LEARNING BIBLICAL HEBREW INTERACTIVELY



LEARNING BIBLICAL HEBREW INTERACTIVELY

Volume 2
Units 7-11

Instructor Edition, Revised

Paul Overland



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To the instructor

Volume I of this two-part textbook guided students to learn the alphabet, and then to employ nouns, adjectives, and adverbs in verbless sentences. The qal בִּנְיָן then was introduced in קטל and יקטל conjugations.

The principal topics that will appear in Volume II include the following: narrative expressions (such as vav-conversive וַיִּקְטֹל), conditional statements (with vav-conversive וְקָטַל), a variety of derived verb stems, and several key features of Hebrew poetry. In addition, students will gain a broader understanding of how the Masoretic accent system can aid efficient reading.

To the student

As you moved through the first volume, you laid a solid foundation for basic Biblical Hebrew. In this second volume you will learn with classmates to develop more advanced skills, such as these:

- how to tell stories, ranging from simple to complex
- how to report a crisis and develop an escape strategy
- how to use poetry when appealing for help

The Jonah Episode PowerPoint displays and the videos introducing new vocabulary that helped you study Volume I are available for Volume II as well. You will find them at *www.LearningBiblicalHebrew Interactively.com.*

With each communicative activity, you will become a more proficient reader of Biblical Hebrew. In Volume II you will complete the Connected Reading called עֲקֵדַת יִצְחָק (Genesis 22) when you reach Unit 9. Units 10 and 11 conclude with a poem that may be the most famous מִזְמוֹר לְדָוִד, sometimes called "The Shepherd's Psalm" (Psalm 23). Then you will be ready for the next step, whether you enroll in a more advanced course of Hebrew study or continue reading the Hebrew Bible on your own.

UNIT
7

הֲיָדַעְתָּ אֵת אֲשֶׁר־נַעֲשָׂה לָאָרוֹן׃

[Do you know what happened to the box?]

Telling a story

vav-conversive and nifal בִּנְיָן

An earlier unit explained how to describe isolated past experiences. In this unit you will learn to lace together a sequence of past events in order to tell a story. As you do so, you will be able to:

- talk about events from your past
- use the narrative verb form known as the וַיִּקְטֹל (and the corresponding וְקָטַל form)[1]
- discuss consequences (using conditional sentences)
- describe events in which the actors may be unknown (using the passive voice)
- conduct an inventory (with cardinal numbers)
- set priorities (using ordinal numbers)
- use the nifal בִּנְיָן (the nifal "verb stem")

Unit 7 Overview

Structures: *Principal focus rests on* וַיִּקְטֹל *forms (§§7.1-3),* וְקָטַל *forms (§§7.3.ז., 7.4.ב., and 7.3.ז.) and the nifal* בִּנְיָן *(§7.3);* קָטַל *as pluperfect, the capacity of participles to present explanatory asides, conditional statements, and numbers (ordinal and cardinal) are also introduced or expanded in this unit.*

Module 7.1. Structures: וַיִּקְטֹל *verb form and its several of its uses, explanatory asides using participles, and pluperfect expressions using* קָטַל

Instructor: *Features of* וַיִּקְטֹל *may be explored further by consulting IBHS, ch. 33. A few nifal forms will appear in Jonah episode 7.1, to be explained in §7.3.*

[1] Often the וַיִּקְטֹל form goes by the name "vav-conversive plus imperfect / prefix." Some grammars describe this feature as the "vav-consecutive plus imperfect / prefix."

MODULE 7.1 Telling a simple story

Unit 7 JONAH STORY: Jonah reaches Nineveh

If you have had an opportunity to travel outside your homeland, can you recall how you felt when you arrived at your destination? Did you travel on foot, by airplane, bus, car, or ship? Was it a business trip or a holiday? Did you have any problems with customs or visas? Did you need a map? Could you speak the local language? Did you need to ask directions of someone who lived there? Did you feel adventuresome or intimidated? Those recollections may help you identify with Jonah as he reaches the great city of Nineveh.

Incidentally, from this episode forward, we will refrain from providing question marks to signal questions in the Hebrew. Rely instead on interrogative particles (such as הֲ or מִי) to identify which sentences contain questions. This skill will help you recognize questions in the Hebrew Bible as well. On occasion a question must be inferred without an interrogative particle, as if signaled by the speaker's intonation (as in Isaac's probing of Jacob in Gen. 27:24). But that is very rare. Routinely you will have the help of interrogative particles.

Words for responding מִלִּים לַעֲנוֹת

Some verbs below will follow a spelling pattern (בִּנְיָן *stem*) known as "nifal," such as יִקָּרֵא *he* (or *it*) *will be called*. Others may follow a spelling pattern (בִּנְיָן *stem*) known as "hifil," such as וַיַּגֶּד *and he declared*. At this point, simply learn these words as vocabulary entries. The nifal בִּנְיָן *stem* will be explained in §7.3, with hifil reserved for Unit 8. As in the past, an asterisk (*) will mark words that are closely related to words learned earlier.

חַטָּאת, חַטָּאוֹת, חַטַּאת־, חַטֹּאות־[a]	sin, sin-offering *f*
חֶסֶד, חֲסָדִים, חֶסֶד־, חַסְדֵי־	kindness, steadfast love *m*
יַיִן, יֵין־	wine *m*

וַיִּבֶן [ב.נ.י/ה]	and he built
וַיִּגַּשׁ [נ.ג.שׁ]	and he approached
חוּץ, חוּצוֹת, חוּץ־, חוּצוֹת־	outside (open fields, streets *pl*) *m*

עָזַב [ע.ז.ב]	he abandoned
רָעָה, רָעוֹת, רָעַת־, רָעוֹת־	evil, misery* *f*

שֶׁמֶשׁ	sun *m and f*
שַׂר, שָׂרִים, שַׂר־, שָׂרֵי־	commander, leader, prince *m*

[a] Although חַטֹּאוֹת־ appears to be missing a vowel, the א takes no vowel since it is quiescent.

Words for hearing מִלִּים לִשְׁמֹעַ

Many of these words you have learned already, although without a ...וַי prefix.

הִכְּתָה [נ.כ.י/ה]	she hit* *hifil*
וַיֹּאמֶר [א.מ.ר]	and he said*
וַיָּבֹא [ב.ו.א]	and he came*
וַיַּגֶּד [נ.ג.ד]	and he declared, announced *hifil*
וַיְהִי[a] [ה.י.י/ה]	and there was*
וַיֵּלֶךְ [ה.ל.כ]	and he went*
וַיִּמְצָא [מ.צ.א]	and he found*
וַיַּעַבְדוּ [ע.ב.ד]	and they worked*
וַיֵּצֵא [י.צ.א]	and he went out*
וַיָּקָם[b] [ק.ו.מ]	and he got up*
וַיִּשְׁתְּ[c] [שׁ.ת.י/ה]	and he drank*
וַיִּתְפֹּשׂ [ת.פ.שׂ]	and he grabbed
וַתַּךְ [נ.כ.י/ה]	and she hit* *hifil*
חֹם, חָם־	heat *m*
יוֹנֶה, יוֹנָה, יוֹנִים, יוֹנוֹת [י.נ.י/ה]	one who oppresses *pt*
יָנִיתָ [י.נ.י/ה]	you oppressed *ms*

יִקָּרֵא [ק.ר.א]	he (*or* it) will be called *nifal*
לְהִנָּבֵא [נ.ב.א]	to prophesy *nifal inf c, prep* ל
לָנוּחַ [נ.ו.ח]	to rest *inf c, prep* ל
לַעֲנוֹת [ע.נ.י/ה]	to answer, reply* *inf c, prep* ל
מַכֶּה, מַכָּה, מַכִּים, מַכּוֹת [נ.כ.י/ה]	one who strikes, smites* *hifil ptc*
מַעֲנֶה, מַעֲנוֹת, מַעֲנֵה־, מַעֲנוֹת־	answer* *m*
מַשָּׂא, מַשְׂאוֹת[d]	burden, oracle, pronouncement *m*
נִלְכַּדְתָּ [ל.כ.ד]	you were trapped *nifal ms*
נִסְתַּרְתָּ [ס.ת.ר]	you hid yourself, were hidden *nifal ms*

קְרָא, קִרְאִי	Call![*] ms, fs
שָׂדֶה, שָׂדוֹת, שְׂדֵה־, שְׂדוֹת־ *or* שְׂדֵי־[e]	field *m*
שֵׁנִי, שֵׁנִית	second (in order)

סָבִיב, סְבִיבָה, סְבִיבִים, סְבִיבוֹת	around *adj* (environs *fpl substantive*)
סֻכָּה, סֻכּוֹת, סֻכַּת־, סֻכּוֹת־	hut *f*
צִוָּה [צ.ו.י/ה]	he commanded *piel**

[a] וַיְהִי omits the dagesh from the prefix vowel due to the sheva occurring after a י (similarly with sibilants, ק, נ, מ, ל, and ו; cf. Appendix §2.1.א.[4]n, with "skin 'em alive" mnemonic device).

[b] Since the second qameṣ in וַיָּקָם appears in a closed, unaccented syllable it is a qameṣ-ḥaṭuf (pronounced *o*).

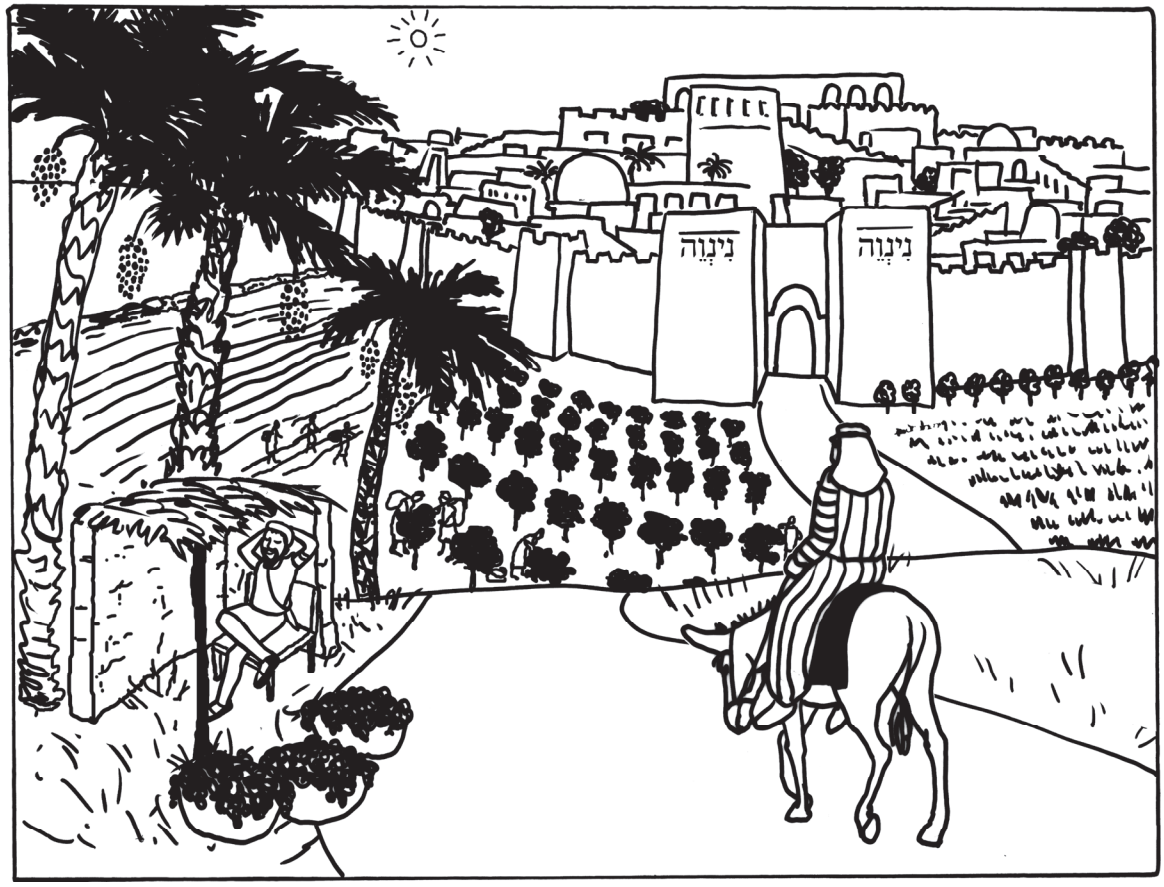
[c] In the word וַיֵּשֶׁת we find adjacent consonants at the close of the word (the sheva after שׁ is silent, signaling the end of a syllable). Such consonant clusters at the end (or beginning) of a word are unusual in Biblical Hebrew.

[d] Regarding the lack of an expected dagesh in שׁ, see note on וַיְהִי, above. מַשָּׂא traces to the root נ.שׂ.א, with the connotation of a "burden" or "load," "that which must be lifted."

[e] For the term שָׂדֶה you also may find שָׂדַי־ as *ms absolute* and שְׂדֵי־ as *ms construct*.

As the Jonah story continues to unfold, we will hear increasingly from הַמְסַפֵּר *the raconteur*, or, in the context of this story presentation, *the narrator*. As noted earlier, מְסַפֵּר is a participle from the piel spelling of ס.פ.ר, meaning "to retell."

7.1 Jonah Episode: Then the word of the LORD came to Jonah a second time.



[מְסַפֵּר] א. וַיְהִי דְבַר־יהוה אֶל־יוֹנָה שֵׁנִית לֵאמֹר:

[Then the word of the Lord came to Jonah a second time, saying,]

[יהוה] ב. קוּם לֵךְ[2] אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ אֶת־הַמַּשָּׂא אֲשֶׁר אָנֹכִי מְדַבֵּר אֵלֶיךָ:

[Up! Go to Nineveh, the great city, and call out to it the oracle that I am telling you.]

[מְסַפֵּר] ג. וַיָּקָם וַיֵּלֶךְ יוֹנָה אֶל־נִינְוֵה לְהִנָּבֵא עָלֶיהָ:

[So Jonah got up and went to Nineveh in order to prophesy against it.]

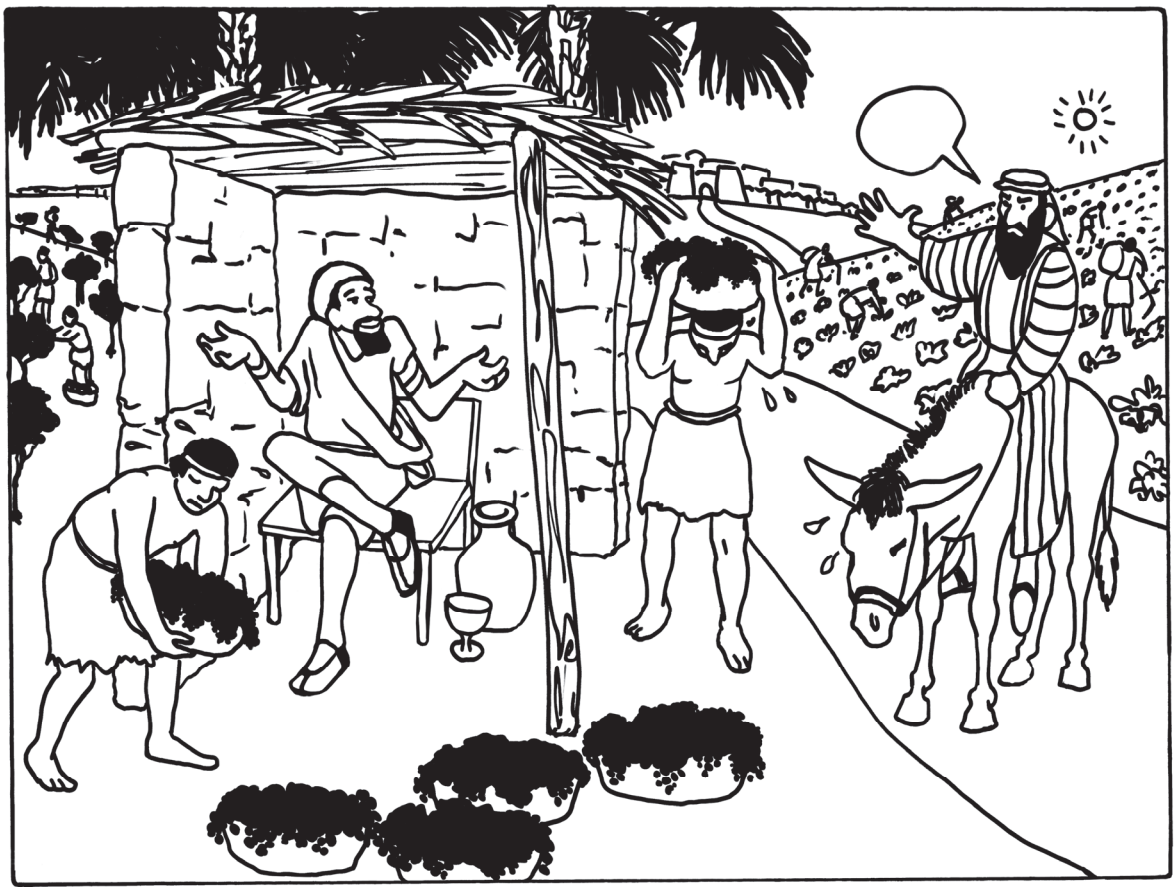
[מְסַפֵּר] ד. וַיָּבֹא אֶל־הָעִיר וַיָּבֹא בִּשְׂדֵי־הָעִיר אֲשֶׁר סְבִיבוֹתֶיהָ:

[Then he approached the city and entered the fields of the city that surrounded it.]

---

[2] קוּם in קוּם לֵךְ adds urgency to the double command (***Stir yourself*** *and go*). Avoid translating *Get up!*

2



[מְסַפֵּר] א. וַיַּרְא שָׁם סֻכָּה וַיִּמְצָא שַׂר כְּסִיל בָּהּ וְהוּא יֹשֵׁב וַיֵּשְׁתְּ יָיִן׃

[There he saw a hut, and in it he found a foolish prince; now he was sitting down and drinking wine.]

[מְסַפֵּר] ב. וְאֶת־הַסֻּכָּה בָּנָה הַשַּׂר לָנוֹחַ וְאֶת־עֲבָדָיו צִוָּה לַעֲבֹד בַּחוּץ כְּחֹם הַיּוֹם׃

[Now the prince had built the hut in order to relax, but he had ordered his servants to work outside in the heat of the day.]

[נָבִיא] ג. וַיֹּאמֶר אֵלָיו יוֹנָה לָמָּה נִסְתַּרְתָּ בְּסֻכָּה וְעַל־רָאשֵׁי־עֲבָדֶיךָ הַשֶּׁמֶשׁ מַכָּה׃

[Jonah said to him, "Why have you hidden in a hut while the sun was striking the heads of your laborers?"]

[מְסַפֵּר] ד. וְלֹא יָכֹל הַשַּׂר לַעֲנוֹתוֹ דָּבָר׃

[But the prince was unable to answer him a word.]

3



[מְסַפֵּר] א. וַיְהִי כִּרְאֹת יוֹנָה כִּי לֹא יַעֲנֶה הַשַּׂר וַיִּתְפְּשֵׂהוּ בְּבִגְדוֹ וַיֹּאמֶר אֵלָיו:

[When Jonah saw that the prince could not respond, he grabbed him by his cloak and said to him,]

[נָבִיא] ב. הִנֵּה לַסֵּכָּה הַזֹּאת יִקָּרֵא בֵּית־יוֹנִים[3] כִּי יָנִיתָ אֶת־כָּל־עֲבָדֶיךָ כָּל־הַיּוֹם:

["Look! This hut will be called "House of Oppression" since you have oppressed all of your workers all day long" (for לַסֵּכָּה הַזֹּאת יִקָּרֵא*, cf. Isa. 62:4, 12).]*

[נָבִיא] ג. וְעַתָּה נִלְכַּדְתָּ אַתָּה בְּרָעָתֶךָ:

[And now you yourself have been caught in your wickedness.]

[מְסַפֵּר] ד. וַיַּגֶּד לוֹ יוֹנָה אֶת־חַטָּאתוֹ:

[Thus Jonah declared his sin to him.]

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[3] Hebrew often designates an abstract concept by its plural, as in בֵּית־עֲבָדִים *house of slavery* (Exod. 13:3). Translation generally will remain singular.



4

[מְסַפֵּר] א. וַיֵּצֵא הַנָּבִיא מִן הַסֻּכָּה לִרְאוֹת הַעוֹד בְּאַנְשֵׁי־נִינְוֵה אִישׁ אֲשֶׁר אֶת־חַסְדּוֹ לֹא־עָזָב אִם־לֹא:

[Then the prophet left the hut to see whether or not there might yet be among the people of Nineveh anyone who had not abandoned his (practice of) kindness (cf. Jonah 2:9).]

Segment 7.1.א. Structure: וַיִּקְטֹל *as following a story-initial* וַיְהִי, *forming a sequential series*

Instructor: *Encourage students to study carefully the verbs that open each numbered line in the three-part Abraham / Sarah story below:* וַיְהִי בְּצֵאת... וַתֵּרֶא... וַתִּקְרָא... וַיֹּאמֶר...*(cf. Gen. 12:14).*

7.1.א. Explanation: "Then the word of the LORD came to Jonah a second time." וַיְהִי דְבַר־יהוה אֶל־יוֹנָה שֵׁנִית:

INTERACTIVE SKILL: How to tell a brief story

Some people seem to be natural storytellers. Over a cup of coffee or through the pages of an email they will effortlessly move you to laughter or tears with their gift of storytelling. Even for those of us with other abilities, from time to time an adventure will unfold that we will enjoy recounting to a friend. In this lesson you will learn how to tell a story, Hebrew-style.

Biblical Hebrew developed a simple way to link together the sequence of events making up a story. Notice this three-part example involving שָׂרָה וְאַבְרָהָם. It may prove helpful to **circle each verb**, examining how it contributes to the story.

שָׂרָה וְאַבְרָהָם

1.0	וַיְהִי כְּצֵאת־שָׂרָה אֶל־הַבְּאֵר וַתֵּרֶא אֶת־אַבְרָהָם:	Now it happened as Sarah was going (forth) to the well (בְּאֵר *f*), [and] she saw Abraham.
2.0	וַתִּקְרָא אֵלָיו וַתֹּאמֶר הַאַתָּה מְבַקֵּשׁ מָיִם:	So she called out to him and said, "Are you looking for some water?"
3.0	וַיֹּאמֶר לָהּ לֵאמֹר אֲנִי מְבַקֵּשׁ מָיִם: תְּנִי־נָא לִי מְעַט מָיִם:	Then he said to her, "Yes [I am looking for some water]. Please give me a little water."

Let's look at this brief story more closely.

- Part #1.0 sets the stage for the story, anchoring it in the past with a characteristic story-opening expression וַיְהִי *Now it happened*. (Earlier English versions customarily would render this expression, *And it came to pass*.) Next we learn what was taking place in the background: *Sarah was going to the well*. This is expressed by כְּצֵאת, (*prep* כְּ and *inf c*).[4]

[4] Sometimes וַיְהִי serves to open a story by announcing a character (rather than introducing a circumstance or telling what the character did). Such is the case with the start of 1 Samuel: וַיְהִי אִישׁ אֶחָד... *Now there was a man*... (1 Sam. 1:1).

- Please note: the clause begun by וַיְהִי should be completed *without* a finite verb. Rather, it will be completed with elements such as a circumstantial clause (as in this example): וַיְהִי כְּצֵאת־שָׂרָה *Now it happened as Sarah was going* (*forth*). It would *seldom* be correct to say (using a finite verb): וַיְהִי יָצְאָה שָׂרָה.[5] When we do encounter a finite verb after וַיְהִי, it typically belongs to a separate clause.
- Now we are ready for the focal action of Part #1.0: וַתֵּרֶא אֶת־אַבְרָהָם [*and*] *she saw Abraham*. Notice the form of the verb וַתֵּרֶא [*and*] *she saw* (from ר.א.י/ה). To indicate that Sarah's "seeing" grew out of the context of her "going to the well," Hebrew employs what is called a וַיִּקְטֹל form, in this case the word וַתֵּרֶא. **Forms known as וַיִּקְטֹל signal sequential action**.[6] (By identifying this word as a וַיִּקְטֹל form, we are able to distinguish it from יִקְטֹל or קָטַל forms.) It is important to observe that, although this "seeing" occurred in the past, Biblical Hebrew narrative uses וַתֵּרֶא rather than רָאֲתָה (*3fs* קָטַל). A וַיִּקְטֹל form occurs in the next part as well (וַתִּקְרָא).[7]
- Part #2.0 continues in the past time setting, supplying what happened **next in sequence**, after Sarah saw Abraham: וַתִּקְרָא *So she called out*. To indicate that Sarah's "calling out" occurred after her "seeing," Hebrew employs another וַיִּקְטֹל form. Once again, note that although Part #2.0 describes a past event, it uses וַתִּקְרָא rather the קָטַל form we might have expected for past time (קָרְאָה *she called out*). The וַיִּקְטֹל form tells us that "calling out" followed sequentially after "seeing."

When we examine וַתִּקְרָא more closely we see that it resembles תִּקְרָא + ו, but with two distinctions:

- the vowel following ו is a **pataḥ** rather than a sheva (וַתִּקְרָא rather than וְתִּקְרָא‡)
- a **dagesh** appears within the prefix letter ת (וַתִּקְרָא rather than וַתְּקְרָא‡)[8]

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[5] Twice we find ויהי followed by a קָטַל verb, but this is very rare (1 Kings 16:31 and 1 Chron. 21:9). Typically, if intending to say "then Sarah went forth," we should express using a וַיִּקְטֹל form as introduced in this module: וַתֵּצֵא שָׂרָה.

[6] Alternatively, the וַיִּקְטֹל may convey logical (not temporal) sequence (cf. *IBHS* §33.2a).

[7] For an explanation of the וַיִּקְטֹל spelling of III-י/ה verbs such as ר.א.י/ה (including וַתֵּרֶא), please refer to the Appendix, §7.1.ה.

[8] As with וַיְהִי, since a piel *3ms* form begins with יְ (notice the sheva), the prefix י will not take a dagesh in the וַיִּקְטֹל (see note on וַיְהִי in מְלִים לִשְׁמֹעַ for this module, above).

Notice also that the spelling of the "וַיִּקְטֹל" label employed to describe these forms contains these same two distinctions as well: (a) a pataḥ under the ו and (b) a dagesh within prefix letter י.

As we proceed to Part #3.0 we find that this line of the story also expresses **a sequential action**. Abraham's response in #3.0 follows in sequence after Sarah's question of #2.0. For that reason a וַיִּקְטֹל form again is employed to introduce Abraham's response: וַיֹּאמֶר *Then he said*. **Sequential action** is **not** told by using ו plus the corresponding **קָטַל form** of **א.מ.ר**, a form that would have been spelled וְאָמַר—a combination that will be discussed in §§7.3 and 7.4.

Let's summarize how the וַיִּקְטֹל operates: when retelling a past event containing a series of actions that took place one after the other, Hebrew often begins by anchoring the entire account in the past with an introductory expression such as וַיְהִי. If that clause begun by וַיְהִי includes other words, the clause will be completed *without* a finite verb. Then one or more וַיִּקְטֹל forms will typically ensue, laying out a sequence of events. Note that וַיִּקְטֹל forms *generally appear first* in their clause.[9] Any subject (if independently expressed), any object, or prepositional phrase will come *after* the וַיִּקְטֹל.

As to meaning, Biblical Hebrew treats verbs expressed in the וַיִּקְטֹל **as though they were קָטַל-form verbs**.[10] Thus, just as קָטַל verbs often convey a past time connotation, a וַיִּקְטֹל verb often will do the same (evident in the past tense found in the brief sequence above: "So she called out… and said…. Then he said…").

But the קָטַל form is not restricted to the past tense, as you may recall from §6.5.א. A קָטַל form may express a dimension *other* than past time (including connotations operating in present and future time). Since verbs expressed in the וַיִּקְטֹל may function as though they were קָטַל-form verbs, the וַיִּקְטֹל is similarly able to operate with certain present and future meanings, with this proviso: even when conveying a time frame *other than* past time, וַיִּקְטֹל forms continue to contribute the notion of **sequential action** (rather than portraying events operating in simultaneous or parallel fashion).

As to translation, the particle וַ in a וַיִּקְטֹל verb may be translated *and*, *then*, *so*, or *so then*. If a story contains a large quantity of וַיִּקְטֹל forms, in order to achieve smooth-sounding English it may be best to leave some of the וַ particles untranslated, or use terms such as *then*, *however*, or even *when*, as

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[9] Concerning elements such as non-finite verb forms which may appear before a וַיִּקְטֹל, cf. *IBHS* §33.3.5.

[10] Cf. *IBHS* §33.1.2e-f.

warranted by context.[11] Incidentally, if this exploration of the וַיִּקְטֹל leaves you wondering what can be conveyed by the יִקְטֹל alone (without ◌ֹו), you may be interested in reading the appendix discussion corresponding to §5.4.א.

Segment 7.1.ב. Structure: *Pronoun-with-participle to express an explanatory aside within a sequence of past events*

Instructor: *The brief Sarah / Abraham story found above will now be enlarged to include an explanatory aside (sentence #1.1 has been inserted, below).*

7.1.ב. Explanation: "...Now he was sitting down and drinking wine."

...וְהוּא יֹשֵׁב וַיֵּשְׁתְּ יָיִן:

INTERACTIVE SKILL: How to interject an explanatory aside within the flow of a brief story

Now let's expand the Sarah-Abraham story by adding more information (Part #1.1).

שָׂרָה וְאַבְרָהָם

1.0	וַיְהִי כְּצֵאת־שָׂרָה אֶל־הַבְּאֵר וַתֵּרֶא אֶת־אַבְרָהָם:	Now it happened as Sarah was going to the well (בְּאֵר *f*), [and] she saw Abraham.
1.1	וְהוּא נֹשֵׂא כְּלִי גָדוֹל:	And he was carrying a large container.

As you read the new information (line #1.1), **when** do you suppose this component took place? That is, did Abraham only begin carrying the container **in consequence of** Sarah having seen him (as if he had been shirking his responsibility and started to get busy only when he realized she was watching him)? Or

[11] Due to the conjunction "וַ" in a וַיִּקְטֹל (and also in a וְקָטַל form, to be introduced in §7.3.ז. and §7.4.ב.), these clauses are sometimes referred to as "conjunctive clauses."

It is possible for a יִקְטֹל form to follow the conjunction וְ without becoming a וַיִּקְטֹל form. Known as a וְיִקְטֹל form (notice the sheva [not pataḥ] after ו, and the lack of a dagesh in י), these expressions convey a wish that someone might perform the action by the given verb or also the result of the action of the main verb (called an indirect jussive, cf. §9.4.א. [note]). Thus וְיִרְאֶה means *so may he see* (2 Kings 6:17, cf. Joüon §116b).

was he carrying it **already**, even before she saw him? Probably you will conclude that he had already picked up the container and was carrying it when Sarah noticed him. Thus the information concerning Abraham carrying a container forms an **explanatory aside** within the flow of the story, rather than operating as a consequence of Sarah having seen Abraham.

Hebrew tends to employ a participial phrase when providing an explanatory aside (וְהוּא נֹשֵׂא, in Part #1.1 above). Use of a participle (not a וַיִּקְטֹל form) prevents us from mistaking the new information (Abraham carrying a large container) as somehow consequent or dependent upon what appeared earlier in the story (Sarah noticing Abraham). The fact that Abraham is carrying a large container would hold true whether or not he encountered Sarah.

Take a moment to activate what you have learned about explanatory asides. Below you will find an excerpt from the current Jonah episode. Begin by drawing a **box** around any verb that belongs to the cascade of sequential events. Next, can you detect which part provides an explanatory aside (and so stands apart from the cascade of sequential events)? **Underline** any words or phrases that seem to provide explanatory information.

וַיַּ֣רְא שָׁ֠ם סֻכָּ֨ה וַיִּמְצָ֜א שׂ֣ר כְּסִיל בָּ֗הּ וְהוּא֙ יֹשֵׁ֣ב וַיִּשְׁתְּ יָֽיִן׃ *[There he saw a hut, and in it he found a foolish prince; now he was **sitting down** and **drinking** wine.]*	[מְסַפֵּר] (cell 2, line א)

Did you draw a box around וַיַּ֣רְא and וַיִּמְצָ֜א as events in sequence? How about יֹשֵׁ֣ב? As a participle, יֹשֵׁב disrupts the flow of וַיִּקְטֹל forms. The participle יֹשֵׁב signals an explanatory aside. The verb וַיִּשְׁתְּ belongs to the aside as well.[12]

Segment 7.1.ג. Structure: קָטַל *as pluperfect within a* וַיִּקְטֹל *sequence*

Instructor: *A bit of background information has been added to the Sarah / Abraham story to demonstrate the pluperfect use of* קָטַל*, namely, how very thirsty Abraham had become before encountering Sarah (Part #2.1).*

[12] When an explanatory aside extends beyond the initial participle (יֹשֵׁב in this case), additional verbs in the "aside" (such as וַיִּשְׁתְּ in this example) tend to be וַיִּקְטֹל.

7.1.ג. Explanation: "Now the prince had built the hut..."

וְאֶת־הַסֻּכָּה בָּנָה הַשַּׂר...

INTERACTIVE SKILL: How to include events that have taken place even prior to the first action in your story-proper

Sometimes a story grows more interesting when we uncover strategic background information—events or circumstances that were set in motion prior to the present scene in the story. Notice where Part #2.1 (below) would fit on the timeline of the שָׂרָה וְאַבְרָהָם story.

שָׂרָה וְאַבְרָהָם

1.0	וַיְהִי כְּצֵאת־שָׂרָה אֶל־הַבְּאֵר וַתֵּרֶא אֶת־אַבְרָהָם:	Now it happened as Sarah was going to the well (בְּאֵר *f*), [and] she saw Abraham.
1.1	וְהוּא נֹשֵׂא כְּלִי גָּדוֹל:	And he was carrying a large container.
2.0	וַתִּקְרָא אֵלָיו וַתֹּאמֶר הַאַתָּה מְבַקֵּשׁ מָיִם:	So she called out to him and said, "Are you looking for some water?"
2.1	וְאַבְרָהָם הָלַךְ יָמִים רַבִּים לִמְצֹא מָיִם:	Now Abraham had walked for many days in order to find some water.

Known as a "pluperfect" tense, the phrase וְאַבְרָהָם הָלַךְ *Abraham had walked* (Part #2.1 above) interrupts the preceding וַיִּקְטֹל sequence with a קָטַל form (הָלַךְ), in order to signal that this part of the story had occurred **prior to** those actions that comprise the current episode. Even before Sarah noticed Abraham, he already had walked many days.

Another example of an anterior or "pluperfect" event occurs in the current Jonah episode. As the prophet reaches the outskirts of Nineveh, we find him encountering a local prince. As you read the story section excerpted below, see whether you can detect any action that transpired prior to Jonah meeting with the prince. Draw a **box** around any verbs conveying such prior action.

[מְסַפֵּר]	וַיַּרְא שָׁם סֻכָּה וַיִּמְצָא שַׂר כְּסִיל בָּהּ וְהוּא יֹשֵׁב וַיֵּשְׁתְּ יָיִן:
(cell 2, line א)	*[There he saw a hut, and in it he found a foolish prince; now he was sitting down and drinking wine.]*

וְאֶת־הַסֻּכָּה בָּנָה הַשַּׂר לָנוּחַ וְאֶת־עֲבָדָיו צִוָּה לַעֲבֹד בַּחוּץ כְּחֹם הַיּוֹם: *[Now the prince had built the hut in order to relax, but he had ordered his servants to work outside in the heat of the day.]*	[מְסַפֵּר] (cell 2, line ב)

Did you select the קָטַל verbs בָּנָה and צִוָּה? If so, you are correct. To recap, a קָטַל form within a stream of וַיִּקְטֹל verbs can serve to indicate anterior action—an event that transpired prior to the current episode.

Segment 7.1.ד. Structure: *Circumstances that prevent the use of וַיִּקְטֹל, whether by negation or by a fronted subject*

Instructor: *A line-initial negation has been added to the Sarah / Abraham story in Part #2.2. A fronted subject appears in Part #2.3. Both features preclude use of וַיִּקְטֹל.*

7.1.ד. Explanation: "But the prince was unable to answer him a word."

וְלֹא יָכֹל הַשַּׂר לַעֲנוֹתוֹ דָּבָר:

INTERACTIVE SKILL: How to express what did **not** happen in a story

Now let's expand the Sarah-Abraham story by adding more information after Part #2.1.

שָׂרָה וְאַבְרָהָם

1.0	וַיְהִי כְּצֵאת־שָׂרָה אֶל־הַבְּאֵר וַתֵּרֶא אֶת־אַבְרָהָם:	Now it happened as Sarah was going to the well (בְּאֵר *f*), [and] she saw Abraham.
1.1	וְהוּא נֹשֵׂא כְּלִי גָּדוֹל:	And he was carrying a large container.
2.0	וַתִּקְרָא אֵלָיו וַתֹּאמֶר הַאַתָּה מְבַקֵּשׁ מָיִם:	So she called out to him and said, "Are you looking for some water?"
2.1	וְאַבְרָהָם הָלַךְ יָמִים רַבִּים לִמְצֹא מָיִם:	Now Abraham had walked for many days in order to find some water.
2.2	וְלֹא יָדַע כִּי אָמְרָה לוֹ וְלֹא עָנָה דָּבָר:	But he did not realize that she had spoken to him, so he did not answer a word.

You likely will detect that sentence #2.2 presents information that **follows after** Sarah had attempted to get Abraham's attention by speaking to him. Sarah's speaking (#2.0) was followed by Abraham being unaware that she spoke to him (#2.2). Since Abraham's response of "not realizing" and "not answering"

follows as a consequence of #2.0, we might expect sentence #2.2 to begin with a וַיִּקְטֹל form such as וַיֵּדַע, then continuing with another וַיִּקְטֹל form such as וַיַּעַן.

However, we find instead two קָטַל forms used to present these next actions in the story (יָדַע and עָנָה). Non-use of וַיִּקְטֹל forms in this situation is due to a particle (לֹא, in these cases) that intervened between ו and the verbs: **...וְלֹא...י.ד.ע... וְלֹא...ע.נ.י/ה...**. **When ו is separated from its verb**, that verb cannot accept a וַיִּקְטֹל form, even though it may present the next action in the story. To put it another way, **a וַיִּקְטֹל form can only operate with ו as an immediate prefix**. So the storyteller here must revert to קָטַל forms (i.e., יָדַע instead of וַיֵּדַע and עָנָה rather than וַיַּעַן).

Now let's add another incident to the story (Part #2.3):

שָׂרָה וְאַבְרָהָם

2.2	וְלֹא יָדַע כִּי אָמְרָה לוֹ וְלֹא עָנָה דָּבָר׃	But he did not realize that she had spoken to him, so he did not answer a word.
2.3	וְהִיא הִשְׁלִיכָה אֶבֶן עַל־הַכְּלִי׃	So she, on her part, tossed a rock at the container.

Once again, despite the fact that this latest action (Sarah's tossing a rock) follows chronologically after what precedes (Abraham's non-responsiveness), the consequential action of "tossing" nevertheless has been expressed with a קָטַל form (הִשְׁלִיכָה), rather than the corresponding וַיִּקְטֹל form (וַתַּשְׁלֵךְ). Can you guess why it was necessary to revert to a קָטַל form?

If you deduced that a קָטַל form was necessary because a word (this time, a pronoun) intervened between ו and the verb, you were correct. In this case the intervening word was an emphatic subject, הִיא. This emphasis may be rendered: *So she…* or, *On her part, she….*

Segment 7.1.ה. Structure: *Various* וַיִּקְטֹל *spellings*

Instructor: *Here students will consolidate spellings associated with the* וַיִּקְטֹל *form. Use as many of these explanations as your students find helpful. Several have been placed in the appendix, under the entry associated with §7.1.ה. At this introductory level some details have been omitted (such as the occurrence of the long form* וַתִּבְכֶּה *alongside the short form* וַתֵּבְךְ*, cf. IBHS, §33.1.1, p. 544). The appendix portion corresponding to this segment offers an explanation concerning the retracted accent for the shorter* וַיִּקְטֹל.

7.1.ה. Explanation: "There he saw a hut." וַיַּ֣רְא שָׁ֔ם סֻכָּ֑ה:

INTERACTIVE SKILL: Learning to tell stories using a wider variety of verbs

As to the spelling of וַיִּקְטֹל forms, generally you may begin with a יִקְטֹל form, then add a וַ to the front and add a dagesh to the prefix letter (if it does not have a dagesh already).[13] Thus תִּקְרָא becomes וַתִּקְרָא, while יִקְרָא becomes וַיִּקְרָא.

Here are several samples illustrating both a variety of שֶׁרָשִׁים as well as variety in person and number. Notice how they follow the same pattern. See if you can fill in the translations that have been omitted.

יִקְטֹל	וַיִּקְטֹל		יִקְטֹל	וַיִּקְטֹל	
יִשְׁכַּב	וַיִּשְׁכַּב		יַעַבְדוּ	וַיַּעַבְדוּ	and they served
נִקְרָא	וַנִּקְרָא	and we called	יֵצֵא	וַיֵּצֵא	and he went out
תֶּחֱטָא	וַתֶּחֱטָא	and you *ms or* she missed a mark, sinned	יִקַּח	וַיִּקַּח	
תִּקְרָא	וַתִּקְרָא	and you *ms or* she called	יִשָּׂא	וַיִּשָּׂא	

The וַיִּקְטֹל form is associated with a couple of verb spelling variations that are worth becoming acquainted with (such as וַיַּ֣רְא from ר.א.י/ה). It will be important to invest time becoming familiar with

[13] So-called *beged-kefet* consonants in initial position would typically have a dagesh lene already (such as the תּ prefix). The dagesh here accompanying וַ is a dagesh forte (with the effect of doubling the consonant, similar to the dagesh following הַ of the definite article and similar to that following the interrogative מַה־). Since a prefixed-א resists a dagesh accompanying וַ, the disallowed dagesh produces a qameṣ vowel (not a patah) under the ו of the וַיִּקְטֹל form. Thus we find וָאֶקְרָא (note וָ) rather than the hypothetical spelling ‡וַאֶקְרָא (note the patah in וַ, also the dagesh in א). As noted earlier, the symbol ‡ identifies a given spelling as hypothetical.

these, located in the appendix entry associated with §7.1.ה. Retraction of the accent (וַיֵּלֶךְ instead of וַיֵּלֶךְ‡) is treated in the appendix as well.[14]

Segment 7.1.ו. Structure: קָטַל *followed by* וַיִּקְטֹל *to show sequential action, also the use of participial phrases for an explanatory aside*

Instructor: *Now students will have an opportunity to reinforce the various elements explained above. This activity may be assigned either as an in-class exercise or as homework.*

After students have composed a brief story individually, the process of sharing their stories in small groups will generate curiosity. Encourage each group to select a "favorite story" from those presented in their small group. Arrange for all "favorite stories" to be read to the whole class, then invite the class to select their class-wide favorite story. This process helps deflect primary attention away from grammatical structures, concentrating instead on meaningful communication.

7.1.ו. Activity: "Now it happened as Sarah was going to the well..." וַיְהִי כְּצֵאת־שָׂרָה אֶל־הַבְּאֵר...

INTERACTIVE SKILL: Telling a brief story, including an explanatory aside

Now it is your turn. Think of something interesting you have done (or something that happened either to you or to another person). As usual, this account may be true or imagined. In good Hebrew fashion, begin your account with וַיְהִי כ... in order to anchor the entire story in the past. Be sure to follow וַיְהִי כ... with an *inf c* (not a finite verb). Then employ several וַיִּקְטֹל verbs to present the sequence of actions. Keep in mind that the וַיִּקְטֹל routinely appears first in its clause, before any subject (if independently expressed), object, or prepositional phrase.

To make your story interesting, please include any two (2) of the following four pieces of information:

(a) Indicate what was going on in the background (an explanatory aside, such as וְהוּא נֹשֵׂא in the "שָׂרָה story," line 1.1, §7.1.ב.).

(b) Relate something that has already transpired in the distant past, thus enriching the history leading up to the present point in the story (such as וְאַבְרָהָם הָלַךְ in the "שָׂרָה story," line 2.1, §7.1.ג.).

[14] Standard rules governing Hebrew would not produce the spelling "וַיֵּלֶךְ." When a comparable form of this word does occur with an accent on the final syllable, it is pausal and has distinct vocalization (וַיֵּלֶךְ, as in Gen. 24:61).

(c) Clarify the importance of what has taken place by drawing to the reader's attention something that did **not** take place (such as וְלֹא יָדַע כִּי in the "שָׂרָה story," line 2.2, §7.1 ד.).

(d) Direct the reader's attention to a particular person or entity that merits special focus (whether a subject or an object, such as וְהִיא הִשְׁלִיכָה in the "שָׂרָה story," line 2.3, also treated in §7.1.ד.).

Your story should contain 3–5 short sentences. Please limit yourself to vocabulary and verb forms that you have learned up to this point. If using the glossary to find words, refrain from selecting any words or forms labeled with a numeral higher than the numeral of this current activity.

After crafting your individual tale, gather in small groups to exchange your stories. Select one of the stories in your group as that group's favorite story. Then tell your group's "favorite story" to the entire class, as your instructor may direct.

7.1.ז. Did you (*ms*) know that...? (Beverages) הֲיָדַעְתָּ כִּי...:

…יַיִן *wine m* was a major export product from the Levant? Since drinking water often carried contaminants, wine was consumed widely in ancient יִשְׂרָאֵל. Due to a hot climate inhospitable for viticulture, a country such as מִצְרַיִם was a major importer of wine from Syro-Palestine (see §4.1.ח. for shipping amphora).

Grapes would be harvested from the גֶּפֶן *vine f* in August or September—a time of joyful celebration. Large jars served for storing wine (as well as מַיִם and olive oil). Small juglets were then lowered into the jar to dip out the desired portion (for Canaanite Jar and juglet, see §4.1.ז.). After passing through a ceramic strainer to remove residual particles, wine was generally mixed with water when served. Alcohol content ranged from nil in freshly-squeezed עָסִיס *grape juice m* to 20%–60% in the undiluted form of a brandy beverage called שֵׁכָר *intoxicating drink m* (שֵׂכָר may also refer to *barley-beer*).

Common beverages also included beer and חָלָב *milk m*. Made from שְׂעֹרָה *barley f* or חִטָּה *wheat f*, beer was the typical drink in regions unable to cultivate vines (such as מִצְרַיִם and most of אֲרָם נַהֲרַיִם *Mesopotamia*). Goats were the principal source of חָלָב. It

would be kept in a leather skin and churned to produce a yogurt-like product called חֶמְאָה *f* (see §3.1.ח.).[15]



Ceramic pitcher (left), jug (center), and strainer-pitcher (Iron II [1000–800 BCE]), shallow cup and twin-handled pilgrim flask (Late Bronze [1550–1200 BCE]). (Courtesy of Flora Archaeological Center)

Module 7.2. Structures: *Additional usages of the* וַיִּקְטֹל *form*

Instructor: *The Sarah / Abraham story that was begun above will expand in this module to include additional aspects of the* וַיִּקְטֹל *form. Students will need to memorize new vocabulary listed below in order to follow the story. This module does not contain a new Jonah episode.*

[15] *LBI*, 98–103.

MODULE 7.2 Telling an intermediate story

Segment 7.2.א. Structure: *Fronting an element for contrast (subject or object); also* וַיִּקְטֹל *to introduce contrasting verb*

Instructor: *Help students to notice two ways to develop contrast, either by fronting a new subject or by employing* וַיִּקְטֹל *to introduce a contrasting statement.*

Note: Although this module does not introduce a new Jonah Episode, it does contain new vocabulary (both "Words for responding" and "Words for hearing"). It will be vital to learn these words.

7.2.א. Explanation: "...But his servants he had ordered to work outside." ...וְאֶת־עֲבָדָיו צִוָּה לַעֲבֹד בַּחוּץ:

INTERACTIVE SKILL: How to include a contrasting statement within the flow of your story

How should you go about telling a story when something unexpected happens within it? How would you express a contrasting turn of events? Here are two of the ways Hebrew can a mark a contrast.

First, if your story involves a contrast between one **entity** (whether subject or object) and another, when it is time to introduce the second entity, call attention to it by placing it ahead of the verb in its clause. For example, in the Jonah story the narrator wished to contrast the lounging prince (first entity) over against the hardworking servants (second entity; Jonah Episode 7.1, cell 2, line ב). When the servants were introduced, they were named *before* the verb in their clause: וְאֶת־עֲבָדָיו צִוָּה לַעֲבֹד בַּחוּץ *but his servants he had ordered to work outside*.[16]

Second, if the contrast you wish to highlight involves a change in **action** (but not necessarily a change in actor / subject), Hebrew can employ a וַיִּקְטֹל to signal this focus. In the שָׂרָה וְאַבְרָהָם story, notice the turn of events in Part #2.4 (newly added to the שָׂרָה וְאַבְרָהָם story, below). In particular, notice how וַתֶּחֱטָא *but she missed* captures this new—and unexpected—element of the story. We will need to add some vocabulary to help tell the story:

[16] When a clause begins with the conjunction וְ attached to something *other than the verb*, it is known as a "disjunctive clause."

Words for responding מִלִּים לַעֲנוֹת

but she *or* it missed, sinned	וַתֶּחֱטָא [ח.ט.א]

שָׂרָה וְאַבְרָהָם

2.2 וְלֹא יָדַע כִּי אָמְרָה לוֹ וְלֹא עָנָה דָּבָר׃	But he did not realize that she had spoken to him, so he did not answer a word.
2.3 וְהִיא הִשְׁלִיכָה אֶבֶן עַל־הַכְּלִי׃	So she, on her part, tossed a rock at the container.
2.4 וַתֶּחֱטָא וַתַּךְ הָאֶבֶן אֶת־רֹאשׁוֹ׃	But she (*or* it) missed and the stone struck his head.

Within the flow of this story, the expression וַתֶּחֱטָא *but she* [or *it*] *missed* follows הִשְׁלִיכָה *so she tossed* and forms a contrast with it. Despite Sarah's careful aim, the stone did not find its mark. Contrasting sequential action can be conveyed by a וַיִּקְטֹל form (וַתֶּחֱטָא). In such a case we should translate ו of the וַיִּקְטֹל as *but* or *however* (rather than *and*, *so*, or *then*).

Segment 7.2.ב Structure: וַיִּקְטֹל *signaling a summarizing expression, verbal hendiadys (footnote to line 2.6 of* שָׂרָה וְאַבְרָהָם *mini-story).*

Instructor: *Help students grasp the use of* וַיִּקְטֹל *in its capacity to bring a summarizing conclusion to a narrative (cf. IBHS, §33.2.1d).*

7.2.ב. Explanation: "Thus Jonah declared his sin to him."

וַיַּגֶּד לוֹ יוֹנָה אֶת־חַטָּאתוֹ׃

INTERACTIVE SKILL: How to bring your story to an effective close

Perhaps you are wondering, "Is there any other connotation that וַיִּקְטֹל may offer?" In fact, there is one more narrative connotation worth noting, served by וַיִּקְטֹל. When a וַיִּקְטֹל form appears toward the close of a story, it may serve a summarizing or generalizing function. Let's unfold a bit more of the שָׂרָה וְאַבְרָהָם tale, leading eventually to a summarizing or generalizing וַיִּקְטֹל line (Part #2.9ב below). Again, here are some words worth learning—words needed to tell the next part of this tale:

מִלִּים לַעֲנוֹת Words for responding

אָסַפְתָּ [א.ס.פ]	you gathered *ms*
וַיַּעַן [ע.נ.י/ה]	so he answered*
וַיִּקַּח [ל.ק.ח]	then he took*
וַיָּשֶׂם [שׂ.ו/י.מ]	then he put*
כֹּה	thus

כֻּלָּם	all of them
עֵת, עִתִּים, עֶתּ־ (*or* עֵת), עִתֵּי־	time, point in time, occasion *f*

מִלִּים לִשְׁמֹעַ Words for hearing

אֶסֹּף [א.ס.פ]	to gather *inf c*
וַיֹּסֶף [י.ס.פ]	then he did [an activity] again *hifil*[a]

וַתֹּסֶף [י.ס.פ]	then she did [it] again *hifil*
פַּעַם, פְּעָמִים, פַּעַם־, פַּעֲמֵי־	time, occurrence, step *f*

[a] The *hifil* spelling pattern will be explained in Unit 8.

שָׂרָה וְאַבְרָהָם

2.4 וַתֶּחֱטָא וַתַּדְ הָאֶבֶן אֶת־רֹאשׁוֹ:	But she (*or* it) missed and the stone struck his head.
2.5 וַיִּקַּח אֹתָהּ וַיָּשֶׂם אֹתָהּ בַּכְּלִי:	So he took it and put it in the container.
2.6 וַיְהִי כִּרְאֹת שָׂרָה כִּי לֹא דִבֶּר דָּבָר וַתֹּסֶף עוֹד לְהַשְׁלִיךְ[17] אָבֶן: וְהָאֶבֶן הַזֹּאת גְּדוֹלָה מִן־הָאֶבֶן הָרִאשֹׁנָה:	When Sarah saw that he did not say a word, once again she threw a stone. Now this stone was bigger than the first stone.

[17] Concerning **וַתֹּסֶף...**, when **י.ס.פ** *to do something again* operates with an ensuing verb (e.g., with *inf c* לְהַשְׁלִיךְ in this phrase), generally it is best to translate **י.ס.פ** adverbially ("again") rather than as a verb of its own ("to act again"). Thus the expression וַתֹּסֶף עוֹד לְהַשְׁלִיךְ אָבֶן is rendered ***once again*** *she threw a stone*, not *she* ***acted again*** *to throw a stone*. When a pair of verbs thus form a single idea in translation (with adverbial modifier), it is known as "verbal hendiadys." Sometimes the second verb takes the form of **ל** plus *inf c* (as in this example). On other occasions both will be expressed with finite forms. Verbs in addition to **י.ס.פ** which operate in this hendiadys

2.7 וַיֹּוסֶף עוֹד לָקַחַת אֶת־הָאֶבֶן אֲשֶׁר הִשְׁלִיכָה אֹתָהּ שָׂרָה וַיָּשֶׂם אֹתָהּ בַּכְּלִי׃	And once again he picked up the stone Sarah threw and put it in the container.
2.8 כֹּה עָשׂוּ אַרְבַּע פְּעָמִים[18] וְשָׂרָה שְׁאֲלָה וַתֹּאמֶר לָמָּה אָסַפְתָּ אֶת־הָאֲבָנִים׃	They did this [*lit.,* thus they did] four times; then Sarah asked and said, "Why did you gather the stones?"
2.9.א וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה כֻּלָּם אֲבָנִים יְקָרוֹת׃	So Abraham answered and said, "Look—they are all precious (יָקָר *adj*) stones!"
2.9.ב וַיֹּאמְרוּ עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת אֱסֹף אֲבָנִים׃	So they would say, "There is a time for throwing stones and a time for gathering stones."

The proverb that closes the story in Part #2.9.ב offers a generalization pertaining to the entire story, rather than simply giving the next event in sequence.[19] "They" in וַיֹּאמְרוּ *So they would say* is impersonal, referring to people in general. In this manner Part #2.9.ב illustrates how Hebrew can employ a וַיִּקְטֹל form to convey a generalization or a summary.[20]

Now notice a similar sentence located toward the close of the Jonah episode: וַיַּגֶּד לוֹ יוֹנָה אֶת־חַטָּאתוֹ׃ *Thus Jonah declared his sin to him* (7.1 Jonah Episode, line 3, cell ד). Since the act of declaring to the prince his sin is not a consequence of the previous sentence but rather encompasses all that has happened since Jonah discovered the prince, therefore this statement serves as a summary. Hebrew expresses the summary with וַיַּגֶּד (a וַיִּקְטֹל form).

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fashion include מ.ח.ר *to do something quickly*, ש.כ.מ *hifil*, *to do something early in the day*, and ר.ב.י/ה *hifil*, *to do something a lot* (cf. *IBH* §173).

[18] אַרְבַּע פְּעָמִים illustrates one means of expressing a "multiplicative" ("x" number of times), using פַּעַם. The same may be achieved by substituting רֶגֶל for פַּעַם: זֶה שָׁלוֹשׁ רְגָלִים *these three times* (Num. 22:32). An individual number occasionally functions as a multiplicative, such as אַרְבַעְתַּיִם *fourfold* or שִׁבְעָתַיִם *sevenfold* (2 Sam. 12:6 and Ps. 79:12, respectively).

[19] You may recognize this proverb, adapted from Qoh. / Eccl. 3:5a: עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנֹוס אֲבָנִים. The rather rare verb כְּנֹוס is an *inf c* with a meaning similar to the *inf c* אֱסֹף.

[20] Alternatively, you will find instances where a biblical writer employs an expression such as עַל־כֵּן *therefore*, thus signaling a summary statement with a cue more explicit than וַיִּקְטֹל (cf. Gen. 10:9 and Num. 21:14).

Segment 7.2.ג. Structure: *Temporal clause setting the scene for a* וַיִּקְטֹל *expression*

Instructor: *This segment helps acquaint students with temporal clauses expressed by an infinitive construct, whether introduced with or without* וַיְהִי. *Some may recall encountering some of this information in §6.4.א. or in §7.1.א., regarding "*וַיְהִי כְּצֵאת־שָׂרָה*" in part 1.0 of the* שָׂרָה וְאַבְרָהָם *story. To focus students' attention, for examples #*א *and #*ב *you may want to instruct them to: "**Circle** the verb expressing a circumstance (infinitive construct), and **underline** the verb expressing a consequence that follows (*וַיִּקְטֹל *form)."*

7.2.ג. Explanation and activity: "When Jonah saw that..."

וַיְהִי כִּרְאֹת יוֹנָה כִּי...

INTERACTIVE SKILL: How to insert a circumstance to set the scene

Perhaps your story includes a circumstance that leads to a consequence: "When they heard the thunder, they quickly ran into the house," or, "When she found the missing lamb, she called her friends to celebrate."[21]

Frequently the circumstance will be conveyed by a preposition (such as כְּ) followed by an infinitive construct (such as רְאֹת). You may place that circumstance ahead of the consequence that it introduces. Hebrew often introduces such a circumstance by וַיְהִי (see examples below). At times, however, the וַיְהִי preface may be omitted so that the sentence would begin simply with the preposition-plus-infinitive construct.

Not surprisingly, the consequence that appears after that circumstance will itself employ a וַיִּקְטֹל form. Here are a few samples.

א.	וַיְהִי כִּרְאֹת שָׂרָה כִּי לֹא דִבֶּר דָּבָר וַתֹּוסֶף עוֹד לְהַשְׁלִיךְ אָבֶן:	Now it came to pass that when Sarah saw that he did not say a word, once again she threw a stone (*from Part #2.6 in the Sarah / Abraham story*).
ב.	וַיְהִי כִּרְאֹת יוֹנָה כִּי לֹא יַעֲנֶה הַשַּׂר וַיִּתְפְּשֵׂהוּ בְּבִגְדוֹ...	Now it came to pass that when Jonah saw that the prince could not respond, he grabbed him by his cloak (*from §7.1 Jonah Episode, cell 3*, *line* א).

[21] This sort of circumstance is known as a temporal clause.

Now it is your turn. How would you complete the sentences below (#ג-ו)? Portions of the prompts have been translated to help you get started. Write your sentence-completion in the space below each Hebrew prompt. Be careful to translate the remainder of each prompt before attempting to complete each sentence. Treat each scenario as a past situation, as dictated by וַיְהִי (not as a present or future scenario). Thus your sentence-completion should similarly reflect past time.

ג. וַיְהִי כִּרְאֹתִי אֶת־הַנָּחָשׁ...

Now it came to pass that when I saw the snake…

ד. וַיְהִי כִּמְצֹאתֵנוּ לֶחֶם רַב...

Now it came to pass that when we found a lot of food…

ה. וַיְהִי בְּרָדְפָם דֹּב רָעֵב...

Now it came to pass that when… a…. bear…
(*Don't forget to complete the above by inserting a translation of* בְּרָדְפָם *and* רָעֵב.)

ו. וַיְהִי בַּבֹּקֶר בְּצֵאת יוֹסֵף מִן־הַמִּשְׁמָר...

(מִשְׁמָר *is a place where one is under guard, involuntarily.*)

After you have finished, check your responses. Did you use a קָטַל or a קָטַל + ו form in the consequence phrase? If so, go back and change it to a וַיִּקְטֹל instead. If you are unsure why this is needed, it is because you will need a consequence set in the past, and וַיִּקְטֹל is the way to express a consequence in past time, in Hebrew. Also, don't forget the dagesh in the prefix consonant of your וַיִּקְטֹל verb!

Segment 7.2.ד. Structure: *Recap of various* וַיִּקְטֹל *functions*

Instructor: *This segment reviews the various uses of* וַיִּקְטֹל *introduced in the current and previous modules.*

If you wish, you may assign the following expansion of the student's earlier composition (3-5 sentences, §7.1.ו), to activate the וַיִּקְטֹל *features introduced in the most recent segments. The activity below is designed as a group project, but may be modified for individual composition.*

7.2.ד. Recap and activity: "Thus Jonah declared to him..." ...וַיַּגֶּד לוֹ יוֹנָה

INTERACTIVE SKILL: Telling a complex story, with contrasts and a summary

Just as the close of the 7.1 Jonah Episode offers a summary (וַיַּגֶּד לוֹ יוֹנָה in cell 3, line ד), it may be helpful at this point to offer a brief summary of the versatile roles available within the וַיִּקְטֹל form.[22] Fundamentally it operates the way a קָטַל form would operate, but with this difference: it describes an action related to what precedes.

- Most often it provides a **consequence** of that preceding action (...*Then*...; cf. §7.1.א.).
- It may introduce a **contrasting statement** (…*However, ...*; cf. §7.2.א.).
- Finally, when appearing toward the close of an account, it may offer a **summary** (...*Thus*...; cf. §7.2.ב.).

On the one hand, the flexibility of the וַיִּקְטֹל form simplifies the process of writing a story in Hebrew. However, when reading an account already recorded, this array may seem like a large number of variables to remember. When translating, focus thoughtfully on each וַיִּקְטֹל clause at hand. Most often the information supplied by that clause will emerge as the next action in the sequence of the story (consequence). But if that clause seems out-of-step with the story's flow, remember that it alternatively may present either a contrast (§7.2.א.) or a summary (§7.2.ב.).[23]

Activity

Share with three or four classmates the individual story that you composed earlier for §7.1.ו. As a group, select one story from among your members' compositions. It already should contain an explanatory aside, as requested in §7.1.ו.

(a) Confirm that the opening line describes a circumstance suitable to your story (such as וַיְהִי כְּצֵאת־ שָׂרָה in the "שָׂרָה story," line 1.0, §7.1.א., or וַיְהִי כִּרְאֹת שָׂרָה in the "שָׂרָה story," line 2.6, §7.2.ב. and ג.).

(b) Add another sentence that presents a contrast (such as וַתֶּחֱטָא in the "שָׂרָה story," line 2.4, §7.2.ב.).

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[22] Joüon presents a helpful summary of וַיִּקְטֹל uses in §118.

[23] For a more detailed discussion of the וַיִּקְטֹל form, see *IBHS,* ch. 33.

(c) Finish by adding another sentence, one that will bring your story to a conclusion (such as וַיֹּאמְרוּ עֵת לְהַשְׁלִיךְ אֲבָנִים in the "שָׂרָה story," line 2.9, §7.1.ב.).

(d) Please label each added component in the margin: circumstance, contrast, or conclusion.

Module 7.3. Structures: *Nifal forms, vav-conversive* וְקָטַל *as apodosis (*וְקָטַלְתִּי*)*

Instructor: *Nifal forms will be explained, also how to introduce an apodosis by means of vav-conversive* וְקָטַל *in §7.3.ז. (§7.2 Jonah Episode used the nifal verbs* נִבְּאָה, לְהִנָּבֵא, יִקָּרֵא, *and* נִסְתַּרְתָּ *without explanation.)*

The nifal will be reinforced largely by passive voice activities. Yet ש.ב.ע *and* ל.ח.מ *help show that not all nifal verbs are passive. Qal passive, pual, hofal will be presented in §§11.1-2).*

MODULE 7.3 Telling a more complex story

§7.3 Jonah Episode, Instructor: *Students may enjoy responding to the questions that introduce the next Jonah episode. This process will help them envision actions in which the perpetrators recede from primary focus—an entry point for those nifal words that convey a passive voice.*

Do you enjoy mysteries? Alternatively, do you enjoy receiving gifts from mystery-benefactors? Or perhaps you have been the object of a practical joke—played by someone who hid in secrecy. Then again, perhaps you have been the donor of a mystery gift…or the one who played that practical joke—in secret. In each of these situations, the person responsible would be hidden from view.

In this episode Jonah learns of a crime suffered by several widows. But the person responsible for the criminal activity remains shrouded in mystery…at least for the time being.

Words for responding מִלִּים לַעֲנוֹת

נִלְחַמְנוּ [ל.ח.מ]	we would fight *nifal*
נִשְׁאַר [שׁ.א.ר]	he / it survived, was left over *nifal*
נִשְׁבַּע [שׁ.ב.ע]	we swear *nifal*
נִשְׁמַר [שׁ.מ.ר]	he / it was guarded *or* guarded himself* *nifal*
נִתַּן [נ.ת.נ]	he / it was given* *nifal*

אַלְמָנָה, אַלְמְנַת־, אַלְמָנוֹת, אַלְמְנוֹת־	widow *f*
אֲרוֹן, אֲרוֹן־	chest, ark *m*
וַיִּכָּרְתוּ [כ.ר.ת]	and they *m* were cut* *nifal*
לוּ	if (*for a condition that did not or is not likely to transpire*)[a]
מְעַט, מְעַטִּים	a little (of something), a few

[a] A condition that did not transpire or is not likely to transpire is known as an "irreal" or "contrary-to-fact" condition. The negative of לוּ is לוּלֵא *If …not…* or *Unless….*

Words for hearing — מִלִּים לִשְׁמֹעַ

except for	בִּלְתִּי
blessed *qal passive ptc*	בָּרוּךְ, בְּרוּכָה, בְּרוּכִים, בְּרוּכוֹת [ב.ר.כ]
the LORD is alive[a]	חַי־יהוה
and he / it was bound, tied *nifal*	וַיֵּאָסֵר [א.ס.ר]
and he / it was lifted, carried* *nifal*	וַיִּנָּשֵׂא [נ.שׂ.א]
and she / it was broken* *nifal*	וַתִּשָּׁבֵר [שׁ.ב.ר]
to help us* *inf c, prep* ל	לְעָזְרֵנוּ[b] [ע.ז.ר]
What is your *fpl* concern?	מַה־לָּכֶנָּה:
cave *f*	מְעָרָה, מְעָרוֹת, מְעָרַת־, מְעָרוֹת־

he / it was built* *nifal*	נִבְנָה [ב.נ.י/ה]
he / it was known* *nifal*	נוֹדַע [י.ד.ע]
he / it was found* *nifal*	נִמְצָא [מ.צ.א]
he / it was done* *nifal*	נַעֲשָׂה [ע.שׂ.י/ה]
he / it was heard* *nifal*	נִשְׁמַע [שׁ.מ.ע]
hiding place *m*	סֵתֶר, סְתָרִים, סֶתֶר־, סִתְרֵי־
cord, rope *m*	עֲבֹת, עֲבֹתִים *or* עֲבֹתוֹת, עֲבוֹת־, עֲבֹתֵי־ *or* עֲבֹתוֹת־
empty	רֵיק, רֵקָה, רֵקִים, רֵקוֹת
seven *m, f*	שִׁבְעָה, שֶׁבַע

[a] See §7.4.ה. for a discussion of this and other oath formulas.

[b] Note the qameṣ-ḥaṭuf in לְעָזְרֵנוּ.

7.3 Jonah Episode: Some widows approached Jonah.



[מְסַפֵּר] א. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּקְרַבְנָה אֶל־יוֹנָה אַלְמְנוֹת־נִינְוֵה:

[Sometime later the widows of Nineveh approached Jonah.]

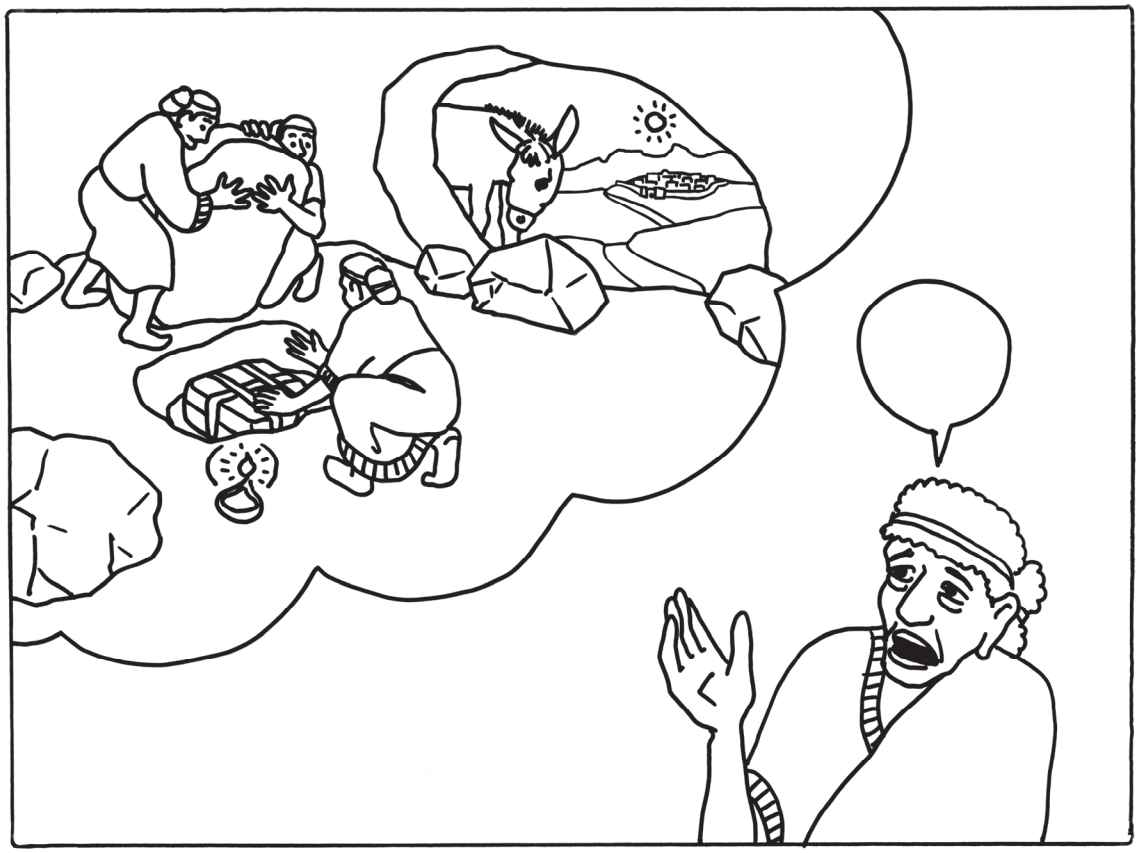
[נָבִיא] ב. וַיְדַבֵּר לָהֶן לֵאמֹר מַה־לָּכֶנָּה:

[He said to them, "What is your concern?"]

[אַלְמָנוֹת] ג. וַתֹּאמַרְנָה לוֹ הִנֵּה אִם־תּוּכַל לְעָזְרֵנוּ וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ:

[They said to him, "Behold, if you are able to help us, [then] we will obey your God."]

2



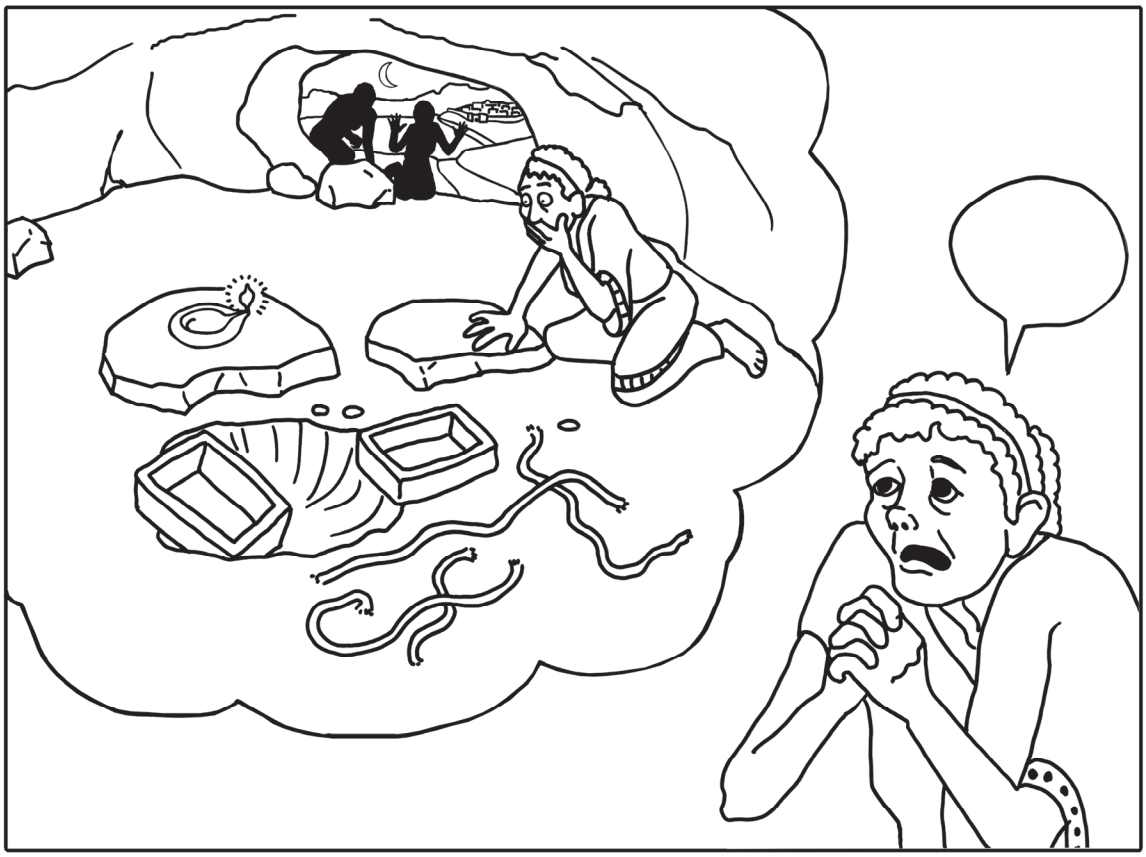
[אַלְמָנוֹת] א. הִנֵּה הָיָה לָנוּ מְעַט זָהָב אֲשֶׁר נִתַּן לָנוּ מֵאַנְשֵׁינוּ וַנָּשֶׂם אֹתוֹ בְּאָרוֹן קָטָן וְחָזָק אֲשֶׁר נִבְנָה לִשְׁמֹר אֶת־הַזָּהָב:

[See, we had a bit of gold that was given to us by our husbands, and we put it in a small and strong box that was built to protect the gold.]

[אַלְמָנוֹת] ב. וַיֵּאָסֵר הָאָרוֹן בִּשְׁבְעָה עֲבֹתִים חֲדָשִׁים אֲשֶׁר לֹא־נַעֲשָׂה בָהֶם מְלָאכָה וַיִּסָּתֵר הָאָרוֹן בִּמְעָרָה תַּחַת אֶבֶן גְּדוֹלָה:

[And the chest was bound with seven new cords that had not been used [lit., by which work had not been done] and the chest had been hidden in a cave under a large rock (cf. Judg. 16:7 and 11).]

3



[אַלְמָנוֹת] א. אוֹי אוֹי לָנוּ כִּי בְּשׁוּבֵנוּ אֶל־הַמְּעָרָה לִמְצֹא אֶת־זְהָבֵנוּ וְהִנֵּה אֵינֶנּוּ:

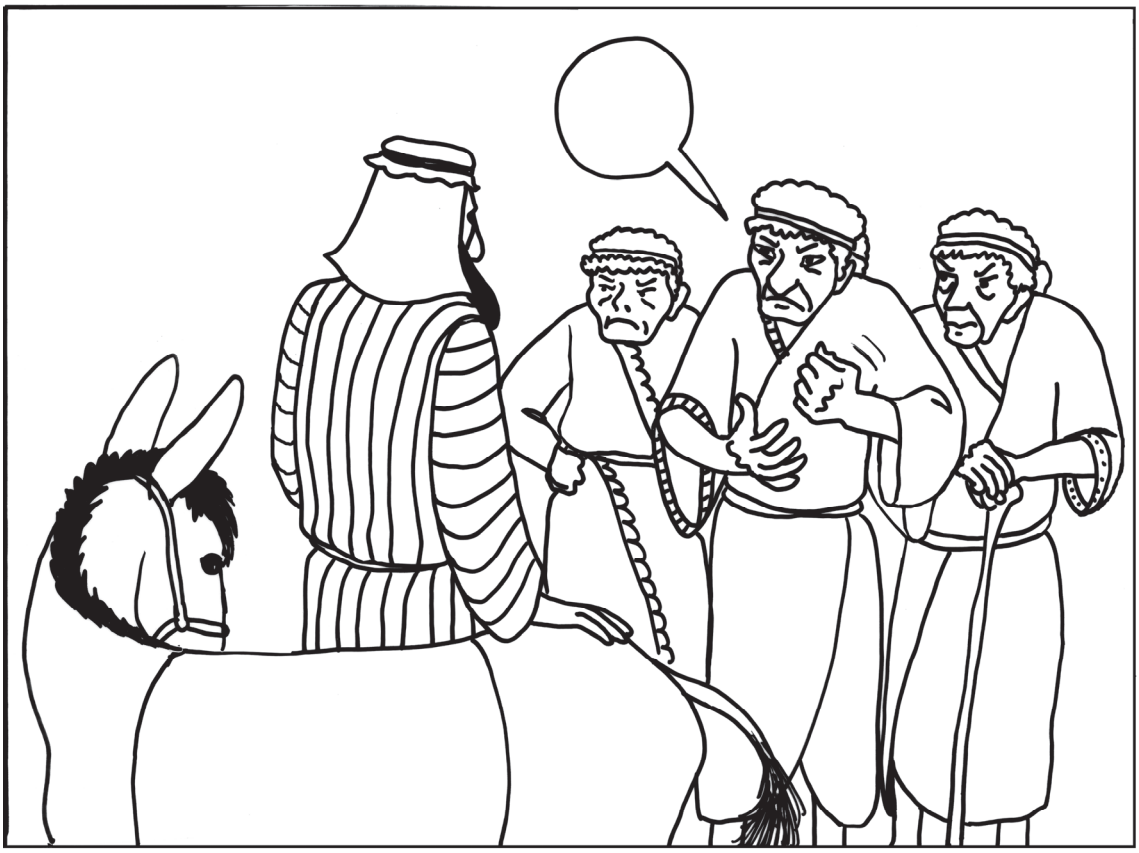
[Woe, woe to us, for when we returned to find our gold, behold, it was not (there).]

[אַלְמָנוֹת] ב. נִמְצָא אֶת־הַסֵּתֶר וַתִּשָּׁבֵר אֶת־הָאֶבֶן הַגְּדוֹלָה אֲשֶׁר נִסְתַּר הָאָרוֹן תַּחְתֶּיהָ וַיִּכָּרְתוּ אֶת־הָעֲבֹתִים:

[The hiding place had been discovered, then the big rock had been broken under which the chest was hidden, and the cords had been cut.]

[אַלְמָנוֹת] ג. וַיִּנָּשֵׂא הַזָּהָב בְּלַיְלָה מִן־הָאָרוֹן אֲשֶׁר נִשְׁמַר בּוֹ: אַךְ לֹא נוֹדַע הָאִישׁ אֲשֶׁר עָשָׂה אֶת־הֶעָוֹן הַזֶּה:

[Then the gold was taken (cf. 2 Kings 20:17) at night from the box in which it was kept. But it was unknown what person had done this iniquity.]



[אַלְמָנוֹת] א. לֹא נִשְׁאַר לָנוּ בִּלְתִּי אָרוֹן רֵיק וַעֲבֹתִים אֲשֶׁר נִכְרְתוּ׃

[There was nothing left to us but an empty chest and ropes that had been cut (cf. Gen. 47:18).]

[אַלְמָנוֹת] ב. וְאֲנַחְנוּ נִשְׁבַּע לֵאמֹר חַי־יהוה לוּ יָדַעְנוּ אֶת־מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה כִּי נִלְחַמְנוּ אִתּוֹ׃

[And we swear: as the LORD lives, if we had known who did this thing, surely we would have fought against him! (cf. 1 Sam. 20:3 for שׁבע *assessment absent future response.)]*

[נָבִיא] ג. אוּלַי אֶעֱזֹר־כֶּן׃

[Perhaps I can help you.]

[אַלְמָנוֹת] ד. בָּרוּךְ אַתָּה לַיהוה יוֹנָה׃

[Blessed of the Lord are you, Jonah.]

Segment 7.3.א. Structure: *Spelling of nifal in* קָטַל *conjugation, all persons, genders, and numbers*

Instructor: *Begin by introducing the general scheme of* בִּנְיָנִים *(stems), using the diagram entitled "**Scheme of בִּנְיָנִים, by Voice**." Since it is attested in so many* בִּנְיָנִים*, the verb* ק.ד.שׁ *serves paradigmatically for this diagram, wherever possible.*

*In the paragraphs that follow the **Scheme of בִּנְיָנִים** diagram,* ש.ב.ר *serves paradigmatically, illustrating again how a single* שֹׁרֶשׁ *may appear in a variety of* בִּנְיָנִים*. Thus* ש.ב.ר *is the verb featured in the table entitled "**Forms of the verb ש.ב.ר in various בִּנְיָנִים**," with sample forms and meanings for qal, nifal, piel, and hifil. More in-depth explanation of each* בִּנְיָן *will be reserved until a later time. At this point students need only learn that* בִּנְיָנִים *operate parallel to each other, so that each is capable of producing a full range of forms (finite, infinitive, participle, etc.).*

To help students visualize that each בִּנְיָן *can operate with a variety of forms, it may be helpful to direct students' attention to the nifal verb tables toward the close of this volume (pp. 475 – 80), with particular attention to the overview, entitled "**Verbal array for nifal בִּנְיָן**" (p. 474).*

Once students understand the general scheme of בִּנְיָנִים*, help them grow accustomed to the nifal* בִּנְיָן*. The principle verbs used to model the nifal are* ל.ח.מ *and* ש.ב.ע*. You may wish to introduce the appendix segment to help students recognize the proper translation of ambiguous forms such as* נִמְצָא*, since it may represent either qal* יִקְטֹל we will find *or nifal* קָטַל it was found*. The appendix also provides an overview of weak nifal verbs in the* קָטַל *conjugation.*

7.3.א. Explanation: "And now you yourself (*ms*) have been caught..." וְעַתָּה נִלְכַּדְתָּ אַתָּה...

INTERACTIVE SKILL: How to express when someone either suffers a casualty or becomes a beneficiary (and thus is not the primary actor)

When events befall someone—events which that person did not actively instigate—we may find it helpful to describe the situation without naming the actor. Such is the case with the expression וְעַתָּה נִלְכַּדְתָּ אַתָּה *And now you yourself have been caught* (see heading above, from §7.1 Jonah Episode, cell 3, line ג). This statement establishes that הַשַּׂר **was caught**, although it does not disclose **who** did the 'catching.' This is a "**passive voice**" expression (in contrast to "active voice," where the actor is central). Before exploring developing skill with passive expressions, we first need to become familiar with the wider Hebrew verbal system, and one spelling in particular.

The verb נִלְכַּדְתָּ *you were* or *have been caught* employs a spelling pattern known as "nifal." Other verbs encountered earlier in this unit bearing the "nifal" designation include יִקָּרֵא *he will be called* (a

nifal form of א.ר.ק), נִשְׁבַּע *we swear* (a nifal form of ש.ב.ע), and נִסְתַּרְתָּ *you hid yourself* or *you were hidden* (a nifal form of ס.ת.ר). This segment will explain how to spell verbs in the nifal. Before focusing on the nifal, however, it will be helpful to survey the Hebrew verbal system more widely.

When reduced to its most basic element, a Hebrew verb consists of a שֹׁרֶשׁ *root*, generally consisting of three letters. Just as most plants will sprout a variety of branches or stems above the root level, so also a verb may branch into one or more בִּנְיָנִים *stems*, above the level of the שֹׁרֶשׁ.[24]

Until this point, verb tables (paradigms) found in this textbook have shared one trait: all have belonged to the most basic בִּנְיָן *stem*, known as the "qal" בִּנְיָן.[25] Thus a full description of a word such as שָׁמַרְתִּי would add "qal בִּנְיָן" to the other features you already recognize in it (קָטַל conjugation, *1cs*, from ש.מ.ר).

Take a moment to locate the cell describing the qal בִּנְיָן, found in the upper right portion of the diagram entitled, "Scheme of בִּנְיָנִים, by voice," below. Notice that qal is only one among several בִּנְיָנִים that may arise from a single שֹׁרֶשׁ.

The sample שֹׁרֶשׁ employed for most of the diagram is ק.ד.ש, a root that involves the idea of *holy*. The verb ק.ד.ש is useful since it is attested in so many בִּנְיָנִים. In the case of those בִּנְיָנִים for which ק.ד.ש is not attested, a substitute sample verb has been employed (e.g., in the qal passive and hofal בִּנְיָנִים).

The diagram below shows how the various בִּנְיָנִים may interrelate, with special attention given to the category of "voice." Those בִּנְיָנִים that express the active voice (where actor and action receive primary focus) appear on the right. They include qal, hifil, and piel.[26] The hifil (including the ingressive

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[24] The term שֹׁרֶשׁ was originally a botanical word referring to that part of a plant found below-ground ("root," plural שָׁרָשִׁים). בִּנְיָן similarly is a botanical term, referring to the branching sprouts ("stems") that appear above-ground. Grammarians have appropriated these terms to describe the Hebrew verbal system.

[25] The word "qal קַל" means "light-weight" or "nimble" in Biblical Hebrew, and came to mean "simple" in Post-Biblical Hebrew—the meaning appropriate as a grammatical term. Some grammars give to the qal בִּנְיָן the name "pa'al פָּעַל." While some isolated forms encountered earlier in the textbook traced to other stems, the full verb tables displayed to this point have presented only the qal בִּנְיָן. If you are curious concerning which are qal verbs, consult the glossaries. *If other than qal*, in the glossary a verb will be tagged accordingly (*nifal*, *hifil*, *piel*, etc.).

[26] You may be interested to learn that the בִּנְיָן names (other than "qal") were fashioned by reshaping the שֹׁרֶשׁ "פ.ע.ל" according to the constraints of each בִּנְיָן. פ.ע.ל means *to do* or *to work*, and the noun פֹּעַל has been

connotation) will be introduced in Unit 8; the piel (including the factitive connotation) will be introduced in Unit 10.

Those בִּנְיָנִים that express the passive voice (where action and object-acted-upon receive primary focus) appear on the left. They include qal passive, hofal, and pual. The qal passive will be explained in §11.1.ה., the hofal in §11.2.א., and the pual in §§11.1.א., 11.1.ב., and 11.2.ב.

A third category is known as "reflexive," referring to situations where action is performed on oneself or in one's own interest. Those בִּנְיָנִים capable of both passive and reflexive are shown to bridge both the left and center columns. Such are the nifal and the hitpael. Dotted arrows connecting nifal with qal and connecting hitpael with piel signal that some nifal and hitpael verbs are not genetically linked to their active-voice counterparts. Some nifal and hitpael verbs stand independent of any qal or piel correlation.[27]

Since the meaning of some verbs is not linked to voice-related counterparts, it is vitally important to **learn the meaning of each verb in the context of each בִּנְיָן**, rather than relying on a general שֹׁרֶשׁ meaning, then adapting that meaning to an assumed בִּנְיָן function (such as passive or intensive). To put it another way, **meanings are בִּנְיָן-specific**. In addition, at times two very different verbs may coincidentally share the same spelling (homonyms), further underscoring the need to learn each meaning individually.

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employed in Hebrew grammar to designate "verb." See if you can recognize the שֹׁרֶשׁ "פ.ע.ל" within the Hebrew spelling of various בִּנְיָנִים: נִפְעַל, פִּעֵל, הִפְעִיל, and הִתְפַּעֵל.

[27] E.g., ס.ת.ר *to hide oneself* or *to be hidden* operates as a nifal but has no attested qal form. Please see the appendix section corresponding to this segment for further discussion of the nifal בִּנְיָן range of meaning.

Scheme of בִּנְיָנִים, by Voice

Passive voice	Reflexive voice	Active voice
Qal (קַל) passive בִּנְיָן passive of qal stem כָּתוּב *that which is written (ptc)*	passive ⟷ active	Qal (קַל) בִּנְיָן basic stem קָדַשׁ *he / it was holy*
	Nifal (נִפְעַל) בִּנְיָן sometimes passive of qal, sometimes reflexive נִקְדַּשׁ *he / it was consecrated*	
Hofal (הָפְעַל) בִּנְיָן passive of hifil הֻשְׁלַךְ *he / it was thrown*	passive ⟷ active	Hifil (הִפְעִיל) בִּנְיָן sometimes causative of qal הִקְדִּישׁ *he treated as sacred*
Pual (פֻּעַל) בִּנְיָן passive of piel קֻדַּשׁ *he / it was consecrated (by…)*	passive ⟷ active	Piel (פִּעֵל) בִּנְיָן sometimes intensive of qal קִדַּשׁ *he consecrated*
	Hitpael (הִתְפַּעֵל) בִּנְיָן sometimes passive of piel, sometimes reflexive הִתְקַדַּשׁ *he kept himself pure*	

Thus a single שׁרשׁ will take on differing meanings as it takes the form of varying בִּנְיָנִים attested for that שׁרשׁ. To move beyond bare בִּנְיָן meanings, to get a sense of the range of specific verbal forms encompassed by all בִּנְיָנִים (forms such as *participle*, *inf. construct*, קָטַל, and יִקְטֹל), it may be helpful to focus on a single שׁרשׁ to see how it may appear.

The following table does just that, tracing the verb שׁ.ב.ר through its various בִּנְיָנִים in order to show how שׁ.ב.ר will appear as participle, inf. construct, קָטַל, and יִקְטֹל in one בִּנְיָן after another. By consulting the verb tables at the back of this volume, we see that the four בִּנְיָנִים included here are only representative, not exhaustive (see pp. 458–505). The same array of specific verbal forms is available to all בִּנְיָנִים.

Forms of the verb שׁ.ב.ר in various בִּנְיָנִים

Hifil בִּנְיָן	Piel בִּנְיָן	Nifal בִּנְיָן	Qal בִּנְיָן	Specific forms (partial list)
מַשְׁבִּיר one who causes to break forth[28]	מְשַׁבֵּר one who shatters	נִשְׁבָּר one who is broken	שֹׁבֵר one who breaks	**Participle *ms***
לְהַשְׁבִּיר to cause to break forth	לְשַׁבֵּר to shatter	לְהִשָּׁבֵר to be broken	לִשְׁבֹּר to break	**Infinitive construct (with לְ)**
הִשְׁבַּרְתִּי I caused to break forth	שִׁבַּרְתִּי I shattered	נִשְׁבַּרְתִּי I was broken	שָׁבַרְתִּי I broke	**קטל *1cs***
אַשְׁבִּיר I will cause to break forth	אֲשַׁבֵּר I will shatter	אֵשָּׁבֵר I will be broken	אֶשְׁבֹּר I will break	**יקטל *1cs***

The nifal בִּנְיָן

Now let us turn our attention to the **nifal** בִּנְיָן (other בִּנְיָנִים will be explained in subsequent units, together with qal passives and so-called "true qal passives"). With many verbs in the nifal בִּנְיָן one may detect a notion of the **reflexive voice** (as in *to hide oneself*), or of the **passive voice** (as in *to be captured*).

[28] Hifil of שׁ.ב.ר is used to describe a midwife's assistance in helping an infant to "break forth" from the womb.

However, other nifal verbs do **not** show reflexive or passive elements (as in *to prophesy*). Please see the appendix for further discussion of range of meaning for verbs in the nifal בִּנְיָן.

First consider the nifal in the **קָטַל conjugation**. In the קָטַל conjugation, the nifal בִּנְיָן is spelled with a נ... prefixed to the שרש. Thus the nifal of שׁ.ב.ר in קָטַל *3ms* is **נִשְׁבַּר** *he / it was broken*. Similarly **נִלְחַם** *he fought* is a nifal form from ל.ח.מ, while **נִשְׁבַּע** *he swore* or *made an oath* is a nifal spelling that traces to שׁ.ב.ע.[29]

As observed earlier, a number of verbs in nifal have a passive voice meaning, as with **נִשְׁבַּר** *he / it was broken*. If you wish to indicate by what or by whom the passive action was performed (known as the "agent"), you may introduce the agent by one of three prepositions:

- by מִן (as in אֲשֶׁר נִתַּן לָנוּ מֵאֲנָשֵׁינוּ *that was given to us **by our husbands***, found in §7.3 Jonah Episode, cell 2, line א)
- by בְּ (as in אֲשֶׁר לֹא־נַעֲשָׂה בָהֶם מְלָאכָה ***by which** work had not been done*, §7.3 Jonah Episode, cell 2, line ב)
- and occasionally by לְ (as in בָּרוּךְ אַתָּה לַיהוה יוֹנָה *blessed are you **by the LORD**, Jonah*, §7.3 Jonah Episode, cell 4, line ד).[30]

Although the agent responsible for a passive action from time to time is identified in the Hebrew Bible, it should be noted that the vast majority of passive expressions do not indicate the agent. The writer simply would state נִלְכַּד *he was trapped* (without indicating who did the trapping), or נִבְנֶה *it was built* (without mentioning who was the builder).

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[29] ל.ח.מ and שׁ.ב.ע appear in the nifal בִּנְיָן more frequently than any other שָׁרָשִׁים, occurring approximately 167 and 154 times in the Hebrew Bible, respectively.

[30] The passive voice in Semitic languages has been explained as a portrayal of action absent any designation of its originator (cf. Joüon §132c, n. 1). Notwithstanding this principle, we do find in the Hebrew Bible the three prepositions given above, employed to signal either the agent or instrument involved in a passive action (cf. *IBHS* §23.2.2.f). The following excerpts illustrate each preposition used to show agency: for מִן (וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל *...Never again will all flesh* [or *life*] *be cut off* [or *annihilated*] *by the waters of the flood*..., Gen. 9:11), for בְּ (וְלֹא־תִכָּרֵת הָאָרֶץ בָּרָעָב *...so that the land may not be cut off* [or *annihilated*] *by the famine*, Gen. 41:36), and for לְ (גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם *Great are the works of the Lord, they are studied by all who delight in them*, Ps. 111:2).

The following charts will help you grow accustomed to nifal spellings in the קָטַל conjugation. Fortunately, the suffixes that designate a particular person / gender / number remain the same as those already learned for qal verbs. For that reason it should not be too difficult to absorb the nifal verb pattern for the קָטַל conjugation, found in the tables below.

7.3.ב. Snapshot of sample nifal verbs: קָטַל conjugation

Nifal of [31] ש.מ.ר	
נִשְׁמַרְתִּי I guarded myself	נִשְׁמַרְנוּ we guarded ourselves
נִשְׁמַרְתָּ you guarded yourself *ms*	נִשְׁמַרְתֶּם you guarded yourselves *mpl*
נִשְׁמַרְתְּ you guarded yourself *fs*	נִשְׁמַרְתֶּן you guarded yourselves *fpl*
נִשְׁמַר he guarded himself	נִשְׁמְרוּ they guarded themselves
נִשְׁמְרָה she guarded herself	

[31] The nifal of ש.מ.ר can convey either a reflexive meaning, *to guard oneself* (*to be on one's guard*), or a passive meaning, *to be guarded*.

Nifal of ל.ח.מ	
נִלְחַמְתִּי I fought	נִלְחַמְנוּ we fought
נִלְחַמְתָּ you fought *ms*	נִלְחַמְתֶּם you fought *mpl*
נִלְחַמְתְּ you fought *fs*	נִלְחַמְתֶּן you fought *fpl*
נִלְחַם he fought	נִלְחֲמוּ they fought
נִלְחֲמָה she fought	

Nifal of ש.ב.ע	
נִשְׁבַּעְתִּי I swore	נִשְׁבַּעְנוּ we swore
נִשְׁבַּעְתָּ you swore *ms*	נִשְׁבַּעְתֶּם you swore *mpl*
נִשְׁבַּעַתְּ you swore *fs*	נִשְׁבַּעְתֶּן you swore *fpl*
נִשְׁבַּע he swore	נִשְׁבְּעוּ they swore
נִשְׁבְּעָה she swore	

Perhaps it has occurred to you that a nifal form is not the only situation where a **...נ prefix** may appear at the front of a verb. Any יקטל verb meaning *we will…* may also begin with **...נ**. See the appendix portion corresponding to this segment to learn how the theme vowel can help us distinguish a nifal קטל from a *we will…* יקטל form.

At times the theme vowel is not diagnostic, sending us to the context for interpretive clues. Such is the case with "נִמְצָא" in the statement made by הָאַלְמָנוֹת, above (7.3 Jonah Episode, cell 3, line ב). If no context is given, it can mean either *we will find* (qal, יִקְטֹל conjugation), *he* / *it was found* (nifal, נִקְטַל conjugation), or *one who is found* (nifal *pt ms*).[32]

[32] It is worth noting that a *ms* nifal participle routinely prefers a qameṣ in the last syllable. In this way נִרְדָּף *one who is pursued* (with qameṣ signaling the nifal *pt*) can be distinguished from נִרְדֹּף *we will pursue* (with ḥolem theme vowel of the qal יקטל).

Certain initial letters such as נ, י, or the gutturals א or ע will make adjustments when combined with the initial נ of the nifal בִּנְיָן. Again, please refer to the appendix entry corresponding to this segment for information concerning how to spell such verbs.

You may find it helpful to glance at the summary of nifal forms shown in the "Verbal array for nifal בִּנְיָן," located with the verb tables at the back of this volume (p. 474). The array will help remind you that, as with a verb in the qal בִּנְיָן, so also a verb in the nifal may appear as a participle, as an infinitive, or as a finite form, to name a few of the forms available. The verbal array may help you visualize how the בִּנְיָנִים operate parallel to each other, offering the same array of forms. At this point you may ignore the section labeled "command forms." These will be explained in Unit 9.

Segment 7.3.ג. Structure: *Use of nifal when serving as passive voice, in* קָטַל *conjugation*

Instructor: *Through this matching exercise students will gain rapid engagement with selected nifal words that involve the passive voice. Verbs appearing below derive from dialogs encountered to this point. Suggested verb-answers appear in instructor's edition in brackets, following each noun. Combinations other than those suggested below are possible as well. You may choose to execute this as a solo- or as a pairs-activity, whether in-class or as homework.*

7.3.ג. Activity: "What was done?" מַה־נַּעֲשָׂה:[33]

INTERACTIVE SKILL: How to describe what has happened to an object

The following table offers a list of nouns (right column) and verbs (left column). See whether you can form a meaningful connection between nouns and verbs so that when each pair is taken together, it will form a simple sentence. Try to use each word only once. Copy your selected verb into the center column, following an appropriate noun.

The first has been completed for you: קוֹל שַׂר provides a reasonable subject for the verb נִשְׁמַע, yielding this sentence: קוֹל שַׂר נִשְׁמַע *A prince's voice was heard*. Keep in mind that multiple meaningful combinations are quite possible.

[33] Contrast the pronunciation of מַה־נַּעֲשָׂה with מַה־נַּעֲשֶׂה. The latter is from the qal בִּנְיָן, not nifal, and would mean, *What shall we do?* (יקטל *1cpl*).

Verb	Selection	Noun	
נִשְׁמְרוּ	נִשְׁמַע	קוֹל שַׁר	א.
נִשְׁמַע	*[נִמְצָא]*	זָהָב	ב.
נִבְנוּ	*[נוֹדַע]*	דֶּרֶךְ הַבַּיִת[34]	ג.
נַעֲשָׂה	*[נִתַּן]*	כֶּסֶף	ד.
נִמְצָא	*[נַעֲשָׂה]*	לֶחֶם	ה.
נִתַּן	*[נִשְׁמְרוּ]*	אַנְשֵׁי־הַמִּלְחָמָה[35]	ו.
נוֹדַע	*[נִבְנוּ]*	בָּתִּים	ז.

After you have fashioned the above nouns and verbs above into sentences, select four of your seven sentences and sequence them in a manner that forms a reasonable story-progression, however simple it may be. Copy your four-sentence story to the blank lines below. (If the transition from one sentence to the next is too abrupt, you may need to supply an intervening sentence, using either Hebrew or your native language.) Then compare with a neighbor to see how she or he developed a story out of his or her sentences.

	א.
	ב.
	ג.
	ד.

Segment 7.3.ד. Structure: *Nifal in* קָטַל *conjugation, operating with verbs that convey a passive voice*

Instructor: *This activity may function best as homework, with follow-up in the next class session. It may easily operate as a guessing game. Without disclosing the pre-selected scene or perpetrator, ask a student to read*

[34] When דֶּרֶךְ is in construct it often means "a way leading to *or* toward," with the destination designated by the ensuing noun or location. Thus דֶּרֶךְ הַבַּיִת means "the way [leading to] the house."

[35] מִלְחָמָה *battle f.*

aloud his / her four completed descriptions. Then see if the class can guess the scene and perpetrator on which the student based his / her descriptions.

7.3.ד. Activity: "It (*m*) was found…broken…cut." נִמְצָא…נִשְׁבַּר…נִכְרַת:

INTERACTIVE SKILL: How to operate as a reporter describing a crime scene

Imagine that you stumbled across a crime scene or a setting of natural disaster. Describe what you discover. Include at least four objects, telling what has been done to each. Since you will be describing disconnected objects found at the scene (rather than narrating a series of events, one dependent on another), simply list your statements as a collection of קָטַל descriptions. (For this activity please refrain from using a sequence of וַיִּקְטֹל verbs.)

1. Begin by selecting the **setting** of your crime or disaster. You may want to select one of these settings:

בַּבַּיִת	בַּמִּדְבָּר	בְּפֶתַח שַׁעֲרֵי־הָעִיר (entry of city gate *m*)
בַּדֶּרֶךְ	בַּשָּׂדֶה	עַל־שְׂפַת־הַיָּם (shore, seaside *f*)

2. Next, select a single **force** or **perpetrator** that you imagine was responsible for the crime or disaster. Here are some forces or perpetrators:

אִישׁ רַע	אֵשׁ (fire *f*)	גַּנָּב (thief *m*)	צָבָא (army *m*)
אִשָּׁה רָעָה	בְּהֵמָה גְּדוֹלָה	מַיִם רַבִּים	רוּחַ גְּדוֹלָה

3. Once you have chosen the setting and perpetrator for the disaster, think of some **objects, animals, or persons** (at least four) that you imagine the investigator would notice when he / she would come on the scene.
4. Now add a verb to describe what befell each object (or animals, persons). You will want to use verbs in the nifal בִּנְיָן—especially those that have a passive meaning.

Here are some **verbs** that may be helpful. For forms **other than** the *3ms* verbs provided below, please refer to the spelling charts above (or consult the nifal verb tables at the back of the book (pp. 475–

80)—limiting yourself to שֶׁרָשִׁים learned to this point). Translations are provided for some words, especially if they are new or offer meanings beyond what you may have encountered already.

נֶאֱכַל	he / it was eaten	נִמְלָא [מ.ל.א]	he / it was filled
נֶאֱסַר [א.ס.ר]	he / it was bound, imprisoned	נִסְתַּר	he / it hid himself, was hidden
נָכוֹן [כ.ו.נ]	he / it was established, set up	נִשָּׂא [נ.שׂ.א]	he / it was lifted, taken away
נִכְסָה [כ.ס.י/ה]	he / it was covered	נִשְׁבַּר	he / it was broken
נִכְרַת		נִשְׁפַּךְ [שׁ.פ.כ]	he / it was poured out
נִלְכַּד	he / it was trapped	נִתַּן	he / it was given, put, or placed
נִלְקַח		הוּמַת [מ.ו.ת][36]	he / it was killed *hofal*

Remember: All descriptive sentences should follow reasonably from the single force / perpetrator that you selected. For example, if you chose רוּחַ גְּדוֹלָה as force / perpetrator, then your descriptive sentences should be consistent with a windstorm, not a fire or the actions of a thief.

Use the blanks below to record the following: (a) the force / perpetrator, (b) the setting, and (c) four descriptive sentences. Write a brief translation under each object description in the space labeled "translation." Do not name the force / perpetrator in the object descriptions. Later on, classmates will attempt to guess what force you selected, based on the setting and descriptions you provide.

A word of caution: As we now are able to draw from more than one בִּנְיָן when expressing our thoughts, we must **resist** the temptation to create a בִּנְיָן for a particular שֹׁרֶשׁ, when that בִּנְיָן is **not attested** for that particular שֹׁרֶשׁ in the Hebrew Bible. For example, suppose we wish to report that a missing person "is being searched for" by a team of rescue workers. We recall that ב.ק.שׁ can mean *to search* (as in

[36] הוּמַת reflects the spelling of a hofal בִּנְיָן with the meaning, "to be killed." The hofal בִּנְיָן will be explained more fully in §11.2.א.

the piel participle מְבַקֵּשׁ). So we might suppose that one could construct a nifal version of this שׁרשׁ with a passive meaning, *to be searched for*. However, the passive of this word does not arise from the nifal.[37] To do so would be to invent new language.

But so long as a lexicon-search confirms that the desired בִּנְיָן is attested in the Hebrew Bible for the שׁרשׁ we wish to use, then we are free to employ that בִּנְיָן. Thus, for example, even if a בִּנְיָן is attested in only one form for the שׁרשׁ in question (such as nifal **participle**), we may safely generate another form in the same בִּנְיָן (such as a nifal **infinitive**).

(Force / perpetrator)	**(Setting)**

	Sentence
	Transl.
	Sentence
	Transl.
	Sentence
	Transl.
	Sentence
	Transl.

Segment 7.3.ה. Structure: יִקְטֹל *of nifal* בנין*, introduced in conjunction with the* וַיִּקְטֹל *form*

Instructor: *After an initial qal / nifal comparison, the three verbs used earlier as samples of nifal in the* קָטַל *(*נִלְחַם*,* נִשְׁבַּע*, and* נִשְׁמַר*) reappear below for the* יִקְטֹל *conjugation of the nifal* בנין*. Additional samples may be found in the appendix.*

[37] Piel words form their passive counterparts not from nifal, but from the pual בֻּנְיָן, as will be explained in Unit 11.

7.3.ה. Explanation: "Then the big rock was broken...and the ropes were cut." וַתִּשָּׁבֵר אֶת־הָאֶבֶן הַגְּדוֹלָה... וַיִּכָּרְתוּ אֶת־הָעֲבֹתִים:

INTERACTIVE SKILL: How to relate a brief story from the viewpoint of objects that were manipulated or altered

In the above heading we encounter וַתִּשָּׁבֵר *then it was broken* followed by וַיִּכָּרְתוּ *and they were cut*. You will recognize that these verbs belong to the וַיִּקְטֹל form. They relate two consecutive actions that belong to a brief story sequence. In addition, these particular verbs happen to involve nifal spellings (nifal בִּנְיָן).

These nifal verbs have passive meanings. A definite subject of a passive verb may be signaled by the particle אֶת־, a particle otherwise reserved for definite direct objects. That explains the appearance of אֶת־ before the subjects of passive verbs in the title of this module, above. אֶת־הָאֶבֶן and אֶת־הָעֲבֹתִים.

This may be a good time to introduce יִקְטֹל spellings for the nifal בִּנְיָן. Once you become familiar with nifal in the יִקְטֹל form, you will be able to branch out to employ nifal verbs in a variety of contexts. You will be able to describe isolated future events (often expressed with יִקְטֹל) or a cluster of past events that form a sequence (often conveyed by several וַיִּקְטֹל expressions).

To simplify spelling, watch for these indicators that regularly signal the יִקְטֹל conjugation in the nifal בִּנְיָן:

(a) Unlike a simple stem (qal בִּנְיָן) the **first** radical will have a **full qameṣ vowel** (not a sheva). As a result, the first two consonants (prefix consonant plus first radical) will form two distinct syllables at the start of each יִקְטֹל verb in nifal. For example, compare the qal with the nifal forms of כ.ר.ת, noting especially that when moving to nifal, the single ...יִכְ syllable grows into two syllables: ...יִכָּ.

they will cut	יִכְרְתוּ	qal
they will be cut	יִכָּרְתוּ	**nifal**

(b) Wherever possible, the **first** radical will include a dagesh as well—the remnant of the נ belonging to the nifal בִּנְיָן. In the example above, did you notice that כ (the first radical of כ.ר.ת) takes a dagesh (כּ) in the nifal spelling?

Both of these features may be seen in the syllable of the nifal verbs printed in bold type below. The simple stem (qal) appears on the upper line, followed by nifal on the lower line:

בִּנְיָן	מ.צ.א		ש.מ.ר		כ.ר.ת	
qal	יִמְצָא	he will find	יִשְׁמֹר	he will guard	יִכְרֹת	he will cut
nifal	יִמָּצֵא	he will be found	יִשָּׁמֵר	he will guard himself	יִכָּרֵת	he will be cut

The ṣērê vowel following the second radical probably catches your attention as another indicator of nifal spellings (יִמָּצֵא, יִשָּׁמֵר, and יִכָּרֵת). This ṣērê vowel spelling is quite common for the יִקָּטֵל form of nifal verbs when the final syllable is a **closed syllable**. For additional spelling variations, please review the appendix entry corresponding to this segment.

7.3.ו. Snapshot of sample nifal verbs: יִקָּטֵל conjugation

ש.מ.ר[38]	
אֶשָּׁמֵר I will guard myself	נִשָּׁמֵר we will guard ourselves
תִּשָּׁמֵר you will guard yourself *ms*	תִּשָּׁמְרוּ you will guard yourselves *mpl*
תִּשָּׁמְרִי you will guard yourself *fs*	תִּשָּׁמַרְנָה you will guard yourselves *fpl*
יִשָּׁמֵר he will guard himself	יִשָּׁמְרוּ they will guard themselves *mpl*
תִּשָּׁמֵר she will guard herself	תִּשָּׁמַרְנָה they will guard themselves *fpl*

[38] As noted earlier, ש.מ.ר in the nifal means either *to be guarded* or *to guard oneself*.

ל.ח.מ	
אֶלָּחֵם	נִלָּחֵם
I will fight	we will fight
תִּלָּחֵם	תִּלָּחֲמוּ
you will fight *ms*	you will fight *mpl*
תִּלָּחֲמִי	תִּלָּחַמְנָה
you will fight *fs*	you will fight *fpl*
יִלָּחֵם	יִלָּחֲמוּ
he will fight	they will fight *mpl*
תִּלָּחֵם	תִּלָּחַמְנָה
she will fight	they will fight *fpl*

ש.ב.ע	
אֶשָּׁבַע[39]	נִשָּׁבַע
I will swear	we will swear
תִּשָּׁבַע	תִּשָּׁבְעוּ
you will swear *ms*	you will swear *mpl*
תִּשָּׁבְעִי	תִּשָּׁבַעְנָה
you will swear *fs*	you will swear *fpl*
יִשָּׁבַע	יִשָּׁבְעוּ
he will swear	they will swear *mpl*
תִּשָּׁבַע	תִּשָּׁבַעְנָה
she will swear	they will swear *fpl*

Segment 7.3.ז. Structure: *vav-conversive* וְקָטַל *as apodosis (specifically* וְקָטַלְתִּי*)*

Instructor: *This segment introduces the vav-conversive form (*וְקָטַל*, or, more specifically,* וְקָטַלְתִּי*) in its capacity to express the apodosis of a real conditional statement. (For irreal or contrary-to-fact expressions employing* לוּ *[or* לוּלֵא*], see Part 1 of §6.5.א.)*

Scholarly opinions vary considerably concerning the best explanation and label for the וְקָטַלְתִּי *form. For a discussion of various interpretations (and for evidence supporting the vav-conversive viewpoint as presented in this textbook), see IBHS §32.1.*

The capacity of vav-conversive וְקָטַל *to express future sequence will be presented in §7.4.א. The vav-copulative* וְקָטַל *will be introduced in §7.4.ב. Biblical examples of both vav-conversive* וְקָטַל *and vav-copulative*

[39] Can you guess why this is spelled אֶשָּׁבַע (without a ṣērê) rather than אֶשָּׁבֵּעַ? If you concluded that the ṣērê gave way to a pataḥ due to the final ע with its preference for "A-Class" vowels (such as pataḥ or qameṣ), you are correct. When in pause, this form will preserve the ṣērê (e.g., Gen. 21:24).

וְקָטַל *appear in that segment.*

Examples introduced below intentionally employ spellings drawn from the appendix entries corresponding to §7.3.א. and §7.3.ה. in order to encourage students to grasp verbs introduced in the appendix as well as those found in the primary portion of the textbook.

Note that sample sentence ד *below uses the term* פִּתְאֹם suddenly. *Students are encouraged to speculate concerning its meaning. They may need your help to refine their grasp of its precise meaning.*

7.3.ז. Explanation: "If you (*ms*) are able to help us, then we will obey your God." אִם־תּוּכַל לְעָזְרֵנוּ וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ:

INTERACTIVE SKILL: How to describe consequences of a proposed course of action, whether they are consequences that follow either a warning or an invitation

Several units ago you learned that a consequence may be introduced with the particle אָז *then.* In the case of a conditional statement, a more typical way to express consequence does not use אָז, but rather employs a verb form that itself can signal the consequence portion (called the "apodosis"). The verb conveying consequence will consist of a קָטַל form with a prefixed ו, as in וְשָׁמַעְנוּ *then we will hear* / *obey*… (see segment heading, above).

Notice that וְשָׁמַעְנוּ is rendered with the **future** tense, not past tense (despite the fact that it contains a קָטַל form). Also notice that וְשָׁמַעְנוּ does not stand alone, but belongs to a **sequential** presentation. The expression וְשָׁמַעְנוּ follows, in this instance, the "if" clause (protasis) of a conditional statement (אִם־ תּוּכַל...).

When a קָטַל verb is configured with a prefixed ו and yields a meaning resembling a יִקְטֹל form (often future), it is known as a "**vav-conversive וְקָטַל**."[40] The label "vav-conversive" suggests that a קטל verb of this sort with a prefixed ו appears to "convert," often assuming a sense that resembles a יקטל verb found in a preceding phrase.[41] While a vav-conversive וְקָטַל often will appear in the "then" clause

[40] Depending on which Hebrew grammar one may read, "vav-conversive וְקָטַל" forms may go by the label "vav-consecutive וְקָטַל," "inverted perfect," or "*veqatalti*" (i.e., וְקָטַלְתִּי, also *weqatalti*; see discussion in *IBHS* §32.1).

[41] Lest one conclude that all וְקָטַל forms have a vav-conversive effect, we should observe that in the Hebrew Bible a smaller quantity of וְקָטַל forms are *not* vav-conversive. Known instead as vav-copulative וְקָטַל forms, they retain the traditional קטל meaning (often past tense). These you have encountered before in this textbook, but without explanation. Segment 7.4.ב. will introduce the vav-copulative וְקָטַל, contrasting it with the vav-conversive וְקָטַל.

(apodosis) of a real conditional statement, it operates with equal ease apart from conditional statements, simply laying out a sequence of expected future events (see §7.4.א.).

Although both a יִקְטֹל and a vav-conversive וְקָטַל will tend to be future-oriented, there is a differentiating feature: a vav-conversive וְקָטַל **connects to preceding action(s) in a sequential or consequential manner**.[42] A יִקְטֹל form appearing in the same phrase would **not** produce such a sequential sense.

We may summarize the basic meaning of vav-conversive וְקָטַל as follows:

- A וְקָטַל is capable of much of the range of meaning associated with the **יִקְטֹל** (including future, potential, inceptive, iterative / durative, modal).
- Like a וַיִּקְטֹל, a וְקָטַל will tend to appear **first** in its clause.
- A וְקָטַל will **connect** to preceding material with a sense of **logical or temporal sequence** (as an apodosis is logically connected to its protasis).

A few **vav-conversive** וְקָטַל forms will be **recognizable by accentuation** that distinguishes them from simpler וְקָטַל forms (known as vav-copulative וְקָטַל).[43] But most vav-conversive וְקָטַל forms will be indistinguishable—by accentuation, at least—from the less-frequent vav-**copulative** וְקָטַל. In such cases we will need to examine the context for clues concerning time frame. If in the case of a וְקָטַל verb, a יִקְטֹל meaning fits better than קָטַל, then this וְקָטַל verb most likely is a vav-conversive וְקָטַל. As a result it should be rendered with a יִקְטֹל meaning, together with a notion of (con)sequence.[44]

Below are four sample sentences using vav-conversive וְקָטַל verbs to express consequence (apodosis) in a conditional statement. In each case, the vav-conversive וְקָטַל is highlighted in bold, in the column labeled "Then…."

As it happens, several nifal forms occur in these sentences. The fact that nifal forms and conditional statements appear together is only coincidental. Conditional statements are not restricted to the nifal בִּנְיָן.

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[42] The vav-conversive וְקָטַל supplies a sequential-future much as the וַיִּקְטֹל supplies a sequential-past.

[43] In the case of vav-conversive וְקָטַל, the customary penultimate accent of *1cs* and *2ms* (normally שָׁמַרְתִּי and שָׁמַרְתָּ) moves to the last syllable, resulting in וְשָׁמַרְתִּי and וְשָׁמַרְתָּ (contrast וְשָׁמַרְתִּי and וְשָׁמַרְתָּ for the vav-copulative וְקָטַל forms). A high concentration of these *2ms* forms with characteristic accentuation may be found in Samuel's early prophecy concerning Saul (1 Sam. 10:2-8). Verbs of the III-weak variety do not display distinguishing accentuation (Joüon §43a).

[44] For an extensive treatment of וְקָטַל as vav-conversive, see Joüon §119, and *IBHS* §32.2.

To help focus your attention, a few words are נִסְתָּרִים from the translation column on the left.[45] See whether you can supply the meaning for those נִסְתָּרִים words.

	"Then…" clause (apodosis)	"If…" clause (protasis)	
If it were to become known that five shekels had been _____ to me, **then I will / would** _____ them.	...וְשָׁמַרְתִּי אֹתָם:	אִם־יִוָּדַע[46] כִּי נִתְּנוּ לִי חֲמֵשֶׁת שְׁקָלִים...	א.
If it were to be said to the king that bad _____ are coming, **then he will / would summon** his army to _____ the city.	...וְקָרָא אֶת־צְבָאָיו לִשְׁמֹר אֶת־הָעִיר:	אִם־יֵאָמֵר לַמֶּלֶךְ כִּי אֲנָשִׁים רָעִים בָּאִים...	ב.
If the food of a _____ festival were to be placed before us, **then we will / would** _____ until we will / would become satisfied.	...וְאָכַלְנוּ עַד־אֲשֶׁר נִשְׂבַּע[47]:	אִם־נִּתֵּן לְפָנֵינוּ לֶחֶם חָג גָּדוֹל...	ג.

[45] נִסְתָּרִים is a masculine plural participle of ס.ת.ר in the nifal בִּנְיָן, meaning [*ones which*] *are concealed*.

[46] יִוָּדַע is a nifal of י.ד.ע, in the יקטל conjugation (see the appendix entry for §7.3.ה.). The appearance of a ו as the first שׁרשׁ consonant signals that the first consonant of י.ד.ע originally was a ו (ו.ד.ע), a fact apparent from linguistically more conservative languages, such as Arabic and Ethiopic (cf. GKC §69).

[47] שׂ.ב.ע in the qal בִּנְיָן means *to eat one's fill* or *to be satisfied*. Since this form is not intended as nifal, how would you account for the initial **...נ**? For purposes of comparison, nifal words employing these same consonants could include the following: נִשְׂבַּע (יקטל nifal *1cpl* meaning *we will be satisfied*), נִשְׂבָּע (nifal *pt ms* meaning *one who is satisfied*), and נִשְׂבַּע (nifal קטל *3ms* meaning *he was satisfied*). Of these various nifal possibilities, the Hebrew Bible attests only נִשְׂבָּע (*pt ms*).

ד.	אִם־מִגְדָּל[48] גָּדוֹל יִבָּנֶה בְּחוֹל[49]...	...וְנָפַל פִּתְאֹם[50]:	If a _____ _____ were to be built of _____, **then it will / would** _____ _____ly.

In the above examples, the vav-conversive וְקָטַל verbs have been translated as *will* / *would*…. The translation as "will" may help you recognize the future tone of the apodosis. A smoother translation would replace the certitude of "will" with a more tentative "would," in order to fit the more tentative texture of a conditional expression.

Segment 7.3.ח. Structure: *Vav-conversive* וְקָטַל *as apodosis (*וְקָטַלְתִּי*), also the use of nifal in* קָטַל *conjugation*

Instructor: *This segment provides an activity supporting the explanation of §7.3.*ז *(real conditional clauses with vav-conversive* וְקָטַל *as positive apodosis). Negative apodoses are explained, taking the form of* לֹא *(without* ו *plus* יִקְטֹל *(cf. 1 Kings 1:52).*

*This brief "cause and response" composition provides a foundation for the next activity (§7.4.*א*). If you plan to engage the "guessing" dimension of that later activity, it will be important to omit from this present activity the concluding exchange ("Tell two or three others…"). In that case, it may be best simply to assign the present activity as overnight homework, then refrain from processing the results in class until after they have further expanded upon it in the activity for §7.4.*א*.*

7.3.ח. Activity: "If you (*ms*) are able to help us, then we will obey your God." אִם־תּוּכַל לְעָזְרֵנוּ וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ:

INTERACTIVE SKILL: Describing a "cause" that you are passionate about

What "cause" or concern would most deeply stir you to action? Perhaps an invitation inspires you to action. Or perhaps it is the report of famine or grave injustice that stirs you more deeply. What about the threat of imminent personal danger?

[48] מִגְדָּל *tower m.*

[49] חוֹל *sand m.*

[50] פִּתְאֹם is an adverb expressing time. What sort of adverb do you suppose would fit this context?

Take a minute to describe what you are passionate about. Use an "If…then…" pattern. First express the situation that stirs you. This will comprise the "if" portion, called the protasis. You will want to **use a יִקְטֹל form for the protasis**, assuming that it looks to the future ("If such-and-such **were to** happen…") rather than to the past ("If such-and-such **had** happened…").

Follow with a description of the action that you would take—the "then" portion, or **apodosis**.

- If you opt for a **positive** apodosis you may open it with the word וְנִלְחַמְתִּי, or you may select another appropriate verb.[51] (With וְנִלְחַמְתִּי, notice that the accent has moved to the **final** syllable, since the apodosis employs a vav-conversive וְקָטַל.) If you substitute a different וְקָטַל word, try to find another **nifal** verb, if only to reinforce your grasp of the nifal בִּנְיָן. In the model below, line ב shows how a **positive** apodosis might be expressed.
- If you opt for a **negative** apodosis, it would begin with לֹא (without any ו) plus יִקְטֹל. Notice לֹא אֶלָּחֵם, located in line ג of the model below.
- If you wish, you may expand your apodosis (whether positive or negative) to explain how or against whom you would get involved, in order to solve the pressing "cause."

Model

If the children's food **were taken away**…	אִם־יִלָּקַח לֶחֶם־הַיְלָדִים...	**א.** (protasis)
…**then I would fight** against the wicked people.	...וְנִלְחַמְתִּי עִם־הָרְשָׁעִים:	*either* **ב.** (positive apodosis)
…**then I would not fight** against the wicked people.	...לֹא[52] אֶלָּחֵם עִם־הָרְשָׁעִים:	*or* **ג.** (negative apodosis)

[51] Incidentally, ל.ח.מ is not restricted to physical conflict but can encompass a non-tactile response of opposition, such as confrontational speech (cf. Ps. 109:3).

[52] We might expect a negated apodosis to begin with a ו (וְלֹא), yet such is not the case. For to do so would join the negated action as part of a compound protasis ("If the children's food were taken away and [if] I would not fight…," cf. Joüon §176d).

Your cause and consequence

If (*protasis*)…	**אִם־…**	**א.** (protasis)
…then (*positive apodosis*)…	**…ו…**	*and either* **ב.** (positive apodosis)
…then (*negative apodosis*)…	**…לֹא…**	*or* **ג.** (negative apodosis)

Tell two or three others what stirs you to action. See whether you can find someone who has a passion similar to yours. If you wish, you may initiate the conversation by using an inquiry such as the following:

לָמָּה תִּלָּחֵם / תִּלָּחֲמִי׃

Note: In a setting such as this, the question לָמָּה תִּלָּחֵם / תִּלָּחֲמִי׃ would best be rendered*, Why **would** you fight?* rather than*, Why **will** you fight?* The range of meaning for יִקְטֹל forms includes both the **certain** future ([*Why*] ***will*** *you…*) as well as the **hypothetical** future ([*Why*] ***would*** *you…*). It will be helpful to keep in mind the flexibility that exists within the range of meaning for the יִקְטֹל form.[53]

[53] This flexibility concerning future connotations helps account for the designation "imperfect," used by some grammarians to label the יִקְטֹל form. Such forms convey a combination of futurity and potentiality, as opposed to the more confined and certain / reliable connotation of קָטַל forms. Generally the קָטַל form is employed when the speaker / author is referring to events which are certain because they actually have transpired—in past time. To further explore theories contrasting קָטַל with יִקְטֹל, you may wish to peruse a resource such as *IBHS*, ch. 29.

7.3.ט. Did you (*ms*) know that...? (Marketplace economics) הֲיָדַעְתָּ כִּי...:

…just inside שַׁעֲרֵי־הָעִיר *the city gates mpl*, you might encounter a brisk import / export trade at the town's marketplace? Merchants with Phoenician connections might entice you לִקְנוֹת *to buy* [ק.נ.י/ה] woolen textiles dyed purple. Or they may attempt לִמְכּוֹר *to sell* [מ.כ.ר] you their products of cedar, tin, lead, כֶּסֶף, copper, and iron. If in search of aromatics (frankincense, myrrh), you would need to seek out a סֹחֵר *merchant pt* [ס.ח.ר] with Arabian sources. If you were in the market for שֵׁשׁ *linen fabric m* (a loanword from מִצְרַיִם *Egypt*), for סוּסִים *horses mpl*, or for chariots, then go to the סֹחֲרִים who have trade relations with מִצְרַיִם.



Silver snipped from a coil and weighed served as payment in Mesopotamia. Coil on right measures approx. 8 cm by 20 cm.
(Courtesy of Assyrian Gallery, the Oriental Institute Museum)

Perhaps, on the other hand, your individual or collective household had been producing commodities at a surplus rate. Then you would come to market seeking export buyers in need of grain, שֶׁמֶן, יַיִן, dates, דְּבַשׁ, salt, limestone, pine, or oak—whatever your household industry specialized in. With this income you could pay the שָׂכָר *wages m* of any עֲבָדִים who might be in your employ. You would receive payment from הַסֹּחֵר either through trade, barter, or *Hacksilber*—scraps of כֶּסֶף weighed on a portable פֶּלֶס *balance-beam scale m*. This profit you would return to your household.

It was the agriculture-based household with its asset of נַחֲלָה *inalienable, hereditary land f* that comprised the economic foundation of יִשְׂרָאֵל. Over time, some cultures would shift to an economy based on market exchange.[54]

[54] *LBI,* 192–94.

MODULE 7.4 Reporting multiple related events

Module 7.4. Structures: *Additional nifal verbs (including nifal participles), and further uses of* וְקָטַל*; jussive and prohibition expressions are noted in passing (specifically* יִקָּרְאוּ *and* אַל תֵּצְאוּ*, to be explained later).*

Instructor: *This module continues "The Widows' Complaint" story line as more nifal verbs are introduced. In addition, students will be introduced to the sequential-future dimension of the vav-conversive* וְקָטַל *form.*

Note: students may need help crafting a smooth translation of יִוָּדַע הַנֶּאֱמָנִים הֵם אִם־לֹא... *in 7.4 Jonah Episode, cell 2, line* ד *(cf. Gen. 24:21b).*

מִלִּים לַעֲנוֹת Words for responding

בָּבֶל	Babylon *pn loc*
וַיֵּחָשֵׁב [ח.ש.ב]	and it was thought, supposed *nifal*
וַיִּנָּבֵא [נ.ב.א]	and he prophesied* *nifal*
וַיֵּרָאוּ [ר.א.ה]	so they appeared* *nifal*
יִוָּדַע [י.ד.ע]	he / it will / would be known* *nifal*
כֹּהֵן, כֹּהֵן־, כֹּהֲנִים, כֹּהֲנֵי־	priest *m*

נֶאֱמָן, נֶאֱמָנָה, נֶאֱמָנִים, נֶאֱמָנוֹת [א.מ.נ]	ones who are faithful, reliable, established* *nifal pt*
נָכוֹן, נְכוֹנָה, נְכֹנִים, נְכוֹנוֹת [כ.ו.נ]	ones who are solid, firm, established *nifal pt ml*
נִלְחֹם *or* הִלָּחֵם [ל.ח.מ]	to fight* *nifal inf absol*

מִלִּים לִשְׁמֹעַ Words for hearing

אַל־תֵּצְאוּ [י.צ.א]	Do not go out!* *mpl*
יִקָּרְאוּ [ק.ר.א]	Let them be summoned!* *nifal jussive mpl*[a]

דְּרֹשׁ [ד.ר.ש]	to investigate *inf c*
וְהִכֵּינוּ [נ.כ.י/ה]	and we will strike* *hifil*
וַיִּשָּׁבְעוּ [ש.ב.ע]	and they swore an oath* *nifal*

because	יַעַן [אֲשֶׁר]
to return [something] *hifil inf c, prep* ל	לְהָשִׁיב [ש.ו.ב]

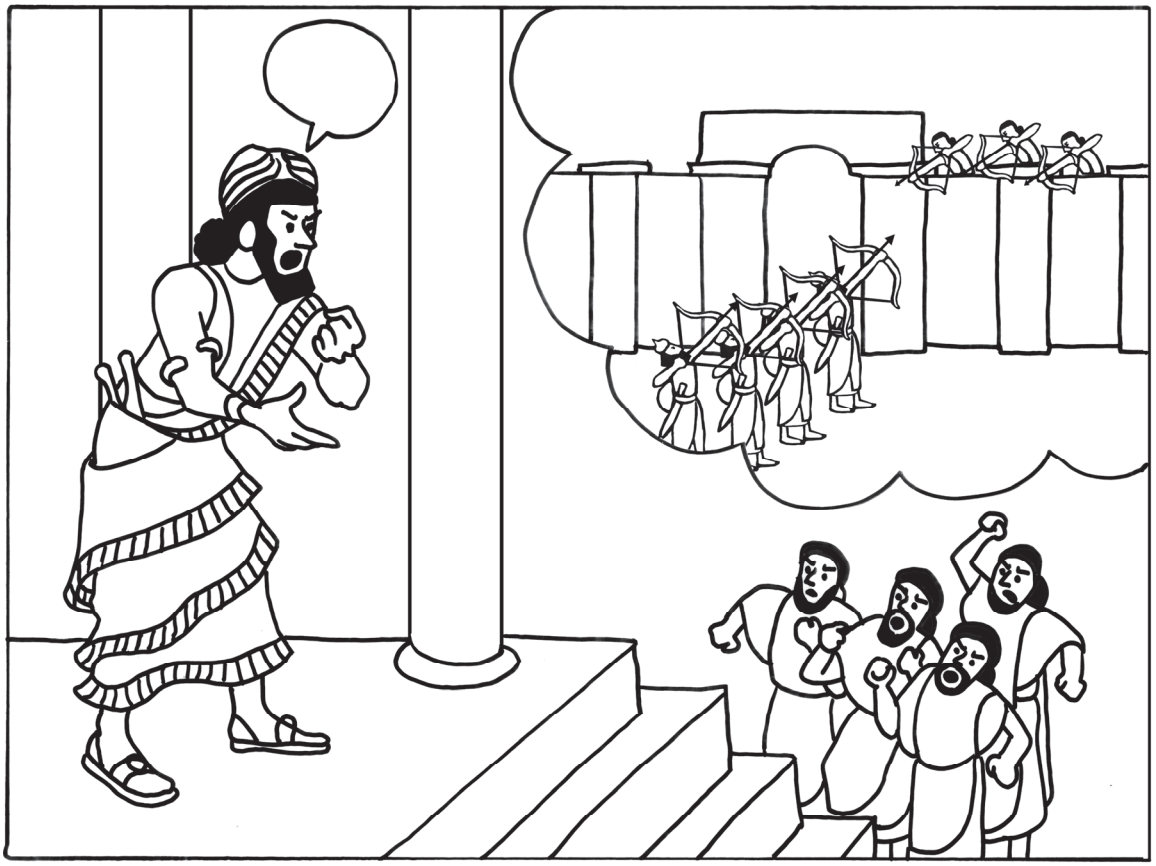
to pursue* *inf absol*	רָדוֹף [ר.ד.פ]

[a] For commands issued in the third person, Hebrew generally uses a form known as "jussive": "May he / she / they [perform some action]." Most jussive forms happen to be spelled the same as their corresponding יִקְטֹל forms. Jussives will be explained in a later unit.

Instructor: *Notes for 7.4 Jonah Episode,* ***Cell 1, line ד:*** *cf. Dan. 9:5 for a series of coordinated, vav-copulative* וְקָטַל *forms; cf. 1 Kings 11:11 for* יַעַן [אֲשֶׁר] *followed by an infinitive absolute.*

Cell 2, line ג: *the nifal of* ר.א.י/ה *frequently refers to the manifestation of a supernatural being becoming visible by a human (e.g., Gen. 12:7, 18:1, and Judg. 6:12), although it may also describe humans presenting themselves before another person (e.g., Joseph presenting himself to his father in Gen. 46:29, Israel presenting itself before the Lord in Deut. 31:11, or Elijah presenting himself before Ahab in 1 Kings 18:2). Alternatively such a self-presentation of humans may be conveyed by* ע.מ.ד לִפְנֵי־.

7.4 Jonah Episode: When morning came…



[מְסַפֵּר] א. וַיְהִי בַּבֹּקֶר וְהִנֵּה נִשְׁמַע הַדָּבָר בְּכָל־הָעִיר׃

[When morning came, behold, the matter was heard throughout the city.]

[מְסַפֵּר] ב. וַיֵּחָשֵׁב כִּי אַנְשֵׁי־בָבֶל הָרְשָׁעִים עָשׂוּ אֶת־הַדָּבָר הַזֶּה׃

[Now it was supposed that the the wicked men of Babylon had done this (thing).]

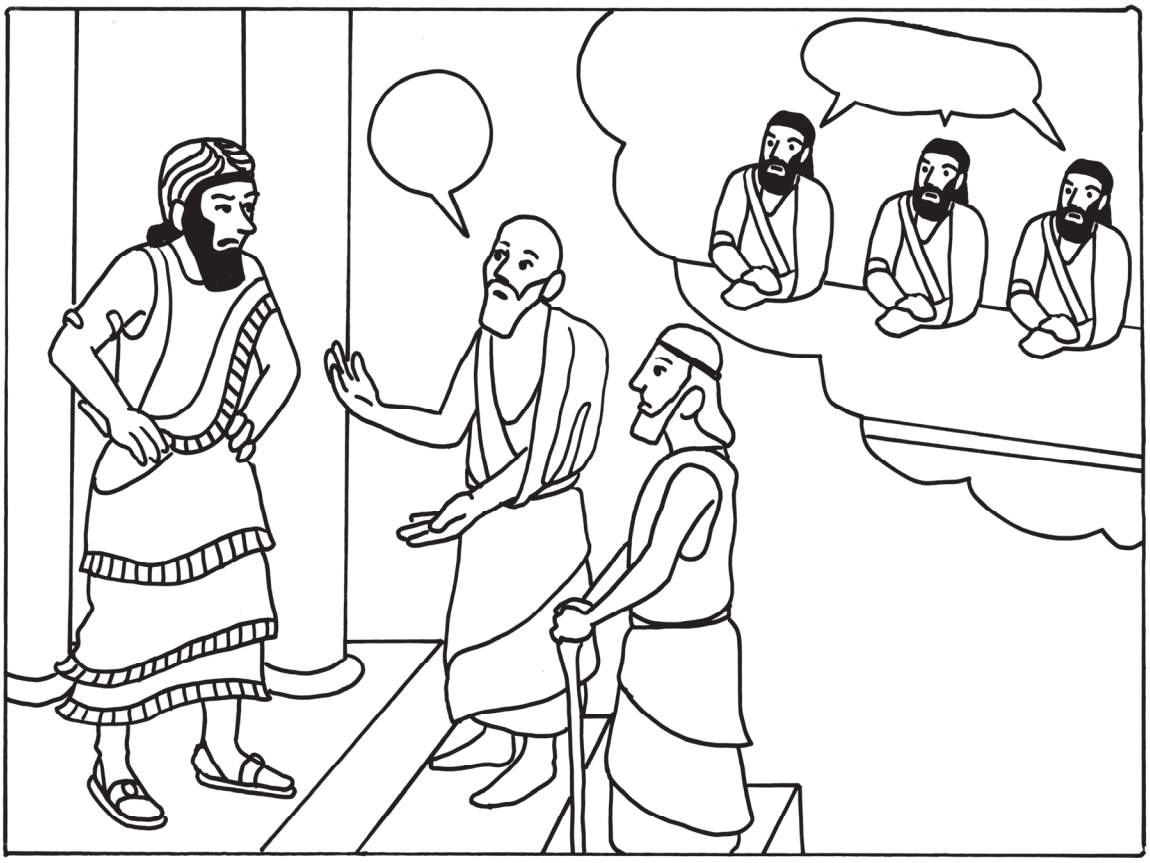
[כֹּהֵן] ג. וַיִּנָּבֵא כֹּהֵן נִינְוֵה לֵאמֹר הִלָּחֵם נִלָּחֵם בְּאַנְשֵׁי־בָבֶל׃

[So the priest of Nineveh prophesied (saying), "We will surely fight against the men of Babylon.]

[כֹּהֵן] ד. יַעַן אֲשֶׁר חָטְאוּ וְעָשׂוּ אֶת־הַמַּעֲשֶׂה הָרַע הַזֶּה רָדוֹף נִרְדֹּף אֹתָם וְהִכֵּינוּ אֹתָם וְלָכֹד נִלְכְּדֵנוּ אֹתָם׃

["Because they sinned and committed this evil deed, we will surely pursue them and (then) strike them and (then) capture them."]

2



[זְקֵנִים] א. וַיְדַבְּרוּ זִקְנֵי־נִינְוֵה לֵאמֹר אַל־תֵּצְאוּ לְהִלָּחֵם בְּאַנְשֵׁי־בָבֶל עַד־דְּרֹשֵׁנוּ הַדָּבָר הַזֶּה:

[Then the elders of Nineveh spoke up and said, "Do not go out to battle against the men of Babylon until we investigate this matter.]

[זְקֵנִים] ב. אֵיךְ תֹּאמְרוּ בִּלְבַבְכֶם כִּי הָיוּ לְאוֹיְבֵינוּ:

יִקָּרְאוּ שְׁלֹשָׁה אֲנָשִׁים טוֹבִים וּנְכֹנִים וְנֶאֱמָנִים לִדְרֹשׁ אֶת־הַדָּבָר:

[How can you suppose that they have become our enemies? Let three men who are good, solid, and reliable be summoned to investigate the matter.]

[שְׁלֹשָׁה אֲנָשִׁים] ג. וַיִּקָּרְאוּ שְׁלֹשָׁה אֲנָשִׁים וַיֵּרָאוּ אֶל־הַזְּקֵנִים: וַיִּשָּׁבְעוּ לָהֶם בֵּאלֹהֵיהֶם וַיֹּאמְרוּ אִם־לֹא נַעֲשֶׂה צֶדֶק לִמְצֹא אֶת־הַזָּהָב וּלְהָשִׁיב אֹתוֹ לָאַלְמָנוֹת הָהֵנָּה:

[So three men were summoned and they presented themselves to the elders. And they swore to them [an oath] by their gods and said, "If we fail to deal fairly so as to find the gold and return it to those widows [then may we experience misfortune]."]

[מְסַפֵּר] ד. וּבַיּוֹם הַשֵּׁנִי יִוָּדַע הֲנֶאֱמָנִים הֵם אִם־לֹא:

[But on the second day it would be known whether they were reliable or not.]

Segment 7.4.א. Structure: *Vav-conversive* וְקָטַל *as future sequence*

Instructor: *This activity builds on the "cause and response" conditional statement that students composed as part of the previous module's exercises (§7.3.ח.).*

If you wish to turn this into a guessing activity, instruct students ***not*** *to disclose the "cause" or "opportunity" that spawned their composition (found in their protasis, expression* א *below). Instead, have them restrict their sharing to those two or three response phrases (expressions #*ב *through* ד*, below). Then see whether others can guess what may have been the cause / opportunity (*א*) that prompted such a sequence of responses (*ב *through* ד*). Participants who offer guesses concerning a classmate's "cause" may form their guesses either in their native language or in Hebrew, as you direct.*

Beginning in this segment (as pointed out in one of the footnotes), some of the more common grammatical terms periodically will be spelled without vowels or diacritical marks. These include terms such as קטל*,* יקטל*, and* בנין*. It may be wise to bring this development to students' attention.*

7.4.א. Explanation and activity: "...We will surely pursue them (*m*) and [then we will] strike them (*m*) and [then we will] capture them (*m*)." ...רָדוֹף נִרְדֹּף אֹתָם וְהִכֵּינוּ אֹתָם וְלָכַדְנוּ אֹתָם:

INTERACTIVE SKILL: Describing a plan consisting of sequential phases

Do you recall how the widows in §7.3 Jonah Episode planned to respond, if Jonah was able to help them? They said: ...וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ ...***then*** *we* ***will*** *obey your God*. They used וְשָׁמַעְנוּ (a vav-conversive וְקָטַל form) to convey a **future consequence**.

When **multiple** וְקָטַל forms appear together, they weave a cascading **sequence of future events**. This use of וְקָטַל may remind you of the way וַיִּקְטֹל can describe a **sequence** of actions in the **past**.

In order to employ this skill (expressing sequential future events), return for a moment to the "cause" or "opportunity" that stirred you in the activity found in §7.3.ח.: "If you are able…." Originally you crafted two parts: an if-clause (on the model of ...אִם־יִלָּקַח לֶחֶם־הַיְלָדִים) and a then-clause (on the model of :וְנִלְחַמְתִּי עִם־הָרְשָׁעִים...).

- Begin by copying your if-clause from §7.3.ח. into the blank labeled "א" below.
- Expand your "then-clause" so that it has three sequential parts (three verbs that logically follow, one after the other). Feel free to include your original apodosis verb ("then-

statement") in §7.3.ח. as one of these three. The result will be a more detailed (and sequential) picture of how you would respond to the crisis or opportunity you identified in §7.3.ח.

If you wish, you may refer to the model below (the segment title, cf. §7.4 Jonah Episode, cell 1, line ד). In particular, notice that the verbs וְהִכִּינוּ and וְלָכַדְנוּ are able to convey a **future sequential** meaning: *…and* **[*then we will*]** *strike…and* **[*then we will*]** *capture*. Such a translation is possible—even recommended—since they are vav-conversive וְקָטַל forms.

There are two aspects of your composition that will differ from the model, however.

(1) First, the priest of Nineveh was concerned about a **past** grievance (the widows' calamity). As a result, his opening statement uses a **past** form (חָטְאוּ *they sinned*, a קטל form[55] to express past tense).

In contrast, your opening statement will express a **future** possibility and so will use a יקטל form (as in אִם־יִלָּקַח *if it were taken away*, from the model in §7.3.ח.).

(2) Second, for his opening consequence (the first of three apodoses) the priest uses the emphatic expression רָדוֹף נִרְדֹּף *we will surely pursue them* (cf. §5.2.ד.). This expression (a paronomastic infinitive absolute) cannot incorporate within it a vav-conversive וְקָטַל. To express future it depends on a יקטל form (נִרְדֹּף). A וְקָטַל may still follow as a separate apodosis (as happens in the priest's second and third apodoses, וְהִכִּינוּ and וְלָכַדְנוּ).

In contrast, you may opt to compose your three-stage apodosis **entirely of וְקָטַל forms**. In that case no emphatic expression such as רָדוֹף נִרְדֹּף would appear in your apodosis. If you decide to include such an emphatic clause, you may locate it at a point in the three consequences where it will make the most sense to you. Be aware, however, that a strict flow of consecution will be interrupted at the point of a paronomastic infinitive absolute.

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[55] Can you recognize that the word קטל is the word קָטַל spelled without vowels (unvocalized), and that יקטל similarly stands for יִקְטֹל, just as שרש represents שֹׁרֶשׁ? From this point forward several common grammatical terms previously introduced will periodically appear **without vowels**, including the word בנין and its plural, בנינים (בִּנְיָנִים). Incidentally, pre-Masoretic biblical texts did not employ vowel pointing. As you may be aware, Modern Hebrew similarly is written without vowel pointing.

Model and composition

Your cause and consequences	Jonah model (§7.4, cell 1, line ד)	
	יַ֣עַן אֲשֶׁר חָטְאוּ... Because they sinned…	א. **Background cause** or condition (either קטל if past, or יקטל if future)
	...וְרָדַפְנוּ... …[then] we will pursue… *or* ...רָדוֹף נִרְדֹּף... …we will surely pursue…	ב. **First consequence** (either וְקָטַל if non-emphatic, *or* inf. absol. and יקטל if emphatic[56])
	...וְהִכֵּינוּ... …and then we will strike…	ג. **Second consequence** (see above)
	...וְלָכַדְנוּ׃ …and then we will capture.	ד. **Third consequence** (see above)

Watch for your instructor's directions concerning how to share the "cause and consequence" essay you have just composed.

[56] The fact that a paronomastic infinitive here appears first among three apodoses is arbitrary. Depending on the intent of the speaker, it could appear in a different position or may be omitted entirely.

Segment 7.4.ב. Structure: *Vav-copulative* וְקָטַל

Instructor: *The earlier explanation of vav-conversive (*וְקָטַל *in §7.3.ז.) now will expand to include the vav-copulative* וְקָטַל.

7.4.ב. Explanation: "...Because they (*m*) sinned and committed this evil deed..." יַעַן אֲשֶׁר חָטְאוּ וְעָשׂוּ אֶת־הַמַּעֲשֶׂה הָרַע הַזֶּה...

INTERACTIVE SKILL: Describing past events that were loosely connected, not dependent on each other

Notice the phrase וְעָשׂוּ אֶת־הַמַּעֲשֶׂה הָרַע הַזֶּה in the heading above, focusing especially on the verb וְעָשׂוּ. There are two possible options for translating וְעָשׂוּ.

First option. One the one hand, וְעָשׂוּ might be a **vav-conversive וְקָטַל** (cf. §7.3.ז.). If this seems to be the better choice, it should be rendered *then they will* / *would do* (or *commit*). Notice the future or potential orientation of the translation.

