INTRODUCTION TO BIBLICAL HEBREW
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BIBLICAL HEBREW

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This textbook is designed for a full year’s course in elementary Biblical
Hebrew at the college level. In its choice of vocabulary and grammar it is
essentially an introduction to the prose, not the poetical language. While my
aim has been to include only what I consider necessary for the grammatically
intelligent reading of the texts on which the work is based, experienced
teachers may nevertheless wish to expand or condense one portion or an-
other according to the needs of their own courses and the problems of their
particular students. By keeping the grammatical discussion at a relatively
unsophisticated level I have tried to make the book as serviceable as possible
to those who want to study the language without a teacher.

Although the present work clearly falls within the category of traditional
grammars, there are several features in the presentation which require
a brief comment. The generous use of transliteration is meant to serve three
purposes: to enable the student to perceive Hebrew as a language, and not
an exercise in decipherment; to remove the customary initial obstacle,
wherein the student was required to master innumerable pages of rather
abstract phonological and orthographic details before learning even a
sentence of the language; and to facilitate the memorization of the para-
digms, where the essential features are, in my opinion, set in greater relief
than in the conventional script. The morphology of the verb is presented in
a way that best exploits the underlying similarities of the various forms,
regardless of the root type; this permits the introduction of the most com-
mon verbs at an appropriately early point in the grammar and also allows
the discussions of the derived “conjugations” to be unhindered by restric-
PREFACE

dition to examples from sound roots. As much space as possible has been

given to the systematic treatment of noun morphology and to the verb with

object suffixes; the simplification of this material attempted in many ele-

mentary grammars is actually a disservice to the student. When he turns

to his first page of unsimplified reading, he finds that what he should have

learned systematically must instead be learned at random, inefficiently and

with no little difficulty. And finally, special attention has been given to an

orderly presentation of prose syntax, beginning with a characterization of the

various types of individual clauses and proceeding to sequences of inter-

related clauses.

In the initial stages of preparing this book I was greatly aided in the

selection of vocabulary by George M. Landes' A Student's Vocabulary of

Biblical Hebrew (New York, 1961), furnished to me in page proof at that
time by the author, to whom I now wish to acknowledge my thanks. In the

nearly ten years since that time the innumerable suggestions and corrections

submitted by my students and colleagues working with various drafts of the

book have been of enormous help in improving the quality of the finished

product. I am especially grateful, however, to Dr. Avi Hurwitz, now at the

Hebrew University, for his great kindness in giving an earlier draft of this

book a thorough and critical reading and in providing me with many correc-
tions. The errors that remain are of course due to my own oversight.

The setting of pointed Hebrew with a special sign marking stress
always proves to be a difficult job, even in this age of technological marvels.
I wish to thank the publisher and the printer for their unstinting efforts to
ensure correctness in this regard.

Cambridge, Mass.
May 1971

THOMAS O. LAMBDIN

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The Hebrew Bible (Christian Old Testament) is a collection of writings whose composition spans most of the millennium from c. 1200 B.C. to c. 200 B.C. Because a spoken language does not remain constant over so long a period of time, we must recognize Biblical Hebrew as a form of the spoken language standardized at a particular time and perpetuated thereafter as a fixed literary medium. It is generally assumed that Biblical Hebrew, to the extent that it is linguistically homogeneous, is a close approximation to the language of the monarchical periods preceding the Babylonian Exile (thus, before 587 B.C.), during which a major portion of biblical literature was compiled and composed. The sparse inscriptive material of the ninth to seventh centuries B.C. corroborates this view, but does not permit us to establish more precise limits. In the post-exilic period spoken Hebrew came under the strong influence of other languages, especially Aramaic, but also Persian and, later, Greek. The literary language of biblical writings during this time remained relatively free of this influence, which shows up more clearly in post-biblical sources such as the Rabbinic Hebrew of the Mishna and other traditional works lying beyond the scope of this grammar. Exactly when Hebrew ceased to be a spoken language is difficult, if not impossible, to determine, but in all probability its demise was concurrent with the devastation of Judaism in the Jewish revolts against Roman rule in the first two centuries A.D.

Hebrew is a member of the extensive Semitic language family, whose principal divisions are as follows:

1. Northeast Semitic: Babylonian and Assyrian (Akkadian);
2. Southeast Semitic: Ancient South Arabic and the related modern languages of South Arabia and Ethiopia;
3. Southwest Semitic: Classical Arabic and the host of related modern Arabic dialects;
4. Northwest Semitic, comprising
   a. Aramaic
   b. Canaanite (Ugaritic, Phoenician, Hebrew)

Our knowledge of Biblical Hebrew is directly dependent on Jewish oral tradition and thus on the state of that tradition during and following the
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various dispensations of the Jews from Palestine. This dependence arises from
the peculiar deficiency orthography in which the biblical text was written;
it is essentially vowelless, or at most, vocally ambiguous (see below, §8).
The actual pronunciation of the language was handed down orally, and as
the Jews left or were expelled from Palestine and formed new communities in
Babylonia, Egypt, and eventually throughout most of the civilized world, the
traditional reading of biblical texts diverged gradually from whatever norm
might have existed prior to these dispensations. The written consonantal text
itself achieved a final authoritative form around the end of the first century
A.D. This text was successfully promulgated among all the Jewish com-
unities, so that texts postdating this time do not differ from one another
in any important particulars. Prior to the fixing of an authoritative text,
however, the situation was quite different, and the reader is referred to the
bibliography (Appendix E) for the names of a few works that will introduce
him to the complex problems of ancient texts and versions.

Modern printed versions of the Hebrew Bible derive from several essen-
tially similar sources, all reflecting the grammatical activity of Jewish scholars
(or Masoretes, traditionalists) in Tiberias, who during the 9th and 10th
centuries A.D. perfected a system of vowel notation and added it to the
received consonantal text. Because the vowel system reflected in this notation
is not exactly the same as that of the tradition used in other locales, we must
recognize that Hebrew grammar, as based on the vocalized Tiberian Masoretic
text, is no more or less authentic than that which would derive from other
traditions; it is simply the best preserved and has received, by universal
adoption, the stamp of authority. A treatment of the fragmentary evidence of
the non-Tiberian traditions lies beyond the scope of an elementary grammar.
The standard Masoretic text is also known as the Ben Asher text, after the
family name of the Tiberian scholars identified with the final editing. The
Biblia Hebraica (3rd edition, Stuttgart, 1937) used by most modern students
and scholars is based on the copy of a Ben Asher manuscript now in
Leningrad and dating from 1008/9 A.D. Most other printed Hebrew Bibles
are based ultimately on the text of the Second Rabbinic Bible (Venice,
1524–25); the manuscript sources of this work have not been fully identified,
but it does not differ substantially from the text of the Biblia Hebraica. A new
and comprehensive edition of the Hebrew Bible is in progress in Israel; it
will utilize the partially destroyed Aleppo Codex, which is convincingly
claimed as an authentic manuscript of the Ben Asher family.

A limited number of variant readings are indicated marginally in the
Masoretic text. These are commonly referred to as qahâl-qarè, i.e. one word
is written (qahâl) in the consonant text itself but another, as indicated in the
margin, is to be read (qarè).

[SOUNDS AND SPELLING]

[Note: The material in this section has been presented as a unit for ready
reference. After studying §§7-3 the reader should begin Lesson 1 (p. 3).
The reading of further paragraphs will be indicated as required.]

1. The Sounds of Biblical Hebrew.

As stated in the Introduction, we cannot determine absolutely the sounds of
Biblical Hebrew in the period during which the literary language was fixed.
The pronunciation used in this book has been chosen to preserve as faithfully
as possible the consonantal and vocalic distinctions recognized by the
Masoretes, but, at the same time, to do the least violence to what we know
of the earlier pronunciation. A uniform system of transliteration has been
adopted which attempts to represent the Hebrew orthography simply and
accurately.

<table>
<thead>
<tr>
<th>Type</th>
<th>Transliteration</th>
<th>Pronunciation*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial</td>
<td>b</td>
<td>[b] as in bait</td>
</tr>
<tr>
<td></td>
<td>p</td>
<td>[p] as in pay</td>
</tr>
<tr>
<td></td>
<td>m</td>
<td>[m] as in main</td>
</tr>
<tr>
<td></td>
<td>w</td>
<td>[w] as in well</td>
</tr>
<tr>
<td>Labio-dental</td>
<td>b</td>
<td>[v] as in vase</td>
</tr>
<tr>
<td></td>
<td>p</td>
<td>[f] as in face</td>
</tr>
<tr>
<td>Interdental</td>
<td>t</td>
<td>[θ] as in thin</td>
</tr>
<tr>
<td></td>
<td>d</td>
<td>[θ] as in this</td>
</tr>
<tr>
<td>Dental or alveolar</td>
<td>t</td>
<td>[t] as in time</td>
</tr>
<tr>
<td></td>
<td>d</td>
<td>[d] as in door</td>
</tr>
<tr>
<td></td>
<td>s</td>
<td>[s] as in sing</td>
</tr>
<tr>
<td></td>
<td>z</td>
<td>[z] as in zone</td>
</tr>
</tbody>
</table>

* Square brackets enclose currently used phonetic symbols as a guide to those who are familiar
with them. Do not confuse these with the transliteration.
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Prepalatal

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td>[n] as in noon</td>
</tr>
<tr>
<td>s</td>
<td>[s] as in show</td>
</tr>
<tr>
<td>y</td>
<td>[y] as in yes</td>
</tr>
</tbody>
</table>

Palatal

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>[k] as in king</td>
</tr>
<tr>
<td>g, x</td>
<td>[g] as in go</td>
</tr>
<tr>
<td>k</td>
<td>[k] as in German Bach</td>
</tr>
</tbody>
</table>

Velar

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>q</td>
<td>[q]</td>
</tr>
</tbody>
</table>

There is no exact English equivalent of this sound. It is a type of [k], but with the contact between the tongue and the roof of the mouth as far back as possible.

Guttural

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>r</td>
<td>[r] the glottal stop</td>
</tr>
<tr>
<td>h</td>
<td>[h] as in house</td>
</tr>
<tr>
<td>r</td>
<td>[r] no Eng. equivalent</td>
</tr>
<tr>
<td>h</td>
<td>[h] no Eng. equivalent</td>
</tr>
</tbody>
</table>

The glottal stop [r] is used in English, but not as a regular part of its sound system. It is made by a complete stoppage of breath in the throat and may be heard in certain Eastern pronunciations of words like bottle and battle, in which the glottal stop replaces the normal [t], thus [bətl], [bætl]. The sound [h] is an h-sound, but with strong constriction between the base of the tongue and the back of the throat, thus with a much sharper friction than ordinary h. The [r] is similarly produced, but with the additional feature of voicing. Most modern readers of Biblical Hebrew do not use these two sounds, replacing them with [x] and [r] respectively. Those making such a simplification should be careful not to confuse these four sounds in spelling.

The four sounds which we shall call gutturals throughout this book are more precisely described as laryngeals and pharyngealized laryngeals, but because the modern terminology is often inconsistently applied, we find no compelling reason to abandon the more traditional designation.

Liquids

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>r</td>
<td>[r] as in rope</td>
</tr>
<tr>
<td>l</td>
<td>[l] as in line</td>
</tr>
</tbody>
</table>

Modified Dental

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>[t] as in time</td>
</tr>
<tr>
<td>s</td>
<td>[s] as in hits</td>
</tr>
</tbody>
</table>

The pronunciation indicated for t and s is a standard modern substitution for the original sounds, whose true nature can only be conjectured as [t] and [s] accompanied by constriction in the throat (pharyngealization or glottalization), thus producing a tenser, duller sound.

b. Vowels

It is customary in treating Hebrew vowels to speak of length as well as quality. Though this distinction is probably valid for the earlier pronunciation, it is doubtful whether vowel quantity played any important part in the original Masoretic system. The diacritical marks used in our transcription are thus to be taken as devices reflecting the Hebrew spelling and not necessarily as markers of real length.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i, i</td>
<td>[i] as in machine</td>
</tr>
<tr>
<td>u, u</td>
<td>[u] as in mood</td>
</tr>
<tr>
<td>i</td>
<td>[i] as in it</td>
</tr>
<tr>
<td>u</td>
<td>[u] as in book</td>
</tr>
<tr>
<td>å, ë</td>
<td>[e] as in they</td>
</tr>
<tr>
<td>ê, ë</td>
<td>[e] as in bet</td>
</tr>
<tr>
<td>a</td>
<td>[o] as in father or</td>
</tr>
<tr>
<td>a</td>
<td>[a] as in above, and</td>
</tr>
<tr>
<td>å, ë</td>
<td>[o] as in father or</td>
</tr>
<tr>
<td>ê</td>
<td>[e] as in bought</td>
</tr>
</tbody>
</table>

Some distinction between the two vowels a and å should be made, since they must always be clearly distinguished in spelling. The choice is left to the reader: either [a] as opposed to [å] or [e] as opposed to [ê].

In addition to the vowels listed above there are three others (å ê å) which, together with a, are known as reduced vowels. They are of very brief duration but with the same quality as the corresponding full vowel: å is a very short å, å is a very short ê, and å a very short o.

