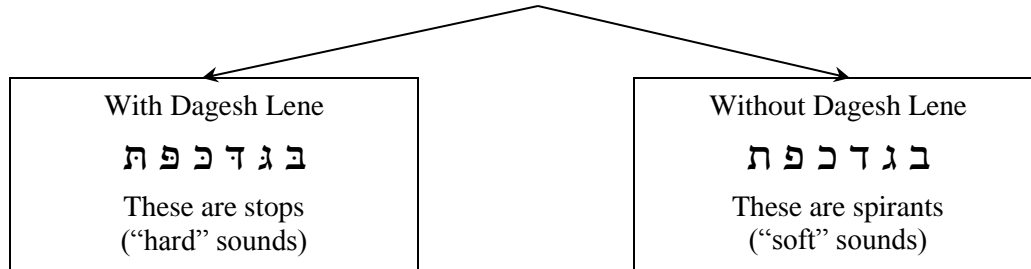


Expanded Chapter Summaries for *Fundamental Biblical Hebrew*

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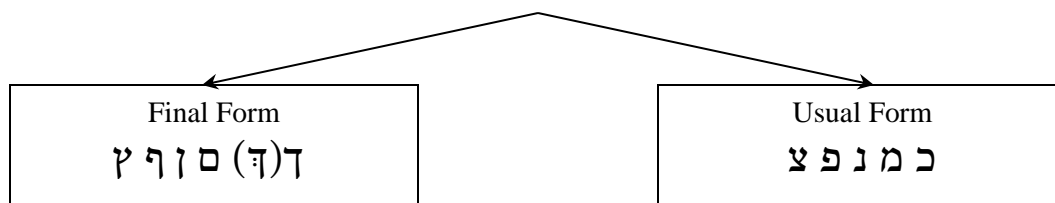
Chapter 1 Spelling

A. Six Letters Can Have a Dagesh Lene



It is important to know these letters because the dagesh in these letters may be either a dagesh lene (effecting only pronunciation) or a dagesh forte (doubling the letter and effecting pronunciation).

B. Five Letters Have a Final Form

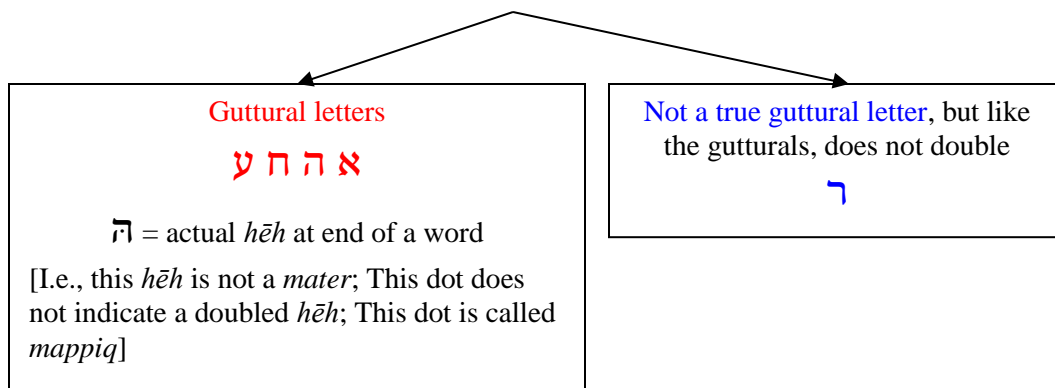


It is important to know these letters because the final form is *always* used when one of these letters is the last letter in a Hebrew word (whether or not it is written with vowel points). You should seek to develop the habit of writing these final forms at the end of every word in which they occur as the last letter.

C. Four Letter Letters are Gutturals

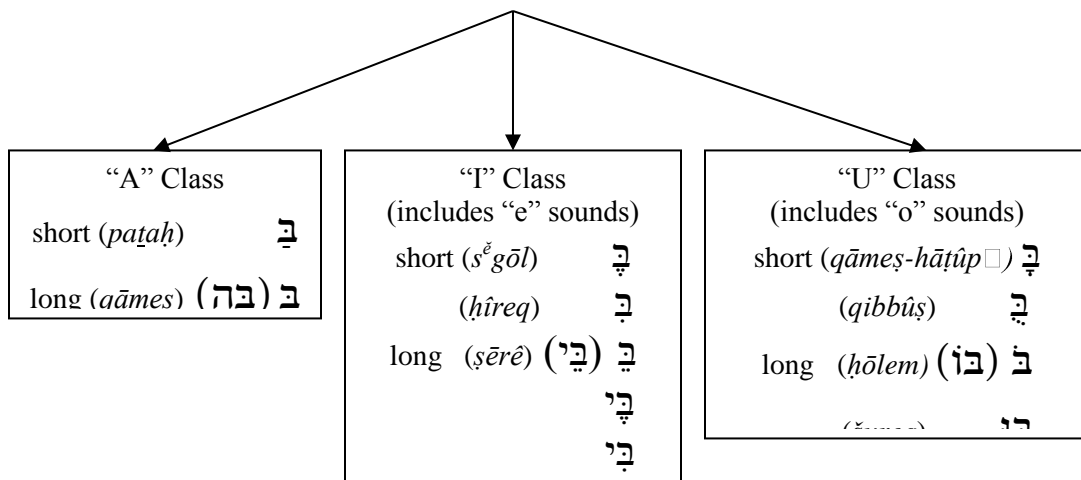
It is important to know these letters because:

1. Guttural letters and *resh* cannot double (they do not take a dagesh forte)
2. Guttural letters prefer "a" class vowels and often will have an "a" class vowel when they otherwise would not
3. Guttural letters can have a "furtive *patah*" associated with a guttural letter if it is the final letter in a word (usually with ה or ע).



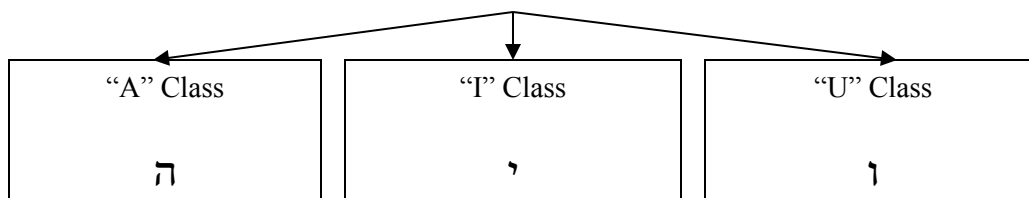
D. Vowels

There are three classes of vowels

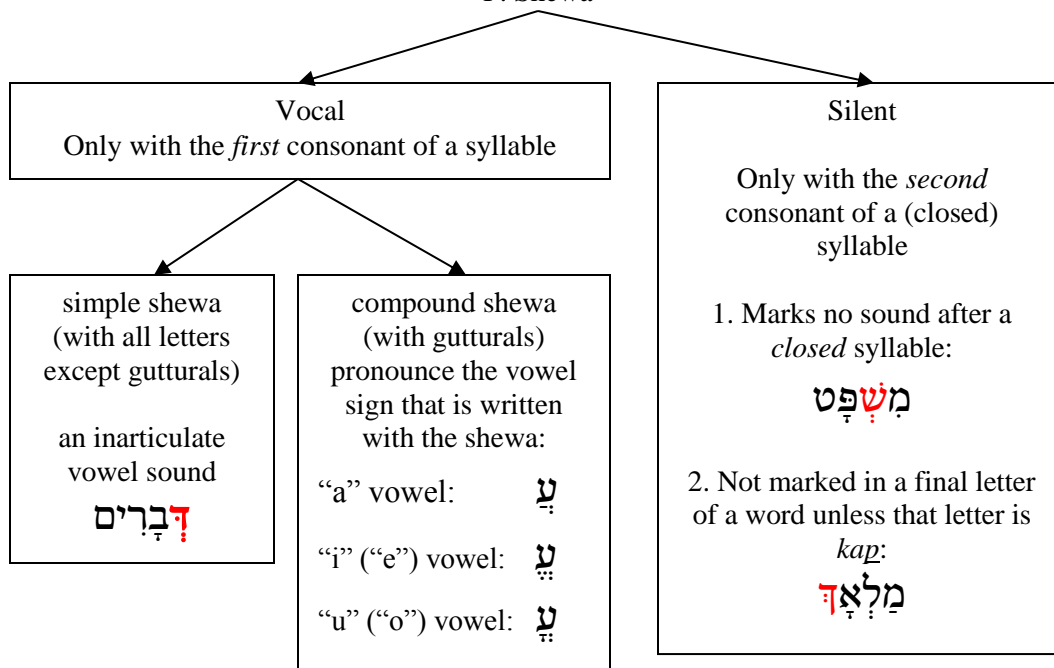


E. Mater lectionis ("vowel letters")

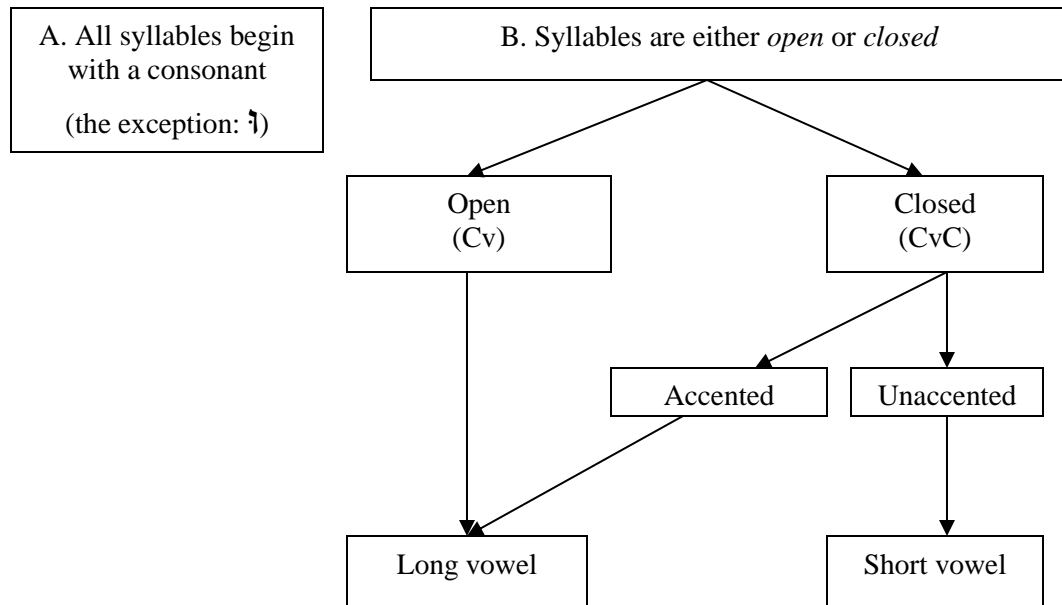
Three letters can mark the presence of long vowels



F. Shewa



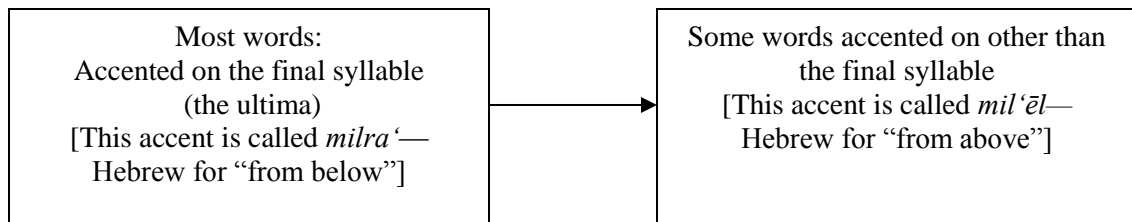
G. Syllables



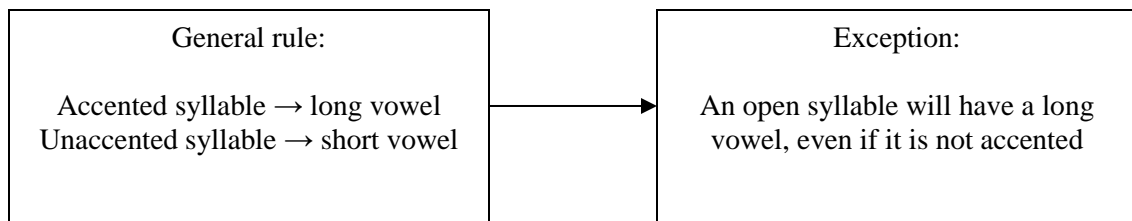
H. Accent

The accented syllable is called the *tonic* syllable

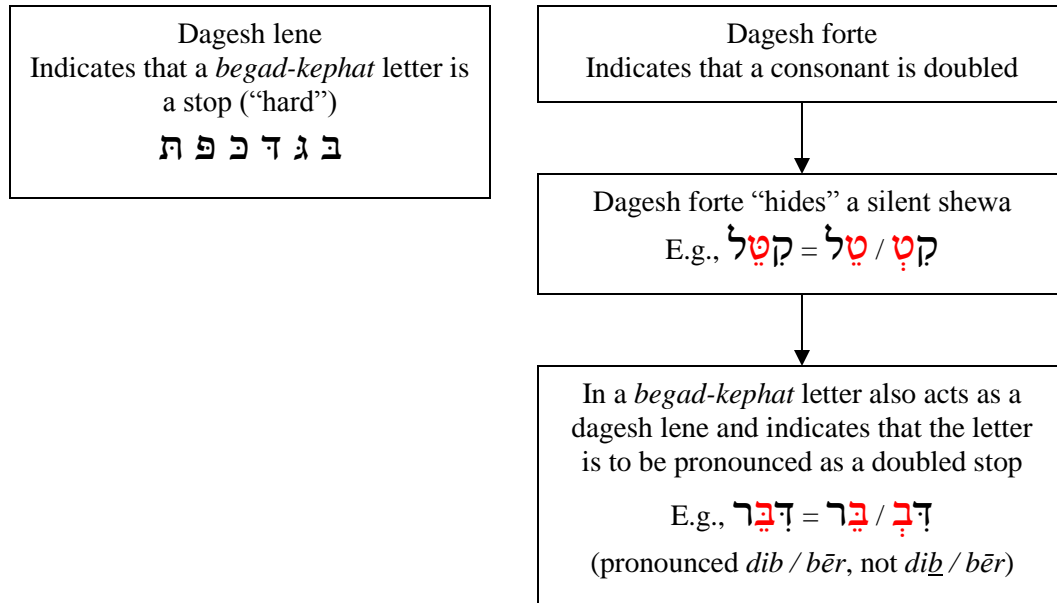
1. Placement of the accent:



2. Accent and length of vowel

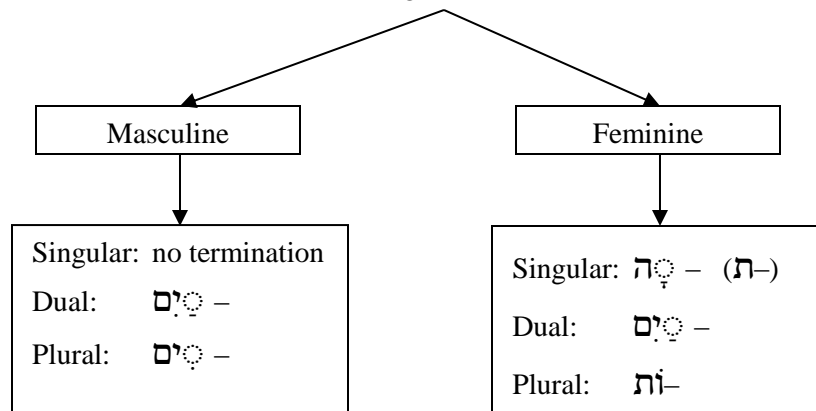


I. Dagesh



Chapter 2 Gender and Number (for Nouns)

A. Hebrew has two genders and three numbers



Most nouns do not exist in the dual number. Only nouns for objects that come in pairs (naturally or by use [e.g., a team of oxen or scales with two pans]) or units of measure or time will have a distinct dual form. A few nouns will have a dual termination without a dual meaning.

(e.g., מַיִם = water)

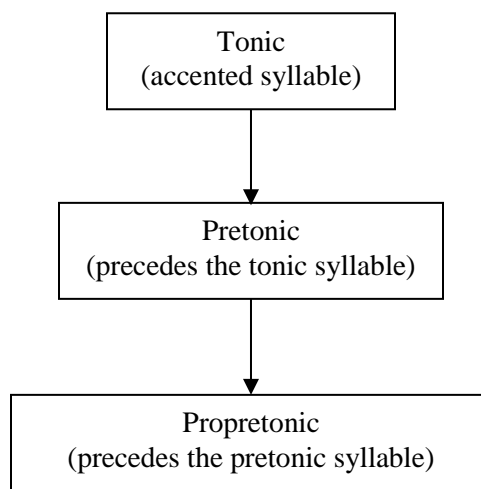
Some nouns are irregular in termination and must be memorized.

E.g. יָד “hand” (feminine singular) or אֲבוֹת “fathers” (masculine plural of אָב)

Note: the הָ for the feminine singular termination is a *mater*, not a consonant.

B. Spelling Changes

1. Syllable terms with respect to the accented syllable



2. Vowel changes

a. When a two-syllable singular noun adds a syllable termination to form its plural, if the first syllable is open (and, therefore has a long vowel), *propretonic vowel reduction* occurs (i.e. the propretonic vowel in the new word becomes shewa)

With *qameṣ* or *ṣere*

דְּבַר → דְּבָרִים

Segolate nouns become “regular”

מִלֵּךְ → מְלָכִים

הָרִיחַ → הָרִיחִים

b. For a two-syllable singular noun: If the propretonic syllable in the plural form cannot be reduced in (since it is a short vowel or a long vowel written with a *mater*), a *ṣere* in the pretonic syllable will reduce to shewa [but a *qameṣ* in the pretonic syllable will remain unchanged]

Pretonic with *ṣere*

מִזְבֵּחַ → מִזְבְּחוֹת

מוֹעֵד → מוֹעֲדִים

Pretonic with *qameṣ*

מִשְׁפָּט → מִשְׁפָּטִים

כּוֹכַב → כּוֹכָבִים

c. many monosyllabic nouns restore an original doubled consonant when the plural ending is added.

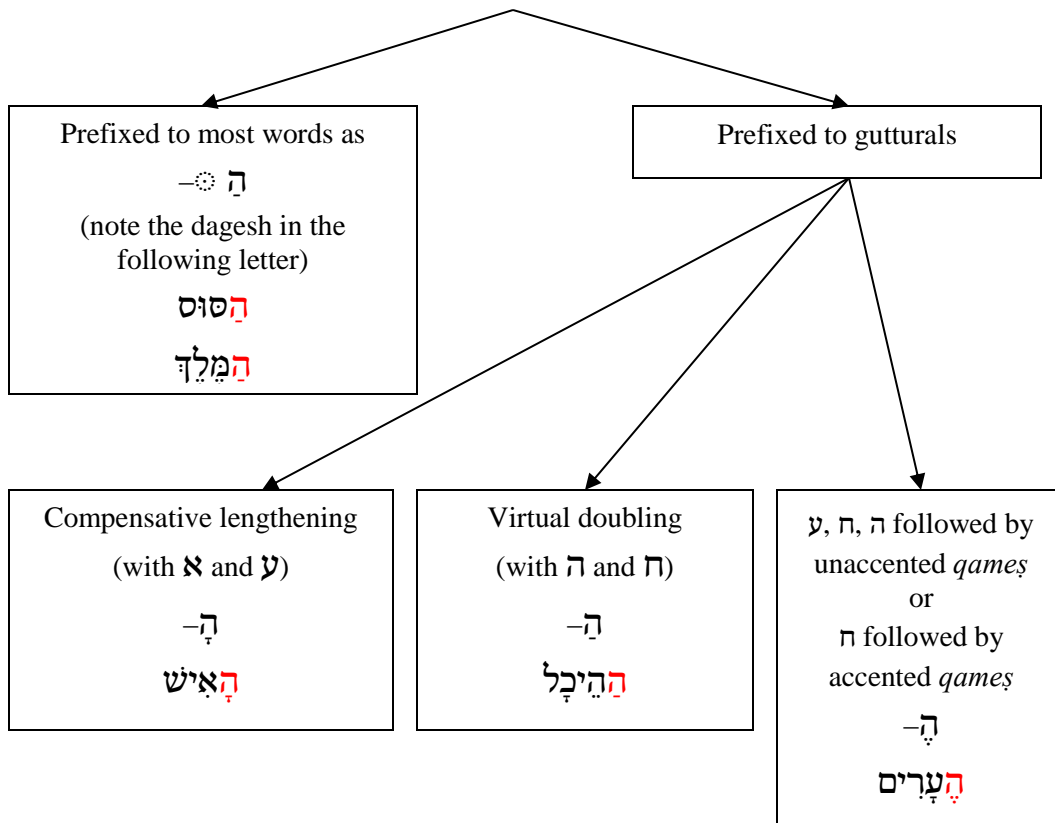
עַם → עַמִּים

[Note: This occurs because most Hebrew roots have three consonants.

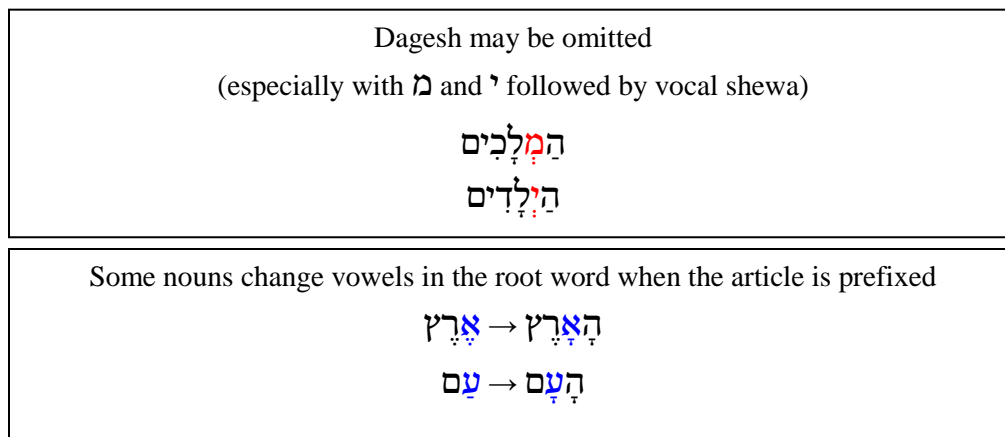
The root for this word is עִמָּם. However, a final consonant cannot be doubled

Chapter 3
Article, Prepositions, Conjunction

A. The Definite Article

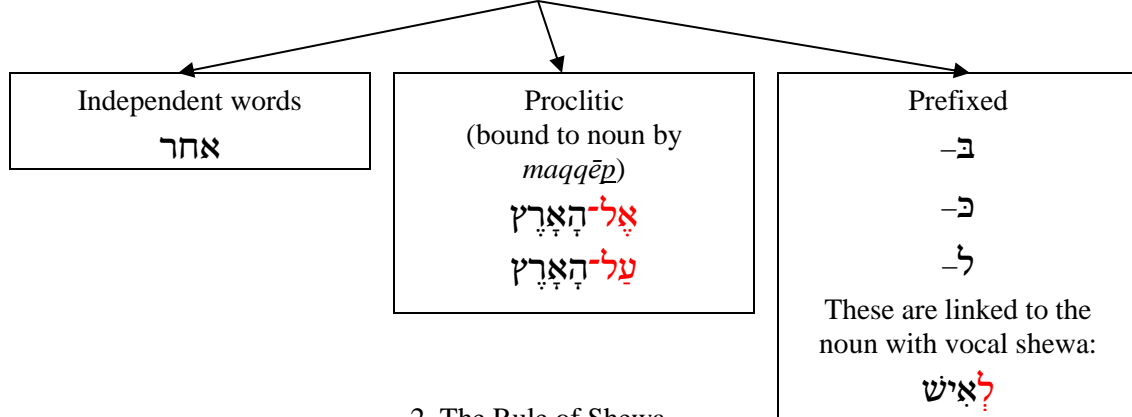


Exceptions:



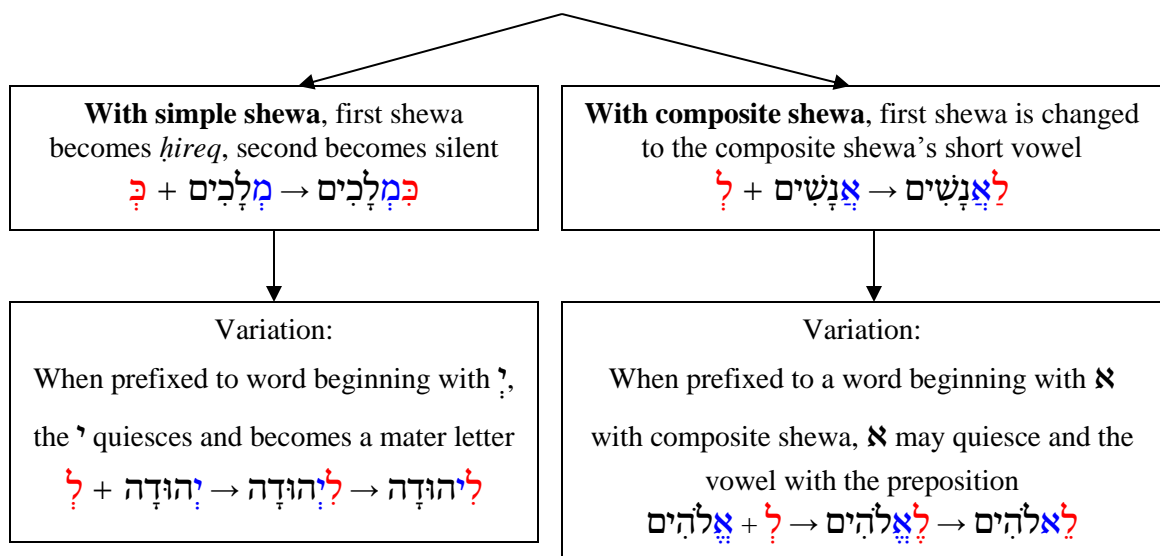
B. Prepositions

1. There are three types of prepositions

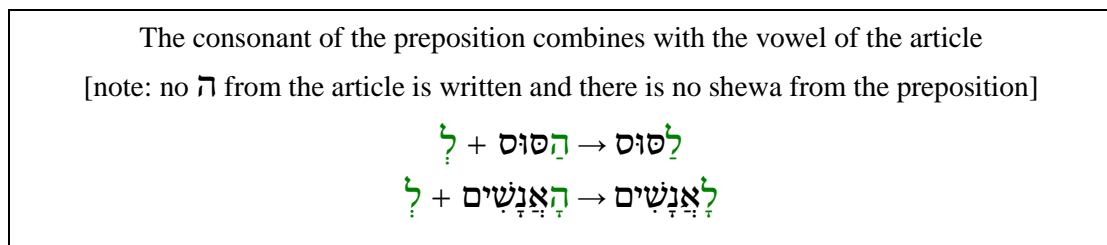


2. The Rule of Shewa

Cannot have two consecutive vocal shewas

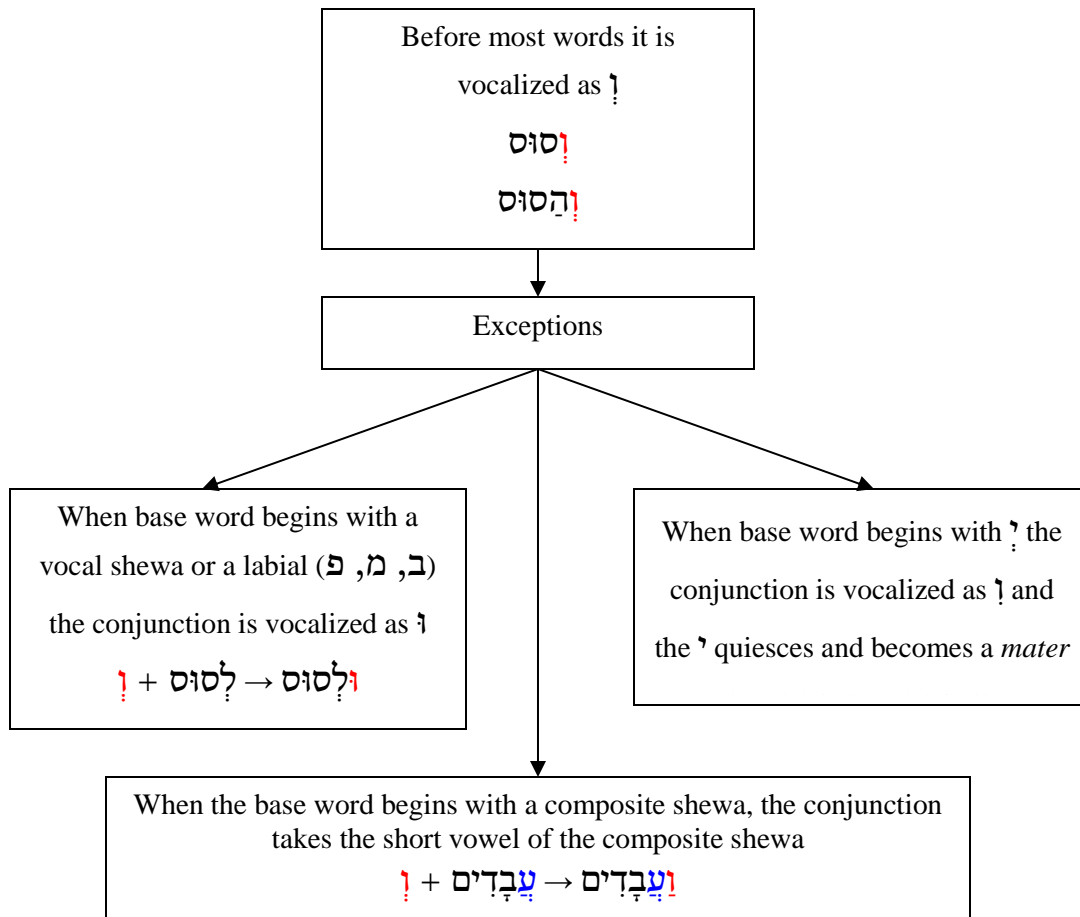


3. Preposition prefixed to a noun with the article



C. The Conjunction

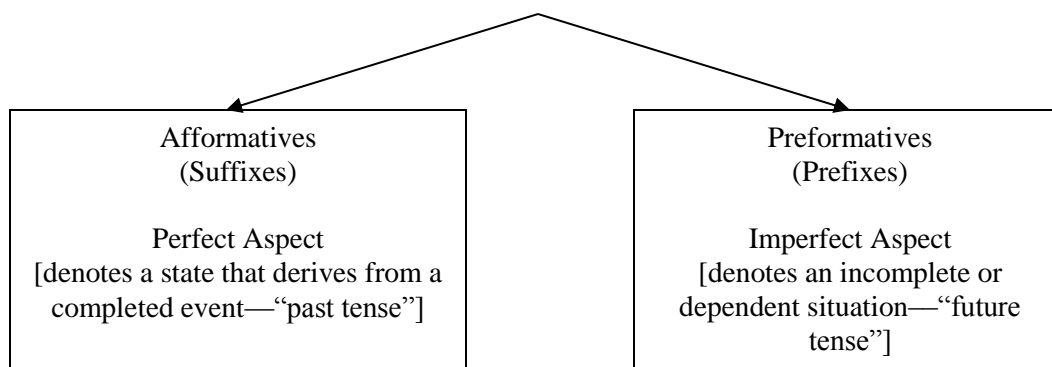
The simple conjunction is וְ



Chapter 4 The Perfect Aspect

A. Basic Verb Morphology

1. Two Basic Sets of Forms



2. Verbal Roots

Most roots are three-consonant stems that carry the “basic” semantic content of all related words

עבד (root)

עֶבֶד servant (n.)

עֲבֹדָה servitude (n.)

B. The Perfect Aspect

Use

The perfect aspect usually denotes a state that derives from an earlier event. For this reason it is most often translated by a past tense in English. However, it may at times correspond to a present or future tense in English under some circumstances.

Characterized by Distinctive Affirmatives

The verb conjugates in three persons (first, second and third), two genders (masculine and feminine) and two numbers (singular and plural). Forms that are identical for both genders are called “common.”

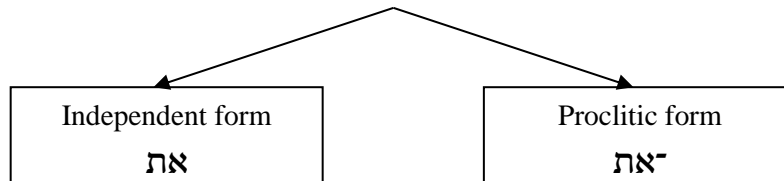
3ms (no suffix)		3cp וְ-
3fs הָ -		
2ms תְּ-		2mp תִּם-
2fs תְּ-		2fs תִּנְ-
1cs אֲנִי-		1cp נוּ-

Note that all second person forms contain a ת (but so does the 1cs form!).

The characteristic vowel pattern for the Qal (G) perfect is *qāmeṣ–paṭaḥ* under the first two root letters.

B. Direct Object Marker

A direct object will be marked *if* it is definite (i.e., has an article or meets other conditions to be introduced in later chapters).



C. Negation of Finite Verbs

Finite Verbs (Perfect and Imperfect Aspects) are negated by the particle לא. This particle preceded the verb it negates:

לא קטל את־הסוס
He did not kill the horse.

D. Word Order in Finite Sentences

Hebrew is a VSO language. The order of elements in a finite sentence is most commonly:

Verb → Subject → Object

קטל האיש סוס	The man killed a horse.
קטל האיש את־הסוס	The man killed the horse.
לא קטל האיש את הסוס	The man did not kill the horse.

Note that English is an SVO language. This means that the word order in Hebrew will often be different from the word order in English for corresponding sentences.

Chapter 5 Variations of the Perfect Aspect

A. Labeling Roots

Since Hebrew verbal roots contain three root letters, weak roots are often identified by the position of the weak root letters. These may be numbered in Roman numerals or referenced as *initial*, *medial* or *final*. Some older grammars will use the paradigm verb פִּעֵל to denote the position of a verb. For instance:

עִבֵּד is a **I**-guttural, **Initial**-guttural or *peh*-guttural verb

נָחַר is a **II**-guttural, **Medial**-guttural or *'ayin*-guttural verb

קָרָא is a **III**-*'Aleph*, **Final**-*'Aleph* or *lamed*-*'Aleph* verb

B. Minor Variations

1. I-Guttural roots will have a composite shewa in the second person plural forms: עִבְדֶּם
2. II-Guttural roots will have a composite shewa in the 3sf and 3pc forms: בָּחַרָה; בָּחַרוּ
3. III-Guttural roots will have a *pataḥ* in the 2sf form: שָׁמַעְתָּ
4. III-*'Aleph* roots will show quiescence of the *'aleph*. As a result
 - a. The previous vowel lengthens (since it is now in an open syllable).
 - b. No vowel pointing is associated with the *'aleph*, since it has quiesced and is not pronounced.
 - c. The dagesh lene in suffixes beginning with ת disappears, since the ת now follows a vowel.

קָרָא

קָרְאָתָּ

(Note that in these forms the *'aleph* is written, but is no longer pronounced, like the *gh* in the English words *through* and *thorough*.)

5. The root נָתַן displays **assimilation** of the *nun* to the following consonant: *נָתַנְתָּ → נָתַתָּ

(Note: Whenever a *nun* closes a syllable, it will assimilate to the following consonant. It is important to learn this rule, since it occurs regularly and often in Hebrew.)

B. Major Variations

1. Hollow Roots (II-*Waw* and II-*Yod* verbs)

These roots will display only two consonants: the first and third root letters:

Root	Type	Example
שֿׂים	II-י (i-vowel)	שָׂמָה (3sf)
בֹּֿא	II-ו (o-vowel)	בָּאָתִי (1sc) [note that this root is both hollow and III-’Aleph]
קֹֿם	II-ו (u-vowel)	קָמְנוּ (1pc)

2. III-ה Roots

Most III-ה verbs were originally III-י roots. Therefore, most of them exhibit peculiarities that arose when the י quiesced. (Since the י quiesced, it is either not written or became a *mater*.)

- a. For 3sm forms the י is not written. Instead the form ends with הֿ, the ה being a *mater* for the long *a* vowel left at the end of the form when the י quiesced. Thus, these verbs now look as if they are III-ה, and are classified as such in most grammars.

בָּנָה “he built” (3sm)

Care must be taken to distinguish these forms from the 3sf forms which suffix תָּהּ – as in

בָּנְתָּהּ “she built (3sf)

- b. With a consonantal suffix the second vowel of the root changes to a *hireq* and the original י which quiesces is retained as a *mater*. Suffixes that begin with ת will not contain a dagesh lene, since they follow a vowel:

בָּנִיתָ “you (sm) built”

- c. With a vocalic suffix the original י quiesces and is not written. Only the first two root letters will appear in these forms:

בָּנּוּ “they built” (3pc)

[NOTE: A small group of III-ה are from original III-ה verbs. In these cases the ה, if it is the last consonant in the verb form, will be marked with a *mappiq* to signify an actual ה that is not simply a *mater*. E.g., גָּבַהּ, “he/it is high.” In other forms the ה will be retained and the verb conjugated as a strong verb (i.e. with a *pataḥ* as the second vowel). E.g., גָּבַהֶתָּ, “you were high.”]

C. Stative Verbs

Some intransitive verbs have an *e* or *o* vowel as the second vowel. These verbs are called *stative*, since they generally describe a state or condition of the subject rather than an action by the subject.

אֵלֵךְ “he is full (of)”

קטֵן “he is small”

Chapter 6 The Imperfect Aspect

A. The Imperfect Aspect—Use

The imperfect aspect often expresses an incomplete situation or a situation that is dependent upon other circumstances. Thus, it can express modal senses (English “helping verbs” such as *can*, *could*, *have to*, *may*, *might*, *must*, *ought to*, *shall*, *should*, *used to*, *will*, *would*). While it is often translated with a future tense in English, it may at times correspond to past or present tenses in English.

B. The Imperfect Aspect—Morphology

The imperfect aspect is characterized by preformatives (“prefixes”), and some forms also exhibit affirmatives (“suffixes”). These are:

3sm	xxxי	3pm	יxxx
3sf	xxxת	3pf	תxxxנה
2sm	xxxת	2pm	יxxxת
2sf	יxxxת	2pf	תxxxנה
1sc	xxxא	1pc	xxxנ

Note the following patterns can be used to help identify forms:

- י preformative is always 3rd person masculine
- ת preformative is always 3rd person feminine or 2nd person
- י affirmative is always masculine plural
- נה affirmative is always feminine plural

The vowel pattern that characterizes the Qal (G) imperfect is a *hîreq* under the preformative and a *hōlem* following the second root letter.

C. Minor Variations of the Qal (G) Imperfect

- II-Guttural, III-Guttural and Stative roots: Verbs formed from these roots will have a *pataḥ* as the vowel associated with the second root letter. (Remember the rule: Gutturals prefer *a* vowels.)

