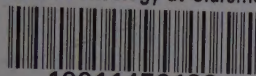


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INTRODUCTION
TO
HEBREW

MOSHE GREENBERG



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INTRODUCTION TO HEBREW

MOSHE GREENBERG

*Professor of Biblical Studies
University of Pennsylvania*

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ כְּנָעַן
תְּלָדוֹת יַעֲקֹב יוֹסֵף בֶּן
רָעָה אֶת אֲחִיו בְּנֵי רָעָה
בְּנֵי זֵלֶפֶךָ נְשֵׁי אֲבִיו וְ
אֵל אֲבִיהֶם וְיִשְׂרָאֵל
בֶּן זֵקֵנִים הוּא לוֹ וְעֵשׂ
כִּי אֶתוֹ אָהַב אֲבִיהֶם
יִכְכֹּר דַּבְּרוּ לְשֵׁלָם וַיֵּז
וַיּוֹסֶפוּ עוֹד שְׁנָא אֶת
נָא הַזְכּוֹר הַזֶּה אֲשֶׁר
אֵלֵמִים בְּתוֹךְ הַשָּׁדָדִים
נִצְבָה וְהִנֵּה תִסְבֶּינָה אֵל

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I am indebted to the Department of Oriental Studies of the University of Pennsylvania and its chairman, Dr. Speiser, for having enabled me to publish and teach from successive drafts of the work and thus to accumulate precious classroom experience that I trust has accrued to its advantage.

I have dedicated this work to my parents, who instilled in me the love of the Hebrew language and its literature.

MOSHE GREENBERG

ON THE USE OF THIS BOOK

The plan of the work

The aim of this book is to teach the fundamentals of Hebrew grammar and to enable one to acquire a mastery over a basic vocabulary of Biblical Hebrew. The grammatical material has been selected on the basis of frequency, less common phenomena being omitted. Vocabulary and readings are based on a self-contained part of the Joseph story in Genesis 37-45, and illustrations of the grammar and the material for the exercises are drawn almost exclusively from these readings. The last stage of the course is the study of five chapters of Genesis. The essentials of Biblical Hebrew grammar, and roughly a third of the words of highest frequency in Biblical Hebrew (fifty occurrences and more) are included.

The order of study

The grammar and readings have been interlaced so as to illustrate and reinforce one another. Grammar sections 1-8 are to be studied consecutively. Thereafter, two readings (pp. 139-169) are to be covered

before each grammar section, as indicated at the end of each grammar section and reading.

Sections 27–30 are for reference only and are not integrated with readings. Following section 26, then, reading — which has now reached Genesis 44:10 — may proceed uninterruptedly. A convenient division of the remaining material into units is Genesis 44:11–23, 24–34; 45:1–15, 16–28.

Just before beginning the study of the biblical text the Orientation in the Hebrew Bible (pp. 173–179) may be read. To aid the student during this study, Notes on the Hebrew Text of Genesis 37, 42–45 (pp. 180–192), and a Glossary (pp. 197–207) are supplied. As each chapter is finished, the Questions for Review pertaining to it (pp. 193–196) may be utilized. The Index (pp. 219–224) brings together all the topics and grammatical terms in the book.

Abbreviations and signs

abs	absolute
apoc	apocopated form
art	the article
B.C.E	before the Common Era
c	common gender
C.E	Common Era
coh	cohortative
cond	condition(al)
conj	conjunction
cs	construct form, state
di obj	direct object
du	dual
f	feminine
fs, fpl	feminine singular, feminine plural
impf	imperfect
impf cons	imperfect consecutive
imv	imperative
inf	infinitive
juss	jussive

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m	masculine
ms, mpl	masculine singular, masculine plural
MH	Modern Hebrew (Israeli)
neg	negative
part	particle
pass	passive
pers	person
pf	perfect
pf cons	perfect consecutive
pl	plural
pron	pronoun
pt	participle
s	singular
suf	suffix
term	terminative
w	with
1	first person
1cs, 1cpl	first person common gender singular, " " " " plural
2	second person
2m, etc.	second person masculine
3	third person
3m, etc.	third person masculine
*	hypothetical form
>	becomes, became
<	(is) derived from
§	section
·	stressed syllable; used as a rule only when stress is not on the final syllable

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INTRODUCTION
TO
HEBREW

לאבא ולאמא

-- ישעיה נט, כא

INTRODUCTION: THE HEBREW LANGUAGE

The Semitic languages

Hebrew belongs to a family of languages whose speakers anciently inhabited the area of present-day Iraq, Syria, Lebanon, Israel, Jordan, and the Arabian peninsula. In the eastern part of this region — the territory of modern Iraq — lived the ancient peoples of Assyria and Babylonia, who spoke dialects of *Akkadian*.¹

In the west, the area from Syria to Israel comprises roughly the original home of the *Aramaic* and *Canaanite* languages (one of the latter being Hebrew). To the south, in the Arabian peninsula, the *Arabic* dialects originated. A branch of South Arabic later crossed the water to Africa, where it developed into *Ethiopic*.

Most of the peoples who lived in this area in biblical times were believed by the Israelites to have descended from Noah's son Shem

¹ The Babylonians' own name for their language. Akkad was the chief city of the first Semitic empire in Mesopotamia (about 2300 B.C.E.); it is mentioned in the Bible in Genesis 10:10.

(written Sem in Greek and Latin Bibles). Modern scholars have accordingly found it convenient to refer to the languages spoken by them as Semitic languages, though, to be sure, the notions of filiation held by the ancient ethnographer (see Genesis 10) do not always agree with those of the modern student of these languages.²

“The language of Canaan”

To the Israelite of the monarchic period (10th–6th centuries B.C.E.) the language he spoke was “the language of Canaan” (Isaiah 19:18), which his ancestors had adopted from the natives of old Palestine (at that time called Canaan) well before it was conquered by Israel in the 13th century B.C.E. The language of the Bible is, in fact, a dialect of Canaanite, differing little from the languages spoken by Israel’s neighbors—the Phoenicians, the Moabites, and the Edomites. Modern discoveries have furnished us with specimens of the languages of Canaan from as early as the 15th century B.C.E., in Palestinian forms, which are close to biblical Hebrew,³ as well as in Syrian form, which is somewhat further removed.⁴ In language, as in several aspects of their culture,

2 A striking example of disagreement concerns the filiation of Canaanite. According to Genesis 10:6, “Canaan,” along with “Mizraim”(Egypt) and others, was a “son” of Ham. Yet we class Canaanite as a Semitic, not a Hamitic, language; i.e., Canaanite belongs rather with the languages spoken by the “sons of Shem” than with Egyptian and the other Hamitic tongues.

3 For example, Canaanite glosses in the Akkadian el-Amarna letters. These letters, discovered in Egypt in 1887, date from the 15th-14th centuries B.C.E.; they are directed to the Egyptian court from Egyptian officials and vassals in Canaan.

4 The reference is to Ugaritic, the language of a large treasure of documents unearthed at Ugarit, an ancient coastal city of Syria. The site, presently called Ras Shamra, has been yielding written documents since excavations began there in 1929.

the Israelites borrowed from their environment, though here, as in much else, the borrowed vessels were filled with new content.

The language of Canaan was the spoken and literary language of Israel to the end of the monarchy (6th century B.C.E.). The great bulk of biblical literature is composed in it, and a few contemporary extra-biblical inscriptions recovered by archaeologists in Palestine attest that the language of the Bible was really in current, vulgar use and is not an artificial literary creation. Traces remain of regional differences in the language, but these have been mostly effaced by the leveling process of later tradition.

Hebrew during the Second Temple period (5th century B.C.E.—1st century C.E.)

The Babylonian exile (586–538 B.C.E.) hastened a process that was already beginning during the last generations of Israelite independence: the coloring of Hebrew by Aramaic, the *lingua franca* of the Near East in the 6th century B.C.E. and for several centuries thereafter. We hear that the returning exiles — a minority in a non-Jewish milieu — were hard put to preserve their native language. Children of mixed marriages “spoke half in the language of Ashdod [probably a Canaanite or Aramaic dialect], and none of them could speak in the Jews’ language [i.e., the language of the people of Judah], but according to the language of each people” (Nehemiah 13:24). From this time on the influence of Aramaic grew, especially in cosmopolitan Jerusalem and among the aristocratic and commercial classes.

Hebrew⁵ continued as the vernacular of the rural population, which

⁵ The earliest datable use of “Hebrew” for the name of the language is found in a work of the 2nd century B.C.E. In the Bible, “Hebrew” is an ethnic appellation, infre-

comprised the bulk of the Jewish people. With the success of the Hasmonean revolt against Syrian-Greek domination and the subsequent regaining of Jewish independence under the Hasmonean dynasty (166-67 B.C.E.) Hebrew letters experienced a renaissance. Court histories were composed in Hebrew, imitating biblical style, and official and administrative documents were issued in Hebrew, thus laying the groundwork for the legal language that was later to be fashioned into a fine tool in the rabbinical academies of Palestine.

At the end of the era Hebrew and Aramaic were both freely used in Jewish Palestine. It is a point of dispute among scholars as to which of the two was the original language of books written then that have survived only in non-Semitic translations (e.g., the Apocrypha). Even in the academies of Torah study both languages were employed, though the proceedings were summarized and transmitted almost exclusively in Hebrew.

Rabbinic Hebrew

After the Bible, the second great monument of the Hebrew language

quently used, and then chiefly to set off Israelites from other national groups. It first occurs in Genesis 14:13 in the phrase "Abram the Hebrew"; the later Jewish usage of "Hebrew" as the name of the language is based on the ethnic connotation of the word and on the idea that it was the language spoken by Abram "the Hebrew" and his descendants. Jewish etymologies carry the word back either to Eber, the ancestor of all the "Eberites" (Hebrews) of whom Abraham was a descendant (Genesis 10:21 and 11:14-26), or to a like-sounding Hebrew word meaning "the other side (namely, of the Euphrates River)," whence Abraham came (Joshua 24:3). The derivation of the word is still obscure; a connection with a flotsam element of the Near Eastern population of the 2nd millennium B.C.E. called "Hapiru" in cuneiform and "Apiru" in Egyptian and Ugaritic sources has been widely accepted.

is Tannaitic literature — the product of scholars of the 1st century B.C.E. to the 3rd century C.E. whose commentaries upon and enlargement of the laws of the Bible crystallized in the great compendia of the Mishnah, the Tosefta, and the early Midrashim.⁶ The Hebrew of the Tannaim, usually termed Mishnaic Hebrew but preferably Rabbinic Hebrew, represents a marked change from Biblical Hebrew. Its vocabulary is many times greater, doubtless including many words that accidentally failed to be recorded in the Bible, and in addition it borrowed freely from Aramaic, Greek, and Latin. Its structure is quite Aramaized; its capacity for precision remarkably augmented. Presumably originating in Hasmonean times, this Hebrew is the final stage reached in the organic growth of the ancient “language of Canaan” on Jewish soil. It represents the vernacular of the centuries just before and after the turn of the era, preserving the spiritedness and vigor of an earthy folk, but distilled and refined by scholars.

The natural base of the Hebrew language — the rural peasantry — was destroyed by the terrible bloodlettings that accompanied the two Jewish revolts against Rome (66-70, 132-135 C.E.). The second (Bar-Kochba) rebellion particularly ravaged Judaea; its population was slaughtered or deported into slavery by the hundreds of thousands. The center of Jewish life moved north into Galilee, a region of mixed population where Aramaic and Greek were the prevailing tongues. From the 3rd century even the rabbinical academies in which the study of the Mishnah was pursued adopted Aramaic as the medium of

⁶ The Mishnah and its supplement, the Tosefta, are two parallel systematizations of Jewish law. The Midrashim (pl of Midrash) are homiletic and legal commentaries to the Torah and various other biblical books. The period in question is called Tannaitic after the title of its scholars — Tanna (“reciter, teacher”), pl Tannaim.

discourse. Hebrew continued as the language of spiritual life — the synagogal liturgy and liturgical poetry, the study of Scripture and its traditional midrashic commentaries — and efforts were made to keep it up as a vernacular in some circles. But the organic life of the language as the vernacular of the Jewish people had come to an end. All further creativity in Hebrew — and there was a great deal of it — was based on a language learned from books and in schools. Rabbinic Hebrew continues even today as a literary medium for traditional scholars. Its bearers are fully capable of carrying on epistolary, and even conversational, intercourse in this medium, and in that sense Rabbinic Hebrew has never been a dead language. The point being made here is that it was a language lacking a natural linguistic habitat; it was not acquired by children as the spoken idiom of the community in which they grew up.

During the Middle Ages

The persistence of Hebrew as a vehicle of Jewish culture provided the foundation for the rise of varieties of the language during the Middle Ages, each adapted for special use. Under the influence of Islamic culture, the Jews of the Iberian peninsula developed a remarkable Hebrew literature during the 10th to 13th centuries. Poets and thinkers reflected the fulness of the Judaeo-Moslem civilization of the times, its secular as well as its religious sides in a rich and multifaceted creativity. In the hands of the best writers of the age Hebrew was as pliable an instrument as it had been in the hands of the psalmists; the latter do not eclipse the former in felicity of expression and boldness of invention.

Islamic culture also stimulated the rise of science among the Jews: it was the milieu in which Jewish philosophy, medicine, and grammar flourished. Accordingly, we find a distinct scientific-philosophic idiom

developing from about the 10th to the 15th centuries. The character of this idiom was determined by the fact that its classic, early representatives were translations from the Arabic (for the classic Jewish philosophers and scientists wrote in the language of their environment: it was chiefly for the edification of Jews living outside the Moslem world — notably in Christian Europe — that their works were translated into Hebrew). Scientific-philosophic Hebrew of medieval times has, therefore, a very marked Arabic flavor in its vocabulary, word structure, and syntax.

The modern Hebrew renaissance

The renaissance of Hebrew as a modern language took its rise in the 18th-century movement of enlightenment; its first object was the westernization and acculturation of the Jews of the European ghetto. The leaders of the enlightenment disdained the Yiddish vernacular of the masses, the Judaeo-German “jargon” as they contemptuously called it, and preferred to employ Hebrew as a medium of instruction and propaganda. The style they chose reflected their break with tradition; not the Rabbinic Hebrew of the religious authorities of the ghetto, but the old Biblical Hebrew — inadequate as it was for their purpose — was called into service. Thus the very language bespoke the ideal of the enlightenment: a return to the pristine source of inspiration — the pure, rational religion of the prophets (for so it was believed to have been).

The movement arose in central Europe, where it resulted in a significant literary and journalistic productivity in Hebrew. In eastern Europe the enlightenment prepared the ground for the birth, in the 19th century, of a vigorous nationalistic movement. While here, too, the linguistic

situation reflected a rejection of tradition in the tendency to prefer Biblical to Rabbinic Hebrew, east European Jewry's deeper roots in tradition showed themselves in the richer blend of all styles and epochs in the language they employed. It was in eastern Europe that the first classics of modern Hebrew literature were produced in the last years of the 19th and the first of the 20th centuries.

The revival of Hebrew as a spoken language is connected with the Zionist colonization of Palestine that began in the last decades of the 19th century. The prophet of the revival was Eliezer Ben Yehuda (1858–1922), whose tireless advocacy of resuscitation of Hebrew as a vernacular and whose monumental assemblage of the resources of the language in a *Complete Dictionary of Ancient and Modern Hebrew*⁷ entitle him to be called the father of Modern Hebrew. The necessity for a common language to unify the diverse elements of the Jewish immigration helped Ben Yehuda and his colleagues persuade the leaders of the Palestinian community of the rightness of their cause. After a critical “war of languages” in 1913-14 the primacy of Hebrew in Jewish Palestine was firmly established. By the time the British Mandate was instituted Hebrew had come along far enough to be recognized, alongside Arabic and English, as one of the official languages of the Government (1922).

Thus, well before the State of Israel came into being in 1948, Hebrew had proved capable of serving as the vehicle of a modern culture as well as of a modern state. Cultivated lovingly by scholars and adopted by a dedicated population, the language had, in the course of but a half-century, spanned the gulf between medieval and modern times with astonishing success. To be sure, it is a far cry from Modern Hebrew to “the language of Canaan.” Not only is the vocabulary of Modern

⁷ Completed in 16 volumes after Ben Yehuda's death.

Hebrew greatly augmented, not only does it throw together all historical varieties of Hebrew in bewildering juxtaposition, but its entire idiom and structure has undergone a radical Europeanization — inevitable, due to the European origin of most of its creators. But the chief agent of change has been the restoration of the language into the mouths of children. Hebrew has lost the timeless stability of a book language as it has re-entered the living organism of a community of generations. It is again transmitted from mouth to ear and has thus become subject to all the vicissitudes of organic life. The unpredictability of the course that Modern Hebrew has embarked upon is the sure sign that Hebrew has been reborn.

§ I

THE ALPHABET

1.1 The Hebrew alphabet consists of 22 letters, all consonants.

Letter	Name	Transcription	Remarks
א	אלף 'alef ¹	'	§1.3
ב	בית beṭ	b v	§1.5
ג	גמל gimel	g ġ	§1.5
ד	דלת dāleṭ	d ḏ	§1.5
ה	הא he	h	
ו	וו wāw (MH vāv)	w (MH v)	
ז	זין zāyin	z	
ח	חית heṭ	ḥ	§1.3
ט	טית ṭeṭ	ṭ	§1.4
י	יוד yod	y	
כ	כף kaf	k k̄	§1.5
ל	למד lamēḏ	l	
ם	מם mem	m	
ן	נון nun	n	

¹ Vowels are to be pronounced as in Spanish, Italian, or German; *e* is the *e* in *set*, *d* is the *a* in *arm* or the *o* in soft; see § 2.5.

Letter	Name	Transcription	Remarks
ס	סמך <i>samēk</i>	<i>s</i>	
ע	עץ <i>'āyin</i>	<i>'</i>	§1.3
פ	פא <i>pe</i>	<i>p f</i>	§1.5
צ	צדי <i>šāde</i>	<i>š</i>	§1.4
ק	קוף <i>qof</i>	<i>q</i>	§1.4
ר	ריש <i>reš</i>	<i>r</i>	trill or flip of tongue-point against back of upper gums, or of uvula [cf. §1.4 (ק)] against raised back of tongue
ש	שין <i>sin</i>	<i>š</i>	=s
ש	שין <i>šin</i>	<i>š</i>	sh as in <i>shoe</i>
ת	תו <i>tāw</i> (MH <i>tāv</i>)	<i>t t̄</i>	§1.5

1.2 Hebrew is written from right to left, hence the predominantly leftward orientation of the letters.

Final forms are employed for the letters **צ, פ, נ, מ, כ** when they stand at the end of a word. In the case of **צ, פ, נ, כ** the downstroke is carried beneath the line (**ץ, ף, ן, ך**) instead of terminating in a leftward horizontal leading into the next letter of the word. The two forms of *mem* are variant developments of the earliest form (see §1.7).

The laryngals

1.3 The consonants **ע, ה, ח, א** are produced in the larynx and are therefore called laryngals.

The *larynx* is the "voice box" visible externally as the Adam's apple.

א is a glottal stop, produced by closing the glottis momentarily and then letting it spring open under the pressure of the breath.

The *glottis* is the opening between the vocal cords. Its extreme positions are: wide open during ordinary breathing, firmly closed when one holds one's breath with the mouth open.

ח, like English *h*, is made by narrowing the glottis so as to make the outgoing breath produce a friction noise.

ך is a very strongly whispered ח produced by tightening the throat muscles.

צ is a voiced ח.

A *voiced* sound is one in which the vocal chords are set vibrating by the outgoing breath, producing the musical sound which we call the voice.

Nonoriental speakers of MH do not usually distinguish ח from spirantized ט (see § 1.5), or צ from ק.

The emphatics

1.4 The emphatics, ק, צ, ט, are produced further back in the mouth than are their nonemphatic correspondents. Precisely how they were sounded in antiquity is not certain; speakers of MH who pronounce emphatics distinctively sound them like their Arabic correspondents.

ט is a nonaspirate *t* sound produced with the back of the tongue approaching the soft palate.

An *aspirate* is a sound followed by a puff of breath. The *t* of *top* is an aspirate; the *t* of *stop* is not.

ק is an *s* sound produced with the back of the tongue raised toward the soft palate, the tip of the tongue not quite touching the back of the upper gums.

ך is a nonaspirate *k* sound produced with the back of the tongue touching the uvula.

The *uvula* is the fleshy lobe that hangs down in the center of the mouth at the back end of the soft palate.

Nonoriental speakers of MH do not usually distinguish ט from ח, or ק from ט. ק is sounded as *ts* in *pits*.

The letters *begad kefat*

1.5 The letters **ב, ג, ד, כ, פ, ת** (mnemonic: *begad kefat*²) each represent two sounds, a stop and a spirant.

A *stop* is produced when the outgoing breath is stopped momentarily by a closure of some part of the vocal organs. If the closure is effected by pressing the back of the tongue against the soft palate, the resultant stops are *k* or hard *g*; if by pressing the tip of the tongue against the back of the upper gums, the resultant stops are *t* or *d*; if by the closure of the lips, *p* or *b*. The first of each of these pairs (namely, *k*, *t*, *p*) are unvoiced stops; the second (namely, hard *g*, *d*, *b*) are voiced.

If, instead of completely stopping the exit of breath, the tongue and the lips leave it a very narrow passage, the outgoing breath produces a friction noise. This sound is called a *spirant*. Spirantized *t*, for example, is like the *th* of *thin*; spirantized *d*, like the *th* of *then*.

In writing, the stop sound is indicated by placing a dot, called in Hebrew *dāgeš qal* “gentle dagesh,” within the letter: **ב** *b*, **ג** (hard) *g*, **ד** *d*, **כ** *k*, **פ** *p*, **ת** *t*. To indicate the spirant, the dagesh is left out: **ב** *v*, **ג** *g* (unrolled French *r*), **ד** *d* (*th* as in *then*), **כ** *k* (German *ch* as in *ach*), **פ** *f*, **ת** *t* (*th* as in *thin*).

Begad kefat are primarily stops; they become spirants after a vowel [except when they are long consonants (§ 2.11)] or mobile *šewā*, a slurred vowel [§ 2.7 (b)]. Spirantization is the effect of the open position of the vocal organs in the pronunciation of the vowel being carried into the pronunciation of *begad kefat*. Thus **פ** is a stop in the name of the letter **פא** *pe*, but it is spirantized in **אֶלֶף** *’alēf*, since here it follows upon a vowel.

In the pronunciation of MH **ת, ד, ג** are never spirantized, but are always pronounced as the stops (hard) *g*, *d*, *t*.

² A raised *e* indicates a hurried vowel, like the *e* of *stupefy*.

The development of the alphabet

1.6 The Hebrew alphabet, like the language, is Canaanite. It represents the crowning achievement of a long history of writing in the ancient Near East; the traces that remain of its development suggest that its Syro-Palestinian inventors were inspired by both Egyptian and Mesopotamian methods of writing.

Writing began in the 4th millennium B.C.E. both in Egypt and in Sumer. In both lands, pictographs gradually gave way to syllabic and logographic symbols that were numbered in the hundreds at any given time and so demanded long training to master. Some time in the first part of the 2nd millennium B.C.E., an anonymous genius living in Syria-Palestine — the crossroads of Egypt and Mesopotamia — hit upon the idea of reducing the number of symbols to the number of consonants in his language. The idea may have been stimulated by the development in Egyptian hieroglyphics of signs used purely as consonants, though in Egypt itself this never led to alphabetization.

Starting from the first half of the 2nd millennium, the glimmerings of alphabetic writing appear in Palestine in short inscriptions on tablets, potsherds, and household objects. Related to these are other inscriptions found at ancient Egyptian copper mines in the Sinai peninsula, dating from the 16th–14th centuries B.C.E. and commonly believed to be Canaanite.

Solid evidence for the achievement of an alphabet are the alphabetic texts from the ancient Syrian town of Ugarit (modern Ras Shamra) from the 15th–14th centuries B.C.E. Here in a simplified cuneiform script (showing Mesopotamian influence) the Canaanite dialect of Ugaritic is represented in hundreds of literary, religious and administrative texts. Even the present order of the letters was known at Ugarit — and all

signs point to the fact that the Ugaritic alphabet was not an original invention. By the 15th century, then, the Canaanites had already a long history of alphabetic experimentation behind them.

1.7 The direct ancestor of the Hebrew alphabet is the Phoenician, used by the Canaanites, the Israelites, and such neighbors of Israel as the Arameans and Moabites. This script, along with the Canaanite names and order of the letters, passed to the Greeks, probably through the agency of traders, in about the 9th century B.C.E.

As time went on the Phoenician script was gradually modified by the Arameans in the direction of simplicity and greater cursiveness. By the 6th century it had assumed a shape in which the present Hebrew letters can easily be recognized. During the 6th-4th centuries Hebrew scribes adopted the Aramaic "square letters," as they are called, abandoning the old Phoenician script for good [save in the case of some sectaries and for sporadic nationalistic purposes (e.g., for inscriptions on Jewish coins)].

The following specimens show the relationship of these scripts to one another.

<i>Phoenician— Old Hebrew</i>	<i>Greek</i>	<i>Aramaic</i>	<i>Hebrew</i>
𐤀	Α	𐤁	א
𐤁	Δ	𐤂	ב
𐤂	Ε	𐤃	ב
𐤃	Θ	𐤄	ג
𐤄	Κ	𐤅	ד
𐤅	Μ	𐤆	ה
𐤆	Σ	𐤇	ו
𐤇	Τ	𐤈	ז

Assignment :

1. Learn the names of the letters in their proper order. Know how to read and write the names in Hebrew.

2. For each occurrence of the *beḡaḏ* *kefaḏ* letters in the names, determine why it is a stop or spirant, as the case may be.

§ 2

VOCALIZATION

2.1 The chief bearers of meaning in Hebrew, as in the other Semitic languages, are the consonants; the vowels serve merely to specify more particularly the meaning conveyed by the consonants. For example, the consonant group **אכל** carries the general sense of *eating*. Vowels particularize the meaning as follows: *'o_kel* “food,” *'a_kal* “he ate,” *'a_kilā* “eating.” Because of this the inventors of the alphabet ignored the vowels, relying on the native reader of the language to determine from the context which of these possibilities best fit the situation.

The vowel letters

2.2 To keep the possibilities within a reasonable range, however, it was desirable to limit their number as far as possible. If, in addition to the three words above, *'a_kelā* “she ate,” *'a_kelu* “they ate,” *'i_kli* “eat!” (fs), *'o_kel* “eater” are also candidates for the proper reading of the group **אכל**, the variables become too many to be handled with ease. Some method for indicating vowels — at least the major, long vowels — was early felt to be needed. From the 9th century B.C.E., Hebrew writing began to indicate final long vowels by the signs for consonants which

were formed with the same vocal organs as the vowel sound: ם for final *i* (and later *e*), ן for final *u* (and later *o*), and ף for final *d* and other vowels. This usage soon became consistent and standard.

Some centuries later the use of vowel letters to indicate long vowels within the body of a word came into vogue: ם stood for *i* and certain *e*'s, ן for *u* and certain *o*'s. This stage is reflected in biblical spelling, but while the usage of vowel letters to indicate final vowels was standardized early, there is no consistency in the use of internal vowel letters in the Bible.

The abovementioned forms of אכל appear in biblical spelling as follows:

1. 'okel "food"	אכל	4. 'ak ^l lā "she ate"	אכלה
2. 'akal "he ate"	אכל	5. 'ak ^l lu "they ate"	אכלו
3. 'akilā "eating"	אכילה or אכלה	6. 'ikli "eat!" (fs)	אכלי
		7. 'okel "eater"	אוכל or אכל

2.3 Where the vowel letters appear, the writing is said to be *full*. When the vowel letters are absent in words in which they may be expected to appear, the writing is said to be *defective*. In the above words, the alternative spellings of 3 and 7 are defective.

As a rule, the later a text the fuller the spelling. In Rabbinic Hebrew texts vowel letters are often used even for short vowels.

Systems of vocalization

2.4 Needless to say, the use of vowel letters was not a final answer to the problem of representing the vowels. The ambiguity of each vowel letter, the frequency of defective spelling, and the complete lack of representation of the short vowels made it desirable to invent another,

more exact method of vocalization. The need became acute after Hebrew ceased as a vernacular and the tradition of the correct pronunciation of the sacred text of the Bible became more and more removed from life.

Several systems of diacritical marks were gradually developed to indicate the vowels with greater exactitude. Three main systems are known, of which the Tiberian — developed by the 10th century in the city of Tiberias in Palestine — finally prevailed, to become the standard vocalization of Hebrew.

The vocalization marks do not replace the old vowel letters, which had been fixed in the biblical text centuries before and were regarded as sacrosanct by the vocalizers. They merely add precision to them. Accordingly, the vocalizers never changed the spelling of any word, but rather added their diacritical marks above, below, and inside of the letters. Thus the present biblical text displays two systems of vocalization: the primitive vowel letters (normally representing only long vowels), and the new, Tiberian vocalization marks superimposed upon them.

The Tiberian vocalization

2.5 The Tiberian vocalization consists of the following signs:

Sign	Name ¹	Transcription	Quality
ֿ	קָמֶץ <i>qâmes</i>	â	a as in <i>arm</i>
ֿ	קָמֶץ חָטוּף <i>qâmes hâṭuf</i> ²	ô	o as in <i>soft</i>

The *Ashkenazic* (central and east European) pronunciation of both *qâmes*'s is as *o* in *soft*. That the Tiberian vocalizers also pronounced both alike is indicated by their failure to distinguish them graphically. Their pronunciation was probably similar to the *Ashkenazic*.

¹ Variant pronunciations of each of these names exist; e.g., *qâmes*, *qâmâs*; *sêgol*; *hîriq*.

² Called also קָמֶץ קָטָן *qâmes qâṭân*.

The *Sephardic* (Spanish-Portuguese) pronunciation of *qāmeš* differs from that of *qāmeš ḥāṭuf* as indicated above. MH pronunciation is in this case patterned after the Sephardic, and thus does not distinguish *qāmeš* from *pāṭaḥ* (see the next sign).

Qāmeš ḥāṭuf is a phonetic variant of *qibbuš*³ (see below). As distinguished from *qāmeš*, it occurs only in syllables that are closed [§ 2.7 (a), § 25.2 (b)] and unstressed; e.g., אֲזַיִם 'ōz-nāyim. (See further § 28.2².)

Sign	Name	Transcription	Quality
ֶ	פֶּתַח <i>pāṭaḥ</i>	<i>a</i>	■ as in <i>arm</i>
ֵ	סֵגוֹל <i>seḡol</i>	<i>ε</i>	<i>e</i> as in <i>set</i>
ִ	שֵׁרֵי <i>šere</i>	<i>e</i>	<i>e</i> as in <i>grey</i> (MH <i>šere</i> often = <i>seḡol</i>)
ִ	חֵירֵק <i>ḥireq</i>	<i>i</i>	<i>i</i> as in <i>siesta</i>
ֹ	חֹלֵם <i>ḥolem</i>	<i>o</i>	<i>o</i> as in <i>mold</i>
וּ	שׁוּרֵק <i>šureq</i>	<i>u</i>	<i>u</i> as in <i>rule</i>
ֻ	קִבּוּז <i>qibbuš</i>	<i>u</i>	<i>u</i> as in <i>rule</i>

(a) All the vowel signs, except *ḥolem* and *šureq*, are sublinear. *Ḥolem* is placed above and to the left of its consonant, as in כֹּל *kol* “all,” or directly over an already present vowel letter וּ, as in חֹלֵם. *Šureq* is a dot placed within an already present vowel letter וּ to designate it as *u*, as in שׁוּרֵק.