The following diphthongal combinations of vowel + y or w occur frequently at the ends of words:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>iu</td>
<td>the vowel i + a very short [o]. Also pronounced as [iv], as in English eve.</td>
</tr>
<tr>
<td>æw, ëw</td>
<td>æ + [o]. Also [æv], as in save.</td>
</tr>
<tr>
<td>åw, ëw</td>
<td>å + [o] like the ow of house, or as [aw] or [ov]</td>
</tr>
<tr>
<td>aw</td>
<td>a + [o], or as [aw] or [av]</td>
</tr>
<tr>
<td>åy</td>
<td>åy like the y of sky, or as [ay], similar to the oy of toy.</td>
</tr>
<tr>
<td>ay</td>
<td>[ay] or [ay]</td>
</tr>
<tr>
<td>åy, ëy</td>
<td>[oy], similar to the owy of showy, but without the w.</td>
</tr>
<tr>
<td>ëy, åy</td>
<td>[uy] somewhat like the wey of grey.</td>
</tr>
</tbody>
</table>

For descriptive purposes we shall refer to the vowels according to the following classification, without prejudice to the actual length of the vowels involved:

1. Unchangeable long: å å å å and sometimes å
2. Changeable long: å å å å
3. Short: i e a o u
4. Reduced: å å å å
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2. Syllabification.

With very few exceptions a syllable must begin with a single consonant followed at least by one vowel. This rule alone will suffice for the accurate division of a word into syllables. Consider the following examples:

miqdār (wilderness): miqdār pronounced [miq'dar]
‘āḇīy (his father): ‘āḇīy
dāḇrīn (words): dāḇrīn
mīm-mēnī (from me): mīm-mēnī
gilbōrīn (warriors): gilbōrīn
yāṭīhēnī (he will send me): yāṭīhēnī
mālkēḵ (your king): mālkēḵ
mālkēḵem (your kings): mālkēḵem

In none of these examples is any other division of syllables possible without violating the basic rule.

Syllables are of two types: open and closed. An open syllable is one which ends in a vowel; a closed syllable ends in a consonant. Syllables containing a diphthong may be considered as closed, taking the y or w as a consonant. The distinction is irrelevant in this case.

When determining syllabification note that a doubled consonant, such as -bī- or -mī-, is always to be divided in the middle. This does not mean that there is any perceptible pause between the syllables in pronunciation: a doubled consonant is simply held longer than a single one. Contrast the long n of English meanness with the normal short n of any. Examples are

lībbāḵ (your heart): lībbāḵ
mīmmāḵ (from you): mīmmāḵ
haššāmāyīm (the heavens): haššāmāyīm

[libbɑ'k][mimmɑ'x][haʃʃɑ'mɑ'ym]

3. Stress.

Words are stressed on the last syllable (ultima) or on the next to last (penul-
tima). The former is more frequent.

ultimate stress: dāḇār (word); dāḇārīm (words); nāḇī (prophet)
penultimate stress: mēlek (king); lāḇī (night); nāḇōṣ (bronze)

Only penultimate stress will be marked in this book.

The stressed syllable is often referred to as the tonic syllable, and the two preceding it as the pretonic and proprotonic respectively.

4. The consonants known as the segadekpēt.

Two sets of six sounds each are closely related to one another, both in sound and distribution. These are the six stops b, g, d, k, p, t on the one hand and their spirantized counterparts b, g, d, k, p, t on the other. Although no rule can be given for the choice between the sounds of one set and those of the other without important exceptions, the following observations will provide a safe guide for the majority of occurrences.

(a) Of the two sets, only the stops occur doubled. Thus we find -bb- (as in habbāyiṣ, the house), -dd- (haddeleḵ, the door), -kk- (hakkaḵ, the vessel), etc. but never -bb-, -gg-, -dd-, etc.

(b) The stops b, g, d, k, p, t occur (excluding the doubling just mentioned) only at the beginning of a syllable when immediately preceded by another consonant:

malkī (my king): malkī
but mēlek (king): mēlek.

Elsewhere one finds the spirantized counterpart, which, by a simple process of elimination, occurs (a) mainly at the close of a syllable, or (b) at the beginning of a syllable when the preceding sound is a vowel. Contrast, for example, the b of miqdār (mid-bār) and the b of nāḇī (naḇī),*.

When a word begins with one of these sounds, it usually has the stop when it occurs in isolation (thus: bāyāḵ, a house), but when some element ending in a vowel is prefixed, the stop is automatically replaced by the corresponding spirant. Be sure the following examples are clear:

bāyāḵ a house but kāḇāyiṣ like a house
kālī a vessel tāḵālī and a vessel
dēlēt a door bāšāḵ to a door.

In a sentence the mere fact that the preceding word ends in a vowel is enough to warrant the spirant; thus,

bānū bāyāḵ they built a house
but not bānū bāyāḵ.

There are, however, many exceptions to this, depending on the degree of grammatical relationship between the words in question.

It is best, at least hypothetically, to regard the stop g and the spirant ǧ as two distinct sounds, although no modern tradition except the Yemenite has preserved the difference.

5. Vowel Reduction.

Many of the changes that characterize Hebrew inflections follow distinct and predictable patterns, of which the most consistent is that of vowel reduction.

(a) Proprotonic reduction. The vowels ā and ē are regularly reduced to ŏ in open proprotonic syllables. That is, when in the course of inflection the

* Note that our statement does not preclude the possibility of a spirant occurring at the beginning of a syllable preceded by another consonant: mālkēḵem (your kings).
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accent is shifted so as to place these two vowels in propreticonic position, the replacement just mentioned is made. For example, when the plural ending
-"in is added to the stem of the noun nāḇī' (prophet), the accent is on the ending, leaving the a in propreticonic position.

Thus, nāḇī' + in → nāḇī'īn

Similarly with ā:
liḇāḇ + āt → lāḇāḇāt

Other examples are
māqāmā + āt → māqāmāt
zāqānā + in → zāqānām

This type of reduction is regularly found in the inflection of nouns and adjectives, but is less common among verbs other than those with object suffixes.

(b) Pretonic reduction. A second reduction pattern, often conflicting with the above, involves reduction of ā or ē in a pretonic open syllable. In noun inflections this is true mainly for those words whose first syllable (propreticonic) is unchangeable (i.e. contains one of the unchangeable long vowels or is a closed syllable) and whose pretonic syllable would contain ē:

šāḇēt + in → šāḇētin

Pretonic reduction is very frequent in verbs, regardless of the vowel:

[yıkṭāḇ + ā → yıkṭāḇ (they will write)]
[yı́ṭāḇ + ā → yı́ṭāḇ (they will give)]
yı́šma' + ā → yı́šma'ā (they will hear).

Attention has been called to these two reduction patterns since one or the other figures in most of the inflections to be studied. Unfortunately, however, it is not always possible to predict accurately which pattern will be followed, so that each paradigm should be carefully analyzed.

The RULE OF SHEWA. A sequence of two syllables each with ā (shewa) is not tolerated by Hebrew structure. When such a sequence would arise in the course of inflection or when combining various words and elements, the following replacement is made:

cons. + ā + cons. + ā → cons. + i + cons.

Thus: lā (to)+ nāḇī', (my prophet) → lāḇī', (not lānāḇī').

6. Special Features of the Guttural Consonants and R.

(a) The gutturals and ē do not occur doubled.
(b) The gutturals are never followed immediately by ā.

These two characteristics account for certain regular deviations from an expected norm. For example, since the definite article before non-gutturals is ha + doubling of the following consonant, we should expect the article to

be somewhat different before words beginning with a guttural or r. We shall see in the lessons that ha- occurs in some cases, ha- (without doubling) in others. Whenever a long vowel (ā ē ̄ ̄) occurs before a guttural or r and corresponds formally to a short vowel before a doubled non-guttural, the vowel is said to be long by compensatory lengthening, i.e. to compensate for the non-doubling of the guttural. When a short vowel (a i u o) occurs before a guttural in similar situations, the guttural is said to be virtually doubled.

As for the second feature listed above, the presence of a guttural means a substitution of ā (less commonly of ē or ə) for an expected a. This is illustrated by

hāḵām (wise person) + īn → hāḵāmīn (not hāḵāmīn)
hāzāq (strong person) + īn → hāzāqīn (not hāzāqīn).

It is convenient to think of ā, ē, and ə as varieties of a to be used after gutturals and to see that a word like hāḵām (dream) has essentially the same vowel pattern as hāḵār (first-born).

When a word ends with ā, ē, or ə (when this is not a vowel letter, see §8), a preceding ī ē ē ̄ ̄ is followed by a non-syllabic glide element a. Thus, sā (horse) but lāḇī (tablet)

kāḇē (writing) but sōi̯ē (sending)
gādē (big) but gādēī (high).

The RULE OF SHEWA as applied to sequences involving gutturals:

cons. + ā + guttural + ā → cons. + ā + gutt. + ā

E.g. ba (in) + hāḵāmī (my dream) → baḥāḵāmī

Similarly with ē and o. Another sequence arising from vowel reduction is illustrated by hāḵām + ē (which requires double reduction) → hāḵāmē.

I.e. gutt. + ā + cons. + ā → gutt. + ā + cons.

N.B. Rules given in the grammar to account for the peculiarities of gutturals do not apply to r unless so stated.

7. The Hebrew Alphabet.

The alphabet used in writing all the traditional texts of the Old Testament is more properly Aramaic than Hebrew. The situation is summarized by the table on the following page.

Sometime during the first half of the second millennium B.C. the alphabet was invented in the Syro-Palestinian area. This alphabet was a new creation, not directly based on any other system of writing then in use, but it seems to have been most clearly influenced by certain features of Egyptian hieroglyphic writing, especially in the lack of symbols to represent vowels.

The most prolific branch of the alphabet was the Phoenician, attested in
inscriptions from about the eleventh century onward. The Hebrews borrowed their script from the Phoenicians in the tenth century B.C., and this new "Hebrew" script, subsequently diverging from the parent Phoenician, was used in various types of inscriptions down to the beginning of the Christian Era. With the exception, however, of the manuscript traditions of the Samaritan sect, which still employs a form of this genuinely Hebrew script, the old script was replaced, especially in manuscript uses, by a cursive form of the Old Aramaic script, itself a daughter of the parent Phoenician of nearly the same age as the Hebrew.

It is this Aramaic manuscript hand which is already employed in Hebrew papyri and parchment of the second and first centuries B.C. and is attested as the normal alphabet for writing Hebrew from that time until the present.

### The Hebrew Alphabet

<table>
<thead>
<tr>
<th>Name</th>
<th>Letter</th>
<th>Our Transcription</th>
<th>Phonetic Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּלָה</td>
<td>ב</td>
<td>[b]</td>
<td>(b) or (d)</td>
</tr>
<tr>
<td>כָּלָה</td>
<td>כ</td>
<td>[k]</td>
<td>(y) or (z)</td>
</tr>
<tr>
<td>דָּלָה</td>
<td>ד</td>
<td>[d]</td>
<td>(z)</td>
</tr>
<tr>
<td>הָלָה</td>
<td>ה</td>
<td>[h]</td>
<td>(h)</td>
</tr>
<tr>
<td>נָלָה</td>
<td>נ</td>
<td>[n]</td>
<td>(n)</td>
</tr>
<tr>
<td>סָלָה</td>
<td>ס</td>
<td>[s]</td>
<td>(s)</td>
</tr>
<tr>
<td>תָּלָה</td>
<td>ת</td>
<td>[t]</td>
<td>(t)</td>
</tr>
<tr>
<td>יָלָה</td>
<td>י</td>
<td>[y]</td>
<td>(y)</td>
</tr>
<tr>
<td>וָלָה</td>
<td>ו</td>
<td>[w]</td>
<td>(w) or (zero)</td>
</tr>
</tbody>
</table>

8. Some Features of Hebrew Orthography (Spelling).

a. Hebrew is written from right to left.

b. Five of the letters have a special form used only at the end of a word:

<table>
<thead>
<tr>
<th>Name</th>
<th>Letter</th>
<th>Our Transcription</th>
<th>Phonetic Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>תָּלָה</td>
<td>ת</td>
<td>[t]</td>
<td>(t)</td>
</tr>
<tr>
<td>יָלָה</td>
<td>י</td>
<td>[y]</td>
<td>(y)</td>
</tr>
<tr>
<td>הָלָה</td>
<td>ה</td>
<td>[h]</td>
<td>(h) or (zero)</td>
</tr>
<tr>
<td>נָלָה</td>
<td>נ</td>
<td>[n]</td>
<td>(n)</td>
</tr>
<tr>
<td>סָלָה</td>
<td>ס</td>
<td>[s]</td>
<td>(s)</td>
</tr>
<tr>
<td>דָּלָה</td>
<td>ד</td>
<td>[d]</td>
<td>(d)</td>
</tr>
<tr>
<td>בָּלָה</td>
<td>ב</td>
<td>[b]</td>
<td>(b)</td>
</tr>
<tr>
<td>כָּלָה</td>
<td>כ</td>
<td>[k]</td>
<td>(y) or (z)</td>
</tr>
</tbody>
</table>

In the post-Exilic period \(\tilde{v}\) and \(\tilde{w}\) were used as vowel indicators also inside a word, and values slightly different from those just cited were acquired:

- \(\tilde{v} = \tilde{u}\) or \(\tilde{d}\)
- \(\tilde{w} = \tilde{e}, \tilde{t}, \tilde{q},\) or \(\tilde{f}\)
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The letter נ was still used only at the end of a word as a vowel letter representing any vowel other than those just mentioned. The three letters י, ו, and נ in their function as vowel indicators are called *mutes lectionis* (literally, mothers of reading), following traditional Hebrew grammatical terminology.

d. The MT in general reflects this stage of orthographic development. There are, however, some inconsistencies and irregularities to be noted:

(1) י and ו are sometimes missing when we should otherwise have expected them. The shorter spelling is called defective and the longer, full.

<table>
<thead>
<tr>
<th>Full</th>
<th>Defective</th>
</tr>
</thead>
<tbody>
<tr>
<td>יגמ</td>
<td>יגמ</td>
</tr>
<tr>
<td>ירמ</td>
<td>ירמ</td>
</tr>
<tr>
<td>גסל</td>
<td>גסל</td>
</tr>
</tbody>
</table>

Note that the only distinction between the vowels transcribed by ע, א, י, ו, and נ is that the former of each pair is represented in the script by a *mater lectionis* while the latter is not.

