of each week. Invest frequent, brief periods learning and reviewing, separated by periods of rest or engaging other tasks.
2. **Carry vocabulary cards.** Write a Hebrew word on one side of a small card, with its translation on the other. Keep your cards with you, reviewing when you have a free moment. Sort to the top those words that are giving you problems.
3. **Say it aloud.** Many are auditory learners. Say each word aloud as you review

its meaning.

4. **Visualize it.** Many are visual learners. Associate a mental picture with the word you are learning. The word will be easier to remember if you make the mental picture striking, bizarre, or extreme. If "stone," picture a looming boulder; if "water," picture a towering breaker.
5. **Act it out.** Some are kinesthetic learners. When learning the expression "stand up," repeatedly stand to your feet as you say the word in Hebrew. Physically writing any word in the target language also qualifies as kinesthetic learning.
6. **Associate it with other Hebrew words.** Create a meaningful context for a new word by fashioning a phrase or sentence using other words you already know. If learning "climb," and if you already know "mountain," then say or write, "Climb a mountain!" At the same time, visualize a hiker carrying an enormous backpack precariously clinging to an inverted cliff: "climb!"
7. **Study with a friend.** Many are social learners. Connect with a classmate, whether in-person or through technology, and spend time quizzing each other on vocabulary. Make a game of it.
8. **Make labels.** When learning "chair" or "table," write those words on small slips of paper and tape them to furniture in your home. Is "sun" on the list for this week? Sketch a bright, simple sun, label it with the Hebrew word, and tape it to your mirror. (Take care not to write the English meaning on the label: rely on the object or sketch to remind you of the meaning.)
9. **Link it to sounds in your native language.** With certain words you may be able to create a sound-link between the Hebrew word and a sound or phrase in your native language. For example, since אֶבֶן *rock* sounds like the name "Evan," one might picture a boy (named "**Evan**," naturally), balancing a ridiculously large **boulder** on his head. Since the word מַיִם *water* begins with a sound resembling the possessive pronoun "my," you might picture an impetuous toddler snatching a cup of water from a sibling, declaring: "Mine!" Caution: keep the links as direct as possible, since the effort required to trace a convoluted link will actually inhibit binding word to meaning.



MODULE 2.3 Describing a person or object

Words for responding מִלִּים לַעֲנוֹת

Several vocabulary entries below introduce both the target form of the word and related forms as well, thereby giving a more complete picture of a word. Thus in addition to the target form גָּדוֹל *big* (masculine singular), you will also find the feminine singular (גְּדוֹלָה), masculine plural (גְּדוֹלִים), and feminine plural (גְּדוֹלוֹת). Italicized abbreviations accompanying the glosses indicate what the forms represent. Not all forms are used in the Jonah episode.

Word root (שֹׁרֶשׁ). With this module the vocabulary lists will begin to include the root (called the שֹׁרֶשׁ) underlying a given verb. The root will appear in brackets and without vowels. The principle consonants (called "radicals") of the שֹׁרֶשׁ *root* will be separated by periods. Thus [ה.ל.כ] is the root of לָלֶכֶת.

You are encouraged to learn a word's root (ה.ל.כ, in this case) as you learn the word itself. The root (שֹׁרֶשׁ) will help simplify memorization, as it will allow you to mentally gather under one שֹׁרֶשׁ the various words that spring from that שֹׁרֶשׁ.

To pronounce the root (שֹׁרֶשׁ) aloud, you may either name the letters singly (ה־ל־כ), or—in most cases—pronounce the שֹׁרֶשׁ as if it were vocalized with "A" vowels: הָלַךְ. This vocalization (with "A" vowels qameṣ and pataḥ) produces the simplest conjugated form of a root (שֹׁרֶשׁ). In the case of הָלַךְ, it

means *he walked*. Your instructor can help you recognize those verbs requiring vowels other than "A" class vowels for vocalizing the שֹׁרֶשׁ.

גָּדוֹל, גְּדוֹלָה, גְּדוֹלִים, גְּדוֹלוֹת	big, large, great *ms, fs, mpl, fpl*[a]
טוֹב, טוֹבָה, טוֹבִים, טוֹבוֹת	good *ms, fs, mpl, fpl*
כִּי	because, that[b], when, indeed
כְּלִי, כֵּלִים, כְּלִי־	container, sack, baggage *m* (*sing. absol., pl. absol., sing. constr.*)
לָמָּה...?	Why?

עִיר, עִיר־	city* *f* (*sing. absol., sing. constr.*)
קָטָן (*or* קָטֹן[c]), קְטַנָּה, קְטַנִּים, קְטַנּוֹת	small, young *ms, fs, mpl, fpl*
רַע, רָעָה, רָעִים, רָעוֹת	bad, wicked *ms, fs, mpl, fpl*

[a] The abbreviations are as follows: *m*[*asculine*] *s*[*ingular*], *f*[*eminine*] *s*[*ingular*], *m*[*asculine*] *pl*[*ural*], *f*[*eminine*] *pl*[*ural*]. These four categories comprise the standard sequence of related forms presented for **adjectives**.

[b] The conjunction **כִּי** generally introduces a clause, such as "God saw **that** it was good." It is not a demonstrative pronoun (e.g., "The ship reached **that** port city").

[c] For *small ms*, the Hebrew Bible employs קָטֹן roughly as often as it employs קָטָן. When it comes to derived forms, however (i.e., masculine plural, feminine singular, feminine plural), all are supplied by קָטָן, not by קָטֹן.

Words for hearing מִלִּים לִשְׁמֹעַ

אֱלֹהִים	God *m*
הֶ..., הֵ..., הָ...	(*alternate spellings of interrogative particle* ...הֲ[a])
וְ..., וּ..., וָ..., וַ..., וֶ...	and, but (*spelling depends on next syllable*)
חָזָק, חֲזָקָה, חֲזָקִים, חֲזָקוֹת	strong, hard, tough *ms, fs, mpl, fpl*
יָבֵשׁ, יְבֵשָׁה, יְבֵשִׁים, יְבֵשׁוֹת	dry *ms, fs, mpl, fpl*

כָּבֵד, כְּבֵדָה, כְּבֵדִים, כְּבֵדוֹת	heavy, oppressive *ms, fs, mpl, fpl*
לָלֶכֶת [ה.ל.כ]	to go (*with prep.* ל)
מַה־זֶּה?	What is this?
סֵפֶר, סֵפֶר־	book, scroll *m*
עָלַי ל...	I must (*followed by* ל *and infinitive construct*)
צְרוֹר, צְרוֹר־	pouch, bag *m* (*absol., constr.*)

[a] Thus notice הֶ in ...הֶחָפֵץ אַתָּה *Do you want…?* (instead of הֲחָפֵץ[‡]). The shift from an "A Class" vowel to an "I/E Class" vowel is known as "dissimilation." Please refer to appendix entry under "2.3 Words for hearing" for more information concerning spelling adjustments associated with the interrogative particle הֲ.

2.3 Jonah Episode: Why are you in trouble?

נ׳ = יוֹנָה הַנָּבִיא, ע׳ = עֶבֶד

1

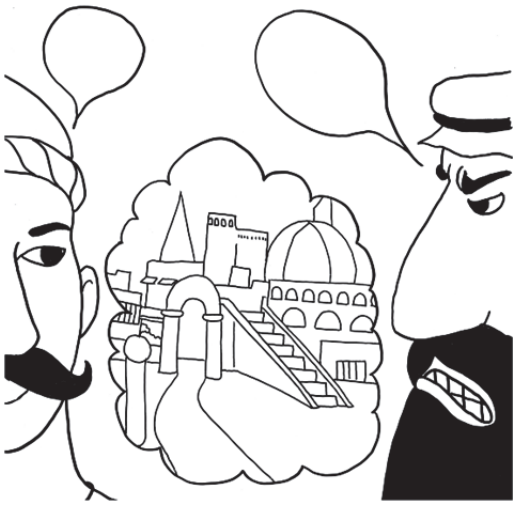


[ע׳] לָמָּה? לָמָּה צַר לָךְ?

[נ׳] כִּי עָלַי לָלֶכֶת אֶל־נִינְוֵה:

וְאֵינֶנִּי חָפֵץ לָלֶכֶת אֶל־נִינְוֵה:

2



[ע׳] לָמָּה?

[נ׳] כִּי נִינְוֵה עִיר רָעָה: עִיר גְּדוֹלָה נִינְוֵה: עִיר רָעָה וּגְדוֹלָה נִינְוֵה: וַאֲנִי נָבִיא־אֱלֹהִים:

3



[ע׳] מָה אַתָּה חָפֵץ?

הֶחָפֵץ אַתָּה לָלֶכֶת אֶל־תַּרְשִׁישׁ?

תַּרְשִׁישׁ עִיר טוֹבָה:

עִיר קְטַנָּה תַּרְשִׁישׁ:

עִיר טוֹבָה וּקְטַנָּה תַּרְשִׁישׁ:

4



[נ׳] אֲנִי חָפֵץ לָלֶכֶת אֶל־תַּרְשִׁישׁ:

וְיֵשׁ לִי כֵּלִים טוֹבִים:



2.3.א. Explanation: "And I have (pieces of) baggage." וְיֵשׁ לִי כֵּלִים:

INTERACTIVE SKILL: Distinguishing between one and more than one

As Jonah warms to the idea of revising his itinerary and sailing to Tarshish, he casually adds another bit of information: וְיֵשׁ לִי כֵּלִים טוֹבִים *and I have some fine* (*pieces of*) *luggage*. When adding another element, Hebrew uses the conjunction וְ *and*. Attach the word וְ directly to the second of the two elements you wish to connect. It will attach to the front of that second element without any intervening space. Thus:

וְ + יֵשׁ לִי... = וְיֵשׁ לִי... *and I have…*

Since the conjunction ו will be accompanied by a variety of vowels depending on the following syllable (not limited to a sheva), you will want to review the corresponding appendix entry in order to recognize the conjunction in its various spellings:

וְ..., וּ..., וָ..., וַ..., וֶ..., or וֹ...

Now consider the word describing what Jonah is bringing with him on the trip, namely כֵּלִים *containers*. To this point we have concentrated on nouns that are **singular** in number. כֵּלִים is the **plural** form of the noun כְּלִי. Let's explore how to recognize plural nouns.

Plurals ending in ...ִים.... Many nouns form the plural by adding an ...ִים-ending to the singular form. Thus נָבִיא *prophet* (singular) becomes נְבִיאִים *prophets* (plural), and כְּלִי *container* becomes כֵּלִים in plural.

In the process of **adding a syllable** to the end of the word, often one or more of the preceding vowels will undergo changes to accommodate the increased length of the word—an accommodation that often serves to ease pronunciation. Most typical is the **reduction to sheva** of the first vowel in a three-syllable plural (so נָבִיא *prophet* becomes נְבִיאִים *prophets*).

The reduction to sheva becomes instead a reduction to a ֶ if the first consonant is a **guttural**. Thus אֶבֶן *stone* becomes אֲבָנִים *stones*, and עָוֹן *iniquity* becomes עֲוֹנוֹת *iniquities*.

The two-syllable word כֵּלִים also changed its first vowel. In this case, a sheva in the first syllable of כְּלִי was replaced by a ṣērê.

Often a plural ending in ...ִים indicates that this is a **masculine** noun (but not always). Conversely, often an ...וֹת ending is associated with a **feminine** noun (but not always). In the following table you will find examples of the more typical ...ִים *masculine* and ...וֹת *feminine*, as well as the anomalous ...ִים *feminine* and ...וֹת *masculine*.

Plurals ending in ...וֹת.... If a word does not form its plural with an ...ִים ending, it will form its plural with an ...וֹת ending. There are only these two options.[15] Thus אֳנִיָּה *ship* becomes אֳנִיּוֹת *ships*. כּוֹס *cup* forms its plural as כּוֹסוֹת *cups.*

As with the addition of an ...ִים ending, lengthening a word by adding an ...וֹת suffix may cause adjustments in preceding vowels.

---

[15] This refers to **absolute plural** forms. Dual forms and masculine plural construct endings in ...ֵי will be introduced in §3.1 (Words to Hear) and §3.3.ה., respectively.

The following table collects nouns introduced to this point, showing singular and plural forms. Masculine nouns are on the right; feminine nouns are on the left. To help you recognize vowel changes, clusters of words within a single gender group that undergo similar changes have been gathered together, separated by horizontal lines. Thus נָבִיא is grouped with שָׁלוֹם because their plural forms reduce a qameṣ to a sheva (singular נָבִיא becomes נְבִיאִים in plural).

Feminine nouns ending in ות...			**Masculine nouns ending in ים...**		
Plural	Singular		Plural	Singular	
אֳנִיּוֹת	אֳנִיָּה	ship	כֵּלִים	כְּלִי	container
כּוֹסוֹת	כּוֹס	cup	נְבִיאִים	נָבִיא	prophet
			שְׁלוֹמִים	שָׁלוֹם	peace
			כְּסָפִים	כֶּסֶף	silver
			מְלָכִים	מֶלֶךְ	king
			סְפָרִים	סֵפֶר	book, scroll
Feminine nouns ending in ים...			**Masculine nouns ending in ות...**		
אֲבָנִים	אֶבֶן	stone	כִּסְאוֹת	כִּסֵּא	seat
עָרִים	עִיר	city	צְרֹרוֹת	צְרוֹר	pouch
			שֻׁלְחָנוֹת	שֻׁלְחָן	table
			שֵׁמוֹת	שֵׁם	name

Irregular plurals. Occasionally a plural form may not be recognizable from the corresponding singular form. For example, אִישׁ *man, person* routinely uses as plural the word אֲנָשִׁים *men, people* (the plural form we might have expected, אִישִׁים, is attested but only rarely). The plural נָשִׁים *women* similarly appears to diverge from its singular counterpart, אִשָּׁה *woman*.[16]

[16] אִשָּׁה and נָשִׁים are actually related, since the dagesh in אִשָּׁה conceals a root-נ which reappears in the plural form נָשִׁים.

2.3.ב. Explanation: "Big or small?" גָּדוֹל אוֹ קָטָן?

INTERACTIVE SKILL: Describing objects with adjectives

You may express a simple description in Hebrew by juxtaposing a noun with an adjective. In the Jonah episode above, the sailor asked whether Jonah was holding כְּלִי טוֹב, *a good* [*piece of*] *baggage* (or *a good container*). In simple adjective phrases such as כְּלִי טוֹב (in which the adjective describes the noun **without** forming a sentence),[17] Hebrew will indicate the relationship between noun and adjective with a **threefold connection**—links involving (a) number, (b) gender, and (c) definiteness.[18]

[17] When it functions in a phrase that does **not** form a sentence, an adjective is known as "**attributive**" (e.g., "a good container"). In such situations, the adjective merely supplies an "attribute" of the targeted noun. Alternatively, if an

(a) The number link (singular): masculine singular phrases (כְּלִי טוֹב). The first link involves **number**. If the noun is singular, then it requires a singular form of the adjective. If, however, the noun is plural, the adjective must appear in its plural form. Consider the noun כְּלִי in the above adjective phrase, כְּלִי טוֹב. Since כְּלִי is singular, any adjective used to modify it must be singular as well (טוֹב is singular). The opposite of כְּלִי טוֹב might be כְּלִי רַע (notice that רַע is singular, matching כְּלִי).

Now it's your turn. When you take a trip, do you prefer to carry כְּלִי גָּדוֹל or כְּלִי קָטָן? Check the word lists for this module if you are unsure of the meanings for גָּדוֹל or קָטָן. Notice that גָּדוֹל and קָטָן are each (masculine) **singular** adjective forms. Also note that since the adjective does not form a sentence, the adjective must **follow** its noun. So: which do you prefer to carry? Write your answer here:

(a′) The number link (plural): masculine plural phrases (כֵּלִים טוֹבִים). Let's return to the sailor onboard his ship. If instead of pointing to Jonah's single bag, the sailor were pointing to a **cluster** of containers that happened to be well-made, he would need to use the **plural** noun form (כְּלִי container, *m*[*asculine*] *s*[*ingular*], would become כֵּלִים *containers*, *m*[*asculine*] *pl*[*ural*]). Consequently any adjective modifying כֵּלִים must be plural as well. In place of טוֹב *good, ms*, we must use טוֹבִים *good, mpl*. By placing the adjective after the noun we form an adjective phrase, כֵּלִים טוֹבִים, *good containers*.

It's your turn again. Suppose you are writing a one-act play portraying the plight of refugees. You want to show them fleeing from danger, carrying only a very few suitcases. In your opinion, would it be more realistic to show the actors carrying כֵּלִים טוֹבִים or כֵּלִים רָעִים? (Notice that in each case the adjectives match כֵּלִים since they are ***mpl*** forms. Also, they appear **after** the noun.) Which seems to you to be more realistic? Write your answer here:

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actual sentence forms around the adjective (in English supplying the verb "to be"), then an adjective is operating in a "predicative" function (e.g., "A container **is** good" or "A ship **is** large"). As you will discover later, the distinction between attributive and predicative adjectives is **not** marked by spelling. They are spelled the same. Rather, syntax (word order) and the role of the definite article can be helpful in distinguishing a predicative adjective. For now we will concentrate on adjectives in **attributive** settings (those not forming a sentence).

[18] The threefold identification is known as "concord" between noun and adjective.

(b) The gender link: feminine singular phrases (אֳנִיָּה טוֹבָה). The second link connecting an adjective to the noun it modifies involves **gender** agreement. Suppose that the captain wished to have his crew transfer some cargo from his vessel to another ship in order to bring it ashore. He locates a smaller harbor boat to assist with this ship-to-shore transfer. The harbor boat happens to be particularly well-maintained. How would he refer to that boat (and its high quality)? Keep in mind that אֳנִיָּה *ship* / *boat* is a feminine noun. In place of טוֹב *m*[*asculine*] *s*[*ingular*] he would need to choose טוֹבָה *f*[*eminine*] *s*[*ingular*], yielding the adjective phrase, אֳנִיָּה טוֹבָה *a good boat.*

According to Jonah's statements in the episode above, what is Nineveh like? Write the abbreviation נ׳ (for נִינְוֵה) above any of these phrases that describes Jonah's assessment of **Nineveh**. The third adjective, חֲזָקָה, is the *fs* form of חָזָק *strong, hard, tough* (see list at the end of this module).

עִיר קְטַנָּה	עִיר רָעָה	עִיר חֲזָקָה	עִיר גְּדוֹלָה	עִיר טוֹבָה

How about Tarshish? Referring to the same five phrases, write the abbreviation ת׳ above any phrase matching the sailor's description of **Tarshish**.

(b′) The gender link: feminine plural phrases (אֳנִיּוֹת טוֹבוֹת). Next, imagine that the captain's crew has discovered not only **one** fine harbor boat offering to ferry freight to shore, but **several** fine boats. Puzzled, his crew may need to ask for clarification. To express that they have discovered not one, but many "**good boats**" the crew will need to modify *boats* (אֳנִיּוֹת ***fpl***) with a corresponding form of *good* (טוֹבוֹת ***fpl***), arriving at the expression אֳנִיּוֹת טוֹבוֹת *good boats,* ***fpl***.

Now, for your opinion: if you and a dozen friends planned to float down a scenic river together, which of the following would you prefer to hire, and why? Select one of the four noun phrases offered below as your answer, and circle it. Then write your reasoning below (in English). Your answer will vary, depending on how you like to float.

אֳנִיּוֹת רָעוֹת	אֳנִיּוֹת קְטַנּוֹת	אֳנִיּוֹת חֲזָקוֹת	אֳנִיּוֹת גְּדוֹלוֹת

How many of those אֳנִיּוֹת do you suppose you would need, in order to accommodate the thirteen of you? Write the number you have in mind here: _____. Your answer will vary, depending on your selection above.

As you may have realized, the "gender link" was also operating in the earlier examples of "number link," although it was not called to your attention. Thus the **masculine** noun כְּלִי in example (a) above required the **masculine** singular form of the adjective (טוֹב), and כֵּלִים in example (a′) required the **masculine** plural form of the adjective (טוֹבִים).

Spelling changes in adjectives. Before proceeding to the third link (definiteness), we should observe the sort of changes you may encounter when converting a masculine adjective into feminine, or a singular adjective into a plural.

- Convert **masculine** singular to **feminine** singular, by adding ה...
- Convert **masculine singular** to **masculine plural** by adding ים...
- Convert **masculine singular** to **feminine plural** by adding ות...

The addition of the syllable ה..., ים..., or ות... may cause preceding vowels to adjust, as noted earlier when singular nouns adjusted vowels when a plural suffix was added.

Unlike nouns, the gender indicators (morphemes) of **adjectives** are **stable**. A plural adjective that ends in ים... will always be **masculine**, a plural adjective that ends in ות... will always be **feminine**, and an adjective that ends in ה... will always be feminine **singular**. As a result, noun-adjective combinations often produce a degree of end-rhyme, as in אֳנִיּוֹת גְּדוֹלוֹת *big ships*. It is important to remember, however, that it is the actual **gender** of the noun (not the sound of its suffix) that drives the spelling of a modifying adjective. That is why—even though both are *fpl*—the suffixes in the phrase *large cities* will **not** rhyme: עָרִים גְּדוֹלוֹת.

See whether you can provide the proper form of the specified adjective to describe the following nouns. Remember that the ending of a noun will not necessarily rhyme with the correct ending of its adjective.

How would you say ***large*** *books*? _____ סְפָרִים

How would you say ***large*** *stones*? _____ אֲבָנִים

How would you say ***good*** *names*? _____ שֵׁמוֹת

How would you say ***good*** *cities*? _____ עָרִים

(c) The definiteness link. Definiteness is the third link that signals that an adjective modifies a particular noun. When using an adjective to modify an indefinite noun, simply use the adjective with no

definite article. That is what the sailor did when he described Tarshish as עִיר טוֹבָה *a good city*. Here are more examples. Notice the **absence** of articles.

צְרוֹר גָּדוֹל	**a** large pouch (*not* **the** large pouch)
אֳנִיָּה גְּדוֹלָה	**a** large ship (*not* **the** large ship)
מְלָכִים רָעִים	[some] bad kings (*not* **the** bad kings)
כּוֹסוֹת רָעוֹת	[some] bad cups (*not* **the** bad cups)

One simple step can convert the above indefinite phrases to **definite** phrases. See if you can discover what it is:

הַצְּרוֹר הַגָּדוֹל	the large pouch
הָאֳנִיָּה הַגְּדוֹלָה	the large ship
הַמְּלָכִים הָרָעִים	the bad kings
הַכּוֹסוֹת הָרָעוֹת	the bad cups

As noted earlier, names are considered so specific that they do not need a definite article in Hebrew in order to qualify as "definite." Although a name needs no article, its adjective does: יוֹנָה הַגָּדוֹל *Big Jonah* (not יוֹנָה גָּדוֹל).

To summarize, adjectives that contribute a simple description (attributive adjectives) must **agree** in **number**, **gender**, and **definiteness**. In addition, they will appear **after** the noun they modify.

Sometimes an adjective may appear in isolation, with no noun for it to modify. Thus טוֹבִים alone may mean *good* [*persons*] (cf. Prov. 2:20). For an explanation of this feature—when an isolated adjective operates as a noun (known as a "substantival" use of the adjective)—please see the appendix entry for this segment.

Toward the beginning of §2.3 you found a table containing many nouns and their various forms. Here is a collection of several **adjectives** together with their various forms.

Adjectives				
Plural		*Singular*		*Meaning*
fem.	*masc.*	*fem.*	*masc.*	
גְּדוֹלוֹת	גְּדוֹלִים	גְּדוֹלָה	גָּדוֹל	great, large, big
טוֹבוֹת	טוֹבִים	טוֹבָה	טוֹב	good
קְטַנּוֹת	קְטַנִּים	קְטַנָּה	קָטָן	small
רָעוֹת	רָעִים	רָעָה	רַע	bad
יְבֵשׁוֹת	יְבֵשִׁים	יְבֵשָׁה	יָבֵשׁ	dry
כְּבֵדוֹת	כְּבֵדִים	כְּבֵדָה	כָּבֵד	heavy, oppressive
חֲזָקוֹת	חֲזָקִים	חֲזָקָה	חָזָק	strong, hard, tough

2.3.ג. Activity: "Correct?" הֲטוֹבִים דְּבָרֶיךָ / דְּבָרַיִךְ?

INTERACTIVE SKILL: Describing objects, continued

Some of the adjective phrases listed below reflect proper Hebrew expression. In others, the adjective does not match the gender and / or number of the noun. Refer to the above charts to determine which phrases have been expressed correctly. The question found in the heading (הֲטוֹבִים דְּבָרֶיךָ / דְּבָרַיִךְ?) means, literally, "Are your words *2ms* / *2fs* good?"

- **Circle** numbers of expressions that are **correct**. **Write** a translation of correct expressions in the space provided.
- **Draw a box** around the **incorrect** phrases. **Replace** the adjective with a correct form, and **translate** the entire phrase, as you have corrected it.

	Expression	Your translation
א.	עִיר גְּדוֹלָה	
ב.	מֶֽלֶךְ כָּבֵד	
ג.	אֲנִיָּה יָבֵשׁ	
ד.	נְבִיאִים חֲזָקִים	
ה.	שֵׁמוֹת טוֹבִים	
ו.	הַמַּיִם הָרָעִים	
ז.	סֵֽפֶר קְטַנִּים	

2.3.ד. Activity: "What do you (*ms*) want?" מָה אַתָּה חָפֵץ?

INTERACTIVE SKILL: Expressing preferences

Describe to your neighbor something you wish you had. Be creative—include an adjective or two. Remember to pick the adjective form that matches the noun you select (gender, number, and definiteness). If there is something on the list that you especially do **not** want, you may indicate that as well. Using אֵינֶֽנִּי indicates that **you** are not the one wanting it, while allowing that someone **else** may.

Model

What do you want?	מָה אַתָּה חָפֵץ? מָה אַתְּ חֲפֵצָה[19]?	Inquiry (you *ms*) Inquiry (you *fs*)
I want a little king (i.e., one small enough to control!).	מֶלֶךְ קָטָן אֲנִי חָפֵץ / חֲפֵצָה:	Affirmative reply
I don't want a big name (i.e., I'm not in pursuit of fame).	אֵינֶנִּי חָפֵץ / חֲפֵצָה שֵׁם גָּדוֹל:	Negative reply

Bear in mind that if the **object** you desire is **definite** (as in הַצְּרוֹר הַגָּדוֹל ***the*** *big pouch*) it's a good idea to insert **אֶת־** before the noun (**אֶת־**הַצְּרוֹר הַגָּדוֹל אֲנִי חָפֵץ *I want the big pouch*).

To make things more interesting, ask לָמָּה? *Why?* in response to your neighbor's statement of preference. You may respond to a question asking לָמָּה? *Why?* by using your native language.

But what if you want an object that has the **opposite** of one of these qualities? Suppose, for example, that you need to purchase a boat to ferry freight across a modest-sized river. You want a ship that is **not large**, since it will never venture into the open sea. Aside from specifying קְטַנָּה *small fs*, you could describe the desired ship **negatively** as אֳנִיָּה לֹא גְדוֹלָה *a not-large ship* (or, *a ship* [*that is*] *not large*). לֹא is the proper negation here (rather than אֵין), since we are negating a single word (גְּדוֹלָה).

I want a not-large ship.	אֳנִיָּה לֹא גְדוֹלָה אֲנִי חָפֵץ / חֲפֵצָה:

The combination לֹא-plus-adjective functions rather like a compound word: לֹא טוֹב *not-good*, לֹא גָּדוֹל *not-large*, לֹא חָכָם *unwise*.

If you wish to lay more **emphasis** on the fact that the **ship** needs to be small, you may use אֵין to negate the noun (instead of לֹא to negate the adjective). In place of merely a quasi-compound-word like לֹא גְדוֹלָה *not-large*, אֵין will create a virtual relative clause focusing on the ship: **אֳנִיָּה אֵינֶנָּה** גְדוֹלָה ***a ship—it is*** (or ***that is***) *not large.* As illustrated in the table below, אֵין can appear with or without the relative pronoun אֲשֶׁר:

(a) אֵין plus a **pronominal suffix** (**אֵינֶנָּה**, first example below)

(b) **אֲשֶׁר *that* or *which*** followed by אֵין with a pronominal suffix (second example)

[19] Did you notice that חָפֵץ adopts a feminine form (חֲפֵצָה) when it is a woman who is saying "I want…"?

I want a ship that is not large (*lit.*, I want a ship, **it** is not large).	אֲנִיָּה אֵינֶנָּה גְּדוֹלָה אֲנִי חָפֵץ / חֲפֵצָה:	אֵין with a **pronominal suffix**[20]
I want a ship **that** [it] is not large.	אֲנִיָּה אֲשֶׁר אֵינֶנָּה גְּדוֹלָה אֲנִי חָפֵץ / חֲפֵצָה:	אֲשֶׁר followed by אֵין with a pronominal suffix

You will learn more about אֲשֶׁר as relative pronoun (*which*, *that*, or *who*) in §2.4.א.

2.3.ה. Activity: "Where do you (ms) want to go?"

אָנָה[21] אַתָּה חָפֵץ לָלֶכֶת?

INTERACTIVE SKILL: Talking about travel interests

Select two places you would like to go, drawing from the list below. **Write your name** in the "My Choices" column, next to your chosen destinations. Then **interview others** in your class. In the inquiries below, אָנָה means *Where? Whither? To what location?*

Model

Where do you want to go?	אָנָה אַתָּה חָפֵץ לָלֶכֶת?	Inquiry (you *ms*)
	אָנָה אַתְּ חֲפֵצָה לָלֶכֶת?	Inquiry (you *fs*)

Find two people who want to go to different destinations (no duplicates, please). **Write their names** opposite their chosen destination. Some destinations are ancient, others are modern. See if you can recognize them by sounding out the words. Can you guess in response (ז) what is the topographical feature הָר? (Hint: it is plural.) For entry (ח) you may insert a destination of your own design.

[20] For a table showing אֵין with a variety of pronominal suffixes, please refer to §3.4.א.

[21] אָנָה *To where* (*whither*)*?* Cf. Gen. 16:8.

Destinations	My Choices (2)	Friends' Choices (2)
א. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־תָּרְשִׁישׁ:		
ב. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־יְרוּשָׁלַיִם:		
ג. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־רוֹם:		
ד. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־נִינְוֵה־יוֹרְק:		
ה. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־בֵּית־לָחֶם:[22]		
ו. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־הַמַּיִם:		
ז. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל־הָרֵי־אֲרָרָט:		
ח. אֲנִי חָפֵץ / חֲפֵצָה לָלֶכֶת אֶל...		

2.3.ו. Explanation and activity: "The container is small." הַכְּלִי קָטָן:

INTERACTIVE SKILL: Describing an object in a complete sentence—yet without a verb

In §2.3.ב. you learned to describe objects with the help of an adjective (e.g., אֳנִיָּה יְבֵשָׁה *a dry ship*). Using those same components (noun plus adjective), you can also express a **complete sentence** (without a verb). Read the Hebrew sentences below, and compare each with its translation.

הַכְּלִי קָטָן:	הָאֳנִיָּה יְבֵשָׁה:	הָאֲבָנִים גְּדוֹלוֹת:
The container [is] small.	The ship [is] dry.	The stones [are] large.

[22] Can you guess this biblical town name? When not occurring at the end of a phrase, it is spelled בֵּית־לֶחֶם.

You may have noticed something unusual about the Hebrew in these sentences. Although the noun and adjective in each phrase agree in number and gender, the **noun is definite** while **the adjective is not**. This lack of concord in the matter of "definiteness" is how we know that these are not merely phrases, but form complete **sentences**.[23]

Unlike a simple adjective phrase such as הַכּוֹס הַגְּדוֹלָה *the big cup* (an attributive use of the adjective), in the case of these **complete sentences** (predicative use of the adjective), the components may be sequenced **in either order**. The simpler sequence ("unmarked syntax") calls for the noun first, followed by the adjective: הָאֳנִיָּה יְבֵשָׁה *The ship* [*is*] *dry*.[24] If, however, we wish to draw special attention to the dry condition of the ship, then we will express the adjective first: יְבֵשָׁה הָאֳנִיָּה ***Dry*** *is* [*the quality that particularly characterizes*] *the ship*.

Try your hand at making an adjective sentence (called a "verbless sentence with predicative adjective"). Aim to compose a sentence that reflects any one of the following three qualities: let it be a statement that is either true, or unusual, or patently preposterous!

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[23] By the way, in case *neither* noun *nor* adjective have an article, the translation can go either way (either translate as a phrase or as a complete sentence). Thus כְּלִי טוֹב may mean either *a good container* (an attributive use of the adjective, producing only a phrase) or *A container **is** good* (a predicative use of the adjective, forming a complete sentence). Context will help you decide which choice is better.

[24] Regarding noun-adjective as the unmarked syntax is based on the likelihood that when occurring within a larger context, "the ship" would already be a known piece of information, while the fact that the ship "is dry"—this would most likely supply new information. New information conveyed by an unmarked verbless clause normally will appear second. Generally it will constitute the predicate. In contrast, placing it first marks it for special attention (see T. Muraoka, "The Tripartite Nominal Clause Revisited," in *The Verbless Clause in Biblical Hebrew: Linguistic Approaches* [ed., C. Miller; Winona Lake, Indiana: Eisenbrauns, 1999], 205, and A. Niccacci, "Types and Functions of the Nominal Sentence," in *The Verbless Clause in Biblical Hebrew*, 218–220).

2.3.ז. Explanation: "Nineveh is a bad city." נִינְוֵה עִיר רָעָה׃

INTERACTIVE SKILL: Using a verbless sentence to give a description, continued

While we're on the topic of "sentences without verbs," you may have noticed that Hebrew can form a sentence simply by juxtaposing two nouns or noun phrases. As with adjective sentences (§2.3.ו.), when translating such a sentence we must supply the verb *to be*. For example:

נִינְוֵה עִיר רָעָה׃	שְׁמִי יוֹנָה׃	שֵׁם־הָאֳנִיָּה מֶלֶךְ־הַמָּיִם׃
Nineveh is a bad city. (*Not* Nineveh: a city is bad.)	My name is Jonah.	The name of the ship is "The King of the Water."

Whenever we supply the verb "to be" we may select its **tense** as well: **past** ("was / were"), **present** ("am / are"), or **future** ("will be"), as dictated by the context.

If you wish to draw attention to a particular part of the sentence, simply move that part **to the front** of the sentence. Suppose, for example, you ran into an old acquaintance unexpectedly, and he recalled your name incorrectly. You could emphasize your actual name by placing it first in the sentence: יוֹנָה שְׁמִי׃ *"Jonah" is my name*.[25]

English syntax cannot always capture nuances of this sort. Notice, for example, how the following sentence calls attention to the character of the city of Nineveh by locating the adjective phrase **before** the city's name: עִיר רָעָה נִינְוֵה ***A bad city*** *is Nineveh.* But such literal word-order makes for rough English. It may be best to employ audible emphasis (if a spoken message) or a distinctive font (if a written message): "Nineveh is a *bad* city."

[25] In the verbless sentence יוֹנָה שְׁמִי, the expression "my name" represents that part of the information already known and so comprises the subject. In contrast, the word "Jonah" constitutes the new information, and so comprises the predicate. Thus the unmarked verbless syntax (subject-predicate) would be שְׁמִי יוֹנָה, whereas moving "Jonah" to the front (יוֹנָה שְׁמִי) would create a predicate-subject sequence, marking the word "Jonah" for special attention.

2.3.ח. Did you (*ms*) know that…? (Leather goods) הֲיָדַעְתָּ כִּי…?

…Israelites might bring to the city gates—where the marketplace often would be set up—a small pouch (צְרוֹר *m*) made of leather. In it they would carry lumps of silver and various marked weights for measuring out that silver.[26] Other articles made of leather included garments, sandals, beverage containers, helmets, shield-surfaces, some types of rope, sleeping mats, and, at times, writing surfaces (see photo, §0.1.ה.). The process of tanning hides was developed as early as the fourth millennium.[27] עוֹר is a term referring to *skin m*, including the hide of animals and leather products made from animal hide.

[26] Regarding silver rendered portable for payment, see photo in §7.3.ט.; for weights, see photos in §2.4.ה.

[27] *LBI*, 161–64, and 197.

MODULE 2.4 Explaining where to find something

Words for responding מִלִּים לַעֲנוֹת

Note: In addition to these words, it will be important to learn the prepositions presented in the table found in §2.4.א.

עַל	on, upon
שִׂים, שִׂימִי[a] [ש.ו/י.מ][b]	Put! *imv, ms, fs*

אַחֲרֵי	behind, after
אֲשֶׁר	which, since, that, who (*not interrogative*)
בְּ...	in, with, by means of

[a] Some spellings found in the Hebrew Bible depart from custom by not including vowel letters where we would expect them. Such is the case with the *imv fs* of שׂ.י.מ. It is spelled "defectively" without the first י in Jer. 31:21 (שִׂמִי). You are encouraged to learn the "*plene*" (complete) spelling since it will be consistent with related forms (שִׂימִי).

[b] When a שֹׁרֶשׁ *root* displays variable letters (such as ו/י in שׂ.ו/י.מ *to put*, or י/ה in שׂ.ת.י/ה *to drink*), these variable letters are provided (a) to identify the lexical form (the dictionary entry form: שׂ.י.מ or שׂ.ת.ה), also (b) to alert you to the fact that many forms tracing to a variable-letter root will display the alternate letter (GKC §75). Thus the שֹׁרֶשׁ *root* שׂ.ו/י.מ *to put* gives rise both to the imperative שִׂים *Put!* and also to the infinitive לָשׂוּם *to put* (with preposition ל). You need to be prepared to recognize a variable-letter verb with **either** of the letters. Regarding שׂ.ו/י.מ as a "hollow verb," please see note below concerning ב.ו.א.

Words for hearing מִלִּים לִשְׁמֹעַ

שׁוֹאֵל [ש.א.ל]	one who is asking *pt, ms*[c]
שֵׁב, שְׁבִי [י.ש.ב]	Sit! Dwell! *imv, ms, fs*
יְבָרֶכְךָ יהוה, יְבָרֶכֵךְ יהוה	thank you *m, f*[d]

אוּכַל [י.כ.ל]	I am able
בּוֹא, בֹּואִי [ב.ו.א][a]	Enter! Come! *imv, ms, fs*
לָתֵת [נ.ת.נ]	to give *inf c, prep* ל[b]

[a] The verb ב.ו.א belongs to a group known as "hollow verbs" or "monosyllabic verbs." Hollow verbs have a middle-ו or middle-י in the שֹׁרֶשׁ *root*. This middle-ו or middle-י in hollow verbs is not a genuine consonant, but rather represents a vowel-letter. In some instances that vowel will be וֹ (as in בּוֹא, above). In other instances the middle vowel will be וּ (as in קוּם *Get up!*, from the hollow verb ק.ו.מ) or ◌ִי (as in אָבִין *I understand* from the hollow verb ב.י.נ).

In vocalized forms it is not difficult to recognize that the ו or י is a vowel letter, since there will be no other vowel following the first radical. There is no word such as בָּוֹא‡ with a qameṣ followed directly by a ḥolem-vav, for example). Thus the letter ו in בּוֹא must serve as a vowel-letter (with the ḥolem) following the first radical, ב.

שׂ.ו/י.מ is another hollow verb, often displaying an I-vowel (as with the imperative שִׂים *Put!*). At other times it displays a U-vowel (as with the infinitive לָשׂוּם *to put*).

In case you are wondering whether a root with a middle-ו or middle-י can ever represent a truly three-consonant verb (as opposed to a hollow verb), the answer is "yes." In §4.3 you will meet the verb יִחְיֶה *he will live*, from the verb ח.י.י/ה (hollow, with a middle-י). The segol directly after the middle-י shows that it is a true consonant, not a vowel-letter.

Also, in §4.4 you will meet the verb ק.ו.י/ה *to hope*. Here the letter ו is a consonant. Notice the segol directly after ו in קֹוֶה *one who hopes.* The segol shows that the ו is a consonant, not a vowel letter.

[b] The designation "*inf c, prep*" indicates that the word לָתֵת consists of two parts: (a) the sort of infinitive that can accept a prefixed preposition (known as an infinitive **construct**), plus (b) a preposition (לְ, in this case). At present, simply learn these meanings. How infinitives operate will be explained more fully at a later point (cf. §§3.1.א. and 5.2.ד.).

[c] Vocabulary entries translated "one who…" represent Hebrew participles (abbreviated *pt*). Often a good starting point when translating a participle is to think of it as representing "a person who is… [insert activity designated by the verb]." Thus שֹׁאֵל is a participle *ms* from the verb "to ask." It means "a person who **is asking**." Your instructor will explain other uses of participles in a future session. In the spelling שֹׁאֵל, please note that there is a ḥolem vowel after the letter šîn.

[d] The Hebrew Bible does not preserve a commonly used, human-to-human expression of gratitude. The word תּוֹדָה, a term that does appear in the Hebrew Bible, involves gratitude toward the divine. Expressions of blessing such as יְבָרֶכְךָ יהוה (lit., *May the LORD bless you, ms*) were used in greetings, so reasonably may have been used to wish favor upon another when wishing to convey gratitude.

2.4 Jonah Episode: What's in the pouch?

נ׳ = יוֹנָה הַנָּבִיא, ע׳ = עֶבֶד

1



[ע׳] מַה־בַּצְּרוֹר הַקָּטָן?

[נ׳] כֶּסֶף... יֵשׁ כֶּסֶף בַּצְּרוֹר: לָמָּה אַתָּה שׁוֹאֵל?

2



[ע׳] כִּי אֲנִי חָפֵץ כֶּסֶף:
עָלַיִךְ לָתֵת לִי כֶּסֶף:

3



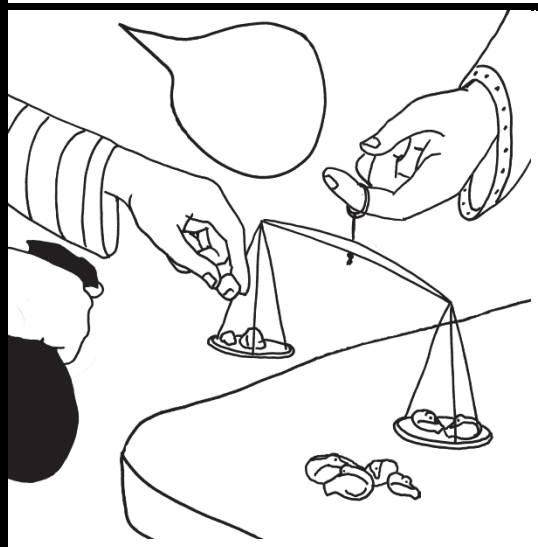
[נ׳] אוּכַל לָתֵת כֶּסֶף לָלֶכֶת אֶל־תַּרְשִׁישׁ:

4



[ע׳] שִׂים אֶת־הַכֶּסֶף עַל־הַשֻּׁלְחָן:

5



[נ׳] הִנֵּה הַכֶּסֶף:

6



[ע׳] יְבָרֶכְךָ יהוה:

בּוֹא... שֵׁב עַל־הַכִּסֵּא אֲשֶׁר אַחֲרֵי הַשֻּׁלְחָן:



2.4.א. Explanation and activity: "Sit (*ms*) on the chair that is behind the table." שֵׁב עַל־הַכִּסֵּא אֲשֶׁר אַחֲרֵי הַשֻּׁלְחָן:

INTERACTIVE SKILL: Helping guests find a seat

When serving as host, it is a good idea to know how to help guests find a seat. Often this sort of communication will require a prepositional phrase, as in the seaman's instruction to Jonah: שֵׁב עַל־הַכִּסֵּא... *Sit on the chair*…. There are three ways in which prepositions can connect to the next word.

- Some Hebrew prepositions are capable of standing alone, such as אַחֲרֵי *behind*, as in אַחֲרֵי הַשֻּׁלְחָן *behind the table*. These are called **independent** prepositions.
- Other prepositions will only appear **prefixed** to their object, such as ...בְּ *in*, as seen in בִּצְרוֹר *in a pouch.*

- Still others—while remaining as independent words—are routinely **joined** to the next word **by a maqqef** (hyphen). Such is the case with עַל־ *upon*, as seen in עַל־הַמַּיִם *upon the water* (cf. appendix for explanation of the maqqef and accentual units). These are termed "proclitic" since they "lean forward" toward the next word.

Here is a handful of the most useful prepositions. Those followed by an ellipsis will only occur **prefixed** to their object (e.g., ...בְּ).

Words for responding — מִלִּים לַעֲנוֹת

מֵעַל[d]	from upon	אַחַר, אַחֲרֵי[a]	behind, after
מִתַּחַת	from under	אֶל־	to, toward
נֶגֶד	opposite, facing[e]	בְּ...	in, with, by means of
עַד־	toward, as far as	בְּתוֹךְ[b]	in the middle of
עַל־	on, upon, against	כְּ...[c]	like (similar to)
עַל־יַד	beside	לְ...	to, for
עִם־	with [together]	לִפְנֵי	before, in front of
תַּחַת	under, instead of	מִן־	from

[a] These two forms have the same meaning (אַחַר, אַחֲרֵי). You will encounter אַחֲרֵי more frequently.

[b] בְּתוֹךְ consists of a preposition (בְּ *in*) and a noun (תּוֹךְ *middle*).

[c] When freestanding, use כְּמוֹ (lit., *like what*) in place of ...כְּ.

[d] When two or more prepositions combine into a single word, they form a "compound preposition" (e.g., מֵעַל, מִתַּחַת, and מֵאֵת).

[e] *Across from*, not necessarily *opposing*.

Please refer to the appendix portion corresponding to this segment in order to learn how the sheva in ...בְּ, ...כְּ, and ...לְ may modify, depending on the next syllable. The appendix also explains how מִן may modify (e.g., through assimilation, often losing the נ when the preposition is attached to the next word).

You recently read several prepositional phrases in the Jonah episode. How quickly can you match each with a proper translation? In the box to the left of each English phrase, please write the alpha-numeral designating the Hebrew phrase which best corresponds to that English phrase.

	in a container	אֶל־נִינְוֵה	א.
	on a chair	בִּכְלִי	ב.
	on the table	עַד־תַּרְשִׁישׁ	ג.
	to Nineveh	עַל־הַשֻּׁלְחָן	ד.
	as far as Tarshish	עַל־כִּסֵּא	ה.

Compare the spelling of the first two consonants in each word-pair below. Now compare the translations. Although the consonant ה of the definite article has been lost ("elided"), it has left something behind. Can you isolate the remaining evidence of the definite article in בַּכְּלִי?[28] How about in the phrase בַּלֶּחֶם?[29]

in / with a container	בִּכְלִי
in / with the container	בַּכְּלִי
in / with (some) bread	בְּלֶחֶם
in / with the bread	בַּלֶּחֶם

Did you notice the word אֲשֶׁר (*who*, *which*, or *that*) in the title phrase אֲשֶׁר אַחֲרֵי הַשֻּׁלְחָן *that is behind the table*? אֲשֶׁר introduces additional information concerning a person or object (called a "relative pronoun").[30]

[28] Pataḥ vowel following preposition בַּ and dagesh in כְּ of כְּלִי.

[29] Pataḥ vowel following preposition בַּ and dagesh in לֶּ of לֶּחֶם.

[30] In some situations אֲשֶׁר departs from the "relative pronoun" role and instead operates as a conjunction. In those situations it generally introduces an explanation and will be translated *because* or *since*. Begin by translating אֲשֶׁר as *who* or *which* (relative pronoun). Context will help you recognize when it means *because*.

2.4.ב. Activity: "On or under?" עַל אוֹ תַּחַת?

INTERACTIVE SKILL: Describing where things are located

In this activity you may be asked either **to describe** where an object is located, or you may be asked **to place** an object somewhere indicated by your instructor.

The "model" below provides a sample of the sort of questions and responses that may emerge in this activity. Additional questions and responses of a similar nature will also be appropriate for this activity.

Model (for describing object)

Where is the bread?	אַיֵּה הַלֶּחֶם?	Inquiry א
The bread is on the table.	הַלֶּחֶם עַל־הַשֻּׁלְחָן:	Reply א
What is in the container?	מַה־בַּכְּלִי?	Inquiry ב
A stone is in the container.	אֶבֶן בַּכְּלִי:	Reply ב

Incidentally, you may be interested in the slight shift of focus that is embedded in these two replies. Notice this principle. In a verbless clause (a clause without a finite verb) one of the ways to detect emphasis is to ask: "What is the new information in this clause?" Then observe where that information appears in the clause. In a simple ("unmarked") sentence, new information will come second. This new

information will comprise the predicate. If, however, the speaker wishes to "mark" that new information, it will appear first.

The new information given in response to Inquiry א above (אַיֵּה הַלֶּחֶם?) will disclose **the location** of the bread. To locate that information (עַל־הַשֻּׁלְחָן) in second place will produce an unmarked sentence. Thus the response "הַלֶּחֶם עַל־הַשֻּׁלְחָן" is unmarked, with no special emphasis. If instead we responded, "עַל־הַשֻּׁלְחָן הַלֶּחֶם," we would be drawing particular attention to the location of the bread by mentioning that new information **first**: "On the table is where the bread is located."

For Inquiry ב above, the new information will involve discovering **the commodity** located inside the container. Again, an unmarked response would place this information (אֶבֶן) second (בַּכְּלִי אֶבֶן:). By answering with the commodity first (אֶבֶן בַּכְּלִי), a bit of attention is drawn to that commodity, as if to say, "**A stone** is what is in the container."

Model (for placing object)

Instruction א	שִׂים / שִׂמִי אֶת־הַלֶּחֶם עַל־הַשֻּׁלְחָן:	Put the bread on the table.
Instruction ב	שִׂים / שִׂמִי אֶת־הָאֶבֶן בַּכְּלִי:	Put the stone into the container.

2.4.ג. Activity: "Where's Jonah?" אַיֵּה יוֹנָה?

INTERACTIVE SKILL: Verifying that you understand a given story

Read through the 2.4 Jonah Episode. Then test your understanding of the Jonah account, up to this point in the story. Based on the story, are the sentences that appear below correct or incorrect?

- If a statement is correct, write "**א**" (for אֱמֶת *truth*) in the column labeled "**שׁ / א**." A diamond centered above a letter (as in א) is the Masoretic symbol known as "revia," sometimes used to indicate an abbreviation.
- If a statement is incorrect, write a **שׁ** (for שֶׁקֶר *falsehood*) in the column.

- Under each statement, write its translation.
- Replace any false statements with a corrected true statement (in Hebrew), using the column labeled "correction." There may be more than one way to correct a false statement.

The first has been completed as an example.

Correction	Translation		א / שׁ
יוֹנָה בְּאֳנִיָּה: הַכֶּסֶף בִּכְלִי:	יוֹנָה בִּכְלִי:	א.	שׁ
	Jonah is in a container.		
	יוֹנָה תַּחַת אֳנִיָּה:	ב.	
	הַכֶּסֶף בָּעִיר:	ג.	
	תַּרְשִׁישׁ עַל־יַד מַיִם:	ד.	
	הַכִּסֵּא לִפְנֵי הַמֶּלֶךְ:	ה.	
	בַּצְרוֹר כֶּסֶף:	ו.	
	כְּלִי עַל־הַשֻּׁלְחָן:	ז.	
	שָׁלוֹם לְיוֹנָה:	ח.	

2.4.ד. Activity: "How is Abram going to the land of Canaan?"

בָּמֶּה הוֹלֵךְ אַבְרָם אֶל־אֶֽרֶץ־כְּנַֽעַן?[31]

INTERACTIVE SKILL: Describe how someone is traveling, who or what may be in their party

Note: בָּמֶּה in the heading above is a compound word. Can you tell what two words make up בָּמֶּה? The components are "in / by [means of]" + "What?" Combined, בָּמֶּה means "How?"

As you may recall, early in the biblical account of Abram we learn of his trip from Mesopotamia to Canaan (Genesis 12). Can you picture him as he is making this journey? How is he traveling? Is anyone accompanying him? What is he passing alongside of? Is he wearing anything on his head? Use objects (or names) you have learned thus far, together with prepositions, to paint this imaginary picture. For example:

Model

Abram is going to the land of Canaan with Sarai.	עִם־שָׂרַי הוֹלֵךְ אַבְרָם אֶל־אֶֽרֶץ־כְּנַֽעַן׃

Alternatively, you may be asked to form a response to this question:

Model

How is Sarai going to Egypt?	בָּמֶּה הוֹלֶכֶת שָׂרַי אֶל־מִצְרַיִם?

The preposition אֶת־. This is a good point at which to introduce a preposition similar to עִם־, namely the preposition אֶת־. The phrase *with Sarai* can be expressed either by עִם־שָׂרַי or by אֶת־שָׂרַי. When

[31] The three words comprising the phrase אֶל־אֶֽרֶץ־כְּנַֽעַן are linked to each other by the maqqef. Consequently they form one "accentual unit." The primary accent falls on the last word. Any other accent is a secondary accent (here marked with a meteg in אֶֽרֶץ־).

appearing without pronominal suffixes, אֶת־ is **spelled the same** as the definite direct object marker אֶת־ (and both are spelled אֵת when lacking the maqqef). Thus, whenever you encounter the word אֶת־ (or אֵת) in the Hebrew Bible it will be important to consider both meanings, and then select the meaning best suited to the context. Happily, when combined **with suffixes** the two words are spelled **differently** (see second table in §3.4.א.).

2.4.ה. Did you (*ms*) know that...? (Weights) הֲיָדַעְתָּ כִּי...?

…the earliest form of trade involved bartering? Later on, lumps of precious metal such as silver or gold would be weighed on small balance-beam scales for payment (cf. Gen. 23:15-16, photo of silver coil in §7.3.ט.).



Hematite weights from Ur, ranging from one mina (500 gm) to three שֶׁקֶל (25 gm; ca. 1900–1600 BCE). (Courtesy of British Museum)

Sets of graduated weights served to determine the value of precious metal. Some weight-sets found in Babylon roughly dating to 2500-1500 BCE were fabricated from hematite (iron oxide) or stone in the shape of ducks with their head laid back against their body ("duck weights," cf. sketch in 2.4 Jonah Episode, cell 5).



Close-up of stone weights from Lachish (9th–8th cent. BCE). Stone in foreground is inscribed *n-ṣ-p* (5/6 shekel, 10 gm). (Courtesy of British Museum)



Zoomorphic "duck weights" from ancient Mesopotamia, of agate (smallest, 0.2917 gm) and hematite. (Courtesy of Mesopotamian Gallery, the Oriental Institute Museum)

A scale weight is sometimes referred to as an אֶבֶן. The word שֶׁקֶל *shekel m* initially was a unit of weight, not a monetary unit. The פִּים weighed two-thirds of a שֶׁקֶל, while the גֵּרָה *f*, the smallest weight, amounted to one-twentieth of a שֶׁקֶל. The word פֶּסֶל *m* designates a *scale*, as does מֹאזְנַיִם *m*.

Coins were not developed until the seventh century BCE, originating in Lydia (northwest Anatolia). The earliest coins recovered in Israel date to the latter half of the sixth century BCE, minted in Athens, Thasos, and Macedon.[32] The first Judean-minted coins date to about 400 BCE. Authorized by the Persians, some of these coins bear the letters יהד (Yehud).[33]

[32] Arie Kindler, "Coins and Currency," *Encyclopaedia Judaica* 5:47–55.

[33] *LBI*, 199. More information concerning weights and measures many be found in §4.2.ו.

MODULE 2.5 Sending someone on a trip

(This module does not introduce a new Jonah Episode or present new vocabulary.)

2.5.א. Explanation: "How are you (*ms / fs*)?" הֲשָׁלוֹם לָךְ?

INTERACTIVE SKILL: Grammar review of prepositional phrases

Here are some other prepositional phrases encountered earlier. In these cases, the preposition is linked to a pronominal suffix. Pronominal suffixes may attach both to inseparable prepositions (such as ...לְ) as well as to independent prepositions (such as עַל-).

How are you? [*lit.,* Is there peace for you?]	הֲשָׁלוֹם לָךְ?
Give to me.	תֵּן / תְּנִי לִי:
I have a stone [*lit.,* There is for me a stone].	יֵשׁ[34] לִי אֶבֶן:
I must [*lit.,* {An obligation is} upon me to] go to Nineveh.	עָלַי לָלֶכֶת אֶל־נִינְוֵה:
You have no stone [*lit.,* There is not for you a stone].	אֵין לְךָ / לָךְ אֶבֶן:
You must [*lit.,* {An obligation is} upon you to] give me silver.	עָלַיִךְ / עָלַיִךְ לָתֵת לִי כָּסֶף:

If you wish to see a more complete picture of pronominal suffixes attached to prepositions, see §3.4.א., or refer to the table of prepositions at the back of this volume (p. 494).

[34] You may recall יֵשׁ from the previous unit. יֵשׁ is known as the "predication of existence." Taken alone, it means *there is / are*. If you are familiar with French, you will find יֵשׁ functioning in a manner similar to *il y a*…. The opposite (negation) of יֵשׁ is אֵין, known as the "predication of non-existence," and can be rendered *there is / are no*.

2.5.ב. Activity: "Go (*ms*) to the great city!" לֵךְ אֶל־הָעִיר הַגְּדוֹלָה:

INTERACTIVE SKILL: Issuing and understanding directions

Do you like to tell others what to do, where to go? Then here is your chance! In groups of three or four, take turns telling each other where to go (and then, to return). Your instructor will explain the "destinations" available in your classroom today. Samples of these destinations may be found under the heading, "Locations / objects," listed below.

Model

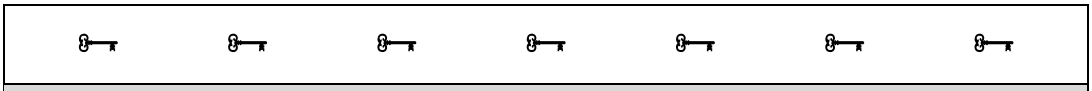
Instruction א	לֵךְ / לְכִי אֶל־הָעִיר הַגְּדוֹלָה:	Go to the great city!
Instruction ב	שׁוּב / שׁוּבִי:	Return!

Locations / objects

לֵךְ / לְכִי אֶל־הָעִיר הַגְּדוֹלָה:	לֵךְ / לְכִי אֶל־הַדֶּלֶת[35] הֶחָזָקָה:
לֵךְ / לְכִי אֶל־עִיר טוֹבָה:	לֵךְ / לְכִי אֶל־כִּסֵּא־הַמֶּלֶךְ:
לֵךְ / לְכִי אֶל־כְּלִי קָטָן:	לֵךְ / לְכִי אֶל־אֳנִיַּת־הַמֶּלֶךְ:
לֵךְ / לְכִי אֶל־הָאֶבֶן הָרָעָה:	לֵךְ / לְכִי אֶל־מֵי[36]־שָׁלוֹם:
לֵךְ / לְכִי אֶל־הַשֻּׁלְחָן הַגָּדוֹל:	לֵךְ / לְכִי אֶל־לֶחֶם־הָאִשָּׁה:
לֵךְ / לְכִי אֶל־כִּסֵּא כָּבֵד:	לֵךְ / לְכִי אֶל־כֶּסֶף־הָאִישׁ:

2.5.ג. Do you (*ms*) know the meaning of a word? (Ownership)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?



See if you can recognize the difference between these two expressions of ownership:

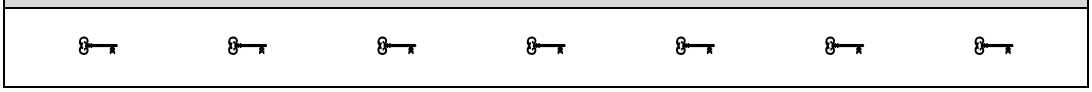
Indefinite (using the preposition לְ)	**Definite** (using a construct phrase)
אֳנִיָּה לַמֶּלֶךְ הִיא:	אֳנִיַּת־הַמֶּלֶךְ הִיא:
*It is **a** ship of the king.*	*It is **the** ship of the king.*

The statement on the left (with לְ) leaves room for the king to own other ships in addition to the vessel presently being described. In contrast, the statement on the right (with construct phrase) implies that this particular ship is the only vessel owned by the king (e.g., בֵּן לִישַׁי *a son* [not *the son*] *of Jesse* in 1 Sam. 16:18, cf. Joüon §130b).

[35] דֶּלֶת *door, f.*

[36] מֵי is the construct form of מַיִם.

Nevertheless, occasionally the context will indicate that a noun must have an indefinite meaning, even though followed by a definite noun (e.g., עִיר בְּנֵי יְהוּדָה *a city* [not *the city*] *of the people of Judah*, Josh. 18:4). Thus אֳנִיַּת־תַּרְשִׁישׁ הִיא may be rendered, "It is a ship of (or from) Tarshish" (Jonah Episode 2.1, cell 3)..



2.5.ד. Activity: "You (*ms*) have to..." עָלֶיךָ...

INTERACTIVE SKILL: Outlining job qualifications

Have you ever needed to explain the qualifications needed for a particular job? In the current activity you will develop this skill. Take, for example, the role of a prophet or prophetess in the ancient world. What do you think a prophet or prophetess should be willing to do? Circle the letter of the responses you would choose to complete the following sentences:

If you are a good prophet…	אִם נָבִיא טוֹב אַתָּה...
If you are a good prophetess…	אִם נְבִיאָה טוֹבָה אַתְּ...

For example, if you believe a good prophet *must* [*be willing to*] *travel*, then complete the sentence with option **א** below:

Model

If you are a good prophet… you have (to be willing) to travel.	אִם נָבִיא טוֹב אַתָּה... עָלֶיךָ לָלֶכֶת:	Prophet
If you are a good prophetess… you have (to be willing) to travel.	אִם נְבִיאָה טוֹבָה אַתְּ... עָלַיִךְ לָלֶכֶת:	Prophetess

Qualifications

א.	...עָלֶיךָ / עָלַיִךְ לָלֶכֶת:	…you have to travel
ב.	...עָלֶיךָ / עָלַיִךְ לְדַבֵּר:	…you have to speak
ג.	...עָלֶיךָ / עָלַיִךְ לָשׁוּב:	…you have to repent, turn
ד.	...עָלֶיךָ / עָלַיִךְ לָתֵת:	…you have to give
ה.	...עָלֶיךָ / עָלַיִךְ לִשְׁמוֹעַ:	…you have to listen
ו.	...עָלֶיךָ / עָלַיִךְ ...:	…you have to… (*make up your own response*)

2.5.ה. Do you (*ms*) know the meaning of a word? (Obligation)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

🗝 🗝 🗝 🗝 🗝 🗝 🗝

Did you notice that one of the ways to express obligation involves the preposition עַל *upon* (plus a pronominal ending and an infinitive)? Thus in the statement עָלַי לָלֶכֶת, the word עָלַי literally means *upon me*, and when followed by an infinitive with לְ it means *I must*. Similarly in the statement עָלֶיךָ לָלֶכֶת, the word עָלֶיךָ literally means *upon you*, and when followed by an infinitive with לְ it means *you must*, *ms*.

In terms of ethnolinguistics, use of the preposition עַל may suggest that when one is in a state of obligation it may be perceived as having a burden "upon" oneself. Does your native language use any similar prepositions to express obligation?

🗝 🗝 🗝 🗝 🗝 🗝 🗝

2.5.ו. Activity: "Place (*ms*)... give (*ms*)...!" שִׂים... תֵּן...!

INTERACTIVE SKILL: Issuing more complex instructions

Here is another chance to give (or receive) orders! In groups of two or three, take turns asking a classmate to position objects in a particular place. Creativity is encouraged.

Model (with שׂ.ו/י.מ)

Place a heavy chair on a dry table.	שִׂים / שִׂימִי כִּסֵּא כָּבֵד עַל־שֻׁלְחָן יָבֵשׁ:
Place bread on the king.	שִׂים / שִׂימִי לֶחֶם עַל־הַמֶּלֶךְ:

Alternatively, you may ask a classmate **to give** you something. Add an adjective to make sure they select the particular object you have in mind.

Model (with נ.ת.נ)

Give me the big bag of rocks.	תֵּן / תְּנִי לִי כְּלִי הָאֲבָנִים הַגָּדוֹל:

Note: The correct translation of כְּלִי הָאֲבָנִים הַגָּדוֹל is "the **big bag** of rocks," not "the bag of **big rocks**."[37] This is due to gender, number, and definiteness concord linking "big" and "bag"—both are masculine, singular, and definite. Put another way, it is due to the **lack** of gender and number concord between "big" *ms* and "rocks" *fpl*. Although the adjective "big" describes "bag," it must **follow** the word "rocks" because nothing is permitted to break up the "bag-of-rocks" construct chain. Thus to say *the big bag of rocks*, Hebrew syntax requires a phrase that would literally translate as *the-bag-of-rocks big*.

[37] "The bag of big rocks" would read: כְּלִי הָאֲבָנִים הַגְּדֹלוֹת.

2.5.ז. Do you (*ms*) know the meaning of a word? (Greeting)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

When meeting someone it was customary to invoke a blessing as part of the greeting, using the ב.ר.כ שׁוֹרֶשׁ. One day as Jehu was riding along in his chariot, he encountered Jehonadab. We read that Jehu "greeted him" (וַיְבָרְכֵהוּ, lit., *and he blessed him*, 2 Kings 10:15). It is clear that the blessing was preliminary, since afterward Jehu proceeded to his main topic: proposing an alliance with Jehonadab. Elsewhere we read of אֱלִישָׁע הַנָּבִיא dispatching his servant Gehazi on an urgent mission—so urgent that he forbade Gehazi from issuing a greeting or responding to a greeting from anyone he may encounter (לֹא תְבָרְכֶנּוּ, lit., *do not bless him*, 2 Kings 4:29). The study of how verbal expression relates to the culture of persons using a given language is known as ethnolinguistics.

You can recognize ב.ר.כ in the Modern Hebrew greeting that a host may extend to a guest when he or she arrives: בָּרוּךְ הַבָּא *ms* (or בְּרוּכָה הַבָּאָה *fs*). Literally this means: *Blessed is the one who enters*. When it occurs in the Hebrew Bible, this expression is part of a temple-entry liturgy (cf. Ps. 118:26). Would any custom of greeting in your culture similarly invoke the beneficence of a deity?

You (*ms*) can read the Bible.[38] אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ׃

Selected readings

Together with a prohibition against deceptive oaths, God gave this command to the people. 2.1

.1 וְלֹא... חִלַּלְתָּ[a] אֶת־שֵׁם אֱלֹהֶיךָ[b]

אֲנִי יהוה׃ (Lev. 19:12)

[a] וְלֹא... חִלַּלְתָּ [ח.ל.ל] you *ms* must not profane [b] אֱלֹהֶיךָ your *ms* God *m*

וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃

Solomon was so rich, it was said that: 2.1

.2 וּכְלִי[μa]־הַמֶּלֶךְ שְׁלֹמֹה[b] זָהָב[c]...׃ (2 Chron. 9:20)

[a] וּכְלִי וְ + כְּלִי [b] שְׁלֹמֹה (man's name) [c] זָהָב gold *m*

וְכֹל כְּלֵי מַשְׁקֵה הַמֶּלֶךְ שְׁלֹמֹה זָהָב...

[38] A Hebrew word or phrase in the Selected Readings that has been marked with the symbol [μ] has been modified or substituted to facilitate reading. For that reason, Selected Readings marked with the symbol [μ] often will not fully correspond to what you find in a standard Bible translation for the same passage. The original Hebrew text may be found in smaller font at the bottom of the given selection (provided for informational purposes only). Also, from time to time modern punctuation marks (such as quotation marks or question marks) have been supplied to assist you. The use of [μ]-modified words and modern punctuation marks will gradually disappear as you progress.

Prior to the introduction of standardized coinage, one might purchase goods in the market-place by weighing out pieces of precious metals. To guard against a double standard, God prohibited merchants from carrying the following in their weight-pouch. This verse begins: "You must not have in your pouch…." (Note that וְאָבֶן is וְאֶבֶן in pause.) 2.3

.3 ...אֶבֶן וְאָבֶן

גְּדוֹלָה וּקְטַנָּה: (Deut. 25:13)

לֹא־יִהְיֶה לְךָ בְּכִיסְךָ אֶבֶן וָאֶבֶן גְּדוֹלָה וּקְטַנָּה:

In contrast to many rural communities that Jonah would have been acquainted with… 2.3

.4 נִינְוֵה...עִיר גְּדוֹלָה...: (Jonah 3:3b)

...וְנִינְוֵה הָיְתָה עִיר־גְּדוֹלָהּ לֵאלֹהִים מַהֲלַךְ שְׁלֹשֶׁת יָמִים:

The man named יַעֲקֹב first encountered his future bride Rachel at a sheep-watering well. Something prevented them from accessing the water, however. (How would the meaning change if it read הַגְּדֹלָה instead of גְּדֹלָה?) 2.4

.5 ...וְהָאֶבֶן גְּדֹלָה עַל־פִּי־הַבְּאֵר[a]: (Gen. 29:2)

[a] פִּי־הַבְּאֵר *f* the mouth of the well

...כִּי מִן־הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל־פִּי הַבְּאֵר:

Joseph gave this unusual command to his steward after his brothers came to Egypt for grain: "Fill the men's sacks with food…" 2.4

.6 ...וְשִׂ֗ים כֶּ֚סֶף־אִ֣ישׁ[a] בְּפִי־[b] הַכְּלִ֔י׃ (Gen. 44:1)...

[a] אִישׁ *m* each one (*lit.*, a man)

[b] בְּפִי־ *m* in the mouth of

...וְשִׂים כֶּסֶף־אִישׁ בְּפִי אַמְתַּחְתּוֹ׃...

Achan paid dearly for his act of deceit at Jericho. Upon his death, they heaped up a pile in the following manner. (Note: be sure to take into consideration the gender and number of גַּל since it will affect how you translate the sentence.) 2.4

.7 וַיָּקִ֨ימוּ[a] עָלָ֤יו עַל־עָכָן֙ גַּל־[b] גָּדֹ֣ול עַד־[c] הַיֹּ֣ום הַזֶּ֔ה...׃ (Josh. 7:26)

[a] וַיָּקִימוּ [ק.ו.מ] *mpl* then they piled up

[b] גַּל *m* a mound

[c] עַד ה׳... *m* unto this [very] day

וַיָּקִימוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה...׃

When preparing to flee Jerusalem before his rebellious son Absalom, David turned to Ittai (one of his foreign officers) and excused him from the evacuation. This is what David said. (Who is here referred to by הַמֶּלֶךְ? And whom does Ittai believe to be the genuine מֶלֶךְ? Read v. 21 to find out.) 2.4

.8 ...שׁ֣וב[a] וְשֵׁ֣ב עִם־הַמֶּ֔לֶךְ...׃ (2 Sam. 15:19)...

[a] שׁוּב [ש.ו.ב] Return! *imperative ms*

...לָמָּה תֵלֵךְ גַּם־אַתָּה אִתָּנוּ שׁוּב וְשֵׁב עִם־הַמֶּלֶךְ כִּי־נָכְרִי אַתָּה...

In a frantic effort to save their storm-threatened ship, the sailors threw… 2.4

.9 ...אֶת־הַכֵּלִים[a] אֲשֶׁר בָּאֳנִיָּה אֶל־הַמָּיִם...: (Jonah 1:5)

[a] כֵּלִים כְּלִי *plural*

וַיֵּירְאוּ הַמַּלָּחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו וַיָּטִלוּ אֶת־הַכֵּלִים אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם לְהָקֵל מֵעֲלֵיהֶם
וְיוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם:

Solomon's court enjoyed many exotic imports. Here is the reason: 2.4

.10 כִּי אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת[a] תַּרְשִׁישׁ עִם עַבְדֵי חוּרָם[b] ...: (2 Chron. 9:21)

[a] הֹלְכוֹת [ה.ל.כ] would go to *participle fpl* [b] עַבְדֵי חוּרָם the servants of Hyram

כִּי־אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת תַּרְשִׁישׁ עִם עַבְדֵי חוּרָם...:

אֲרָם is the name of ancient Syria. The following strategy was presented by מֶלֶךְ אֲרָם to his chariot officers before the start of a particular battle: "Do not fight…" (continue with the verse below). 2.4

(For more information regarding the substantival use of adjectives as seen in this selection, see Appendix §2.3.ב. The word אֶת־ appearing here is likely the preposition [used after ל.ח.מ *to fight* as seen in 1 Sam. 17:9]. But ל.ח.מ may also be construed with אֶת־ the definite direct object marker [cf. 1 Kings 20:25].)

.11 ...אֶת־הַקָּטֹן אֶת־הַגָּדוֹל כִּי אִם־[a] אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ[b]: (2 Chron. 18:30)

[a] כִּי אִם־ only, except *m* [b] לְבַדּוֹ alone, exclusively

---

יִצְחָק had two sons, named יַעֲקֹב and עֵשָׂו. This Bible selection recounts a bitter feud that mushroomed between them. The beginning and end of the verse are translated for you. Please insert your translation of the Hebrew at the point marked "[insert statement here]." 2.5

"Then יַעֲקֹב said אֶל־יִצְחָק his father: '[insert statement here], and eat some of my game, so that you may bless me.'"

.12 ...אָנֹכִי[a] עֵשָׂו...קוּם־נָא[b] שֵׁב[µ]...: (Gen. 27:19)

[a] אָנֹכִי אֲנִי [b] נָא please (or tone of urgency)

וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי עֵשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם־נָא שְׁבָה וְאָכְלָה מִצֵּידִי בַּעֲבוּר תְּבָרֲכַנִי נַפְשֶׁךָ:

When passing through the territory of Esau's descendants, an Israelite messenger negotiated for his people: "I will not venture off the highway. Only sell me food for money…" 2.5

.13 ...וּמַיִם בַּכֶּסֶף תֵּן[µ] לִי...: (Deut. 2:28)

אֹכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכָלְתִּי וּמַיִם בַּכֶּסֶף תִּתֶּן־לִי וְשָׁתֵיתִי...:

Upon noticing that some of his donkeys had wandered off, Kish said to his son שָׁאוּל (who later would become Israel's first king), "Take one of the youths with you…" 2.5

.14 ...וְקוּם לֵךְ בַּקֵּשׁ[a] אֶת־הָאֲתֹנֹת[b]: (1 Sam. 9:3)

[a] בַּקֵּשׁ [ב.ק.שׁ] Search! *imperative ms* [b] אֲתֹנֹת donkeys *f*

קַח־נָא אִתְּךָ אֶת־אַחַד מֵהַנְּעָרִים וְקוּם לֵךְ בַּקֵּשׁ אֶת־הָאֲתֹנֹת:

Joab, upon learning that one of his soldiers had refrained from killing rebel Absalom, replied: "Why did you not strike him? [If you had, then]…" 2.5

.15 ...עָלַי לָתֵת לְךָ[a] עֲשָׂרָה[b] כֶּסֶף...: (2 Sam. 18:11)

[a] לְךָ to you [b] עֲשָׂרָה ten [pieces] of

...וּמַדּוּעַ לֹא־הִכִּיתוֹ שָׁם אָרְצָה וְעָלַי לָתֵת לְךָ עֲשָׂרָה כֶסֶף וַחֲגֹרָה אֶחָת:

עֲקֵדַת יִצְחָק **A connected reading: The binding of Isaac (Gen. 22:2)**

.2 וַיֹּאמֶר[a]
קַח־נָא[b] אֶת־בִּנְךָ[c]
אֶת־יְחִידְךָ[d]
אֲשֶׁר־אָהַבְתָּ[e]
אֶת־יִצְחָק[f]
וְלֶךְ־לְךָ[g] אֶל־אֶרֶץ הַמֹּרִיָּה[h]
וְהַעֲלֵהוּ[i] שָׁם[j] לְעֹלָה[k]
עַל אַחַד[l] הֶהָרִים[m]
אֲשֶׁר אֹמַר[n] אֵלֶיךָ[o]: (Gen. 22:2)

---

[a] וַיֹּאמֶר then he said [b] קַח־נָא Take! [c] אֶת־בִּנְךָ your son *m* [d] אֶת־יְחִידְךָ your only one [e] אָהַבְתָּ you love
[f] יִצְחָק (*a person's name*) [g] וְלֶךְ־לְךָ and go! [h] אֶרֶץ הַמֹּרִיָּה the land *f* of Moriah [i] וְהַעֲלֵהוּ and offer him
[j] שָׁם there [k] לְעֹלָה as a whole burnt offering [l] אַחַד on one (of) [m] הֶהָרִים the mountains *mpl*
[n] אֹמַר I will say (*or* tell) [o] אֵלֶיךָ to you

UNIT 3

מָה־אַתָּה עֹשֶׂה?

Talking about the here-and-now

pronouns, participles, and infinitives

This unit will enable you to report events you are currently experiencing, such as:

- what you are doing
- what you see going on around you
- what you need to do
- what you like to do

When talking about someone else, you will be able to describe:

- to whom certain objects belong
- what someone can do with them

MODULE 3.1 Designating an object and who owns it

Unit 3 JONAH STORY: Jonah gets hungry

Have you ever been a guest and had the awkward experience of being offered food that made you lose your appetite? Or have you ever gotten the unpleasant feeling that your host wished that you would leave rather soon? If so, perhaps you can relate to the next episode in Jonah's travels.

Words for responding מִלִּים לַעֲנוֹת

אֹכֵל [א.כ.ל]	one who is eating *pt ms*
אֵלֶּה	these *m, f*
הֵם (הֵמָּה *also*)	they, those *m*
יָם, יַם־ (יָמ *or*)[a]	sea *m*
לֶאֱכֹל [א.כ.ל]	to eat *inf c, prep* ל
לַחְמִי	my bread*
לִמְצֹא [מ.צ.א]	to find *inf c, prep* ל

לָשׂוּם [שׂ.ו/י.מ]	to put, to place *inf c, prep* ל
לִשְׁכַּב [שׁ.כ.ב]	to lie down *inf c, prep* ל
שֹׁתֶה, שֹׁתָה [שׁ.ת.י/ה][b]	one who is drinking *pt ms, fs*

[a] When no maqqef is used, the construct is spelled יָם.

[a] ש.ת.י/ה *to drink* is another variable-letter שֹׁרֶשׁ *root*, like ש.ו/י.מ *to put* in §2.4. It should be noted that a handful of verbs such as ת.מ.ה *to be astounded*, ג.ב.ה *to be high* , מ.ה.ה *to delay* end with a true consonant ה (not a vowel letter ה replacing an original י). This fact is signaled by a dot in the ה, known as a mappiq (Blau §30 and GKC §65n.).

[*] A word whose root or basic form has appeared in previous vocabulary lists will be marked with an asterisk (*). Words without an asterisk are new or may introduce a new pattern for a familiar root.

מִלִּים לִשְׁמֹעַ Words for hearing

אַךְ	but, however, surely
אָנֹכִי	I (אָנֹכִי *when in pause; alternate to* אֲנִי)
דְּבַשׁ	honey *m* (דְּבָשׁ *when in pause*)
יָדַיִם	hands *f dual*[a]
יוֹרֵד, יוֹרֶדֶת [י.ר.ד]	one who descends, one who goes down *pt ms, fs*
לְבַקֵּשׁ	to look for *piel*[b] *inf c, prep* ל
לְמַעַן	in order to
לִשְׁתּוֹת [ש.ת.י/ה]	to drink *inf c, prep* ל

מִסְפָּר, מִסְפָּרִים, מִסְפַּר־	number *m sing absol, pl absol, sing constr*
מַר, מָרָה, מָרִים, מָרוֹת	bitter *ms, fs, mpl, fpl*
מָתוֹק, מְתוּקָה, מְתוּקִים, מְתוּקוֹת	sweet *ms, fs, mpl, fpl*
סְלַח־נָא[c], סִלְחִי־נָא	I'm sorry (*lit.*, Forgive!) *imv ms, fs*
רַךְ, רַכָּה, רַכִּים, רַכּוֹת	soft *ms, fs, mpl, fpl*
רָעֵב, רְעֵבָה, רְעֵבִים, רְעֵבוֹת	hungry *ms, fs, mpl, fpl*
שְׁכַב, שִׁכְבִי [ש.כ.ב]	Lie down! *imv ms, fs*

[a] The designation "dual" refers to a specialized plural form—a unit of two. Many paired body parts can be expressed as dual (including ears, eyes, feet, lips). Often a dual form may be rendered, "a pair of…" or "both…." Dual forms close with the characteristic sound "...ַיִם," with accent on the pataḥ. Dual words take plural verbs and

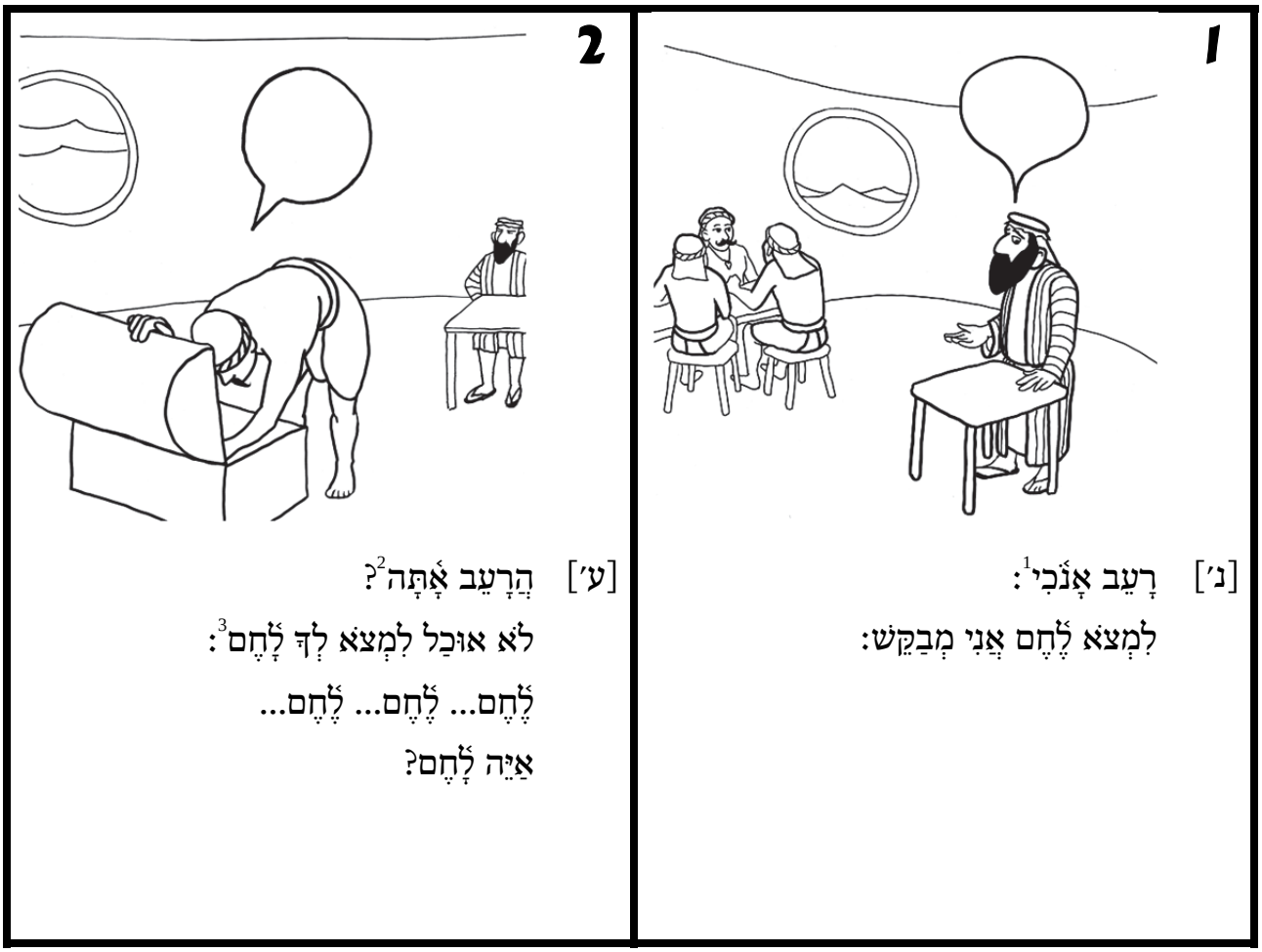
adjectives, rather than requiring specialized dual forms. Words with dual forms may also have traditional plurals (e.g., יָדוֹת *hands* [not limited to a pair]).

[b] The piel spelling pattern will be explained in Unit 10. For the time being, simply learn the meaning of the word לְבַקֵּשׁ.

[c] Known as an entreating interjection, when associated with asking forgiveness the particle נָא־ appears to soften the request (*Please forgive…*). In other situations it may convey the notion of "I beg you." And in some cases it may be so subtle as to remain untranslatable (cf. Joüon §105c).

3.1 Jonah Episode: I'm hungry.

נ׳ = יוֹנָה הַנָּבִיא, ע׳ = עֶבֶד

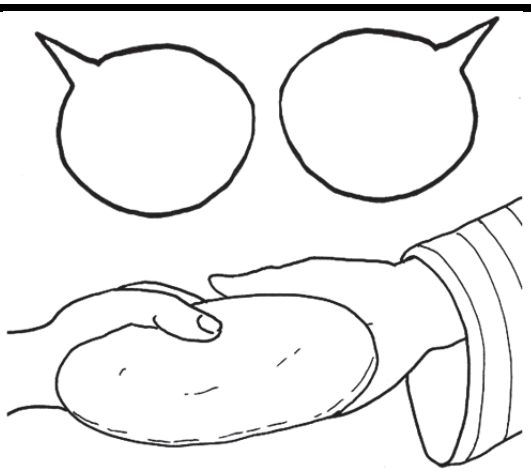


[1] The accent moved one syllable *back* from the end of the word because in this sentence the word occurs at the end of a phrase or sentence (אָנֹכִי became אָנֹכִי). This is known as a "pausal" form. There is no change in meaning.

[2] This word also is "in pause" due to its position at the end of the sentence. That is why the accent moved one syllable *back* from the end of the word. In addition, the pataḥ becomes a qameṣ (אַתָּה became אָתָּה). Again, pausal forms bring no change in meaning.

[3] לָחֶם is the pausal form of לֶחֶם.

3



[ע׳] הִנֵּה לְךָ לָחֶם:

[נ׳] יְבָרֶכְךָ יהוה...

4



[נ׳] אֲנִי לֹא אוּכַל לֶאֱכֹל אֶת־הַלֶּחֶם הַזֶּה:

אֵין רָךְ: יָבֵשׁ וְחָזָק הוּא כַּאֲבָן:

הַזֶּה הַלֶּחֶם אֲשֶׁר אַתָּה אוֹכֵל?

5



[ע׳] טוֹב לִי לָשׁוּם אֶת־הַלֶּחֶם בַּמַּיִם:

הַאַתָּה מְבַקֵּשׁ אֶת־הַמַּיִם?

6



[נ׳] אֶת־הַמַּיִם אֲנִי מְבַקֵּשׁ:

7



[ע׳] לֹא אוּכַל לִמְצֹא מַיִם לָךְ׃

מַיִם... מַיִם... מַיִם... אַיֵּה מָיִם?

הִנֵּה מַיִם לָךְ׃

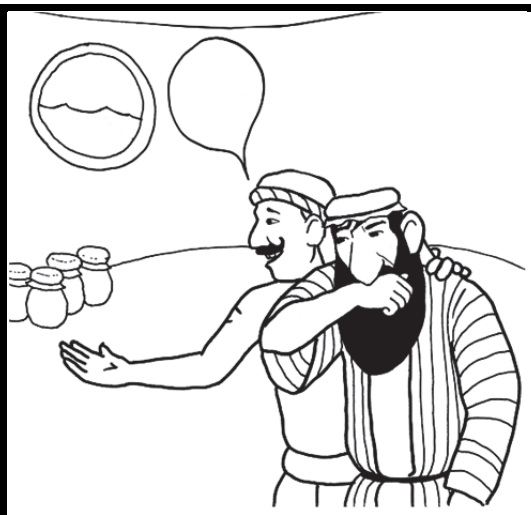
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[נ׳] יְבָרֶכְךְ יהוה... אַדְ מָרִים הַמַּיִם... מָרִים מְאֹד׃

הַאַתָּה שׁוֹתֶה אֶת־הַמַּיִם הָאֵלֶּה?

9



[ע׳] סְלַח־נָא... לֹא הַמַּיִם הָהֵם לִשְׁתּוֹת:

הַמַּיִם הָהֵם לְיָדַיִם:

הַמַּיִם הָהֵם מִן־הַיָּם:

10



[ע׳] הִנֵּה מַיִם אֲשֶׁר לֹא מָרִים... מַיִם מְתוּקִים:

הַמַּיִם הָאֵלֶּה לִשְׁתּוֹת: הַמַּיִם הָאֵלֶּה מְתוּקִים מִדְּבָשׁ:

11



[נ׳] אֵין מַיִם בַּכְּלִי הַזֶּה:

12



[נ׳] אֲנִי חָפֵץ לִשְׁכָּב[4]:

[ע׳] טוֹב... שְׁכַב:

[נ׳] אֲנִי יֵרֵד לְמַּעַן שְׁכַב:

[4] A pausal spelling of לִשְׁכַּב.

3.1.א. Activity: "Do you (*ms*) desire to travel?" הֲלָלֶכֶת אַתָּה חָפֵץ?

INTERACTIVE SKILL: Sharing what activities you would desire to do

What sorts of activities do you enjoy? Make note of one or two activities **you** enjoy. Then select two activities you think **your neighbor** may enjoy. Focus on one that you have selected for your neighbor, and ask whether he /she enjoys doing it. Your neighbor will tell you if you guessed correctly (by announcing אֱמֶת *truth*) or not (by announcing שֶׁקֶר *falsehood*). Then reverse roles so your neighbor can learn about you. Here is a sample exchange.

Model

Do you (*ms*, *fs*) desire to travel?	הֲלָלֶכֶת אַתָּה חָפֵץ / אַתְּ חֲפֵצָה?	Inquiry
True (*lit.* truth)…I (*m*, *f*) desire to travel.	אֱמֶת... לָלֶכֶת אֲנִי חָפֵץ / חֲפֵצָה:	Reply, if inquiry was correct
False (*lit.* falsehood)…I (*m*, *f*) do not desire to travel.	שֶׁקֶר... לֹא לָלֶכֶת אֲנִי חָפֵץ / חֲפֵצָה:	Reply, if inquiry was not correct

Did you notice that Hebrew places the activity (such as traveling) directly after the interrogative particle הֲ? In this way Hebrew is able to indicate that it is the **activity** that constitutes the variable in question, rather than the person ("you") or the attitude ("desire"). The question may be paraphrased thus: "Is **traveling** the activity that you desire to engage in, or would you prefer some **other** activity?" Languages such as English are not so agile when attempting to create this sort of focus.

Note concerning negation. Since the focus of the inquiry rests on the activity ("traveling"), we should not be surprised to find that when the reply is negative, the negation will similarly focus on the activity (rather than the person or the attitude). So we find the negative reply expressed thus: לֹא לָלֶכֶת אֲנִי חָפֵץ. When you employ this response, you are leaving open the likelihood that you still desire to do *some activity*, but "traveling" is not the activity you are interested in.

Perhaps you are wondering, "Why do we not negate using אֵין?" In fact, most negated phrases in the Hebrew Bible that involve participles will be negated with אֵין. But if אֵין were used in response to the present dialogue inquiry, it would send a slightly different message. אֵין would shift the attention away from negating the **activity** ("not-traveling," in this case), and would focus instead on negating the **subject**

("not-I"): אֵינֶנִּי חָפֵץ לָלֶכֶת ***I** am not the one who desires to travel*. Negating the subject (with אֵין) allows that someone **else** may desire to travel, but it is **"not I"** who desire to travel.[5]

Incidentally, this principle (that אֵין negates the subject, often expressed as the pronominal suffix of אֵין) explains why אֵינֶנִּי appears in the 3.3 Jonah Episode expression אֵינֶנִּי אוֹהֵב (cell 4), rather than אֲנִי לֹא אוֹהֵב. The context of the story presents a contrast between two **subjects**: **God**, on the one hand (who **does** love the people of Nineveh), and **Jonah**, on the other hand (who does **not**). אֵינֶנִּי focuses negation on the **subject** (Jonah), underscoring the contrast between him and God.

If instead we were to say אֲנִי לֹא אוֹהֵב, we would shift the negative focus from negating the subject (אֲנִי) to negating the **attitude** (אוֹהֵב). It would amount to saying: "I do have an attitude toward the people of Nineveh, but **loving** them is ***not*** that attitude."

Here, then, are several activities (verbs) to choose from as you engage this activity. Some resulting expressions will be rather bland until you add a bit of color, specifying what it is that you "desire to find" or what it is that you "delight to eat." If you wish, you may use your native language to finish your sentence with a bit of color (e.g., "Do you delight in traveling **to exotic places**?").

לָשׂוּם	to put, place	לְהַשְׁלִיךְ	to throw	לֶאֱכֹל	to eat
לִשְׁכַּב	to lie down	לִמְלֹךְ	to rule	לְבַקֵּשׁ	to look for
לָתֵת	to give	לִמְצֹא	to find	לְדַבֵּר	to talk

If time allows, learn a bit more by returning to one activity your neighbor likes (or does not like) and ask לָמָּה? *Why?* You may respond to לָמָּה? in your native language.

Two similar words: אֲנִי and אָנֹכִי. Both אֲנִי and אָנֹכִי translate as the pronoun "I." When occurring together, אָנֹכִי tends to be more emphatic. At times, a biblical writer's choice appears to have been based on sound (euphony) rather than sense. Over time, אֲנִי grew to become more common than אָנֹכִי.

Words "in pause." Sometimes you will find אָנֹכִי with a shift of accent: אָנֹכִי, as in the statement רָעֵב אָנֹכִי *I am hungry*. Notice that in this statement, אָנֹכִי appears at the **end** of a sentence. As you may recall from §1.1.ג., words are classified as "**in pause**" or "**pausal**" when they present a change in accent or vocalization due to appearing at the end of a major phrase (including sentence-end). "Pause" refers to the slight break in reading that naturally occurs at the end of a phrase or sentence. Many words undergo

[5] If we were to employ אֵין to negate strictly the infinitive (not a pronominal subject), it would convey *there is no* [supply whatever is the verb's topic]. Thus אֵין־לְחֹם means *there is no warmth* (ח.מ.מ *to be warm*, Hag. 1:6).

no change when "in pause." Other words may experience a change either in the **location of the accented syllable**, in the **selection of a vowel**, or in **both accent and vowel**. Neither of these changes alters the meaning of a word.

- **Accent change.** אָנֹכִי, the pronoun *I*, will retract its accent when in pause, so that it reads אָנֹכִי.
- **Vowel change.** כֶּסֶף *silver* will be pronounced כֶּסֶף when in pause (as in §2.4). לֶחֶם *bread* becomes לָחֶם. In לְךָ *to you*, both the sheva and qameṣ change, becoming לָךְ (as in §1.1.ו).
- **Accent change and vowel change.** The pronoun אַתָּה is in pause in the question הֲרָעֵב אָתָּה? *Are you hungry?* This word displays both accent change and vowel change (compare the non-pausal spelling, אַתְּ).

3.1.ב. Do you (*ms*) know the meaning...? (לֶחֶם) הֲיָדַעְתָּ פֵּשֶׁר...?

The word לֶחֶם encompasses more than simply "bread." Strictly speaking, לֶחֶם refers to those grain products that serve as ingredients for bread (wheat, in the case of higher-quality bread, or barley, for lower-quality bread).

Since the main meal (served in the evening) was typically comprised of bread served with seasonal vegetables flavored with herbs, the term לֶחֶם at times would refer to an entire meal. On special occasions, meat might be added (cf. Abram hosting guests in Genesis 18 and Isaac's meal before issuing a blessing in Genesis 27). Consequently we find that א.כ.ל לֶחֶם (lit., *to eat bread*) refers to eating a meal (Gen. 31:54), and ע.שׂ.ה לֶחֶם (lit., *to make bread*) refers to preparing a meal or a feast (not simply making loaves of bread, Eccl. 10:19). Moreover, if your tribe were to declare metaphorically that "so-and-so is our bread," it would mean that you planned to devour or destroy that adversary (Deut. 7:16).[6]

[6] For more information, see W. Dommershausen, "לֶחֶם," 521–29, in *Theological Dictionary of the Old Testament*, vol. 7, English translation (Grand Rapids: Eerdmans, 1995), and J. A. Thompson, "Food and its Preparation," in *Handbook of Life in Bible Times* (Downers Grove, Illinois: Intervarsity Press, 1986), 147–163.

As far as literal bread making is concerned, each household typically would grind its own grain using mortars, hand mills (querns), or larger basalt mills turned by animals. To make wheat bread, the flour was mixed with water, salt, and leaven to yield flat circular loaves about 25 cm in diameter (כִּכָּר *f* or עֻגָה *f*). If made from barley flour, loaves tended to be oblong.



This concave saddle-quern (28 cm long) and polisher stone are typical of grinding implements in use from the Pre-Pottery Neolithic to Roman periods (7500 BCE–70 CE). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

The discovery of fifty-two saddle-querns in a two-story Middle Bronze structure in Jericho suggests that some may have developed grain milling into a commercial enterprise. Comments in Hosea and Jeremiah similarly suggest that some took up baking as an occupation. (cf. Hos. 7:4, and mention of "bakers' street" in Jer. 37:21).

What role does bread play in your culture, whether in diet or in metaphoric expression?

3.1.ג. Activity: "Is this the bread that you (*ms*) are eating?"

הֲזֶה הַלֶּחֶם אֲשֶׁר אַתָּה אוֹכֵל?

INTERACTIVE SKILL: Identifying which object (among several) a person may be referring to

At times, it is helpful to distinguish which particular object (among several related objects) a person is referring to. For example, if you are a merchant with various כֵּלִים for sale, you will want to know whether the customer who is studying your inventory is interested in a particular sack, cup, or bottle (all of which would fall under the heading כֵּלִים). The conversational activity found here will help you determine **which** כְּלִי the customer wants, distinguishing by use of the word *this*.

Begin by selecting your line of business (top row of "Inventory list" table, below: לֶחֶם, אִישׁ, or כְּלִי). In the case of the אִישׁ-group, consider yourself a well-connected community person who can—for a slight fee—introduce your customer to prominent individuals in these various occupations. Perhaps your customer hopes to secure employment with one of these persons.

After selecting your line of business, familiarize yourself with what you have "in-stock" (see inventory listed in column under respective "business" headings). For example, if you set up shop dealing in כֵּלִים, then you will have the following items for sale: כּוֹס, בַּקְבֻּק, שַׂק, צְרוֹר, and אֲרוֹן.

Announce to your neighbor what is your line of business (select one from the top row: לֶחֶם, אִישׁ, or כְּלִי). Now it is up to your neighbor secretly to select one item from your inventory list that he or she is interested in. Then you will attempt to guess which element your neighbor has selected. If your neighbor is a connoisseur of tea or coffee, he or she will likely be more interested in כּוֹס rather than the other כֵּלִים options (such as בַּקְבֻּק, שַׂק, צְרוֹר, or אֲרוֹן). Use the inquiry modeled below to see if you correctly deduced which inventory item your neighbor is interested in. Under the כְּלִי column of the Inventory list, point to the word כּוֹס, and then ask:

Model (singular)

Is **this** the container that you (*ms, fs*) find appealing?	הֲזֶה הַכְּלִי אֲשֶׁר אַתָּה חָפֵץ / אַתְּ חֶפֶצָה?	Inquiry (you *ms, fs*)
This is the container [that I find appealing].	זֶה הַכְּלִי:	Affirmative reply
This is **not** the container [that I find appealing].	לֹא זֶה הַכְּלִי:	Negative reply

Naturally, if you select a group other than כְּלִי, you would substitute the appropriate group title in place of כְּלִי. (Do not be concerned with learning new vocabulary found in these groups. The new words are intended simply to provide variety for your selection.)

Inventory list

Here are some nouns to draw from. All of the "Line of business" **headings** are masculine (top row). Use the blanks to fill in the meaning of words already learned.

כְּלִי, כֵּלִים		אִישׁ, אֲנָשִׁים		לֶחֶם	
כּוֹס, כּוֹסוֹת		מֶלֶךְ, מְלָכִים		פְּרִי	fruit *m*
בַּקְבֻּק, בַּקְבֻּקִים	flask *or* bottle	נָבִיא, נְבִיאִים		בָּשָׂר, בְּשָׂרִים	meat *m*
שַׂק, שַׂקִּים	sack *m*	רוֹעֶה, רוֹעִים	shepherd *m*	דָּג, דָּגִים	fish *m*
צְרוֹר, צְרֹרוֹת	small bag *m*	יוֹצֵר, יוֹצְרִים	potter *m*	דְּבַשׁ	honey from bees *or* date-syrup *m*
אָרוֹן, אֲרֹנוֹת	chest *or* ark, *m or f*	מַלְאָךְ, מַלְאָכִים	messenger *m*	גְּבִינָה	cheese *f*

If you guessed incorrectly but wish to probe further, you may obtain the answer from your friend with this follow-up query:

Model (follow-up)

מַה־חָפֵץ אָתָּה? / מַה־חֲפֵצָה אַתְּ?	What do you (*ms*, *fs*) find appealing?

After learning what your neighbor is shopping for, **reverse** roles. Now it is your neighbor's turn to guess what inventory item (singular) **you** are interested in.

If time allows, repeat by selecting a **different** item, one from among the **plural** words. Below you will find the same inquiry / reply, modified for **plural**. Notice that זֶה *this* has been replaced by אֵלֶּה *these*. See who can accumulate more guesses that are correct.

Model (plural)

Are **these** the containers you (*ms*, *fs*) find appealing?	הֲאֵלֶּה הַכֵּלִים אֲשֶׁר אַתָּה חָפֵץ / אַתְּ חֲפֵצָה?	Inquiry (you *ms*, *fs*)
These are the containers.	אֵלֶּה הַכֵּלִים :	Affirmative reply
These are **not** the containers.	לֹא אֵלֶּה הַכֵּלִים :	Negative reply

Demonstrative pronouns (overview)

The words זֶה *this ms*, and אֵלֶּה *these mpl / fpl*, are called "demonstrative pronouns." They operate in a manner similar to adjectives. That is, a **sentence** may form around them (**predicative** use), as in:

זֶה הַכְּלִי:

This is the container.

Alternatively, demonstrative pronouns may simply **modify** a noun (**attributive** use), as in:

הַכְּלִי הַזֶּה

this container

When **merely modifying** a noun (attributive use), the demonstrative pronoun will display these three traits:

(a) It will **follow** the noun.

(b) It will match the noun by appearing with its own **article**.

(c) It will **match** the noun in **gender**.

To this point we have designated only those objects that are **near** (זֶה and אֵלֶּה). The sort of "nearness" suitable for זֶה and אֵלֶּה may include either **time** (for an entity that was recently mentioned in a conversation) or **space** (for an entity near-at-hand).

But what if the entity you wish to designate is **not** immediately present? What if it is separated from the present situation because it occurred either earlier (time) or farther away (space)? The role of **remote**

demonstratives *that* and *those* is supplied by words you already have encountered: independent personal pronouns, third person.[7]

- To designate a **single** remote masculine entity as "*that* [*object* or *person*]…," Hebrew uses הוּא (meaning either *he* or *that ms*). Thus הָאִישׁ הַהוּא would mean *that person* / *man* (employing הוּא as a demonstrative pronoun in an attributive manner).
- To designate a **plural** remote masculine entity as "*those*…," Hebrew uses הֵם (meaning either *they* or *those mpl*). Thus הַמְּלָכִים הַהֵם would mean *those kings* (another attributive example).

Here are the **masculine** demonstrative pronouns (for **feminine** demonstrative pronouns, cf. §3.2.א):

Masculine demonstrative pronouns

(הַ)זֶּה[8], (הָ)אֵלֶּה	this, these *ms, mpl*
(הַ)הוּא, (הָ)הֵם	that, those *ms, mpl*

If הַדְּבָרִים means *the words*, can you surmise what אֵלֶּה הַדְּבָרִים means? (Hint: this is a **predicative** usage since אֵלֶּה lacks the article found with הַדְּבָרִים.)[9]

[7] An **independent** personal pronoun is one which may stand **alone**, not attached to another word (e.g., אֲנִי *I* or הִיא *she*). In contrast, when a pronoun is **attached** to a word it is called "**suffixed**" (such as the suffix **ִי…** *me*, in the word לִי *to me*).

[8] Include a dagesh in (הַ)זֶּה only if the definite article is used.

[9] *These are the words* [*which Moses spoke*]…—this forms the opening line of the Book of Deuteronomy.

3.1.ד. Did you (*ms*) know that…? (Perfumes and spices) הֲיָדַעְתָּ כִּי…?

…the prized aromatic resin known as מֹר *myrrh* derived its name from an adjective that described its bitter flavor: מַר (singular for מָרִים)? Like frankincense, myrrh was gathered by tapping shrubs native to southern Arabia and the territory of Somaliland. Since fragrances were suspended in olive oil, in many cases it would be better to render the word *oil* (שֶׁמֶן) as *scented oil*. Both men and women used scented oil extensively, whether to mask objectionable odors or to protect the skin from dry summer heat.



"Bilbil" perfume juglet (left, Late Bronze [1550–1200 BCE]), pressed-handle juglet (rear, Late Iron [587–330 BCE]), and four-depression cosmetic palette (gypsum, perhaps late 8th cent. BCE, 10 cm square) with mixing tool. (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

Because extensive travel was required to obtain perfumes and spices, they were valued as if they were precious metals. Due to their high value, they were dispensed in tiny juglets and narrow-based pyxides (lidded cosmetic containers).[10]

In a separate use of the adjective מַר, consider the depths of grief felt by a bereaved wife and mother as Naomi (*pleasant*) asked her former neighbors now to call her מָרָא, a by-form of מָרָה (Ruth 1:20).

[10] *LBI*, 280–81 and 347.

3.1.ה. Activity: "Are you (*ms*) seeking to lie down?"

הֲלִשְׁכָּב אַתָּה מְבַקֵּשׁ?

INTERACTIVE SKILL: Conveying personal needs, intentions

For this activity, please refer to the list of verbs located in §3.1.א. (e.g., לֶאֱכֹל *to eat*). Without letting your neighbor see what words you are selecting, **circle** one activity (verb) that **you** wish to do. Next, **draw a box** around one of the activities you think your **neighbor** may wish to do. Find out if you guessed right by asking your neighbor the sort of question modeled below.

You will notice that the **first** term to appear in a sentence, whether in question or reply, is the variable element of the conversation—that activity which a person may be seeking to do. Unlike the rigid word-order (syntax) found in languages like English, Hebrew enjoys considerable flexibility of syntax. Consequently, Hebrew is able to focus attention on various parts of a sentence, depending on the aim of a given situation. Learning to detect emphasis arising from syntax comprises a key advantage of reading the Bible in Hebrew.

Model

Are you (*ms, fs*) seeking **to lie down**? (Is **lying down** what you are seeking to do?)	הֲלִשְׁכַּב אַתָּה מְבַקֵּשׁ / אַתְּ מְבַקֶּשֶׁת?	Inquiry *ms, fs*
I am seeking **to lie down**. (**Lying down** is what I am seeking to do.)	לִשְׁכַּב אֲנִי מְבַקֵּשׁ / מְבַקֶּשֶׁת:	Reply, if guess was **correct** *ms, fs*
I am not seeking **to lie down**. (**Lying down** is not what I am seeking to do. [I am seeking to do something **else**.])	לֹא לִשְׁכַּב אֲנִי מְבַקֵּשׁ / מְבַקֶּשֶׁת:	Reply, if guess was **incorrect** *ms, fs*

3.1.ו. Did you (*ms*) know that…? ("Yes") הֲיָדַעְתָּ כִּי…?

…Biblical Hebrew has no distinct word for "yes"? Instead, when giving an affirmative reply one would restate the inquiry, omitting the question word.

Suppose that someone has asked you: הַאַתָּה מְבַקֵּשׁ אֶת־הַלֶּחֶם: To answer affirmatively you would say either, אֲנִי מְבַקֵּשׁ אֶת־הַלֶּחֶם: *I am seeking some bread*, or you may condense your reply by omitting both the object and the interrogative particle, אֲנִי מְבַקֵּשׁ: *I am seeking.*"[11] (Modern Hebrew expresses "yes" with the word כֵּן, a word that in Biblical Hebrew means *it is firm* or *in that fashion.*)

[11] E.g., יָדָֽעְנוּ *We know* comprises the response to Jacob's yes / no ("polar") question in Gen. 29:5: הַיְדַעְתֶּם אֶת־לָבָן בֶּן־נָחוֹר: *Do you know Lāḇān, son of Nāḥôr?* The spelling יָדָֽעְנוּ in the reply is pausal for יָדַעְנוּ.

3.1.ז. Explanation: "This water is sweeter than honey."

הַמַּיִם הָאֵלֶּה מְתוּקִים מִדְּבָשׁ:

INTERACTIVE SKILL: Describing one entity by comparing it with something else

When describing something new or unfamiliar, it may be helpful to compare it with another item that is more familiar. Here are two ways one might make a comparison:

(a) "Item א is *like* item ב" (a simile, where two nouns are linked by the word *like*)[12]

(b) "Item א is *larger than* item ב" (associating two nouns with a comparative adjective such as "larger")

Hebrew can generate both of these expressions by using the prepositions ...כְּ and מִן, respectively.

Comparative with מִן		**Simile with …כְּ**	
נִינְוֵה גְּדוֹלָה מִתַּרְשִׁישׁ:	Nineveh is **bigger than** Tarshish.	נִינְוֵה כְּתַרְשִׁישׁ:	Nineveh is **like** Tarshish.
טוֹב לֶחֶם מִכָּסֶף:	**Better** is bread **than** silver.	לֶחֶם כְּאָבֶן:	Bread is **like** a rock.

The simile with כְּ operates like a simile in English. Precede the second item with ...כְּ.

To form a comparison using מִן, the adjective may either **follow** the first noun (...נִינְוֵה גְּדוֹלָה *Nineveh is bigger…*) or **precede** it (...טוֹב לֶחֶם *Better is bread…*). The adjective is rendered comparative when followed by מִן.

- Incidentally, do you know why there is a dagesh in מִתַּרְשִׁישׁ and מִכָּסֶף?[13]
- Also, do you recall why נִינְוֵה was described with גְּדוֹלָה (not גָּדוֹל)? (לֶחֶם was described with טוֹב and not טוֹבָה for the same reason.)

See whether you can deduce the meaning of these comparative statements.

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[12] Similarity may also be expressed by the verb *to resemble* and the preposition ל: ...ד.מ.י/ה ל.

[13] The dagesh in מִתַּרְשִׁישׁ and מִכָּסֶף represents the assimilated נ of מִן.

א. לֶחֶם רַךְ מֵאֶבֶן גְּדוֹלָה:	ב. טוֹב שֵׁם מִכָּסֶף:	ג. לֹא חָזָק הַכֹּסֵא מִן הַשֶּׁלְחָן:

The comparative with מִן can also mean "too [insert adjective] for…." So we find Jethro cautioning Moses, his son-in-law, against singlehandedly adjudicating cases for all of Israel: כִּי־כָבֵד מִמְּךָ הַדָּבָר *For the matter is **too heavy for** you* (Exod. 18:18, מִמְּךָ is מִן plus a *2ms* pronominal suffix).

When a comparative is not strong enough to express what you wish to convey—when you need a superlative—then simply repeat the targeted quality twice. The first will be in construct singular, and the second will be plural, as in these examples.[14]

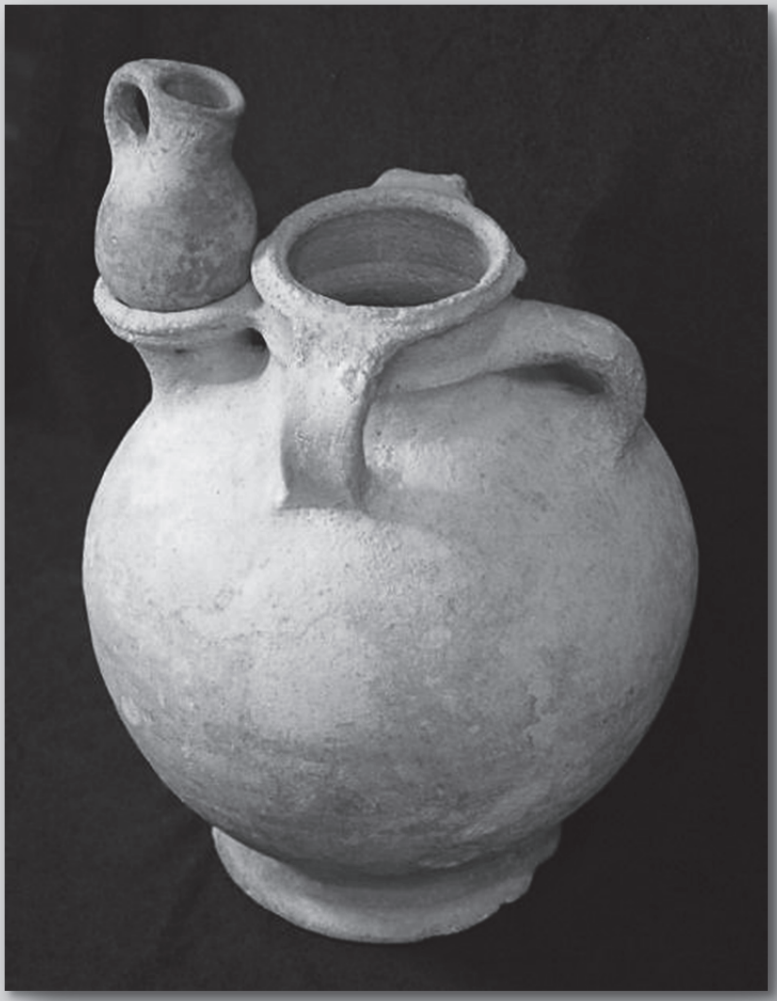
עֶבֶד עֲבָדִים	קֹדֶשׁ הַקָּדָשִׁים	שִׁיר הַשִּׁירִים
lowliest of servants, a servant of servants	The holiest [space], the Holy of Holies	The supreme song, the Song of Songs

3.1.ח. Did you (*ms*) know that…? (Diet) הֲיָדַעְתָּ כִּי…?

…the diet of Israelites was comprised largely of vegetables, legumes, fruit, and nuts? Since it is coarser than חִטָּה *wheat f* and easier to cultivate, שְׂעֹרָה *barley f* comprised the poor person's grain. Grain might be eaten parched or ground daily (see §3.1.ב.) and baked in a beehive-shaped outdoor oven, yielding pita-shaped loaves about 25 cm in diameter.

Typical vegetables included cucumbers, watermelons, onions, leeks, and garlic. Legumes such as lentils, fava beans, and chickpeas were commonly consumed.

[14] There are two additional ways to express the superlative. The first involves following the adjective with מִכֹּל־ *of all* (e.g., כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים… *…for you were the **fewest** of all the peoples*, Deut. 7:7). The second involves accompanying the adjective (operating as a substantive) with the definite article. Thus Gideon protested being selected as Israel's rescuer, since he felt he was extremely צָעִיר *insignificant*: וְאָנֹכִי הַצָּעִיר בְּבֵית אָבִי… *…and I am the **least significant** (person) in my father's house* (Judg. 6:15b).



Four-handled jug (32 cm tall) with dipping juglet (Iron IIB–C, 900–586 BCE). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

As regards פְּרִי *fruit m*, dates and figs would have been eaten either fresh or dried and compacted as cakes—excellent for traveler's food. Cultivated עֲנָבִים *grapes m* provided beverage. Pressed olives supplied שֶׁמֶן *oil m* for various uses: cooking, fuel, and cosmetics. Pistachios and almonds are the main nuts mentioned in the Bible.

A typical meal might consist of yogurt poured over a bed of couscous flavored with onions, coriander, and black cumin. חֶמְאָה *yogurt curds f* were produced by churning חָלָב *milk m* in an oblong container made of animal skin or ceramic material. Since utensils were not used, diners would scoop up the dairy and vegetable dish with a piece

of pita bread as they relaxed, squatting or reclining on rugs.[15]



Ceramic milk churn (25 cm long, Chalcolithic, 4000–3150 BCE).
(Courtesy of Flora Archaeological Center)

[15] *LBI*, 19, 63, 93–94, and 103–5.

MODULE 3.2 Discussing job descriptions

Words for responding מִלִּים לַעֲנוֹת

אֲנַחְנוּ[a]	we
אֶרֶץ[b], אַרְצוֹת, אֶרֶץ־, אַרְצוֹת	land, earth *f* (*sing absol, pl absol, sing constr, pl constr*)
לַעֲבֹר [ע.ב.ר]	to cross over *inf c*, *prep* ל
מִי	Who?
עֹבֵר, עֹבְרִים [ע.ב.ר]	one who crosses over *pt ms, mpl*
עֹמֵד, עֹמְדִים [ע.מ.ד]	one who stands *pt ms, mpl*
עֹשֶׂה, עֹשִׂים [ע.שׂ.י/ה]	one who does, works *pt ms, mpl*
עַתָּה	now
שֹׁמֵעַ, שֹׁמְעִים [שׁ.מ.ע]	one who hears, listens *pt ms, mpl*
שֹׁמֵר, שֹׁמְרִים [שׁ.מ.ר]	one who guards, keeps* *pt ms, mpl*

[a] When in pause, אֲנַחְנוּ will be spelled אֲנָחְנוּ.

[b] When combined with the article, אֶרֶץ will be vocalized הָאָרֶץ. You also will find it spelled אָרֶץ at the end of a major phrase (pausal form).

Words for hearing מִלִּים לִשְׁמֹעַ

אֵינְךָ	you are not (*2ms* + אֵין)
אֵינֶנּוּ	we are not (אֲנַחְנוּ + אֵין)
אֱלֹהֶיךָ, אֱלֹהֵינוּ	your *ms* God, our God[a]
אֵצֵא [י.צ.א]	I will go out, leave
גַּדִּיאֵל	Gaddiel (El is my fortune) *name, m*
הֹלֵךְ, הֹלְכִים [ה.ל.כ]	one who is walking *pt ms, mpl*
וַאֲנַחְנוּ	אֲנַחְנוּ *preceded by* וְ

זֶה, זֹאת	this* *ms, fs*
חֹבֵל	sailor *m*
יָשֵׁן, יְשֵׁנָה, יְשֵׁנִים, יְשֵׁנוֹת	sleeping, asleep *adj*
כְּמוֹ	like, similar to
לָמָּה זֶּה לִי...	Of what use to me is…? (*lit.*, Why this to me?)
לְמַטֵּה זְבוּלֵן	belonging to the tribe of Zebulun
מְדַבֵּר, מְדַבְּרִים [ד.ב.ר]	one who is speaking *piel*[b] *pt ms, mpl*
מִדְבָּר, מִדְבַּר־	wilderness[c] *m*
מְלָאכָה, מְלֶאכֶת־	occupation, business *f*
מְלַאכְתְּךָ	your *ms* occupation
מָה־אַתָּה עֹשֶׂה בָּזֶה:	What are you doing *ms* in this [place]?
מֵסִיר, מְסִירִים [ס.ו.ר]	one who turns something away from *hifil*[d] *pt ms, mpl*

מִן + עָוֹן	מֵעָוֹן
עָוֹן[e]	iniquity *m*
עָם, עַמִּים, עַם־, עַמֵּי־[f]	people *m* (*sing absol, pl absol, sing constr, pl constr*)
צֵא, צְאִי [י.צ.א]	Go out! *imv ms, fs*
קוֹל, קוֹל־	sound, voice *m*
רַב, רַבָּה, רַבִּים, רַבּוֹת	numerous, great, much, many
רַב, רַבִּים, רַב־, רַבֵּי־	chief, captain *m* (*sing absol, pl absol, sing constr, pl constr*)
רוּחַ, רוּחוֹת, רְוַח־, רוּחוֹת־	spirit, wind *f* (*sing absol, pl absol, sing constr, pl constr*)
שְׁאוֹל	Sheol (netherworld) *f*

[a] אֱלֹהִים is technically plural. When referring to a non-Israelite deity it may be translated plural (*gods*, reflecting a polytheistic worldview). When referring to the God of Israel, although the plural spelling is employed, it functions as a singular noun. This singular meaning is substantiated by the fact that when אֱלֹהִים refers to the God of Israel, verbs and adjectives associated with this plural noun are expressed in the singular.

[b] The piel spelling pattern will be explained in Unit 10. For the time being, simply learn the meaning of the word מְדַבֵּר.

[c] מִדְבָּר, often rendered *desert*, more accurately designates a steppe region, uninhabited pasturelands, and less frequently represents barren locales dotted with oases.

[d] The hifil spelling pattern will be explained in Unit 8.

[e] Memorizing the correct pronunciation of the term עָוֹן can help you grow comfortable knowing when the glyph וֹ should be pronounced *vō* (consonant "vav" and vowel "ḥolem") or simply *ô* (vowel "ḥolem-vav"). Notice that the glyph וֹ is immediately preceded by a vowel (qameṣ). Since Hebrew does not allow two vowels in succession, therefore the glyph וֹ may *not* represent the vowel "ḥolem-vav." Consequently, וֹ in עָוֹן represents the consonant "vav" and vowel "ḥolem," *vō*. The word is pronounced *ʿāvōn*. To recap, whenever you encounter וֹ, check to see what immediately precedes it. If a consonant, then וֹ is *ô*; if a vowel, then it is *vō*.

[f] עָם is a monosyllabic noun. Some monosyllabic nouns will double their second consonant when plural (hence the dagesh in עַמִּים). Notice that the pataḥ of עַם strengthens to a qameṣ when it is definite: הָעָם. The customary article ◌ הַ lengthens to become הָ in order to compensate for the fact that the guttural of עַם resists the dagesh of the article.

3.2 Jonah Episode: What are you doing here?

נ׳ = יוֹנָה הַנָּבִיא, ר׳ = רַב־הַחֹבֵל, ע׳ם = עֲבָדִים

1

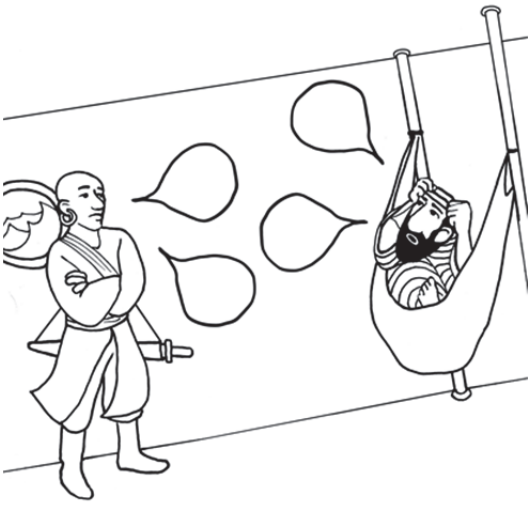


[ר׳] מָה־אַתָּה עֹשֶׂה בָּזֶה?

[נ׳] אֲנִי יָשֵׁן: צֵא צֵא:

[ר׳] לֹא אֵצֵא:

2



[נ׳] מִי־אָתָּה?

[ר׳] שְׁמִי גַּדִּיאֵל לְמַטֵּה זְבוּלֵן:

[נ׳] מַה־מְּלַאכְתֶּךָ[16]:

[ר׳] רַב־הַחֹבֵל אָנֹכִי:

[16] מְלַאכְתֶּךָ is a pausal form of מְלַאכְתְּךָ.

3



[נ׳] לָמָּה־זֶּה לִי מְלֶאכֶת רַבֵּי־הַחֹבֵל[17]?

[ר׳] רַבֵּי־הַחֹבֵל הֵם הָעֹשִׂים מְלָאכָה בְּמַיִם רַבִּים:

הֵם הָעֹבְרִים אֶת־הַיָּם:

הֵם הַשֹּׁמְרִים אֶת־הַכֵּלִים:

הֵם הַשֹּׁמְעִים לְקוֹל[18] הָרֹוּחַ:

4



[ר׳] הֵם הָעֹמְדִים עַל־הָאֳנִיָּה:

הֵם הַמְסִירִים אֶת־הָאֳנִיָּה מֵעַל הָאֲבָנִים:

[17] רַבֵּי־הַחֹבֵל *sea captains*, lit., *chiefs of the sailor*[*s*].

[18] שׁ.מ.ע לְקוֹל means *to listen to the sound of…* (note preposition לְ).

5



[ר׳] וְאַתָּה... מַה־שִּׁמְךָ וּמַה־מְּלַאכְתֶּךָ?