Vowels are pronounced after the consonant beneath which (in the case of *ḥolem*, above which) they are written; see the names of the vowels for examples.

(b) The laryngals ע, ה, ה when they are final³ cannot be preceded by any but an *a* vowel. Should another vowel precede them, a brief **■** sound glides in between the laryngal and that vowel. This *a* is indicated by *pāṭaḥ* written beneath, but pronounced before, the laryngal; e.g., רִוַח

³ When final ה is consonantal it is marked with a dot called מַפְיֵק *mappiq* to distinguish it from final ה as a vowel letter: תַּמָּה *tamah* “he was astonished.”

ruah “spirit,” שׁוֹמֵעַ *šomeá* “(one who) hears.” Such a *pátaḥ* is called a “furtive *pátaḥ*.”

2.6 The vowel signs were designed to indicate the quality (sound) of the vowels, not their quantity (the length of time taken to utter the sound). Most of the signs are, in fact, ambiguous as to quantity, representing sounds that are now long, now short. The determinants of the quantity of vowels will be discussed later (§25). For the present it may be noted that $\bar{_}$, $\ddot{_}$, and — represent vowels that are often a lengthened modification of short *a*, *i*, *u* (represented by $\bar{_}$, $\bar{_}$, $\bar{_}$), respectively.

Distinctions of length are not observed in the pronunciation of MH, but they are significant for understanding various grammatical phenomena.

The *šewá*

2.7 To mark a consonant that has no full vowel the Tiberian system uses a special sign ֿ called שׁוּאָ *šewá*.

(a) The *šewá* indicating complete vowellessness is called *quiescent šewá*. It occurs at the end of a syllable and closes the syllable; e.g., שִׁמְעוֹן *šim-‘on* “Simeon,” יִשְׁמֹר *yiš-mor* “he will guard.”

(b) The *šewá* pronounced as a slurred vowel — like the *e* of English *stupefy* — is called *mobile šewá*. Mobile *šewá* derives from a full vowel that has become slurred owing to a shift in the word stress. For example, the feminine of גָּדוֹל *gādol* “big” is גְּדוֹלָה *gedolá*, in which the mobile *šewá* represents a slurred *a*-vowel. Again, the plural of שָׁמַר *šamar* “he guarded” is שָׁמְרוּ *šámeru* (syllabified: *šá-meru*) “they guarded,” in which the mobile *šewá* represents the slurred *pátaḥ*. Every *šewá* at the beginning of a word (or a syllable) is a mobile *šewá*.

(c) Mobile *šewā* retains enough of the force of its original vowel to cause a following *beḡad kefaṭ* to be spirantized. Thus, for example, when the particle לֵ- *le* “to” is prefixed to בֵּן *ben* “son,” the result is לְבֵן *leven* “to a son.”

The distinction between quiescent and mobile *šewā* is fundamental for understanding the vocalization. In the pronunciation of MH, however, mobile *šewā* tends to be elided; the two examples of (b) are normally sounded as *gdolā*, *šāmrū*.

2.8 Vowellessness at the end of a word is not marked by a *šewā*; thus בַּיִת *báyit* “house.” Chief exceptions to this rule are (a) final *kaf*, which, when vowelless, bears in it a *šewā* in order to distinguish it from final *nun*; thus הָלַךְ *hālak* “he went”; and (b) final *tāw* of 2 fs pronominal elements; e.g., אַתָּ *’att* “you” (fs), שָׁמַרְתָּ *šāmart* “you (fs) guarded.”

2.9 With the laryngals (ע, ח, ה, א), and occasionally with other consonants, *šewā* may be combined with *pātaḥ*, *segol*, or *qāmeš hātuf* to form the composites חֶטֶף פֶּתַח *ḥatāf pātaḥ*, חֶטֶף סֶגוֹל *ḥatāf segol*, and חֶטֶף קָמֶץ *ḥatāf qāmeš*. The purpose of the *ḥatāfs* is chiefly to facilitate the articulation of the laryngals: יַעֲקֹב *Ya’aqov* “Jacob,” אֱלֹהִים *’elohim* “God,” צֹהַרִים *šoh’rayim* “noon.”

The dāgeš

2.10 To mark certain peculiarities in consonants, the Tiberian vocalization places a dot, called דָּגֵשׁ *dāgeš*, inside the letters.

(a) To indicate that *beḡad kefaṭ* are to be pronounced as stops, a dot called דָּגֵשׁ קָל *dāgeš qal*, “gentle *dāgeš*,” is placed within them (§ 1.5).

(b) Long (doubled) consonants are indicated by a dot called דָּגֵשׁ חֲזָק *dāgeš ḥāzāq* “strong *dāgeš*.” Consonants are long:

1. as a result of the juncture of two identical consonants, the

first of which ends its syllable; the two are fused into one long consonant: $\text{נָתַנְנוּ}^* > \text{נָתַנוּ}$ *nāṭannu* “we gave”;

2. as a result of the assimilation of one consonant to another: מִן זֶה *min zε* “from this” combines as מִזֶּה *mizze*, with *nun* having assimilated to *zāyin*, and *zāyin*, therefore, long;

3. as a characteristic of the form: the article הַ *ha-* “the” requires that the following consonant be long: הַבֵּן *habben* “the son.”

2.11 When *begad kefaṭ* are long (i.e., bear within them a strong *dāgeš*), they are pronounced as stops even though they follow a vowel (as in the case of הַבֵּן). The strong *dāgeš* thus serves the function of the gentle *dāgeš* when it appears in *begad kefaṭ*.

Assignment

Learn the names of the vowels and other diacritical marks. Know their functions.

§ 3

THE NOUN SENTENCE

3.1 A sentence (or clause) in which the subject is a noun and the predicate is a noun or adjective is called a noun sentence (or clause). Its simplest form consists of two nouns, or a noun and an adjective, juxtaposed. The tense of a noun sentence is determined by its context; when there is no context, the present tense is understood.

Examples, using יוֹסֵף “Joseph,” גָּדוֹל “big,” וְעֵר “(a)¹ lad”:
 יוֹסֵף גָּדוֹל “Joseph is big”; יוֹסֵף וְעֵר “Joseph is a lad.”

3.2 The normal order is subject—predicate. If the predicate is to be emphasized, it is placed first; e.g., וְעֵר יוֹסֵף “Joseph is (only) a lad.”

* * * * *

big	גָּדוֹל		Joseph	יוֹסֵף
small	קָטָן		lad	וְעֵר
brother	אָח		Benjamin	בְּנִימִין

¹ Hebrew has no element equivalent to the English indefinite article (“a[n]”).

what?	מה ²		Jacob	יַעֲקֹב
who?	מי		man	אִישׁ

Read and translate :

1. יוֹסֵף נֶעַר. 2. בְּנֵימִין נֶעַר. 3. יוֹסֵף גָּדוֹל. 4. בְּנֵימִין קָטָן.
5. בְּנֵימִין אָח. 6. יוֹסֵף אָח. 7. יַעֲקֹב אִישׁ. 8. יַעֲקֹב גָּדוֹל.
9. קָטָן בְּנֵימִין. 10. אִישׁ יַעֲקֹב.

Render your translation back into Hebrew, without referring to the above. Answer in Hebrew :

1. מה יוֹסֵף? 2. מה בְּנֵימִין? 3. מי נֶעַר? 4. מי גָּדוֹל? 5. מי קָטָן?
6. מי אָח? 7. מי אִישׁ? 8. מה יַעֲקֹב?

² See § 5.3 for vocalization of מה.

§ 4

ON THE STRUCTURE OF THE NOUN

4.1 Hebrew recognizes two genders: masculine and feminine, and all nouns are either the one or the other according to their form. The masculine has no distinguishing sign; the feminine is distinguished by the ending ה־ or ת־. Thus נָעַר “lad,” אָח “brother,” and אִישׁ “man” are masculine; פָּרָה “cow,” אִשָּׁה “woman,” כְּתָנִית “tunic” are feminine.

Some nouns are feminine though they lack the characteristic feminine ending. Among these are אֶרֶץ “land,” עִיר “city,” פְּעַם “a time”; paired organs of the body, such as יָד “hand,” עֵין “eye,” אָזֶן “ear,” רֶגֶל “foot”; and words denoting females, such as אִם “mother,” אֶתוֹן “she-donkey.”

4.2 The regular plural ending of masculines is יִם; e.g., נְעָרִים “lads,” אֲחִים “brothers”

The regular plural ending of feminines is וֹת; e.g., פָּרוֹת “cows.”

But the plural form is not always indicative of the gender of a word. The plural of אָב “father” is אֲבוֹת, of אִשָּׁה “woman” is נְשִׁים. Hence the singular

is a better guide to gender — but see §4.1. The only sure index of gender, when it is available, is the form of an associated adjective or verb, which must agree with the noun in gender.

4.3 Hebrew also has a dual number, indicated by the termination יָדַיִם , which serves to indicate two-ness in certain nouns; e.g., expressions of time: פְּעַם “one time,” פַּעַמַיִם “twice.” In objects that come normally in pairs, the dual termination is used for the plural: יָדַיִם “hands,” אָזְנוֹיִם ($^{\circ}\delta z$ -) “ears,” רַגְלָיִם “feet,” עֵינָיִם “eyes.”

Thus “seven eyes” is שִׁבְעַ עֵינָיִם (this does *not* mean “seven pairs of eyes”). To say “two eyes,” the word for “two” must be used: שְׁתֵּי עֵינָיִם .

4.4 The main stress generally falls on the final syllable; e.g., יוֹסֵף *Yosef*, נְעָרִים *ne'arim*.

In certain vowel patterns, however, the stress always falls on the first of a pair of vowels, resulting in penultimate (next-to-last-syllable) stress. Such vowel patterns are ֶֶ (רִגְלָיִם), ֶֶ (כְּתָנֹת, אֶזְרָא), ֶֶ (נְעָרִים, פְּעַם), ֶֶ (עֵינָיִם), and in the dual termination; e.g., יָדַיִם). There are other exceptions to the rule of final stress; they will be marked with $\overset{\cdot}{\text{—}}$ as they occur.

4.5 When a noun is inflected in the plural or dual, or an adjective receives the feminine הַ־ , these plural, dual, and feminine terminations attract the stress to themselves, away from the beginning of the word. Consequently, the beginning of the word is pronounced hurriedly, with the result that vowels there may be shortened or slurred, or such sequences as *-ayi-* contracted into single vowels. For example: the *hōlem* of אֶזְרָא is shortened to *qāmeš hāṭuf* in the dual אֶזְרָאוֹיִם ($^{\circ}\delta z$ -); the *qāmeš* of גְּדוּלָה is slurred to mobile *šewa* in the feminine גְּדוּלָהּ and the plural $\text{גְּדוּלוֹת, גְּדוּלִים}$; the sequence *-ayi-* in עֵינָיִם contracts to *e* in the dual עֵינָיִם .

These vowel changes due to the shift in the place of the stress follow regular rules, but discussion of them must be deferred till later. For the present it is enough to note that when in the course of inflection the stress of a word shifts forward (to the end), vowel changes — shortening or slurring — may be expected to occur at the beginning of the word.

* * * * *

The words of the previous lesson are inflected thus:

big	fpl	גְּדוּלוֹת	,mpl	גְּדוּלִים	,f	גְּדוּלָה	,f	גְּדוּלָה	,f	גְּדוּלָה		lad	pl	נְעָרִים	,f	נְעָרָה
small	fpl	קְטָנוֹת	,mpl	קְטָנִים	,f	קְטָנָה	,f	קְטָנָה	,f	קְטָנָה		brother	pl	אָחִים	,f	אָחָה
												man	pl	אָנָשִׁים	,f	אָנָשָׁה

New words:

Leah		לֵאָה		and (<i>see below for vocalization</i>)	וְ
to, for (<i>see below for vocalization</i>)		לְ		Reuben	רְאוּבֵן
hand	f (du	יָדִים		Rachel	רָחֵל
eye	f (du	עֵינַיִם		woman, wife	(pl) נְשִׁים

Vocalization of וְ: Normally וְ; ו before labials (ב, מ, פ) and *šewâ* (e.g., וְרְאוּבֵן, וְבִנְיָמִין); before *ḥatâfs*, vocalized with the vowel component of the *ḥatâf* (e.g., וְאֲנָשִׁים).

Vocalization of לְ: Normally לְ; ל before *šewâ* (e.g., לְרְאוּבֵן); before *ḥatâfs*, vocalized with the vowel component of the *ḥatâf* (e.g., לְאֲנָשִׁים).

“Have” is expressed thus: לְיוֹסֵף אָח “Joseph has a brother” (lit., “to Joseph [is] a brother”). אָח לְיוֹסֵף can mean the same, but when the phrase is in the predicate it means only “a brother to/of Joseph”; e.g., בְּנִימִין אָח לְיוֹסֵף “Benjamin is a brother to/of Joseph).”

1 This and the following forms are based on an alternative base קְטָן

Read and translate :

1. בְּנֵימִין וַיֹּסֶף נְעָרִים. 2. יוֹסֵף וּבְנֵימִין קְטָנִים. 3. רְאוּבֵן אָח.
4. יוֹסֵף וּבְנֵימִין וְרְאוּבֵן אָחִים. 5. יוֹסֵף וּבְנֵימִין קְטָנִים וְרְאוּבֵן גְּדוֹל.
6. רְאוּבֵן אִישׁ וַיַּעֲקֹב אִישׁ. 7. יַעֲקֹב וְרְאוּבֵן אֲנָשִׁים. 8. יַעֲקֹב וְרְאוּבֵן גְּדוֹלִים. 9. רַחֵל אִשָּׁה וְלֵאָה אִשָּׁה. 10. רַחֵל וְלֵאָה נָשִׁים. 11. רַחֵל גְּדוֹלָה וְלֵאָה גְּדוֹלָה. 12. רַחֵל וְלֵאָה גְּדוֹלוֹת. 13. לַיַּעֲקֹב נָשִׁים. 14. רַחֵל וְלֵאָה נָשִׁים לַיַּעֲקֹב. 15. יָד גְּדוֹלָה. 16. יָדַים גְּדוֹלוֹת. 17. עֵין קְטָנָה. 18. עֵינַיִם קְטָנוֹת. 19. לְאֲנָשִׁים יָדַים וְעֵינַיִם. 20. לְמִי עֵינַיִם? 21. לְמִי יָד? לְאִשָּׁה יָד. 22. לְאֲנָשִׁים וּלְנָשִׁים יָדַים וְעֵינַיִם.

Answer in Hebrew:

1. מִי נְעָרִים? 2. מִי קְטָנִים? 3. מִי גְּדוֹלִים? 4. מִי אָחִים? 5. מִי אֲנָשִׁים?
6. מִי אִשָּׁה? 7. מִי נָשִׁים? 8. מִי גְּדוֹלָה? 9. מִי גְּדוֹלוֹת? 10. לְמִי נָשִׁים?
11. מִי נָשִׁים לַיַּעֲקֹב? 12. לְמִי יָדַים? 13. לְמִי עֵינַיִם? 14. מַה קְטָנָה?

§ 5

THE ARTICLE AND THE ADJECTIVE

The article

5.1 The article is $\cdot\text{ה־}$; i.e., prepositive ה followed by a long consonant (one bearing within it a strong *dāgeš*): הַנֶּזֶר “the lad.”

5.2 Laryngals (ע, ח, ה, א) and ר are not normally susceptible to lengthening and hence do not normally bear strong *dāgeš* in them. When the article is prefixed to a word beginning with a laryngal it is vocalized thus:

- (a) If the initial consonant is א or ר , the ־ of the article is lengthened to ־־ (§ 2.6) by way of compensation: הָאִישׁ “the man,” הָרֶגֶל “the foot.” This usually occurs with initial ע as well: הָעַיִן “the eye.”
- (b) If the initial consonant is ה or ח , the article remains ה־ , though the laryngal does not take *dāgeš*: thus $\text{הַחֵיהָ$ “the animal.”
- (c) But if the initial consonant is ה or unstressed הֶ or עֶ , the article is vocalized הֶ : הָעָרִים “the cities,” הָחָכָם “the wise man.”

5.3 The vocalization of מַה “what?” is similar. Generally מַה is closely attached to the following word and is vocalized $\cdot\text{מַה}$; e.g., מַה זֹאת “What

is this (f)?" (In the biblical text a hyphen connects מַה with the next word, making the two words a single grammatical unit.)

When the initial consonant of the following word is a laryngal or ר :

- (a) If it is א or ר, the *pátaḥ* of מה is lengthened to *qâmeṣ*; e.g., מַה רָאָה "what did he see?"
- (b) If it is ע, פ, ה, the vocalization is מָה; e.g., מָה הָיָה "what was...?"
- (c) If it is ע, ח, ה with other vowels, the vocalization varies, except that before the article it is regularly מַה.

5.4 When the article is preceded by the prepositions ל- "to, for," ב- "in," כ- "like," the ה is elided and its vowel is thrown back to the preposition; thus לְנֶעֱר (לְ + הַנֶּעֱר) "to the lad," כְּאִישׁ (כְּ + הָאִישׁ) "like the man," בְּעָרִים (בְּ + הָעָרִים) "in the cities."

The adjective

5.5 In Hebrew, attributive adjectives follow their noun and agree with it in number and gender; moreover, if the noun has the article, the attributive must have it too.

An attributive adjective is one that, in English, stands before the noun it qualifies to denote the qualification as assumed rather than predicated.

In *the big man* the adjective *big* is an attributive, as distinguished from *the man is big*, where it is a predicate adjective.

Examples of the attributive:

"a big woman"	אִשָּׁה גְּדוּלָה	"a big man"	אִישׁ גְּדוֹל
"the big woman"	הָאִשָּׁה הַגְּדוּלָה	"the big man"	הָאִישׁ הַגְּדוֹל
"big women"	נָשִׁים גְּדוּלוֹת	"big men"	אֲנָשִׁים גְּדוּלִים
"the big women"	הַנָּשִׁים הַגְּדוּלוֹת	"the big men"	הָאֲנָשִׁים הַגְּדוּלִים

The explanation for this thoroughgoing agreement is that the attributive adjective is really in apposition to its noun. The adjective is actually a substantive (a noun equivalent), and the phrase אִישׁ גְּדוֹל is thus literally "a man, a big one," while הָאִישׁ הַגְּדוֹל is literally "the man, the big one."

5.6 Predicate adjectives also agree with their nouns in number and gender, but they do not take the article (except where they would in English).

Examples of the predicate adjective:

“the woman is big” הָאִשָּׁה גְּדוּלָהּ | “the man is big” הָאִישׁ גְּדוֹל
 “the women are big” הַנְּשִׁים גְּדוּלוֹת | “the men are big” הַגְּדוֹלִים
 [but רְאוּבֵן הַגְּדוֹל “(it is) Reuben (who) is the big one”]

Ambiguities do remain. By itself אִישׁ גְּדוֹל can mean both “a big man” and “a man is big”; and while הָאִישׁ הַגְּדוֹל would normally be taken as “the big man,” it may also mean “(it is) the man (who) is the big one.” Such theoretical ambiguities are almost always resolved by the context.

* * * * *

house(hold) m (pl בְּתָיִם)	בֵּית	cow	פָּרָה (פרות pl)
field m (pl שָׂדוֹת)	שָׂדֵה	good	טוֹב
father	אָב	shepherd	רוֹעֵה (רועים pl)
he is not	אֵינּוּ	beau-	יָפֵה (יפה f, יפים mpl, יפות fpl)
where?	אֵיפֹה	tiful, handsome	
	in	בְּ-	

Read and translate :

1. הָאָח קָטָן. 2. הָאָחִים הַקְּטָנִים. 3. הַפָּרָה טוֹבָה. 4. הַרוֹעֵה טוֹב.
5. הָאִשָּׁה יָפֵה. 6. הַנְּשִׁים הַיְּפוֹת בְּבֵית. 7. הַשָּׂדֵה הַגְּדוֹל יָפֵה.
8. הַפָּרָה בְּשָׂדֵה. 9. הָאָב הַטוֹב בְּבֵית. 10. הַשָּׂדֵה הַיָּפֵה לְיַעֲקֹב.
11. לְרוֹעֵים בְּתָיִם. 12. יַעֲקֹב הָאָב. 13. יַעֲקֹב אָב טוֹב. 14. הָאָחִים
- רוֹעֵים. 15. הַרוֹעֵים הַטוֹבִים בְּשָׂדֵה. 16. הַפָּרוֹת בְּשָׂדֵה. 17. בְּנִימִין
- נָעַר קָטָן וְיוֹסֵף נָעַר גְּדוֹל. 18. בְּנִימִין אֵינּוּ בְּשָׂדֵה וְיַעֲקֹב אֵינּוּ בְּשָׂדֵה.

19. בְּנִימִין וַיַּעֲקֹב וְהַנָּשִׁים בְּבַיִת. 20. הָאָחִים הַגְּדוֹלִים רוּעִים בַּשָּׂדֶה
הַיְפָה. 21. הָאָב יַעֲקֹב אֵינּוּ רוּעָה.

Answer in Hebrew :

1. מִי רוּעִים? 2. מִי אֵינּוּ רוּעָה? 3. מִי בַּשָּׂדֶה? 4. מִי בְּבַיִת?
5. מִי גְדוֹל וּמִי קָטָן? 6. אֵיפֶה הַנָּשִׁים? 7. לְמִי הַנָּשִׁים? 8. אֵיפֶה
יַעֲקֹב? 9. אֵיפֶה יוֹסֵף? 10. אֵיפֶה בְּנִימִין? 11. מָה הָאָחִים? 12. לְמִי
הַבַּיִת? 13. לְמִי בָתִּים? 14. לְמִי הַשָּׂדֶה?

Translate :

1. The good shepherd is in a field. 2. Jacob has a beautiful
house. 3. In the big house are a man and a woman. 4. The wife
is good to Jacob. 5. The big man is a shepherd. 6. The small
brother is good. 7. The handsome lad is in the house. 8. The
shepherd has a beautiful wife.

Rewrite the preceding exercise, pluralizing all nouns and adjectives.

§ 6

THE CONSTRUCT STATE

6.1 Two nouns may be combined so that the second defines or otherwise particularizes the first (e.g., through indicating its possessor). Thus יָד “hand” may be defined by הַנֶּעֶר “the lad” in the combination יַד הַנֶּעֶר “the lad’s hand.” The first noun, יָד, is said to govern the second, and to be in *construction* (i.e., combination; Lat. *construere* “bring together”) with it. Phonetically the two are considered one word: the first, or governing, noun loses its main stress (retaining, at best, a secondary stress), which now falls on the second, or governed, noun. Consequently, the governing noun often undergoes vowel reduction or loss. Note how the *qāmeṣ* of יָד shortens to *paṭaḥ* in construction. Again, when בֵּית is in construction with, say, הָאִישׁ, as in בֵּית הָאִישׁ “the man’s house,” the sequence *ayi* contracts to *e* due to the shift of stress.

6.2 The governing noun, which often undergoes change, is said to be in the *construct state*; the governed noun, unchanged, is said to be in the *absolute state*. The various internal vowel changes that nouns in the

construct state undergo will be treated later; here we shall note certain regular changes that occur at the end of such nouns.

(a) The feminine termination הַ־ becomes תַ־ .

Example: פָּרָה "cow," פֶּרֶת יַעֲקֹב "Jacob's cow."

The explanation of this change is as follows: The feminine termination was originally $-at$. When in final position, the t dropped off, and the vowel was compensatorily lengthened to \hat{a} . This final, long \hat{a} was represented by the vowel-letter ה , later by the preceding $q\hat{a}me\hat{s}$. Thus $\text{פָּרָה} < *p\hat{a}ra\hat{t}$. Now, the condition of the loss of the t was that it be the final consonant. When $p\hat{a}ra\hat{t}$ was in the construct state, it was the first part of a compound word; the t , now internal, was not dropped, and thus the original $-at$ termination reappears in the feminine singular construct state.

(b) The dual יַיִם־ and the — usually masculine — plural יַיִם־ terminations become יִי־ . Examples: עֵינַיִם "eyes," עֵינֵי הָאִישׁ "the man's eyes"; אַחִים "brothers," אַחֵי יוֹסֵף "Joseph's brothers."

No change occurs in the termination of masculine singular and the — usually feminine — plural termination וֹת־ .

6.3 A noun in the construct state does not take the definite article, because it is already defined by the noun it governs. The governed noun, on the other hand, may take the article. These, then, are the possibilities: בֵּית אִישׁ "a man's house"; בֵּית הָאִישׁ "the man's house" ("the house of the man," but also "a house of the man").

* * * * *

Henceforth, for nouns in which there is some irregularity, the following data will be given in parentheses and in this order: singular construct state, plural, plural construct state. Construct state forms will be followed by a hyphen.

Irregular forms of some nouns so far met with:

man	(אִישׁ, אֲנָשִׁים, אֲנָשִׁי-)	father	(אָבִי-, אָבוֹת, אֲבוֹת-)
woman	(אִשָּׁה, אֲשֶׁת-, נָשִׁים, נָשִׁי-)	brother	(אָחִי-, אָחִים, אָחִי-)
	house(hold)	(בֵּית-, בְּתִים, בְּתִי-)	

New words

land	f (w art	אֶרֶץ (הָאָרֶץ)	these	אֵלֶּה
Canaan		כְּנָעַן	son	בֶּן (בְּנִים, בְּנִי-)
Judah		יְהוּדָה	he	הוּא
sheep (more exactly: small cattle — sheep, goats)	f	צֹאן	they	הֵם m

The 3 pers pronoun is frequently used as a binder between the subject and predicate of a noun sentence; e.g., יַעֲקֹב הוּא אִישׁ "Jacob is a man."

Read and translate :

1. יַעֲקֹב הוּא אָבִי יוֹסֵף וְאָבִי רְאוּבֵן. 2. אֵלֶּה בְּנֵי יַעֲקֹב: רְאוּבֵן ויהודה ויוסף ובנימין. 3. בְּנֵי יַעֲקֹב הֵם אָחִי יוֹסֵף. 4. רְאוּבֵן הוּא בֶּן יַעֲקֹב. 5. הוּא רוֹעֵה צֹאן.² 6. בְּנֵי יַעֲקֹב הֵם רוֹעֵי צֹאן. 7. רָחֵל אֲשֶׁת יַעֲקֹב. 8. עֵינַי רָחֵל יָפוֹת. 9. נָשִׁי יַעֲקֹב טוֹבוֹת. 10. נָשִׁי יַעֲקֹב בְּבֵית יַעֲקֹב. 11. בֵּית יַעֲקֹב בְּאֶרֶץ כְּנָעַן. 12. הָאָרֶץ אֶרֶץ יִפְתָּה. 13. אָחִי יוֹסֵף רוֹעֵי צֹאן בְּאֶרֶץ כְּנָעַן הִיפָּה. 14. בְּנִימִן אָחִי יוֹסֵף הִקְטַן אֵינְנו רוֹעֵה. 15. בְּנִימִן הִקְטַן וְנָשִׁי יַעֲקֹב בְּבֵית. 16. לְאָחִי יוֹסֵף בְּתִי הָאָחִים נָשִׁים. 17. בְּתִי רְאוּבֵן טוֹבָה. 18. אֵלֶּה נָשִׁי יַעֲקֹב: רָחֵל וְלֵאָה. 20. פָּרַת אֲשֶׁת יַעֲקֹב גְּדוּלָּה. 21. פָּרוֹת הַנָּשִׁים בְּשָׂדֵה. 22. הַצֹּאן בְּשָׂדֵה וְהַשָּׂדֵה בְּאֶרֶץ.

1 Note that וְיִ- > וְיִ-.

2 Not a tautology. רוֹעֵה (cs רוֹעֵה) means "one who pastures" ("pastor" in the original sense); standing alone it is understood to refer to צֹאן, but the full expression is רוֹעֵה צֹאן.

Answer in Hebrew :

1. אָבִי מִי יַעֲקֹב? 2. מִי בְנֵי יַעֲקֹב? 3. מִי אֲחֵי יוֹסֵף? 4. מִי רוּעֵי צֹאן?
5. מִי נָשִׁי יַעֲקֹב? 6. לְמִי עֵינִים יְפוֹת? 7. אֵיפֹה נָשִׁי יַעֲקֹב? 8. אֵיפֹה
- בֵּית יַעֲקֹב? 9. אֵיפֹה רוּעֵי הַצֹּאן? 10. מִי אֵינְנו רוּעֵה? 11. מִי בְּבֵית?
12. מִי בְּכֶתֵי הָאֲחִים? 13. אֵיפֹה פְּרוֹת הַנָּשִׁים? 14. אֵיפֹה הַצֹּאן?
15. אֵיפֹה הַשָּׂדֶה?

Translate :

1. Who is he? He is Joseph's father. 2. Who are they? They are Joseph's big brothers. 3. The beautiful land is the land of Canaan.
4. Judah's wife has small sons. 5. These are men of Canaan. 6. Jacob's wives have sheep. 7. The sheep of Judah's son are in the field. 8. Jacob's sons have good wives.

§ 7

PRONOUNS AND DEMONSTRATIVES

7.1 The independent personal pronouns are:

<i>plural</i>			<i>singular</i>		
we	אֲנֵנוּ, נְהֵנוּ (אָנוּ)	1c	I	אֲנִי, אֲנֹכִי	1c
you	אַתֶּם	2m	thou	אַתָּה	2m
you	אַתְּנָה, אַתְּנָן (אַתְּנִי)	2f	thou	אַתְּ	2f
they	הֵם, הֵמָּה	3m	he	הוא	3m
they	הֵנָּה (הֵן)	3f	she	היא	3f

הוא is written הוּא throughout the Pentateuch in all but eleven occurrences; the reason for this is uncertain.

Forms in parentheses are found in Postbiblical Hebrew.

The independent pronouns may be used only as subjects (or in agreement with subjects); they cannot be used as objects or with prepositions.

7.2 In addition to the independent pronouns there are pronominal suffixes, which may be attached to nouns to indicate possession or to

prepositions or verbs to indicate their object. For example, the 3ms suffix ו may be attached to nouns, as in צֹאֲנוֹ "his sheep"; to prepositions, as in לוֹ "to him," or to verbs, as in שָׁמְרוּ "he guarded (שָׁמַר) him."

The pronominal suffixes will be set forth in detail later.

7.3 The demonstratives are:

<i>plural</i>	<i>singular</i>
these	אֵלֶּה c
	this
	זֶה m
	זֹאת f

The demonstratives for far objects — "that," "those" — are the 3 pers independent pronouns: הֵנָּה , הֵם , הִיא , הוּא .

The demonstratives may be used as pronouns or as adjectives.

(a) As pronouns: זֶה אִישׁ "this is a man," זֹאת אִשָּׁה "this is a woman," אֵלֶּה אַנְשִׁים "these are men," הוּא הָאִישׁ "that is the man."

(b) As adjectives: הָאִישׁ הַזֶּה "this man," הָאִשָּׁה הַזֹּאת "that woman," הָאֲנָשִׁים הֵם "those men" (note the *qâmes* of הֵם). The demonstrative, as well as the noun, takes the article.

7.4 When a noun is qualified both by an attributive and a demonstrative adjective, the order is attributive-demonstrative; e.g., $\text{הָאִישׁ הַגָּדוֹל הַזֶּה}$ "this great man."

