

Online course in Biblical Hebrew

This manual is to be used in conjunction with the iTunes U course in Biblical Hebrew from the University of Copenhagen. The exercises are by Martin Ehrensverd, PhD, and are a translation from the Danish *Bibelsk hebraisk grammatik*. Interspersed with the exercises you will find the *Hebrew Helps* by Thomas Finley, PhD.

The course is not intended for self study. You should discuss your translations of the exercises with a teacher.

Corrigenda: Note an error in exercise 7, sentence 3, the second word. If you remove the first two letters of that word, you be able to make sense of the sentence.

Exercise 1, The Alfabet

This is an exercise in reading Hebrew letters. All the words in this exercise are real Hebrew words, but they are not put together in sentences. The stress usually is on the last syllable. If this is not so, a [˘] is placed over the syllable which has the stress. In 1-4 you will encounter all consonants and most vowels. In 5-8 you will encounter the rest of the vowels, including qamets hatuf (Lambdin 10.2, p. XXVI).

1 אָב אֶרֶץ בָּחוּ בּוֹא בָּרָא גּוֹלָן גּוֹר דָּוִד דָּלֵת דָּם הָבֵל הָיָה

2 הָרִים חָטָא חָיו חָרֵן טַל יוֹרֵד יֵלֵד יֵצֵא יִשְׁמִים כָּבֵד

3 לָקַח מַיִם סָפֵר עָז עֵץ פָּעַל צָר קָדָם קוֹל קִיֵּן רָאִיתִי רָם

4 רִמֵּשׁ רִמֶּשׁ שָׁרָה שָׁאֵל שָׁמַיִם שָׁעַר תְּבֵה תָּהוּ תוֹרָה תַּחַת

5 אֲבָרָהֶם אֶהְרֹן אֱלֹהִים אֲלִיהֶם בְּתוֹךְ גִּלְגָּלִת הָאֲדָמָה הַבְּהֵמָה

6 הַיּוֹם הִלָּכְתָּ הִלְלָה הִלֵּךְ הִנֵּה וַיִּבְדֵּל וַיְהִי וַיִּקְרָא וַנִּרְאֶתָהּ

7 זָכָרִן חֲנוּה חֲכָמָה חֲכָמָה חֲשָׁךְ יֵלֵךְ יַעֲקֹב יָקוּוּ יִרְדֵּן לַעֲלֹם מִלְּאָךְ

8 מִרְחֶפֶת נַעֲשָׂה עָנִי פִלְשִׁתִּים פָּנִי פָרִי פִרְעָה שְׂבִיעִי שְׁמוּאֵל

Table of Additional Information about the Hebrew Alphabet

Old Can.	Printed	Handwritten	Description (reconstructed)	Translit.	Name
א	א	א	glottal stop	ʾ	<i>Alef</i>
ב	ב	ב	bilabial, voiced, stop	b	<i>Bet</i>
ג	ג	ג	palatal, voiced, stop	g	<i>Gimel</i>
ד	ד	ד	dental (alveolar), voiced, stop	d	<i>Dalet</i>
ה	ה	ה	guttural (laryngeal), voiceless, spirant	h	<i>He</i>
ו	ו	ו	bilabial, voiced, spirant	v / w	<i>Vav</i> (<i>Waw</i>)
ז	ז	ז	dental, voiced, sibilant	z	<i>Zayin</i>
ח	ח	ח	guttural, voiceless, spirant	ḥ / ch	<i>Chet</i>
ט	ט	ט	dental, voiceless, stop, velarized	ṭ	<i>Tet</i>
י	י	י	palatal, semivowel	y	<i>Yod</i>
כ	כ	כ	palatal, voiceless, stop	k	<i>Kaf</i>
ל	ל	ל	lateral, liquid, voiced	l	<i>Lamed</i>
מ	מ	מ	bilabial, voiced, nasal	m	<i>Mem</i>
נ	נ	נ	dental (alveolar), voiced, nasal	n	<i>Nun</i>
ס	ס	ס	dental (alveolar), voiceless, sibilant	s	<i>Samekh</i>
ע	ע	ע	guttural (pharyngeal), voiced, spirant	ʿ	<i>Ayin</i>
פ	פ	פ	bilabial, voiceless, stop	p	<i>Pe</i>
צ	צ	צ	dental (alveolar), voiceless, sibilant, velarized	ṣ / ts	<i>Tsade</i>
ק	ק	ק	velar, voiceless, stop, velarized	q	<i>Qof</i>
ר	ר	ר	liquid, voiced, (guttural?)	r	<i>Resh</i>
ש	ש	ש	dental (alveolar), voiceless, sibilant (lateralized?)	ś	<i>Sin</i>
שׁ	שׁ	שׁ	palato-alveolar, voiceless, sibilant	š / sh	<i>Shin</i>
ת	ת	ת	dental (alveolar), voiceless, stop	t	<i>Tav</i>

CHART OF THE MASORETIC VOWELS

SHEVA-TYPE VOWELS	FULL VOWELS		
(EXTRA-SHORT)	SHORT	TONE LONG	UNCHANGEABLY LONG
C ^e הֶ (vocal shewa)	a הַ (patach)	ā הֵ (qamets)	â הֵּ (qamets-he)
C ^a חֶ (chatef-patach)	e הִ (segol)	ē הֵ (tsere)	ê הֵי (tsere-yod)
C ^é חֶּ (chatef-segol)	i חִ (chireq)		î חֵי (chireq-yod)
C ^o חֶּ (chatef-qamets)	o הֹ (qamets-chatuf)	ō הֶ (cholem)	ô הֶּ (cholem-vav)
	u הּ (qibbuts)		û הּ (shureq)

NOTE: The Hebrew consonants ה and ח are given as a point of reference only. “C” is used to stand for any consonant sound.

DETERMINING WHERE TO DIVIDE SYLLABLES

It is important to know how to divide a Hebrew word into syllables. Certain vowel changes that occur when suffixes or endings are added to words will be easier to explain if you understand syllable division. Syllables are open or closed. If a syllable ends in a vowel it is “open” (CV). If it ends with a consonant (CVC) it is “closed.” Extra short vowels cannot occur in a closed syllable. Here are some important generalizations about the syllable structure of Hebrew words:

1. A syllable cannot begin with a vowel. ≠ VC
2. There are no vowel clusters in Hebrew. ≠ VV (יִשְׂרָאֵל = yis-rā-’ēl)
3. There are no word-initial consonant clusters. ≠ #CC (שְׁמֹר = sh^e-mōr)
4. Consonant clusters may be in the middle of a word or at the end, but they may not have more than two consonants. ≠ CCC (יִשְׁמְרוּ = yish-m^erû)
5. A short vowel in an open syllable must be stressed. (the stressed syllable is bolded) (מֶלֶךְ = **mé-lekh**)
6. A long vowel in a closed syllable must be stressed. (מֶלֶךְ = **mā-qôm**)
7. A closed, unstressed syllable must have a short vowel. (מֶלֶךְ = **mé-lekh**)
8. An extra short vowel may not receive the stress. ≠ É

Exercise 2, nominal clauses and verbal clauses

The exercise contains correct Hebrew sentences. Until exercise 15, the sentences are taken from the Biblia Hebraica, and in some cases simplified. 1-5 and 7 below are nominal clauses, i.e. clauses without a finite verb, where we in English will understand a form of the verb 'to be'. The rest of the exercise presents the simplest form of the finite verb, perfect, 3. masculine singular, characterised by qamets and patah plus the three consonants that we call the root, which carry a certain meaning that can then be specified by the addition of vowels and consonants, e.g. אָמַר, 'he said'. The general rule is that the perfect signifies the past tense.

In 5 and 7 you will see the active participle in masc. sing., characterised by the three consonants of the root plus holem and tsere, e.g. אֹמֵר, 'saying'. It is often used in nominal clauses, e.g. אֱלֹהִים אֹמֵר, 'God (is/was) saying'.

In 12 and 13 you will see the particle אֵת (/אֶת), which often is placed in front of the object and which is not translated

In 1, 4 and 11 you will see the conjunction וְ, 'and'. Note the dash (called *maqgef*) in 5, 6, 7, 8, 13 and 15, which is often used to connect words that are closely connected in meaning. The word combination is then pronounced as if it were one word.

1 אֱלֹהִים צָדִיק וְיֹשֶׁר:

2 טָמֵא הוּא:

3 אֲרִיָּה יְחֻדָּה:

4 אָנֹכִי עָפָר וָאֶפֶר:

5 אֲנִי קָרָא אֶל־אֱלֹהִים:

6 מֹשֶׁה הִלֵּךְ אֶל־פָּרְעֹה:

7 אֱלֹהִים אָמַר אֶל־מֹשֶׁה:

8 אָמַר אֱלֹהִים אֶל־מֹשֶׁה:

9 שָׁלַח נֹחַ יֹנָה:

10 אֲבָרָהָם נָסַע אֶל חָרָן:

11 יָשַׁב אֲבָרָהָם בֵּין קָדֵשׁ וּבֵין שׁוּר:

12 אַבִּימֶלֶךְ לָקַח אֶת־שָׂרָה:

13 זָכַר אֱלֹהִים אֶת־נוֹחַ:

14 כָּתַב דָּוִד סֵפֶר אֶל־יוֹאָב:

Vocabulary

God	אֱלֹהִים	walk, go	הֵלַךְ	and	וְ
Just	צָדִיק	Moses	מֹשֶׁה	Sjur (name)	שׁוּר
and	וְ	Pharao	פַּרְעֹה	Abimelek	אַבִּימֶלֶךְ
straight, just	יָשָׁר	say	אָמַר	take	לָקַח
unclean	טָמֵא	send	שָׁלַח	write	כָּתַב
pers. pron., he	הוא	Noa	נוֹחַ	object marker	אֶת
lion	אַרְיֵה	dove	יוֹנָה	Sarah	שָׂרָה
Judah	יְהוּדָה	Abraham	אַבְרָהָם	remember	זָכַר
pers. pron., I	אֲנִי, אֲנִי	travel	נָסַע	write	כָּתַב
dust, earth	עָפָר	Karan	קָרָן	book, letter	סֵפֶר
ashes	אֲפֹרָ	live, sit	יָשַׁב	David	דָּוִד
shout, call	קָרָא	between	בֵּין	Joab	יוֹאָב
to	אֶל	Kadesh	קָדֵשׁ		

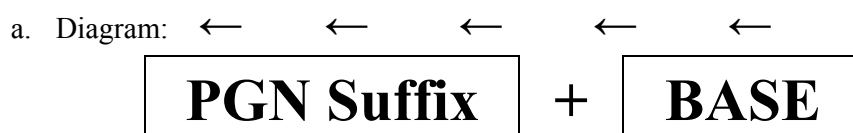
The Hebrew Verb: An Overview

Root: All Hebrew verbs are based on a root consisting of three letters. These three letters contain the semantic component (meaning), and various forms of the verb are constructed from this root. Also nouns may be derived from such a root. For example:

1. The root **שׁוּמַר** bears the meaning “keep” or “guard.” These three letters show up in all forms of the verb; hence the root is said to be “strong.” Some nouns have this root as well:
 - a. **שָׁמַרְתִּי** – I kept
 - b. **יִשְׁמַר** – he will keep
 - c. **שֹׁמֵר** – one who keeps
 - d. **מִשְׁמָר** – a prison (i.e., a place where prisoners are kept)
 - e. **מִשְׁמָרֶת** – a guard or watch
2. The root **עִשָּׂה** bears the meaning “do” or “make.” Since the third letter, the *he*, stands for a final vowel, it will sometimes drop or change to a different vowel letter. Such a root is said to be “weak.” There is also a noun that has this root.
 - a. **עָשָׂה** – he did, he made
 - b. **עָשִׂיתִי** – I did, I made
 - c. **עָשׂוּ** – they did, they made
 - d. **יַעֲשֶׂה** – he will do, he will make
 - e. **יַעֲשׂוּ** – they will do, they will make
 - f. **מַעֲשֵׂה** – deed, work

Base: The “base” of a verb is that part of the verb which is left when all prefixes and suffixes have been stripped from it. For a strong root it will have all three of the consonants present, while for a weak root one or more of the letters may change form or drop out of the base. The concept of base is helpful when thinking about the different forms of the verb.

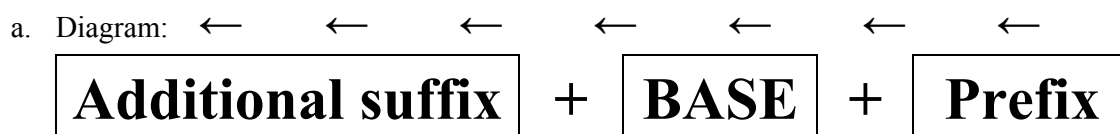
1. The Suffix Conjugation (SC) of the *Qal* pattern (the simplest pattern) consists of a set of person/gender/number (PGN) suffixes attached to the base. These suffixes are constant for all forms and patterns (a.k.a. “stems”). There are only two possible variations: the *dagesh lene* may drop out or change its status to *dagesh forte*, and there is a special 3fs suffix for roots whose third letter is *he* (standing for a final vowel).



b. Examples

- 1) שָׁמַר + תִּי → שָׁמַרְתִּי = I kept
- 2) שָׁמַר + וּ → שָׁמְרוּ = they kept
- 3) שָׁמַר + הָ → שָׁמְרָהּ = she kept
- 4) עָשִׂי + תִּי → עָשִׂיתִי = I made
- 5) עָשִׂי + וּ → עָשׂוּ = they made
- 6) עָשִׂי + תָּהּ → עָשִׂתָּהּ = she made

2. The Prefix Conjugation (PC) of the *Qal* pattern consists of a set of four single consonant prefixes (א י נ ת) for the PGN that are added to the front of the base. These prefixes are constant for all forms and patterns (stems). The א always stands for 1cs (I), the י for 3m (he, it, they), the נ for 1cp (we), and the ת (with or without *dagesh*) for all the 2nd person forms (you) or for 3f (she, it, they). The finer distinctions are made by adding an additional set of suffixes where necessary. The Suffix Conjugation consists only of suffixes, while the Prefix Conjugation always has a prefix but sometimes also a suffix. The vowel that goes with the prefix varies according to the verb pattern (stem) or according to the type of root (e.g., initial guttural or middle weak).



b. Examples:

- 1) שָׁמַר + אָ → אֲשָׁמַר = I will keep (no additional suffix for this form)
- 2) שָׁמַר + יִ → יִשְׁמְרוּ = they (m) will keep
- 3) שָׁמַר + יִ → יִשְׁמֹר = he will keep (no additional suffix for this form)
- 4) יָשַׁב + אָ → אֲשָׁב = I will sit down (root is יָשַׁב)
- 5) יָשַׁב + יִ → יִשְׁבּוּ = they will sit down

Handling the Vowels

1. The “characteristic vowel”: this vowel occurs under the second root letter and is significant with respect to the verb pattern (stem), whether the root is “stative” (a condition or state, no action) or non-stative (an action), and whether the root is of certain “weak” types.

a. Examples:

- 1) *Qal* SC, non-stative = *patach* (e.g., הָלַךְ, he went)

- 2) *Qal SC*, stative = *patach* (e.g., **חָזַק**, he/it was strong); *tsere* (e.g., **זָקֵן**, he is/was old); *cholem* (rare, e.g., **קָטַנְתִּי**, I am unworthy)
 - 3) *Qal PC*, non-stative = *cholem* (e.g., **יִשְׁמַר**, he will watch)
 - 4) *Qal PC*, stative = *patach* (e.g., **יִצְדֵּק**, he is righteous)
 - 5) *Qal PC*, non-stative with guttural = *patach* (e.g., **יִשְׁמַע**, he will hear)
 - 6) *Qal PC*, non-stative with deleted initial *yod* = *tsere* (e.g., **תִּשֵּׁב**, she will sit)
- b. What happens to the *characteristic vowel*?
- 1) If there is no ending or if there is consonant ending, then the *characteristic vowel* appears.
הָלַךְ = *he went*; **הָלַכְתִּי** = *I went*; **יִשְׁמַר** = *he will watch*;
תִּשְׁמְרֶנָּה = *you (fp)/they (f) will watch*
 - 2) If there is a vocalic ending, then the *characteristic vowel* becomes *shewa*.
הָלַכָּה = *she went*; **הָלַכּוּ** = *they went*; **יִשְׁמְרוּ** = *they (m) will watch*;
תִּשְׁבּוּ = *you (mp) will sit*
- c. The “heavy endings”: these are endings that have the shape CVC. The only examples for the verb are the 2nd plural endings **תֶּם**— and **תֶּן**—. For the pronoun endings on a noun or preposition they are the 3rd plural endings **הֶם**— and **הֶן**— and the 2nd plural endings **כֶּם**— and **כֶּן**—.
- 1) Verb: **שְׁמַרְתֶּם** = *you (mp) watched*; **שְׁמַרְתֶּן** = *you (fp) watched*
 - 2) Noun: **דְּבַרְיֶהֶם** = *their (m) words*; **דְּבַרְיֶהֶן** = *their (f) words*
 - 3) Preposition: **אֲבֵיהֶם** = *their (m) father*; **אֲבֵיהֶן** = *their (f) father*

Exercise 3, the definite article and the short prepositions

In the exercise you will encounter the definite article (Lambdin 1.14), the short prepositions בְּ, לְ and עַל (Lambdin 1.15), and the difference between what is read and what is written (qere/ ketib) with regard to the name יהוה. The pronunciation 'Jehovah' stems from a misreading of the word, the fact is that some words were pronounced/ read differently from what the consonantal text reads. In the case of this name, at one point during the text's transmission the name was no longer read as *Jahve* (or whatever the original reading was), but rather as *Adonay* ('my lord'). In order to signal this, the vowels from Adonay (in a slightly moderated form) were added to the original consonants, and the combination of those vowels with the consonants of the name produced the form Jehovah which is close to a grammatical impossibility in Hebrew. Sometimes only the shwa and the qamets is written, the cholem being omitted.

Further, in 9 and 11 you will meet nouns used as adverbs. This means that you in a translation to English must add a preposition, e.g. מָשַׁח שֶׁמֶן, 'he anointed with oil'. In 7 and 8, note the preposition אֶת (/ אַתְּ), 'with', 'by' which looks exactly like the object marker, but is a completely different word with a completely different meaning. In most cases, the context will make it clear whether you are dealing with the object marker or the preposition. Note also that the verb in perfect, 3. masc. sing. is sometimes vocalised with qamets-qamets, instead of qamets-patach.