[נ׳] שְׁמִי יוֹנָה וְנָבִיא לַיהוה אָנֹכִי:

[ר׳] לָמָּה־זֶּה לִי מְלֶאכֶת נָבִיא?

6



[נ׳] הַנָּבִיא הוּא הָעֹשֶׂה שָׁלוֹם בָּאָרֶץ:

הוּא הָעֹבֵר אֶת־הַמִּדְבָּר:

הוּא הַשֹּׁמֵר אֶת־הָעִיר:

7



[נ׳] הוּא הַשׁוֹמֵעַ בְּקוֹל יהוה[19]:

הוּא הָעוֹמֵד לִפְנֵי מְלָכִים:

הוּא הַמֵּסִיר אֶת־הָעָם מֵעָוֹן:

8

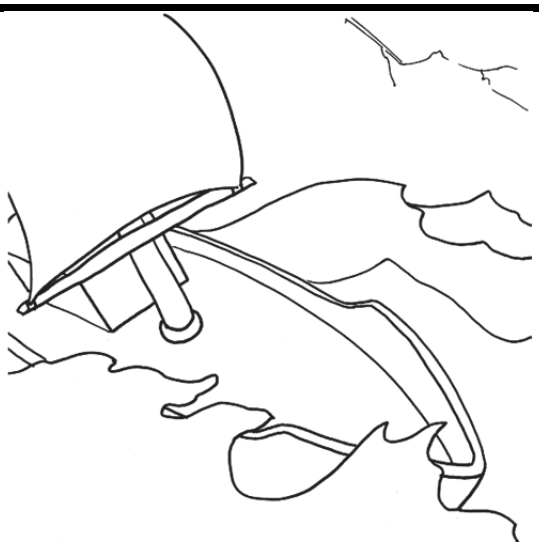


[ר׳] הַאַתָּה מְדַבֵּר אֶל־אֱלֹהִים?

[נ׳] אֲנִי מְדַבֵּר אֶל־אֱלֹהִים:

[19] שׁ.מ.ע בְּקוֹל יהוה means *to obey the LORD* (note the preposition בְּ).

9



[ר׳] וְעַתָּה הַיָּם רַע... רַע מְאֹד:

מַיִם עֹבְרִים עַל־הָאֳנִיָּה:

10



[ע׳ם] הֹלְכִים לַעֲבֹר לִשְׁאוֹל אֳנָחְנוּ:

הַאַתָּה חָפֵץ לַעֲבֹר לִשְׁאוֹל?

אֵינֶנּוּ חֲפֵצִים לַעֲבֹר לִשְׁאוֹל:

וַאֲנַחְנוּ מְדַבְּרִים אֶל־אֱלֹהֵינוּ:

11



[ע׳ם] וְהִנֵּה... לָמָּה זֶּה אֵינְךָ מְדַבֵּר אֶל־אֱלֹהֶיךָ?

3.2.א. Activity: "Are you (*ms*) the one turning this ship away from these rocks?" הַאַתָּה הַמֵּסִיר אֶת־הָאֳנִיָּה הַזֹּאת מֵעַל הָאֲבָנִים הָאֵלֶּה?

INTERACTIVE SKILL: Identifying that particular object, among several, that a person may prefer (expanded from earlier activity)

Make a mental note of one item that you find interesting, drawn from the "Object list" below. Next, select an item from the list that you think your neighbor may be interested in. Using the model dialogue below, find out whether you guessed correctly. Then reverse roles with your neighbor.

Object list

All the objects in this group are **feminine**. Two nouns are new, although you have already met their masculine counterparts (מֶלֶךְ and נָבִיא). Can you recall the meaning of words that are not glossed?

אֶבֶן, אֲבָנִים		queen	מַלְכָּה, מַלְכּוֹת
אֳנִיָּה, אֳנִיּוֹת		prophetess	נְבִיאָה, נְבִיאוֹת
אֶרֶץ, אֲרָצוֹת	land		עִיר, עָרִים
יָד, יָדַיִם [*dual*] , יָדוֹת [*plural*]		spirit, wind	רֽוּחַ, רוּחוֹת

For this activity, you will need the following **feminine** demonstrative pronouns. You will discover that the word הָ)אֵלֶּה) *these* provides the plural for **both** masculine and feminine forms.

If מִצְוֹת means *commandments*, can you surmise what אֵלֶּה הַמִּצְוֹת would mean? (Hint: this is a predicative usage since אֵלֶּה lacks the article found with הַמִּצְוֹת.)[20]

Feminine demonstrative pronouns

(הַ)זֹאת[21], (הָ)אֵלֶּה	this, these *fs, mpl and fpl*
(הַ)הִיא, (הָ)הֵנָּה [*rare*]	that, those *fs, fpl*

Model

Do you (*ms, fs*) prefer this land?	הֶחָפֵץ אַתָּה / הֶחָפֵצָה אַתְּ אֶת־הָאָרֶץ הַזֹּאת?	Inquiry[22]
I prefer this land.	אֲנִי חָפֵץ / חֲפֵצָה אֶת־הָאָרֶץ הַזֹּאת:	Affirmative reply
I do not prefer this land.	אֵינֶנִּי חָפֵץ / חֲפֵצָה אֶת־הָאָרֶץ הַזֹּאת:	Negative reply

In case the object you offered was **not** preferred, you may inquire further…

What do you (*ms, fs*) prefer?	מָה אַתָּה חָפֵץ / מָה אַתְּ חֲפֵצָה?	Inquiry
I prefer this city.	אֲנִי חָפֵץ / חֲפֵצָה אֶת־הָעִיר הַזֹּאת:	Reply (preferring "city")

Which is more intriguing?

Would you like to practice a bit more with demonstrative pronouns? The following table offers a series of objects, in pairs. For each pair, draw a bold **box** around the one that you find more intriguing. Give the meaning for each Hebrew expression in the space below it. Using your native language, give a one- or two-word reason for your choice in the column to the far left ("Why more intriguing").

---

[20] אֵלֶּה הַמִּצְוֹת would mean *These are the commandments*—a fitting way to close the book of Leviticus (Lev. 27:34).

[21] Include dagesh in הַ)זֹאת) only if definite article is used.

[22] If you wish with greater precision to emphasize *this land* in your question, you may word it as follows: הֶזֹּאת הָאָרֶץ אֲשֶׁר אַתָּה חָפֵץ? *Is **this** the land that you prefer?* (cf. Joseph's question in Gen. 43:29).

By the way—some of the expressions below are **incorrect**. Thus, a **plural** demonstrative pronoun may appear where a **singular** is needed, or a **masculine** demonstrative pronoun may appear where there should be a **feminine**. Draw a line through any incorrect forms and write the correct form alongside it. The first has been completed as an example.

Why more intriguing	Change, if needed	Item ב	Change, if needed	Item א
I chose הָאֳנִיּוֹת *because I like to sail—perhaps these may be sailboats.*	*correct as-is*	הָאֳנִיּוֹת הָאֵלֶּה	הַזֹּאת	הָאֶבֶן ~~הַזֶּה~~
	Transl. *these ships*		Transl. *this rock (corrected for fem. noun)*	
		הָעִיר הַזֹּאת		1. הָאָרֶץ הַזֹּאת
	Transl.		Transl.	
		הָרֹוחַ הַהוּא		2. הָאֳנִיָּה הַהִיא
	Transl.		Transl.	
		הָאֳנִיּוֹת הָהֵנָּה		3. הַמַּיִם הַזֶּה
	Transl.		Transl.	
		הַכֶּסֶף הַזֶּה		4. הָאֲבָנִים הָאֵלֶּה
	Transl.		Transl.	
		הֶעָרִים הָהֵם		5. הַמֶּלֶךְ הַהוּא
	Transl.		Transl.	

"These" and "those." It may be helpful to explore briefly how the terms for **nearness** (*this* / *these*) relate to terms for **remoteness** (*that* / *those*). Perhaps you noticed in the above exercise that each member of a pair was described at the **same level of nearness**. That is, both options in each pair were described either with the terms *this* / *these* or else with the terms *that* / *those*. Unlike languages such as English, Hebrew does not contrast two different objects that are under immediate consideration by describing one as *this* and the other as *that*. Instead, both will be labeled *this* (*one*).

Here is an example of showing the use of "...זֹאת ...זֹאת," where English would contrast by using "this… that…." When Laban explains his plan for marrying off both of his sisters to the same man

(Jacob), Laban indicates that one week after Jacob has married "this one" (זֹאת, referring to Leah, whom Jacob unwittingly had just married), he may proceed to marry "this one" (again using זֹאת, but now referring to Rachel, the woman Jacob had intended to marry in the first place, Gen. 29:27).

3.2.ב. Explanation and activity: "And Jonah... what is he doing?"

וְיוֹנָה... מַה־הוּא עֹשֶׂה?

INTERACTIVE SKILL: Live reporting of events as they unfold

Have you ever been in a situation where others relied on you to relay events to them as you watched them unfolding? Perhaps you served as a lookout at a surprise birthday party. Fellow-guests who were in hiding relied on you to report back to them what was going on outside and—especially—the point when the guest-of-honor was actually arriving. Your report may have sounded like this: "She is getting off the bus. She is walking toward the house. Get ready, because now she is walking through the front door!"

In this activity you will serve as a reporter, giving others a live account of events as you observe them transpiring in the experience of Jonah. Think back to Jonah's first encounter with God. Imagine that those events are taking place right now. Report them as they unfold, one action at a time.

Perhaps your report would begin: "Jonah is walking… God is speaking to him…." Don't worry if it sounds segmented or choppy. The style appropriate for this activity actually needs to sound segmented.

How will we assemble our report in Hebrew? Notice the following simple sentences to gather some ideas. Each sentence is built around a participle.[23]

יוֹנָה הֹלֵךְ׃	Jonah is walking.
שָׂרָה הֹלֶכֶת׃	Sarah is walking.
הַמֶּלֶךְ מְדַבֵּר׃	The king is speaking.
הַמַּלְכָּה מְדַבֶּרֶת׃	The queen is speaking.

You may have noticed a shift in the second and fourth participles above, due to the gender of the noun that they modify. In the case of Jonah, *walking* was spelled הֹלֵךְ. But in the case of Sarah, it was spelled הֹלֶכֶת.[24] Like adjectives, participles need to **match the noun** they modify in number and gender.[25]

The collection of verbs appearing below provides masculine singular and feminine singular forms to help with your report of Jonah's activities (plural forms will appear in §3.2.ד.). Most verbs have been translated. See if you can fill in the blanks for missing meanings.

[23] Later on you will find that participles are very versatile—at times operating in the future as well as in the past. Yet there are numerous instances in the Hebrew Bible when speakers used participles to report on present actions (e.g., Gen. 6:17, 37:13, Exod. 18:6, Num. 14:3, Judg. 14:3, 1 Sam. 14:11, Jer. 37:14, Job 12:3, and Neh. 13:18). Later on you will discover that Hebrew has other ways to express the present tense, in addition to participles.

[24] Less frequently we find *fs* participles ending in ה◌ָ..., not ת◌ֶ.... Both forms may be attested for a single verb root. Thus הֹלְכָה appears in Jer. 3:6, while the more common form הֹלֶכֶת appears in Gen. 32:21, with no difference in formal description (parsing) and evidently no difference in meaning.

[25] In fact, grammarians refer to participles as adjectival forms of the verb.

Verbs for your report (*one who is...*)

	אֹכֶל, אֹכֶלֶת	ruling	מֹלֵךְ, מֹלֶכֶת	listening, hearing	שֹׁמֵעַ, שֹׁמַעַת
walking	הֹלֵךְ, הֹלֶכֶת	removing, diverting something	מֵסִיר, מְסִירָה	guarding	שֹׁמֵר, שֹׁמֶרֶת
descending	יֹרֵד, יֹרֶדֶת	crossing over	עֹבֵר, עֹבֶרֶת	drinking	שֹׁתֶה, שֹׁתָה
	מְבַקֵּשׁ, מְבַקֶּשֶׁת	standing	עֹמֵד, עֹמֶדֶת		
speaking	מְדַבֵּר, מְדַבֶּרֶת	asking	שֹׁאֵל, שֹׁאֶלֶת		

Now it's your turn. Draw from the above participles to reconstruct a so-called "live report" of what Jonah is experiencing up to this point in time. Work with a friend to see how many pieces of the story you can recall.

Your retelling may diverge a bit from the standard account. For example—in your version Jonah may be out for a walk when he hears God's voice (see the first sentence, below). Aim for six to eight brief sentences, including the two that are provided below.

א. יוֹנָה הֹלֵךְ:	Jonah is walking.
ב. אֱלֹהִים מְדַבֵּר אֶל־יוֹנָה:	God is speaking to Jonah.
ג.	
ד.	
ה.	
ו.	
ז.	

ח.	

Your instructor will explain how to present your finished report.

Other uses for participles. In addition to supplying the verbal component for a sentence (called a predicative use of the participle), a participle may serve (a) as an attribute or (b) as a substantive. When a participle operates in an **attributive** manner, it will describe a noun without forming a sentence (cf. §2.3.ב.).[26] Notice in the example below how the participle שֹׁתֶה *one who is drinking* describes נָבִיא without forming a sentence (חָפֵץ is the verbal element creating the sentence). Like an attributive adjective, an attributive participle will agree with the noun it modifies, not only in number and gender, but in definiteness as well. Since הַנָּבִיא is singular, masculine, and definite in this example, so also is הַשֹּׁתֶה.

הַנָּבִיא הַשֹּׁתֶה מַיִם חָפֵץ לֶאֱכֹל לָחֶם׃	The prophet **who is drinking** water [*not some other prophet*] desires to eat bread.

When a participle does not accompany a noun, it may itself operate as a noun (as a **substantive**). In particular, it will represent an object or person who is characterized by that activity indicated by the participle. Thus, taken alone, שֹׁמֵר can stand as if it were a noun—a thing or person characterized by the action of guarding: *a guard, a keeper*.[27]

שֹׁמֵר, שֹׁמֶרֶת	one who is guarding (*or* a guard *m, f*)
הֹלֵךְ, הֹלֶכֶת	one who is walking (*or* a walker *m, f*)

Cain used שֹׁמֵר in this fashion, in his well-known question, הֲשֹׁמֵר אָחִי אָנֹכִי׃ *Am I my brother's **keeper**?* (The word אָחִי means *my brother*, Gen. 4:9.)

A suggestion for rendering participles. When reading a given passage, if you are unsure whether to treat a participle as standing alone (whether attributive or substantive) or as forming a sentence (predicative), you may find it helpful to begin by rendering the participle as "a thing / person characterized by [fill in the basic verb meaning]." Then proceed to refine your translation as the context may dictate.

---

[26] In the expression, אֵשׁ אֹכְלָה הוּא *he is a consuming fire*, the word *consuming* is a participle attributively modifying the noun *fire* (Deut. 4:24, cf. *IBHS* §37.4).

[27] שֹׁפֵט *a judge* is another example of a substantival participle. Adjectives also may operate as substantives. Thus זָקֵן *old* can also mean *an elderly person*.

A spelling note on participles. After working with participles in the above table, you may have noticed that many participles follow a vocalization pattern of *ḥolem-ṣērê* (◌ֵ◌) in the masculine. Can you think of a grand vizier in ancient Egypt whose name followed the ◌ֵ...[ו]◌ֹ pattern?[28] Feminine patterns often employ a *ḥolem-segol-segol-tav* (תּ◌ֶ◌...◌ֵ) spelling pattern. Learning these two sound patterns will help you recognize many participles when reading the Hebrew Bible.

At times, you will find that the ḥolem vowel in a participle such as מֹלֵךְ will be spelled more fully as מוֹלֵךְ (with a ו). Since this more complete spelling (known as the *plene* spelling) does not affect pronunciation or meaning, you should have little difficulty recognizing that both the "*plene*" spelling (מוֹלֵךְ) and the "defective" spelling (מֹלֵךְ) mean *one who rules, ms*. Similarly, both עוֹשֶׂה and עֹשֶׂה mean *one who makes, ms*.[29]

3.2.ג. Do you (*ms*) know the meaning of a word? (Theophoric names)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

As you may have noticed in §1.1.ח., Hebrew names at times would combine a reference to God together with a particular trait. Consider the name גַּדִּיאֵל, for example. If גַּדִּי means "my fortune" and אֵל means "God," can you deduce the meaning of this name?

Such compound names are called "theophoric" (bearing a reference to a deity). Theophoric names were fairly common in Israel, including such men's names as יְהוֹנָתָן (Jonathan: *The LORD gives*) and גְּדַלְיָה (Gedaliah, *Great is the LORD*), as well as women's names such as יוֹכֶבֶד (Jochebed, *The LORD is glorious* or *powerful*) and מִיכַל (Michal, short for מִיכָאֵל, *Who is like God?*).

What about your culture? Does your culture employ theophoric names?

[28] The name יוֹסֵף evidently was formed from a participle. It means *one who adds* or *increases*.

[29] In case you are wondering why עֹשֶׂה *one who makes ms* is not spelled עֹשֵׂה, the segol resulted from influence of the final ה/י. The participle שֹׁתֶה *one who drinks ms* displays a segol in the last syllable for the same reason.

3.2.ד. Activity: "And what are we (the servants) doing?"

וּמָה אֲנַחְנוּ (הָעֲבָדִים) עֹשִׂים?

INTERACTIVE SKILL: Live reporting of events as they unfold

Imagine that you are a reporter embedded with the sailors. Can you retell the events from **their** vantage point? Speak as if you are one of them, telling their group's story: "We…." As before, aim for six to eight brief sentences including those already provided below.

Unlike Jonah's retelling of the story from his singular perspective (an individual account), in this report you will speak for an entire group of sailors (**plural**). It is up to you to choose whether you will envision the crew as group of men (use masculine forms), a group of women (use feminine forms), or a blend (use masculine forms). You may start with these sentences.

We are servants on a boat.	א. אֲנַחְנוּ עֲבָדִים עַל־אֳנִיָּה:
We are travelling to Joppa.	ב. אֲנַחְנוּ הֹלְכִים אֶל־יָפוֹ:
We…	ג. אֲנַחְנוּ...
	ד.
	ה.
	ו.
	ז.
	ח.

Here are some verbs to draw from. Since there are several sailors onboard, we will need to use plural participles. Feminine plural forms are shown as well.

Verbs for your report (*ones who are…*)

אֹכְלִים, אֹכְלוֹת	מֹלְכִים, מֹלְכוֹת	שֹׁאֲלִים, שֹׁאֲלוֹת
הֹלְכִים, הֹלְכוֹת	מֻסִּירִים, מֻסִּירוֹת	שֹׁמְעִים, שֹׁמְעוֹת
מְבַקְּשִׁים, מְבַקְּשׁוֹת	עֹבְרִים, עֹבְרוֹת	שֹׁמְרִים, שֹׁמְרוֹת
מְדַבְּרִים, מְדַבְּרוֹת	עֹמְדִים, עֹמְדוֹת	שֹׁתִים, שֹׁתוֹת

3.2.ה. Did you (*ms*) know that…? (Burial customs and afterlife)

הֲיָדַעְתָּ כִּי…?

…tombs in the Ancient Near East may consist of a pit or a cave, and may be used for either single or multiple burials? In some tombs the deceased would be laid on a stone bench. After some time had passed, the bones (עֶצֶם, עֲצָמוֹת *f*) would be deposited in a stone ossuary, thus making room on the bench for the next deceased family member.

Since graves (קֶבֶר, קְבָרִים *m*) generally were established outside a city, the discovery of graves for the period 1000–800 BCE has helped to define the perimeter of cities such as Jerusalem, during that era. Pottery, jewelry, and weapons deposited in tombs as part of the burial ceremony have helped archaeologists reconstruct some of the culture of the ancient Near East.[30]

[30] *LBI*, 370 and 374–75.

Within the cosmology of ancient Israel, שְׁאוֹל (the realm of the afterlife) was portrayed as located beneath an expansive subterranean ocean. It is described as a realm of darkness (חֹשֶׁךְ *m*, Job 17:13), reached by descending into the depths (תְּהוֹם, תְּהֹמוֹת *m*)—the eventual destination of all alike.



Limestone ossuary (1st cent. CE; 53 cm long, 42 cm high, 26 cm wide). (Courtesy of Flora Archaeological Center)

On the one hand, persons who reside in שְׁאוֹל were perceived as being remote from God. As King and Stager observe, "In Israelite belief the essence of life is the ability to praise God; for the dead in Sheol that was impossible because they had no contact with the divine presence."[31] Nevertheless, Israelites understood God as maintaining sovereignty over this region (Ps. 139:8, Job 26:6, Prov. 15:11). At least one poet was confident that the righteous would not be abandoned there (Ps. 16:10), since God would redeem from שְׁאוֹל the life of one who was devoted to him (Ps. 49:15 [ET v. 14]).[32]

[31] *LBI*, 375.

[32] For more information, see L. Wächter, "שְׁאוֹל," *Theological Dictionary of the Old Testament* (English translation; Grand Rapids: Eerdmans, 2004), 14: 239–48.

MODULE 3.3 Describing what people are doing

Words for responding מִלִּים לַעֲנוֹת

Note: Entries for nouns will often be expanded to present the following four forms (in this order): singular absolute, plural absolute, singular construct, and plural construct (see דָּג and רֹאשׁ below). The spelling of plural constructs will be explained in this module.

אֹהֵב, אֹהֶבֶת, אֹהֲבִים, אֹהֲבוֹת [א.ה.ב]	one who loves *pt ms, fs, mpl, fpl*
אַתֶּם	you *mpl*
אַתֶּנָה, *also* אַתֵּן	you *fpl*
דָּג, דָּגִים, דַּג־, דְּגֵי־	fish *m*
לְהַשְׁלִיךְ [ש.ל.כ]	to throw *hifil*[a] *inf c, prep* לְ
לָשׁוּב אֶל־ [ש.ו.ב]	to turn self toward, to return to *inf c, prep* לְ[b]

מַשְׁלִיךְ, מַשְׁלֶכֶת, מַשְׁלִיכִים, מַשְׁלִיכוֹת [ש.ל.כ]	one who throws *hifil pt ms, fs, mpl, fpl*
נֶפֶשׁ, נְפָשׁוֹת, נֶפֶשׁ־, נַפְשׁוֹת־	soul, person, life force, throat *f*
רֹאשׁ, רָאשִׁים, רֹאשׁ־, רָאשֵׁי־	head *f*

[a] The hifil spelling pattern will be explained in Unit 8.

[b] While שׁ.ו.ב אֶל־ means *to turn self toward,* שׁ.ו.ב מִן־ or שׁ.ו.ב מֵעַל־ would mean *to turn self away from.* Concerning the compound preposition מֵעַל־, the terminal consonant נ of מִן־ is vulnerable to loss before gutturals and ר, leaving behind only a strengthening or lengthening of the ḥireq vowel from מִן to [מֵ]ן.

Words for hearing מִלִּים לִשְׁמֹעַ

אֹיְבִי, אֹיְבַי	my enemy *ms, mpl*
אֹתִי	me (אֲנִי + אֶת־)

...הֹלֵךְ וְסֹעֵר [ה.ל.כ, ס.ע.ר]	…is growing stormier *pt ms, pt ms*[a]

הַשְׁלִיכוּ [ש.ל.כ]	Throw! *hifil imv mpl*
יַבָּשָׁה	dry land *f*
כְּסִיל, כְּסִילִים	fool *m*
לָבוֹא [ב.ו.א]	to come, enter, go *inf c, prep* ל

נָבִין [ב.י.נ]	we understand *hifil*
נַפְשִׁי	my soul, myself, me
עַל־מֶה[b]	on what account?

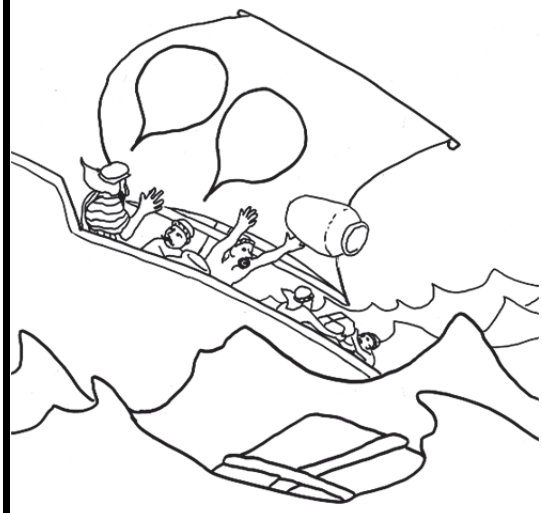
[a] When ה.ל.כ is followed by a parallel verb (both participles, or both infinitives absolute, for example) it produces an idiom expressing gradual development of whatever the second verb involves (thus "*growing* stormier," in the expression הֹלֵךְ וְסוֹעֵר). Despite the use of the verb ה.ל.כ in Hebrew, the notion of "going" should not be found in translation.

[b] עַל־מָה is a pausal spelling of עַל־מֶה.

3.3 Jonah Episode: What are you doing?

נ׳ = יוֹנָה הַנָּבִיא, ע׳ם = עֲבָדִים

1



[נ׳] מָה אַתֶּם עֹשִׂים?

[ע׳ם] אֲנַחְנוּ מַשְׁלִיכִים כֵּלִים אֶל־הַיָּם:

2



[נ׳] עֲלֵיכֶם לְהַשְׁלִיךְ אֶת־הַנָּבִיא הַזֶּה אֶל־הַיָּם:

[ע׳ם] הַאַתָּה חָפֵץ לָבוֹא בַּיָּם? עַל־מָה? הֲדָג אַתָּה? אַתָּה כְּסִיל:

3



[נ׳] הַיָּם הֹלֵךְ וְסֹעֵר כִּי אַחֲרֵי יהוה אֱלֹהֵי
יִשְׂרָאֵל לֹא הֹלֵךְ אָנֹכִי:

[ע׳ם] לֹא נָבִין:
לָמָּה אֵינְךָ חָפֵץ לָלֶכֶת אַחֲרֵי אֱלֹהִים?

4

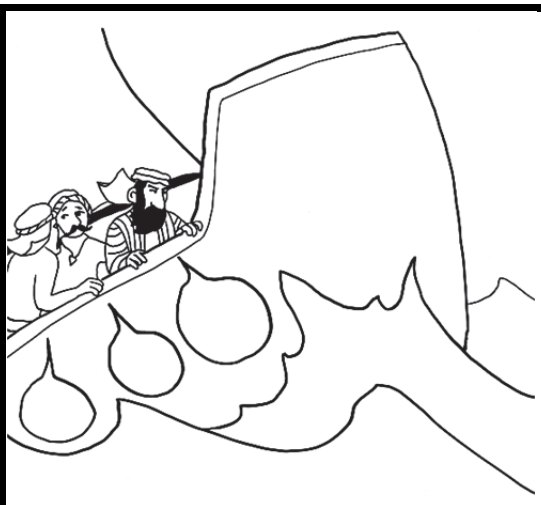


[נ׳] כִּי אֱלֹהִים אֹהֵב אֶת־עַם־נִינְוֵה:
אַךְ אֵינֶנִּי אֹהֵב אֶת־עַם־נִינְוֵה:

[ע׳ם] אֲנַחְנוּ אֹהֲבִים אֶת־נִינְוֵה:
לָמָּה אֵינְךָ אֹהֵב
אֶת־הָעָם הַהוּא?

[נ׳] הַאַתֶּם אֹהֲבִים אֶת־הָעָם הַהוּא? הֵם
אוֹיְבַי:

5



[ע׳ם] וְאֲנָֽחְנוּ... מֶה עָלֵֽינוּ לַעֲשׂוֹת לָךְ?

[נ׳] אִם־חֲפֵצִים אַתֶּם לָשׁוּב אֶל־הַיַּבָּשָׁה...

[ע׳ם] חֲפֵצִים אֲנַֽחְנוּ לָשׁוּב:

6



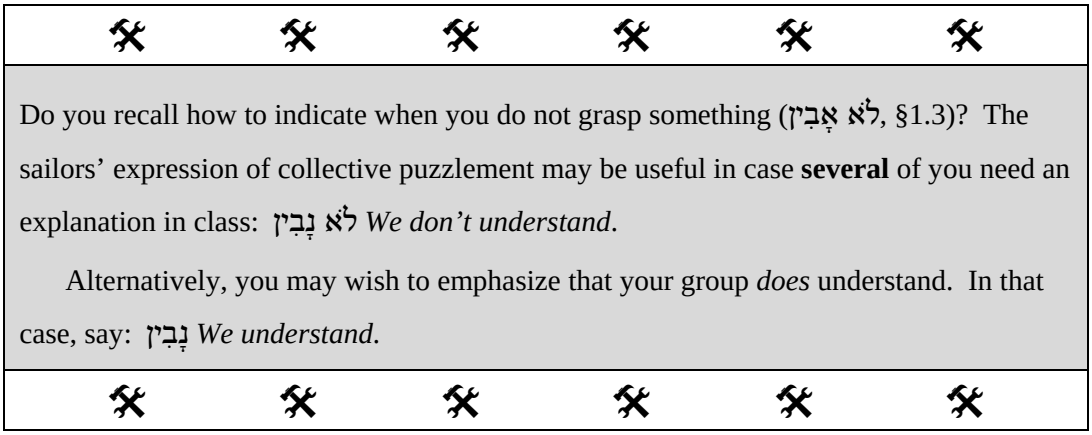
[נ׳] טוֹב... אִם־בֶּאֱמֶת חֲפֵצִים אַתֶּם לָשׁוּב אֶל־הַיַּבָּשָׁה הַשְׁלִֽיכוּ אֹתִי אֶל־הַיָּם:

[ע׳ם] לֹא:

[נ׳] הַשְׁלִֽיכוּ אֶת־נַפְשִׁי אֶל־הַיָּם עָתָּה:

3.3.א. May I offer you (*ms*) advice? (We don't understand)

הַאִיעָצְךָ עֵצָה?



Do you recall how to indicate when you do not grasp something (לֹא אָבִין, §1.3)? The sailors' expression of collective puzzlement may be useful in case **several** of you need an explanation in class: לֹא נָבִין *We don't understand*.

Alternatively, you may wish to emphasize that your group *does* understand. In that case, say: נָבִין *We understand*.

3.3.ב. Activity: "What in the world are they (*m*) doing?"

מַה־זֶּה הֵם עֹשִׂים?

INTERACTIVE SKILL: Describing what you see people doing

Cluster in groups of three. Choose a verb you would like to act out as a group. If possible, include a physical object as well (see model). Use your imagination to make the scene interesting. After you (as a group) have silently acted out your sentence, the rest of the class will guess what you are doing (in Hebrew, of course!).

Avoid duplicating what a trio before you has already presented. Suggestion: if you volunteer early to present your "act," it will reduce the chances that another will have already used your expression.

Here is a sample small-group action, including a prompt question and response-guess from the audience:

Model

Scene: Have all members of your group climb up on a sturdy table and stand there.

What in the world are they (*m*) doing?	מַה־זֶּה הֵם עֹשִׂים?	Inquiry
They (*m*) are standing on a table.	הֵם עֹמְדִים עַל־שֻׁלְחָן:	Reply, affirmative
They (*m*) are not standing on a table.	הֵם לֹא עֹמְדִים עַל־שֻׁלְחָן:	Reply, negative

The negative reply is provided in case you wish to wish to move through a process of elimination, as if to say: "Since they are not doing A and they are not doing B, therefore they must be doing C." Notice that in order to rule out other actions (here expressed as participles like עֹמְדִים), simply express the negation לֹא directly before that activity (לֹא עֹמְדִים). Incidentally, can you see this negation pattern in Jonah's admission: "אַחֲרֵי יהוה אֱלֹהֵי יִשְׂרָאֵל לֹא הֹלֵךְ אָנֹכִי" (3.3. Jonah Episode, cell 3, line 1)? By using לֹא to negate the participle הֹלֵךְ, Jonah drew focus on the **activity** he did **not** engage in ("not **following** the LORD"), rather than using אֵין to draw focus on the **subject** (אֵינֶנִּי הֹלֵךְ, "**I** am not the one following").[33]

[33] Use of אֵין to underscore the divergence between two subjects (Jonah versus the sailors) also occurs in the sailors' words, אֵינֶנּוּ חֲפֵצִים לַעֲבֹר לִשְׁאוֹל. (3.2 Jonah Episode, cell 10, line 3; compare line 2).

Here are several words that lend themselves to being acted-out. Most words below are already in **plural** form. Words in parentheses, however, are in the singular. You will need to **adjust** singular forms to generate the proper plural form to express your guess. A few translations are provided for words you may not recognize.

One who is… / ones who are…

שׂוֹכְבִים	מַשְׁלִיכִים	(מְדַבֵּר)	הוֹלְכִים
שׂוֹמְרִים	נוֹתְנִים giving	(מֹלֵךְ)	(יוֹרֵד)
שׂוֹתִים	עוֹבְרִים	מוֹצְאִים	יוֹשְׁבִים sitting
שָׂמִים placing	עוֹמְדִים	(מֵסִיר)	מְבַקְּשִׁים

3.3.ג. Activity: "What are we doing?" מָה אֲנַחְנוּ עוֹשִׂים?

INTERACTIVE SKILL: Telling a group what you think they are doing

Cluster again in groups of three. Choose a verb-and-object that you as a group would like to act out. Refer to the model below. Your tableau for this segment should be different from what you portrayed in the last segment. In addition, it should be different from the tableau presented by any group prior to your group's dramatization.

Here are two adjustments that will distinguish this activity from the last one (§3.3.ב.).

- Instead of having the instructor pose the prompt question, choose one from within your trio to read this question after your brief dramatization is complete. Notice the shift from "What are **they** doing?" in the last activity, to "What are **we** doing?" in this activity.
- The audience will respond, "**You** are…" (rather than, "**They** are…").

Model

Scene: Have all members of your group sit in chairs with cups of water on your heads.

What are we doing?	מָה אֲנַחְנוּ עֹשִׂים?	Inquiry
You (*mpl*) are sitting beneath cups of water.	אַתֶּם יֹשְׁבִים תַּחַת כֹּסוֹת מַיִם:	Reply

Incidentally, were you able to deduce that כֹּסוֹת מַיִם is a construct phrase (*cups of water*), even without a maqqef? In the Hebrew Bible, not all construct phrases are marked by the maqqef.

3.3.ד. Alternative activity: "What are you (*mpl*) doing?" מָה אַתֶּם עֹשִׂים?

INTERACTIVE SKILL: Describing a club or other group activity you are involved in at this moment

What activities are you currently involved in? Reflect on some aspect of your identity, whether as a family member, student, employee, sports enthusiast, connoisseur of music, artist, listener, builder, etc. Now imagine yourself seated with a cluster of those persons sharing the same trait (so that with them you comprise a **group** of students or a **group** of musicians). Imagine that someone who needs to talk with you has interrupted your meeting, called you aside, and asked: מָה אַתֶּם עֹשִׂים? *What are you* [*mpl*] *doing?* How would you reply?

Try to engage some of the larger aims, goals, or ambitions latent within the group that you identify with. Since your answer will be limited to simple Hebrew, it will admittedly only "scratch the surface," likely requiring further explanation in your native language. As an example, the model below imagines that you are gathered with a group that enjoys discussing philosophy.

Model

Sample identity: you are a member of a Philosophy Club. (In order to foster curiosity, do not disclose this "identity affiliation" until *after* someone has asked what you are doing, evoking your reply.)

What are you (*mpl*) doing?	מָה אַתֶּם עֹשִׂים?	Inquiry
We are talking.	אֲנַחְנוּ מְדַבְּרִים:	Reply
Why?	לָמָּה?	Follow-up inquiry
(*In your native language, explain why "talking" characterizes your philosophy club.*)		Follow-up reply

3.3.ה. Explanation: "Of what value to me is the occupation of sea captains?" לָמָּה־זֶּה לִי מְלֶאכֶת רַבֵּי־הַחֹבֶל?

INTERACTIVE SKILL: Expressing possession, when the items that are owned number more than one

Notice the expression רַבֵּי־הַחֹבֶל *sea captains* (lit., *captains of the sailor*[*s*]) in the above heading. In an earlier module we learned that adjacent nouns can express possession without any intervening preposition. Thus שֵׁם־הָאֳנִיָּה means *the name of the ship*. Similarly, מֶלֶךְ־הַמַּיִם means *the king of the sea.*

As regards the leading word in these expressions (called a "construct" or "bound" form), to this point we have limited ourselves to singular words: *the name* (not *names*) *of the ship*. Now we will include **plural forms** (as in **...**רַבֵּי־ *captains of*…).

Plurals ending in ...ִים

When the word expressing possession is plural and would normally end in ...ִים, the ...ִים ending will be replaced by ...ֵי in the construct form. Thus:

רַבִּים *captains* becomes רַבֵּי־ *captains of,* and

נְבִיאִים *prophets* becomes נְבִיאֵי־ *prophets of*.

Here are three more examples. Note that feminine plural nouns ending in ...ִים follow the same pattern (e.g., עִיר *city f*).

Possessive form (construct state)		**Regular form** (absolute state)	
אֱלֹהֵי־	God (*or* gods) of	אֱלֹהִים	God (*or* gods)
עַמֵּי־	peoples of	עַמִּים	peoples
עָרֵי־	cities of	עָרִים	cities

Can you detect a plural construct found in the opening line of the Book of Exodus: וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל? If you guessed בְּנֵי, you are correct. בְּנֵי is the construct of plural noun בָּנִים (from the singular בֵּן *son*). The phrase means: *These are the names of the sons* (or *people*) *of Israel*. Since יִשְׂרָאֵל is a proper noun, it is definite (even without the definite article). Thus the Book of Exodus came to be known as וְאֵלֶּה שְׁמוֹת, or simply שְׁמוֹת. As it happens, שְׁמוֹת also is a plural construct, as explained in the next paragraph.

Plurals ending in ות...

When the entity "belonging to" another (i.e., the entity in construct) is a plural ending in ות..., the word often remains unchanged.

Possessive form (construct state)		**Regular form** (absolute state)	
כִּסְאוֹת־	chairs of	כִּסְאוֹת	chairs
נְבִיאוֹת־	prophetesses of	נְבִיאוֹת	prophetesses

To summarize, then, these are the basic **construct plural** patterns: words ending ים◌... become י◌..., while words ending ות... show no change in ending. Having said that, it is not uncommon for some vowels to change in construct forms. For a summary of these construct plural vowel changes, please refer to the corresponding segment in the appendix. Note especially the explanation regarding an initial ḥireq in words such as בִּרְכוֹת־ *blessings of* and similarly in דִּבְרֵי־ *words of*.

3.3.ו. Activity: "To whom do those (*m*) belong?" לְמִי־הֵם?

INTERACTIVE SKILL: Expressing possession, when the items that are owned number more than one

Did you ever happen upon something and wonder to whom it belonged? Perhaps you found some chocolates, a few coins, or a stack of dirty dishes! Whose are they?

For this activity, draw lines showing which object (from the column labeled רֹאשׁ *head m* on the right) might belong to (or be at home in the environment of) some other entity. For an "owner" entity, choose from the center column, designated זָנָב *tail m*. The term you select from the רֹאשׁ column will be at the "head" of your construct chain, while the term you select from the זָנָב column will be at the "tail" of your construct chain. In the column on the left, please write the Hebrew phrase you have constructed as a result of combining those two selections, together with a translation of that phrase.

One pair has been completed for you: the plural object דְּגֵי־ reasonably belongs in the environment of הַיָּם. By joining the two words as a construct chain, we compose the phrase, *fishes of the sea*. As you combine various objects in the רֹאשׁ column with owners / environments in the זָנָב column, keep in mind that all the רֹאשׁ objects in this activity are plural.

Since there are fewer objects in the זָנָב column, you may stop as soon as all זָנָב items have been used. After you have finished, (1) select one of the phrases that reminds you of something you have personally experienced, and (2) compare your selection with that of one or two classmates. How do theirs differ?

Combined phrase, with translation	(#)	*Tail* זָנָב		*Head* רֹאשׁ
		אֱמֶת (truth)	.1	א. אַבְנֵי־
				ב. אֱלֹהֵי־
		אֹהֲבֵי־כֶסֶף	.2	ג. דְּגֵי־
				ד. כְּלֵי־
		בַּעַל (Baal or master)	.3	ה. מְדַבְּרֵי
				ו. מַלְכֵי־
		יְהוּדָה	.4	ז. נְבִיאֵי־
				ח. סִפְרֵי־

ט. עַמֵּי־		.5	הַיָּם	(ג.)	דְּגֵי־הַיָּם *the fish(es) of the sea*
י. צָרֵי־					
יא. רָאשֵׁי־		.6	יִשְׂרָאֵל		
יב. שֹׁמְרֵי־					
יג. כִּסְאוֹת־		.7	מְלָכִים		
יד. נְבִיאוֹת־					
טו. נַפְשׁוֹת־		.8	סֵפֶר		
טז. שֻׁלְחֲנוֹת־					
יז. שְׁמוֹת־		.9	עִיר		
		.10	שִׁתִּים		
		.11	שָׁלוֹם		

Now take any three or four of the phrases that you fashioned above, and string them together to make a very short story. You may supply additional words such as verbs and nouns in your native language in order to hook the phrases together meaningfully. Remember to include a translation of the Hebrew you compose. Here is an example:

> (1) A group of three rulers sat in כִּסְאוֹת־הַמְּלָכִים (the seats of the kings [thrones])…
>
> (2) …and summoned all נְבִיאֵי־הַבַּעַל (the prophets of [the] Baal).
>
> (3) "You are not מְדַבְּרֵי־שָׁלוֹם (speakers of peace)," they declared.

Write your composition in the spaces below.

3.3.ז. Did you (*ms*) know that...? (Sea travel) הֲיָדַעְתָּ כִּי...?

…in view of the two-season climate of the Levant, a skilled sailor (חֹבֵל *m*) would avoid traveling during the stormy conditions prevalent from mid-November to mid-March?

Both written and material evidence attests considerable maritime activity in the ancient world, whether for military or commercial objectives. In Phoenicia (Tyre and Sidon), abundant timber fostered shipbuilding as well as export trade in lumber (עֵץ *m*).[34]

At least three ship designs were employed in the Levant: (a) the "long" model (warship) with pointed ram at water level, (b) the "round" model (merchant vessel with asymmetrical bow and stern), and (c) the "hippos" (a merchant ship with raised horse-head bow as depicted in the ʾOniyahu seal, §2.1.ח.). The vessels featured twin side-rudders, a configuration still used today by Indonesian shipbuilders. They were propelled by rowing (a double-bank of staggered שָׁטִים *oars m*), by wind (a tall תֹּרֶן *mast m* with מִפְרָשׂ *a square-sail m*), or both by שָׁטִים and by מִפְרָשׂ, depending on the model.[35]

A deep-sea excavation in 1999 revealed two eighth-century BCE Phoenician אֳנִיּוֹת, lying at a depth of 400 meters, some 50 kilometers off the Ashkelon coast. This

[34] Ze'ev Yeivin, "Ships and Sailing," *Encyclopaedia Judaica*, vol. 14 (Jerusalem: Keter Publishing House, 1982), 1411a; cf. §6.2.א. regarding an Egyptian lumber voyage in the 11th century BCE.

[35] *LBI*, 86 and 178–82.

discovery has overturned the earlier assumption that navigation in antiquity was limited to cautiously hugging שְׂפַת־הַיָּם *the seashore* (*f*).[36]



[36] R.D. Ballard and L.E. Stager, "Iron Age Shipwrecks in Deep Water off Ashkelon, Israel," available at http://web.mit.edu/deeparch/www/publications/papers/BallardEtAl2002.pdf.

MODULE 3.4 Designating a recipient

Although there is no Jonah Episode for §3.4, several groups of words in this module merit learning thoroughly. They will appear under the heading "Words for responding" in §§3.4.א. and 3.4.ב.

3.4.א. Activity: "King / queen for a day" הַמֶּלֶךְ / הַמַּלְכָּה בְּיוֹם אֶחָד
Or: "To whom am I doing this?" לְמִי אֲנִי עֹשֶׂה / עֹשָׂה אֶת־הַדָּבָר הַזֶּה?

INTERACTIVE SKILL: Designating persons to receive special action

Here is a chance to unleash the repressed ruler within! Your instructor will offer to perform one of the random actions below to someone in the class.

If you are selected as "king for a day," you will be entitled to choose **the person(s) to whom** a random action will be performed. Announce whom you have chosen with dignity and authority (using one of the ל + pronominal suffix forms listed in the table below). In case you want the random action to be performed on **yourself**, simply declare, "לִי!"

After you have issued one edict, your brief rule will come to an end. The crown will then pass to the person you selected as recipient of the random action.

While you are getting accustomed to the spelling of ל... with various pronominal suffixes, take a moment to compare each of the sample words to which suffixes have been added, found in the table below (אֶל, ל..., עַל, and אֵין). They are aligned to the left so that suffixes may be observed more easily. Notice how many suffixes are formed alike (e.g., all first-singular suffixes end in י...).

Words for responding מִלִּים לַעֲנוֹת

Suffixed pronoun reference table

fs	*ms*	he, him / she, her	*fs*	*ms*	you	*c*	I, me	
אֵלֶיהָ	אֵלָיו	to him / her	אֵלַיִךְ	אֵלֶיךָ	to you	אֵלַי	to me	אֶל
לָהּ[37]	לוֹ	to him / her	לָךְ	לְךָ	to you	לִי	to me	ל...
עָלֶיהָ	עָלָיו[38]	on him / her	עָלַיִךְ	עָלֶיךָ	on you	עָלַי	on me	עַל
אֵינֶנָּה	אֵינֶנּוּ	he / she is not	אֵינֵךְ	אֵינְךָ	you are not	אֵינֶנִּי	I am not	אֵין
fpl	***mpl***	**them**	***fpl***	***mpl***	**you**	***c***	**we, us**	
אֲלֵיהֶן	אֲלֵיהֶם	to them	אֲלֵיכֶן	אֲלֵיכֶם	to you	אֵלֵינוּ	to us	אֶל
לָהֶן	לָהֶם	to them	לָכֶן	לָכֶם	to you	לָנוּ	to us	ל...
עֲלֵיהֶן	עֲלֵיהֶם	on them	עֲלֵיכֶן	עֲלֵיכֶם	on you	עָלֵינוּ	on us	עַל
אֵינָן	אֵינָם	they are not	אֵינְכֶן	אֵינְכֶם	you are not	אֵינֶנּוּ	we are not	אֵין

The forms above that are associated with the preposition ל... are the forms you will use in this activity. The forms for אֶל *to*, עַל *upon*, and אֵין *is not* / *are not* have been included for comparison of suffix spellings.

If you wish, you may begin the announcement of whom you have selected to receive your random action by using this expression: אֲנִי מְצַוֶּה / מְצַוָּה... (*I am commanding m, f…*). Complete the statement by designating the recipient with the preposition ל plus an appropriate suffix.

Suggestion: because the structure "preposition-plus-suffixed-pronoun" is so common in Hebrew, many students find it helpful to make special note of the above table for quick reference.

At the end of this segment you will find a similar table showing how pronominal suffixes help to differentiate the spelling of the words אֵת (definite direct object marker) and אֵת (the preposition *with*).

---

[37] Please note that the dot in the ה... of לָהּ is a vital part of the spelling. Without the dot (called a mappiq) you might think that the ה was simply a vowel letter, part of the feminine ending to the noun, rather than a suffixed feminine pronoun. The mappiq causes that final ה to be recognized as a true consonant (to be pronounced with a slight aspiration at the close of the syllable).

[38] The pronunciation of יוֹ is the same as וֹ. This sequence (qameṣ-yod-vav) does not produce a diphthong (cf. GKC §8m).

For a wider range of prepositions with pronominal suffixes, please consult the preposition table at the back of this volume (p. 494).

Six random actions / questions for Round One (singular)

1. לְמִי אֲנִי נוֹתֵן / נוֹתֶנֶת לֶחֶם לֶאֱכֹל?
2. לְמִי אֲנִי מַשְׁלִיךְ / מַשְׁלֶכֶת דָּג?
3. עַל־רֹאשׁ מִי אֲנִי שָׂם / שָׂמָה כּוֹס מַיִם?
4. אֶת־מִי אֲנִי מְצַוֶּה / מְצַוָּה לָשֶׁבֶת תַּחַת שֻׁלְחָן?
5. אֶל־מִי אֲנִי מַשְׁלִיךְ / מַשְׁלֶכֶת לֶחֶם לֶאֱכֹל?
6. בִּידֵי־מִי אֲנִי שָׂם / שָׂמָה כֶּסֶף? — Into whose hands…?

Six random actions / questions for Round Two (plural forms)

1. לְמִי אֲנַחְנוּ נוֹתְנִים לֶחֶם לֶאֱכֹל?
2. אֶל־מִי אֲנַחְנוּ מַשְׁלִיכִים כִּסֵּא?
3. עַל־רֹאשׁ מִי אֲנַחְנוּ שָׂמִים כּוֹס מַיִם?
4. אֶת־מִי אֲנַחְנוּ מְצַוִּים לַעֲמֹד עַל־יְדֵיהֶם[39]?
5. אֶל־מִי אֲנַחְנוּ מַשְׁלִיכִים לֶחֶם לֶאֱכֹל?

[39] עַל־יְדֵיהֶם *on their hands.*

6. אֶת־מִי אֲנַחְנוּ מְצַוִּים לִשְׁתּוֹת מַיִם כַּדָּג?

Words for responding מִלִּים לַעֲנוֹת

Before leaving this exploration of prepositions with pronominal suffixes, it may be helpful to view side-by-side two words that may be confused due to similar spelling:

(1) אֵת (the preposition *with*)

(2) אֵת (the definite direct object marker)

When **pronominal suffixes** are added, the two words may be easily **distinguished**.

- Watch for a ḥireq vowel in the first syllable and dagesh in ת—signals of the preposition אֵת "***with***" (e.g., אִתִּי *with me*).
- When you do **not** find this ḥireq and dagesh (but instead a segol, ḥolem, or ḥolem-vav), it is a sign of the **definite direct object marker** (e.g., אֹתִי or אוֹתִי *me*).
- Note that most forms of the **definite direct object marker** may also be spelled with a ḥolem-vav (e.g., אוֹתִי, אוֹתָךְ, אוֹתוֹ, אוֹתָהּ, אוֹתָנוּ, and אוֹתָם).

Distinguishing the preposition אֵת (with) from אֵת (definite direct object marker)

	him / her		you *sing.*		me		
א.	אִתּוֹ / אִתָּהּ	with him / her	אִתָּךְ / אִתָּךְ	with you *ms, fs*	אִתִּי	with me	
ב.	אֹתוֹ / אֹתָהּ	him / her	אֹתָךְ / אֹתָךְ	you *ms, fs*	אֹתִי	me	
	them		**you *pl.***		**us**		
א.	אִתָּם / אִתָּן	with them *m, f*	אִתְּכֶם / אִתְּכֶן	with you *mpl, fpl*	אִתָּנוּ	with us	
ב.	אֶתְכֶם / אֶתְכֶן	them *m, f*	אֶתְכֶם / אֶתְכֶן	you *mpl, fpl*	אֹתָנוּ	us	

When spelled **without** a pronominal suffix, we must rely on **context** to distinguish them. Without a pronominal suffix, both are spelled the same: אֵת (or when joined to the next word with a maqqef, אֶת־).

3.4.ב. Explanation: "Aren't you (*fpl*) queens?" הֲלֹא אַתֶּנָה מְלָכוֹת?

INTERACTIVE SKILL: Addressing (or referring to) females, using pronouns

Words for responding מִלִּים לַעֲנוֹת

We have encountered the following independent feminine pronouns at various points in earlier material. Here they are collected in one place.

אַתְּ[a]	you* *fs*
הִיא	she*
אַתֶּנָה (אַתֵּן *also*)	you* *fpl*
הֵנָּה[b]	they* *fpl*

[a] The form אַתְּ resulted from historic אנת, still evident in Arabic *2fs* pronoun, *ʾant*.

[b] The *3fpl* pronoun may take the form הֵן... when suffixed to a preposition (e.g., בָּהֵן *in them fpl*). Although Biblical Hebrew attests הֵם as *3mpl* independent pronoun, the analogous form הֵן will not appear as a *3fpl* independent pronoun until Post-Biblical Hebrew.

Feminine plural forms appear only rarely in Biblical Hebrew.[40] Such rare occurrence owes in part to the practice of employing masculine forms when referring to mixed company. Here is a convenient reference table giving the typical spellings for feminine and masculine independent pronouns:

Independent pronoun reference table

	Plural		**Singular**		
	f	***m***	***f***	***m***	
we	אֲנַחְנוּ		אֲנִי		I
you	אַתֶּנָה	אַתֶּם	אַתְּ	אַתָּה	you
they	הֵנָּה	הֵם	הִיא	הוּא	he, she

[40] *You fpl* אַתֶּנָה occurs only five times, including one instance spelled as אַתֵּן; *they 3fpl* הֵנָּה occurs 47 times.

3.4.ג. Explanation: "What can you (*ms*) do with your (*ms*) gadgets?"

מַה־תּוּכַל לַעֲשׂוֹת בְּמַחְשְׁבוֹתֶיךָ[41] ?

INTERACTIVE SKILL: Expressing ownership and functionality of various objects

Early on you may have noticed that in order to indicate when an object belongs to someone or something, Hebrew will attach a pronominal suffix to the end of a noun, as in שְׁמִי *my name* or לַחְמִי *my bread*. Here is a recap of how suffixed pronouns appear when attached to a noun.

---

[41] בְּמַחְשְׁבוֹתֶיךָ is plural of מַחֲשָׁבָה *thought, device, invention, f*, with prefixed preposition בְּ (here meaning *with* or *by means of*) and a pronominal suffix ־ךָ **...** *your ms*. If this word is too awkward, your instructor may opt for בִּדְבָרְךָ (or בִּדְבָרֶךָ in pause, from דָּבָר *word, thing, m*), although דָּבָר as *thing* tends to refer to **events** rather than tangible **objects**).

Keep in mind that it is not the gender of the noun that drives the gender of the suffix. Rather, the gender of the suffix is determined by the person to whom the suffix refers. Notice how the pronominal suffix changes in these two expressions (even though the gender of לֶחֶם remains constant): לַחְמוֹ *his bread* (note the *3ms* suffix), and לַחְמָהּ *her bread* (*3fs* suffix). The gender of the pronominal suffix is determined by the person **owning** the bread, rather than by the gender of **bread**.[42]

Whose name? (noun with pronominal suffixes)

	Plural		Singular		
	f	*m*	*f*	*m*	
our…	שְׁמֵנוּ		שְׁמִי		my…
your…	שִׁמְכֶן	שִׁמְכֶם	שִׁמֵךְ	שִׁמְךָ[43]	your…
their…	שִׁמָן	שִׁמָם	שְׁמָהּ	שְׁמוֹ[44]	his / her…

Whose food? (noun with pronominal suffixes)

	Plural		Singular		
	f	*m*	*f*	*m*	
our…	לַחְמֵנוּ		לַחְמִי		my…
your…	לַחְמְכֶן	לַחְמְכֶם	לַחְמֵךְ	לַחְמְךָ	your…
their…	לַחְמָן	לַחְמָם	לַחְמָהּ	לַחְמוֹ	his / her…

To view a wider range of nouns with pronominal suffixes, please consult the tables for nouns with pronominal suffixes, located at the back of this volume (pp. 482–493).

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[42] If you are curious why some vowels shift when suffixes are added (e.g., the *ṣērê* in שֵׁם becomes a *sheva* in שְׁמִי or a *ḥireq* in שִׁמְךָ), you will discover the answers as you compare the vowel-change principles found in the appendix entry corresponding to §3.3.ה.

[43] When in pause, שִׁמְךָ becomes שִׁמֶּךָ.

[44] Following the letter י the *3ms* suffix appears as ו, rather than וֹ (as in עָלָיו, *upon him*). This applies to words other than prepositions as well.

3.4.ד. Activity: "What can you (*ms*) do with your (*ms*) gadgets?"

מַה־תּוּכַל לַעֲשׂוֹת בְּמַחְשְׁבוֹתֶיךָ?

INTERACTIVE SKILL: Expressing ownership and functionality of various objects (continued)

Today it is likely your neighbor has brought to class something out of the ordinary.

- To discover what the object **is**, ask the **first** question from the model, below.
- To learn what she can **do** with it, ask the **second** question (line 3, below). The hidden talents all around you may surprise you.

Hint: If you know the Hebrew word for the object that you yourself are displaying, please use that word (with pronominal suffix "my")! If you do not know the Hebrew word, don't worry: using the correct name for the object is not vital to this activity. Simply use the all-purpose label מַחֲשַׁבְתִּי *my thing, device* (see response in line ב, below).

When asked what you can do with your gadget, you may reply in one of two ways.

(1) You may either **describe** your action in simple Hebrew. See line ד, which imagines that the "gadget" is a cell phone: אוּכַל לְדַבֵּר *I am able to speak.*

(2) Or you may invite your inquirer to **watch and see** what you do with that object (use response in line ה in this case, then demonstrate with actions).

Model (for individual)

א.	Inquiry about object	מַה־יֵּשׁ לָךְ?	What do you have?
ב.	Reply	לִי מַחֲשַׁבְתִּי:	I have my gadget.
ג.	Inquiry about its function	מַה־תּוּכַל / תּוּכְלִי לַעֲשׂוֹת בְּמַחֲשַׁבְתֶּךָ / בְּמַחֲשַׁבְתֵּךְ?	What are you (*ms, fs*) able to do with your (*ms, fs*) gadget?
ד.	Reply with description	אוּכַל לְדַבֵּר אִתְּךָ / אִתָּךְ בְּמַחֲשַׁבְתִּי:	I am able to speak with you (*ms, fs*) [if gadget is a cell phone].
ה.	Reply with demonstration	רְאֵה / רְאִי מָה אוּכַל לַעֲשׂוֹת בְּמַחֲשַׁבְתִּי:	Watch what I can do with my gadget [follow with demonstration].

Group-to-group conversation: Can you adjust the above expressions for group-to-group conversation? Consult the plural version of the dialogue, provided below. **Hebrew words shaded in gray** still need adjustment from singular to plural so they will match the English words shaded in gray. Take a moment to make those changes. (Plural changes already appear in English words.)

Model (for group)

א.	Inquiry about what they brought	מַה־יֵּשׁ לָכֶם?	What do you (*mpl*) have?
ב.	Reply	לִי מַחֲשַׁבְתִּי:	We have our gadget.
ג.	Inquiry about what they can do with it	מַה־תּוּכְלוּ / תּוּכַלְנָה לַעֲשׂוֹת בְּמַחֲשַׁבְתִּי?	What are you (*mpl, fpl*) able to do with your *pl* gadget?

ד.	Reply with description	נוּכַל לְדַבֵּר אִתְּכֶן בְּמַחְשַׁבְתִּי:	We are able to speak with you *fpl* with our gadget [if gadget is a cell phone].
ה.	Reply with demonstration	רְאוּ / רְאֶינָה מַה־נּוּכַל לַעֲשׂוֹת בְּמַחְשַׁבְתִּי:	Watch (*mpl*, *fpl*) what we can do with our gadget [follow with demonstration].

You (*ms*) can read the Bible.[45] אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ:

Selected readings

Reuben, the eldest son of Jacob, was devastated to discover that his brothers had already sold Joseph to slave traders. He confronted his brothers with this anguished exclamation and question. (Note that אֵינֶנּוּ is אֵין with a *3ms* pronominal suffix, meaning *he does not exist* or *is no more*. In English the pronoun will become superfluous.) 3.1.א.

1. "...הַיֶּלֶד[a] אֵינֶנּוּ
וַאֲנִי אָנָה[b] אֲנִי־בָא[c]?" (Gen. 37:30)

[a] young boy *m* יֶלֶד [b] to what place, whither (interrogative) אָנָה [c] come, enter *pt ms* ב.ו.א

The fifth book of the Bible contains a powerful oration by מֹשֶׁה, who led Israel out of Egypt. The book introduces his oration with these words. 3.1.א.

2. אֵלֶּה הַדְּבָרִים[a] אֲשֶׁר דִּבֶּר[b] מֹשֶׁה אֶל־כָּל־[c]יִשְׂרָאֵל...: (Deut. 1:1a)

[a] word, matter *m* דָּבָר [b] he spoke [ד.ב.ר] דִּבֶּר [c] all, every (*qameṣ-ḥaṭuf*) כָּל־

These words suggest how deeply the psalmist desired to follow God. 3.1.א.

3. לַמְּדֵנִי[a] לַעֲשׂוֹת רְצוֹנֶךָ[b] כִּי־אַתָּה אֱלוֹהָי[c]...: (Ps. 143:10a)

[a] Teach me! [ל.מ.ד] לַמְּדֵנִי [b] desire *ms* (*with 2ms pronominal sfx* "your") רְצוֹנְךָ [c] (*with 1cs pronominal sfx* "my") אֱלוֹהִים

[45] As noted earlier, a Hebrew word or phrase in the Selected Readings that has been marked with the symbol $^{\mu}$ has been modified to facilitate reading. That is why Selected Readings marked with the symbol $^{\mu}$ often will not fully correspond to what you find in a standard Bible translation for the same passage.

3.1.ג. On account of Joseph's integrity, his master Potiphar concerned himself with virtually nothing in his household. (Notice that due to context, the participle אוֹכֵל [a fuller spelling of אֹכֵל] should be translated as past tense.)

.4 ...כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל[b]: (Gen. 39:6a)

[a] כִּי אִם־ except [b] אוֹכֵל אֹכֵל

3.1.ג. During the period following Joshua's conquest, central government in Israel could be described thus:

.5 בַּיָּמִים[a] הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל...: (Judg. 18:1)

[a] יָמִים *m* days

3.1.ה. God said of his servant, "I have put my words in your mouth…"

.6 ...לֵאמֹר[a] לְצִיּוֹן[b] "עַמִּי־[c]אָתָּה": (Isa. 51:16)

[a] א.מ.ר to say [b] צִיּוֹן Zion [c] עַמִּי *m* my people

...וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

3.1.ה. With these words Solomon accounted for the grandeur of the temple (בַּיִת *house, m*) that he was building.

.7 וְהַבַּיִת אֲשֶׁר־אֲנִי בוֹנֶה[a] גָּדוֹל
כִּי־גָדוֹל אֱלֹהֵינוּ מִכָּל־[b]הָאֱלֹהִים: (2 Chron. 2:4)

[a] בוֹנֶה [ב.נ.י/ה] one who builds *participle ms* [b] כָּל־ all, every

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3.1.ה. How much worth would you place on a “name” (reputation)?

.8 טוֹב שֵׁם מִשֶּׁמֶן[a] טוֹב: (Eccl. 7:1a)

[a] שֶׁמֶן *m* oil, scented oil

3.2.א. When describing the assets of the land of Havilah, the author of Genesis made this statement. (The conjunction in וְזָהָב is spelled וּ and not וָ, since וְזָהָב developed from וְזָהַב[‡] in consequence of the sibilant זּ plus sheva.[46] The word הַהוּא was vocalized by the Masoretes with a ḥireq to recommend that it be read as הַהִיא, not as הַהוּא [cf. §8.1.כ].)

.9 וְזָהָב[a] הָאָרֶץ הַהִוא טוֹב...: (Gen. 2:12)

[a] זָהָב *m* gold

3.2.ב. Longing for rescue, the prophet-poet recalls the LORD’s mighty deeds of old.

.10 ...זְרֹועַ[a] יהוה ...

הֲלוֹא[b] אַתְּ־הִיא... מְחוֹלֶלֶת[c] תַּנִּין[d]: (Isa. 51:9)

[a] זְרֹועַ *f* arm (*metaphor for strength*) [b] הֲלוֹא הֲ + לֹא [c] מְחוֹלֶלֶת [ח.ל.ל] *f* one who pierces [d] תַּנִּין *m* sea monster

...זְרֹועַ יהוה עֻורִי כִּימֵי קֶדֶם דֹּרוֹת עוֹלָמִים הֲלוֹא אַתְּ־הִיא הַמַּחְצֶבֶת רַהַב מְחוֹלֶלֶת תַּנִּין:

3.2.ב. Although the wicked may flourish for a time, their time will come.

.11 [הָרָשָׁע[a]] עֹבֵר[μ] וְהִנֵּה אֵינֶנּוּ[b]

וַאֲנִי מְבַקֵּשׁ אוֹתוֹ[c]

וְאֵינֶנִּי[d] מֹצֵא אוֹתוֹ[c]: (Ps. 37:36)

[a] רָשָׁע *m* wicked person [b] אֵינֶנּוּ אֵין + הוּא [c] אוֹתוֹ אֶת־ + הוּא [d] וְאֵינֶנִּי אֵין + אֲנִי

וַיַּעֲבֹר וְהִנֵּה אֵינֶנּוּ וָאֲבַקְשֵׁהוּ וְלֹא נִמְצָא:

[46] GKC §10g and Joüon §9c.

3.2.ב. As the poet was musing, speaking to himself (to his נֶפֶשׁ *soul* or *self, fs*) one day, he employed these two phrases to describe the LORD. (You may recognize the participle סֹלֵחַ since it relates to the expression סְלַח־נָא.)

.12 הַסֹּלֵחַ לְכָל־[a] עֲוֹנֵךְ [b]
הָרֹפֵא[c] לְכָל־[a] תַּחֲלֵאיִךְ[d]: (Ps. 103:3)

[a] כָּל־ all (*qameṣ-ḥaṭuf*) *m* (*with 2fs pronominal sfx* "your") עָוֹן[b]

[c] ר.פ.א to heal תַּחֲלֵאִים[d] diseases *m* (*with 2fs pronominal sfx* "your")

3.2.ג. Grateful for her gift of shelter, the Israelite spies on a reconnaissance mission in Jericho made this pact with a woman named Rahab. (Notice that the participle describes a future time frame, as if to say: "When we shall…." The participle here does not refer to the present time.)

.13 הִנֵּה אֲנַחְנוּ בָאִים בָּאָרֶץ...: (Josh. 2:18a)

[The verse continues: "…bind this scarlet cord in the window from which you make us descend (i.e., helped us to make our escape)," and expresses a pledge of security for those of her family who remain in her house on the day of battle against Jericho.]

3.2.ג. Have you ever offered good advice, only to have a friend reject it? If so, you may be able to empathize with Jeremiah after he received this response from his audience, toward the close of his ministry. (Concerning אֵינֶנּוּ, the suffix for *1cpl* "we" and *3ms* "he" has the same spelling.)

.14 הַדָּבָר אֲשֶׁר אַתָּה[μ] מְדַבֵּר[μ] אֵלֵינוּ בְּשֵׁם יהוה
אֵינֶנּוּ[a] שֹׁמְעִים אֵלֶיךָ[b]: (Jer. 44:16)

[a] אֵינֶנּוּ אֵין + אֲנַחְנוּ [b] אֵלֶיךָ אֶל־ + אַתָּה

הַדָּבָר אֲשֶׁר־דִּבַּרְתָּ אֵלֵינוּ בְּשֵׁם יהוה אֵינֶנּוּ שֹׁמְעִים אֵלֶיךָ:

3.2.ג. In the cycles of nature, the writer of Ecclesiastes observed paradox. (When you come to the word וְהַיָּם, experiment with translating the conjunction וְ as an adversative [*yet* or *however*].)

.15 כָּל־[a]הַנְּחָלִים[b] הֹלְכִים אֶל־הַיָּם
וְהַיָּם אֵינֶּנּוּ[c] מָלֵא[d]: (Eccl. 1:7a)

[a] כָּל- all, every (*qameṣ-ḥaṭuf*) [b] נַחַל *m* river [c] אֵינֶּנּוּ אין + הוא [d] מָלֵא full

3.3.ג. After learning that their lack of faith displayed at the edge of Canaan would bring negative consequences, Israel decided to enter the land, after all. But it was too late. Moses warned against the folly of presumptuous invasion.

(Note that when לָמָּה expands to לָמָּה זֶּה, the entire phrase takes on a rhetorical tone, infused with puzzlement: "Why in the world…?" Thus the term זֶּה will not appear in your translation as "this." The word וְהוּא was vocalized by the Masoretes with a ḥireq to recommend that it be read as וְהִיא [cf. §8.1.כ.].)

.16 מֹשֶׁה אֹמֵר[a] "לָמָּה זֶּה אַתֶּם עֹבְרִים אֶת־פִּי[b]־יהוה?
וְהוּא לֹא תִצְלָח[c]": (Num. 14:41)

[a] א.מ.ר to say [b] עֹבְרִים אֶת־פִּי־ [ע.ב.ר] to overstep, transgress the command of *pt mpl*
[c] תִּצְלָח [צ.ל.ח] it will succeed *fs*

וַיֹּאמֶר מֹשֶׁה לָמָּה זֶּה אַתֶּם עֹבְרִים אֶת־פִּי יהוה וְהוּא לֹא תִצְלָח:

3.4.א. When he set eyes upon his younger brother Benjamin, the Grand Vizier of Egypt inquired:

.17 ...הֲזֶה אֲחִיכֶם[a] הַקָּטֹן
אֲשֶׁר אֲמַרְתֶּם[b] אֵלָי[c]...: (Gen. 43:29)

[a] אֲחִיכֶם brother (*with pronominal sfx*) [b] אֲמַרְתֶּם [א.מ.ר] you said, told *mpl*
[c] אֵלָי to me (*pausal*)

וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת־בִּנְיָמִין אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם הַקָּטֹן אֲשֶׁר אֲמַרְתֶּם אֵלָי וַיֹּאמֶר אֱלֹהִים יָחְנְךָ בְּנִי:

3.4.א. To underscore the importance of refraining from making any material representation of God, Moses reminded Israel how God did (and did not) present himself during their supreme encounter with him at Mt. Sinai. (When you reach the conjunction in וּתְמוּנָה, experiment with an adversative [*yet* or *however*].)

.18 וַיְדַבֵּר יהוה[a] אֲלֵיכֶם מִתּוֹךְ[b] הָאֵשׁ[c]
קוֹל דְּבָרִים[d] אַתֶּם שֹׁמְעִים
וּתְמוּנָה[e] אֵינְכֶם רֹאִים[f]
זוּלָתִי[g] קוֹל: (Deut. 4:12)

[a] וַיְדַבֵּר יהוה and the LORD spoke [b] מִתּוֹךְ from within [c] אֵשׁ *f* fire [d] דָּבָר *m* word, matter
[e] תְּמוּנָה *f* form, visible shape [f] רֹאִים [ר.א.י/ה] *pt mpl* ones who see
[g] זוּלָתִי exclusively, nothing but

וַיְדַבֵּר יהוה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים וּתְמוּנָה אֵינְכֶם רֹאִים זוּלָתִי קוֹל:

3.4.א. Moses knew that his life was drawing to a close, and that Joshua would lead the Israelites across the Jordan. So he encouraged Joshua with these words. The context makes it clear that the singular pronominal suffix found here refers to Joshua personally, as an individual.

.19 וַיהוָה הוּא הַהֹלֵךְ לְפָנֶיךָ[a] הוּא יִהְיֶה עִמָּךְ...: (Deut. 31:8a)

[a] לְפָנֶיךָ לִפְנֵי *and* ךָ *suffix*

3.4.ב. From a window in her house, Rahab was able to lower the spies directly outside the city of Jericho…

.20 ...כִּי בֵיתָהּ[a] בְּקִיר[b] הַחוֹמָה וּבַחוֹמָה[c] הִיא יוֹשֶׁבֶת: (Josh. 2:15)

[a] בַּיִת, בֵּית־ house *m* [b] קִיר wall *m* [c] חוֹמָה *f* city wall, city enclosure

Unaware that their young miracle-son had died, the father was puzzled when his wife suddenly determined to visit the prophet. He asked... 3.4.ב.

.21 ...״לָמָּה[μ] אַתְּ הֹלֶכֶת אֵלָיו הַיּוֹם[a]? לֹא־חֹדֶשׁ[b] וְלֹא שַׁבָּת.[c]״
וַתֹּאמֶר[d], ״שָׁלוֹם״: (2 Kings 4:23)

[c] שַׁבָּת *m / f* [seventh day of week] [b] חֹדֶשׁ *m* new moon festival [a] הַיּוֹם *m* today
[d] וַתֹּאמֶר [א.מ.ר] and she said

וַיֹּאמֶר מַדּוּעַ אַתְּי הֹלֶכְתִּי[47] אֵלָיו הַיּוֹם לֹא־חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שָׁלוֹם׃

When King Josiah sought verification from the prophetess Hulda concerning an alarming scroll found in the temple, it was not difficult for his officials to reach her since… 3.4.ב.

.22 ...הִיא יֹשֶׁבֶת בִּירוּשָׁלַ͏ִם[48a] בַּמִּשְׁנֶה[b] וַיְדַבְּרוּ[c] אֵלֶיהָ׃ (2 Kings 22:14)

[a] יְרוּשָׁלַ͏ִם *m* [capital of Southern Israel] [b] מִשְׁנֶה Second District (*of city*) *m*
[c] וַיְדַבְּרוּ [ד.ב.ר] and they spoke

[47] In place of the expression אַתְּי הֹלֶכְתִּי, we follow the reading recommended by the Masoretes (omitting the final י in each case, which evidently was an archaic *fs* ending).

[48] Did you notice that there seem to be too many vowels in the final syllable of יְרוּשָׁלַ͏ִם? This textual issue is known as a "perpetual *qere*" [from קְרֵא *read*]. Masoretes advised pronouncing it as if spelled יְרוּשָׁלַ͏ִים (note the added י) and so vocalized it accordingly, despite the spelling of the consonants (how they were "written" (*ketiv* [כְּתִיב *write*]). This word appears with the full *qere* spelling in a handful of passages (e.g., Jer. 26:18 and Esth. 2:6). Since the *ketiv* / *qere* issue involving יְרוּשָׁלַ͏ִם occurs so often, Masoretes did not bother to point out each occurrence in their marginal notes (Masorah Marginalis Parva), expecting instead that readers would memorize how it should be read, "perpetually" (cf. §8.1.ב.).

3.4.ג. As soon as Jonah's fugitive status came to light, the storm-tossed sailors were brimming with questions. (The word אַרְצֶךָ is אַרְצְךָ in pause.)

.23 ...דַּבֶּר־נָא[a] לָנוּ...
בַּאֲשֶׁר לְמִי[b]־הָרָעָה הַזֹּאת לָנוּ...
וּמֵאַיִן[c] בָּא[d] אַתָּה
וּמָה אַרְצֶךָ...: (Jonah 1:8)

[a] דַּבֶּר־נָא [ד.ב.ר] please speak *ms* [b] בַּאֲשֶׁר לְמִי־ on whose account? [c] וּמֵאַיִן ו + מִן + אַיֵּה [d] בָּא [ב.ו.א] *pt ms*

וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ בַּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַה־מְּלַאכְתְּךָ וּמֵאַיִן תָּבוֹא מָה אַרְצֶךָ וְאֵי־מִזֶּה עַם אָתָּה:

3.4.ד. For the author of Psalm 136, gratitude was grounded in reason. See whether you can identify this poet's reasons. (Also notice the structure in לֵאלֹהֵי הָאֱלֹהִים; review §3.1.ז. if unsure.)

.24 .1 הוֹדוּ[a] לַיהוה כִּי־טוֹב
כִּי לְעוֹלָם[b] חַסְדּוֹ[c]:
.2 הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חַסְדּוֹ: (Ps. 136:1-2)

[a] הוֹדוּ [י.ד.י/ה] give thanks *imperative mpl, hifil* [b] לְעוֹלָם forever [c] חֶסֶד kindness *m*

עֲקֵדַת יִצְחָק **A connected reading: The binding of Isaac (Gen. 22:3-4)**

3. וַיַּשְׁכֵּם[a] אַבְרָהָם[b] בַּבֹּקֶר[c]
וַיַּחֲבֹשׁ[d] אֶת־חֲמֹרוֹ[e]
וַיִּקַּח[f] אֶת־שְׁנֵי נְעָרָיו[g] אִתּוֹ וְאֵת יִצְחָק בְּנוֹ[h]
וַיְבַקַּע[i] עֲצֵי עֹלָה[j]
וַיָּקָם וַיֵּלֶךְ[k] אֶל־הַמָּקוֹם[l]
אֲשֶׁר־אָמַר[m]־לוֹ הָאֱלֹהִים:

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[a]וַיַּשְׁכֵּם so he got up early [b]אַבְרָהָם (*a person's name*) [c]בֹּקֶר morning *m* [d]וַיַּחֲבֹשׁ and he saddled [e]אֶת־ חֲמֹרוֹ his donkey *m* [f]וַיִּקַּח and he took [g]אֶת־שְׁנֵי נְעָרָיו two of his young men [h]בֵּן son *m*
[i]וַיְבַקַּע and he split [j]עֲצֵי עֹלָה wood for a whole burnt offering
[k]וַיָּקָם וַיֵּלֶךְ (*the second qameṣ is a qameṣ-ḥaṭuf*) then he got up and went [l]מָקוֹם place *m* [m]אָמַר he said

4. בַּיּוֹם[a] הַשְּׁלִישִׁי[b] וַיִּשָּׂא[c] אַבְרָהָם אֶת־עֵינָיו[d]
וַיַּרְא[e] אֶת־הַמָּקוֹם[f] מֵרָחֹק[g]:

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[a]יוֹם day *m* [b]שְׁלִישִׁי third [c]וַיִּשָּׂא then he lifted [d]עֵינָיו his eyes *f dual* [e]וַיַּרְא and he saw
[f]מָקוֹם place *m* [g]מֵרָחֹק at a distance

UNIT 4

מַה־יַּעֲשׂוּ מָחָר?

Talking about what they will do tomorrow

יִקְטֹל conjugation (part 1)

This unit will enable you to talk about events yet unfolding in the future. You will be able to report:

- what individual people will be doing
- what groups of men or women will be doing

A table located below offers a preview of verb forms often used to express the future. These comprise the "יִקְטֹל conjugation" (also known as the "imperfect" or "prefix" conjugation). These forms will be introduced over the course of Unit 4 and Unit 5.

In this unit you will also expand your facility to describe abilities associated with the human body, such as:

- hearing
- seeing
- eating

The following chart offers a preview of the verb conjugation known as יִקְטֹל. By referring to the outer columns you may anticipate the particular segment when a certain part of the יִקְטֹל conjugation will be introduced. For example, the form meaning "he will guard" will be introduced in §4.3.א. Some elements will not be introduced until Unit 5.

The יִקְטֹל conjugation

Segment	**Plural**	**Singular**	Segment
5.1.א.	נִשְׁמֹר we will guard	אֶשְׁמֹר I will guard	5.2.ב.
5.1.ד.	תִּשְׁמְרוּ you will guard *mpl*	תִּשְׁמֹר you will guard *ms*	5.3.א.
5.1.ו.	תִּשְׁמֹרְנָה you will guard *fpl*	תִּשְׁמְרִי you will guard *fs*	5.3.ג.
4.1.א.	יִשְׁמְרוּ they will guard *m*	יִשְׁמֹר he will guard	4.3.א.
4.4.א.	תִּשְׁמֹרְנָה they will guard *f*	תִּשְׁמֹר she will guard	4.5.א.

If you are developing vocabulary cards to learn new words, it may be helpful to design a single card for the יִקְטֹל forms of each שֹׁרֶשׁ. As each new element of the conjugation is introduced, add that part to the card for a given שֹׁרֶשׁ. When you are finished, the יִקְטֹל card for ש.מ.ר would resemble the table above (although your vocabulary card would display only Hebrew on one side, with the translation on the other side).

MODULE 4.1 Describing what a group (men or men and women) is about to do

Unit 4 JONAH STORY: Jonah jumps ship

Have you ever suffered a transportation emergency? Perhaps your horse has begun to limp, your car has developed a flat tire, or the airplane you are flying in has run out of fuel. If you are close to home (or taxiing on an airport runway), the disruption may create only a minor inconvenience. But suppose that your emergency occurs when onboard a vessel, with no land in sight!

Words for responding מִלִּים לַעֲנוֹת

אִישׁ, אֲנָשִׁים, אִישׁ־, אַנְשֵׁי־	man, human* *m*
זְרֹוַע, זְרֹעוֹת, זְרוֹעַ־, זְרֹעֵי־	arm *f* [a]
יִכְרְתוּ [כ.ר.ת]	they will cut *mpl*
יִפְּלוּ [נ.פ.ל]	they will fall *mpl*
יִשְׁמְרוּ [ש.מ.ר]	they will guard* *mpl*

עֶבֶד, עֲבָדִים, עֶבֶד־, עַבְדֵי־	servant, slave, worker *m*
עֹשֶׂה, עֹשָׂה, עֹשִׂים, עֹשׂוֹת [ע.ש.י/ה]	one who makes, does* *pt*
רֹאשׁ, רָאשִׁים, רֹאשׁ־, רָאשֵׁי־	head *m*

[a] Within the Jonah story, the smaller fish will refer to fins as זְרֹעוֹת. For greater accuracy, you may wish to read סְנַפִּיר *fin*(s), *m*, in place of זְרֹעוֹת (cf. Lev. 11:9, 10, 12 and Deut. 14:9-10).

Words for hearing מִלִּים לִשְׁמֹעַ

הֲלֹא (*or* הֲלוֹא)...?	Is / will / did not...?
הִשָּׁמֶר לְךָ / הִשָּׁמְרִי לָךְ [ש.מ.ר]	Look out (for yourself)! *nifal*[a] *imv ms, fs*

לֵאמֹר [א.מ.ר]	to say *inf c, prep* ל
עוֹד[b]	again, more, yet, still
פֶּן־	lest

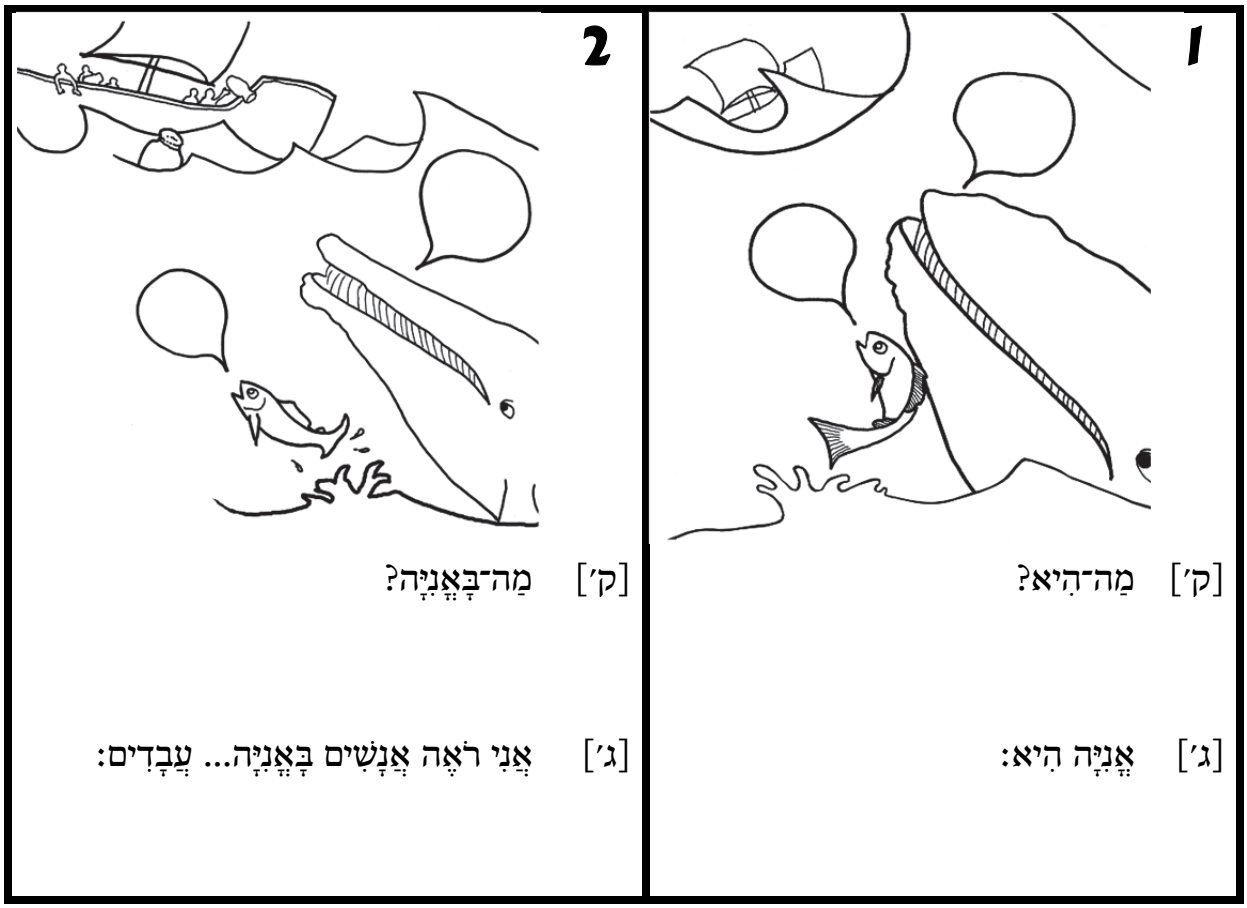
שְׁלֹשָׁה, שָׁלֹשׁ	three *m, f*	רֹאֶה, רֹאָה, רֹאִים, רֹאוֹת [ר.א.י/ה]	one who sees *pt*

[a] The meaning "to look out" or "to guard oneself" belongs to the nifal spelling of the verb שׁ.מ.ר. The nifal spelling will be explained further in Unit 7.

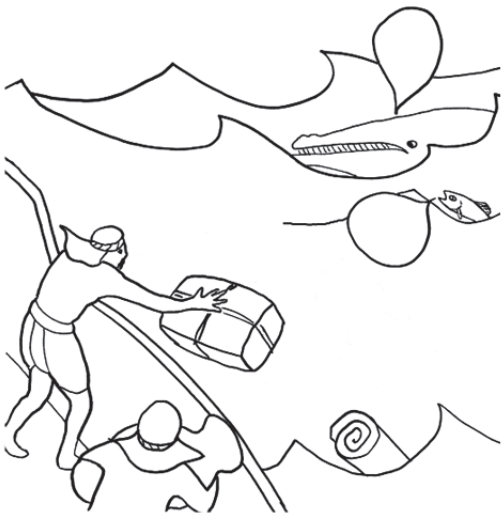
[b] In the vast majority of cases, עוֹד operates as a simple adverb—as in עוֹד שְׁלֹשָׁה כֵּלִים *three **more** containers*. עוֹד also may operate in place of a verb, much as יֵשׁ or אֵין, often with a pronominal suffix (e.g., וְשָׁאוּל עוֹדֶנּוּ בַגִּלְגָּל *but Saul **was still** in Gilgal*, 1 Sam. 13:7b). For a listing of עוֹד with suffixes, please refer to the table of prepositions at the back of this volume (p. 494).

4.1 Jonah Episode: What's that?

ק׳ = הַדָּג הַקָּטָן, ג׳ = הַדָּג הַגָּדוֹל



3



[ק׳] מָה־הֵם עֹשִׂים?

[ג׳] הֵם עֹבְדִים... מַשְׁלִיכִים כֵּלִים אֶל־הַמַּיִם... כֵּלִים רַבִּים:

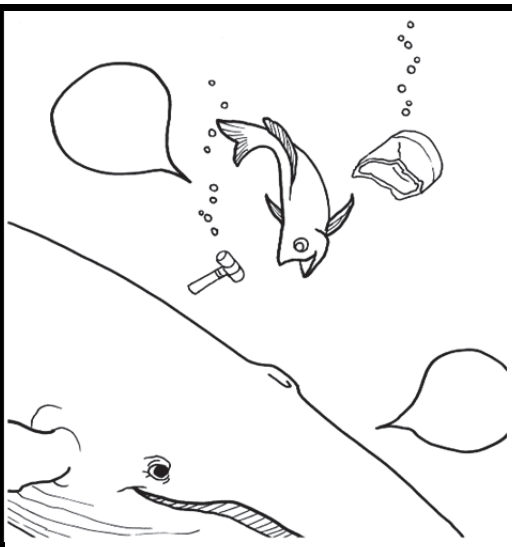
4



[ק׳] הֲלֹא יִשְׁמְרוּ אֶת־הַכֵּלִים?

[ג׳] לֹא אֶת־הַכֵּלִים יִשְׁמְרוּ הָעֲבָדִים: אֶת־הָאֳנִיָּה וְאֶת־נַפְשׁוֹתָם יִשְׁמְרוּ:

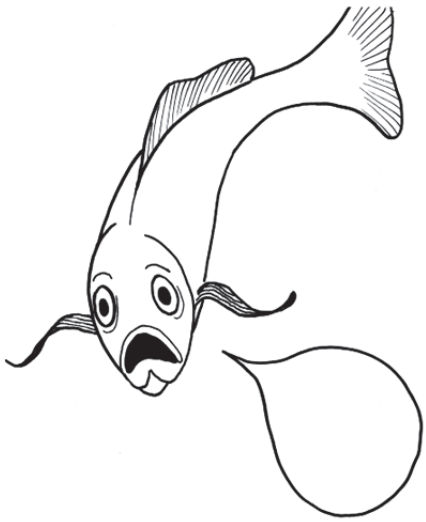
5



[ק׳] הִשָּׁמֶר לְךָ פֶּן־יִפְּלוּ הַבְּלִים עַל־רֹאשֶׁךָ[1]!

[ג׳] גַּם־אַתָּה... הִשָּׁמֶר לְךָ פֶּן־יִכְרְתוּ אֶת־יָדֶיךָ:

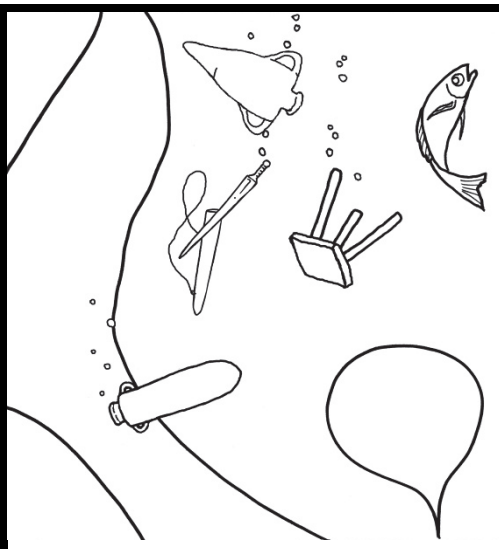
6



[ק׳] יָדַיִם? אֵין לִי יָדַיִם: הֶחָפֵץ אַתָּה לֵאמֹר "זְרֹעוֹת"?

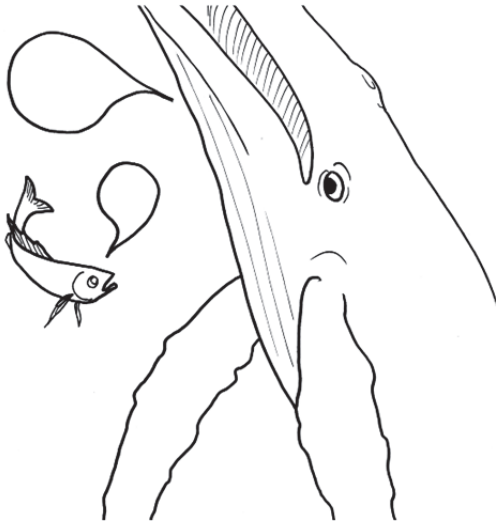
[1] רֹאשֶׁךָ is the pausal form of רֹאשְׁךָ.

7



[ג׳] הִשָּׁמֶר... עוֹד שְׁלֹשָׁה כֵּלִים נֹפְלִים[2]:
אֶת־רֹאשְׁךָ יִכְרְתוּ!

8



[ג׳] הֲשָׁלוֹם לָךְ?

[ק׳] שָׁלוֹם:

[2] In this phrase, נֹפְלִים may operate as an attributive participle (describing the noun) or as a predicative participle (forming a sentence with the noun as subject). Which seems more suitable to the context?

4.1.א. Explanation: "They (*m*) will guard the ship." אֶת־הָאֳנִיָּה יִשְׁמְרוּ:

INTERACTIVE SKILL: Explaining what you expect a group may do in the future

One of the ways to describe future events in Hebrew may be seen in the term יִשְׁמְרוּ *they* (*m*) *will guard*. Perhaps you recognize the fundamental consonants ש.מ.ר in יִשְׁמְרוּ. The pattern seen in יִשְׁמְרוּ is known as the "יִקְטֹל conjugation"[3] for the verb ש.מ.ר.

The following table lists several more verbs that display "they (*m*) will…" forms (3rd masculine plural, abbreviated *3mpl*, similar to יִשְׁמְרוּ *they will guard*).

שֹׁרֶשׁ	יִקְטֹל *3mpl*	they (*m*) will…
ש.כ.ב	יִשְׁכְּבוּ	they will lie down
ש.מ.ע	יִשְׁמְעוּ	they will hear
ש.מ.ר	יִשְׁמְרוּ	they will guard

שֹׁרֶשׁ	יִקְטֹל *3mpl*	they (*m*) will…
כ.ר.ת	יִכְרְתוּ	they will cut
מ.ל.כ	יִמְלְכוּ	they will rule
מ.צ.א	יִמְצְאוּ	they will find

Did you notice the particulars that signal a **3rd masculine plural** יִקְטֹל form? They are: **a ...יִ prefix** followed by **two adjacent shevas** ◌ְ ◌ְ and **ending with a ...וּ**, as in יִכְרְתוּ. As you may recall, the first of two adjacent shevas is silent while the second is vocal.

Certain שֹׁרֶשׁ consonants ("radicals") produce changes in how the יִקְטֹל is spelled. Please review the appendix entry for this segment to become familiar with those changes.

Perhaps you are wondering where the pronoun "they" is located, within the form יִשְׁמְרוּ *they will guard*. The pronoun "they" is contained within that specific *3mpl* verb spelling. In fact, when no explicit subject is supplied, **we should supply the pronoun** "they" in our translation.

On the other hand, as soon as a specific subject appears, we must use that explicit subject **rather than supplying** a pronoun.

---

[3] The "יִקְטֹל conjugation" is also known as "long **prefix** conjugation" since it adds a syllable to the front of the verb (unlike the suffix / affix conjugation, to be introduced in Unit 6). Some describe the יִקְטֹל as the "imperfect" conjugation. Concerning יִקְטֹל as future tense, van der Merwe observes: "In most cases the [יִקְטֹל] verb is translated with a *future tense*," (Christo van der Merwe, et al., *A Biblical Hebrew Reference Grammar* [Sheffield: Sheffield Academic Press: 1999], §19.3.1, italics original). Regarding the יִקְטֹל with future meaning as rooted in a sense of contingency arising from other expressed or unexpressed situation, see *IBHS* §31.6.2b.

They (*m*) will guard. (*Supply the pronoun "they," since there is no explicit subject.*)	יִשְׁמְרוּ:
The servants will guard. (*Do not supply the pronoun "they," since an explicit subject is provided.*)	יִשְׁמְרוּ הָעֲבָדִים:

4.1.ב. Snapshot of sample verb: יִקְטֹל conjugation *3mpl*

Over time you will grow comfortable with יִקְטֹל forms for each person (1st, 2nd, 3rd), for both genders (masculine, feminine), and both numbers (singular, plural). In case you are wondering how the "third masculine plural" (abbreviated *3mpl*) form relates to other יִקְטֹל forms, the following snapshot of the verb שׁ.מ.ר may be helpful. Non-targeted forms appear in a lighter shade to indicate that you do not need to focus on these at this time.

	Plural	**Singular**	
First person common plural (masc. and fem.) *1cpl*	נִשְׁמֹר we will guard	אֶשְׁמֹר I will guard	First person common singular (masc. and fem.) *1cs*
Second person masc. plural *2mpl*	תִּשְׁמְרוּ you will guard *mpl*	תִּשְׁמֹר you will guard *ms*	Second person masc. singular *2ms*
Second person fem. plural *2fpl*	תִּשְׁמֹרְנָה you will guard *fpl*	תִּשְׁמְרִי you will guard *fs*	Second person fem. singular *2fs*
Third person masc. plural *3mpl*	יִשְׁמְרוּ they will guard *m*	יִשְׁמֹר he will guard	Third person masc. singular *3ms*
Third person fem. plural *3fpl*	תִּשְׁמֹרְנָה they will guard *f*	תִּשְׁמֹר she will guard	Third person fem. singular *3fs*

4.1.ג. Activity: "What will they (*m*) do?" מַה־יַּעֲשׂוּ?

INTERACTIVE SKILL: Forecasting how a group will behave

Several "scenarios" are offered below. Without disclosing your selection to your neighbor, **pick one** of these scenarios.

Next, **select a verb** from the table in §4.1.א. (or from verbs found in the appendix for §4.1.א.). It should be a verb that is **suited to the scenario** you have picked out. The verb should depict what your friends or family will typically do in that scenario ("they will…"). To generate more interest, expand your statement to include **additional elements** (such as an object or prepositional phrase).

Word-order (syntax). A יִקְטֹל verb will generally occupy **second position**. It should not stand first in the sentence. Begin with the subject instead. If you wish to draw attention to the object or prepositional phrase, begin with that element, followed by the verb and then the subject.[4] For this particular

[4] When a יִקְטֹל form appears first in a prose sentence, it generally signifies a wish (known as a jussive form; cf. §9.4.א.).

conversation, you likely will not need an explicit subject, since "members of my family" is the implied subject (*3mpl*).

Begin the conversation by letting your neighbor pose to you the inquiry found in the model below. After you have responded, see whether your neighbor can guess which scenario you had in mind.

Scenarios

✓ On the beach	✓ With a loaf of bread	✓ In a tree
✓ At work	✓ With a baby	✓ Late at night
✓ When feeling mischievous	✓ In the mountains	✓ During a storm

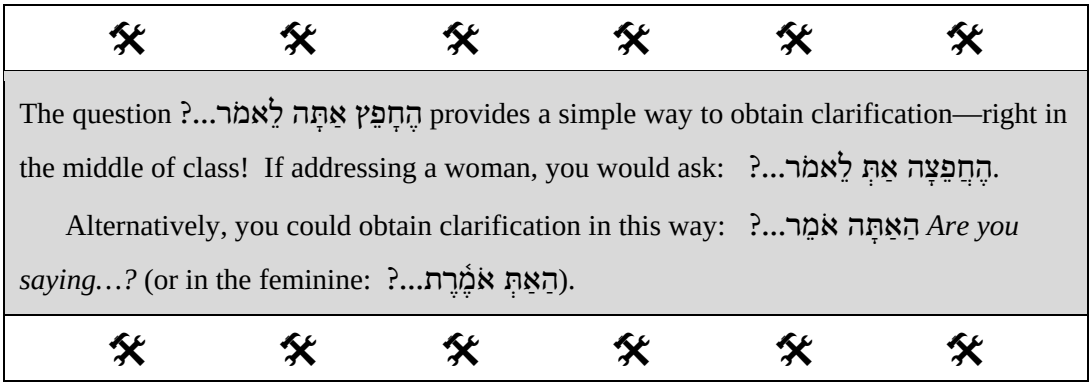
Model

What will they [*m*, members of your family] do?	מַה־יַּעֲשׂוּ?	Neighbor's inquiry
They (*m*) will lie down on the earth.	עַל הָאָרֶץ יִשְׁכְּבוּ:	Your reply
(*Use native language to guess scenario.*)	✓ On the beach *or* ✓ Late at night	Neighbor's guess

4.1.ד. Do you (*ms*) know the meaning...? (יָד) הֲיָדַעְתָּ פֵּשֶׁר...?

The word יָד hand can convey the notion of control in Biblical Hebrew. If you find yourself בְּיַד־אוֹיֵב, it would mean that an enemy (אוֹיֵב) has control over you (cf. Ps. 31:9). In contrast, consider what it would mean for the poet to say to God that he is placing his רוּחַ spirit "בְּיָדְךָ in your hand"? (This appears a few verses earlier in Ps. 31:6.)

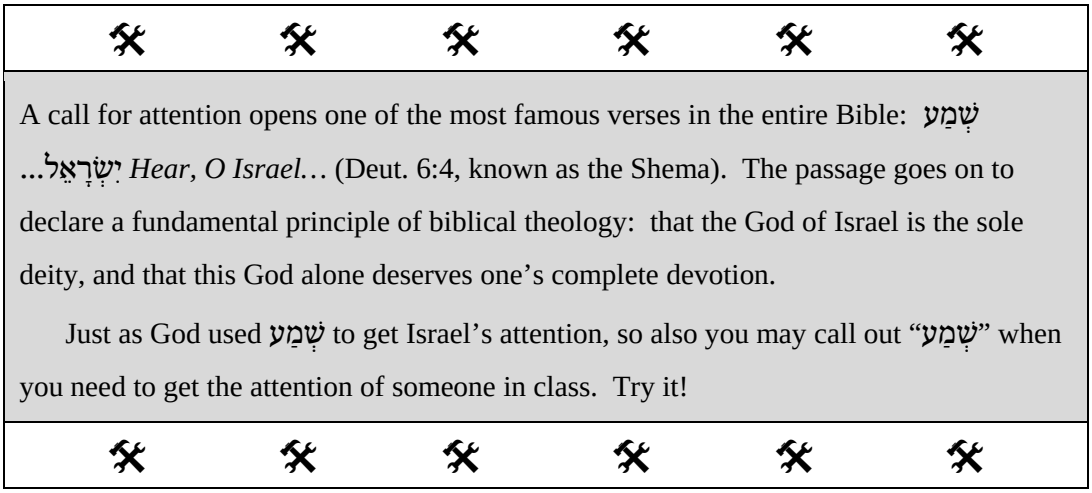
4.1.ה. May I offer you (*ms*) advice? (Clarification) הַאִיעָצְךָ עֵצָה?



The question ?...הֶחָפֵץ אַתָּה לֵאמֹר provides a simple way to obtain clarification—right in the middle of class! If addressing a woman, you would ask: ?...הֶחֲפֵצָה אַתְּ לֵאמֹר.

Alternatively, you could obtain clarification in this way: ?...הַאַתָּה אֹמֵר *Are you saying…?* (or in the feminine: ?...הַאַתְּ אֹמֶרֶת).

4.1.ו. May I offer you (*ms*) advice? (Attention) הַאִיעָצְךָ עֵצָה?



A call for attention opens one of the most famous verses in the entire Bible: שְׁמַע ...יִשְׂרָאֵל *Hear, O Israel…* (Deut. 6:4, known as the Shema). The passage goes on to declare a fundamental principle of biblical theology: that the God of Israel is the sole deity, and that this God alone deserves one's complete devotion.

Just as God used שְׁמַע to get Israel's attention, so also you may call out "שְׁמַע" when you need to get the attention of someone in class. Try it!

4.1.ז. Did you (*ms*) know that...? (Pottery) הֲיָדַעְתָּ כִּי...?

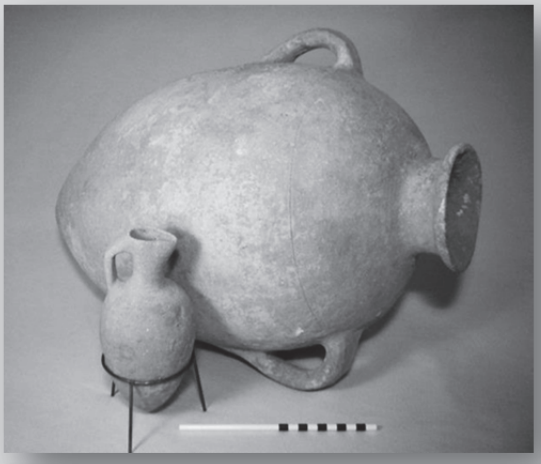


Single- and four-spouted oil lamps, with juglet (Late Bronze [1550–1200 BCE], Early Bronze [3150–2200 BCE], and Late Bronze, respectively). (Courtesy of Flora Archaeological Center)

…due to their durability, fragments of fire-hardened pottery discovered on a given habitation layer of an ancient town ("tell" or mound) often can help archaeologists infer the date of that level? Since the fast pottery wheel came into use in Middle Bronze IIB–C (1750-1550 BCE), vessels displaying fast-turned effects could not date before that era (unless intrusively deposited). Fast-turned effects include the absence of ledge-handles, and less frequent occurrence of flat bottoms.

Similarly, bichrome ware (featuring red-and-black geometric and / or zoomorphic decoration) of a Philistine provenance indicates a date after 1000 BCE, since prior to that point Philistine ware employed only black patterned decoration ("monochrome ware" of Iron Age IB, 1150–1000 BCE).

Pottery production comprised a major industry in certain



"Canaanite jar" and slender dipping pitcher (Middle Bronze IIA–B [1950–1600 BCE]). (Courtesy of Flora Archaeological Center)

locales. In Zarephath (Phoenician port between Tyre and Sidon), for example, pottery workshops have been uncovered in the "Industrial Quarter" (a sector also evidencing olive-pressing, metalworking, and dying industries). At Megiddo an extensive pottery workshop dating to the Late Bronze and Iron Age (1550-587 BCE) has come to light on the eastern slope of the city—complete with cool-temperature caves (allowing slower drying times). Twenty-two kilns with usage spanning from Late Bronze II to the Persian Era (1400-330 BCE) indicate a large-scale production of pottery wares such as shipping amphorae.

A ubiquitous style of shipping amphora that likely originated in Canaan is the so-called "Canaanite Jar." Ovoid, two-handled, with collar and tapered base, often featuring a 30-liter capacity, vessels of this style were in use by 1900 BCE and continued in use—with minor modifications—into the Islamic era.[5] The related torpedo-profile amphora is an early descendant of the Canaanite Jar (see §4.1.ת.).

In addition to vessels fashioned on wheels, other products produced by the potter included terracotta anthropomorphic and zoomorphic figurines (see §11.2.ז.),



Pavement brick with imprint of the Legio X Fretensis (Tenth Roman Legion Fretensis, 1st cent. CE; 18 cm square, 3 cm thick). (Courtesy of Flora Archaeological Collection)

[5] P.E. McGovern and G. Harbottle, "'Hyksos' Trade Connections between Tell el-Dabʿa (Avaris) and the Levant: A Neutron Activation Study of the Canaanite Jar," in *The Hyksos: New Historical and Archaeological Perspectives* (ed. E.D. Oren; Philadelphia: University Museum, 1997), 143.

loom weights (see §7.5.ה.), tiles, and bricks.[6] Terms that can designate ceramic goods include: נֵר *lamp m*, סִיר *cooking pot m*, חֶרֶשׂ *earthenware* or *potsherd m*, and כְּלִי *container m*.

4.1.ח. Did you (*ms*) know that...? (Amphora and sea transport)

הֲיָדַעְתָּ כִּי...?

…ceramic jars were the preferred containers for maritime transport? In particular, the amphora served as a common shipping container, especially for דָּגָן *grain* or *corn m* and liquids, whether שֶׁמֶן *m* from the olive groves or יַיִן *m* from nearby vineyards.

During the summer of 1999 an offshore survey team led by Robert Ballard and Lawrence Stager explored a Phoenician vessel dating to the eighth century BCE, lying at a depth of 400 meters, some fifty kilometers west of Ashkelon, Israel. Nicknamed *Tanit* by archaeologists (after a Phoenician deity for seafarers), the vessel carried a cargo of 385 wine amphorae, with an estimated aggregate volume of eleven tons.

Small handles shaped like an אֹזֶן *ear m* at the shoulder of an amphora, while unsuitable for lifting so large a volume, were discovered to be ideally suited for stabilizing the container with the help of a guide made of חֶבֶל *rope m*, deep in the cargo hold of הָאֳנִיָּה. A crew of חוֹבְלִים *sailors m* would plant the amphora's rounded base upright in a bed of sand or ballast of אֲבָנִים. The vertical taper of the container was well suited to stowage, as it corresponded to the slope of a ship's hull.

[6] *LBI*, 134–35 and 138–39. The pavement tile pictured above may have been produced at the Tenth Roman Legion's ceramics workshop located two km west of the Old City of Jerusalem, excavated in 1992. For more information, see Hillel Geva, "Jerusalem-*Binyane Ha'uma* Ceramics Workshop," n.p. [cited 9 November 2013]. Online: http://www.jewishvirtuallibrary.org/jsource/Archaeology/jeruceram.html#1.

The amphorae onboard the *Tanit* were remarkably uniform in size and profile (averaging 69 cm long with a 17.8 liter-capacity)—evidence of a sophisticated production process. To prevent seepage, the containers had been lined with pine pitch. Perhaps this



Torpedo-profile amphora with stopper and marine-encrusted pitcher (Hellenistic, 332–53 BCE]). (Courtesy of Flora Archaeological Center)

particular shipment from Palestine was bound for enjoyment along the Nile in מִצְרַיִם, or in the Phoenician colony of Carthage.[7] Incidentally, the term נֵבֶל *jar m* could designate both ceramic storage containers and also skin-bottles.

[7] P.J. King and L.E. Stager, *Life in Biblical Israel* (Louisville, Kentucky: John Knox, 2001), 179, and R.D. Ballard and L.E. Stager, "Iron Age Shipwrecks in Deep Water off Ashkelon, Israel," http://web.mit.edu/deeparch/www/publications/papers/BallardEtAl2002.pdf, accessed April 19, 2013.

MODULE 4.2 Describing what an object is for

Words for responding מִלִּים לַעֲנוֹת

אֹזֶן, אָזְנַיִם[a]	ear *f*, dual
אִם (*usually* אִם־)	if
אֶשְׁאֲלָה לָךְ: [שׁ.א.ל]	I would [like to][b] ask you a question *ms and fs*
בֵּין	between, among
דָּבָר, דְּבָרִים, דִּבַר־, דִּבְרֵי־	word, matter, event, thing *m*
לַחֲרוֹת [ח.ר.ה/י]	to be hot
עַיִן, עֵינַיִם	eye, water-spring *f, dual*
עֵינָיו	his eyes *dual*
פֶּה	mouth *m*
רֶגֶל, רַגְלַיִם, רֶגֶל־, רַגְלֵי־	foot *f, dual*

[a] The first syllable of both אֹזֶן and אָזְנַיִם produces an *o* sound. In אָזְנַיִם the first syllable is closed (the sheva is silent) and unaccented, so that the qameṣ is a qameṣ-ḥaṭuf.

[b] The capacity of a יִקְטֹל verb to connote a **desire to do** something will be explained in §5.4.א. (e.g., אִם־אַתָּה תִּקַּח־לִךְ... *If you **want to take** it…*, 1 Sam. 21:10). The object "a question" is implied by the verb in the statement אֶשְׁאֲלָה לָךְ: (given the context of an inquiry).

Words for hearing מִלִּים לִשְׁמֹעַ

אַף	nose, anger *m*
הַר, הָרִים, הַר־, הָרֵי־	mountain *m*
יֵחֵרֶה [ח.ר.ה/י]	he / it will be hot
כּוֹס, כּוֹסוֹת, כּוֹס־, כּוֹסוֹת־	cup* *f*
עֵץ, עֵצִים	tree, wood *m*
רְאֵה, רְאִי [ר.א.ה/י]	Look! *imv ms, fs*

4.2 Jonah Episode: Look! Man overboard!

ק׳ = הַדָּג הַקָּטָן, ג׳ = הַדָּג הַגָּדוֹל

1

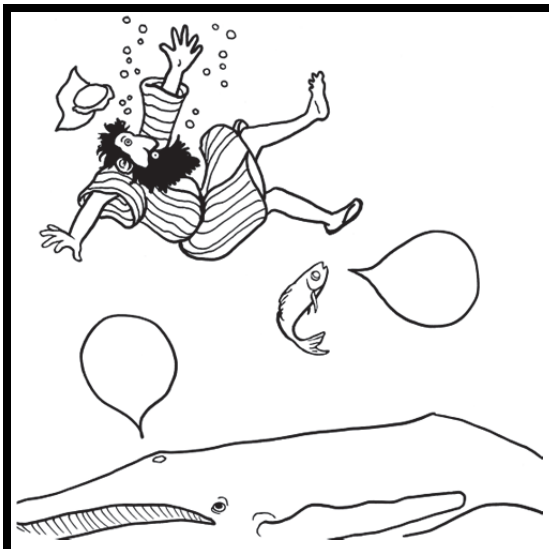


[ק׳] רְאֵה! אִישׁ עֹבֵר מִן־הָאֳנִיָּה אֶל־הַיָּם!

[ג׳] אַיֵּה?

עַתָּה אֲנִי רֹאֶה אוֹתוֹ: הָעֲבָדִים
מַשְׁלִיכִים אוֹתוֹ אֶל־הַיָּם כְּאָבֶן! עַל־
יַד הָאֳנִיָּה הוּא : צַר לוֹ מְאֹד:

2



[ק׳] אֶשְׁאֲלָה לָךְ:

מָה אֵלֶּה כְּעֵצִים תַּחְתָּיו? הֲגַם אֵלֶּה
זְרֹעוֹת?

[ג׳] לֹא זְרֹעוֹת: רַגְלַיִם הֵנָּה לָלֶכֶת:

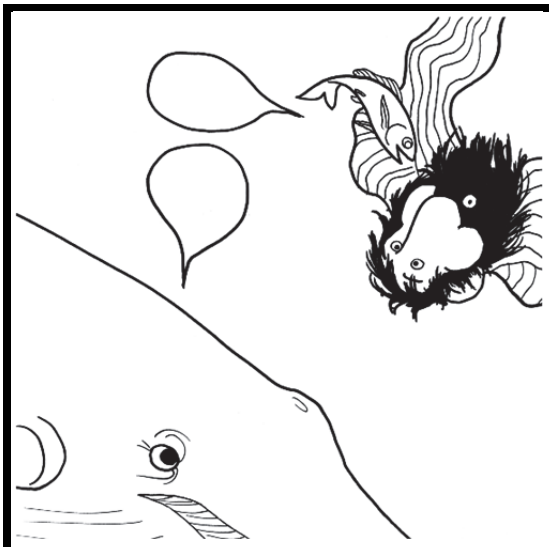
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[ק׳] וְהִנֵּה... כְּכֹסוֹת עַל־רֹאשׁוֹ... מָה־
הִנֵּה?

[ג׳] אָזְנַיִם הִנֵּה לִשְׁמֹעַ:

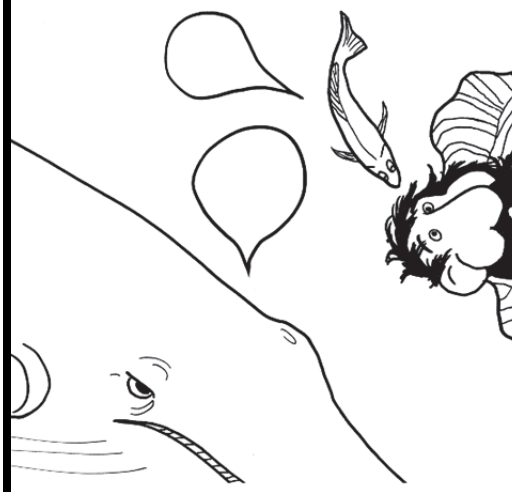
4



[ק׳] מֶה הָהָר הַקָּטָן בֵּין עֵינָיו וּבֵין פִּיו?

[ג׳] הוּא אַף:

5



[ק׳] מֶה עֹשֶׂה אַף?

[ג׳] דְּבָרִים רַבִּים אַתָּה שׁאֵל, דָּג קָטָן:
אִם־יֶחֱרֶה אַפּוֹ, הִשָּׁמֶר לָךְ!

4.2.א. Do you (*ms*) know the meaning...? (אַף) הֲיָדַעְתָּ פֵּשֶׁר...?

The expression יֶחֱרֶה אַפּוֹ *his nose is getting hot* should more idiomatically be expressed "*he is angry*." The noun אַף *nose* arises from the verb א.נ.פ *to be angry, to snort*.[8] Does your native language associate physical descriptions with particular emotions?

[8] Incidentally, by comparing the root form א.נ.פ we can better understand why the dagesh ḥazaq (strong dagesh) appears in the פ of the suffixed form אַפּוֹ. The noun אַף conceals a root letter נ that, due to its weakness disappears when there is no suffix, but reappears in the form of a dagesh when a suffix is added (אַפּוֹ).

4.2.ב. Activity (matching): "What does a human do with these?"

מֶה עֹשֶׂה אָדָם[9] בְּאֵלֶּה?

INTERACTIVE SKILL: Explaining how something is used

Have you ever read science fiction? Imagine an extra-terrestrial guest making initial contact with a member of our species. Using flawless Biblical Hebrew, it points to various human appendages and asks: מֶה עֹשֶׂה אָדָם בְּאֵלֶּה?

In the column labeled "עֶצֶם (Noun)" you will find the various appendages that the visitor asked about (numbered 1-7).[10] The column labeled "פֹּעַל (Verb)" offers a collection of actions that you may use when explaining how a particular appendage is used.[11]

The column labeled ?...מֶה עֹשֶׂה בְּ has been left blank. Write the Hebrew alpha-numeral and verb suitable to each appendage. You need only give one action for each appendage. Not all actions will be used. Answers will vary depending on one's imagination.

---

[9] אָדָם *human, Adam.*

[10] עֶצֶם in Biblical Hebrew means *bone, substance, self* (*f*), and has been adopted by grammarians to refer to "noun."

[11] פֹּעַל in Biblical Hebrew means *action* or *deed* (*m*). Grammarians have adopted it to refer to "verb."

	עֶצֶם (Noun)	מֶה עֹשֶׂה בְּ...?		פֹּעַל (Verb)
.1	אֹזֶן	ח. לִשְׁמֹעַ	א.	לְאַהֲבָה[12]
.2	אַף		ב.	לֶאֱכֹל
.3	זְרֹעַ		ג.	לְדַבֵּר
.4	עַיִן		ד.	לַחֲרוֹת
.5	פֶּה		ה.	לָלֶכֶת
.6	רֹאשׁ		ו.	לַעֲמֹד
.7	רֶגֶל		ז.	לִרְאוֹת
			ח.	לִשְׁמֹעַ
			ט.	לִשְׁמֹר
			י.	לִשְׁתּוֹת
			יא.	לָתֵת

[12] In purposes clauses with א.ה.ב, Biblical Hebrew prefers לְאַהֲבָה (preposition plus alternate infinitive or feminine noun for *love*). Less often we encounter purpose clauses with the infinitive לֶאֱהֹב.

4.2.ג. May I offer you (*ms*) advice? (Posing a question) הַאִיעָצְךָ עֵצָה?

Whether to satisfy curiosity or to get clarification, from time to time everyone needs to ask for more information. Here is the way to indicate in Hebrew that you wish to pose an **informational question** (as opposed to making a request):

- אֶשְׁאֲלָה לָךְ: *I wish to ask you* [*a question*] (cf. Judg. 8:24).

Conveniently, the pausal form לָךְ will address **either a man or a woman** (*2m/fs*). In case you are posing a question to an entire **group**, use: אֶשְׁאֲלָה לָכֶם: Later on you will learn more precisely how the form אֶשְׁאֲלָה is related to ש.א.ל *to ask* (cohortatives will be explained in §9.4.ג. and §9.4.ו.).

If you wish to present your question in a **more direct** manner, you may announce it as did King Zedekiah when he confronted his prisoner-prophet Jeremiah. The construction used by Zedekiah dispenses with any tentativeness connoted by אֶשְׁאֲלָה *I wish to ask*. Instead he announces with a rather confrontational tone exactly what is the situation:

- שֹׁאֵל אֲנִי אֹתְךָ דָבָר... *I am asking you a question*[13] (cf. Jer. 38:14a, notice participle שֹׁאֵל and pronominal subject אֲנִי).

Placing the participle first (as Zedekiah does) brings focus to the activity at hand, namely, "asking." Or, given the power-differential between monarch and prisoner, perhaps שֹׁאֵל rather involved "interrogating." The focus on obtaining information grows

[13] דָבָר means *word* or *matter*. As it refers here to "what is being asked," in this context דָבָר should be translated *question*.

even more intense as the king warns: "Don't hide anything from me!" (v. 14b).

If, on the other hand, you wish to **acknowledge a question** raised by someone else, there are three options.

- מַה־לָּךְ׃ *What is it?* or *What is your concern?* or *What is the matter?* This response is nonspecific, suitable whether the questioner seeks information or comes with a request that some commodity would be bestowed.[14]
- הֲתִשְׁאָל / הֲתִשְׁאֲלִי אֹתִי דָּבָר׃ *Would you* (*like to*) *ask me something?*[15]
- וְלָמָה אַתָּה שֹׁאֵל / וְלָמָה אַתְּ שֹׁאֶלֶת׃ *And why do you ask?* This response seeks clarification for a question that has already entered the dialogic exchange.[16]

The noun best representing "question" in the sense of "inquiry" is דָּבָר (commonly rendered *word*, *thing*, or *event*).[17] The noun שְׁאֵלָה *f*, while pertaining to the field of "inquiry," is limited to inquiries that present a petition.[18] שְׁאֵלָה does not encompass inquiries that seek only information.



[14] Caleb responded to his daughter in this way (Josh. 15:18), as did the Persian king to Esther (Esth. 5:3; cf. Gen. 21:17 and Judg. 18:24).

[15] Cf. הֲשָׁאַלְתִּי in 2 Kings 4:28.

[16] See Solomon's use of וְלָמָה in conversation with his mother (1 Kings 2:22).

[17] For examples of דָּבָר as encompassing the notion of "question" or "topic of inquiry," see Gen. 43:7, 1 Sam. 17:29, and 1 Kings 10:3.

[18] Cf. Esth. 7:2, where it is parallel to בַּקָּשָׁה *entreaty f*.

4.2.ד. Explanation and activity: "What is between his eyes and his mouth?" מַה־הִיא בֵּין עֵינָיו וּבֵין פִּיו?

INTERACTIVE SKILL: How to describe where an object may be found, in relation to two flanking objects

The Hebrew way to describe that an object is located between two other objects involves repeating the word בֵּין *between* twice: "ב is between א *and between* ג."

For example, imagine a skipper spying a large object jutting up from the waves, lying between his vessel and a rocky shore. In order to determine whether he needs to steer around this unknown object, he calls out to a mate perched in the crow's-nest (yes, crow's-nests have been attested in ancient vessels):

What is that, between the ship and [between] the rocks?	מַה־הִיא[19] **בֵּין** הָאֳנִיָּה **וּבֵין** הָאֲבָנִים?	Skipper's inquiry
It is a big container.	כְּלִי גָּדוֹל הוּא:	Reply

As the sailors scurry to avoid striking the piece of floating freight, a passenger is puzzled by the commotion. He has not yet caught sight of the obstacle. So he asks:

Where is the big container?	אַיֵּה הַכְּלִי הַגָּדוֹל?	Passenger's inquiry
The big container is between the ship and [between] the rocks.	הַכְּלִי הַגָּדוֹל **בֵּין** הָאֳנִיָּה **וּבֵין** הָאֲבָנִים:	Reply

When expressed only once, בֵּין simply means *among*.

If (כִּי) there should be a dispute (רִיב) **among** (some) people… (Deut. 25:1)	כִּי־יִהְיֶה רִיב **בֵּין** אֲנָשִׁים...

[19] When referring to an unknown object, Hebrew tends to use the feminine (cf. מַה־הִיא, Zech. 5:6). In the reply the gender of the object is known, so the pronoun must conform to that gender (כְּלִי גָּדוֹל הוּא).

Can you deduce the answers to these questions? You may use the glossary if needed.

א. מַה־בֵּין "ס" וּבֵין "פ"?

ב. מִי בֵּין אַבְרָהָם וּבֵין יַעֲקֹב?

ג. מַה־בֵּין שְׁתַּיִם וּבֵין אַרְבַּע?

4.2.ה. Do you (*ms*) know the meaning...? (נֶפֶשׁ) הֲיָדַעְתָּ פֵּשֶׁר...?

The word נֶפֶשׁ *soul, person f* has an underlying meaning of *throat*, and by extension *life* and *appetite*. When crying out for help, the psalmist declares that floodwaters have reached עַד־נָפֶשׁ (Ps. 69:2 [ET v. 1]; נָפֶשׁ is pausal). To translate נֶפֶשׁ as *soul* in Psalm 69 would miss the point, for the context calls for *throat*. Jonah registered his mortal peril in a similar manner: מַיִם עַד־נָפֶשׁ (Jonah 2:6).

An awareness of connotations indigenous to נֶפֶשׁ will help us both to enrich our reading of Hebrew and also to guard against the tendency to import non-Hebrew notions associated with soul (such as Greek *psyche*) when reading the Hebrew Bible.

4.2.ו. Did you (*ms*) know that...? (Units of measure) הֲיָדַעְתָּ כִּי...?