Second option. However, as indicated in a note to §7.3.ז., not all וְקָטַל forms are vav-conversive. That is, not every וְקָטַל converts a קטל form so that it conveys a future-sequential meaning. Instead, some וְקָטַל forms retain the קטל meaning (with a conjunction), and thus will have no sense either of sequence or of futurity. These are known as "**vav-copulative וְקָטַל**" expressions or "a קטל with a coordinating vav." If this is the better choice, וְעָשׂוּ should be rendered *and they did* (or *committed*). Notice the past tense (not future) and the lack of any sequential orientation (omission of *then*).

How will we know which meaning to choose (vav-conversive וְקָטַל or vav-copulative וְקָטַל)? Two clues will assist us. The **first clue** is **context**. Does the context call for a future meaning with a sense of sequence? If so, then the וְקָטַל in question should be rendered accordingly (as a vav-conversive וְקָטַל). If, on the other hand, a better fit would result from a past meaning without any sense of sequence, then the וְקָטַל should be rendered as a vav-copulative וְקָטַל.

The **second clue** will affect only two finite forms: the *1cs* and *2ms* conjugations. As noted briefly in §7.3.ז., when the **accented syllable** remains **unchanged** in *1cs* and *2ms* conjugations (remaining on penultimate syllable as in וְשָׁמַרְתִּי), then the verb belongs to the **vav-copulative וְקָטַל** (typically past tense, with the parallel or "coordinated" ו rather than a ו conveying sequence).

But if the accent has shifted to the **final** syllable (וְשָׁמַרְתָּ), then the verb belongs to the **vav-conversive וְקָטַל** form (typically future, with sequential ו). A vav-conversive meaning is especially

appropriate when a preceding clause introduced a protasis (signaled by אִם *if*, sometimes by כִּי). Then the vav-conversive serves as the apodosis.

The remarks that follow will take these two clues for interpreting וְקָטַל and will apply them to the Jonah episode excerpt serving as the heading for this segment.

First option: render וְעָשׂוּ as a **vav-conversive וְקָטַל** ("Because they sinned **and then will commit** this evil deed…").

- In the story, this option **would not fit** since the robbery belongs to the past, not the future.

Second option: render וְעָשׂוּ as a **vav-copulative וְקָטַל** ("Because they sinned **and committed** this evil deed …").

- This **would fit** the story, since the robbery has already been committed.

The clue of an accented syllable offers no assistance here, since וְעָשׂוּ is not one of the conjugations affected by accent (עָשׂוּ is neither *1cs* nor *2ms*, but *3cpl*).

Below are two excerpts with וְקָטַל forms, taken from the Hebrew Bible. In one, Pharaoh speaks with his advisors. In the other, God addresses King Solomon.

The וְקָטַל verbs have been shaded to help you locate them more quickly. See whether you can grasp why וְקָטַל forms in the Exodus passage have been rendered as a series of sequential future actions (vav-conversive וְקָטַל), while in the 1 Kings passage, the וְקָטַל form has been rendered as a past action that stands parallel to other action in the context (vav-copulative וְקָטַל).

God addresses King Solomon	**Pharaoh speaks to his advisors**
…יַעַן אֲשֶׁר שְׁאַלְתָּ אֶת־ הַדָּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לְךָ יָמִים רַבִּים... וְשָׁאַלְתָּ לְךָ הָבִין...:	…פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה וְנוֹסַף גַּם־הוּא עַל־ שֹׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:
"…Because you have asked for this, and have not requested for many days for yourself… but have requested insight…" (1 Kings 3:11).	"…lest [the Israelite people] would grow numerous and it would come about that war would happen, and [the Israelite people] then would itself join our enemies, and then would fight against us, and then would go up from the land" (Exod. 1:10).
The verb וְשָׁאַלְתָּ *but* [*you*] *have requested* stands in **coordinating**—not sequential—relationship to the preceding action (שָׁאַלְתָּ), since it joins with the first to form a contrastive whole. **Past** tense fits the context, since it describes Solomon's recent behavior. Further, the ***2ms* accent** appears	The verbs וְנוֹסַף *it would join*, וְנִלְחַם *it would fight*, and וְעָלָה *it would go up* together form a **future sequential** series (וְהָיָה also is vav-conversive). Pharaoh employed this forecast as rationale for his

where we would expect it for a קטל form (penultimate). Thus וְשָׁאַלְתָּ is a vav-copulative וְקָטַל. וְשָׁאַלְתָּ would have been vav-conversive.	cruel policy of population-subjugation.

Segment 7.4.ג. Structure: *Nifal participles*

Instructor: *This segment adds participles to students' grasp of the nifal* בִּנְיָן. *Additional examples appear in the appendix. A matching activity follows in §7.4.*ד*., giving students further experience with nifal participles.*

7.4.ג. Explanation: "Men who are good, solid, and faithful"

אֲנָשִׁים טוֹבִים וּנְכוֹנִים וְנֶאֱמָנִים

INTERACTIVE SKILL: Making simple descriptions (using the nifal בִּנְיָן)

At times when describing the traits of persons or objects, you may wish to employ vocabulary from the nifal בִּנְיָן. Such is the case with the two participles (used attributively) found in the expression אֲנָשִׁים טוֹבִים וּנְכוֹנִים וְנֶאֱמָנִים *men who are good, solid, and reliable.*

Notice the **נ...** prefix in both נְכוֹנִים and נֶאֱמָנִים—a characteristic mark of nifal participles. See whether you can locate those specific participles within the table below.

Nifal participles: א.מ.נ and כ.ו.נ

	ms	***fs***	***mpl***	***fpl***
א.מ.נ	נֶאֱמָן one *ms* who is reliable	נֶאֱמָנָה *or* נֶאֱמֶנֶת[57] one *fs* who is reliable	נֶאֱמָנִים ones *mpl* who are reliable	נֶאֱמָנוֹת ones *fpl* who are reliable
כ.ו.נ	נָכוֹן one *ms* who is established	נְכוֹנָה one *fs* who is established	נְכוֹנִים ones *mpl* who are established	נְכוֹנוֹת ones *fpl* who are established

Admittedly, each of those verbs (א.מ.נ and כ.ו.נ) contains one or more radical that causes a spelling adjustment. Can you detect which consonants are responsible?[58] To grow accustomed to the more typical

[57] Occasionally a participle *fs* departs from the usual **...תְ** spelling and is vocalized with **...ה** instead. Such is the case with נְכוֹנָה. Some verbs attest both spellings, as in א.מ.נ (cf. §3.2.ב., note).

spelling of nifal participles, please concentrate on the pattern found in the two verbs in the next table (ל.ח.מ and ש.ב.ר).

The frequent appearance of a qameṣ as theme vowel for the nifal participle is worth noting. Only this feature will distinguish a nifal participle *ms* (as in נִלְחָם *one who fights*) from a nifal קטל *3ms* (as in נִלְחַם *he fought*).

Nifal participles: ל.ח.מ and ש.ב.ר

	ms	***fs***	***mpl***	***fpl***
ל.ח.מ	נִלְחָם one *ms* who fights	נִלְחֶמֶת one *fs* who fights	נִלְחָמִים ones *mpl* who fight	נִלְחָמוֹת ones *fpl* who fight
ש.ב.ר	נִשְׁבָּר one *ms* who is broken	נִשְׁבֶּרֶת one *fs* who is broken	נִשְׁבָּרִים ones *mpl* who are broken	נִשְׁבָּרוֹת ones *fpl* who are broken

Please refer to the portion of the appendix corresponding to this segment for the spelling of additional nifal participles, especially those whose שרש ends with ה/י, or begins with either א or י.

Segment 7.4.ד. Structure: *Nifal participles*

Instructor: *This matching activity builds on the explanation of nifal participles begun in the previous segment.*

After students have completed the matching activity, they are instructed to select an item that they would least like to encounter on a dark stormy night. If you wish to invite them to share their "worst-fear" selection, you may use the following question: מַה־תִּירָא לִקְרַאת אֹתוֹ בַּלַּיְלָה: What would you be afraid of meeting [it] in the night? *You may want to point out that* לִקְרַאת *means "to encounter," while* לִקְרֹא *means "to call out, read" (cf. note to "Words to recognize" in §6.2).*

[58] The א in א.מ.נ resists vowel typical reduction to a sheva, so vocalizes with a ḥaṭef-segol instead. The ו in כ.ו.נ produces a so-called "hollow" verb, with the ו here operating as a ḥolem or a ḥolem-vav vowel instead of a genuine consonant.

7.4.ד. Activity: "Men who are good, solid, and reliable"

אֲנָשִׁים טוֹבִים וּנְכוֹנִים וְנֶאֱמָנִים

INTERACTIVE SKILL: Making simple descriptions (with nifal בִּנְיָן), continued

Referring to the table below, use your imagination to describe each object on the right, by drawing from one of the "descriptions" on the left. Use a description and an object only once. Then answer the question appearing in the paragraph following the table: "Which one of these would you **least** like to encounter on a dark and stormy night?" The "Model response" will help you craft your reply.

At first glance, some of the "descriptions" below may appear to be suitable for more than one "object." But before linking a description with an object, be sure that the gender / number information of a description fits the object you select for it. Since these particular "descriptions" all happen to be participles, we are able to determine their gender and number (as if they were adjectives).[59]

[59] Grammarians consider participles to be **verbal adjectives** since they may serve to give descriptions and since, when serving as attributive adjectives, they need to match the gender, number, and definiteness of the object they describe. When forming a verbless sentence (as a predicative adjective) an article does not accompany the participle.

Descriptions	
א.	נֶאֱכָל
ב.	נֶאֱסָרִים[60]
ג.	נִכְרֶת
ד.	נִלְחָמִים
ה.	נִלְכָּדִים
ו.	נִרְדֶּפֶת
ז.	נִשְׁאוֹת
ח.	נִשְׁבָּרָה
ט.	נִשְׁבָּרִים
י.	נִשְׁמָע
כ.	נִשְׁמָרִים

Your description		Objects	
ח.	נִשְׁבָּרָה	1.	a deeply remorseful spirit or inner self (רוּחַ)
[ד.]	*[נִלְחָמִים]*	2.	a lion, a hyena, and a bear, all determined to drink at a narrow watering hole (*mpl*)
[ז.]	*[נִשְׁאוֹת]*	3.	two small girls, very tired, hiking with their parents
[א.]	*[נֶאֱכָל]*	4.	food at a feast (לֶחֶם)
[ט.]	*[נִשְׁבָּרִים]*	5.	fragile pottery vessels stored in a room discovered by a large, clumsy animal
[ב.]	*[נֶאֱסָרִים]*	6.	pouches of money, hidden in a merchant's waist-sash
[י.]	*[נִשְׁמָע]*	7.	a secret (סוֹד *m*)
[ג.]	*[נִכְרֶת]*	8.	a sheaf of grain (עֹמֶר *m*)
[ו.]	*[נִרְדֶּפֶת]*	9.	the front-runner in a women's foot race
[כ.]	*[נִשְׁמָרִים]*	10.	treasure chests (אֲרוֹן *m*)
[ה.]	*[נִלְכָּדִים]*	11.	witless, unsuccessful thieves

After you have finished, please look over the above list of objects-plus-descriptions that you have developed. Which one of these would you **least** like to encounter on a dark and stormy night? To indicate the one that you have selected, you may want to use the verb פ.ח.ד *to be afraid, to tremble*, as

[60] The nifal of א.ס.ר means *to be bound* or *to be tied*.

offered in the model response below. Be prepared to explain your choice, whether in Hebrew or in your native language.

Model response

If I were to encounter _____ _____ (*fill in your choice of object-plus-description*) during the night, then I would be extremely afraid.	אִם־אֶקְרָא _____ _____ בַּלַּיְלָה וּפָחַדְתִּי מְאֹד:

7.4.ה. Instructor: *This "Did you know that…?" segment invites students to explore passages such as Gen. 42:15 (an oath), 1 Sam. 1:11 (a vow), and Gen. 15:18 (a covenant). The 1 Sam. 1:11 passage also appears as one of the Selected Readings for this unit.*

7.4.ה. Did you (*ms*) know that…? (Oaths) הֲיָדַעְתָּ כִּי...:

…in ancient times the Israelites and their neighbors had several options when they wanted to add validation or urgency to pledges and requests? These options included (a) swearing an oath (when expressing solemn intent), (b) making a vow (when submitting an urgent request), and (c) forming a covenant (when solemnizing a joint agreement).

- To swear an oath (ש.ב.ע in the nifal בִּנְיָן) had the effect of assuring the hearer that promised behavior would certainly transpire or, occasionally, that a present assessment is accurate (cf. 1 Sam. 20:3). To strengthen the oath a speaker often would invoke the person of God (...חַי־יהוה *the* LORD *is alive*..., cf. 1 Sam. 19:6)

or some other powerful person (e.g., **...חֵי פַּרְעֹה** *Pharaoh is alive*..., cf. Gen. 42:15).[61] The unspoken implication seems to have been, "I call upon God as I make this promise in order to buttress my integrity by associating it with the integrity of God's own self; in so doing I place myself under hazard of divine punishment in case I fail to make good on my promise. So may the Person of God [חַי־יהוה] bring damage to me, if I do not perform as promised."[62]

- To invoke the LORD's person in this fashion, all the while intending not to keep one's promise was known as "taking up the LORD's name emptily" (**נ.שׂ.א שֵׁם לַשָּׁוְא**). It was in order to deter such arrogant perjury that the third of the Ten Commandments was intended (Exod. 20:7).
- Making a vow (**נָדַר נֶדֶר**, lit., *he vowed a vow*, *m*) would add urgency to a request, as the supplicant followed the petition with a pledge of performance, to be fulfilled once the request came to pass. Perhaps you are familiar with the story of young Samuel. If so, you may recall the costly performance pledged by his mother Hannah, in order to show how deeply she hoped that her petition would

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[61] **חַי** is used with reference to God; **חֵי** is with reference to others. The vocalization **חֵי** has been explained as a contracted form of the adjective **חַי** in the absolute state (cf. GKC §93aa, n. 1) or the construct state of the plural noun **חַיִּים** (with **חַי** as singular; Joüon §165e, n.). Taking **חַי** an adjective, **חַי־יהוה** would mean "Living is the LORD," or more smoothly, "The LORD is alive." Taking **חַי** a noun, **חַי־יהוה** would mean "the life of the LORD" (used as a solemnizing exclamation).

[62] This unspoken implication of "hazard to me if I fail" would explain why Biblical Hebrew oaths that are associated with positive promises often are cast as negative conditions, using **חַי־יהוה אִם־לֹא...** ("The LORD is alive: if I **fail** to do X" means "I surely **will do** X"), while oaths associated with negative promises are cast as positive conditions, often prefaced by **חַי־יהוה אִם...** ("The LORD is alive: if I do Y" means "I surely will **not** do Y"). This understanding seems to account for the Hebrew idiom better than regarding **חַי־יהוה** as a bedrock of certitude: "[**As surely as**] the LORD lives, so I will **surely**…." Cf. Moshe Greenberg, "The Hebrew Oath Particle *ḤAY / ḤĒ*," *Journal of Biblical Literature* 76 (1957): 34–39. God employs the same formula to add solemnity to divine declarations, replacing the divine name by a pronoun referring to himself, as seen in **חַי־אֲנִי** of Num. 14:28 (see Jer. 51:14 for a fuller expression of this divine phenomenon). When **כִּי־אִם...** prefaces an oath, with or without **חַי־יהוה**, it means that the ensuing statement will surely come to pass (in the opinion of the speaker, cf. 1 Sam. 26:10).

be fulfilled (1 Sam. 1:11).

- Making a covenant (כָּרַת בְּרִית, lit., *he cut* or *established a covenant*, *f*) served to formalize a relationship between two parties. Generally each party would agree to stipulations of performance, as well as submitting to certain penalties should they fail to carry out the promised performance. The covenant between God and Abram in Genesis 15 bears particular attention because it seems to be missing part of the customary components.[63] Can you tell what seems to be missing?

Does your culture have ways to express solemn intent or request in any way similar to those noted above (oath, vow, or covenant)? Please explain.

Segment 7.4.ו. Structure: *Nifal infinitive absolute, employed for paronomastic intensification*

Instructor: *The table below presents several nifal infinitive absolute forms.*

After students understand the emphatic connotation of the paronomastic infinitive absolute (known more specifically as a "tautological infinitive"), this activity will direct them to find three classmates who self-identify as having performed or experienced one of the verbs listed below.

If you wish, you may cast the activity as a race, seeing who (or what team) will be first to complete the task of finding three persons who have performed or experienced the verbs in question. To prevent people from simply pointing to verbs on the sheet, it would be a good idea to stipulate that they must limit themselves to communicating orally.

[63] See Gen. 15:18 for explicit reference to כָּרַת...בְּרִית, where the carcasses of larger animals were severed (כ.ר.ת) vertically and separated as part of the covenant ritual. Some regard the ceremony as constituting a self-maledictory oath resembling first millennium Aramaic treaties (cf. Jer. 34:18), while others liken it to second millennium Hittite purification rites (John H. Walton and Victor H. Matthews, *The IVP Bible Background Commentary: Genesis – Deuteronomy* [Downers Grove, Illinois: InterVarsity, 1997], 41–42, and P.R. Williamson, "Covenant," *Dictionary of the Old Testament: Pentateuch*, 146–7).

7.4.ו. Explanation and activity: "We will surely fight." הִלָּחֵם נִלָּחֵם:

INTERACTIVE SKILL: How to add a tone of certainty as you anticipate (or report) an experience

Do you recall the statement מוֹת אָמוּת *I will surely die*? As we saw earlier, future certainty can be expressed by following an infinitive absolute such as מוֹת *to die* with a יקטל form of the same שׁרשׁ, such as אָמוּת *I will die* (see §5.2.ד.).

The heading for the current segment operates in the same way: הִלָּחֵם נִלָּחֵם *we will surely fight*. הִלָּחֵם is a nifal infinitive absolute of ל.ח.מ, while נִלָּחֵם is a יקטל from the same שׁרשׁ and בִּנְיָן. Taken together they mean, *we will surely fight*.

Called a paronomastic use of the infinitive absolute (or a tautological infinitive), this structure offers a way to express certainty without going so far as issuing an oath. The statement, הִלָּחֵם נִלָּחֵם, happens to be in the nifal בִּנְיָן, while מוֹת אָמוּת involved the qal בִּנְיָן. Both members of a paronomastic expression generally—but not always—trace to the same בִּנְיָן.

When construed with the יקטל, the time frame of this forceful structure will look to the **future**. Notice the יקטל forms used to convey future in מוֹת אָמוּת *I will surely die* and הִלָּחֵם נִלָּחֵם *we will surely fight*.

If, on the other hand, we wished to fashion a forceful statement about the **past**, we simply would exchange the יקטל with a קטל form. Thus to express "*we most certainly did fight*" we would say נִלְחֹם נִלְחַמְנוּ.

Did you notice that the spelling of the nifal infinitive absolute combined with יקטל was הִלָּחֵם, while the nifal infinitive absolute combined with קטל was נִלְחֹם? The basic nifal infinitive absolute is the form beginning with ה... followed by a dagesh (where possible) to represent the נ of the nifal (similar to nifal infinitives construct). But when a paronomastic expression involves a קטל nifal form (a form that must begin with נ...) the nifal infinitive absolute will imitate that קטל form and so will begin with נ....[64]

Now it is your turn. What sort of unusual consequence can you imagine happening to you? Draw from the following list of verbs in the nifal to describe what you expect will be done to you (or, in the case of ש.ב.ע, what you plan to do). Fashion a consequence that may seem incredible to the hearer, so that you feel you must declare it with strong emphasis, as if to say, "Yes, believe it or not, this is what

[64] The theme vowel also shifts from ṣērê to ḥolem (cf. Joüon §51b).

will actually happen!" The translations of several expressions נִתְּנוּ לָךְ. Where they have not been provided, see whether you can recall them from memory.

It would be helpful if you would also express what sort of circumstance would lead to the unusual consequence you envision. You may express that circumstance in Hebrew (begin with אִם... followed by יקטל). Or you may express the circumstance in your native language.

After fashioning your emphatic statement, ask "מַה־יֵּעָשֶׂה לָךְ?" as you circulate from one classmate to another. When a classmate indicates what will be done to him or her, write that student's name in the column labeled "Classmate's name," near the verb that he / she used. See how quickly you can collect three different names alongside three different verbs (one name per verb).

Classmate's name	Meaning	*Inf. absol.* with *nifal 1cs* יקטל	*Nifal inf. absol.*	שׁרשׁ
	I will surely be eaten	הֵאָכֹל אֵאָכֵל	הֵאָכֹל	א.כ.ל
	I will surely be gathered	הֵאָסֵף אֵאָסֵף	הֵאָסֵף	א.ס.פ
	[I will surely be cut]	הִכָּרֵת אֶכָּרֵת	הִכָּרֵת	כ.ר.ת
	[I will surely be found]	הִמָּצֵא אֶמָּצֵא	הִמָּצֵא	מ.צ.א
	[I will surely be lifted]	הִנָּשֵׂא אֶנָּשֵׂא	הִנָּשֵׂא	נ.שׂ.א
	I will surely be given [away]	הִנָּתֵן אֶנָּתֵן	הִנָּתֵן	נ.ת.נ
	I will surely be asked	הִשָּׁאֵל אֶשָּׁאֵל	הִשָּׁאֵל	שׁ.א.ל
	I will surely take *or* declare an oath	הִשָּׁבַע אִשָּׁבַע	הִשָּׁבַע	שׁ.ב.ע

Segment 7.4.ז. Structure: *Nifal infinitive construct*

Instructor: *Depending on time constraints, you may opt to conduct this activity either during class or as homework. Following the explanation and activity regarding infinitives absolute, it may be helpful briefly to contrast absolute with construct forms of the infinitive. Both appear in the first table, below.*

7.4.ז. Explanation and activity: "Do not go out (*mpl*) to do battle..."

אַל־תֵּצְאוּ לְהִלָּחֵם ...

INTERACTIVE SKILL: Providing the rationale for an action

In the past you have observed that an infinitive preceded by the preposition ל may introduce a purpose. Thus the heading above, אַל־תֵּצְאוּ לְהִלָּחֵם *Do not go out* (*mpl*) *to do battle*, includes the purpose for which one should "not go out," namely, לְהִלָּחֵם *to do battle*.

The sort of infinitive that may be prefixed by a preposition is known as an **infinitive construct**. In many cases the infinitive **construct** will be distinguished from the corresponding infinitive **absolute** by slight spelling differences. Generally the infinitive absolute will employ longer vowels than the infinitive construct.

In the case of the nifal בִּנְיָן, the two infinitives are generally alike (see כ.ר.ת, below). Exceptions include III ה/י verbs (see ב.נ.ה/י below) and isolated verbs like נ.ת.נ.

נ.ת.נ		כ.ר.ת		ב.נ.ה/י		בִּנְיָן
Inf. constr.	***Inf. absol.***	***Inf. constr.***	***Inf. absol.***	***Inf. constr.***	***Inf. absol.***	
[לָ]תֵת	נָתֹן	[לִ]כְרֹת	כָּרוֹת	[לִ]בְנוֹת	בָּנֹה	**Qal**
[לְ]הִנָּתֵן	הִנָּתֹן	[לְ]הִכָּרֵת	הִכָּרֵת	[לְ]הִבָּנוֹת	הִבָּנֵה	**Nifal**

In the case of qal verbs, note especially that a form of the sheva will appear under the first radical in most construct forms, as in [לִ]כְרֹת. In the case of nifal verbs, note the preformative ה as in [לְ]הִכָּרֵת.

Imagine for a moment that a friend has discovered you engrossed in your Hebrew homework, and asks why you are studying the language. (Hint: frame your explanation using an infinitive construct preceded by ...לְ.) Where possible, employ a **nifal** infinitive construct. Below you will find a model exchange followed by several nifal verbs that you may find useful. Some will be new to you. After

forming your answer to the question, inquire of a friend why he / she is learning to read Hebrew. The שׁרשׁ "ל.מ.ד" conveys the idea of *learning* when used in the qal בנין.

Model

Why are you learning to read Hebrew [Judean]?	לָמָּה אַתָּה לֹמֵד / אַתְּ לְמֻדֶּת לִקְרֹא יְהוּדִית?	Inquiry
I'm learning to read Hebrew so that the words of the Book of Moses may be heard unto this very day.	אֲנִי לֹמֵד / לְמֻדֶּת לִקְרֹא יְהוּדִית לְהִשָּׁמַע דִּבְרֵי־סֵפֶר־מֹשֶׁה עַד הַיּוֹם הַזֶּה:	Reply

If you prefer, you may answer in the negative, expressing what is **not** one of the reasons stirring you to study Hebrew: לֹא לְ... אֲנִי לֹמֵד / לְמֻדֶּת יְהוּדִית: *It is not in order to* [insert reason] *that I am learning Judean*.

Nifal infinitives construct, with ל

לְהִנָּבֵא	to prophesy	לְהִוָּרֵא	to be feared, revered	לְהִבָּנוֹת	to be built, become established
לְהִנָּגֵף	to be struck	לְהִזָּכֵר	to be remembered	לְהִגָּלוֹת	to be revealed
לְהִנָּשֵׂא	to be lifted up	לְהִמָּצֵא	to be found	לְהִוָּדַע	to be known
לֵעָנוֹת[65] לִפְנֵי־	to be submissive to	לְהִמָּשַׁח	to be anointed	לְהִוָּסֵד	to be founded, established

Segment 7.4.ח. Structure: *Cardinal numbers, the idiom for expressing one's age*

Instructor: *In this activity students will formulate a simple survey question (with a nifal verb, if possible), after which they will learn how to report their findings. In the process they will obtain a brief explanation of the syntax of cardinal numbers. If time is limited, you may wish to reduce the suggested survey sample from ten students to five.*

The cardinal –teens and tens forms appear in the appendix. Ordinal numbers are presented in §7.5.א.

*You may wish to use this follow-up. If time allows, go back to one or two respondents who replied "*אֱמֶת*." Follow up by asking* מָתַי *When? or* אֵיךְ *How? Students will find these questions in the "Summary," step (4).*

[65] Concerning לֵעָנוֹת, when a preposition such as ל precedes a nifal infinitive construct such as הֵעָנוֹת (from ע.נ.י/ה), the ה of the nifal preformative may be syncopated, producing a ṣērê after the preposition ל (cf. Joüon §51b).

7.4.ח. Explanation and activity: "Let three men be summoned."

יִקָּרְאוּ שְׁלֹשָׁה אֲנָשִׁים:

INTERACTIVE SKILL: Tallying a survey

You are about to discover something that your classmates have (or have not) experienced. Begin by **selecting a trait** or experience you would like ask them about. Here are two sample queries.

Model

Have you (*ms*, *fs*) (ever) been caught?	הֲנִלְכַּדְתְּ / הֲנִלְכַּדְתְּ:	Inquiry א
Have you (*ms*, *fs*) (ever) hidden yourself?	הֲנִסְתַּרְתְּ / הֲנִסְתַּרְתְּ:	Inquiry ב

Try to select a verb in the **nifal** בִּנְיָן as you form your survey question. Draw from any of the nifal verbs appearing in previous pages, adapting to the specific conjugation needed for this question. Alternatively, you may draw from nifal verbs collected at the back of this volume (pp. 475–80).

Note: Resist the temptation to invent a nifal verb by adapting a שרש known from a different בִּנְיָן. While such an invention may seem ingenious, it also may generate inauthentic Biblical Hebrew.

Write your survey question in the space provided.

In order to complete this survey it will be helpful to grasp some basic principles regarding the use of מִסְפָּרִים *numbers* in Hebrew—in particular, numbers that refer to quantity ("cardinal numbers"). Numbers that designate order ("ordinal numbers") will be explained in §7.5.א. After studying the principles, note the summary offered toward the close of this explanation. The summary will simplify how to report your survey results.

- Numerals offer one spelling when describing **masculine** nouns, and another spelling for use with **feminine** nouns.[66] In the kings / queens example below, compare spelling of the numeral associated with "kings" over against the numeral modifying "queens." "Kings" is modified by שְׁלֹשָׁה, while "queens" is modified by שָׁלֹשׁ.

Feminine Noun		Masculine Noun		Syntax
שָׁלֹשׁ מְלָכוֹת	three queens	שְׁלֹשָׁה מְלָכִים	three kings	**numeral** first
מְלָכוֹת שָׁלֹשׁ	three queens	מְלָכִים שְׁלֹשָׁה	three kings	**noun** first
שָׁלֹשׁ מַלְכָּה	three queens	שְׁלֹשָׁה מֶלֶךְ	three kings	**singular** noun

- Did you notice that the numeral may appear either **before or after** the noun it modifies? Compare the first and second rows above.[67]
- When more than one of an entity is being referred to, that **noun** generally will be **plural** (so מְלָכִים *kings* or מְלָכוֹת *queens* in the first two rows above). However, at times the noun may be singular (cf. third row above, labeled "singular noun"). Despite the noun's singular form (מֶלֶךְ), the quantity stipulated by the numeral (שְׁלֹשָׁה *three*) dictates that the translation must remain plural: *three **kings*** (not *three **king***†).

The above discussion pertains to **indefinite** nouns (nouns lacking expressed or implied articles). In contrast, suppose that the noun is **definite**, as in הַמְּלָכִים. When a numeral occurs before a definite noun, the numeral will take on the **construct form**: שְׁלֹשֶׁת־הַמְּלָכִים, as if to say: *the three* [i.e., *trio*] *of the kings*.

When noun is **indefinite**, the preceding numeral is **absolute**	When noun is **definite**, the preceding numeral is **construct**
שְׁלֹשָׁה מְלָכִים three kings	שְׁלֹשֶׁת־הַמְּלָכִים the three kings

[66] Curiously, the numeral forms which seemingly have feminine ending (such as the ה◌ָ... ending on שְׁלֹשָׁה) turns out to be used when modifying *masculine* objects. The converse is true with supposed masculine numeral endings: they are used to modify feminine nouns.

[67] The number אֶחַד is unique. Routinely it comes **after** the noun it modifies: אֲרוֹן אֶחָד *one chest*.

The following table provides the numbers 1-10. For higher numbers referring to **quantity** (cardinal numbers), please refer to the appendix.

Cardinal numbers (for quantity)

*to modify a **feminine** noun*			*to modify a **masculine** noun*	
construct	absolute		construct	absolute
אַחַת־	אַחַת	one	אַחַד־	אֶחָד
שְׁתֵּי־	שְׁתַּיִם	two	שְׁנֵי־	שְׁנַיִם
שְׁלֹשׁ־	שָׁלֹשׁ	three	שְׁלֹשֶׁת־	שְׁלֹשָׁה
אַרְבַּע־	אַרְבַּע	four	אַרְבַּעַת־	אַרְבָּעָה
חֲמֵשׁ־	חָמֵשׁ	five	חֲמֵשֶׁת־	חֲמִשָּׁה
שֵׁשׁ־	שֵׁשׁ	six	שֵׁשֶׁת־	שִׁשָּׁה
שְׁבַע־	שֶׁבַע	seven	שִׁבְעַת־	שִׁבְעָה
שְׁמֹנֶה־	שְׁמֹנֶה	eight	שְׁמֹנַת־	שְׁמֹנָה
תְּשַׁע־	תֵּשַׁע	nine	תִּשְׁעַת־	תִּשְׁעָה
עֶשְׂרֵה־	עֶשֶׂר	ten	עֲשֶׂרֶת־	עֲשָׂרָה

Summary

Here is a summary to help you report your survey results:

(a) Pay attention to whether you are reporting concerning זְכָרִים אוֹ נְקֵבוֹת *males or females*, and **match the gender** of the numeral with the gender of your subjects.

(b) It will be simplest to **omit the article** from the noun—and thus modify it with a number in **absolute** state.

(c) If the quantity of class members who give a certain reply amounts to **two or more**, place the number **before** the noun. If only one, place the number **after** the noun. Here are some samples. Notice the placement of numbers (outline font):

Two or more		Only one	
שְׁתַּיִם נְקֵבוֹת	two women	זָכָר אֶחָד	one man
חֲמִשָּׁה זְכָרִים	five men	נְקֵבָה אַחַת	one woman

Now you may proceed to survey any group of עֲשָׂרָה אֲנָשִׁים from among your classmates, including זְכָרִים וּנְקֵבוֹת. Ask each one the survey question you designed a few minutes ago.

(1) Record the רֹאשׁ *sum* of various groups below.

(2) Keep track of אֱמֶת / שֶׁקֶר responses.

(3) Also distinguish the responses of זְכָרִים from those of נְקֵבוֹת.

(4) If time allows, go back to one or two respondents who replied "אֱמֶת." Follow up by asking מָתַי: *When?* or אֵיךְ: *How?*

The following table may help you keep track of your findings. Your entries will resemble the samples found in **part (c) of the summary** above.

רָאשִׁים[68]	זְכָרִים		נְקֵבוֹת	
	מִסְפַּר־"אֱמֶת"	מִסְפַּר־"שֶׁקֶר"	מִסְפַּר־"אֱמֶת"	מִסְפַּר־"שֶׁקֶר"
"אֱמֶת" אוֹ "שֶׁקֶר"				
זְכָרִים אוֹ נְקֵבוֹת				
כָּל־אֲנָשִׁים				

While we are on the topic of numbers, you may be interested to learn **how to report someone's age**. The Hebrew idiom expresses age as *son* / *daughter of* [insert numeral] *years.* Thus when he married Rebekah, Isaac was בֶּן־אַרְבָּעִים שָׁנָה, lit., *a son of forty year*(*s*) (Gen. 25:20).

Segment 7.4.ט. Structure: *Idiomatic use of* ה.י.י/ה ל... *to express "to become"*

Instructor: *This segment explains that* ה.י.י/ה ל... *operates as an idiom expressing that the subject stands in a new relationship with respect to another individual or group. Generally* ה.י.י/ה *will be rendered "become."*

[68] רֹאשׁ is used here in the sense of *sum*.

7.4.ט. Explanation: "They have become our enemies." הָיוּ לְאֹיְבֵינוּ׃

INTERACTIVE SKILL: How to register a change in relationship

To signal a change in relationship, Hebrew uses the verb ה.י.ה followed by ל... plus that new relationship. Thus in the heading above, הָיוּ לְאֹיְבֵינוּ means *they have become our enemies*. We encountered this idiom earlier in the statement: כִּי הָיָה לָנוּ לְמוֹשִׁיעַ׃ *for he became for us a rescuer* (5.1 Jonah Episode, cell 8). The same idiom is at work in the description of Isaac and Rebekah's marriage: וַתְּהִי־לוֹ לְאִשָּׁה *so she became his wife* (lit., *so she was to him for a wife*, Gen. 24:65).

Keep in mind that a ה.י.ה ל... expression may state ownership, as if to say, "There was X, belonging to Y." We see this in the statement, כֶּרֶם הָיָה לְנָבוֹת *Naboth owned a vineyard* (lit., *a vineyard there was,* [*belonging*] *to Naboth*, 1 Kings 21:1). In contrast, adding a ל before כֶּרֶם (לְכֶרֶם הָיָה לְנָבוֹת) would illustrate the earlier idiom: *It became as a vineyard for Naboth*.

Segment 7.4.י., Instructor: *Since this segment refers to several cities or regions, students may benefit from spending a few minutes with the maps at the back of the book (pp. 554–55). Locations mentioned here include* מְגִדּוֹ, שִׁמְרוֹן, לָכִישׁ, לִבְנָה, יְרוּשָׁלַיִם, *and* נִינְוֵה.

7.4.י. Did you (*ms*) know that...? (Siege warfare) הֲיָדַעְתָּ כִּי...׃

…if attacking an עִיר *fortified town f*, you likely would need to prepare for a lengthy siege? A combination of חוֹמוֹת *city walls f* (whether casemate or solid, up to six meters wide—see §§0.3.ח. and 8.1.ח.), together with stockpiled stores of לֶחֶם וּמֵי מָצוֹר *food and water for a siege*—such resources could sustain הָעִיר and hold siege forces at bay for months, for a period of שָׁנָה אַחַת, or even longer.

Water supply could be enhanced either by developing extensive cisterns or by securing access to springs. A complex of twelve cisterns on the northern slope of the

Israelite stronghold of Masada (early Roman era) had a combined capacity of 40,000 cubic meters (10,000,000 gallons).[69] Tunnels were developed both in Megiddo (9th century BCE) and in Jerusalem (8th century) to ensure access to spring water even during a siege (see photos in §11.1.ז.).

A community grain silo at מְגִדּוֹ *Megiddo* dating to approximately 725 BCE held 346 metric tons of wheat—enough to sustain 1,178 people for שָׁנָה אַחַת.[70] And שָׁלֹשׁ שָׁנִים *three years f* would pass between the onset of the siege of שֹׁמְרוֹן *Samaria* and its eventual demise before the troops of אַשּׁוּר *Assyria* in 721 BCE.



Grain silo at Megiddo (ca. 725 BCE; note stairway on right).

The people of אַשּׁוּר brought siege techniques to a new level of prowess. After disrupting supplies that normally would enter the city (known as circumvallation), with the help of four- or six-wheeled siege engines they would pummel the חוֹמָה *wall f* or שְׁעָרִים *gates mpl* with a rope-suspended battering ram, swung as a pendulum, while defenders rained down אֲבָנִים, חִצִּים *arrows m*, and flaming torches. In addition, attackers would scale the חוֹמָה with assault ladders—ladders that the defenders atop the wall

[69] Magen Broshi, "Archaeology of Palestine," in *Cambridge History of Judaism* (ed. W. Horbury, W.D. Davies, and John Sturdy; Cambridge: Cambridge University Press, 1999), 3:25.

[70] *LBI*, 91.



Sling stones recovered from the main gate of Lachish. (Courtesy of British Museum)

would attempt to topple by swinging stones, pendulum-style, across the face of the חוֹמָה. Sappers would tunnel beneath the חוֹמָה.[71]

The Assyrian reliefs in נִינְוֵה portraying the siege of the Judean fortified city of לָכִישׁ *Lachish* in 701 BCE depict a four-wheeled Assyrian siege engine with a pointed battering ram. As debris and wrapped torches rain down on the engine, an Assyrian soldier attempts to quench the fiery threat by pouring a long-handled ladle of water over the front of the machine. An archer draws aim from behind the device's protective hood. A twin line of clasps running up the side suggests that the engine was covered in leather, laced together at the seam. More archers follow the ram. Opposite the engine, Judeans are shown below the outer fortifications, descending the city slope as they leave for captivity (cf. §7.5.ה.).

If your siege strategy called for a battering ram, you would have found substantial עֵצִים *trees m* plentifully available—more so than today. In the north, oaks of the evergreen and Tabor variety ranging 25 meters tall were prolific in the Coastal Plan, Lower Galilee, the Dan Valley, the Hulah Plain, and the Golan Heights. The cypress, Aleppo pine, and אֹרֶז *cedar m* also grew in the Levant. הָאֹרֶז could reach 35 meters, and was concentrated in הַרְרֵי־לְבָנוֹן *the mountains of Lebanon*.[72]

[71] *LBI*, 237–39.

[72] *LBI*, 24–27 and 108–10.



Four-wheeled Assyrian battering ram ascending siege ramp during assault of Lachish (701 BCE, relief from the palace of Sennacherib, Nineveh). (Courtesy of British Museum)

You may wish to consult the maps of יִשְׂרָאֵל and surrounding regions, locating מְגִדּוֹ, שֹׁמְרוֹן, לָכִישׁ, and לִבְנוֹן (pp. 554–55). Notice especially how close the Assyrian troops were to יְרוּשָׁלַיִם during their siege of the fortified city of לָכִישׁ.

Module 7.5. Structures: *Ordinal numbers and nifal vocabulary (continued),collective nouns*

Instructor: *A further segment of "The Widows' Complaint" episode appears in this module. Since ordinal numbers comprise the only new structure in this module, after helping students become comfortable with ordinals you may assign the Jonah story for homework as an in-class dramatization activity.*

MODULE 7.5 Ranking objects in order of appearance

Words for responding מִלִּים לַעֲנוֹת

בֶּגֶד, בְּגָדִים, בֶּגֶד־, בִּגְדֵי־	garment *m*
גָּנַב [ג.נ.ב]	he stole
יֶלֶד, יְלָדִים, יֶלֶד־, יַלְדֵי־	child, boy *m*
מִשְׁפָּחָה, מִשְׁפָּחוֹת, מִשְׁפַּחַת־, מִשְׁפְּחוֹת־	clan, family *f*

צֹאן, צֹאן־	flock(s), small cattle and sheep *f collective*
רִאשׁוֹן, רִאשׁוֹנָה, רִאשׁוֹנִים, רִאשֹׁנוֹת	first, former, foremost
שְׁלִישִׁי, שְׁלִישִׁית	third *m, f*

Words for hearing מִלִּים לִשְׁמֹעַ

אָשֵׁם, אֲשֵׁמָה, אֲשֵׁמִים, אֲשֵׁמוֹת	guilty
בְּכוֹר, בְּכִירָה	firstborn *m, f* [a]
בִּרְעוֹתִי [ר.ע.י/ה]	as I was grazing *inf c, prep* בְּ
נֵלְכָה־נָּא [ה.ל.כ]	Let's go![*] *cohortative* [b]
עֵצָה, עֵצוֹת, עֲצַת־, עֲצוֹת־	counsel, advice *f*

פֶּתַח, פְּתָחִים, פֶּתַח־, פִּתְחֵי־	entrance, doorway, opening *m* [c]
שֹׁחַד, שְׁחַד־	bribe *m*
שְׁנַיִם, שְׁתַּיִם, שְׁנֵי־, שִׁתֵּי־	two *dual*

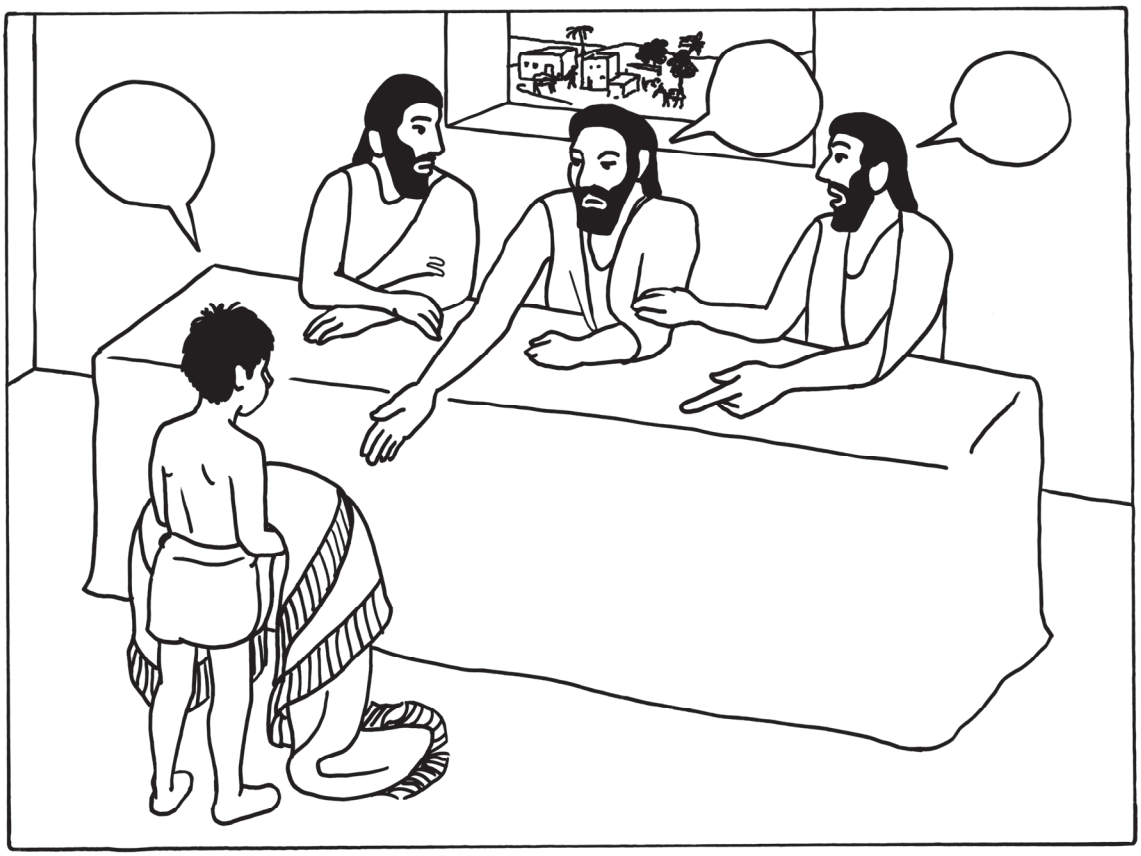
[a] The masculine form בְּכוֹר may apply to male or female offspring, while בְּכִירָה is reserved for females.

[b] A cohortative involves a command addressed to oneself ("May I [do something]") or addressed to one's own group ("Let's [do something]"). Often a cohortative will be accompanied by the particle ־נָא, a term that generally is translated "please" (spelled with dagesh נָּא after ה...., cf. §§9.4.ג, ד, and ו. and *IBHS* §34.7).

[c] Contrast דֶּלֶת *door m*, a term designating the structure closing an entryway.

7.5 Jonah Episode: Now on the second day…

הר׳ = הָרִאשׁוֹן, הש׳ = הַשֵּׁנִי, השל׳ = הַשְּׁלִישִׁי, ש׳א׳ = שְׁנֵי־הָאֲנָשִׁים



[מְסַפֵּר] א. וַיְהִי בַּיּוֹם הַשֵּׁנִי וַיָּבוֹא יֶלֶד לְדַבֵּר אֲלֵיהֶם וַיֹּאמֶר הַיֶּלֶד:

[Now on the second day a lad came to speak with them, and the lad said,]

[יֶלֶד] ב. בִּרְעוֹתִי אֶת־צֹאנִי וַתִּשְׁתֶּינָה אֶת־הַמָּיִם וָאֶרְאֶה מְעָרָה מֵרָחוֹק וְהִנֵּה מָצָאתִי בְּפִתְחָהּ אֶת־הַבֶּגֶד הַזֶּה:

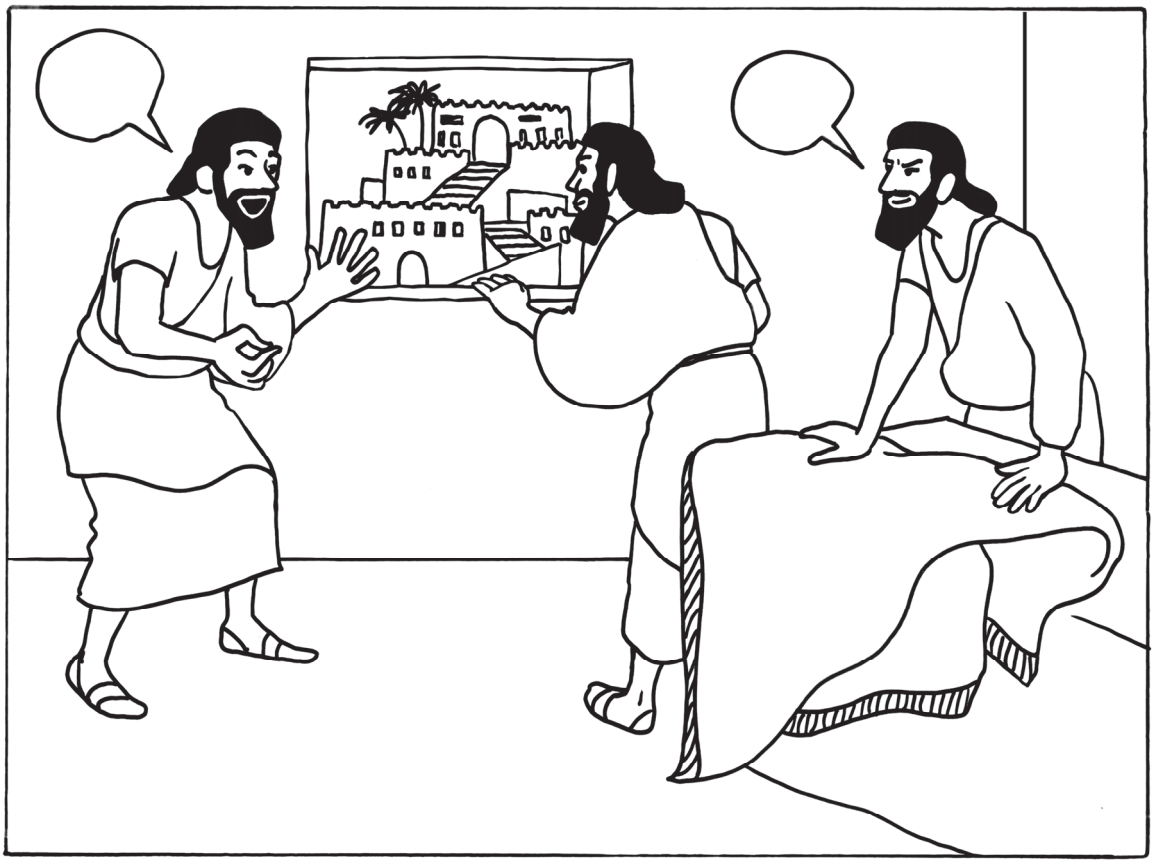
["As I was grazing my flock, they were drinking some water, and then I saw a cave at a distance, and here, I found this garment at its entrance."]

[הר׳] ג. וַיְדַבֵּר הָאִישׁ הָרִאשׁוֹן לֵאמֹר אוּלַי בֶּגֶד הָאִישׁ הָרָשָׁע הוּא אֲשֶׁר גָּנַב אֶת־הַזָּהָב:

[The first man spoke and said, "Perhaps it is the garment of the wicked man who stole the gold."]

[הש׳] ד. וַיְדַבֵּר הַשֵּׁנִי לֵאמֹר הֲלֹא בֶּגֶד הַמֶּלֶךְ הוּא:

[The second spoke up said, "Isn't that the king's garment?"]



[השל׳] א. וַיְדַבֵּר הַשְּׁלִישִׁי לֵאמֹר נֵלְכָה־נָּא אֶל־הַמֶּלֶךְ: אִם־אָשֵׁם הוּא אוּלַי שֹׁחַד יִנָּתֵן[73] לָנוּ:

[And the third spoke up and said, "Let's go to the king. If he is guilty, perhaps a bribe will be given to us!"]

[ש׳א׳] ב. וַיְדַבְּרוּ הָרִאשׁוֹן וְהַשֵּׁנִי לֵאמֹר עֵצָה טוֹבָה הִיא: נֵלְכָה־נָּא אֶל־בֵּית־הַמֶּלֶךְ:

[Then the first and second spoke, "That is a good idea / counsel." Let's go to the king's house.]

Segment 7.5.א. Structure: *Ordinal numbers and their syntax*

Instructor: *Through the topic of birth order, students will be encouraged to employ ordinal numbers. An alternative activity involving preferences appears in §7.5.ב. A list of ordinals also appears in Appendix §7.4.ח.*

[73] יִנָּתֵן displays a recessive accent due to *nāsôg āḥôr*.

7.5.א. Explanation and activity: "Now on the second day…"

וַיְהִי בַּיּוֹם הַשֵּׁנִי…

INTERACTIVE SKILL: How to describe the birth order of your family members

When getting acquainted with a friend, it can be informative to learn the birth-order of his / her family members. Numerals that convey order (sequence) are called "**ordinals**."

Ordinal numbers (for sequence)		
Feminine	**Masculine**	
רִאשׁוֹנָה	רִאשׁוֹן[74]	first
שֵׁנִית	שֵׁנִי	second
שְׁלִישִׁית	שְׁלִישִׁי	third
רְבִיעִית	רְבִיעִי	fourth
חֲמִישִׁית	חֲמִישִׁי	fifth
שִׁשִּׁית	שִׁשִּׁי	sixth
שְׁבִיעִית	שְׁבִיעִי	seventh
שְׁמִינִית	שְׁמִינִי	eighth
תְּשִׁיעִית	תְּשִׁיעִי	ninth
אַחֲרוֹנָה	אַחֲרוֹן	last

Draw from the following Bible verses to answer the ensuing questions. Since these verses describe family members, they contain many names. Begin by **circling** all the ordinals.

א. וְלִמְשֶׁלֶמְיָהוּ בָּנִים זְכַרְיָהוּ הַבְּכוֹר יְדִיעֲאֵל הַשֵּׁנִי זְבַדְיָהוּ הַשְּׁלִישִׁי יַתְנִיאֵל הָרְבִיעִי:

(1 Chron. 26:2)

1. What was the name of Meshelemiah's third-born son (1 Chron. 26:2)? *[זְבַדְיָהוּ]*_____

2. Who was his eldest child? *[זְכַרְיָהוּ]* _____

[74] The Hebrew Bible commonly uses the noun רֹאשׁ as *first* or *foremost*. Alternatively you may encounter the technical term בְּכוֹר or בְּכִירָה *firstborn* used to describe the first in a list of siblings.

ב.

13. וְאִישַׁי הוֹלִיד[a] אֶת־בְּכֹרוֹ אֶת־אֱלִיאָב וַאֲבִינָדָב הַשֵּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי:
14. נְתַנְאֵל הָרְבִיעִי רַדַּי הַחֲמִישִׁי:
15. אֹצֶם הַשִּׁשִּׁי דָּוִיד[b] הַשְּׁבִעִי: (1 Chron. 2:13-15)

[a] הוֹלִיד [י.ל.ד] *hifil* he fathered [b] דָּוִיד (note plene spelling preferred by author of Chronicles) דָּוִד

3. What place in the list of Jesse's sons did David occupy (1 Chron. 2:13-15)? *[הַשְּׁבִעִי]*_____

The following event transpired during the reign of King David. In order to determine the sequence in which Aaron's descendants would serve in the sanctuary, lots (גּוֹרָלוֹת) were cast. Refer to the verses below to answer the following questions:

ג.

7. וַיֵּצֵא הַגּוֹרָל[a] הָרִאשׁוֹן לִיהוֹיָרִיב לִידַעְיָה הַשֵּׁנִי:
8. לְחָרִם הַשְּׁלִישִׁי לִשְׂעֹרִים הָרְבִעִי:
9. לְמַלְכִּיָּה הַחֲמִישִׁי לְמִיָּמִן הַשִּׁשִּׁי: (1 Chron. 24:7-9)

[a] גּוֹרָל *m* lot

4. To whom did the first lot fall? *[יְהוֹיָרִיב]*_____

5. Who would be the fourth to serve? *[שְׂעֹרִים]*_____

Now you are ready to discover the birth order of a friend. With the questions below, learn about his / her family. Since the term מִשְׁפָּחָה (*family*, *clan*) and even the narrower בֵּית־אָב (*father's house[hold]*) would encompass more than a nuclear family, we will inquire about each other's siblings by asking how many "sons and daughters your father has" (cf. 1 Chron. 4:27 and §9.4.ז.).

When responding, if you are neither בְּכוֹר nor בְּכִירָה, please indicate what your birth order is (rather than simply responding with "אֲנִי לֹא הַבְּכוֹר / הַבְּכִירָה").

Model

Inquiry א	כַּמָּה בָנִים וּבָנוֹת לְאָבִיךָ / לְאָבִיךְ:	How many sons and daughters are in your family (*lit.,* does your [*ms*, *fs*] father have)?
Reply to א	חֲמִשָּׁה בָנִים וּבַת אֶחָד לְאָבִי:	My father has five sons and one daughter.

Are you (*ms*, *fs*) the firstborn son / daughter?	הַאַתָּה הַבְּכוֹר / הַאַתְּ הַבְּכִירָה:	Inquiry ב
I am the firstborn son / daughter.	אֲנִי הַבְּכוֹר / הַבְּכִירָה:	Affirmative reply to ב
I'm **not** the firstborn son. I'm the **third** son.	אֲנִי **לֹא** הַבְּכוֹר: הַבֵּן הַשְּׁלִישִׁי אָנֹכִי[75]:	Negative reply *m* to ב
I'm **not** the firstborn daughter. I'm the **third** daughter.	אֲנִי **לֹא** הַבְּכִירָה: הַבַּת הַשְּׁלִשִׁית אָנֹכִי:	Negative reply *f* to ב

Just as ordinals help to form fractions in languages such as English (e.g., "third" in the fraction "one-third"), so also the feminine ordinals in Hebrew double as fractions. Thus שְׁלִישִׁית means "one-third" of whatever commodity is being discussed. Parallel to the use of ordinals for fractions, there are several particular words for expressing fractions, including the following: חֵצִי *one-half*, שָׁלִישׁ *one-third*, רֶבַע *one-quarter*, חֹמֶשׁ *one-fifth*, עִשָּׂרוֹן *one-tenth*, and מַעֲשֵׂר *a tithe*.[76]

Segment 7.5.ב. Structure: *Ordinal numbers and their syntax*

Instructor: *This activity may be used further to reinforce ordinal syntax. At the close you may invite volunteers to relate to the class what preferences they found.*

*Since students have learned finite conjugations, we no longer need to express "desire" with a predicate participle (*אֲנִי חָפֵץ*). Now we may use* קטל *or* יקטל *forms of* ח.פ.צ *(or* ש.נ.א*), as employed below.*

7.5.ב. Activity: "Then the first man spoke." וַיְדַבֵּר הָאִישׁ הָרִאשׁוֹן:

INTERACTIVE SKILL: How to poll a group concerning their preferences

Using your native language, think of a **category** concerning which you would like to poll your classmates. Potential categories include foods, book titles, vacation destinations, leisure activities, or fears.

After selecting a category, think of three specific **components** belonging to that category. If the category is "food," for example, perhaps you would think of the following as specific components:

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[75] אָנֹכִי tends to be preferred over אֲנִי in predicate usage (cf. בַּת־בְּתוּאֵל אָנֹכִי in Gen. 24:24a, also note pausal accent).

[76] Cf. Joüon §101b.

cookies, bananas, and dried fish. If the category is "leisure activities," perhaps you would list these components: walking along a Mediterranean beach, exploring caves in South America, or dogsled racing in the Yukon. Then conduct a simple poll, with these four steps.

(1) Use your native language to state to a classmate the category and the three components that you associate with that category.

(2) Ask your classmate to rank his / her preference for those three components, using these three questions:

א. מָה חָפַצְתָּ[77] / חָפַצְתְּ בָּרִאשׁוֹן:

ב. מָה חָפַצְתָּ / חָפַצְתְּ בַּשֵּׁנִי:

ג. מָה חָפַצְתָּ / חָפַצְתְּ בַּשְּׁלִישִׁי:

(3) Repeat with two more class members. Be sure to include both men and women in your poll.

(4) When directed by your instructor, report your findings to the class.

If instead you prefer to learn what your classmates like **least**, simply rephrase your query using **שׂ.נ.א** *to hate* in place of **ח.פ.צ**, as follows: מַה־שָּׂנֵאתָ / שָׂנֵאת בָּרִאשׁוֹן... בַּשֵּׁנִי... בַּשְּׁלִישִׁי:

Segment 7.5.ג. Structure: *This is a unit-review exercise. You may determine which target structures you wish to stipulate that students will include in their story-completion.*

Instructor: *In this activity students will compose their own conclusion to the "Widows' Complaint" portion of the Jonah story. Consult the "Elements" list below for ideas concerning structures that you wish to stipulate that students would include in their composition. The last (#7) is left blank so you may add another as needed. Due to length, this activity will best be completed as a homework assignment.*

After reading over students' compositions and smoothing any awkward expressions, you may select three or four submittals to be shared in class, whether simply by reading them aloud or by having someone(s) pantomime them as someone reads them aloud. After a few compositions have been presented, invite the class to vote on their favorite ending. The selection process can provide yet another opportunity to rank using ordinal numbers.

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[77] Notice that we now can express "desire" with finite forms of **ח.פ.צ**. The **קטל** conjugation is used in this situation (חָפַצְתָּ) rather than the **יקטל** (יַחְפֹּץ) since the question is designed to ask, "As a rule, what do you like / delight in?" If the **יקטל** were used instead, it would mean, "What would you like—not generally, but at this particular time, or under certain circumstances?"

7.5.ג. Activity: "So on the third day..." וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי...

INTERACTIVE SKILL: Anticipating the outcome of a story

When reading a book or watching a movie, do you ever try to guess how the story will end? Will injustice be resolved? Which character will prosper? Who will suffer demise? In this activity you will have an opportunity to anticipate the outcome of the widows' plight that was introduced in the 7.3 Jonah Episode. Compose your own conclusion to their misfortune. Let your ending include enough details to engage a reader's interest (3-5 sentences).

Your instructor may direct you to include in your composition certain elements (see "Elements" list below). When you include any of these elements in your composition, it will be helpful if you tag each inclusion by underscoring it, then identify which feature it illustrates by placing the corresponding numeral in the right margin (according to numbering below). Thus, if you were to include a **nifal יקטל verb**, you would **underscore** it and **write the number "3"** in the right margin. Remember to follow each Hebrew sentence with its English translation.

Elements

(1) A וַיִּקְטֹל verb used to express a sequence in the past. Be sure to precede it with another past tense verb, comprising an activity that would logically lead to the וַיִּקְטֹל you underscore.

(2) A וְקָטַל verb used as the "then" portion of a conditional statement. Review §7.3.ז. to ensure you are using the וְקָטַל to begin an apodosis ("then" portion), **not** as a sequential past.

(3) A nifal יקטל verb (not the same שׁרשׁ as verb used for וַיִּקְטֹל [element #1]).

(4) A nifal קטל verb (not the same שׁרשׁ as verb used for וְקָטַל [element #2]).

(5) A numeral indicating quantity (cardinal).

(6) A numeral indicating rank (ordinal).

(7) Other:

Segment 7.5.ד. Structure: *Collective nouns, with special attention to singular / plural referent discord*

Instructor: *The apparent number-discord evident with some collectives and their respective verbs is presented only as an explanation. No activity accompanies this explanation.*

7.5.ד. Explanation: "As I was grazing my flock, they were drinking some water." בִּרְעוֹתִי אֶת־צֹאנִי וַתִּשְׁתֶּינָה אֶת־הַמָּיִם:

INTERACTIVE SKILL: Describing groups of objects

Do you notice anything unusual about the following phrases (especially the correlation between **subject** and **verb**)?

As I was grazing my flock, they were drinking some water.	בִּרְעוֹתִי אֶת־צֹאנִי וַתִּשְׁתֶּינָה אֶת־הַמָּיִם:
The people are crossing the river.	הָעָם עֹבְרִים אֶת־הַנָּהָר:

Perhaps you noticed that while the verbs in each instance were plural, the subjects (צֹאנִי and הָעָם) were singular. This was true both for a finite verb in the first example (וַתִּשְׁתֶּינָה) and for a participle in the second (עֹבְרִים).

Although the pairing of a singular subject with a plural verb form would appear to be a mistake, it represents an acceptable option within Biblical Hebrew, in those situations where the noun refers to a group (as with צֹאן and עַם above).[78] Nouns of this sort are known as "**collective**." Often collectives belong to the natural world, such as עַם *people* and פְּרִי *fruit*.

Some collective nouns have no corresponding plural form. When a collective does have a corresponding plural form, the plural typically is used when that commodity is processed (e.g., harvested, measured, cooked, sewn, or otherwise severally identified).[79] Thus חִטָּה refers to *wheat* generally (collectively), while the plural form חִטִּים is used when wheat is gathered, as in *wheat harvest*: קְצִיר־חִטִּים.

At times the reverse takes place (singular verb, plural subject, unrelated to collective). This pattern occurs often when the verb precedes the plural subject, as in וַתֵּלֶךְ הִיא וְרֵעוֹתֶיהָ *She and her woman friends went* (Judg. 11:38).[80]

[78] At times there may be a discontinuity of gender as well (cf. Joüon §150e).

[79] *IBHS* §7.4.1b.

[80] *IBHS* §16.3.2c.

7.5.ה. Did you (*ms*) know that...? (Clothing) הֲיָדַעְתָּ כִּי...:

…תְּכֵלֶת *purple-dyed wool f* could command thirty times the price of plain wool? Fabric artisans might also increase textile appeal and value through embroidery.

שֵׁשׁ *linen m* and צֶמֶר *wool m* were the principal textiles of the ancient world (unless you preferred leather). שֵׁשׁ was more costly, an export commodity from מִצְרַיִם *Egypt f*, grown in the wetland flax fields along הַיְאוֹר *the Nile m*. Poorer people tended to wear צֶמֶר, either of sheep (finer grade fiber) or goats (coarser grade fiber). Fabric was woven on looms of horizontal or upright design, with warp (vertical) threads kept reasonably taut by attaching to a pierced loom weight.



A collection of clay loom weights (top pair), spindle whorl weights (smaller spheres), and bored toggle pins (from Bronze Age [3150–1200 BCE] and Iron Age [1200–330 BCE]). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

In the absence of much surviving clothing, our understanding of Israelite garments and fashion depends on lithic art. From representations such as those of יֵהוּא מֶלֶךְ יִשְׂרָאֵל and his attendants preserved on the Black Obelisk of Shalmaneser III (reigned 858–824 BCE), we learn that the basic garment was an ankle-length כְּתֹנֶת *tunic f*. Some were short-sleeved, decorated with fringes, and could be secured by a belt. Over this was thrown a fringed שִׂמְלָה *mantle f* with tassels. Some mantles had hoods. Around the waist one might wrap a long, folded cloth, like a sash. The folds of this sash could conceal valuables or weapons.

A pointed cap and shoes (see detail from Black Obelisk) or a sun-protective צָנִיף



Hebrew tribute-bearer with pointed hat and shoes, and fringed garment (detail from replica of Black Obelisk, 9th cent. BCE). (Courtesy of Flora Archaeological Center)

turban m and נַעֲלַיִם *pair of sandals f* made of leather would round out one's attire.

Women's clothing differed little from men's, except for an ankle-length shawl covering head and shoulders (visible in the Lachish reliefs).

During the Bronze Age, draped clothing was fastened together by means of a toggle pin. A hole for a retaining cord was bored at a bulge along the shaft of the pin. In the Iron Age the toggle pin gave way to the fibula (resembling a modern safety pin).



Judean captives in Lachish relief, descending siege ramp (701 BCE, Sennacherib's palace, Nineveh). (Courtesy of British Museum)

To display grief or contrition one might don a coarsely-woven garment of camel or goat hair. This שַׂק *sackcloth m* would be worn next to the skin. Application of אֵפֶר *ashes m* and tearing out tufts of one's own hair intensified the expression of sorrow.[81]

[81] *LBI*, 146–61, 262–75, and 372.

7.5.ו. Snapshot of nifal בִּנְיָן sample verb: קטל and יקטל conjugations[82]

Nifal קטל conjugation of ש.מ.ר	
נִשְׁמַרְתִּי I guarded myself	נִשְׁמַרְנוּ we guarded ourselves
נִשְׁמַרְתָּ you guarded yourself *ms*	נִשְׁמַרְתֶּם you guarded yourselves *mpl*
נִשְׁמַרְתְּ you guarded yourself *fs*	נִשְׁמַרְתֶּן you guarded yourselves *fpl*
נִשְׁמַר he guarded himself	נִשְׁמְרוּ they guarded themselves
נִשְׁמְרָה she guarded herself	

Nifal יקטל conjugation of ש.מ.ר	
אֶשָּׁמֵר I will guard myself	נִשָּׁמֵר we will guard ourselves
תִּשָּׁמֵר you will guard yourself *ms*	תִּשָּׁמְרוּ you will guard yourselves *mpl*
תִּשָּׁמְרִי you will guard yourself *fs*	תִּשָּׁמַרְנָה you will guard yourselves *fpl*
יִשָּׁמֵר he will guard himself	יִשָּׁמְרוּ they will guard themselves *mpl*
תִּשָּׁמֵר she will guard herself	תִּשָּׁמַרְנָה they will guard themselves *fpl*

[82] As noted earlier, the nifal of ש.מ.ר can convey either a reflexive meaning, *to guard oneself* (*to be on one's guard*), or a passive meaning, *to be guarded*.

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

Selected readings

Things are not always as they appear, even in the Garden of Eden. 7.1.א.

.1 וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל[a] וְכִי תַאֲוָה־הוּא[b] לָעֵינַיִם וְנֶחְמָד[c] הָעֵץ לְהַשְׂכִּיל[d] וַתִּקַּח מִפִּרְיוֹ[e] וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ (Gen. 3:6)

[a] food *m* מַאֲכָל [b] delightful *f* תַּאֲוָה [c] desirable *nifal pt* נֶחְמָד
[d] לְהַשְׂכִּיל for making wise *hifil inf c* [e] פְּרִי fruit *m*

Notice the correlation between this man's behavior and the region in which he journeyed. 7.1.א.

.2 וַיֵּצֵא קַיִן[a] מִלִּפְנֵי יהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד[b] קִדְמַת[c]־עֵדֶן[d]׃ (Gen. 4:16)

[a] קַיִן (*a man's name*) [b] נוֹד (*a region, means "wandering"*) [c] קִדְמָה East *f*
[d] עֵדֶן (*earliest biblical garden*)

Have you ever checked for eyewitnesses before trying to cover up a misdeed? 7.1.א.

.3 וַיִּפֶן[a] כֹּה וָכֹה[b] וַיַּרְא כִּי אֵין אִישׁ וַיַּךְ אֶת־הַמִּצְרִי[c] וַיִּטְמְנֵהוּ[d] בַּחוֹל[e]׃ (Exod. 2:12)

[a] פ.נ.ה/י to turn, pivot [b] כֹּה וָכֹה here and there[83] [c] מִצְרִי an Egyptian *m*
[d] ט.מ.נ to hide [e] חוֹל sand *m*

After hearing Moses announce God's promise of deliverance, notice how the audience responded: 7.1.א.

[83] The conjunction in כֹּה וָכֹה takes a qameṣ since it immediately precedes the accented syllable.

4. וַיַּאֲמֵן[a] הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יהוה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם[b] וַיִּקְּדוּ[c] וַיִּשְׁתַּחֲווּ[d]׃ (Exod. 4:31)

[a] א.מ.נ to believe *hifil*
[b] עֳנִי affliction *m* (*note qameṣ-ḥaṭuf*)
[c] ק.ד.ד[84] to bow *qal*
[d] וַיִּשְׁתַּחֲווּ and they bowed to the ground

7.1.א. This act proved costly for Moses.

5. וַיָּרֶם[a] מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע[b] בְּמַטֵּהוּ[c] פַּעֲמָיִם[d] וַיֵּצְאוּ מַיִם רַבִּים וַתֵּשְׁתְּ הָעֵדָה[e] וּבְעִירָם[f]׃ (Num. 20:11)

[a] ר.ו.מ to raise up
[b] סֶלַע rock cliff *m*
[c] מַטֶּה rod, staff *m*
[d] פַּעֲמָיִם twice
[e] עֵדָה assembly *f*
[f] בְּעִיר cattle *m*

7.1.ג. Although Joseph was a favorite in his father Jacob's eyes, not everyone saw it that way. Can you sense the emotion conveyed by the word order in this phrase: כִּי־אֹתוֹ אָהַב אֲבִיהֶם? (The expression דַּבְּרוּ לְשָׁלֹם may be rendered *to greet him in a friendly way*.)

6. וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ[a] אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ[b] לְשָׁלֹם[c]׃ (Gen. 37:4)

[a] שׂ.נ.א to hate
[b] דַּבְּרוֹ to speak to him *piel inf c, pronominal sfx*
[c] שָׁלֹם שָׁלוֹם

7.1.ד. After capturing all the fortified cities of Judah, the Assyrian armies arrived at Jerusalem. The Assyrian field marshal Rabshakeh spoke Judean as he called for the inhabitants of Jerusalem to capitulate. Here is how they responded:

7. וְהֶחֱרִישׁוּ[a] הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוַת הַמֶּלֶךְ הֵיא לֵאמֹר לֹא תַעֲנֵהוּ׃ (2 Kings 18:36)

[a] וְהֶחֱרִישׁוּ and they were silent *hifil* [ח.ר.ש]

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[84] For וַיִּקְּדוּ, the geminated ד appears as a dagesh in ק, not in ד as one may have expected.

7.2.א. These lines present Lady Wisdom's offer to train youths, together with their response (the offer-plus-response continues in v. 25). The word יַעַן that begins v. 24a is assumed at the beginning of v. 24b (ellipsis). Given the sort of response she receives, is it any wonder that Lady Wisdom will soon abandon such fools? (See vv. 26-27 to discover the disaster that awaits them.)

8. יַ֭עַן[a] קָרָ֣אתִי וַתְּמָאֲנ֑וּ[b]
נָטִ֖יתִי[c] יָדִ֣י וְאֵ֣ין מַקְשִׁ֑יב[d]: (Prov. 1:24)

[a] יַעַן because
[b] מ.א.נ to refuse *piel*
[c] נ.ט.י/ה to stretch out
[d] מַקְשִׁיב one who listens attentively *hifil* [ק.ש.ב]

7.2.א. According to the sage, one's esteem for truthfulness will determine whether a person will be snared or set free.

9. בְּפֶ֣שַׁע[a] שְׂפָתַ֣יִם מוֹקֵ֑שׁ[b] רָ֝֗ע וַיֵּצֵ֥א מִצָּרָ֥ה[c] צַדִּֽיק: (Prov. 12:13)

[a] פֶּשַׁע *m* transgression
[b] מוֹקֵשׁ *m* trap
[c] צָרָה *f* distress

7.2.ב. After describing in detail the exodus from Egypt, the author summarizes the event in this way:

10. וַיּוֹשַׁ֣ע יְהוָ֗ה בַּיּוֹם֮ הַה֣וּא אֶת־יִשְׂרָאֵל֒ מִיַּ֣ד מִצְרַ֔יִם[a] וַיַּ֥רְא יִשְׂרָאֵ֖ל אֶת־מִצְרַ֥יִם מֵת[b] עַל־
שְׂפַ֥ת הַיָּֽם: (Exod. 14:30)

[a] מִצְרַיִם מִצְרִי the native country for a
[b] מ.ו.ת *ms pt*

7.2.ב. Notice the contribution of this faithful leader, offered here toward the close of his story.

11. וַתִּשְׁקֹ֥ט[a] הָאָ֖רֶץ אַרְבָּעִ֣ים[b] שָׁנָ֑ה בִּימֵ֖י גִּדְעֽוֹן[c]: (Judg. 8:28b)

[a] שׁ.ק.ט to be at rest, undisturbed
[b] אַרְבָּעִים forty
[c] גִּדְעוֹן (*leader's name, m*)

How deep is the anguish of this exclamation! How may double usage of a term resembling the name of the father of this speaker enhance the impact of this verse? 7.2.ג.

.12 כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק[a] צְעָקָה[b] גְּדֹלָה וּמָרָה עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בָּרְכֵנִי[c] גַם־אָנִי אָבִי: (Gen. 27:34)

[a] צ.ע.ק to cry out [b] צְעָקָה an outcry *f* [c] ב.ר.כ Bless me! *piel imv, pronominal sfx*

After creation's beginning came an ending, all too soon. 7.2.ד.

.13 וַיֹּאמֶר[85] קַיִן אֶל־הֶבֶל[a] אָחִיו וַיְהִי בִּהְיוֹתָם[b] בַּשָּׂדֶה[c] וַיָּקָם[d] קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ[e]: (Gen. 4:8)

[a] הֶבֶל (*a man's name*) [b] הְיוֹת [ה.י.ה] *inf c* [c] שָׂדֶה field *m* [d] וַיָּקָם (*note qameṣ-ḥaṭuf*) [e] ה.ר.ג to kill, slay

Notice how the terms רָעָב and לֶחֶם create profound tension in this scene-setting sentence. 7.2.ד.

.14 וַיְהִי בִּימֵי שְׁפֹּט[a] הַשֹּׁפְטִים[b] וַיְהִי רָעָב[c] בָּאָרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה לָגוּר[d] בִּשְׂדֵי מוֹאָב[e] הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: (Ruth 1:1)

[a] שְׁפֹט to judge *inf c* [b] שֹׁפֵט a judge *m pt f* [c] רָעָב famine *m* [d] ג.ו.ר to live, sojourn *inf c* [e] מוֹאָב (*a country east of the Jordan River*)

[85] Since according to *HALOT*, א.מ.ר "never means to say without indicating what is stated" (p. 66), it is widely held that Cain's comments to his brother have been lost from the MT. Based on the Samaritan Pentateuch (also the Septuagint), many suppose that the following statement should be inserted: נֵלְכָה הַשָּׂדֶה *Let's go into the field*. For a summary of early speculations concerning conversation that may have passed between the brothers, see James L. Kugel, *Traditions of the Bible* (Cambridge, Massachusetts: Harvard University Press: 1998), 160–61.

7.3.א. Known as "the Song of Deborah," Judges 5 employs rich imagery and sophisticated expression to recount a military conflict. If the doomed Canaanite commander had realized that even the stars were arrayed against him, perhaps he would have changed his battle strategy—or even sued for peace. Notice how the poet intensified the pressure of conflict by spending two lines identifying a celestial foe, finally releasing that pent-up pressure upon the ill-fated mortal at the close of the third line. The second line assumes repetition of נִלְחֲמוּ (ellipsis).

.15 מִן־שָׁמַיִם[a] נִלְחֲמוּ
הַכּוֹכָבִים[b] מִמְּסִלּוֹתָם[c]
נִלְחֲמוּ עִם־סִיסְרָא[d]: (Judg. 5:20)

(a man's name) סִיסְרָא[d] highway, durable track *f* מְסִלָּה[c] star *m* כּוֹכָב[b] heavens, sky *m* שָׁמַיִם[a]

7.3.א. Unfortunately, one-sided relationships often have only a short life. (For לְלֹ[וֹ]א... you will need to supply a relative pronoun: *by* [*those who*] *did not*….)

.16 נִדְרַשְׁתִּי[a] לְלֹוֹא[b] שָׁאֲלוּ נִמְצֵאתִי[c] לְלֹא[b] בִקְשֻׁנִי[d] אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי[e] לֹא־קֹרָא[f]
בִשְׁמִי: (Isa. 65:1)

(*see introductory comment*) לְלֹא and לְלֹוֹא[b] to allow oneself to be sought, looked for *nifal* ד.ר.שׁ[a]
they searched for me *piel* בִקְשֻׁנִי [ב.ק.שׁ][d] to allow oneself to be found *nifal* מ.צ.א[c]
he was called *pual* ק.ר.א[f] nation, people *m* גּוֹי[e]

7.3.א. Despite the fact that misfortune sometimes befalls persons of integrity, nevertheless the poet maintained this confidence. (In the expression לֹא נִשְׁבָּרָה, the choice of negation לֹא [rather than אֵין] favors recognizing נִשְׁבָּרָה as a קטל form, rather than a participle *fs*.)

.17 רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ[a] יהוה:
שֹׁמֵר כָּל־עַצְמוֹתָיו[b] אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה: (Ps. 34:20-21 [ET vv. 19-20])

to rescue *hifil* נ.צ.ל[a] bone *f* עֶצֶם[b]

As flood waters subsided, with these words God underscored the worth of human life. Notice the verbal symmetry in the first stichos (verb first, verb last)—a classic use of chiasm to artfully bind together these cause-effect phrases. A high degree of assonance also laces the first stichos together. 7.3.ד.

.18 שֹׁפֵךְ[a] דַּם[b] הָאָדָם בָּאָדָם[86] דָּמוֹ יִשָּׁפֵךְ[a]
כִּי בְּצֶלֶם[c] אֱלֹהִים עָשָׂה אֶת־הָאָדָם : (Gen. 9:6)

likeness *m* צֶלֶם[c] blood *m* דָּם[b] to shed, to pour out *qal*, to be shed *nifal* ש.פ.כ[a]

Reversal of rejection invites the dawn of hope. (In יִמַּד the theme vowel of pataḥ helps to distinguish the nifal from qal [qal *3ms* would use a ḥolem, יָמַד]; the dagesh in יִמַּד represents the נ of the nifal בִּנְיָן.) 7.3.ד.

.19 וְהָיָה מִסְפַּר[a] בְּנֵי־יִשְׂרָאֵל כְּחוֹל[b] הַיָּם אֲשֶׁר לֹא־יִמַּד[c] וְלֹא יִסָּפֵר[d] וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר
לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל[e]־חָי : (Hos. 2:1)

to be counted *nifal* ס.פ.ר[d] to be measured *nifal* מ.ד.ד[c] sand *m* חוֹל[b] number *m* מִסְפָּר[a]
God, god *m* אֵל[e]

Where communication is concerned, timing makes all the difference! 7.3.ד.

.20 מְבָרֵךְ[a] רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְׁכֵּים[b] קְלָלָה[c] תֵּחָשֵׁב לוֹ: (Prov. 27:14)

a curse *f* קְלָלָה[c] rising early (lit., to rise early) *hifil inf absol f* הַשְׁכֵּים[b] one who blesses *m* מְבָרֵךְ[a]

[86] The preposition in בָּאָדָם may indicate either the agent (by whom the act would be performed) or it may signal an exchange (in which one entity would be given in exchange for another entity, known as ב *pretii*).

Such courageous questions from a young shepherd! 7.3.ד.

.21 וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יֵּעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּה אֶת־הַפְּלִשְׁתִּי הַלָּזֹ[a] וְהֵסִיר חֶרְפָּה[b] מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הֶעָרֵל[c] הַזֶּה כִּי חֵרֵף[d] מַעַרְכוֹת[e] אֱלֹהִים חַיִּים[f]: (1 Sam. 17:26)

[a] הַלָּזֹ over yonder
[b] חֶרְפָּה a reproach *f*
[c] עָרֵל uncircumcised *adj ms*
[d] חֵרֵף he reproached *piel*
[e] מַעֲרָכָה battle-line *f*
[f] חַיִּים alive *or* living *adj mpl f*

Some couples in ancient cultures would resolve childlessness through surrogate parenting. 7.3.ה.

.22 וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרַנִי יהוה מִלֶּדֶת[a] בֹּא־נָא[b] אֶל־שִׁפְחָתִי[c] אוּלַי אִבָּנֶה מִמֶּנָּה[d,e]: ... (Gen. 16:2a)

[a] עֲצָרַנִי... the LORD has prevented me from bearing children
[b] בֹּא־נָא Go, please! *ms imv*
[c] שִׁפְחָה maid-servant *f*
[d] ב.נ.י/ה מִן to obtain (*lit.*, build) a child by *nifal*
[e] מִמֶּנָּה (*prep and 3fs sfx*)

Moses realized that there was one essential that Israel would require in her travels, above all else. (In this passage Moses is addressing God.) 7.3.ה.

.23 15. וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ[a] הֹלְכִים אַל־תַּעֲלֵנוּ[b] מִזֶּה:
16. וּבַמֶּה[c] יִוָּדַע אֵפוֹא[d] כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלֵינוּ[e] אֲנִי וְעַמְּךָ מִכֹּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה[f]: (Exod. 33:15-16)

[a] פָּנִים face, presence *f* (*routinely pl but transl. as sing.*)
[b] אַל־תַּעֲלֵנוּ Do not bring us up
[c] בַּמֶּה [בְּ + מַה] then, so (*emphatic after interrogative,* "[How], then,…?")
[d] אֵפוֹא
[e] וְנִפְלֵינוּ [פ.ל.י./ה] so we would be treated specially, regarded as distinct *nifal*
[f] אֲדָמָה soil, ground, earth, land *m*

Just to be sure that her uncle Mordecai realized what he was asking of her, Esther clarified the risks. Notice וַאֲנִי toward the end of the verse—both its use and its location. What does it contribute to Esther's message? 7.3.ה.

.24 כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת[a] הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ
אֶל־הֶחָצֵר הַפְּנִימִית[b] אֲשֶׁר לֹא־יִקָּרֵא אַחַת דָּתוֹ[c] לְהָמִית[d] לְבַד מַאֲשֶׁר[e] יוֹשִׁיט[f]־לוֹ הַמֶּלֶךְ
אֶת־שַׁרְבִיט[g] הַזָּהָב וְחָיָה וַאֲנִי לֹא נִקְרֵאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה[h] שְׁלוֹשִׁים[i] יוֹם:
(Esth. 4:11)

[a] מְדִינָה *f* province
[b] הֶחָצֵר ה׳... the innermost court
[c] אַחַת ד׳... he has [only] one decree
[d] לְהָמִית [מ.ו.ת] execution (*lit.,* to put to death) *hifil inf c, prep*
[e] לְבַד מ׳... except when
[f] יוֹשִׁיט [י.שׁ.ט] he may extend *hifil*
[g] שַׁרְבִיט *m* scepter
[h] זֶה for the past… (*with expressions of time*)
[i] שְׁלוֹשִׁים thirty

7.3.ז. After receiving a report of Sodom's impending doom, Abraham began at once to advocate on behalf of any innocent persons who would be at risk. How would you characterize his persuasive method?[87]

.25 .24 אוּלַי יֵשׁ חֲמִשִּׁים[a] צַדִּיקִם בְּתוֹךְ הָעִיר הַאַף תִּסְפֶּה[b] וְלֹא־תִשָּׂא[c] לַמָּקוֹם לְמַעַן
חֲמִשִּׁים הַצַּדִּיקִם אֲשֶׁר בְּקִרְבָּהּ[d]:
.26 וַיֹּאמֶר יְהוָה אִם־אֶמְצָא בִסְדֹם[e] חֲמִשִּׁים הַצַּדִּיקִם בְּתוֹךְ הָעִיר וְנָשָׂאתִי לְכָל־הַמָּקוֹם
בַּעֲבוּרָם[f]: (Gen. 18:24, 26)

[a] חֲמִשִּׁים fifty
[b] הַאַף ת׳... will you indeed sweep away?
[c] נ.שׂ.א ל... to forgive (*prep indicates person who is forgiven*)
[d] בְּקִרְבָּהּ within it
[e] סְדֹם (*city name*)
[f] בַּעֲבוּרָם because of them

7.3.ז. The Red Sea had scarcely returned to normal before God extended this generous invitation to the newly-freed Israelites who now were encamped at the base of Mt. Sinai. (The preposition in מִכָּל is likely comparative, yielding a translation, *more than all*….)

[87] Verse 25 (omitted above) may be helpful: "Far be it from you to do this: to put a righteous person to death along with a wicked person… Will not the judge of the whole earth act justly?"

.26 וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי[a] וְהְיִיתֶם לִי סְגֻלָּה[b] מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ: (Exod. 19:5)

[a] בְּרִית *f* covenant [b] סְגֻלָּה possession, valued property

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7.3.ז. After King Hezekiah displayed his treasures to Babylonian emissaries, Isaiah delivered this oracle of doom.

.27 הִנֵּה יָמִים בָּאִים וְנִשָּׂא | כָּל־אֲשֶׁר בְּבֵיתֶךָ וַאֲשֶׁר אָצְרוּ[a] אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בָּבֶלָה[b] לֹא־יִוָּתֵר[c] דָּבָר אָמַר יהוה: (2 Kings 20:17)

[a] א.צ.ר to store up [b] בָּבֶל (*city name*) [c] יִוָּתֵר [י.ת.ר] *nifal* he / it will be left remaining

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7.4.א. Some experience anxiety when traveling to a foreign country. Evidently Abram did.

.28 11. וַיְהִי כַּאֲשֶׁר[a] הִקְרִיב[b] לָבוֹא מִצְרָיְמָה וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי כִּי אִשָּׁה יְפַת־מַרְאֶה[c] אָתְּ:

12. וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ[d] אֹתִי וְאֹתָךְ יְחַיּוּ[e]:

13. אִמְרִי־נָא[f] אֲחֹתִי אָתְּ לְמַעַן יִיטַב[g]־לִי בַּעֲבוּרֵךְ[h] וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ[i]:

14. וַיְהִי כְּבוֹא אַבְרָם מִצְרָיְמָה וַיִּרְאוּ הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא[j] מְאֹד:

(Gen. 12:11-14)

[a] כַּאֲשֶׁר just as, when [b] הִקְרִיב [ק.ר.ב] *hifil* he drew near [c] יְפַת־מַרְאֶה beautiful in appearance

[d] ח.ר.ג to kill, slay [e] ח.י.ה *piel* to let live [f] אִמְרִי־נָא Please say! *fs imv*

[g] לְמַעַן יִיטַב *f* so that it may go well [h] בַּעֲבוּרֵךְ on your account *fs* [i] בִּגְלָלֵךְ because of you

[j] הִוא (*3ms personal pronoun, signified by ḥireq*)[88]

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[88] As noted in the Deut. 5:5 Selected Reading for §6.3.ו, הִוא is an example of a "perpetual *qere*"—a frequently-occurring word in which the vowels are at variance with the consonants.

7.4.א. When pressured by the wife of his Egyptian master, Joseph had this to say:

.29 אֵינֶנּוּ[a] גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׂךְ[b] מִמֶּנִּי מְאוּמָה[c] כִּי אִם־[d]אוֹתָךְ בַּאֲשֶׁר[e] אַתְּ־אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים: (Gen. 39:9)

[a] אֵינֶנּוּ there is no one
[b] חָשַׂךְ to withhold
[c] מְאוּמָה anything (at all) *f*
[d] כִּי אִם except
[e] בַּאֲשֶׁר in that, because

7.4.ג. Have you ever received a gift of "presence"? (Since קָרוֹב should be understood as "a close relative," how would ל function in לְנִשְׁבְּרֵי־לֵב? Cf. Ruth 2:20.) [*It is the* ל *of possession: belonging to.*]

.30 קָרוֹב[a] יהוה לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי[b]־רוּחַ יוֹשִׁיעַ[c]: (Ps. 34:19 [ET v. 18])

[a] קָרוֹב near (*adj*), a close kin (*adj as substantive*)
[b] דַּכְּאִים contrite, crushed *adj mpl*
[c] יוֹשִׁיעַ [י.ש.ע] he will rescue *hifil*

7.4.ד. After David planned to build a house for God, the prophet Nathan arrived with a message that concluded with this assurance. The entire message may be found in 2 Sam. 7:5-16.

.31 וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ[a] עַד־עוֹלָם לְפָנֶיךָ כִּסְאֲךָ יִהְיֶה נָכוֹן עַד־עוֹלָם: (2 Sam. 7:16)

[a] מַמְלָכָה kingdom *f*

7.4.ד. Although one monarch may pass from the scene of history, Isaiah was reminded that another remains. (The vocalization of אֲדֹנָי with a qameṣ signifies יהוה.)

.32 בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ[a] וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם[b] וְנִשָּׂא וְשׁוּלָיו[c] מְלֵאִים[d] אֶת־הַהֵיכָל[e]: (Isa. 6:1)

[a] עֻזִּיָּהוּ (*a man's name*)
[b] ר.ו.מ to be high
[c] שׁוּל skirt (of robe) *m*
[d] מְלֵאִים [מ.ל.א] full *pt and verbal adj*
[e] הֵיכָל palace, temple *m*

7.4.ה. After Abraham's near-sacrifice of Isaac, God extended this reward to him. (The expression בִּי in this context is analogous to חַי־אֲנִי. כִּי adds a measure of solemnity to the expression כִּי־בָרֵךְ אֲבָרֶכְךָּ.)

.33 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם[a]־יהוָה כִּי יַעַן אֲשֶׁר[b] עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ[c] אֶת־בִּנְךָ אֶת־יְחִידֶךָ[d]:

כִּי־בָרֵךְ אֲבָרֶכְךָ[e]...: (Gen. 22:16-17a)

[a] נְאֻם *m* announcement, declaration
[b] יַעַן אֲ׳ because
[c] ח.שׂ.ב to withhold
[d] יָחִיד only one
[e] בָּרַךְ אֲבָרֶכְךָ [ב.ר.כ] I will surely bless you *piel*

7.4.ה. Has a dream ever moved you to action? Here is how Jacob responded, upon waking from a dream of angels traveling between heaven and earth.

.34 .20 וַיִּדַּר[a] יַעֲקֹב נֶדֶר[b] לֵאמֹר אִם־יִהְיֶה אֱלֹהִים עִמָּדִי[c] וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד[d] לִלְבֹּשׁ[e]:

.21 וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יהוה לִי[f] לֵאלֹהִים: (Gen. 28:20-21)

[a] נ.ד.ר to swear
[b] נֶדֶר an oath *m*
[c] עִמָּדִי with me
[d] בֶּגֶד clothing *m*
[e] ל.ב.שׁ to wear
[f] ה.י.ה לִי ל... to become [*insert object of prep*] for me

7.4.ה. How painful is the experience of childlessness for members of your culture? Compare your culture to how Hannah may have felt, based on what she expressed in this prayer.

.35 וַתִּדֹּר[a] נֶדֶר[b] וַתֹּאמַר יהוה צְבָאוֹת אִם־רָאֹה תִרְאֶה בָּעֳנִי[c] אֲמָתֶךָ[d] וּזְכַרְתַּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶךָ וְנָתַתָּה[e] לַאֲמָתְךָ זֶרַע[f] אֲנָשִׁים וּנְתַתִּיו לַיהוה כָּל־יְמֵי חַיָּיו וּמוֹרָה[g] לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: (1 Sam. 1:11)

[a] נ.ד.ר to swear
[b] נֶדֶר an oath *m*
[c] עֳנִי misery *m* (constr)
[d] אָמָה servant woman *f*
[e] נָתַתָּה [נָתַתְּ *paragogic heh with*]
[f] זֶרַע offspring *f*
[g] מוֹרָה razor *f*

ה.7.4. It is a dark day in Israel—King Saul has died in battle. It appears as if the Amalekite youth bearing this news to David is anxious to point out that he encountered Saul on the battlefield *only by chance*. Why may he want to stress this aspect? (See ensuing context in 2 Samuel.)

.36 וַיֹּאמֶר הַנַּעַר[a] הַמַּגִּיד[b] לוֹ נִקְרֹא[c] נִקְרֵיתִי בְּהַר הַגִּלְבֹּעַ[d] וְהִנֵּה שָׁאוּל נִשְׁעָן[e] עַל־חֲנִיתוֹ[f] וְהִנֵּה הָרֶכֶב[g] וּבַעֲלֵי הַפָּרָשִׁים[h] הִדְבִּקוּהוּ[i]: (2 Sam. 1:6)

[a] נַעַר *m* a youth [b] מַגִּיד one who was reporting *hifil pt ms*

[c] נִקְרֹא [ק.ר.א][89] to happen to be or befall *nifal inf absol* [d] גִּלְבֹּעַ (place name)

[e] ש.ע.נ to lean, support self on *nifal* [f] חֲנִית spear *f* [g] רֶכֶב chariot *m*

[h] בַּעֲלֵי ה'... men with teams of horses [i] הִדְבִּקוּהוּ [ד.ב.ק] they pursued him closely *hifil*

ה.7.4. For Jerusalem, the future looked rather bleak—according to Jeremiah's oracle.

.37 כֹּה אָמַר יְהוָה הִנָּתוֹן תִּנָּתֵן הָעִיר הַזֹּאת בְּיַד חֵיל[a] מֶלֶךְ־בָּבֶל וּלְכָדָהּ[b]: (Jer. 38:3)

[a] חֵיל *m* army [b] ל.כ.ד to capture

ה.7.4. Have you ever needed to evade someone? On a battlefield? If so, you may empathize with this prophecy concerning King Zedekiah. Watch for expressions that underscore how proximately Zedekiah would encounter the very one from whom he sought to flee. (We will follow the *qere*, reading the plural עֵינָיו *his eyes*, rather than the singular עֵינוֹ [*his eye*, *ketiv*].)

.38 וְצִדְקִיָּהוּ[a] מֶלֶךְ יְהוּדָה לֹא יִמָּלֵט[b] מִיַּד הַכַּשְׂדִּים[c] כִּי הִנָּתוֹן יִנָּתֵן בְּיַד מֶלֶךְ־בָּבֶל וְדִבֶּר־פִּיו עִם־פִּיו וְעֵינָיו אֶת־עֵינָיו תִּרְאֶינָה: (Jer. 32:4, *qere*)

[a] צִדְקִיָּהוּ (*a man's name*) [b] מ.ל.ט to flee to safety *nifal* [c] כַּשְׂדִּים Chaldeans

[89] ק.ר.א may also mean *to call*.

Construction of the Solomonic Temple involved an exceptional level of craftsmanship in stone masonry. The building was termed הַבַּיִת לַיהוה (1 Kings 6:1). Notice how הַ/בַּיִת בְּהִבָּנֹתוֹ appears both at the start and at the finish of this verse (inclusio)—suggestive of literary craftsmanship. 7.4.ז.

.39 וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן־שְׁלֵמָה מַסָּע[a] נִבְנָה וּמַקָּבוֹת[b] וְהַגַּרְזֶן[c] כָּל־כְּלִי בַרְזֶל[d] לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ: (1 Kings 6:7)

[a] אֶבֶן־שׁ׳... finished quarry stone (finished before shipment from quarry) [b] מַקֶּבֶת hammer *f*

[c] גַּרְזֶן pickaxe *m* [d] כְּלִי ב׳... iron implement

To what degree does your culture value rest, in contrast to how it values labor? 7.5.א.

.40 וַיְבָרֶךְ[a] אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ[b] אֹתוֹ כִּי בוֹ שָׁבַת[c] מִכָּל־מְלַאכְתּוֹ[d] אֲשֶׁר־בָּרָא[e] אֱלֹהִים לַעֲשׂוֹת: (Gen. 2:3)

[a] וַיְבָרֶךְ [ב.ר.כ] so he blessed *piel* [b] וַיְקַדֵּשׁ [ק.ד.שׁ] and he sanctified *piel*

[c] שׁ.ב.ת to cease [d] מְלָאכָה work *f* [e] ב.ר.א to create

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Fortunately Abraham kept on listening, even after preparing Isaac to be sacrificed. 7.5.א.

.41 וַיִּקְרָא מַלְאַךְ[a] יהוה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם[b]: (Gen. 22:15)

[a] מַלְאָךְ messenger *m* [b] שָׁמַיִם heavens, sky *mpl*

Can you imagine the dread felt by Pharaoh's baker when he heard this interpretation of his dream? Notice what other word in this passage sounds like עוֹף. Also notice the double meaning of נ.שׂ.א employed here. To learn the outcome of this episode, continue reading through v. 23. 7.5.א.

42. 18. וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ[a] שְׁלֹשֶׁת הַסַּלִּים[b] שְׁלֹשֶׁת יָמִים הֵם:

19. בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ מֵעָלֶיךָ וְתָלָה[c] אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף[d] אֶת־בְּשָׂרְךָ מֵעָלֶיךָ:

20. וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת[e] אֶת־[90] פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה[f] לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־ רֹאשׁ שַׂר הַמַּשְׁקִים[g] וְאֶת־רֹאשׁ שַׂר הָאֹפִים[h] בְּתוֹךְ עֲבָדָיו : (Exod. 40:18-20)

[a] interpretation *m* פִּתְרוֹן [b] basket *m* סַל [c] to hang ת.ל.י/ה [d] birds *m collective* עוֹף

[e] birthday יוֹם ה׳... [f] banquet with wine *m* מִשְׁתֶּה [g] cupbearer *m* מַשְׁקֶה [h] bakers *pt mpl* אֹפִים

7.5.א. Have you ever been pestered by a swarm of insects? If so, you can imagine the relief felt by the Egyptians.

43. וַיַּעַשׂ יהוה כִּדְבַר מֹשֶׁה וַיָּסַר הֶעָרֹב[a] מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד: (Exod. 8:27)

[a] a swarm (of stinging flies) *m* עָרֹב

7.5.א. How long does it take you to make sense of unexpected sounds that awaken you in the dark of night?

44. וַיֹּסֶף[a] יהוה קְרֹא־שְׁמוּאֵל בַּשְּׁלִשִׁית וָיָקָם[b] וַיֵּלֶךְ אֶל־עֵלִי[c] וַיֹּאמֶר הִנֵּנִי כִּי קָרָאתָ לִי וַיָּבֶן[d] עֵלִי כִּי יהוה קֹרֵא לַנָּעַר[e]: (1 Sam. 3:8)

[a] י.ס.פ to do again (*plus inf indicating the repeated action*) [b] וָיָקָם (*note qameṣ-ḥaṭuf*)

[c] עֵלִי (*name of a high priest*) *f* [d] ב.י.נ to understand [e] נַעַר a youth *m*

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[90] In addition to marking a definite direct object, אֶת־ can also mark the subject of a passive verb. הֻלֶּדֶת *to be born* is in the passive voice (a *hofal inf c*, cf. Unit 11). Pharaoh is the person who was born (years earlier), so may be marked with אֶת־.

עֲקֵדַת יִצְחָק **A connected reading: The binding of Isaac (Gen. 22:11-13)**

11. וַיִּקְרָא אֵלָיו מַלְאַךְ[a] יְהוָה מִן־הַשָּׁמַיִם[b] וַיֹּאמֶר אַבְרָהָם| אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃

12. וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר[c] וְאַל־תַּעַשׂ[d] לוֹ מְאוּמָה[e] כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא[f] אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ[g] אֶת־בִּנְךָ אֶת־יְחִידְךָ[h] מִמֶּנִּי׃

13. וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל[i] אַחַר נֶאֱחַז[j] בַּסְּבַךְ[k] בְּקַרְנָיו[l] וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל וַיַּעֲלֵהוּ[m] לְעֹלָה[n] תַּחַת בְּנוֹ׃

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[a] מַלְאָךְ messenger *m* [b] שָׁמַיִם heavens, sky *mpl* [c] נַעַר lad, youth *m* [d] ע.שׂ.י/ה יקטל *2ms, jussive form*[91] [e] מְאוּמָה anything [f] יָרֵא fearing *adj* [g] ח.שׂ.כ to withhold [h] יָחִיד only, solitary *adj* [i] אַיִל ram *m* [j] א.ח.ז to be caught *nif* [k] סְבַךְ thicket *m* [l] קֶרֶן horn *m dl* [m] ע.ל.ה to offer up *hifil* [n] עֹלָה whole burnt offering *f*

[91] For an explanation of the prohibition consisting of אַל plus the jussive, see §9.5.א.

UNIT
8

הֲלוֹא תַּגִּיד לִי אֶת־הַדָּבָר׃

[Will you not tell me the message?]

Exchanging diplomatic messages

hifil בִּנְיָן

This unit will move beyong skills for daily personal communication, training you (a) to act as an emissary, **delivering a message** on behalf of a superior, and (b) to act as a deputy diplomat, **receiving a message** on behalf of a superior.

As an emissary, you will learn how to:

- introduce yourself
- identify whom you represent
- explain the nature of your mission
- present an urgent message

As a deputy diplomat you will be able to:

- inquire concerning the identity of the messenger who has appeared before you
- develop a strategy to recover from a disaster that may have been reported to you

You will also have an opportunity to:

- describe your achievements
- compose a letter to affirm or indict
- compose a prophetic oracle
- gain skill in using the hifil בִּנְיָן

A significant portion of the Hebrew Bible deals with conveying and receiving messages of national importance. Often these take the shape of prophetic oracles. As you practice skills involved with giving and receiving diplomatic communication, you will at the same time grow more comfortable reading the genre of prophetic oracles—the content of which often would lie far from the realm of "the comfortable."

Unit 8 Overview

Structures: *The hifil* בִּנְיָן *is introduced in this unit: infinitive, participle, followed by* קטל *and* יקטל. *These appear as whole paradigms, unlike the gradual introduction of the qal* בִּנְיָן *in earlier units. The student will be encouraged to use hifil forms while composing and receiving oracle-styled communications. In addition,* יקטל *verbs with pronominal suffixes (object suffixes) will be introduced.*

Module 8.1. Structures: *the hifil* בנין*: inf. constr., participles, and* קטל *conjugation*

Instructor: *It will be important to underscore that the connection between "hifil" and "oracles" that students encounter in this unit is merely coincidental—hifil forms are by no means limited to oracles.*

A note concerning Unit 8 title: *The title for Unit 8 has been adapted from 2 Kings 9:5 and 2 Sam. 13:4.*

MODULE 8.1 Introducing yourself and conveying a formal message

Module 8.1. Jonah Episode: *Selected Masoretic cantillation marks will appear occasionally in the Jonah episode to help mark phrases or to indicate stressed syllables in pausal forms.*

Immediately before "Words for responding," students will receive an initial explanation of hifil meanings. The point is made that causation is associated with certain hifil words, but not with others. An explanation of hifil morphology is reserved until specific elements are introduced (e.g., the morphology of the hifil inf c *appears under §8.1.א).*

Cell 2, line ב: *As to fronting an* inf c *before a finite verb, cf. Judg. 15:12.*

Unit 8 JONAH STORY: Now, on the next day…

Have you ever assumed the responsibility of delivering an important message? Was it good news or bad news? How did the recipient respond? Did they thank you (if your message brought good news)? Or did they oppose you (if your message was confrontational in nature)?

In this episode Jonah will deliver a message to the King of Nineveh. The message he presented was not reassuring.

A note concerning Masoretic accents. As in past Jonah episodes, the Masoretic mark known as *sof pasuq* (**׃...**) appears at the end of each numbered line. Generally the *sof pasuq* corresponds to the end of a sentence. However, in the Hebrew Bible when a sentence spans multiple verses, a *sof pasuq* will appear at the end of each verse.

As a result, it will be important to let the content of a biblical verse (or a Jonah episode line) determine whether the *sof pasuq* represents a period, or whether you need to continue reading into the next verse or line before finding the end of the sentence.

A few additional Masoretic accent marks will begin to appear from time to time in the Jonah Story from this point forward. They may help you (a) to segment a sentence into phrases, or (b) to determine which syllable of a given word should receive the accent.

A note concerning the meaning of words in the hifil בִּנְיָן. Some verbs in the vocabulary lists below follow a spelling pattern known as the "hifil" בִּנְיָן, such as הִשְׁלִיךְ *he threw* (hifil of שׁ.ל.כ). In earlier units we have occasionally encountered verbs in the hifil בִּנְיָן. Now, in this unit you will learn about the hifil more fully.

You will quickly notice that some (but not all) hifil words contain the notion of "Entity A" causing "Entity B" to do something, as with הוֹדַעְתִּיךְ *I caused you* (*ms*) *to know* (hifil of י.ד.ע), or הוֹצֵאתִיךְ *I caused you* (*ms*) *to go out* (hifil of י.צ.א). To clarify this **causative** dimension, the word "cause" frequently has been used in definitions below. For a smoother translation you may substitute for "cause" a similar word such as "make."

Some verbs conveying causation will call for an entirely different English verb (other than "cause" or "make"). For example, הֵבִיא is best rendered *he brought* (hifil of ב.ו.א, *to come* or *enter*). While we might grasp a mechanical translation such as *he caused* or *made* [*something*] *to come*, the better translation is *he brought*.

With some hifil verbs the subject does not cause another to perform an action (intransitive). Instead, the action remains with the subject. For example, the hifil of ז.ק.נ means *to grow old,* not *to cause someone else to be old* (qal of ז.ק.נ means *to be old*). These verbs are known as **ingressive**.

Other hifil verbs, while they remain transitive, yet have **no clear notion of causation**. Consider the word הִצִּיל *he rescued*, for example (hifil of נ.צ.ל). **We must resist the temptation** to inject a notion of causation into hifil words like הִצִּיל, lest we fall prey to the **incorrect** assumption that since הִצִּיל is hifil, causation must be present. To inject causation into this meaning would amount to creating a new language, something other than Hebrew. נ.צ.ל in the hifil simply means *to rescue*. As with other בִּנְיָנִים, is important to learn each hifil word with its own definition, not inferring causation for all hifil words.

Words for responding מִלִּים לַעֲנוֹת

בְּרִית, בִּרִית־	covenant *f*
הוֹרַשְׁתִּי ל...[י.ר.ש]	I caused to inherit, left as an inheritance to (someone) *hifil*
הִצִּיל [נ.צ.ל]	he delivered, snatched *hifil*
הֶרְאָה [ר.א.י/ה]	he showed, revealed* *hifil*

הִרְבֵּיתָ [ר.ב.י/ה]	you have multiplied *hifil 2ms*
מָוֶת, מוֹתִים ,מוֹת־, מוֹתֵי־	death *m*
נִשְׁלַחְתִּי [שׁ.ל.ח]	I was sent *nifal*
קֹדֶשׁ, קָדָשִׁים, קִדֶּשׁ־, קָדְשֵׁי[a]-	holiness, sanctuary, sacred object *m*
שָׁמַיִם, שְׁמֵי־	sky, heavens *m*

שַׁעַר, שְׁעָרִים, שַׁעַר־, שַׁעֲרֵי־	gate *m*

[a] Note qameṣ-ḥaṭuf, pronounced *o*.

Words for hearing מִלִּים לִשְׁמֹעַ

Most of the שֻׁרָשִׁים below you have learned already in another בִּנְיָן.

[אֵל], אֱלֹהִים, [אֱל־], אֱלֹהֵי־[a]	god(s) or God* *m*
אַרְגָּמָן	purple (material, *not adj*) *m*
אַשְׁמִיעַ [ש.מ.ע]	I will cause to hear* *hifil*
בְּטֶרֶם	before (*in time*)
הֵבִיא [ב.ו.א]	he brought* *hifil*
הוֹדַעְתִּיךְ [י.ד.ע]	I caused you *ms* to know*
הוֹי	Alas!
הוֹצֵאתִיךְ [י.צ.א]	I caused you *ms* to go out* *hifil*
הוֹשַׁבְתִּי [י.ש.ב]	I caused to inhabit* *hifil*
הוֹשִׁיעַ [י.ש.ע]	he rescued* *hifil*
הִכֵּיתִי [נ.כ.י/ה]	I struck, hit* *hifil*
הֵמִית [מ.ו.ת]	he put to death, killed* *hifil*
הֲסִירוֹתָ [ס.ו.ר]	you removed* *hifil*

הֶעֱלָה [ע.ל.י/ה]	he caused (object) to ascend*[b] *hifil*
הִפִּיל [נ.פ.ל]	he caused (someone) to fall* *hifil*
הֲקִימוֹתָ [ק.ו.מ]	you established* *hifil*
הִקְרִיב [ק.ר.ב]	he caused (object) to come near* *hifil*
הֵשִׁיב [שׁ.ו.ב]	he brought back* *hifil*
הִשְׁמַעְתָּ [שׁ.מ.ע]	you caused (object) to hear* *hifil*
הִשְׁמַעְתִּי [שׁ.מ.ע]	I caused (object) to hear* *hifil*
וְהִכֵּיתִי [נ.כ.י/ה]	and I will strike* *hifil*
חֹדֶשׁ, חֳדָשִׁים, חָדְשֵׁי־, חָדְשֵׁי[c]־	month *m*
חַיָּה, חַיּוֹת, חַיַּת־, חַיּוֹת־	animal (wild) *f*[d]

יהוה אֱלֹהֵי צְבָאוֹת	the LORD God of hosts[e]
יִכְלֶה [כ.ל.י/ה]	he *or* it will come to an end, will reach completion
לָבוּשׁ, לְבוּשָׁה, לְבוּשִׁים, לְבוּשׁוֹת [ל.ב.שׁ]	one who is clothed in, wearing *qal passive pt*
לְהַגִּיד [נ.ג.ד]	to announce, report* *hifil inf c, prep* לְ
לָכֵן	therefore (*before threat of punishment*)
מַגִּיד, מַגֶּדֶת, מְגִידִים, מְגִידוֹת [נ.ג.ד]	a messenger, announcer* *hifil pt*
מִמָּחֳרָת[f]	on the next day
מַעֲשֶׂה, מַעֲשִׂים, מַעֲשֵׂה־, מַעֲשֵׂי־	work, deed* *m*
מִצְרַיִם	Egypt *f*
מָרוֹם, מְרוֹמִים, מְרוֹם־, מְרוֹמֵי־	height, elevated place *m*
מִרְמָה, מִרְמוֹת, מִרְמַת־, מִרְמֹת־	deceit *f*
מִשְׁפָּט, מִשְׁפָּטִים, מִשְׁפַּט־, מִשְׁפְּטֵי־	judgment, judicial decision *m*
נְאֻם יהוה	declares the LORD (*lit.,* utterance *m* of the LORD)
נֶגַע, נְגָעִים, נֶגַע־, נִגְעֵי־	plague, affliction *m*
נַחֲלָה, נְחָלוֹת, נַחֲלַת־, נְחָלֹת־	property, inheritance *f*
עִבְרִי, עִבְרִיָּה, עִבְרִים, עִבְרִיּוֹת	Hebrew person*
עוֹף, עוֹף־	bird(s), flying insect(s) *m*
עֲטָרָה, עֲטָרוֹת, עֲטֶרֶת־, עֲטָרֹת־	crown *f*
עֲשׂוֹת [ע.שׂ.י/ה]	to do* *inf c*
שֹׁכֵן, שֹׁכֶנֶת, שֹׁכְנִים, שֹׁכְנוֹת [שׁ.כ.נ]	one who dwells, inhabits *pt*
שֹׂנֵא, שֹׂנֵאת, שֹׂנְאִים, שֹׂנְאוֹת [שׂ.נ.א]	one who hates *pt*

[a] Brackets encase the word אֵל to signal that it does not belong to the same שרש as אֱלֹהִים. Although the word אֵל possesses a plural of its own (אֵלִים), אֱלֹהִים is used more commonly. Conversely, אֱלֹהִים possesses a rarely-used singular form (אֱלוֹהַּ). The mixture of different roots as shown in the entry above represents the most customary usage.

[b] The *hifil* of ע.ל.י/ה often describes the presentation of a burnt offering, the smoke of which is "caused to ascend."

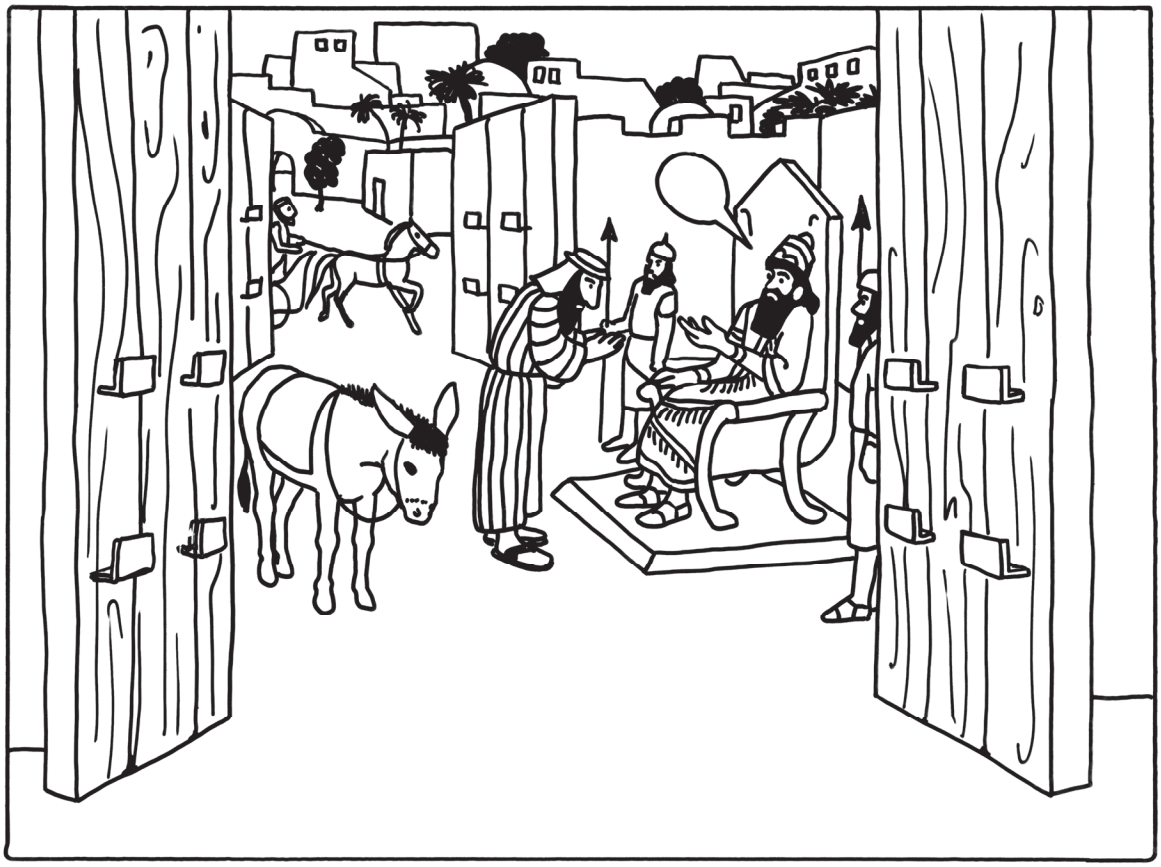
[c] Note qameṣ-ḥaṭuf, pronounced *o*.

[d] The singular of חַיָּה often will best be rendered as plural (*animals* or *beasts*) in English.

[e] The title אֲדֹנָי יְהוִה צְבָאוֹת is similarly rendered "the Lord God of hosts." Note that the vowels found in יְהוִה signal that this word should be pronounced as אֱלֹהִים (or, since in this situation יְהוִה is in construct: אֱלֹהֵי). "Hosts" refers to military forces (supernatural beings, in this context). This is an example of the Masoretic practice known as *ketiv-qere*. For more information on *ketiv-qere*, see §8.1.כ., below.

[f] Note that both a ḥaṭef-qameṣ and an immediately preceding qameṣ are pronounced *o*.

8.1 Jonah Episode: Now on the next day…



[מְסַפֵּר] א. וַיְהִי מִמָּחֳרָת וַיִּמְצָא יוֹנָה אֶת־מֶלֶךְ נִינְוֵה וְהוּא יֹשֵׁב עַל־כִּסְאוֹ בֵּין־שְׁנֵי שַׁעֲרֵי הָעִיר:[1]

[Now on the next day Jonah found the king of Nineveh as he was sitting on his throne between the two gates of the city.]

[מְסַפֵּר] ב. עַל־רֹאשׁוֹ עֲטֶרֶת־זָהָב גְּדוֹלָה וּבִגְדֵי הָאַרְגָּמָן הוּא לָבוּשׁ:

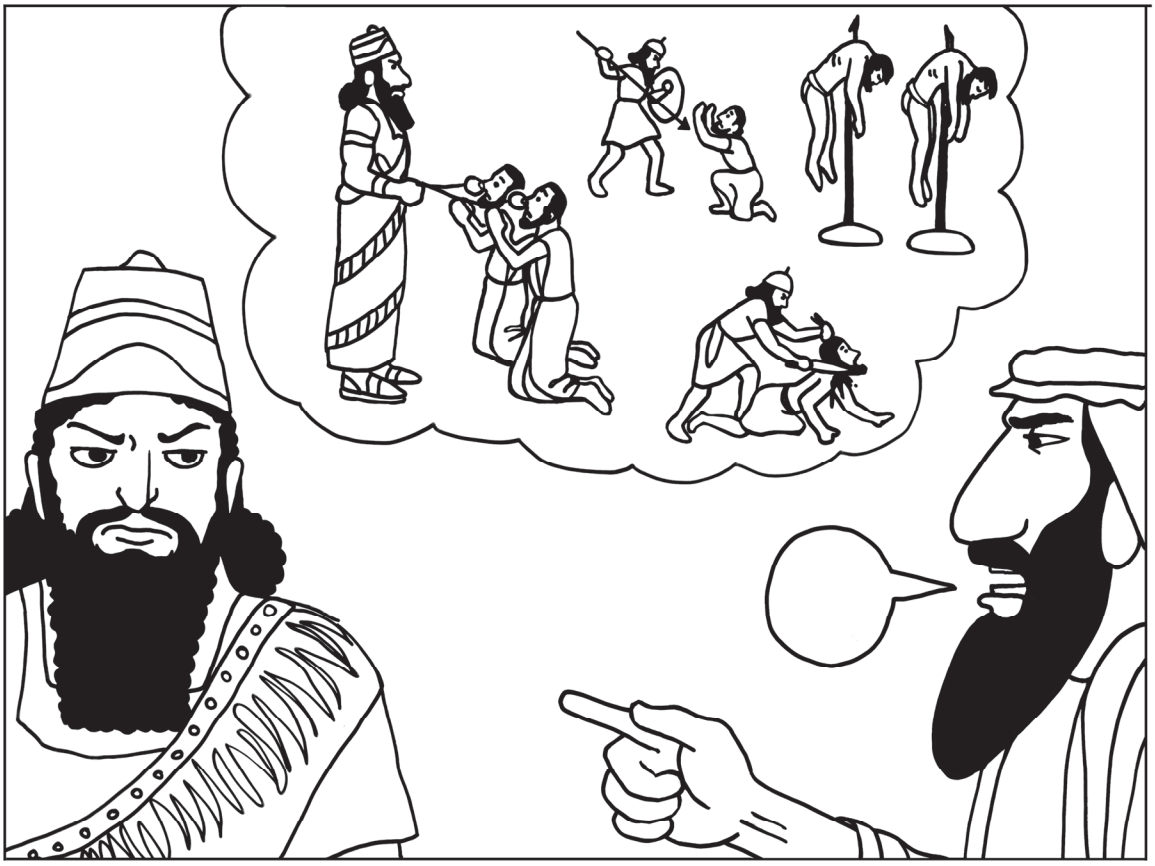
[On his head was a large crown of gold and he was wearing purple garments.]

[מֶלֶךְ] ג. וַיִּשְׁאַל אֹתוֹ הַמֶּלֶךְ וַיֹּאמֶר מַה־שִּׁמְךָ וּמָה אַרְצְךָ וּמַה־שֵּׁם־הַשֹּׁלֵחַ אֹתְךָ וְלָמָּה בָּאתָ אֵלָי:

[And the king asked him and said, "What is your name and what is your country and what is the name of the one who sent you and why have you come to me?"]

[1] Some cities were defended by two sets of gates (e.g., Jerusalem, 2 Sam. 18:24, cf. §8.1.ח.).

2



[נְבִיא] א. וַיַּעַן יוֹנָה וַיֹּאמֶר שְׁמִי יוֹנָה עִבְרִי אָנֹכִי וּבְשֵׁם יהוה אֱלֹהִים בָּאתִי לְפָנֶיךָ׃

[And Jonah answered and said, "My name is Jonah. I am a Hebrew, and in the name of the LORD God I have come before you.]

[נְבִיא] ב. אֲנִי מַגִּיד וּלְהַגִּיד לְךָ אֶת־דְּבַר־יהוה נִשְׁלַחְתִּי׃

["I am a messenger; in order to announce to you the word of the LORD I have been sent.]

[נְבִיא] ג. הִשְׁמַעְתִּי אֶת־עַם־נִינְוֵה אֶת־כָּל־דִּבְרֵי קָדְשׁוֹ[2] וְעַתָּה אַשְׁמִיעַ אֹתְךָ אֶת־דְּבָרָיו׃

[I have caused the people of Nineveh to hear all the words of his holiness (all his holy words), and now I will cause you to hear his words.]

[נְבִיא] ד. שְׁמַע מֶלֶךְ נִינְוֵה אֶת־מַשָּׂא יהוה עֹשֵׂה[3] שָׁמַיִם וָאָרֶץ׃

["Hear, O King of Nineveh, the oracle of the LORD, maker of heaven and earth.]

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[2] Note the qameṣ-ḥaṭuf in קָדְשׁוֹ.

[3] עֹשֵׂה is the construct form of עֹשֶׂה.



[אֱלֹהִים] א. הוֹי הָאֹמְרִים לָרַע טוֹב וְלַטּוֹב רָע שָׂמִים חֹשֶׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ שָׂמִים מַר לְמָתוֹק וּמָתוֹק לְמָר:

["'Alas for those who say concerning evil, (it is) good, and concerning good, (it is) evil, who set darkness for light and light for darkness, who set bitter for sweet and sweet for bitter.'"]

[נָבִיא] ב. כֹּה־אָמַר יהוה אֱלֹהֵי צְבָאוֹת הַשֹּׁכֵן מָרוֹם:

["Thus says the LORD God of hosts, who inhabits a lofty place,]

[אֱלֹהִים] ג. יַעַן אֲשֶׁר אֶת־עַמְּךָ הִשְׁמַעְתָּ אֶת־עֲצַת־הַחֹשֶׁךְ וּבְרִית אֶת־מָוֶת הַקִימוֹתָ:

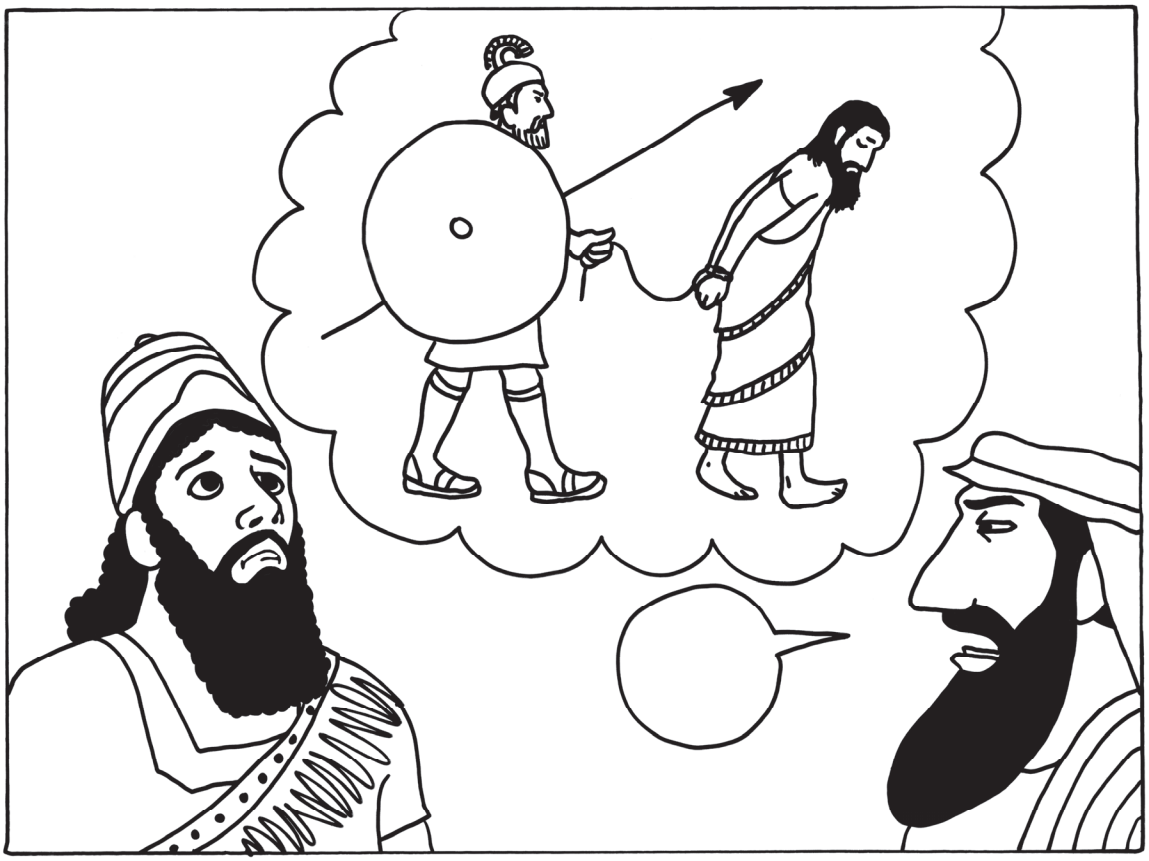
["'Because you caused your people to hear counsel of darkness and with death you established a covenant,]

[אֱלֹהִים] ד. כִּי הִרְבֵּיתָ עֲוֹנֹתֶיךָ וְלֹא הֲסִירוֹתָ רַגְלְךָ מֵרָע וּמֵהַאַלְמְנוֹת אֶת־הַזָּהֳב לָקַחְתָּ:

['Since you multiplied your iniquities and did not remove your foot from wrong, but took gold from the widows,]

[אֱלֹהִים] ה. כִּי עָשִׂיתָ אֶת־כָּל־הַמַּעֲשִׂים הָאֵלֶּה:

['Because you have done all these deeds,]



[אֱלֹהִים] א. לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם־יהוָה וְהִשְׁמַעְתִּי בְּעִירֵךְ קוֹל מִלְחָמָה׃

['Therefore behold, the days are coming' declares the LORD, 'when I will cause a sound of battle to be heard in your city.]

[אֱלֹהִים] ב. וּבְטֶרֶם יִכְלֶה הַחֹדֶשׁ הַבָּא וְהִכֵּיתִי אֹתָךְ בְּנִגְעֵי־מִצְרַיִם׃

['And before the coming month is finished I will strike you with the plagues of Egypt,]

[אֱלֹהִים] ג. וְהוֹצֵאתִיךְ מֵאַרְצֵךְ

וְהוֹרַשְׁתִּי אֶת־נַחֲלָתְךְ לְכָל־חַיַּת הַשָּׂדֶה

וְהוֹשַׁבְתִּי אֵת כָּל־עוֹף־הַשָּׁמַיִם בְּבָתֵּיךְ׃

['and I will cause you to go out from your land, and I will cause all the animals of the field to inherit your property and I will cause all the birds of the sky to dwell in your houses.]

[אֱלֹהִים] ד. וְהוֹדַעְתִּיכֶם אֶת־יָדִי וִידַעְתֶּם כִּי־אֲנִי יהוה׃

['Thus I will cause you to know my hand / power, so you shall know that I am the LORD.'"]

Segment 8.1.א. Structure: *Infinitive construct of hifil, here presented in the context of a self-introduction that expresses the purpose of one's visit*

Instructor: *This segment explains hifil infinitives construct. In the next segment (§8.1.ב.) students will employ them to craft a brief self-introduction.*

8.1.א. Explanation: "My name is Jonah... and I have been sent to announce the word of the LORD to you (*ms*)."

שְׁמִי יוֹנָה... וּלְהַגִּיד לְךָ אֶת־דְּבַר־יהוה נִשְׁלַחְתִּי:

INTERACTIVE SKILL: How to introduce yourself and present the purpose of your visit

When delivering an urgent message it is wise to begin by introducing ourselves. In addition, it is vital to explain our purpose for coming. Thus in the present Jonah episode we find the prophet: (a) introducing himself to the king of Nineveh, and (b) outlining his mission with these words (refer to segment title if unsure of meaning): שְׁמִי יוֹנָה... וּלְהַגִּיד לְךָ אֶת־דְּבַר־יהוה נִשְׁלַחְתִּי:

In the next segment you will be asked to picture yourself on an important mission, delivering to a dignitary either a vital message or some essential materials. Begin by **stating your name**—drawing on an expression that you learned early in this course: **...**שְׁמִי.

The process of **stating the nature of your mission** can be fairly straightforward. Notice the approach used by Jonah when he explained: נִשְׁלַחְתִּי ... וּלְהַגִּיד לְךָ *and in order to announce to you* (ג.ד.נ *hifil inf c, prep* לְ)*... I have been sent*. Just as Jonah expressed his purpose with an infinitive construct, so you may also. Select any of the following infinitives construct in order to convey the purpose for your imaginary mission.

Hifil infinitives construct, with לְ preposition

to cause (someone *or* something) to come near	לְהַקְרִיב [ק.ר.ב]
to throw (someone *or* something)	לְהַשְׁלִיךְ[4] [ש.ל.כ]
to cause (someone *or* something) to listen *or* hear, to announce	לְהַשְׁמִיעַ [ש.מ.ע]

[4] We encountered the hifil expression לְהַשְׁלִיךְ in §3.2 when Jonah urged the sailors, עֲלֵיכֶם לְהַשְׁלִיךְ אֶת־הַנָּבִיא הַזֶּה בַּיָּם:

As you compare each שׁרשׁ with its corresponding infinitive construct, did you notice what has been added (other than the preposition לְ)? Hifil forms will consistently prefix the syllable ...הַ, and follow the second consonant of the שׁרשׁ with ◌ִי. These two markers belong to the hifil בִּנְיָן, a בִּנְיָן that you will encounter often in the Hebrew Bible.

It will come as no surprise to you that certain שׁרשׁ consonants produce slight variations in the hifil. Such is the case when the first שׁרשׁ letter is י (called a "I-י verb"). For the infinitive construct, most I-י verbs convert the י into a ...הוֹ syllable. Thus י.צ.א becomes לְהוֹצִיא.[5]

I-י hifil infinitives construct, with ל preposition

to cause (someone *or* something) to go out *hifil inf c, prep* ל	לְהוֹצִיא [י.צ.א]
to rescue *hifil inf c, prep* ל	לְהוֹשִׁיעַ [י.שׁ.ע]

In the case of I-נ verbs (such as נ.ג.ד), the נ will join (assimilate) with the middle שׁרשׁ letter. This is evident from the dagesh now appearing in that letter: לְהַגִּיד.

I-נ hifil infinitives construct, with ל preposition

to announce, report *hifil inf c, prep* ל	לְהַגִּיד [נ.ג.ד]
to snatch (someone *or* something) away, to deliver *hifil inf c, prep* ל	לְהַצִּיל [נ.צ.ל]
to hit or strike *hifil inf c, prep* ל	לְהַכּוֹת [נ.כ.י/ה]

You may have noticed that the III-י/ה radical of נ.כ.י/ה results in a final syllable of ...וֹת (לְהַכּוֹת). In the table below you may compare it with another III-י/ה verb, ע.ל.י/ה.

[5] The conversion of י into a ...הוֹ betrays the fact that these verbs in reality are I-ו verbs, not true I-י verbs. There is a handful of true I-י verbs—seven, to be exact. These produce a ...הֵי prefix in the hifil (not ...הוֹ). One such verb is י.ט.ב *to be good, pleasing*. Notice the ...הֵי that begins the hifil *inf c* of י.ט.ב: הֵיטִיב *to do good* [*to someone*]. In addition to י.ט.ב, the other true I-י verbs are: י.נ.ק *to suckle*, י.שׁ.ר *to be straight*, י.ק.צ *to wake up*, י.ל.ל *to groan*, and י.מ.נ *to go to the right-hand side* (Joüon §76d, cf. GKC §70). י.ב.שׁ *to be dry* also belongs to the true I-י verbs, although in the hifil it imitates I-ו (e.g., הֹבִישׁ *he made* [*something*] *dry*).

III-ה/י hifil infinitives construct, with ל preposition

לְהַכּוֹת [נ.כ.י/ה]	to hit *or* strike *hifil inf c, prep* ל
לְהַעֲלוֹת [ע.ל. י/ה]	to cause (someone *or* something) to go up, to offer up (as a burnt offering) *hifil inf c, prep* ל

Finally, a hollow verb such as ב.ו.א simply surrenders its middle phoneme to the ◌ִי brought by the hifil pattern. In addition, with hollow verbs the ה of the hifil brings a qameṣ vowel (not the usual pataḥ).

Hollow hifil infinitives construct, with ל preposition

לְהָבִיא [ב.ו.א]	to bring (*or* cause to come) *hifil inf c, prep* ל
לְהָשִׁיב [שׁ.ו.ב]	to cause (someone *or* something) to return *hifil inf c, prep* ל

Segment 8.1.ב. Structure: *Hifil infinitive construct, continued*

Instructor: *This activity builds on the explanation just concluded, leading students to employ the communicative function outlined above.*

8.1.ב. Activity: "My name is Jonah; I am a Hebrew." שְׁמִי יוֹנָה עִבְרִי אָנֹכִי:

INTERACTIVE SKILL: Experiment with introducing yourself and explaining the purpose of your visit

Imagine that you have been entrusted with an important mission. Your employer has sent you either (a) to relay an urgent message (affirming or confrontational) or (b) to deliver vitally needed materials. Using any one of the **hifil infinitives construct** located immediately above, fashion a "mission." Then take turns with a partner, learning each other's identity and the nature of each other's mission.[6]

[6] In normal situations you will not need to restrict yourself to hifil forms when stating your purpose for coming. This exercise employs (and asks you to employ) hifil forms simply to help you grow comfortable with this בִּנְיָן.

Model

For your reply, substitute your own responses in place of the two shaded answers given by Jonah in this model. Select a hifil verb other than הִגִּיד.

What is your (*ms*, *fs*) name… and why have you (*ms*, *fs*) come to me?	מַה־שִּׁמְךָ / שְׁמֵךְ... וְלָמָּה בָּאתָ / בָּאת אֵלָי:	Inquiry
My name is Jonah… and I have been sent to you (*ms*) to announce to you (*ms*) the word of the LORD.	שְׁמִי יוֹנָה... וְלְהַגִּיד לְךָ אֶת־דְּבַר־יהוה נִשְׁלַחְתִּי אֵלֶיךָ:	Reply

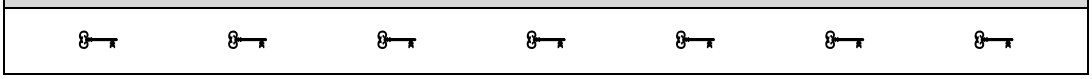
8.1.ג. Do you (*ms*) know the meaning...? (עִבְרִי) הֲיָדַעְתָּ פֵּשֶׁר...:

The term עִבְרִי tends to identify either the people of Jacob's clan (in the Joseph and Moses stories) or the people of Israel in the early monarchy—especially when they are contrasted with **other people groups**. Thus in the Joseph and Moses stories, the people of Jacob bear the label עִבְרִי in contrast to Egyptian neighbors. In the early Israelite monarchy, Israelites are termed עִבְרִי when in contact with Philistines. This connotation helps us detect the ethnic distance Jonah recognizes between himself and the ship's crew when he introduces himself: עִבְרִי אָנֹכִי (Jonah 1:9).

Past scholarship supposed that the term עִבְרִי may have been linked to a class of social renegades that in West Semitic was called *ʿapiru*. The *ʿapiru* came on the scene in multiple locations across Syria-Palestine during the Late Bronze Age. The meaning of ע.ב.ר as *passing through* seemed consistent with the notion of persons who may have left their homelands in search of preferable regions. However, more recent etymological

research from the archives of early second-millennium Mari lessened confidence in the *ʿapiru* / Hebrew connection.[7]

The affromative יִ֫... found at the end of עִבְרִי occurs with terms for other people groups as well. Thus we read of כְּנַעֲנִי *Canaanite*, חִתִּי *Hittite*, אֱמֹרִי *Amorite*, פְּרִזִּי *Perizzite*, חִוִּי *Hivite*, and יְבוּסִי *Jebusite* people groups, to name a few. This is known as the "gentilic" form. You will find all of these people groups named in the first Bible reading toward the close of this unit (Exod. 3:8).



Segment 8.1.ד. Structure: *Hifil participles*

Instructor: *This activity alters the activity in §8.1.ב., asking students to convert to a hifil participle that hifil infinitive construct which they selected there.*

Feminine singular participle forms found below, that are not attested in the Hebrew Bible, have been generated according to analogous attested forms (so מַשְׁמַעַת *is patterned after* מַגַּעַת*, and* מַצֶּלֶת *is patterned after* מַגֶּדֶת*, and* מְבִיאָה *after* מְשִׁיבָה*).*

8.1.ד. Activity: "I am a messenger." אֲנִי מַגִּיד:

INTERACTIVE SKILL: Explaining your reason for arrival in terms of a current activity (rather than a purpose statement)

Suppose that the person to whom you have been sent should ask you: מַה־מְּלַאכְתֵּךְ / מְלַאכְתֵּךְ: *What is your occupation?* (instead of asking you: לָמָּה בָּאתָ / בָּאת אֵלַי:).

In response to such an "occupation" question, someone like Jonah might reply with either of the following (if responding in English):

- *I am **an announcer** (to you of the LORD's word)* or
- *I am **announcing** (to you the LORD's word)*

[7] D.E. Fleming, "Hebrews," in *Dictionary of the Old Testament: Pentateuch*, ed. T.D. Alexander and D.W. Baker (Downers Grove, Illinois: InterVarsity Press, 2003), 386–90.

Note: Both of these English translations would be conveyed by a single Hebrew expression using a participial form of נ.ג.ד while remaining in the hifil בִּנְיָן. It would be expressed: אֲנִי מַגִּיד *I am an announcer* or *I am announcing.*

As is evident from the term מַגִּיד, hifil participles begin with the letter **...**מ. You may recall having encountered a hifil participle some time ago, as during the storm the sailors explained to Jonah their technique for lightening the vessel (§3.2). Notice the **...**מ prefix in a hifil participle of ש.ל.ב employed there: אֲנַ֨חְנוּ מַשְׁלִיכִ֤ים כֵּלִים֙ אֶל־הַיָּ֔ם: *We are throwing containers into the sea*.

The following table will help you detect typical patterns in hifil participles. Those שֶׁרָשִׁים with similar spelling traits have been grouped together. Noteworthy features are marked with hollow type (I-י, I-נ, III-Guttural, Hollow).

Aside from the **...**מ prefix found in all hifil participles, it is the **hollow verbs** that present the principle spelling variation. Hollow verbs employ a **ṣērê vowel** in the first syllable of masculine participles (**מֵבִיא** *one who brings, ms*) and a **sheva** in the first syllable for feminine participles (מְבִיאָה *one who brings, fs*).

As with the qal בִּנְיָן, you will discover two patterns for feminine singular participles in the hifil בִּנְיָן. Participles that end in ת◌ָ**...** represent the preferred spelling (e.g., מַגֶּדֶת *one who announces, fs*). But you also will encounter hifil participles such as מְשִׁיבָה *one who brings back, fs,* that end in ה◌ָ**...**. There is no difference in meaning between the alternative endings.[8]

[8] The verb ע.ל.י/ה offers both of the feminine participle endings (with the ת◌ָ ending adjusted to ת◌ַ due to the I-שרש ע). So we find מַעֲלַת and מַעֲלָה, both meaning *one who brings up, fs*. Joüon and Muraoka have proposed that needs of syntax may determine which spelling is chosen by a writer (with ת◌ָ**...** preferred for predicative use and ה◌ָ**...** preferred for substantival or adjectival / attributive use—a situation that obtains with the use of מַעֲלַת and מַעֲלָה in Lev. 11:3 and 26, respectively; cf. Joüon §50g).

Hifil participles (also infinitives construct)				
one who… *pt fs*	**one who…** *pt ms*	**in order to…** *inf c with* ל	**שרש**	
מַקְרֶבֶת	מַקְרִיב	לְהַקְרִיב	ק.ר.ב	**Regular**
מַשְׁלֶכֶת	מַשְׁלִיךְ	לְהַשְׁלִיךְ	שׁ.ל.כ	
מוֹצֵאת	מוֹצִיא	לְהוֹצִיא	י.צ.א	**I-י**
מוֹשַׁעַת	מוֹשִׁיעַ	לְהוֹשִׁיעַ	י.שׁ.ע	
מַגֶּדֶת	מַגִּיד	לְהַגִּיד	נ.ג.ד	**I-נ**
מַצֶּלֶת	מַצִּיל	לְהַצִּיל	נ.צ.ל	
מַכָּה	מַכֶּה	לְהַכּוֹת	נ.כ.י/ה	**III-י/ה**
מַעֲלָה	מַעֲלֶה	לְהַעֲלוֹת	ע.ל.י/ה	
מַשְׁמַעַת	מַשְׁמִיעַ	לְהַשְׁמִיעַ	שׁ.מ.ע	**III-ע**
מְבִיאָה	מֵבִיא	לְהָבִיא	ב.ו.א	**Hollow**
מְשִׁיבָה	מֵשִׁיב	לְהָשִׁיב	שׁ.ו.ב	

Take a moment to compose a response to the occupation-question found at the start of this segment (מַה־מְּלַאכְתֶּךָ / מְלַאכְתֵּךְ:). Use the above table to locate the hifil participle corresponding to the "mission" you selected in the previous activity (§8.1.ב.). Or, if you prefer, you may select an occupation-oriented response differing from that earlier "mission." Either way, be ready to respond when someone asks you, מַה־מְּלַאכְתֶּךָ / מְלַאכְתֵּךְ: *What is your occupation?*

Segment 8.1.ה. Structure: *1cs* קטל *conjugation of hifil* בנין

Instructor: *This activity draws students to use the hifil* בנין *in the* קטל *conjugation, beginning with special focus on those cases when the hifil is causative. The activity in §8.1.*ו *will call on students to employ* קטל *forms beyond* 1cs *when they complete three short composition activities. Those remaining* קטל *forms of the hifil* בנין *are provided in §8.1.*ז.

8.1.ה. Explanation: "I caused the people of Nineveh to hear all his sacred words." הִשְׁמַעְתִּי אֶת־עַם־נִינְוֵה אֶת־כָּל־דִּבְרֵי קָדְשׁוֹ׃

INTERACTIVE SKILL: Crafting a resume listing your leadership achievements

Have you ever aspired to a position of leadership? If you are a candidate for a supervisory position, during an interview you likely would be asked, "What experience have you accumulated in leading the members of a team to achieve the team's goals?"

An interview question of this sort might cause you to review your past experiences, recalling situations where you could reply, "I caused members of my team to…." We call this a "causative" expression, where you (as the subject) cause your team members (the object) to take particular action or attain particular achievements (e.g., you may cause them to hear, you may cause them to go up, or you may cause them to return).

Several verbs in the hifil בִּנְיָן are well suited for causative expressions, as you may have observed.[9] To respond to the interview question concerning your leadership skills, you might use a hifil conjugation set in the past (rather than the infinitives or participles introduced up to this point). Here are some קטל conjugations to help get you started. Notice that the first person is signaled by a **...תִּי** suffix, just as with the קטל conjugation of verbs in the qal or nifal בִּנְיָנִים.

Take a couple of minutes to list one achievement that you have led others to accomplish (genuine or fictitious). Please use only hifil verbs for this activity. In addition, for the time being please restrict yourself to those hifil verbs with a distinctly causative meaning. This will demonstrate more clearly your ability to lead others—*causing them* to achieve certain tasks.

The table below reproduces hifil participles and infinitives construct from earlier tables, adding in the left column the new finite form (קטל *1cs* only). Hifil verbs with a distinctly *causative* impact are marked with an asterisk in קטל column of the table.

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[9] Lest we conclude that *all* hifil verbs are "causative," please note the following: the hifil of **ב.ו.א** means *to bring* (not *to **cause** to bring*), the hifil of **נ.ג.ד** means *to announce* (not *to **cause** to announce*), the hifil of **נ.כ.י/ה** means *to strike* (not *to **cause** to strike*), and the hifil of **שׁ.ל.ב** means *to throw* (not *to **cause** to throw*). Thus it is important when learning hifil vocabulary to pay close attention to the *specific* hifil meaning (rather than assuming causation in every case).

Hifil קטל *1cs* (also participles and infinitives construct)

שרש	in order to… *inf c with* ל	one who… *pt ms*	one who… *pt fs*	*I*… (קטל)
ק.ר.ב	לְהַקְרִיב	מַקְרִיב	מַקְרֶבֶת	הִקְרַבְתִּי*
שׁ.ל.כ	לְהַשְׁלִיךְ	מַשְׁלִיךְ	מַשְׁלֶכֶת	הִשְׁלַכְתִּי
י.צ.א	לְהוֹצִיא	מוֹצִיא	מוֹצֵאת	הוֹצֵאתִי*
י.שׁ.ע	לְהוֹשִׁיעַ	מוֹשִׁיעַ	מוֹשַׁעַת	הוֹשַׁעְתִּי
נ.ג.ד	לְהַגִּיד	מַגִּיד	מַגֶּדֶת	הִגַּדְתִּי
נ.צ.ל	לְהַצִּיל	מַצִּיל	מַצֶּלֶת	הִצַּלְתִּי
נ.כ.י/ה	לְהַכּוֹת	מַכֶּה	מַכָּה	הִכֵּיתִי
ע.ל.י/ה	לְהַעֲלוֹת	מַעֲלֶה	מַעֲלָה	הֶעֱלֵיתִי*
שׁ.מ.ע	לְהַשְׁמִיעַ	מַשְׁמִיעַ	מַשְׁמַעַת	הִשְׁמַעְתִּי*
ב.ו.א	לְהָבִיא	מֵבִיא	מְבִיאָה	הֵבֵאתִי
שׁ.ו.ב	לְהָשִׁיב	מֵשִׁיב	מְשִׁיבָה	הֵשִׁיבוֹתִי*

*While all of the above verbs are hifil, those marked by an asterisk bear a distinctly **causative** impact (e.g., הִקְרַבְתִּי *I caused* [*someone*] *to draw near*, הִשְׁמַעְתִּי *I caused* [*someone*] *to hear* or *I caused* [*something*] *to be heard*).