(2) A final נ is not always indicated by נ לוה (to you) ניקול (they shall write).

(3) נ is unpronounced in many instances, but is always an integral part of the spelling: ניו נון (head), נינש (be found). It does not, however, belong to the category of *mutes lectionis* discussed above since its appearance is limited mainly to words whose roots occur elsewhere in the language with the נ retained in pronunciation. We have generally indicated quiescent נ in our transliteration. Sometimes, for the sake of clarity, we have added the נ in parentheses, as in נינש above.

Points (2) and (3) will be mentioned later in the section dealing with the grammatical forms in which these irregularities are commonly found.

9. The Daghest

The Masoretes employed a dot or point within a letter to indicate:

(a) that the consonant in question is doubled:


```
[Image: "hummel[ek] the king"
```

(b) that, in the case of the ambiguous letters נ ב ד ד נ, the one with the point is the stop; the one without, the spirant:

```
| b | or bb |
| g | or gg |
| d | or dd |
```

(c) that a final נ is not to be taken as a vowel letter but as a morphologically significant consonant. Contrast

When the point indicates doubling, it is called *dagesh forte* (strong dagesh). When it indicates stop instead of spirant, it is called *dagesh lene* (weak d.). In a final נ it is known as *nappiq*.

The only use of dagesh where there is a possible source of confusion is in the *b'g'q* letters. Technically we should expect two dageshes when these represent doubled consonants, but no reference to the doubling (d. forte) and to show the doubling (d. forte) and one to show б not б. But since the spirant values for these six letters do not occur doubled, the second dot is superfluous and never written.

10. The Vowel Points.

Following their traditional pronunciation, the Masoretes added vowel points to the Hebrew text (see the Introduction). Because these points were superimposed on a text that already had a crude system for indicating vocalization, i.e. the *mutes lectionis*, a large number of combinations were created (and hence the apparent complexity of our transliteration). The following table shows the form of the vowel signs and their position in relation to the consonants (here ב and נ):

<table>
<thead>
<tr>
<th>Name of</th>
<th>Plain</th>
<th>With mater</th>
<th>With mater</th>
<th>With mater</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sign</td>
<td></td>
<td>y</td>
<td>w</td>
<td>h</td>
</tr>
<tr>
<td>נט</td>
<td>נט</td>
<td>נט</td>
<td>נט</td>
<td>נט</td>
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<tr>
<td>נט</td>
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<td>נט</td>
<td>נט</td>
<td>נט</td>
<td>נט</td>
<td>נט</td>
</tr>
</tbody>
</table>

And the reduced vowels:

```
<table>
<thead>
<tr>
<th></th>
<th>נט</th>
<th>נט</th>
<th>נט</th>
<th>נט</th>
</tr>
</thead>
</table>
```

Remarks:

(1) In the case of defective writings, where י or א is meant but there is no y or w in the text, the vowel signs for י and w are used. The vowel נ is.

* It is doubtful that every נ with *nappiq* is to be given a consonantal value б. The distinction between נטינש (queen) and נטינש (her king) was probably a graphic and not a phonological one.
called šāreq. Note that the reduced vowels a e o are represented by a combination of the sign for a and that of the corresponding non-reduced vowel. The names of the reduced vowels are śaw (our Shewa), hātēp pānāh, hātēp sāgāl, and hātēp gōnes respectively.

(2) The distinction between = a (gōnes) and = o (gōnes hātēp) is usually clear: = o in a closed, unaccented syllable (e.g. רטפ Soarī; יומג aymag), but = a elsewhere. There is ambiguity when a following consonant is pointed with = a; should, e.g. יִשְׂרָאֵל be read māšakā or māltā? To resolve this ambiguity, a metheg is used (see §11).

(3) When a consonant closes a syllable (except at the end of a word), the Masoretes placed beneath it the Shewa sign: יִשְׁרָאֵל (my king). For the beginning student this constitutes one of the biggest problems in reading Hebrew: when does the sign = a represent the vowel a and when does it represent nothing (i.e. end of a syllable)? The answer to this question is not simple; in fact there are several schools of thought on the subject among the traditional Hebrew grammarians. Since it is completely immaterial to the understanding of the language and to translation, we shall not enter into the dispute, but rather adopt the following simple conventions:

(a) When two Shewa signs occur under consecutive consonants (except at the end of a word), the first represents zero and the second a:

יִשְׁרָאֵל (not yishamar or yishanar).

(b) When a preceding syllable has any one of the long vowels (ע/א, א/א, י/י, א/א, א/א), the Shewa sign represents a:

ירק הָבָא they were established
ירק בָּא דַּבָּר they were blessed
ירך יִשְׁרָאֵל he will place you
ירך יִשְׁרָאֵל he will go down
ירך יִשְׁרָאֵל she drank (see §11)

But after any other vowel it represents zero:

ירך יִשְׁרָאֵל your name
ירך יִשְׁרָאֵל kings
ירך יִשְׁרָאֵל he will watch you

But under the first of two identical consonants the Shewa sign always represents the vowel a, regardless of the type of vowel in the preceding syllable:

ירך יִשְׁרָאֵל shadows (not siltē).

(c) The Shewa sign under the first consonant of a word always represents a:

ירך יִשְׁרָאֵל in his hand

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[The various forms of the number two (fem.) are the only exceptions:

בּוֹא יִשְׁרָאֵל]

(4) The glide vowel a (see §6) is represented by = placed under the final guttural but pronounced before it: יִשְׁרָאֵל נָשָׁו. It is traditionally called pānāh furīvām.

(5) The vowel sign hōlem may coincide with one of the dots differentiating šān and šān; printed texts may vary. E.g. רֹאֵל nāsō‘ (to lift); רֹאֵל hōs (ashamed).

(6) The coincidence of a mater 'y and a consonantal 'y is frequent:

נָקִיתָה nokriyyah (could also be transcribed as nokriyyah)

(7) The consonant ' at the end of a word always has a shewa sign if it has no other vowel; thus יִשְׁרָאֵל to you (fem.) but יִשְׁרָאֵל to you (m.).

(8) In the rather rare situation where a final syllable of a word closes with two consonants, e.g. wayyēkb (and he wept), the sign shewa is placed under both:

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(3) Short vowels before the main stress usually occur in closed syllables. Whenever the contrary occurs, the vowel may be marked with metheq:

יָנָה٥ ta’ámôd she will stand
יָנָה٥ oholô his tent.

This last example, with $\tau = o$, would seem to cancel out the usefulness of metheq for distinguishing between the two values of $\tau$ mentioned above. Actually, this is not often so, since $\tau = o$ is very rarely followed by $\tau o$ in the next syllable, but rather by $\tau a$: e.g. יָנָה٥ bâhârû (they chose).

(4) Metheq with a short vowel in what appears to be a closed syllable indicates that the normal doubling of the following consonant has been given up: יָנָה٥ hanraggelîm (the spies) for יָנָה٥ hanmaraggelîm. In this book metheq will be used consistently only with $\tau$ to mark the distinction between the o and a values of the sign. Thus

יָנָה٥ tâkâlâh she ate
יָנָה٥ tâkâlah food

It is also employed sporadically to alert the reader to a syllabic division that might otherwise escape his notice.
LESSON 1

[Read §§1–3 of the section "Sounds and Spelling," pp. xv-xvii]

12. The Noun: Gender.

Nearly all Hebrew nouns belong to one of two grammatical categories called gender: masculine and feminine. Nouns denoting animate beings usually have grammatical gender corresponding to natural gender (sex), but there is otherwise no clear correlation between gender and meaning. For example, יָרָה hār (mountain) is masculine, while רֹפֶּה gīḇ-hāh (hill) is feminine.

There are some formal indications of gender: nouns ending in -ד, -ת, and -ת are nearly always feminine, such as

∨ְּלַקְר Malkāh queen בְּלָת ḏē-ṯat knowledge בֵּר bēr daughter רְפֵּאֵת rēḇ-eṯet glory

Nouns without these endings are usually masculine, but there are important exceptions, such as

דָּבָר ḏāḇar stone (fem.) דָּרֶס ḏāres city (fem.) יַרְדֹּבִי yārēḏ-ḇī earth (fem.)

Gender should therefore be learned for each noun, since it cannot be deduced safely from form or meaning. In the vocabularies of the lessons all nouns ending in -ד, -ת, and -ת are to be taken as feminine and all others as
masculine unless there is a remark to the contrary. Typical listing will be

יָדָהּ woman ־ יָדָה יָדָהּ earth (f.)
דֹּבְרָא word ־ דֹּבְרָא דֹּבְרָא way (m. or f.)

The last entry means that derek may be used as either masculine or feminine; such words constitute a very small class.

13. Number.

Three categories of number are distinguished in Hebrew: singular, dual, and plural. The dual and plural are marked by special endings, but the singular is not:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָד</td>
<td>יָדָי</td>
<td>יָדָיִם</td>
</tr>
<tr>
<td>יָם</td>
<td>יָמָי</td>
<td>יָמָיִם</td>
</tr>
<tr>
<td>בֵּן</td>
<td>בֵּנֶי</td>
<td>בֵּנוֹי</td>
</tr>
<tr>
<td>בֵּת</td>
<td>בֵּית</td>
<td>בֵּיתוֹ</td>
</tr>
</tbody>
</table>

The dual is very restricted in use, being found mainly with the paired parts of the body and with set expressions of time or number, like "two," "twice," and "two years." For details, see below, §92.

The plural is indicated by the endings -יָי and -יָי (or -יָי). Unfortunately, the plural is not always formed by simply adding one of these endings to the singular stem. In a very large number of nouns changes take place in the form of the stem:

מלך king plural: מלכים
מן man מנה
יומין day ימים

The only general observation to be made concerning the plural endings is that most feminine nouns have plurals in -יָי and most masculine nouns in -יָי. That this is only approximately true is clear from the following interesting exceptions:

father plural: עַבְרָי (masculine)
יִשָּׂרָאֵל woman נִשָּׂרָאֵל (feminine)

Note that a noun does not change its gender, regardless of the ending it has in the plural. During the next few lessons we shall take up the most important types of nouns and their plural forms. For use in the exercises the plural forms of a few very frequent (and often quite irregular) nouns will be introduced in the vocabulary before their general type has been studied in detail. It is advisable to learn these as they occur.

14. The Definite Article.

The definite article of Hebrew corresponds closely to the definite article of English in usage and meaning. The basic form of the article is הָא- plus the doubling of the following consonant. It is prefixed directly to the noun it determines:

הָא a house הָאָהּ a king
הָאָבָי the house הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי הָאָבָי H

There is no indefinite article; הָא may be translated as "house" or "a house."

The noun with a definite article is used also to express the vocative: כָּל הָאָבָי O king!

15. Prepositions.

From a purely formal point of view there are three types of prepositions in Hebrew:

a. Those joined directly to the following word and written as part of it. These are ה (in), ה (to), and ה (like).

בֵּלָהָ לָהָּ to a king בֵּלָהָ לָהָּ to a king
בֵּלָהָ לָהָּ in a king בֵּלָהָ לָהָּ like a king

When a noun is determined by the definite article, these three prepositions combine with the article into a single syllable having the same vowel of the article:

בֵּלָהָּ הָאָבָיִוּ the king בֵּלָהָּּ הָאָבָיִוּ to the king
בֵּלָהָּּ הָאָבָיִוּ in the king בֵּלָהָּּ הָאָבָיִוּ like the king

b. Those joined (usually) to the following word with a short stroke called נָחָה. Among these are הָא (to, towards), ה (to, upon), and ה (from):

בֵּלָהָּ הָאָבָיִוּ on the house בֵּלָהָּ הָאָבָיִוּ to the house
בֵּלָהָּ הָאָבָיִוּ from the house

The נָחָה indicates that these words are proclitic, i.e. have no stress of their own, but are pronounced as the first syllable of the whole group taken as a single word.

c. The third and largest group consists of prepositions written as separate words:

בֵּלָהָּ הָאָבָיִוּ near the house
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Many combinations of these types exist and will be noted in the vocabularies. Prepositions in the third group may on occasion be united with the following word with maqā'īḥ. This optional proclitic pronunciation is dictated by rather complicated acccentual rules which cannot be treated here. The reader should follow the example of the exercises, which will emphasize the more common usage.


A juxtaposed noun and prepositional phrase (or local adverb) constitute a predication in Hebrew.

הנה יי הנך The young man is in the house.

Such sentences contain no overt correspondent of the English verb "to be" and gain their tense from the context in which they occur. The isolated sentences of the exercises are best translated with the English present tense. The normal word order is subject (i.e. noun) — predicate (i.e. prepositional phrase or adverb), but an interrogative adverb, such as अये (where?), always stands first in the sentence:

"याल "नाय "हावा Where is the young man?

17. Vocabulary 1.

Nouns: याल नाडा young man, boy, lad; also used in the sense of "attendant, servant"

जुगेन old man, elder (of a city)

बाबिया house

दाफर river

शडिन field

देज road, way (m. or f.)

Prepositions: बा on, upon, against, concerning, because of, over

बा (see §15u) in, with (in the sense "by means of")

बा near, beside, by

Adverbs: याल there, in that place

याल अये where? in what place?