II-Guttural: יבְּחַר “he will choose” (root בחר)

III-Guttural: יִשְׁמַע “he will hear” (root שמע)

Stative: יִכְבֵּד “he will be heavy” (root כבד)

- III-’Aleph roots: Verbs forms from these roots will have a *qāmeṣ* as the vowel associated with the second root letter. This is the result of ’aleph being a guttural and also quiescing when it closes a syllable, leaving an open syllable which exhibits compensative lengthening.

*יקְרֵא → ’aleph quiesces → יִקְרֶא

3. I-Guttural roots

- a. most I-Guttural roots will have a *ḥateph-pataḥ* under the guttural and the corresponding *pataḥ* under the preformative. However, the 1sc form will have *ḥateph-segol* under the guttural and the corresponding *segol* under the preformative.

תַּעֲבֹד “she/you (ms) will serve” (root עבד)

אֶעֱבֹד “I will serve” (root עבד)

- b. I-Guttural roots that are also stative, II-guttural or III-guttural will have a *ḥateph-segol* under the guttural and the corresponding *segol* under the preformative (as well as *pataḥ* under the second root letter, as expected for statives and II- and III-gutturals).

יִחַזֵּק “he will be strong (root חזק)

- c. Five I-ʾAleph verbs have a *ḥōlem* in the first syllable.¹

יֹאמְרוּ “they (pm) will say” (root אמר)

¹ The roots are: אמר (say); אבה (be willing); אכל (eat); אפה (bake); אבד (perish)

Chapter 7

Major Variations of the Qal (G) Imperfect Aspect

A. I-Nun Roots

These roots show assimilation of the *nun* of the root to the following consonant. (Remember: This happens regularly when *nun* closes a syllable.) The root לקח behaves like a I-*nun* root, and will show assimilation of the *lamed*.

*יִנְפֹּל → *nun* assimilates → יִפֹּל (root נפֹּל)

*יִלְקַח → *lamed* assimilates → יִקַּח (root לקח)

B. I-Yod Roots

1. Most I-*yod* roots exhibit quiescence of the *yod* of the root, which is then not written. This leaves an open syllable, which shows compensative lengthening of the *hîreq* to *şere*. The second syllable also will be *şere* in most cases. Also in this class of verbs is the root הלך, which conjugates as if it were a I-*yod* root.

*יִצְאֵי → *yod* quiesces → יֵצֵא (root יצא)

*יִהְלֵי → *hêh* quiesces → יֵלֵךְ (root הלך)

[NOTE: Learn this rule: *Şere* under the preformative → I-*yod* root]

2. Some I-*yod* roots retain the quiescent *yod* as a *mater*. In this case there is no compensative lengthening, and the vowel under the preformative remains *hîreq*.

*יִרְשֵׁי → *yod* quiesces but is retained as *mater* → יִרְשֵׁי

[NOTE: These roots are relatively easy to recognize, since all root letters are present.]

C. Hollow Roots

Unlike the Qal (G) perfect, the Qal (G) imperfect of these roots retains the full root with *mater*. The preformative is pointed with a *qameş*.

יִקֹּם “he will rise” (root קום)

יִבֹּא “he will come” (root בא)

יִשִּׁים “he will put” (root שים)

[NOTE: Learn this rule: *Qameş* under the preformative → hollow root]

D. III-Hêh Roots

These roots, which were originally III-*yod* follow the same principles as in the perfect aspect:

- a. For forms with no affirmative (suffix) the *ʾ* is not written. Instead the form ends with הִי, the הִ being a *mater* for the long *a* vowel left at the end of the form when the *ʾ* quiesced. Thus, these verbs now look as if they are III-ה, and are classified as such in most grammars.

יִבְנֶה	“he will build” (root בנה)
תִּבְנֶה	“She/you (sm) will build
אִבְנֶה	“I will build”
נִבְנֶה	“We will build”

- b. With a consonantal suffix the second vowel of the root changes to a *segol* and the original *ʾ* quiesces and is retained as a *mater*.

תִּבְנִינָה	“They (pf)/you (pf) will build”
-------------	---------------------------------

- c. With a vocalic suffix the original *ʾ* quiesces and is not written. Only the first two root letters will appear in these forms:

תִּבְנִי	“You (sf) will build”
יִבְנוּ	“They (pm) will build”
תִּבְנוּ	“You (pm) will build”

Chapter 8

“Waw Consecutive” (*wayyqṭōl*)

[The Preterite Aspect]

A. Historical Background

Hebrew has a third verb aspect, the preterite. It appears to be similar to the perfect in translation, in that it often corresponds to the English past tense, but it appears to be similar to the imperfect in that it uses the same set of preformatives and affirmatives. It is distinguished in form from the imperfect aspect, however, by the presence of a prefixed *waw* with *pataḥ* plus a doubling of the following consonant (the preformative). Since this aspect is used in past narrative to create a consecutive chain of verbs that serve to narrate events, these forms were often called “*waw* consecutive.” Other grammars have called these forms “*waw* conversive” since they seem to magically convert imperfect forms to make them carry perfect meanings. In reality, these forms developed from the old preterite tense. This development paralleled the changes that took place in the imperfect forms so that for many verb roots the forms are identical except for the prefixed *waw*. However, for many weak roots the preterite/*waw* consecutive forms are somewhat different in accentuation and morphology from imperfect forms, revealing the different origin of the preterite.

B. Morphology of the Preterite—Strong Verbs

The Qal (G) preterite (*waw* consecutive imperfect) for strong verbs is identical to the imperfect form with a prefixed – וּ.

וַיִּקְטֹל	“and he killed”
וַאֲנִי קָטַלְתִּי	“and I killed” (note compensative lengthening, since א cannot double)

C. Morphology of the Preterite—Weak Verb Roots

The Qal (G) preterite for weak verb roots show some variations from the same roots in the Qal (G) imperfect—since the preterite was originally distinct in form from the imperfect.

1. Missing root letters

Weak roots, especially those that will have missing root letters in the Qal (G) imperfect (e.g., I–*Nun*; I–*Yod*), will also have those same missing root letters in the Qal preterite. However, the accent will first syllable of the verb (not the *waw* prefix) with the result that the final, closed syllable will now have a short vowel:

<i>Imperfect form</i>	<i>Preterite form</i>	<i>Root</i>
יֵשֵׁב	וַיֵּשֶׁב	יֵשֵׁב
יֹאמַר	וַיֹּאמֶר	אֹמַר

[Note: if a regular conjunction (וּ) is prefixed to an imperfect form, this is merely an imperfect with a conjunction. Thus, it is important to note the pointing of the *waw* in order to distinguish preterites from imperfects with a prefixed conjunction.]

2. Two-consonant roots will have a shortened form

- a. Hollow roots will lose the *mater* letter and a short vowel of the same family will be used in its place. In addition, the accent will be on the first syllable of the verb:

<i>Imperfect form</i>	<i>Preterite form</i>	<i>Root</i>
יִקְוֹם	וָיָקָם	קוֹם
יִשָּׁם	וָיָשָׁם	שִׁם

- b. III-ה roots will show loss of the final ה, resulting in an apocopated form:

<i>Imperfect form</i>	<i>Preterite form</i>	<i>Root</i>
יִבְנֶה	וָיָבֵן	בִּנָּה
יַעֲשֶׂה	וַיַּעַשׂ	עָשָׂה

- c. Other irregularities: Some roots undergo other vowel changes, often without a clear pattern:

<i>Imperfect form</i>	<i>Preterite form</i>	<i>Root</i>
יִהְיֶה	וַיְהִי	הִיָּה

D. Perfect *Waw* Consecutive

After the preterite aspect developed the “*waw* consecutive” form, later Hebrew speakers no longer knew its origin as a preterite. They began thinking of the *waw* as converting an imperfect form into a narrative past tense. Therefore, they began to do a similar thing for future narration: they prefixed a *waw* to a perfect form and “converted” it into a future narrative tense. [Note: this is a common linguistic phenomenon and is called *change by analogy*.] However, the *waw* prefixed to an perfect form is identical in pointing to the conjunction (ו). Therefore, one can only distinguish *waw*-consecutive perfect verbs from conjunction + perfect verbs by context. Thus וַיִּקְטֹּל could mean “and he killed” (conjunction + perfect) or “and he will kill” (*waw*-consecutive perfect).

E. Past Narrative Sequence

The normal way of constructing a past narrative in biblical Hebrew is to begin with a perfect aspect verb and then continue with preterite aspect verbs. Often the beginning perfect aspect verb is omitted and the narrative starts with a preterite.

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בֶּת־לֵוִי

Now a man from the house of Levi **went** and **took** [married] a daughter of Levi...

If something intervenes between the initial *waw* and the verb (such as the negative particle **לֹא**, the preterite is not used.

F. Future Narrative Sequence

Future narrative is constructed in a reciprocal fashion to past narrative: It begins with an imperfect aspect verb and continues with *waw*-consecutive forms.

G. Translating *Waws* in *Waw* Consecutive Sequences

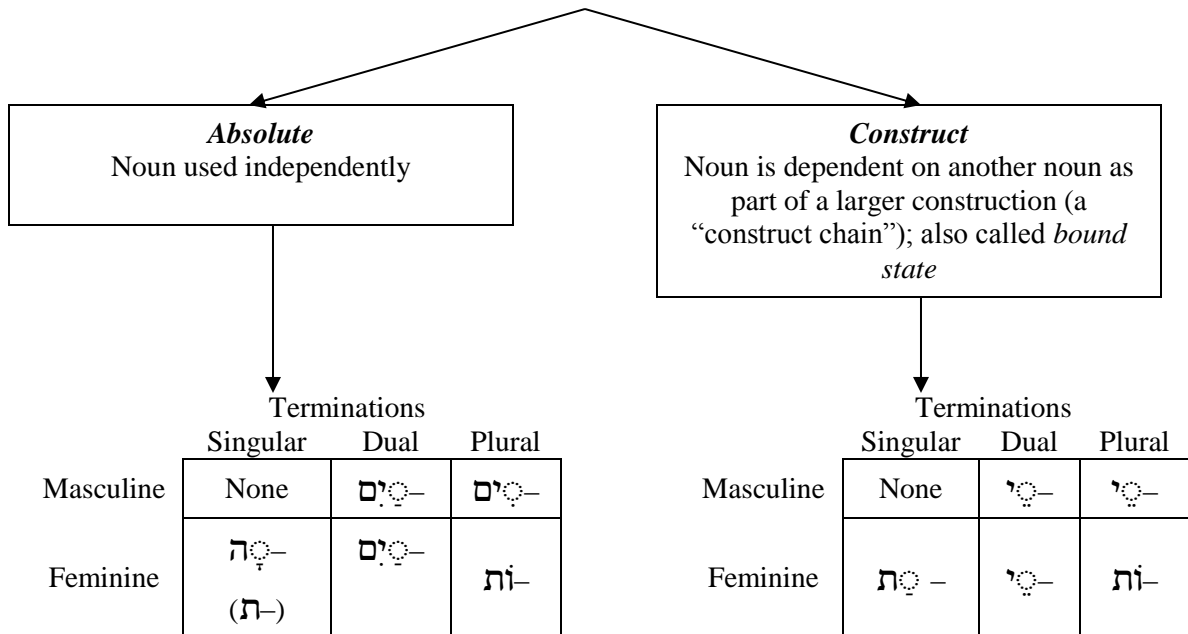
The conjunction *waw* is does not simply correspond to English *and*. Instead, it can often be translated by other English conjunctions (e.g., *but*) or other connecting words (e.g., *however* or *then*).

Chapter 9

Noun Morphology

Absolute and Construct States

A. Two States of Nouns



B. Construct Nouns—Vowel Reduction

Since nouns in the construct state are dependent upon a noun at the end of the construct state for their accent, they will undergo construct vowel reduction:

1. Long vowels in **closed syllables** shorten. Most often *qameṣ* shortens to *paṭaḥ*.

Absolute דָּבָר → Construct דְּבַר

2. Changeable vowels in **open syllables** shorten to *shewa*:

Absolute דְּבַר → Construct דְּבַר

3. If reduction to *shewa* results in two adjacent vocal shewas, the problem is resolved by the “rule of shewa”:

Absolute בְּרָכָה → *בְּרַכַּת → Construct בְּרַכַּת

B. Construct Nouns—Determination

Nouns in the construct state depend on the final noun in the construct chain for their determination. Therefore:

- a. A noun in the construct state will not have a prefixed article.

- b. The final noun in the construct chain will dictate whether the other nouns in the chain are determined. (An absolute noun is determined if it has an article, is a proper noun or has a pronominal suffix [see chapter 10].)

Not determined: דְּבַר־נָבִיא “a word of a prophet”

Determined: דְּבַר־נָבִיא יְהוָה “the word of the prophet of Yahweh”

D. Special Situations

1. If a noun has an irregular gender termination, the construct form will follow the irregular form:

absolute נָשִׁים → construct נָשִׁי “women” (fp noun, but mp terminations)

absolute אָבוֹת → construct אָבוֹת “fathers” (mp noun, but fp terminations)

2. Segolate nouns

- a. in the singular the construct form is identical to the absolute, but the loss of accent is inconsistent.