* * * * *

Read and translate :

1. מי אתה? אני יעקב אבי יוסף. 2. מי אתם? אנחנו בני יעקב. 3. מי אתה? אני אשת יעקב. 4. ומי אתה? אנחנו נשי ראובן. 5. מי זה? זה בנימין אחי יוסף הקטן. 6. מי זאת? זאת אשת ראובן הטובה. 7. מי

אֵלֶּה? אֵלֶּה צֶאֱן יַעֲקֹב. 8. הַבָּנִים הָאֵלֶּה בְּנֵי יַעֲקֹב הֵם. 9. מִי הַנֹּעָרִים
הַקְּטָנִים הָהֵם? הֵם רוּעֵי צֶאֱן יַעֲקֹב. 10. הַבָּתִּים הָאֵלֶּה וְהַשָּׂדֶה הַזֶּה
לְרֵאובֵן. 11. לְמִי הַפָּרָה הַזֹּאת? הִיא לְבְנֵי יַעֲקֹב. 12. אֲנֹשֵׁי הַבַּיִת
הַזֶּה גְּדוּלִים הֵם וְטוֹבִים. 13. הָאָרֶץ הַיְּפָה הַזֹּאת אָרֶץ כְּנָעַן הִיא.

Translate :

1. What are you? I am a shepherd.
2. Whose son is that? That is Jacob's son.
3. Reuben's beautiful wife is in this house.
4. The houses of the sons are in this land.
5. Those are the hands of a man, and these are the eyes of a woman.
6. Reuben has a large hand.
7. This house is not small.
8. Those sheep belong to those men.
9. That field is good for the cows.
10. Those cows have big eyes.
11. Whose cow is this? She belongs to Jacob's men.

§ 8

THE VERB

Roots

8.1 One of the chief characteristics of the Semitic languages is that roots of three consonants, expressing some general idea, are the basis of most words. By means of fixed vowel patterns and formative elements the root is embodied in words particularizing aspects and nuances of the root idea. (In the language itself of course we meet only the words from which the root is a grammatical abstraction.)

Thus the root פתח "opening" is embodied in the words פָּתַח "he opened," נִפְתַּח "he (it) was opened," פֶּתַח "doorway."

The root שקל "weight" is embodied in the words שָׁקַל "he weighed," נִשְׁקַל "he was weighed," שֶׁקֶל "a shekel weight," מִשְׁקָל "weight."

The root שמר "guarding" is embodied in the words שָׁמַר "he guarded," נִשְׁמַר "he was guarded, he guarded himself," מִשְׁמָר "guardhouse, jail."

8.2 There is also a large number of biconsonantal roots, from which are derived the "hollow" verbs (§ 17) — verbs having a long vowel between their two root consonants. These roots exhibit the same patterning; e.g.,

from קום “standing, arising” are derived קם “he stood, arose,” מקום “place” (lit., “where one stands”); from בא “coming” are derived בא “he came,” מבוא “entrance.”

Verb patterns

8.3 The first word of each series in §8.1 — שָׁמַר, שָׁקַל, פָּתַח — illustrates one verb pattern, active in meaning. The second word of each series — נִשְׁמַר, נִשְׁקַל, נִפְתַּח — illustrates another, passive (and, in the case of נִשְׁמַר, reflexive) in meaning. Note that besides the internal vowel difference the passive pattern augments the root with a preformative נ.

Other verb patterns are seen in סָפַר “he recounted, told” and its passive סֻפַּר “(it) was recounted.” These patterns have an internal augment in the lengthening of the middle root consonant (indicated by the *dāgeš*). The pattern of הִתְאַפֵּק “he restrained himself” — reflexive in meaning — shows the same internal augment and a preformative הִת besides. The patterns of הִזְכִּיר “he reminded” and its passive הִזְכָּר (*hōzkar*) “he was reminded” have a preformative ה as an augment.

These patterns may be grouped according to their form and inter-relationship thus:

III	II	I	
הִזְכִּיר	סָפַר	שָׁמַר	active
הִזְכָּר	סֻפַּר	נִשְׁמַר	passive
	הִתְאַפֵּק	נִשְׁמַר	reflexive

For convenience the patterns have been given names: The שָׁמַר pattern, since it is wholly unaugmented, is called קַל *qal* “light” (i.e., “unencumbered”). For the rest, the model root פָּעַל (“acting”) is articulated with the vowels and augments of each pattern, the resulting forms being the names of the patterns. Thus נִשְׁמַר belongs to the נִפְעַל

nif'al pattern, סָפַר to the פָּעַל *pi'el*,¹ הִזְכִּיר to the הִפְעִיל *hif'il*, and so on. The system of Hebrew verb patterns is, then, as follows:

<i>hif'il</i> group	<i>pi'el</i> group	<i>qal</i> group	
הִפְעִיל (הִזְכִּיר)	פָּעַל (סָפַר)	קָל (שָׁמַר)	active
הִפְעִל (הִזְכָּר)	פָּעַל (סָפַר)	נִפְעַל ² (נִשְׁמַר)	passive
	הִתְפַּעֵל (הִתְאַפֵּק)	נִפְעַל (נִשְׁמַר)	reflexive

Very few verbal roots actually appear in all patterns.

The interrelation of members within each group is clear; it remains only to indicate the relation of *pi'el* and *hif'il* to *qal*.

8.4 Roughly speaking the relation is this: In the *pi'el*, the verbal idea of the *qal* is made more complex or given a special nuance; *qal* סָפַר “he counted,” *pi'el* סָפַר “he recounted, told” [compare early English “tell” = count (as in “teller”), modern English “tell” = recount].

The *hif'il* is commonly causative: the subject makes the object do the action or be in the state expressed by the *qal* verb; *qal* זָכַר “he remembered,” *hif'il* הִזְכִּיר “he reminded” (lit., “made remember”).

Comparable in English are “lie” (שָׁכַב), “lay” (הִשְׁכִּיב); “fall” (נָפַל), “fell” (*הִנְפִיל < הִפִּיל).

8.5 Other, less common, patterns exist, of which the by-forms of the *pi'el* group appearing with biconsonantal and otherwise irregular roots are the most important. כָּלַל “he sustained” (root כָּלַל) illustrates the *pilel* pattern, a by-form of *pi'el* found with some hollow verbs. הִתְגַּלְּל “he found a pretext” (root גָּלַל) illustrates the *hitpolel* pattern, a by-form of *hitpa'el* found with some geminate (§ 30) and hollow verbs.

¹ Since the laryngal ע is not susceptible to lengthening (cf. § 5.2), the lengthened middle root consonant of *pi'el* cannot be indicated in the name.

² Originally the passive of *qal* was expressed by a *pu'al* form (presumably distinguished from the *pu'al* passive of *pi'el* by its short middle consonant); thus שָׁמַר* “he was guarded,” נִשְׁמַר “he guarded himself.” This *qal* passive survives only rudimentarily in Biblical Hebrew, and in most cases is vocalized as the passive of *pi'el*.

* * * * *

Identify the root and verb pattern of the following verbs :

1. הָלַךְ 2. נָבְהַל 3. הִשְׁלִיךְ 4. חָפַשׁ 5. נִכְמַר 6. גָּנַב 7. בִּקֵּשׁ 8. אָהַב
9. הִפְשִׁיט 10. סִפֵּר 11. יָדַע 12. הִתְחַנֵּן 13. הִרְחִיק 14. דָּבַר
15. הִתְאַבֵּל 16. לָקַח 17. נִשְׂאָר 18. מָלֵא 19. הִתְנַפֵּל 20. הִשְׁבִּיר.

In the following verbs there are some irregularities, owing to the presence of a laryngal or a weak consonant (ה, א); identify the verb pattern :

1. מָצָא 2. נִמְצָא 3. נָחַשׁ 4. שָׁלַח 5. נִאָּמַן 6. הִאָּמִין 7. הִחָיָה 8. עָלָה
9. כָּלָה 10. הִתְנַחֵם 11. מָאֵן 12. הִתְרָאָה 13. נִאָּסַר 14. חָטָא
15. עָשָׂה 16. הִתְוֹדַע.

Supply the meaning :

_____	נִשְׁמַע	:	he heard	שָׁמַע
_____	הִשְׁמִיעַ	:	he heard	"
_____	הִפְשִׁיט	:	he undressed (intr.)	פָּשַׁט
_____	נִמְכַר	:	he sold	מָכַר
_____	הִמְלִיךְ	:	he was king	מָלַךְ
_____	בִּקֵּשׁ	:	he sought	בִּקֵּשׁ
_____	הוֹרִיד (hif'il)	:	he went down	יָרַד
_____	נִבְחַן	:	he tested	בָּחַן
_____	הִשְׁלִיךְ	:	he threw	הִשְׁלִיךְ
_____	סִפֵּר	:	he narrated	סִפֵּר
_____	הִתְנַחֵם	:	he consoled	נָחַם
_____	הִתְמַלֵּא	:	he filled	מָלֵא
_____	הִבִּיא (hif'il)	:	he came	בָּא ³ (qal)
_____	הִמִּית (hif'il)	:	he died	מָת (qal)
_____	הִשִּׁיב (hif'il)	:	he came back	שָׁב (qal)

(To be followed by Reading 1, p. 139.)

³ This and the following two verbs derive from hollow roots (§ 8.2).

§ 9

QAL PERFECT

Active and stative roots

9.1 The *qal* expresses the verbal idea of the root in its simplest sense; thus from שָׁב “sitting,” יָשַׁב “he sat”; from אָהַב “loving,” אָהַב “he loved”; and from שָׁמַר “guarding,” שָׁמַר “he guarded.”

9.2 These roots all convey the idea of some activity. There are, however, roots denoting quality or state. Verbs derived from such roots are *stative*, as opposed to *active* verbs derived from active roots. So, for example, from זָקַן “agedness,” זָקַן “he was/became aged”; from כָּבֵד “heaviness,” כָּבֵד “he was/became heavy”; from קָטַן “smallness,” קָטַן “he was/became small.” Stative verbs are in reality nothing but adjectives inflected verbally.

The perfect

9.3 Each verb pattern has two aspects: a *perfect* and an *imperfect*.¹ The perfect (used in the sense of Lat. *perfectus*, “carried through to the

¹ These are commonly called “tenses”; but “tense” is here a misnomer, since the perfect and imperfect do not denote *time* of action or state so much as *type* of action or state. See ahead in the text and §10.1.

end, finished") denotes action that is completed and over with, or a state achieved and complete. It generally corresponds to English past tenses and is conventionally rendered by the English past, though the precise nuance depends on the context.

Often, especially with statives, the perfect denotes the English present perfect or the present; i.e., it is expressive of an accomplished act or state whose effect is presently felt or apparent. Thus **כָּבֵד** may also be rendered "he has become/is heavy."

9.4 The *qal* perfect has an active form — **שָׁמַר** "he guarded," with *pātaḥ* as the second vowel — and two stative forms — **כָּבֵד** "he was heavy" and **קָטַן** "he was small," with *šere* and *ḥolem*, respectively, as second vowel. This, the 3ms, is called the *groundform*. The inflectional elements are affixed to the end of the groundform; they are *affirmatives*.

The *qal* perfect:

<i>plural</i>		<i>singular</i>						
קָטַנְוּ (=קָטַנְוּ)	כָּבְדְוּ	שָׁמְרְוּ	1c	קָטַנְתִּי	כָּבְדְתִי	שָׁמְרְתִי	1c	
(-tōn-)	קָטַנְתֶּם	כָּבְדְתֶם	שָׁמְרְתֶם	2m	קָטַנְתָּ	כָּבְדְתָּ	שָׁמְרְתָּ	2m
(-tōn-)	קָטַנְתֶּן	כָּבְדְתֶן	שָׁמְרְתֶן	2f	קָטַנְתָּ	כָּבְדְתָּ	שָׁמְרְתָּ	2f
	קָטַנּוּ	כָּבְדּוּ	שָׁמְרוּ	3c	קָטַן	כָּבֵד	שָׁמַר	3m
					קָטַנָּה	כָּבְדָּה	שָׁמְרָה	3f

(a) Note that the *šere*-stative is identical with the active except in the groundform. The *ḥolem*-stative, on the other hand, retains its characteristic vowel throughout the 1 and 2 pers.

(b) Affirmatives made up of one consonant are not stressed; the stress remains on the second syllable, as in the groundform. But the "heavy," biconsonantal affirmatives of 2mpl and 2fpl (תָּן, תָּם) are stressed. Consequently, in these forms the *qāmeš* of the first syllable is slurred to mobile *šewā*. Moreover, in the *ḥolem*-stative, the now unstressed *ḥolem* is shortened to *qāmeš ḥāṭuf*.

(c) The affirmatives of the 1cpl אָנִי , 2ms אַתָּה , 2fs אַתְּ , 2mpl אַתֶּם , and 2fpl אַתֶּן are identical with the terminations of the corresponding independent pronouns. The affirmative of the 1cs אֲנִי may be derived from the *-ki* of אֲנִי־כִי with $k > t$ under the influence of the 2 pers affirmatives. The 3 pers affirmatives are noun terminations: הִיא for fs, and הֵן for pl (an old plural termination of nouns).

* * * * *

Conjugate :

יָשָׁב , זָקַן , יָכַל "be able."

Complete with the correct perfect form of the indicated verb :

- שָׁמַר: 1. אַתָּם _____ אֶת הַצֵּאֲן. 2. רָחַל וְלֵאָה _____ אֶת הַנְּעָרִים. 3. אֲנַחְנוּ _____ אֹתוֹ.
 יָשָׁב: 4. אַתְּ _____ בְּבֵית. 5. רָחַל _____ בְּבֵית יַעֲקֹב. 6. יַעֲקֹב וּבְנָיִמָּיִן _____ בְּבֵית.
 אָהַב: 7. אֲנִי _____ אֶת הַבֵּן. 8. אַתָּה _____ אֶת הַדָּבָר. 9. אֲנַחְנוּ _____ אֶת הָאָרֶץ.
 שָׁנָא: 10. הִיא _____ כָּל רָע. 11. אֲחֵי יוֹסֵף _____ אֹתוֹ.
 זָקַן: 12. אַתָּם _____. 13. לֵאָה _____. 14. אֲנַחְנוּ _____.
 כָּבַד: 15. הָאִישׁ _____ מִן הָאִשָּׁה. 16. הַנְּשִׁים _____. 17. יָד הָאֵב _____ עַל הַבֵּן.

Change the number of the subjects in the preceding exercise and complete again.

Vocalize and translate :

1. הַנְּשִׁים יָשְׁבוּ בְּבֵית כִּי זָקְנוּ. 2. שָׁמַרְתֶּם אֶת הַצֵּאֲן מִכָּל רָע.
 3. אָהַבְנוּ אֶת הָאָרֶץ. 4. יָדֵי הָאִישׁ כָּבְדוּ כִּי זָקַן. 5. הַדָּבָר קָטַן בְּעֵינַי

האיש. 6. לאה, עם מי ישבת? 7. ישבה אשת הרועה ושמרה את כל בניו. 8. שנאו את הדבר הרע ההוא. 9. לא הגיד לו איפה ישב כי שנא אתו.

(To be followed by Reading 3, p. 141.)

§ 10

QAL IMPERFECT AND RELATED FORMS

10.1 The imperfect aspect expresses action or state as unaccomplished, continuing, or customary. It corresponds generally to English present and future: **יִשְׁמַר** “he guards, will guard.” When expressing continuity or custom (e.g., Genesis 44:5 **זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ** “this is (the very one) from which my lord *always drinks*”), it may refer to the past as well (e.g., Judges 21:25 **אִישׁ הַיִּשָּׂר בַּעֲיִנָּיו יַעֲשֶׂה** “every man *used to do* as he pleased”).

10.2 Occasionally (especially in poetry) the imperfect is used as a simple past tense, like the perfect. In all likelihood this is due to the coalescence with the imperfect of a distinct preterit form found in Akkadian. A far more important survival of this preterit is the so-called *imperfect consecutive* (see §16).

10.3 The imperfect also expresses that which may, could, should, is wished, or is supposed to be. For example: Genesis 37:8 **הֲ... תִמְלֹךְ** “Do... you mean to be king over us?”; 37:10 **הֲ... נִבּוֹא** “Are...

we supposed to come?”; 43:7 הַ... יָדַע כִּי יֹאמֵר “Could... we have known that he would say”; 44:8 וְאֵיךְ נִגְבֹּב “How, then, could we steal?”

10.4 The inflectional elements of the imperfect are attached to the beginning (*preformatives*) and the end (*affirmatives*) of the verb form.

The imperfect of active verbs has *hōlem* as its second, thematic vowel (שָׁמַר “he will guard”). The thematic vowel of both statives is *paʿalah* (יִקָּבֵד “he will be heavy,” יִקָּטֵן “he will be small”).

The *qal* imperfect:

<i>plural</i>			<i>singular</i>		
נִקָּטֵן	יִקָּבֵד	יִשְׁמַר 1c	אֶקָּטֵן	אֶכָּבֵד	אֶשְׁמַר 1c
תִּקָּטְנוּ	תִּכָּבְדוּ	תִּשְׁמְרוּ 2m	תִּקָּטֵן	תִּכָּבֵד	תִּשְׁמַר 2m
תִּקָּטְנָה (= תִּקָּטְנֶנּוּ) ¹	תִּכָּבְדְנָה	תִּשְׁמְרְנָה 2f	תִּקָּטְנִי	תִּכָּבְדִי	תִּשְׁמְרִי 2f
יִקָּטְנוּ	יִכָּבְדוּ	יִשְׁמְרוּ 3m	יִקָּטֵן	יִכָּבֵד	יִשְׁמַר 3m
תִּקָּטְנָה	תִּכָּבְדְנָה	תִּשְׁמְרְנָה 3f	תִּקָּטֵן	תִּכָּבֵד	תִּשְׁמַר 3f

(a) The preformatives of the 1 and 2 pers are either the initial (א-) or characteristic consonant (ג-, ת-) of the corresponding independent pronouns. The preformative of 3m (י-) is of uncertain origin. That of 3f is probably the same as the *t* of the original feminine noun termination [§ 6.2(a)].

(b) To distinguish 2fs from 2ms, an old feminine termination יִ [which appeared also in the original form of the 2fs independent pronoun אַתִּי* (*'atti*) as in the written text of II Kings 4:16, 23] is employed. The 2 and 3mpl are distinguished from their respective singulars by the old plural noun termination וּ, which also appears in the pf 3cpl. The 2 and 3fpl are distinguished from their respective singulars by the affirmative נָהּ, found also in the corresponding independent pronouns אַתְּנָה, הִנָּה.

¹ Cf. § 2.10(b)1.

The cohortative, the jussive, and negative commands

10.5 The *cohortative* expresses volition on the part of the 1 pers: אֶשְׁמְרָה “let me guard!” “I would (fain) guard,” גִּשְׁמְרָה “let’s guard!” Its form is the impf 1 pers with *paragogic* (i.e., protracting) הָ.

Thus:

<i>plural</i>	<i>singular</i>
גִּקְטְנָה גִּכְבְּדָה גִּשְׁמְרָה	אֶקְטְנָה אֶכְבְּדָה אֶשְׁמְרָה

10.6 The *jussive* expresses volition concerning the 2 or 3 pers: הִשְׁמֹר “may you (ms) guard!” יִשְׁמֹר “may he (let him) guard.” In *qal* of the regular verb the jussive forms are identical with the impf 2 and 3 pers.

10.7 Negative commands are expressed by אַל with the jussive: אַל תִּשְׁמֹר “don’t guard!” אַל יִשְׁמֹר “may he (let him) not guard!”

The imperative

10.8 Positive commands are expressed by the imperative. The imv ms is generally identical with the base to which the preformatives of the imperfect are attached, and may be derived by removing the ת־ preformative of the 2ms, thus שְׁמֹר(ת). The rest of the forms follow closely the impf 2 pers.

<i>plural</i>	<i>singular</i>
כְּבֹדוּ שְׁמְרוּ m	כְּבֹד שְׁמֹר m
כְּבֹדְנָה שְׁמְרֵנָה f	כְּבֹדִי שְׁמְרִי f

Imperatives do not occur for קָטַן-type statives.

10.9 The imv ms is often found with *paragogic* הָ; e.g., שְׁלַחָה, lengthened from שְׁלַח “send!” Originally the lengthened form expressed emphasis or urgency, but this is no longer evident in many cases.

Conjugate in the qal imperfect and imperative :

זָקַן, מָלַךְ.

Complete with the imperfect of the indicated verbs :

- שָׁמַר : 1. הִבֵּן _____ אֶת הָאֲלֻמוֹת. 2. אָתָּה _____ אֶת הָאֲחִים.
 3. הָאִשָּׁה _____ אֶת הַדְּבָר.
 מָלַךְ : 4. יוֹסֵף _____ עַל אָחָיו. 5. אֵל _____ אִשָּׁה עַל הָאָרֶץ!
 6. אֲנִי _____ עַל כָּל הָאֲנָשִׁים.
 זָקַן : 7. הָאִם _____ . 8. הָאָב _____ . 9. אֵת _____ .
 כָּבַד : 10. יָד הַזְּקֵן _____ . 11. הָאִישׁ _____ מִן הָאִשָּׁה.
 12. אֶתָּה _____ .

Change subjects and verbs of the above to plural and complete again
 (pl of אִם is אֲמוֹת).

Vocalize and translate :

1. חִלַּמְתִּי חִלוּם עַל הַשֶּׁמֶשׁ. 2. אִמַּךְ מִלְכָּה עֲלִינוּ. 3. הִנֵּה הַנְּעַר
 אֲשֶׁר שָׁמַר אֶת הַצֶּאֱן. 4. אַחִיךָ שָׁמְרוּ אֶת הַבַּתִּים. 5. אֶת שָׁמְרַת אֶת
 בְּנֵי מִכַּל רַע. 6. זָקְנוּ עוֹד. 7. יָד הָאִישׁ אֲשֶׁר מֶלֶךְ כָּבַדָּה עֲלִינוּ.
 8. לֹא שָׁמְרַתֶּם אֶת הַשְּׂדֵה.

Change above verbs to imperfect.

Change the following negative commands to positive ones (i.e., imperatives) :

1. אַל תִּשְׁמַר! ² 2. אַל תִּמְלֹכִי! 3. אַל תִּכְבְּדוּ! 4. אַל תִּמְלֹךְ! 5. אַל

² Hereafter in the Hebrew exercises imperatives (positive and negative) will be indicated by an exclamation mark.

תִּזְקַן! 6. אֶל תִּזְקַנּוּ! 7. אֶל תִּשְׁמְרֶנָּה! 8. אֶל תִּשְׁמְרֵי! 9. אֶל
תִּכְבְּדֶנָּה! 10. אֶל תִּכְבְּדֵי! 11. אֶל תִּמְלְכוּ! 12. אֶל תִּשְׁמְרוּ!

(*To be followed by Reading 5, p. 144.*)

§ II

QAL INFINITIVE AND PARTICIPLE

The infinitive absolute

11.1 There are two infinitives, an absolute and a construct. The infinitive absolute takes the form **שָׁמֹר**¹; it is commonly used to add some sort of emphasis to the finite verb, which immediately follows it. For example, in Genesis 37:8 **הַמֶּלֶךְ תְּמַלֵּךְ עָלֵינוּ אִם מְשׁוֹל תְּמַשֵּׁל בָּנוּ** “Do you *really* mean to be king over us? Do you *really* mean to rule us?” The two infinitives absolute express the indignation of the brothers over Joseph’s pretentious dreams. Similarly 37:10 **הֲבֹא נָבֹא** “Are we *actually* supposed to come?...” Other kinds of emphasis: 43:7 **שָׂאֵל הָאִישׁ** “The man inquired *closely*”; **הֲיָדוּעַ גִּדַּעַ** “Could we *possibly* have known”; 37:33 **טָרַף טָרַף² יוֹסֵף** “Joseph *must* have been torn to pieces.”

¹ Often written defectively (i.e., without the vowel letter, see § 2.3) as in some of the following examples. (The infinitive absolute of the biconsonantal roots is like **בֹּא**.)

² A rare example of old passive *qal* (§ 8.3, note 2).

The infinitive construct

11.2 Whereas the infinitive absolute is not inflected or commonly brought into grammatical construction with other words in the sentence,³ the infinitive construct is. It is a verbal noun, the name of the action or state expressed by the verb, having the form שָׁמַר “(the act of) guarding” in the *qal* regular verb. [Statives, too, generally have *hōlem* in the infinitive construct, notwithstanding their *a*-vowel in the imperfect; e.g., שָׂנְאָה “(the state/act of) hating” from שָׂנְאָה-שָׂנְאָה.] Like all nouns, the infinitive construct may govern another noun (שָׁמַר הָאִישׁ “the man’s guarding,” בּוֹא יוֹסֵף “Joseph’s coming”) and take pronominal suffixes (שָׁמְרוֹ “his guarding,” בּוֹאִי “my coming”) and prepositions (כְּבוֹאִי “at my coming” = “when I come”). Most commonly it appears with ל- in the form לְשָׁמַר, employed just like the English infinitive “to guard.”

The participles

11.3 The active participle has the form שׁוֹמֵר “(one) guarding”; the statives, כָּבֵד “heavy” and יָכֹל “able.” Stative participles are pure adjectives.

The participle inflects like any noun or adjective:

<i>plural</i>			<i>singular</i>		
יְכָלִים	כְּבֵדִים	שׁוֹמְרִים m	יָכֹל ⁴	כָּבֵד	שׁוֹמֵר m
יְכָלוֹת	כְּבֵדוֹת	שׁוֹמְרוֹת f	יָכֹלָה	כְּבֵדָה	שׁוֹמֶרֶת f
					(שׁוֹמְרָה)

³ With some exceptions; e.g., when it is used as an imperative: שָׁמַר אֶת יוֹם הַשַּׁבָּת (Deuteronomy 5:12) “Keep the Sabbath day.”

⁴ Since קָטַן does not inflect regularly it is here replaced by יָכֹל.

11.4 Being a verbal adjective, the active participle has the qualities both of a verb and of an adjective. Like an adjective, it may be used as an attributive or in the predicate; e.g., האִישׁ הַשׁוֹמֵר “the guarding man” (“the man who is guarding”); הָאִישׁ שׁוֹמֵר “the man is guarding.” And just as an adjective may be used substantivally (הַגָּדוֹל “the big one”), so may a participle: הַשׁוֹמֵר “the guard” (lit., “the guarding one”). As a substantive, it may be in construct with a following noun, שׁוֹמֵר הָאִישׁ “the man’s guard” (“the one guarding the man”), or take pronominal suffixes, שׁוֹמְרוֹ “his guard.”

Like a verb, the participle may govern an object; e.g., יוֹסֵף שׁוֹמֵר אֶת הַצֹּאן “Joseph is guarding the sheep.”

The use of רוֹעֵה illustrates the substantival and verbal sides of the participle: in יוֹסֵף רוֹעֵה “Joseph is a shepherd,” the substantival; in יוֹסֵף רוֹעֵה אֶת הַצֹּאן “Joseph is tending the sheep,” the verbal.

11.5 Active verbs have a passive participle, which inflects thus: ms שְׁמוּר “guarded,” fs שְׁמוּרָה, mpl שְׁמוּרִים, fpl שְׁמוּרוֹת.

* * * * *

Complete with active or stative participle of indicated verb :

- מָצָא: 1. יוֹסֵף _____ אֶת אָחָיו. 2. הָרוּעִים _____ אֶת הַצֹּאן.
 3. הַנָּשִׁים _____ אֶת בְּנוֹ.
 הִלָּךְ: 4. אִשְׁת׃ יַעֲקֹב _____ אֶל הַבַּיִת. 5. הֵן _____ אֶל הַשָּׂדֶה.
 6. בְּנֵי יַעֲקֹב _____ שְׂכָמָה.
 אָהַב: 7. טוֹב הָאִישׁ הַ _____ שְׁלוֹם. 8. טוֹבָה הָאִשָּׁה הַ _____ אֶת
 הָאִישׁ הַהוּא.
 זָקַן: 9. הָאִשָּׁה _____ . 10. הַנָּשִׁים הַ _____ בַּבַּיִת. 11. אָחִי _____ .
 מָלַךְ: 12. נָצְרִים _____ עָלֵינוּ. 13. הָאִשָּׁה הַ _____ טוֹבָה. 14. רַע
 הָאִישׁ הַ _____ עַל הָאָרֶץ.

Complete with passive participle of verb in the first clause :

1. הוא שוֹנֵא⁵ אֶת הָאִישׁ; הָאִישׁ _____ . 2. לֹקְחִים אֶת הָאִשָּׁה; הָאִשָּׁה _____ .
3. שׁוֹמְרִים אֶת הַדָּבָר; הַדָּבָר _____ . 4. הָאֵם שׁוֹמְרֵת אֶת בְּנָיו; בְּנָיו _____ .
5. לֹקְחִים אֶת הַפְּרוֹת; הַפְּרוֹת _____ .

In the preceding exercise change the number of the object of the first clause and complete again.

Vocalize and translate :

1. אני הולך למצא את אחי. 2. אמרנו לך לשאל אתו. 3. שמענו אתו אומר: אני הולך אל ביתו. 4. כאשר ראו היושבים את הזקן בא, קמו מעל הארץ. 5. שומעים אנחנו כי (that) תמלך עלינו. 6. אני אוהבת לשאל. 7. החולם חלומות כל היום איננו אהוב. 8. תמצאו את בעל הבית בשדה עם אחיו. 9. האיש המבקש שלום הוא המוצא אתו. 10. טוב לשנא את הרע. 11. אחד מבניו בקש למלך. 12. הצאן הולכות משדה אל שדה. 13. הם לוקחים בית בעמק היפה ההוא.

(To be followed by Reading 7, p. 146.)

⁵ Although שוֹנֵא-יִשְׂנֵא is a stative, like other statives expressing a relational (transitive) state ("be hostile toward") it is often construed actively (הוא שִׁנְא אוֹתוֹ "he hated him"), and its participle takes the active form שׁוֹנֵא.

§ 12

THE PI'EL

12.1 The *pi'el* serves to modify the meaning of *qal* in a number of ways, the precise modification in any given case being unpredictable. The *pi'el* meaning may be more complex or somehow more intensive than that of *qal* (hence the usual styling of *pi'el* as the "intensive" stem); e.g., *qal* סָפַר "he counted," *pi'el* סִפַּר "he recounted, narrated"; *qal* שָׁלַח "he sent," *pi'el* שִׁלַּח "he let go, released."

Frequently *pi'el* has a causative sense, especially with stative roots; e.g., *qal* מָלֵא "he was full," *pi'el* מִלֵּא "he filled"; *qal* בָּלָה "he came to an end," *pi'el* בִּלָּה "he finished, made an end of"; *qal* שָׁכַל "he was bereaved," *pi'el* שִׁכַּל "he bereaved."

Pi'el is the favored stem for denominative verbs (i.e., verbs made out of nouns); e.g., אָלַם "he made a sheaf" (אֶלְמָה); נָחַשׁ "he practiced divination" (נִחֵשׁ).

Some *pi'el* verbs have no *qal* to which they stand in relation; e.g., בִּקֵּשׁ "he sought," צִוָּה "he ordered."

12.2 The formal characteristic of the *pi'el* (and the rest of its group) is the lengthening of the second root consonant (indicated by strong *dāgeš*).