Model

הַדָּבָר[10]	מָה עָשִׂיתָ לְעַמְּךָ בְּמָלְכֶךָ: / מָה עָשִׂית לְעַמֵּךְ בְּמָלְכֵךְ:	What did you (*ms*, *fs*) accomplish for your (*ms*, *fs*) people during your (*ms*, *fs*) rule?
הַמַּעֲנֶה	הֶעֱלֵיתִי אֹתָם אֶל־רֹאשׁ הָהָר:	I caused them (*m*) to reach the summit of the mountain.

[10] הַדָּבָר here represents "the matter" or "the issue," which in a context such as this takes the form of a question. If the question involved a petition (rather than a request for information) we could have designated the question as הַשְׁאֵלָה from שׁ.א.ל). If הַדָּבָר in this context designates the inquiry, can you guess what הַמַּעֲנֶה in the next line would mean? It is a masculine noun formed from ע.נ.י/ה.

Write your answer here:

		הַמַּעֲנֶה

Segment 8.1.ו. Structure: *Complete* קטל *conjugation of hifil* בנין

Instructor: *After introducing students to the sample hifil* קטל *paradigm below, together with 17 hifil verbs fully conjugated on the next page (§8.1.ז.), it would be helpful to outline for them the various activity options (composing brief statements of commendation / indictment). It would be optimal if they would compose three of these 2-sentence statements, one for each "person"(first, second, and third person), whether masculine or feminine, whether singular or plural.*

For any who may wonder whether composing in the genre of indictment may be excessively solemn for a language-learning exercise, it may help to remind students that a significant quantity of prophetic oracles in the Hebrew Bible consist of solemn indictments issued by God against a variety of wrong-doers. The indictment version of the exercise below may engender a deeper empathy for such messages when in the future students may read oracles for themselves.

Feel free to reconfigure the "Historic Figures" to include famous (or infamous) persons suitable to your student group.

8.1.ו. Activity: "And you (*ms*) established a covenant with death."

וּבְרִית אֶת־מָּוֶת הֲקִימוֹתָ:

INTERACTIVE SKILL: Composing a brief letter either of commendation or of indictment

The next set of activities will guide you through the process of writing brief communications—three (3) short "letters," whether notes of commendation (such as a reference letter or announcement of an award) or declarations of indictment (such as a court testimony giving witness concerning someone's wrong-doing). Each of the three "letters" should not exceed two or three sentences in length.

If you are wondering what such a communication may look like, notice the brief indictment conveyed by Jonah to the king of Nineveh. The prophet declared: וּבְרִית אֶת־מָּוֶת הֲקִימוֹתָ:... *...and you* (*ms*) *established a covenant with death* (from 8.1 Jonah Episode, cell 3, line ג).

Instructions: Draft three (3) short "letters." Use the check-boxes located to the right of the composition blanks below to keep track of your progress in completing these various elements. At least one sentence in each letter should employ a **hifil verb** in the קטל conjugation.

1. Begin by selecting three different historic figures. The list below may provide some ideas.
    a. Among the three that you select, include at least **one singular** and **one plural.**
    b. Let at least one person you address be **masculine**, one **feminine**.
2. Proceed to write three letters, one to each of the three you selected.
3. Among the three letters:
    a. Let one letter be cast as **first** person (write as if you yourself are that person or group of persons, speaking about yourself in self-congratulation or self-condemnation).
    b. Cast another letter as **second** person (write as if you are speaking / writing directly to that person[s]).
    c. Cast the last letter as **third** person (as if you are writing to inform another person concerning the historic figure).
4. Among the three letters, let at least one be a **commendation**, while at least one should express an **indictment**.
5. Record your "letters" in the three blank forms below, labeled either "1st Person Letter," "2nd Person Letter," or "3rd Person Letter." Although each form gives space for three sentences (and translations), you need only write **two** sentences per form.

To assist you with your writing, in the next segment (§8.1.ז.) you will find a table that displays an array of **hifil verbs**, fully conjugated.

Historic figures

Individual men	Individual women	Groups of men	Groups of women
Abraham	Amelia Earhart	Christopher Columbus and his sailors	Daughters of Zelophehad (Numbers 26)
Abraham Lincoln	Cleopatra	Goliath and his fellow-warriors	Jezebel and women of her court
George Washington Carver	Deborah (prophetess)	Hitler and Mussolini	Mother Teresa and women belonging to Missionaries of Charity
King David	Delilah	Joshua and Caleb	Mothers Against Drunk Driving
King Solomon	Esther	Nehemiah and his leading officials	Ruth and Naomi
Jacques Cousteau	Jael (Judges 4-5)	Pharaohs (of oppression and exodus)	Shiphrah and Puah (midwives in Exodus 1)
Joseph Stalin	Joan of Arc	Roald Amundsen and his exploration team	
Leonardo da Vinci	Marie Curie		
Martin Luther King, Jr.	Miriam (Moses' sister)		
Moses	Rebekah (wife of Isaac)		
Neil Armstrong	Wise woman of Tekoa (2 Samuel 14)		
Nero			

Write your "letters" using the forms below.

- Notice that the **first** letter should be fashioned as a **first-person** statement, the **second** should be fashioned as a **second-person** statement, and so on.
- Indicate the historic figure's **name** after the designation "ID."
- Use the **far right column** to indicate with a check-mark whether the given "letter" is (1) a commendation or an indictment, (2) whether it addresses a masculine or feminine audience, and (3) whether that audience is singular or plural.

הַדָּבָר הר׳[11]	**1st Person Letter**		
(Transl.)	ID:		
	Whole-Letter Options		√
הַדָּבָר השנ׳	1.	Commen-dation or	
(Transl.)		Indictment	
	2.	*Masc*. or	
הַדָּבָר השל׳ (optional)		*Fem*.	
(Transl.)	3.	*Sing*. or	
		Pl.	

הַדָּבָר הר׳	**2nd Person Letter**		
(Transl.)	ID:		
	Whole-Letter Options		√
הַדָּבָר השנ׳	1.	Commen-dation or	
(Transl.)		Indictment	
	2.	*Masc.* or	
הַדָּבָר השל׳ (optional)		*Fem.*	
(Transl.)	3.	*Sing.* or	
		Pl.	

[11] הַדָּבָר הר׳ *the first message,* הַדָּבָר השנ׳ *the second message,* הַדָּבָר השל׳ *the third message.*

הַדָּבָר הר׳	**3rd Person Letter**		
	ID:		
(Transl.)	Whole-Letter Options		√
הַדָּבָר השנ׳	1.	Commen-dation or	
(Transl.)		Indictment	
	2.	*Masc.* or	
הַדָּבָר השל׳ (optional)		*Fem.*	
(Transl.)	3.	*Sing.* or	
		Pl.	

Segment 8.1.ז. Snapshot: *Notice additional verbs conjugated in hifil following the customary "snapshot."*

8.1.ז. Snapshot of sample hifil verb: קטל conjugation

Here is a snapshot of the entire קטל conjugation for ש.ל.כ, a hifil verb with regular spelling. Just as your familiarity with the תִּי... suffix helps you recognize hifil *1cs* forms in other קטל conjugations, so also your familiarity with the remainder of the קטל conjugation in the qal בִּנְיָן will help you recognize other persons, genders, and numbers in the hifil בִּנְיָן.

ש.ל.כ	
הִשְׁלַכְתִּי I threw	הִשְׁלַכְנוּ we threw
הִשְׁלַכְתָּ you threw *ms*	הִשְׁלַכְתֶּם you threw *mpl*
הִשְׁלַכְתְּ you threw *fs*	הִשְׁלַכְתֶּן you threw *fpl*
הִשְׁלִיךְ he threw	הִשְׁלִיכוּ they threw
הִשְׁלִיכָה she threw	

The following tables will help you generate verbs suitable for your "letters." Similar spelling patterns are clustered together so that you may recognize trends, such as whether a verb follows a regular spelling pattern, or conforms to a variant pattern (I-י, I-נ, III-ה/י, or II-ו/י). As you compose your letters for §8.1.ו., feel free to select from any of these hifil forms in the קטל conjugation, whether or not they convey a causative meaning.

Selected hifil verbs, קטל conjugation								
Def.	שרש	*1cs*	*2ms*	*2fs*	*3ms*	*3fs*	*1cpl*	*2m/fpl*	*3cpl*
Regular									
to bring near	ק.ר.ב	הִקְרַבְתִּי	הִקְרַבְתָּ	הִקְרַבְתְּ	הִקְרִיב	הִקְרִיבָה	הִקְרַבְנוּ	הִקְרַבְתֶּם/ן	הִקְרִיבוּ
to throw	ש.ל.כ	הִשְׁלַכְתִּי	הִשְׁלַכְתָּ	הִשְׁלַכְתְּ	הִשְׁלִיךְ	הִשְׁלִיכָה	הִשְׁלַכְנוּ	הִשְׁלַכְתֶּם/ן	הִשְׁלִיכוּ
to cause to hear	ש.מ.ע	הִשְׁמַעְתִּי	הִשְׁמַעְתָּ	הִשְׁמַעַתְּ	הִשְׁמִיעַ	הִשְׁמִיעָה	הִשְׁמַעְנוּ	הִשְׁמַעְתֶּם/ן	הִשְׁמִיעוּ
I-י									
to cause to go out	י.צ.א	הוֹצֵאתִי	הוֹצֵאתָ	הוֹצֵאת	הוֹצִיא	הוֹצִיאָה	הוֹצֵאנוּ	הוֹצֵאתֶם/ן	הוֹצִיאוּ
to rescue	י.ש.ע	הוֹשַׁעְתִּי	הוֹשַׁעְתָּ	הוֹשַׁעַתְּ	הוֹשִׁיעַ	הוֹשִׁיעָה	הוֹשַׁעְנוּ	הוֹשַׁעְתֶּם/ן	הוֹשִׁיעוּ
I-נ									
to announce	נ.ג.ד	הִגַּדְתִּי	הִגַּדְתָּ	הִגַּדְתְּ	הִגִּיד	הִגִּידָה	הִגַּדְנוּ	הִגַּדְתֶּם/ן	הִגִּידוּ
to strike	נ.כ.י/ה	הִכֵּיתִי	הִכֵּיתָ	הִכִּית	הִכָּה	הִכְּתָה	הִכִּינוּ	הִכִּיתֶם/ן	הִכּוּ
to cause to fall	נ.פ.ל	הִפַּלְתִּי	הִפַּלְתָּ	הִפַּלְתְּ	הִפִּיל	הִפִּילָה	הִפַּלְנוּ	הִפַּלְתֶּם/ן	הִפִּילוּ
to deliver, snatch	נ.צ.ל	הִצַּלְתִּי	הִצַּלְתָּ	הִצַּלְתְּ	הִצִּיל	הִצִּילָה	הִצַּלְנוּ	הִצַּלְתֶּם/ן	הִצִּילוּ
III-י/ה									
to cause to ascend	ע.ל.י/ה	הֶעֱלֵיתִי	הֶעֱלֵיתָ	הֶעֱלֵית	הֶעֱלָה	הֶעֱלְתָה	הֶעֱלֵינוּ	הֶעֱלֵיתֶם/ן	הֶעֱלוּ
to show	ר.א.י/ה	הִרְאֵיתִי	הִרְאֵיתָ	הִרְאֵית	הֶרְאָה	הִרְאֲתָה	הִרְאֵינוּ	הִרְאֵיתֶם/ן	הֶרְאוּ
to multiply	ר.ב.י/ה	הִרְבֵּיתִי	הִרְבֵּיתָ	הִרְבֵּית	הִרְבָּה	הִרְבְּתָה	הִרְבֵּינוּ	הִרְבֵּיתֶם/ן	הִרְבּוּ
II-ו/י									
to bring	ב.ו.א	הֵבֵאתִי	הֵבֵאתָ	הֵבֵאת	הֵבִיא	הֵבִיאָה	הֵבֵאנוּ	הֵבֵאתֶם/ן	הֵבִיאוּ
to kill	מ.ו.ת	הֵמַתִּי	הֵמַתָּ	הֵמַתְּ	הֵמִית	הֵמִיתָה	הֵמַתְנוּ	הֵמַתֶּם/ן	הֵמִיתוּ
to remove	ס.ו.ר	הֲסִירוֹתִי	הֲסִירוֹתָ	הֲסִירוֹת	הֵסִיר	הֵסִירָה	הֲסִירוֹנוּ	הֲסִירוֹתֶם/ן	הֵסִירוּ
to establish, help up	ק.ו.מ	הֲקִימוֹתִי	הֲקִימוֹתָ	הֲקִימוֹת	הֵקִים	הֵקִימָה	הֲקִימוֹנוּ	הֲקִימוֹתֶם/ן	הֵקִימוּ
to bring back	ש.ו.ב	הֲשִׁיבוֹתִי	הֲשִׁיבוֹתָ	הֲשִׁיבוֹת	הֵשִׁיב	הֵשִׁיבָה	הֲשִׁיבוֹנוּ	הֲשִׁיבוֹתֶם/ן	הֵשִׁיבוּ

8.1.ח. Did you (*ms*) know that...? (Casemate walls) הֲיָדַעְתָּ כִּי...:

…fortifications known as "casemate walls" served as defensive structures in several עָרֵי יִשְׂרָאֵל? "Casemate" describes a double structure in which the gap between the two parallel walls is periodically spanned by short partitions connecting the walls. The resulting contiguous rectangular compartments are called "casemates."

At sites such as מְגִדּוֹ, Tell en-Nasbeh, בֵּית־שֶׁמֶשׁ, and Tell Beit Mirsim, archaeologists have uncovered rows of four-room בָּתִּים organically incorporated into the casemate wall of the עִיר (see description of pillared house, §0.1.ל.). Casemate walls appear in strata dating to the tenth century BCE, and continue in יְהוּדָה until the conquest by בָּבֶל (586 BCE). Casemate cavities sometimes served as storage spaces or might be filled with rubble.

Where a gateway would cut through the casemate wall, piers (pilasters parallel to the city walls) might be erected in the middle space, resulting in as many as six gateway chambers (three on each side of an entryway). Excavations at גֶּזֶר uncovered stone benches built into the walls of these U-shaped chambers.

By closing both outer and inner gates (generally דְּלָתַיִם *double-doors f*, wide enough to admit chariots), the inhabitants enjoyed a significant measure of security. דַּלְתֵי עֵץ at לָכִישׁ were plated with metal, that



Megiddo's casemate gateway with protruding pilasters constructed of ashlar blocks may date to Solomon's reign (10th cent. BCE).

slowed—but did not ultimately thwart—the attackers' blaze in 701 BCE. Some walls were further protected against sapping by means of a massive artificial sloping rampart of earth and stone (glasis). If a sapper's tunnel was discovered, defenders responded by injecting bees and smoke. Reliance on casemate fortification declined with the arrival of the battering rams of אַשּׁוּר *Assyria* in the ninth century.[12]

Segment 8.1.ט. Structure: *Characteristics of prophetic oracles*

Instructor: *With a few pointers, students will be able to recognize characteristic elements found in many prophetic oracles. In order for students to successfully complete a composition assignment in §8.1.י., it will be important for them to grasp this segment.*

8.1.ט. Do you (*ms*) know the meaning...? (מָשָׁא) הֲיָדַעְתָּ פֵּשֶׁר...:

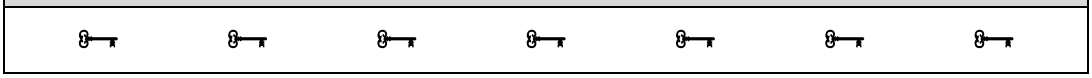
A מַשָּׂא יהוה delivered by נְבִיאֵי יִשְׂרָאֵל often followed a characteristic pattern. Here is a simple outline that they frequently employed. Of course, there was room for variation.[13]

1. Introduction
   a. Prophet's commission
   b. Qualities of God that have a bearing on the present encounter with God
2. Summons
   a. An injunction to listen
   b. Sometimes leads to a direct address from God

[12] For more information concerning casemate walls, see *LBI*, 231–36, and Yigal Shiloh, "The Casemate Wall, the Four Room House, and Early Planning in the Israelite City," *Bulletin of the American Schools of Oriental Research* 268 (November 1987): 3–15. For a photo of Hezekiah's "Broad Wall," see §0.3.ח.

[13] Adapted from John F. A. Sawyer, *Prophecy and the Biblical Prophets* (Oxford: Oxford University Press, 1993), 27–37.

3. Current situation
   a. Either an indictment concerning past wrongdoing or an acknowledgment of current distress
   b. Sometimes includes a "woe formula"
4. Prediction of future judgment or rescue
   a. A pointed pronouncement (e.g., "Thus says the Lord…")
   b. Summary of cause ("Due to past action 'X'…")
   c. Statement of consequence, often retributive, frequently introduced by לָכֵן ("…Therefore consequence 'Y' will ensue")



Segment 8.1.י. Structure: *Review of hifil in* קטל*, in participle, and in infinitive forms*

Instructor: *In this exercise, students will review the current Jonah episode in order to detect aspects of the prophetic oracle form included there. Typical elements of an oracle were introduced in §8.1.*ט.

8.1.י. Activity: "Thus says the LORD God of hosts…."

כֹּה־אָמַר יהוה אֱלֹהֵי צְבָאוֹת...:

INTERACTIVE SKILL: Conveying a message in the form of a prophetic oracle

Review the current Jonah Episode (8.1). As you read, watch for typical elements of a prophetic oracle, listed in the column on the left, below. For an explanation, see §8.1.ט.

When you discover an excerpt in the Jonah Episode corresponding to a particular oracle element, write that excerpt in the column on the right, opposite the element. Write it in Hebrew. In the center column make note of the Jonah Episode cell and line number where the excerpt may be found. The first has been completed for you.

Typical oracle elements		§8.1 cell and line number	Excerpt from Jonah Episode (in Hebrew)
1.a.	Introduction: Prophet's Commission	§8.1, cell 2, line ב	וּלְהַגִּיד לְךָ אֶת־דְּבַר־יהוה נִשְׁלַחְתִּי:
1.b.	Introduction: Qualities of God	*[cell 2*ד*]*	[עֹשֵׂה שָׁמַיִם וָאָרֶץ:]

Typical oracle elements		§8.1 cell and line number	Excerpt from Jonah Episode (in Hebrew)
2.	Summons	*[cell 2ד]*	[שְׁמַע מֶלֶךְ נִינְוֵה דְּבַר־יהוָה]
3.	Current situation	*[cell 3א]*	[הוֹי הָאֹמְרִים לָרַע טוֹב וְלַטּוֹב רָע]
4.a.	Prediction: "Thus says the LORD"	*[cell 3ב]*	[כֹּה־אָמַר יהוה אֱלֹהֵי צְבָאוֹת]
4.b.	Prediction: Statement of cause	*[cells 3ג-3ה]*	[יַעַן אֲשֶׁר אֶת־עַמְּךָ הִשְׁמַעְתָּ אֶת־עֲצַת־הַחֹשֶׁךְ...]
4.c.	Prediction: Statement of consequence	*[cells 4א-4ד]*	[לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם־יהוָה...]

8.1.ב. Did you (*ms*) know that...? (Ketiv-qere כְּתִיב קְרֵי) הֲיָדַעְתָּ כִּי...:

…the Masoretes supplied pronunciation information in addition to the vowel pointing? When they encountered a word whose consonants did not correspond to their tradition of pronunciation, they would take two steps. First, they would vocalize the word in the main text, pointing it with vowels reflecting their preferred reading. Second, they would indicate any alteration of consonants in an unvocalized marginal note. This is known as the *ketiv-qere* practice, with *ketiv* referring to consonants "written" in the main text (כ.ת.ב) and *qere* referring to the "reading" pronunciation (ק.ר.א) that they recommended instead.

One example appears in Ps. 100:3 (see Unit 9, Selected Readings, #7). The main text reads וְלֹא אֲנַחְנוּ *and not we ourselves*, while the marginal note (unvocalized) reads לו *his* in place of לא *not*. In context, this yields the reading, וְלוֹ אֲנַחְנוּ *and we are his*. The circle above the word וְלֹא indicates that a Masoretic note may be found in the side margins (called the Masorah Marginalis Parva, or simply the Masorah Parva). Such an entry, in turn, may lead to more detailed information in the Masorah Marginalis Magna (also known as the Masorah Magna), located in the upper and lower margins.

Some words affected by *ketiv-qere* appear so frequently that they have no marginal note. Such a word is known as a *qere perpetuum*, or "perpetual qere." This is the case with אֲדֹנָי יְהוִה (see footnote to vocabulary list for this module). For more information regarding *ketiv-qere*, see GKC §17.

While we are on the topic of the Masoretes, there is one more Masorah that they contributed. The Masorah Finalis appears at the end of each book (or group of books). The Masorah Finalis gives details such as the number of verses in that book and the middle verse of the book—yet another contribution safeguarding the fidelity of the text during transmission.[14]



Module 8.2. Structures: *Hifil* בנין *in* יקטל *conjugation, also* יקטל *verbs with pronominal suffixes (object suffixes).*

8.2 Jonah Episode: *This Jonah episode employs a range of hifil verbs in the* יקטל *conjugation, including several weak forms. A variety of hifil* ויקטל *forms appear as well. One cohortative (*נָשׁוּבָה*) is included, to be explained in §§9.4.*ג*., 9.4.*ד*., and 9.4.*ו.

[14] The notations in the Masorah are in unpointed Aramaic. Glosses for many of them may be found in GKC §17e. For an introduction to the cantillation system (Masoretic accents), see comments beginning the Selected Readings for Unit 6, and the supplemental material entitled Masoretic Accents.

MODULE 8.2 Developing a strategy for disaster-recovery

מִלִּים לַעֲנוֹת Words for responding

יוֹשִׁיעֵנוּ [י.ש.ע]	he will rescue us* *hifil*
וְהַמִית [מ.ו.ת]	and he may kill* *hifil*
וַיַּפֵּל [נ.פ.ל]	and he caused (object) to fall* *hifil, short*[a]
וַנַּךְ [נ.כ.י/ה]	then we struck* *hifil*
כֹּחַ, כֹּחַ־	strength *m*
נוֹצִיא [י.צ.א]	we will cause (object) to go out* *hifil*

נָשִׁיב [ש.ו.ב]	we will cause (object) to return* *hifil*
וַיֵּאָסְפוּ [א.ס.פ]	then they gathered together* *nifal*
רִחַם [ר.ח.מ]	he was compassionate *piel*
נַעֲלֶה [ע.ל.י/ה]	we will cause (object) to go up* *hifil*[b]

[a] Shortened hifil forms are explained in §8.2.ב., below.

[b] נַעֲלֶה is the spelling for both qal and hifil.

מִלִּים לִשְׁמֹעַ Words for hearing

אַשְׁדּוֹד	Ashdod *pn loc*
אַשְׁדּוֹדִי	Ashdodite
בְּדַבְּרוֹ [ד.ב.ר]	while he was speaking *piel inf c, prep* ב, *3ms suffix*

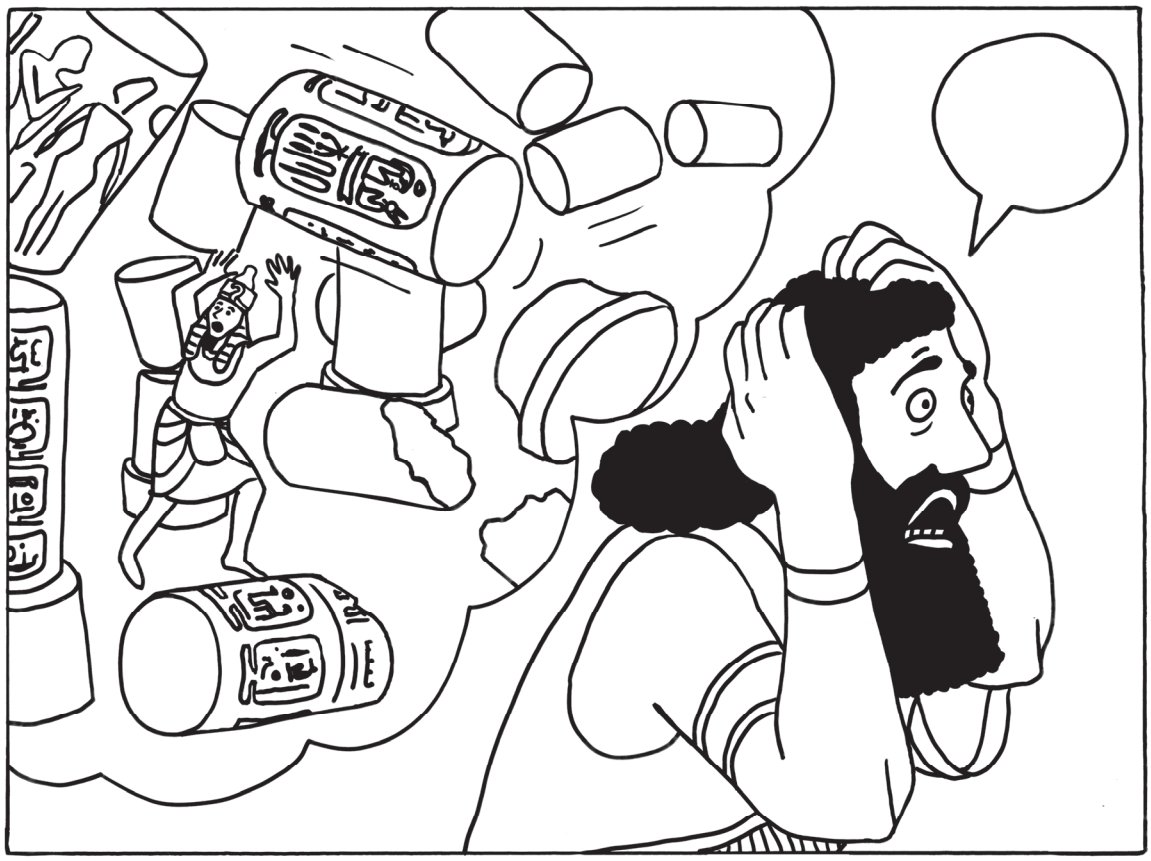
דֶּבֶר	plague (*perhaps bubonic*) *m*
דָּגוֹן	Dagon (*deity name*)
הִלָּחֵם [ל.ח.מ]	to fight* *nifal inf c*

פְּלִשְׁתִּי	Philistine person	נָשׁוּבָה [ש.ו.ב]	Let's repent!* *cohortative*[a]

[a] The cohortative is a special command form, directed to one's own group (*let's…*) or to oneself (*may I…*).

8.2 Jonah Episode: Jonah proclaimed to the king.

אש״ם = אַשְׁדּוֹדִים, זקני־א׳ = זִקְנֵי־אַשְׁדּוֹד, מלך נ׳ = מֶלֶךְ נִינְוֵה, מלך א׳ = מֶלֶךְ אַשְׁדּוֹד



[מְסַפֵּר] א. הִשְׁמִיעַ יוֹנָה אֶת־הַמֶּלֶךְ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה:

[Jonah proclaimed to the king all these words.]

[מְסַפֵּר] ב. וַיִּירָא הַמֶּלֶךְ יִרְאָה גְדוֹלָה:

[Then the king feared greatly.]

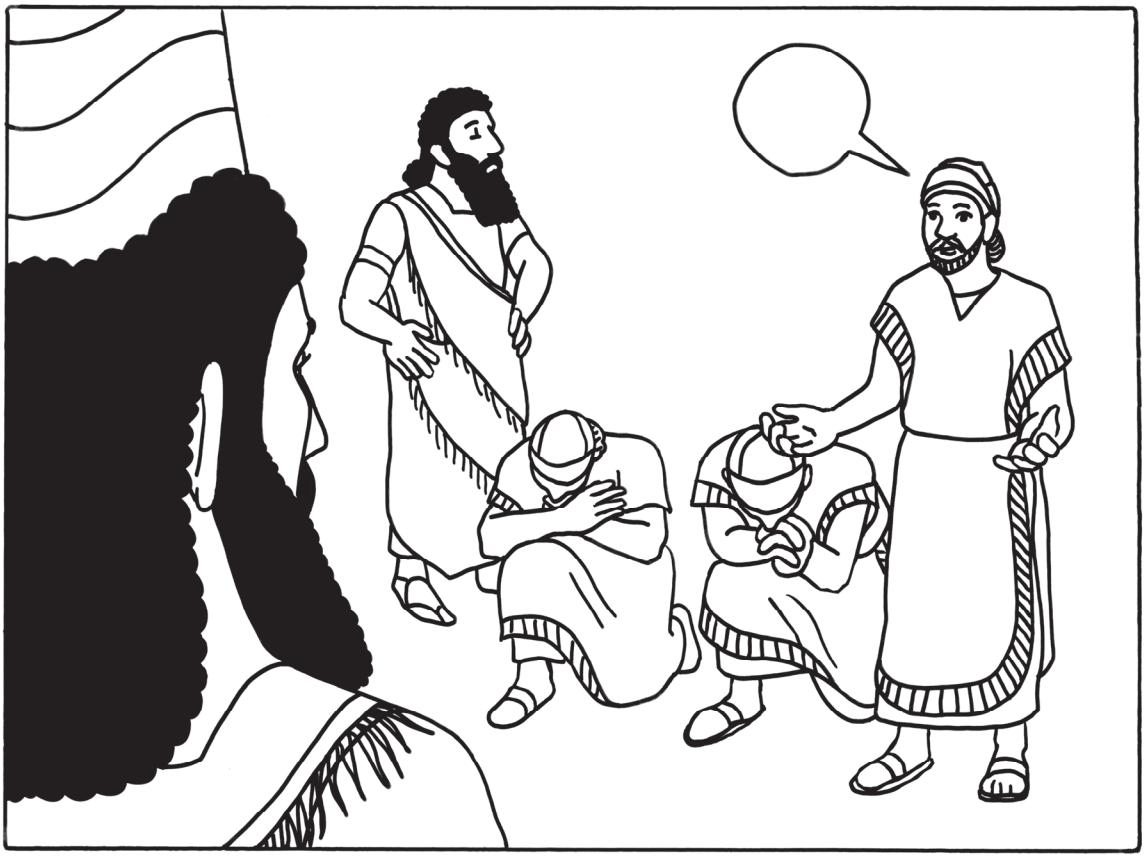
[מלך נ׳] ג. וַיֹּאמֶר אוֹי לָנוּ מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאֵלֶּה:

[And he said, "Woe unto us! Who will rescue us from the hand of these gods?]

[מלך נ׳] ד. אֵלֶּה הֵם הָאֱלֹהִים הַמַּכִּים אֶת־מִצְרַיִם:

["These are those gods who struck Egypt!"(cf. 1 Sam. 4:8).]

2



[מְסַפֵּר] א. וַיְהִי בְּדַבְּרוֹ אֶל־יוֹנָה וְהִנֵּה שָׂרֵי־נִינְוֵה בָּאִים וַיָּבִיאוּ שְׁלֹשָׁה אַנְשֵׁי־אַשְׁדּוֹד אֲשֶׁר בְּאֶרֶץ פְּלִשְׁתִּים:

[Now as he was speaking to Jonah, just then the princes of Nineveh came, bringing three men of Ashdod, which is in the land of the Philistines (cf. 2 Chron. 25:16, Num. 25:6).]

[מְסַפֵּר] ב. וַיַּקְרִיבוּ אֹתָם לִפְנֵי הַמֶּלֶךְ וַיַּגִּידוּ הָאַשְׁדּוֹדִים אֵת כָּל־הַמְּצָאוֹת אֹתָם:

[And they brought them near, before the king, and the Ashdodites reported all that had happened to them.]

[אש״ם] ג. וַיֹּאמְרוּ הִנֵּה בְּהִלָּחֵם חֵילֵינוּ בְּיִשְׂרָאֵל וַנַּךְ אֹתָם וַנִּקַּח אֵת אֲרוֹן־יהוה:

[And they said, "Behold, as our armies were fighting against Israel, we struck them and took the ark of the LORD.]

3



[אש״ם] א. וַנָּקִים אֹתוֹ בְּבֵית דָּגוֹן:

["So we set it up in the temple of Dagon.]

[אש״ם] ב. וַנָּשָׁב בַּבֹּקֶר וְהִנֵּה יהוה הִכָּה אֶת־דָּגוֹן בַּלַּיְלָה וַיַּפֵּל אֹתוֹ אַרְצָה וְדָגוֹן נִשְׁבָּר:

["When we returned in the morning, behold, the LORD had struck Dagon in the night, and caused him to fall to the ground, and Dagon was broken.]

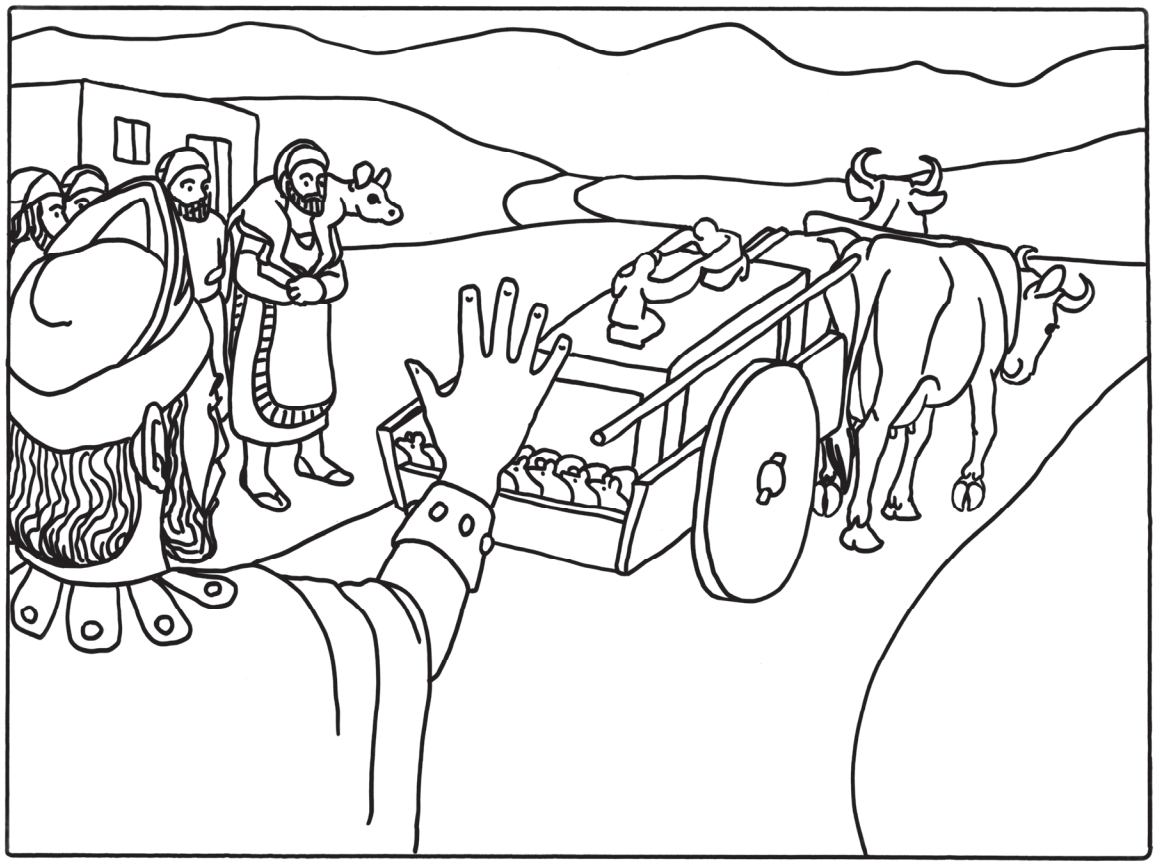
[אש״ם] ג. גַּם בְּכֹחוֹ הִכָּה אֶת־יֹשְׁבֵי־אַשְׁדּוֹד בְּדֶבֶר רַע:

["In addition by his power he struck the inhabitants of Ashdod with a miserable plague.]

[זקני־א׳] ד. וַיֵּאָסְפוּ הַזְּקֵנִים וַיֹּאמְרוּ מַה־נַּעֲשֶׂה:

["Then the elders gathered together and said, 'What shall we do?']

4



[מלך א׳] א. וַיַּעַן מַלְכֵּנוּ וַיֹּאמֶר שִׁמְעוּ לִי כָּל־אַנְשֵׁי אַשְׁדּוֹד׃

["Then our king replied and said, 'Listen to me, all you men of Ashdod.]

[מלך א׳] ב. נָשׁוּבָה מֵעֲוֹנֹתֵינוּ׃

['Let us repent of our iniquities.]

[מלך א׳] ג. מֵאַשְׁדּוֹד נוֹצִיא אֶת־הָאָרוֹן וְאֶל־הֶהָרִים נַעֲלֶה אֹתוֹ וּלְיִשְׂרָאֵל נָשִׁיב אֹתוֹ׃

['We will make the ark leave Ashdod, and we will make it go up into the hills, and we will return it to Israel.]

[מלך א׳] ד. וְהַסִירוֹנוּ מֵעָלֵינוּ אֶת־הַדֶּבֶר הָרַע הַזֶּה פֶּן־יַכֶּה אֹתָנוּ עוֹד וְהַמִית אֹתָנוּ׃

['Then we will remove from us this awful plague, lest he may strike us again and he may kill us.']

[אש״ם] ה. וְהִנֵּה רִחַם יהוה אֹתָנוּ וַיּוֹשִׁיעֵנוּ מִן־הַדֶּבֶר אֲשֶׁר עָלֵינוּ׃

["And behold, the LORD had compassion on us and rescued us from the plague that we were suffering."]

Segment 8.2.א. Structure: *Hifil in the* יקטל *conjugation*

Instructor: *This segment introduces no new verbs, but rather adds the* יקטל *conjugation to verbs presented earlier.*

8.2.א. Explanation: "So they (*m*) brought them (*m*) near, before the king." וַיַּקְרִיבוּ אֹתָם לִפְנֵי הַמֶּלֶךְ:

INTERACTIVE SKILL: Making arrangements and taking action to emerge from disaster

In order to emerge from a disaster, often it is necessary to procure resources or take specific steps that will improve your chances for survival or escape. In the activity for §8.2.ג. you will select a predicament. Then you will fashion three or four steps to help solve or survive that predicament. In preparation for that activity, you will need to learn how to use hifil verbs in the יקטל conjugation (also ויקטל forms). The current segment will focus on hifil verbs in the יקטל conjugation.

To begin with, please locate the verb within the heading for this segment, וַיַּקְרִיבוּ אֹתָם לִפְנֵי הַמֶּלֶךְ. Perhaps you recognize וַיַּקְרִיבוּ as a *3mpl* ויקטל form: *so they brought* [*someone*] *near*. The שרש is ק.ר.ב. It is in the hifil בִּנְיָן. Happily, the prefixes and suffixes that you already associate with יקטל verbs in the qal or nifal בִּנְיָן apply to the hifil as well.

Two principal vowel features identify וַיַּקְרִיבוּ as a hifil יקטל verb:

- The יקטל prefix bears a pataḥ vowel, as in יַקְרִיבוּ (this contrasts typical ...יְ of the qal בִּנְיָן, as in יִשְׁמְרוּ).
- The vowel ...יִ... appears after the second שרש letter, as in יַקְרִיבוּ (except with *2fpl* and *3fpl* forms).

Watch for these two traits (a pataḥ prefix vowel, a ...יִ... infix). You will notice them in the sample hifil יקטל pattern verb ש.ל.ב, a pattern that appears in the next segment.

Segment 8.2.ב. Snapshot: *Hifil in the* יקטל *conjugation*

Instructor: *Notice (a) morphological comments, (b) table of selected hifil verbs, and (c) hifil* וַיַּקְטֵל *spelling comments that follow the paradigm.*

8.2.ב. Snapshot of sample hifil verb: יקטל conjugation

ש.ל.ב	
אַשְׁלִיךְ I will throw	נַשְׁלִיךְ we will throw
תַּשְׁלִיךְ you will throw *ms*	תַּשְׁלִיכוּ you will throw *mpl*
תַּשְׁלִיכִי you will throw *fs*	תַּשְׁלֵכְנָה you will throw *fpl*
יַשְׁלִיךְ he will throw	יַשְׁלִיכוּ they will throw *m*
תַּשְׁלִיךְ she will throw	תַּשְׁלֵכְנָה they will throw *f*

Next, notice how the יקטל conjugation of the hifil בִּנְיָן appears in some other verbs, especially those beginning with י or נ, those ending with ה/י, or those containing a so-called hollow center (II-ו/י). Review the "comments" found in the left column in order to focus on the distinguishing features more quickly. The קטל conjugation also appears in this table, for purposes of comparison.

Comments concerning יקטל	Hifil יקטל	Hifil קטל	
A patah vowel routinely appears in the prefix	אַשְׁלִיךְ I will throw	הִשְׁלַכְתִּי	Regular
I-י produces ו [15]	אוֹצִיא I will lead out	הוֹצֵאתִי	I-י

[15] As noted earlier, truly I-י verbs will retain the י in the hifil יקטל (e.g., אֵיטִיב *I will do good*, from י.ט.ב [not ‡אוֹטִיב]).

	Hifil קטל	Hifil יקטל	Comments concerning יקטל
I-נ	הִגַּדְתִּי	אַגִּיד I will announce	I-נ assimilates as dagesh in 2nd radical
III-ה/י	הֶעֱלֵיתִי	אַעֲלֶה I will cause to ascend	III-ה/י prevents the characteristic hifil ...ִי...
II-ו/י	הֲסִירוֹתִי	אָסִיר I will remove	II-ו/י displays the hifil ...ִי... (except ֵ in *2/3fpl* תָּסֵרְנָה)

The following table illustrates these features with additional hifil יקטל verbs.

Selected hifil verbs, יקטל conjugation									
3mpl	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2m/3fs*	*1cs*	שרש	Def.
									Regular
יַקְרִיבוּ	תַּקְרֵבְנָה	תַּקְרִיבוּ	נַקְרִיב	יַקְרִיב	תַּקְרִיבִי	תַּקְרִיב	אַקְרִיב	ק.ר.ב	to bring near
יַשְׁלִיכוּ	תַּשְׁלֵכְנָה	תַּשְׁלִיכוּ	נַשְׁלִיךְ	יַשְׁלִיךְ	תַּשְׁלִיכִי	תַּשְׁלִיךְ	אַשְׁלִיךְ	ש.ל.כ	to throw
יַשְׁמִיעוּ	תַּשְׁמַעְנָה	תַּשְׁמִיעוּ	נַשְׁמִיעַ	יַשְׁמִיעַ	תַּשְׁמִיעִי	תַּשְׁמִיעַ	אַשְׁמִיעַ	ש.מ.ע	to cause to hear
									I-י
יוֹצִיאוּ	תּוֹצֶאנָה	תּוֹצִיאוּ	נוֹצִיא	יוֹצִיא	תּוֹצִיאִי	תּוֹצִיא	אוֹצִיא	י.צ.א	to cause to go out
יוֹשִׁיעוּ	תּוֹשַׁעְנָה	תּוֹשִׁיעוּ	נוֹשִׁיעַ	יוֹשִׁיעַ	תּוֹשִׁיעִי	תּוֹשִׁיעַ	אוֹשִׁיעַ	י.ש.ע	to rescue
									I-נ
יַגִּידוּ	תַּגֵּדְנָה	תַּגִּידוּ	נַגִּיד	יַגִּיד	תַּגִּידִי	תַּגִּיד	אַגִּיד	נ.ג.ד	to announce
יַכּוּ	תַּכֶּנָה	תַּכּוּ	נַכֶּה	יַכֶּה	תַּכִּי	תַּכֶּה	אַכֶּה	נ.כ.ה/י	to strike
יַפִּילוּ	תַּפֵּלְנָה	תַּפִּילוּ	נַפִּיל	יַפִּיל	תַּפִּילִי	תַּפִּיל	אַפִּיל	נ.פ.ל	to cause to fall
יַצִּילוּ	תַּצֵּלְנָה	תַּצִּילוּ	נַצִּיל	יַצִּיל	תַּצִּילִי	תַּצִּיל	אַצִּיל	נ.צ.ל	to deliver, snatch
									III-ה/י
יַעֲלוּ	תַּעֲלֶינָה	תַּעֲלוּ	נַעֲלֶה	יַעֲלֶה	תַּעֲלִי	תַּעֲלֶה	אַעֲלֶה	ע.ל.ה/י	to cause to ascend[16]

[16] With most III-ה/י verbs in the יקטל conjugation, we can distinguish hifil from qal because the prefix vowel in hifil becomes a pataḥ. Thus אֶרְאֶה *I will see* becomes אַרְאֶה *I will cause to see, show*. With ע.ל.ה/י the guttural in first-position already dictates a prefix vowel of pataḥ in יקטל of the qal forms. As a result, don't be surprised when

Selected hifil verbs, יקטל conjugation									
3mpl	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2m/3fs*	*1cs*	שרש	Def.
יַרְאוּ	תַּרְאֶינָה	תַּרְאוּ	נַרְאֶה	יַרְאֶה	תַּרְאִי	תַּרְאֶה	אַרְאֶה	ר.א.י/ה	to show
יִרְבּוּ	תַּרְבֶּינָה	תַּרְבּוּ	נַרְבֶּה	יִרְבֶּה	תַּרְבִּי	תַּרְבֶּה	אַרְבֶּה	ר.ב.י/ה	to multiply
								ו/י-II	
יָבִיאוּ	תְּבִיאֶינָה	תְּבִיאוּ	נָבִיא	יָבִיא	תְּבִיאִי	תְּבִיא	אָבִיא	ב.ו.א	to bring
יָמִיתוּ	תְּמֻתְנָה	תְּמִיתוּ	נָמִית	יָמִית	תְּמִיתִי	תָּמִית	אָמִית	מ.ו.ת	to kill
יָסִירוּ	תְּסֻרְנָה	תְּסִירוּ	נָסִיר	יָסִיר	תְּסִירִי	תָּסִיר	אָסִיר	ס.ו.ר	to remove
יָקִימוּ	תְּקֻמְנָה	תְּקִימוּ	נָקִים	יָקִים	תְּקִימִי	תָּקִים	אָקִים	ק.ו.מ	to establish, help up
יָשִׁיבוּ	תְּשֻׁבְנָה	תְּשִׁיבוּ	נָשִׁיב	יָשִׁיב	תְּשִׁיבִי	תָּשִׁיב	אָשִׁיב	ש.ו.ב	to bring back

One further note involves וַיִּקְטֹל forms in the hifil בִּנְיָן. For an expression such as "then he threw," the shorter form וַיַּשְׁלֵךְ appears in place of the anticipated longer form: וַיַּשְׁלִיךְ. The shorter form (with ◌ֵ in place of ◌ִי) occurs with *3ms* (וַיַּשְׁלֵךְ) and *2ms*/*3fs* forms (וַתַּשְׁלֵךְ).

Weak radicals can affect the vowels in a short hifil וַיִּקְטֹל form. This may be seen in the table below, by comparing each "regular" form with the "short וַיִּקְטֹל" form located beneath it.

Selected short hifil וַיִּקְטֹל forms					
ה/י-III	**א-III, ו/י-II**	**ו/י-II**	**נ-I**	**Strong**	
יַעֲלֶה	יָבִיא	יָמִית	יַגִּיד	יַקְרִיב	**Regular יִקְטֹל**
וַיַּעַל	וַיָּבֵא	וַיָּמֶת	וַיַּגֶּד	וַיַּקְרֵב	**Short וַיִּקְטֹל**
ע-I, י-III	**ר-II, ו/י-III**	**ו/י-II**	**נ-I, ה/י-III**	**Strong**	
יוֹשִׁיעַ	יָסִיר	יָקִים	יַכֶּה	וַיַּשְׁלִיךְ	**Regular יִקְטֹל**
וַיּוֹשַׁע	וַיָּסַר	וַיָּקֶם	וַיַּךְ	וַיַּשְׁלֵךְ	**Short וַיִּקְטֹל**

Segment 8.2.ג. Structure: *Hifil in the* יקטל *conjugation*

Instructor: *In this activity students employ hifil forms as they develop a brief strategy to survive a disaster scenario of their choosing. This activity may best be assigned as homework, to be completed individually or in groups. After students have completed the assignment, you may wish to share selected "strategies" with the class. Then invite the class to respond either by* ***guessing*** *which "predicament" the writer had in mind, or by* ***voting*** *for the strategy that provided the best (or most creative) response to a crisis.*

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you discover that most hifil forms of ע.ל.י/ה are spelled the same as their qal counterparts (e.g., תַּעֲלֶה can mean either *you* (*ms*) *will ascend* [qal בִּנְיָן] or *you* (*ms*) *will cause to ascend* [hifil בִּנְיָן]).

8.2.ג. Activity: "We will make the ark leave Ashdod."

מֵאַשְׁדּוֹד נוֹצִיא אֶת־הָאָרוֹן:

INTERACTIVE SKILL: Describing a strategy to emerge from a disaster

Select one of the predicaments listed below. How would you deal with that crisis? You may cast your response either in the past, so that it forms a chronicle of how you responded. Alternatively, you may cast your response in the future, so that it forms a plan of action.

You may portray the response from any viewpoint (any person / gender / number). Only take care to keep your report consistent within whatever viewpoint you establish.

Keep your strategy brief (at least three sentences, but no more than four). Let your strategy employ at least three (3) three different שֻׁרָשִׁים in the hifil בִּנְיָן, whether they take the form of קָטַל, וְקָטַל, יִקְטֹל, or וַיִּקְטֹל. After including the three hifil verbs, you may use any other non-hifil verbs suitable for the ideas you wish to communicate.

1. If your response envisions a *past* scenario, you should begin with either of the following:
   (a) Begin with a קטל form, then continue with וַיִּקְטֹל forms where appropriate.
   (b) Or you may begin with וַיְהִי followed by בְּ + [*inf c* of a verb describing the disaster], followed by וַיִּקְטֹל forms for the sequential action steps that unfolded.
2. Conversely, if your response envisions a *future* scenario (e.g., "Here is what I would do if ever such a disaster were to happen to me…"), you should begin with a יקטל form preceded by a subject or object, then continue with vav-conversive וְקָטַל forms (not וַיִּקְטֹל forms) where appropriate. This will create a future sequence.

Predicaments

1. You are marooned on an island after your ship has sunk.
2. You are parachuting to earth and discover several lines to the canopy are shredding as the wind blows you toward a lake.
3. You are stranded in a forest during a snowstorm; wolves are beginning to gather.
4. You break an ankle when hiking in the woods.
5. You are trapped in a damaged building after a severe earthquake.
6. You hear a burglar in your house in the dark of night, and the electricity is not working.
7. You have finished a restaurant dinner with several friends whom you invited as your guests, only to discover that you forgot to bring your wallet.

8. Your building is on fire and the door of your office is jammed shut.
9. Your car has broken down on a remote desert road.
10. You are standing at a podium to begin your speech, and discover you forgot to bring your lecture notes.

Your strategy

(Write the number designating your chosen predicament here: _____)

	א.
	transl.
	ב.
	transl.
	ג.
	transl.
(optional)	ד.
	transl.

Segment 8.2.ד. Structure: קטל *and* יקטל *verbs with pronominal suffixes (object suffixes), resumptive pronouns*

Instructor: *Through various Bible readings students have been exposed to the fact that verbs may take pronominal object suffixes.* עָזְרֵנִי *(or* הוֹשִׁיעֵנִי*) may serve as a familiar illustration of this fact.*

8.2.ד. Explanation: "And he rescued us from the plague."

וַיּוֹשִׁיעֵנוּ מִן־הַדָּֽבֶר׃

INTERACTIVE SKILL: Identifying recipients of action, in compressed expression

If your strategy for emerging from a disaster proves successful (see previous segment), you may find someone acknowledging your assistance, exclaiming: "He (or she) rescued us!" Hebrew offers two ways

to state: "and he rescued us." The **first** uses אֵת to mark the direct object "us": וַיּוֹשִׁיעַ **אוֹתָנוּ**. The **second** does **not** use אֵת, but instead attaches the object in the form of a pronominal suffix "us" (**...נוּ־**) **directly to the verb**: וַיּוֹשִׁיעֵנוּ *and he rescued us*. ("Pronominal suffixes" referred to in this segment will indicate **object suffixes**, not the part of a verb's spelling that indicates its subject.)

No difference in meaning distinguishes the two Hebrew expressions. The compact nature of the second approach (with a "pronominal [or object] suffix") is one of the reasons why a written Hebrew sentence may appear much shorter than its equivalent in English.

Pronominal suffixes may attach to verbs of **any בִּינְיָן**. The table below shows how they may attach to קטל and יקטל conjugations. In the next unit you will learn that pronominal suffixes may also be attached to imperative forms of any בִּינְיָן (e.g., עָזְרֵנִי *Help me!*).

קטל forms with pronominal suffixes. A representative sample will provide what you will need for recognizing pronominal suffixes attached to קטל forms. The table below uses שָׁמַר *he guarded* as the template קטל form (and רָאָה for הוֹ־ suffix with III-ה/י verbs). Notice how each suffix is added, yielding the meanings such as "he guarded **me**" and "he guarded **you *ms***."

Suffix alone	**קטל *3ms* with suffixes**	**Meaning**	**Suffix alone**	**קטל *3ms* with suffixes**	**Meaning**
-ֽנוּ	שְׁמָרָנוּ	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*	*or* -ו	*or* שְׁמָרוֹ	he guarded him / it
			-ֹהוּ	רָאָהוּ	he saw him / it
-ָן	שְׁמָרָן	he guarded them *f*	-ָהּ	שְׁמָרָהּ	he guarded her / it

Each verb in the above list began, "**he**…." Suppose that in place of "**he** guarded me" you wished to say "**you *ms*** guarded me." To do so, simply join these two components: -ַנִי + שָׁמַרְתָּ, yielding שְׁמַרְתַּנִי. As one might expect, the additional syllable -ַנִי produces some pronunciation changes (reduction of the first qameṣ to a sheva and the last qameṣ to a pataḥ (שְׁמַרְתַּנִי).

Addition of the *1cs* suffix -ַנִי locates the **accent** on the next-to-last syllable (penultimate syllable). The same occurs when the *1cpl* suffix -ֽנוּ is added.

The suffixes given above provide the basic spelling. Addition of a pronominal suffix may affect vowels of the conjugation to which it is attached, depending on whether that conjugation ends in a vowel (such as שָׁמְרוּ) or a consonant (such as שָׁמַר). Please consult tables at the end of the book for additional information.[17]

יקטל forms with pronominal suffixes. Suffixes for יקטל verbs are largely the same as those shown above for the קטל conjugation.

Suffix alone	יקטל *3ms* with suffixes	Meaning	Suffix alone	יקטל *3ms* with suffixes	Meaning
-ֽנוּ	יִשְׁמָרֵ֑נוּ	he will guard us	-ִֽני	יִשְׁמָרֵ֑נִי	he will guard me
-ְכֶם	יִשְׁמָרְכֶ֑ם	he will guard you *mpl*	-ְךָ	יִשְׁמָרְךָ[18]	he will guard you *ms*
-ְכֶן	יִשְׁמָרְכֶ֑ן	he will guard you *fpl*	-ֵךְ	יִשְׁמָרֵךְ	he will guard you *fs*
-ֵם	יִשְׁמָרֵ֑ם	he will guard them *m*	-ֵהוּ	יִשְׁמָרֵ֑הוּ	he will guard him / it
-ֵן	יִשְׁמָרֵ֑ן	he will guard them *f*	-ָהּ	יִשְׁמָרָ֑הּ	he will guard her / it

Suppose that you wish to add a pronominal suffix to a **קטל hifil** verb. These same suffixes will serve בִּנְיָנִים other than the qal בִּנְיָן. Thus *I threw you* (*ms*) would be written: הִשְׁלַכְתִּיךְ. So we find this statement in an oracle against the king of Tyre: עַל־אֶ֖רֶץ הִשְׁלַכְתִּ֑יךְ *I threw you down to the ground* (Ezek. 28:17b).[19]

The pronominal suffixes similarly serve **יקטל hifil** verbs as well. For example, the expression, *You* (*mpl*) *will throw him* / *it*, would be written: תַּשְׁלִיכֻ֑הוּ. So we hear Pharaoh declaring: כָּל־הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻ֑הוּ *Every son that is born, into the Nile you shall throw him* (Exod. 1:22, יִלּוֹד *born* [*adj*], יְאֹר *Nile* [*m*]).[20]

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[17] A small number of qal irregular verbs, when including pronominal suffixes, display an unusual theme vowel of either ֵ or ֶ. One such is א.ה.ב *to love* (e.g., אֲהֵבְךָ *he loved you*, *ms*). Another is י.ר.ש *to inherit* (e.g., יְרַשְׁתָּה *you* [*ms*] *inherited it* [*fs*]). For other instances, see *IBH* §190.

[18] Note the qameṣ-ḥaṭuf in יִשְׁמָרְךָ, יִשְׁמָרְכֶם, and יִשְׁמָרְכֶן.

[19] For spelling rules concerning pronominal suffixes with hifil in the קטל, see *IBH* §186.

[20] Concerning the rarity of short *3ms* יקטל hifil forms with pronominal suffixes, see note in §9.4.א.

In the above excerpt from Exodus 1, the *3ms* suffixed pronoun ...הוּ in תַּשְׁלִיכֻהוּ *you* (*mpl*) *will throw him* / *it* recalls the object כָּל־הַבֵּן הַיִלּוֹד *every son that is born.* This usage of the suffixed pronoun ...הוּ is called "a resumptive pronoun" since it "resumes" a noun or noun clause introduced earlier.

Since the resumptive pronoun becomes superfluous in English translations, it generally should be omitted. Smoother English versions might read either: *Every son that is born, you shall throw into the Nile*, or: *You shall throw every son that is born, into the Nile*. Notice the omission of the resumptive pronoun in each case. Admittedly, the first rendition weakens the original emphasis placed on *into the Nile*, while the second additionally weakens the emphasis on *every son that is born*.

Often a clause consisting of the relative pronoun אֲשֶׁר followed by a verb will include a resumptive pronoun. Thus the phrase הַנָּבִיא אֲשֶׁר־שְׁלָחוֹ יהוה would mean: *the prophet whom the LORD sent [him]* (Jer. 28:9b).

8.2.ה. Did you (*ms*) know that...? (Hygiene and health) הֲיָדַעְתָּ כִּי...:

…to be עִוֵּר *blind* (*adj*) is one of the ailments mentioned most frequently in the Bible? It was transmitted through a combination of flies and poor hygiene practices.

צָרַעַת *leprosy f* and lice are also mentioned in the Bible. צָרַעַת should likely be rendered "scale disease," since it was different than the condition known as "leprosy" today. The problem of head lice was solved, at least in part, by the use of combs and בְּצֶקֶת שֶׁמֶן עַל־הָרֹאשׁ, thereby suffocating the larvae (צֶקֶת, *inf c of* י.צ.ק, *to pour out* [*oil*]).

The presence of חֳלִי *illness m* in general and high infant mortality rates in particular are not surprising, due to the general lack of מַיִם that was pure enough לִשְׁתּוֹת. Waste water would commonly be discharged בַּחוּץ *into the lane, m* (outside one's house). This in turn would seep into nearby בֹּרוֹת *cisterns m*, contaminating their supply of מַיִם.[21]

[21] *LBI*, 70–78. Regarding water supply, see §§7.4.י. and 11.1.ז.



Bronze mirrors and wooden combs served both hygienic and cosmetic purposes (Roman [63 BCE–324 CE]). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

8.2.ו. Snapshot of hifil בִּנְיָן sample verb: קטל and יקטל conjugations

Hifil קטל conjugation of ש.ל.ב	
הִשְׁלַֽכְתִּי I threw	הִשְׁלַֽכְנוּ we threw
הִשְׁלַֽכְתָּ you threw *ms*	הִשְׁלַכְתֶּם you threw *mpl*
הִשְׁלַֽכְתְּ you threw *fs*	הִשְׁלַכְתֶּן you threw *fpl*
הִשְׁלִֽיךְ he threw	הִשְׁלִֽיכוּ they threw
הִשְׁלִֽיכָה she threw	

Hifil יקטל conjugation of ש.ל.ב	
אַשְׁלִיךְ I will throw	נַשְׁלִיךְ we will throw
תַּשְׁלִיךְ you will throw *ms*	תַּשְׁלִיכוּ you will throw *mpl*
תַּשְׁלִֽיכִי you will throw *fs*	תַּשְׁלֵֽכְנָה you will throw *fpl*
יַשְׁלִיךְ[22] he will throw	יַשְׁלִיכוּ they will throw *m*
תַּשְׁלִיךְ she will throw	תַּשְׁלֵֽכְנָה they will throw *f*

[22] Keep in mind that *3ms* instances of יקטל will tend to use the shortened form, וַיַּשְׁלֵךְ, unless accompanied by a pronominal suffix.

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

Some of the readings selected below include cantillation marks that will be new to you. You may wish to explore the section in this volume that explains Masoretic accents in greater detail (pp. 410–15).

Selected readings

8.1.ב. During the burning bush incident, God assured Moses that he would come to Israel's aid. Here is part of what he said. (Note that the antecedent of the pronominal suffix in לְהַצִּילוֹ and לְהַעֲלֹתוֹ is עַמִּי, located in the preceding verse. Also, the phrase זָבַת חָלָב וּדְבָשׁ is a construct phrase that opens with a construct form of the participle זָבָה *fs* [*flowing with, gushing with*].)

.1 וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרִים וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחָבָה[a] אֶל־אֶרֶץ זָבַת[b] חָלָב[c] וּדְבָשׁ[d] אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃[e] (Exod. 3:8)

[a] רָחָב spacious *adj* [b] ז.ב.י/ה to flow with *pt fs constr* [c] חָלָב milk *m* [d] דְּבַשׁ honey *m*
[e] הַכְּנַעֲנִי וה'... the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite

8.1.ב. A presumptuous act by Nadab and Abihu, sons of the high priest Aaron, brought sobering consequences. (With וַיָּמָת, note that the verb is singular, although the subject is plural [a compound subject]. When the verb precedes a plural subject, such lack of agreement appears often (cf. *IBHS* §16.3.2). Also notice that the second qameṣ is a qameṣ-ḥaṭuf, since it occurs in a closed and unaccented syllable.)

.2 וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יהוה בְּהַקְרִבָם אֵשׁ זָרָה[a] לִפְנֵי יהוה בְּמִדְבַּר סִינָי[b] וּבָנִים לֹא־הָיוּ לָהֶם...׃ (Num. 3:4a)

[a] זָר strange, foreign *adj* [b] סִינַי (*name of a wilderness*)

8.1.ב. With this powerful description of God, Moses encouraged Israel not to fear when they may encounter military opposition in Canaan.

.3 כִּי יהוה אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם[a] לְהוֹשִׁיעַ אֶתְכֶם׃ (Deut. 20:4)

[a] אוֹיֵב enemy *m*

Isaiah explained that God's apparent unresponsiveness does not owe to fault on God's part. 8.1.ב.

(You will find that the preposition מִן appears twice in this verse. In each case it precedes an infinitive and serves to compare or distinguish that activity *from* another activity. In particular, the profound abilities of God are contrasted with inabilities or weaknesses. These expressions will best be rendered in English by: "[subject] *is not so* [quality A] *that he cannot* [behavior B]." Notice also that ק.צ.ר and כ.ב.ד are among the verbs known as "stative" [cf. §5.4.ה.].)

.4 הֵן[a] לֹא־קָצְרָה[b] יַד־יהוה מֵהוֹשִׁיעַ וְלֹא־כָבְדָה אָזְנוֹ[c] מִשְּׁמוֹעַ: (Isa. 59:1)

[a] הֵן הִנֵּה [b] ק.צ.ר to be short [c] כ.ב.ד אֹזֶן to be hard of hearing (*ḥolem becomes qameṣ-ḥaṭuf*)

Aware of looming hardships, God offered generous assurances to his people. 8.1.ד.

.5 כִּי[a]־תַעֲבֹר בַּמַּיִם אִתְּךָ־אָנִי וּבַנְּהָרוֹת[b] לֹא יִשְׁטְפוּךָ[c]...
כִּי אֲנִי יהוה אֱלֹהֶיךָ קְדוֹשׁ[d] יִשְׂרָאֵל מוֹשִׁיעֶךָ...: (Isa. 43:2a, 3a)

[a] כִּי when, if, since [b] נָהָר river *m* [c] ש.ט.פ to flood over [d] קָדוֹשׁ the Holy One

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The poet affirms that the God who created the universe continues to provide for his creatures in various ways. 8.1.ד.

.6 מַצְמִיחַ[a] חָצִיר[b] לַבְּהֵמָה וְעֵשֶׂב[c] לַעֲבֹדַת[d] הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ: (Ps. 104:14)

[a] צ.מ.ח to cause to sprout, grow *hifil* [b] חָצִיר grass *m* [c] עֵשֶׂב herbage, vegetables *m*
[d] עֲבֹדָה work, labor *f*

Terrestrial hearing problems may precipitate similar celestial problems. 8.1.ד.

.7 מֵסִיר אָזְנוֹ[a] מִשְּׁמֹעַ תּוֹרָה גַּם־תְּפִלָּתוֹ[b] תּוֹעֵבָה[c]: (Prov. 28:9)

[a] אֹזֶן (*note qameṣ-ḥaṭuf*) [b] תְּפִלָּה prayer *f* [c] תּוֹעֵבָה abomination, abhorrence *f*

8.1.ה. Pharaoh's refusal to listen would set in motion a sequence of momentous events, as God explained to Moses. (Note that when מִצְרַיִם is in pause it is spelled מִצְרָיִם.)

8. 4. וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה וְנָתַתִּי[a] אֶת־יָדִי בְּמִצְרָיִם וְהוֹצֵאתִי אֶת־צִבְאֹתַי[b] אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בִּשְׁפָטִים[c] גְּדֹלִים׃

5. וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יהוה בִּנְטֹתִי[d] אֶת־יָדִי עַל־מִצְרָיִם וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם[e]׃ (Exod. 7:4-5)

[a] נ.ת.נ [נ.ט.י/ה] to give, to place

[b] צָבָא *m* army, troops

[c] שֶׁפֶט judgment, punishment *m*

[d] בִּנְטֹתִי when I stretch out *inf c prep*

[e] מִתּוֹךְ from the midst

8.1.ה. One special fact formed the basis for Israel's undivided devotion to God, as stated at the outset of the Ten Commandments.

9. אָנֹכִי יהוה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים[a]׃ (Exod. 20:2)

[a] עֲבָדִים *mpl* slaves *or* slavery (*abstract plural*)

8.1.ה. With these far-reaching statements God established his position of supremacy. (Note that within the context of this oracle, זָר refers to any foreign *deity*.)

10. 11. אָנֹכִי אָנֹכִי יהוה וְאֵין מִבַּלְעָדַי[a] מוֹשִׁיעַ׃

12. אָנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בָּכֶם[b] זָר[c] וְאַתֶּם עֵדַי[d] נְאֻם־יהוה וַאֲנִי־אֵל׃ (Isa. 43:11-12)

[a] מִבַּלְעָדַי other than me

[b] וְאֵין ב׳... when there was among you no

[c] זָר foreign *adj*

[d] עֵד witness *m*

8.1.ו. To deter God from destroying Israel for its lack of faith at Kadesh Barnea, Moses raised a concern regarding how the surrounding nations may interpret such a severe punishment. He speculated that, arising from the punishment of Israel, surrounding nations would draw two negative conclusions concerning the character of God. Can you list those two conclusions?[23]

.11 פֶּן־יֹאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם[a] מִבְּלִי[a] יְכֹלֶת[b] יהוה לַהֲבִיאָם אֶל־הָאָרֶץ אֲשֶׁר־
דִּבֶּר[c] לָהֶם וּמִשִּׂנְאָתוֹ אוֹתָם[d] הוֹצִיאָם לַהֲמִתָם בַּמִּדְבָּר: (Deut. 9:28)

[a] מִבְּלִי because not [b] יְכֹלֶת [י.כ.ל] to be able to *inf c* [c] דִּבֶּר [ד.ב.ר] he spoke *piel* [d] אוֹתָם אֹתָם

8.1.ו. With these questions God sought the cause of Adam's distressing discovery.

.12 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם[a] אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ[b] לְבִלְתִּי[c] אֲכָל־[d]מִמֶּנּוּ אָכָלְתָּ:
(Gen. 3:11)

[a] עֵירֹם naked *adj* [b] צִוִּיתִיךָ [צ.ו.י/ה] I commanded you *piel* [c] לְבִלְתִּי not (*followed by inf*)
[d] אֲכָל- [א.כ.ל] *inf c* (*note qameṣ-ḥaṭuf*)

8.1.ו. One day God put his servant Abraham to an extremely difficult test. (Note that in וְלֶךְ־לְךָ the reference to oneself by means of the preposition ל may emphasize determination in action, a behavior that would contrast one's surroundings, termed "ingressive" or "centripetal."[24])

.13 וַיֹּאמֶר קַח־נָא[a] אֶת־בִּנְךָ אֶת־יְחִידְךָ[b] אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ[c] אֶל־אֶרֶץ הַמֹּרִיָּה[d]
וְהַעֲלֵהוּ שָׁם לְעֹלָה[e] עַל־אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: (Gen. 22:2)

[a] קַח־נָא [ל.ק.ח] Take, please (*or* Take, now)! *imv ms* [b] יָחִיד only, sole [c] וְלֶךְ־
לְךָ [ה.ל.כ] and go (yourself)! *imv ms* [d] מֹרִיָּה (*place name*) [e] עֹלָה whole burnt offering *f*

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[23] הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם refers to Egypt and serves as subject of יֹאמְרוּ. One inference which Egypt would draw from the destruction of Israel begins with the word מִבְּלִי. Egypt's second explanation for the disaster begins with וּמִשִּׂנְאָתוֹ.

[24] *IBHS* §11.2.10d.

8.1.ו. After finally disclosing himself to his brothers, Joseph spoke to them and gave them these instructions:

.14 וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי[a] בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמִהַרְתֶּם[b] וְהוֹרַדְתֶּם[c] אֶת־אָבִי הֵנָּה[d]: (Gen. 45:13)

[a] כָּבוֹד glory, honor, riches *m*
[b] וּמִהַרְתֶּם [מ.ה.ר] and you will hurry *piel mpl*
[c] י.ר.ד to cause to go down *hifil*
[d] הֵנָּה here, hither

8.1.ו. From atop Mt. Nebo Moses could view Canaan as God spoke these words to him. But sadly, this act of viewing would mark the limit of his involvement with Canaan.

.15 וַיֹּאמֶר יהוה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזַרְעֲךָ[a] אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר: (Deut. 34:4)

[a] זֶרַע descendant(s), offspring, seed *m*

8.2.א. Although saddened by the pervasive wickedness of the human race, God devised a strategy to start afresh. He shared that plan with Noah. (Notice the placement of the accent in the words וַהֲקִמֹתִי and וּבָאתָ in v. 18. Do you recall the significance of the accent appearing on the last syllable? If not, review וְקָטַל in §7.3.ז.)

.16 .17 וַאֲנִי הִנְנִי[a] מֵבִיא אֶת־הַמַּבּוּל[b] מַיִם עַל־הָאָרֶץ לְשַׁחֵת[c] כָּל־בָּשָׂר אֲשֶׁר־בּוֹ[d] רוּחַ חַיִּים[e] מִתַּחַת הַשָּׁמָיִם כֹּל אֲשֶׁר־בָּאָרֶץ יִגְוָע[f]:

.18 וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ וּבָאתָ[25] אֶל־הַתֵּבָה[g] אַתָּה וּבָנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ:

.19 וּמִכָּל־הָחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכֹּל תָּבִיא אֶל־הַתֵּבָה לְהַחֲיֹת[h] אִתָּךְ זָכָר וּנְקֵבָה[i] יִהְיוּ: (Gen. 6:17-19)

[a] הִנְנִי הִנֵּה + אֲנִי
[b] מַבּוּל flood *m*
[c] ש.ח.ת to destroy
[d] אֲשֶׁר־בּוֹ in which [is]
[e] רוּחַ חַיִּים (*an idiom for breath*)
[f] ג.ו.ע to perish
[g] תֵּבָה box, vessel, ark *f*
[h] ח.י.ה to make or keep alive *hifil*
[i] זָכָר וּנְקֵבָה male and female

[25] As often may occur when a verb appears before its subject, so with וּבָאתָ in Gen. 6:18 a singular verb appears before its plural (or, in this case, compound) subject.

8.2.א. God's call to Abram began by outlining what he must be willing to leave behind.

.17 וַיֹּאמֶר יהוה אֶל־אַבְרָם לֶךְ־לְךָ[a] מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ[c] וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ: (Gen. 12:1)[26]

[a] לֶךְ־ לְךָ (*segol due to maqqef*) [b] לְךָ yourself (*when combined with imperative*) *f* [c] מוֹלֶדֶת relatives *f*

8.2.א. Aware that dwindling grain reserves threatened the survival of their entire clan, Reuben offered this desperate pledge as he sought to persuade his father Jacob to allow him to bring Benjamin to Egypt. Without Benjamin the Grand Vizier (Joseph) would not allow them to reenter Egypt.

(The *3ms* pronominal suffixes in words such as אֲבִיאֶנּוּ, אֹתוֹ, and אֲשִׁיבֶנּוּ refer to Benjamin.) Incidentally, you may wish to review some of the nuanced meanings allowable for יקטל before translating תָּמִית as indicative [statement of fact]). *[Instructor:* יקטל *of permission would fit well for* תָּמִית*.]*

.18 וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ תְּנָה[a] אֹתוֹ עַל־יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ: (Gen. 42:37)

[a] תְּנָה תֵּן[27]

8.2.א. In view of Moses' earlier flight from Egypt, it is no surprise that he felt unqualified to undertake the task of freeing Israel from so massive an empire. (What follows is a conversation. Moses is speaking in v. 11, and God responds in v. 12.)

[26] The dagesh in the suffix of אַרְאֶךָּ represents an assimilated נ (known as *nun energicum*) which sometimes appears in יקטל forms having a suffix, when in pause (cf. GKC §58i).

[27] Some *2ms* imperative forms add a suffix of ה֫... (called a "paragogic [lengthening] ה"). Opinions vary as to whether this morpheme marks a change in meaning.

.19 .11 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃

.12 וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת[a] כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן[b] אֶת־הָאֱלֹהִים עַל־הָהָר הַזֶּה׃ (Exod. 3:11-12)

[a] אוֹת *f* sign, mark, validating miracle [b] תַּעַבְדוּן תַּעַבְדוּ[28]

8.2.א. These lines recount how Pharaoh's army met its demise. (It will help to render the initial conjunction כִּי as *when*, and the preposition ב in בְּרִכְבּוֹ and וּבְפָרָשָׁיו as *with*. Notice that the subject is fronted in the last phrase, drawing attention to the shift in subject.)

.20 כִּי בָא סוּס[a] פַּרְעֹה בְּרִכְבּוֹ[b] וּבְפָרָשָׁיו[c] בַּיָּם וַיָּשֶׁב יהוה עֲלֵהֶם אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ[d] הַיָּם׃ (Exod. 15:19)

[a] סוּס horse(s) *m* [b] רֶכֶב a group of chariots *m* [c] פָּרָשׁ horseman *m* [d] בְּתוֹךְ in the midst of

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8.2.א. In an act of desperation, King Saul appealed to a necromancer to help him obtain counsel from the deceased prophet, Samuel. The אִשָּׁה who poses the question is the necromancer; King Saul is the one responding.

.21 וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אַעֲלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׁמוּאֵל הַעֲלִי[a]־לִי׃ (1 Sam. 28:11)

[a] הַעֲלִי [ע.ל.י/ה] *hifil imv fs*

8.2.א. The Israelite sage felt that when it came to giving a young person correction, long-term benefits would outweigh short-term liabilities. (Although it is not marked as such, the expression לֹא יָמוּת serves as an apodosis to the conditional statement that begins with כִּי־תַכֶּנּוּ בַשֵּׁבֶט.)

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[28] ע.ב.ד as labor given to God means *worship*. A "paragogic [lengthening] ן" has been suffixed to תַּעַבְדוּ, indicating contrast or certainty (not indicating volition, cf. *IBHS* §31.7.1).

22. 13. אַל־תִּמְנַע[a] מִנַּעַר[b] מוּסָר[c] כִּי־תַכֶּנּוּ בַשֵּׁבֶט לֹא יָמוּת:

14. אַתָּה בַּשֵּׁבֶט[d] תַּכֶּנּוּ וְנַפְשׁוֹ מִשְּׁאוֹל תַּצִּיל: (Prov. 23:13-14)

[a] מ.נ.ע to withhold, refuse

[b] נַעַר *m* boy, young man

[c] מוּסָר *m* discipline, correction

[d] שֵׁבֶט *m* rod, staff

עֲקֵדַת יִצְחָק A connected reading: The binding of Isaac (Gen. 22:14-16)

Note: The statement that begins in v. 16 will continue into the next verse.

14. וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יהוה יִרְאֶה אֲשֶׁר יֵאָמֵר[a] הַיּוֹם בְּהַר יהוה יֵרָאֶה:

15. וַיִּקְרָא מַלְאַךְ[b] יהוה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמָיִם:

16. וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ[c] אֶת־בִּנְךָ אֶת־יְחִידֶךָ[d]:

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[a] נִפְעַל *nifal* יֵאָמֵר

[b] מַלְאַךְ messenger *ms*

[c] ח.שׂ.כ to withhold

[d] יָחִיד sole [one] *or* only [one] (*pausal*)

UNIT
9

זֹאת עֲשׂוּ:

[Do this!]

Issuing requests and commands

command forms

The issuance of requests and commands comprises yet another sort of communication that might be expected of an emissary or diplomat—especially when helping a group of people to avoid disaster. In the Jonah story, the King of Nineveh will issue various instructions that he hopes will avert divine judgment.

During this unit, you will learn how to issue commands to help execute leadership responsibilities that may come your way. You will be able to:

- direct individuals and groups
- call others to join you in collaborative effort
- express wishes of a general nature, behaviors you hope that others will comply with, even though those persons may not be immediately present
- indicate what actions others must *not* do, whether of an urgent nature or of a legislative nature

Unit 9 Overview

Structures: *Qal imperatives (strong and weak), also hifil and nifal imperatives (§§9.2.ב. and 9.2.ג., respectively); jussive (§9.4.א.), cohortative (§§9.4.ג. and 9.4.ד.), the particle* נָא *(§9.4.ה.), prohibitions (*אַל *and* לֹא*, §§9.5.א. and 9.5.ב., respectively)*

Module 9.1. Structures: *Qal imperative, masculine and feminine singular*

Instructor: *The presentation of qal imperatives begins with* ms *in §9.1.א., then moves to* fs *in §9.1.ב. A brief Total Physical Response activity follows in §9.1.ג.*

MODULE 9.1 Issuing directives to an assistant

Unit 9 JONAH STORY: The King of Nineveh directs his people to repent

Have you ever been in a situation where sobering news caused the leader of your division to set new policy? That is how the king of Nineveh will respond to the prophet's oracle in this episode.

Words for responding מִלִּים לַעֲנוֹת

Imperatives appear in this list, abbreviated *imv.* Vocabulary entries for imperatives typically will offer **four words**, following this sequence: *ms* [*You, man, do something!*], *fs* [*You, woman, do something!*], *mpl* [*You, masculine or mixed group, do something!*], and *fpl* [*You, group of women, do something!*].

By definition, imperatives are second person (*you*). Hebrew is able to express volition in first and third persons as well, but such volitives go by labels other than "imperative," as will be shown in §9.4.

קְרָא, קִרְאִי, קִרְאוּ, קִרְאֶן *or* קִרֶאן[a] [ק.ר.א]	Call! Read! Encounter!* *imv*
שְׁמַע, שִׁמְעִי, שִׁמְעוּ, שְׁמַעְנָה [ש.מ.ע]	Listen! Hear!* *imv*
אֱמֹר, אִמְרִי, אִמְרוּ, אֱמֹרְנָה [א.מ.ר]	Say!* *imv* (*ms, fs, mpl, fpl*)
עֲמֹד, עִמְדִי, עִמְדוּ, עֲמֹדְנָה [ע.מ.ד]	Stand!* *imv*
קְבֹץ, קִבְצִי, קִבְצוּ, קְבֹצְנָה [ק.ב.צ]	Gather! *imv*

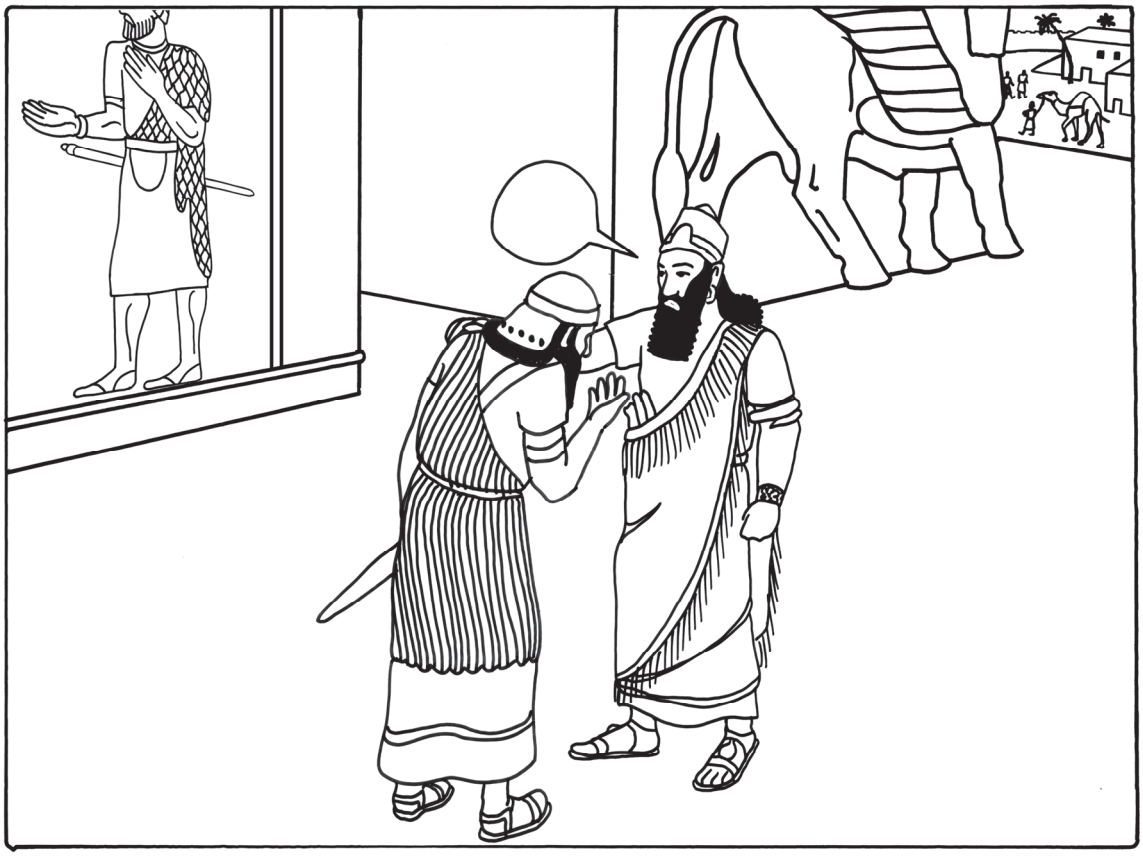
[a] Like the יקטל indicative of *fpl*, imperatives of the *fpl* conjugation enjoy a bit of variety (for variation in יקטל indicative of *fpl*, see Exod. 2:18-19). Most end in ה...ָ, but some end in ן... (a spelling that sometimes was made to represent ה...ָ by vocalizing ן...ָ). Such variation is related neither to differences in meaning nor to distinctive radicals requiring a particular vocalization (cf. §9.3.א., below). Rather than providing all variations, this textbook customarily presents the more dominant ה...ָ formation, with occasional mention of exceptions.

Words for hearing מִלִּים לִשְׁמֹעַ

אֲדַבֵּר [ד.ב.ר]	I will speak *piel*
מַלְכָּה, מַלְכוֹת, מַלְכַּת־, מַלְכוֹת־	queen *f*
מְשָׁרֵת [שׁ.ר.ת]	personal servant *piel pt ms*

9.1 Jonah Episode: After the king of Nineveh heard the oracle…

מלך נ׳ = מֶלֶךְ נִינְוֵה



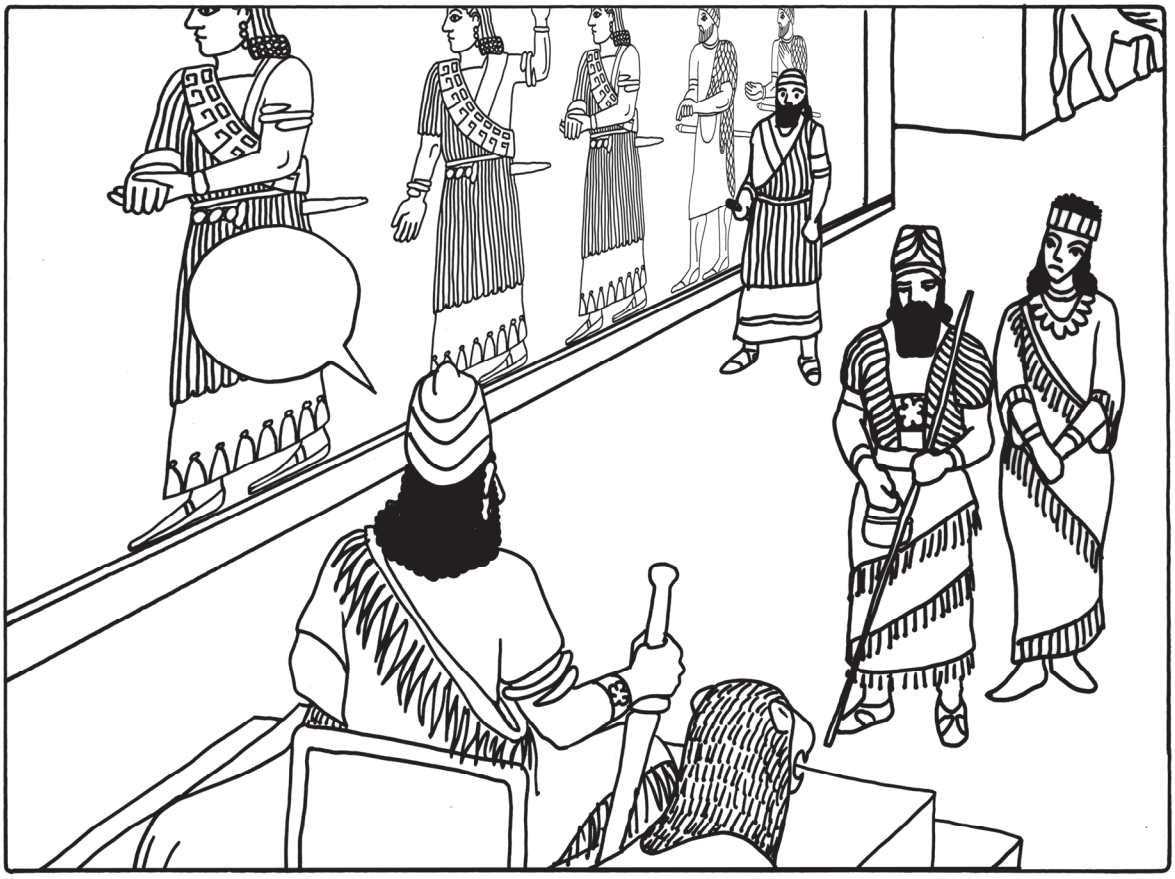
[מְסַפֵּר] א. וַיְהִי כִּשְׁמֹעַ מֶלֶךְ נִינְוֵה אֶת־מַשָּׂא יהוה וַיָּקָם וַיִּקְרָא אֶל־מְשָׁרְתוֹ לֵאמֹר:

[When the king of Nineveh heard the oracle of the LORD, he got up and called to his personal servant, saying,]

[מלך נ׳] ב. הִנֵּה אֲדַבֵּר לַכֹּהֵן וּלְאִשְׁתִּי: קְרָא לָהֶם לָבוֹא לְפָנָי:

*["Behold, I will (*or *must) speak with the priest and with my wife. Summon them to come before me."]*

2



[מלך נ׳] א. וַיְהִי כַּאֲשֶׁר הֵבִיא מְשָׁרְתוֹ אֹתָם לִפְנֵי הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ לֵאמֹר צָר לָנוּ מְאֹד מֵאֵת יהוה אֱלֹהֵי יִשְׂרָאֵל׃

[When his personal servant brought them before him, the king said, "We are experiencing great distress from the LORD, the God of Israel."]

[מלך נ׳] ב. שְׁמַע כֹּהֵן נִינְוֵה לֵךְ וּקְבֹץ אֶת־כָּל־אַנְשֵׁי־נִינְוֵה וְעָמַדְתָּ לִפְנֵיהֶם וֶאֱמֹר כַּאֲשֶׁר אַגִּיד לָךְ׃

["Listen, priest of Nineveh, go and gather all the men of Nineveh and then stand before them and say as I shall declare to you."]

[מלך נ׳] ג. וּלְאִשְׁתּוֹ אָמַר הַמֶּלֶךְ לֵאמֹר שִׁמְעִי מַלְכָּתִי לְכִי וְקִבְצִי אֶת־כָּל־נְשֵׁי־נִינְוֵה וְעָמַדְתְּ לִפְנֵיהֶן וְאִמְרִי כַּאֲשֶׁר אַגִּיד לָךְ׃

[And to his wife the king said, "Listen, my queen, go and gather all the women of Nineveh and then stand before them and say as I shall declare to you."]

Segment 9.1.א. Structure: *Qal imperative, masculine singular*

Instructor: *Encourage the review of* יקטל *forms since they provide a helpful foundation for the imperative.*

9.1.א. Explanation: "Listen, priest of Nineveh, go and gather all the men of Nineveh" שְׁמַע כֹּהֵן נִינְוֵה לֵךְ וּקְבֹץ אֶת־כָּל־אַנְשֵׁי־נִינְוֵה:

INTERACTIVE SKILL: How to issue a command to a male, when you are talking directly to him

To this point you have encountered three techniques that you may use when directing someone to perform a task. Here is a brief review:

1. The first technique employs a preposition, and begins **עָלֶיךָ ל...** *you must* (*ms*), followed by whatever action you wish the person to perform (the desired action will be expressed by an infinitive construct following the preposition **ל...**). For example, in an early Jonah episode you found God directing Jonah to Nineveh with these words: עָלֶיךָ לָלֶכֶת אֶל־נִינְוֵה *You must go to Nineveh* (1.3 Jonah Episode, cell 4). This technique appears only rarely in the Hebrew Bible.
2. The second technique arises from the **"instruction" or "injunction" connotation** available within the **יקטל** conjugation (see under "Volitional statements" in §5.4.א.). This technique simply employs a יקטל verb, and then relies on context to indicate that one should interpret the יקטל as a command.
3. The third technique involves a distinct verbal form known as the **imperative**. This method of issuing a command is far more common than the prepositional expression עָלֶיךָ ל..., and is not subject to misinterpretation inherent with יקטל injunctions. The command given to Jonah לֵךְ אֶל־ נִינְוֵה *Go to Nineveh!* employs an imperative of the verb ה.ל.ב (1.3 Jonah Episode, cell 2). The next few segments will help you grow more comfortable with issuing directions by means of the imperative.

The **imperative** is reserved for situations when you are addressing directly the person(s) whom you are instructing. Imperative forms are therefore limited to the second person. Alternate forms will be introduced later in this unit for giving instructions to oneself (first person) or to persons not presently being addressed (third person).

Several imperatives appear in the heading of this segment. Can you identify them?

שְׁמַע כֹּהֵן נִינְוֵה לֵךְ וּקְבֹץ אֶת־כָּל־אַנְשֵׁי־נִינְוֵה...

Imperatives in the qal בִּנְיָן commonly appear as *2ms* יקטל forms without the prefix. In the table below, imperatives and their *2ms* יקטל indicative counterparts are left-aligned, one above the other, so

that the presence (or absence) of the prefix may be easily seen. Some translations are provided. See if you can translate the remainder. Unless otherwise indicated, these are qal בִּנְיָן verbs.

Qal imperative *ms* (compared with indicative), strong verbs

ע.מ.ד	ק.ר.א	ק.ב.צ	ה.ל.כ	שׁ.מ.ע	שרש
תַּעֲמֹד	תִּקְרָא	תִּקְבֹּץ	תֵּלֵךְ	תִּשְׁמַע	יקטל *2ms indicative*
עֲמֹד	קְרָא	קְבֹץ	לֵךְ	שְׁמַע	*Imperative ms*
	Call!	Gather!			**Meaning**

When consonants of the שרש assimilate or make other adjustments in the יקטל, in most cases the imperative simply imitates those adjustments (as in I-י, II-ו/י, or III-ה/י, cols. 1-3 below).

Imperatives of **I-א verbs** do not echo the יקטל spelling of א.מ.ר with a pataḥ theme vowel (תֹּאמַר). Instead, they rather resemble strong verbs like ק.ב.צ or שׁ.מ.ר with a ḥolem theme vowel: אֱמֹר *Say!* (not אֱמַר‡, see the I-א verb in col. 4 below).

The imperative for **I-נ verbs** will at times drop the נ (as in תֵּן from נ.ת.נ, col. 5). At other times they will retain the נ (as with נְפֹל, col. 6).

Qal imperative *ms* (compared with indicative), weak verbs

Col. 6 I-נ	Col. 5 I-נ	Col. 4 I-א	Col. 3 III-ה/י	Col. 2 II-ו/י	Col. 1 I-י	Verb type
נ.פ.ל	נ.ת.נ	א.מ.ר	ע.ל.י/ה	שׁ.ו.ב	י.שׁ.ב	שרש
תִּפֹּל	תִּתֵּן	תֹּאמַר	תַּעֲלֶה	תָּשׁוּב	תֵּשֵׁב	יקטל *2ms indicative*
נְפֹל	תֵּן	אֱמֹר	עֲלֵה[1]	שׁוּב	שֵׁב	*Imperative ms*
Fall!			Go up!	Turn!	Sit!	**Meaning**

Hollow verbs (col. 2) with **...**ִי**...** in the יקטל will display **...**ִי**...** in the imperative as well (e.g., שִׂים *Put!*).

[1] The final vowel of III-ה/י verbs employs a ṣērê in the imperative, as in עֲלֵה, in contrast to the segol of the יקטל (as in תַּעֲלֶה).

A handful of **I-י verbs** retain the first radical ...י in the imperative (unlike שֵׁב *Sit!* from י.ש.ב in Col. 1 above), making them easier to recognize. The most common, י.ר.א *to fear*, does so consistently. Thus the injunction, "Fear the LORD," is expressed יְרָא אֶת־יהוה, with the initial י retained.[2] For the correct spelling of a given verb, consult a lexicon or the verb tables at the back of this volume.

Segment 9.1.ב. Structure: *Qal imperative, feminine singular*
Instructor: *The activity in §9.1.ג. will reinforce* imv ms *and* fs *introduced here and in §9.1.*א.

9.1.ב. Explanation: "Listen, my queen, go and gather all the women of Nineveh." שִׁמְעִי מַלְכָּתִי לְכִי וְקִבְצִי אֶת־כָּל־נְשֵׁי־נִינְוֵה׃

INTERACTIVE SKILL: How to issue a command to a female, as you are talking directly to her

Like masculine imperatives, feminine imperatives also resemble their *2fs* יקטל counterparts, with one accommodation. Removal of the יקטל prefix from a *2fs* form would result in a word whose first two vowels are vocal shevas. Hebrew routinely **converts the first sheva of such a pair into a ḥireq**. Thus where we might expect the form שְׁמְעִי‡, we find שִׁמְעִי instead.[3]

Qal imperative *fs* (compared with indicative), strong verbs

שרש	ש.מ.ע	ה.ל.כ	ק.ב.צ	ק.ר.א	ע.מ.ד
יקטל *indicative 2fs*	תִּשְׁמְעִי	תֵּלְכִי	תִּקְבְּצִי	תִּקְרְאִי	תַּעֲמְדִי
Imperative fs	שִׁמְעִי	לְכִי	קִבְצִי	קִרְאִי	עִמְדִי[4]
Meaning	Listen!				Stand!

[2] Other verbs that retain the initial י in the imperative (with varying degrees of consistency) include the following: י.ד.ה/י and י.ר.ה/י, both of which mean *to throw or shoot*, י.צ.ק *to pour*, and י.ר.ש *to take possession*.

[3] In sheva pairs where the first sheva is silent, closing a syllable, it does not transform to a ḥireq (e.g., יִשְׁמְרוּ does not transform to יִשִׁמְרוּ‡). To review what constitutes closed and open syllables, please see §0.4.ח.

[4] Since the ◌ֶ vowel following the guttural ע in תַּעֲמְדִי is dependent on (and is said to "echo") the pataḥ of the prefix תַּ, when that prefix is removed for the imperative, the cause for the echo vowel under the guttural is also removed (cf. GKC §28.3). Only a sheva remains under the guttural, which then converts to a ḥireq before the next sheva (as with other imperatives in the table above), resulting in עִמְדִי, not עֲמְדִי‡).

Feminine imperatives for most **I-נ, I-י, II-ו/י, and III-ה/י verbs** do not produce a leading double sheva, so they will imitate their יקטל counterparts even more closely than do the so-called strong verbs.

Qal imperative *fs* (compared with indicative), weak verbs

Col. 6	Col. 5	Col. 4	Col. 3	Col. 2	Col. 1	Verb type
I-נ	I-נ	I-א	III-ה/י	II-ו/י	I-י	
נ.פ.ל	נ.ת.נ	א.מ.ר	ע.ל.י/ה	ש.ו.ב	י.ש.ב	שרש
תִּפְּלִי	תִּתְּנִי	תֹּאמְרִי	תַּעֲלִי	תָּשׁוּבִי	תֵּשְׁבִי	יקטל *indicative 2fs*
נִפְּלִי	תְּנִי	אִמְרִי	עֲלִי	שׁוּבִי	שְׁבִי	*Imperative fs*
	Give!	Say!		Turn!		**Meaning**

You may have observed that various forms arising from **the verb ל.ק.ח** often drop the initial ל (as if it were a I-נ verb). This is true for the imperative as well: קַח *ms* and קְחִי *fs* express *Take!*

Segment 9.1.ג. Structure: *Qal imperative, masculine and feminine singular*

Instructor: *This team-oriented game has two parts. The first is a race to execute audible commands given by the instructor. The second involves guessing what was the hidden command that produced a performance just executed. You may allow students to refer to the list of imperatives below, or ask them to rely on memory.*

Preparation Tip: *It will be helpful to copy onto cards the various imperatives you plan to use.*

For the first part*, divide the class into two or more groups, with one member of each group designated "first-responder." **Announce** one of the imperatives so that everyone can hear it. Let all first-responders of each group respond simultaneously to the command you issue. The person who acts out the command most quickly wins a point for his / her team. Involve a different actor from each group for the second imperative. Proceed through four or five imperatives.*

For the second part*, only reveal the imperative **written on a card** to the first-responder of each group. Do not speak it out loud. He / she will act out the command. It is the responsibility of each actor's group to vocalize in Hebrew what command was written on the card. A point is awarded to the first group that can call out the command that their first-responder acted out.*

The table below supplies several imperatives that you may employ. Provide props where needed, or instruct students to pantomime without props. After assigning a few imperatives of one gender, change over to the opposite gender. You may wish to enrich by adding objects or prepositional phrases.

9.1.ג. Activity: "Summon (*ms*) them (*m*) to come before me."

קְרָא לָהֶם לָבוֹא לְפָנָי:

INTERACTIVE SKILL: Practice issuing and responding to simple directions

Follow your instructor's directions for this activity, whether:

(a) to quickly perform a command that you hear, or

(b) to call out the command that would have caused a friend to perform as he / she did.

Here are several randomly sequenced imperatives that you may hear:

אֱכֹל	אֱמֹר	קְבֹץ	בְּנֵה	לֵךְ	צֵא	רֵד
אִכְלִי	אִמְרִי	קִבְצִי	בְּנִי	לְכִי	צְאִי	רְדִי
שֵׁב	כְּתֹב	קַח	מְצָא	שָׂא	תֵּן	עֲלֵה
שְׁבִי	כִּתְבִי	קְחִי	מְצְאִי	שְׂאִי	תְּנִי	עֲלִי
פְּתַח	קְרָא	שׁוּב	שְׁתֵה	שִׂים	שְׁמַע	עֲנֵה
פִּתְחִי	קִרְאִי	שׁוּבִי	שְׁתִי	שִׂימִי	שִׁמְעִי	עֲנִי

Segment 9.1.ד. Structure: *Syntax of command forms: multiple imperatives as non-sequential, also vav-conversive* וְקָטַל *(*וְקָטַלְתִּי*) after a volitive as sequential commands*

Instructor: *This segment explains that, following a volitive form, a vav-conversive* וְקָטַל *will function as a sequential volitive. A group of imperative forms simply joined by* ו*, however, are not related sequentially.*

9.1.ד. Explanation: "Go (*ms*) and gather (*ms*) all the men of Nineveh and then stand (*ms*) before them."

לֵךְ וּקְבֹץ אֶת־כָּל־אַנְשֵׁי־נִינְוֵה וְעָמַדְתָּ לִפְנֵיהֶם:

INTERACTIVE SKILL: Issuing a series of instructions

In the heading above, notice that after the imperative לֵךְ *Go!* a second imperative appears, prefaced by ו: וּקְבֹץ *and gather!* Imperatives joined by ו are simultaneous, **not sequential**: *Go-and-gather!*

In contrast, when one wishes to convey that a **second command** is to be carried out **after the first**, that second command will be a vav-conversive וְקָטַל form (or more specifically a וְקָטַלְתִּי form), not simply ו-plus-imperative.[5] A וְקָטַלְתִּי form after an imperative indicates that these elements comprise **sequential commands**. Thus in the king's instruction to the priest, the sequence לֵךְ וּקְבֹץ... וְעָמַדְתָּ indicates that only after he has gone-and-gathered the people together (simultaneous commands) should he then stand before them (a sequential command). Watch for וְקָטַל forms signaling sequential commands in these examples.

- When the LORD directed Moses to deliver a message to the elders of Israel he began with an imperative, followed by a vav-conversive וְקָטַל. Although the שֶׁרְשִׁים are similar to the first two found in the Jonah Story excerpt above (לֵךְ וּקְבֹץ), notice that in this verse the actions are *sequential*, not simultaneous: לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל *Go and* (*then*) *gather the elders of Israel* (Exod. 3:16a). In the verb וְאָסַפְתָּ we have a vav-conversive וְקָטַל (note the final-syllable accent in *2ms*).
- When the LORD instructed Nathan to deliver a message to King David concerning the building of a temple, he began with an imperative, then followed with a vav-conversive וְקָטַל: לֵךְ וְאָמַרְתָּ אֶל־ עַבְדִּי אֶל־דָּוִד *Go and* (*then*) *say to my servant David* (2 Sam. 7:5). Notice that וְאָמַרְתָּ is a vav-conversive וְקָטַל (again with a final-syllable *2ms* accent).

9.1.ה. Did you (*ms*) know that...? (Monumental architecture) הֲיָדַעְתָּ כִּי...:

…looming architecture and minute decorative carvings characterized ancient palaces and temples? Excavations of הֵיכַל אַחְאָב מֶלֶךְ שֹׁמְרוֹן (הֵיכַל *palace m*), for example, have unearthed ashlars (massive dressed אֲבָנִים) inlaid with שֵׁן *ivory m*. In excess of 500 fragments of שֵׁן have surfaced from that site, an indication of significant royal opulence. Ivory panels, such as the lion with collar pictured below, measure approximately 10 cm square. Found in Nimrud, it was most likely fashioned in Phoenicia and carried to

[5] As indicated in §7.3.ז., since a יקטל may express the imperative, so also may a וְקָטַלְתִּי form (וְקָטַלְתִּי distinguishes a vav-conversive וקטל from a וקטל which is vav-copulative).



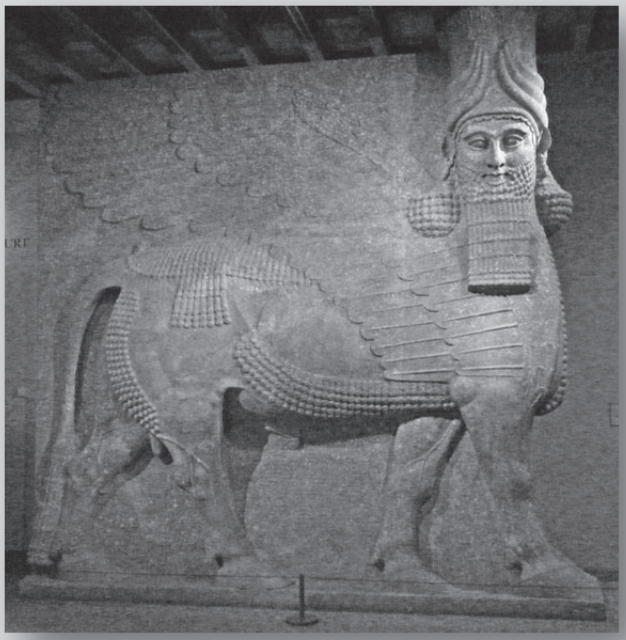
Small openwork ivory panel with lion (900–612 BCE, Nimrud). (Courtesy of British Museum)

Assyria as war booty. The throne of Assyrian kings may have been decorated with such panels (see Lachish relief of Sennacherib's throne, §10.1.ו.).

A הֵיכַל from the period of שְׁלֹמֹה located at the fortress city of מְגִדּוֹ measured 28 by 21 meters (Palace 6000). Ashlars for that monumental work were quarried from the eastern slopes of the hill. Ashlars also may be seen in the casemate שַׁעַר at מְגִדּוֹ (cf. §8.1.ח).

According to the writer of 1 Kings, הֵיכַל־שְׁלֹמֹה בִּירוּשָׁלָ͏ִם included four rows of cedar columns, together with 45 cedar ceiling beams, hence the structure's name, בֵּית יַ֣עַר הַלְּבָנוֹן *The House of the Forest of Lebanon* (see 1 Kings 7:2-8). Outer dimensions measured 45 by 23 meters, with a height of 14 meters.

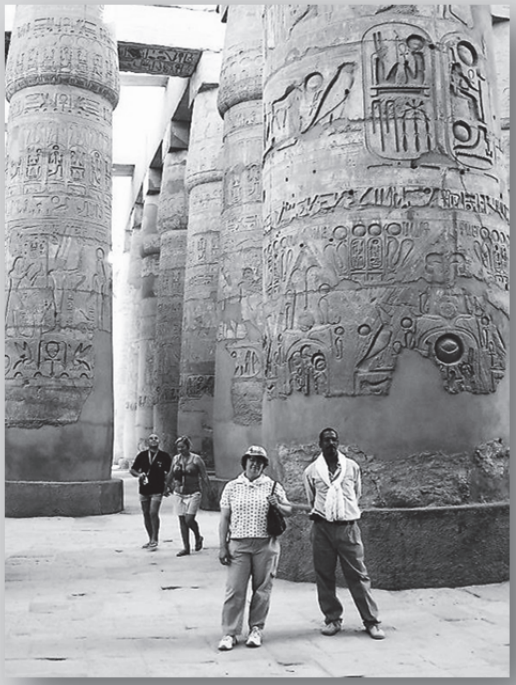
The first הֵיכַל to be excavated, tracing to one of מַלְכֵי־יְהוּדָה (perhaps יְהוֹיָקִים, 609–598 BCE),



A "lamassu" winged bull from the entrance to the throne room of Assyrian King Sargon II (721–705 BCE) at Dur-Sharrukin (Khorsabad, 5 m high). (Courtesy of Assyrian Gallery, the Oriental Institute Museum)

ranged even larger than הֵיכַל־שְׁלֹמֹה. Located at Ramat Raḥel (בֵּין יְרוּשָׁלַיִם וּבֵין בֵּית לֶחֶם), archaeologists measured it at 72 by 56 meters.[6]

In order to visualize the extent of monumental grandeur constructed by stonemasons and engineers in the ancient world, consider Sargon II's "lamassu" winged bull of Khorsabad, standing five meters tall. Or consider the Great Hypostyle Hall along the Nile at Karnak, with its 134 massive columns, begun by Seti I (1294–1279 BCE) and finished by his son, Ramesses II (1279–1213 BCE). Including base and abacus (rectangular capital), the pillars loom 15 meters high and two meters in diameter. Evidence of Ramesses II may be seen in two cartouches in the upper-right of the Karnak photo, listing both his accession name (right) and his birth name (left).



Monumental column-and-crossbeam architecture of closed-bud papyrus floral pillars in the Great Hypostyle Hall of Seti I (1294–1279 BCE), Karnak.

Module 9.2. Structures: *Masculine plural imperatives in qal, nifal, and hifil* בִּנְיָנִים
Instructor: *This episode features* mpl *imperatives of both strong and weak verbs.*

[6] *LBI*, 204–6.

MODULE 9.2 Issuing directives to a group of people (men or mixed)

מִלִּים לַעֲנוֹת Words for responding

דַּע, דְּעִי, דְּעוּ, דַּ֫עְנָה [י.ד.ע]	Know!* *imv*
דְּרֹשׁ, דִּרְשִׁי, דִּרְשׁוּ, דְּרַ֫שְׁנָה [ד.ר.שׁ]	Investigate! Seek!* *imv*
מִזְבֵּחַ, מִזְבְּחוֹת, מִזְבַּח־, מִזְבְּחוֹת־	altar *f*
נְטֵה, נְטִי, נְטוּ, נְטֹ֫יָנָה [נ.ט.י/ה]	Stretch out! *imv*
נְפֹל, נִפְלִי, נִפְלוּ, נָ֫פְלָה [נ.פ.ל]	Fall!* *imv*

קְרַב, קִרְבִי, קִרְבוּ, קָ֫רְבָה [ק.ר.ב]	Draw near!* *imv*
שָׂא, שְׂאִי, שְׂאוּ, שָׂ֫אָנָה [נ.שׂ.א]	Lift!* *imv*
שְׁבֹר, שִׁבְרִי, שִׁבְרוּ, שָׁ֫בְרָה [שׁ.ב.ר]	Break!* *imv*
שׁוּב, שׁוּבִי, שׁוּבוּ, שָׁ֫בְנָה [שׁ.ו.ב]	Turn!* *imv*

מִלִּים לִשְׁמֹעַ Words for hearing

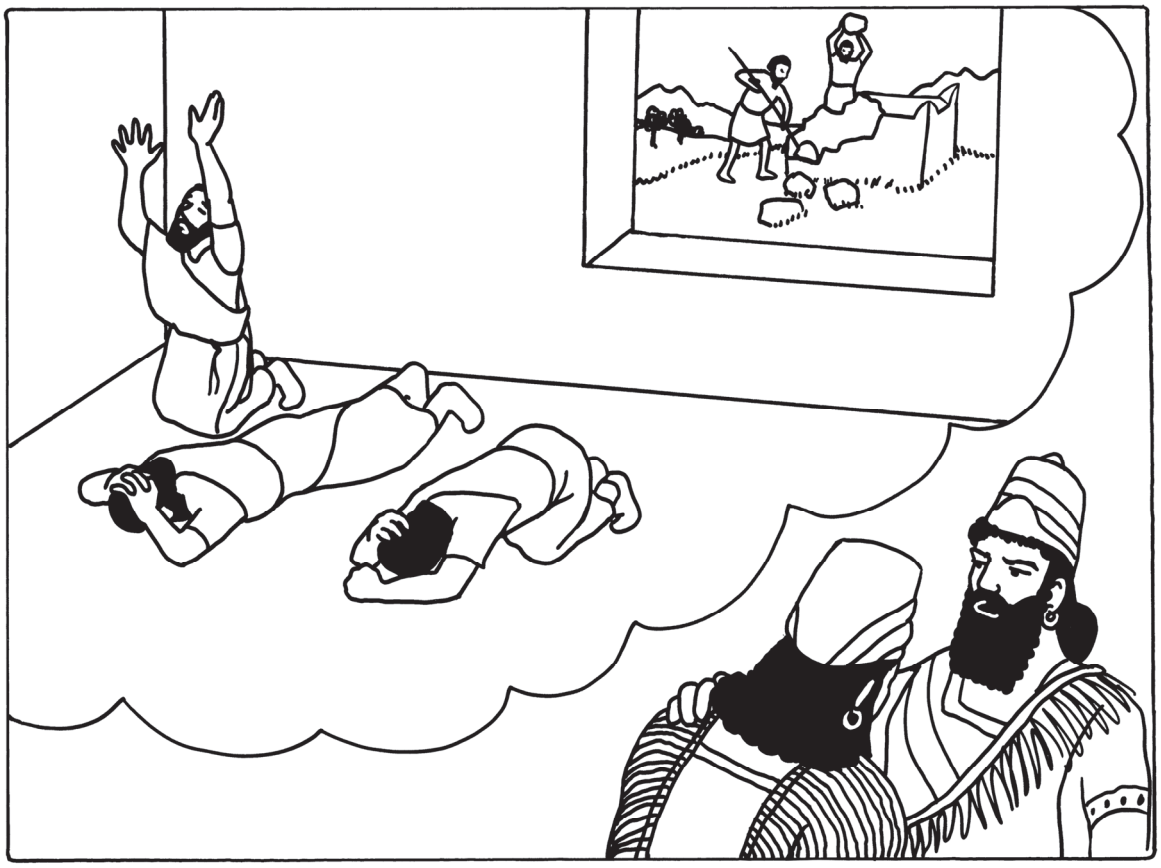
אֵשׁ	fire *f*
בָּמָה, בָּמוֹת, בְּמַת־, בָּ֫מֳתֵי־[a]	high place (cultic mound) *f*
בָּקָר, בְּקָרִים, בְּקַר־, בִּקְרֵי־	cattle, herd *m*
דַּבֵּר, דַּבְּרִי, דַּבְּרוּ, דִּבְּ֫רָה [ד.ב.ר]	Tell! Speak!* *piel imv*
הַלְבֵּשׁ, הַלְבִּישִׁי, הַלְבִּישׁוּ, הִלְבִּ֫שָׁה [ל.ב.שׁ]	Clothe (someone other than self)! *hifil imv*

הָסֵר, הָסִירִי, הָסִירוּ, הִסִּ֫רָה [ס.ו.ר]	Turn (something) away! Remove!* *hifil imv*
הִשָּׁמֵר[b], הִשָּׁמְרִי, הִשָּׁמְרוּ, הִשְׁתַּ֫מְרָה [שׁ.מ.ר]	Look out! Guard yourself!* *nifal imv*
שַׂק, שַׂקִּים, שַׂק־, שַׂקֵּי־	sack, sackcloth *m*

[a] The qameṣ in the syllable בָּ is a qameṣ-ḥaṭuf, due to the ensuing ḥaṭef-qameṣ in the syllable מֶּ.

[b] When followed immediately by an accented syllable, הִשָּׁמֵר becomes הִשָּׁמֶר and הִשָּׁמְרִי becomes הִשָּׁמְרִי.

9.2 Jonah Episode: And he said to the priest…



א. וַיֹּאמֶר לַכֹּהֵן דַּבֵּר אֲלֵיהֶם לֵאמֹר קִרְבוּ וְשִׁמְעוּ לִי כָּל־אַנְשֵׁי־נִינְוֵה׃

[And he said to the priest, "Speak to them saying, 'Draw near and listen to me, all you men of Nineveh.]

ב. נִפְלוּ עַל־פְּנֵיכֶם אַרְצָה׃ *['Fall on your faces to [the] ground.]*

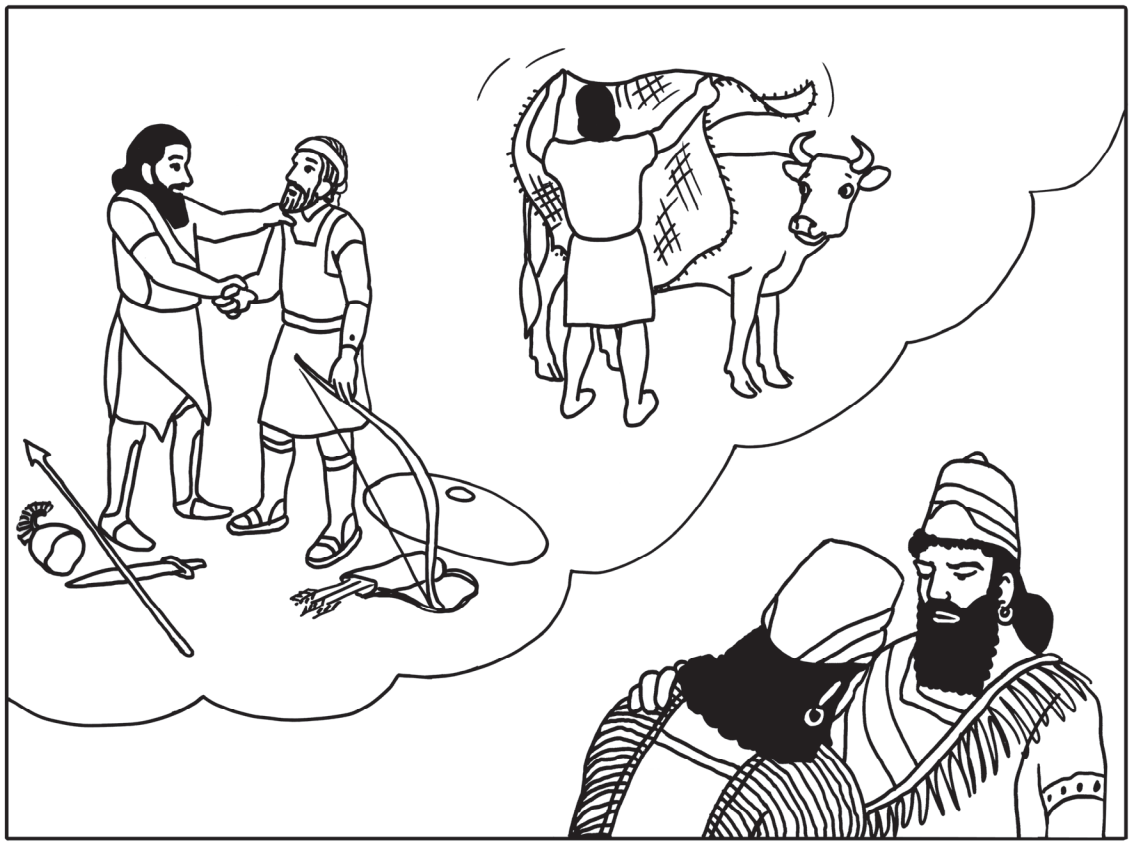
ג. שִׁבְרוּ מִזְבְּחֵי אֱלֹהֵיכֶם׃ *['Break the altars of your gods.]*

ד. וּשְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְדִרְשׁוּ אֶת־יהוה אֱלֹהֵי יִשְׂרָאֵל׃

['And lift up your eyes to the heavens and seek the LORD God of Israel.]

ה. הָסִירוּ אֶת־כָּל־הַבָּמוֹת׃ *['Remove all the cultic mounds.]*

2



א. וְאֶל־יהוה אֱלֹהֵי יִשְׂרָאֵל נְטוּ יְדֵיכֶם:

['And stretch out your hands toward the LORD God of Israel.]

ב. שׁוּבוּ מֵעֲוֹנוֹתֵיכֶם:

['Turn from your iniquities.]

ג. וּדְעוּ כִּי־יהוה הוּא אֱלֹהִים:

['And know that the LORD, he is God.]

ד. אִמְרוּ לְאוֹיְבֵיכֶם אַחֵינוּ אַתֶּם:

['Say to your enemies, "You are our brothers!"]

ה. הַלְבִּישׁוּ אֶת־בְּקָרֵיכֶם שָׂק:

['Clothe your herd in sackcloth.]

ו. וְהִשָּׁמְרוּ לָכֶם פֶּן־תֹּאכְלוּ לֶחֶם וּפֶן־תִּשְׁתּוּ מָיִם:

['And guard yourselves from (lit., lest) eating food and drinking water.]

ז. מִי יֹדֵעַ תִּמְצְאוּ חֵן בְּעֵינֵי יהוה:

['Who knows? You may find grace in the sight of the LORD.'"]

Segment 9.2.א. Structure: *Qal imperative, masculine plural*

Instructor: *A reinforcement activity for masculine plural imperatives will appear in §9.2.ד.*

9.2.א. Explanation: "Draw near (*mpl*) and listen (*mpl*) to me, all you men of Nineveh." קִרְבוּ וְשִׁמְעוּ לִי כָּל־אַנְשֵׁי־נִינְוֵה׃

INTERACTIVE SKILL: How to issue a command to a group of people, whether comprised entirely of men or of men and women.

As with singular forms, so also with plural forms, the imperative appears as the יקטל without its prefix. Compare יקטל forms with their corresponding **masculine plural** imperative forms, below. **Strong verbs** of the qal בִּנְיָן appear in this first table. Some of the meanings have been provided for you.

Qal imperative *pl* (compared with indicative), strong verbs

שרש	ד.ר.ש	ק.ר.ב	ש.ב.ר	ש.מ.ע	ש.מ.ר
יקטל *indicative 2mpl*	תִּדְרְשׁוּ	תִּקְרְבוּ	תִּשְׁבְּרוּ	תִּשְׁמְעוּ	תִּשְׁמְרוּ
Imperative mpl	דִּרְשׁוּ	קִרְבוּ	שִׁבְרוּ	שִׁמְעוּ	שִׁמְרוּ
Meaning	Seek!	Draw near!	Break		

The next table compares יקטל forms with imperative forms of so-called **weak verbs** in the **masculine plural**.

Qal imperative *mpl* (compared with indicative), weak verbs

Verb type	Col. 1 I-י	Col. 2 II-ו/י	Col. 3 III-ה/י	Col. 4 I-א	Col. 5 I-נ	Col. 6 I-נ
שרש	י.ד.ע	ש.ו.ב	נ.ט.י/ה	א.מ.ר	נ.שׂ.א	נ.פ.ל
יקטל *indicative 2mpl*	תֵּדְעוּ	תָּשׁוּבוּ	תִּנְטוּ	תֹּאמְרוּ	תִּשְׂאוּ	תִּפְּלוּ
Imperative mpl	דְּעוּ	שׁוּבוּ	נְטוּ	אִמְרוּ	שְׂאוּ	נִפְּלוּ
Meaning	Know!		Stretch out!		Lift!	

Segment 9.2.ב. Structure: *Hifil imperative, masculine plural*

Instructor: *Both strong and weak hifil verbs are represented. Verbs with transitive meaning are especially featured, in order to facilitate a Total Physical Response activity.*

9.2.ב. Explanation: "Clothe (*mpl*) your herds in sack-cloth."

הַלְבִּישׁוּ אֶת־בְּקָרֵיכֶם שַׂק:

INTERACTIVE SKILL: Expanding your repertoire when issuing commands to a group (men or mixed gender)

Suppose that you find yourself in a situation where you need to direct a team to help others in need (such as a fire chief coordinating a team of emergency respondents so they may find and rescue persons trapped in a burning building). In a situation of that sort, you may need access to imperatives arising from the **hifil** בִּנְיָן. Here are several examples of hifil imperatives (*mpl*) to help you grow familiar with their spelling and sound. All of these are shown in the hifil בִּנְיָן. Some are hifil verbs with a causative meaning (causing another person to perform a certain action). Others are hifil verbs without a causative meaning.

As to spelling, you will notice rather quickly that the ה... of the hifil appears in place of the *2mpl* ת... prefix of the יקטל. Thus תַּלְבִּישׁוּ *you* (*pl*) *will clothe* (*someone*) leads to the *mpl* imperative, הַלְבִּישׁוּ *Clothe* (*someone*)*!*

Hifil imperative *mpl* (compared with indicative)

Verb type	Strong verb	I-י	II-ו/י	III-ה	I-א	I-נ
שרש	ל.ב.שׁ	י.צ.א	ס.ו.ר	ע.ל.י/ה	א.כ.ל	נ.כ.י/ה
יקטל *indic. 2mpl*	תַּלְבִּישׁוּ	תּוֹצִיאוּ	תָּסִירוּ	תַּעֲלוּ	תַּאֲכִילוּ	תַּכּוּ
Imperative mpl	הַלְבִּישׁוּ	הוֹצִיאוּ	הָסִירוּ	הַעֲלוּ	הַאֲכִילוּ	הַכּוּ
Hifil meaning	Clothe!	Cause to go out!	Turn or remove (something)!	Cause to go up!	Cause to eat!	Strike!

For the spelling of hifil imperatives other than *mpl*, please see the "snapshot" verb table (§9.5.ה.). You may recall, for example, the hifil imperative *ms*: הוֹשִׁיעֵנִי *Rescue me!* This imperative includes a suffixed pronoun—reminding us that imperatives, too, may express their objects through pronominal suffixes. See §8.2.ד. for a list of pronominal suffixes.

Segment 9.2.ג. Structure: *Nifal imperative, masculine plural*

Instructor: *This segment includes a simple composition activity. It may be assigned in-class or as homework. All nifal imperatives in the chart below occur in the Hebrew Bible, although not necessarily in the* mpl *form.*

9.2.ג. Explanation and activity: "And guard yourselves (*m*) from eating food." וְהִשָּׁמְרוּ לָכֶם פֶּן־תֹּאכְלוּ לֶחֶם:[7]

INTERACTIVE SKILL: Further expansion of your repertoire when issuing commands to a group (comprised of men or of mixed gender)

Consider yet another situation. What if you needed to direct a **group** to take action on **their own behalf** (not on behalf of those they may be helping)? Let's return to the fire-rescue scenario (לְהַצִּיל מֵאֵשׁ *to snatch from fire*). After escorting occupants to safety, suppose that your crew has reentered the building in order to try to save it from further damage. But now the flaming structure is on the verge of a flash point, putting your entire crew in grave danger. What would you shout in order to warn them of the crisis?

הִשָּׁמְרוּ לָכֶם (nifal *mpl* imperative) is the way to say "Protect yourselves!" Perhaps you recall the two fish in an earlier Jonah episode, calling out to each other: הִשָּׁמֶר לְךָ... (§4.1). Here are some additional nifal imperatives you may find useful. Notice how closely they resemble their nifal counterparts in the יקטל conjugation.

Nifal imperative *mpl* (compared with indicative)

III-Guttural	III-ה/י	II-Guttural	I-נ	Strong verb	Strong verb	Verb type
שׁ.ב.ע	ע.ל.י/ה	ל.ח.מ	נ.צ.ל	ס.ת.ר	ק.ב.צ	שרש
תִּשָּׁבְעוּ	תַּעֲלוּ	תִּלָּחֲמוּ	תִּנָּצְלוּ	תִּסָּתְרוּ	תִּקָּבְצוּ	יקטל *indicative 2mpl*
הִשָּׁבְעוּ	הֵעָלוּ	הִלָּחֲמוּ	הִנָּצְלוּ	הִסָּתְרוּ	הִקָּבְצוּ	*Imperative mpl*
Swear an oath!	Get your-selves up!	Fight!	Rescue your-selves!	Hide your-selves!	Gather yourselves together!	**Nifal meaning**

[7] As observed earlier, to avoid a situation where two words have adjacent accented syllables, the accent in תֹּאכְלוּ moves from the ultima to the penultima, also effecting a vowel change in the penultima (תֹּאכֵלוּ). This shift is known as *nāsôg ʾāḥôr*. You may recall that לֶחֶם is a pausal form of לֶחֶם.

What would you shout to your fire rescue team if they were on the verge of being consumed in a massive conflagration? After shouting הִשָּׁמְרוּ, what else might you call out to them? String together three or four more expressions from the above group of nifal commands. Arrange them into a reasonable sequence, thereby helping your team to escape today in order to fight fires another day. You may finish your sentences in your native language, as needed.

	Your command (*nifal imv, mpl*)	Translation
א.	הִשָּׁמְרוּ לָכֶם פֶּן תֹּאכַל הָאֵשׁ אֶתְכֶם:	Look out lest the fire may devour you.
ב.		
ג.		
ד.		
ה.	(Optional)	

For the spelling of nifal imperatives other than *mpl*, please see the "snapshot" in §9.5.ה.

Segment 9.2.ד. Structure: *Qal, hifil, and nifal imperatives, masculine plural*

Instructor: *Divide the class into groups of two or more persons for this in-class activity. All groups should have at least one male so that they may be addressed with a* mpl *imperative.*

9.2.ד. Activity: "Fall (*mpl*) on your faces to the ground."

נִפְלוּ עַל־פְּנֵיכֶם אַרְצָה:

INTERACTIVE SKILL: Experiment with responding to commands as a group and issuing commands to another group

Gather with others in a small group. Devise two or three actions that you would like to request another group to perform. Choose actions that can be performed physically, rather than calling for mental or emotional responses. Since the group to which you will issue your commands will include at least one male, your commands should employ masculine plural imperative forms. Draw primarily from imperatives introduced in this module. If you wish, you may branch out to employ an imperative not found in

this module, provided that your classmates have encountered the particular combination of שׁרשׁ and בִּנְיָן for a word you wish to use (limited to qal, hifil, and nifal בִּנְיָנִים). Confirm the accuracy of forms you intend to use, referring to verb tables at the back of this volume.

When directed by your instructor, issue your commands to another group in your class. See how quickly they are able to bring your directives to life!

Module 9.3. Structures: *Feminine plural imperatives in qal, nifal, and hifil* בִּנְיָנִים

Instructor: *Now the king of Nineveh conveys commands to the women of the community via his queen. Again, strong verb forms occur early in the episode, followed by representative weaker verb forms.*

MODULE 9.3 Issuing directives to a group of women

Words for responding מִלִּים לַעֲנוֹת

Please refer to word lists presented earlier in this unit for additional vocabulary that you will need for this Jonah episode, especially feminine imperative forms.

צֵא, צְאִי, צְאוּ, צְאֶינָה [י.צ.א]	Go out!* *imv*
שֵׁב, שְׁבִי, שְׁבוּ, שֵׁבְנָה [י.ש.ב]	Sit! Dwell!* *imv*

בְּכֵה, בְּכִי, בְּכוּ, בְּכֶינָה [ב.כ.י/ה] לְ *or* אֶל- *or* עַל-	Weep for!* *imv*
לְבַשׁ, לִבְשִׁי, לִבְשׁוּ, לְבַשְׁנָה [ל.ב.ש]	Wear! Put on! *imv*

Words for hearing מִלִּים לִשְׁמֹעַ

הַאֲבֵד, הַאֲבִידִי, הַאֲבִידוּ, הַאֲבֵדְנָה [א.ב.ד]	Destroy!* *hifil imv*
פֶּסֶל, פְּסִילִים, פֶּסֶל-, פְּסִילֵי-	idol *m*

אֶבְיוֹן, --, אֶבְיוֹנִים, --	poor, needy
אֱהַב, אֱהֲבִי, אֱהֲבוּ, אֱהַבְנָה [א.ה.ב]	Love!* *imv*
אֵפֶר	ashes *m*

9.3 Jonah Episode: And he said to his wife…



א. וַיֹּ֤אמֶר לְאִשְׁתּוֹ֙ דַּבְּרִי֙ אֲלֵיהֶ֔ן לֵאמֹ֕ר קְרַ֖בְנָה בְּנ֣וֹת־נִינְוֵ֑ה וּשְׁמַ֖עְנָה לִֽי׃

[And he said to his wife, "Speak to them saying, 'Draw near, daughters of Nineveh, and listen to me.]

ב. צְאֶ֤ינָה מִבָּתֵּיכֶן֙ וְשַׁבְנָ֣ה עַל־הָאֵ֔פֶר׃ *['Go out from your houses and sit in the ashes.]*

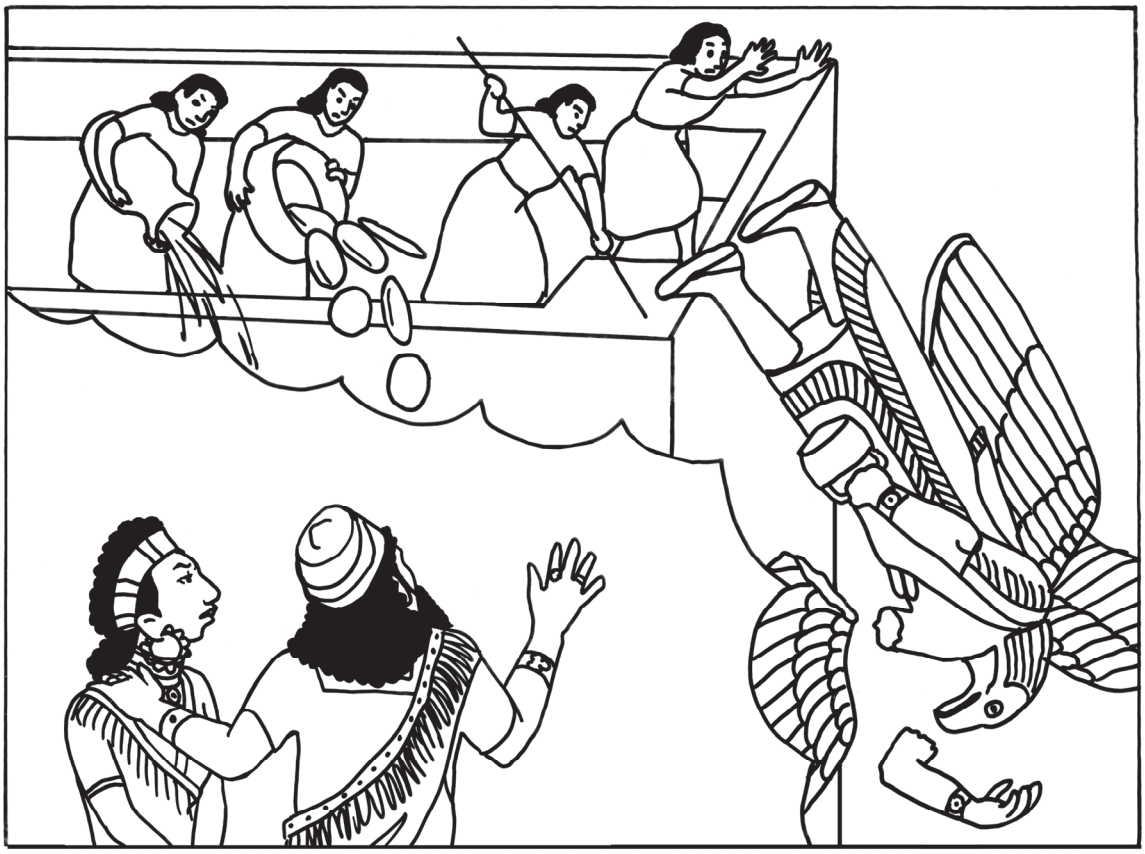
ג. לְבַשְׁנָ֥ה שַׂ֖ק כֻּלְכֶֽן׃ *['Wear sackcloth, all of you.]*

ד. בְּכֶ֣ינָה לְמִשְׁפְּחֹתֵיכֶ֔ן לִבְנֵיכֶ֖ן וְלִבְנֹתֵיכֶֽן׃

['Weep for your families, for your sons and your daughters.]

ה. שׁ֥וּבְנָה מֵחַטַּאתְכֶֽן׃ *['Turn from your sin.]*

2



א. הַאֲבֵדְנָה כָּל־פֶּסֶל:

['Destroy every idol.]

ב. אֱהַבְנָה אֶת־יהוה וְאַל־בִּגְדֵיכֶן:

['Love the LORD and not your garments.]

ג. הִשָּׁמַרְנָה פֶּן־תֹּאכַלְנָה לֶחֶם וּפֶן־תִּשְׁתֶּינָה מָיִם:

['Guard yourselves from (lit., lest) eating food and drinking water.]

ד. תֵּנָה לַחְמְכֶן לָאֶבְיוֹנִים:

['Give your food to the needy.]

ה. מִי יֵדַע תִּמְצֶאנָה חֵן בְּעֵינֵי יהוה:

['Who knows? You may find grace in the sight of the LORD.'"]

Segment 9.3.א. Structure: *Qal feminine plural imperatives*

Instructor: *Since the Hebrew Bible contains comparatively few feminine plural imperatives, the quantity given here will be less than the quantity of masculine plural forms provided earlier.*

9.3.א. Explanation: "Draw near (*fpl*), daughters of Nineveh, and listen (*fpl*) to me." קְרַבְנָה בְּנוֹת־נִינְוֵה וּשְׁמַעְנָה לִי׃

INTERACTIVE SKILL: How to issue instructions to a group of women

As with other imperatives, the **feminine plural** forms resemble their יקטל counterparts. Compare them in this cluster from the qal בִּנְיָן.

Qal imperative *fpl* (compared with indicative), strong verbs

שרש	ק.ר.ב	ש.מ.ע	ל.ב.שׁ
יקטל *indicative 2fpl* [8]	תִּקְרַבְנָה	תִּשְׁמַעְנָה	תִּלְבַּשְׁנָה
Imperative fpl	קְרַבְנָה	שְׁמַעְנָה	לְבַּשְׁנָה
Meaning	Draw near!	Listen!	Wear!

In the case of **weak verbs**, יקטל forms once again will provide a helpful foundation. However, several vowels undergo a change (cf. I-י and II-ו/י, below).

[8] Textual evidence indicates that the imperative *fpl* could also be expressed by forms ending only in ן... rather than נָה.... This is found in words such as שְׁמַעַן *Listen* (*fpl*)*!* and קִרְאֶן *Call out* (*fpl*)*!* (Gen. 4:23 and Exod. 2:20, respectively), and in a word such as מְצֶאן *Find* (*fpl*)*!* where the *ketiv* presents a ן... form, while the *qere* represents a נָה... ending by vocalizing ָן... (Ruth 1:9). Since vowel notations including this qameṣ were supplied subsequent to the addition of vowel-consonants such as a vowel-related ה, and since in the early rabbinic period (ca. second century CE) the consonantal text together with vowel-consonants was regarded as stable and not to be emended, if a later scribe encountered a word such as מצאן and wished to signal a pronunciation ending in ה...ָ, that scribe would have added only vowels at that stage of textual transmission. He would have added only the qameṣ, not qameṣ-hē. This would account for the unusual ending ָן... found in מְצֶאן (rather than נָה...).

Qal imperative *fpl* (compared with indicative), weak verbs

I-נ	I-א	III-ה/י	II-ו/י	I-י	I-י	Verb type
נ.ת.נ	א.ה.ב	ב.כ.י/ה	ש.ו.ב	י.ש.ב	י.צ.א	שרש
תִּתֹּנָה	תֶּאֱהַבְנָה	תִּבְכֶּינָה	תָּשֹׁבְנָ[9]	תֵּשַׁבְנָה	תֵּצֶאנָה	יקטל *indicative 2fpl*
תְּנָה	אֱהַבְנָה	בְּכֶינָה	שֹׁבְנָה	שַׁבְנָה	צְאֶינָה[10]	*Imperative fpl*
Give!		Weep!	Turn!			**Meaning**

Segment 9.3.ב. Structure: *Hifil and nifal feminine plural imperatives*

Instructor: *One of each of hifil and nifal feminine plural imperatives appears below in order to reinforce common features of the feminine plural morphology. The Hebrew Bible contains only a small number of feminine plural hifil imperatives and none in the nifal.*

9.3.ב. Explanation: "Destroy (*fpl*) every idol!" הַאֲבֵדְנָה כָּל־פֶּסֶל׃

INTERACTIVE SKILL: Expanding your vocabulary for giving directions to a group of women

In case you may be wondering how feminine plural imperatives would appear in other בִּנְיָנִים, here are two samples. One is from hifil, the other is from nifal.[11] In each case the imperative is framed with ה...נָה. Can you account for the **dagesh** in the first radical of the **nifal** imperative הִשָּׁמַרְנָה?

Hifil and nifal imperatives *fpl* (compared with indicative)

Nifal	Hifil	בִּנְיָן
תִּשָּׁמַרְנָה	תַּאֲבֵדְנָה	יקטל *indicative 2fpl*
הִשָּׁמַרְנָה	הַאֲבֵדְנָה	*Imperative fpl*
Guard yourselves!	Destroy!	**Meaning**

[9] Regarding suffix in ...ָן, rather than ...נָה, see note immediately preceding.

[10] Spelled צְאֶינָה in Song of Sol. 3:11 (as if it were a III-ה/י verb). We might have expected צֵאנָה.

[11] The nifal is provided only to portray features associated with other nifal imperatives, and to reinforce the *fpl* suffix. In actuality, the Hebrew Bible preserves no nifal imperatives which are *fpl*.

Segment 9.3.ג. Structure: *Qal, hifil and nifal imperatives, feminine plural*

Instructor: *This activity requires the use of feminine plural imperatives. They may be drawn from any of the following* בִּנְיָנִים*: qal, hifil or nifal.*

The activity may be completed by individuals or groups of any gender, either as homework or as an in-class activity. If completed as a group activity, you may increase the interest factor by asking group A to stipulate the "product" for which group B is to develop consulting advice.

After the activity has been completed, you may reinforce learning by presenting selected results to the class, then inviting the class either (a) to guess what product a particular enterprise sought to market, or (b) to vote on what advice seemed most innovative.

9.3.ג. Activity: "Give (*fpl*) your (*fpl*) food to the poor."

תְּנָה לַחְמְכֶן לָאֶבְיוֹנִים׃

INTERACTIVE SKILL: Experimenting with issuing instructions to a group of women

Imagine that you are a consultant serving new entrepreneurs. A group of three women ask for your help. Begin by determining what is the product they wish to market. Either choose one of the following products or follow your teacher's instructions concerning how to identify the product you are to focus on.

מְלָאכָה work, craftsmanship *f*			
לֶחֶם	יַיִן	בְּגָדִים	סֹלֶת high-grade flour *f*
בִּגְדֵי־תִפְאֶרֶת beautiful garments	שֵׂק	כְּלֵי־זָהָב	שֶׁמֶן oil, perfume

Next, provide two or three pieces of advice that will help their business get off to a good start.

(Translation)	(First, write down what product the women plan to market.)	מְלָאכָה
	(Now provide your advice to them.)	א.
		ב.
	(Optional)	ג.

Module 9.4. Structures: *Jussive and cohortative forms*

Instructor: *In this Jonah Episode the king of Nineveh uses the jussive to issue commands to 3rd-person groups ("May the wicked…"). The cohortative will occur as he urges the people and himself to action ("So let us seek…"). You may recognize parts of the king's speech as adapted from Isa. 55:6-7.*

MODULE 9.4 Expressing a hope for an absent person, and calling a group to action

Words for responding מִלִּים לַעֲנוֹת

אָשׁוּבָה [ש.ו.ב]	I will (I am resolved to) turn* *cohort. sing.*
וַיִּפֶן [פ.נ.י/ה]	then he turned
וְיָשֹׁב [ש.ו.ב]	and may he return* *jussive*

יַעֲזֹב [ע.ז.ב]	he will abandon, forsake *indicative*, may he abandon, forsake* *jussive*[a]
קָרוֹב	near

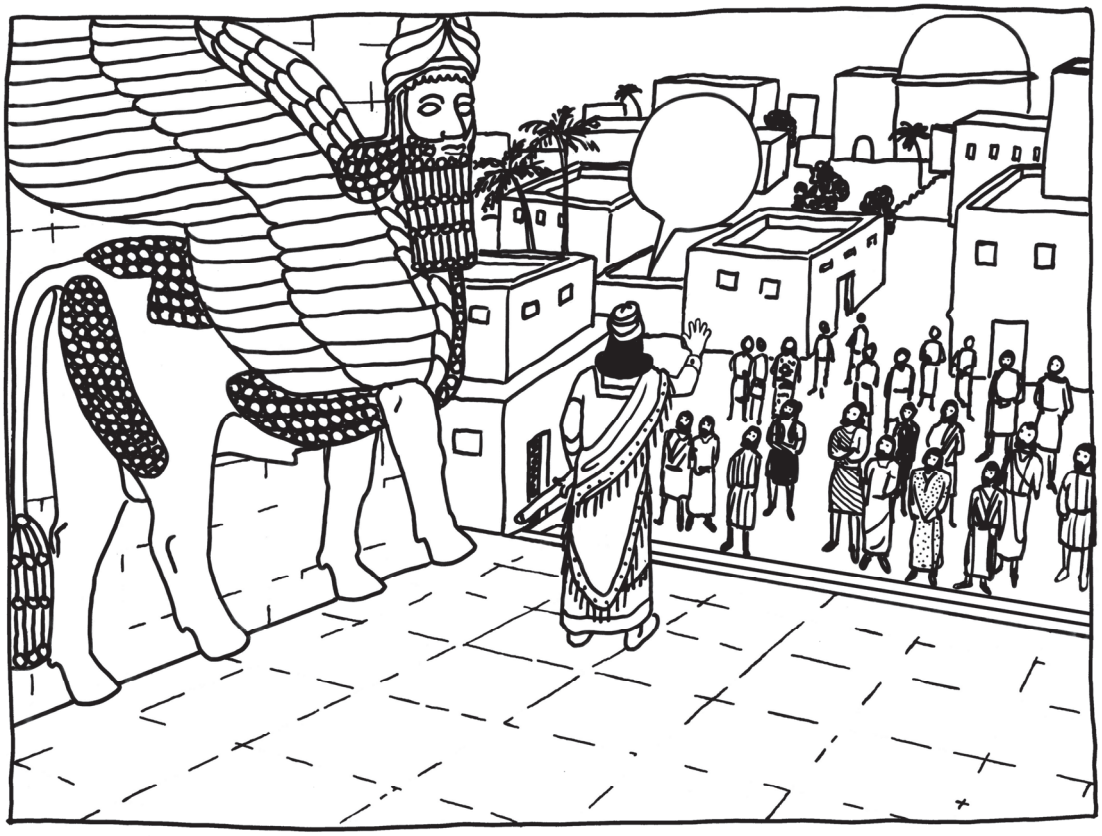
[a] Both jussive and indicative would be spelled יַעֲזֹב.

Words for hearing מִלִּים לִשְׁמֹעַ

אֶדְרְשָׁה [ד.ר.ש]	I will (I am resolved to) seek* *cohort. sing.*
אָוֶן, אוֹנִים, אוֹנ־, אוֹנֵי־	wickedness, disaster *m*
בִּהְיוֹתוֹ [ה.י.י/ה]	while he is (*lit.*, in his being*) *prep., inf c, 3ms suffix*
הִמָּצְאוֹ [מ.צ.א]	(a circumstance of) his being found* *nifal inf c, 3ms suffix*
יַפְקֵד [פ.ק.ד]	may he appoint *hifil jussive*

מַחֲשָׁבָה, מַחֲשָׁבוֹת, מַחֲשֶׁבֶת־, מַחְשְׁבוֹת־	thought, intent, plan *f*
נָבֹאָה [ב.ו.א]	Let us come, enter* *cohort. pl.*
נִדְרְשָׁה [ד.ר.ש]	Let us seek* *cohort. pl.*
נִקְרָא [ק.ר.א]	we will call *indicative*, *or* Let us call* *cohort. pl.*

9.4 Jonah Episode: Then the king turned.



א. וַיָּ֤קָם הַמֶּ֙לֶךְ֙ אֶל־כִּסְא֔וֹ

[Then the king turned to all the people.]