Absolute מֶלֶךְ → Construct מֶלֶךְ

Absolute סֶפֶר → Construct סֶפֶר

Absolute בֶּקֶר → Construct בֶּקֶר

- b. in the plural, segolate nouns that the regular plural terminations and construct vowel reductions. When the rule of shewa is applied, the first syllable will show restoration of the original short vowel of the noun.

Originally *מֶלְכוֹ pl. abs. מְלָכִים → pl. cons. מְלָכֵי

Originally *סֶפְרוֹ pl. abs. סְפָרִים → pl. cons. סְפָרֵי

Originally *בֶּקְרוֹ pl. abs. בְּקָרִים → pl. cons. בְּקָרֵי

- c. nouns with final ה have *segol* in the absolute and *sere* in the construct:

Absolute שֹׁדֶה → Construct שֹׁדֶה

- d. nouns that have a *mater* within them contract into monosyllables with the *mater* marking the vowel:

Absolute בֵּית → Construct בֵּית

e. feminine nouns with a **closed first syllable** show a **segolate pattern** in the construct state:

Absolute מַלְכָּה → Construct מַלְכָּת

f. three nouns add the archaic יְ – ending in the construct state:

Absolute אֵב → Construct אֵבִי

Absolute אֶח → Construct אֶחִי

Absolute פֶּה → Construct פִּי

g. a few nouns are irregular in the construct form:

Absolute אִשָּׁה → Construct אִשָּׁת

Chapter 10

Personal Pronouns Pronominal Suffixes

A. Independent Personal Pronouns

Independent personal pronouns are used as subjects of sentences. They can be used in nominal sentences or as (usually) emphatic pronouns in finite sentences. The pronouns are:

	<i>Singular</i>		<i>Plural</i>	
3m	הוא	he/it	הֵם or הֵמָּה	they
3f	היא	she/it	הֵנָּה	they
2m	אתָ (אַתָּה)	you	אַתֶּם	you
2f	אַתְּ	you	אַתֶּנָּה or אַתְּנָה	you
1c	אֲנִי or אֲנֹכִי	I	אֲנֵנוּ	we

NOTE THE FOLLOWING PATTERNS: Only 3rd person pronouns begin with ה. Only first person pronouns contain א as the second consonant. Only masculine plural pronouns end with ם.

B. Pronominal Suffixes

All other pronouns (possessive, objective) are indicated by suffixes attached to prepositions, the direct object marker, nouns and verbs.

1. The suffixes used with the direct object marker and many prepositions are:

	<i>Singular</i>		<i>Plural</i>	
3m	־וֹ	him	־הֶם or ׁ־ם	them
3f	־הָּ	her	־הֶן or ׁ־ן	them
2m	־ךָּ	you	־כֶּם	you
2f	־ךָּ	you	־כֶּן	you
1c	־יִ	me	־נֵנוּ	us

NOTE THE FOLLOWING PATTERNS: All second person pronominal suffixes contain כ (ך).

All masculine plural suffixes end with ם. All feminine plural suffixes end with ן.

These suffixes attach directly to pronouns. However, some prepositions change form before attaching a pronominal suffix:

- a. The direct object marker changes from את to –את before adding suffixes:

אִתָּם “with them (mp)”

b. The prepositions עִם and אִתָּ double the final consonant. In addition, the vowel of the preposition אִתָּ changes to *hîreq*:

עִמּוֹ “with him”

אִתִּי “with me”

c. The preposition כִּי changes to –כִּמּוֹ before adding suffixes. (The prepositions כִּי and לִי will do the same in poetic texts.)

כִּמּוֹנוֹ “like us”

d. The preposition מִן changes to –מִמֶּנּוּ before adding singular or 1cp suffixes.

מִמֶּנּוּ “from him/from us”

BUT

מִכֶּם “from you (mp)”

2. The suffixes used with singular nouns are similar to the suffixes used with most prepositions (differences are highlighted in red).

	<i>Singular</i>		<i>Plural</i>	
3m	יְ – him		םָ – them	
3f	הָ – her		ןָ – them	
2m	ךָ – you		כֶּם – you	
2f	ךִּ – you		כֶּן – you	
1c	יְ – me		נוֹ – us	

3. The suffixes used with plural nouns are slightly different, and they add a *yod* in every form except 1sc, which instead changes its vowel to *pataḥ*. These suffixes are also used with some prepositions, especially אֶל, עַל, אַחֲרַי, תַּחַת, עַד, and לִפְנֵי.

	<i>Singular</i>		<i>Plural</i>	
3m	יּוֹ – him		יָהֶם – them	
3f	יָהֶּ – her		יָהֶן – them	
2m	יָךְ – you		יָכֶם – you	
2f	יָךְ – you		יָכֶן – you	
1c	יְ – me		יָנוּ – us	

4. Other changes:

- a. When pronominal suffixes attach to nouns, the addition of the suffix may cause propretonic vowel reduction:

$$\text{וֹ} + \text{דְּבַר} \rightarrow \text{דְּבָרוֹ}$$

- b. Masculine singular nouns and feminine plural nouns attach the appropriate suffixes directly to the nouns without any changes in noun terminations.

- c. When pronominal suffixes attach to feminine singular nouns the original final ת is restored in place of the ה *mater* that is characteristic of feminine singular nouns:

$$\text{וֹ} + \text{סוּסָה} \rightarrow \text{סוּסָתָו}$$

- d. When pronominal suffixes attach to masculine plural nouns the ים־ ending is lost:

$$\text{וֹ} + \text{דְּבָרִים} \rightarrow \text{דְּבָרָיו}$$

5. Singular segolate nouns will restore the original short vowel when adding pronominal suffixes:

$$\text{Originally } *מְלָכוֹ + \text{וֹ} \rightarrow \text{מְלָכוֹ} \quad \text{“his king”}$$

$$\text{Originally } *סִפְרוֹ + \text{וֹ} \rightarrow \text{סִפְרוֹ} \quad \text{“his book”}$$

$$\text{Originally } *בִּקְרוֹ + \text{וֹ} \rightarrow \text{בִּקְרוֹ} \quad \text{“his morning”}$$

6. Some nouns add the pronominal suffix to their construct forms:

$$\text{וֹ} + \text{בֵּית} \rightarrow \text{בֵּיתִי}$$

$$\text{וֹ} + \text{אִשָּׁה} \rightarrow \text{אִשְׁתִּי}$$

7. Three words show the archaic י־ construct ending when adding pronominal suffixes:

$$\text{וֹ} + \text{אָב} \rightarrow \text{אָבִיו} \quad \text{“his father”}$$

$$\text{וֹ} + \text{אָח} \rightarrow \text{אָחִיו} \quad \text{“his brother”}$$

$$\text{וֹ} + \text{פֶּה} \rightarrow \text{פִּיו} \quad \text{“his mouth”}$$

Chapter 11 Adjectives

A. Morphology

1. Adjectives are marked for gender and number. The affirmatives are the same as for nouns:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	None	יםֻ –
<i>Feminine</i>	הַ –	ותֻ–

2. Two syllable adjective may show proretonic vowel reduction when suffixes are added:

גִּדּוּל (ms) → גִּדּוּלָהּ (fs)

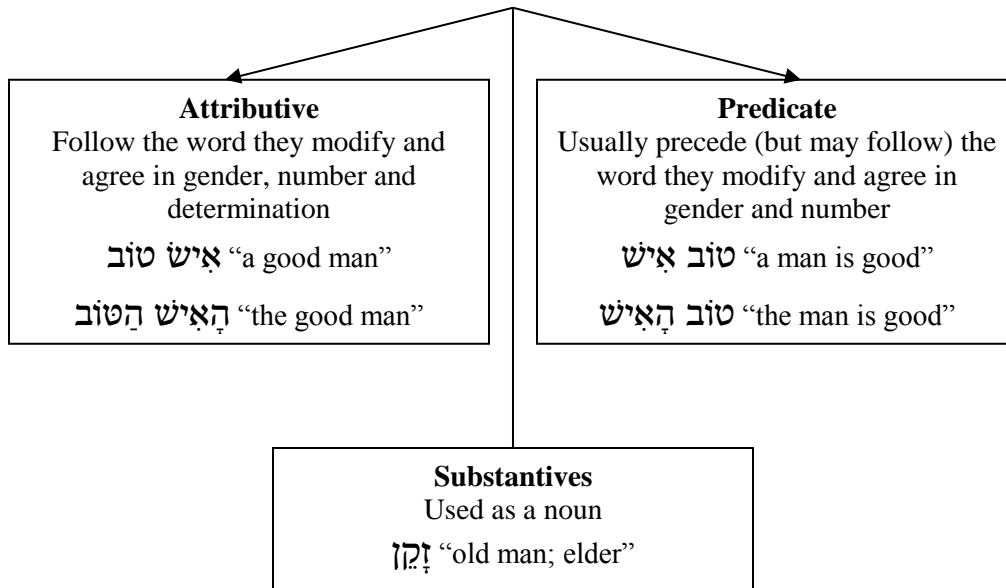
3. Monosyllabic adjectives usually double the second consonant. If the second consonant is a guttural, compensative lengthening occurs:

רַב (ms) → רַבָּהּ (fs)

רַע (ms) → רַעָהּ (fs)

B. Function of Adjectives

Adjectives function in three ways:



C. Degrees of Comparison

There is no distinctive comparative or superlative forms of Hebrew adjectives. Thus טוב can mean *good*, *better* or *best*. However, Hebrew does have ways of unambiguously marking comparative and superlative degrees.

1. The comparative degree may be signaled in a sentence by the comparative use of the preposition מִן:

טובה חכמה מזהב “Wisdom is **better than** gold.”

2. The superlative degree may be marked in one of two ways.

- a. The use of a definite article with an adjective: הקטן “the youngest”
- b. The use of a construct form noun bound to the same noun in the plural:

שמי־השמים “the highest heaven”

D. Demonstrative Adjectives

1. The near demonstratives in Hebrew are:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	זה this	אלה these
<i>Feminine</i>	זאת this	

2. The far demonstratives in Hebrew are:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	הוא	הם
<i>Feminine</i>	היא	הנה

NOTE: These are the same as the third person pronouns. Their use as demonstrative adjectives is determined by context.

3. Demonstrative adjectives, like all adjectives agree with the word they modify in gender and number. If they are attributive, they also agree in determination.

- a. Attributive demonstrative adjectives are always the last in a series of modifiers:

האיש הטוב הזה “this good man”

- b. Predicate demonstrative adjectives *always* precede the word they modify:

זֶה הָאִישׁ “this is the man”

Chapter 12 Participles, Relative Clauses

A. Participles: Morphology

Participles are verbal adjectives. Therefore, they will take the same endings as adjectives. The Qal (G) participle has a characteristic *holem* as its first vowel.

1. Strong Roots

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	קָטַל	קָטְלִים
<i>Feminine</i>	קָטְלָה	קָטְלוֹת

2. Guttural Roots will prefer an *a* vowel in the feminine singular form and composite *shewa* in the plural forms:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	בָּחַר	בָּחֲרִים
<i>Feminine</i>	בָּחַרְתְּ	בָּחֲרוֹת

3. III-*'Aleph* roots will show quiescent *'aleph* in the feminine singular, resulting in a long vowel in the resulting open syllable:

קִרְאת (root קרא)

4. III-*Hē* roots will show a *segol* in the masculine singular form. Before the other suffixes, all of them vocalic suffixes, the original *yod* of the root quiesces and is not written:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	בָּנָה	בָּנִים
<i>Feminine</i>	בָּנָה	בָּנוֹת

Root בנה

5. Hollow roots will show only the first and last consonants and will be pointed with *qames* instead of *holem*:

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	קָם	קָמִים
<i>Feminine</i>	קָמָה	קָמוֹת

Root קום

B. Uses of Participles

As verbal adjectives, participles have the same uses as adjectives:

1. Attributive: the participle follows the word it modifies and agrees in gender, number and determination:

הָאִישׁ הַהֹלֵךְ “the man who is walking”

2. Predicate: the participle usually follows the word it modifies and agrees in gender and number. When used as a predicate a participle will never have an article.

הָאִישׁ הֹלֵךְ “the man is walking”

3. Substantive: a participle may be used as a noun:

יֹשֵׁב “inhabitant; resident”

שֹׁפֵט “judge”

C. The Relative Pronoun

1. The common relative pronoun in Hebrew is אֲשֶׁר. It is the same form for all genders and numbers. It is not declined, so it may serve as subject or object (e.g., *who* or *whom*) when introducing a relative clause.
2. In order to clarify whether the relative pronoun is subject or object, Hebrew often uses a *resumptive pronoun* within the relative clause to mark the function of the relative pronoun when it is not used as a subject:

הַמֶּלֶךְ אֲשֶׁר שָׁלַח הַמֶּלֶךְ אֹתוֹ “The messenger *whom* the king sent.”

(The relative pronoun is the direct object of its clause, since the resumptive pronominal suffix is affixed to the direct object marker in the relative clause.)

הָעִיר אֲשֶׁר אֲנִי חֹנֵן בָּהּ “The city *in which* we are dwelling...”

(The relative pronoun is the object of the preposition ב, since the resumptive pronominal suffix is affixed to the preposition ב).