The *pi'el* סָפַר "he recounted":

INFINITIVE ABSOLUTE	COHORTATIVE ¹	IMPERFECT	PERFECT
סָפַר, סָפֵר	אֶסְפְּרָה ■ נִסְפְּרָה pl	אֶסְפֵּר 1cs תִּסְפֵּר 2m תִּסְפְּרִי 2f	סָפַרְתִּי 1cs סָפַרְתָּ 2m סָפַרְתְּ 2f
INFINITIVE CONSTRUCT		יִסְפֵּר 3m תִּסְפֵּר 3f	סָפֵר 3m סָפְרָה 3f
	IMPERATIVE		
	סָפֵר ms סָפְרִי f	נִסְפֵּר 1cpl	סָפְרְנוּ 1cpl
PARTICIPLE	סָפְרוּ mpl	תִּסְפְּרוּ 2m תִּסְפְּרְנָה 2f	סָפַרְתֶּם 2m סָפַרְתֶּן 2f
מְסַפֵּר ms מְסַפֶּרֶת f	סָפְרָנָה f	יִסְפְּרוּ 3m	סָפְרוּ 3c
מְסַפְּרִים mpl מְסַפֶּרוֹת f		תִּסְפְּרְנָה 3f	

The pf 3ms often has $\bar{\text{—}}$ for its second vowel, e.g., שָׁלַם "he repaid," נָחַם "he consoled, comforted." The *segol* of דִּבֶּר "he spoke" is anomalous [דִּבֵּר only in pause; see § 29.1(e)].

12.3 The passive of *pi'el* is *pu'al*, the skeleton paradigm of which is: pf 3ms סִפַּר; impf 3ms יִסְפַּר; pt ms מְסַפֵּר.

* * * * *

Conjugate :

נָחַם, בִּקֵּשׁ.

When the second root consonant is a laryngal it does not receive a *dāges*. If it is ח, as in נָחַם, usually no change in the preceding vowel takes place. In forms in which the second consonant would normally take *šewā*, the laryngal takes *ḥaṭāf paṭah*; e.g., pf 3cpl נִחְמוּ, impf 3mpl יִנְחֲמוּ.

¹ Jussive forms are the same as the impf 2 and 3 pers.

Fill in the perfect, imperfect, and participle of the indicated verbs :

- סִפֵּר : 1. הַבָּנוֹת _____ לוֹ אֶת הַחֵלֹם. 2. אַתֶּם _____ אֶת כָּל
אֲשֶׁר עָשָׂה.
בִּקֵּשׁ : 3. אֲנַחְנוּ _____ אֶת אָחִינוּ. 4. הֵם _____ לְמֹכַר אֶת הַשְּׁעִיר.
נָחַם : 5. בָּנוֹת הַזֶּקֶן _____ אֹתוֹ. 6. אַתָּן _____ אֶתְּהָ יָמִים רַבִּים.

Change verbs and subjects in the preceding exercise to singular.

Translate :

1. Seek (fs) the valley and you will find it. 2. If we relate the dream, will you (mpl) listen or not? 3. Don't sell a slaughtered he-goat. 4. Relate (fpl) to me what you heard when you sat inside the house. 5. If you love (pt ms) her, comfort her. 6. When you (mpl) asked her why she did not go, what did the daughter say?

Vocalize and translate :

1. כאשר לא היה מה לאכל נתנו את השעיר לשוחט לשחט. 2. יבקשו את הדם ולא ימצאו אותו. 3. אנשים רעים השליכו את הפרה בכור; אנשים טובים העלו אתה משם. 4. השוחט את פרתו לא ימכר אתה. 5. לא שמעתי מה שאל האיש. 6. באו ימים טובים והיה שלום לכל יושבי הארץ. 7. לא הכיר הזקן את בנו. 8. שאלנו את האב השבו בנותיו אם לא.

(To be followed by Reading 9, p. 148.)

§ 13

THE HIF'IL

13.1 The *hif'il* serves, in the first place, as the causative of *qal*. Thus: *qal* פָּשַׁט "he took off (his garment)," *hif'il* הִפְשִׁיט "he stripped (someone else of his garment)," lit., "made (him) take off"; מָלַךְ "he was king," הִמְלִיךְ "he made king"; בא "he came," הִבִּיא "he brought," lit., "made come"; שָׁב "he came back," הִשִּׁיב "he brought/gave back"; מָת "he died," הִמִּית "he put to death."

Hif'il verbs derived from statives have an elative meaning: רָחַק "he went far," הִרְחִיק "he went very far."

Related to the causative meaning of *hif'il* is the estimative or declarative: אָמַן "he was true, firm," הִאָּמֵן "he considered true, believed."

Some *hif'il* verbs have no *qal* to which they stand in relation; e.g., הִשְׁלִיךְ "he threw."

13.2 The prepositive ה, which is the characteristic of *hif'il*, appears in the perfect, imperative, and infinitives. In the imperfect and participle it is elided after the preformatives: יִשְׁלִיךְ > יְהִשְׁלִיךְ; מִשְׁלִיךְ > מִהִשְׁלִיךְ.

The *hif'il* הִשְׁלִיךְ “he threw”:

INFINITIVE ABSOLUTE	COHORTATIVE	IMPERFECT	PERFECT
הִשְׁלַךְ	אֲשַׁלֵּךְ s	אֲשַׁלֵּךְ 1cs	הִשְׁלַכְתִּי 1cs
	נִשְׁלַכְּהוּ pl	תִּשְׁלַךְ 2m	הִשְׁלַכְתָּ 2m
INFINITIVE CONSTRUCT		תִּשְׁלִיכִי 2f	הִשְׁלַכְתְּ 2f
הִשְׁלִיכִי (לְ)	JUSSIVE	יִשְׁלִיךְ 3m	הִשְׁלִיךְ 3m
	יִשְׁלַךְ 3ms	תִּשְׁלַךְ 3f	הִשְׁלִיכָה 3f
PARTICIPLE		נִשְׁלִיךְ 1cpl	הִשְׁלַכְנוּ 1cpl
מִשְׁלִיךְ ms	IMPERATIVE	תִּשְׁלִיכוּ 2m	הִשְׁלַכְתֶּם 2m
מִשְׁלַכַּת f	הִשְׁלַךְ ms	תִּשְׁלַכְנָה 2f	הִשְׁלַכְתֶּן 2f
מִשְׁלִיכִים mpl	הִשְׁלִיכִי f	יִשְׁלִיכוּ 3m	הִשְׁלִיכוּ 3c
מִשְׁלִיכוֹת f	הִשְׁלִיכוּ mpl	תִּשְׁלַכְנָה 3f	
	הִשְׁלַכְנָה f		

13.3 The passive of *hif'il* is *höf'al* (*huf'al*), the skeleton paradigm of which is: pf 3ms הִשְׁלַךְ; impf 3ms יִשְׁלַךְ; pt מִשְׁלַךְ.

The first vowel varies between (the original) *u* and its phonetic variant *ö*.

In the participle it is usually *u*.

* * * * *

Conjugate :

הִכִּיר, הִגִּיד, הִפְשִׁיט.

The last two verbs are derived from נָדַד and נָכַר, respectively. In *hif'il* the *l* assimilates to the following consonant, which is, consequently, lengthened [§ 2.10(b)2]. The vowel pattern remains unchanged.

Complete with perfect, imperfect, and participle of the indicated verbs :

הִמְלִיךְ : 1. הִמְצָרִים _____ אֶת פְּרֵעָה. 2. אָתָּם _____ אֶת הַשָּׂר.
הִכִּיר : 3. אֲנַחְנוּ _____ אֶת הַמָּקוֹם. 4. הִנֵּה _____ אֶת פְּנֵי הָעֶבֶד.

הגיד: _____ 5. הבנות _____ את הדָּבָר. 6. השרים _____ לְמֶלֶךְ.

Change verbs and subjects of the preceding exercise into the singular.

Translate :

1. Don't tell (ms) the king what you know (pt) about that place.
2. You (mpl) won't recognize him at night.
3. The wicked king will throw many officers into the pit.
4. Just as you (fs) told me, so it was.
5. In the morning you (fs) will recognize the face of the mother.
6. Tell (ms) me, what will you seek there?
7. I shall seek to become familiar with (recognize) the houses of the place.
8. We told them that we recognized the blood that was on the ground.
9. How did you (fpl) throw the lad into the pit?

Vocalize and translate :

1. אחר הלילה בא הבקר. 2. המלך השליך את השרים אשר חטאו לו אל הבור. 3. אין הרועים יודעים אנה הלכו הצאן. 4. לא ידעתי אם שב עוד אל מקומו. 5. הגידי לי, הישיב לי את הפרה ביום אם בלילה? 6. חרה אף המלך ברועה כי לא הביא לו שעיר טוב לאכל. 7. המלך ימית את אשר לקח את ביתו.

(To be followed by Reading 11, p. 151.)

§ 14

PRONOMINAL SUFFIXES WITH MASCULINE NOUNS

14.1 Pronominal suffixes are attached to nouns to express possession: **חֲמֹר** “donkey,” **חֲמֹרִי** “my donkey.” Prolongation of the noun by the suffix causes the stress to move forward (as in the construct state, §6.1)

Hence it is that when the construct form of a noun differs from its absolute form, it is to the construct form (or a modification of it) that suffixes are attached; e.g., **בֵּיתִי**, **בֵּית־**, with suffix **בֵּיתִי**; **שְׁלוֹם־**, **שְׁלוֹם**, with suffix **שְׁלוֹמִי**.

14.2 The pronominal suffixes, as attached to **חֲמֹר**, are:

	<i>plural suffixes</i>		<i>singular suffixes</i>
our d.	חֲמֹרֵנוּ	my d.	חֲמֹרִי 1c
your (m) d.	חֲמֹרְכֶם	thy (m) d.	חֲמֹרְךָ 2m
your (f) d.	חֲמֹרְכֶן	thy (f) d.	חֲמֹרְךָ 2f
their (m) d.	חֲמֹרָם	his d.	חֲמֹרוֹ 3m
their (f) d.	חֲמֹרָן	her d.	חֲמֹרָהּ 3f

14.3 Attached to the plural — more exactly, to the construct plural **חַמּוֹרֵי** — the suffixes are:

<i>plural suffixes</i>		<i>singular suffixes</i>	
our dd.	חַמּוֹרֵינוּ	my dd.	חַמּוֹרֵי 1c
your (m) dd.	חַמּוֹרֵיכֶם	thy (m) dd.	חַמּוֹרֵיךָ 2m
your (f) dd.	חַמּוֹרֵיכֶן	thy (f) dd.	חַמּוֹרֵיךְ 2f
their (m) dd.	חַמּוֹרֵיהֶם	his dd.	חַמּוֹרָיו 3m
their (f) dd.	חַמּוֹרֵיהֶן	her dd.	חַמּוֹרֵיהָ 3f

Note that the ם is pronounced only in **חַמּוֹרֵי** and **חַמּוֹרֵיךָ**. In the other forms it is written but not pronounced. It derives from *-ay*, the original dual and plural construct termination, which in most forms has contracted to ם or ם, the ם quiescing.

Note also that the “heavy,” biconsonantal suffixes **חַמּוֹרֵיכֶם**, **חַמּוֹרֵיכֶן**, **חַמּוֹרֵיהֶם**, **חַמּוֹרֵיהֶן** attract the stress to themselves.

14.4 The pronominal possessive suffixes as attached to regular nouns may be tabulated as follows:

<i>plural suffixes</i>		<i>singular suffixes</i>	
<i>with pl nouns</i>	<i>with s nouns</i>	<i>with pl nouns</i>	<i>with s nouns</i>
חַמּוֹרֵינוּ	חַמּוֹרֵי	חַמּוֹרֵי	חַמּוֹרֵי 1c
חַמּוֹרֵיכֶם	חַמּוֹרֵיכֶם	חַמּוֹרֵיךָ	חַמּוֹרֵיךָ 2m
חַמּוֹרֵיכֶן	חַמּוֹרֵיכֶן	חַמּוֹרֵיךְ	חַמּוֹרֵיךְ 2f
חַמּוֹרֵיהֶם	חַמּוֹרֵיהֶם	חַמּוֹרָיו	חַמּוֹרָיו 3m
חַמּוֹרֵיהֶן	חַמּוֹרֵיהֶן	חַמּוֹרֵיהָ	חַמּוֹרֵיהָ 3f

(a) The 1 and 2 pers suffixes are like the endings of the corresponding independent pronouns — the ם element of the 2 pers being replaced throughout by ם.

(b) The 3m suffix was originally *hu* (still seen with certain noun forms ending in a vowel: **חַמּוֹרֵיהוּ** “his father,” **חַמּוֹרֵיהוּ** “his mouth,” alternating with the commoner contracted forms **חַמּוֹרָיו**, **חַמּוֹרֵיהוּ**). Affixed with a connecting

vowel *a* to the singular (e.g., **ḥamor-a-hu*) it contracted to *aw* > *o*. Affixed to the plural (**ḥamoray-hu*) *ayhu* > *ayw*, and then, with the quiescing of the *yod*, אָיו.

(c) The 3f suffix was originally *ha* (appearing still in אָבִיהָ “her father,” פִּיהָ “her mouth”). Affixed to the singular, *-a-ha* > אָהָּ; to the plural, *-ay-ha* contracted to אָהֶּ.

14.5 Here are some irregular inflections:

“son”	“brother”	“father”
בֶּן, בָּנִים:	אָח, אֲחֵי-	אָב, אֲבֵי-
בֶּן	אָח	אָב
בָּנָה	אָחִיךָ	אָבִיךָ
בָּנָה	אָחִיךָ	אָבִיךָ
בָּנוּ	אָחִיו	אָבִיו
בָּנָה	אָחִיהָ	אָבִיהָ
בָּנָיו	אָחֵינוּ	אָבֵינוּ
בָּנֶיכֶם-ן	אֲחֵיכֶם-ן	אָבֵיכֶם-ן
בָּנֵם-ן	אֲחֵיהֶם-ן	אָבֵיהֶם-ן
בָּנִים, בָּנָיו:	אָחִים, אֲחֵי-	אָבוֹת, אֲבוֹתֵי-:
בָּנִי	אָחִי	אָבוֹתֵי...
בָּנִיךָ	אָחִיךָ	
בָּנֵיךָ	אָחִיךָ	
בָּנָיו	אָחִיו	
בָּנֵיהָ	אָחִיהָ	
בָּנָיו	אָחֵינוּ	
בָּנֵיכֶם-ן	אֲחֵיכֶם-ן	
בָּנֵיהֶם-ן	אֲחֵיהֶם-ן	

(similarly פָּנִים, פָּנָיו)

14.6 Some common prepositions and particles:

direct object sign	"to"	"in"
את, אֶת־:	ל:	ב:
אתי	לי	בי
אתך	לך	בך
אתך	לך	בך
אתו	לו	בו
אתה	לה	בה
אתנו	לנו	בנו
אתכם־ן	לכם־ן	בכם־ן
אתם־ן	להם־ן	בהם/בם
		בהן

"with"	"with"
עם:	את, אֶת־:
עמי	אתי
עמך	אתך
עמך	אתך
עמו	אתו
עמה	אתה
עמנו	אתנו
עמכם־ן	אתכם־ן
עמהם־ן	אתם־ן

Note that in all the above forms the connecting vowel before the 2fs and 1cpl suffixes is םֿ (לך, אתך; לנו, אתנו, etc.) instead of םֿ which is normal with nouns.

* * * * *

Inflect with pronominal suffixes :

פְּתָרוֹן, תּוֹדָה-, צֶאֱן, אִישׁ, אֱלֹהִים, פְּנִים, פְּתָרוֹנִים, שְׁעִירִים

Translate :

1. אֶסְפֶּת אֶת צֶאֱנְךָ מִן הַשָּׂדֶה. 2. אֵין נוֹתְנִים לְאִסּוּרִים אֶכֶל כִּי חֲטָאוּ לְמֶלֶךְ וְחָרָה אַפּוֹ בָהֶם. 3. עֲמְדוּ עִמָּה! 4. אִם יִכְלֶה הָרֶעִב אֶת כָּל הָאֶכֶל אֲשֶׁר בְּבֵתֵיהֶם יָמוּתוּ. 5. אַרְץ מִצְרַיִם קְרוּבָה אֶל אֶרְצֵנוּ. 6. חֲכַמְיָהֶם פָּתְרוּ לוֹ אֶת חֲלוּמוֹ. 7. חֲטָא פְרַעַה לְאֱלֹהִים כִּי הִשְׁלִיךְ אֶת בְּגִידוֹ לְתוֹךְ הַיְאֹר. 8. יִתֵּן אֱלֹהִים שְׁלוֹם לְעַמּוֹ. 9. בְּגִיָּה יָדְעוּ כִּי אָהָבָה אֶת אִשָּׁה. 10. אֵין עוֹד מְקוּם בְּבֵיתְכֶם כִּי אֶסְפְּתֶם לְתוֹכוֹ אֶכֶל רֵב. 11. חֲכַמָּה הָאִשָּׁה כִּי רוּחַ אֱלֹהִים בָּהּ.

Translate :

1. Thy (m) son restored (returned) my spirit to me. 2. Your (m) wise brother knew (how) to speak with him. 3. Our God and the God of our fathers is king over us. 4. Her sons gave her food many days. 5. They will not recognize thy (f) son. 6. You (m) asked her and her brother where her father stood on that day, but they did not answer you. 7. We took their sons and went with them to their fathers' houses. 8. Their (m) house was in the valley in which their sheep pastured. 9. Your (m) son is a prisoner with us, and we will sell him as a slave if you tell the king.

(To be followed by Reading 13, p. 153.)

§ 15

PRONOMINAL SUFFIXES WITH FEMININE NOUNS AND WITH VERBS

15.1 Since suffixes are attached to the construct form of nouns (§14.1), feminine nouns ending in הַ־ recover their original ת־ ending [§6.2(a)] before suffixes: פָּרָה “cow,” פָּרְתִי, פָּרְתְּ פָּרְתְּ “my cow.” The full inflection is:

<i>plural suffixes</i>		<i>singular suffixes</i>	
our c.	פָּרְתֵנוּ	my c.	פָּרְתִי 1c
your (m) c.	פָּרְתֵכֶם	thy (m) c.	פָּרְתְּךָ 2m
your (f) c.	פָּרְתֵיכֶן	thy (f) c.	פָּרְתְּךְ 2f
their (m) c.	פָּרְתֵם	his c.	פָּרְתּוֹ 3m
their (f) c.	פָּרְתֵן	her c.	פָּרְתֶיהָ 3f

Note that the vowel preceding the ת is *qāmeṣ*, except with the heavy suffixes כֶּם־, where it is *pataḥ* (as in the construct form).

15.2 The plural, פָּרוֹת “cows,” inflects thus:

<i>plural suffixes</i>		<i>singular suffixes</i>	
our cc.	פָּרוֹתֵינוּ	my cc.	פָּרוֹתִי 1c
your (m) cc.	פָּרוֹתֵיכֶם	thy (m) cc.	פָּרוֹתֶיךָ 2m
your (f) cc.	פָּרוֹתֵיכֶן	thy (f) cc.	פָּרוֹתֶיךָ 2f
their (m) cc.	פָּרוֹתֵיהֶם	his cc.	פָּרוֹתָיו 3m
their (f) cc.	פָּרוֹתֵיהֶן	her cc.	פָּרוֹתֶיהָ 3f

Note that the suffixes are the same as those attached to the plural masculine nouns: פָּרוֹתִי like חֲמוּרֵי, פָּרוֹתֶיךָ like חֲמוּרֶיךָ, etc. The *-i-* element in פָּרוֹתֵיךָ, פָּרוֹתֵיךָ, etc. — properly a plural termination of masculine nouns (§14.3) — has through analogy been retained with the feminine.

15.3 Some irregular feminines:

(like בָּנִים, §14.5) ... נָשִׁים, נְשֵׂי; ... אִשְׁתִּי: אִשָּׁה, אִשָּׁתְּ- “woman”
 ... בָּנוֹת, בְּתִי: בָּנוֹת, בְּנוֹתְ- “daughter”

15.4 אֶל “to” and עַל “on” inflect as masculine plurals:

עַל:	אֶל:
עָלַי	אֵלַי
עָלֶיךָ	אֵלֶיךָ
עָלֶיךָ	אֵלֶיךָ
עָלָיו	אֵלָיו
עָלֶיהָ	אֵלֶיהָ
עָלֵינוּ	אֵלֵינוּ
עָלֵיכֶם־ן	אֵלֵיכֶם־ן
עָלֵיהֶם־ן	אֵלֵיהֶם־ן

Verbal suffixes

15.5 The direct object pronoun is expressed either by inflected **אֶת־** (§ 14.6) or by pronominal suffixes attached to the verb.¹

Suffixes are attached to the perfect **שָׁמַר** "he guarded" thus:

he g. us	שָׁמַרְנוּ	he g. him	שָׁמַרוּ	he g. me	שָׁמַרְנִי
he g. you	שָׁמַרְכֶם	(it befell him	קָרָהוּ)	he g. thee (m)	שָׁמַרְךָ
he g. them	שָׁמַרְמֶן	he g. her	שָׁמַרְהָ	he g. thee (f)	שָׁמַרְךָ

(a) Note that the connecting vowel between the pf 3ms and the suffix (when there is one) is *a/d* (־/־), except in שָׁמַרְךָ.

(b) Contrast the verbal suffix for 1cs וְנִי־ with the nominal וְנִי־.

(c) The 3ms suffix הוֹ־ usually is attached to forms ending in a vowel. Exception: שָׁמַרְתָּהּ "she g. him."

15.6 Suffixes are attached to the imperfect **יִשְׁמַר** "he will guard" thus:

he w.g. us	יִשְׁמַרְנוּ	he w.g. him	יִשְׁמַרְנוּ	he w.g. me	יִשְׁמַרְנִי
he w.g. you	יִשְׁמַרְכֶם		יִשְׁמַרְהוּ	he w.g.	יִשְׁמַרְךָ
he w.g. them	יִשְׁמַרְמֶן	he w.g. her	יִשְׁמַרְהָ	thee (m)	
			(יִשְׁמַרְהָ־רָה)	he w.g.	יִשְׁמַרְךָ
				thee (f)	

(a) Note that the connecting vowel between the imperfect and the suffix (when there is one) is *ε/e* (־/־).

(b) The suffixes of the 3s have two forms; the primary *m* הוֹ־ *f* הָ־ and one augmented with *l*: *m* וְנִי־ < הוֹ + וְנִי־, *f* וְנִיָּה־ < הָ + וְנִיָּה־. The augmented forms occur with the ordinary imperfect; the primary, with the jussive and *wāw*-consecutive (§ 16).

(c) The imperfect theme vowel *o* becomes וְ־ before suffixes, but the *a* theme is retained as *qāmeš* before suffixes: יִשְׁלַחְנִי, יִשְׁלַח "he will send me"; יִמְצְאֵם, יִמְצְא "he will find them."

¹ Occasionally a verbal suffix stands for an indirect object.

15.7 Other verb forms also receive suffixes:

- (a) the imperative שְׁמַרְהוּ : שְׁמַרְהוּ (šöm-) “guard him!”
 (b) the infinitive לְשַׁמַּר : לְשַׁמַּר (šöm-) “to guard him”
 (c) the participle שׁוֹמֵר : שׁוֹמֵר “his guard, the one guarding him.”

15.8 The inflections of אֵין, עוֹד, and מֵן employ the verbal suffixes.

“from me,” etc.	“I am still,” etc.	“I am not,” etc.
מִמֶּנִּי	עוֹדֵנִי, עוֹדֵי	אֵינִי
מִמֶּה	עוֹדֶה	אֵינֶה
מִמֶּה	עוֹדֶה	אֵינֶה
מִמֶּנּוּ	עוֹדָנּוּ	אֵינָנּוּ
מִמֶּנָּה	עוֹדָנָה	אֵינָנָה
מִמֶּנּוּ	עוֹדָנּוּ	אֵינָנּוּ
מִכֶּם-ן	עוֹדְכֶם-ן	אֵינְכֶם-ן
מֵהֶם-ן	עוֹדֵם-ן	אֵינֵם-ן

* * * * *

Inflect with suffixes :

אָבוֹת, חֲלוּמוֹת, חַיִּוֹת, חַיָּה, אֶלְמָה.

Translate :

1. He is still gathering his sheaves.
2. She does not sit in her house during the day.
3. When Pharaoh's seven daughters came down to the river, his ten servants came up from it.
4. Do you (ms) remember if you sent him much food?
5. They said to her father: She is not coming today because her sons and daughters have not yet returned.
6. His wife recognized that he was wiser than she (from her).
7. How

can I remember which of you (who from you) spoke with me that day?
 8. They did not speak the truth about you (fpl). 9. The land upon
 which we stand (pt) belongs to the Egyptians. 10. Send (mpl) twelve
 of them (from them) to seek the place in which the king is imprisoned.

Translate :

1. בתו ירדה עם פרותיו לתוך שדה העיר ועודנה שם. 2. העיר
- היא איננה קרובה אלינו. 3. שלחנו אליו שבע פרות. 4. נשינו עלו
- ממצרים עמנו. 5. שלחו מכם אחד ויבקש אכל, ולא תמותו ברעב!
6. נער חכם איננו מדבר לפני איש חכם ממונו וגדול ממונו בשנים.
7. בפה נתנה לפניו לחם.

Rewrite, replacing the verbal suffix with a corresponding form of אַתְּ-

1. שלחני אלהים לפניכם. 2. קמו כל בנותיו לנחמו. 3. מידי
- תבקשנו. 4. חיה רעה אכלתהו. 5. הם לא הפירוהו. 6. אשלחך²
- אל אחיך. 7. נתנני אלהים אדון על כל ארץ מצרים. 8. השליכהו
- אל הבור! 9. נמכרנו לישמעאלים. 10. ראם ולא הכירם. 11.
- ימצאכם בשדה. 12. לא יפירוף אוהביך. 13. אִזְכְּרוּנו עוד.
14. לקחתיה. 15. בקש לראותו.

(To be followed by Reading 15, p. 156.)

² Cf. §15.6(c).

§ 16

WĀW-CONSECUTIVE

16.1 In the narratives, the two aspects of Biblical Hebrew are employed in the following sequence: If past events are being narrated, the first verb is normally in the perfect, but the consecutive verbs in the line of the narration — each standing at the head of a clause and linked by ׀ to the preceding clause — appear in the so-called *imperfect with wāw-consecutive*, or *imperfect consecutive*. For example, the report that Joseph's brothers made to Jacob upon their return from Egypt as it appears in Reading 16 runs:

דְּבַר הָאִישׁ... אֶתְנוּ קָשׁוֹת, וְנָתַן אֶתְנוּ כְּמִרְגָּלִים. אָמְרָנוּ אֵלָיו: לֹא
הָיִינוּ מִרְגָּלִים... אָמַר אֵלֵינוּ הָאִישׁ...

But in the original of Genesis 42: 30-33 the sequence of tenses is:

דְּבַר הָאִישׁ... אֶתְנוּ קָשׁוֹת, וַיִּתֵּן אֶתְנוּ כְּמִרְגָּלִים... וַיֹּאמֶר אֵלָיו: לֹא
הָיִינוּ מִרְגָּלִים... וַיֹּאמֶר אֵלֵינוּ הָאִישׁ...

The first verb, דְּבַר, is in the perfect; the subsequent verbs in the line of the narrative (וַיִּתֵּן, וַיֹּאמֶר, וַיֹּאמֶר) each stand at the head of their clause and are in the imperfect consecutive (הָיִינוּ is in a quotation). The imperfect consecutive is rendered in English as a past.

This apparently inverted imperfect is in all likelihood a survival of an early preterit tense which later coalesced in form with the imperfect; see § 10.2.

16.2 A verb expressing an action or circumstance that is not consequent upon the preceding verb is thrown back into its normal aspect. The interruption of a line of imperfect consecutives by a perfect often indicates an action or circumstance simultaneous with, or prior to, what came before:

(a) Simultaneity: ²וַיִּפֹּל עַל צַוְאֵרְיָיו בְּכַה עַל צַוְאֵרְיָיו וַיִּבְכֶּה וּבְנֵימִין בְּכַה עַל צַוְאֵרְיָיו (45:14) “then he fell on his brother Benjamin’s neck and wept, while Benjamin wept on his neck.”

(b) Priority: וַיִּבְכֶּה אֹתוֹ אָבִיו. וְהַמְדִּינִים מָכְרוּ אֹתוֹ (37:35 f.) “...so his father bewailed him. Meanwhile, the Midianites had sold him...”

Note the distinctive, invariable word order of such nonconsecutive clauses: the subject precedes the verb.

16.3 *Wāw*-consecutive is vocalized. ◌; i.e., ׀ followed by a long consonant (one bearing a strong *dāgeš*; see the above examples). Before א it is ׀: וַאֲשַׁמֵּר [◌ is lengthened to ◌ because the laryngal א cannot be lengthened; cf. the vocalization of the article ה, § 5.1, 2(a)].

׀ following a *wāw*-consecutive is not lengthened; e.g., וַיִּדְבֹּר.

16.4 When a shortening of the imperfect form is possible, *wāw*-consecutive is usually attached to the shortened form. In the sound (regular) verbs — verbs from triconsonantal roots in which there are no weak consonants (׀, ׀, ׀, א) — the imperfect form is not susceptible to shortening. The one exception is the *hif'il* jussive יִשְׁלַךְ (compare the imperfect יִשְׁלֹךְ); accordingly the imperfect consecutive is וַיִּשְׁלַךְ.

1 Read *šawwēre* (MH *šavvēre*); the dot in the ׀ is a strong *dāgeš*. Thus every ׀ with a vowel sign is a long (doubled) *wāw*.

2 Read *šawwārāw* (MH *šavvārāv*).

But in “hollow” verbs (§8.2) such as **שׁוּב**, or in verbs one or more of whose consonants are weak, shortening of the imperfect form can occur. The more important cases are:

(a) When the imperfect has an open penult (next-to-last syllable). A syllable is open when it ends in a vowel; the penults of the following verbs are open: **יֵשֵׁב**, **יִלְךָ**, **יָשׁוּב**, **יִשְׁיִם**, **יֵאמֵר**.

In the imperfect consecutive the stress recedes to the penult and the final vowel is, consequently, shortened: **יֵשֵׁב**, **יִלְךָ**, **(-šōv) יֵשֵׁב**, **יֵאמֵר**.

There are many exceptions to this rule. It is not operative, for example, in 1cs; hence **נִאָּשִׂים**, **נִאָּשׁוּב**, **נִאָּלֵךְ**.

(b) When the imperfect ends in **הֵ**. The **הֵ** is dropped and the resultant short forms are variously vocalized; e.g.:

<i>imperfect</i>	<i>imperfect consecutive</i>	
יֵהִי	יְהִי	he/it was
יַעֲשֶׂה	יַעֲשֶׂ	he did, made
יִרְאֶה	יִרְאֶ	he saw
יִצְוֶה	יִצְוֶ	he ordered

16.5 Corresponding to the imperfect consecutive, which occurs in narration of past events, is the *perfect consecutive*, which occurs in narration of future events. The narration opens with a verb in the imperfect, imperative, or another form implying a future; it is then carried on by a chain of perfect consecutives.

For example, Genesis 45:9-11:

רְדֵה אֵלַי אֵל תַּעֲמֹד! וּיִשְׁבְּתָּ בְּאֶרֶץ גִּשׁוֹן וְהָיִיתָ קְרוֹב אֵלַי...

³ In most printings of vocalized Hebrew, when *hōlem* precedes **שׁ** the characteristic dot over the right prong of the *šin* does duty for the *hōlem* as well — as in **גִּשְׁוֹן**.

וְכַלְכַּלְתִּי אִתְּךָ. “Come down to me without delay! You shall live in the land of Goshen and be near to me... and I shall sustain you.”