ב. וַיֹּ֣אמֶר נִדְרְשָׁה־נָּ֞א אֶת־יהוה בְּהִמָּצְא֗וֹ נָבֻ֙אָה֙ וְנִקְרָ֣א אֹת֔וֹ בִּֽהְיוֹתוֹ֖ קָרֽוֹב׃

[And he said, "So let us seek the LORD while he may be found; let us go and call on him while he may be near.]

ג. יַעֲזֹ֤ב רָשָׁע֙ דַּרְכּ֔וֹ וְאִ֥ישׁ אָ֖וֶן מַחְשְׁבֹתָ֑יו וְיָשֹׁ֙ב֙ אֶל־יהוה׃

["May the wicked forsake his way and the troublesome person, his plans; and may he return to the LORD.]

ד. וַאֲנִ֗י אָשׁ֙וּבָה֙ מִדַּרְכִּ֣י הָרָעָ֔ה וְאֶדְרְשָׁ֖ה אֶת־יהוה בְּכָל־לִבִּֽי׃

["As for me, I will [am resolved to] turn from my wicked way and seek the LORD with all my heart."]

9.4.א. Explanation: "May the wicked forsake his way." יַעֲזֹב רָשָׁע דַּרְכּוֹ׃

Segment 9.4.א. Structure: *Jussive forms, indirect volitives*

Instructor: *This explanation locates the jussive as a third person command. Syntax of indirect volitives also is introduced.*

INTERACTIVE SKILL: How to express a wish that someone would behave in a certain manner, when the person being referring to may not be immediately present

Do you recall a situation that led you to express a wish or a hope concerning someone without addressing that person directly? Perhaps you noticed a friend's hidden talent for art. This may have led you to exclaim to a mutual friend, "I hope she realizes how gifted she is!" Or perhaps someone was driving irresponsibly, leading you to remark: "I wish a patrolman would give him a traffic ticket!" These indications of your will, expressed concerning a person not immediately present, would be conveyed in Hebrew by a form called the jussive.

From the heading above, notice what is the king of Nineveh's will or determination for the wicked: יַעֲזֹב רָשָׁע דַּרְכּוֹ *May the wicked forsake his way*. Although the word "may" in English might be understood as asking permission, in this instance it has a more forceful connotation. Loosely paraphrased it could read, "the wicked must forsake his way." (Notice the tone of obligation or command.)

The jussive supplies a command expression for the **third person** (*May he* / *she* / *they*…).[12] In contrast, the imperative constitutes a second person command.

We have already encountered some jussive forms in our study. Perhaps you recall these examples.

- The wish for wellbeing involves a piel jussive: יְבָרֶכְךָ יהוה *May the LORD bless you* (§1.1). יְבָרֶכְךָ is a jussive from ב.ר.כ (piel בִּרֵךְ), meaning *May he bless you*.
- The elders of Nineveh employed a nifal jussive when they determined to establish a group of investigators to explore the widows' complaint. They said, יִקָּרְאוּ שְׁלֹשָׁה אֲנָשִׁים *Let three men be summoned* (§7.4). יִקָּרְאוּ is a jussive meaning *Let them* / *may they be summoned* (nifal נִקְרָא).

[12] Later in this unit we will encounter jussives negated with אַל to form a prohibition (sometimes labeled "vetitive"). Prohibitions formed by אַל with the jussive are not limited to the third person, but appear in the second person as well.

Jussive forms resemble the יקטל conjugations we are already familiar with. In fact, most jussive forms are spelled **exactly like** their indicative יקטל counterparts. A few verbs distinguish between indicative and jussive spellings, producing a shorter form for the jussive. Shortened forms tend to occur with three groups of verbs:

Group 1. II-ו verbs (וּ in יָמוּת becomes ◌ֹ in יָמֹת)

Group 2. III-ה/י verbs (final ה is omitted, so יַעֲשֶׂה becomes יַעַשׂ)

Group 3. Theme vowel ◌ִי becomes ◌ִ when appearing in a closed syllable (as is the case with II-י verbs such as ג.י.ל and with verbs in the hifil בִּנְיָן)[13]

Here is a collection showing shorter jussive forms in these three groups, along with corresponding indicative forms. Compare each indicative on the upper row (longer form) with the jussive appearing below it (shorter form).[14]

Jussive *3ms* (compared with indicative)

Group 3: ◌ִי theme vowel			Group 2: III-ה/י			Group 1: II-ו		
יַפְקִיד	יָגִיל	יַגִּיד	יַעֲשֶׂה	יִהְיֶה	יִבְנֶה	יָשׁוּב	יָמוּת	**יקטל**
he will appoint	he will rejoice	he will announce	he will make	it will be	he will build	he will turn	he will die	***Indicative* (longer)**
יַפְקֵד	יָגֵל	יַגֵּד	יַעַשׂ	יְהִי	יִבֶן	יָשֹׁב	יָמֹת	***Jussive* (shorter)**
may he appoint	may he rejoice	may he announce	may he make	may there be	may he build	may he turn	may he die	

These three groups represent the configurations where the jussive spelling will most commonly be distinguishable from the standard יקטל indicative spelling. For the remainder of cases, the spelling of

[13] The shorter hifil forms described here provide the base to which the vav-conversive is prefixed for the preferred spelling of *3ms* indicative hifil וַיַּקְטֵל expressions (cf. §8.2.ב.).

[14] The shorter יקטל *3ms* **hifil** forms tend **not** to occur when a **suffix** is added (allowing for exceptions such as in Deut. 29:27 and Josh. 10:27). Consequently when we encounter a long יקטל *3ms* hifil form with a suffix, we should consider whether it may stand for a shortened form (with the possibility of a jussive meaning). See §8.2.ב. regarding the shorter forms.

יקטל indicative forms cannot be distinguished from jussive forms. In those cases, proper interpretation of a written text will rest primarily on syntax (how a word is used and where it appears in a phrase).

Recognizing jussives. Here are two ways to recognize jussives. **First**, when a יקטל form appears **first in its clause**, this generally signals that it has the force of a **jussive**. In such circumstances, the syntax (word order) alerts the reader to watch for a jussive meaning.[15] Notice what word comes first in the heading above: יַעֲזֹב רָשָׁע *May the wicked forsake.* If, instead, it had been written רָשָׁע יַעֲזֹב (with the verb no longer in first position), then the meaning would **not** have been jussive, but indicative: *The wicked **will** forsake….* A jussive is considered "first in its clause" even though it may be combined with the conjunction (as with וְיִמְצְאוּ in the example from 1 Samuel 25, below).

An example of a jussive appearing "first in its clause" may be seen in the creation account when God ordained that waters should become filled with creatures. Notice that the יקטל form יִשְׁרְצוּ *let them teem* opens the quotation, thus indicating a jussive: **...**וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ *Then God said, "Let them teem…"* (Gen. 1:20). This jussive is not distinguishable by spelling, but may be detected by its clause-initial position (syntax).

A **second** way to detect a verb having the force of a jussive is to notice **a command form followed by a וְיִקְטֹל**. That וְיִקְטֹל typically will have the force of a jussive, even though its spelling may not be uniquely jussive. Recall that with וְיִקְטֹל (vav-copulative), the **...**וְ leaves the meaning of the verb unaltered, unlike וַיִּקְטֹל (vav-conversive **...**וַ), which largely operates as a קטל form.

An example of a וְיִקְטֹל with the force of a jussive, preceded by a command form, may be observed when David sent some young men with a message requesting hospitality of Nabal. David urges Nabal, שְׁאַל אֶת־נְעָרֶיךָ וְיַגִּידוּ לָךְ **וְיִמְצְאוּ** הַנְּעָרִים חֵן בְּעֵינֶיךָ *Ask your young men and they will report to you, and **so may** [David's] young men **find** favor in your sight* (1 Sam. 25:8b). When appearing alone, יִמְצְאוּ might be rendered *they will find* (indicative יקטל). But when preceded a command (the imperative שְׁאַל *Ask!*) and when its own spelling indicates a vav-copulative **...**וְ (not a vav-conversive **...**וַ), the יקטל form וְיִמְצְאוּ has the force of a jussive. That is why וְיִמְצְאוּ should be rendered *and so **may** they find*.[16] Since it is not spelled as a vav-conversive (וַיִּמְצְאוּ), it cannot mean *so they found*.

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[15] Cf. Van der Merwe, §19.4.4.1, also Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, JSOTSup 86 (Sheffield: Sheffield Academic Press, 1990), 75–81, and 170.

[16] Cf. Joüon §116d, where a vav-copulative וְיִקְטֹל after a volitive is termed an "indirect jussive." It is subordinate to the preceding volitive statement, providing a sense of consequence or rationale. See also *IBHS* §34.6.

A jussive with this syntax (appearing with a vav-copulative **...**וְ, and following **a command** or "volitive") will express a **consequence or purpose** of that prior command. In the David-Nabal episode, David's hope that his own young men "**may find favor** in your sight" supplied a consequence or purpose of the command to Nabal: "Ask your young men!"

Segment 9.4.ב. Structure: *Jussive forms*

Instructor: *This activity reinforces jussive forms that were introduced in the previous segment.*

9.4.ב. Activity: "And may he return to the LORD." וְיָשֹׁב אֶל־יהוה:

INTERACTIVE SKILL: Practicing expressing hopes, wishes for someone

Is there someone that you wish would take a particular action—someone who is not immediately present? Perhaps you harbor a wish concerning a wealthy uncle and aunt: "May they donate monies to alleviate homelessness!" Or perhaps you wish concerning a friend: "May she prepare a great feast for me and my friends!" Then again, perhaps you simply wish that, after weeks of rain, the gray skies would part: "May there be light!"

Employ one of the jussives found in the preceding segment (§9.4.א.) or in the current segment to express something you would like to see happen. Some forms and meanings are provided. Where blanks appear, see if you can supply the missing form or translation. Although only singular forms are offered below (*May he* / *she* / *it*…), the jussive operates with equal facility in the plural number (*May they*…).[17]

Keep in mind that the wish you express should be directed toward someone who is **remote** (third person). Also take care to place the **verb first**, as explained in the initial comment about "Recognizing jussives," above. Add an object or prepositional phrase to enrich your wish, employing Hebrew expressions whenever possible. Then compare your wish with that of a classmate.

[17] E.g., יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ... *Let the heavens rejoice and let the earth shout in exultation*… (1 Chron. 16:31a). Note that יִשְׂמְחוּ comes first in the phrase (thus signaling a jussive even though the spelling is not distinctive). In the case of וְתָגֵל, both the syntax and the spelling indicate jussive.

Jussive *3ms* and *3fs*		
Translation	***3fs***	***3ms***
May he / she bring	תָּבֵא	יָבֵא
May there be (*or* may he / she be)	תְּהִי	יְהִי
May he / she bring out	תּוֹצֵא	יוֹצֵא
	תֵּלֵךְ	
May he / she find		יִמְצָא
May he / she bring near	תַּקְרֵב	יַקְרֵב
May he / she send	תִּשְׁלַח	
	תִּשְׁמַע	יִשְׁמַע
		יִשְׁמֹר
	תִּתֵּן	יִתֵּן

Segment 9.4.ג. Structure: *Plural forms of the cohortative*

Instructor: *A matching activity serves to reinforce the plural cohortative. The singular cohortative, together with a wider range of meanings, will be introduced in §9.4.ד. A discussion of the particle* נָא *follows in §9.4.ה.*

9.4.ג. Explanation and activity: "Let us seek...!" נִדְרְשָׁה...:

INTERACTIVE SKILL: How to urge your cluster of friends to do something as a group

When was the last time you were enjoying some leisure time with friends and someone said, "Let's look for something to eat"? To urge a group to action, Hebrew adds a ־ָה... suffix to the first person plural יקטל conjugation. Thus נִדְרַשׁ *we will seek* (or *look for*) becomes נִדְרְשָׁה, *let us seek* (or *look for*).

This form is called the "cohortative." It is always first person (נִדְרְשָׁה is *1cpl*; אֶדְרְשָׁה is the corresponding singular cohortative). Here are three sample verbs showing the transformation from **indicative** *1cpl* יקטל to **cohortative** *pl*. In some cases the additional syllable ־ָה... causes a reduction in preceding vowels.

Cohortative *pl* (compared with indicative)

שרש	ד.ר.שׁ	ה.ל.כ	שׁ.ו.ב
יקטל *indicative 1cpl*	נִדְרַשׁ	נֵלֵךְ	נָשׁוּב
Cohortative pl	נִדְרְשָׁה	נֵלְכָה	נָשׁוּבָה
Meaning	Let us seek!	Let us go!	Let us turn!

You may recall having encountered the following two cohortative expressions in past units. Now you can better grasp how the translation was generated.

נֵלְכָה אֶל־הַמֶּלֶךְ:	*Let us go to the king!* (spoken by three investigators, after identifying the royal garment near the crime scene, §7.5)
נָשׁוּבָה מֵעֲוֹנֹתֵינוּ:	*Let us repent of our iniquities!* (part of the recovery strategy as reported by Ashdodites, §8.2)

The table below lists several cohortatives that occur more commonly in the Hebrew Bible. Both the Hebrew and English are presented in alphabetical order, independent of each other. As you look them over, see whether you can **match** Hebrew words with their proper translation. You may draw connecting lines, or write the correct translation under the respective Hebrew cohortative.

נָבֹוֹאָה	נֵדְעָה	נִדְרְשָׁה	נִזְבְּחָה	נֵלְכָה	נִקְרָה	נִקְחָה	נָשׁוּבָה
Let us call!	Let us enter!	Let us go!	Let us know!	Let us return!	Let us seek!	Let us sacrifice!	Let us take!

Did you notice that in the case of נִקְרָא the cohortative was spelled no differently than its יקטל form? This overlap of spelling is generally the case with verbs that are III-א (also III-ה/י, such as cohortative נַעֲשֶׂה in Gen. 1:26). At times such שֶׁרְשִׁים may appear with a distinct cohortative spelling (as with נָבֹוֹאָה, above). Rely on context and verb location in a sentence (syntax) to recognize cohortatives that lack morphological indicators.

Segment 9.4.ד. Structure: *Singular cohortative*

Instructor: *This segment begins by presenting the morphology of the singular cohortative, together with its capacity to express resolve. A biblical example follows. Dimensions of the cohortative other than resolve are then introduced.*

9.4.ד. Explanation: "As for me, I am resolved to turn from my wicked way." וַאֲנִי אָשׁוּבָה מִדַּרְכִּי הָרָעָה׃

INTERACTIVE SKILL: How to express what you as an individual feel determined or resolved to do

Have you ever found yourself in a situation where you knew what action you must take, but found it difficult to summon the resolve to make that step? Perhaps a complex project loomed before you, so large that it was difficult to overcome inertia in order to take the first step. Or perhaps you needed to write a letter of apology, and found it difficult to begin.

Hebrew has a concise way to indicate that an individual is coaxing—even commanding—himself or herself to a particular action. The biblical writer would use a **singular** form of the cohortative. Thus in the Jonah episode the king of Nineveh employs a cohortative, singular, to tell of his **determination** to repent: וַאֲנִי אָשׁוּבָה מִדַּרְכִּי הָרָעָה *As for me, I will* [*am resolved to*] *turn from my wicked way*. The expression "…am resolved…" has been supplied in an attempt to capture the tone of determination latent within the singular cohortative אָשׁוּבָה. More literally, the cohortative directs a command toward oneself.

The **singular** cohortative is formed along lines of the plural cohortative that was introduced in the previous segment. Begin with a *1cs* יקטל form such as אָשׁוּב *I will turn*. Then add a suffix of ָה... Thus אָשׁוּב *I will turn* becomes אָשׁוּבָה *I am resolved to turn*, indicating that the speaker is urging him or herself forward to the task of "turning."

Here are the same verbs that were shown above for plural cohortative, now shown in their **singular** form.

Cohortative *singular* (compared with indicative)

שרש	ד.ר.ש	ה.ל.כ	ש.ו.ב
יקטל *indicative 1cs*	אֶדְרֹשׁ	אֵלֵךְ	אָשׁוּב
Cohortative sing.	אֶדְרְשָׁה	אֵלְכָה	אָשׁוּבָה[18]
Meaning	May I seek!	May I go!	May I turn!

An excerpt from Psalm 108 where the poet employs two cohortatives in the singular number may be helpful for grasping the capacity of the cohortative to convey **resolve**. The psalmist writes:

[18] The qal cohortative *1cs* is one of the forms that in hollow verbs will display a penultimate accent.

My mind is firm, O God; **may I sing** [אָשִׁירָה I am resolved to sing] and **may I make music** [וַאֲזַמְּרָה I am resolved to make music], even whole-heartedly[19] (Ps. 108:2; [ET v. 1]).	נָכוֹן לִבִּי אֱלֹהִים **אָשִׁירָה וַאֲזַמְּרָה** אַף־כְּבוֹדִי:

Some Bible translations render the verbs אָשִׁירָה and וַאֲזַמְּרָה as simple future expressions: *I will sing* and *I will make music*. Unfortunately, such a rendition misses the inner coaxing of the self that is denoted by the cohortative in this soliloquy.[20] In this particular composition, it is evident that the poet is **charging** himself or herself to sing, despite the fact that he does not feel inclined to sing (note the dire circumstances signaled by the poet's plea for rescue in v. 7 [ET v. 6]). The very fact that he must **urge** himself to sing may comprise a focal message that the poet was trying to convey to his audience. He was telling his readers that there were times when he felt he must steel an inner resolve (נָכוֹן לִבִּי), times when he must engage in expressions of worship, despite the dilemmas that were besieging him.[21]

We should be aware that (a) summoning a group to action and (b) expressing resolve are not the only meanings associated with the cohortative. Three additional meanings should be noted as well.

(c) At times the notion of strong desire conveyed by a cohortative will amount to a **request for permission**, not a statement of resolve. This is particularly true when we find a differential of power—when the power to permit or deny that desire rests with the one to whom the speaker is addressing his or her desire. Such was the case when Moses sent messengers to Sihon, king of Heshbon, requesting permission to transit through the king's territory. Moses expressed his request as a cohortative (אֶעְבְּרָה בְאַרְצֶךָ, Deut. 2:27). Since fulfillment of this desire was contingent on the king's granting his permission, Moses' words should be translated: *Let me* [*permit*

[19] כְּבוֹדִי, lit. *my glory*, suggests that the poet's forthcoming expression of worship will be not be miserly, but rather he will commit to this endeavor his full resources and reputation.

[20] *The Jerusalem Bible* captures the cohortative sense of resolve by rendering, "I mean to sing and play" (Garden City, New York: Doubleday and Co., Inc., 1966). Concerning resolve in soliloquy, see GKC §108, and *IBHS* §34.7b.

[21] In Late Biblical Hebrew the cohortative form could evidently be employed with no distinctive cohortative meaning, functioning simply as a יקטל (cf. "pseudo-cohortative" in *IBHS* §34.5.3). In cases where a cohortative meaning fits the context, however, we do well to consider carefully the contribution it can make.

me to] *pass through your land* (rather than *I am determined to pass through your land*). The notion of seeking permission can operate with plural cohortatives as well as singular.[22]

(d) In some cohortatives we cannot detect any of the foregoing meanings. In contrast, certain cohortatives convey a tone of **doubtfulness** or **uncertainty**.[23] Consider the episode during the golden calf rebellion, when Moses told the Israelites his plan to take up with God the issue of their sin. Using a cohortative, Moses said to them, אוּלַי אֲכַפְּרָה *Perhaps I can make atonement…* (Exod. 32:30b). Since the indicative יקטל alone may convey uncertainty or potentiality (and אוּלַי *perhaps* generally will be followed by an indicative יקטל), when we encounter instead a cohortative in such an atmosphere, it may connote an even greater degree of dubiety. If this inference is correct, then through his use of a cohortative in Exodus 32 Moses was signaling that he supposed his odds of securing atonement on Israel's behalf were less than even.

(e) When a cohortative follows a vav-copulative,[24] the notion of **uncertainty** or **dubiety** also obtains, as in this query by King Jehoshaphat: הַאֵין פֹּה נָבִיא לַיהוה...וְנִדְרְשָׁה מֵאוֹתוֹ: *Is there not a prophet of the LORD here…so that we might inquire of him?* (1 Kings 22:7). The term וְנִדְרְשָׁה with its vav-copulative is a cohortative that "depends" on the prior clause. The cohortative clause, "so that we might inquire," depends on the clause, "Is there not a prophet…?" In expressions like this, the cohortative's notion of desire (Jehoshaphat desired to confer with a prophet of the LORD) mixes with uncertainty—a longing diluted with doubt: *so that we might inquire….*[25]

To summarize, the cohortative can help to convey the following meanings:

(a) To summon a group to action (*Let us*…, only as a plural)

(b) To express strong desire or resolve (*I am* / *we are determined to…*)

(c) To request permission when the desire requires approval from another (*Let me* / *us…*; *Permit me* / *us to…*)

(d) To add a measure of uncertainty to an expression of intent (*Perhaps I* / *we can…*)

(e) To indicate uncertainty in a dependent clause (with וְ, *…so that I* / *we might*)

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[22] Evidence of plural cohortative with notion of seeking permission appears in Moses' parallel appeal to the king of Edom: נַעְבְּרָה־נָּא בְאַרְצֶךָ *Please let us* [*permit us to*] *pass through your land* (Num. 20:17).

[23] See *IBHS* §34.5.1, concerning the direct cohortative and dependent cohortative with a connotation of dubiety.

[24] Called an indirect cohortative or a dependent [-clause] cohortative.

[25] Concerning dependent cohortatives, see *IBHS* §34.5.2. These may operate in an optative sense (Joüon §116c).

Segment 9.4.ה . Structure: *The particle* נָא

Instructor: *Two facets of urgency are associated with the particle* נָא.

9.4.ה. Explanation: "So let us seek..." נִדְרְשָׁה־נָּא...

INTERACTIVE SKILL: Adding a tone of urgency to a command, a petition, or a statement of resolve

Did you notice the particle נָא in the heading נִדְרְשָׁה־נָּא? The particle נָא often appears following a command form ("volitive"), whether an imperative, a jussive, or—as in this instance—a cohortative. It generally follows a maqqef and bears a dagesh. Fundamentally, נָא helps to impel the request. Beyond that basic connotation, one of two meanings is possible.

(a) One the one hand, the tone of urgency may take the form of **pleading**, presenting a heartfelt petition (called "precative"). That explains why נָא often is rendered, "please, I pray."[26] Thus in Num. 20:17 we read: נַעְבְּרָה־נָּא *Please let us* [*permit us to*] *pass through*. This meaning ("please") is especially fitting when the person making the request holds a rank inferior in some regard to the rank of the person who is being petitioned. In the example from Numbers 20, Moses is making a request of the king of Edom. With regard to the immediate territory (Edom), the king is in a superior position. Thus it makes sense to detect some degree of imprecation ("please") as Moses added נָא to his request.

(b) On the other hand, in some instances it does not make sense to translate נָא as "please." Consider, for example, God's conversation with Abraham concerning Sodom and Gomorrah. After hearing an outcry from this region (Gen. 18:20), God announces, אֵרְדָה־נָּא וְאֶרְאֶה *I will* [*am determined to*] *go down and see* (v. 21). אֵרְדָה־נָּא is a singular cohortative expressing resolve, followed by the particle נָא. Since the auditor (Abraham) is not superior to the one issuing the cohortative, it would **not** be suitable to render נָא as precative with the notion of "Please, I wish to go down." This leads us to seek an alternative meaning for נָא. The alternative meaning proposed for נָא is to treat it as a marker of **consequence**. נָא thus would signal that the volitive (whether imperative, jussive, or cohortative) that preceded it did not arise without a context. Rather, נָא would alert us

[26] Cf. Joüon §105c.

to the fact that some prior circumstance gave rise to the volitive.[27] At the outset of this episode in Genesis 18, God heard an outcry. Then he responded with the volitive, declaring his intent to go down and investigate. For this reason נָא may be rendered "so" or, more expansively, "in view of this, [I will…]." Treating נָא as a signal of consequence would lead to the following translation of Gen. 18:20: "*In consequence* [of having heard the outcry concerning Sodom and Gomorrah in the previous verse]*, I will go down and see*…."

As you consider these two meanings for נָא, which do you feel best fits the phrase from the Jonah episode found in the heading of this segment (**...נִדְרְשָׁה־נָּא**)? Why?[28]

Segment 9.4.ו. Structure: *Plural cohortative forms*

Instructor: *This brief pairs-activity invites students to experience how the plural cohortative can function.*

After students have composed a response, engage the wider class by asking several to share their cohorta-

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[27] *IBH* §136. In favor of a moderately precative understanding of נָא when spoken by God toward Abraham in Genesis 18, it should be observed that this passage is remarkable for the degree of respect shown by God toward Abraham. He not only consciously determined to disclose his plans to Abraham (v. 17), he also cataloged the consequence and content of his favor toward Abraham (vv. 18-19), and even allowed his plans to be adjusted as a result of Abraham's intercession (vv. 22-33). To this we may also add the tradition indicating that v. 22b originally located the LORD standing before Abraham—a sufficiently strong intimation of divine-serving-the-human that scribes felt constrained to change it to read, "Abraham was standing before the LORD." Such respectful emendations are known as *tiqqunê soferim* (scribal corrections, cf. E. Tov, *Textual Criticism of the Hebrew Bible* [3d ed.; Minneapolis, Minnesota: Fortress Press, 2012], 59–61). These features combine to suggest that for this pericope נָא may indicate an expression of respect for the auditor, not simply an acknowledgement of prior circumstances. Granted, in this instance to render נָא as "please" would convey more respect than would be fitting for the divine-to-human relationship. Yet, might it not be possible that נָא is meant to draw Abraham into the divine deliberation regarding Sodom and Gomorrah? Perhaps the expression should be paraphrased, "I am *intending to* / *desirous of* / *giving thought to* going down and seeing whether…," wherein the italicized expressions such as "giving thought to" implicitly invite the conversation partner to interject a response. Recognition of an implicit invitation to respond finds support in the fact that Abraham makes such an explicit and strategic response in the balance of the story.

[28] Apart from volitives, נָא appears also in the expressions אִם־נָא and הִנֵּה־נָא. Depending on context, these may be rendered either as precative ("I beg you, if…" and "Look , I beg you!", respectively) or as a signal of consequence ("In view of this, if…" and "So now, look!", respectively).

tive phrase. Then ask the class to vote for the exhortation that seemed most persuasive or appealing.

9.4.ו. Activity: "Let's go!" נֵלְכָה:

INTERACTIVE SKILL: Developing your persuasive skills in relation to your group

Now it is your turn: together with a classmate, think of three activities you wish you could do along with your friends—right now: *Let's…!* Draw from the plural cohortative forms offered earlier in this module (see §9.4.ג.). Add a reason, destination, or object to your verbs, wherever possible. Arrange the three cohortative sentences so that they form a reasonable sequence. Write your brief composition in the space below, with a translation under each Hebrew sentence

	א.
	ב.
	ג.

9.4.ז. Did you (*ms*) know that...? (Monarch as paterfamilias) הֲיָדַעְתָּ כִּי...:

…הָעָם depended on הַמֶּלֶךְ to provide leadership in three vital areas. In his capacity as הַשֹּׁמֵר he would ensure the community's safety. As הַשֹּׁפֵט *the judge m* he would serve as the final 'court of appeals.' And he would collect and craft מְשָׁלִים *apothegms m* that would provide insight and solve thorny issues, in his role as הֶחָכָם *the sage m*. מֶלֶךְ־יִשְׂרָאֵל was excluded from two prominent roles–הַכֹּהֵן וְהַנָּבִיא.



Babylonian King Hammurabi (1728–1686 BCE, standing) receives law code from Shamash, god of justice (detail from replica of Hammurabi's stela). (Courtesy of Assyrian Gallery, the Oriental Institute Museum)

The monarchy was not an isolated societal role, but occupied the middle rung of a kinship ladder, the foundational rung of which consisted of בֵּית אָב *father's house* or *family household*. As the basic societal unit, בֵּית אָב could encompass multiple families tracing to a single paterfamilias (generally the grandfather) who, as senior member, exercised authority over the group. If sufficiently large, the בֵּית אָב would amount to a wider

מִשְׁפָּחָה *clan, f.* Among other things, this centrality of kinship explains the prominence of genealogies in biblical history.

The monarchy בְּיִשְׂרָאֵל did not by nature entail a harsh imposition of ruler-class power (although some מְלָכִים behaved harshly). Rather, הַמֶּלֶךְ served as the paterfamilias figure on the national level—a father figure who would look out for the wellbeing of his extended מִשְׁפָּחָה, and to whom would be due the respect suitable for such a senior family member.

If it was הַמֶּלֶךְ who occupied the middle rung of the בֵּית אָב structure, then it was יהוה who occupied the top rung. Illuminating at this level is the expression עַם־יהוה, a phrase that may best be rendered, "the kindred of the LORD."[29]

Module 9.5. Structures: *Prohibitions using* לֹא *and* אַל

Instructor: *After giving particular edicts to the men and women of his empire, the king of Nineveh now repeats his call for a fast. This time he will express the call in negative fashion, employing a prohibition with* אַל. *Then follow several additional negative commands of a legislative sort, using* לֹא *with the* יקטל.

[29] *LBI*, 36–40.

MODULE 9.5 Instructing someone to refrain from an activity

Words for responding מִלִּים לַעֲנוֹת

different, other *adj*	אַחֵר, אֲחֶרֶת, אֲחֵרִים, אֲחֵרוֹת	messenger *m*	מַלְאָךְ, מַלְאָכִים, מַלְאַךְ־, מַלְאֲכֵי־
do not* (*followed by jussive*)	אַל־	one who commands* *piel pt*	מְצַוֶּה, מְצַוָּה, מְצַוִּים, מְצַוּוֹת [צ.ו.י/ה]
descendants, seed *m*	זֶרַע, זְרָעִים, זְרַע־ (*or* זֶרַע), זַרְעֵי־	face(s) *m*	פָּנִים, פְּנֵי־

Words for hearing מִלִּים לִשְׁמֹעַ

to speak* *piel inf c*	דַּבֵּר [ד.ב.ר]	they will taste *mpl*	יִטְעֲמוּ [ט.ע.מ]

9.5 Jonah Episode: Once again the king spoke.



א. וַיִּוָּסֵף הַמֶּלֶךְ לְדַבֵּר אֶל־כָּל־הָעָם לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־יִטְעֲמוּ מְאוּמָה
אַל־יִרְעוּ וּמַיִם אַל־יִשְׁתּוּ:

[Once again the king spoke to all the people, saying, "Human and beast, flock and herd must not taste anything, must not graze, and must not drink water.]

ב. כֹּה אָמַר יהוָה לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי[30]:

["Thus says the LORD: You must not have other gods before me.]

ג. אַל־תֹּאמְרוּ הֲלוֹא יָדִי עָשְׂתָה כָּל־אֲשֶׁר רָאֲתָה עֵינִי:

["Do not say, 'Has not my hand made all that my eye(s) has seen?']

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[30] עַל־פָּנָי lit., *upon my face* or *presence*. This expression may mean either (a) alongside me, (b) except me [alone], (c) having supremacy over me, (d) in front of me, (e) opposite me, or (f) in defiance of me (cf. Exod. 20:3, *HALOT*, "פָּנֶה," 944). פָּנָי is a pausal spelling of פָּנַי.

ד. זֹאת עֲשׂוּ פֶּן־יִכָּרֵת זַרְעֲנוּ מֵעַל פְּנֵי־הָאֲדָמָה כִּדְבַר מַלְאַךְ אֱלֹהֵי יִשְׂרָאֵל׃

["Do this lest our offspring may be cut off from the face of the earth, according to the messenger of the God of Israel."]

Segment 9.5.א. Structure: *Prohibitions using* אַל *with the jussive (urgent)*

Instructor: *An activity involving "predicaments" (§9.5.ד.) will help to reinforce this explanation of prohibitions using* אַל*, and the ensuing explanation concerning prohibitions using* לֹא *(§9.5.ב.).*

9.5.א. Explanation: "They (*m*) must not taste anything!"

אַל־יִטְעֲמוּ מְאוּמָה׃

INTERACTIVE SKILL: How to direct someone to avoid a specific activity, when there is immediate danger

Periodically it will prove insufficient simply to instruct people concerning what they must **do** (a positive imperative). At times it becomes necessary to specify what they must **not do** (a negative command). A negative command is known as a prohibition. Although we might expect to fashion a prohibition simply by placing "לֹא" before an imperative, your instructor will urge you: אַל־תַּעַשׂ אֶת־הַדָּבָר הַזֶּה *Don't do that thing!* Negating an imperative is **not** one of the options in Hebrew.

Instead, Hebrew offers two ways to express prohibition. Each presents a different level of intensity. The **first** level conveys **urgency** arising from immediate concern or threat. Urgent prohibitions are explained in this segment. The **second** level of prohibition deals with circumstances that are not necessarily immediate and thus not so urgent. These go by the name "**legislative prohibitions**," and will be treated in §9.5.ב.

The immediate, **urgent** sort of prohibition is formed by the particular negative particle אַל- followed by a verb in jussive or cohortative mood.[31] Keep in mind that often the jussive is spelled the same as its corresponding יקטל conjugation.

You may generate a prohibition using אַל- for any בִּנְיָן, so long as Biblical Hebrew has attested some verb form in that בִּנְיָן for the שרש in question. As an example, since שׁ.ל.ב is attested only in the hifil and

[31] Some grammars label "אַל plus the jussive" as "vetitive," reserving the term "prohibitive" for negative commands formed by "לֹא plus יקטל" (see §9.5.ב.). The current discussion classes both as "prohibitions."

hofal בִּנְיָנִים , we are permitted to form a prohibition for שׁ.ל.כ only in those two בִּנְיָנִים (hofal will be explained in §11.2.א.).

In the current Jonah Episode, a grave and imminent threat looms over the city. In hopes of averting this catastrophe, the king of Nineveh imposes an urgent prohibition: הָאָדָם וְהַבְּהֵמָה... אַל־יִטְעֲמוּ מְאוּמָה: *Human and beast…must not taste anything!* (drawn from Jonah 3:6). Notice אַל־ plus the jussive in the expression אַל־יִטְעֲמוּ. This constitutes an **urgent** prohibition.

Generally a prohibition will be delivered to someone whom you are addressing directly (whether singular or plural). For such cases the jussive with אַל־ will be in the **second** person.[32]

At times, however, you may want to use a prohibition to deter a person or group that is more remote. Once again, for this you will use אַל־ with the jussive, but with the **third** person.

In the event you need to deter your immediate group (**first** person plural) or even your own self (**first** person singular), then אַל־ with the jussive again is your best choice. First person prohibitions may also be expressed by אַל־ with a **cohortative**.

Segment 9.5.ב. Structure: *Prohibitions using* לֹא *(legislative)*

Instructor: *As soon as students grasp the difference between the two types of prohibitions (using* אַל *or* לֹא*), proceed to §9.5.*ד *for an activity that will consolidate acquisition of these structures.*

9.5.ב. Explanation: "You (*ms*) must not have other gods before me."

לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי:

INTERACTIVE SKILL: How to direct someone to refrain from a specific activity, in situations when the threat or temptation is less imminent, and when the prohibition resembles a policy statement

As indicated in the preceding segment, a second level of prohibition is used when the **hazard is less imminent**. Since this form can be used to articulate normative behavior in a community in the absence of a pressing threat, it has been termed the "**legislative prohibition**." This form will use לֹא to negate the יקטל indicative (not אַל־ to negate the יקטל jussive).

[32] You may recall that the third person is the typical domain of a jussive, supplying third person command forms. But when a prohibition is needed, jussives may be used in first or second person as well.

Thus when God included—among various other instructions—a warning against eating from the Tree of the Knowledge of Good and Evil, he said, לֹא תֹאכַל מִמֶּנּוּ *You must not eat from it* (Gen. 2:17). Similarly the Decalogue's warning against worshiping other gods employs the legislative style of prohibition (see heading for this segment, drawn from Exod. 20:3; cf. Deut. 5:7).

The distinction between the two levels of prohibition may be seen side-by-side in an instruction concerning preparation for battle (Deuteronomy 20). When in the first verse the topic of warfare is introduced, we encounter a general reassurance using the non-urgent לֹא יקטל indicative form: לֹא תִירָא *Do not be afraid* (Deut. 20:1).

The next two verses mark a transition from the **less-urgent** status of v. 1 to a **more-urgent** status, since the conflict itself has now become imminent: "Now when you are approaching the battle…" (v. 2) and, "Today you are approaching the battle against your enemies" (v. 3). When a reassurance against fear appears within this more urgent context, although the same שרש reappears (י.ר.א), it now employs the more urgent form: אַל־תִּירְאוּ.[33] As if to underscore this transition to urgent-status that marks vv. 2-3, a total of four reassuring prohibitions of the **more urgent** sort (אַל־יקטל jussives) flow in rapid succession:

Do not be fainthearted,	אַל־יֵרַךְ לְבַבְכֶם
do not be afraid,	אַל־תִּירְאָוּ
do not be alarmed,	וְאַל־תַּחְפְּזוּ
and do not be terrified because of them (v. 3).	וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם:

Note: Not all expressions consisting of לֹא followed by a יקטל are "legislative prohibitions." This same combination of words may represent a **simple negative future statement**, as in these two examples:

[33] See 1 Kings 20:8 for another instance of prohibitions in close succession using אַל- and לֹא. After Ben-hadad of Syria threatened to plunder the capital Samaria, the elders of Northern Israel counseled King Ahab with urgency, אַל־תִּשְׁמַע *Don't listen!* Then follows a legislative prohibition: וְלוֹא תֹאבֶה *You must not consent!* (לוֹא is a *plene* spelling of לֹא). This differentiation positions the two prohibitions so that the first is delivered more urgently with אַל-, as if to swiftly fortify the king's flagging resolve to resist the invaders. The second counsel follows with a statement of national defense policy, using the legislative prohibition with לֹא.

- When the poet contemplated walking through the valley of death's shadow, he expressed confidently, לֹא־אִירָא רָע *I will not be afraid of any evil* (Ps. 23:4a). This is a simple negation of the future, using לֹא יקטל as indicative.
- Another negation of the future may be seen in Elisha's prediction regarding a royal officer at the gate of Samaria who, when under siege, ridiculed the prophet's forecast that food soon would be plentifully available. The prophet then confronted him with this prediction: לֹא תֹאכֵל *You will not eat* (2 Kings 7:19, pausal spelling for תֹּאכַל). It was not a prohibition, but a prediction. On the next day the officer perished in a stampede of Israelites rushing out through the gates. Food had become plentifully available, but the officer did not survive to enjoy it.

Once again, the context will help us differentiate between לֹא יקטל indicative serving as a legislative prohibition and לֹא יקטל indicative serving as a simple negative description.

9.5.ג. Do you (*ms*) know the meaning...? (לֹא and אַל־) הֲיָדַעְתָּ פֵּשֶׁר...:

🗝	🗝	🗝	🗝	🗝	🗝	🗝
The Decalogue employs only one sort of prohibition (not a mix of both אַל־ and לֹא). Can you guess which prohibition was used? Check your theory by referring to verses such as Exod. 20:3, 4, 5, 7, 10, and 13–17. What may be implied by the choice of this particular sort of prohibition?						
🗝	🗝	🗝	🗝	🗝	🗝	🗝

Segment 9.5.ד. Structure: *Commands, including a prohibition using* לֹא *or* אַל

Instructor: *This activity employs scenarios encountered in a previous unit (§8.2.ג.). In the previous unit students developed a strategy for escaping a hazard (using hifil verbs). In this activity they will issue direct commands in order to guide a victim to safety, using verbs of any* בִּנְיָן.

9.5.ד. Activity: "Do not say (*mpl*)..." אַל־תֹּאמְרוּ...

INTERACTIVE SKILL: Issuing a negative command to help rescue someone

Have you ever happened upon a crisis incident? In this activity, imagine that you have come across a friend who is experiencing one of the crises described below. You may recall these predicaments from a previous activity (§8.2.ג.).

Your task is to formulate **two or three commands** that will help your friend resolve the predicament, whether by protecting the victim or by guiding him or her to safety.

At least one of your instructions should be a **negative** command. You may determine whether it should be an urgent prohibition (אַל־ with jussive) or a prohibition that will be more legislative in nature (לֹא with indicative יקטל). Review the previous two segments to distinguish between urgent and legislative prohibitions.

Now **select one** of the following predicaments. Then **write** the two or three commands that you would issue in the spaces below. Although the scenarios have been written as though there were only one victim in each, you may expand to envision plural victims, if you wish.

Predicaments

1. You are marooned on an island after your ship has sunk.
2. You are parachuting to earth and discover several lines to the canopy are shredding as the wind blows you toward a lake.
3. You are stranded in a forest during a snow-storm; wolves are beginning to gather.
4. You break an ankle when hiking in the woods.
5. You are trapped in a damaged building after a severe earthquake.
6. You hear a burglar in your house in the dark of night, and the electricity is not working.
7. You have finished a restaurant dinner with several friends whom you invited as your guests, only to discover that you forgot to bring your wallet.
8. Your building is on fire and the door of your office is jammed shut.
9. Your car has broken down on a remote desert road.
10. You are standing at a podium to begin your speech, and discover you forgot to bring your lecture notes.

Your commands

(Begin by listing the number identifying your chosen predicament: _____)

	א.
	transl.
	ב.
	transl.
(Optional)	ג.
	transl.

Did you remember to fashion one of your instructions as a negative command?

9.5.ה. Snapshot of sample verbs: Qal, nifal, and hifil imperatives

Qal of ש.מ.ע	Nifal of ש.מ.ר	Hifil of ל.ב.ש
שְׁמַע Listen! *ms*	הִשָּׁמֶר[34] Guard yourself! *ms*	הַלְבֵּשׁ Clothe! *ms*
שִׁמְעִי Listen! *fs*	הִשָּׁמְרִי Guard yourself! *fs*	הַלְבִּישִׁי Clothe! *fs*
שִׁמְעוּ Listen! *mpl*	הִשָּׁמְרוּ Guard yourselves! *mpl*	הַלְבִּישׁוּ Clothe! *mpl*
שְׁמַעְנָה Listen! *fpl*	הִשָּׁמַרְנָה Guard yourselves! *fpl*	הַלְבֵּשְׁנָה Clothe! *fpl*

[34] As observed earlier, when followed immediately by an accented syllable, הִשָּׁמֶר becomes הִשָּׁמֶר and הִשָּׁמְרִי becomes הִשָּׁמְרִי (לְךָ counts as a monosyllable).

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

To help you become more comfortable with reading a complete Masoretic Text, the Bible selections below display the complete Masoretic accentuation (cantillation). You do not need to understand all of the accents. Simply take advantage of the phrasing suggested by the **major** marks. A segment on Masoretic accents located toward the back of this volume will show you how to use the more prominent accents to your advantage (pp. 410–15).

Selected readings

9.1.א. After three years of drought, the people were desperate for rain. Which deity could deliver: Baal, Asherah, or the LORD? In this selection, the prophet Elijah will instruct King Ahab to bring together a large group of religious leaders for a highly dramatic event to take place on a mountain in northwest Israel.

1. וְעַתָּה שְׁלַח קְבֹץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל[a] וְאֶת־נְבִיאֵי הַבַּעַל[b] אַרְבַּע מֵאוֹת[c]
וַחֲמִשִּׁים[d] וּנְבִיאֵי הָאֲשֵׁרָה[e] אַרְבַּע מֵאוֹת אֹכְלֵי שֻׁלְחַן אִיזֶבֶל[f]׃ (1 Kings 18:19)

[a] כַּרְמֶל (*name of mountain*) [b] בַּעַל (*name of male deity*) [c] אַרְבַּע מ׳... 400 [d] חֲמִשִּׁים 50
[e] אֲשֵׁרָה (*name of goddess*) [f] אִיזֶבֶל (*name of queen*)

9.1.א. With these words God sent Jonah on a mission to a far country.

2. קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לְפָנָי׃ (Jonah 1:2)

9.1.ב. Psalm 45 appears to have been composed for the occasion of a royal wedding. Does your culture have any expectation that a bride would follow advice of this sort? (Incidentally, since there are no character or "actor" notes in the poem, how can we be certain that these particular lines were addressed to the bride, and not to the groom?)

3. שִׁמְעִי־בַת וּרְאִי וְהַטִּי[a] אָזְנֵךְ
וְשִׁכְחִי עַמֵּךְ וּבֵית אָבִיךְ׃ (Ps. 45:11 [ET v. 10])

[a] הַטִּי [נ.ט.י/ה] to stretch out, incline *hifil imv fs*

9.1.ב. In this oracle of doom, a foreign empire is addressed as if it were a woman. (In view of the fact that the כַּשְׂדִּים comprised a ruling group, how might we render כַּסֵּא?)

.4 רְדִי | וּשְׁבִי עַל־עָפָר[a] בְּתוּלַת בַּת־בָּבֶל[b] שְׁבִי־לָאָרֶץ אֵין[c]־כִּסֵּא בַּת־כַּשְׂדִּים[d]...: (Isa. 47:1)

[a] עָפָר *m* dust [b] בְּתוּלַת ב׳... *f* virgin daughter of Babylon[35] [c] אֵין without
[d] כַּשְׂדִּים Chaldeans (people ruling over Babylon)

9.1.ד. After fashioning various sea creatures, God addressed them in this way:

.5 וַיְבָרֶךְ[a] אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ[b] וּרְבוּ[c] וּמִלְאוּ[d] אֶת־הַמַּיִם בַּיַּמִּים...: (Gen. 1:22a)

[a] ב.ר.כ *piel* to bless [b] פ.ר.י/ה *imv mpl* to be fruitful [c] ר.ב.י/ה *qal imv mpl* to become numerous
[d] מ.ל.א *qal imv mpl*

9.1.ד. After a three-year drought, this weather forecast was cause for celebration.

.6 וַיֹּאמֶר אֵלִיָּהוּ[a] לְאַחְאָב[b] עֲלֵה אֱכֹל וּשְׁתֵה כִּי־קוֹל הֲמוֹן[c] הַגָּשֶׁם[d]: (1 Kings 18:41)

[a] אֵלִיָּהוּ *a man's name* [b] אַחְאָב *a man's name* [c] הָמוֹן roar, din *m* [d] גֶּשֶׁם rain *m*

9.2.א. In this short psalm of praise the poet urges listeners to respond in several ways. How many can you count?

.7 .2 עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה[a]
בֹּאוּ לְפָנָיו בִּרְנָנָה[b]:
.3 דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
הוּא־עָשָׂנוּ וְלֹא[36] אֲנַחְנוּ
עַמּוֹ וְצֹאן מַרְעִיתוֹ[c]: (Ps. 100:2-3)

[a] שִׂמְחָה *f* joy [b] רִנָּנָה *f* rejoicing [c] מַרְעִית *f* pasturage

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[35] Although בְּתוּלַת is a construct form, in the phrase בְּתוּלַת בַּת־בָּבֶל it supplies an attribute of the daughter: *the virgin daughter of Babylon*, not *a virgin of the daughter of Babylon*. בְּתוּלָה may more fully be rendered *an unmarried woman of marriageable age*.

[36] The small raised circle above the letter ל in וְלֹא signals a marginal Masoretic note, recommending reading וְלוֹ.

With these words Joshua drew to a close his leadership career. 9.2.ב.

.8 וְעַתָּה הָסִירוּ אֶת־אֱלֹהֵי הַנֵּכָר[a] אֲשֶׁר בְּקִרְבְּכֶם[b] וְהַטּוּ[c] אֶת־לְבַבְכֶם אֶל־יהוה אֱלֹהֵי יִשְׂרָאֵל׃ (Josh. 24:23)

to incline *hifil* נ.ט.י/ה[c] middle, midst *m* קֶרֶב[b] foreign person, foreign god *m* נֵכָר[a]

This oracle, given to Ezekiel, outlines a disaster planned against Israel's invaders. The prophet is identified as בֶּן־אָדָם *mortal*, a title emphasizing his frailty as a human when compared with the potency of the supernatural being addressing him. 9.2.ג.

(Notice the vocalization of the second word in אֲדֹנָי יְהוִה. Based on the vowels, what did the Masoretes recommend that we would read aloud when we come to this second word?)

.9 וְאַתָּה בֶן־אָדָם כֹּה־אָמַר | אֲדֹנָי יְהוִה אֱמֹר[a] לְצִפּוֹר[a] כָּל־כָּנָף[b] וּלְכֹל | חַיַּת[c] הַשָּׂדֶה הִקָּבְצוּ וָבֹאוּ הֵאָסְפוּ[d] מִסָּבִיב עַל־זִבְחִי[e] אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זֶבַח גָּדוֹל עַל הָרֵי יִשְׂרָאֵל וַאֲכַלְתֶּם בָּשָׂר וּשְׁתִיתֶם דָּם[f]׃ (Ezek. 39:17)

animal *f* חַיָּה[c] wing, animal with wings *f* כָּנָף[b] (the) bird(s) *collective f* צִפּוֹר[a]

blood *m* דָּם[f] sacrifice, ritual feast *m* זֶבַח[e] to be gathered *nifal imv* א.ס.פ[d]

Although bereft of husband and sons, Naomi responded with these words when her Moabite daughters-in-law offered to leave their homeland and follow her back to Israel. 9.3.א.

(This selection demonstrates that **masculine** *2* / *3pl* pronominal suffixes at times occur where context would dictate **feminine** suffixes. Note that אִישׁ or אִשָּׁה can mean *each one*.)

.10 וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ[a] לֵכְנָה שֹּׁבְנָה אִשָּׁה[b] לְבֵית אִמָּהּ[c] יַעַשׂ[d] יהוה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים[e] וְעִמָּדִי[f]׃ (Ruth 1:8)

אִמָּהּ אֵם + הִיא[c] each one (*lit.* woman) *f* אִשָּׁה[b] daughter-in-law *f* כַּלָּה[a]

with me עִמָּדִי[f] ones who have died *pt mpl* [מ.ו.ת] מֵתִים[e] may he do *jussive*[37] [ע.שׂ.י/ה] יַעַשׂ[d]

[37] With יַעַשׂ, a *jussive* form, we are following the reading recommended by Masoretes (*qere*). The *ketiv*, on the other hand, presents the indicative יַעֲשֶׂה. The jussive is a command form explained in §9.4.א.

This oracle indicted members of a society catering to consumers and their comfort. 9.3.ב.

.11 נָשִׁים שַׁאֲנַנּוֹת[a] קֻמְנָה שְׁמַעְנָה קוֹלִי בָּנוֹת בְּטֻחוֹת[38 b] הַאֲזֵנָּה[c] אִמְרָתִי[d]: (Isa. 32:9)

[a] שַׁאֲנָן self-confident, at ease *adj*
[b] ב.ט.ח to be confident *pt fpl*
[c] א.ז.ן to pay attention to… *hifil imv fpl*
[d] אִמְרָה speech *f*

With these words David honored the men of Jabesh-Gilead, after they risked their lives to retrieve King Saul's body from the Philistines in order to give it a proper burial. (Note that הַטּוֹבָה הַזֹּאת refers to the forthcoming award of honor, rather than referring to the deed of bravery [reflected by the disjunctive *zaqef parvum* accent in הַזֹּאת].) 9.4.א.

.12 וְעַתָּה יַעַשׂ־יהוה עִמָּכֶם חֶסֶד וֶאֱמֶת וְגַם אָנֹכִי אֶעֱשֶׂה אִתְּכֶם הַטּוֹבָה[a] הַזֹּאת אֲשֶׁר עֲשִׂיתֶם הַדָּבָר הַזֶּה: (2 Sam. 2:6)

[a] טוֹבָה a good thing (*substantival use of adjective*) *f*

In the midst of a petition for rescue, the poet paused to acknowledge that if, in fact, he was the one at fault, his enemy had every right to triumph over him. (אִם in v. 5a is implied for v. 5b [ellipsis]. יִרְדֹּף may be an intentional a blend of יִרְדֹּף (qal, *to pursue*) and יְרַדֵּף (piel, *to pursue, repeatedly*), inviting the reader to choose. Or יִרְדֹּף is simply an unusual development of the qal [cf. GKC §63n and *HALOT*, *s.v.*]. סֶלָה, is a technical musical term, perhaps meaning *interlude* or alternatively *upward modulation* [cf. *HALOT*, *s.v.*].) 9.4.א.

.13 5. אִם־גָּמַלְתִּי[a] שׁוֹלְמִי[b] רָע וָאֲחַלְּצָה[c] צוֹרְרִי[d] רֵיקָם[e]:
6. יִרַדֹּף אוֹיֵב| נַפְשִׁי וְיַשֵּׂג[f] וְיִרְמַס[g] לָאָרֶץ חַיָּי וּכְבוֹדִי| לֶעָפָר יַשְׁכֵּן[h] סֶלָה:

(Ps. 7:5-6 [ET vv. 4-5])

[a] ג.מ.ל to behave, to treat someone
[b] שׁ.ל.מ to be an ally, friend (*esp. as pt*)
[c] ח.ל.צ to plunder *piel*[39]
[d] צ.ר.ר to oppose, be an adversary *pt*
[e] רֵיקָם without cause *adverb*
[f] נ.שׂ.ג to reach, to catch up with *hifil*
[g] ר.מ.ס to trample
[h] ש.כ.ן to cause to dwell *hifil jussive*

[38] Following the vocalization of the Aleppo Codex, which spells בְּטֻחוֹת in v. 9 as in v. 10 (with a sheva). In contrast, Codex Leningradensius anomalously omits the sheva in v. 9 (בטחות). Both codices are Masoretic texts of the Ben Asher group.

9.4.ג. To counteract a trend toward dispersion, inhabitants of the plain of Shinar challenged each other to undertake a community construction project. (אִישׁ can mean *each one*. Note that when אָבֶן is in pause it will be vocalized אָבֶן. Also, you may be familiar with a Jewish folksong that begins with הָבָה.[40])

.14 יֹאמְרוּ֮ אִישׁ אֶל־רֵעֵהוּ֒ הָבָה[a] נִלְבְּנָה[b] לְבֵנִים[c] וְנִשְׂרְפָה[d] לִשְׂרֵפָ֣ה[e] וַתְּהִי֩ לָהֶ֨ם הַלְּבֵנָ֜ה לְאָ֗בֶן וְהַחֵמָ֤ר[f] הָיָה֙ לָהֶ֣ם לַחֹ֔מֶר[g]׃ (Gen. 11:3)

[a] הָבָה [י.ה.ב] Come! *or* Come on! *imv*, *interjection*
[b] ל.ב.נ to make bricks
[c] לְבֵנָה *f* brick, tile
[d] שׂ.ר.פ to burn, to fire
[e] שְׂרֵפָה *f* material to be fired
[f] חֵמָר *m* bitumen, asphalt
[g] חֹמֶר *m* mortar, clay

9.4.ג. Deeply dismayed by the spies' majority report (concluding that a campaign against Canaan would be futile), the people of Israel wept. Then they developed this plot. (Keep in mind that אִישׁ can mean *each one*, that נ.ת.נ can mean *to appoint* as well as *to give*, and that רֹאשׁ can mean *leader* as well as *head*.)

.15 וַיֹּאמְרוּ֙ אִ֣ישׁ אֶל־אָחִ֔יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֣וּבָה מִצְרַ֑יְמָה׃ (Num. 14:4)

9.4.ד. Despite the rise of evil, the loss of friends, and even the loss of family solidarity, the prophet still formed this resolution. (Observe the redundant use of a pronoun. Also notice that יִשְׁמָעֵנִי occurs first in its clause. How should this affect our translation?) *[Instructor: a phrase-initial* יקטל *generally signals a jussive.]*

.16 וַאֲנִי֙ בַּיהוָ֣ה אֲצַפֶּ֔ה[a] אוֹחִ֖ילָה[b] לֵאלֹהֵ֣י יִשְׁעִ֑י[c] יִשְׁמָעֵ֖נִי אֱלֹהָֽי׃ (Mic. 7:7)

[a] צ.פ.י/ה to be on the look-out for *piel*
[b] י.ח.ל to wait, to hope for *hifil*
[c] יֵשַׁע *m* rescue

[39] The paragogic (lengthening) ה at the end of וָאֶחַלְצָה may be stylistic; we are not aware of any change in meaning.

[40] The song הָבָה נָגִילָה "Come! Let us rejoice!" employs a plural cohortative in the second word.

9.4.ד. Despite persistent economic downturns and the threat of enemy attack, with these words a courageous Israelite prophet expressed a remarkable resolve [notice cohortatives] to remain faithful. This sentiment appears at the end of his poem—a stunning climax. (Concerning אֶעְלֹזָה, if it were not in pause it would be vocalized אֶעְלֹזָה.)

.17 וַאֲנִי בַּיהוה אֶעְלֹזָה[a] אָגִילָה[b] בֵּאלֹהֵי יִשְׁעִי׃ (Hab. 3:18)

[a] ע.ל.ז to triumph [b] ג.י.ל to rejoice [c] יֶשַׁע *m* rescue

9.4.ה. Jacob's son Benjamin was about to be consigned to an Egyptian jail (or worse). Unable to bear the thought of his father losing a second son, Judah pled with the Egyptian vizier on behalf of Benjamin. Judah here refers to himself as עַבְדְּךָ.

(To convey how the phrase עֶבֶד לַאדֹנִי operates here, you may need to supply *as* or *in the capacity of*. Can you identify the grammatical mood of יֵשֶׁב and יַעַל?) *[Instructor: both are jussive; indicative would have been* יֵשֵׁב *and* יַעֲלֶה*.]*

.18 וְעַתָּה יֵשֶׁב־נָא עַבְדְּךָ תַּחַת[a] הַנַּעַר עֶבֶד לַאדֹנִי וְהַנַּעַר יַעַל עִם־אֶחָיו׃ (Gen. 44:33)

[a] תַּחַת under, in place of

9.4.ה. As Israel (Jacob) neared the end of his life, he asked one of his sons to assist with final arrangements.

.19 וַיִּקְרְבוּ יְמֵי־יִשְׂרָאֵל֙ לָמוּת֔ וַיִּקְרָא | לִבְנ֖וֹ לְיוֹסֵ֑ף וַיֹּ֣אמֶר לוֹ֗ אִם־נָ֤א מָצָ֙אתִי֙ חֵ֣ן בְּעֵינֶ֔יךָ שִׂ֥ים־
נָ֖א יָדְךָ֣ תַּ֣חַת יְרֵכִ֑י[a] וְעָשִׂ֤יתָ עִמָּדִי[b] חֶ֙סֶד֙ וֶאֱמֶ֔ת אַל־נָ֥א תִקְבְּרֵ֖נִי[c] בְּמִצְרָֽיִם׃ (Gen. 47:29)

[a] יָרֵךְ *f* thigh [b] עִמָּדִי with me, for me [c] ק.ב.ר to bury

9.5.א. According to an Israelite sage, once these instructions have been heeded, wholeness and deep satisfaction will follow (see also v. 8).

.20 אַל־תְּהִי חָכָם בְּעֵינֶיךָ
יְרָא אֶת־יְהוָה וְסוּר מֵרָע׃ (Prov. 3:7)

9.5.א. The master of a house in Gibeah tried with these words to dissuade neighbors from harming his guests, but was able only to redirect—not thwart—their evil desires. (Notice how urgent is the exclamation אַל־אַחַי. It anticipates a verb in the next phrase. Also, several Hebrew manuscripts not surprisingly read אֶל־בֵּיתִי [followed also by the Septuagint], instead of the אַל־בֵּיתִי reading preserved by Codex Leningradensius [the manuscript source for *Biblia Hebraica Stuttgartensia*].)

.21 וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בַּעַל הַבַּיִת וַיֹּאמֶר אֲלֵהֶם אַל־אַחַי אַל־תָּרֵעוּ נָא֙ אַחֲרֵי אֲשֶׁר[a]־בָּ֣א הָאִ֤ישׁ הַזֶּה֙ אֶל־בֵּיתִ֔י אַל־תַּעֲשׂוּ אֶת־הַנְּבָלָ֖ה[b] הַזֹּֽאת׃ (Judg. 19:23)

[a] אַחֲרֵי אֲשֶׁר since [b] נְבָלָה *f* disgraceful folly

9.5.א. When King David's daughter Tamar realized that her brother Amnon intended to rape her, with these words she tried desperately to stop him. (Notice that ע.נ.י/ה does not mean "to answer *or* reply" in this context.)

.22 וַתֹּ֤אמֶר לוֹ֙ אַל־אָחִ֔י אַל־תְּעַנֵּ֖נִי[a] כִּ֣י לֹא־יֵעָשֶׂ֣ה כֵ֔ן בְּיִשְׂרָאֵ֑ל אַל־תַּעֲשֵׂ֥ה אֶת־הַנְּבָלָ֖ה[b] הַזֹּֽאת׃ (2 Sam. 13:12)

[a] ע.נ.י/ה to oppress, to humiliate, (*including but not limited to rape*) *piel* [b] נְבָלָה *f* disgraceful folly

9.5.ב. After cautioning Israel against squandering its devotion upon any other deity, God gave this instruction. (You may notice that the cantillation of this passage is unusual in that it contains two sets of marks.[41])

.23 לֹ֣א תַעֲשֶׂה־לְךָ֣ פֶ֔סֶל...׃ (Exod. 20:4a)

[41] Moshe Greenberg explains that "[t]wo sets of cantillations appear in the first paragraph [of Exodus 20] and with the first four brief 'You shall not's': the so-called 'upper' set, which treats the whole paragraph as one long verse and breaks the 'You shall not's' into four short ones, and the so-called 'lower' set, which breaks the paragraph into four verses and unites the 'You shall not's' into a single verse. The upper cantillation represents the traditional manner in which Israel heard the ten 'words' at Sinai, and is used for the public synagogal reading of the Decalogue…; the lower normalizes the verse-lengths, and is used on all other occasions…," "Decalogue," *Encyclopaedia Judaica*, vol. 5 (Detroit, Michigan: Thomson and Gale, and Keter: Jerusalem, 2007), 523.

9.5.ב. If this principle were to be disregarded, a society's entire system of justice would collapse.

.24 לֹא־תַעֲנֶה בְרֵעֲךָ עֵד[a] שָׁקֶר: (Exod. 20:16)

[a] עֵד *m* witness, testimony[42]

9.5.ד. In the space of two brief verses, this poet managed to summon the known world and to explain why the deity he served deserved praise.

.25 .1 הַלְלוּ[a] אֶת־יהוה כָּל־גּוֹיִם[b]
שַׁבְּחוּהוּ[c] כָּל־הָאֻמִּים[d]:
.2 כִּי גָבַר[e] עָלֵינוּ| חַסְדּוֹ
וֶאֱמֶת־יהוה לְעוֹלָם הַלְלוּ־יָהּ: (Psalm 117)

[a] ה.ל.ל to praise *imv piel* [b] גּוֹי *m* nation, people [c] ש.ב.ח to praise, glorify *piel imv, sfx*
[d] אֻמָּה *f* tribe, people [e] ג.ב.ר to be mighty, excel

A connected reading: The binding of Isaac (Gen. 22:17-19) עֲקֵדַת יִצְחָק

.17 כִּי־בָרֵךְ[a] אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי[b] הַשָּׁמַיִם וְכַחֹל[c] אֲשֶׁר עַל־שְׂפַת הַיָּם
וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו:

.18 וְהִתְבָּרֲכוּ[d] בְזַרְעֲךָ כֹּל גּוֹיֵי[e] הָאָרֶץ עֵקֶב אֲשֶׁר[f] שָׁמַעְתָּ בְקֹלִי:

.19 וַיָּשָׁב[g] אַבְרָהָם אֶל־נְעָרָיו[h] וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו[i] אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע:

[a] בָּרֵךְ *piel inf absol* [b] כּוֹכָב *m* star [c] חוֹל *m* sand [d] וְהִתְבָּרֲכוּ *hitpael* they will bless themselves
[e] גּוֹי *m* nation *or* people [f] עֵקֶב אֲשֶׁר on account that [g] וַיָּשָׁב (*note qameṣ-ḥaṭuf*)
[h] נַעַר *m* young man [i] יַחְדָּו together

[42] עֵד שָׁקֶר is a construct phrase (*a witness of falsehood*), which in English should be rendered as an adjective phrase (*a false witness*).

UNIT
10

בַּמָּה אֲשַׁלֵּם[1] לָךְ׃

[How (with what) shall I repay you?]

Conveying an apology

piel בִּנְיָן *and poetry*

In this unit you will explore:

- ways to formulate an apology
- how to craft a simple poem

Conveying an **apology** can be at once surprisingly simple, yet remarkably difficult. Although Hebrew will not simplify the task, the Hebrew Bible does offer several eloquent models.[2]

Poetry encompasses roughly one-third of the Hebrew Bible. Often referred to as "elevated prose," Fokkelmann observes that "[p]oetry is the most compact and concentrated form of speech possible. By making the most of his or her linguistic tools, the poet creates an immense richness of meaning, and this richness becomes available if we as readers know how to handle the density."[3] As poetry emigrates from its language of composition into a second language, it necessarily must deposit considerable treasures of its message at the border crossing. Only by studying a poem in its language of composition will we be able to recover those lost treasures embedded in cadence, assonance, syntax, and word choice. Incidentally, the finest apologies recorded in the Hebrew Bible happen to have been crafted in poetry.[4]

Unit 10 Overview

Structures: *The piel* בִּנְיָן*, together with prominent elements of Biblical Hebrew poetry*

Instructor: *Students will be introduced to parallelism, chiasm, and palistrophic structure. The task of conveying an apology serves as the communicative canvas wherein poetry and the piel* בִּנְיָן *will unfold.*

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[1] אֲשַׁלֵּם *1cs* יקטל of ש.ל.מ, which in the piel בִּנְיָן means *to repay*.

[2] E.g., Psalms 32 and 51, and Hos. 14:1–3.

[3] J. P. Fokkelman, *Reading Biblical Poetry: An Introductory Guide*, trans. Ineke Smit (Louisville, Kentucky: Westminster John Knox Press, 2001), 15.

[4] During the course of this unit you will become acquainted with the piel בִּנְיָן. The fact that we will employ piel verbs in connection with the communicative function of crafting apologies is entirely coincidental. There is no inherent connection between piel verbs and making amends.

MODULE 10.1 Expressing an apology, and experimenting with poetry

Module 10.1. Structures: *Piel in the* קטל *conjugation, poetic features of parallelism and chiasm*

Instructor: *This module will present the* קטל *conjugation for piel verbs. Students will also begin to recognize and compose simple poetry involving parallelism and chiasm.*

10.1. Jonah Episode: *Most of the poetic lines below are bicola. Lines 2*ב *and 2*ד *are monocola. They will serve as opportunities for composition / completion for the activity found in §10.1.*ח.

Unit 10 JONAH STORY: The King of Nineveh issues an apology for national offences

Can you think of a time when someone offended you, then turned and apologized? In your culture, what are some of the steps one should take to mend a fractured relationship?

Words for responding מִלִּים לַעֲנוֹת

בֵּרַךְ [ב.ר.כ]	he blessed *piel*	פֶּשַׁע, פְּשָׁעִים, פֶּשַׁע־, פִּשְׁעֵי־	transgression *m*
גִּלָּה [ג.ל.י/ה]	he uncovered, revealed *piel*	צִוָּה [צ.ו.י/ה]	he commanded *piel*
הִלְכָה [ה.ל.כ]	she walked about* *piel*	קִוּוּ[a] [ק.ו.י/ה]	they hoped *piel*
וַיִּכְתֹּב מִפִּי [כ.ת.ב]	and he wrote at the dictation of	רִחַמְתָּ [ר.ח.מ]	you showed compassion* *piel ms*
לִמַּד [ל.מ.ד]	he taught, trained *piel*	שִׁלַּח [שׁ.ל.ח]	he set free *or* sent away *piel*

[a] In קִוּוּ, the first "ו" is the **consonant ו** with a dagesh; the second "ו" is the **vowel šureq**.

Words for hearing מִלִּים לִשְׁמֹעַ

אָדוֹן, אֲדוֹנִים, אֲדוֹן־, אֲדֹנֵי־	lord, master[a] *m*	אָנָּא *or* אָנָּה	please *or* oh! (*as a sigh*)

אֲשַׁלֵּם [שׁ.ל.מ]	I will repay *piel*
דִּבֶּר [ד.ב.ר]	he spoke* *piel*
וַיְדַבֵּר [ד.ב.ר]	and he spoke* *piel*
כַּאֲשֶׁר	because, when
לְכַפֵּר [כ.פ.ר]	to cover, atone for *piel inf c, prep* ל
נוֹרָא, נוֹרָאָה, נוֹרָאִים, נוֹרָאוֹת [י.ר.א]	feared* *nifal pt*
נְכַסֶּה [כ.ס.י/ה]	we will cover *piel*
נִשֵּׂא [נ.שׂ.א]	he raised high* *piel*

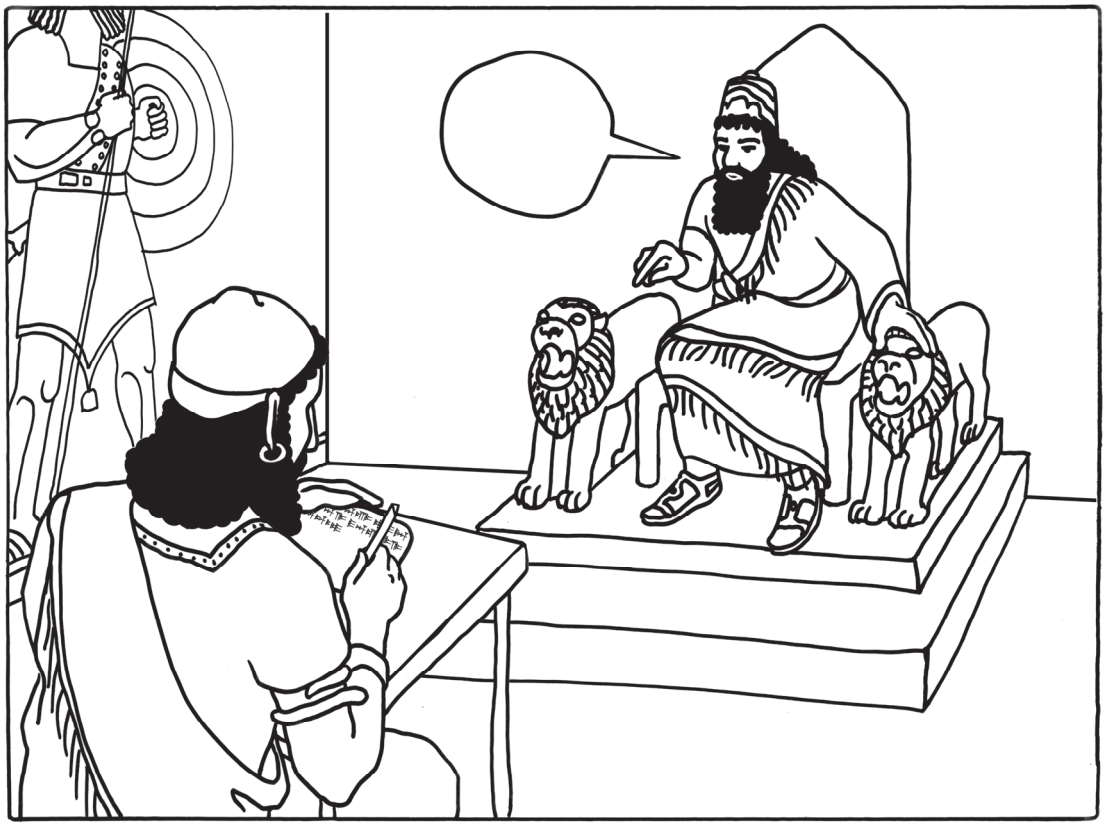
צַוֹּתוֹ [צ.ו.י/ה]	his command, he commanded* *piel inf c, pron. suffix*
קִוִּיתָ [ק.ו.י/ה]	you hoped *piel ms*
רַחֲמִים, רַחֲמֵי־	compassion, mercy* *mpl*
שַׁרְאֶצֶר	(*an Assyrian name*, *m*)
תְּפִלָּה, תְּפִלּוֹת, תְּפִלַּת־, תְּפִלּוֹת־	prayer *f*

[a] When followed by a suffix, the noun אָדוֹן generally uses a plural form even when referring to a solitary figure. This phenomenon is described as the plural of excellence or of majesty (Joüon §136d). Thus, although אֲדֹנָיו is a plural noun with a *3ms* suffix, it should be translated as *his lord*, not *his lords*. The following forms merit individual definition, since they are so similar (or identical): אֲדֹנַי or אֲדֹנָי *my master*, אֲדֹנָי *my LORD* (note qameṣ), and again, אֲדֹנָי *LORD* (as name, without possessive pronoun).

Note: Poetic portions in the ensuing Jonah Episode have been segmented into verse-lines or cola to facilitate reading.[5] Selected cantillation marks have been supplied at various points to assist phrasing or the pronunciation of individual words.

[5] Laying out of a text into verse-lines is known as stychometry. A "colon" refers to one-half of a customary two-line parallel verse. This discussion employs poetic terminology found in 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, hereafter listed as *CHP*).

10.1 Jonah Episode: Then the King of Nineveh spoke to his servant.



א. וַיְדַבֵּר מֶלֶךְ נִינְוֵה אֶל־שַׂרְאֶצֶר מְשָׁרְתֹו אַחֲרֵי צַוֹתו אֶת־עַמֹּו לָסוּר מֵרָע׃

[Then the king of Nineveh spoke to Saretser his servant, after he commanded his people to turn from evil.]

ב. וַיִּכְתֹּב מְשָׁרְתוֹ מִפִּי אֲדֹנָיו אֶת־הַתְּפִלָּה הַזֹּאת אֲשֶׁר לִמַּד אֹתוֹ׃

[And his servant wrote at his master's dictation this prayer that he taught him.]

ג. וּבַדְּבָרִים הָאֵלֶּה בִּקֵּשׁ הַמֶּלֶךְ רַחֲמִים מֵאֵת יהוה׃

[And with these words the king sought compassion from the LORD.]

ד. וַיֹּאמֶר

[And he said,

אָנָּא יהוָה

Please, O LORD,

הָאֵל הַגָּדוֹל וְהַנּוֹרָא׃

great and awesome God,]

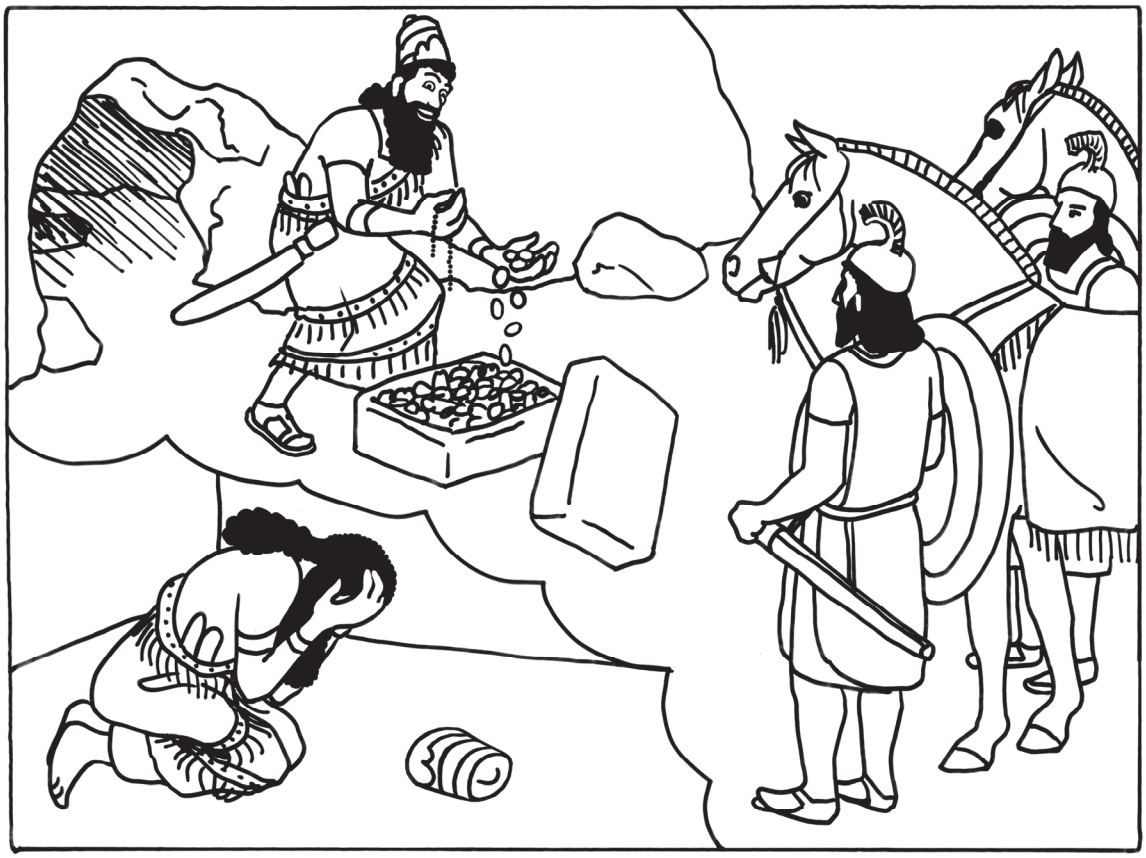
ה. בֵּרַכְתָּ אֹתָנוּ בַּכֹּל

[You have blessed us in everything,

וּבְדֶרֶךְ־שָׁלוֹם לֹא הָלָכְנוּ׃

but in the way of peace we have not walked.]

2



א. גִּלָּה נְבִיאֶךָ אֶת־פִּשְׁעֵינוּ לְפָנֵינוּ
וְכָל־חַטֹּאתֵינוּ הוֹדִיעַ לָנוּ:

[Your prophet revealed our transgressions before us,
and all our sins he made known to us.]

ב. דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ
:...

[He spoke to us concerning our iniquities….]

ג. הִנֵּה חַטֹּאתֵינוּ לֹא־נְכַסֶּה
כִּי מִי יוֹכַל לְכַפֵּר עֲוֹנוֹ[6]:

[Behold, our sins we will not cover,
for who can atone for his iniquity? (For כִּי מִי יוֹכַל ל...
, cf. 1 Kings 3:9 and Eccl. 7:13.)]

ד. וְחַטֹּאתֵינוּ נַגִּיד לָךְ
:...

[And our sins we will confess to you….]

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[6] While in prose the particle אֶת־ would normally precede a definite noun such as עֲוֹנוֹ, in poetry the use of אֶת־ is less common.

Segment 10.1.א. Structure: *Piel in the* קטל *conjugation, using strong verbs*

Instructor: *Begin by considering with students what attitudes may be most effective when approaching an apology (in native language). Then explain the spellings of the piel* בְּנָיָן*, asking students to employ at least one piel form (*קטל *conjugation) as they carry out the activity.* ל.מ.ד *serves as the piel paradigm verb for* קטל*.*

10.1.א. Explanation: "And with these words the king sought compassion from the LORD." וּבַדְּבָרִים הָאֵלֶּה בִּקֵּשׁ הַמֶּלֶךְ רַחֲמִים מֵאֵת יהוה׃

INTERACTIVE SKILL: Laying a foundation by cultivating an attitude that may lead to an effective apology

Apologies may be divided into two groups: sincere and superficial. In your experience, what are some indicators of a superficial apology? In contrast, what attitudes may lead to a sincere apology?

Consider the attitude of הַמֶּלֶךְ נִינְוֵה, as he began to petition יהוה: וּבַדְּבָרִים הָאֵלֶּה בִּקֵּשׁ הַמֶּלֶךְ רַחֲמִים מֵאֵת יהוה (segment heading, cf. 10.1 Jonah Episode, cell 1, line ג). Does his attitude strike you as sincere or superficial? In a moment, you will have an opportunity to assess several attitudes. Would they repair or further harm a relationship (see activity in §10.1.ג.)?

The piel בְּנָיָן

Before beginning the activity in §10.1.ג., please examine the word בִּקֵּשׁ *he searched* / *sought*, located in the heading above. בִּקֵּשׁ is a *3ms* קטל conjugation of ב.ק.שׁ. The new element of בִּקֵּשׁ has to do with the בְּנָיָן: בִּקֵּשׁ belongs to the **piel בְּנָיָן**, a stem that this unit will help you become familiar with. Another piel verb appears in the expression [אֲדֹנָיו] אֲשֶׁר לִמַּד אֹתוֹ... *…that [his master] taught him* (see 10.1 Jonah Episode, cell 1, line ב).

The piel will form the קטל conjugation with the same **subject affixes** that we first learned with qal בְּנָיָן spellings. Thus the lack of any prefix or suffix in בִּקֵּשׁ or לִמַּד would signal *3ms*. Similarly, by adding the suffix תָּ... we may spell לִמַּדְתָּ, a *2ms* form: ***you*** *taught, 2ms*. In §10.1.ב. you will find a snapshot of the entire קטל conjugation for the piel בְּנָיָן, using the verb ל.מ.ד *to teach* as a sample verb.

As regards attaching **object suffixes** to conjugated verbs, קטל verbs in the piel בְּנָיָן will take the same suffixes encountered earlier (cf. §8.2.ד.). For example, *you* (*2ms*) *taught* ***me*** would be written לִמַּדְתַּנִי. Thus we find the psalmist reflecting: אֱלֹהִים לִמַּדְתַּנִי מִנְּעוּרָי *O God, you have taught me from my youth* (Ps. 71:17a, נְעוּרִים *the time of one's youth*, *f*).[7]

[7] For a discussion of spelling rules governing pronominal suffixes with piel in the קטל, see *IBH* §185.

10.1.ב. Snapshot of sample piel verb: קטל conjugation

ל.ק.ד	
לִמַּדְתִּי I taught	לִמַּדְנוּ we taught
לִמַּדְתָּ you taught *ms*	לִמַּדְתֶּם you taught *mpl*
לִמַּדְתְּ you taught *fs*	לִמַּדְתֶּן you taught *fpl*
לִמֵּד, לִמַּד[8] he taught	לִמְּדוּ they taught
לִמְּדָה[9] she taught	

Note: The range of nuances or meanings that distinguish the piel makes it difficult to pin down a single sense for this בִּנְיָן. Most typical seems to be a "factitive" sense (i.e., acting on an object so that it takes on a specific **trait**). As you compare the qal and piel meaning of each of the following verbs, you may observe that **the piel brings about** in the object the **trait** described by the qal meaning. Thus ג.ד.ל in qal means *to **be great***, while in **piel** the same שרש will mean *to **make something great***.

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[8] Concerning *3ms* לִמַּד, please note that most verbs will display the pataḥ as found in the second syllable. When in pause, the pataḥ will revert to an historic ṣērê (לִמֵּד, cf. Joüon §52c). A few verbs, including ב.ק.ש, employ this original ṣērê in the *3ms* even when they are *not* in pause (בִּקֵּשׁ). Three verbs anomalously employ a segol for *3ms* when not in pause (including the very common דִּבֶּר *he spoke*; also כִּפֶּר *he expiated*, and וְכִבֶּס *and he will wash*). Incidentally, this *3ms* ṣērê accounts for the letter "e" in the transliteration of the בִּנְיָן name, "piel (פִּעֵל)."

[9] Concerning *3fs* לִמְּדָה, some verbs (such as ב.ק.ש and ש.ל.ח) will omit the customary piel dagesh of the middle radical in the *3fs* form (בִּקָּשָׁה *she searched* and שִׁלָּחָה *she sent away*, both piel). The dagesh is lost due to the sheva that routinely follows the middle radical. This same loss of dagesh may occur in *3cpl* forms. Thus we find both בִּקְּשׁוּ *they searched* (retaining the dagesh) as well as בִּקָּשׁוּ (same meaning, but omitting the dagesh).

Qal בְּנָיָן meaning	שרש	Piel בְּנָיָן meaning
to be great	ג.ד.ל	to make something great
to be strong	ח.ז.ק	to make something strong, to strengthen
to learn	ל.מ.ד	to teach (to make someone a learner)
to be holy	ק.ד.שׁ	to consecrate, to render something holy

Yet some piel verbs do **not** fit this "factitive" mold, leading scholars to propose additional nuances.[10]

When dealing with the piel (or any other derived בְּנָיָן) two principles should be borne in mind:

(1) First, it will be important to **learn the piel meaning** of a given word **independently**, rather than supposing that we will be able to extrapolate an accurate piel meaning based upon the qal meaning of a word (if attested in the qal בְּנָיָן).

(2) Second, we should **not suppose** that every verb attested in qal has a **piel counterpart**. The converse is also true (i.e., not every verb attested in piel has a qal counterpart). Thus when composing in Hebrew we should ensure that piel בְּנָיָן usage is **actually attested** in the Hebrew Bible for a word we wish to use as piel. Any standard lexicon quickly provides this information.

(**Note:** Some of the ensuing sentences in this paragraph contain a blend of Hebrew and English. See whether you can follow the thought.)

אִם־בִּקַּשְׁתָּ לָדַעַת what features distinguish piel from other בְּנָיָנִים, then you may have noticed these three features:

(1) Most likely רָאִיתָ כִּי the **initial** radical in a piel word will routinely be followed by a **ḥireq vowel** (as in לְמַּדְתִּי).

(2) גַּם רָאִיתָ כִּי the **middle** radical typically bears a **dagesh** (לִמַּדְתִּי).

(3) וְגַם רָאִיתָ כִּי in most cases the **middle** radical will be vocalized with a **pataḥ** (לִמַּדְתִּי).

Those three features will help you לָדַעַת וְלִכְתֹּב piel forms for many verbs.

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[10] Additional nuances found among piel verbs include **resultative** (ח.ל.ק in qal means *to apportion*, but in piel *to make apportioned*), **denominative** (כֹּהֵן as a noun means *priest*, as a piel verb *to serve as priest*), and **frequentative** (ה.ל.כ in qal means *to walk*, in piel *to walk about*; cf. *IBHS*, ch. 24). Other nuances which have been proposed include **declarative-estimative** (נ.ק.י/ה *to declare innocent*), and **pluralizing** (akin to intensifying, e.g., ש.ב.ר in qal means *to break*, in piel *to shatter*; cf. Joüon §52d).

Segment 10.1.ג. Structure: *Piel in the* קטל *conjugation, including an explanation of III-*ה *or III-*ה/י *and II-guttural verbs (appendix offers additional III-guttural and polel spellings)*

Instructor: *You may wish to call attention to the explanation of III-*ה/י *and II-guttural spellings (found soon after the multiple-choice table) before students engage the multiple-choice portion. This module's vocabulary list contains several III-*ה/י *and II-guttural forms that do not appear in the Jonah episode.*

10.1.ג. Explanation and activity: "You (*ms*) have blessed us in everything." בֵּרַכְתָּ אוֹתָנוּ בַּכֹּל:

INTERACTIVE SKILL: Composing effective opening lines for an apology

Now that you are able to use verbs in the piel בִּנְיָן, let us return to the communicative skill of restoring a fractured relationship. Which of the דְּבָרִים in the table titled "Sample overtures to an apology" do you feel would most likely win a receptive audience from someone who has been wronged?[11]

Take the following steps for each statement in the column labeled "דְּבָרִים".

(1) Read the statement.

(2) Under each statement, provide a translation.

(3) Check one of the boxes to the right, registering your evaluation concerning the effectiveness of each statement (טוֹב / מִי יוֹדֵעַ: / רַע).

(4) In the column labeled "לָמָּה" briefly explain why you checked the box that you selected. Use your native language as needed.

Note: For the first and second person statements below, imagine that you are the offender, addressing these statements to the person whom you have offended. Toward the end of this collection you will find a few **third-person statements** (statements ז, ח, and ט). With these, imagine that someone is watching the offender and describing to you how he (or she / they) is behaving. Please observe that in these same three sample responses (statements ז, ח, and ט), the term אָדוֹן[הָ] [*the*] *master* or *lord* will be employed to designate the party that has been wronged (she or he has a morally superior position in the scenario—the Hebrew word הָאָדוֹן has no inherent connotation of "offended party").

[11] We are using דְּבָרִים to refer the various messages connected with reparation, similar to the way Hosea uses the term: קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יהוה... (Hos. 14:3).

Several of the piel forms appearing in the next few sentences will depart from the standard spelling pattern illustrated above by ל.מ.ד. Thus the word רִחַמְתָּ *you showed compassion* has **no dagesh** in the **second radical**, and the trio of קִוִּיתָ *you hoped ms*, צִוָּה *he commanded*, and קִוּוּ *they hoped* vocalize the second radical with ḥireq or qameṣ, not **pataḥ**. To appreciate the reasons behind these spellings, please refer to paragraphs that begin, "Recognizing II-guttural and III-ה/י verbs in the piel בִּנְיָן," located after this multiple-choice activity.

Sample overtures to an apology

	טוֹב	מִי יוֹדֵעַ:	רַע	דְּבָרִים	לָמָּה:
א.	✓			בֵּרַכְתָּ אוֹתָנוּ בַּכֹּל:	*Acknowledging past kindnesses should reinforce a relationship.*
				Transl. *You have blessed us in everything.*	
ב.				אֲנִי מְבַקֵּשׁ[a] מִשְׁפָּט: [a] ב.ק.שׁ *piel pt ms*	
				Transl. *[I am looking for a judicial decision.]*	
ג.				שָׁמַעְתִּי כִּי דִּבַּרְתָּ עָלַי אֶל־הַמֶּלֶךְ לֵאמֹר שָׂנֹא שָׂנֵאתִי אֶת־הָאִישׁ הַזֶּה:	
				Transl. *[I heard that you spoke about me to the king, saying, "I deeply hate this man."]*	
ד.				אֲנִי מְדַבֵּר[a] בַּקָּהָל[b] לֵאמֹר כִּי חָטָאתִי לָךְ: [a] ד.ב.ר *piel pt ms* [b] קָהָל assembly *m*	
				Transl. *[I am speaking in the assembly and saying that I sinned against you.]*	

	טוֹב	מִי יֹדֵעַ:	רַע	דְּבָרִים	לָמָּה:
ה.				כַּאֲשֶׁר רִחַמְתָּ עַל־רֵעִי סְלַח לִי גַּם־אָנִי:	
	Transl. *[Because you had compassion on my friend, forgive even me as well.]*				
ו.				הֲקִוִּיתָ לִי[a] וַאֲשַׁלֵּם[b] לְךָ כָּסֶף: [a] לִי concerning me [b] וַ... so that…	
	Transl. *[Did you hope with regard to me that I would repay you some silver? (Cf. Isa. 25:9.)]*				
ז.				צִוָּה הָאִישׁ[a] אֶת־מְשָׁרְתוֹ לִשְׁאֹל לָאָדוֹן בַּעֲדוֹ[b] לֵאמֹר סְלַח־נָא: [a] הָאִישׁ *refers to offender* [b] בַּעֲדוֹ on his account	
	Transl. *[He commanded his servant to say to the master on his account, "Please forgive." (Cf. Exod. 8:24.)]*				
ח.				הִלְכָה לִפְנֵי בֵית־הָאָדוֹן וַתִּלְבַּשׁ שַׂק:	
	Transl. *[She walked about before the master's house and was wearing sackcloth.]*				
ט.				קִוּוּ וַיַּחְשְׁבוּ כִּי לֹא־יְדַבֵּר הָאָדוֹן אֲלֵיהֶם עַל־הַכֶּסֶף אֲשֶׁר לָקְחוּ אֹתוֹ[12] מִמֶּנּוּ:	
	Transl. *[They were hopeful and supposed that the master would not talk to them about the silver that they had taken from him.]*				

[12] Known as a "resumptive pronoun," אֹתוֹ refers back to הַכֶּסֶף. Resumptive pronouns are superfluous in English and so should not be translated.

As noted earlier, the piel verbs רִחַמְתָּ, קִוִּיתָ, צִוָּה, and קִוּוּ depart from the standard spelling pattern illustrated by ל.מ.ד. The first (רִחַמְתָּ) has a guttural as second radical (II-guttural), where we usually find a dagesh in the piel. The remaining three are III-ה/י.

Recognizing II-guttural, II-ר, and III-ה/י verbs in the piel בְּנָיָן. Consider first how a **II-guttural verb** behaves in the piel בִּנְיָן (i.e., verbs with א, ה, ח, and ע as the second שרש consonant). The dagesh typically occurring in the second radical of קטל forms of the piel בְּנָיָן will be **resisted by gutturals** (and by ר). For this reason the guttural ח in רִחַמְתָּ does not double (or "lengthen," as doubling is sometimes described). Nevertheless, the preceding vowel remains short (ḥireq). For a full קטל conjugation of ר.ח.מ, refer to the next segment.[13]

When the second radical is a ר, while there is no dagesh, the preceding vowel does lengthen. Notice how the expected initial ḥireq (בִּרַכְתָּ‡) lengthens to a ṣērê in בֵּרַכְתָּ, due to the II-ר (see full קטל conjugation of ב.ר.כ in next segment).[14]

Consider next the **III-ה/י verbs** in the piel בְּנָיָן. We will use ק.ו.י/ה *to hope* as a model verb. As with other בִּנְיָנִים, so also in the piel, a verb containing an historic III-י tends to display that י in those conjugations where it is not appearing in the final syllable (in medial position, as in קִוִּיתָ *you hoped*).[15] Elsewhere the ה/י may disappear altogether (as in קִוּוּ *they hoped*). For the full קטל conjugation of ק.ו.י/ה, please

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[13] We would expect that since a non-lengthened second radical would leave the preceding first-syllable open (Cv-C…, not CvC-C…), the short vowel found in that first-syllable would lengthen from ḥireq to ṣērê. That is, we would expect that רִחַמְתָּ would lengthen the ḥireq to ṣērê, resulting in the spelling רֵחַמְתָּ‡. Instead, we find that the short vowel remains unchanged—as if it were in a closed syllable CvC (just as in forms where the middle consonant *does* double, so creating a CvC first syllable, such as לִמַּדְתָּ). We explain this anomaly of a short vowel remaining in an open syllable by saying that the middle consonant is "virtually-doubled / virtually-lengthened," even though there is no formal marker of doubling / lengthening within the consonant itself.

[14] The transition of the short vowel ḥireq (in בִּרַכְתָּ‡) to a long vowel ṣērê (in actual בֵּרַכְתָּ) is known as "compensatory lengthening" of the vowel. Since the II-ר will not lengthen (whether actually lengthening by displaying a dagesh or virtually lengthening by creating a preceding quasi-closed syllable with ḥireq as the short vowel), then the preceding vowel compensates by lengthening. Appearance of a ṣērê is not anomalous, since it occurs in an open syllable (Cv).

[15] If, however it would be preceded by a sheva, then even a medial י will not appear (so י does not appear in קִוְּתָה *she hoped*).

refer to the next segment. Also belonging to the III-ה/י group is גִּלָּה *he revealed*, a verb that appeared in the Jonah episode above, describing how the prophet confronted the Ninevites with their wrongdoing.

10.1.ד. Snapshot of piel בְּנִין, sample weak verbs: קטל conjugation

Piel קטל of III-ה/י ק.ו.י/ה	
קִוִּיתִי I hoped	קִוִּינוּ we hoped
קִוִּיתָ you hoped *ms*	קִוִּיתֶם you hoped *mpl*
קִוִּית you hoped *fs*	קִוִּיתֶן you hoped *fpl*
קִוָּה he hoped	קִוּוּ they hoped
קִוְּתָה she hoped	

Piel קטל of II-ר ב.ר.כ	
בֵּרַכְתִּי I blessed	בֵּרַכְנוּ we blessed
בֵּרַכְתָּ you blessed *ms*	בֵּרַכְתֶּם you blessed *mpl*
בֵּרַכְתְּ you blessed *fs*	בֵּרַכְתֶּן you blessed *fpl*
בֵּרַךְ he blessed	בֵּרְכוּ they blessed
בֵּרְכָה she blessed	

Piel קטל of II-guttural ר.ח.מ	
רִחַמְתִּי I showed compassion	רִחַמְנוּ we showed compassion
רִחַמְתָּ you showed compassion *ms*	רִחַמְתֶּם you showed compassion *mpl*
רִחַמְתְּ you showed compassion *fs*	רִחַמְתֶּן you showed compassion *fpl*
רִחַם he showed compassion	רִחֲמוּ they showed compassion
רִחֲמָה she showed compassion	

Another class of **variant piel spellings** emerges when the **third radical** is a guttural or ר (as in the case of ש.ל.ח, ש.ב.ר, and נ.ש.א). For the קטל spelling of III-guttural verbs, please consult the portion of the appendix corresponding to this segment. That same appendix entry will introduce you to the piel בִּנְיָן spelling of geminate and so-called hollow verbs (known as the **polel בִּנְיָן**).[16]

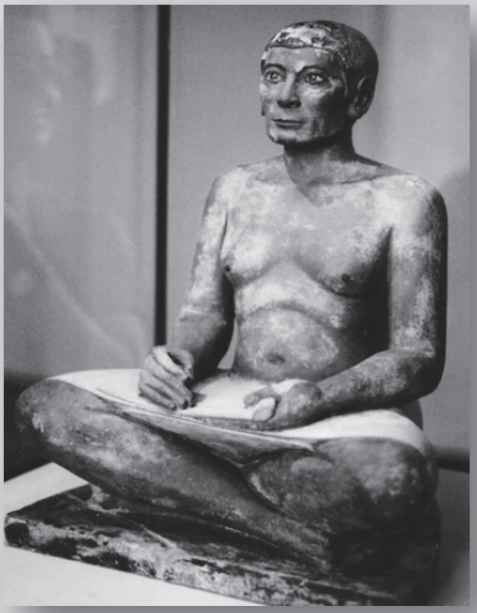
[16] When a verb's **second** radical is identical to its **third** radical, the verb is called a "**geminate**" (e.g., ס.ב.ב *to go around, to surround*). Some geminate verbs form the equivalent of a piel by repeating the first two consonants. This piel בִּנְיָן morphemic variant is called the "**pilpel בִּנְיָן**." Thus the geminate verb ג.ל.ל employs as its piel-equivalent, the pilpel גִּלְגֵּל *he rolled down*. The pilpel of the geminate ק.ל.ל is קִלְקַל *he shook* or *he sharpened* (cf. Appendix §11.3.ב.). A **hollow** verb may similarly fashion its piel-equivalent as a pilpel בִּנְיָן (e.g., כִּלְכֵּל *he sustained* or *contained*, from כ.ו.ל).

10.1.ה. Do you (*ms*) know how to read? (Phonetic alphabet, literacy)

הֲיָדַעְתָּ לִקְרֹא:

The skill of literacy involved developing a script, fashioning writing materials, and training people לִכְתֹּב וְלִקְרֹא. The Phoenician alphabetic script consisting of twenty-two אוֹתוֹת *letters m* (or *signs*) was developed about 1100 BCE, לִפְנֵי־מְלֶךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. As many as eight centuries earlier, laborers thought to have been כְּנַעֲנִי incised a somewhat similar linear alphabetic script עַל־אֲבָנִם in Egyptian turquoise mines of the southern Sinai Peninsula (Serābîṭ el-Khâdem).

Various surfaces were employed for writing. Those found בְּאֶרֶץ־יִשְׂרָאֵל include the following: אֶבֶן ("lapidary"), metal, clay, חֶרֶשׂ *potsherd m*, עֵץ, papyrus, plaster-covered walls, and the leather of sheep, goat, or calf. Reusable writing boards coated with beeswax and dating to 1300 BCE were recovered from the Uluburun shipwreck, off the coast of Turkey. כְּכַלּוֹת אִישׁ לִכְתֹּב עַל־סֵפֶר *when one has finished writing on a scroll*, הַסֹּפֵר *the scribe m* customarily would roll the sheet of papyrus or leather, and then wrap it with string וַיַּחְתֹּם אֹתוֹ *and seal it* with a glob of soft clay (called a bulla). The bulla was then impressed with a carved חוֹתָם *seal m* indicating the owner or author (cf. ʾŌniyāhû seal of jasper, §2.1.ח).



Unnamed seated סֹפֵר מִצְרִי, perhaps from the Fourth Dynasty (ca. 2620–2500 BCE, Saqqara).
(Courtesy of the Louvre)

The most famous lapidary inscriptions include the following:

- The Tel Dan Stela (written in Aramaic, with mention of

"house of David," mid-ninth century BCE)

- The Moabite Stone (written in Moabite, a language closely related to יְהוּדִית, commemorating a victory בְּיִשְׂרָאֵל by Mesha, מֶלֶךְ־מוֹאָב, mid-ninth century BCE)
- The Siloam Inscription (written בִּיהוּדִית, chronicling a water-supply tunneling project during the rule of Hezekiah, late eighth century BCE, cf. §11.1.ז.)

A pair of small, amulet-sized silver scrolls from the Ketef Hinnom cemetery of יְרוּשָׁלַיִם (late seventh or early sixth century BCE) also possesses great significance. They include the divine name and closely resemble the Priestly Benediction (Num. 6:24–26).

Questions of literacy and literacy training (schools) in ancient Israel have been the subject of considerable discussion. The occupation of הַסֹּפֵר finds regular reference within biblical accounts of the monarchy. In 1 Chronicles, for example, we learn of several "families of scribes" residing at Jabez (1 Chron. 2:55).

Based on the Samaria Ostraca, it seems clear that at least certain court officials בְּשֹׁמְרוֹן were literate. Dating to the rule of Jeroboam II (789–748 BCE), these ostraca number 112 and involve shipment receipts for יַיִן, שֶׁמֶן, and שֶׁבֶר *grain m*.

We may add to this evidence of literacy the twenty-one Lachish Ostraca that describe military activity leading up to מְצוֹר־לָכִישׁ *the siege of Lachish*. Such communication would have been meaningless unless certain members of the Judean military were literate.

Regarding the question of Israelite schools, however, convincing evidence has yet to surface. Given the monarchy's need לִשְׁלֹחַ דְּבָרִים (whether domestic or international), it seems likely that the palace of Israel would have served as the locus for propagating literacy. Such was the case in the Nile bureaucracy to the south.[17] Then again, diplomacy was not the only occupation where literacy might be found. וַאֲנָשִׁים מִבְּנֵי הַכֹּהֲנִים *and men among the* [*sons of the*] *priests* would have needed לִקְרֹא אֶת־הַתּוֹרָה.



[17] *LBI*, 300–317.

10.1.ו. Did you (*ms*) know that...? (Furniture) הֲיָדַעְתָּ כִּי...:

…because most furniture was made of עֵץ, little has survived the climate of יִשְׂרָאֵל? Wooden pieces fared better in the drier climate of מִצְרַיִם, as evident from exquisitely fashioned artifacts discovered in the Valley of the Kings and the Valley of the Queens. Assyrian royal reliefs portray a high level of craftsmanship for court furnishings (e.g., the ornately carved כִּסֵּא סַנְחֵרִיב *throne of Sennacherib* visible in panels depicting מְצוֹר־לָכִישׁ *the siege of Lachish*). In contrast to such a regal seat, the sort of כִּסֵּא found in most homes would likely have been a simple rectangular stool.



Assyrian King Sennacherib seated on an elegantly carved throne with footstool, during siege of Lachish (701 BCE). Side panels of throne (rows of figures with upraised hands) may represent ivory carvings (cf. §9.1.ה.). (Courtesy of British Museum)

הַשֻּׁלְחָן comprised another piece of typical furniture. לְעֵת הָאֹכֶל *at meal-time* הַשֻּׁלְחָן occupied a central place, as indicated by the following sequence: עָרֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית אָכוֹל שָׁתֹה *arranging the table, spreading the rugs, eating, drinking* (Isa. 21:5a).

Based on artifacts found בְּמִצְרַיִם, a typical שֻׁלְחָן would have measured about 30 cm high. הַצָּפִית *the rug f* assured a measure of comfort and beauty as guests reclined or squatted while dining.

When it was time for שֵׁנָה *sleep f*, only the wealthy would enjoy the comfort of מִטָּה *a bed f* (or *couch*). Most simply slept on a rush mat.[18] The fact that the rooftop room (constructed for אֱלִישָׁע הַנָּבִיא by the Shunemite woman and her husband) was furnished with שֻׁלְחָן, כִּסֵּא, מְנוֹרָה *a lampstand f*, and even מִטָּה—this fact would have been consistent with her prominence in the community as אִשָּׁה גְּדוֹלָה (cf. 2 Kings 4:8–10).

Segment 10.1.ז. Structure: *Traditional features of parallelism (synonymous, antithetical, and synthetic)*

Instructor: *This segment introduces cola structure and parallelism, illustrated by the foregoing prayer of the King of Nineveh. The presentation is confined to the categories of synonymous, antithetical, and synthetic parallelism. The activity in §10.1.ח. will invite students to form bicola by adding a line to monocola embedded within the 10.1 Jonah Episode.*

Students will encounter the following poetic techniques in later segments: chiasm (§10.1.ט.), palistrophes (10.2.ז.), and acrostics (10.3.ג.).

10.1.ז. Explanation: "Your (*ms*) prophet revealed our transgressions to us." גִּלָּה נְבִיאֲךָ אֶת־פִּשְׁעֵינוּ לְפָנֵינוּ׃

INTERACTIVE SKILL: Using basic tools of Hebrew poetry to convey concepts with greater refinement

Have you ever wished to convey a message, yet felt that mere prose would be inadequate for the task? Perhaps the message concerned a matter so crucial that plain speech seemed superficial. Whether through devices of cadence, imagery, or rhyme, you hoped to clothe your message in a manner consistent with its importance—and thereby reflect more accurately the emotions stirring within you.

Within the Hebrew Bible, poetry often served to express the messages of Israelites and non-Israelites alike.[19] Prophetic oracles and wisdom literature—as well as psalms—were composed as poetry.

[18] *LBI*, 63–64.

[19] Poetic compositions attributed to non-Israelites include Balaam's oracle (Numbers 23–24) and Agur's wisdom poem (Proverbs 30).

One of the most fundamental features of Hebrew poetry is known as parallelism: the tendency to repeat-and-vary an idea within adjacent lines of poetic verse.[20] Parallelism itself may be subdivided into three sorts: synonymous, antithetical, and synthetic parallelism. Notice the following illustrations excerpted from the king's prayer (10.1 Jonah Episode).

	Illustrations from 10.1 Jonah Episode	Colon	Type of parallelism	
	גִּלָּה נְבִיאֲךָ אֶת־פִּשָּׁעֵינוּ לְפָנֶיךָ	א.	Synonymous parallelism (cell 2, line א)	.1
	וְכָל־חַטֹּאתֵינוּ הוֹדִיעַ לָנוּ:	ב.		
Colon ב uses **synonyms** to express the same concept as colon א. In this example, the **concept** reflected by both cola may be summarized as follows: *someone presented to the Ninevites some information concerning their wrongdoing.* Thus the verb גִּלָּה *he revealed* in colon א mirrors הוֹדִיעַ *he made known* in colon ב. What element in colon ב would mirror פִּשָּׁעֵינוּ? _____ *[וְכָל־חַטֹּאתֵינוּ]* What word is parallel to לְפָנֶיךָ? _____ *[לָנוּ]*				
	בֵּרַכְתָּ אֹתָנוּ בַּכֹּל	א.	Antithetical parallelism (cell 1, line ה)	.2
	וּבְדֶרֶךְ־שָׁלוֹם לֹא הָלַכְנוּ:	ב.		
Colon ב expresses a concept that stands in **contrast** to colon א. The subject shifts from "God" in colon א to "the Ninevites" in colon ב. In addition, the unruly behavior (by the Ninevites) described in colon ב **contrasts** the benevolent behavior (of God) found in colon א.				

[20] Fokkelman, 61. Properly known as *parallelismus membrorum*, since its introduction this concept has dominated studies of Hebrew poetry for over two centuries (credited to Bishop Robert Lowth's *De sacra Hebraeorum…,* 1753, cf. James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* [New Haven, Connecticut: Yale University Press, 1981], 12). To correlate it with end-rhyme common in English poetry, parallelism has been likened to "thought-rhyme." End-rhyme seldom appears in Hebrew poetry. For extensive exploration of variations possible within parallelism, see *CHP*, 114–59.

א. הִנֵּה חַטֹּאתֵינוּ לֹא־נְכַסֶּה ב. כִּי מִי יוּכַל לְכַפֵּר עֲוֹנוֹ׃	Synthetic parallelism (cell 2, line ג)	3.

Colon ב neither repeats nor contrasts the concept found in colon א. This bicolon is neither synonymous nor antithetical. In colon ב the king **explains** their decision not to hide their offences (a decision described in colon א). He explains that any attempt to cover (or atone for) their wrongdoing would be useless (implied by the rhetorical question, "Who can…?"). By supplying an explanation in support of colon א, colon ב **extends** the concept of colon א. Such an extension is termed "synthetic parallelism."

Note: Kugel offers a singular piece of advice concerning Hebrew poetry, a piece of advice that—more than any other—may unlock rich insights regarding a poem's tone and impact. When encountering synonymously parallel lines, he urges the reader not to prematurely discount all such similar wording as merely mundane rephrasing.

Rather, we should carefully examine each synonymity, in case the poet may have infused the second parallel member with some added dimension, whether of sharpened detail, of heightened intensity, or the selection of rare words.[21] When we train ourselves to listen for such poetic intensification, the crescendo that swells from the first to the second parallel part can unlock a vitality of meaning to which otherwise we would have remained deaf.

Consider, for example, how the theme of misfortune grows more vivid and specific when moving from עֵת רָעָה *a period of evil* in colon א, to יְמֵי רָעָבוֹן *days of famine* in colon ב of Ps. 37:19. Or consider the intensification, both of sin's initial secrecy and also of its eventual brilliant exposure, described in these successive parallel phrases: שַׁתָּ[ה] עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ *you have placed our iniquities before you*, and עֲלֻמֵּנוּ לִמְאוֹר פָּנֶיךָ׃ *our covert matters* [i.e., *sins*] *in the light of your countenance* (Ps. 90:8).

Segment 10.1.ח. Structure: *Synonymous, antithetical, and synthetic parallelism, employing piel verbs*

Instructor: *This activity may be assigned as homework, with results to be shared in class the following day. Invite students to compose a second colon for each of the two monocola occurring in the the Ninevite king's prayer (10.1 Jonah Episode, cell 2, lines ב and ד). Encourage them to employ piel verbs whenever possible. After they have formed compositions (whether singly or in pairs), gather students in groups of three or four.*

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[21] Kugel, 29. In Kugel's words, the escalation of intensity when moving from colon A to colon B may be summarized as, "A is so, and *what's more*, B," (italics original), 1. Cf. Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1984), especially his opening chapter entitled "The Dynamics of Parallelism," 3–26.

Direct them to select two compositions (from their pooled homework) that they feel are the most thoughtful or interesting. Have them read these to the entire class. (Students will find instructions for these compare-and-share assignments at the close of this activity.) It may be best to present all of the compositions for cell 2, line ב *as a group, followed by those that complete cell 2, line* ד*. Finally, invite the class to pick from this publicly-presented cluster the two compositions that they felt made the richest contribution to the king's poem as a whole.*

10.1.ח. Activity: "He spoke to us concerning our iniquities."

דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ:

INTERACTIVE SKILL: Experimenting with parallelism to compose Hebrew poetry

Most of the segments in the king's prayer found above comprise a two-line portion, known as a bicolon. The following, for example, represents a bicolon (cell 2, line א).

גִּלָּה נְבִיאֵךְ אֶת־פִּשָּׁעֵינוּ לְפָנֶיךָ

וְכָל־חַטֹּאתֵינוּ הוֹדִיעַ לָנוּ:

You may have noticed, however, that two segments in the king's prayer are only one line in length (called monocola). The second parallel line has been left blank in each case.

The first incomplete bicolon appears in cell 2, line ב: דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ. Imagine for a moment that you are the king's servant, dutifully transcribing the prayer that the king is dictating to you. The monarch has just recalled Jonah's pronouncements, and so dictated to you that line (דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ). The king now turns to you, asking: מָה אֹמַר: (Admittedly, as an Assyrian he would be speaking to you in Akkadian, but that's another course of study).

How might you follow this "colon א" (דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ) with a **synonymous** "colon ב" of your own composition? Pause for a moment to formulate a simple colon ב, and then write it in the blank labeled "Your composition and translation," below.

(1) For the sake of practice, please employ a **piel** verb that would make sense in the context (see collection of piel verbs below the fill-in).

(2) Recall that in order for colon א and colon ב to be **synonymously parallel**, colon ב will need somehow to refer either (a) to Jonah making pronouncements of wrongdoing, or (b) to the people's hearing of those pronouncements.

Cell 2, line ב	Colon א דִּבֶּר לָנוּ עַל־עֲוֹנֹתֵינוּ	He spoke to us concerning our iniquities,
	Colon ב	(Your composition and translation)

To help with your composition, here are the piel verbs encountered thus far (omitting ד.ב.ר, a שרש that has already been used in colon **א** of this bicolon and thus should not be reused). The sample piel forms below appear as קטל *3ms*. Feel free to adapt to another person / gender / number of קטל, as needed (consult "snapshot" tables in §§10.1.ב., 10.1.ד. and Appendix §10.1.ד.).

רִחַם	he showed compassion	צִוָּה	he hoped	גִּלָּה	he revealed	בִּקֵּשׁ	he sought
שִׁלַּח	he set free or sent away	קִוָּה	he hoped	נִשֵּׂא	he raised high	בֵּרַךְ	he blessed

The second monocolon appears in cell 2, line ד. Once again, offer your services by helping the king compose a second colon. Only this time, show your skill by crafting it *not* as synonymous, but either as **antithetical** (contrasting the content of colon **א**) or as **synthetic** (extending but not echoing the concept of colon **א**, perhaps in the nature of an explanation). Again, please employ any piel verb learned thus far as part of your composition. Write it in the blank below reserved for colon ב of cell 2, line ד.

Note: Although you have not yet learned the full range of piel in the יקטל conjugation, you still may employ a piel verb to cast a sequential thought into the future, by using the vav-conversive וקטל technique (e.g., וְגִלָּה**...** would mean *...and then he will reveal*, and וְשִׁלַּח**...** would mean *...and then he will set free*).

Cell 2, line ד	א. וְחַטֹּאתֵינוּ נַגִּיד לָךְ	And our sins we will confess to you,
	ב.	(Your composition and translation)

After you have composed your two bicola completion lines, cluster with two or three classmates and compare what you have written. Among all the lines composed by your group members, choose a total of two that you find most interesting or thoughtful. Share them with the rest of the class as your instructor directs.

Segment 10.1.ט. Structure: *Chiastic inversion within bicola*

Instructor: *Two bicola in the king's prayer exhibit chiasm (cell 1, line ד and cell 2, line א). After students learn to recognize chiasm, this segment will invite them to develop a chiastic expression either by changing the word order of an existing bicolon or by crafting a new bicolon.*

10.1.ט. Explanation and activity: "...And all our sins he made known to us." ...וְכָל־חַטָּאתֵנוּ הוֹדִיעַ לָנוּ:

INTERACTIVE SKILL: Employing restatement with varied word-order (chiasm) to add beauty and impact to your message

Have you noticed that synonymously parallel lines may undermine the impact of the message they contain? By recycling information found in the first line, the second line risks losing the hearer's attention—even though the second line may actually grow more intense than the first.

A compositional technique known as chiasm offers an antidote to this sort of attention-loss. Here is how it works. After setting down the first line, the author will **invert the order** of some of the words in the synonymous second line. For example, if the topic unifying your bicolon is "how the prophet exposed to Nineveh its wrongdoing," you may wish to let the **verb** open the first line, while opening the second line with the **object**. Notice the following example. It illustrates this sort of verb-object transposition when moving from colon א to colon ב (within 10.1 Jonah Episode, cell 2, line א).[22]

Your prophet revealed our transgressions before us,	א. גִּלָּה נְבִיאֵךְ אֶת־פִּשְׁעֵינוּ לְפָנֵינוּ verb object	Cell 2, line א
and all our sin he made known to us	ב. וְכָל־חַטָּאתֵנוּ הוֹדִיעַ לָנוּ: verb object	

Note: It is **not** necessary for **all** components of the first colon to recur in the second. For example, in the above excerpt, an explicit subject (נְבִיאֵךְ) appears only in colon א, above. There is no corresponding explicit subject in colon ב (although נָבִיא is assumed to be the subject of הוֹדִיעַ in colon ב).

[22] The name "chiasm" arises from the "X" pattern which appears when corresponding parts of parallel lines parts are connected by lines (in Greek the "X" symbol is pronounced *chi*). The inversion may be represented as AB / B'A'.

While chiasm may be especially helpful for breaking the monotony of **synonymous** parallelism, it can contribute to other situations as well. Notice the **antithetical** parallelism of cell 1, line ד found in the next example.

Do you notice any chiastic components in the bicolon below? If you do, please label them and connect similar elements by drawing lines between them.

You have blessed us in everything,	א. בֵּרַכְתָּ אֹתָנוּ בַּכֹּל *[prep. phrase] [verb]*	Cell 1, line ד
but in the way of peace we have not walked.	ב. וּבְדֶרֶךְ־שָׁלוֹם לֹא הָלָכְנוּ׃ *[verb] [prep. phrase]*	

Now you may try your hand at crafting a chiastic bicolon. There are several ways you may go about this. Select and complete **any one** of the following options, writing your answer in the blank lines below:

(1) Locate a bicolon that at present is **not** chiastic (draw from the portion of the king's prayer found in 10.1 Jonah Episode). **Begin by copying** colon א and colon ב in full (use lines designated "Original colon א" and "Original colon ב"). Then **sequence elements within one colon** so that the revised bicolon forms a chiasm. **Write** the revised line between the two original cola. **Circle and label** chiastic elements. **Connect** with lines to display an "X" pattern.

(2) Or return to one of the bicola that you completed in §10.1.ח., above. **Copy** colon א and colon ב in full. **Sequence** the phrases within one of the cola so that the revised bicolon forms a chiasm. **Write** the revised line between the two original cola, **circling** parts that you have inverted. **Circle and label** chiastic elements. **Connect** with lines to display an "X" pattern.

(3) Or write an **entirely new** bicolon. It need not pertain to the king's prayer. **Circle and label** chiastic elements. **Connect** with lines to display an "X" pattern.

(Transl.)		Original colon א
		Revised colon (either א or ב)
		Original colon ב

10.2. Structures: *Piel in the* יקטל *conjugation, piel participles, and the poetic device of palistrophe (extended chiasm)*

Instructor: *In §§10.2.*א*. and 10.2.*ד*. students will learn the* יקטל *conjugation of the piel* בִּנְיָן*, to be reinforced by activities in §§10.2.*ג*. and 10.2.*ו*. Explanation and activities for piel participles appear in §10.2.*ז*. After an explanation of palistrophes in §10.2.*ח*., the activity in §10.2.*י*. will require use of piel participles in the context of a palistrophe. Ingredients for an effective apology provide the communicative fabric for this module's instruction.*

10.2. Jonah Episode: *Two comments may be helpful for this portion of the Jonah story.* ***First****, the display of this particular episode includes an additional column on the right, labeled "Theme." The "theme" column will be helpful in §10.2.*ח*., where students will be asked to study the 10.2 Jonah Episode in order to identify recurring themes within this portion of the king's prayer.* ***Second****, please note that cell 2, line* ג *is a monocolon. As with earlier monocola, students will have an opportunity to expand cell 2, line* ג *into a bicolon (see §10.2.*י*.).*

MODULE 10.2 Using sophisticated poetic devices in a reconciliation statement

Words for responding מִלִּים לַעֲנוֹת

Some of the words listed below do not appear in the current Jonah episode, but will contribute to activities or explanations within this module. Occasionally a vocabulary entry may offer only a שרש (e.g., א.ח.ר). These will be useful for certain exercises in this module.

אֶזְבְּחָה [ז.ב.ח]	I will sacrifice abundantly, repeatedly* *piel*
דּוֹר, דֹּרוֹת, דּוֹר־, דֹּרֹת־	generation *m*
וְרִחַמְתָּ [ר.ח.מ]	and you have been compassionate* *piel ms*[a]
מִלֵּאנוּ [מ.ל.א]	we filled* *piel*
נֶדֶר, נְדָרִים, נֶדֶר־, נִדְרֵי־	vow *m*
נְקַדֵּשׁ [ק.ד.שׁ]	we will set apart, consecrate *piel*
נְשַׁלֵּם [שׁ.ל.מ]	we will fulfill, repay* *piel*
צַדִּיק, צַדִּיקִים	righteous, true to one's community, innocent (legally and morally)
קִוִּינוּ [ק.ו.י/ה]	we waited, hoped* *piel*
שִׁבַּרְנוּ [שׁ.ב.ר]	we shattered* *piel*

[a] וְרִחַמְתָּ is rendered in the past tense since it is a vav-copulative וְקָטַל (conveying parallel action, generally past, also known as "vav-conjunctive"), not a vav-conversive וְקָטַל (sequential action, generally future, accent on ultima in *2ms*: וְרִחַמְתָּ *and then you will be compassionate*).

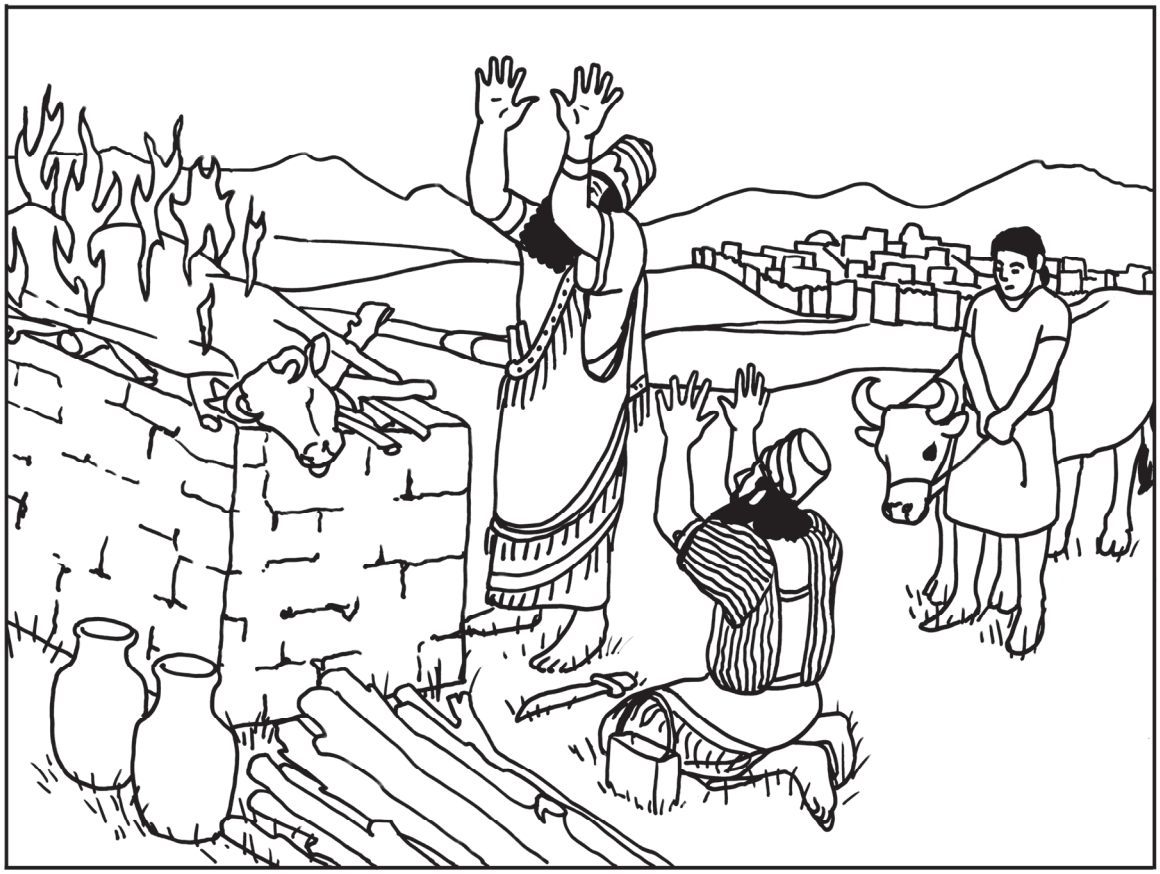
Words for hearing מִלִּים לִשְׁמֹעַ

א.ח.ר	to delay *piel*
אַל־נָא...	please do not* (*plus jussive*)
אֲלָפִים	cattle *m*, *only plural*
בֹּשְׁתִּי [ב.ו.שׁ]	I am ashamed

I walked about* *piel*	הִלַּכְתִּי [ה.ל.כ]
And bless!* *piel imv ms*	וּבָרֵךְ [ב.ר.כ]
and we defiled ourselves *nifal*	וְנִטְמֵאנוּ [ט.מ.א]
to sacrifice abundantly, repeatedly* *piel inf absol*	זַבֵּחַ [ז.ב.ח]
violence *m*	חָמָס, חֲמָסִים, חֲמַס־, חֲמְסֵי־
gracious	חַנּוּן
we defiled *piel*	טִמֵּאנוּ [ט.מ.א]

Cover! Atone!* *piel imv ms*	כַּפֵּר [כ.פ.ר]
to recount* *piel inf c, prep* לְ	לְסַפֵּר [ס.פ.ר]
to afflict *piel inf c, prep* לְ	לְעַנּוֹת [ע.נ.י/ה]
they were stolen* *nifal*	נִגְנְבוּ [ג.נ.ב]
miraculous acts *nifal pt fpl*	נִפְלָאוֹת, נִפְלְאוֹת־ [פ.ל.א]

10.2 Jonah Episode: I will surely sacrifice oxen.



THEME		
Pledge to change	א. זַבֵּח אֶזַבֵּח אֲלָפִים עַל־מִזְבְּחֶךָ וְעָנִיִּים לֹא אֹסִף עוֹד לְעַנּוֹתָם׃	*[I will surely sacrifice oxen abundantly / repeatedly on your altar, and (the) oppressed I will no longer oppress (them).]*
[Appeal to character]	ב. חַנּוּן אַתָּה יהוה וְרַחֲמְתָּ עַל כָּל־מְבַקְּשֶׁיךָ׃	*[Gracious are you, O LORD, and you are / have been compassionate to all who seek you.]*
[Admission of wrong-doing]	ג. טִמֵּאנוּ אֶת־הָאָרֶץ וַאֲנַחְנוּ נִטְמֵאנוּ מִלֵּאנוּ אֶת־עָרֵינוּ חָמָס וְלֹא שָׁלוֹם׃	*[We have defiled the earth and we ourselves have become defiled; we have filled our cities with violence, not with peace.]*
[Request for mercy]	ד. יְשָׁב־נָא[23] אַפְּךָ מֵאַרְצֵנוּ וּבָרֵךְ אֶת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָּנוּ׃	*[May your anger please turn from our country; and bless the land that you have given to us.]*

[23] Since it occurs in a closed, unaccented syllable, the second qameṣ in יְשָׁב־נָא is a qameṣ-ḥaṭuf, pronounced *o*.

2



		THEME
א. כַּפֵּר־נָא עַל־כָּל־חַטֹּאתֵינוּ לְךָ קִוִּינוּ כָּל־הַיּוֹם:	*[Please atone for all our sins; for you we waited / hoped all the day.]*	*[Request for mercy]*
ב. לִמַּדְנוּ יְדֵי־בָנֵינוּ רַק לַמִּלְחָמָה וְדֶרֶךְ שָׁלוֹם לֹא הוֹדַעְנוּ לָהֶם:	*[We have trained our children's hands only for war, and the way of peace we have not made known to them.]*	*[Admission of wrong-doing]*
ג. מְבַקֵּשׁ אַתָּה אֶת־כָּל־הָאוֹבְדִים לְהוֹשִׁיעַ אֹתָם :...	*[You are seeking all who are perishing so as to rescue them….]*	*[Appeal to character]*
ד. נְדָרֵינוּ נְשַׁלֵּם בְּכָל־דּוֹר וָדוֹר וְאֶת־שִׁמְךָ נְקַדֵּשׁ לְסַפֵּר נִפְלְאוֹתֶיךָ:	*[We will fulfill our vows through all generations, and we will sanctify your name, recounting your wonders.]*	*[Pledge to change]*

Segment 10.2.א. Structure: *Piel in the* יקטל *conjugation of strong verbs*

Instructor: *This segment leads directly to a reinforcement activity in §10.2.ג. Piel-*יקטל *verbs that employ a* ◌ֵ *theme vowel (such as* ש.ל.ח*) are covered in §10.2.*ד. *and the corresponding appendix section.*

10.2.א. Explanation: "We will fulfill our vows." נֶדָרֵ֥ינוּ נְשַׁלֵּֽם׃

INTERACTIVE SKILL: Preparing to recognize effective expressions of reconciliation

In an earlier segment we compared various attitudes, considering whether they would mend a damaged relationship or would further undermine it (see §10.1.ג.). Once a proper attitude is in place, one may proceed to explore expressions useful for winning back an offended friend. You will find several sample reconciliation messages in §10.2.ג.

Since these reconciliation messages contain a number of piel verbs in the יקטל conjugation, this may be a good time to become acquainted with the piel-יקטל conjugation. Fortunately, יקטל formations in the piel will remind you of יקטל forms in the qal בִּנְיָן. Consider the statement, נֶדָרֵ֥ינוּ נְשַׁלֵּֽם *we will fulfill* (or *repay*) *our vows* (see heading above, taken from the close of the current Jonah episode). The שרש is שׁ.ל.מ. The initial **נ...** of **נְשַׁלֵּֽם** is a יקטל prefix indicating the *1cpl* subject pronoun *we*: *we will fulfill* (or *repay*).

From the sample verb נְשַׁלֵּֽם we may notice four characteristic elements of the piel-יקטל spelling pattern for strong verbs:

- A sheva follows the יקטל prefix (**נְ**שַׁלֵּֽם).
- A pataḥ follows the first radical (נְ**שַׁ**לֵּֽם).
- A ṣērê follows the middle radical (נְשַׁ**לֵּ**ם).
- As with the piel-קטל conjugation, so also with the piel-יקטל conjugation, the middle radical bears a dagesh forte, indicating doubling / lengthening (נְשַׁלֵּֽם).

A snapshot of the piel-יקטל conjugation for שׁ.ל.מ *to fulfill* or *repay* appears below. Like ל.מ.ד (the piel-קטל paradigm verb), שׁ.ל.מ similarly contains consonants that produce uncomplicated spelling patterns. Thus, in the table below one could replace the consonants of שׁ.ל.מ with the consonants of ל.מ.ד with no change of vowel or dagesh.

As you review the snapshot of שׁ.ל.מ below, notice the vowels following the יקטל prefix. Can you explain why only the **א...** prefix **fails** to display a simple **sheva** (so that we find אֲשַׁלֵּם instead of אֶשַּׁלֵּם‡)?[24] Also, can you detect what trait is shared by those forms below that do **not** display a **ṣērê**?[25]

[24] Guttural consonants routinely resist vocalization with a vocal sheva. Consequently, they will generally take a ḥaṭef-pataḥ since it blends a sheva with an A-class vowel, the vowel-class preferred by gutturals.

As concerns object suffixes, יקטל verbs in the piel בִּנְיָן will take the same suffixes described in §8.2.ד. Notice, for example, the description of a cloud covering Mt. Sinai (with הוּ֫... referring to the mountain): וַיְכַסֵּהוּ הֶעָנָן *so the cloud covered it* (Exod. 24:16, עָנָן *cloud, m*).[26]

10.2.ב. Snapshot of sample piel verb: יקטל conjugation

שׁ.ל.מ	
אֲשַׁלֵּם I will fulfill	נְשַׁלֵּם we will fulfill
תְּשַׁלֵּם you will fulfill *ms*	תְּשַׁלְּמוּ you will fulfill *mpl*
תְּשַׁלְּמִי you will fulfill *fs*	תְּשַׁלֵּמְנָה you will fulfill *fpl*
יְשַׁלֵּם he will fulfill	יְשַׁלְּמוּ they will fulfill *m*
תְּשַׁלֵּם she will fulfill	תְּשַׁלֵּמְנָה they will fulfill *f*

Segment 10.2.ג. Structure: *Piel in the* יקטל *conjugation, using strong verbs*

Instructor: *This check-box activity for the* יקטל *conjugation resembles one used for* קטל *in §10.1.ג. Piel vocabulary includes words from Modules 10.1 and 10.2. Please note that when moving from one statement to another, there occurs some variation in person / gender / number, both in terms of the one(s) issuing the statement and also in terms of the one(s) to whom the apology is being offered.*

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[25] The ṣērê only appears when the **second** (doubled) radical bears the accent. Stated another way, when the **third** radical bears either (a) a silent sheva or (b) no vowel at all, we find a ṣērê preceding it. Thus (a) in תְּשַׁלֵּמְנָה the third radical is followed by a silent sheva, so is preceded by a ṣērê, and (b) in יְשַׁלֵּם the third radical is followed by no vowel, so is preceded by a ṣērê.

[26] For a discussion of spelling rules affecting pronominal suffixes with piel in the קטל, see *IBH* §192.

10.2.ג. Activity: "And we will sanctify your name." וְאֶת־שִׁמְךָ נְקַדֵּשׁ׃

INTERACTIVE SKILL: Evaluating expressions of reconciliation

Have you ever heard an apology that only made things worse? Perhaps someone wronged you, then proceeded to extend a so-called apology that in reality laid the blame on **you**: "I'm sorry for knocking you over, but I hope you realize that if **you** had not tried to keep me from stealing your horse, then you would never have gotten hurt. Next time, watch what you are doing!"

In the table below, you will find a collection of potential apologies. Similar to the activity in §10.1.ג., your task is to evaluate each statement. Will it help the relationship or will it only damage the relationship even more?

The statements are rather eclectic. They envision a variety of scenarios (whether theft, falsification of information, or a general misdeed). In addition, the speaker and / or audience envisioned by each statement may vary (whether first- or second-person, masculine or feminine, singular or plural).

Take the following steps for each statement in the column labeled "דִּבְרֵי שָׁלוֹם".

(1) Read the statement.

(2) Under each statement, provide a translation.

(3) Check one of the boxes to the right, registering your evaluation concerning the effectiveness of each statement (טוֹב / מִי יוֹדֵעַ׃ / רַע).

(4) In the column labeled "לָמָּה׃," briefly explain why you checked the box that you selected. Use your native language as needed.

The first דִּבַּר שָׁלוֹם has been completed as an example.

Sample reconciliation messages

	טוֹב	מִי יוֹדֵעַ׃	רַע	דִּבְרֵי שָׁלוֹם	לָמָּה׃
א.	✓			אֶת־הַכֹּל אֲשֶׁר לָקַחְתִּי אֲשַׁלֵּם׃	*It cancels the offense.*
				Transl. *All I have taken I will repay.*	

	טוֹב	מִי יֹדֵעַ:	רַע	דִּבְרֵי שָׁלוֹם	לָמָּה:
ב.				הִנֵּה אֲדַבֵּר לֵאמֹר כִּי אֲנִי בֹּשְׁתִּי בַּעֲבוּר[a] הַשֶּׁקֶר אֲשֶׁר דִּבַּרְתִּי: [a] בַּעֲבוּר because of, for the sake of Transl. *[Look—I will speak (out), saying that I am ashamed on account of a lie that I spoke.]*	
ג.				אַל־נָא תְּשַׁלְּמִי אֹתִי כְּחַטָּאתִי כִּי שְׁגָגָה[a] הִיא: [a] שְׁגָגָה a mistake, oversight *f* Transl. *[Please do not repay (fs) me according to my sin, for it was a mistake.]*	
ד.				אֶת־בָּנַיִךְ אֲלַמֵּד לַעֲשׂוֹת לֶחֶם: Transl. *[I will teach your (fs) children how to make bread / food.]*	
ה.				צוֹם[a] נְקַדֵּשׁ וְנָעַקְנוּ[b] אֶל־יהוה: [a] צוֹם a fast *m* [b] ז.ע.ק to cry out Transl. *[We will consecrate a fast and cry out to the LORD.]*	
ו.				אַל־תְּבַקְּשׁוּ אֹתָנוּ לְשַׁלֵּם הָרַע לָנוּ: Transl. *[Do not search for us in order to repay us with harm (cf. Prov. 20:22).]*	
ז.				אֲנִי אֲבַקֵּשׁ אֶת־הָעֲנִיִּים וְאֶתְּנָה[a] לָהֶם בְּגָדִים: [a] וְאֶתְּנָה and I will [am determined to] give, *cohort.* Transl. *[I will search for the oppressed in order to give them clothing.]*	

Segment 10.2.ד. Structure: *Piel in the* יקטל *conjugation, with III-*ה/י *and II-guttural verbs*

Instructor: *Begin by giving students an overview of this activity. Students will:*

Step 1. *Read and translate* דִּבְרֵי שָׁלוֹם *found in the table below.*

Step 2. *Evaluate these statements (*טוֹב אוֹ מִי יוֹדֵעַ אוֹ רַע*).*

Step 3. *Connect each* דִּבְרֵי שָׁלוֹם *statement with a* פֶּשַׁע *(offense). (You may omit Step 3 if you feel students have become sufficiently comfortable with piel forms as a result of steps 1 and 2.)*

Note: *The column in* דִּבְרֵי שָׁלוֹם *labeled "Theme" will not be used until §10.2.*ח.

After providing students with this overview—but before they actually engage the activity—it will be important to lead them through the ***explanation of weak verb spellings*** *(labeled "**Piel spelling tips for weak verbs**"). Additional III-guttural, III-*ה/י*, and hollow spellings (polel* בִּנֵּן*) are provided in the appendix entry corresponding to this segment.*

10.2.ד. Explanation and activity: "I will surely sacrifice oxen abundantly." זַבֵּחַ אֲזַבֵּחַ אֱלָפִים:

INTERACTIVE SKILL: Assessing expressions that may contribute to reconciliation, and linking them to offences

In the table below you will find several more דִּבְרֵי שָׁלוֹם that may either help or harm a fractured relationship. There are eight, numbered א to ח.

(1) As before, קְרָא־נָא דִּבַּר שָׁלוֹם.

(2) Next, כְּתֹב your **translation** in the space תַּחַת each Hebrew sentence. (The first entry has been completed for you.)

(3) **Evaluate** the effectiveness of each דִּבַּר שָׁלוֹם. Some of these reconciliation statements would **not help** a relationship since they threaten still more harm in the future. When you find a statement that would only bring more damage to a relationship, write "ר" (for רַע) in the column labeled "טוֹב אוֹ רַע". If a statement seems **helpful** (ranging from admission of past wrongdoing to overtures of hospitality), write "ט" (for טוֹב) in the same column.

(4) Occasionally you will encounter a שרש in brackets, located within דִּבַּר שָׁלוֹם, followed by the intended translation (gloss) and a blank line. Here is an example from entry #ב:

_____ *we will cover* [כ.ס.י/ה]

When you encounter a bracketed שרש, please **write** (in Hebrew) **the conjugated form** of the bracketed שרש that will yield the meaning presented by the phase in italics. The appropriate answer for the [כ.ס.י/ה] example above would be נְכַסֶּה, since this will match the gloss (*we will cover*). You may fill in the blank line for entry #ב as follows:

____נְכַסֶּה____ *we will cover* [כ.ס.י/ה]

Steps (5) and (6) will explain the column on the left labeled "פְּשַׁע" *Offense m*. The column labeled "Theme" will be reserved for use in §10.2.ה.

Several of the verbs occurring in the דִּבְרֵי שָׁלוֹם portion below involve **piel** verbs with **weak** consonants. Before beginning the activity, please take a moment to look over the the following spelling tips for these sorts of verbs.

Piel-יקטל spelling tips for weak verbs

This brief explanation will help you spell יקטל forms of many piel verbs with weak radicals. Additional weak verbs are treated in Appendix §10.2.ד., including III-א, hollow, and geminate verbs.

Piel of III-ה/י verbs. Consider the III-ה/י verb כ.ס.י/ה *to cover*. It will display a **segol** after the second radical, where we would expect a ṣērê. Notice the customary ṣērê in נְשַׁלֵּם *we will fulfill* or *repay*. Contrast this with the segol in נְכַסֶּה *we will cover*. See §10.2.ה. for a snapshot of כ.ס.י/ה in the piel-יקטל conjugation.

Piel of II-guttural / ר verbs. Next, consider the spelling of piel verbs that are II-guttural / ר. The יקטל conjugation will behave in a manner similar to the קטל conjugation of those same piel verbs. This means that (a) the guttural / ר will **resist** the piel dagesh, and (b) the lack of dagesh **either** will leave the customary preceding pataḥ vowel unchanged (called "virtual gemination," as with תְּרַחֵם *you* [*ms*] *will treat with compassion*), **or** the lack of dagesh will strengthen the preceding pataḥ vowel, converting it to a qameṣ (as with תְּבָרֵךְ *you* [*ms*] *will bless*). A II-guttural verb such as א.ח.ר *to be late* will follow the spelling pattern of ר.ח.מ shown in §10.2.ה. See §10.2.ה. for a snapshot of ר.ח.מ in the piel-יקטל conjugation.

Piel of III-guttural verbs. Several verbs in the piel בְּנָיָן display a theme vowel of ṣērê, rather than pataḥ. Among these are verbs with a third radical of ח (such as שׁ.ל.ח *to set free* or *send away*) or ע (such as ב.ק.ע *to split*). Thus יְשַׁלַּח means *he will set free* (notice the ◌ֵ following the ל). Refer to Appendix §10.2.ד. for a snapshot of III-guttural verbs.

More sample reconciliation messages

Theme[27]	פֻּשַׁע	טוֹב אוֹ רַע	דִּבְרֵי שָׁלוֹם
Appeal to character (also admission of wrong-doing, perhaps arrogant)	#7 רְכֹב בְּמֶרְכָּבָה לְבִלְתִּי[28] שְׁאֹל	ר׳	א. הֲלֹא תְרַחֵם עָלֵינוּ וַאֲנַחְנוּ[a] שִׁבַּרְנוּ אֶת־מַרְכְּבֹתֶיךָ[b] כִּי אַתָּה מֶלֶךְ רָחוּם[c] וְחַנּוּן: [a]וַאֲנַחְנוּ *conjunction conveys* although [b]מֶרְכָּבָה *f* chariot [c]רָחוּם compassionate
Transl. *Will you not treat us with compassion, although we crashed your chariots, since you are a compassionate and gracious king?*			
[Arro-gant]	[#5 כַּחַת כֶּסֶף לֹא־לְךָ] [also #4 הָרַג אָדָם]	[ר׳]	ב. אֶת־דַּם־אָחִיךָ אֲשֶׁר שָׁפַכְנוּ[a] [כ.ס.י/ה] [נְכַסֶּה] *we will cover (piel)* _____ אֹתוֹ וְשָׁכַחְתָּ כִּי גָּנַבְנוּ אֶת־כַּסְפּוֹ: [a]ש.פ.כ to shed, pour out
Transl. *[We will cover up your brother's blood that we shed, and you will forget that we stole his silver.]*			
[Pledge to change]	[#2] [דַּבֵּר מִלְחָמָה]	[ט׳]	ג. בֶּן־בָּקָר רַךְ[a] אֲזַבֵּחַ וּבוֹא־נָא בְּבֵיתִי לֶאֱכֹל וְנֹאכְלָה מִמֶּנּוּ וְאַל־נְדַבְּרָה־עוֹד דִּבְרֵי שִׂנְאָה[b]: [a]בֶּן־בָּקָר רַךְ *m* a tender calf [b]שִׂנְאָה *f* hatred
Transl. *[I will slay a tender calf, so please come and let us eat it at my house, and let us not speak words of hatred any longer.]*			

[27] The column labeled "Theme" will be used as part of the activity in §10.2.ה.

[28] לְבִלְתִּי *without*, *not*, or *except*.

Theme[27]	פֶּשַׁע	טוֹב אוֹ רַע	דִּבְרֵי שָׁלוֹם
[Admission of wrong-doing]	*[#8]* שׁוֹם אָדָם בִּמִשְׁמָר	*[ט׳]*	ד. אֲנִי מָצָאתִי אֶת־עֲבָדֶיךָ בַּשָּׂדֶה וַאֲעַנֶּה אֹתָם בַּמּוֹסֵרוֹת[a]: [a] מוֹסֵרָה *f* fetter, bond
Transl. *[I (was the one who) found your servants and oppressed them with (the) fetters.]*			
[Admission of wrong-doing]	*[#4]* הֶרֹג אָדָם	*[ט׳]*	ה. אֲנִי חָשַׁבְתִּי מַחֲשָׁבוֹת רָעוֹת [ט.מ.א] *and then I* _____ *defiled (piel)* וְאֶטַמֵּא אֶת־הָאָרֶץ בְּשָׁפְכִי דָם נָקִי[a]: [a] בְּשָׁפְכִי־דָם נָקִי (*qameṣ-ḥaṭuf*) by my shedding of innocent blood
Transl. *[I (was the one who) devised evil schemes and then I defiled our land by [my] shedding innocent blood.]*			
[Pledge to change (also admission of wrong-doing)]	*[#1]* גְּנֹב אִישׁ	*[ט׳]*	ו. אֶת־בָּנַיִךְ אֲשֶׁר לָקַחְתִּי אֹתָם מִבֵּיתֵךְ [ש.ל.ח] *I will set free (piel)* אֲשַׁלַּח _____:
Transl. *[I will set free your (fs) children that I took (them) from your (fs) house.]*			

Theme[27]	פֶּשַׁע	טוֹב אוֹ רַע	דִּבְרֵי שָׁלוֹם
[Request for mercy (also admission of wrong-doing)]	*[#3]* *[דַּבֵּר כְּזָבִים]*	*[ט׳]*	ז. עָזְרֵנִי[a] וְאַל־ [א.ח.ר] *delay (2ms, piel)* *[תְּאַחֵר]* _____ כִּי דִבַּרְתִּי אֵלֶיךָ כְּזָבִים[b] וְאֶלַכֵּד בְּאִמְרֵי[c]־פִי: [a] עָזְרֵנִי *note qameṣ-ḥaṭuf* [b] כָּזָב lie, falsehood *m* [c] אֹמֶר speech, word *m*
Transl. *[Help me and do not delay, for I spoke falsehoods to you and I have been caught in the words of my mouth.]*			
[Admission of wrong-doing (also request for mercy)]	*[#6]* *[לַחַת שָׁלָל מִנְּקִי]*	*[ט׳]*	ח. הֹלַכְתִּי עִם־הָרְשָׁעִים כִּי דִבְּרוּ אֵלַי לֵאמֹר הִנֵּה נְמַלֵּא אֶת־בָּתֵּינוּ שָׁלָל[a] אֲשֶׁר נִקַּח אֹתוֹ מִנְּקִי[b]: שָׂא־נָא אֵת עֲוֹנִי כִּי גָדוֹל הוּא: [a] שָׁלָל plunder, booty *m* [b] נָקִי innocent (person)
Transl. *[I walked about with the wicked for they said to me, "Behold, we will fill our houses with booty that we will take (it) from the poor." Forgive my transgression for it is great.]*			

(5) Now please direct your attention to the table below, labeled פְּשָׁעִים *Offenses*. Under each פֶּשַׁע, כְּתֹב־נָא its **translation**. פֶּשַׁע #7 has been translated for you as an example.