Chapter 13

Nominal Sentences of Existence, Possession, Interrogatives

A. Predication of Existence

1. Two particles (actually construct state nouns) indicate existence and non-existence and are used in nominal sentences:

יש denotes existence, “there is”

אין denotes non-existence, “there is not”

2. These particles are used in nominal sentences and may take pronominal suffixes. Normally, they are translated by the present tense in English:

ישְׁךָ שֹׁמֵעַ אֶת־דְּבָרִי “You are hearing my word.”

אֵינְךָ שֹׁמֵעַ אֶת־דְּבָרִי “You are not hearing my word.”

3. To indicate past or future tense existence, a perfect (past) or imperfect (future) aspect form of **היה** is used:

הָיָה אִישׁ “There was a man...”

יִהְיֶה אִישׁ “There will be a man...”

B. Possession

Possession is most often indicated by the preposition **ל**:

כָּל אֲשֶׁר לְרֵעֶךָ “...all that belongs to your neighbor”

יֵשׁ בַּיִת לְאִישׁ “The man has a house.”

C. הִנֵּה

The particle **הִנֵּה** indicates the imminent presence of someone or something, especially when that person or thing is indistinctly defined in the narrative. (It can also be used to signal point to a person or thing, or be used after verbs of seeing or perceiving to point to what is seen or perceived.) **הִנֵּה** may take pronominal suffixes.

הִנֵּה מֶלֶךְךָ בָּא “Behold! Your king is coming.”

D. Interrogatives

1. Interrogative pronouns and adverbs may begin a sentence to mark a question. Some interrogative pronouns and adjectives are **אֵיִה** (where?), **אֵיךְ** (how?), **לָמָּה** (why?), **מָה** (what?) and **מִי** (who?).

מָה שְׁמוֹ “What is his name?”

2. The interrogative prefix **הַ** is prefixed to the first word of a sentence to indicate a question.

This prefix is pointed with *pataḥ* before gutturals and before *shewa* (ְ). Before gutturals followed by an unaccented *qameṣ* it is pointed with *segol* (ֶ).

הַיֵּשׁ בֵּית בְּעִיר “Is there a house in the city?”

Chapter 14

Volitive Verb Aspects

Imperative, Jussive, Cohortative

A. Volitive Verb Forms

Volitive verb aspects express the will of the speaker. In Hebrew volitive forms exist in all three persons. First person volitives are called *chortatives*. Second person volitives are called *imperatives*. Third person volitives are called *jussives*. With respect to morphology, all jussive forms are related in form to the imperfect aspect forms.

B. Imperative Morphology

The most common volitives are imperatives. Imperatives are related morphologically to imperfect verb forms in that they are essentially second person imperfect forms without the preformative. When this produces two consecutive vocal *shewas*, the problem is resolved by the rule of *shewa*.

NOTE: The masculine singular imperative can have two forms. One of them with the so-called *volitive hē* suffixed (as always occurs in cohortatives). These two forms of the masculine singular imperative are identical in meaning.

1. Strong verb

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	קְטֹל or קְטֹלָה	קְטֹלוּ
<i>Feminine</i>	קְטֹלִי	קְטֹלְנָה

2. Verb roots with guttural letters will show the expected **composite shewa** or **patah** associated with gutturals.

עֲמַד	singular masculine (root עמד)
בְּחֹרוּ	plural masculine (root בחר)
שְׁמַע	singular masculine (root שמע)

3. Most I-*Nun* roots will not show the *nun* that assimilated in the imperfect form, and only the second and third root letters will be seen. However, a few I-*Nun* roots will restore the *nun*, and thus conjugate as strong verbs in the imperative.

סַע	singular masculine (root נסע)
נַתַּן	singular masculine (root נתן)

4. I-*Yod* roots will not show the *yod*.

יֵשׁב	singular masculine (root ישב)
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5. Hollow roots will retain the medial *mater*.

קֹוּמִי	singular feminine (root קום)
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6. III-*Hē* roots retain the *hē* when there is no suffix, but the vowel before it is *šere*. As with other forms of III-*Hē* roots, before vocalic suffixes the final root letter is lost, but before consonantal suffixes the original final *yod* is retained as a *mater*.

	<i>Singular</i>	<i>Plural</i>
<i>Masculine</i>	בָּנָה	בָּנוּ
<i>Feminine</i>	בָּנִי	בָּנֵינוּ

root בנה

C. Jussive Morphology

Most jussive forms are identical to the corresponding third person imperfect forms. However, hollow and III-*Hē* roots will not show the medial *mater*, but will have a vowel from the same family.

Imperfect יָקוּם	Jussive יָקֻם	root קום
Imperfect יָשִׁים	Jussive יָשֻׁם	root שים
Imperfect יִבְנֶה	Jussive יִבֶּן	root בנה
Imperfect יִהְיֶה	Jussive יִהְיֶה	root היה

D. Cohortative Morphology

The form of the cohortative for most roots is the same as the corresponding first person imperfect form plus the addition of the suffix הָ – (the so-called *volitive hē*). The only exception are III-*Hē* roots, which do not add this suffix and, therefore, are identical to the first person imperfect forms.

Imperfect אֶקְטֹל	Cohortative אֶקְטֹלָה	root קטל
Imperfect אֶבְנֶה	Cohortative אֶבְנֶה	root בנה

E. Negation of Volitive Forms

1. Volitive forms are negated using the particle אַל. Jussives and Cohortatives are simply negated by placing אַל before the verb. However, imperatives are negated by using this particle before a second person form that is similar to the imperfect.¹

אַל-יָקֻם “Do not let him arise” (jussive)

¹ For most verb roots the form is identical to the corresponding second person imperfect form. However, some roots use contracted forms.

אַל-תִּשְׁמַע “Do not listen” (imperative)

2. Use of an imperfect plus the negative particle לֹא may either be a negated imperfect statement or an emphatic negative imperative:

לֹא תִשְׁמַע “You will not listen” or “Do not listen!”

F. Directive *Hē*

Movement toward a place may be indicated by the of the *directive Hē*, an unaccented הָ – suffixed to a noun:

הָעִירָה “to(ward) the city”

Chapter 15

Infinitives

A. Infinitives

There are two types of infinitives in Hebrew. The *infinitive absolute* and the *infinitive construct*.

1. *Infinitives absolute* are used in two ways: to intensify the meaning of a verb of the same root or as a substitute for any appropriate finite verb (as determined by context).
2. *Infinitives construct* correspond to English infinitives and gerunds (a verbal noun).
 - a. They are often used with the preposition לְ as a prefix. This construction most often indicates a purpose or result clause.
 - b. They can be used as a gerund: as the subject of a sentence, as part of a construct chain, or as the object of a preposition.
 - c. They are often use with the prefixed preposition בְּ (less often בִּ) to introduce a temporal clause.

B. Infinitive Absolute

1. Morphology: The vowel pattern of the infinitive absolute is *qames* in the first syllable and *holam-waw* in the second syllable: קָטוּל.

The only deviations from this vowel pattern are in Hollow and III-*Hē* roots.

- a. Hollow roots always have a medial *holam-waw*: שׁוֹם בּוֹא קוֹם
 - b. III-*Hē* roots have only *holam* instead of *holam-waw*: בָּנָה
2. Function:
 - a. An infinitive absolute is paired with a finite verb from the same root to intensify its meaning.
With finite verb forms the infinitive usually precedes the finite verb form:

מוֹת תָּמוּת “You will **surely** die.”

With imperatives the infinitive usually follows the imperative and may imply ongoing action:

שִׁמְעוּ שָׁמוֹעַ “**Keep on** listen**ing**!”

- b. An infinitive absolute may be substituted for any appropriate finite verb (as determined by context).

C. Infinitive Construct

1. Morphology: The vowel pattern of the infinitive construct is *shewa* in the first syllable and *holam* in the second syllable:¹ קָטַל

The variations from this pattern are found in I-Yod, I-Nun, Hollow and III-Hē roots.

a. I-Yod and I-Nun roots drop the first root letter, suffix a ת, and use a segolate vowel pattern:

שָׁבַת root יָשַׁב

סָעַת root נָסַע

b. Hollow roots use the dictionary form as the infinitive construct: שִׁים בּוֹא קוֹם

c. III-Hē roots drop the ה and suffix וֹת: בָּנוֹת (root בָּנָה)

2. Pronominal suffixes: Infinitives construct may take a pronominal suffix. *The suffix may indicate either the subject or the object of the verbal action.*

3. Function:

a. An infinitive construct can function as an infinitive, often to form a purpose or result clause.

The infinitive construct will be preceded by a preposition, usually לְ:

טוֹב לְשָׁמֵר אֶת־הַתּוֹרָה

“It is good to keep the Torah.”

b. An infinitive construct can function as a gerund (a verbal noun). It can be the subject of a sentence, part of a construct chain or the object of a preposition:

טוֹב שְׁמִרְנוּ אֶת־הַתּוֹרָה “Our keeping the Torah is good.” (subject)

קָטַל־הָאִישׁ “the killing of the man” (construct chain)

עַד־קָטַל־הָאִישׁ “until the killing of the man” (object of a preposition)

c. An infinitive construct can be used to form a temporal clause. The infinitive will be prefixed with the preposition בְּ (less often כִּי):

וַיְהִי בְּקָטַל־הָאִישׁ אֶת־עַבְדּוֹ “[And it happened] when the man killed his servant...”

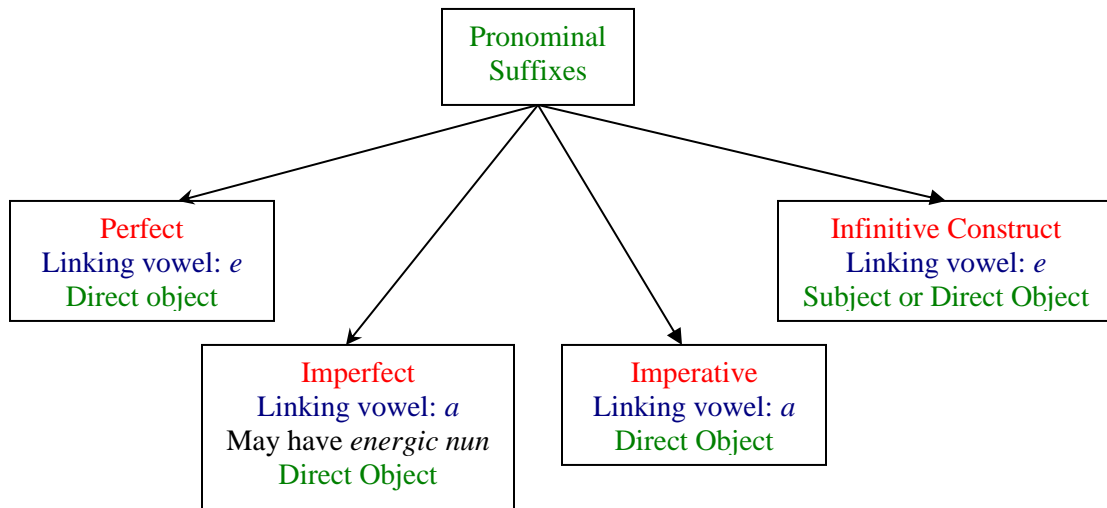
4. Negation: Infinitives construct are negated with בְּלֹאִי.

¹ The two infinitives are names because their vowel patterns relate to one another like nouns in the absolute and construct states. Like a noun in the construct state, the infinitive construct is a shortened form when compared to the infinitive absolute.

Chapter 16

Object Suffixes

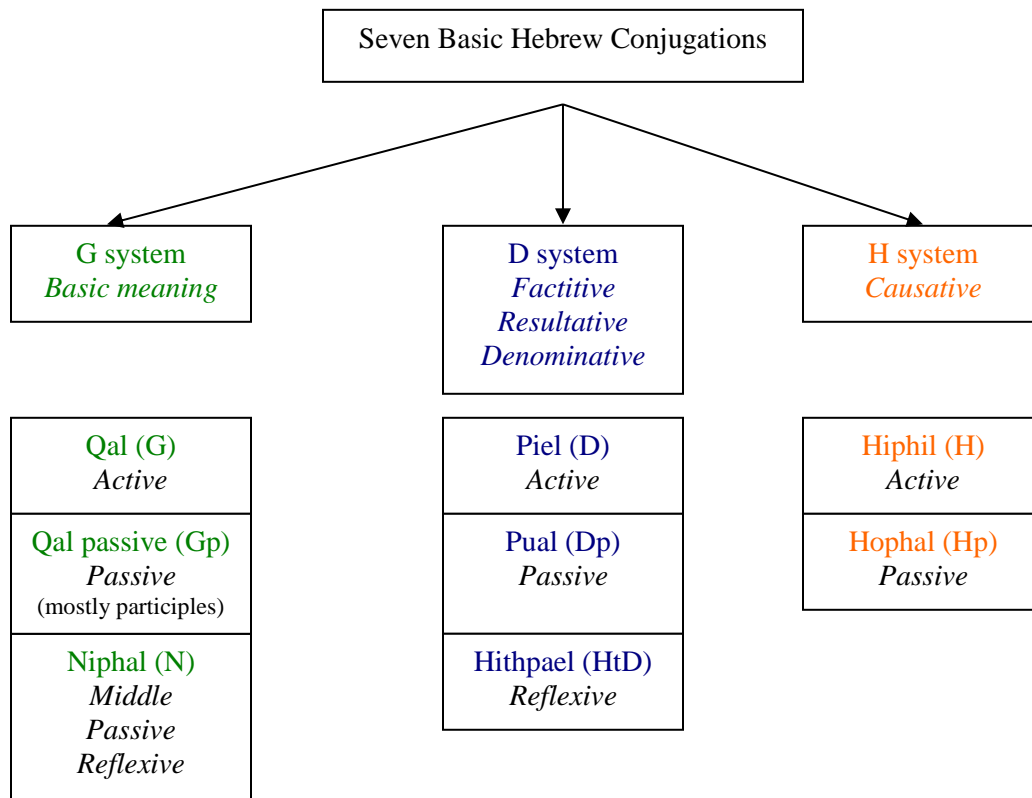
1. Pronominal suffixes may be attached directly to a verb form and function as direct object of the verb.
2. Object suffixes attached to perfect aspect verbs take an *a* linking vowel. The suffix pulls the accent toward the end of the word, creating a pretonic syllable, which shortens to *shewa*. The pretonic syllable becomes open, and the vowel lengthens.
3. Object suffixes attached to imperfect aspect verbs using an *e* linking vowel. The suffix may also contain the *energetic nun*, which will assimilate to the beginning of the suffix and will usually become a *dagesh forte*.
4. Object suffixes attached to imperatives and infinitives construct are identical to those attached to imperfect forms. When attached to infinitives construct, the suffix may be either subject or object of the verbal action.