...several terms relating to parts of the human body served as units of linear measurement? The אַמָּה *cubit f*, for example, corresponded to the distance from the elbow to the

tip of the middle finger (44.4 cm in the short-cubit system). The זֶֽרֶת *span f*, measured between the farthest fingertips (22.2 cm, or half-cubit). The distance across the base of the fingers comprised the טֶפַח *handbreadth m* (7.4 cm). A single fingerbreadth (אֶצְבַּע *finger f*, 1.85 cm) offered the smallest linear measurement.

One of the larger volumetric units, in contrast, came from the realm of pack animals. The חֹמֶר *homer* (*ḥōmer*) *m* amounted to 150 dry liters, and stemmed from the carrying-capacity of the typical pack animal—חֲמוֹר *donkey m*.[20] A seventh century Assyrian relief from the North Palace of Nineveh indicates that horses also served as pack animals—at least during hunting expeditions for members of the royal court.



Pack animals on a royal Assyrian hunt (Nineveh, North Palace, 645–635 BCE). (Courtesy of British Museum)

[20] *LBI*, 200. See §2.4.ה. for more information concerning weights and measures.

MODULE 4.3 Describing what a man will do

Words for responding מִלִּים לַעֲנוֹת

בַּיִת, בָּתִּים[a], בֵּית־, בָּתֵּי־	house *m*
חַיִּים[b]	life *mpl*
יָבוֹא [ב.ו.א]	he / it will come, enter, go*
יִחְיֶה [ח.י/ה]	he / it will live
יָמוּת [מ.ו.ת]	he / it will die
יֵרֵד [י.ר.ד]	he / it will descend*
יֵשֵׁב [י.ש.ב]	he / it will sit / dwell*
יִשְׁכַּב [ש.כ.ב]	he / it will lie down*
פּוֹתֵחַ, פּוֹתַחַת, פּוֹתְחִים, פּוֹתְחוֹת [פ.ת.ח]	one who opens *pt*
רָשָׁע, רְשָׁעָה, רְשָׁעִים, רְשָׁעוֹת	evil, wicked

[a] Although the qameṣ of בָּתִּים occurs in a closed, unaccented syllable, it is not pronounced *o*. This is an exception.

[b] With words such as חַי *life, singular,* Hebrew often employs the plural form (חַיִּים) to convey a singular meaning (*life*, not *lives*). Thus, despite its plural ending, תַּחֲנוּנִים means *supplication* (not *supplications*); similarly עֲשׁוּקִים means *oppression* (not *oppressions*). This feature is known as the plural abstract. A lexicon will inform you when a plural should be treated with a singular meaning.

Words for hearing מִלִּים לִשְׁמֹעַ

אֶהְיֶה [ה.י/ה]	I will be
אַל-[a]	Don't…!
אַל־תִּבְךְּ, אַל־תִּבְכִּי [ב.כ.י/ה]	Don't cry! *ms, fs*
אַל־תִּירָא, אַל־תִּירְאִי [י.ר.א]	Don't be afraid! *ms, fs*
בֶּטֶן	belly, stomach *f*
בֹּכֶה, בֹּכָה[b], בֹּכִים, בֹּכוֹת [ב.כ.י/ה]	one who cries *pt*
לִבְלֹעַ [ב.ל.ע]	to swallow
לְעוֹלָם	forever
מָחָר	tomorrow, next day, in the future *noun m, also adverb*

מֵת, מֵתִים מֵתָה, מֵתוֹת [מ.ו.ת]	one who is dying *pt*
סוּר, סוּרִי [ס.ו.ר]	Turn![*] *imv m, f*
עָזְרֵנִי	Help me! *imv ms* (*note qameṣ-ḥaṭuf*)

עַל־כֵּן	on this account, therefore
קֶבֶר	grave *m*
רַק[c]	only
שְׁלֹשֶׁת יָמִים	three days *mpl*
תְּהוֹם	watery depths *f*

[a] The negation אַל will always directly precede its verb, forming a negative command. It will negate only a יִקְטֹל verb (more precisely, a command form known as "jussive" [cf. §§9.4.ב-א.], that often is indistinguishable from a יִקְטֹל form).

[b] The *pt fs* occurs only once, spelled בּוֹכִיָּה (poetry); most likely it was spelled בֹּכָה in common usage.

[c] After לֹא, רַק may be rendered *except*.

4.3 Jonah Episode: Will he lie in the depths?

ק׳ = הַדָּג הַקָּטָן, ג׳ = הַדָּג הַגָּדוֹל

1



[ק׳] הֲיִשְׁכַּב בַּתְּהֹמוֹת לְעוֹלָם? הֲיָמוּת?

2



[ג׳] הָאִישׁ יֵרֵד וּבַמַּיִם יָבוֹא:

אַךְ לֹא יִשְׁכַּב לְעוֹלָם:

לֹא יֵשֵׁב בַּתְּהֹמוֹת רַק שְׁלֹשֶׁת יָמִים:

3



[ק׳] ״הוּא יֵרֵד וּבַמַּיִם יָבוֹא...״

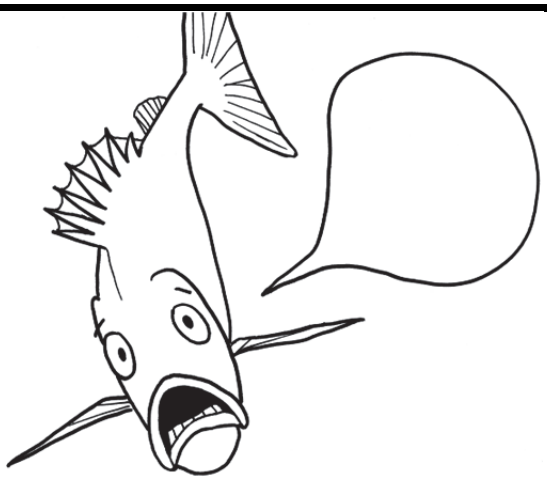
״לֹא לְעוֹלָם יִשְׁכַּב:״

אֵיךְ יֵשֵׁב וְלֹא יָמוּת?

לֹא אָבִין: עָזְרֵנִי:

[ג׳] כִּי אֲנִי הֹלֵךְ לְבַלַּע אוֹתוֹ:

4



[ק׳] הֲלִבְלַּע אוֹתוֹ אַתָּה הֹלֵךְ... כִּשְׁאוֹל...

חַיִּים??

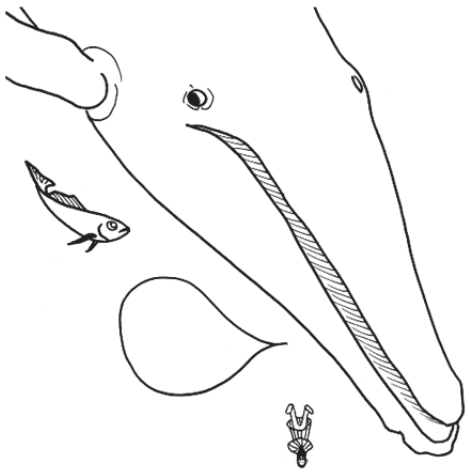
אַתָּה דָּג רָשָׁע!

עַתָּה סוּר מִמֶּנִּי[21]!

וַאֲנִי צַר לִי: אֲנִי בֹכֶה כִּי יָמוּת הָאָדָם:

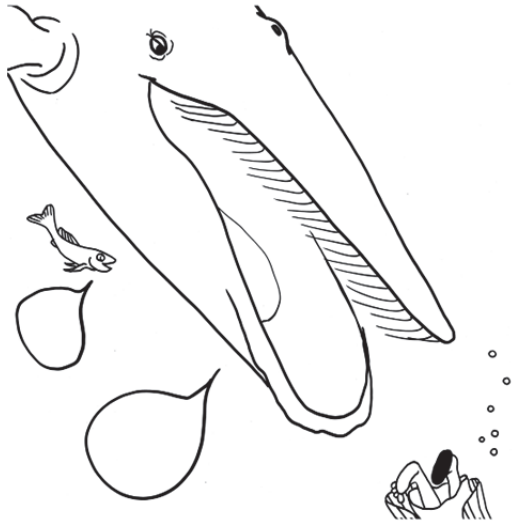
[21] מִמֶּנִּי is comprised of מִן־ and אֲנִי.

5



[ג׳] דָּג קָטֹן... אַל־תִּבְהָ׃
אֲנִי הֹלֵךְ לְבַלַּע אוֹתוֹ׃
אַךְ אֵינֶנִּי הֹלֵךְ לֶאֱכֹל אוֹתוֹ׃
אֶהְיֶה לוֹ לְבַיִת׃

6



[ק׳] הַיִחְיֶה הָאָדָם וּבִבְטְנָךְ יֵשֵׁב
כְּמוֹ[22] בְּבַיִת וְלֹא כְּקָבֶר?
עַל־כֵּן שָׁלוֹם לִי׃
רְאֵה! הוּא מֵת!

[ג׳] אַל־תִּירָא׃ אֲנִי פֹּתֵחַ אֶת־פִּי...

[22] כְּמוֹ is the form used for the preposition כְּ when operating as an independent word.

4.3.א. Explanation: "He won't lie down forever." לֹא לְעוֹלָם יִשְׁכַּב׃

INTERACTIVE SKILL: Describing how an individual will (or will not) act

In the table below, you will find a handful of verbs letting you describe what an individual will (or will not) do, as in לֹא יִשְׁכַּב *he won't lie down, 3ms* (third masculine singular). These forms **begin with a ...י prefix**, just as the *3mpl* forms did in Module 4.1 (יִשְׁכְּבוּ *3mpl*, יִשְׁכַּב *3ms*).

In contrast to *3mpl* forms, a *3ms* form will **omit the ...וּ suffix**. Also, a *3ms* form will typically supply **a ḥolem as "theme vowel"** after the second שֹׁרֶשׁ consonant (as in יִכְרֹת *he will cut*). ("**Theme vowel**" is the label given to designate the vowel appearing after second שֹׁרֶשׁ consonant [second radical]).

Here are several common verbs that use a ḥolem as theme vowel.

Ḥolem as theme vowel

שֹׁרֶשׁ	יִקְטֹל *3ms*	he will…
ח.ש.ב	יַחְשֹׁב	he will think
כ.ר.ת	יִכְרֹת	he will cut
מ.ל.כ	יִמְלֹךְ	he will rule
נ.פ.ל	יִפֹּל	he will fall

שֹׁרֶשׁ	יִקְטֹל *3ms*	he will…
ע.ב.ד	יַעֲבֹד	he will work
ע.מ.ד	יַעֲמֹד	he will stand
ש.מ.ר	יִשְׁמֹר	he will guard

Not all verbs use ḥolem as theme vowel. For example, יִשְׁכַּב *he will lie down* illustrates a verb using a **pataḥ** as theme vowel. Others will use a **ṣērê** (as in יֵרֵד *he will descend* and יֵשֵׁב *he will sit / dwell*), or a **šureq** (as in יָמוּת *he will die*). Suggestions to help you understand these theme vowel variations may be found in the appendix entry corresponding to this segment.

Also, please note the use of לֹא in the expression לֹא יִשְׁכַּב. Hebrew employs לֹא (not אֵין) to negate **finite verb forms** (i.e., verb forms such as יִשְׁכַּב—forms that are so detailed that they indicate a subject with a particular person / gender / number). In contrast, אֵין negates simple verbless expressions (such as אֵין לִי אָבֶן׃).

4.3.ב. Snapshot of sample verb: יִקְטֹל conjugation *3ms*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

4.3.ג. Activity: "What will Jonah do tomorrow?" מַה־יַּעֲשֶׂה יוֹנָה מָחָר?

INTERACTIVE SKILL: Asking concerning someone's plans

In the last Jonah episode (§4.2), הַדָּג הַקָּטָן watched as עַבָדִים tossed אֶת־הַנָּבִיא overboard, into the stormy יָם. In the current episode (§4.3), הַדָּג הַקָּטָן watches as with one great gulp הַדָּג הַגָּדוֹל provides אֶת־הַנָּבִיא with a new place to spend the night (three nights, actually). Eventually, though, הַנָּבִיא will have to leave this watery apartment. What do you suppose will happen at that point?

(a) What about הַנָּבִיא—what is the first thing you think that הַנָּבִיא will want to do, once he has been delivered from הַדָּג הַגָּדוֹל?

(b) And how about הַדָּג הַגָּדוֹל—what will הַדָּג הַגָּדוֹל want to do, when at last he is rid of his internal passenger?

Here are some guidelines to help you speculate concerning their respective plans:

(a) Your speculations may be either **positive** (*He will…*) or **negative** (*He will not…*).

(b) Since the model question below uses a יִקְטֹל form (יַעֲשֶׂה), what form should your answer employ?[23]

(c) In order to make a **simple** statement about the **future** (in order to avoid conveying a wish or hope), you will want to place the verb in **second or third position**. In front of the verb, place one or more of the following:

(i) a subject (noun or pronoun)

(ii) an object

(iii) a negative particle (לֹא)

Then follow with a יִקְטֹל form. Again, a יִקְטֹל verb should **not** be in the **first** position in the sentence when conveying simple future information.[24]

Under each question, write what you think will happen. Then practice the Model א question so that you can ask your neighbor what he or she expects will happen. Needless to say, answers will vary according to your imagination. Please limit yourself to verbs that have been introduced up to this point, such as

[23] Your primary statement should rest on a יִקְטֹל form. If you wish to include an infinitive or a participle as part of your reply, it should serve a secondary role, giving information in addition to a יִקְטֹל form.

[24] As you will learn in §9.4.ב-א., a יִקְטֹל form in first position conveys a hope or wish, not a simple future sense.

those found in §4.3.א. (including the appendix). If you look up words in the glossary, only use those marked with the module designation "4.3" or lower.

Model א

What will **Jonah** do tomorrow?	מַה־יַּעֲשֶׂה **יוֹנָה** מָחָר?	Inquiry about הַנָּבִיא
Tomorrow he will eat a big fish.	הוּא יֹאכַל דָּג גָּדוֹל מָחָר׃	Sample reply

Your reply (Hebrew with translation)

Model ב

And (as for) the big fish—what will the fish do tomorrow?	וְהַדָּג **הַגָּדוֹל** מַה־יַּעֲשֶׂה **הַדָּג** מָחָר?	Inquiry about הַדָּג הַגָּדוֹל
He will not eat the prophet tomorrow.	לֹא יֹאכַל אֶת־הַנָּבִיא מָחָר׃	Sample reply

Your reply (Hebrew with translation)

4.3.ד. Activity: "Put (*ms*) your (*ms*) feet on your (*ms*) hands!"

שִׂים רַגְלֶיךָ עַל־יָדֶיךָ!

INTERACTIVE SKILL: Choreographing a tableau

Have you ever watched as a person or group would swiftly strike a silent pose for dramatic effect (called a "tableau")? Show your grasp of the concept by quickly striking the various poses that your instructor directs. Later, you may choreograph a tableau, directing others to pose.

You will find the following imperative forms helpful in this activity:

שִׂים... Put *ms*…!	שִׂימִי... Put *fs*…!	שִׂימוּ... Put *mpl*…!

Incidentally, the שָׂרַשׂ for the command "Put!" is pronounced as a monosyllable, just like the command itself: שִׂים. The שָׂרַשׂ is represented as ש.ו/י.מ. As mentioned earlier, verbs with a monosyllabic שָׂרַשׂ are known as "hollow verbs" (see note on בּוֹא in §2.4 Words for hearing, p. 148). The middle letter will be either י (as in ב.י.נ *to understand*, pronounced בִּין), or ו (as in ק.ו.מ *to get up*, pronounced קוּם), or a variable letter ו/י (as in ש.ו/י.מ). The variable letter indicates that some forms of that verb will display a middle vowel associated with ו (an O/U-vowel), while other forms of the same verb will display a middle vowel associated with י (an I-vowel).

Here are some hollow verbs you have encountered already:

Module	Sample form	Pronunciation of שָׂרַשׂ	שָׂרַשׂ (a hollow verb)
§2.4	*Come! or Enter!* בּוֹא	בּוֹא	ב.ו.א
§1.3	*I understand* אָבִין	בִּין	ב.י.נ
§4.3	*he will die* יָמוּת	מוּת	מ.ו.ת
§4.3	*Turn away!* סוּר	סוּר	ס.ו.ר
§1.3	*Get up!* קוּם	קוּם	ק.ו.מ

Module	Sample form	Pronunciation of שֹׁרֶשׁ	שֹׁרֶשׁ (a hollow verb)
§3.3	*to turn toward* לָשׁוּב אֶל	שׁוּב	ש.ו.ב

And here are some verbs with middle-י or middle-ו, that are *not* hollow verbs. Notice the two-syllable pronunciation of the שֹׁרֶשׁ in each case.

Module	Sample form	Pronunciation of שֹׁרֶשׁ	שֹׁרֶשׁ (*not* a hollow verb)
§4.3	*I will be, become* אֶהְיֶה	הָיָה	ה.י.ה/
§4.3	*he will live* יִחְיֶה	חָיָה	ח.י.ה/
§3.4	*one who commands* מְצַוֶּה	צָוָה	צ.ו.ה/

4.3.ה. May I offer you (*ms*) advice? (Calling for help) הַאִיעָצְךָ עֵצָה?

Here is an expression that will help you obtain assistance quickly, especially in the context of your language class. Simply call out either עָזְרֵנִי *Help me!* or—especially if seeking assistance from a divine source— הוֹשִׁיעֵנִי *Rescue me!* Try it! Soon those around you will respond with help.

Don't feel embarrassed to ask for assistance—long ago people of great stature used this noble cry (cf. Ps. 109:26, where the poet employed both עָזְרֵנִי and הוֹשִׁיעֵנִי in close succession).[25]

[25] According to principles of Hebrew poetry, by virtue of appearing **second** in the parallel structure of Ps. 109:26, הוֹשִׁיעֵנִי may convey more intensity or solemnity than עָזְרֵנִי. Notice that the qameṣ in עָזְרֵנִי is a qameṣ-ḥaṭuf, pronounced *o*.

MODULE 4.4 Describing what a group of women will do

מִלִּים לַעֲנוֹת Words for responding

I do / will / would believe *hifil*[a]	אַאֲמִין [א.מ.נ]
one who says* *pt*	אֹמֵר, אֹמֶרֶת, אֹמְרִים, אֹמְרוֹת [א.מ.ר]
road, way *f or m*	דֶּרֶךְ, דְּרָכִים, דֶּרֶךְ־, דַּרְכֵי־
heart, mind *m* (*alternate spellings*)	לֵב (*or* לֵבָב), לִבּוֹת, לֵב־, לִבַּת־

lamp *m*	נֵר, נֵרוֹת, נֵר־, נֵרוֹת־
oil (*of olive fruit*), scented oil *m*	שֶׁמֶן, שְׁמָנִים, שֶׁמֶן־, שִׁמְנֵי־
they will go, walk* *fpl*	תֵּלַכְנָה [ה.ל.כ]
they will see* *fpl*	תִּרְאֶינָה [ר.א.י/ה]
they will hear* *fpl*	תִּשְׁמַעְנָה [ש.מ.ע]

[a] The meaning "believe" belongs to a particular pattern branching off of the basic שׁוֹרֵשׁ (the שׁוֹרֵשׁ is א.מ.נ in this instance). This pattern (or "stem") is known as the *hifil* pattern (abbreviated *hif*), characterized by some shifts in spelling that will be explained more fully in Unit 8.

מִלִּים לִשְׁמֹעַ Words for hearing

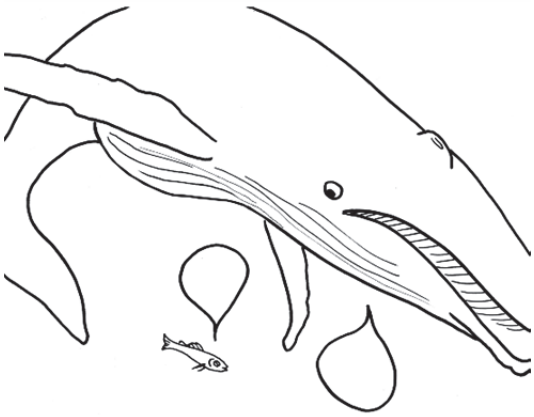
perhaps	אוּלַי
light, brightness *f*	אוֹר, אוֹרִים, אוֹר־, אוֹרֵי־
while being* *inf c*, *prep* ב	בִּהְיוֹת [ה.י.י/ה]
darkness *m*	חֹשֶׁךְ
he / it will speak* *piel*	יְדַבֵּר [ד.ב.ר]

What is it or what is your concern? *ms and fs*	מַה־לָּךְ?
one who hopes for *pt ms, fs*	קוֶּה, קוָּה [ק.ו.י/ה]
you do / will / would believe *hifil ms, fs*	תַּאֲמִין, תַּאֲמִינִי [א.מ.נ]

4.4 Jonah Episode: I would like to ask you a question.

ק׳ = הַדָּג הַקָּטָן, ג׳ = הַדָּג הַגָּדוֹל

1



[ג׳] מַה־לָּךְ?

[ק׳] אֶשְׁאֲלָה לָךְ:

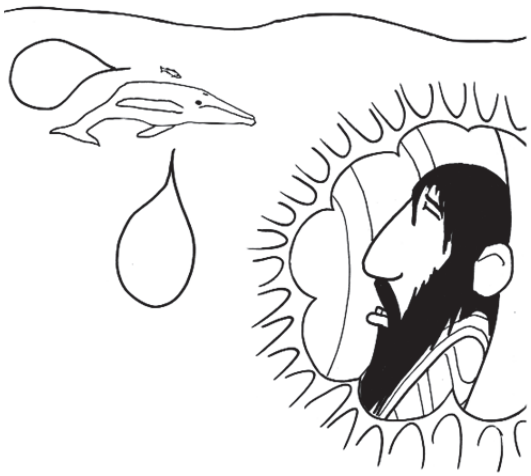
2



[ק׳] בְּהִיוֹת הָאִישׁ בְּבִטְנְךָ מַה־תַּאֲמִין כִּי תִּשְׁמַעְנָה אָזְנָיו?

[ג׳] אֲנִי אַאֲמִין כִּי תִּשְׁמַעְנָה אָזְנָיו אֶת־הַמַּיִם וְאֶת־קוֹל־בִּטְנִי:

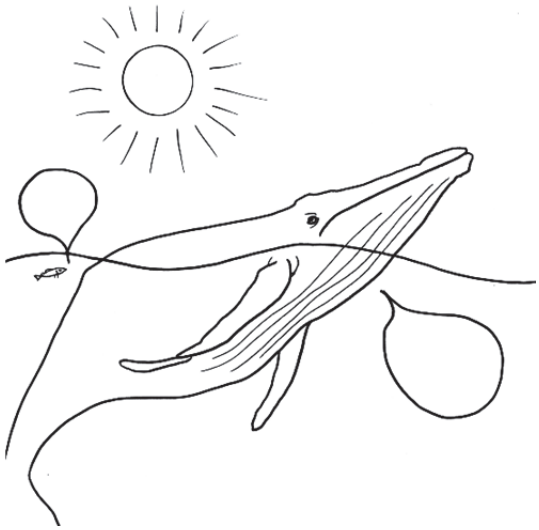
3



[ק׳] הֲגַם תִּשְׁמַעְנָה בְּקוֹל אֱלֹהִים?

[ג׳] אוּלַי תִּשְׁמַעְנָה בְּקוֹל אֱלֹהִים:

4



[ק׳] הֲתִרְאֶינָה עֵינָיו?

[ג׳] לֹא תוּכַלְנָה לִרְאוֹת דָּבָר:

אֵין אוֹר בְּבִטְנִי כִּי נֵר וְשֶׁמֶן אֵין לוֹ... רַק חֹשֶׁךְ:

5



[ק׳] הֲתֵיטַ֣בְנָה רַגְלָ֔יו בְּדֶ֖רֶךְ־יהוה?

[ג׳] הֲשֹׁאֵל אַתָּה אִם־תֵּיטַ֣בְנָה בַּדֶּ֔רֶךְ־נִינְוֵה? ...אוּלַי?

6



[ק׳] הַיְדַבֵּר פִּיו אֶת־דִּבְרֵי־יהוה?

[ג׳] אֲנִי אַאֲמִין כִּי פִּיהוּ[26] יְדַבֵּר אֶת־דִּבְרֵי־יהוה:

[ק׳] וְלִבּוֹ? הֲלִבּוֹ יְדַבֵּר אֶת־דִּבְרֵי־יהוה?

[ג׳] אוּלַי לִבּוֹ יְדַבֵּר אֶת־דִּבְרֵי־יהוה:

[26] פִּיהוּ is the form used for פִּיו when the accent is not on the final syllable.

4.4.א. Explanation: "His ears will hear." אָזְנָיו תִּשְׁמַעְנָה:

INTERACTIVE SKILL: Describing what several women will do

In order to describe what will be done by a group of women (or a group of feminine-gendered objects such as cities, ships, ears, hands, or feet), you will need the יִקְטֹל *3fpl* form. Although relatively rare in biblical usage, it is not difficult to learn the distinguishing marks of this form.

Fundamentally, the יִקְטֹל *3fpl* form sandwiches the שֹׁרֶשׁ between a prefix ...תּ and a suffix ...נָה as in **תִּשְׁמַעְנָה** *they* (*f*) *will hear*, or **תִּשְׁמֹרְנָה** *they* (*f*) *will guard.* Concentrate on the spellings provided below to grow familiar with this form. For variations in prefix vowel spellings and theme vowel spellings, please see the two appendix entries corresponding to this segment.

Here is a collection of verbs you may consult for a later activity, alphabetically arranged by שֹׁרֶשׁ. Can you supply the meanings and שָׁרָשִׁים, where they have been omitted?

they (*f*) will…	יִקְטֹל *3fpl*	שֹׁרֶשׁ
they will eat	תֹּאכַלְנָה	א.כ.ל
they will believe	תַּאֲמֵינָה	א.מ.נ
they will…	תֹּאמַרְנָה	א.מ.ר
they will…	תָּבֹאֶינָה	ב.ו.א
they will weep	תִּבְכֶּינָה	ב.כ.י/ה
they will…	תִּהְיֶינָה	
they will…	תֵּלַכְנָה	ה.ל.כ
they will live	תִּחְיֶינָה	ח.י.י/ה
they will…	תּוֹכַלְנָה	י.כ.ל

they (*f*) will…	יִקְטֹל *3fpl*	שֹׁרֶשׁ
they will…	תֵּרַדְנָה	י.ר.ד
they will…	תֵּשַׁבְנָה	
they will…	תִּכְרֹתְנָה	כ.ר.ת
they will die	תְּמוּתֶנָה	
they will rule	תִּמְלֹכְנָה	
they will…	תִּמְצֶאנָה	
they will…	תִּפֹּלְנָה	נ.פ.ל
they will…	תִּתֵּנָה	
they will…	תָּסֹרְנָה	ס.ו.ר

they (*f*) will…	יִקְטֹל *3fpl*	שֹׁרֶשׁ
they will…	תִּשְׁכַּבְנָה	ש.כ.ב
they will…	תִּשְׁלַּכְנָה[a]	ש.ל.כ
they will…	תִּשְׁמַעְנָה	ש.מ.ע
they will…	תִּשְׁמֹּרְנָה	
they will drink	תִּשְׁתֶּינָה	ש.ת.י/ה

they (*f*) will…	יִקְטֹל *3fpl*	שֹׁרֶשׁ
they will serve, worship	תַּעֲבֹדְנָה	ע.ב.ד
they will…	תַּעֲמֹּדְנָה	ע.מ.ד
they will…	תָּקֹמְנָה	ק.ו.ם
they will see	תִּרְאֶינָה	ר.א.י/ה
they will…	תָּשֹׁימְנָה	

[a] The *ṣērê* theme vowel and pataḥ prefix vowel in תַּשְׁלַּכְנָה owe to the fact that this is a *hifil* form of the verb. The *hifil* will be explained in greater detail in Unit 8.

4.4.ב. Snapshot of sample verb: יִקְטֹל conjugation *3fpl*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹּרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹּרְנָה they will guard *f*

4.4.ג. Activity: "Where's a nose? Here's a nose!" אַיֵּה אַף? הִנֵּה אַף!

INTERACTIVE SKILL: Locating something that another is looking for

Can you locate these body parts?

אֹזֶן	זְרוֹעַ	לֵב	עַיִן	רֹאשׁ
אַף	יָד	נֶפֶשׁ	פֶּה	רֶגֶל

Listen for your instructor's inquiry "?[דָּבָר] אַיֵּה" concerning a particular body part. See how quickly you can respond by declaring "![דָּבָר] הִנֵּה" as you point to that body part.

4.4.ד. Activity: "What should they (*f*) do? What do you (*ms*) think?"

מַה־תַּעֲשֶׂינָה? מַה־תֹּאמַר בִּלְבָבֶךָ?

INTERACTIVE SKILL: Expressing your opinion concerning what a group you are acquainted with ought to do

Imagine that during the past year you have served as consultant or advisor to one of the following four groups (select a group according to your interest). At the end of the year's relationship, a friend asks you what you think this group (that you have been advising) ought to do. What path of future action would you map out for your advisees?

Four groups (choose one)

מְלָכוֹת	נְבִיאוֹת
An association of four מְלָכוֹת who hope to end hunger among the poor in their lands	A group of seven נְבִיאוֹת whose oracles against abuse of power are engendering increasing hostility from persons in authority
נָשִׁים	**עָרִים**
A collegiate sports team consisting of six gifted נָשִׁים who are bound for the national playoffs (נָשִׁים serves as a plural for אִשָּׁה.)	A consortium of five עָרִים, all of which are suffering an upturn in urban unemployment and crime (עָרִים is the plural of עִיר.)

The model below imagines that you have served as consultant for the four מְלָכוֹת. After reading over the sample reply, formulate a reply of your own, consistent with whatever group you select. If necessary, you may round out your thoughts using your native language (after employing at least one *3fpl* verb).

For this dialogue, you will need the following expressions:

מַה־תַּעֲשֶׂינָה? מַה־תֹּאמַר בִּלְבָבֶךָ / מַה־תֹּאמְרִי בִּלְבָבֵךְ?	What should they (*f*) do? What would you (*ms*, *fs*) think / suppose [*lit.*, what would you say in your heart]? (/ תֹּאמְרִי תֹּאמַר *is* 2ms/fs יִקְטֹל *of* א.מ.ר.)
אֹמַר בְּלִבִּי...	I would think / suppose…. (אֹמַר *is* יִקְטֹל 1cs *of* א.מ.ר *I will say.*)

By the way: do you know why we should use a *3fpl* verb in the response? Consider the composition of each of the four groups.

Also, did you notice the connotation associated with the question, "מַה־תַּעֲשֶׂינָה?" Although תַּעֲשֶׂינָה is a יִקְטֹל form (often translated as future indicative, *they will do*), here we are translating it with a **potential** tone (not certain), and with a sense (or "mood") of obligation: *What **should** they* (*f*) *do?* As you will discover in §5.4.א., Hebrew prefers the יִקְטֹל when conveying an idea that is more potential than it is certain, such as when expressing a mood of obligation (cf. especially §5.4.א., sub-point 2.1).

Model

What should they (*f*) do? What would you think / suppose [*lit.*, what would you say in your heart]?	מַה־תַּעֲשֶׂינָה? מַה־תֹּאמַר בִּלְבָבֶךְ / מַה־תֹּאמְרִי בִּלְבָבֵךְ?	Inquiry *ms*, *fs*
I would think / suppose: they (*f*) should give food to the small ones, and not to the great ones.	אֹמַר בִּלְבִּי, תִּתֵּנָה אֶת־הַלֶּחֶם לַקְּטַנִּים וְלֹא לַגְּדוֹלִים:	Reply (based on מְלָכוֹת group)

Incidentally, although we might be inclined to follow אֹמַר בִּלְבִּי with כִּי or לֵאמֹר, attested usage omits these words, moving directly from אֹמַר בִּלְבִּי to the quotation itself (as shown in the model).

Your reply (Hebrew, with translation)

4.4.ה. Do you (*ms*) know the meaning...? הֲיָדַעְתָּ פֵּשֶׁר...? (שׁ.מ.ע בְּקוֹל־)

🗝	🗝	🗝	🗝	🗝	🗝	🗝
The expression שׁ.מ.ע בְּקוֹל־ *to listen to* (*the*) *voice of…* supplies an idiom meaning *to obey* (cf. Gen. 22:18 and 27:13). Does your native language offer any associations between *listening* and *obeying*?						
🗝	🗝	🗝	🗝	🗝	🗝	🗝

4.4.ו. Activity: "What should they (*f*) do first?" מַה־תַּעֲשֶׂינָה בָּרִאשׁוֹנָה?

INTERACTIVE SKILL: Helping some friends prioritize their work schedule

אֵלֶּה שְׁמוֹת הַמְיַלְּדֹת הָעִבְרִיֹּת בְּמִצְרָיִם: שִׁפְרָה שֵׁם הָאַחַת וְשֵׁם הַשֵּׁנִית פּוּעָה:[27]

Perhaps you are acquainted with the story of these two courageous women. Now imagine that you are living as a neighbor in their community. Life has grown so hectic that they have hired you as consultant to help them prioritize their daily schedule. What should they do first, second, etc.?

After accompanying them "on rounds" for a couple of days, you develop some recommendations. Your report consists of five (or more) activities that they **should do**—in order—each day. Begin by **giving the translation** of each word, writing it below the Hebrew. Then proceed to select the activity you are going to recommend that they should do **first** each day. Write "1" alongside that activity in the column labeled "Your priority," with a **brief explanation** (native language). Similarly write "2" for the **second** priority, and so on, up to #5. Conversely, select one activity that you feel they should **not do at all** (or should do only very rarely), and **write לֹא** opposite that activity in the "Your priority" column.[28]

[27] *These are the names of the Hebrew midwives* (הַמְיַלְּדֹת הָעִבְרִיֹּת) *in Egypt. Šifrâ was the name of the one, and the name of the second was Pûʿâ* (cf. Exod. 1:15).

[28] If you are curious concerning how one would indicate priority with words such as "first," "second," and "third" in Hebrew (called ordinal numbers), see §7.5.א.

	Activity	Your priority
א.	תֹּאכַלְנָה	
ב.	תַּחְשֹׁבְנָה	
ג.	תְּמוּתֶנָה	
ד.	תִּמְלֹכְנָה	
ה.	תִּמְצֶאנָה	
ו.	תַּעֲבֹדְנָה	
ז.	תָּקֹמְנָה	

	Activity	Your priority
ח.	תֵּרַדְנָה	
ט.	תִּשְׁכַּבְנָה	
י.	תַּשְׁלֵכְנָה	
יא.	תִּשְׁמַעְנָה	
יב.	תִּשְׁמֹרְנָה	
יג.	תִּשְׁתֶּינָה	
יד.	תִּתֵּנָה	

4.4.ז. Did you (*ms*) know that...? (Olive industry) הֲיָדַעְתָּ כִּי...?



This roller-style olive press of basalt found at Capernaum may date to Roman times.

…olive oil (שֶׁמֶן *m*) was one of the major exports from the Levant? Egypt was a major importer, since the olive tree does not grow well in the Nile valley. Throughout the Levant, olive oil was used as a dietary staple, for lamp fuel (see §4.1.ז.), lubrication of leather shields, perfume suspension, and for ritual anointing. Oil production presumed a stable economy, since five or six years were required before olive trees (זַיִת *m*) would begin to bear fruit, and thereafter they bore only on alternate years.

Oil was extracted by a two-stage process: first by crushing, then by pressing.

Initially a stone roller would crush the fruit. The crushed fruit was then flooded with hot water. Top-grade virgin oil would float to the surface, where it was skimmed off. Next, the pulp that remained would be placed in baskets and pressed by a wooden lever beam, weighted down as pairs of large pierced stones joined by a rope were slung over one end of the beam. Extracted oil would course downward to the stone base incised with a perimeter catchment groove, then would escape through a spout groove, finally gathering in a sunken receptacle (called a יֶקֶב *m*, also used in wine presses). Stone drums with a drain pierced at the base line were also used in olive oil production.



A venerable olive tree in the Gethsemane grove, east of Old Jerusalem.



Basalt base of lever-beam press with sunken יֶקֶב, Capernaum.

Olive presses are widely documented from Iron Age II (1000–800 BCE). The Philistine city-state of Ekron produced as much as one thousand tons of oil annually, based on the discovery of over 100 such presses.[29]

[29] *LBI*, 95–97. Incidentally, the olive orchard known as Gethsemane (שֶׁמֶן + גַּת) likely contained a press as well as olive trees. Taken alone, גַּת *press f* refers to the upper basin of a winepress.

MODULE 4.5 Describing what a woman will do

Words for responding מִלִּים לַעֲנוֹת

she / it will hit *hifil*[a]	תַּכֶּה [נ.כ.י/ה]
she / it will draw near	תִּקְרַב [ק.ר.ב]
she / it will break (something)	תִּשְׁבֹּר [שׁ.ב.ר]

[a] The meaning "to hit" belongs to a pattern of נ.כ.י/ה known as *hifil*, to be explained in Unit 8. At present, simply learn the meaning given for this word.

4.5 Jonah Episode: Look out!

ק׳ = הַדָּג הַקָּטָן



4.5.א. Explanation: "The ship will come close!" הָאֳנִיָּה תִּקְרַב!

INTERACTIVE SKILL: Describing what an individual woman (or feminine object) will do

Since you already are familiar with the יִקְטֹל *3ms* form, the *3fs* will be easy to recognize. Simply trade the *3ms* יִקְטֹל prefix **...י** for a **...ת**. Thus יִקְרַב ***he*** / *it will come close* becomes תִּקְרַב ***she*** / *it will come close*. Now you will be able to describe what an individual woman (or feminine-gendered object such as an אֳנִיָּה) is about to do. The *3fs* pattern will be imprinted quickly as you scan sample verbs collected below. The "he will…" verbs are provided simply for comparison.

he will…	she will…	
יָקוּם	תָּקוּם	get up
יִשְׁבֹּר	תִּשְׁבֹּר	break
יִרְאֶה	תִּרְאֶה	see
יָשִׂים	תָּשִׂים	place
יַשְׁלִיךְ	תַּשְׁלִיךְ	throw
יִשְׁמַע	תִּשְׁמַע	hear
יִשְׁתֶּה	תִּשְׁתֶּה	drink

he will…	she will…	
יָמוּת	תָּמוּת	die
יִמְלֹךְ	תִּמְלֹךְ	rule
יִמְצָא	תִּמְצָא	find
יָסוּר	תָּסוּר	turn aside
יַעֲמֹד	תַּעֲמֹד	stand
יִסְלַח	תִּסְלַח	forgive
יִקְרַב	תִּקְרַב	draw near

he will…	she will…	
יֹאמַר	תֹּאמַר	say
יַאֲמִין	תַּאֲמִין	believe
יָבוֹא	תָּבוֹא	come
יִבְכֶּה	תִּבְכֶּה	weep
יוּכַל	תּוּכַל	be able
יַכֶּה	תַּכֶּה	strike
יִכְרֹת	תִּכְרֹת	cut

If you are wondering why some verbs have a theme vowel of ḥolem (such as תִּמְלֹךְ), while others present different theme vowels (such as a pataḥ in תִּסְלַח), please review the information found in §4.3.א. That same segment (together with the corresponding appendix entry) will remind you why the prefix vowel is generally ḥireq (as in תִּשְׁבֹּר), but may present other vowels as well (such as the qameṣ in תָּשִׂים).

4.5.ב. Snapshot of sample verb: יִקְטֹל conjugation *3fs*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

4.5.ג. Activity: "What will she do?" מַה־תַּעֲשֶׂה?

INTERACTIVE SKILL: Anticipating actions and describing them

In this activity, various women in your class will go through the motions *leading up to* a simple task. Your assignment is to guess what they are *about to do*. For example, if someone picks up a cup, your guess will not be, "She will pick up a cup" (since that is something she has *already* done). Instead, you will predict that—very soon—she will quench her thirst with some water. So you will answer: מַיִם תִּשְׁתֶּה *She will drink some water*.

Can you guess what question will be used to prompt you to respond—stating what you expect your classmate (*f*) is about to do? If in doubt concerning what the prompt question will be, consider the heading for this segment. And if you are unsure where to find some verbs to help with your reply, consider the collection found in §4.5.א.

Your instructor may ask you to prepare for this activity by preselecting one action that one of the women in your class might dramatize. Write it on a slip of paper (both Hebrew and English). Your action should involve a simple prop or visual aid (e.g., if "תִּשְׁתֶּה," then bring a cup).

4.5.ד. Activity: "What can you (*ms*) do?" מַה־תּוּכַל לַעֲשׂוֹת?

INTERACTIVE SKILL: Discovering a neighbor's hidden talents

What special ability do you possess? Share it with your classmates when they ask you. If helpful, elaborate briefly in your native language. You may use (but are not limited to using) the verbs found in §3.1.א. and §4.2.ב. Notice that the verbs found in these segments are infinitives construct—the form of a verb that in Hebrew serves to name the activity embodied by a given verb.

Your instructor may conduct this conversation in an inquire-reply-confirm fashion. Thus, after the first person asks the second person, the first person then will confirm what he / she heard the second person say (notice "confirmation," below). Next, the second person will ask a third. Upon hearing the third person's response, the second person will then confirm what he / she heard the third person say.

Model

What can you (*ms*, *fs*) do?	מַה־תּוּכַל / תּוּכְלִי לַעֲשׂוֹת?	Inquiry (by person א)
I am able to listen (i.e., I can help others by lending a listening ear).	אֲנִי אוּכַל לִשְׁמֹעַ: לִשְׁמֹעַ אוּכַל: *or*	Reply (by person ב)
You (*ms*, *fs*) are able to listen.	אַתָּה תּוּכַל / אַתְּ תּוּכְלִי לִשְׁמֹעַ:	Confirmation (by person א)

4.5.ה. Activity: "What will the ship do?" מַה־תַּעֲשֶׂה הָאֳנִיָּה?

INTERACTIVE SKILL: Proposing alternative scenarios

Imagine that you are a screenwriter, charged to invent new material for the Jonah story. What will happen next in this adventure? To be specific, what will the **ship** do? While you are at it, what will the **servants** (sailors) do? And **Jonah**? For that matter, what about the **winds** (רוּחוֹת)?

There is no need to restrict yourself either to verbs in the above table or to your awareness of how the story ends. Range through previous vocabulary to fashion a captivating next-scene. Then write your responses (with translation) opposite the questions below.

א. מַה־תַּעֲשֶׂה הָאֳנִיָּה?	
ב. מַה־יַּעֲשׂוּ הָעֲבָדִים?	
ג. מַה־יַּעֲשֶׂה יוֹנָה?	
ד. מַה־תַּעֲשֶׂינָה הָרוּחוֹת?	

4.5.ו. Activity (drama): "What will the ship do?" מַה־תַּעֲשֶׂה הָאֳנִיָּה?

INTERACTIVE SKILL: "Reading" a mime

When invited by your instructor, announce which of the four "characters" in §4.5.ה. you will be presenting. Then dramatize what you envision that character doing next (refer to earlier composition).

If you are in the audience (not acting), notice what action your classmate is performing. Then guess what they had written down in their "screenwriting" for that character.

You (*ms*) can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ״ךְ׃

A few of the selections below contain יִקְטֹל forms that venture outside the future indicative meaning that you have learned to this point. These additional meanings available within the יִקְטֹל will be explained in §5.4.א. For the time being, simply employ the notes provided. Some verses employ verbs found in the appendix portions corresponding to this unit.

Selected readings

4.1.א. God promised a perpetual dynasty to David, on one condition:

1. ...אִם־יִשְׁמְרוּ בָנֶיךָ[a] אֶת־דַּרְכָּם[b] לָלֶכֶת לְפָנַי[c] בֶּאֱמֶת[d] בְּכָל־לְבָבָם[e] וּבְכָל־נַפְשָׁם[f]...

…then David's lineage would not lose…

...אִישׁ מֵעַל־כִּסֵּא יִשְׂרָאֵל׃ (1 Kings 2:4)

[a] בָּנֶיךָ your sons *mpl*
[b] דֶּרֶךְ way *f* (*with pronominal suffix*)
[c] לְפָנַי (*with pronominal suffix*)
[d] בֶּאֱמֶת in truth
[e] בְּכָל־ with all (qameṣ ḥaṭuf)
[f] לֵבָב heart, mind *m* (*with pronominal suffix*)

...אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנַי בֶּאֱמֶת בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל׃

4.1.א. Isaiah offered good news on a dark day.

2. הָעָם הַהֹלְכִים בַּחֹשֶׁךְ[a] יָרְאוּ[µ] אוֹר[b] גָּדוֹל...׃

(Isa. 9:1 [ET v. 2], [µ]modified from original past tense)

[a] חֹשֶׁךְ darkness *m*
[b] אוֹר light *m*

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר גָּדוֹל...

4.1.א. Here is the strategy of some especially malevolent kidnappers:

.3 יִבְלָעֻ֣ו אוֹתָ֣ם כִּשְׁא֣וֹל חַיִּ֣ים[a]... (Prov. 1:12a)

[a] חַיִּים alive

נִבְלָעֵם כִּשְׁאוֹל חַיִּים...

4.3.א. Upon learning that the infant son born to him and to Bathsheba at last had died, King David made this statement with a sense of finality. (When you reach the conjunction in וְהוּא, experiment with an adversative [*yet* or *however*]. Also, note that אֵלָי is pausal for אֵלַי.)

.4 ...אֲנִי הֹלֵ֥ךְ אֵלָ֖יו וְה֣וּא לֹא־יָשׁ֥וּב אֵלָֽי׃ (2 Sam. 12:23b)

4.3.א. According to this statement, the God of Israel hoped that his followers would be…

.5 ...כְּעַבְדִּ֣י דָוִ֔ד אֲשֶׁ֥ר שָׁמַ֖ר[a] מִצְוֹתַ֑י[b] וַאֲשֶׁר־הָלַ֥ךְ[c] אַחֲרַ֛י בְּכָל־לְבָב֖וֹ[d] לַעֲשׂ֥וֹת רַ֛ק הַיָּשָׁ֥ר[e] בְּעֵינָֽי׃ (1 Kings 14:8)

[a] שָׁמַר [ש.מ.ר] he guarded, kept [b] מִצְוָה command *m* (*with pronominal sfx*) *f*

[c] הָלַךְ [ה.ל.כ] he walked [d] לֵבָב heart, mind *m* [e] הַיָּשָׁר the right thing *m*

4.3.ד. When six hundred Danites began to pilfer some religious articles, the priest protested (see question below). They responded with a clandestine offer (their offer follows his question).

.6 ...מָה אַתֶּם עֹשִׂים׃

...שִׂים־יָדְךָ עַל־פִּיךָ וְלֵךְ עִמָּנוּ...׃ (Judg. 18:18-19)

Rising waters gave rise to this prayer. (Note that נֶפֶשׁ is pausal for נָפֶשׁ.) 4.3.ה.

.7 הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָּאוּ[a] מַיִם עַד־נָפֶשׁ: (Ps. 69:2)

[a] בָּאוּ [ב.ו.א] they have come

This reassurance was extended to those truly seeking guidance: 4.4.א.

.8 וְאָזְנֶיךָ תִּשְׁמַעְנָה דָבָר מֵאַחֲרֶיךָ[a] לֵאמֹר זֶה הַדֶּרֶךְ לְכוּ[b] בוֹ...: (Isa. 30:21)

[a] מֵאַחֲרֶיךָ (from) behind you [b] לְכוּ [ה.ל.כ] Go! *or* Walk! *pl*

Here is a warning against defiant acts, lest serious consequences may follow. (As you may have noticed from a Bible reading in Unit 3, the word הַהוּא at times appears vocalized with a ḥireq. In this way the Masoretes have recommended that it be read as הַהִיא [cf. §8.1.כ]. As indicated in the gloss, וְנִכְרְתָה has a future meaning. Known as a וְקָטַל vav-conversive form, it will be explained in §7.3.ז. The nifal בִּנְיָן also will be explained in Unit 7.) 4.5.א.

.9 וְהַנֶּפֶשׁ אֲשֶׁר[a]־תַּעֲשֶׂה בְּיָד רָמָה[b]... וְנִכְרְתָה[c] הַנֶּפֶשׁ הַהִוא מִקֶּרֶב[d] עַמָּהּ:
(Num. 15:30)

[a] הַנֶּפֶשׁ א׳... the person *f* who [b] רָמָה high *fs* [c] וְנִכְרְתָה it will be cut off *nifal fs*
[d] מִקֶּרֶב from among

Can you imagine how much young Samuel anticipated his family's visit, year by year? (Note that the יִקְטֹל form here signals repeated action [iterative], not future statement of fact, since the context stipulates a past time frame. Translate *used to…* or *would* [*custom-arily*]…. Such variations available to יִקְטֹל forms will be explained in §5.4.א.) 4.5.א.

.10 וּמְעִיל[a] קָטֹן תַּעֲשֶׂה־לּוֹ אִמּוֹ[b]...: (1 Sam. 2:19a)

[a] מְעִיל robe *m* [b] אֵם mother *f* (*dagesh appears with pronominal sfx*)

Using a parable, the prophet Nathan told King David of a poor man who was robbed of something very dear to him. (As in 1 Sam. 2:19, the יִקְטֹל forms signal repeated action [iterative], not future statement of fact. Context indicates a past timeframe. Translate as *used to…* or *would* [*customarily*]…; cf. §5.4.א.) 4.5.א.

.11 ...כִּבְשָׂה אַחַת[a] קְטַנָּה אֲשֶׁר... מִפִּתּוֹ[b] תֹּאכַל וּמִכֹּסוֹ תִשְׁתֶּה...: (2 Sam. 12:3)

[a] כִּבְשָׂה א׳... *f* one ewe-lamb

[b] פַּת *f* (*dagesh with pronominal sfx*) *f* meager fare

וְלָהֶ֣ם אֵין־כֹּ֗ל כִּ֤י אִם־כִּבְשָׂה֙ אַחַ֣ת קְטַנָּ֔ה אֲשֶׁ֖ר ... מִפִּתּ֣וֹ תֹאכַ֑ל וּמִכֹּסֽוֹ תִשְׁתֶּ֔ה...

The poet assures his hearers that when God's followers appeal to his mercy, he responds. (Note that when an adjective with article such as הַטּוֹב does not modify another word, it operates as a substantive: *that which is good*.) 4.5.א.

.12 גַּם־יהוה יִתֵּן הַטּוֹב וְאַרְצֵנוּ תִּתֵּן יְבוּלָהּ[a]: (Ps. 85:13 [ET v. 12])

[a] יְבוּל *m* produce (of soil, *with pronominal sfx*)

How would you describe Job's outlook at this point? 4.5.א.

.13 ...לֹא־תָשׁוּב עֵינִי לִרְאוֹת טוֹב: (Job 7:7b)

"What goes 'round comes 'round." (Hint: וְגֹלֵל אֶבֶן is a noun phrase, resumed in the next phrase by the pronoun suffixed to אֵלָיו. Experiment by beginning your translation with: *As for one who….*) 4.5.א.

.14 ...וְגֹלֵל[a] אֶבֶן אֵלָיו תָּשׁוּב: (Prov. 26:27b)

[a] ג.ל.ל to roll

According to the sage, when all is said and done… 4.5.א.

.15 ...וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ[a]: (Eccl. 12:7b)

[a] נְתָנָהּ [נ.ת.נ] he gave it

Moses urged Israel to pay close attention to this principle, above all. 4.5.ו.

16. שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ
יהוה אֶחָד[a]: (Deut. 6:4)

[a] אֶחָד one, single *m*

A connected reading: The binding of Isaac (Gen. 22:5-6) עֲקֵדַת יִצְחָק

5. וַיֹּאמֶר[a] אַבְרָהָם אֶל־נְעָרָיו[b]
שְׁבוּ־לָכֶם[c] פֹּה[d] עִם־הַחֲמוֹר[e]
וַאֲנִי וְהַנַּעַר נֵלְכָה[f] עַד־כֹּה[g]
וְנִשְׁתַּחֲוֶה[h] וְנָשׁוּבָה[i] אֲלֵיכֶם:

[a] וַיֹּאמֶר then he said [b] נְעָרָיו his young men *mpl* [c] שְׁבוּ־לָכֶם as for you, stay! *pl* [d] פֹּה here
[e] חֲמוֹר donkey *m* [f] נֵלְכָה we will go [g] עַד־כֹּה over there [h] וְנִשְׁתַּחֲוֶה and we will worship
[i] וְנָשׁוּבָה and we will return

6. וַיִּקַּח[a] אַבְרָהָם אֶת־עֲצֵי הָעֹלָה[b]
וַיָּשֶׂם[c] עַל־יִצְחָק בְּנוֹ[d]
וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ[e] וְאֶת־הַמַּאֲכֶלֶת[f]
וַיֵּלְכוּ[g] שְׁנֵיהֶם[h] יַחְדָּו[i]:

[a] וַיִּקַּח then he took [b] עֲצֵי הָעֹלָה wood *mpl* for the whole burnt offering *f* [c] וַיָּשֶׂם and he placed
[d] בְּנוֹ his son *m* [e] אֵשׁ fire *m* [f] מַאֲכֶלֶת knife *f* [g] וַיֵּלְכוּ so they went off [h] שְׁנֵיהֶם both of them
[i] יַחְדָּו together

UNIT 5

מַה־תַּעֲשֶׂה בָּרִאשׁוֹנָה?

Talking about what you will do first

יִקְטֹל *conjugation (part 2), ordinal numbers*

This unit will enable you to talk about your upcoming plans with a friend. You will be able to relate:

- what you as an individual intend to do next
- what your group intends to do
- what those you are talking with are about to do (whether individuals or groups)

Toward the close of this unit, you will encounter several rich nuances available within the יִקְטֹל conjugation. These nuances go beyond simply describing the future, and will include connotations such as beginning an action or sustaining an action (see §5.4.א.).

On the following page you will find the complete יִקְטֹל conjugation for the verb שׁ.מ.ר. Side columns indicate in what segment a given part will be introduced. A similar table appears toward the end of the unit as well (§5.4.ז.).

The יִקְטֹל conjugation

Segment	**Plural**	**Singular**	Segment
5.1.א.	נִשְׁמֹר we will guard	אֶשְׁמֹר I will guard	5.2.ב.
5.1.ד.	תִּשְׁמְרוּ you will guard *mpl*	תִּשְׁמֹר you will guard *ms*	5.3.א.
5.1.ו.	תִּשְׁמֹרְנָה you will guard *fpl*	תִּשְׁמְרִי you will guard *fs*	5.3.ג.
4.1.א.	יִשְׁמְרוּ they will guard *m*	יִשְׁמֹר he will guard	4.3.א.
4.4.א.	תִּשְׁמֹרְנָה they will guard *f*	תִּשְׁמֹר she will guard	4.5.א.

MODULE 5.1 Describing what your group is about to do

Unit 5 JONAH STORY: A shocking surprise for sailors and a prophet

Can you recall a time when a perilous situation resolved itself so smoothly that it left you in shock? Perhaps that is how the sailors felt in this episode.

Words for responding מִלִּים לַעֲנוֹת

בְּהֵמָה, בְּהֵמוֹת, בֶּהֱמַת־, בַּהֲמוֹת־	animal, cattle *f*
חֵן	grace, favor *m*
יוֹם, יָמִים, יוֹם־, יְמֵי־	day *m*
כֹּל, כָּל־[a]	every, each, all, the whole…
נִקַּח [ל.ק.ח]	we will take
נִשָּׂא [נ.שׂ.א]	we will lift, carry
תּוֹרָה, תּוֹרוֹת, תּוֹרַת־ , תּוֹרוֹת־	law, instruction *f*
תִּזְכְּרוּ [ז.כ.ר]	you will remember *mpl*
תֵּלַכְנָה [ה.ל.כ]	you will go, walk* *fpl*
תֵּצְאוּ [י.צ.א]	you will go out, exit *mpl*

[a] כָּל means "all" when modifying a **plural** entity, but "every / each" when modifying a **singular** entity. כָּל־הַיּוֹם (with article) means *all day* [*long*]. When joined to next word by maqqef (hyphen), כֹּל is spelled כָּל־. There is no change in pronunciation (כָּל־ is very common example of the qameṣ-ḥaṭuf vowel, pronounced *o*).

Words for hearing מִלִּים לִשְׁמֹעַ

אָח, אַחִים, אֲחִי־, אֲחֵי־	brother *m*
אַל־תִּירְאוּ [י.ר.א]	Don't be afraid!* (תִּירָאוּ in pause) *mpl*
אֱמֶת	truth *f*
בֹּקֶר	morning, daybreak, dawn *m*
בְּשׁוּבֵנוּ [שׁ.ו.ב]	when we return
הָיָה [ה.י.ה]	he / it was*
הַיּוֹם	today

זֶבַח, זְבָחִים, זֶבַח־, זִבְחֵי־	sacrifice, ritual feast *m*
לִזְבֹּחַ [ז.ב.ח]	to sacrifice *inf c with prep* ל
הָיָה ... לְמוֹשִׁיעַ [י.ש.ע]	he became[a] … one who rescues *hifil pt ms*
כָּל־הַמִּצְאוֹת [מ.צ.א]	all that happens / happened (*lit.*, finds) *pt fpl*
מִשְׁבָּר, מִשְׁבָּרִים, מִשְׁבַּר־, מִשְׁבְּרֵי־	wave, surf, breaker *m*
נִזְכֹּר [ז.כ.ר]	we will remember
נִמְצָא [מ.צ.א]	we will find*

נִקְרָא [ק.ר.א]	we will call, read
נָשִׁים, נְשֵׁי־	women, wives *fpl*
תַּאֲמֵנָּה [א.מ.נ]	you will believe* *hifil fpl*
תּוֹדָה	thanks, gratitude *f*
תִּירְאוּ [י.ר.א]	you will fear* *mpl*
תֵּלְכוּ [ה.ל.כ]	you will go, walk* *mpl*
תִּקְחוּ [ל.ק.ח]	you will take *mpl*
תִּשְׂאוּ [נ.שׂ.א]	you will lift, carry *mpl*

[a] The verb ה.י.ה followed by the preposition לְ may indicate a relationship or status into which someone has entered. ה.י.ה in this circumstance should be rendered *to become*, not simply *to be* (see also §7.4.י.). The *hifil* spelling will be explained in Unit 8. In the expression הָיָה לָנוּ לְמוֹשִׁיעַ (5.1 Jonah Episode, cell 8), the accent in הָיָה has shifted to the the first syllable in order to avoid adjacent accented syllables (הָיָה לָנוּ instead of הָיָה לָנוּ). This shift is known as *nāsôg ʾāḥôr*.

5.1 Jonah Episode: Where is the wind?

ר׳ = רַב הַחֹבֵל, ע׳ם = עֲבָדִים, א׳ = אֱלֹהִים

1



[ר׳] אַיֵּה הָרוּחַ? אַיֵּה הַמִּשְׁבָּרִים?

2



[ע׳ם] אוּלַי לֹא יַכֶּה אוֹתָנוּ אֱלֹהִים!

אוּלַי נִמְצָא חֵן בְּעֵינֵי־אֱלֹהִים!

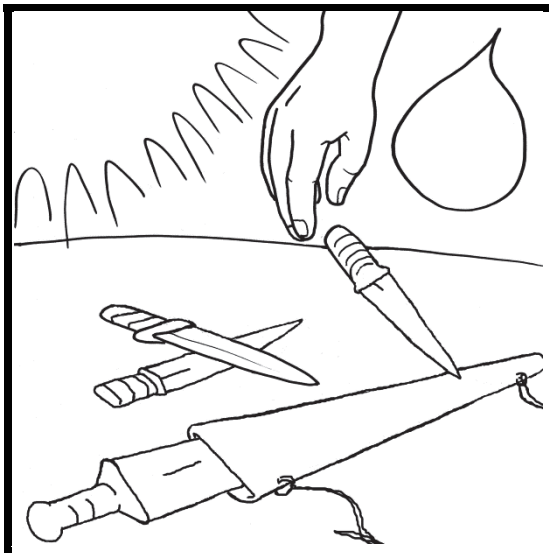
3



[א׳] שָׁלוֹם לָכֶם: אַל־תִּירָאוּ: הֲתִזְכְּרוּ
לִשְׁמֹר אֶת־תּוֹרָתִי בְּכָל־לִבְּכֶם?

[ע׳ם] לִשְׁמֹר אוֹתָהּ נִזְכֹּר:

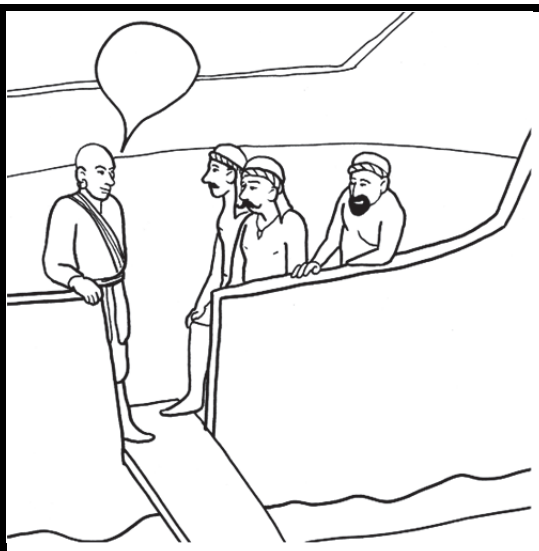
4



[א׳] וְלֹא תִשְׂאוּ יֶדְכֶם בְּאֶחֵיכֶם?

[ע׳ם] לֹא נִשָּׂא:

5



[ר׳] הַיּוֹם תֵּצְאוּ מִן הָאֳנִיָּה וּבַיַּבָּשָׁה תֵּלֵכוּ:

מַה־תִּקְחוּ עִמָּכֶם לָתֵת לֵאלֹהֵי יִשְׂרָאֵל?

6



[ע׳ם] בְּהֵמָה נִקַּח:

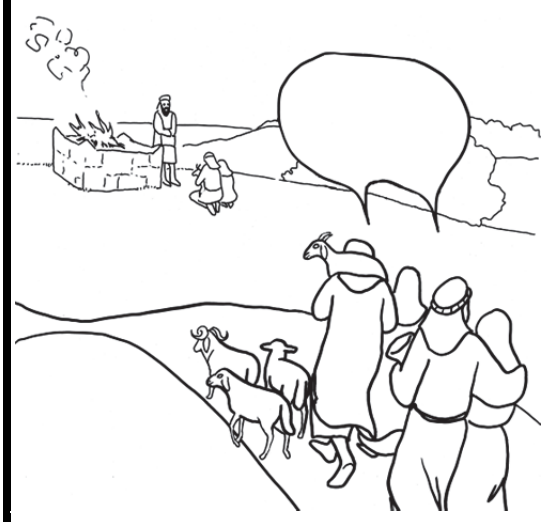
בֶּאֱמֶת חָפֵץ יהוה בִּזְבְחֵי־תוֹדָה:

7



[ע׳ם] בְּשׁוּבֵנוּ לְבָתֵּינוּ נִקְרָא לְנַשֵּׁינוּ: ״לֹא תַאֲמַנָּה אֵת כָּל־הַמִּצְאוֹת אֹתָנוּ בַּיָּם!״

8



[ע׳ם] ״בַּבֹּקֶר תֵּלַכְנָה עִמָּנוּ לִזְבֹּחַ לֵאלֹהֵי־יִשְׂרָאֵל כִּי הָיָה לָנוּ לְמוֹשִׁיעַ:״

5.1.א. Explanation: "We will remember to keep it." לִשְׁמֹר אוֹתָהּ נִזְכֹּר:

INTERACTIVE SKILL: Letting friends know what your group plans to do

In order to indicate what your group plans to do (such as, "We will guard the ship" נִשְׁמֹר אֶת־הָאֳנִיָּה), you may begin with the form יִשְׁמֹר *he will guard*, then replace the prefix ...יִ with the prefix ...נִ, resulting in נִשְׁמֹר *we will guard.*

Similarly, the verb ז.כ.ר *remember* becomes נִזְכֹּר *we will remember* (as in the heading for this segment). The "we" forms are described as *1cpl*: first person, common gender (encompassing male and female), and plural.

The theme vowel for the form *we will…* (*1cpl*) will be the same as the theme vowel of the corresponding *he will…* (*3ms*) form of the same verb. Thus since יִבְכֶּה *he will weep* employs a segol theme vowel, so also will the *1cpl* form: נִבְכֶּה *we will weep*. Here are several samples. Third person forms are included for comparison.

we will…	יִקְטֹל *1cpl*	יִקְטֹל *3ms*	שֹׁרֶשׁ
we will weep	נִבְכֶּה	יִבְכֶּה	ב.כ.י/ה
we will write	נִכְתֹּב	יִכְתֹּב	כ.ת.ב
we will forgive	נִסְלַח	יִסְלַח	ס.ל.ח
we will stand	נַעֲמֹד	יַעֲמֹד	ע.מ.ד

we will…	יִקְטֹל *1cpl*	יִקְטֹל *3ms*	שֹׁרֶשׁ
we will approach	נִקְרַב	יִקְרַב	ק.ר.ב
we will break (something)	נִשְׁבֹּר	יִשְׁבֹּר	ש.ב.ר
we will lie down	נִשְׁכַּב	יִשְׁכַּב	ש.כ.ב
we will drink	נִשְׁתֶּה	יִשְׁתֶּה	ש.ת.י/ה

5.1.ב. Snapshot of sample verb: יִקְטֹל conjugation *1cpl*

אֶשְׁמֹר I will guard	**נִשְׁמֹר** we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.1.ג. Activity: "What will you (*mpl*) do today?" מַה־תַּעֲשׂוּ הַיּוֹם?

INTERACTIVE SKILL: Being able to respond when someone asks what your group plans to do

Form groups of two. Your pair should consist of two males or a male and a female, due to the *mpl* form used for this activity. Drawing on verbs learned up to this point, select one activity you **both** may do later today (actual or outlandishly fictitious). Add detail by supplying an object or prepositional phrase.

As soon as you have agreed on what activity you may engage in later today, find another pair of classmates. Take turns discovering what each other's group plans to do.

Model

What will you (*mpl*) do today?	מַה־תַּעֲשׂוּ הַיּוֹם?	Inquiry
We will find some food to give to the big animal.	נִמְצָא לֶחֶם לָתֵת לַבְּהֵמָה הַגְּדוֹלָה׃	Reply

Several suggestions to help simplify the spelling of various *1cpl* forms may be found in the appendix entry corresponding to this segment. Take a moment to look them over.

5.1.ד. Explanation and activity: "What will you (*mpl*) take with you?"

מַה־תִּקְחוּ עִמָּכֶם?

INTERACTIVE SKILL: Asking what a group of your friends plans to do

By now you have acquired quite a few expressions to use when reporting about yourself (you and your friends). To put that in other words: עַתָּה יֵשׁ לָכֶם דְּבָרִים רַבִּים לְדַבֵּר עַלֵיכֶם:

But others may tire of hearing only about **you** and **your** plans. One simple stroke will enable you to turn the tables to show interest in the activities that **others** are engaged in—beyond simply asking the question, "מַה־תַּעֲשׂוּ?" (as you did in §5.1.ג.).

Begin with a "*they will…*" form (*3mpl*) such as יִרְאוּ *they will see*. To say תִּרְאוּ *you will see* (*2mpl*), replace the prefix **...י** with **...ת**: תִּרְאוּ.

Here are several examples. The *3mpl* יִקְטֹל forms have been included for comparison.

שֹׁרֶשׁ	יִקְטֹל *3mpl*	יִקְטֹל *2mpl*	**you (*mpl*) will…**
ש.ו/י.מ	יָשִׂימוּ	תָּשִׂימוּ	you will place
ש.מ.ע	יִשְׁמְעוּ	תִּשְׁמְעוּ	you will hear
ש.מ.ר	יִשְׁמְרוּ	תִּשְׁמְרוּ	you will guard
ש.ת.י/ה	יִשְׁתּוּ	תִּשְׁתּוּ	you will drink
נ.ת.נ	יִתְּנוּ	תִּתְּנוּ	you will give

שֹׁרֶשׁ	יִקְטֹל *3mpl*	יִקְטֹל *2mpl*	**you (*mpl*) will…**
מ.צ.א	יִמְצְאוּ	תִּמְצְאוּ	you will find
ס.ל.ח	יִסְלְחוּ	תִּסְלְחוּ	you will forgive
י.צ.א	יֵצְאוּ	תֵּצְאוּ	you will go out
נ.שׂ.א	יִשְׂאוּ	תִּשְׂאוּ	you will lift, take along
ש.ב.ר	יִשְׁבְּרוּ	תִּשְׁבְּרוּ	you will break (something)

For the activity portion of this segment, work in pairs and begin by selecting one of the following scenarios. Do not disclose your selection to other groups. Later on you will cluster with another pair, using indirect questions to ferret out which scenario the neighboring pair settled on.

Scenarios

✓ When embarking on a hazardous journey, we would…	✓ When very, very hot, we would…	✓ Under a starry sky, we would…
✓ When talking with our boss, we would…	✓ When comforting a sad friend, we would…	✓ At a birthday or wedding celebration, we would…
✓ When playing with children, we would…	✓ When confronting a bully, we would…	✓ Frightened by a ferocious beast, we would…

In a moment you will talk with another pair of classmates, trying to uncover which scenario they have selected. You will accomplish this indirectly, by selecting one activity (a verb), and inquiring how they might perform that activity **(**in their chosen scenario). In the model below, the verb selected for the inquiry is **נ.שׂ.א**. The verb you select for your inquiry will be different from **נ.שׂ.א**.

Model

What will / would you (*mpl*) take along? (תִּשָּׂאוּ *is pausal for* תִּשְׂאוּ.[1])	מַה־תִּשָּׂאוּ׃	Inquiry
We will / would take a big rock.	אֶבֶן גְּדֹלָה נִשָּׂא׃	Reply

How might this bit of information (that they would "take along a big rock") help you identify their secret scenario? Likely they have been "frightened by a ferocious beast," and so are carrying a rock to use in self-defense.

Using the above verb collection, select a verb (and object or prepositional phrase) to use in your inquiry. If you should choose a verb **not** on this list, for the purposes of this activity please pick a verb that can easily accept a **direct object** or a **prepositional phrase**. Also, since **נ.שׂ.א** is used in the model above, please select a verb other than **נ.שׂ.א** for your inquiry.

As soon as you have correctly guessed the scenario chosen by your neighbor-pair, exchange roles to see if they can discover your secretly-selected scenario. If time allows, repeat with a new scenario selection and discovery dialogue.

[1] Concerning the presence or absence of dagesh, see explanation for יִשְׂאוּ in the appendix, §4.1.א., under the heading "Shifting or vanishing consonants…."

5.1.ה. Snapshot of sample verb: יִקְטֹל conjugation *2mpl*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.1.ו. Explanation and activity: "In the morning you (*fpl*) will go to make a sacrifice..." בַּבֹּקֶר תֵּלַכְנָה לִזְבֹּחַ...

INTERACTIVE SKILL: Asking what a group of your friends plans to do—assuming the group is comprised entirely of women.

Once you have learned how to describe what a group of women are about to do (*3fpl*, as in תֵּלַכְנָה *they will go* or תֹּאמַרְנָה *they will say*), you will also be able to address them directly, with "you-statements." Why is this possible? Because the *you fpl* forms and the *they fpl* forms are spelled the same.

Rather than reprinting these identical forms, please refer back to §4.4.א. to review the forms found there. Notice the list of verbs given in that segment as "they (*f*) will…" *3fpl*. These can be used with equal accuracy as a collection of "you (*f*) will…" *2fpl* forms.

Now you are ready for an activity that will explore whether there is any difference how a particular gender will behave in various scenarios. What you learn may surprise you!

(a) Join with a few others to form a group consisting only of men or only of women.
(b) Together with others in your group, select one of the scenario options found in §5.1.ד.
(c) Select a verb suitable to that scenario.
(d) Using the verb that you have selected, together with the scenario that you have selected, ask the opposite-gender group how they would respond.
(e) Formulate a response on behalf of your own group as well. That is, explain how your group would respond to that same scenario. Responses may be positive (*We would…*) or negative (*We would not…*).
(f) Compare how your group and how the opposite-gender group would respond to the same scenario.

Model

Imagine, for example, that yours is the male group, and you wish to ask the female group concerning the **scenario,** "When comforting a sad friend." The **verb** you select is נ.ת.נ *to give.* After explaining to the other group which scenario you have selected, you then would express your inquiry: "מַה־תִּתֵּנָה?" (note the use of *2fpl* since you are addressing a group of women). After thinking it over, perhaps they would respond with a reply similar to the one given below. At the same time, you will need to compose a reply

reporting on how your own group would respond (using נ.ת.נ). Then you can compare how similar (or divergent) are the responses of your respective groups.

What will / would you (*fpl*) give?	מַה־תִּתֵּנָה?	Inquiry
We would not give silver (*pausal*). We would give food.	לֹא נִתֵּן אֶת־הַכֶּסֶף: אֶת־הַלֶּחֶם נִתֵּן:	Reply

5.1.ז. Snapshot of sample verb: יִקְטֹל conjugation *2fpl*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.1.ח. Did you (*ms*) know that...? (Body language) הֲיָדַעְתָּ כִּי...?

…hand gestures carried a variety of meanings in ancient Israel? Lifting one's hand *against* someone (נ.שׂ.א יָד ב...) conveyed hostility (2 Sam. 18:28, 20:21). Lifting one's hand *concerning* something (נ.שׂ.א יָד ל...) expressed a formal intent to enter into a solemn oath (Ezek. 20:5), while hands lifted *toward* (נ.שׂ.א יָד אֶל־) a sanctuary depicted a posture of prayer or supplication (Ps. 28:2, 134:2).[2]

Excavations at the ancient Israelite city of Hazor have unearthed a Canaanite temple from the Late Bronze era (1550–1200 BCE) containing—among other things—a stele featuring two hands stretched upward in prayer. The hands are reaching up toward a deity symbol consisting of a crescent cradling a sun disc, located at the top of the stele.[3]

How many messages may hand gestures convey in your culture?

5.1.ט. Did you (*ms*) know that...? (Musical instruments) הֲיָדַעְתָּ כִּי...?

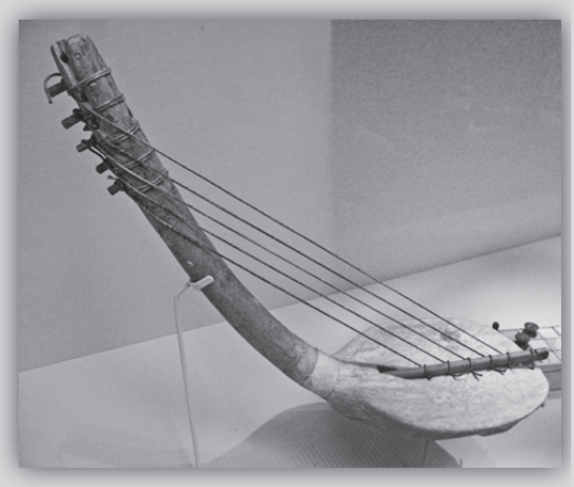
…that at least nine musical instruments are referred to in the Hebrew Bible? They range from stringed instruments (asymmetrical כִּנּוֹר *lyre m* and נֵבֶל *harp* or *lute m*), to wind instruments (יוֹבֵל or שׁוֹפָר *ram's horn m*, חֲצֹצְרָה *bugle f*, and חָלִיל *flute m*), and percussion instruments (tambourines, צִלְצְלֵי תְרוּעָה *larger cymbals m* [10 cm diameter]

[2] For a graphic depiction of Ashkelon inhabitants with upraised hands supplicating Ramesses II during a siege (preserved in a Karnak temple relief from the 13th century BCE), see Yigael Yadin, *The Art of Warfare in Biblical Lands* (New York: McGraw-Hill, 1963), 1:228.

[3] Yigael Yadin, "Excavations at Hazor," *Biblical Archaeologist* 19:1 (1956): 10 and 12.

and צִלְצְלֵי שָׁמַע *finger cymbals m*).

Vocal and instrumental music played a major role in societal settings as varied as temple worship, harvest celebrations, weddings, and warfare.[4]



Egyptian arched wooden harp (Thebes, New Kingdom [1550–1069 BCE], 60.2 cm). (Courtesy of British Museum)



Byzantine finger cymbals (resembling instruments from 9th cent. Megiddo, 5.5 cm in diameter). (Courtesy of Flora Archaeological Center)

[4] *LBI*, pp. 285–91.

5.1.י. Did you (*ms*) know that...? (Domesticated animals) הֲיָדַעְתָּ כִּי...?

…the goat (עַתּוּד *m*, עֵז *f*) was among the most useful of domesticated animals? Goats were an important source of חָלָב *milk m* (with twice the production of sheep), and also provided meat, coarsely woven clothing, and skins for storing liquids. Other domesticated animals included בָּקָר *cattle m*, חֲמוֹר *donkey m*, פֶּרֶד *mule m*, סוּס *horse m*, אֲלָפִים *oxen* or *cattle m*, and גָּמָל *camel m*.



Aramean King of Astartu in horse-drawn chariot, captured by Assyrian Tiglath Pileser III (745–727 BCE, from SW palace of Nimrud). (Courtesy of British Museum)

The extent of one's cattle holdings gave an index of one's wealth. Cattle were maintained primarily for milk, seldom for meat. The two-ox team formed the typical draft operation in agriculture.



Camels presented to Shalmaneser III as tribute (detail from replica of Black Obelisk, 9th cent. BCE). (Courtesy of Flora Archaeological Center)

As early as 3500 BCE

donkeys were domesticated, and served both for riding and as the principal pack animal. Mules were the preferred mounts of royalty. The camel was the principal military mount in Assyria, with an average range of 95–120 kilometers per day. In Israel, horses were used primarily for pulling war chariots, not for riding.[5]



Horse-mounted Assyrian Ashurbanipal, on a lion hunt (North Palace, Nineveh, ca. 645–635 BCE). (Courtesy of British Museum)

[5] *LBI*, pp. 112–19. For a depiction of a pack animal, see §4.2.ו.; for a Judean chariot, see §11.1.ו.

MODULE 5.2 Describing what you yourself are about to do

Words for responding מִלִּים לַעֲנוֹת

אִירָא [י.ר.א]	I will be afraid, fear*
אֵלֵךְ [ה.ל.כ]	I will go*
אֶמְצָא [מ.צ.א]	I will find*
אֶשָּׂא [נ.שׂ.א]	I will lift, carry*
אֶתֵּן [נ.ת.נ]	I will give*
בָּשָׂר	meat, flesh *m*

חָדָשׁ, חֲדָשָׁה, חֲדָשִׁים, חֲדָשׁוֹת	new
תֹּאמַר [א.מ.ר]	you will say* *ms*
תֵּלֵךְ [ה.ל.כ]	you will go, walk* *ms*
תִּשָּׂא [נ.שׂ.א]	you will lift, carry* *ms*

Words for hearing מִלִּים לִשְׁמֹעַ

אֲהָהּ	Alas…! Ah…!
אֲדֹנָי	LORD[a]
אֶחָד, אַחַת, אֲחָדִים	one, single, same *m, f, mpl*
אָכַל [א.כ.ל]	I will eat*
אֵרֵד [י.ר.ד]	I will descend, go down*
אַשְׁלִיךְ [שׁ.ל.כ]	I will throw* *hifil*
מוֹת אָמוּת [מ.ו.ת]	I most certainly will die*

מִצְוָה, מִצְוֹת, מִצְוַת־, מִצְוֹת־	commandment *f*
עֶצֶם, עֲצָמוֹת, עֶצֶם־, עַצְמוֹת־	bone, inner substance, self *f*
שָׂפָה, שְׂפָתַיִם, שִׂפַת־, שִׂפְתֵי־	lip *f, dual*
שִׂפַת־הַיָּם	the shore *f*
תָּמוּת [מ.ו.ת]	you will die* *ms*
תַּשְׁלִיךְ [שׁ.ל.כ]	you will throw* *hifil ms*

[a] The vocalization אֲדֹנָי references יהוה *LORD*. In contrast, "my lord" would be vocalized אֲדֹנִי.

5.2 Jonah Episode: I'm hungry.

ג׳ = הַדָּג הַגָּדוֹל, נ׳ = יוֹנָה הַנָּבִיא, א׳ = אֱלֹהִים

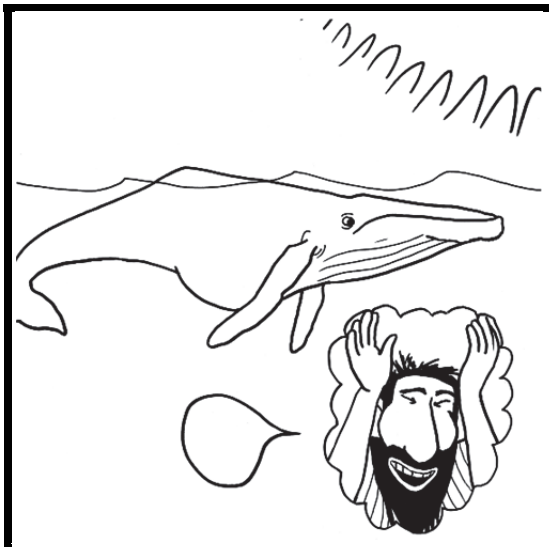
1



[ג׳] אֲנִי רָעֵב: אֲנִי חָפֵץ לֶאֱכֹל אֶת־הַנָּבִיא:

[נ׳] הוֹשִׁיעֵנִי יהוה!

2

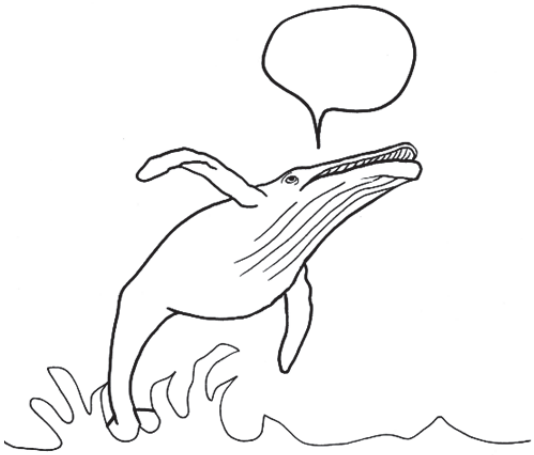


[א׳] שְׁמַע הַדָּג הַגָּדוֹל:[6] לֹא תֹאכַל אֶת־הַנָּבִיא: עֲצָמוֹת רַבּוֹת לוֹ וּבְשָׂרוֹ לֹא־טוֹב:

[נ׳] הַלְלוּ יָהּ!! לֹא אִירָא:

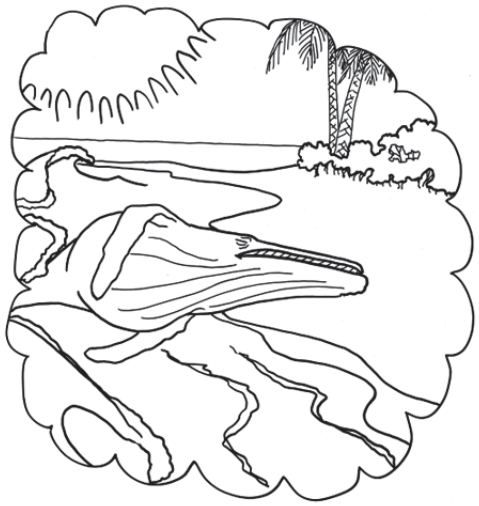
[6] Did you notice the articles used in הַדָּג הַגָּדוֹל? These indicate the person whom the speaker is addressing, calling that person out by title or position. It is known as the "vocative." You will find it used a couple lines later as the big fish addresses the prophet. Biblical examples of the vocative may be found in 1 Sam. 17:58 and 2 Sam. 14:4.

3



[ג׳] אַל־תְּדַבֵּר, הַנָּבִיא הַקָּטָן!
אֲהָהּ אֲדֹנָי! אֲנִי לֹא אֶשָּׂא אֹתוֹ[7] לְעוֹלָם
פֶּן־אָמוּת:
מוֹת אָמוּת אִם־יֵשֵׁב בְּבִטְנִי עוֹד יוֹם
אֶחָד:

4



[א׳] לֹא תָמוּת, הַדָּג הַגָּדוֹל:
מִצְוָה חֲדָשָׁה אֶתֵּן לָךְ:
בַּבֹּקֶר תִּשָּׂא אֶת־הַנָּבִיא וְעִמּוֹ תֵּלֵךְ אֶל־
שְׂפַת־הַיָּם:

[7] In addition to stating fact, another shade of meaning available for יִקְטֹל involves conveying "capability" (or its opposite). Due to the context involving pending hardship, the expression לֹא אֶשָּׂא אֹתוֹ may be rendered *I cannot carry him forever* (rather than *I will not carry him forever*). Cf. וַאֲנִי כְּחֵרֵשׁ לֹא אֶשְׁמָע *But I am like a deaf person, I cannot hear* (Ps. 38:14a; *IBHS* §31.4).

5



[א׳] שָׁם תַּשְׁלִיךְ אֹתוֹ עַל־הַיַּבָּשָׁה:

[ג׳] טוֹב הַדָּבָר: לִשְׁפַת־הַיָּם אֵלֵךְ:
אֶת־הַנָּבִיא אַשְׁלִיךְ מִבִּטְנִי:

6



[ג׳] בַּתְּהוֹמוֹת אֵרֵד:
לֶחֶם רַב אֶמְצָא:
כָּל־הַיּוֹם אֹכַל:

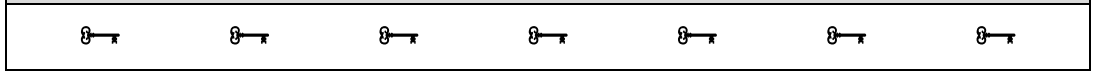
5.2.א. Do you (*ms*) know the meaning of a word? (Protocol idiom)

הֲיָדַעְתָּ פֵּשֶׁר דָּבָר?

On occasion we may discover that the custom of social class has been preserved in an idiom. When a superior (such as a queen) warmly welcomed a subordinate (such as a servant) it was said that she "lifted up the head" (נ.שׂ.א רֹאשׁ) of her servant. Perhaps protocol dictated that the commoner would actually approach the sovereign with head humbly bowed.

From this idiom Joseph formed a wordplay when interpreting the divergent dreams of his fellow-prisoners in Egypt. To the cupbearer he announced, יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ... (Gen. 40:13). But to the baker he cautioned, יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ מֵעָלֶיךָ... (v. 19). The change in the last word made all the difference!

Consider your own culture. What sort of message may be conveyed by the position of one's head?



5.2.ב. Explanation and activity: "What will you (*ms*, *fs*) do first, tomorrow?" מַה־תַּעֲשֶׂה / תַּעֲשִׂי מָחָר בָּרִאשׁוֹנָה?

INTERACTIVE SKILL: Describe to a friend how your typical day will unfold

The Jonah Episode for this module employs a number of first-person statements. Here are a few of the verbs (יִקְטֹל, with customary future meaning). As you scan examples in the first table you will discover a distinct pattern that distinguishes a *1cs* form. The *3ms* forms are provided as a point of comparison.

Most *I will…* (*1cs*) verb forms call for a prefix of **...**אֶ, as evident in this table:

I will…	יִקְטֹל *1cs*	יִקְטֹל *3ms*	שֹׁרֶשׁ
I will find	אֶמְצָא	יִמְצָא	מ.צ.א
I will lift	אֶשָּׂא	יִשָּׂא	נ.שׂ.א
I will give	אֶתֵּן	יִתֵּן	נ.ת.נ

Here are several more:

I will…	יִקְטֹל *1cs*	יִקְטֹל *3ms*	שֹׁרֶשׁ	I will…	יִקְטֹל *1cs*	יִקְטֹל *3ms*	שֹׁרֶשׁ
I will write	אֶכְתֹּב	יִכְתֹּב	כ.ת.ב	I will approach	אֶקְרַב	יִקְרַב	ק.ר.ב
I will weep	אֶבְכֶּה	יִבְכֶּה	ב.כ.י/ה	I will break	אֶשְׁבֹּר	יִשְׁבֹּר	שׁ.ב.ר
I will forgive	אֶסְלַח	יִסְלַח	ס.ל.ח	I will lie down	אֶשְׁכַּב	יִשְׁכַּב	שׁ.כ.ב
I will stand	אֶעֱמֹד	יַעֲמֹד	ע.מ.ד	I will drink	אֶשְׁתֶּה	יִשְׁתֶּה	שׁ.ת.י/ה

To learn spelling tips for verbs when the שֹׁרֶשׁ begins with א (as in א.כ.ל), or with י (as in י.ר.ד), or when the שֹׁרֶשׁ is hollow (as in מ.ו.ת), please refer to the appendix entry corresponding to this segment.

Now, take a couple of minutes to think through what tomorrow may hold for you. What will you do first? Second? Third? Fill in the list below with brief sentences. Do you remember what מָחָר means? (Hint: it is the day following הַיּוֹם.) Armed with the information that בְּרִאשׁוֹנָה means *at first*, you should have little difficulty deciphering the sequence that continues with הַדָּבָר הַשֵּׁנִי.[8]

א. מָחָר בָּרִאשׁוֹנָה...
ב. הַדָּבָר הַשֵּׁנִי...

[8] Can you see a correlation between בְּרִאשׁוֹנָה and the Hebrew word for *head* or *top*? Aside from רִאשׁוֹנָה (for which see Gen. 13:4), you may find the ordinal numbers "second" through "fourth" used to designate the days of creation (Gen. 1:8, 13, and 19). Incidentally, רִאשׁוֹנָה offers a good example of a quiescent or silent א.

ג. הַדָּבָר הַשְּׁלִשִׁי...
ד. הַדָּבָר הָרְבִיעִי...

Finally, ask a friend what he / she will do first (second, and third, etc.). Refer to the question found in the heading for this segment in order to fashion your inquiry.

5.2.ג. Snapshot of sample verb: יִקְטֹל conjugation *1cs*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.2.ד. Explanation: "If he dwells... I will surely die."

אִם־יֵשֵׁב... מוֹת אָמוּת:

INTERACTIVE SKILL: How to express a future certainty

Hebrew can convey emphasis by linking two forms of the same שֹׁרֶשׁ. In the expression מוֹת אָמוּת *I will surely die*, the first word (מוֹת) is an infinitive—a particular infinitive form that stands alone (without prefixed prepositions). It is known as the *infinitive absolute*. When an infinitive absolute (such as מוֹת) precedes a יִקְטֹל form drawn from the same שֹׁרֶשׁ (such as אָמוּת), the whole expression means: *I will surely die.* In the next Jonah episode you will encounter another infinitive absolute used for emphasis, where the two forms share the שֹׁרֶשׁ ש.ו.ב: שׁוֹב אָשׁוּב *I will surely repent*.[9]

Incidentally, did you notice that אִם־יֵשֵׁב should be rendered *If he dwells* or *If he were to dwell* (not *If he will dwell*)? Although this sort of conditional expression looks to the future, English idiom calls for "*dwells*" rather than "*...will dwell.*"[10]

---

[9] When an infinitive absolute shares the same שֹׁרֶשׁ with an accompanying finite verb, the structure is referred to as a "paronomastic usage" (wordplay-related). Infinitives construct are also capable of conveying emphasis (combined with a finite קָטַל form, often conveying past tense, as you will learn in Unit 6).

If you are wondering whether any difference in spelling distinguishes infinitives **construct** (the infinitives capable of accepting prefixed prepositions) from the spelling of infinitives **absolute**, the primary rule is that infinitives **absolute** more regularly employ a qameṣ in the first syllable of strong verbs (or, in the case of hollow verbs, a ḥolem or ḥolem-vav: מוֹת is *infinitive absolute* for *to die*, while מוּת is *infinitive construct*). In contrast, infinitives construct begin with a sheva or a reduced vowel (שְׁמֹר rather than שָׁמוֹר). This may be easily observed by scanning the two columns showing infinitives for numerous verbs in the qal reference tables (pp. 511–16).

[10] This sort of conditional statement is known as "real" since it may actually materialize, as opposed to an "irreal" ("contrary-to-fact") conditional. In its "if" clause ("protasis"), an irreal conditional uses the קָטַל conjugation, a conjugation that will be introduced in the next unit.

MODULE 5.3 Discussing plans with a friend

מִלִּים לַעֲנוֹת — Words for responding

אֶעֱלֶה [ע.ל.י/ה]	I will go up
תְּדַבֵּר [ד.ב.ר]	you will speak* *piel ms*
תִּזְכֹּר [ז.כ.ר]	you will remember* *ms*
תַּעֲלֶה [ע.ל.י/ה]	you will go up *ms*
תַּעֲנֶה [ע.נ.י/ה]	you will answer *ms*
תַּעֲשִׂי [ע.שׂ.י/ה]	you will do, make* *fs*

תֵּשְׁבִי [י.שׁ.ב]	you will dwell, sit* *fs*
תָּשׁוּב / תָּשׁוּבִי [שׁ.ו.ב]	you will turn back, return, repent* *ms, fs*
תִּשְׁכַּח [שׁ.כ.ח]	you will forget *ms*
תִּשְׁמַע [שׁ.מ.ע]	you will hear* *ms*

מִלִּים לִשְׁמֹעַ — Words for hearing

אָז	then
אֶזְבַּח [ז.ב.ח]	I will sacrifice (*pausal* אֶזְבָּח)
אֹמַר [א.מ.ר]	I will say*
אֶסְלַח [ס.ל.ח]	I will forgive (*pausal* אֶסְלָח)
אָשִׂים [שׂ.ו/י.מ]	I will put*
בַּעֲבוּר	on account of
גַּם	also
הוֹשִׁיעֵנִי [י.שׁ.ע]	Rescue me! *hifil*[a] *imv*

הַכֵּה אַכֶּה [נ.כ.י/ה]	I will surely strike* *hifil*
יְרַחֵם [ר.ח.מ]	he will have mercy *piel*[b]
לָצֵאת [י.צ.א]	to go out* *inf c*, *prep* ל
מִי יוֹדֵעַ? [י.ד.ע]	Who knows?
עָנִי, עֲנִיִּים	oppressed, afflicted, poor *ms, mpl*
צְעָקָה, צַעֲקַת־	outcry, scream from despair *f*
רֵעַ, רֵעִים, רֵעַ־, רֵעֵי־	neighbor, friend *m*

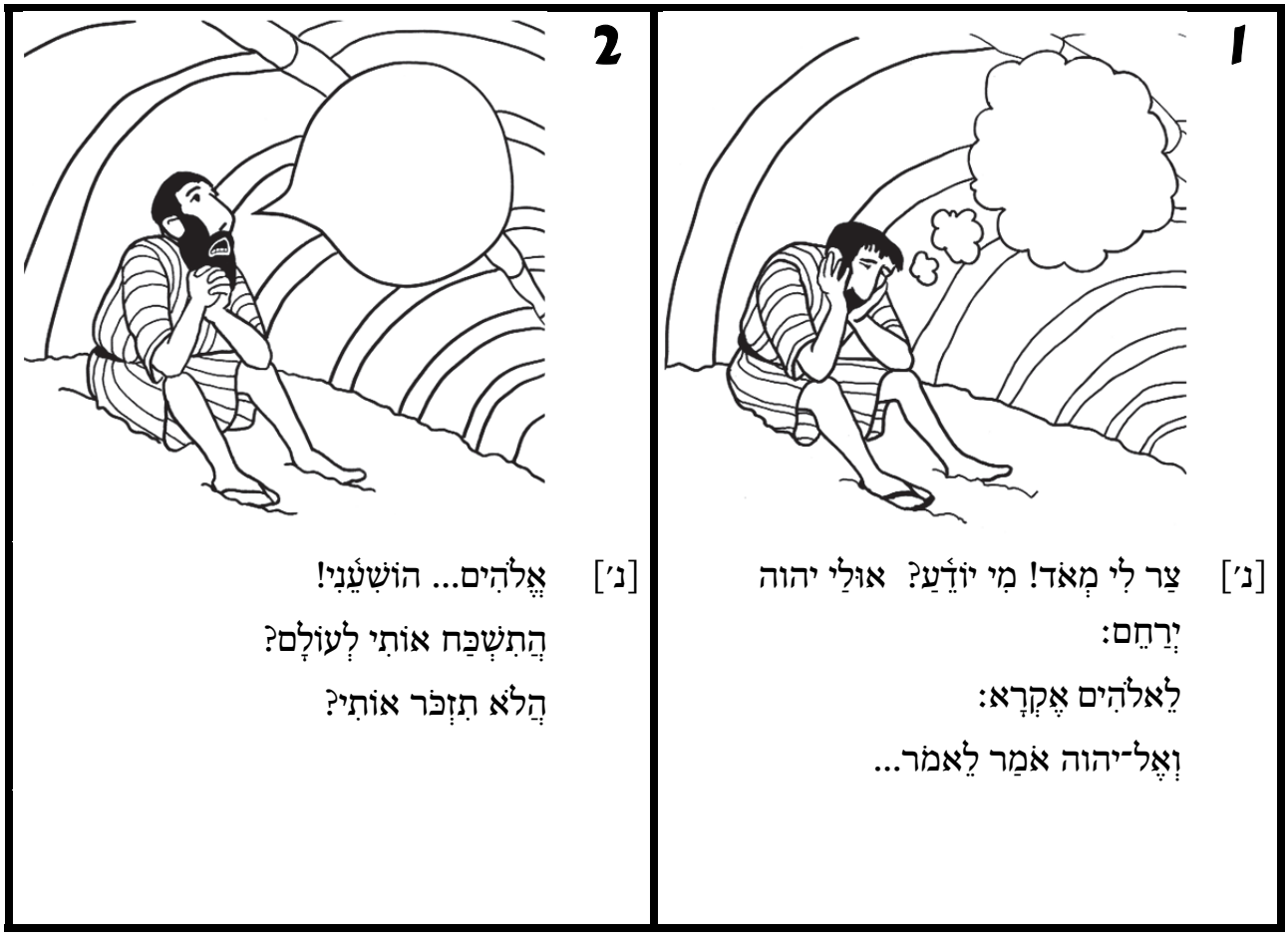
שׁוּב אָשׁוּב [ש.ו.ב]	I most certainly will turn back, return, repent*

[a] The *hifil* spelling will be explained in Unit 8.

[b] יְרַחֵם belongs to the *piel* spelling, a form that will be explained in Unit 10.

5.3 Jonah Episode: I'm in big trouble!

נ׳ = יוֹנָה הַנָּבִיא, א׳ = אֱלֹהִים



3



[נ׳] סְלַח־נָא: הֲלֹא תִשְׁמַע אֶת־קוֹלִי?
הֲלֹא תַעֲנֶה אוֹתִי בְצָרִי?
אִם־תִּזְכֹּר עָוֹן, יהוה, מִי יָקוּם?[11]

4



[א׳] אִם־תָּשׁוּב מֵעָוֹנֶךָּ,
הֲלֹא אֶסְלַח?
וְאִם־תַּעֲלֶה אֶל־נִינְוֵה וְאִם־תְּדַבֵּר שָׁם
אֶת־דְּבָרַי,
הֲלֹא אָשִׁים אוֹתְךָ עַל־הַיַּבָּשָׁה?

[11] Which translation seems more fitting for מִי יָקוּם: *Who **will** stand?* or *Who **can** stand?*

5



[נ׳] שׁוֹב אָשׁוּב! אֲנִי מְבַקֵּשׁ לָצֵאת מִן־הַדָּג
הַזֶּה! גַּם אֲעֵלֶה וְגַם אֶזְבַּח:

6

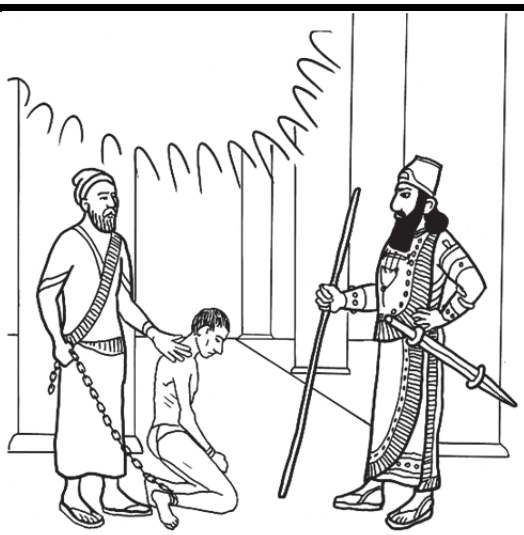


[נ׳] אַךְ אֶשְׁאֲלָה לָךְ:
מָה אֹמַר לָעִיר?[12]

[א׳] לָעִיר הַהִיא תֹּאמַר...

[12] The question מָה אֹמַר לָעִיר? may initially be translated, *What **will** I say to the city?* Another option offered by יִקְטֹל is called the יִקְטֹל of obligation: *What **should** I say to the city?* Context serves to indicate when we ought to employ the "obligation" option. Cf. *IBHS* §31.4g, also Exod. 4:15.

7



[א׳] ״בַּת־נִינְוֵה[13], אִם־תָּשׁוּבִי מֵעָוֹנֵךְ, וְאִם־
תַּעֲשִׂי טוֹב לְרֵעַיִךְ, וְאִם־תֵּשְׁבִי עִם רֵעַיִךְ
בְּשָׁלוֹם, הֲלֹא אָסְלָח?״

8



[א׳] ״וְאִם־לֹא, הִשָּׁמְרִי לָךְ כִּי הַכֵּה אַכֶּה
אוֹתָךְ וּמַלְכֵּךְ וְעַמֵּךְ
בַּעֲבוּר צַעֲקַת־עֲנִיִּים:״

[13] One of the ways oracles refer to a populace is to identify it as "the daughter(s)" or "virgin daughter(s)" of a particular city (e.g., daughter of Tarshish [Isa. 23:10], daughter of Babylon [Isa. 47:1]) or of a nation (e.g., daughters of Moab [Isa. 16:2], daughter of Chaldeans / Babylonians [Isa. 47:1]). Most frequent is the expression "daughter of Zion" (e.g., Isa. 3:16, 17, Jer. 4:31).

5.3.א. Explanation: "Won't you (*ms*) remember me?" הֲלֹא תִזְכֹּר אוֹתִי?

INTERACTIVE SKILL: This information will prepare you for the choices-and-consequences conversation in §5.3.ה.

The ***you*** *will 2ms* forms of the יִקְטֹל conjugation are easy to recognize since they are quite similar to the ***he*** *will 3ms* forms learned earlier (cf. §4.1.א.). The shift from יִזְכֹּר ***he*** *will remember* to תִּזְכֹּר ***you*** *will remember 2ms* involves substituting the prefix **י** of ***he*** *will* with the prefix **ת** for ***you*** *will 2ms*. Aided by this comparison, אַתָּה תִזְכֹּר this form with little difficulty![14] Notice the correlation between 3rd and 2nd person in the samples below.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *2ms*	you (*ms*) will…
ז.כ.ר	יִזְכֹּר	תִּזְכֹּר	you will remember
ק.ר.ב	יִקְרַב	תִּקְרַב	you will approach
ש.כ.ב	יִשְׁכַּב	תִּשְׁכַּב	you will lie down

Perhaps you are wondering how the verbs whose שֹׁרֶשׁ begins with י or נ will be spelled in the *2ms* forms. Here are a few representative samples. Sample verbs ending in ה/י... and those with ו as the second radical (hollow verbs) are included as well. The adjustments appearing in these so-called "weak" spellings will remind you of adjustments noted in earlier "weak" forms.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *2ms*	you (*ms*) will…
י.ש.ב	יֵשֵׁב	תֵּשֵׁב	you will sit
ה.ל.כ	יֵלֵךְ	תֵּלֵךְ	you will walk, go
נ.פ.ל	יִפֹּל	תִּפֹּל	you will fall
נ.כ.ה/י	יַכֶּה	תַּכֶּה	you will hit
ב.כ.ה/י	יִבְכֶּה	תִּבְכֶּה	you will weep
ש.ת.ה/י	יִשְׁתֶּה	תִּשְׁתֶּה	you will drink

[14] Notice that אַתָּה תִזְכֹּר in the context of this sentence may be treated as a יִקְטֹל of **capability**: *You **will be able** to remember*.... Unlike English, no auxiliary verbs are needed to convey this meaning.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *2ms*	**you (*ms*) will…**
ב.ו.א	יָבוֹא	תָּבוֹא	you will come
ש.ו.ב	יָשׁוּב	תָּשׁוּב	you will turn to

5.3.ב. Snapshot of sample verb: יִקְטֹל conjugation *2ms*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.3.ג. Explanation: "If you (*fs*) dwell..." אִם־תֵּשְׁבִי...

INTERACTIVE SKILL: This segment also will prepare you for the choices-and-consequences conversation in §5.3.ה.

With one small step we can shift from talking about "you" *ms* to "you" *fs*. If we take a *you 2ms* form such as תֵּשֵׁב *you* (*ms*) *will dwell* and add the suffix יִ֫..., the resulting form will be תֵּשְׁבִי *you* (*fs*) *will dwell*. Again, if the masculine form is תִּזְכֹּר *you* (*ms*) *will remember*, then the corresponding feminine form will be תִּזְכְּרִי *you* (*fs*) *will remember*.[15]

As you compare the following *2fs* verbs side-by-side with corresponding *2ms* forms you will recognize the conversion. In fact, with relatively little effort you may be sure that אָתָּה תִּזְכֹּר these forms (unless you are a woman, in which case, אַתְּ תִּזְכְּרִי אוֹתָם)!

שֹׁרֶשׁ	יִקְטֹל *2ms*	יִקְטְלִי *2fs*	**you (*fs*) will…**
ז.כ.ר	תִּזְכֹּר	תִּזְכְּרִי	you will remember
ק.ר.ב	תִּקְרַב	תִּקְרְבִי	you will approach
ש.כ.ב	תִּשְׁכַּב	תִּשְׁכְּבִי	you will lie down
ש.כ.ח	תִּשְׁכַּח	תִּשְׁכְּחִי	you will forget

As for so-called weak verbs like ש.ו.ב or ה.ל.כ, the collection of verbs offered below will give an idea how even these *2fs* forms will follow spelling patterns observed earlier.

שֹׁרֶשׁ	יִקְטֹל *2ms*	יִקְטְלִי *2fs*	**you (*fs*) will…**
י.ש.ב	תֵּשֵׁב	תֵּשְׁבִי	you will sit
ה.ל.כ	תֵּלֵךְ	תֵּלְכִי	you will walk, go
נ.פ.ל	תִּפֹּל	תִּפְּלִי	you will fall
נ.כ.י/ה	תַּכֶּה	תַּכִּי	you will hit
ב.כ.י/ה	תִּבְכֶּה	תִּבְכִּי	you will weep

[15] Since this extra syllable (the suffix יִ֫...) lengthens the entire word, typically what *used to be the last syllable* will reduce its vowel to a sheva (except when the word is in pause). Thus the ḥolem in תִּזְכֹּר becomes a sheva: תִּזְכְּרִי.

שֹׁרֶשׁ	יִקְטֹל *2ms*	יִקְטֹל *2fs*	**you (*fs*) will…**
ע.שׂ.י/ה	תַּעֲשֶׂה	תַּעֲשִׂי	you will make, do
שׁ.ת.י/ה	תִּשְׁתֶּה	תִּשְׁתִּי	you will drink
ב.ו.א	תָּבוֹא	תָּבוֹאִי	you will come
שׁ.ו.ב	תָּשׁוּב	תָּשׁוּבִי	you will turn to

5.3.ד. Snapshot of sample verb: יִקְטֹל conjugation *2fs*

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

5.3.ה. Activity: "What will I (*or* should I) do if...?" מָה אֶעֱשֶׂה אִם...?

INTERACTIVE SKILL: Counseling a friend concerning what he or she will do (or should do) tomorrow, if a certain course of action is followed today

This activity will lead you into a rather sophisticated level of conversation—a conversation where you will ponder the future and offer a forecast (or give some advice). Take time to review the introduction thoughtfully.

Imagine that a friend has come to you, seeking your advice. He or she is facing a dilemma and needs your help in forecasting what **consequences** may result from a proposed course of action.

After your friend has informed you of his or her action proposed for today, your task will be to help him forecast what he will do (or should do) tomorrow, as a consequence.

Notice the model below. The first entry is labeled "**Today's action**." Here you will find the course of action proposed by your friend. This entry begins with an "if-clause" (known as a "protasis"). In the model, the proposed course of action has been marked with brackets: "[to break Sarah's big container]."

The second entry is labeled "**Tomorrow's forecast**." Here you will find two sample elements of forecast or advice arising out of "Today's action." This portion of an "if-then" conditional statement is known as the "apodosis." Notice that the advice opens with the word "tomorrow," not with the יִקְטֹל verb. Also note that the term "יִקְטֹל" often is written without vowels (יקטל).

Model

Please adapt the phrases in brackets according to your chosen "action" or "forecast."

If I [were to break Sarah's big container] today, what will / should I do tomorrow?[16]	אִם־הַיּוֹם [אֶשְׁבֹּר כְּלִי־שָׂרָה הַגָּדוֹל], מָה אֶעֱשֶׂה מָחָר?	**Today's action** (friend's proposed course of action)

[16] The protasis אִם־...אֶשְׁבֹּר may be rendered either as *If… I **were to** break* (hypothetical), or simply as *If… I break.*

If you [were to break Sarah's big container] today, tomorrow [(a) you will / should say "Sorry!" to Sarah, and (b) you will / should give her some silver].	אִם־הַיּוֹם [תִּשְׁבֹּר כְּלִי־שָׂרָה הַגָּדוֹל], מָחָר [(א) "סְלְחִי לִי" תֹּאמַר / תֹּאמְרִי לְשָׂרָה (ב) וְכֶסֶף תִּתֵּן / תִּתְּנִי לָהּ]:	**Tomorrow's forecast** (two consequences)

Note (1). Have you noticed that this activity frequently offers a translation of either "will" or "should"? Since the connotation of "should" belongs to the range of meanings governed by the יקטל, you may render a יקטל form by either "will" or "should," depending on the context. Thus in the model forecast statement (א) above, it will be up to the reader to determine whether to translate תֹּאמַר לְשָׂרָה as *you **will** say to Sarah* or as *you **should** say to Sarah.*[17]

Note (2). Did you observe the guideline to begin your forecast statements with a word such as מָחָר (rather than beginning with a יקטל verb)? The reason is this: if instead we were to begin with a יקטל verb, we would create the notion: "I firmly hope that you would…."[18] By avoiding יקטל in first position we can maintain the meaning of "you will…" (or "you should…").

Suggestions for "Today's action." Here are some ideas you may wish to draw from when fashioning a "Today's action" proposal ("If today I were to…"). Feel free to range beyond these, using alternate verbs already encountered. You will need to supply an **object** appropriate to the verb you select (such as כְּלִי־שָׂרָה הַגָּדוֹל in the model above). See whether you can recall the meaning of those expressions below for which a gloss has not been supplied. Call out עָזְרֵנִי if you need help.

"Today's action": If I were to…

אִם אֶשְׁכַּח	(*can't remember??*)	אִם אָשׁוּב	… to turn, return	אִם אֶעֱשֶׂה	… to make	אִם אֶסְלַח		אִם אֶזְכֹּר	… to remember
אִם אֶשְׁמַע	… to listen	אִם אָשִׁים		אִם אֵשֵׁב		אִם אֶעֱלֶה	… to go up	אִם אֹמַר	

Suggestions for "Tomorrow's forecast." For ideas concerning the forecast portion (the two consequence-forecasts that you will fashion), look to the sample verbs found in earlier segments (*2ms* in

[17] The "obligation" dimension of the יקטל will be treated more fully in §5.4.א., Part 2.1.

[18] For more on this topic, see the explanation of the "jussive" in §9.5.א.

§5.3.א. and *2fs* in §5.3.ג.). Be creative![19] Remember to design your response using the gender appropriate for your neighbor.

Here, then, are the steps for this activity:

(a) Begin by crafting a "**Today's action**" statement of your own.

(b) Include an object, to add interest.

(c) When directed by your instructor, exchange it with that of a neighbor.

(d) Read over the "Today's action" statement received from your neighbor.

(e) Write two (2) statements that will form "**Tomorrow's forecast**"—what you anticipate your neighbor will do (or should do), in view of the "Today's action" that he or she has proposed.

(f) Let your pair of "Tomorrow's forecast" statements begin with a word such as מָחָר, so that the יקטל form *does not appear first* in its "then-clause" (the apodosis).[20]

(g) Each piece of "forecast" should use a different יקטל verb.

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[19] If you feel strongly about your advice, you may want to reinforce it with the emphatic pattern described earlier (as in מוֹת תָּמוּת). Ask your instructor how to spell the infinitive absolute of a verb you want to emphasize.

[20] Alternatively, you may begin your forecast with a prepositional phrase or an object, placed ahead of the יקטל form. It is also possible to preface the יקטל form with לֹא, so long as the ensuing clause predicts a negative consequence rather than stipulating a negative obligation or wish (e.g., "If… **then you will not see** my face any longer" rather than, "If… **then you should not see** my face any longer…;" cf. Gen. 44:23). Negative obligation or wish will be explained together with the jussive in §9.5.א.

MODULE 5.4 Nuancing messages with ability, possibility, or obligation

This module does not introduce any additional Jonah episodes, מִלִּים לַעֲנוֹת, or מִלִּים לִשְׁמֹעַ.

5.4.א. Explanation: Additional יִקְטֹל meanings

INTERACTIVE SKILL: Nuancing your communication with elements such as ability, possibility, or obligation

To this point we have employed the יקטל conjugation to express plans about the future, just as הַדָּג הַגָּדוֹל did, upon learning that he soon would be free of his internal passenger (from 5.2 Jonah Episode, cell 6):

בַּתְּהוֹמוֹת אֵרֵד׃
לֶחֶם רַב אֶמְצָא׃
כָּל־הַיּוֹם אֹכַל׃

However, as we read the Hebrew Bible we discover that the יקטל is not limited to conveying straightforward plans about the future (called "future indicative" expressions). At times the יקטל describes not the future, but the **past**, and in still other contexts it refers to the **present**. In addition, often we find the יקטל departing from fact-telling (indicative) in order to convey messages that in English will require auxiliary words such as *may, should, can, must,* or *customarily would*.[21] These involve a notion of potentiality, not the indicative.

[21] Much of the material in this segment has been adapted from *IBHS,* chs. 29 and 31.

To reflect these various meanings available within the יקטל, the material in this segment is divided into four sections. Part 1 will offer various options of tense, Part 2 will treat potentiality and purpose options, and Part 3 will offer a some thoughts concerning how these various meanings may cohere within one conjugation (expanded in the appendix). A final section provides suggestions for navigating the various meanings available within the יקטל (Part 4).

Part 1: Tense options within the יִקְטֹל

As you are aware, the יקטל conjugation can convey the future tense. Yet it is not limited to future tense. In certain situations it may convey a past or a present tense meaning.

To appreciate this range of tense options, please look over the following examples, grouped under headings "Future tense meanings," "Past tense meanings," and "Present tense meanings." Especially notice words in **bold type** (both in the Hebrew column and in the translation column), as these signify the **key יקטל words** within a given verse. Since many Hebrew words in these verses will be new to you, feel free to rely on the translations that have been provided.

Within the translations, you often will find **italicized words**. Italicized words convey **connotations** that are implicit within the יקטל form, ideas that generally require auxiliary expressions when converted into English. By noticing the italicized words you will learn fairly quickly the sorts of connotations available within the יקטל conjugation.

Finally, read over the information in the column labeled "Description." Here you will learn which of the various יקטל meaning-options a given example is illustrating.

Part 1.1: The יִקְטֹל with future tense meanings. You are already familiar with the fact that the יקטל can convey a future meaning, often expressing straightforward statements about the future ("future indicative"). What you may not realize is that when a statement about the future (such as "I shall not be in want") is juxtaposed with a statement about the past or present circumstance (such as "The LORD is my shepherd"), we should weigh the possibility that the **future** statement should be recognized as an **outgrowth** of the past or present circumstance.

There are times when such a connection between a future statement and a preceding circumstance—though valid—may not merit special mention in your translation. But in other instances the connotation

may be worth pointing out. Generally this will require inserting an auxiliary expression. See, for example, the auxiliary expression "as a result" in the following translation of Ps. 23:1.[22]

Description	Translation	Hebrew
Future time, showing a relationship between a preceding circumstance and an ensuing consequence	The LORD is my shepherd; *as a result* **I will not be** [or, I am not] **in want** (Ps. 23:1).	יהוה רֹ֝עִ֗י לֹ֣א אֶחְסָֽר׃

Part 1.2: The יִקְטֹל with past tense meanings. The following examples employ יקטל verbs that would not make sense if rendered as future tense. The context calls for a past tense meaning. Yet it is not an isolated, simplistic past. Something more being conveyed—something that the יקטל is uniquely suited to convey.

In the examples below, please notice the words *used to* (in Gen. 2:6a) and *began to* (in 1 Sam. 1:10). The connotations of (a) repeated or customary action (as in *used to*) and (b) incipient action (as in *began to*) are part of the repertoire of the יקטל. And that explains why the writer turned to the יקטל to relate these particular past events.

Description	Translation	Hebrew
Past time, showing repeated (iterative) or customary action	A mist (or stream) *used to* **come up** from the ground… (Gen. 2:6a).	וְאֵ֖ד יַֽעֲלֶ֣ה מִן־הָאָ֑רֶץ׃...
Incipient past (the onset of an action)	…she prayed to the LORD and *began to* **weep** bitterly (1 Sam. 1:10).	...וַתִּתְפַּלֵּ֥ל עַל־יהוה וּבָכֹ֖ה תִּבְכֶּֽה׃

The next two יקטל examples similarly convey the past tense. Notice the use of אָז *then* and [בְּ]טֶ֫רֶם *before*. These two expressions alert us to the likelihood of a past tense meaning.

[22] *IBHS* §31.6.2b.

Description	Translation	Hebrew
The word אָז (*then* or *at that time*) routinely produces a past time meaning with יקטל.[23]	At that time Moses **sang**… (Exod. 15:1a).	אָז יָשִׁיר מֹשֶׁה...:
The word בְּטֶרֶם (בְּ)*before* sometimes produces a past time meaning with יקטל.	…and they spent the night there before **they crossed over** (Josh. 3:1b).	...וַיָּלִינוּ שָׁם טֶרֶם יַעֲבֹרוּ:

Part 1.3: The יִקְטֹל with present tense meanings. Here are some cases where neither future nor past translations would be appropriate. In these examples the יקטל carries a **present** meaning. Give particular attention to the italicized words, as these will enrich your awareness of the range of meaning that the יקטל can convey.

Description	Translation	Hebrew
Habitual present	Therefore the Israelites *routinely* **do not eat** the tendon… (Gen. 32:33).	עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד...:
Present, showing repeated (iterative) or customary activity	Day after day it [the heavens] *continually* **pours forth** speech… (Ps. 19:3a [ET v. 2a]).	יוֹם לְיוֹם יַבִּיעַ אֹמֶר...:
Incipient present (the onset of an action)	Hear, O LORD, *as* I *begin to* **call** aloud… (Ps. 27:7).	שְׁמַע־יהוה קוֹלִי אֶקְרָא...:

Part 2: Potentiality within the יִקְטֹל

The realization that the יקטל can operate as past and present tenses (as well as future) is an important discovery. Yet it does not get at the heart of יקטל meaning. It only alerts us to the variety of time settings in which the יקטל can function.

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[23] When אָז introduces a sentence *not* featuring a יִקְטֹל form, but rather a קָטַל form (to be introduced in the next unit), אָז will convey the meaning *then* in the sense of *the next event that occurred was this* [i.e., *as follows*].

In contrast, one of the principal connotations found in many יקטל uses involves the notion of **potentiality**. For example, consider the potentiality (and inherent uncertainty) of this statement: "Joab ought to travel." Whether or not Joab actually will travel remains uncertain. We only know that the speaker feels that Joab **should** travel. It is an expression of **obligation** (from the speaker's point of view, at least). This would call for the יקטל when rendered into Hebrew (יוֹאָב יֵלֵךְ; compare the example from Ps. 32:8a, below).

The theme of potentiality may be further subdivided into three areas. The first is labeled "**modal**" (mood-related) in order to reflect the subjective tone of these examples. A second group is labeled "**volitional**" to indicate that these examples the involve imposition of one person's will upon another (as in the preceding example concerning Joab traveling). The last group is labeled "**telic**" (expressing purpose)—statements that indicate the intent of a provision or request, without assuring that the intent has been actualized or will be actualized in the future.

Part 2.1: Potentiality as modal. Under modal expressions of potential we will find capability, permission, possibility, deliberation, obligation, and desire.

Description	Translation	Hebrew
Capability	And I am like a deaf person, I *can* **not hear**… (Ps. 38:14).[24]	וַאֲנִי כְּחֵרֵשׁ **לֹא** אֶשְׁמָע...:
Permission	… "My two sons **you** *may* **kill** if I do not bring him back to you…" (Gen. 42:37).	...אֶת־שְׁנֵי בָנַי **תָּמִית** אִם־**לֹא** אֲבִיאֶנּוּ אֵלֶיךָ...:

[24] Another example of capability connoted by the יִקְטֹל may be seen in the following excerpt from poetry: לֹא יָדְעוּ וְלֹא יָבִינוּ *They do not know and **cannot** understand* (Ps. 82:5). Given that both י.ד.ע and ב.י.ן deal with cognition, adding the dimension of incapability (of cognition) in the second parallel member would be consistent with the principle of intensification when moving from the first to the second of parallel members.

In addition to **implying** capability by means of a יִקְטֹל form, Hebrew is able to express capability in a more **explicit** manner by combining the auxiliary verb י.כ.ל *to be able* with an infinitive construct. Thus we learn of aged Jacob's dimming eyesight through this comment: לֹא יוּכַל לִרְאוֹת *he was unable to see* (Gen. 48:10a; יוּכַל is the *3ms* יִקְטֹל of י.כ.ל).

Possibility (routinely found in the protasis of conditional statements, signaled by אִם [or sometimes כִּי] *if*, or by לוּ *if not*)	… "My two sons you may kill **if I do not bring him back** to you…" (Gen. 42:37).	…אֶת־שְׁנֵי בָנַי תָּמִית **אִם־לֹא אֲבִיאֶנּוּ** אֵלֶיךָ…:
	…and what[ever] **you** *may* **say** [*or* stipulate] to me, I will give (Gen. 34:11b).	…וַאֲשֶׁר **תֹּאמְרוּ** אֵלַי אֶתֵּן:
Deliberation (occurs principally with questions)	…*Should* **I go up** into any of the cities of Judah? … (2 Sam. 2:1a).	…**הַאֶעֱלֶה** בְּאַחַת עָרֵי יְהוּדָה…:
Obligation	… and I will teach you concerning the road that **you** *ought to* **travel**… (Ps. 32:8a).	…וְאוֹרְךָ בְּדֶרֶךְ־זוּ **תֵלֵךְ**…:
Desire	…If you *want to* **take** it, take [it]… (1 Sam. 21:10).	…אִם־אַתָּה **תִקַּח**־לְךָ קַח…:

Part 2.2: Potentiality as volitional. The volitional connotation of the יקטל is akin to the modal category above labeled "obligation," except that volitional examples are more insistent. Hence the use of the word "must" in the examples below.

Description	Translation	Hebrew
Positive instruction (generally in a legislative context)	In the presence of the elderly **you will** / *must* **rise**… (Lev. 19:32a).	מִפְּנֵי שֵׂיבָה **תָּקוּם**…:
Negative instruction (prohibition with לֹא, generally in a legislative context)	**You shall** / *must* **not make** for yourself a idol… (Exod. 20:4a).	לֹא **תַעֲשֶׂה**־לְךָ פֶּסֶל…:

Part 2.3: Potentiality as telic (purpose-related). We are helped in recognizing instances when the יקטל bears a telic ("purpose") connotation, particularly when the יקטל is preceded by words such as לְמַעַן *so that* or פֶּן *lest*.

Description	Translation	Hebrew
After the expression לְמַעַן *so that* (similarly after בַּעֲבוּר *so that*)	So that **they** *may* **believe** that the LORD … appeared to you (Exod. 4:5).	לְמַעַן יַאֲמִינוּ כִּי־נִרְאָה אֵלֶיךָ יהוה...:
After the word פֶּן *lest* (and similarly after לְבִלְתִּי *lest*)	…but let not the LORD speak [directly] to us, lest **we die** (Exod. 20:19).	...וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־ נָמוּת :

Part 3: Coherence of varied meanings within the יִקְטֹל

Given such a range of varied meanings, what may lie at the center of the יקטל? Across the centuries scholars have wondered how so many meanings could cohere in a single form.[25] While a consensus has not yet been reached, this conjugation seems to cohere around the notions of **events that are either ongoing or potential** in nature (as opposed to events that are definite, confined, or sure-to-materialize). If you wish to further explore the idea of coherence within יקטל connotations, the appendix discussion corresponding to this segment may interest you.