Conjunction: या and [prefixed directly to the following word: वाहाना, and the young man]

Exercises:

(a) Divide each of the following words into syllables:

जुगेन समान दंबार दंबार

(b) Give the Hebrew for the following orally:

1. a house, the house, in the house

2. a field, in a field, in the field

3. a road, on a road, on the road

4. Where is the boy? — the old man? — the house?

5. The boy (old man, house) is there.

6. The old man and the boy; the house and the field.

(c) Translate:

1. 'याल हादा? हादा बाबिया।

2. 'याल हादा? हादा झान।

3. 'याल हादा? हादा तेज।

4. हादा हेत झान।

5. हादा वाहादा नहादा।

6. 'याल हादा? हादा तेज।

(α) Write the following in Hebrew:

1. The house and the field are near the river.

2. The young man is on the road.

3. Where are the boy and the old man?

4. The boy is in the field.

5. The river is near the house.
As noted in §15a the prepositions ב‬, מ‬, and כ‬ are joined immediately to the noun they govern, and before a noun with the definite article the consonant of the preposition replaces the ה‬ of the article. The vowel of the article, chosen according to the rules just given, is in no way altered by this change:

שָׁהֲלָה hâlîth the man
שָׁהֲלָה lâlîth to the man
שָׁהֲלָה hâlîrîm the mountains
שָׁהֲלָה lâlîrîm in the mountains


Consider the following sets of nouns:

a. רֹגֵג bok̄ār plural: בּוֹק̄וֹר bok̄ōrīm first-born
הַלַּמָּה hâlôm̄m̄ dream
בּוֹק̄וֹר bok̄ār word
בּוֹק̄וֹר bok̄ārīm old man
מַפְּרֵד maf̄̄ʿēd place

b. רֶם zāqēn plural: זָקְוֶן zāqēnīm young man
גָּר maq̄ām servant
גָּר maq̄āmīm young man

In the first set (a) the stems of the singular and plural are identical, but in the second set (b) the ה‬ of the first syllable is reduced to ה‬ in accordance with the principle given in §5. Note that in group (a) the vowel of the first syllable is already ה‬ (or an equivalent) in the singular, so that there can be no further reduction in the plural.

A second, very frequent, type of two-syllable noun is represented by

גָּר maq̄ām plural: מָק̄וֹד maq̄ōd̄īm king
גָּר maq̄ām sacrifice
גָּר maq̄āmīm book
גָּר maq̄āmīm young man
גָּר maq̄āmīm servant

The singular form of these nouns is characterized by penultimate stress. All such nouns have the same pattern in the plural, as illustrated above. Note that the vowel of the singular is not significant for the vocalization of the plural form. Why is there an ה‬ in the first syllable of פּוֹק̄וֹר maq̄āmīn?


Nouns:

עָנָשׁ (pl. irreg. עֲנָשִּׁים "עֲנָשִּׁים") man, husband
עָנָשׁ (pl. irreg. עֲנָשִּׁים "עֲנָשִּׁים") woman, wife
בֹּק̄וֹר bok̄ār the irreg. pl. of בּוֹק̄וֹר bok̄ār, house
לֶדָה leṭēd (pl. -leṭām) boy, child
לֶדָה leṭēd palace, temple
לֶדָה leṭēd (pl. -leṭēm) king, ruler
לֶדָה leṭēd (pl. -leṭēm) book
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דָּבֶּד 'èbed (pl.-im) servant, slave
דָּבֶּר 'br (pl. irreg. דָּבֶּר 'ărām) city (f.)

PrONOUNS:
ְקָנָה hā (he, it (ref. to masc. noun))
ְקָנָה hā (she, it (ref. to fem. noun))
יִמ ml who? (no gender distinction)

AdVERBS:
נָבָה pōh here, in this place
נָבָה 'èpōh where? (a synonym of נָבָה 'ayyēh)

Exercises:

(a) Prefix the preposition יֵבָר (to) to the following nouns and pronounce the resulting combination (§4):

רָאָשׁ (priest)  הָבֶּל (Babylon)
רָאָשׁ (vineyard)  בּוּר (pit)
רָאָשׁ (dog)  בֶּכֶר (cattle)
רָאָשׁ (law)  גֵר (sojourner)
רָאָשׁ (horseman)  פֶּסֶל (idol)
דָּמָשֶׁק (Damascus)  דֶּרֶךְ (way)
דָּמָשֶׁק (generation)  גֶּרֶד (lot)
דָּמָשֶׁק (corpses)  פִּקָּה (your mouth)

(b) Add the plural ending as indicated to each of the following nouns in accordance with the rules given in §§5-6.

גָּבֹל (-im) boundary  אָבֹן (-im) cloud
רָלֹה (-at) street  נָבֶּה (-at) river
סָבֲה (-at) army  סָבֶּךְ (-im) neighbor
גָּהֲלוּ (-im) assembly  בָּבֶּר (-at) courtyard

c) Give the proper form of the article for the following nouns:

בַּדַּרְיָם splendor  בַּדַּרְיָם ground
בּוֹטְרֵס dust  בּוֹטְרֵס milk
בּוֹטְרֶס mankind mankind  בּוֹטְרֶס wisdom
רָה quarrel  רָה hēlāl

d) Form the plurals of the following nouns, using the ending indicated:

פֶּגֶר (-im) corpse  אֶבֶד (-im)
שֶׁפֶל (-im) shekel  מֶלֶכֶת (-im)
קֶבֶר (-im) grave  דָּבֶּר (-im)
יֵלֶד (-im)  מְצַק (-im)
כֶּסֶם (-at) bone  דֶּרֶךְ (-im)
כֶּסֶם (-at) stone  נֶפֶשׁ (-at) soul
נָדֶּר (-im)  בֶּהֶר (-im) room
נָדֶּר (-at)  בֶּהֶר (-at) sword

(e) Give the Hebrew for the following orally:
1. man, men, the men, in the men
2. woman, women, the women, in the women
3. king, kings, on the kings
4. elder, elders, on the elders
5. house, houses, near the houses
6. book, books, in the books
7. city, cities, in the cities

(f) Translate:
1. ha'ananām ba'ālī.
2. hannāšim babbāyīt.
3. hammālek waḥa'ābūdīm bahēkāl.
4. hasṣapārām babbāyīt.
5. 'ayyēh hannā'ārim? hannā'ārim baṣṣādeh.
6. 'èpōh habbāttim? habbāttim ba'ālī.
7. 'èpōh hannāhārōt? hannāhārōt šām.
8. he'ārim šām wāhaddāreḥ pōh.

(g) Write in Hebrew:
1. The men and the women are in the city.
2. The king is in the palace.
3. The women are here.
4. Where are the young men and the servants?
5. The books are in the city.
6. The cities are near the rivers.
21. The Definite Article (concluded).

When a word begins with the syllables $ya-$ or $ma-$, the definite article is usually $ha-$ without the doubling:

- $יָשָׁדִים$ $יָשָׁדִים$ $hashadim$ the boys
- $יְוֹר$ $יְוֹר$ $yōr$ the river, the Nile
- $מָרָגְגָּלְמ$ $מָרָגְגָּלְמ$ $margarlem$ the spies

Note that in these words the prefixing of the article occasions the loss of a syllable in pronunciation: $hay-la-dim$, not $ha-ya-la-dim$. Exceptions to the preceding rule occur when the second syllable of the noun begins with $a$ or $u$:

- $יָחְשָׁדִים$ $יָחְשָׁדִים$ $yachshadim$ the Jews, Judaites

Several words have a slightly different form with the article. The following are the most important:

- $אֶרֶץ$ $אֶרֶץ$ $eretz$ earth, land
- $הָר$ $הָר$ $har$ mountain
- $עָמ$ $עָמ$ $um$ people, nation
- $גָּן$ $גָּן$ $gan$ garden
- $עַר$ $עַר$ $ar$ steer, ox
- $חַג$ $חַג$ $hag$ feast, festival
- $אָרֹן$ $אָרֹן$ $arón$ box, chest, ark

Note that in $הָרָה$ $hárāh$ the form of the article does not follow the rule given in the preceding lesson.

22. Adjectives.

Adjectives agree in number and gender with the noun they modify. Unlike the noun, where gender need not be related to form, the distinction between masculine and feminine in the adjective is clearly and uniformly marked:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. $יָד$ $יָד$ $yād$ (good)</td>
<td>$יָדִים$ $יָדִים$ $yādim$</td>
</tr>
<tr>
<td>fem. $יָדָה$ $יָדָה$</td>
<td>$יָדָה$ $יָדָה$</td>
</tr>
</tbody>
</table>

Adjectives of two syllables with $a$ in the first syllable show a change in the stem before the endings of the fem. sing. and of the plural. The $a$ is replaced by $e$ (as described in §5 above):

- $יָגוֹל$ $יָגוֹל$ $yagol$ evil
- $יָדוֹל$ $יָדוֹל$ $yadol$ strong
- $יָבָי$ $יָבָי$ $yavi$ living
- $יָדוּל$ $יָדוּל$ $ydul$ poor

Monosyllabic adjectives, a relatively small group, show the following typical forms. The principles underlying the change in the stem will be discussed in a later lesson:

- $רָב$ $רָב$ $rab$ much, many
- $מָר$ $מָר$ $mar$ bitter
- $רָו$ $רָו$ $ro$ evil
- $אָז$ $אָז$ $az$ strong
- $בָּי$ $בָּי$ $boi$ living
- $דָּל$ $דָּל$ $dal$ poor

Adjectives ending in $-eh$ have the following forms:

- $יָפֶה$ $יָפֶה$ $yafeh$ beautiful
- $יָפָה$ $יָפָה$ $yafah$ hard, difficult

Other types of adjectives will be commented upon as they occur.

23. The Use of Adjectives.

Adjectives occur in two functions, attributive and predicative. By attributive it is meant an adjective which forms a phrase with the noun it modifies, and this phrase as a whole has a single function in the sentence. For example,
Adjectives may be used as nouns (i.e. in noun functions) in two ways:
(1) the adjective, usually with the definite article, may mean "the one who is..." as בָּשָׁר semitah the wise one, the wise man; (2) both the masc. and fem. singular forms of some adjectives may be used as abstract nouns, "that which is..." as בְּנוֹי nar or בִּנְוֵי narad, evil, wickedness.

24. Vocabulary.

Nouns: בָּשָׁר dâbîr (pl. -im) word, matter, thing, affair
עָנַי râ'ah famine
בּוֹשׁ 'eres (pl. -î) land, earth (f.)
יָרְחֵן har mountain
עֵם 'am people, nation
גָן gan garden

Adjectives: בָּשָׁר יָדָר good
גָּדוֹל great, big
קַטָר qîtn small, little, unimportant
יָפֵה yâpeh beautiful, handsome
רָאָה ra' evil, bad, wicked

Adverbs: מָאָד ma'od much, very (follows the adjective it modifies, as בֶּן in בֶּן בַּשָּׁר (b'ma'od, very good)

Exercises:
(a) Give all four forms (masc., fem.; sing., pl.) of the following adjectives:
נְדָר qôdôsh holy
כַּפֶּד kâped heavy
רְחֶב râhôq distant
זָנִי zeâmi thirsty
רָשָׁב qôreph near
סֶלֹם sâlem whole, sound

(b) Give the Hebrew for the following orally:
1. the good man, the small man, the evil man
2. the large city, the small city, the evil city
3. the beautiful woman, the small woman, the good woman
4. a good boy, a big city, a small field, a large house
5. in the city, in the large city, near the large city
6. in the great palace, near the large river
7. cities, the cities, in the cities, in the great cities
8. men, the men, the evil men, in the evil men
9. women, the women, concerning the evil women
10. land, the land, the great land

(c) Translate:
1. בָּשָׁר רָאָה ma'od.
2. יָפֵה yâpeh.
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3. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
4. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
5. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
6. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
7. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
8. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
9. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
10. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
11. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה
12. הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה הָאִיתֶּה

(d) Write in Hebrew:
1. The women are very beautiful.
2. The city is very large.
3. The house is near a small field.
4. The men and the women are on the road.
5. The large houses are in the city.
6. The women are wicked.
7. The matter is unimportant (lit. small).
8. The small garden is near the road.

[Read § 7 in the section "Sounds and Spelling," pp. xxi-xxii]

25. Noun Plurals (cont.).

Nouns of two syllables whose first syllable is either closed or contains an unchangeable long vowel and whose second syllable has either a or e form their plurals in two ways: the first syllable remains unchangeable, but in the second e is reduced to a, while a is generally retained. The following nouns illustrate most of the important types:

(a) with a closed first syllable:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְשָׁפָּת</td>
<td>מְשָׁפָּת</td>
</tr>
<tr>
<td>מַעֲרֶּה</td>
<td>מַעֲרֶּה</td>
</tr>
<tr>
<td>מְזִיבָּה</td>
<td>מְזִיבָּה</td>
</tr>
</tbody>
</table>

(b) with an unchangeable long vowel in the first syllable:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּקָר</td>
<td>בָּקָר</td>
</tr>
<tr>
<td>נָזָר</td>
<td>נָזָר</td>
</tr>
<tr>
<td>הֶקַּל</td>
<td>הֶקַּל</td>
</tr>
</tbody>
</table>

A special situation is encountered in a few words such as

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>בִּיקוֹר</td>
<td>בִּיקוֹר</td>
</tr>
<tr>
<td>קִיסָר</td>
<td>קִיסָר</td>
</tr>
</tbody>
</table>

blind (adj.)
throne
in which the doubled consonant of the singular is simplified in the plural with the resulting loss of a syllable: not 'tvwarim, kissa'î. Such irregularities will always be noted in the vocabularies.