1 אָנֹכִי יְהוָה:

2 יְהוָה בְּצִיּוֹן גָּדוֹל:

3 הַנְּבִיאָא אָמַר אֶל הַמֶּלֶךְ:

4 לָקַח הָאִישׁ אֶת־הַפֶּרִי:

5 אָכַל הָאִישׁ אֶת־הַפֶּרִי:

6 קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה:

7 לוֹט הֵלֵךְ אֶת אַבְרָם:

8 כָּרַת יְהוָה בְּרִית אֶת־אַבְרָם:

9 מָשַׁח אֱלֹהִים אֶת־הַמֶּלֶךְ שֶׁמֶן:

10 לָקַח יְהוָה אֱלֹהִים צֶלַע מִן־הָאָדָם:

11 יָצַר אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה:

12 נָפַל הָאִישׁ בַּחֶרֶב:

13 אָמַר הַנָּחֶשׁ אֶל־הָאִשָּׁה:

14 נָתַן אֱלֹהִים אֶת־הָאִשָּׁה לָאָדָם:

15 שָׁמַע הָאָדָם אֶת־הַקּוֹל:

16 עָבַד הָאָדָם אֶת־הָאֲדָמָה:

17 יוֹסֵף צָבַר בָּרַ פַּחּוּל אֲשֶׁר עַל הַיָּם:

Vocabulary

Jahve	יְהוָה, יְהוֹה	Lot	לוֹט	snake	נָחֶשׁ
in, on, with, by, at	בְּ	with	אֶת	woman	אִשָּׁה
Zion	צִיּוֹן	Abram	אַבְרָם	give	נָתַן
big	גָּדוֹל	cut, make	כָּרַת	hear	שָׁמַע
consonant lengthening + הַ		covenant	בְּרִית	voice, sound	קוֹל
the definite article		with	אֶת	farm, serve	עָבַד
prophet	נָבִיא	anoint	מָשַׁח	accumulate	צָבַר
king	מֶלֶךְ	oil	שֶׁמֶן	grain	בָּרַ
man	אִישׁ	rib	צֵלַע	according to, like	כְּ
fruit	פֶּרִי	from	מִן	prep. + best. art.	כִּי
eat	אָכַל	man	אָדָם	sand	חֹל
to, for	לְ	shape, form	יָצַר	relative pronoun	אֲשֶׁר
prep. + def. art.	לְ, הַ	field, earth	אֲדָמָה	which	
light	אוֹר	fall	נָפַל	on, over, by	עַל
day	יוֹם	prep. + def. art.	בְּ	sea	יָם
darkness	חֹשֶׁךְ	sword	חֶרֶב		

Exercise 4, inflection of nouns

Here you will see the inflection of nouns and adjectives in masculine and feminine, singular, dual and plural. The masculine does not have a special ending in the singular, but the feminine often ends in ם, e.g. אִשָּׁה, 'woman'. The dual ends in ים, e.g. עֵינַיִם, 'two eyes'. In the plural the masculine ends in ים, e.g. שָׂרִים, 'chiefs', while the feminine ends in ות, e.g. אִתּוֹת, 'signs'. See Lambdin 1.13, 2.19, 3.22, 4.25.

Further you will see examples of different ways that adjectives and nouns relate to each other (Lambdin 3.23), e.g. אֵל גָּדוֹל, 'a great god', or זָקֵנָה אֲנִי, 'I am old'.

You will also meet the demonstrative pronoun. In masc. sing. it is זֶה, in feminine sing. it is זֹאת, and in the plural (which is common to masc. and fem.) it is אֵלֶּה. The demonstrative pronoun sometimes behaves like a noun and is then with the definite article, e.g. זֶה הַבְּכֹר, 'this (is) the first born', or as adjective in which case it has the definite article, e.g. הָאָרֶץ הַזֹּאת.

Finally you will see some more examples of the verb in the perfect, i.e. 3. fem. sing. This ends in ך, fx אָמְרָהּ, 'she said', and 3. masc. pl. which ends in וּ, e.g. זָכְרוּ, 'they remembered'.

1 אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל-כָּל-הָאָרֶץ:

2 שָׂרִים רַבִּים הָלְכוּ אֶל-בָּלְעָם:

3 מֹשֶׁל יִשְׂרָאֵל בְּגוֹיִם רַבִּים:

4 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

5 אָמְרָה שָׂרָה אֶל אַבְרָהָם, הִנֵּה זָקֵנָה אֲנִי:

6 זָכְרוּ אֶת-יְהוָה:

7 יְהוָה עָשָׂה אֶת הָאֲתוֹת הַגְּדֹלוֹת הָאֵלֶּה:

8 זֶה הַבְּכֹר:

9 רְבִקָּה הִלְכָה עִם הָאִישׁ הַזֶּה:

10 יָדָעָה הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאֲוָה הוּא לְעֵינַיִם:

11 שָׁכַן אַבְרָהָם בְּאֶרֶץ הַזֹּאת יָמִים רַבִּים:

Vocabulary

every, whole, all	כָּל, כָּל־	big, <i>in pl.</i> many	רַב	rule	מִשְׁלַל
earth, land	אֶרֶץ, אֶרֶץ	go	הִלַּךְ	Israel	יִשְׂרָאֵל
prince, chieftain	שָׂר	Balaam	בָּלָעַם	people	גּוֹי
beginning	רֵאשִׁית	this	זֶה	longing	תִּאֲוָה
create	בָּרָא	first born	בְּכֹר	<i>pers. pron. 3. m. sg.</i>	הוּא
heaven	שָׁמַיִם	Rebecca	רְבִקָּה	eye	עֵין
<i>adj. and noun.; old</i>	זָקֵן	by, with	עִם	live, dwell	שָׁכַן
remember	זָכַר	know	יָדַע	this	זֶה
do	עָשָׂה	good	טוֹב	<i>plur. of</i> יוֹם, day	יָמִים
sign	אוֹת	tree	עֵץ		
these	אֵלֶּה	food	מִאֲכָל		

Summary of Vowel Changes

NOTE: For reading the Hebrew Bible, it is not necessary to be able to reconstruct vowel changes. However, it helps to be generally familiar with the changes which take place so words can be recognized more easily.

Part 1: General Principles of Syllable Structure

1. The vowel changes that occur in nouns, verbs, adjectives, prepositions, etc., depend upon the syllable structure of the word. The principles of syllable division are:
 - A. Syllables are either open (end with a vowel) or closed (end with a consonant).
 1. Open = CV (C = consonant; V = vowel); *me-lek* : *me* = open; *lek* = closed
 2. Closed = CVC
 - B. A syllable cannot start with a vowel. $\neq VC$
 1. Implication: מֶלֶךְ must be *me-lek*, because **mel-ek* would violate the phonological rules of Hebrew.
 2. Implication: An *aleph* with a vowel following it *must* be pronounced as a glottal stop: אֶרֶץ = 'e-rets, where ' is the glottal stop.
 3. Exception: וּמֶלֶךְ is *û-me-lek* ("and a king")
 - C. Two vowels cannot occur together without a consonant between them. (exception is the "furtive *patach*" which forms a "bridge" between a non-"a"-class vowel and a final *chet* or *ayin*).
 1. Implication: Where it is necessary to add a vowel to another vowel, one of them (usually the first) has to drop out. With a noun like סוּסָה (mare), the ending is actually a vowel (â) even though it is supplied with a *he*. In this case, the *he* is not a consonant but merely a marker that says this word ends with a (long) vowel. The femining plural ending is also a vowel, namely וֹת—(—ôt). When the plural ending is added, the singular marker must be dropped first, because the combination **âô* is impossible in Hebrew.
 2. Exception: רִיחַ is pronounced *ru^âch*, with the sound /u/ shifting into the sound /a/ just before the pronunciation of the *chet*. This is because a pronunciation "bridge" is needed between a non-a-class vowel farther to the front of the mouth and a final *chet* or *ayin* that were pronounced originally in the larynx.
 - D. Consonants cannot cluster at the beginning of a syllable. $\neq \#CC$ (# = beginning of a syllable)
 1. Implication: There cannot be two *sheva*'s together at the beginning of a syllable. This applies, for example, to adding the preposition לְ (without the definite article) to a noun that already begins with a *sheva*.
 2. Example: שְׁמוּאֵל + לְ → לְשְׁמוּאֵל (to Samuel). It was necessary for the *sheva* with the לְ to shift to *chireq* so that the word would not begin with two *sheva*'s. This applies also to *chatef* vowels, except that the first *sheva* shifts to the corresponding short vowel that is part of the *chatef*-vowel : אֶדֹם + לְ → לְאֶדֹם (to Edom).

- E. Consonant clusters may be in the middle of a word or at the end, but they may not have more than two consonants. ≠CCC
 Implication: If two *sheva*'s occur in the middle of a word, then the first is silent, while the second is vocal. יִשְׁמְרוּ = *yiš-m^e-rû*. If the second *sheva* were not vocal, then there would be too many consonants together (**yišmrû*; cf. also “D” above).
- F. A short vowel in an open syllable must be stressed.
1. Implication: In מוֹלֵךְ the first syllable must be stressed because it is open and has a short vowel.
 2. Implication: In a word like עַם (people), the plural ending, which is expected to receive the stress, requires the *mem* to be doubled so that the *patach*, a short vowel, will not be left in an unstressed and open syllable: עַמִּים. If the consonant in a situation like this cannot be doubled, then the initial vowel will lengthen: הָר (mountain) → הָרִים (mountains). In a few cases the lengthening of the vowel occurs in the singular but the plural has the doubled consonant and a short vowel: לֵב (heart) → לְבוֹת (hearts).
- G. A ¹long vowel, whether long or full long, in a closed syllable must be stressed.
1. Implication: in יִשְׁמְרוּ the last syllable must be stressed because it has a long vowel and is in an open syllable.
 2. Implication: in the word חֹכְמָה (*wisdom*) the stress is on the last syllable. Hence the *qamets* under the *chet* cannot be long, since it is unstressed. Therefore that *qamets* must be the short *o* (*qamets chatuph*).
- H. A full long vowel may occur in a closed, stressed syllable, but only if it is not the last syllable in the word.
 Implication: for a middle weak root the PC (imperfect) has a basic pattern יִקְוֶם. In this case the final syllable is closed, stressed, and has a full long vowel (וֶ). The feminine plural by analogy ought to be **tāqûmnâ*, with pre-tonic stress. But that would require the full long vowel to be in a closed, non-final syllable (*qûm*). Instead the form becomes either תִּקְוֶנָּה, with an inserted vowel to force the syllable with the full long vowel to become an open syllable, or תִּקְוֶנָּה, with the full long vowel shifted to the long *cholem*.
- I. A closed, unstressed syllable must have a short vowel.
 Implication: In כָּל (all, every), the syllable is closed but also stressed. Hence, a long vowel (*cholem*) is possible. However, joining a word to another word by a *maqgef* deprives the first word of its main stress. Thus, when כָּל is joined by *maqgef* to another word, the long *cholem* no longer occurs in a stressed syllable. As a consequence, the *cholem* shifts to the short *qamets-chatuf*: כָּל־.
- J. An extra short vowel (vocal *sheva* or a *chatef* vowel) may not receive the stress.

¹ For the classification of vowels as either “long” or “full long” see “Vowels and Syllables” under “Helps for Hebrew I.”

- K. A word in Hebrew cannot end with a short vowel (i.e., it cannot have an open syllable at the end with a short vowel).

Implication: In בָּרָא (he created) the paradigm leads us to expect a *patach* with the *resh*. However, if *aleph* does not have a vowel after it, then it becomes silent. Hence, the *patach* of the paradigm must lengthen to *qamets* so that the word will not end with a vowel.

2. Always start at the point of the word where a change is to be made in order to figure out vowel adjustments. If you are going to add an ending or suffix, start at the end and move forward. If a prefix is to be added, consider the type of consonant and vowel in first position after the prefix is added, and determine its effect on the vowel of the prefix itself.

Part 2: Application of the Principles to the Noun

1. Take the form בָּרָא (word).

A. We want to add the plural ending of the absolute state.

1. Does it have a long vowel? Answer: Yes. The vowel *qamets* is long.
2. Add the ending, but omit the vowels temporarily: בָּרִים This ending is stressed, so the final syllable will receive the stress. Therefore, the accent pattern will change when the ending is added.
3. For the vowels *qamets* and *tsere*, the principles are as follows:
 - a. These vowels normally remain in the stressed (tone) syllable or in the syllable before the stress (pre-tone).
 - b. Otherwise (propretonic), these vowels must become sheva. (Exception: the *qamets* of the article. Also, a few words will have unchangeably long *qamets*).
 - c. The result:
 - 1) The *qamets* before the ending remains since it is pre-tone: בָּרִים
 - 2) The first vowel becomes sheva since it is propretonic: בְּרִים

B. We want to get the construct singular form of בָּרָא:

1. No ending will be required, since the vocabulary form does not have an ending.
2. A **special** rule applies here. If the noun has no ending, then *qamets* or *tsere* as the **last** vowel will become short (*qamets* → *patach*; *tsere* → *seghol*): בָּר (cf. בֶּן, the construct state of בֵּן)
3. **Any other** *qamets* or *tsere* will become sheva. בְּרָא (as in יְהוָה: בְּרָא the word of the Lord)

C. We want to get the construct plural form of בָּרָא:

1. Add the construct plural (masculine) ending: בְּרִי In this case the ending is considered unstressed in that in a construct phrase the *main* stress falls on the second noun.
2. **Any other** *qamets* or *tsere* will become *sheva*: *בְּרִי

3. Two *sheva*'s cannot stand at the beginning of a word (word-initial consonant clusters are not permitted). In a situation as above where both *sheva*'s would be simple, the first becomes *chireq*. דְּבָרֵי הַמֶּלֶךְ (as in דְּבָרֵי הַמֶּלֶךְ *the king's words*)
2. We want to get the construct form of עָפָר: This has the same result as for the construct singular of דָּבָר, **except** that the *sheva* under the *ayin* (ע) must be a *chatef* vowel (because *ayin* is a guttural). עָפָר (as in עָפָר הָאָרֶץ *the dust of the earth*)
3. We want to get the construct plural form of חָכָם (wise, wise one): The procedure yields the same results as for דָּבָר, except that the *chet* (ח) receives the vowel *patach*. This is because the plural absolute is חֲכָמִים, with **chatef-patach** due to the guttural *chet*. In this case, the problem of two *sheva*'s at the beginning of a word is resolved by making the first *sheva* (that is, the one with *chet*) the vowel which **corresponds to** the short vowel used with the composite *sheva*. חֲכָמֵי בָבֶל (as in חֲכָמֵי בָבֶל *the wise men of Babylon*)

Part 3: Verb Rules

1. The “characteristic vowel” is the vowel that follows the second root letter. It is:
 - A. *Patach* for most verbs in the *qal* SC (perfect) — שָׁמַר (he watched)
 - B. *Tsere* or *cholem* for stative verbs in the *qal* SC — כָּבֵד (he is heavy); קָטַן — he is small/young [*tsere* is only for the 3ms; other forms have *patach* — כָּבֶדְתָּ (you are heavy)]
 - C. *Cholem* for most verbs in the *qal* PC (imperfect) — יִשְׁמֹר (he will watch)
 - D. *Patach* for either statives in the *qal* PC or roots whose second or third root letter is a guttural — יִכָּבֵד (he will be heavy); יִשְׁמַע (he will hear); יִשְׁאַל (he will ask)
2. If a vowel is added directly to the base (the part that includes the root but without any endings), then the characteristic vowel will become *sheva* or a *chatef*-vowel.
 - A. שָׁמְרוּ — they watched; כָּבְדוּ — they are heavy; יִשְׁמְעוּ — they (m) will hear
 - B. יִשְׁאַלּוּ — they (m) will ask
3. The preformative vowel for the prefix of the *qal* imperfect will be:
 - A. *Chireq* normally — נִשְׁמֹר (we will watch)
 - B. *Segol* with the prefix א or with any prefix when the verb has a guttural as first root letter and is a stative verb — אֶשְׁמֹר (I will watch); תִּתְחַזֵּק (you will be strong)
 - C. *Patach* if the verb has a guttural as first root letter (and is not stative) — תַּעֲבֹד (she will serve)
4. If a word is “in pause” (the last word in a phrase), the characteristic vowel will appear even in forms where it would otherwise become *sheva*.
 - A. יִשְׁמְרוּ — they will watch (normal form)
 - B. יִשְׁמָרוּ — they will watch (pausal form)

Exercise 5, the construct chain

In Hebrew, the genitive is expressed by placing two nouns next to each other, rather like in English but without the word 'of'. The king of Israel, e.g., is מֶלֶךְ יִשְׂרָאֵל. The first word loses all or part of its stress, and therefore there is no stress indicator in מֶלֶךְ which otherwise is pronounced מֶלֶךְ. The loss of stress often results in vowel changes in the word, and in addition, it never carries the definite article. We say that the first word is in the construct state, and the last word is in the absolute state.

In the construct state, the feminine words ending in הָ add a ת, e.g. הַנֹּרָה (absolute state), but הַנֹּרֶת (construct state). Further, ם in masculine plural drops away in the construct state, e.g. אֱלֹהִים (absolute state), but אֱלֹהֵי (construct state). See further in Lambdin § 72.

Note also that the participle is inflected as an adjective, e.g. אֹמֵר, 'says' (sg.), and אֹמְרִים, 'say' (pl.), and that Hebrew sometimes uses the plural of words that in English are in the singular, e.g. הַנֹּלְדוֹת, 'genealogy', 'story'.