16.6 *Wāw*-consecutive with the perfect is vocalized like the copula ו “and” (see p. 28). The stress moves forward to the end in the 1cs and 2ms forms of the perfect consecutive (וְשָׁבְתָּ, וְכַלְכַּלְתִּי); in 1cpl and many forms of final ה verbs (e.g., הָיָה) this stress shift does not occur (וְהָיִיתָ, וְשָׁמְרֶנּוּ).

* * * * *

Translate, then convert imperfect consecutives into perfects, perfect consecutives into imperfects; change object suffixes into אֶת- forms:

1. וַיָּשָׁב יַעֲקֹב בְּאֶרֶץ כְּנָעַן. 2. וַיַּגֵּד לְאַחָיו. 3. וַיֵּלְכוּ לְרַעוּת אֶת הַצֹּאן.
4. וַיִּמְצְאוּהוּ אִישׁ בְּשֹׁדֵהוּ. 5. וַיִּפְשְׁטוּ אֶת יוֹסֵף אֶת כְּתָנָתוֹ. 6. וַיִּסְפֹּר אֶל אָבִיו. 7. וַיִּקְחוּהוּ וַיִּשְׁלִיכוּהוּ הַבּוֹרָה. 8. וַיִּמְכְּרוּ אֶת יוֹסֵף.
9. וַיָּבֹאוּ אֶל יוֹסֵף. 10. וַיָּשָׁב רְאוּבֵן אֶל הַבּוֹר. 11. וַיִּכְרֶה וַיֵּאמֶר: כְּתָנֶת בְּנִי! 12. וַיִּשְׁלְחוּ אֶת כְּתָנֶת הַפְּסִים. 13. וַיֵּרֶד יְהוּדָה לַפְּנִיָּהֶם.
14. וַיָּבֵא אֲלֵיהֶם בַּבֶּקֶר וַיֵּרָא אוֹתָם. 15. הִנֵּה שָׁבַע שָׁנִים בָּאוֹת – שָׁבַע גְּדוֹל בְּכָל הָאָרֶץ; וַקְמוּ אַחֲרֵיהֶן שְׁבַע שָׁנֵי רָעַב וְכָלֵה הָרָעַב אֶת הָאָרֶץ. 16. וַיִּכְיֶרֶם וַיִּדְבֹּר אֲלֵיהֶם קְשׁוֹת. 17. וַיַּעַשׂ לָהֶם כֵּן.
18. וַיַּעַן רְאוּבֵן אֹתָם. 19. וַיִּקַּח מֵאִתָּם אֶת שְׁמֵעוֹן וַיֵּאָסֶר אוֹתוֹ. 20. וַנִּסְפָּר לוֹ וַיִּפְתָּר לָנוּ אֶת חַלּוּמוֹתֵינוּ. 21. וַיְהִי יוֹסֵף אֲדוֹן לְכָל אָרֶץ מִצְרַיִם. 22. וַיִּקְחֵהוּ וַיִּתְּנֵהוּ בְּבֵית הָאֲסוּרִים.

(To be followed by Reading 17, p. 158.)

§ 17

HOLLOW VERBS

17.1 Hollow verbs derive from biconsonantal roots. In many forms a characteristic long vowel appears between the two consonants, hence the term “hollow,” adopted here from Arabic grammar. Examples: שׁוּב “return,” שׁוּיִם “put,” בּוֹא “come,” מוֹת “die.”¹

These forms are infinitive construct, the form by which hollow verbs are referred to since their pf 3ms does not show the characteristic long vowel.

This long vowel appears in the *qal* imperfect and related forms and in the infinitive. In the perfect and participle, where it does not appear, hollow verbs all inflect alike (except insofar as statives differ from actives; see the paradigm).

¹ These verbs are commonly referred to as middle-*wâw* or middle-*yod* verbs, reflecting the theory that the characteristic middle vowel was originally a consonantal *wâw* or *yod*. Some evidence can be mustered for this view (e.g., the consonantal *wâw* in מוֹת “death” from the root מוֹת); however the difficulties it puts in the way of deriving the verbal forms make it preferable to adopt the view set forth above and to assume that the consonantal *wâw* in such words as מוֹת arose secondarily.

17.2 The *gal*:

		PERFECT			
<i>stative</i>	<i>active</i>				
מָתִי	בָּאתִי	שָׁמְתִי	שָׁבְתִי	1cs	
מָתָ	בָּאתְ	שָׁמְתְ	שָׁבְתְ	2m	
מָתָה	בָּאת	שָׁמְתָ	שָׁבְתָ	2f	
מָתָה	בָּא	שָׁם	שָׁב	3m	
מָתָה	בָּאָה	שָׁמָה	שָׁבָה	3f	
מָתְנוּ	בָּאנוּ	שָׁמְנוּ	שָׁבְנוּ	1cpl	
מָתְם	בָּאתֶם	שָׁמְתֶם	שָׁבְתֶם	2m	
מָתְןָ	בָּאתֶן	שָׁמְתֶן	שָׁבְתֶן	2f	
מָתוּ	בָּאוּ	שָׁמוּ	שָׁבוּ	3c	
IMPERFECT					
אָמַרְתָּ	אָבֹא	אָשִׁים	אָשׁוּב	1cs	
תָּמַרְתָּ	תָּבֹא	תָּשִׁים	תָּשׁוּב	2m	
תָּמַרְתִּי	תָּבֹאִי	תָּשִׁימִי	תָּשׁוּבִי	2f	
יָמַרְתָּ	יָבֹא	יָשִׁים	יָשׁוּב	3m	
תָּמַרְתָּ	תָּבֹא	תָּשִׁים	תָּשׁוּב	3f	
נָמַרְתָּ	נָבֹא	נָשִׁים	נָשׁוּב	1cpl	
תָּמַרְתֶּם	תָּבֹאוּ	תָּשִׁימוּ	תָּשׁוּבוּ	2m	
תָּמַרְתֶּינָה	תָּבֹאֲיֶינָה	תָּשִׁימֶינָה	תָּשׁוּבֶינָה	} 2&3f	
תָּמַרְתֶּנָּה	תָּבֹאֲנָה	תָּשִׁמְנָה	תָּשׁוּבְנָה		
יָמַרְתֶּם	יָבֹאוּ	יָשִׁימוּ	יָשׁוּבוּ	3m	
COHORTATIVE					
אָמַרְתָּה	אָבֹאָה	אָשִׁימָה	אָשׁוּבָה		
נָמַרְתָּה	נָבֹאָה	נָשִׁימָה	נָשׁוּבָה		
JUSSIVE & IMPERFECT CONSECUTIVE					
יָמַת	יָבֹא	יָשִׁם	יָשׁוּב		
וְיָמַת	וְיָבֹא	וְיָשִׁם	וְיָשׁוּב		

IMPERATIVE

מוֹת	בּוֹא	שִׁים	שׁוֹב	ms
מוֹתִי	בּוֹאִי	שִׁמִּי	שׁוֹבִי	f
מוֹתוֹ	בּוֹאוֹ	שִׁמּוֹ	שׁוֹבוֹ	mpl
מוֹתֶנָּה	בּוֹאנָה	שִׁמְנָה	שׁוֹבָנָה	f

INFINITIVE ABSOLUTE & CONSTRUCT

מוֹת	בּוֹא	שׁוֹם	שׁוֹב
מוֹת(לְ)	בּוֹא(לְ)	שׁוֹם(לְ)	שׁוֹב(לְ)
		שׁוֹם(לְ)	

PARTICIPLE

מוֹת	בּוֹא	שׁוֹם	שׁוֹב	ms
מוֹתָה	בּוֹאָה	שׁוֹמָה	שׁוֹבָה	f
מוֹתֵימ	בּוֹאִים	שׁוֹמִים	שׁוֹבִים	mpl
מוֹתוֹת	בּוֹאוֹת	שׁוֹמוֹת	שׁוֹבוֹת	f

(a) In the perfect of בּוֹא the **M** quiesces and the preceding $\text{־} > \text{ֿ}$ by way of compensation (§ 21.1).

(b) The impf 2 and 3fpl have two forms: the longer, commoner one keeps the original long vowel and inserts a vowel ֿ before the ־ termination; the spelling ֿֿ shows the influence of the final ה verb form תִּבְכֶּינָה (§19). In the shorter form $\text{ֿ} > \text{ֿ}$, $\text{ֿ} > \text{ֿ}$, as in the jussive. ֿ and ֿ are in turn shortened to ֿ (δ) and ֿ , respectively, in the imperfect consecutive [see § 16.4(a)]. The long ֿ of בּוֹא remains unchanged throughout.

(c) The pt ms is identical with the pf 3ms. The stress position of the pt fs (קְמוֹת) distinguishes it from the pf 3fs (קָמוּהָ).

17.3 The *hif'il*:

COHORTATIVE		PERFECT		
		<i>type b</i>	<i>type a</i>	
אָשִׁיבָה				
נִשְׁיבָה		הִשְׁבֹּתִי	הִשְׁיבֹתִי	1cs
		הִשְׁבֹּתָ	הִשְׁיבֹתָ (הָ - שֶׁ-)	2m
		הִשְׁבֹּתָ	הִשְׁיבֹתָ	2f
JUSSIVE		הִבֵּאת	הִשְׁיב	3m
& IMPERFECT		הִבֵּיא	(<i>type a</i>)	
CONSECUTIVE		הִבִּיֵּאתָ	(<i>type a</i>)	
		הִשְׁבִּנוּ	הִשְׁיבִנוּ (הָ -)	1cpl
יִשְׁבּ		הִשְׁבֹּתֶם	הִשְׁיבֹתֶם (שֶׁ-)	2m
וַיִּשְׁבּ		הִשְׁבֹּתֶן	הִשְׁיבֹתֶן	2f
IMPERATIVE		הִבֵּיאוּ	(<i>type a</i>)	3c
הִשְׁבּ	ms			
הִשְׁיבִי	f			
הִשְׁיבּוּ	mpl			
הִשְׁבִּנָה	f			
				IMPERFECT
INFINITIVE			אֲשִׁיב	1cs
ABSOLUTE			תִּשְׁיב	2m
& CONSTRUCT			תִּשְׁיבִי	2f
הִשְׁבּ			יִשְׁיב	3m
(ל)הִשְׁיב			תִּשְׁיב	3f
			נִשְׁיב	1cpl
PARTICIPLE			תִּשְׁיבּוּ	2m
מִשְׁיב	ms		תִּשְׁבִּנָה	2f
מִשְׁיבָה	f		יִשְׁיבּוּ	3m
מִשְׁיבִים	mpl		תִּשְׁבִּנָה	3f
מִשְׁיבֹת	f			

(a) Perfect *type a* is the more common in Biblical Hebrew; *type b* (closer to the pattern of the sound verb, cf. הִשְׁלַכְתִּי) more common in Post-biblical. The paradigm shows the dominant pattern; the parentheses give divergences in attested forms of הִשְׁיב.

17.4 The *höf'al*: pf 3ms הוֹשֵׁב, impf 3ms יוֹשֵׁב, pt ms מוֹשֵׁב.²

* * * * *

Conjugate in qal:

קום.

Conjugate in hif'il:

כון.

Supply correct form of indicated verb in perfect, imperfect, participle:

1. שָׁם: הָאִשָּׁה _____ אֶת הָאֹכֵל לְפָנַי אִישָׁה. 2. בָּא: אָנִי _____
 עָמְדָה. 3. הָשִׁיב: אֵת _____ לִי אֶת חֲמוּרַי. 4. הָבִיא: אֶת־הָ
 מִים.

Change the subjects and verbs of the preceding exercise to the plural.

Vocalize and translate:

1. הכן את הלחם והמים כי באים השרים לאכל אתנו! 2. אם תשובו,
 תשיבו לו את הכסף. 3. המיתו את העבד כי בקש להמית את המלך.
 4. צרות גדולות תבואנה עליכם אם לא תכינו אכל לדרך. 5. זכרנו
 את רחמיך הרבים. 6. המים משיבים את הנפש. 7. באמת הדרך
 קשה, והיא תביא אתכם אל עירכם. 8. בתחלה ישימו מים לפניו,
 ואחר יביאו את הלחם. 9. אני מביאה את הילד אל אמו.

Translate:

1. Let him come (juss) into your (ms) house. 2. They will put
 the rations on their donkeys. 3. At noon she gave them money and

² In Genesis 43:12 הַמּוֹשֵׁב occurs in close connection with the following word — a quasi-construct form.

returned them by the way in which they came. 4. They did not find the present that they had brought for the king. 5. Many men have feared to bring blood upon their hands. 6. Ten donkeys carrying food are coming down into the valley. 7. Who will tell us a good way to go back to our house? 8. Put (mpl) the sheaves there! 9. According to (עַל פִּי) the woman's words, she got up and returned to her father's house because her husband spoke to her harshly.

(To be followed by Reading 19, p. 162.)

§ 18

THE NIF'AL AND HIṬPA'EL

The nif'al

18.1 The *nif'al* is primarily the reflexive of *qal*, but serves often as its passive as well: **נִשְׁמַר** "he guarded himself," but also "he was guarded"; **נִבְחַן** "he was tested"; **נִמְצָא** "he was found."

Nif'al verbs frequently express a state or feeling that comes or acts upon the subject: **נִכְמַר** "he grew hot," **נִנְעַצַּב** "he was grieved," **נִבְהַל** "he became terrified."

Sometimes *nif'al* is used as the passive of patterns other than *qal*; e.g., **נִאֲמַן** "he was confirmed, verified, held true" (passive of *hif'il* **הִאֲמִין** "hold true, believe").

18.2 The characteristic **נ** augment appears in the perfect, participle, and one form of the infinitive absolute. In the imperfect and related forms and in other forms of the infinitive — where it is preceded by preformatives — the **נ** is assimilated to the first root consonant, which is therefore lengthened: **יִשְׁמַר*** > **יִשְׁמַר**.

The *nif'al* נִשְׁמַר “he guarded himself/was guarded”:

INFINITIVE ABSOLUTE	COHORTATIVE	IMPERFECT	PERFECT
נִשְׁמַר, הַשְׁמֵר	אֲשָׁמְרָה s	אֶשְׁמַר 1cs	נִשְׁמַרְתִּי 1cs
	נִשְׁמְרָה pl	תִּשְׁמַר 2m	נִשְׁמַרְתָּ 2m
INFINITIVE CONSTRUCT	IMPERATIVE	תִּשְׁמְרִי 2f	נִשְׁמַרְתְּ 2f
נִשְׁמַר (לְ)	שְׁמַר 3m	שְׁמַר 3m	נִשְׁמַר 3m
	הַשְׁמֵר ms	תִּשְׁמַר 3f	נִשְׁמַרְהָ 3f
	הַשְׁמְרִי f	נִשְׁמַר 1cpl	נִשְׁמַרְנוּ 1cpl
PARTICIPLE	הַשְׁמְרוּ mpl	תִּשְׁמְרוּ 2m	נִשְׁמַרְתֶּם 2m
נִשְׁמֵר ms	הַשְׁמְרָה f	תִּשְׁמְרִנָּה 2f	נִשְׁמַרְתִּין 2f
נִשְׁמַרְתָּ f		שְׁמְרוּ 3m	נִשְׁמַרוּ 3c
נִשְׁמְרִים mpl		תִּשְׁמְרִנָּה 3f	
נִשְׁמְרוֹת f			

(a) The pf 3ms and the pt ms are alike save for the second vowel: in the perfect it is -- ; in the participle, which is a noun form, it is -- [see §§ 11.3 and 25.8(a)].

(b) When the first root consonant is a laryngal or ר, in the imperfect, imperative, and infinitive construct the preformative vowel is always lengthened to -- in order to compensate for the lack of lengthening of the laryngal; e.g., יִאָּסַר “he will be imprisoned”; יִעָּצַב “he will be grieved.”

The *hitpa'el*

18.3 The *hitpa'el* serves as the reflexive, less often as the passive, of *pi'el*: הִתְנַחֵם “he consoled himself, was consoled,” הִתְנַדַע “he made himself known.” Frequently, however, no corresponding *pi'el* is attested, as in the case of הִתְאַפֵּק “he restrained himself,” הִתְנַפַּל “he fell upon, attacked.”

In the plural, *hitpa'el* may have a reciprocal sense: הִתְרְאוּ “they stared at one another.”

Sometimes it has the sense “to act as, play the part of”: **הִתְנַכַּר** “he acted as a stranger.”

18.4 Like *pi'el*, *hitpa'el* has a long (*dāḡeš*-bearing) middle root consonant. The prepositive **הִתְ-** appears in the perfect, imperative, and infinitives; elsewhere the **ה** is elided after the preformatives.

The *hitpa'el* **הִתְאַפֵּק** “he restrained himself”:

INFINITIVE ABSOLUTE	COHORTATIVE	IMPERFECT	PERFECT
הִתְאַפֵּק	אַתְאַפֵּקָה s	אַתְאַפֵּק 1cs	הִתְאַפֵּקְתִּי 1cs
	נִתְאַפֵּקוּ pl	תִּתְאַפֵּק 2m	הִתְאַפֵּקְתָּ 2m
INFINITIVE CONSTRUCT		תִּתְאַפֵּקִי 2f	הִתְאַפֵּקְתְּ 2f
	הִתְאַפֵּק(וּ)	IMPERATIVE	יִתְאַפֵּק 3m
הִתְאַפֵּק ms		תִּתְאַפֵּק 3f	הִתְאַפֵּקָה 3f
PARTICIPLE	הִתְאַפֵּקִי f	נִתְאַפֵּק 1cpl	הִתְאַפֵּקְנוּ 1cpl
	הִתְאַפֵּקוּ mpl	תִּתְאַפֵּקוּ 2m	הִתְאַפֵּקְתֶּם 2m
מִתְאַפֵּק ms	הִתְאַפֵּקְנָה f	תִּתְאַפֵּקְנָה 2f	הִתְאַפֵּקְתִּן 2f
מִתְאַפֵּקֶת f		יִתְאַפֵּקוּ 3m	הִתְאַפֵּקוּ 3cpl
מִתְאַפֵּקִים mpl		תִּתְאַפֵּקְנָה 3f	
מִתְאַפֵּקוֹת f			

18.5 When the first root consonant is a sibilant (a consonant pronounced with a hissing sound: **ש, צ, ס, ס', נ**), in order to avoid the juncture of the sibilant and the **ת** of the prepositive **הִתְ-**, the two exchange places. Thus the *hitpa'el* of **שמר** is **הִשְׁתַּמֵּר**; the *hitpa'el* of **שחווה** is **הִשְׁתַּחֲוּהוּ** (but see note, p. 141). This exchange is called metathesis.

When the sibilant is **צ**, after metathesis the **ת** becomes **ט**: the *hitpa'el* of **צדק** is **הִצְטַדַּק**. The **ת** has been partially assimilated to the **צ** by being pronounced, like it, as an emphatic (see §1.4).

Conjugate in nif'al:

נִגְבַּר, נִמְכַּר.

Conjugate in hitpa'el:

הִתְחַנַּן, הִתְאַבֵּל.

Translate:

1. הַחֲמוּרִים אֲשֶׁר נִגְבּוּ נִמְצְאוּ בְּבֵית הָעֶבֶד. 2. נִשְׁלַחְתֶּם לְרֹדֶף אַחַר הָעֶבֶד אֲשֶׁר יֵצֵא מִבֵּית אֲדוֹנָיו בְּלִילָה וְלֹא הַשְׁגַּתֶּם אֹתוֹ. 3. הָאֲנָשִׁים יֵאָסְרוּ כִּי אֲשֶׁמִּים הֵם. 4. הַשִּׁקִּים נִפְתְּחוּ, וְהַכֶּסֶף הַנִּמְצָא בְּתוֹכָם נִגְבַּ. 5. בָּכוּ וְהִתְאַבְּלוּ וְלֹא הִתְנַחֲמוּ. 6. הַיּוֹם תֵּאֲסַפְנָה הָאֱלֻמוֹת הָעוֹמְדוֹת בַּשָּׂדֶה. 7. יִבְחַנּוּ דְבַרְיֹ וַיִּמְצְאוּ אֶמֶת. 8. אִם לֹא יִנְתַּן לְאֲסוּרִים לֶחֶם לֶאֱכֹל וּמִים לְשִׁתּוֹת יָמוּתוּ בְּרָעַב. 9. הָאֲשֶׁמִּים נִלְקָחוּ לְהִמְכַּר לְעֶבְדִּים. 10. גַּם אִם תִּתְחַנְּנוּ אֵלָיו לֹא יִשְׁמַע אֲלֵיכֶם.

Translate:

1. I was asked whether I recognized her face; after these many years I could not. 2. Bring her back to the land from which (that from there) she and her daughter were taken. 3. Ten men from your (mpl) midst will be taken and sent; they shall not return. 4. The words that come out of the mouth of the wise man are listened to (heard). 5. Will you (ms) mourn (over) your son all your days? 6. The slave came out of the city this morning, has been pursued all day, but they still haven't overtaken him. 7. We were consoled because we were not alone in our distress. 8. Don't (fs) plead with me; you will be put in prison today! 9. Will she be remembered when she is gone (is not)?

(To be followed by Reading 21, p. 164.)

§ 19

FINAL ה VERBS

19.1 The third root consonant of such verbs as בָּכָה “he wept,” עָשָׂה “he made, did,” עָלָה “he went up” was in most cases originally י. Except in the *qal* passive participle (e.g., עָשׂוּי “made, done”), this י has as a rule quiesced.

(a) When in final position, the quiescent י is replaced in writing by the vowel letter ה, which stands for the following vowels:

ֶ in the pf 3ms: *qal* בָּכָה “he wept,” *pi'el* צָוָה “he ordered,” *hif'il* הִרְבֶּה “he did/made much.”

ֶ in the impf and pt ms: יִבְכֶּה, יִבְכֶּה; יִצְוֶה, יִצְוֶה; מִרְבֶּה, מִרְבֶּה

ֶ in the imv: הִרְבֵּה, צִוֵּה, בִּכֵּה

(b) Before consonantal affirmatives the י is written as part of a long vowel, which is:

ֵ in the impf (and imv): תִּרְבִּינָה, תִּצְוִינָה, תִּבְכִּינָה

ֵ or ֵ in the pf: הִרְבִּיתִי, צִוִּיתִי (צִוִּיתִי), בִּכִּיתִי

הֵ/ֵ and הֵ/ֵ have contracted from an original *ay*: יִבְכֶּה from **yibkay* (after the stative pattern of יִכְבֹּד), הִרְבִּיתִי from **tibkayna*, הִרְבִּיתִי from **hirbayti* (cf. the sound הִשְׁלַכְתִּי). [Compare the analogous contraction of the original plural construct termination *ay* in תְּמוֹרֵי- (< **hamoray*), with suffix תְּמוֹרֵיהֶּ (< **hamorayka*), §14.3.] הֵ is contracted from *iy*: בִּכִּיתִי from **bakiyti* (after the stative pattern **kabidti* > כִּבְדִּיתִי).

(c) Before vowel affirmatives the ך is dropped, hence תִּבְכֵּי, בָּכּוּ, בּוֹכֶה. It is likewise dropped before the infinitive construct ending, which is uniformly לְ(ל)צִיּוֹת, לְ(ל)בְּכוֹת, לְ(ל)צוֹת.

(d) The pf 3fs, בִּבְכָתָה, has a double feminine termination: *baka + t + ā(h), bringing it into conformity with the pattern of the sound verb: שָׁמְרָה.

19.2 An apocopated (“clipped”) form, in which the הְ termination of the imperfect is dropped, serves for the jussive and imperfect consecutive; e.g., יִבְכֵּי (<יִבְכֶּה), יִצּוּ. In *qal* (and *hif’il*) apocopation results in the formation of a consonant cluster; e.g., *tirb < תִּרְבֶּה (from רָבָה “be great”); *yihr < יִחַרְהֵ (from חָרָה “burn”); *ya’n < יַעֲנֶה (from עָנָה “answer”). The cluster is then often broken by the insertion of a helping vowel: ֶ as in תִּרְבֵּ, or, after laryngals, ֶ as in יַחַר, יַעֲנֵ. For more apocopated forms see §16.4(b).

19.3 In the *qal* imperfect of verbs that have both final ה and initial ע (such as עָנָה, עָלָה, עָשָׂה) the preformative ֶ vowel is replaced by ֶ, in accordance with the tendency of laryngals to demand homorganic vowels before them: thus יַעֲלֶה (but אַעֲלֶה). The apocopated form is יַעֲלֵ; the inf cs לַעֲלוֹת.

19.4 Exceptions to the rule that laryngals demand homorganic vowels before them are the verbs הִיָּה and חִיָּה. These inflect alike, except in the pt, which is rare for הִיָּה.

אָהָיָה, תִּהְיֶה, תִּהְיֶי, יִהְיֶה, תִּהְיֶה, נִהְיֶה, תִּהְיֶה, תִּהְיֶה, יִהְיֶה, יִהְיֶה : impf
תִּהְיֶה

יְהִי : apoc

הִיָּה, הִיָּה, הִיָּה, הִיָּה : imv

הִיָּה, לְהִיָּה : inf cs

חִיָּה, חִיָּה, חִיָּה, חִיָּה : pt

19.5 Final ה verbs:

HIF'IL	PI'EL	QAL	
הִרְבִּיתִי (-בִּי)	צִוִּיתִי (-וֹ)	בָּכִיתִי	1cs pf
הִרְבִּיתָ (-בְּךָ)	צִוִּיתָ	בָּכִיתָ	2m
הִרְבִּיתָ (-בְּךָ)	צִוִּיתָ	בָּכִיתָ	2f
הִרְבָּה	צָוָה	בָּכָה	3m
הִרְבָּתָה	צִוִּתָה	בָּכָתָה	3f
הִרְבִּינוּ	צִוִּינוּ	בָּכִינוּ	1cpl
הִרְבִּיתֶם-ן (-בְּכֶם)	צִוִּיתֶם-ן	בָּכִיתֶם-ן	2m&f
הִרְבּוּ	צָווּ	בָּכוּ	3c
אֲרַבָּה	אֲצַוָּה	אֲבָכָה	1cs impf
תִּרְבָּה	תִּצַּוָּה	תִּבְכָּה	2m
תִּרְבִּי	תִּצַּוִּי	תִּבְכִּי	2f
יִרְבָּה	יִצַּוָּה	יִבְכָּה	3m
תִּרְבָּה	תִּצַּוָּה	תִּבְכָּה	3f
נִרְבָּה	נִצַּוָּה	נִבְכָּה	1cpl
תִּרְבּוּ	תִּצַּווּ	תִּבְכוּ	2m
תִּרְבִּינָה	תִּצַּוִּינָה	תִּבְכִּינָה	2f
יִרְבּוּ	יִצַּווּ	יִבְכוּ	3m
תִּרְבִּינָה	תִּצַּוִּינָה	תִּבְכִּינָה	3f
יִרַב	יִצּוּ	יִבֶּה	apoc
הִרְבָּה	צָוָה	בָּכָה	ms imv
הִרְבִּי	צִוִּי	בָּכִי	f
הִרְבּוּ	צָווּ	בָּכוּ	mpl
הִרְבִּינָה	צִוִּינָה	בָּכִינָה	f
הִרְבָּה (הִרְבָּה)	צָוָה, צִוָּה	בָּכָה	inf abs
(ל)הִרְבּוֹת	(ל)צִוּוֹת	בָּכוֹת, לְבָכוֹת	inf cs
מִרְבָּה	מִצַּוָּה	בוֹכָה	ms pt
מִרְבָּה	מִצַּוָּה	בוֹכָה	f

HIF'IL	PI'EL	QAL	
מְרַבֵּים	מְצַוִּים	בוֹכִים	mpl pt
מְרַבּוֹת	מְצַוּוֹת	בוֹכוֹת	f
		עָשׂוּי	pass pt

* * * * *

Conjugate in qal:

חיה, עשה, שתה.

Conjugate in pi'el:

כלה.

Conjugate in hif'il:

בכה.

Vocalize and translate :

1. עלינו למקומנו. 2. צוו להראות להם את הדם. 3. איפה רעית את צאנך בצהרים? 4. השיבותם לי רעה תחת הטובה אשר עשיתי לכם. 5. ראו כי נקרעו שמלותיו. 6. בכתה והתחננה אל המלך כי לא ימית אתה. 7. חפשו מים לשתות ולא מצאו בכל המקום ההוא. 8. הרעב כלה את הארץ. 9. כאשר עלתה השמש היינו בדרך. 10. השתחוו ארצה ובקשו רחמים לפני המלך. 11. ראיתם את אשר עשיתי. 12. שתית את כל המים אשר היו בבור. 13. כאשר כלתה לדבר איש לא ענה אתה.

Change above verbs to imperfects.

Replace the following imperfect consecutives with perfects :

1. וַיַּעַן אַתֶּם רְאוּבֵן. 2. וַיִּבֶךְ אֹתוֹ אָבִיו. 3. וַיַּחַר אֶף הַמֶּלֶךְ. 4. וַתַּחֲרִי רוּחַ יַעֲקֹב. 5. וַיִּכַּל אֶת הָאֶכָּל. 6. וַיִּצֹו יוֹסֵף אֶת אֲשֶׁר עַל בֵּיתוֹ. 7. וַתֹּאכַל וַתִּשֶׂת וַתִּקַּם וַתֵּלֶךְ. 8. וַתִּמְהַר וַתַּעַשׂ אֶת דְּבַר הַמֶּלֶךְ.

Translate :

1. Drink (mpl) from this water but don't finish it. 2. We shall see what will come of (be) his dreams. 3. You (fs) shall yet see what will befall them. 4. Pharaoh's cows will go up from the river after (that) they finish drinking (to drink). 5. They (fpl) are doing that which she ordered them to do. 6. He who orders the old man to return alone has no compassion. 7. Better to die in well-being than to live in misery (evil). 8. What shall I do if he does not answer? 9. She had not yet finished speaking (to speak) when (and) her young son came into the room crying.

(To be followed by Reading 23, p. 167.)

§ 20

INITIAL י VERBS

20.1 Initial י verbs comprise two classes: verbs originally initial ל and a much smaller number of verbs originally initial י.

20.2 Original ל > י wherever it was initial. Thus from *ולד “give birth” are derived *qal* יִלֵּד, *pi'el* יִלֵּד, *pu'al* יִלֵּד and, by analogy, *hitpa'el* הִתְיַלֵּד. The inflection of the entire *pi'el* group is regular, since the secondary י is maintained even after preformatives (e.g., *pi'el* impf יִיֵּלֵד, pt מְיַלֵּד). In *qal* impf, etc., the initial root-consonant drops, as described below.

Original ל was maintained when preceded by the ל augment of *nif'al* (נוֹלֵד, יְנוֹלֵד) and the ה augment of *hif|höf'al* (הוֹלֵד; יוֹלֵד, הוֹלֵד).

(a) Maintained ל is consonantal when it begins the syllable: יְנוֹלֵד < **ynwaled*.¹ At the syllable end, ל and the preceding vowel contract to ו, ו: **hawlid* > הוֹלֵד, **hwlad* > הוֹלֵד

(b) Initial ל > י in nouns too: **wald* > **yald* > יֶלֶד “child”; but **mawladt* > מוֹלְדָת “family.”

20.3 In *qal* impf, etc., initial ל verbs fall into two inflectional patterns, according as they are active or stative.

¹ Cf. הִתְיַלֵּד; הִתְנוֹדַע, cited above, follows the analogy of *pi'el*.