(6) Finally, review each of the דִּבְרֵי שָׁלוֹם from the table above. For each דְּבַר שָׁלוֹם, **choose** one of the פְּשָׁעִים that might give rise to that particular דְּבַר שָׁלוֹם. In the דִּבְרֵי שָׁלוֹם table, **כְּתֹב** the number of that פֶּשַׁע (using the פֶּשַׁע column to the left of the respective דְּבַר שָׁלוֹם). Please use an offense only once.

As an example, since the first דְּבַר שָׁלוֹם involved the mishap of wrecking someone's chariots, that first דְּבַר שָׁלוֹם has been linked to פֶּשַׁע #7—an offense that similarly involved chariots.

פְּשָׁעִים

1. גְּנֹב אִישׁ
[stealing (a) person]

2. דַּבֵּר מִלְחָמָה
[speaking of war]

3. דַּבֵּר כְּזָבִים[a]
[a] כָּזָב *m* falsehood, deception
[speaking falsehoods]

4. הֲרֹג[a] אָדָם
[a] ה.ר.ג *inf c* to murder
[murdering a person]

5. כַּחַת כֶּסֶף לֹא־לָךְ
[taking silver that is not yours]

6. כַּחַת שָׁלָל מִנָּקִי
[taking booty from the innocent]

7. רֹכֵב בַּמֶּרְכָּבָה לְבִלְתִּי[a] שְׁאֹל
[a] לְבִלְתִּי without, not, *or* except
driving the chariot without asking

8. שׂוּם אָדָם בְּמִשְׁמָר[a]
[a] מִשְׁמָר *m* jail, prison
[putting (a) person in prison]

10.2.ה. Snapshot of piel בִּנְיָן sample weak verbs: יקטל conjugation

Piel יקטל of II-guttural / ר ר.ח.מ	
אֶרַחֵם I will show compassion	נְרַחֵם we will show compassion
תְּרַחֵם you will show compassion *ms*	תְּרַחֲמוּ you will show compassion *mpl*
תְּרַחֲמִי you will show compassion *fs*	תְּרַחֶמְנָה you will show compassion *fpl*
יְרַחֵם he will show compassion	יְרַחֲמוּ they will show compassion *mpl*
תְּרַחֵם she will show compassion	תְּרַחֶמְנָה they will show compassion *fpl*

Piel יקטל of III-ה/י כ.ס.י/ה	
אֲכַסֶּה I will cover	נְכַסֶּה we will cover
תְּכַסֶּה you will cover *ms*	תְּכַסּוּ you will cover *mpl*
תְּכַסִּי you will cover *fs*	תְּכַסֶּינָה you will cover *fpl*
יְכַסֶּה he will cover	יְכַסּוּ they will cover *mpl*
תְּכַסֶּה she will cover	תְּכַסֶּינָה they will cover *f pl*

The spelling of III-guttural verbs may be found in Appendix §10.2.ד. Some of the more common III-guttural verbs occurring in the piel בִּנְיָן include ז.ב.ח *to sacrifice repeatedly* or *in large quantity*, ש.ל.ח *to set free, send away*, or *let go*. The III-א verbs ט.מ.א *to defile* and מ.ל.א *to fill* appear with relative frequency as well.

Segment 10.2.ו. Structure: *Piel in the* קטל *and* יקטל *conjugations, both strong and weak verbs*

Instructor: *To this point the activities for the piel* בִּנְיָן *have concentrated on form-recognition rather than production. This segment will invite students to begin composing with piel forms, as they identify harmful messages and "repair" them so they may become helpful. The heading for this unit is illustrative of a message in need of repair. (This particular message is drawn from the* דְּבָרִים *statement-list in §10.1.ג., not from a line in one of the Jonah episodes.)*

10.2.ו. Activity: "I am looking for a judicial decision." אֲנִי מְבַקֵּשׁ מִשְׁפָּט:

INTERACTIVE SKILL: Learning to intercept and revise messages that may harm a relationship

Sometimes our attempts at reconciling can backfire—actually causing more damage to an already-damaged relationship. No doubt you discovered several harmful messages (and marked them as רַע) in §§10.1.ג., 10.2.ג., and 10.2.ד. In this activity you will experiment with "repairing" harmful statements, converting them into helpful statements. We will designate the **original** expression of a statement as הָרִאשׁוֹן *the former*, while the **revised** expression will be designated הָאַחֲרוֹן *the latter* (hence the table title below, הָרִאשׁוֹן וְהָאַחֲרוֹן *The former and the latter*).

Look back over the statements in those activities that you marked as רַע (in §§10.1.ג., 10.2.ג., and 10.2.ד.).

(1) Select any two (2) that you would like to revise.

(2) Copy them "as-is," using the spaces marked "הָרִאשׁוֹן א." and "הָרִאשׁוֹן ב.".

(3) Translate the original statements in the space to the left.

Now consider how you could **transform** both of these into positive, helpful statements.

(4) Incorporate **one new piel form** in each revised statement. Write the שרש for that new piel form in the field labeled "New piel verb."

(5) Let one statement employ a קטל piel form, and the other a יקטל piel form. In the field containing the words "קטל / יקטל," indicate your choice by drawing a line through the form that is not used in your revised statement. Thus "~~יקטל~~ / קטל" would mean that your statement employs a קטל form. You may draw from the list of piel verbs collected following the הָרִאשׁוֹן וְהָאַחֲרוֹן table below.

(6) Write your **revised Hebrew statement** in the אַחֲרוֹן field located below the רִאשׁוֹן statement.

(7) **Translate** your revised Hebrew statement, using the space to the left of the Hebrew.

(8) Under your translation, **write the piel verb** you used and **indicate** whether it is a קטל or a יקטל form.

A sample statement-transformation has been completed for you, taken from #ב in the "Sample overtures to an apology" (§10.1.ג.).

הָרִאשׁוֹן וְהָאַחֲרוֹן

Sample הָרִאשׁוֹן *former*	Heb. אֲנִי מְבַקֵּשׁ מִשְׁפָּט:	Transl. *I am looking for a just decision.*
Sample הָאַחֲרוֹן *latter*	Heb. אֵינֶנִּי מְבַקֵּשׁ מִשְׁפָּט: קִוִּיתִי לְחַסְדֶּךָ:	Transl. *I am not looking for a just decision. I have hoped in your lovingkindness.* New piel verb: [קִוִּיתִי] ~~יקטל~~ / קטל
הָרִאשׁוֹן **א.**	Heb.	Transl.
הָאַחֲרוֹן **א.**	Heb.	Transl. New piel verb: [ ] קטל / יקטל
הָרִאשׁוֹן **ב.**	Heb.	Transl.
הָאַחֲרוֹן **ב.**	Heb.	Transl. New piel verb: [ ] קטל / יקטל

Would it be helpful to have a reference list of piel verbs encountered thus far? Here are several you may find useful. The definitions appearing here correspond to the **piel** meaning of a given verb.

Piel verbs

ק.ו.י/ה	to wait, hope	נ.שׂ.א	to raise high	כ.ס.י/ה	to cover	ב.ק.שׁ	to seek
ר.ח.מ	to show compassion	ע.נ.י/ה	to oppress	כ.פ.ר	to cover, atone	ב.ר.כ	to bless
שׁ.ל.ח	to set free, send off	צ.ו.י/ה	to command	ל.מ.ד	to teach	ג.ל.י/ה	to reveal
שׁ.ל.מ	to repay	ק.ד.שׁ	to sanctify	מ.ל.א	to fill	ד.ב.ר	to speak

For III-א and other III-guttural verbs, remember to take advantage of spelling tips found in §§10.1.ג. and §10.2.ד. of the appendix.

Segment 10.2.ז. Structure: *Piel participles, strong and weak* שֻׁרָשִׁים

Instructor: *After giving a brief overview of the activity (but before actually engaging it), help students recognize piel participles. Direct their attention to the heading, "**Piel participles**," located toward the end of this segment (including a table illustrating strong and weak verbs). Then students will be ready for the* דְּבָרִים *"messages" activity.*

This דְּבָרִים *activity suggests that a so-called "second stage" in the reconciliation process may unfold as the respective parties proceed beyond superficial comments and begin either to disclose (with statements) or to probe (with queries) the actual character traits and underlying intentions that are at work. Participles are well-suited for this sort of communication (expressing character traits).*

As a follow-up to this activity, invite students to report on their choice for the best and worst דְּבָרִים *"messages". The following questions may be useful for this follow-up exchange:*

א׳	מִכָּל־דִּבְרֵי־הֶעָנִי...	*A. Of all the words of the oppressed one…*
	...מָה הַדָּבָר הַטּוֹב?	*...what is the best word / saying?*
	...מָה הַדָּבָר הָרַע?	*...what is the worst word / saying?*
ב׳	מִכָּל־דִּבְרֵי־הַמְעַנֶּה...	*B. Of all the oppressor's words…*
	...מָה הַדָּבָר הַטּוֹב?	*...what is the best word / saying?*
	...מָה הַדָּבָר הָרַע?	*...what is the worst word / saying?*

Also, you may wish to ask students to compose a second-stage statement or query of their own. Instructions for this part of the assignment may be found below the list of דְּבָרִים*, in the paragraph beginning, "Second-stage composition." Students may write their composition in the blank line numbered "י" that is located at the end of the list of* דְּבָרִים.

10.2.ז. Explanation, activity: "You (*ms*) seek all who are perishing."

מְבַקֵּשׁ אַתָּה[29] אֶת־כָּל־הָאֹבְדִים׃

INTERACTIVE SKILL: Assessing one's true intent in a reconciliation process

Let's suppose that your initial overtures to an offended friend proved successful. After listening to your initial statements, your offended friend is willing at least to talk with you. He / she remains a bit cautious, however. Consequently, at this "second stage" he may ask some questions, hoping to gauge your sincerity. Notice the residual doubts that lurk beneath the surface, evident in a follow-up probe of this sort:

Are you seeking to forget what you did to me?	הַאַתָּה מְבַקֵּשׁ לִשְׁכֹּחַ אֶת־אֲשֶׁר עָשִׂיתָ לִי׃

If we were the person at fault, hopefully we would work to quickly lay these suspicions to rest. Perhaps we would reply, אֲנִי לֹא מְבַקֵּשׁ לִשְׁכֹּחַ אֶת־אֲשֶׁר עָשִׂיתִי לָךְ׃ *I am **not** seeking to forget what I did to you*. (Incidentally, by placing the negation לֹא directly before the participle it focuses on denying that action).[30] For an offender simply to forget past offenses seldom restores a friendship.

The list below presents a collection of "second-stage" דְּבָרִים *messages*. The **first five** (numbered א through ה) are things that the **offended person** might say to someone who had hurt him / her. Since these messages speak from the viewpoint of the oppressed one, you will find the designation "עָנִי" *oppressed one m* in the far right column.

The **last four** דְּבָרִים *messages* (from ו through ט) are communications that might be expressed by the one who **caused the offense**. For these, the far right column will read "מְעַנֶּה" *oppressor m*.

As you read over this list of so-called second-stage דְּבָרִים (א through ט), please do the following:

(1) In the far **left** column, write a **translation** of each message. The first, second, and sixth have been translated for you.

(2) **Select one** (1) of the עָנִי messages (from א through ה) that you feel is **most helpful**. Write the letter ט (for טוֹב) in the column with the heading "טוֹב אוֹ רַע". Repeat with the מְעַנֶּה messages (ו through ט).

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[29] This is an excerpt from the king's prayer, composed in poetry. If it were unmarked prose, the pronoun would appear before the participle: אַתָּה מְבַקֵּשׁ.

[30] In contrast, אֵינֶנִּי מְבַקֵּשׁ would emphasize the person: *It is not **I** who am seeking*….

(3) Also **select one** (1) message from the עָנִי cluster that you sense is **most harmful**. Write the letter ר (for רַע) in the column with the heading טוֹב אוֹ רַע. Repeat with the מְעַנֶּה messages (ו through ט).

(4) Be ready to **give your opinion**, in case your instructor asks: מָה הַדָּבָר הַטּוֹב (אוֹ הָרַע): You may be asked to restrict your reply, drawing only מִכָּל־דִּבְרֵי־הָעָנִי *from among all the messages of the offended person* or מִכָּל־דִּבְרֵי־הַמְעַנֶּה *from among all the offender's messages*. Parenthetical comments following translations give examples of such opinions.

Note: Since **participles** are helpful when conveying a present condition, they appear frequently in this activity. An explanation regarding how to spell piel participles appears following the list of messages (see heading, "Piel participles").

Several of the דְּבָרִים *messages* below are expressed as questions. Rely on interrogative particles to detect which messages are questions, since they have not been punctuated with question marks.

The דְּבָרִים below span a variety of forms, whether masculine / feminine, or singular / plural. Attention to these particulars will sharpen your ability to handle a wide range of forms.

Translation	טוֹב אוֹ רַע	דְּבָרִים	עָנִי אוֹ מְעַנֶּה
Are you seeking to forget what you did to me? (An offended person suspects the offender is trying to ignore wrongdoing.)	ט/ר	א. הַאַתָּה מְבַקֵּשׁ לִשְׁכַּח אֶת־אֲשֶׁר עָשִׂיתָ לִי:	עָנִי
If you will treat me with kindness, then I will treat you with kindness. (An offended person is endeavoring to extend mercy.)	ט	ב. אִם תַּעֲשֶׂה חֶסֶד עִמָּדִי וְעָשִׂיתִי[31] חֶסֶד עִמָּךְ:	עָנִי
[Are you (fs) showing compassion toward your (fs) enemies?]	*[ט]*	ג. הַאַתְּ מְרַחֶמֶת עַל־אוֹיְבַיִךְ:	עָנִי

[31] וְעָשִׂיתִי would be accented וְעָשִׂיתִי, were it not for the fact that חֶסֶד is accented in the first syllable (the principle of *nāsôg ʾāḥôr*).

Translation	טוֹב אוֹ רַע	דְּבָרִים	עָנִי אוֹ מְעַנֶּה
[I am setting you free because you have made an oath to walk in (the) way of (the) righteous (ones).]	*[ט]*	ד. אֲנִי מְשַׁלֵּחַ אֹתְךָ כִּי נִשְׁבַּעְתָּ לָלֶכֶת בְּדֶרֶךְ צַדִּיקִים:	עָנִי
[Just as love covers all transgressions, I, too, am speaking peace to you.]	*[ט]*	ה. כִּכְסוֹת אַהֲבָה כָּל־פְּשָׁעִים כֵּן[a] אֲנִי מְדַבֵּר שָׁלוֹם לָךְ: [a] כֵּן *so, thus*	עָנִי
I am not revealing my transgression. (The offender is unrepentant.)	ר	ו. אֵינֶנִּי מְגַלֶּה אֶת־פִּשְׁעִי:	מְעַנֶּה
[I am teaching my son to turn from evil.]	*[ט]*	ז. אֲנִי מְלַמֵּד אֶת־בְּנִי לָסוּר מֵרַע:	מְעַנֶּה
[Why are you (pl) commanding me to return the horse I stole from you (pl)?]	*[ר]*	ח. לָמָּה אַתֶּם מְצַוִּים אֹתִי לְהָשִׁיב אֶת־הַסּוּס אֲשֶׁר גָּנַבְתִּי אֹתוֹ מִכֶּם: [a] סוּס *horse m*	מְעַנֶּה
[I am not oppressing—from now and forever.]	*[ט]*	ט. לֹא עָנִיתִי[32] אִישׁ מֵעַתָּה וְעַד־עוֹלָם:	מְעַנֶּה
		י.	מְעַנֶּה אוֹ עָנִי

Second-stage composition. In the above list of דְּבָרִים, the last entry has been left blank (item #י). This is an opportunity for you to compose a so-called second-stage message of your own. What trait would you most like to find in one who is approaching you, hoping to repair a broken relationship? Indicate whether the message speaks from the viewpoint of מְעַנֶּה אוֹ עָנִי. Please use one or more piel participles in your statement / question.

[32] A קטל form (עָנִיתִי) serves here to convey an ongoing behavior—rather like a pledge. The קטל is not conveying past tense in this circumstance.

Piel participles

Did you notice the participle within the heading for this segment (מְבַקֵּשׁ אַתָּה אֶת־כָּל־הָאֹבְדִים)? No doubt you recall encountering the word מְבַקֵּשׁ very early in the Jonah episodes.[33] מְבַקֵּשׁ is a piel participle from ב.ק.שׁ meaning *one who seeks*, *ms*. Another piel participle you have encountered is מְסַפֵּר *one who recounts* (from ס.פ.ר). We have used מְסַפֵּר to designate the "narrator" lines in the Jonah episodes.

Piel participles are spelled with an initial מְ... Whenever possible they will display a dagesh in the second radical (מְבַקֵּשׁ). The following table provides several examples of piel participles for both strong and weak verbs.

Piel participles

Feature	שרש	*ms*	*fs*[34]	*mpl*	*fpl*
Strong שרש	ב.ק.שׁ to seek	מְבַקֵּשׁ	מְבַקֶּשֶׁת	מְבַקְּשִׁים*	מְבַקְּשׁוֹת*
II-guttural	ר.ח.מ to show compassion	מְרַחֵם	מְרַחֶמֶת	מְרַחֲמִים	מְרַחֲמוֹת
II-ר	ב.ר.כ to bless	מְבָרֵךְ	מְבָרֶכֶת	מְבָרְכִים	מְבָרְכוֹת
III-ה/י	ג.ל.י/ה to reveal	מְגַלֶּה	מְגַלָּה	מְגַלִּים	מְגַלּוֹת
III-guttural	ש.ל.ח to set free, send off	מְשַׁלֵּחַ	מְשַׁלַּחַת *or* מְשַׁלְּחָה	מְשַׁלְּחִים	מְשַׁלְּחוֹת
III-א	מ.ל.א to fill	מְמַלֵּא	מְמַלְּאָה	מְמַלְּאִים	מְמַלְּאוֹת

[33] The first Jonah Episode began with the statement, אֲנִי מְבַקֵּשׁ נָבִיא (§1.3).

[34] As observed with feminine singular participles in previous בִּנְיָנִים, so also in the piel בִּנְיָן we find both the more common תְ◌ spelling as well as the ending in ה◌ (e.g., מְגַלָּה above, which is patterned after מְבַכָּה *one who weeps*, attested in Jer. 31:15).

* The words marked with an asterisk often omit the dagesh under the second radical—a dagesh that would otherwise be characteristic of the piel בִּינְיָן.

Segment 10.2.ח. Structure: *Palistrophic inversion (extended chiasm)*

Instructor: *The portion of the Ninevite king's prayer found in 10.2 Jonah Episode comprises a palistrophe (extended chiasm). Students will begin to recognize the palistrophe by watching for four themes (Admitting, Pledging, Asking, and Appealing). Draw attention to these four themes early on.*

Then instruct students to return to the §10.2.ד. table: "More sample reconciliation messages." Using the column there labeled "Theme," students will record which of the four themes they find reflected in each reconciliation message. A key for this exercise is provided for students, here in the footnotes of §10.2.ח.

After completing the theme-identification within §10.2.ד., students will repeat the process with the 10.2 Jonah Episode, watching for the same four themes. As a result, the portion of the king's prayer presented in the current module will unfold a palistrophe along the following lines (all of which come from 10.2 Jonah Episode):

A. Pledge to change (cell 1, line א)

B. Appeal to character (cell 1, line ב)

C. Admission of wrongdoing (cell 1, line ג)

D. Request for mercy (cell 1, line ד)

D.' Request for mercy (cell 2, line א)

C.' Admission of wrongdoing (cell 2, line ב)

B.' Appeal to character (cell 2, line ג)

A.' Pledge to change (cell 2, line ד)

After students have completed their investigation, inquire what they discovered. An explanation of palistrophic structure follows in the segment after this activity (§10.2.ט. "Do you know how…"). For biblical examples of palistrophic structure, see article by P. Overland, noted in §10.2.ט.

10.2.ח. Activity: "We have filled our cities with violence, not with peace." מִלְּאנוּ אֶת־עָרֵינוּ חָמָס וְלֹא שָׁלוֹם׃

INTERACTIVE SKILL: Crafting a sincere apology that contains both beauty and depth

In order for a broken relationship to mend, trust gradually must displace suspicion. In most human relationships, trust will begin to grow again as sincere messages are communicated, validated by commensurate changes in behavior.

What should those messages convey? While each situation will be unique, we may identify several themes that would contribute to restoration. One theme might involve **admitting** that one has done

something wrong or hurtful. Another theme might involve **pledging to change** one's behavior in the future. Let us assemble a brief list, beginning with those two:

- ✓ Admitting wrongdoing
- ✓ Pledging to change behavior
- ✓ Asking for mercy or help
- ✓ Appealing to the character of the other person, as one who is fair or generous

You may recall that one of the activities found earlier in this module contained a column labeled "Theme"—a column that we did not use. At this point we will return to compete that column (see table with the heading, "More sample reconciliation messages," §10.2.ד.). As you read again those eight statements, keep in mind **the four themes** listed immediately above (admitting, pledging, asking, and appealing). Try to detect which of those four themes a given statement represents.

You may use a theme more than once. At least one of the eight statements is so arrogant that it does not correspond to any recognizable reconciliation theme. Write "arrogant" in the "Theme" column for that statement.

Here is an example (message #א from §10.2.ד.):

Theme	פָּשַׁע	טוֹב אוֹ רַע	דִּבְרֵי שָׁלוֹם
Appeal to character (also admission of wrong-doing, perhaps arrogant)	#7 רָכַב בְּמֶרְכָּבָה לְבִלְתִּי[35] שְׁאֹל	ר׳	א. הֲלֹא תְרַחֵם עָלֵינוּ וַאֲנַחְנוּ[a] שִׁבַּרְנוּ אֶת־מַרְכְּבֹתֶיךָ[b] כִּי אַתָּה מֶלֶךְ רָחוּם[c] וְחַנּוּן:

[a] וַאֲנַחְנוּ *conjunction conveys* although
[b] מֶרְכָּבָה *f* chariot
[c] רָחוּם compassionate

Transl. *Will you not treat us with compassion, although we crashed your chariots, since you are a compassionate and gracious king?*

Whether or not we feel this would be an effective approach, we may yet detect that it involves an **appeal** to the **character** of the offended person as "compassionate and gracious." So we could write "appeal to character" in the column labeled "Theme." Other readers may detect an admission of wrongdoing ("we

[35] לְבִלְתִּי *without*, *not*, or *except*.

crashed your chariots"), while still others might class this message as hopelessly arrogant, having no reconciliation-value. Thus each of these possibilities has been entered in the column labeled "Theme."

Please continue this process by labeling each of the דְּבָרִים in §10.2.ד. with one of the four themes listed above. Write your answer in §10.2.ד., in the column labeled "Theme." After you have finished, compare your conclusions with the key below.[36]

Now you are ready to apply the same analysis to the portion of the king's prayer presented in this module. Notice the blank column labeled "Theme," located to the right of the king's prayer (beneath the story illustrations for the 10.2 Jonah Episode). Here is an excerpt, already completed for you.

[I will surely sacrifice oxen abundantly / repeatedly on your altar, and (the) oppressed I will no longer oppress (them).]	א. זַבֵּ֤ח אֶזְבְּחָה־לְּךָ֙ אֵילִ֔ים עַל־מִזְבְּחֶ֖ךָ וְעָנְיִ֑ים לֹ֥א אֹסִ֖יף עֽוֹד׃ לְעַנּוֹתָֽם׃	**THEME** *Pledge to change*

In this first line of cell 1, the king pledges to change his behavior (suggested by expressions such as, "I surely will sacrifice…, I will oppress no longer…"). Consequently, the label "pledge to change" appears in the "Theme" column.

Please proceed to identify a theme with each of the remaining bicola of the king's prayer in the 10.2 Jonah Episode, recording your choices in the column labeled "Theme." Draw from the same four themes introduced in this segment. You may use a theme more than once.

When you have finished, reflect on the following question. As you review the occurrence (and recurrence) of the various themes, what sort of overall pattern may seem to emerge?

Segment 10.2.ט. Structure: *Palistrophe*

Instructor: *The reflection questions found in the last paragraph of this "Do you know how to read?" segment will lead students to engage higher-level processing regarding the compositional impact of palistrophes.*

[36] You may have identified the following themes: *admission of wrongdoing* (א, ד, ו; also ח), *pledge to change* (ג and ו), *appeal to character* (א), and *request for mercy* (both ז and ח). Statement ב is so arrogant that it conveys no overture of reconciliation.

10.2.ט. Do you (*ms*) know how to read? (Palistrophe) הֲיָדַעְתָּ לִקְרֹא:



One's skill in reading should extend beyond recognizing words and phrases. Higher-order reading ability will recognize patterns as well. Consider, for example, the compositional pattern known as the "**palistrophe**," named for *palin* (Greek for "again") and "strophe."[37] A palistrophe may be represented as A, B, C, D, D′, C′, B′, A′ (quantity of components may vary).

Palistrophes in the Hebrew Bible were generally arranged to draw attention to the centermost portion—that portion where the content pivots and then begins to retrace the themes introduced in the first half, but in an inverted order. The center (or pivot) portion may consist of **two segments** (corresponding to "D, D′" in the above scheme). The adjacent pair of bicola in cell 1, line **ד**, and cell 2, line **א**, of the 10.2 Jonah Episode operate in this manner. Consequently, that the eight bicola spanning from cell 1, line **א**, to cell 2, line **ד**, thematically pivot at the point of statements D–D′ (cell 1, line **ד**, and cell 2, line **א**).

Alternatively, a palistrophe may pivot on only a **single** member (cf. Prov. 1:27, a verse that serves as solitary pivot for a palistrophe in the latter half of Proverbs 1).[38] Such single-member pivot schemes may be represented as A, B, C, **D**, C′, B′, A′ (total quantity may vary).

הַכֵּר־נָא אֶת־תִּפְלַּת־מֶלֶךְ־נִנְוֵה: [39] What concept receives special focus by virtue of its position at the pivot? אִם אַתָּה תִתְפַּלֵּל אֶת־הַתְּפִלָּה הַזֹּאת מַה־תֹּאמַר: [40] Would you have

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[37] Some refer to palistrophic structure simply as an example of "chiasm" (inversion of two or more members) or more precisely as an "extended chiasm" or "stair-step structure."

[38] Within "The Appeal of Wisdom" (Prov. 1:20–33), a neatly balanced nine-member palistrophe operates in vv. 22–33, pivoting on the lone tristich comprising v. 27. To explore palistrophes a bit further, see P. Overland, "Chiasm," *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (ed. Tremper Longman III and Peter Enns; Downers Grove, Illinois: InterVarsity, 2008), 54–7.

[39] הַכֵּר־נָא is from נ.כ.ר *hifil* הִכִּיר, *investigate, pay attention to* (*imv*, *ms*).

given central focus to this same theme, or would you have arranged your palistrophe in order to lay primary emphasis on a different theme? Why? (For a compositional pattern distinct from palistrophes, see the "הֲיָדַעְתָּ לִקְרֹא" entry in §10.3.ג.)


Segment 10.2.י. Structure: *Piel participles, palistrophe*

Instructor: *This activity may be optional. In it students will explore the theme of "appeal to character" as they select a piel participle to expand a monocolon into a bicolon (10.2 Jonah Episode, cell 2, line ג).*

10.2.י. Activity: "You (*ms*) seek..." מְבַקֵּשׁ אַתָּה...

INTERACTIVE SKILL: Developing the dimension of an apology that appeals to the hearer's character

To appreciate how the theme called "appeal to character" may enhance a reconciliation message, please notice the monocolon found in the 10.2 Jonah Episode, cell 2, line ג: מְבַקֵּשׁ אַתָּה אֶת־כָּל־הָאֹבְדִים...[41].

If you were to expand this from a monocolon into a bicolon, what might you write for the new, second colon? As you experiment with crafting this expansion, endeavor to include the following:

(1) Remain **in the voice** of the king of Nineveh as he directs his apology to God. (Just as in colon א we hear the king speaking to God, "You seek all…," please compose your new colon ב so that there, too, we hear the king speaking to God.)

(2) Employ a **piel participle** (other than מְבַקֵּשׁ) as you craft colon ב. Please **circle** the piel participle that you use.

(3) Write a **translation** of the colon ב that you compose, using the field to the left.

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[40] תִּתְפַּלֵּל is from פ.ל.ל *hitpael* בִּנְיָן: *you ms will* or *would pray.*

[41] If this had been written as prose rather than poetry, the pronoun would have appeared first: אַתָּה מְבַקֵּשׁ..., not מְבַקֵּשׁ אַתָּה....

Cell 2, line ג	א. מְבַקֵּשׁ אַתָּה אֶת־כָּל־הָאֹבְדִים לְהוֹשִׁיעַ אוֹתָם	You seek all who are perishing, in order to rescue them;
	ב.	

10.2.כ. Did you (*ms*) know that...? (Warfare) הֲיָדַעְתָּ כִּי...:

…Syro-Palestine, since it served as a transit corridor בֵּין מִצְרַיִם וּבֵין אֲרַם נַהֲרַיִם,[42] was routinely threatened by external attack as well as by territorial strife. In one era, מִצְרַיִם would press its attack northward עַד כַּרְכְּמִישׁ. In another era, אַשּׁוּר אוֹ בָּבֶל would overflow their banks to tangle with פַּרְעֹה. In either scenario, they would trespass Syro-Palestine.

In particular, the cruelty of צְבָא אַשּׁוּר[43] became legendary. While the slaughter, impalement, and flaying of victims admittedly was practiced by neighboring nations as well, these behaviors became more routine with Assyrians under the leadership of individuals such as פּוּל *Tiglath Pileser III* (745–727 BCE).

[42] אֲרַם נַהֲרַיִם *Mesopotamia*. דֶּרֶךְ הַיָּם and דֶּרֶךְ הַמֶּלֶךְ served as primary routes for international travel (see map of יִשְׂרָאֵל, p. 555).

[43] צָבָא can refer to *military campaign* as well as *army*.

Offensive weapons used in the Iron Age included the חֲנִית *spear f*, כִּדּוֹן *javelin m* (outfitted with a leather throwing strap and ring for added velocity), קֶלַע *sling*



Bronze spear point and knife blade (with handle rivets, Middle Bronze II [1950–1550 BCE]). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

m (capable of propelling a fist-sized stone between 160–240 km/h), metal-tipped



Assyrian archers carrying severed heads of enemies (Tell Tayinat orthostats, Amuq Valley, southern Turkey, 738 BCE; limestone, 62 x 125 cm).
(Courtesy of Assyrian Gallery, the Oriental Institute Museum)

חֵץ *arrow m* that would be shot from a composite קֶשֶׁת *bow f* (with range in excess of 200 meters), and either straight or curved חֶרֶב *sword f.* Assyrians preferred the

straight sword.

Defensive equipment included a כּוֹבַע (also spelled קוֹבַע) *helmet m* of metal or leather, coats of mail, and shields. Archers were protected by full-length shields (צִנָּה *f*) carried by "shield-bearers." For hand-to-hand combat, smaller shields (מָגֵן *m*) covering half of the body were employed. Horse-drawn Assyrian chariots of the ninth century were equipped with a driver, an archer, and a shield-bearer.[44]

Module 10.3. Structures: *Piel* בְּנְיָן *infinitive and command forms, also alphabetic acrostics*

Instructor: *Piel infinitives and imperatives appeared briefly in Modules 10.1 and 10.2, but only as chunks. Now they will be introduced more fully.*

Through a "Do you know how to read?" segment in §10.3.ג. students will be introduced to alphabetic acrostics as a device of Hebrew poetry.

10.3. Jonah Episode: *Please note that lines 1ד, 2ב, and 2ג are monocola, designed for students to expand later in this module.*

[44] *LBI*, 224–228, 243, 249, and 252.

MODULE 10.3 Influencing behavior by appealing to character traits

Words for responding מִלִּים לַעֲנוֹת

פַּלֵּט, פַּלְּטִי, פַּלְּטוּ, פַּלֵּטְנָה [פ.ל.ט]	Save, deliver! *piel imv*
שַׁלַּח [שׁ.ל.ח]	to send away* *piel inf absol*
רַחוּם	compassionate
וְהַלַּלְנוּ [ה.ל.ל]	and we will praise *piel*
חֹסֶה, חֹסָה, חֹסִים, חֹסוֹת [ח.ס.י/ה]	one who takes refuge *pt*
צוּר, צֻרִים, צוּר־, צוּרֵי־	rock, cliff *m*

וַאֲזַמְּרָה [ז.מ.ר]	and may I sing (*or* play an instrument) *piel cohort.*
וְרוֹמַמְתִּי [ר.ו.מ]	and may I exalt* *polel*[a] (*cohort. in this context*)
קַבֵּץ, קַבְּצִי, קַבְּצוּ, קַבֵּצְנָה [ק.ב.צ]	Gather (what has been scattered)!* *piel imv*[b]
וּתְכַס [כ.ס.י/ה]	and may she / it cover* *piel jussive*

[a] See Appendix §§10.2.ג. and 10.2.ד. for polel paradigms of ר.ו.מ.

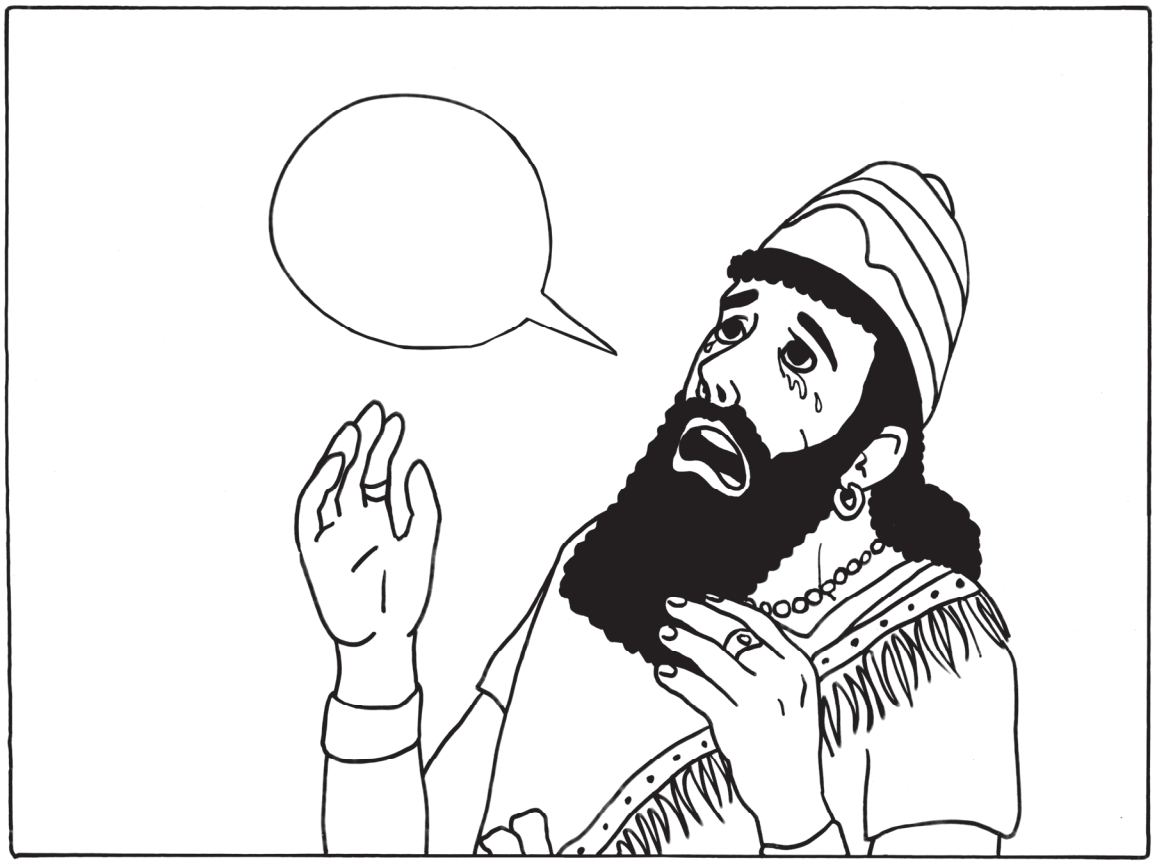
[b] The qal of ק.ב.צ connotes gathering of naturally occurring concentrations (such as harvesting grain), while the piel involves the gathering of material or persons in unexpected circumstances (*HALOT*, s.v.).

Words for hearing מִלִּים לִשְׁמֹעַ

קְטֹרֶת, קִטְּרֵת־	smoke, incense *f*
תַּחֲנוּן, תַּחֲנוּנִים, תַּחֲנוּן־, תַּחֲנוּנֵי־	supplication, request *m*
יִכֹּונוּ [כ.ו.נ]	they may be established as *or* regarded as* *nifal m*

אַהֲבָה, אַהֲבַת־	love *f*
כִּלָּה [כ.ל.י/ה]	he finished, completed* *piel*
תְּשַׁלְּחֵנוּ [שׁ.ל.ח]	you will send us away* *piel ms*
עַד	future, perpetuity *m*

10.3 Jonah Episode: Please forgive our transgressions.



א. סְלַח־נָא יהוה לַעֲוֹנוֹתֵינוּ
כִּי רַבִּים פְּשָׁעֵינוּ׃

[Please forgive our iniquities, O LORD,
for our transgressions are many.]

ב. עָנֹה תַעֲנֶה בְּחַסְדְּךָ אֶת־תְּפִלָּתִי
לְדַבֵּר שָׁלוֹם לַעֲבָדֶיךָ׃

[You will surely answer my prayer because of your steadfast love,
to speak peace to your servants.]

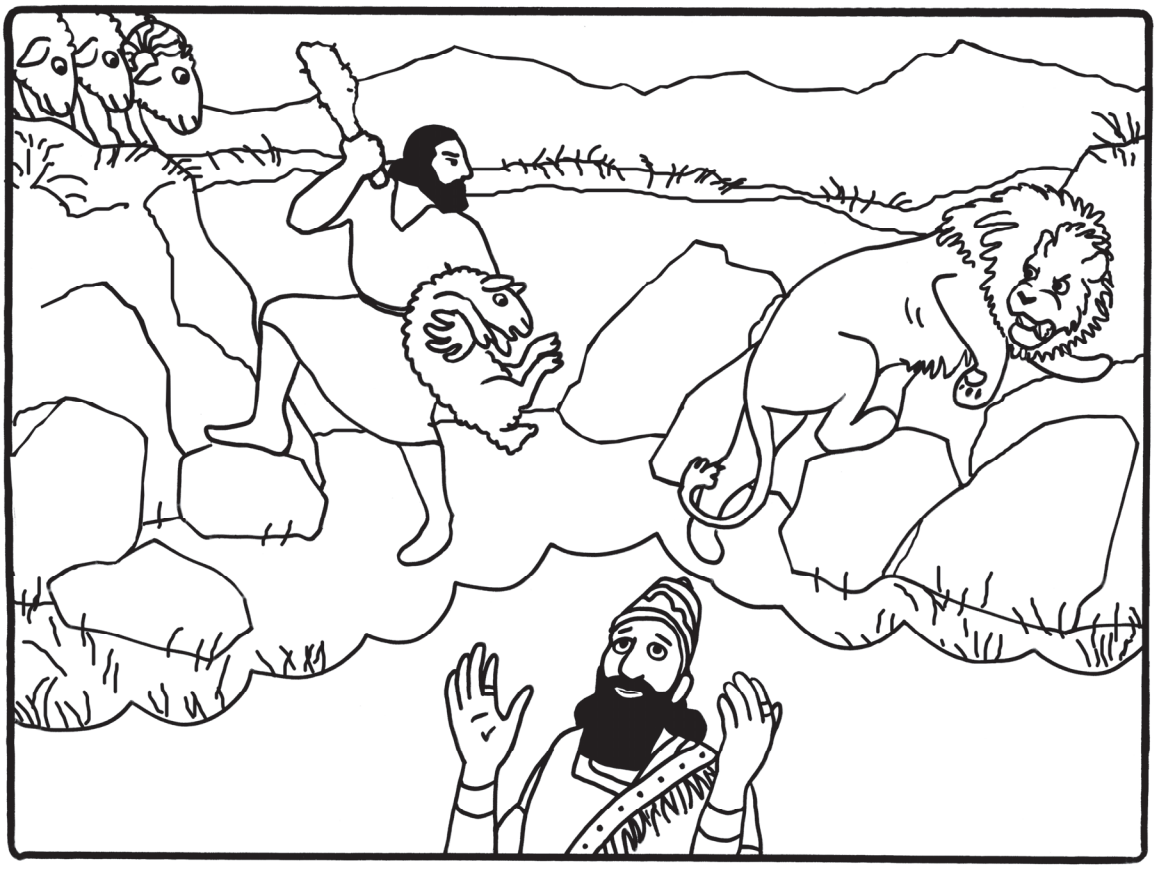
ג. פַּלֵּט אוֹתָנוּ מִצָּרֵנוּ
וְהַלַּלְנוּ אֶת־שִׁמְךָ כָּל־יְמֵי־חַיֵּינוּ׃

[Deliver us from our distress
and we in turn will praise you all the days of our lives.]

ד. צוּר אַתָּה לְכָל־חֹסֵי בָּךְ
׃...

[You are a rock for all who take refuge in you,...]

2



א. קַבֵּץ אוֹתָנוּ כְּצֹאנֶךָ וּתְכַס אַהֲבָתְךָ עַל־כָּל־פְּשָׁעֵינוּ:	*[Gather us like your flock;* *and may your love cover all our transgressions (cf. Prov. 10:12).]*
ב. רַחוּם אַתָּה לְכָל־מַעֲשֶׂיךָ :...	*[You are compassionate to all you have made,...]*
ג. שַׁלַּח אַל־תְּשַׁלְּחֵנוּ בְּיַד פְּשָׁעֵינוּ :...	*[Do not consign us utterly to the power of our transgressions, ...]*
ד. תִּכֹּנוּ תַחֲנוּנֵי עַבְדְּךָ קְטֹרֶת לְפָנֶיךָ לְמַעַן אֲזַמְּרָה שִׁמְךָ וְרוֹמַמְתִּיךָ לָעַד:	*[May the supplications of your servant be established / counted like incense-smoke before you, so may I sing to your name and exalt you always.]*
ה. בַּדְּבָרִים הָאֵלֶּה כִּלָּה הַמֶּלֶךְ אֶת־תְּפִלָּתוֹ:	*[With these words the king concluded his prayer.]*

Segment 10.3.א. Structure: *Piel infinitives, construct and absolute*

Instructor: *This is a bicolon-completion activity calling for students to employ piel infinitives construct as purpose clauses in their compositions. For examples of piel infinitives construct, refer students to the list collected at the end of this activity.*

Infinitives absolute are briefly referred to in the closing paragraph, with examples available in the appendix.

10.3.א. Explanation and activity: "...To speak peace to your servants"

...לְדַבֵּר שָׁלוֹם לַעֲבָדֶיךָ

INTERACTIVE SKILL: Affirming a positive trait integral to a person's character, in the hopes that he / she will respond with a corresponding beneficial behavior

When inviting an offended person to move toward reconciliation, at times it may be helpful to focus on **positive traits** that you see within that person—in particular, those traits that may incline him or her toward **beneficial action**, in particular, an action that would foster reconciliation.

For example, in his prayer the Ninevite king draws attention to God's trait as **one who speaks**—or more specifically, one who **responds** to those who reach out to him (עָנֹה תַּעֲנֶה *you surely will answer*, cf. 10.3 Jonah Episode, cell 1, line ב, first colon). Aware of God's trait as one who is responsive, the king proceeds to indicate what sort of speech or response he hopes God will issue: לְדַבֵּר שָׁלוֹם *to speak peace* (cell 1, line ב, second colon).

Trait	**You will surely answer my prayer** because of your steadfast love,	א. עָנֹה תַּעֲנֶה בְּחַסְדֶּךָ אֶת־תְּפִלָּתִי	Cell 1, line ב
Purpose or benefit	**to speak peace** to your servants.	ב. לְדַבֵּר שָׁלוֹם לַעֲבָדֶיךָ:	

At two points in his prayer the king took the first step (identifying one of God's **positive traits**), but stopped short of the second step (identifying a **beneficial action** that he hoped God would perform).

- צוּר אַתָּה *you are a **rock*** (10.3 Jonah Episode, cell 1, line ד).
- רַחוּם אַתָּה *you are **compassionate*** (10.3 Jonah Episode, cell 2, line ב)

Would you help the king expand these two monocola into bicola? Let your second colon in each case identify a **beneficial action** that in some way will correspond to the divine **trait** named by the king in the respective line (i.e., "a rock" and "compassionate"). Use the blanks below for your compositions.

To strengthen our grasp of piel forms, please include within your benefit / purpose statements an **infinitive construct in the piel בִּנְיָן**. In the sample bicolon above (לְדַבֵּר שָׁלוֹם לַעֲבָדֶיךָ), the piel infinitive construct לְדַבֵּר served to specify the beneficial action sought by the petitioner. Several sample piel infinitives construct have been provided toward the end of this activity (see heading, "Piel infinitives construct").

First bicolon completion, cell 1, line ד (Translate colon **א**, then compose and translate colon **ב**.)

Transl. *[You are a rock for all who take refuge in you,]*	צוּר אַתָּה לְכָל־חֹסֵי בָּךְ	**א.**
Transl.	Hebrew: (**Circle** the piel *inf c* in your response.)	**ב.**

Second bicolon completion, cell 2, line ב (Translate colon **א**, then compose and translate colon **ב**.)

Transl. *[You are compassionate to all you have made,]*	רַחוּם אַתָּה לְכָל־מַעֲשֶׂיךָ	**א.**
Transl.	Hebrew: (**Circle** the piel *inf c* in your response.)	**ב.**

Piel infinitives construct

As to morphology (characteristic spelling), piel בִּנְיָן infinitives construct display the characteristic dagesh in the middle radical (whenever possible), followed by a ṣērê vowel. A pataḥ vowel generally appears after the first radical, as seen in לְדַבֵּר.

(לְ)קַוּוֹת	to wait, hope	(לְ)נַשֵּׂא	to raise high	(לְ)כַסּוֹת	to cover	(לְ)בַקֵּשׁ	*[to seek]*
(לְ)רוֹמֵם[45]	to exalt	(לַ)עֲנוֹת	to oppress	(לְ)כַפֵּר	to cover, atone	(לְ)בָרֵךְ	*[to bless]*
(לְ)רַחֵם	to show compassion	(לְ)צַוּוֹת	to com-mand	(לְ)לַמֵּד	to teach	(לְ)גַלּוֹת	to reveal
(לְ)שַׁלַּח[46]	to set free, send off	(לְ)קַדֵּשׁ	to sanctify	(לְ)מַלֵּא	to fill	(לְ)דַבֵּר	*[to speak]*

In the case of strong verbs, piel **infinitives absolute** are spelled the same as **infinitives construct**. Please refer to the appendix portion for this segment to see how the spelling of **weak** piel infinitives absolute differs from the spelling of corresponding infinitives construct.

Segment 10.3.ב. Structure: *Piel imperatives, with a brief treatment of piel jussives and cohortatives*

Instructor: *Before students engage this bicolon-completion activity, it would be helpful to explain the section entitled "**How to form piel imperatives**" (located after the bicolon composition blank, including jussives, prohibitions, and cohortatives). Any command form (except cohortative) may be easily employed in this activity. (Cohortative would require a shift of viewpoint from "urging a response **from the offended one**," to "urging **oneself** to act in response to the mercy now extended by the person who at one point had been offended.")*

10.3.ב. Explanation and activity: "Gather (*ms*) us like your (*ms*) flock." קַבֵּץ אוֹתָנוּ כְּצֹאנֶךָ:

INTERACTIVE SKILL: Requesting a favorable, merciful response

Occasionally an offended party may begin to respond with kindness merely after hearing someone affirm his / her benevolent character traits. At other times a bolder step may be required—pointedly calling on the offended party to respond with mercy. The king of Nineveh took this bold step in his prayer. Notice the command form appearing in each of the following cola (from 10.3 Jonah Episode):

[45] רוֹמֵם is a polel infinitive construct (not piel), since the piel for a hollow verb is known as "polel."

[46] When in pause the vocalization will become (לְ)שַׁלֵּחַ.

Gather us as your flock, **and may** your love **cover** all our transgressions.	קַבֵּץ אֹתָנוּ כְּצֹאנֶךָ וּתְכַס אַהֲבָתְךָ עַל־כָּל־פְּשָׁעֵינוּ׃	Cell 2, line א

The first colon employs a piel imperative (קַבֵּץ), while the second uses a piel jussive (תְּכַס).[47]

In cell 2, line ג, the king again raises an imperative toward God. But in this case he has left the bicolon unfinished. Please supply the missing second colon in order to complete the bicolon of cell 2, line ג.

(1) In your composition, include a **command form** drawn from a piel verb. Due to the viewpoint of this particular scenario (one party asking another party to perform an action), it would be best to limit yourself to the imperative or jussive (not cohortative).

(2) To ensure variety in the entire prayer-poem composed by the king, it would be a good idea to refrain from reusing a שרש that the king has already used as a command form. Here are the imperatives that you should **not reuse**: בָּרֵךְ, כַּפֵּר, פַּלֵּט, and קַבֵּץ. You may use any other piel verb as your command form.

For guidelines concerning piel imperatives, please refer to the paragraphs titled, "How to form piel imperatives," located toward the close of this segment. In that portion you will find examples of several commands / requests. After reviewing those paragraphs, return to complete the bicolon found here.

Bicolon completion, cell 2, line ג (Translate colon א, then compose and translate colon ב.)

Transl. *[Do not consign us utterly to the power of our transgressions,]*	שַׁלֵּחַ אַל־תְּשַׁלְּחֵנוּ בְּיַד פְּשָׁעֵינוּ	א.
Transl.	Hebrew: (**Circle** the piel command form in your response.)	ב.

[47] After a volitive such as the imperative קַבֵּץ in the first colon, a second volitive may take the form of a conjunction-plus-jussive (as here, וּתְכַס). Alternatively, a second volitive may take the form of a vav-conversive וקטל (which in this case would be וְכִסִּיתָה).

How to form piel imperatives

Imperatives in the piel בִּנְיָן—as in other בִּנְיָנִים—resemble the corresponding יקטל form of the same בִּנְיָן, minus the prefix. Thus קַבֵּץ *Gather* (*ms*)*!* corresponds to the יקטל form תְּקַבֵּץ *you will gather* (*ms*), without the **...**תְּ *2ms* prefix.

Here are several piel imperatives that may help you complete the activity above. Please note that each of these four verbs (ל.מ.ד, ר.ח.מ, ר.ו.מ, and כ.ס.י/ה) opens up a pool of verbs with similar consonants, weak or strong.

כ.ס.י/ה (III-י/ה consonant)		ר.ו.מ (Hollow)		ר.ח.מ (II-guttural consonant)		ל.מ.ד (Strong consonants)	
כַּסֵּה		רוֹמֵם		רַחֵם		לַמֵּד	Teach! *ms*
כַּסִּי		רוֹמְמִי		רַחֲמִי	Be compassionate! *fs*	לַמְּדִי	
כַּסּוּ		רוֹמְמוּ	Exalt! *mpl*	רַחֲמוּ		לַמְּדוּ	
כַּסֶּינָה	Cover! *fpl*	רוֹמֵמְנָה		רַחֵמְנָה		לַמֵּדְנָה	

If the verb you wish to use is a **strong verb**, refer to the ל.מ.ד example above. Alternatively, if the verb you choose belongs to a **weak category**, employ the corresponding weak verb pattern shown above to determine the correct spelling, whether II-guttural (follow ר.ח.מ pattern), hollow (follow ר.ו.מ pattern), or III-י/ה (follow כ.ס.י/ה pattern). Refer to lists of piel verbs that appeared earlier in this unit to remind yourself of piel words you may use (cf. "Piel verbs" in §10.2.ו. and "Piel infinitives construct" in §10.3.א).

You may recall that the imperative is one of several ways to issue a command in Hebrew. If you prefer, you may complete the above bicolon activity using a piel verb in one of the following **alternative command forms**:

(1) You may choose to employ **a jussive**, expressing a strong wish that some third-person entity may behave in a particular fashion. For an example of the jussive, notice in the king's prayer the expression: וּתְכַס אַהֲבָתְךָ *and may your love cover* (cell 2, line א, colon ב).[48]

(2) On the other hand, you may opt for **an urgent prohibition**, issuing a negative command using אַל with the jussive, thereby asking someone **not** to do something. For an example of a prohibition with אַל and the jussive, notice the first colon of this bicolon-completion activity: שַׁלֵּחַ אַל־ תְּשַׁלְּחֵנוּ בְּיַד פְּשָׁעֵינוּ *Do not consign us utterly to the power of our transgressions* (cell 2, line ג). (By way of review, if the negative particle had been לֹא followed by יקטל, the resulting prohibition would have carried a legislative tone rather than an urgent command for a specific instance.)

(3) The **cohortative** offers a first-person command form, meaning "May I…" or "May we…." You may recall that a cohortative is formed by adding a ־ָה... suffix to a first-person יקטל form. An example of a piel cohortative occurs in the king's prayer: לְמַעַן אֲזַמְּרָה שִׁמְךָ... *so may I sing to your name* (cell 2, line ד, second colon).[49] However, use of a cohortative for this particular bicolon completion activity should be avoided, since it would portray the king calling himself to action, rather than calling on God to act.

Segment 10.3.ג. Structure: *Alphabetic acrostics*

Instructor: *The address portion of the Ninevite king's prayer (omitting introduction and conclusion) offers an example of an acrostic. It begins with* אָנָּא יהוָה... [וַיִּאְמֶר] *in 10.1 Jonah Episode, cell 1, line* ד*, and concludes with* תְּכֹנְנוּ תַחֲנוּנַי עַבְדֶּךָ... *in 10.3 Jonah Episode, cell 2, line* ד.

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[48] Although the שרש of וּתְכַס is כ.ס.י/ה, the III-י/ה verb does not display the final ה in jussive of piel forms, just as would be the case with the jussive of III-י/ה verbs in בִּנְיָנִים other than piel. The final ה is omitted from ויקטל forms of III-י/ה verbs as well (e.g., וַיִּבֶן *and he built*, from ב.נ.י/ה).

[49] וַאֲזַמְּרָה with its cohortative suffix ־ָה... is appropriately rendered *so may I sing*. A second volitive (following this volitive אֲזַמְּרָה) may be conveyed by a vav-conversive וקטל. Such is the case with וְרוֹמַמְתִּיךָ *and may I exalt you*. For a biblical example of explicit and implicit cohortatives appearing side by side, see the twin uses of ב.ר.כ in Gen. 12:2–3. The first use is an explicit cohortative, while in the second the ־ָה... suffix is masked by the pronominal suffix ־ךָ.... When employed as an ingredient of prayers in ancient cultures, cohortatives such as these were viewed by the supplicant as a way to stir a deity to favor his or her petition.

10.3.ג. Do you (*ms*) know how to read? (Acrostics) הֲיָדַעְתָּ לִקְרֹא:



Do you enjoy solving puzzles? If so, examine again תְּפִלַּת מֶלֶךְ נִנְוֵה—noting especially the initial letter of each bicolon (beginning with **...**אָנָא in 10.1 Jonah Episode, cell 1, line ד). Does any pattern seem to emerge?

The compositional device known as "alphabetic acrostic" is attested multiple times in poetry of the Hebrew Bible. The most extensive acrostic occupies all 176 verses in the longest of all the תְּהִלִּים, Psalm 119. In that poem, each verse within every eight-verse stanza begins with the same letter. Successive stanzas spell the alphabet. Most of the poems in אֵיכָה *Lamentations* consist of alphabetic acrostics as well.

The fact that פ appears before ע in certain acrostics suggests a secondary scribal tradition concerning alphabetic sequence (cf. Psalms 9–10 and Lamentations 2–4). The Izbet Sartah ostracon (Proto-Canaanite script, near the Philistine city of אֲפֵק) and three abecedaries from Kuntillet Ajrud (Hebrew script, in the desert of סִינַי) further attest this alternative sequence.[50]

Other than displaying a poet's literary skill and offering a mnemonic aid, opinions vary concerning the significance of acrostics. In the case of אֵיכָה, for example, the א-to-ת pattern may suggest that the poet's grief runs the gamut—there is no letter of the alphabet where he may escape the sense of inner anguish. On the other hand, the alphabetic acrostic lends a degree of structure amid the chaos of intense בְּכִי *weeping m*, thereby suggesting that even so consuming a sorrow as the שֹׁד *destruction m* of his beloved יְרוּשָׁלַיִם may eventually reach a terminus, once all אוֹתוֹת *signs m* of the alphabet have been exhausted.[51] In the case of Psalm 25, a poem dealing with maintaining hope (ק.ו.י/ה) when hope is threatened, one cannot help but wonder whether the two acrostic

[50] C. J. Fantuzzo, "Acrostic," in *Dictionary of the Old Testament: Wisdom, Poetry, and Writings*, 4.

[51] Adele Berlin, *Lamentations: A Commentary* (Old Testament Library; Louisville, Kentucky: Westminster John Knox, 2002), 5.

letter-lines חֲסֵרִים *that are missing* (ו and ק) may have been omitted intentionally to signal the חֹסֶר *lack m* of hope felt by the poet.[52]


10.3.ד. Snapshot of sample piel verbs: קטל and יקטל conjugations

Piel קטל conjugation of ל.מ.ד	
לִמַּדְתִּי I taught	לִמַּדְנוּ we taught
לִמַּדְתָּ you taught *ms*	לִמַּדְתֶּם you taught *mpl*
לִמַּדְתְּ you taught *fs*	לִמַּדְתֶּן you taught *fpl*
לִמֵּד, לִמַּד he taught	לִמְּדוּ they taught
לִמְּדָה she taught	

Piel יקטל conjugation of ש.ל.מ	
אֲשַׁלֵּם I will fulfill	נְשַׁלֵּם we will fulfill
תְּשַׁלֵּם you will fulfill *ms*	תְּשַׁלְּמוּ you will fulfill *mpl*
תְּשַׁלְּמִי you will fulfill *fs*	תְּשַׁלֵּמְנָה you will fulfill *fpl*
יְשַׁלֵּם he will fulfill	יְשַׁלְּמוּ they will fulfill *m*
תְּשַׁלֵּם she will fulfill	תְּשַׁלֵּמְנָה they will fulfill *f*

[52] Ronald Benun, "Evil and the Disruption of Order: A Structural Analysis of the Acrostics in the First Book of Psalms," *Journal of Hebrew Scriptures* 6 (2006, article #5): 1–30 (esp. p. 12). Online: http://epe.lac-bac.gc.ca/100/201/300/journal_hebrew/pdf/2006/article_55.pdf.

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

Instructor: *You may wish to point out to students that the feature known as the paragogic* ה *is referenced and briefly discussed in connection with Ps. 28:9 (selection #15, below).*

Once again, the Bible selections collected below retain the Masoretic cantillation marks (accents). You do not need to understand all of them. Simply take advantage of the phrasing suggested by major marks.

Selected readings

Blessed by father Isaac (but hated by brother Esau), Jacob left home. Before reaching his relatives in Paddan Aram, God met him during the night with a message of reassurance. 10.1.א.

(Notice the accent location in וּשְׁמַרְתִּיךָ and וַהֲשִׁבֹתִיךָ, confirming that these are vav-conversive וקטל forms. Also, notice the qameṣ-ḥaṭuf in אֶעֱזָבְךָ.)

.1 וְהִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל[a] אֲשֶׁר־תֵּלֵךְ וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה[b] הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם־עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לָךְ: (Gen. 28:15)

[a] בְּכֹל in everything / place
[b] אֲדָמָה *f* ground, land
[c] עַד אֲשֶׁר אִם until, until [the time] when

After the death of the first-born, Pharaoh issued this authorization to Moses and the Israelites. 10.1.ד.

(Recall that a וקטל form such as וּבֵרַכְתֶּם often continues the mood of a preceding volitive, represented in this case by וּ, pausal for וְ.)

.2 גַּם־צֹאנְכֶם גַּם־בְּקַרְכֶם[a] קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וְלֵכוּ וּבֵרַכְתֶּם גַּם־אֹתִי: (Exod. 12:32)

[a] בָּקָר *m* cattle, herd

Some have called this selection a summit of God's self-revelation—made all the more remarkable by its setting: at the height of the golden calf rebellion. (Notice the accent in verbs such as וְרִחַמְתִּי, indicating a vav-conversive וְקטל form.) 10.1.ד.

.3 וַיֹּאמֶר אֲנִי אַעֲבִיר[a] כָּל־טוּבִי[b] עַל־פָּנֶיךָ וְקָרָאתִי בְשֵׁם יהוה לְפָנֶיךָ וְחַנֹּתִי[c] אֶת־אֲשֶׁר אָחֹן[d] וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם[e]: (Exod. 33:19)

[a] ע.ב.ר to cause to pass over *hifil*
[b] טוּבִי my goodness *m*
[c] וְחַנֹּתִי [ח.נ.נ] and I will show favor [to]
[d] אָחֹן [ח.נ.נ] I will show favor [to]
[e] אֲרַחֵם [ר.ח.מ] *piel*

10.1.ד. With success may come the "peril of the pedestal." The following appears to be a safeguard employed by King David to protect against that sort of hazard.

.4 וַיֵּ֣דַע דָּוִ֔ד כִּֽי־הֱכִינ֥וֹ[a] יְהוָ֖ה לְמֶ֣לֶךְ עַל־יִשְׂרָאֵ֑ל וְכִ֨י נִשֵּׂ֤א מַמְלַכְתּוֹ[b] בַּעֲב֖וּר עַמּ֥וֹ יִשְׂרָאֵֽל׃
(2 Sam. 5:12)

[a] כ.ו.נ to establish *hifil* [b] מַמְלָכָה *f* kingdom

10.1.ד. According to this poet, one's escape from the grip of wrongdoing begins when that wrong is brought out of hiding. See how many expressions you can find pertaining to "disclosure."

(What words have been placed before finite verbs in their respective clauses? How can we reflect this in translation? The last word, סֶּלָה, is a technical term pertaining to song. It may mean *interlude* or alternatively *upward modulation* [cf. *HALOT*, *s.v.*].)

.5 חַטָּאתִ֥י[53] אוֹדִֽיעֲךָ֑ וַעֲוֹנִ֥י לֹא־כִסִּ֗יתִי אָמַ֘רְתִּי֮ אוֹדֶ֪ה[a] עֲלֵ֫י[b] פְּשָׁעַ֥י לַיהוָ֑ה וְאַתָּ֥ה נָ֝שָׂ֗אתָ עֲוֹ֣ן חַטָּאתִ֣י סֶֽלָה׃ (Ps. 32:5)

[a] י.ד.ה/ע to give thanks, to confess (both *hifil*) [b] עֲלֵי *an older form of* עַל

10.2.א. Neighboring nations raised this puzzle concerning Israel: "אַיֵּ֣ה נָ֭א אֱלֹהֵיהֶֽם" (Ps. 115:2). One Israelite poet responded with an enigma of his own, concerning the deity-figures that received worship in those surrounding nations.

.6 פֶּה־לָהֶם֮ וְלֹ֪א יְדַבֵּ֫רוּ
עֵינַ֥יִם לָ֝הֶ֗ם וְלֹ֣א יִרְאֽוּ׃ (Ps. 115:5)

[53] חַטָּאתִי is a noun encountered in a previous unit, with a pronominal suffix. If it were a *1cs* verb form, it would be spelled חָטָּאתִי. The dagesh in the second consonant of חַטָּאת suggests that this noun may contain links to a piel form of the verb ח.ט.א.

10.2.א. The same poet went on to catalog other ways in which he felt idols were inadequate.

(Concerning יְדֵיהֶם and רַגְלֵיהֶם, the *3mpl* suffix functions in compressed fashion like the word לָהֶם, thus implying the verbless clauses יָדַיִם לָהֶם and רַגְלַיִם לָהֶם, respectively—a deft use of poetic skill. In parallel fashion לָהֶם occurs after פֶּה־ and עֵינַיִם in v. 5, and again after אָזְנַיִם and אַף in v. 6. The word יְהַלֻּכוּ is pausal for יְהַלְּכוּ. The ן added to יְמִישׁוּן is known as a paragogic nun [lengthening nun]. It does not change the meaning. Translate as if it were written יָמִישׁוּ.)

.7 יְדֵיהֶם | וְלֹא יְמִישׁוּן[a] רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ
לֹא־יֶהְגּוּ[b] בִּגְרוֹנָם[c]: (Ps. 115:7)

[a] מ.ו.ש to feel (by touching) *hifil*
[b] ה.ג.י/ה to moan, mutter, plot
[c] גָּרוֹן throat, neck *m*

10.2.ד. When Moses was reluctant to serve as God's spokesperson, God made the following provision. (The final dagesh in אֲצַוֶּךָּ is evidence of a pronominal suffix involving an "energic נ." The energic form does not affect the meaning [cf. Joüon §61f, *contra* GKC §57.4].)

.8 אַתָּה תְדַבֵּר אֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ וְאַהֲרֹן אָחִיךָ יְדַבֵּר אֶל־פַּרְעֹה וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל
מֵאַרְצוֹ: (Exod. 7:2)

10.2.ד. To ensure competence for the task of overseeing construction of the tabernacle, God promised to endow the chief craftsman with a skill-level that exceeded typical human capability. As indicated below, his name was בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר, and he belonged לְמַטֵּה יְהוּדָה.

.9 .1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
.2 רְאֵה קָרָאתִי בְשֵׁם[a] בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה:
.3 וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה[b] וּבִתְבוּנָה[c] וּבְדַעַת[d] וּבְכָל־מְלָאכָה[e]:
(Exod. 31:1–3)

[a] ק.ר.א בְּשֵׁם to appoint by name
[b] חָכְמָה *f* wisdom (first qameṣ is a qameṣ-ḥaṭuf)
[c] תְּבוּנָה *f* understanding, insight
[d] דַּעַת *f* knowledge
[e] כָּל־מְלָאכָה *f* every sort of craftsmanship

10.2.ד. After unfolding a catalog of national wrongdoing (vv. 2–8), Isaiah listed these consequences. (Notice that נְקַוֶּה is not repeated, but is implied in the final phrase [ellipsis]. In the closing word נְהַלֶּכְהּ, what may the piel בִּנְיָן contribute to this statement, instead of the qal form נֵלֵךְ?)

.10 עַל־כֵּן[a] רָחַק[b] מִשְׁפָּט מִמֶּנּוּ
וְלֹא תַשִּׂיגֵנוּ[c] צְדָקָה[d]
נְקַוֶּה לָאוֹר וְהִנֵּה־חֹשֶׁךְ
לְנֹגַהּוֹת[e] בְּאֲפֵלוֹת[f] נְהַלֵּךְ׃ (Isa. 59:9)

[a] עַל־כֵּן therefore [b] ר.ח.ק to be far, distant [c] נ.שׂ.ג to overtake *hifil* [d] צְדָקָה *f* righteousness
[e] נְגֹהָה *f* gleam of light [f] אֲפֵלָה *f* darkness

10.2.ז. Although Israel would receive the land according to God's promise, the nation was not free to live according to her own morals. Retention of the land came with certain stipulations.

.11 אַל־תִּטַּמְּאוּ[a] בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם[b] אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם׃
(Lev. 18:24)

[a] תִּטַּמְּאוּ [ט.מ.א] you *mpl* will defile yourself *hitpael* [b] גּוֹי *m* nation

10.3.ב. With these far-reaching promises, God established a covenant with Abram.

.12 וַאֲבָרֲכָה מְבָרְכֶיךָ וּמְקַלֲלְךָ[a] אָאֹר[b]
וְנִבְרְכוּ בְךָ[c] כֹּל מִשְׁפְּחֹת הָאֲדָמָה[d]׃ (Gen. 12:3)

[a] ק.ל.ל to curse, treat with contempt *piel* [b] אָאֹר [א.ר.ר] I will curse
[c] ב.ר.כ ב׳ to be *or* become blessed *nifal*[54] [d] אֲדָמָה *f* earth, soil

[54] Some render ב.ר.כ in the nifal בִּנְיָן as "to bless oneself" (reflexive) rather than "to be / become blessed" (medio-passive. For more information see Benjamin Noonan, "Abraham, Blessing, and the Nations: A Reexamination of the Niphal and Hitpael of ברך in the Patriarchal Narratives," *Hebrew Studies* 51 (2010): 73–93.

10.3.ב. In addition to charging Aaron with oversight of the ethical code and sacrificial procedures, God also gave to him and to his sons this blessing for Israel. (You may recall having read v. 24 in Unit 1, Selected reading #8.)

(Note: several יקטל forms below are the jussive in mood, evident not by specific spelling but by being located first in their clause. The three verbs וְיִשְׁמְרֶךָּ, וְיִחֻנֶּךָּ, and וְיָשֵׂם are indirect jussives [vav-copulative plus יקטל following a volitive], yielding the meaning, "so as to…" [cf. §9.4.א.]. Note also that the *inf absol* אָמוֹר extends the previous command ("bless"), specifying how that blessing should be expressed.[55])

13. 23. דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרֲכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם[a]:

24. יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ: ס[56]

25. יָאֵר[b] יהוה | פָּנָיו אֵלֶיךָ וְיִחֻנֶּךָּ[c]: ס

26. יִשָּׂא יהוה | פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם: ס (Num. 6:23–26)

[a] אָמוֹר לָהֶם Say to them! *inf absol*

[b] יָאֵר [א.ו.ר] may he illuminate *hifil jussive*

[c] וְיִחֻנֶּךָּ [ח.נ.נ] and may he treat you with favor *qal*

[55] Regarding use of an infinitive absolute as a command form when it begins a clause, see *IBHS* §35.5.1.

[56] The letter ס stands for פָּרָשָׁה סְתוּמָה *closed section* and signifies that in the Masoretic Text a space amounting to nine blank letters separates the last word of this verse from the first word of the next. These פָּרָשָׁה סְתוּמָה *closed sections* of text contrast the larger *open sections* in the Masoretic Text, where the blank region extends all the way to the left margin, signified in later editions by פ (for פָּרָשָׁה פְּתוּחָה, see Emanuel Tov, *Textual Criticism of the Hebrew Bible* [3d ed.; Minneapolis, Minnesota: Fortress Press, 2012], 48–49). What may the high incidence of פָּרָשׁוֹת סְתוּמוֹת in this brief section indicate?

10.3.ב. Hosea warned Northern Israel concerning the extent of despair that they would experience—a consequence of departing from God.

(The construct chain חַטַּאת יִשְׂרָאֵל seems further to identify the commodity אָוֶן [see footnote]. Concerning יַעֲלֶה, since there appears to be no *3ms* noun suitable as subject, the subject may consist of the compound קוֹץ וְדַרְדַּר, although the verb יַעֲלֶה is only singular. The definite article has been assimilated in לֶהָרִים.)

.14 וְנִשְׁמְדוּ[a] בָּמוֹת אָוֶן[57] חַטַּאת יִשְׂרָאֵל קוֹץ[b] וְדַרְדַּר[c] יַעֲלֶה עַל־מִזְבְּחוֹתָם וְאָמְרוּ לֶהָרִים כַּסּוּנוּ[d] וְלַגְּבָעוֹת[e] נִפְלוּ עָלֵינוּ׃ (Hos. 10:8)

[a] שׁ.מ.ד to be destroyed *nifal*
[b] קוֹץ thorn bush *m*
[c] דַּרְדַּר thistles *m*
[d] כַּסּוּנוּ [כ.ס.י/ה] *piel imv with sfx*
[e] גִּבְעָה hill *f*

10.3.ב. When surrounded by schemers, the poet turned to God for help. He recorded his plea in this nine-verse poem. Do you detect any development from the initial requests to the last? (Note that intervening verses have been omitted here, and that לְדָוִד in v. 1 is prefatory.)

.15 .1 לְדָוִד אֵלֶיךָ יהוה | אֶקְרָא צוּרִי אַל־תֶּחֱרַשׁ מִמֶּנִּי[a] פֶּן־תֶּחֱשֶׁה מִמֶּנִּי[b] וְנִמְשַׁלְתִּי[c] עִם־יוֹרְדֵי בוֹר[d]׃

.9 הוֹשִׁיעָה[58] | אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ[e] וּרְעֵם[f] וְנַשְּׂאֵם עַד־הָעוֹלָם׃ (Ps. 28:1, 9)

[a] ח.ר.שׁ מִן to be deaf toward
[b] ח.שׁ.י/ה מִן to be silent toward
[c] מ.שׁ.ל עִם to be comparable to *nifal*
[d] בּוֹר pit, grave *m*
[e] נַחֲלָה inheritance *f*
[f] ר.ע.י/ה to (cause to) pasture, graze (*transitive*)

[57] אָוֶן, meaning *disaster* or *injustice*, is thought to be a shortened reference to בֵּת אָוֶן, the derisive name given by Hosea to discredit בֵּית־אֵל (the city where Jeroboam I established religious ceremonies to compete with those at the Jerusalem temple, cf. Hos. 4:15, 5:8, 10:5, and 10:15).

[58] הוֹשִׁיעָה consists of an imperative with a paragogic (lengthening) ...ָה suffix. A paragogic ה appended to an imperative is thought to be related to the ...ָה suffix occurring routinely with cohortatives.

10.3.ב. After 175 acrostic verses expressing high esteem for God's communication, the poet concludes with an expression of winsome candor. How many themes or sentiments can you discover, bringing rich closure to this lengthy poem?

.16 תָּעִ֥יתִי[a] כְשֶׂ֫ה[b] אֹבֵ֥ד בַּקֵּ֥שׁ עַבְדֶּ֑ךָ
כִּ֥י מִצְוֹתֶ֝֗יךָ לֹ֣א שָׁכָֽחְתִּי׃ (Ps. 119:176)

[a] ת.ע.י/ה to wander, go astray [b] שֶׂה sheep or goat *m*

10.3.ב. When unscrupulous persons gain an advantage, vengeful thoughts may surge within the victim. For such a time the sage offered this counsel.

(Incidentally, this bicolon contains each of the four different command or volitive expressions. Can you identify them?) *[Instructor:* אַל־תֹּאמַר *jussive,* אֲשַׁלְּמָה *cohortative,* קַוֵּה *imperative, and* וְיֹשַׁע *indirect jussive.]*

.17 אַל־תֹּ֭אמַר אֲשַׁלְּמָה־רָ֑ע
קַוֵּ֥ה לַ֝יהוה וְיֹשַׁ֥ע[a] לָֽךְ׃ (Prov. 20:22)

[a] יֹשַׁע [י.ש.ע] *hifil jussive*

10.3.ב. Long ago, sages realized that confidentiality must be safeguarded rigorously, especially when one may be tempted to divulge a confidence for short-term gain. (Your translation will reflect whether you treat סוֹד as a construct form or as an absolute form. If אַחֵר designated the recipient of the secret information, אַחֵר likely would be marked by אֶל- [cf. Amos 3:7] or by ל [cf. Esth. 3:14].)

.18 רִֽיבְךָ[a] רִ֣יב[b] אֶת־רֵעֶ֑ךָ
וְסֹ֥וד[c] אַחֵ֝֗ר[d] אַל־תְּגַ֥לֶּה[e]׃ (Prov. 25:9)

[a] רִיב contention, dispute, lawsuit *m* [b] רִיב [ר.י.ב] Contend *or* dispute (a lawsuit)! *imv ms*
[c] סוֹד confidential discussion *m* (*absolute and construct*) [d] אַחֵר different *or* a different person, (*adj*)
[e] תְּגַל [ג.ל.י/ה] *piel, jussive*

A connected reading: A psalm of David (Ps. 23:1–3) מִזְמוֹר לְדָוִד

As we transition from a connected reading in narrative (Genesis 22) to this selection from poetry, we will encounter a larger number of words that occur less frequently. Although unfamiliar words may slow our rate of reading, the use of more specialized vocabulary is part of the reason that poetry reads with greater richness than narrative.

1. מִזְמוֹר[a] לְדָוִד יְהוָה רֹעִ֑[b]י לֹ֣א אֶחְסָ֣ר[c]׃

2. בִּנְאוֹת[d] דֶּ֭שֶׁא[e] יַרְבִּיצֵ֑[f]נִי עַל־מֵ֖י מְנֻחוֹת[g] יְנַהֲלֵ֣[h]נִי׃

3. נַפְשִׁ֥י יְשׁוֹבֵ֑[i]בֵ֝ יַנְחֵ֗[j]נִי בְּמַעְגְּלֵי־צֶ֥דֶק[k] לְמַ֖עַן שְׁמֽוֹ׃

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[a] song *or* melody *m* מִזְמוֹר [b] to shepherd *ptc ms* ר.ע.י/ה [c] to lack ח.ס.ר [d] grazing places *mpl* נְאוֹת

[e] grass *m* דֶּשֶׁא [f] to allow *or* cause to lie down *hifil* ר.ב.צ [g] resting place *f* מְנוּחָה [h] to lead *piel* נ.ה.ל

[i] refresh (*with* soul) *polel* ש.ו.ב [j] to lead *hifil* נ.ח.י/ה [k] paths *mpl* of righteousness *or* equity *ms* מַעְגְּלֵי־צֶדֶק

UNIT
11

לָמָּה לֹא שִׁלְּחוּ אֶת־הָעָם׃

[Why were the people not sent away?]

Describing what has happened to someone else

pual, hofal, and hitpael **בִּנְיָנִים**, *and true qal passive*

By this point you have mastered a wide range of skills for communicating in Biblical Hebrew. Only a few prominent skills remain to be learned. Some of the points covered in this unit will offer a fresh approach for expressing ideas encountered earlier (such as describing events when you are a passive participant). Other skills presented in this unit will open new doors of communication (such as redirecting compliments or planning an ideal vacation).

In this unit you will learn:

- how to redirect a misplaced compliment
- how to talk about activities of personal enrichment
- how to describe your ideal vacation day
- ways to convey respect for another
- additional ways to describe passive-participant experiences

Unit 11 Overview

Structures: *Pual, hofal, qal passive participle, true qal passive, hitpael,* הִשְׁתַּחֲוָה *and less common* בִּנְיָנִים

Instructor: *The* בִּנְיָנִים *appearing in this unit concentrate on the passive voice.*

MODULE 11.1 Reporting a calamity and its probable cause

Module 11.1. Structures: *All conjugations of pual* בִּנְיָן*, also qal passive participles and true qal passive forms*

Instructor: *Students have encountered the passive voice through selected nifal verbs (Unit 7). The introduction to pual and qal passive participles found below builds on that foundation of passive expression.*

Unit 11 JONAH STORY: How the people of Nineveh responded to the king's warning

Have you ever experienced the mending of a fractured friendship, after apology and reformation of behavior birthed new trust? Depending on how deep was the fracture, reconciliation can bring a profound sense of relief. Perhaps that is how the Ninevites felt, in view of the enormous threat that had been looming over them.

Words for responding מִלִּים לַעֲנוֹת

לֻקַח [ל.ק.ח]	it was taken* *true qal passive*	דָּם, דָּמִים[a], דַּם־, דְּמֵי־	blood *m*
מְבֹרָךְ, מְבֹרֶכֶת, מְבֹרָכִים, מְבֹרָכוֹת [ב.ר.כ]	blessed* *pual pt*	וַיְדֻבַּר [ד.ב.ר]	and it was spoken* *pual*
		וַיִּתֵּן [נ.ת.נ]	and he / it was given* *true qal passive*
נָקִי, נְקִיָּה, נְקִיִּם, נְקִיּוֹת	innocent		
צְדָקָה, צְדָקוֹת, צִדְקַת־, צִדְקוֹת־	righteousness *f*	כָּבוֹד, כְּבוֹד־	glory, heaviness *m*
		כָּתוּב, כְּתוּבָה, כְּתוּבִים, כְּתוּבוֹת	that which is written* *qal passive pt*
שֻׁלְּחוּ [שׁ.ל.ח]	they were sent away* *pual*		

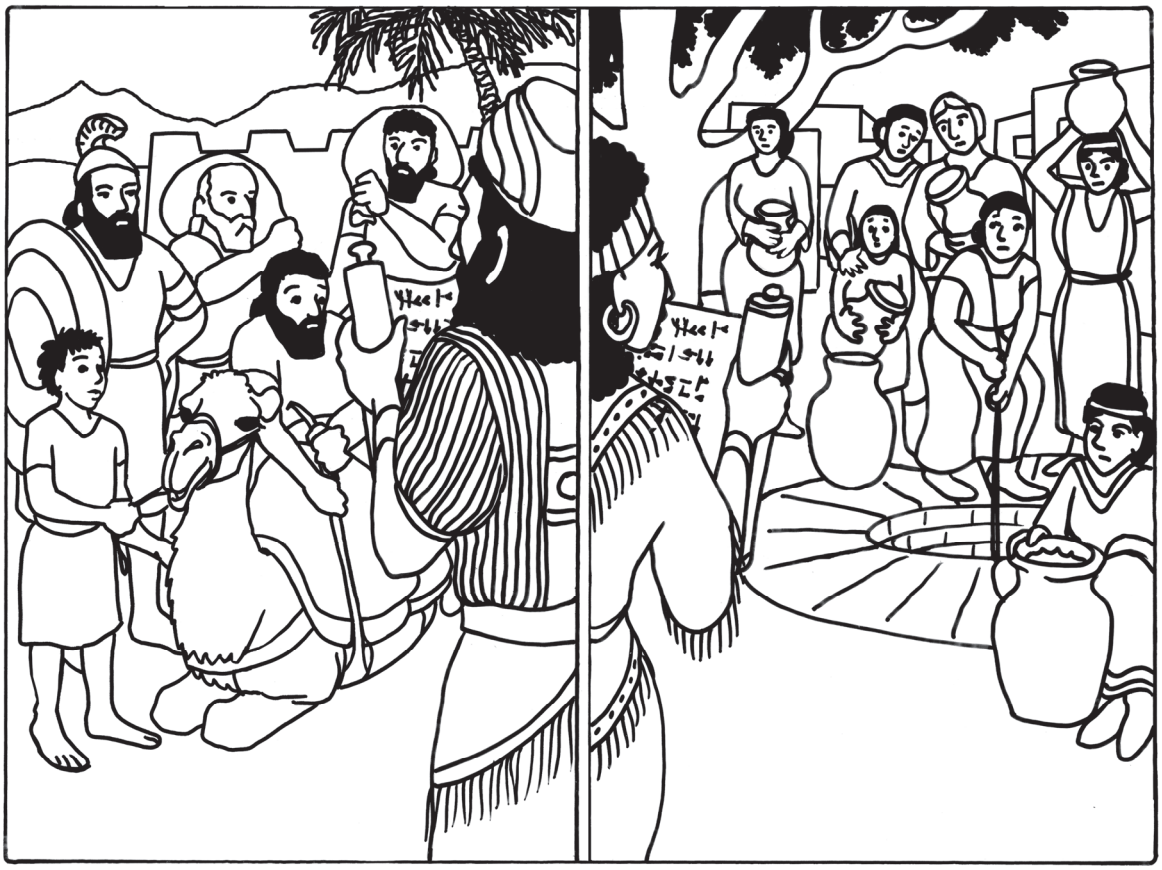
[a] The plural of דָּם refers to blood when it has been shed or spilled.

מִלִּים לְשַׁמַּע Words for hearing

אֻכְּלוּ [א.כ.ל]	they were devoured* *true qal passive*
גְּבוּל, גְּבוּלִים, גְּבוּל־, גְּבוּלֵי־	border *m*
גּוֹי, גּוֹיִם, גּוֹי־, גּוֹיֵי־	nation, people *m*
וַיְסַפֵּר [ס.פ.ר]	so it was recounted* *pual*
וַתְּכֻלֶּינָה [כ.ל.י/ה]	and they were finished* *pual f*
יִשָּׁפֵךְ [שׁ.פ.כ]	he / it would be poured out, shed *nifal*
כֵּן	so, thus
לוּחַ, לוּחוֹת, לוּחַ־, לוּחוֹת־	tablet, board *m*

מְאוּמָה	anything
מְכֻסֶּה, מְכֻסָּה, מְכֻסִּים, מְכֻסּוֹת [כ.ס.י/ה]	one that is covered* *pual pt*
מִנְחָה, מְנָחוֹת, מִנְחַת־, מִנְחוֹת־	gift, tribute *f*
נִשְׁתּוּ [שׁ.ת.י/ה]	they (beverages) were drunk *nifal*
עֲבוֹדָה, עֲבֹדַת־	work (*of labor or worship*) *f*
צֻוָּה [צ.ו.י/ה]	he was commanded* *pual*

11.1 Jonah Episode: So the prayers of the king were finished.



א. וַתִּכְלֶינָה תְּפִלּוֹת מֶלֶךְ נִינְוֵה׃ *[So the prayers of the king of Nineveh were finished.]*

ב. וַיְדַבְּרוּ לָעָם בְּיַד־הַמַּלְכָּה וּבְיַד־הַכֹּהֵן אֶת־כָּל־דִּבְרֵי־הַמֶּלֶךְ אֲשֶׁר כְּתוּבִים עַל־הַלּוּחוֹת׃

[Then all the king's words were spoken to the people by his queen and the priest, which [words] were written on the tablets (cf. 1 Kings 12:15).]

ג. וַיַּעַשׂ הָעָם כֵּן כַּאֲשֶׁר צִוּוּ בַּמֶּלֶךְ׃ *[And the people did so, as they were commanded by the king (cf. Ezek. 12:7 and Num. 36:2).]*

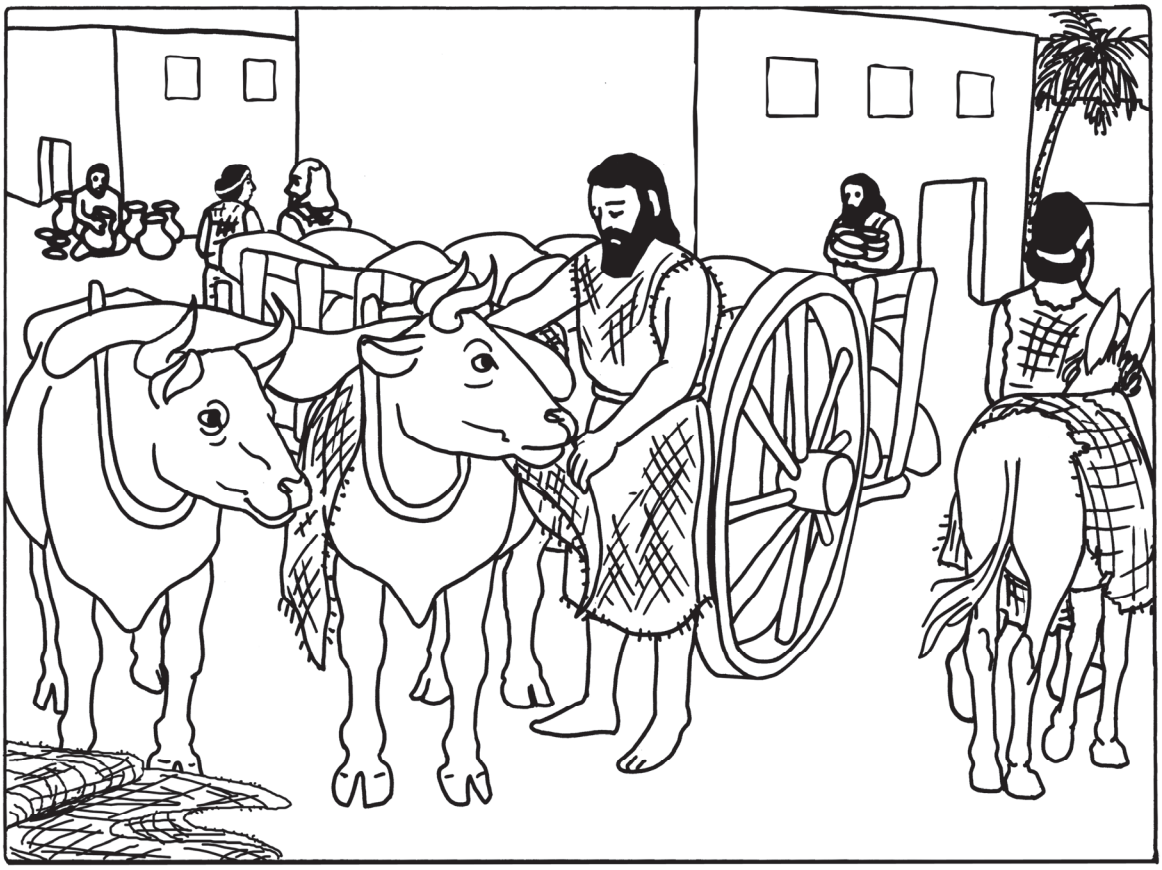
ד. הָאָדָם וְהַבְּהֵמָה לֹא אָכְלוּ מְאוּמָה וּמַיִם לֹא שָׁתוּ בְּכָל־גְּבוּלָם׃

[Man and animal neither ate anything nor drank any water in all their borders.]

ה. הַכֶּסֶף אֲשֶׁר לֻקַּח יְשֻׁלַּם הוּא וְרַק דַּם־זֶבַח יִשָּׁפֵךְ וְלֹא דַם־נָקִי׃

[The silver that had been taken would be repaid, and only sacrificial blood would be shed, not innocent blood (cf. Judg. 17:2 and Deut. 12:27).]

2



א. וַיִּתֵּן לֶחֶם לָאֶבְיוֹנִים וְגַם מִנְחוֹת כֶּסֶף:

[Instead, food was given to the poor, also gifts of silver.]

ב. גַּם הַבְּהֵמוֹת מְכֻסּוֹת בַּשַּׂקִּים:

[Even the cattle were covered in sack cloth.]

ג. עַל־כֵּן לֹא אֻכְלוּ בָאֵשׁ אֶת־הָעָם[1] וְלֹא שִׁלְּחוּ אֶל־אֶרֶץ אַחֶרֶת:

[That is why the people were not devoured by fire and were not sent away into another land.]

ד. וַיְסַפֵּר בְּכָל־הַגּוֹיִם סָבִיב כִּי עַם־נִינְוֵה עַם מְבֹרָךְ לַיהוָה:

[So it was recounted throughout the surrounding lands that the people of Nineveh were a people blessed by the LORD.]

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[1] עַם may govern a verb which is either singular (grammatical agreement of number) or plural (logical agreement of number).

Segment 11.1.א. Structure: *Pual* בְּנָיָן*, all forms*

Instructor: *The explanation begins by observing that the passive of* ***qal*** *verbs at times is supplied by a* ***nifal*** *form of the same* שרש *(Unit 7), so also the passive of* ***piel*** *verbs is even more regularly supplied by the* ***pual*** בְּנָיָן.

The יקטל, קטל*, and participial forms of the* ***pual*** בְּנָיָן *are introduced in this explanatory section. Pual infinitives are so rare that they have been relegated to a footnote. Pual imperatives are not attested in the Hebrew Bible—another fact that is acknowledged in a footnote.*

This segment includes one composition activity. Although brief, it will serve as the foundation for a subsequent activity in §11.1.ג.

11.1.א. Explanation and activity: "That is why the people were not sent away." עַל־כֵּן לֹא שֻׁלְּחוּ הָעָם׃

INTERACTIVE SKILL: How to report a calamity (or avoidance of calamity)

Have you ever been an eyewitness to an accident? Perhaps events happened so swiftly that you could not determine who caused the accident. Later on when someone asked you about it, the best you could do was to describe what happened to various items involved in the accident scene. Here is a sample accident description, based on a mishap involving a flash flood:

(1) A wall of water was released into the narrow valley.
(2) The footpath along the river was swiftly covered, to a depth of two meters.
(3) The surprised travelers were swept away, along with their cart.
(4) The cart was completely destroyed.
(5) As for the travelers, they were not found until two days later, when a farmer spied them, resting on the riverbank.
(6) And splendid things were spoken concerning an anonymous hero who had courageously pulled them out of the raging river.

Consider the fifth sentence, especially the verb "they were not found." Since for the **active** voice, "to find" would employ a **qal** form of **מ.צ.א**, thus in the **passive** voice we are not surprised to find a **nifal** form of the same שרש: נִמְצְאוּ *they were found, nifal 3mpl*. Often an active qal will correspond to a nifal of the same שרש to supply the passive voice (see Unit 7).

But how can we express "splendid things were spoken" (sentence #6), when "to speak" (**ד.ב.ר**) issues from the **piel** בְּנָיָן (and not qal)? We may not resort to nifal to find a passive for **ד.ב.ר**.

Instead, piel forms its passive with the **pual** בִּנְיָן. Thus "and they were spoken" would be expressed as וַיְדֻבְּרוּ, a pual *3mpl* form in the יקטל conjugation. The heading of this segment contains a pual verb in the קטל conjugation. שֻׁלְּחוּ means *they were sent off*, *3mpl.*

In §11.1.ב. you will find "snapshot" tables giving the various conjugations and participle forms for pual, using ד.ב.ר as the model verb. The distinguishing features of pual in the קטל and יקטל conjugations are these:

- The second-radical **dagesh** found in piel (active voice) persists in the pual (passive voice) as well: שֻׁלְּחוּ, יְדֻבְּרוּ.
- The vowel after the first radical will be distinctive—a ◌ֻ vowel: שֻׁלְּחוּ, יְדֻבְּרוּ.

In other regards (such as the spelling of suffixes), pual verbs will resemble qal verbs.

Like all other בִּנְיָנִים, the pual is capable of appearing as participle and infinitive as well as conjugated forms.[2] Please consult the samples of participles and infinitives offered for the verb ד.ב.ר in the snapshot located after this segment.

Now let's see how we might compose a calamity report. Here are some steps.

(1) **Select a scenario**. Choose from the three listed below (מִשְׁמָר, צֹאן, or הֵיכָל).

(2) **Review the four nouns** accompanying the scenario you have chosen. For example, אַסִּיר *prisoners* is one of the nouns accompanying the scenario מִשְׁמָר *prison*.

(3) **Review the six "forces"** listed below the three scenarios. For example, אֹיֵב *enemy* is one of the "forces."

(4) Imagine what might happen if one or more of the six "**forces**" were to come against the scenario you have chosen—in particular befalling one of the elements in that scenario. For example, what might happen if an אֹיֵב (force: *enemy*) were to come against the שַׁעַר (element: *gate*) in a מִשְׁמָר (first scenario)? Would the gate "be destroyed"? Would it "be broken"?

(5) **Choose three elements** from the four listed for your chosen "scenario." **Craft a sentence** for each one, describing what you imagine happening as one of the **forces** comes against that element of the **scenario**. You will devise a total of three sentences (one for each of three elements). One of the four nouns will go unused.

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[2] Only two pual infinitives are attested in the Hebrew Bible עֱנוֹתוֹ [*his*] *hardship* and גֻּנֹּב *to be kidnapped*. While pual imperatives are conceivable, none are extant in the Hebrew Bible.

(6) You may stay with one "force" for all three, or vary the forces that you imagine to be at work. Only be sure that the situation you describe **follows naturally** as a consequence of that force (e.g., "wind" might leave something "knocked over," but would not leave it "burned up").

(7) Let at least one (1) of your three sentences use a **pual** form. To assist you, several pual verbs have been collected below, after the "Six forces."

If you wish, you may employ negative statements to indicate what did **not** happen. For example, if selecting the prison-earthquake scene, one might begin by stating: לֹא שֻׁדַּד אֶת־הַמִּשְׁמָר *The prison was not destroyed.*[3]

Do not disclose in your composition the name the force(s) that you selected. However, please make private note of it for future reference. You will need this information for an activity in §11.1.ג.

First scenario: מִשְׁמָר (a prison, *m*)

אַסִּיר	prisoners *m, collective*	[שֻׁלַּח אַסִּיר:]
חֵיל הַמֶּלֶךְ	the army of the king *m*	[סֻפַּר מַעֲשֵׂי חֵיל הַמֶּלֶךְ:]
מִשְׁמָר	a prison *m*	[לֹא סֻגַּר מִשְׁמָר:]
שַׁעַר	a gate *m*	[שֻׁדַּד שַׁעַר:]

Second scenario: צֹאן (a flock)

דֹּב	a bear *m*	[צֻוָּה דֹּב לָצֵאת:]
שֵׁבֶט	a rod, staff *m*	[שֻׁדַּד שֵׁבֶט:]
שֶׂה	a sheep, goat *m*	[לֹא שֻׁלַּח שֶׂה:]
כַּח רֹעֶה	a shepherd's strength *m*	[הֻלַּל כַּח רֹעֶה:]

[3] The definite subject of a passive verb may be marked with אֶת־ since, had it been an "active voice" statement, that noun would have been the object—and therefore eligible for designation by אֶת־.

Third scenario: הֵיכָל (a temple or palace, *m*)

a temple, palace *m*	הֵיכָל	*[יְסַד הֵיכָל:]*
a roof *m*	גָּג	*[כְּלָה גָּג:]*
lumber merchants *m*	מֹכְרֵי אֵץ	*[שִׁלְּמוּ מֹכְרֵי אֵץ:]*
a priest or king	כֹּהֵן אוֹ מֶלֶךְ	*[מְבָרְךְ כֹּהֵן:]*

Six forces

סוּפָה	storm wind *f*	בָּרָד	hail *m*	אֹיֵב	enemy *f*
רַעַשׁ	earthquake *f*	מַיִם		אֵשׁ	fire *f*

A number of pual verbs are provided below for you to choose from. You will notice that after providing the שרש and translation, the קטל, יקטל (*3ms*), and participial forms (*ms*, *fs*) are given. Select a verb that will fit the circumstance you envision. If the subject you have in mind calls for a finite form **other** than the *3ms* form or the singular participles listed in this table, please adapt your chosen verb accordingly. The "snapshot" tables found in §11.1.ב. will help you spell forms beyond the *3ms* and singular participles.

Sample pual verbs

one who is… (*participles ms, fs*)	he will be… (יקטל)	he was… (קטל)	שרש	Pual meaning
מְאֻסָּף, מְאֻסֶּפֶת	יְאֻסַּף	אֻסַּף	א.ס.פ	to be gathered[4]
מְבֹרָךְ, מְבֹרֶכֶת	יְבֹרַךְ	בֹּרַךְ	ב.ר.כ[5]	to be blessed

[4] Generally describes war booty being gathered up (e.g., Isa. 33:4).

[5] You will notice that for ב.ר.כ a II-ר verb, a ◌ֹ vowel routinely follows the first שרש consonant (in place of the usual ◌ֻ). The ◌ֹ vowel is the result of the ensuing ר, as seen with other II-ר verbs (e.g., קֹרָא *it was called*, יְשֹׁרָשׁוּ *they will be uprooted* [pausal], and מְצֹרָע *one struck with leprosy*).

one who is… (*participles ms, fs*)	he will be… (יקטל)	he was… (קטל)	שרש	Pual meaning
מְדֻבָּר, מְדֻבֶּרֶת	יְדֻבַּר	דֻּבַּר	ד.ב.ר	to be spoken
מְהֻלָּל, מְהֻלֶּלֶת	יְהֻלַּל	הֻלַּל	ה.ל.ל	to be praised
מְיֻסָּד, מְיֻסֶּדֶת	יְיֻסַּד	יֻסַּד	י.ס.ד	to be founded
מְכֻלֶּה, מְכֻלָּה	יְכֻלֶּה	כֻּלָּה	כ.ל.י/ה	to be completed (*refers to the project, not the agent*)
מְכֻסֶּה, מְכֻסָּה	יְכֻסֶּה	כֻּסָּה	כ.ס.י/ה	to be covered
מְסֻגָּר,מְסֻגֶּרֶת	יְסֻגַּר	סֻגַּר	ס.ג.ר	to be shut up
מְסֻפָּר, מְסֻפֶּרֶת	יְסֻפַּר	סֻפַּר	ס.פ.ר	to be recounted, reported
מְצֻוֶּה, מְצֻוָּה	יְצֻוֶּה	צֻוָּה	צ.ו.י/ה	to be commanded[6]
מְשֻׁלָּח, מְשֻׁלֶּחֶת	יְשֻׁלַּח	שֻׁלַּח	ש.ל.ח	to be sent away, cast out
מְשֻׁדָּד, מְשֻׁדֶּדֶת	יְשֻׁדַּד	שֻׁדַּד	ש.ד.ד	to be destroyed
מְשֻׁלָּם, מְשֻׁלֶּמֶת	יְשֻׁלַּם	שֻׁלַּם	ש.ל.מ	to be repaid

The polal בֻּנָּן. Hollow verbs merit special attention. In place of the piel they use a special בֻּנָּן that duplicates the final consonant (called "polel," cf. Appendix §§10.1.ד. and 10.2.ד.). Similarly, in place of pual they use a corresponding בֻּנָּן that again duplicates the final consonant, called "polal." Thus **polel** רוֹמֵם *he exalted* [*someone*] (active voice) would in the passive voice be expressed by the **polal** רוֹמַם *he is exalted* [*by someone*] (passive voice).

[6] The subject of צ.ו.י/ה in pual will be the person or entity who is commanded, not the command which is issued.

11.1.ב. Snapshot of pual: קטל, יקטל, infinitives, and participles

ד.ב.ר קטל conjugation of	
דֻּבַּרְתִּי I was spoken	דֻּבַּרְנוּ we were spoken
דֻּבַּרְתָּ you were spoken *ms*	דֻּבַּרְתֶּם you were spoken *mpl*
דֻּבְּרָתְּ you were spoken *fs*	דֻּבַּרְתֶּן you were spoken *fpl*
דֻּבַּר he was spoken	דֻּבְּרוּ they were spoken
דֻּבְּרָה she was spoken	

ד.ב.ר יקטל conjugation of	
אֲדֻבַּר I will be spoken	נְדֻבַּר we will be spoken
תְּדֻבַּר you will be spoken *ms*	תְּדֻבְּרוּ you will be spoken *mpl*
תְּדֻבְּרִי you will be spoken *fs*	תְּדֻבַּרְנָה you will be spoken *fpl*
יְדֻבַּר he will be spoken	יְדֻבְּרוּ they will be spoken *mpl*
תְּדֻבַּר she will be spoken	תְּדֻבַּרְנָה they will be spoken *fpl*

Pual infinitives and participles[7]

Infinitives	Inf. absolute	Inf. construct
	דֻּבֹּר	דֻּבַּר
Participles	**Masculine**	**Feminine**
singular	מְדֻבָּר	מְדֻבֶּרֶת *or* מְדֻבָּרָה
plural	מְדֻבָּרִים	מְדֻבָּרוֹת

[7] Imperatives are not attested for the pual בִּנְיָן, most likely because the notion of commanding someone to undergo an action at the hands of someone else grows a bit convoluted (e.g., "Become sent away!"). If pual imperatives were attested, they would likely have been spelled thus: דֻּבַּר‡ *ms*, דֻּבְּרִי‡ *fs*, דֻּבְּרוּ‡ *mpl*, and דֻּבַּרְנָה‡ *fpl*.

Segment 11.1.ג. Structure: *Pual* בִּנְיָן

Instructor: *This activity builds on the scenario-related compositions of §11.1.א. Now students will share those earlier compositions with a small group (or with the entire class). Listeners will guess concerning the "force" responsible for each condition depicted in their classmate's composition.*

11.1.ג. Activity: "Then all the king's words were spoken to the people by the queen and the priest."

וַיְדֻבְּרוּ לָעָם בְּיַד־הַמַּלְכָּה וּבְיַד־הַכֹּהֵן אֶת־כָּל־דִּבְרֵי־הַמֶּלֶךְ׃

INTERACTIVE SKILL: Formulating opinions concerning what force (or person) was responsible for a given action

Do you recall the imaginary accident scene in the first segment of this module?

(1) A wall of water was released into the narrow valley.
(2) The pathway along the river was swiftly covered, to a depth of two meters.
(3) The surprised travelers were swept away, along with their cart.
(4) The cart was completely destroyed.
(5) As for the travelers, they were not found until two days later, when a farmer spied them, resting on the riverbank.
(6) And splendid things were spoken concerning an anonymous hero who had courageously pulled them out of the raging river.

As we read over this set of descriptions, we learn of various elements in the scene (such as a pathway, travelers, a cart) and the condition of those elements (covered, swept away, destroyed). But, with the exception of the anonymous hero, we have not been told who or what was responsible for the various conditions.[8] For the most part, speakers or writers of Biblical Hebrew would employ passive expressions just as portrayed in the sentences above—without specifying the agent that brought about the conditions described. As an example, notice how a pual form of כ.ל.י/ה conveys (with passive voice) a point of

[8] When a **person** is responsible for bringing about a given condition, he or she is called the "**agent**" (e.g., "The temple was built **by Solomon**"). When an **inanimate object** is responsible for bringing about a condition, it is called the "**instrument**" (e.g., "Goliath was struck **by a stone**"). When an inanimate object comprises the substance associated with the verb (without causing the action of the verb), it may constitute the **"material"** involved with the verb, as opposed to the agent performing the action of the verb (e.g., "The travelers were covered **in mud**").

completion in the process of creation, without naming the agent responsible: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־ צְבָאָם: *So the heavens and the earth were completed, and all their multitude* (Gen. 2:1).[9]

If we wish, we might enrich the above flash-flood calamity to reveal the agent or instrument that caused certain of those conditions.

(3) The surprised travelers were swept away **by the swollen river**, along with their cart.

(4) The cart was completely destroyed **by trees floating along in the flooded river**.

In similar fashion, biblical writers occasionally provide not only the passive verb but **also the agent** or **instrument** responsible for that action. The expression may take the form of (a) a statement or (b) a question. As an example of the first (a statement), we read that several elders from the tribe of Gilead approached Moses one day in order to ask him concerning one of the LORD's earlier directives. They began their speech by rehearsing the divine directive (they refer to Moses here as אֲדֹנִי). וַאדֹנִי צֻוָּה בַיהוָֹה לָתֵת אֶת־נַחֲלַת צְלָפְחָד אָחִינוּ לִבְנֹתָיו: *And my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters* (Num. 36:2b). צֻוָּה *he was commanded* is in the pual בְּנָיָן and so is passive, while בַיהוה identifies the **agent** by whom the command had been issued.

As an example of the second (a question posed in order to learn the instrument of a passive expression), consider the Samson and Delilah account. Delilah probed her husband, Samson, to learn by what means his superhuman strength might be neutralized: הַגִּידָה־נָּא לִי בַּמֶּה תֵּאָסֵר: *Tell me, please: by what can you be bound?* (Judg. 16:10).[10] The expression תֵּאָסֵר *you may be bound, ms,* is passive (it happens to be nifal), while בַּמֶּה *by what* asks regarding the means or **instrumentality**.

For the ensuing activity, please refer to the three-sentence "scenario" composition you crafted at the beginning of this module (§11.1.א.). When directed by your instructor, share with classmates your scenario and your three sentences. Take care not to disclose the "force[s]." Before sharing your material, check to be sure that each situation you describe contains enough clues so that one might deduce which of

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[9] When wishing to indicate an agent, Hebrew prefers the active voice over the passive voice. For example, in order to describe a book (scroll) as having been written by a scribe, Hebrew would tend to say, "the scroll that the scribe wrote" הַסֵּפֶר אֲשֶׁר כָּתַב הַסּוֹפֵר (active voice with a relative clause), rather than saying, "the scroll written by the scribe" הַסֵּפֶר נִכְתַּב בַּסּוֹפֵר (passive voice with agent marked by preposition, cf. Joüon §132c and 1 Kings 2:31).

[10] At times you may find בַּמֶּה translated as if it were בַּאֲשֶׁר (so here, "Tell me, please: by what you can be bound"). While allowable, such a rendition loses some of the interrogative impact of מָה.

the forces ["agents" or "instruments"] you envisioned as having brought about the consequent conditions described by your sentences. By way of reminder, here are the six forces listed in §11.1.א.

Six forces

סוּפָה	storm wind *f*	בָּרָד	hail *m*	אֹיֵב	enemy *f*
רַעַשׁ	earthquake *f*	מַיִם		אֵשׁ	fire *f*

After classmates have heard one or more of your sentences, invite them to guess what force caused the conditions you describe. Here is one way to invite them to guess:

Model

[By what was this thing done?]	בַּמֶּה נַעֲשָׂה הַדָּבָר הַזֶּה:

When responding to a classmate who has posed this question to you, please use a **complete sentence**. Do not simply reply בְּבָרָד *by hail*, for example. As you respond with a complete sentence it will help you ingrain the vocabulary found in your classmates' "calamities"—some of which will include pual forms.

Segment 11.1.ד. Structure: *Qal passive participles*

Instructor: *This segment provides explanation and illustration of qal passive participles, linking them to the passive function served by selected nifal participles. No activity is given. True qal passives appear in §11.1.ה.*

11.1.ד. Explanation: "Then all the king's words written on the tablets were spoken." וַיְדַבְּרוּ אֶת־כָּל־דִּבְרֵי־הַמֶּלֶךְ אֲשֶׁר כְּתוּבִים עַל־הַלּוּחוֹת:

INTERACTIVE SKILL: Describing an action so that its effect receives more focus than the person who caused it

To this point, when we have needed a participle to focus attention on the **effect** of a qal בִּנְיָן action (rather than drawing attention to the subject), we have appealed to **nifal participles** since they frequently provide the passive voice for verbs that in the qal בִּנְיָן are active voice. For example, *one who finds* (active voice) would be expressed with the qal participle מוֹצֵא, while *one who is found* (passive voice) would be expressed with the corresponding nifal participle נִמְצָא.

However, several verbs express the passive voice participle of a qal verb in a manner that is even more straightforward than using a nifal form. Some verbs attest an actual **qal passive participle**.

Qal passive participles (such as the plural participle כְּתוּבִים in the heading above) may be easily recognized by the וּ or ֻ vowel following the second radical (כְּתוּבִים or כְּתֻבִים). Here are several examples, showing a variety of both gender and number. The column labeled "Qal active participle" is provided merely to allow comparison between active and passive participles.

Qal passive participles

	שרש	Qal active participle	Qal passive participle	Biblical excerpt	Translation of excerpt
א.	א.ס.ר	אֹסֵר one who binds *ms*	אָסוּר one who **is bound** *ms*	...מֶלֶךְ אָסוּר בָּרְהָטִים:	…the king **is held captive** in her tresses (Song 7:6).
ב.	ש.ר.פ	שֹׂרֶפֶת one who burns *fs*	שְׂרוּפָה one who **is burned** *fs*	...הָעִיר שְׂרוּפָה בָּאֵשׁ:	…the city **was burned** with fire (1 Sam. 30:3).
ג.	כ.ת.ב	כֹּתְבִים ones who write *mpl*	כְּתֻבִים ones that **are written** *mpl*	...לֻחֹת כְּתֻבִים מִשְּׁנֵי עֶבְרֵיהֶם...:	…tablets that **were written** on both of their sides… (Exod. 32:15).
ד.	נ.ת.נ	נֹתְנוֹת ones who give *fpl*	נְתֻנוֹת ones who **are given** *fpl*	...צֹאנְךָ נְתֻנוֹת לְאֹיְבֶיךָ...:	…your flock will **be given** to your enemies… (Deut. 28:31).

Here are several of the qal passive participles you are most likely to encounter when reading the Hebrew Bible. The forms given below are *ms*.

Several more commonly occurring qal passive participles

כָּתוּב	written	בָּלוּל	confused, mixed	אָרוּר	cursed
פָּקוּד	visited, appointed	בָּרוּךְ	blessed	בָּחוּר	chosen

Segment 11.1.ה. Structure: *True qal passive forms*

Instructor: *Briefly explain that some forms vocalized as pual should be understood as actual qal passive forms. No activity is given.*

11.1.ה. Explanation: "That is why the people were not devoured by fire." עַל־כֵּן לֹא אֻכְּלוּ בָאֵשׁ אֶת־הָעָם׃

INTERACTIVE SKILL: Describing an action so that its effect receives more focus than the person who caused it (continued)

While we are on the topic of passive expressions, there is one more group of words that should be noted. Occasionally when reading the Hebrew Bible we will encounter a passive form such as לֻקַח *it was taken* (11.1 Jonah Episode, cell 1, line ה), or אֻכְּלוּ *they were devoured* (11.1 Jonah Episode, cell 2, line ג; see also the heading for this segment).

Both לֻקַח and אֻכְּלוּ have the marks of the pual בִּנְיָן (note the U-class vowel following the first radical and a dagesh in the second radical). However, if we were to probe a bit, we would discover that neither א.כ.ל nor ל.ק.ח attests any **piel** usage. It would be highly irregular for a verb to employ a pual (passive voice) if there were no corresponding piel (active voice) in the same שרש.

This anomaly (discovering a verb with a pual vocalization despite the lack of any piel in the same שרש) has led scholars to conclude that, at some point in time, in addition to qal passive **participles** (cf. §11.1.ד.) the language also must have possessed **finite** forms that operated as "qal passive." The spelling of qal passives in the קטל often would have coincided with the spelling of pual forms.[11] And יקטל would often have resembled the יקטל of hofal forms. This resemblance of forms evidently has led to the misclassification of several words as "pual" or as "hofal," when in fact they were truly qal passives.

Restoring a word to its correct classification as a **true qal passive** will not affect the meaning of the word. A modern lexicon of Biblical Hebrew will identify them as "[true] qal passives" and will offer a comment correlating them to pual or to hofal forms, since that is how they previously have been classified.

As illustrated by the sampling below, true qal passive forms may operate as קטל, as יקטל, or as participle.

[11] Cf. Joüon §58.

True qal passives

יקטל of true qal passives[12]		קטל of true qal passives	
יקטל	Meaning	קטל	Meaning
תְּאֻכְּלוּ [א.כ.ל]	you will be devoured *mpl*	יֻלַּד [י.ל.ד]	he was born
יֻקַּח [ל.ק.ח]	he will be taken	לֻקַּח [ל.ק.ח]	he was taken
יֻתַּן [נ.ת.נ]	he will be given, set	נֻתַּן [נ.ת.נ]	he was given, set

Participles of true qal passives[13]	
Participle	Meaning
אֻכָּל [א.כ.ל]	that which is devoured
יוּלָּד [י.ל.ד]	he who will be born

The three true qal passive verbs you are most likely to encounter in the Hebrew Bible are these: יֻלַּד *he was born,* לֻקַּח *he was taken,* and נֻתַּן*, he was given* (actual usage is not limited to קטל *3ms*).

Can you locate the qal passive verb in this description of fugitive Absalom's final ride (2 Sam. 18:9)?

וַיִּקָּרֵא אַבְשָׁלוֹם לִפְנֵי עַבְדֵי דָוִד וְאַבְשָׁלוֹם רֹכֵב עַל־הַפֶּרֶד וַיָּבֹא הַפֶּרֶד תַּחַת שׂוֹבֶךְ הָאֵלָה הַגְּדוֹלָה וַיֵּחָזֵק רֹאשׁוֹ בָּאֵלָה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וְהַפֶּרֶד אֲשֶׁר־תַּחְתָּיו עָבָר:	Then Absalom unexpectedly encountered [וַיִּקָּרֵא] the servants of David. Now Absalom was riding [ר.כ.ב] on a mule [פֶּרֶד], and the mule went under the branches [שׂוֹבֶךְ] of the great terebinth [הָאֵלָה]. And his head snagged the terebinth, so that he was set between heaven and earth. But the mule that was under him kept on going. *[Instructor: the hofal* וַיִּתֵּן *is truly qal passive.]*

[12] As noted above, the יקטל of a true qal passive will generally be spelled as if it were a hofal יקטל (except תְּאֻכְּלוּ in Isa. 1:20, spelled as pual). For a snapshot of the hofal יקטל, please refer to §11.2.ב., below.

[13] A customary "qal passive participle" will be distinguished by a šureq theme vowel (e.g., אָסוּר *that which is bound*, cf. §11.1.ד.), while a "true qal passive" participle will display a qibbuṣ after the first radical (e.g., אֻכָּל *that which is devoured*).

11.1.ו. Did you (*ms*) know that...? (Vehicles) הֲיָדַעְתָּ כִּי...:

…wheeled vehicles of the Iron Age included both עֲגָלוֹת *carts f* and מַרְכָּבוֹת *chariots f*? An עֲגָלָה would serve to transport unwieldy freight or to thresh grain, and generally was pulled בַּבְּקָרִים. The Lachish reliefs of Sennacherib's siege depict a Judean מֶרְכָּבָה with an eight-spoked גַּלְגַּל *wheel m* hauled away by enemy troops as שָׁלָל *plunder m* (701 BCE).



Assyrians seize an eight-spoke Judean chariot from Lachish (701 BCE, Nineveh throne room reliefs).
(Courtesy of British Museum)

A Khorsabad palace relief depicts Sennacherib's successor, Sargon II, riding with two attendants in a horse-drawn מֶרְכָּבָה during a hunt (cf. Aramean royal chariot, §5.1.י.). Lachish reliefs show that Assyrians also developed wheeled siege-engines (cf. §7.4.י.).

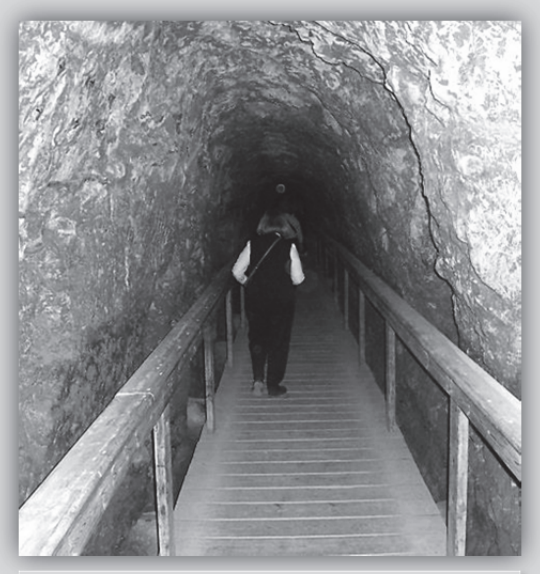


Relief of Sargon II in horse-drawn chariot (Khorsabad palace, Neo-Assyrian, 721–705 BCE).
(Courtesy of Assyrian Gallery, the Oriental Institute Museum)

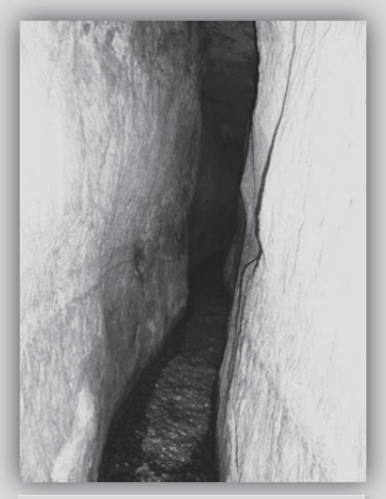
11.1.ז. Did you (*ms*) know that...? (Water sources) הֲיָדַעְתָּ כִּי...:

…the בְּאֵר *well f* served as an important community gathering place? הַנָּשִׁים would draw מַיִם daily, carrying it אֶל־בָּתֵּיהֶן in jars that they would balance עַל־רָאשֵׁיהֶן or on their shoulders. The city of לָכִישׁ boasted several בְּאֵרֹת, one of which was 44 meters deep. If you were fortunate enough to live near an עַיִן *spring f*, often a בְּרֵכָה *collecting pool f* constructed near the spring would ease the task of drawing water.

הָעַיִן lay outside the walls of מְגִדּוֹ, overlooking the Jezreel valley. If during a siege the enemy could succeed in blocking townspeople's access to הָעַיִן, a crisis of survival would ensue. That is why, during the reign of אַחְאָב מֶלֶךְ־יִשְׂרָאֵל (mid-ninth century BCE) a shaft was cut through bedrock to give access from within the fortified city. At the same time הָעַיִן itself was concealed to prevent discovery by enemy forces.



A shaft cut in the Megiddo bedrock descends to a spring outside city walls.



Crystal-clear water still courses through the narrow passageway of Hezekiah's tunnel.

In the eighth century חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה undertook a similar engineering project, tunneling 533 meters to enlarge an existing fissure (2 Kings 20:20). When the workers finished, the crystal-clear מַיִם of an עַיִן called Gihon (meaning *gusher*) could be accessed

from within חוֹמֹת יְרוּשָׁלַיִם, collecting in הַבְּרֵכָה that came to be called "Siloam."

The significance of this project is underscored by a six-line paleo-Hebraic inscription, discovered in 1880 on an interior wall deep within the tunnel (called the "Siloam Inscription"). King Mesha of מוֹאָב similarly preserved a record of constructing municipal reservoirs (along with a brief chronicle of military exploits, some of which involved יִשְׂרָאֵל). Know as the "Moabite Stone" or the "Mesha Stela, it dates to ca. 830 BCE.

In the southern part of יִשְׂרָאֵל, the need for מַיִם more often would be met by digging a בּוֹר *cistern m*, whether for private houses or to serve larger communities. Where rock was porous, plaster was applied to waterproof the walls of הַבּוֹר. בֹּרוֹת engineered for the city of בֵּית שֶׁמֶשׁ during the reign of שְׁלֹמֹה boasted a 211,000 gallon capacity.[14]

Module 11.2. Structures: *All conjugations of hofal* בִּנְיָן*, also* הִשְׁתַּחֲוָה

Instructor: *This module presents in summary fashion all conjugations of the hofal* בִּנְיָן *and representative forms of* הִשְׁתַּחֲוָה*, illustrated by brief examples from the Jonah story. An activity invites students to describe an event they witnessed or experienced as passive participants.*

[14] *LBI*, 126–28 and 213–16. For Masada cistern capacity and information on siege warfare, see §7.4.י.

MODULE 11.2 Describing the effect of someone else's action, and conveying respect

מִלִּים לַעֲנוֹת Words for responding

הוּבְאוּ [ב.ו.א]	they were brought* *hofal*
הֵן	indeed
הֻשְׁלְכוּ [ש.ל.כ]	they were thrown* *hofal*
וַיִּשְׁתַּחֲווּ [ח.ו.י/ה]	and they worshipped, bowed down *m*

יוּמָת [מ.ו.ת]	he will be put to death* *hofal*
מְלֻבָּשׁ [ל.ב.שׁ]	one who is clothed in* *pual pt, ms*
עֹלָה, עֹלוֹת, עֹלַת־, עֹלוֹת־	burnt offering *f*

מִלִּים לִשְׁמֹעַ Words for hearing

אַפַּיִם אָרְצָה	faces (bowed) to the ground
קַדְמֹנִי	former, eastern, ancient ones *collective*

מָשָׁל, מְשָׁלִים, מְשַׁל־, מִשְׁלֵי־	proverb *m*
וַתִּשְׁקֹט [שׁ.ק.ט]	so it was at rest *f*

11.2 Jonah Episode: Indeed, the king descended.



א. הֵן יָרַד הַמֶּלֶךְ מֵעַל כִּסֵּא כְבוֹדוֹ וּבִגְדֵי־אַרְגָּמָן הֻשְׁלְכוּ עַל־הָאָרֶץ׃

[Indeed, the king descended from his glorious throne, and purple garments were thrown to the ground.]

ב. תַּחַת בִּגְדֵי־אַרְגָּמָן מְלֻבָּשׁ שַׂק הוּא׃

[In place of purple garments, he was clothed in sack cloth.]

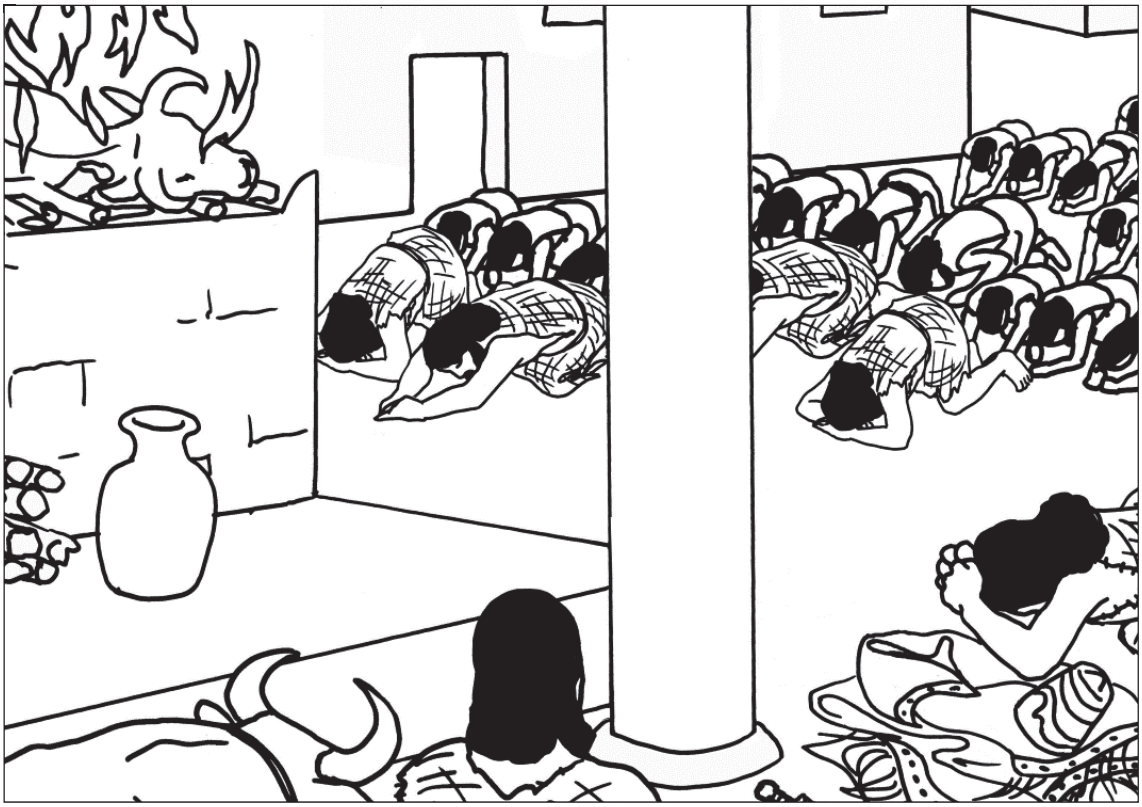
ג. וַיִּקַּח הַכֹּהֵן אֲלָפִים רַבִּים אֲשֶׁר הוּבְאוּ לוֹ וַיַּעֲלֵם עֹלוֹת לַיהוָה׃

[Then the priest received many oxen that had been brought to him, and he offered them as burnt offerings to the LORD.]

ד. כִּי צִוָּה הַמֶּלֶךְ לֵאמֹר הָאִישׁ אֲשֶׁר לֹא־יָבִיא אֶת־הַזֶּבַח מוֹת יוּמָת׃

[For the king had commanded, "Anyone who does not bring a sacrifice shall surely be put to death."]

2



א. וַיִּשְׁתַּחֲווּ לַיהוָה אַפַּיִם אָרְצָה:

[And they worshipped the Lord with faces to the ground.]

ב. וַתִּשְׁקֹט כָּל־הָאָרֶץ:

[So all the land was at rest.]

ג. כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם בְּכָל־גְּבוּל הָאָרֶץ:

[Just as the proverb of the ancients says, "The work of righteousness is peace, within the entire border of the land."]

Segment 11.2.א. Structure: *Hofal* בִּנְיָן

Instructor: *The relationship of hifil to hofal is presented as analogous to the relationship between piel and pual (§11.1.א).*

11.2.א. Explanation: "And purple garments were thrown on the ground." וּבִגְדֵי־אַרְגָּמָן הֻשְׁלְכוּ עַל־הָאָרֶץ׃

INTERACTIVE SKILL: Another tool for describing the effect of someone else's action

In the previous module we noticed that when emphasizing the **effect** (passive voice) of a **piel** action it was necessary to employ the passive verbs uniquely corresponding to piel—**the pual** בְּנְיָן. Just as piel will partner with pual, so **hifil** will pair with a בִּנְיָן known as **hofal** to supply its passive forms.

Notice the verb הֻשְׁלְכוּ *they were thrown* (passive voice), a word describing what happened to the king's garments (segment heading, taken from 11.2 Jonah Episode, cell 1, line א). הֻשְׁלְכוּ is in the **hofal** בִּנְיָן. If instead we wished to focus on the person doing the "throwing" (presumably the king), we would employ the hifil of the same שרש in this way: הִשְׁלִיךְ *he threw*.

Some of the more common hofal verbs include the following (קטל *3ms* forms are shown):

Common hofal verbs

Hofal קטל *3ms*	Hofal meaning	Hofal קטל *3ms*	Hofal meaning
הֻגַּד [נ.ג.ד][15]	he / it was reported	הוּבָא [ב.ו.א]	he / it was brought
הֻכָּה [נ.כ.י/ה]	he / it was struck	הוּבַל [י.ב.ל]	he / it was led, brought
הֻשְׁלַךְ [ש.ל.כ]	he / it was thrown	הוּמַת [מ.ו.ת]	he / it was put to death

Tables in the next segment provide a summary of hofal conjugations.

[15] Concerning the qibbuṣ vowel, please refer to comment (2) following the verb tables in §11.2.ב.

11.2.ב. Snapshot of hofal: קטל, יקטל, infinitives, imperatives, and participles

שׁ.ל.ב conjugation of קטל	
הָשְׁלַכְתִּי I was thrown	הָשְׁלַכְנוּ we were thrown
הָשְׁלַכְתָּ you were thrown *ms*	הָשְׁלַכְתֶּם you were thrown *mpl*
הָשְׁלַכְתְּ you were thrown *fs*	הָשְׁלַכְתֶּן you were thrown *fpl*
הָשְׁלַךְ he was thrown	הָשְׁלְכוּ they were thrown
הָשְׁלְכָה she was thrown	

שׁ.ל.ב conjugation of יקטל	
אָשְׁלַךְ I will be thrown	נָשְׁלַךְ we will be thrown
תָּשְׁלַךְ you will be thrown *ms*	תָּשְׁלְכוּ you will be thrown *mpl*
תָּשְׁלְכִי you will be thrown *fs*	תָּשְׁלַכְנָה you will be thrown *fpl*
יָשְׁלַךְ he will be thrown	יָשְׁלְכוּ they will be thrown *mpl*
תָּשְׁלַךְ she will be thrown	תָּשְׁלַכְנָה they will be thrown *fpl*

Two comments will provide a fuller picture for the hofal conjugation:

(1) The initial qameṣ both in קטל and in יקטל forms is pronounced *o* since it is a qameṣ-ḥaṭuf (appearing in a closed, unaccented syllable).

(2) Hofal forms may be written with a qibbuṣ in place of the initial qameṣ-ḥaṭuf. (This shows, incidentally, that the qameṣ-ḥaṭuf [qameṣ-qaṭan] originated from a U-vowel, while the regular qameṣ, called "qameṣ-gadol" or "qameṣ-rahav" originated from an A-vowel.) Thus the following forms, paired vertically, are equivalent:

Hofal in קטל conjugation			Hofal in יקטל conjugation		
הָשְׁלַכְתִּי	הָשְׁלַכְתָּ	הָשְׁלַכְתְּ	אָשְׁלַךְ	תָּשְׁלַךְ	תָּשְׁלְכִי
הָשְׁלַכְתִּי	הָשְׁלַכְתָּ	הָשְׁלַכְתְּ	אָשְׁלַךְ	תָּשְׁלַךְ	תָּשְׁלְכִי

Hofal infinitives, imperatives, and participles		
Inf. construct	**Inf. absolute**	**Infinitives**
הָשְׁלַךְ *or* הֻשְׁלַךְ[16]	הָשְׁלֵךְ *or* הֻשְׁלֵךְ	
Feminine	**Masculine**	**Imperatives**[17]
הָשְׁלִכִי	הָשְׁלַךְ	**singular**
הָשְׁלַכְנָה	הָשְׁלִכוּ	**plural**
Feminine	**Masculine**	**Participles**
מָשְׁלֶכֶת *or* מֻשְׁלֶכֶת[18]	מָשְׁלָךְ *or* מֻשְׁלָךְ	**singular**
מָשְׁלָכוֹת *or* מֻשְׁלָכוֹת	מָשְׁלָכִים *or* מֻשְׁלָכִים	**plural**

Segment 11.2.ג. Structure: *Pual and hofal* בִּנְיָנִים

Instructor: *This activity invites the student to employ both pual and hofal expressions to describe an occasion when events took place beyond his / her control. It may be an event from the* ***past*** *(whether actual or fictitious). Alternatively it may be an imaginary event anticipated in the* ***future****.*

11.2.ג. Activity: "He was clothed in sack cloth." מְלֻבָּשׁ שַׂק הוּא:

INTERACTIVE SKILL: Describing an experience in which you remained a passive participant

From time to time you may find yourself at the center of event, but only because other people or forces are doing things to you. Positively, it may be a celebration in your honor. Negatively, it may be a natural catastrophe.

Pause long enough to recall a time when you found yourself involved in an event—more particularly, an event that you did not control. If you cannot recall (or prefer not to recall) such a circumstance from

[16] The Hebrew Bible attests the following hofal infinitives construct: הֻלֶּדֶת *to be born*, חוּסַד *to be established*, and הָשַׁמָּה *to be desolate* (*to be made desolate*, note qameṣ-ḥaṭuf in first syllable).

[17] Only two verbs are attested in the Hebrew Bible as hofal imperative: פ.נ.י/ה, in hofal meaning *to be made to give way, to be turned back*, and ש.כ.ב, in hofal meaning *to be laid down*.

[18] A hofal *fs* participle ending in ...ָה is also attested, in the case of נ.כ.י/ה: מֻכָּה *she who is struck* or *wounded*.

the past, you may conjure up something imaginary, casting it either (a) as a past event, (b) as an event presently taking place, or (c) as an event anticipated in the distant future.

In three (3) or at most four (4) sentences, describe that experience.

- You may tell the scenario in **first** person or in **third** person.
- Use at least one **pual** or one **hofal** verb in **each sentence**. Those pual / hofal forms may be קטל, יקטל, imperative, infinitive, or participle.
- **Circle** each usage, labeling either "pual" or "hofal."
- Give a **translation** under each Hebrew sentence.

To spur your imagination, draw from the verbs listed in §11.1.**א**. (see heading "Sample pual verbs") and §11.2.**א**. (see heading "Common hofal verbs").

	א.
(Transl.)	
	ב.
(Transl.)	
	ג.
(Transl.)	
	ד.
(Transl.)	

Segment 11.2.ד. Structure: *Forms tracing to* ח.ו.י/ה*, generally identified as hishtafel*

Instructor: *This segment gathers together various ways to convey respect. Several have been encountered before. Forms tracing to* ח.ו.י/ה *(such as* וַיִּשְׁתַּחֲווּ*) will be new, however.*

In the two tables below labeled "Giving Honor to Another" and "Humbling Myself," please note that the forms appearing in the column labeled "Expression" will by design embrace a wide range of persons, numbers, genders, and moods. Some are associated with objects as well as with persons. As students grasp these forms they will draw on a wide range of comprehension skills. Some students will benefit from assistance with the more complex forms.

11.2.ד. Explanation: "And they (*mpl*) worshipped the LORD."

וַיִּשְׁתַּחֲווּ לַיהוה׃

INTERACTIVE SKILL: Ways of showing respect toward another person

Can you recall a time when you met a person whom you held in high regard? Perhaps he or she was a role model or even a hero in your eyes.

Each culture has particular ways of conveying respect for another, whether (a) by elevating the other person or (b) by adopting for oneself a position that is either humble or even penitent. Also, respect may be shown by word (declaration) or by deed (action).

Collected below are examples of ways one might convey respect, in the context of the Israelite culture. Some examples take the perspective of elevating the other person (see heading, "Giving honor to another"). Others take the perspective of adopting a position of humility (see heading, "Humbling myself"). As signaled in the far right column, some examples involve word (בְּדָבָר), while others involve deed (בְּמַעֲשֶׂה).

Please look over the two collections ("Giving honor to another" and "Humbling myself"). Then proceed to the activity found near the close of this module (§11.2.ו.).

Note: Phrases found in the "Expression" column of each collection are not uniform in nature. Rather, they contain a variety of persons and numbers. They also may include a mixture of קטל, יקטל, and imperative forms. Some expressions include objects, while others do not.

1. Giving honor to another

Example	שרש (and object)	Expression	Translation	By word or by deed
1 Chron. 29:10	ב.ר.כ	בָּרוּךְ אַתָּה	blessed are you	בְּדָבָר
Ps. 69:31	ג.ד.ל (*piel*)	אֲגַדְּלֶנּוּ[19]	I will magnify him	
Ps. 118:28	ר.ו.מ (*polel*[20])	אֲרוֹמְמֶךָּ	I exalt you	

[19] Concerning the pronominal suffix נּוּ־ in אֲגַדְּלֶנּוּ (and ךָ־ in אֲרוֹמְמֶךָּ), see Appendix §5.4.ו., "Forms with a נ before a suffix."

[20] Polel is the name given to the piel בְּנְיָן for hollow verbs such as ר.ו.מ (cf. Appendix §10.1.ג.).

Example	שרש (and object)	Expression	Translation	By word or by deed
Prov. 31:28b	ה.ל.ל	הִלֵּל	he praised	בְּמַעֲשֶׂה
Gen. 24:26, 48, Judg. 7:15	ח.ו.י/ה	הִשְׁתַּחֲוָה	he worshipped *or* bowed down	
Ps. 63:5	נ.שׂ.א כַּפַּיִם	נָשָׂאתִי כַפַּי[21]	I lifted up my hands	
Isa. 24:14	נ.שׂ.א קוֹל	נָשָׂאתִי קוֹלִי	I lifted up my voice	
Exod. 3:12	ע.ב.ד	תַּעַבְדוּן[22]	they will worship	
Ps. 98:6	ר.ו.ע (*hifil*)	הָרִֽיעוּ בְקוֹל שׁוֹפָר	they gave a blast with a horn	
Ps. 47:2	ת.ק.ע	תִּקְעוּ־כָף	clap [your] hand[s]	

2. Humbling myself

Example	שרש (and object)	Expression	Translation	By word or by deed
Gen. 32:11	ק.ט.נ	קָטֹנְתִּי	I am insignificant	בְּדָבָר
Ps. 51:6	ח.ט.א לְ	לְךָ חָטָאתִי	against you I have sinned	
Ps. 51:11a	ס.ת.ר פָּנִים (*hifil*)	הַסְתֵּר פָּנֶיךָ	ignore [me], *lit.*, hide your face	
Exod. 33:5	י.ר.ד עֲדִי (*hifil*)	עֶדְיְיִ מֵעָלַי אוֹרִיד	I will remove my ornaments from me	בְּמַעֲשֶׂה
Isa. 47:1	י.שׁ.ב עַל־עָפָר	יָשַׁב עַל־עָפָר	he sat in [the] dust	
Jonah 3:5	ל.ב.שׁ שַׂק (*piel*)	שַׂקִּים יִלְבְּשׁוּ	they will clothe themselves in sack cloth	
Jer. 6:26	פ.ל.שׁ בָּאֵפֶר (*hitpael*[23])	הִתְפַּלָּשִׁי בָּאֵפֶר	he rolled in the ashes	

[21] כַּף *palm of hand* or *sole of foot, f.*

[22] The final ן in תַּעַבְדוּן is called a paragogic (lengthening) נ. You may translate as if spelled תַּעַבְדוּ.

Example	שרש (and object)	Expression	Translation	By word or by deed
Isa. 52:15	ק.פ.צ פֶּה	פִּיהֶם יִקְפְּצוּ	they will shut their mouths	

Please give particular attention to the fifth expression in the first collection above: הִשְׁתַּחֲוָה *he worshipped* or *bowed down*. Most likely this word will strike you as unusual due to its length. The שרש is ח.ו.י/ה. Based on comparative Semitic evidence, most scholars have concluded that it belongs to a בִּנְיָן called "hishtafel," fashioned by prefixing ...הִשְׁתּ (in the case of קטל) or by infixing ...שְׁתּ... (in the case of יקטל).[24] Since ח.ו.י/ה is the only שרש attested in Hebrew with this element, a snapshot of its various forms is provided to help you recognize it in your reading.[25]

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[23] The hitpael בִּנְיָן will be explained in the next module, beginning with §11.3.א.

[24] Earlier lexica such as BDB list the verb not as hishtafel of ח.ו.י/ה, but as a hitpalel of ש.ח.ה, with no difference in meaning. "Hitpalel" is also spelled "hithpalel."

[25] Other Semitic languages such as Ugaritic employ spellings analogous to the hishtafel more widely than does Hebrew (*IBHS* §21.2.3 [3]).

11.2.ה. Snapshot of הִשְׁתַּחֲוָה: קטל, יקטל, infinitives, imperatives, and participles

ח.ו.י/ה conjugation of קטל	
הִשְׁתַּחֲוֵיתִי I worshiped	הִשְׁתַּחֲוֵינוּ we worshiped
הִשְׁתַּחֲוִיתָ you worshiped *ms*	הִשְׁתַּחֲוִיתֶם you worshiped *mpl*
הִשְׁתַּחֲוִית you worshiped *fs*	הִשְׁתַּחֲוִיתֶן you worshiped *fpl*
הִשְׁתַּחֲוָה he worshiped	הִשְׁתַּחֲווּ they worshiped
הִשְׁתַּחֲוְתָה she worshiped	

ח.ו.י/ה conjugation of יקטל	
אֶשְׁתַּחֲוֶה I will worship	נִשְׁתַּחֲוֶה we will worship
תִּשְׁתַּחֲוֶה you will worship *ms*	תִּשְׁתַּחֲווּ you will worship *mpl*
תִּשְׁתַּחֲוִי you will worship *fs*	תִּשְׁתַּחֲוֶינָה you will worship *fpl*
יִשְׁתַּחֲוֶה he will worship	יִשְׁתַּחֲווּ they will worship *mpl*
תִּשְׁתַּחֲוֶה she will worship	תִּשְׁתַּחֲוֶינָה they will worship *fpl*

הִשְׁתַּחֲוָה infinitives, imperatives, and participles

Inf. construct	Inf. absolute	Infinitives
הִשְׁתַּחֲוֹת	הִשְׁתַּחֲוֹת	
Feminine	**Masculine**	**Imperatives**
הִשְׁתַּחֲוִי	הִשְׁתַּחֲוֵה	**singular**
הִשְׁתַּחֲוֶינָה	הִשְׁתַּחֲווּ	**plural**
Feminine	**Masculine**	**Participles**
מִשְׁתַּחֲוָה	מִשְׁתַּחֲוֶה	**singular**
מִשְׁתַּחֲוֹת	מִשְׁתַּחֲוִים	**plural**

Note: יִשְׁתַּחֲוֶה (*3ms*) sometimes appears as יִשְׁתַּחֲו (a shortened or "apocopated" form, occurring mainly for ויקטל and jussive).

Segment 11.2.ו. Structure: *Forms of* ח.ו.י/ה*, continued*

Instructor: *This activity reinforces students' ability to use* ח.ו.י/ה.

11.2.ו. Activity: "And they (*mpl*) worshipped the LORD." וַיִּשְׁתַּחֲווּ לַיהוה:

INTERACTIVE SKILL: Ways of showing respect toward another person (continued)

Let's continue with the notion of encountering someone whom you respect very highly. Picture that encounter taking place in ancient Israel. What might you say or do to show your respect?

Please develop three (3) statements, drawing from the collections in §11.2.ד. (titled "Giving honor to another" and "Humbling myself"). As usual, your composition may be fictitious.

(1) To strengthen your grasp of ח.ו.י/ה, please **include the verb ח.ו.י/ה** in one of your three statements.

(2) Let at least two of the three statements include a rationale after the expression of respect, as in "Blessed are you [statement of respect], *since you helped me when I was sick* [rationale]."

(3) As you write your composition in the blanks below, please **circle** the verbs drawn from the collections above.

(4) As usual, please provide a **translation** under each Hebrew sentence.

	א.
(Transl.)	
	ב.
(Transl.)	
	ג.
(Transl.)	

11.2.ז. Did you (*ms*) know that...? (Sacred figurines) הֲיָדַעְתָּ כִּי...:

…the Levant was home to various forms of religious expression? אֱלֹהֵי הַגּוֹיִם אֲשֶׁר סְבִיבוֹת יִשְׂרָאֵל often were represented by anthropomorphic or zoomorphic figurines of clay or metal. אֱלֹהִים of astral and storm varieties similarly populated pantheons of the Ancient Near East (e.g., Ugaritic sun goddess "Shapshu" and Canaanite בַּעַל, respectively). Collectively these were referred to by the designation אֱלֹהִים אֲחֵרִים *strange* or *foreign gods.*

Figurines were fashioned of metal or of clay. Terracotta "pillar figurines" (with hollow, conical base) may have





This silver bull with gold inlay may have served as a tomb decoration rather than an object of veneration (perhaps from 'Royal Tombs' in Alaca Hüyük, Turkey, ca. 2300 BCE, 14.5 cm wide). (Courtesy of British Museum)

Pointed headdress of this cast bronze figure suggests Hittite influence, and may date either to Late Bronze II (1400–1200 BCE) or to the Israelite period (9.5 cm). (Courtesy of Flora Archaeological Center)

represented either a deity such as Asherah or Ashtoreth (Astarte / Ishtar), or may have depicted the female supplicant. One would appeal to the Mother Goddess for her supposed power to provide nourishment or facilitate conception and childbirth. The fact that pillar figurines have been found principally in the debris of private homes (rather than at sanctuary sites) of 8th–7th century BCE Jerusalem indicates their role in personal devotion.[26]



Whitewashed terracotta Asherah "pillar figurine" with molded face (740–640 BCE, within Late Iron III, 18.5 cm). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

כַּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה, divine instructions strictly prohibited worship of פֶּסֶל *an idol m*, and went on to proscribe veneration of תְּמוּנַת כָּל־סֶמֶל *a likeness (f) of any divine image (m)*, as is evident from this warning: פֶּן־תַּשְׁחִתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל־סֶמֶל זָכָר אוֹ נְקֵבָה *lest you behave corruptly and make for yourselves an idol, a likeness of any divine image, male or female* (Deut. 4:16).

Despite a prohibition such as this, נְבִיאֵי יהוה found it necessary to issue מַשְׂאוֹת יהוה in order to warn בְּנֵי יִשְׂרָאֵל of dire consequences—including גָּלוּת *exile f*—if they persisted לְהִשְׁתַּחֲוֹת לְמַעֲשֵׂה יָדָיו (cf. Isa. 2:8b). Mercifully, מֹשֶׁה reassured them concerning exile, that even "מִשָּׁם יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ", if they would but recall the covenant and return to the LORD with whole-hearted obedience (Deut. 30:1–4).

[26] For figurines, see *LBI*, 348–51, and Ephraim Stern, *The Assyrian, Babylonian, and Persian Periods*, 732–332 BCE (vol. 2 of *Archaeology of the Land of the Bible*; ed. David Noel Freedman; New Haven: Yale University Press, 2001), 206–7.

11.2.ח. Did you (*ms*) know that...? (Sacred spaces) הֲיָדַעְתָּ כִּי...:



A limestone horned altar from Megiddo of the 10th century BCE, likely used for grain, wine, or incense offerings (67.5 x 29.5 cm).
(Courtesy of Megiddo Gallery, the Oriental Institute Museum)

…for בְּנֵי יִשְׂרָאֵל and their neighbors alike, immolation of animal and vegetable offerings took place at מִזְבְּחוֹת? These structures might measure more than five meters square, standing 1.5 meters high, with קְרָנוֹת *horns f* rising from the four corners (as in the case of מִזְבַּח הָעֹלָה, located in the courtyard of the Wilderness Tabernacle). Other מִזְבְּחוֹת were even larger, as in the case of an Early Bronze III מִזְבֵּחַ found at מְגִדּוֹ.[27] Smaller מִזְבְּחוֹת would be reserved for the presentation of commodities such as סֹלֶת לְמִנְחָה *finely milled flour* (*m*) *for an offering*, יַיִן לַנֶּסֶךְ *wine for the drink-offering* (*m*), or קְטֹרֶת *incense* (*f*).