1 אָמַר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ מִצְרָיִם:

2 מֹשֶׁה וְאַהֲרֹן אֹמְרִים אֶל־זִקְנֵי הָעָם כָּל־אִשֶּׁר אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל:

3 תּוֹרַת יְהוָה תְּמַיִמָּה:

4 קָטַל הַמֶּלֶךְ הַמִּצְרִי אֶת יֹאשִׁיָּהוּ מֶלֶךְ יִשְׂרָאֵל:

5 נָתַן מֶלֶךְ בָּבֶל אֶת כָּל־חֻמוֹת יְרוּשָׁלַיִם:

6 אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ:

7 מִקֵּץ שְׁנָתַיִם יָמִים פָּרַעַה חֲלֹם וְהִנֵּה עֹמֵד עַל־הַיָּאֵר:

8 אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים, וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד,
וּבְמוֹשֵׁב לְצִידִים לֹא יָשָׁב:

9 יָדַע יְהוָה דֶּרֶךְ צְדִיקִים, וְדֶרֶךְ רְשָׁעִים אֲבָדָה:

10 הָלְכוּ בְנֵי־הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם, כִּי טוֹבוֹת הָיָנָהּ:

11 הָלְכוּ עַמִּים רַבִּים אֶל־הַר־יְהוָה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב:

12 רוּחַ יְהוָה, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה וּגְבוּרָה,
רוּחַ דָּעַת וְיִרְאַת יְהוָה עַל בֶּן יִשְׂרָאֵל:

Vocabulary

Earth, land	אָרֶץ	from the end of	מִקֵּץ	know	יָדַע
Egypt	מִצְרַיִם	(here) after		just	צָדִיק
Aaron	אַהֲרֹן	year; <i>here dual</i>	שָׁנָה	perish	אָבַד
old	זָקֵן	<i>plur. of יוֹם</i> , day;	יָמִים	son	בֶּן
people	עַם	<i>sometimes follows other words for time and is then</i>		daughter; <i>pl</i>	בָּת
(here)	כֹּ	<i>not translated</i>		<i>conjunction</i> , because	כִּי
according to		dream	חֲלֵם	good, pretty	טוֹב
which	אֲשֶׁר	<i>interjection</i> , look!	הִנֵּה	<i>pers. pron. 3 f pl</i> , they	הֵנָּה
Israel	יִשְׂרָאֵל	stand	עָמַד	big, <i>in the pl.</i> many	רַב
teaching	תּוֹרָה	river, (here) the Nile	יָאֵר	mountain	הָר
perfect	תָּמִים	happy	אֲשֶׁרִי	house	בַּיִת
kill	קָטַל	not	לֹא	Jacob	יַעֲקֹב
Egyptian	מִצְרִי	go, (here) follow	הֵלֵךְ	spirit	רוּחַ
Josiah	יֹאשִׁיָּהוּ	counsel, plan	עֲצָה	wisdom	חֲכָמָה
tear down	נָתַן	guilty, sinner,	רָשָׁע	insight	בִּינָה
Babylon	בָּבֶל	evil person		strength	גְּבוּרָה
wall	חוֹמָה	<i>fem.</i> , way, path	דֶּרֶךְ	knowledge	דָּעַת
Jerusalem	יְרוּשָׁלַיִם	sinner	חַטָּא	fear	יִרְאַה
<i>demonstrative pron.</i>	אַלְהֵ	seat, dwelling, place	מוֹשָׁב	Jesse	יִשִּׁי
<i>plur.</i> , these; (here) this		scoffer	לֵץ		
genealogy, story	תּוֹלְדוֹת	sit, dwell	יָשַׁב		

Exercise 6, the preposition מן and the interrogative particle

The preposition מן, 'from', 'of', when it precedes a word without the definite article, has its final nun assimilated with that word's first consonant. So, 'fruit' in Hebrew is פֶּרִי but, 'of fruit' in Hebrew isn't מן פֶּרִי, but מִפְּרִי. The assimilated נ will cause the following word's first consonant to be long (note that the dagesh lene in the פ in פֶּרִי has turned into a dagesh forte in מִפְּרִי).

(This rule does not apply with the gutturals - א, ה, ח, ע - since they cannot be lengthened as we shall see later; before a guttural, then, the נ will vanish completely, but the vowel of the preposition מן will change from chireq to tsere. Thus, 'of the tree' - מן + עֵץ - would be מֵעֵץ).

Note, as mentioned, that the assimilation only takes place if the word doesn't have a definite article. 'From the tree', then, is מִן הָעֵץ.

In order to indicate that a phrase is intended as a question, the interrogative particle הֲ is used. It looks like the definite article, except that it usually has a chatef vowel, and not a full vowel (qamets or patach).

In the exercise you will also meet some first and second person forms of the perfect verb.

1 לָקַחְהָ הָאִשָּׁה מִפְּרִי עֵץ הַדֶּעִת:

2 אָכַל הָאִישׁ מִן־הַפֶּרִי:

3 אָמַר אֱלֹהִים, הֲמֵן הָעֵץ אָכַלְתָּ:

4 אָמַר הָאִישׁ, הָאִשָּׁה נָתַנָּה לִי וְאֲנִי אָכַלְתִּי:

5 אָמְרִים נְבִיאֵי הָאֱלֹהִים, לֹא שָׁמְרֶתֶם אֶת־מִצְוֹת אֱלֹהִים:

6 קִרְאוּ זִקְנֵי־הָעָם אֶל־מֹשֶׁה, זָכְרָנוּ אֶת־הַלֶּחֶם הַטּוֹב אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם:

7 אָמַר מִלְאֲךְ־יְהוָה אֶל־הָאִשָּׁה, הִנֵּה־נָא אֶת־עֲקָרָה וְלֹא יִלְדָּת:

8 הָאָרֶץ תִּהְיֶה וְבָהּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם:

9 נָתַן אֱלֹהִים אֶת־הַכּוֹכָבִים בְּרָקִיעַ הַשָּׁמַיִם:

10 מִשְׁלוֹ הַמְּאֻרֹּת בַּיּוֹם וּבַלַּיְלָה:

11 הַזֹּאת יָדַעַת:

12 וְאֲנִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל:

Vocabulary

take	לָקַח	remember	זָכַר	firmament	רָקִיעַ
woman	הָאִשָּׁה	bread	לֶחֶם	rule	מִשְׁלַל
fruit	פֶּרִי	messenger, angel	מַלְאָךְ	light	מְאֹר
tree	עֵץ	<i>pers. pron. f sg, you</i>	אַתָּה	day	יוֹם
knowledge	יָדַעַת	childless	עָקָר	night	לַיְלָה
eat	אָכַל	<i>gives emphasis</i>	נָא	<i>dem. pron. f sg, this</i>	זֹאת
man	אִישׁ	(not to be translated)		know	יָדַע
<i>interrogative particle</i>	הֲ	give birth	יָלַד	levite	לֵוִי
give	נָתַן	emptiness, chaos	תֵּהוֹ	middle	תְּוֹךְ
to me	לִי	emptiness, chaos	בָּהּ	מִתּוֹךְ, from, from the middle of	
<i>pers. pron. 1 sg, I</i>	אֲנִי	surface, face	פָּנִים	son	בֶּן
prophet	נָבִיא	over	עַל פְּנֵי	בְּנֵי יִשְׂרָאֵל the Israelites	
no, not	לֹא	darkness	חֹשֶׁךְ		
(here) keep	שָׁמַר	ocean, abyss	תְּהוֹם		
commandment	מִצְוָה	give, (here) put	נָתַן		
call	קָרָא	star	כּוֹכַב		

Exercise 7, pronominal suffixes

The personal pronouns in their independent form (e.g. **אֲנִי**, **אַתָּה** etc.) are almost exclusively used as subject, or in order to emphasise the subject. When a personal pronoun is the object, or part of a construct chain, or governed by a preposition, a shorter form is used. This shorter form is added to the word that it is connected to and is therefore called a suffix, e.g. **אֱלֹהִים**, 'God', but **אֱלֹהֵינוּ**, 'our God', **שֵׁם**, 'name', but **שְׁמוֹ**, 'his name'. The forms of the suffixes vary, according to whether the word they are added to ends in a consonant or a vowel (see paradigm below). The suffixes are usually added to the construct state form of the word in question, and the vowels of the word often change, but usually it is no problem to recognise the word despite of these vowel changes.

Notice further the difference between the object marker and the preposition **אֶת** in front of a suffix (see paradigm below). And notice a) the locative function of the construct chain in (1) (the construct chain denotes *the place where* Jahve is sitting), and b) the irregular nouns: **אָחוֹת**, 'sister' in (3), **בֵּן**, 'son', in (5), (7) and (8), **אִשָּׁה**, 'woman', in (8) and **בַּת**, 'daughter' in (8).

1 יְהוָה אֱלֹהֵינוּ יֹשֵׁב הַכְּרוֹבִים:

2 אִישׁ הָיָה בְּאֶרֶץ-עוֹץ, אִיּוֹב שְׁמוֹ:

3 שְׁלָחוּ וּקְבְּנוּ אִיּוֹב לְאַחֵיוֹתָיו:

4 הִלְכּוּ בְנֵי-הָאֱלֹהִים אֶל-יְהוָה, וְהָלַךְ גַּם-הַשָּׁטָן בְּתוֹכָם:

5 אָמְרָה שָׂרָה אֶל-אַבְרָהָם אִשָּׁה, לֹא נָתַן לִי אֱלֹהִים בֶּן:

6 אָמַר הָאָדָם אֶל-הָאֱלֹהִים הִקְרָא אֹתוֹ, אֶת-קוֹלְךָ שָׁמַעְתִּי בְּגוֹן:

7 אָמַר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אֹתוֹ,

אֲנִי כָרַת אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זִרְעֶכֶם אַחֲרֵיכֶם:

8 בְּנֵי הָאֱלֹהִים לָקְחוּ לָהֶם נָשִׁים מִבְּנוֹת הָאָדָם וְהַנָּשִׁים יָלְדוּ לָהֶם בָּנִים:

9 נָהָג מֹשֶׁה אֶת-צֹאֲנוֹ אֶל-הַמִּדְבָּר:

10 אָמַר אֱלֹהִים לְיִשְׂרָאֵל, פָּקְדוֹתַי אִתְּכֶם בְּמִצְרָיִם:

11 לָקַח נֹחַ שְׁנַיִם מִן-הַבְּהֵמָה אֲשֶׁר אֵינָנו טְהוֹרָה:

Vocabulary

sit	יָשַׁב	opponent, Satan	שָׁטָן	<i>plur. of</i> אִנְשָׁה	נָשִׁים
Cherub	כְּרוּב	midst	תְּוֹךְ	food	יָלַד
be	הָיָה	בְּתוֹךְ, in the middle of, among		drive	נָהַג
Us (<i>place name</i>)	עוֹיֵן	give	נָתַן	flock	צֹאן
Job	אִיּוֹב	voice, sound	קוֹל	steppe, wilderness	מִדְבָּר
name	שֵׁם	hear	שָׁמַע	look after, oversee	פָּקַד
send, send for	שָׁלַח	garden	גֶּן	Egypt	מִצְרַיִם
shout, call	קָרָא	Noah	נֹחַ	two, a pair	שְׁנַיִם
<i>here לְ marks the objekt</i>		I	אֲנִי	cattle	בְּהֵמָה
son	בֶּן	cut, establish	כָּרַת	not	אֵין
sister	אָחוֹת	covenant	בְּרִית	<i>with suff. is /was not</i>	
<i>pl. the same, or *אֲחִיּוֹת</i>		offspring	אֶרֶץ	clean	טָהוֹר
go, walk	הָלַךְ	after	אַחֲרַי		
also	גַּם				

Suffixes

Person	Singular	Plural
1	ִי with nouns נִי with verbs	נּוּ
2 m	ֶךָ (כָּה)	כֶּם
2 f	ֶכָּ (כִּי)	כֶּן
3 m	הוּ (מוֹ)	הֶם/הֵם (מוֹ)
3 f	הִּ	הֵן/הֶן

Usual forms

Suffix for the singular (me, you, him, her)			Suffix for plural (us, you, them)		
Nouns sg.	Nouns pl.	Verbs	Nouns sg.	Nouns pl.	Verbs
1 יִ	ִי	נִי נִי/נִי	נּוּ	נִינוּ	נּוּ
2 m כָּה/כָּה	כָּה/כָּה	כָּה/כָּה כָּה/כָּה	כֶּם	כֶּם	כֶּם
2 f כִּי/כִי	כִּי/כִי	כִּי/כִי	כֶּן	כֶּן	÷
3 m הוּ/הוּ/הוּ	הוּ/הוּ/הוּ	הוּ/הוּ/הוּ הוּ/הוּ/הוּ	הֶם/הֶם	הֶם/הֶם	הֶם/הֶם
3 f הִּ/הִּ	הִּ/הִּ	הִּ/הִּ/הִּ הִּ/הִּ/הִּ	הֵן/הֵן	הֵן/הֵן	הֵן/הֵן

Nouns with suffixes

<i>Nouns without ending, singular</i>		<i>Nouns with a masculine ending, plural</i>	
my, your (etc.) horse	our (etc.) horse	my (etc.) horses	our (etc.) horses
<i>sg 1</i> סוּסִי	<i>pl</i> סוּסָנוּ	<i>sg</i> סוּסִי	<i>pl</i> סוּסֵינוּ
<i>2 m</i> סוּסֶיךָ	סוּסֵכֶם	סוּסֵיךָ	סוּסֵיכֶם
סוּסֶיךָ	סוּסֵכֶן	סוּסֵיךָ	סוּסֵיכֶן
<i>2 f</i> סוּסֶיךָ	סוּסֵהֶם	סוּסֵיוּ	סוּסֵיהֶם
<i>3 m</i> סוּסוֹ	סוּסָן	סוּסֵיהֶן	סוּסֵיהֶן
<i>3 f</i> סוּסָהּ			

<i>Nouns with a feminine ending, sing.</i>		<i>Nouns with a feminine ending, pluralis</i>	
my, your (etc.) horse	our (etc.) horse	my (etc.) horses	our (etc.) horses
<i>sg 1</i> סוּסָתִי	<i>pl</i> סוּסָתָנוּ	<i>sg</i> סוּסוֹתִי	<i>pl</i> סוּסוֹתֵינוּ
סוּסָתִי	סוּסָתֶכֶם	סוּסוֹתֶיךָ	סוּסוֹתֵיכֶם
<i>2 f</i> סוּסָתֶיךָ	סוּסָתֶכֶן	סוּסוֹתֶיךָ	סוּסוֹתֵיכֶן
<i>3 m</i> סוּסָתּוֹ	סוּסָתָהֶם	סוּסוֹתֵיוּ	סוּסוֹתֵיהֶם
<i>3 f</i> סוּסָתָהּ	סוּסָתָן	סוּסוֹתֵיהֶן	סוּסוֹתֵיהֶן

Object marker/ preposition אֶת with a suffix

<i>Preposition אֶת with a suffix</i>		<i>Object marker with a suffix</i>	
With me, you (etc.)	With us (etc.)	me, you (etc.)	us, you (etc.)
<i>sg 1</i> אֶתִּי	אֶתָּנוּ	אֶתִּי	אֶתָּנוּ
<i>2 m</i> אֶתְּךָ, אֶתְּךָ	אֶתְּכֶם	אֶתְּךָ, אֶתְּךָ	אֶתְּכֶם, אֶתְּכֶם
<i>2 f</i> אֶתְּךָ	÷ אֶתְּכֶם	אֶתְּךָ	÷ אֶתְּכֶם, אֶתְּכֶם
<i>3 m</i> אֶתּוֹ	÷ אֶתְּכֶם	אֶתּוֹ	אֶתְּכֶם, אֶתְּכֶם
<i>3 f</i> אֶתָּה		אֶתָּה	אֶתְּכֶם, אֶתְּכֶם

More on Pronoun Suffixes Elements of Hebrew II

Part 1: Pronoun Suffixes on the Verb

1. Pronoun suffixes can occur with:

- A. Nouns — מֶלֶכִּי = “my king”; מֶלֶכוֹ = “his king”; etc.
- B. Prepositions — לִי = “to me”; לוֹ = “to him”; etc.
- C. Other particles — הִנְנִי “Behold! I”; אֵינְנוּ “He is not”; etc.

2. It is also possible to add a pronoun object directly to a verb. This is a specifically biblical construction, and it is an alternative to the pronoun objects with the particle אֵת (אֹתִי, etc.). The order of the construction is important; the pronoun (object) suffix is *always* at the very end of the word, occurring after the suffixes used for the pronoun subject.

- A. שָׁמַרְתִּיךָ = שָׁמַרְתִּיךָ = “I watched you.” The forms are completely synonymous (possibly there are some discourse issues that govern the choice of one over the other). The contracted form tends to be more common in poetry, but such forms will be seen in virtually any biblical book.
- B. The suffixed pronouns will not be used to form reflexives, so certain combinations of subject and object will not occur. Thus, “*I watched me/us” and “*You watched you” will not occur. “He watched him” is OK as long as two separate persons are involved.
- C. The form of the suffix depends on the grammatical form of the verb (SC, PC, Imperative, Infinitive Construct, Participle) and on whether or not the base ends with a vowel. Note especially the relative order of the various elements of a verb. This order is fixed.

שָׁמַרְתָּ נִי

me you kept “You kept me.”

Part 2: Verbal Suffixes with the Suffix Conjugation

1. Suffixes used after a consonant

- A. The bases that end with a consonant (in the form when they precede a suffix):

- 1. — שָׁמַר (he kept) EXAMPLE: שָׁמַרְתָּךְ = “he kept you”
- 2. — שָׁמַרְתָּ (she kept) EXAMPLE: שָׁמַרְתָּךְ = “she kept you”
- 3. — שָׁמַרְתֶּם (you [ms] kept) EXAMPLE: שָׁמַרְתֶּםּוֹ = “you kept him”

- B. The pronoun suffixes themselves (notice that 2p forms are unattested with “he” and “she,” and it is logically impossible to combine 2nd person forms with other 2nd person forms):

1. הָ — OR יָ — (“him”) הָ — (“her”) ׁ — (“them [m]”) ׁ — (“them [f]”)
2. ׁ — (“you [ms]”) ׁ — (“you [fs]”)
3. יָ — (“me”) ׁ — (“us”)

C. Combine as follows: BASE + PRONOUN שְׁמַרְתָּ (“he kept you”)

2. Suffixes used after a vowel

- A. The bases that end with a vowel (2mp = הָעֲלִיתָנוּ, “you brought us up” [Numb 20:5; 21:5]; otherwise it appears to be unattested):

1. — שְׁמַרְתָּי (“you [fs] kept” OR “I kept”) EXAMPLE: שְׁמַרְתָּי = “I/you kept him”
2. — שְׁמַרְתָּ (“they kept”) EXAMPLE: שְׁמַרְתָּ = “they kept him”
3. — שְׁמַרְתָּנוּ (“we kept”) EXAMPLE: שְׁמַרְתָּנוּ = “we kept him”

- B. The pronoun suffixes themselves (2fp is unattested):

1. הָ — OR יָ — (“him”) הָ — (“her”) ׁ — (“them [mp]”) ׁ — (“them [fp]”)
2. ׁ — (“you [ms]”) ׁ — (“you [fs]”) ׁ — (“you [mp]”)
3. יָ — (“me”) ׁ — (“us”)

C. Combine as follows: BASE + PRONOUN שְׁמַרְתָּהּ (“we watched her”)

Part 3: Verbal Suffixes with the Prefix Conjugation

1. Suffixes used after a consonant:

- A. Changes in the base are not so drastic as for the SC, but note that in the *qal* the characteristic vowel will either shorten to *qamets chatuf* or reduce to *sheva* (before the “energetic” endings [see below]):

יִשְׁמַרְךָ (yishmorka = “he will keep you”) or יִשְׁמַרְכָּהּ (yishmerekka = “energetic” form).

- B. The suffixes themselves, except for the “energetic” forms, are the same as those used for the SC base that ends with a consonant. The connecting vowel is “i” class rather than “a” class. Thus, יִשְׁמַרְתָּ (“he will keep him”) as opposed to שְׁמַרְתָּ (“he kept him”).

2. Suffixes used after a vowel

- A. Changes in the base do not occur, except that the feminine plural forms are replaced by the corresponding masculine forms תִּשְׁמַרְתָּ (“you [mp/fp]/they [fp] will keep him”).

- B. The suffixes themselves are the same as those used for the SC base that ends with a vowel, except ו (3ms) does not occur.

יִשְׁמְרוּנִי (“they will keep me”) יִשְׁמְרוּנוּ (“they will keep us”).

3. The “energetic” forms: These have a *nun* inserted between the base and the suffix, if the base ends with a consonant. It is difficult to discern any difference in meaning between “energetic” and non-energetic forms. The energetic forms do not appear to occur with the *wci*.