The actives — including the common verbs **יָשַׁב**, **יָרַד**, **יָצָא**, **יָלַד** — build their imperfect and imperative on a biconsonantal base consisting of only the last two root consonants vocalized with — ; the preformatives of the imperfect are also vocalized with — : **יָשַׁב**, **יָרַד**, **יָצָא**, **יָלַד**; **יָשַׁב**! **יָרַד**! **יָצָא**! **יָלַד**! But **יָדַע**! **יָדַע**!, the — due to the laryngal (§23.2).

The infinitive construct adds the feminine ת ending to this biconsonantal base: **(לְ)שָׁבַת**, **(לְ)רָדַת**, **(לְ)צָאתִי**, **(לְ)לָדַת**, **(לְ)דָעַת**.

20.4 The imperfect and related forms and the infinitive construct of **הִלָּךְ** inflect in the same pattern: **(לְ)לָכַת**, **(לְ)לָכַה!**, **הִלָּךְ**.

20.5 The stative initial ו verbs inflect after the pattern of **יִכְבַּד**. Thus **יִרָא** “he was afraid”: **יִרָא**, **יִרָא**!

In the imperfect and imperative of **יִרָא**, — is lengthened to ־ to compensate for the quiescence of the א .

20.6 The verb **יִכָּל** has an anomalous imperfect, **יִוָּכַל**, which appears to be inflected according to the *höf'al* pattern.

20.7 Initial ו verbs:

		QAL		
stative		active		
אוֹכַל	אִירָא	אֲדַע	אֲלַד	1cs impf
תּוֹכַל	תִּירָא	תִּדַע	תִּלַּד	2m
תּוֹכְלִי	תִּירְאִי	תִּדְעִי	תִּלְדִּי	2f
יוֹכַל	יִירָא	יִדַע	יִלַּד	3m
תּוֹכַל	תִּירָא	תִּדַע	תִּלַּד	3f
גּוֹכַל	גִּירָא	גִּדַע	גִּילַד	1cpl
תּוֹכְלוֹ	תִּירְאוּ	תִּדְעוּ	תִּלְדוּ	2m
תּוֹכְלָנָה	תִּירְאָנָה	תִּדְעֶנָּה	תִּלְדֶּנָּה	2&3f
			תִּצְאָנָה	
יוֹכְלוּ	יִירְאוּ	יִדְעוּ	יִלְדוּ	3m

¹ **צָאתִי** is contracted from **צָאֲתִי**.

<i>stative</i>	QAL	<i>active</i>	
			יֵלֵד (וְיֵלֵד) juss
יֵרָא	דַּע	לֵד, רָדָה	ms imv
יֵרָאִי	דַּעִי	לְדִי	f
יֵרָאוּ	דַּעוּ	לְדוּ	mpl
יֵרָאֲנָה	דַּעֲנָה	לְדָנָה	f
		צָאֲנָה	
(לְ) יֵרָא	(לְ) דַּעַת	(לְ) לָדַת	inf cs
		(לְ) צָאֲתַת	

HIF 'IL	NIF 'AL	
הוֹלִידְתִּי	נוֹלִידְתִּי	1cs pf
הוֹלִידְתָּ-תָּ	נוֹלִידְתָּ-תָּ	2m&f
הוֹלִיד	נוֹלִיד	3m
הוֹלִידָה	נוֹלִידָה	3f
הוֹלִידְנוּ	נוֹלִידְנוּ	1cpl
הוֹלִידְתֶּם-יְ	נוֹלִידְתֶּם-יְ	2m&f
הוֹלִידוּ	נוֹלִידוּ	3c
אוֹלִיד	אוֹלִיד	1cs impf
תוֹלִיד	תוֹלִיד	2m
תוֹלִידִי	תוֹלִידִי	2f
יוֹלִיד	יוֹלִיד	3m
תוֹלִיד	תוֹלִיד	3f
נוֹלִיד	נוֹלִיד	1cpl
תוֹלִידוּ	תוֹלִידוּ	2m
תוֹלִידָנָה	תוֹלִידָנָה	2&3f
יוֹלִידוּ	יוֹלִידוּ	3m
יֵוֹלֵד (וְיֵוֹלֵד)	יֵוֹלֵד	juss
הוֹלִיד	הוֹלִיד	imv
(לְ) הוֹלִיד	(לְ) הוֹלִיד	inf cs
מוֹלִיד	מוֹלִיד	pt

20.8 The few originally initial י verbs inflect as statives; e.g., יטב "be good, pleasing," which occurs only in *qal* impf יִיטֵב, יִיטֵב and *hif'il* pf הִיטִיב, impf יִיטִיב, pt מִיטִיב.

* * * * *

Conjugate in *qal* and *hif'il*:

ישב, ירד.

Conjugate in *nif'al*:

יתר "be left, remaining."

Give corresponding forms:

in *hif'il*: יִדְעֵתִי, יִדְעוּ, תִּדְעֵי, יוֹדְעִים, יִדְעֵתְּ, יִצְאָה, אֲצֵא, תִּצְאוּ, צֵא! צֵאנָה! לִצְאת.
 in *nif'al*: יִדְעָה, יִדְעֶתֶם, תִּדְעֵי, דְעוּ! יוֹדְעוֹת, יִשְׁבוּ, אֲשַׁב, תִּשְׁכְּנֶה, לִשְׁבֹּת.

Vocalize and translate:

1. מכל בניו נותרו לו שנים. 2. לא תלכו עמנו. 3. אם ישימו לפניהם אכל רב לא יוכלו לאכל אתו כי קטנים הם. 4. בבקר הורדנו את הצאן אל העמק. 5. אחר אשר התודעו אלי הכרתי אתם. 6. לא נירא למות. 7. הם הולידו בנים רבים לפני שני הרעב. 8. טוב כי תצאו מן העיר בטרם יוציאו אתכם השומרים. 9. דעו לפני מי אתם עומדים! 10. אל תיראו לרדת מצרימה! 11. האנשים אוהבים כי גשיהם תלדנה בנים.

Change verbs of above paragraph to singular.

Convert imperfect consecutives to perfects :

1. וַיִּנְתֵּר יַעֲקֹב לְבָדּוֹ. 2. וַיּוֹלְדוּ לוֹ בָּנִים בְּחֶבְרוֹן. 3. וַתָּשָׁב אֶל אָבִיהָ וַתָּשָׁב לְפָנָיו וַתִּבְכֶּה. 4. וַיּוֹלֵד בָּנִים וּבָנוֹת. 5. וַיֵּאכֹל וַיִּשְׂתֶּה וַיִּקָּם וַיֵּלֶךְ. 6. וַיֵּרֶד מִצְרַיִם וַנֹּשֵׁב שָׁם.

Translate :

1. When they come down, we shall be able to go. 2. Can she rule this great land? 3. When they informed (caused to know) him that his brother reigned instead of his father, he raised his voice and wept. 4. How will one man be able to do that which many are not able to do? 5. If it pleases you, give him five wagons. 6. We shall prepare food for you (mpl) before the day is done (goes out). 7. His feelings were stirred toward the donkey, so he hastily took (down) the heavy saddlebag from off him. 8. May God take out his hard heart and put a good heart in its place. 9. Of all the goats that went out into the field not one remained, for the wild animals ate them.

(To be followed by Genesis 37:1-8, 9-17.)

§ 21

FINAL א AND INITIAL א VERBS

Final א verbs

21.1 When א stands at the end of a word and usually, also, when at the end of a syllable, it quiesces, and the preceding vowel is lengthened by way of compensation. Hence **māša*' > *māšā* (מָצָא), **yimša*' > *yimšā* (יָמְצָא).

21.2 This process results in some forms of final א verbs sounding like corresponding forms of final ה verbs; e.g., מָצָא like בָּכָה. Consequently a certain mixture of final א and final ה forms takes place, with final ה forms more often imposing themselves on the final א paradigm than vice versa, owing to their greater frequency. Thus the impf 2 and 3fpl are תִּמְצָאנָה, like תִּבְכֶּינָה; and outside of *qal* the perfect inflects throughout with ׀ before consonantal affirmatives: מִלְאֲתִי like צוֹיֲתִי; הִמְצָאֲתִי like הִרְבִּיתִי.

In Rabbinic Hebrew final א verbs assimilated to the final ה pattern prevailingly.

21.3 Final **ח** verbs:

HIF'IL	PI'EL	NIF'AL	QAL		
			stative	active	
הַמְצִיאֲתִי	מְלֹאֲתִי	נִמְצִיאֲתִי	שָׁנֹאֲתִי	מְצִיאֲתִי	1cs pf
הַמְצִיאֲתֶ-ת	מְלֹאֲתֶ-ת	נִמְצִיאֲתֶ-ת	שָׁנֹאֲתֶ-ת	מְצִיאֲתֶ-ת	2m&f
הַמְצִיאֲ-צִיאָה	מְלֹאֲ-לָאָה ¹	נִמְצִיאֲ-צָאָה	שָׁנֹאֲ-נָאָה	מְצִיאֲ-צָאָה	3m&f
הַמְצִיאֲנוּ	מְלֹאֲנוּ	נִמְצִיאֲנוּ	שָׁנֹאֲנוּ	מְצִיאֲנוּ	1cpl
הַמְצִיאֲתֶם-ן	מְלֹאֲתֶם-ן	נִמְצִיאֲתֶם-ן	שָׁנֹאֲתֶם-ן	מְצִיאֲתֶם-ן	2m&f
הַמְצִיאֲאוּ	מְלֹאֲאוּ ¹	נִמְצִיאֲאוּ	שָׁנֹאֲאוּ	מְצִיאֲאוּ	3c
אֲמַצִּיא	אֲמַלֵּא	אֲמַצֵּא		אֲמַצֵּא	1cs impf
etc.	etc.	etc.		תִּמְצִיאֲ-צִיאִ	2m&f
				יִמְצִיא, תִּ-	3m&f
				נִמְצִיא	1cpl
				תִּמְצִיאֲוּ	2m
תִּמְצִיאֲנָה	תִּמְלֵאֲנָה	תִּמְצִיאֲנָה		תִּמְצִיאֲנָה	2&3f
				יִמְצִיאֲוּ	3m
הַמְצִיאֲנָה	מְלֵאֲנָה	הַמְצִיאֲנָה fpl	הַמְצִיאֲנָה fpl	מְצִיאֲ	ms inv
				מְצִיא(ל)	inf cs
מְמַצִּיא	מְמַלֵּא	נִמְצִיא		מוֹצֵא	ms pt
מְמַצֵּאת	מְמַלֵּאת	נִמְצִיאת		מוֹצֵאת	f
מְמַצִּיאִים-אוֹת	מְמַלֵּאִים-אוֹת ¹	נִמְצִיאִים-אוֹת		מוֹצִיאִים-אוֹת	m&fpl

(a) Note that in *qal* stative the -- is retained throughout the perfect (contrast **כִּבְדִּיתִי**, etc.).

(b) *Qal* imperfect inflects always on the **יְכִבֵּד** pattern.

(c) Note that the pt fs replaces $\text{--} \frac{1}{\text{v}}$ with $\text{אֲ-} \frac{1}{\text{v}}$ (שׁוֹמְרֵת) but (מוֹצֵאת).

¹ On the unlengthened **ל** see p. 105, note 1.

Initial **ח** verbs

21.4 In the *qal* imperfect, initial **ח** verbs fall into two inflectional patterns:

(a) When the **ח** does not quiesce, as in **חָאָסַף** "he gathered," the inflection is:

חָאָסַף, תְּחַאֲסֵף, תִּחַאֲסֵף, יִחַאֲסֵף, תִּחַאֲסְפוּ, תִּחַאֲסֹפוּ, יִחַאֲסְפוּ, יִחַאֲסֹפוּ.

The preformative vowel is ־ , except in forms having vowel affirmatives, in which case it is ־ . In the latter case the vowel under the **ח** is a full vowel, no longer a *hatâf*.

The imperative: **חַאֲסֹף, אֲסֹפִי, אֲסֹפוּ.** The infinitive construct: **חֹאֲסֹף(לְ).**

(b) In five verbs (**אָכַל** "eat," **אָמַר** "say," **אָבַד** "perish," **אָבָה** "be willing," **אָפָה** "bake") the **ח** quiesces, entailing vowel changes thus:

אָכַל, תֹּאכַל, תִּאכְלוּ, יֹאכַל, תִּאכְלוּ, יֹאכְלוּ, תֹּאכְלוּ, תִּאכְלוּ.

The imperfect consecutive: **יִיאַכַּל**, but **יִיאַמַּר** [in pause (§29) **יִיאַמַּר**].

The imperative: **אֲכַל, אֲכָלִי, אֲכָלוּ, אֲכָלְנָה.**

The infinitive construct: **לְאֲכַל(לְ),** but **לְאֹמַר.**

In all else initial **ח** verbs inflect as other initial laryngals (§23).

* * * * *

Conjugate in *qal* and *nif'al*:

יָרָא, קָרָא

Conjugate in *pi'el*:

קָנָא

Conjugate in hif'il:

יָצָא, קָרָא

Fill in perfect, imperfect, and participle of indicated verbs:

- שָׁנָא: 1. הָאִשָּׁה _____ אֶת הַחֵיהָ. 2. אֶת _____ כָּל עוֹשֵׂה רָע.
 קָנָא: 3. אֲנִי _____ בְּךָ. 4. הָאִישׁ _____ בְּאָחִיו.
 הִבִּיא: 5. הָרוּעָה _____ אֶת צֵאנוּ אֶל הַשָּׂדֶה. 6. אֶת _____ אֶת
 בְּנֵךְ אֶל הַחֲדָר.

Change subjects and verbs of the preceding exercise to plural.

Vocalize and translate:

1. אל תאמר לי מה לעשות! 2. אלהים צוה את בני ישראל כי לא
 ישתחוו לאלהים אחרים. 3. אחי יוסף היו מקנאים בו וכאשר שמעו
 את דבריו הוסיפו עוד לקנא בו. 4. אם יאמר השר לאסר אתכם,
 קראו אלי בקול גדול ואבוא אליכם! 5. אם השתחווית לשמש ולירח
 חטאת לאלהים. 6. אל תשנא את אחיך! 7. מלאו את שקיהם שבר
 כאשר דבר המושל. 8. תוציאו כל איש מהחדר. 9. הוספתי לקרא
 אליו והוא לא שמע. 10. יצאתם מן העמק הזה ובאתם אל עמק
 אחר. 11. רחל היתה מקנאת בלאה. 12. אם נבקש ארץ אחרת
 טובה מזאת לא נמצא. 13. פרותיכם נמצאו בתוך שדנו.

Translate:

1. The shepherds took (out) bread from their sacks and sought a
 place in which they could sit and eat. 2. Don't (ms) fear to say to
 her that she sinned. 3. You (mpl) were jealous of your brother
 because your father loved him more than all his sons. 4. Fill (fs) our
 sack with provisions for the way. 5. If we sit in the field we shall see

the sun coming up (out) in the morning. 6. Now we can prepare the food, for we know who will eat with us. 7. I cannot say whether she will come down or go up. 8. They will take out all the other prisoners, will put you there alone, and no man will know this. 9. Gather (ms) all the wise men of the city and let them say who will be king over them. 10. She is called Rachel.

(To be followed by Genesis 37:18-27, 28-36.)

§ 22

INITIAL נ VERBS

22.1 When נ occurs at the end of a syllable within a word it usually assimilates to the following consonant, if that consonant is not a laryngal (cf. *nif'al* imperfect $\text{יִנְשַׁמֵּר}^* > \text{יִשְׁמַר}$; $\text{מֶן} + \text{שָׁם} = \text{מִשָּׁם}$).

Such assimilation occurs regularly in initial נ verbs; e.g., *qal* imperfect $\text{יִנְפֹל}^* > \text{יִפֹּל}$ "he will fall," *nif'al* perfect $\text{נִנְגַשׁ}^* > \text{נָגַשׁ}$ "he drew near," throughout *hif'il* $\text{הִנְכִּיר}^* > \text{הִכִּיר}$ "he recognized," and *höf'al* $\text{הֲנִכֵּר}^* > \text{הִכֵּר}$ "he was recognized."

22.2 Initial נ verbs:

HIF'IL		NIF'AL		QAL	
				<i>a impf</i>	<i>o impf</i>
	הִכְרַתִּי 1cs pf		נִנְשַׁתִּי 1cs pf		אָפֵל 1cs
	הִכְרַתְּתָּ 2m&f		נִנְשַׁתְּתָּ 2m&f		תִּפֹּל-פָּלִי 2m&f
	הִכִּיר, הִכִּירָה 3m&f		נִנְשַׁתְּתָּהּ 3m&f		יִפֹּל, תִּ- 3m&f
	הִכְרַנוּ 1cpl		נִנְשַׁנוּ 1cpl		נִפֹּל 1cpl
	הִכְרַתְּם-ן 2m&f		נִנְשַׁתְּם-ן 2m&f		תִּפְלוּ 2m
	הִכִּירוּ 3c		נִנְשׂוּ 3c		תִּפְלְנָה 2&3f
					יִפְלוּ 3m

HIF'IL		NIF'AL		QAL		
				<i>a impf</i>	<i>o impf</i>	
אָפִיר	1cs impf	נָגַשׁ	ms pt	נֹשׂ	נֹפֵל	ms imv
תִּפְּרִי, תִּפְּרִי	2m&f	נֹשֶׁת	f	נֹשִׁי	נֹפְלִי	f
יִפְּרֶה, יִפְּרֶה	3m&f	נֹשְׁתִּים	mpl	נֹשׂוּ	נֹפְלוּ	mpl
נִפְּרֶה	1cpl	נֹשֶׁת	f	נֹשְׁנָה	נֹפְלָנָה	f
תִּפְּרֶה	2m					
תִּפְּרְנָה	2&3f			נֹשֶׁת, לְנֹשֶׁת	נֹפֵל, לְנֹפֵל	inf cs
יִפְּרֶה	3m					
הִפְּרֶה, הִפְּרֶה	m&fs imv					
הִפְּרֶה, הִפְּרֶה	m&fpl					
(ל)הִפְּרֶה	inf cs					
מִפְּרֶה	ms pt					

(a) Note that in the *qal a* imperfect נ is dropped in the imperative and infinitive construct. The latter is filled out with the feminine ת termination; cf. the infinitive construct of initial ו/י verbs (ל)לָדַת (§ 20.3).

(b) The verb נָגַשׁ inflects its perfect and participle in *nif'al*, but its imperfect and related forms and infinitive construct in *qal*, as in the above paradigm.

The verbs הָפָה, נָשָׂא, לָקַח, נָתַן

22.3 The verb נָתַן "he gave" inflects thus:

נָתַתִּי, נָתַתָּ, נָתַתָּ, נָתַתָּ, נָתַתָּ, נָתַתָּ, נָתַתָּ, נָתַתָּ: pf

אָתַתְּ, אָתַתְּ, אָתַתְּ, אָתַתְּ, אָתַתְּ, אָתַתְּ, אָתַתְּ, אָתַתְּ: impf

תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ, תִּתֶּנּוּ: imv

With the ׀ of the imperfect compare יָלַד. The infinitive construct is formed thus: *tin-t>תִּת, hence with suffix *tinti>תִּתִּי.

22.4 The verb לָקַח “he took” inflects its imperfect, imperative, and infinitive construct as though it were an initial ו verb; this is apparently owing to an analogy with its antonym נָתַן. Its theme vowel is — because of the laryngal.

אָקַח, תִּקַּח, תִּקְחִי, יִקַּח, תִּקַּח, נָקַח, תִּקְחוּ, תִּקְחֶנּוּ, יִקְחוּ, : impf
תִּקְחָה
קַח, קְחִי, קַחוּ, קְחֶנּוּ : imv
תִּקְחַת (לְ) : inf cs

22.5 The verb נָשָׂא “he carried” inflects with the peculiarities of both initial ו and final א verbs:

אָשָׂא, תִּשָּׂא, תִּשָּׂאִי, יִשָּׂא, תִּשָּׂא, נָשָׂא, תִּשָּׂאוּ, תִּשָּׂאֶנּוּ, יִשָּׂאוּ, : impf
תִּשָּׂאָה
שָׂא, שָׂאִי, שָׂאוּ, שָׂאָה : imv
תִּשָּׂאת (לְ) : inf cs

22.6 The verb נָכַח, common in *hif'el* הִכָּה “he smote, struck,” inflects with the peculiarities of both initial ו and final ה verbs:

הִכִּיתִי, הִכִּיתָ, הִכִּיתָה, הִכִּינִי, הִכִּינָה, הִכִּינָהּ, הִכִּינֶנּוּ, הִכִּינֶנּוּ, : pf
אָכַח, תִּכַּח, תִּכְחִי, יִכַּח, תִּכַּח, נָכַח, תִּכְחוּ, תִּכְחֶנּוּ, יִכְחוּ, תִּכְחֶנּוּ, : impf
יִכְּ : apoc
יִכְּ : imv
תִּכְחַת (לְ) : inf cs
מָכַח, מָכַחַת, מָכַחַת, מָכַחַת : pt

Conjugate in qal:

נָשַׂק (a impf).

Conjugate in nif'al:

נִצַּל (“be saved” in *nif'al*).

1 Lengthening is often given up in sibilants (ש, צ, ס, נו), liquids (נ, מ, ל), and ק when they take mobile *šewā*.

Conjugate in hif'il:

נשג, נגד

Fill in perfect, imperfect, and participle of indicated verbs:

- נָשָׂא: 1. הָאֵם _____ אֶת בְּנֵה הַקָּטָן. 2. הַחֲמוּרִים _____ אֶת הַשָּׂקִים.
 נָשָׂא: 3. אָנִי _____ אֶל הַפֶּתַח. 4. אַתֶּם _____ אֵלָיו.
 הִצִּיל: 5. אַתָּה _____ אֶת הַצֶּאֱן מִפִּי הַחַיָּה. 6. אֲנַחְנוּ _____ אֶתוֹ מִן הַבוּר.
 הָקָה: 7. אֲנַחְנוּ _____ אֶת הַחֲמוּר. 8. הַנָּשִׁים _____ אֶת בְּנוֹתֵיהֶן.

Vocalize and translate:

1. שא עֵינֶיךָ אֶל אֱלֹהִים! 2. אִם תֵּלֵךְ בְּמַדְבַּר בַּלַּיְלָה תִּפְּל בְּבוּרוֹת אֲשֶׁר בּוֹ. 3. אֵל תִּסְעוּ בַיּוֹם פֶּן תִּכָּה אֶתְכֶם הַשֶּׁמֶשׁ! 4. מִי יִצִּיל אֶת שְׁעִיר הָעֹזִים מִן הַחַיָּה הַטּוֹרֶפֶת? 5. כִּאֲשֶׁר יִפֹּל הַבֵּן בַּדֶּרֶךְ וְלֹא יוּכַל לֵלְכֵת עוֹד יֵשָׂא אֶתוֹ אָבִיו. 6. מִשְׁכּוֹ אֶת הַחֲמוּר וְהִכּוּ אֶתוֹ וְלֹא קָם מֵעַל הָאָרֶץ. 7. אֵינְךָ אִישׁ יָכֹל לְגַשֵּׁת אֶל הַמֶּלֶךְ כִּי שׁוֹמְרָיו נֹצְבִים עֲלָיו. 8. הִצַּלְנוּ אֶת הָעֹזִים מִחַיּוֹת הַשְּׂדֵה. 9. תְּנוּ לִי לֶחֶם לֹאכֹל! 10. עֲבְרוּ עַל פֶּתַח בֵּיתֵם וְקִרְאוּ לָהֶם! 11. יִסְעוּ בְּעוֹד שְׁנַיִם עֶשֶׂר יוֹם. 12. אֵל תִּשָּׂא אֶת הָעֹז לְבִדָּךְ כִּי כִבְדָה הִיא! 13. מִי זֶה נֹצֵב שָׁם בַּפֶּתַח?

Translate:

1. They told us that they would give much money to the man who

would rescue them from prison. 2. Tell (fs) me to whom I should give the garment. 3. Many days passed and they still could not overtake him. 4. It is better to give than to take. 5. He will not eat flesh even if you (fs) do not give him another thing. 6. Give well-being to the land and rescue us from all who hate us. 7. She came up to the weeping child and struck him on his face. 8. If you (ms) know who the owner (master) of this tunic is, take it and carry it off from before my house. 9. Many will fall before (that) they come out of the wilderness.

(To be followed by Genesis 42:1-11, 12-20).

§ 23

INITIAL LARYNGAL VERBS

The peculiarities of laryngals

23.1 Laryngals (א, ה, ח, ע) and ר are not normally lengthened. In positions where lengthening is called for, laryngals and ר remain short (i.e., do not take strong *dāgeš*). By way of compensation, the preceding vowel may be lengthened: $\bar{_} > \bar{_} \text{̄}$, $\bar{_} > \bar{_} \text{̄}$, $\bar{_} > \bar{_} \text{̄}$. Compensatory vowel lengthening occurs:

(a) always in *nif'al* imperfect (and related forms): יַעֲצֹב “he will be grieved” ||¹ יִשְׁמַר;

(b) almost always with א and ר in other forms as well: מֵאֵן “he refused” || סִפֵּר, יִמְאֵן, יִסְפֵּר || בֵּרַךְ “he was blessed” || סִפֵּר;

(c) only sporadically in other forms with ע, ח, ה: examples of nonoccurrence are מָהַר “he hastened,” נִחַשׁ “he divined.”

¹ Read: “corresponding to.”

23.2 Laryngals in what would normally be syllable-end position prefer to be preceded by — . If in a stressed or a final syllable, they *must* be preceded by — (or —). If the preceding vowel according to the regular pattern is not — :

(a) it is replaced by — : יִשְׁמַר || שְׁלַח, סִפֵּר || שְׁלַח, תִּשְׁלַחְנָה || תִּשְׁמַעְנָה;

(b) between it and a final laryngal, furtive *paṭaḥ* insinuates itself; this always occurs when the vowel in question is the naturally long וּ, וִ, וֵ, וִי : הִשְׁלִיךְ || הִשְׁמִיעַ, לְשַׁמֵּר || לְשַׁלַּח, שְׁמוֹר || שְׁלַח, שְׁמוֹר || שְׁלַח, שְׁמוֹר || שְׁלַח, שְׁמוֹר || שְׁלַח.

23.3 Laryngals often take *ḥaṭāf* in preference to simple *šewā*:

(a) Mobile *šewā* [§ 2.7(b)] is always replaced by *ḥaṭāf*, usually *ḥaṭāf paṭaḥ* : שְׁמָרוּ || שְׁאַלוּ, שְׁמַר || עֲמַד;

(b) Quiescent *šewā* [§ 2.7(a)] in a stressed syllable never becomes *ḥaṭāf*: שְׁלַחְנָה, שְׁלַחְנוּ;

(c) In an unstressed syllable quiescent *šewā* may or may not become *ḥaṭāf*. When it does, the *ḥaṭāf* is colored by the preceding vowel, resulting in the patterns — — (יַעֲמַד), — — (אֲעֲמַד), — — (יַעֲמַד);

(d) When in the course of inflection the vowel following the *ḥaṭāf* is reduced to *šewā*, the *ḥaṭāf* becomes a full vowel: יַעֲמַדוּ, יַעֲמַדוּ (yō'ōmeḏu). נַעֲצְבוּ, נַעֲצְבוּ.

23.4 In certain forms, — before a syllable-ending laryngal is changed to — (נִשְׁמַר || נַעֲצַב, הִשְׁלִיךְ || הִאֲמִין, יִכְבֵּד || יִחַרְד) and — to *qāmeš ḥaṭuf* (מִשְׁלַח || מִעֲמַד).

23.5 See paradigms of initial laryngal verbs. *Note:* Initial א verbs that depart from the regular laryngal pattern have been treated above (§ 21).

Remarks on the paradigm. The different preformative vowels of the two *qal* imperfects (active יַעֲמַד, stative יִחַרַד) reflect original distinctions that have been lost in the sound verb. The original preformatives were active *ya-* stative *yi-*. The tendency of *a* to become *i* in closed, unstressed syllables caused the two to merge in the sound verb (יִשְׁמַר, יִכְבֵּד, יִשְׁמַר). But *ya-* still appears in the hollow verbs (יָשׁוּב) and with initial laryngals (in accordance with § 23.2). Original *yi-* became *ye-* before laryngals (in accordance with § 23.4).

Initial laryngal verbs עָמַד “he stood,” חָרַד “he trembled,” וָעָצַב “he was grieved,” הָאֱמִין “he believed”:

HIF'IL	NIF'AL	QAL	
		<i>stative</i>	<i>active</i>
הָאֱמַנְתִּי	וָעָצַבְתִּי	חָרַדְתִּי	עָמַדְתִּי 1cs pi
הָאֱמַנְתָּ-תָּ	וָעָצַבְתָּ-תָּ	חָרַדְתָּ-תָּ	עָמַדְתָּ-תָּ 2m&f
הָאֱמִין	וָעָצַב	חָרַד	עָמַד 3m
הָאֱמִינָה	וָעָצַבָּה	חָרַדָּה	עָמַדָּה 3f
הָאֱמִינוּ	וָעָצַבּוּ	חָרַדּוּ	עָמַדּוּ 1cpl
הָאֱמַנְתֶּם-יְ	וָעָצַבְתֶּם-יְ	חָרַדְתֶּם-יְ	עָמַדְתֶּם-יְ 2m&f
הָאֱמִינִי	וָעָצַבּוּ	חָרַדּוּ	עָמַדּוּ 3c
אֱאֲמִין	אֶעָצַב	אֶחַרַד	אֶעָמַד 1cs impf
תֵּאֲמִין	תֵּעָצַב	תֵּחַרַד	תֵּעָמַד 2m
תֵּאֲמִינִי	תֵּעָצַבִּי	תֵּחַרַדִּי	תֵּעָמַדִּי 2f
יֵאֲמִין	יֵעָצַב	יֵחַרַד	יֵעָמַד 3m
תֵּאֲמִין	תֵּעָצַב	תֵּחַרַד	תֵּעָמַד 3f
נֵאֲמִין	נֵעָצַב	נֵחַרַד	נֵעָמַד 1cpl
תֵּאֲמִינִי	תֵּעָצַבּוּ	תֵּחַרַדּוּ	תֵּעָמַדּוּ 2m

HIF 'IL	NIF 'AL	QAL	
		<i>stative</i>	<i>active</i>
תִּאֲמַנְה	תַּעֲצִבְנָה	תִּחְרְדְנָה	תַּעֲמִדְנָה 2&3pl impf
יִאֲמִינוּ	יַעֲצְבוּ	יִחְרְדוּ	יַעֲמִדוּ 3m
הָאֵמֶן	הָעֵצָב	חֶרֶד	עֹמֵד ms inv
הָאֵמִינִי	הָעֵצָבִי	חֶרְדִּי	עֹמֵדִי f
הָאֵמִינוּ	הָעֵצָבוּ	חֶרְדוּ	עֹמְדוּ mpl
הָאֵמָנָה	הָעֵצָבָנָה	חֶרְדָּנָה	עֹמְדָנָה f
(ל) הָאֵמִין	(ל) הָעֵצָב	(ל) חֶרֶד	(ל) עֹמֵד inf cs
מֵאֵמִין	נֵעֲצָב	חֶרֶד	עֹמֵד ms pt
מֵאֵמָנָת	נֵעֲצָבָת	חֶרְדָּה	עֹמְדָת f
מֵאֵמִינִים-נֹת	נֵעֲצָבִים-בֹּת	חֶרְדִּים-דֹּת	עֹמְדִים-דֹּת m&fpl
			“killed” הָרוּג ms pt pass
			הָרוּגָה f
			הָרוּגִים-גֹּת m&fpl

* * * * *

Give corresponding forms of verbs as indicated :

Of עָבַר, אָשַׁם, עָשָׂה corresponding to: לְשָׁמַר, שָׁמְרוּ!, לְשָׁמֵר, שָׁמַר!, שְׁמֹרְתָם, אֲשַׁמֵּר, תִּשְׁמְרֵנִי, יִשְׁמְרוּ

Of הָרַג corresponding to: לְהִשָּׁמֵר, נִשְׁמְרָת, יִשְׁמְרוּ, אֲשַׁמֵּר, נִשְׁמְרָה, נִשְׁמְרָה

Of עָבַר, חָטָא, עָלָה corresponding to: לְהִשְׁלִיךְ, מְשַׁלְּכִים, הִשְׁלַכְתִּי, הִשְׁלִיךְ, הִשְׁלִיכָה, יִשְׁלִיךְ, תִּשְׁלַכְנָה, הִשְׁלִיךְ!