26. The Active Participle.

All verb forms and most nouns in Hebrew can be analyzed into at least two parts: a root and a formative vowel pattern. In the group of words

<table>
<thead>
<tr>
<th>Root</th>
<th>Vowel Pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּרָךְ</td>
<td>בָּרָךְ</td>
</tr>
<tr>
<td>מַחֲרָךְ</td>
<td>מַחֲרָךְ</td>
</tr>
<tr>
<td>בּוּרָךְ</td>
<td>בּוּרָךְ</td>
</tr>
<tr>
<td>بּוּרָךְ</td>
<td>בּוּרָךְ</td>
</tr>
<tr>
<td>בַּרְלָךְ</td>
<td>בַּרְלָךְ</td>
</tr>
</tbody>
</table>

the sequence of consonants BRK carries the basic notion of "bless." Such a sequence is called the root of the forms given above. Note that the root is a grammatical abstraction from the given words and not vice versa; that is, because a root has no existence apart from its incorporation into words, it leads to misunderstanding the nature of language to say that the words are derived from the root.

The pattern of vowels associated with a given word may or may not have a specific meaning of its own. For example, from the words מֶלֶךְ (king), מַלְכִּים (queen), מַלְכִּים (kingdom), מָלָעַ (he ruled), לָמַלָעַ (he was made to rule), etc., we may certainly abstract a root MLK having to do with kings and ruling. Nevertheless, we cannot find any but the most meager support for taking the word מֶלֶךְ as the root MLK plus a meaningful formant pattern e-e (as one who does what the root specifies). The vowel pattern e-e is not a normal one for the formation of agent nouns. But consider the following set of words:

<table>
<thead>
<tr>
<th>Vowel Pattern</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>כָּתַבְ</td>
<td>כָּתַבְ</td>
</tr>
<tr>
<td>הלַבָּב</td>
<td>הלַבָּב</td>
</tr>
<tr>
<td>יָסָבְ</td>
<td>יָסָבְ</td>
</tr>
<tr>
<td>יָסָבְ</td>
<td>יָסָבְ</td>
</tr>
</tbody>
</table>

The vowel pattern e-e is a regular one for the formation of the active participle with roots of the triconsonantal type illustrated. Thus, while it is always analytically legitimate to isolate roots and formative patterns, one must exercise caution about assigning specific meaning to the latter.

We shall begin our study of the Hebrew verb with the participial form mentioned above. The participle is in nearly all respects an adjective so far as its syntax and inflection are concerned:

- **Masc.** יָסָבְ יָסָבְ יָסָבְ |
- **Fem.** יָסָבְ יָסָבְ יָסָבְ |

The first vowel is unchangeably long; the vowel of the second syllable is e.

and therefore changeable. Note the feminine singular form with -et and a corresponding change in the vowel of the final stem syllable; the form יָסָבְ יָסָבְ is also found, but less frequently.

The participle may be used attributively,

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) hakkətəb the writing man or the man who is writing

or predicatively,

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) kətəb The man is writing.

These differ in no way from the adjectival syntax of the preceding lesson.

The participle, both as an attribute and as a predicate, usually indicates a continuing action, one in progress, and is best translated with the English progressive tenses. Tense, as in the adjectival sentences of the preceding lesson, must be gained from the context. The participial sentences in the exercises should be translated in the present tense or in the immediate future (he is going to..., he is about to...):

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) nōtēn lehem laddalēh The man is giving (is going to give) bread to the poor woman.

27. The Object Marker יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( 'et-'\-.

When the direct object of a verb is a definite noun (i.e. has the definite article) or is a proper name, it is usually preceded by the object marker יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( 'et-'\- or, without maq̄eqeq, רָאָי 'et): |

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) sōmēr 'et-hattōrāh The man is observing the Law.
- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) mōhēb 'et-Dāvūd The people love David.

But if the object is indefinite, it is not marked:

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) kətəb dābār The man is writing a word.

יָסָבְ יָסָבְ יָסָבְ יָסָבְ may be repeated before each member of a compound object:

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( hă'is \) nōtēn sōmēr 'et-hattōrāh wa-'et-hammūnāwōt The men are observing the Law and the commandments.


**Nouns:** יָסָבְ יָסָבְ יָסָבְ יָסָבְ |

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( sōpēť \) (pl. hēm) judge |
- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( məṭāh \) (pl. hēm) messenger, angel |
- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( kīsē \) (pl. hēm, hōḇēḇ kīsē) throne |

**Verbs:** יָסָבְ יָסָבְ יָסָבְ יָסָבְ |

- יָסָבְ יָסָבְ יָסָבְ יָסָבְ \( kōtəb \) writing
Exercise:

a) Form the plurals of the following nouns:

- רֶפֶס (יִמִּי) scribe
- מֹפֶד (יִמִּי) appointed time
- מָסִקָּן (יִמִּי) tabernacle
- גָּמָה (יִמִּי) thief
-筝 (יִּתַּן) table
- מִגְדָּל (יִמִּי) sanctuary

b) Give the Hebrew for the following orally:

1. the judge is sitting
2. the king is writing
3. the boy is going
4. the woman is giving
5. the messenger is going
6. the man is giving
7. the slave is eating
8. the woman is giving

(c) Pluralize each of the items in the preceding exercise. E.g. the judges are sitting, etc.

(d) Transform the items of exercise (b) into noun + modifier, as “the judge who is sitting,” etc.

(e) Translate:

1. הַשָּׁפֶת נָטָן 'et-hasséper lâ'hîsh.  
2. הָה'לֵשְׁתֶּה יְשֹבֶת וַא'קֵלַה בַּבָּבָיִית. 
3. הָה' sånâf hîlakîm el-hâhêkál hâggâdâl. 
4. הָמַמְּלָקֶה יְשֹבֶב וַא'קֵלַה בַּבָּשֶׂפֶר. 
5. הָמַמְּלָקֶה hîlakîm el-hâhêkál. 
6. רַ' hâddâhâr bâ'ârî hâ'âm. 
7. הָנָנָרִמ הָלַכָּה הקָנָה-קָנָה. 
8. הָמַמְּלָקֶה יְשֹבֶב 'al-hakkissê hâhêkál. 
9. הָה'מ הָלַכָּה בַּד'אֶשׁ הָגָגָדָה. 
10. הָה'מ יְשֹבֶב מַדְּרִי hâ'âm. 
11. הָה'מ hâ'âm. 
12. הָיָּהוּ יְשֹבֶב 'ל-הָנָנָה-הָר. 

(f) Write in Hebrew:

1. The boys are going to the city.
2. The slaves are sitting near the small houses.
3. The boy is giving the book to the man.
4. The man and the woman are living in the garden.
5. The men are giving the small field and the garden to the king.
6. The people are dwelling in a good land.
LESSON 5

29. The Prepositions נ ba-, נ la-, and נ ka-.

The form of these three prepositions is determined by the first consonant or syllable of the word to which they are prefixed:

a. If the noun begins with the syllable ל ya, the anticipated forms לָיָה, לַיָּה, and לַיָּה are replaced by ב, ל, and ק:

יָרוּשָׁלָיִם Jerusalem
בּירָשָׁלָיִם in Jerusalem
כּירָשָׁלָיִם like Jerusalem

b. If the noun begins with any other consonant followed by א, the prepositions have the vowel י:

סָמוּאֵל Samuel
בָּיסָמוּאֵל in Samuel
לָיסָמוּאֵל to Samuel
כּיסָמוּאֵל like Samuel

Note that the א of the noun is dropped in pronunciation: בּיסָמֵאֵל, not בּיסָמָאֵל.

c. If the noun begins with a guttural followed by a reduced vowel (א, א, or א), the prepositions have the corresponding full short vowel:

דָּמָּא a dream
בּדָּמָּא in a dream
לָדָּמָּא to a dream
כּדָּמָּא like a dream
בּוֹדָּמָא in a ship, etc.

30. The Preposition נ min.

a. Before the definite article this preposition may have either the form נ me-, which is joined directly to the following word, or נ min-, which is usually joined to the following word with מַעַקַּק:

from the king min-hammolēk
or meḥammolēk.

b. Before nouns beginning with a guttural or א, the preposition takes the form נ me-, joined directly:

ירָע 'ir a city
ירָע me'ir from a city
רָקָּע רָק (rak) a head
רָק me'rk from a head

31. The Comparative.

The adjective is not altered in form to express the comparative. Instead, the preposition נ min is used before the noun which is the basis of comparison.
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The man is wiser than the boy.

Other sentence orders are possible and not unusual:
The woman is more beautiful than the girl.
The same construction may be translated “too... for:"
The work is too hard for the man.

The choice between the comparative and “too” translations depends on which makes the better sense.

32. The Relative Word יָשָּׁר 'asher.

Unlike English, the prepositional phrase in Hebrew does not commonly stand next to a noun as a modifier. Thus, while we may speak of the book on the table or the fountain in the park, where on the table and in the park modify book and fountain respectively, in Hebrew such modification is more frequently introduced by the word יָשָּׁר 'asher, which is usually the equivalent of the English relative pronouns who, which, and that.

 HID kadol mi 'asher b'ir the man in the city, or
 HID kadol mi 'asher ba'aretz the people in the land, or

The word יָשָּׁר 'asher is not affected by the gender or number of the antecedent:

 HID kadol mi 'asher babehakol the woman in the temple.

'asher is not commonly employed before adjectives or participles. Thus, English the man who is wise is simply HID kadol mi 'asher babehakol, or HID babehakol alone. The man who is sitting is HID kadol mi 'asher ba'yayyarah. The participle may be used alone, even without the definite article, as an equivalent of English one who, anyone who, whoever, he who:

HID babek beivemel he who (or whoever) walks in truth.

33. Vocabulary 5.

Nouns:

HID zahab gold
HID hokhmah wisdom
HID keseq silver, money
HID abodah work, task, servitude (cf. 'ehed)
HID 'esah counsel, advice

ADJECTIVES:

HID yaqar precious
HID yahar just, upright
HID sadiq righteous
HID qaseh difficult, hard, harsh
HID raqah evil, bad, criminal

PROPER NAMES:

HID David David
HID Samuel Samuel

HID Yerushalaim Jerusalem [Note that in the Hebrew spelling the second is missing. This spelling may point to an early dialectal variant pronunciation Yerusallem]

OTHER:

HID min (prep.) from; also used partitively:
HID mehaneh, some of the men.

HID 'asher (rel. pronoun) who, which, that.

Exercises:

(a) Prefix the preposition 'a to the following words, first without the article, then with it. Example: keseq, balkeseq, balkeeseq.

HID mollekim 'ayin, yaladim 'ayin, ba'darin (rooms)
HID 'obadim 'ayin, darashim 'ayin, 'adamah (ground)
HID 'arim 'ayin, wa'arim 'ayin, 'onayfah (ship)

(b) Give the Hebrew for the following orally. Use the adjective in the masculine singular form.
1. better than the boy
2. larger than the house
3. larger than the river
4. smaller than a field
5. worse than the men
6. more precious than gold
7. more just than the king

(c) Give the Hebrew for the following orally. Then transform them into phrases using 'asher. Example:

The city is in the land → the city which is in the land
HID b'aretz → HID 'asher b'aretz

1. The boy is in the large field.
2. The words are in the book.
3. The woman is on the road.
4. The gold is in the temple.
5. The silver is in the house.

(d) Translate:

1. yaqarah hokmah mizzahab. 1
2. qasah ha'abodah mehaneh.
3. ישארים hát'בdãoין מיהמומולאכין.
4. דוד יאשר מואד.
5. הוא' נתן חומת לביה' חוט'ש לביה' 'ח-חקס'ל.
6. רָאִים חָיָהָבָאִים 'תְּשׁוּב' בַּשָּׁר.
7. תובֶּה חומת מיקקָסֶחֶפ.
8. ישארים ה'אנואים.
9. דוד והנה'אנואים יושבים
בֵּרְאָסָאֵים.
10. מיק שדדי מִשָּׁמֶר? מִמְּדִיקֶּשֶפֶל
11. ה'אנואים ר'אָה מואד.
12. 'אָיֵיֵה בִּשְׁעֵר אָני'משָׁפָג.

(c) Write in Hebrew:
1. The king is giving the gold and the silver to the men who are in the
   palace.
2. Wisdom is more precious than silver.
3. The messengers in Jerusalem are very bad.
4. Samuel and David are just and righteous.
5. The task is too difficult for the boy.
6. The field is larger than the garden near the house.
7. The judges are more evil than the kings.

(Read §10 in the section "Sounds and Spelling," pp. xxy-xxvii)

34. Noun Plurals (cont.).

There are, in general, two types of monosyllabic nouns in terms of changes
in the plural stem: (a) those with no change, and (b) those having a doubling
of the final consonant:

(a) יִשְׁרֵי (ם) šir širim song
    סָלְסֶל (ם) šaal šelim horse
    שָׁדָה (ם) šad šelim sign
    דָמוֹן (ם) dam danim blood
    עָגָה (ם) āgā āgām tree

(b) אָמָר (ם) ūmr ām'mim people
    בֵּסֶג (ם) bēsg bissim arrow
    בָּוֶג (ם) bōg bāq'im statute

Note the following particulars:
1. Nouns with the stem vowels ū, ū, ū, and usually ā do not alter the
   stem before the plural ending.
2. Nouns with stem vowel ū behave in one of two ways:
   (a) the stem is unchanged, as in 'ēs - 'ēsim
   (b) the final stem consonant is doubled and ū is replaced by i,
      as in bēs - bissim.
3. Nouns with a are similar to the above:
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(a) When the final stem consonant is a guttural or ʼ, the stem vowel is “lengthened” to ḥ, as in har-ḥărim.

(b) Otherwise the final stem consonant is doubled and the stem vowel remains the same, as in ʼâm-ʼâmmim.

(4) Nouns with the stem vowel ָו usually follow the pattern of ḥōq-ḥaggâm. Often, however, ָו is a defective writing for ַו, so that care must be taken not to confuse the type ḥōq with that of ַו in group (a).