יִשְׁמְרֵנִי (“he will keep me”) יִשְׁמְרֶךָ (“he will keep you [ms]”)
יִשְׁמְרֵנוּ (“he will keep him/us”) יִשְׁמְרֶנָּה (“he will keep her”)

Part 4: Suffixes Used with the Imperative

These follow the forms for the PC, but the ms form undergoes a change of the initial base vowel (in the *qal*) to short “o.”

שְׁמֹרְנִי (*shomrēni*) “Keep [ms] me!” שְׁמֹרְנוּ “Keep [mp] me!”

Part 5: Suffixes Used with the Infinitive Construct

- Function: These can stand for either the subject or the object of the infinitive clause. With preposition ב it indicates “when.” The preposition כ gives the additional nuance of simultaneous action:
בְּצֵאתוֹ מִחָרָן “when he [Abram] departed from Haran” (Genesis 12:4)
בְּנִסְעָם מִקֶּדֶם “as they journeyed eastward/from the east” (Genesis 11:2)
כְּבֹאֲךָ שָׁם הָעִיר וּפְגַעְתָּ חֶבְלֵי נְבִיאִים “as soon as you come there, a band of prophets will meet you” (1 Samuel 10:5)
- Form: Note the “o” vowel as the first vowel of the *qal* for the regular verb (נִסְעָם = *nos ‘ām*). The suffixes themselves generally follow those used with nouns.

Exercise 8, the imperfect

The imperfect is characterised by always having a prefix (see paradigm below, and Lambdin §§ 90-91). The imperfect is modal, which means that you usually can translate it with the help of auxiliary verbs in English: can/ will/ must/ shall, e.g. **מִי־יִשְׁכֵּן**, 'who can dwell'. With **לֹא** it can serve as prohibition, e.g. **לֹא תִכְרֹת**, 'you must not establish...'. The verb in 1. person can furthermore take the ending **יָ**, which is called 'long imperfect' (others call it 'the cohortative'). It signifies volition ('let me...' or 'let us...'), e.g. **נִשְׂמְחָהּ**, 'let us rejoice'.

Finally, there is also a short imperfect, used for request or command, or, with the negation **אַל**, prohibition, e.g. **יִשְׂרְצוּ**, 'let them swarm', **אַל תִּשְׁכַּח**, 'do not forget'. The short imperfect is often identical with the regular imperfect in terms of form (even though it sometimes is shorter), but you can usually recognise the short imperfect by the word order: Short imperfect is almost always found in the beginning of the sentence (only **וְ**, 'and', and **אַל** are allowed to precede it), whereas the regular imperfect almost never is found in the beginning of the sentence (except in poetry, where many syntactic rules are bent).

1 יִהְיֶה, מִי־יִשְׁכֵּן בְּהַר קָדְשִׁי, הַלֵּךְ תָּמִים וּפְעֵל צֶדֶק וְדִבֵּר אֱמֶת בְּלִבָּבוֹ:

2 לֹא תִכְרֹת בְּרִית אֶת־הָעַמִּים הָאֵלֶּה:

3 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זֶרְעֵכֶם אַחֲרֵיכֶם:

4 לֹא־אֶמְשַׁל אֲנִי בָכֶם וְלֹא־יִמְשַׁל בְּנִי בָכֶם, יִהְיֶה יִמְשַׁל בָּכֶם:

5 זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אֶכְתֹּב אֶת־תּוֹרָתִי עַל־לֵבָם:

6 כִּי אֶסְלַח לְעֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר עוֹד:

7 אַל תִּשְׁכַּח אֶת־הָעֲנִיִּים:

8 הַקּוֹנֶה אֶל יִשְׁמַח:

9 יִשְׂרְצוּ הַכִּמִּים שְׁרִיץ נֶפֶשׁ חַיָּה:

10 כָּל עֹשֶׁב הַשָּׂדֶה טָרֵם יִצְמַח:

11 נִדְרָשָׁה דִּבֵּר יִהְיֶה מֵאֵת הַנְּבִיא:

12 נִשְׁמָחָה בַּאֱלֹהִים:

13 אֲשַׁמְעָה לְקוֹל יְהוָה:

14 יִשְׁפֹּט אֶת־הָעִיר הָרָעָה הַזֹּאת:

Vocabulary

who	מִי	<i>rel. pron.</i> , which	אֲשֶׁר	swarm, be filled with	שָׂרֵץ
live, dwell	שָׁכַן	keep	שָׁמַר	swarm	שָׂרֵץ
mountain	הָר	between	בֵּין	soul, being	נֶפֶשׁ
holiness	קִדְּשׁ	rule	מִשַּׁל	living	חַי
go, walk	הָלַךְ	house	בֵּית, בֵּית־	grass	עֵשֶׂב
<i>adj.</i> perfect	תָּמִים	write	כָּתַב	pasture, field	שָׂדֶה
unblemished		teaching	תּוֹרָה	not yet	טָרָם
do	פָּעַל	heart	לֵב	sprout	צֶמַח
just	צָדִיק	<i>conj.</i> , because, that	כִּי	seek	דָּרַשׁ
speak	דָּבַר	forgive	סָלַח	word, oracle	דְּבָר
truth	אֱמֶת	sin, guilt	עֲוֹן	from, through	מֵאֵת
heart	לֵבָב	sin	חַטָּאת	מן (with) אֵת + (from)	
(transl.: ...he who walks unblemished, does justice, and speaks the truth in his heart)		<i>adv.</i> ; any more, still	עוֹד	prophet	נָבִיא
		don't, shouldn't	אֵל	hear, listen to	שָׁמַע
		forget	שָׁכַח	voice	קוֹל
people	עַם	poor	עָנִי	judge	שֹׁפֵט
<i>dem. pron. pl</i> these	אֵלֶּה	buyer	קוֹנֶה	town	עִיר
<i>dem. pron. f sg</i> , this	זֹאת	rejoice	שָׂמַח	evil	רָעָה

Personal pronouns	Perfect		Imperfect		Imperative	
	person ending	form	person ending	form	person prefix	person ending like the impf.
sg 3 m הוּא	÷	קָטַל	÷	יִקְטֹל	י־	÷
3 f הִיא	הַ	קָטְלָהּ	÷	תִּקְטֹל	ת־	÷
2 m אַתָּה	ת־	קָטַלְתָּ	÷	תִּקְטֹל	ת־	קָטַל
2 f אַתְּ	ת־	קָטַלְתְּ	י־ (ן)	תִּקְטֹלִי (ן)	ת־	קָטְלִי
1 c אֲנֹכִי	תִּי	קָטַלְתִּי	÷	אִקְטֹל	א־	÷
pl 3 m הֵם	ו־	קָטְלוּ	ו־ (ן)	יִקְטֹלוּ (ן)	י־	÷
3 f הֵנָּה		same as m.	נָה	תִּקְטֹלְנָה	ת־	÷
2 m אַתֶּם	תֶּם	קָטַלְתֶּם	ו־ (ן)	תִּקְטֹלוּ (ן)	ת־	קָטְלוּ
2 f אַתֶּן	תֶּן	קָטַלְתֶּן	נָה	תִּקְטֹלְנָה	ת־	קָטְלְנָה
1 c אֲנִי	נִי	קָטַלְנִי	÷	נִקְטֹל	נ־	÷

Infinitive	קָטַל
Infinitive absolute	קָטַל
Participle	קָטַל
Passive participle	קָטוּל

Exercise 9, the imperative and the infinitives

The imperative in Hebrew (Lambdin § 102) is used like in English, e.g. **קַטֵּל**, 'kill!', except that it cannot be used with a negation. To express prohibition/ negative command, **אַל** or **לֹא** plus imperfect is used, as we have seen above: **אַל תִּשְׁכַּח**, 'do not forget'. For the inflection of the imperative, see the table above, but note that imperative masc. sing. can be lengthened, like the long imperfect above: **מִלְכָּה** (note the qamets chatuf), 'rule!', which only differs from perfect 3. f. sg. by the presence of meteg by the qamets in the latter: **מִלְכָּה** (the meteg by the qamets signifies that the qamets is to be read as regular qamets and not qamets chatuf).

The regular infinitive (Lambdin § 115) is called infinitive construct (because it can appear in construct chains). It is often used with the preposition **לְ**, e.g. **לְשָׁמֵר**, '(in order) to keep'. Hebrew has an additional infinitive, the infinitive absolute (Lambdin § 129), which does not appear in construct chains or receive suffixes etc. It is most often used in front of a verb of the same root, with emphatic meaning, e.g. **שָׁמוֹר תִּשְׁמָר**, 'if you really hear', **שָׁמוֹר תִּשְׁמָרוּ**, 'you must certainly keep'.

The passive participle has the form **בָּרוּךְ**, 'blessed'. Note further that the noun **אָב**, 'father', takes a long chireq in front of suffixes, and that the preposition **עַל** in 4 and 5 takes a long vowel in front of the suffix.

1 כְּתֹב אֶת־הַדְּבָרִים בַּסֵּפֶר:

2 קַבֵּר אֶת־אָבִיךָ:

3 שִׁמְעֵה יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

4 אָמְרוּ כָל־הָעַמִּים לְזוֹת, מֶלֶכָּה עָלֵינוּ:

5 אָמְרוּ כָל־הָעַמִּים אֶל־הָאֵטָר, מֶלֶךְ עָלֵינוּ:

6 שִׁפְטוּ אֶת־הַדָּל וְאֶת־הַיְתוֹם:

7 אִישׁ יְהוּדָה, שִׁפְטוּ בֵּינִי וּבֵין כְּרֵמִי:

8 אם תִּשְׁמָעַתְּ בְּקוֹל אֱלֹהֶיךָ לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו,
בָּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בְּשָׂדֶה, וְאִם לֹא תִשְׁמָעַתְּ בְּקוֹל אֱלֹהֶיךָ
לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו, אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה בְּשָׂדֶה:

9 נָתַן יְהוָה אֱלֹהִים אֶת־הָאָדָם בְּגֵן עֵדֶן לְשָׁמֹר אֹתָהּ:

10 שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם:

Vocabulary

word, thing	דְּבָר	hawthorn	אֲטָד	command	מִצְוָה
book, scroll	סֵפֶר	judge, do justice to	נִשְׁפָּט	bless	בָּרַךְ
bury	קָבַר	poor	דָּל	you	אַתָּה
father	אָב	orphan	יָתוֹם	city	עִיר
hear, listen	שָׁמַע	man, men	אִישׁ	field, arable land	שָׂדֶה
one	אֶחָד	Judah	יְהוּדָה	curse	אָרַר
tree	עֵץ	vineyard	כַּרְם	give, put	נָתַן
olive, olive tree	זֵית	if	אִם	garden	גֵּן
rule	מִלַּךְ	keep	שָׁמַר	Eden	עֵדֶן

Exercise 10, consecutive forms

When a waw, ׀ or ׀, precedes a perfect or an imperfect, a peculiar thing happens: The perfect 'becomes' an imperfect, and the imperfect a perfect (Lambdin §98). This is a simplification, but surprisingly it more or less holds true, e.g. וַיִּשְׁלַח, 'and he will take' (consecutive perfect), וַיִּשְׁלַח, 'and he sent' (consecutive imperfect).

Specifically, the consecutive perfect is a real consecutive verbal form, i.e. it continues a verbal statement, most often expressed by an imperfect, a short imperfect or an imperative. The consecutive imperfect, however, is not (as previously held, see e.g. Lambdin's mistaken description of the form as continuation of a perfect) a consecutive form. Actually it is a regular, independant verbal form, signifying the backbone of the narrative, as opposed to background information etc. which is conveyed with the help of perfects and nominal clauses.

Note the irregular nouns אִשָּׁה, 'woman', in (3) and אָח, 'brother', in (7).

1 עָתָה כֵּן תִּשְׁלַח הָאָדָם אֶת־יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
וַיִּשְׁלַח יְהוָה אֹתוֹ מִגֵּן עֵדֶן:

2 וַיִּגְבְּרוּ הַמַּיִם עַל הָאָרֶץ מְאֹד וַיִּגּוּעַ כָּל־בֶּשֶׂר הָרוֹמֵשׁ עַל־הָאָרֶץ
וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת־כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּיבָה:

3 יְהוָה נָתַן לְאַבְרָהָם וּלְאִשְׁתּוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וַיִּגְדְּלוּ מְאֹד:

4 וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר וַיִּקְרָא לָאֹר יוֹם:

5 הִנֵּה אֲנִכִּי הֵלֵךְ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם, אֱלֹהֵי אֲבֹתֵיכֶם שְׁלַח אֹתִי
אֵלֵיכֶם, וְאָמְרוּ־לִי, מִה־שְּׁמוֹ:

6 מִלֵּאוֹ אֶת־הָאָרֶץ וּכְבַשְׁתֶּם אֹתָהּ:

7 אָמַר יְהוָה אֶל־כָּהֵן, קוֹל דְּמִי אָחִיךָ צִעֲקִים אֵלַי מִן־הָאֲדָמָה,
עָתָה אֲרוּר אֹתָהּ:

Vocabulary

now	עַתָּה	cattle, beast	בְּהֵמָה	the Israelites	בְּנֵי יִשְׂרָאֵל
lest	פֶּן	with	אֶת	father	אָב
send, stretch	שָׁלַח	box, ark	תֵּבָה	what	מָה/מָה
hand	יָד	woman	אִשָּׁה	name	שֵׁם
tree	עֵץ	sheep, goats, flock	צֹאן	fill	מָלֵא
life	חַיִּים	cattle	בָּקָר	subjugate	כָּבַשׁ
eat	אָכַל	silver	כֶּסֶף	Cain	קַיִן
grow strong, big	גָּבַר	gold	זָהָב	voice, sound	קוֹל
water	מַיִם	grow up, grow wealthy	גָּדַל	<i>here an interj., listen!</i>	
very	מְאֹד	create	בָּרָא	blood <i>here plural</i>	דָּם
die	גָּוַע	light	אֹר	brother (<i>construct</i>)	אָחִי
flesh	בָּשָׂר	call	קָרָא	shout	צָעַק
crawl, move	רָמַשׁ	day	יוֹם	ground, earth	אֲדָמָה
remember	זָכַר	behold!	הִנֵּה	curse	אָרַר
wild animal, living	חַיָּה	I	אֲנִי		

Exercise 11, nif'al

The Hebrew verb is inflected not only in tenses, but also in conjugations. The verbs you have seen so far have all been inflected in the so-called qal conjugation which is the basic conjugation and which expresses the basic meaning of the root. Qal is one of seven conjugations which modify the basic meaning of the root in various ways. Qal is characterised by the bare/ unmodified root whereas the six other conjugations modify the root in different ways, such as lengthening one of the root consonants, or adding a consonant to the root.

Nif'al (see Lambdin, all of lesson 37) is the second conjugation and its meaning is passive/ reflexive in relation to qal. 'He kept [something]', e.g., is שָׁמַר (qal) and 'he was kept'/ 'he kept himself' is נִשְׁמַר (nif'al).

That which is passive or reflexive in Hebrew, however, is not always passive/ reflexive in English, so you cannot mechanically translate a nif'al as passive/ reflexive. נִמְלָט, e.g. is nif'al, and it means 'he escaped'. This is active in English, but to escape means that one saves oneself, and this reflexive content in the meaning of the verb is the likely reason that the verb is found in a reflexive conjugation in Hebrew.

Nif'al is characterised by a more or less visible ך: The perfect forms start in ך, while ך in the imperfect is assimilated to the first consonant of the root, e.g. יִשְׁמַר, 'he will be kept'. Here the ך originally stood between the imperfect prefix י and the root, but it was assimilated and this led to a lengthening of the first root consonant. This lengthening/ dagesh forte is the best way to recognise nif'al imperfect, infinitive, imperative and participle.

The infinitive and the imperative are identical and have the prefix הַ. הַשְׁמַר. The participle is נִשְׁמָר. The only difference between the participle and the perfect 3. m. sg. is that the participle has a qamets where the perfect has a patach.

1 וּבְנֵי יִשְׂרָאֵל נִשְׁמְרוּ:

2 עָמָשָׂא לֹא נִשְׁמַר בְּחֶרֶב אֲשֶׁר בִּידֵי־יֹאב:

3 וְהָיָה לָהֶם דְּבַר־יְהוָה, צוֹ לָצוּ צוֹ לָצוּ קוֹ לָקוּ קוֹ לָקוּ זַעִיר שָׁם זַעִיר שָׁם לְמַעַן יִכְשְׁלוּ אַחֲזָר וְנִשְׁבְּרוּ וְנִלְכְּדוּ:

4 נִפְשָׁנוּ כְּצִפּוֹר נִמְלָטָה מִפֶּחַ יוֹקְשִׁים, הִפַּח נִשְׁבַּר וְאַנְחָנוּ נִמְלָטָנוּ:

5 הַשְׁמַר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה . . . בְּשִׁמּוֹ תִּשְׁבַּע:

6 נִשְׁפָּטָה יָחִיד לְמַעַן תִּצְדָּק:

7 ביום הברא השמים והארץ יצר יהוה אלהים את האדם עפר מן האדמה:

8 ביום הנה נבקעו כל מעינת תהום רבה וארבת השמים נפתחו:

9 ויסכרו מעינת תהום וארבת השמים ויכלא הנשם מן השמים:

Vocabulary

prophet	נביא	backwards	אחור	Q: be just, vindicated	צדק
Q: keep	שמר	Q: crush,	שבר	Q: create,	ברא
N: be kept, be guarded,		N: be crushed, break		N: be created	
watch out		Q: catch, N: be caught	לכד	Q: form, shape	יצר
('by means of a prophet		soul	נפש	dust	עפר
Israel was guarded')		נפשנו, our soul, we		here: 'from dust'	
Amasa	עמשא	bird	צפור	ground, earth	אדמה
sword	חרב	N: be saved, escape	מלט	Q: cleave, split	בקע
Joab	יואב	trap, snare	פח	N: be split	
('Amasa did not keep		bird catcher	יוקש	source	מעין
himself [=was not on		we	אנחנו	abyss	תהום
guard] against the sword in		for you	לך	big, great	רב
Joab's hand')		('watch out for you' =		hatch, window	ארבה
Q: be, come	היה	'watch out')		Q: open, N: be opened	פתח
word	דבר	lest	פן	N: be shut	סכר
meaningless words	צו לזיו	Q: forget	שכח	Q: be done,	כלא
meaningless words	קנו לקנו	name	שם	N: be held back	
a little	זעיר	N: swear	שבע	rain	גשם
there	שם	Q: judge,	שפט		
in order that	למען	N: be judged, go to court			
Q and N: stumble	כשל	together	יחד		

Exercise 12, pi'el, pu'al and hitpa'el

The afore-mentioned seven conjugations form three groups. Qal + nif'al form the simplest group. In this exercise you are introduced to the factitive group, consisting of the conjugations called pi'el, pu'al and hitpa'el (Lambdin *lesson* 40-42 and 50). Scholars earlier viewed the factitive group not as factitive but as intensifying. This hypothesis has been discarded, however.