Chapter 17
Derived Conjugations
Piel (D) Conjugation

Derived Conjugations

- A. In addition to the basic (Qal or G)¹ conjugation, Hebrew has other conjugations (stems or *binyans*). These conjugations are distinguished by formal characteristics. The meaning of the verbal root is effected by the conjugation.
1. Roots do not change their essential meaning from one conjugation to the next, but the way that meaning is expressed is changed.
 2. A root may not occur in every conjugation. The base meaning for most roots is expressed by the Qal (G) conjugation.
 3. The effects of each conjugation on the meaning of the root can be generalized, but must be determined separately for each root.
 4. The aspects (perfect imperfect, preterite, volitive forms, infinitives) are essentially the same in form and function in all conjugation.
 5. The aspects of the “derived conjugations” (all but the Qal) have names derived from the Perfect 3sm form of the root **פעל**.



¹ The conjugations are known by names as well as by letter designations. The G conjugation is the basic stem (German *Grundstamm*). The D conjugation doubles the middle radical of the root. The H conjugation prefixes a ה.

Piel (D) Conjugation

B. Morphology: The Piel (D) conjugation is characterized by a **doubled middle radical**: קָטַל.

Some things to note for the Piel conjugation:

1. The characteristic vowel under preformatives is *shewa*: יִקְטַל
2. The preterite form **does not show a *dagesh forte*** in the preformative: וַיִּקְטַל
3. Participles take a preformative: מְקַטֵּל: -מְ
4. Verb roots with medial guttural or ך will not have a doubled middle radical. If the middle radical is ך or ך the Piel forms will show compensative lengthening. If the middle radical is ה or ח the Piel forms will exhibit virtual doubling. Roots with medial ץ may show either compensative lengthening or virtual doubling, depending on the root.

C. Function: Although the Piel conjugation is usually characterized as “intensive,” it is more accurately is described as factitive, resultative or denominative (depending on the root).

1. **Factitive:** Some roots that are intransitive in the Qal conjugation designate an *effected state* (i.e., make the action a *fact*) in the Piel conjugation. Many of these roots are stative in the Qal conjugation.

כבד Qal stem: *be honored* Piel stem: *honor (someone)*

צדק Qal stem: *be righteous* Piel stem: *justify (someone)*²

2. **Resultative:** Many roots in the Piel conjugation express the action as a *result* rather than as an event that happens, as in the Qal conjugation. For these verbs the difference between the meaning of a root in the Qal stem and the Piel stem is difficult to discern in English:

בקע Qal stem: *split* (i.e., do the action) Piel stem: *split* (the action brings about a result)

שבר Qal stem: *break* (i.e., do the action) Piel stem: *break* (the action brings about a result)

3. **Denominative:** Some roots in the Piel conjugation are formed from nouns.³ Most of these denominative roots will not occur in the Qal conjugation, but instead will express their basic meaning in the Piel conjugation:

כהן *become/act as a priest* from כֹּהֵן, *priest*

חטא *purify from sin* from חַטָּה, *sin*

אהל *pitch a tent* from אֹהֶל, *tent*

² That is: *declare someone righteous*.

³ Denominative verb roots may also be formed with their basic meaning in the Qal (G) or Hithpael (HtD) stems, but the Piel (D) stem is the most commonly used stem to form denominative verbs.

Chapter 18 Hiphil (H) Conjugation

A. Form: The Hiphil (H) conjugation is characterized by a prefixed ה:

1. The perfect and imperative aspects show the prefixed הִ: הִקְטִיל The vowel under the ה is *hîreq* for perfect aspect and *paṭaḥ* for imperative aspect.
2. The prefixed ה has been lost in the imperfect, preterite, jussive, cohortative and participle aspects. These aspects show *paṭaḥ* under the preformative: יִקְטִיל

Some other things to note about Hiphil verb forms.

- a. Except in the second and first person perfect forms, all Hiphil forms show a second vowel in the *i/e* class. When this vowel is *hîreq*, a *yod mater* will mark it as a long vowel: יִקְטִיל

When this vowel is *ṣēre*, no *mater* will be used: יִקְטֵל

- b. As in the Piel conjugation, participles prefix מִ: מִקְטִיל

3. Weak verb morphology:

- a. I-Guttural roots take a *composite shewa* under the guttural: יַעֲבִיד, הַעֲבִיד
- b. III-Guttural roots show a *furtive paṭaḥ* in forms without a suffix. They replace the *i/e* vowel with an *a* vowel in preterites, jussives and imperatives: הִשְׁמִיעַ, הִשְׁמִיעַ
- c. I-Nun roots show *assimilation* of the *nun*: הִצִּיל (root נָצַל)
- d. I-Yod roots that were originally I-Waw roots will show a *hōlem-waw* in place of the first root letter: הוֹשִׁיב, יוֹשִׁיב (root יָשַׁב)
- e. I-Yod roots that have always been I-Yod roots will retain the *yod* as a *mater*: יִישִׁין, הִישִׁיב (root יָשַׁב)
- f. Hollow roots are hollow, but in many forms show a *yod mater* in the interior. The vowel under preformatives is *qāmeṣ*.

יִקְוֶה Qal imperfect יִקֶּה Hiphil imperfect וִיָּקֶם Qal preterite וִיָּקֶם Hiphil preterite

יִבּוֹא Qal imperfect יִבֵּא Hiphil imperfect וִיָּבֹא Qal preterite וִיָּבֹא Hiphil preterite

This means that for imperfect and preterite forms, if the hollow root is medial *yod*, the Qal and Hiphil forms will be identical:

יִשָּׂם Qal imperfect יִשֶּׂם Hiphil imperfect וִיָּשֶׂם Qal preterite וִיָּשֶׂם Hiphil preterite

g. III-*Hēh* roots show the familiar terminal patterns for these roots. In addition note:

Preterite forms show a segolate pattern: וִיָּבֹן (Qal: וִיָּבֹן).

As in the Qal stem, there is no distinction between first person imperfect and cohortative forms: אֲבַנֶּה

As always, III-*Hēh* infinitives construct terminate in –וֹת in place of the הֶ: הַבְנוֹת

B. Function:

1. For many roots the Hiphil conjugation adds a causative meaning:

- a. If the root is intransitive in the Qal stem, it will become transitive in the Hiphil stem:

יֵצֵא Qal stem: *go out* Hiphil stem: *bring out*

שׁוּב Qal stem: *return* Hiphil stem: *bring back*

- b. If the root is transitive in the Qal stem, it will take **two** direct objects in the Hiphil stem:

קָטַל Qal stem: *kill* Hiphil stem: *cause (someone) to kill (someone else)*

עָבַד Qal stem: *serve* Hiphil stem: *cause (someone) to serve (someone else)*

2. Some roots do not follow this pattern:

יָטַב Qal stem: *be good* Hiphil stem: *do (something) well*

צָדַק Qal stem: *be righteous* Hiphil stem: *justify (someone)*¹

3. Some roots have their basic meaning in the Hiphil conjugation, and do not occur in the Qal conjugation:

נָכַח Hiphil stem: *strike* (no Qal stem)

יָשַׁע Hiphil stem: *save* (no Qal stem)

¹ That is *declare (someone) righteous*.

Chapter 19 Niphal (N) Conjugation

A. Form: The Niphal (N) conjugation is characterized by a preformative *nun*. The vowel under preformatives is *hîreq*, as in the Qal conjugation.

1. The perfect, participle and infinitive absolute aspects show the *nun*: נִקְטַל
2. The imperfect, jussive, imperative, cohortative and infinitive construct aspects show *assimilation* of the *nun*: יִקְטַל
3. Imperative and infinitive construct forms (and the alternate infinitive absolute form) use a ה preformative: הִקְטַל
4. One should carefully distinguish between the perfect 3ms and participle ms forms. The second vowel in perfect forms is *paṭah*, but the second vowel in participles is *qāmeṣ*:

Perfect 3ms: נִקְטַל Participle ms: נִקְטֵל

5. Weak roots in the Niphal conjugation:

a. I-Guttural roots

Perfect aspect: The guttural takes a *composite shewa* and the vowel for the preformative is *segol*: נִאָסַף

Imperfect aspect: since the guttural cannot double, instead of showing *dagesh* for the assimilated *nun*, *compensative lengthening* will occur: יִאָסֶף

b. I-Nun roots will show *assimilation* of the *nun* in the perfect aspect forms: נִתַּן

c. I-Yod roots that originally were I-Waw roots will show the *original waw*.

Perfect aspect: The *waw* will become a *mater*: נִוּלַד

Imperfect aspect: The *waw* will remain a *waw*, and the *nun* will assimilate to it: יוּלַד

d. Hollow roots are rare in the Niphal conjugation.

e. III-*Hēh* roots show the predictable variations, including the –וֹת ending for infinitives construct and identical forms for first person imperfects and cohortatives.

B. Function: While originally reflexive, by the time Hebrew became a written language, the Niphal conjugation had taken over the function of the Qal passive (Gp) conjugation of all but a few verbs.

1. The Niphal conjugation is passive or reflexive for many roots:

אָסַף Qal: *gather* Niphal: *be gathered* (passive) or *gather oneself* (reflexive)

2. Some roots are simply passive in the Niphal conjugation:

זָכַר Qal: *remember* Niphal: *be remembered*

3. Some roots may have a middle sense (with or without a Qal counterpart):

שָׁבַר Qal: *break (something)* [transitive in English]

Niphal: *be broken* (passive) or *break* (middle) [intransitive in English]

שאר Niphal: *remain, be left* (middle) [No Qal]

4. Some verbs indicate reciprocal action in the Niphal

לחם Niphal: *fight, wage war* (one party with another party) [No Qal]

Chapter 20

Pual (Dp) and Hithpael (HtD) Conjugations

A. Pual (Dp) Conjugation

1. Form:

- a. Like the Piel stem, the Pual stem is characterized by a **doubled middle radical**, and the vowel associated with preformatives is *shewa*. In all forms the vowel under the first root letter is *qibbûs*. The vowel associated with the medial root letter is *pataḥ* in all forms except participles,¹ where it is *qāmeṣ*: **קָטַל**, **קָטַלְתָּ**, **קָטַלְתָּ**

b. Weak roots:

II-Guttural: Since the middle radical cannot double, these roots show either **compensative lengthening** or **virtual doubling**:

יָבַרְךָ, **יָבַרְךָ** (compensative lengthening)

יָבַעַר, **יָבַעַר** (virtual doubling)

2. Function: The Pual conjugation is passive of the Piel conjugation. Whatever meaning a root has in the Piel stem, the Pual stem will be the passive counterpart of that meaning:

שָׁבַר Qal: *break* Niphal: *be broken* or *break* (middle)

Piel: *break* (resultative) Pual: *be broken* (resultative)

גָּדַל Qal: *be great* Piel: *magnify* Pual: *be magnified*

בָּרַךְ Piel: *bless* Pual: *be blessed*

B. Hithpael (HtD) Conjugation

1. Like the Piel and Pual stems, the Hithpael stem is characterized by a **doubled middle radical**.

Perfect, Imperative and Infinitives: These forms use the **הִתְ** preformative: **הִתְקַטַּל**

Imperfect, Jussive and Cohortative: The forms replace the ה in the preformative with the

appropriate imperfect preformative letter: **יִתְקַטַּל**

Participle: These forms replace the ה in the preformative with **מְ**: **מִתְקַטֵּל**

2. Weak roots:

- a. II-Guttural: as in the Piel and Pual stems, these roots show compensative lengthening or virtual doubling instead of a doubled middle radical.