Because of irregularities and minor unpredictable deviations, the plurals will be given with the singulars in the vocabularies. The following nouns are irregular in that the plural stems do not conform to the types just enumerated:

שבץ ṭâl(ʼ) ֶר head plural: מ nâl(ʼ) ָל
שָׁבָט yōm day ימִּים
שָׁבָט bēn son בנים
שָׁבָט fr city רים
שָׁבָט ʼēs man ינִּים
שָׁבָט ʼanâšīm

35. Participles (cont.).

When the second or third consonant of a verbal root is a guttural (ח, ט, י, נ, ב) the forms of the participle are slightly modified. When the second consonant is a guttural, we find ָו for ַו in the plural stem:

פָּקַד sōq āqīn מַשָּׁת כָּבֹת crying out
פָּקַד sōq āqēt יַת קָבָת

When the third consonant is an ָו or ַו, the feminine singular has ָו instead of ַו in the last two syllables:

בֵּרֵח bûrēq עָבְרֵי bûrēq fleeing
בֵּרֵח bûrēq עָבְרֵי bûrēq fleeing

When the third consonant is a guttural, which is not pronounced when it would close a syllable, the fem. sing. has ָו:

קרָמ qōrē עָרְשָׁן qōrē=m calling
קרָמ qōrēarl qōrē= ֶל qōrē=ēl


NOUNS: ָו ג ol (pl. ḥâd) voice, sound; ḥâqol ḥâdāl: aloud, in a loud voice
יִשׁ ʼēs (pl. ʼēšīm) tree, wood
טֶרֶם kērem (pl. ḥâqerēm) vineyard

VERBS: ָו sōq āqīn crying out (in distress)
וֹסֶך sołēh sending
נִשׁ ʼēm planting
וֹסֶך ʼēs going forth, leaving

OTHER: מֵר ָו (prep.) under; instead of מֵר הָו because, since, for; that מֵר ָו much, many, numerous (forms in § 22)

Exercises:

(a) Give the Hebrew for the following orally:
1. The old man is going forth.
2. The woman is planting.
3. The judge is sending.
4. The people is crying out.
5. The servant is going forth.

(b) Pluralize each of the sentences in (a).

(c) Translate:

1. הָאֶלֶף הָמֵא מָקְסִים מַם מָקֵס אֶלֶף הָמֵא.
2. הָבָא אַלְמָנָה מַמָּלֵךְ מַמָּלֵךְ.
3. מַמָּלֶכֶת הָמְא מָקְסִים מַמָּלֶכֶת מַמָּלֶכֶת.
4. מַמָּלֶכֶת מַמָּלֶכֶת מַמָּלֶכֶת.
5. מַמָּלֶכֶת מַמָּלֶכֶת מַמָּלֶכֶת.

(d) Write in Hebrew:

1. The king is sending the messengers to the judge who is in the city.
2. The people are going out of Jerusalem because the famine is very great.
3. Who is crying out in the house?
4. The vineyard and the garden are near the house.
5. He is sitting under a large tree.
6. The men are good, but the servants are bad.
7. The servants are better than the messengers.

[28] [29]
LESSON 7

[Read § 11 of the section “Sounds and Spelling,” pp. xxvii-xxviii]

37. Predication of Existence.

In order to state that something exists, Hebrew employs the word יְשָׁה, commonly translated “there is (are).”

יש הוא יְשָׁה There is a man.
ephet יְשָׁה נְתָנָה There is a woman.

There is no change in the word for number or gender of the object predicated. The negative expression, for non-existence, is יָאֵן: יָאֵן יְשָׁה There is no man.

This sentence type figures largely in expressing possession:

יָאֵן לַיְשָׁה The man has no silver.

In the preceding lessons we dealt with sentences having an adverbial predicate. All of the examples used, both in the lesson and in the exercises, had definite nouns as subjects. When one constructs a similar sentence with an indefinite subject, such as “A man is in the house,” we find that this is virtually equivalent to the existential sentence “There is a man in the house.”

Thus, the sentences expressing existence and those having adverbial predicates are sometimes identical:

subj. definite יְשָׁה הוא ha’iš babbayyô The man is...

subj. indef. יְשָׁה הם יְשָׁה איֶס babbayyô A man is...

There is a man...

There is no man...

There is no man...

38. The Prepositions ב, ל, and בּל With Pronominal Suffixes.

When a personal pronoun is the object of a preposition, it is appended as a suffix directly to the preposition:

לְלִי to me
לְקָל to you (m. s.)
לְקָל to you (f. s.)
לְךָ to him
לְךָ to her
לְךָ to them (m. pl.)
לְךָ to them (f. pl.)

Here, as elsewhere, in the language, a distinction between genders is made in the second person as well as in the third. There are thus four Hebrew pronouns corresponding to English “you.”

The preposition ב with suffixes is exactly like the above. An alternate form בּוּל for בּוּל is also used.

The pronouns as objects of the verb may occur as suffixes on the object marker, as follows:

לָקֶם tu (m. pl.)
לָקֶם tu (f. pl.)
לָקֶם tu (m. s.)
לָקֶם tu (f. s.)

The 3rd pers. pl. forms also occur as לַקֶם ethem and לַקֶם ethen.

Some examples of usage:

ha’iš nöšen lanū lēhem The man is giving (to) us bread.

I have no silver.

They have a king.

The king is sending them to the city.

**Nouns:** ḥâlûn (no pl.) a collective term for small cattle (sheep and goats)

bâqîr (no pl.) a collective term for large cattle (bulls, steers, cows, etc.)

gâmîl (pl. irreg. gâmmîlim) camel

lêhem (no pl.) bread, food

**Verbs:** yôrêd descending, going down

**Adjectives:** 'âshîr rich

dal poor

**Particles:** yôs there is, there are

ên there is not, there are not

Exercises:

(a) Give the Hebrew for the following orally:

1. I have a _____. (house, garden, field, vineyard)
2. She has no _____. (husband, slaves, money, books)
3. We have no _____. (king, judge, city, camels)
4. The man has no wife.
5. They (m. pl.) have _____. (small-cattle, camels, gold, silver)
6. There are no trees on the mountain.
7. There are many houses in the city.
8. There are many messengers here.
9. He is sending us.
10. He is writing to us.
11. He is giving us bread.
12. He is dwelling in it.
13. She is sending them.
14. She is planting it for them.

(b) Translate:

1. 'ên 'is yôsêh 'al-hakkissê.
2. yôs sêper sâm.
3. 'ên sôpet yâsêr bâ'r.
4. hâmâmâl'akîm yôsâmîm mehâhâr

kî 'ên lêhem lêhem sâm.
5. ha'asîrim notônîm lêhem

laddallîm hayyôsâbîm sâm.
6. ha'anâsîm yôsâmîm min-hâhâr

wahôl'akîm 'el-hâhâr.
7. hammâsîm yôsâmîm mehâhâr

wâyôrâdôt 'el-hannâhâr.

(c) Write in Hebrew:

1. The king has no city and he has no land.
2. Where are the young men sitting and eating?
3. The rich have bread but the poor have no bread.
4. The poor are crying out because they have no food.
5. The judges are sending the books to the king, for there are many good things in them.
6. The king is sending me to the judge because he has a difficult problem (= thing).
7. There are many camels here.
40. The Demonstrative Adjectives and Pronouns.

**SINGULAR**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Noun</th>
<th>this</th>
<th>Hebrew</th>
<th>Plural</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
</tr>
<tr>
<td>4th</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Hebrew</th>
<th>this</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
</tr>
<tr>
<td>4th</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
<td>הָאָנָשָׁי</td>
</tr>
</tbody>
</table>

These words have a usage parallel to that of the adjective.

41. Participles (cont.).

**Masculine**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בּוֹנֶה</td>
<td>builder</td>
</tr>
<tr>
<td>בּוֹנִים</td>
<td>builders</td>
</tr>
</tbody>
</table>

**Feminine**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בּוֹנָה</td>
<td>builder</td>
</tr>
<tr>
<td>בּוֹנִית</td>
<td>builders</td>
</tr>
</tbody>
</table>

The final ה of the form בּוֹנֶה is a mater lectionis for the final vowel and is not a third root consonant. The root in this class of verbs must be considered as variable in form, sometimes BN-, sometimes BNY. Note that the feminine has two forms in the singular; either may be used, but בּוֹנִית is quite rare.

42. Vocabulary 8.

**Nouns:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּנוֹת</td>
<td>understanding, perceptiveness</td>
</tr>
<tr>
<td>נֶשֶׁך</td>
<td>righteousness (cf. נֶשֶך)</td>
</tr>
<tr>
<td>בּוֹנֶה</td>
<td>building</td>
</tr>
<tr>
<td>יְהָע</td>
<td>(no. pl.) fire (f.)</td>
</tr>
<tr>
<td>נֵבֶל</td>
<td>(pl. -ם) prophet</td>
</tr>
<tr>
<td>נֶפֶל</td>
<td>ascending, going up</td>
</tr>
</tbody>
</table>

**Verbs:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּנוֹת</td>
<td>building</td>
</tr>
<tr>
<td>יְהָע</td>
<td>ascending, going up</td>
</tr>
<tr>
<td>נֵבֶל</td>
<td>falling</td>
</tr>
</tbody>
</table>

**Exercises:**

(a) Give the Hebrew for the following orally:

1. This famine
2. These houses
3. That city
4. This money
5. That task
6. This advice
7. These cities
8. These mountains
9. Those peoples

(b) Transform the phrases of (a) into sentences according to the model:

This famine → This is the famine.

(c) Translate:

1. דָּל הָנָּבִי בּוֹנֶה וָאֶנֶּה לֹהֶם. This good man
2. הָנָּבִי בּוֹנֶה "הָאָנָשָׁי". This good man
3. הָנָּבִי בּוֹנֶה "הָאָנָשָׁי". This good woman

The form without the article has the status of a pronoun (compare the use of the predicate adjective):
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4. binah wohokmah tobsh
   mizzahb.
5. hae'el nopelet 'al-habbayil 'a'ser
   'esel hahékal.
6. h'ananashim bonim b'ayit gadol
   b'al hah.'
7. r'am h'a'am ki 'en lahem binah.
8. h' só'el'h lanu náh' saddiq.
9. 'en mélek birusalaim.

(d) Write in Hebrew:

1. These camels are mine (lit. to me) and those camels are yours.
2. You have no understanding.
3. He is going up to the cattle which are in the mountains.
4. She is falling.
5. The boys are building a small house near the garden.
6. The people are dwelling in this land because it is great and beautiful.
7. He is placing (lit. giving) fire upon that wicked city.

43. The Perfect of בָּכָה káyāb.

There are two full verbal inflections for person, number, and gender for each Hebrew verb. The first, called the perfect, is formed by adding subject suffixes to a relatively fixed stem, as illustrated by:

- בָּכָה káyāb he wrote
- נָכָה nákāh I wrote.

The second, called the imperfect, uses a different stem and has person, number, and gender marked by both prefixes and suffixes, as in:

- בָּכָה yíkáyāb he will write
- נָכָה nákā'ah they (fem. pl.) will write.

We shall begin our study of the verb with the perfect, the full inflection of which is as follows:

- בָּכָה káyāb he wrote
- נָכָה nákāh she wrote
- יָכָה yákáh you (m. s.) wrote
- יָנָכָה yánkáh you (m. pl.) wrote
- יָכָה yákáh you (f. s.) wrote
- יָנָכָה yánkáh you (f. pl.) wrote
- נָכָה nákāh we wrote

The following particulars should be noted:

1. The traditional arrangement of a verbal paradigm in Hebrew begins with the third person and proceeds to the first.
(2) In the perfect, there is a distinction in form for gender in the second and third persons of the singular and the second person plural. The others, including the first person singular and plural and the third person plural, do not reflect the gender of the subject.

(3) The endings given in the paradigm above are standard for nearly all the verbs in the language. Many variations will be seen to occur in the stems of various verb types, but the endings themselves remain fairly constant. The 2nd pers. masc. sing. also appears with a final mater lectionis: נָהֲבָה

(4) The stem of the verb קָדַב changes in accordance with the shape of the suffix added:
(a) Before the unstressed endings -י, -י, -י, and -י the stem remains the same as in the third person masculine singular.
(b) The addition of the endings -י and -י, both stressed and consisting of a vowel, opens the final syllable of the stem. Before these endings the second stem vowel is regularly replaced by (reduced to) א.
(c) The endings -י and -י are always stressed. Because they begin with a consonant the second stem syllable remains closed and unchanged. The first stem vowel, if in an open syllable as in the paradigm under study, is reduced to או.

(5) When the final root consonant is the same as that which begins the suffix, only one letter is written, but with dagesh forte; thus, from נָהֲבָה (he cut) we have נָהֲבָה קָדַב (I cut), and from נָהֲבָה (he settled), נָהֲבָה קָדַב (we settled).
Verbs whose roots contain a guttural consonant, or whose roots have other phonological peculiarities, such as that of בֹּהֵב, deviate from the paradigm given above and will be dealt with in the following lessons. Verbs whose roots have no phonological peculiarities are sometimes referred to as “sound” or “regular” triliteral verbs.

44. The Meaning of the Perfect.

We shall see in the course of this book that the translation value of Hebrew tenses is very largely dependent on the kind of sentence or clause in which the verb is used. In the isolated sentences of the following exercises there are only two or three values possible for the translation of the perfect:

(1) With all verbs, regardless of their meanings, the Hebrew perfect may be translated as the English simple past (I wrote) or the present perfect (I have written).