Part 4: Suggestions for navigating the various יִקְטֹל meanings

On the one hand, so wide an array of יקטל options may feel overwhelming. When reading a given text, how can we be sure of selecting the correct connotation?

On the other hand, this array of translational options opens some very enriching meanings! When used responsibly, the information you have just received can bring to light meanings latent within the text that too often go unnoticed. Here are some steps for responsible reading of יקטל forms.

A. Begin by inferring a simple meaning cast in future time. Often the יקטל conveys straightforward information about the future ("future indicative"). Thus an affirmation such as אֵלֵךְ may mean, quite simply, *I will go* (e.g., Rachel indicating her willingness to accompany Abraham's servant, Gen. 24:58b). To "enrich" the translation of אֵלֵךְ with connotations such as (a) *I will begin to go* or (b) *I must go* or (c) *I will keep on going*—these would depart from the plain sense of the text.

[25] See historical overview in *IBHS*, ch. 29.

B. If the context will not allow a future indicative translation, then keep in mind that יקטל at times may best be rendered as past or present, *provided that we employ one of the enriched meanings unique to the* יקטל (such as iterative or incipient).

C. Notice particles and use them to your advantage. If a conditional particle such as אִם or לוּ is present (or sometimes כִּי), then realize that that you have encountered a protasis—an "if" (or "if not") clause. This realization generally allows us (even encourages us) to favor the present tense over the future tense for a smooth English translation (e.g., אִם־יִמְצָא הַלֶּחֶם should generally be rendered, *If he finds food*, and not *If he will find food*). Other helpful particles include אָז, בְּ[טֶרֶם], לְמַעַן, בַּעֲבוּר, and פֶּן.

D. Be attentive to the surrounding genre. Is the text you are reading located in a legislative section, thick with instructions? Then you have a solid reason to experiment with a tone of injunction. Thus a יקטל such as תָּקוּם should be rendered *you must rise*, not simply *you will rise* (as in the Lev. 19:32a example, above).

E. Periodically remind yourself of the modal options. Jot down terms such as *can, may, should, ought* so that you may remind yourself of them easily. When you encounter a יקטל in a context where a simple indicative translation feels inadequate, experiment with modal alternatives.

F. Consult solid Bible translations and scholarly resources. Before proceeding too far with novel renditions, check responsible Bible versions (e.g., *New Revised Standard*, *New American Standard*, *Jewish Publication Society, Today's New International Version*). Even better, consult an in-depth commentary (one that devotes an entire volume to each major book of the Bible) or an advanced Hebrew grammar. Often you will discover that scholars have already entered into conversation concerning the very phrase you are exploring, and may confirm or correct your hypothesis. At the same time, do not be stifled if a commentary fails to observe what you have uncovered. Simply be sure you are applying translational principles in a responsible manner.

5.4.ב. Activity: Enriching past Jonah Episodes

INTERACTIVE SKILL: Connotations of ability, possibility, or obligation (continued)

With few exceptions, יקטל expressions employed in the Jonah episodes of Units 4 and 5 were designed to make sense if rendered with a simple future meaning. However, if we were to revisit certain excerpts we would find places where a modal or volitional meaning would fit even better.

Take a look at the excerpts below, and translate them once again. Only this time, experiment by supplying a modal or volitional meaning that may seem to fit the context.

Incidentally, this process of enriching a basic יקטל translation by supplying a modal / volitional meaning is a process you will find yourself repeating from time to time when reading the Hebrew Bible. While at times a suitable enriched meaning will have been captured by one of the standard versions, at other times the richer meaning will have been overlooked.

The first two have been completed for you. Note especially the words in bold font.

א.	הֲלֹא יִשְׁמְרוּ אֶת־הַכֵּלִים?	§4.1, cell 4a	**Should** they not guard the freight?
ב.	הִשָּׁמֶר לְךָ פֶּן־יִפְּלוּ הַכֵּלִים עַל־רֹאשֶׁךָ!	§4.1, cell 5a	Look out lest the freight **may** fall on your head.
ג.	אֵיךְ יֵשֵׁב וְלֹא יָמוּת?	§4.3, cell 3a	
ד.	בִּהְיוֹת הָאִישׁ בְּבִטְנָךְ מַה־תַּאֲמִין כִּי תִּשְׁמַעְנָה אָזְנָיו?	§4.4, cell 2a	
ה.	אוּלַי נִמְצָא חֵן בְּעֵינֵי־אֱלֹהִים!	§5.1, cell 2	
ו.	״לֹא תַאֲמַנָּה אֵת כָּל־הַמְּצָאוֹת אֹתָנוּ בַּיָּם!״	§5.1, cell 7	
ז.	״בַּבֹּקֶר תֵּלַכְנָה עִמָּנוּ לִזְבֹּחַ לֵאלֹהֵי־יִשְׂרָאֵל:״	§5.1, cell 8	

ח.	לֹא תֹאכַל אֶת־הַנָּבִיא:	§5.2, cell 2a
ט.	אֲנִי לֹא אֶשָּׂא אֹתוֹ לְעוֹלָם פֶּן־אָמוּת:	§5.2, cell 3
י.	...מוֹת אָמוּת אִם־יֵשֵׁב בְּבִטְנִי עוֹד יוֹם אֶחָד:	§5.2, cell 3
יא.	שָׁם תַּשְׁלִיךְ אֹתוֹ עַל־הַיַּבָּשָׁה:	§5.2, cell 5a
יב.	אַדְּ אֶשְׁאֲלָה לָךְ:	§5.3, cell 6a
יג.	מָה אֹמַר לָעִיר?	§5.3, cell 6a
יד.	לָעִיר הַהִיא תֹּאמַר...	§5.3, cell 6b

Can you think of a more concise and idiomatic way to express—in Hebrew—the verbal element in the following question? It happens to come from 4.1 Jonah Episode, cell 6.

הֶחָפֵץ אַתָּה לֵאמֹר "זְרֹעוֹת"?

5.4.ג. Activity: Exploring Judah's plea

INTERACTIVE SKILL: Connotations of ability, possibility, or obligation (a biblical example)

In one of the most moving speeches of the Bible, Judah makes a pathos-filled plea to the Grand Vizier of Egypt, unaware that he is addressing his brother, Joseph. Judah pleads for the release of his youngest brother, Benjamin (Gen. 44:34). The translation provided below is from the *New American Standard Bible*.

Do you find here any phrase that you might translate differently? Circle any phrase(s) you would change, and write your translation in the open space to the left.

כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנַּעַר אֵינֶנּוּ אִתִּי...:	"For how shall I go up to my father if the lad [וְהַנַּעַר] is not with me…?" (Gen. 44:34)[26]

5.4.ד. יִקְטֹל conjugation of geminate verbs

Some verbs **duplicate** the **final** radical, as in ס.ב.ב *to surround*, ר.ע.ע *to be evil*, and ח.נ.נ *to show favor*. These are known as **geminate verbs**. Some geminate forms have unique spelling patterns. Please consult the appendix entry corresponding to this segment for spelling patterns of geminate verbs in the יקטל conjugation.

5.4.ה. יִקְטֹל conjugation of stative verbs

By now we have come to expect a **ḥolem** as theme vowel (following the second radical in the יקטל conjugation), as in יִשְׁמֹר or יִכְרֹת.[27] However, some verbs do **not** display the expected ḥolem theme vowel, but employ instead a **pataḥ**.

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[26] Hint: translations such as those by the Jewish Publication Society, *New Revised Standard Version* and *New International Version* infer a connotation of capability for the opening phrase of Gen. 44:34 (see §5.4.א., part 2.1, above).

[27] Exceptions include III-guttural verbs such as ק.ר.א or פ.ת.ח where the III-guttural consonant inclines the theme vowel to be an A-class vowel: יִקְרָא (never יִקְרֹא‡) and יִפְתַּח (never יִפְתֹּח‡). The remaining gutturals ה or ע when appearing as third שֹׁרֶשׁ consonant position also will precipitate a pataḥ theme vowel, whether the verb is stative or not.

Often a **pataḥ** theme vowel in the יקטל conjugation signals a "**stative verb**." "Stative" refers to verbs that describe a state of being (in contrast with verbs where the subject performs an action, known as "fientive" verbs).[28] Among the statives are יִזְקַן *he will be old*, יִיבַשׁ *he will be dry*, and יִישַׁן *he will sleep*. Please refer to the appendix entry corresponding to this segment for more information concerning stative verbs in the יקטל conjugation.

5.4.ו. יִקְטֹל forms with an unexpected נ

Certain יקטל forms display an **unexpected נ** either as an extra consonant at the end (known as paragogic נ forms), or with the נ inserted prior to an object suffix (known as energic נ forms). Please refer to the appendix entry corresponding to this segment for further explanation concerning paragogic and energic forms.

[28] For a general introduction to stative verbs, see *IBHS* §22.2.1.

5.4.ז. Snapshot of sample verb: יִקְטֹל conjugation

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

You (*ms*) can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ:

Selected readings

5.1.א. The king of Edom did not want the people of יִשְׂרָאֵל to pass through his territory. So מֹשֶׁה sought to reassure the king with these words. (To visualize the route mentioned in this passage [known as דֶּרֶךְ הַמֶּלֶךְ], you may wish to consult the map of יִשְׂרָאֵל found on p. 565. Contrast this route with דֶּרֶךְ הַיָּם, described in §1.3.ד.)

1. ...לֹא נַעֲבֹר בִּשְׂדֶה[a] וּבְכֶרֶם[b]
וְלֹא נִשְׁתֶּה מֵי בְאֵר[c]
דֶּרֶךְ הַמֶּלֶךְ[d] נֵלֵךְ...: (Num. 20:17)

[a] שָׂדֶה *m* field [b] כֶּרֶם *m* vineyard [c] בְּאֵר *f* well
[d] דֶּרֶךְ ה'... (*name of the major Damascus - Aqaba trade route*)

5.1.א. When they neared the Promised Land, the people recommended the following strategy. (The general term דָּבָר appearing in the second phrase is further specified by the two clauses beginning אֶת־הַדֶּרֶךְ and וְאֵת הֶעָרִים. We might introduce those clauses: *…in particular, X and Y.* Also, if you have studied §5.4.א., can you suggest modal meanings that may be suitable for נַעֲלֶה and נָבֹא, e.g., *should, desire to, be able to,* or *may*? As in earlier units, the superscript symbol[μ] signals a modification from the original text of the verse.)

2. אֲנָשִׁים נִשְׁלַח[μ] לְפָנֵינוּ...
וְדָבָר[μ] יְתִנוּ[μ] לָנוּ[μ] אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ
וְאֶת הֶעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן: (Deut. 1:22)

נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ וְיַחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְיָשֻׁבוּ אֹתָנוּ דָּבָר אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הֶעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן:

5.1.ד. When Jacob heard that the Grand Vizier of Egypt demanded to see Benjamin before releasing more food, he lamented to his sons: "You have bereaved me of my children!...." (Note that three of Jacob's sons are named in this sentence. If you have studied §5.4.א., can you suggest a modal sense or other enriched meaning that may be suitable for תִּקָּחוּ? Incidentally, if תִּקָּחוּ were not in pause, it would be spelled תִּקְחוּ.)

3. יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ
וְאֶת־בִּנְיָמִן תִּקָּחוּ...: (Gen. 42:36)

5.1.ד. Still unrecognized by his brothers, Joseph spoke these reassuring words when they reported money found in their grain sacks. (If תִּירָאוּ were not in pause, it would be spelled תִּירְאוּ.)

4. שָׁלוֹם לָכֶם
אַל־תִּירָאוּ : (Gen. 43:23a)

5.1.ו. Do you recall the painful circumstance experienced by Naomi and her two daughters-in-law? She did not feel she could expect her daughters-in-law to accompany her back to Israel, and so asked them this question. (Note that הַ in הַעוֹד is the spelling of interrogative הֲ when it precedes a guttural.)

5. לָמָּה תֵלַכְנָה עִמִּי
הַעוֹד[a]־לִי בָנִים: (Ruth 1:11)

[a] עוֹד again, still, yet

5.1.ו. When Naomi reached Bethlehem she responded to the women's greetings by observing how much her experiences had diverged from the meaning of her given name. Naomi means "pleasant." (Note that מָרָא is an alternate spelling of the adjective מָרָה *fs*. Also note that since a qameṣ is pronounced *o* before a qameṣ-ḥaṭuf, the name Naomi produces two adjacent *o* sounds: *No-omi*.)

.6 ...אַל־תִּקְרֶאנָה לִי נָעֳמִי תִּקְרֶאנָה[μ] לִי מָרָא...: (Ruth 1:20)

...אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאן לִי מָרָא...

5.2.ב. As he lay dreaming one night, Solomon heard God extend this offer. (If you have studied §5.4.א., can you suggest a modal meaning that may be suitable for אֶתֵּן־? Note that אֶתֵּן־ would be spelled אֶתֵּן, were it not for the maqqef—a marker indicating that all words it connects comprise only one accentual unit.)

.7 שְׁאַל[a] מָה[b] אֶתֵּן־לָךְ: (1 Kings 3:5b)

[a] שְׁאַל [ש.א.ל] *imperative 2ms*

[b] מָה what (*interrogative*), whatever[29]

5.2.ב. Can you identify the reason for this poet's confidence? (Note that רָע is רַע in pause.)

.8 גַּם כִּי־אֵלֵךְ בְּגֵיא[b] צַלְמָוֶת[c] לֹא־אִירָא רָע
כִּי־אַתָּה עִמָּדִי[d]...: (Ps. 23:4a)

[a] גַּם כִּי although

[b] גֵּיא valley (*absol. and constr.*) *m*

[c] צַלְמָוֶת death's shadow, impenetrable gloom *m*

[d] עִמָּדִי with me

[29] When operating in a non-interrogative fashion (similar to the relative pronoun אֲשֶׁר *what* or *that which*), the choice of מַה can bring the connotation of the "unknown," a connotation which is more obvious when it functions in an interrogative capacity ("What…?").

5.2.ב. From the foundation of this affirmation, the poet later will invite his reader to echo his commitment and so enjoy his confidence (see v. 9). (Recall that the preposition ל can mean *concerning* as well as *to*. How might an awareness of the modal meanings for יקטל introduced in §5.4.א. influence our understanding of אֶבְטַח? Consider that the poet could have used a participle instead [אֲנִי בֹּטֵחַ].)

9. אֹמַר לַיהוה מַחְסִי[a] וּמְצוּדָתִי[b] אֱלֹהַי אֶבְטַח[c]־בּוֹ׃ (Ps. 91:2)

[a] מַחְסֶה *m* refuge [b] מְצוּדָה *f* mountain stronghold [c] ב.ט.ח to trust

5.2.ב. Through a parental analogy God conveys a profound degree of unwavering interest.

10. הֲתִשְׁכַּח[a] אִשָּׁה... בֶּן־[b]בִּטְנָהּ? גַּם־אֵלֶּה תִּשְׁכַּחְנָה וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ[d]׃ (Isa. 49:15)

[a] ש.כ.ח to forget [b] בֶּן־ son (*constr.*) *m* [c] בִּטְנָהּ (*pronominal sfx*)
[d] אֶשְׁכָּחֵךְ [ש.כ.ח] (*pronominal sfx*)

הֲתִשְׁכַּח אִשָּׁה עוּלָּהּ מֵרַחֵם בֶּן־בִּטְנָהּ גַּם־אֵלֶּה תִּשְׁכַּחְנָה וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ׃

5.3.א. Despite Moses' promise not to trespass beyond the borders of the highway passing through Edom, the king of that region responded with these words. Then he proceeded to marshal a massive army against the Israelites. (If you have become familiar with §5.4.א., can you suggest a modal meaning that may be suitable for this statement?)

11. ...לֹא תַעֲבֹר...׃ (Num. 20:20)

5.3.א. God stipulated that once the Israelites reached the land promised to them, they must worship in prescribed locations. (If you have studied §5.4.א., can you suggest a modal meaning that may be suitable for תִּרְאֶה?)

.12 הִשָּׁמֶר לְךָ פֶּן־תַּעֲלֶה[a] עֹלֹתֶיךָ[b] בְּכָל־מָקוֹם[c] אֲשֶׁר תִּרְאֶה: (Deut. 12:13)

[a] [ע.ל.י/ה] to offer *hifil* (*coincidentally spelled the same as qal "to ascend"*)

[b] עֹלֹת whole burnt offerings *fpl*

[c] כָּל־מָקוֹם any place *m*

5.3.ג. Notice Isaiah's mastery of the language, evident from his use of synonymous expressions both rich and rare in order to express an assurance of Zion's profound restoration, following her deep suffering as "a barren woman."

.13 אַל־תִּירְאִי כִּי־לֹא תֵבוֹשִׁי[a]...
כִּי בֹּשֶׁת[b] עֲלוּמַיִךְ[c] תִּשְׁכָּחִי
וְחֶרְפַּת[d] אַלְמְנוּתַיִךְ[e] לֹא תִזְכְּרִי־עוֹד: (Isa. 54:4)

[a] ב.ו.ש to be ashamed

[b] בֹּשֶׁת (*feelings of*) shame *f*

[c] עֲלוּמִים youth (*as a stage of life*) *m*

[d] חֶרְפָּה reproach *f*

[e] אַלְמָנוּת widowhood *f*

אַל־תִּירְאִי כִּי־לֹא תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי לֹא תַחְפִּירִי כִּי בֹשֶׁת עֲלוּמַיִךְ תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד:

Through Hosea, God extended rich assurances of renewed welcome. (Note concerning בַּעַל: some contexts employ this word without implying a negative aspect in a relationship [cf. Prov. 31:28].) ג.5.3

14. וְהָיָה[a] בַיּוֹם־הַהוּא נְאֻם[b]־יהוה
תִּקְרְאִי אִישִׁי
וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃[c] (Hos. 2:18 [ET v. 16])

[a] וְהָיָה and it shall be, come about *m* [b] נְאֻם־ declares (*lit.*, a declaration of) *m* [c] בַּעַל master *m*

עֲקֵדַת יִצְחָק **A connected reading: The binding of Isaac (Gen. 22:7-8)**

7. וַיֹּאמֶר[a] יִצְחָק אֶל־אַבְרָהָם אָבִיו[b]
וַיֹּאמֶר אָבִי
וַיֹּאמֶר הִנֶּנִּי בְנִי[c]
וַיֹּאמֶר הִנֵּה הָאֵשׁ[d] וְהָעֵצִים וְאַיֵּה הַשֶּׂה[e] לְעֹלָה[f]׃

8. וַיֹּאמֶר אַבְרָהָם
אֱלֹהִים יִרְאֶה־לּוֹ[g] הַשֶּׂה לְעֹלָה בְּנִי
וַיֵּלְכוּ[h] שְׁנֵיהֶם[i] יַחְדָּו[j]׃

[a] וַיֹּאמֶר then he said [b] אָבִיו his father *m* [c] בְּנִי my son *m* [d] אֵשׁ fire *m* [e] שֶׂה an individual sheep or goat *m*
[f] עֹלָה whole burnt offering *f* [g] ר.א.י/ה־ל... to select something for oneself [h] וַיֵּלְכוּ so they went
[i] שְׁנֵיהֶם both of them [j] יַחְדָּו together

UNIT
6

מֶה עָשִׂיתָ אֶתְמוֹל:

Sharing memories of yesterday

קָטַל *conjugation*

This unit will enable you to talk with friends concerning things that you (or they) have experienced or heard about—whether those events transpired during the day that has just concluded, or in the distant past. You will be able to relate:

- personal experiences
- group events that you participated in
- experiences that happened to other persons

In this unit we will employ the "קָטַל" conjugation to express past events. The following table offers a preview, showing the verb forms that you will encounter in this unit and where you will meet them. For קָטַל connotations other than past tense, please see §6.5.א.

The קָטַל conjugation

Segment	**Plural**	**Singular**	Segment
6.4.ב.	שָׁמַרְנוּ we guarded	שָׁמַרְתִּי I guarded	6.1.ד.
6.3.ו.	שְׁמַרְתֶּם you guarded *mpl*	שָׁמַרְתָּ you guarded *ms*	6.3.א.
6.4.ד.	שְׁמַרְתֶּן you guarded *fpl*	שָׁמַרְתְּ you guarded *fs*	6.3.ג.
6.2.ה.	שָׁמְרוּ they guarded	שָׁמַר he guarded	6.1.א.
		שָׁמְרָה she guarded	6.2.ב.

As suggested for יִקְטֹל words, it may be helpful to devote an entire vocabulary card to the various קָטַל forms of each שֹׁרֵשׁ, adding forms as they are introduced. Your קָטַל vocabulary card for the verb ש.מ.ר would look like the table above except that Hebrew would appear on one side, with the translation appearing on the other side.

MODULE 6.1 Explaining what you did, in contrast to what a friend did

Unit 6 JONAH STORY: Jonah wakes up on the beach

Have you ever fallen into a sleep so deep that—when at last you awakened—it was difficult to get your bearings? That is how Jonah must have felt on this particular day.

Note: Since the Hebrew Bible does not employ modern punctuation marks, we will begin to reduce the use of these marks this point forward. One piece of authentic punctuation to which you have grown accustomed is the סוֹף פָּסוּק *sôf pāsûq* (:). The Hebrew Bible allows only one סוֹף פָּסוּק per verse, located at the verse's end. In this textbook we will at times use the סוֹף פָּסוּק more than once within a single cell of a Jonah Episode, in an effort to ease comprehension of a longer statement.

The Masoretes indicated breaks of thought within a verse by a system of symbols called cantillation marks. You will be introduced to some of the more important cantillation marks at the outset of the Bible readings at the end of this unit.

Words for responding מִלִּים לַעֲנוֹת

אָב, אָבוֹת, אֲבִי־ (*or* אַב), אֲבוֹת־	father *m*
אָדָם, אֲדַם־ (*or* אָדָם)	man, humankind, Adam *m*
אֵם, אֵם־	mother *f*
בָּאתִי [ב.ו.א]	I came, entered*
בֵּן, בָּנִים, בֶּן־[a], בְּנֵי־	son *m*
בַּת, בָּנוֹת, בַּת־, בְּנוֹת־	daughter *f*
זָכַרְתִּי [ז.כ.ר]	I remembered*
חַי, חַיָּה, חַיִּים, חַיּוֹת	alive*
לָקַח [ל.ק.ח]	he took*
מָקוֹם, מְקוֹמוֹת, מְקוֹם־, מְקוֹמוֹת־	place, location *m*

[a] בֶּן־ may also be spelled בֵּן־.

Words for hearing מִלִּים לִשְׁמֹעַ

אֹהֶל, אֹהָלִים, אָהֳלֵי־, אָהֳלֵי־[a]	tent *m*
אוֹי לִי	Woe is me!
אֲמִתַּי	Amittai *m* (*name*)

אֶפְרַיִם	Ephraim *m* (*name*)
אֶתְמוֹל	yesterday
בָּאָה [ב.ו.א]	one who comes, enters *pt fs*
גַּת הַחֵפֶר	Gath-Hepher *pn loc*[b]
הָלַכְתִּי [ה.ל.כ]	I went, traveled*
וַיְהִי הַיּוֹם...	One day… (*lit.,* And the day was…)
חֻלְדָּה	Hulda (*feminine name*)
יֹדֵעַ, יֹדַעַת, יֹדְעִים, יֹדְעוֹת [י.ד.ע]	one who knows,* *pt*
יָפוֹ	Joppa *pn loc*
יְרוּשָׁלַם (*also spelled* יְרוּשָׁלַיִם)	Jerusalem *pn loc*
כָּל־הַמְּצְאוֹת אוֹתָךְ	all that happens *or* happened to you (*pausal for* אוֹתֵךְ)
לָקַחְתִּי [ל.ק.ח]	I took*
מַה־לְּךְ פֹּה:	What are you doing here?

מָצָאתִי [מ.צ.א]	I found*
מֵרָחוֹק	at a distance
מֵת [מ.ו.ת]	he is dead *or* has died*
נָתַן [נ.ת.נ]	he gave*
סֹבְבִים [ס.ב.ב]	ones who surround *pt mpl*
סַפֵּר, סַפְּרִי [ס.פ.ר]	Tell! Recount! *piel*[c] *imv ms, fs*
עָבַרְתִּי [ע.ב.ר]	I crossed over, trespassed*
עָנִיתִי [ע.נ.י/ה]	I answered, replied*
פָּקַח [פ.ק.ח]	he opened (eyes)
רָאָה [ר.א.י/ה]	he saw*
רְאֵה, רְאִי [ר.א.י/ה]	Look!* *imv ms, fs*
רָאִיתִי [ר.א.י/ה]	I saw*
שָׂמֵחַ, שְׂמֵחָה, שְׂמֵחִים, שְׂמֵחוֹת	rejoicing, joyful
שָׁמַעְתִּי [שׁ.מ.ע]	I heard*
תַּרְשִׁישָׁה	toward Tarshish

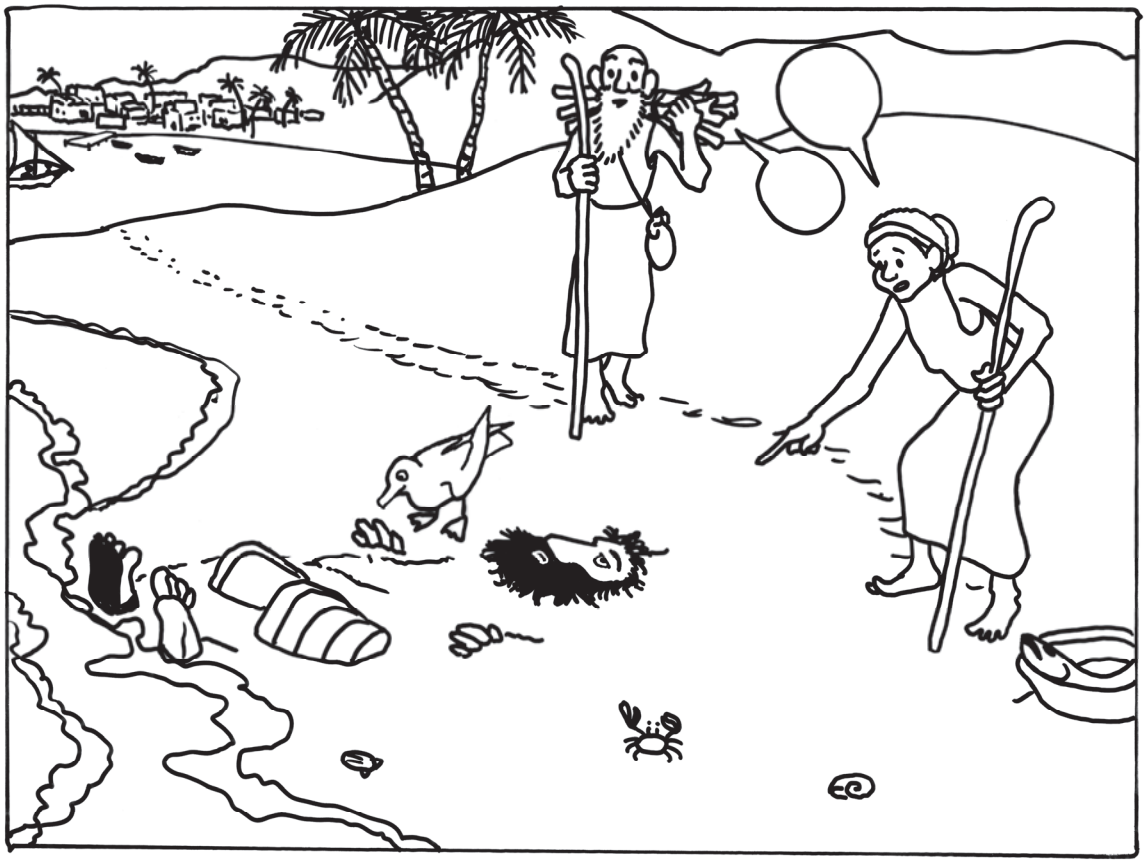
[a] For אֱלֹהֵי־, keep in mind that both a qameṣ-ḥaṭuf and an immediately preceding qameṣ are pronounced *o*.

[b] גַּת הַחֵפֶר is situated between יָם כִּנֶּרֶת and הַיָּם הַגָּדוֹל (see map of יִשְׂרָאֵל, p. 565). "*Pn loc*" means "proper noun of location," signaling a place name that may vary in gender depending on how it is used (cf. GKC 122.i).

[c] The piel spelling of verbs will be explained in Unit 10.

6.1 Jonah Episode: Who are you?

חֶלדָה = שֵׁם אִשָּׁה, אֶמתַי = שֵׁם אִישׁ



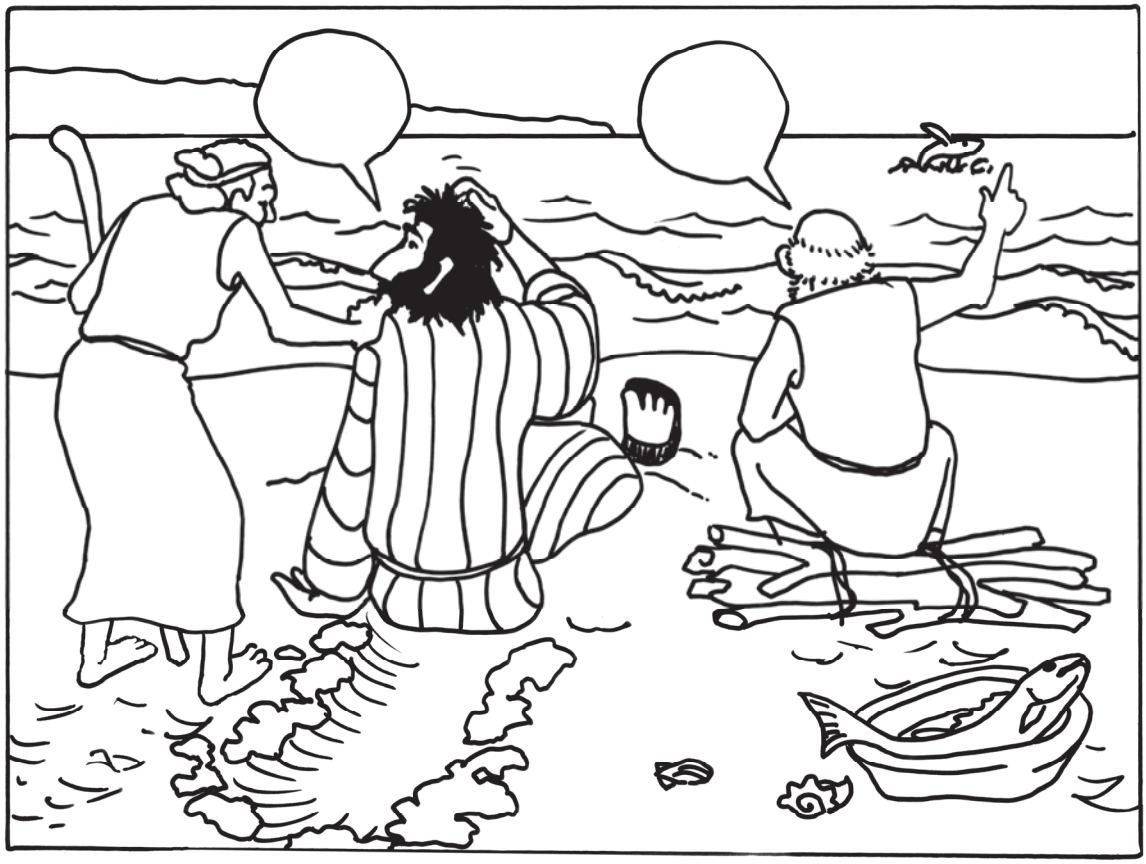
[חֶלדָה] א. הִנֵּה אִישִׁי מָצָאתִי דָבָר: מַה־זֶּה:

[אֶמתַי] ב. אֵינֶנִּי יוֹדֵעַ: אוּלַי אָדָם הוּא:

[חֶלדָה] ג. אַאֲמִין כִּי אָדָם הוּא: אוֹ כִּי הָיָה אָדָם: אַאֲמִין כִּי עַתָּה מֵת:

[אֶמתַי] ד. לֹא: רְאִי: פָּקַח אֶת־עֵינָיו: חַי הוּא:

2



[נ׳] א. אַיֵּה הַדָּג הַגָּדוֹל:

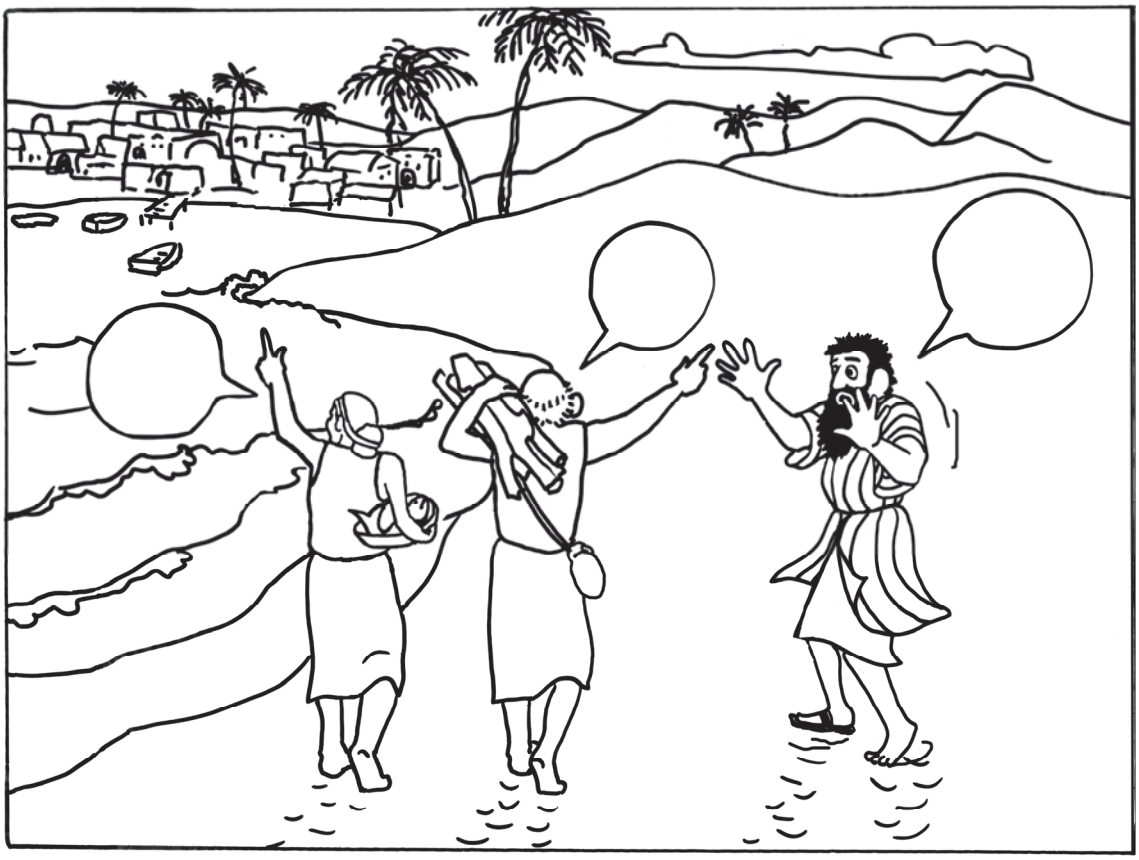
מַה־שֵּׁם־הַמָּקוֹם הַזֶּה:

אֵיךְ בָּאתִי אֶל־הַמָּקוֹם הַזֶּה:

וּמִי אַתֶּם:

[אֲמִתַּי] ב. הִנֵּה רָאִיתִי דָּג גָּדוֹל מֵרָחֹק וְהוּא שָׂמֵחַ מְאֹד: אָז יָרַד בַּתְּהוֹמוֹת:

3



[חֶלְדָּה] א. אֲנַחְנוּ עֹמְדִים עַל־שְׂפַת־הַיָּם עַל־יַד יָפוֹ:

[אָמִתַּי] ב. בֵּיתֵנוּ בָּהָרִים הַסְּבִיבִים אֶת־גַּת הַחֵפֶר: שְׁמִי אָמִיתַי וְשֵׁם־אִשְׁתִּי חֶלְדָּה בַּת־אֶפְרַיִם:

[נ׳] ג. הַאַתָּה אָמִתַּי: הַאַתְּ חֶלְדָּה בַּת־אֶפְרַיִם: אַתֶּם אָבִי וְאִמִּי:

4

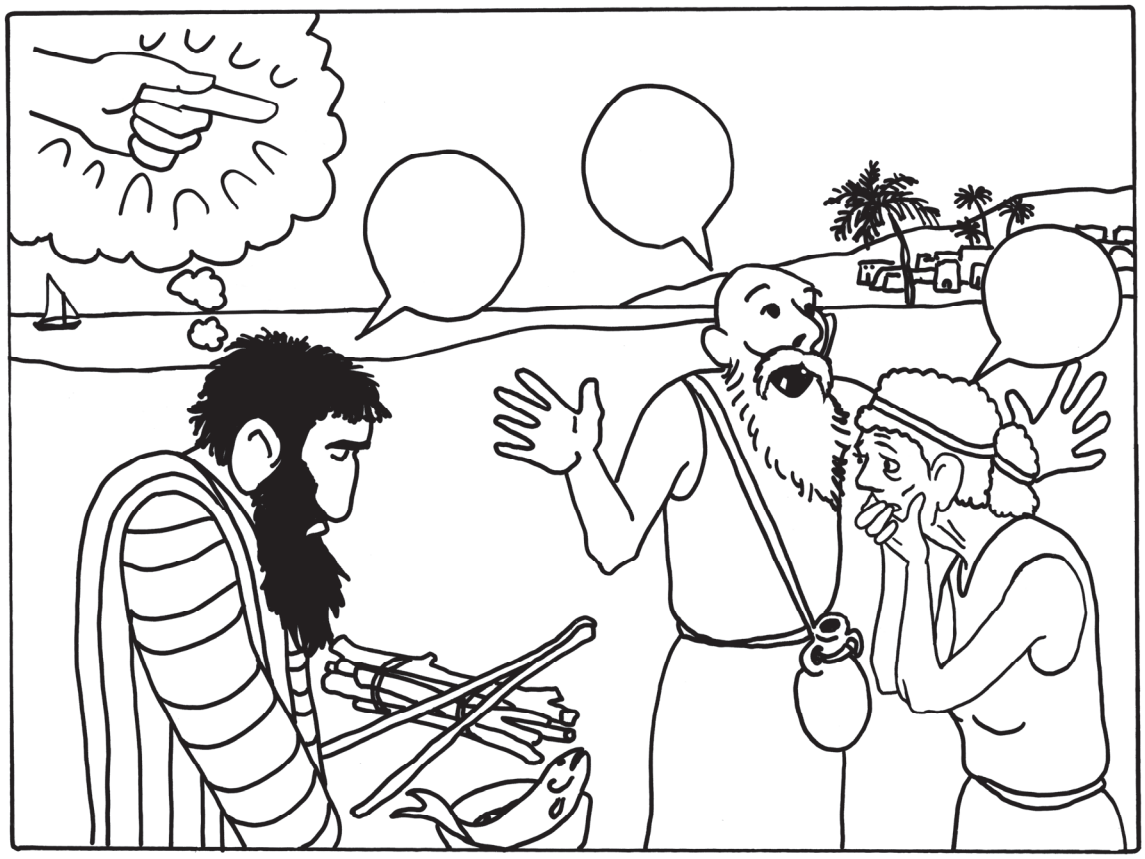


[חֲלִדָה] א. יוֹנָה בְּנִי: הַשָּׁלוֹם לָךְ: מַה־לְּךְ פֹּה:

[נ׳] ב. עָבַרְתִּי אֶת־מִצְוַת־יהוה:

[אֲמִתִי] ג. לָמָּה בְּנִי: סַפֵּר לָנוּ אֵת כָּל־הַמִּצְאוֹת אוֹתָךְ:

5



[נ׳] א. וַיְהִי הַיּוֹם וַאֲנִי יֹשֵׁב בְּאָהֳלִי וְאֶת־קוֹל־יהוה שָׁמַעְתִּי לֵאמֹר לֵךְ אֶל־נִינְוֵה:

[אֲמִתַּי] ב. הַאַתְּ שׁוֹמַעַת חֶלְדָּה: דְּבַר־יהוה הָיָה אֵלָיו:

[נ׳] ג. אַךְ עָנִיתִי לֵאמֹר לֹא אֵלֵךְ אֶל־נִינְוֵה:

[חֶלְדָּה] ד. לֹא תֵּלֵךְ: אוֹי לִי:

6



[נ׳] א. זָכַרְתִּי כִּי רָאִיתִי בְיָפוֹ אֲנִיָּה בָּאָה[1] תַּרְשִׁישָׁה׃

[נ׳] ב. לָקַחְתִּי כֶּסֶף וְיָמָה הָלַכְתִּי׃

[נ׳] ג. כַּאֲשֶׁר רָאָה רַב הַחֹבֵל כִּי יֶשׁ־כֶּסֶף בִּצְרוֹרִי אֶת־הַכֹּל לָקַח מִמֶּנִּי וְלֶחֶם יָבֵשׁ נָתַן לִי׃

[1] An accent on the final syllable (ultima) is shown to distinguish בָּאָה as *pt fs* from בָּאָה, a *3fs* קָטַל form (see §6.2). As a participle, בָּאָה describes present activity or an ongoing attribute of the אֲנִיָּה, while the קָטַל form בָּאָה would indicate what the אֲנִיָּה has done. The initial dagesh in בָּאָה is omitted because of the word's close association with the preceding word אֲנִיָּה, a word that ends in an open syllable.

6.1.א. Explanation: "He descended into the depths." יָרַד בַּתְּהוֹמוֹת:

INTERACTIVE SKILL: Describing how someone behaved

To describe what some male has done (*3ms* קָטַל conjugation), simply vocalize the שׁרשׁ as follows (שׁרשׁ is shorthand for שׁ֫רֶשׁ, sometimes written simply as שרש):

- Place a **qameṣ** vowel following the **first consonant** of the שׁרשׁ
- Place a **pataḥ** vowel following the **second consonant**.[2]

Thus י.ר.ד becomes יָרַד *he went down, descended*.

שׁרשׁ	קָטַל *3ms*	he…
נ.פ.ל	נָפַל	… fell down
ע.ב.ר	עָבַר	… crossed over
ק.ו.מ	קָם	… got up
שׁ.ב.ר	שָׁבַר	… broke
שׁ.כ.ב	שָׁכַב	… reclined
שׁ.ו/י.מ	שָׂם	… put

שׁרשׁ	קָטַל *3ms*	he…
א.כ.ל	אָכַל	… ate
ה.ל.כ	הָלַךְ	… went
ז.כ.ר	זָכַר	… remembered
י.ר.ד	יָרַד	… went down
כ.ת.ב	כָּתַב	… wrote
ל.ק.ח	לָקַח	… took

Did you notice how the so-called hollow verbs behaved in the table above?[3] For additional examples of קָטַל *3ms* with a hollow verb (where the middle שׁרשׁ radical is actually a vowel-letter, either ו or י), please refer to the appendix entry for this segment.

In the table below, notice that when either ה/י or א appear as the **final radical**, the last syllable takes a qameṣ (instead of a pataḥ).[4]

---

[2] The קָטַל conjugation also goes by the label "perfect" conjugation since it often conveys a sense of completed action. Alternatively it may be called the "suffix" conjugation, since it adds syllables only to the end of the verb.

[3] When the second שׁרשׁ radical is a vowel-letter (ו as in ק.ו.מ, or י as in שׁ.ו/י.מ) the verb is termed "hollow." For קָטַל *3ms* forms, hollow verbs yield a monosyllable, generally with a qameṣ vowel (e.g., קָם and שָׂם, above).

[4] An א as third radical in the שׁרשׁ becomes silent or "quiescent," so that the pataḥ lengthens to a qameṣ since it occurs in an open syllable (as in מָצָא). In cases such as בָּנָה where the third radical appears as a ה, that ה is not

III-ה/י Verbs and III-א Verbs

שרש	קָטַל *3ms*	he…	שרש	קָטַל *3ms*	he…
ע.שׂ.י/ה	עָשָׂה	… made	ב.נ.י/ה	בָּנָה	… built
ר.א.י/ה	רָאָה	… saw	מ.צ.א	מָצָא	… found
ש.ת.י/ה	שָׁתָה	… drank	ק.ר.א	קָרָא	… called out

6.1.ב. Snapshot of sample verb: קָטַל conjugation *3ms*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

actually a root consonant, but is a vowel-letter, helping to represent the preceding qameṣ (a vowel that arose as a lengthening of the pataḥ in verbs that are historically III-י or III-ו cf. Joüon §79a). This contrasts verbs such as ת.מ.ה (*to be amazed*), where the final ה is actually a root consonant (cf. note following מְלֵאִים לַעֲנוֹת in §3.1).

6.1.ג. Activity: "What did the man do?" מֶה עָשָׂה הָאָדָם:

INTERACTIVE SKILL: Describing how someone behaved (in particular, when describing a man or a boy)

See how quickly you can describe in Hebrew what someone has done, whether you saw it in an illustration or in a classmate's dramatization.

Note concerning word order for קָטַל expressions: In the case of קָטַל clauses, the **verb** routinely appears **first**, followed by any of these elements: (a) the subject (if explicitly expressed), (b) ל-plus-pronoun (indirect object), (c) direct object, and (d) any adverbial component. The sequence of those additional elements may vary, depending on the portion to which the speaker or writer wishes to draw attention. In short, special attention is being drawn to any word that appears before a verb expressed as a קָטַל (excepting those words that are obliged to precede the verb, such as אָז, כֹּה, and לֹא).[5]

6.1.ד. Explanation: "I took some silver and I went toward [the] sea." לָקַחְתִּי כֶּסֶף וְאֶמָּה הָלַכְתִּי:

INTERACTIVE SKILL: Retelling something memorable that you have done

To express *I took* (*1cs* קָטַל conjugation), begin with a *3ms* form such as לָקַח *he took*, then add the suffix תִּי־ in this manner: תִּי־ + לָקַח = לָקַחְתִּי *I took*. Please note that the accent rests on the second-from-last syllable (called "penultimate").

As with *1cs* of the יִקְטֹל conjugation, similarly with the קָטַל conjugation the first person form has a "common" gender, serving both feminine and masculine speakers. Here are several examples. The *3ms* form is included as a reference point.

---

[5] Cf. *IBH* §45, also van der Merwe §46.1.1 and §47.1d. This contrasts the syntax of יִקְטֹל indicative clauses, where the verb does **not** come first. A יִקְטֹל in first position tends to be a jussive form (cf. §4.1.ג. and §9.4.א.).

שׁרשׁ	he…	קָטַל *1cs*	I…
נ.פ.ל	נָפַל	נָפַלְתִּי	… fell down
ע.ב.ר	עָבַר	עָבַרְתִּי	… crossed over
ק.ו.מ	קָם	קַמְתִּי[6]	… got up
שׁ.ב.ר	שָׁבַר	שָׁבַרְתִּי	… broke
שׁ.כ.ב	שָׁכַב	שָׁכַבְתִּי	… reclined
שׁ.ו/י.מ	שָׂם	שַׂמְתִּי	… put

שׁרשׁ	he…	קָטַל *1cs*	I…
א.כ.ל	אָכַל	אָכַלְתִּי	… ate
ה.ל.כ	הָלַךְ	הָלַכְתִּי	… went
ז.כ.ר	זָכַר	זָכַרְתִּי	… remembered
י.ר.ד	יָרַד	יָרַדְתִּי	… went down
כ.ת.ב	כָּתַב	כָּתַבְתִּי	… wrote
ל.ק.ח	לָקַח	לָקַחְתִּי	… took

Since the קָטַל conjugation makes changes only to the **suffix** of the word, we don't need to worry about making accommodations when certain consonants appear at the beginning of the שׁרשׁ. Thus the following words require **no** special attention: words beginning with א (such as אָכַל or אָמַר), with ה (such as הָלַךְ), with י (such as יָרַד), with נ (such as נָפַל), and with ע (such as עָבַר).

The next few paragraphs will help you know how to express the קָטַל conjugation when the שׁרשׁ **concludes** with certain consonants. For example, when a שׁרשׁ **ends** in ה/י, a ◌ִי routinely appears after the second radical (with no additional third radical). Thus בָּנָה *he built* becomes בָּנִיתִי *I built*.[7]

III-ה/י Verbs

שׁרשׁ	he…	קָטַל *1cs*	I…
ב.נ.י/ה	בָּנָה	בָּנִיתִי	… built
ר.א.י/ה	רָאָה	רָאִיתִי	… saw
שׁ.ת.י/ה	שָׁתָה	שָׁתִיתִי	… drank

What do you suppose will happen when the final שׁרשׁ consonant is a ת (as in כָּרַת he cut) or a נ (as in נָתַן he gave)? If you guessed, "a dagesh will take its place," you are right!

---

[6] Notice that the *3ms* form קָם and שָׂם each reduced the qameṣ vowel to a pataḥ in order to produce the *1cs* forms קַמְתִּי and שַׂמְתִּי.

[7] This shift from ה to י illustrates why roots ending in ה are often presented with an alternative final consonant: ב.נ.י/ה.

III-נ/ת Verbs			
שרש	he…	קָטַל *1cs*	I…
כ.ר.ת	כָּרַת	כָּרַֽתִּי	… cut
נ.ת.נ	נָתַן	נָתַֽתִּי	… gave

Now let's consider verbs ending in א. To develop a *1cs* form, simply add תִּי... to the *3ms* form. Thus מָצָא *he found* becomes מָצָֽאתִי *I found.* Notice that תִּי... has no dagesh, since it is preceded by an open syllable.[8]

III-א Verbs			
שרש	he…	קָטַל *1cs*	I…
מ.צ.א	מָצָא	מָצָֽאתִי	… found
נ.שׂ.א	נָשָׂא	נָשָֽׂאתִי	… lifted

[8] The sheva typically following the third radical of a *1cs* form (as in זָכַֽרְתִּי) does not appear in a III-guttural verb (א, ה, ח, ע, and in similar fashion ר) since these letters to varying degrees will resist being vocalized with a silent sheva.

6.1.ה. Snapshot of sample verb: קָטַל conjugation *Ics*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.1.ו. Explanation: "A ship bound for Tarshish" אֳנִיָּה בָאָה תַרְשִׁישָׁה

INTERACTIVE SKILL: Describing an itinerary

Did you notice the ה...ָ suffix in תַּרְשִׁישָׁה? Known as a "ה-locative" (or "directional ה"), this suffix indicates **motion in a particular direction**. In this case it indicates motion toward Tarshish and would be translated *toward Tarshish*. The phrase אֳנִיָּה בָאָה תַרְשִׁישָׁה would be rendered: *a ship bound for Tarshish*. The ה...ָ suffix functions just as the suffix "-ward" in English expressions "homeward" and "skyward."

The ה-locative suffix may be added to a city name (as in תַּרְשִׁישָׁה), a nation (as in מִצְרַיְמָה *toward Egypt*), a region (as in מִזְרָחָה *eastward, toward* [*the*] *sunrise*), or an object (as in הַמִּזְבֵּחָה *toward the altar*). The word may appear with or without the definite article (הַמִּזְבֵּחָה contains the article). Notice that the addition of this syllable does not change where the accent rests (so אֶרֶץ becomes אַרְצָה).

A number of ה-locative words have been collected below, many with underlying nouns and their meanings. See if you can supply missing information in the blank areas, whether giving the underlying Hebrew noun, its translation, or the translation of the ה-locative word. Your translation should reflect whether or not an article was included.

Noun alone	אֶרֶץ	אֹהֶל	בַּיִת	הַר	מִזְבֵּחַ	חוּץ	
Noun with ...ָה suffix	אַרְצָה toward earth	הָאֹהֱלָה toward the tent	הַבַּיְתָה	הָהָרָה	הַמִּזְבֵּחָה	חוּצָה	יָמָּה seaward, westward
Noun alone	יְרוּשָׁלַ͏ִם		מִצְרַיִם Egypt *f*	נֶגֶב arid south region *m*	פַּדַּן אֲרָם Paddan Aram	פֶּתַח doorway *m*	צָפוֹן north *f*
Noun with ...ָה suffix	יְרוּשָׁלָ͏ְמָה	מִדְבָּרָה	מִצְרַיְמָה	נֶגְבָּה toward [the] south	פַּדָּנָה אֲרָם	פֶּתְחָה	צָפֹנָה
Noun alone	קֶדֶם east *m*	שְׁאוֹל	שָׁם	שַׁעַר gate *m*			
Noun with ...ָה suffix	קֶדְמָה	שְׁאֹלָה	שָׁמָּה	שַׁעֲרָה			

Now, direct your attention to God's statement to Abram after his nephew Lot separated from him (see below). Use the footnotes to understand selected phrases. Watch for ה-locative terms. What sort of emotions may have stirred within Abram as he heard these words?

You will find that Masoretic cantillation marks have been retained in this excerpt so you may begin to notice how they assist reading by calling attention to accented syllables. Notice especially the penultimate accentuation of ה-locatives such as צָפֹנָה. Several comments at the start of Unit 6 Selected Readings will begin to explain how cantillation marks can help us recognize groups of thought.

וַיהוָ֔ה אָמַ֖ר אֶל־אַבְרָ֑ם אַחֲרֵי֙ הִפָּרֶד־לוֹ֣ט מֵעִמּ֔וֹ[9] שָׂ֣א נָ֔א עֵינֶ֖יךָ וּרְאֵ֣ה מִן־הַמָּקוֹם֩ אֲשֶׁר־אַתָּ֨ה
שָׁ֜ם צָפֹ֣נָה וָנֶ֗גְבָּה וָקֵ֥דְמָה וָיָֽמָּה׃
כִּ֣י אֶת־כָּל־הָאָ֗רֶץ אֲשֶׁר־אַתָּ֤ה רֹאֶה֙ לְךָ֣ אֶתְּנֶ֔נָּה[10] וּלְזַרְעֲךָ֖[11] עַד־עוֹלָֽם׃ (Gen. 13:14-15)

6.1.ז. Do you (*ms*) know the meaning...? (תְּהוֹם) הֲיָדַעְתָּ פֵּשֶׁר...:

🗝	🗝	🗝	🗝	🗝	🗝	🗝

The term תְּהוֹם conveys more than simply "watery depths." Within its range of meaning lies the notion of watery abyss and primeval ocean, with all the terror that such chaos typically would imply for frail humans. Babylonians associated this realm with a powerful water-deity known as Tiamat (etymologically related to תְּהוֹם). But for biblical writers, תְּהוֹם simply comprised one element within the larger cosmos, all of which came under the rule of the creator-God of Israel (Gen. 1:2).

🗝	🗝	🗝	🗝	🗝	🗝	🗝

[9] אַחֲרֵי֙ הִפָּרֶד־לוֹ֣ט מֵעִמּ֔וֹ *after Lot separated from him.*

[10] אֹתָהּ + אֶתֵּן.

[11] וּלְזַרְעֲךָ֖ *and to your descendants.*

6.1.ח. Activity: "What did you (*ms*) do yesterday?" מֶה עָשִׂיתָ אֶתְמוֹל:

INTERACTIVE SKILL: Learn how to respond when someone asks what you did recently

Begin by recalling some interesting event or activity you participated in yesterday (or in the more distant past), whether actual or outlandishly fictitious. Please restrict yourself to verbs learned up to this point (including the present lesson). Add a bit of detail by including an object or a prepositional phrase.

Then locate a dialogue partner. Use the inquiry below to find out what your partner did recently. Then exchange roles.

Model

What did you (*ms*, *fs*) do yesterday?	מֶה עָשִׂיתָ / עָשִׂית אֶתְמוֹל:	Inquiry
I swallowed a big fish.	בָּלַעְתִּי דָּג גָּדוֹל:	Reply

6.1.ט. Did you (*ms*) know that...? (Village settlement) הֲיָדַעְתָּ כִּי...:

... the settlement pattern within Israelite עָרִים or חַצֵרִים *villages m* was largely the product of networks in the מִשְׁפָּחָה *clan* (or *extended family f*)? King and Stager explain:

> [The Israelite town or village] seems to lack rational organization, consisting of densely packed houses hidden behind featureless courtyard walls, with streets and alleys that lead nowhere…. It is not spatial order derived from some external principles but order emanating from internal social organization, based on neighborhoods coalescing around families and larger units of kinship, patron-client relationships, and other forms of alliance. What looks like utter chaos to an outsider makes a great deal of sense to those who belong there.[12]

This density of village settlement may be seen in Deir el-Medina, a craftsman village

[12] *LBI*, 12-15, where you will find site plans of several tells. For a sample village plan, see the excavation diagram of Tell en-Naṣbeh (ancient Mizpeh) at http://www.arts.cornell.edu/jrz3/siteplan.htm.

adjacent to the Valley of the Kings, opposite Thebes along the Nile. See if can locate Thebes in the map of the Ancient Near East at the back of your textbook, where it goes by its biblical name "נֹא" (p. 564).



The tight network of house walls and lanes in the foreground of Deir el-Medina conveys a sense of residential density (founded in the 15th century BCE, adjacent to the Valley of the Kings, Egypt).

According to 2 Kings 14:25, גַּת הַחֵפֶר was the hometown of יוֹנָה (גַּת suggests that the town may have been known for a winepress). Excavation has shown that גַּת הַחֵפֶר was among the עָרִים of lower Galilee that suffered a break in occupation beginning in the late eighth century BCE—corresponding closely to the Assyrian invasions under פּוּל (Tiglath Pileser III, 745–727 BCE). גַּת הַחֵפֶר was not occupied again until the Persian Era (beginning in 539 BCE with the fall of the kingdom of בָּבֶל [Babylon] to כֹּורֶשׁ [Cyrus II]).[13]

[13] Z. Gal, "Israel in Exile," *Biblical Archaeology Review* 24:03 (May / June 1993), available at http://www.cojs.org/pdf/israel_in_exile.pdf (accessed April 29, 2013). If you are wondering how a preliminary archaeological site report appears, you wish to look over the Gath-Hepher report (available at http://www.hadashot-esi.org.il/report_detail_eng.asp?id=2109&mag_id=119).

גַּת הַחֵפֶר was located in the region of מַטֵּה זְבוּלֻן. The heraldic emblem of זְבוּלֻן happens to have been an אֳנִיָּה of the sailing sort (cf. Gen. 49:13). If you wish, you may locate גַּת הַחֵפֶר in the map of יִשְׂרָאֵל found on p. 565.

6.1.י. Did you (*ms*) know that…? (Birth) הֲיָדַעְתָּ כִּי…:

…when the day arrived for a יֶלֶד *child m* to be born (יוֹם הוּלֶדֶת), the אֵם *mother* might take her place on a "birthing-stool"? Since the term for this piece of furniture is dual in number (אָבְנַיִם *a pair of stones*, Exod. 1:16), some suppose that it may literally have consisted of two parts.[14]

The same dual noun (אָבְנַיִם) is used to describe the potter's two-part fast-wheel. An upper wheel held the raw clay that the potter was throwing. The rotation of the upper plate was propelled by kicking a lower wheel that was connected to the upper by a vertical axle. Upon the אָבְנַיִם the earthen creation eventually would be unveiled.

In one of Jeremiah's oracles the concept of "fashioning of people" mixes metaphorically with the work of a יוֹצֵר *potter* as he works at his אָבְנַיִם (Jer. 18:3-6, the only other use of אָבְנַיִם in the Hebrew Bible). This conjunction of people-fashioning and pottery raises the question of whether אָבְנַיִם in the birth process may be metaphorical or even euphemistic. If so, אָבְנַיִם may have come to be associated with giving birth in order to liken a mother to a master-artisan who over time fashions and eventually unveils an intricately-crafted creation. The place where the maternal artisan eventually unveils her work would be, as a master-potter, upon the אָבְנַיִם.

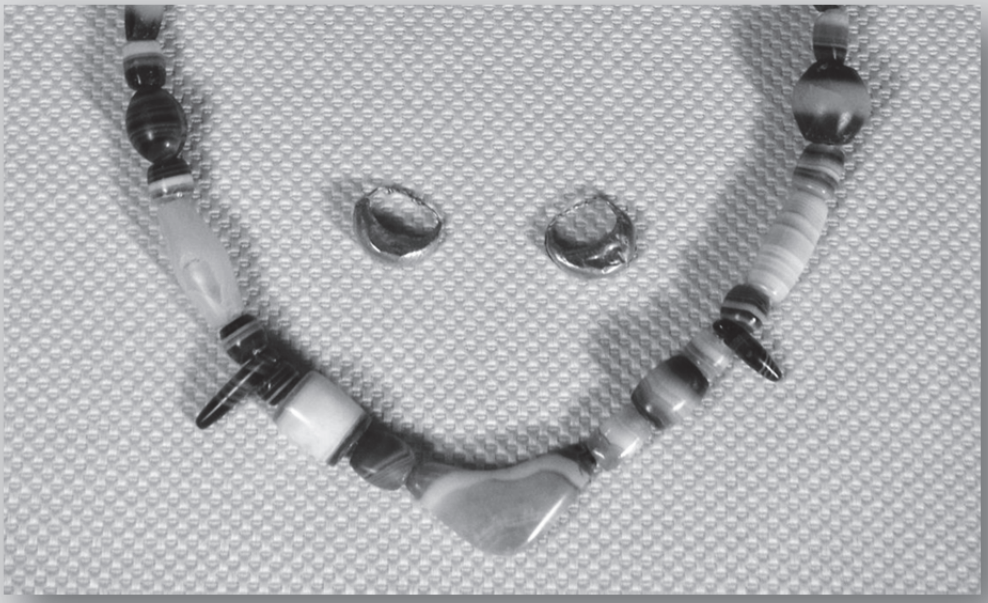
Soon after being born, the infant would be bathed (ר.ח.צ). Afterward the child would be rubbed with מֶלַח *salt m*, and wrapped in cloths (ח.ת.ל, see Ezekiel 16).

[14] *LBI*, 52–53. The first vowel in אָבְנַיִם is a qameṣ-ḥaṭuf.

6.1.ב. Did you (*ms*) know that...? (Marriage) הֲיָדַעְתָּ כִּי...:

…when a man wished to marry, he would pay a bride-price to his future חֹתֵן *father-in-law m*? Both אִישׁ ל.ק.ח אִשָּׁה and אִישׁ נ.שׂ.א אִשָּׁה mean "to marry."

In the שִׁמְשׁוֹן story, the proposal was arranged by the parents (Judg. 14:1-5). The bride-to-be would become betrothed to the man (א.ר.שׂ *to betroth*), initiating a period of engagement that was almost as binding as the marriage itself. The marriage ceremony was civil, not religious, with formal attainment of marriage occurring when the bejeweled bride entered the bridegroom's household. A generous מִשְׁתֶּה *feast m* would follow, with festivities lasting as long as two weeks.[15]



Boat-shaped gold foil earrings (Hellenistic Era [330–63 BCE], 1.5 cm) and an agate / carnelian necklace such as this might adorn a bride.
(Courtesy of Flora Archaeological Center)

[15] *LBI*, 54–56; see also §6.3.ח. For אִישׁ ל.ק.ח אִשָּׁה, cf. Deut. 24:1; for אִישׁ נ.שׂ.א אִשָּׁה, cf. Ruth 1:4.

MODULE 6.2 Describing what was done by a woman, or by a group of people

Words for responding מִלִּים לַעֲנוֹת

אָבוּ [א.ב.י/ה]	they were willing
בָּאָה [ב.ו.א]	she came, entered*
יָצְאָה [י.צ.א]	she went out*
יִרְאָה, יִרְאַת־	fear, dread *f*
יָרְאוּ [י.ר.א]	they feared
עָלְתָה [ע.ל.י/ה]	she went up*

קָרְאוּ [ק.ר.א]	they encountered, met, called, read[a]
רָדְפָה [ר.ד.פ]	she pursued
שָׁלַח [ש.ל.ח]	he sent
שָׂמוּ [ש.ו/י.מ]	they put, placed*

[a] Two different verbs share a single שרש spelling, namely ק.ר.א. The one means *to encounter*, *to meet* (a by-form of ק.ר.י/ה). The other means *to call*, *to read*. Often these two שֳרָשִׁים will spell a specific form identically (homonyms). That is why קָרְאוּ can mean either *they called* / *read* or *they encountered* / *met*. In such situations, look to the context to determine the better meaning. Some forms are distinct, such as the infinitive construct: קְרֹא *to call* / *read*, in contrast with קְרַאת *to encounter* / *meet*.

Words for hearing מִלִּים לִשְׁמֹעַ

אֵת (*or* אֶת־)	(*marker of definite direct object*)*
בַּעֲבֹר [ע.ב.ר]	when (entity) is *or* was crossing over *inf c*, *prep* בְּ
דִּבַּרְתִּי [ד.ב.ר]	I spoke* *piel*
הִשְׁלִיכָה [ש.ל.כ]	she threw* *hifil*

הִשְׁלִיכוּנִי [ש.ל.כ]	they threw me* *hifil*
יָרְדָה [י.ר.ד]	she descended* (*pausal* יָרָדָה)
כִּמְלֹאת [מ.ל.א]	as soon as (entity) is / was / will be full *inf c*, *prep* כְּ

לְהִשָּׁבֵר [שׁ.ב.ר]	to be broken up* *nifal inf c,* *prep* לְ
לַיְלָה, לֵילוֹת, לֵיל-, לֵילוֹת-	night *m*
לְפָנָי[a]	לִפְנֵי *pausal form**
לָקְחָה [ל.ק.ח]	she took*
נָשְׂאָה [נ.שׂ.א]	she lifted up*
נָשְׂאוּ [נ.שׂ.א]	they lifted up*
רָדַף [ר.ד.פ]	he pursued
שָׁאַלְתִּי [שׁ.א.ל]	I asked, requested*
תַּשְׁלִיכוּנִי [שׁ.ל.כ]	you *mpl* will / must throw me* *hifil*

[a] The wishbone-shaped symbol under לְפָנָי is a Masoretic mark indicating a major pause, called an atnaḥ (see introduction to Selected Readings for this unit).

6.2 Jonah Episode: It was a terrible storm!



[נ׳] א. וַיְהִי[16] כִּמְלֹאת[17] הָאֳנִיָּה אֶת־הַכֵּלִים יָצְאָה מֵהָעִיר[18]:

[נ׳] ב. אֶת־הַמַּיִם לִשְׁתּוֹת שָׁאַלְתִּי וְלֹא שָׁמוּ מַיִם לְפָנַי וּבַצַּר־לִי יָרַדְתִּי וְלֹא אָכַלְתִּי:

---

[16] A new narrative segment often opens with וַיְהִי (lit., *and it was* or *and it came to pass*). Sometimes וַיְהִי is best rendered "now," as in this instance: *Now after the servants had….*

[17] When כְּ introduces an *inf c* (as in כִּמְלֹאת) it may be rendered *as soon as*. In contrast, בְּ before an *inf c* is more general, so should be rendered *when* in the sense of *while* or *after*. See 1 Kings 4:22 for an example of כְּ and 1 Kings 16:11 for an example of both prepositions operating in close proximity.

[18] מֵהָעִיר consists of הָעִיר + מִן.

2



[נ׳] א. בַּלַּ֫יְלָה בָּ֫אָה רֽוּחַ גְּדוֹלָה אֲשֶׁר שָׁלַח אֹתָהּ אֱלֹהִים אֶל־הַיָּם׃

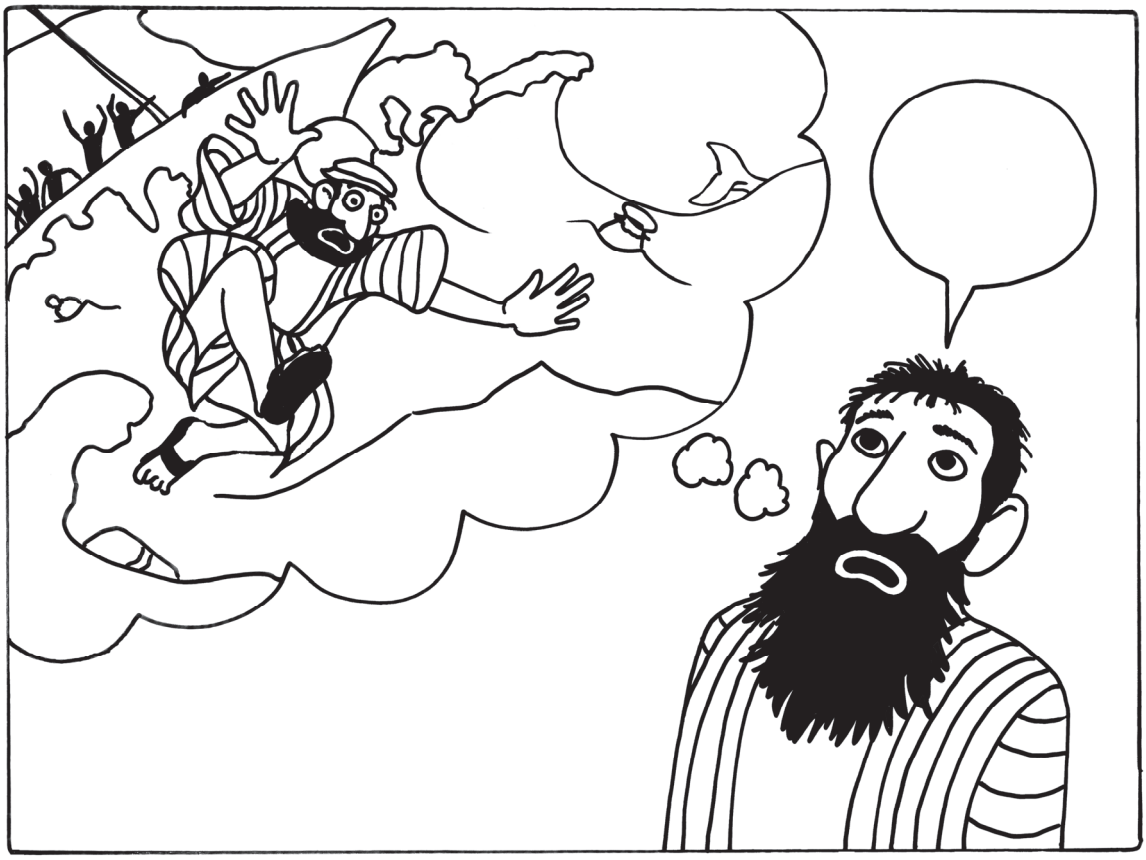
[נ׳] ב. רָדְפָה הָרוּחַ אֵת הָאֳנִיָּה׃ אֵיךְ לָקְחָה אֹתָהּ וְאֵיךְ נָשְׂאָה אֹתָהּ׃ וּבַתְּהוֹמוֹת הִשְׁלִיכָה אֹתָהּ׃

[נ׳] ג. אֶל־הַשָּׁמַיִם עָלְתָה וְעַד־שְׁאוֹל יָרָדָה׃

[נ׳] ד. וַיְהִי בַּעֲבֹר הַמִּשְׁבָּרִים עַל־הָאֳנִיָּה וַעֲבָדִים יָרְאוּ יִרְאָה גְּדוֹלָה׃

[נ׳] ה. גַּם נָשְׂאוּ עֵינֵיהֶם גַּם קָרְאוּ אֶל־אֱלֹהֵיהֶם׃

3



[נ׳] א. דִּבַּרְתִּי אֲלֵיהֶם לֵאמֹר תַּשְׁלִיכוּנִי אֶל־הַיָּם:

[נ׳] ב. לֹא־אָבוּ בָּרִאשׁוֹנָה וּבָאַחֲרֹנָה הִשְׁלִיכוּנִי אֶל־הַיָּם:

6.2.א. Did you (*ms*) know that...? (The voyage of Wenamun) הֲיָדַעְתָּ כִּי...:

…there is an account מִמְצָרַיִם known as "The Tale of Wenamun"? It recounts a hazardous sea voyage during the 11th century BCE. The journey was launched to procure lumber from Lebanon for the "great noble bark of Amen-Re."

For its part, יִשְׂרָאֵל showed relatively little interest in the maritime industry, likely

due to lack of access to significant ports. The אֳנִי *fleet* (*m* and *f*) that was commissioned by שְׁלֹמֹה *Solomon* represented an exception to this trend. This אֳנִי was cooperatively staffed by sailors from both יִשְׂרָאֵל and from צֹר *Tyre*. It operated out of the יַם־סוּף *Red Sea* port of עֶצְיוֹן־גֶּבֶר (1 Kings 9:26-28).[19]

6.2.ב. Explanation: "The ship... left the city." הָאֳנִיָּה... יָצְאָה מֵהָעִיר:

INTERACTIVE SKILL: Retelling what was done by a woman (or a feminine-gendered object, such as a ship)

To describe what a woman (or feminine-gendered object) has done, convert a *3ms* form such as יָצָא *he went out* to יָצְאָה *she went out*. In the examples that follow, notice how consistent this spelling pattern is.

Pronunciation hint: The sheva now following the second radical in words such as יָצְאָה is **vocal**, not silent. In the tables this is indicated by a small vertical stroke to the left of the first qameṣ, called a meteg: יָצְאָה.[20] When pronounced slowly you will be able to hear three distinct syllables: יָ־צְ־אָה.[21]

Here is a sampling of verbs. Some translations have been omitted to help stretch your memory.

[19] Concerning the voyage of Wenamun, see Miriam Lichtheim, *Ancient Egyptian Literature: Volume II: The New Kingdom* (Berkeley: University of California Press, 1973-80), 224. Concerning the maritime industry, see §3.3.ז.

[20] Thus any *beged-kefet* letter following the sheva will *not* take on a dagesh. While the meteg does appear in the Masoretic Text, like many other cantillation marks it generally is omitted within this textbook.

[21] When a word normally ends in sheva + consonant + long-vowel (such as ...ְרָה in שָׁמְרָה *she guarded*), the sheva will be replaced by the full vowel customary for that syllable when the word occurs in pause (שָׁמָרָה).

שרש	he…	she…	
א.כ.ל	אָכַל	אֻכְלָה	… ate
ה.ל.כ	הָלַךְ	הֻלְכָה	…
ז.כ.ר	זָכַר	זֻכְרָה	… remembered
י.ר.ד	יָרַד	יֻרְדָה	…
כ.ר.ת	כָּרַת	כֻּרְתָה	… cut
כ.ת.ב	כָּתַב	כֻּתְבָה	… wrote
ל.ק.ח	לָקַח	לֻקְחָה	…

שרש	he…	she…	
מ.צ.א	מָצָא	מֻצְאָה	…
נ.פ.ל	נָפַל	נֻפְלָה	… fell down
נ.ש.א	נָשָׂא	נֻשְׂאָה	…
ע.ב.ר	עָבַר	עֻבְרָה	… crossed over
ש.ב.ר	שָׁבַר	שֻׁבְרָה	…
ש.כ.ב	שָׁכַב	שֻׁכְבָה	… reclined
ש.מ.ר	שָׁמַר	שֻׁמְרָה	…

Since the so-called "hollow verbs" (such as ק.ו.מ and ש.ו/י.מ) have only one syllable in *3ms* (קָם or שָׂם) the feminine form appears a bit shorter than we might expect. Even so, the characteristic ◌ָה ending persists for the *3fs*. The accent falls on the penultimate syllable, as shown here.

Hollow Verbs

שרש	he…	she…	
ק.ו.מ	קָם	קָמָה	… got up
מ.ו.ת	מֵת	מֵתָה	… died
ש.ו/י.מ	שָׂם	שָׂמָה	… put

When we come to verbs whose third consonant is ה/י (known as III-ה/י verbs), we discover a new element surfacing in *3fs* spellings: the suffix ◌ָתָה.... Thus בָּנְתָה means *she built* (from ב.נ.ה/י). Additional examples appear in the table below.

For any wondering where the suffix ת came from, it may be of interest to know that in reality it is not a new element, since historically the *3fs* of all קָטַל verbs would have contained a suffix with ת (just as *1cs*, *2ms*, and *2fs*).[22] With *3fs* in Biblical Hebrew the historic ת normally is lost—except in the case of III-ה/י verbs.

[22] This fact becomes clear when comparing Arabic, a Semitic language that still uses the feminine ending *–t* to this day.

III-ה/י Verbs

שרש	he…	she…	
ב.נ.י/ה	בָּנָה	בָּנְתָה	…
ע.ש.י/ה	עָשָׂה	עָשְׂתָה	…
ר.א.י/ה	רָאָה	רָאֲתָה	… saw
ש.ת.י/ה	שָׁתָה	שָׁתְתָה	… drank

6.2.ג. Snapshot of sample verb: קָטַל conjugation *3fs*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.2.ד. Activity: "What did the mother do?" מֶה עָשְׂתָה הָאֵם:

INTERACTIVE SKILL: Describing the traits of an effective mother

Have you ever watched a mother do something special to benefit her child? Describe what you remember seeing as you respond to this question: "What did you see her do?" You may include mothers from the animal kingdom.

You may use a negation if you wish, saying "she did not…." For negation, simply begin with לֹא... followed by the *3fs* קָטַל verb of your choosing.

The prompt question employs two קָטַל forms you will meet in §§6.3.א. and 6.3.ג.: רָאִיתָ *you saw 2ms* and רָאִית *you saw 2fs*. You will find that the question ends with אֹתָהּ *it*—referring to what she did. Called a "resumptive pronominal suffix," this reference back to what she did becomes redundant in English, so will not be translated. "It" (אֹתָהּ) is feminine because Hebrew prefers the feminine for general, indeterminate objects.

Model

What did you see her do (*lit.*, What did you see, that she did it *f*)?	מָה רָאִיתָ / רָאִית אֲשֶׁר עָשְׂתָה אֹתָהּ?	Inquiry
She wrote to her daughter when she lived in a far country.	כָּתְבָה לִבְתָּהּ בְּשִׁבְתָּהּ בְּאֶרֶץ רְחֹקָה:	Reply

The *3fs* suffix ...ָהּ in לִבְתָּהּ refers to the mother. While in בְּשִׁבְתָּהּ the *3fs* suffix ...ָהּ could conceivably refer either to the daughter or to the mother (both are *3fs*), the daughter is preferred since it is the nearer (more recent) eligible antecedent.

Alternate activity

Similar to an earlier activity (when you described what you saw a man do), now see how quickly you can describe what a woman (or feminine object) has done, whether in an illustration or in a pose acted out by a classmate. Follow your teacher's instructions.

6.2.ה. Explanation: "They called out to their gods." קָרְאוּ אֶל־אֱלֹהֵיהֶם:

INTERACTIVE SKILL: Describing what several people in a group have done

Compare קָרָא *he called* and קָרְאוּ *they called*. Simply by reducing the second vowel to a vocal sheva, and by adding the suffix וּ... we can convert the subject from *he* (*ms*) to *they* (*cpl*). You can detect the *3cpl* spelling pattern easily in the table below. Some translations are left blank to encourage you to draw on your memory.

Pronunciation hint: As with *3fs* forms such as אָכְלָה *she ate*, so also in a *3mpl* form such as אָכְלוּ *they ate*, a meteg accompanying the first qameṣ vowel reminds us that the following sheva will be **vocal**. When pronounced slowly you will be able to hear three distinct syllables: אָ־כְ־לוּ.

שרש	he…	they…	
מ.צ.א	מָצָא	מָצְאוּ	…found
נ.פ.ל	נָפַל	נָפְלוּ	…
נ.שׂ.א	נָשָׂא	נָשְׂאוּ	…lifted
ע.ב.ר	עָבַר	עָבְרוּ	…
ש.ב.ר	שָׁבַר	שָׁבְרוּ	…broke
ש.כ.ב	שָׁכַב	שָׁכְבוּ	…
ש.מ.ר	שָׁמַר	שָׁמְרוּ	…

שרש	he…	they…	
א.כ.ל	אָכַל	אָכְלוּ	…
ה.ל.כ	הָלַךְ	הָלְכוּ	…went
ז.כ.ר	זָכַר	זָכְרוּ	…
י.ר.ד	יָרַד	יָרְדוּ	…went down
כ.ר.ת	כָּרַת	כָּרְתוּ	…
כ.ת.ב	כָּתַב	כָּתְבוּ	…
ל.ק.ח	לָקַח	לָקְחוּ	…took

"Hollow verbs" will simply add וּ... to the *3ms* base (such as קָם or שָׂם), as seen in the next table. Notice that the accent falls on the first syllable.

Hollow Verbs

שרש	he…	they…	
ב.ו.א	בָּא	בָּאוּ	…came, entered
ס.ו.ר	סָר	סָרוּ	…turned
ק.ו.מ	קָם	קָמוּ	…
מ.ו.ת	מֵת	מֵתוּ	…died
ש.ו/י.מ	שָׂם	שָׂמוּ	…put

In the case of III-ה/י verbs, the *3cpl* suffix וּ... completely replaces the last שרש letter (as in אָבוּ, from א.ב.י/ה). Here are a few samples.

III-ה/י Verbs

שרש	he…	they…	
א.ב.י/ה	אָבָה	אָבוּ	…were willing
ב.נ.י/ה	בָּנָה	בָּנוּ	…
ע.ל.י/ה	עָלָה	עָלוּ	…went up
ע.נ.י/ה	עָנָה	עָנוּ	…answered
ע.שׂ.י/ה	עָשָׂה	עָשׂוּ	…made
ר.א.י/ה	רָאָה	רָאוּ	…
שׁ.ת.י/ה	שָׁתָה	שָׁתוּ	…

6.2.ו. Snapshot of sample verb: קָטַל conjugation *3cpl*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.2.ז. Activity: "What did they (*m*) do to him?" מָה עָשׂוּ לוֹ׃

INTERACTIVE SKILL: Recounting a practical joke

Have you ever seen a group play a practical joke on one of their friends? Perhaps you only heard about it second-hand, or saw it in a drama. Using simple Hebrew, describe what they did. If you cannot remember one, simply make one up and pretend that you heard about it.

For the sake of learning, please describe the event as, "**They** did so and so…" (not "**We** did so and so…"), even though you may have been one of the perpetrators.

MODULE 6.3 Getting clarification from a friend concerning what he or she has been doing

מִלִּים לַעֲנוֹת Words for responding

הָלַכְתְּ [ה.ל.כ]	you went* fs
הָלַכְתָּ [ה.ל.כ]	you went* *ms*
זָהָב, זַהַב־	gold *m*
חָשַׁבְתָּ [ח.שׁ.ב]	you thought, supposed* *ms*
כָּבְדוּ [כ.ב.ד]	they are mighty*[a]
לַאֲבֹד [א.ב.ד]	to perish *inf c*, *prep* ל

נָתַתְּ [נ.ת.נ]	you gave* *fs*
עֲבַרְתֶּם [ע.ב.ר]	you crossed over* *mpl*
קָנִית [ק.נ.י/ה]	you bought, acquired, created *fs*
שְׁמַעְתֶּם [שׁ.מ.ע]	you heard* *mpl*

[a] Verbs that describe a **condition** (such as "to be mighty") rather than an action (like "to run") often convey a present tense connotation in the קָטַל conjugation. Called stative verbs, these are discussed briefly in §6.5.ג., and more fully in the appendix section for that same segment.

מִלִּים לִשְׁמֹעַ Words for hearing

א.מ.ר בְּלֵב (*or* בְּלֵבָב)	to think (*lit.*, to say in [one's] heart [*plus pronominal suffix*])
בְּהַשְׁלִיכָם [שׁ.ל.כ]	when they threw (*lit.*, in their throwing)* *hifil inf c*, *prep* בְּ
חַיִל, חֲיָלִים, חֵיל־, חֵילֵי־	army, wealth, might *m*

חֶרֶב, חֲרָבוֹת, חֶרֶב־, חַרְבוֹת־	sword *f*
חָשַׁבְתִּי [ח.שׁ.ב]	I thought, supposed*
יָרֵאתָ [י.ר.א]	you were afraid* *ms*
מִלְחָמָה, מִלְחָמוֹת, מִלְחֲמַת־, מִלְחֲמוֹת־	war, battle *f*
שָׁנָה, שָׁנִים (*or* שְׁנוֹת), שְׁנַת־, שְׁנֵי־ (*or* שְׁנוֹת־)	year *f*

6.3 Jonah Episode: Why didn't you go to Nineveh?



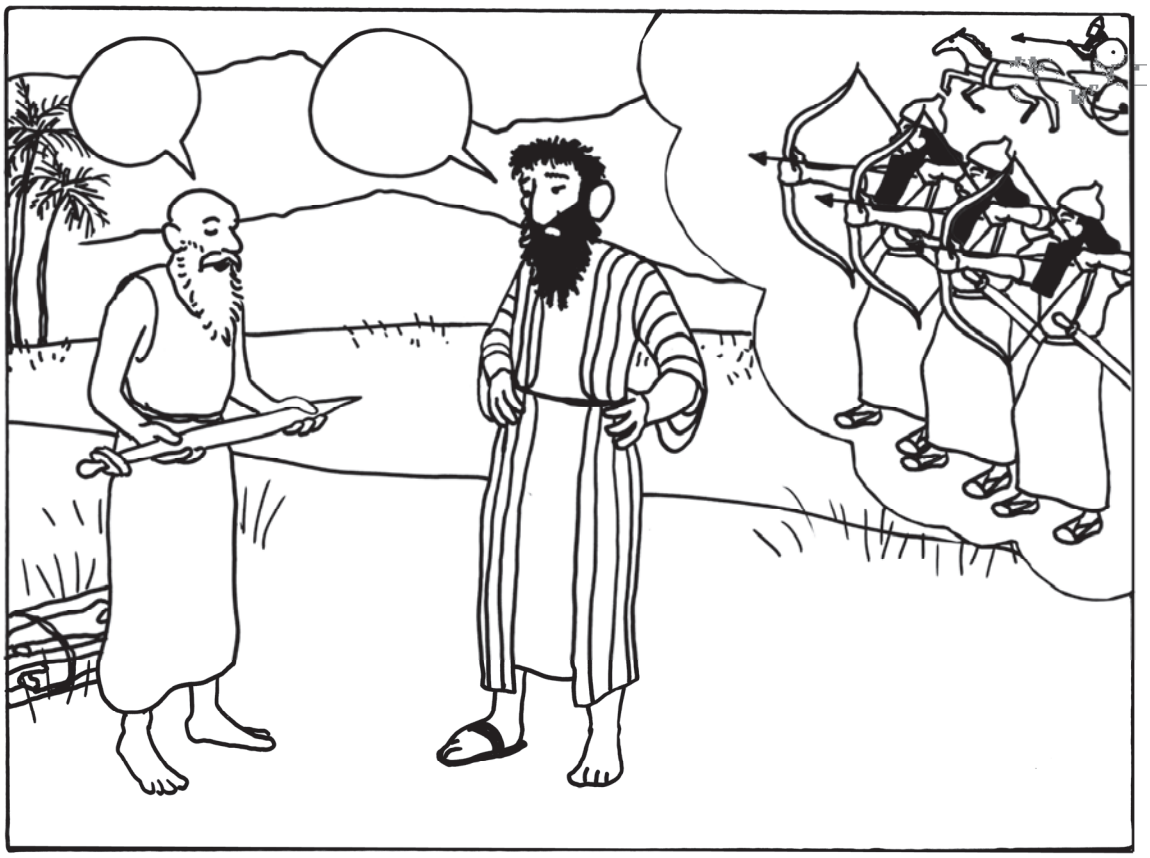
[חֶלְדָּה] א. לָמָּה לֹא הָלַכְתָּ לְנִינְוֵה׃

[נ׳] ב. הַאַתֶּם עֲבַרְתֶּם בְּדֶרֶךְ־נִינְוֵה׃

[אֲמִתַּי] ג. אֲנִי לֹא עָבַרְתִּי׃

חֶלְדָּה הֲלֹא־אַתְּ הָלַכְתְּ אֶל־נִינְוֵה בַּשָּׁנָה הַזֹּאת׃

2

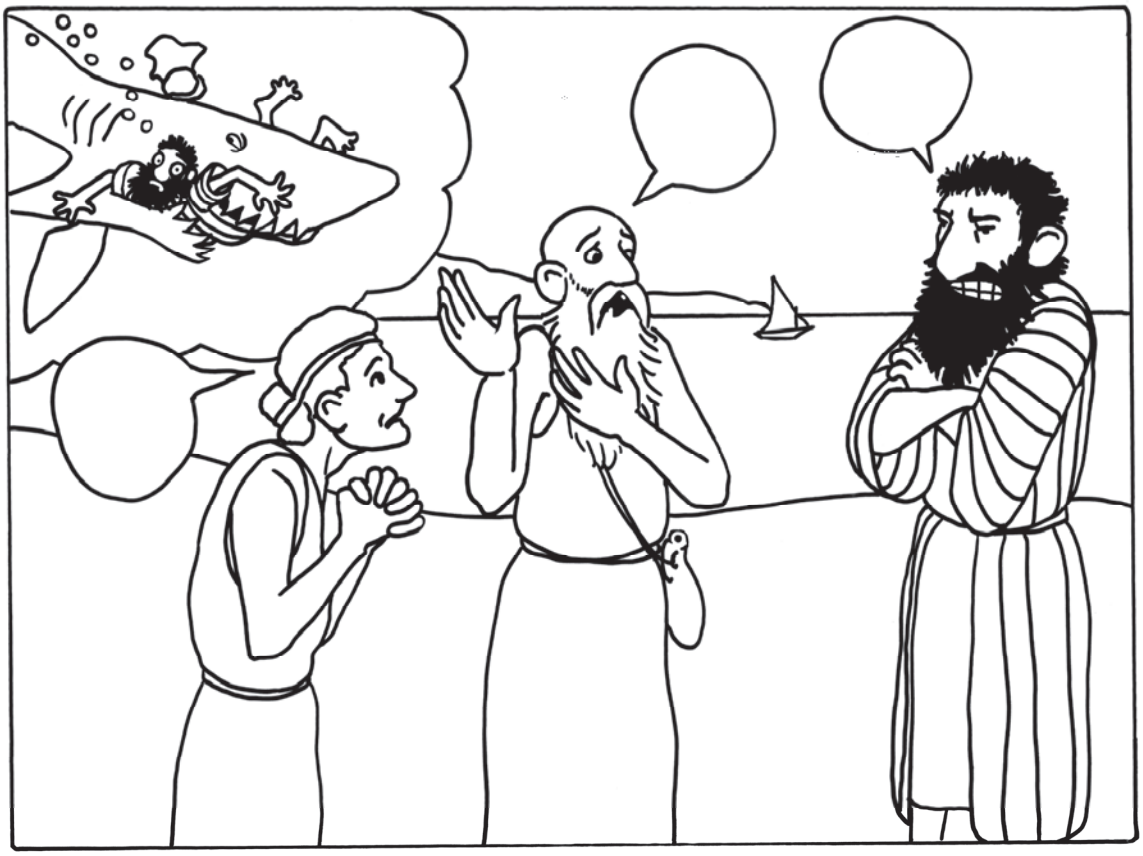


[אֶמּתַי] א. נָתַתְּ לִי חֶרֶב־זָהָב אֲשֶׁר קָנִית מִשָּׁם: הֲלֹא תִזְכֹּר:

[חֶלְדָּה] ב. עַתָּה אֶזְכֹּר: חָשַׁבְתִּי עַם־נִינְוֵה אַנְשֵׁי־חַיִל:

[נ׳] ג. הֵם אַנְשֵׁי־חַיִל: אַךְ הֲלֹא שְׁמַעְתֶּם אֶת־אֲשֶׁר עָשׂוּ לָנוּ עַבְדֵי־מַלְכָּם:
נָפְלוּ עָלֵינוּ בְּמִלְחָמָה:

3



[חֲלָדָה] א. סַפֵּר לָנוּ אֶת־אֲשֶׁר אָמַרְתָּ בִּלְבָבֶךָ בְּהַשְׁלִיכָם אוֹתְךָ בַּיָּם:
הֲלֹא יָרֵאתָ בִּלְבָבֶךָ:

[אָמִתַּי] ב. הֲלֹא חָשַׁבְתָּ לַאֲבֹד:
אוּלַי דָּג גָּדוֹל יֹאכַל אוֹתְךָ:

[נ׳] ג. הֵן אָמַרְתִּי בְּלִבִּי אָבֹד אֹבַד בַּיָּם: טוֹב לִי לָמוּת מִלֶּכֶת אֶל־נִינְוֵה:

6.3.א. Explanation: "Why didn't you (*ms*) travel to Nineveh?"

לָמָּה לֹא הָלַכְתָּ לְנִינְוֵה:

INTERACTIVE SKILL: Telling (or asking) a man what he has done

Once you are comfortable remembering how to say הָלַכְתִּי *I travelled*, you will have no trouble describing to a friend what you saw him do: *you travelled* (*2ms*). Merely replace the **תִּי...** suffix of the *1cs* form with a תָּ... suffix, so that **הָלַכְתִּי** *I travelled* becomes **הָלַכְתָּ** *you travelled* (*2ms*). Here are some examples to help you communicate.

he…	I…	you *ms*…	
עָבַר	עָבַרְתִּי	עָבַרְתָּ	... crossed over
פָּתַח	פָּתַחְתִּי	פָּתַחְתָּ	... opened[23]
קָם [ק.ו.מ]	קַמְתִּי	קַמְתָּ	... got up
רָדַף	רָדַפְתִּי	רָדַפְתָּ	... pursued
שָׁבַר	שָׁבַרְתִּי	שָׁבַרְתָּ	... broke
שָׁכַב	שָׁכַבְתִּי	שָׁכַבְתָּ	... reclined
שָׁלַח	שָׁלַחְתִּי	שָׁלַחְתָּ	... sent
שָׂם [שׂ.ו/י.מ]	שַׂמְתִּי	שַׂמְתָּ	... put
שָׁמַע	שָׁמַעְתִּי	שָׁמַעְתָּ	... heard

he…	I…	you *ms*…	
אָבַד	אָבַדְתִּי	אָבַדְתָּ	... perished
אָכַל	אָכַלְתִּי	אָכַלְתָּ	... ate
זָכַר	זָכַרְתִּי	זָכַרְתָּ	... remembered
חָשַׁב	חָשַׁבְתִּי	חָשַׁבְתָּ	... thought, supposed
יָדַע	יָדַעְתִּי	יָדַעְתָּ	... knew
יָרַד	יָרַדְתִּי	יָרַדְתָּ	... went down
כָּתַב	כָּתַבְתִּי	כָּתַבְתָּ	... wrote
לָקַח	לָקַחְתִּי	לָקַחְתָּ	... took
נָפַל	נָפַלְתִּי	נָפַלְתָּ	... fell

When the שרש ends with ה/י the *2ms* suffix begins with a י (just as with "I" forms [*1cs*]). Thus בָּנִיתִי *I built* becomes בָּנִיתָ *you built*.

[23] The more common verb for *to open* is shown here (פ.ת.ח). For *opening* (of eyes), פ.ק.ח is preferred.

III-ה/י Verbs

he…	I…	you *ms*…	
בָּנָה	בָּנִיתִי	בָּנִיתָ	… built
קָנָה	קָנִיתִי	קָנִיתָ	… bought, acquired, created
רָאָה	רָאִיתִי	רָאִיתָ	… saw
שָׁתָה	שָׁתִיתִי	שָׁתִיתָ	… drank

A final נ or ת in the שרש will disappear, leaving behind only a strong (doubling) dagesh in the suffix, as with כָּרַתָּ *you cut.* The נ or ת is said to "assimilate" with the ensuing consonant.

III-נ or III-ת Verbs

he…	I…	you *ms*…	
כָּרַת	כָּרַתִּי	כָּרַתָּ	… cut
נָתַן	נָתַתִּי	נָתַתָּ	… gave

In addition, a final א usually grows quiescent, resulting in a qameṣ vowel for the consonant just prior (מָצָאתָ *you found).* The final א is silent also when it follows the ṣērê of stative verbs, as with יָרֵאתָ *you are* / *were afraid* and שָׂנֵאתָ *you hate* / *hated*.

III-א Verbs

he…	I…	you *ms*…	
בָּא [ב.ו.א]	בָּאתִי	בָּאתָ	... came, entered
יָרֵא	יָרֵאתִי	יָרֵאתָ	... are / were afraid
מָצָא	מָצָאתִי	מָצָאתָ	... found
נָשָׂא	נָשָׂאתִי	נָשָׂאתָ	... lifted
שָׂנֵא	שָׂנֵאתִי	שָׂנֵאתָ	... hate / hated

6.3.ב. Snapshot of sample verb: קָטַל conjugation *2ms*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.3.ג. Explanation: "Didn't you (*fs*) go to Nineveh?"

הֲלֹא־אַתְּ הָלַכְתְּ אֶל־נִינְוֵה:[24]

INTERACTIVE SKILL: Telling (or asking) a woman what she has done

As with the יִקְטֹל conjugation, now also with the קָטַל conjugation, the transition from talking about "you" *2ms* to "you" *2fs* is very simple. Merely replace the suffix תָּ... with תְּ.... Thus הָלַכְתָּ *you went* (*2ms*) becomes הָלַכְתְּ *you went* (*2fs*). The last syllable תְּ will sound like the *–ed* in the English word *"locked*."

[24] Please note that in the model sentence beginning this section (הֲלֹא־אַתְּ הָלַכְתְּ...) the independent personal pronoun אַתְּ is not required for the קָטַל conjugation. In this sentence it lends emphasis to the pronominal subject.

Here is a sampling of verbs. As with other collections, some translations have been omitted to help stretch your memory.

he…	you *ms*…	you *fs*…	
נָתַן	נָתַתָּ	נָתַתְּ	... gave
עָבַר	עָבַרְתָּ	עָבַרְתְּ	...
פָּתַח	פָּתַחְתָּ	פָּתַחְתְּ	... opened
קָם [ק.ו.מ]	קַמְתָּ	קַמְתְּ	... got up
רָדַף	רָדַפְתָּ	רָדַפְתְּ	... pursued
שָׁבַר	שָׁבַרְתָּ	שָׁבַרְתְּ	...
שָׁכַב	שָׁכַבְתָּ	שָׁכַבְתְּ	... reclined
שָׁלַח	שָׁלַחְתָּ	שָׁלַחְתְּ	... sent
שָׂם [שׂ.ו/י.מ]	שַׂמְתָּ	שַׂמְתְּ	... put

he…	you *ms*…	you *fs*…	
אָבַד	אָבַדְתָּ	אָבַדְתְּ	... perished
אָכַל	אָכַלְתָּ	אָכַלְתְּ	...
זָכַר	זָכַרְתָּ	זָכַרְתְּ	... remembered
חָשַׁב	חָשַׁבְתָּ	חָשַׁבְתְּ	...
יָרַד	יָרַדְתָּ	יָרַדְתְּ	... went down
כָּרַת	כָּרַתָּ	כָּרַתְּ	... cut
כָּתַב	כָּתַבְתָּ	כָּתַבְתְּ	... wrote
לָקַח	לָקַחְתָּ	לָקַחְתְּ	...
נָפַל	נָפַלְתָּ	נָפַלְתְּ	...

When the שרשׁ ends with ה/י the *2fs* suffix begins with a י (just as with *2ms* forms). Thus בָּנִיתָ *you built* (*ms*) becomes בָּנִית *you built* (*fs*).

III-ה/י Verbs

he…	you *ms*…	you *fs*…	
בָּנָה	בָּנִיתָ	בָּנִית	... built
קָנָה	קָנִיתָ	קָנִית	... bought, acquired
רָאָה	רָאִיתָ	רָאִית	...
שָׂתָה	שָׂתִיתָ	שָׂתִית	...

Since a ב.ו.א with its final א produces בָּאתָ *you came, entered* (*ms*), the *2fs* form will simply be בָּאת, with neither dagesh nor sheva in the ת.

III-א Verbs

he…	you *ms*…	you *fs*…	
בָּא [ב.ו.א]	בָּאתָ	בָּאת	…
יָרֵא	יָרֵאתָ	יָרֵאת	… are / were afraid[25]
יָצָא	יָצָאתָ	יָצָאת	…
מָצָא	מָצָאתָ	מָצָאת	…
נָשָׂא	נָשָׂאתָ	נָשָׂאת	… lifted

When the consonant ע comprises the third radical (as in שׁ.מ.ע), the ע resists the sheva generally found in that third radical, preferring a pataḥ instead. Thus *you listened* (*2fs*) is pronounced שָׁמַעַתְּ. You will not find it spelled שָׁמַעְתְּ‡.

III-ע Verbs

he…	you *ms*…	you *fs*…	
יָדַע	יָדַעְתָּ	יָדַעַתְּ	… know / knew[26]
שָׁמַע	שָׁמַעְתָּ	שָׁמַעַתְּ	… heard

[25] The קטל conjugation of the verb י.ר.א may operate either as present tense or as past, depending on the context.

[26] Like י.ר.א, the קטל conjugation of the verb י.ד.ע may operate either as present tense or as past, depending on the context.

6.3.ד. Snapshot of sample verb: קָטַל conjugation *2fs*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.3.ה. Activity: "Why didn't you (*ms*, *fs*) travel the road to Nineveh?"

לָמָּה לֹא הָלַכְתָּ / הָלַכְתְּ לְנִינְוֵה׃

INTERACTIVE SKILL: Following up a friend's reported activities by asking whether he / she did not do something else

Your neighbor is about to tell you two (2) things he / she did yesterday. As you listen to them, think of something additional that your neighbor did not mention doing. Acting surprised, ask whether he / she did **not** do this **additional** activity. Start the process by asking what was done yesterday (Inquiry **א**). Then follow up with an "Inquiry **ב**" (of your own design, beginning with הֲלֹא).

In anticipation of your neighbor asking what you did yesterday, please write down two (2) things that you were involved with. Try to make them interesting, unusual, and, if necessary, quite fictitious.

Model

Inquiry א	מֶה עָשִׂיתָ / עָשִׂית אֶתְמוֹל:	What did you do (*ms*, *fs*) yesterday?
Reply א	בָּנִיתִי בַּיִת: יָשַׁבְתִּי בּוֹ:	I built a house. I sat in it.
Inquiry ב	הֲלֹא הִשְׁלַכְתָּ / הִשְׁלַכְתְּ אֲבָנִים עַל־בֵּת־רֵעֲךָ / רֵעַיִךְ:	Didn't you (*ms*, *fs*) throw rocks upon your neighbor's house?
Reply ב	(לֹא) הִשְׁלַכְתִּי אֲבָנִים עַל־בֵּת־רֵעִי: הִשְׁלַכְתִּי [לֶחֶם, כֶּסֶף...]:	I did (*or* did not) throw rocks at my neighbor's house. I threw [bread, silver…].

6.3.ו. Explanation: "Didn't you (*mpl*) hear what they did to us?"

הֲלֹא שְׁמַעְתֶּם אֶת־אֲשֶׁר עָשׂוּ לָנוּ:

INTERACTIVE SKILL: Telling (or asking) a group of people what they have done

In the question ...הֲלֹא שְׁמַעְתֶּם *Didn't you* (*2mpl*) *hear…?* we discover how to converse with a group of people regarding what they did in the past. This form (*2mpl*) resembles the first person שָׁמַעְתִּי *I heard*, with two changes. First, the initial vowel of the שׁרשׁ weakens from qameṣ ...שָׁ to sheva ...שְׁ.[27] Second, in place of the ...תִּי suffix we find ...תֶּם. As is customary for most Hebrew words, once again the accent falls on the final syllable (marked in these tables only as a learning aid). Thus שָׁמַעְתִּי *I heard* becomes שְׁמַעְתֶּם *you heard* (*2mpl*). The following sample verbs display these markers.

[27] This change is known as "propretonic reduction," meaning that the vowel located two syllables before the accented ("tone") syllable is weakened (cf. Appendix §0.4.ד.).

I…	you *mpl*…	
נָפַלְתִּי	נְפַלְתֶּם	... fell
נָשָׂאתִי	נְשָׂאתֶם	... lifted
נָתַתִּי	נְתַתֶּם	... gave
פָּתַחְתִּי	פְּתַחְתֶּם	...
רָדַפְתִּי	רְדַפְתֶּם	... pursued
שָׁבַרְתִּי	שְׁבַרְתֶּם	... broke
שָׁכַבְתִּי	שְׁכַבְתֶּם	...
שָׁלַחְתִּי	שְׁלַחְתֶּם	... sent

I…	you *mpl*…	
הִשְׁלַכְתִּי	הִשְׁלַכְתֶּם	... threw
זָכַרְתִּי	זְכַרְתֶּם	... remembered
יָדַעְתִּי	יְדַעְתֶּם	... knew
יָרֵאתִי	יְרֵאתֶם	...
יָרַדְתִּי	יְרַדְתֶּם	... went down
כָּרַתִּי	כְּרַתֶּם	... cut
כָּתַבְתִּי	כְּתַבְתֶּם	... wrote
לָקַחְתִּי	לְקַחְתֶּם	...
מָצָאתִי	מְצָאתֶם	... found

Here are more verbs with the same changes from "I" to "you" *2mpl*. Can you detect what trait the שֻׁרָשִׁים of these verbs have in common?[28] Fill it in, using the blank at the top of the table.

Your title for this group of verbs: _____

I…	you *mpl*…	
רָאִיתִי	רְאִיתֶם	… saw
שָׁתִיתִי	שְׁתִיתֶם	… drank

I…	you *mpl*…	
בָּנִיתִי	בְּנִיתֶם	… built
קָנִיתִי	קְנִיתֶם	… bought, acquired

Do you notice anything distinct about the spelling in this next group of verbs? Pay particular attention to the vowels.[29]

[28] If you guessed, "The שרש of each ends with ה/י," you are correct. As with verbs whose שרש ends in א, no dagesh appears here in the suffix תֶּם…. (For III-א examples, please see verbs מְצָאתֶם and נְשָׂאתֶם in the table above.)

[29] Did you notice that the first vowel only reduces to a ḥaṭef-pataḥ (rather than a pure sheva) when it follows a guttural consonant (א, ה, ח, ע)?

Your title for this group of verbs: _____

I…	you *mpl*…		I…	you *mpl*…	
הָלַכְתִּי	הֲלַכְתֶּם	... went	אָמַרְתִּי	אֲמַרְתֶּם	... said
חָשַׁבְתִּי	חֲשַׁבְתֶּם	... thought	אָבַדְתִּי	אֲבַדְתֶּם	... perished
עָבַרְתִּי	עֲבַרְתֶּם	... crossed over	אָכַלְתִּי	אֲכַלְתֶּם	... ate

A later activity will direct you to draw on the *2mpl* verbs presented in these tables (see §6.4.ו.).

6.3.ז. Snapshot of sample verb: קָטַל conjugation *2mpl*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.3.ח. Did you (*ms*) know that…? (Metallurgy) הֲיָדַעְתָּ כִּי…:

…that 250 ancient mines yielding נְחֹשֶׁת *copper f* (also refers to *bronze*) have been discovered at Feinan, Jordan, dating to the 4th millennium (approx. 55 km south of the Dead Sea and 22 km east of the Israeli border)? Copper mine-shafts reaching as much as 35 meters deep have been found at Timnaʿ (in the Arabah valley, 25 km north of the Gulf of Aqaba and approx. 165 km SSW of Feinan). נְחֹשֶׁת was used to fashion chisels, mace heads, wands, crowns, trays, cauldrons, and bowls (see weapons in §10.2.כ.). To fashion bronze (90% copper, 10% tin), it was necessary to import בְּדִיל *tin m* from sources such as Afghanistan or the Taurus Mountains in Turkey.



Axe blades of נְחֹשֶׁת, ranging from 8.5 to 16 cm in length. The bottom specimen (from Antioch area of Turkey) resembles a molded blade from Megiddo Stratum XIV (1850–1800 BCE). (Courtesy of Flora Archaeological Center)

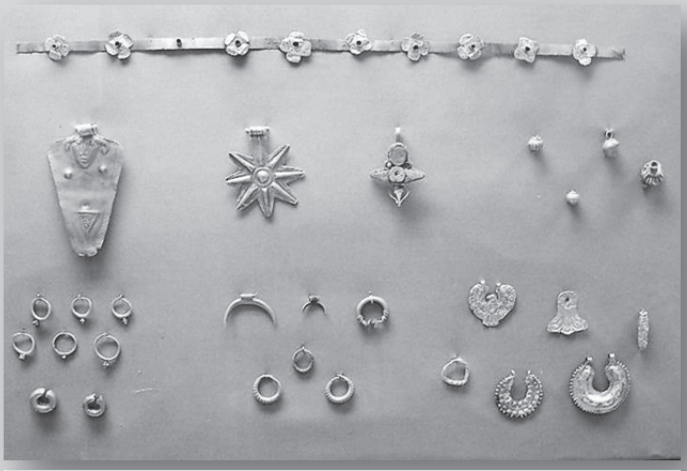


Embossed frontlet of gold foil (Iron II [1000–800 BCE]). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

Due to its ability to hold

an edge, by the tenth century בַּרְזֶל *iron m* overtook נְחֹשֶׁת *bronze f* as the principal metal—especially for smaller objects such as axes, plowpoints, and swords, while נְחֹשֶׁת continued in use for statues and vessels. Although furnace technology did not allow for casting בַּרְזֶל (heating to 2,793 degrees Fahrenheit is required for melting בַּרְזֶל), as the heated בַּרְזֶל came into contact with גַּחֶלֶת *burning charcoal f* it would develop a steel surface. A steel pick with an oak handle dating to the eleventh century BCE was found in Upper Galilee.

As to זָהָב, since אֶרֶץ־יִשְׂרָאֵל lacked native deposits of this precious metal, בְּנֵי־יִשְׂרָאֵל were obliged to obtain it from sources in מִצְרַיִם *Egypt f* and the Arabian peninsula. Jewelry recovered from caches in קְבָרִים dated 1600-1200 BCE (in Tell el-ʿAjjul, southwest of עַזָּה *Gaza*) includes crescents, pendants, earrings, toggle pins, and bracelets—all made of זָהָב (see also §6.1.ב.)



Jewelry of זָהָב from 16th century BCE Tell el-ʿAjjul, southwest of Gaza. (Courtesy of British Museum)

Unlike זָהָב, it was routinely necessary לִצְרוֹף *to refine / smelt* ore containing כֶּסֶף. כֶּסֶף came into common use as a precious metal during the third millennium, whether for jewelry or as a medium of exchange (payment consisting of broken jewelry or cut pieces of silver, known as *Hacksilber*, cf. §7.3.ט.). The Taurus Mountains (called by סַרְגוֹן *Sargon* of Akkad, "Silver Mountains") served as a significant source of כֶּסֶף in the ancient world.[30]

[30] Some suppose that Tarshish with its tin exports (Ezek. 27:12) corresponds to Tarsus of Turkey rather than the Phoenician colony of Tartessus in southwest Spain (*LBI*, 165–74, esp. 166).

MODULE 6.4 Interviewing a group to learn what they have been involved in, and why

מִלִּים לַעֲנוֹת Words for responding

בָּאנוּ [ב.ו.א]	we came, entered*
בִּקַּשְׁתִּי [ב.ק.שׁ]	I searched* *piel*
דִּבַּרְנוּ [ד.ב.ר]	we spoke* *piel*
הֲלַכְתֶּן [ה.ל.כ]	you went* *fpl*
זָקֵן, זְקֵנָה, זְקֵנִים, זְקֵנוֹת	old
יְלַדְתֶּן [י.ל.ד]	you gave birth to *fpl*
יָצָאנוּ [י.צ.א]	we went out*

יְרַדְתֶּן [י.ר.ד]	you descended* *fpl*
פָּקַדְנוּ [פ.ק.ד]	we visited, inspected, inflicted, appointed
פְּקַדְתֶּן [פ.ק.ד]	you visited, inspected, inflicted, appointed *fpl*

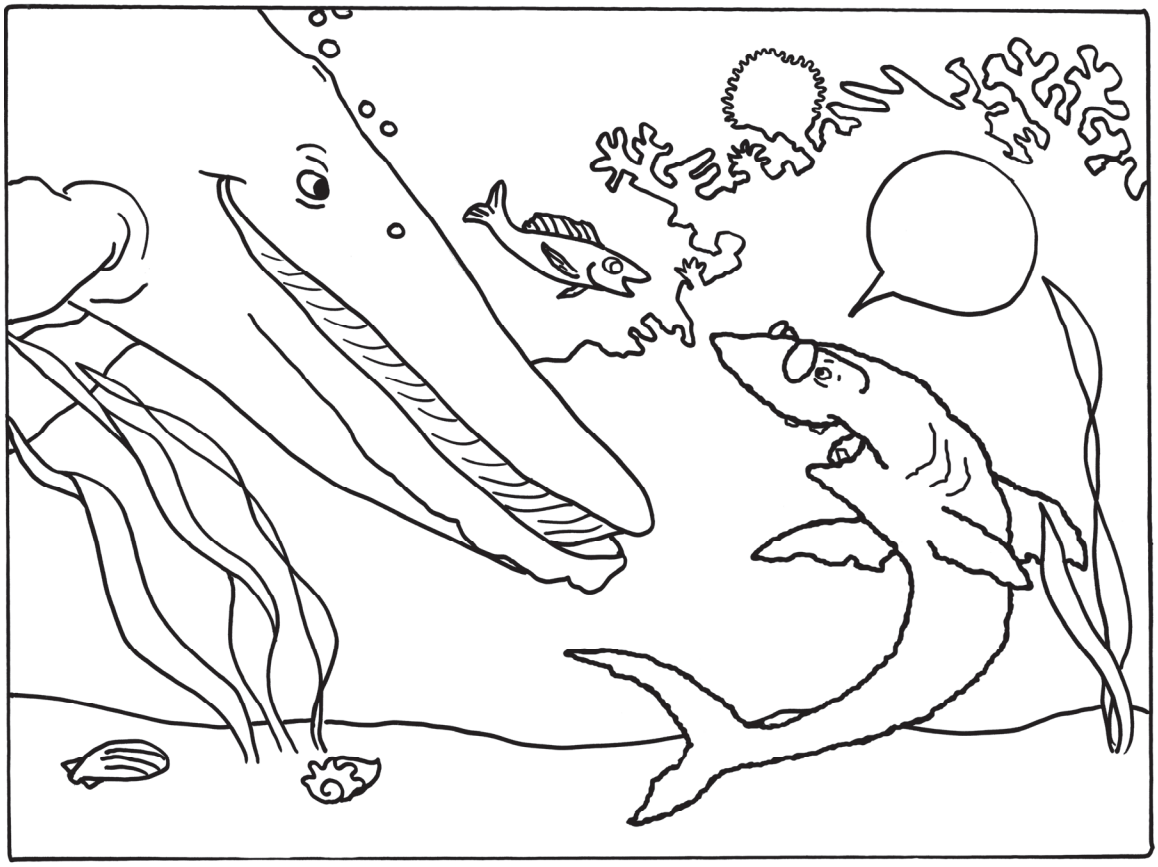
מִלִּים לִשְׁמֹעַ Words for hearing

אַחֲרֵי הַשְׁלִיךְ הָעֲבָדִים	after the servants threw
בְּרֶדֶת [י.ר.ד]	when [something] descended / descends / will descend* *inf c*, *prep* בְּ
הַשְׁלִיךְ [שׁ.ל.כ]	to throw* *hifil inf c*
כִּי אִם	but rather

מֵאַיִן...:	from where…?
קְשֵׁה־עֹרֶף	stiff-necked, stubborn
רָם, רָמָה, רָמִים, רָמוֹת [ר.ו.מ]	one who is high, exalted
שָׁבוּ [שׁ.ו.ב]	they returned*

6.4 Jonah Episode: As the fish descended…

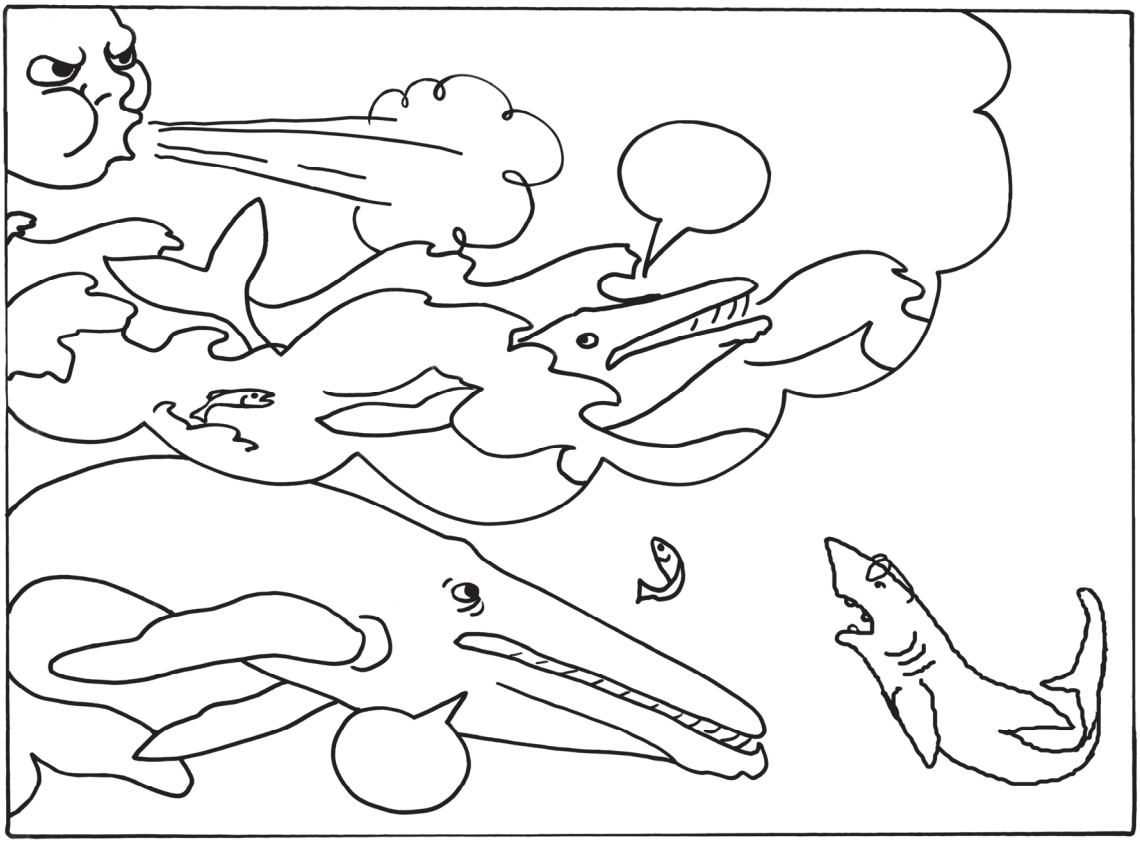
Note: מְסַפֵּר designates lines spoken by a narrator (*piel pt ms* of ס.פ.ר *to recount, rehearse*).



[מְסַפֵּר] א. וַיְהִי בְּרֶדֶת הַדָּגִים בַּתְּהוֹמוֹת וְהִנֵּה רָאוּ דָּג זָקֵן: דַּבֵּר הַדָּג הַזֶּה לֵאמֹר...

[זָקֵן] ב. מֵאַיִן תָּבֹאוּ: בִּקַּשְׁתִּי אֶתְכֶם יָמִים רַבִּים:

2



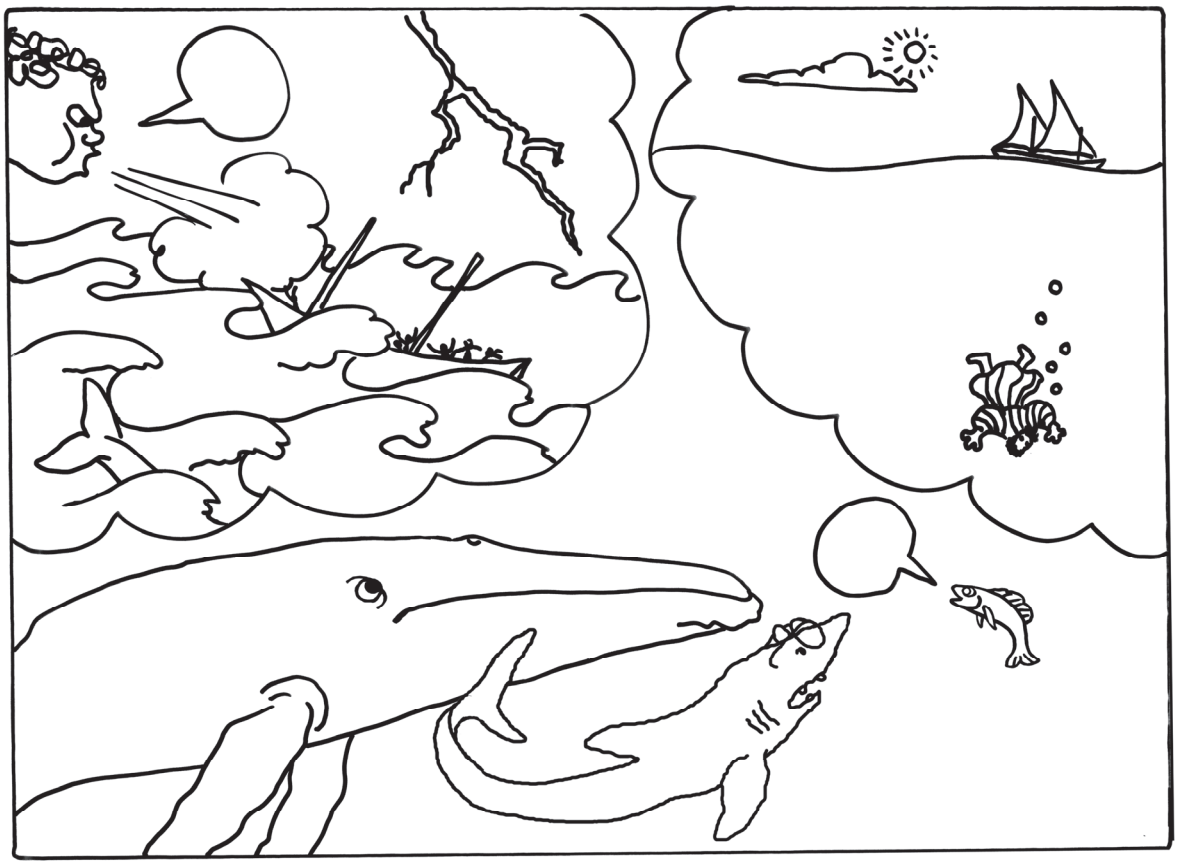
[גָּדוֹל] א. יָצָאנוּ לִמְצֹא לֶחֶם וְהִנֵּה לֹא מָצָאנוּ לֶחֶם כִּי אִם־רוּחוֹת גְּדֹלוֹת מָצְאוּ אֹתָנוּ׃

[גָּדוֹל] ב. דַּבְּרוּ לָרוּחוֹת לֵאמֹר לָמָּה הֲלַכְתֶּן וְעָלֵינוּ יְרַדְתֶּן׃

לָמָּה פְּקַדְתֶּן אֶת־הָרָעָה הַזֹּאת עָלֵינוּ׃

לָמָּה יְלַדְתֶּן מִשְׁבָּרִים אֲשֶׁר רָמִים מִן־הָאֳנִיָּה׃

3



[גָּדוֹל / רוּחוֹת] א. עָנוּ הָרוּחוֹת לֵאמֹר לֹא עֲלֵיכֶם פָּקַדְנוּ אֹתָם כִּי אִם־עַל־אָדָם אֶחָד וְעַל־אָדָם קְשֵׁה־עֹרֶף בָּאנוּ כִּי עָלָיו שָׁלַח אֹתָנוּ הָאֱלֹהִים:

[קָטָן] ב. שָׁבוּ הָרוּחוֹת אֶל־הַשָּׁמַיִם אַחֲרֵי הַשְׁלִיךְ הָעֲבָדִים אֵת הַנָּבִיא מִן הָאֳנִיָּה:

6.4.א. Explanation and activity: "As the fish descended…"

וַיְהִי בְּרֶדֶת הַדָּגִים...

INTERACTIVE SKILL: Describing background situation (setting the scene) when telling a story

To describe a parallel or background situation, Hebrew often employs a preposition followed by an infinitive construct, as in בְּרֶדֶת הַדָּגִים *as the fish descended* (lit., *in the descending of the fish*).[31] רֶדֶת is the infinitive construct of י.ר.ד. In storytelling, the expression וַיְהִי *and it came to pass* generally will introduce such a clause, thereby casting it in past time.[32] It is not always necessary to translate וַיְהִי.

How would you complete the following background situations? The first has been finished for you. Please write your ending in the column labeled "Your completion." Then round out the "Translation" column by adding the English version of your "completion."