Often a naturally or artificially elevated place known as a בָּמָה *high place f* served as the focal point for worship. Excavations at Tel Dan in northern Israel have revealed a sacred precinct measuring 45 meters by 60 meters, surrounded by a wall. A raised podium constructed with ashlar blocks measured 18.5 meters square and three meters high. According to 1 Kings 12:26–33, it was יָרָבְעָם, the first מֶלֶךְ of Northern Israel, who established a shrine at דָּן in order to consolidate his rule.[28]

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[27] Kathleen. M. Kenyon, *Archaeology in the Holy Land* (4th ed.; London: Ernest Benn, 1979), 97.

[28] *LBI*, 327. For additional photos and further information concerning Tel Dan excavations, visit "Tel Dan Excavations." Online: http://teldan.wordpress.com. For artifacts from Megiddo and parts of Israel, see Gabrielle Vera



Animal bones and pottery fragments found atop this conical mound (8 m wide, 1.4 m high) with stepped access suggest that the structure served as an altar for the Early Bronze III community of Megiddo (2650–2350 BCE).

Module 11.3. Structures: *All conjugations of hitpael* בִּנְיָן*, also reflexive statements employing a verb followed by* ל *plus a pronominal suffix corresponding to the conjugated verb*

Instructor: *Reflexive statements employing a verb followed by* לְ *with a pronominal suffix dominate §11.3.*א*, followed by an introduction to the hitpael* בִּנְיָן *in §11.3.*ב*. The names of "infrequently occurring* בִּנְיָנִים*" (such as hitpoʿel) are listed at the end of §11.3.*ב*., with explanation reserved for the appendix.*

Novacek, *Ancient Israel: Highlights from the Collections of the Oriental Institute, University of Chicago* (Chicago: University of Chicago: 2011), available at http://oi.uchicago.edu/pdf/oimp31.pdf. Also, did you notice that second qameṣ in יַרְבְעָם occurs in a closed and unaccented syllable (a qameṣ-ḥaṭuf)?

MODULE 11.3 Designing a vacation

Words for responding מִלִּים לַעֲנוֹת

וַיִּתְהַלֵּךְ [ה.ל.כ]	and he walked back and forth, roamed, lived* *hitpael*
וַיִּתְחַזֵּק [ח.ז.ק]	and he fortified himself, took courage* *hitpael*
וַיִּתְיַצֵּב [י.צ.ב]	and he stationed himself *hitpael*

וַיִּתְפַּלֵּל [פ.ל.ל]	and he prayed *hitpael*
וַיִּתְקַדְּשׁוּ [ק.ד.שׁ]	and they consecrated themselves* *hitpael*

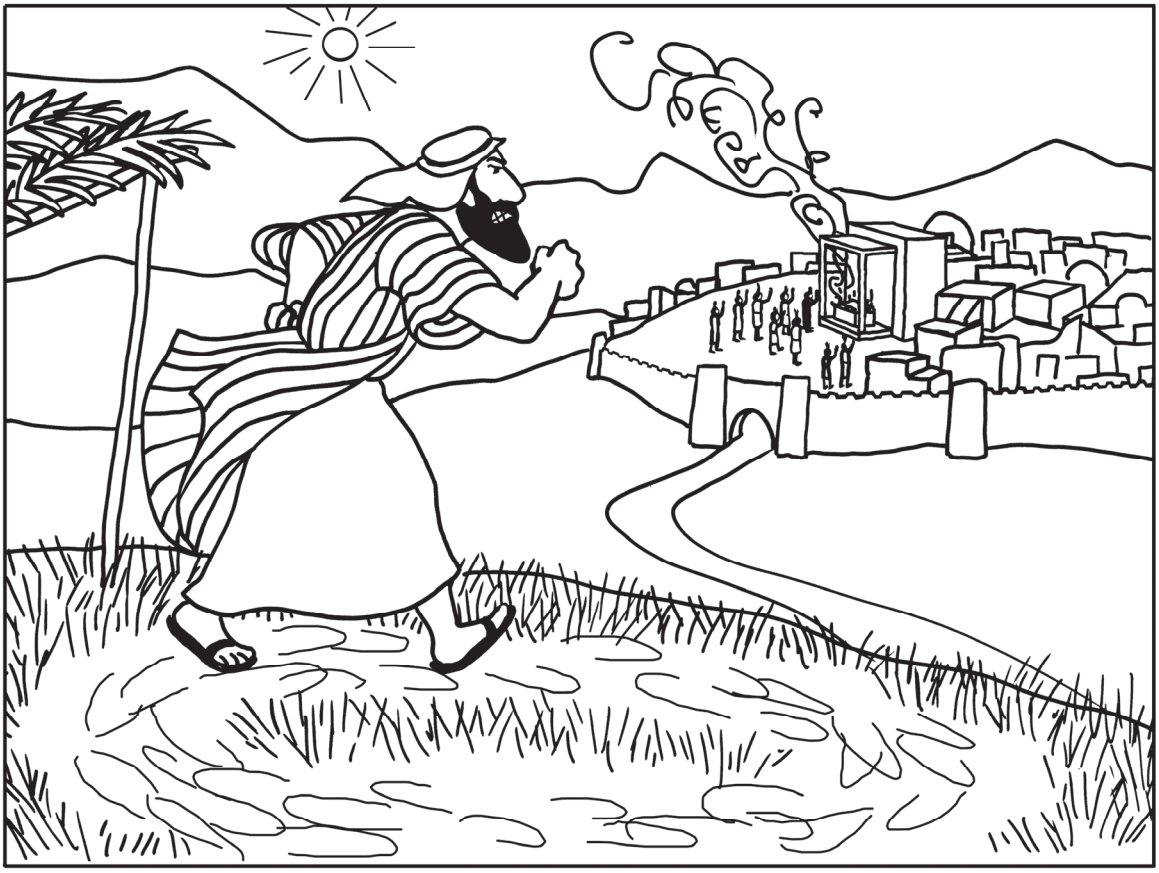
Words for hearing מִלִּים לִשְׁמֹעַ

בְּהָגַּד[a] [נ.ג.ד]	when it is / was reported* *hofal inf c, prep* ב
יָשִׁיב [שׁ.ו.ב]	he will bring back *or* answer* *hifil*

לָרִיב [ר.י.ב]	to contend *qal inf c, prep* ל
צֵל	shadow *m*

[a] Note qameṣ-ḥaṭuf in בְּהָגַּד.

11.3 Jonah Episode: Then the people prayed.



א. וַיִּתְפַּלֵּל הָעָם וַיִּתְקַדְּשׁוּ לַיהוה׃

[Then the people prayed and consecrated themselves to the Lord]

ב. וַיְהִי כְּהָגַּד[29] לְיוֹנָה אֶת־אֲשֶׁר עָשָׂה הָעָם וַיִּֽחַר אַפּוֹ מְאֹד׃

[Now when it was reported to Jonah what the people had done, he became very angry.]

ג. וַיִּתְהַלֵּךְ בֶּהָרִים חוּצָה לָעִיר וַיְבַקֵּשׁ צֵל כִּי הַשֶּׁמֶשׁ מַכָּה עַל־רֹאשׁוֹ׃

[And he walked back and forth in the hills outside the city, searching for some shade, for the sun was beating down on his head.]

[29] Since כְּהָגַּד is a hofal form, the qameṣ-ḥaṭuf derives from a "u" vowel.

2



א. וְלֹא מָצָא צֵל וַיַּעַשׂ לוֹ סֵכָּה וַיִּתְיַצֵּב בָּהּ לִרְאֹת מַה־יֶּשְׁיב יהוה:

[But he found no shade, so he made a shelter for himself and stationed himself in it to see how the Lord would respond.]

ב. אַךְ הִנֵּה לֹא הֶאֱבִיד אֱלֹהִים אֶת־הָעִיר:

[But behold, God did not destroy the city!]

ג. וַיִּתְחַזֵּק יוֹנָה לָרִיב עִם־הָאֱלֹהִים:

[So Jonah fortified himself in order to contend with God.]

Segment 11.3.א. Structure: *Reflexive statements consisting of a conjugated verb plus* לְ *with a pronominal suffix corresponding to the conjugated verb*

Instructor: *This segment prepares students for the reflexive dimension of selected hitpael verbs by creating a larger framework for reflexive expressions, termed here "personal enrichment." After acquainting students with the basic "verb plus* לְ *" structure in this segment, reflexive hitpael verbs will follow in §11.3.ב.*

11.3.א. Explanation: "So he made a shelter for himself." וַיַּעַשׂ לוֹ סֻכָּה:

INTERACTIVE SKILL: Designing a brief vacation

Do you occasionally allow yourself a "personal day," a day when you put away the "to-do list" and seek instead to rejuvenate yourself? For some, a day of that sort may slow to a leisurely pace—a day for reading and relaxation. For others, such a personal day may overflow with a flurry of activities—but only those activities that bring renewal, whether extended time for friends, hobbies, or physical exercise.

How would you describe a day of that sort when talking with a friend? In this segment you will discover ways to talk about activities of enrichment—things you might do for personal benefit.

Hebrew offers two basic ways to describe actions performed for one's own benefit. These structures are known as "reflexive." This segment concentrates on the first—the use of the preposition לְ with בִּנְיָמִין already familiar to us. The next segment (§11.3.ב.) will introduce the second structure—verbs that will express reflexivity by means of a בִּנְיָן not encountered before (hitpael).

When opting for a reflexive expression employing the preposition לְ, begin by selecting any verb in the active voice, followed by לְ plus whatever pronoun **matches the person, gender, and number** found in the verb that you began with.

For example, from the current Jonah episode we learn: וַיַּעַשׂ לוֹ סֻכָּה *so he made a shelter for himself* (11.3 Jonah Episode, cell 1, line א). Notice two elements with the same person, gender, and number (*3ms*): a verb in *3ms* (וַיַּעַשׂ) is followed by the preposition לְ with the *3ms* suffix (לוֹ).

Qohelet repeatedly uses this structure to describe his achievements during the construction-and-agriculture phase of his quest for a meaningful life (Eccl. 2:4–8). See if you can locate the "**verb plus לְ**" expression appearing in each verse. When you find one, please circle it.

v. 4	הִגְדַּלְתִּי[a] מַעֲשַׂי בָּנִיתִי לִי בָּתִּים	ג.ד.ל[a] to make great *hifil*	[בָּנִיתִי לִי...
	נָטַעְתִּי לִי כְּרָמִים[b]:	כֶּרֶם[b] vineyard *m*	נָטַעְתִּי לִי]
v. 5a	עָשִׂיתִי לִי גַּנּוֹת[a] וּפַרְדֵּסִים[b]...	גַּנָּה[a] garden *f* פַּרְדֵּס[b] parkland *m*	[עָשִׂיתִי לִי]
v. 6a	עָשִׂיתִי לִי בְּרֵכוֹת[a] מָיִם...	בְּרֵכָה[a] pool *f*	[עָשִׂיתִי לִי]
v. 8a	כָּנַסְתִּי[a] לִי גַּם־כֶּסֶף וְזָהָב...	כ.נ.ס[a] to collect	[כָּנַסְתִּי לִי]

Segment 11.3.ב. Structure: *Selected hitpael verbs with reflexive meaning*

Instructor: *Hitpael forms are introduced with the verb* הִתְחַזֵּק *since* ח.ז.ק *is attested both in piel and hitpael. Thereafter,* הִתְיַצֵּב *serves as the paradigm hitpael verb. Other reflexive hitpael verbs are shown as well.*

Since verbs employing this בִּנְיָן *do not fit a single semantic category, it will be important for students to learn individual meanings for each verb.*

To learn about less common בִּנְיָנִים*, students are referred to the appendix for §11.3.ב. Less frequent* בִּנְיָנִים *include hitpolel, poʿel, poʿal, hitpoʿel, paʿlel, puʿlal, hitpaʿlel, pilpel, polpal, hitpalpel, and peʿalʿal.*

11.3.ב. Explanation: "So Jonah fortified himself." וַיִּתְחַזֵּק יוֹנָה:

INTERACTIVE SKILL: Designing a brief vacation (continued)

In the previous segment we saw that one way of expressing actions performed to / for yourself involved a verb combined with ל-plus-pronominal-suffix (where the subject of the verb agrees with the pronominal suffix following ל). A second avenue to express reflexivity involves the use of a particular בִּנְיָן known as "hitpael." Verbs that convey reflexivity through the hitpael בִּנְיָן do not need the ל-plus-pronominal suffix structure.

Notice, for example, the description of Jonah after he realized that God had decided to relent from the earlier plan to destroy the city: וַיִּתְחַזֵּק יוֹנָה *so Jonah fortified himself* (11.3 Jonah Episode, cell 2, line ג). The expression וַיִּתְחַזֵּק *so he fortified himself* consists of the verb ח.ז.ק cast in the hitpael בִּנְיָן.[30] In this particular case, the verb happens to use the ויקטל conjugation. Reflexivity persists through all hitpael forms of ח.ז.ק, whether finite, infinitive, or participle. By way of comparison, when in the piel בִּנְיָן (as distinct from the hitpael בִּנְיָן), ח.ז.ק would mean *to make strong, to strengthen*.

Here is another example: The expression הִתְפַּלֵּשׁ בָּאֵפֶר *he rolled* [*himself*] *in ashes* offers another example of the hitpael בִּנְיָן (with "Humbling myself" expressions, §11.2.ד.).

Many (not all) hitpael verbs provide the reflexive of a piel verb. Just as the hitpael of ח.ז.ק expresses the reflexive meaning *to strengthen oneself*, so the hitpael of כ.ס.י/ה means *to cover oneself* (reflexive), in contrast to the piel of כ.ס.י/ה (meaning *to cover* [*something*]—an active meaning, not reflexive).

As we become acquainted with the hitpael בִּנְיָן, it is important to be aware that its range of meaning is **not limited to the reflexive** (doing something to or for oneself).[31] Some words in hitpael have a **passive**

[30] The name of this בִּנְיָן may alternatively be transliterated as "hithpael."

[31] For a discussion of spellings (morphology) and meanings embraced by the hitpael, see *IBHS* §26.

meaning, not reflexive. Thus when describing the fleeting nature of life, the writer of Qohelet uses a non-reflexive hitpael when he observes that even moral people eventually *will be forgotten* וְיִשְׁתַּכְּחוּ (Eccl. 8:10; the metathesized ת will be treated below). In the qal, ש.כ.ח means *to forget*, in piel *to cause to be forgotten*, and in hitpael *to be forgotten.* Notice that the hitpael does **not** mean *to forget oneself*.

Some hitpael words correlate instead to the **hifil** of the same שרש (not the piel). Thus we find that הִתְוַדָּה *he confessed* corresponds to the hifil of י.ד.ה/י (no piel is attested for י.ד.ה/י).

Hitpael verbs may be recognized by three features:

(1) The hitpael adds a prefix of **...**הִת for the קטל conjugation (or, in the case of יקטל, an infixed **...**ת◌ִ**...** following the יקטל prefix).

(2) The doubling of the middle radical (with consonants that allow doubling), just as you would expect for a piel form.

(3) In the event that a שרש begins with a sibilant (ז, ס, צ, שׁ, or שׂ), that sibilant and the ת of the hitpael will exchange places (metathesis, thus וְיִשְׁתַּכְּחוּ and not וְיִתְשַׁכְּחוּ‡).[32]

Five commonly occurring hitpael verbs

(all forms are *3ms*)

יקטל	קטל	שרש	**Hitpael meaning**
יִתְהַלֵּךְ	הִתְהַלֵּךְ	ה.ל.כ	to walk about
יִתְחַזֵּק	הִתְחַזֵּק	ח.ז.ק	to strengthen oneself
יִתְיַצֵּב	הִתְיַצֵּב	י.צ.ב	to station oneself
יִתְפַּלֵּל	הִתְפַּלֵּל	פ.ל.ל	to pray, intercede
יִתְקַדֵּשׁ	הִתְקַדֵּשׁ	ק.ד.שׁ	to consecrate oneself

[32] In addition to the metathesis, the ת of hitpael converts to a ט when the שרש begins with צ. Thus צ.ד.ק produces the hitpael form הִצְטַדֵּק *he justified himself*). When the שרש begins with ד, ט, or ת, the ת of hitpael will assimilate to it, leaving a dagesh behind (so ד.ב.ר produces the hitpael form מִדַּבֵּר אֶל *one who converses with*). This assimilation of the ת of hitpael may also occur with נ, ז, and כ (so הִנַּבֵּא *he prophesied* and הִזַּכּוּ *make yourselves clean*; cf. GKC §54.2).

The hitpael of ה.ל.כ is thought to convey a recurring or iterative or durative sense, where traveling occurs over a significant period of time or over a considerable region.[33] Several instances would support a benefactive reflexive understanding of ה.ל.כ in the hitpael, expressing that the person who was walking was doing so for his or her own benefit, pursuing personal interests with a sense of autonomy.[34] When this conduct occurs "before God / the LORD," it may imply a divine-human relationship marked not only by duration, but rather by sustained voluntary affiliation (e.g., Gen. 5:22, 24, 6:9, 17:1, 24:40, and 48:15).

The reflexive nature of פ.ל.ל is not as transparent as with verbs such as ח.ז.ק. Waltke and O'Connor classify פ.ל.ל in the hitpael as a benefactive reflexive, an action done on one's own behalf. Else, as a pure reflexive, hitpael of פ.ל.ל would mean *to pray to oneself* (*IBHS* §26.2e).

Hitpolel. When so-called hollow verbs offer a hitpael form, it is known as "hitpolel." The "-polel" portion of this בִּנְיָן name may remind us of another בִּנְיָן name associated with hollow verbs, since "polel" supplies the piel spelling for hollow verbs (see Appendix §10.1.ב. for polel, and Appendix §11.3.ב. for hitpolel).

Infrequently occurring בִּנְיָנִים. A brief introduction to additional, infrequently-occurring בִּנְיָנִים may also be found in Appendix §11.3.ב. These include poʿel, poʿal, hitpoʿel, paʿlel, puʿlal, hitpaʿlel, pilpel, polpal, hitpalpel, and peʿalʿal (with the symbol ʿ recalling ע in the pattern verb פ.ע.ל).

[33] *IBH* §177 and Joüon, §53i (n. 1).

[34] Cf. Gesenius' translation, *to walk about for oneself*, GKC §54f.

11.3.ג. Snapshot of hitpael: יקטל, קטל, infinitives, imperatives, and participles

קטל conjugation of י.צ.ב	
הִתְיַצַּבְתִּי I stationed myself	הִתְיַצַּבְנוּ we stationed ourselves
הִתְיַצַּבְתָּ you stationed yourself *ms*	הִתְיַצַּבְתֶּם you stationed yourselves *mpl*
הִתְיַצַּבְתְּ you stationed yourself *fs*	הִתְיַצַּבְתֶּן you stationed yourselves *fpl*
הִתְיַצֵּב he stationed himself	הִתְיַצְּבוּ they stationed themselves
הִתְיַצְּבָה she stationed herself	

יקטל conjugation of י.צ.ב	
אֶתְיַצֵּב I will station myself	נִתְיַצֵּב we will station ourselves
תִּתְיַצֵּב you will station yourself *ms*	תִּתְיַצְּבוּ[35] you will station yourselves *mpl*
תִּתְיַצְּבִי you will station yourself *fs*	תִּתְיַצַּבְנָה you will station yourselves *fpl*
יִתְיַצֵּב he will station himself	יִתְיַצְּבוּ they will station themselves *mpl*
תִּתְיַצֵּב she will station herself	תִּתְיַצַּבְנָה they will station themselves *fpl*

Hitpael infinitives, imperatives, and participles

Inf. construct	Inf. absolute	Infinitives
הִתְיַצֵּב	הִתְיַצֵּב	
Feminine	**Masculine**	**Imperatives**
הִתְיַצְּבִי	הִתְיַצֵּב	**singular**
הִתְיַצַּבְנָה	הִתְיַצְּבוּ	**plural**

[35] As earlier noted with similar forms, the dagesh in a consonant followed by sheva may drop out.

Hitpael infinitives, imperatives, and participles		
Feminine	**Masculine**	**Participles**
מִתְיַצְּבָה, מִתְיַצֶּבֶת	מִתְיַצֵּב	**singular**
מִתְיַצְּבוֹת	מִתְיַצְּבִים	**plural**

Segment 11.3.ד. Structure: *Both (a) hitpael verbs and (b) reflexive statements employing a conjugated verb followed by* ל *with a corresponding pronominal suffix*

Instructor: *In this segment students will be encouraged to employ both (a) hitpael and as well as (b) verb-plus-self-reference structures (with* ל*, cf. §§11.3.*ב *and* א*, respectively) as they plan an ideal vacation day (or, alternatively, the worst day of their life). Additional hitpael verbs are provided below to widen their compositional options. The composition may be cast in the past as a first or third person report. Alternatively, it may be set in the future as a second person prediction, as if a travel agent or concierge were describing to a guest what marvelous experiences they are about to enjoy.*

After the compositions are complete, gather students into homogenous small groups (clustering "vacation-day" compositions and "worst-day" compositions into distinct groups). Instruct them to choose their favorite composition from those presented in their group. Then arrange for the top selections to be shared with the entire class.

11.3.ד. Activity: "And he stationed himself in it." וַיִּתְיַצֵּב בָּהּ:

INTERACTIVE SKILL: Depicting an "ideal vacation" for you or for a friend, using expressions of personal enrichment

Have you ever imagined what your ideal vacation day would look like? Here is a chance to begin dreaming! In a brief four-sentence paragraph, describe what you would do for yourself on a perfect holiday. Be sure to include at least one verb-plus-ל expression (see §11.3.א.) and one hitpael (see §11.3.ב.).

Alternatively, you may choose to describe what would be "the worst-imaginable day of my life." In this case as well, cast the scene as a series of activities (or catastrophes) that you perform on yourself.

You may cast your upcoming holiday / horrible day in one of the following ways:

- First person, future (*This is what **I will do** for myself*), alternatively third person, future
- First person, past (*This is what **I did** for myself*), alternatively third person, past
- Second person, future (*This is what **you will do** for yourself*)

This last option may be envisioned as if a tour guide or concierge were conversing with a guest under his or her care, mapping out a "perfect day" for the guest.

Here are several more hitpael verbs to expand the options for your holiday. Since you may wish to describe your own perfect holiday, these have been conveniently cast as יקטל *1cs*. Refer to the "snapshot" above to adapt for a different person, gender, or number.

Hitpael יקטל	Meaning	Hitpael יקטל	Meaning
אֶתְנַשֵּׂא [נ.שׂ.א]	I will lift up / exalt myself	אֶתְאַוֶּה [א.ו.י/ה]	I will long for
אֶתְעַנֶּה [ע.נ.י/ה]	I will humble myself	אֶתְחַבֵּא [ח.ב.א]	I will hide myself
אֶתְקַבֵּץ [ק.ב.צ]	I will gather together (with)	אֶתְכַּסֶּה [כ.ס.י/ה]	I will clothe myself
אֶשְׁתַּמֵּר[36] [שׁ.מ.ר]	I will keep myself from	אֶתְנַדֵּב [נ.ד.ב]	I will volunteer, give freely

Please record in the space below the description of your holiday (or horrible day). Provide a **translation** below each Hebrew sentence, and **circle** each hitpael verb and each verb-plus-ל expression.

	א.
(Transl.)	
	ב.
(Transl.)	
	ג.
(Transl.)	
	ד.
(Transl.)	

After you have finished, הִתְקַבֵּץ *gather yourself* with two or three other classmates. Share your ideal vacation day (or worst day) composition. Then select among yourselves which imaginary day you find most interesting.

Segment 11.3.ה., Instructor: *This segment provides an orientation for using lexica.*

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[36] אֶשְׁתַּמֵּר illustrates the fact that in the case of verbs beginning with a sibilant (ז, ס, צ, שׂ, or שׁ) the infixed ת reverses order with the sibilant.

11.3.ה. Do you (*ms*) know how to search for the meaning of a word?

הֲיָדַעְתָּ לַחְקֹר פֵּשֶׁר דָּבָר:

SKILL: Researching word-meanings with the help of a lexicon

You have built a strong foundation of Hebrew vocabulary through the basic word-meanings that you have learned in this course of study. Yet as you are aware, words often possess more than a single meaning. Consider the word "course" in the first sentence of this paragraph, for example. A "course" may refer to (a) a program of study, (b) the route of a river, (c) the route of a sporting event that moves over terrain (e.g., race course, golf course), or (d) when construed with the preposition "of," it punctuates a statement that is widely thought to be true, "of course."

Hebrew is no different, offering for many words a significant range of meanings and also an array of fixed phrases. Our primary resource for accessing these varied meanings is the lexicon.[37] (A lexicon is a dictionary serving a classical language.) Since the arrangement and sheer volume of information found in a lexicon can be a bit bewildering, a brief orientation may be useful.

By way of illustration, we will explore two words arising from the account of Moses' meeting with the LORD in Exodus 34—a passage we encountered toward the outset of our study (cf. photo of Torah scroll, Exod. 34:4–6, §0.1.ה.). The first word we will explore is the noun רַחוּם in the phrase יְהוָה׀ יְהוָה אֵל רַחוּם וְחַנּוּן *The LORD, the LORD, the compassionate and gracious God* (from Exod. 34:6). The second will be the verb וַיִּקְרָא in the phrase וַיִּקְרָא בְשֵׁם יְהוָה. This phrase may be rendered either *then he **called on*** or *then he **called out** the name of the LORD* (Exod. 34:5b).

[37] Lexica many find useful include: (a) L. Koehler, W. Baumgartner, and J.J. Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, M.E.J. Richardson, trans. and ed. (Leiden: Brill, 1994–1999, available in four volumes or two, abbreviated *HALOT*), (b) David J.A. Clines, ed., *The Dictionary of Classical Hebrew* (Sheffield: Sheffield Phoenix Press, 1993–2011, eight volumes), and (c) F. Brown, S. R. Driver, and C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Clarendon Press: Oxford, 1907, one volume, abbreviated BDB).

1.0 How to find the most appropriate meaning for the noun רַחוּם

1.1 Locate the word in a lexicon.

The table below compares sequential entries from two lexica. Entries found in the lists are largely consecutive. The list on the left reflects *The Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*). On the right is *The Hebrew and English Lexicon of the Old Testament* by Brown, Driver, and Briggs (BDB). Notice where רַחוּם is located in each respective lexicon (#4 in *HALOT* and #viii in BDB). The numeral used to reference an entry for our discussion here is only coincidental (whether #4 or #viii). Focus on the difference in alphabetization between the two lexica.

The difference in alphabetization may be seen when we compare where two particular words appear in each list: the words רַחוּם and רְחוּם. Why is it that *HALOT* presents רַחוּם (#4) *after* רְחוּם (#3), while in BDB רַחוּם (#viii) appears several words *before* רְחוּם (#xi)? The answer is this: BDB groups שרש-related words *under that* שרש and then alphabetizes them, while *HALOT* follows a more *universally alphabetical arrangement* (without first collecting words under their שרש).[38]

***Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)**			**Brown, Driver, Briggs *Hebrew and English Lexicon of the Old Testament* (BDB)**	
רְחַבְעָם	Rehoboam	1	רחל (*a* שרש *related to* ewe)	i
רְחוֹב	open plaza	2	I. רָחֵל ewe	ii
רְחוּם	Rehum	3	II. רָחֵל Rachel	iii
רַחוּם	compassionate	4	I. רחם (*a* שרש *involving* compassion)	iv
רַחוֹק	distant	5	רֶחֶם womb	v
רַחִיט	rafter	6	רַחֲמִים compassion	vi
רֵחַיִם	hand-mill	7	רָחַם vb. to show love, compassion	vii
I רָחֵל	ewe	8	רַחוּם compassionate	viii
II רָחֵל	Rachel	9	רַחֲמָנִי compassionate	ix
רחם	vb. to show love, compassion	10	רַחַם Raham	x
רָחָם	vulture	11	רְחוּם Rehum	xi

[38] Consequently if we wished to locate a word such as מַעֲנֶה *answer* in BDB we first must look under the letter ע to find the שרש (I. ענה). In contrast, *HALOT* lists מַעֲנֶה under the letter מ.

רַחַם	Raham	12	II. רחם (*a* שרש *involving* vulture)	xii
רֶחֶם	womb	13	רָחָם carrion-vulture	xiii

1.2 Watch for homonyms.

Whenever a Roman numeral begins a lexicon entry, it indicates that one or more additional entries will follow with the same root spelling. These entries are not multiple meanings for the same word, but are different words that coincidentally have the same spelling (homonyms).[39] We must take care to consider all homonyms. Thus in BDB "רחם" appears with two homonymous options: I. רחם involving compassion (#iv) and II. רחם involving the vulture (#xii). The first two lines of the BDB entry for "I. רחם" and the entire entry for "II. רחם" appear next:

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[39] "Homonym" refers generally to words with identical sounds (e.g., English "fair" and "fare"). More technically these should be termed "homophones." Words that are spelled alike are termed "homographs." Leaves" (foliage) and "leaves" (a verb of departure) give an example of English homographs. Not all homographs are homophones (cf. English "próduce" [vegetables] and "produce" [to make something]).

The terms נָבִיא *prophet* and נָבִיא *we will bring* (hifil *1cpl* of ב.ו.א) are both homographs and homophones. נָבִיא meaning *we will bring* may operate as a wordplay within a pivotal account concerning the role of prophets at the dawn of the Israelite monarchy. Young Saul asked his servant, "What **shall we bring** (מַה־נָּבִיא)… to the man of God [i.e., to the prophet Samuel]?" (1 Sam. 9:7). As a wordplay, the question "מַה־נָּבִיא" invites this alternate understanding: *What is a prophet?* Please note: to render מַה־נָּבִיא as "What is a prophet?" is *not* an acceptable final translation within the context of **this** verse. That rendition ("What is a prophet?") should be considered only as a potential double-meaning or wordplay. On wordplay, see Wilfred G.E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques* (Journal for the Study of the Old Testament: Supplement Series 26; Sheffield: University of Sheffield, 1984, 1986), §9.6.

An oracle of doom by Ezekiel presents the following largely homophonous wordplay (Ezek. 7:6). It involves a shift of vowel sounds between הַקֵּץ *the end* (*m*) and הֵקִיץ *it awakened* (hifil *3ms* of ק.י.צ).

קֵץ בָּא בָּא הַקֵּץ הֵקִיץ אֵלַיִךְ הִנֵּה בָּאָה׃

*An **end** has come; has come, the **end**. It has awak**ened** against you. Look: it is coming!*

Homonyms for רחם in *Hebrew and English Lexicon of the Old Testament* (BDB)

I. **רחם** TWOT2147 (√ of foll.; orig. meaning dub.; Thes *be soft*, so Gerber126, cp. Arabic رَخُمَ (*raḫuma*), *be soft, gentle* (but خ (*ḫ*) orig. cons.?); DlHWB 604 b *be wide; cf.* Assyrian *rîmu, rêmu*, Arabic رَحِمٌ (*raḥimun*), NH רֶחֶם, Aramaic

II. **רחם** TWOT2147 (√ of foll.; *cf.* Arabic رَخَمٌ (*raḫamun*) *vulture;* n. unit. رَخَمَةٌ (*raḫamatun*)).

Similarly, both BDB and *HALOT* present two homonymous options for רָחֵל (I. רחל ewe [#ii and #8], II. רחל Rachel [#iii and #9]).

Awareness of homonyms can alert us to wordplays that may operate within a composition—a sign of sophisticated literary craftsmanship. Let's see what else may be gleaned from the רַחוּם entries in *HALOT* and BDB. The next panels show how those respective entries appear**:**

רַחוּם in *Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)

רַחוּם: = *raḥḥūm*; רחם, Bauer-L. *Heb.* 480s; SamP. *rē'om*; MHeb. DSS (Kuhn *Konkordanz* 204: 1QH 16:16); cf. Arb. *ra'ima* to love tenderly, be very fond of, fondle, caress, *ra'ūm* loving, tender (of a mother towards her children, Wehr-Cowan 319b): probably sympathy, compassion, cf. Wolff BK 14/3:140 on Jon 4₂: רַחוּם designates the benevolent and solicitous god who protects and preserves maternal life (רֶחֶם = the womb) which is endangered; see further Jepsen KerDog. 7 (1961) 261-271 and THAT 2:767 (with bibliography).

—1. יהוה or אֵל: —a. in the phrase רַחוּם וְחַנּוּן Ex 34₆ Ps 86₁₅ 103₈; —b. in the phrase חַנּוּן·וְרַחוּם Jl 2₁₃ Jon 4₂ Ps 111₄ 145₈ Neh 9₁₇.₃₁ 2C 30₉; —c. רַחוּם alone Dt 4₃₁ Ps 78₃₈; —d. as an epithet of God Sir 50₁₉.

—2. of the one who fears God, in the phrase חַנּוּן וְרַחוּם וְצַדִּיק Ps 112₄. †

רַחוּם in *Hebrew and English Lexicon of the Old Testament* (BDB)

†**רַחוּם** S7349 TWOT2146c GK8157 **adj. compassionate;** usually of God: אֵל רַחוּם Dt 4:31, וְחַנּוּן ר׳ Ex 34:6 (J) = ψ 86:15; 103:8; later חַנּוּן ור׳ 2 Ch 30:9 Ne 9:17, 31 Jo 2:13 Jon 4:2 ψ 111:4; 145:8; והוא ר׳ 78:38. Once of man ψ 112:4.

1.3 Consider etymology and cognate language information.

Information regarding etymology (word derivation) and cognate languages (linguistically related languages) routinely appears first in a lexical entry. In *HALOT* we are provided a measure of cognate language information within the רַחוּם entry. There we learn that Arabic (a Semitic language closely related to Hebrew) offers related words such as "*raʾima* to love tenderly, be very fond of, fondle, caress, *raʾūm* loving, tender."

For more extensive cognate information we should refer to the underlying שרש entry located elsewhere in *HALOT*. To learn the שרש of רַחוּם in *HALOT*, simply notice the first Hebrew word to follow the entry label "רַחוּם." Immediately after giving a transliteration equivalent for רַחוּם, *HALOT* indicates its שרש as "רחם." As you may observe in the excerpt below, in *HALOT* the שרש entry "רחם" coincides with the entry for the verb "רָחַם" (notice that the qal בִּנְיָן meanings begin to unfold as soon as the cognate information from languages such as Old Aramaic, Ugaritic, and Akkadian has been exhausted). From this entry we see that in cognate languages the רחם root often conveys a sense of love, mercy, tenderness, or compassion.

When using BDB, we can obtain etymological information simply by scanning backward from the רַחוּם entry (looking upward in the column of entries) until we locate the initial entry for the "I. רחם" root. Unlike *HALOT*, in BDB the שרש entry is distinct from the verb entry for "רָחַם." Here is how the שרש entry for רחם appears in the two lexica.

"רחם" שרש in *Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)

רחם: MHeb. DSS (Kuhn *Konkordanz* 204) pi: 1. to have mercy; 2. (Dalman *Wb.* 401b) to cause to love; Sam., JArm. pe. רְחַם, רְחֵים: 1. to love; 2. to have mercy, pa. to take pity on; OArm. *rḥm* well-meaning, pt. pe. from *rḥm* to be merciless, be well-disposed (Donner-R. *Inschriften* 224:8, see 2: p.. 268, cf. Degen *Altaram.* Gr. p. 69[56]; → BArm. רחם, also for citations from the other Arm. dialects, in which the original meaning "to have mercy" is generally expanded to "to love", see THAT 2:761; Jean-H. *Dictionnaire* 277; Hoftijzer-Jongeling *Dictionary* 1068, *rḥm* I to love, care for, have compassion, like, want; Amorite *rḥm* to love, have compassion (in personal names), see Huffmon *Personal Names* 261; Ug. *rḥm* to be friendly, loving (Gordon *Textbook* §19:2320; Aistleitner 2501; Driver *Myths*[2] 157b); Akk. *rêmu(m)*, Assyrian *raʾāmu(m)* (AHw. 970f) to have mercy, compassion; *raʾāmu* (without the by-form *raḫāmu*) also in El-Amarna, see Rainey UF 6 (1974) 307; OSArb. *rḥm* V (Conti *Chrest.* 240a, see Beeston Sab. *Dictionary* 116f) to have mercy; Eth. *maḥara* and *měḥěra* (Dillmann *Lex.* 157) to have compassion; Tigr. *maḥara* (Littmann-H. *Wb.* 111a) to have mercy (see also Leslau 50); Arb. cf. *raʾima* to be tender, loving; *raḥima* to be merciful, have mercy on, be gracious, love; *raḫuma* to be soft, gentle, friendly, restful (of the voice), see Lane 997b and G.W. Freytag *Lexicon Arabico-Latinum* 2:104; see also Lane 1055b, 1059a, b, and Freytag 133a, 135a.

qal: impf. sf. אֲרַחֲמְךָ; Ps 18₂: to **love** (object יהוה) on this see Jenni *Piʿel* 222f: probably an Aramaism; but

"רחם" שרש *Hebrew and English Lexicon of the Old Testament* (BDB)

I. רחם TWOT[2147] (√ of foll.; orig. meaning dub.; Thes *be soft*, so Gerber[126], cp. Arabic رَخُمَ (*raḫuma*), *be soft, gentle* (but خ (*ḫ*) orig. cons.?); Dl[HWB 604 b] *be wide; cf.* Assyrian *rîmu, rêmu*, Arabic رَحِمٌ (*raḥimun*), NH רֶחֶם, Aramaic רַחֲמָא, מֶעֳחָל (*raḥmo*), all *womb;* MI [17] רחמת *female captives;* vbs. (connexion with רֶחֶם not wholly clear, *cf.* Nö[ZMG xi (1886), 151 f.], v. רַחֲמִים): Assyrian *râmu, love, compassionate*, Arabic رَحِمَ (*raḥima*) *have compassion*, also رَخِمَ (*raḫima*) *be inclined toward, affectionate to* (= رحم (*rḥm*) according to Arabic authoritis, v. Lane); Sab. epith. dei רחמנן *Compassionate* (= Arabic الرَّحْمَانُ (*ʾr-raḥmānu*)), CIS[iv, no. 6, 3] FellZMG [liv (1900), 252] who cp. epith. רחם *id.; cf.* NH רָחֵם Pi.; Thes cp. Ethiopic መሐረ (*maḥara*), ምሕረ (*məḥra*) *have compassion*, but v. Prät[BAS i. 21] and reff.; Aramaic רְחֵם, מֶעֳחָל (*rḥem*), Palm. רחם, all *love* (common); Nab. Palm. רחם *friend*).

On the one hand, information of etymology and cognate languages must not dictate in wholesale fashion the meaning for a Hebrew word. Nevertheless, awareness of how a שרש operated historically (etymology) or in a neighboring culture (cognate languages) will broaden our field of vision for its connotation within Biblical Hebrew.

1.4 Isolate the preferred Hebrew meaning.

After presenting cognate language information in the "רַחוּם" entry, *HALOT* offers the Hebrew definition: "probably sympathy, compassion." BDB simply states "**adj. compassionate;** usually of God" (see panels just prior to the third point, above; emphasis original). When wider definition options are offered (as will be the case with the verb וַיִּקְרָא) we will need to consider each option, and then isolate what seems to be the best Hebrew meaning.

Lexica often will support a definition by presenting excerpts from scholarly discussion. Thus *HALOT* informs us that, in connection with Jonah 4:2, [Hans Walter] Wolff in *Biblischer Kommentar* suggests that the term רַחוּם "designates the benevolent and solicitous god who protects and preserves maternal life (רֶחֶם = the womb) which is endangered."

Incidentally, when we encounter a material correlation for a non-material term (such as רֶחֶם *womb* underlying the non-material term רַחוּם), such information can enrich our understanding of cultural nuances latent within the target word. Through this connection we learn that the word רַחוּם may have evoked for the Israelite listener or reader overtones of maternal benevolence of the richest sort. After discovering this overtone, then simply to render רַחוּם as "compassionate" seems to fall far short of the connotation it may have evoked for Israelite hearers.

1.5 Let surrounding words sharpen the meaning.

Beyond providing definitions of isolated words, lexica often sharpen the meaning of a word when construed with other specific words, whether individual prepositions or longer phrases. In Exod. 34:6, for example, רַחוּם is followed by וְחַנּוּן, and the phrase serves to describe God. *HALOT* points out that this very phrase (רַחוּם וְחַנּוּן) is used to describe God in Pss. 86:15 and 103:8 as well as Exodus 34. The list of citations expands even further if we include cases where the word-pair is inverted (חַנּוּן וְרַחוּם), encompassing seven additional passages ranging from Joel 2:13 to 2 Chron. 30:9. As is evident from this brief sampling, a lexicon can alert us to parallel passages that may correlate to our target passage with a remarkable degree of linguistic specificity.

1.6 Locate the target passage within the entry, if listed.

Often it is possible find the very passage from which our research originated, listed in a particular entry. Thus the editors of *HALOT* cite "Ex 34$_6$" within subentry #I.a. of רַחוּם. Such a discovery can significantly reinforce our sense of the best translation, especially when a unique meaning appears in that

subentry. In the case of רַחוּם, no unique meaning appears in subentry #I.a., only two citations with usage parallel to that found in Exod. 34:6.

Suppose that a unique meaning favored by the editors for a particular passage did arise from a subentry. Even when that occurs, as interpreters we still are entitled to conclude that another shade of meaning may be more appropriate for our target passage (while taking care not to violate sound principles of lexicography). If we do opt for a meaning at variance with that preferred by lexicon editors, we must be able to produce valid reasons for doing so.

This concludes our study of the noun רַחוּם. If you wish to see how these steps can be applied when searching for a verb, please continue reading. We will focus on וַיִּקְרָא in the phrase **:**וַיִּקְרָא בְשֵׁם יְהוָה**...**

…then he called on / out the name of the LORD (Exod. 34:5b). When dealing with verbs we will need to add the component of בִּנְיָן to the various elements that narrow our search for a definition.

Interestingly, the *New American Standard Bible* renders the phrase "וַיִּקְרָא בְשֵׁם יְהוָה" as "then he [Moses] called on the LORD" (attributing the "calling" action to Moses).[40] In contrast, the Jewish Publication Society version renders it: "[the LORD] proclaimed the name LORD".[41]

2.0 How to find the most appropriate meaning for the verb וַיִּקְרָא

2.1 Locate the word in a lexicon.

The next table gives a list of sequential entries, largely consecutive, from *HALOT* and from BDB.

***Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)**			**Brown, Driver, Briggs *Hebrew and English Lexicon of the Old Testament* (BDB)**	
קְצָת	end, extremity	1	I. קָצַר vb. be short	i
קַר	cold	2	II. קָצַר vb. reap, harvest	ii
קֹר	noise	3	I. קָצִיר harvesting	iii
I קרא	vb. calling, reading	4	II. קָצִיר branches	iv
II קרא	vb. meeting, encountering someone	5	I. קָרָא vb. call, proclaim, read	v

[40] *New American Standard Bible: 1995 update* (La Habra, California: The Lockman Foundation, 1995).

[41] *Tanakh: A New Translation of the Holy Scriptures according to the Traditional Hebrew Text* (Philadelphia: Jewish Publication Society, 1988); similarly *New Revised Standard Version*: "and [the LORD] proclaimed the name, "The LORD," *Holy Bible: New Revised Standard Version* (Nashville: Thomas Nelson Publishers, 1989).

Hebrew and Aramaic Lexicon of the Old Testament (*HALOT*)			Brown, Driver, Briggs *Hebrew and English Lexicon of the Old Testament* (BDB)		
קֹרֵא	partridge	6	קֹרֵא	partridge	vi
קֹרֵא	Kore	7	קוֹרֵא	Kore	vii
קרב	vb. approaching	8	מִקְרָא	convocation, reading	viii
קָרֵב	one who approaches	9	II. קָרָא	vb. encounter, befall	ix

2.2 Watch for homonyms.

Since ק.ר.א offers two homonyms we will need to begin by considering each (#4 and #5 in *HALOT*, #v and #ix in BDB). Although Moses is "encountering" the LORD in this passage (II ק.ר.א), it is not a **chance**-encounter (the more complete connotation of II ק.ר.א), so we are left with homonym I קָרָא *to call*, *proclaim*, or *read*.

2.3 Consider etymology and cognate language information.

From *HALOT* we learn that in Ugaritic, the entry "I. קָרָא" meant "to call, call upon, invite." In Assyrian it could mean "to call, invite, lead away." This information confirms that Hebrew definitions such as "call out" or "call upon" belonged to the mainstream of Semitic meanings for this root.

BDB observes that much later, centuries after the active era of Biblical Hebrew, from this root in Arabic there was derived the name for the Koran (Qur'an), as that which was to be "recited." Soon after that comment, BDB provides the qal בִּנְיָן attested usages.

***Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)**

I קרא; in SamP. as in MHeb. some forms on ל״ה pattern; MHeb. to read, recite, crow; DSS (Kuhn *Konkordanz* 195 with references to reading of OT; THAT 2:674); JArm. to call, name, read, recite, crow; Sam. to call, name; Ph., Pun. (Friedrich *Gramm.* §80b, 83, 93a and elsewhere); OArm., EgArm. → BArm., Hatra, Nab., Palm. (Jean-H. *Dictionnaire* 263f; Hoftijzer-Jongeling *Dictionary* 1025f: to call, call upon, invoke, name, read); Ug. *qrʾ* to call, call upon (Aistleitner 2448), to call, invite (Gordon *Textbook* §19:2267), to call, call upon, invite (Driver *Myths*² 157a), cf. Pardee UF 7 (1975) 368; Dietrich-L.-S. *Texte* 1, 100 line 2 *qrit* (pt.), and line 8, and elsewhere *tqru* (impf.) she calls (e.g. Pardee ZAW 91 (1979) 404; Tsevat UF 11 (1979) 759, 761) or she shouts (Dietrich-Loretz-Sanmartín UF 7 (1975) 121, 122); Akk. *qerû(m)*; Assyrian *qarāʾu(m)* to call, invite, lead away (AHw. 918; CAD Q: 242); Syr. *qərāʾ*; CPArm. *qrʾ*; Mnd. QRA I to summon, recite, create (Drower-M. *Dictionary* 414-415); OSArb. *qrʾ*: X-form *stqrʾ* (Conti *Chrest.* 233b) to call together; not attested in Ethiopic; Tigr. *qarʾa* (Littmann-H. *Wb.* 243a) to read, recite (prayers); Arb. *qaraʾa* to spout, declaim, recite, read; see THAT 2:666-674.

***Hebrew and English Lexicon of the Old Testament* (BDB)**

I. קָרָא S7121, 7122, 7125 TWOT2063, 2064 GK7924, 7925 $_{724}$ **vb. call, proclaim, read** (NH *id., read aloud, read;* Ph. קרא *call;* Arabic قَرَأَ (*qaraʾa*) *read aloud, recite* (the ʻḲorʾān'), الْقُرْآنُ (*ʾl-qurʾānu*) *the Ḳorʾān;* Aramaic קְרָא, סְלִי (*qro*) *call,* etc., so Old Aramaic קרא, Nab. *id.*, Palm. *id.*, קרה);—**Qal** $_{655}$ Pf. ק Gn 11:9 +, 3 fs. consec. וְקָרְאַת Is 7:14 (Ges§ 74 g); 2 ms.

2.4 Isolate the preferred Hebrew meaning.

In the case of verbs the lexica will present meanings, בְּנָיָן by בְּנָיָן. As you know, we must limit ourselves to those meanings appropriate for the בְּנָיָן used in our target verse. Since וַיִּקְרָא in our target verse is from the qal בְּנָיָן, we need to confine ourselves to the qal meanings available to us (from *HALOT*). There are several.

Qal meanings for ק.ר.א in *HALOT*

A. of people [engaged in activity of קרא], and much more rarely of יהוה

1.a. to call someone, call someone over: with לְ; 1.b. to call, shout

2.a. to give someone a name (קָרָא שֵׁם לְ); 2.b. absolute [used alone, without preposition] קָרָא שֵׁם to stand up as one who gives a name Ru4$_{11}$

3. קָרָא בְּשֵׁם, a. to name, b. to appoint by name, c. to allocate

4. קָרָא, with יהוה as subject: to appoint

5. to call, summon, whether to legal proceedings, to military service, or to eat

6. to proclaim

7. קָרָא לִפְנֵי to shout out in front of someone

8. קָרָא to announce (technical term introducing what a prophet has to say or do)

9. to call on, shout to a deity [*please refer to the panel entitled "Subentry #9…" under point 2.5, below, for more information*]

B. to recite (a scroll), to read

Several of these may be ruled out as unsuitable for Exodus 34, such as "giving someone a name" or "appointing by name." The next step will help us narrow the options.

2.5 Let surrounding words sharpen the meaning.

In our target verse, the word וַיִּקְרָא occurs as part of the phrase וַיִּקְרָא בְשֵׁם יְהוָה. Editors of *HALOT* devote two subentries to this entire phrase (encompassing more verb forms of ק.ר.א than strictly the וַיִּקְטֹל found in the Exod. 34:5 occurrence).

Subentry #9.c. offers the following meaning for the phrase וַיִּקְרָא בְשֵׁם יְהוָה: "to call on the name of Yahweh… to enter into an intensive relationship as someone who calls." *HALOT* indicates that the phrase occurs with that meaning some seventeen times in the Hebrew Bible.

In subentry #9.d. we find the following meaning, again representing the phrase וַיִּקְרָא בְשֵׁם יְהוָה: "to proclaim (announce) the name of Yahweh." Since both #9.c. and #9.d. represent the same phrase, we must choose between the two.

Subentry #A.9 from "I. קָרָא" in *Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*)

—9. to call on, shout to a deity (THAT 2:672): —a. to foreign gods: קָרָא בְשֵׁם אֱלֹהֵיכֶם/הַבַּעַל 1K 18$_{24.26}$ cf. 2$_{7}$f; —b. to יהוה or אֱלֹהִים: with אֱל־יהוה Dt 4$_{7}$ (17 times), with אֱל־אֱלֹהִים 2S 22$_{7}$ (:: Ps 18$_{7}$: אֲשַׁוֵּעַ) Jon 1$_{6}$ 3$_{8}$, with לֵאלֹהִים 1C 4$_{10}$, with לֵאלוֹהַּ Jb 12$_{4}$, with acc. Is 55$_{6}$ Ps 17$_{6}$ 18$_{47}$ 31$_{18}$ 50$_{15}$ and elsewhere, with שֵׁם (as acc.) קֹרְאֵי שְׁמוֹ Ps 99$_{6}$, קָרָאתִי שִׁמְךָ Lam 3$_{55}$; קֹרְאֶיךָ who call on you (יהוה) Ps 86$_{5}$; abs. Ps 27$_{7}$ 34$_{7}$ 56$_{10}$ 69$_{4}$ 102$_{3}$ 116$_{2}$; —c. קָרָא בְשֵׁם יהוה Gn 4$_{26}$ (17 times) to call on the name of Yahweh, see Westermann BK 1/1:462f; on Jl 3$_{5}$ see Wolff BK 14/2:66: to enter into an intensive relationship as someone who calls; —d. קָרָא בְשֵׁם יהוה to proclaim (announce) the name of Yahweh Ex 33$_{19}$ 34$_{5}$ (יהוה sbj.), Is 12$_{4}$ Ps 105$_{1}$/1C 16$_{8}$ Ps 116$_{13}$, see Kraus BK 15^{5}:972.

2.6 Locate the target passage within the entry, if listed.

The editors of *HALOT* include our target passage under definition #9.d., "to proclaim (announce) the name of Yahweh" (along with five other passages, including the nearby Exod. 33:19). The distinction between meanings #9.c. and #9.d. may seem slight, yet it is significant.

- Was someone (such as Moses) calling on the divine being to invoke his presence (as in the *New American Standard Bible* translation, "then he called on…")? This interpretation would reflect the meaning offered in #9.c. It implies that the prophet was seeking to initiate a contact with the divine being.

- Or was the LORD himself announcing his own arrival with the declaration of his name (as in #9.d.)? This would imply that the LORD appeared entirely of his own initiative, not in response to being called (so Jewish Publication Society and New Revised Standard versions).

The usage of this phrase in Exod. 33:19—a passage belonging to the same wider episode—clearly follows meaning #9.d., "to proclaim." There the LORD tells Moses that in a future encounter Moses will hear the LORD proclaim his own divine name. Thus when the same phrase recurs in Exod. 34:5, in a sense it fulfills what the reader anticipated would happen: the LORD proclaimed his name.[42]

Segment 11.3.ו, Instructor: *The following suggestions point students toward additional opportunities to strengthen their grasp of Hebrew.*

11.3.ו. May I offer you (*ms*) advice? (לְסֶפֶת לֶקַח) הַאִיעָצְךָ עֵצָה:

מְהֻלָּל אָתָּה כִּי לָמַדְתָּ לִקְרֹא יְהוּדִית:
וְעַתָּה מַה־תַּעֲשֶׂה לְסֶפֶת לֶקַח: אִיעָצְךָ לִקְנוֹת אֶת־
סֵפֶר־הַתּוֹרָה וּלְקְרֹא בּוֹ כָּל־יְמֵי חַיֶּיךָ:[43]

(1) Reading even a small amount from the Hebrew Bible each day will help you not only retain what you have learned, but will gradually expand your fluency.

(2) When you encounter particular words or grammatical structures that invite closer scrutiny, take advantage of lexica and reference grammars. Lexica range from Koehler and Baumgartner's *Hebrew and Aramaic Lexicon of the Old Testament* (*HALOT*) to the multiple-volume *Dictionary of Classical Hebrew* (see note on lexica in §11.3.ה.). As concerns grammars, you will find many volumes to

[42] Also supporting the understanding the LORD (not Moses) is the one "proclaiming" is the fact that the most recent (and thus most reasonable) antecedent for the pronominal subject of וַיִּקְרָא is not Moses, but the LORD (named in v. 5a).

[43] *You are deserving of praise* [ה.ל.ל pual]*, for you have learned to read the Judean language. And now, what should you do to expand* [י.ס.פ] [*your*] *learning? I would advise that you obtain* [*a copy of*] *the Torah and read it each day, throughout your life.*

choose from, including those by Joüon and Muraoka and by Waltke and O'Connor.[44]

(3) Explore commentaries that can illuminate a Hebrew text you are reading. Valuable series include: Anchor Bible, Hermeneia, International Critical Commentary, Jewish Publication Society commentaries, New International Commentary on the Old Testament, Old Testament Library, and Word Biblical Commentary. Since early volumes in series such as Anchor Bible and International Critical Commentary are now being updated and replaced, in these series focus primarily on the later, replacement volumes.

(4) Many find Bible software to be an excellent investment, especially due to the ease of looking up Hebrew words, as well as the ability to execute sophisticated syntactical searches.[45]

(5) Consider enrolling in a Bible book course at an undergraduate or graduate institution. In either case, check to ensure that it will be taught at a Hebrew level, not limited to the Bible in translation.

(6) Enroll in a course in advanced Biblical Hebrew to consolidate and further expand your skills. Otherwise, begin working through the sort of resources often used for such a course (e.g., Ehud Ben Zvi, *Readings in Biblical Hebrew*, and Ronald Williams, *Hebrew Syntax: An Outline*).[46]

(7) Teach Hebrew to a small group of interested friends.



[44] Paul Joüon and Takamitsu Muraoka, *A Grammar of Biblical Hebrew* (2d ed.; Rome: Gregorian and Biblical Press, 2009); Bruce K. Waltke and Michael P. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990).

[45] Bible software options include Logos Research Systems, Inc. (https://www.logos.com), BibleWorks (http://www.bibleworks.com), and Accordance (http://www.accordancebible.com).

[46] Ehud Ben Zvi, *Readings in Biblical Hebrew* (New Haven: Yale University Press, 1993); Ronald Williams, *Hebrew Syntax: An Outline* (3rd ed.; Toronto: University of Toronto, 2007).

The segments that follow collect for convenient reference the several "snapshots" introduced earlier in this unit. Tables at the back of this volume may be consulted for additional examples of verbs appearing in the hofal, pual, or hitpael בִּנְיָמִין (pp. 487–90, 498–501, and 502–506, respectively).

11.3.ז. Snapshot of pual: קטל, יקטל, infinitives, and participles

ד.ב.ר conjugation of קטל	
דֻּבַּרְתִּי I was spoken	דֻּבַּרְנוּ we were spoken
דֻּבַּרְתָּ you were spoken *ms*	דֻּבַּרְתֶּם you were spoken *mpl*
דֻּבַּרְתְּ you were spoken *fs*	דֻּבַּרְתֶּן you were spoken *fpl*
דֻּבַּר he was spoken	דֻּבְּרוּ they were spoken
דֻּבְּרָה she was spoken	

ד.ב.ר conjugation of יקטל	
אֲדֻבַּר I will be spoken	נְדֻבַּר we will be spoken
תְּדֻבַּר you will be spoken *ms*	תְּדֻבְּרוּ you will be spoken *mpl*
תְּדֻבְּרִי you will be spoken *fs*	תְּדֻבַּרְנָה you will be spoken *fpl*
יְדֻבַּר he will be spoken	יְדֻבְּרוּ they will be spoken *mpl*
תְּדֻבַּר she will be spoken	תְּדֻבַּרְנָה they will be spoken *fpl*

Pual infinitives and participles

Inf. construct	Inf. absolute	Infinitives
דֻּבַּר	דֻּבֹּר	
Feminine	**Masculine**	**Participles**
מְדֻבָּרָה *or* מְדֻבֶּרֶת	מְדֻבָּר	**singular**
מְדֻבָּרוֹת	מְדֻבָּרִים	**plural**

11.3.ח. Snapshot of hofal: קטל, יקטל, infinitives, imperatives, and participles

ש.ל.ב conjugation of קטל	
הָשְׁלַכְתִּי I was thrown	הָשְׁלַכְנוּ we were thrown
הָשְׁלַכְתָּ you were thrown *ms*	הָשְׁלַכְתֶּם you were thrown *mpl*
הָשְׁלַכְתְּ you were thrown *fs*	הָשְׁלַכְתֶּן you were thrown *fpl*
הָשְׁלַךְ he was thrown	הָשְׁלְכוּ they were thrown
הָשְׁלְכָה she was thrown	

ש.ל.ב conjugation of יקטל	
אָשְׁלַךְ I will be thrown	נָשְׁלַךְ we will be thrown
תָּשְׁלַךְ you will be thrown *ms*	תָּשְׁלְכוּ you will be thrown *mpl*
תָּשְׁלְכִי you will be thrown *fs*	תָּשְׁלַכְנָה you will be thrown *fpl*
יָשְׁלַךְ he will be thrown	יָשְׁלְכוּ they will be thrown *mpl*
תָּשְׁלַךְ she will be thrown	תָּשְׁלַכְנָה they will be thrown *fpl*

Two notes provide a fuller picture for the hofal conjugation:

(1) The initial qameṣ both in קטל and in יקטל forms is pronounced *o* since it is a qameṣ-ḥaṭuf (appearing in a closed, unaccented syllable).

(2) Hofal forms may be written with a qibbuṣ in place of the initial qameṣ-ḥaṭuf. (This shows, incidentally, that the qameṣ-ḥaṭuf originated from a U-vowel, while the regular qameṣ, called "qameṣ-gadol" or "qameṣ-rahav" originated from an A-vowel.) Thus the following forms, paired vertically, are equivalent (e.g., הָשְׁלַכְתִּי with a qameṣ-ḥaṭuf is equivalent to הֻשְׁלַכְתִּי with a qibbuṣ).

	Hofal in קטל conjugation			Hofal in יקטל conjugation		
Forms with qameṣ-ḥaṭuf	הָשְׁלַכְתִּי	הָשְׁלַכְתָּ	הָשְׁלַכְתְּ	אָשְׁלַךְ	תָּשְׁלַךְ	תָּשְׁלְכִי
Forms with qibbuṣ	הֻשְׁלַכְתִּי	הֻשְׁלַכְתָּ	הֻשְׁלַכְתְּ	אָשְׁלַךְ	תָּשְׁלַךְ	תָּשְׁלְכִי

Hofal infinitives, imperatives, and participles		
Inf. construct	**Inf. absolute**	**Infinitives**
הָשְׁלַךְ *or* הֻשְׁלַךְ[47]	הָשְׁלֵךְ *or* הֻשְׁלֵךְ	
Feminine	**Masculine**	**Imperatives**
הָשְׁלִכִי	הָשְׁלַךְ	**singular**
הָשְׁלַכְנָה	הָשְׁלִכוּ	**plural**
Feminine	**Masculine**	**Participles**
מָשְׁלֶכֶת *or* מֻשְׁלֶכֶת[48]	מָשְׁלָךְ *or* מֻשְׁלָךְ	**singular**
מָשְׁלָכוֹת *or* מֻשְׁלָכוֹת	מָשְׁלָכִים *or* מֻשְׁלָכִים	**plural**

[47] The Hebrew Bible attests the following hofal infinitives construct: הֻלֶּדֶת *to be born*, חוּסַד *to be established*, and הָשַׁמָּה *to be desolate* (*to be made desolate*, note qameṣ-ḥaṭuf in first syllable).

[48] A hofal *fs* participle ending in ה... is also attested, in the case of נ.כ.ה: מֻכָּה *she who is struck* or *wounded*.

11.3.ט. Snapshot of הִשְׁתַּחֲוָה: קטל, יקטל, infinitives, imperatives, and participles

ח.ו.י/ה conjugation of קטל	
הִשְׁתַּחֲוֵיתִי I worshipped	הִשְׁתַּחֲוֵינוּ we worshipped
הִשְׁתַּחֲוֵיתָ you worshipped *ms*	הִשְׁתַּחֲוֵיתֶם you worshipped *mpl*
הִשְׁתַּחֲוֵית you worshipped *fs*	הִשְׁתַּחֲוֵיתֶן you worshipped *fpl*
הִשְׁתַּחֲוָה he worshipped	הִשְׁתַּחֲווּ they worshipped
הִשְׁתַּחֲוְתָה she worshipped	

ח.ו.י/ה conjugation of יקטל	
אֶשְׁתַּחֲוֶה I will worship	נִשְׁתַּחֲוֶה we will worship
תִּשְׁתַּחֲוֶה you will worship *ms*	תִּשְׁתַּחֲווּ you will worship *mpl*
תִּשְׁתַּחֲוִי you will worship *fs*	תִּשְׁתַּחֲוֶינָה you will worship *fpl*
יִשְׁתַּחֲוֶה he will worship	יִשְׁתַּחֲווּ they will worship *mpl*
תִּשְׁתַּחֲוֶה she will worship	תִּשְׁתַּחֲוֶינָה they will worship *fpl*

הִשְׁתַּחֲוָה infinitives, imperatives, and participles

Inf. construct	Inf. absolute	Infinitives
הִשְׁתַּחֲוֹת	הִשְׁתַּחֲוֹת	
Feminine	**Masculine**	**Imperatives**
הִשְׁתַּחֲוִי	הִשְׁתַּחֲוֵה	**singular**
הִשְׁתַּחֲוֶינָה	הִשְׁתַּחֲווּ	**plural**
Feminine	**Masculine**	**Participles**
מִשְׁתַּחֲוָה	מִשְׁתַּחֲוֶה	**singular**
מִשְׁתַּחֲוֹת	מִשְׁתַּחֲוִים	**plural**

Note: יִשְׁתַּחֲוֶה (*3ms*) sometimes appears as יִשְׁתַּחוּ (a shortened or "apocopated" form).

11.3.י. Snapshot of hitpael: קטל, יקטל, infinitives, imperatives and participles

קטל conjugation of י.צ.ב	
הִתְיַצַּבְתִּי I stationed myself	הִתְיַצַּבְנוּ we stationed ourselves
הִתְיַצַּבְתָּ you stationed yourself *ms*	הִתְיַצַּבְתֶּם you stationed yourselves *mpl*
הִתְיַצַּבְתְּ you stationed yourself *fs*	הִתְיַצַּבְתֶּן you stationed yourselves *fpl*
הִתְיַצֵּב he stationed himself	הִתְיַצְּבוּ they stationed themselves
הִתְיַצְּבָה she stationed herself	

יקטל conjugation of י.צ.ב	
אֶתְיַצֵּב I will station myself	נִתְיַצֵּב we will station ourselves
תִּתְיַצֵּב you will station yourself *ms*	תִּתְיַצְּבוּ[49] you will station yourselves *mpl*
תִּתְיַצְּבִי you will station yourself *fs*	תִּתְיַצַּבְנָה you will station yourselves *fpl*
יִתְיַצֵּב he will station himself	יִתְיַצְּבוּ they will station themselves *mpl*
תִּתְיַצֵּב she station herself	תִּתְיַצַּבְנָה they will station themselves *fpl*

Hitpael infinitives, imperatives, and participles

Inf. construct	Inf. absolute	Infinitives
הִתְיַצֵּב	הִתְיַצֵּב	
Feminine	**Masculine**	**Imperatives**
הִתְיַצְּבִי	הִתְיַצֵּב	**singular**
הִתְיַצַּבְנָה	הִתְיַצְּבוּ	**plural**
Feminine	**Masculine**	**Participles**
מִתְיַצֶּבֶת *or* מִתְיַצָּבָה	מִתְיַצֵּב	**singular**
מִתְיַצְּבוֹת	מִתְיַצְּבִים	**plural**

[49] As earlier noted with similar forms, the dagesh in a consonant followed by sheva may drop out.

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

Instructor: *At times, students will need either to consult the glossary or to make small inferences (e.g., extrapolating a pual meaning for* תְּנֻחֲמוּ *based on the given piel meaning of* נ.ח.מ*).*

By now you are growing accustomed to the principal Masoretic cantillation marks (accents). As before, take advantage of the phrasing suggested by the major disjunctions.

Selected readings

Notice the point of reference used to depict the flood's depth: 11.1.א.

1. וְהַמַּיִם גָּבְרוּ[a] מְאֹד מְאֹד עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמָיִם:
(Gen. 7:19)

[a] ג.ב.ר to be mighty
[b] גָּבֹהַּ high *adj*

Toward the close of Isaiah we encounter this picture of divine care. (Notice the effect of repetition and the redundant pronoun.) 11.1.א.

2. כְּאִישׁ אֲשֶׁר אִמּוֹ תְּנַחֲמֶנּוּ[a] כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ: (Isa. 66:13)

[a] נ.ח.מ to comfort, console *piel*

This poet found value even in reversals, if only he could be assured of one particular outcome. 11.1.א.

3. טוֹב־לִי כִּי־עֻנֵּיתִי[a] לְמַעַן אֶלְמַד חֻקֶּיךָ[b]: (Ps. 119:71)

[a] ע.נ.י/ה to oppress, to humiliate *piel*; to be oppressed, to be humiliated *pual*
[b] חֹק regulation *m*

In this piece of advice, the second colon may complete the first with a rather intriguing counterpoint. 11.1.א.

4. בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן
וּבְיִרְאַת יהוה סוּר[a] מֵרָע: (Prov. 16:6)

[a] סוּר [ס.ו.ר] *inf c*

11.1.ד. After the serpent sowed seeds of division in the Garden of Eden, God issued these consequences.

.5 וַיֹּאמֶר יהוה אֱלֹהִים | אֶל־הַנָּחָשׁ[a] כִּי עָשִׂיתָ זֹּאת אָרוּר[b] אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ[c] תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ (Gen. 3:19)

[a] נָחָשׁ *m* serpent, snake
[b] אָרוּר *qal passive pt ms* cursed
[c] גָּחוֹן *m* belly (of reptiles)

11.1.ד. Not a moment too soon, wise Abigail interceded with David on behalf of her difficult husband Nabal (whose very name betrayed his character defects). David responded to Abigail with these words of deep respect:

.6 וּבָרוּךְ טַעְמֵךְ[a] וּבְרוּכָה אָתְּ אֲשֶׁר כְּלִאַתְנִי[b] הַיּוֹם הַזֶּה מִבּוֹא בְדָמִים[c] וְהוֹשֵׁעַ יָדִי לִי׃[d]
(1 Sam. 25:33)

[a] טַעַם *m* taste, discernment, sense
[b] כ.ל.א or כ.ל.י/ה to restrain *qal*
[c] ב.ו.א בְּדָמִים to incur blood-guilt *qal*
[d] וְהוֹשֵׁעַ יָדִי לִי [י.ש.ע] saving / avenging by my own hand *hifil inf absol*

11.1.ד Notice how this poet defines happiness or supreme good-fortune.

(מַשְׂכִּיל is a technical term identifying a type of song, perhaps meaning "insightful," or "contemplative." As it is accented below, the chevron above the first syllable combines with the curved line below the last syllable to form a Masoretic cantillation mark known as *ʿole veyorēd*. Among the accents governing Psalms, Job, and Proverbs, it is second only to *silluq* with *sof pasuq* in disjunctive strength. Also, note that the term אַשְׁרֵי *supremely fortunate* operates in a philosophical register of lexemes, much like *summum bonum*, the ultimate good. Thus אַשְׁרֵי is distinct from ב.ר.כ, a term connoting the bestowal of a blessing.)

.7 לְדָוִד מַשְׂכִּיל
אַשְׁרֵי[a] נְשׂוּי[b]־פֶּשַׁע כְּסוּי[c] חֲטָאָה[d]׃ (Ps. 32:1)

[a] אַשְׁרֵי supremely fortunate [is the one who…] (*only* pl constr *with following noun*)
[b] נְשׂוּי [נ.שׂ.א] *qal passive pt ms constr*
[c] כְּסוּי [כ.ס.י/ה] *qal passive pt ms constr*
[d] חֲטָאָה sin, sin offering *f*

11.1.ד. Only hours before the scheduled murder of Esther's cousin / guardian, a bout of insomnia led the emperor of Persia to review some royal annals. (Note that the information discovered in the annals will be introduced by אֲשֶׁר—in this context best rendered as *how* or *that*.)

.8 וַיִּמָּצֵא כָּתוּב אֲשֶׁר[ָ] הִגִּיד מָרְדֳּכַי[a] עַל־בִּגְתָנָא וָתֶרֶשׁ[b] שְׁנֵי סָרִיסֵי[c] הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף[d] אֲשֶׁר בִּקְשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ[e] אֲחַשְׁוֵרוֹשׁ[f]: (Esth. 6:2)

[a] מָרְדֳּכַי (*name of Esther's cousin*; *note qameṣ-ḥaṭuf*)
[b] בִּגְתָנָא וָתֶרֶשׁ (*names of two officials*)
[c] סָרִיס *m* eunuch
[d] שֹׁמֵר הַסַּף doorkeeper
[e] ש.ל.ח יָד ב׳... to act with hostility toward
[f] אֲחַשְׁוֵרוֹשׁ Ahasuerus

11.1.ה. After God solved man's solitude by creating woman, the man responded with these words.

.9 וַיֹּאמֶר[ָ] הָאָדָם זֹאת הַפַּעַם[a] עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא[b] אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת: (Gen. 2:23)

[a] זֹאת הַפַּעַם at last
[b] ל...[ק.ר.א] to be called, named *nifal*

11.1.ה. After Adam trespassed God's command, he heard God respond with these consequences:

.10 בְּזֵעַת[a] אַפֶּיךָ[b] תֹּאכַל[50] לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה[c] כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר[d] אַתָּה וְאֶל־עָפָר תָּשׁוּב: (Gen. 3:19)

[a] זֵעָה *f* sweat
[b] אַף nose, face *m*
[c] אֲדָמָה soil, ground *f*
[d] עָפָר dry earth, dust *m*

11.1.ה. After famine, dislocation, and bereavement, the birth of a grandson brought happiness both to Naomi and to the women in the community. (Note: לוֹ refers to the grandson.)

.11 וַתִּקְרֶאנָה[ָ] לוֹ[a] הַשְּׁכֵנוֹת שֵׁם לֵאמֹר יֶלֶד־בֵּן לְנָעֳמִי וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד[b] הוּא אֲבִי־יִשַׁי[c] אֲבִי דָוִד: (Ruth 4:17)

[a] ק.ר.א ל׳... to give a name
[b] עוֹבֵד (name of grandson)
[c] יִשַׁי (*name of great-grandson*)

[50] Due to the principle of נָסוֹג אָחוֹר (*nāsôg ʾāḥôr*), the customary תֹּאכַל becomes תֹּאכַל since it is followed by an accented syllable (לֶחֶם).

11.2.א. Homicide would bring deadly consequences to the perpetrator, according to this excerpt from the covenant code. The phrase מַכֵּה אִישׁ וָמֵת presents the topic or circumstance that is addressed by this particular statute (note the phrase-closing disjunctive accent in וָמֵת). Begin your English translation by supplying the phrase, "As for one who…." The phrase מוֹת יוּמָת states the penalty.

.12 מַכֵּה[a] אִישׁ וָמֵת מוֹת יוּמָת׃ (Exod. 21:12)

[a] מַכֵּה *constr of* מַכֶּה

11.2.א. God described his love for Israel as for an unwanted newborn that a passerby had discovered, cast aside and abandoned to die.

.13 ...וַתֻּשְׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה בְּגֹעַל[a] נַפְשֵׁךְ בְּיוֹם הֻלֶּדֶת[b] אֹתָךְ׃ (Ezek. 16:5)

[a] גֹּעַל loathing *m* [b] הֻלֶּדֶת [י.ל.ד] *hofal inf c*

11.2.ד. After travelling far in search of a wife for his master's son Isaac, the servant of Abraham met Rebekah at a well. He expressed his gratitude in the following way.

.14 וַיִּקֹּד[a] הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה׃ (Gen. 24:26)

[a] ק.ד.ד to bow down

11.3.א. Early in the Ten Commandments God warned against any attempt to represent him in material form.

(You may have translated the first four words of this verse as Selected Reading #23 in Unit 9. As explained in a footnote to that reading, the cantillation of the Ten Commandments is unusual in that it contains two sets of marks.)

.15 לֹא תַעֲשֶׂה־לְךָ פֶּסֶל׀[a] וְכָל־תְּמוּנָה[b] אֲשֶׁר בַּשָּׁמַיִם׀ מִמַּעַל[c] וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם׀ מִתַּחַת לָאָרֶץ׃ (Exod. 20:4)

[a] פֶּסֶל idol, image *m* [b] תְּמוּנָה form, likeness *f* [c] מִמַּעַל above *adverb*

11.3.א. The prayer for understanding that Solomon offered at his coronation was highly regarded by God, as may be seen from this divine response:

.16 .11 וַיֹּאמֶר אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לְךָ יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לְךָ עֹשֶׁר[a] וְלֹא שָׁאַלְתָּ נֶפֶשׁ אֹיְבֶיךָ וְשָׁאַלְתָּ לְךָ הָבִין[b] לִשְׁמֹעַ מִשְׁפָּט:

.12 הִנֵּה עָשִׂיתִי כִּדְבָרֶיךָ...: (1 Kings 3:11–12)

[a] עֹשֶׁר wealth *m* [b] הָבִין [ב.י.נ] to understand *hifil inf c*

11.3.א. God challenged the inhabitants of Judah to consider whether their revised theology would prove adequate.

.17 וְאַיֵּה אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לָּךְ...: (Jer. 2:28)

11.3.ב. In the genealogical sequence leading to נֹחַ, we meet an individual named חֲנוֹךְ. There was something unique about the relationship between אֱלֹהִים and חֲנוֹךְ.

.18 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים: (Gen. 5:24)

11.3.ב. אֲבִימֶלֶךְ, king of Gerar, understood that שָׂרָה was אֵשֶׁת־אַבְרָהָם. So he sent for her and took her. Then אֲבִימֶלֶךְ had a dream. In it אֱלֹהִים spoke to him.

(Notice the indirect jussive וְיִתְפַּלֵּל *so may he*... [cf. §9.4.א.]. The ensuing coordinated imperative וֶחְיֵה continues this volitive tone *so may you*.... The object of מֵשִׁיב in the next phrase is not repeated from earlier in the verse. For a translation into English you may find it helpful to mention the object of מֵשִׁיב once again.)

.19 וְעַתָּה הָשֵׁב אֵשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בַּעַדְךָ[a] וֶחְיֵה[b] וְאִם־אֵינְךָ מֵשִׁיב דַּע[c] כִּי־מוֹת תָּמוּת אַתָּה וְכָל־אֲשֶׁר־לָךְ: (Gen. 20:7)

[a] בַּעַדְךָ בְּ + עַד + ךָ on your behalf [b] חְיֵה [ח.י./ה] *imv* [c] דַּע [י.ד.ע] Know! *qal imv*

11.3.ב. After יְהוּדָה offered himself in exchange for בִּנְיָמִין, then יוֹסֵף determined the time had come to reveal his identity to his brothers.

.20 וְלֹא־יָכֹל יוֹסֵף לְהִתְאַפֵּק[a] לְכֹל הַנִּצָּבִים[b] עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע[c] יוֹסֵף אֶל־אֶחָיו: (Gen. 45:1)

[a] to restrain oneself *hitpael* א.פ.ק

[b] to stand, to station oneself *nifal* נ.צ.ב

[c] to make oneself known *hitpael* י.ד.ע

11.3.ב. יוֹכֶבֶד was understandably unwilling to utterly abandon her infant son מֹשֶׁה along the waters of יְאֹר בְּמִצְרָיִם. So she gave an assignment לְמִרְיָם אֲחֹתוֹ. (Concerning the unusual spelling וַתֵּתַצַּב, it may be helpful to know that the Samaritan Pentateuch reads וַתִּתְיַצֵּב, a reading that is closer to an evidently more-customary spelling for this same word [וַתִּתְיַצֵּב].)

.21 וַתֵּתַצַּב אֲחֹתוֹ[a] מֵרָחֹק[b] לְדֵעָה[c] מַה־יֵּעָשֶׂה לוֹ: (Exod. 2:4)

[a] sister *fs* אָחוֹת

[b] distant *adj*, or distance *m* רָחֹק

[c] *inf c* [י.ד.ע] דֵּעָה

11.3.ב. After receiving a letter of recommendation from the Persian King אַרְתַּחְשַׁשְׂתָּא (Artaxerxes) concerning rebuilding the defensive חוֹמַת יְרוּשָׁלַיִם, Ezra responded with this prayer. (With the sequential cohortative וְאֶקְבְּצָה Ezra reveals his reason for taking the step, "הִתְחַזַּקְתִּי." He took that step: וְאֶקְבְּצָה *so that I may*….)

.22 .27 בָּרוּךְ יהוה אֱלֹהֵי אֲבוֹתֵינוּ אֲשֶׁר נָתַן כָּזֹאת[a] בְּלֵב הַמֶּלֶךְ לְפָאֵר[b] אֶת־בֵּית יהוה אֲשֶׁר בִּירוּשָׁלִָם:

.28 וְעָלַי הִטָּה[c]־חֶסֶד לִפְנֵי הַמֶּלֶךְ...

וַאֲנִי הִתְחַזַּקְתִּי כְּיַד־יהוה אֱלֹהַי עָלַי וָאֶקְבְּצָה מִיִּשְׂרָאֵל רָאשִׁים[d] לַעֲלוֹת עִמִּי : (Ezra 7:27–28)

[a] such a thing as this כָּזֹאת

[b] to glorify *piel inf c* [פ.א.ר] פָּאֵר

[c] he bestowed *hifil* (*subject is the* LORD) [נ.ט.י/ה] הִטָּה

[d] prominent men רָאשִׁים

לָמָּה לֹא שֻׁלְּחוּ אֶת־הָעָם׃

מִזְמוֹר לְדָוִד **A connected reading: A psalm of David (Ps. 23:4–6)**

4. גַּם כִּי־אֵלֵךְ בְּגֵיא[a] צַלְמָוֶת[b] לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי[c] שִׁבְטְךָ[d] וּמִשְׁעַנְתֶּךָ[e] הֵמָּה יְנַחֲמֻנִי׃[f]

5. תַּעֲרֹךְ[g] לְפָנַי| שֻׁלְחָן נֶגֶד[h] צֹרְרָי[i] דִּשַּׁנְתָּ[j] בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃[k]

6. אַךְ| טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי וְשַׁבְתִּי[l] בְּבֵית־יְהוָה לְאֹרֶךְ[m] יָמִים׃

---

[a] גַּיְא *m* valley
[b] צַלְמָוֶת *m* death-shadow, darkness
[c] עִמָּדִי with me
[d] שֵׁבֶט *m* rod
[e] מִשְׁעֶנֶת *f* staff
[f] נ.ח.מ *piel* to comfort
[g] ע.ר.ך to arrange
[h] נֶגֶד opposite *or* across from
[i] צוֹרֵר *m* enemy
[j] ד.ש.נ *piel* to refresh *or* anoint (*for festivity*)
[k] רְוָיָה *f* superfluity
[l] ש.ו.ב[51]
[m] אֹרֶךְ *m* length

[51] We would expect a form of י.ש.ב, whether וְיָשַׁבְתִּי *so I will dwell* or וְשִׁבְתִּי *and my dwelling* (inf. c. of י.ש.ב).

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APPENDIX

דְּבָרִים נוֹסָפִים[a]

For units 7–11

to be added, *nifal ptc* י.ס.פ[a]

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).

7.1.ה. Explanation: "There he saw a hut." וַיַּ֣רְא שָׁ֔ם סֻכָּ֑ה׃

The ויקטל spelling of so-called weak verbs

Here are some additional וַיִּקְטֹל spelling variations worth being acquainted with. Scan the יקטל column below. What characteristic do these verbs share in common? Now, study the וַיִּקְטֹל column. Two variations take place in the וַיִּקְטֹל form of each verb below. Can you find both?

יִקְטֹל	וַיִּקְטֹל		יִקְטֹל	וַיִּקְטֹל	
יִשְׁתֶּ֫ה	וַיֵּ֫שְׁתְּ	and he drank	יִבְנֶ֫ה	וַיִּ֫בֶן	and he built
תַּכֶּ֫ה	וַתַּ֫דְּ	and she / you (*ms*) hit	יַעֲנֶ֫ה	וַיָּ֫עַן	and he answered
			יִרְאֶ֫ה	וַיַּ֫רְא	and he saw

Shortened forms associated with וַיִּקְטֹל. You may have noticed that each of these verbs trace to a שרש **ending** in ה/י... (e.g., ב.נ.י/ה and ע.נ.י/ה).[1] In the וַיִּקְטֹל form the final ה/י... was lost along with its preceding vowel. Since a syllable has been lost, these וַיִּקְטֹל spellings are called "shortened" or "apocopated" forms.

[1] For a discussion of historic components of III-ה/י verbs, please see Appendix, §4.1.א., together with footnotes found there.

Retracted accent associated with וַיִּקְטֹל. Second, the accent rests on the second-from-last syllable (penultima). Instead of a final-syllable accent in יִבְנֶה, in the shortened form וַיִּבֶן the accent has retracted to the penultimate syllable.[2]

Now apply the same observations (apocopation, retracted accent) to the following group of verbs. Discover **common** traits in the **יקטל column**. Discover spelling **variations** in **וַיִּקְטֹל column**:

יִקְטֹל	וַיִּקְטֹל	יִקְטֹל	וַיִּקְטֹל	יִקְטֹל	וַיִּקְטֹל
יָשׁוּב	וַיָּשָׁב and he turned	יָמוּת	וַיָּמָת and he died	יָבִין	וַיָּבֶן and he understood
		יָקוּם	וַיָּקָם and he got up	יָשִׂים	וַיָּשֶׂם and he placed

You may have noticed that the **middle** שרש letter for each of these verbs is either י (as in ב.י.נ and ש.י/ו.מ) or ו (as in מ.ו.ת and ש.ו.ב). These are called "hollow" verbs. Once again the accent has moved toward the front of the word in this shortened וַיִּקְטֹל form. Please note that since the final qameṣ in וַיָּמָת, וַיָּקָם, and וַיָּשָׁב occurs in a closed and unaccented syllable, that qameṣ is pronounced *o* (qameṣ-ḥaṭuf).[3]

The retracted accent occurs with the next group of וַיִּקְטֹל verbs as well.[4] As the accent moves away from the final syllable, the vowel of that syllable is shortened. The following two verbs appear often in biblical writings.

יִקְטֹל	וַיִּקְטֹל
יֹאמַר	וַיֹּאמֶר and he said
יֵלֵךְ	וַיֵּלֶךְ and he went

Shortened form, without retraction of accent. The next group similarly displays shortened forms (although not "apocopated," since no syllable has been lost). Here a ◌ִי will shorten to ◌ֵ. The verbs

---

[2] While the pattern with a ḥireq and a segol is most common (as in וַיִּבֶן), some verbs change in other respects, such as the pataḥ and sheva appearing in וַיַּרְא, or the ṣērê and sheva appearing in וַיֵּשֶׁת (and similarly וַיֵּרֶד).

[3] Another hollow verb will curiously use a pataḥ (not qameṣ) in the final syllable: וַיָּסַר (from ס.ו.ר). This is an exception. Perhaps וַיָּסַר was influenced by an identical spelling in its hifil stem.

[4] The accent tends to recede to the next-to-last syllable (penultimate syllable) when that syllable is open. Frequently the penultima will have a long vowel.

containing this shift belong to the hifil spelling (hifil בִּנְיַן *stem*)—a distinction that will be explained more fully in Unit 8. Since a few hifil forms have already been introduced, corresponding וַיִּקְטֹל spellings are provided here.

שרש	יִקְטֹל	וַיִּקְטֹל	
א.מ.נ	יַאֲמִין	וַיַּאֲמֵן	and he believed *hifil*
נ.ג.ד	יַגִּיד	וַיַּגֶּד	and he declared *hifil*
ש.ל.כ	יַשְׁלִיךְ	וַיַּשְׁלֵךְ	and he threw *hifil*

For the present, simply note that the ...י֫... that routinely appears after the second radical (after the מ in יַאֲמִין) will give way to a ֫ when cast as a וַיִּקְטֹל form: וַיַּאֲמֵן (rather than וַיַּאֲמִין‡). This constitutes the characteristic shortening of hifil forms in the וַיִּקְטֹל: ...י֫... shortens to ...֫.... There is no retraction of accent with these forms.

Retraction of accent for rhythmic reasons. The last retraction of accent presented here is not associated with ויקטל, but rather operates according to rules of rhythm. Called *nāsôg ʾāḥôr* ("receding"), this principle retracts the accent when to fail to do so would create a phrase in which two accented syllables would stand adjacent (located at the end of one word and the beginning of another). Notice the following accent shift in קָרָא, as it stands before לָ֫יְלָה with its first-syllable accent: וְלַחֹשֶׁךְ קָרָא לָ֫יְלָה *and the darkness he called "night"* (Gen. 1:5).[5]

7.3.א. Explanation: "And now you yourself (*ms*) have been caught..." וְעַתָּה נִלְכַּדְתָּ אַתָּה...

The nifal בִּנְיַן: Range of meaning

Although the passive-voice dimension of nifal serves in this textbook as the principal avenue for introducing the nifal בִּנְיַן, passive is not the only meaning nifal can carry. Lambdin rounds out the picture by adding "middle voice," "reflexive," and "resultative," often with a sense of capability (e.g., נִרְאָה *he was visible,* or *he appeared*).[6] Joüon and Muraoka add a connotation of "toleration," as in נָעַתַּר, *to allow*

[5] Cf. Joüon §31c.

[6] *IBH* §140.

oneself to be entreated, an expression that has the connotation of *granting an entreaty*.[7] In short, the nifal resists the attempt to fit into any single, unifying function corresponding to English grammar. Consequently, it is important to learn each nifal verb with its unique meaning.

7.3.ב. Snapshot of sample nifal verbs: קָטַל conjugation

Distinguishing the initial ...נ of *we will*... (יקטל *1cpl*) from the initial ...נ of nifal קטל

Have you noticed that a nifal בִּנְיָן form such as נִשְׁמַר *he guarded himself* is not the only situation where a ...נ prefix may appear at the front of a verb? A qal בִּנְיָן form such as נִשְׁמֹר *we will guard* also prefixes ...נ to the שׁרשׁ. Fortunately, there is a difference between the two forms. It involves the theme vowel. What follows may be summarized in these two steps: (1) use the theme vowel to identify בִּנְיָן (qal or nifal) and conjugation (קטל or יקטל), and (2) account for the ...נ according to the conjugation (if qal-יקטל, ...נ indicates *we will*…; if nifal-קטל, ...נ indicates *he*... [with nifal meaning generally in past tense]).

A word such as נִשְׁמֹר with its **ḥolem theme vowel** belongs to the **qal בִּנְיָן**, in the יקטל conjugation. We may verify this by comparing with a known **qal** יקטל form such as יִשְׁמֹר *he will guard*. Since נִשְׁמֹר is a **qal** form, then the ...נ of נִשְׁמֹר cannot arise from the nifal, but must trace to the *1cpl* prefix of the יקטל conjugation: *we will guard* (qal בִּנְיָן, יקטל conjugation, *1cpl*).

The word נִשְׁמַר, on the other hand, employs a **pataḥ theme vowel**. A pataḥ is characteristic of the קטל conjugation of the **nifal בִּנְיָן** (compare נִשְׁמַרְתִּי *I guarded myself*, or any of the nifal קטל forms displaying a full theme vowel, cf. §7.3.ב.). Since the ...נ of נִשְׁמַר arises from the **nifal בִּנְיָן**, this fact rules out use of the ...נ to classify נִשְׁמַר as a יקטל *we will*... (*1cpl*) form. Thus נִשְׁמַר must belong to the קטל conjugation, and must mean *he will guard himself* (nifal בִּנְיָן, קטל conjugation, *3ms*).

As will be explained below in §7.3.ה., the theme vowel will also distinguish the יקטל conjugation of nifal forms. The theme vowel for nifal forms in the יקטל conjugation will generally be a ṣērê (as in נִשָּׁמֵר *we will guard ourselves*). In נִשָּׁמֵר the נ prefix marks the form as *1cpl*, while the the dagesh of the first radical marks it as nifal (an assimilated נ).

As you employ this diagnostic tip (pataḥ theme vowel indicates nifal קטל, while ḥolem theme vowel indicates qal יקטל), remember to adjust to whatever is the characteristic nifal-קטל or qal-יקטל theme

[7] Joüon §51c.

vowel for the שרשׁ you are dealing with. For example, a III-ה/י verb such as ע.שׂ.ה/י prefers a **segol** theme vowel in the qal יקטל (נַעֲשֶׂה *we will make* or *do*, qal יקטל), not the ḥolem theme vowel found in most qal יקטל verbs. Thus, when we find instead a qameṣ (נַעֲשָׂה) in place of a segol, this closes the door to a qal meaning. A qameṣ matches the theme vowel for the *3ms* **nifal** קטל form: נַעֲשָׂה *he / it was made.* A handful of III-ה/י examples may help to illustrate this point.

ע.שׂ.ה/י	ע.ל.ה/י	ג.ל.ה/י	ב.נ.ה/י	שׁרשׁ
נַעֲשָׂה *he / it was made*	נַעֲלָה *he / it was taken up* or *exalted*	נִגְלָה *he / it was revealed*	נִבְנָה *he / it was built*	**Qameṣ** indicates **קטל**, therefore **נ...** must be **נ...** of **nifal *3ms*** (**not** *1cpl* prefix of יקטל)
נַעֲשֶׂה *we will make*	נַעֲלֶה *we will ascend*	נִגְלֶה *we will uncover*	נִבְנֶה *we will build*	**Segol** indicates **יקטל**, therefore **נ...** must be **נ...** of **יקטל *1cpl prefix*** (and thus **qal** בִּנְיָן, **not** nifal)

Occasionally there is no difference between the theme vowels for קטל and יקטל. This holds true for III-א verbs such as מ.צ.א. Thus נִמְצָא (notice the qameṣ) may represent either *we will find* (qal *1cpl* יקטל) or *it was found* (nifal *3ms* קטל). In fact, that same spelling (נִמְצָא) represents the nifal participle *ms* as well: *one who is found*.

An example from the 7.3 Jonah Episode above (cell 3, line ב) illustrates how context can help isolate the correct meaning among these three options. In the expression נִמְצָא אֶת־הַסֵּתֶר, to render נִמְצָא as (a) *it* [the hiding place] *was discovered* (nifal *3ms* קטל) makes sense in this case, whereas to render as (b) *we* [widows] *will find* (qal *1cpl* יקטל) or as (c) *one who is found* (nifal *pt ms*) would disrupt the past tense series within which it appears. Thus in this context the proper translation will read *it was discovered* (nifal בִּנְיָן, קטל conjugation, *3ms*).

Certain consonants make adjustments to accommodate the initial נ of the nifal בִּנְיָן in the קטל conjugation. Principally this involves verbs where the first letter of the שׁרשׁ is נ, י, or a guttural such as א or ע. These are illustrated by נ.ת.נ, י.ד.ע, א.מ.ר, and ע.שׂ.ה/י, below.

Nifal of נ.ת.נ	
נִתַּתִּי I was given	נִתַּנּוּ we were given
נִתַּתָּ you were given	נִתַּתֶּם you were given *mpl*
נִתַּתְּ you were given *fs*	נִתַּתֶּן you were given *fpl*
נִתַּן he was given	נִתְּנוּ they were given
נִתְּנָה she was given	

Nifal of י.ד.ע	
נוֹדַעְתִּי I was known	נוֹדַעְנוּ we were known
נוֹדַעְתָּ you were known *ms*	נוֹדַעְתֶּם you were known *mpl*
נוֹדַעַתְּ you were known *fs*	נוֹדַעְתֶּן you were known *fpl*
נוֹדַע he was known	נוֹדְעוּ they were known
נוֹדְעָה she was known	

Nifal of א.מ.ר	
נֶאֱמַרְתִּי I was told	נֶאֱמַרְנוּ we were told
נֶאֱמַרְתָּ you were told *ms*	נֶאֱמַרְתֶּם you were told *mpl*
נֶאֱמַרְתְּ you were told *fs*	נֶאֱמַרְתֶּן you were told *fpl*
נֶאֱמַר he / it was said / told	נֶאֶמְרוּ they were told
נֶאֱמְרָה she / it was said / told	

Nifal of ע.ש.י/ה	
נַעֲשֵׂיתִי I was made	נַעֲשֵׂינוּ we were made
נַעֲשֵׂיתָ you were made *ms*	נַעֲשֵׂיתֶם you were made *mpl*
נַעֲשֵׂית you were made *fs*	נַעֲשֵׂיתֶן you were made *fpl*
נַעֲשָׂה he was made	נַעֲשׂוּ they were made
נַעֲשְׂתָה she was made	

Verbs that are III-ה/י prefer a ṣērê-yod as theme vowel, as seen in נַעֲשֵׂיתִי of ע.ש.י/ה above, and in נִבְנֵיתִי of ב.נ.י/ה below. When followed by the zero suffix of *3ms*, the theme vowel is qameṣ (e.g., נַעֲשָׂה).

Nifal of ב.נ.י/ה	
נִבְנֵֽיתִי I was built	נִבְנֵֽינוּ[8] we were built
נִבְנֵֽיתָ you were built *ms*	נִבְנֵיתֶם you were built *mpl*
נִבְנֵית you were built *fs*	נִבְנֵיתֶן you were built *fpl*
נִבְנָה he was built	נִבְנוּ they were built
נִבְנְתָה she was built	

7.3.ה. Explanation: "Then the big rock was broken...and the ropes were cut." וַתִּשָּׁבֵר אֶת־הָאֶֽבֶן הַגְּדוֹלָה...וַיִּכְרְתוּ אֶת־הָעֲבֹתִים:

The nifal בִּנְיָן: Weak verbs in the יקטל conjugation

As with nifal of the קטל conjugation, so in the יקטל conjugation certain letters adjust to accommodate the initial נ arising from the nifal בִּנְיָן formation. Principally this involves verbs where the first letter of the שֹׁרֶשׁ is a guttural such as א or ע. Notice the outline font in the various שָׁרָשִׁים presented below in order to observe those letters that will produce distinctive spelling.

[8] The *1cpl* form is also attested as נִבְנֵֽינוּ. Conversely, *1cs*, *2ms*, and *2fs* forms are attested with ◌ִי in place of ◌ֵי.

Nifal of א.מ.ר (Note initial ṣērê.)	
אֵאָמֵר I will be told	נֵאָמֵר we will be told
תֵּאָמֵר you will be told *ms*	תֵּאָמְרוּ you will be told *mpl*
תֵּאָמְרִי you will be told *fs*	תֵּאָמַרְנָה you will be told *fpl*
יֵאָמֵר he will be told	יֵאָמְרוּ they will be told *mpl*
תֵּאָמֵר she will be told	תֵּאָמַרְנָה they will be told *fpl*

Nifal of ע.שׂ.י/ה (Note initial ṣērê.)	
אֵעָשֶׂה I will be made	נֵעָשֶׂה we will be made
תֵּעָשֶׂה you will be made *ms*	תֵּעָשׂוּ you will be made *mpl*
תֵּעָשִׂי you will be made *fs*	תֵּעָשֶׂינָה you will be made *fpl*
יֵעָשֶׂה he will be made	יֵעָשׂוּ they will be made m*pl*
תֵּעָשֶׂה she will be made	תֵּעָשֶׂינָה they will be made *fpl*

When the letter י/ה occurs as the third radical, it brings another accommodation. Either the letter ה will be preceded by segol vowel (as in נֵעָשֶׂה *we will be made*) or the ה will disappear altogether (as in יֵעָשׂוּ *they will be made, mpl*). Corresponding forms from a verb such as ב.נ.י/ה will behave in the same fashion, since ב.נ.י/ה shares with ע.שׂ.י/ה the characteristic III-י/ה feature.

When a שׂרשׁ begins with the letter י, that verb also will experience a change in the nifal בִּנְיָן. Due to the nifal נ, the initial י will become a geminate ו consonant (see י.ד.ע below).

There is a second feature that occurs with י.ד.ע. When the letter ע occurs as the third radical it attracts a pataḥ vowel for the preceding consonant (evident both in י.ד.ע and in שׁ.מ.ע, below).

Nifal of י.ד.ע (Note ו as new first radical; also note patah before final ע.)	
אִוָּדַע I will be known	נִוָּדַע we will be known
תִּוָּדַע you will be known *ms*	תִּוָּדְעוּ you will be known *mpl*
תִּוָּדְעִי you will be known *fs*	תִּוָּדַעְנָה you will be known *fpl*
יִוָּדַע he will be known	יִוָּדְעוּ they will be known *mpl*
תִּוָּדַע she will be known	תִּוָּדַעְנָה they will be known *fpl*

Nifal of ש.מ.ע (Note patah before final ע.)	
אֵשָּׁמַע I will be heard	נִשָּׁמַע we will be heard
תִּשָּׁמַע you will be heard *ms*	תִּשָּׁמְעוּ you will be heard *mpl*
תִּשָּׁמְעִי you will be heard *fs*	תִּשָּׁמַעְנָה you will be heard *fpl*
יִשָּׁמַע he will be heard	יִשָּׁמְעוּ they will be heard *mpl*
תִּשָּׁמַע she will be heard	תִּשָּׁמַעְנָה they will be heard *fpl*

7.4.ג. Explanation: "Men who are good, solid, and reliable"

אֲנָשִׁים טוֹבִים וּנְכוֹנִים וְנֶאֱמָנִים

The nifal בְּנָיָן: Spelling of additional participles

Here is the spelling for several more participles in the nifal בְּנָיָן. Outline font in the שרש marks those letters that will result in a distinctive spelling.

Nifal participles

	ms	*fs*	*mpl*	*fpl*
א.מ.ר	נֶאֱמָר one *ms* who is told	נֶאֱמֶרֶת one *fs* who is told	נֶאֱמָרִים ones *mpl* who are told	נֶאֱמָרוֹת ones *fpl* who are told
ב.נ.י/ה	נִבְנֶה one *ms* who is built	נִבְנֵית one *fs* who is built	נִבְנִים ones *mpl* who are built	נִבְנוֹת ones *fpl* who are built
י.ד.ע	נוֹדָע one *ms* who is known	נוֹדַעַת one *fs* who is known	נוֹדָעִים ones *mpl* who are known	נוֹדָעוֹת ones *fpl* who are known
נ.ת.נ	נִתָּן one *ms* who is given	נִתֶּנֶת one *fs* who is given	נִתָּנִים ones *mpl* who are given	נִתָּנוֹת ones *fpl* who are given
ע.שׂ.י/ה	נַעֲשֶׂה one *ms* who is made	נַעֲשָׂה one *fs* who is made	נַעֲשִׂים ones *mpl* who are made	נַעֲשׂוֹת ones *fpl* who are made

7.4.ח. Explanation and activity: "Let three men be summoned."

יִקָּרְאוּ שְׁלֹשָׁה אֲנָשִׁים:

Additional cardinal numbers

To count objects in the range of 11-20, the following table will be helpful.

מִסְפָּר	זָכָר[9]	נְקֵבָה	מִסְפָּר	זָכָר	נְקֵבָה
11	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה	16	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
12	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה	17	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה	18	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
14	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה	19	תִּשְׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה
15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה	20	עֶשְׂרִים	עֶשְׂרִים

For the numbers "eleven" and "twelve," the following forms also appear: עַשְׁתֵּי עָשָׂר *eleven m* and עַשְׁתֵּי עֶשְׂרֵה *eleven f*, שְׁנֵי עָשָׂר *twelve m* and שְׁתֵּי עֶשְׂרֵה *twelve f*. For groups of ten, refer to the following table:

10	עֶשֶׂר	60	שִׁשִּׁים
20	עֶשְׂרִים	70	שִׁבְעִים
30	שְׁלֹשִׁים	80	שְׁמֹנִים
40	אַרְבָּעִים	90	תִּשְׁעִים
50	חֲמִשִּׁים	100	מֵאָה

Thus מֵאָה כֶּסֶף would mean *100* [*pieces of*] *silver*. Higher numbers include אֶלֶף *thousand* and רִבָּבָה *ten thousand* or *multitude*. Thus אַלְפַּיִם אִישׁ would mean *two thousand men* (note the dual). In compound numbers, the highest unit generally appears first ("thousands" before "hundreds"): שְׁלֹשׁ מֵאוֹת וּשְׁלֹשֶׁת אֲלָפִים *303,000* (see *IBH* §182).

[9] זָכָר *male* [used here to designate the masculine form of word]; נְקֵבָה *female* [i.e., feminine form of word].

10.1.ד. Snapshot of piel בְּנָיָן, sample weak verbs: קטל conjugation

The piel בְּנָיָן: III-guttural and III-א verbs in the קטל conjugation

The piel spelling of III-guttural / III-ר verbs (such as ש.ל.ח and ש.ב.ר) resemble ל.מ.ד since they, too, display a pataḥ as *3ms* theme vowel (שִׁלַּח, שִׁבַּר). The III-ר verb ד.ב.ר, however, is spelled דִּבֶּר in *3ms*.

In the case of III-א verbs such as **נ.שׂ.א**, the second consonant is followed by a **ṣērê** throughout, as in **נִשֵּׂא** (except where a sheva persists in *3fs* and *3cpl*).

Piel קטל of III-א נ.שׂ.א	
נִשֵּׂאתִי I raised high	נִשֵּׂאנוּ we raised high
נִשֵּׂאתָ you raised high *ms*	נִשֵּׂאתֶם you raised high *mpl*
נִשֵּׂאת you raised high *fs*	נִשֵּׂאתֶן you raised high *fpl*
נִשָּׂא he raised high	נָשְׂאוּ they raised high
נִשְׂאָה she raised high	

Piel קטל of III-guttural / III-ר ש.ל.ח	
שִׁלַּחְתִּי I set free	שִׁלַּחְנוּ we set free
שִׁלַּחְתָּ you set free *ms*	שִׁלַּחְתֶּם you set free *mpl*
שִׁלַּחְתְּ you set free *fs*	שִׁלַּחְתֶּן you set free *fpl*
שִׁלַּח he set free	שִׁלְּחוּ they set free
שִׁלְּחָה she set free	

The piel of ש.ב.ר would resemble ש.ל.ח above.

The piel בְּנָיָן: Polel verbs in the קטל conjugation

One further piel verb pattern is worth noting. The piel of hollow verbs sometimes will double the final radical, rather than doubling the middle ו. This בְּנָיָן is known as "polel" (from פ.ל.ל) rather than "piel" (from פ.ע.ל). This parallels what happens with geminate verbs, since the last two radicals are identical. **Polel, therefore, serves as piel for geminate and hollow verbs**.

The most common hollow polel verb is ר.ו.מ. In qal it means *to be high*; in polel it can mean *to exalt* or *extol*.[10] A common geminate verb is ס.ב.ב. In qal it means *to go around*, *to surround*. The polel meaning is similar: *to surround*, *envelop*.

Polel קטל for geminate verbs ס.ב.ב	
סוֹבַּבְתִּי I surrounded	סוֹבַּבְנוּ we surrounded
סוֹבַּבְתָּ you surrounded *ms*	סוֹבַּבְתֶּם you surrounded *mpl*
סוֹבַּבְתְּ you surrounded *fs*	סוֹבַּבְתֶּן you surrounded *fpl*
סוֹבֵב he surrounded	סוֹבְבוּ they surrounded
סוֹבְבָה she surrounded	

Polel קטל for hollow verbs ר.ו.מ	
רוֹמַמְתִּי I exalted	רוֹמַמְנוּ we exalted
רוֹמַמְתָּ you exalted *ms*	רוֹמַמְתֶּם you exalted *mpl*
רוֹמַמְתְּ you exalted *fs*	רוֹמַמְתֶּן you exalted *fpl*
רוֹמֵם he exalted	רוֹמְמוּ they exalted
רוֹמְמָה she exalted	

10.2.ד. Explanation and activity: "I will surely sacrifice oxen abundantly." זַבֵּחַ אֲזַבֵּחַ אֲלָפִים:

The piel בְּנָיָן: III-guttural, III-א, hollow, and geminate verbs in the יקטל conjugation

In the יקטל conjugation, piel verbs meriting special comment include III-guttural as well as the subset III-א. As mentioned earlier, III-guttural piel verbs such as ש.ל.ח *to set free* or *send away* and ז.ב.ח *to sacrifice repeatedly* or *in large quantity* depart from the strong verb pattern. The III-guttural verb

[10] Certain verbs containing a middle consonant of ו also contain a III-ה/י. Among these are צ.ו.ה/י and ק.ו.ה/י. They follow the III-ה/י pattern for piel spelling rather than the hollow verb pattern.

employs a pataḥ following the second radical. So we find אֲשַׁלַּח *I will set free* rather than אֲשַׁלֵּחַ‡. The verb ז.ב.ח will behave in the same manner.[11]

Among III-א piel verbs we find מ.ל.א *to fill* and ט.מ.א *to defile*. The only element of the III-א conjugation that changes is the *2/3 fpl* form, as in תְּמַלֶּאנָה *you will fill* (*2/3 fpl*). Note the segol after the second radical (instead of a ṣērê, as in תְּשַׁלֵּמְנָה).

Piel יקטל of III-א	
מ.ל.א	
אֲמַלֵּא I will fill	נְמַלֵּא we will fill
תְּמַלֵּא you will fill *ms*	תְּמַלְּאוּ you will fill *mpl*
תְּמַלְּאִי you will fill *fs*	תְּמַלֶּאנָה you will fill *fpl*
יְמַלֵּא he will fill	יְמַלְּאוּ they will fill m*pl*
תְּמַלֵּא she will fill	תְּמַלֶּאנָה they will fill *fpl*

Piel יקטל of III-guttural	
שׁ.ל.ח	
אֲשַׁלַּח I will set free	נְשַׁלַּח we will set free
תְּשַׁלַּח you will set free *ms*	תְּשַׁלְּחוּ you will set free *mpl*
תְּשַׁלְּחִי you will set free *fs*	תְּשַׁלַּחְנָה you will set free *fpl*
יְשַׁלַּח he will set free	יְשַׁלְּחוּ they will set free *mpl*
תְּשַׁלַּח she will set free	תְּשַׁלַּחְנָה they will set free *fpl*

As noted earlier, for geminate and hollow verbs the piel בְּנָיִן is known as "polel." Polel verbs in the יקטל conjugation follow the patterns shown below for ס.ב.ב and ר.ו.מ. In the polel בְּנָיִן these verbs mean respectively *to surround* and *to exalt*.

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[11] We would expect III-ר verbs to mimic III-guttural verbs in the יקטל just as they do in the קטל. Instead, we find that the יקטל of III-ר verbs follow so-called strong verbs instead. Thus note the ṣērê in אֲדַבֵּר *I will speak* (not אֲדַבַּר‡), and similarly אֲשַׁבֵּר *I will shatter* (not אֲשַׁבַּר‡). These resemble the strong verb spelling found in אֲשַׁלֵּם *I will fulfill* or אֲבַקֵּשׁ *I will seek*.

Polel יקטל for geminate verbs ס.ב.ב	
אֲסוֹבֵב I will surround	נְסוֹבֵב we will surround
תְּסוֹבֵב you will surround *ms*	תְּסוֹבְבוּ you will surround *mpl*
תְּסוֹבְבִי you will surround *fs*	תְּסוֹבֵבְנָה you will surround *fpl*
יְסוֹבֵב he will surround	יְסוֹבְבוּ they will surround *mpl*
תְּסוֹבֵב she will surround	תְּסוֹבֵבְנָה they will surround *fpl*

Polel יקטל for hollow verbs ר.ו.מ	
אֲרוֹמֵם I will exalt	נְרוֹמֵם we will exalt
תְּרוֹמֵם you will exalt *ms*	תְּרוֹמְמוּ you will exalt *mpl*
תְּרוֹמְמִי you will exalt *fs*	תְּרוֹמֵמְנָה you will exalt *fpl*
יְרוֹמֵם he will exalt	יְרוֹמְמוּ they will exalt m*pl*
תְּרוֹמֵם she will exalt	תְּרוֹמֵמְנָה they will exalt *fpl*

10.3.א. Explanation and activity: "...To speak peace to your (*ms*) servants" ...לְדַבֵּר שָׁלוֹם לַעֲבָדֶיךָ

The piel בִּנְיָן: Infinitives absolute

Infinitives absolute for some weak verbs differ from the spelling of infinitives construct. Where the piel infinitive absolute differs from the infinitive construct, the piel infinitive construct has been added in parentheses.

קַוֵּה (קַוּוֹת)	to wait, hope	נַשֵּׂא (נַשֵּׂא)	to raise high	כַּסֵּה (כַּסּוֹת)	to cover	בַּקֵּשׁ	to seek
רוֹמֵם[12]	to exalt	עַנֵּה (עַנּוֹת)	to oppress	כַּפֵּר	to cover, atone	בָּרֵךְ	to bless
רַחֵם	to show compassion	צַוֵּה (צַוּוֹת)	to command	לַמֵּד	to teach	גַּלֵּה (גַּלּוֹת)	to reveal
שַׁלַּח (שַׁלַּח)	to set free, send off	קַדֵּשׁ	to sanctify	מַלֵּא (מַלֵּא)	to fill	דַּבֵּר	to speak

[12] רוֹמֵם is a polel infinitive absolute (not piel), since the piel for a hollow verb is known as "polel."

11.3.ב. Explanation: "So Jonah fortified himself." וַיִּתְחַזֵּק יוֹנָה׃

The hitpolel בִּנְיָן and various infrequently-occurring בִּנְיָנִים

When formed from a hollow verb, the hitpael is known as a "**hitpolel**" form. Below you will find hitpolel examples from ר.ו.מ, both in קטל and in יקטל conjugations.

Hitpolel קטל ק.ו.מ	
הִתְקוֹמַמְתִּי I raised myself up	הִתְקוֹמַמְנוּ we raised ourselves up
הִתְקוֹמַמְתָּ you raised yourself up *ms*	הִתְקוֹמַמְתֶּם you raised yourself up *mpl*
הִתְקוֹמַמְתְּ you raised yourself up *fs*	הִתְקוֹמַמְתֶּן you raised yourself up *fpl*
הִתְקוֹמֵם he raised himself up	הִתְקוֹמְמוּ they raised themselves up
הִתְקוֹמְמָה she raised herself up	

Hitpolel יקטל ק.ו.מ	
אֶתְקוֹמֵם I will raise myself up	נִתְקוֹמֵם we will raise ourselves up
תִּתְקוֹמֵם you will raise yourself up *ms*	תִּתְקוֹמְמוּ you will raise yourselves up *mpl*
תִּתְקוֹמְמִי you will raise yourself up *fs*	תִּתְקוֹמַמְנָה you will raise yourselves up *fpl*
יִתְקוֹמֵם he will raise himself up	יִתְקוֹמְמוּ they will raise themselves up *mpl*
תִּתְקוֹמֵם she will raise herself up	תִּתְקוֹמַמְנָה they will raise themselves up *fpl*

Several בִּנְיָנִים occur relatively infrequently. The following description will provide a brief introduction to these forms.[13]

Poʿel (active), poʿal (passive), and hitpoʿel (reflexive) בִּנְיָנִים. A small number of verbs belong to a group that—on one level—appears related to the בִּנְיָן trio of **piel** (active), **pual** (passive), and **hitpael**

[13] For further information concerning rare בִּנְיָנִים, cf. Joüon §59 and GKC §55.

(reflexive). Yet this group uses a slightly different vowel pattern, resulting in a new trio of בִּנְיָן names: **poʿel** (active), **poʿal** (passive), and **hitpoʿel** (reflexive).

As a sample poʿel verb, consider the verb "שֹׁרֵשׁ" *it took root* [*in soil*]. Notice the ḥolem-ṣērê vowel pattern in שֹׁרֵשׁ, similar to the בִּנְיָן name "**poʿel**." Incidentally, the poʿel verb שֹׁרֵשׁ *it took root* operates in addition to a piel verb of the same root word. The piel verb "שֵׁרֵשׁ" means *he rooted out*.

For passive, the **poʿal** בִּנְיָן is used, spelled שׁוֹרַשׁ *it was rooted*. For reflexive, the **hitpoʿel** בִּנְיָן is used, spelled הִתְשֹׁרֵשׁ *it rooted itself*.

Paʿlel (alternatively "palal," active), puʿlal (passive), and hitpaʿlel (reflexive). Belonging to this trio we find verbs such as שַׁאֲנַן *he was at rest* (ש.א.נ, paʿlel), אֻמְלַל *it faded* (א.מ.ל, puʿlal), and יִשְׁתַּקְשְׁקוּן *they rush about* (ש.ק.ק, hitpaʿlel).

Pilpel (active), polpal (passive), and hitpalpel (reflexive). Illustrative of this trio is the verb ג.ל.ל, as in גִּלְגֵּל *he rolled* (pilpel), גָּלְגַּל *it was rolled* (polpal, not attested for ג.ל.ל), and הִתְגַּלְגֵּל *he rolled himself down* (hitpalpel).

Peʿalʿal (פְּעַלְעַל, active). For the verb ח.מ.ר, in addition to the qal בִּנְיָן (meaning *to foam up*) we find חֲמַרְמָרוּ *they had fermented* (figurative description of deep inner distress, Lam. 1:20). This form is classed as the "peʿalʿal" בִּנְיָן, characterized by reduplication of the last two consonants. The verb ס.ח.ר offers another example, in the qal בִּנְיָן meaning *to pass through* a region, while in the peʿalʿal בִּנְיָן it can describe a heart that is *throbbing violently*.

Syntax Summary

אֵיךְ אֲדַבֵּר[a] כִּבְנֵי יִשְׂרָאֵל:

Refer to a bulleted topic to learn the customary word-order of a basic expression.

to speak, *piel* ד.ב.ר[a]

This section provides a brief overview of principles governing word-order (syntax) for several of the more commonly-occurring types of phrases.[1] The standard or "unmarked" formulation is given first. Where a variant word order would mark a different part of a phrase for special focus, a separate explanation and example will appear, labeled "marked."

Examples are drawn both from model expressions appearing earlier in the textbook and also from the Hebrew Bible. If you wish to review more detailed explanations or additional examples, references will direct you to relevant sections in the main portion of the textbook.

The main topics presented here include the following:

- adjectives
- commands
- conditional clauses
- negations
- participles
- responses to questions
- verbal clauses (i.e., clauses with a finite verbal form)
- verbless clauses (i.e., clauses lacking a finite verbal form)

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[1] For more information, consider exploring works such as Bruce Waltke and Michael O'Connor's *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990), Ronald Williams' *Hebrew Syntax: An Outline* (3rd ed.; Toronto: University of Toronto, 2007)*, The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, ed. Cynthia Miller (Winona Lake, Indiana: Eisenbrauns, 1999), or Takamitsu Muraoka's *Emphatic Words and Structures in Biblical Hebrew* (Leiden: Brill, 1985).

Adjectives

(1) Attributive use (forming a descriptive phrase, but not a sentence). The noun always appears before the adjective. The adjective agrees with noun in gender, number, and definiteness (§2.3.ב.).

הָאֳנִיָּה הַגְּדוֹלָה *the large ship*

(2) Predicative use (forming a verbless sentence). When the noun appears before its anarthrous[2] predicate adjective, the clause is unmarked. The adjective will agree with the noun in gender and number (§2.3.ו.).

הָאֳנִיָּה יְבֵשָׁה׃ *The ship is dry.*

וְהוּא עָיֵף׃ *And he was weary* (Gen 25:29).

Marked: The adjective receives focus when it precedes the noun.[3] (If both noun and adjective lack the article, this structure will resemble an attributive adjective phase.)

יְבֵשָׁה הָאֳנִיָּה׃ ***Dry** is the ship.*

כִּי עָיֵף אָנֹכִי...׃ *For I am* [***so***] ***weary**...* (Gen 25:30).

רַב הָעָם...׃ ***Numerous** are the people...* (Judg. 7:2).

Commands

(1) Imperative-plus-imperative series. When two or more imperatives are grouped together and joined by ו they convey simultaneous action, not sequential action (called "coordinated" imperatives, §9.1.ד.).

לֵךְ וְקִבְצִי ׃ *Go and* [simultaneously] *gather.*

(2) Imperative followed by a vav-conversive וקטל. When an imperative is followed by a vav-conversive וקטל, the latter operates as an imperative and is sequential (§9.1.ד.).

לֵךְ וְקִבְצִי אֶת־כָּל־אַנְשֵׁי־נִינְוֵה
וְעָמַדְתְּ לִפְנֵיהֶם׃

Go and [simultaneously] *gather all the men of Nineveh **and** **[afterward]** stand before them.*

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[2] Without an article.

[3] T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 15.

(3) Volitive followed by a vav-copulative ויקטל. When a volitive form is followed by a וְיִקְטֹל form (vav-copulative, distinct from וַיִּקְטֹל), that וְיִקְטֹל represents an indirect volitive (sometimes referred to as an "indirect jussive"). For an example, please refer to section 4.2 under "Verbal Clauses," below.

Conditional clauses

(1) Simple conditional clauses ("real"), present or future. A יקטל will typically govern the protasis, with a וקטל form leading the apodosis (§7.3.ז.).

אִם־תּוּכַל לְעָזְרֵנוּ וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ: *If you are able to help us, then we will obey your God.*

(2) Simple conditional clauses ("real"), past. When the conditional perspective looks to the past, the protasis will employ a קטל form rather than a יקטל.

אִם־שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ...: *If we had forgotten the name of our God…* (Ps. 44:21).

(3) Contrary to fact ("irreal"), past. The protasis often will be signaled by לוּלֵא in place of אִם. A קטל form will follow. The apodosis similarly will employ a קטל form (§6.5.א., part 1).

כִּי לוּלֵא הִתְמַהְמָהְנוּ כִּי־עַתָּה שַׁבְנוּ זֶה פַּעֲמָיִם: *If we had not delayed, by now we would have gone back twice* (Gen. 43:10).

Construct chains

(1) Last member indefinite. When the last member is indefinite, all preceding members are indefinite (§2.1.ה.).

כִּסֵּא־מֶלֶךְ ***a*** *chair of* ***a*** *king* (***a*** *king's chair*)

(2) Last member definite. When the last member is definite, all preceding members are definite (§2.1.ה.).

כִּסֵּא־הַמֶּלֶךְ ***the*** *chair of* ***the*** *king* (***the*** *king's chair*)

(3) A proper noun (name) as last member. A proper noun does not require the definite article to be definite (§2.1.ה.).

בְּנֵי יִשְׂרָאֵל ***the*** *sons* (or *people*) *of Israel*

(4) Adjectives in a construct chain. Adjectives may not appear between nouns linked by a construct connection. Thus an adjective modifying the first member of the chain will not appear until after the last member (first example below, cf. §2.5.ו.). Noun-adjective concord is important to notice. Observe the difference between these examples.

כְּלִי הָאֲבָנִים הַגָּדוֹל *the big bag of rocks*

כְּלִי הָאֲבָנִים הַגְּדֹלוֹת *the bag of big rocks*

...וַעֲטֶרֶת זָהָב גְּדוֹלָה...: *...and a large crown of gold...* (Esth. 8:15).

(5) Less common cases.

(5.1) First member indefinite, despite definiteness of last member. Occasionally context will recommend that a first member should be translated as indefinite, even though the last member is definite (§2.1.ה. [n.]).

אִישׁ הָאֲדָמָה ***a*** *man of* ***the*** *land* (referring to Noah, Gen. 9:20)

(5.2) A compound first-member clause. Occasionally the "first member" may consist of multiple parallel nouns joined with a conjunction, resulting in a phrase "(A and B) of C," rather than the customary "A of B of C" (§2.1.ה.).

כִּסֵּא וְשֻׁלְחַן יוֹנָה *the chair* [*of Jonah*] ***and*** *the table of Jonah*

...בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה...: *...by the gazelles* [*of the field*] ***or*** *by the deer of the field* (Song 2:7).

(5.3) A compound last-member clause. Occasionally the "last member" may consist of multiple parallel nouns joined with a conjunction, resulting in a phrase "A of (B **and** [of] C)" (§2.1.ה.).

...עֹשֵׂה שָׁמַיִם וָאָרֶץ: *...the maker of heaven* ***and*** [*the maker of*] *the earth* (Ps. 115:15).

...וּכְלֵי זָהָב וָכָסֶף...: *...and vessels of gold* ***and*** [*vessels of*] *silver...* (2 Chron. 24:14).

...וְדַם פָּרִים וּכְבָשִׂים וְעַתּוּדִים לֹא חָפָצְתִּי: *...and in blood of bulls* ***and*** [*blood of*] *sheep* ***and*** [*blood of*] *goats I take no delight* (Isa. 1:11b).

Negations

(1) Negation of isolated words

(1.1) Negation of isolated adjective with לֹא. Directly precede an isolated word such as an adjective with לֹא to negate it (§2.3.ד.).

אֳנִיָּה לֹא גְדוֹלָה *a ship that is **not large***

(1.2) Negation of isolated noun with אֵין. Follow an isolated noun with אֵין plus a pronominal suffix referring to the noun (§2.3.ד.). The relative pronoun אֲשֶׁר may appear between the noun and the negation.

אֳנִיָּה [אֲשֶׁר] אֵינֶנָּה גְדוֹלָה ***not a ship** that is large*

(1.3) Negation of isolated noun with בְּלִי. Precede an isolated noun with בְּלִי to convey the absence or lack of that commodity. בְּלִי occurs primarily in poetry, and is related to בִּלְתִּי (§7.3).

בְּלִי־מַיִם ***without** water*

(2) Negation of infinitives construct

(2.1) Negation of infinitives construct with אֵין. When אֵין negates an infinitive construct, it conveys the absence of that commodity or the inability to experience it (§3.1.א.).

לָבוֹשׁ וְאֵין־לְחֹם לוֹ...: *"[One] clothes [himself] but there is **no warmth** for him"* (Hag. 1:6).

(2.2) Negation of infinitives construct with לֹא. When לֹא negates an infinitive construct, it indicates that "not this activity, but some other activity" pertains to the remainder of the sentence (§3.1.א.). Often לֹא with an infinitive construct conveys an inability to perform that activity, not simply its absence (see example from Judges 19).

לֹא מֵרֻבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בָּכֶם...: *It was **not because of your being-more-numerous** than all peoples, that the Lord was attached to you* [*but for a different reason*] (Deut. 7:7).

רוּחַ ... לוֹא לִזְרוֹת וְלוֹא לְטָהֵר: *...a wind... **neither for winnowing nor for cleansing*** [*but for some other purpose*] (Jer. 4:11).

כִּי לֹא לְהוֹרִישׁ אֶת־יוֹשְׁבֵי הָעֵמֶק...: *...for it* [the tribe of Judah] *was **unable to dispossess** the inhabitants of the plain* (Judg. 1:19)

(2.3) Negation of infinitives construct with בְּלִתִּי or לְבִלְתִּי. Similar to negating a noun with בְּלִי (*without*…, see section 1.3), the related term בְּלִתִּי or לְבִלְתִּי can negate an infinitive construct. הוֹעִיל in the example below from Jer. 7:8 is a hifil infinitive construct from י.ע.ל *to gain profit* or *benefit*.

הִנֵּה אַתֶּם בֹּטְחִים לָכֶם עַל־דִּבְרֵי הַשֶּׁקֶר לְבִלְתִּי הוֹעִיל׃ — *Behold: you are putting your trust in deceptive words—without deriving any profit* (Jer. 7:8).

(3) Negation of verbal clauses

(3.1) Negation of indicative verbal clauses. Directly precede the indicative verbal expression with לֹא in order to negate it (§§1.3.ג., 4.3.א.).

לֹא יָדַעְתִּי…׃ — *I do not know* (Gen. 4:9).

וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל…׃ — *Never again shall all flesh be cut off by the waters of the flood* (Gen. 9:11).

(3.2) Negation of command forms

(3.2.1) Legislative prohibition. To issue a **legislative** prohibition, precede a יקטל form with לֹא (§9.5.ב.).

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ…׃ — *But from the tree of the knowledge of good and evil you must not eat…* (Gen. 2:17).

וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל…׃ — *Never again shall all flesh be cut off by the waters of the flood* (Gen. 9:11).

(3.2.2) Urgent prohibition. To issue an **urgent** prohibition, precede a jussive form with אַל־ (9.5.א.).

…אַל־תִּירְאוּ…׃ — *…Do not be afraid…* (Deut. 20:3).

(4) Negation of verbless clauses

(4.1) Negation of verbless clauses involving a noun, an adjective, or a prepositional phrase. To indicate nonexistence, directly precede the verbless expression with אֵין (see first two examples below; cf. §1.1.ה.). To negate a quality, precede it with לֹא (third example below).

אֵין לִי אָבֶן: *I **do not have** a stone.*

אֵין מֶלֶךְ בְּיִשְׂרָאֵל...: *There was **no king** in Israel* (Judg. 21:25).

הוּא־בֵן לֹא חָכָם...: *He is an **unwise** son* (Hos. 13:13).

Marked: If the element to be negated precedes אֵין (or אַיִן), special attention is being drawn to that element. The absolute form אַיִן always follows the element it negates.

...וּמַיִם אַיִן לִשְׁתּוֹת: *...and there isn't* [*even any*] ***water** to drink!* (climactically concluding a list of deprivations, Num. 20:5).[4]

(4.2) Negation of verbless clauses consisting of a participle, using אֵין. When אֵין with a pronominal negates a predicative participle, the negation focuses on the subject (often pronominal), with less attention being drawn to the activity denoted by the participle (§3.1.א.).

וְאִם־אֵינְךָ מְשַׁלֵּחַ לֹא נֵרֵד...: *If **you**, on your part, are not sending* [*Benjamin with us to Egypt*]*, **we** cannot go down"* (Gen. 43:5).

...וְהַסְּנֶה אֵינֶנּוּ אֻכָּל: *Now as for the bush, it was not consumed* (Exod. 3:2).

אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן: ***I*** [*for my part*] *am not giving you straw* (Exod. 5:10).

(4.3) Negation of verbless clauses consisting of a participle, using לֹא. When לֹא negates a predicative participle, it focuses negation on the activity denoted by the participle, not on the subject (§§3.1.א., 3.3.ב.).[5] Translations given here are intentionally wooden, so that the distinct meaning may be seen more easily.

וְאֶדְעָה כִּי לֹא מְרַגְּלִים אַתֶּם...: *So I may know that you are **not** spying* [or *are not spies*] (Gen. 42:34). I.e., *Among the various activities you may be involved in, spying is **not** one of them.*

לֹא־נִפְלֵאת הִוא מִמְּךָ...: ***Too-difficult-for-you** is **not*** [*a characteristic of*] *it* (referring to God's commandment, Deut. 30:11).

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[4] Cf. וְאָדָם אַיִן in Gen. 2:5, and וְאִישׁ אֵין בָּאָרֶץ in Gen. 19:31.

[5] On the difference between negating a noun clause with אַיִן or with לֹא, see GKC §152d.

וְהוּא לֹא־שֹׂנֵא לוֹ...: *And he was **not** a **hater** of him* (describing a case of accidental homicide, Deut. 19:4).

לֹא־נֹפֵל אָנֹכִי מִכֶּם...: ***Not-inferior** is how I compare to you* (Job 12:3).

Participles

(1) Attributive use (forming a descriptive phrase, but not a sentence). As with attributive adjective phrases, the noun being modified will appear before its attributive participle. The participle will agree with the noun in gender, number, and definiteness (§3.2.ב.).

הַנָּבִיא הַשֹּׁתֶה מַיִם חָפֵץ לֶאֱכֹל לָחֶם: *The prophet **who is drinking** water* [not some other prophet] *desires to eat bread.*

(2) Predicative use (forming a verbless sentence). When forming a sentence, a participle typically will follow the subject (whether a noun or a pronoun), followed by any object or object phrase that may occur (§1.3.א.). Unless otherwise indicated by the context, such an expression will typically govern the present tense.

אֲנִי מְבַקֵּשׁ אָבֶן: *I am looking for a stone.*

Object marked: The object receives focus, if it the subject and participle (§§1.3.א. and 2.1.ז).

אָבֶן אֲנִי מְבַקֵּשׁ: ***A stone** is what I am looking for.*

קוֹל עַנּוֹת אָנֹכִי שֹׁמֵעַ: ***The sound of singing** is what I hear* [*not some other sound*] (Exod. 32:18).

...כִּי אַתָּה אַתֶּם מְבַקְּשִׁים...: *...since **that** is what you are seeking...* (Exod. 10:11).

Participle marked: In prose, the participle receives focus, when it precedes the subject (§4.2.ג.). When this sequence occurs in poetry, however, it may simply reflect stylistic variation, not focus (§10.2.י.).

שֹׁאֵל אֲנִי אִתְּךָ דָּבָר...: *I am **asking** you a question* (suggesting that for King Zedekiah to consult Jeremiah was noteworthy, Jer. 38:14).

Prepositional phrase marked: When a prepositional phrase appears before the the predicative participle (except circumstantial clauses), it may indicate that attention is being drawn to the prepositional phrase (§3.1.א.).

לָלֶכֶת אֲנִי חָפֵץ: — ***To travel*** *is what I desire* [*rather than desiring something else*].

עַל־דְּבַר הַכֶּסֶף הַשָּׁב בְּאַמְתְּחֹתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים...: — ***It is because of the silver*** *that returned to our sacks the first time, that we are being brought in…* (Gen 43:18).

Questions and responses

(1) Closed questions with fronted information. The particular information that is being sought may appear first in a question (§3.1.ה.).

הַלְהָרְגֵנִי אַתָּה אֹמֵר...: — ***Is killing-me*** *what you are intending?* (lit., *saying*, Exod. 2:14).

(2) Responses to closed (polar) questions

(2.1) Affirmative response to a closed question. An affirmative response to a polar question (a yes-no question using הֲ) may consist only of the queried information, rather than replying with a complete sentence.

הַאַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי: — *"Are **you** the man who spoke with my wife?" And he said, "**I** [am]"* (Judg. 13:11).

וֶאֱמַרְתֶּם־לָהּ הֲשָׁלוֹם לָךְ הֲשָׁלוֹם לְאִישֵׁךְ הֲשָׁלוֹם לַיֶּלֶד וַתֹּאמֶר שָׁלוֹם: — *"...and say to her, 'Are you well? Is your husband well? Is your son well?" And she said, "**Well**"* (2 Kings 4:26).

אִם־יִגַּע טְמֵא־נֶפֶשׁ בְּכָל־אֵלֶּה הֲיִטְמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמָא: — *"If one who is unclean by touching a dead body were to touch any of these* [various foods named in previous verse]*, would it become unclean?" And the priests replied, "**Unclean**"* (Hag. 2:13).

(2.2) Negative response to a closed question. A negative response to a polar question may consist only of לֹא or אֵין.

...הֲיִקְדָּשׁ וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא:	*"...would it become holy?" And the priests replied, "**No**"* (Hag. 2:12).
וְהָיָה֮ אִם־אִ֣ישׁ יָבֹוא֒ וּשְׁאֵלֵךְ֙ וְאָמַ֔ר הֲיֵ֥שׁ־פֹּ֖ה אִ֑ישׁ וְאָמַרְתְּ֖ אָֽיִן:	*"Now if anyone comes and asks you, 'Is anyone here?' then you are to say, '**No** [lit., *there is no one*]'"*(Judg. 4:20).

(3) Responses to open questions

(3.1) Unmarked response to an open question. An unmarked response will begin with with the known information, followed by new information. In this example, the known information is designated by the term אֵלֶּה.[6]

...מָה־אֵ֣לֶּה אֲדֹנִ֑י: וַיַּ֣עַן הַמַּלְאָךְ֩ וַיֹּ֨אמֶר אֵלַ֜י אֵ֣לֶּה אַרְבַּ֣ע רֻח֗וֹת הַשָּׁמַ֔יִם...:	*"What are these, my lord?" And the messenger replied to me, "These are the four winds of the heavens..."* (Zech. 5:4-5).

(3.2) Marked response to an open question. As with other forms of communication, a response to a question may locate the most salient information first (§3.1.ה.), thereby marking it. (This reply itself happens to consist of a rhetorical question, as Balaam explained to Balak why he uttered a blessing over Israel, not a curse.)

...הֲלֹא֩ אֵת֙ אֲשֶׁ֣ר יָשִׂ֔ים יְהוָ֖ה בְּפִ֑י אֹתֹ֥ו אֶשְׁמֹ֖ר לְדַבֵּֽר:	*"...**Is not that which the LORD places in my mouth**—something I must take care to speak?"* (Num. 23:11).

[6] Regarding the categories of "known information" and "new information," 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" also in *The Verbless Clause in Biblical Hebrew*, 218–220.

Verbal clauses

(1) With קטל forms. Begin with the קטל verb (and any negation that must precede the verb), followed by subject, object, and any adverbial component (§6.1.ג.).

הָלַךְ הָעֶבֶד אֶל־נִינְוֵה: *The servant **went** to Nineveh.*

Marked: A prepositional phrase is marked when it appears before the verb.

אֶל־נִינְוֵה הָלַךְ הָעֶבֶד: *It was **to Nineveh** that the servant went.*

(2) With יקטל forms. For the indicative, place the יקטל verb in second position, preceded by one of the following: the subject (if expressed), an object phrase, the negative particle לֹא, or by a word such כִּי. Instead to lead with a יקטל form would convey a jussive meaning, not indicative (§4.1.ג.).

הָעֲבָדִים יִשְׁמְעוּ אֶת־הָאֳנִיָּה: *The servants will guard the ship.*

Marked: When any term other than the subject appears before the verb, it enjoys a degree of focus. This example shows the object being marked since it precedes the יקטל verb (§4.3.ג.).

אֶת־הָאֳנִיָּה יִשְׁמְעוּ הָעֲבָדִים: ***The ship** is what the servants will guard.*

וְאֹתְךָ אֶקַּח...: *And **you** [are the one whom] I will take…* (the LORD indicates his selection of Jeroboam to lead Northern Israel, 1 Kings 11:37).

(3) With וקטל forms[7]

(3.1) וקטל as vav-conversive, serving as an apodosis. The apodosis of the conditional statement begins with the וקטל form (§7.3.ז.).

אִם... וְשָׁמַעְנוּ בְּקוֹל אֱלֹהֶיךָ: *If…**then we will obey** your God.*

Marked: If the need to focus attention on an object displaces the verb from first position in the apodosis, then the sequence will consist of ו followed by the object, with the verb trailing after—but employing the יקטל conjugation, not the וקטל conjugation.

אִם... וּבְקוֹל אֱלֹהֶיךָ יִשְׁמְעוּ: *If…then it is **your God** that we will obey.*

[7] Keep in mind that in a vav-conversive וקטל, the ו may not be separated from the remainder of the verb.

(3.2) וקטל as vav-conversive, serving as a sequential future. To express a sequence of future events, begin with a יקטל clause, then continue with one or more וקטל vav-conversive forms, each of which will be first in its clause (§8.2.ג.). Sometimes וקטל vav-conversive forms are labeled וְקָטַלְתִּי since *1cs* and *2ms* forms are accented on the ultima.

שׁוֹב אָשׁוּב אֶל־הַיָּם וְאָכַלְתִּי דָּג גָּדוֹל: *I will surely return to the sea, **and then** I will eat a great fish*.

Marked: When an object receives the focus, it will displace the verb from first position in the apodosis. Then the apodosis sequence will consist of ו followed by the object, with the verb trailing after—but employing the יקטל conjugation, no longer the וקטל conjugation.

שׁוֹב אָשׁוּב אֶל־הַיָּם וְדָג גָּדוֹל אֹכַל: *I will surely return to the sea, and **a great fish** is what I will eat*.

(3.3) וקטל as vav-copulative. To express simultaneous or parallel past action, begin with קטל, then follow with וקטל (not vav-conversive וְקָטַלְתִּי, although many וְקָטַלְתִּי forms will be spelled the same as a וְקָטַלְתִּי form; §7.4.ב.).

חָטְאוּ וְעָשׂוּ אֶת־הַמַּעֲשֶׂה הָרַע הַזֶּה: *They **sinned and committed** this evil deed.*

(4) With ויקטל forms[8]

(4.1) ויקטל as vav-conversive. Most ויקטל forms will be vocalized on the וַיִּקְטֹל pattern (distinct from וְיִקְטֹל), and so will be vav-conversive forms. Such a form will appear first in its own clause. Yet it may be preceded by וַיְהִי (as in the 2 Kings 6 example, below), by a קטל form, or by another וַיִּקְטֹל form. A וַיִּקְטֹל form in such a series will be sequential, following prior elements either logically or chronologically (§§7.1.א, ו, 8.2.ג.).

אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא...: *Your voice I heard in the garden, and **then I became afraid**...* (Gen. 3:10).

[8] Just as with vav-conversive וְקָטַל forms, so also with וַיִּקְטֹל forms the ו may not be separated from the remainder of the verb.

Often a narrative episode will begin with a sequence like this: (a) וַיְהִי, (b) preposition plus infinitive construct , and (c) a ויקטל form. Other elements can easily be included in this sequence, such as the object "Samaria" and the subject "Elisha" in the example below.

וַיְהִי֙ כְּבֹאָ֣ם שֹׁמְרוֹן֮ וַיֹּ֣אמֶר אֱלִישָׁע֒ יְהוָ֗ה פְּקַ֤ח אֶת־עֵינֵי֙־אֵ֣לֶּה וְיִרְא֔וּ...:

***Now it happened** as they **entered** Samaria, Elisha **said**, "O Lord, open these eyes so they may see..."* (2 Kings 6:20).

Marked: When the verb is negated, or when an element such as an object receives the focus, it will prevent use of a ויקטל form since it no longer occupies first position in its clause. Then the sequence will consist of ו followed by the new first-element, with the verb trailing after. Note that the verb will be in the קטל conjugation, no longer the ויקטל conjugation (§7.1.ד., 7.2.א.).

...וַיְבַקְשׁוּ֙ וְלֹ֣א מָצָ֔אוּ וַיָּשֻׁ֖בוּ יְרוּשָׁלָֽ͏ִם׃

*...so they searched **but did not find** [Ahimaaz and Jonathan], and then they returned to Jerusalem* (2 Sam. 17:20).

(4.2) ויקטל as יְקָטֵל with vav-copulative. When a ויקטל is a vav-copulative form it will be vocalized on the וְיִקְטֹל pattern (distinct from וַיִּקְטֹל). Such a form will appear first in its own clause. When a prior clause presents a volitive form, the וְיִקְטֹל represents an indirect volitive (sometimes called an "indirect jussive," cf. §9.4.א.).

שְׁאַ֤ל אֶת־נְעָרֶ֙יךָ֙ וְיַגִּ֣ידוּ לָ֔ךְ וְיִמְצְא֥וּ הַנְּעָרִ֖ים חֵ֣ן בְּעֵינֶ֑יךָ...:

*Ask your young men and they will report to you, **and so may the young men** [i.e., David's] **find favor** in your sight* (1 Sam. 25:8b).

Verbless clauses

(1) Negation of verbless clauses. See Negation: Negation of verbless clauses, above.

(2) Verbless clauses with nominal elements. A verbless clause often will consist of two parts: **known** information and **new** information.[9] The **known** information is regarded as the subject, with the **new** information serving as predicate. In the statement שְׁמִי יוֹנָה, the term שְׁמִי comprises the known information, and consequently operates as subject. The new information is יוֹנָה, and operates as the predicate.

[9] Regarding known information and new information, see Muraoka, "The Tripartite Nominal Clause Revisited," and Niccacci, "Types and Functions of the Nominal Sentence," cited under "Questions and responses," above.

An unmarked expression will give the **known** information first (the subject), followed by the **new** information (the predicate; cf. §2.3.ז.).

שְׁמִי יוֹנָה׃ *My name is Jonah.*

Marked: When the predicate with its new information precedes the subject, it receives focus. In 1 Sam. 9:18, the new information consists of the fact that the very person standing before Saul happens to be the seer (Samuel) whom Saul is seeking. Thus when Samuel **begins** his answer to Saul's question (אֵי־זֶה בֵּית הָרֹאֶה׃ *Where is the seer's house?*) by supplying the **new** information (using the pronoun אָנֹכִי), that new information is marked by virtue of appearing in first position.

אָנֹכִי הָרֹאֶה...׃ ***I** am the seer* (1 Sam. 9:18).

יוֹנָה שְׁמִי׃ ***Jonah** is my name.*

נָבָל שְׁמוֹ וּנְבָלָה עִמּוֹ...׃ ***Nabal** is his name, and he keeps company with stupidity* (1 Sam. 25:25).

(3) Verbless clauses with prepositional phrase. A verbless clause involving a prepositional phrase typically will begin with the subject (a nominal element), placing the prepositional phrase second, as the predicate (§2.4.ב.). This is due to the fact that the prepositional phrase often will comprise the new information in the sentence, and as such would not appear first when the expression is unmarked.

וְהוּא בְמִצְרַיִם...׃ *And he was in Egypt* (2 Chron. 10:2).

וְהִנָּם לִפְנֵי מִזְבַּח יְהוָה׃ *And behold, they are in front of the altar of the Lord* (2 Chron. 29:19).

הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךְ הִנֵּה הוּא־לָךְ כְּסוּת עֵינַיִם...׃ *Behold, I have given your brother a thousand pieces of silver. Behold: it is for you a veil…* (Gen. 20:16).

Marked: When the speaker wishes to mark the new information provided by the prepositional predicate, the predicate will be moved to the front, thereby receiving focus. Note especially the difference between הוּא־לָךְ in Gen. 20:16 (above) and לָנוּ הֵם in Gen. 34:23 (below). Prepositional phrases in first position serving as circumstantial clauses do not signal focus, however.[10]

כִּי־אִתְּךָ אָנֹכִי וּבֵרַכְתִּיךָ...׃ *Indeed, **with-you** I am, and I will bless you…* (Gen. 26:24).

[10] T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew*, 14.

עָלַי קִלְלָתְךָ בְּנִי...: ***On me*** *may your curse land* (Gen. 27:13).

מִקְנֵהֶם וְקִנְיָנָם וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם...: *Their livestock, their property, and all their animals—will it* (lit., *they*) *not belong* ***to us****?* (Gen. 34:23).

...אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ: *...Do not be terrified and do not be dismayed, for* ***with-you*** *is the* LORD *your God, wherever you may go* (Josh. 1:9).

(4) Verbless clauses with predicate adjectives. See Adjectives: Predicative use, above.

(5) Verbless clauses with predicate participles. See Participles: Predicative use, above.

MASORETIC ACCENTS

הַטְּעָמִים[a]

The earliest commentary on the Hebrew Bible.

taste [*later:* accent], *m* טַעַם[a]

Jewish scribes who developed the Masorah (known as Masoretes) preserved their traditional pronunciation of the Hebrew Bible by outfitting the consonantal text with vowels. Through a second set of marks, known as טְעָמִים (*accents* or *cantillation marks*), they preserved intonation patterns for liturgical chanting of the text. Most accents mark the stressed syllable—a further aid to proper vocalization.[1] The work of the Masoretes took place during the sixth-to-ninth centuries CE.[2]

In addition to assisting liturgical chanting, accent marks simplify the task of casual reading as well. Attention to a few key marks allows us to detect phrase divisions even before grasping the meaning of the words. These phrase divisions, in turn, provide the earliest commentary on the text (see heading "Masoretic interpretation in Exodus 17," below).

Three steps for using the Masoretic accent system

Three initial steps will enable you to take advantage of the accent system.[3]

1. Begin by selecting **the appropriate group** of טְעָמִים, based on which book of the Bible you are reading. Notice the Accent Table, located at the end of this article. In the **left column** are accents used for "the twenty-one books" of the Hebrew Bible (sometimes classed as prose books, although many contain poetic material). Accents in the **right column** apply to the remaining three books: "the poetic books" of Psalms, Job, and Proverbs. These three books

[1] Exceptions are those accents labeled "prepositive" (which mark a syllable preceding the one that is stressed) and "postpositive" (which mark a syllable following the one that is stressed).

[2] For a brief explanation of the Masorah, see §8.1.ב. For more extensive information concerning the Masorah, see Aron Dotan, "Masorah," *Encyclopaedia Judaica* 13:603–56, and regarding accents, see Avigdor Herzog, "Masoretic Accents," 13:656–64.

[3] In addition to the Tiberian system of accents introduced here, two additional scribal traditions developed their own ways of representing vowels and accents: Babylonian and Palestinian.

may be represented by the acrostic תא״ם (from their names: תְּהִלִּים, אִיּוֹב, and מְשָׁלִים). As you will see below, many accents are shared by both groups.

2. Next, determine whether the accent is **conjunctive** (indicating that the accented word should be *joined to* the following word) **or disjunctive** (indicating that the accented word should be *separated from* the following word).

3. Third, identify **the relative strength** of a given accent. Accents are sequenced from stronger to weaker. Thus the disjunctive accent *silluq* with *sof pasuq* (׃, with *sof pasuq*) creates the **greatest separation** from the next word, while *legarmēh* (֜, #18 in the list for "The Twenty-one Books") signals the **weakest separation** from its ensuing word. Similarly, the conjunctive accent *munaḥ* (ֻ #19) would signal the **greatest connection** with the ensuing word, while *mayela* signals the **weakest connection** (ֽ #27).

Two closing observations help us grasp how accents operate.