(2) With verbs signifying perception, or the attitude or disposition of the subject toward an object, rather than a direct action performed on the object, the perfect may be translated by the general present tense:

45. Word Order in the Verbal Sentence.

The verb usually stands first, then the subject, object, and various adverbial elements in that order.

זָכָר הָאָרֶץ 'et-חָדָדוּדְבָּרִים
The man remembered the words.

קָדַב הָאָרֶץ 'et-חָדָדוּדְבָּרִים
The man wrote the word in the book.

It is by no means unusual to find the subject or some other element before the verb, but such sentence order is often conditioned by interclausal relationships (taken up below) or by emphasis on the element which is placed first.

The verb agrees in person, number, and gender with its subject. Pronominal subjects are inherent in the verb form itself.

זָכָר 'ה-חָדָדוּדְבָּרִים
He remembered the words.

זָכָר נָהֲבָה 'ה-חָדָדוּדְבָּרִים
She remembered the words.

זָכָר נָהֲבָה 'ה-חָדָדוּדְבָּרִים
The woman remembered the words.

The particle 'ה' is used before definite objects, as previously explained.

The perfect is negated with לא 'הו', which is always placed immediately before the verb:

לֹא בָּדָר 'ה-חָדָדוּדְבָּר
I did not remember the word.

The indirect object, always marked by the preposition 'ה-', tends to precede the direct object when the former is pronominal and the latter nominal:
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46. The Forms of the Conjunction א.

Like the prepositions ב-, ל-, and קט, the conjunction א (and) differs in form before various word beginnings:

(a) Before a labial consonant ב, ל, or ק, its form is א-
   רְבָּאָה a house רְבָּאָה and a house
   הרֵדֶת here רֵדֶת and here
   מְדִינְיָן water מְדִינְיָן and water

(b) Before a word beginning with י or מ, the conjunction and the first syllable of the word contract to י-
   יִרְדְּדֶה יִרְדְּדֶה and Judah
   יָרְדֶהְמִי you know יָרְדֶהְמִי and you know

(c) Before a word beginning with any consonant (except י or מ), the form is א-
   שְׁמוּאַל Samuel שְׁמוּאַל and Samuel

(d) Before a guttural + א, ע, or ע, the conjunction is respectively א, ע, or ע-
   רָאָגֵות יָמִים רָאָגֵות and lands
   עֵמִים Edom עֵמִים and Edom
   הָרְאִיתְוִדְיָן a fleet הָרְאִיתְוִדְיָן and a fleet

47. Vocabulary 9.

NOUNS: יָמִים day; note יָמִים hayyōm, today.

לָיֲלָה (pl. rare) night [Note position of stress; masculine.]

MAGQIM (pl. -qām) place, locale

Sānāyim (pl.) heaven(s), sky

VERBS: יָלָד to bear, give birth to

מַגֵּשׂ to gather

ADJECTIVE: מְשַׁמְשַּׁב one (fem. irreg. מִשַּׁבָּה): מִשַּׁבָּה min one of

PREPOSITIONS: בֵּין between; "between A and B" may be expressed as בֵּין אֵלִי בֵּין בֵּין אֵלִי

בְּנֵי סְמַיטְכָּם from the midst of

ADVERBS: מְגָרֵס also, even, too [Placed directly before the word it modifies, as in gam-hammelek, the king too, even the king]

Exercise:

(a) Give orally the full paradigm of the perfect of each of the following verbs: רְבָּאָה, רֵדֶת, מְדִינְיָן

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":
   (1) gold and silver
   (2) wisdom and understanding
   (3) advice and work
   (4) small cattle and large cattle
   (5) servants and camels; camels and servants
   (6) a great and rich man
   (7) a poor and unimportant woman
   (8) one man and one woman

(c) Translate:
   1. יָתָב הָאֵל בֵּין-הָאֲדֹמָה
   ḫibn-haṣṣádē. 1
   2. אָבָב הָאֲדֹמָה 'et-haśām
   'ēl-hāḇēkāl haggāqō. 2
   3. הָאָבָב הָאֲדֹמָה הָאֲבָב הָאֲדֹמָה
   4. הָאָבָב הָאֲדֹמָה הָאֲבָב הָאֲדֹמָה
   5. הָאָבָב הָאֲדֹמָה הָאֲבָב הָאֲדֹמָה
   6. הָאָבָב הָאֲדֹמָה הָאֲבָב הָאֲדֹמָה

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nāqam lō' et-ha'issāh
He gave him the woman.

Otherwise, direct object + indirect object may be considered the normal order:

nāqam lō' aštāh lō' lā'issāh
He gave her to him as a wife.

nāqam et-ha'issāh lā'is
He gave the woman to the man.

46. The Forms of the Conjunction י וו.

Like the prepositions ba-, la-, and ka, the conjunction י וו (and) differs in form before various word beginnings:

(a) Before a labial consonant b, b, p, or m, its form is י וו:

י דוית a house י דוית a house
י פה here י פה here
י וים water י וים water

(b) Before a word beginning with י וו, the conjunction and the first syllable of the word contract to י וו:

ייודה Judah ייודה Judah
יודתמ you knew יודתמ you knew

(c) Before a word beginning with any consonant (except י וו + כ, the form is י וו:

יسامUEL Samuel יسامUEL Samuel

(d) Before a guttural + כ, כ, or כ, the conjunction is respectively י וו, י וו, or י וו:

י ראשır lands י ראשır lands
י אדום Edom י אדום Edom
י פה a fleet י פה a fleet

47. Vocabulary 9.

NOUNS: י ים (pl. irreg. יים; ים) day; note יי ים hayyôn, today.

י לילה (pl. rare) night [Note position of stress; masculine]

י מָגִים (pl. -ג'נ) place, locale

י שָׁמָיִם (pl.) heaven(s), sky

VERBS: י ילד to bear, give birth to

י קִבְסָה to gather

ADJECTIVE: י עֲלָד one (fem. irreg. עַלָד; י 실��� 'elād min one of

PREPOSITIONS: י בֵּן between; "between A and B" may be expressed as בֵּן A בֵּן B or בֵּן A בֵּן B.

י בּוֹק in the midst of

י מִיתֶק from the midst of

ADVERBS: י גָּמַן also, even, too [Placed directly before the word it modifies, as in гם-הָנִמֶלֶק, the king too, even the king.]

י לא' no, not; general negative placed before the word it negates

Exercises:

(a) Give orally the full paradigm of the perfect for each of the following verbs:

י יָה מַלְיוֹן יָה מַלְיוֹן

(b) Write out the following phrases in Hebrew with special attention to the form of the conjunction "and":

(1) gold and silver
(2) wisdom and understanding
(3) advice and work
(4) small cattle and large cattle
(5) servants and camels; camels and servants
(6) a great and rich man
(7) a poor and unimportant woman
(8) one man and one woman

(c) Translate:

1. יָהָּב הָאֵישׁ בֵּן-הָנִמֶלֶק יָבִנ-הָסַּדְדַּד
2. יָבִבַּנ בֵּן-יָבֶנ יָבִבַּנ יָבִבַּנ יָבִבַּנ
3. בַּיָּוִים הָאֵישׁ נַפְלָל הָאֵישׁ נַפְלָל
4. יָהָאֵל הָאֵל יָהָאֵל יָהָאֵל יָהָאֵל
5. מִי הָנַּתְלִמֶלֶק הָאֵל יָהָאֵל יָהָאֵל
6. בַּיָּוִים הָאֵישׁ יָבִיבַּנ יָבִיבַּנ יָבִיבַּנ

[40] [41]
7. yaḥāḇnū baṭāq ḫaʿir waḵō ḫāliḵnū min-hammāqām ḫāhu'
   לֶעָבְנֶהָ בֶּתְּאָק הַחִיר וַאֲאוּ הַלֵּוָהָ מֵהַמְּמָאָקָם הַחָוְוָה
8. yābāḏāh ḫaʿisḵāh yālāḏim rabbām ṣowāḵām
   יָבָדָה הַחִישְּסָה יָלוֹדָהָ רַבָּבָם מֶשְׁוָהָמ
9. lāmī qāḇūša 'et-hakkēšēp wē'et-hazzāḥāh?
   וַּלָּמִי קוּבּוֹשׁ אֶת-הַקְּכֶשֶׁפָּ וַאֶת-הַזָּצָחָה
10. ṭō' nāpāl 'cḥāḏ méhannā'ārīm.
    תֹּא' נַפַּל 'כָּחָד מֵהָנְנָא'אָרְיָה

(d) Write in Hebrew:
1. He gave wisdom and understanding to the prophets.
2. They sent the gold and the silver to the men in the temple.
3. This work is very hard because we have no understanding.
4. Today the men are building a house in the city.
5. Where did they write those words?
6. I remember that he gave me the book.
7. There is evil in this place.
8. One of the women is leaving the city.


The presence of guttural consonants in the root of a verb occasions slight modifications in the inflection of the perfect. All of these are simple and predictable variations, with the exception of roots whose third consonant is ḫ (hereafter designated simply as verbs III-Aleph).[*] whose inflection will be considered separately from those given here.

3 m. s. יָהַד 'āmāḏ bāḥar ṣāmāḏ
3 f. s. יָהַדָה 'āmāḏāh bāḥārāh ṣāmāḏāh
2 m. s. יָהַדְּוָה 'āmāḏāṭā bāḥārāṭā ṣāmāḏāṭā
2 f. s. יָהַדַּי 'āmāḏōṯ bāḥarōṯ (ṣāmāḏōṯ)
1 s. יָהַדִּי 'āmāḏī bāḥarī ṣāmāḏī
3 pl. יָהַדְּו 'āmāḏō 'bāḥarō ṣāmāḏō
2 m. pl. יָהַדְּט 'āmāḏēṯ bāḥartēm ṣāmāḏētem
2 f. pl. יָהַדְּט 'āmāḏēṯ bāḥartēm ṣāmāḏētem
1 pl. יָהַדְּט 'āmāḏō 'bāḥarō ṣāmāḏō

In verbs I-gutt. (i.e. whose first root consonant is a guttural) the only variation from the standard paradigm is the replacement of ḫ for ṣ in the 2nd pers. pl. forms. This replacement should by now be familiar to the reader

[*] Most Hebrew grammars employ the letters ḫ, ṣ, and ḫ to designate the first, second, and third root consonants respectively. Thus, our III-Aleph corresponds to the more usual designation Lamedh-Aleph.
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from previous examples. The same is true for verbs II-gutt., where we find 
$\alpha$ for $\alpha$ in the forms bâharâh and bâhârâh.

The only form in the paradigm of sâmâ' (III-gutt.) that requires comment is 
$\text{shâm}'$, which, as it stands, is anomalous. It is likely that such spellings were 
meant by the punctuators to show an option: we should read either $\text{shâm}'at$, ignoring the daghesh, or $\text{shâm}'at$, ignoring the second $\alpha$.

49. The Perfect of $\text{nātān}$.

This verb has a peculiarity in its inflection: the second $\alpha$ of the stem is always 
amissed until the initial consonant of the subject suffixes. Note carefully the 
following forms; the daghesh is forte, indicating doubling.

$\text{nātān}$ he gave $\text{nātānū}$ they gave
$\text{nātānāh}$ she gave
$\text{nātāttā}$ you (m. s.) gave $\text{nātāttem}$ you (m. pl.) gave
$\text{nātātt}$ you (f. s.) gave $\text{nātāttem}$ you (f. pl.) gave
$\text{nātāttī}$ I gave $\text{nātātānū}$ we gave

50. Noun Plurals (continued).

(a) Dissyllabic nouns with the sequence -$āyāt$ show a regular contraction 
in the plural stem:

$\text{zâyāt}$ olive tree $\text{zēqīm}$
$\text{'āyīl}$ ram $\text{'ēlim}$

The noun $\text{bāyīt}$ (house) is irregular: $\text{bātim}$. Note the $\alpha$ in a closed 
unaccented syllable; this is virtually unique with this word.

(b) There are many nouns of two syllables whose singular and plural 

stems are identical. These include nouns both of whose syllables are not 
susceptible to the changes presented in the preceding sections dealing with 
the noun. Examples are

$\text{ebyōn}$ poor $\text{ebyōnim}$
$\text{gibbor}$ warrior $\text{gibborim}$
$\text{saddīq}$ righteous man $\text{saddīqim}$
$\text{'amēnūd}$ column $\text{amēnūd̄im}$

Note that both syllables of such nouns are either closed or contain an un-
changeable long vowel.

(c) A small group of nouns ends in -$\text{eh}$ in the singular. Although this 
is not a suffix, but an integral part of the root word, it does not occur on 
the plural stem:

Nouns originally participles of verbs III-He (i.e. whose third root consonant 
is given as $\lambda$) also belong to this class: $\text{rō'ēh}$, pl. $\text{rōlīm}$ shepherd.

51. Vocabulary 10.

NOUNS:

$\text{gibbor}$ (pl. -$\text{lm}$) warrior, hero, valiant man
$\text{gil}$ hill
$\text{mûyīn}$ water [Like $\text{mânūm}$, a plural without a singular]
$\text{mahâneh}$ (pl. -$\text{t}$) camp
$\text{mîlḥāneh}$ battle, war
$\text{pāl}$ fruit

VERBS:

$\text{bāhar}$ to choose [May take object with -$\text{ēs}$, but 

more commonly with $\text{hē}$: $\text{hē bāhar bē}$ he 

chose me.]
$\text{hāraq}$ to kill, slay
$\text{yā'da}$' to know
$\text{lāqâh}$ to take
$\text{'āmad}$ to stand

PREPOSITION: $\text{lîpēne}$ before, in front of, in the presence of

Exercises:

(a) Inflect in the perfect: $\text{dan}$ $\text{bêhāk}$ $\text{bēn}$ $\text{bēhā}$ $\text{bē}$

(b) Give the Hebrew for the following orally:

1. They planted many trees.
2. She stood near the houses.
3. You chose me.
4. They did not choose you.
5. I took the money.
6. They killed the young man.
7. You (f. s.) took the water.
8. You (m. pl.) have eaten the bread.
9. We sent the messengers to the judge.