Note: Each of the translations on the left has assigned a particular time frame for the situation. A different time frame could have been selected, with equal faithfulness to the Hebrew (due to the absence of any time indicator such as "וַיְהִי"). Therein lies the versatility of an "infinitive"—it is time-flexible.

	Background situation	Your completion	Translation
א.	בְּרֶדֶת הַדָּגִים...	**... וְדָג זָקֵן רָאָה אֹתָם:**	As the fish descended… **an old fish saw them.**
ב.	בְּלֶכֶת הָאֲנָשִׁים תַּחַת הַשֶּׁמֶשׁ...		As the people walked beneath the sun…
ג.	כִּרְאוֹת הָאִשָּׁה אֶת־רֵעֶיהָ...		As soon as the woman saw her friends…

[31] This is known as a temporal clause. Often the ensuing main statement (i.e., what follows the temporal clause) will employ a form you will meet in the next unit, known as a וַיִּקְטֹל form.

[32] וַיְהִי is from ה.י.י/ה *to be*, and is expressed as a וַיִּקְטֹל form. The וַיִּקְטֹל will be explained Unit 7, and וַיְהִי in §7.1.א.

As soon as you (*ms*) lift a big rock…		ד. כְּשֶׁאַתְּ אֶבֶן גְּדוֹלָה...

Notice that when employing a pronoun to identify the **person** who is doing an activity named by an infinitive construct, Hebrew may **attach the pronoun** directly to the infinitive construct, as in example #ד: כְּשֶׁאַתְּ = כְּ + שֶׂאת + ךְ *as soon as you* (*ms*) *lift*. Similarly, if example #ג had only a pronominal subject ("as soon as **she** saw" instead of "as soon as **the woman** saw"), we could attach the pronoun "she" directly to the infinitive רְאוֹת in this fashion: כִּרְאוֹתָהּ (cf. Gen. 39:13-14, where Potiphar's wife raised a cry "as soon as she saw" that Joseph had escaped her clutches).

6.4.ב. Explanation: "We went out to find some food." יָצָאנוּ לִמְצֹא לֶחֶם:

INTERACTIVE SKILL: Making a progress report on behalf of a group that you are a part of

When reporting on behalf of a group you belong to, you will want make a number of "we" statements (*1cpl*). It is easy to form these if you begin with the "I" forms (*1cs*). Remove the ...תִּי suffix, replacing it with ...נוּ. Thus יָצָאתִי *I went out* will become יָצָאנוּ *we went out.*

Here is a cluster of these forms for use in future communication. A few translations have been omitted. Can you recall their meanings?

I…	we…	
חָשַׁבְתִּי	חָשַׁבְנוּ	... thought
יָדַעְתִּי	יָדַעְנוּ	... knew
רָאִיתִי	רָאִינוּ	...
יָרַדְתִּי	יָרַדְנוּ	... went down
כָּתַבְתִּי	כָּתַבְנוּ	... wrote
לָקַחְתִּי	לָקַחְנוּ	...

I…	we…	
אָכַלְתִּי	אָכַלְנוּ	... ate
אָמַרְתִּי	אָמַרְנוּ	... said
בָּנִיתִי	בָּנִינוּ	... built
הָלַכְתִּי	הָלַכְנוּ	... went
הִשְׁלַכְתִּי	הִשְׁלַכְנוּ	... threw
זָכַרְתִּי	זָכַרְנוּ	... remembered

I…	we…	
רָאִיתִי	רָאִינוּ	... saw
רָדַפְתִּי	רָדַפְנוּ	... pursued
שָׁבַרְתִּי	שָׁבַרְנוּ	... broke
שָׁכַבְתִּי	שָׁכַבְנוּ	...
שָׁלַחְתִּי	שָׁלַחְנוּ	... sent
שָׁתִיתִי	שָׁתִינוּ	... drank

I…	we…	
מָצָאתִי	מָצָאנוּ	... found
נָפַלְתִּי	נָפַלְנוּ	... fell
נָשָׂאתִי	נָשָׂאנוּ	... lifted
עָבַרְתִּי	עָבַרְנוּ	... crossed over
פָּתַחְתִּי	פָּתַחְנוּ	...
קָנִיתִי	קָנִינוּ	... bought, acquired

As with "I" forms, the accent falls on the **second-to-last** syllable (penultima), rather than the last syllable (ultima). How do you suppose the verb כ.ר.ת *to cut off* will form its first person plural?[33] What about the verb נ.ת.נ?[34]

6.4.ג. Snapshot of sample verb: קָטַל conjugation *1cpl*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

[33] If you proposed כָּרַתְנוּ *we* [*did*] *cut*, you are correct.

[34] If you deduced נָתַנּוּ *we gave* (note the dagesh forte in second נ), then you are right again.

6.4.ד. Explanation: "Why have you (*fpl*) descended against us?"

לָמָּה עָלֵינוּ יְרַדְתֶּן:

INTERACTIVE SKILL: Describing to a group of women what they have done

Once you are accustomed to the masculine plural form of "you," the feminine plural for "you" will follow easily. Simply replace the final ם... of a word such as יְרַדְתֶּם *you descended* (*mpl*) with the letter ן..., resulting in יְרַדְתֶּן *you descended* (*fpl*). The accent will rest on this suffix: יְרַדְתֶּן. The pattern will appear clearly as you compare masculine and feminine forms in the table below. Can you recall the meaning of verbs that have not been translated?

you *mpl*…	you *fpl*…	
נְפַלְתֶּם	נְפַלְתֶּן	... fell
נְתַתֶּם	נְתַתֶּן	... gave
נְשָׂאתֶם	נְשָׂאתֶן	...
פְּקַדְתֶּם	פְּקַדְתֶּן	... visited, inflicted
פְּתַחְתֶּם	פְּתַחְתֶּן	...
רְדַפְתֶּם	רְדַפְתֶּן	... pursued
שְׁבַרְתֶּם	שְׁבַרְתֶּן	...
שְׁכַבְתֶּם	שְׁכַבְתֶּן	... lay down
שְׁלַחְתֶּם	שְׁלַחְתֶּן	... sent
שְׁמַעְתֶּם	שְׁמַעְתֶּן	...

you *mpl*…	you *fpl*…	
אֲמַרְתֶּם	אֲמַרְתֶּן	... said
יְדַעְתֶּם	יְדַעְתֶּן	... knew
זְכַרְתֶּם	זְכַרְתֶּן	...
יְלַדְתֶּם	יְלַדְתֶּן	... gave birth
יְרֵאתֶם	יְרֵאתֶן	... were afraid
יְרַדְתֶּם	יְרַדְתֶּן	... went down
כְּרַתֶּם	כְּרַתֶּן	... cut
כְּתַבְתֶּם	כְּתַבְתֶּן	... wrote
לְקַחְתֶּם	לְקַחְתֶּן	... took
מְצָאתֶם	מְצָאתֶן	...

This ן/ם... shift holds true for other verbs as well, including I-guttural (such as א.כ.ל, ה.ל.כ, ח.שׁ.ב, and ע.ב.ד) and III-ה/י (such as ב.נ.י/ה, ק.נ.י/ה, ר.א.י/ה, and שׁ.ת.י/ה).

I-Guttural verbs, III-ה/י verbs

you *mpl*…	you *fpl*…		you *mpl*…	you *fpl*…	
עֲבַרְתֶּם	עֲבַרְתֶּן	…	אֲכַלְתֶּם	אֲכַלְתֶּן	…
קְנִיתֶם	קְנִיתֶן	… bought, acquired	בְּנִיתֶם	בְּנִיתֶן	… built
רְאִיתֶם	רְאִיתֶן	… saw	הֲלַכְתֶּם	הֲלַכְתֶּן	…
שְׁתִיתֶם	שְׁתִיתֶן	…	חֲשַׁבְתֶּם	חֲשַׁבְתֶּן	… thought

6.4.ה. Snapshot of sample verb: קָטַל conjugation *2fpl*

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

6.4.ו. Activity: "What did you (*mpl*, *fpl*) do yesterday?"

מֶה עֲשִׂיתֶם / עֲשִׂיתֶן אֶתְמוֹל:

INTERACTIVE SKILL: Interviewing groups of men or women concerning their recent activities[35]

Begin this activity by teaming up with one partner. After you have selected an action to pantomime (with **both** of you performing the action **together**), connect with another pair (the "observers") and let them interview you.

Let's suppose, for example, that the activity you and your partner claim to have performed yesterday was this: you claim to have *built a house out of stones*. The conversation would then begin as the "observers" interview you with an opening question: מֶה עֲשִׂיתֶם/ן אֶתְמוֹל:

You will respond by silently recreating the event, pretending together to place one stone upon another, until you have constructed a habitable home. The "observers" then will surmise from your drama: בְּנִיתֶם/ן בַּיִת בָּאֲבָנִים: *You* (*pl*) *built a house out of stones*. Refer to §6.3.ו. to refresh your memory concerning *you mpl* forms.

Indicate whether their "observation" was correct. Please respond with a full sentence (not simply אֵמֶת... בָּנִינוּ בַּיִת בָּאֲבָנִים: :(שֶׁקֶר / אֱמֶת

Then reverse roles, interviewing the pair who served as observers, asking concerning an activity that they claim to have performed yesterday.

Note that if the pair of classmates whom you are addressing is **comprised only of females**, you will want to address them with a feminine form (ן...).

Model

What did you (*mpl*, *fpl*) do? מֶה עֲשִׂיתֶם / עֲשִׂיתֶן:	Inquiry (by observers)
(*Respond by pantomiming an activity, such as pretending to build a stone house.*)	Response

[35] In the case of a mixed group, use masculine form.

You (*mpl* / *fpl*) built a house of stones.	בְּנִיתֶם / בְּנִיתֶן בַּיִת בָּאֲבָנִים:	Assertion (by observers)
(*The above assertion represents what an observer-team may surmise, after watching the action recreated by you and your actor-partner.*)		
True (*lit*., truth). We built a house of stones.	אֱמֶת: בָּנִינוּ בַּיִת בָּאֲבָנִים:	Verification (by actors)
False (*lit*., falsehood). We did not build a house of stones.	שֶׁקֶר: לֹא בָּנִינוּ בַּיִת בָּאֲבָנִים:	Denial (by actors)

6.4.ז. Activity: "What did you (*mpl*, *fpl*) do yesterday?"

מָה עֲשִׂיתֶם / עֲשִׂיתֶן אֶתְמוֹל:

INTERACTIVE SKILL: Interviewing groups of men or women concerning how they have responded in good times or bad[36]

Have you ever wondered how others might respond during times of prosperity (or alternatively, during times of hardship)? You will be able to learn just that, through this conversation.

Join with a partner and determine what you would like to learn about another pair of classmates. You may inquire how they would respond either in good times (use דָּבָר א *Issue* / *question #*א below) or their response in difficult times (use דָּבָר ב *Issue* / *question #*ב below).[37] Then seek out another pair of classmates and pose your question to them. Before they respond, they will ask you one of these two questions in order to start you and your partner thinking of your response.

Develop a מַעֲנֶה *answer m* that you and your partner can agree upon, and then express that מַעֲנֶה to your inquirers.

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[36] In the case of a mixed group, use masculine form.

[37] The small diamond above the א in דָּבָר א is a Masoretic mark indicating that the consonant stands for something else, such as a numeral.

Note: To refer to "prosperity" and "misery," use the abstract terms הַטּוֹב and הָרָעָה, respectively. Refer to §6.3.ו. to refresh your memory concerning *you mpl* forms. For *you fpl* forms, see §6.4.ו.

Model

דָּבָר אֹ	מֶה עֲשִׂיתֶם / עֲשִׂיתֶן בְּמָצְאֲכֶם/ן[38] אֶת־הַטּוֹב:	What have you (*mpl*, *fpl*) done when prosperity has befallen you (*lit.*, when you found prosperity)?
מַעֲנֶה אֹ	בְּמָצְאֵנוּ אֶת־הַטּוֹב כֶּסֶף נָתַנּוּ לְרֵעֵינוּ:	When prosperity has befallen us (*lit.*, when we found prosperity), we gave silver to our friends.
דָּבָר בֹּ	מֶה עֲשִׂיתֶם / עֲשִׂיתֶן בְּמָצְאֲכֶם/ן אֶת־הָרָעָה:	What have you (*mpl*, *fpl*) done when misery has befallen you (*lit.*, when you found misery)?
מַעֲנֶה בֹּ	בְּמָצְאֵנוּ אֶת־הָרָעָה עִם־מִשְׁפְּחֹתֵינוּ[39] בָּכִינוּ:	When misery has befallen us (*lit.*, when we found misery), we wept with our families.

[38] Notice the qameṣ-ḥaṭuf in בְּמָצְאֲכֶם *inf c* (pronounced *o*, as also in בְּמָצְאֵנוּ of the next sentence).

[39] מִשְׁפָּחָה *family f.*

MODULE 6.5 Adding story layers in reporting, and sapiential expressions

(No new Jonah Episode is introduced in this module.)

6.5.א. Explanation: Additional קָטַל meanings

INTERACTIVE SKILL: Adding depth to your reports by relating events that occurred (or will have occurred) prior to the scenario being described

With expressions such as שָׁבוּ הָרוּחוֹת אֶל־הַשָּׁמַיִם, we have seen that the קָטַל conjugation is useful when reporting events belong to a past timeframe. However, just as the יִקְטֹל can do much more than describe future events, so also the קָטַל can do more than describe past events in a simple fashion.

Continuing with the **past** timeframe, קָטַל can portray both **recent past** (simple past) as well as **remote past** (pluperfect). Turning to the **present** timeframe, קָטַל can present a **routine principle** (gnomic or proverbial perfect).

In the **future** timeframe, קָטַל can signify a forthcoming event marked with high **certitude** (prophetic perfect), and can also help distinguish preliminary future events from those events that are in the more remote future. Examples of each of these may be found below.

Part 1: Past tense meanings

The first example below (Gen. 3:10a) shows what a simple past looks like. In this instance a simple past is appropriate. In the remaining examples, however, merely to render with a simple past would not capture the sense of the original context. Simple past renditions in these cases would have read: "she heard," "the LORD visited," "God heard," "Who heard," and "If we did not delay," respectively.

Description	Translation	Hebrew
Simple past (preterite)	…**I heard** the sound of you in the garden (Gen. 3:10a).	...אֶת־קֹלְךָ **שָׁמַעְתִּי** בַגָּן[40]
Remote past (pluperfect, locates an event in the more distant past, relative to other actions in the same narrative)	So she arose… from the fields of Moab for **she had heard**… that the LORD **had visited** his people… (Ruth 1:6).	וַתָּקָם הִיא... מִשְׂדֵי מוֹאָב כִּי **שָׁמְעָה**... כִּי־**פָקַד** יְהוָה אֶת־עַמּוֹ...
Definite past (present perfect)	…Do not be afraid, for God **has heard** the lad's voice… (Gen. 32:17b).	...אַל־תִּירְאִי כִּי־**שָׁמַע** אֱלֹהִים אֶל־קוֹל הַנַּעַר...
Indefinite past	Who **has ever heard** such a thing? (Isa. 66:8a).	מִי־**שָׁמַע** כְּזֹאת...
Irreal (contrary-to-fact) condition, past[42]	If we **had not delayed**, by now we would have already gone back twice (Gen. 43:10).	כִּי לוּלֵא[41] **הִתְמַהְמָהְנוּ** כִּי־עַתָּה שַׁבְנוּ זֶה פַּעֲמָיִם:

Part 2: Present tense meanings

Here are some קָטַל examples where a present meaning is more fitting than a past indicative.

Description	Translation	Hebrew
Gnomic or proverbial present	The appetite of a laborer **labors** for him, for his mouth **keeps up** the pressure (Prov. 16:26).	נֶפֶשׁ עָמֵל **עָמְלָה** לּוֹ כִּי־**אָכַף** עָלָיו פִּיהוּ:
Ingressive present (beginning or becoming)	Will I actually give birth though **I have grown old**? (Gen. 18:13).	...הַאַף אֱמְנָם אֵלֵד וַאֲנִי **זָקַנְתִּי**:

[40] Masoretic cantillation marks have been retained in these examples. You may ignore them for the present.

[41] The term לוּ[לֵא] is rendered, *If…not.*…

[42] Irreal (contrary-to-fact) conditional expressions resemble the time sequence of a pluperfect, since they depict an event in the remote past (the protasis) and another event in the nearer past (the apodosis). Since the protasis did not materialize (it was "irreal," or "contrary-to-fact"), the apodosis did not transpire either. In irreal conditional statements of a past nature, both protasis and apodosis employ קָטַל forms. The term לוּ[לֵא] *if not* often introduces an irreal condition (cf. *IBHS* §38e).

In the above examples the flavor of the קָטַל is retained not by tense, but by aspect. In the saying from Proverbs 16, use of the קָטַל conveys that the principle is marked by certitude, by definiteness. To capture the sense of certitude in a proverbial saying it is customary in English to employ the present tense (as in "labors" and "keeps up").

In the above example from Genesis 18 we encounter a stative verb in the קָטַל. Stative verbs (verbs dealing with a state of being rather than an action) in the קָטַל routinely have a present tense meaning.[43] It is not uncommon for statives in the קָטַל to also carry a sense of beginning or becoming (sometimes called "ingressive," as with זָקַנְתִּי *I have grown old*).

Part 3: Future tense meanings

In the following קָטַל examples, notice that a future timeframe is called for.

Description	Translation	Hebrew
Future perfect (describes a future event that will have transpired, by the time that a more remotely future event has taken place)	And you will eat and you will be satisfied and you will bless the LORD your God concerning the good land that **he will have given** to you (Deut. 8:10b).	וְאָכַלְתָּ֖ וְשָׂבָ֑עְתָּ וּבֵרַכְתָּ֞ אֶת־ יְהוָ֤ה אֱלֹהֶ֙יךָ֙ עַל־הָאָ֣רֶץ הַטֹּבָ֔ה אֲשֶׁ֥ר נָתַ֖ן־לָֽךְ׃
Prophetic perfect (perfective of confidence)	…a star **will make its way** out of Jacob… (Num. 24:17).	…דָּרַךְ כּוֹכָב מִיַּעֲקֹב…

Part 4: Suggestions for navigating the various קָטַל meanings

In many cases a given קָטַל verb will carry a simple past meaning. The past tense is a good starting point for translating קָטַל.

At the same time, take note of the setting in which this קָטַל event takes place. Is it **prior** to another, more salient past-event? If so, then in English the first event should be made more remote (e.g., *she **had** heard* from the example in Ruth 1:6 given above).

Or, is the קָטַל event **proverbial** in nature? If so, cast it as present tense in English (e.g., *The appetite of a laborer labors for him*, from Prov. 16:26, above).

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[43] By way of reminder, the following are some of the more common concepts represented by stative verbs in Hebrew: *to be old, to sleep, to be heavy, to love, to hate, to be high, to be great*.

Alternatively, does the קָטַל event issue from a **prophetic oracle**, portraying a future that the prophet anticipates with a high degree of certitude? If so, then the English will call for the future tense.

This brief recap does not include all the options illustrated above. For still more options please consult grammar resources.[44]

To sum up, it will be important to keep in mind that the קָטַל, like the יִקְטֹל, does not serve primarily to signal tense, but to signal **aspect**. The aspectual element that the קָטַל brings to our attention is this:

- A קָטַל verb-event tends to signal a greater measure of **definiteness** or **certitude** than would be connoted, had the communicator employed a יִקְטֹל form.
- A יִקְטֹל, in contrast, tends to signal that an event is either **currently in progress** or is **potential** in nature.[45]

6.5.ב. קָטַל conjugation of geminate verbs

As noted toward the close of the previous unit (§5.4.ד.), some verbs duplicate their final שרש consonant, as in ס.ב.ב *to surround,* ר.ע.ע *to be evil,* and ח.נ.נ *to show favor*. These verbs are known as geminates. Some geminate forms have unique spelling patterns. Please see the appendix entry corresponding to this segment for spelling patterns of geminate verbs in the קָטַל conjugation.

[44] Much of the above material has been adapted from *IBHS,* ch. 30. Additional principles may be found there, as well as in Joüon §112 and in van der Merwe §19.2.

[45] You may wish to review to the יִקְטֹל component of this explanation in §5.4.א.

6.5.ג. קָטַל conjugation of stative verbs

The יִקְטֹל spelling for a group of verbs known as "stative" was introduced in §5.4.ה. For the קטל spelling of stative verbs such as כָּבֵד *he is heavy* or קָטֹן *he is small*, please refer to the appendix entry corresponding to this segment.

6.5.ד. Snapshot of sample verb: קָטַל conjugation

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

You (*ms*) can read the Bible. אַתָּה תִּקְרָא אֶת־הַתַּנַ"ךְ:

Masoretic accents

The Masoretes developed a sophisticated system of accents appearing above and below the consonants to help group phrases within each Bible verse. These marks also determine voice modulation when chanting the Hebrew Bible (called cantillation marks or trope). By paying attention to a few of the higher-order accents you can discover how earlier readers distinguished phrases.

To help you develop this skill, some of the verses below include a few accents that are either more influential or more common (such as the atnaḥ [ֽ] in אָמַר, Gen. 21:1, the first Selected reading). Several of the following accents have been retained in selected readings below. There are two types of accents: disjunctive and conjunctive.[46]

- The **disjunctive accents** (accents that signal a **separation** following the word in which they appear) are these, in descending order of disjunctive strength (i.e., the first accent listed here makes the **most** decisive break following the word in which it appears): *silluq* [ׂ] with *sof pasuq* [׃], *atnaḥ* [ֽ], *segolta* [֒], *zaqef parvum* [֔], *revia* [֕], *tifḥa* [֖], and *tevir* [֛].
- The **conjunctive accents** (accents that signal a **union** with the ensuing word) are these, in descending order of conjunctive strength: *munaḥ* [ֻ], *mereka* [ֹ] and *darga* [ֻ]. The accents shown here are neither exhaustive nor consecutive, only sequential.

[46] The cantillation marks presented here apply to all books of the Hebrew Bible except Job, Psalms, and Proverbs. Many marks applying to these three books are the same as those used for the larger group. At the back of the textbook you will find a listing of both sets of cantillation marks.

When a given accent first appears in the various selections below, a brief comment will explain that accent. Please refer to the supplemental section entitled "Masoretic Accents" for a fuller listing of accents and an explanation of how they operate (volume II, pp. 410–15).

Selected readings

A number of the verses included with this unit contain a form that appears to involve a conjunction followed by a verb in the יִקְטֹל conjugation: יֹאמַר + וַ (with a two additional changes). Known as a וַיִּקְטֹל verb form (or "imperfect vav-consecutive"), it functions to convey simple action in past time ("preterit"), usually in a narrative sequence (i.e., story telling). This special component of Biblical Hebrew will be explained more thoroughly in the next unit.

A childless woman waited long for this visit. 6.1.א.

.1 וַיהוה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר[a] אָמָר וַיַּעַשׂ[b] יהוה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר[c]׃ (Gen. 21:1)

just as כַּאֲשֶׁר[a] and he did [ע.שׂ.י/ה] וַיַּעַשׂ[b] he said [ד.ב.ר] דִּבֶּר[c]

The atnaḥ [ֳ] in אָמָר marks a major break in thought. The silluq [ׄ] in דִּבֶּר accompanies the verse-end sof pasuq [׃].

Aged Jacob already had lost one son, so…. (Notice attention drawn to the object of שָׁלַח, since that object has been placed before the verb.) 6.1.א.

.2 וְאֶת־בִּנְיָמִין אֲחִי[a] יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו[b] כִּי אָמַר פֶּן־יִקְרָאֶנּוּ[c] אָסוֹן[d]׃ (Gen. 42:4)

to befall, to happen to (*3ms pronominal sfx*) ק.ר.א[c] with אֶת־[b] brother *m*, *constr* אֲחִי[a]

harm *m* אָסוֹן[d]

The zaqef parvum [ٗ] in יוֹסֵף and אָמַר marks a weaker break than the atnaḥ [ֳ] in אֶחָיו.

6.1.א. At a critical point, Samuel asked Saul a question.

.3 וַיֹּאמֶר[a] שְׁמוּאֵל הַחֵפֶץ לַיהוה בְּעֹלוֹת[b, c] וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב[d] מֵחֵלֶב אֵילִים[e]: (1 Sam. 15:22)

[a] וַיֹּאמֶר [א.מ.ר] and he said [b] הַחֵפֶץ לַיהוה בְּ... Is the LORD pleased with…?

[c] עֹלָה whole burnt offering *t*

[d] הַקְשִׁיב [ק.שׁ.ב] to pay attention *hifil inf c*

[e] חֵלֶב אֵילִים fat of rams *m*

The revia [ֽ] in שְׁמוּאֵל marks a weaker break than the zaqef parvum [ֽ] in וּזְבָחִים and טוֹב.

6.1.א. Would you ever employ a rhetorical question in an attempt to snap an adversary out of unwarranted anger? Weary of running from Saul, David raised these questions.

.4 אַחֲרֵי מִי יָצָא מֶלֶךְ יִשְׂרָאֵל אַחֲרֵי מִי אַתָּה רֹדֵף אַחֲרֵי כֶּלֶב[a] מֵת אַחֲרֵי פַּרְעֹשׁ[b] אֶחָד[c]: (1 Sam. 24:15)

[a] כֶּלֶב *m* dog [b] פַּרְעֹשׁ *m* flea [c] אֶחָד a single

6.1.א. Late in Saul's reign he entered a dark season.

.5 וַיִּשְׁאַל[a] שָׁאוּל בַּיהוָה וְלֹא עָנָהוּ יהוָה גַּם בַּחֲלֹמוֹת[b] גַּם בָּאוּרִים[c] גַּם בַּנְּבִיאִם: (1 Sam. 28:6)

[a] וַיִּשְׁאַל [ש.א.ל] and he asked, inquired[47] [b] חֲלוֹם m dream

[c] אוּרִים Urim (*ceremonial stones for oracular inquiry*) *nifal pt*

The *darga* [ֽ] in גַּם moderately joins it to the next word, while the *tevir* [ֽ] in בַּחֲלֹמוֹת weakly separates it from the next (*tevir* is weaker than *revia* [ֽ]). The *mereka* [ֽ] in גַּם joins to the next word with greater force than does a *darga* [ֽ]. The *tifḥa* [ֽ] in בָּאוּרִים separates from the next (with a disjunctive force one grade weaker than *revia* [ֽ]).

[47] When ש.א.ל is followed by the preposition ב plus a reference to God, it generally means to request a divine oracle.

6.1.א. Despite a recent supernatural display, the loyal prophet now hid in a cave to elude Queen Jezebel. There God asked him this question.

.6 וְהִנֵּה דְבַר־יהוה אֵלָיו וַיֹּאמֶר[a] לוֹ מַה־לְּךָ פֹּה אֵלִיָּהוּ[b]: (1 Kings 19:9)

[a] וַיֹּאמֶר [א.מ.ר] and he said [b] אֵלִיָּהוּ (a man's name)

6.1.ד. After murdering his brother, this person tried to cloak his guilt with ignorance.

.7 וַיֹּאמֶר[a] יהוה אֶל־קַיִן[b] אֵי[c] הֶבֶל[d] אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
(Gen. 4:9)

[a] וַיֹּאמֶר [א.מ.ר] and he said [b] קַיִן (*name of one of Adam's sons*) [c] אֵי אַיֵּה
[d] הֶבֶל (*name of Adam's second son*)

6.1.ד. Samuel filled a unique role for the entire nation of Israel on this particular day.

.8 וּשְׁמוּאֵל רָאָה אֶת־שָׁאוּל וַיהוה עָנָּהוּ הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה יַעְצֹר[a] בְּעַמִּי: (1 Sam. 9:17)

[a] ע.צ.ר בְּ... to keep in check (*usual meaning*), to rule (*meaning in this context*)

6.2.ב. When asked whether he had eaten the prohibited fruit, Adam gave this reply.

(The word נָתַתָּה ends in a "paragogic [lengthening] ה." Translate as if spelled נָתַתְּ, here in the sense of "to place" or "to set." Read הִוא as הִיא [a Masoretic "perpetual *qere* [קְרֵי]," also called "*qere perpetuum*"].)

.9 וַיֹּאמֶר[a] הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי[b] הִוא נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל[c]:
(Gen. 3:12)

[a] וַיֹּאמֶר [א.מ.ר] and he said [b] עִמָּדִי beside *or* accompanying me [c] וָאֹכֵל [א.כ.ל] and I ate

Abram and his wife were experiencing a painful disappointment. 6.2.ב.

.10 וְשָׂרַי[a] אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה[b] מִצְרִית[c] וּשְׁמָהּ הָגָר׃ (Gen. 16:1)

[a] שָׂרַי (*woman's name*) [b] שִׁפְחָה maid *f* [c] מִצְרִית Egyptian person *f*

As the plagues mounted up, counselors around the Egyptian ruler grew incredulous. (What word after וְיַעַבְדוּ has a similar sound? What may the author have implied by this assonance? [Admittedly, it is unlikely that these words were linked assonantly in Egyptian.] The term וְיַעַבְדוּ has the connotation "so may they [serve or worship]" since it is a וְיִקְטֹל form, known as an indirect jussive.[48]) 6.2.ב.

.11 וַיֹּאמְרוּ[a] עַבְדֵי פַרְעֹה אֵלָיו עַד־מָתַי[b] יִהְיֶה זֶּה לָנוּ לְמוֹקֵשׁ[c] שַׁלַּח[d] אֶת־הָאֲנָשִׁים וְיַעַבְדוּ[e] אֶת־יהוה אֱלֹהֵיהֶם הֲטֶרֶם[f] תֵּדַע כִּי אָבְדָה מִצְרָיִם׃ (Exod. 10:7)

[a] וַיֹּאמְרוּ and they said [b] עַד־מָתַי How long? [c] מוֹקֵשׁ snare *m*
[d] שַׁלַּח Let go free! *piel imv ms* [e] וְיַעַבְדוּ so may they serve *or* worship
[f] הֲטֶרֶם Do [you] not yet…?

As if overcome by curiosity, God decided to pay a visit to the construction site. 6.2.ה.

.12 וַיֵּרֶד[a] יהוה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל[b] אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃ (Gen. 11:5)

[a] וַיֵּרֶד [י.ר.ד] and he came down [b] מִגְדָּל tower *m*

As Moses contemplated the assignment God was giving to him, he asked God an important question—not unlike a question Jacob asked of his supernatural wrestler. But unlike Jacob, Moses was granted an answer. 6.2.ה.

[48] Cf. §9.4.א., n.

.13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי[a] לָהֶם אֱלֹהֵי
אֲבוֹתֵיכֶם שְׁלָחַנִי[b] אֲלֵיכֶם וְאָמְרוּ[c]־לִי מַה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם:
.14 וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל
אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם: (Exod. 3:13-14)

[a] וְאָמַרְתִּי [א.מ.ר] and I will say[49]
[b] שְׁלָחַנִי [שׁ.ל.ח] (*1cs obj.*)
[c] וְאָמְרוּ [א.מ.ר] and they will say

6.2.ה. The community of Bethlehem was so impressed by the character of Ruth that—recalling two matriarchs—they offered this blessing to Boaz at the news of his upcoming wedding.

.14 וַיֹּאמְרוּ[a] כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר[b] וְהַזְּקֵנִים[c] עֵדִים[d] יְהִן[e] יהוה אֶת־הָאִשָּׁה הַבָּאָה[f] אֶל־
בֵּיתֶךָ כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם[g] אֶת־בֵּית יִשְׂרָאֵל...: (Ruth 4:11)

[a] וַיֹּאמְרוּ [א.מ.ר] and they said
[b] שַׁעַר *m* [city] gate
[c] זְקֵנִים elders *mpl*
[d] עֵדִים [We are] witnesses
[e] יְהִן [נ.ת.נ] May he grant *jussive*[50]
[f] בָּאָה [ב.ו.א] *pt fs*
[g] שְׁתֵּיהֶם the two of them

6.2.ה. What can we learn about this poet's worldview, based on how he describes the storm? (עָבְרוּ is a pausal form.)

.15 ...כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ[a] עָלַי עָבָרוּ: (Ps. 42:8b [ET v. 7])

[a] גַּל *m* wave

6.3.א. Before departing on a journey to find a bride for Isaac, the servant tasked with this responsibility posed a question to his master, Abraham.

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[49] See §7.3.ז. for an explanation "וְקָטַל" forms (וְאָמַרְתִּי and וְאָמְרוּ).

[50] Jussive expresses a wish or volition (to be explained in §§9.4.א and ב).

16. וַיֹּאמֶר[a] אֵלָיו הָעֶבֶד אוּלַי לֹא־תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהָשֵׁב אָשִׁיב[b] אֶת־בִּנְךָ אֶל־הָאָרֶץ אֲשֶׁר־יָצָאתָ מִשָּׁם[c]: (Gen. 24:5)

[a] וַיֹּאמֶר [א.מ.ר] and he said

[b] הֲהָשֵׁב אָשִׁיב must I bring back [*lit.*, shall I surely bring back]…?

[c] מִשָּׁם from there

6.3.ג. What woman would not treasure a commendation such as this? (We might expect the first two words to appear in reversed order. Can you sense any difference achieved by the poetic expression as it stands?)

17. רַבּוֹת בָּנוֹת עָשׂוּ[51] חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה[a]: (Prov. 31:29)

[a] כֻּלָּנָה (*with 3fpl sfx*) all

6.3.ו. Have you ever served as a go-between, relaying messages between your friends and a highly influential person? Moses did.

18. אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בָּעֵת[a] הַהִוא[b] לְהַגִּיד[c] לָכֶם אֶת־דְּבַר יְהוָה כִּי יְרֵאתֶם מִפְּנֵי[d] הָאֵשׁ[e] וְלֹא־עֲלִיתֶם בָּהָר...: (Deut. 5:5)

[a] עֵת *f* time

[b] הַוא (*3fs personal pronoun, signified by ḥireq*)[52]

[c] לְהַגִּיד *hifil inf c, prep* to announce

[d] מִפְּנֵי before

[e] אֵשׁ *f* fire

6.4.א. Rebekah's long journey from her home in Mesopotamia to Canaan passed without recorded comment. Then something on the horizon caught her attention….

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[51] The penultimate accent in חָיִל produces a recessive accent in עָשׂוּ (contrast the customary עָשׂוּ). Called *nāsôg ʾāḥôr*, this shift prevents accented syllables from occurring adjacent to each other.

[52] See footnote for הַוא in selection #9, above.

.19 וַתֹּ֣אמֶר[a] אֶל־הָעֶ֗בֶד מִי־הָאִישׁ֙ הַלָּזֶ֔ה[b] הַהֹלֵ֥ךְ בַּשָּׂדֶ֖ה[c] לִקְרָאתֵ֑נוּ[d] וַיֹּ֤אמֶר[e] הָעֶ֙בֶד֙ הוּא֙ אֲדֹנִ֔י[f] וַתִּקַּ֖ח[g] הַצָּעִ֥יף[h] וַתִּתְכָּֽס׃[i] (Gen. 24:65)

[a] וַתֹּאמֶר [א.מ.ר] and she said [b] הָאִישׁ הַלָּזֶה that man over yonder [c] שָׂדֶה field *m*

[d] לִקְרָאתֵנוּ [ק.ר.א] to meet us *inf c, prep (1cpl sfx)* [e] וַיֹּאמֶר [א.מ.ר] and he said

[f] אָדוֹן lord, master *m* [g] וַתִּקַּח [ל.ק.ח] and she took [h] צָעִיף veil *f*

[i] וַתִּתְכָּס [כ.ס.י/ה] and covered herself *hitpael*

6.4.ב. Past hardships endured during slavery under Pharaoh appear to have been forgotten when food supplies were running low in the wilderness. (Recall that the קטל of stative verbs such as ז.כ.ר should be translated in the present tense; cf. §6.5.א.)

.20 זָכַ֣רְנוּ֩ אֶת־הַדָּגָ֨ה[a] אֲשֶׁר־נֹאכַ֥ל בְּמִצְרַ֛יִם[b] חִנָּ֖ם[c]׃... (Num. 11:5)

[a] דָּגָה fish (*collective*) *f* [b] מִצְרַיִם Egypt *f* [c] חִנָּם freely

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6.4.ב. Can you discern the Philistines' motive for invading Judah on this occasion?

.21 וַיֹּאמְר֣וּ[a] אִ֣ישׁ[b] יְהוּדָ֗ה לָמָ֤ה[c] עֲלִיתֶם֙ עָלֵ֔ינוּ וַיֹּאמְר֗וּ לֶאֱסֹ֤ר[d] אֶת־שִׁמְשׁוֹן֙[e] עָלִ֔ינוּ לַעֲשׂ֥וֹת לּ֖וֹ כַּאֲשֶׁ֣ר[f] עָ֑שָׂה כֵּ֖ן לָֽנוּ׃ (Judg. 15:10)

[a] וַיֹּאמְרוּ [א.מ.ר] and they said [b] אִישׁ (*singular, yet treat as group*) [c] לָמָה לָמָּה

[d] לֶאֱסֹר [א.ס.ר] to bind *inf c, prep* [e] שִׁמְשׁוֹן (*man's name*) [f] כַּאֲשֶׁר just as

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6.4.ג. Dismayed by the treatment received from his father-in-law, Jacob conferred with his wives, rehearsing how his relationship with their father had unraveled. (Again, the קטל of stative verbs such as י.ד.ע should be translated as present tense; cf. §6.5.א.)

.22 וְאֱלֹהֵ֣י אָבִ֔י הָיָ֖ה עִמָּדִֽי׃ וְאַתֶּ֣ן יְדַעְתֶּ֔ן כִּ֚י בְּכָל־כֹּחִ֣י[a] עָבַ֔דְתִּי אֶת־אֲבִיכֶֽן׃ (Gen. 31:6)

[a] כֹּחַ strength *m*

Notice how the imagery of light contrasts darkness in this oracle of hope. 6.5.א.

23. 1. קוּמִי אוֹרִי[a] כִּי בָא אוֹרֵךְ[b] וּכְבוֹד[c] יהוה עָלַיִךְ זָרָח[d]:
2. כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה[e]־אֶרֶץ וַעֲרָפֶל[f] לְאֻמִּים[g]
וְעָלַיִךְ יִזְרַח יהוה וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה[h]: (Isa. 60:1-2)

[a] [א.ו.ר] to dawn, become bright *imv fs* [b] אוֹר light, brightness *m and f*
[c] כָּבוֹד glory, honor *m* [d] [ז.ר.ח] to shine, go forth
[e] [כ.ס.י/ה] to cover, conceal *piel* [f] עֲרָפֶל darkness, gloom, cloud *m*
[g] לְאֻמִּים peoples *m* [h] יֵרָאֶה [ר.א.י/ה] it will be seen, revealed *nifal*

A connected reading: The binding of Isaac (Gen. 22:9-10) עֲקֵדַת יִצְחָק

9. וַיָּבֹאוּ[a] אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים
וַיִּבֶן[b] שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ[c]
וַיַּעֲרֹךְ[d] אֶת־הָעֵצִים
וַיַּעֲקֹד[e] אֶת־יִצְחָק בְּנוֹ
וַיָּשֶׂם[f] אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל[g] לָעֵצִים:

10. וַיִּשְׁלַח[h] אַבְרָהָם אֶת־יָדוֹ
וַיִּקַּח[i] אֶת־הַמַּאֲכֶלֶת[j] לִשְׁחֹט[k] אֶת־בְּנוֹ:

[a] וַיָּבֹאוּ then they came [b] וַיִּבֶן and he built [c] מִזְבֵּחַ altar *m*
[d] וַיַּעֲרֹךְ and he arranged [e] וַיַּעֲקֹד and he bound *or* trussed
[f] וַיָּשֶׂם and he placed [g] מִמַּעַל on top of [h] וַיִּשְׁלַח and he reached out
[i] וַיִּקַּח and he took [j] מַאֲכֶלֶת knife *f* [k] ש.ח.ט to slaughter (*for sacrifice*)

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APPENDIX

For units 0–6

דְּבָרִים נוֹסָפִים[a]

[a]נוֹסָפִים [י.ס.פ] added, *nifal*

To find an appendix entry, locate the heading in the appendix that matches the heading of the corresponding segment. When a single segment heading spans more than one appendix entry, separate subheadings will designate secondary entries (cf. multiple subheadings under §2.4.א., below).

0.2.ד. Do you (*ms*) know how to read? (Vowel letters) הֲיָדַעְתָּ לִקְרֹא?

Matres lectionis. The letter ה likely was adopted as a *mater lectionis* (vowel letter) since it often was associated with an *ah* sound (as in the very common word ...הַ, meaning "the"). As a result, scribes began adding ה to the end of a word as a vowel letter in places where they wanted readers to remember to pronounce a long *ah* sound. Occasionally other sounds are also associated with ה as a *mater lectionis*.

Similarly scribes began to insert a י where they wanted to remind readers to pronounce a long *ee* or *ei* sound. The vowel letter ו was inserted to signal an *ou* or *oh* sound.

Since vowel letters accounted only for long vowels, this system of notation left many sounds unrepresented. In the second stage of development (from 500-700 CE), various groups of Masoretic scribes designed no fewer than three different systems to represent vowels: Tiberian, Babylonian, and Palestinian.[1] Over time, the Tiberian system gained widest acceptance. Perhaps its finest example is the Aleppo codex, vocalized by Aaron Ben Asher in approximately 925 CE. Thus you will be learning Tiberian vocalization in this course, and Hebrew Bible editions such as we will study (equipped with vowels) are said to present the "Masoretic Text."

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[1] See Emmanuel Tov, Textual *Criticism of the Hebrew Bible* (3d ed.; Minneapolis: Fortress Press, 2012), 39–47, Angel Sáenz-Badillos, *A History of the Hebrew Language* (trans. John Elwolde; Cambridge: Cambridge University Press: 1993), 105–11, and Joshua Blau, *A Grammar of Biblical Hebrew* (2d ed.; Wiesbaden: Otto Harrassowitz, 1993), §3.1.

With the addition of these vowel points, a vowel letter ה became הָ as in אֲדָמָה *ʾădāmâ* "soil" (note that there is no vowel after the vowel letter ה). Additional qameṣ or pataḥ vowels (for example) also were inserted below consonants wherever a word called for an *ah* sound, even apart from the long vowel indicated by ה.

Thus, following the vowel point ִ you may find a *mater lectionis* י resulting in ִי, where י is serving as part of the vowel, not a separate consonant.[2] Similarly, י may appear with ֹ as וֹ, a long O-vowel may appear as וֹ, and a U-vowel may be represented by וּ.

Some words have been preserved, spelled both with a *mater lectionis* and without it. Those spellings that include the vowel-consonant are termed "*scriptio plene*" (fully written, as in יוֹצֵא), while spellings lacking the vowel-consonant are termed "*scriptio defective*" (not fully written, as in יֹצֵא).

0.4.ד. Explanation: Simple and compound shevas

Propretonic reduction. Soon you will discover that as plural endings or pronominal suffixes cause words to grow longer, vowels located in early syllables tend to grow shorter. Thus when a singular form דָּבָר *dāb̲ār* [*word*] lengthens to add a plural ending ִים..., the first vowel reduces from דָּ *dā* to דְּ *dĕ*, resulting in דְּבָרִים *dĕb̲ārîm* [*words*]. This transformation regularly happens with either ָ or ֹ occur in open syllables that in the new, lengthened word are now located two syllables before the accented (or "tonic") syllable. This vowel transformation is known as propretonic reduction.

Pretonic reduction. With some words the propretonic vowel will not admit the sort of reduction described above. The ḥolem of שׁוֹפֵט, for example, belongs to the category of vowels known as "unchangeably long." When such a word adds a syllable at the end, since the propretonic vowel cannot reduce to sheva, then a ָ or a ֹ occurring in the **pretonic** syllable (one syllable removed from the accented syllable) **may reduce instead**. Thus the ֹ has become a sheva in the plural form שׁוֹפְטִים.

Since gutturals (א, ה, ח, and ע) resist a ְ, in situations where a vowel reduction would normally follow a guttural with a vocal ְ, we often find either ֲ or ֳ instead (e.g., חֲמוֹר *ḥămôr* [*donkey*] or אֱמֹר *ʾĕmōr* [*to say*].

---

[2] Not every occurrence of ḥireq-yod involves a *mater lectionis* י. As you will learn later, the yod in דְּבָרֶיךָ, for example, specifies the plural (*your words* instead of *your word*).

0.4.ח. Explanation: Syllable division

Vowel letters and syllable division. Like other vowel letters, the י in לִי is part of the vowel. It does not supply a syllable-closing consonant. When functioning as vowel letters, א, ה, ו, and י similarly do not close a syllable. You can tell these are functioning as vowel letters (not consonants) when they are not followed by a vowel of their own. In the table of words appearing later in this note, observe that א, ה, ו, and י are *not directly followed* by vowels. Note the following table:

פֶּה	מִי	מָה	לוּ	לוֹ	לֹא	הִיא	הוּא	בּוֹא	בּוֹ	בָּא
peh	*mî*	*mâ*	*lû*	*lô*	*lō*ʾ	*hî*ʾ	*hû*ʾ	*bô*ʾ	*bô*	*bā*ʾ

The connection between vowel letters and syllable division is this: vowel letters at the end of a syllable **do not produce a closed syllable**. They merely serve as part of the vowel. Thus all the words in the table above consist of open syllables (Cv).

It is customary to preserve vowel letters א and ה when transliterating, even though they do not close a syllable. Thus בָּא is rendered *bāʾ* (not simply *bā*), and פֶּה is rendered *peh* (not *pe*). Where a vowel is followed by a vowel-letter (such as ה֫ and י֫), the vowel-letter is actually part of the vowel. Consequently the vowel-plus-vowel-letter will be represented by a single symbol: *â* represents ה֫ (not transliterated *āh*) and *î* represents י֫ (not transliterated *iy*), as shown in earlier transliteration tables.

2.1.א. Explanation: "The king" הַמֶּלֶךְ

Spelling variations in the definite article. Hebrew will indicate the definite article most often by attaching **...**הַ to the front of a word, with the dagesh indicating a doubling of the first consonant of that word. Thus מֶּלֶךְ *king* becomes הַמֶּלֶךְ *the king.* If Hebrew script did not employ the dagesh as an abbreviation for the doubled letter, הַמֶּלֶךְ would be written הַמְמֶּלֶךְ‡.

Sometimes the article is spelled ...הַ (omitting the dagesh) or ...הָ (omitting the dagesh and substituting a qameṣ in place of the pataḥ). The first letter of the word to which the article is attached determines these variations. In particular, variations appear when that word begins with one of the guttural consonants (א, ה, ח, and ע), or else the consonant ר. Gutturals (and ר) routinely resist the dagesh, evidently due to the difficulty of preserving in customary speech a phoneme produced by doubling: ...אְא..., ...הְה..., ...חְח..., ...עְע..., or ...רְר...). The consonant-plus-sheva would tend to be lost.

Four variations arise when the definite article encounters an initial guttural or ר.

(1) When the first letter resists doubling, the energy intended for doubling often transforms the previous vowel. The previous vowel in this case would be the pataḥ of the article הַ. In words beginning with א (such as אֶבֶן), with ע (such as עֶבֶד), or with ר (such as רֹאשׁ), the definite article with the ensuing dagesh **…**ַ becomes ...ָה. Note the transformation of pataḥ into qameṣ and the omission of the dagesh in the examples below. The shift from dagesh to lengthening the previous vowel is called "**compensatory lengthening**."

With definite article		**Without** definite article	
הָאֶבֶן	the stone	אֶבֶן	a stone
הָעֶבֶד	the servant	עֶבֶד	a servant
הָרֹאשׁ	the head	רֹאשׁ	a head

(2) Another tip concerning spelling the article involves words beginning with ה (as in הֶבֶל) or with ח (as in חֹשֶׁךְ)—so long as the first vowel of the word is not a qameṣ (see next point below). In these cases the usual article **…**ַ becomes simply ...ַ (with neither a compensatory lengthening of the vowel from pataḥ to qameṣ, nor any dagesh following the article). This accommodation is known as "**virtual gemination**."

With definite article		**Without** definite article	
הַהֶבֶל	the breath, vanity	הֶבֶל	(some) breath, vanity
הַחֹשֶׁךְ	the darkness	חֹשֶׁךְ	(some) darkness

(3) When a qameṣ follows an initial ה (as in הָרִים), an initial ח (as in חָמֵשׁ), or an initial ע (as in עָרִים), the vowel of the article changes from pataḥ to segol. Since ה, ח, and ע are gutturals, they resist the dagesh. Thus *the mountains* would be rendered as הֶהָרִים (rather than the spelling הַהָרִים‡, a spelling that would never occur). Conversion of the article's pataḥ (...ַה) to a segol (...ֶה) for the sake of variation is known as dissimilation.[3]

[3] In words such as הָהָר *the mountain* and הָעָם *the people*, just the opposite occurs—the qameṣ of the article (a case of compensatory lengthening) influences the first vowel of the noun הַר or עַם, transforming a pataḥ into a qameṣ, thus matching the definite article (a transformation known as assimilation). These exceptions are related to the fact

With definite article		**Without** definite article	
הֶהָרִים	the mountains	הָרִים	mountains
הֶחָמָס	the violence	חָמָס	(some) violence
הֶעָרִים	the cities	עָרִים	cities

(4) Finally, you will encounter words such as הַיְאֹר *the Nile* and הַמְבַקְּשִׁים *the searchers*, where the first consonant of the word resists doubling, even though it is neither a guttural nor ר. This rule operates when the first letter (after the article ה) has a sheva and is one of these consonants: a sibilant (with an *s* sound), ק, נ, מ, ל, י, or ו.[4]

In summary, then, the definite article generally will appear as **...**ַה. But do not be surprised if it fails to display a dagesh, or if a vowel other than a pataḥ follows the ה (especially when the word begins with a guttural or ר).[5]

2.3 Words for hearing מִלִּים לִשְׁמֹעַ

Spelling adjustments in the interrogative particle הֲ. The interrogative particle הֲ can appear with a vowel other than ֲ. For example, it employs a ְ in the question, **...**הֲחָפֵץ אַתָּה *Do you want…?* Here are four factors that will alter the vowel of the interrogative ה.

(1) **Generally** it is spelled הַ, as in ?הֲיֵשׁ לְךָ לֶחֶם *Do you have (some) food?*

(2) Before a **sheva**, the ְ lengthens to ָ, as in ?הַמְבַקֵּשׁ אַתָּה מַיִם *Are you looking for (some) water?*

(3) Before a **guttural** (א, ה, ח, or ע), the ְ similarly lengthens to ָ, as in הַאַתָּה הָאִישׁ אֲשֶׁר מְבַקֵּשׁ ?לֶחֶם *Are you the man who is looking for (some) food?*

(4) Before a **guttural vocalized with a** ָ**,** the הַ becomes הֶ, as in ?הֲחָפֵץ אַתָּה לָלֶכֶת לָעִיר *Do you want to go to the city?*[6]

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that the syllable containing the assimilated vowel occurs in the accented syllable—a principle which also would account for a qameṣ following the א of הָאָרֶץ *the earth* (cf. *IBHS* §13.3).

[4] Some have found the following mnemonic expression helpful for recalling this collection of consonants: "**ski**n 'e**m** a**liv**e."

[5] For more information concerning variables involving the definite article, see *IBHS* §13.3.

2.3.א. Explanation: "And I have (pieces of) baggage." וְיֵשׁ לִי כֵּלִים:

Spelling variations in the conjunction וְ. The conjunction "and" attaches to the front of the ensuing word and generally is spelled וְ. Depending on the initial letter of the following word it may display the following adjustments to ease pronunciation:

Example	ו	Feature
וְדָוִד *and David*	וְ	Basic spelling
וּמֶלֶךְ *and a king*	וּ	Followed by ב, מ, or פ (known as labial consonants)
וּנְבִיאִים *and prophets*	וּ	Followed by a consonant with a ְ
וְיהוּדָה *and Judah*	וִי	Followed by ְי
וַעֲרָבָה *and desert steppe*	וַ	Followed by a guttural having a compound sheva (ו reproduces the primary vowel from that compound sheva)
וְאֵכֹל *and eat!*[7]	וְ	(same)
וְחֳלִי *and sickness*	וְ[8]	(same)

[6] For further information regarding the interrogative particle, see Joüon §102.

[7] An exception to this occurs regularly with אֱלֹהִים *God*. Notice the ṣērê (not segol) and quiescent א in וֵאלֹהִים *and God*. A ṣērê also appears when אֱלֹהִים is preceded by prepositions: בֵּאלֹהִים (*in / by…*), כֵּאלֹהִים (*like…*), and לֵאלֹהִים (*to / for…*).

[8] The qameṣ in וָ is a qameṣ-ḥaṭuf due to the ensuing ḥaṭef-qameṣ. Both are pronounced *o*.

2.3.ב. Explanation: "Big or small?" גָּדוֹל אוֹ קָטָן?

Substantival adjectives. When no noun is present for an adjective to modify, the adjective may operate as if it were a noun (known as a "substantival adjective"). In such situations, the noun represents either the **abstract idea** associated with the noun, or a **generic person or object** suitable for the context. For example, when Abram advises Sarai, "Do to her [Hagar] that which is good in your eyes," the expression "that which is good" represents the adjective הַטּוֹב (literally "the good," Gen. 16:6). Since there is no noun present for טוֹב to modify, it serves as a substantive and refers to the **abstract notion** of "what is good."

In contrast, when Jehoshaphat charged the leaders to execute with integrity their role as arbiters, he closed by saying, "…and may the LORD be with the good" (הַטּוֹב, 2 Chron. 19:11). Here again there is no noun present for טוֹב to modify. Given this context (inaugurating leaders), "the good" refers to a "good **person**" rather than an abstract notion of goodness. Other examples of substantival adjectives include הֶחָכָם *the wise person* (Eccl. 2:16), הָרַע [*the*] *wickedness, m* (Num. 32:13, also הָרָעָה *f* in Exod. 10:10), הַקָּטֹן *the insignificant person* and הַגָּדוֹל *the important person* (both in 2 Chron. 18:30).[9]

2.4.א. Explanation and activity: "Sit (*ms*) on the chair that is behind the table." שֵׁב עַל־הַכִּסֵּא אֲשֶׁר אַחֲרֵי הַשֻּׁלְחָן׃

Maqqef and accentual units

Two or more words joined by a maqqef possess a single primary-accented syllable among them, as if they formed one long word (e.g., עַל־הַמַּיִם). Thus, when a word such as a preposition is joined with a maqqef to the following word, the first word (called "proclitic") will not have a primary accent of its own.[10]

Two types of vowels occurring *before* a maqqef will undergo a change. A ṣērê will become a segol (thus לֵךְ *Go! ms,* becomes לֶךְ־, as in the expression לֶךְ־לְךָ [*You, yourself*] *go!*). A ḥolem will become a qameṣ-ḥaṭuf (so that שְׁמֹר *Guard! ms,* becomes שָׁמְרָה־נָּא *Guard, now!*).

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[9] See *IBH* §23, and *IBHS* §14.3.3d.

[10] The proclitic word may, however, be marked with an infralinear vertical stroke (called a meteg) to indicate a secondary accent (e.g., note the meteg below the first א in אַחֲרֵי־שָׁאוּל *after Saul*).

How the sheva in ...בְּ, ...כְּ, and ...לְ may modify, depending on the next syllable

A word of explanation will help you work with the inseparable prepositions (...בְּ, ...כְּ, and ...לְ). Generally the sheva will be retained. However, since the sheva is extremely weak, it can be affected by—and even resemble—the first vowel of the next word.

(1) When attached to a word beginning with **a guttural and a compound vowel** (also known as a half-vowel: ֲ, ֳ, or ֱ), the preposition adopts the corresponding **full** vowel (regarding gutturals, see §0.4.א.). Thus we find:

אֲשֶׁר + בְּ = בַּאֲשֶׁר *in which*

אֱמֶת + בְּ = בֶּאֱמֶת *in truth, really*[11]

אֳנִיָּה + בְּ = בָּאֳנִיָּה *in a ship*[12]

(2) When attached to a word whose first vowel is **a sheva**, the preposition's sheva becomes a ḥireq (as with any double sheva at the start of a word). Thus:

צְרוֹר + בְּ = בִּצְרוֹר *in a pouch*

(3) When attached to a word that **begins with ...יְ**, the sheva will combine with יְ to become a ḥireq-yod. Thus:

יְהוּדָה + בְּ = בִּיהוּדָה *in Judah*

How מִן may modify

In certain situations the preposition מִן will lose (assimilate) the letter נ and will prefix the remaining מ to the next word:

(1) **Before יְ:** the preposition מִן becomes ...מִ (מִיהוּדָה *from Judah*).

(2) **Before ר and gutturals:** מִן often becomes ...מֵ (מֵרָעָה *from evil*, מֵעִיר *from a city*).

(3) **Before the definite article הַ:** since the definite article ◌ַה involves a guttural, it may transform a preceding מִן to ...מֵ (as in מֵהַמֶּלֶךְ *from the king*). Yet we also find examples with no assimilation of the נ, only a maqqef linking the preposition to a definite noun (as in מִן־הַמֶּלֶךְ *from the king*).

---

[11] With the compound segol of אֱלֹהִים the situation is a bit different since a ṣērê will appear, rendering the א quiescent: בֵּאלֹהִים.

[12] Before a ◌ֳ vowel (pronounced *o*), the ◌ָ in בָּ is a qameṣ-ḥaṭuf, so is also pronounced *o*.

(4) **Before other consonants:** the נ may be assimilated, leaving behind a dagesh (מִמֶּלֶךְ *from a king*).

3.3.ה. Explanation: "Of what value to me is the occupation of sea captains?" לָמָּה־זֶּה לִי מְלֶאכֶת רַבִּי־הַחֹבֵל?

Construct plural vowel changes. The following two principles govern vowel changes that occur when a plural noun moves from absolute state to construct state.[13]

(1) An unaccented **qameṣ** or **ṣērê** is often replaced by a **sheva**.

If the absolute plural ends in וֹת…			If the absolute plural ends in ִים…			
Construct plural	Absolute plural	Absolute singular	**Construct plural**	Absolute plural	Absolute singular	**Principle**
שְׂדוֹת־ fields of	שָׂדוֹת fields	שָׂדֶה field	דִּבְרֵי־[14] words of	דְּבָרִים words	דָּבָר word	unaccented **qameṣ**-to-sheva shift
בִּרְכוֹת־[15] blessings of	בְּרָכוֹת blessings	בְּרָכָה blessing	דְּגֵי־ fish(es) of	דָּגִים fish(es)	דָּג fish	unaccented **qameṣ**-to-sheva shift
שְׁמוֹת־ names of	שֵׁמוֹת names	שֵׁם name	כְּלֵי־ containers of	כֵּלִים containers	כְּלִי container	unaccented **ṣērê**-to-sheva shift

[13] Adapted from *IBH* §§5, 76.

[14] Because the qameṣ-turned-sheva was located after another vocal sheva, it caused the first to become a ḥireq. Hebrew does not allow adjacent vocal shevas, likely because they are extremely difficult to articulate.

[15] Again, the first of two vocal shevas will become a ḥireq.

(2) Those initial vowels that are latent in nouns such as אֶבֶן, כֶּסֶף, מֶלֶךְ, סֵפֶר, and שֵׁבֶט will reappear in construct plurals. A shift of qameṣ-to-sheva also occurs in all of these.

If the absolute plural ends in וֹת…			**If the absolute plural ends in ִים…**			
Construct plural	Absolute plural	Absolute singular	**Construct plural**	Absolute plural	Absolute singular	**Principle**
אַרְצוֹת־ lands of	אַרָצוֹת lands	אֶרֶץ land	אַבְנֵי־ stones of	אֲבָנִים stones	אֶבֶן stone	latent **initial patah**; unaccented qameṣ-to-sheva shift
חַרְבוֹת־ swords of	חֲרָבוֹת swords	חֶרֶב sword	כַּסְפֵי־ silver-pieces of	כְּסָפִים silver-pieces	כֶּסֶף silver	latent **initial patah**; unaccented qameṣ-to-sheva shift
נַפְשׁוֹת־ souls / persons of	נְפָשׁוֹת souls / persons	נֶפֶשׁ soul / person	מַלְכֵי־ kings of	מְלָכִים kings	מֶלֶךְ king	latent **initial patah**; unaccented qameṣ-to-sheva shift
			סִפְרֵי־ scrolls of	סְפָרִים scrolls	סֵפֶר scroll	latent **initial ḥireq**; unaccented qameṣ-to-sheva shift
			שִׁבְטֵי־ tribes of	שְׁבָטִים tribes	שֵׁבֶט tribe	(same)

4.1.א. Explanation: "They (*m*) will guard the ship." אֶת־הָאֳנִיָּה יִשְׁמְרוּ׃

Variations in יקטל spelling, *3mpl*. It will be important to review these variations in order to build a mental framework for spelling patterns that diverge from the standard vocalization found with verbs such as שׁ.מ.ר. The approach employed in this learning process involves repeated exposure rather than rote memorization of paradigms. Nearly all verbs found below you already have encountered in the Jonah episode.

To recap what we have seen with a verb such as שׁ.מ.ר, the יִקְטֹל *3mpl* uses sheva (ְ) vowels (as well as a י prefix and a ו suffix). When followed by a sheva, certain consonants prove quite weak and so shift or vanish as a result. First-radicals consisting of א, י, or נ are treated in the first table below, followed by a table dealing with verbs having a guttural ה, ח, or ע in first position.

Shifting or vanishing consonants in first position, preceded by a prefix: א, י, and נ[16]

Tip	יִקְטֹל *3mpl*	שֹׁרֶשׁ	Pattern
An initial consonant א remains visible but becomes silent, pairing a ḥolem vowel with the י.	יֹאכְלוּ	א.כ.ל eat	I-א
	יֹאמְרוּ	א.מ.ר say	
An initial consonant י combines with the prefix י to produce a stronger vowel (ṣērê instead of pataḥ).[17]	יֵרְדוּ	י.ר.ד descend	I-י
	יֵשְׁבוּ	י.שׁ.ב sit	
הָלַךְ is a pseudo I-י verb (it behaves as a I-י verb in the יִקְטֹל conjugation; see previous comment).	יֵלְכוּ	ה.ל.כ walk	[I-י]

[16] "First position" refers to the first of the three consonants in any שֹׁרֶשׁ. Thus א.כ.ל is known as a "I-א verb" since the first position is occupied by an א. Similarly ע.ל.י/ה is known as a "III-י/ה verb" since the third position is occupied by י/ה. Some prefer the convention of labeling these three positions according to the first, second, and third consonants of Modern Hebrew term for "verb"—פֹּעַל. According to this convention, a "I-א verb" would be labeled "פ״א," and a "III-י/ה verb" would be labeled "ל״י/ה."

[17] The verb י.כ.ל is an irregular I-י, producing the *3mpl* יקטל form יוּכְלוּ *they will be able.*

Tip	יִקְטֹל *3mpl*	שֹׁרֶשׁ	Pattern
An initial נ vanishes, usually leaving behind a dagesh in the second consonant. (When the second שֹׁרֶשׁ consonant is a sibilant [with an *s* sound], ק, נ, מ, ל, י, or ו, the dagesh may be omitted when followed by a sheva, as in יִשְׁאוּ.)[18]	יִפְּלוּ	נ.פ.ל fall	I-נ
	יִשְׂאוּ	נ.שׂ.א lift	
	יִתְּנוּ	נ.ת.נ give	

Gutturals ה, ח, or ע in first position, preceded by a prefix[19]

Tip	יִקְטֹל *3mpl*	שֹׁרֶשׁ	Pattern
An initial consonant ח remains visible, takes a customary sheva and also influences the vowel under the prefix ...י to become a pataḥ (one of the A-class vowels), replacing the customary ḥireq. Gutturals prefer A-class vowels (ָ, ַ, ָ).	יַחְשְׁבוּ	ח.שׁ.ב think	I-ח
An initial ע resists customary reduction to sheva, retaining a pataḥ instead. It is responsible for a pataḥ appearing in the prefix as well.[20]	יַעַבְדוּ	ע.ב.ד work	I-ע
	יַעַמְדוּ	ע.מ.ד stand	

The next table treats *3mpl* **יקטל** in verbs whose middle radical is either ו or י. These are called hollow verbs.

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[18] Cf. Joüon §18m.

[19] א is a guttural as well, but varies between using a ḥolem in the first syllable (see א.כ.ל example) or a pataḥ (preferred by other gutturals). Check each verb to be certain.

[20] There is another verb you have encountered which takes a pataḥ as the prefix vowel, but not due to a guttural as the first radical. The verb is יַשְׁלִיכוּ *they will throw* (from ש.ל.כ). In this case, the prefix pataḥ owes to the spelling known as "hifil," a verb stem you will learn about in Unit 8.

Hollow verbs: ו or י in second position

Notice that instead of the usual prefix syllable of ...יְ, the hollow verbs consistently use ...יָ.

שֹׁרֶשׁ	יִקְטֹל *3mpl*	שֹׁרֶשׁ	יִקְטֹל *3mpl*
ב.ו.א come	יָבֹואוּ	ק.ו.מ get up	יָקֹומוּ
מ.ו.ת die	יָמֹותוּ	ש.ו/י.מ place	יָשִׂימוּ
ס.ו.ר turn from	יָסֹורוּ		

ה/י in third position

The so-called "III-ה/י" consonant proves too frail to persist. Thus in the case of the verb ב.כ.י/ה, in place of יִבְכִּיוּ‡ we find simply יִבְכּוּ *they will weep*.[21] (Incidentally, one's ability to recognize III-ה/י verbs simply by their first two שֹׁרֶשׁ consonants is a good indication that one has mastered III-ה/י verbs.) Thus when we read ...בכ... we should suspect this may trace to ב.כ.י/ה and recall the meaning "to weep." Similarly, when we see ...שת... we should propose a meaning associated with "to drink."

שֹׁרֶשׁ	יִקְטֹל *3mpl*	שֹׁרֶשׁ	יִקְטֹל *3mpl*
ב.כ.י/ה weep	יִבְכּוּ	ר.א.י/ה see	יִרְאוּ
ה.י.י/ה be	יִהְיוּ	ש.ת.י/ה drink	יִשְׁתּוּ
ח.י.י/ה live	יִחְיוּ		

[21] Verbs classed III-ה/י were historically either III-י or III-ו. Where י or ו was dropped at the end of a word, the letter ה was supplied as an orthographic signal of the long vowel which preceded it (cf. GKC §75a). So they became known as III-ה verbs. To acknowledge that the י of historically III-י verbs often resurfaces, they became more accurately labeled III-ה/י. Only occasionally does the ו of a historically III-ו verb resurface (e.g., שָׁלֻו, *pt ms* of ש.ל.ה [historically ש.ל.ו] *to rest*, which is classed loosely with III-ה/י verbs). Concerning verbs that are truly III-ה, see note following the list of מִלִּים לַעֲנוֹת in §3.1.

4.3.א. Explanation: "He won't lie down forever." לֹא לְעוֹלָם יִשְׁכַּב׃

Variations in יקטל spelling, *3ms*. A ḥolem most often serves as the vowel following the second שֹׁרֶשׁ consonant (theme vowel) for יִקְטֹל verb forms. Notice the ḥolem as theme vowel in these examples: יִכְרֹת and יִשְׁמֹר). Yet some verbs will employ a **theme vowel other than ḥolem**. The following remarks will help explain why that is the case.

Qameṣ or pataḥ theme vowel

Tip	יִקְטֹל *3ms*	שֹׁרֶשׁ	Pattern
Just as I-gutturals produce an A-class vowel in the **prefix** (*3mpl* יַעַמְדוּ), similarly III-gutturals produce an A-class vowel in the **final syllable**.	יִמְצָא	מ.צ.א find	III-guttural
	יִשְׁמַע	ש.מ.ע hear	
Other verbs similarly have an A-class theme vowel, including many stative verbs.[22]	יֹאכַל	א.כ.ל eat	Statives and other verbs
	יוּכַל	י.כ.ל be able	
	יִשְׁכַּב	ש.כ.ב lie down	

[22] "Stative" identifies a verb that describes a state of being (e.g., to be small, to be great, to be able, to be asleep, or to be old) rather than describing an action. Stative verbs may include psychological conditions (e.g., to love, to hate, or to fear). In contrast to statives, verbs which describe an action are known as "fientive"—a category which accounts for most verbs (e.g., to find, to come, or to get up). Statives in the above list include י.כ.ל and ש.כ.ב. For more information concerning statives, please refer to §§6.5.א. (Part 2) and 6.5.ג., also Appendix §§5.4.ה. and 6.5.ג.

Ṣērê theme vowel

Tip	יִקְטֹל *3ms*	שֹׁרֶשׁ	Pattern
When a ṣērê appears in the first syllable (as with I-י verbs), a second ṣērê appears as theme vowel.	יֵרֵד	י.ר.ד descend	I-י
	יֵשֵׁב	י.שׁ.ב sit	
ה.ל.כ behaves as a pseudo "I-י" verb in the יִקְטֹל conjugation, with a ṣērê theme vowel.	יֵלֵךְ	ה.ל.כ walk	[I-י]
נ.ת.נ also employs a ṣērê. Note that the first נ disappears, leaving a dagesh in the second consonant.	יִתֵּן	נ.ת.נ give	Statives and other verbs

Theme vowel involving י or ו in hollow verbs

Hollow verbs are simple since the middle שֹׁרֶשׁ consonant is closely connected to the theme vowel. Thus the theme vowel for the *3ms* יִקְטֹל of a II-ו verb will be either וֹ or וּ. The theme vowel for a II-י/ו verb will be ◌ִי. Notice also the qameṣ as יִקְטֹל prefix vowel for hollow verbs.

יִקְטֹל *3ms*	שֹׁרֶשׁ	יִקְטֹל *3ms*	שֹׁרֶשׁ
יָקוּם	ק.ו.מ get up	יָבוֹא	ב.ו.א come
יָשִׂים	שׂ.ו/י.מ place	יָמוּת	מ.ו.ת die
		יָסוּר	ס.ו.ר turn from

Segol theme vowel: III-ה/י verbs

A III-ה/י will produce a segol in the final syllable.

שָׁרָשׁ	יִקְטֹל *3ms*	שָׁרָשׁ	יִקְטֹל *3ms*
ב.כ.י/ה weep	יִבְכֶּה	ר.א.י/ה see	יִרְאֶה
ה.י.י/ה be	יִהְיֶה	ש.ת.י/ה drink	יִשְׁתֶּה
ח.י.י/ה live	יִחְיֶה		

4.3.ד. Activity: "Put your feet on your hands!" שִׂים רַגְלֶיךָ עַל־יָדֶיךָ!

"Head and shoulders, knees and toes" song. Are you familiar with the children's song, "Head and Shoulders, Knees and Toes"? If so, you may enjoy trying it in Hebrew. Point to body parts when they occur in the song. Begin slowly, as the Hebrew version requires that the tune accommodate several extra syllables. Increase the tempo as you grow familiar with the words. בָּרֶךְ (*f*)is the singular of בִּרְכַּיִם. It identifies the joint half way between your רֶגֶל and your hip.

רֹאשׁ יָדַיִם בִּרְכַּיִם וְרַגְלַיִם (בִּרְכַּיִם וְרַגְלַיִם)

רֹאשׁ יָדַיִם בִּרְכַּיִם וְרַגְלַיִם (בִּרְכַּיִם וְרַגְלַיִם)

עֵינַיִם אָזְנַיִם וּפֶה וְאַף

רֹאשׁ יָדַיִם בִּרְכַּיִם וְרַגְלַיִם (בִּרְכַּיִם וְרַגְלַיִם)

4.4.א. Explanation: "His ears will hear." אָזְנָיו תִּשְׁמַעְנָה:

Part 1 of יקטל spelling, *3fpl*: Variations in spelling the prefix vowel

Tip	יִקְטֹל *3fpl*	שֹׁרֶשׁ	Pattern
Recall that the **basic prefix** vowel is **ḥireq**.	תִּשְׁמֹ֫רְנָה	ש.מ.ר guard	Standard
	תִּכְרֹ֫תְנָה	כ.ר.ת write	
A I-guttural verb will produce a **pataḥ prefix** vowel.	תַּעֲבֹ֫דְנָה	ע.ב.ד serve	I-guttural
	תַּעֲמֹ֫דְנָה	ע.מ.ד stand	
A I-י verb will produce a **ṣērê prefix** vowel.	תֵּרַ֫דְנָה	י.ר.ד descend	I-י
	תֵּשַׁ֫בְנָה	י.ש.ב sit	
A I-א verb will produce a **ḥolem prefix** vowel.	תֹּאכַ֫לְנָה	א.כ.ל eat	I-א
	תֹּאמַ֫רְנָה	א.מ.ר say	

Part 2 of יקטל spelling, *3fpl*: Variations in spelling the theme vowel

Tip	יִקְטֹל *3fpl*	שָׁרַשׁ	Pattern
Recall that the **basic theme** vowel is **ḥolem**.	תִּשְׁמֹרְנָה	ש.מ.ר guard	Standard
	תִּכְרֹתְנָה	כ.ר.ת write	
A nearby **guttural** can produce a pataḥ **middle** vowel.	תִּשְׁמַעְנָה	ש.מ.ע listen	III-guttural
A III-ה/י verb will convert to a י, yielding a suffix of יְנָה....	תִּבְכֶּינָה	ב.כ.י/ה weep	III-ה/י
	תִּרְאֶינָה	ר.א.י/ה see	
Hollow verbs will imitate **either** III-ה/י with a suffix of נָה[י]ְ... .	תְּבֹאֶינָה	ב.ו.א come	II-ו/י
	תְּמוּתֶנָה	מ.ו.ת die	
…**Or hollow verbs** will imitate the "basic" pattern (ḥolem).	תָּסֹרְנָה	ס.ו.ר turn from	II-ו/י (cont.)
	תָּקֹמְנָה	ק.ו.מ rise	
	תָּשִׁימְנָה	ש.ו/י.מ place	

5.1.ג. Activity: "What will you (*mpl*) do today?" מַה־תַּעֲשׂוּ הַיּוֹם?

Variations in יקטל spelling, *1cpl*. The *1cpl* form mimics the *3ms* form quite universally (exchanging the prefix ...י in favor of **...נ**). This even holds true for a שָׁרַשׁ beginning with ...נ, as seen below. Again, *3ms* forms are provided as an anchor-point. Just as the initial נ in *3ms* forms will assimilate with the next

consonant (marking it with a dagesh), so does the initial נ in *1cpl* forms. Thus we find נִּשָּׂא (not נִנְשָׂא‡). Since the verb ל.ק.ח behaves as a I-נ verb, it appears here as well.

I-נ verbs (also ל.ק.ח)

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cpl*	we will…
נ.ת.נ	יִתֵּן	נִתֵּן	give
ל.ק.ח	יִקַּח	נִקַּח	take

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cpl*	we will…
נ.כ.י/ה	יַכֶּה	נַכֶּה[23]	hit
נ.פ.ל	יִפֹּל	נִפֹּל	fall
נ.שׂ.א	יִשָּׂא	נִשָּׂא	lift

I-י verbs

If the שֹׁרֶשׁ begins with ...י the trend simply continues (*1cpl* imitates *3ms*). Thus we find נֵשֵׁב (not נִיְשַׁב‡). Since it operates like a I-י verb in the יִקְטֹל conjugation, ה.ל.כ is included below.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cpl*	we will…
י.צ.א	יֵצֵא	נֵצֵא	go out
י.שׁ.ב	יֵשֵׁב	נֵשֵׁב	sit
ה.ל.כ	יֵלֵךְ	נֵלֵךְ	walk, go

Hollow verbs

What about so-called hollow verbs? Once again a trend set by *3ms* forms will continue: a qameṣ vowel in the first syllable, with the middle radical ו/י operating as a vowel.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cpl*	we will…
שׂ.ו/י.מ	יָשִׂים	נָשִׂים	place
שׁ.ו.ב	יָשׁוּב	נָשׁוּב	turn to

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cpl*	we will…
ב.ו.א	יָבוֹא	נָבוֹא	come
מ.ו.ת	יָמוּת	נָמוּת	die
ס.ו.ר	יָסוּר	נָסוּר	turn away

[23] The verb meaning *to hit* is formed in the *hifil* בִּנְיָן, and for this reason employs a pataḥ as first vowel. The שֹׁרֶשׁ נ.כ.י/ה is not attested in the qal בִּנְיָן.

5.2.ב. Explanation and activity: "What will you (*ms*, *fs*) do first, tomorrow?" מַה־תַּעֲשֶׂה / תַּעֲשִׂי מָחָר בְּרִאשׁוֹנָה?

Variations in יקטל spelling, *1cs*. For *1cs* יִקְטֹל forms, when the שֹׁרֶשׁ **already begins with an ...א**, the א of the prefix coalesces with the א of the שֹׁרֶשׁ, as in אֹכַל *I will eat* (not ‡אֶאְכַל).

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cs*	I will…
א.כ.ל	יֹאכַל	אֹכַל	eat
א.מ.ר	יֹאמַר	אֹמַר	say

In case the שֹׁרֶשׁ begins with a ...י, the prefix א simply replaces the original initial י and supplies a ṣērê vowel to accompany it, as in אֵרֵד *I will descend* (not ‡אֶיְרֵד). The verb ה.ל.כ behaves as if it were a I-י verb in the יִקְטֹל conjugation.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cs*	I will…
י.ר.ד	יֵרֵד	אֵרֵד	descend
ה.ל.כ	יֵלֵךְ	אֵלֵךְ	go

In the case of י.ר.א, the first consonant י persists *in addition to the prefix* (instead of being replaced by the prefix consonant). A ḥireq follows the prefix consonant (rather than the customary ṣērê seen in אֵרֵד).

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cs*	I will…
י.ר.א	יִירָא	אִירָא	be afraid

Hollow verbs in the *1cs* are spelled as found in other forms. A qameṣ vowel appears in the prefix, and the middle radical contributes to a vowel.

שֹׁרֶשׁ	יִקְטֹל *3ms*	יִקְטֹל *1cs*	I will…
מ.ו.ת	יָמוּת	אָמוּת	die
ש.ו/י.מ	יָשִׂים	אָשִׂים	place

5.4.א. Explanation: Additional יִקְטֹל meanings

What connotation may lie at the center of the יִקְטֹל?

At the outset, it is vital to realize that Hebrew belongs to a group of languages in which conjugated verbs are particularly concerned with signaling whether an event possesses one of two qualities: either (a) an **ongoing / potential quality** or (b) a **definite / assured quality**.[24] Such languages are said to be concerned with the "aspect" rather than the "tense" of an event. English is a tense-related language, since from its conjugated verbs one can easily detect whether an action is located in the past, the present, or the future.

Returning to Hebrew, if we briefly review the meanings available for the יִקְטֹל, it becomes evident that they belong to the "ongoing / potential action" side of the aspect discussion. Recall for a moment the modal and volitional options available within the יִקְטֹל, such as "can," "may," "should," and "must." We observed that these belong to the realm of potentiality. By definition, what is "potential" is not yet completed, not assured. It remains possible, but lacks certitude.

Consider also the "habitual present," "iterative," and "customary past" meanings available to the יִקְטֹל. These belong to the realm of what is yet "ongoing," not to the more confined realm of the "assured." Similarly an inceptive verb (beginning an action) is ongoing in the sense that, while its onset is known, we do not know whether or when it may finish. It remains open-ended, at least as far as the inceptive verb is concerned.

The only major category remaining to be accounted for is the future indicative—straightforward statements about the future. While the יִקְטֹל may govern future indicatives due to a measure of dependence on past or present circumstances (recall observations by Waltke and O'Connor concerning Ps. 23:1, as noted in §5.4.א.), we should exercise caution lest such an inference of sequential or temporal orientation would risk obscuring the language's more fundamental commitment to distinctions of aspect.

Rather than inferring that future indicative belongs to the יִקְטֹל due to a connection with antecedent events, it may be simpler to recognize יִקְטֹל as the default conduit of future indicative for the following reason. By nature of their futurity, such statements are, from a finite human vantage, unbounded with

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[24] R. Buth describes יִקְטֹל as referring to "*indefinite* events (future or imperfective or potential or repetitive)," while קָטַל refers to "*definite* events (that is, past or perfective or decisive or contrary to the fact)" (emphases original, "The Hebrew Verb in Current Discussions," *Journal of Translation and Textlinguistics* 5:2 [1992]: 103).

regard to aspect. They remain unassured. They belong to the realm of intention, of potentiality. Whether they will ever materialize cannot yet be positively ascertained by the speaker. In short, they lack certitude.

If we are correct in identifying certitude / incertitude as a major distinction of aspect for Hebrew, as an aspectual language Hebrew should apply this distinction irrespective of temporal dimensions. That is, we should find **incertitude** signaled (through יִקְטֹל) **across the temporal spectrum** (past, present, and future). Similarly we should find **certitude** signaled (through קָטַל) **across the temporal spectrum**.[25]

As regards the **past** time frame, the יִקְטֹל conveys incertitude in the sense of discontinuation, seen in expressions such as וְאֵד **יַעֲלֶה** מִן־הָאָֽרֶץ *A stream **used to come up** from the ground* [*but no longer does so*] (Gen. 2:6).[26]

As regards the **present** time frame, יִקְטֹל serves to express incipient events, as in כִּי־אֵלֶ֥יךָ **אֶתְפַּלָּֽל** *…for to you I **begin to pray*** (Ps. 5:3). While the beginning of such an action is indisputable, certitude concerning extent of duration beyond inception would remain in question.[27] In addition, we have noticed that modal and volitional expressions with their inherent uncertainty often operate in the present.

As regards the **future** time frame, יִקְטֹל frequently expresses future indicative with its inherent uncertainty. Modal expressions with their sense of potentiality may also operate in a future setting. Thus we may detect an emphasis on incertitude (also encompassing non-durability, dynamic iterativity) in the choice of the יִקְטֹל to represent situations past, present, and future.

The קָטַל, in contrast, deals with the realm of **certitude**. As regards the **past** time frame, events whose certitude is established by virtue of having transpired commonly are expressed by the קָטַל. When a writer or speaker wishes to depict an established condition that obtains in the **present**, the קָטַל again

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[25] Aspectual languages such as Hebrew possess two conjugations, each belonging to opposing ends of the aspect-spectrum. The one you have already met, the יִקְטֹל (or "imperfect" or "prefix") conjugation. The other is known as the קָטַל (or "perfect," "affix") conjugation, to be introduced in the next unit. The קָטַל is mentioned here to provide by contrast a clearer picture of the central meaning of the יִקְטֹל.

[26] *IBHS* §31.2. Incipient uses of the יִקְטֹל may be shown for the past as well (see regarding 1 Sam. 1:10 in §5.4.א.). Some uncertainty surrounds the meaning of אֵד, ranging from "freshwater stream" to a "mist."

[27] The use of יִקְטֹל for present iterative may link to this incipient present, since attention is drawn to the dynamic quality of the action (whether beginning or recurring, in contrast to a durable sense of certitude), as in יִפְרְצֵ֣נִי פֶ֭רֶץ עַל־פְּנֵי־פָ֑רֶץ *Again and again he bursts upon me…* (Job 16:14). The case of the present habitual יִקְטֹל is similar.

may serve to convey that certitude, as in אָמַר נָבָל בִּלְבּוֹ אֵין אֱלֹהִים *A fool says in his heart, "There is no God,"* Ps. 14:1a.[28] Finally, when a writer or speaker wishes to describe an event belonging to **future** time—an event that is sure to transpire—the קָטַל serves this time frame as well.[29] Thus it appears that the register of certitude operated as a major factor determining whether a biblical communicator employed either the יִקְטֹל or the קָטַל, regardless of time frame.

While the above observations neither exhaust the topic nor resolve all the puzzles surrounding יִקְטֹל and קָטַל, it is hoped that these remarks may help you cultivate a sensitivity concerning the sort of vector along which conjugated Hebrew expressions tended to travel—a vector that is primarily preoccupied **not** with issues of **time**, but rather of **aspect**. In addition, the sort of aspect that hangs in balance concerns, to a significant degree, the question of **whether a given event was marked by certitude** (also durability, non-iterativity) **or by non-certitude** (also non-durability, iterativity).

5.4.ד. יִקְטֹל conjugation of geminate verbs

Since we have met the complete יִקְטֹל conjugation for standard verbs such as ש.מ.ר, it would be a good idea to become aware of another relatively small group of verbs—those characterized by doubled final consonants. These are called geminates. They are bound together only by this double-consonant feature (not by any shared meaning).

You have not yet encountered any geminates. One will turn up in the next unit: סֹבְבִים *ones that surround, pt mpl*, from the verb ס.ב.ב. (§6.1). The יִקְטֹל conjugation for ס.ב.ב appears below. Since two distinct geminate spelling patterns are attested, in this table both are shown for the same verb, side-by-side and separated by a comma.[30] The second pattern represents the doubled consonant by a dagesh in the second שרש consonant (as in תָּסֹבְּבִי *you will surround, fs*), while the first pattern either accounts for the

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[28] Such an expression with קָטַל in the present is known as the "proverbial" or "gnomic perfect" (cf. Isa. 40:7).

[29] The use of קָטַל with a future time frame is known as the "prophetic perfect" ("prophetic קָטַל") or "perfective of confidence" (*IBHS* §30.5.1). It is instructive to observe that biblical statements about future events having certitude commonly are distinguished by their source. Whereas human-sourced statements about the future tend to be relegated to verbal forms connoting potentiality (יִקְטֹל), future statements with certitude (קָטַל) tend to be attributed to an extra-human source.

[30] For further explanation of geminate variations, see Appendix §6.4.ח. and *IBH* §126.

doubled consonant by a dagesh in the first שרש consonant (e.g., תִּסֻּבִי *you will surround*, *fs*), or fails to represent the doubled consonant at all (e.g., אָסֹב *I will surround*). Both spellings have the same meaning.

ס.ב.ב	
אָסֹב, אֶסֹּב I will surround	נָסֹב, נְסֹּב we will surround
תָּסֹב, תְּסֹּב you will surround *ms*	תָּסֹבּוּ, תְּסֻבּוּ you will surround *mpl*
תָּסֹבִּי, תְּסֻבִּי you will surround *fs*	תְּסֻבֶּינָה, תְּסֹבֶּנָה you will surround *fpl*
יָסֹב, יְסֹּב he will surround	יָסֹבּוּ, יְסֻבּוּ they will surround *m*
תָּסֹב, תְּסֹּב she will surround	תְּסֻבֶּינָה, תְּסֹבֶּנָה they will surround *f*

5.4.ה. יִקְטֹל conjugation of stative verbs

In the introduction to stative verbs found in Appendix §4.3.א., it was observed that statives often employ a pataḥ theme vowel in יקטל forms (rather than a ḥolem). Here are several examples. Notice that many of these have no guttural or ר that might otherwise account for the pataḥ.[31]

You will notice a new conjugation column labeled "קָטַל *3ms*." קָטַל forms (often depicting a past time frame) will be explained more fully in Unit 6. The *3ms* forms have been included here to help you grow accustomed to the presence of a ṣērê theme vowel as characteristic of many statives in the קָטַל conjugation (for a complete קָטַל stative conjugation, see Appendix §6.5.ג.).

[31] See extensive treatment of statives in *IBHS* §22.2.1–3.

Verbs showing typical stative vocalization in יִקְטֹל

The following are stative verbs (*3ms* forms). Notice the standard pattern of a pataḥ theme vowel in יִקְטַל and a ṣērê theme vowel in קָטַל, not influenced by gutturals or ר.

קָטַל *3ms*	יִקְטֹל *3ms*	שֹׁרֶשׁ	**he will…**
זָקֵן	יִזְקַן	ז.כ.נ	be *or* become old
יָבֵשׁ	יִיבַשׁ	י.ב.שׁ	be dry
יָשֵׁן	יִישַׁן	י.שׁ.נ	sleep
כָּבֵד	יִכְבַּד	כ.ב.ד	be heavy

Exception (1): Fientive verbs appearing with typically-stative vocalization in יִקְטֹל

Please notice that, despite the pataḥ theme vowel in the יקטל forms below, these are non-stative verbs, known as "fientive."

קָטַל *3ms*	יִקְטֹל *3ms*	שֹׁרֶשׁ	**he will…**
יָרַשׁ	יִירַשׁ	י.ר.שׁ	inherit
יָנַק	יִינַק	י.נ.ק	suck

Exception (2): Statives appearing with typically-fientive theme vowels in יִקְטֹל

Now notice that, despite the O-class theme vowel characteristic of fientives in יקטל, the following are actually stative, as indicated by the ṣērê as קטל theme vowel.

קָטַל *3ms*	יִקְטֹל *3ms*	שֹׁרֶשׁ	**he will…**
בֹּשׁ	יֵבוֹשׁ	י.ב.שׁ	be ashamed
חָפֵץ	יַחְפֹּץ	ח.פ.צ	delight in
נָבֵל	יִבּוֹל	נ.ב.ל	languish, decay

Exception (3): Statives appearing with atypical vocalization in קָטַל (but typical stative vocalization in יִקְטֹל)

קָטַל *3ms*	יִקְטֹל *3ms*	שֹׁרֶשׁ	he will…
קָטֹן[32]	יִקְטַן	ק.ט.נ	be small
גָּדַל	יִגְדַּל	ג.ד.ל	be great
שָׁכַב	יִשְׁכַּב	ש.כ.ב	recline

You will find below a full יקטל conjugation of ק.ט.נ *to be* or *become small*. Notice the pataḥ theme vowel.

ק.ט.נ	
אֶקְטַן I will be small	נִקְטַן we will be small
תִּקְטַן you will be small *ms*	תִּקְטְנוּ you will be small *mpl*
תִּקְטְנִי you will be small *fs*	תִּקְטַּנָּה you will be small *fpl*
יִקְטַן he will be small	יִקְטְנוּ they will be small *m*
תִּקְטַן she will be small	תִּקְטַּנָּה they will be small *f*

[32] The *3ms* קָטַל conjugation spelling קָטֹן reminds us of the adjective spelling קָטוֹן. Some have described stative verbs as "conjugated adjectives" (Joüon §41b). When discussing statives in Akkadian (another Semitic language) N.J.C. Kouwenberg describes them as as "a relatively transparent combination of a nominal / adjectival stem and person [sic] affixes of nominal or pronominal descent" (*The Akkadian Verb and Its Semitic Background* [Winona Lake, Indiana: Eisenbrauns, 2010], 176).

5.4.ו. יִקְטֹל forms with an unexpected נ

As you read the Hebrew Bible, occasionally you will discover a יקטל form with an unexpected נ, located either at the end or just prior to an object suffix. The following paragraphs and tables will help you grow accustomed to these forms.

Forms with a terminal נ

A יקטל form that ends with an unexpected נ is termed a "paragogic" or lengthened form. Compare the following examples, where standard forms appear to the left of the נ-bearing counterparts.

Standard form	Paragogic form (with נ)	שֹׁרֶשׁ	Meaning of paragogic form
תֶּאֱהַבוּ	תֶּאֱהֶבוּן	א.ה.ב	you will love, *mpl*
יֹאחֲזוּ	יֹאחֲזוּן	א.ח.ז	they will grasp, *mpl*
תִּשְׁמְעוּ	תִּשְׁמְעוּן	ש.מ.ע	you will hear, *mpl*

Regarding meaning, forms with a paragogic נ forms might convey a measure either of emphasis or of contrast, when compared with expressions employing the standard form.[33] They occur primarily in *2mpl, 2fs,* and—most commonly—*3mpl* יקטל conjugations.

Forms with a נ before a suffix

You may also encounter a יקטל form having a suffixed pronominal object, in which that suffix may begin with an unexpected נ. These are known as "energic" forms. Sometimes the inserted נ is plainly visible (unassimilated, as with the ב.ר.כ example, below). At other times the נ may absorb the ensuing suffix consonant (as in ש.מ.ר example), or else may itself be absorbed by the ensuing consonant (as with נ.כ.י/ה).

[33] As to "contrast" associated with the paragogic נ, J. Hoftijzer explains that the contrast may involve "exceptions to normal practice, contradictions, deviations from normal expectation,…[and] statements…which are contrary to the wishes…of other people" (*Nun Paragogicum,* 55–56, quoted in *IBHS* §31.7.1). This sense of contrast tends to be more significant in poetry than in prose.

Standard form	Forms with infixed נ	שֹׁרֶשׁ	Meaning of paragogic form
יְבָרְכֵהוּ	יְבָרַכְנֵהוּ unassimilated נ	ב.ר.כ	he will bless him
יַכְּכָה	יַכֶּכָּה pronominal suffix absorbs the נ (נ + כ > כּ)	נ.כ.י/ה	he will strike you, *ms*
יִשְׁמְרֵהוּ	יִשְׁמְרֶנּוּ the נ absorbs consonant of pronominal suffix (נ + ה > נּ)	ש.מ.ר	he will keep him

In contrast to the paragogic-נ forms, energic forms evidently convey no distinctive meaning when compared with their standard counterparts.[34]

6.1.א. Explanation: "He descended into the depths." יָרַד בַּתְּהֹמוֹת:

Variations in קטל spelling, *3ms*. The *3ms* קָטַל of hollow verbs (where the middle consonant is either ו or י) will produce a one-syllable form, generally having a qameṣ after the first consonant. Use the table below to become familiar with this spelling.

שרש	קָטַל *3ms*	he…
ש.ו.ב	שָׁב	…turned to
ש.ו/י.מ	שָׂם	…placed

שרש	קָטַל *3ms*	he…
ב.ו.א	בָּא	…came
ס.ו.ר	סָר	…turned away
ק.ו.מ	קָם	…got up

Some verbs, such as the stative verb מות, use a different vowel for *3ms*: מֵת *he died*.

[34] By comparing other Semitic languages we learn that this pattern originally involved inserting the syllable *-an-* between a verb and its pronominal suffix (*IBHS* §31.7.2).

6.5.ב קָטַל conjugation of geminate verbs

Since Unit 6 has presented the complete קטל conjugation for standard verbs such as ש.מ.ר, this is an appropriate time to become familiar with geminates: those verbs that employ the same consonant for both the second and third שרש consonants. We will continue to use ס.ב.ב, the geminate verb modeled for the יקטל in Appendix §5.4.ד. To review a קטל verb table of ס.ב.ב *to surround*, please see below. The verb ת.מ.מ *to be complete* is also a geminate, but at certain points will depart from the ס.ב.ב model. Those divergences are shown in brackets within the table for ס.ב.ב. An explanation of ת.מ.מ follows the tables.

When the geminated consonant is a guttural (as in ר.ע.ע *to be evil*), the spelling will change slightly (see table for ר.ע.ע, below). With the exception of *3ms* רַע, a qameṣ will replace the customary pataḥ in the first syllable.

ס.ב.ב	
סַבּוֹתִי I surrounded	סַבּוֹנוּ we surrounded
סַבּוֹתָ you surrounded	סַבּוֹתֶם you surrounded *mpl*
סַבּוֹת you surrounded *fs*	סַבּוֹתֶן you surrounded *fpl*
סָבַב [תַּם] he surrounded	סָבְבוּ[35] [תַּמּוּ] they surrounded
סָבְבָה[36] [תַּמָּה] she surrounded	

ר.ע.ע	
רָעוֹתִי I was evil	רָעוֹנוּ we were evil
רָעוֹתָ you were evil *ms*	רָעוֹתֶם you were evil *mpl*
רָעוֹת you were evil *fs*	רָעוֹתֶן you were evil *fpl*
רַע he was evil	רָעוּ they were evil
רָעָה she was evil	

From the table displaying ס.ב.ב you may have noticed that geminated consonants at times are represented by a **single letter with a dagesh** (as in סַבּוֹתִי *I surrounded*). This spelling with a dagesh is

[35] Spelled סָבְבוּ in some manuscripts. The fact that a ◌ְ often appears (rather than the sheva customary for קָטַל *3fs* and *3cpl*) owes to the repetition of the consonant (cf. Joüon §82a [n. 4]).

[36] Spelled סָבְבָה in some manuscripts.

regarded as the "normal" condition. In other parts of the conjugation, the geminated consonants appear as two separate letters (as in סָבַב *he surrounded*). A form spelled with two separate letters is called a "dissociated" form, since the two letters do not coalesce but remain distinct, due to an intervening vowel. There is no difference in meaning between a normal and a dissociated spelling of the same שרש.

At times you may encounter a geminate שרש that uses a compressed spelling (called "reduced") for *3ms*, while using a "normal" spelling (with dagesh) in *3fs* and *3mpl*. For example, ת.מ.מ *to be complete* in *3ms* is spelled תַּם (never תָּמַם, a form we might have expected on analogy with סָבַב). These reduced spellings have been inserted in the above table for ס.ב.ב, in brackets.

What distinguishes geminate verbs using the reduced spellings is this: they involve "conditions of being" (such as "being complete"), rather than actions (such as "surrounding"). They belong to the group of verbs called "stative." The קָטַל conjugation of stative verbs (whether geminate or non-geminate) is explained in Appendix §6.5.ג.

6.5.ג. קָטַל conjugation of stative verbs

The יקטל conjugation of stative verbs was presented in Appendix §5.4.ה, using the verb ק.ט.נ *to be* or *become small*. This segment will present the קטל conjugation of stative.

The sound of the קטל conjugation of ק.ט.נ may remind you of the more common spelling of its corresponding adjective, קָטוֹן, since the verb frequently will share the "A-vowel, O-vowel pattern" (as in the *3ms* form: קָטֹן *he was small*). This verb-adjective similarity provides further support for a notion observed earlier: stative verbs often function as if they were conjugated adjectives.

In addition to the A-O vowel sequence found in verbs such as ק.ט.נ, some stative verbs imitate the more familiar A-A vowel pattern of ש.מ.ר (except in *3ms*, where a ṣērê will appear, as in כָּבֵד *he is heavy*).[37] Consequently כ.ב.ד appears below as a second pattern.[38]

Concerning the translation of stative verbs, the קטל connotation of a completed action or condition often will best be rendered as a **present tense** (rather than the customary past tense translation). To

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[37] The ṣērê is latent in other parts of the stative conjugation, as evident from the *3fs* כָּבְדָה, which in pause is spelled כָּבֵדָה (Gen. 18:20 and Judges 20:34, respectively).

[38] Some stative verbs are vocalized in קָטַל like many fientives (qameṣ-pataḥ). Examples include שָׁכַב *he reclined* and גָּדַל *he is great*. See further in Appendix §5.4.ה. (Exception [3]).

revisit the two examples above, often קָטֹן should be rendered by present tense as *he is small* (not *he was small*), and כָּבֵד often should be rendered *he is heavy* (not *he was heavy*). That will explain the use of present tense in the glosses below.

ק.ט.נ	
קָטֹנְתִּי I am small	קָטֹנּוּ we are small
קָטֹנְתָּ you are small *ms*	קְטָנְתֶּם[39] you are small *mpl*
קָטֹנְתְּ you are small *fs*	קְטָנְתֶּן you are small *fpl*
קָטֹן he is small	קָטְנוּ they are small
קָטְנָה she is small	

כ.ב.ד	
כָּבַדְתִּי I am heavy	כָּבַדְנוּ we are heavy
כָּבַדְתָּ you are heavy *ms*	כְּבַדְתֶּם you are heavy *mpl*
כָּבַדְתְּ you are heavy *fs*	כְּבַדְתֶּן you are heavy *fpl*
כָּבֵד he is heavy	כָּבְדוּ they are heavy
כָּבְדָה she is heavy	

[39] The qameṣ in קְטָנְתֶּם and in קְטָנְתֶּן is a qameṣ-ḥaṭuf, pronounced *o*.

Pronominal (Object) Suffixes

Reference §§3.4.ג., 3.4.א., and 8.2.ד.

With nouns 482

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Pronominal (Object) Suffixes with Nouns

A full array of words combined with suffixes is provided to make it easier for you to express yourself. First you will find a list of nouns with suffixes, followed by prepositions with suffixes, concluding with verbs combined with suffixes (conjugated forms, infinitives, and imperatives).

Concerning nouns, most employ both singular and plural forms; a few do not. While many forms found below are attested in the Hebrew Bible, some are not and so have been extrapolated. When the Hebrew Bible attests more than one spelling for a given form, the dominant pattern has been selected (e.g., שְׁאֵלְתִי is shown in place of שְׁאֵלָתִי). Preference generally has been given to *plene* (full) forms over *defectiva* (deficient) forms (thus שְׁדֹתֵיהֶם rather than שְׂדֹתֵיהֶם).

The maqqef (dash) is employed below to signal construct forms. The Hebrew Bible does not always follow construct forms with a maqqef. Spellings below may vary from construct forms in the Hebrew that are followed by a maqqef.

To conserve space, 2nd and 3rd plural endings are compressed. Thus the entry אֲבִיכֶם/ן under the column heading ***2m/fpl*** indicates that the *2mpl* form is אֲבִיכֶם, while the *2fpl* form is אֲבִיכֶן.

	their… ***3m/fpl***	***your…*** ***2m/fpl***	***our…*** ***1cpl***	***her…*** ***3fs***	***his…*** ***3ms***	***your…*** ***2fs***	***your…*** ***2ms***	***my…*** ***1cs***	**Def.**	**Constr.**	**Absol.**
1.	אֲבִיהֶם/ן	אֲבִיכֶם/ן	אֲבִינוּ	אָבִיהָ	אָבִיו	אָבִיךְ	אָבִיךָ	אֲבִי	father *m*	אֲב־	אָב
	אֲבוֹתֵיהֶם/ן	אֲבוֹתֵיכֶם/ן	אֲבוֹתֵינוּ	אֲבוֹתֶיהָ	אֲבוֹתָיו	אֲבוֹתַיִךְ	אֲבוֹתֶיךָ	אֲבוֹתַי		אֲבוֹת־	אֲבוֹת
2.	אֶבְיוֹנָם/ן	אֶבְיוֹנְכֶם/ן	אֶבְיוֹנֵנוּ	אֶבְיוֹנָהּ	אֶבְיוֹנוֹ	אֶבְיוֹנֵךְ	אֶבְיוֹנְךָ	אֶבְיוֹנִי	poor person *m*	אֶבְיוֹן־	אֶבְיוֹן
	אֶבְיוֹנֵיהֶם/ן	אֶבְיוֹנֵיכֶם/ן	אֶבְיוֹנֵינוּ	אֶבְיוֹנֶיהָ	אֶבְיוֹנָיו	אֶבְיוֹנַיִךְ	אֶבְיוֹנֶיךָ	אֶבְיוֹנַי		אֶבְיוֹנֵי־	אֶבְיוֹנִים
3.	אַבְנָם/ן	אַבְנְכֶם/ן	אַבְנֵנוּ	אַבְנָהּ	אַבְנוֹ	אַבְנֵךְ	אַבְנְךָ	אַבְנִי	stone *f*	אֶבֶן־	אֶבֶן
	אַבְנֵיהֶם/ן	אַבְנֵיכֶם/ן	אַבְנֵינוּ	אַבְנֶיהָ	אַבְנָיו	אַבְנַיִךְ	אַבְנֶיךָ	אַבְנַי		אַבְנֵי־	אֲבָנִים
4.	אֲדֹנֵיהֶם/ן	אֲדֹנֵיכֶם/ן	אֲדֹנֵינוּ	אֲדֹנָהּ	אֲדֹנָיו	אֲדֹנַיִךְ	אֲדֹנֶיךָ	אֲדֹנַי	lord *m*	אֲדוֹן־	אֲדוֹן
										אֲדֹנֵי־	אֲדוֹנִים

	Absol.	Constr.	Def.	*my…* 1cs	*your…* 2ms	*your…* 2fs	*his…* 3ms	*her…* 3fs	*our…* 1cpl	*your…* 2m/fpl	*their…* 3m/fpl
5.	אֹהֶל	אָהֳלֵי-	tent *m*	אָהֳלִי	אָהֳלְךָ	אָהֳלֵךְ	אָהֳלוֹ	אָהֳלָהּ	אָהֳלֵנוּ	אָהֳלְכֶם/ן	אָהֳלָם/ן
	אֳהָלִים	אָהֳלֵי-		אָהֳלַי	אָהֳלֶיךָ	אָהֳלַיִךְ	אָהֳלָיו	אָהֳלֶיהָ	אָהֳלֵינוּ	אָהֳלֵיכֶם/ן	אָהֳלֵיהֶם/ן
6.	אוֹיֵב	אוֹיְבֵי-	enemy *m*	אֹיְבִי	אֹיִבְךָ	אֹיִבֵךְ	אֹיִבוֹ	אֹיִבָהּ	אֹיְבֵנוּ	אֹיִבְכֶם/ן	אֹיְבָם/ן
	אוֹיְבִים	אוֹיְבֵי-		אֹיְבַי	אֹיְבֶיךָ	אֹיְבַיִךְ	אֹיְבָיו	אֹיְבֶיהָ	אֹיְבֵינוּ	אֹיְבֵיכֶם/ן	אֹיְבֵיהֶם/ן
7.	אוֹר	אוֹר-	light *f*	אוֹרִי	אוֹרְךָ	אוֹרֵךְ	אוֹרוֹ	אוֹרָהּ	אוֹרֵנוּ	אוֹרְכֶם/ן	אוֹרָם/ן
	אוֹרִים	אוֹרֵי-		אוֹרַי	אוֹרֶיךָ	אוֹרַיִךְ	אוֹרָיו	אוֹרֶיהָ	אוֹרֵינוּ	אוֹרֵיכֶם/ן	אוֹרֵיהֶם/ן
8.	אֹזֶן	אָזְנֵי-	ear *f*	אָזְנִי	אָזְנְךָ	אָזְנֵךְ	אָזְנוֹ	אָזְנָהּ	אָזְנֵנוּ	אָזְנְכֶם/ן	אָזְנָם/ן
	אָזְנַיִם	אָזְנֵי-	*dual*	אָזְנַי	אָזְנֶיךָ	אָזְנַיִךְ	אָזְנָיו	אָזְנֶיהָ	אָזְנֵינוּ	אָזְנֵיכֶם/ן	אָזְנֵיהֶם/ן
9.	אָח	אֲחִי-	brother *m*	אָחִי	אָחִיךָ	אָחִיךְ	אָחִיו	אָחִיהָ	אָחֵינוּ	אֲחִיכֶם/ן	אֲחִיהֶם/ן
	אַחִים	אֲחֵי-		אַחַי	אַחֶיךָ	אַחַיִךְ	אַחָיו	אַחֶיהָ	אַחֵינוּ	אַחֵיכֶם/ן	אַחֵיהֶם/ן
10.	אִישׁ	אִישׁ-	man *m*	אִישִׁי	אִישְׁךָ	אִישֵׁךְ	אִישׁוֹ	אִישָׁהּ	אִישֵׁנוּ	אִישְׁכֶם/ן	אִישָׁם/ן
	אֲנָשִׁים	אַנְשֵׁי-		אַנְשַׁי	אַנְשֶׁיךָ	אַנְשַׁיִךְ	אַנְשָׁיו	אַנְשֶׁיהָ	אַנְשֵׁינוּ	אַנְשֵׁיכֶם/ן	אַנְשֵׁיהֶם/ן
11.	אֱלֹהִים	אֱלֹהֵי-	God, gods	אֱלֹהַי	אֱלֹהֶיךָ	אֱלֹהַיִךְ	אֱלֹהָיו	אֱלֹהֶיהָ	אֱלֹהֵינוּ	אֱלֹהֵיכֶם/ן	אֱלֹהֵיהֶם/ן
12.	אַלְמָנָה	אַלְמְנַת-	widow *f*	אַלְמְנָתִי	אַלְמְנָתְךָ	אַלְמְנָתֵךְ	אַלְמְנָתוֹ	אַלְמְנָתָהּ	אַלְמְנָתֵנוּ	אַלְמְנָתְכֶם/ן	אַלְמְנָתָם/ן
	אַלְמָנוֹת	אַלְמְנוֹת-		אַלְמְנוֹתַי	אַלְמְנוֹתֶיךָ	אַלְמְנוֹתַיִךְ	אַלְמְנוֹתָיו	אַלְמְנוֹתֶיהָ	אַלְמְנוֹתֵינוּ	אַלְמְנוֹתֵיכֶם/ן	אַלְמְנוֹתֵיהֶם/ן
13.	אֶלֶף	אַלְפֵי-	cattle *mpl*	אַלְפִי	אַלְפְּךָ	אַלְפֵךְ	אַלְפּוֹ	אַלְפָּהּ	אַלְפֵנוּ	אַלְפְּכֶם/ן	אַלְפָּם/ן
14.	אֵם	אֵם-	mother *f*	אִמִּי	אִמְּךָ	אִמֵּךְ	אִמּוֹ	אִמָּהּ	אִמֵּנוּ	אִמְּכֶם/ן	אִמָּם/ן
	אִמּוֹת	אִמּוֹת-		אִמּוֹתַי	אִמּוֹתֶיךָ	אִמּוֹתַיִךְ	אִמּוֹתָיו	אִמּוֹתֶיהָ	אִמּוֹתֵינוּ	אִמּוֹתֵיכֶם/ן	אִמּוֹתֵיהֶם/ן
15.	אֱמֶת	אֱמֶת-	truth *f*	אֲמִתִּי	אֲמִתְּךָ	אֲמִתֵּךְ	אֲמִתּוֹ	אֲמִתָּהּ	אֲמִתֵּנוּ	אֲמִתְּכֶם/ן	אֲמִתָּם/ן
16.	אֳנִיָּה	אֳנִיַּת-	ship *f*	אֳנִיָּתִי	אֳנִיָּתְךָ	אֳנִיָּתֵךְ	אֳנִיָּתוֹ	אֳנִיָּתָהּ	אֳנִיָּתֵנוּ	אֳנִיָּתְכֶם/ן	אֳנִיָּתָם/ן
	אֳנִיּוֹת	אֳנִיּוֹת-		אֳנִיּוֹתַי	אֳנִיּוֹתֶיךָ	אֳנִיּוֹתַיִךְ	אֳנִיּוֹתָיו	אֳנִיּוֹתֶיהָ	אֳנִיּוֹתֵינוּ	אֳנִיּוֹתֵיכֶם/ן	אֳנִיּוֹתֵיהֶם/ן
17.	אַף	אַפּ-	nose *m*	אַפִּי	אַפְּךָ	אַפֵּךְ	אַפּוֹ	אַפָּהּ	אַפֵּנוּ	אַפְּכֶם/ן	אַפָּם/ן
	אַפַּיִם	אַפֵּי-		אַפַּי	אַפֶּיךָ	אַפַּיִךְ	אַפָּיו	אַפֶּיהָ	אַפֵּינוּ	אַפֵּיכֶם/ן	אַפֵּיהֶם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.18	אָרוֹן	אֲרוֹן-	chest, ark *m*	אֲרוֹנִי	אֲרוֹנְךָ	אֲרוֹנֵךְ	אֲרוֹנוֹ	אֲרוֹנָהּ	אֲרוֹנֵנוּ	אֲרוֹנְכֶם/ן	אֲרוֹנָם/ן
	אֲרֹנוֹת	אֲרֹנוֹת-		אֲרֹנוֹתַי	אֲרֹנוֹתֶיךָ	אֲרֹנוֹתַיִךְ	אֲרֹנוֹתָיו	אֲרֹנוֹתֶיהָ	אֲרֹנוֹתֵינוּ	אֲרֹנוֹתֵיכֶם/ן	אֲרֹנוֹתָם/ן
.19	אֶרֶץ	אֶרֶץ-	land *f*	אַרְצִי	אַרְצְךָ	אַרְצֵךְ	אַרְצוֹ	אַרְצָהּ	אַרְצֵנוּ	אַרְצְכֶם/ן	אַרְצָם/ן
	אֲרָצוֹת	אַרְצוֹת-		אַרְצוֹתַי	אַרְצוֹתֶיךָ	אַרְצוֹתַיִךְ	אַרְצוֹתָיו	אַרְצוֹתֶיהָ	אַרְצוֹתֵינוּ	אַרְצוֹתֵיכֶם/ן	אַרְצוֹתָם/ן
.20	אִשָּׁה	אֵשֶׁת-	woman *f*	אִשְׁתִּי	אִשְׁתְּךָ	אִשְׁתֵּךְ	אִשְׁתּוֹ	אִשְׁתָּהּ	אִשְׁתֵּנוּ	אִשְׁתְּכֶם/ן	אִשְׁתָּם/ן
	נָשִׁים	נְשֵׁי-		נָשַׁי	נָשֶׁיךָ	נָשַׁיִךְ	נָשָׁיו	נָשֶׁיהָ	נָשֵׁינוּ	נְשֵׁיכֶם/ן	נְשֵׁיהֶם/ן
.21	בֶּגֶד	בֶּגֶד-	garment *m*	בִּגְדִי	בִּגְדְךָ	בִּגְדֵךְ	בִּגְדוֹ	בִּגְדָהּ	בִּגְדֵנוּ	בִּגְדְכֶם/ן	בִּגְדָם/ן
	בְּגָדִים	בִּגְדֵי-		בִּגְדַי	בִּגְדֶיךָ	בִּגְדַיִךְ	בִּגְדָיו	בִּגְדֶיהָ	בִּגְדֵינוּ	בִּגְדֵיכֶם/ן	בִּגְדֵיהֶם/ן
.22	בְּהֵמָה	בְּהֵמַת-	animal *m*	בְּהֶמְתִּי	בְּהֶמְתְּךָ	בְּהֶמְתֵּךְ	בְּהֶמְתּוֹ	בְּהֶמְתָּהּ	בְּהֶמְתֵּנוּ	בְּהֶמְתְּכֶם/ן	בְּהֶמְתָּם/ן
	בְּהֵמוֹת	בְּהֶמוֹת-		בְּהֶמוֹתַי	בְּהֶמוֹתֶיךָ	בְּהֶמוֹתַיִךְ	בְּהֶמוֹתָיו	בְּהֶמוֹתֶיהָ	בְּהֶמוֹתֵינוּ	בְּהֶמוֹתֵיכֶם/ן	בְּהֶמוֹתָם/ן
.23	בֶּטֶן	בֶּטֶן-	belly *f*	בִּטְנִי	בִּטְנְךָ	בִּטְנֵךְ	בִּטְנוֹ	בִּטְנָהּ	בִּטְנֵנוּ	בִּטְנְכֶם/ן	בִּטְנָם/ן
.24	בַּיִת	בֵּית-	house *m*	בֵּיתִי	בֵּיתְךָ	בֵּיתֵךְ	בֵּיתוֹ	בֵּיתָהּ	בֵּיתֵנוּ	בֵּיתְכֶם/ן	בֵּיתָם/ן
	בָּתִּים	בָּתֵּי-		בָּתַּי	בָּתֶּיךָ	בָּתַּיִךְ	בָּתָּיו	בָּתֶּיהָ	בָּתֵּינוּ	בָּתֵּיכֶם/ן	בָּתֵּיהֶם/ן
.25	בָּמָה	בָּמַת-	high place *f*	בָּמָתִי	בָּמָתְךָ	בָּמָתֵךְ	בָּמָתוֹ	בָּמָתָהּ	בָּמָתֵנוּ	בָּמַתְכֶם/ן	בָּמָתָם/ן
	בָּמוֹת	בָּמֹתֵי-		בָּמֹתַי	בָּמֹתֶיךָ	בָּמֹתַיִךְ	בָּמֹתָיו	בָּמֹתֶיהָ	בָּמֹתֵינוּ	בָּמֹתֵיכֶם/ן	בָּמֹתָם/ן
.26	בֵּן	בֶּן-	son *m*	בְּנִי	בִּנְךָ	בִּנֵךְ	בְּנוֹ	בִּנָּהּ	בְּנֵנוּ	בִּנְכֶם/ן	בְּנָם/ן
	בָּנִים	בְּנֵי-		בָּנַי	בָּנֶיךָ	בָּנַיִךְ	בָּנָיו	בָּנֶיהָ	בָּנֵינוּ	בְּנֵיכֶם/ן	בְּנֵיהֶם/ן
.27	בָּקָר	בְּקַר-	cattle *m*	בְּקָרִי	בְּקָרְךָ	בְּקָרֵךְ	בְּקָרוֹ	בְּקָרָהּ	בְּקָרֵנוּ	בְּקַרְכֶם/ן	בְּקָרָם/ן
	בְּקָרִים	בְּקָרֵי-		בְּקָרַי	בְּקָרֶיךָ	בְּקָרַיִךְ	בְּקָרָיו	בְּקָרֶיהָ	בְּקָרֵינוּ	בְּקָרֵיכֶם/ן	בְּקָרֵיהֶם/ן
.28	בְּרִית	בְּרִית-	covenant *f*	בְּרִיתִי	בְּרִיתְךָ	בְּרִיתֵךְ	בְּרִיתוֹ	בְּרִיתָהּ	בְּרִיתֵנוּ	בְּרִיתְכֶם/ן	בְּרִיתָם/ן
.29	בֶּרֶךְ	בֶּרֶךְ-	knee *f*	בִּרְכִּי	בִּרְכְּךָ	בִּרְכֵּךְ	בִּרְכּוֹ	בִּרְכָּהּ	בִּרְכֵּנוּ	בִּרְכְּכֶם/ן	בִּרְכָּם/ן
.30	בָּשָׂר	בְּשַׂר-	meat *m*	בְּשָׂרִי	בְּשָׂרְךָ	בְּשָׂרֵךְ	בְּשָׂרוֹ	בְּשָׂרָהּ	בְּשָׂרֵנוּ	בְּשַׂרְכֶם/ן	בְּשָׂרָם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.31	בַּת	בַּת־	daughter *f*	בִּתִּי	בִּתְּךָ	בִּתֵּךְ	בִּתּוֹ	בִּתָּהּ	בִּתֵּנוּ	בִּתְּכֶם/ן	בִּתָּם/ן
	בָּנוֹת	בְּנוֹת־		בְּנוֹתַי	בְּנוֹתֶיךָ	בְּנוֹתַיִךְ	בְּנוֹתָיו	בְּנוֹתֶיהָ	בְּנוֹתֵינוּ	בְּנוֹתֵיכֶם/ן	בְּנוֹתֵיהֶם/ן
.32	גְּבוּל	גְּבוּל־	border *m*	גְּבוּלִי	גְּבוּלְךָ	גְּבוּלֵךְ	גְּבוּלוֹ	גְּבוּלָהּ	גְּבוּלֵנוּ	גְּבוּלְכֶם/ן	גְּבוּלָם/ן
	גְּבוּלִים	גְּבוּלֵי־		גְּבוּלַי	גְּבוּלֶיךָ	גְּבוּלַיִךְ	גְּבוּלָיו	גְּבוּלֶיהָ	גְּבוּלֵינוּ	גְּבוּלֵיכֶם/ן	גְּבוּלֵיהֶם/ן
.33	דָּבָר	דְּבַר־	word, thing *m*	דְּבָרִי	דְּבָרְךָ	דְּבָרֵךְ	דְּבָרוֹ	דְּבָרָהּ	דְּבָרֵנוּ	דְּבַרְכֶם/ן	דְּבָרָם/ן
	דְּבָרִים	דִּבְרֵי־		דִּבְרַי	דִּבְרֶיךָ	דִּבְרַיִךְ	דִּבְרָיו	דִּבְרֶיהָ	דִּבְרֵינוּ	דִּבְרֵיכֶם/ן	דִּבְרֵיהֶם/ן
.34	דָּג	דְּגִ־	fish *m*	דָּגִי	דָּגְךָ	דָּגֵךְ	דָּגוֹ	דָּגָהּ	דָּגֵנוּ	דַּגְכֶם/ן	דָּגָם/ן
	דָּגִים	דְּגֵי־		דָּגַי	דָּגֶיךָ	דָּגַיִךְ	דָּגָיו	דָּגֶיהָ	דָּגֵינוּ	דְּגֵיכֶם/ן	דְּגֵיהֶם/ן
.35	דּוֹר	דּוֹר־	generation *m*	דּוֹרִי	דּוֹרְךָ	דּוֹרֵךְ	דּוֹרוֹ	דּוֹרָהּ	דּוֹרֵנוּ	דֹּרְכֶם/ן	דּוֹרָם/ן
	דֹּרוֹת	דֹּרוֹת־		דֹּרֹתַי	דֹּרֹתֶיךָ	דֹּרֹתַיִךְ	דֹּרֹתָיו	דֹּרֹתֶיהָ	דֹּרֹתֵינוּ	דֹּרֹתֵיכֶם/ן	דֹּרֹתֵיהֶם/ן
.36	דֶּלֶת	דֶּלֶת־	door *f*	דַּלְתִּי	דַּלְתְּךָ	דַּלְתֵּךְ	דַּלְתּוֹ	דַּלְתָּהּ	דַּלְתֵּנוּ	דַּלְתְּכֶם/ן	דַּלְתָּם/ן
	דַּלְתוֹת	דַּלְתוֹת־		דַּלְתוֹתַי	דַּלְתוֹתֶיךָ	דַּלְתוֹתַיִךְ	דַּלְתוֹתָיו	דַּלְתוֹתֶיהָ	דַּלְתוֹתֵינוּ	דַּלְתוֹתֵיכֶם/ן	דַּלְתוֹתֵיהֶם/ן
.37	דָּם	דַּם־	blood *m*	דָּמִי	דָּמְךָ	דָּמֵךְ	דָּמוֹ	דָּמָהּ	דָּמֵנוּ	דַּמְכֶם/ן	דָּמָם/ן
	דָּמִים	דְּמֵי־		דָּמַי	דָּמֶיךָ	דָּמַיִךְ	דָּמָיו	דָּמֶיהָ	דָּמֵינוּ	דְּמֵיכֶם/ן	דְּמֵיהֶם/ן
.38	דֶּרֶךְ	דֶּרֶךְ־	road *m, f*	דַּרְכִּי	דַּרְכְּךָ	דַּרְכֵּךְ	דַּרְכּוֹ	דַּרְכָּהּ	דַּרְכֵּנוּ	דַּרְכְּכֶם/ן	דַּרְכָּם/ן
	דְּרָכִים	דַּרְכֵי־		דְּרָכַי	דְּרָכֶיךָ	דְּרָכַיִךְ	דְּרָכָיו	דְּרָכֶיהָ	דְּרָכֵינוּ	דַּרְכֵיכֶם/ן	דַּרְכֵיהֶם/ן
.39	הַר	הַר־	mountain *m*	הָרִי	הָרְךָ	הָרֵךְ	הָרוֹ	הָרָהּ	הָרֵנוּ	הַרְכֶם/ן	הָרָם/ן
	הָרִים	הָרֵי־		הָרַי	הָרֶיךָ	הָרַיִךְ	הָרָיו	הָרֶיהָ	הָרֵינוּ	הָרֵיכֶם/ן	הָרֵיהֶם/ן
.40	זֶבַח	זִבְחִ־	sacrifice *m*	זִבְחִי	זִבְחֲךָ	זִבְחֵךְ	זִבְחוֹ	זִבְחָהּ	זִבְחֵנוּ	זִבְחֲכֶם/ן	זִבְחָם/ן
	זְבָחִים	זִבְחֵי־		זִבְחַי	זִבְחֶיךָ	זִבְחַיִךְ	זִבְחָיו	זִבְחֶיהָ	זִבְחֵינוּ	זִבְחֵיכֶם/ן	זִבְחֵיהֶם/ן
.41	זָהָב	זְהַב־	gold *m*	זְהָבִי	זְהָבְךָ	זְהָבֵךְ	זְהָבוֹ	זְהָבָהּ	זְהָבֵנוּ	זְהַבְכֶם/ן	זְהָבָם/ן
.42	זְרוֹעַ	זְרוֹעַ־	arm *f*	זְרוֹעִי	זְרוֹעֲךָ	זְרוֹעֵךְ	זְרוֹעוֹ	זְרוֹעָהּ	זְרוֹעֵנוּ	זְרוֹעֲכֶם/ן	זְרוֹעָם/ן
	זְרוֹעוֹת	זְרֹעֵי־		זְרֹעַי	זְרֹעֶיךָ	זְרֹעַיִךְ	זְרֹעָיו	זְרֹעֶיהָ	זְרֹעֵינוּ	זְרֹעֵיכֶם/ן	זְרֹעֵיהֶם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.43	זֶרַע	זרע-	descendants *m*	זַרְעִי	זַרְעֲךָ	זַרְעֵךְ	זַרְעוֹ	זַרְעָהּ	זַרְעֵנוּ	זַרְעֲכֶם/ן	זַרְעָם/ן
	זְרָעִים	זַרְעֵי-		זַרְעַי	זַרְעֶיךָ	זַרְעַיִךְ	זַרְעָיו	זַרְעֶיהָ	זַרְעֵינוּ	זַרְעֵיכֶם/ן	זַרְעֵיהֶם/ן
.44	חֹדֶשׁ	חדשׁ-	month *m*	חָדְשִׁי	חָדְשְׁךָ	חָדְשֵׁךְ	חָדְשׁוֹ	חָדְשָׁהּ	חָדְשֵׁנוּ	חָדְשְׁכֶם/ן	חָדְשָׁם/ן
	חֳדָשִׁים	חֳדְשֵׁי-		חָדְשַׁי	חָדְשֶׁיךָ	חָדְשַׁיִךְ	חָדְשָׁיו	חָדְשֶׁיהָ	חָדְשֵׁינוּ	חָדְשֵׁיכֶם/ן	חָדְשָׁיהֶם/ן
.45	חַטָּאת	חַטַּאת-	sin *f*	חַטָּאתִי	חַטָּאתְךָ	חַטָּאתֵךְ	חַטָּאתוֹ	חַטָּאתָהּ	חַטָּאתֵנוּ	חַטָּאתְכֶם/ן	חַטָּאתָם/ן
	חַטֹּאות	חַטֹּאוֹת-		חַטֹּאותַי	חַטֹּאותֶיךָ	חַטֹּאותַיִךְ	חַטֹּאותָיו	חַטֹּאותֶיהָ	חַטֹּאותֵינוּ	חַטֹּאותֵיכֶם/ן	חַטֹּאותָם/ן
.46	חַי	חֵי-	life *m*	חַיַּי	חַיֶּיךָ	חַיַּיִךְ	חַיָּיו	חַיֶּיהָ	חַיֵּינוּ	חַיֵּיכֶם/ן	חַיֵּיהֶם/ן
	חַיִּים	חַיֵּי-		חַיַּי	חַיֶּיךָ	חַיַּיִךְ	חַיָּיו	חַיֶּיהָ	חַיֵּינוּ	חַיֵּיכֶם/ן	חַיֵּיהֶם/ן
.47	חַיִל	חֵיל-	army *m*	חֵילִי	חֵילְךָ	חֵילֵךְ	חֵילוֹ	חֵילָהּ	חֵילֵנוּ	חֵילְכֶם/ן	חֵילָם/ן
	חֲיָלִים	חֲיָלֵי-		חֲיָלַי	חֲיָלֶיךָ	חֲיָלַיִךְ	חֲיָלָיו	חֲיָלֶיהָ	חֲיָלֵינוּ	חֲיָלֵיכֶם/ן	חֲיָלֵיהֶם/ן
.48	חָמָס	חֲמַס-	violence *m*	חֲמָסִי	חֲמָסְךָ	חֲמָסֵךְ	חֲמָסוֹ	חֲמָסָהּ	חֲמָסֵנוּ	חֲמָסְכֶם/ן	חֲמָסָם/ן
	חֲמָסִים	חֲמָסֵי-		חֲמָסַי	חֲמָסֶיךָ	חֲמָסַיִךְ	חֲמָסָיו	חֲמָסֶיהָ	חֲמָסֵינוּ	חֲמָסֵיכֶם/ן	חֲמָסֵיהֶם/ן
.49	חֶסֶד	חֶסֶד-	kindness *m*	חַסְדִּי	חַסְדְּךָ	חַסְדֵּךְ	חַסְדּוֹ	חַסְדָּהּ	חַסְדֵּנוּ	חַסְדְּכֶם/ן	חַסְדָּם/ן
	חֲסָדִים	חַסְדֵי-		חַסְדַּי	חַסְדֶּיךָ	חַסְדַּיִךְ	חַסְדָּיו	חַסְדֶּיהָ	חַסְדֵּינוּ	חַסְדֵּיכֶם/ן	חַסְדֵּיהֶם/ן
.50	חֹרֶב	חָרְבֵ-	sword *f*	חַרְבִּי	חַרְבְּךָ	חַרְבֵּךְ	חַרְבּוֹ	חַרְבָּהּ	חַרְבֵּנוּ	חַרְבְּכֶם/ן	חַרְבָּם/ן
	חַרְבַּיִם	חַרְבֵּי-		חַרְבַּי	חַרְבֶּיךָ	חַרְבַּיִךְ	חַרְבָּיו	חַרְבֶּיהָ	חַרְבֵּינוּ	חַרְבֵּיכֶם/ן	חַרְבֵּיהֶם/ן
.51	יָד	יַד-	hand *f*	יָדִי	יָדְךָ	יָדֵךְ	יָדוֹ	יָדָהּ	יָדֵנוּ	יָדְכֶם/ן	יָדָם/ן
	יָדַיִם	יְדֵי-	*dual*	יָדַי	יָדֶיךָ	יָדַיִךְ	יָדָיו	יָדֶיהָ	יָדֵינוּ	יָדֵיכֶם/ן	יָדֵיהֶם/ן
.52	יוֹם	יוֹם-	day *m*	יוֹמִי	יוֹמְךָ	יוֹמֵךְ	יוֹמוֹ	יוֹמָהּ	יוֹמֵנוּ	יוֹמְכֶם/ן	יוֹמָם/ן
	יָמִים	יְמֵי-		יָמַי	יָמֶיךָ	יָמַיִךְ	יָמָיו	יָמֶיהָ	יָמֵינוּ	יָמֵיכֶם/ן	יָמֵיהֶם/ן
.53	יַיִן	יֵין-	wine *m*	יֵינִי	יֵינְךָ	יֵינֵךְ	יֵינוֹ	יֵינָהּ	יֵינֵנוּ	יֵינְכֶם/ן	יֵינָם/ן
.54	יֶלֶד	יֶלֶד-	child *m*	יַלְדִּי	יַלְדְּךָ	יַלְדֵּךְ	יַלְדּוֹ	יַלְדָּהּ	יַלְדֵּנוּ	יַלְדְּכֶם/ן	יַלְדָּם/ן
	יְלָדִים	יַלְדֵי-		יְלָדַי	יְלָדֶיךָ	יְלָדַיִךְ	יְלָדָיו	יְלָדֶיהָ	יְלָדֵינוּ	יְלָדֵיכֶם/ן	יְלָדֵיהֶם/ן
.55	יִרְאָה	יִרְאַת-	fear *f*	יִרְאָתִי	יִרְאָתְךָ	יִרְאָתֵךְ	יִרְאָתוֹ	יִרְאָתָהּ	יִרְאָתֵנוּ	יִרְאַתְכֶם/ן	יִרְאָתָם/ן

	their… *3m/fpl*	*your…* *2m/fpl*	*our…* *1cpl*	*her…* *3fs*	*his…* *3ms*	*your…* *2fs*	*your…* *2ms*	*my…* *1cs*	**Def.**	**Constr.**	**Absol.**
56.	יִתְרָם/ן	יִתְרְכֶם/ן	יִתְרֵנוּ	יִתְרָהּ	יִתְרוֹ	יִתְרֵךְ	יִתְרְךָ	יִתְרִי	cord *m*	יִתְרֵ-	יֶתֶר
	יִתְרֵיהֶם/ן	יִתְרֵיכֶם/ן	יִתְרֵינוּ	יִתְרֶיהָ	יִתְרָיו	יִתְרַיִךְ	יִתְרֶיךָ	יִתְרָי		יִתְרֵי-	יִתְרִים
57.	כְּבוֹדָם/ן	כְּבוֹדְכֶם/ן	כְּבוֹדֵנוּ	כְּבוֹדָהּ	כְּבוֹדוֹ	כְּבוֹדֵךְ	כְּבוֹדְךָ	כְּבוֹדִי	glory *m*	כְּבוֹד-	כָּבוֹד
58.	כֹּהֲנָם/ן	כֹּהֲנְכֶם/ן	כֹּהֲנֵנוּ	כֹּהֲנָהּ	כֹּהֲנוֹ	כֹּהֲנֵךְ	כֹּהֲנְךָ	כֹּהֲנִי	priest *m*	כֹּהֲנֵי-	כֹּהֵן
	כֹּהֲנֵיהֶם/ן	כֹּהֲנֵיכֶם/ן	כֹּהֲנֵינוּ	כֹּהֲנֶיהָ	כֹּהֲנָיו	כֹּהֲנַיִךְ	כֹּהֲנֶיךָ	כֹּהֲנָי		כֹּהֲנֵי-	כֹּהֲנִים
59.	כּוֹסָם/ן	כּוֹסְכֶם/ן	כּוֹסֵנוּ	כּוֹסָהּ	כּוֹסוֹ	כּוֹסֵךְ	כּוֹסְךָ	כּוֹסִי	cup *f*	כּוֹסִ-	כּוֹס
	כּוֹסוֹתָם/ן	כּוֹסוֹתֵיכֶם/ן	כּוֹסוֹתֵינוּ	כּוֹסוֹתֶיהָ	כּוֹסוֹתָיו	כּוֹסוֹתַיִךְ	כּוֹסוֹתֶיךָ	כּוֹסוֹתַי		כּוֹסוֹת-	כּוֹסוֹת
60.	כֹּחָם/ן	כֹּחֲכֶם/ן	כֹּחֵנוּ	כֹּחָהּ	כֹּחוֹ	כֹּחֵךְ	כֹּחֲךָ	כֹּחִי	strength *m*	כֹּחַ-	כֹּחַ
61.	כֵּלֵיהֶם/ן	כֵּלֵיכֶם/ן	כֵּלֵינוּ	כֵּלֶיהָ	כֵּלָיו	כֵּלַיִךְ	כֵּלֶיךָ	כֵּלָי	sack *m*	כְּלֵי-	כְּלִי
	כְּלֵיהֶם/ן	כְּלֵיכֶם/ן	כְּלֵינוּ	כְּלֶיהָ	כְּלָיו	כְּלַיִךְ	כְּלֶיךָ	כְּלָי		כְּלֵי-	כֵּלִים
62.	כִּסְאָם/ן	כִּסַּאֲכֶם/ן	כִּסְאֵנוּ	כִּסַּאָהּ	כִּסְאוֹ	כִּסְאֵךְ	כִּסַּאֲךָ	כִּסְאִי	chair *m*	כִּסְא-	כִּסֵּא
	כִּסְאוֹתָם/ן	כִּסְאוֹתֵיכֶם/ן	כִּסְאוֹתֵינוּ	כִּסְאוֹתֶיהָ	כִּסְאוֹתָיו	כִּסְאוֹתַיִךְ	כִּסְאוֹתֶיךָ	כִּסְאוֹתַי		כִּסְאוֹת-	כִּסְאוֹת
63.	כְּסִילָם/ן	כְּסִילְכֶם/ן	כְּסִילֵנוּ	כְּסִילָהּ	כְּסִילוֹ	כְּסִילֵךְ	כְּסִילְךָ	כְּסִילִי	fool *m*	כְּסִיל-	כְּסִיל
	כְּסִילֵיהֶם/ן	כְּסִילֵיכֶם/ן	כְּסִילֵינוּ	כְּסִילֶיהָ	כְּסִילָיו	כְּסִילַיִךְ	כְּסִילֶיךָ	כְּסִילָי		כְּסִילֵי-	כְּסִילִים
64.	כַּסְפָּם/ן	כַּסַּפְכֶם/ן	כַּסְפֵּנוּ	כַּסַּפָּהּ	כַּסְפּוֹ	כַּסְפֵּךְ	כַּסַּפְךָ	כַּסְפִּי	money *m*	כַּסְפֵּ-	כֶּסֶף
	כַּסְפֵּיהֶם/ן	כַּסְפֵּיכֶם/ן	כַּסְפֵּינוּ	כַּסְפֶּיהָ	כַּסְפָּיו	כַּסְפַּיִךְ	כַּסְפֶּיךָ	כַּסְפַּי		כַּסְפֵּי-	כַּסְפִּים
65.	לִבָּם/ן	לִבְּכֶם/ן	לִבֵּנוּ	לִבָּהּ	לִבּוֹ	לִבֵּךְ	לִבְּךָ	לִבִּי	heart *m*	לֵב-	לֵב
	לִבֵּיהֶם/ן	לִבֵּיכֶם/ן	לִבֵּינוּ	לִבֶּיהָ	לִבָּיו	לִבַּיִךְ	לִבֶּיךָ	לִבָּי	(alt. sing.)	לְבַב-	לְבַב
	לִבּוֹתָם/ן	לִבּוֹתֵיכֶם/ן	לִבּוֹתֵינוּ	לִבּוֹתֶיהָ	לִבּוֹתָיו	לִבּוֹתַיִךְ	לִבּוֹתֶיךָ	לִבּוֹתַי		לִבּוֹת-	לִבּוֹת
66.	לַחְמָם/ן	לַחְמְכֶם/ן	לַחְמֵנוּ	לַחְמָהּ	לַחְמוֹ	לַחְמֵךְ	לַחְמְךָ	לַחְמִי	bread *m*	לַחְמ-	לֶחֶם
67.	מִגִּלְּתָם/ן	מִגִּלַּתְכֶם/ן	מִגִּלָּתֵנוּ	מִגִּלָּתָהּ	מִגִּלָּתוֹ	מִגִּלָּתֵךְ	מִגִּלָּתְךָ	מִגִּלָּתִי	scroll *f*	מִגִּלַּת-	מְגִלָּה
	מְגִלֹּתֵיהֶם/ן	מְגִלֹּתֵיכֶם/ן	מְגִלֹּתֵינוּ	מְגִלֹּתֶיהָ	מְגִלֹּתָיו	מְגִלֹּתַיִךְ	מְגִלֹּתֶיךָ	מְגִלֹּתַי		מְגִלּוֹת-	מְגִלּוֹת
68.	מוֹתָם/ן	מוֹתְכֶם/ן	מוֹתֵנוּ	מוֹתָהּ	מוֹתוֹ	מוֹתֵךְ	מוֹתְךָ	מוֹתִי	death *m*	מוֹת-	מָוֶת