Factitive means to make someone or something into something, or in other words, bring about a state. E.g. 'to kill' is a factitive verb since its content is to bring about the state of death. Thus, verbs that mean 'to be...' in qal, becomes 'to make...' in pi'el, e.g. קדש which in qal means 'to be holy', and in piel means 'make holy', or שלם which in qal means 'be whole', and in piel means 'make whole'.

The 'to be' roots are the clearest example of the factitive nature of pi'el, pu'al and hitpa'el. Many other roots are used in pi'el, e.g. דבר 'to speak', and here there is no rule of thumb of how pi'el/ pu'al/ hitpa'el modifies the meaning. It is therefore necessary to consult the vocabulary/ dictionary in order to find out what a given root means in pi'el/ pu'al/ hitpa'el.

As opposed to qal/ nif'al, where the passive and reflexive meaning of qal is gathered in one conjugation, i.e. nif'al, they are split in the case of pi'el: The passive of pi'el is called pu'al (which is not used very frequently), e.g. קדש 'he was made holy', and the reflexive is called hitpa'el: התקדש 'he made himself holy'.

The group is recognisable by a lengthened second root consonant. Pi'el perfect, in addition, is characterised by chireq in the first syllable: קדש, 'he made holy', and pi'el imperfect is characterised by a shwa in the prefix: יקדש, 'he will make holy'. The imperative and infinitive piel are identical as to form, קדש, and the participle is מקדש. The consonants of pu'al are the same as pi'el, but the vowels are different. Qibbutz is found throughout pu'al and is a useful characteristic of the conjugation. Hitpa'el is easy to recognise by the long prefix, ending in ת.

1 סִפֵּר אֶסְפֵּר כְּבוֹד אֵל:

2 שָׁרָה לָקְחָה אֶל־פֶּרְעָה:

3 דִּבֶּר יְהוָה אֶל מֹשֶׁה:

4 תִּמְלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה כִּפְּיָם יִמְלֵא אֶת הָיָם:

5 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּךְ בִּגְן לְרוּחַ הַיּוֹם,

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

6 דִּבֶּר אֶל עַמִּי, קְבִיץ אֲקַבֵּץ שְׁאֵרֵי יִשְׂרָאֵל:

7 וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם:

8 הַמְרַגְּלִים מִתְּהַלְכִים בְּאֶרֶץ:

Vocabulary

Q: count	סָפַר	sea	יָם	ony pl., face	פָּנִים
Pi: recount, tell		Q: hear	שָׁמַע	middle	תָּוֶךְ
honour, glory	כְּבוֹד	voice, sound	קוֹל	בְּתוֹךְ, among	
Sarah	שָׂרָה	Q: go, walk	הֵלַךְ	tree; coll., trees	עֵץ
Q: take	לָקַח	Hitp: walk about		people	עַם
Pu: be taken/ brought		garden	גֵּן	before suff. ...עַמִּי;	
Pi: speak	דִּבֶּר	spirit, wind	רוּחַ	Q + Pi: gather	קָבַץ
Q: be full, fill	מָלָא	(here) (evening) breeze		remains, leftover	שְׁאֵרִית
N + לָ: be filled with		day	יוֹם	people; pl גּוֹיִם	גּוֹי
Pi: fill		Hitp: keep	חָבַא	scout (ptc. hitp.)	מְתַרְגֵּל
knowledge	דָּעַת	oneself hidden			
water	מַיִם	woman	אִשָּׁה		

Exercise 13, hif'il and hof'al

The third group of conjugations is the hif'il and hof'al group. Hif'il is active and hof'al is passive. They are *causative* which means that verbs in these conjugations usually carry a sense of making someone do something, in other words, bring about an action (where the factitive group brings about a state).

הִמְטִיר (hif'il) e.g. means 'he made the rain fall' / 'he let it rain' and הִשְׁכִּין אוֹתָם means 'he made them dwell'. In practice the meaning often comes close to the meaning of pi'el, and pi'el and hif'il are often translated in the same way, e.g. הִקְדִּישׁ / הִקְדִּישׁ 'he made holy'. Note that hif'il not always is causative, so it is usually necessary to check the dictionary to see what a given root means in hif'il.

The best way of recognising the hif'il is the chireq plus yud often found between the second and third root consonant, e.g. הִקְדִּישׁ, 'he made holy'. Further, the perfect is recognised by the prefix הִ, and the imperfect is recognised by patach in the prefix, e.g. יִקְדִּישׁ, 'he will make holy'. This patach is an important feature in case chireq plus yud in the second syllable drops away, as in the consecutive imperfect, וַיִּקְדֵּשׁ, 'and he made holy' and the short imperfect, יִקְדֵּשׁ, 'let him make holy'. Note that the chireq plus yud here has changed to tsere.

The infinitive is הִקְדִּישׁ, the imperative is הִקְדֵּשׁ and the participle is מְקַדֵּשׁ (like all other participles except qal and nif'al, the participle starts with a mem).

Hof'al is recognised by either a qamets chatuf or a qibbutz in the prefix, and hof'al is quite rare (examples of perfect 3 f and participle f sg in (7) and (8)).

1 כָּל-עֶשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ:

2 וַיִּשְׁכֵּן מִקְדָּם לְגִן-עֵדֶן אֶת-הַכְּרוֹבִים:

3 הִנֵּה אֲנִי בֹנֶה-בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי לְהַקְדִּישׁ לוֹ לְהַקְטִיר לְפָנָיו קְטֹרֶת-סִמִּים:

4 וַיְבַדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

5 אָמַר אֱלֹהִים, תְּדַשָּׂא הָאָרֶץ דָּשָׂא וְעֶשֶׂב מְזִרִיעַ זָרַע:

6 אַל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי:

7 הִבְקָעָה הָעִיר:

8 הִנֵּה נִבְלָה מִשְׁלָכָת בַּדָּרֶךְ:

9 וְעַתָּה הַשְׁבַּעָה לִי בֵּאלֹהִים הַנָּה, אִם־תִּשְׁכַּח לִי:

10 הַשְׁבַּעָה אֲשֶׁר הַשְׁבַּעְתָּ אֹתָנוּ:

Vocabulary

all, (here) none	כָּל	incense,	קִטְרֶת	Hif: throw,	שָׁלַךְ
<i>coll.</i> , plants	עֵשֶׂב	incense offering		Hof: be thrown	
field	שָׂדֶה	spice	סֶם	road	דֶּרֶךְ
not yet	טַרְם	Hif: separate	בָּדַל	now	עַתָּה
Q: sprout	צִמָּח	between	בֵּין	N: swear,	שָׁבַע
Hif: let it rain	מָטַר	light	אֹר	Hif: make someone	
Q: dwell,	שָׁכַן	dark	חָשֶׁךְ	swear (in (9) the form is	
Hif: let dwell		Q: become green,	דָּשָׂא	nif'al long imperative, in	
east	קֶדֶם	Hif: make green, let sprout		(10) it is hif'il perfect)	
garden	גֶּן	grass	דָּשָׂא	here	הֵנָּה
Eden	עֵדֶן	Q: sow,	זָרַע	if; <i>in oaths: a negation</i>	אִם
cherub	כְּרוּב	Hif: produce seeds		Q: deceive	שָׁכַר
<i>interj.</i> , behold!	הִנֵּה	<i>coll.</i> , seeds	זָרַע	<i>translation:</i> 'And now,	
Q: build (here ptc.)	בָּנָה	Q, Hif: hide	סָתַר	swear to me here by God	
house, temple	בַּיִת	Q: split,	בָּקַע	that you are not deceiving	
name	שֵׁם	Hif: conquer,		me'	
Q: be holy,	קָדַשׁ	Hof: be conquered		oath	שְׁבַעָה
Hif: make holy, dedicate		city	עִיר	<i>obj.marker + suff.</i>	אֹתָנוּ
Hif: burn (incense)	קָטַר	corpse	גִּבְלָה		
in front of	לִפְנֵי				

Weak Roots in Biblical Hebrew

All Hebrew verbs can be thought of spatially as containing three fields. The first field is reserved for PREFIXES (special prefixes, prefixes of the PC, and a stem augment, in that order). The second field is reserved for the BASE, which consists of the ROOT and any vowels. The third field contains any SUFFIXES (SC endings and verbal suffixes, in that order).

SUFFIXES	BASE	PREFIXES
הַ	שָׁמַר	יֵשׁ

Part 1: Root Types — The Second Root Letter

Root Type	R3	R2	R1	Meaning
regular	ך	נ	ש	to keep
2 nd -guttural	ך	ח	ב	to choose
2 nd -vav	ם	ו	ק	to stand up
2 nd -yod	ם	י	ש	to put, place

1. Second-guttural: only the vowels are involved.
 - A. SC, 3fs and 3cp: בָּחַרְהוּ ; בָּחַרְהוּ
 - B. PC: נִבְחַר ; תִּבְחַרְהוּ ; יִבְחַרְהוּ ; אֶבְחַר ; תִּבְחַרְהוּ ; יִבְחַר ; יִבְחַר
2. Second-vav (“hollow”):
 - A. SC: קָמוּ ; קָמוּתָן ; קָמוּתָם ; קָמוּתִי ; קָמוּתְךָ ; קָמוּתְהוּ ; קָמוּ
 - B. Participle: קָמוּתִים ; קָמוּתִים ; קָמוּתִים ; קָמוּתִים
 - C. PC: נִקְמוּ ; תִּקְמוּנָה ; יִקְמוּנָה ; אֶקְמוּ ; תִּקְמוּנִי ; תִּקְמוּנִי ; יִקְמוּ
 - D. Imperative: קָמוּ ; קָמוּ ; קָמוּ ; קָמוּ
 - E. Infinitive construct: קָמוּ ; infinitive absolute: קָמוּ
3. Second-yod (“hollow”):
 - A. SC and participle = just like second-vav verbs (e.g., שָׁם)
 - B. PC: נִשְׁמָה ; תִּשְׁמָה ; יִשְׁמָה ; אֶשְׁמָה ; תִּשְׁמָה ; יִשְׁמָה ; יִשְׁמָה
 - C. Imperative: שָׁמָה ; שָׁמָה ; שָׁמָה ; שָׁמָה
 - D. Infinitive construct: שָׁמָה ; infinitive absolute: שָׁמָה

Part 2: Root Types — The Third Root Letter

Root Type	R3	R2	R1	Meaning
regular	ר	מ	ש	to keep
3 rd -guttural	ע	מ	ש	to hear
3 rd - <i>he</i>	ה	נ	ב	to build

1. Third guttural: only the vowels are involved.

- A. SC, 2fs: שְׁמַרְתָּ (cf. שְׁמַרְתָּ) ; etc.
- B. PC: יִשְׁמַע ; הִשְׁמַע ; etc.
- C. Imperative: שְׁמַע ; שְׁמַעִי ; שְׁמַעוּ ; שְׁמַעְנָה
- D. Participle: שֹׁמֵר (ms); שֹׁמֵרֶת (fs); שֹׁמְרִים (mp); שֹׁמְרוֹת (fp)
- E. Infinitive construct: שְׁמַע ; infinitive absolute: שְׁמַעֵ

2. Third *he*:

- A. When no ending is used, the *he* appears in all forms but the vowel varies:
 - 1. SC: בָּנָה (he built, 3ms); PC: יִבְנֶה ; תִּבְנֶה ; etc.; Imperative: בִּנֵּה (2ms)
 - 2. Participle: בֹּנֶה (ms); Infinitive absolute: בִּנֵּה (also בִּנּוּ)
- B. When a vocalic ending is used, the *he* drops out (elides):
 - 1. SC: בָּנוּ (3cp; exception, 3fs = בָּנְתָה); PC: יִבְנוּ ; תִּבְנוּ
 - 2. Imperative: בְּנוּ ; בְּנִי
 - 3. Participle: בֹּנֶה ; בְּנוֹת ; בְּנִים
- C. When a consonantal ending is used, the *he* changes to vowel letter *yod*:
 - 1. SC: בָּנִיתָ (2ms); בָּנִיתָ (2fs); בָּנִיתִי (1cs); בָּנִיתֶם (2mp); בָּנִיתֶן (2fp); בָּנִינוּ (1cp)
 - 2. PC: תִּבְנֶינָה (2/3fp)
 - 3. Imperative: בְּנִינָה (2fp)
- D. Special forms:
 - 1. SC, 3fs: בָּנְתָה
 - 2. Infinitive construct: בְּנוֹת
 - 3. Apocopated wei: וַיִּבְנוּ ; וַיִּבְנֶן

Part 3: Root Types – The First Root Letter

Root Type	R3	R2	R1	Meaning
regular	ך	נ	שׁ	to keep
initial-guttural	ך	ב	ע	to serve
initial- <i>yod</i> A	ב	ט	י	to be good
initial- <i>yod</i> B	ך	ך	י	to go down
initial- <i>aleph</i>	ך	נ	א	to say
initial- <i>nun</i> A	ל	פ	נ	to fall
initial- <i>nun</i> B	ן	ת	נ	to give

1. Initial-guttural roots: only the vowels are involved.
 - A. SC, 2mp: עֲבַדְתֶּם (a *chateph-patach* instead of a *shewa*, as in שָׁמַרְתֶּם)
 - B. PC, 3ms, etc.: יַעֲבֹד and יַעֲבֹדוּ (3mp). Compare יִשְׁמֹר and יִשְׁמְרוּ .
 - C. Imperative: עֲבֹד and עֲבֹדוּ . Compare שָׁמֵר and שְׁמְרוּ .
 - D. Infinitive construct: לַעֲבֹד (cf. לְשַׁמֵּר).
2. Initial-*yod*, as in יָרַד: Two types — A = “original”-*yod*; B = “original”-*vav* (also the verb הָלַךְ, to go, behaves like an initial-*yod*, type-B root, except in the *qal* SC and participle)
 - A. SC and participle forms are regular for both types: יָרַד ; יֻרְדָּה ; יֻרְדְּתָ ; etc. (יִירַד)
 - B. PC forms are either type A (mostly statives) or type B.
 1. Type A: יֵטֵב (< יִטֵּב, to be good)
 2. Type B: יֵרֵד (he will go down); תֵּרֵד ; תֵּרְדִּי ; אֵרֵד ; יֵרְדוּ ; תֵּרְדָּנָה ; תֵּרְדּוּ ; תֵּרְדָּנָה ; נֵרֵד (the *yod* elides or drops out); wci (3ms) = וַיֵּרֵד
 - C. Imperatives of type B: רֵד ; רְדִּי ; רְדּוּ ; רֵדָנָה (the *yod* elides or drops out).
 - D. Infinitive construct of type B: רֵדָתָ

3. Initial-*aleph*

A. In the SC, imperative, and infinitive construct these are treated like guttural verbs:

1. אָמַרְתֶּם (you [pl.] said; cf. שָׁמַרְתֶּם)
2. אָמֹר (Say!; cf. שֹׁמֵר)
3. אָמֹר (inf. cstr.): but, notice לֵאמֹר (to say; saying).

B. In the PC, the *aleph* is silent and the prefix vowel is *cholem*.

(יִיאָמַר wci, 3ms= נֹאמַר; תֹּאמְרוּ; תֹּאמְרֶנָּה; יֹאמְרוּ; אָמַר; תֹּאמְרִי; תֹּאמַר; יֹאמַר

4. Initial-*nun* (also the root לָקַח, to take, behaves like an initial-*nun* root, type B)

A. The SC and participle are regular

B. For the PC, imperative, and infinitive construct there are two types.

1. PC, type A: יָפַל ; תָּפַל ; etc.
2. Imperative, type A (regular): נִפְּלוּ ; נִפְּלִי ; נִפְּלוּ . Infc A: נָפַל
3. PC, type B: יָתַן ; תָּתַן ; etc. (cf. לָקַח < יָקַח)
4. Imperative, type B: תֵּן ; תִּנֵּי ; תִּנּוּ ; תִּנּוּ (tēn-nâ). Infic B: תָּתַת (cf. נָגַשׁ < נָגַשׁת ; cf. תָּתַת , the infic of לָקַח , to take)

Working with the BDB and Other Hebrew Lexicons

1. Organization by Root

- A. The organizational principle of the BDB lexicon is the system of a three-letter root. Since this is a basic way in which vocabulary is formed in Hebrew, this system has the advantage of grouping together vocabulary that is etymologically related. For example, the root **יָשַׁב** has the following entries in BDB:

יָשַׁב ¹⁰⁹⁰ **vb.** sit, remain, dwell [1090 = number of occurrences in the Bible]

שִׁבְתָּ **n.f.** seat, dwelling, place (properly Inf. Qal from **יָשַׁב**)

[**שִׁיבָה**] **n.f.** sojourn [square brackets mean the base form has been reconstructed]

יִשְׁבָּאֵב **n.pr.m.** Levite of the 14th course 1Ch 24:13 [masculine proper noun]

בְּשִׁבְתָּ **יִשָּׁב** **n.pr.m.** one of David's heroes 2S 23:8

יִשְׁבֹּבְנָב Kt, **יִשְׁבִּיבְנָב** Qr, **n.pr.m.** a gigantic Philistine 2S 21:16 [Kt = *ketiv* = "written"; Qr = *qere* = "read." That is, where the written tradition has an u-class vowel, represented by the *vav*, the oral tradition has an i-class vowel, shown by the *chireq-yod*.]

יִשְׁבֶּקֶשָׁה **n.pr.m.** a son of Heman 1Ch 25:4, 24

יִשְׁבִּיָּה **n.pr.m.** a Simeonite 1Ch 4:35

מוֹשָׁב **n.m.** seat, assembly, dwelling-place, dwelling, dwellers

תּוֹשָׁב **n.m.** sojourner, only P (H) and late [P & H are hypothetical documents believed by some to be sources for the Pentateuch]

In this example note that there is alphabetical arrangement within the root principle, ranging from forms with the *yod* elided to forms with prefix *mem* and *tav*.

- B. Sometimes more than one non-related root will share the same root letters. In this case, each root with its related forms will be listed separately, and the first entry of each set will have a successive Roman numeral. For example,

I. **עָנָה** **vb.** answer, respond [p. 772, #6030 = Strong's number]

II. [**עָנָה**] **vb.** be occupied, busied with [p. 775, #6031]

III. [**עָנָה**] **vb.** be bowed down, afflicted [p. 776, #6031]

IV. **עָנָה** **vb.** sing [p. 777, #6030; historical etymology shows a different *ayin* than "answer, respond"]

- C. Exceptions to the triliteral root system do occur.

1. Primary nouns: **בֵּן**, "son"; **שֶׂה**, "sheep"

2. Grammatical function words: **לֹא**, "not"; **לְ**, "to," "for"; **מִי**, "who?" But even many of these are put into a triliteral system by BDB on the basis of a presumed etymological connection: **עַל**, "upon," "concerning," etc., related to **עָלָה**, "to go up." The preposition **לְפָנַי** ("before") is composed of **לְ** + the construct state of **פָּנִים** ("face").