b. I-Sibilant: Verbs that begin with a sibilant letter (ז, ס, צ, ש, ש) will exhibit **metathesis** with the ת of the preformative: **הִשְׁתַּמֵּר** (root **שָׁמַר**)

c. I-Dental: Verbs that begin with a dental letter (ד, ז, ט, צ, ת) will often show **assimilation** of the ת of the preformative to the first root letter: **הִדְבַּר**

3. Function:

¹ In some forms the *pataḥ* reduces to *shewa*.

a. for many roots the Hithpael stem is the reflexive counterpart of the Piel stem:

גדל Qal: *be great* Piel: *magnify* Pual: *be magnified* Hithpael: *magnify oneself*

b. for some roots the Hithpael stem is the reciprocal counterpart of the Piel stem:

דבר Piel: *speak* Hithpael: *converse (one party with another)*

c. for some roots the Hithpael stem is iterative:

הלך Qal: *walk* Piel: *walk* Hithpael: *walk back and forth*

Chapter 21
Hophal (Hp) Conjugation
Hishtaphel (Htש) Conjugation
Qal Passive (Gp) Conjugation

A. Hophal (Hp) Conjugation

1. Form:

a. Like the Hiphil conjugation, the Hophal conjugation is characterized by a **preformative *hēh***. The vowel associated with the preformative is *qāmeš-hātûp*. Also like the Hiphil stem, the *hēh* is lost forms that have another preformative (imperfect, participle). In all forms except the participle the vowel in the second syllable is *pataḥ*. For participles the second vowel is *qāmeš*: Perfect: **הִקְטִיל** Imperfect: **יִקְטֹל** Participle: **מִקְטֵל**

b. Weak forms:

I-Guttural roots: These roots will have a composite *shewa* under the first root letter. This composite *shewa* will be a short *o* (*ḥatep-qāmeš*) to match the short *o* of the preformative:

יִעֲבֹר, הִעְבִּיר

I-Nun roots: These roots will show assimilation of the *nun*, and the vowel under the preformative will be *qibbuš*: **יִגְדֹּ, הִגְדִּי** (root נגד)

I-Yod roots that were originally I-Waw will show the *waw* as the *mater* letter *šureq*: **הִוִּיר, יִוִּיר** (root ירד)

Hollow roots will be hollow, but like I-Yod roots, they will also have a *šureq* as the vowel associated with any preformative: **יִקֹּם, הִקִּים** (root קום)

2. Function: The Hophal stem is simply the passive counterpart of the Hiphil stem. Whatever a root means in the Hiphil stem, in the Hophal stem its meaning will be the passive counterpart.

B. Hishtaphel (Htש) Conjugation

- a. Only one root occurs in this conjugation, a loan word from Canaanite: **חָוָה**.¹
- b. This conjugation prefixes **הִתְ** followed by **שׁ**. The usual metathesis occurs, resulting in a prefix that is **הִשְׁתְּ**. The initial *hēh* of the prefix is lost when imperfect or participle preformatives are added: **יִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה**
- c. Since this root is III-*Hēh*, it will follow the normal variations for this type of root.

C. Qal Passive (Gp) Conjugation

- a. By the time Hebrew became a written language, the Niphal conjugation had taken over most of the function of the Qal passive conjugation. The only remnant of the Qal passive stem for most verbs is found in the participle. However, twenty-two roots maintained Qal passive forms. When these roots occur in the Qal passive stem, the Masoretic text will point them as if they are Pual or Hophal forms, although these verbs do not occur in those stems. Examples are:

¹ Older lexicons list this root as **שָׁחָה**.

יִתֵּן (Qal passive imperfect 3sm נתן)

לָקַח (Qal passive perfect 3sm לקח)

- b. However, many verbs have maintained the Qal passive participle. Its form is קָטוּל. It may function as an attributive or predicate adjective.

Chapter 22
Geminate Verbs
Polel (D), Polal (Dp), Hithpoel (HtD)
Verbal Hendiadys

A. Geminate Verbs

Geminate verbs are verbs whose second and third root letters are identical. These twinned (or *Gemini*) verbs presented several anomalies that native Hebrew speakers had to deal with—such as how to conjugate them in the Qal stem (since that stem does not normally double the second root letter) or how to conjugate them in the D stem system, since the second root letter is already doubled. Since even native speakers sensed anomalies in these verbs, the formations of these verbs is consistently irregular, and their conjugations at times depart from even the most familiar rules that one might learn for their formation.

1. Qal (G) forms of geminate verbs:

a. Perfect:

i. With **vocalic affirmatives** the second root letter will take a **composite shewa**, even with letters that are not gutturals: סָבַבּוּ, סָבַבְּהוּ

ii. With **consonantal affirmatives** a “**helping *holem***” will be inserted between the root and the affirmative, and the double second and third root letters will be represented by a **dagesh**: סָבַבּוּתֶם (root סבב).

iii. Guttural letters, which cannot double, will usually show **compensative lengthening**: עָרַרְתֶּם (root ערר).

iv. Some geminate roots will show only two root letters in the third singular masculine form: תָּמַם (root תמם).

b. Imperfect:

The Qal imperfect is unpredictable, and these forms may resemble I-*Nun*, I-*Yod* or Hollow roots. Some roots may display more than one pattern:

i. יִסַּב Imperfect, סבב with I-*Nun* pattern

ii. יִסַּב Imperfect, סבב with Hollow root pattern

iii. יִתַּם Imperfect, תמם with I-*Yod* pattern

c. Imperative and infinitive forms are rare. Participles are often regular in their formation.

2. Niphal (N) forms are rare.

3. Hiphil (H) forms:

i. Perfect:

The preformative is הָ- which reduces to ה־ when vocalic affirmatives are used:

הִסְבַּבְתֶּם, הִסְבַּבְתִּי (root סבב)

ii. Imperfect:

The preformative will be pointed with *qāmeṣ*: יְסַבֵּב (root סבב)

iii. Imperative and Infinitives

The *hēh* preformative will be used and will be pointed with *qāmeṣ*: הִסֵּב (root סבב)

iv. Participle

The *mem* preformative will be used and will be pointed with *šērê* which will become *hatep-pataḥ* when affirmatives are added: מְסִיבָה, מְסִיב

B. Polel (D), Polal (Dp) and Hithpolel (HtD) Conjugations

Since hollow roots do not have a middle root consonant and since geminate roots already have a doubled consonant, these roots often do not conjugate with regular D-system conjugations. Instead, they often use alternate conjugations in the D-system.¹ The forms below use the root

קום to demonstrate these conjugations.

1. Polel:

As the name implies, the vowel pattern for this conjugation is *hōlem-waw* followed by *pataḥ*. As in the Piel conjugation, the vowel associated with preformatives is *shewa*.

Perfect: קוּמָה, קוּמָה, קוּמָה

Imperfect: יִקְוֹמוּ, יִקְוֹמוּ

2. Polal:

As the name implies, the vowel pattern for this conjugation is *hōlem-waw* followed by *pataḥ*. In forms with vocalic affirmatives the *pataḥ* reduces to *shewa*. As in the Pual conjugation, the vowel associated with preformatives is *shewa*.

Perfect: קוּמָה, קוּמָה

Imperfect: יִקְוֹמוּ, יִקְוֹמוּ

3. Hithpolel:

As the name implies, this conjugation prefixes –הִתְ like the Hithpael. Also as in the Hithpael, the imperfect preformatives replace the הִ of the conjugation prefix. The vowel pattern is the same as the Polel: *hōlem-waw* followed by *šērê*. Also like the Polel, in perfect forms the *šērê* may change to *pataḥ* when consonantal affirmatives are added. In perfect and imperfect forms the *šērê* may reduce to *shewa* when vocalic suffixes are added.

Perfect: הִתְקוּמוּ, הִתְקוּמוּ, הִתְקוּמוּ

Imperfect: יִתְקוּמוּ, יִתְקוּמוּ

C. Verbal Hendiadys

Often two verb forms are used together to express one idea. This is called *verbal hendiadys*.²

Some roots are commonly used in this construction and are best translated adverbially with the other verbs in the pair. These roots include:

¹ Some geminate roots will follow the regular patterns for D-system stems (Piel, Pual, Hithpael, e.g., הָלַל). Less common are other alternate patterns used by geminate and hollow roots in the D-system (e.g., מִתְעַתֵּעַ, D participle sm תִּעַע. Note the reduplicated syllable תִּעַע.)

² English also uses hendiadys, but more commonly uses other parts of speech (such as found in the adjectival hendiadys “good and ready”).

שוב “return” but meaning “again” when used in hendiadys

רבה “be great” but meaning “greatly, largely” when used in hendiadys

יסף “add, increase” but meaning “again, continually” when used in hendiadys

הלך “walk, go” but meaning “continued, kept on” when used in hendiadys

Chapter 23

Numerals

A. Cardinal Numbers

1. Cardinal numbers are adjectives. Therefore, they must agree with the noun they modify in gender. One peculiarity of Hebrew (and other Semitic languages) is that some small cardinal numbers appear to be marked for the opposite gender. In Hebrew the numbers for 3 through 10 show this peculiarity: the numbers with feminine affirmatives are actually masculine, and those that appear to have no affirmative (normally masculine) are actually feminine.
2. Numbers, except the number *one*, usually precede the noun they modify. Often a construct form of the number is used. A construct form will always be used when the noun is definite.

אַרְבַּעַת אַנְשִׁים “four men” (*not* “four of the men”)

3. To express a partitive concept (one of a larger group) the preposition מִן is used:

אַרְבַּעַה מִן הָאֲנָשִׁים “four of the men”

4. Numbers for 11 through 19 are expressed by a single digit number followed by ten:

שְׁלֹשָׁה עָשָׂר thirteen (with masculine noun)

שְׁלֹשׁ עָשָׂר thirteen (with feminine noun)

5. Multiples of tens are expressed by placing a plural affirmative on a single digit number. The “plural” of ten is twenty. The “plural” forms of three through nine are thirty through ninety.
6. Separate numbers are used for powers of ten from one hundred through ten thousand.
7. Large numbers are expressed by combining appropriate numbers with place changes marked by the conjunction. (Hebrew follows a base ten system.)
8. Often singular nouns will be used with numbers larger than one:

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה “forty days and forty nights”

B. Ordinal Numbers

Except for the word for *first*, the ordinal numbers are related to the cardinal numbers.

Masculine forms end in יָ -, and feminine forms end in יַ -. The word for first is ראשון

(masculine) or ראשונה (feminine).¹

¹ Note that these words are related to the word ראש, “head.”

Chapter 24

Masoretic Accents and Spelling

Sentence Syntax

A. Masoretic Accents

See the file “Using Masoretic Accents as an Aid to Reading.”

B. Masoretic Spelling

1. Defective and Plene Spelling

At times the biblical text will spell a word without a *mater* even though it is normally spelled with a *mater*. This alternate spelling without a *mater* is called *defective spelling*.

Regular spelling: קוֹל Defective spelling: קל

The opposite sometimes happens with words normally spelled without a *mater*. They may at times be spelled with a *mater*. This alternate spelling is called *plene spelling*.

Regular spelling: דִּוְד Defective spelling: דִּוִּד

2. *Keṭîḇ* and *Qerê*

When the Masoretes’ tradition understood a word to be different from the word in the text they received, they often placed what they understood to be the correct reading in the margin of the text. This reading is called the *qerê* (“what is read”).¹ The reading in the text (the *keṭîḇ*)² is then pointed with the vowels to be used for the *qerê* when it is read.

Some *qerê*s are so common that they are not written in the margin, and the reader is expected to know what they are. These *perpetual qerê*s include:

<i>Keṭîḇ</i>	<i>Qerê</i>	<i>Masoretic Text</i>
הוא	הים	הוא ³
ירושלם	ירוּשָׁלַיִם	ירוּשָׁלַם
יהוה	אֲדֹנִי	יהוָה

C. Sentence Syntax

1. The conjunction *waw*

- Conjunctive *waw*: In long sequential sentences in which a number of preterite or *waw*-consecutive perfect forms are used, *waw* must be translated by context and is not simply always “and.” It may be translated with other words such as “then” or “when.”
- Disjunctive *waw*: In narration, when a *waw* is prefixed to something other than a preterite or *waw*-consecutive perfect form, it may signal a break in the narration. These breaks may provide background information or indicate contrast or emphasis. Usually the preterite or *waw*-consecutive perfect narration will resume after this.

2. Imperative sequences

¹ *Qerê* is an Aramaic passive participle from the root קרא, “call out, read.” *Qerê*s are marked in the margin with ֿ above them. (The dot indicated that this is the abbreviation for *qerê*.)

² *Keṭîḇ* means “what is written” and is an Aramaic passive participle from the root כתב, “write.”

³ This perpetual *qerê* is confined to the Pentateuch.

- a. Imperative forms may simply follow each other in a series without implying any order.
- b. After an imperative a preterite or *waw*-consecutive perfect form indicates a logically or temporal sequence in the commands.
- c. A volitive form⁴ followed by an imperfect form (without *waw*) indicates an intended result and can express a purpose clause.
- d. הִנֵּה often introduces an immediate situation that prompts an imperative.
- e. The particle אֲנִי can be used to indicate a connection between clauses. It is often attached to הִנֵּה and calls attention to a situation that is logically connected to a command that follows.

⁴ Imperative, jussive or cohortative.