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.69	מִזְבֵּחַ	מִזְבַּח־	altar *f*	מִזְבְּחִי	מִזְבֵּחַךְ	מִזְבְּחֵךְ	מִזְבְּחוֹ	מִזְבְּחָהּ	מִזְבְּחֵנוּ	מִזְבַּחְכֶם/ן	מִזְבְּחָם/ן
	מִזְבְּחוֹת	מִזְבְּחוֹת־		מִזְבְּחוֹתַי	מִזְבְּחוֹתֶיךָ	מִזְבְּחוֹתַיִךְ	מִזְבְּחוֹתָיו	מִזְבְּחוֹתֶיהָ	מִזְבְּחוֹתֵינוּ	מִזְבְּחוֹתֵיכֶם/ן	מִזְבְּחוֹתָם/ן
.70	מַחֲשָׁבָה	מַחֲשֶׁבֶת־	thought, plan *f*	מַחֲשַׁבְתִּי	מַחֲשַׁבְתְּךָ	מַחֲשַׁבְתֵּךְ	מַחֲשַׁבְתּוֹ	מַחֲשַׁבְתָּהּ	מַחֲשַׁבְתֵּנוּ	מַחֲשַׁבְתְּכֶם/ן	מַחֲשַׁבְתָּם/ן
.71	מַיִם	מֵי־	water *m*	מֵימַי	מֵימֶיךָ	מֵימַיִךְ	מֵימָיו	מֵימֶיהָ	מֵימֵינוּ	מֵימֵיכֶם/ן	מֵימֵיהֶם/ן
.72	מַלְאָךְ	מַלְאַךְ־	messenger *m*	מַלְאָכִי	מַלְאָכְךָ	מַלְאָכֵךְ	מַלְאָכוֹ	מַלְאָכָהּ	מַלְאָכֵנוּ	מַלְאֲכֵכֶם/ן	מַלְאָכָם/ן
	מַלְאָכִים	מַלְאֲכֵי־		מַלְאָכַי	מַלְאָכֶיךָ	מַלְאָכַיִךְ	מַלְאָכָיו	מַלְאָכֶיהָ	מַלְאָכֵינוּ	מַלְאֲכֵיכֶם/ן	מַלְאָכֵיהֶם/ן
.73	מֶלֶךְ	מֶלֶךְ־	king *m*	מַלְכִּי	מַלְכְּךָ	מַלְכֵּךְ	מַלְכּוֹ	מַלְכָּהּ	מַלְכֵּנוּ	מַלְכְּכֶם/ן	מַלְכָּם/ן
	מְלָכִים	מַלְכֵי־		מְלָכַי	מְלָכֶיךָ	מְלָכַיִךְ	מְלָכָיו	מְלָכֶיהָ	מְלָכֵינוּ	מְלָכֵיכֶם/ן	מְלָכֵיהֶם/ן
.74	מַלְכָּה	מַלְכַּת־	queen *f*	מַלְכָּתִי	מַלְכָּתְךָ	מַלְכָּתֵךְ	מַלְכָּתוֹ	מַלְכָּתָהּ	מַלְכָּתֵנוּ	מַלְכַּתְכֶם/ן	מַלְכָּתָם/ן
	מַלְכוֹת	מַלְכוֹת־		מַלְכֻיּוֹתַי	מַלְכֻיּוֹתֶיךָ	מַלְכֻיּוֹתַיִךְ	מַלְכֻיּוֹתָיו	מַלְכֻיּוֹתֶיהָ	מַלְכֻיּוֹתֵינוּ	מַלְכֻיּוֹתֵיכֶם/ן	מַלְכֻיּוֹתָם/ן
.75	מַנְחָה	מִנְחַת־	gift *f*	מִנְחָתִי	מִנְחָתְךָ	מִנְחָתֵךְ	מִנְחָתוֹ	מִנְחָתָהּ	מִנְחָתֵנוּ	מִנְחַתְכֶם/ן	מִנְחָתָם/ן
	מִנְחוֹת	מִנְחוֹת־		מִנְחוֹתַי	מִנְחוֹתֶיךָ	מִנְחוֹתַיִךְ	מִנְחוֹתָיו	מִנְחוֹתֶיהָ	מִנְחוֹתֵינוּ	מִנְחוֹתֵיכֶם/ן	מִנְחוֹתָם/ן
.76	מִסְפָּר	מִסְפַּר־	number *m*	מִסְפָּרִי	מִסְפָּרְךָ	מִסְפָּרֵךְ	מִסְפָּרוֹ	מִסְפָּרָהּ	מִסְפָּרֵנוּ	מִסְפַּרְכֶם/ן	מִסְפָּרָם/ן
	מִסְפָּרִים	מִסְפְּרֵי־		מִסְפָּרַי	מִסְפָּרֶיךָ	מִסְפָּרַיִךְ	מִסְפָּרָיו	מִסְפָּרֶיהָ	מִסְפָּרֵינוּ	מִסְפְּרֵיכֶם/ן	מִסְפָּרֵיהֶם/ן
.77	מַעֲנֶה	מַעֲנֵה־	answer *f*	מַעֲנִי	מַעֲנֶךָ	מַעֲנֵךְ	מַעֲנֵהוּ	מַעֲנֶהָ	מַעֲנֵנוּ	מַעֲנֵכֶם/ן	מַעֲנֵהֶם/ן
	מַעֲנוֹת	מַעֲנוֹת־		מַעֲנוֹתַי	מַעֲנוֹתֶיךָ	מַעֲנוֹתַיִךְ	מַעֲנוֹתָיו	מַעֲנוֹתֶיהָ	מַעֲנוֹתֵינוּ	מַעֲנוֹתֵיכֶם/ן	מַעֲנוֹתָם/ן
.78	מְעָרָה	מְעָרַת־	cave *f*	מְעָרָתִי	מְעָרָתְךָ	מְעָרָתֵךְ	מְעָרָתוֹ	מְעָרָתָהּ	מְעָרָתֵנוּ	מְעָרַתְכֶם/ן	מְעָרָתָם/ן
	מְעָרוֹת	מְעָרוֹת־		מְעָרוֹתַי	מְעָרוֹתֶיךָ	מְעָרוֹתַיִךְ	מְעָרוֹתָיו	מְעָרוֹתֶיהָ	מְעָרוֹתֵינוּ	מְעָרוֹתֵיכֶם/ן	מְעָרוֹתָם/ן
.79	מַעֲשֶׂה	מַעֲשֵׂה־	work, deed *f*	מַעֲשַׂי	מַעֲשְׂךָ	מַעֲשֵׂךְ	מַעֲשֵׂהוּ	מַעֲשֶׂהָ	מַעֲשֵׂנוּ	מַעֲשֵׂכֶם/ן	מַעֲשֵׂהֶם/ן
	מַעֲשִׂים	מַעֲשֵׂי־		מַעֲשַׂי	מַעֲשֶׂיךָ	מַעֲשַׂיִךְ	מַעֲשָׂיו	מַעֲשֶׂיהָ	מַעֲשֵׂינוּ	מַעֲשֵׂיכֶם/ן	מַעֲשֵׂיהֶם/ן
.80	מִצְוָה	מִצְוַת־	command-ment *f*	מִצְוָתִי	מִצְוָתְךָ	מִצְוָתֵךְ	מִצְוָתוֹ	מִצְוָתָהּ	מִצְוָתֵנוּ	מִצְוַתְכֶם/ן	מִצְוָתָם/ן
	מִצְוֹת	מִצְוֹת־		מִצְוֹתַי	מִצְוֹתֶיךָ	מִצְוֹתַיִךְ	מִצְוֹתָיו	מִצְוֹתֶיהָ	מִצְוֹתֵינוּ	מִצְוֹתֵיכֶם/ן	מִצְוֹתָם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.81	מָקוֹם	מְקוֹם-	place *m*	מְקוֹמִי	מְקוֹמְךָ	מְקוֹמֵךְ	מְקוֹמוֹ	מְקוֹמָהּ	מְקוֹמֵנוּ	מְקוֹמְכֶם/ן	מְקוֹמָם/ן
	מְקוֹמוֹת	מְקוֹמוֹת-		מְקוֹמוֹתַי	מְקוֹמוֹתֶיךָ	מְקוֹמוֹתַיִךְ	מְקוֹמוֹתָיו	מְקוֹמוֹתֶיהָ	מְקוֹמוֹתֵינוּ	מְקוֹמוֹתֵיכֶם/ן	מְקוֹמוֹתָם/ן
.82	מִרְמָה	מִרְמַת-	deceit *f*	מִרְמָתִי	מִרְמָתְךָ	מִרְמָתֵךְ	מִרְמָתוֹ	מִרְמָתָהּ	מִרְמָתֵנוּ	מִרְמַתְכֶם/ן	מִרְמָתָם/ן
	מִרְמוֹת	מִרְמוֹת-		מִרְמוֹתַי	מִרְמוֹתֶיךָ	מִרְמוֹתַיִךְ	מִרְמוֹתָיו	מִרְמוֹתֶיהָ	מִרְמוֹתֵינוּ	מִרְמוֹתֵיכֶם/ן	מִרְמוֹתָם/ן
.83	מַשָּׂא	מַשָּׂא-	burden *m*	מַשָּׂאִי	מַשָּׂאֲךָ	מַשָּׂאֵךְ	מַשָּׂאוֹ	מַשָּׂאָהּ	מַשָּׂאֵנוּ	מַשַּׂאֲכֶם/ן	מַשָּׂאָם/ן
	מַשָּׂאוֹת	מַשָּׂאוֹת-		מַשָּׂאוֹתַי	מַשָּׂאוֹתֶיךָ	מַשָּׂאוֹתַיִךְ	מַשָּׂאוֹתָיו	מַשָּׂאוֹתֶיהָ	מַשָּׂאוֹתֵינוּ	מַשָּׂאוֹתֵיכֶם/ן	מַשָּׂאוֹתָם/ן
.84	מִשְׁבָּר	מִשְׁבַּר-	surf *m*	מִשְׁבָּרִי	מִשְׁבָּרְךָ	מִשְׁבָּרֵךְ	מִשְׁבָּרוֹ	מִשְׁבָּרָהּ	מִשְׁבָּרֵנוּ	מִשְׁבַּרְכֶם/ן	מִשְׁבָּרָם/ן
	מִשְׁבָּרִים	מִשְׁבְּרֵי-		מִשְׁבָּרַי	מִשְׁבָּרֶיךָ	מִשְׁבָּרַיִךְ	מִשְׁבָּרָיו	מִשְׁבָּרֶיהָ	מִשְׁבָּרֵינוּ	מִשְׁבְּרֵיכֶם/ן	מִשְׁבָּרָם/ן
.85	מִשְׁפָּחָה	מִשְׁפַּחַת-	family *f*	מִשְׁפַּחְתִּי	מִשְׁפַּחְתְּךָ	מִשְׁפַּחְתֵּךְ	מִשְׁפַּחְתּוֹ	מִשְׁפַּחְתָּהּ	מִשְׁפַּחְתֵּנוּ	מִשְׁפַּחְתְּכֶם/ן	מִשְׁפַּחְתָּם/ן
	מִשְׁפָּחוֹת	מִשְׁפְּחוֹת-		מִשְׁפָּחוֹתַי	מִשְׁפָּחוֹתֶיךָ	מִשְׁפָּחוֹתַיִךְ	מִשְׁפָּחוֹתָיו	מִשְׁפָּחוֹתֶיהָ	מִשְׁפָּחוֹתֵינוּ	מִשְׁפְּחוֹתֵיכֶם/ן	מִשְׁפָּחוֹתָם/ן
.86	מִשְׁפָּט	מִשְׁפַּט-	judgment *m*	מִשְׁפָּטִי	מִשְׁפָּטְךָ	מִשְׁפָּטֵךְ	מִשְׁפָּטוֹ	מִשְׁפָּטָהּ	מִשְׁפָּטֵנוּ	מִשְׁפַּטְכֶם/ן	מִשְׁפָּטָם/ן
	מִשְׁפָּטִים	מִשְׁפְּטֵי-		מִשְׁפָּטַי	מִשְׁפָּטֶיךָ	מִשְׁפָּטַיִךְ	מִשְׁפָּטָיו	מִשְׁפָּטֶיהָ	מִשְׁפָּטֵינוּ	מִשְׁפְּטֵיכֶם/ן	מִשְׁפָּטָם/ן
.87	נָבִיא	נְבִיא-	prophet *m*	נְבִיאִי	נְבִיאֲךָ	נְבִיאֵךְ	נְבִיאוֹ	נְבִיאָהּ	נְבִיאֵנוּ	נְבִיאֲכֶם/ן	נְבִיאָם/ן
	נְבִיאִים	נְבִיאֵי-		נְבִיאַי	נְבִיאֶיךָ	נְבִיאַיִךְ	נְבִיאָיו	נְבִיאֶיהָ	נְבִיאֵינוּ	נְבִיאֵיכֶם/ן	נְבִיאָם/ן
.88	נְבִיאָה	נְבִיאַת-	prophetess *f*	נְבִיאָתִי	נְבִיאָתְךָ	נְבִיאָתֵךְ	נְבִיאָתוֹ	נְבִיאָתָהּ	נְבִיאָתֵנוּ	נְבִיאַתְכֶם/ן	נְבִיאָתָם/ן
	נְבִיאוֹת	נְבִיאוֹת-		נְבִיאוֹתַי	נְבִיאוֹתֶיךָ	נְבִיאוֹתַיִךְ	נְבִיאוֹתָיו	נְבִיאוֹתֶיהָ	נְבִיאוֹתֵינוּ	נְבִיאוֹתֵיכֶם/ן	נְבִיאוֹתָם/ן
.89	נֶגַע	נֶגַע-	plague *m*	נִגְעִי	נִגְעֲךָ	נִגְעֵךְ	נִגְעוֹ	נִגְעָהּ	נִגְעֵנוּ	נִגַּעְכֶם/ן	נִגְעָם/ן
	נְגָעִים	נִגְעֵי-		נִגְעַי	נִגְעֶיךָ	נִגְעַיִךְ	נִגְעָיו	נִגְעֶיהָ	נִגְעֵינוּ	נִגְעֵיכֶם/ן	נִגְעָם/ן
.90	נֶדֶר	נֶדֶר-	vow *m*	נִדְרִי	נִדְרְךָ	נִדְרֵךְ	נִדְרוֹ	נִדְרָהּ	נִדְרֵנוּ	נִדַּרְכֶם/ן	נִדְרָם/ן
	נְדָרִים	נִדְרֵי-		נִדְרַי	נִדְרֶיךָ	נִדְרַיִךְ	נִדְרָיו	נִדְרֶיהָ	נִדְרֵינוּ	נִדְרֵיכֶם/ן	נִדְרָם/ן
.91	נַחֲלָה	נַחֲלַת-	property *f*	נַחֲלָתִי	נַחֲלָתְךָ	נַחֲלָתֵךְ	נַחֲלָתוֹ	נַחֲלָתָהּ	נַחֲלָתֵנוּ	נַחֲלַתְכֶם/ן	נַחֲלָתָם/ן
	נְחֲלוֹת	נַחֲלוֹת-		נַחֲלוֹתַי	נַחֲלוֹתֶיךָ	נַחֲלוֹתַיִךְ	נַחֲלוֹתָיו	נַחֲלוֹתֶיהָ	נַחֲלוֹתֵינוּ	נַחֲלוֹתֵיכֶם/ן	נַחֲלוֹתָם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.92	נִפְלָאוֹת	נִפְלְאוֹת-	miracului acts *f*	נִפְלְאוֹתַי	נִפְלְאוֹתֶיךָ	נִפְלְאוֹתַיִךְ	נִפְלְאוֹתָיו	נִפְלְאוֹתֶיהָ	נִפְלְאוֹתֵינוּ	נִפְלְאוֹתֵיכֶם/ן	נִפְלְאוֹתָם/ן
.93	נְפָשׁ	נֶפֶשׁ-	soul, person *f*	נַפְשִׁי	נַפְשְׁךָ	נַפְשֵׁךְ	נַפְשׁוֹ	נַפְשָׁהּ	נַפְשֵׁנוּ	נַפְשְׁכֶם/ן	נַפְשָׁם/ן
	נְפָשׁוֹת	נַפְשׁוֹת-		נַפְשׁוֹתַי	נַפְשׁוֹתֶיךָ	נַפְשׁוֹתַיִךְ	נַפְשׁוֹתָיו	נַפְשׁוֹתֶיהָ	נַפְשׁוֹתֵינוּ	נַפְשׁוֹתֵיכֶם/ן	נַפְשׁוֹתָם/ן
.94	סֹכֶךְ	סֹכַךְ-	hut *f*	סֻכָּתִי	סֻכָּתְךָ	סֻכָּתֵךְ	סֻכָּתוֹ	סֻכָּתָהּ	סֻכָּתֵנוּ	סֻכָּתְכֶם/ן	סֻכָּתָם/ן
	סֻכּוֹת	סֻכּוֹת-		סֻכּוֹתַי	סֻכּוֹתֶיךָ	סֻכּוֹתַיִךְ	סֻכּוֹתָיו	סֻכּוֹתֶיהָ	סֻכּוֹתֵינוּ	סֻכּוֹתֵיכֶם/ן	סֻכּוֹתָם/ן
.95	סֵפֶר	סֵפֶר-	book *m*	סִפְרִי	סִפְרְךָ	סִפְרֵךְ	סִפְרוֹ	סִפְרָהּ	סִפְרֵנוּ	סִפְרְכֶם/ן	סִפְרָם/ן
	סְפָרִים	סִפְרֵי-		סִפְרַי	סִפְרֶיךָ	סִפְרַיִךְ	סִפְרָיו	סִפְרֶיהָ	סִפְרֵינוּ	סִפְרֵיכֶם/ן	סִפְרֵיהֶם/ן
.96	סֵתֶר	סִתְרֵי-	hiding place *m*	סִתְרִי	סִתְרְךָ	סִתְרֵךְ	סִתְרוֹ	סִתְרָהּ	סִתְרֵנוּ	סִתְרְכֶם/ן	סִתְרָם/ן
	סְתָרִים	סִתְרֵי-		סִתְרַי	סִתְרֶיךָ	סִתְרַיִךְ	סִתְרָיו	סִתְרֶיהָ	סִתְרֵינוּ	סִתְרֵיכֶם/ן	סִתְרֵיהֶם/ן
.97	עֶבֶד	עֶבֶד-	servant *m*	עַבְדִּי	עַבְדְּךָ	עַבְדֵּךְ	עַבְדּוֹ	עַבְדָּהּ	עַבְדֵּנוּ	עַבְדְּכֶם/ן	עַבְדָּם/ן
	עֲבָדִים	עַבְדֵי-		עֲבָדַי	עֲבָדֶיךָ	עֲבָדַיִךְ	עֲבָדָיו	עֲבָדֶיהָ	עֲבָדֵינוּ	עֲבָדֵיכֶם/ן	עֲבָדֵיהֶם/ן
.98	עֲבוֹדָה	עֲבֹדַת-	work *f*	עֲבֹדָתִי	עֲבֹדָתְךָ	עֲבֹדָתֵךְ	עֲבֹדָתוֹ	עֲבֹדָתָהּ	עֲבֹדָתֵנוּ	עֲבֹדַתְכֶם/ן	עֲבֹדָתָם/ן
.99	עָוֹן	עֲוֹן-	iniquity *m*	עֲוֹנִי	עֲוֹנְךָ	עֲוֹנֵךְ	עֲוֹנוֹ	עֲוֹנָהּ	עֲוֹנֵנוּ	עֲוֹנְכֶם/ן	עֲוֹנָם/ן
	עֲוֹנוֹת	עֲוֹנֹת-		עֲוֹנֹתַי	עֲוֹנֹתֶיךָ	עֲוֹנֹתַיִךְ	עֲוֹנֹתָיו	עֲוֹנֹתֶיהָ	עֲוֹנֹתֵינוּ	עֲוֹנֹתֵיכֶם/ן	עֲוֹנֹתָם/ן
.100	עוֹף	עוֹף-	bird(s) *m*	עוֹפִי	עוֹפְךָ	עוֹפֵךְ	עוֹפוֹ	עוֹפָהּ	עוֹפֵנוּ	עוֹפְכֶם/ן	עוֹפָם/ן
.101	עֲטָרָה	עֲטֶרֶת-	crown *f*	עֲטָרָתִי	עֲטָרָתְךָ	עֲטָרָתֵךְ	עֲטָרָתוֹ	עֲטָרָתָהּ	עֲטָרָתֵנוּ	עֲטָרַתְכֶם/ן	עֲטָרָתָם/ן
	עֲטָרוֹת	עֲטָרֹת-		עֲטָרֹתַי	עֲטָרֹתֶיךָ	עֲטָרֹתַיִךְ	עֲטָרֹתָיו	עֲטָרֹתֶיהָ	עֲטָרֹתֵינוּ	עֲטָרֹתֵיכֶם/ן	עֲטָרֹתָם/ן
.102	עַיִן	עֵין-	eye *f*	עֵינִי	עֵינְךָ	עֵינֵךְ	עֵינוֹ	עֵינָהּ	עֵינֵנוּ	עֵינְכֶם/ן	עֵינָם/ן
	עֵינַיִם	עֵינֵי-	*dual*	עֵינַי	עֵינֶיךָ	עֵינַיִךְ	עֵינָיו	עֵינֶיהָ	עֵינֵינוּ	עֵינֵיכֶם/ן	עֵינֵיהֶם/ן
.103	עִיר	עִיר-	city *f*	עִירִי	עִירְךָ	עִירֵךְ	עִירוֹ	עִירָהּ	עִירֵנוּ	עִירְכֶם/ן	עִירָם/ן
	עָרִים	עָרֵי-		עָרַי	עָרֶיךָ	עָרַיִךְ	עָרָיו	עָרֶיהָ	עָרֵינוּ	עָרֵיכֶם/ן	עָרֵיהֶם/ן
.104	עֹלָה	עֹלַת-	burnt offering *f*	עֹלָתִי	עֹלָתְךָ	עֹלָתֵךְ	עֹלָתוֹ	עֹלָתָהּ	עֹלָתֵנוּ	עֹלַתְכֶם/ן	עֹלָתָם/ן
	עֹלוֹת	עֹלֹת-		עֹלֹתַי	עֹלֹתֶיךָ	עֹלֹתַיִךְ	עֹלֹתָיו	עֹלֹתֶיהָ	עֹלֹתֵינוּ	עֹלֹתֵיכֶם/ן	עֹלֹתָם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.105	עַם	עַם-	people *m*	עַמִּי	עַמְּךָ	עַמָּךְ	עַמּוֹ	עַמָּהּ	עַמֵּנוּ	עַמְּכֶם/ן	עַמָּם/ן
	עַמִּים	עַמֵּי-		עַמַּי	עַמֶּיךָ	עַמֵּךְ	עַמָּיו	עַמֶּיהָ	עַמֵּינוּ	עַמֵּיכֶם/ן	עַמֵּיהֶם/ן
.106	עֵץ	עֵץ-	tree *m*	עֵצִי	עֵצְךָ	עֵצֵךְ	עֵצוֹ	עֵצָהּ	עֵצֵנוּ	עֲצְכֶם/ן	עֲצָם/ן
	עֵצִים	עֲצֵי-		עֲצַי	עֲצֶיךָ	עֲצַיִךְ	עֲצָיו	עֲצֶיהָ	עֲצֵינוּ	עֲכֶיכֶם/ן	עֲכֶיהֶם/ן
.107	עֵצָה	עֲצַת-	counsel *f*	עֲצָתִי	עֲצָתְךָ	עֲצָתֵךְ	עֲצָתוֹ	עֲצָתָהּ	עֲצָתֵנוּ	עֲצַתְכֶם/ן	עֲצָתָם/ן
	עֲצוֹת	עֲצוֹת-		עֲצֹתַי	עֲצֹתֶיךָ	עֲצֹתַיִךְ	עֲצֹתָיו	עֲצֹתֶיהָ	עֲצֹתֵינוּ	עֲצֹתֵיכֶם/ן	עֲצֹתֵיהֶם/ן
.108	עֶצֶם	עֶצֶם-	bone *f*	עַצְמִי	עַצְמְךָ	עַצְמֵךְ	עַצְמוֹ	עַצְמָהּ	עַצְמֵנוּ	עַצְמְכֶם/ן	עַצְמָם/ן
	עֲצָמוֹת	עַצְמוֹת-		עַצְמוֹתַי	עַצְמוֹתֶיךָ	עַצְמוֹתַיִךְ	עַצְמוֹתָיו	עַצְמוֹתֶיהָ	עַצְמוֹתֵינוּ	עַצְמוֹתֵיכֶם/ן	עַצְמוֹתֵיהֶם/ן
.109	עֵת	עֵת-	time *f*	עִתִּי	עִתְּךָ	עִתֵּךְ	עִתּוֹ	עִתָּהּ	עִתֵּנוּ	עִתְּכֶם/ן	עִתָּם/ן
	עִתִּים	עִתֵּי-		עִתַּי	עִתֶּיךָ	עִתַּיִךְ	עִתָּיו	עִתֶּיהָ	עִתֵּינוּ	עִתֵּיכֶם/ן	עִתֵּיהֶם/ן
.110	פֶּה	פִּי-	mouth *m*	פִּי	פִּיךָ	פִּיךְ	פִּיו	פִּיהָ	פִּינוּ	פִּיכֶם/ן	פִּיהֶם/ן
.111	פָּנִים	פְּנֵי-	face(s) *mpl*	פָּנַי	פָּנֶיךָ	פָּנַיִךְ	פָּנָיו	פָּנֶיהָ	פָּנֵינוּ	פְּנֵיכֶם/ן	פְּנֵיהֶם/ן
.112	פֶּסֶל	פֶּסֶל-	idol *m*	פְּסִלִי	פְּסִלְךָ	פְּסִלֵךְ	פְּסִלוֹ	פְּסִלָהּ	פְּסִלֵנוּ	פִּסְלְכֶם/ן	פִּסְלָם/ן
	פְּסִילִים	פְּסִילֵי-		פְּסִילַי	פְּסִילֶיךָ	פְּסִילַיִךְ	פְּסִילָיו	פְּסִילֶיהָ	פְּסִילֵינוּ	פְּסִילֵיכֶם/ן	פְּסִילֵיהֶם/ן
.113	פֶּגֶם	פֶּגֶם-	occurrence, step *f*	פִּגְמִי	פִּגְמְךָ	פִּגְמֵךְ	פִּגְמוֹ	פִּגְמָהּ	פִּגְמֵנוּ	פִּגְמְכֶם/ן	פִּגְמָם/ן
	פְּגָמִים	פִּגְמֵי-		פִּגְמַי	פִּגְמֶיךָ	פִּגְמַיִךְ	פִּגְמָיו	פִּגְמֶיהָ	פִּגְמֵינוּ	פִּגְמֵיכֶם/ן	פִּגְמֵיהֶם/ן
.114	פֶּשַׁע	פִּשְׁעֵי-	transgression *f*	פִּשְׁעִי	פִּשְׁעֲךָ	פִּשְׁעֵךְ	פִּשְׁעוֹ	פִּשְׁעָהּ	פִּשְׁעֵנוּ	פִּשְׁעֲכֶם/ן	פִּשְׁעָם/ן
	פְּשָׁעִים	פִּשְׁעֵי-		פִּשְׁעַי	פִּשְׁעֶיךָ	פִּשְׁעַיִךְ	פִּשְׁעָיו	פִּשְׁעֶיהָ	פִּשְׁעֵינוּ	פִּשְׁעֵיכֶם/ן	פִּשְׁעֵיהֶם/ן
.115	צֹאן	צֹאן-	flock *f*	צֹאנִי	צֹאנְךָ	צֹאנֵךְ	צֹאנוֹ	צֹאנָהּ	צֹאנֵנוּ	צֹאנְכֶם/ן	צֹאנָם/ן
.116	צְדָקָה	צִדְקַת-	righteousness *f*	צִדְקָתִי	צִדְקָתְךָ	צִדְקָתֵךְ	צִדְקָתוֹ	צִדְקָתָהּ	צִדְקָתֵנוּ	צִדְקַתְכֶם/ן	צִדְקָתָם/ן
	צְדָקוֹת	צִדְקוֹת-		צִדְקֹתַי	צִדְקֹתֶיךָ	צִדְקֹתַיִךְ	צִדְקֹתָיו	צִדְקֹתֶיהָ	צִדְקֹתֵינוּ	צִדְקֹתֵיכֶם/ן	צִדְקֹתֵיהֶם/ן
.117	צוּר	צוּר-	rock, cliff *m*	צוּרִי	צוּרְךָ	צוּרֵךְ	צוּרוֹ	צוּרָהּ	צוּרֵנוּ	צֻרְכֶם/ן	צֻרָם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.118	צֵל	צֵל-	shadow *m*	צִלִּי	צִלְּךָ	צִלֵּךְ	צִלּוֹ	צִלָּהּ	צִלֵּנוּ	צִלְּכֶם/ן	צִלָּם/ן
	צְלָלִים	צִלְלֵי-		צִלְלַי	צִלְלֶיךָ	צִלְלַיִךְ	צִלְלָיו	צִלְלֶיהָ	צִלְלֵינוּ	צִלְלֵיכֶם/ן	צִלְלֵיהֶם/ן
.119	צַר	צַר-	distress *m*	צָרַי	צָרְךָ	צָרֵךְ	צָרוֹ	צָרָהּ	צָרֵנוּ	צָרְכֶם/ן	צָרָם/ן
	צָרִים	צָרֵי-		צָרָי	צָרֶיךָ	צָרַיִךְ	צָרָיו	צָרֶיהָ	צָרֵינוּ	צָרֵיכֶם/ן	צָרֵיהֶם/ן
.120	קֶבֶר	קִבְרֵ-	grave *m*	קִבְרִי	קִבְרְךָ	קִבְרֵךְ	קִבְרוֹ	קִבְרָהּ	קִבְרֵנוּ	קִבְרְכֶם/ן	קִבְרָם/ן
	קְבָרִים	קִבְרֵי-		קִבְרַי	קִבְרֶיךָ	קִבְרַיִךְ	קִבְרָיו	קִבְרֶיהָ	קִבְרֵינוּ	קִבְרֵיכֶם/ן	קִבְרֵיהֶם/ן
.121	קֹדֶשׁ	קֹדֶשׁ-	holiness	קָדְשִׁי	קָדְשְׁךָ	קָדְשֵׁךְ	קָדְשׁוֹ	קָדְשָׁהּ	קָדְשֵׁנוּ	קָדְשְׁכֶם/ן	קָדְשָׁם/ן
	קְדָשִׁים	קָדְשֵׁי-		קָדְשַׁי	קָדְשֶׁיךָ	קָדְשַׁיִךְ	קָדְשָׁיו	קָדְשֶׁיהָ	קָדְשֵׁינוּ	קָדְשֵׁיכֶם/ן	קָדְשֵׁיהֶם/ן
.122	קוֹל	קוֹל-	voice *m*	קוֹלִי	קוֹלְךָ	קוֹלֵךְ	קוֹלוֹ	קוֹלָהּ	קוֹלֵנוּ	קוֹלְכֶם/ן	קוֹלָם/ן
	קוֹלוֹת	קוֹלוֹת-		קוֹלוֹתַי	קוֹלוֹתֶיךָ	קוֹלוֹתַיִךְ	קוֹלוֹתָיו	קוֹלוֹתֶיהָ	קוֹלוֹתֵינוּ	קוֹלוֹתֵיכֶם/ן	קוֹלוֹתֵיהֶם/ן
.123	רֹאשׁ	רֹאשׁ-	head *m*	רֹאשִׁי	רֹאשְׁךָ	רֹאשֵׁךְ	רֹאשׁוֹ	רֹאשָׁהּ	רֹאשֵׁנוּ	רֹאשְׁכֶם/ן	רֹאשָׁם/ן
	רָאשִׁים	רְאשֵׁי-		רָאשַׁי	רָאשֶׁיךָ	רָאשַׁיִךְ	רָאשָׁיו	רָאשֶׁיהָ	רָאשֵׁינוּ	רָאשֵׁיכֶם/ן	רָאשֵׁיהֶם/ן
.124	רֶגֶל	רֶגֶל-	foot *f*	רַגְלִי	רַגְלְךָ	רַגְלֵךְ	רַגְלוֹ	רַגְלָהּ	רַגְלֵנוּ	רַגְלְכֶם/ן	רַגְלָם/ן
	רַגְלַיִם	רַגְלֵי-	*dual*	רַגְלַי	רַגְלֶיךָ	רַגְלַיִךְ	רַגְלָיו	רַגְלֶיהָ	רַגְלֵינוּ	רַגְלֵיכֶם/ן	רַגְלֵיהֶם/ן
.125	רוּחַ	רוּחַ-	spirit *f*	רוּחִי	רוּחֲךָ	רוּחֵךְ	רוּחוֹ	רוּחָהּ	רוּחֵנוּ	רוּחֲכֶם/ן	רוּחָם/ן
	רוּחוֹת	רוּחוֹת		רוּחוֹתַי	רוּחוֹתֶיךָ	רוּחוֹתַיִךְ	רוּחוֹתָיו	רוּחוֹתֶיהָ	רוּחוֹתֵינוּ	רוּחוֹתֵיכֶם/ן	רוּחוֹתֵיהֶם/ן
.126	רֵעַ	רֵעַ-	friend *m*	רֵעִי	רֵעֲךָ	רֵעֵךְ	רֵעֵהוּ	רֵעָהּ	רֵעֵנוּ	רֵעֲכֶם/ן	רֵעָם/ן
	רֵעִים	רֵעֵי-		רֵעַי	רֵעֶיךָ	רֵעַיִךְ	רֵעָיו	רֵעֶיהָ	רֵעֵינוּ	רֵעֵיכֶם/ן	רֵעֵיהֶם/ן
.127	רָעָה	רָעַת-	evil, misery *f*	רָעָתִי	רָעָתְךָ	רָעָתֵךְ	רָעָתוֹ	רָעָתָהּ	רָעָתֵנוּ	רָעָתְכֶם/ן	רָעָתָם/ן
	רָעוֹת	רָעוֹת-		רָעוֹתַי	רָעוֹתֶיךָ	רָעוֹתַיִךְ	רָעוֹתָיו	רָעוֹתֶיהָ	רָעוֹתֵינוּ	רָעוֹתֵיכֶם/ן	רָעוֹתֵיהֶם/ן
.128	שְׁאֵלָה	שְׁאֵלַת-	question *f*	שְׁאֵלָתִי	שְׁאֵלָתְךָ	שְׁאֵלָתֵךְ	שְׁאֵלָתוֹ	שְׁאֵלָתָהּ	שְׁאֵלָתֵנוּ	שְׁאֵלַתְכֶם/ן	שְׁאֵלָתָם/ן
	שְׁאֵלוֹת	שְׁאֵלוֹת-		שְׁאֵלוֹתַי	שְׁאֵלוֹתֶיךָ	שְׁאֵלוֹתַיִךְ	שְׁאֵלוֹתָיו	שְׁאֵלוֹתֶיהָ	שְׁאֵלוֹתֵינוּ	שְׁאֵלוֹתֵיכֶם/ן	שְׁאֵלוֹתֵיהֶם/ן
.129	שָׂדֶה	שְׂדֵה-	field *f*	שָׂדִי	שָׂדְךָ	שָׂדֵךְ	שָׂדֵהוּ	שָׂדָהּ	שָׂדֵנוּ	שָׂדְכֶם/ן	שָׂדָם/ן
	שָׂדוֹת	שְׂדוֹת-		שָׂדוֹתַי	שָׂדוֹתֶיךָ	שָׂדוֹתַיִךְ	שָׂדוֹתָיו	שָׂדוֹתֶיהָ	שָׂדוֹתֵינוּ	שָׂדוֹתֵיכֶם/ן	שָׂדוֹתֵיהֶם/ן

	Absol.	Constr.	Def.	my… 1cs	your… 2ms	your… 2fs	his… 3ms	her… 3fs	our… 1cpl	your… 2m/fpl	their… 3m/fpl
.130	שֹׁחַד	שֹׁחַד-	bribe *m*	שֹׁחֲדִי	שֹׁחַדְךָ	שֹׁחַדֵךְ	שֹׁחַדּוֹ	שֹׁחַדָּהּ	שֹׁחֲדֵנוּ	שֹׁחַדְכֶם/ן	שֹׁחַדָם/ן
.131	שְׁלֹם	שְׁלוֹם-	peace *m*	שְׁלוֹמִי	שְׁלוֹמְךָ	שְׁלוֹמֵךְ	שְׁלוֹמוֹ	שְׁלוֹמָהּ	שְׁלוֹמֵנוּ	שְׁלוֹמְכֶם/ן	שְׁלוֹמָם/ן
	שְׁלֹמִים	שְׁלוֹמֵי-		שְׁלוֹמַי	שְׁלוֹמֶיךָ	שְׁלוֹמַיִךְ	שְׁלוֹמָיו	שְׁלוֹמֶיהָ	שְׁלוֹמֵינוּ	שְׁלוֹמֵיכֶם/ן	שְׁלוֹמֵיהֶם/ן
.132	שֻׁלְחָן	שֻׁלְחַן-	table *m*	שֻׁלְחָנִי	שֻׁלְחָנְךָ	שֻׁלְחָנֵךְ	שֻׁלְחָנוֹ	שֻׁלְחָנָהּ	שֻׁלְחָנֵנוּ	שֻׁלְחֲנֵכֶם/ן	שֻׁלְחָנָם/ן
	שֻׁלְחָנוֹת	שֻׁלְחֲנוֹת-		שֻׁלְחָנוֹתַי	שֻׁלְחָנוֹתֶיךָ	שֻׁלְחָנוֹתַיִךְ	שֻׁלְחָנוֹתָיו	שֻׁלְחָנוֹתֶיהָ	שֻׁלְחָנוֹתֵינוּ	שֻׁלְחָנוֹתֵיכֶם/ן	שֻׁלְחָנוֹתֵיהֶם/ן
.133	שֵׁם	שֵׁם-	name *m*	שְׁמִי	שִׁמְךָ	שִׁמֵךְ	שְׁמוֹ	שְׁמָהּ	שְׁמֵנוּ	שִׁמְכֶם/ן	שְׁמָם/ן
	שֵׁמוֹת	שְׁמוֹת-		שְׁמוֹתַי	שְׁמוֹתֶיךָ	שְׁמוֹתַיִךְ	שְׁמוֹתָיו	שְׁמוֹתֶיהָ	שְׁמוֹתֵינוּ	שְׁמוֹתֵיכֶם/ן	שְׁמוֹתָם/ן
.134	שָׁנָה	שְׁנַת-	year *f*	שְׁנָתִי	שְׁנָתְךָ	שְׁנָתֵךְ	שְׁנָתוֹ	שְׁנָתָהּ	שְׁנָתֵנוּ	שְׁנַתְכֶם/ן	שְׁנָתָם/ן
	שָׁנִים	שְׁנֵי-		שְׁנוֹתַי	שְׁנוֹתֶיךָ	שְׁנוֹתַיִךְ	שְׁנוֹתָיו	שְׁנוֹתֶיהָ	שְׁנוֹתֵינוּ	שְׁנוֹתֵיכֶם/ן	שְׁנוֹתָם/ן
.135	שַׁעַר	שַׁעַר-	gate *m*	שַׁעֲרִי	שַׁעֲרְךָ	שַׁעֲרֵךְ	שַׁעֲרוֹ	שַׁעֲרָהּ	שַׁעֲרֵנוּ	שַׁעֲרְכֶם/ן	שַׁעֲרָם/ן
	שְׁעָרִים	שַׁעֲרֵי-		שְׁעָרַי	שְׁעָרֶיךָ	שְׁעָרַיִךְ	שְׁעָרָיו	שְׁעָרֶיהָ	שְׁעָרֵינוּ	שַׁעֲרֵיכֶם/ן	שַׁעֲרֵיהֶם/ן
.136	שָׂפָה	שְׂפַת-	lip *f*	שְׂפָתִי	שְׂפָתְךָ	שְׂפָתֵךְ	שְׂפָתוֹ	שְׂפָתָהּ	שְׂפָתֵנוּ	שִׂפַתְכֶם/ן	שִׂפָתָם/ן
	שְׂפָתַיִם	שִׂפְתֵי-	*dual*	שִׂפְתַי	שִׂפְתֶיךָ	שִׂפְתַיִךְ	שִׂפְתָיו	שִׂפְתֶיהָ	שִׂפְתֵינוּ	שִׂפְתֵיכֶם/ן	שִׂפְתֵיהֶם/ן
.137	שַׂק	שַׂק-	sack, sackcloth *m*	שַׂקִּי	שַׂקְּךָ	שַׂקֵּךְ	שַׂקּוֹ	שַׂקָּהּ	שַׂקֵּנוּ	שַׂקְּכֶם/ן	שַׂקָּם/ן
	שַׂקִּים	שַׂקֵּי-		שַׂקַּי	שַׂקֶּיךָ	שַׂקַּיִךְ	שַׂקָּיו	שַׂקֶּיהָ	שַׂקֵּינוּ	שַׂקֵּיכֶם/ן	שַׂקֵּיהֶם/ן
.138	שֶׁקֶר	שֶׁקֶר-	falsehood *m*	שִׁקְרִי	שִׁקְרְךָ	שִׁקְרֵךְ	שִׁקְרוֹ	שִׁקְרָהּ	שִׁקְרֵנוּ	שִׁקַּרְכֶם/ן	שִׁקָּרָם/ן
	שְׁקָרִים	שִׁקְרֵי-		שִׁקְרַי	שִׁקְרֶיךָ	שִׁקְרַיִךְ	שִׁקְרָיו	שִׁקְרֶיהָ	שִׁקְרֵינוּ	שִׁקְרֵיכֶם/ן	שִׁקְרֵיהֶם/ן
.139	שַׂר	שַׂר-	commander, prince *m*	שָׂרִי	שָׂרְךָ	שָׂרֵךְ	שָׂרוֹ	שָׂרָהּ	שָׂרֵנוּ	שַׂרְכֶם/ן	שָׂרָם/ן
	שָׂרִים	שְׂרֵי-		שָׂרַי	שָׂרֶיךָ	שָׂרַיִךְ	שָׂרָיו	שָׂרֶיהָ	שָׂרֵינוּ	שַׂרֵיכֶם/ן	שַׂרֵיהֶם/ן
.140	תּוֹרָה	תּוֹרַת-	law *f*	תּוֹרָתִי	תּוֹרָתְךָ	תּוֹרָתֵךְ	תּוֹרָתוֹ	תּוֹרָתָהּ	תּוֹרָתֵנוּ	תּוֹרַתְכֶם/ן	תּוֹרָתָם/ן
	תּוֹרוֹת	תּוֹרוֹת-		תּוֹרוֹתַי	תּוֹרוֹתֶיךָ	תּוֹרוֹתַיִךְ	תּוֹרוֹתָיו	תּוֹרוֹתֶיהָ	תּוֹרוֹתֵינוּ	תּוֹרוֹתֵיכֶם/ן	תּוֹרוֹתָם/ן
.141	תַּחֲנוּן	תַּחֲנוּן-	supplication *m*	תַּחֲנוּנִי	תַּחֲנוּנְךָ	תַּחֲנוּנֵךְ	תַּחֲנוּנוֹ	תַּחֲנוּנָהּ	תַּחֲנוּנֵנוּ	תַּחֲנוּנְכֶם/ן	תַּחֲנוּנָם/ן
	תַּחֲנוּנִים	תַּחֲנוּנֵי-		תַּחֲנוּנַי	תַּחֲנוּנֶיךָ	תַּחֲנוּנַיִךְ	תַּחֲנוּנָיו	תַּחֲנוּנֶיהָ	תַּחֲנוּנֵינוּ	תַּחֲנוּנֵיכֶם/ן	תַּחֲנוּנֵיהֶם/ן

Pronominal (Object) Suffixes with Prepositions and Particles

		Def.	*…me 1cs*	*...you 2ms*	*…you 2fs*	*…him 3ms*	*…her 3fs*	*…us 1cpl*	*…you 2m/fpl*	*…them 3m/fpl*
1.	אַחֲרֵי	after, behind	אַחֲרַי	אַחֲרֶיךָ	אַחֲרַיִךְ	אַחֲרָיו	אַחֲרֶיהָ	אַחֲרֵינוּ	אַחֲרֵיכֶם/ן	אַחֲרֵיהֶם/ן
2.	אֵין	there is not	אֵינֶנִּי	אֵינְךָ	אֵינֵךְ	אֵינֶנּוּ	אֵינֶנָּה	אֵינֶנּוּ	אֵינְכֶם/ן	אֵינָם/ן
3.	אֶל	to	אֵלַי	אֵלֶיךָ	אֵלַיִךְ	אֵלָיו	אֵלֶיהָ	אֵלֵינוּ	אֲלֵיכֶם/ן	אֲלֵיהֶם/ן
4.	אֵת	[def. dir. object]	אֹתִי	אֹתְךָ	אֹתָךְ	אֹתוֹ	אֹתָהּ	אֹתָנוּ	אֶתְכֶם/ן	אֹתָם/ן
5.	אֵת	with	אִתִּי	אִתְּךָ	אִתָּךְ	אִתּוֹ	אִתָּהּ	אִתָּנוּ	אִתְּכֶם/ן	אִתָּם/ן
6.	בְּ…	in, by means of	בִּי	בְּךָ	בָּךְ	בּוֹ	בָּהּ	בָּנוּ	בָּכֶם/ן	בָּהֶם, בָּם/ן
7.	בֵּין	between, among	בֵּינִי	בֵּינְךָ	בֵּינֵךְ	בֵּינוֹ	בֵּינָהּ	בֵּינֵינוּ	בֵּינֵיכֶם/ן	בֵּינֵיהֶם/ן
8.	בִּלְעֲדֵי	without	בִּלְעָדַי	בִּלְעָדֶיךָ	בִּלְעָדַיִךְ	בִּלְעָדָיו	בִּלְעָדֶיהָ	בִּלְעָדֵנוּ	בִּלְעֲדֵכֶם/ן	בִּלְעֲדֵם/ן
9.	בְּתוֹךְ	in the middle of	בְּתוֹכִי	בְּתוֹכְךָ	בְּתוֹכֵךְ	בְּתוֹכוֹ	בְּתוֹכָהּ	בְּתוֹכֵנוּ	בְּתוֹכְכֶם/ן	בְּתוֹכָם/ן
10.	הִנֵּה	behold	הִנֵּנִי, הִנְּנִי	הִנְּךָ	הִנָּךְ	הִנּוֹ	הִנָּהּ	הִנָּנוּ, הִנֵּנוּ	הִנְּכֶם/ן	הִנָּם/ן
11.	כְּ…,	like, as	כָּמוֹנִי	כָּמוֹךָ	כָּמוֹךְ	כָּמוֹהוּ	כָּמוֹהָ	כָּמוֹנוּ	כָּכֶם/ן,	כָּהֶם/ן,
12.	כְּמוֹ								כְּמוֹכֶם/ן	כְּמוֹהֶם/ן
13.	לְ…	to, for	לִי	לְךָ	לָךְ	לוֹ	לָהּ	לָנוּ	לָכֶם/ן	לָהֶם/ן
14.	לִפְנֵי	before, in front of	לְפָנַי	לְפָנֶיךָ	לְפָנַיִךְ	לְפָנָיו	לְפָנֶיהָ	לְפָנֵינוּ	לִפְנֵיכֶם/ן	לִפְנֵיהֶם/ן
15.	מִן	from, than	מִנִּי, מִמֶּנִּי	מִמְּךָ	מִמֵּךְ	מִמֶּנּוּ,	מִמֶּנָּה	מִמֶּנּוּ	מִכֶּם/ן	מֵהֶם/ן,
16.						מִמֶּנּוּ				מִינָּהֶם/ן
17.	נֶגֶד	opposite	נֶגְדִּי	נֶגְדְּךָ	נֶגְדֵּךְ	נֶגְדּוֹ	נֶגְדָּהּ	נֶגְדֵּנוּ	נֶגְדְּכֶם/ן	נֶגְדָּם/ן
18.	סָבִיב	around	סְבִיבוֹתַי	סְבִיבוֹתֶיךָ	סְבִיבוֹתַיִךְ	סְבִיבוֹתָיו	סְבִיבוֹתֶיהָ	סְבִיבוֹתֵינוּ	סְבִיבוֹתֵיכֶם/ן	סְבִיבוֹתֵיהֶם/ן
19.	עַד	as far as	עָדַי	עָדֶיךָ	עָדַיִךְ	עָדָיו	עָדֶיהָ	עָדֵינוּ	עֲדֵיכֶם/ן	עֲדֵיהֶם/ן
20.	עוֹד	still, yet	עוֹדִי, עוֹדֶנִּי	עוֹדְךָ	עוֹדָךְ	עוֹדֶנּוּ	עוֹדֶנָּה	עוֹדֵנוּ	עוֹדְכֶם/ן	עוֹדָם/ן
21.										
22.	עַל	on	עָלַי	עָלֶיךָ	עָלַיִךְ	עָלָיו	עָלֶיהָ	עָלֵינוּ	עֲלֵיכֶם/ן	עֲלֵיהֶם/ן
23.	עַל־יַד	beside	עַל־יָדִי	עַל־יָדְךָ	עַל־יָדֵךְ	עַל־יָדוֹ	עַל־יָדָהּ	עַל־יָדֵנוּ	עַל־יֶדְכֶם/ן	עַל־יָדָם/ן
24.	עִם	together with	עִמִּי	עִמְּךָ	עִמָּךְ	עִמּוֹ	עִמָּהּ	עִמָּנוּ	עִמְּכֶם/ן	עִמָּם/ן
25.	תַּחַת	under	תַּחְתִּי	תַּחְתֶּיךָ	תַּחְתַּיִךְ	תַּחְתָּיו	תַּחְתֶּיהָ	תַּחְתֵּינוּ	תַּחְתֵּיכֶם/ן	תַּחְתָּם/ן

Pronominal (Object) Suffixes with Verbs

Isolated Pronominal (Object) Suffixes, shown with Sample *3ms* קטל Form[1]					
Suffix alone	**קטל *3ms* with suffixes**	**Meaning**	**Suffix alone**	**קטל *3ms* with suffixes**	**Meaning**
-ֽנוּ	שְׁמָרָֽנוּ	he guarded us	-ַנִי	שְׁמָרַנִי	he guarded me
-ְכֶם	שְׁמָרְכֶם	he guarded you *mpl*	-ְךָ	שְׁמָרְךָ	he guarded you *ms*
-ְכֶן	שְׁמָרְכֶן	he guarded you *fpl*	-ֵךְ	שְׁמָרֵךְ	he guarded you *fs*
-ָם	שְׁמָרָם	he guarded them *m*	-וֹ, -ָהוּ	שְׁמָרוֹ, שְׁמָרָהוּ[2]	he guarded him / it
-ָן	שְׁמָרָן	he guarded them *f*	-ָהּ	שְׁמָרָהּ	he guarded her / it

Isolated Pronominal (Object) Suffixes, shown with Sample *3ms* יקטל Form					
Suffix alone	**יקטל *3ms* with suffixes**	**Meaning**	**Suffix alone**	**יקטל *3ms* with suffixes**	**Meaning**
-ֵנוּ	יִשְׁמְרֵֽנוּ	he will guard us	-ַנִי	יִשְׁמְרֵנִי	he will guard me
-ְכֶם	יִשְׁמָרְכֶם	he will guard you *mpl*	-ְךָ	יִשְׁמָרְךָ,[3] יִשְׁמְרֶֽךָּ[4]	he will guard you *ms*
-ְכֶן	יִשְׁמָרְכֶן	he will guard you *fpl*	-ֵךְ	יִשְׁמְרֵךְ	he will guard you *fs*
-ֵם	יִשְׁמְרֵם	he will guard them *m*	-ֵהוּ	יִשְׁמְרֵהוּ, יִשְׁמְרֶֽנּוּ, יִשְׁמְרוֹ	he will guard him / it
-ֵן	יִשְׁמְרֵן	he will guard them *f*	-ֶהָ	יִשְׁמְרֶהָ, יִשְׁמְרֶֽנָּה	he will guard her / it

[1] Cf. §8.2.ד.

[2] The hollow verb ש.י.מ attests both suffixes: שָׂמוֹ (Ezek. 17:4) and שָׂמָהוּ (Ezek. 7:20), both meaning *he placed him*; the verb ש.מ.ר only attests שְׁמָרוֹ *he guarded him*. III-ה/י verbs employ -ָהוּ (e.g., רָאָהוּ *he saw him*).

[3] Note the qameṣ-ḥaṭuf in יִשְׁמָרְךָ, יִשְׁמָרְכֶם, and יִשְׁמָרְכֶן.

[4] The following forms display an energic נ: יִשְׁמְרֶֽךָּ, יִשְׁמְרֶֽנּוּ, and יִשְׁמְרֶֽנָּה.

Infinitive Construct	**Pronominal (Object) Suffixes with Complete קטל Conjugation for Strong Verbs in Qal בְּנְיָן**[5]								
to guard…	*they guarded…*	*you (2mpl) guarded…*[6]	*we guarded…*	*she guarded…*	*he guarded…*	*you (2fs) guarded…*	*you (2ms) guarded…*	*I guarded…*	Object Suffix
[לְ]שְׁמֹר	שָׁמְרוּ	שְׁמַרְתֶּם	שָׁמַרְנוּ	שָׁמְרָה	שָׁמַר	שָׁמַרְתְּ	שָׁמַרְתָּ	שָׁמַרְתִּי	[without suffix]
[לְ]שָׁמְרִי	שְׁמָרֻוּנִי	שְׁמַרְתֻּונִי	N/A	שְׁמָרַֽתְנִי	שְׁמָרַֽנִי	שְׁמַרְתִּינִי	שְׁמַרְתַּנִי	N/A	*…me*
[לְ]שָׁמְרְךָ	שְׁמָרֻוךָ	N/A	שְׁמַרְנוּךָ	שְׁמָרַֽתְךָ	שְׁמָרְךָ	N/A	N/A	שְׁמַרְתִּיךָ	*…you (2ms)*
[לְ]שָׁמְרֵךְ	שְׁמָרוּךְ	N/A	שְׁמַרְנוּךְ	שְׁמָרַֽתֵךְ	שְׁמָרֵךְ	N/A	N/A	שְׁמַרְתִּיךְ	*…you (2fs)*
[לְ]שָׁמְרוֹ	שְׁמָרֻוהוּ	שְׁמַרְתֻּוהוּ	שְׁמַרְנוּהוּ	שְׁמָרַֽתְהוּ שְׁמָרַֽתּוּ	שְׁמָרָהוּ[8] שְׁמָרוֹ	שְׁמַרְתִּיהוּ	שְׁמַרְתּוֹ	שְׁמַרְתִּיהוּ[7] שְׁמַרְתִּיו	*…him / it*
[לְ]שָׁמְרָהּ	שְׁמָרוּהָ	שְׁמַרְתֻּוהָ	שְׁמַרְנוּהָ	שְׁמָרַֽתְהָ	שְׁמָרָהּ	שְׁמַרְתִּיהָ	שְׁמַרְתָּהּ	שְׁמַרְתִּיהָ	*…her / it*
[לְ]שָׁמְרֵנוּ	שְׁמָרֻונוּ	שְׁמַרְתֻּונוּ	N/A	שְׁמָרַֽתְנוּ	שְׁמָרָֽנוּ	שְׁמַרְתִּינוּ	שְׁמַרְתָּנוּ	שְׁמַרְתִּינוּ	*…us*
[לְ]שָׁמְרְכֶם	שְׁמָרוּכֶם	N/A	שְׁמַרְנוּכֶם	שְׁמָרַֽתְכֶם	שְׁמָרְכֶם	N/A	N/A	שְׁמַרְתִּיכֶם	*…you (2mpl)*
[לְ]שָׁמְרְכֶן	שְׁמָרוּכֶן	N/A	שְׁמַרְנוּכֶן	שְׁמָרַֽתְכֶן	שְׁמָרְכֶן	N/A	N/A	שְׁמַרְתִּיכֶן	*…you (2fpl)*
[לְ]שָׁמְרָם	שְׁמָרוּם	שְׁמַרְתֻּום	שְׁמַרְנוּם	שְׁמָרַֽתָם	שְׁמָרָם	שְׁמַרְתִּים	שְׁמַרְתָּם	שְׁמַרְתִּים	*…them (3mpl)*
[לְ]שָׁמְרָן	שְׁמָרוּן	שְׁמַרְתֻּון	שְׁמַרְנוּן	שְׁמָרַֽתָן	שְׁמָרָן	שְׁמַרְתִּין	שְׁמַרְתָּן	שְׁמַרְתִּין	*…them (3fpl)*

[5] Forms that would be reflexive in meaning (I do something to myself, you do something to yourself) are omitted ("N/A") since Hebrew routinely employs a distinct בִּנְיָן to express reflexivity (e.g., the hitpael בְּנְיָן). For more details concerning pronominal object suffixes with the קטל conjugation, cf. GKC §§58 – 61 and *IBH* §§184 – 90.

[6] The קטל *2mpl* base to which suffixed pronouns are added is שְׁמַרְתֻּו (cf. GKC §59). It is difficult to conjecture whether *2fpl* קטל forms with an object suffix would have been distinct from comparable *2mpl* forms, since no *2fpl* forms with object suffixes are attested in the Hebrew Bible. In the case of יקטל forms, we find masculine some forms serving for feminine (see note, below).

[7] Some verbs attest both suffix forms (e.g., וּנְתַתִּיהוּ in Judg. 4:7, and וּנְתַתִּיו in 1 Sam. 1:11 or Ezek. 7:20).

[8] The hollow verb שׂ.י.מ attests both suffixes: שָׂמוֹ (Ezek. 17:4) and שָׂמָהוּ (Ezek. 7:20), both meaning *he placed him*; the verb שׁ.מ.ר only attests שְׁמָרוֹ *he guarded him.*

Infinitive Construct	**Pronominal (Object) Suffixes with Complete קטל Conjugation for III-ה/י Verbs in Qal בְּנָיַן**								
to acquire…[9]	*they acquired…*	*you (2mpl) acquired…*	*we acquired…*	*she acquired…*	*he acquired…*	*you (2fs) acquired…*	*you (2ms) acquired…*	*I acquired…*	Object Suffix
[ל]קְנוֹת	קָנוּ	קְנִיתֶם[10]	קָנִינוּ	קָנְתָה	קָנָה	קָנִית	קָנִיתָ	קָנִיתִי	[without suffix]
[ל]קְנוֹתִי	קָנֻנִי	קְנִיתֻונִי	N/A	קָנַתְנִי	קָנַנִי	קְנִיתְנִי	קְנִיתָנִי	N/A	*…me*
[ל]קְנוֹתְךָ	קָנֻךָ	N/A	קְנִינוּךָ	קָנָתְךָ	קָנְךָ	N/A	N/A	קְנִיתִיךָ	*…you (2ms)*
[ל]קְנוֹתֵךְ	קָנוּךְ	N/A	קְנִינוּךְ	קָנָתֶךְ	קָנֵךְ	N/A	N/A	קְנִיתִיךְ	*…you (2fs)*
[ל]קְנוֹתוֹ	קָנוּהוּ	קְנִיתֻוהוּ	קְנִינוּהוּ	קָנַתְהוּ קְנָתוֹ	קָנָהוּ	קְנִיתְיהוּ	 קְנִיתוֹ[11]	קְנִיתִיהוּ קְנִיתִיו	*…him / it*
[ל]קְנוֹתָהּ	קָנוּהָ	קְנִיתֻוהָ	קְנִינוּהָ	קָנַתָּה	קָנָהּ	קְנִיתְיהָ	קְנִיתָהּ	קְנִיתִיהָ	*…her / it*
[ל]קְנוֹתֵנוּ	קָנֻונוּ	קְנִיתֻונוּ	N/A	קָנַתְנוּ	קָנָנוּ	קְנִיתָנוּ	קְנִיתָנוּ	קְנִיתִינוּ	*…us*
[ל]קְנוֹתְכֶם	קְנוּכֶם	N/A	קְנִינוּכֶם	קְנַתְכֶם	קְנָכֶם	N/A	N/A	קְנִיתִיכֶם	*…you (2mpl)*
[ל]קְנוֹתְכֶן	קְנוּכֶן	N/A	קְנִינוּכֶן	קְנַתְכֶן	קְנָכֶן	N/A	N/A	קְנִיתִיכֶן	*…you (2fpl)*
[ל]קְנוֹתָם	קָנוּם	קְנִיתוּם	קְנִינוּם	קָנָתַם	קָנָם	קְנִיתִים	קְנִיתָם	קְנִיתִים	*…them (3mpl)*
[ל]קְנוֹתָן	קָנוּן	קְנִיתוּן	קְנִינוּן	קָנָתַן	קָנָן	קְנִיתִין	קְנִיתָן	קְנִיתִין	*…them (3fpl)*

[9] The infinitive construct often appears with defective spelling (e.g., [לִ]קְנוֹתִי instead of [לִ]קְנוֹתִי).

[10] The קטל *2mpl* base to which suffixed pronouns are added is קְנִיתוּ (cf. GKC §59).

[11] On analogy with piel כִּסִּיתוֹ (Ps. 104:6).

Pronominal (Object) Suffixes with Complete יקטל Conjugation

for Strong Verbs in Qal בְּנְיָן[12]

they (3mpl) will guard…	*you (2mpl) will guard…*[13]	*we will guard…*	*he will guard…*	*you (2fs) will guard…*	*you (2ms) / she (3fs) will guard…*	*I will guard…*	Object Suffix
יִשְׁמְרוּ	תִּשְׁמְרוּ	נִשְׁמֹר	יִשְׁמֹר	תִּשְׁמְרִי	תִּשְׁמֹר	אֶשְׁמֹר	[without suffix]
יִשְׁמְרוּנִי[14]	תִּשְׁמְרוּנִי	N/A	יִשְׁמְרֵנִי	תִּשְׁמְרִינִי	תִּשְׁמְרֵנִי	N/A	*…me*
יִשְׁמְרוּךְ	N/A	נִשְׁמָרְךָ	יִשְׁמָרְךָ	N/A	N/A	אֶשְׁמָרְךָ	*…you (2ms)*
		נִשְׁמָרֶךָּ	יִשְׁמָרֶךָּ	N/A	N/A	אֶשְׁמָרֶךָּ	*…you (2ms, energic* נ*)*[15]
יִשְׁמְרוּךְ	N/A	נִשְׁמָרֵךְ	יִשְׁמָרֵךְ	N/A	N/A	אֶשְׁמָרֵךְ	*…you (2fs)*
יִשְׁמְרוּהוּ	תִּשְׁמְרֻהוּ	נִשְׁמָרֵהוּ	יִשְׁמָרֵהוּ	תִּשְׁמְרִיהוּ	תִּשְׁמְרֵהוּ	אֶשְׁמְרֵהוּ	*…him / it*
		נִשְׁמָרֶנּוּ	יִשְׁמָרֶנּוּ		תִּשְׁמְרֶנּוּ	אֶשְׁמָרֶנּוּ	*…him / it (energic* נ*)*
יִשְׁמְרֻנוּ[16]			יִשְׁמְרוֹ				
יִשְׁמְרוּהָ	תִּשְׁמְרוּהָ	נִשְׁמָרָהּ	יִשְׁמָרָהּ	תִּשְׁמְרִיהָ	תִּשְׁמְרָהּ		*…her / it*
יִשְׁמְרוּנָהּ		נִשְׁמָרָנָּה	יִשְׁמָרָנָּה		תִּשְׁמָרָנָּה	אֶשְׁמָרָנָּה	*…her / it (energic* נ*)*
יִשְׁמְרוּנוּ	תִּשְׁמְרוּנוּ	N/A	יִשְׁמְרֵנוּ	תִּשְׁמְרִינוּ	תִּשְׁמְרֵנוּ	אֶשְׁמָרֵנוּ	*…us*
יִשְׁמְרוּכֶם	N/A	נִשְׁמָרְכֶם	יִשְׁמָרְכֶם	N/A	N/A	אֶשְׁמָרְכֶם	*…you (2mpl)*
יִשְׁמְרוּכֶן	N/A	נִשְׁמָרְכֶן	יִשְׁמָרְכֶן	N/A	N/A	אֶשְׁמָרְכֶן	*…you (2fpl)*
יִשְׁמְרוּם	תִּשְׁמְרוּם	נִשְׁמָרֵם	יִשְׁמְרֵם	תִּשְׁמְרִים	תִּשְׁמְרֵם	אֶשְׁמְרֵם	*…them (3mpl)*
יִשְׁמְרוּן	תִּשְׁמְרוּן	נִשְׁמָרֵן	יִשְׁמְרֵן	תִּשְׁמְרִין	תִּשְׁמְרֵן	אֶשְׁמְרֵן	*…them (3fpl)*

[12] For more details concerning pronominal object suffixes with the יקטל conjugation, cf. *IBH* §192.

[13] Evidently the *2mpl* forms with suffixes served for *3fpl* as well (cf. Job 19:15 and Jer. 2:19). Perhaps they served for *2fpl* as well (since the base form is the same as *3fpl*), although no יקטל *2fpl* verbs with object suffixes are attested.

[14] III-א verbs tend to employ a nunated form: יִמְצָאֻנְנִי *they will find me*.

[15] The force of the energic (or epenthetic) nun is only phonetic, not semantic (Joüon §61f, p. 160).

[16] The *3ms* suffix ־נּוּ is attested for the qal בְּנְיָן only in יִלְכְּדֻנּוּ *they will capture him* (Prov. 5:22).

Pronominal (Object) Suffixes with Complete יקטל Conjugation for III-ה/י Verbs in Qal בְּנָיַן

they (3mpl) will acquire…	*you (2mpl) will acquire…*[17]	*we will acquire…*	*he will acquire…*	*you (2fs) will acquire…*	*you (2ms) / she (3fs) will acquire…*	*I will acquire…*	Object Suffix
יִקְנוּ	תִּקְנוּ	נִקְנֶה	יִקְנֶה	תִּקְנִי	תִּקְנֶה	אֶקְנֶה	[without suffix]
יִקְנוּנִי	תִּקְנוּנִי	N/A	יִקְנֵנִי	תִּקְנִינִי	תִּקְנֵנִי	N/A	*…me*
יִקְנוּךְ	N/A	נִקְנֶךְ	יִקְנֶךְ	N/A	N/A	אֶקְנְךָ	*…you (2ms)*
	N/A	נִקְנָּךְ	יִקְנֶּךָּ	N/A	N/A	אֶקְנָּךְ	*…you (2ms, energic נ)*
יִקְנוּךְ	N/A	נִקְנֵךְ	יִקְנֵךְ	N/A	N/A	אֶקְנֵךְ	*…you (2fs)*
יִקְנוּהוּ	תִּקְנוּהוּ	נִקְנֵהוּ[19]	יִקְנֵהוּ	תִּקְנִיהוּ	[note[18]]	אֶקְנֵהוּ	*…him / it*
			יִקְנֶּנּוּ		תִּקְנֶּנּוּ	אֶקְנֶּנּוּ	*…him / it (energic נ)*
יִקְנוּהָ	תִּקְנוּהָ		יִקְנֶהָ	תִּקְנִיהָ	תִּקְנֶהָ		*…her / it*
		נִקְנֶּנָּה	יִקְנֶּנָּה			אֶקְנֶּנָּה	*…her / it (energic נ)*
יִקְנוּנוּ	תִּקְנוּנוּ	N/A	יִקְנֵנוּ	תִּקְנִינוּ	תִּקְנֵנוּ	אֶקְנֵנוּ	*…us*
יִקְנוּכֶם	N/A	נִקְנֵכֶם	יִקְנֵכֶם	N/A	N/A	אֶקְנֵכֶם	*…you (2mpl)*
יִקְנוּכֶן	N/A	נִקְנֵכֶן	יִקְנֵכֶן	N/A	N/A	אֶקְנֵכֶן	*…you (2fpl)*
יִקְנוּם	תִּקְנוּם	נִקְנֵם	יִקְנֵם	תִּקְנִים	תִּקְנֵם	אֶקְנֵם	*…them (3mpl)*
יִקְנוּן	תִּקְנוּן	נִקְנֵן	יִקְנֵן	תִּקְנִין	תִּקְנֵן	אֶקְנֵן	*…them (3fpl)*

[17] See previous note concerning *2mpl* forms and *3fpl* forms with suffixes.

[18] A blank field among the nunated and non-nunated rows suggests that, based on attested spellings, convention may have preferred certain forms to the exclusion of other nearly-equivalent forms. Thus, in the absence of any non-nunated forms attested for III-ה/י qal יקטל *2ms* with a *2ms* suffix (forms that would have been spelled תִּקְנֵהוּ), perhaps convention dictated that only the corresponding nunated form תִּקְנֶּנּוּ was used.

Among the nunated and non-nunated rows, when a field is left blank, it suggests that since a particular form is not attested—but its alternative (nunated or non-nunated) is attested, perhaps only the alternative was employed.

[19] A nunated form is attested in the hifil (נַשְׁקֶּנּוּ *we will cause him to drink*, Gen. 19:34), although not in the qal.

Pronominal (Object) Suffixes with Imperatives									
III-Guttural Qal Verbs			**III-ה/י Qal Verbs**			**Strong Qal Verbs**			
Send! (2mpl)	*Send! (2fs)*	*Send! (2ms)*	*Acquire! (2mpl)*	*Acquire! (2fs)*	*Acquire! (2ms)*	*Guard! (2mpl)*[21]	*Guard! (2fs)*[20]	*Guard! (2ms)*	Object Suffix
שִׁלְחוּ	שִׁלְחִי	שְׁלַח	קְנוּ	קְנִי	קְנֵה	שִׁמְרוּ	שִׁמְרִי	שְׁמֹר	[without suffix]
שִׁלָּחוּנִי	שִׁלָּחִינִי	שִׁלָּחֵנִי	קְנוּנִי	קְנִינִי	קְנֵנִי	שָׁמְרוּנִי	שָׁמְרִינִי	שָׁמְרֵנִי[22]	*…me*
שִׁלָּחוּהוּ	שִׁלָּחִיהוּ	שִׁלָּחֵהוּ	קְנוּהוּ	קְנִיהוּ	קְנֵהוּ	שָׁמְרוּהוּ	שָׁמְרִיהוּ	שָׁמְרֵהוּ	*…him / it*
שִׁלָּחוּהָ	שִׁלָּחִיהָ	שִׁלָּחֶנָּה	קְנוּהָ	קְנִיהָ	קְנֶנָּה	שָׁמְרוּהָ	שָׁמְרִיהָ	שָׁמְרֶהָ, שָׁמְרָה	*…her / it*
שִׁלָּחוּנוּ	שִׁלָּחִינוּ	שִׁלָּחֵנוּ	קְנוּנוּ	קְנִינוּ	קְנֵנוּ	שָׁמְרוּנוּ	שָׁמְרִינוּ	שָׁמְרֵנוּ	*…us*
שִׁלָּחוּם	שִׁלָּחִים	שִׁלָּחֵם	קְנוּם	קְנִים	קְנֵם	שָׁמְרוּם	שָׁמְרִים	שָׁמְרֵם	*…them (3mpl)*
שִׁלָּחוּן	שִׁלָּחִין	שִׁלָּחֵן	קְנוּן	קְנִין	קְנֵן	שָׁמְרוּן	שָׁמְרִין	שָׁמְרֵן	*…them (3fpl)*

[20] While the Hebrew Bible gives ample evidence for feminine imperatives, none appear with object suffixes.

[21] *Fpl* imperatives with suffixes do not appear in this table since, on analogy with יקטל indicative forms, they evidently were served by *mpl* imperative forms with suffixes (see earlier note, GKC §61f).

[22] When accompanied by a pronominal object suffix, the first syllable in ש.מ.ר imperative forms will comprise a closed syllable. Thus the qameṣ vowel in forms such as שָׁמְרֵנִי is a qameṣ-ḥaṭuf.

VERBAL ARRAY FOR QAL בְּנָיָן

(shown with שׁ.מ.ר, meaning *guard* in qal בְּנָיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נִשְׁמְרָה let's guard		אֶשְׁמְרָה may I guard		*cohort.*
שְׁמֹרְנָה guard!	שִׁמְרוּ guard!	שִׁמְרִי guard!	שְׁמֹר guard!	*imv.*
תִּשְׁמֹרְנָה may they guard	יִשְׁמְרוּ may they guard	תִּשְׁמֹר may she guard	יִשְׁמֹר may he guard	*jussive*

Infinitives

to guard	שָׁמוֹר	*inf. absolute*
to guard	[לְ]שְׁמֹר	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
שׁוֹמְרוֹת ones who guard	שֹׁמְרִים	שֹׁמֶרֶת שׁוֹמְרָה one who guards	שֹׁמֵר

יקטל

אֶשְׁמֹר I will guard	נִשְׁמֹר we will guard
תִּשְׁמֹר you will guard *ms*	תִּשְׁמְרוּ you will guard *mpl*
תִּשְׁמְרִי you will guard *fs*	תִּשְׁמֹרְנָה you will guard *fpl*
יִשְׁמֹר he will guard	יִשְׁמְרוּ they will guard *m*
תִּשְׁמֹר she will guard	תִּשְׁמֹרְנָה they will guard *f*

קטל

שָׁמַרְתִּי I guarded	שָׁמַרְנוּ we guarded
שָׁמַרְתָּ you guarded *ms*	שְׁמַרְתֶּם you guarded *mpl*
שָׁמַרְתְּ you guarded *fs*	שְׁמַרְתֶּן you guarded *fpl*
שָׁמַר he guarded	שָׁמְרוּ they guarded
שָׁמְרָה she guarded	

קטל Conjugation of Selected Verbs in Qal בִּנְיָן

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Qal Def.
אָבְדוּ	אֲבַדְתֶּם/ן	אָבַדְנוּ	אָבְדָה	אָבַד	אָבַדְתְּ	אָבַדְתָּ	אָבַדְתִּי	א.ב.ד	to perish
אָהֲבוּ	אֲהַבְתֶּם/ן	אָהַבְנוּ	אָהֲבָה	אָהַב	אָהַבְתְּ	אָהַבְתָּ	אָהַבְתִּי	א.ה.ב	to love
אָכְלוּ	אֲכַלְתֶּם/ן	אָכַלְנוּ	אָכְלָה	אָכַל	אָכַלְתְּ	אָכַלְתָּ	אָכַלְתִּי	א.כ.ל	to eat
אָמְרוּ	אֲמַרְתֶּם/ן	אָמַרְנוּ	אָמְרָה	אָמַר	אָמַרְתְּ	אָמַרְתָּ	אָמַרְתִּי	א.מ.ר	to say
אָסְפוּ	אֲסַפְתֶּם/ן	אָסַפְנוּ	אָסְפָה	אָסַף	אָסַפְתְּ	אָסַפְתָּ	אָסַפְתִּי	א.ס.פ	to gather
בָּאוּ	בָּאתֶם/ן	בָּאנוּ	בָּאָה	בָּא	בָּאת	בָּאתָ	בָּאתִי	ב.ו.א	to come, enter
בּוֹשׁוּ	בּוֹשְׁתֶּם/ן	בֹּשְׁנוּ	בּוֹשָׁה	בּשׁ	בֹּשְׁתְּ	בֹּשְׁתָּ	בֹּשְׁתִּי	ב.ו.שׁ	to be ashamed
בָּנוּ	בְּנַתֶּם/ן	בָּנִנוּ	בָּנָה	בִּין	בָּנַתְּ	בָּנַתָּ	בִּינוֹתִי	ב.י.נ	to understand
בָּכוּ	בְּכִיתֶם/ן	בָּכִינוּ	בָּכְתָה	בָּכָה	בָּכִית	בָּכִיתָ	בָּכִיתִי	ב.כ.י/ה	to weep
בָּלְעוּ	בְּלַעְתֶּם/ן	בָּלַעְנוּ	בָּלְעָה	בָּלַע	בָּלַעַתְּ	בָּלַעְתָּ	בָּלַעְתִּי	ב.ל.ע	to swallow
בָּנוּ	בְּנִיתֶם/ן	בָּנִינוּ	בָּנְתָה	בָּנָה	בָּנִית	בָּנִיתָ	בָּנִיתִי	ב.נ.י/ה	to build
גָּנְבוּ	גְּנַבְתֶּם/ן	גָּנַבְנוּ	גָּנְבָה	גָּנַב	גָּנַבְתְּ	גָּנַבְתָּ	גָּנַבְתִּי	ג.נ.ב	to steal
דָּרְשׁוּ	דְּרַשְׁתֶּם/ן	דָּרַשְׁנוּ	דָּרְשָׁה	דָּרַשׁ	דָּרַשְׁתְּ	דָּרַשְׁתָּ	דָּרַשְׁתִּי	ד.ר.שׁ	to investigate
הָיוּ	הֱיִיתֶם/ן	הָיִינוּ	הָיְתָה	הָיָה	הָיִית	הָיִיתָ	הָיִיתִי	ה.י.י/ה	to be, become
הָלְכוּ	הֲלַכְתֶּם/ן	הָלַכְנוּ	הָלְכָה	הָלַךְ	הָלַכְתְּ	הָלַכְתָּ	הָלַכְתִּי	ה.ל.כ	to go, walk
זָבְחוּ	זְבַחְתֶּם/ן	זָבַחְנוּ	זָבְחָה	זָבַח	זָבַחְתְּ	זָבַחְתָּ	זָבַחְתִּי	ז.ב.ח	to sacrifice
זָכְרוּ	זְכַרְתֶּם/ן	זָכַרְנוּ	זָכְרָה	זָכַר	זָכַרְתְּ	זָכַרְתָּ	זָכַרְתִּי	ז.כ.ר	to remember
חָזְקוּ	חֲזַקְתֶּם/ן	חָזַקְנוּ	חָזְקָה	חָזַק	חָזַקְתְּ	חָזַקְתָּ	חָזַקְתִּי	ח.ז.ק	to be strong
חָטְאוּ	חֲטָאתֶם/ן	חָטָאנוּ	חָטְאָה	חָטָא	חָטָאתְּ	חָטָאתָ	חָטָאתִי	ח.ט.א	to sin, miss
חָיוּ	חֱיִיתֶם/ן	חָיִינוּ	חָיְתָה	חָיָה	חָיִית	חָיִיתָ	חָיִיתִי	ח.י.י/ה	to live
חָסוּ	חֲסִיתֶם/ן	חָסִינוּ	חָסְתָה	חָסָה	חָסִית	חָסִיתָ	חָסִיתִי	ח.ס.י/ה	to take refuge
חָרוּ	חֲרִיתֶם/ן	חָרִינוּ	חָרְתָה	חָרָה	חָרִית	חָרִיתָ	חָרִיתִי	ח.ר.י/ה	to be hot
חָשְׁבוּ	חֲשַׁבְתֶּם/ן	חָשַׁבְנוּ	חָשְׁבָה	חָשַׁב	חָשַׁבְתְּ	חָשַׁבְתָּ	חָשַׁבְתִּי	ח.ש.ב	to think, suppose
טָמְאוּ	טְמֵאתֶם/ן	טָמֵאנוּ	טָמְאָה	טָמֵא	טָמֵאת	טָמֵאתָ	טָמֵאתִי	ט.מ.א	to be defiled
טָעֲמוּ	טְעַמְתֶּם/ן	טָעַמְנוּ	טָעֲמָה	טָעַם	טָעַמְתְּ	טָעַמְתָּ	טָעַמְתִּי	ט.ע.מ	to taste
יָדְעוּ	יְדַעְתֶּם/ן	יָדַעְנוּ	יָדְעָה	יָדַע	יָדַעַתְּ	יָדַעְתָּ	יָדַעְתִּי	י.ד.ע	to know
יָכְלוּ	יְכַלְתֶּם/ן	יָכַלְנוּ	יָכְלָה	יָכֹל	יָכְלָתְּ	יָכֹלְתָּ	יָכֹלְתִּי	י.כ.ל	to be able
יָלְדוּ	יְלַדְתֶּם/ן	יָלַדְנוּ	יָלְדָה	יָלַד	יָלַדְתְּ	יָלַדְתָּ	יָלַדְתִּי	י.ל.ד	to give birth
יָנוּ	יְנִיתֶם/ן	יָנִינוּ	יָנְתָה	יָנָה	יָנִית	יָנִיתָ	יָנִיתִי	י.נ.י/ה	to oppress
יָסְפוּ	יְסַפְתֶּם/ן	יָסַפְנוּ	יָסְפָה	יָסַף	יָסַפְתְּ	יָסַפְתָּ	יָסַפְתִּי	י.ס.פ	to do again
יָצְאוּ	יְצָאתֶם/ן	יָצָאנוּ	יָצְאָה	יָצָא	יָצָאת	יָצָאתָ	יָצָאתִי	י.צ.א	to go out

קטל Conjugation of Selected Verbs in Qal בִּנְיָן

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Qal Def.
יָרְאוּ	יְרֵאתֶם/ן	יָרֵֹאנוּ	יָרְאָה	יָרֵא	יָרֵאת	יָרֵאתָ	יָרֵאתִי	י.ר.א	to be afraid
יָרְדוּ	יְרַדְתֶּם/ן	יָרַדְנוּ	יָרְדָה	יָרַד	יָרַדְתְּ	יָרַדְתָּ	יָרַדְתִּי	י.ר.ד	to descend
יָרְשׁוּ	יְרַשְׁתֶּם/ן	יָרַשְׁנוּ	יָרְשָׁה	יָרַשׁ	יָרַשְׁתְּ	יָרַשְׁתָּ	יָרַשְׁתִּי	י.ר.שׁ	to cause to inherit
יָשְׁבוּ	יְשַׁבְתֶּם/ן	יָשַׁבְנוּ	יָשְׁבָה	יָשַׁב	יָשַׁבְתְּ	יָשַׁבְתָּ	יָשַׁבְתִּי	י.ש.ב	to sit, dwell
כָּבְדוּ	כְּבַדְתֶּם/ן	כָּבַדְנוּ	כָּבְדָה	כָּבֵד	כָּבַדְתְּ	כָּבַדְתָּ	כָּבַדְתִּי	כ.ב.ד	to be heavy, mighty
כָּלוּ	כְּלִיתֶם/ן	כָּלִינוּ	כָּלְתָה	כָּלָה	כָּלִית	כָּלִיתָ	כָּלִיתִי	כ.ל.י/ה	to waste away
כָּנְסוּ	כְּנַסְתֶּם/ן	כָּנַסְנוּ	כָּנְסָה	כָּנַס	כָּנַסְתְּ	כָּנַסְתָּ	כָּנַסְתִּי	כ.נ.ס	to collect
כָּרְתוּ	כְּרַתְתֶּם/ן	כָּרַתְנוּ	כָּרְתָה	כָּרַת	כָּרַתְּ	כָּרַתָּ	כָּרַתִּי	כ.ר.ת	to cut
כָּתְבוּ	כְּתַבְתֶּם/ן	כָּתַבְנוּ	כָּתְבָה	כָּתַב	כָּתַבְתְּ	כָּתַבְתָּ	כָּתַבְתִּי	כ.ת.ב	to write
לָבְשׁוּ	לְבַשְׁתֶּם/ן	לָבַשְׁנוּ	לָבְשָׁה	לָבַשׁ	לָבַשְׁתְּ	לָבַשְׁתָּ	לָבַשְׁתִּי	ל.ב.שׁ	to wash
לָכְדוּ	לְכַדְתֶּם/ן	לָכַדְנוּ	לָכְדָה	לָכַד	לָכַדְתְּ	לָכַדְתָּ	לָכַדְתִּי	ל.כ.ד	to capture
לָמְדוּ	לְמַדְתֶּם/ן	לָמַדְנוּ	לָמְדָה	לָמַד	לָמַדְתְּ	לָמַדְתָּ	לָמַדְתִּי	ל.מ.ד	to learn
לָקְחוּ	לְקַחְתֶּם/ן	לָקַחְנוּ	לָקְחָה	לָקַח	לָקַחְתְּ	לָקַחְתָּ	לָקַחְתִּי	ל.ק.ח	to take, accept
מֵתוּ	מַתֶּם/ן	מַֹתְנוּ	מֵתָה	מֵת	מַתְּ	מַתָּ	מַתִּי	מ.ו.ת	to die
מָלְאוּ	מְלֵאתֶם/ן	מָלֵֹאנוּ	מָלְאָה	מָלֵא	מָלְאת	מָלֵאתָ	מָלֵאתִי	מ.ל.א	to be full
מָלְכוּ	מְלַכְתֶּם/ן	מָלַכְנוּ	מָלְכָה	מָלַךְ	מָלַכְתְּ	מָלַכְתָּ	מָלַכְתִּי	מ.ל.כ	to rule
מָצְאוּ	מְצָאתֶם/ן	מָצָֹאנוּ	מָצְאָה	מָצָא	מָצְאת	מָצָאתָ	מָצָאתִי	מ.צ.א	to find
נָטוּ	נְטִיתֶם/ן	נָטִֹינוּ	נָטְתָה	נָטָה	נָטִית	נָטִיתָ	נָטִיתִי	נ.ט.י/ה	to stretch out
נָפְלוּ	נְפַלְתֶּם/ן	נָפַלְנוּ	נָפְלָה	נָפַל	נָפַלְתְּ	נָפַלְתָּ	נָפַלְתִּי	נ.פ.ל	to fall
נָשְׂאוּ	נְשָׂאתֶם/ן	נָשָֹאנוּ	נָשְׂאָה	נָשָׂא	נָשָׂאת	נָשָׂאתָ	נָשָׂאתִי	נ.שׂ.א	to lift, carry
נָתְנוּ	נְתַתֶּם/ן	נָתַֹנּוּ	נָתְנָה	נָתַן	נָתַתְּ	נָתַתָּ	נָתַתִּי	נ.ת.נ	to give
סָבְבוּ	סַבּוֹתֶם/ן	סַבֹּונוּ	סָבְבָה	סָבַב	סַבּוֹת	סַבּוֹתָ	סַבּוֹתִי	ס.ב.ב	to surround
סָרוּ	סַרְתֶּם/ן	סַֹרְנוּ	סָרָה	סָר	סָרַתְּ	סָרַתָּ	סָרַתִּי	ס.ו.ר	to turn self aside
סָלְחוּ	סְלַחְתֶּם/ן	סָלַֹחְנוּ	סָלְחָה	סָלַח	סָלַחְתְּ	סָלַחְתָּ	סָלַחְתִּי	ס.ל.ח	to forgive
סָפְרוּ	סְפַרְתֶּם/ן	סָפַֹרְנוּ	סָפְרָה	סָפַר	סָפַרְתְּ	סָפַרְתָּ	סָפַרְתִּי	ס.פ.ר	to count
עָבְדוּ	עֲבַדְתֶּם/ן	עָבַֹדְנוּ	עָבְדָה	עָבַד	עָבַדְתְּ	עָבַדְתָּ	עָבַדְתִּי	ע.ב.ד	to serve, worship
עָבְרוּ	עֲבַרְתֶּם/ן	עָבַֹרְנוּ	עָבְרָה	עָבַר	עָבַרְתְּ	עָבַרְתָּ	עָבַרְתִּי	ע.ב.ר	to cross over
עָזְבוּ	עֲזַבְתֶּם/ן	עָזַֹבְנוּ	עָזְבָה	עָזַב	עָזַבְתְּ	עָזַבְתָּ	עָזַבְתִּי	ע.ז.ב	to abandon
עָזְרוּ	עֲזַרְתֶּם/ן	עָזַֹרְנוּ	עָזְרָה	עָזַר	עָזַרְתְּ	עָזַרְתָּ	עָזַרְתִּי	ע.ז.ר	to help
עָלוּ	עְלִיתֶם/ן	עָלִֹינוּ	עָלְתָה	עָלָה	עָלִית	עָלִיתָ	עָלִיתִי	ע.ל.י/ה	to go up

קטל Conjugation of Selected Verbs in Qal בִּנְיָן

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Qal Def.
עָמְדוּ	עֲמַדְתֶּם/ן	עָמַדְנוּ	עָמְדָה	עָמַד	עָמַדְתְּ	עָמַדְתָּ	עָמַדְתִּי	ע.מ.ד	to stand
עָנוּ	עֲנִיתֶם/ן	עָנִינוּ	עָנְתָה	עָנָה	עָנִית	עָנִיתָ	עָנִיתִי	ע.נ.י/ה	to answer
עָשׂוּ	עֲשִׂיתֶם/ן	עָשִׂינוּ	עָשְׂתָה	עָשָׂה	עָשִׂית	עָשִׂיתָ	עָשִׂיתִי	ע.שׂ.י/ה	to make, do
פָּנוּ	פְּנִיתֶם/ן	פָּנִינוּ	פָּנְתָה	פָּנָה	פָּנִית	פָּנִיתָ	פָּנִיתִי	פ.נ.י/ה	to turn
פָּקְדוּ	פְּקַדְתֶּם/ן	פָּקַדְנוּ	פָּקְדָה	פָּקַד	פָּקַדְתְּ	פָּקַדְתָּ	פָּקַדְתִּי	פ.ק.ד	to visit
פָּתְחוּ	פְּתַחְתֶּם/ן	פָּתַחְנוּ	פָּתְחָה	פָּתַח	פָּתַחְתְּ	פָּתַחְתָּ	פָּתַחְתִּי	פ.ת.ח	to open
קָבְצוּ	קְבַצְתֶּם/ן	קָבַצְנוּ	קָבְצָה	קָבַץ	קָבַצְתְּ	קָבַצְתָּ	קָבַצְתִּי	ק.ב.צ	to assemble self
קָדְשׁוּ	קְדַשְׁתֶּם/ן	קָדַשְׁנוּ	קָדְשָׁה	קָדַשׁ	קָדַשְׁתְּ	קָדַשְׁתָּ	קָדַשְׁתִּי	ק.ד.ש	to be holy
קָוּוּ	קְוִיתֶם/ן	קָוִינוּ	קָוְתָה	קָוָה	קָוִית	קָוִיתָ	קָוִיתִי	ק.ו.י/ה	to hope
קָמוּ	קַמְתֶּם/ן	קַמְנוּ	קָמָה	קָם	קַמְתְּ	קַמְתָּ	קַמְתִּי	ק.ו.מ	to stand up
קָטְנוּ	קְטָנְתֶּ/ן	קָטַנּוּ	קָטְנָה	קָטֹן	קָטַנְתְּ	קָטַנְתָּ	קָטַנְתִּי	ק.ט.נ	to be small
קָנוּ	קְנִיתֶם/ן	קָנִינוּ	קָנְתָה	קָנָה	קָנִית	קָנִיתָ	קָנִיתִי	ק.נ.י/ה	to buy
קָרְאוּ	קְרָאתֶם/ן	קָרָאנוּ	קָרְאָה	קָרָא	קָרָאת	קָרָאתְ	קָרָאתִי	ק.ר.א	to call, read
קָרְאוּ	קְרָאתֶם/ן	קָרָאנוּ	קָרָאת	קָרָא	קָרָאת	קָרָאתָ	קָרָאתִי	ק.ר.א	to meet
קָרְבוּ	קְרַבְתֶּם/ן	קָרַבְנוּ	קָרְבָה	קָרַב	קָרַבְתְּ	קָרַבְתָּ	קָרַבְתִּי	ק.ר.ב	to draw near
רָאוּ	רְאִיתֶם/ן	רָאִינוּ	רָאֲתָה	רָאָה	רָאִית	רָאִיתָ	רָאִיתִי	ר.א.י/ה	to see
רָדְפוּ	רְדַפְתֶּם/ן	רָדַפְנוּ	רָדְפָה	רָדַף	רָדַפְתְּ	רָדַפְתָּ	רָדַפְתִּי	ר.ד.פ	to pursue
רָמוּ	רַמְתֶּם/ן	רַמְנוּ	רָמָה	רָם	רַמְתְּ	רַמְתָּ	רַמְתִּי	ר.ו.מ	to be high
רָבוּ	רַבְתֶּם/ן	רַבְנוּ	רָבָה	רַב	רַבְתְּ	רַבְתָּ	רַבְתִּי	ר.י.ב	to contend
רָעוּ	רְעִיתֶם/ן	רָעִינוּ	רָעֲתָה	רָעָה	רָעִית	רָעִיתָ	רָעִיתִי	ר.ע.י/ה	to graze
רָעוּ	רָעוֹתֶם/ן	רָעֹנוּ	רָעָה	רַע	רָעוֹת	רָעוֹתָ	רָעֹתִי	ר.ע.ע	to be evil
שָׁאֲלוּ	שְׁאַלְתֶּם/ן	שָׁאַלְנוּ	שָׁאֲלָה	שָׁאַל	שָׁאַלְתְּ	שָׁאַלְתָּ	שָׁאַלְתִּי	ש.א.ל	to inquire, request
סָבְבוּ	סַבּוֹתֶם/ן	סַבּוֹנוּ	סַבְבָה	סָבַב	סַבּוֹת	סַבּוֹתָ	סַבּוֹתִי	ס.ב.ב	to go around
שָׁבְרוּ	שְׁבַרְתֶּם/ן	שָׁבַרְנוּ	שָׁבְרָה	שָׁבַר	שָׁבַרְתְּ	שָׁבַרְתָּ	שָׁבַרְתִּי	ש.ב.ר	to break
שָׁבוּ	שַׁבְתֶּם/ן	שַׁבְנוּ	שָׁבָה	שָׁב	שַׁבְתְּ	שַׁבְתָּ	שַׁבְתִּי	ש.ו.ב	to return
שָׂמוּ	שַׂמְתֶּם/ן	שַׂמְנוּ	שָׂמָה	שָׂם	שַׂמְתְּ	שַׂמְתָּ	שַׂמְתִּי	ש.ו/י.מ	to place
שָׁכְבוּ	שְׁכַבְתֶּם/ן	שָׁכַבְנוּ	שָׁכְבָה	שָׁכַב	שָׁכַבְתְּ	שָׁכַבְתָּ	שָׁכַבְתִּי	ש.כ.ב	to lie down
שָׁכְחוּ	שְׁכַחְתֶּם/ן	שָׁכַחְנוּ	שָׁכְחָה	שָׁכַח	שָׁכַחְתְּ	שָׁכַחְתָּ	שָׁכַחְתִּי	ש.כ.ח	to forget
שָׁכְנוּ	שְׁכַנְתֶּם/ן	שָׁכַנּוּ	שָׁכְנָה	שָׁכַן	שָׁכַנְתְּ	שָׁכַנְתָּ	שָׁכַנְתִּי	ש.כ.נ	to inhabit
שָׁלְחוּ	שְׁלַחְתֶּם/ן	שָׁלַחְנוּ	שָׁלְחָה	שָׁלַח	שָׁלַחְתְּ	שָׁלַחְתָּ	שָׁלַחְתִּי	ש.ל.ח	to send
שָׁמְעוּ	שְׁמַעְתֶּם/ן	שָׁמַעְנוּ	שָׁמְעָה	שָׁמַע	שָׁמַעְתְּ	שָׁמַעְתָּ	שָׁמַעְתִּי	ש.מ.ע	to hear

קטל Conjugation of Selected Verbs in Qal בִּנְיָן									
3cpl	***2m/fpl***	***1cpl***	***3fs***	***3ms***	***2fs***	***2ms***	***1cs***	**שרש**	**Qal Def.**
שָׁמְרוּ	שְׁמַרְתֶּם/ן	שָׁמַרְנוּ	שָׁמְרָה	שָׁמַר	שָׁמַרְתְּ	שָׁמַרְתָּ	שָׁמַרְתִּי	ש.מ.ר	to guard
שָׂנְאוּ	שְׂנֵאתֶם/ן	שָׂנֵאנוּ	שָׂנְאָה	שָׂנֵא	שָׂנֵאת	שָׂנֵאתָ	שָׂנֵאתִי	ש.נ.א	to hate
שָׁתוּ	שְׁתִיתֶם/ן	שָׁתִינוּ	שָׁתְתָה	שָׁתָה	שָׁתִית	שָׁתִיתָ	שָׁתִיתִי	ש.ת.י/ה	to drink
תָּפְשׂוּ	תְּפַשְׂתֶּם/ן	תָּפַשְׂנוּ	תָּפְשָׂה	תָּפַשׂ	תָּפַשְׂתְּ	תָּפַשְׂתָּ	תָּפַשְׂתִּי	ת.פ.שׂ	to grab

יִקְטֹל Conjugation of Selected Verbs in Qal

Qal Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	וַיִּקְטֹל apocopated 3ms
to perish	א.ב.ד	אֹבַד	תֹּאבַד	תֹּאבְדִי	יֹאבַד	נֹאבַד	תֹּאבְדוּ	תֹּאבַדְנָה	יֹאבְדוּ	
to love	א.ה.ב	אֶאֱהַב	תֶּאֱהַב	תֶּאֱהֲבִי	יֶאֱהַב	נֶאֱהַב	תֶּאֱהֲבוּ	תֶּאֱהַבְנָה	יֶאֱהֲבוּ	
to eat	א.כ.ל	אֹכַל	תֹּאכַל	תֹּאכְלִי	יֹאכַל	נֹאכַל	תֹּאכְלוּ	תֹּאכַלְנָה	יֹאכְלוּ	
to say	א.מ.ר	אֹמַר	תֹּאמַר	תֹּאמְרִי	יֹאמַר	נֹאמַר	תֹּאמְרוּ	תֹּאמַרְנָה	יֹאמְרוּ	
to gather	א.ס.פ	אֶאֱסֹף	תֶּאֱסֹף	תֶּאֱסְפִי	יֶאֱסֹף	נֶאֱסֹף	תֶּאֱסְפוּ	תֶּאֱסֹפְנָה	יֶאֱסְפוּ	
to come, enter	ב.ו.א	אָבוֹא	תָּבוֹא	תָּבוֹאִי	יָבוֹא	נָבוֹא	תָּבוֹאוּ	תָּבֹאנָה	יָבוֹאוּ	
to be ashamed	ב.ו.ש	אֵבוֹשׁ	תֵּבוֹשׁ	תֵּבוֹשִׁי	יֵבוֹשׁ	נֵבוֹשׁ	תֵּבוֹשׁוּ	תֵּבֹשְׁנָה	יֵבוֹשׁוּ	וַיֵּבֹשׁ
to understand	ב.י.ן	אָבִין	תָּבִין	תָּבִינִי	יָבִין	נָבִין	תָּבִינוּ	תָּבֹנָה	יָבִינוּ	וַיָּבֶן
to weep	ב.כ.י/ה	אֶבְכֶּה	תִּבְכֶּה	תִּבְכִּי	יִבְכֶּה	נִבְכֶּה	תִּבְכּוּ	תִּבְכֶּינָה	יִבְכּוּ	וַיִּבְךְ
to swallow	ב.ל.ע	אֶבְלַע	תִּבְלַע	תִּבְלְעִי	יִבְלַע	נִבְלַע	תִּבְלְעוּ	תִּבְלַעְנָה	יִבְלְעוּ	
to build	ב.נ.י/ה	אֶבְנֶה	תִּבְנֶה	תִּבְנִי	יִבְנֶה	נִבְנֶה	תִּבְנוּ	תִּבְנֶינָה	יִבְנוּ	וַיִּבֶן
to steal	ג.נ.ב	אֶגְנֹב	תִּגְנֹב	תִּגְנְבִי	יִגְנֹב	נִגְנֹב	תִּגְנְבוּ	תִּגְנֹבְנָה	יִגְנְבוּ	
to investigate	ד.ר.ש	אֶדְרֹשׁ	תִּדְרֹשׁ	תִּדְרְשִׁי	יִדְרֹשׁ	נִדְרֹשׁ	תִּדְרְשׁוּ	תִּדְרֹשְׁנָה	יִדְרְשׁוּ	
to be, become	ה.י/ה	אֶהְיֶה	תִּהְיֶה	תִּהְיִי	יִהְיֶה	נִהְיֶה	תִּהְיוּ	תִּהְיֶינָה	יִהְיוּ	וַיְהִי
to go, walk	ה.ל.ך	אֵלֵךְ	תֵּלֵךְ	תֵּלְכִי	יֵלֵךְ	נֵלֵךְ	תֵּלְכוּ	תֵּלַכְנָה	יֵלְכוּ	וַיֵּלֶךְ
to sacrifice	ז.ב.ח	אֶזְבַּח	תִּזְבַּח	תִּזְבְּחִי	יִזְבַּח	נִזְבַּח	תִּזְבְּחוּ	תִּזְבַּחְנָה	יִזְבְּחוּ	
to remember	ז.כ.ר	אֶזְכֹּר	תִּזְכֹּר	תִּזְכְּרִי	יִזְכֹּר	נִזְכֹּר	תִּזְכְּרוּ	תִּזְכֹּרְנָה	יִזְכְּרוּ	
to be strong	ח.ז.ק	אֶחֱזַק	תֶּחֱזַק	תֶּחֶזְקִי	יֶחֱזַק	נֶחֱזַק	תֶּחֶזְקוּ	תֶּחֱזַקְנָה	יֶחֶזְקוּ	
to sin, miss	ח.ט.א	אֶחֱטָא	תֶּחֱטָא	תֶּחֶטְאִי	יֶחֱטָא	נֶחֱטָא	תֶּחֶטְאוּ	תֶּחֱטָאנָה	יֶחֶטְאוּ	
to live	ח.י/ה	אֶחְיֶה	תִּחְיֶה	תִּחְיִי	יִחְיֶה	נִחְיֶה	תִּחְיוּ	תִּחְיֶינָה	יִחְיוּ	וַיְחִי
to take refuge	ח.ס.ה	אֶחְסֶה	תֶּחְסֶה	תֶּחְסִי	יֶחְסֶה	נֶחְסֶה	תֶּחְסוּ	תֶּחְסֶינָה	יֶחְסוּ	וַיֶּחְס
to be hot	ח.ר.ה/ר	אֶחֱרֶה	תֶּחֱרֶה	תֶּחֶרִי	יֶחֱרֶה	נֶחֱרֶה	תֶּחֶרוּ	תֶּחֱרֶינָה	יֶחֶרוּ	וַיֶּחַר

בְּנְיָן Conjugation of Selected Verbs in Qal יקטל

Qal Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	וַיִּקְטֹל apocopated 3ms
to think, suppose	ח.ש.ב	אֶחְשֹׁב	תַּחְשֹׁב	תַּחְשְׁבִי	יַחְשֹׁב	נַחְשֹׁב	תַּחְשְׁבוּ	תַּחְשֹׁבְנָה	יַחְשְׁבוּ	
to be defiled	ט.מ.א	אֶטְמָא	תִּטְמָא	תִּטְמְאִי	יִטְמָא	נִטְמָא	תִּטְמְאוּ	תִּטְמֶאנָה	יִטְמְאוּ	
to taste	ט.ע.מ	אֶטְעַם	תִּטְעַם	תִּטְעֲמִי	יִטְעַם	נִטְעַם	תִּטְעֲמוּ	תִּטְעַמְנָה	יִטְעֲמוּ	
to know	י.ד.ע	אֵדַע	תֵּדַע	תֵּדְעִי	יֵדַע	נֵדַע	תֵּדְעוּ	תֵּדַעְנָה	יֵדְעוּ	
to be able	י.כ.ל	אוּכַל	תּוּכַל	תּוּכְלִי	יוּכַל	נוּכַל	תּוּכְלוּ	תּוּכַלְנָה	יוּכְלוּ	
to give birth	י.ל.ד	אֵלֵד	תֵּלֵד	תֵּלְדִי	יֵלֵד	נֵלֵד	תֵּלְדוּ	תֵּלַדְנָה	יֵלְדוּ	
to oppress	ה/י.נ.י	אֵינֶה	תֵּינֶה	תֵּינִי	יֵינֶה	נֵינֶה	תֵּינוּ	תֵּינֶינָה	יֵינוּ	
to do again	פ.ס.ף	אֹסִף	תֹּסִף	תֹּסְפִי	יֹסִף	נֹסִף	תֹּסְפוּ	תֹּסַפְנָה	יֹסְפוּ	
to go out	א.צ.א	אֵצֵא	תֵּצֵא	תֵּצְאִי	יֵצֵא	נֵצֵא	תֵּצְאוּ	תֵּצֶאנָה	יֵצְאוּ	
to be afraid	א.ר.א	אִירָא	תִּירָא	תִּירְאִי	יִירָא	נִירָא	תִּירְאוּ	תִּירָאנָה	יִירְאוּ	
to descend	י.ר.ד	אֵרֵד	תֵּרֵד	תֵּרְדִי	יֵרֵד	נֵרֵד	תֵּרְדוּ	תֵּרַדְנָה	יֵרְדוּ	וַיֵּרֶד
to cause to inherit	י.ר.ש	אִירַשׁ	תִּירַשׁ	תִּירְשִׁי	יִירַשׁ	נִירַשׁ	תִּירְשׁוּ	תִּירַשְׁנָה	יִירְשׁוּ	
to sit, dwell	י.ש.ב	אֵשֵׁב	תֵּשֵׁב	תֵּשְׁבִי	יֵשֵׁב	נֵשֵׁב	תֵּשְׁבוּ	תֵּשַׁבְנָה	יֵשְׁבוּ	וַיֵּשֶׁב
to be heavy, mighty	כ.ב.ד	אֶכְבַּד	תִּכְבַּד	תִּכְבְּדִי	יִכְבַּד	נִכְבַּד	תִּכְבְּדוּ	תִּכְבַּדְנָה	יִכְבְּדוּ	
to waste away	כ.ל.ה/ה	אֶכְלֶה	תִּכְלֶה	תִּכְלִי	יִכְלֶה	נִכְלֶה	תִּכְלוּ	תִּכְלֶינָה	יִכְלוּ	וַיִּכַל
to collect	כ.נ.ס	אֶכְנֹס	תִּכְנֹס	תִּכְנְסִי	יִכְנֹס	נִכְנֹס	תִּכְנְסוּ	תִּכְנֹסְנָה	יִכְנְסוּ	
to cut	כ.ר.ת	אֶכְרֹת	תִּכְרֹת	תִּכְרְתִי	יִכְרֹת	נִכְרֹת	תִּכְרְתוּ	תִּכְרֹתְנָה	יִכְרְתוּ	
to write	כ.ת.ב	אֶכְתֹּב	תִּכְתֹּב	תִּכְתְּבִי	יִכְתֹּב	נִכְתֹּב	תִּכְתְּבוּ	תִּכְתֹּבְנָה	יִכְתְּבוּ	
to wash	ל.ב.ש	אֶלְבַּשׁ	תִּלְבַּשׁ	תִּלְבְּשִׁי	יִלְבַּשׁ	נִלְבַּשׁ	תִּלְבְּשׁוּ	תִּלְבַּשְׁנָה	יִלְבְּשׁוּ	
to capture	ל.ב.ד	אֶלְכֹּד	תִּלְכֹּד	תִּלְכְּדִי	יִלְכֹּד	נִלְכֹּד	תִּלְכְּדוּ	תִּלְכֹּדְנָה	יִלְכְּדוּ	

יקטל Conjugation of Selected Verbs in Qal בִּנְיָן

וַיִּקְטֹל apocopated 3ms	3mpl	2/3fpl	2mpl	1cpl	3ms	2fs	2ms/3fs	1cs	שרש	Qal Def.
	יִלְמְדוּ	תִּלְמֹדְנָה	תִּלְמְדוּ	נִלְמַד	יִלְמַד	תִּלְמְדִי	תִּלְמַד	אֶלְמַד	ל.מ.ד	to learn
	יִקְחוּ	תִּקְחְנָה	תִּקְחוּ	נִקַּח	יִקַּח	תִּקְחִי	תִּקַּח	אֶקַּח	ל.ק.ח	to take, accept
וַיָּמָת	יָמֻתוּ	תָּמֹתְנָה	תָּמֻתוּ	נָמוּת	יָמוּת	תָּמוּתִי	תָּמוּת	אָמוּת	מ.ו.ת	to die
	יִמְלְאוּ	תִּמְלֶאנָה	תִּמְלְאוּ	נִמְלָא	יִמָּלֵא	תִּמָּלְאִי	תִּמָּלֵא	אִמָּלֵא	מ.ל.א	to be full
	יִמְלְכוּ	תִּמְלֹכְנָה	תִּמְלְכוּ	נִמְלֹךְ	יִמְלֹךְ	תִּמְלְכִי	תִּמְלֹךְ	אֶמְלֹךְ	מ.ל.כ	to rule
	יִמְצְאוּ	תִּמְצֶאנָה	תִּמְצְאוּ	נִמְצָא	יִמָּצֵא	תִּמָּצְאִי	תִּמָּצֵא	אֶמָּצֵא	מ.צ.א	to find
וַיֵּט	יִטּוּ	תֵּטֶינָה	תֵּטוּ	נֵטֶה	יֵטֶה	תֵּטִי	תֵּטֶה	אֵטֶה	נ.ט.י/ה	to stretch out
	יִפְלוּ	תִּפֹּלְנָה	תִּפְּלוּ	נִפֹּל	יִפֹּל	תִּפְּלִי	תִּפֹּל	אֶפֹּל	נ.פ.ל	to fall
	יִשְׂאוּ	תִּשֶּׂאנָה	תִּשְׂאוּ	נִשָּׂא	יִשָּׂא	תִּשְׂאִי	תִּשָּׂא	אֶשָּׂא	נ.שׂ.א	to lift, carry
	יִתְּנוּ	תִּתֵּנָה	תִּתְּנוּ	נִתֵּן	יִתֵּן	תִּתְּנִי	תִּתֵּן	אֶתֵּן	נ.ת.נ	to give
וַיָּסֹב	יָסֻבּוּ	תָּסֻבֶּינָה	תָּסֻבּוּ	נָסֹב	יָסֹב	תָּסֻבִּי	תָּסֹב	אָסֹב	ס.ב.ב	to surround
	יִסְבּוּ	תִּסֹּבְנָה	תִּסְבּוּ	נִסֹּב	יִסֹּב	תִּסֹּבִי	תִּסֹּב	אֶסֹּב		
	יְסוּרוּ	תָּסֹרְנָה	תָּסוּרוּ	נָסוּר	יָסוּר	תָּסוּרִי	תָּסוּר	אָסוּר	ס.ו.ר	to turn self aside
	יִסְלְחוּ	תִּסְלַחְנָה	תִּסְלְחוּ	נִסְלַח	יִסְלַח	תִּסְלְחִי	תִּסְלַח	אֶסְלַח	ס.ל.ח	to forgive
	יִסְפְּרוּ	תִּסְפֹּרְנָה	תִּסְפְּרוּ	נִסְפֹּר	יִסְפֹּר	תִּסְפְּרִי	תִּסְפֹּר	אֶסְפֹּר	ס.פ.ר	to count
	יַעַבְדוּ	תַּעֲבֹדְנָה	תַּעַבְדוּ	נַעֲבֹד	יַעֲבֹד	תַּעַבְדִי	תַּעֲבֹד	אֶעֱבֹד	ע.ב.ד	to serve, worship
	יַעַבְרוּ	תַּעֲבֹרְנָה	תַּעַבְרוּ	נַעֲבֹר	יַעֲבֹר	תַּעַבְרִי	תַּעֲבֹר	אֶעֱבֹר	ע.ב.ר	to cross over
	יַעַזְבוּ	תַּעֲזֹבְנָה	תַּעַזְבוּ	נַעֲזֹב	יַעֲזֹב	תַּעַזְבִי	תַּעֲזֹב	אֶעֱזֹב	ע.ז.ב	to abandon
	יַעְזְרוּ	תַּעְזֹרְנָה	תַּעְזְרוּ	נַעְזֹר	יַעְזֹר	תַּעְזְרִי	תַּעְזֹר	אֶעֱזֹר	ע.ז.ר	to help
וַיַּעַל	יַעֲלוּ	תַּעֶלֶינָה	תַּעֲלוּ	נַעֲלֶה	יַעֲלֶה	תַּעֲלִי	תַּעֲלֶה	אֶעֱלֶה	ע.ל.ה/ה	to go up
	יַעַמְדוּ	תַּעֶמֹדְנָה	תַּעַמְדוּ	נַעֲמֹד	יַעֲמֹד	תַּעֲמְדִי	תַּעֲמֹד	אֶעֱמֹד	ע.מ.ד	to stand

יִקְטֹל Conjugation of Selected Verbs in Qal בִּנְיָן

Qal Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	יִקְטֹל apocopated 3ms
to answer	ע.נ.ה	אֶעֱנֶה	תַּעֲנֶה	תַּעֲנִי	יַעֲנֶה	נַעֲנֶה	תַּעֲנוּ	תַּעֲנֶינָה	יַעֲנוּ	יַעַן
to make, do	ע.שׂ.ה	אֶעֱשֶׂה	תַּעֲשֶׂה	תַּעֲשִׂי	יַעֲשֶׂה	נַעֲשֶׂה	תַּעֲשׂוּ	תַּעֲשֶׂינָה	יַעֲשׂוּ	יַעַשׂ
to turn	פ.נ.ה	אֶפְנֶה	תִּפְנֶה	תִּפְנִי	יִפְנֶה	נִפְנֶה	תִּפְנוּ	תִּפְנֶינָה	יִפְנוּ	יִפֶן
to visit	פ.ק.ד	אֶפְקֹד	תִּפְקֹד	תִּפְקְדִי	יִפְקֹד	נִפְקֹד	תִּפְקְדוּ	תִּפְקֹדְנָה	יִפְקְדוּ	
to open	פ.ת.ח	אֶפְתַּח	תִּפְתַּח	תִּפְתְּחִי	יִפְתַּח	נִפְתַּח	תִּפְתְּחוּ	תִּפְתַּחְנָה	יִפְתְּחוּ	
to assemble self	ק.ב.צ	אֶקְבֹּץ	תִּקְבֹּץ	תִּקְבְּצִי	יִקְבֹּץ	נִקְבֹּץ	תִּקְבְּצוּ	תִּקְבֹּצְנָה	יִקְבְּצוּ	
to be holy	ק.ד.שׁ	אֶקְדַּשׁ	תִּקְדַּשׁ	תִּקְדְּשִׁי	יִקְדַּשׁ	נִקְדַּשׁ	תִּקְדְּשׁוּ	תִּקְדַּשְׁנָה	יִקְדְּשׁוּ	
to hope	ק.ו.ה	אֶקְוֶה	תִּקְוֶה	תִּקְוִי	יִקְוֶה	נִקְוֶה	תִּקְוּיּ	תִּקְוֶינָה	יִקְוּ	
to stand up	ק.ו.מ	אָקוּם	תָּקוּם	תָּקוּמִי	יָקוּם	נָקוּם	תָּקוּמוּ	תָּקֹמְנָה	יָקוּמוּ	יָקָם
to be small	ק.ט.ן	אֶקְטַן	תִּקְטַן	תִּקְטְנִי	יִקְטַן	נִקְטַן	תִּקְטְנוּ	תִּקְטַנָּה	יִקְטְנוּ	
to buy	ק.נ.ה	אֶקְנֶה	תִּקְנֶה	תִּקְנִי	יִקְנֶה	נִקְנֶה	תִּקְנוּ	תִּקְנֶינָה	יִקְנוּ	יִקֶן
to call, read, meet	ק.ר.א	אֶקְרָא	תִּקְרָא	תִּקְרְאִי	יִקְרָא	נִקְרָא	תִּקְרְאוּ	תִּקְרָאנָה	יִקְרְאוּ	
to draw near	ק.ר.ב	אֶקְרַב	תִּקְרַב	תִּקְרְבִי	יִקְרַב	נִקְרַב	תִּקְרְבוּ	תִּקְרַבְנָה	יִקְרְבוּ	
to see	ר.א.ה/ה	אֶרְאֶה	תִּרְאֶה	תִּרְאִי	יִרְאֶה	נִרְאֶה	תִּרְאוּ	תִּרְאֶינָה	יִרְאוּ	יֵרֶא
to pursue	ר.ד.פ	אֶרְדֹּף	תִּרְדֹּף	תִּרְדְּפִי	יִרְדֹּף	נִרְדֹּף	תִּרְדְּפוּ	תִּרְדֹּפְנָה	יִרְדְּפוּ	
to be high	ר.ו.מ	אָרוּם	תָּרוּם	תָּרוּמִי	יָרוּם	נָרוּם	תָּרוּמוּ	תָּרֹמְנָה	יָרוּמוּ	יָרָם
to contend	ר.י.ב	אָרִיב	תָּרִיב	תָּרִיבִי	יָרִיב	נָרִיב	תָּרִיבוּ	תָּרֹבְנָה	יָרִיבוּ	יָרֶב
to graze	ר.ע.ה/ה	אֶרְעֶה	תִּרְעֶה	תִּרְעִי	יִרְעֶה	נִרְעֶה	תִּרְעוּ	תִּרְעֶינָה	יִרְעוּ	
to be evil	ר.ע.ע	אֵרַע	תֵּרַע	תֵּרְעִי	יֵרַע	נֵרַע	תֵּרְעוּ	תֵּרַעְנָה	יֵרְעוּ	
to inquire, request	ש.א.ל	אֶשְׁאַל	תִּשְׁאַל	תִּשְׁאֲלִי	יִשְׁאַל	נִשְׁאַל	תִּשְׁאֲלוּ	תִּשְׁאַלְנָה	יִשְׁאֲלוּ	
to break	ש.ב.ר	אֶשְׁבֹּר	תִּשְׁבֹּר	תִּשְׁבְּרִי	יִשְׁבֹּר	נִשְׁבֹּר	תִּשְׁבְּרוּ	תִּשְׁבֹּרְנָה	יִשְׁבְּרוּ	

יִקְטֹל Conjugation of Selected Verbs in Qal בִּנְיָן

וַיִּקְטֹל apocopated *3ms*	*3mpl*	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2ms/3fs*	*1cs*	שרש	Qal Def.
וַיָּשָׁב	יָשׁוּבוּ	תָּשֹׁבְנָה	תָּשׁוּבוּ	נָשׁוּב	יָשׁוּב	תָּשׁוּבִי	תָּשׁוּב	אָשׁוּב	ש.ו.ב	to turn
וַיָּשֶׂם	יָשִׂימוּ	תָּשֵׂמְנָה	תָּשִׂימוּ	נָשִׂים	יָשִׂים	תָּשִׂימִי	תָּשִׂים	אָשִׂים	ש.י/ו.מ	to place
	יִשְׁכְּבוּ	תִּשְׁכַּבְנָה	תִּשְׁכְּבוּ	נִשְׁכַּב	יִשְׁכַּב	תִּשְׁכְּבִי	תִּשְׁכַּב	אֶשְׁכַּב	ש.כ.ב	to lie down
	יִשְׁכְּחוּ	תִּשְׁכַּחְנָה	תִּשְׁכְּחוּ	נִשְׁכַּח	יִשְׁכַּח	תִּשְׁכְּחִי	תִּשְׁכַּח	אֶשְׁכַּח	ש.כ.ח	to forget
	יִשְׁכְּנוּ	תִּשְׁכֹּנָּה	תִּשְׁכְּנוּ	נִשְׁכֹּן	יִשְׁכֹּן	תִּשְׁכְּנִי	תִּשְׁכֹּן	אֶשְׁכֹּן	ש.כ.נ	to inhabit
	יִשְׁלְחוּ	תִּשְׁלַחְנָה	תִּשְׁלְחוּ	נִשְׁלַח	יִשְׁלַח	תִּשְׁלְחִי	תִּשְׁלַח	אֶשְׁלַח	ש.ל.ח	to send
	יִשְׁמְעוּ	תִּשְׁמַעְנָה	תִּשְׁמְעוּ	נִשְׁמַע	יִשְׁמַע	תִּשְׁמְעִי	תִּשְׁמַע	אֶשְׁמַע	ש.מ.ע	to hear
	יִשְׁמְרוּ	תִּשְׁמֹרְנָה	תִּשְׁמְרוּ	נִשְׁמֹר	יִשְׁמֹר	תִּשְׁמְרִי	תִּשְׁמֹר	אֶשְׁמֹר	ש.מ.ר	to guard
	יִשְׂנְאוּ	תִּשְׂנֶאנָה	תִּשְׂנְאוּ	נִשְׂנֵא	יִשְׂנָא	תִּשְׂנְאִי	תִּשְׂנָא	אֶשְׂנָא	ש.נ.א	to hate
וַיִּשְׁתְּ	יִשְׁתּוּ	תִּשְׁתֶּינָה	תִּשְׁתּוּ	נִשְׁתֶּה	יִשְׁתֶּה	תִּשְׁתִּי	תִּשְׁתֶּה	אֶשְׁתֶּה	ש.ת.י/ה	to drink
	יִתְפְּשׂוּ	תִּתְפֹּשְׂנָה	תִּתְפְּשׂוּ	נִתְפֹּשׂ	יִתְפֹּשׂ	תִּתְפְּשִׂי	תִּתְפֹּשׂ	אֶתְפֹּשׂ	ת.פ.שׂ	to grab

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בְּנִין												
Command Forms						Participles				Infinitives		Root
juss 3ms[2]	*cohort 1cs*	*imv fpl*	*imv mpl*	*imv fs*	*imv ms*	*fpl*	*mpl*	*fs*	*ms*	*inf c*	*inf ab*[1]	שרש
	אֹבְדָה	אִבַּדְנָה	אִבְדוּ	אִבְדִי	אֹבַד	אוֹבְדוֹת	אוֹבְדִים	אוֹבֶדֶת	אֹבֵד	אֲבֹד	אָבוֹד	א.ב.ד
	אֶאֱהֲבָה	אֶאֱהַבְנָה	אֶהֱבוּ	אֶהֱבִי	אֱהַב	אוֹהֲבוֹת	אוֹהֲבִים	אוֹהֶבֶת	אֹהֵב	אֱהֹב	אָהוֹב	א.ה.ב
	אֹכְלָה	אֶאֱכֹלְנָה	אִכְלוּ	אִכְלִי	אֱכֹל	אוֹכְלוֹת	אוֹכְלִים	אוֹכֶלֶת, אֹכְלָה	אֹכֵל	אֱכֹל	אָכוֹל	א.כ.ל
	אִמְרָה	אֹמַרְנָה	אִמְרוּ	אִמְרִי	אֱמֹר	אוֹמְרוֹת	אוֹמְרִים	אוֹמֶרֶת	אֹמֵר	אֱמֹר[3]	אָמוֹר	א.מ.ר
	אִסְפָּה	אֶסְפְּנָה	אִסְפוּ	אִסְפִי	אֱסֹף	אוֹסְפוֹת	אוֹסְפִים	אוֹסֶפֶת	אֹסֵף	אֱסֹף	אָסוֹף	א.ס.פ
יָבֹא	אָבוֹאָה	בֹּאנָה	בֹּואוּ	בֹּואִי	בּוֹא	בָּאוֹת	בָּאִים	בָּאָה	בָּא	בּוֹא	בּוֹא	ב.ו.א
	אֲבוֹשָׁה	בֹּשְׁנָה	בֹּושׁוּ	בֹּושִׁי	בּוֹשׁ	בּוֹשׁוֹת	בּוֹשִׁים	בּוֹשָׁה	בּוֹשׁ	בּוֹשׁ	בּוֹשׁ	ב.ו.ש
יָבֶן	אָבִינָה	בִּינְנָה	בִּינוּ	בִּינִי	בִּין	בָּנוֹת	בָּנִים	בָּנָה	בָּן	בִּין	בִּין	ב.י.נ
	אֶבְכֶּיהָ	בְּכֶינָה	בְּכוּ	בְּכִי	בְּכֵה	בֹּכוֹת	בֹּכִים	בֹּכָה[5]	בֹּכֶה	בְּכוֹת[4]	בְּכֹה	ב.כ.י/ה
	אֶבְלְעָה	בְּלַעְנָה	בִּלְעוּ	בִּלְעִי	בְּלַע	בֹּלְעוֹת	בֹּלְעִים	בֹּלַעַת	בֹּלֵעַ	בְּלֹעַ	בְּלֹעַ	ב.ל.ע
יִבֶן	אֶבְנָה	בְּנֶינָה	בְּנוּ	בְּנִי	בְּנֵה	בּוֹנוֹת	בּוֹנִים	בּוֹנָה	בֹּנֶה	בְּנוֹת	בְּנֹה	ב.נ.י/ה

[1] The theme vowel of *inf absol* is fundamentally a ḥolem-vav. It may reduce to ḥolem, as when the *inf absol* operates as tautological or paronomastic infinitive, followed directly by finite form of the same שׁרשׁ.