Vocalize and translate :

1. אֲרַץ! אֵל תִּכְסֶּי אֶת דַּם הַנְּהַרְגִים אֲשֶׁר נִשְׁפַךְ עָלֶיךָ! 2. הָאִישׁ

אחד יחטא ובכל העם יחרה אפך? 3. אנשי העיר מנער עד זקן נאספו מרחוק ומקרוב לראות בבוא המלך. 4. תעברנה הפרות לפנינו ונראה מי הטובות בהן. 5. כאשר תעברו את הבית ראו היש בו איש אם ריק הוא? 6. חטאתם והחטאתם את הרבים. 7. אם יהרגו את הילד יחטאו לאלהים ויאשמו. 8. תוכל להאמין לדבריו כי איש אמת הוא. 9. החכם ידע לפתר כל חלום אשר יחלמו. 10. אחר אשר תהרג החיה הרעה לא נירא לצאת אל השדה. 11. נאסרנו ולא עשיתם דבר להציל אתנו. 12. תקחו את הילד ותשאו אתו אל אמו.

Translate :

1. We shall sin if we kill them. 2. Won't he answer if you talk to him? 3. She saw that they would pass the empty house. 4. The three who were imprisoned will come and stand before him. 5. The garment will be made as you requested. 6. The slain covered the face of the earth. 7. You (mpl) may not eat the flesh that you find in the field. 8. We didn't believe that he could bring the cow up from the pit. 9. Why do they tremble? Because they are guilty in the eyes of God. 10. We are bringing into the house all the sheaves that were not yet gathered from the midst of the field. 11. Put your (ms) hand in mine and we shall carry this old man.

(To be followed by Genesis 42:21-28, 29-38.)

§ 24

MIDDLE AND FINAL LARYNGAL VERBS

24.1 Middle laryngal verbs שָׁאַל “he asked,” מָאַן “he refused,”

מָהָר “he hurried”:

PI‘EL			NIF‘AL		QAL
מִהֲרֵתִי	מֵאַנְתִּי	1cs pf	נִשְׁאַלָּה		שָׁאַלָּה 3fs pf
מִהֲרֵתְּתָ	מֵאַנְתְּתָ	2m&f	נִשְׁאַלְוּ		שָׁאַלְוּ 3cpl
מָהָר	מָאַן	3m			
מִהֲרָה	מֵאַנָּה	3f			אֶשְׁאַל 1cs impf
מִהֲרֵנוּ	מֵאַנּוּ	1cpl			תִּשְׁאַל 2m
מִהֲרֵסֶן	מֵאַנְתֶּסֶן	2m&f	תִּשְׁאַלִי		תִּשְׁאַלִי 2f
מִהֲרִי	מֵאַנִּי	3c			יִשְׁאַל 3m
					תִּשְׁאַל 3f
אֶמְהָר	אֶמְאַן	1cs impf			נִשְׁאַל 1cpl
תִּמְהָר	תִּמְאַן	2m	תִּשְׁאַלְוּ		תִּשְׁאַלְוּ 2m
תִּמְהָרִי	תִּמְאַנִּי	2f			תִּשְׁאַלְנָה 2&3f
יִמְהָר	יִמְאַן	3m	יִשְׁאַלְוּ		יִשְׁאַלְוּ 3m
תִּמְהָר	תִּמְאַן	3f			
נִמְהָר	נִמְאַן	1cpl			שָׁאַל ms impv

PI'EL			NIF'AL	QAL
תִּמְהָרוּ	תִּמְאַנּוּ	2mpl impf	הִשְׁאַלִי	שְׁאַלִי fs imv
תִּמְהַרְנָה	תִּמְאַנְה	2&3f	הִשְׁאַלוּ	שְׁאַלוּ mpl
יִמְהָרוּ	יִמְאַנּוּ	3m		שְׁאַלְנָה f
מְהַר	מְאַן	ms imv		(ל)שְׁאַל inf cs
מְהַרִי	מְאַנִי	f		
מְהָרוּ	מְאַנּוּ	mpl		שׁוֹאַלִים mpl pt
מְהַרְנָה	מְאַנְה	f		שׁוֹאַלוֹת f
(ל)מְהַר	(ל)מְאַן	inf cs		
מְמַהֵר	מְמַאֵן	ms pt		
מְמַהַרֵת	מְמַאֵנַת	f		
מְמַהַרִים	מְמַאֲנִים	mpl		
מְמַהַרֹת	מְמַאֲנוֹת	f		

(a) In *qal* and *nif'al* the deviations from the normal pattern are those described in §23.3. *Qal* imperfect usually has — as its theme vowel.

(b) For the two inflectional patterns of *pi'el*, cf. §23.1.

24.2 Final laryngal verbs שָׁלַח “he sent,” שָׁלַח “he released,” הִשְׁמִיעַ “he caused to hear”:

PI'EL	NIF'AL	QAL
שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי 1cs pf
שָׁלַחְתָּ, שָׁלַחְתְּ	נִשְׁלַחְתָּ, נִשְׁלַחְתְּ	שָׁלַחְתָּ, שָׁלַחְתְּ 2m&f
שָׁלַח-לָהּ	נִשְׁלַח-לָהּ	שָׁלַח-לָהּ 3m&f
שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ 1cpl
שָׁלַחְתֶּם-ן	נִשְׁלַחְתֶּם-ן	שָׁלַחְתֶּם-ן 2m&f
שָׁלַחוּ	נִשְׁלַחוּ	שָׁלַחוּ 3c
אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח 1cs impf
תִּשְׁלַח-לְךָ	תִּשְׁלַח-לְךָ	תִּשְׁלַח-לְךָ 2m&f
יִשְׁלַח, תִּ-	יִשְׁלַח, תִּ-	יִשְׁלַח, תִּ- 3m&f

PI 'EL	NIF 'AL	QAL	
נָשַׁלַח	נִשְׁלַח	נִשְׁלַח	1cpl impf
תִּשְׁלַחְוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	2m
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	2&3f
יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	3m
שָׁלַח, שְׁלַחְי	הִשְׁלַח, הִשְׁלַחְי	שָׁלַח, שְׁלַחְי	m&f imv
שְׁלַחוּ, שְׁלַחְנָה	הִשְׁלַחוּ, הִשְׁלַחְנָה	שְׁלַחוּ, שְׁלַחְנָה	m&fpl
שָׁלַח	נִשְׁלַחוּ, הִשְׁלַח	שְׁלַחוּ	inf abs
(לְ)שָׁלַח, (לְ)שְׁלַח	(לְ)הִשְׁלַח	(לְ)שְׁלַח	inf cs
מִשְׁלַחַת, מְשַׁלַּחַת	נִשְׁלַחַת, נִשְׁלַחְתָּ	שׁוֹלַחַת, שׁוֹלַחְתָּ	m&fs pt
מְשַׁלְּחִים-וֹת	נִשְׁלַחִים-וֹת	שׁוֹלְחִים-וֹת	m&fpl
		שְׁלוּחַ, שְׁלוּחָה	m&fs pt pass
		שְׁלוּחִים-וֹת	m&fpl

HITPA 'EL

“he made himself known”	הִתְוַדַּע	3m pf
	יִתְוַדַּע	3m impf
	(לְ)הִתְוַדַּע	inf cs
	מִתְוַדַּעַת	ms pt

HIF 'IL		HIF 'IL	
תִּשְׁמַעְוּ	2mpl impf	הִשְׁמַעְתִּי	1cs pf
תִּשְׁמַעְנָה	2&3f	הִשְׁמַעְתָּ, הִשְׁמַעְתְּ	2m&f
יִשְׁמַעוּ	3m	הִשְׁמַעְיָה, הִשְׁמַעְיָה	3m&f
יִשְׁמַע	juss	הִשְׁמַעְנוּ	1cpl
הִשְׁמַעְיָה, הִשְׁמַעְיָה	m&f imv	הִשְׁמַעְתָּם-וְ	2m&f
הִשְׁמַעְיָה, הִשְׁמַעְיָה	m&fpl	הִשְׁמַעְיָה	3c
הִשְׁמַע	inf abs	אִשְׁמַעְיָה	1cs impf
(לְ)הִשְׁמַעְיָה	inf cs	תִּשְׁמַעְיָה, תִּשְׁמַעְיָה	2m&f
מִשְׁמַעְיָה, מְשַׁמַּעְיָה	m&fs pt	יִשְׁמַעְיָה, יִשְׁמַעְיָה	3m&f
מְשַׁמַּעְיָה-וֹת	m&fpl	נִשְׁמַעְיָה	1cpl

(a) In the pf 2fs an auxiliary ־ breaks the consonant cluster at the end of the form: $\text{šalaḥt} > \text{šalahat}$ שְׁלַחְתְּ. Because this vowel is secondary it does not cause spirantization of the ת.

(b) Owing to the laryngal the pt fs ends in ת־־, in contrast to the ת־־ of the sound verb.

(c) Where the laryngal is at the end of the word, preceding vowels become ־ except in the following cases: *hif'el* forms with long ־ , infinitive absolute, *qal* (and an alternative *pi'el*) infinitive construct, participle masculine singular.

* * * * *

Give corresponding forms of verbs as indicated:

Of פָּתַח, נָסַע, שָׁחַט corresponding to: שָׁמְרָה, שְׁמֹרָה, יִשְׁמַר, יִשְׁמְרוּ, תִּשְׁמְרוּ, שָׁמַר! שְׁמַרוּ! שֹׁמְרִים, שֹׁמְרוֹת, לְשָׁמַר

Of שָׁמַע, בָּחַן corresponding to: נִשְׁמְרָה, נִשְׁמְרָה, יִשְׁמַר, יִשְׁמְרוּ, הִשְׁמַר! הִשְׁמְרוּ! נִשְׁמְרָה, לְהִשְׁמַר

Of פָּתַח ("loosen"), בֵּרַךְ ("bless"), נָחַם corresponding to: סִפְּרָה, סִפְּרָה, יִסְפֵּר, יִסְפְּרוּ, מְסַפֵּר, מְסַפֵּרוֹת, לְסַפֵּר

Of תָּמָה, יָדַע corresponding to: אֲשַׁלֵּךְ, תִּשְׁלַכְנָה, מִשְׁלִיךְ, מִשְׁלַכְתָּ, הִשְׁלַכְתָּ, הִשְׁלִיכָה, הִשְׁלִיכְךָ

Vocalize and translate:

1. העבד ישא את צרורנו עד אשר נעבר את העמק. 2. לא תדע
- אם להאמין לה עד אשר יבחנו דבריה. 3. השליט ממאן לשלח את
- הסוחרים מבית האסורים. 4. ימיתו השומרים את אשר יבקש לשלח
- יד בגפש המלך. 5. אם תמשכי את שמלתי היא תקרע. 6. עוד לא

- אדע מה לקחת עמי כאשר אצא לדרך. 7. פרתי תעתה בשדה.
 8. הבנים יראו פן ילקח אביהם מאתם. 9. השמיעיני את קולך.

Translate :

1. He will answer if you (fpl) ask him. 2. Food is being collected to be sent to lands in which there is famine. 3. When the word that you brought back will be heard, the king will tear his clothes and weep. 4. You may tell the owner of that house that we refuse to sell our sheep to him. 5. Let her open her mouth and say what she fears. 6. You (ms) will be astonished to hear that I am taking them with me. 7. The man (who was) sent to me is not honest. 8. She ordered that I fill the vessel (with) water and carry it to her, that she might wash (רָחַץ) her face.

(To be followed by Genesis 43:1-10, 11-23.)

§ 25

VOWEL CHANGES IN NOUN INFLECTION

25.1 Vowel changes occur in a word owing to a shift in the position of the stress. The occasions of stress shifts in nouns are (a) the addition of the plural, dual, or feminine termination (§ 4.5); (b) entrance into the construct state (§ 6.1);¹ (c) the addition of possessive suffixes (§ 14.1). On these occasions the stress moves forward, and vowels that are subject to change will change, being either shortened or slurred to mobile *šewā*.

Unchangeable vowels

25.2 Not all vowels, however, are subject to change. The following classes of vowels are unchangeable:

(a) Naturally long vowels: namely, vowels written with a vowel letter in full writing (וֹ, וּ, יִ, יֵ) and certain others. Example:

¹ The segolate nouns (e.g., מֶלֶךְ, עֶבֶד, כֶּסֶף) are a notable exception: their penultimate stress is retained in the construct state; מֶלֶךְ מִצְרַיִם “king of Egypt.” The peculiar inflection of segolates is treated in the next section.

the $\dot{\text{ו}}$ of הַמֹּר does not change, regardless of the forward movement of the stress: הַמֹּרִים , הַמֹּרִיָּהֶם .

(b) Vowels in closed, nonfinal syllables. Syllables are closed by a consonant with quiescent *šewá* (מִשְׁ-נָה , מִטְ-מוֹן , מִנְ-חָה) or by a long (i.e., doubled) consonant ($\text{תְּחַלְ-לָה} = \text{חָ-טְ-בָ}$, $\text{חָ-טְ-בָ} = \text{טְ-בָ}$). The first vowel of each of the above examples is unchangeable.

If in place of quiescent *šewá* a *ḥatáf* appears (under a laryngal), the preceding vowel is still unchangeable, though now no longer in a closed syllable: $\text{מִשְׁנָה} \parallel \text{מִעֲשָׂה}$. The basic form is that with quiescent *šewá*; the peculiar phonetics of laryngals are not enough to upset the stability of the vowel pattern.

(c) Vowels that have arisen by compensatory lengthening. The first *qâmes* of פָּרָה is a compensatorily lengthened *pâlah*, the basic form being **parrâ* from the root פָּרַר; hence it never changes, no matter how far ahead of it the stress falls: פָּרְתִי , פָּרוּתֵיהֶם (contrast the first *qâmes* of דָּבַר , which is changeable: דָּבַרִי).

Changeable vowels

25.3 Changeable vowels depend for their length and quality on the stress. Their primary form is short ֶ , ֵ , ִ . In the stress or near it, these generally lengthen and undergo a qualitative change, becoming, respectively, ֶֿ , ֵֿ , ִֿ . When removed from the stress, these stress-lengthened vowels revert to their original short form in closed syllables and may be slurred to mobile *šewá* in open syllables.

25.4 A closed syllable is one ending in a consonant, as defined above [§ 25.2(b)]. An open syllable is one ending in a vowel: מִ-קוֹם , שֶׁ-נָה , דָּבַרִים .

25.5 The tables below give a simplified account of the changeable vowels in the regular noun (the noun stressed on the final syllable).

(a) Primary vowel $\bar{\text{v}}$

SYLLABLE			
<i>stress</i>	<i>prestress</i>	<i>ante-prestress</i>	
$\bar{\text{v}}^1$	$\bar{\text{v}}$	$\bar{\text{v}}$	<i>open</i>
	$\bar{\text{v}}^2$		<i>closed</i>

¹ Commonly $\bar{\text{v}}$ in monosyllables whose final consonant is latently long (i.e., long, for etymological reasons, wherever it is nonfinal); e.g., רָב (but רָבִים , from רַבב); אָף (but אָפִים , from אָפן).

² Often becomes $\bar{\text{v}}$, as in בַּת (< בַּנַּת) with suffix בַּתִּי .

Examples:

<i>w suf</i>	<i>s cs</i>	<i>s abs</i>	
דְּבָרִי	דְּבָר־	דְּבָר	* <i>dabar</i> "thing"
שָׁנָתִי	שָׁנַת־	שָׁנָה	* <i>sanat</i> "year"

(b) Primary vowel $\bar{\text{v}}$

SYLLABLE			
<i>stress</i>	<i>prestress</i>	<i>ante-prestress</i>	
$\bar{\text{v}}$	$\bar{\text{v}}^1$	$\bar{\text{v}}$	<i>open</i>
	$\bar{\text{v}}^2$, $\bar{\text{v}}$		<i>closed</i>

¹ Many exceptions, of which a common one is the final vowel of *qal* and *pi'el* active participles, which is slurred to $\bar{\text{v}}$ in an open prestress: שׁוֹמְרִים (שׁוֹמֵר); מְסַפְּרִים (מְסַפֵּר). Contrast the behavior of the final vowel of the stative participle, פְּבָדִים , פְּבָד .

² Usually $\bar{\text{v}}$ before a long consonant (אֶתְכֶם), $\bar{\text{v}}$ before a short (אֶתְכֶם).

Examples:

<i>w suf</i>	<i>s cs</i>	<i>s abs</i>	
שְׁעָרַי	שְׁעָר־	שְׁעָר	*šī'ar "hair"
לְבִי	לְב־	לֵב	*libb "heart"

(c) Primary vowel ִ

SYLLABLE		
<i>stress</i>	<i>unstressed</i>	
ִ	ִ	<i>open</i>
	ִ, ִ ¹ (ø)	<i>closed</i>

¹ Usually ִ before a long consonant (כְּלִי), ִ before a short (כְּלִי).

Examples:

<i>w suf</i>	<i>s cs</i>	<i>s abs</i>	
see § 25.6		שֹׁמֵר	*šumur "guarding" (inf)
כְּלִי	כְּל־	כֵּל	*kull "all"

25.6 If in the course of inflection two consecutive vowels are reduced to ִ, the first is restored, though original ִ usually becomes ִ [§ 25.5(a), note 2], except when in contact with a laryngal.

Examples:

pl דְּבָרִים, pl cs (דְּבָרִי >) דְּבָרִי

pl חֲכָמִים, pl cs (חֲכָמִי >) חֲכָמִי

*šadaqat "righteousness": s צְדָקָה, s cs (צְדָקָתִי >) צְדָקָתִי

*ša'aqat "cry": s צְעָקָה, s cs (צְעָקָתִי >) צְעָקָתִי

*šumur "guarding" (inf): שֹׁמֵר, w suf (שֹׁמְרִי >) שֹׁמְרִי (šōm-)

25.7 Paradigms דָּבָר “thing,” צְדָקָה “righteousness”:

FEMININE		MASCULINE		
<i>pl</i>	<i>s</i>	<i>pl</i>	<i>s</i>	
צְדָקוֹת	צְדָקָה	דְּבָרִים	דְּבָר	abs
צְדָקוֹתַי	צְדָקָתִי	דְּבָרַי	דְּבָרְךָ	cs
צְדָקוֹתַי	צְדָקָתִי	דְּבָרַי	דְּבָרֶיךָ	1cs suf
צְדָקוֹתֶיךָ	צְדָקָתְךָ	דְּבָרֶיךָ	דְּבָרְךָ	2m
צְדָקוֹתֶיךָ	צְדָקָתְךָ	דְּבָרֶיךָ	דְּבָרְךָ	2f
צְדָקוֹתָיו	צְדָקָתוֹ	דְּבָרָיו	דְּבָרוֹ	3m
צְדָקוֹתֶיהָ	צְדָקָתָהּ	דְּבָרֶיהָ	דְּבָרָהּ	3f
צְדָקוֹתֵינוּ	צְדָקָתֵנוּ	דְּבָרֵינוּ	דְּבָרֵנוּ	1cpl
צְדָקוֹתֵיכֶם	צְדָקָתְכֶם	דְּבָרֵיכֶם	דְּבָרְכֶם	2m&f
צְדָקוֹתֵיהֶם	צְדָקָתָם	דְּבָרֵיהֶם	דְּבָרָם	3m&f

Note on דְּבָרְךָ: With heavy suffixes (הֶם-ן, כֶּם-ן) the base is the construct form.

25.8 In the inflection of the verb the changeable vowels behave much as they do in nouns; cf. וַיֵּשֶׁב-יֵשֶׁב, תִּסְבְּיָנָה-תִּסֵּב, קִטְּנוּם-קִטְּנוּ, שָׁמְרָתֶם-שָׁמְרוּ. The chief differences are: (a) $\bar{\text{}}$ does not change to $\bar{\text{}}$ in a closed stressed syllable: שָׁמַר (contrast דְּבָר), כָּבַד (contrast מְדַבֵּר)¹ (b) Vowels in an open prestress generally are slurred to $\bar{\text{}}$: *yikbadu > יְכַבְּדוּ (contrast מְדַבְּרוּ), *liku > לְכוּ (contrast *si'ar > שִׁעַר), *šamarat > שָׁמְרָה (contrast *šadaqat > צְדָקָה).

* * * * *

Be able to account for every vowel change in the examples and the two paradigms.

¹ Hence the $\bar{\text{}}$ of *nif'al* perfect וַיִּשְׁמַר, a verb form, in contrast with the $\bar{\text{}}$ of the participle וְשָׁמַר, a noun form.

Inflect the following nouns in these forms : of the singular, the cs, and with suf 1cs, 2mpl ; of the plural, the abs, cs, and with suf 1cs, 3mpl :

זָקֵן (זָקֵן-), בָּשָׂר, גְּבִיעַ, שְׁלוֹם, אָדוֹן, רַעְבוֹן, כּוֹכַב, יָרַח, מִדְבָּר,
תּוֹעֵבָה, שָׁנָה, עֵז (*inz)

Translate :

1. We remained in our lodging place all (the) night.
2. Your (mpl) men will pass by before our men, and we shall see who are the more numerous (many).
3. She remembers how (what) hard the years of famine were, and she weeps.
4. Let us raise our hands to the king and plead with him in order to save our sons and daughters.
5. Their fathers scolded them, but they continued to do evil.
6. Shedders of blood will not be able to cover up the blood on their hands.
7. Do not tremble (fs), for your star is ascending (going up) and your year will be good.
8. Fearers of God, tremble before him.
9. His mother carried him by herself to her father's house and left him in charge of her brothers.
10. Your (fpl) gray hair testifies (answers) that you are among the old women of your people.
11. Her grief is bringing her down to Sheol.
12. Let them slaughter their goats as provisions for the way.
13. Inquire about their welfare and the welfare of their wives.

(To be followed by Genesis 43:24-34, 44:1-10.)

§ 26

SEGOLATE NOUNS

26.1 Masculine nouns stressed on their first syllable and having (normally) *segol* as their second vowel are called segolates. There are three forms, exemplified by מֶלֶךְ “king,” סֵפֶר “book,” בֹּקֶר “morning,” evolved from the monosyllables **malk*, **sifr*, **buqr*, respectively.

The consonant cluster was broken by inserting ־ as a helping vowel before the last consonant (cf. § 19.2) — i.e., the monosyllable was *segolated*. Stressed *i* > ־ and stressed *u* > ־ [§ 25.5(b),(c)], yielding סֵפֶר and בֹּקֶר. The *a* of **malk* assimilated to the *segol*, whence מֶלֶךְ.

The segolated form is generally retained in the construct. Possessive suffixes are attached to the monosyllabic base thus:

26.2 Singular segolates:

בֹּקֶר		סֵפֶר		מֶלֶךְ		abs & cs
<i>pl suf</i>	<i>s suf</i>	<i>pl suf</i>	<i>s suf</i>	<i>pl suf</i>	<i>s suf</i>	
בֹּקְרָנוּ	בֹּקְרִי	סֵפְרָנוּ	סֵפְרִי	מֶלְכֵנוּ	מֶלְכִי	1c
בֹּקְרְכֶם	בֹּקְרֶךָ	סֵפְרְכֶם	סֵפְרֶךָ	מֶלְכְכֶם	מֶלְכְךָ	2m
בֹּקְרֵכֶן	בֹּקְרֶךָ	סֵפְרְכֶן	סֵפְרֶךָ	מֶלְכְכֶן	מֶלְכְךָ	2f
בֹּקְרָם	בֹּקְרוֹ	סֵפְרָם	סֵפְרוֹ	מֶלְכָם	מֶלְכוֹ	3m
בֹּקְרָן	בֹּקְרָהּ	סֵפְרָן	סֵפְרָהּ	מֶלְכָן	מֶלְכָהּ	3f

Qāmeṣ hātuf of בֹּקְרִי is in accord with § 25.5(c) note 1.

26.3 Plural segolates. The absolute form of all three types has the pattern מְלָכִים ; in the construct, the original vowel appears in the first syllable.

	סְפָרִים		מְלָכִים	abs
	סְפָרֵי-		מְלָכֵי-	cs
<i>pl suf</i>	<i>s suf</i>	<i>pl suf</i>	<i>s suf</i>	
סְפָרַיִנוּ	סְפָרֵי	מְלָכַיִנוּ	מְלָכֵי	1c
סְפָרִיקֶם-ן	סְפָרֵיהֶם-ן	מְלָכִיקֶם-ן	מְלָכֵיהֶם-ן	2m&f
סְפָרִיהֶם-ן	סְפָרֵיהֶם-ן	מְלָכֵיהֶם-ן	מְלָכֵיהֶם-ן	3m&f

בְּקָרִים abs

בְּקָרֵי- cs

<i>pl suf</i>	<i>s suf</i>	
בְּקָרַיִנוּ	בְּקָרֵי	1c
בְּקָרִיקֶם-ן	בְּקָרֵיהֶם-ן	2m&f
בְּקָרֵיהֶם-ן	בְּקָרֵיהֶם-ן	3m&f

Note that the heavy suffixes are attached to the construct base.

26.4 Dual segolates keep their original first vowel in inflection: אֲזוּנֵי, אֲזוּנֵי-, אֲזוּנִים (< *'uzn): אֲזוֹן (< *'ragl): רִגְלֵי, רִגְלֵי-, רִגְלֵים.

26.5 Corresponding to these masculines are three feminine forms: טְמָאָה (< *'minḥat) "present," מְלָכָה (< *malkat) "queen," טְמָאוֹת (< *'tum'at) "impurity." They inflect normally in the singular (§15). In the plural they follow the segolate pattern: the absolute is טְמָאוֹת for all three; in the construct and with suffixes the original vowel appears in the first syllable.

Skeleton paradigms:

מְאֹת	מְנַחֹת	מְלָכוֹת	pl abs	טְמָאָה	מְנַחָה	מְלָכָה	s abs
טְמָאוֹת	מְנַחוֹת	מְלָכוֹת	pl cs	טְמָאֹת	מְנַחֹת	מְלָכוֹת	s cs
טְמָאוֹתִי	מְנַחוֹתִי	מְלָכוֹתִי	1cs suf	טְמָאוֹתִי	מְנַחֹתִי	מְלָכוֹתִי	1cs suf
				טְמָאוֹתְכֶם	מְנַחֹתְכֶם	מְלָכוֹתְכֶם	2mpl

26.6 Many segolates of the מְלָךְ-type inflect with *i* instead of the original *a* in the first syllable [cf. §25.5(a) note 2]: שְׁבָרִי, שְׁבָר, בְּגָדִי, בְּגָד, בְּגָדִי.

26.7 Laryngals and weak consonants affect the segolate pattern as follows:

(a) initial laryngal:

טְפָר־type: חֲלָבִי, חֲלָבִים, חֲלָבִי, חֲלָבִי

בְּקָר־type: אֲכָלִים, אֲכָל

(b) middle laryngal:

מְלָךְ-type: בְּעָלִי, בְּעָלִים, בְּעָלָי, בְּעָלִי;

לְחָמִי, לְחָם (du); פְּעָמִים, פְּעָם

בְּקָר־type: צְהָרִים, צְהָר (du); אָהַל tent

(c) final laryngal:

מְלָךְ-type: פְּתַחֲךָ, פְּתַח

(d) middle *wāw* and *yod*:

מְלָךְ-type: עֵינַי, עֵינֶיךָ, תּוֹרֶיךָ, תּוֹרָי

* * * * *

Inflect the following nouns in these forms: of the singular, with suf 1cs, 2ms, 2mpl; of the plural, pl, cs, with suf 1cs, 2mpl.

שְׁבָר (ש-), עָבָד, אָרַץ (ארצות pl), נָעַר, אֶזְרָא (du.), חֲדָר, נָפֶשׁ (נפשות pl), יְלָדָה, שְׁמֵלָה.

Vocalize and translate :

1. בגדו נקרעו. 2. כאשר הגידו לעבדים כי יבוא מלכם בצהרי היום
ההוא מהרו להכין לו את חדריו. 3. תן פיך אל אזני ולא ישמע איש
מה תדבר אלי. 4. זה פעמים הציל מלכנו את ארצכם מיד השונא.
5. דרכי עוברת על פתחכם. 6. מתו כל מבקשי נפשך. 7. קשה
להוציא מפיו דבר אמת על מקום כספו. 8. הוא נשא את רגליו
והלך לדרכו. 9. לולא חפשו ילדינו ומצאו לנו מעט אכל כי עתה
מתנו כלנו ברעב. 10. עבדי ישארו בעיר ואני אעבר את המדבר
לבדי. 11. הוציאו את לחמכם לטף! 12. לולא נתתם לי את בגדיכם
כי עתה לא היה לי במה לכסות את בשרי.

Translate :

1. What shall we do when we finish our bread? 2. Take (fs) your
money with you and go down to Egypt to your husband. 3. Seven
years they gathered grain; but after the famine passed through their
land, nothing of it remained. 4. If you (ms) had not been afraid, you
might have saved your master's life. 5. Let your (fs) ears hear what
your mouth is speaking. 6. All his presents will not stand by (for) him
if, indeed, the king has grown angry at him. 7. We answered her
according to her words, but she continued to refuse to come out of her
room. 8. They were astonished to find their money. 9. Said the
youngest to the eldest, "Put a bit of water into my cup that I may drink."
10. Wash your (fs) face and prepare the presents that were given to
you to give to our king. 11. May God repay you according to (as)
the evil deed that you have done.

(*To be followed by Genesis 44 : 11-23, 24-34 ; 45 : 1-15, 16-28.*)

§ 27

WORD ORDER

27.1 There is a normal, expected word order associated with sentence types; when this order is departed from, a change in emphasis is expressed — the unusually placed element receiving the emphasis.

Noun sentences

27.2 The usual order in a noun sentence (or clause) is subject – predicate: **וְהַבּוֹר רֵק** (Genesis 37:24) “now the cistern was empty”; **וְאָחִיו מֵת** (44:20) “and his brother is dead”; **אֲנִי יוֹסֵף** (45:3) “I am Joseph.”

27.3 When inversion occurs and the predicate is first, the predicate receives some emphasis: **מְרַגְלִים אַתֶּם** (42:9) “you are spies,” **בְּנֵי אִישׁ אֶחָד נָחֵנוּ כְּנִים אֲנַחְנוּ** (42:11) “we are sons of one man; we are honest men,” **אָכֵל אֲשָׁמִים אֲנַחְנוּ** (42:21) “ah, we are guilty.”

(a) After **אם** and **כִּי** there is normally an emphasis on the predicate, hence inversion usually occurs: **כִּי אָחִינוּ בְּשָׂרֵנוּ הוּא** (37:27) “for he is our brother, our own flesh,” **כִּי שׁוֹמֵעַ יוֹסֵף** (42:23) “that Joseph understood,” **אם כְּנִים אַתֶּם** (42:19) “if you are (really) honest men.”