(c) Translate:

1. $\text{nātā'ā há'anāsīm kērem gādōl}$ 'al-haggīb'āh.
2. $\text{lo'}$ $\text{yâdītī}$ ki hū' hāraq $\text{'ēt-hannābī}$.
3. $\text{hā'abādīm}$ hârasā'im $\text{lîpēne}$ hâmâlēk.
(d) Write in Hebrew:

1. He planted a tree in the midst of this garden.
2. They cried out in a loud voice because of this hard work.
3. They chose for them(selves) a land and dwelt there.
4. The men took the gold and silver from the temple. They also slew the prophets who (were) there.
5. She knew that those words (were) very bad.
6. One of the young men fell in that battle.
7. They gave me bread and water, but I did not give them the money.

52. The Perfect of Verbs III-Aleph: מָצַא essere.

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָצַא(”)</td>
<td>he found</td>
<td>מָצַא(”) they found</td>
</tr>
<tr>
<td>מָצַא(”ה)</td>
<td>she found</td>
<td>מָצַא(”) you (m. s.) found</td>
</tr>
<tr>
<td>מָצַא(”י)</td>
<td>you (f. s.)</td>
<td>מָצַא(”) you (m. pl.) found</td>
</tr>
<tr>
<td>מָצַא(”א)</td>
<td>I found</td>
<td>מָצַא(”) we found</td>
</tr>
</tbody>
</table>

In verbs III-Aleph the second syllable of the stem in the perfect has ă instead of ă in those forms to which a suffix beginning with a consonant is added. In other words, whenever ă originally closed a syllable, it was lost and the lengthening of the vowel took place as a consequence. The ă is preserved when it begins the syllable, as in מָצַא(”ה) and מָצַא(”י). Remember, however, that the ă is always found in the spelling, even when not pronounced. Note too that there is no daghesh lene in the ă of the suffixes, since they are now preceded in pronunciation by a vowel instead of a consonant.

53. Noun Plurals (continued).

The majority of feminine nouns in -ָּה show no change in the stem before the plural ending:

<table>
<thead>
<tr>
<th>Noun Form</th>
<th>English</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>שָׁנָה(”)</td>
<td>year pl.</td>
<td>שָׁנִים</td>
</tr>
<tr>
<td>תָּרָה(”)</td>
<td>law pl.</td>
<td>תָּרוֹת</td>
</tr>
<tr>
<td>עָמְנָה(”)</td>
<td>cubit pl.</td>
<td>עָמְנֹת</td>
</tr>
<tr>
<td>בָּרָק(”)</td>
<td>blessing pl.</td>
<td>בָּרָק(”)</td>
</tr>
</tbody>
</table>
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hakohen 'asher kota'ah 'et-haddahar
the priest who wrote the word
hammol'ot 'asher salah hammenelek
the messenger whom the king sent

54. Interrogative כ ha-

Any sentence may be converted into a question by prefixing a form of the particle כ ha- to the first word:

hazalah hatis Did the man send?

Before gutturals the form is normally כ ha-:

hamed hatis Is the man standing?

But if the guttural is followed by a or o, the form used is כ ha-

heakat Have you eaten?

Before non-guttural consonants followed by a the form is also כ ha-

hakasha Did you write?

Rarely one encounters the same doubling of the following consonant that we met in the definite article:

hakosta Did you write?

55. More on כ 'aser.

We saw above (§32) that כ 'aser indicates that a following phrase modifies as a unit the preceding word. This is true also for clauses, as the following examples show:

56. Vocabulary 11.

Nouns:

| הָּנָּם | שָׁמָּה | sun
| הָּרָּא | יָרָא | moon
| הָּרָּה | קֹזָּה | star
| הָּרָּא | אוֹלָּה | cloud
| הָּרָּא | בָּרָּה | blessing
| הָּרָּא | צָנָּה | year
| הָּרָּא | רֹא | law, The Law

Verbs:

| מַאֵּּ֝ | מָּעָּ | to find
| בָּרָּא | בָּרָּ | to create
| גָּרָּא | גָּרָּ | to call, name; to summon; to declare, read aloud [+ 'el: to call unto (someone); + lo: to summon (someone)]
| אָמָּא | אָמָּ | to say, speak

Conjunction: כת()mër introduces a direct quotation after verbs of saying; it has no translation value in English

Exercises:

(a) Form the plurals of the following nouns, as described in §53:

- sara'ah (-ot) distress
- 'esah (-ot) counsel
- 'olah (-ot) burnt-offering
- huqqa'ah (-ot) statute
- minlah (-ot) gift, offering
- simlah (-ot) cloak
- eglah (-ot) heifer
- arakah (-ot) desert, steppe
- qalah (-ot) curse
- bayelah (-ot) virgin
- mos illah (-ot) highway
- magillah (-ot) scroll
- manolah (-ot) kingdom

(b) Give the Hebrew for the following orally. Then convert each into a question by prefixing the appropriate form of כ ha-

1. He stood before the king.
2. They slew the warriors in the battle.
3. You (m. pl.) knew that the city (was) on a hill.
4. I took the fruit.
5. You chose us.
6. We have no water.
7. The rich man has large cattle and camels.
8. You went down to the river.
9. You (m. sing.) ate the bread.

c) Translate:

1. כָּלָה מִכְּרִיָּה אָרָךְ קָנָה בָּאָרֶךְ כְּרִיָּה מְחָרִים.
2. בְּגָלָה אֶל-אָרֶךְ לֹא מִפְּתַח אָרֶךְ בָּאָרֶךְ.
3. בְּגָלָה אֶל-אָרֶךְ לֹא מִפְּתָח אָרֶךְ בָּאָרֶךְ.
4. בְּגָלָה אֶל-אָרֶךְ לֹא מִפְּתָח אָרֶךְ בָּאָרֶךְ.
5. בְּגָלָה אֶל-אָרֶךְ לֹא מִפְּתָח אָרֶךְ בָּאָרֶךְ.
6. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
7. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
8. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
9. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
10. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
11. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.
12. שָׁלוֹם לְרַבִּי רֹבֵקָה לִהְיָה לִמְדָה לִפְתָּח לִמְדָה לִפְתָּח.

(d) Write in Hebrew:

1. He created the sun, the moon, and the stars.
2. Did you find the book in the house?
3. Did he say to them that ( ki) the law is just?
4. This blessing is for us and for those who dwell in the midst of this people.
5. The cloud stood over the earth.
6. Where did he find the small cattle?
7. The king summoned the prophet, but the prophet did not go to the palace.
8. Have you (m. pl.) remembered this law and the words which I have written in it for you?

57. The Perfect of Verbs III-ה: הבָּנָה bănâh.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>הבָּנָה</td>
<td>he built</td>
</tr>
<tr>
<td>הבָּנָה</td>
<td>she built</td>
</tr>
<tr>
<td>הבָּנְתָה</td>
<td>you (m. s.) built</td>
</tr>
<tr>
<td>הבָּנְתָה</td>
<td>you (f. s.) built</td>
</tr>
<tr>
<td>הבָּנְתִּי</td>
<td>I built</td>
</tr>
<tr>
<td>הבָּנְתִּי</td>
<td>we built</td>
</tr>
</tbody>
</table>

Note that the stem vowel in the first syllable behaves quite normally. The stem itself is variable (bănâh, bănât-, bănît-, bănît-), and we must again point out that the nun of the 3rd masc. sing. is not a real root consonant but a mater lectionis for the final vowel. It is convenient, however, to follow traditional grammar and to speak of this class of verbs as III-ה.

When a verb III-ה is also 1-gutt., the regular substitution of 1 for 2 is found in the 2nd pers. pl. forms:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>הבָּנְתָם</td>
<td>you (m. pl.) went up</td>
</tr>
<tr>
<td>הבָּנְתָם</td>
<td>you (f. pl.) went up</td>
</tr>
</tbody>
</table>

The verb הבָּי יָּפָה (to be) is inflected regularly as a member of this class; only the 2nd pers. pl. shows a slight peculiarity, with 2 for 1:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>הבָּי יָּפָה</td>
<td>you (m. pl.) were</td>
</tr>
</tbody>
</table>


The suffix -ך-ح added to a noun indicates motion toward. It occurs on both proper nouns and common nouns, the latter with or without the article.
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This ending is never stressed and may thus be distinguished from the feminine ending -āh. Because directive -āh cannot be added to all nouns, each form is best learned individually, without a lengthy analysis of the minor changes that take place in the stem. The following list contains the most important of the words using this suffix:

\[ \text{‘ères, land, earth} \]
\[ \text{‘ārṣāh, to the earth, to the land, onto the ground} \]
\[ \text{beyt, house} \]
\[ \text{ḥabbayyāh, to the house, home} \]
\[ \text{ḥāyāh} \]
\[ \text{har, mountain} \]
\[ \text{ḥāhārāh, to the mountain, mountainward} \]
\[ \text{miḡbār, wilderness} \]
\[ \text{miḡbārāh, toward the wilderness} \]
\[ \text{lez, city} \]
\[ \text{ḥārāh, toward the city} \]
\[ \text{šāmāym, heaven} \]
\[ \text{ḥaššāmāyēm, heavenward} \]
\[ \text{mēṣāyim, Egypt} \]
\[ \text{mēṣāyēm, toward Egypt} \]
\[ \text{yirṣēlō(ḥ)īm, Jerusalem} \]
\[ \text{yirṣēlō(ḥ)āh, toward Jerusalem} \]

\[ \text{negeb, Negev (the southern part of Palestine; the south in general)} \]
\[ \text{neḥāh, toward the Negev, southward} \]
\[ \text{šōl, Sheol (residence of the dead)} \]
\[ \text{šālāh, to Sheol southward} \]

Note especially its use on the directional adverbs:

\[ \text{‘ānāh, whither? to what place (contrast ṣĀː)nāh} \]
\[ \text{ṣānāh, thither, to that place (contrast nāh) } \]
\[ \text{ḥēnāh, hither, to this place (contrast nāh)} \]

Similarly on the terms for the directions:

\[ \text{sāpōn, north} \]
\[ \text{sāpōnāh, northward} \]
\[ \text{qēdēm, east} \]
\[ \text{qēdēmāh, eastward} \]
\[ \text{tēmān, south} \]
\[ \text{tēmānāh, southward} \]
\[ \text{yām, sea, west} \]
\[ \text{yāmāh, seaward, westward} \]

59. Vocabulary 12.

Special Note: The two most frequent designations of God in the OT are אֱלֹהִים, Elohim, and יהוה, Yhwh.

1. אֱלֹהִים is a plural word, generally construed as a singular. It may mean "gods" when used as a plural and "God" when used as a singular or a plural, with or without the article.

2. יהוה is the name of God. For pious or superstitious reasons יהוה was read as יהוה 'adonay (lit. my lords, my Lord). Just when this practice began is not certain, but it may predate the Christian Era. The Masoretes indicated this substitution by applying the vowel points of 'adonay, slightly modified, to יהוה, hence יְהֹוָה. The literal interpretation of this latter form as יְהֹוָה = Jehovah dates from modern times.

Both of these words behave erratically after the prefixed prepositions: the initial n is lost in pronunciation:

\[ \text{be(ʻ)lōhm, to the, toward} \]
\[ \text{b(ʻ)dōnāy, to the, toward} \]
\[ \text{k(ʻ)lōhm, to the, toward} \]

Those who wish to read יהוה as Yahweh, the most likely original pronunciation, must remember to repost these prepositions as byaYahweh, bYahweh, etc.

When the name יהוה occurs in conjunction with יהוה, the former is read as יְהֹוָה and pointed יהוה. This is to avoid the repetition in reading 'adonay 'adonay.

Nouns:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bārāh</td>
<td>covenant, treaty (f.)</td>
</tr>
<tr>
<td>ḫēn</td>
<td>grace, favor</td>
</tr>
<tr>
<td>yāsāb (pl. -ōt)</td>
<td>salvation, deliverance, victory</td>
</tr>
<tr>
<td>šīmāh (pl. -ōt)</td>
<td>joy</td>
</tr>
</tbody>
</table>

Verbs:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>’āsāh</td>
<td>to do, make, act, perform, bring about</td>
</tr>
<tr>
<td>rā’ah</td>
<td>to see</td>
</tr>
<tr>
<td>kāraḥ</td>
<td>to cut; הֶרַפְּאָה</td>
</tr>
<tr>
<td>ḥōsa’</td>
<td>to set out, travel, journey</td>
</tr>
</tbody>
</table>

Prepositions:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘im</td>
<td>with, together with</td>
</tr>
<tr>
<td>kā</td>
<td>like, as, according to</td>
</tr>
<tr>
<td>’et</td>
<td>with, together with</td>
</tr>
<tr>
<td>’eṣ</td>
<td>with, together with</td>
</tr>
</tbody>
</table>

Note the idiom בְּרֵאשָׁת יִרְשָׁב as in בְּרֵאשָׁת יִרְשָׁב רַעַב רַעַב לְדָבָד David found favor with the king.

(or, The king became fond of David.)

Exercises:

(a) Give the Hebrew for the following orally:

1. On that day he made a treaty with the king.
2. The prophet grew fond of the boy.
3. A great sound ascended heavenward.
4. They went up toward-the-city with the people.
5. They built a house in that place.
6. Who did this evil thing?
7. Did you act according to the words which are there?