[2] Most hollow verbs and III-ה/י verbs employ a shortened form for the jussive, with a retracted the accent. A qameṣ in the final syllable of these forms will be a qameṣ-ḥaṭuf. Verbs that are I-י similarly have only two syllables in the jussive *3m/fs*, and employ a retracted accent.

[3] When prefixed by a preposition, this form is spelled [לֵ]אמֹר.

[4] When prefixed by a preposition, any infinitive construct with a beged-kefet letter as second שרש consonant will take a dagesh (e.g., [לִ]בְכוֹת).

[5] Attested בּוֹכִיָה in poetry, likely בֹּכָה in common use.

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בִּנְיָן

Root	Infinitives		Participles			Command Forms					
שרש	*inf ab*[1]	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*[2]
ג.נ.ב	גָּנוֹב	גְּנֹב	גַּנָּב	גַּנָּבֶת	גַּנָּבִים	גַּנּוֹבוֹת	גְּנֹב	גִּנְבִי	גִּנְבוּ	גִּנֹּבְנָה	אֶגְנֹבָה	
ד.ר.ש	דָּרוֹשׁ	דְּרֹשׁ	דּוֹרֵשׁ	דּוֹרֶשֶׁת	דּוֹרְשִׁים	דּוֹרְשׁוֹת	דְּרֹשׁ	דִּרְשִׁי	דִּרְשׁוּ	דִּרֹּשְׁנָה	אֶדְרֹשָׁה	
ה.י./ה	הָיוֹ	הֱיוֹת	הוֶיָה	הוָיָה	הוִים	הָיוֹת	הֱיֵה	הֱיִי	הֱיוּ	הֱיֶינָה	אֶהְיֶה	יְהִי
ה.ל.ך	הָלוֹךְ	לֶכֶת	הוֹלֵךְ	הוֹלֶכֶת	הוֹלְכִים	הוֹלְכוֹת	לֵךְ	לְכִי	לְכוּ	לֵכְנָה	אֵלְכָה	
ז.ב.ח	זָבוֹחַ	זְבֹחַ	זוֹבֵחַ	זוֹבַחַת	זוֹבְחִים	זוֹבְחוֹת	זְבַח	זִבְחִי	זִבְחוּ	זֶבַחְנָה	אֶזְבְּחָה	
ז.כ.ר	זָכוֹר	זְכֹר	זוֹכֵר	זוֹכֶרֶת	זוֹכְרִים	זוֹכְרוֹת	זְכֹר	זִכְרִי	זִכְרוּ	זְכֹרְנָה	אֶזְכְּרָה	
ח.ז.ק	חָזוֹק	חֲזֹק	חָזָק	חֲזָקָה	חֲזָקִים	חֲזָקוֹת	חֲזַק	חֲזָקִי	חֲזָקוּ	חֲזֹקְנָה	אֶחֱזְקָה	
ח.ס.א	חָסוֹא	חֲסֹא	חוֹסֶא	חוֹסָאָה	חוֹסִים	חוֹסָאוֹת	חֲסֵא	חֲסִי	חֲסוּ	חֲסֶינָה	אֶחֱסֶה	
ח.י./ה	חָיוֹת	חְיוֹת	N/A				חֲיֵה	חֲיִי	חֲיוּ	חֲיֶינָה	אֶחְיֶה	יְחִי
ח.ס.י/ה	חָסוֹת	חֲסוֹת	חוֹסֶה	חוֹסָה	חוֹסִים	חוֹסוֹת	חֲסֵה	חֲסִי	חֲסוּ	חֲסֶינָה	אֶחֱסֶה	
ח.ר.י/ה	חָרוֹת	חֲרוֹת	חוֹרֶה	חוֹרָה	חוֹרִים	חוֹרוֹת	חֲרֵה	חֲרִי	חֲרוּ	חֲרֶינָה	אֶחֱרֶה	יְחִר
ח.ש.ב	חָשׁוֹב	חֲשׁוֹב	חוֹשֵׁב	חוֹשֶׁבֶת	חוֹשְׁבִים	חוֹשְׁבוֹת	חְשֹׁב	חִשְׁבִי	חִשְׁבוּ	חֲשֹׁבְנָה	אֶחְשְׁבָה	
ט.מ.א	טָמוֹא	טְמֹא	טוֹמֵא	טוֹמֶאת	טוֹמְאִים	טוֹמְאוֹת	טְמֵא	טִמְאִי	טִמְאוּ	טִמֶּאנָה	אֶטְמְאָה	
ט.ע.מ	טָעוֹם	טְעֹם	טוֹעֵם	טוֹעֶמֶת	טוֹעֲמִים	טוֹעֲמוֹת	טְעַם	טְעָמִי	טְעָמוּ	טְעַמְנָה	אֶטְעַמָה	
י.ד.ע	יָדוֹעַ	לָדַעַת	יוֹדֵעַ	יוֹדַעַת	יוֹדְעִים	יוֹדְעוֹת	דַּע	דְּעִי	דְּעוּ	דַּעְנָה	אֵדְעָה	
י.ב.ל	יָבוֹל	יְכֹל	יָכוֹל	יְכוֹלָה	יְכוֹלִים	יְכוֹלוֹת	יְכֹל	יְכֹלִי	יְכֹלוּ	יְכֹלְנָה	אוּכְלָה	
י.ל.ד	יָלוֹד	לֶדֶת	יוֹלֵד	יוֹלֶדֶת	יוֹלְדִים	יוֹלְדוֹת	לֵד	לְדִי	לְדוּ	לֶדְנָה	אֵלְדָה	
י.נ.ה/ה	יָנוֹה	יְנוֹת	יוֹנֶה	יוֹנָה	יוֹנִים	יוֹנוֹת	יְנֵה	יְנִי	יְנוּ	יָנֶינָה	אֵנֶה	
י.ס.פ	יָסוֹף	סֶפֶת	יוֹסֵף	יוֹסֶפֶת	יוֹסְפִים	יוֹסְפוֹת	סְפֵה	סְפִי	סְפוּ	סְפֶינָה	אֹסְפָה	
י.צ.א	יָצוֹא	צֵאת	יוֹצֵא	יוֹצֵאת	יוֹצְאִים	יוֹצְאוֹת	צֵא	צְאִי	צְאוּ	צֶאנָה	אֵצְאָה	

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בִּנְיָן

Root	Infinitives		Participles			Command Forms				
שרש	*inf ab*[1]	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*[2]
י.ר.א	יְרֹא	יְרֹא	יָרֵא	יְרֵאָה	יְרֵאִים	יְרֵאוֹת	יְרָא	יְרֵאִי	יִרְאוּ	יְרֶאנָה	אִירְאָה	
י.ר.ד	יָרוֹד	יָרֹד	יוֹרֵד	יוֹרֶדֶת	יוֹרְדִים	יוֹרְדוֹת	רֵד	רְדִי	רְדוּ	רֶדְנָה	אֵרְדָה	יֵרֶד
י.ר.ש	יְרוּשׁ	יְרֹשׁ	יוֹרֵשׁ	יוֹרֶשֶׁת	יוֹרְשִׁים	יוֹרְשׁוֹת	רֵשׁ	רְשִׁי	רְשׁוּ	רֶשְׁנָה	אִירַשׁ	
י.ש.ב	יְשׁוּב	שָׁבֹת	יוֹשֵׁב	יוֹשֶׁבֶת	יוֹשְׁבִים	יוֹשְׁבוֹת	שֵׁב	שְׁבִי	שְׁבוּ	שֶׁבְנָה	אֵשְׁבָה	יָשֹׁב
כ.ב.ד	N/A											
כ.ל.ה/ה	כְּלֹה	כְּלוֹת	כָּלֶה	כָּלָה	כָּלִים	כָּלוֹת	כְּלֵה	כְּלִי	כְּלוּ	כְּלֶינָה	אֲכַלֶּה	יְכַל
כ.נ.ס	כְּנוֹס	כְּנוֹס	כֹּנֵס	כּוֹנֶסֶת	כּוֹנְסִים	כּוֹנְסוֹת	כְּנוֹס	כְּנִסִי	כְּנוּסִי	כְּנֹסְנָה	אֲכַנְּסָה	
כ.ר.ת	כָּרוֹת	כָּרֹת	כֹּרֵת	כּוֹרֶתֶת	כּוֹרְתִים	כּוֹרְתוֹת	כְּרֹת	כְּרִתִי	כְּרוּתִי	כְּרֹתְנָה	אֲכָרְתָה	
כ.ת.ב	כְּתוֹב	כְּתֹב	כֹּתֵב	כּוֹתֶבֶת	כּוֹתְבִים	כּוֹתְבוֹת	כְּתֹב	כְּתִבִי	כְּתוּבִי	כְּתֹבְנָה	אֲכַתְּבָה	
ל.ב.ש	לְבוּשׁ	לְבֹשׁ	לָבֵשׁ	לְבֻשָּׁה	לְבֻשִׁים	לְבֻשׁוֹת	לְבַשׁ	לְבִשִׁי	לְבוּשִׁי	לְבֹשְׁנָה	אֶלְבְּשָׁה	
ל.ב.ד	לְבוּד	לְבֹד	לָבַד	לְבֻדָּה	לְבֻדִים	לְבֻדוֹת	לְבַד	לְבִדִי	לְבוּדִי	לְבֹדְנָה	אֶלְבְּדָה	
ל.מ.ד	לְמוּד	לְמֹד	לָמַד	לְמֻדָּה	לְמֻדִים	לְמֻדוֹת	לְמַד	לְמִדִי	לְמוּדִי	לְמֹדְנָה	אֶלְמְדָה	
ל.ק.ח	לָקוּחַ	לָקַחַת	לוֹקֵחַ	לוֹקַחַת	לוֹקְחִים	לוֹקְחוֹת	קַח	קְחִי	קְחוּ	קַחְנָה	אֶקְחָה	
מ.ו.ת	מוּת	מוּת	מֵת	מֵתָה	מֵתִים	מֵתוֹת	מוּת	מוּתִי	מוּתוּ	מוּתְנָה	אָמוּתָה	יָמֹת
מ.ל.א	מָלֵא	מַלְאוֹת	מָלֵא	מְלֵאָה	מְלֵאִים	מְלֵאוֹת	מַלֵּא	מַלְאִי	מַלְאוּ	מַלֶּאנָה	אֲמַלְּאָה	
מ.ל.ך	מָלוּךְ	מְלֹךְ	מוֹלֵךְ	מוֹלֶכֶת	מוֹלְכִים	מוֹלְכוֹת	מְלֹךְ	מִלְכִי	מִלְכוּ	מִלֹּכְנָה	אֶמְלְכָה	
מ.צ.א	מָצוֹא	מְצֹא	מוֹצֵא	מוֹצֵאת	מוֹצְאִים	מוֹצְאוֹת	מְצֹא	מְצִאִי	מְצוּאִי	מְצֹאנָה	אֶמְצְאָה	
נ.ט.ה/ה	נָטוֹה	נְטוֹת	נוֹטֶה	נוֹטָה	נוֹטִים	נוֹטוֹת	נְטֵה	נְטִי	נְטוּ	נְטֶינָה	אֶנְטֶה	יִטֶּה
נ.פ.ל	נָפוֹל	נְפֹל	נוֹפֵל	נוֹפֶלֶת	נוֹפְלִים	נוֹפְלוֹת	נְפֹל	נְפְלִי	נְפְלוּ	נְפֹלְנָה	אֶפְלָה	יִפֹּל
נ.ש.א	נָשׂוֹא	שְׂאֵת	נוֹשֵׂא	נוֹשֵׂאת	נוֹשְׂאִים	נוֹשְׂאוֹת	שָׂא	שְׂאִי	שְׂאוּ	שְׂאֶינָה	אֶשְׂאָה	

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בִּנְיָן

Root	Infinitives		Participles				Command Forms				
שרש	*inf ab*[1]	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*[2]
נ.ת.נ	נָתוֹן	תֵּת	נֹתֵן	נוֹתֶנֶת	נוֹתְנִים	נוֹתְנוֹת	תֵּן	תְּנִי	תְּנוּ	תֵּתֶנָה	אֶתְּנָה	יִתֵּן
ס.ב.ב	סָבוֹב	סֹב	סֹבֵב	סֹבֶבֶת	סֹבְבִים	סֹבְבוֹת	סֹב	סֹבִּי	סֹבּוּ	סֹבֶּינָה	אָסֹבָּה	יָסֹב
ס.ו.ר	סוּר	סוּר	סָר	סָרָה	סָרִים	סָרוֹת	סוּר	סוּרִי	סוּרוּ	סוּרֶינָה	אָסוּרָה	
ס.פ.ר	סָפוֹר	סְפֹר	סֹפֵר	סֹפֶרֶת	סֹפְרִים	סֹפְרוֹת	סְפֹר	סִפְרִי	סִפְרוּ	סִפֹּרְנָה	אֲסַפְּרָה	
ע.ב.ד	עָבוֹד	עֲבֹד	עֹבֵד	עֹבֶדֶת	עֹבְדִים	עֹבְדוֹת	עֲבֹד	עִבְדִי	עִבְדוּ	עִבֹּדְנָה	אֶעֱבְדָה	
ע.ב.ר	עָבוֹר	עֲבֹר	עֹבֵר	עֹבֶרֶת	עֹבְרִים	עֹבְרוֹת	עֲבֹר	עִבְרִי	עִבְרוּ	עִבֹּרְנָה	אֶעְבְּרָה	
ע.ז.ב	עָזוֹב	עֲזֹב	עֹזֵב	עֹזֶבֶת	עֹזְבִים	עֹזְבוֹת	עֲזֹב	עִזְבִי	עִזְבוּ	עִזֹּבְנָה	אֶעֱזְבָה	
ע.ז.ר	עָזוֹר	עֲזֹר	עֹזֵר	עֹזֶרֶת	עֹזְרִים	עֹזְרוֹת	עֲזֹר	עִזְרִי	עִזְרוּ	עִזֹּרְנָה	אֶעְזְרָה	
ע.ל.ה/ה	עָלֹה	עֲלוֹת	עוֹלֶה	עוֹלָה	עוֹלִים	עוֹלוֹת	עֲלֵה	עֲלִי	עֲלוּ	עֲלֶינָה	אֶעֱלֶה	יַעַל
ע.מ.ד	עָמוֹד	עֲמֹד	עוֹמֵד	עוֹמֶדֶת	עוֹמְדִים	עוֹמְדוֹת	עֲמֹד	עִמְדִי	עִמְדוּ	עֲמֹדְנָה	אֶעֱמְדָה	
ע.נ.ה/ה	עָנֹה	עֲנוֹת	עֹנֶה	עֹנָה	עֹנִים	עֹנוֹת	עֲנֵה	עֲנִי	עֲנוּ	עֲנֶינָה	אֶעֱנֶה	יַעַן
ע.ש.ה/ה	עָשֹׂה	עֲשׂוֹת	עֹשֶׂה	עֹשָׂה	עֹשִׂים	עֹשׂוֹת	עֲשֵׂה	עֲשִׂי	עֲשׂוּ	עֲשֶׂינָה	אֶעֱשֶׂה	יַעַשׂ
פ.נ.ה/ה	פָּנֹה	פְּנוֹת	פֹּנֶה	פֹּנָה	פֹּנִים	פֹּנוֹת	פְּנֵה	פְּנִי	פְּנוּ	פֹּנֶינָה	אֶפְנֶה	יִפֶן
פ.ק.ד	פָּקוֹד	פְּקֹד	פֹּקֵד	פֹּקֶדֶת	פֹּקְדִים	פֹּקְדוֹת	פְּקֹד	פִּקְדִי	פִּקְדוּ	פִּקֹּדְנָה	אֶפְקְדָה	
פ.ת.ח	פָּתוֹחַ	פְּתֹחַ	פֹּתֵחַ	פֹּתַחַת	פֹּתְחִים	פֹּתְחוֹת	פְּתַח	פִּתְחִי	פִּתְחוּ	פִּתַּחְנָה	אֶפְתְּחָה	

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בִּנְיָן												
Command Forms						Participles				Infinitives		Root
juss 3ms[2]	*cohort 1cs*	*imv fpl*	*imv mpl*	*imv fs*	*imv ms*	*fpl*	*mpl*	*fs*	*ms*	*inf c*	*inf ab*[1]	שרש
	אֶקְבְּצָה	קְבַצְנָה	קִבְצוּ	קִבְצִי	קְבֹץ	קוֹבְצוֹת	קוֹבְצִים	קֹבֶצֶת	קֹבֵץ	קְבֹץ	קָבוֹץ	ק.ב.צ
	אֶקְדְּשָׁה				N/A[6]	קוֹדְשׁוֹת	קוֹדְשִׁים	קְדֻשָּׁת	קָדֵשׁ	קָדֵשׁ	קָדוֹשׁ	ק.ד.שׁ
	use piel	use piel	use piel	use piel	use piel	קוֹוֹת	קוִּים	קוָּה	קוֶּה	use piel	use piel	ק.ו.י/ה
יָקָם	אָקוּמָה	קַמְנָה	קוּמוּ	קוּמִי	קוּם	קָמוֹת	קָמִים	קָמָה	קָם	קוּם	קוֹם	ק.ו.מ
	אֶקְנָה	קְנֶינָה	קְנוּ	קְנִי	קְנֵה	קוֹנוֹת	קוֹנִים	קוֹנָה	קוֹנֶה	קְנוֹת	קָנוֹת	ק.נ.י/ה
	אֶקְרָאָה	קִרְאֶן	קִרְאוּ	קִרְאִי	קְרָא	קוֹרְאוֹת	קוֹרְאִים	קוֹרֵאת	קוֹרֵא	קְרֹא	קָרוֹא	ק.ר.א to call
	אֶקְרָאָה	קִרְאֶן	קִרְאוּ	קִרְאִי	קְרָא	קוֹרְאוֹת	קוֹרְאִים	קוֹרֵאת	קוֹרֵא	קְרַאת	קָרוֹא	ק.ר.א to meet
	אֶקְרְבָה	קְרַבְנָה	קִרְבוּ	קִרְבִי	קְרַב	קוֹרְבוֹת	קוֹרְבִים	קֹרֶבֶת	קוֹרֵב	קְרֹב	קָרוֹב	ק.ר.ב
יֵרֶא	אֶרְאֶה	רְאֶינָה	רְאוּ	רְאִי	רְאֵה	רוֹאוֹת	רוֹאִים	רוֹאָה	רֹאֶה	רְאוֹת	רָאוֹ[7]	ה.א.י/ה
	אֶרְדְּפָה	רְדֶפְנָה	רִדְפוּ	רִדְפִי	רְדֹף	רוֹדְפוֹת	רוֹדְפִים	רוֹדֶפֶת	רוֹדֵף	רְדֹף	רָדוֹף	ר.ד.פ
יָרֹם[8]	אָרוּמָה	רִמְנָה	רוּמוּ	רוּמִי	רוּם	רָמוֹת	רָמִים	רָמָה	רָם	רוּם	רוֹם	ר.ו.מ
	אָרִיבָה	תְּרִיבֶנָה	רִיבוּ	רִיבִי	רִיב	רָבוֹת	רָבִים	רָבָה	רָב	רִיב	רוֹב	ר.י.ב
	אֶרְעֶה	רְעֶינָה	רְעוּ	רְעִי	רְעֵה	רֹעוֹת	רֹעִים	רוֹעָה	רֹעֶה	רְעוֹת	רָעוֹת	ר.ע.י/ה
	אֶשְׁאֲלָה	שְׁאַלְנָה	שַׁאֲלוּ	שַׁאֲלִי	שְׁאַל	שׁוֹאֲלוֹת	שׁוֹאֲלִים	שׁוֹאֶלֶת	שׁוֹאֵל	שְׁאוֹל	שָׁאוֹל	ש.א.ל

[6] The injunction “be holy” is expressed by ה.י.ה followed by a form of the adjective קָדוֹשׁ (cf. Lev. 11:44, 45, 19:2). In בִּנְיָנִים such as piel and hitpael, ק.ד.שׁ attests standard imperatives.

[7] Also רָאֹה.

[8] If spelled with retracted accent, יָרֵם. Attested usage prefers the form shown above (without the retracted accent).

Infinitives, Participles, and Command Forms for Selected Verbs in Qal בִּנְיָן

Root	Infinitives		Participles				Command Forms					
שרש	*inf ab*[1]	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*[2]
שׁ.ב.ר	שְׁבוֹר	שְׁבֹר	שֹׁבֵר	שֹׁבֶרֶת	שֹׁבְרִים	שֹׁבְרוֹת	שְׁבֹר	שִׁבְרִי	שִׁבְרוּ	שִׁבְרְנָה	אֶשְׁבְּרָה	
שׁ.ו.ב	שׁוֹב	שׁוּב	שָׁב	שָׁבָה	שָׁבִים	שָׁבוֹת	שׁוּב	שׁוּבִי	שׁוּבוּ	שׁוּבְנָה	אָשׁוּבָה	יָשֹׁב
שׁ.י/ו.מ	שׂוֹם	שׂוּם	שָׂם	שָׂמָה	שָׂמִים	שָׂמוֹת	שִׂים	שִׂימִי	שִׂימוּ	שִׂמְנָה	אָשִׂימָה	יָשֵׂם
שׁ.כ.ב	שְׁכוֹב	שְׁכַב	שֹׁכֵב	שֹׁכֶבֶת	שֹׁכְבִים	שֹׁכְבוֹת	שְׁכַב	שִׁכְבִי	שִׁכְבוּ	שְׁכַבְנָה	אֶשְׁכְּבָה	
שׁ.כ.ח	שְׁכוֹחַ	שְׁכַח	שׁוֹכֵחַ	שׁוֹכַחַת	שׁוֹכְחִים	שׁוֹכְחוֹת	שְׁכַח	שִׁכְחִי	שִׁכְחוּ	שְׁכַחְנָה	אֶשְׁכְּחָה	אַל־תִּשְׁכַּח
שׁ.כ.ן	שְׁכוֹן	שְׁכֹן	שׁוֹכֵן	שׁוֹכֶנֶת	שׁוֹכְנִים	שׁוֹכְנוֹת	שְׁכֹן	שִׁכְנִי	שִׁכְנוּ	שְׁכֹנָה	אֶשְׁכְּנָה	
שׁ.ל.ח	שְׁלוֹחַ	שְׁלֹחַ	שׁוֹלֵחַ	שׁוֹלַחַת	שׁוֹלְחִים	שׁוֹלְחוֹת	שְׁלַח	שִׁלְחִי	שִׁלְחוּ	שְׁלַחְנָה	אֶשְׁלְחָה	
שׁ.מ.ע	שְׁמוֹעַ	שְׁמֹעַ	שׁוֹמֵעַ	שׁוֹמַעַת	שׁוֹמְעִים	שׁוֹמְעוֹת	שְׁמַע	שִׁמְעִי	שִׁמְעוּ	שְׁמַעְנָה	אֶשְׁמְעָה	
שׁ.מ.ר	שְׁמוֹר	שְׁמֹר	שׁוֹמֵר	שׁוֹמֶרֶת	שׁוֹמְרִים	שׁוֹמְרוֹת	שְׁמֹר	שִׁמְרִי	שִׁמְרוּ	שְׁמֹרְנָה	אֶשְׁמְרָה	
שׁ.נ.א	שְׂנוֹא	שְׂנֹא	שׂוֹנֵא	שׂוֹנֵאת	שׂוֹנְאִים	שׂוֹנְאוֹת	שְׂנָא	שִׂנְאִי	שִׂנְאוּ	שְׂנָאְנָה	אֶשְׂנְאָה	
שׁ.ת.י/ה	שְׁתוֹה	שְׁתֹת	שׁוֹתֶה	שׁוֹתָה	שׁוֹתִים	שׁוֹתוֹת	שְׁתֵה	שְׁתִי	שְׁתוּ	שְׁתֶינָה	אֶשְׁתֶּה	יִשְׁתְּ
ת.פ.שׂ	תְּפוֹשׂ	תְּפֹשׂ	תֹּפֵשׂ	תֹּפֶשֶׂת	תֹּפְשִׂים	תֹּפְשׂוֹת	תְּפֹשׂ	תִּפְשִׂי	תִּפְשׂוּ	תְּפֹשְׂנָה	אֶתְפְּשָׂה	

GLOSSARIES

Hebrew-English..... 518

English-Hebrew..... 541

GLOSSARY

לַחְקוֹר[a] מִלִּים[b]

to search ח.ק.ר[a]

word, utterance *f* מִלָּה[b]

Hebrew / English

יְהוּדִית / אַנְגְּלִית

Introductory notes

(1) A word whose letters are separated by periods (e.g., א.ה.ב) signifies the underlying שֹׁרֶשׁ *root*. When a שֹׁרֶשׁ comprises an entire entry, the root meaning is given. Thus א.ה.ב is defined as "love."

(2) When no בִּנְיָן *stem* is specified for a verbal form, the meaning offered reflects the qal בִּנְיָן.

(3) Verbal forms preceded by ו have generally been rendered "and…" or "then…."

(4) Imperative, participle, and adjective entries will list related forms in this sequence: masculine singular, feminine singular, masculine plural, feminine plural.

(5) Noun entries will list related forms in this sequence: singular absolute, plural absolute, singular construct, plural construct.

(6) Abbreviations introduced earlier in the textbook continue in the glossary, including "*pn loc*" (proper noun of location, for place names that can vary with regard to gender; cf. GKC §122.i).

(7) Meanings found here support readings in this textbook. The glossary is not intended as a substitute for standard lexica when reading the Hebrew Bible.

א

א.ב.ד ..... perish *qal* (6.3), destroy *hifil* (9.3)

א.ב.י/ה ..... be willing (6.2)

א.ה.ב ..... love (3.3)

א.ח.ר ..... delay *piel* (10.2)

א.כ.ל ..... eat *qal* (3.1), be devoured *qal passive* (11.1)

א.מ.נ ..... believe *hifil* (4.4), be faithful, reliable, established *nifal* (7.4)

א.מ.ר ..... say (5.3)

א.מ.ר בְּלֵב, בְּלֵבָב ..... think, say in one's heart (4.3, 6.3)

א.ס.פ ..... gather *qal* (7.2) be gathered *nifal and pual* (8.2, 11.1)

א.ס.ר ..... bind *qal*, be bound *nifal* (7.3)

אַאֲמִין [א.מ.נ] ..... I do / will / would believe *hifil* (4.4)

אָב, אָבוֹת, אֲבִי־ [אַב *or*], אֲבוֹת־ ..... father *m* (6.1)

אָבוּ [א.ב.י/ה] ..... they were willing (6.2)

אֶבְיוֹן, ־־, אֶבְיוֹנִים, ־־ ..... poor, needy (9.3)

אָבִין [ב.י.נ] ..... I (can) understand (1.3)

אֶבֶן, אֲבָנִים, אֶבֶן־, אַבְנֵי־ ..... stone *f* (1.1)

אֲדַבֵּר [ד.ב.ר] ..... I will speak *piel* (9.1)

אֱדוֹם ..... Edom *m* (map of Israel)

אָדוֹן, אֲדוֹנִים, אֲדוֹן־, אֲדֹנֵי־ ..... lord *m* (10.1)

אָדָם, אֲדַם־ [אָדָם *or*] .. man, humankind, Adam *m* (6.1)

אֲדֹנָי יהוה ..... Lord GOD (8.1)

אֶדְרְשָׁה [ד.ר.ש] ..... I will (*or* am resolved to) seek *cohort*. (9.4)

אֱהַב, אָהֵבִי, אֱהֵבוּ, אֱהַבְנָה [א.ה.ב] . Love! *imv* (9.3)

אֹהֵב, אֹהֶבֶת, אֹהֲבִים, אֹהֲבוֹת [א.ה.ב] ..... one who loves *pt* (3.3)

אַהֲבָה, אַהֲבַת־ ..... love *f* (10.3)

אֲהָהּ ..... Alas…! Ah…! (5.2)

אֶהְיֶה [ה.י.י/ה] ..... I will be (4.3)

אֹהֶל, אָהֳלִים, אָהֳל־, אָהֳלֵי־ ..... tent *m* (6.1)

אוֹי ..... woe, alas (8.2)

אוֹי לִי ..... Woe is me (6.1)

אוֹיֵב, אוֹיְבִים, אוֹיֵב־, אוֹיְבֵי־ ..... enemy *m* (3.3)

אוּכַל [י.כ.ל] ..... I am able (2.4)

אוּלַי ..... perhaps (4.4)

אָוֶן, אוֹנִים, אוֹן־, אוֹנֵי־ .... wickedness, disaster *m* (9.4)

אוּר כַּשְׂדִּים ..... Ur of the Chaldeans *m* (map of ANE)

אוֹר, אוֹרִים ..... light, brightness *f* (4.4)

אָז ..... then, at that time (5.3)

אֲזַבֵּחַ [ז.ב.ח] .... I will sacrifice abundantly, repeatedly *piel* (10.2)

אֶזְבַּח [ז.ב.ח] ..... I will sacrifice *qal* (5.3)

אֹזֶן, אָזְנַיִם, אָזְנֵי־, אָזְנֵי־ ..... ear *f* (4.2)

אָזְנָיו ..... his ears *f* (4.4)

אָח, אַחִים, אֲחֵי־, אֲחֵי־ ..... brother *m* (5.1)

אֶחָד, אַחַת, אֲחָדִים ..... one, single, same *m* (5.2)

אַחַר, אַחֲרֵי ..... behind *or* after (2.4)

אַחֵר, אֲחֶרֶת, אֲחֵרִים, אֲחֵרוֹת ... different, foreign (9.5)

אַחֲרוֹן ..... later on (6.2)

אֹיְבִי, אֹיְבַי ..... my enemy, my enemies (3.3)

אַיֵּה...? ..... Where is...? (2.1)

אֵיךְ יֹאמְרוּ בִּיהוּדִית "[דָּבָר]"? .... How would one say in Judean "[word]"? (2.1)

אֵיךְ...? ..... How...? (4.3)

אֵין[1] ..... there is not, there are not *constr* (1.1)

אֵין לִי ..... I do not have (1.1)

אֵין לְךָ ..... you do not have *ms* (1.1)

אֵינְךָ ..... you *ms* are not, you do not (3.2)

אֵינֶנִּי ..... I am not, I do not (1.3)

אֵינָנוּ ..... we are not, we do not; he is not, he does not (3.2)

אִירָא [י.ר.א] ..... I will fear, be afraid (5.2)

אִישׁ, אֲנָשִׁים, אִישׁ־, אַנְשֵׁי־ ..... man, person *m* (1.1)

אַךְ ..... but, however, surely (3.1)

אֹכַל [א.כ.ל] ..... I will eat *qal* (5.2)

אֹכֵל, אֹכְלָה, אֹכְלִים, אֹכְלוֹת [א.כ.ל] ... one who eats *pt* (3.1)

אָכְלוּ [א.כ.ל] ..... they were devoured *qal passive* (11.1)

אַל־ ..... Do not...! (4.3)

אֶל ..... to, toward (2.4)

אֵל, אֱלֹהִים, אֵל־, אֱלֹהֵי־ ..... god(s) *or* God *m* (2.3, 8.1)

אַל־נָא ..... please do not (*plus jussive*)… (10.2)

אַל־תֵּבְךְּ, אַל־תִּבְכִּי [ב.כ.י/ה] ..... Don't cry! *m, f* (4.3)

[1] The absolute form is אַיִן.

אֵפֶר ..... ashes *m* (9.3)

אֶפְרַיִם ..... Ephraim *m* (6.1)

אֵצֵא [י.צ.א] ..... I will go out, leave (3.2)

אַרְגָּמָן ..... purple (material) *m* (8.1)

אֵרֵד [י.ר.ד] ..... I will descend, go down (5.2)

אֲרוֹן, אֲרוֹן־ ..... chest, ark *m* (7.3)

אֲרִי, אֲרָיוֹת, אֲרִי־,אֲרָיוֹת־ ..... lion *m* (7.5)

אֲרָם ..... Aram [Syria] *m* (map of Ancient Near East)

אֲרָם נַהֲרַיִם ... Mesopotamia *m* (map of Ancient Near East)

אֶרֶץ, אַרְצוֹת, אֶרֶץ־, אַרְצוֹת־ ..... land, earth *f* (3.2)

אֶרֶץ כִּתִּים ..... Cyprus, the land of *pn loc* (map of ANE)

אֵשׁ ..... fire *f* (9.2)

אֶשָּׂא [נ.שׂ.א] ..... I will lift, carry (5.2)

אֶשְׁאֲלָה לָךְ: ..... I would like to ask you *ms and fs* (a question), *also for making a request* (4.2)

אַשְׁדּוֹד ..... Ashdod *pn loc* (8.2)

אַשְׁדּוֹדִי ..... Ashdodite (8.2)

אִשָּׁה, נָשִׁים, אֵשֶׁת־, נְשֵׁי־ ..... woman *f* (1.1)

אָשׁוּבָה [שׁ.ו.ב]. I will (am resolved to) turn *cohort.* (9.4)

אַשּׁוּר ..... Asshur *pn loc* (map of Ancient Near East)

אָשִׂים [שׂ.ו/י.מ] ..... I will put (5.3)

אַשְׁלִיךְ [שׁ.ל.כ] ..... I will throw (5.2)

אֲשַׁלֵּם [שׁ.ל.מ] ..... I will repay *piel* (10.1)

אָשֵׁם, אֲשֵׁמָה, אֲשֵׁמִים, אֲשֵׁמוֹת ..... guilty (7.5)

אַשְׁמִיעַ [שׁ.מ.ע] ..... I will cause to hear *hifil* (8.1)

אֲשֶׁר ..... which, that, who (*not interrogative*), since (2.4)

אֵת ..... אֶת־ *when written without maqqef dash* (6.2)

אֵת, אֶת־ ..... with (2.4)

אֵת, אֶת־ ..... *a particle preceding a definite direct object, untranslatable* (2.1)

אַתְּ ..... you *fs* (1.3)

אַתָּה ..... you *ms* (1.3)

אַל־תִּירָא, תִּירְאִי, תִּירְאוּ [י.ר.א] ..... Don't be afraid! *ms, fs, mpl* (4.3, 5.1)

אַל־תֵּצְאוּ [י.צ.א] ..... Do not go out! *mpl* (7.4)

אֵלֶּה ..... these *m and f* (3.1)

אֱלֹהֶיךָ ..... your *ms* God (3.2)

אֱלֹהִים, אֱלֹהֵי־ ..... God *m* (2.3)

אֱלֹהֵינוּ ..... our God *m* (3.2)

אֲלֵינוּ ..... to us (4.5)

אֵלֵךְ [ה.ל.כ] ..... I will go (5.2)

אַלְמָנָה, אַלְמְנַת־, אַלְמָנוֹת, אַלְמְנוֹת־ .... widow *f* (7.3)

אֶלְפִים ..... cattle *m* (10.2)

אִם ..... if (4.2)

אֵם, אִמּוֹת, אֵם־, אִמּוֹת־ ..... mother *f* (6.1)

אֶמְצָא [מ.צ.א] ..... I will find (5.2)

אֱמֹר, אִמְרִי, אִמְרוּ, אֱמֹרְנָה [א.מ.ר] ... Say! *imv* (9.1)

אֹמַר [א.מ.ר] ..... I will say (5.3)

אֹמֵר, אֹמֶרֶת, אֹמְרִים, אֹמְרוֹת [א.מ.ר] ..... one who says *pt* (4.4)

אֱמֶת ..... truth *f* (5.1)

אֲמִתַּי ..... Amittai, *masculine name* (6.1)

אָנָּא *or* אָנָּה ..... please *or* oh! (*as a sigh,* 10.1)

אָנָה...? ..... To where? Whither? (2.3)

אֲנַחְנוּ ..... we *c* (3.2)

אֲנִי ..... I *c* (1.3)

אֳנִיָּה, אֳנִיּוֹת, אֳנִיַּת־, אֳנִיּוֹת־ ..... ship *f* (2.1)

אָנֹכִי ..... I *c* (3.1)

אֲנָשִׁים, אַנְשֵׁי־ ..... men *m* (4.1, cf. אִישׁ)

אֶסְלַח [ס.ל.ח] ..... I will forgive (5.3)

אֶעֱלֶה [ע.ל.י/ה] ..... I will go up, ascend (5.3)

אַף, אַפַּיִם ..... nose, anger *m* (4.2)

אַפּוֹ ..... his nose *m* (4.2)

אַפַּיִם אָרְצָה ..... faces (bowed) to the ground (11.2)

her, it *object form* (3.4) ..... אֹתָהּ *or* אוֹתָהּ

him, it *object form* (3.4) ..... אֹתוֹ *or* אוֹתוֹ

me *object form* (3.3) ..... אֹתִי *or* אוֹתִי

you *object form, fs* (3.4) ..... אֹתָךְ *or* אוֹתָךְ

you *object form, ms* (3.4) ..... אֹתְךָ *or* אוֹתְךָ

you *object form, mpl* (3.4) ..... אֶתְכֶם

you *object form, fpl* (3.4) ..... אֶתְכֶן

them *object form, mpl* (3.4) ..... אֹתָם *or* אוֹתָם

you *mpl* (3.3) ..... אַתֶּם

yesterday (6.1) ..... אֶתְמוֹל

them *object form, fpl* (3.4) ..... אֹתָן

I will give (5.2) ..... אֶתֵּן [נ.ת.נ]

you *fpl* (3.3) ..... אַתֵּן *also* אַתֶּנָה

us *object form, mpl* (3.4) ..... אֹתָנוּ *or* אוֹתָנוּ

ב

come, enter *qal* (2.4), bring *hifil* (8.1), be brought *hofal* (11.2) ... ב.ו.א

be ashamed (10.2) ..... ב.ו.שׁ

understand (1.3) ..... ב.י.נ

cry (4.3) ..... ב.כ.י/ה

swallow (4.3) ..... ב.ל.ע

build *qal* (7.1), be built *nifal* (7.3) ..... ב.נ.י/ה

look for, seek *piel* (1.3) ..... ב.ק.שׁ

bless *piel* (10.1), be blessed *qal passive* (7.3), be blessed *pual* (11.1) ..... ב.ר.כ

in, with, by means of (2.4) ..... בְּ

she came, entered (6.2) ..... בָּאָה [ב.ו.א]

finally, at last (4.4) ..... בְּאַחֲרוֹן, בָּאַחֲרֹנָה

really (1.1) ..... בֶּאֱמֶת

we came (6.4) ..... בָּאנוּ [ב.ו.א]

well *f* (7.1) ..... בְּאֵר, בְּאֵרת, בְּאֵר־, בְּאֵרת־

Beer Sheba *pn loc* (map of Israel) ..... בְּאֵר שֶׁבַע

I came, entered (6.1) ..... בָּאתִי [ב.ו.א]

Babylon *pn loc* (7.4) ..... בָּבֶל

garment *m* (7.5) ..... בֶּגֶד, בְּגָדִים, בֶּגֶד־, בִּגְדֵי־

while he was speaking *piel inf c, prep, 3ms suffix* (8.2) .... בְּדַבְּרוֹ [ד.ב.ר]

when it is / was reported *hofal inf c, prep* (11.3) ..... בְּהָגַּד [נ.ג.ד]

while being *inf c, prep* (4.4) ..... בִּהְיוֹת [ה.י.י/ה]

while he is *inf c, prep, 3ms sfx* (9.4) ..... בִּהְיוֹתוֹ [ה.י.י/ה]

animal, cattle *f* (5.1) בְּהֵמָה, בְּהֵמוֹת, בֶּהֱמַת־, בַּהֲמוֹת־

when they threw you *pl hifil inf c* (6.3) ..... בְּהַשְׁלִיכָם [שׁ.ל.כ]

Enter! Come! *imv* (2.4) ... בּוֹא, בֹּואִי, בֹּואוּ, בּוֹאָנָה [ב.ו.א]

belly, stomach *f* (4.3) ..... בֶּטֶן

my belly, stomach *f* (4.3) ..... בִּטְנִי

before *in time* (8.1) ..... בְּטֶרֶם

between, among (4.2) ..... בֵּין

house *m* (4.3) ..... בַּיִת, בָּתִּים, בֵּית־, בָּתֵּי־

Bethel *pn loc* (map of Israel) ..... בֵּיתְאֵל

Weep for! *imv* (9.3) .... בְּכֵה, בְּכִי, בְּכוּ, בְּכֶינָה [ב.כ.י/ה] לְ

one who weeps, cries *pt* (4.3) ..... בֹּכֶה, בּוֹכִיָּה / בֹּכָה, בֹּכִים, בֹּכוֹת [ב.כ.י/ה]

one who swallows (4.3) ..... בֹּלֵעַ, בֹּלַעַת, בֹּלְעִים, בֹּלְעוֹת [ב.ל.ע]

not I, apart from me (11.1) ..... בִּלְעָדַי

except for (7.3) ..... בִּלְתִּי

בָּמָה, בָּמוֹת, בָּמַת־, בָּמֹתֵי־ ..... high place *cultic mound, f* (9.2)

בֵּן, בָּנִים, בֶּן־, בְּנֵי־ ..... son *m* (6.1)

בַּעֲבוּר ..... on account of (5.3)

בַּעֲבֹר [ע.ב.ר] ..... when (entity) is / was crossing over *inf c, prep* (6.2)

בֹּקֶר ..... morning, daybreak, dawn *m* (5.1)

בָּקָר, בְּקָרִים, בְּקַר־, בִּקְרֵי־ ..... cattle, herd *m* (9.2)

בִּקֵּשׁ [ב.ק.שׁ]. he looked for, searched, sought *piel* (1.3)

בִּקַּשְׁתִּי [ב.ק.שׁ] I looked for, searched, sought *piel* (6.4)

בָּרִאשׁוֹנָה ..... firstly, at first (5.2)

בָּרְבִיעִית ..... fourthly (5.2)

בְּרֶדֶת [י.ר.ד] ..... when (it) descended / descends / will descend *inf c* (6.4)

בָּרוּךְ, בְּרוּכָה, בְּרוּכִים, בְּרוּכוֹת [ב.ר.כ] ... one who is blessed *qal passive pt* (7.3)

בְּרִית, בְּרִית־ ..... covenant *f* (8.1)

בֶּרֶךְ , בִּרְכַּיִם, בֶּרֶךְ־, בִּרְכֵּי־ ..... knee *f* (4.3)

בֵּרַךְ [ב.ר.כ] ..... he blessed *piel* (10.1)

בִּרְעוֹתִי [ר.ע.י/ה] ... as I was / am /will be grazing *inf c with prep* (7.5)

בְּשׁוּבֵנוּ [שׁ.ו.ב] ..... when we return (5.1)

בַּשֵּׁנִית ..... secondly (5.2)

בָּשָׂר, בְּשָׂרִים, בְּשַׂר־ ..... meat, flesh *m* (5.2)

בֹּשְׁתִּי [ב.ו.שׁ] ..... I am ashamed (10.2)

בַּת, בָּנוֹת, בַּת־, בְּנוֹת־ ..... daughter *f* (6.1)

בְּתוֹךְ ..... in the middle of, among (2.4)

ג

גָּלָה [ג.ל.י/ה] ..... reveal, uncover *piel* (10.1)

גָּנַב [ג.נ.ב] ..... steal *qal* (7.5), be stolen *nifal* (10.2)

גְּבוּל, גְּבוּלִים, גְּבוּל־, גְּבוּלֵי־ ..... border *m* (11.1)

גַּדִּיאֵל ..... Gaddiel, *masculine name* (3.2)

גָּדוֹל, גְּדוֹלָה, גְּדוֹלִים, גְּדוֹלוֹת ..... big, large, great (2.3)

גּוֹי, גּוֹיִם, גּוֹי־, גּוֹיֵי־ ..... nation, people *m* (11.1)

גָּלָה [ג.ל.י/ה] ..... he uncovered, revealed *piel* (10.1)

גָּנַב [ג.נ.ב] ..... he stole (7.5)

גַּם ..... also (5.3)

גַּת הַחֵפֶר ..... Gath-Hepher *pn loc* (6.1)

ד

דָּבַר ..... speak *piel* (2.4), be spoken *pual* (11.1)

דָּרַשׁ ..... investigate (7.4)

דִּבֶּר [ד.ב.ר] ..... he spoke *piel* (10.1)

דַּבֵּר [ד.ב.ר] ..... to speak *piel inf c* (9.5)

דֶּבֶר ..... plague *m, perhaps bubonic* (8.2)

דַּבֵּר, דַּבְּרִי, דַּבְּרוּ, דַּבֶּרְנָה [ד.ב.ר] .... Tell, speak! *piel imv* (9.2)

דָּבָר, דְּבָרִים, דְּבַר־, דִּבְרֵי־ ..... word, matter, event, thing *m* (4.2)

דִּבַּרְנוּ [ד.ב.ר] ..... we spoke *piel* (6.4)

דִּבַּרְתִּי [ד.ב.ר] ..... I spoke *piel* (6.2)

דְּבַשׁ ..... honey *m* (3.1)

דָּג, דָּגִים, דַּג־, דְּגֵי־ ..... fish *m* (3.3)

דָּגוֹן ..... Dagon, *deity name* (8.2)

דּוֹר, דֹּרוֹת, דּוֹר־, דֹּרֹת־ ..... generation *m* (10.2)

דֶּלֶת, דְּלָתוֹת, דֶּלֶת־, דַּלְתוֹת־ ..... door *f* (2.4)

דָּם, דָּמִים, דַּם־, דְּמֵי־ ..... blood *m* (11.1)

דַּמֶּשֶׂק ..... Damascus *pn loc* (map of Ancient Near East)

דַּע, דְּעִי, דְּעוּ, דַּעְנָה [י.ד.ע] ..... Know! *imv* (9.2)

הַיְאֹר ..... Nile, the *m* (map of Ancient Near East)

הַיַּבֹּק ..... Jabbok River, the *pn loc* (map of Israel)

הָיָה [ה.י.ה/י] ..... he was (5.1)

הַיּוֹם ..... today *m* (5.1)

הַיָּם [הַגָּדוֹל] ..... Mediterranean Sea, the *m* (maps)

הַיַּרְדֵּן ..... Jordan River, the *pn loc* (map of Israel)

הַכֵּה אַכֶּה [נ.כ.ה/י] ..... I will surely strike *hifil* (5.3)

הֻמַּת [נ.כ.ה/י] ..... I struck, hit *hifil* (8.1)

הֻכְתָה [נ.כ.ה/י] ..... she struck, hit *hifil* (7.1)

הֲלֹא, הֲלוֹא...? ..... Is / will / did not...? (4.1)

הַלְּבָנוֹן ..... Lebanon *pn loc* (map of Ancient Near East)

הַלְבֵּשׁ, הַלְבִּישִׁי, הַלְבִּישׁוּ, הַלְבֵּשְׁנָה [ל.ב.ש].. Clothe (someone)! *hifil imv* (9.2)

הִלָּחֵם [ל.ח.מ]. ..... to fight *nifal inf absol and inf c* (7.4, 8.2)

הוֹלֵךְ, הוֹלֶכָה, הוֹלְכִים, הוֹלְכוֹת [ה.ל.כ] . one who walks *pt* (3.2)

הוֹלֵךְ וְסוֹעֵר [ה.ל.כ, ס.ע.ר]... growing stormier *both pt ms* (3.3)

הִלְכָה [ה.ל.כ] ..... she walked about *piel* (10.1)

הָלַכְתְּ [ה.ל.כ] ..... you walked *fs* (6.3)

הָלַכְתָּ [ה.ל.כ] ..... you went *ms* (6.3)

הִלַּכְתִּי [ה.ל.כ] ..... I walked about *piel* (10.2)

הָלַכְתִּי [ה.ל.כ] ..... I went, traveled *qal* (6.1)

הֲלַכְתֶּן [ה.ל.כ] ..... you went *fpl* (6.4)

הֵם, הֵמָּה ..... they, those *m, alternate forms with same meaning* (3.1)

הֵמִית [מ.ו.ת] ..... he put to death, killed *hifil* (8.1)

הִמָּצְאוֹ [מ.צ.א]... his being found *nifal inf c, suffix* (9.4)

הֵן ..... indeed (11.2)

הִנֵּה ..... behold, here is (2.1)

הֵנָּה ..... they, those *f* (3.4)

הֲסִירוֹתָ [ס.ו.ר] ..... you removed *hifil ms* (8.1)

דֶּרֶךְ, דְּרָכִים, דַּרְכֵּךְ, דַּרְכֵּי ..... road, way *m or f* (4.4)

דֶּרֶךְ הַיָּם .. Way of the Sea, the *m or f* (map of Israel, note)

דֶּרֶךְ הַמֶּלֶךְ .... King's Highway, the *m or f* (map of Israel)

דָּרַשׁ [ד.ר.שׁ] ..... to investigate *inf c* (7.4)

דְּרֹשׁ, דִּרְשִׁי, דִּרְשׁוּ, דִּרְשְׁנָה [ד.ר.שׁ] ..... Investigate! Seek! *imv* (9.2)

ה

הָ.י.ה ..... be, become (4.3)

הָ.ל.כ ..... go, walk *qal* (3.2), walk about *piel* (10.1), walk back and forth, roam *hitpael* (11.3)

הָ.ל.ל ..... praise *piel* (10.3), be praised *pual* (11.1)

הָ.פ.ח ..... be overturned *nifal* (7.5)

הַ◌ָ..., הַ..., הָ..., הֶ... ..... the (2.1)

הֲ... / הַ... ..... *question mark, interrogative particle* (1.1)

הַאֲבֵד, הַאֲבִידִי, הַאֲבִידוּ, הַאֲבֵדְנָה [א.ב.ד] Destroy! *hifil imv* (9.3)

הֵבִיא [ב.ו.א] ..... he brought *hifil* (8.1)

הֻגַּד [נ.ג.ד] ..... to be reported *hofal inf c* (11.3)

הוּא ..... he, it, that (one) *m* (2.1)

הוֹדַעְתִּיךְ [י.ד.ע] ..... I caused you *ms* to know (8.1)

הוֹי ..... Alas! (8.1)

הוּמַת [מ.ו.ת] ..... he was killed *hofal* (7.3)

הוּבְאוּ [ב.ו.א] ..... they were brought *hofal* (11.2)

הוֹצֵאתִיךְ [י.צ.א] .... I caused you *ms* to go out *hifil* (8.1)

הוֹרַשְׁתִּי [י.ר.שׁ] ..... I caused to inherit *hifil* (8.1)

הוֹשַׁבְתִּי [י.שׁ.ב] ..... I caused to inhabit *hifil* (8.1)

הוֹשִׁיעַ [י.שׁ.ע] ..... he rescued *hifil* (8.1)

הוֹשִׁיעֵנִי [י.שׁ.ע] ..... Rescue me! Help me! *ms* (5.3)

הִיא ..... she, it, that one *f* (2.1)

הָסֵר, הָסִירִי, הָסִירוּ, הָסֵרְנָה [ס.ו.ר].... Remove! *hifil imv* (9.2)

הֶעֱלָה [ע.ל.י/ה]..... he caused (someone) to ascend *hifil* (8.1)

הִפִּיל [נ.פ.ל]..... he caused (someone) to fall *hifil* (8.1)

הִצִּיל [נ.צ.ל]..... he delivered, snatched *hifil* (8.1)

הֲקִימוֹתָ [ק.ו.מ]..... you established *hifil ms* (8.1)

הִקְרִיב [ק.ר.ב].. he caused (someone) to come near *hifil* (8.1)

הַר, הָרִים, הַר־, הָרֵי־[2]..... mountain *m* (4.2)

הַר־הַכַּרְמֶל..... Mt. Carmel *pn loc* (map of Israel)

הַר־חֶרְמוֹן.. Mt. Hermon *pn loc* (map of Ancient Near East)

הַר־סִינַי..... Mt. Sinai *pn loc* (map of Ancient Near East)

הֶרְאָה [ר.א.י/ה]..... he showed, revealed *hifil* (8.1)

הִרְבִּיתָ [ר.ב.י/ה]..... you have multiplied *hifil ms* (8.1)

הֵשִׁיב [שׁ.ו.ב]..... he brought back *hifil* (8.1)

הֲשָׁלוֹם לְךָ [לָךְ]?..... How are you *ms, fs*? (1.1)

הִשְׁלִיךְ [שׁ.ל.כ]..... he threw *hifil* (3.3)

הִשְׁלִיכָה [שׁ.ל.כ]..... she threw *hifil* (6.2)

הַשְׁלִיךְ [שׁ.ל.כ]..... to throw *hifil inf c* (6.4)

הַשְׁלִיכוּ [שׁ.ל.כ]..... Throw! *hifil imv mpl* (3.3)

הִשְׁלִיכוּנִי [שׁ.ל.כ]..... they threw me *hifil* (6.2)

הֻשְׁלַכוּ (*or* הָשְׁלְכוּ) [שׁ.ל.כ].... they were thrown *hofal* (11.2)

הִשָּׁמֶר, הִשָּׁמְרִי, הִשָּׁמְרוּ, הִשָּׁמַרְנָה [שׁ.מ.ר] . Look out! Guard yourself! *nifal imv* (4.1)

הִשְׁמַעְתָּ [שׁ.מ.ע].... you caused (someone) to hear, you announced *hifil ms* (8.1)

הִשְׁמַעְתִּי [שׁ.מ.ע]..... I caused (someone) to hear, I announced *hifil* (8.1)

ו

וְ...‎, וּ...‎, וַ...‎, וָ...‎, וֶ...‎ and, *various spellings, depending on next syllable* (2.3)

וַאֲזַמְּרָה [ז.מ.ר]..... and may I sing *or* play an instrument *piel cohort.* (10.3)

וּבָרֵךְ [ב.ר.כ]..... and bless! *piel imv ms* (10.2)

וְהִכֵּינוּ [נ.כ.י/ה]..... and we will strike *hifil* (7.4)

וְהִכֵּיתִי [נ.כ.י/ה]..... and I will strike, hit *hifil* (8.1)

וְהַלַּלְנוּ [ה.ל.ל]..... and we will praise *piel* (10.3)

וְהָמִית [מ.ו.ת]..... and he may kill *hifil* (8.2)

וַיֹּאמֶר [א.מ.ר]..... and he said (7.1)

וַיֵּאָסְפוּ [א.ס.פ]... then they gathered together *nifal* (8.2)

וַיֵּאָסֵר [א.ס.ר]..... and he was bound, tied *nifal* (7.3)

וַיָּבֹא [ב.ו.א]..... and he came (7.1)

וַיִּבֶן [ב.נ.י/ה]..... and he built (7.1)

וַיַּגֶּד [נ.ג.ד]..... and he declared, announced *hifil* (7.1)

וַיִּגַּשׁ [נ.ג.שׁ]..... and he approached (7.1)

וַיְדֻבַּר [ד.ב.ר]..... and it was spoken *pual* (11.1)

וַיְדַבֵּר [ד.ב.ר]..... and he spoke *piel* (10.1)

וַיְהִי [ה.י.י/ה]..... and there was (7.1)

וַיְהִי הַיּוֹם..... One day… (6.1)

וַיְהִי..... and it came to pass (6.4)

וַיּוּבְאוּ [ב.ו.א]..... and they were brought *hofal* (11.2)

וַיֹּוֶסף [י.ס.פ]..... then he did (an activity) again *hifil* (7.2)

וַיֵּחָשֵׁב [ח.ש.ב] and it was thought, supposed *nifal* (7.4)

וַיִּכָּרְתוּ [כ.ר.ת]..... and they were cut *nifal* (7.3)

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[2] Alternative plural construct הָרְרֵי־.

וַיִּתְקַדְּשׁוּ [ק.ד.שׁ] ..... and they consecrated themselves *hitpael* (11.3)

וְנִטְמֵאנוּ [ט.מ.א] ... and we defiled ourselves *nifal* (10.2)

וַנַּךְ [נ.כ.י/ה] ..... then we struck *hifil* (8.2)

וְנִלְכְּדוּ [ל.כ.ד] ..... and they will be captured *nifal* (7.4)

וְרוֹמַמְתִּי [ר.ו.מ] ..... and I will exalt *polel* (10.3)

וְרִחַמְתְּ [ר.ח.מ] ..... and you have been compassionate *piel ms* (10.2)

וַתּוֹסֶף [י.ס.פ] . then she did [an activity] again *hifil* (7.2)

וַתֶּחֱטָא [ח.ט.א] ..... but she missed, sinned (7.2)

וַתַּךְ [נ.כ.י/ה] ..... and she hit *hifil* (7.1)

וַתְּכֻלֶּינָה [כ.ל.י/ה] .. and they were finished *pual f* (11.1)

וּתְכַס [כ.ס.י/ה] . and may it cover *piel jussive 3fs* (10.3)

וַתִּשָּׁבֵר [שׁ.ב.ר] ..... and she was broken *nifal* (7.3)

וַתִּשְׁקֹט [שׁ.ק.ט] ..... so it was at rest *f* (11.2)

ז

זָ.ב.ח ..... sacrifice *qal* (5.1), sacrifice abundantly, repeatedly *piel* (10.2)

זָ.כ.ר ..... remember (5.1)

זָ.מ.ר ..... sing (or play an instrument) *piel* (10.3)

זֹאת ..... this *f* (3.2)

זַבֵּחַ [ז.ב.ח] .. to sacrifice abundantly, repeatedly *piel inf absol* (10.2)

זֶבַח, זְבָחִים, זִבְחֵי־, זִבְחֵי־ sacrifice, ritual feast *m* (5.1) ..

זֶה ..... this *m* (3.2)

זָהָב, זְהַב־ ..... gold *m* (6.3)

זָכַרְתִּי [ז.כ.ר] ..... I remembered (6.1)

זָקֵן, זְקֵנָה, זְקֵנִים, זְקֵנוֹת ..... old (6.4)

זְרוֹעַ, זְרֹעוֹת, זְרוֹעַ־, זְרֹעֵי־ ..... arm *f* (4.1)

וַיִּכְתֹּב מִפִּי [כ.ת.ב] ..... and he wrote at the dictation of (10.1)

וַיֵּלֶךְ [ה.ל.כ] ..... and he went (7.1)

וַיִּמְצָא [מ.צ.א] ..... and he found (7.1)

וַיִּנָּבֵא [נ.ב.א] ..... and he prophesied *nifal* (7.4)

וַיִּנָּשֵׂא [נ.שׂ.א] ..... and he was lifted, carried *nifal* (7.3)

וַיִּסָּפֵר [ס.פ.ר] ..... so it was recounted *pual* (11.1)

וַיַּעַבְדוּ [ע.ב.ד] ..... and they worked (7.1)

וַיַּעַן [ע.נ.י/ה] ..... so he answered (7.2)

וַיַּפֵּל [נ.פ.ל] ..... and he caused (someone) to fall *hifil* *shortened* (8.2)

וַיִּפֶן [פ.נ.י/ה] ..... then he turned (9.4)

וַיֵּצֵא [י.צ.א] ..... and he went out (7.1)

וַיִּקַּח [ל.ק.ח] ..... then he took (7.2)

וַיָּקָם [ק.ו.מ] ..... and he got up (7.1)

וַיֵּרָאוּ [ר.א.י/ה] ..... so they appeared *nifal* (7.4)

וְיָשֹׁב [שׁ.ו.ב] ..... and may he return *qal jussive* (9.4)

וַיִּשָּׁבְעוּ [שׁ.ב.ע] ..... and they swore an oath *nifal* (7.4)

וַיִּשְׁכַּב [שׁ.כ.ב] ..... and he lay down (7.1)

וַיָּשֶׂם [שׁ.ו/י.מ] ..... then he put (7.2)

וַיֵּשְׁתְּ [שׁ.ת.י/ה] ..... and he drank (7.1)

וַיִּשְׁתַּחֲווּ [ח.ו.י/ה] ... and they worshipped, bowed down *hishtafel* (11.2)

וַיִּתְהַלֵּךְ [ה.ל.כ] . and he walked back and forth, roamed, lived *hitpael* (11.3)

וַיִּתְחַזֵּק [ח.ז.ק] ... and he fortified himself, took courage *hitpael* (11.3)

וַיִּתְיַצֵּב [י.צ.ב] .... and he stationed himself *hitpael* (11.3)

וַיֻּתַּן ..... and he / it was given *qal passive* (11.1)

וַיִּתְפַּלֵּל [פ.ל.ל] ..... and he prayed *hitpael* (11.3)

וַיִּתְפֹּשׂ [ת.פ.שׂ] ..... and he grabbed (7.1)

חָמָס, חֲמָסִים, חֲמַס־, חֲמְסֵי־ ..... violence *m* (10.2)

חֵן ..... grace, favor *m* (5.1)

חַנּוּן ..... gracious (10.2)

חֶסֶד, חֲסָדִים, חֲסֶד־, חַסְדֵי־ .. kindness, steadfast love *m* (7.1)

חֹסֶה, חֹסָה, חֹסִים, חֹסוֹת [ח.ס.י/ה]... one who takes refuge *pt* (10.3)

חָפֵץ, חֲפֵצָה, חֲפֵצִים, חֲפֵצוֹת ..... desire, delight in, prefer, be willing *verbal adj* (1.3)

חֶרֶב, חֲרָבוֹת, חֶרֶב־, חַרְבוֹת־ ..... sword *f* (6.3)

חָשַׁבְתָּ [ח.שׁ.ב] ..... you thought, supposed *ms* (6.3)

חָשַׁבְתִּי [ח.שׁ.ב] ..... I thought, supposed (6.3)

חֹשֶׁךְ ..... darkness *m* (4.4)

ט

ט.מ.א ..... be *or* become defiled *qal*, defile oneself *nifal*, defile something *piel* (10.2)

ט.ע.מ ..... taste (9.5)

טוֹב, טוֹבָה, טוֹבִים, טוֹבוֹת ..... good (2.3)

טִמֵּאנוּ [ט.מ.א] ..... we defiled *piel* (10.2)

י

י.ב.ל ..... be led, be brought *hofal* (11.2)

י.ב.ש ..... be dry (2.3)

י.ד.ע .. know *qal* (5.3), be known *nifal* (7.3), make known, cause to know *hifil* (8.1)

י.כ.ל ..... be able (2.4)

י.ל.ד ..... give birth *qal* (6.4), be born *pual* (11.1)

י.נ.י/ה ..... oppress (7.1)

זֶרַע, זְרָעִים, זַרְעֵי־ [זֶרַע *or* זֶרַע־], זַרְעֵי־ ..... descendants, seed *m* (9.5)

זְרֹעֲךָ, זְרֹעֵךְ ..... your arm *ms, fs* (4.1)

ח

ח.ו.י/ה ..... worship, bow down *hishtafel* (11.2)

ח.ז.ק ..... strong (2.3), be strong *qal*, make strong *piel*, fortify oneself *hitpael* (11.3)

ח.ט.א ..... sin, miss (7.4)

ח.י.י/ה ..... live (4.3)

ח.ס.י/ה ..... take refuge (10.3)

ח.ר.י/ה ..... be hot (4.2)

ח.שׁ.ב ..... think, suppose, be on the verge of *qal*, be thought, be supposed *nifal* (7.4)

חֹבֵל ..... sailor *m* (3.2)

חִדֶּקֶל ..... Tigris River *pn loc* (map of Ancient Near East)

חָדָשׁ, חֲדָשָׁה, חֲדָשִׁים, חֲדָשׁוֹת ..... new (5.2)

חֹדֶשׁ, חֳדָשִׁים, חֹדֶשׁ־, חָדְשֵׁי־ ..... month *m* (8.1)

חוּץ, חוּצוֹת, חוּץ־, חוּצוֹת־ ..... outside *m* (*when pl:* open fields, streets, 7.1)

חָזָק, חֲזָקָה, חֲזָקִים, חֲזָקוֹת.... strong, hard, tough (2.3)

חַטָּאת, חַטָּאוֹת, חַטַּאת־, חַטֹּאוֹת־.... sin, sin-offering *f* (7.1)

חַי, חַיָּה, חַיִּים, חַיּוֹת ..... alive (6.1)

חַי, חַיִּים, חַי־ [חֵי *or*], חַיֵּי־ ..... life *m* (4.3)

חַיָּה, חַיּוֹת, חַיַּת־, חַיּוֹת־ ..... animal (wild) *f* (8.1)

חַיִל, חֲיָלִים, חֵיל־, חֵילֵי־ ... army, wealth, might *m* (6.3)

חֻלְדָּה ..... Hulda *feminine name* (6.1)

הִלָּחֵם [ל.ח.מ] ..... to fight *nifal inf absol* (7.4)

חֹם, חָם־ ..... heat *m* (7.1)

יוּמַת [מ.ו.ת] ..... he will be put to death *hofal* (11.2)

יוֹנֶה, יוֹנָה, יוֹנִים, יוֹנוֹת [י.נ.י/ה] ... one who oppresses *pt* (7.1)

יוֹנָה ..... Jonah *m* (2.2)

יוֹשִׁיעֵנוּ [י.ש.ע] ..... he will rescue us *hifil* (8.2)

יִחְיֶה [ח.י.י/ה] ..... he will live (4.3)

יֶחֱרֶה [ח.ר.י/ה] ..... he will be hot (4.2)

יַחְשֹׁב [ח.שׁ.ב] ..... he will think (4.3)

יִטְעֲמוּ [ט.ע.מ] ..... they will taste *mpl* (9.5)

יַיִן, יֵין־ ..... wine *m* (7.1)

יַכֶּה [נ.כ.י/ה] ..... he will hit *hifil* (4.5)

יִכְלֶה [כ.ל.י/ה] ..... he will come to an end, reach completion (8.1)

יִכֹּונוּ [כ.ו.נ] ..... they may be established *or* regarded as *nifal* (10.3)

יִכְרֹת [כ.ר.ת] ..... he will cut (4.3)

יִכְרְתוּ [כ.ר.ת] ..... they will cut *m* (4.1)

יֶלֶד, יְלָדִים, יֶלֶד־, יַלְדֵי־ ..... child, boy *m* (7.5)

יְלַדְתֶּן [י.ל.ד] ..... you gave birth to *fpl* (6.4)

יָם, יַם־ [יָם *or*], יַמִּים ..... sea, west *m* (3.1)

יָם הַמֶּלַח ..... Dead [Salt] Sea, the *m* (map of Israel)

יָם־כִּנֶּרֶת Sea of Chinnereth [Galilee], the *m* (map of Israel)

יַם־סוּף .. Red [Reed] Sea, the *m* (map of Ancient Near East)

יָמוּת [מ.ו.ת] ..... he will die (4.3)

יִמְלֹךְ [מ.ל.כ] ..... he will rule (4.3)

יִמְלְכוּ [מ.ל.כ] ..... they will rule *m* (4.1)

יִמְצְאוּ [מ.צ.א] ..... they will find *m* (4.1)

יָנִיתָ [י.נ.י/ה] ..... you oppressed *ms* (7.1)

יַעֲבֹד [ע.ב.ד] ..... he will work (4.3)

יַעֲזֹב [ע.ז.ב] ..... he will forsake *qal indicative*, may he forsake *qal jussive* (9.4)

יַעֲמֹד [ע.מ.ד] ..... he will stand (4.3)

יסד ..... establish *qal*, be founded *pual* (11.1)

יסף ..... do [some activity] again *qal* and *hifil* (7.2)

יצא ..... go out *qal* (5.1), cause to go out *hifil* (8.1)

יצב ..... station oneself *hitpael* (11.3)

יראּ ..... fear, be afraid *qal* (5.2), be feared *nifal* (10.1)

ירד ..... descend, go down (3.1)

ירשׁ ..... cause to inherit *hifil* (8.1)

ישׁב ..... sit, dwell *qal* (4.3), cause to inhabit *hifil* (8.1)

ישׁע ..... rescue, help *hifil* (4.3)

יְאֹר [הַ] ..... Nile, the *m* (map of Ancient Near East)

יָבוֹא [ב.ו.א] ..... he will come, he will enter (4.3)

יַבֹּק [הַ] ..... Jabbok River, the *pn loc* (map of Israel)

יְבָרֶכְךָ / יְבָרֶכֵךְ יהוה [ב.ר.כ] ..... May the LORD bless you *ms, fs* (1.1)

יָבֵשׁ, יְבֵשָׁה, יְבֵשִׁים, יְבֵשׁוֹת ..... dry (2.3)

יַבָּשָׁה ..... dry land *f* (3.3)

יִגָּלֶה [ג.ל.י/ה] ..... it will be revealed *nifal m* (7.5)

יָד, יָדַיִם (*dual*), יָדוֹת (*plural*), יַד־, יְדֵי־ .... hand *f* (3.1)

יְדַבֵּר [ד.ב.ר] ..... he will speak *piel* (4.4)

יֹדֵעַ, יֹדַעַת, יְדְעִים, יְדְעוֹת [י.ד.ע] ..... one who knows (6.1)

יְהוּדָה ..... Judah *pn loc* (map of Israel)

יהוה[3] ..... the LORD *divine name* (1.2)

יִשְׁמָרְךָ / יִשְׁמֹרֵךְ יהוה [שׁ.מ.ר] ..... May the LORD protect you *ms, fs* (1.2)

יהוה אֱלֹהֵי צְבָאוֹת ..... the LORD God of hosts (8.1)

יִוָּדַע [י.ד.ע] ..... he / it will / would be known *nifal* (7.4)

יוֹם, יָמִים, יוֹם־, יְמֵי־ ..... day *m* (5.1)

[3] Sometimes vocalized יְהוָה.

יִשְׁמֹר [שׁ.מ.ר] ..... he will guard (4.3)

יִשְׁמְרוּ [שׁ.מ.ר] ..... they will guard *m* (4.1)

יִשְׁמְרֵךְ ..... May he protect you *fs* (1.2)

יִשְׁמָרְךָ ..... May he protect you *ms* (1.2)

יָשֵׁן, יְשֵׁנָה, יְשֵׁנִים, יְשֵׁנוֹת ..... sleeping *adj* (3.2)

יִשָּׁפֵךְ [שׁ.פ.כ] ..... he / it would be poured out *or* shed *nifal* (11.1)

יִשְׂרָאֵל ..... Israel *m* (5.1)

כ

כ.ב.ד ..... be heavy, mighty (2.3, 6.3)

כ.ו.ן ..... be solid, firm, established *nifal* (7.4)

כ.ל.י/ה ..... come to an end, waste away *qal* (8.1), finish, complete *piel* (10.3), be finished *pual* (11.1)

כ.ס.י/ה ..... cover, hide *piel* (10.1), be covered *nifal* (7.3); be covered *pual* (11.1)

כ.פ.ר ..... cover, atone *piel* (10.1)

כ.ר.ת ..... cut (4.3)

כ.ת.ב ..... write (10.1), be written *qal passive* (11.1)

כְּ..., כְּמוֹ ..... like *or* as (2.4)

כַּאֲשֶׁר ..... because, when (10.1)

כָּבֵד, כְּבֵדָה, כְּבֵדִים, כְּבֵדוֹת ..... heavy, rich, mighty, oppressive (2.3)

כָּבְדוּ [כ.ב.ד] ..... they are mighty (6.3)

כָּבוֹד, כְּבוֹד־ ..... glory, heaviness *m* (11.1)

כֹּה ..... thus, in this manner (7.2)

כֹּהֵן, כֹּהֲנִים, כֹּהֵן־, כֹּהֲנֵי־ ..... priest *m* (7.4)

כּוֹס, כּוֹס־, כֹּסוֹת, כֹּסוֹת־ ..... cup *f* (1.1)

כֹּחַ, כֹּחַ־ ..... strength *m* (8.2)

כִּי ..... because, that, when, indeed (2.3)

כַּעַן [אֲשֶׁר] ..... because (7.4)

יַעֲשֶׂה [ע.שׂ.י/ה] ..... he will do, make (4.3)

יַעֲשׂוּ [ע.שׂ.י/ה] ..... they will do *m* (4.1)

יָפוֹ ..... Joppa *pn loc* (6.1)

יִפֹּל [נ.פ.ל] ..... he will fall (4.3)

יַפְקֵד [פ.ק.ד] ..... may he appoint *hifil jussive* (9.4)

יִפְּלוּ [נ.פ.ל] ..... they will fall *m* (4.1)

יָצְאָה [י.צ.א] ..... she went out (6.2)

יָצָאנוּ [י.צ.א] ..... we went out (6.4)

יִקָּרֵא [ק.ר.א] ..... he will be called *nifal* (7.1)

יִקָּרְאוּ [ק.ר.א] .... Let them be summoned! *nifal jussive mpl* (7.4)

יִרְאָה, יִרְאַת־ ..... fear, dread *f* (6.2)

יָרְאוּ [י.ר.א] ..... they feared (6.2)

יָרֵאתָ [י.ר.א] ..... you were afraid *ms* (6.3)

יֵרֵד [י.ר.ד] ..... he will descend (4.3)

יֹרֵד, יֹרֶדֶת / יֹרֶדֶת, יֹרְדִים, יֹרְדוֹת [י.ר.ד].... one who descends, one who goes down *pt* (3.1)

יָרְדָה [י.ר.ד] ..... she descended (6.2)

יַרְדֵּן [הַ] ..... Jordan River, the *pn loc* (map of Israel)

יְרַדְתֶּן [י.ר.ד] ..... you descended *fpl* (6.4)

יְרַחֵם [ר.ח.מ] ..... he will have or show mercy *piel* (5.3)

יְרוּשָׁלַיִם (יְרוּשָׁלִַם *also spelled*)... Jerusalem *pn loc* (6.1)

יְרִיחוֹ ..... Jericho *pn loc* (map of Israel)

יֵשׁ, יֶשׁ־ ..... there is / are (1.1)

יֵשֵׁב [י.שׁ.ב] ..... he will sit, dwell (4.3)

יֹשֵׁב, יֹשֶׁבֶת, יֹשְׁבִים, יֹשְׁבוֹת [י.שׁ.ב].... one who sits, one who dwells *pt* (3.3)

יָשִׁיב [י.שׁ.ב] ..... he will bring back or answer *hifil* (11.3)

יִשְׁכַּב [שׁ.כ.ב] ..... he will lie down (4.3)

יִשְׁכְּבוּ [שׁ.כ.ב] ..... they will lie down *m* (4.1)

יִשְׁמְעוּ [שׁ.מ.ע] ..... they will hear *m* (4.1)

לֶאֱהֹב [א.ה.ב] ..... to love *inf c, prep* (4.2)

לֶאֱכֹל [א.כ.ל] ..... to eat *inf c, prep* (3.1)

לֵאמֹר [א.מ.ר] ..... to say *inf c, prep* (4.1)

לְבָנוֹן [הַ֫] ... Lebanon *pn loc* (map of Ancient Near East)

לְבַקֵּשׁ [ב.ק.שׁ] ..... to look for *piel inf c, prep* (3.1)

לֵב | לֵבָב, לִבּוֹת, לֵב־, לִבּוֹת־ ..... heart, mind *m* (4.4)

לָבוֹא [ב.ו.א] ..... to enter, come, go *inf c, prep* (3.3)

לָבוּשׁ, לְבוּשָׁה, לְבוּשִׁים, לְבוּשׁוֹת [ל.ב.שׁ] .. one who is clothed in *qal passive pt* (8.1)

לְבַשׁ, לִבְשִׁי, לִבְשׁוּ, לְבַשְׁנָה [ל.ב.שׁ] ... Wear! Put on! *qal imv* (9.3)

לְבַלַּע [בּ.ל.ע] ..... to swallow *inf c, prep* (4.3)

לְדַבֵּר [ד.ב.ר] ..... to speak *piel inf c, prep* (2.4)

לְהַגִּיד [נ.ג.ד] ..... to announce *hifil inf c, prep* (8.1)

לְהִנָּבֵא [נ.ב.א] ..... to prophesy *nifal inf c, prep* (7.1)

לְהִשָּׁבֵר [שׁ.ב.ר] ... to be broken up *nifal inf c, prep* (6.2)

לְהָשִׁיב [שׁ.ו.ב] ..... to return (something) *hifil inf c, prep* (7.4)

לְהַשְׁלִיךְ [שׁ.ל.כ] ..... to throw *hifil inf c, prep* (3.3)

לוּ or לוּלֵא ..... if *irreal condition* (7.3)

לֻוַח, לוּחוֹת, לוּחַ־, לוּחוֹת־ ..... tablet, board *m* (11.1)

לִזְבֹּחַ [ז.ב.ח] ..... to sacrifice *qal inf c, prep* (5.1)

לֶחֶם, לֶחֶם־ ..... bread *m* (1.1)

לַחְמִי ..... my bread *m* (3.1)

לַחֲרוֹת [ח.ר.י/ה] ..... to be hot *inf c, prep* (4.2)

לִי ..... to/for me (1.1)

לַיְלָה, לֵילוֹת, לֵיל־,לֵילוֹת־ ..... night *m* (6.2)

לְךָ ,לָךְ ..... to/for you *ms, fs* (1.1)

לֵךְ אֶל...! לְכִי אֶל...! [ה.ל.כ] ..... Go to…! *imv ms, fs* (1.3)

לֵךְ / לְכִי לְשָׁלוֹם [ה.ל.כ] .. Go in peace! *imv ms, fs* (1.2)

לָכִישׁ ..... Lachish *pn loc* (map of Israel)

כִּי אִם ..... but rather (6.4)

כֹּל, כָּל־ ..... every, each, all, the whole (5.1)

כָּל־הַמִּצְאוֹת [מ.צ.א] .... all that happens *or* happened *pt fpl* (6.1)

כִּלָּה [כ.ל.י/ה] ..... he finished, completed *piel* (10.3)

כְּלִי, כֵּלִים, כְּלִי־ כְּלֵי־ .... container, sack, utensil, vessel *m* (2.3)

כֻּלָּם ..... all of them (7.2)

כְּמוֹ ..... like, similar to (3.2)

כִּמְלֹאת [מ.ל.א] .... as soon as [entity] is / was full *inf c, prep* (6.2)

כֵּן ..... so, thus (11.1)

כִּסֵּא, כִּסְאוֹת, כִּסֵּא־, כִּסְאוֹת־ ..... chair, seat *m* (2.1)

כְּסִיל, כְּסִילִים ..... fool *m* (3.3)

כֶּסֶף, כְּסָפִים, כֶּסֶף־, כַּסְפֵּי־ ..... silver, money *m* (2.1)

כַּפֶּר [כ.פ.ר] ..... Cover! Atone! *piel imv ms* (10.2)

כַּרְכְּמִישׁ ... Carchemish *pn loc* (map of Ancient Near East)

כָּתוּב, כְּתוּבָה, כְּתוּבִים, כְּתוּבוֹת ..... that which is written**qal passive pt* (11.1)

ל

לָבַשׁ [ל.ב.שׁ] ..... wear *qal* (8.1 *passive*, 9.3 *active*), clothe *hifil* (9.2), be clothed *hofal* (11.2)

לָחַם [ל.ח.מ] ..... fight *nifal* (7.3)

לָכַד [ל.כ.ד] ..... capture *qal*; be captured, trapped *nifal* (7.1)

לָמַד [ל.מ.ד] ..... learn *qal*, teach, train *piel* (10.1)

לָקַח [ל.ק.ח] ..... take (5.1), be taken *pual* (11.1)

לְ ..... to, for (1.1)

לֹא ..... not (1.1)

לַאֲבֹד [א.ב.ד] ..... to perish *inf c, prep* (6.3)

לָשׁוּב אֶל [ש.ו.ב] ..... to turn (or return) self toward, to repent to *inf c, prep* (3.3)

לָשׂוּם [ש.ו/י.מ] ..... to put, to place *inf c, prep* (3.1)

לָשׁוֹן, לְשׁוֹנוֹת לְשׁוֹן־, לְשֹׁנוֹת־ .. tongue, language *m* (2.1)

לִשְׁכַּב [ש.כ.ב] ..... to lie down *inf c, prep* (3.1)

לִשְׁמוֹעַ [ש.מ.ע] ..... to listen *inf c, prep* (2.4)

לִשְׁמֹר [ש.מ.ר] ..... to keep, to guard *inf c, prep* (4.2)

לִשְׁתּוֹת [ש.ת.י/ה] ..... to drink *inf c, prep* (3.1)

לָתֵת [נ.ת.נ] ..... to give *inf c, prep* (2.4)

מ

מ.ו.ת ..... die *qal* (4.3), kill, put to death *hifil* (8.1), be put to death *hofal* (11.2)

מ.ל.א . be full *qal* (6.2), be filled *nifal* (7.3), fill *piel* (10.2)

מ.ל.כ ..... rule (4.3)

מ.צ.א ..... find (3.1), be found *nifal* (7.3)

מְאֹד ..... very *or* much (2.2)

מְאוּמָה ..... anything (11.1)

מֵאַיִן...? ..... from where…? (6.4)

מְבַקֵּשׁ, מְבַקֶּשֶׁת, מְבַקְּשִׁים, מְבַקְּשׁוֹת [ב.ק.ש] ..... one who looks for, seeks *piel pt* (1.3)

מְבֹרָךְ, מְבֹרֶכֶת, מְבֹרָכִים, מְבֹרָכוֹת [ב.ר.כ] .. blessed *pual pt* (11.1)

מְגִדּוֹ ..... Megiddo *pn loc* (map of Israel)

מַגִּיד, מַגֶּדֶת, מְגִידִים, מְגִידוֹת [נ.ג.ד] ..... messenger, one who announces *hifil pt* (8.1)

מִדְבָּר, מִדְבַּר־ ..... wilderness *m* (3.2)

מְדַבֵּר, מְדַבֶּרֶת, מְדַבְּרִים, מְדַבְּרוֹת [ד.ב.ר] ..... one who speaks *pt* (3.2)

מַה, מַה־, מָה, מֶה ..... What? (1.1)

לָכֵן ..... therefore (8.1)

לְכַפֵּר [כ.פ.ר] ... to cover, atone for *piel inf c, prep* (10.1)

לָלֶכֶת [ה.ל.כ] ..... to go *inf c, prep* (1.3)

לִמַּד [ל.מ.ד] ..... he taught, trained *piel* (10.1)

לָמָּה...? ..... Why? (2.3)

לָמָּה זֶּה לִי...? ..... Of what use to me is…? (3.2)

לְמַטֵּה זְבוּלֻן ..... belonging to the tribe of Zebulun (3.2)

לְמִי...? ..... Whose? To whom? (2.1)

לִמְלֹךְ [מ.ל.כ] ..... to rule *inf c, prep* (3.1)

לְמַעַן ..... so that (3.1)

לִמְצֹא [מ.צ.א] ..... to find *inf c, prep* (3.1)

לָנוּחַ [נ.ו.ח] ..... to rest *inf c, prep* (7.1)

לְסַפֵּר [ס.פ.ר] ..... to recount *piel inf c, prep* (10.2)

לַעֲבֹר [ע.ב.ר] ..... to cross over *inf c, prep* (3.2)

לְעוֹלָם ..... forever (4.3)

לְעָזְרֵנוּ [ע.ז.ר] ..... to help us *inf c, prep* (7.3)

לַעֲמֹד [ע.מ.ד] ..... to stand *inf c, prep* (4.2)

לְעַנּוֹת [ע.נ.י/ה] ..... to afflict *piel inf c, prep* (10.2)

לַעֲנוֹת [ע.נ.י/ה] ..... to answer, reply *inf c, prep* (7.1)

לַעֲשׂוֹת [ע.ש.י/ה] ..... to do, make *inf c, prep* (3.4)

לְפָנַי ..... before me *pausal* (6.2)

לִפְנֵי ..... before, in front of (2.4)

לָצֵאת [י.צ.א] ..... to go out *inf c, prep* (5.3)

לָקַח [ל.ק.ח] ..... he took (6.1)

לֻקַּח [ל.ק.ח] ..... it was taken *qal passive m* (11.1)

לָקְחָה [ל.ק.ח] ..... she took (6.2)

לָקַחְתִּי [ל.ק.ח] ..... I took (6.1)

לִקְרֹא [ק.ר.א] ..... to call, read *inf c, prep* (1.2)

לִקְרוֹב [ק.ר.ב] ..... to draw near *inf c, prep* (5.1)

לִרְאוֹת [ר.א.י/ה] ..... to see *inf c, prep* (4.2)

לָרִיב [ר.י.ב] ..... to contend *qal inf c, prep* (11.3)

מִנְחָה, מְנָחוֹת , מִנְחַת־, מִנְחוֹת־ ..... gift *f* (11.1)

מֵסִיר, מְסִירָה, מְסִירִים, מְסִירוֹת [ס.ו.ר] .... one who turns something away from *hifil pt* (3.2)

מְסַפֵּר [ס.פ.ר] ..... one who recounts, narrator *piel pt ms* (6.4)

מִסְפָּר, מִסְפָּרִים, מִסְפַּר־, מִסְפְּרֵי־ .... number *m* (3.1)

מְעַט, מְעַטִּים ..... a little (of something), a few (7.3)

מֵעַל ..... from upon (2.4)

מַעֲנֶה, מַעֲנוֹת, מַעֲנֵה־, מַעֲנוֹת־..... answer *m* (7.1)

מְעָרָה, מְעָרוֹת, מְעָרַת־, מְעָרוֹת־ ..... cave *f* (7.3)

מַעֲשֶׂה, מַעֲשִׂים, מַעֲשֵׂה־, מַעֲשֵׂי־ . work, deed *m* (8.1)

מֹף ..... Memphis *pn loc* (map of Ancient Near East)

מָצָאתִי [מ.צ.א] ..... I found (6.1)

מְצַוֶּה, מְצַוֶּה, מְצַוִּים, מְצַוּוֹת [צ.ו.י/ה] ..... one who commands *piel pt* (3.4)

מִצְוָה, מִצְוֹת, מִצְוַת־, מִצְוֹת־ ..... commandment *f* (5.2)

מִצְרַיִם ..... Egypt *f* (8.1)

מָקוֹם, מְקֹמוֹת, מְקוֹם־, מְקֹמוֹת־..... place, location *m* (6.1)

מַר, מָרָה, מָרִים, מָרוֹת ..... bitter (3.1)

מָרוֹם,מְרוֹמִים, מְרוֹם־, מְרוֹמֵי־ .. height, elevated place *m* (8.1)

מֵרָחוֹק..... at a distance (6.1)

מִרְמָה, מִרְמוֹת, מִרְמַת־, מִרְמֹת־ ..... deceit *f* (8.1)

מַשָּׂא, מַשְׂאוֹת, מַשָּׂא־, מַשְׂאוֹת־..... burden, oracle, pronouncement *m* (7.1)

מִשְׁבָּר, מִשְׁבַּר־, מִשְׁבָּרִים, מִשְׁבְּרֵי־ ..... wave, surf, breaker *m* (5.1)

מָשָׁל, מְשָׁלִים, מְשַׁל־, מְשְׁלֵי־ ..... proverb *m* (11.2)

מַשְׁלִיךְ, מַשְׁלִיכָה, מַשְׁלִיכִים, מַשְׁלִיכוֹת [ש.ל.כ]..... one who throws *hifil pt* (3.3)

מַה־זֶּה?..... What is this? (1.1)

מַה־לְּךְ פֹּה? ..... What are you doing here? (6.1)

מַה־לָּךְ? ..... What is your *ms/fs* concern? (4.4)

מַה־לָּכֶנָּה: ..... What is your *fpl* concern? (7.3)

מַה־שִּׁמְךָ? ..... What is your *ms* name? (1.1)

מוֹאָב..... Moab *pn loc* (map of Israel)

מוֹשִׁיעַ [י.ש.ע]..... one who rescues *hifil pt ms* (5.1)

מוֹת אָמוּת [מ.ו.ת]..... I most certainly will die (5.2)

מָוֶת, מוֹתִים ,מוֹת־ ,מוֹתֵי־..... death *m* (8.1)

מִזְבֵּחַ, מִזְבְּחוֹת, מִזְבַּח־, מִזְבְּחוֹת־ ..... altar *f* (9.2)

מָחָר . tomorrow, next day, in the future *m and adverb* (4.3)

מַחֲשָׁבָה, מַחֲשָׁבוֹת, מַחֲשֶׁבֶת־, מַחְשְׁבֹת־.... thought, intent, plan *f* (9.4)

מִי...?..... Who? (3.2)

מִי יוֹדֵעַ? [י.ד.ע] ..... Who knows? (5.3)

מַיִם, מֵי־ ..... water *mpl* (2.1)

מַכֶּה, מַכָּה, מַכִּים, מַכּוֹת [נ.כ.י/ה].. one who strikes, smites *hifil pt* (7.1)

מְכֻסֶּה, מְכֻסָּה, מְכֻסִּים, מְכֻסּוֹת [כ.ס.י/ה] .. one who is covered *pual pt* (11.1)

מַלְאָךְ, מַלְאָכִים, מַלְאַךְ־, מַלְאֲכֵי־ .. messenger *m* (9.5)

מְלָאכָה, מְלָאכוֹת, מְלֶאכֶת־, מְלָאכוֹת־... occupation, business *f* (3.2)

מִלֵּאנוּ [מ.ל.א] ..... we filled *piel* (10.2)

מְלֻבָּשׁ [ל.ב.ש] .. one who is clothed in *pual pt, ms* (11.2)

מִלְחָמָה, מִלְחָמוֹת, מִלְחֶמֶת־, מִלְחָמוֹת־..... war, battle *f* (6.3)

מֶלֶךְ, מְלָכִים, מֶלֶךְ־, מַלְכֵי־ ..... king *m* (2.1)

מַלְכָּה, מַלְכּוֹת, מַלְכַּת־, מַלְכּוֹת־ ..... queen *f* (9.1)

מִמָּחֳרָת ..... on the next day (8.1)

מִמֶּנִּי..... from me (4.3)

מִן (מֵ... ר *before gutturals and*) ..... from (2.4)

נֶאֱמָן, נֶאֱמָנָת, נֶאֱמָנִים, נֶאֱמָנוֹת [א.מ.נ] .... one who is faithful, reliable, established *nifal pt* (7.4)

נֶאֱסַר [א.ס.ר] ..... he was bound, imprisoned *nifal* (7.3)

נָבֹואָה [ב.ו.א] ..... Let's come, enter! *cohort.* (9.4)

נָבִיא, נְבִיאִים, נְבִיא־, נְבִאֵי־ ..... prophet *m* (1.3)

נְבִיאָה, נְבִיאוֹת, נְבִיאַת־, נְבִיאוֹת־ .... prophetess *f* (2.4)

נָבִין [ב.י.נ] ..... we understand *hifil* (3.3)

נִבְנָה [ב.נ.י/ה] ..... he was built *nifal* (7.3)

נֶגֶב ..... south-country, south *m* (map of Israel)

נִגְנְבוּ [ג.נ.ב] ..... they were stolen *nifal* (10.2)

נֶגַע, נְגָעִים, נֶגַע־, נִגְעֵי־ ..... plague, affliction *m* (8.1)

נֶדֶר, נְדָרִים,נֶדֶר־ ,נִדְרֵי־ ..... vow *m* (10.2)

נִדְרְשָׁה [ד.ר.שׁ] ..... Let's seek *cohort. pl.*(9.4)

נוֹדַע [י.ד.ע] ..... he was known *nifal* (7.3)

נוֹצִיא [י.צ.א] ..... we will cause (something) to go out *hifil* (8.2)

נוֹרָא, נוֹרָאָה, נוֹרָאִים, נוֹרָאוֹת [י.ר.א] .... feared *nifal pt* (10.1)

נִזְכֹּר [ז.כ.ר] ..... we will remember (5.1)

נַחֲלָה, נְחָלוֹת, נַחֲלַת־, נְחָלֹת־ ..... property, inheritance *f* (8.1)

נֶהְפָּךְ, נֶהְפָּכֶת, נֶהְפָּכִים, נֶהְפָּכוֹת [ה.פ.כ] ... one who is *or* has been overturned *nifal pt* (7.5)

נְטֵה, נְטֵי, נְטוּ, נְטֹיָה [נ.ט.י/ה] .. Stretch out! *imv* (9.2)

נִינְוֵה ..... Nineveh *pn loc* (1.3)

נָהָל ..... river *or* stream *m* (map of Ancient Near East)

נְהַר־פְּרָת ..... Euphrates River, the *pn loc* (map of ANE)

נָכוֹן [כ.ו.נ] ..... correct *nifal* (2.3); he was established, set up *nifal* (7.3)

נָכוֹן, נְכוֹנָה, נְכֹנִים, נְכוֹנוֹת [כ.ו.נ] ..... one who is solid, firm *nifal pt* (7.4)

נִכְסָה [כ.ס.י/ה] ..... he was covered *nifal* (7.3)

מִשְׁפָּחָה, מִשְׁפָּחוֹת, מִשְׁפַּחַת־, מִשְׁפְּחוֹת־ ..... clan, family *f* (7.5)

מִשְׁפָּט, מִשְׁפָּטִים, מִשְׁפַּט־, מִשְׁפְּטֵי־ ..... judgment, judicial decision *m* (8.1)

מְשָׁרֵת [שׁ.ר.ת] ..... personal servant *piel pt m* (9.1)

מֵת [מ.ו.ת] ..... he is dead *or* has died (6.1)

מֵת, מֵתִים מֵתָה, מֵתוֹת [מ.ו.ת] ..... one who is dying *pt* (4.3)

מָתוֹק, מְתוּקָה, מְתוּקִים, מְתוּקוֹת ..... sweet (3.1)

מִתַּחַת ..... from under (2.4)

נ

נ.ב.א ..... prophesy *nifal* (7.1)

נ.ג.ד ..... declare, announce *hifil* (7.1), be reported *hofal* (11.3)

נ.ג.שׁ ..... approach (7.1)

נ.ו.ח ..... rest (7.1)

נ.ט.י/ה ..... stretch out (something) *qal* (9.2)

נ.כ.י/ה ..... strike *hifil* (5.3), be struck *hofal* (11.2)

נ.פ.ל ..... fall *qal* (4.3), cause to fall *hifil* (8.1)

נ.צ.ל ..... deliver, snatch *hifil* (8.1)

נ.שׂ.א ..... lift, carry *qal* (5.1), be lifted *nifal* (7.3), raise high *piel* (10.1)

נ.ת.נ ..... give *qal* (2.4), be given *nifal and qal passive* (7.3, 11.1)

נָא ..... please, so (9.4)

נֹא ..... Thebes [No] *pn loc* (map of Ancient Near East)

נֶאֱכַל [א.כ.ל] ..... he was eaten *nifal* (7.3)

נְאֻם יהוה ..... declares the LORD (8.1)

נְשֵׂא [נ.שׂ.א] ..... he raised high *piel* (10.1)

נִשָּׂא [נ.שׂ.א] ..... he was lifted, taken away *nifal* (7.3)

נִשָּׂא [נ.שׂ.א] ..... we will lift, we will carry *qal* (5.1)

נָשְׂאָה [נ.שׂ.א] ..... she lifted up (6.2)

נָשְׂאוּ [נ.שׂ.א] ..... they lifted up (6.2)

נִשְׁאַר [שׁ.א.ר] .. he / it survived, was left over *nifal* (7.3)

נִשְׁבַּע [שׁ.ב.ע] ..... we (will) swear *nifal* (7.3)

נִשְׁבַּר [שׁ.ב.ר] ..... he was broken *nifal* (7.3)

נָשׁוּבָה [שׁ.ו.ב] ..... Let's repent! *cohort.* (8.2)

נָשִׁיב [שׁ.ו.ב] ..... we will cause (something) to return *hifil* (8.2)

נָשִׁים, נְשֵׁי־ ..... women (or wives, *f*, 5.1)

נִשְׁלַחְתִּי [שׁ.ל.ח] ..... I was sent *nifal* (8.1)

נְשַׁלֵּם [שׁ.ל.מ] ..... we will fulfill, repay *piel* (10.2)

נִשְׁמַע [שׁ.מ.ע] ..... he was heard *nifal* (7.3)

נִשְׁמַר [שׁ.מ.ר] ..... he was guarded *or* he guarded himself *nifal* (7.3)

נִשְׁפַּךְ [שׁ.פ.כ] ..... he was poured out *nifal m* (7.3)

נִשְׁתּוּ [שׁ.ת.י/ה] ..... they (beverages) were drunk *nifal* (11.1)

נָתַן [נ.ת.נ] ..... he gave (6.1)

נִתַּן [נ.ת.נ] ..... he was given, put, or placed *nifal* (7.3)

נָתַתְּ [נ.ת.נ] ..... you gave *fs* (6.3)

ס

סְבַב ..... surround (6.1)

סָגַר ..... close *qal*, be closed *pual* (11.1)

סוּר ..... turn something away, remove *hifil* (3.2)

סְלַח ..... forgive (5.3)

נְכַסֶּה [כ.ס.י/ה] ..... we will cover *piel* (10.1)

נִכְרַת [כ.ר.ת] ..... he was cut *nifal* (7.3)

נִלְחֹם [ל.ח.מ] ..... to fight *nifal inf absol* (7.4)

נִלָּחֲמנוּ [ל.ח.מ] ..... we would fight *nifal* (7.3)

נִלְכַּד [ל.כ.ד] ..... he was trapped *nifal* (7.3)

נִלְכַּדְתְּ [ל.כ.ד] ..... you were trapped *ms nifal* (7.1)

נֵלְכָה [ה.ל.כ] ..... Let's go! *cohort.* (7.5)

נִלְכַּד [ל.ק.ח] ..... he was caught *nifal* (7.3)

נִמְלָא [מ.ל.א] ..... he was filled *nifal* (7.3)

נִמְצָא [מ.צ.א] ..... he was found *nifal* (7.3)

נִמְצָא [מ.צ.א] ..... we will find *qal* (5.1)

נִסְתַּר [ס.ת.ר] ..... he hid himself, was hidden *nifal* (7.3)

נִסְתַּרְתְּ [ס.ת.ר] ..... you hid yourself, were hidden *nifal ms* (7.1)

נַעֲלֶה [ע.ל.י/ה] ..... we will cause (something) to go up *hifil* (8.2)

נַעֲשָׂה [ע.שׂ.י/ה] ..... he was done, made *nifal* (7.3)

נְפֹל, נִפְלִי, נִפְלוּ, נְפִלְנָה [נ.פ.ל] ..... Fall! *imv* (9.2)

נִפְלָאוֹת, נִפְלְאוֹת־ [פ.ל.א] ..... miraculous acts *nifal pt fpl* (10.2).

נֶפֶשׁ, נְפָשׁוֹת, נַפְשִׁי־, נַפְשׁוֹת־ ..... soul, person, life force, throat *f* (3.3)

נַפְשִׁי ..... my soul, myself, me *f* (3.3)

נַפְשָׁם ..... their *mpl* soul, themselves (4.1)

נְקַדֵּשׁ [ק.ד.שׁ] ... we will set apart, consecrate *piel* (10.2)

נִקַּח [ל.ק.ח] ..... we will take (5.1)

נָקִי, נְקִיָּה, נְקִיִּם, נְקִיּוֹת ..... innocent (11.1)

נִקְרָא [ק.ר.א] ..... we will call, read (5.1), Let's call! *cohort.* (9.4)

נֵר, נֵרוֹת, נֵר־, נֵרוֹת־ ..... lamp *m* (4.4)

נֹשֵׂא, נֹשְׂאָה, נֹשְׂאִים, נֹשְׂאוֹת [נ.שׂ.א] ..... one who lifts, one who carries *pt* (5.3)

ס.פ.ר ..... count *qal*, recount *piel* (6.1), be recounted, reported *pual* (11.1)

ס.ת.ר ..... hide self, be hidden *nifal* (7.1)

סֹבְבִים [ס.ב.ב] ..... ones who surround *pt mpl* (6.1)

סָבִיב, סְבִיבָה, סְבִיבִים,סְבִיבוֹת ..... around (environs *fpl substantive*, 7.1)

סוּר, סוֹרִי ..... Turn! *imv m, f* (4.3)

סֻכָּה, סֻכּוֹת, סֻכַּת־, סֻכּוֹת־ ..... hut *f* (7.1)

סְלַח־נָא, סְלְחִי־נָא [ס.ל.ח] ..... I am sorry (*lit.*, please forgive, 3.1)

סַפֵּר, סַפְּרִי [ס.פ.ר] ..... Tell! Recount! *piel imv ms, fs* (6.1)

סֵפֶר, סְפָרִים, סִפְרֵי־, סִפְרֵי־ ..... book, scroll *m* (2.3)

סֵתֶר,סְתָרִים, סִתְרֵי־, סִתְרֵי־ ..... hiding place *m* (7.3)

ע

ע.ב.ד ..... work, worship (4.3)

ע.ב.ר ..... cross over (3.2)

ע.ז.ב ..... abandon, forsake (7.1)

ע.ז.ר ..... help (4.3)

ע.ל.י/ה .. go up, ascend *qal* (5.3), cause to go up *hifil* (8.1)

ע.מ.ד ..... stand (4.2)

ע.נ.י/ה ..... afflict *piel* (10.2)

ע.נ.י/ה ..... answer *qal* (5.3)

ע.שׂ.י/ה ..... do, make (4.3), be made, be done *nifal* (7.3)

עֶבֶד, עֲבָדִים, עֲבָד־, עַבְדֵי־ .... servant, slave, worker *m* (4.1)

עֲבוֹדָה, עֲבֹדַת־ ..... work (*of labor or worship*) *f* (11.1)

עֹבֵר, עֹבְרָה, עֹבְרִים, עֹבְרוֹת [ע.ב.ר] ..... one who crosses over *pt* (3.2)

עִבְרִי, עִבְרִיָּה, עִבְרִים, עִבְרִיּוֹת .... Hebrew person (8.1)

עָבַרְתִּי [ע.ב.ר] ..... I crossed over, trespassed (6.1)

עֲבַרְתֶּם [ע.ב.ר] ..... you crossed over *mpl* (6.3)

עֲבֹת, עֲבֹתִים *or* עֲבוֹת, עֲבוֹת־, עֲבֹתֵי־ *or* עֲבוֹתֹת־ ... cord, rope *m* (7.3)

עַד ..... toward, as far as (2.4)

עַד ..... future, perpetuity *m* (10.3)

עוֹד ..... again, more, yet, still (4.1)

עוֹלָם ..... world, eternity *m* (4.3)

עָוֹן, עֲוֹנוֹת, עֲוֹן־, עֲוֹנוֹת־ ..... iniquity *m* (3.2)

עוֹף, עוֹף־ ..... bird(s), flying insect(s) *m* (8.1)

עָזַב [ע.ז.ב] ..... he abandoned (7.1)

עַזָּה ..... Gaza *pn loc* (map of Israel)

עָזְרֵנִי [ע.ז.ר] ..... Help me! *imv ms* (4.3)

עֲטָרָה, עֲטָרוֹת, עֲטֶרֶת־, עֲטָרֹת־ ..... crown *f* (8.1)

עַיִן, עֵינַיִם, עֵין־, עֵינֵי־ ..... eye, spring *f* (4.2)

עֵינָיו ..... his eyes *f* (4.2)

עִיר, עָרִים, עִיר־ עָרֵי־ ..... city *f* (2.1)

עַל ..... on, upon (2.4)

עַל־יַד ..... beside (2.4)

עַל־כֵּן ..... on this account, therefore (4.3)

עַל־מֶה ..... on what account (3.3)

עֹלָה, עֹלוֹת, עֹלַת־, עֹלוֹת־ ..... burnt offering *f* (11.2)

עָלַי ..... upon me (2.3)

עָלַי ל... ..... I must *followed by inf c* (2.3),

עָלַיִךְ ל... ..... you must *fs*... (…be sure [to]..., 1.3)

עָלֶיךָ ל... ..... you must *ms*...(…be sure [to]..., 1.3)

עֲלֵיכֶם ל..... you must *mpl*... (…be sure [to]..., 3.3)

עָלֵינוּ ל... ..... we must...(…be sure [to]..., 3.3), upon us

עָלְתָה [ע.ל.י/ה] ..... she went up (6.2)

עִם ..... with [together] (2.4)

עָם, עַמִּים, עַם־, עַמֵּי־ ..... people *m* (3.2)

פַּלֵּט, פַּלְּטִי, פַּלְּטוּ, פַּלֵּטְנָה [פ.ל.ט]..... Save, deliver! *piel imv* (10.3)

פְּלֶשֶׁת..... Philistia *pn loc* (map of Israel)

פְּלִשְׁתִּי..... Philistine person (8.2)

פֶּן..... lest (4.1)

פָּנִים, פְּנֵי־ ..... face(s) *m* (9.5)

פֶּסֶל, פְּסִילִים, פֶּסֶל־, פְּסִילֵי־ ..... idol *m* (9.3)

פָּקַדְנוּ [פ.ק.ד] ..... we visited, inspected, inflicted, appointed (6.4)

פְּקַדְתֶּן [פ.ק.ד]..... you visited, inspected, inflicted, appointed *fpl* (6.4)

פַּעַם, פְּעָמִים, פַּעַם־, פַּעֲמֵי־..... time, occurrence, step *f* (7.2)

פָּקַח [פ.ק.ח] ..... he opened (eyes, 6.1)

פֶּשַׁע, פְּשָׁעִים, פֶּשַׁע־, פִּשְׁעֵי־ ... transgression *m* (10.1)

פָּתַח [פ.ת.ח]..... he opened (6.1)

פֶּתַח, פְּתָחִים, פֶּתַח־, פִּתְחֵי־ ..... entrance, doorway, opening *m* (7.5)

פֹּתֵחַ, פֹּתַחַת, פֹּתְחִים, פֹּתְחוֹת [פ.ת.ח]..... one who opens *pt* (4.3)

צ

צִוִּיתִי/ה..... command *piel* (3.4, 10.1), be commanded *pual* (11.1)

צֵא, צְאִי, צְאוּ, צֶאֱינָה [י.צ.א]..... Go out! *imv* (3.1)

צֹאן, צֹאנִים, צֹאן־, צֹאנֵי־..... flock(s), small cattle and sheep *f* (7.5)

צַדִּיק, צַדִּיקִים ..... righteous, true to one's community, innocent (legally and morally) (10.2)

צְדָקָה, צְדָקוֹת, צִדְקַת־, צִדְקוֹת־. righteousness *f* (11.1)

עֹמֵד, עֹמְדָה, עֹמְדִים, עֹמְדוֹת [ע.מ.ד]..... one who stands (3.2)

עֲמֹד, עִמְדִי, עִמְדוּ, עֲמֹדְנָה [ע.מ.ד] .. Stand! *imv* (9.1)

עַמּוֹן ..... Ammon *pn loc* (map of Israel)

עָנִי, עֲנִיָּה, עֲנִיִּים, עֲנִיּוֹת .. oppressed, afflicted, poor (5.3)

עָנִיתִי [ע.נ.י/ה] ..... I answered, replied (6.1)

עֵץ ,עֵצִים, עֵץ־, עֲצֵי־ ..... tree, wood *m* (4.2)

עֵצָה, עֵצוֹת, עֲצַת־, עֲצוֹת־ ..... counsel, advice *f* (7.5)

עֶצֶם, עֲצָמוֹת, עֶצֶם־, עַצְמוֹת־ ... bone, inner substance, self *f* (5.2)

עֹשֶׂה, עֹשָׂה, עֹשִׂים, עֹשׂוֹת [ע.שׂ. י/ה] ..... one who does, makes (3.2)

עֲשׂוֹת [ע.שׂ.י/ה]..... to do *inf c* (8.1)

עֵת, עִתִּים, עֶת־ [*or* עֵת], עִתֵּי־..... time, point in time, occasion *f* (7.2)

עַתָּה..... now (3.2)

פ

פ.ל.א ..... be difficult, marvelous *nifal* (10.2)

פ.ל.ט ..... save, deliver *piel* (10.3)

פ.ל.ל..... pray *hitpael* (11.3)

פ.נ.י/ה ..... turn (9.4)

פ.ק.ד ..... visit, inspect, inflict, appoint *qal* (6.4), appoint *hifil* (9.4)

פ.ק.ח..... open (eyes, 6.1)

פ.ת.ח..... open (4.3)

פֶּה, פִּיּוֹת, פִּי־, פִּיּוֹת־ ..... mouth *m* (4.2)

פִּי ..... my mouth *m* (4.3)

פִּיו ..... his mouth *m* (4.2)

צִוָּה [צ.ו.י/ה] ..... he commanded *piel* (10.1)

צֻוָּה [צ.ו.י/ה] ..... he was commanded *pual* (11.1)

צוּר, צֻרִים, צוּר־, צוּרֵי־ ..... rock, cliff *m* (10.3)

צַוֹּתוֹ [צ.ו.י/ה] ... his command, he commanded *piel inf c* (10.1)

צִידוֹן ..... Sidon *pn loc* (map of Ancient Near East)

צֵל ..... shadow *m* (11.3)

צֹעַן ..... Tanis *pn loc* (map of Ancient Near East)

צְעָקָה, צַעֲקַת־ ..... outcry, scream from despair *f* (5.3)

צָפוֹן ..... north *f* (map of Ancient Near East)

צַר לִי ..... I am in distress (1.1)

צֹר ..... Tyre *pn loc* (map of Ancient Near East)

צְרוֹר, צְרוֹרוֹת, צְרוֹר־, צְרוֹרוֹת־ . bag, little pack *m* (2.3)

צַר, צָרִים, צַר־, צָרֵי־ ..... narrow *adj*, *or* distress *substantive* (1.1)

ק

ק.ב.צ ..... gather, assemble selves *qal* (9.1); gather what has been scattered *piel* (10.3)

ק.ד.שׁ ..... be holy *qal*, make holy, consecrate *piel*, consecrate oneself *hitpael* (11.3)

ק.ו.י/ה ..... hope *qal*, hope *piel* (10.1)

ק.ו.מ ..... get up *qal* (1.3), establish *hifil* (8.1)

ק.ט.נ ..... be small, become small *qal* (5.3)

ק.נ.י/ה ..... buy, acquire, create (6.3)

ק.ר.א ..... call, read *qal* (5.1), be called *nifal* (7.1)

ק.ר.א[4] ..... meet, encounter *qal* (6.2)

ק.ר.ב ..... draw near *qal* (4.5), cause to come near, offer *hifil* (8.1)

קַבֵּץ, קַבְּצִי, קַבְּצוּ, קַבֵּצְנָה [ק.ב.צ] ..... Gather (what has been scattered)! *piel imv* (10.3)

קְבֹץ, קִבְּצִי, קִבְּצוּ, קְבֹצְנָה [ק.ב.צ] ..... Gather (assemble selves)! *qal imv* (9.1)

קֶבֶר, קְבָרִים, קִבְרֵי־, קִבְרֵי־ ..... grave *m* (4.3)

קֶדֶם ..... east, front, primeval time *m* (map of ANE)

קַדְמֹנִי ..... former, eastern, ancient ones *collective* (11.2)

קֹדֶשׁ, קָדָשִׁים, קָדְשִׁי־, קָדְשֵׁי־ ..... holiness, sanctuary, sacred object *m* (8.1)

קָהָל, קְהָלִים, קְהַל־, קְהָלֵי־ .... assembly, congregation *m* (7.5)

קֹוֶה, קֹוָה, קֹוִים, קֹוּוֹת [ק.ו.י/ה] ..... one who hopes *qal pt* (4.4)

קִוּוּ [ק.ו.י/ה] ..... they hoped *piel* (10.1)

קִוִּינוּ [ק.ו.י/ה] ..... we waited, hoped *piel* (10.2)

קִוִּית [ק.ו.י/ה] ..... you hoped *piel ms* (10.1)

קוֹל, קוֹלוֹת, קוֹל־, קוֹלוֹת־ ..... sound, voice *m* (3.2)

קוּם, קוּמִי, קוּמוּ, קוֹמָנָה [ק.ו.מ] ..... Get up! (1.3)

קָטָן / קָטֹן, קְטַנָּה, קְטַנִּים, קְטַנּוֹת ... small, young (2.3)

קְטֹרֶת, קִטְרֵת־ ..... smoke, incense *f* (10.3)

קָנִית [ק.נ.י/ה] ..... you bought, acquired, created *fs* (6.3)

קְרָא, קִרְאִי, קִרְאוּ, קִרְאָן [ק.ר.א] ..... Call! Read! Encounter! *imv* (7.1, 9.1)

קָרְאוּ [ק.ר.א] ..... they called, met, encountered (6.2)

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[4] In forms where the spelling of the homonymous ק.ר.א would overlap, both meanings may be offered (*to call* and *to meet*).