The latter noun is listed under a presumed root **פנה**, and **לפני** itself is discussed on p. 816, section II.4.

3. Loanwords: **היכל**, “temple,” “palace,” related to Sumerian *egal* (“great house”); **כרפס**, “cotton,” from Sanskrit; **פרדס**, “park” (Persian); **ברזל**, “iron” (source unknown); **קנמון**, “cinnamon” (unknown eastern source).

2. Use of Cross-References

Often it will not be obvious what the root is. For verbs, the reader will always be expected to be able to determine a root. For other words, there often will be a cross-reference. For example,

- A. **עתה** (“now”): It is listed alphabetically on p. 800, along with **עתה**, **עתה**, and **עת**, followed by “sub I. **ענה**. p. 773f.” This means: Look under the first set of words for the root consonants **ענה** on p. 773 and the following page. (Cross-references do not always include page numbers.)
- B. **מוצא**, [**מוצאה**] v. **יצא**, p. 425f. This means: For **מוצא** or a form which appears to come from **מוצא**, see the root **יצא** on p. 425 and the following page.

3. Organization of the Information within an Entry

- A. Etymological information appears first, in original script for Arabic, Syriac, Ethiopic, etc. This information will not ordinarily be very useful for someone who has not had specialized study in comparative Semitic languages. Akkadian (Assyrian and Babylonian) is transliterated, but etymological information from Akkadian has to be used with great caution.
- B. For verbs:
 1. The individual stems or patterns (**בנינים**) are listed separately.
 2. The first part of each entry (after the etymology) lists forms that are labeled for the conjugation (*Pf.*, *Impf.*, *Imv.*, *Inf. abs.*, *Inf. cstr.*, *Pt.*)
- C. The meanings are classified and sub-classified. For example, **דבר** : I. sg. *speech, discourse, saying, word*, as the sum of that which is spoken: 1. *of men* a. *discreet in speech*, etc. b. *word of command* c. *message, report, tidings* d. *advice, counsel* e. *request* f. *promise* g. *charge, complaint* h. *decision, sentence* i. *theme, story* 2. *word of God*, as a divine communication in the form of commandments, a. using the preposition **אל**, as in “then the word of Yahweh came to” b. Yahweh often confirms his word of promise II. *saying, utterance, sentence*, as a section of a discourse 1. *of men* [with further sub classification] 2. *of God* III. *a word, words* 1. *of men* 2. *of God* IV. *matter, affair*, thing about which one speaks 1. *business, occupation* 2. pl. *acts* 3. *matter, affair* 4. *events, things* 5. *cause, case* for judicial investigation 6. *something, anything* (indefinite) 7. *way, manner* 8. *reason, cause*

4. Concordance Information

- A. Entries marked with † are supposed to have all the biblical references listed. This symbol may occur at the beginning of the entry (see **דבר** on p. 185, #1709) or on various subdivisions within an entry (see for the *pual* and *hitpael* of the verb **דבר** on p. 181).

- B. A plus (+) following a reference means the form occurs more times. Sometimes the number of additional instances will also be given: see the *piel* forms of **כָּבַד** on p. 180, where most of them give one reference followed by the + sign.

5. Advantages and Disadvantages of the BDB Lexicon

- A. Still the best reference lexicon in the English language for students, it has a wealth of information. The new HALOT lexicon may eventually replace the BDB, but for now it is still somewhat expensive for students.
- B. The root system can lead to overemphasis on etymology, and it makes it very difficult to use.
- C. Its Hebrew text is not based on the Leningrad Codex. This is not usually a problem, but occasionally you might see a form which is not exactly the same as what you see in the *BHS*.
- D. It was done before the extremely important discovery of texts in the Ugaritic language, a rich source of cognates and lexical information dating to between 1400 and 1200 B.C.
- E. Its English can at times be archaic. For example, “gird” for **חָגַר**.

6. Additional Lexicons/Dictionaries

- A. “Short” lexicons/dictionaries
 - 1. *Langenscheidt’s Pocket Hebrew Dictionary Hebrew-English (To the Old Testament)*: small paperback, convenient carry, inexpensive.
 - 2. Holladay, William Lee. *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner* (based on as much of the third edition of the KB lexicon as was available at the time)
- B. Full-sized lexicons
 - 1. Koehler and Baumgartner Lexicon (KB): the second edition is in two volumes. It takes advantage of Ugaritic cognates and is arranged alphabetically. It has the following disadvantages:
 - a. It was originally done in German and supplied with English translations. The English translations are not always the best, sometimes reflecting a too literal approach to the underlying German.
 - b. The quality of the work in the Hebrew section is considered on the whole inferior to BDB. The same is not necessarily true of the Aramaic section.
 - 2. *The Hebrew & Aramaic Lexicon of the Old Testament (HALOT)*, 4 vols. for Hebrew, 1 vol. for Aramaic. This is an excellent work, based on the third German edition of KB but also improved from that. It is expensive but highly recommended for advanced students. It is a good reference work for exegetical study. There is now a two-volume edition that is less expensive than the five-volume set, and it is available as an add-on for TMBible Works for Windows and TMLogos.
 - 3. *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*: This is the lexicon which formed the basis of the BDB lexicon. I personally do not have experience with it.

7. Specialized lexical works

- A. David Clines, ed., *Dictionary of Classical Hebrew*: 8 volumes with index volume 9. It includes the ancient inscriptions as well as the OT.

- B. David Clines, ed., *The Concise Dictionary of Classical Hebrew*. An abridged one-volume edition of *Dictionary of Classical Hebrew*. Highly recommended purchase.
- C. Gleason Archer, Bruce Waltke, and R. Laird Harris, *Theological Wordbook of the Old Testament*: highly recommended for students. 2 vols.
- D. G. J. Botterweck and H. Ringgren, eds., *Theological Dictionary of the Old Testament*: somewhat the equivalent of Kittel's *TDNT*. It can be highly technical. Excellent for etymological information. The Hebrew is now complete at 15 volumes, with a pending Aramaic volume.
- E. Ernst Jenni and Claus Westermann, eds., *Theological Lexicon of the Old Testament* (3 vols.; trans. Mark E. Biddle): helpful on the articles it discusses but often surprising in what is not discussed. A recommended purchase.
- F. Ernest Klein. *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*. Includes non-biblical words from later Jewish and modern sources.
- G. W. Van Gemeren, ed., *New International Dictionary of Old Testament Theology & Exegesis* (5 vols., Zondervan).

Paradigm 1: The Subject Pronouns.....	1
Paradigm 2: The Suffix Conjugation (“Perfect”) with קָטַל.....	1
Paradigm 3: The Suffix Conjugation (“Perfect”) with שָׁמַר.....	1
Paradigm 4: The Prefix Conjugation (“Imperfect”) with קָטַל.....	2
Paradigm 5: The Prefix Conjugation (“Imperfect”) with שָׁמַר.....	2
Paradigm 6: The WCI (<i>Waw</i> -Consecutive with “Imperfect”) with שָׁמַר.....	2
Paradigm 7: The Noun.....	3
Paradigm 8: Adjective Phrases.....	3
Paradigm 9: Nouns with Pronoun Suffixes (Possessive).....	4
Paradigm 10: The Noun אָב (Father).....	5
Paradigm 11: Some Other Irregular Nouns.....	5
Paradigm 12: Prepositions with Pronoun Suffixes.....	6
Paradigm 13: Independent Object Pronouns.....	7
Paradigm 14: Demonstratives and Demonstrative Phrases.....	7
Paradigm 15: Adjectives and Demonstratives in Sentences.....	7
Paradigm 16: The <i>Qal</i> (Active and Non-Statve) Participle with קָטַל.....	8
Paradigm 17: The <i>Qal</i> (Active and Non-Statve) Participle with שָׁמַר.....	8
Paradigm 18: The Imperative with קָטַל.....	8
Paradigm 19: The Imperative with שָׁמַר.....	8
Paradigm 20: The Negative Particles.....	8
Paradigm 21: The Final <i>He</i> Root, <i>Qal</i> Pattern.....	9
Paradigm 22: The Verb הָיָה in the <i>Qal</i> Pattern.....	10
Paradigm 23: The Initial <i>Yod</i> Root, Type B, <i>Qal</i> Pattern.....	11
Paradigm 24: The Root הָלַךְ, <i>Qal</i> Pattern (Analogous to Initial <i>Yod</i> , Type B).....	12
Paradigm 25: The Middle <i>Vav</i> Root, <i>Qal</i> Pattern (שָׁוָה).....	13
Paradigm 26: The Middle <i>Yod</i> Root, <i>Qal</i> Pattern (שָׁמַר).....	14
Paradigm 27: The Initial <i>Aleph</i> Root, <i>Qal</i> Pattern (אָמַר).....	15
Paradigm 28: The “Doubled” Root, <i>Qal</i> Pattern.....	16

Paradigm 29: The Root בּוֹא, <i>Qal</i> Pattern	17
Paradigm 30: The Root נָתַן in the <i>Qal</i>	18
Paradigm 31: The Root לָקַח in the <i>Qal</i>	19
Paradigm 32: The Initial <i>Yod</i> Root, Type B, <i>Hiphil</i> Pattern (יָרַד).....	20
Paradigm 33: The Root הָלַךְ in the <i>Hiphil</i> Pattern	21
Paradigm 34: The Middle Weak Verb, <i>Hiphil</i> Pattern (שָׁוַב)	22
Paradigm 35: The Initial- <i>Nun</i> Verb in the <i>Hiphil</i> (*נָגַד).....	23
Chart 1: The Regular Verb, Suffix Conjugation (“Perfect”)	24
Chart 2: The Regular Verb, Prefix Conjugation (“Imperfect”)	25
Chart 3: The Regular Verb, Imperative	26
Chart 4: The Infinitives of the Regular Verb.....	26
Chart 5: The Participle of the Regular Verb, <i>Qal</i> Pattern.....	27
Chart 6: The Participle of the Derived Patterns	27

Paradigm 1: The Subject Pronouns

הֵם / הֵמָּה	they (m)	הוא	he
הֵנָּה	they (f)	היא	she
אַתֶּם	you (mp)	אַתָּה	you (ms)
אַתָּן / אַתְּנָה	you (fp)	אַתְּ	you (fs)
אֲנַחְנוּ	we	אֲנִי / אֲנִי	I

Paradigm 2: The Suffix Conjugation (“Perfect”) with קָטַל

קָטְלוּ	they killed	קָטַל	he killed
		קָטְלָהּ	she killed
קָטְלֶתֶם	you (mp) killed	קָטַלְתָּ	you (ms) killed
קָטְלֶתֶן	you (fp) killed	קָטַלְתְּ	you (fs) killed
קָטַלְנוּ	we killed	קָטַלְתִּי	I killed

Paradigm 3: The Suffix Conjugation (“Perfect”) with שָׁמַר

שָׁמְרוּ	they kept	שָׁמַר	he kept
		שָׁמְרָהּ	she kept
שָׁמְרֶתֶם	you (mp) kept	שָׁמַרְתָּ	you (ms) kept
שָׁמְרֶתֶן	you (fp) kept	שָׁמַרְתְּ	you (fs) kept
שָׁמַרְנוּ	we kept	שָׁמַרְתִּי	I kept

Paradigm 4: The Prefix Conjugation (“Imperfect”) with קָטַל

יִקְטְלוּ	they (m) will kill	יִקְטֹל	he will kill
תִּקְטְלֶנָּה	they (f) will kill	תִּקְטֹל	she will kill
תִּקְטְלוּ	you (mp) will kill	תִּקְטֹל	you (ms) will kill
תִּקְטְלֶנָּה	you (fp) will kill	תִּקְטֹלִי	you (fs) will kill
נִקְטֹל	we will kill	אֶקְטֹל	I will kill

Paradigm 5: The Prefix Conjugation (“Imperfect”) with שָׁמַר

יִשְׁמְרוּ	they (m) will keep	יִשְׁמֹר (יִשְׁמֹרֶה)	he will keep
תִּשְׁמְרֶנָּה	they (f) will keep	תִּשְׁמֹר	she will keep
תִּשְׁמְרוּ	you (mp) will keep	תִּשְׁמֹר	you (ms) will keep
תִּשְׁמְרֶנָּה	you (fp) will keep	תִּשְׁמֹרִי	you (fs) will keep
נִשְׁמֹר	we will keep	אֶשְׁמֹר	I will keep

Paradigm 6: The WCI (*Waw-Consecutive* with “Imperfect”) with שָׁמַר

וַיִּשְׁמְרוּ	then they (m) kept	וַיִּשְׁמֹר	then he kept
וַתִּשְׁמְרֶנָּה	then they (f) kept	וַתִּשְׁמֹר	then she kept
וַתִּשְׁמְרוּ	then you (mp) kept	וַתִּשְׁמֹר	then you (ms) kept
וַתִּשְׁמְרֶנָּה	then you (fp) kept	וַתִּשְׁמֹרִי	then you (fs) kept
וַנִּשְׁמֹר	then we kept	וַאֲשִׁמֹּר	then I kept

Paradigm 7: The Noun

Absolute State

סוסים	horses (mp)	סוס	horse (ms)
סוסות	mares (fp)	סוסה	mare (fs)

Construct State

סוסי	horses of (mp)	סוס	horse of (ms)
סוסות	mares of (fp)	סוסת	mare of (fs)

Paradigm 8: Adjective Phrases

With Nouns Marked Normally for Masculine and Feminine

סוסים טובים	good horses	סוס טוב	a good horse
סוסות טובות	good mares	סוסה טובה	a good mare
הסוסים הטובים	the good horses	הסוס הטוב	the good horse
הסוסות הטובות	the good mares	הסוסה הטובה	the good mare

With Nouns Marked Abnormally for Masculine and Feminine

האנשים הטובים	the good men	האיש הטוב	the good man
הנשים הטובות	the good women	האשה הטובה	the good woman
אבות טובים	good fathers	אב טוב	a good father
הארצות הטובות	the good lands	הארץ הטובה	the good land

Note: The fem. pl. “women” is marked as though masc. pl. in Hebrew: נָשִׁים .

The masc. pl. “fathers” is marked as though fem. pl. in Hebrew: אֲבוֹת .

The noun for “land” or “country” is an unmarked fem.: אֶרֶץ .

The adjective in each case will have the expected form.

Paradigm 9: Nouns with Pronoun Suffixes (Possessive)

Masculine Singular Nouns (or Unmarked Feminines)

סוּסָם	their (m) horse	סוּסוֹ	his horse
סוּסָן	their (f) horse	סוּסֶיהָ	her horse
סוּסֵכֶם	your (mp) horse	סוּסֵיךָ	your (ms) horse
סוּסֵכֶן	your (fp) horse	סוּסֵיךְ	your (fs) horse
סוּסֵנוּ	our horse	סוּסִי	my horse

Feminine Singular Nouns

סוּסָתָם	their (m) mare	סוּסָתּוֹ	his mare
סוּסָתָן	their (f) mare	סוּסָתֶיהָ	her mare
סוּסָתֵכֶם	your (mp) mare	סוּסָתֵיךָ	your (ms) mare
סוּסָתֵכֶן	your (fp) mare	סוּסָתֵיךְ	your (fs) mare
סוּסָתֵנוּ	our mare	סוּסָתִי	my mare

Masculine Plural Nouns (or Feminine Nouns Marked Like Masculine Nouns)

סוּסֵיהֶם	their (m) horses	סוּסָיו	his horses
סוּסֵיהֶן	their (f) horses	סוּסֵיהָ	her horses
סוּסֵיכֶם	your (mp) horses	סוּסֵיךָ	your (ms) horses
סוּסֵיכֶן	your (fp) horses	סוּסֵיךְ	your (fs) horses
סוּסֵינוּ	our horses	סוּסִי	my horses

Feminine Plural Nouns (or Masculine Nouns Marked Like Feminine Nouns)

סוּסוֹתֵיהֶם	their (m) mares	סוּסוֹתָיו	his mares
סוּסוֹתֵיהֶן	their (f) mares	סוּסוֹתֶיהָ	her mares
סוּסוֹתֵיכֶם	your (mp) mares	סוּסוֹתֵיךָ	your (ms) mares
סוּסוֹתֵיכֶן	your (fp) mares	סוּסוֹתֵיךְ	your (fs) mares
סוּסוֹתֵינוּ	our mares	סוּסוֹתִי	my mares

Paradigm 10: The Noun אָב (Father)

Note: The nouns אָח (brother) and פֶּה (mouth) follow a similar paradigm.

Absolute and Construct

אָבוֹת	fathers	אָב	father
אָבוֹת	fathers of (construct)	אָבִי	father of (construct)

Singular with Possessive Suffixes

אָבִיהֶם	their (m) father	אָבִיו	his father
אָבִיהָ	their (f) father	אָבִיהָ	her father
אָבִיכֶם	your (mp) father	אָבִיךָ	your (ms) father
אָבִיכָּן	your (fp) father	אָבִיךָ	your (fs) father
אָבִינוּ	our father	אָבִי	my father

Plural with Possessive Suffixes

אָבוֹתֵהֶם	their (m) fathers	אָבוֹתָיו	his fathers
* 3fp		* 3fs	
אָבוֹתֵיכֶם	your (mp) fathers	אָבוֹתֵיךָ	your (ms) fathers
* 2fp		* 2fs	
אָבוֹתֵינוּ	our fathers	אָבוֹתֵי	my fathers

*Unattested for אָב, but cf. אָחִיהָ (her brothers) and אָחִיךָ (your [fs] brothers).

Paradigm 11: Some Other Irregular Nouns

אָנָשִׁים (אָנִישׁ)	men	אִישׁ	man
נָשִׁים (נִשָּׁא)	women	אִשָּׁה (אִשְׁתִּי = my wife, אִשָּׁה)	woman
אֲרָצוֹת (אֲרָצָה)	lands	אֲרֶץ (אֲרָצִי = my land)	land, earth
בָּנִים (בֵּן)	sons	בֵּן (בֶּן)	son
בָּנוֹת (בִּתּוֹת)	daughters	בִּת (בִּתִּי = my daughter)	daughter
עָרִים (עִיר)	cities	עִיר	city
רָאשִׁים	heads	רֹאשׁ	head
שִׁמוֹת	names	שֵׁם	name

Paradigm 12: Prepositions with Pronoun Suffixes

The Preposition ל (Pattern Like the Singular Noun)

לָהֶם	to them (m)	לוֹ	to him
לָהֶן / לָהֶנָּה	to them (f)	לָהּ	to her
לָכֶם	to you (mp)	לָךְ	*to you (ms)
לָכֶנָּה	**to you (fp)	לָךְ	to you (fs)
לָנוּ	to us	לִי	to me

*In “pause,” the form coincides with the fs form: לָךְ. **Occurs only once: Ezekiel 13:18.