(a) Each disjunctive accent produces only a dichotomy. That is, only two subsections result from a given disjunctive accent, not three or four subsections. Those two resulting subsections in turn will be marked so that each divides again into two segments, and so on. Due to this rule of dichotomy, occasionally it became necessary to apply a disjunctive accent even where there was no separation of thought (e.g., between two nouns in construct). By the time the process of marking is done, every word will have one accent, whether disjunctive or conjunctive.[4]

(b) Rules governing accents do not require that they be used in adjacent gradation. Cascading subdivisions may skip one or more accent gradations. Thus in the Exodus 17 example below we find an *ʾatnaḥ* accent (#2, in בַּעֲמָלֵק) and two *zaqēf parvum* accents (#5, in אֲנָשִׁים and הַגִּבְעָה), but neither a *segolta* (#3) nor a *šalšelet* (#4).

An example from prose: Exod. 17:9

Consider the following example from Exod. 17:9. It employs the marks for the "twenty-one" books. Notice that the accent in וַיֹּאמֶר aids correct pronunciation (accent the second syllable).

[4] Words joined by a maqqef generally form a single accentual unit. Concerning the double accents found in the Decalogue, see comment accompanying Selected Reading #15 (Exod. 20:4) in Unit 11.

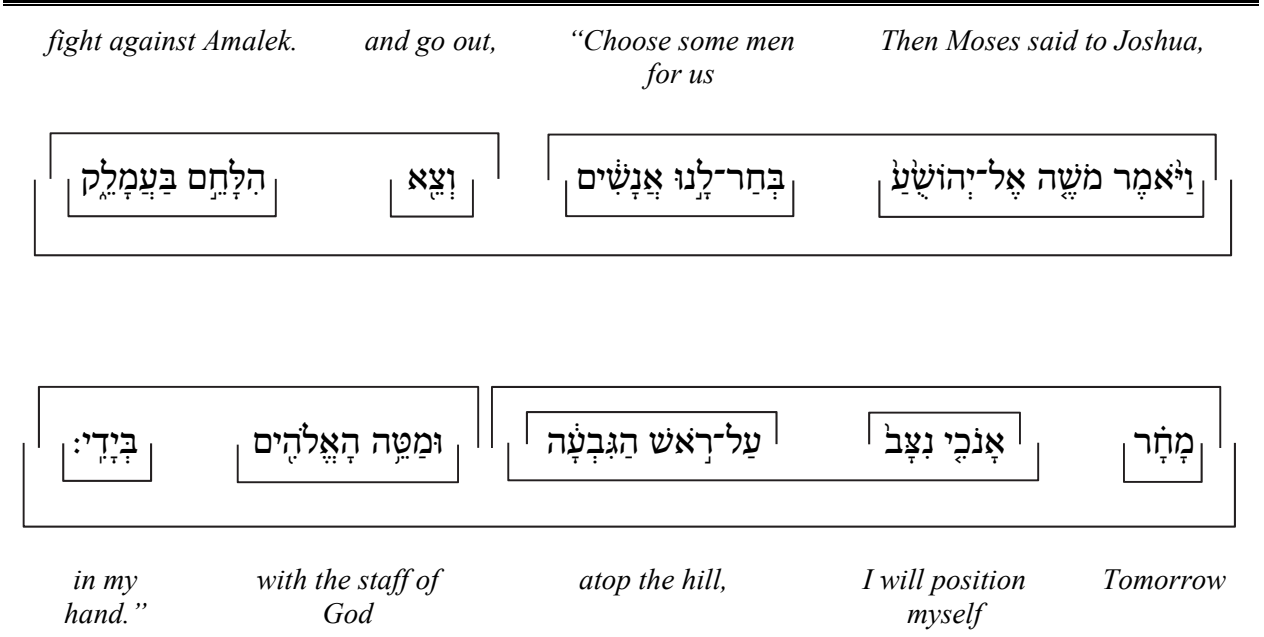
וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אֲנָשִׁים וְצֵא הִלָּחֶם בַּעֲמָלֵק מָחָר אָנֹכִי נִצָּב
עַל־רֹאשׁ הַגִּבְעָה וּמַטֵּה הָאֱלֹהִים בְּיָדִי׃

Then Moses said to Joshua, "Choose some men for us and go out, fight against Amalek. Tomorrow I will position myself atop the hill, with the staff of God in my hand."

Here again is the same text, enhanced with superscript and subscript numbers to ease recognition of accents (correlated with the Table of Accents, below). Subscript numbers signal disjunctive accents (#1–18), while superscript numbers refer to conjunctive accents (#19–27).

וַיֹּאמֶר[24] מֹשֶׁה[20] אֶל־יְהוֹשֻׁעַ[10] בְּחַר־לָנוּ[19] אֲנָשִׁים[5] וְצֵא[8] הִלָּחֶם[19] בַּעֲמָלֵק[2] מָחָר[7] אָנֹכִי[20] נִצָּב[10]
עַל־רֹאשׁ[19] הַגִּבְעָה[5] וּמַטֵּה[21] הָאֱלֹהִים[8] בְּיָדִי׃[1]

Nested lateral brackets in the next display reveal phrase grouping. The particular subordination of phrases presented here reflects the Masoretes' placement of stronger and weaker disjunctive accents.



Masoretic interpretation in Exodus 17

Earlier it was stated that Masoretic accents provide the first commentary on the text. In the above verse, for example, does "tomorrow" indicate when **Joshua** will fight, or when **Moses** will position himself?

Without accents the segment could be read with either meaning. But by marking בַּעֲמָלֵק *with Amalek* with a disjunctive accent known as *'atnaḥ* (instead of locating that accent in מָחָר) the Masoretes indicate

their interpretation that it was **Moses** who would take his position "tomorrow."[5] Here is the stichos again in translation, adding punctuation based on Masoretic accents (notice especially the semicolon): "Go out, fight against Amalek; tomorrow I will position myself atop the hill…."

Another interpretive use of Masoretic accents appears in Ps. 139:19a. Notice the vertical stroke (called a *paseq*) separating words in the phrase אִם־תִּקְטֹל אֱלֹוהַּ׀ רָשָׁע *If you would kill, O God,* [*the*] *wicked.* Since the *paseq* (and similarly the meteg ֽ and maqqef ־) has no musical value, it is not included in the Table of Accents. The *paseq* does, however, convey a degree of pause. If the *paseq* were lacking from Ps. 139:19, one might misinterpret the phrase as follows: *If you would kill the wicked god*.[6]

In some instances a *paseq* was introduced when words were repeated adjacently. With a *paseq* the copyist assured subsequent scribes that the exemplar (the originating copy) contained that same repetition—the fresh copy had not succumbed to dittography. Notice, for example, how a *paseq* is part of the compound *legarmēh* accent (#18) in the first of two mentions of Abraham's name: וַיֹּאמֶר אַבְרָהָם׀ אַבְרָהָם *then he said, "Abraham! Abraham!"* (Gen. 22:11). Taken alone, the conjunctive *munaḥ* (ֽ) would strongly urge the reader on (#19). But when combined with a *paseq* it produces the weakest of disjunctions (#18).

An example from poetry: Ps. 133:3

To move this exploration into poetry, consider an example from Psalm 133. Keep in mind that this selection will employ the accent marks assigned to Psalms, Job, and Proverbs.

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם׀ צִוָּה יְהוָה אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃

It is like the dew of Hermon that is descending upon the mountains of Zion, for there the LORD has commanded blessing, life forever.

Notice that the two words כְּטַל־חֶרְמוֹן *like the dew of Hermon* have only one accent since they are joined by a maqqef.

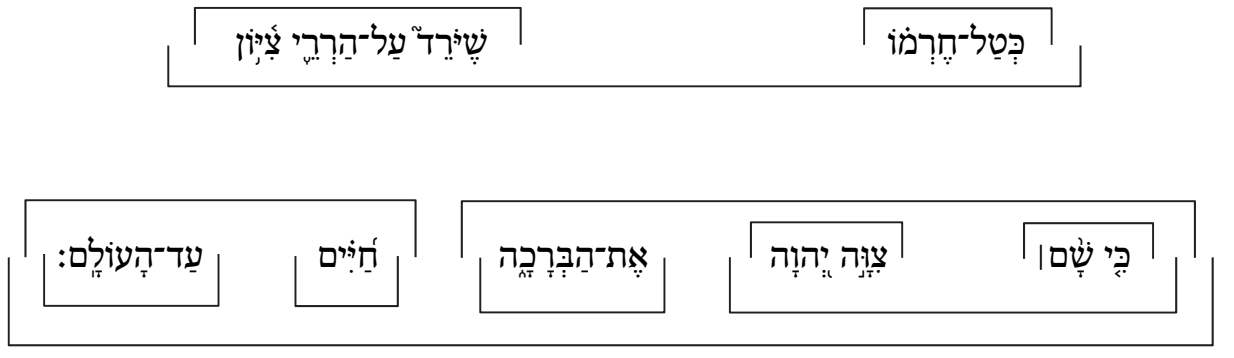
Here is the same verse again, with superscript (conjunctive) and subscript (disjunctive) numbers. See whether you can detect phrase divisions. Then compare with the lateral bracketing layout.

[5] Like בַּעֲמָלֶק, the word מָחָר also is marked by a disjunctive accent (*revia'*). But since the *'atnaḥ* in בַּעֲמָלֶק signals a greater disjunction than the *revia'* in מָחָר, the separation following בַּעֲמָלֶק is greater than the separation following מָחָר.

[6] Dotan, 641.

כְּטַל־חֶרְמוֹן4 שֶׁיֹּרֵד7 עַל־הַרְרֵי17 צִיּוֹן2 כִּי18 שָׁם|12 צִוָּה13 יְהוָה9 אֶת־הַבְּרָכָה3 חַיִּים5 עַד־הָעוֹלָם:1

that is descending upon the mountains of Zion, *It is like the dew of Hermon*



for there | *the LORD has commanded* | *[the] blessing:* | *life* | *forever.*

Masoretic interpretation in Psalm 133

Disjunctive accents bring particular focus to two separate concepts in Ps. 133:3. First, the *'atnaḥ* in הַבְּרָכָה *blessing* requires a pause at the end of the phrase, "for there the LORD has commanded blessing…." Located as it is toward the poem's close, this phrasing amplifies the word "blessing" to a level of exceptional value. As a result the "profound solidarity" earlier advocated by the poet either constitutes or facilitates nothing less than a divinely-ordained benefit of immense desirability.

Second, the *revia'* in חַיִּים *life* causes the reader to recognize חַיִּים as a specification of הַבְּרָכָה—this *blessing* is no less than *life itself*! So substantial a blessing should provide motive enough for one to pursue solidarity, but the poet has not quite finished the persuasive composition. For, you see, the sort of חַיִּים *life* that the LORD causes to issue out of solidarity is a life that extends עַד־הָעוֹלָם *forever*. Thus, through dramatic use of disjunctions the Masoretes recognize the poet as having crafted for solidarity a case that is both stout enough to silence naysayers and winsome enough to convince any doubters.

Accent Table[7]

The "21" Books

A. Disjunctive Accents

1.	׃	*Silluq* with *sof pasuq*	דָּבָר׃
2.	֑	*ʾAtnaḥ*	דָּבָ֑ר
3.	֒	*Segolta* (postpositive)	דָּבָ֒ר
4.	׀ ֓	*Šalšelet*	דָּבָ֓ר׀
5.	֔	*Zaqēf parvum*	דָּבָ֔ר
6.	֕	*Zaqēf magnum*	דָּבָּ֕ר
7.	֖	*Reviaʿ*	דָּבָ֖ר
8.	֗	*Ṭifḥa*	דָּבָ֗ר
9.	֘	*Zarqa* (postpositive)	דָּבָ֘ר
10.	֙	*Pašṭa* (postpositive)	דָּבָ֙ר
11.	֚	*Yetiv* (prepositive)	מֶ֚לֶךְ
12.	֛	*Tevir*	דָּבָ֛ר
13.	֜	*Gereš* or *ṭeres*	דָּבָ֜ר
14.	֝	*Garšayim*	דָּבָּ֝ר
15.	֞	*Pazēr*	דָּבָּ֞ר
16.	֟	*Pazēr magnum* or *qarnē para*	דָּבָּ֟ר
17.	֠	*Teliša magnum* (prepositive)	דָּבָ֠ר
18.	֡ ׀	*Legarmēh*	דָּבָ֡ר׀

B. Conjunctive Accents

19.	֣	*Munaḥ*	דָּבָ֣ר
20.	֤	*Mahpak* or *mehuppak*	דָּבָ֤ר
21.	֥	*Mereka*	דָּבָ֥ר
22.	֦	*Merekah kepula*	דָּבָ֦ר
23.	֧	*Darga*	דָּבָ֧ר
24.	֨	*ʿAzla* (*qadma* if associated with *gereš*)	דָּבָ֨ר
25.	֩	*Teliša parvum* (postpositive)	דָּבָ֩ר
26.	֪	*Galgal* or *yeraḥ*	דָּבָ֪ר
27.	֫	*Mayela*	וַיֵּצֵא־נָ֫חַ

The Poetic Books (Psalms, Job, Proverbs [תא״ם])

A. Disjunctive Accents

1.	׃	*Silluq* with *sof pasuq*	דָּבָר׃
2.	֭ ֮	*ʿOle veyorēd*	דָּבָ֭ר
3.	֑	*ʾAtnaḥ*	דָּבָ֑ר
4.	֠	*Reviaʿ magnum*	דָּבָ֠ר
5.	֯ ֮	*Reviaʿ mugraš*	דָּבָ֯ר
6.	׀ ֓	*Šalšelet magnum*	דָּבָ֓ר׀
7.	֮	*Ṣinnor* (postpositive)	דָּבָ֮ר
8.	֠	*Revia parvum* (precedes *ʿole veyorēd*)	דָּבָ֠ר
9.	֡	*Deḥi* (prepositive)	דָּבָ֡ר
10.	֯	*Pazēr*	דָּבָּ֯ר
11.	֡ ׀	*Mehuppak legarmēh*	דָּבָ֡ר׀
12.	֠ ׀	*ʿAzla legarmēh*	דָּבָ֠ר

B. Conjunctive Accents

13.	֣	*Munaḥ*	דָּבָ֣ר
14.	֥	*Mereka*	דָּבָ֥ר
15.	֦	*ʿIlluy*	דָּבָ֦ר
16.	֟	*Ṭarḥa*	דָּבָ֟ר
17.	֤	*Galgal* or *yeraḥ*	דָּבָ֤ר
18.	֡	*Mehuppak*	דָּבָ֡ר
19.	֠	*ʿAzla* (*qadma* if associated with *gereš*)	דָּבָ֠ר
20.	֓	*Šalšelet parvum*	דָּבָ֓ר
21.	֮	*Ṣinnorit* (precedes *mahpak* or *merekah*)	דָּבָ֮ר, דָּבָ֥ר

[7] Adapted from *Tabula Accentuum* for *Biblia Hebraica Stuttgartensia*. For more information, see GKC §15.

Indices

For sequential catalogues, see lists of Cultural References and Illustrations (vol. I, pp. xix–xx).

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אֵיךְ אַשְׂכִּיל[a] אֶל־דַּרְכֵי[b] בְּנֵי יִשְׂרָאֵל׃

[a] שׂ.כ.ל to gain insight into *hifîl*

[b] דֶּרֶךְ road, manner *m or f*

A

acrostics ..... 10.3.ג.

amphora and sea transport ..... 4.1.ח.

B

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birth ..... 6.1.י.

body language ..... 5.1.ח.

burial customs and afterlife ..... 3.2.ה.

C

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city walls ..... 0.3.ח.

clothing ..... 7.5.ה.

D

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E

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expressions

clarification ..... 4.1.ה.

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"Help me!" ..... 4.3.ה.

"How does one say…?" ..... 2.1.ד.

posing a question ..... 4.2.ג.

protocol idiom ..... 5.2.א.

"We don't understand" ..... 3.3.א.

"Yes" ..... 3.1.ו.

F

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G

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H

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אַף ..... 4.2.א.

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לֶחֶם ..... 3.1.ב.

מָשָׁא ..... 8.1.ט.

נֶפֶשׁ ..... 4.2.ה.

עִבְרִי ..... 8.1.ג.

שׁ.מ.ע בְּקוֹל־ ..... 4.4.ה.

שָׁלוֹם ..... 1.1.ב.

תְּהוֹם ..... 6.1.ז.

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I

incised seal ..... 2.1.ח.

K

ketiv-qere ..... 8.1.כ.

King's Highway ..... 1.3.ד.

L

leather goods ..... 2.3.ח.

letters

ע ..... 0.4.ג.

שׂ and ס ..... 0.5.ח.

M

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Ancient Near East ..... *see Reference materials*

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marriage ..... 6.1.כ.

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monarch as paterfamilias ..... 9.4.ז.

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musical instruments ..... 5.1.ט.

N

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O

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phonetic alphabet, literacy....10.1.ה.
pillared house....0.1.ל.
pottery....4.1.ז.

S

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sacred spaces....11.2.ח.
sea transport....4.1.ח.
seal, incised....2.1.ח.
siege warfare....7.4.י.
square script....0.1.ה.
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U

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V

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village settlement....6.1.ט.
vowel letters....0.2.ד.
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warfare....10.2.ב.
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GRAMMAR INDEX

Refer to designated section to locate a particular grammar topic.

אֵיךְ אַשְׂכִּיל[a] אֶל־סֵפֶר[b] בְּנֵי יִשְׂרָאֵל:

[a] שׂ.כ.ל to gain insight into *hifîl* אֶל־

[b] סֵפֶר book, literature *m*

Grammatical information embedded in the following four types of content generally is located in **notes**: Jonah Episodes, Selected Readings, Words for Hearing, Words for Responding. The following terms have been abbreviated.

App	Appendix	*SR*	Selected Readings
JE	Jonah Episode	Supp	Supplement in reference materials
n	note	Verb tables	Verb tables in reference materials
sfx table	pronominal suffix tables in reference materials	*WH*	Words for Hearing
		WR	Words for Responding

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final syllable in וְקָטַל vav-conversive (וְקָטַלְתִּי) 7.3.ז.n

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spear point ..... 10.2.כ.
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Scripture Reference Index

וַיִּמָּצֵא[a] כָּתוּב[b]...

Refer to designated section to locate a particular passage.

[a] to be found *nifal* מ.צ.א

[b] written *qal passive pt ms* כָּתוּב

The following terms have been abbreviated:

App	Appendix	*SR*	Selected Readings
CR	Connected Reading	*WH*	Words for Hearing
DS	David Story	*WR*	Words for Responding
JE	Jonah Episode		
n	note		

Genesis

1:1 ... 0 *SR* 1
1:2 ... 6.1.ז.
1:20 ... 9.4.א.
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1:26 ... 9.4.ג.
2:1 ... 11.1.ג.
2:3 ... 7 *SR* 40
2:6a ... 5.4.א.
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3:6 ... 7 *SR* 1
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4:8 ... 7 *SR* 13
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4:15 ... 0.1.ב.
4:16 ... 7 *SR* 2
4:23 ... 9.3.א.n
5:22, 24 ... 11.3.ב.n
5:24 ... 11 *SR* 18
6:9 ... 11.3.ב.n
6:17 ... 3.2.ב.n
6:17-19 ... 8 *SR* 16
7:19 ... 11 *SR* 1
9:6 ... 7 *SR* 18
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10:9 ... 7.2.ב.n
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12:1 ... 8 *SR* 17
12:2-3 ... 10.3.ב.n
12:3 ... 10 *SR* 12
12:11-14 ... 7 *SR* 28
13:14-15 ... 6.1.ו.
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21:1 ... 6 *SR* 1
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21:24 ... 7.3.ו.n
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22:9-10 ... 6 *CR*
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22:14-16 ... 8 *CR*
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22:17-19 ... 9 *CR*
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24:5 ... 6 *SR* 16
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24:26 ... 11 *SR* 14
24:26 ... 11.2.ד.
24:40 ... 11.3.ב.n
24:48 ... 11.2.ד.
24:58b ... 5.4.א.
24:61 ... 7.1.ה.n
24:65 ... 6 *SR* 19, 7.4.ט.
25:20 ... 7.4.ח.
25:30 ... 2.2.א.
27:13 ... 4.4.ה.
27:19 ... 2 *SR* 12
27:24 ... 7.1 intro.
27:34 ... 7 *SR* 12
28:15 ... 10 *SR* 1
28:20-21 ... 7 *SR* 34
29:2 ... 2 *SR* 5
29:5 ... 3.1.ו.n
29:27 ... 3.2.א.
31:6 ... 6 *SR* 22
31:54 ... 3.1.ב.
32:11 ... 11.2.ד.
32:17b ... 6.5.א.
32:21 ... 3.2.ב.n
32:33 ... 5.4.א.
34:11b ... 5.4.א.
37:4 ... 7 *SR* 6
37:13 ... 3.2.ב.n
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39:9 ... 7 *SR* 29
39:13-14 ... 6.4.א.
40:13, 19 ... 5.2.א.

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43:29 ..... 3.2.א.n, 3 *SR* 17
44:1 ..... 2 *SR* 6
44:33 ..... 9 *SR* 18
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45:1 ..... 11 *SR* 20
45:13 ..... 8 *SR* 14
47:29 ..... 9 *SR* 19
48:10a 5.4.א.n
48:15 ..... 11.3.ב.n
49:13 ..... 6.1.ט.

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1:15 ..... 4.4.ו.n
1:16 ..... 6.1.י.
1:22 ..... 8.2.ד.
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2:12 ..... 7 *SR* 3
2:18-19 ..... 9 *WR*
2:20 ..... 9.3.א.n
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3:12 ..... 11.2.ד.
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7:4-5 ..... 8 *SR* 8
8:27 ..... 7 *SR* 43
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20:3, 4, 5, 7, 10, 13-17 ..... 9.5.ג.
20:4a ..... 9 *SR* 23
20:4 ..... 11 *SR* 15
20:7 ..... 7.4.ה.
20:16 ..... 9 *SR* 24
20:19 ..... 5.4.א.
21:12 ..... 11 *SR* 12
24:16 ..... 10.2.א.
30:4a ..... 5.4.א.
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32:19 ..... 9.4.א.n
32:30b ..... 9.4.ד.
33:5 ..... 11.2.ד.
33:15-16 ..... 7 *SR* 23
33:19 ..... 10 *SR* 3
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34:5-6 ..... 11.3.ה.
34:6 ..... 0.1.ב.
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19:32a ..... 5.4.א.
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14:4 ..... 9 *SR* 15
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20:11 ..... 7 *SR* 5
20:17 ..... 5 *SR* 1, 9.4.ה., 9.4.ד.n
20:20 ..... 5 *SR* 11
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4:12 ..... 3 *SR* 18
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5:5 ..... 6 *SR* 18, 7 *SR* 28n
5:7 ..... 9.5.ב.
6:4 ..... 4.1.ו., 4 *SR* 16
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20:4 ..... 8 *SR* 3
24:1 ..... 6.1.כ.n
25:1 ..... 4.2.ד.
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28:31 ..... 11.1.ד.
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7:15 ..... 11.2.ד.
8:24 ..... 4.2.ג.
8:28b ..... 7 *SR* 11
11:38 ..... 7.5.ד.
12:1-7 ..... 0.5.ה.
13:6 ..... 2.1 *WR*
14:1-5 ..... 6.1.כ.
14:3 ..... 3.2.ב.n
15:10 ..... 6 *SR* 21
16:10 ..... 11.1.ג.
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18:18-19 ..... 4 *SR* 6
18:24 ..... 4.2.ג.n
19:23 ..... 9 *SR* 21

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1:1 ..... 7 *SR* 14
1:4 ..... 6.1.כ.n
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1:9 ..... 9.3.א.n
1:11 ..... 5 *SR* 5
1:20 ..... 3.1.ד., 5 *SR* 6
4:11 ..... 6 *SR* 14
4:17 ..... 11 *SR* 11

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1:11 ..... 7.4.ה., 7 *SR* 35
2:19a ..... 4 *SR* 10
3:8 ..... 7 *SR* 44
9:3 ..... 2 *SR* 14
9:17 ..... 6 *SR* 8
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10:21 ..... 9.4.א.n
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26:10 ..... 7.4.ה.n
26:24 ..... 9.4.א.n
28:6 ..... 6 *SR* 5
28:15 ..... 2.2.א.
28:11 ..... 8 *SR* 21
30:3 ..... 11.1.ד.

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12:23b ..... 4 *SR* 4
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18:28 ..... 5.1.ח.
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16:11 ..... 6.1 *JE*
16:31 ..... 7.1.א.n
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18:41 ..... 9 *SR* 6
19:9 ..... 6 *SR* 6
20:8 ..... 9.5.ב.n
20:25 ..... 2 *SR* 11
21:1 ..... 7.4.ט.
22:7 ..... 9.4.ד.

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4:23 ..... 3 *SR* 21
4:26 ..... 1 title (n), 2.2.א.
4:28 ..... 4.2.ג.n
4:29 ..... 2.5.ז.
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10:15 ..... 2.5.ז.
11:14 ..... 2.2.א.
12:26-33 ..... 11.2.ח.
14:25 ..... 6.1.ט.
18:26 ..... 2.1 *WR*
18:36 ..... 7 *SR* 7
20:17 ..... 7 *SR* 27
20:20 ..... 11.1.ז.
22:8 ..... 0.5.ט.
22:14 ..... 3 *SR* 22

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8:25 ..... 0.4.ז.
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21:9 ..... 7.1.א.n
24:7-9 ..... 7.5.א.
26:2 ..... 7.5.א.
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9:20 ..... 2 *SR* 2
9:21 ..... 2 *SR* 10
18:30 ..... 2 *SR* 11

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7:27-28 ..... 11 *SR* 22

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8:5 ..... 0.5.ט.
13:18 ..... 3.2.ב.n
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2:6 ..... 3 *SR* 22n
3:14 ..... 10 *SR* 18
4:11 ..... 7 *SR* 24
5:3 ..... 4.2.ג.n
6:2 ..... 11 *SR* 8
7:2 ..... 4.2.ג.n
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37:36 ..... 3 *SR* 11
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45:11 [et v. 10] ..... 9 SR 3
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49: 15 [et v. 14] ..... 3.2.ה.
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51:11a [et v. 9a] ... 11.2.ד.
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98:6 ..... 11.2.ד.
100:2-3 ..... 9 *SR* 7
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115:2, 5 ..... 10 *SR* 6
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118:26 ..... 2.5.ז.
118:28 ..... 11.2.ד.
119:71 ..... 11 *SR* 3
119:176 ..... 10 *SR* 16
121:7 [ET v.6] ..... 1.2 *WH*

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136:1-2 ..... 3 *SR* 24
139:8 ..... 3.2.ה.
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1:20-33 ..... 10.2.ט.n
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31:1 ..... 0.4.ז.
31:28b ..... 11.2.ד.
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2:4-8 ..... 11.3.א.
3:5a 7.2.ב.n
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30:21 ..... 4 *SR* 8
32:9 ..... 9 *SR* 11
33:4 ..... 11.1.א.n
43:11-12 ..... 8 *SR* 10
47:1 ..... 9 *SR* 4, 11.2.ד.
49:2a, 3a ..... 8 *SR* 5
49:15 ..... 5 *SR* 10
51:9 ..... 3 *SR* 10
51:16 ..... 3 *SR* 6
52:15 ..... 11.2.ד.
54:4 ..... 5 *SR* 13
59:1 ..... 8 *SR* 4
59:9 ..... 10 *SR* 10
60:1-2 ..... 6 *SR* 23
65:1 ..... 7 *SR* 16
66:8a ..... 6.5.א.
66:13 ..... 11 *SR* 2

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16:5 ..... 11 *SR* 13
20:5 ..... 5.1.ח.
27:12 ..... 6.3.ח.n
28:17b ..... 8.2.ד.
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2:18 ..... 5 *SR* 4
4:15 ..... 10 *SR* 14n
5:8 ..... 10 *SR* 14n
7:4 ..... 3.1.ב.
10:5 ..... 10 *SR* 14n
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14:1-3 ..... 10 intro (n)
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3:7 ..... 10 *SR* 18

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1:2 ..... 9 *SR* 2
1:5 ..... 2 *SR* 9
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2:6 ..... 4.2.ה.
3:3b ..... 2 *SR* 4
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Zechariah

5:6 ..... 4.2.ד.n

RESOURCES

סְפָרִים[a]

Consult a category that interests you.

book, document *m* סֵפֶר[a]

Many of the resources referenced earlier in the textbook have been gathered here for convenient access. Resources are grouped according to the following categories:

A. Cultural and archaeological studies
B. Grammars, lexica, linguistic and syntactic studies
C. Literary and scribal studies
D. Second Language Acquisition pedagogy

For multimedia resources integrated with specific modules of the textbook, please visit *www.Learning BiblicalHebrewInteractively.com.*

A. Cultural and archaeological studies

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Pronominal (Object) Suffixes

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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	אֲבִיהָ	אֲבִיו	אֲבִיךְ	אֲבִיךָ	אֲבִי	father *m*	אֲבִי־	אָב
	אֲבוֹתֵיהֶם/ן	אֲבוֹתֵיכֶם/ן	אֲבוֹתֵינוּ	אֲבוֹתֶיהָ	אֲבוֹתָיו	אֲבוֹתַיִךְ	אֲבוֹתֶיךָ	אֲבוֹתַי		אֲבוֹת־	אָבוֹת
.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	אֲדֹנֶיהָ	אֲדֹנָיו	אֲדֹנַיִךְ	אֲדֹנֶיךָ	אֲדֹנַי	lord *m*	אֲדוֹנֵי־	אֲדוֹנִים
	אֲדֹנֵיהֶם/ן	אֲדֹנֵיכֶם/ן	אֲדֹנֵינוּ	אֲדֹנֶיהָ	אֲדֹנָיו	אֲדֹנַיִךְ	אֲדֹנֶיךָ	אֲדֹנַי		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	אֹיְבוֹ	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
	אֲרוֹנוֹת	אֲרוֹנוֹת-		אֲרוֹנוֹתַי	אֲרוֹנוֹתֶיךָ	אֲרוֹנוֹתַיִךְ	אֲרוֹנוֹתָיו	אֲרוֹנוֹתֶיהָ	אֲרוֹנוֹתֵינוּ	אֲרוֹנוֹתֵיכֶם/ן	אֲרוֹנוֹתָם/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-		בְּגָדַי	בְּגָדֶיךָ	בְּגָדַיִךְ	בְּגָדָיו	בְּגָדֶיהָ	בְּגָדֵינוּ	בִּגְדֵיכֶם/ן	בִּגְדֵיהֶם/ן
22.	בְּהֵמָה	בְּהֶמַת-	animal *m*	בְּהֶמְתִּי	בְּהֶמְתְּךָ	בְּהֶמְתֵּךְ	בְּהֶמְתּוֹ	בְּהֶמְתָּהּ	בְּהֶמְתֵּנוּ	בְּהֶמְתְּכֶם/ן	בְּהֶמְתָּם/ן
	בְּהֵמוֹת	בִּהֲמוֹת-		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	בִּרְכֵי-	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	דַּגֵיכֶם/ן	דָּגֵיהֶם/ן
35	דּוֹר	דּוֹר-	generation *m*	דּוֹרִי	דּוֹרְךָ	דּוֹרֵךְ	דּוֹרוֹ	דּוֹרָהּ	דּוֹרֵנוּ	דּוֹרְכֶם/ן	דּוֹרָם/ן
	דֹּרוֹת	דֹּרוֹת-		דֹּרֹתַי	דֹּרֹתֶיךָ	דֹּרֹתַיִךְ	דֹּרֹתָיו	דֹּרֹתֶיהָ	דֹּרוֹתֵינוּ	דֹּרוֹתֵיכֶם/ן	דֹּרוֹתֵיהֶם/ן
36	דֶּלֶת	דֶּלֶת-	door *f*	דַּלְתִּי	דַּלְתְּךָ	דַּלְתֵּךְ	דַּלְתּוֹ	דַּלְתָּהּ	דַּלְתֵּנוּ	דַּלְתְּכֶם/ן	דַּלְתָּם/ן
	דְּלָתוֹת	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	דַּרְכִּ-	road *m,f*	דַּרְכִּי	דַּרְכְּךָ	דַּרְכֵּךְ	דַּרְכּוֹ	דַּרְכָּהּ	דַּרְכֵּנוּ	דַּרְכְּכֶם/ן	דַּרְכָּם/ן
	דְּרָכִים	דַּרְכֵי-		דַּרְכַי	דַּרְכֶיךָ	דַּרְכַיִךְ	דַּרְכָיו	דַּרְכֶיהָ	דַּרְכֵינוּ	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	זִבְחְךָ	זִבְחֵךְ	זִבְחוֹ	זִבְחָהּ	זִבְחֵנוּ	זִבְחְכֶם/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	זֶרַע-	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	חֹדֶשׁ-	month *m*	חָדְשִׁי	חָדְשְׁךָ	חָדְשֵׁךְ	חָדְשׁוֹ	חָדְשָׁהּ	חָדְשֵׁנוּ	חָדְשְׁכֶם/ן	חָדְשָׁם/ן
	חֳדָשִׁים	חָדְשֵׁי-		חָדְשַׁי	חָדְשֶׁיךָ	חָדְשַׁיִךְ	חָדְשָׁיו	חָדְשֶׁיהָ	חָדְשֵׁינוּ	חָדְשֵׁיכֶם/ן	חָדְשֵׁיהֶם/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	חַטֹּאותֵיהֶם/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	חֵילֵי-		חֵילַי	חֵילֶיךָ	חֵילַיִךְ	חֵילָיו	חֵילֶיהָ	חֵילֵינוּ	חֵילֵיכֶם/ן	חֵילֵיהֶם/ן
48.	חָמָס	חֲמַס-	violence *m*	חֲמָסִי	חֲמָסְךָ	חֲמָסֵךְ	חֲמָסוֹ	חֲמָסָהּ	חֲמָסֵנוּ	חֲמָסְכֶם/ן	חֲמָסָם/ן
	חֲמָסִים	חֲמַסֵּי-		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
	חַרְבַיִם	חַרְבֵי-		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

	Absol.	Constr.	Def.	*my…* 1cs	*your…* 2ms	*your…* 2fs	*his…* 3ms	*her…* 3fs	*our…* 1cpl	*your…* 2m/fpl	*their…* 3m/fpl
56.	יֶתֶר	יֶתֶר-	cord *m*	יִתְרִי	יִתְרְךָ	יִתְרֵךְ	יִתְרוֹ	יִתְרָהּ	יִתְרֵנוּ	יִתְרְכֶם/ן	יִתְרָם/ן
	יְתָרִים	יִתְרֵי-		יִתְרַי	יִתְרֶיךָ	יִתְרַיִךְ	יִתְרָיו	יִתְרֶיהָ	יִתְרֵינוּ	יִתְרֵיכֶם/ן	יִתְרֵיהֶם/ן
57.	כָּבוֹד	כְּבוֹד-	glory *m*	כְּבוֹדִי	כְּבוֹדְךָ	כְּבוֹדֵךְ	כְּבוֹדוֹ	כְּבוֹדָהּ	כְּבוֹדֵנוּ	כְּבוֹדְכֶם/ן	כְּבוֹדָם/ן
58.	כֹּהֵן	כֹּהֵן-	priest *m*	כֹּהֲנִי	כֹּהֲנְךָ	כֹּהֲנֵךְ	כֹּהֲנוֹ	כֹּהֲנָהּ	כֹּהֲנֵנוּ	כֹּהֲנְכֶם/ן	כֹּהֲנָם/ן
	כֹּהֲנִים	כֹּהֲנֵי-		כֹּהֲנַי	כֹּהֲנֶיךָ	כֹּהֲנַיִךְ	כֹּהֲנָיו	כֹּהֲנֶיהָ	כֹּהֲנֵינוּ	כֹּהֲנֵיכֶם/ן	כֹּהֲנֵיהֶם/ן
59.	כּוֹס	כּוֹס-	cup *f*	כּוֹסִי	כּוֹסְךָ	כּוֹסֵךְ	כּוֹסוֹ	כּוֹסָהּ	כּוֹסֵנוּ	כּוֹסְכֶם/ן	כּוֹסָם/ן
	כּוֹסוֹת	כּוֹסוֹת-		כּוֹסוֹתַי	כּוֹסוֹתֶיךָ	כּוֹסוֹתַיִךְ	כּוֹסוֹתָיו	כּוֹסוֹתֶיהָ	כּוֹסוֹתֵינוּ	כּוֹסוֹתֵיכֶם/ן	כּוֹסוֹתֵיהֶם/ן
60.	כַּח	כַּח-	strength *m*	כֹּחִי	כֹּחֲךָ	כֹּחֵךְ	כֹּחוֹ	כֹּחָהּ	כֹּחֵנוּ	כֹּחֲכֶם/ן	כֹּחָם/ן
61.	כְּלִי	כְּלִי-	sack *m*	כֵּלַי	כֵּלֶיךָ	כֵּלַיִךְ	כֵּלָיו	כֵּלֶיהָ	כֵּלֵינוּ	כֵּלֵיכֶם/ן	כֵּלֵיהֶם/ן
	כֵּלִים	כְּלֵי-		כֵּלַי	כֵּלֶיךָ	כֵּלַיִךְ	כֵּלָיו	כֵּלֶיהָ	כֵּלֵינוּ	כֵּלֵיכֶם/ן	כֵּלֵיהֶם/ן
62.	כִּסֵּא	כִּסֵּא-	chair *m*	כִּסְאִי	כִּסְאֲךָ	כִּסְאֵךְ	כִּסְאוֹ	כִּסְאָהּ	כִּסְאֵנוּ	כִּסְאֲכֶם/ן	כִּסְאָם/ן
	כִּסְאוֹת	כִּסְאוֹת-		כִּסְאוֹתַי	כִּסְאוֹתֶיךָ	כִּסְאוֹתַיִךְ	כִּסְאוֹתָיו	כִּסְאוֹתֶיהָ	כִּסְאוֹתֵינוּ	כִּסְאוֹתֵיכֶם/ן	כִּסְאוֹתָם/ן
63.	כְּסִיל	כְּסִיל-	fool *m*	כְּסִילִי	כְּסִילְךָ	כְּסִילֵךְ	כְּסִילוֹ	כְּסִילָהּ	כְּסִילֵנוּ	כְּסִילְכֶם/ן	כְּסִילָם/ן
	כְּסִילִים	כְּסִילֵי-		כְּסִילַי	כְּסִילֶיךָ	כְּסִילַיִךְ	כְּסִילָיו	כְּסִילֶיהָ	כְּסִילֵינוּ	כְּסִילֵיכֶם/ן	כְּסִילֵיהֶם/ן
64.	כֶּסֶף	כֶּסֶף-	money *m*	כַּסְפִּי	כַּסְפְּךָ	כַּסְפֵּךְ	כַּסְפּוֹ	כַּסְפָּהּ	כַּסְפֵּנוּ	כַּסְפְּכֶם/ן	כַּסְפָּם/ן
	כְּסָפִים	כַּסְפֵי-		כַּסְפַּי	כַּסְפֶּיךָ	כַּסְפַּיִךְ	כַּסְפָּיו	כַּסְפֶּיהָ	כַּסְפֵּינוּ	כַּסְפֵּיכֶם/ן	כַּסְפֵּיהֶם/ן
65.	לֵב	לֵב-	heart *m*	לִבִּי	לִבְּךָ	לִבֵּךְ	לִבּוֹ	לִבָּהּ	לִבֵּנוּ	לִבְּכֶם/ן	לִבָּם/ן
	לְבָב	לְבַב-	(alt. sing.)	לְבָבִי	לְבָבְךָ	לְבָבֵךְ	לְבָבוֹ	לְבָבָהּ	לְבָבֵנוּ	לְבָבְכֶם/ן	לְבָבָם/ן
	לְבוֹת	לְבוֹת-		לְבוֹתַי	לְבוֹתֶיךָ	לְבוֹתַיִךְ	לְבוֹתָיו	לְבוֹתֶיהָ	לְבוֹתֵינוּ	לְבוֹתֵיכֶם/ן	לְבוֹתָם/ן
66.	לֶחֶם	לֶחֶם-	bread *m*	לַחְמִי	לַחְמְךָ	לַחְמֵךְ	לַחְמוֹ	לַחְמָהּ	לַחְמֵנוּ	לַחְמְכֶם/ן	לַחְמָם/ן
67.	מְגִלָּה	מְגִלַּת-	scroll *f*	מְגִלָּתִי	מְגִלָּתְךָ	מְגִלָּתֵךְ	מְגִלָּתוֹ	מְגִלָּתָהּ	מְגִלָּתֵנוּ	מְגִלַּתְכֶם/ן	מְגִלָּתָם/ן
	מְגִלּוֹת	מְגִלּוֹת-		מְגִלּוֹתַי	מְגִלּוֹתֶיךָ	מְגִלּוֹתַיִךְ	מְגִלּוֹתָיו	מְגִלּוֹתֶיהָ	מְגִלּוֹתֵינוּ	מְגִלּוֹתֵיכֶם/ן	מְגִלּוֹתֵיהֶם/ן
68.	מָוֶת	מוֹת-	death *m*	מוֹתִי	מוֹתְךָ	מוֹתֵךְ	מוֹתוֹ	מוֹתָהּ	מוֹתֵנוּ	מוֹתְכֶם/ן	מוֹתָם/ן

	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	מִזְבֵּחֲךָ	מִזְבְּחֵךְ	מִזְבְּחוֹ	מִזְבְּחָהּ	מִזְבְּחֵנוּ	מִזְבַּחְכֶם/ן	מִזְבְּחָם/ן
	מִזְבְּחוֹת	מִזְבְּחוֹת־		מִזְבְּחוֹתַי	מִזְבְּחוֹתֶיךָ	מִזְבְּחוֹתַיִךְ	מִזְבְּחוֹתָיו	מִזְבְּחוֹתֶיהָ	מִזְבְּחוֹתֵינוּ	מִזְבְּחוֹתֵיכֶם/ן	מִזְבְּחוֹתָם/ן
.70	מַחֲשָׁבָה	מַחְשֶׁבֶת־	thought, plan *f*	מַחְשַׁבְתִּי	מַחְשַׁבְתְּךָ	מַחְשַׁבְתֵּךְ	מַחְשַׁבְתּוֹ	מַחְשַׁבְתָּהּ	מַחְשַׁבְתֵּנוּ	מַחְשַׁבְתְּכֶם/ן	מַחְשַׁבְתָּם/ן
	מַחֲשָׁבוֹת	מַחְשְׁבוֹת־		מַחְשְׁבוֹתַי	מַחְשְׁבוֹתֶיךָ	מַחְשְׁבוֹתַיִךְ	מַחְשְׁבוֹתָיו	מַחְשְׁבוֹתֶיהָ	מַחְשְׁבוֹתֵינוּ	מַחְשְׁבוֹתֵיכֶם/ן	מַחְשְׁבוֹתָם/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	מַלְאֲכֵיהֶם/ן
	מַלְאָכִים	מַלְאֲכֵי־		מַלְאָכַי	מַלְאָכֶיךָ	מַלְאָכַיִךְ	מַלְאָכָיו	מַלְאָכֶיהָ	מַלְאָכֵינוּ	מַלְאֲכֵיכֶם/ן	מַלְאֲכֵיהֶם/ן
.73	מֶלֶךְ	מֶלֶךְ־	king *m*	מַלְכִּי	מַלְכְּךָ	מַלְכֵּךְ	מַלְכּוֹ	מַלְכָּהּ	מַלְכֵּנוּ	מַלְכְּכֶם/ן	מַלְכָּם/ן
	מְלָכִים	מַלְכֵי־		מַלְכַי	מַלְכֶיךָ	מַלְכַיִךְ	מַלְכָיו	מַלְכֶיהָ	מַלְכֵינוּ	מַלְכֵיכֶם/ן	מַלְכֵיהֶם/ן
.74	מַלְכָּה	מַלְכַּת־	queen *f*	מַלְכָּתִי	מַלְכָּתְךָ	מַלְכָּתֵךְ	מַלְכָּתוֹ	מַלְכָּתָהּ	מַלְכָּתֵנוּ	מַלְכַּתְכֶם/ן	מַלְכָּתָם/ן
	מַלְכוֹת	מַלְכוֹת־		מַלְכוֹתַי	מַלְכוֹתֶיךָ	מַלְכוֹתַיִךְ	מַלְכוֹתָיו	מַלְכוֹתֶיהָ	מַלְכוֹתֵינוּ	מַלְכוֹתֵיכֶם/ן	מַלְכוֹתָם/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	מִסְפְּרֵיהֶם/ן
.77	מַעֲנֶה	מַעֲנֵה־	answer *f*	מַעֲנִי	מַעֲנְךָ	מַעֲנֵךְ	מַעֲנֵהוּ	מַעֲנָהּ	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*	מַעֲשִׂי	מַעֲשְׂךָ	מַעֲשֵׂךְ	מַעֲשֵׂהוּ	מַעֲשָׂהּ	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…* 1*cs*	*your…* 2*ms*	*your…* 2*fs*	*his…* 3*ms*	*her…* 3*fs*	*our…* 1*cpl*	*your…* 2*m/fpl*	*their…* 3*m/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	נִגְעֲכֶם/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	נִדְרְכֶם/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
	נְחֻלּוֹת	נְחֻלּוֹת-		נְחֻלּוֹתַי	נְחֻלּוֹתֶיךָ	נְחֻלּוֹתַיִךְ	נְחֻלּוֹתָיו	נְחֻלּוֹתֶיהָ	נְחֻלּוֹתֵינוּ	נְחֻלּוֹתֵיכֶם/ן	נְחֻלּוֹתָם/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-	miracular 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	עֲטֶרוֹת-		עֲטָרוֹתַי	עֲטָרוֹתֶיךָ	עֲטָרוֹתַיִךְ	עֲטָרוֹתָיו	עֲטָרוֹתֶיהָ	עֲטָרוֹתֵינוּ	עֲטָרוֹתֵיכֶם/ן	עֲטָרוֹתָם/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	עֹלוֹת-		עֹלוֹתַי	עֹלוֹתֶיךָ	עֹלוֹתַיִךְ	עֹלוֹתָיו	עֹלוֹתֶיהָ	עֹלוֹתֵינוּ	עֹלוֹתֵיכֶם/ן	עֹלוֹתָם/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	עֲצֵיכֶם/ן	עֲצֵיהֶם/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	עֲצֶם-	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*	פִּסְלִי	פִּסְלְךָ	פִּסְלֵךְ	פִּסְלוֹ	פִּסְלָהּ	פִּסְלֵנוּ	פִּסְלְכֶם/ן	פִּסְלָם/ן
	פְּסִילִים	פְּסִילֵי-		פְּסִילַי	פְּסִילֶיךָ	פְּסִילַיִךְ	פְּסִילָיו	פְּסִילֶיהָ	פְּסִילֵינוּ	פְּסִילֵיכֶם/ן	פְּסִילֵיהֶם/ן
.113	פֶּגֶם	פֶּגֶם-	occurrence, step *f*	פִּגְעִי	פִּגְעֲךָ	פִּגְעֵךְ	פִּגְעוֹ	פִּגְעָהּ	פִּגְעֵנוּ	פִּגְעֲכֶם/ן	פִּגְעָם/ן
	פְּגָמִים	פִּגְעֵי-		פִּגְעַי	פִּגְעֶיךָ	פִּגְעַיִךְ	פִּגְעָיו	פִּגְעֶיהָ	פִּגְעֵינוּ	פִּגְעֵיכֶם/ן	פִּגְעֵיהֶם/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	צאן	צאן-	flock *f*	צֹאנִי	צֹאנְךָ	צֹאנֵךְ	צֹאנוֹ	צֹאנָהּ	צֹאנֵנוּ	צֹאנְכֶם/ן	צֹאנָם/ן
.116	צֶדֶק	צִדְקַת-	righteousness *f*	צִדְקָתִי	צִדְקָתְךָ	צִדְקָתֵךְ	צִדְקָתוֹ	צִדְקָתָהּ	צִדְקָתֵנוּ	צִדְקַתְכֶם/ן	צִדְקָתָם/ן
	צְדָקוֹת	צִדְקוֹת-		צִדְקוֹתַי	צִדְקוֹתֶיךָ	צִדְקוֹתַיִךְ	צִדְקוֹתָיו	צִדְקוֹתֶיהָ	צִדְקוֹתֵינוּ	צִדְקוֹתֵיכֶם/ן	צִדְקוֹתֵיהֶם/ן
.117	צוּר	צוּר-	rock, cliff *m*	צוּרִי	צוּרְךָ	צוּרֵךְ	צוּרוֹ	צוּרָהּ	צוּרֵנוּ	צוּרְכֶם/ן	צוּרָם/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	צִלְלֵךְ	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	קִבְרֵי-	grave *m*	קִבְרִי	קִבְרְךָ	קִבְרֵךְ	קִבְרוֹ	קִבְרָהּ	קִבְרֵנוּ	קִבְרְכֶם/ן	קִבְרָם/ן	
	קִבְרִים	קִבְרֵי-		קִבְרַי	קִבְרֶיךָ	קִבְרַיִךְ	קִבְרָיו	קִבְרֶיהָ	קִבְרֵינוּ	קִבְרֵיכֶם/ן	קִבְרֵיהֶם/ן	
.121	קֹדֶשׁ	קְדֶשׁ-	holiness	קָדְשִׁי	קָדְשְׁךָ	קָדְשֵׁךְ	קָדְשׁוֹ	קָדְשָׁהּ	קָדְשֵׁנוּ	קָדְשְׁכֶם/ן	קָדְשָׁם/ן	
	קְדָשִׁים	קְדָשֵׁי-		קָדָשַׁי	קָדָשֶׁיךָ	קָדָשַׁיִךְ	קָדָשָׁיו	קָדָשֶׁיהָ	קָדָשֵׁינוּ	קָדָשֵׁיכֶם/ן	קָדָשֵׁיהֶם/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	רָאשֵׁי-		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	שְׂדֵה	שְׂדֵה-	field *f*	שָׂדִי	שָׂדְךָ	שָׂדֵךְ	שָׂדֵהוּ	שָׂדָהּ	שָׂדֵנוּ	שָׂדְכֶם/ן	שָׂדָם/ן	
	שְׂדוֹת	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	שֹׁחַדָהּ	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	שַׁעֲרֵי-	gate *m*	שַׁעֲרִי	שַׁעֲרְךָ	שַׁעֲרֵךְ	שַׁעֲרוֹ	שַׁעֲרָהּ	שַׁעֲרֵנוּ	שַׁעֲרְכֶם/ן	שַׁעֲרָם/ן
	שְׁעָרִים	שַׁעֲרֵי-		שַׁעֲרֵי	שַׁעֲרֶיךָ	שַׁעֲרַיִךְ	שַׁעֲרָיו	שַׁעֲרֶיהָ	שַׁעֲרֵינוּ	שַׁעֲרֵיכֶם/ן	שַׁעֲרֵיהֶם/ן
.136	שָׂפָה	שְׂפַת-	lip *f*	שְׂפָתִי	שְׂפָתְךָ	שְׂפָתֵךְ	שְׂפָתוֹ	שְׂפָתָהּ	שְׂפָתֵנוּ	שִׂפְתֵכֶם/ן	שִׂפְתָם/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-		שַׂקֵּי	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-		שִׁקְרֵי	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	שָׂרֵי-		שָׂרֵי	שָׂרֶיךָ	שָׂרַיִךְ	שָׂרָיו	שָׂרֶיהָ	שָׂרֵינוּ	שָׂרֵיכֶם/ן	שָׂרֵיהֶם/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*	תַּחֲנוּנַי	תַּחֲנוּנֶיךָ	תַּחֲנוּנַיִךְ	תַּחֲנוּנָיו	תַּחֲנוּנֶיהָ	תַּחֲנוּנֵינוּ	תַּחֲנוּנֵיכֶם/ן	תַּחֲנוּנָם/ן
	תַּחֲנוּנִים	תַּחֲנוּנֵי-		תַּחֲנוּנֵי	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	הִנֵּךְ	הִנּוֹ	הִנָּהּ	הִנָּנוּ, הִנֵּנוּ	הִנְּכֶם/ן	הִנָּם/ן
11.	כְּ…,	like, as	כָּמוֹנִי	כָּמוֹךָ	כָּמוֹךְ	כָּמוֹהוּ	כָּמוֹהָ	כָּמוֹנוּ	כָּכֶם/ן, כְּמוֹכֶם/ן	כָּהֶם/ן, כְּמוֹהֶם/ן
12.	כְּמוֹ									
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				מִינָהֶם/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	עוֹדֵךְ	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	תַּחְתַּי	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	שְׁמָרַתְנִי	שְׁמָרַנִי	שְׁמַרְתִּינִי	שְׁמַרְתַּנִי	N/A	*…me*
[לְ]שָׁמְרְךָ	שְׁמָרֻוךָ	N/A	שְׁמַרְנוּךָ	שְׁמָרַתְךָ	שְׁמָרֶךָ	N/A	N/A	שְׁמַרְתִּיךָ	*…you (2ms)*
[לְ]שָׁמְרֵךְ	שְׁמָרוּךְ	N/A	שְׁמַרְנוּךְ	שְׁמָרַתֵךְ	שְׁמָרֵךְ	N/A	N/A	שְׁמַרְתִּיךְ	*…you (2fs)*
[לְ]שָׁמְרוֹ	שְׁמָרֻוהוּ	שְׁמַרְתֻּוהוּ	שְׁמַרְנוּהוּ	שְׁמָרַתְהוּ שְׁמָרַתּוּ	שְׁמָרָהוּ[8] שְׁמָרוֹ	שְׁמַרְתִּיהוּ	שְׁמַרְתּוֹ	שְׁמַרְתִּיהוּ[7] שְׁמַרְתִּיו	*…him / it*
[לְ]שָׁמְרָהּ	שְׁמָרוּהָ	שְׁמַרְתּוּהָ	שְׁמַרְנוּהָ	שְׁמָרַתָּה	שְׁמָרָהּ	שְׁמַרְתִּיהָ	שְׁמַרְתָּהּ	שְׁמַרְתִּיהָ	*…her / it*
[לְ]שָׁמְרֵנוּ	שְׁמָרֻונוּ	שְׁמַרְתֻּונוּ	N/A	שְׁמָרַתְנוּ	שְׁמָרָנוּ	שְׁמַרְתִּינוּ	שְׁמַרְתָּנוּ	שְׁמַרְתִּינוּ	*…us*
[לְ]שָׁמְרֶכֶם	שְׁמָרוּכֶם	N/A	שְׁמַרְנוּכֶם	שְׁמָרַתְכֶם	שְׁמָרָכֶם	N/A	N/A	שְׁמַרְתִּיכֶם	*…you (2mpl)*
[לְ]שָׁמְרֶכֶן	שְׁמָרוּכֶן	N/A	שְׁמַרְנוּכֶן	שְׁמָרַתְכֶן	שְׁמָרָכֶן	N/A	N/A	שְׁמַרְתִּיכֶן	*…you (2fpl)*
[לְ]שָׁמְרָם	שְׁמָרוּם	שְׁמַרְתּוּם	שְׁמַרְנוּם	שְׁמָרַתָּם	שְׁמָרָם	שְׁמַרְתִּים	שְׁמַרְתָּם	שְׁמַרְתִּים	*…them (3mpl)*
[לְ]שָׁמְרָן	שְׁמָרוּן	שְׁמַרְתּוּן	שְׁמַרְנוּן	שְׁמָרַתָּן	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 בִּנְיָן). 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 שְׁמַרְתּוּ (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 בְּנָיָן**								
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	קְנִיתוּנִי	N/A	קָנַתְנִי	קָנַנִי	קְנִיתְנִי	קְנִיתָנִי	N/A	*…me*
[ל]קְנוֹתְךָ	קָנֻךָ	N/A	קְנִינוּךָ	קָנַתְךָ	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	קָנֻהוּ	קְנִיתוּהוּ	קְנִינוּהוּ	קָנַתְהוּ קְנָתוֹ	קָנָהוּ	קְנִיתִיהוּ	 קְנִיתוֹ[11]	קְנִיתִיהוּ קְנִיתִיו	*…him / it*
[ל]קְנוֹתָהּ	קָנוּהָ	קְנִיתוּהָ	קְנִינוּהָ	קָנַתָּה	קָנָהּ	קְנִיתִיהָ	קְנִיתָהּ	קְנִיתִיהָ	*…her / it*
[ל]קְנוֹתֵנוּ	קָנֻנוּ	קְנִיתוּנוּ	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]קְנֹתִי 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 בְּנָיָן[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	נִשְׁמָרְךְ	יִשְׁמָרְךְ	N/A	N/A	אֶשְׁמָרְךְ	*…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	תִּשְׁמְרוּהוּ	נִשְׁמָרֵהוּ	יִשְׁמָרֵהוּ	תִּשְׁמְרִיהוּ	תִּשְׁמְרֵהוּ	אֶשְׁמְרֵהוּ	*…him / it*
		נִשְׁמָרֶנּוּ	יִשְׁמָרֶנּוּ		תִּשְׁמְרֶנּוּ	אֶשְׁמָרֶנּוּ	*…him / it (energic* נ*)*
יִשְׁמְרֻנּוּ[16]			יִשְׁמְרוֹ				
יִשְׁמְרוּהָ	תִּשְׁמְרוּהָ	נִשְׁמָרָהּ	יִשְׁמָרָהּ	תִּשְׁמְרִיהָ	תִּשְׁמְרָהּ		*…her / it*
יִשְׁמְרוּנָהּ		נִשְׁמָרָנָּה	יִשְׁמָרָנָּה		תִּשְׁמְרָנָּה	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	יִשְׁמָרֵם	תִּשְׁמְרִים	תִּשְׁמְרֵם	אֶשְׁמָרֵם	*…them (3mpl)*
יִשְׁמְרוּן	תִּשְׁמְרוּן	נִשְׁמָרֵן	יִשְׁמָרֵן	תִּשְׁמְרִין	תִּשְׁמְרֵן	אֶשְׁמָרֵן	*…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 בְּנָיָן only in יִלְכְּדֻנּוּ *they will capture him* (Prov. 5:22).

Pronominal (Object) Suffixes with Complete יקטל Conjugation for III-ה/י Verbs in Qal בִּנְיָן							
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	יִקְנָּךְ	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*
			יִקְנֶנּוּ		תִּקְנֶנּוּ	אֶקְנֶנּוּ	*…him / it (energic נ)*
יִקְנוּהָ	תִּקְנוּהָ		יִקְנֶהָּ	תִּקְנִיהָ	תִּקְנֶהָּ		*…her / it*
		נִקְנֶנָּה	יִקְנֶנָּה			אֶקְנֶנָּה	*…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 תִּקְנֶנּוּ 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 (נַשְׁקֶנּוּ *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.

VERBS

For verbs with pronominal (object) suffixes, please refer to Pronominal (Object) Suffixes tables (pp. 451 – 56).

Qal בְּנָיָן 458

Nifal בְּנָיָן 474

Hifil בְּנָיָן 481

Hofal בְּנָיָן 487

Piel בְּנָיָן 491

Pual בְּנָיָן 498

Hitpael בְּנָיָן 502

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*
שֹׁמְרוֹת ones who guard	שֹׁמְרִים	שֹׁמֶרֶת שֹׁמְרָה one who guards	שֹׁמֵר

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	

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 Conjugation of Selected Verbs in Qal בִּנְיָן

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Qal Def.
אָבְדוּ	אִבַּדְתֶּם/ן	אָבַדְתּוּ	אָבְדָה	אָבַד	אָבַדְתְּ	אָבַדְתָּ	אָבַדְתִּי	א.ב.ד	to perish
אָהֲבוּ	אֲהַבְתֶּם/ן	אָהַבְתּוּ	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	בְּנִתֶּם/ן	בָּנִנוּ	בָּנָה	בִּין	בָּנִתְּ	בָּנִתָּ	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	חָטָאתְ	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	טְמָאתֶם/ן	טָמָאנוּ	טָמְאָה	טָמָא	טָמְאת	טָמָאתְ	טָמָאתִי	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	יָכְלְתְּ	יָכַלְתָּ	יָכַלְתִּי	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

בִּנְיָן Qal קטל Conjugation of Selected Verbs

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Qal Def.
יָרְאוּ	יְרֵאתֶם/ן	יָרֵאנוּ	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	מַתְנוּ	מֵתָה	מֵת	מַתְּ	מַתָּ	מַתִּי	מ.ו.ת	to die
מָלְאוּ	מְלֵאתֶם/ן	מָלֵאנוּ	מָלְאָה	מָלֵא	מָלֵאת	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	מָצָאנוּ	מָצְאָה	מָצָא	מָצָאת	מָצָאתָ	מָצָאתִי	מ.צ.א	to find
נָטוּ	נְטִיתֶם/ן	נָטִינוּ	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	נָשָׂאנוּ	נָשְׂאָה	נָשָׂא	נָשָׂאתְ	נָשָׂאתָ	נָשָׂאתִי	נ.שׂ.א	to lift, carry
נָתְנוּ	נְתַתֶּם/ן	נָתַנּוּ	נָתְנָה	נָתַן	נָתַתְּ	נָתַתָּ	נָתַתִּי	נ.ת.נ	to give
סָבְבוּ	סַבּוֹתֶם/ן	סַבּוֹנוּ	סָבְבָה	סָבַב	סַבּוֹת	סַבּוֹתָ	סַבּוֹתִי	ס.ב.ב	to surround
סָרוּ	סַרְתֶּם/ן	סַרְנוּ	סָרָה	סָר	סָרַתְּ	סָרַתָּ	סָרַתִּי	ס.ו.ר	to turn self aside
סָלְחוּ	סְלַחְתֶּם/ן	סָלַחְנוּ	סָלְחָה	סָלַח	סָלַחְתְּ	סָלַחְתָּ	סָלַחְתִּי	ס.ל.ח	to forgive
סָפְרוּ	סְפַרְתֶּם/ן	סָפַרְנוּ	סָפְרָה	סָפַר	סָפַרְתְּ	סָפַרְתָּ	סָפַרְתִּי	ס.פ.ר	to count
עָבְדוּ	עֲבַדְתֶּם/ן	עָבַדְנוּ	עָבְדָה	עָבַד	עָבַדְתְּ	עָבַדְתָּ	עָבַדְתִּי	ע.ב.ד	to serve, worship
עָבְרוּ	עֲבַרְתֶּם/ן	עָבַרְנוּ	עָבְרָה	עָבַר	עָבַרְתְּ	עָבַרְתָּ	עָבַרְתִּי	ע.ב.ר	to cross over
עָזְבוּ	עֲזַבְתֶּם/ן	עָזַבְנוּ	עָזְבָה	עָזַב	עָזַבְתְּ	עָזַבְתָּ	עָזַבְתִּי	ע.ז.ב	to abandon
עָזְרוּ	עֲזַרְתֶּם/ן	עָזַרְנוּ	עָזְרָה	עָזַר	עָזַרְתְּ	עָזַרְתָּ	עָזַרְתִּי	ע.ז.ר	to help
עָלוּ	עְלִיתֶם/ן	עָלִינוּ	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	פִּתַּחְתֶּם/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	קִוִּיתֶם/ן	קִוִּינוּ	קִוְּתָה	קִוָּה	קִוִּית	קִוִּיתָ	קִוִּיתִי	ק.ו.י/ה	to hope
קָמוּ	קַמְתֶּם/ן	קַמְנוּ	קָמָה	קָם	קַמְתְּ	קַמְתָּ	קַמְתִּי	ק.ו.מ	to stand up
קָטְנוּ	קְטַנְתֶּם/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	קָרָאתָ	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	רָב	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	שָׁאֲלְתְּ	שָׁאַלְתָּ	שָׁאַלְתִּי	ש.א.ל	to inquire, request
סָבְבוּ	סַבּוֹתֶם/ן	סַבּוֹנוּ	סַבְּבָה	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

בְּנְיָן Conjugation of Selected Verbs in Qal יקטל

וַיִּקְטֹל apocopated *3ms*	*3mpl*	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2ms/3fs*	*1cs*	שרש	Qal Def.
	יֹאבְדוּ	תֹּאבַדְנָה	תֹּאבְדוּ	נֹאבַד	יֹאבַד	תֹּאבְדִי	תֹּאבַד	אֹבַד	א.ב.ד	to perish
	יֶאֱהֲבוּ	תֶּאֱהַבְנָה	תֶּאֱהֲבוּ	נֶאֱהַב	יֶאֱהַב	תֶּאֱהֲבִי	תֶּאֱהַב	אֶאֱהַב	א.ה.ב	to love
	יֹאכְלוּ	תֹּאכַלְנָה	תֹּאכְלוּ	נֹאכַל	יֹאכַל	תֹּאכְלִי	תֹּאכַל	אֹכַל	א.כ.ל	to eat
	יֹאמְרוּ	תֹּאמַרְנָה	תֹּאמְרוּ	נֹאמַר	יֹאמַר	תֹּאמְרִי	תֹּאמַר	אֹמַר	א.מ.ר	to say
	יֶאֱסְפוּ	תֶּאֱסֹפְנָה	תֶּאֱסְפוּ	נֶאֱסֹף	יֶאֱסֹף	תֶּאֱסְפִי	תֶּאֱסֹף	אֶאֱסֹף	א.ס.פ	to gather
	יָבוֹאוּ	תָּבֹאנָה	תָּבוֹאוּ	נָבוֹא	יָבוֹא	תָּבוֹאִי	תָּבוֹא	אָבוֹא	ב.ו.א	to come, enter
	יֵבוֹשׁוּ	תֵּבֹשְׁנָה	תֵּבוֹשׁוּ	נֵבוֹשׁ	יֵבוֹשׁ	תֵּבוֹשִׁי	תֵּבוֹשׁ	אֵבוֹשׁ	ב.ו.ש	to be ashamed
	יָבִינוּ	תָּבֹינָה	תָּבִינוּ	נָבִין	יָבִין	תָּבִינִי	תָּבִין	אָבִין	ב.י.נ	to understand
וַיִּבְךְּ	יִבְכּוּ	תִּבְכֶּינָה	תִּבְכּוּ	נִבְכֶּה	יִבְכֶּה	תִּבְכִּי	תִּבְכֶּה	אֶבְכֶּה	ב.כ.י/ה	to weep
	יִבְלְעוּ	תִּבְלַעְנָה	תִּבְלְעוּ	נִבְלַע	יִבְלַע	תִּבְלְעִי	תִּבְלַע	אֶבְלַע	ב.ל.ע	to swallow
וַיִּבֶן	יִבְנוּ	תִּבְנֶינָה	תִּבְנוּ	נִבְנֶה	יִבְנֶה	תִּבְנִי	תִּבְנֶה	אֶבְנֶה	ב.נ.י/ה	to build
	יִגְנְבוּ	תִּגְנֹבְנָה	תִּגְנְבוּ	נִגְנֹב	יִגְנֹב	תִּגְנְבִי	תִּגְנֹב	אֶגְנֹב	ג.נ.ב	to steal
	יִדְרְשׁוּ	תִּדְרֹשְׁנָה	תִּדְרְשׁוּ	נִדְרֹשׁ	יִדְרֹשׁ	תִּדְרְשִׁי	תִּדְרֹשׁ	אֶדְרֹשׁ	ד.ר.ש	to investigate
וַיְהִי	יִהְיוּ	תִּהֶיֶינָה	תִּהְיוּ	נִהְיֶה	יִהְיֶה	תִּהְיִי	תִּהְיֶה	אֶהְיֶה	ה.י.ה/ה	to be, become
וַיֵּלֶךְ	יֵלְכוּ	תֵּלַכְנָה	תֵּלְכוּ	נֵלֵךְ	יֵלֵךְ	תֵּלְכִי	תֵּלֵךְ	אֵלֵךְ	ה.ל.כ	to go, walk
	יִזְבְּחוּ	תִּזְבַּחְנָה	תִּזְבְּחוּ	נִזְבַּח	יִזְבַּח	תִּזְבְּחִי	תִּזְבַּח	אֶזְבַּח	ז.ב.ח	to sacrifice
	יִזְכְּרוּ	תִּזְכֹּרְנָה	תִּזְכְּרוּ	נִזְכֹּר	יִזְכֹּר	תִּזְכְּרִי	תִּזְכֹּר	אֶזְכֹּר	ז.כ.ר	to remember
	יֶחֱזְקוּ	תֶּחֱזַקְנָה	תֶּחֱזְקוּ	נֶחֱזַק	יֶחֱזַק	תֶּחֱזְקִי	תֶּחֱזַק	אֶחֱזַק	ח.ז.ק	to be strong
	יֶחֶטְאוּ	תֶּחֱטֶאנָה	תֶּחֱטְאוּ	נֶחֱטָא	יֶחֱטָא	תֶּחֱטְאִי	תֶּחֱטָא	אֶחֱטָא	ח.ט.א	to sin, miss
וַיְחִי	יִחְיוּ	תִּחֶיֶינָה	תִּחְיוּ	נִחְיֶה	יִחְיֶה	תִּחְיִי	תִּחְיֶה	אֶחְיֶה	ח.י.ה/ה	to live
וַיַּחְסְ	יֶחֱסוּ	תֶּחֱסֶינָה	תֶּחֱסוּ	נֶחֱסֶה	יֶחֱסֶה	תֶּחֱסִי	תֶּחֱסֶה	אֶחֱסֶה	ח.ס.י/ה	to take refuge
וַיַּחַר	יֶחֱרוּ	תֶּחֱרֶינָה	תֶּחֱרוּ	נֶחֱרֶה	יֶחֱרֶה	תֶּחֱרִי	תֶּחֱרֶה	אֶחֱרֶה	ח.ר.י/ה	to be hot

יקטל Conjugation of Selected Verbs in Qal בִּנְיָן

וַיִּקְטֹל apocopated 3ms	3mpl	2/3fpl	2mpl	1cpl	3ms	2fs	2ms/3fs	1cs	שרש	Qal Def.
	יַחְשְׁבוּ	תַּחְשֹׁבְנָה	תַּחְשְׁבוּ	נַחְשֹׁב	יַחְשֹׁב	תַּחְשְׁבִי	תַּחְשֹׁב	אֶחְשֹׁב	ח.ש.ב	to think, suppose
	יִטְמְאוּ	תִּטְמֶאנָה	תִּטְמְאוּ	נִטְמָא	יִטְמָא	תִּטְמְאִי	תִּטְמָא	אֶטְמָא	ט.מ.א	to be defiled
	יִטְעֲמוּ	תִּטְעַמְנָה	תִּטְעֲמוּ	נִטְעַם	יִטְעַם	תִּטְעֲמִי	תִּטְעַם	אֶטְעַם	ט.ע.מ	to taste
	יֵדְעוּ	תֵּדַעְנָה	תֵּדְעוּ	נֵדַע	יֵדַע	תֵּדְעִי	תֵּדַע	אֵדַע	י.ד.ע	to know
	יוּכְלוּ	תּוּכַלְנָה	תּוּכְלוּ	נוּכַל	יוּכַל	תּוּכְלִי	תּוּכַל	אוּכַל	י.כ.ל	to be able
	יָלְדוּ	תֵּלַדְנָה	תֵּלְדוּ	נֵלַד	יֵלֵד	תֵּלְדִי	תֵּלֵד	אֵלֵד	י.ל.ד	to give birth
	יָנוּ	תֵּינָה	תֵּינוּ	נֵינָה	יֵינֶה	תֵּינִי	תֵּינֶה	אֵינֶה	ה/י.נ.ה	to oppress
	יָסְפוּ	תֹּסַפְנָה	תֹּסְפוּ	נֹסַף	יֹסַף	תֹּסְפִי	תֹּסֵף	אֹסֵף	פ.ס.ף	to do again
	יָצְאוּ	תֵּצֶאנָה	תֵּצְאוּ	נֵצֵא	יֵצֵא	תֵּצְאִי	תֵּצֵא	אֵצֵא	א.צ.א	to go out
	יָרְאוּ	תִּירֶאנָה	תִּירְאוּ	נִירָא	יִירָא	תִּירְאִי	תִּירָא	אִירָא	א.ר.א	to be afraid
וַיֵּרֶד	יָרְדוּ	תֵּרַדְנָה	תֵּרְדוּ	נֵרֵד	יֵרֵד	תֵּרְדִי	תֵּרֵד	אֵרֵד	י.ר.ד	to descend
	יִירְשׁוּ	תִּירַשְׁנָה	תִּירְשׁוּ	נִירַשׁ	יִירַשׁ	תִּירְשִׁי	תִּירַשׁ	תִּירַשׁ	י.ר.ש	to cause to inherit
וַיֵּשֶׁב	יֵשְׁבוּ	תֵּשַׁבְנָה	תֵּשְׁבוּ	נֵשֵׁב	יֵשֵׁב	תֵּשְׁבִי	תֵּשֵׁב	אֵשֵׁב	י.ש.ב	to sit, dwell
	יִכְבְּדוּ	תִּכְבַּדְנָה	תִּכְבְּדוּ	נִכְבַּד	יִכְבַּד	תִּכְבְּדִי	תִּכְבַּד	אֶכְבַּד	כ.ב.ד	to be heavy, mighty
וַיִּכֶל	יִכְלוּ	תִּכְלֶינָה	תִּכְלוּ	נִכְלֶה	יִכְלֶה	תִּכְלִי	תִּכְלֶה	אֶכְלֶה	כ.ל./ה	to waste away
	יִכְנְסוּ	תִּכְנֹסְנָה	תִּכְנְסוּ	נִכְנֹס	יִכְנֹס	תִּכְנְסִי	תִּכְנֹס	אֶכְנֹס	כ.נ.ס	to collect
	יִכְרְתוּ	תִּכְרַתְנָה	תִּכְרְתוּ	נִכְרַת	יִכְרַת	תִּכְרְתִי	תִּכְרַת	אֶכְרַת	כ.ר.ת	to cut
	יִכְתְּבוּ	תִּכְתֹּבְנָה	תִּכְתְּבוּ	נִכְתֹּב	יִכְתֹּב	תִּכְתְּבִי	תִּכְתֹּב	אֶכְתֹּב	כ.ת.ב	to write
	יִלְבְּשׁוּ	תִּלְבַּשְׁנָה	תִּלְבְּשׁוּ	נִלְבַּשׁ	יִלְבַּשׁ	תִּלְבְּשִׁי	תִּלְבַּשׁ	אֶלְבַּשׁ	ל.ב.ש	to wash
	יִלְכְּדוּ	תִּלְכֹּדְנָה	תִּלְכְּדוּ	נִלְכֹּד	יִלְכֹּד	תִּלְכְּדִי	תִּלְכֹּד	אֶלְכֹּד	ל.כ.ד	to capture

בִּנְיָן Conjugation of Selected Verbs in Qal יקטל

Qal Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	וַיִּקְטֹל apocopated 3ms
to learn	ל.מ.ד	אֶלְמַד	תִּלְמַד	תִּלְמְדִי	יִלְמַד	נִלְמַד	תִּלְמְדוּ	תִּלְמַדְנָה	יִלְמְדוּ	
to take, accept	ל.ק.ח	אֶקַּח	תִּקַּח	תִּקְחִי	יִקַּח	נִקַּח	תִּקְחוּ	תִּקַּחְנָה	יִקְחוּ	
to die	מ.ו.ת	אָמוּת	תָּמוּת	תָּמוּתִי	יָמוּת	נָמוּת	תָּמוּתוּ	תָּמוּתְנָה	יָמוּתוּ	וַיָּמָת
to be full	מ.ל.א	אֶמְלָא	תִּמְלָא	תִּמְלְאִי	יִמְלָא	נִמְלָא	תִּמְלְאוּ	תִּמְלֶאנָה	יִמְלְאוּ	
to rule	מ.ל.ך	אֶמְלֹךְ	תִּמְלֹךְ	תִּמְלְכִי	יִמְלֹךְ	נִמְלֹךְ	תִּמְלְכוּ	תִּמְלֹכְנָה	יִמְלְכוּ	
to find	מ.צ.א	אֶמְצָא	תִּמְצָא	תִּמְצְאִי	יִמְצָא	נִמְצָא	תִּמְצְאוּ	תִּמְצֶאנָה	יִמְצְאוּ	
to stretch out	נ.ט.י/ה	אֵטֶה	תֵּטֶה	תֵּטִי	יֵטֶה	נֵטֶה	תֵּטוּ	תֵּטֶינָה	יֵטוּ	וַיֵּט
to fall	נ.פ.ל	אֶפֹל	תִּפֹל	תִּפְלִי	יִפֹל	נִפֹל	תִּפְלוּ	תִּפֹּלְנָה	יִפְלוּ	
to lift, carry	נ.ש.א	אֶשָּׂא	תִּשָּׂא	תִּשְּׂאִי	יִשָּׂא	נִשָּׂא	תִּשְּׂאוּ	תִּשָּׂאנָה	יִשְּׂאוּ	
to give	נ.ת.נ	אֶתֵּן	תִּתֵּן	תִּתְּנִי	יִתֵּן	נִתֵּן	תִּתְּנוּ	תִּתֵּנָה	יִתְּנוּ	
to surround	ס.ב.ב	אָסֹב	תָּסֹב	תְּסֹבִי	יָסֹב	נָסֹב	תְּסֹבּוּ	תְּסֻבֶּינָה	יְסֹבּוּ	וַיָּסָב
		אָסֵב	תְּסֵב	תְּסֵבִּי	יְסֵב	נְסֵב	תְּסֵבּוּ	תְּסֻבֶּינָה	יְסֵבּוּ	
to turn self aside	ס.ו.ר	אָסוּר	תָּסוּר	תָּסוּרִי	יָסוּר	נָסוּר	תָּסוּרוּ	תָּסַרְנָה	יָסוּרוּ	
to forgive	ס.ל.ח	אֶסְלַח	תִּסְלַח	תִּסְלְחִי	יִסְלַח	נִסְלַח	תִּסְלְחוּ	תִּסְלַחְנָה	יִסְלְחוּ	
to count	ס.פ.ר	אֶסְפֹּר	תִּסְפֹּר	תִּסְפְּרִי	יִסְפֹּר	נִסְפֹּר	תִּסְפְּרוּ	תִּסְפֹּרְנָה	יִסְפְּרוּ	
to serve, worship	ע.ב.ד	אֶעֱבֹד	תַּעֲבֹד	תַּעַבְדִי	יַעֲבֹד	נַעֲבֹד	תַּעַבְדוּ	תַּעֲבֹדְנָה	יַעַבְדוּ	
to cross over	ע.ב.ר	אֶעֱבֹר	תַּעֲבֹר	תַּעַבְרִי	יַעֲבֹר	נַעֲבֹר	תַּעַבְרוּ	תַּעֲבֹרְנָה	יַעַבְרוּ	
to abandon	ע.ז.ב	אֶעֱזֹב	תַּעֲזֹב	תַּעַזְבִי	יַעֲזֹב	נַעֲזֹב	תַּעַזְבוּ	תַּעֲזֹבְנָה	יַעַזְבוּ	
to help	ע.ז.ר	אֶעֱזֹר	תַּעֲזֹר	תַּעְזְרִי	יַעְזֹר	נַעְזֹר	תַּעְזְרוּ	תַּעְזֹרְנָה	יַעְזְרוּ	
to go up	ע.ל.ה/ה	אֶעֱלֶה	תַּעֲלֶה	תַּעֲלִי	יַעֲלֶה	נַעֲלֶה	תַּעֲלוּ	תַּעֲלֶינָה	יַעֲלוּ	וַיַּעַל
to stand	ע.מ.ד	אֶעֱמֹד	תַּעֲמֹד	תַּעַמְדִי	יַעֲמֹד	נַעֲמֹד	תַּעַמְדוּ	תַּעֲמֹדְנָה	יַעַמְדוּ	

בְּנְיָן Conjugation of Selected Verbs in Qal יקטל

שרש	Qal Def.	1cs	2ms/3fs	3ms	2fs	1cpl	2mpl	2/3fpl	3mpl	יקטל apocopated 3ms
ע.נ.ה/ח	to answer	אֶעֱנֶה	תַּעֲנֶה	יַעֲנֶה	תַּעֲנִי	נַעֲנֶה	תַּעֲנוּ	תַּעֲנֶינָה	יַעֲנוּ	יַעַן
ע.ש.ה/ח	to make, do	אֶעֱשֶׂה	תַּעֲשֶׂה	יַעֲשֶׂה	תַּעֲשִׂי	נַעֲשֶׂה	תַּעֲשׂוּ	תַּעֲשֶׂינָה	יַעֲשׂוּ	יַעַשׂ
פ.נ.ה/ח	to turn	אֶפְנֶה	תִּפְנֶה	יִפְנֶה	תִּפְנִי	נִפְנֶה	תִּפְנוּ	תִּפְנֶינָה	יִפְנוּ	יִפֶן
פ.ק.ד	to visit	אֶפְקֹד	תִּפְקֹד	יִפְקֹד	תִּפְקְדִי	נִפְקֹד	תִּפְקְדוּ	תִּפְקֹדְנָה	יִפְקְדוּ	
פ.ת.ח	to open	אֶפְתַּח	תִּפְתַּח	יִפְתַּח	תִּפְתְּחִי	נִפְתַּח	תִּפְתְּחוּ	תִּפְתַּחְנָה	יִפְתְּחוּ	
ק.ב.צ	to assemble self	אֶקְבֹּץ	תִּקְבֹּץ	יִקְבֹּץ	תִּקְבְּצִי	נִקְבֹּץ	תִּקְבְּצוּ	תִּקְבֹּצְנָה	יִקְבְּצוּ	
ק.ד.ש	to be holy	אֶקְדַּשׁ	תִּקְדַּשׁ	יִקְדַּשׁ	תִּקְדְּשִׁי	נִקְדַּשׁ	תִּקְדְּשׁוּ	תִּקְדַּשְׁנָה	יִקְדְּשׁוּ	
ק.ו.ה/ח	to hope	אֶקְוֶה	תִּקְוֶה	יִקְוֶה	תִּקְוִי	נִקְוֶה	תִּקְוּ	תִּקְוֶינָה	יִקְוּ	
ק.ו.מ	to stand up	אָקוּם	תָּקוּם	יָקוּם	תָּקוּמִי	נָקוּם	תָּקוּמוּ	תָּקוּמְנָה	יָקוּמוּ	יָקָם
ק.ט.ן	to be small	אֶקְטַן	תִּקְטַן	יִקְטַן	תִּקְטְנִי	נִקְטַן	תִּקְטְנוּ	תִּקְטַנָּה	יִקְטְנוּ	
ק.נ.ה/ח	to buy	אֶקְנֶה	תִּקְנֶה	יִקְנֶה	תִּקְנִי	נִקְנֶה	תִּקְנוּ	תִּקְנֶינָה	יִקְנוּ	יִקֶן
ק.ר.א	to call, read, meet	אֶקְרָא	תִּקְרָא	יִקְרָא	תִּקְרְאִי	נִקְרָא	תִּקְרְאוּ	תִּקְרָאנָה	יִקְרְאוּ	
ק.ר.ב	to draw near	אֶקְרַב	תִּקְרַב	יִקְרַב	תִּקְרְבִי	נִקְרַב	תִּקְרְבוּ	תִּקְרַבְנָה	יִקְרְבוּ	
ר.א.ה/ח	to see	אֶרְאֶה	תִּרְאֶה	יִרְאֶה	תִּרְאִי	נִרְאֶה	תִּרְאוּ	תִּרְאֶינָה	יִרְאוּ	יֵרֶא
ר.ד.פ	to pursue	אֶרְדֹּף	תִּרְדֹּף	יִרְדֹּף	תִּרְדְּפִי	נִרְדֹּף	תִּרְדְּפוּ	תִּרְדֹּפְנָה	יִרְדְּפוּ	
ר.ו.מ	to be high	אָרוּם	תָּרוּם	יָרוּם	תָּרוּמִי	נָרוּם	תָּרוּמוּ	תָּרוּמְנָה	יָרוּמוּ	יָרֹם
ר.י.ב	to contend	אָרִיב	תָּרִיב	יָרִיב	תָּרִיבִי	נָרִיב	תָּרִיבוּ	תָּרֹבְנָה	יָרִיבוּ	יָרֶב
ר.ע.ה/ח	to graze	אֶרְעֶה	תִּרְעֶה	יִרְעֶה	תִּרְעִי	נִרְעֶה	תִּרְעוּ	תִּרְעֶינָה	יִרְעוּ	
ר.ע.ע	to be evil	אֵרַע	תֵּרַע	יֵרַע	תֵּרְעִי	נֵרַע	תֵּרְעוּ	תֵּרַעְנָה	יֵרְעוּ	
ש.א.ל	to inquire, request	אֶשְׁאַל	תִּשְׁאַל	יִשְׁאַל	תִּשְׁאֲלִי	נִשְׁאַל	תִּשְׁאֲלוּ	תִּשְׁאַלְנָה	יִשְׁאֲלוּ	
ש.ב.ר	to break	אֶשְׁבֹּר	תִּשְׁבֹּר	יִשְׁבֹּר	תִּשְׁבְּרִי	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	תָּשַׂמְנָה	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	יִשְׂנֵא	תִּשְׂנְאִי	תִּשְׂנֵא	אֶשְׂנֵא	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 בְּנְיָן

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]
א.ב.ד	אָבוֹד	אֶבֹד	אֹבֵד	אוֹבֶדֶת	אוֹבְדִים	אוֹבְדוֹת	אֹבַד	אִבְדִי	אִבְדוּ	אִבַּדְנָה	אֹבְדָה	
א.ה.ב	אָהוֹב	אֶהֹב	אֹהֵב	אוֹהֶבֶת	אוֹהֲבִים	אוֹהֲבוֹת	אֱהַב	אֱהֲבִי	אֱהֲבוּ	אֶהַבְנָה	אֶאֱהֲבָה	
א.כ.ל	אָכוֹל	אֶכֹל	אֹכֵל	אוֹכֶלֶת, אֹכְלָה	אוֹכְלִים	אוֹכְלוֹת	אֱכֹל	אִכְלִי	אִכְלוּ	אֶכֹלְנָה	אֹכְלָה	
א.מ.ר	אָמוֹר	אֱמֹר[3]	אֹמֵר	אוֹמֶרֶת	אוֹמְרִים	אוֹמְרוֹת	אֱמֹר	אִמְרִי	אִמְרוּ	אֹמַרְנָה	אֹמְרָה	
א.ס.פ	אָסוֹף	אֱסֹף	אֹסֵף	אוֹסֶפֶת	אוֹסְפִים	אוֹסְפוֹת	אֱסֹף	אִסְפִי	אִסְפוּ	אֶסְפְנָה	אֹסְפָה	
ב.ו.א	בּוֹא	בּוֹא	בָּא	בָּאָה	בָּאִים	בָּאוֹת	בּוֹא	בֹּואִי	בֹּואוּ	בֹּאנָה	אָבוֹאָה	יָבֹא
ב.ו.ש	בּוֹשׁ	בּוֹשׁ	בּוֹשׁ	בּוֹשָׁה	בּוֹשִׁים	בּוֹשׁוֹת	בּוֹשׁ	בֹּושִׁי	בֹּושׁוּ	בֹּשְׁנָה	אֵבוֹשָׁה	
ב.י.ן	בִּין	בִּין	בָּן	בָּנָה	בָּנִים	בָּנוֹת	בִּין	בִּינִי	בִּינוּ	בִּינָנָה	אָבִינָה	יָבֶן
ב.כ.י/ה	בָּכֹה	בְּכוֹת[4]	בֹּכֶה	בֹּכָה[5]	בֹּכִים	בֹּכוֹת	בְּכֵה	בְּכִי	בְּכוּ	בְּכֶינָה	אֶבְכֶּיהָ	
ב.ל.ע	בָּלוֹעַ	בְּלֹעַ	בֹּלֵעַ	בֹּלַעַת	בֹּלְעִים	בֹּלְעוֹת	בְּלַע	בִּלְעִי	בִּלְעוּ	בְּלַעְנָה	אֶבְלְעָה	
ב.נ.י/ה	בָּנוֹת	בְּנוֹת	בֹּנֶה	בּוֹנָה	בּוֹנִים	בּוֹנוֹת	בְּנֵה	בְּנִי	בְּנוּ	בְּנֶינָה	אֶבְנֶה	יִבֶן

[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 שׁוֹרֵשׁ.

[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 אמֹר[לֶ].

[4] When prefixed by a preposition, any infinitive construct with a beged-kefet letter as second שרש consonant will take a dagesh (e.g., בְּכוֹת[לִ]).

[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	גּוֹנֵב	גּוֹנֶבֶת	גּוֹנְבִים	גּוֹנְבוֹת	גְּנֹב	גְּנֹבִי	גְּנֹבוּ	גְּנֹבְנָה	אֶגְנְבָה	
ד.ר.ש	דָּרוֹשׁ	דְּרֹשׁ	דּוֹרֵשׁ	דּוֹרֶשֶׁת	דּוֹרְשִׁים	דּוֹרְשׁוֹת	דְּרֹשׁ	דִּרְשִׁי	דִּרְשׁוּ	דִּרְשֶׁינָה	אֶדְרְשָׁה	
ה.י.ה	הָיֹה	הֱיוֹת	הוֹיֶה	הוֹיָה	הוֹיִם	הוֹיוֹת	הֱיֵה	הֲיִי	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	זִבַּחְנָה	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	חִזְקוּ	חֲזַקְנָה	אֶחֱזְקָה	
ח.ס.א	חָסוֹא	חֲסֹא	חוֹסֶא	חוֹסָאָה	חוֹסִים	חוֹסוֹת	חְסֵא	חֲסִי	חֲסוּ	חֲסֶינָה	אֶחֱסֶה	
ח.י./ה	חָיֹה	חְיוֹת	N/A				חְיֵה	חֲיִי	חֲיוּ	חֲיֶינָה	אֶחְיֶה	יְחִי
ח.ס.ה	חָסֹה	חֲסוֹת	חוֹסֶה	חוֹסָה	חוֹסִים	חוֹסוֹת	חְסֵה	חֲסִי	חֲסוּ	חֲסֶינָה	אֶחֱסֶה	
ח.ר.ה/ה	חָרֹה	חֲרוֹת	חָרֶה	חָרָה	חָרִים	חָרוֹת	חְרֵה	חֲרִי	חֲרוּ	חֲרֶינָה	אֶחֱרֶה	יְחִר
ח.ש.ב	חָשׁוֹב	חֲשׁוֹב	חוֹשֵׁב	חוֹשֶׁבֶת	חוֹשְׁבִים	חוֹשְׁבוֹת	חְשֹׁב	חֲשִׁבִי	חֲשׁבוּ	חֲשֹׁבְנָה	אֶחְשְׁבָה	
ט.מ.א	טָמֹא	טַמֵּא	טוֹמֵא	טוֹמֵאת	טוֹמְאִים	טוֹמְאוֹת	טַמֵּא	טַמְּאִי	טַמְּאוּ	טַמֵּאנָה	אֲטַמְּאָה	
ט.ע.מ	טָעוֹם	טַעֲם	טוֹעֵם	טוֹעֶמֶת	טוֹעֲמִים	טוֹעֲמוֹת	טְעַם	טַעֲמִי	טַעֲמוּ	טְעַמְנָה	אֶטְעַמָּה	
ל.ד.ע	לָדוֹעַ	לָדַעַת	יוֹדֵעַ	יוֹדַעַת	יוֹדְעִים	יוֹדְעוֹת	דַּע	דְּעִי	דְּעוּ	דַּעְנָה	אֵדְעָה	
ל.ב.ל	לָבוֹל	לָבוֹל	לָבוּל	לְבוּלָה	לְבוּלִים	לְבוּלוֹת	לְבֹל	לְבֹלִי	לְבֹלוּ	לְבֹלְנָה	אֲבוֹלָה	
ל.ל.ד	לָלוֹד	לָלֶדֶת	לֹלֵד	לֹלֶדֶת	לֹלְדִים	לֹלְדוֹת	לְדֹד	לְדִי	לְדוּ	לְדֹדְנָה	אֵלְדָה	
נ.נ/ה	נָוֹה	נָוֹת	נֶוֶה	נָוָה	נָוִים	נָוּוֹת	נְוֵה	נְוִי	נְוּ	נֶוֶינָה	אֶנְוֶה	
ס.פ.ף	סָפוֹף	סָפֹף	סוֹפֵף	סוֹפֶפֶת	סוֹפְפִים	סוֹפְפוֹת	סְפֹף	סְפִי	סְפוּ	סְפֹפְנָה	אֶסְפְּפָה	
צ.א.א	צָאוֹא	צָאֹת	צָאֶה	צָאָה	צָאִים	צָאוֹת	צְאֵה	צְאִי	צְאוּ	צְאֶינָה	אֶצְאֶה	

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]
א.ר.י	יְרֹא	יְרֵא	יָרֵא	יְרֵאָה	יְרֵאִים	יְרֵאוֹת	יְרַא	יְרֵאִי	יְרֵאוּ	יְרֵאֶינָה	אִירְאָה	
ד.ר.י	יָרוֹד	יְרֶדֶת	יוֹרֵד	יוֹרֶדֶת	יוֹרְדִים	יוֹרְדוֹת	רֵד	רְדִי	רְדוּ	רֵדְנָה	אֵרְדָה	יֵרֶד
ש.ר.ש	יְרוּשׁ	יְרֻשֶׁת	יוֹרֵשׁ	יוֹרֶשֶׁת	יוֹרְשִׁים	יוֹרְשׁוֹת	רֵשׁ	רְשִׁי	רְשׁוּ	רֵשְׁנָה	אִירַשׁ	
ב.ש.ב	יָשׁוֹב	שֶׁבֶת	יוֹשֵׁב	יוֹשֶׁבֶת	יוֹשְׁבִים	יוֹשְׁבוֹת	שֵׁב	שְׁבִי	שְׁבוּ	שֵׁבְנָה	אֵשֵׁב	יָשֹׁב
ב.ב.ד	N/A											
כ.ל.ה	כָּלֹה	כְּלוֹת	כָּלֶה	כְּלָה	כְּלִים	כְּלוֹת	כְּלֵה	כְּלִי	כְּלוּ	כֶּלֶינָה	אֲכַלֶּה	יְכַל
כ.נ.ס	כָּנוֹס	כְּנוֹס	כֹּנֵס	כּוֹנֶסֶת	כּוֹנְסִים	כּוֹנְסוֹת	כְּנוֹס	כְּנִסִי	כְּנוּסוּ	כֹּנֵסְנָה	אֲכַנְסָה	
כ.ר.ת	כָּרוֹת	כְּרֹת	כֹּרֵת	כּוֹרֶתֶת	כּוֹרְתִים	כּוֹרְתוֹת	כְּרֹת	כְּרִתִי	כְּרוּתוּ	כֹּרֵתְנָה	אֲכָרְתָה	
כ.ת.ב	כָּתוֹב	כְּתֹב	כֹּתֵב	כּוֹתֶבֶת	כּוֹתְבִים	כּוֹתְבוֹת	כְּתֹב	כְּתִבִי	כְּתוּבוּ	כֹּתֵבְנָה	אֲכַתְּבָה	
ל.ב.ש	לָבוּשׁ	לְבֹשׁ	לָבֵשׁ	לְבֻשָׁה	לְבֻשִׁים	לְבֻשׁוֹת	לְבַשׁ	לִבְשִׁי	לִבְשׁוּ	לְבַשְׁנָה	אַלְבִּשָׁה	
ל.ב.ד	לָבוּד	לְבֹד	לָבַד	לְבֻדָּה	לְבֻדִים	לְבֻדוֹת	לְבַד	לִבְדִי	לִבְדוּ	לְבַדְנָה	אֶלְבְּדָה	
ל.מ.ד	לָמוּד	לְמֹד	לָמֵד	לְמֻדָּה	לְמֻדִים	לְמֻדוֹת	לְמַד	לִמְדִי	לִמְדוּ	לְמַדְנָה	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	מְלֹאת	מָלֵא	מְלֵאָה	מְלֵאִים	מְלֵאוֹת	מַלֵּא	מַלְאִי	מַלְאוּ	מַלֶּאנָה	אֲמַלְּאָה	
מ.ל.ך	מָלוּךְ	מְלֹךְ	מוֹלֵךְ	מוֹלֶכֶת	מוֹלְכִים	מוֹלְכוֹת	מְלֹךְ	מִלְכִי	מִלְכוּ	מֹלֶכְנָה	אֶמְלְכָה	
מ.צ.א	מָצוֹא	מְצֹא	מֹצֵא	מֹצֵאת	מֹצְאִים	מֹצְאוֹת	מְצָא	מִצְאִי	מִצְאוּ	מְצֶאנָה	אֶמְצְאָה	
נ.ט.ה/	נָטוּי	נְטוֹת	נוֹטֶה	נוֹטָה	נוֹטִים	נוֹטוֹת	נְטֵה	נְטִי	נְטוּ	נְטֶינָה	אֶנְטֶה	יֵט
נ.פ.ל	נָפוֹל	נְפֹל	נֹפֵל	נוֹפֶלֶת	נוֹפְלִים	נוֹפְלוֹת	נְפַל	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	אֶתֵּנָה	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	אֶעֱבְרָה	
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	אֶעֱזְרָה	
ע.ל.ה/ה	עָלוֹת	עֲלֹת	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	עָנוֹת	עֲנוֹת	עֹנֶה	עֹנָה	עֹנִים	עֹנוֹת	עֲנֵה	עֲנִי	עֲנוּ	עֲנֶינָה	אֶעֱנֶה	יַעַן
ע.ש.ה/ה	עָשׂוֹת	עֲשׂוֹת	עֹשֶׂה	עֹשָׂה	עֹשִׂים	עֹשׂוֹת	עֲשֵׂה	עֲשִׂי	עֲשׂוּ	עֲשֶׂינָה	אֶעֱשֶׂה	יַעַשׂ
פ.נ.ה/ה	פָּנוֹת	פְּנוֹת	פֹּנֶה	פֹּנָה	פֹּנִים	פֹּנוֹת	פְּנֵה	פְּנִי	פְּנוּ	פֶּנֶינָה	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 בְּנְיָן												
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	קִבַּצְנָה	קִבְצוּ	קִבְצִי	קְבֹץ	קוֹבְצוֹת	קוֹבְצִים	קֹבֶצֶת	קֹבֵץ	קָבֹץ	קָבוֹץ	ק.ב.צ
	אֶקְדְּשָׁה				N/A[6]	קוֹדְשׁוֹת	קוֹדְשִׁים	קְדֵשֶׁת	קֹדֵשׁ	קָדֹשׁ	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
קָם	אָקוּמָה	קַמְנָה	קוּמוּ	קוּמִי	קוּם	קָמוֹת	קָמִים	קָמָה	קָם	קוּם	קוֹם	ק.ו.מ
	אֶקְנָה	קְנֶינָה	קְנוּ	קְנִי	קְנֵה	קוֹנוֹת	קוֹנִים	קוֹנָה	קֹנֶה	קְנוֹת	קָנֹה	ק.נ.י/ה
	אֶקְרָאָה	קְרֶאנָה	קִרְאוּ	קִרְאִי	קְרָא	קוֹרְאוֹת	קוֹרְאִים	קוֹרֵאת	קֹרֵא	קְרֹא	קָרֹא	ק.ר.א to call
	אֶקְרָאָה	קְרֶאנָה	קִרְאוּ	קִרְאִי	קְרָא	קוֹרְאוֹת	קוֹרְאִים	קוֹרֵאת	קֹרֵא	קְרַאת	קָרֹא	ק.ר.א to meet
	אֶקְרְבָה	קְרַבְנָה	קִרְבוּ	קִרְבִי	קְרַב	קוֹרְבוֹת	קוֹרְבִים	קֹרֶבֶת	קֹרֵב	קְרֹב	קָרוֹב	ק.ר.ב
יֵרֶא	אֶרְאֶה	רְאֶינָה	רְאוּ	רְאִי	רְאֵה	רוֹאוֹת	רוֹאִים	רוֹאָה	רֹאֶה	רְאוֹת[7]	רָאוֹ	ר.א.י/ה
	אֶרְדְּפָה	רְדֶפְנָה	רִדְפוּ	רִדְפִי	רְדֹף	רוֹדְפוֹת	רוֹדְפִים	רוֹדֶפֶת	רֹדֵף	רְדֹף	רָדוֹף	ר.ד.פ
יָרֹם[8]	אָרוּמָה	רֹמְנָה	רוֹמוּ	רוֹמִי	רוּם	רָמוֹת	רָמִים	רָמָה	רָם	רוֹם	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	רָעֹה	ר.ע.י/ה
	אֶשְׁאֲלָה	שְׁאַלְנָה	שַׁאֲלוּ	שַׁאֲלִי	שְׁאַל	שׁוֹאֲלוֹת	שׁוֹאֲלִים	שׁוֹאֶלֶת	שׁוֹאֵל	שְׁאֹל	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

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
	אֶשְׁבְּרָה	שְׁבֹּרְנָה	שִׁבְרוּ	שִׁבְרִי	שְׁבֹר	שְׁבוּרוֹת	שְׁבוּרִים	שְׁבוּרֶת	שָׁבוּר	שְׁבֹר	שָׁבוֹר	ש.ב.ר
יָשֹׁב	אֲשׁוּבָה	שֹׁבְנָה	שׁוּבוּ	שׁוּבִי	שׁוּב	שָׁבוֹת	שָׁבִים	שָׁבָה	שָׁב	שׁוּב	שׁוֹב	ש.ו.ב
יָשֵׂם	אָשִׂימָה	שַׂמְנָה	שִׂימוּ	שִׂימִי	שִׂים	שָׂמוֹת	שָׂמִים	שָׂמָה	שָׂם	שִׂים	שׂוֹם	ש.י/ו.מ
	אֶשְׁכְּבָה	שְׁכַבְנָה	שִׁכְבוּ	שִׁכְבִי	שְׁכַב	שְׁכֻבוֹת	שְׁכֻבִים	שְׁכֻבָה	שָׁכוּב	שְׁכַב	שָׁכוֹב	ש.כ.ב
	אֶשְׁכְּחָה	שְׁכַחְנָה	שִׁכְחוּ	שִׁכְחִי	שְׁכַח	שְׁכֻחוֹת	שְׁכֻחִים	שְׁכֻחָה	שָׁכוּחַ	שְׁכַח	שָׁכוֹחַ	ש.כ.ח
	אֶשְׁכְּנָה	שְׁכֹנְנָה	שִׁכְנוּ	שִׁכְנִי	שְׁכֹן	שְׁכֹנוֹת	שְׁכֹנִים	שְׁכֹנֶת	שָׁכֵן	שְׁכֹן	שָׁכוֹן	ש.כ.ן
	אֶשְׁלְחָה	שְׁלַחְנָה	שִׁלְחוּ	שִׁלְחִי	שְׁלַח	שְׁלֻחוֹת	שְׁלֻחִים	שְׁלֻחָה	שָׁלוּחַ	שְׁלֹחַ	שָׁלוֹחַ	ש.ל.ח
	אֶשְׁמְעָה	שְׁמַעְנָה	שִׁמְעוּ	שִׁמְעִי	שְׁמַע	שְׁמֻעוֹת	שְׁמֻעִים	שְׁמֻעָה	שָׁמוּעַ	שְׁמֹעַ	שָׁמוֹעַ	ש.מ.ע
	אֶשְׁמְרָה	שְׁמֹרְנָה	שִׁמְרוּ	שִׁמְרִי	שְׁמֹר	שְׁמֻרוֹת	שְׁמֻרִים	שְׁמֻרָה	שָׁמוּר	שְׁמֹר	שָׁמוֹר	ש.מ.ר
	אֶשְׂנָאה	שְׂנֹאנָה	שִׂנְאוּ	שִׂנְאִי	שְׂנָא	שְׂנֻאוֹת	שְׂנֻאִים	שְׂנֻאָה	שָׂנוּא	שְׂנֹא	שָׂנוֹא	ש.נ.א
	אֶשְׁתֶּה	שְׁתֶינָה	שְׁתוּ	שְׁתִי	שְׁתֵה	שְׁתוּיוֹת	שְׁתוּיִים	שְׁתוּיָה	שָׁתוּי	שְׁתֹה	שָׁתוֹה	ש.ת.י/ה
	אֶתְפַּשְׂה	תְּפַשֶּׂינָה	תִּפְשׂוּ	תִּפְשִׂי	תְּפַשׂ	תְּפֻשׂוֹת	תְּפֻשִׂים	תְּפֻשָׂה	תָּפוּשׂ	תְּפַשׂ	תָּפוֹשׂ	ת.פ.שׂ

VERBAL ARRAY FOR NIFAL בִּנְיָן

(shown with שׁ.מ.ר, meaning *guard oneself* or *be guarded* in nifal בִּנְיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נִשָּׁמְרָה let's guard ourselves		אֵשָּׁמְרָה may I guard myself		*cohort.*
הִשָּׁמַרְנָה guard yourselves!	הִשָּׁמְרוּ guard yourselves!	הִשָּׁמְרִי guard yourself!	הִשָּׁמֶר guard yourself!	*imv.*
תִּשָּׁמַרְנָה may they guard themselves *f*	יִשָּׁמְרוּ may they guard themselves *m*	תִּשָּׁמֶר may she guard herself	יִשָּׁמֶר may he guard himself	*jussive*

Infinitives

to guard self	הִשָּׁמֶר	*inf. absolute*
to guard self	[לְ]הִשָּׁמֵר	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
נִשְׁמָרוֹת ones who guard selves	נִשְׁמָרִים	נִשְׁמֶרֶת נִשְׁמָרָה one who guards self	נִשְׁמָר

יקטל

נִשָּׁמֵר we will guard ourselves	אֶשָּׁמֵר I will guard myself
תִּשָּׁמְרוּ you will guard yourselves *mpl*	תִּשָּׁמֵר you will guard yourself *ms*
תִּשָּׁמַרְנָה you will guard yourselves *fpl*	תִּשָּׁמְרִי you will guard yourself *fs*
יִשָּׁמְרוּ they will guard themselves *m*	יִשָּׁמֵר he will guard himself
תִּשָּׁמַרְנָה they will guard themselves *f*	תִּשָּׁמֵר she will guard herself

קטל

נִשְׁמַרְנוּ we guarded ourselves	נִשְׁמַרְתִּי I guarded myself
נִשְׁמַרְתֶּם you guarded yourselves *mpl*	נִשְׁמַרְתָּ you guarded yourself *ms*
נִשְׁמַרְתֶּן you guarded yourselves *fpl*	נִשְׁמַרְתְּ you guarded yourself *fs*
נִשְׁמְרוּ they guarded themselves	נִשְׁמַר he guarded himself
	נִשְׁמְרָה she guarded herself

קטל Conjugation of Selected Verbs in Nifal בִּנְיָן

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Nif. Def.
נֶאֱכְלוּ	נֶאֱכַלְתֶּם/ן	נֶאֱכַלְנוּ	נֶאֱכְלָה	נֶאֱכַל	נֶאֱכַלְתְּ	נֶאֱכַלְתָּ	נֶאֱכַלְתִּי	א.כ.ל	to be eaten
נֶאֶמְנוּ	נֶאֱמַנְתֶּם/ן	נֶאֱמַנּוּ	נֶאֱמְנָה	נֶאֱמַן	נֶאֱמְנָתְ	נֶאֱמַנְתָּ	נֶאֱמַנְתִּי	א.מ.נ	to be faithful
נֶאֶמְרוּ	נֶאֱמַרְתֶּם/ן	נֶאֱמַרְנוּ	נֶאֱמְרָה	נֶאֱמַר	נֶאֱמַרְתְּ	נֶאֱמַרְתָּ	נֶאֱמַרְתִּי	א.מ.ר	to be said
נֶאֶסְפוּ	נֶאֱסַפְתֶּם/ן	נֶאֱסַפְנוּ	נֶאֱסְפָה	נֶאֱסַף	נֶאֱסַפְתְּ	נֶאֱסַפְתָּ	נֶאֱסַפְתִּי	א.ס.פ	to be gathered
נֶאֶסְרוּ	נֶאֱסַרְתֶּם/ן	נֶאֱסַרְנוּ	נֶאֱסְרָה	נֶאֱסַר	נֶאֱסַרְתְּ	נֶאֱסַרְתָּ	נֶאֱסַרְתִּי	א.ס.ר	to be bound
נִבְנוּ	נִבְנֵיתֶם/ן	נִבְנֵינוּ	נִבְנְתָה	נִבְנָה	נִבְנֵית	נִבְנֵיתָ	נִבְנֵיתִי	ב.נ.י/ה	to be built
נִגְנְבוּ	נִגְנַבְתֶּם/ן	נִגְנַבְנוּ	נִגְנְבָה	נִגְנַב	נִגְנְבָתְ	נִגְנַבְתָּ	נִגְנַבְתִּי	ג.נ.ב	to be stolen
נֶחְשְׁבוּ	נֶחְשַׁבְתֶּם/ן	נֶחְשַׁבְנוּ	נֶחְשְׁבָה	נֶחְשַׁב	נֶחְשְׁבָתְ	נֶחְשַׁבְתָּ	נֶחְשַׁבְתִּי	ח.ש.ב	to think, suppose
נִטְמְאוּ	נִטְמֵאתֶם/ן	נִטְמֵאנוּ	נִטְמְאָה	נִטְמָא	נִטְמֵאת	נִטְמֵאתָ	נִטְמֵאתִי	ט.מ.א	to defile oneself
נוֹדְעוּ	נוֹדַעְתֶּם/ן	נוֹדַעְנוּ	נוֹדְעָה	נוֹדַע	נוֹדְעָתְ	נוֹדַעְתָּ	נוֹדַעְתִּי	י.ד.ע	to be known
נוֹרְאוּ	נוֹרֵאתֶם/ן	נוֹרֵאנוּ	נוֹרְאָה	נוֹרָא	נוֹרֵאת	נוֹרֵאתָ	נוֹרֵאתִי	י.ר.א	to be feared
נָכוֹנוּ	נְכוֹנְתֶּם/ן	נָכֹנּוּ	נָכוֹנָה	נָכֹן	נְכוֹנָתְ	נָכוֹנְתָּ	נָכוֹנְתִּי	כ.ו.נ	to be solid
נִכְסוּ	נִכְסֵיתֶם/ן	נִכְסִינוּ	נִכְסְתָה	נִכְסֶה	נִכְסֵית	נִכְסֵיתָ	נִכְסֵיתִי	כ.ס.י/ה	to be covered
נִכְרְתוּ	נִכְרַתְתֶּם/ן	נִכְרַתְנוּ	נִכְרְתָה	נִכְרַת	נִכְרְתָה	נִכְרַתְתָּ	נִכְרַתְתִּי	כ.ר.ת	to be cut
נִכְתְּבוּ	נִכְתַּבְתֶּם/ן	נִכְתַּבְנוּ	נִכְתְּבָה	נִכְתַּב	נִכְתְּבָתְ	נִכְתַּבְתָּ	נִכְתַּבְתִּי	כ.ת.ב	to be written
נִלְחֲמוּ	נִלְחַמְתֶּם/ן	נִלְחַמְנוּ	נִלְחְמָה	נִלְחַם	נִלְחְמָתְ	נִלְחַמְתָּ	נִלְחַמְתִּי	ל.ח.מ	to fight
נִלְכְּדוּ	נִלְכַּדְתֶּם/ן	נִלְכַּדְנוּ	נִלְכְּדָה	נִלְכַּד	נִלְכְּדָתְ	נִלְכַּדְתָּ	נִלְכַּדְתִּי	ל.כ.ד	to be captured
נִמְצְאוּ	נִמְצֵאתֶם/ן	נִמְצֵאנוּ	נִמְצְאָה	נִמְצָא	נִמְצֵאת	נִמְצֵאתָ	נִמְצֵאתִי	מ.צ.א	to be found
נִנְבְּאוּ	נִנְבֵּאתֶם/ן	נִנְבֵּאנוּ	נִנְבְּאָה	נִנְבָּא	נִנְבֵּאת	נִנְבֵּאתָ	נִנְבֵּאתִי	נ.ב.א	to prophesy
נִשְׂאוּ	נִשֵּׂאתֶם/ן	נִשֵּׂאנוּ	נִשְׂאָה	נִשָּׂא	נִשֵּׂאת	נִשֵּׂאתָ	נִשֵּׂאתִי	נ.שׂ.א	to be lifted
נִתְּנוּ	נִתַּתֶּם/ן	נִתַּנּוּ	נִתְּנָה	נִתַּן	נִתְּתָה	נִתַּתָּ	נִתַּתִּי	נ.ת.נ	to be given
נָסַבּוּ	נְסַבּוֹתֶם/ן	נְסַבּוֹנוּ	נָסַבָּה	נָסַב	נְסַבּוֹת	נְסַבּוֹתָ	נְסַבּוֹתִי	ס.ב.ב	to double back
נִסְתְּרוּ	נִסְתַּרְתֶּם/ן	נִסְתַּרְנוּ	נִסְתְּרָה	נִסְתַּר	נִסְתְּרָתְ	נִסְתַּרְתָּ	נִסְתַּרְתִּי	ס.ת.ר	to hide self, be hidden
נַעֲשׂוּ	נַעֲשִׂיתֶם/ן	נַעֲשִׂינוּ	נַעֲשְׂתָה	נַעֲשָׂה	נַעֲשֵׂית	נַעֲשֵׂיתָ	נַעֲשֵׂיתִי	ע.שׂ.י/ה	to be done
נִפְלְאוּ	נִפְלֵאתֶם/ן	נִפְלֵאנוּ	נִפְלְאָה	נִפְלָא	נִפְלֵאת	נִפְלֵאתָ	נִפְלֵאתִי	פ.ל.א	to be wonderful
נִקְרְאוּ	נִקְרֵאתֶם/ן	נִקְרֵאנוּ	נִקְרְאָה	נִקְרָא	נִקְרֵאת	נִקְרֵאתָ	נִקְרֵאתִי	ק.ר.א	to be called
נִרְאוּ	נִרְאֵיתֶם/ן	נִרְאֵינוּ	נִרְאֲתָה	נִרְאָה	נִרְאֵית	נִרְאֵיתָ	נִרְאֵיתִי	ר.א.י/ה	to be seen, to appear
נִשְׁאֲרוּ	נִשְׁאַרְתֶּם/ן	נִשְׁאַרְנוּ	נִשְׁאֲרָה	נִשְׁאַר	נִשְׁאֲרָתְ	נִשְׁאַרְתָּ	נִשְׁאַרְתִּי	ש.א.ר	to be left over
נִשְׁבְּעוּ	נִשְׁבַּעְתֶּם/ן	נִשְׁבַּעְנוּ	נִשְׁבְּעָה	נִשְׁבַּע	נִשְׁבְּעָתְ	נִשְׁבַּעְתָּ	נִשְׁבַּעְתִּי	ש.ב.ע	to swear
נִשְׁבְּרוּ	נִשְׁבַּרְתֶּם/ן	נִשְׁבַּרְנוּ	נִשְׁבְּרָה	נִשְׁבַּר	נִשְׁבְּרָתְ	נִשְׁבַּרְתָּ	נִשְׁבַּרְתִּי	ש.ב.ר	to be broken

קטל Conjugation of Selected Verbs in Nifal בִּנְיָן									
3cpl	***2m/fpl***	***1cpl***	***3fs***	***3ms***	***2fs***	***2ms***	***1cs***	**שרש**	**Nif. Def.**
נִשְׁלְחוּ	נִשְׁלַחְתֶּם/ן	נִשְׁלַחְנוּ	נִשְׁלְחָה	נִשְׁלַח	נִשְׁלַחַתְּ	נִשְׁלַחְתָּ	נִשְׁלַחְתִּי	ש.ל.ח	to be sent
נִשְׁמְעוּ	נִשְׁמַעְתֶּם/ן	נִשְׁמַעְנוּ	נִשְׁמְעָה	נִשְׁמַע	נִשְׁמַעַתְּ	נִשְׁמַעְתָּ	נִשְׁמַעְתִּי	ש.מ.ע	to be heard
נִשְׁמְרוּ	נִשְׁמַרְתֶּם/ן	נִשְׁמַרְנוּ	נִשְׁמְרָה	נִשְׁמַר	נִשְׁמַרְתְּ	נִשְׁמַרְתָּ	נִשְׁמַרְתִּי	ש.מ.ר	to be guarded
שִׁתְּנוּ	נִשְׁתֵּיתֶם/ן	נִשְׁתִּינוּ	נִשְׁתָּה	נִשְׁתָּה	נִשְׁתֵּית	נִשְׁתֵּיתָ	נִשְׁתֵּיתִי	ש.ת.י/ה	to be drunk[1]

[1] Refers to beverage, not person.

בִּנְיַן Conjugation of Selected Verbs in Nifal יקטל

Nif. Def.	שרש	*1cs*	*2ms/3fs*	*2fs*	*3ms*	*1cpl*	*2mpl*	*2/3fpl*	*3mpl*	וַיִּקְטֹל apocopated *3ms*
to be eaten	א.כ.ל	אֵאָכֵל	תֵּאָכֵל	תֵּאָכֲלִי	יֵאָכֵל	נֵאָכֵל	תֵּאָכְלוּ	תֵּאָכַלְנָה	יֵאָכְלוּ	
to be faithful	א.מ.נ	אֵאָמֵן	תֵּאָמֵן	תֵּאָמְנִי	יֵאָמֵן	נֵאָמֵן	תֵּאָמְנוּ	תֵּאָמַנְנָה	יֵאָמְנוּ	
to be said	א.מ.ר	אֵאָמֵר	תֵּאָמֵר	תֵּאָמְרִי	יֵאָמֵר	נֵאָמֵר	תֵּאָמְרוּ	תֵּאָמַרְנָה	יֵאָמְרוּ	
to be gathered	א.ס.פ	אֵאָסֵף	תֵּאָסֵף	תֵּאָסְפִי	יֵאָסֵף	נֵאָסֵף	תֵּאָסְפוּ	תֵּאָסַפְנָה	יֵאָסְפוּ	
to be bound	א.ס.ר	אֵאָסֵר	תֵּאָסֵר	תֵּאָסְרִי	יֵאָסֵר	נֵאָסֵר	תֵּאָסְרוּ	תֵּאָסַרְנָה	יֵאָסְרוּ	
to be built	ב.נ.ה/ה	אֵבָּנֶה	תִּבָּנֶה	תִּבָּנִי	יִבָּנֶה	נִבָּנֶה	תִּבָּנוּ	תִּבָּנֶינָה	יִבָּנוּ	וַיִּבֶן
to be stolen	ג.נ.ב	אֵגָּנֵב	תִּגָּנֵב	תִּגָּנְבִי	יִגָּנֵב	נִגָּנֵב	תִּגָּנְבוּ	תִּגָּנֹבְנָה	יִגָּנְבוּ	
to think, suppose	ח.ש.ב	אֵחָשֵׁב	תֵּחָשֵׁב	תֵּחָשְׁבִי	יֵחָשֵׁב	נֵחָשֵׁב	תֵּחָשְׁבוּ	תֵּחָשַׁבְנָה	יֵחָשְׁבוּ	
to defile oneself	ט.מ.א	אֵטָּמֵא	תִּטָּמֵא	תִּטָּמְאִי	יִטָּמֵא	נִטָּמֵא	תִּטָּמְאוּ	תִּטָּמֶאנָה	יִטָּמְאוּ	
to be known	י.ד.ע	אִוָּדֵע	תִּוָּדֵע	תִּוָּדְעִי	יִוָּדֵע	נִוָּדֵע	תִּוָּדְעוּ	תִּוָּדַעְנָה	יִוָּדְעוּ	
to be feared	י.ר.א	אִוָּרֵא	תִּוָּרֵא	תִּוָּרְאִי	יִוָּרֵא	נִוָּרֵא	תִּוָּרְאוּ	תִּוָּרֶאנָה	יִוָּרְאוּ	
to be solid	כ.ו.ן	אִכּוֹן	תִּכּוֹן	תִּכּוֹנִי	יִכּוֹן	נִכּוֹן	תִּכּוֹנוּ	תִּכֹּנְנָה	יִכּוֹנוּ	
to be covered	כ.ס.י/ה	אִכָּסֶה	תִּכָּסֶה	תִּכָּסִי	יִכָּסֶה	נִכָּסֶה	תִּכָּסוּ	תִּכָּסֶינָה	יִכָּסוּ	וַיִּכָּס
to be cut	כ.ר.ת	אִכָּרֵת	תִּכָּרֵת	תִּכָּרְתִי	יִכָּרֵת	נִכָּרֵת	תִּכָּרְתוּ	תִּכָּרַתְנָה	יִכָּרְתוּ	
to be written	כ.ת.ב	אִכָּתֵב	תִּכָּתֵב	תִּכָּתְבִי	יִכָּתֵב	נִכָּתֵב	תִּכָּתְבוּ	תִּכָּתַבְנָה	יִכָּתְבוּ	
to fight	ל.ח.מ	אִלָּחֵם	תִּלָּחֵם	תִּלָּחֲמִי	יִלָּחֵם	נִלָּחֵם	תִּלָּחֲמוּ	תִּלָּחַמְנָה	יִלָּחֲמוּ	
to be captured	ל.כ.ד	אִלָּכֵד	תִּלָּכֵד	תִּלָּכְדִי	יִלָּכֵד	נִלָּכֵד	תִּלָּכְדוּ	תִּלָּכַדְנָה	יִלָּכְדוּ	
to be found	מ.צ.א	אִמָּצֵא	תִּמָּצֵא	תִּמָּצְאִי	יִמָּצֵא	נִמָּצֵא	תִּמָּצְאוּ	תִּמָּצֶאנָה	יִמָּצְאוּ	
to prophesy	נ.ב.א	אִנָּבֵא	תִּנָּבֵא	תִּנָּבְאִי	יִנָּבֵא	נִנָּבֵא	תִּנָּבְאוּ	תִּנָּבֶאנָה	יִנָּבְאוּ	
to be lifted	נ.שׂ.א	אִנָּשֵׂא	תִּנָּשֵׂא	תִּנָּשְׂאִי	יִנָּשֵׂא	נִנָּשֵׂא	תִּנָּשְׂאוּ	תִּנָּשֶׂאנָה	יִנָּשְׂאוּ	
to be given	נ.ת.ן	אִנָּתֵן	תִּנָּתֵן	תִּנָּתְנִי	יִנָּתֵן	נִנָּתֵן	תִּנָּתְנוּ	תִּנָּתַנָּה	יִנָּתְנוּ	

בִּנְיָן Conjugation of Selected Verbs in Nifal יקטל

וַיִּקְטֹל apocopated *3ms*	*3mpl*	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2ms/3fs*	*1cs*	שרש	Nif. Def.
	יִסַּבּוּ	תִּסַּבֶּינָה	תִּסַּבּוּ	נִסַּב	יִסַּב	תִּסַּבִּי	תִּסַּב	אֶסַּב	ס.ב.ב	to double back
	יִסָּתְרוּ	תִּסָּתַרְנָה	תִּסָּתְרוּ	נִסָּתֵר	יִסָּתֵר	תִּסָּתְרִי	תִּסָּתֵר	אֶסָּתֵר	ס.ת.ר	to hide self, be hidden
וַיֵּעָשׂ	יֵעָשׂוּ	תֵּעָשֶׂינָה	תֵּעָשׂוּ	נֵעָשֶׂה	יֵעָשֶׂה	תֵּעָשִׂי	תֵּעָשֶׂה	אֵעָשֶׂה	ע.ש.י/ה	to be done
	יִפָּלְאוּ	תִּפָּלֶאנָה	תִּפָּלְאוּ	נִפָּלֵא	יִפָּלֵא	תִּפָּלְאִי	תִּפָּלֵא	אִפָּלֵא	פ.ל.א	to be wonderful
	יִקָּרְאוּ	תִּקָּרֶאנָה	תִּקָּרְאוּ	נִקָּרֵא	יִקָּרֵא	תִּקָּרְאִי	תִּקָּרֵא	אִקָּרֵא	ק.ר.א	to be called
וַיַּרְא	יֵרָאוּ	תֵּרָאֶינָה	תֵּרָאוּ	נֵרָאֶה	יֵרָאֶה	תֵּרָאִי	תֵּרָאֶה	אֵרָאֶה	ר.א.י/ה	to be seen, to appear
	יִשָּׁאֲרוּ	תִּשָּׁאַרְנָה	תִּשָּׁאֲרוּ	נִשָּׁאֵר	יִשָּׁאֵר	תִּשָּׁאֲרִי	תִּשָּׁאֵר	אִשָּׁאֵר	ש.א.ר	to be left over
	יִשָּׁבְעוּ	תִּשָּׁבַעְנָה	תִּשָּׁבְעוּ	נִשָּׁבֵע	יִשָּׁבֵע	תִּשָּׁבְעִי	תִּשָּׁבֵע	אִשָּׁבֵע	ש.ב.ע	to swear
	יִשָּׁבְרוּ	תִּשָּׁבַרְנָה	תִּשָּׁבְרוּ	נִשָּׁבֵר	יִשָּׁבֵר	תִּשָּׁבְרִי	תִּשָּׁבֵר	אִשָּׁבֵר	ש.ב.ר	to be broken
	יִשָּׁלְחוּ	תִּשָּׁלַחְנָה	תִּשָּׁלְחוּ	נִשָּׁלֵח	יִשָּׁלֵח	תִּשָּׁלְחִי	תִּשָּׁלֵח	אִשָּׁלֵח	ש.ל.ח	to be sent
	יִשָּׁמְעוּ	תִּשָּׁמַעְנָה	תִּשָּׁמְעוּ	נִשָּׁמֵע	יִשָּׁמֵע	תִּשָּׁמְעִי	תִּשָּׁמֵע	אִשָּׁמֵע	ש.מ.ע	to be heard
	יִשָּׁמְרוּ	תִּשָּׁמַרְנָה	תִּשָּׁמְרוּ	נִשָּׁמֵר	יִשָּׁמֵר	תִּשָּׁמְרִי	תִּשָּׁמֵר	אִשָּׁמֵר	ש.מ.ר	to be guarded
וַיִּשְׁת	יִשְׁתּוּ	תִּשְׁתֶּינָה	תִּשְׁתּוּ	נִשְׁתֶּה	יִשָּׁתֶה	תִּשָּׁתִי	תִּשָּׁתֶה	אִשָּׁתֶה	ש.ת.י/ה	to be drunk[2]

[2] See earlier note on ש.ת.י/ה.

Infinitives, Participles, and Command Forms for Selected Verbs in Nifal בִּנְיַן נִפְעַל												
Root	Infinitives		Participles[3]				Command Forms					
שרש	*inf ab*[4]	*inf c*	*ms*	*fs*[5]	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
א.כ.ל	הֵאָכֵל	הֵאָכֵל	נֶאֱכָל	נֶאֱכָלֶת	נֶאֱכָלִים	נֶאֱכָלוֹת	הֵאָכֵל	הֵאָכְלִי	הֵאָכְלוּ	הֵאָכַלְנָה	אֵאָכְלָה	יֵאָכֵל
א.מ.ן	הֵאָמֵן	הֵאָמֵן	נֶאֱמָן	נֶאֱמֶנֶת	נֶאֱמָנִים	נֶאֱמָנוֹת	הֵאָמֵן	הֵאָמְנִי	הֵאָמְנוּ	הֵאָמַנָּה	אֵאָמְנָה	יֵאָמֵן
א.מ.ר	הֵאָמֵר	הֵאָמֵר	נֶאֱמָר	נֶאֱמֶרֶת	נֶאֱמָרִים	נֶאֱמָרוֹת	הֵאָמֵר	הֵאָמְרִי	הֵאָמְרוּ	הֵאָמַרְנָה	אֵאָמְרָה	יֵאָמֵר
א.ס.פ	הֵאָסֵף	הֵאָסֵף	נֶאֱסָף	נֶאֱסֶפֶת	נֶאֱסָפִים	נֶאֱסָפוֹת	הֵאָסֵף	הֵאָסְפִי	הֵאָסְפוּ	הֵאָסַפְנָה	אֵאָסְפָה	יֵאָסֵף
א.ס.ר	הֵאָסֵר	הֵאָסֵר	נֶאֱסָר	נֶאֱסֶרֶת	נֶאֱסָרִים	נֶאֱסָרוֹת	הֵחָשֵׁב	הֵחָשְׁבִי	הֵחָשְׁבוּ	הֵחָשַׁבְנָה	אֵאָסְרָה	יֵאָסֵר
ב.נ.י/ה	הִבָּנֵה[6]	הִבָּנוֹת	נִבְנֶה	נִבְנָה	נִבְנִים	נִבְנוֹת	הִבָּנֵה	הִבָּנִי	הִבָּנוּ	הִבָּנֶינָה	אִבָּנֶה	יִבָּן
ג.נ.ב	הִגָּנֵב	הִגָּנֵב	נִגְנָב	נִגְנֶבֶת	נִגְנָבִים	נִגְנָבוֹת	הִגָּנֵב	הִגָּנְבִי	הִגָּנְבוּ	הִגָּנַבְנָה	אֶגָּנְבָה	יִגָּנֵב
ח.ש.ב	הֵחָשֵׁב	הֵחָשֵׁב	נֶחֱשָׁב	נֶחֱשֶׁבֶת	נֶחֱשָׁבִים	נֶחֱשָׁבוֹת	הֵחָשֵׁב	הֵחָשְׁבִי	הֵחָשְׁבוּ	הֵחָשַׁבְנָה	אֵחָשְׁבָה	יֵחָשֵׁב
ט.מ.א	הִטָּמֵא	הִטָּמֵא	נִטְמָא	נִטְמְאָה	נִטְמְאִים	נִטְמָאוֹת	הִטָּמֵא	הִטָּמְאִי	הִטָּמְאוּ	הִטָּמֶאנָה	אֶטָּמְאָה	יִטָּמֵא
י.ד.ע	הִוָּדֵע	הִוָּדֵע	נוֹדָע	נוֹדַעַת	נוֹדָעִים	נוֹדָעוֹת	הִוָּדֵע	הִוָּדְעִי	הִוָּדְעוּ	הִוָּדַעְנָה	אִוָּדְעָה	יִוָּדֵע
י.ר.א	הִוָּרֵא	הִוָּרֵא	נוֹרָא	נוֹרְאָה	נוֹרָאִים	נוֹרָאוֹת	הִוָּרֵא	הִוָּרְאִי	הִוָּרְאוּ	הִוָּרֶאנָה	אִוָּרְאָה	יִוָּרֵא
כ.ו.ן	הִכּוֹן	הִכּוֹן	נָכוֹן	נְכוֹנָה	נְכוֹנִים	נְכוֹנוֹת	הִכּוֹן	הִכּוֹנִי	הִכּוֹנוּ	הִכּוֹנָה	אֶכּוֹנָה	יִכּוֹן
כ.ס.י/ה	הִכָּסֵה	הִכָּסוֹת	נִכְסֶה	נִכְסָה	נִכְסִים	נִכְסוֹת	הִכָּסֵה	הִכָּסִי	הִכָּסוּ	הִכָּסֶינָה	אֶכָּסֶה	יֵכָּס
כ.ר.ת	הִכָּרֵת	הִכָּרֵת	נִכְרָת	נִכְרֶתֶת	נִכְרָתִים	נִכְרָתוֹת	הִכָּרֵת	הִכָּרְתִי	הִכָּרְתוּ	הִכָּרַתְנָה	אֶכָּרְתָה	יִכָּרֵת
כ.ת.ב	הִכָּתֵב	הִכָּתֵב	נִכְתָּב	נִכְתֶּבֶת	נִכְתָּבִים	נִכְתָּבוֹת	הִכָּתֵב	הִכָּתְבִי	הִכָּתְבוּ	הִכָּתַבְנָה	אֶכָּתְבָה	יִכָּתֵב
ל.ח.מ	הִלָּחֵם	הִלָּחֵם	נִלְחָם	נִלְחֶמֶת	נִלְחָמִים	נִלְחָמוֹת	הִלָּחֵם	הִלָּחְמִי	הִלָּחְמוּ	הִלָּחַמְנָה	אֶלָּחֲמָה	יִלָּחֵם

[3] Some participles attest variant spellings, such as נִמְצָאִים and נִמְצְאִים. Dominant spellings for respective verbs are given in the table above.

[4] When preceding a יקטל, the nifal *inf absol* tends to begin with נ..., rather than ה... (cf. §7.4.ו.).

[5] Verbs II-guttural, III-guttural, or hollow typically prefer the ◌ָה spelling for the *fs* participle. The remainder prefer ◌ֶת. III-ע verbs employ ◌ַת.

[6] III י/ה *inf absol* on analogy with נ.ק.י/ה (cf. Jer. 25:29).

Infinitives, Participles, and Command Forms for Selected Verbs in Nifal בִּנְיָן

Root	Infinitives		Participles[3]			Command Forms				
שרש	*inf ab*[4]	*inf c*	*ms*	*fs*[5]	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
ל.ב.ד	הִלָּבֵד	הִלָּבֵד	נִלְבָּד	נִלְבֶּדֶת	נִלְבָּדִים	נִלְבָּדוֹת	הִלָּבֵד	הִלָּבְדִי	הִלָּבְדוּ	הִלָּבַדְנָה	אִלָּבְדָה	יִלָּבֵד
מ.צ.א	הִמָּצֵא	הִמָּצֵא	נִמְצָא	נִמְצֵאת	נִמְצָאִים	נִמְצָאוֹת	הִמָּצֵא	הִמָּצְאִי	הִמָּצְאוּ	הִמָּצֶאנָה	אִמָּצְאָה	יִמָּצֵא
נ.ב.א	הִנָּבֵא	הִנָּבֵא	נִבָּא	נִבְּאָה	נִבְּאִים	נִבְּאוֹת	הִנָּבֵא	הִנָּבְאִי	הִנָּבְאוּ	הִנָּבֶאנָה	אִנָּבְאָה	יִנָּבֵא
נ.ש.א	הִנָּשֵׂא	הִנָּשֵׂא	נִשָּׂא	נִשֵּׂאת	נִשָּׂאִים	נִשָּׂאוֹת	הִנָּשֵׂא	הִנָּשְׂאִי	הִנָּשְׂאוּ	הִנָּשֶׂאנָה	אִנָּשְׂאָה	יִנָּשֵׂא
נ.ת.ן	הִנָּתֵן	הִנָּתֵן	נִתָּן	נִתֶּנֶת	נִתָּנִים	נִתָּנוֹת	הִנָּתֵן	הִנָּתְנִי	הִנָּתְנוּ	הִנָּתַנָּה	אִנָּתְנָה	יִנָּתֵן
ס.ב.ב[7]	הִסָּב	הִסּוֹב	נָסַב	נְסֻבָּה	נְסֻבִּים	נְסֻבּוֹת	הִסָּב	הִסֹּבִּי	הִסֹּבּוּ	הִסַּבֶּינָה	אִסַּבָּה	יִסַּב
ס.ת.ר	הִסָּתֵר	הִסָּתֵר	נִסְתָּר	נִסְתֶּרֶת	נִסְתָּרִים	נִסְתָּרוֹת	הִסָּתֵר	הִסָּתְרִי	הִסָּתְרוּ	הִסָּתַרְנָה	אִסָּתְרָה	יִסָּתֵר
ע.ש.ה/ה	הֵעָשֹׂה	הֵעָשֹׂה	נַעֲשֶׂה	נַעֲשֵׂית	נַעֲשִׂים	נַעֲשׂוֹת	הֵעָשֵׂה	הֵעָשִׂי	הֵעָשׂוּ	הֵעָשֶׂינָה	אֵעָשֶׂה	יֵעָשֵׂה
פ.ל.א	הִפָּלֵא	הִפָּלֵא	נִפְלָא	נִפְלֵאת	נִפְלָאִים	נִפְלָאוֹת	הִפָּלֵא	הִפָּלְאִי	הִפָּלְאוּ	הִפָּלֶאנָה	אִפָּלְאָה	יִפָּלֵא
ק.ר.א	הִקָּרֵא	הִקָּרֵא	נִקְרָא	נִקְרֵאת	נִקְרָאִים	נִקְרָאוֹת	הִקָּרֵא	הִקָּרְאִי	הִקָּרְאוּ	הִקָּרֶאנָה	אִקָּרְאָה	יִקָּרֵא
ר.א.ה/ה	הֵרָאֵה	הֵרָאוֹת	נִרְאֶה	נִרְאֵית	נִרְאִים	נִרְאוֹת	הֵרָאֵה	הֵרָאִי	הֵרָאוּ	הֵרָאֶינָה	אֵרָאֶה	יֵרָאֶה
ש.א.ר	הִשָּׁאֵר	הִשָּׁאֵר	נִשְׁאָר	נִשְׁאֶרֶת	נִשְׁאָרִים	נִשְׁאָרוֹת	הִשָּׁאֵר	הִשָּׁאֲרִי	הִשָּׁאֲרוּ	הִשָּׁאַרְנָה	אִשָּׁאֲרָה	יִשָּׁאֵר
ש.ב.ע	הִשָּׁבַע	הִשָּׁבַע	נִשְׁבָּע	נִשְׁבַּעַת	נִשְׁבָּעִים	נִשְׁבָּעוֹת	הִשָּׁבַע	הִשָּׁבְעִי	הִשָּׁבְעוּ	הִשָּׁבַעְנָה	אִשָּׁבְעָה	יִשָּׁבַע
ש.ב.ר	הִשָּׁבֵר	הִשָּׁבֵר	נִשְׁבָּר	נִשְׁבֶּרֶת	נִשְׁבָּרִים	נִשְׁבָּרוֹת	הִשָּׁבֵר	הִשָּׁבְרִי	הִשָּׁבְרוּ	הִשָּׁבַרְנָה	אִשָּׁבְרָה	יִשָּׁבֵר
ש.ל.ח	הִשָּׁלַח	הִשָּׁלֵחַ	נִשְׁלָח	נִשְׁלַחַת	נִשְׁלָחִים	נִשְׁלָחוֹת	הִשָּׁלַח	הִשָּׁלְחִי	הִשָּׁלְחוּ	הִשָּׁלַחְנָה	אִשָּׁלְחָה	יִשָּׁלַח
ש.מ.ע	הִשָּׁמַע	הִשָּׁמַע	נִשְׁמָע	נִשְׁמַעַת	נִשְׁמָעִים	נִשְׁמָעוֹת	הִשָּׁמַע	הִשָּׁמְעִי	הִשָּׁמְעוּ	הִשָּׁמַעְנָה	אִשָּׁמְעָה	יִשָּׁמַע
ש.מ.ר	הִשָּׁמֵר	הִשָּׁמֵר	נִשְׁמָר	נִשְׁמֶרֶת	נִשְׁמָרִים	נִשְׁמָרוֹת	הִשָּׁמֵר	הִשָּׁמְרִי	הִשָּׁמְרוּ	הִשָּׁמֹרְנָה	אִשָּׁמְרָה	יִשָּׁמֵר
ש.ת.ח	הִשָּׁתֵּחַ	הִשְׁתַּחֲוֹת	נִשְׁתָּחֲ	נִשְׁתַּחֲוָה	נִשְׁתַּחֲוִים	נִשְׁתַּחֲוֹת	הִשָּׁתַּחֲ	הִשָּׁתַּחֲוִי	הִשָּׁתַּחֲווּ	הִשָּׁתַּחֲוֶינָה	אִשָּׁתַּחֲוֶה	יִשָּׁתַּחֲ

[7] ס.ב.ב *inf absol* on analogy with מ.ס.ס (cf. 2 Sam. 17:10). Alternatively, ב.ו.ז and ב.ק.ק use ḥolem-vav instead of ṣērê (both in Isa. 24:3).

VERBAL ARRAY FOR HIFIL בִּנְיָן

(shown with ש.ל.כ, meaning *throw* in hifil בִּנְיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נַשְׁלִיכָה let's throw		אַשְׁלִיכָה may I throw		*cohort.*
הַשְׁלֵכְנָה throw!	הַשְׁלִיכוּ throw!	הַשְׁלִיכִי throw!	הַשְׁלֵךְ throw!	*imv.*
תַּשְׁלֵכְנָה may they throw *f*	יַשְׁלִיכוּ may they throw *m*	תַּשְׁלֵךְ may she throw	יַשְׁלֵךְ may he throw	*jussive*

Infinitives

to throw	הַשְׁלֵךְ	*inf. absolute*
to throw	[לְ]הַשְׁלִיךְ	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
	מַשְׁלִיכִים ones who throw	מַשְׁלֶכֶת מַשְׁלִיכָה one who throws	מַשְׁלִיךְ

יקטל

נַשְׁלִיךְ we will throw	אַשְׁלִיךְ I will throw
תַּשְׁלִיכוּ you will throw *mpl*	תַּשְׁלִיךְ you will throw *ms*
תַּשְׁלֵכְנָה you will throw *fpl*	תַּשְׁלִיכִי you will throw *fs*
יַשְׁלִיכוּ they will throw *m*	יַשְׁלִיךְ he will throw
תַּשְׁלֵכְנָה they will throw *f*	תַּשְׁלִיךְ she will throw

קטל

הִשְׁלַכְנוּ we threw	הִשְׁלַכְתִּי I threw
הִשְׁלַכְתֶּם you threw *mpl*	הִשְׁלַכְתָּ you threw *ms*
הִשְׁלַכְתֶּן you threw *fpl*	הִשְׁלַכְתְּ you threw *fs*
הִשְׁלִיכוּ they threw	הִשְׁלִיךְ he threw
	הִשְׁלִיכָה she threw

בִּנְיָן Hifil קטל Conjugation of Selected Verbs in Hifil

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Hif. Def.
הֶאֱבִידוּ	הֶאֱבַדְתֶּם/ן	הֶאֱבַדְנוּ	הֶאֱבִידָה	הֶאֱבִיד	הֶאֱבַדְתְּ	הֶאֱבַדְתָּ	הֶאֱבַדְתִּי[1]	א.ב.ד	to destroy
הֶאֱמִינוּ	הֶאֱמַנְתֶּם/ן	הֶאֱמַנּוּ	הֶאֱמִינָה	הֶאֱמִין	הֶאֱמַנְתְּ	הֶאֱמַנְתָּ	הֶאֱמַנְתִּי	א.מ.נ	to believe
הֵבִיאוּ	הֲבֵאתֶם/ן	הֲבִיאוֹנוּ	הֵבִיאָה	הָבִיא	הֲבֵאת	הֲבֵאתָ	הֲבֵאתִי	ב.ו.א	to bring
הוֹדִיעוּ	הוֹדַעְתֶּם/ן	הוֹדַעְנוּ	הוֹדִיעָה	הוֹדִיעַ	הוֹדַעַתְּ	הוֹדַעְתָּ	הוֹדַעְתִּי	י.ד.ע	to make known
הוֹסִיפוּ	הוֹסַפְתֶּם/ן	הוֹסַפְנוּ	הוֹסִיפָה	הוֹסִיף	הוֹסַפְתְּ	הוֹסַפְתָּ	הוֹסַפְתִּי	י.ס.פ	to do again
הוֹצִיאוּ	הוֹצֵאתֶם/ן	הוֹצֵאנוּ	הוֹצִיאָה	הוֹצִיא	הוֹצֵאת	הוֹצֵאתָ	הוֹצֵאתִי	י.צ.א	to cause to go out
הוֹרִישׁוּ	הוֹרַשְׁתֶּם/ן	הוֹרַשְׁנוּ	הוֹרִישָׁה	הוֹרִישׁ	הוֹרַשְׁתְּ	הוֹרַשְׁתָּ	הוֹרַשְׁתִּי	י.ר.שׁ	to cause to inherit
הוֹשִׁיבוּ	הוֹשַׁבְתֶּם/ן	הוֹשַׁבְנוּ	הוֹשִׁיבָה	הוֹשִׁיב	הוֹשַׁבְתְּ	הוֹשַׁבְתָּ	הוֹשַׁבְתִּי	י.שׁ.ב	to cause to inhabit
הוֹשִׁיעוּ	הוֹשַׁעְתֶּם/ן	הוֹשַׁעְנוּ	הוֹשִׁיעָה	הוֹשִׁיעַ	הוֹשַׁעַתְּ	הוֹשַׁעְתָּ	הוֹשַׁעְתִּי	י.שׁ.ע	to rescue
הִלְבִּישׁוּ	הִלְבַּשְׁתֶּם/ן	הִלְבַּשְׁנוּ	הִלְבִּישָׁה	הִלְבִּישׁ	הִלְבַּשְׁתְּ	הִלְבַּשְׁתָּ	הִלְבַּשְׁתִּי	ל.ב.שׁ	to clothe
הֵמִיתוּ	הֲמִתֶּם/ן	הֲמִתָנוּ	הֵמִיתָה	הֲמִית	הֲמִתְּ	הֲמִתָּ	הֲמִתִּי	מ.ו.ת	to kill
הִגִּידוּ	הִגַּדְתֶּם/ן	הִגַּדְנוּ	הִגִּידָה	הַגִּיד	הִגַּדְתְּ	הִגַּדְתָּ	הִגַּדְתִּי	נ.ג.ד	to announce
הִטּוּ	הִטִּיתֶם/ן	הִטִּינוּ	הִטְּתָה	הַטֵּה	הִטִּית	הִטִּיתָ	הִטִּיתִי	נ.ט.י/ה	to incline
הִכּוּ	הִכִּיתֶם/ן	הִכִּינוּ	הִכְּתָה	הַכֵּה	הִכִּית	הִכִּיתָ	הִכִּיתִי	נ.כ.י/ה	to strike
הִפִּילוּ	הִפַּלְתֶּם/ן	הִפַּלְנוּ	הִפִּילָה	הַפֵּיל	הִפַּלְתְּ	הִפַּלְתָּ	הִפַּלְתִּי	נ.פ.ל	to cause to fall
הִצִּילוּ	הִצַּלְתֶּם/ן	הִצַּלְנוּ	הִצִּילָה	הַצֵּיל	הִצַּלְתְּ	הִצַּלְתָּ	הִצַּלְתִּי	נ.צ.ל	to deliver, snatch
הֵסִירוּ	הֲסִרֹתֶם/ן	הֲסִרֹנוּ	הֵסִירָה	הָסֵר	הֲסִרֹת	הֲסִרֹתָ	הֲסִרֹתִי	ס.ו.ר	to remove
הֵסַבּוּ	הֲסִבּוֹתֶם/ן	הֲסִבּוֹנוּ	הֵסֵבָּה	הָסֵב	הֲסִבּוֹת	הֲסִבּוֹתָ	הֲסִבּוֹתִי	ס.ב.ב	to make to go around
הֶעֱלוּ	הֶעֱלִיתֶם/ן	הֶעֱלִינוּ	הֶעֱלָתָה	הָעֵלָה	הֶעֱלִית	הֶעֱלִיתָ	הֶעֱלִיתִי	ע.ל.י/ה	to cause to ascend
הֵקִימוּ	הֲקִימוֹתֶם/ן	הֲקִימוֹנוּ	הֵקִימָה	הָקֵים	הֲקִימוֹת	הֲקִימוֹתָ	הֲקִימוֹתִי	ק.ו.מ	to establish, help up
הִקְרִיבוּ	הִקְרַבְתֶּם/ן	הִקְרַבְנוּ	הִקְרִיבָה	הַקְרֵב	הִקְרַבְתְּ	הִקְרַבְתָּ	הִקְרַבְתִּי	ק.ר.ב	to bring near
הֵרָאוּ	הֲרְאִיתֶם/ן	הֲרְאִינוּ	הֵרְאָתָה	הַרְאֵה	הֲרְאִית	הֲרְאִיתָ	הֲרְאִיתִי	ר.א.י/ה	to show
הִרְבּוּ	הִרְבֵּיתֶם/ן	הִרְבֵּינוּ	הִרְבְּתָה	הַרְבֵּה	הִרְבֵּית	הִרְבֵּיתָ	הִרְבֵּיתִי	ר.ב.י/ה	to multiply
הֵשִׁיבוּ	הֲשִׁיבוֹתֶם/ן	הֲשִׁיבוֹנוּ	הֵשִׁיבָה	הָשֵׁב	הֲשִׁיבוֹת	הֲשִׁיבוֹתָ	הֲשִׁיבוֹתִי	ש.ו.ב	to bring back
הִשְׁלִיכוּ	הִשְׁלַכְתֶּם/ן	הִשְׁלַכְנוּ	הִשְׁלִיכָה	הַשְׁלֵךְ	הִשְׁלַכְתְּ	הִשְׁלַכְתָּ	הִשְׁלַכְתִּי	ש.ל.כ	to throw
הִשְׁמִיעוּ	הִשְׁמַעְתֶּם/ן	הִשְׁמַעְנוּ	הִשְׁמִיעָה	הַשְׁמֵיעַ	הִשְׁמַעַתְּ	הִשְׁמַעְתָּ	הִשְׁמַעְתִּי	ש.מ.ע	to cause to hear

[1] When accented on the last syllable, a form such as הֶאֱבַדְתִּי will be vocalized הַאֲבַדְתִּי (cf. Obad. 8 and Zeph. 2:5).