רֶגֶל, רַגְלַיִם, רֶגֶל־, רַגְלֵי־ ..... foot *f* (4.2)

רַגְלִי ..... my foot *f* (4.4)

רַגְלָיו ..... his feet *f* (4.4)

רָדוֹף [ר.ד.פ] ..... to pursue *inf absol* (7.4)

רָדַף [ר.ד.פ] ..... he pursued (6.2)

רָדְפָה [ר.ד.פ] ..... she pursued (6.2)

רוּחַ, רוּחוֹת, רוּחַ־, רוּחוֹת־ ..... spirit, wind *f* (3.2)

רַחוּם ..... compassionate (10.3)

רִחַם [ר.ח.מ] ..... he was compassionate *piel* (8.2)

רַחֲמִים, רַחֲמֵי־ ..... compassion, mercy *mpl* (10.1)

רִחַמְתָּ [ר.ח.מ] ..... you showed compassion *piel* (10.1)

רֵיק, רֵקָה, רֵקִים, רֵקוֹת ..... empty (7.3)

רַךְ, רַכָּה, רַכִּים, רַכּוֹת ..... soft (3.1)

רָם, רָמָה, רָמִים, רָמוֹת [ר.ו.מ] ..... one who is high, exalted *pt* (6.4)

רַע, רָעָה, רָעִים, רָעוֹת ..... bad, wicked (2.3)

רֵעַ, רֵעִים, רֵעַ־, רֵעֵי־ ..... neighbor, friend *m* (5.3)

רָעֵב, רְעֵבָה, רְעֵבִים, רְעֵבוֹת ..... hungry (3.1)

רָעָה, רָעוֹת, רָעַת־, רָעוֹת־ ..... evil, misery *f* (7.1)

רַק ..... only (4.3)

רָשָׁע, רְשָׁעָה, רְשָׁעִים, רְשָׁעוֹת ..... evil, wicked (4.3)

ש, שׁ

שׁ.א.ל ..... ask, request (2.4)

שׁ.א.ר ..... be left over, survive *nifal* (7.3)

שׁ.ב.ע ..... swear an oath *nifal* (7.3)

שׁ.ב.ר ..... break *qal* (4.5), be broken *nifal* (7.3), shatter *piel* (10.2)

שׁ.ד.ד ..... be destroyed *pual* (11.1)

קְרַב, קִרְבִּי, קִרְבוּ, קִרְבָנָה [ק.ר.ב] ..... Draw near! *imv* (9.2)

קָרוֹב ..... near (9.4)

קָשֶׁה, קָשָׁה, קָשִׁים, קָשׁוֹת ..... hard (6.4)

קְשֵׁה־עֹרֶף ..... stiff-necked, stubborn (6.4)

ר

ר.א.י/ה ..... see, look *qal* (4.2), appear *nifal* (7.4), show, reveal *hifil* (8.1)

ר.ב.י/ה ..... multiply *or* make numerous *hifil* (8.1)

ר.ד.פ ..... pursue (6.2)

ר.ו.מ ..... be high, exalted (6.4)

ר.ח.מ ..... have or show mercy, be compassionate *piel* (5.3)

ר.י.ב ..... contend *qal* (11.3)

ר.ע.י/ה ..... graze (7.5)

ר.ע.ע ..... be evil (5.3)

רָאָה [ר.א.י/ה] ..... he saw (6.1)

רְאֵה, רְאִי, רְאוּ [ר.א.י/ה] ..... Look! *imv* (4.2)

רֹאֶה, רֹאָה, רֹאִים, רֹאוֹת [ר.א.י/ה] ..... one who sees *pt* (4.1)

רָאִיתִי [ר.א.י/ה] ..... I saw (6.1)

רֹאשׁ, רָאשִׁים, רֹאשׁ־, רָאשֵׁי־ ..... head *m* (3.3)

רִאשׁוֹן, רִאשׁוֹנָה, רִאשׁוֹנִים, רִאשֹׁנוֹת ..... first, former, foremost (7.5)

רֹאשְׁךָ ..... your *ms* head (4.1)

רַב, רַבָּה, רַבִּים, רַבּוֹת ... numerous, great, much, many *adj* (3.2)

רַב, רַבִּים, רַב־, רַבֵּי־ ..... chief, captain *m* (3.2)

רַב הַחֹבֵל, רַבֵּי־הַחֹבֵל ..... sea captain (*lit.*, captain of the sailor[s] *m*, 3.2)

שָׂדֶה, שָׂדוֹת שָׂדִים, שְׂדֵה־, שְׂדוֹת־ *or* שְׂדֵ־ ... field *m* (7.1)

שׁוֹב אָשׁוּב [שׁ.ו.ב] ..... I most certainly will turn back, return, repent (5.3)

שׁוּב, שׁוֹבִי, שׁוּבוּ, שׁוּבָנָה [שׁ.ו.ב] ..... Turn back! Return! *imv* (9.2)

שֹׁחַד, שְׁחַד־ ..... bribe *m* (7.5)

שִׂים, שִׂמִי, שִׂמוּ, שִׂימָנָה [שׂ.ו/י.מ]. Put! Place! Set! *imv* (2.4)

שְׁכַב [שׁ.כ.ב] ..... to lie down *inf c* (3.1)

שְׁכַב, שִׁכְבִי, שִׁכְבוּ, שִׁכַּבְנָה [שׁ.כ.ב] ..... Lie down! *imv* (3.1)

שׁכֵל, שׁכְלִים, שׁכֻּלֶת, שׁכְלוֹת [שׁ.כ.ל] .... one who is bereaved *pt* (7.5)

שׁכֵן, שׁכֶּנֶת, שׁכְנִים, שׁכְנוֹת [שׁ.כ.נ] ..... one who dwells, inhabits (8.1)

שָׁלוֹם לִי ..... I am fine (1.1)

שָׁלוֹם, שְׁלוֹמִים, שְׁלוֹם־, שְׁלוֹמֵי־ ..... peace, well-being *as greeting, m* (1.1)

שָׁלַח [שׁ.ל.ח] ..... he sent (6.2)

שִׁלַּח [שׁ.ל.ח] ..... he set free, sent away *piel* (10.1)

שַׁלֵּחַ [שׁ.ל.ח] ..... to send away *piel inf absol* (10.3)

שֻׁלְּחוּ [שׁ.ל.ח] ..... they were sent away *pual* (11.1)

שֻׁלְחָן, שֻׁלְחָנוֹת, שֻׁלְחַן־, שֻׁלְחֲנוֹת־ ..... table *m* (2.1)

שְׁלִישִׁי, שְׁלִישִׁית ..... third (7.5)

שְׁלֹשָׁה, שָׁלֹשׁ ..... three (4.1)

שְׁלֹשֶׁת יָמִים ..... three days *mpl* (4.3)

שָׁם ..... there (5.2)

שָׂם, שָׂמָה, שָׂמִים, שָׂמוֹת [שׂ.ו/י.מ] .... one who puts, places, or sets *pt* (3.4)

שֵׁם, שֵׁמוֹת, שֵׁם־ *or* שֵׁם], שְׁמוֹת־ ..... name *m* (1.1)

שָׂמוּ [שׂ.ו/י.מ] ..... they put, placed (6.2)

שׁ.ו.ב ..... return *qal* (5.1), cause to return, bring back, answer *hifil* (8.1)

שׂ.ו/י.מ ..... put, place (2.4)

שׁ.כ.ב ..... lie down (3.1)

שׁ.כ.ח ..... forget (5.3)

שׁ.כ.נ ..... dwell, inhabit (8.1)

שׁ.ל.ח ..... send *qal*, be sent *nifal* (8.1), set free, send away *piel* (10.1), be sent away *pual* (11.1)

שׁ.ל.כ ..... throw *hifil* (5.2), be thrown *hofal* (11.2)

שׁ.ל.מ ..... repay *piel* (10.1), be repaid *pual* (11.1)

שׁ.מ.ע .... hear, listen *qal* (2.4), be heard *nifal* (7.3), cause to hear *hifil* (8.1)

שׁ.מ.ע בְּקוֹל יהוה ..... obey the Lord (3.2)

שׁ.מ.ע לְקוֹל ..... listen to the sound of (3.2)

שׁ.מ.ר .. guard *qal* (1.2), look out, beware, be guarded, *or* guard oneself *nifal* (4.1, 7.3)

שׂ.נ.א ..... hate (8.1)

שׁ.פ.כ ..... pour out, shed *qal*, be poured out, be shed *nifal* (11.1)

שׁ.ק.ט ..... be at rest (11.2)

שׁ.ת.י/ה .. drink *qal* (3.1), be drunk (*beverage*) *nifal* (11.1)

שָׂא, שְׂאִי, שְׂאוּ, שְׂאֶנָה [נ.שׂ.א] ..... Lift! *imv* (9.2)

שְׁאוֹל ..... Sheol, netherworld *f* (3.2)

שׁאֵל, שׁאֶלֶת, שׁאֲלִים, שׁאֲלוֹת [שׁ.א.ל] ..... one who inquires, requests *pt* (2.4)

שָׁאַלְתִּי [שׁ.א.ל] ..... I asked, requested (6.2)

שֵׁב, שְׁבִי, שְׁבוּ, שָׁבְנָה [י.ש.ב] ..... Sit! Dwell! *imv* (1.3)

שָׁבוּ [שׁ.ו.ב] ..... they returned (6.4)

שִׁבְעָה, שֶׁבַע ..... seven *m, f* (7.3)

שְׁבֹר, שִׁבְרִי, שִׁבְרוּ, שְׁבַרְנָה [שׁ.ב.ר] . Break! *imv* (9.2)

שִׁבַּרְנוּ [שׁ.ב.ר] ..... we shattered *piel* (10.2)

שַׂר, שָׂרִים, שַׂר־, שָׂרֵי־ ... commander, leader, prince *m* (7.1)

שַׂרְאֶצֶר..... Shareṣer, *an Assyrian name, m* (10.1)

שׁוֹתֶה, שׁוֹתָה, שׁוֹתִים, שׁוֹתוֹת [ש.ת.י/ה].... one who is drinking *pt* (3.1)

ת

תּ.פ.שׂ ..... grab (7.1)

לַאֲבֹד [א.ב.ד]..... toperish *inf c, prep* (6.3)

תֹּאכַל [א.כ.ל]..... you will eat *ms* (5.2)

תַּאֲמִין, תַּאֲמִינִי [א.מ.נ] ..... you do / will / would believe *hifil ms, fs* (4.4)

תַּאֲמֶנָּה [א.מ.נ]..... you will believe *hifil fpl* (5.1)

תֹּאמַר [א.מ.ר]..... you will say *ms* (5.2)

תִּבְכֶּה [ב.כ.י/ה]..... you will cry *ms* (4.3)

תְּדַבֵּר [ד.ב.ר] ..... you will speak *piel ms* (5.3)

תְּהוֹם, תְּהוֹמוֹת, תְּהוֹם־, תְּהֹמוֹת־ .. watery depths *f* (4.3)

תּוּכַל [י.כ.ל] ..... you are able *ms* (3.4)

תּוּכְלוּ [י.כ.ל] ..... you are able *mpl* (3.4)

תּוּכְלִי [י.כ.ל] ..... you are able *fs* (3.4)

תּוּכַלְנָה [י.כ.ל]..... you are able *fpl* (3.4)

תּוֹדָה..... thanks, gratitude *m* (5.1)

תּוֹרָה, תּוֹרוֹת, תּוֹרַת־, תּוֹרוֹת־... law, instruction *f* (5.1)

תּוֹרָתִי..... my law, instruction (5.1)

תִּזְכֹּר [ז.כ.ר]..... you will remember *ms* (5.3)

תִּזְכְּרוּ [ז.כ.ר]..... you will remember *mpl* (5.1)

תַּחֲנוּן, תַּחֲנוּנִים, תַּחֲנוּן־, תַּחֲנוּנֵי־ [ח.נ.נ] ..... supplication, request *m* (10.3)

תַּחַת ..... under, instead of (2.4)

תִּירְאוּ [י.ר.א] ..... you will fear *mpl* (5.1)

שָׂמֵחַ, שְׂמֵחָה, שְׂמֵחִים, שְׂמֵחוֹת [שׂ.מ.ח] rejoicing, joyful *pt* (6.1)

שְׁמִי..... my name *m* (1.1)

שָׁמַיִם, שְׁמֵי־..... sky, heavens *m* (8.1)

שִׁמֵךְ..... your *fs* name (1.1)

שִׁמְךָ [שִׁמֶךָּ *or*]..... your *ms* name (1.1)

שֶׁמֶן, שְׁמָנִים, שֶׁמֶן־, שְׁמָנֵי־..... oil, scented oil *m* (4.4)

שְׁמַע, שִׁמְעִי, שִׁמְעוּ, שְׁמַעְנָה [שׁ.מ.ע]..... Hear! Listen! *imv* (5.2)

שֹׁמֵעַ, שֹׁמַעַת, שֹׁמְעִים, שֹׁמְעוֹת [שׁ.מ.ע]..... one who hears, listens *pt* (3.2)

שָׁמַעְתִּי [שׁ.מ.ע]..... I heard (6.1)

שְׁמַעְתֶּם [שׁ.מ.ע]..... you heard *mpl* (6.3)

שֹׁמֵר, שֹׁמְרָה, שֹׁמְרִים, שֹׁמְרוֹת [שׁ.מ.ר] .... one who guards, keeps *pt* (3.2)

שֹׁמְרוֹן..... Samaria *pn loc* (map of Israel)

שֶׁמֶשׁ..... sun *m and f* (7.1)

שֹׂנֵא, שֹׂנֵאת, שֹׂנְאִים, שֹׂנְאוֹת [שׂ.נ.א] ..... one who hates *pt* (8.1)

שְׁנֵה־נָא, שְׁנִי־נָא, שְׁנוּ־נָא, שְׁנֶינָה־נָא [שׁ.נ.י/ה]..... Repeat, please! *imv ms, fs* (1.3)

שָׁנָה, שָׁנִים / שְׁנוֹת, שְׁנַת־ ,שְׁנֵי־ / שְׁנוֹת־ year *f* (6.3).

שֵׁנִי, שֵׁנִית ..... second (in order, 7.1)

שְׁנַיִם, שְׁתַּיִם, שְׁנֵי־, שְׁתֵּי־ ..... two *dual* (7.5)

שַׁעַר, שְׁעָרִים, שַׁעַר־, שַׁעֲרֵי־ ..... gate *m* (8.1)

שָׂפָה, שְׂפָתַיִם, שְׂפַת־, שִׂפְתֵי־ ..... lip *f* (5.2)

שְׂפַת־הַיָּם..... shore, the *f* (5.2)

שַׂק, שַׂקִּים, שַׂק־, שַׂקֵּי־..... sack, sackcloth *m* (9.2)

שֶׁקֶל, שְׁקָלִים, שֶׁקֶל־, שִׁקְלֵי־ .... shekel, *unit of money, of weight, m* (7.5)

שֶׁקֶר, שְׁקָרִים, שֶׁקֶר־,שִׁקְרֵי־..... falsehood *m* (3.1)

תִּקְחוּ [ל.ק.ח] ..... you will take *mpl* (5.1)

תִּקְרַב [ק.ר.ב] ..... she will draw near (4.5)

תִּרְאֶינָה [ר.א.י/ה] ..... they will see *f* (4.4)

תַּרְשִׁישׁ ..... Tarshish *pn loc* (1.3)

תַּרְשִׁישָׁה ..... toward Tarshish *f* (6.1)

תִּשָּׂא [נ.שׂ.א] ..... you will lift, carry *ms* (5.2)

תִּשְׂאוּ [נ.שׂ.א] ..... you will lift, carry *mpl* (5.1)

תֵּשְׁבִי [י.שׁ.ב] ..... you will sit, dwell *fs* (5.3)

תִּשְׁבַּר [שׁ.ב.ר] ..... she will break (4.5)

תָּשׁוּב [שׁ.ו.ב] ..... you will return *ms* (5.3)

תָּשׁוּבִי [שׁ.ו.ב] ..... you will return *fs* (5.3)

תִּשְׁכַּח [שׁ.כ.ח] ..... you will forget *ms* (5.3)

תְּשַׁלְּחֻנוּ [שׁ.ל.ח] ... you will send us away *piel ms* (10.3)

תַּשְׁלִיךְ [שׁ.ל.כ] ..... you will throw *hifil ms* (5.2)

תַּשְׁלִיכוּנִי [שׁ.ל.כ] ..... you will throw me *hifil mpl* (5.2)

תִּשְׁמַע [שׁ.מ.ע] ..... you will hear *ms* (5.3)

תִּשְׁמַעְנָה [שׁ.מ.ע] ..... they will hear *f* (4.4)

תַּכֶּה [נ.כ.י/ה] ..... she will hit (4.5)

תֵּלֵךְ [ה.ל.כ] ..... you will go, walk *ms* (5.2)

תֵּלְכוּ [ה.ל.כ] ..... you will go, walk *mpl* (5.1)

תֵּלַכְנָה [ה.ל.כ] ..... they will go, walk *f* (4.4)

תֵּלַכְנָה [ה.ל.כ] ..... you will go, walk *fpl* (5.1)

תָּמוּת [מ.ו.ת] ..... you will die *ms* (5.2)

תְּמֹל שִׁלְשֹׁם ..... recently (6.3)

תֵּן לִי [נ.ת.נ] ..... Give *ms* to me! *imv* (1.1)

תְּנִי לִי [נ.ת.נ] ..... Give *fs* to me! *imv* (1.1)

תַּעֲלֶה [ע.ל.י/ה] ..... you will go up *ms* (5.3)

תַּעֲנֶה [ע.נ.י/ה] ..... you will answer *ms* (5.3)

תַּעֲשֶׂה [ע.שׂ.י/ה] ..... she will do, make (4.5)

תַּעֲשׂוּ [ע.שׂ.י/ה] ..... you will do, make *mpl* (5.1)

תַּעֲשִׂי [ע.שׂ.י/ה] ..... you will do, make *fs* (5.3)

תַּעֲשֶׂינָה [ע.שׂ.י/ה] ..... they will do, make *f* (4.5)

תְּפִלָּה, תְּפִלּוֹת, תְּפִלַּת־, תְּפִלּוֹת־ ..... prayer *f* (10.1)

תֵּצְאוּ [י.צ.א] ..... you will go out, exit *mpl* (5.1)

GLOSSARY

לַחְקוֹר[a] מִלִּים[b]

[a] to search ח.ק.ר

[b] word, utterance *f* מִלָּה

English / Hebrew

אַנְגְּלִית / יְהוּדִית

Please refer to the introductory notes for the Hebrew-English portion of the glossary for an explanation of abbreviations and the sequence of related forms found within a given entry.

A

a little (of something), a few (7.3) ..... מְעַט, מְעַטִּים

abandon, forsake (7.1) ..... ע.ז.ב

afflict *piel* (10.2) ..... ע.נ.י/ה

again, more, yet, still (4.1) ..... עוֹד

Alas! Ah…! (5.2) ..... אֲהָהּ

Alas! (8.1) ..... הוֹי

alive (6.1) ..... חַי, חַיָּה, חַיִּים, חַיּוֹת

all of them (7.2) ..... כֻּלָּם

all that happens / happened *pt fpl* (6.1) ..... כָּל־הַמִּצְאוֹת [מ.צ.א]

also (5.3) ..... גַּם

altar *f* (9.2) ..... מִזְבֵּחַ, מִזְבְּחוֹת, מִזְבַּח־, מִזְבְּחוֹת־

Amittai, *masculine name* (6.1) ..... אֲמִתַּי

Ammon *pn loc* (map of Israel) ..... עַמּוֹן

and (2.3) ..... וְ..., וּ..., וַ..., וָ..., וֶ...

And bless! *piel imv ms* (10.2) ..... וּבָרֵךְ [ב.ר.כ]

and he approached (7.1) ..... וַיִּגַּשׁ [נ.ג.שׁ]

and he built (7.1) ..... וַיִּבֶן [ב.נ.י/ה]

and he came (7.1) ..... וַיָּבֹא [ב.ו.א]

and he caused (someone) to fall *hifil shortened* (8.2) .. וַיַּפֵּל [נ.פ.ל]

and he declared, announced *hifil* (7.1) ..... וַיַּגֶּד [נ.ג.ד]

and he drank (7.1) ..... וַיִּשְׁתְּ [שׁ.ת.י/ה]

and he fortified himself , took courage *hitpael* (11.3) ..... וַיִּתְחַזֵּק [ח.ז.ק]

and he found (7.1) ..... וַיִּמְצָא [מ.צ.א]

and he got up (7.1) ..... וַיָּקָם [ק.ו.מ]

and he grabbed (7.1) ..... וַיִּתְפֹּשׂ [ת.פ.שׂ]

and he lay down (7.1) ..... וַיִּשְׁכַּב [שׁ.כ.ב]

and he may kill *hifil* (8.2) ..... וְהַמִית [מ.ו.ת]

and he prayed *hitpael* (11.3) ..... וַיִּתְפַּלֵּל [פ.ל.ל]

and he prophesied *nifal* (7.4) ..... וַיִּנָּבֵא [נ.ב.א]

and he said (7.1) ..... וַיֹּאמֶר [א.מ.ר]

and he spoke *piel* (10.1) ..... וַיְדַבֵּר [ד.ב.ר]

and he stationed himself *hitpael* (11.3) ..... וַיִּתְיַצֵּב [י.צ.ב]

and he walked back and forth, roamed, lived *hitpael* (11.3) ..... וַיִּתְהַלֵּךְ [ה.ל.כ]

and he was bound, tied *nifal* (7.3) ..... וַיֵּאָסֵר [א.ס.ר]

חַיָּה, חַיּוֹת, חַיַּת־, חַיּוֹת־ animal (wild) *f* (8.1)

בְּהֵמָה, בְּהֵמוֹת, בָּהֶמֶת־, בַּהֲמוֹת־ animal, cattle *f* (5.1).

ע.נ.י/ה answer (5.3)

מַעֲנֶה, מַעֲנוֹת, מַעֲנֵה־, מַעֲנוֹת־ answer *m* (7.1)

מְאוּמָה anything (11.1)

ר.א.י/ה appear *nifal* (7.4)

פ.ק.ד appoint *qal* (6.4) *and hifil* (9.4)

נ.ג.שׁ approach (7.1)

אֲרָם Aram [Syria] *m* (map of Ancient Near East)

זְרוֹעַ, זְרוֹעוֹת, זְרוֹעַ־, זְרֹעֵי־ arm *f* (4.1)

חַיִל, חֲיָלִים, חֵיל־, חֵילֵי־ army, wealth, might *m* (6.3)

סָבִיב, סְבִיבָה, סְבִיבִים, סְבִיבוֹת around (environs *fpl substantive*, 7.1)

בִּרְעוֹתִי as I was / am / will be grazing *inf c with prep* (7.5) [ר.ע.י/ה]

כִּמְלֹאת as soon as [entity] is / was full *inf c, prep* (6.2) [מ.ל.א]

אַשְׁדּוֹד Ashdod *pn loc* (8.2)

אַשְׁדּוֹדִי Ashdodite (8.2)

אֹפֶר ashes *m* (9.3)

שׁ.א.ל ask, request (2.4)

קָהָל, קְהָלִים, קְהַל־, קְהָלֵי־ assembly, congregation *m* (7.5)

אַשּׁוּר Asshur *pn loc* (map of Ancient Near East)

מֵרָחוֹק at a distance (6.1)

שַׂרְאֶצֶר Sharesher, *an Assyrian name, m* (10.1)

B

בָּבֶל Babylon *pn loc* (7.4)

רַע, רָעָה, רָעִים, רָעוֹת bad, wicked (2.3)

וַיִּתֵּן and he was given *qal passive* (11.1)

וַיִּנָּשֵׂא [נ.שׂ.א] and he was lifted, carried *nifal* (7.3)

וַיֵּלֶךְ [ה.ל.כ] and he went (7.1)

וַיֵּצֵא [י.צ.א] and he went out (7.1)

וַיִּכְתֹּב מִפִּי [כ.ת.ב] and he wrote at the dictation of (10.1)

וְרוֹמַמְתִּי [ר.ו.מ] and I will exalt *polel* (10.3)

וְהִכִּיתִי [נ.כ.י/ה] and I will strike, hit *hifil* (8.1)

וַיְהִי and it came to pass, so (6.4)

וַיְדֻבַּר [ד.ב.ר] and it was spoken *pual* (11.1)

וַיֵּחָשֵׁב [ח.שׁ.ב] and it was thought, supposed *nifal* (7.4)

וְיָשֹׁב [שׁ.ו.ב] and may he return *qal jussive* (9.4)

וַאֲזַמְּרָה [ז.מ.ר] and may I sing *or* play an instrument *piel cohort.* (10.3)

וּתְכַס[כ.ס.י/ה] and may it cover *piel jussive 3fs* (10.3)

וַתַּךְ [נ.כ.י/ה] and she hit *hifil* (7.1)

וַתִּשָּׁבֵר [שׁ.ב.ר] and she was broken *nifal* (7.3)

וַיְהִי [ה.י.י/ה] and there was (7.1)

וַיִּתְקַדְּשׁוּ [ק.ד.שׁ] and they consecrated themselves *hitpael* (11.3)

וַיִּשָּׁבְעוּ [שׁ.ב.ע] and they swore an oath *nifal* (7.4)

וַיִּכָּרְתוּ [כ.ר.ת] and they were cut *nifal* (7.3)

וַתְּכֻלֶּינָה [כ.ל.י/ה] and they were finished *pual f* (11.1)

וַיַּעַבְדוּ [ע.ב.ד] and they worked (7.1)

וַיִּשְׁתַּחֲווּ [ח.ו.י/ה] and they worshipped, bowed down *hishtafel* (11.2)

נִטְמֵאנוּ [ט.מ.א] and we defiled ourselves *nifal* (10.2)

וְהַלַּלְנוּ [ה.ל.ל] and we will praise *piel* (10.3)

וְהִכֵּינוּ [נ.כ.י/ה] and we will strike *hifil* (7.4)

וְרִחַמְתָּ and you have been compassionate *piel ms* (10.2) [ר.ח.מ]

bag, little pack *m* (2.3) ..... צְרוֹר, צְרוֹרוֹת, צְרֹר־, צְרוֹרוֹת־

be, become (4.3) ..... ה.י.ה/י

be able (2.4) ..... י.כ.ל

be ashamed (10.2) ..... ב.ו.שׁ

be at rest (11.2) ..... שׁ.ק.ט

be blessed *qal passive* (7.3) *and pual* (11.1) ..... ב.ר.כ

be born *pual* (11.1) ..... י.ל.ד

be broken *nifal* (7.3) ..... שׁ.ב.ר

be brought *hofal* (11.2) ..... ב.ו.א

be built *nifal* (7.3) ..... ב.נ.ה/י

be called *nifal* (7.1) ..... ק.ר.א

be clothed *qal passive* (8.1), *pual* (11.2) ..... ל.ב.שׁ

be commanded *pual* (11.1) ..... צ.ו.ה/י

be defiled *or* become defiled *qal* (10.2) ..... ט.מ.א

be devoured *qal passive* (11.1) ..... א.כ.ל

be difficult, marvelous *nifal* (10.2) ..... פ.ל.א

be drunk (beverage) *nifal* (11.1) ..... שׁ.ת.ה/י

be evil (5.3) ..... ר.ע.ע

be faithful, reliable, established *nifal* (7.4) ..... א.מ.נ

be feared *nifal* (10.1) ..... י.ר.א

be finished *pual* (11.1) ..... כ.ל.ה/י

be found *nifal* (7.3) ..... מ.צ.א

be founded *pual* (11.1) ..... י.ס.ד

be full *qal* (6.2), to be filled *nifal* (7.3), to fill *piel* (10.2) ..... מ.ל.א

be gathered *nifal and pual* (8.2, 11.1) ..... א.ס.פ

be given *nifal* (4.1, 7.3), *qal passive* (11.1) ..... נ.ת.נ

be guarded *nifal* (7.3) ..... שׁ.מ.ר

be heard *nifal* (7.3) ..... שׁ.מ.ע

be heavy, mighty (6.3) ..... כ.ב.ד

be high, exalted (6.4) ..... ר.ו.מ

be holy *qal* (11.3) ..... ק.ד.שׁ

be hot (4.2) ..... ח.ר.ה/י

be known *nifal* (7.3) ..... י.ד.ע

be led, be brought *hofal* (11.2) ..... י.ב.ל

be left over, to survive *nifal* (7.3) ..... שׁ.א.ר

be lifted *nifal* (7.3) ..... נ.שׂ.א

be made, be done *nifal* (7.3) ..... ע.שׂ.ה/י

be poured out *or* shed *nifal* (11.1) ..... שׁ.פ.כ

be praised *pual* (11.1) ..... ה.ל.ל

be put to death *hofal* (11.2) ..... מ.ו.ת

be overturned *nifal* (7.5) ..... ה.פ.כ

be recounted, reported *pual* (11.1) ..... ס.פ.ר

be reported *hofal* (11.3) ..... נ.ג.ד

be sent *nifal* (8.1) ..... שׁ.ל.ח

be sent away *pual* (11.1) ..... שׁ.ל.ח

be small, become small (5.3) ..... ק.ט.נ

be solid, firm, established *nifal* (7.4) ..... כ.ו.נ

be spoken *pual* (11.1) ..... ד.ב.ר

be stolen *nifal* (10.2) ..... ג.נ.ב

be strong *qal* (11.3) ..... ח.ז.ק

be struck *hofal* (11.2) ..... נ.כ.ה/י

be thought, be supposed *nifal* (7.4) ..... ח.שׁ.ב

be thrown *hofal* (11.2) ..... שׁ.ל.כ

be willing (6.2) ..... א.ב.ה/י

be written *qal passive* (11.1) ..... כ.ת.ב

because (7.4) ..... יַעַן [אֲשֶׁר]

because (10.1) ..... כַּאֲשֶׁר

because, that, when, indeed (2.3) ..... כִּי

Beer Sheba *pn loc* (map of Israel) ..... בְּאֵר שָׁבַע

before *in time* (8.1) ..... בְּטֶרֶם

before, in front of (2.4) ..... לִפְנֵי

behind *or* after (2.4) ..... אַחַר, אַחֲרֵי

C

call, read *qal* (5.1), meet, encounter *qal* (6.2) ..... ק.ר.א

Call! Read! Encounter! *imv* (7.1, 9.1) ..... קְרָא, קִרְאִי, קִרְאוּ, קִרְאָן [ק.ר.א]

capture *qal*; be captured, trapped *nifal* (7.1) ..... ל.כ.ד

Carchemish *pn loc* (map of Ancient Near East) .... כַּרְכְּמִישׁ

cattle *m* (10.2) ..... אֲלָפִים

cattle, herd *m* (9.2) ..... בָּקָר, בְּקָרִים, בְּקַר־, בִּקְרֵי־

cause to come near, offer *hifil* (8.1) ..... ק.ר.ב

cause to fall *hifil* (8.1) ..... נ.פ.ל

cause to go out *hifil* (8.1) ..... י.צ.א

cause to go up *hifil* (8.1) ..... ע.ל.י/ה

cause to hear *hifil* (8.1) ..... שׁ.מ.ע

cause to inhabit *hifil* (8.1) ..... י.שׁ.ב

cause to inherit *hifil* (8.1) ..... י.ר.שׁ

cause to return, bring back *hifil* (8.1) ..... שׁ.ו.ב

cave *f* (7.3) ..... מְעָרָה, מְעָרוֹת, מְעָרַת־, מְעָרוֹת־

chair, seat *m* (2.1) ..... כִּסֵּא, כִּסְאוֹת, כִּסֵּא־, כִּסְאוֹת־

chest, ark *m* (7.3) ..... אֲרוֹן, אֲרוֹן־

chief, captain *m* (3.2) ..... רַב, רַבִּים, רַב־, רַבֵּי־

child, boy *m* (7.5) ..... יֶלֶד, יְלָדִים, יֶלֶד־, יַלְדֵי־

city *f* (2.1) ..... עִיר, עָרִים, עִיר־ עָרֵי־

clan, family *f* (7.5) ..... מִשְׁפָּחָה, מִשְׁפָּחוֹת, מִשְׁפַּחַת־, מִשְׁפְּחוֹת־

Clothe (someone)! *hifil imv* (9.2) ..... הַלְבֵּשׁ, הַלְבִּישִׁי, הַלְבִּישׁוּ, הַלְבֵּשְׁנָה [ל.ב.שׁ]

clothe *hifil* (9.2) ..... ל.ב.שׁ

come to an end, waste away *qal* (8.1) ..... כ.ל.י/ה

come, enter *qal* (3.3) ..... ב.ו.א

command *piel* (3.4, 10.2) ..... צ.ו.י/ה

behold, here is (2.1) ..... הִנֵּה

believe *hifil* (4.4) ..... א.מ.ן

belly, stomach *f* (4.3) ..... בֶּטֶן

belonging to the tribe of Zebulun (3.2) ..... לְמַטֵּה זְבוּלֻן

beside (2.4) ..... עַל־יַד

between, among (4.2) ..... בֵּין

Bethel *pn loc* (map of Israel) ..... בֵּיתְאֵל

big, large, great (2.3) ..... גָּדוֹל, גְּדוֹלָה, גְּדוֹלִים, גְּדוֹלוֹת

bird(s), flying insect(s) *m* (8.1) ..... עוֹף, עוֹף־

bitter (3.1) ..... מַר, מָרָה, מָרִים, מָרוֹת

bless *piel* (10.1) ..... ב.ר.כ

blessed *pual pt* (11.1) ..... מְבֹרָךְ, מְבֹרָכָת, מְבֹרָכִים, מְבֹרָכוֹת [ב.ר.כ]

blood *m* (11.1) ..... דָּם, דָּמִים, דַּם־, דְּמֵי־

bone, inner substance, self *f* (5.2) .. עֶצֶם, עֲצָמוֹת, עֶצֶם־, עַצְמוֹת־

book, scroll *m* (2.3) ..... סֵפֶר, סְפָרִים, סֵפֶר־, סִפְרֵי־

border *m* (11.1) ..... גְּבוּל,גְּבוּלִים, גְּבוּל־, גְּבוּלֵי־

bread *m* (1.1) ..... לֶחֶם, לֶחֶם־

break (4.5) ..... שׁ.ב.ר

Break! *imv* (9.2) . שְׁבֹר, שִׁבְרִי, שִׁבְרוּ, שְׁבֹרְנָה [שׁ.ב.ר]

bribe *m* (7.5) ..... שֹׁחַד, שֹׁחַד־

bring *hifil* (8.1) ..... ב.ו.א

brother *m* (5.1) ..... אָח, אַחִים, אֲחִי־, אֲחֵי־

build *qal* (7.1) ..... ב.נ.י/ה

burden, oracle, pronouncement *m* (7.1) ..... מַשָּׂא, מַשָּׂאוֹת

but rather (6.4) ..... כִּי אִם

but she missed, sinned (7.2) ..... וַתֶּחֱטָא [ח.ט.א]

but, however, surely (3.1) ..... אַךְ

buy, acquire, create (6.3) ..... ק.נ.י/ה

commander, leader, prince *m* (7.1) ..... שַׂר, שָׂרִים, שַׂר־, שָׂרֵי־

commandment *f* (5.2)..... מִצְוָה, מִצְוֹת, מִצְוַת־, מִצְוֹת־

compassion, mercy *mpl* (10.1)..... רַחֲמִים, רַחֲמֵי־

compassionate (10.3) ..... רַחוּם

consecrate oneself *hitpael* (11.3) ..... ק.ד.שׁ

container, sack, utensil, vessel *m* (2.3).. כְּלִי, כֵּלִים, כְּלִי־, כְּלֵי־

contend *qal* (11.3)..... ר.י.ב

cord, rope *m* (7.3)..... עֲבֹת, עֲבֹתִים / עֲבֹתֹת, עֲבוֹת־, עֲבֹתֵי־ / עֲבֹתֹת־

correct *nifal* (2.3); he was established, set up *nifal* (7.3)..... נָכוֹן [כ.ו.נ]

counsel, advice *f* (8.1)..... עֵצָה, עֵצוֹת, עֲצַת־, עֵצוֹת־

count *qal* (11.1)..... ס.פ.ר

covenant *f* (8.1) ..... בְּרִית, בְּרִית־

Cover! Atone! *piel imv ms* (10.2)..... כַּפֵּר [כ.פ.ר]

cover, atone *piel*, be covered, atoned for *pual* (10.2)..... כ.פ.ר

cover, hide *piel* (10.1), be covered *pual* (11.1) ..... כ.ס.י/ה

cross over (3.2) ..... ע.ב.ר

crown *f* (8.1) ..... עֲטָרָה, עֲטָרוֹת, עֲטֶרֶת־, עֲטָרֹת־

cry (4.3) ..... ב.כ.י/ה

cup *f* (1.1)..... כּוֹס ,כֹּסוֹת, כּוֹס־, כֹּסוֹת־

cut (4.3)..... כ.ר.ת

Cyprus, the land of *pn loc* (map of ANE)..... אֶרֶץ כִּתִּים

D

Dagon *deity* (8.2) ..... דָּגוֹן

Damascus *pn loc* (map of Ancient Near East) ..... דַּמֶּשֶׂק

darkness *m* (4.4) ..... חֹשֶׁךְ

daughter *f* (6.1)..... בַּת, בָּנוֹת, בַּת־, בְּנוֹת־

day *m* (5.1) ..... יוֹם, יָמִים, יוֹם־, יְמֵי־

Dead [Salt] Sea *m* (map of Israel) ..... יָם הַמֶּלַח

death *m* (8.1) ..... מָוֶת, מוֹתִים ,מוֹת־ ,מוֹתֵי־

deceit *f* (8.1) ..... מִרְמָה, מִרְמוֹת, מִרְמַת־, מִרְמֹת־

declare, announce *hifil* (7.1)..... נ.ג.ד

declares the LORD (8.1)..... נְאֻם יהוה

defile oneself *nifal* (10.2) ..... ט.מ.א

defile something *piel* (10.2)..... ט.מ.א

definite direct object marker (2.1)..... אֵת, אֶת־

delay *piel* (10.2) ..... א.ח.ר

deliver, snatch *hifil* (8.1) ..... נ.צ.ל

descend, go down (5.2) ..... י.ר.ד

descendants, seed *m* (9.5)..... זֶרַע, זְרָעִים, זַרְעֵי־ [זֶרַע־], זַרְעֵי־

desire, delight in, prefer, be willing *verbal adj* (1.3)... חָפֵץ, חֲפֵצָה, חֲפֵצִים, חֲפֵצוֹת

destroy *hifil* (9.3)..... א.ב.ד

Destroy! *hifil imv* (9.3) ..... הַאֲבֵד, הַאֲבִידִי, הַאֲבִידוּ, הַאֲבֵדְנָה [א.ב.ד]

die *qal* (4.3)..... מ.ו.ת

different, foreign (9.5).... אַחֵר, אֶחָרֶת, אֲחֵרִים, אֲחֵרוֹת

do [some activity] again *qal* and *hifil* (7.2)..... י.ס.פ

Do not go out! *mpl* (7.4)..... אַל־תֵּצְאוּ [י.צ.א]

Do not...! (4.3 ..... אַל־

do, make (3.4) ..... ע.שׂ.י/ה

Don't be afraid! *ms, fs, mpl* (4.3, 5.1)... אַל־תִּירָא, תִּירְאִי, תִּירְאוּ [י.ר.א]

door *f* (2.4)..... דֶּלֶת, דְּלָתוֹת, דֶּלֶת־, דַּלְתוֹת־

draw near (4.5) ..... ק.ר.ב

F

פָּנִים, פְּנֵי־ face(s) *m* (9.5)

אַפַּיִם אָרְצָה faces (bowed) to the ground (11.2)

נ.פ.ל fall (4.3)

נְפֹל, נִפְלִי, נִפְלוּ, נְפֹלְנָה [נ.פ.ל] Fall! *imv* (9.2)

שֶׁקֶר, שְׁקָרִים, שֶׁקֶר־,שִׁקְרֵי־ falsehood *m* (3.1)

אָב, אָבוֹת, אֲבִי־ [אַב] , אֲבוֹת־ father *m* (6.1)

י.ר.א fear, be afraid (5.2)

יִרְאָה, יִרְאַת־ fear, dread *f* (6.2)

נוֹרָא, נוֹרָאָה, נוֹרָאִים, נוֹרָאוֹת [י.ר.א] feared *nifal pt* (10.1)

שָׂדֶה, שָׂדוֹת, שְׂדֵה־, שְׂדוֹת־ field *f* (8.1)

ל.ח.מ fight *nifal* (7.4)

מ.ל.א fill *piel* (10.2)

בְּאַחֲרוֹן, בָּאַחֲרֹנָה finally, at last (4.4)

מ.צ.א find (3.1)

כ.ל.י/ה finish, complete *piel* (10.3)

אֵשׁ fire *f* (9.2)

רִאשׁוֹן, רִאשׁוֹנָה, רִאשׁוֹנִים, רִאשֹׁנוֹת first, former, foremost (7.5)

בָּרִאשׁוֹנָה firstly, at first (5.2)

דָּג, דָּגִים, דַּג־, דְּגֵי־ fish *m* (3.3)

צאֹן, צֹאנִים, צֹאן־, צֹאנֵי־ flock(s), small cattle and sheep *f* (7.5).

כְּסִיל, כְּסִילִים fool *m* (3.3)

רֶגֶל, רַגְלַיִם, רֶגֶל־, רַגְלֵי־ foot *f* (4.2)

לְעוֹלָם forever (4.3)

ש.כ.ח forget (5.3)

ס.ל.ח forgive (5.3)

קַדְמֹנִי former, eastern, ancient ones *collective* (11.2)

ח.ז.ק fortify oneself *hitpael* (11.3)

קְרַב, קִרְבִי, קִרְבוּ, קִרְבְנָה, [ק.ר.ב] Draw near! *imv* (9.2)

ש.ת.י/ה drink *qal* (3.1)

י.ב.ש dry, be (2.3)

יָבֵשׁ, יְבֵשָׁה, יְבֵשִׁים, יְבֵשׁוֹת dry (2.3)

יַבָּשָׁה dry land *f* (3.3)

ש.כ.נ dwell, inhabit (8.1)

E

אֹזֶן, אָזְנַיִם, אָזְנֵי־, אָזְנֵי־ ear *f* (4.2)

קֶדֶם east, front, primeval time *m* (map of ANE)

א.כ.ל eat (3.1)

אֱדוֹם Edom *m* (map of Israel)

מִצְרַיִם Egypt *f* (8.1)

רֵיק, רֵקָה, רֵקִים, רֵקוֹת empty (7.3)

ב.ו.א enter (2.4)

בּוֹא, בֹּואִי, בֹּואוּ, בּוֹאָנָה [ב.ו.א] Enter! Come! *imv* (2.4)

אוֹיֵב, אוֹיְבִים, אוֹיֵב־, אוֹיְבֵי־ enemy *m* (3.3)

פֶּתַח, פְּתָחִים, פֶּתַח־, פִּתְחֵי־ entrance, doorway, opening *m* (7.5)

אֶפְרַיִם Ephraim *m* (6.1)

ק.ו.מ establish *hifil* (8.1)

י.ס.ד establish *qal* (11.1)

נְהַר־פְּרָת Euphrates River, the pn loc (map of ANE)

כֹּל, כָּל־ every, each, all, the whole (5.1)

רָעָה, רָעוֹת, רָעַת־, רָעוֹת־ evil, misery *f* (7.1)

רָשָׁע, רְשָׁעָה, רְשָׁעִים, רְשָׁעוֹת evil, wicked (4.3)

בִּלְתִּי except for (7.3)

עַיִן, עֵינַיִם, עֵין־, עֵינֵי־ eye, spring *f* (4.2)

fourthly (5.2) ..... בָּרְבִיעִית

from me (4.3) ..... מִמֶּנִּי

from under (2.4) ..... מִתַּחַת

from upon (2.4) ..... מֵעַל

from where…? (6.4) ..... מֵאַיִן...?

from, מִ *before gutturals and* ר (2.4) ..... מִן

future, perpetuity *m* (10.3) ..... עַד

G

Gaddiel *name m* (3.2) ..... גַּדִּיאֵל

garment *m* (7.5) ..... בֶּגֶד, בְּגָדִים, בֶּגֶד־, בִּגְדֵי־

gate *m* (8.1) ..... שַׁעַר, שְׁעָרִים, שַׁעַר־, שַׁעֲרֵי־

Gather (assemble selves)! *qal imv* (9.1) ..... קְבֹץ, קִבְצִי, קִבְצוּ, קְבֹצְנָה [ק.ב.צ]

gather (what has been scattered) *piel* (10.3) ..... ק.ב.צ

Gather (what has been scattered)! *piel imv* (10.3) ..... קַבֵּץ, קַבְּצִי, קַבְּצוּ, קַבֵּצְנָה [ק.ב.צ]

gather *qal* (7.2) ..... א.ס.פ

gather, assemble selves *qal* (9.1) ..... ק.ב.צ

Gath-Hepher *pn loc* (6.1) ..... גַּת הַחֵפֶר

Gaza *pn loc* (map of Israel) ..... עַזָּה

generation *m* (10.2) ..... דּוֹר, דֹּרוֹת, דּוֹר־, דֹּרֹת־

get up (1.3) ..... ק.ו.מ

Get up! (1.3) ..... קוּם, קוּמִי, קוּמוּ, קוּמְנָה [ק.ו.מ]

gift *f* (11.1) ..... מִנְחָה, מְנָחוֹת , מִנְחַת־, מִנְחוֹת־

give (2.4) ..... נ.ת.נ

give birth, beget *qal* (6.4) ..... י.ל.ד

Give *ms, fs* to me! *imv* (1.1) ..... תֵּן לִי, תְּנִי לִי [נ.ת.נ]

glory, heaviness *m* (11.1) ..... כָּבוֹד, כְּבוֹד־

Go in peace! *imv ms, fs* (1.2) ... לֵךְ / לְכִי לְשָׁלוֹם [ה.ל.כ]

go out (5.1) ..... י.צ.א

Go out! *imv* (3.1) ..... צֵא, צְאִי, צְאוּ, צֶאֱינָה [י.צ.א]

Go to…! *imv ms, fs* (1.3) ..... לֵךְ אֶל...! לְכִי אֶל...! [ה.ל.כ]

go up, ascend (5.3) ..... ע.ל.י/ה

go, walk *qal* (3.2) ..... ה.ל.כ

God *m* (2.3) ..... אֱלֹהִים, אֱלֹהֵי־

god(s) *or* God *m* (2.3, 8.1) ..... אֵל, אֱלֹהִים, אֵל־, אֱלֹהֵי־

gold *m* (6.3) ..... זָהָב, זֲהַב־

good (2.3) ..... טוֹב, טוֹבָה, טוֹבִים, טוֹבוֹת

grab (7.1) ..... ת.פ.שׂ

grace, favor *m* (5.1) ..... חֵן

gracious (10.2) ..... חַנּוּן

grave *m* (4.3) ..... קֶבֶר, קְבָרִים, קֶבֶר־, קִבְרֵי־

graze (7.5) ..... ר.ע.י/ה

growing stormier *pt ms, pt ms* (3.3) ..... הוֹלֵךְ וְסוֹעֵר [ה.ל.כ, ס.ע.ר]

guard *qal* (1.2) ..... ש.מ.ר

guilty (7.5) ..... אָשֵׁם, אֲשֵׁמָה, אֲשֵׁמִים, אֲשֵׁמוֹת

H

hand *f* (3.1) ..... יָד, יָדַיִם (יָדוֹת), יַד־, יְדֵי־

hard (6.4) ..... קָשֶׁה, קָשָׁה, קָשִׁים, קָשׁוֹת

hate (8.1) ..... שׂ.נ.א

he / it will / would be known *nifal* (7.4) ..... יִוָּדַע [י.ד.ע]

he / it would be poured out *nifal* (11.1) ..... יִשָּׁפֵךְ [שׁ.פ.כ]

he abandoned (7.1) ..... עָזַב [ע.ז.ב]

he blessed *piel* (10.1) ..... בֵּרַךְ [ב.ר.כ]

he commanded *piel* (10.1) ..... צִוָּה [צ.ו.י/ה]

he finished, completed *piel* (10.3) ..... כִּלָּה [כ.ל.י/ה]

he gave (6.1) ..... נָתַן [נ.ת.נ]

he hid himself, was hidden *nifal* (7.3) ..... נִסְתַּר [ס.ת.ר]

he is dead *or* has died (6.1) ..... מֵת [מ.ו.ת]

he looked for, sought *piel* (1.3) ..... בִּקֵּשׁ [ב.ק.שׁ]

he opened (eyes, 6.1) ..... פָּקַח [פ.ק.ח]

he pursued (6.2) ..... רָדַף [ר.ד.פ]

he rescued (8.1) ..... הוֹשִׁיעַ [י.שׁ.ע]

he saw (6.1) ..... רָאָה [ר.א.י/ה]

he searched, sought *piel* (10.1) ..... בִּקֵּשׁ [ב.ק.שׁ]

he sent (6.2) ..... שָׁלַח [שׁ.ל.ח]

he set free, sent away *piel* (10.1) ..... שִׁלַּח [שׁ.ל.ח]

he showed, revealed *hifil* (8.1) ..... הֶרְאָה [ר.א.י/ה]

he spoke *piel* (10.1) ..... דִּבֶּר [ד.ב.ר]

he spoke *piel* (10.1) ..... דִּבֶּר [ד.ב.ר]

he stole (7.5) ..... גָּנַב [ג.נ.ב]

he survived, was left over *nifal* (7.3) ..... נִשְׁאַר [שׁ.א.ר]

he taught, trained *piel* (10.1) ..... לִמַּד [ל.מ.ד]

he took (6.1) ..... לָקַח [ל.ק.ח]

he uncovered, revealed *piel* (10.1) ..... גִּלָּה [ג.ל.י/ה]

he was (5.1) ..... הָיָה [ה.י.י/ה]

he was (5.1) ..... הָיָה [ה.י.י/ה]

he was bound, imprisoned *nifal* (7.3) ..... נֶאֱסַר [א.ס.ר]

he was broken *nifal* (7.3) ..... נִשְׁבַּר [שׁ.ב.ר]

he was built *nifal* (7.3) ..... נִבְנָה [ב.נ.י/ה]

he was caught *nifal* (7.3) ..... נִלְכַּד [ל.כ.ד]

he was commanded *pual* (11.1) ..... צֻוָּה [צ.ו.י/ה]

he was compassionate *piel* (8.2) ..... רִחַם [ר.ח.מ]

he was covered *nifal* (7.3) ..... נִכְסָה [כ.ס.י/ה]

he was cut *nifal* (7.3) ..... נִכְרַת [כ.ר.ת]

he was done, made *nifal* (7.3) ..... נַעֲשָׂה [ע.שׂ.י/ה]

he was eaten *nifal* (7.3) ..... נֶאֱכַל [א.כ.ל]

he was filled *nifal* (7.3) ..... נִמְלָא [מ.ל.א]

he was found *nifal* (7.3) ..... נִמְצָא [מ.צ.א]

he was given, put, or placed *nifal* (7.3) ..... נִתַּן [נ.ת.נ]

he was guarded, guarded himself *nifal* (7.3) ..... נִשְׁמַר [שׁ.מ.ר]

he was heard *nifal* (7.3) ..... נִשְׁמַע [שׁ.מ.ע]

he was killed *hofal* (7.3) ..... הוּמַת [מ.ו.ת]

he was known *nifal* (7.3) ..... נוֹדַע [י.ד.ע]

he was lifted, taken away *nifal* (7.3) ..... נִשָּׂא [נ.שׂ.א]

he was poured out *nifal* (7.3) ..... נִשְׁפַּךְ [שׁ.פ.כ]

he was trapped *nifal* (7.3) ..... נִלְכַּד [ל.כ.ד]

he will be called *nifal* (7.1) ..... יִקָּרֵא [ק.ר.א]

he will be hot (4.2) ..... יֶחֱרֶה [ח.ר.י/ה]

he will bring back or answer *hifil* (11.3) ..... יָשִׁיב [י.שׁ.ב]

he will come to an end, reach completion (8.1) ..... יִכְלֶה [כ.ל.י/ה]

he will come, he will enter (4.3) ..... יָבוֹא [ב.ו.א]

he will cut (4.3) ..... יִכְרֹת [כ.ר.ת]

he will descend (4.3) ..... יֵרֵד [י.ר.ד]

he will die (4.3) ..... יָמוּת [מ.ו.ת]

he will do, make (4.3) ..... יַעֲשֶׂה [ע.שׂ.י/ה]

he will fall (4.3) ..... יִפֹּל [נ.פ.ל]

he will forsake *qal indic.*, may he forsake *qal juss.* (9.4) ..... יַעֲזֹב [ע.ז.ב]

he will guard (4.3) ..... יִשְׁמֹר [שׁ.מ.ר]

he will have or show mercy *piel* (5.3) ..... יְרַחֵם [ר.ח.מ]

he will hit *hifil* (4.5) ..... יַכֶּה [נ.כ.י/ה]

he will lie down (4.3) ..... יִשְׁכַּב [שׁ.כ.ב]

he will live (4.3) ..... יִחְיֶה [ח.י.י/ה]

he will rescue us *hifil* (8.2) ..... יוֹשִׁיעֵנוּ [י.שׁ.ע]

he will rule (4.3) ..... יִמְלֹךְ [מ.ל.כ]

he will sit, dwell (4.3) ..... יֵשֵׁב [י.שׁ.ב]

he will speak *piel* (4.4) ..... יְדַבֵּר [ד.ב.ר]

he will stand (4.3) ..... יַעֲמֹד [ע.מ.ד]

he will think (4.3) ..... יַחְשֹׁב [ח.שׁ.ב]

ק.ו.י/ה ..... hope *qal and piel* (10.2)

בַּיִת, בָּתִּים, בֵּית־, בָּתֵּי־ ..... house *m* (4.3)

הֲשָׁלוֹם לְךָ [לָךְ]? ..... How are you *ms, fs*? (1.1)

אֵיךְ ..... How would one say in Judean... "[word]"? (2.1)
יֹאמְרוּ בִּיהוּדִית "[דָּבָר]"?

אֵיךְ...? ..... How...? (4.3)

חֻלְדָּה ..... Hulda *feminine name* (6.1)

רָעֵב, רְעֵבָה, רְעֵבִים, רְעֵבוֹת ..... hungry (3.1)

סֻכָּה, סֻכּוֹת, סֻכַּת־, סֻכּוֹת־ ..... hut *f* (7.1)

I

אֲנִי *or* אָנֹכִי ..... I (1.3, 3.1)

אוּכַל [י.כ.ל] ..... I am able (2.4)

בֹּשְׁתִּי [ב.ו.ש] ..... I am ashamed (10.2)

שָׁלוֹם לִי ..... I am fine (1.1)

צַר לִי ..... I am in distress (1.1)

אֵינֶנִּי ..... I am not, I do not (1.3)

סְלַח־נָא, סְלְחִי־נָא ..... I am sorry (lit., please forgive, 3.1)
[ס.ל.ח]

עָנִיתִי [ע.נ.י/ה] ..... I answered, replied (6.1)

שָׁאַלְתִּי [שׁ.א.ל] ..... I asked, requested (6.2)

בָּאתִי [ב.ו.א] ..... I came, entered (6.1)

אָבִין [ב.י.נ] ..... I (can) understand (1.3)

הוֹשַׁבְתִּי [י.שׁ.ב] ..... I caused to inhabit *hifil* (8.1)

הוֹרַשְׁתִּי [י.ר.שׁ] ..... I caused to inherit *hifil* (8.1)

הוֹצֵאתִיךְ [י.צ.א] ..... I caused you *ms* to go out *hifil* (8.1)

הוֹדַעְתִּיךְ [י.ד.ע] ..... I caused you *ms* to know (8.1)

I caused (someone) to hear, I announced *hifil* (8.1) .....
הִשְׁמַעְתִּי [שׁ.מ.ע]

עָבַרְתִּי [ע.ב.ר] ..... I crossed over, trespassed (6.1)

אֵין לִי ..... I do not have (1.1)

יַעֲבֹד [ע.ב.ד] ..... he will work (4.3)

הוּא ..... he, it, that (one) *m* (2.1)

רֹאשׁ, רָאשִׁים, רֹאשׁ־, רָאשֵׁי־ ..... head *m* (3.3)

שְׁמַע, שִׁמְעִי, שִׁמְעוּ, שִׁמַעְנָה ..... Hear! Listen! *imv* (5.2)
[שׁ.מ.ע]

שׁ.מ.ע ..... hear, listen (3.2)

לֵב | לֵבָב, לִבּוֹת, לֵב־, לִבּוֹת־ ..... heart, mind *m* (4.4)

חֹם, חֲם־ ..... heat *m* (7.1)

כ.ב.ד ..... heavy, be (2.3, 6.3)

כָּבֵד, כְּבֵדָה, ... heavy, rich, mighty, oppressive (2.3)
כְּבֵדִים, כְּבֵדוֹת

עִבְרִי, עִבְרִיָּה, עִבְרִים, עִבְרִיּוֹת ..... Hebrew person (8.1)

מָרוֹם,מְרוֹמִים, מְרוֹם־, ... height, elevated place *m* (8.1)
מְרוֹמֵי־

ע.ז.ר ..... help (4.3)

עָזְרֵנִי [ע.ז.ר] ..... Help me! *imv ms* (4.3)

אֹתָהּ ..... her, it *object form* (3.4, *also* אוֹתָהּ)

ס.ת.ר ..... hide self, be hidden *nifal* (7.1)

סֵתֶר, סְתָרִים, סֵתֶר־,סִתְרֵי־ ..... hiding place *m* (7.3)

בָּמָה, בָּמוֹת, בָּמַת־, ... high place (cultic mound) *f* (9.2)
בָּמֹתֵי־

אֹתוֹ ..... him, it *object form* (3.4, *also* אוֹתוֹ)

הִמָּצְאוֹ [מ.צ.א] ..... his being found *nif inf c* (9.4)

צַוֹּתוֹ ..... his command, he commanded *piel inf c* (10.1)
[צ.ו.י/ה]

אָזְנָיו ..... his ears *f* (4.4)

עֵינָיו ..... his eyes *f* (4.2)

רַגְלָיו ..... his feet *f* (4.4)

פִּיו ..... his mouth *f* (4.2)

אַפּוֹ ..... his nose *m* (4.2)

קֹדֶשׁ, קָדָשִׁים, ... holiness, sanctuary, sacred object *m* (8.1)
קְדֶשׁ־, קָדְשֵׁי־

אֲעֶלֶה [ע.ל.י/ה] I will go up, ascend (5.3)

אֶשָּׂא [נ.שׂ.א] I will lift, carry (5.2)

אָשִׂים [שׂ.ו/י.מ] I will put (5.3)

אֲשַׁלֵּם [שׁ.ל.מ] I will repay *piel* (10.1)

אֶזְבַּח [ז.ב.ח] I will sacrifice (5.3)

אֲזַבֵּחַ [ז.ב.ח] I will sacrifice abundantly, repeatedly *piel* (10.2)

אֹמַר [א.מ.ר] I will say (5.3)

אֲדַבֵּר [ד.ב.ר] I will speak (9.1)

הַכֵּה אַכֶּה [נ.כ.י/ה] I will surely strike *hifil* (5.3)

אַשְׁלִיךְ [שׁ.ל.כ] I will throw (5.2)

אֶשְׁאֲלָה לָךְ: [שׁ.א.ל] I would like to inquire *or* request of you *ms and fs* (4.2)

פֶּסֶל, פְּסִילִים, פֶּסֶל־, פְּסִילֵי־ idol *m* (9.3)

אִם if (4.2)

לוּ *or* לוּלֵא if *irreal condition* (7.3)

בְּ in, with, by means of (2.4)

בְּתוֹךְ in the middle of, among (2.4)

הֵן indeed (11.2)

נַחֲלָה, נְחָלוֹת, נַחֲלַת־, נְחָלֹת־ property, inheritance *f* (8.1)

עָוֹן, עֲוֹנוֹת, עֲוֹן־, עֲוֹנוֹת־ iniquity *m* (3.2)

נָקִי, נְקִיָּה, נְקִיִּם, נְקִיּוֹת innocent (11.1)

ד.ר.שׁ investigate (7.4)

דְּרֹשׁ, דִּרְשִׁי, דִּרְשׁוּ, דִּרְשְׁנָה [ד.ר.שׁ] Investigate! Seek! *imv* (9.2)

הֲלֹא, הֲלוֹא...? Is / will / did not...? (4.1)

יִשְׂרָאֵל Israel *m* (5.1)

נִשְׁפַּךְ [שׁ.פ.כ] it was shed *nifal m* (11.1)

לֻקַּח [ל.ק.ח] it was taken *qal passive m* (11.1)

יִגָּלֶה [ג.ל.י/ה] it will be revealed *nifal m* (7.5)

אַאֲמִין [א.מ.נ] I do / will / would believe *hifil* (4.4)

אֵינֶנִּי חָפֵץ, אֵינֶנָּה חֶפְצָה I don't want *m, f* (1.3)

מָצָאתִי [מ.צ.א] I found (6.1)

יֵשׁ לִי I have (1.1)

שָׁמַעְתִּי [שׁ.מ.ע] I heard (6.1)

בִּקַּשְׁתִּי [ב.ק.שׁ] I looked for, searched, sought (6.4)

מוֹת אָמוּת [מ.ו.ת] I most certainly will die (5.2)

שׁוֹב אָשׁוּב [שׁ.ו.ב] I most certainly will turn back, return, repent (5.3)

עָלַי ל... I must *followed by inf c* (2.3)

זָכַרְתִּי [ז.כ.ר] I remembered (6.1)

רָאִיתִי [ר.א.י/ה] I saw (6.1)

דִּבַּרְתִּי [ד.ב.ר] I spoke *piel* (6.2)

הִכֵּיתִי [נ.כ.י/ה] I struck, hit *hifil* (8.1)

חָשַׁבְתִּי [ח.שׁ.ב] I thought, supposed (6.3)

לָקַחְתִּי [ל.ק.ח] I took (6.1)

הִלַּכְתִּי [ה.ל.כ] I walked about *piel* (10.2)

נִשְׁלַחְתִּי [שׁ.ל.ח] I was sent *nifal* (8.1)

הָלַכְתִּי [ה.ל.כ] I went, traveled *qal* (6.1)

אֶדְרְשָׁה [ד.ר.שׁ] I will (am resolved to) seek *cohort* (9.4)

אָשׁוּבָה [שׁ.ו.ב] I will (am resolved to) turn *cohort* (9.4)

אֶהְיֶה [ה.י.י/ה] I will be (4.3)

אַשְׁמִיעַ [שׁ.מ.ע] I will cause to hear *hifil* (8.1)

אֵרֵד [י.ר.ד] I will descend, go down (5.2)

אֹכַל [א.כ.ל] I will eat (5.2)

אִירָא [י.ר.א] I will fear, be afraid (5.2)

אֶמְצָא [מ.צ.א] I will find (5.2)

אֶסְלַח [ס.ל.ח] I will forgive (5.3)

אֶתֵּן [נ.ת.נ] I will give (5.2)

אֵלֵךְ [ה.ל.כ] I will go (5.2)

אֵצֵא [י.צ.א] I will go out, leave (3.2)

Let them be summoned! *nifal jussive mpl* (7.4)..... יִקָּרְאוּ [ק.ר.א]

Let's call! *cohort.* (9.4) ..... נִקְרָא [ק.ר.א]

Let's come, enter! *cohort.* (9.4)..... נָבֹוּאָה [ב.ו.א]

Let's go! *cohort.* (7.5) ..... נֵלְכָה [ה.ל.כ]

Let's repent, turn back! *cohort.* (8.2)..... נָשׁוּבָה [שׁ.ו.ב]

Let's seek! *cohort.* (9.4) ..... נִדְרְשָׁה [ד.ר.שׁ]

lie down (3.1) ..... שׁ.כ.ב

Lie down! *imv* (3.1)..... שְׁכַב, שִׁכְבִי, שִׁכְבוּ, שִׁכַּבְנָה [שׁ.כ.ב]

life *m* (4.3)..... חַי, חַיִּים, חַי־ [חֵי] , חַיֵּי־

Lift! *imv* (9.2)..... שָׂא, שְׂאִי, שְׂאוּ, שְׂאֶנָה [נ.שׂ.א]

lift, carry (5.2) ..... נ.שׂ.א

light, brightness *f* (4.4) ..... אוֹר, אוֹרִים

like *or* as (2.4) ..... כְּ..., כְּמוֹ

lion *m* (7.5)..... אֲרִי, אֲרֵי־,אֲרָיוֹת־

lip *f* (5.2)..... שָׂפָה, שְׂפָתַיִם, שִׂפַת־, שִׂפְתֵי־

listen (2.4) ..... שׁ.מ.ע

listen to the sound of (3.2)..... שׁ.מ.ע לְקוֹל

live (4.3)..... ח.י./ה

look for, seek *piel* (1.3) ..... ב.ק.שׁ

Look out! Guard yourself! *nifal* (4.1).... הִשָּׁמֶר, הִשָּׁמְרִי, הִשָּׁמְרוּ, הִשָּׁמַרְנָה [שׁ.מ.ר]

look out, beware, be guarded, *or* guard oneself *nifal* (4.1)..... שׁ.מ.ר

Look! *imv* (4.2, 6.1)..... רְאִי [ר.א.י/ה]

Lord *divine name* (1.2) ..... יהוה[1]

Lord GOD (8.1) ..... אֲדֹנָי יְהוִה

LORD God of hosts (8.1)..... יהוה אֱלֹהֵי צְבָאוֹת

lord *m* (10.1)..... אָדוֹן, אֲדוֹנִים, אֲדוֹן־, אֲדֹנֵי־

[1] Sometimes vocalized יְהוָה.

J

Jabbok River, the *pn loc* (map of Israel)..... הַיַּבֹּק

Jericho *pn loc* (map of Israel) ..... יְרִיחוֹ

Jerusalem *pn loc* (6.1)..... יְרוּשָׁלַיִם (*also spelled* יְרוּשָׁלַם)

Jonah *m* (2.2) ..... יוֹנָה

Joppa *pn loc* (6.1) ..... יָפוֹ

Jordan River, the *pn loc* (map of Israel)..... הַיַּרְדֵּן

Judah *pn loc* (map of Israel)..... יְהוּדָה

judgment, judicial decision *m* (8.1).... מִשְׁפָּט, מִשְׁפָּטִים, מִשְׁפַּט־, מִשְׁפְּטֵי־

K

kill, put to death *hifil* (8.1) ..... מ.ו.ת

kindness, steadfast love *m* (7.1) .... חֶסֶד, חֲסָדִים, חֶסֶד־, חַסְדֵי־

king *m* (2.1)..... מֶלֶךְ, מְלָכִים, מֶלֶךְ־, מַלְכֵי־

King's Highway, the *m or f* (map of Israel)..... דֶּרֶךְ הַמֶּלֶךְ

knee *f* (4.3)..... בִּרְכַּיִם, בֶּרֶךְ־, בֶּרֶךְ , בִּרְכֵי־

know *qal* (5.3)..... י.ד.ע

Know! *imv* (9.2)..... דַּע, דְּעִי, דְּעוּ, דַּעְנָה [י.ד.ע]

L

Lachish *pn loc* (map of Israel) ..... לָכִישׁ

lamp *m* (4.4)..... נֵר, נֵרוֹת, נֵר־, נֵרוֹת־

land, earth *f* (3.2)..... אֶרֶץ, אֲרָצוֹת, אֶרֶץ־, אַרְצוֹת־

law, instruction *f* (5.1).... תּוֹרָה, תּוֹרוֹת, תּוֹרַת־, תּוֹרוֹת־

learn *qal* (10.1) ..... ל.מ.ד

Lebanon *pn loc* (map of Ancient Near East)..... הַלְּבָנוֹן

lest (4.1)..... פֶּן

love (3.3) ..... א.ה.ב

love *f* (10.3) ..... אַהֲבָה, אַהֲבַת־

Love! *imv* (9.3) .. אֱהַב, אֱהֲבִי, אֱהֵבוּ, אֱהַבְנָה [א.ה.ב]

M

make holy, consecrate *piel* (11.3) ..... ק.ד.שׁ

make known, cause to know *hifil* (8.1) ..... י.ד.ע

make strong *piel* (11.3) ..... ח.ז.ק

man, humankind, Adam *m* (6.1) ..... אָדָם, אֲדַם־ [אָדָם]

man, person *m* (1.1) ..... אִישׁ, אֲנָשִׁים, אִישׁ־, אַנְשֵׁי־

May he appoint *hifil jussive* (9.4) ..... יַפְקֵד [פ.ק.ד]

May he protect you *ms, fs* (1.2) ..... יִשְׁמָרְךָ, יִשְׁמֹרֵךְ

May the LORD bless you *ms, fs* (1.1) ..... יְבָרֶכְךָ / יְבָרֵכֵךְ יהוה [ב.ר.כ]

May the LORD protect you *ms, fs* (1.2) .. יִשְׁמָרְךָ / יִשְׁמֹרֵךְ יהוה [שׁ.מ.ר]

me *object form* (3.3, *also* אוֹתִי) ..... אֹתִי

meat, flesh *m* (5.2) ..... בָּשָׂר, בְּשָׂרִים, בְּשַׂר־

Mediterranean Sea *m* (maps) ..... הַיָּם [הַגָּדוֹל]

meet, encounter *qal* (6.2) ..... ק.ר.א[2]

Megiddo *pn loc* (map of Israel) ..... מְגִדּוֹ

Memphis *pn loc* (map of Ancient Near East) ..... מֹף

men, people *m* (4.1, *see* אִישׁ) ..... אֲנָשִׁים

Mesopotamia *m* (map of Ancient Near East) ... אֲרָם נַהֲרַיִם

messenger *m* (9.5) .... מַלְאָךְ, מַלְאָכִים, מַלְאַךְ־, מַלְאֲכֵי־

messenger, one who announces *hif pt ms* (8.1) ..... מַגִּיד, מַגֶּדֶת, מְגִידִים, מְגִידוֹת [נ.ג.ד]

[2] In forms where the spelling of the homonymous ק.ר.א overlaps, both meanings may be offered (*to call* and *to meet*).

miraculous acts *nifal fpl pt.* (10.2) ..... נִפְלָאוֹת, נִפְלְאוֹת־ [פ.ל.א]

Moab *pn loc* (map of Israel) ..... מוֹאָב

month *m* (8.1) ..... חֹדֶשׁ, חֳדָשִׁים, חָדְשֵׁי־

morning, daybreak, dawn *m* (5.1) ..... בֹּקֶר

mother *f* (6.1) ..... אֵם, אִמּוֹת, אֵם־, אִמּוֹת־

Mt. Carmel *pn loc* (map of Israel) ..... הַר־הַכַּרְמֶל

Mt. Hermon *pn loc* (map of Ancient Near East) .. הַר־חֶרְמוֹן

Mt. Sinai *pn loc* (map of Ancient Near East) ..... הַר־סִינַי

mountain *m* (4.2) ..... הַר, הָרִים, הַר־, הָרֵי־[3]

mouth *m* (4.2) ..... פֶּה, פִּיּוֹת, פִּי־, פִּיּוֹת־

multiply *or* make numerous *hifil* (8.1) ..... ר.ב.י/ה

my belly, stomach *f* (4.3) ..... בִּטְנִי

my bread *m* (3.1) ..... לַחְמִי

my enemy, my enemies (3.3) ..... אֹיְבִי, אֹיְבַי

my foot *f* (4.4) ..... רַגְלִי

my law, instruction (5.1) ..... תּוֹרָתִי

my mouth *m* (4.3) ..... פִּי

my name *m* (1.1) ..... שְׁמִי

my soul, myself, me *f* (3.3) ..... נַפְשִׁי

N

name *m* (1.1) ..... שֵׁם, שֵׁמוֹת, שֵׁם־ [שֵׁם], שְׁמוֹת־

narrow *adj, or* distress *substantive* (1.1) ..... צַר, צָרִים, צַר־, צָרֵי־

nation, people *m* (11.1) ..... גּוֹי, גּוֹיִם, גּוֹי־, גּוֹיֵי־

near (9.4) ..... קָרוֹב

neighbor, friend *m* (5.3) ..... רֵעַ, רֵעִים, רֵעַ־, רֵעֵי־

new (5.2) ..... חָדָשׁ, חֲדָשָׁה, חֲדָשִׁים, חֲדָשׁוֹת

[3] Alternative plural construct הָרְרֵי־.

עֹבֵר, עֹבְרָה, עֹבְרִים, ... one who crosses over *pt* (3.2)
עִבְרוֹת [ע.ב.ר]

יֹרֵד, ... one who descends, one who goes down *pt* (3.1)
יֹרֶדֶת / יֹרֶדֶת, יֹרְדִים, יֹרְדוֹת [י.ר.ד]

עֹשֶׂה, עֹשָׂה, עֹשִׂים, ... one who does, makes *pt* (3.2)
עֲשׂוֹת [ע.שׂ.י/ה]

שֹׁכֵן, שֹׁכֶנֶת, שֹׁכְנִים, ... one who dwells, inhabits *pt* (8.1)
שְׁכֵנוֹת [שׁ.כ.נ]

אֹכֵל, אֹכֶלֶת, אֹכְלִים, אֹכְלוֹת ..... one who eats *pt* (3.1)
[א.כ.ל]

שֹׁמֵר, שֹׁמֶרֶת, שֹׁמְרִים, .. one who guards, keeps *pt* (3.2)
שְׁמִרוֹת [שׁ.מ.ר]

שׂוֹנֵא, שׂוֹנֵאת, שׂוֹנְאִים, שׂוֹנְאוֹת .... one who hates *pt* (8.1)
[שׂ.נ.א]

שֹׁמֵעַ, שֹׁמַעַת, שֹׁמְעִים, ... one who hears, listens *pt* (3.2)
שְׁמוֹת [שׁ.מ.ע]

קֹוֶה, קֹוָה, קֹוִים, קוֹוֹת ..... one who hopes *qal pt* (4.4)
[ק.ו.י/ה]

שֹׁכֵל, שֹׁכְלִים, שְׁכֻלֶת, ... one who is bereaved *pt* (7.5)
שְׁכֹלוֹת [שׁ.כ.ל]

בָּרוּךְ, בְּרוּכָה, ... one who is blessed *qal passive pt* (7.3)
בְּרוּכִים, בְּרוּכוֹת [ב.ר.כ]

מְלֻבָּשׁ [ל.ב.שׁ] ... one who is clothed in *pual pt, ms* (11.2)

לָבוּשׁ, לְבוּשָׁה, . one who is clothed in *qal passive pt* (8.1)
לְבוּשִׁים, לְבוּשׁוֹת [ל.ב.שׁ]

מְכֻסֶּה, מְכֻסָּה, ... one who is covered *pual pt* (11.1)
מְכֻסִּים, מְכֻסּוֹת [כ.ס.י/ה]

שׁוֹתֶה, שׁוֹתָה, שׁוֹתִים, ... one who is drinking *pt* (3.1)
שׁוֹתוֹת [שׁ.ת.י/ה]

מֵת, מֵתִים מֵתָה, מֵתוֹת ..... one who is dying pt (4.3)
[מ.ו.ת]

לַיְלָה, לֵילוֹת, לֵיל־,לֵילוֹת night *m* (6.2) .....

הַיְאֹר Nile, the *m* (map of Ancient Near East) .....

נִינְוֵה Nineveh *pn loc* (1.3) .....

צָפוֹן north *f* (map of Ancient Near East) .....

אַף, אַפַּיִם nose, anger *m* (4.2).....

לֹא not (1.1) .....

בִּלְעָדַי not I, apart from me (11.1).....

עַתָּה now (3.2).....

רַב, רַבָּה, ... numerous, great, much, many *adj* (3.2)
רַבִּים, רַבּוֹת

מִסְפָּר, מִסְפָּרִים, מִסְפַּר־, מִסְפְּרֵי־ ..... number *m* (3.1)

O

שׁ.מ.ע בְּקוֹל יהוה ..... obey the Lord (3.2)

מְלָאכָה, מְלָאכוֹת, ... occupation, business *f* (3.2)
מְלֶאכֶת־, מְלָאכוֹת־

לָמָּה זֶּה לִי...? ..... Of what use to me is…? (3.2)

שֶׁמֶן, שְׁמָנִים, שֶׁמֶן־, שְׁמָנֵי־ ..... oil, scented oil *m* (4.4)

זָקֵן, זְקֵנָה, זְקֵנִים, זְקֵנוֹת ..... old (6.4)

בַּעֲבוּר ..... on account of (5.3)

מִמָּחֳרָת ..... on the next day (8.1)

עַל־כֵּן ..... on this account, therefore (4.3)

עַל־מֶה ..... on what account of (3.3)

עַל ..... on, upon (2.4)

וַיְהִי הַיּוֹם... ..... One day… (6.1)

נֶהְפָּךְ, ... one is *or* has been overturned *nifal pt* (7.5)
נֶהְפֶּכֶת, נֶהְפָּכִים, נֶהְפָּכוֹת [ה.פ.כ]

שֹׁאֵל, שֹׁאֶלֶת, שֹׁאֲלִים, ... one who asks, requests *pt* (2.4)
שְׁאֵלוֹת [שׁ.א.ל]

מְצַוֶּה, מְצַוָּה, מְצַוִּים, ... one who commands *piel pt* (3.4)
מְצַוּוֹת [צ.ו.י/ה]

one who is faithful, reliable, established *nifal pt* (7.4) נֶאֱמָן, נֶאֱמָנָה, נֶאֱמָנִים, נֶאֱמָנוֹת [א.מ.נ]

one who is high, exalted *pt* (6.4) רָם, רָמָה, רָמִים, רָמוֹת [ר.ו.מ]

one who is solid, firm *nifal pt* (7.4) נָכוֹן, נְכוֹנָה, נְכֹנִים, נְכוֹנוֹת [כ.ו.נ]

one who knows *pt* (6.1) יֹדֵעַ, יֹדַעַת, יֹדְעִים, יֹדְעוֹת [י.ד.ע]

one who lifts, one who carries *pt* (5.3) נֹשֵׂא, נֹשְׂאָה, נֹשְׂאִים, נֹשְׂאוֹת [נ.שׂ.א]

one who looks for, seeks *piel pt* (1.3) מְבַקֵּשׁ, מְבַקֶּשֶׁת, מְבַקְּשִׁים, מְבַקְּשׁוֹת [ב.ק.שׁ]

one who loves *pt* (3.3) אֹהֵב, אֹהֶבֶת, אֹהֲבִים, אֹהֲבוֹת [א.ה.ב]

one who opens *pt* (4.3) פֹּתֵחַ, פֹּתַחַת, פֹּתְחִים, פֹּתְחוֹת [פ.ת.ח]

one who oppresses *pt* (7.1) יוֹנֶה, יוֹנָה, יוֹנִים, יוֹנוֹת [י.נ.י/ה]

one who puts, places, or sets *pt* (3.4) שָׂם, שָׂמָה, שָׂמִים, שָׂמוֹת [שׂ.ו/י.מ]

one who recounts, narrator *piel pt ms* (6.4) מְסַפֵּר [ס.פ.ר]

one who rescues *hif pt ms* (5.1) מוֹשִׁיעַ [י.שׁ.ע]

one who says *pt* (4.4) אֹמֵר, אֹמֶרֶת, אֹמְרִים, אֹמְרוֹת [א.מ.ר]

one who sees *pt* (4.1) רֹאֶה, רֹאָה, רֹאִים, רֹאוֹת [ר.א.י/ה]

one who sits, dwells *pt* (3.3) יֹשֵׁב, יֹשֶׁבֶת, יֹשְׁבִים, יֹשְׁבוֹת [י.שׁ.ב]

one who speaks *pt* (3.2) מְדַבֵּר, מְדַבֶּרֶת, מְדַבְּרִים, מְדַבְּרוֹת [ד.ב.ר]

one who stands *pt* (3.2) עֹמֵד, עֹמֶדֶת, עֹמְדִים, עֹמְדוֹת [ע.מ.ד]

one who strikes, smites *hif pt* (7.1) מַכֶּה, מַכָּה, מַכִּים, מַכּוֹת [נ.כ.י/ה]

one who swallows *pt* (4.3) בֹּלֵעַ, בֹּלַעַת, בֹּלְעִים, בֹּלְעוֹת [ב.ל.ע]

one who takes refuge *pt* (10.3) חֹסֶה, חֹסָה, חֹסִים, חֹסוֹת [ח.ס.י/ה]

one who throws *hifil pt* (3.3) מַשְׁלִיךְ, מַשְׁלִיכָה, מַשְׁלִיכִים, מַשְׁלִיכוֹת [שׁ.ל.כ]

one who turns something away *hifil pt* (3.2) מֵסִיר, מְסִירָה, מְסִירִים, מְסִירוֹת [ס.ו.ר]

one who walks *pt* (3.2) הֹלֵךְ, הֹלֶכָה, הֹלְכִים, הֹלְכוֹת [ה.ל.כ]

one who weeps, cries *pt* (4.3) בֹּכֶה, בּוֹכִיָּה / בֹּכָה, בֹּכִים, בֹּכוֹת [ב.כ.י/ה]

one, single, same *m* (5.2) אֶחָד, אַחַת, אֲחָדִים

ones who surround *pt mpl* (6.1) סֹבְבִים [ס.ב.ב]

only (4.3) רַק

open (4.3) פ.ת.ח

open (eyes, 6.1) פ.ק.ח

oppress (7.1) י.נ.י/ה

oppressed, afflicted (5.3) עָנִי, עֲנִיָּה, עֲנִיִּים, עֲנִיּוֹת

oracle, pronouncement *m* (8.1) מַשָּׂא, מַשָּׂא־

our God *m* (3.2) אֱלֹהֵינוּ

outcry, scream from despair *f* (5.3) צְעָקָה, צַעֲקַת־

outside (open fields / streets *pl*) *m* (7.1) חוּץ, חוּצוֹת, חוּץ־, חוּצוֹת־

שִׂים, שִׂמִי, שִׂמוּ, שִׂימָנָה Put! Place! Set! (2.4) ..... [שׂ.ו/י.מ]

שׂ.ו/י.מ put, place (2.4) .....

Q

מַלְכָּה, מַלְכּוֹת, מַלְכַּת־, מַלְכוֹת־ queen *f* (9.1) .....

הֲ... / הַ... *question mark, interrogative particle* (1.1) .....

R

נ.שׂ.א raise high *piel* (10.1) .....

בֶּאֱמֶת really (1.1) .....

ס.פ.ר recount *piel* (6.1) .....

יַם־סוּף Red [Reed] Sea, the *m* (map of Ancient Near East) ...

שָׂמֵחַ, שְׂמֵחָה, שְׂמֵחִים, שְׂמֵחוֹת [שׂ.מ.ח] rejoicing, joyful *pt* (6.1) .....

ז.כ.ר remember (5.1) .....

הָסֵר, הָסִירִי, הָסִירוּ, הָסֵרְנָה .... [ס.ו.ר] Remove! *hifil imv* (9.2)

שְׁנֵה־נָא, שְׁנִי־נָא, שְׁנוּ־נָא, שְׁנֶינָה־נָא [שׁ.נ.י/ה] Repeat, please! *imv ms, fs* (1.3) .....

הוֹשִׁיעֵנִי [י.שׁ.ע] Rescue me! Help me! *ms* (4.3) .....

י.שׁ.ע rescue, help *hifil* (4.3) .....

נ.ו.ח rest (7.1) .....

שׁ.ו.ב return (5.1) .....

ג.ל.י/ה reveal, uncover *piel* (10.1) .....

צַדִּיק, צַדִּיקִים righteous, true to one's community, innocent (legally and morally) (10.2) .....

צְדָקָה, צְדָקוֹת, צִדְקַת־, צִדְקוֹת־ righteousness *f* (11.2) .

נָהָל river *or* stream *m* (map of Ancient Near East) .....

דֶּרֶךְ, דְּרָכִים, דֶּרֶךְ־, דַּרְכֵי־ road, way *m or f* (4.4) .....

P

אֶת־ *particle before definite direct object, untranslatable* (3.1) ...

שָׁלוֹם, שְׁלוֹמִים, שְׁלוֹם־, שְׁלוֹמֵי־ peace, well-being *as greeting, m* (1.1) ....

עָם, עַמִּים, עַם־, עַמֵּי־ people *m* (3.2) .....

אוּלַי perhaps (4.4) .....

א.ב.ד perish *qal* (6.3) .....

מְשָׁרֵת [שׁ.ר.ת] personal servant *piel pt m* (9.1) .....

פְּלֶשֶׁת Philistia *pn loc* (map of Israel) .....

פְּלִשְׁתִּי Philistine person (8.2) .....

מָקוֹם, מְקוֹמוֹת, מְקוֹם־, מְקוֹמוֹת־ place, location *m* (6.1) .....

דֶּבֶר plague *m* (*perhaps bubonic*, 8.2) .....

נֶגַע, נְגָעִים, נֶגַע־, נִגְעֵי־ plague, affliction *m* (8.1) .....

אַל־נָא... please do not (*plus jussive*)… (10.2) .....

אָנָּה *or* אָנָּא please *or* oh! (*as a sigh*) (10.1) .....

נָא please, so (9.4) .....

אֶבְיוֹן, ־־, אֶבְיוֹנִים, ־־ poor, needy (9.3) .....

שׁ.פ.כ pour out *or* shed *qal* (11.1) .....

ה.ל.ל praise *piel* (10.3) .....

פ.ל.ל pray *hitpael* (11.3) .....

תְּפִלָּה, תְּפִלּוֹת, תְּפִלַּת־, תְּפִלּוֹת־ prayer *m* (10.1) .....

כֹּהֵן, כֹּהֵן־, כֹּהֲנִים, כֹּהֲנֵי־ priest *m* (7.4) .....

נ.ב.א prophesy *nifal* (7.1) .....

נָבִיא, נְבִיאִים, נְבִיא־, נְבִאֵי־ prophet *m* (1.3) .....

נְבִיאָה, נְבִיאוֹת, נְבִיאַת־, נְבִיאוֹת־ prophetess *f* (2.4) ....

מָשָׁל, מְשָׁלִים, מְשַׁל־, מִשְׁלֵי־ proverb *m* (11.2) .....

אַרְגָּמָן purple (material) *m* (8.1) .....

ר.ד.פ pursue (6.2) .....

נָשְׂאָה [נ.שׂ.א] she lifted up (6.2)

רָדְפָה [ר.ד.פ] she pursued (6.2)

הִשְׁלִיכָה [שׁ.ל.כ] she threw *hifil* (6.2)

לָקְחָה [ל.ק.ח] she took (6.2)

הָלְכָה [ה.ל.כ] she walked about *piel* (10.1)

יָצְאָה [י.צ.א] she went out (6.2)

עָלְתָה [ע.ל.י/ה] she went up (6.2)

תִּשְׁבֹּר [שׁ.ב.ר] she will break (4.5)

תַּעֲשֶׂה [ע.שׂ.י/ה] she will do, make (4.5)

תִּקְרַב [ק.ר.ב] she will draw near (4.5)

תַּכֶּה [נ.כ.י/ה] she will hit (4.5)

הִיא she, it, that one *f* (2.1)

שֶׁקֶל, שְׁקָלִים, שֶׁקֶל־, שִׁקְלֵי־ shekel, *unit of money, weight*, *m* (7.5)

שְׁאוֹל Sheol, netherworld *f* (3.2)

אֳנִיָּה, אֳנִיּוֹת, אֳנִיַּת־, אֳנִיּוֹת־ ship *f* (2.1)

שְׂפַת־הַיָּם shore, the *f* (5.2)

ר.א.י/ה show, reveal *hifil* (8.1)

צִידוֹן Sidon *pn loc* (map of Ancient Near East)

כֶּסֶף, כְּסָפִים, כֶּסֶף־, כַּסְפֵּי־ silver, money *m* (2.1)

ח.ט.א sin, miss (7.4)

חַטָּאת, חַטָּאוֹת, חַטַּאת־, חַטֹּאוֹת־ sin, sin-offering *f* (7.1)

ז.מ.ר sing, play (an instrument) *piel* (10.3)

שֵׁב, שְׁבִי, שְׁבוּ, שַׁבְנָה [י.שׁ.ב] Sit! Dwell! *imv* (1.3)

י.שׁ.ב sit, dwell (4.3)

שָׁמַיִם, שְׁמֵי־ sky, heavens *m* (8.1)

יָשֵׁן, יְשֵׁנָה, יְשֵׁנִים, יְשֵׁנוֹת sleeping *adj* (3.2)

קָטָן / קָטֹן, קְטַנָּה, קְטַנִּים, קְטַנּוֹת small, young (2.3)

קְטֹרֶת, קְטֹרֶת־ smoke, incense *f* (10.3)

וַיַּעַן [ע.נ.י/ה] so he answered (7.2)

צוּר, צֻרִים, צוּר־, צוּרֵי־ rock, cliff *m* (10.3)

מ.ל.כ rule (4.3)

S

שַׂק, שַׂקִּים, שַׂק־, שַׂקֵּי־ sack, sackcloth *m* (9.2)

ז.ב.ח sacrifice abundantly, repeatedly *piel* (10.2)

ז.ב.ח sacrifice *qal* (5.1)

זֶבַח, זְבָחִים, זֶבַח־, זִבְחֵי־ sacrifice, ritual feast *m* (5.1)

חוֹבֵל sailor *m* (3.2)

שֹׁמְרוֹן Samaria *pn loc* (map of Israel)

פ.ל.ט save, deliver *piel* (10.3)

פַּלֵּט, פַּלְּטִי, פַּלְּטוּ, פַּלֵּטְנָה [פ.ל.ט] Save, deliver! *piel imv* (10.3)

א.מ.ר say (5.3)

אֱמֹר, אִמְרִי, אִמְרוּ, אֱמֹרְנָה [א.מ.ר] Say! *imv* (9.1)

רַב הַחֹבֵל, רַבֵּי־הַחֹבֵל sea captain (*lit.*, captain of the sailor[s] *m*, 3.2)

יָם, יַם־ [יָם], יַמִּים sea, west *m* (3.1)

יָם־כִּנֶּרֶת Sea of Chinnereth [Galilee], the *m* (map of Israel)

בַּשֵּׁנִית secondly (5.2)

ר.א.י/ה see, look (4.2)

שׁ.ל.ח send *qal* (8.1)

עֶבֶד, עֲבָדִים, עֶבֶד־, עַבְדֵי־ servant, slave, worker *m* (4.1)

שׁ.ל.ח set free, send away *piel* (10.1)

שִׁבְעָה, שֶׁבַע seven *m*, *f* (7.3)

צֵל shadow *m* (11.3)

שׁ.ב.ר shatter *piel* (10.2)

בָּאָה [ב.ו.א] she came, entered (6.2)

יָרְדָה [י.ר.ד] she descended (6.2)

הִכְּתָה [נ.כ.י/ה] she hit, struck (7.1)

חֶרֶב, חֲרָבוֹת, חַרְבֵּי־, חַרְבוֹת־ sword *f* (6.3)

T

שֻׁלְחָן, שֻׁלְחָנוֹת, שֻׁלְחַן־, שֻׁלְחֲנוֹת־ table *m* (2.1)

לוּחַ, לוּחוֹת, לוּחַ־, לוּחוֹת־ tablet, board *m* (11.1)

ל.ק.ח take (5.1)

ח.ס.י/ה take refuge (10.3)

צֹעַן Tanis *pn loc* (map of Ancient Near East)

תַּרְשִׁישׁ Tarshish *pn loc* (1.3)

ט.ע.מ taste (9.5)

ל.מ.ד teach, train *piel* (10.1)

סַפֵּר, סַפְּרִי [ס.פ.ר] Tell! Recount! *piel imv ms, fs* (6.1)

דַּבֵּר, דַּבְּרִי, דַּבְּרוּ, דַּבֶּרְנָה [ד.ב.ר] Tell! Speak! *piel imv* (9.2)

אֹהֶל, אָהֳלִים, אָהֳלֵי־, אָהֳלֵי־ tent *m* (6.1)

תּוֹדָה thanks, gratitude *m* (5.1)

כָּתוּב, כְּתוּבָה, כְּתוּבִים, כְּתוּבוֹת that which is written *qal passive pt* (11.1)

הַ◌..., הַ..., הָ..., הֶ... the (2.1)

נֹא Thebes [No] *pn loc* (map of Ancient Near East)

נַפְשָׁם their *mpl* soul, themselves (4.1)

אֹתָן them *object form, fpl* (3.4)

אֹתָם them *object form, mpl* (3.4, *also* אוֹתָם)

אָז then, at that time (5.3)

וַיֹּוסֶף [י.ס.פ] then he did [an activity] again *hifil* (7.2)

וַיָּשֶׂם [שׂ.ו/י.מ] then he put (7.2)

וַיִּקַּח [ל.ק.ח] then he took (7.2)

וַיָּפֶן [פ.נ.י/ה] then he turned (9.4)

וַתּוֹסֶף [י.ס.פ] then she did [an activity] again (7.2)

וַיֵּאָסְפוּ [א.ס.פ] then they gathered together *nifal* (8.2)

וַנַּךְ [נ.כ.י/ה] then we struck *hifil* (8.2)

וַתִּשְׁקֹט [שׁ.ק.ט] so it was at rest *f* (11.2)

וַיִּסָּפֵר [ס.פ.ר] so it was recounted *pual* (11.1)

לְמַעַן so that (3.1)

וַיֵּרָאוּ [ר.א.י/ה] so they appeared *nifal* (7.4)

כֵּן so, thus (11.1)

רַךְ, רַכָּה, רַכִּים, רַכּוֹת soft (3.1)

בֵּן, בָּנִים, בֶּן־, בְּנֵי־ son *m* (6.1)

נֶפֶשׁ, נְפָשׁוֹת, נֶפֶשׁ־, נַפְשׁוֹת־ soul, person, life force, throat *f* (3.3)

קוֹל, קוֹלוֹת, קוֹל־, קוֹלוֹת־ sound, voice *m* (3.2)

נֶגֶב south-country, south *m* (map of Israel)

ד.ב.ר speak *piel* (2.4)

דַּבֵּר, דַּבְּרִי, דַּבְּרוּ, דַּבֶּרְנָה [ד.ב.ר] Speak! *piel imv* (9.2)

רוּחַ, רוּחוֹת, רוּחַ־, רוּחוֹת־ spirit, wind *f* (3.2)

ע.מ.ד stand (4.2)

עֲמֹד, עִמְדִי, עִמְדוּ, עֲמֹדְנָה [ע.מ.ד] Stand! *imv* (9.1)

י.צ.ב station oneself *hitpael* (11.3)

ג.נ.ב steal *qal* (7.5)

קְשֵׁה־עֹרֶף stiff-necked, stubborn (6.4)

אֶבֶן, אֲבָנִים, אֶבֶן־, אַבְנֵי־ stone *f* (1.1)

כֹּחַ, כֹּחַ־ strength *m* (8.2)

נ.ט.י/ה stretch out (something) *qal* (9.2)

נְטֵה, נְטִי, נְטוּ, נְטֹיָה [נ.ט.י/ה] Stretch out! *imv* (9.2)

נ.כ.י/ה strike *hifil* (5.3)

חָזָק, חֲזָקָה, חֲזָקִים, חֲזָקוֹת strong, hard, tough (2.3)

שֶׁמֶשׁ sun *f* (7.1)

תַּחֲנוּן, תַּחֲנוּנִים, תַּחֲנוּן־, תַּחֲנוּנֵי־ supplication, request *m* (10.3)

ס.ב.ב surround (6.1)

ב.ל.ע swallow (4.3)

שׁ.ב.ע swear an oath *nifal* (7.3)

מָתוֹק, מְתוּקָה, מְתוּקִים, מְתוּקוֹת sweet (3.1)

יִשְׁמְרוּ [ש.מ.ר] they will guard *m* (4.1)

תִּשְׁמַעְנָה [ש.מ.ע] they will hear *f* (4.4)

יִשְׁמְעוּ [ש.מ.ע] they will hear *m* (4.1)

יִשְׁכְּבוּ [ש.כ.ב] they will lie down *m* (4.1)

יִמְלְכוּ [מ.ל.כ] they will rule *m* (4.1)

תִּרְאֶינָה [ר.א.י/ה] they will see *f* (4.4)

יִטְעֲמוּ [ט.ע.מ] they will taste *mpl* (9.5)

הֵנָּה they, those *f* (3.4)

הֵם, הֵמָּה they, those *m, alternate forms, same meaning* (3.1)

א.מ.ר בְּלֵב, בְּלֵבָב think, say in one's heart (4.3, 6.3)

ח.שׁ.ב think, suppose, be on the verge of *qal* (7.4)

שְׁלִישִׁי, שְׁלִישִׁית third (7.5)

בַּשְּׁלִשִׁית thirdly (5.2)

זֶה, זֹאת this *m, f* (3.2)

מַחֲשָׁבָה, מַחֲשָׁבוֹת, מַחֲשֶׁבֶת־, מַחְשְׁבֹת־ thought, intent, plan *f* (9.4)

שְׁלֹשָׁה, שָׁלֹשׁ three (4.1)

שְׁלֹשֶׁת יָמִים three days *mpl* (4.3)

שׁ.ל.כ throw *hifil* (5.2)

הַשְׁלִיכוּ [שׁ.ל.כ] Throw! *imv mpl* (3.3)

כֹּה thus, in this manner (7.2)

חִדֶּקֶל Tigris River *pn loc* (map of Ancient Near East)

פַּעַם, פְּעָמִים, פִּעַם־, פַּעֲמֵי־ time, occurrence, step, instance *f* (7.2)

עֵת, עִתִּים, עֶת־ [עֵת], עִתֵּי־ time, point in time, occasion *f* (7.2)

לִי to / for me (1.1)

לְךָ, לָךְ to / for you *ms, fs* (1.1)

לְעַנּוֹת [ע.נ.י/ה] to afflict *piel inf c, prep* (10.2)

לְהַגִּיד [נ.ג.ד] to announce *hifil inf c, prep* (8.1)

לַעֲנוֹת [ע.נ.י/ה] to answer, reply *inf c, prep* (7.1)

שָׁם there (5.2)

יֵשׁ, יֶשׁ־ there is / are (1.1)

אַיִן[4] there is not, there are not *constr* (1.1)

לָכֵן therefore (8.1)

אֵלֶּה these *m and f* (3.1)

נִשְׁתּוּ [שׁ.ת.י/ה] they (beverages) were drunk *nifal* (11.1)

כָּבְדוּ [כ.ב.ד] they are mighty (6.3)

קָרְאוּ [ק.ר.א] they called, met, encountered (6.2)

יָרְאוּ [י.ר.א] they feared (6.2)

קִוּוּ [ק.ו.י/ה] they hoped *piel* (10.1)

נָשְׂאוּ [נ.שׂ.א] they lifted up (6.2)

נָשְׂאוּ [נ.שׂ.א] they lifted up (6.2)

יְכוֹנוּ [כ.ו.נ] they may be established *or* regarded as *nifal* (10.3)

שָׁבוּ [שׁ.ו.ב] they returned (6.4)

הִשְׁלִיכוּנִי [שׁ.ל.כ] they threw me *hifil* (6.2)

הוּבְאוּ [ב.ו.א] they were brought *hofal* (11.2)

אֻכְלוּ [א.כ.ל] they were devoured *qal passive* (11.1)

שֻׁלְּחוּ [שׁ.ל.ח] they were sent away *pual* (11.1)

נִגְנְבוּ [ג.נ.ב] they were stolen *nifal* (10.2)

הֻשְׁלְכוּ [שׁ.ל.כ] they were thrown *hofal* (11.2)

אָבוּ [א.ב.י/ה] they were willing (6.2)

וְנִלְכְּדוּ [ל.כ.ד] they will be captured *nifal* (7.4)

יִכְרְתוּ [כ.ר.ת] they will cut *m* (4.1)

יַעֲשׂוּ [ע.שׂ.י/ה] they will do *m* (4.1)

תַּעֲשֶׂינָה [ע.שׂ.י/ה] they will do, make *f* (4.5)

יִפְּלוּ [נ.פ.ל] they will fall *m* (4.1)

יִמְצְאוּ [מ.צ.א] they will find *m* (4.1)

תֵּלַכְנָה [ה.ל.כ] they will go, walk *f* (4.4)

[4] The absolute form is אַיִן.

to be broken up *nifal inf c, prep* (6.2) ....לְהִשָּׁבֵר [שׁ.ב.ר]

to be hot *inf c, prep* (4.2) ..... לַחֲרוֹת [ח.ר.י/ה]

to be reported *hofal inf c* (11.3)..... הָגַד [נ.ג.ד]

to call, read *inf c, prep* (1.2)..... לִקְרֹא [ק.ר.א]

to contend *qal inf absol, prep* (11.3)..... לָרִיב [ר.י.ב]

to cover, atone for *piel inf c, prep* (10.1) ....לְכַפֵּר [כ.פ.ר]

to cross over *inf c, prep* (3.2) ..... לַעֲבֹר [ע.ב.ר]

to do, make *inf c, prep* (3.4)..... לַעֲשׂוֹת [ע.שׂ.י/ה]

to draw near *inf c, prep* (5.1)..... לִקְרוֹב [ק.ר.ב]

to drink *inf c, prep* (3.1)..... לִשְׁתּוֹת [שׁ.ת.י/ה]

to eat *inf c, prep* (3.1)..... לֶאֱכֹל [א.כ.ל]

to enter, come, go *inf c, prep* (3.3)..... לָבוֹא [ב.ו.א]

to fight *nifal inf absol* (7.4)..... הִלָּחֵם *or* נִלְחֹם [ל.ח.מ]

to fight *nifal inf c* (8.2)..... הִלָּחֵם [ל.ח.מ]

to find *inf c, prep* (3.1)..... לִמְצֹא [מ.צ.א]

to gather *inf c* (7.2)..... אֱסֹף [א.ס.פ]

to give *inf c, prep* (2.4) ..... לָתֵת [נ.ת.נ]

to go *inf c, prep* (1.3) ..... לָלֶכֶת [ה.ל.כ]

to go out *inf c, prep* (5.3) ..... לָצֵאת [י.צ.א]

to help us *inf c, prep* (7.3)..... לְעָזְרֵנוּ [ע.ז.ר]

to investigate *inf c* (7.4) ..... דְּרֹשׁ [ד.ר.שׁ]

to keep, guard *inf c, prep* (4.2)..... לִשְׁמֹר [שׁ.מ.ר]

to lie down *inf c, prep* (3.1)..... לִשְׁכַּב [שׁ.כ.ב]

to listen *inf c, prep* (2.4)..... לִשְׁמוֹעַ [שׁ.מ.ע]

to love *inf c, prep* (4.2) ..... לֶאֱהֹב [א.ה.ב]

to perish *inf c, prep* (6.3)..... לַאֲבֹד [א.ב.ד]

to prophesy *nifal inf c, prep* (7.1)..... לְהִנָּבֵא [נ.ב.א]

to pursue *inf absol* (7.4) ..... רָדוֹף [ר.ד.פ]

to put, to place *inf c, prep* ל (3.1) ..... לָשׂוּם [שׂ.ו/י.מ]

to recount *piel inf c, prep* (10.2) ..... לְסַפֵּר [ס.פ.ר]

to rest *inf c, prep* (7.1)..... לָנוּחַ [נ.ו.ח]

to return [something] *hifil inf c, prep* (7.4)..... לְהָשִׁיב [שׁ.ו.ב]

to rule *inf c, prep* (3.1)..... לִמְלֹךְ [מ.ל.כ]

to sacrifice abundantly, repeatedly *piel inf absol* (10.2)..... זַבֵּחַ [ז.ב.ח]

to sacrifice *qal inf c, prep* (5.1) ..... לִזְבֹּחַ [ז.ב.ח]

to say *inf c, prep* (4.1) ..... לֵאמֹר [א.מ.ר]

to see *inf c, prep* (4.2)..... לִרְאוֹת [ר.א.י/ה]

to seek *piel inf c, prep* (3.1)..... לְבַקֵּשׁ [ב.ק.שׁ]

to send away *piel inf absol* (10.3)..... שַׁלֵּחַ [שׁ.ל.ח]

to speak *piel inf c, prep* (2.4)..... לְדַבֵּר [ד.ב.ר]

to stand *inf c, prep* (4.2) ..... לַעֲמֹד [ע.מ.ד]

to swallow *inf c, prep* (4.3)..... לִבְלֹעַ [ב.ל.ע]

to throw *hifil inf c, prep* (3.3) ..... לְהַשְׁלִיךְ [שׁ.ל.כ]

to turn (or return) self toward, to repent to *inf c, prep* (3.3)..... לָשׁוּב אֶל [שׁ.ו.ב]

to us (4.5) ..... אֲלֵינוּ

To where? Whither? (2.3) .....?אָנָה...

to, for (1.1) ..... לְ...

to, toward (2.4)..... אֶל

today *m* (5.1) ..... הַיּוֹם

tomorrow, next day, in the future *m and adverb* (4.3).. מָחָר

tongue, language *m* (2.1) .. לָשׁוֹן, לְשׁוֹנוֹת לְשׁוֹן־, לְשׁוֹנוֹת־

toward Tarshish (6.1) ..... תַּרְשִׁישָׁה

toward, as far as (2.4)..... עַד

transgression *m* (10.1) ..... פֶּשַׁע, פְּשָׁעִים, פֶּשַׁע־, פִּשְׁעֵי־

tree, wood *m* (4.2) ..... עֵץ ,עֵצִים, עֵץ־, עֲצֵי־

truth *f* (5.1) ..... אֱמֶת

turn (9.4) ..... פ.נ.י/ה

Turn back! Return! *imv* (9.2).. שׁוּב, שׁוּבִי, שׁוּבוּ, שׁוּבָנָה [שׁ.ו.ב]

turn something away from *hifil* (3.2)..... ס.ו.ר

אֵינֶנּוּ we are not, we do not; he is not, he does not (3.2)

אֲנַחְנוּ we *c* (3.2)

בָּאנוּ [ב.ו.א] we came (6.4)

טִמֵּאנוּ [ט.מ.א] we defiled *piel* (10.2)

מִלֵּאנוּ [מ.ל.א] we filled *piel* (10.2)

עָלֵינוּ we must...(…be sure [to]..., 3.3), upon us

שִׁבַּרְנוּ [שׁ.ב.ר] we shattered *piel* (10.2)

דִּבַּרְנוּ [ד.ב.ר] we spoke *piel* (6.4)

נִשְׁבַּע [שׁ.ב.ע] we (will) swear *nifal* (7.3)

נָבִין [ב.י.נ] we understand *hifil* (3.3)

פָּקַדְנוּ we visited, inspected, inflicted, appointed (6.4) [פ.ק.ד]

קִוִּינוּ [ק.ו.י/ה] we waited, hoped *piel* (10.2)

יָצָאנוּ [י.צ.א] we went out (6.4)

נִקְרָא [ק.ר.א] we will call, read, *or* encounter (5.1)

נוֹצִיא we will cause (something) to go out *hifil* (8.2) [י.צ.א]

נַעֲלֶה we will cause (something) to go up *hifil* (8.2) [ע.ל.י/ה]

נָשִׁיב we will cause (something) to return *hifil* (8.2) [שׁ.ו.ב]

נְכַסֶּה [כ.ס.י/ה] we will cover *piel* (10.1)

נִמְצָא [מ.צ.א] we will find *qal* (5.1)

נְשַׁלֵּם [שׁ.ל.מ] we will fulfill, repay *piel* (10.2)

נִשָּׂא [נ.שׂ.א] we will lift, we will carry *qal* (5.1)

נִזְכֹּר [ז.כ.ר] we will remember (5.1)

נְקַדֵּשׁ [ק.ד.שׁ] we will set apart, consecrate *piel* (10.2)

נִקַּח [ל.ק.ח] we will take (5.1)

נִלְחַמְנוּ [ל.ח.מ] we would fight (7.3)

ל.ב.שׁ wear *qal* (9.3)

לְבַשׁ, לְבְשִׁי, לִבְשׁוּ, לְבַשְׁנָה Wear! Put on! *imv* (9.3) [ל.ב.שׁ]

ס.ו.ר turn something away, remove *hifil* (9.2)

סוּר, סוֹרִי Turn! *imv m, f* (4.3)

שְׁנַיִם, שְׁתַּיִם, שְׁנֵי־, שְׁתֵּי־ two *dual* (7.5)

צֹר Tyre *pn loc* (map of Ancient Near East)

U

תַּחַת under, instead of (2.4)

ב.י.נ understand (1.3)

עָלַי upon me

אוּר כַּשְׂדִּים Ur of the Chaldeans *m* (map of ANE)

אֹתָנוּ us *object form, mpl* (3.4, *also* אוֹתָנוּ)

V

מְאֹד very *or* much (2.2)

חָמָס, חֲמָסִים, חֲמַס־, חֲמְסֵי־ violence *m* (10.2)

פ.ק.ד visit, inspect, inflict, appoint *qal* (6.4)

נֶדֶר,נְדָר , נְדָרִים, נִדְרֵי־ vow *m* (10.2)

W

ה.ל.כ walk about *piel* (10.1)

ה.ל.כ walk back and forth, roam *hitpael* (11.3)

מִלְחָמָה, מִלְחָמוֹת, מִלְחֲמַת־, מִלְחָמוֹת־ war, battle *f* (6.3)

מַיִם, מֵי־ water *mpl* (2.1)

תְּהוֹם, תְּהֹמוֹת, תְּהוֹם־, תְּהֹמוֹת־ watery depths *f* (4.3)

מִשְׁבָּר, מִשְׁבַּר־, מִשְׁבָּרִים, מִשְׁבְּרֵי־ wave, surf, breaker *m* (5.1)

דֶּרֶךְ הַיָּם Way of the Sea, the *m or f* (map of Israel, note)

אֵת, אֶת־ ... with (2.4)

עִם ... with [together] (2.4)

אוֹי לִי ... Woe is me (6.1)

אוֹי ... woe, alas (8.2)

אִשָּׁה, נָשִׁים, אֱשֶׁת־, נְשֵׁי־ ... woman, wife *f* (1.1)

דָּבָר, דְּבָרִים, דִּבַר־, דִּבְרֵי־ ... word, thing *m* (4.1)

ע.ב.ד ... work, worship (4.3)

עֲבוֹדָה, עֲבֹדַת־ ... work (*of labor or of worship*) *f* (11.1)

מַעֲשֶׂה, מַעֲשִׂים, מַעֲשֵׂה־, מַעֲשֵׂי־ ... work, deed *m* (8.1)

עוֹלָם ... world, eternity *m* (4.3)

ח.ו.י/ה ... worship, bow down *hishtafel* (11.2)

כ.ת.ב ... write (10.1)

Y

שָׁנָה, שָׁנִים / שְׁנוֹת, שְׁנַת־ ,שְׁנֵי־ / שְׁנוֹת־ ... year *f* (6.3)

אֶתְמוֹל ... yesterday (6.1)

אַתֶּנָה, אַתֵּן ... you *fpl* (3.3)

אַתְּ ... you *fs* (1.3)

אַתֶּם ... you *mpl* (3.3)

אַתָּה ... you *ms* (1.3)

אֶתְכֶן ... you *object form, fpl* (3.4)

אֹתְךְ ... you *object form, fs* (3.4, *also* אוֹתָךְ)

אֶתְכֶם ... you *object form, mpl* (3.4)

אֹתְךָ ... you *object form, ms* (3.4, *also* אוֹתָךְ)

תּוּכַלְנָה [י.כ.ל] ... you are able *fpl* (3.4)

תּוּכְלִי [י.כ.ל] ... you are able *fs* (3.4)

תּוּכְלוּ [י.כ.ל] ... you are able *mpl* (3.4)

תּוּכַל [י.כ.ל] ... you are able *ms* (3.4)

אֵינְךְ ... you are not, you do not *ms* (3.2)

קָנִית [ק.נ.י/ה] ... you bought, acquired, created *fs* (6.3)

בְּכֵה, בְּכִי, בְּכוּ, בְּכֶינָה [ב.כ.י/ה] לְ... ... Weep for…! *imv* (9.3)

בְּאֵר, בְּאֵרֹת, בְּאֵר־, בְּאֵרֹת־ ... well *f* (7.1)

מַה, מַה־, מָה, מֶה ... What? (1.1)

מַה־לְּךְ פֹּה? ... What are you doing here? (6.1)

מַה־זֶּה? ... What is this? (1.1)

מַה־לָּךְ? ... What is your *ms/fs* concern? (4.4)

מַה־לָּכֶנָּה: ... What is your *fpl* concern? (7.3)

מַה־שִּׁמְךְ? ... What is your *ms* name? (1.1)

בַּעֲבֹר [ע.ב.ר] ... when (entity) is / was crossing over *inf c, prep* (6.2)

בְּרֶדֶת [י.ר.ד] ... when (it) descended / descends / will descend *inf c* (6.4)

בְּהָגֵּד [נ.ג.ד] ... when it is / was reported *hofal inf c, prep* (11.3)

בְּהַשְׁלִיכָם [שׁ.ל.כ] ... when they threw you *pl hifil inf c* (6.3)

בְּשׁוּבֵנוּ [שׁ.ו.ב] ... when we return (5.1)

אַיֵּה...? ... Where is...? (2.1)

אֲשֶׁר ... which, that, who (*not interrogative*), since (2.4)

בִּהְיוֹת [ה.י.י/ה] ... while being *inf c, prep* (4.4)

בִּהְיוֹתוֹ [ה.י.י/ה] ... while he is *inf c, prep, 3ms sfx* (9.4)

בְּדַבְּרוֹ [ד.ב.ר] ... while he was speaking *piel inf c, prep, 3ms suffix* (8.2)

מִי יוֹדֵעַ? [י.ד.ע] ... Who knows? (5.3)

מִי...? ... Who? (3.2)

לְמִי...? ... Whose? To whom? (2.1)

לָמָּה...? ... Why? (2.3)

אָוֶן, אוֹנִים, אוֹנֵי־, אוֹנֵי־ ... wickedness, disaster *m* (9.4)

אַלְמָנָה, אַלְמְנַת־, אַלְמָנוֹת, אַלְמְנוֹת־ ... widow *f* (7.3)

מִדְבָּר, מִדְבַּר־ ... wilderness *m* (3.2)

יַיִן, יֵין־ ... wine *m* (7.1)

תִּבְכֶּה [ב.כ.י/ה] ..... you will cry *ms* (4.3)

תָּמוּת [מ.ו.ת] ..... you will die *ms* (5.2)

תַּעֲשִׂי [ע.שׂ.י/ה] ..... you will do, make *fs* (5.3)

תַּעֲשׂוּ [ע.שׂ.י/ה] ..... you will do, make *mpl* (5.1)

תֹּאכַל [א.כ.ל] ..... you will eat *ms* (5.2)

תִּירְאוּ [י.ר.א] ..... you will fear *mpl* (5.1)

תִּשְׁכַּח [שׁ.כ.ח] ..... you will forget *ms* (5.3)

תֵּצְאוּ [י.צ.א] ..... you will go out, exit *mpl* (5.1)

תַּעֲלֶה [ע.ל.י/ה] ..... you will go up *ms* (5.3)

תֵּלַכְנָה [ה.ל.כ] ..... you will go, walk *fpl* (5.1)

תֵּלְכוּ [ה.ל.כ] ..... you will go, walk *mpl* (5.1)

תֵּלֵךְ [ה.ל.כ] ..... you will go, walk *ms* (5.2)

תִּשְׁמַע [שׁ.מ.ע] ..... you will hear *ms* (5.3)

תִּשְׂאוּ [נ.שׂ.א] ..... you will lift, carry *mpl* (5.1)

תִּשָּׂא [נ.שׂ.א] ..... you will lift, carry *ms* (5.2)

תִּזְכְּרוּ [ז.כ.ר] ..... you will remember *mpl* (5.1)

תִּזְכֹּר [ז.כ.ר] ..... you will remember *ms* (5.3)

תֹּאמַר [א.מ.ר] ..... you will say *ms* (5.2)

תְּשַׁלְּחֵנוּ [שׁ.ל.ח] ..... you will send us away *piel ms* (10.3)

תֵּשְׁבִי [י.שׁ.ב] ..... you will sit, dwell *fs* (5.3)

תְּדַבֵּר [ד.ב.ר] ..... you will speak *piel ms* (5.3)

תִּקְחוּ [ל.ק.ח] ..... you will take *mpl* (4.1)

תַּשְׁלִיךְ [שׁ.ל.כ] ..... you will throw *hifil ms* (5.2)

תַּשְׁלִיכוּנִי [שׁ.ל.כ] ..... you will throw me *hifil mpl* (5.2)

תָּשׁוּבִי [שׁ.ו.ב] ..... you will return *fs* (5.3)

תָּשׁוּב [שׁ.ו.ב] ..... you will return *ms* (5.3)

שִׁמֵּךְ ..... your *fs* name (1.1)

אֱלֹהַיִךְ ..... your *ms* God (3.2)

רֹאשֵׁךְ ..... your *ms* head (4.1)

שִׁמְךָ ..... your *ms* name (1.1)

שְׁאֵלָתְךָ ..... your *ms* request (4.4)

זְרֹעֲךָ, זְרֹעֵךְ ..... your arm *ms, fs* (4.1)

הִשְׁמַעְתָּ [שׁ.מ.ע] ..... you caused (someone) to hear, you announced *hifil ms* (8.1)

עֲבַרְתֶּם [ע.ב.ר] ..... you crossed over *mpl* (6.3)

יְרַדְתֶּן [י.ר.ד] ..... you descended *fpl* (6.4)

אֵין לָךְ ..... you do not have *ms* (1.1)

תַּאֲמִין, תַּאֲמִינִי [א.מ.נ] ..... you do / will / would believe *hifil ms, fs* (4.4)

הֲקִימוֹתָ [ק.ו.מ] ..... you established *hifil ms* (8.1)

אָסַפְתָּ [א.ס.פ] ..... you gathered (7.2)

יְלַדְתֶּן [י.ל.ד] ..... you gave birth to *fpl* (6.4)

נָתַתָּ [נ.ת.נ] ..... you gave *fs* (6.3)

הִרְבִּיתָ [ר.ב.י/ה] ..... you have multiplied *hifil ms* (8.1)

שְׁמַעְתֶּם [שׁ.מ.ע] ..... you heard *mpl* (6.3)

עָלַיִךְ ל... ..... you must *fs*... (…be sure [to]..., 1.3)

עֲלֵיכֶם ל... ..... you must *mpl*... (…be sure [to]..., 3.3)

עָלֶיךָ ל... ..... you must *ms*... (…be sure [to]..., 1.3)

נִסְתַּרְתָּ [ס.ת.ר] ..... you hid yourself, were hidden *nifal ms* (7.1)

קִוִּיתָ [ק.ו.י/ה] ..... you hoped *piel ms* (10.1)

עָנִיתָ [ע.נ.י/ה] ..... you oppressed *ms* (7.1)

הֲסִירוֹתָ [ס.ו.ר] ..... you removed *hifil ms* (8.1)

רִחַמְתָּ [ר.ח.מ] ..... you showed compassion *piel* (10.1)

חָשַׁבְתָּ [ח.שׁ.ב] ..... you thought, supposed *ms* (6.3)

פְּקַדְתֶּן [פ.ק.ד] ..... you visited, inspected, inflicted, appointed *fpl* (6.4)

הָלַכְתָּ [ה.ל.כ] ..... you walked *fs* (6.3)

הֲלַכְתֶּן [ה.ל.כ] ..... you went *fpl* (6.4)

הָלַכְתָּ [ה.ל.כ] ..... you went *ms* (6.3)

יָרֵאתָ [י.ר.א] ..... you were afraid *ms* (6.3)

נִלְכַּדְתָּ [ל.כ.ד] ..... you were trapped *ms nifal* (7.1)

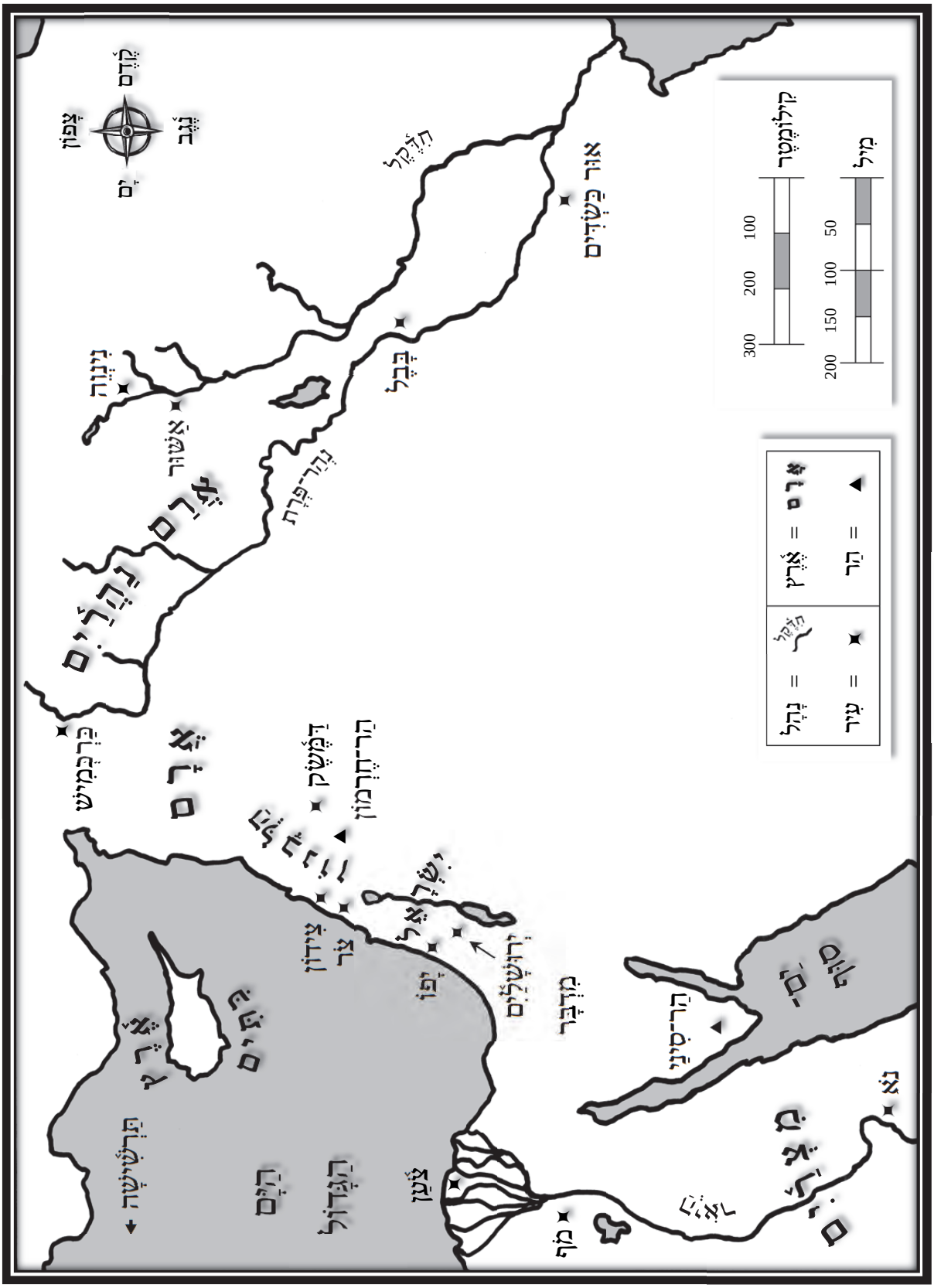
תַּעֲנֶה [ע.נ.י/ה] ..... you will answer *ms* (5.3)

תַּאֲמֶנָּה [א.מ.נ] ..... you will believe *hifil fpl* (5.1)

Maps

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לְשׁוֹנוֹת יִשְׂרָאֵל



אֶרֶץ יִשְׂרָאֵל

[1] For דֶּרֶךְ הַיָּם, please see §1.3.ד.