The Preposition אֶל (Pattern Like the Plural Noun)

אֵלֵיהֶם	unto them (m)	אֵלָיו	unto him
אֵלֵיהֶן	unto them (f)	אֵלֶיהָ	unto her
אֵלֵיכֶם	unto you (mp)	אֵלֶיךָ	unto you (ms)
*אֵלֵיכֶן	unto you (fp)	אֵלֶיךָ	unto you (fs)
אֵלֵינוּ	unto us	אֵלַי	unto me

*Reconstructed form (but cf. עֲלֵיכֶן, Ezekiel 23:49).

The Preposition מִן

מֵהֶם / מֵהֶנָּה	from them (m)	מִמֶּנּוּ	*from him
מֵהֶן / מֵהֶנָּה	from them (f)	מִמֶּנָּה	from her
מֵכֶם	from you (mp)	מִמֶּךָ	from you (ms)
NA	from you (fp)	מִמֶּךָ	from you (fs)
מִמֶּנּוּ	*from us	מִמֶּנִּי	from me

*מִמֶּנּוּ = either “from him” or “from us”

The Preposition כְּ

כְּהֶם / כְּהֶנָּה / כְּהֶם	like them (m)	כְּהֵמוֹ	like him
כְּהֶן / כְּהֶנָּה	like them (f)	כְּהֵמָּה	like her
כְּכֶם / כְּמוֹכֶם	like you (mp)	כְּמוֹךָ	like you (ms)
NA	like you (fp)	NA	like you (fs)
כְּמוֹנוּ	like us	כְּמוֹנִי	like me

Paradigm 13: Independent Object Pronouns

אתם	them (m)	אתו	him
אתה	them (f)	אתה	her
אתכם	you (mp)	אתך	you (ms)
NA	you (fp)	אתך	you (fs)
אתנו	us	אתי	me

*אתן in Ezek. 16:54; אתנה in Exod. 35:26 (cf. Ezek. 34:21); and אותה in Ezek. 23:47.

Paradigm 14: Demonstratives and Demonstrative Phrases

Near Demonstratives

אלה	these (c)	זה	this (m)
		זאת	this (f)

Far Demonstratives

הם / הנה	those (m)	הוא	that (m)
הנה	those (f)	היא	that (f)

Demonstrative Phrases

הסוסים האלה	these horses	הסוס הזה	this horse
הסוסים ההם	those horses	הסוס ההוא	that horse
הסוסות האלה	these mares	הסוסה הזאת	this mare
הסוסות ההנה	those mares	הסוסה ההיא	that mare

Paradigm 15: Adjectives and Demonstratives in Sentences

טובים הסוסים	The horses are good.	טוב הסוס	The horse is good.
אלה הסוסים	These are the horses.	זה הסוס	This is the horse.
הנה הסוסים	Those are the horses.	הוא הסוס	That is the horse.
טובות הסוסות	The mares are good.	טובה הסוסה	The mare is good.
אלה הסוסות	These are the mares.	זאת הסוסה	This is the mare.
הנה הסוסות	Those are the mares.	היא הסוסה	That is the mare.

Paradigm 16: The *Qal* (Active and Non-Statve) Participle with קָטַל

קָטְלִים	ones (m) killing, killers	קָטַל	one (m) killing, a killer
קָטְלוֹת	ones (f) killing, killers	קָטְלָה / קָטְלָת	one (f) killing, a killer

Paradigm 17: The *Qal* (Active and Non-Statve) Participle with שָׁמַר

שָׁמְרִים	ones (m) keeping, keepers	שָׁמַר	one (m) keeping, a keeper
שָׁמְרוֹת	ones (f) keeping, keepers	שָׁמְרָה / שָׁמְרָת	one (f) keeping, a keeper

Paradigm 18: The Imperative with קָטַל

קָטְלוּ	Kill! (2mp)	קָטַל / קָטְלִי	Kill! (2ms)
		קָטְלָה	Kill! (2ms, “emphatic”)
קָטְלֵנָה	Kill! (2fp)	קָטְלִי	Kill! (2fs)

Paradigm 19: The Imperative with שָׁמַר

שָׁמְרוּ	Keep! (2mp)	שָׁמַר / שָׁמְרִי	Keep! (2ms)
		שָׁמְרָה	Keep! (2ms, “emphatic”)
שָׁמְרֵנָה	Keep! (2fp)	שָׁמְרִי	Keep! (2fs)

Paradigm 20: The Negative Particles

(אֵינְכֶם , אֵינָם , אֵינְנִי , אֵינְךָ , אֵינָהּ , אֵינְנוּ [3ms or 1cp], אֵין) nouns and participles

אֵין מַיִם בַּבּוֹר : There is no water in the pit. אֵין עֹזֵר : There was no one helping.

אֵינְנִי נֹתֵן לָכֶם : I am not giving to you.

לֹא : verbs or a verbless predicate: לֹא יִשְׁמַר (he will not keep); לֹא טוֹב הוּא (he is not good).

אַל : volitive verbs: אַל-תִּשְׁמַר (do not keep); אַל-אֲבוֹשָׁה (let me not be put to shame).

לֹא-לֵאמֹר : infinitives: לֹא-לֵאמֹר (not to eat from it).

Paradigm 21: The Final *He* Root, *Qal* Pattern

The SC (“Perfect”)

בָּנוּ	they built	בָּנָה	he built
		בָּנְתָה	she built
בָּנִיתֶם	you (mp) built	בָּנִיתָ	you (ms) built
בָּנִיתָ	you (fp) built	בָּנִיתָ	you (fs) built
בָּנוּ	we built	בָּנִיתִי	I built

The PC (“Imperfect”)

יִבְנוּ	they (m) will build	יִבְנֶה*	he will build
תִּבְנֶינָה	they (f) will build	תִּבְנֶה**	she will build
תִּבְנוּ	you (mp) will build	תִּבְנֶה	you (ms) will build
תִּבְנֶינָה	you (fp) will build	תִּבְנֶה	you (fs) will build
נִבְנֶה	we will build	אֶבְנֶה	I will build
*Jussive וַיִּבְנוּ , wci יִבְנוּ ; **Jussive וַתִּבְנֶינָה , wci תִּבְנֶינָה			

The Imperative

בְּנוּ	Build! (2mp)	בְּנֵה	Build! (2ms)
בְּנִינָה	Build! (2fp)	בְּנִי	Build! (2fs)

The Participle

בֹּנִים	ones building (mp)	בֹּנֶה	one building (ms)
בֹּנֶה	ones building (fp)	בֹּנֶה	one building (fs)

The Infinitives: Absolute = בָּנוּ or בְּנֵה ; Construct = לְבָנוּת (לְבִנּוּת)

Paradigm 22: The Verb הָיָה in the *Qal* Pattern

The SC ("Perfect"):

הָיוּ they were	הָיָה he was
	הָיְתָה she was
הָיִיתֶם you (mp) were	הָיִיתָ you (ms) were
* *you (fp) were	הָיִיתָ you (fs) were
הָיינוּ we were	הָיִיתִי I was

*Unattested in the Hebrew Bible.

The PC ("Imperfect"):

יִהְיוּ they (m) will be	*יִהְיֶה he will be
יִהְיֶינָה they (f) will be	**יִהְיֶה she will be
יִהְיֶיךָ you (mp) will be	יִהְיֶה you (ms) will be
*** **you (fp) will be	יִהְיֶיךָ / יִהְיֶיךָ you (fs) will be
נִהְיֶה we will be	אֶהְיֶה I will be

*Jussive יִהְיֶיךָ, wci יִהְיֶיךָ **Jussive יִהְיֶיךָ, wci יִהְיֶיךָ

***Unattested in the Hebrew Bible.

The Imperative:

יִהְיֶיךָ / יִהְיֶיךָ Be! (2mp) / And be!	יִהְיֶיךָ / יִהְיֶיךָ Be! (2ms) / And be!
* * (2fp)	יִהְיֶיךָ Be! (2fs)

*Unattested in the Hebrew Bible.

The Participle:

* * (mp)	* * (ms)
* * (fp)	הוֹיָה one being (fs)

*Unattested in the Hebrew Bible. The fs ptcp. is a *h.l.* in Exodus 9:3.

The Infinitives: Absolute = הָיָה / הָיָה ; Construct = לְהִיְהוֹת / לְהִיְהוֹת (בְּהִיְהוֹתָם = when they were)

Paradigm 23: The Initial *Yod* Root, Type B, *Qal* Pattern

The SC (“Perfect”): These forms are “regular.”

יָרְדוּ they went down	יָרַד he went down
יָרְדְּתֶם you (mp) went down	יָרְדָה she went down
יָרְדָתָּ you (fp) went down	יָרְדְתָּ you (ms) went down
יָרְדְנוּ we went down	יָרְדְתָּ you (fs) went down
	יָרַדְתִּי I went down

The PC (“Imperfect”): In these forms the root letter *yod* is elided.

יֵרְדוּ they (m) will go down	יֵרַד he will go down
יֵרְדְנָה they (f) will go down	יֵרַדְּהָ she will go down
יֵרְדוּ you (mp) will go down	יֵרַדְּךָ you (ms) will go down
יֵרְדְנָה you (fp) will go down	יֵרַדְּכֶּנּוּ you (fs) will go down
נֵרַד we will go down	אֵרַד I will go down

The Imperative: In these forms the root letter *yod* is elided.

יָרְדוּ Go down! (2mp)	*יָרְדוּ Go down! (2ms)
יָרְדְנָה Go down! (2fp)	יָרְדִּי Go down! (2fs)

*“Emphatic” imperative = יָרְדֵּה

The Participle: These forms are “regular.”

יֹרְדִים ones going down (mp)	יֹרֵד one going down (ms)
יֹרְדוֹת ones going down (fp)	יֹרְדָה / יֹרְדָת one going down (fs)

The Infinitives: Absolute = יָרֹד ; Construct = יֹרֵד (יֹרְדָתָּ ; בְּיֹרְדִי = when I go down)

Paradigm 24: The Root **הלך**, *Qal* Pattern (Analogous to Initial *Yod*, Type B)

The SC (“Perfect”): These forms are “regular.”

הֵלְכוּ they went	הֵלֵךְ he went
	הֵלְכָה she went
הֵלַכְתֶּם you (mp) went	הֵלַכְתָּ you (ms) went
*הֵלַכְתָּן you (fp) went	הֵלַכְתְּ you (fs) went
הֵלַכְנוּ we went	הֵלַכְתִּי I went

*Unattested in the Hebrew Bible.

The PC (“Imperfect”): In these forms the root letter *yod* is elided.

יֵלְכוּ they (m) will go	*יֵלֵךְ he will go
יֵלְכֶנָּה they (f) will go	*יֵלְכִי she will go
יֵלְכוּ you (mp) will go	יֵלַךְ you (ms) will go
*יֵלְכֶנָּה** you (fp) will go	יֵלַכְּ you (fs) will go
נֵלֵךְ we will go	אֵלֵךְ I will go

*wci וַיֵּלֶךְ, וַיֵּלְכֶנָּה **Only in Ruth 1:11.

The Imperative: In these forms the root letter *yod* is elided.

לֵךְ Go! (2mp)	לֵךְ* (לְךָ) Go! (2ms)
לֵכְנָה / לֵכְנָ / לֵכְנָה Go! (2fp**)	לֵכִי Go! (2fs)

*“Emphatic” imperative = לֵכָה ; **Only in Ruth 1:8, 12.

The Participle: These forms are “regular.”

הֹלְכִים ones going (mp)	הֹלֵךְ one going (ms)
הֹלְכוֹת ones going (fp)	*הֹלְכָה / הֹלְכֶת one going (fs)

*Only in Jeremiah 3:6.

The Infinitives: Absolute = הֵלֵךְ; Construct = לֵלַךְ (לֵלְכָה) ; בִּלְכָה = when he went)

Paradigm 25: The Middle *Vav* Root, *Qal* Pattern (שׁוּב)

The SC (“Perfect”):

שָׁבוּ* _{אֲ} they returned	שָׁב _{אֲ} he returned
	שָׁבָה* _{אֲ} she returned
שָׁבַתְּם you (mp) returned	שָׁבַתְּ you (ms) returned
שָׁבַתְּךָ** you (fp) returned	שָׁבַתְּ you (fs) returned
שָׁבנוּ we returned	שָׁבֹתִי I returned

*Note the stressed syllable (marked with *atnach*) **Unattested in the Hebrew Bible.

The PC (“Imperfect”):

יִשְׁבוּ they (m) will return	יִשְׁבֹּב*† he will return
יִשְׁבֹּבְנָה / יִשְׁבֹּבְינָה** they (f) will return	יִשְׁבֹּב*† she will return
יִשְׁבוּ you (mp) will return	יִשְׁבֹּב you (ms) will return
יִשְׁבֹּבְנָה / יִשְׁבֹּבְינָה you (fp) will return	יִשְׁבֹּב you (fs) will return
נִשְׁבֹּב we will return	אִשְׁבֹּב I will return

*Jussive = יִשְׁבֹּב, יִשְׁבֹּב †wci = וַיִּשְׁבֹּב (*wayyāšob*), וַיִּשְׁבֹּב

**Reconstructed based on other roots and analogy with the 2fp.

The Imperative:

שׁוּב Return! (2mp)	שׁוּב* Return! (2ms)
שׁוּבְנָה** Return! (2fp)	שׁוּבִי Return! (2fs)

*“Emphatic” imperative = שׁוּבָה **Ruth 1:8, 11, 12.

The Participle:

שׁוֹבִים ones returning (mp)	שׁוֹב one returning (ms)
שׁוֹבֹת ones returning (fp)	שׁוֹבָה* one returning (fs)

*Note the stressed syllable (marked with *atnach*).

The Infinitives: Absolute = שׁוּב; Construct = שׁוּב (לְשׁוּב); שׁוּבִי = when I return

Paradigm 26: The Middle *Yod* Root, *Qal* Pattern (שָׁם)

The SC (“Perfect”):

שָׁמוּ they put	שָׁם he put
	שָׁמָה* she put
שָׁמְתֶם you (mp) put	שָׁמְתָּ you (ms) put
שָׁמְתָּ** you (fp) put	שָׁמְתָּ you (fs) put
שָׁמְנוּ we put	שָׁמְתִי I put

*Note the stressed syllable (marked here with *atnach*) **Unattested in the Hebrew Bible.

The PC (“Imperfect”):

יִשְׁמוּ they (m) will put	יִשֶּׁם* he will put
תִּשְׁמָנָה** they (f) will put	תִּשֶּׁם* she will put
תִּשְׁמוּ you (mp) will put	תִּשֶּׁם you (ms) will put
תִּשְׁמָנָה** you (fp) will put	תִּשְׁמִי you (fs) will put
נִשֶּׁם we will put	אִשֶּׁם I will put

*Jussive = יִשֶּׁם, תִּשֶּׁם †wci = יִשְׁשֶׁם, תִּשְׁשֶׁם

**Reconstructed form, unattested in the Hebrew Bible (but cf. תִּגְלִלָּה, let them rejoice).

The Imperative:

שִׁבוּ Return! (2mp)	שִׁימוּ Put! (2ms)
** ** (2fp)	שִׁימי Return! (2fs)

*“Emphatic” imperative = שִׁימָה **Unattested in the Hebrew Bible.

The Participle:

שֹׁמְרִים ones returning (mp)	שֹׁמֵם one putting (ms)
שֹׁמְרֹת† ones returning (fp)	שֹׁמָה* one putting (fs)

*Note the stressed syllable (marked with *atnach*).

† Reconstructed form, unattested in the Hebrew Bible (but cf. שָׂרוֹת, female singers).

The Infinitives: Absolute = שֹׁם (cf. רִיב / רִיב, בִּין); Construct = שֹׁם (שֹׁם); שֹׁם = rare;
בְּשֹׁמִי = when I put; other middle *yod* infinitive constructs = דִּין (to judge), רִיב (to contend),
שִׁית (to put), שִׁיר (to sing), גִּיחַ (to burst forth), שִׁיחַ (to meditate).

Paradigm 27: The Initial *Aleph* Root, *Qal* Pattern (אָמַר)

The SC (“Perfect”): Here the initial *aleph* acts like an ordinary guttural.

אָמְרוּ they said	אָמַר he said
	אָמְרָה she said
אָמַרְתֶּם you (mp) said	אָמַרְתָּ you (ms) said
אָמַרְתְּךָ** you (fp) said	אָמַרְתָּ you (fs) said
אָמַרְנוּ we said	אָמַרְתִּי I said

*Note the stressed syllable (marked with *atnach*).

**Reconstructed from post-biblical Hebrew.

The PC (“Imperfect”):

יֹאמְרוּ they (m) will say	יֹאמֵר he will say
תֹּאמְרֶנָּה they (f) will say	תֹּאמֵר she will say
תֹּאמְרוּ you (mp) will say	תֹּאמֵר you (ms) will say
** **you (fp) will say	תֹּאמְרִי you (fs) will say
נֹאמֵר we will say	אֹמֵר I will say

*wci = יֹאמֵר , יֹאמְרוּ **Unattested in the Hebrew Bible.

The Imperative: Here the initial *aleph* acts like a guttural, but with a *chateph-segol*.

אֱמָר Say! (2mp)	אֱמֹר Say! (2ms)
* 2fp	אֱמָרִי Say! (2fs)

* Unattested in the Hebrew Bible.

The Participle: These forms are regular.

אֹמְרִים ones saying (mp)	אֹמֵר one saying (ms)
אֹמְרוֹת ones saying (fp)	אֹמֶרֶת / אֹמֶרֶת one saying (fs)

The Infinitives: Absolute = אֲמַר; Construct = אֹמֵר / אֱמֹר (לֵאמֹר; בְּאֹמֵר).

Paradigm 28: The “Doubled” Root, *Qal* Pattern

The SC (“Perfect”):

*סָבְּוּ / סָבְּוּ	they surrounded	סָבַב	he surrounded
		*סָבְּהָ / סָבְּהָ	she surrounded
** **		*סָבְּוֹתָ	you (ms) surrounded
** **		** **	
*סָבְּוּנוּ	we surrounded	סָבַבְתִּי	I surrounded

*Form reconstructed from other roots of similar type. **Form unattested in the Hebrew Bible.

The PC (“Imperfect”):

יִסְבּוּ	they (m) will surround	יִסַּב / יִסַּב	he will surround
תִּסְבִּינָה	they (f) will surround	*תִּסַּב / תִּסַּב	she will surround
תִּסְבּוּ	you (mp) will surround	תִּסַּב	you (ms) will surround
** ** (2fp)		*תִּסְבִּי / תִּסְבִּי	you (fs) will surround
נִסַּב	we will surround	אִסַּב	I will surround

*Form reconstructed from other roots of similar type (cf. $\text{תָּעַז} < \text{עָזַז}$; $\text{תִּזְלִי} < \text{זָלַל}$; $\text{תִּדְמִי} < \text{דָּמַם}$; $\text{אִקַּב} < \text{קָבַב}$). **Form unattested in the Hebrew Bible.