הִפְעִיל Conjugation of Selected Verbs in Hifil

Hif. Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	וַיִּקְטֹל apoc., short 3ms
to destroy	א.ב.ד	אַאֲבִיד	תַּאֲבִיד	תַּאֲבִידִי	יַאֲבִיד	נַאֲבִיד	תַּאֲבִידוּ	תַּאֲבֵדְנָה	יַאֲבִידוּ	וַיַּאֲבֵד
to believe	א.מ.ן	אַאֲמִין	תַּאֲמִין	תַּאֲמִינִי	יַאֲמִין	נַאֲמִין	תַּאֲמִינוּ	תַּאֲמֵנָּה	יַאֲמִינוּ	וַיַּאֲמֶן
to bring	ב.ו.א	אָבִיא	תָּבִיא	תָּבִיאִי	יָבִיא	נָבִיא	תָּבִיאוּ	תְּבֵאנָה	יָבִיאוּ	וַיָּבֵא
to make known	י.ד.ע	אוֹדִיעַ	תּוֹדִיעַ	תּוֹדִיעִי	יוֹדִיעַ	נוֹדִיעַ	תּוֹדִיעוּ	תּוֹדַעְנָה	יוֹדִיעוּ	וַיּוֹדַע
to do again	י.ס.פ	אוֹסִיף	תּוֹסִיף	תּוֹסִיפִי	יוֹסִיף	נוֹסִיף	תּוֹסִיפוּ	תּוֹסַפְנָה	יוֹסִיפוּ	וַיּוֹסֶף
to cause to go out	י.צ.א	אוֹצִיא	תּוֹצִיא	תּוֹצִיאִי	יוֹצִיא	נוֹצִיא	תּוֹצִיאוּ	תּוֹצֵאנָה	יוֹצִיאוּ	וַיּוֹצֵא
to cause to inherit	י.ר.שׁ	אוֹרִישׁ	תּוֹרִישׁ	תּוֹרִישִׁי	יוֹרִישׁ	נוֹרִישׁ	תּוֹרִישׁוּ	תּוֹרַשְׁנָה	יוֹרִישׁוּ	וַיּוֹרֶשׁ
to cause to inhabit	י.שׁ.ב	אוֹשִׁיב	תּוֹשִׁיב	תּוֹשִׁיבִי	יוֹשִׁיב	נוֹשִׁיב	תּוֹשִׁיבוּ	תּוֹשֵׁבְנָה	יוֹשִׁיבוּ	וַיּוֹשֶׁב
to rescue	י.שׁ.ע	אוֹשִׁיעַ	תּוֹשִׁיעַ	תּוֹשִׁיעִי	יוֹשִׁיעַ	נוֹשִׁיעַ	תּוֹשִׁיעוּ	תּוֹשַׁעְנָה	יוֹשִׁיעוּ	וַיּוֹשַׁע
to clothe	ל.ב.שׁ	אַלְבִּישׁ	תַּלְבִּישׁ	תַּלְבִּישִׁי	יַלְבִּישׁ	נַלְבִּישׁ	תַּלְבִּישׁוּ	תַּלְבַּשְׁנָה	יַלְבִּישׁוּ	וַיַּלְבֵּשׁ
to kill	מ.ו.ת	אָמִית	תָּמִית	תָּמִיתִי	יָמִית	נָמִית	תָּמִיתוּ	תָּמַתְנָה	יָמִיתוּ	וַיָּמֶת
to announce	נ.ג.ד	אַגִּיד	תַּגִּיד	תַּגִּידִי	יַגִּיד	נַגִּיד	תַּגִּידוּ	תַּגֵּדְנָה	יַגִּידוּ	וַיַּגֶּד
to incline	נ.ט.י/ה	אַטֶּה	תַּטֶּה	תַּטִּי	יַטֶּה	נַטֶּה	תַּטּוּ	תַּטֶּינָה	יַטּוּ	וַיֵּט
to strike	נ.כ.י/ה	אַכֶּה	תַּכֶּה	תַּכִּי	יַכֶּה	נַכֶּה	תַּכּוּ	תַּכֶּינָה	יַכּוּ	וַיַּךְ
to cause to fall	נ.פ.ל	אַפִּיל	תַּפִּיל	תַּפִּילִי	יַפִּיל	נַפִּיל	תַּפִּילוּ	תַּפֵּלְנָה	יַפִּילוּ	וַיַּפֵּל
to deliver, snatch	נ.צ.ל	אַצִּיל	תַּצִּיל	תַּצִּילִי	יַצִּיל	נַצִּיל	תַּצִּילוּ	תַּצֵּלְנָה	יַצִּילוּ	וַיַּצֵּל
to make to go around	ס.ב.ב	אָסֵב	תָּסֵב	תָּסֵבִּי	יָסֵב	נָסֵב	תָּסֵבּוּ	תְּסֻבֶּינָה	יָסֵבּוּ	וַיָּסָב
to remove	ס.ו.ר	אָסִיר	תָּסִיר	תָּסִירִי	יָסִיר	נָסִיר	תָּסִירוּ	תְּסֹרְנָה	יָסִירוּ	וַיָּסַר
to cause to ascend	ע.ל.י/ה	אַעֲלֶה	תַּעֲלֶה	תַּעֲלִי	יַעֲלֶה	נַעֲלֶה	תַּעֲלוּ	תַּעֶלֶינָה	יַעֲלוּ	וַיַּעַל
to establish, help up	ק.ו.מ	אָקִים	תָּקִים	תָּקִימִי	יָקִים	נָקִים	תָּקִימוּ	תְּקֹמְנָה	יָקִימוּ	וַיָּקָם
to bring near	ק.ר.ב	אַקְרִיב	תַּקְרִיב	תַּקְרִיבִי	יַקְרִיב	נַקְרִיב	תַּקְרִיבוּ	תַּקְרֵבְנָה	יַקְרִיבוּ	וַיִּקְרַב

בִּנְיָן Conjugation of Selected Verbs in Hifil יקטל

וַיִּקְטֹל apoc., short *3ms*	***3mpl***	***2/3fpl***	***2mpl***	***1cpl***	***3ms***	***2fs***	***2ms/3fs***	***1cs***	**שרש**	**Hif. Def.**
וַיַּרְא	יַרְאוּ	תַּרְאֶינָה	תַּרְאוּ	נַרְאֶה	יַרְאֶה	תַּרְאִי	תַּרְאֶה	אַרְאֶה	ר.א./ה	to show
וַיֶּרֶב	יַרְבּוּ	תַּרְבֶּינָה	תַּרְבּוּ	נַרְבֶּה	יַרְבֶּה	תַּרְבִּי	תַּרְבֶּה	אַרְבֶּה	ר.ב./ה	to multiply
וַיָּשֶׁב	יָשִׁבוּ	תָּשֵׁבְנָה	תָּשִׁבוּ	נָשִׁיב	יָשִׁיב	תָּשִׁיבִי	תָּשִׁיב	אָשִׁיב	ש.ו.ב	to bring back
וַיִּשְׁלֹךְ	יִשְׁלְכוּ	תִּשְׁלֹכְנָה	תִּשְׁלְכוּ	נַשְׁלִיךְ	יַשְׁלִיךְ	תַּשְׁלִיכִי	תַּשְׁלִיךְ	אַשְׁלִיךְ	ש.ל.ך	to throw
וַיִּשְׁמַע	יִשְׁמְעוּ	תִּשְׁמַעְנָה	תִּשְׁמְעוּ	נִשְׁמַע	יִשְׁמַע	תִּשְׁמְעִי	תִּשְׁמַע	אַשְׁמִיעַ	ש.מ.ע	to cause to hear

Infinitives, Participles, and Command Forms for Selected Verbs in Hifil הִפְעִיל												
Root	Infinitives		Participles[2]				Command Forms					
שרש	*inf ab*	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
א.ב.ד	הַאֲבֵד	הַאֲבִיד	מַאֲבִיד	מַאֲבִידָה	מַאֲבִידִים	מַאֲבִידוֹת	הַאֲבֵד	הַאֲבִידִי	הַאֲבִידוּ	הַאֲבֵדְנָה	אַבִידָה	יַאֲבֵד
א.מ.ן	הַאֲמֵן	הַאֲמִין	מַאֲמִין	מַאֲמִינָה	מַאֲמִינִים	מַאֲמִינוֹת	הַאֲמֵן	הַאֲמִינִי	הַאֲמִינוּ	הַאֲמַנָּה	אַאֲמִינָה	יַאֲמֵן
ב.ו.א	הָבֵא	הָבִיא	מֵבִיא	מְבִיאָה	מֵבִיאִים	מֵבִיאוֹת	הָבֵא	הָבִיאִי	הָבִיאוּ	הֲבִיאֶנָה	אָבִיאָה	יָבֵא
י.ד.ע	הוֹדַע	הוֹדִיעַ	מוֹדִיעַ	מוֹדַעַת	מוֹדִיעִים	מוֹדִיעוֹת	הוֹדַע	הוֹדִיעִי	הוֹדִיעוּ	הוֹדַעְנָה	אוֹדִיעָה	יוֹדַע
י.ס.פ	הוֹסֵף	הוֹסִיף	מוֹדִיף	מוֹסִיפָה	מוֹסִיפִים	מוֹסִיפוֹת	הוֹסֵף	הוֹסִיפִי	הוֹסִיפוּ	הוֹסַפְנָה	אוֹסִיפָה	יֹסֵף
י.צ.א	הוֹצֵא	הוֹצִיא	מוֹצִיא	מוֹצֵאת	מוֹצִיאִים	מוֹצִיאוֹת	הוֹצֵא	הוֹצִיאִי	הוֹצִיאוּ	הוֹצֵאנָה	אוֹצִיאָה	יוֹצֵא
י.ר.שׁ	הוֹרֵשׁ	הוֹרִישׁ	מוֹרִישׁ	מוֹרֶשֶׁת	מוֹרִישִׁים	מוֹרִישׁוֹת	הוֹרֵשׁ	הוֹרִישִׁי	הוֹרִישׁוּ	הוֹרַשְׁנָה	אוֹרִישָׁה	יוֹרֵשׁ
י.שׁ.ב	הוֹשֵׁב	הוֹשִׁיב	מוֹשִׁיב	מוֹשֶׁבֶת	מוֹשִׁיבִים	מוֹשִׁיבוֹת	הוֹשֵׁב	הוֹשִׁיבִי	הוֹשִׁיבוּ	הוֹשַׁבְנָה	אוֹשִׁיבָה	יוֹשֵׁב
י.שׁ.ע	הוֹשַׁע	הוֹשִׁיעַ	מוֹשִׁיעַ	מוֹשַׁעַת	מוֹשִׁיעִים	מוֹשִׁיעוֹת	הוֹשַׁע	הוֹשִׁיעִי	הוֹשִׁיעוּ	הוֹשַׁעְנָה	אוֹשִׁיעָה	יוֹשִׁיע
ל.ב.שׁ	הַלְבֵּשׁ	הַלְבִּישׁ	מַלְבִּישׁ	מַלְבֶּשֶׁת	מַלְבִּישִׁים	מַלְבִּישׁוֹת	הַלְבֵּשׁ	הַלְבִּישִׁי	הַלְבִּישׁוּ	הַלְבַּשְׁנָה	אַלְבִּישָׁה	יַלְבֵּשׁ
מ.ו.ת	הָמֵת	הָמִית	מֵמִית	מְמִיתָה	מְמִיתִים	מְמִיתוֹת	הָמֵת	הָמִיתִי	הָמִיתוּ	הָמַתְנָה	אָמִיתָה	יָמֵת
נ.ג.ד	הַגֵּד	הַגִּיד	מַגִּיד	מַגֶּדֶת	מַגִּידִים	מַגִּידוֹת	הַגֵּד	הַגִּידִי	הַגִּידוּ	הַגַּדְנָה	אַגִּידָה	יַגֵּד
נ.ט.י/ה	הַטֵּה	הַטּוֹת	מַטֶּה	מַטָּה	מַטִּים	מַטּוֹת	הַט	הַטִּי	הַטּוּ	הַטֶּינָה	אַטֶּה	יַטֶּה
נ.כ.י/ה	הַכֵּה	הַכּוֹת	מַכֶּה	מַכָּה	מַכִּים	מַכּוֹת	הַךְ	הַכִּי	הַכּוּ	הַכֶּינָה	אַכֶּה	יַכֶּה
נ.פ.ל	הַפֵּל	הַפִּיל	מַפִּיל	מַפִּילָה	מַפִּילִים	מַפִּילוֹת	הַפֵּל	הַפִּילִי	הַפִּילוּ	הַפֵּלְנָה	אַפִּילָה	יַפֵּל
נ.צ.ל	הַצֵּל	הַצִּיל	מַצִּיל	מַצֶּלֶת	מַצִּלִים	מַצִּילוֹת	הַצֵּל	הַצִּילִי	הַצִּילוּ	הַצֵּלְנָה	אַצִּילָה	יַצֵּל
ס.ב.ב	הָסֵב	הָסֵב	מֵסֵב	מְסִבָּה	מְסִבִּים	מְסִבּוֹת	הָסֵב	הָסֵבִּי	הָסֵבּוּ	הֲסֵבֶּינָה	אָסֵבָּה	יָסֵב
ס.ו.ר	הָסֵר	הָסִיר	מֵסִיר	מְסִירָה	מְסִירִים	מְסִירוֹת	הָסֵר	הָסִירִי	הָסִירוּ	הָסַרְנָה	אָסִירָה	יָסֵר
ע.ל.י/ה	הַעֲלֵה	הַעֲלוֹת	מַעֲלֶה	מַעֲלָה	מַעֲלִים	מַעֲלוֹת	הַעַל	הַעֲלִי	הַעֲלוּ	הַעֲלֶינָה	אַעֲלֶה	יַעַל

[2] Some participles attest variant spellings, such as נִמְצָאִים and נִמְצְאִים. Dominant spellings for respective verbs are given in the table above.

Infinitives, Participles, and Command Forms for Selected Verbs in Hifil בִּנְיָן

Command Forms						Participles[2]				Infinitives		Root
juss 3ms	*cohort 1cs*	*imv fpl*	*imv mpl*	*imv fs*	*imv ms*	*fpl*	*mpl*	*fs*	*ms*	*inf c*	*inf ab*	שרש
יָקֵם	אָקִימָה	הָקֵמְנָה	הָקִימוּ	הָקִימִי	הָקֵם	מְקִימוֹת	מְקִימִים	מְקִימָה	מֵקִים	הָקִים	הָקֵם	ק.ו.מ
יַקְרֵב	אַקְרִיבָה	הַקְרֵבְנָה	הַקְרִיבוּ	הַקְרִיבִי	הַקְרֵב	מַקְרִיבוֹת	מַקְרִיבִים	מַקְרֶבֶת	מַקְרִיב	הַקְרִיב	הַקְרֵב	ק.ר.ב
יַרְאֵה	אַרְאֶה	הַרְאֶינָה	הַרְאוּ	הַרְאִי	הַרְא	מַרְאוֹת	מַרְאִים	מַרְאָה	מַרְאֶה	הַרְאוֹת	הַרְאֵה	ר.א.ה/י
יָרֵב	אַרְבֶּה	הַרְבֶּינָה	הַרְבּוּ	הַרְבִּי	הַרְבֵּה	מַרְבּוֹת	מַרְבִּים	מַרְבֶּה	מַרְבֶּה	הַרְבּוֹת	הַרְבֵּה	ר.ב.ה/ה
יָשֵׁב	אֲשִׁיבָה	הָשֵׁבְנָה	הָשִׁיבוּ	הָשִׁיבִי	הָשֵׁב	מֵשִׁיבוֹת	מֵשִׁיבִים	מֵשִׁיבָה	מֵשִׁיב	הָשִׁיב	הָשֵׁב	ש.ו.ב
יַשְׁלֵךְ	אַשְׁלִיכָה	הַשְׁלֵכְנָה	הַשְׁלִיכוּ	הַשְׁלִיכִי	הַשְׁלֵךְ	מַשְׁלִיכוֹת	מַשְׁלִיכִים	מַשְׁלֶכֶת	מַשְׁלִיךְ	הַשְׁלִיךְ	הַשְׁלֵךְ	ש.ל.כ
יַשְׁמַע	אַשְׁמִיעָה	הַשְׁמַעְנָה	הַשְׁמִיעוּ	הַשְׁמִיעִי	הַשְׁמַע	מַשְׁמִיעוֹת	מַשְׁמִיעִים	מַשְׁמַעַת	מַשְׁמִיעַ	הַשְׁמִיעַ	הַשְׁמַע	ש.מ.ע

VERBAL ARRAY FOR HOFAL בִּנְיָן

(shown with שׁ.ל.כ, meaning *be thrown* in hofal בִּנְיָן)[1]

Command Forms

fpl	*mpl*	*fs*	*ms*	
נָשְׁלַכָה let's be thrown		אָשְׁלַכָה may I be thrown		*cohort.*
הָשְׁלַכְנָה be thrown!	הָשְׁלְכוּ be thrown!	הָשְׁלְכִי be thrown!	הָשְׁלַךְ be thrown!	*imv.*
תָּשְׁלַכְנָה may they be thrown *f*	יָשְׁלְכוּ may they be thrown *m*	תָּשְׁלַךְ may she be thrown	יָשְׁלַךְ may he be thrown	*jussive*

Infinitives

to be thrown	הָשְׁלֵךְ	*inf. absolute*
to be thrown	[לְ]הָשְׁלַךְ	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
מֻשְׁלָכוֹת ones who are thrown	מֻשְׁלָכִים	מֻשְׁלֶכֶת one who is thrown	מֻשְׁלָךְ

יקטל

נָשְׁלַךְ we will be thrown	אָשְׁלַךְ I will be thrown
תָּשְׁלְכוּ you will be thrown *mpl*	תָּשְׁלַךְ you will be thrown *ms*
תָּשְׁלַכְנָה you will be thrown *fpl*	תָּשְׁלְכִי you will be thrown *fs*
יָשְׁלְכוּ they will be thrown *m*	יָשְׁלַךְ he will be thrown
תָּשְׁלַכְנָה they will be thrown *f*	תָּשְׁלַךְ she will be thrown

קטל

הָשְׁלַכְנוּ we were thrown	הָשְׁלַכְתִּי I was thrown
הָשְׁלַכְתֶּם you were thrown *mpl*	הָשְׁלַכְתָּ you were thrown *ms*
הָשְׁלַכְתֶּן you were thrown *fpl*	הָשְׁלַכְתְּ you were thrown *fs*
הָשְׁלְכוּ they were thrown	הָשְׁלַךְ he was thrown
	הָשְׁלְכָה she was thrown

[1] The initial vowel varies between qameṣ-ḥaṭuf, qibbuṣ, or šureq. For examples, please refer to table of selected hofal verbs.

קטל Conjugation of Selected Verbs in Hofal בִּנְיָן									
3cpl	***2m/fpl***	***1cpl***	***3fs***	***3ms***	***2fs***	***2ms***	***1cs***	**שרש**	**Hofal Def.**
הֳאָחְזוּ	הֳאֳחַזְתֶּם/ן	הֳאֳחַזְנוּ	הָאָחְזָה	הָאָחַז	הָאָחַזְתְּ	הָאָחַזְתָּ	הָאָחַזְתִּי	א.ח.ז	to be fastened
הוּבְאוּ	הֳבָאתֶם/ן	הֳבָאנוּ	הָבְאָתָה	הָבְא	הָבְאת	הָבְאתָ	הָבְאתִי	ב.ו.א	to be brought
הָטְבְּעוּ	הָטְבַּעְתֶּם/ן	הָטְבַּעְנוּ	הָטְבְּעָה	הָטְבַּע	הָטְבַּעַתְּ	הָטְבַּעְתָּ	הָטְבַּעְתִּי	ט.ב.ע	to be sunk
הוּצְאוּ	הוּצֵאתֶם/ן	הוּצֵאנוּ	הוּצְאָה	הוּצָא	הוּצֵאת	הוּצֵאתָ	הוּצֵאתִי	י.צ.א	to be brought out
הוּבְלוּ	הוּבַלְתֶּם/ן	הוּבַלְנוּ	הוּבְלָה	הוּבַל	הוּבַלְתְּ	הוּבַלְתָּ	הוּבַלְתִּי	י.ב.ל	to be led
הֳמִתוּ	הוּמַתֶּם/ן	הוּמַתְנוּ	הוּמָתָה	הוּמָת	הוּמָתְּ	הוּמָתָ	הוּמָתִי	מ.ו.ת	to be put to death
הֻגְּדוּ	הֻגַּדְתֶּם/ן	הֻגַּדְנוּ	הֻגְּדָה	הֻגַּד	הֻגַּדְתְּ	הֻגַּדְתָּ	הֻגַּדְתִּי	נ.ג.ד	to be reported
הֻכּוּ	הֻכֵּיתֶם/ן	הֻכֵּינוּ	הֻכְּתָה	הֻכָּה	הֻכֵּית	הֻכֵּיתְּ	הֻכֵּיתָ	נ.כ.י/ה	to be struck
הוּסַבּוּ	הוּסַבּוֹתֶם/ן	הוּסַבּוֹנוּ	הוּסַבָּה	הוּסַב	הוּסַבּוֹת	הוּסַבּוֹתְּ	הוּסַבּוֹתָ	ס.ב.ב	to be turned
הָעָמְדוּ	הָעֳמַדְתֶּם/ן	הָעֳמַדְנוּ	הָעָמְדָה	הָעָמַד	הָעָמַדְתְּ	הָעָמַדְתָּ	הָעָמַדְתִּי	ע.מ.ד	to be made to stand
הָשְׁלְכוּ	הָשְׁלַכְתֶּם/ן	הָשְׁלַכְנוּ	הָשְׁלְכָה	הָשְׁלַךְ	הָשְׁלַכְתְּ	הָשְׁלַכְתָּ	הָשְׁלַכְתִּי	ש.ל.כ	to be thrown

יקטל Conjugation of Selected Verbs in Hofal בִּנְיָן

3mpl	2/3fpl	2mpl	1cpl	3ms	2fs	2ms/3fs	1cs	שרש	Hofal Def.
יָאֻחֲזוּ	תָּאֻחַזְנָה	תָּאֻחֲזוּ	נֵאֻחַז	יָאֻחַז	תָּאֻחֲזִי	תָּאֻחַז	אֵאֻחַז	א.ח.ז	to be fastened
יוּבְאוּ	תּוּבָאְנָה	תּוּבְאוּ	נוּבְא	יוּבָא	תּוּבְאִי	תּוּבָא	אוּבְא	ב.ו.א	to be brought
יָטְבְּעוּ	תָּטְבַּעְנָה	תָּטְבְּעוּ	נָטְבַּע	יָטְבַּע	תָּטְבְּעִי	תָּטְבַּע	אָטְבַּע	ט.ב.ע	to be sunk
יוּצְאוּ	תּוּצֵאנָה	תּוּצְאוּ	נוּצְא	יוּצָא	תּוּצְאִי	תּוּצָא	אוּצְא	י.צ.א	to be brought out
יוּבְלוּ	תּוּבַלְנָה	תּוּבְלוּ	נוּבַל	יוּבַל	תּוּבְלִי	תּוּבַל	אוּבַל	י.ב.ל	to be led
יוּמְתוּ	תּוּמַתְנָה	תּוּמְתוּ	נוּמַת	יוּמַת	תּוּמְתִי	תּוּמַת	אוּמַת	מ.ו.ת	to be put to death
יֻגְּדוּ	תֻּגַּדְנָה	תֻּגְּדוּ	נֻגַּד	יֻגַּד	תֻּגְּדִי	תֻּגַּד	אֻגַּד	נ.ג.ד	to be reported
יֻכּוּ	תֻּכֶּינָה	תֻּכּוּ	נֻכֶּה	יֻכֶּה	תֻּכִּי	תֻּכֶּה	אֻכֶּה	נ.כ./ה	to be struck
יוּסַבּוּ	תּוּסַבֶּינָה	תּוּסַבּוּ	נוּסַב	יוּסַב	תּוּסַבִּי	תּוּסַב	אוּסַב	ס.ב.ב	to be turned
יֻעְמְדוּ	תֻּעֳמַדְנָה	תֻּעְמְדוּ	נֻעְמַד	יֻעְמַד	תֻּעְמְדִי	תֻּעְמַד	אֻעְמַד	ע.מ.ד	to be made to stand
יֻשְׁלְכוּ	תֻּשְׁלַכְנָה	תֻּשְׁלְכוּ	נֻשְׁלַךְ	יֻשְׁלַךְ	תֻּשְׁלְכִי	תֻּשְׁלַךְ	אֻשְׁלַךְ	ש.ל.כ	to be thrown

Infinitives, Participles, and Command Forms for Selected Verbs in Hofal בִּנְיָן

Command Forms						Participles				Infinitives		Root
juss 3ms	*cohort 1cs*	*imv fpl*	*imv mpl*	*imv fs*	*imv ms*	*fpl*	*mpl*	*fs*	*ms*	*inf c*	*inf ab*	שרש
יֵאָחֵז	אֵאָחֲזָה	הֵאָחֲזְנָה	הֵאָחֲזוּ	הֵאָחֲזִי	הֵאָחֵז	מֵאֳחָזוֹת	מֵאֳחָזִים	מֵאֳחָזֶת	מֵאֳחָז	הֵאָחֵז	הֵאָחֵז	א.ח.ז
יוּבָא	אוּבָא	הוּבָאְנָה	הוּבָאוּ	הוּבְאִי	הוּבָא	מוּבָאוֹת	מוּבָאִים	מוּבָאָת	מוּבָא	הוּבָא	הוּבֵא	ב.ו.א
יִטְבַּע	אֶטְבְּעָה	הָטְבַּעְנָה	הָטְבְּעוּ	הָטְבְּעִי	הָטְבַּע	מְטֻבָּעוֹת	מְטֻבָּעִים	מְטֻבָּעָת	מְטֻבָּע	הָטְבַּע	הָטְבֵּעַ	ט.ב.ע
יוּצָא	אוּצָאָה	הוּצָאְנָה	הוּצָאוּ	הוּצְאִי	הוּצָא	מוּצָאוֹת	מוּצָאִים	מוּצָאת	מוּצָא	הוּצֵאת	הוּצֵא	י.צ.א
יוּבַל	אוּבְלָה	הוּבַלְנָה	הוּבְלוּ	הוּבְלִי	הוּבַל	מוּבָלוֹת	מוּבָלִים	מוּבָלָת	מוּבָל	הוּבַל	הוּבֵל	י.ב.ל
יוּמַת	אוּמְתָה	הוּמַתְנָה	הוּמְתוּ	הוּמְתִי	הוּמַת	מוּמָתוֹת	מוּמָתִים	מוּמָתת	מוּמָת	הוּמַת	הוּמֵת	מ.ו.ת
יֻגַּד	אֻגְּדָה	הֻגַּדְנָה	הֻגְּדוּ	הֻגְּדִי	הֻגַּד	מֻגָּדוֹת	מֻגָּדִים	מֻגֶּדֶת	מֻגָּשׁ	הֻגַּד	הֻגֵּד	נ.ג.ד
יֻכֶּה	אֻכֶּה	הֻכַּיְנָה	הֻכּוּ	הֻכִּי	הֻכֶּה	מֻכּוֹת	מֻכִּים	מֻכָּה	מֻכֶּה	הֻכֵּה	הֻכֵּה	נ.כ.י/ה
יוּסַב	אוּסְבָּה	הוּסַבְּנָה	הוּסְבּוּ	הוּסְבִּי	הוּסַב	מוּסָבּוֹת	מוּסָבִּים	מוּסָבָּה	מוּסָב	הוּסֵב	הוּסֵב	ס.ב.ב
יֻעְמַד	אֻעְמְדָה	הֻעְמַדְנָה	הֻעְמְדוּ	הֻעְמְדִי	הֻעְמַד	מֻעֳמָדוֹת	מֻעֳמָדִים	מֻעֳמָדָת	מֻעֳמָד	הֻעְמֵד	הֻעְמֵד	ע.מ.ד
יֻשְׁלַךְ	אֻשְׁלְכָה	הֻשְׁלַכְנָה	הֻשְׁלְכוּ	הֻשְׁלְכִי	הֻשְׁלַךְ	מֻשְׁלָכוֹת	מֻשְׁלָכִים	מֻשְׁלֶכֶת	מֻשְׁלָךְ	הֻשְׁלֵךְ	הֻשְׁלֵךְ	ש.ל.ך

VERBAL ARRAY FOR PIEL בִּנְיָן

(shown with ב.ק.שׁ, meaning *search* or *seek* in piel בִּנְיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נְבַקְּשָׁה* let's search		אֲבַקְּשָׁה* may I search		*cohort.*
בַּקִּשְׁנָה search!	בַּקְּשׁוּ search!	בַּקְּשִׁי search!	בַּקֵּשׁ search!	*imv.*
תְּבַקֵּשְׁנָה may they search *f*	יְבַקְּשׁוּ* may they search *m*	תְּבַקֵּשׁ may she search	יְבַקֵּשׁ may he search	*jussive*

* Some שֻׁרָשִׁים display a dagesh in the second radical.

Infinitives

to search	בַּקֵּשׁ	*inf. absolute*
to search	[לְ]בַקֵּשׁ	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
מְבַקְּשׁוֹת ones who search	מְבַקְּשִׁים*	מְבַקֶּשֶׁת מְבַקְּשָׁה one who searches	מְבַקֵּשׁ

* Some שֻׁרָשִׁים display a dagesh in second radical.

יקטל

אֲבַקֵּשׁ I will search	נְבַקֵּשׁ we will search
תְּבַקֵּשׁ you will search *ms*	תְּבַקְּשׁוּ you will search *mpl*
תְּבַקְּשִׁי you will search *fs*	תְּבַקֵּשְׁנָה you will search *fpl*
יְבַקֵּשׁ he will search	יְבַקְּשׁוּ they will search *m*
תְּבַקֵּשׁ she will search	תְּבַקֵּשְׁנָה they will search *f*

קטל

בִּקַּשְׁתִּי I searched	בִּקַּשְׁנוּ we searched
בִּקַּשְׁתָּ you searched *ms*	בִּקַּשְׁתֶּם you searched *mpl*
בִּקַּשְׁתְּ you searched *fs*	בִּקַּשְׁתֶּן you searched *fpl*
בִּקֵּשׁ he searched	בִּקְּשׁוּ they searched
בִּקְּשָׁה she searched	

בִּנְיָן Piel קטל Conjugation of Selected Verbs

3cpl	2m/fpl	1cpl	3fs	3ms	2fs	2ms	1cs	שרש	Piel Def.
אֶחֲרוּ	אֲחַרְתֶּם/ן	אֲחַרְנוּ	אֶחֲרָה	אֲחַר	אֲחַרְתְּ	אֲחַרְתָּ	אֲחַרְתִּי	א.ח.ר	to delay
בִּקְשׁוּ	בִּקַּשְׁתֶּם/ן	בִּקַּשְׁנוּ	בִּקְּשָׁה	בִּקֵּשׁ	בִּקַּשְׁתְּ	בִּקַּשְׁתָּ	בִּקַּשְׁתִּי	ב.ק.שׁ	to seek
בֵּרְכוּ	בֵּרַכְתֶּם/ן	בֵּרַכְנוּ	בֵּרְכָה	בֵּרַךְ	בֵּרַכְתְּ	בֵּרַכְתָּ	בֵּרַכְתִּי	ב.ר.כ	to bless
גִּלּוּ	גִּלִּיתֶם/ן	גִּלִּינוּ	גִּלְּתָה	גִּלָּה	גִּלִּית	גִּלִּיתָ	גִּלִּיתִי	ג.ל.י/ה	to reveal
דִּבְּרוּ	דִּבַּרְתֶּם/ן	דִּבַּרְנוּ	דִּבְּרָה	דִּבֶּר	דִּבַּרְתְּ	דִּבַּרְתָּ	דִּבַּרְתִּי	ד.ב.ר	to speak
הָלְכוּ	הֲלַכְתֶּם/ן	הָלַכְנוּ	הָלְכָה	הָלַךְ	הָלַכְתְּ	הָלַכְתָּ	הָלַכְתִּי	ה.ל.כ	to walk about
הִלְּלוּ	הִלַּלְתֶּם/ן	הִלַּלְנוּ	הִלְּלָה	הִלֵּל	הִלַּלְתְּ	הִלַּלְתָּ	הִלַּלְתִּי	ה.ל.ל	to praise
זִבְּחוּ	זִבַּחְתֶּם/ן	זִבַּחְנוּ	זִבְּחָה	זִבַּח	זִבַּחְתְּ	זִבַּחְתָּ	זִבַּחְתִּי	ז.ב.ח	to sacrifice abundantly, repeatedly
זִמְּרוּ	זִמַּרְתֶּם/ן	זִמַּרְנוּ	זִמְּרָה	זִמֵּר	זִמַּרְתְּ	זִמַּרְתָּ	זִמַּרְתִּי	ז.מ.ר	to sing, play music
חִזְּקוּ	חִזַּקְתֶּם/ן	חִזַּקְנוּ	חִזְּקָה	חִזֵּק	חִזַּקְתְּ	חִזַּקְתָּ	חִזַּקְתִּי	ח.ז.ק	to make strong
טִמְּאוּ	טִמֵּאתֶם/ן	טִמַּאנוּ	טִמְּאָה	טִמֵּא	טִמֵּאת	טִמֵּאתָ	טִמֵּאתִי	ט.מ.א	to defile something
כִּלּוּ	כִּלִּיתֶם/ן	כִּלִּינוּ	כִּלְּתָה	כִּלָּה	כִּלִּית	כִּלִּיתָ	כִּלִּיתִי	כ.ל.י/ה	to finish, complete
כִּסּוּ	כִּסִּיתֶם/ן	כִּסִּינוּ	כִּסְּתָה	כִּסָּה	כִּסִּית	כִּסִּיתָ	כִּסִּיתִי	כ.ס.י/ה	to cover
כִּפְּרוּ	כִּפַּרְתֶּם/ן	כִּפַּרְנוּ	כִּפְּרָה	כִּפֶּר	כִּפַּרְתְּ	כִּפַּרְתָּ	כִּפַּרְתִּי	כ.פ.ר	to cover, atone
לִמְּדוּ	לִמַּדְתֶּם/ן	לִמַּדְנוּ	לִמְּדָה	לִמֵּד	לִמַּדְתְּ	לִמַּדְתָּ	לִמַּדְתִּי	ל.מ.ד	to teach
מִלְּאוּ	מִלֵּאתֶם/ן	מִלֵּאנוּ	מִלְּאָה	מִלֵּא	מִלֵּאת	מִלֵּאתָ	מִלֵּאתִי	מ.ל.א	to fill
נִשְּׂאוּ	נְשָׂאתֶם/ן	נְשָׂאנוּ	נִשְּׂאָה	נְשָׂא	נְשָׂאת	נְשָׂאתָ	נְשָׂאתִי	נ.שׂ.א	to raise high
סוֹבְבוּ	סוֹבַבְתֶּם/ן	סוֹבַבְנוּ	סוֹבְבָה	סוֹבֵב	סוֹבַבְתְּ	סוֹבַבְתָּ	סוֹבַבְתִּי	ס.ב.ב[1]	to surround
סִפְּרוּ	סִפַּרְתֶּם/ן	סִפַּרְנוּ	סִפְּרָה	סִפֶּר	סִפַּרְתְּ	סִפַּרְתָּ	סִפַּרְתִּי	ס.פ.ר	to recount
עִנּוּ	עִנִּיתֶם/ן	עִנִּינוּ	עִנְּתָה	עִנָּה	עִנִּית	עִנִּיתָ	עִנִּיתִי	ע.נ.י/ה	to afflict
פִּלְּטוּ	פִּלַּטְתֶּם/ן	פִּלַּטְנוּ	פִּלְּטָה	פִּלֵּט	פִּלַּטְתְּ	פִּלַּטְתָּ	פִּלַּטְתִּי	פ.ל.ט	to save
צַוּוּ	צִוִּיתֶם/ן	צִוִּינוּ	צִוְּתָה	צִוָּה	צִוִּית	צִוִּיתָ	צִוִּיתִי	צ.ו.י/ה	to command
קִבְּצוּ	קִבַּצְתֶּם/ן	קִבַּצְנוּ	קִבְּצָה	קִבֵּץ	קִבַּצְתְּ	קִבַּצְתָּ	קִבַּצְתִּי	ק.ב.צ	to gather scattered things
קִדְּשׁוּ	קִדַּשְׁתֶּם/ן	קִדַּשְׁנוּ	קִדְּשָׁה	קִדֵּשׁ	קִדַּשְׁתְּ	קִדַּשְׁתָּ	קִדַּשְׁתִּי	ק.ד.שׁ	to set apart
קִוּוּ	קִוִּיתֶם/ן	קִוִּינוּ	קִוְּתָה	קִוָּה	קִוִּית	קִוִּיתָ	קִוִּיתִי	ק.ו.י/ה	to hope
רִחֲמוּ	רִחַמְתֶּם/ן	רִחַמְנוּ	רִחֲמָה	רִחַם	רִחַמְתְּ	רִחַמְתָּ	רִחַמְתִּי	ר.ח.מ[2]	to be compassionate
שִׁבְּרוּ	שִׁבַּרְתֶּם/ן	שִׁבַּרְנוּ	שִׁבְּרָה	שִׁבֵּר	שִׁבַּרְתְּ	שִׁבַּרְתָּ	שִׁבַּרְתִּי	ש.ב.ר	to shatter

[1] The polel is given here since geminates employ the polel conjugation in place of the piel.

[2] The conjugation of ר.ח.מ resembles that of נ.ח.מ *to comfort.*

קטל Conjugation of Selected Verbs in Piel בִּנְיָן									
3cpl	*2m/fpl*	*1cpl*	*3fs*	*3ms*	*2fs*	*2ms*	*1cs*	שרש	**Piel Def.**
שִׁלְּחוּ	שִׁלַּחְתֶּם/ן	שִׁלַּחְנוּ	שִׁלְּחָה	שִׁלַּח	שִׁלַּחְתְּ	שִׁלַּחְתָּ	שִׁלַּחְתִּי	ש.ל.ח	to let go
שִׁלְּמוּ	שִׁלַּמְתֶּם/ן	שִׁלַּמְנוּ	שִׁלְּמָה	שִׁלֵּם	שִׁלַּמְתְּ	שִׁלַּמְתָּ	שִׁלַּמְתִּי	ש.ל.מ	to repay

יקטל Conjugation of Selected Verbs in Piel בִּנְיָן

וַיקטל apocopated *3ms*	*3mpl*	*2/3fpl*	*2mpl*	*1cpl*	*3ms*	*2fs*	*2ms/3fs*	*1cs*	שרש	Piel Def.
	יְאַחֲרוּ	תְּאַחֲרְנָה	תְּאַחֲרוּ	נְאַחֵר	יְאַחֵר	תְּאַחֲרִי	תְּאַחֵר	אֲאַחֵר	א.ח.ר	to delay
	יְבַקְּשׁוּ	תְּבַקֵּשְׁנָה	תְּבַקְּשׁוּ	נְבַקֵּשׁ	יְבַקֵּשׁ	תְּבַקְּשִׁי	תְּבַקֵּשׁ	אֲבַקֵּשׁ	ב.ק.ש	to seek
	יְבָרְכוּ	תְּבָרַכְנָה	תְּבָרְכוּ	נְבָרֵךְ	יְבָרֵךְ	תְּבָרְכִי	תְּבָרֵךְ	אֲבָרֵךְ	ב.ר.כ	to bless
וַיְגַל	יְגַלּוּ	תְּגַלֶּינָה	תְּגַלּוּ	נְגַלֶּה	יְגַלֶּה	תְּגַלִּי	תְּגַלֶּה	אֲגַלֶּה	ג.ל.ה	to reveal
	יְדַבְּרוּ	תְּדַבֵּרְנָה	תְּדַבְּרוּ	נְדַבֵּר	יְדַבֵּר	תְּדַבְּרִי	תְּדַבֵּר	אֲדַבֵּר	ד.ב.ר	to speak
	יְהַלְּכוּ	תְּהַלֵּכְנָה	תְּהַלְּכוּ	נְהַלֵּךְ	יְהַלֵּךְ	תְּהַלְּכִי	תְּהַלֵּךְ	אֲהַלֵּךְ	ה.ל.כ	to walk about
	יְהַלְּלוּ	תְּהַלֶּלְנָה	תְּהַלְּלוּ	נְהַלֵּל	יְהַלֵּל	תְּהַלְּלִי	תְּהַלֵּל	אֲהַלֵּל	ה.ל.ל	to praise
	יְזַבְּחוּ	תְּזַבַּחְנָה	תְּזַבְּחוּ	נְזַבֵּחַ	יְזַבֵּחַ	תְּזַבְּחִי	תְּזַבֵּחַ	אֲזַבֵּחַ	ז.ב.ח	to sacrifice abundantly, repeatedly
	יְזַמְּרוּ	תְּזַמֵּרְנָה	תְּזַמְּרוּ	נְזַמֵּר	יְזַמֵּר	תְּזַמְּרִי	תְּזַמֵּר	אֲזַמֵּר	ז.מ.ר	to sing, play music
	יְחַזְּקוּ	תְּחַזֵּקְנָה	תְּחַזְּקוּ	נְחַזֵּק	יְחַזֵּק	תְּחַזְּקִי	תְּחַזֵּק	אֲחַזֵּק	ח.ז.ק	to make strong
	יְטַמְּאוּ	תְּטַמֵּאנָה	תְּטַמְּאוּ	נְטַמֵּא	יְטַמֵּא	תְּטַמְּאִי	תְּטַמֵּא	אֲטַמֵּא	ט.מ.א	to defile something
וַיְכַל	יְכַלּוּ	תְּכַלֶּינָה	תְּכַלּוּ	נְכַלֶּה	יְכַלֶּה	תְּכַלִּי	תְּכַלֶּה	אֲכַלֶּה	כ.ל.ה/ה	to finish, complete
וַיְכַס	יְכַסּוּ	תְּכַסֶּינָה	תְּכַסּוּ	נְכַסֶּה	יְכַסֶּה	תְּכַסִּי	תְּכַסֶּה	אֲכַסֶּה	כ.ס.ה/ה	to cover
	יְכַפְּרוּ	תְּכַפֵּרְנָה	תְּכַפְּרוּ	נְכַפֵּר	יְכַפֵּר	תְּכַפְּרִי	תְּכַפֵּר	אֲכַפֵּר	כ.פ.ר	to cover, atone
	יְלַמְּדוּ	תְּלַמֵּדְנָה	תְּלַמְּדוּ	נְלַמֵּד	יְלַמֵּד	תְּלַמְּדִי	תְּלַמֵּד	אֲלַמֵּד	ל.מ.ד	to teach
	יְמַלְּאוּ	תְּמַלֶּאנָה	תְּמַלְּאוּ	נְמַלֵּא	יְמַלֵּא	תְּמַלְּאִי	תְּמַלֵּא	אֲמַלֵּא	מ.ל.א	to fill
	יְנַשְּׂאוּ	תְּנַשֶּׂאנָה	תְּנַשְּׂאוּ	נְנַשֵּׂא	יְנַשֵּׂא	תְּנַשְּׂאִי	תְּנַשֵּׂא	אֲנַשֵּׂא	נ.שׂ.א	to raise high
	יְסוֹבְבוּ	תְּסוֹבֵבְנָה	תְּסוֹבְבוּ	נְסוֹבֵב	יְסוֹבֵב	תְּסוֹבְבִי	תְּסוֹבֵב	אֲסוֹבֵב	ס.ב.ב[3]	to surround

[3] The polel is given here since geminates employ the polel conjugation in place of the piel.

יקטל Conjugation of Selected Verbs in Piel בִּנְיָן

Piel Def.	שרש	1cs	2ms/3fs	2fs	3ms	1cpl	2mpl	2/3fpl	3mpl	ויקטל apocopated 3ms
to recount	ס.פ.ר	אֲסַפֵּר	תְּסַפֵּר	תְּסַפְּרִי	יְסַפֵּר	נְסַפֵּר	תְּסַפְּרוּ	תְּסַפֵּרְנָה	יְסַפְּרוּ	
to afflict	ע.נ.ה/ח	אֲעַנֶּה	תְּעַנֶּה	תְּעַנִּי	יְעַנֶּה	נְעַנֶּה	תְּעַנּוּ	תְּעַנֶּינָה	יְעַנּוּ	וַיְעַן
to save	פ.ל.ט	אֲפַלֵּט	תְּפַלֵּט	תְּפַלְּטִי	יְפַלֵּט	נְפַלֵּט	תְּפַלְּטוּ	תְּפַלֵּטְנָה	יְפַלְּטוּ	
to command	צ.ו.ה/ח	אֲצַוֶּה	תְּצַוֶּה	תְּצַוִּי	יְצַוֶּה	נְצַוֶּה	תְּצַוּוּ	תְּצַוֶּינָה	יְצַוּוּ	וַיְצַו
to gather scattered things	ק.ב.צ	אֲקַבֵּץ	תְּקַבֵּץ	תְּקַבְּצִי	יְקַבֵּץ	נְקַבֵּץ	תְּקַבְּצוּ	תְּקַבֵּצְנָה	יְקַבְּצוּ	
to set apart	ק.ד.ש	אֲקַדֵּשׁ	תְּקַדֵּשׁ	תְּקַדְּשִׁי	יְקַדֵּשׁ	נְקַדֵּשׁ	תְּקַדְּשׁוּ	תְּקַדֵּשְׁנָה	יְקַדְּשׁוּ	
to hope	ק.ו.ה/ח	אֲקַוֶּה	תְּקַוֶּה	תְּקַוִּי	יְקַוֶּה	נְקַוֶּה	תְּקַוּוּ	תְּקַוֶּינָה	יְקַוּוּ	וַיְקַו
to be compassionate	ר.ח.מ	אֲרַחֵם	תְּרַחֵם	תְּרַחֲמִי	יְרַחֵם	נְרַחֵם	תְּרַחֲמוּ	תְּרַחַמְנָה	יְרַחֲמוּ	
to shatter	ש.ב.ר	אֲשַׁבֵּר	תְּשַׁבֵּר	תְּשַׁבְּרִי	יְשַׁבֵּר	נְשַׁבֵּר	תְּשַׁבְּרוּ	תְּשַׁבֵּרְנָה	יְשַׁבְּרוּ	
to let go	ש.ל.ח	אֲשַׁלַּח	תְּשַׁלַּח	תְּשַׁלְּחִי	יְשַׁלַּח	נְשַׁלַּח	תְּשַׁלְּחוּ	תְּשַׁלַּחְנָה	יְשַׁלְּחוּ	
to repay	ש.ל.מ	אֲשַׁלֵּם	תְּשַׁלֵּם	תְּשַׁלְּמִי	יְשַׁלֵּם	נְשַׁלֵּם	תְּשַׁלְּמוּ	תְּשַׁלֵּמְנָה	יְשַׁלְּמוּ	

Infinitives, Participles, and Command Forms for Selected Verbs in Piel בִּנְיַן

Root	Infinitives		Participles				Command Forms					
שרש	*inf ab*	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
א.ח.ר	אַחֵר	אַחֵר	מְאַחֵר	מְאַחֶרֶת	מְאַחֲרִים	מְאַחֲרוֹת	אַחֵר	אַחֲרִי	אַחֲרוּ	אַחֲרְנָה	אֲאַחֲרָה	יְאַחֵר
ב.ק.ש	בַּקֵּשׁ	בַּקֵּשׁ	מְבַקֵּשׁ	מְבַקֶּשֶׁת	מְבַקְּשִׁים	מְבַקְּשׁוֹת	בַּקֵּשׁ	בַּקְּשִׁי	בַּקְּשׁוּ	בַּקֵּשְׁנָה	אֲבַקְּשָׁה[4]	יְבַקֵּשׁ
ב.ר.ך	בָּרֵךְ	בָּרֵךְ	מְבָרֵךְ	מְבָרֶכֶת	מְבָרְכִים	מְבָרְכוֹת	בָּרֵךְ	בָּרְכִי	בָּרְכוּ	בָּרֵכְנָה	אֲבָרְכָה	יְבָרֵךְ
ג.ל.ה	גַּלֵּה	גַּלּוֹת	מְגַלֶּה	מְגַלָּה	מְגַלִּים	מְגַלּוֹת	גַּלֵּה	גַּלִּי	גַּלּוּ	גֵּלֶּינָה	אֲגַלֶּה	יְגַל
ד.ב.ר	דַּבֵּר	דַּבֵּר	מְדַבֵּר	מְדַבֶּרֶת	מְדַבְּרִים	מְדַבְּרוֹת	דַּבֵּר	דַּבְּרִי	דַּבְּרוּ	דַּבֵּרְנָה	אֲדַבְּרָה	יְדַבֵּר
ה.ל.ך	הַלֵּךְ	הַלֵּךְ	מְהַלֵּךְ	מְהַלֶּכֶת	מְהַלְּכִים	מְהַלְּכוֹת	הַלֵּךְ	הַלְּכִי	הַלְּכוּ	הַלֵּכְנָה	אֲהַלְּכָה	יְהַלֵּךְ
ה.ל.ל	הַלֵּל	הַלֵּל	מְהַלֵּל	מְהַלֶּלֶת	מְהַלְּלִים	מְהַלְּלוֹת	הַלֵּל	הַלְּלִי	הַלְּלוּ	הַלֵּלְנָה	אֲהַלְּלָה	יְהַלֵּל
ז.ב.ח	זַבֵּח	זַבֵּח	מְזַבֵּחַ	מְזַבַּחַת	מְזַבְּחִים	מְזַבְּחוֹת	זַבֵּח	זַבְּחִי	זַבְּחוּ	זַבֵּחְנָה	אֲזַבְּחָה	יְזַבֵּח
ז.מ.ר	זַמֵּר	זַמֵּר	מְזַמֵּר	מְזַמֶּרֶת	מְזַמְּרִים	מְזַמְּרוֹת	זַמֵּר	זַמְּרִי	זַמְּרוּ	זַמֵּרְנָה	אֲזַמְּרָה	יְזַמֵּר
ח.ז.ק	חַזֵּק	חַזֵּק	מְחַזֵּק	מְחַזֶּקֶת	מְחַזְּקִים	מְחַזְּקוֹת	חַזֵּק	חַזְּקִי	חַזְּקוּ	חַזֵּקְנָה	אֲחַזְּקָה	יְחַזֵּק
ט.מ.א	טַמֵּא	טַמֵּא	מְטַמֵּא	מְטַמְּאָה	מְטַמְּאִים	מְטַמְּאוֹת	טַמֵּא	טַמְּאִי	טַמְּאוּ	טַמֵּאְנָה	אֲטַמְּאָה	יְטַמֵּא
כ.ל.ה	כַּלֵּה	כַּלּוֹת	מְכַלֶּה	מְכַלָּה	מְכַלִּים	מְכַלּוֹת	כַּלֵּה	כַּלִּי	כַּלּוּ	כַּלֶּינָה	אֲכַלֶּה	יְכַל
כ.ס.י/ה	כַּסֵּה	כַּסּוֹת	מְכַסֶּה	מְכַסָּה	מְכַסִּים	מְכַסּוֹת	כַּסֵּה	כַּסִּי	כַּסּוּ	כַּסֶּינָה	אֲכַסֶּה	יְכַס
כ.פ.ר	כַּפֵּר	כַּפֵּר	מְכַפֵּר	מְכַפֶּרֶת	מְכַפְּרִים	מְכַפְּרוֹת	כַּפֵּר	כַּפְּרִי	כַּפְּרוּ	כַּפֵּרְנָה	אֲכַפְּרָה	יְכַפֵּר
ל.מ.ד	לַמֵּד	לַמֵּד	מְלַמֵּד	מְלַמֶּדֶת	מְלַמְּדִים	מְלַמְּדוֹת	לַמֵּד	לַמְּדִי	לַמְּדוּ	לַמֵּדְנָה	אֲלַמְּדָה	יְלַמֵּד
מ.ל.א	מַלֵּא	מַלֵּא	מְמַלֵּא	מְמַלֶּאָה	מְמַלְּאִים	מְמַלְּאוֹת	מַלֵּא	מַלְּאִי	מַלְּאוּ	מַלֵּאְנָה	אֲמַלֵּא	יְמַלֵּא
נ.ש.א	נַשֵּׂא	נַשֵּׂא	מְנַשֵּׂא	מְנַשֵּׂאת	מְנַשְּׂאִים	מְנַשְּׂאוֹת	נַשֵּׂא	נַשְּׂאִי	נַשְּׂאוּ	נַשֵּׂאְנָה	אֲנַשֵּׂא	יְנַשֵּׂא
ס.ב.ב	סוֹבֵב	סוֹבֵב	מְסוֹבֵב	מְסוֹבֶבֶת	מְסוֹבְבִים	מְסוֹבְבוֹת	סוֹבֵב	סוֹבְבִי	סוֹבְבוּ	סוֹבֵבְנָה	אֲסוֹבֵבָה	יְסוֹבֵב

[4] אֲבַקְּשָׁה is presented without a dagesh in ק, as in BHS.

Infinitives, Participles, and Command Forms for Selected Verbs in Piel בִּנְיָן

Command Forms						Participles				Infinitives		Root
juss 3ms	*cohort 1cs*	*imv fpl*	*imv mpl*	*imv fs*	*imv ms*	*fpl*	*mpl*	*fs*	*ms*	*inf c*	*inf ab*	שרש
יְסַפֵּר	אֲסַפְּרָה	סַפֵּרְנָה	סַפְּרוּ	סַפְּרִי	סַפֵּר	מְסַפְּרוֹת	מְסַפְּרִים	מְסַפֶּרֶת	מְסַפֵּר	סַפֵּר	סַפֵּר	ס.פ.ר
יְעַנֶּ֫	אֲעַנֶּ֫ה	עַנֶּ֫נָה	עַנּוּ	עַנִּי	עַנֵּה	מְעַנּוֹת	מְעַנִּים	מְעַנָּה	מְעַנֶּ֫ה	עַנּוֹת	עַנֵּה	ע.נ.ה/ה
יְפַלֵּט	אֲפַלְּטָה	פַּלֵּטְנָה	פַּלְּטוּ	פַּלְּטִי	פַּלֵּט	מְפַלֶּטוֹת	מְפַלְּטִים	מְפַלֶּטֶת	מְפַלֵּט	פַּלֵּט	פַּלֵּט	פ.ל.ט
יְצֻוֶּ֫	אֲצַוֶּ֫ה	צַוֶּ֫נָה	צַוּוּ	צַוִּי	צַוֵּה	מְצֻוּוֹת	מְצֻוִּים	מְצֻוָּה	מְצֻוֶּ֫ה	צַוּוֹת	צַוֵּה	צ.ו.ה/ה
יְקַבֵּץ	אֲקַבְּצָה	קַבֵּצְנָה	קַבְּצוּ	קַבְּצִי	קַבֵּץ	מְקַבְּצוֹת	מְקַבְּצִים	מְקַבֶּצֶת	מְקַבֵּץ	קַבֵּץ	קַבֵּץ	ק.ב.צ
יְקַדֵּשׁ	אֲקַדְּשָׁה	קַדֵּשְׁנָה	קַדְּשׁוּ	קַדְּשִׁי	קַדֵּשׁ	מְקַדְּשׁוֹת	מְקַדְּשִׁים	מְקַדֶּשֶׁת	מְקַדֵּשׁ	קַדֵּשׁ	קַדֵּשׁ	ק.ד.שׁ
יְקַוֶּ֫	אֲקַוֶּ֫ה	קַוֶּ֫נָה	קַוּוּ	קַוִּי	קַוֵּה	מְקַוּוֹת	מְקַוִּים	מְקַוָּה	מְקַוֶּ֫ה	קַוּוֹת	קַוֵּה	ק.ו.ה/ה
יְרַחֵם	אֲרַחֲמָה	רַחֵמְנָה	רַחֲמוּ	רַחֲמִי	רַחֵם	מְרַחֲמוֹת	מְרַחֲמִים	מְרַחֶמֶת	מְרַחֵם	רַחֵם	רַחֵם	ר.ח.מ
יְשַׁבֵּר	אֲשַׁבְּרָה	שַׁבֵּרְנָה	שַׁבְּרוּ	שַׁבְּרִי	שַׁבֵּר	מְשַׁבְּרוֹת	מְשַׁבְּרִים	מְשַׁבֶּרֶת	מְשַׁבֵּר	שַׁבֵּר	שַׁבֵּר	ש.ב.ר
יְשַׁלַּח	אֲשַׁלְּחָה	שַׁלַּחְנָה	שַׁלְּחוּ	שַׁלְּחִי	שַׁלַּח	מְשַׁלְּחוֹת	מְשַׁלְּחִים	מְשַׁלַּחַת	מְשַׁלַּח	שַׁלַּח	שַׁלַּח	ש.ל.ח
יְשַׁלֵּם	אֲשַׁלְּמָה	שַׁלֵּמְנָה	שַׁלְּמוּ	שַׁלְּמִי	שַׁלֵּם	מְשַׁלְּמוֹת	מְשַׁלְּמִים	מְשַׁלֶּמֶת	מְשַׁלֵּם	שַׁלֵּם	שַׁלֵּם	ש.ל.מ

Verbal Array for Pual בְּנִיָן

(shown with ד.ב.ר, meaning *spoken* in pual בְּנִיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נְדֻבְּרָה let's be spoken		אֳדֻבְּרָה may I be spoken		*cohort.*
דֻּבַּרְנָה be spoken!	דֻּבְּרוּ be spoken!	דֻּבְּרִי be spoken!	דֻּבַּר be spoken!	*imv.*
תְּדֻבַּרְנָה may they be spoken *f*	יְדֻבְּרוּ may they be spoken *m*	תְּדֻבַּר may she be spoken	יְדֻבַּר may he be spoken	*jussive*

Infinitives

to be spoken	דֻּבַּר	*inf. absolute*
to be spoken	[לְ]דֻבַּר	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
	מְדֻבָּרִים ones who are spoken	מְדֻבֶּרֶת one who is spoken	מְדֻבָּר

יקטל

נְדֻבַּר we will be spoken	אֲדֻבַּר I will be spoken
תְּדֻבְּרוּ you will be spoken *mpl*	תְּדֻבַּר you will be spoken *ms*
תְּדֻבַּרְנָה you will be spoken *fpl*	תְּדֻבְּרִי you will be spoken *fs*
יְדֻבְּרוּ they will be spoken *m*	יְדֻבַּר he will be spoken
תְּדֻבַּרְנָה they will be spoken *f*	תְּדֻבַּר she will be spoken

קטל

דֻּבַּרְנוּ we were spoken	דֻּבַּרְתִּי I was spoken
דֻּבַּרְתֶּם you were spoken *mpl*	דֻּבַּרְתָּ you were spoken *ms*
דֻּבַּרְתֶּן you were spoken *fpl*	דֻּבַּרְתְּ you were spoken *fs*
דֻּבְּרוּ they were spoken	דֻּבַּר he was spoken
	דֻּבְּרָה she was spoken

קטל Conjugation of Selected Verbs in Pual בְּנְיָן									
3cpl	*2m/fpl*	*1cpl*	*3fs*	*3ms*	*2fs*	*2ms*	*1cs*	שרש	**Pual Def.**
אֻכְלוּ	אֻכַלְתֶּם/ן	אֻכַלְנוּ	אֻכְלָה	אֻכַל	אֻכַלְתְּ	אֻכַלְתָּ	אֻכַלְתִּי	א.כ.ל	to be eaten (TQP)[1]
אֻסְפוּ	אֻסַפְתֶּם/ן	אֻסַפְנוּ	אֻסְפָה	אֻסַף	אֻסַפְתְּ	אֻסַפְתָּ	אֻסַפְתִּי	א.ס.פ	to be gathered
בֹּרְכוּ	בֹּרַכְתֶּם/ן	בֹּרַכְנוּ	בֹּרְכָה	בֹּרַךְ	בֹּרַכְתְּ	בֹּרַכְתָּ	בֹּרַכְתִּי	ב.ר.כ	to be blessed
דֻּבְּרוּ	דֻּבַּרְתֶּם/ן	דֻּבַּרְנוּ	דֻּבְּרָה	דֻּבַּר	דֻּבַּרְתְּ	דֻּבַּרְתָּ	דֻּבַּרְתִּי	ד.ב.ר	to be spoken
דֻּכְּאוּ	דֻּכֵּאתֶם/ן	דֻּכֵּאנוּ	דֻּכְּאָה	דֻּכָּא	דֻּכֵּאת	דֻּכֵּאתָ	דֻּכֵּאתִי	ד.כ.א	to be crushed
הֻלְּלוּ	הֻלַּלְתֶּם/ן	הֻלַּלְנוּ	הֻלְּלָה	הֻלַּל	הֻלַּלְתְּ	הֻלַּלְתָּ	הֻלַּלְתִּי	ה.ל.ל	to be praised
יֻלְּדוּ	יֻלַּדְתֶּם/ן	יֻלַּדְנוּ	יֻלְּדָה	יֻלַּד	יֻלַּדְתְּ	יֻלַּדְתָּ	יֻלַּדְתִּי	י.ל.ד	to be born (TQP)
יֻסְּדוּ	יֻסַּדְתֶּם/ן	יֻסַּדְנוּ	יֻסְּדָה	יֻסַּד	יֻסַּדְתְּ	יֻסַּדְתָּ	יֻסַּדְתִּי	י.ס.ד	to be founded
כֻּלּוּ	כֻּלִּיתֶם/ן	כֻּלִּינוּ	כֻּלְּתָה	כֻּלָּה	כֻּלִּית	כֻּלִּיתָ	כֻּלִּיתִי	כ.ל.י/ה	to be finished
כֻּסּוּ	כֻּסִּיתֶם/ן	כֻּסִּינוּ	כֻּסְּתָה	כֻּסָּה	כֻּסִּית	כֻּסִּיתָ	כֻּסִּיתִי	כ.ס.י/ה	to be covered
כֻּפְּרוּ	כֻּפַּרְתֶּם/ן	כֻּפַּרְנוּ	כֻּפְּרָה	כֻּפַּר	כֻּפַּרְתְּ	כֻּפַּרְתָּ	כֻּפַּרְתִּי	כ.פ.ר	to be covered over, atoned for
לֻבְּשׁוּ	לֻבַּשְׁתֶּם/ן	לֻבַּשְׁנוּ	לֻבְּשָׁה	לֻבַּשׁ	לֻבַּשְׁתְּ	לֻבַּשְׁתָּ	לֻבַּשְׁתִּי	ל.ב.ש	to be clothed in
לֻקְּחוּ	לֻקַּחְתֶּם/ן	לֻקַּחְנוּ	לֻקְּחָה	לֻקַּח	לֻקַּחְתְּ	לֻקַּחְתָּ	לֻקַּחְתִּי	ל.ק.ח	to be taken (TQP)
נֻתְּנוּ	נֻתַּתֶּם/ן	נֻתַּנּוּ	נֻתְּנָה	נֻתַּן	נֻתַּתְּ	נֻתַּתָּ	נֻתַּתִּי	נ.ת.נ	to be given (TQP)
סֻגְּרוּ	סֻגַּרְתֶּם/ן	סֻגַּרְנוּ	סֻגְּרָה	סֻגַּר	סֻגַּרְתְּ	סֻגַּרְתָּ	סֻגַּרְתִּי	ס.ג.ר	to be closed
סֻפְּרוּ	סֻפַּרְתֶּם/ן	סֻפַּרְנוּ	סֻפְּרָה	סֻפַּר	סֻפַּרְתְּ	סֻפַּרְתָּ	סֻפַּרְתִּי	ס.פ.ר	to be recounted
צֻוּוּ	צֻוִּיתֶם/ן	צֻוִּינוּ	צֻוְּתָה	צֻוָּה	צֻוִּית	צֻוִּיתָ	צֻוִּיתִי	צ.ו.י/ה	to be commanded
קֹרְאוּ	קֹרֵאתֶם/ן	קֹרֵאנוּ	קֹרְאָה	קֹרָא	קֹרֵאת	קֹרֵאתָ	קֹרֵאתִי	ק.ר.א	to be called
שֻׁדְּדוּ	שֻׁדַּדְתֶּם/ן	שֻׁדַּדְנוּ	שֻׁדְּדָה	שֻׁדַּד	שֻׁדַּדְתְּ	שֻׁדַּדְתָּ	שֻׁדַּדְתִּי	ש.ד.ד	to be destroyed
שֻׁלְּחוּ	שֻׁלַּחְתֶּם/ן	שֻׁלַּחְנוּ	שֻׁלְּחָה	שֻׁלַּח	שֻׁלַּחְתְּ	שֻׁלַּחְתָּ	שֻׁלַּחְתִּי	ש.ל.ח	to be sent away
שֻׁלְּמוּ	שֻׁלַּמְתֶּם/ן	שֻׁלַּמְנוּ	שֻׁלְּמָה	שֻׁלַּם	שֻׁלַּמְתְּ	שֻׁלַּמְתָּ	שֻׁלַּמְתִּי	ש.ל.מ	to be repaid

[1] True qal passive, elsewhere abbreviated "TQP."

בְּנָיָן Conjugation of Selected Verbs in Pual יקטל

3mpl	2/3fpl	2mpl	1cpl	3ms	2fs	2ms/3fs	1cs	שרש	Pual Def.
יְאֻכְלוּ	תְּאֻכַּלְנָה	תְּאֻכְלוּ	נְאֻכַל	יְאֻכַל	תְּאֻכְלִי	תְּאֻכַל	אְאֻכַל	א.כ.ל	to be eaten (TQP)
יְאֻסְפוּ	תְּאֻסַּפְנָה	תְּאֻסְפוּ	נְאֻסַּף	יְאֻסַּף	תְּאֻסְפִי	תְּאֻסַּף	אְאֻסַּף	א.ס.פ	to be gathered
יְבֻרְכוּ	תְּבֹרַכְנָה	תְּבֹרְכוּ	נְבֹרַךְ	יְבֹרַךְ	תְּבֹרְכִי	תְּבֹרַךְ	אְבֹרַךְ	ב.ר.כ	to be blessed
יְדֻבְּרוּ	תְּדֻבַּרְנָה	תְּדֻבְּרוּ	נְדֻבַּר	יְדֻבַּר	תְּדֻבְּרִי	תְּדֻבַּר	אְדֻבַּר	ד.ב.ר	to be spoken
יְדֻכְּאוּ	תְּדֻכֶּאנָה	תְּדֻכְּאוּ	נְדֻכָּא	יְדֻכָּא	תְּדֻכְּאִי	תְּדֻכָּא	אְדֻכָּא	ד.כ.א	to be crushed
יְהֻלְלוּ	תְּהֻלַּלְנָה	תְּהֻלְלוּ	נְהֻלַּל	יְהֻלַּל	תְּהֻלְלִי	תְּהֻלַּל	אְהֻלַּל	ה.ל.ל	to be praised
יוּלְדוּ	תּוּלַדְנָה	תּוּלְדוּ	נּוּלַד	יוּלַד	תּוּלְדִי	תּוּלַד	אּוּלַד	י.ל.ד	to be born (TQP)
יוּסְדוּ	תּוּסַּדְנָה	תּוּסְדוּ	נוּסַּד	יוּסַּד	תּוּסְדִי	תּוּסַּד	אּוּסַּד	י.ס.ד	to be founded
יְכֻלּוּ	תְּכֻלֶּינָה	תְּכֻלּוּ	נְכֻלָּה	יְכֻלָּה	תְּכֻלִּי	תְּכֻלָּה	אְכֻלָּה	כ.ל.ל/ה	to be finished
יְכֻסּוּ	תְּכֻסֶּינָה	תְּכֻסּוּ	נְכֻסֶּה	יְכֻסֶּה	תְּכֻסִּי	תְּכֻסֶּה	אְכֻסֶּה	כ.ס.ל/ה	to be covered
יְכֻפְּרוּ	תְּכֻפַּרְנָה	תְּכֻפְּרוּ	נְכֻפַּר	יְכֻפַּר	תְּכֻפְּרִי	תְּכֻפַּר	אְכֻפַּר	כ.פ.ר	to be covered over, atoned for
יְלֻבְּשׁוּ	תְּלֻבַּשְׁנָה	תְּלֻבְּשׁוּ	נְלֻבַּשׁ	יְלֻבַּשׁ	תְּלֻבְּשִׁי	תְּלֻבַּשׁ	אְלֻבַּשׁ	ל.ב.ש	to be clothed in
יְלֻקְחוּ	תְּלֻקַּחְנָה	תְּלֻקְחוּ	נְלֻקַּח	יְלֻקַּח	תְּלֻקְחִי	תְּלֻקַּח	אְלֻקַּח	ל.ק.ח	to be taken (TQP)
יְנֻתְּנוּ	תְּנֻתַּנָּה	תְּנֻתְּנוּ	נְנֻתַּן	יְנֻתַּן	תְּנֻתְּנִי	תְּנֻתַּן	אְנֻתַּן	נ.ת.נ	to be given (TQP)
יְסֻגְּרוּ	תְּסֻגַּרְנָה	תְּסֻגְּרוּ	נְסֻגַּר	יְסֻגַּר	תְּסֻגְּרִי	תְּסֻגַּר	אְסֻגַּר	ס.ג.ר	to be closed
יְסֻפְּרוּ	תְּסֻפַּרְנָה	תְּסֻפְּרוּ	נְסֻפַּר	יְסֻפַּר	תְּסֻפְּרִי	תְּסֻפַּר	אְסֻפַּר	ס.פ.ר	to be recounted
יְצֻוּוּ	תְּצֻוֶּינָה	תְּצֻוּוּ	נְצֻוֶּה	יְצֻוֶּה	תְּצֻוִּי	תְּצֻוֶּה	אְצֻוֶּה	צ.ו.י/ה	to be commanded
יְקֹרְאוּ	תְּקֹרָאנָה	תְּקֹרְאוּ	נְקֹרָא	יְקֹרָא	תְּקֹרְאִי	תְּקֹרָא	אְקֹרָא	ק.ר.א	to be called
יְשֻׁדְּדוּ	תְּשֻׁדַּדְנָה	תְּשֻׁדְּדוּ	נְשֻׁדַּד	יְשֻׁדַּד	תְּשֻׁדְּדִי	תְּשֻׁדַּד	אְשֻׁדַּד	ש.ד.ד	to be destroyed
יְשֻׁלְּחוּ	תְּשֻׁלַּחְנָה	תְּשֻׁלְּחוּ	נְשֻׁלַּח	יְשֻׁלַּח	תְּשֻׁלְּחִי	תְּשֻׁלַּח	אְשֻׁלַּח	ש.ל.ח	to be sent away
יְשֻׁלְּמוּ	תְּשֻׁלַּמְנָה	תְּשֻׁלְּמוּ	נְשֻׁלַּם	יְשֻׁלַּם	תְּשֻׁלְּמִי	תְּשֻׁלַּם	אְשֻׁלַּם	ש.ל.מ	to be repaid

Infinitives, Participles, and Command Forms for Selected Verbs in Pual בֻּנְיָן

Root	Infinitives		Participles				Command Forms					
שרש	*inf ab*	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
א.ב.ל	אֻבַּל	אֻבַּל	מְאֻבָּל	מְאֻבָּלֶת	מְאֻבָּלִים	מְאֻבָּלוֹת	אֻבַּל	אֻבְּלִי	אֻבְּלוּ	אֻבַּלְנָה	אֲאֻבְּלָה	יְאֻבַּל
א.ס.פ	אֻסַּף	אֻסַּף	מְאֻסָּף	מְאֻסֶּפֶת	מְאֻסָּפִים	מְאֻסָּפוֹת	אֻסַּף	אֻסְפִי	אֻסְפוּ	אֻסַּפְנָה	אֲאֻסְפָה	יְאֻסַּף
ב.ר.כ	בֻּרַךְ	בֻּרַךְ	מְבֹרָךְ	מְבֹרָכָה	מְבֹרָכִים	מְבֹרָכוֹת	בֻּרַךְ	בֻּרְכִי	בֻּרְכוּ	בֻּרַכְנָה	אֲבֹרְכָה	יְבֹרַךְ
ד.ב.ר	דֻּבַּר	דֻּבַּר	מְדֻבָּר	מְדֻבֶּרֶת	מְדֻבָּרִים	מְדֻבָּרוֹת	דֻּבַּר	דֻּבְּרִי	דֻּבְּרוּ	דֻּבַּרְנָה	אֲדֻבְּרָה	יְדֻבַּר
ד.ב.א	דֻּבָּא	דֻּבָּא	מְדֻבָּא	מְדֻבָּאָה	מְדֻבָּאִים	מְדֻבָּאוֹת	דֻּבָּא	דֻּבְּאִי	דֻּבְּאוּ	דֻּבֶּאנָה	אֲדֻבְּאָה	יְדֻבָּא
ה.ל.ל	הֻלַּל	הֻלַּל	מְהֻלָּל	מְהֻלֶּלֶת	מְהֻלָּלִים	מְהֻלָּלוֹת	הֻלַּל	הֻלְּלִי	הֻלְּלוּ	הֻלַּלְנָה	אֲהֻלְּלָה	יְהֻלַּל
י.ל.ד	יֻלַּד	יֻלַּד	יְלִיד	יְלִידַת	יְלִידִים	יְלִידוֹת	יֻלַּד	יֻלְּדִי	יֻלְּדוּ	יֻלַּדְנָה	אֲיֻלְּדָה	יְיֻלַּד
י.ס.ד	יֻסַּד	יֻסַּד	מְיֻסָּד	מְיֻסֶּדֶת	מְיֻסָּדִים	מְיֻסָּדוֹת	יֻסַּד	יֻסְּדִי	יֻסְּדוּ	יֻסַּדְנָה	אֲיֻסְּדָה	יְיֻסַּד
כ.ל./ה	כֻּלָּה	כֻּלּוֹת	מְכֻלֶּה	מְכֻלָּה	מְכֻלִּים	מְכֻלּוֹת	כֻּלֵּה	כֻּלִּי	כֻּלּוּ	כֻּלֶּינָה	אֲכֻלֶּה	יְכֻלֶּה
כ.ס.י/ה	כֻּסֹּה	כֻּסּוֹת	מְכֻסֶּה	מְכֻסָּה	מְכֻסִּים	מְכֻסּוֹת	כֻּסֵּה	כֻּסִּי	כֻּסּוּ	כֻּסֶּינָה	אֲכֻסֶּה	יְכֻסֶּה
כ.פ.ר	כֻּפַּר	כֻּפַּר	מְכֻפָּר	מְכֻפֶּרֶת	מְכֻפָּרִים	מְכֻפָּרוֹת	כֻּפַּר	כֻּפְּרִי	כֻּפְּרוּ	כֻּפַּרְנָה	אֲכֻפְּרָה	יְכֻפַּר
ל.ב.ש	לֻבַּשׁ	לֻבַּשׁ	מְלֻבָּשׁ	מְלֻבֶּשֶׁת	מְלֻבָּשִׁים	מְלֻבָּשׁוֹת	לֻבַּשׁ	לֻבְּשִׁי	לֻבְּשׁוּ	לֻבַּשְׁנָה	אֲלֻבְּשָׁה	יְלֻבַּשׁ
ל.ק.ח	לֻקַּח	לֻקַּח	מְלֻקָּח	מְלֻקַּחַת	מְלֻקָּחִים	מְלֻקָּחוֹת	לֻקַּח	לֻקְּחִי	לֻקְּחוּ	לֻקַּחְנָה	אֲלֻקְּחָה	יְלֻקַּח
נ.ת.נ	נֻתַּן	נֻתַּן	מְנֻתָּן	מְנֻתֶּנֶת	מְנֻתָּנִים	מְנֻתָּנוֹת	נֻתַּן	נֻתְּנִי	נֻתְּנוּ	נֻתַּנְנָה	אֲנֻתְּנָה	יְנֻתַּן
ס.ג.ר	סֻגַּר	סֻגַּר	מְסֻגָּר	מְסֻגֶּרֶת	מְסֻגָּרִים	מְסֻגָּרוֹת	סֻגַּר	סֻגְּרִי	סֻגְּרוּ	סֻגַּרְנָה	אֲסֻגְּרָה	יְסֻגַּר
ס.פ.ר	סֻפַּר	סֻפַּר	מְסֻפָּר	מְסֻפֶּרֶת	מְסֻפָּרִים	מְסֻפָּרוֹת	סֻפַּר	סֻפְּרִי	סֻפְּרוּ	סֻפַּרְנָה	אֲסֻפְּרָה	יְסֻפַּר
צ.ו./ה	צֻוֹּה	צֻוֹּת	מְצֻוֶּה	מְצֻוָּה	מְצֻוִּים	מְצֻוּוֹת	צֻוֵּה	צֻוִּי	צֻוּוּ	צֻוֶּינָה	אֲצֻוֶּה	יְצֻוֶּה
ק.ר.א	קֹרֵא	קֹרֹא	מְקֹרָא	מְקֹרֵאת	מְקֹרָאִים	מְקֹרָאוֹת	קֹרֵא	קֹרְאִי	קֹרְאוּ	קֹרֶאנָה	אֲקֹרְאָה	יְקֹרָא
ש.ד.ד	שֹׁדַּד	שֹׁדַּד	מְשֹׁדָּד	מְשֹׁדֶּדֶת	מְשֹׁדָּדִים	מְשֹׁדָּדוֹת	שֹׁדַּד	שֹׁדְּדִי	שֹׁדְּדוּ	שֹׁדַּדְנָה	אֲשֹׁדְּדָה	יְשֹׁדַּד
ש.ל.ח	שֻׁלַּח	שֻׁלַּח	מְשֻׁלָּח	מְשֻׁלַּחַת	מְשֻׁלָּחִים	מְשֻׁלָּחוֹת	שֻׁלַּח	שֻׁלְּחִי	שֻׁלְּחוּ	שֻׁלַּחְנָה	אֲשֻׁלְּחָה	יְשֻׁלַּח
ש.ל.מ	שֻׁלַּם	שֻׁלַּם	מְשֻׁלָּם	מְשֻׁלֶּמֶת	מְשֻׁלָּמִים	מְשֻׁלָּמוֹת	שֻׁלַּם	שֻׁלְּמִי	שֻׁלְּמוּ	שֻׁלַּמְנָה	אֲשֻׁלְּמָה	יְשֻׁלַּם

VERBAL ARRAY FOR HITPAEL בִּנְיָן

(shown with י.צ.ב, meaning *station self* in hitpael בִּנְיָן)

Command Forms

fpl	*mpl*	*fs*	*ms*	
נִתְיַצָּבָה let's station ourselves		אֶתְיַצָּבָה may I station myself		*cohort.*
הִתְיַצַּבְנָה station yourselves!	הִתְיַצְּבוּ station yourselves!	הִתְיַצְּבִי station yourself!	הִתְיַצֵּב station yourself!	*imv.*
תִּתְיַצַּבְנָה may they station themselves *f*	יִתְיַצְּבוּ may they station themselves *m*	תִּתְיַצֵּב may she station herself	יִתְיַצֵּב may he station himself	*jussive*

Infinitives

to station self	הִתְיַצֵּב	*inf. absolute*
to station self	[לְ]הִתְיַצֵּב	*inf. construct*

Participles

fpl	*mpl*	*fs*	*ms*
מִתְיַצְּבוֹת ones who station selves	מִתְיַצְּבִים	מִתְיַצֶּבֶת one who stations self	מִתְיַצֵּב

יקטל

נִתְיַצֵּב we will station ourselves	אֶתְיַצֵּב I will station myself
תִּתְיַצְּבוּ you will station yourselves *mpl*	תִּתְיַצֵּב you will station yourself *ms*
תִּתְיַצַּבְנָה you will station yourselves *fpl*	תִּתְיַצְּבִי you will station yourself *fs*
יִתְיַצְּבוּ they will station themselves *m*	יִתְיַצֵּב he will station himself
תִּתְיַצַּבְנָה they will station themselves *f*	תִּתְיַצֵּב she will station herself

קטל

הִתְיַצַּבְנוּ we stationed ourselves	הִתְיַצַּבְתִּי I stationed myself
הִתְיַצַּבְתֶּם you stationed yourselves *mpl*	הִתְיַצַּבְתָּ you stationed yourself *ms*
הִתְיַצַּבְתֶּן you stationed yourselves *fpl*	הִתְיַצַּבְתְּ you stationed yourself *fs*
הִתְיַצְּבוּ they stationed themselves	הִתְיַצֵּב he stationed himself
	הִתְיַצְּבָה she stationed herself

קטל Conjugation of Selected Verbs in Hitpael בִּנְיָן									
3cpl	*2m/fpl*	*1cpl*	*3fs*	*3ms*	*2fs*	*2ms*	*1cs*	שרש	**Hitp. Def.**
הִתְאַוּוּ	הִתְאַוֵּיתֶם/ן	הִתְאַוֵּינוּ	הִתְאַוְּתָה	הִתְאַוָּה	הִתְאַוִּית	הִתְאַוִּיתָ	הִתְאַוֵּיתִי	א.ו.י/ה	to long for
הִתְהַלְּכוּ	הִתְהַלַּכְתֶּם/ן	הִתְהַלַּכְנוּ	הִתְהַלְּכָה	הִתְהַלֵּךְ	הִתְהַלַּכְתְּ	הִתְהַלַּכְתָּ	הִתְהַלַּכְתִּי	ה.ל.כ	to walk back and forth
הִתְחַבְּאוּ	הִתְחַבֵּאתֶם/ן	הִתְחַבֵּאנוּ	הִתְחַבְּאָה	הִתְחַבֵּא	הִתְחַבֵּאת	הִתְחַבֵּאתָ	הִתְחַבֵּאתִי	ח.ב.א	to hide self
הִתְחַזְּקוּ	הִתְחַזַּקְתֶּם/ן	הִתְחַזַּקְנוּ	הִתְחַזְּקָה	הִתְחַזֵּק	הִתְחַזַּקְתְּ	הִתְחַזַּקְתָּ	הִתְחַזַּקְתִּי	ח.ז.ק	to fortify self
הִתְיַצְּבוּ	הִתְיַצַּבְתֶּם/ן	הִתְיַצַּבְנוּ	הִתְיַצְּבָה	הִתְיַצֵּב	הִתְיַצַּבְתְּ	הִתְיַצַּבְתָּ	הִתְיַצַּבְתִּי	י.צ.ב	to station self
הִתְכַּסּוּ	הִתְכַּסִּיתֶם/ן	הִתְכַּסִּינוּ	הִתְכַּסְּתָה	הִתְכַּסֶּה	הִתְכַּסִּית	הִתְכַּסִּיתָ	הִתְכַּסִּיתִי	כ.ס.י/ה	to clothe self
הִתְנַדְּבוּ	הִתְנַדַּבְתֶּם/ן	הִתְנַדַּבְנוּ	הִתְנַדְּבָה	הִתְנַדֵּב	הִתְנַדַּבְתְּ	הִתְנַדַּבְתָּ	הִתְנַדַּבְתִּי	נ.ד.ב	to volunteer
הִתְנַשְּׂאוּ	הִתְנַשָּׂאתֶם/ן	הִתְנַשָּׂאנוּ	הִתְנַשְּׂאָה	הִתְנַשֵּׂא	הִתְנַשָּׂאת	הִתְנַשָּׂאתָ	הִתְנַשָּׂאתִי	נ.שׂ.א	to lift up self
הִתְעַנּוּ	הִתְעַנִּיתֶם/ן	הִתְעַנִּינוּ	הִתְעַנְּתָה	הִתְעַנֵּה	הִתְעַנִּית	הִתְעַנִּיתָ	הִתְעַנִּיתִי	ע.נ.י/ה	to humble self
הִתְפַּלְּלוּ	הִתְפַּלַּלְתֶּם/ן	הִתְפַּלַּלְנוּ	הִתְפַּלְּלָה	הִתְפַּלֵּל	הִתְפַּלַּלְתְּ	הִתְפַּלַּלְתָּ	הִתְפַּלַּלְתִּי	פ.ל.ל	to pray
הִתְקַבְּצוּ	הִתְקַבַּצְתֶּם/ן	הִתְקַבַּצְנוּ	הִתְקַבְּצָה	הִתְקַבֵּץ	הִתְקַבַּצְתְּ	הִתְקַבַּצְתָּ	הִתְקַבַּצְתִּי	ק.ב.צ	to gather self with
הִתְקַדְּשׁוּ	הִתְקַדַּשְׁתֶּם/ן	הִתְקַדַּשְׁנוּ	הִתְקַדְּשָׁה	הִתְקַדֵּשׁ	הִתְקַדַּשְׁתְּ	הִתְקַדַּשְׁתָּ	הִתְקַדַּשְׁתִּי	ק.ד.שׁ	to consecrate self
הִשְׁתַּמְּרוּ	הִשְׁתַּמַּרְתֶּם/ן	הִשְׁתַּמַּרְנוּ	הִשְׁתַּמְּרָה	הִשְׁתַּמֵּר	הִשְׁתַּמַּרְתְּ	הִשְׁתַּמַּרְתָּ	הִשְׁתַּמַּרְתִּי	ש.מ.ר[1]	to keep self from

[1] Hitpael verbs beginning with sibilants (such as שׁ) will insert the ת of the hitpael **after** the sibilant, not before it (metathesis).

יִקְטֹל Conjugation of Selected Verbs in Hitpael בִּנְיָן

שרש	*1cs*	*2ms/3fs*	*2fs*	*3ms*	*1cpl*	*2mpl*	*2/3fpl*	*3mpl*	וַיִּקְטֹל apocopated *3ms*	Hitp. Def.
א.ו.ל/ה	אֶתְאַוֶּה	תִּתְאַוֶּה	תִּתְאַוִּי	יִתְאַוֶּה	נִתְאַוֶּה	תִּתְאַוּוּ	תִּתְאַוֶּינָה	יִתְאַוּוּ	וַיִּתְאַו	to long for
ה.ל.ך	אֶתְהַלֵּךְ	תִּתְהַלֵּךְ	תִּתְהַלְּכִי	יִתְהַלֵּךְ	נִתְהַלֵּךְ	תִּתְהַלְּכוּ	תִּתְהַלֵּכְנָה	יִתְהַלְּכוּ		to walk back and forth
ח.ב.א	אֶתְחַבֵּא	תִּתְחַבֵּא	תִּתְחַבְּאִי	יִתְחַבֵּא	נִתְחַבֵּא	תִּתְחַבְּאוּ	תִּתְחַבֶּאנָה	יִתְחַבְּאוּ		to hide self
ח.ז.ק	אֶתְחַזֵּק	תִּתְחַזֵּק	תִּתְחַזְּקִי	יִתְחַזֵּק	נִתְחַזֵּק	תִּתְחַזְּקוּ	תִּתְחַזֵּקְנָה	יִתְחַזְּקוּ		to fortify self
י.צ.ב	אֶתְיַצֵּב	תִּתְיַצֵּב	תִּתְיַצְּבִי	יִתְיַצֵּב	נִתְיַצֵּב	תִּתְיַצְּבוּ	תִּתְיַצֵּבְנָה	יִתְיַצְּבוּ		to station self
כ.ס.י/ה	אֶתְכַּסֶּה	תִּתְכַּסֶּה	תִּתְכַּסִּי	יִתְכַּסֶּה	נִתְכַּסֶּה	תִּתְכַּסּוּ	תִּתְכַּסֶּינָה	יִתְכַּסּוּ	וַיִּתְכַּס	to clothe self
נ.ד.ב	אֶתְנַדֵּב	תִּתְנַדֵּב	תִּתְנַדְּבִי	יִתְנַדֵּב	נִתְנַדֵּב	תִּתְנַדְּבוּ	תִּתְנַדֵּבְנָה	יִתְנַדְּבוּ		to volunteer
נ.שׂ.א	אֶתְנַשֵּׂא	תִּתְנַשֵּׂא	תִּתְנַשְּׂאִי	יִתְנַשֵּׂא	נִתְנַשֵּׂא	תִּתְנַשְּׂאוּ	תִּתְנַשֵּׂאנָה	יִתְנַשְּׂאוּ		to lift up self
ע.נ.ה/ה	אֶתְעַנֶּה	תִּתְעַנֶּה	תִּתְעַנִּי	יִתְעַנֶּה	נִתְעַנֶּה	תִּתְעַנּוּ	תִּתְעַנֶּינָה	יִתְעַנּוּ	וַיִּתְעַן	to humble self
פ.ל.ל	אֶתְפַּלֵּל	תִּתְפַּלֵּל	תִּתְפַּלְּלִי	יִתְפַּלֵּל	נִתְפַּלֵּל	תִּתְפַּלְּלוּ	תִּתְפַּלֵּלְנָה	יִתְפַּלְּלוּ		to pray
ק.ב.צ	אֶתְקַבֵּץ	תִּתְקַבֵּץ	תִּתְקַבְּצִי	יִתְקַבֵּץ	נִתְקַבֵּץ	תִּתְקַבְּצוּ	תִּתְקַבֵּצְנָה	יִתְקַבְּצוּ		to gather self with
ק.ד.שׁ	אֶתְקַדֵּשׁ	תִּתְקַדֵּשׁ	תִּתְקַדְּשִׁי	יִתְקַדֵּשׁ	נִתְקַדֵּשׁ	תִּתְקַדְּשׁוּ	תִּתְקַדֵּשְׁנָה	יִתְקַדְּשׁוּ		to consecrate self
ש.מ.ר[2]	אֶשְׁתַּמֵּר	תִּשְׁתַּמֵּר	תִּשְׁתַּמְּרִי	יִשְׁתַּמֵּר	נִשְׁתַּמֵּר	תִּשְׁתַּמְּרוּ	תִּשְׁתַּמֵּרְנָה	יִשְׁתַּמְּרוּ		to keep self from

[2] Sibilant metathesis (see earlier note).

Infinitives, Participles, and Command Forms for Selected Verbs in Hitpael בִּנְיָן

Root	Infinitives		Participles				Command Forms					
שרש	*inf ab*	*inf c*	*ms*	*fs*	*mpl*	*fpl*	*imv ms*	*imv fs*	*imv mpl*	*imv fpl*	*cohort 1cs*	*juss 3ms*
א.ו./ה	הִתְאַוֹּה	הִתְאַוּת	מִתְאַוֶּה	מִתְאַוָּה	מִתְאַוִּים	מִתְאַוּוֹת	הִתְאַוֵּה	הִתְאַוִּי	הִתְאַוּוּ	הִתְאַוֶּינָה	אֶתְאַוֶּה	יִתְאַו
ה.ל.ך	הִתְהַלֵּךְ	הִתְהַלֵּךְ	מִתְהַלֵּךְ	מִתְהַלֶּכֶת	מִתְהַלְּכִים	מִתְהַלְּכוֹת	הִתְהַלֵּךְ	הִתְהַלְּכִי	הִתְהַלְּכוּ	הִתְהַלֶּכְנָה	אֶתְהַלֵּכָה	יִתְהַלֵּךְ
ח.ב.א	הִתְחַבֵּא	הִתְחַבֵּא	מִתְחַבֵּא	מִתְחַבָּאת	מִתְחַבְּאִים	מִתְחַבְּאוֹת	הִתְחַבֵּא	הִתְחַבְּאִי	הִתְחַבְּאוּ	הִתְחַבֶּאנָה	אֶתְחַבֵּאָה	יִתְחַבֵּא
ח.ז.ק	הִתְחַזֵּק	הִתְחַזֵּק	מִתְחַזֵּק	מִתְחַזֶּקֶת	מִתְחַזְּקִים	מִתְחַזְּקוֹת	הִתְחַזֵּק	הִתְחַזְּקִי	הִתְחַזְּקוּ	הִתְחַזֶּקְנָה	אֶתְחַזֵּקָה	יִתְחַזֵּק
י.צ.ב	הִתְיַצֵּב	הִתְיַצֵּב	מִתְיַצֵּב	מִתְיַצֶּבֶת	מִתְיַצְּבִים	מִתְיַצְּבוֹת	הִתְיַצֵּב	הִתְיַצְּבִי	הִתְיַצְּבוּ	הִתְיַצֶּבְנָה	אֶתְיַצֵּבָה	יִתְיַצֵּב
כ.ס.י/ה	הִתְכַּסּוֹת	הִתְכַּסּוֹת	מִתְכַּסֶּה	מִתְכַּסָּה	מִתְכַּסִּים	מִתְכַּסּוֹת	הִתְכַּסֵּה	הִתְכַּסִּי	הִתְכַּסּוּ	הִתְכַּסֶּינָה	אֶתְכַּסֶּה	יִתְכַּס
נ.ד.ב	הִתְנַדֵּב	הִתְנַדֵּב	מִתְנַדֵּב	מִתְנַדֶּבֶת	מִתְנַדְּבִים	מִתְנַדְּבוֹת	הִתְנַדֵּב	הִתְנַדְּבִי	הִתְנַדְּבוּ	הִתְנַדֶּבְנָה	אֶתְנַדֵּבָה	יִתְנַדֵּב
נ.ש.א	הִתְנַשֵּׂא	הִתְנַשֵּׂא	מִתְנַשֵּׂא	מִתְנַשֵּׂאת	מִתְנַשְּׂאִים	מִתְנַשְּׂאוֹת	הִתְנַשֵּׂא	הִתְנַשְּׂאִי	הִתְנַשְּׂאוּ	הִתְנַשֶּׂאנָה	אֶתְנַשֵּׂאָה	יִתְנַשֵּׂא
ע.נ./ה	הִתְעַנּוֹת	הִתְעַנּוֹת	מִתְעַנֶּה	מִתְעַנָּה	מִתְעַנִּים	מִתְעַנּוֹת	הִתְעַנֵּה	הִתְעַנִּי	הִתְעַנּוּ	הִתְעַנֶּינָה	אֶתְעַנֶּה	יִתְעַן
פ.ל.ל	הִתְפַּלֵּל	הִתְפַּלֵּל	מִתְפַּלֵּל	מִתְפַּלֶּלֶת	מִתְפַּלְּלִים	מִתְפַּלְּלוֹת	הִתְפַּלֵּל	הִתְפַּלְּלִי	הִתְפַּלְּלוּ	הִתְפַּלֶּלְנָה	אֶתְפַּלֵּלָה	יִתְפַּלֵּל
ק.ב.צ	הִתְקַבֵּץ	הִתְקַבֵּץ	מִתְקַבֵּץ	מִתְקַבֶּצֶת	מִתְקַבְּצִים	מִתְקַבְּצוֹת	הִתְקַבֵּץ	הִתְקַבְּצִי	הִתְקַבְּצוּ	הִתְקַבֶּצְנָה	אֶתְקַבְּצָה	יִתְקַבֵּץ
ק.ד.שׁ	הִתְקַדֵּשׁ	הִתְקַדֵּשׁ	מִתְקַדֵּשׁ	מִתְקַדֶּשֶׁת	מִתְקַדְּשִׁים	מִתְקַדְּשׁוֹת	הִתְקַדֵּשׁ	הִתְקַדְּשִׁי	הִתְקַדְּשׁוּ	הִתְקַדֶּשְׁנָה	אֶתְקַדְּשָׁה	יִתְקַדֵּשׁ
ש.מ.ר[3]	הִשְׁתַּמֵּר	הִשְׁתַּמֵּר	מִשְׁתַּמֵּר	מִשְׁתַּמֶּרֶת	מִשְׁתַּמְּרִים	מִשְׁתַּמְּרוֹת	הִשְׁתַּמֵּר	הִשְׁתַּמְּרִי	הִשְׁתַּמְּרוּ	הִשְׁתַּמֶּרְנָה	אֶשְׁתַּמְּרָה	יִשְׁתַּמֵּר

[3] Sibilant metathesis (see earlier note).

GLOSSARIES

Hebrew-English..... 508

English-Hebrew..... 531

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.ן 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.ן] 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־, אַדֹנֵי־ 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, אֶהֱבִי, אֱהֵבוּ, אֱהַבְנָה [א.ה.ב] Love! *imv* (9.3)

אוֹהֵב, אוֹהֶבֶת, אוֹהֲבִים, אוֹהֲבוֹת [א.ה.ב] one who loves *pt* (3.3)

אַהֲבָה, אַהֲבַת־ love *f* (10.3)

אָהָהּ Alas…! Ah…! (5.2)

אֶהְיֶה [ה.י.י/ה] I will be (4.3)

אֹהֶל, אֹהָלִים, אָהֳלֵי־, אָהֳלֵי־ tent *m* (6.1)

אוֹי woe, alas (8.2)

אוֹי לִי Woe is me (6.1)

אוֹיֵב, אוֹיְבִים, אוֹיְבֵי־, 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, אֲחִי־, 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)

אוֹכֵל, אוֹכְלָה, אוֹכְלִים, אוֹכְלוֹת [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.

אָפֶר ..... 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־,אֲרְיוֹת־ ..... 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)

אָשִׁים [שׁ.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, אַשֵּׁמָה, 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 *when written without maqqef dash* (6.2) ..... אֶת־

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)

אֱלֹהַיִךְ ..... 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)

אֲלָפִים ..... 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) בְּהָגַד [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

steal *qal* (7.5), be stolen *nifal* (10.2) ..... ג.נ.ב

border *m* (11.1)..... גְּבוּל, גְּבוּלִים, גְּבוּל־, גְּבוּלֵי־

Gaddiel, *masculine name* (3.2)..... גַּדִּיאֵל

big, large, great (2.3) ..... גָּדוֹל, גְּדוֹלָה, גְּדוֹלִים, גדוֹלוֹת

nation, people *m* (11.1)..... גּוֹי, גּוֹיִם, גּוֹי־, גּוֹיֵי־

he uncovered, revealed *piel* (10.1)..... גִּלָּה [ג.ל.י/ה]

he stole (7.5)..... גָּנַב [ג.נ.ב]

also (5.3) ..... גַּם

Gath-Hepher *pn loc* (6.1) ..... גַּת הַחֵפֶר

ד

speak *piel* (2.4), be spoken *pual* (11.1) ..... ד.ב.ר

investigate (7.4)..... ד.ר.שׁ

he spoke *piel* (10.1)..... דִּבֶּר [ד.ב.ר]

to speak *piel inf c* (9.5)..... דַּבֵּר [ד.ב.ר]

plague *m*, *perhaps bubonic* (8.2)..... דֶּבֶר

Tell, speak! *piel* .... דַּבֵּר, דַּבְּרִי, דַּבְּרוּ, דַּבֵּרְנָה [ד.ב.ר] *imv* (9.2)

word, matter, event, ... דָּבָר, דְּבָרִים, דִּבַר־, דִּבְרֵי־ thing *m* (4.2)

we spoke *piel* (6.4)..... דִּבַּרְנוּ [ד.ב.ר]

I spoke *piel* (6.2) ..... דִּבַּרְתִּי [ד.ב.ר]

honey *m* (3.1)..... דְּבַשׁ

fish *m* (3.3)..... דָּג, דָּגִים, דַּג־, דְּגֵי־

Dagon, *deity name* (8.2) ..... דָּגוֹן

generation *m* (10.2)..... דּוֹר, דֹּרוֹת, דּוֹר־, דֹּרֹת־

door *f* (2.4)..... דֶּלֶת, דְּלָתוֹת, דֶּלֶת־, דַּלְתוֹת־

blood *m* (11.1)..... דָּם, דָּמִים, דַּם־, דְּמֵי־

Damascus *pn loc* (map of Ancient Near East) ..... דַּמֶּשֶׂק

Know! *imv* (9.2)..... דַּע, דְּעִי, דְּעוּ, דַּעְנָה [י.ד.ע]

high place *cultic* ..... בָּמָה, בָּמוֹת, בָּמַת־, בָּמֹתֵי־ *mound*, *f* (9.2)

son *m* (6.1)..... בֵּן, בָּנִים, בֶּן־, בְּנֵי־

on account of (5.3)..... בַּעֲבוּר

when (entity) is / was crossing over ..... בַּעֲבַר [ע.ב.ר] *inf c, prep* (6.2)

morning, daybreak, dawn *m* (5.1) ..... בֹּקֶר

cattle, herd *m* (9.2)..... בָּקָר, בְּקָרִים, בִּקַר־, בִּקְרֵי־

he looked for, searched, sought *piel* (1.3). בִּקֵּשׁ [ב.ק.שׁ]

I looked for, searched, sought *piel* (6.4) בִּקַּשְׁתִּי [ב.ק.שׁ]

firstly, at first (5.2)..... בָּרִאשׁוֹנָה

fourthly (5.2) ..... בָּרְבִיעִית

when (it) descended / descends / will ..... בְּרֶדֶת [י.ר.ד] descend *inf c* (6.4)

one who is ... בָּרוּךְ, בְּרוּכָה, בְּרוּכִים, בְּרוּכוֹת [ב.ר.כ] blessed *qal passive pt* (7.3)

covenant *f* (8.1)..... בְּרִית, בְּרִית־

knee *f* (4.3)..... בֶּרֶךְ , בִּרְכַּיִם, בֶּרֶךְ־, בִּרְכֵּי־

he blessed *piel* (10.1) ..... בֵּרַךְ [ב.ר.כ]

as I was / am /will be grazing *inf c* ... בִּרְעוֹתִי [ר.ע.י/ה] *with prep* (7.5)

when we return (5.1) ..... בְּשׁוּבֵנוּ [שׁ.ו.ב]

secondly (5.2) ..... בַּשֵּׁנִית

meat, flesh *m* (5.2)..... בָּשָׂר, בְּשָׂרִים, בִּשַׂר־

I am ashamed (10.2)..... בֹּשְׁתִּי [ב.ו.שׁ]

daughter *f* (6.1) ..... בַּת, בָּנוֹת, בַּת־, בְּנוֹת־

in the middle of, among (2.4) ..... בְּתוֹךְ

ג

reveal, uncover *piel* (10.1)..... ג.ל.י/ה

הַיְאֹר ..... Nile, the *m* (map of Ancient Near East)

הַיַּבֹּק ..... Jabbok River, the *pn loc* (map of Israel)

הָיָה [ה.י.ה] ..... 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] ..... I will surely strike *hifil* (5.3)

הֻמַּת [נ.כ.ה] ..... I struck, hit *hifil* (8.1)

הֻכְתָה [נ.כ.ה] ..... 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)

דָּרֹשׁ [ד.ר.שׁ] ..... to investigate *inf c* (7.4)

דְּרֹשׁ, דִּרְשִׁי, דִּרְשׁוּ, דִּרְשְׁנָה [ד.ר.שׁ] ..... Investigate! Seek! *imv* (9.2)

ה

ה.י.ה ..... be, become (4.3)

ה.ל.כ ..... go, walk *qal* (3.2), walk about *piel* (10.1), walk back and forth, roam *hitpael* (11.3)

ה.ל.ל ..... praise *piel* (10.3), be praised *pual* (11.1)

ה.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)

וְהִכִּיתִי [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)

וַיְדַבֵּר [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.שׁ.ב] and it was thought, supposed *nifal* (7.4)

וַיִּכָּרְתוּ [כ.ר.ת] and they were cut *nifal* (7.3)

[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

זֹ.ב.ח ..... sacrifice *qal* (5.1), sacrifice abundantly, repeatedly *piel* (10.2)

ז.כ.ר ..... remember (5.1)

ז.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, זִרְוַע־, זִרְעֵי־ ..... 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, זְרַע־ [זֶרַע *or*], זַרְעֵי־ descendants, ... seed *m* (9.5)

זְרֹעֲךָ, זְרֹעֲךְ 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) ....

חַטָּת, 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, חֳם־ 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)

יָסַד [י.ס.ד] ..... establish *qal*, be founded *pual* (11.1)

יָסַף [י.ס.פ] ..... do [some activity] again *qal* and *hifil* (7.2)

יָצָא [י.צ.א] ..... go out *qal* (5.1), cause to go out *hifil* (8.1)

יָצַב [י.צ.ב] ..... station oneself *hitpael* (11.3)

יָרֵא [י.ר.א] ..... fear, be afraid *qal* (5.2), be feared *nifal* (10.1)

יָרַד [י.ר.ד] ..... descend, go down (3.1)

יָרַשׁ [י.ר.שׁ] ..... cause to inherit *hifil* (8.1)

יָשַׁב [י.שׁ.ב] ..... sit, dwell *qal* (4.3), cause to inhabit *hifil* (8.1)

יָשַׁע [י.שׁ.ע] ..... 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, יֹדְעִים, יֹדְעוֹת [י.ד.ע] ..... one who knows (6.1)

יְהוּדָה ..... Judah *pn loc* (map of Israel)

יהוה[3] ..... the LORD *divine name* (1.2)

יִשְׁמָרְךָ / יִשְׁמָרֵךְ 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)

כְּבוֹד, כִּבּוֹד־ ..... glory, heaviness *m* (11.1)

כֹּה ..... thus, in this manner (7.2)

כֹּהֵן, כֹּהֲנִים, כֹּהֵן־, כֹּהֲנֵי־ ..... priest *m* (7.4)

כּוֹס, כּוֹסוֹת, כּוֹס־, כּוֹסוֹת־ ..... 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)

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־ כֶּלִי־ .... 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, כִּסְאֵי־, כִּסְאוֹת־ ..... chair, seat *m* (2.1)

כְּסִיל, כְּסִילִים ..... fool *m* (3.3)

כֶּסֶף, כְּסָפִים, כֶּסֶף־, כַּסְפֵי־ ..... silver, money *m* (2.1)

כַּפֵּר [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)

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 [ב.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)

לֻחַ, 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)

לָךְ ,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)

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, מְקוֹמוֹת, מְקוֹם־, מְקוֹמוֹת־..... 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־, מִשְׁלֵי־ ..... 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־לְּךָ פֹּה? ..... What are you doing here? (6.1)

מַה־לְּךָ? ..... 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)

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)

נִלָּחֲמְנוּ [ל.ח.מ] ..... we would fight *nifal* (7.3)

נִלְכַּד [ל.כ.ד] ..... he was trapped *nifal* (7.3)

נִלְכַּדְתָּ [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)

נִסְתַּרְתָּ [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.ש.י/ה] ..... he was done, made *nifal* (7.3)

נְפֹל, נִפְלִי, נִפְלוּ, נְפֻלָה [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)

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

ס.ב.ב ..... surround (6.1)

ס.ג.ר ..... close *qal*, be closed *pual* (11.1)

ס.ו.ר ..... turn something away, remove *hifil* (3.2)

ס.ל.ח ..... forgive (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) .....

עֵבֹת, 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, פֹּתְחַת, 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, קִהֲלִי־, 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, קוּמָנָה [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*).

קְרַב, קִרְבִּי, קִרְבוּ, קִרַבְנָה [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)

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)

שָׂדֶה, שָׂדוֹת *or* 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, שׁוּבִי, 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, שַׁבְנָה [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, שִׁבַּרְנָה [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

ת.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־, תְּהוֹמוֹת־ .. 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 [ש.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 [*or* שִׁמֶךָּ] ..... your *ms* name (1.1)

שֶׁמֶן, שְׁמָנִים, שֶׁמֶן־, שְׁמָנֵי־..... oil, scented oil *m* (4.4)

שְׁמַע, שִׁמְעִי, שִׁמְעוּ, שְׁמַעְנָה [ש.מ.ע] ..... Hear! Listen! *imv* (5.2)

שֹׁמֵעַ, שֹׁמַעַת, שֹׁמְעִים, שֹׁמְעוֹת [ש.מ.ע]..... one who hears, listens *pt* (3.2)

שָׁמַעְתִּי [ש.מ.ע]..... I heard (6.1)

שְׁמַעְתֶּם [ש.מ.ע]..... you heard *mpl* (6.3)

שֹׁמֵר, שֹׁמְרָה, שֹׁמְרִים, שֹׁמְרוֹת [ש.מ.ר] .... one who guards, keeps *pt* (3.2)

שֹׁמְרוֹן..... Samaria *pn loc* (map of Israel)

שֶׁמֶשׁ..... sun *m and f* (7.1)

שׂוֹנֵא, שׂוֹנֵאת, שׂוֹנְאִים, שׂוֹנְאוֹת [ש.נ.א] ..... one who hates *pt* (8.1)

שְׁנֵה־נָא, שְׁנִי־נָא, שְׁנוּ־נָא, שְׁנֶינָה־נָא [ש.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)

אֵפֶר 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, גִּדּוֹלוֹת

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, כּוֹסוֹת, 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־]

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, אֲחֶרֶת, 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, נִפְּלִי, נִפְּלוּ, 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, קְרַבְנָה Draw near! *imv* (9.2) [ק.ר.ב]

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, בֹּואָנָה Enter! Come! *imv* (2.4) [ב.ו.א]

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)

צֵא, צְאִי, צְאוּ, צֵאֶינָה [י.צ.א] Go out! *imv* (3.1)

לֵךְ אֶל...! לְכִי אֶל...! Go to…! *imv ms, fs* (1.3)
[ה.ל.כ]

ע.ל.י/ה go up, ascend (5.3)

ה.ל.כ go, walk *qal* (3.2)

אֱלֹהִים, אֱלֹהֵי־ God *m* (2.3)

אֵל, אֱלֹהִים, אֵל־, אֱלֹהֵי־ god(s) *or* God *m* (2.3, 8.1)

זָהָב, זֲהַב־ gold *m* (6.3)

טוֹב, טוֹבָה, טוֹבִים, טוֹבוֹת good (2.3)

ת.פ.שׂ grab (7.1)

חֵן grace, favor *m* (5.1)

חַנּוּן gracious (10.2)

קֶבֶר, קִבְרִים, קִבְרֵי־, קִבְרֵי־ grave *m* (4.3)

ר.ע.י/ה graze (7.5)

הוֹלֵךְ וְסֹעֵר growing stormier *pt ms, pt ms* (3.3)
[ה.ל.כ, ס.ע.ר]

שׁ.מ.ר guard *qal* (1.2)

אָשֵׁם, אֲשֵׁמָה, אֲשֵׁמִים, אֲשֵׁמוֹת guilty (7.5)

H

יָד, יָדַיִם (יָדוֹת), יַד־, יְדֵי־ hand *f* (3.1)

קָשֶׁה, קָשָׁה, קָשִׁים, קָשׁוֹת hard (6.4)

שׂ.נ.א hate (8.1)

יִוָּדַע [י.ד.ע] he / it will / would be known *nifal* (7.4)

יִשָּׁפֵךְ [שׁ.פ.כ] he / it would be poured out *nifal* (11.1)

עָזַב [ע.ז.ב] he abandoned (7.1)

בֵּרַךְ [ב.ר.כ] he blessed *piel* (10.1)

צִוָּה [צ.ו.י/ה] he commanded *piel* (10.1)

כִּלָּה [כ.ל.י/ה] he finished, completed *piel* (10.3)

נָתַן [נ.ת.נ] he gave (6.1)

נִסְתַּר [ס.ת.ר] he hid himself, was hidden *nifal* (7.3)

בָּרְבִיעִית fourthly (5.2)

מִמֶּנִּי from me (4.3)

מִתַּחַת from under (2.4)

מֵעַל from upon (2.4)

מֵאַיִן...? from where…? (6.4)

מִן from, מֵ *before gutturals and* ר (2.4)

עַד future, perpetuity *m* (10.3)

G

גַּדִּיאֵל Gaddiel *name m* (3.2)

בֶּגֶד, בְּגָדִים, בֶּגֶד־, בִּגְדֵי־ garment *m* (7.5)

שַׁעַר, שְׁעָרִים, שַׁעַר־, שַׁעֲרֵי־ gate *m* (8.1)

קְבֹץ, קִבְצִי, קִבְצוּ, קְבֹצְנָה [ק.ב.צ] Gather (assemble selves)! *qal imv* (9.1)

ק.ב.צ gather (what has been scattered) *piel* (10.3)

קַבֵּץ, קַבְּצִי, קַבְּצוּ, קַבֵּצְנָה [ק.ב.צ] Gather (what has been scattered)! *piel imv* (10.3)

א.ס.פ gather *qal* (7.2)

ק.ב.צ gather, assemble selves *qal* (9.1)

גַּת הַחֵפֶר Gath-Hepher *pn loc* (6.1)

עַזָּה Gaza *pn loc* (map of Israel)

דּוֹר, דֹּרוֹת, דּוֹר־, דֹּרֹת־ generation *m* (10.2)

ק.ו.מ get up (1.3)

קוּם, קוּמִי, קוּמוּ, קֹמְנָה [ק.ו.מ] Get up! (1.3)

מִנְחָה, מְנָחוֹת , מִנְחַת־, מִנְחוֹת־ gift *f* (11.1)

נ.ת.נ give (2.4)

י.ל.ד give birth, beget *qal* (6.4)

תֵּן לִי, תְּנִי לִי [נ.ת.נ] Give *ms, fs* to me! *imv* (1.1)

כָּבוֹד, כְּבוֹד־ glory, heaviness *m* (11.1)

לֵךְ / לְכִי לְשָׁלוֹם [ה.ל.כ] Go in peace! *imv ms, fs* (1.2)

י.צ.א go out (5.1)

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, כְּבֵדִים, כְּבֵדוֹת heavy, rich, mighty, oppressive (2.3)

עִבְרִי, עִבְרִיָּה, עִבְרִים, עִבְרִיּוֹת Hebrew person (8.1)

מָרוֹם, מְרוֹמִים, מְרוֹם־, מְרוֹמֵי־ height, elevated place *m* (8.1)

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־, בָּמֹתֵי־ high place (cultic mound) *f* (9.2)

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, קֹדֶשׁ־, קָדְשֵׁי־ holiness, sanctuary, sacred object *m* (8.1)

אֶעֱלֶה [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)

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

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)..... נָבֹוְאָה [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, אֲרָיוֹת, אַרְיֵה־,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.

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, מַלְאֲכִים, מַלְאַךְ־, מַלְאֲכֵי־

messenger, one who announces *hif pt ms* (8.1) ..... מַגִּיד, מַגֶּדֶת, מְגִידִים, מְגִידוֹת [נ.ג.ד]

miraculous acts *nifal fpl pt.* (10.2) ..... נִפְלָאוֹת, נִפְלְאוֹת־ [פ.ל.א]

Moab *pn loc* (map of Israel) ..... מוֹאָב

month *m* (8.1) ..... חֹדֶשׁ, חָדָשִׁים, 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

[2] In forms where the spelling of the homonymous ק.ר.א overlaps, both meanings may be offered (*to call* and *to meet*).

[3] Alternative plural construct הָרְרֵי־.

night *m* (6.2) ..... לַיְלָה, לֵילוֹת, לֵיל־, לֵילוֹת

Nile, the *m* (map of Ancient Near East) ..... הַיְאֹר

Nineveh *pn loc* (1.3) ..... נִינְוֵה

north *f* (map of Ancient Near East) ..... צָפוֹן

nose, anger *m* (4.2) ..... אַף, אַפַּיִם

not (1.1) ..... לֹא

not I, apart from me (11.1) ..... בִּלְעָדַי

now (3.2) ..... עַתָּה

numerous, great, much, many *adj* (3.2) ..... רַב, רַבָּה, רַבִּים, רַבּוֹת

number *m* (3.1) ..... מִסְפָּר, מִסְפָּרִים, מִסְפַּר־, מִסְפְּרֵי־

O

obey the Lord (3.2) ..... שׁ.מ.ע בְּקוֹל יהוה

occupation, business *f* (3.2) ..... מְלָאכָה, מְלָאכוֹת, מְלֶאכֶת־, מְלַאכוֹת־

Of what use to me is…? (3.2) ..... ? לָמָּה זֶּה לִי...

oil, scented oil *m* (4.4) ..... שֶׁמֶן, שְׁמָנִים, שֶׁמֶן־, שְׁמָנֵי־

old (6.4) ..... זָקֵן, זְקֵנָה, זְקֵנִים, זְקֵנוֹת

on account of (5.3) ..... בַּעֲבוּר

on the next day (8.1) ..... מִמָּחֳרָת

on this account, therefore (4.3) ..... עַל־כֵּן

on what account of (3.3) ..... עַל־מֶה

on, upon (2.4) ..... עַל

One day… (6.1) ..... וַיְהִי הַיּוֹם...

one is *or* has been overturned *nifal pt* (7.5) ..... נֶהְפָּךְ, נֶהְפֶּכֶת, נֶהְפָּכִים, נֶהְפָּכוֹת [ה.פ.כ]

one who asks, requests *pt* (2.4) ... שֹׁאֵל, שֹׁאֶלֶת, שֹׁאֲלִים, שֹׁאֲלוֹת [שׁ.א.ל]

one who commands *piel pt* (3.4) ... מְצַוֶּה, מְצַוָּה, מְצַוִּים, מְצַוּוֹת [צ.ו.י/ה]

one who crosses over *pt* (3.2) ..... עֹבֵר, עֹבְרָה, עֹבְרִים, עֹבְרוֹת [ע.ב.ר]

one who descends, one who goes down *pt* (3.1) ..... יֹרֵד, יֹרֶדֶת / יֹרֶדָה, יֹרְדִים, יֹרְדוֹת [י.ר.ד]

one who does, makes *pt* (3.2) ..... עֹשֶׂה, עֹשָׂה, עֹשִׂים, עֹשׂוֹת [ע.שׂ.י/ה]

one who dwells, inhabits *pt* (8.1) ... שֹׁכֵן, שֹׁכֶנֶת, שֹׁכְנִים, שֹׁכְנוֹת [שׁ.כ.נ]

one who eats *pt* (3.1) ..... אֹכֵל, אֹכֶלֶת, אֹכְלִים, אֹכְלוֹת [א.כ.ל]

one who guards, keeps *pt* (3.2) .. שֹׁמֵר, שֹׁמֶרֶת, שֹׁמְרִים, שֹׁמְרוֹת [שׁ.מ.ר]

one who hates *pt* (8.1) .... שׂוֹנֵא, שׂוֹנֵאת, שׂוֹנְאִים, שׂוֹנְאוֹת [שׂ.נ.א]

one who hears, listens *pt* (3.2) ... שֹׁמֵעַ, שֹׁמַעַת, שֹׁמְעִים, שֹׁמְעוֹת [שׁ.מ.ע]

one who hopes *qal pt* (4.4) ..... קֹוֶה, קֹוָה, קֹוִים, קֹוּוֹת [ק.ו.י/ה]

one who is bereaved *pt* (7.5) ..... שֹׁכֵל, שֹׁכֶלֶת, שֹׁכְלִים, שֹׁכְלוֹת [שׁ.כ.ל]

one who is blessed *qal passive pt* (7.3) ..... בָּרוּךְ, בְּרוּכָה, בְּרוּכִים, בְּרוּכוֹת [ב.ר.כ]

one who is clothed in *pual pt, ms* (11.2) ... מְלֻבָּשׁ [ל.ב.שׁ]

one who is clothed in *qal passive pt* (8.1) . לָבוּשׁ, לְבוּשָׁה, לְבוּשִׁים, לְבוּשׁוֹת [ל.ב.שׁ]

one who is covered *pual pt* (11.1) ..... מְכֻסֶּה, מְכֻסָּה, מְכֻסִּים, מְכֻסּוֹת [כ.ס.י/ה]

one who is drinking *pt* (3.1) ..... שׁוֹתֶה, שׁוֹתָה, שׁוֹתִים, שׁוֹתוֹת [שׁ.ת.י/ה]

one who is dying pt (4.3) ..... מֵת, מֵתִים מֵתָה, מֵתוֹת [מ.ו.ת]

עֹמֵד, עֹמְדָה, עֹמְדִים, עֹמְדוֹת .. one who stands *pt* (3.2) [ע.מ.ד]

מַכֶּה, מַכָּה, מַכִּים, מַכּוֹת [נ.כ.י/ה] .... one who strikes, smites *hif pt* (7.1)

בֹּלֵעַ, בֹּלַעַת, בֹּלְעִים, בֹּלְעוֹת [ב.ל.ע] ..... one who swallows *pt* (4.3)

חֹסֶה, חֹסָה, חֹסִים, חֹסוֹת [ח.ס.י/ה] ..... one who takes refuge *pt* (10.3)

מַשְׁלִיךְ, מַשְׁלִיכָה, מַשְׁלִיכִים, מַשְׁלִיכוֹת [שׁ.ל.כ] ..... one who throws *hifil pt* (3.3)

מֵסִיר, מְסִירָה, מְסִירִים, מְסִירוֹת [ס.ו.ר] ..... one who turns something away *hifil pt* (3.2)

הֹלֵךְ, הֹלְכָה, הֹלְכִים, הֹלְכוֹת ..... one who walks *pt* (3.2) [ה.ל.כ]

בֹּכֶה, בּוֹכִיָה / בֹּכָה, בֹּכִים, בְּכוֹת [ב.כ.י/ה] ..... one who weeps, cries *pt* (4.3)

אֶחָד, אַחַת, אֲחָדִים ..... one, single, same *m* (5.2)

סֹבְבִים [ס.ב.ב] ..... ones who surround *pt mpl* (6.1)

רַק ..... only (4.3)

פ.ת.ח ..... open (4.3)

פ.ק.ח ..... open (eyes, 6.1)

י.נ.י/ה ..... oppress (7.1)

עָנִי, עֲנִיָּה, עֲנִיִּים, עֲנִיּוֹת ..... oppressed, afflicted (5.3)

מַשָּׂא, מַשָּׂא־ ..... oracle, pronouncement *m* (8.1)

אֱלֹהֵינוּ ..... our God *m* (3.2)

צְעָקָה, צַעֲקַת־ ..... outcry, scream from despair *f* (5.3)

חוּץ, חוּצוֹת, חוּץ־, חוּצוֹת־ ..... outside (open fields / streets *pl*) *m* (7.1)

נֶאֱמָן, נֶאֱמָנָה, נֶאֱמָנִים, נֶאֱמָנוֹת [א.מ.נ] one who is faithful, reliable, established *nifal pt* (7.4)

רָם, רָמָה, רָמִים, רָמוֹת [ר.ו.מ] ..... one who is high, exalted *pt* (6.4)

נָכוֹן, נְכוֹנָה, נְכֹנִים, נְכוֹנוֹת [כ.ו.נ] ... one who is solid, firm *nifal pt* (7.4)

יֹדֵעַ, יֹדַעַת, יֹדְעִים, יֹדְעוֹת [י.ד.ע] ..... one who knows *pt* (6.1)

נֹשֵׂא, נֹשְׂאָה, נֹשְׂאִים, נֹשְׂאוֹת [נ.שׂ.א] ..... one who lifts, one who carries *pt* (5.3)

מְבַקֵּשׁ, מְבַקֶּשֶׁת, מְבַקְּשִׁים, מְבַקְּשׁוֹת [ב.ק.שׁ] .. one who looks for, seeks *piel pt* (1.3)

אֹהֵב, אֹהֶבֶת, אֹהֲבִים, אֹהֲבוֹת [א.ה.ב] ... one who loves *pt* (3.3)

פֹּתֵחַ, פֹּתַחַת, פֹּתְחִים, פֹּתְחוֹת [פ.ת.ח] ..... one who opens *pt* (4.3)

יוֹנֶה, יוֹנָה, יוֹנִים, יוֹנוֹת [י.נ.י/ה] ..... one who oppresses *pt* (7.1)

שָׂם, שָׂמָה, שָׂמִים, שָׂמוֹת [שׂ.ו/י.מ] ..... one who puts, places, or sets *pt* (3.4)

מְסַפֵּר ..... one who recounts, narrator *piel pt ms* (6.4) [ס.פ.ר]

מוֹשִׁיעַ [י.שׁ.ע] ..... one who rescues *hif pt ms* (5.1)

אֹמֵר, אֹמֶרֶת, אֹמְרִים, אֹמְרוֹת [א.מ.ר] .... one who says *pt* (4.4)

רֹאֶה, רֹאָה, רֹאִים, רֹאוֹת [ר.א.י/ה] ..... one who sees *pt* (4.1)

יֹשֵׁב, יֹשֶׁבֶת, יֹשְׁבִים, יֹשְׁבוֹת [י.שׁ.ב] ..... one who sits, dwells *pt* (3.3)

מְדַבֵּר, מְדַבֶּרֶת, מְדַבְּרִים, מְדַבְּרוֹת [ד.ב.ר] ..... one who speaks *pt* (3.2)

Put! Place! Set! (2.4) ..... שִׂים, שִׂמִי, שִׂמוּ, שִׂימָנָה [שׂ.ו/י.מ]

put, place (2.4) ..... שׂ.ו/י.מ

Q

queen *f* (9.1) ..... מַלְכָּה, מַלְכּוֹת, מַלְכַּת־, מַלְכוֹת־

question mark, interrogative particle (1.1) ..... הֲ... / הַ...

R

raise high *piel* (10.1) ..... נ.שׂ.א

really (1.1) ..... בֶּאֱמֶת

recount *piel* (6.1) ..... ס.פ.ר

Red [Reed] Sea, the *m* (map of Ancient Near East) ... יַם־סוּף

rejoicing, joyful *pt* (6.1) ..... שָׂמֵחַ, שְׂמֵחָה, שְׂמֵחִים, שְׂמֵחוֹת [שׂ.מ.ח]

remember (5.1) ..... ז.כ.ר

Remove! *hifil imv* (9.2) .... הָסֵר, הָסִירִי, הָסִירוּ, הָסֵרְנָה [ס.ו.ר]

Repeat, please! *imv ms, fs* (1.3) ..... שְׁנֵה־נָא, שְׁנִי־נָא, שְׁנוּ־נָא, שְׁנֶינָה־נָא [שׁ.נ.י/ה]

Rescue me! Help me! *ms* (4.3) ..... הוֹשִׁיעֵנִי [י.שׁ.ע]

rescue, help *hifil* (4.3) ..... י.שׁ.ע

rest (7.1) ..... נ.ו.ח

return (5.1) ..... שׁ.ו.ב

reveal, uncover *piel* (10.1) ..... ג.ל.י/ה

righteous, true to one's community, innocent (legally and morally) (10.2) ..... צַדִּיק, צַדִּיקִים

righteousness *f* (11.2) . צְדָקָה, צְדָקוֹת, צִדְקַת־, צִדְקוֹת־

river *or* stream *m* (map of Ancient Near East) ..... נָהָל

road, way *m or f* (4.4) ..... דֶּרֶךְ, דְּרָכִים, דֶּרֶךְ־, דַּרְכֵי־

P

particle before definite direct object, untranslatable (3.1) ... אֶת־

peace, well-being *as greeting, m* (1.1) .... שָׁלוֹם, שְׁלוֹמִים, שְׁלוֹם־, שְׁלוֹמֵי־

people *m* (3.2) ..... עָם, עַמִּים, עַם־, עַמֵּי־

perhaps (4.4) ..... אוּלַי

perish *qal* (6.3) ..... א.ב.ד

personal servant *piel pt m* (9.1) ..... מְשָׁרֵת [שׁ.ר.ת]

Philistia *pn loc* (map of Israel) ..... פְּלֶשֶׁת

Philistine person (8.2) ..... פְּלִשְׁתִּי

place, location *m* (6.1) ..... מָקוֹם, מְקוֹמוֹת, מְקוֹם־, מְקוֹמוֹת־

plague *m* (*perhaps bubonic*, 8.2) ..... דֶּבֶר

plague, affliction *m* (8.1) ..... נֶגַע, נְגָעִים, נֶגַע־, נִגְעֵי־

please do not (*plus jussive*)… (10.2) ..... אַל־נָא...

please *or* oh! (*as a sigh*) (10.1) ..... אָנָּה *or* אָנָּא

please, so (9.4) ..... נָא

poor, needy (9.3) ..... אֶבְיוֹן, ־־, אֶבְיוֹנִים, ־־

pour out *or* shed *qal* (11.1) ..... שׁ.פ.כ

praise *piel* (10.3) ..... ה.ל.ל

pray *hitpael* (11.3) ..... פ.ל.ל

prayer *m* (10.1) ..... תְּפִלָּה, תְּפִלּוֹת, תְּפִלַּת־, תְּפִלּוֹת־

priest *m* (7.4) ..... כֹּהֵן, כֹּהֲנִים, כֹּהֲנֵי־

prophesy *nifal* (7.1) ..... נ.ב.א

prophet *m* (1.3) ..... נָבִיא, נְבִיאִים, נְבִיא־, נְבִאֵי־

prophetess *f* (2.4) .... נְבִיאָה, נְבִיאוֹת, נְבִיאַת־, נְבִיאוֹת־

proverb *m* (11.2) ..... מָשָׁל, מְשָׁלִים, מְשַׁל־, מִשְׁלֵי־

purple (material) *m* (8.1) ..... אַרְגָּמָן

pursue (6.2) ..... ר.ד.פ

rock, cliff *m* (10.3) ..... צוּר, צֻרִים, צוּר־, צוּרֵי־

rule (4.3) ..... מ.ל.כ

S

sack, sackcloth *m* (9.2) ..... שַׂק, שַׂקִּים, שַׂק־, שַׂקֵּי־

sacrifice abundantly, repeatedly *piel* (10.2) ..... ז.ב.ח

sacrifice *qal* (5.1) ..... ז.ב.ח

sacrifice, ritual feast *m* (5.1) ... זֶבַח, זְבָחִים, זֶבַח־, זִבְחֵי־

sailor *m* (3.2) ..... חֹבֵל

Samaria *pn loc* (map of Israel) ..... שֹׁמְרוֹן

save, deliver *piel* (10.3) ..... פ.ל.ט

Save, deliver! *piel imv* (10.3) ..... פַּלֵּט, פַּלְּטִי, פַּלְּטוּ, פַּלֵּטְנָה [פ.ל.ט]

say (5.3) ..... א.מ.ר

Say! *imv* (9.1) ..... אֱמֹר, אִמְרִי, אִמְרוּ, אֱמֹרְנָה [א.מ.ר]

sea captain (*lit.,* captain of the sailor[s] *m*, 3.2) ..... רַב הַחֹבֵל, רַבֵּי־הַחֹבֵל

sea, west *m* (3.1) ..... יָם, יַם־ [יָם], יַמִּים

Sea of Chinnereth [Galilee], the *m* (map of Israel) .. יָם־כִּנֶּרֶת

secondly (5.2) ..... בַּשֵּׁנִית

see, look (4.2) ..... ר.א.י/ה

send *qal* (8.1) ..... שׁ.ל.ח

servant, slave, worker *m* (4.1) ..... עֶבֶד, עֲבָדִים, עֶבֶד־, עַבְדֵי־

set free, send away *piel* (10.1) ..... שׁ.ל.ח

seven *m, f* (7.3) ..... שִׁבְעָה, שֶׁבַע

shadow *m* (11.3) ..... צֵל

shatter *piel* (10.2) ..... שׁ.ב.ר

she came, entered (6.2) ..... בָּאָה [ב.ו.א]

she descended (6.2) ..... יָרְדָה [י.ר.ד]

she hit, struck (7.1) ..... הִכְּתָה [נ.כ.י/ה]

she lifted up (6.2) ..... נָשְׂאָה [נ.שׂ.א]

she pursued (6.2) ..... רָדְפָה [ר.ד.פ]

she threw *hifil* (6.2) ..... הִשְׁלִיכָה [שׁ.ל.כ]

she took (6.2) ..... לָקְחָה [ל.ק.ח]

she walked about *piel* (10.1) ..... הִלְּכָה [ה.ל.כ]

she went out (6.2) ..... יָצְאָה [י.צ.א]

she went up (6.2) ..... עָלְתָה [ע.ל.י/ה]

she will break (4.5) ..... תִּשְׁבֹּר [שׁ.ב.ר]

she will do, make (4.5) ..... תַּעֲשֶׂה [ע.שׂ.י/ה]

she will draw near (4.5) ..... תִּקְרַב [ק.ר.ב]

she will hit (4.5) ..... תַּכֶּה [נ.כ.י/ה]

she, it, that one *f* (2.1) ..... הִיא

shekel, *unit of money, weight*, *m* (7.5) ..... שֶׁקֶל, שְׁקָלִים, שֶׁקֶל־, שִׁקְלֵי־

Sheol, netherworld *f* (3.2) ..... שְׁאוֹל

ship *f* (2.1) ..... אֳנִיָּה, אֳנִיּוֹת, אֳנִיַּת־, אֳנִיּוֹת־

shore, the *f* (5.2) ..... שְׂפַת־הַיָּם

show, reveal *hifil* (8.1) ..... ר.א.י/ה

Sidon *pn loc* (map of Ancient Near East) ..... צִידוֹן

silver, money *m* (2.1) ..... כֶּסֶף, כְּסָפִים, כֶּסֶף־, כַּסְפֵּי־

sin, miss (7.4) ..... ח.ט.א

sin, sin-offering *f* (7.1) ..... חַטָּאת, חַטָּאוֹת, חַטַּאת־, חַטֹּאוֹת־

sing, play (an instrument) *piel* (10.3) ..... ז.מ.ר

Sit! Dwell! *imv* (1.3) ..... שֵׁב, שְׁבִי, שְׁבוּ, שַׁבְנָה [י.שׁ.ב]

sit, dwell (4.3) ..... י.שׁ.ב

sky, heavens *m* (8.1) ..... שָׁמַיִם, שְׁמֵי־

sleeping *adj* (3.2) ..... יָשֵׁן, יְשֵׁנָה, יְשֵׁנִים, יְשֵׁנוֹת

small, young (2.3) ... קָטָן / קָטֹן, קְטַנָּה, קְטַנִּים, קְטַנּוֹת

smoke, incense *f* (10.3) ..... קְטֹרֶת, קְטֹרֶת־

so he answered (7.2) ..... וַיַּעַן [ע.נ.י/ה]

חֶרֶב, חֲרָבוֹת, חַרְבֵּי־, חַרְבוֹת־ sword *f* (6.3)

ת

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, אָהֳל־, 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)

וַיִּפֶן [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, בִּלְבָּב 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, פַּעַם־, 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 [ש.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) *or* נִלְחֹם [ל.ח.מ].....הִלָּחֵם

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

we are not, we do not; he is not, he does not (3.2) ..... אֵינֶנּוּ

we *c* (3.2)..... אֲנַחְנוּ

we came (6.4)..... בָּאנוּ [ב.ו.א]

we defiled *piel* (10.2) ..... טִמֵּאנוּ [ט.מ.א]

we filled *piel* (10.2) ..... מִלֵּאנוּ [מ.ל.א]

we must...(…be sure [to]..., 3.3), upon us ..... עָלֵינוּ

we shattered *piel* (10.2) ..... שִׁבַּרְנוּ [ש.ב.ר]

we spoke *piel* (6.4) ..... דִּבַּרְנוּ [ד.ב.ר]

we (will) swear *nifal* (7.3) ..... נִשָּׁבַע [ש.ב.ע]

we understand *hifil* (3.3)..... נָבִין [ב.י.נ]

we visited, inspected, inflicted, appointed (6.4) ..... פָּקַדְנוּ [פ.ק.ד]

we waited, hoped *piel* (10.2) ..... קִוִּינוּ [ק.ו.י/ה]

we went out (6.4)..... יָצָאנוּ [י.צ.א]

we will call, read, *or* encounter (5.1)..... נִקְרָא [ק.ר.א]

we will cause (something) to go out *hifil* (8.2)..... נוֹצִיא [י.צ.א]

we will cause (something) to go up *hifil* (8.2)..... נַעֲלֶה [ע.ל.י/ה]

we will cause (something) to return *hifil* (8.2)..... נָשִׁיב [ש.ו.ב]

we will cover *piel* (10.1)..... נְכַסֶּה [כ.ס.י/ה]

we will find *qal* (5.1)..... נִמְצָא [מ.צ.א]

we will fulfill, repay *piel* (10.2)..... נְשַׁלֵּם [ש.ל.מ]

we will lift, we will carry *qal* (5.1)..... נִשָּׂא [נ.שׂ.א]

we will remember (5.1) ..... נִזְכֹּר [ז.כ.ר]

we will set apart, consecrate *piel* (10.2) .... נְקַדֵּשׁ [ק.ד.שׁ]

we will take (5.1)..... נִקַּח [ל.ק.ח]

we would fight (7.3)..... נִלְחַמְנוּ [ל.ח.מ]

wear *qal* (9.3) ..... ל.ב.שׁ

Wear! Put on! *imv* (9.3)..... לְבַשׁ, לִבְשִׁי, לִבְשׁוּ, לְבַשְׁנָה [ל.ב.שׁ]

turn something away, remove *hifil* (9.2) ..... ס.ו.ר

Turn! *imv m, f* (4.3)..... סוּר, סוֹרִי

two *dual* (7.5) ..... שְׁנַיִם, שְׁתַּיִם, שְׁנֵי־, שְׁתֵּי־

Tyre *pn loc* (map of Ancient Near East)..... צֹר

U

under, instead of (2.4)..... תַּחַת

understand (1.3)..... ב.י.נ

upon me ..... עָלַי

Ur of the Chaldeans *m* (map of ANE)..... אוּר כַּשְׂדִּים

us *object form, mpl* (3.4, *also* אוֹתָנוּ)..... אֹתָנוּ

V

very *or* much (2.2) ..... מְאֹד

violence *m* (10.2) ..... חָמָס, חֲמָסִים, חֲמַס־, חֲמְסֵי־

visit, inspect, inflict, appoint *qal* (6.4) ..... פ.ק.ד

vow *m* (10.2)..... נֶדֶר, נְדָרִים, נִדְרֵי־ ,נֶדֶר

W

walk about *piel* (10.1) ..... ה.ל.כ

walk back and forth, roam *hitpael* (11.3)..... ה.ל.כ

war, battle *f* (6.3)..... מִלְחָמָה, מִלְחָמוֹת, מִלְחֲמַת־, מִלְחֲמוֹת־

water *mpl* (2.1)..... מַיִם, מֵי־

watery depths *f* (4.3) .. תְּהוֹם, תְּהֹמוֹת, תְּהוֹם־, תְּהֹמוֹת־

wave, surf, breaker *m* (5.1) . מִשְׁבָּר, מִשְׁבַּר־, מִשְׁבָּרִים, מִשְׁבְּרֵי־

Way of the Sea, the *m or f* (map of Israel, note) ... דֶּרֶךְ הַיָּם

אֵת, אֶת־ with (2.4)

עִם with [together] (2.4)

אוֹי לִי Woe is me (6.1)

אוֹי woe, alas (8.2)

אִשָּׁה, נָשִׁים, אֵשֶׁת־, 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)

אֶתְכֶּן you *object form, fpl* (3.4)

אֹתָךְ 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)

אֵינְךָ 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־לְּךָ 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־שִּׁמְךָ? 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)

בְּשׁוּבֵּנוּ [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)

נָתַתְּ [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)

הָלַכְתְּ [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)

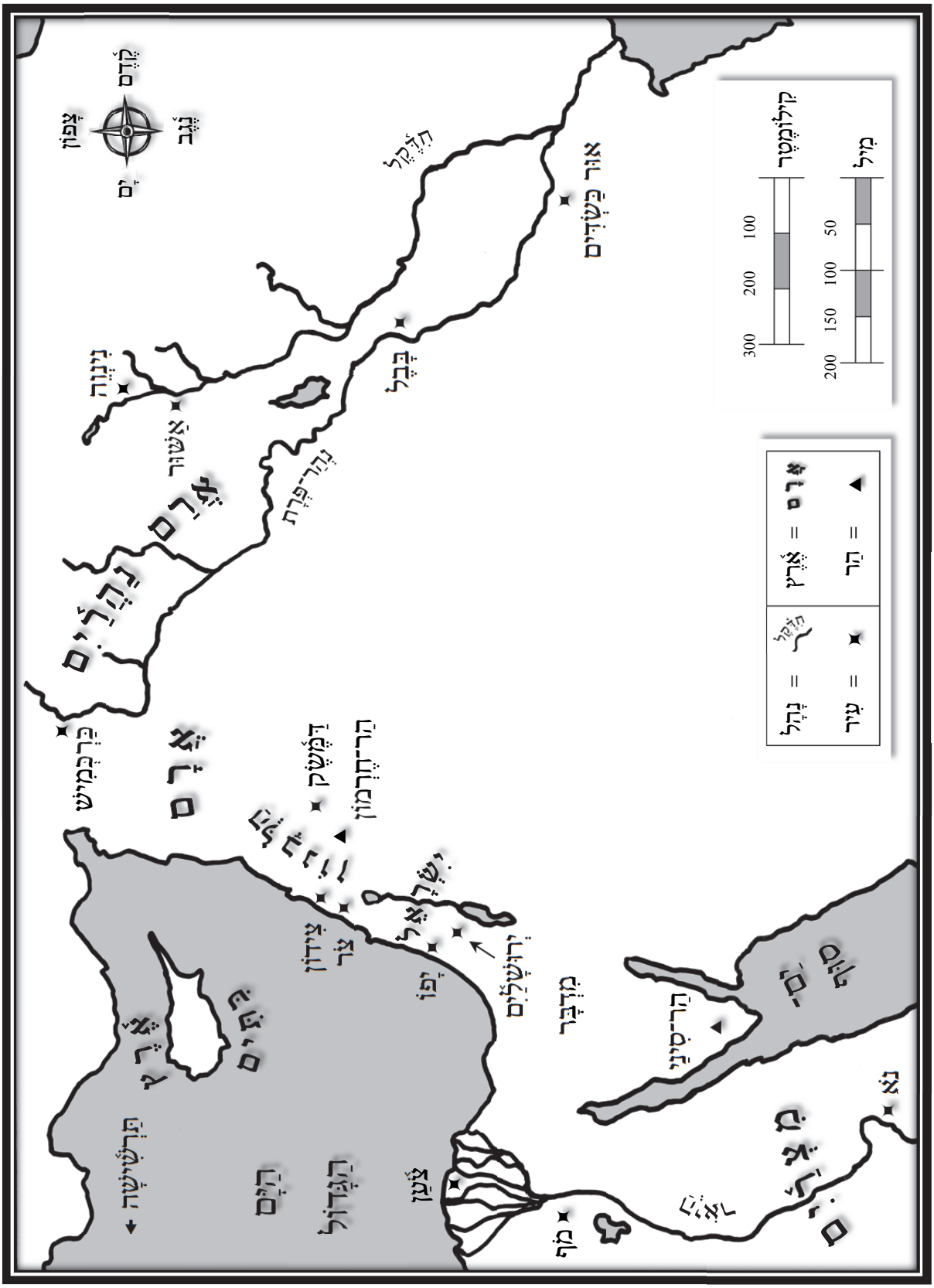
תַּעֲנֶה [ע.נ.י/ה] ..... you will answer *ms* (5.3)

תַּאֲמֵנָה [א.מ.נ] ..... you will believe *hifil fpl* (5.1)

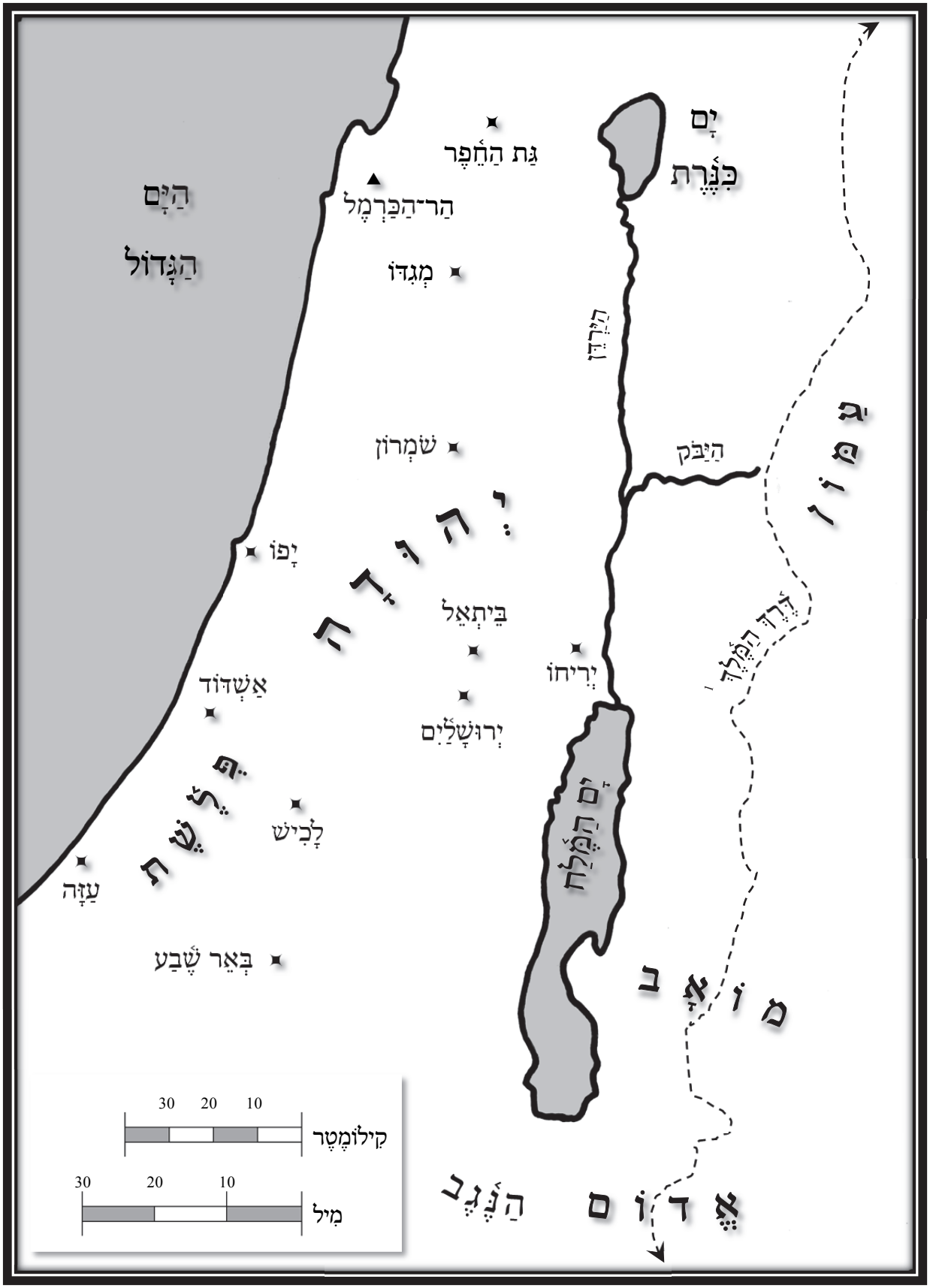
Maps

Ancient Near East..... 554

Israel..... 555



לְבָנוֹן וְיִשְׂרְאֵל



[1] For דֶּרֶךְ הַיָּם, please see §1.3.ד.

אֶרֶץ יִשְׂרָאֵל