The Imperative:

סָבּוּ	Go around! (2mp)	סָבּ	Go around! (2ms)
* * (2fp)		סָבִי	Go around! (2fs)

*Form unattested in the Hebrew Bible.

The Participle: These forms are regular.

סָבְּבִים	ones surrounding (mp)	סָבֵב	one surrounding (ms)
*סָבְּבוֹת	ones surrounding (fp)	*סָבְּבָה	one surrounding (fs)

*Reconstructed form based on other roots of similar type.

The Infinitives: Absolute = *סָבַב (cf. $\text{קָבַב} < \text{קָב}$); Construct = סָבַב / סָבְּבָה (לְסָבַב; לְסָבְּבָה; כְּרָבָם = when they multiply, < רָבַב).

Paradigm 29: The Root בוא, *Qal* Pattern

The SC (“Perfect”):

בָּאוּ they came	בָּא he came
	בָּאָה* she came
בָּאתֶם you (mp) came	בָּאתָ you (ms) came
** **	בָּאתָ you (fs) came
בָּאנוּ we came	בָּאתִי I came

*Note the stressed syllable (marked with *atnach*). **Unattested in biblical Hebrew.

The PC (“Imperfect”):

יָבֹאוּ they (m) will come	יָבֹא he will come
תָּבֹאנָה / תִּבְּאִינָה they (f) will come	תָּבֹא she will come
תָּבֹאוּ you (mp) will come	תָּבֹא you (ms) will come
* * (2fp)	תָּבֹאִי you (fs) will come
נָבֹא we will come	אָבֹא I will come

**Unattested in the Hebrew Bible.

The Imperative:

בֹּא Come! (2mp)	בֹּא* Come! (2ms)
** ** (2fp)	בֹּאִי Come! (2fs)

*“Emphatic” imperative = בֹּאֵה **Unattested in the Hebrew Bible.

The Participle:

בָּאִים ones coming (mp)	בָּא one coming (ms)
בָּאוֹת ones coming (fp)	בָּאָה* one coming (fs)

*Note the stressed syllable (marked with *atnach*).

The Infinitives: Absolute = בּוֹא; Construct = בּוֹא (לְבּוֹא ; בִּבְּאוֹ = when he came)

Paradigm 30: The Root נָתַן in the *Qal*

The SC (“Perfect”):

נָתַנוּ	they gave	נָתַן	he gave
		נָתְנָהּ	she gave
נָתַתֶּם	you (mp) gave	נָתַתָּ	you (ms) gave
* * (2fp)		נָתַתְּ	you (fs) gave
נָתַנוּ	we gave	נָתַתִּי	I gave

*Unattested in biblical Hebrew. **Ezek. 16:33, 36

The PC (“Imperfect”):

יִתְּנוּ	they (m) will give	יִתֵּן	he will give
* * (3fp)		יִתְּנָהּ	she will give
יִתְּנוּ	you (mp) will give	יִתְּנָהּ	you (ms) will give
* * (2fp)		יִתְּנֶהּ	you (fs) will give
יִתֵּן	we will give	אֶתֵּן	I will give

*Unattested in biblical Hebrew.

The Imperative:

תֵּן	Give! (2mp)	תֵּן	Give! (2ms)
** ** (2fp)		תֵּנִי	Give! (2fs)

*“Emphatic” imperative = תִּתֵּן **Unattested in the Hebrew Bible.

The Participle, Active: These forms are regular.

נֹתְנִים	ones giving (mp)	נֹתֵן	one giving (ms)
* * (fp)		* * (fs)	

*Unattested in the Hebrew Bible.

The Participle, Passive: These forms are regular.

נִתְּנִים	ones given (mp)	נִתֵּן	one given (ms)
נִתְּנוֹת	ones given (fp)	* * (fs)	

*Unattested in the Hebrew Bible.

The Infinitives: Absolute = נָתַן; Construct = לָתֵת (לִתְּנוֹ ; בְּתֵתוֹ = when he gives)

Paradigm 31: The Root לָקַח in the *Qal*

The SC (“Perfect”): These forms are essentially regular.

לָקְחוּ they took	לָקַח he took
	לָקַחְתָּ she took
לָקַחְתֶּם you (mp) took	לָקַחְתָּ you (ms) took
* you (fp) took	לָקַחְתְּ you (fs) took
לָקַחְנוּ we took	לָקַחְתִּי I took

*Unattested in biblical Hebrew.

The PC (“Imperfect”):

יִלְקְחוּ they (m) will take	יִלְקַח he will take
* *they (f) will take	יִלְקַחְתָּ she will take
יִלְקַחְתֶּם you (mp) will take	יִלְקַחְתָּ you (ms) will take
* you (fp) will take	יִלְקַחְתְּ you (fs) will take
נִלְקַח we will take	אֶלְקַח I will take

*Unattested. **The *dagesh* is omitted from the ק when it has only a *shewa* under it.

The Imperative:

קַח Take! (2mp)	*קַח Take! (2ms)
** 2fp	קַחִי Take! (2fs)

*“Emphatic” imperative = קַחֲךָ **Unattested in the Hebrew Bible.

The Participle, *Active: These forms are regular except for the furtive *patach*.

לֹקְחִים ones taking (mp)	לֹקֵחַ one taking (ms)
** fp	* fs

*The passive participle occurs once in the mp: לִקְחוֹתָם (Proverbs 24:11).

**Unattested in the Hebrew Bible.

The Infinitives: Absolute = לָקַחַת; Construct = לִקְחוֹתָ ; בִּלְקַחְתּוֹ = when he took)

Paradigm 32: The Initial *Yod* Root, Type B, *Hiphil* Pattern (יָרַד)

In all forms the root letter *yod* becomes *cholem-vav* (וָ).

The SC (“Perfect”):

הוֹרִידוּ	they brought down	הוֹרִיד	he brought down
		הוֹרִידָהּ	she brought down
הוֹרִידְתֶּם	you (mp) brought down	הוֹרִידְתָּ	you (ms) went down
*הוֹרִידְתָּן	you (fp) brought down	הוֹרִידְתָּ	you (fs) went down
הוֹרִידְנוּ	we brought down	הוֹרִידְתִּי	I went down

*Unattested in the Hebrew Bible.

The PC (“Imperfect”):

יוֹרִידוּ	they (m) will bring down	יוֹרִידֹף	he will bring down
*תוֹרִידְנָהּ	they (f) will bring down	תוֹרִיד	she will bring down
תוֹרִידוּ	you (mp) will bring down	תוֹרִיד	you (ms) will bring down
*תוֹרִידְנָהּ	you (fp) will bring down	תוֹרִידִי	you (fs) will bring down
נוֹרִיד	we will bring down	אֶנִּי יוֹרִיד	I will bring down

*Unattested in biblical Hebrew. †Jussive = יוֹרִיד ; wci = יוֹרִיד .

The Imperative:

הוֹרִידוּ	Bring down! (2mp)	הוֹרִיד	Bring down! (2ms)
*הוֹרִידְנָהּ	Bring down! (2fp)	הוֹרִידִי	Bring down! (2fs)

*Unattested in biblical Hebrew.

The Participle:

*מוֹרִידִים	ones bringing down (mp)	מוֹרִיד	one bringing down (ms)
*מוֹרִידוֹת	ones bringing down (fp)	מוֹרִידָהּ	one bringing down (fs)

*Reconstructed on the basis of analogy and post-biblical Hebrew.

**Reconstructed on the basis of other initial-*yod* roots.

The Infinitives: Abs. = הוֹרִיד ; Cstr. = לְהוֹרִיד (הוֹרִיד ; בְּהוֹרִידוֹ = when he brings down)

Paradigm 33: The Root הָלַךְ in the *Hiphil* Pattern

In all forms the root letter *he* becomes *cholem-vav* (וּ).

The SC (“Perfect”):

* 3cp	הוֹלִיךְ he brought
	* 3fs
* 2mp	* 2ms
* 2fp	* 2fs
* 1cp	הוֹלִכְתִּי I brought

*Unattested in biblical Hebrew.

The PC (“Imperfect”):

יֹולִיכוּ they (m) will bring	יֹולִיךְ he will bring
* 3fp	* 3fs
* 2mp	* 2ms
* 2fp	* 2fs
* 1cp	אֹולִיכֶּךָ I will bring

*Unattested in biblical Hebrew. †Jussive = יוֹלִיךְ ; wci = וַיֹּולִיךְ . ††Wci = וַיֹּולִיכֶּךָ .

The Imperative:

הִלִּיכוּ Bring! (2mp)	הוֹלִיךְ Bring! (2ms)
* 2fp	הִלִּיכִי Bring! (2fs)

*Unattested in the Hebrew Bible.

The Participle:

* mp	מוֹלִיךְ one bringing (ms)
מוֹלִיכוֹת ones bringing (fp)	* fs

*Unattested in the Hebrew Bible.

The Infinitives: Abs. = unattested ; Cstr. = הוֹלִיכֵּי (לְהוֹלִיכוֹ ; לְהוֹלִיכוֹ = to bring him)

Paradigm 34: The Middle Weak Verb, *Hiphil* Pattern (שוב)

The SC (“Perfect”):

הָשִׁיבוּ	they restored	הָשִׁיב	he restored
		הָשִׁיבָהּ	she restored
***הָשִׁיבוּתָם	you (mp) restored	***הָשִׁיבוּתְּךָ	you (ms) restored
* 2fp		* 2fs	
הָשִׁיבוּנוּ	we restored	הָשִׁיבוּתִי	I restored

*Unattested in biblical Hebrew, but see וְהָבֵאתוּ (2 Sam 14:10) and וְהִמָּתֵן (Exod 1:16).

See also הִנֵּפְתָּ (נוֹרָה, Exo 20:25). *See also הִפְיִצְתָּם (פוֹיֵץ, Ezek 34:21).

The PC (“Imperfect”):

יִשְׁיִיבוּ	they (m) will restore	יִשְׁיִיב*†	he will restore
**תִּשְׁיִיבֶנָּה	they (f) will restore	†תִּשְׁיִיב*†	she will restore
תִּשְׁיִיבוּ	you (mp) will restore	תִּשְׁיִיב	you (ms) will restore
*** 2fp		תִּשְׁיִיבִי	you (fs) will restore
נִשְׁיִיב	we will restore	אֲשִׁיב	I will restore

*Jussive = יִשְׁב, תִּשְׁב †wci = וְיִשְׁב, וְתִשְׁב

**See also תִּבְיִיאֶינָה (< בוא, Lev 7:30; תְּהִימָנָה, Micah 2:12).

***Unattested, but see תִּקְיִמָנָה (Jer 44:25, an unexpected form).

The Imperative:

הָשִׁיבוּ	Restore! (2mp)	הָשִׁיב*	Restore! (2ms)
** 2fp		הִשְׁיִבִי	Restore! (2fs)

*“Emphatic” imperative = הָשִׁיבָהּ. **Unattested in biblical Hebrew.

The Participle:

מְשִׁיבִים	ones restoring (mp)	מְשִׁיב	one restoring (ms)
מְשִׁיבוֹת	ones restoring (fp)	מְשִׁיבָה	one restoring (fs)

The Infinitives: Absolute = הָשִׁיב; Construct = לְהָשִׁיב (לְהָשִׁיבוּ ; לְהָשִׁיבוֹ = to restore him)

Paradigm 35: The Initial-*Nun* Verb in the *Hiphil* (*נָגַד)

*Root is reconstructed, since the *nun* never actually appears in any form.

The SC (“Perfect”):

הִגִּידוּ they told	הִגִּיד he told
	הִגִּידָה she told
הִגַּדְתֶּם* you (mp) told	הִגַּדְתָּ you (ms) told
NA 2fp	הִגַּדְתָּ* you (fs) told
הִגַּדְנוּ* we told	הִגַּדְתִּי I told

*Reconstructed by analogy with other roots (cf. הִנַּחְתָּ from נָחַץ, הִנַּחְתָּם from נָחַץ, הִנַּחְתָּ from נָחַץ).

The PC (“Imperfect”):

יִגִּידוּ they (m) will tell	יִגִּיד* he will tell
יִגִּידָה** they (f) will tell	יִגִּידָה* she will tell
יִגִּידוּ you (mp) will tell	יִגִּיד you (ms) will tell
NA (fp)	יִגִּידָה you (fs) will tell
נִגִּיד we will tell	אֶגִּיד I will tell

*Jussive = יִגִּיד †wci = וַיִּגִּד, וַתִּגֵּד

**Reconstructed by analogy (cf. תִּבְעֶנָּה in Psalm 119:171, root נָבַע).

The Imperative:

הִגִּידוּ Tell! (2mp)	הִגִּד* Tell! (2ms)
הִגִּידָה** Tell (2fp)	הִגִּידָה Tell! (2fs)

*“Emphatic” imperative = הִגִּידָה (more common). **Reconstructed by analogy.

The Participle:

מִגִּידִים ones restoring (mp)	מִגִּיד one telling (ms)
מִגִּידוֹת* ones restoring (fp)	מִגִּידָה one telling (fs)

*Reconstructed by analogy (cf. מְשִׁיקוֹת, Ezek. 3:13, root נָשַׁק).

The Infinitives: Absolute = הִגִּד; Construct = לְהִגִּיד (לְהִגִּיד, cf. בְּהִצָּלוֹתוֹ = when he struggled, root צָנַח, Psalm 60:2 [Heb. numbering, part of the title]).

Chart 1: The Regular Verb, Suffix Conjugation (“Perfect”)

Hophal	Hiphil	Hitpael	Pual	Piel	Niphal	Qal	
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קִטַּל	קִטַּל	נִקְטַל	קִטַּל	3ms
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קִטְּלָהּ	קִטְּלָהּ	נִקְטְלָהּ	קִטְּלָהּ	3fs
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	קִטַּלְתָּ	קִטַּלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	2ms
הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטַּלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	2fs
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	1cs
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קִטְּלוּ	קִטְּלוּ	נִקְטְלוּ	קִטְּלוּ	3cp
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם	קִטַּלְתֶּם	קִטַּלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	2mp
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	2fp
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלוּ	קִטְּלוּ	קִטְּלוּ	נִקְטְלוּ	קִטְּלוּ	1cp

Chart 2: The Regular Verb, Prefix Conjugation (“Imperfect”)

Hophal	Hiphil	Hitpacl	Pual	Piel	Niphal	Qal	
יִקְטֹל	יִקְטִיל ⁵	יִתְקַטֵּל	יִקְטָל	יִקְטֹל	יִקְטֹל	יִקְטֹל	3ms
תִּקְטֹל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטָל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	3fs
תִּקְטֹל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטָל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	2ms
תִּקְטְלִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטָלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	2fs
אִקְטֹל	אִקְטִיל	אִתְקַטֵּל	אִקְטָל	אִקְטֹל	אִקְטֹל ¹	אִקְטֹל	1cs
יִקְטְלוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטָלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	3mp
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה ³	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה ²	תִּקְטַלְנָה	3fp
תִּקְטְלוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטָלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	2mp
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	⁴ 2fp
נִקְטֹל	נִקְטִיל	נִתְקַטֵּל	נִקְטָל	נִקְטֹל	נִקְטֹל	נִקְטֹל	1cp

¹Also אִקְטִיל . ²Rarely תִּקְטַלְנָה . ³Also תִּתְקַטְּלְנָה .

⁴2fp forms are rare. Only 17 instances are attested in the OT for any verb root in any pattern, including both PC and wci forms (Bible Works for Windows™).

⁵Jussive יִקְטֹל , wci יִקְטֹל .

Chart 3: The Regular Verb, Imperative

Hophal	Hiphil	Hitpael	Pual	Piel	Niphal	Qal	
*	הִקְטִיל	הִתְקַטֵּל	*	קִטֵּל	הִקְטִיל	קִטֵּל	2ms
*	הִקְטִילִי	הִתְקַטְּלִי	*	קִטְּלִי	הִקְטִילִי	קִטְּלִי	2fs
*	הִקְטִילוּ	הִתְקַטְּלוּ	*	קִטְּלוּ	הִקְטִילוּ	קִטְּלוּ	2mp
*	הִקְטִילְנָה	הִתְקַטְּלְנָה	*	קִטְּלְנָה	הִקְטִילְנָה	קִטְּלְנָה	2fp

*Passives by nature are not normally put in the imperative. There are no *pual* imperatives in the Hebrew Bible, but there are two *hophal* imperatives, one in Jeremiah 49:8 and one in Ezekiel 32:19. In these two cases the subject is not expected to actively carry out the command but to show the result of an action performed against it.

Chart 4: The Infinitives of the Regular Verb

Hophal	Hiphil	Hitpael	Pual	Piel	Niphal	Qal	
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קִטֵּל	קִטֵּל	*	קִטּוֹל**	Inf a
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	*	קִטֵּל	הִקְטִיל	קִטְּל***	Inf c
*	לְהִקְטִיל	לְהִתְקַטֵּל	*	לְקִטֵּל	לְהִקְטִיל	לְקִטֵּל	Inf c + ל
בְּהִקְטִילוּ	בְּהִקְטִילוּ	בְּהִתְקַטְּלוּ	בְּקִטְּלוּ†	בְּקִטְּלוּ	*	בְּקִטְּלוּ	Inf c (+ ב) + suffix

*Not attested in biblical Hebrew.

**The spelling קִטֵּל is also attested frequently.

***The spelling קִטּוֹל is also attested frequently.

†Only one example found in the Hebrew Bible: עֲנִיתוֹ (his being afflicted; Psa 132:1).

Chart 5: The Participle of the Regular Verb, *Qal* Pattern

Qal Passive	Qal Active	GN
קָטוּל	קָטֵל	ms
קָטוּלָה	קָטֵלָה / קָטֵלֶת	*fs
קָטוּלִים	קָטֵלִים	mp
קָטוּלוֹת	קָטֵלוֹת	fp

*The optional ending with —â is available for any fs participle but is less common. It is required with the *qal* passive participle and with all participles from middle weak roots.

Chart 6: The Participle of the Derived Patterns

Hophal	Hiphil	Hitpacl	Pual	Piel	Niphal	GN
מְקַטֵּל**	מְקַטִּיל	מִתְקַטֵּל	מְקַטָּל	מְקַטֵּל	נִקְטָל	ms
מְקַטֵּלֶת	מְקַטִּילָה	מִתְקַטֵּלֶת	מְקַטָּלָה	מְקַטֵּלָה	נִקְטָלָה	*fs
מְקַטֵּלִים	מְקַטִּילִים	מִתְקַטֵּלִים	מְקַטָּלִים	מְקַטֵּלִים	נִקְטָלִים	mp
מְקַטֵּלוֹת	מְקַטִּילוֹת	מִתְקַטֵּלוֹת	מְקַטָּלוֹת	מְקַטֵּלוֹת	נִקְטָלוֹת	fp

*The optional ending with —â (e.g., נִקְטָלָה) is available for any fs participle but is less common. It is required with all participles from middle weak roots.

**Another form is מְקַטֵּל.