If the emphasis remains on the subject, however, the normal order is retained: **כִּי אָחִיו מָת** (42:38) “for his brother is dead.”

(b) In questions, too, the emphasis is usually on the predicate; hence the interrogative order is usually inverted (cf. English “goest thou?”): **הֲכִתְנָת בְּנֶךְ הוּא** (37:32) “is it your son’s tunic?”

But when the emphasis is on the subject, or at least is not on the predicate, the normal order is retained: **הֲזֶה אֶחֱיִכֶם הַקָּטָן** (43:29) “is this your youngest brother?” **אָנָּא אֲנִי כָּא** (37:30) “where am I to go?”

Verb sentences

27.4 Verbs with *wāw*-consecutive (§16) always stand at the head of their sentence or clause.

When *wāw* is separated from a verb to indicate the lack of consecution, the subject must precede the verb (see examples in §16.2).

27.5 Otherwise the order of subject and verb in a verb sentence is flexible:

(a) Normally the order is subject – verb: **אֵלֶיְכֶם ... נָתַן** (43:23) “your God... has put,” **כֶּסֶפְכֶם בָּא אֵלַי** (*ibid.*) “your money came to me” (I received your money), **אֲדֹנָי שָׁאַל אֶת עֲבָדָיו** (44:19) “my lord asked his servants.”

(b) But inversion is not uncommon, especially in animated or excited speech or with the report of news: **וְהִנֵּה קָמָה אֶלְמָתִי, וְהִנֵּה תִסְבִּינָה ... אֶלְמָתֵיכֶם** (37:7) “and lo! my sheaf stood up... then lo! your sheaves came around,” **טָרַף טָרַף יוֹסֵף** (37:33) “Joseph must have been torn to pieces,” **הוּשַׁב כֶּסֶפִּי** (42:28) “my money has been returned,” **בָּאוּ אֲחָיו** (42:30) “the man spoke... harshly,” **יֹסֵף** (45:16) “Joseph’s brothers have come.”

(c) After **כִּי, לֹא, אִם, כֹּה, אֲשֶׁר, כְּאֲשֶׁר** inversion usually occurs: **לֹא יֵרֵד בְּנִי** (43:30) "for his feelings were stirred," **כִּי נִכְמְרוּ רַחֲמָיו** (42:38) "my son shall not go down," **כֹּה אָמַר בְּנֵךְ יוֹסֵף** (45:9) "thus said your son Joseph," **אֲשֶׁר שָׁלַח יוֹסֵף** (45:27) "that Joseph had sent," **כְּאֲשֶׁר בָּא יוֹסֵף** (37:23) "when Joseph came."

But when there is some emphasis on the subject the normal order is retained: **לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי** (45:8) "it was not you who sent me," **כִּי עֲבָדְךָ עָרַב אֶת הַנְּעָר** (44:32) "now it was your servant who took the lad on pledge."

The position of objects

27.6 Normally the object follows the verb: **הֶאֱלֹהִים מָצָא אֶת** **עֲוֹן עֲבָדֶיךָ** (44:16) "God has discovered the iniquity of your servants," **אֲדֹנָי שָׁאַל אֶת עֲבָדָיו** (44:19) "my lord asked his servants."

27.7 When the object precedes the verb it is emphatic: **כִּי אַתּוֹ אָהַב** **אֹתִי שִׁכַּלְתֶּם** (37:4) "that it was he whom their father loved," **כִּי שְׁנַיִם יָלְדָה לִי אִשְׁתִּי** (42:36) "it is I whom you have bereaved," **לֹא כִי עֲרוֹת הָאָרֶץ** (44:27) "that my wife bore me only two sons," **בְּאַתֶּם לְרֹאוֹת** (42:12) "no, it's the secret parts of the land you've come to see" [contrast the place of the unemphasized object (42:9) **לְרֹאוֹת** **אֶת עֲרוֹת הָאָרֶץ בְּאַתֶּם**].

27.8 Direct object nouns usually precede indirect object nouns: **וַיִּמְכְּרוּ אֶת יוֹסֵף לְיִשְׁמַעֲאֵלִים** (37:28) "they sold Joseph to the Ishmaelites," **וַיִּתֵּן מִסְפּוֹא לְחֲמוֹרֵיהֶם** (43:24) "he gave fodder to their donkeys."

(a) But if the indirect object noun is markedly shorter, it comes first: **וְהַגִּדְתֶּם לְאָבִי אֶת כָּל כְּבוֹדִי בְּמִצְרַיִם** (45:13) "tell my father all about my splendor in Egypt."

(b) Similarly, if either is represented by a pronoun, the pronoun comes first: **וְעָשָׂה לוֹ כְּתֹנֶת פָּסִים** (37:3) “he had made for him an ornamented tunic,” **וַיִּסְפֹּר אֵתוֹ לְאָחָיו** (37:9) “he told it to his brothers,” **לָתֵת לָהֶם צְדָה** (42:25) “to give them provisions.”

§ 28

THE ACCENTS

28.1 In printed Hebrew Bibles an accent mark appears on every word that has a stress. Words not so marked are joined by a hyphen (מִקְרָה) to the stress word and are considered with it as one word for stress purposes. The accents appear, with a few exceptions, above or below the first letter of the stressed syllable. If that syllable has a vowel sign that would clash with the accent mark, the accent is placed to the left of the vowel sign. Note the position of the accent marks in the following verse (Genesis 37:15) וַיִּמְצְאוּהוּ אִישׁ וְהֵנָּה תַּעֲזֶה בְּשָׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לְאָמֵר מַה־תַּבְבֵּקֶשׁ:

Certain of the accents are placed either at the extreme right (prepositives) or extreme left (postpositives) of the word, regardless of the stress position. In such cases, only knowledge of the form can indicate where the stress properly falls. In the case of the very common postpositive — פִּשְׁטָא, many printings repeat the mark over the stressed syllable in words not stressed on the final syllable (e.g., תִּסְבִּינָה Genesis 37:7). (פִּשְׁטָא is to be distinguished from the similar קִדְמָא; the latter appears over the stressed syllable. In 37:2 שְׁנֵה הָיָה the accent of שְׁנֵה is פִּשְׁטָא, of הָיָה is קִדְמָא.)

28.2 The accents serve two main purposes: They are guides to the cantillation of the text and are accordingly called נְגִינֹת “musical notes.” At the same time they indicate the breaks and connections between the words of the sentence and are accordingly termed also טְעָמִים “senses.”

The accentual system is very intricate. To describe it roughly, it may be said to operate on the “halving” principle: the verse is divided in two, then each part is subdivided until a unit too small for further subdivision is reached. For ordinary purposes of reading, it will be enough to recognize the accents that mark the main breaks in the sentence — the main *disjunctive* accents (distinguished from the *conjunctives*, which connect a word with what follows). In the prose books¹ the main disjunctives are:

(a) סְלוּק־ (the final sublinear perpendicular bar in a verse²)

followed by סוּף פְּסוּק־ (the colon), marking the verse end.

(b) אֲתַנְחַתָּא, marking the chief pause within the verse and dividing it into two (often unequal) parts.

(c) סְגוּלָּתָא (postpositive), marking a lesser pause in the first part of the verse.

(d) זְקַף גְּדוּל and זְקַף קָטָן, marking a lesser pause in

either part of the verse (i.e., before or after the אֲתַנְחַתָּא).

1 The books of poetry — Psalms, Proverbs, and Job — have a different accentual system.

2 Distinct from מְתָג (“bit,” “curb”), which is any but the last sublinear perpendicular bar in a verse. The *mēteḡ* marks certain vowels — usually in open, nonfinal syllables — for care in pronunciation. Thus it distinguishes *qāmeš* from *qāmeš ḥāṭuf* in ambiguous positions: חֲכָמָה (*ḥā-kē-mā*) “she was wise”; חֻכְמָה (*ḥōk-mā*) “wisdom” [*qāmeš ḥāṭuf*, being in a closed, unstressed syllable (§2.5)].

(e) טַפְחָא־, occurring before סְלוּק or אֲתִנְחָתָא; often the principal disjunctive in a verse too short to have אֲתִנְחָתָא.

(f) רַבִּיעַ־, marking a still slighter pause.

In reading the text aloud, the disjunctives ought carefully to be observed. They do not always accord with our notions of where pauses in the flow of thought or speech ought to come. Often, it seems, they indicate no more than a slight emphasis, a nuance suggested by vocal inflection. But the compactness of biblical narrative is so great that we must welcome every hint of significance that tradition offers. The delicate as well as the grosser meanings expressed by the accents make them indispensable aids to the fuller appreciation of this charged text.

§ 29

SOME EFFECTS OF THE STRESS

Pausal forms

29.1 The major disjunctive accents סְלוּק (־) and אֲתַנְחַתָּא (־) regularly, the others sporadically, are accompanied by a particularly long stress that affects the forms of words in the following ways:

(a) ־ in the pausal stress becomes ־ָ: כְּנָעַן (Genesis 37:1), חִלְמֵי (37:6), אֲרָצָה (37:10).

(b) The original *a* of מְלֵךְ-type segolates (< **malk*) often reappears, stress-lengthened to ־ָ: נִפְשׁ (37:21), כֶּסֶף (37:28), לְדָרֶךְ (42:25), לְחֵם (43:25).

(c) Vowels that were slurred before verbal affirmatives reappear, bearing the pausal stress and hence stress-lengthened: נִצְבָּה (37:7), תִּבְחַנִּי (42:15), וְלָכוּ (42:33), תִּסְחָרוּ (42:34), וְגִלְכָה (43:8).

(d) The connecting vowel between the 2ms suf ׀ and the singular noun, which is slurred in context, reappears in the pause as a stressed

segol: בְּעֶבְדְּךָ (44:18). Note also its reappearance, as stress-lengthened $\bar{\text{ֶ}}$, in the pausal form of לָךְ, which is לָךְ (45:11) (< *laka).

(e) Other pausal forms: וַיֹּאמֶר (37:30), וַיִּתְאַפֵּק (43:31), וַצִּטְדֵק (44:16) (the latter two show that in *hitpa'el* impf cons, $\bar{\text{ֶ}}$ becomes $\bar{\text{ֶ}}$ in a minor pause, $\bar{\text{ֶ}}$ in a major one); $\bar{\text{ֶ}}$ > $\bar{\text{ֶ}}$ in שְׂכַלְתִּי (43:14) and קָטַן (44:20); $\bar{\text{ֶ}}$ > $\bar{\text{ֶ}}$ in דָּבַר (44:2).

Stress loss and recession

29.2 Hebrew rhythm dislikes the consecution of two main stresses that are not separated by some pause (i.e., a disjunctive accent). The close succession of a word with final stress by a monosyllable or by a word stressed on its first syllable is generally avoided, and that in two ways:

(a) The first word is joined by *maqfef* (§28.1) to the second, making one stress unit of the two and causing the first to lose its stress. Usually only the last word carries an accent mark:¹ וַיִּקְנְאוּ-בוֹ, וַיִּנְעֲר-בוֹ (Genesis 37:10, 11), וַיַּעֲשׂוּ-כֵן (42:20); or, in a three-word series: אֶל-תְּשַׁפְּכוּ-דָם (37:22).

Changeable vowels in the word before the *maqfef* shorten in accord with §25.5: לֶךְ-נָא (37:14), לֶאֱכַל-לֶחֶם (37:25), הִכְר-נָא (37:32), יֵשׁ-שָׂרָר (42:1), לְשַׁבֵּר-אֶכֶל (42:10).

(b) Alternatively, the stress of the first word may recede to the penult (this occurs as a rule only when the penult is an open syllable): וַעֲשֵׂה לִּי (37:3), יֹאכְלוּ לֶחֶם (43:25).

¹ Occasionally a secondary stress on the word before the *maqfef* is indicated by an accent mark: וַנְּגַד-לוֹ (43:7).

§ 30

GEMINATE VERBS

30.1 Geminate (“doubled”) verbs are so called because they repeat or lengthen their second root-consonant to fill out the triconsonantal pattern; e.g., סָבַב “he turned about.”¹ Repeated (doubled) consonants appear usually in the *qal* active, perfect, 3 person forms and the participle (סָבַב, סָבֵב; סָבֵב, סָבֵב), and also in the *pi‘el* group — which in geminates also takes the pattern of *polel* (below, §30.4). In the rest of the *qal* paradigm, and in *nif‘al*, *hif‘il*, and *hof‘al* only two root-consonants appear, the second being long except when it is final (יָסַב, יָסֹב; נָסַב, נָסֹב; הָסַב, הָסֹב).

30.2 See the paradigms of the geminate verb on p. 219; note the following in the inflection of the *qal*:

(a) The *o* connecting vowel before the pf affirmatives [סָבוֹתִי; cf. the similar case of הָשִׁיבוֹתִי (§17.3)] may be derived from the *o* of אָנֹכִי; originally proper to the 1 pers only, it invaded the 2 pers forms as well.

(b) The alternative active impf, with a long first root-consonant (יָסַב), follows and probably is a reflex of the pattern of geminate verbs in Aramaic.

(c) In postbiblical Hebrew, geminates tend to assimilate their inflection to that of the sound verb: מִדְּדֵתִי “I measured,” יִמְדֵד “he will measure.”

¹ Like hollow verbs, geminates are probably derived from biconsonantal roots.

30.3 The *hif'il* paradigm may be compared to the *hif'il* of hollow verbs, §17.3.

(a) Note that where the hollow verb shows long *i*, the geminate shows short *i* (followed by long consonant) in unstressed syllable, *e* (followed by simple consonant) in the stress:

<i>hollow</i>	<i>geminate</i>
הַשִּׁבּוֹתִי	הַסְּבּוֹתִי
הַשִּׁיב	הַסֵּב
יִשִּׁיב	יִסֵּב
מְשִׁיבָה	מְסִיבָה

(b) A simplified form of the pf (comparable to pf type-*b* of the hollow verb paradigm), הַסְּבִיתִי, is found rarely in biblical, more commonly in later Hebrew.

30.4 In the *pi'el* group geminates show two types of inflection: the regular (תָּיַן, חָיַן, הִתְחַיַּן) and the by-form *polel*, *polal*, and *hitpolel* (גּוֹלַל, הִתְגּוֹלַל).

(a) The by-forms arose out of the regular form presumably by dissimilation (i.e., the development of dissimilarity between two identical sounds in a word); e.g., **gallel*² > *gālel*³ > *gōlel*⁴.

2 The groundform of *pi'el* is believed to have had *a* as its first vowel originally [cf. §25.5(a), note 2].

3 The first syllable *gal* became *gā* by dissimilation; the vowel lengthened compensatorily.

4 The shift of long *a* to long *o* in open, originally stressed syllables (as this was) is widely attested in Hebrew.

READINGS

Reading 1

his brothers	אָחָיו	Bilhah	בִּלְהָה
no, not	לֹא	Zilpah	זִלְפָּה
he sat, stayed, dwelt	יָשַׁב	he was	הָיָה
he told	הִגִּיד (נגד 'il hif)	they were	הָיוּ
they told	הִגִּידוּ	Simeon	שִׁמְעוֹן
his father	אָבִיו	shepherding	רֹעֵה pt
he did, made	עָשָׂה	sign of = definite direct object	אֶת -
they did, made	עָשׂוּ	(e.g., one having the article, or a proper name); not translated	
thing, matter	דָּבָר	with	עִם
bad	רָע		
on, about, on account of	עַל		

אֵלֶּה גִּשְׁי יַעֲקֹב: רָחֵל וְזֵלְפָּה, בִּלְהָה וְזִלְפָּה. יוֹסֵף וּבְנֵימִן הָיוּ
בְּנֵי רָחֵל; רְאוּבֵן וְשִׁמְעוֹן וַיהוּדָה הָיוּ בְּנֵי לֵאָה.

הָאֲחִים הָיוּ רוּעֵי צֹאן. הִנְעִיר יוֹסֵף הָיָה רוּעֵה אֶת הַצֹּאן בְּשֹׂדֶה
עִם אָחָיו בְּנֵי בִלְהָה וּבְנֵי זֵלְפָּה.

יַעֲקֹב לֹא הָיָה בְּשֹׂדֶה; הוּא יָשַׁב בְּבֵית.

יוֹסֵף הִגִּיד לְאָבִיו מֶה עָשׂוּ אָחָיו בְּשֹׂדֶה. עָשׂוּ אָחָיו דָּבָר טוֹב, הִגִּיד
יוֹסֵף אֶת הַדָּבָר הַטּוֹב לְאָבִיו. עָשׂוּ אָחָיו דָּבָר רָע, הִגִּיד יוֹסֵף לְאָבִיו
אֶת הַדָּבָר הַרָּע. אָחִי יוֹסֵף לֹא הִגִּידוּ לְיַעֲקֹב דָּבָר עַל יוֹסֵף.

1. מִי גִשְׁי יַעֲקֹב? 2. מִי בְּנֵי רָחֵל וּמִי בְּנֵי לֵאָה? 3. מֶה הָיוּ
הָאֲחִים? 4. אֵיפֹה הָיָה יוֹסֵף? 5. מֶה עָשָׂה עִם אָחָיו? 6. אֵיפֹה יָשַׁב
יַעֲקֹב? 7. מֶה הִגִּיד יוֹסֵף לְאָבִיו עַל אָחָיו? 8. מֶה הִגִּידוּ הֵם עַל
יוֹסֵף?

(To be followed by Reading 2.)

Reading 2

to him	לו (ל + ו 3ms suf)	aged, old	זָקֵן
ornamented tunic	כְּתֹנֶת פָּסִים	he loved	אַהֲבָה
meaning of פָּסִים here uncertain; traditional guesses: varicolored strip(e)s, palm (of hand), sole (of foot), hence tunic reaching to extremities		they loved	אַהֲבִיבוּ
		all (of)	כָּל- (köl)
		his sons	בָּנָיו
		him	אָתוּ (את + ו 3ms suf)
		son of old age (i.e., born to an aged parent)	בֶּן זָקִימִים
they hated	שָׂנְאוּ (שָׂנָא)	from	מִּמֶּה [§ 2.10(b)2]
because	כִּי	in comparisons: more than	
why? ("for what"	לְמָה (ל + מה		

יֵעָקֵב הָיָה אִישׁ זָקֵן. הוּא אָהַב אֶת כָּל בָּנָיו. כָּל הַבָּנִים אָהָבוּ אֶת יֵעָקֵב, וְגַשְׁי יֵעָקֵב אָהָבוּ אֹתוֹ.

יוֹסֵף הָיָה בֶּן זָקִימִים לְיֵעָקֵב: אָחִיו הָיוּ גְדוֹלִים וְהוּא הָיָה נָעֵר. יֵעָקֵב אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶּן זָקִימִים הוּא לוֹ. יֵעָקֵב עָשָׂה לְיוֹסֵף כְּתֹנֶת פָּסִים. הוּא לֹא עָשָׂה כְּתֹנֶת פָּסִים לְרֵאשׁוֹן וְלֹא לַיהוּדָה וְלֹא לְכָל הָאֲחִים. לְיוֹסֵף עָשָׂה יֵעָקֵב כְּתֹנֶת פָּסִים כִּי אָהַב אֹתוֹ מִכָּל בָּנָיו.

אָחִי יוֹסֵף לֹא אָהָבוּ אֶת יוֹסֵף. הֵם שָׂנְאוּ אֹתוֹ. שָׂנְאוּ אֹתוֹ כִּי הִגִּיד לְאָבִיו מֶה עָשׂוּ בְשָׂדֵה, וְשָׂנְאוּ אֹתוֹ עַל כְּתֹנֶת הַפָּסִים.

1. מָה הָיָה יֵעָקֵב? 2. אֶת מִי אָהַב יֵעָקֵב? 3. מִי אָהָבֵי אֹתוֹ? 4. מָה הָיָה יוֹסֵף לְיֵעָקֵב? 5. אֶת מִי אָהַב יֵעָקֵב מִכָּל בָּנָיו? 6. לְמָה? 7. מָה עָשָׂה יֵעָקֵב לְיוֹסֵף? 8. לְמָה? 9. עַל מָה שָׂנְאוּ אָחִי יוֹסֵף אֹתוֹ?

(To be followed by § 9, p. 45.)

1 Note the spirantization of the בֶּן, following so closely as it does upon כִּי, which ends in a vowel. In such situations, *begad kefat* (§1.5) are regularly spirantized.

2 מִי is construed as singular, though it may refer to plural subjects.

Reading 3

your sheaves	אַלְמוּתֵיכֶם	he dreamed	חָלַם
he got up [קום (§ 8.2)] f קָמָה , m קָם	קָמָה	dream	חֲלוֹם
(¹ חווה or שחווה) pl הִשְׁתַּחֲוּוּ , s הִשְׁתַּחֲוָה	הִשְׁתַּחֲוּוּ	his dream	חֲלוֹמוֹ
he prostrated himself		my dream	חֲלוֹמִי
he related	(<i>pi'el</i>) סָפַר	lo! behold!	הִנֵּה
he said	אָמַר	binding (<i>pi'el</i>) pl מְאַלְמִים , s מְאַלֵּם	מְאַלְמִים
interrogative particle; for	ה	(used only with אַלְמָה)	
vocalization, see below		sheaf	אַלְמָה
you (ms) will be king	תִּמְלֹךְ (מְלֹךְ)	my sheaf	אַלְמָתִי
over us	עָלֵינוּ		

The normal vocalization of the interrogative particle is הִ; before laryngals with *qâmes* הִ (e.g., הִהָיָה “was he?”); before laryngals with other vowels and before *šewâ*, הֶ [e.g., הֶהֱשַׁחֲוּוּ “did they prostrate themselves?” הֶשְׁמַרְתֶּם “did you (mpl) guard?”].

יוֹסֵף חָלַם חֲלוֹם.

בְּחֲלוֹמוֹ, הִנֵּה הוּא בְּשָׂדֵה עִם אָחָיו. הָאָחִים הָיוּ מְאַלְמִים אַלְמוֹת
בְּשָׂדֵה, וְיוֹסֵף הָיָה מְאַלֵּם אַלְמוֹת. וְהִנֵּה קָמָה אַלְמַת יוֹסֵף, וְאַלְמוֹת
הָאָחִים הִשְׁתַּחֲוּוּ לְאַלְמַת יוֹסֵף.

סָפַר יוֹסֵף אֶת חֲלוֹמוֹ לְאָחָיו. אָמַר יוֹסֵף: חֲלֹמְתִי חֲלוֹם! בְּחֲלוֹמִי,
הִנֵּה אֲנִינִי מְאַלְמִים אַלְמוֹת בְּשָׂדֵה. וְהִנֵּה קָמָה אַלְמָתִי, וְאַלְמוֹתֵיכֶם
הִשְׁתַּחֲוּוּ לְאַלְמָתִי!

אָמְרוּ לוֹ אָחָיו: הֲתִמְלֹךְ עָלֵינוּ?!

אָחִי יוֹסֵף שָׁנְאוֹ אֹתוֹ עַל הַחֲלוֹם הַזֶּה. שָׁנְאוֹ אֹתוֹ כִּי הִגִּיד לְאָבִיו
מָה עָשׂוּ בְּשָׂדֵה, שָׁנְאוֹ אֹתוֹ עַל כְּתִנַּת הַפְּסִים וְעַל הַחֲלוֹם.

¹ Traditionally derived from שָׁחַ (שָׁחוּ < שָׁחוּ*) “bow,” with doubling of the final root consonant (שָׁחוּ > שָׁחוּ*); the verb pattern is הִתְפַּעֵל. Some now take it as a הִתְפַּעֵל (reflexive causative) of a root חוּה*, meaning “coil” in Arabic.

1. איפה היו האחים בתלום יוסף? 2. מה היו עושים (doing)?
3. מה עשו אלמות האחים? 4. מה ספר יוסף לאחיו? 5. מה אמרו לו על תלומו? 6. על מה שנאו אחי יוסף אתו?

(To be followed by Reading 4.)

Reading 4

to you (ms)	לְךָ	still, yet, more; <i>before a</i>	עוֹד
that, which, who	אֲשֶׁר	noun, another (besides the	
we shall come	נָבוֹא (בוֹא)	mentioned)	
your (ms) mother	אִמְךָ (אִם)	sun	שֶׁמֶשׁ
your (ms) brothers	אֶחָיְךָ	moon	יָרֵחַ
to prostrate oneself	לְהִשְׁתַּחֲוֹת	eleven (lit., one-teen)	מֵאֶחָד-עָשָׂר
to the ground	אֶרְצָה ¹	star	כּוֹכָב
he watched, guarded,	שָׁמַר	prostrating	מִשְׁתַּחֲוִים pl, s
kept an eye on		oneself	
		to me	לִי

יוֹסֵף חָלַם עוֹד חֲלוֹם.

בְּחֲלוֹמוֹ, וְהִגָּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאֶחָד-עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לוֹ.
סִפֵּר יוֹסֵף אֶת הַחֲלוֹם אֲשֶׁר חָלַם לְאָחָיו. אָמַר: הִנֵּה חָלַמְתִּי עוֹד
חֲלוֹם! בְּחֲלוֹמִי וְהִגָּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאֶחָד-עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי.
לֹא אָמְרוּ לוֹ אָחָיו דְּבַר עַל חֲלוֹמוֹ.

סִפֵּר יוֹסֵף אֶת הַחֲלוֹם לְאָבִיו. אָמַר לוֹ יַעֲקֹב: מָה הַחֲלוֹם הַזֶּה
אֲשֶׁר חָלַמְתָּ! הֲנָבוֹא אֲנִי וְאִמְךָ וְאֶחָד-עָשָׂר אֶחָיְךָ לְהִשְׁתַּחֲוֹת לְךָ
אֶרְצָה!?

הָאֲחִים שָׁנְאוּ אֶת יוֹסֵף עַל הַחֲלוֹמוֹת, וְאָבִיו שָׁמַר אֶת הַדְּבָר.

1. מִי הָיָה מִשְׁתַּחֲוֶה לְיוֹסֵף בְּחֲלוֹם הַזֶּה? 2. לְמִי סִפֵּר יוֹסֵף אֶת
חֲלוֹמוֹ? 3. מָה אָמַר? 4. מָה אָמְרוּ לוֹ אָחָיו? 5. לְמָה סִפֵּר אֶת הַחֲלוֹם
הַזֶּה לְאָבִיו? 6. מָה אָמַר לוֹ יַעֲקֹב? 7. מִי הֵם הַשֶּׁמֶשׁ, הַיָּרֵחַ, וְאֶחָד-
עָשָׂר הַכּוֹכָבִים?

(To be followed by § 10, p. 49.)

1 A noun expressing the termination point of a motion often (though not necessarily) bears the *terminative* ה־ ending. Note that it is *unstressed*, in contrast to the stressed feminine ה־ ending.

Reading 5

<i>to call attention to a statement, like</i>		valley	עֵמֶק
English "he's big, isn't he?"		Hebron	חֶבְרוֹן
get up!	קוּם!	day	יוֹם
he saw	רָאָה	one	אֶחָד m
see!	רֵאֵה!	he went	הִלָּךְ
to see	לִרְאוֹת	go!	לֵךְ!
welfare, well-being	שְׁלוֹם (שְׁלוֹם-)	to	אֶל
as	כְּאִשֶּׁר (כּ + אִשֶּׁר)	his son	בְּנוֹ
he came	בָּא (בּוֹא)	Shechem	שִׁכְמָה
there	שָׁם	(term שְׁכָמָה + הֶ-)	
he sought	בִּקֶּשׁ (<i>pi'el</i>)	to Shechem	
(to) where?	אֵינָהּ (אֵן + הֶ-)	is/are not...?	הֲלֹא (הָ + לֹא)
		<i>invites an affirmative answer; used</i>	

יַעֲקֹב וּבֵיתוֹ יָשְׁבוּ בְּעֵמֶק חֶבְרוֹן בְּאֶרֶץ כְּנָעַן. יוֹם אֶחָד קָמוּ אַחֵי יוֹסֵף וְהִלְכוּ עִם הַצֵּאֵן שְׁכָמָה. יוֹסֵף לֹא הִלָּךְ עִם אָחָיו; הוּא יָשָׁב עִם אָבִיו בְּעֵמֶק חֶבְרוֹן.

יוֹם אֶחָד אָמַר יַעֲקֹב אֶל בְּנוֹ יוֹסֵף: הֲלֹא אַחֵיךָ רוֹעִים בְּשִׁכְמָה? קוּם לֵךְ שְׁכָמָה וּרְאֵה אֶת שְׁלוֹם אַחֵיךָ וְאֶת שְׁלוֹם הַצֵּאֵן. עָשָׂה יוֹסֵף כְּאִשֶּׁר אָמַר לוֹ אָבִיו. קָם וְהִלָּךְ שְׁכָמָה לִרְאוֹת אֶת שְׁלוֹם אָחָיו וְאֶת שְׁלוֹם הַצֵּאֵן. בָּא יוֹסֵף שְׁכָמָה, וְהִנֵּה לֹא רָאָה אֶת אָחָיו שָׁם. בִּקֶּשׁ יוֹסֵף אֶת אָחָיו בְּשִׁדָּה; הֵם לֹא הָיוּ שָׁם.

1. אֵיפֹה יָשְׁבוּ יַעֲקֹב וּבֵיתוֹ? 2. אֵינָהּ הִלְכוּ אַחֵי יוֹסֵף יוֹם אֶחָד?
3. מָה עָשָׂה יוֹסֵף? 4. לָמָּה הִלָּךְ יוֹסֵף שְׁכָמָה? 5. אֵיפֹה בִּקֶּשׁ אֶת אָחָיו?
6. הָהֵיוּ שָׁם?

(To be followed by Reading 6.)

Reading 6

let's go	(הִלֵּךְ) coh	גִּלְכָה	he found	מָצָא
Dothan		דוֹתָן	he asked	שָׁאַל
when		כַּאֲשֶׁר	you seek	תִּבְקֹשׁ (pi'el) impf
coming	(בוא) pt	בָּא	my brothers	אֶחָי
owner, master		בַּעַל	seeking	מִבְקֹשׁ (pi'el) pt
dreamer		בַּעַל הַחֲלוֹמוֹת	pray tell!	הִגִּידָה-נָא! ¹
he took		לָקַח	he heard	שָׁמַע
pit, cistern		בוֹר	saying (אמר) pt pl	אָמַר, s
			he threw (שלך'il hif)	הִשְׁלִיךְ

אִישׁ אֶחָד מִצָּא אֶת יוֹסֵף בְּשָׂדֵה. שָׁאַל אֹתוֹ הָאִישׁ: מַה תִּבְקֹשׁ?
 אָמַר לוֹ יוֹסֵף: אֶת אֶחָי אָנֹכִי מִבְקֹשׁ; הִגִּידָה-נָא לִי אֵיפֹה הֵם רוֹעִים?
 אָמַר לוֹ הָאִישׁ: אֶחָיךָ הֵלְכוּ מִזֶּה. שָׁמַעְתִּי אֶת אֶחָיךָ אֹמְרִים: גִּלְכָה
 אֶל דוֹתָן.

הִלֵּךְ יוֹסֵף אֶל דוֹתָן. שָׁם מָצָא אֶת אֶחָיו.

כַּאֲשֶׁר רָאוּ הָאֲחִים אֶת יוֹסֵף בָּא אָמְרוּ: הִנֵּה בַעַל הַחֲלוֹמוֹת הִנֵּה בָּא!
 כַּאֲשֶׁר בָּא יוֹסֵף לָקְחוּ הָאֲחִים אֶת כְּתָנֶת הַפָּסִים אֲשֶׁר עָשָׂה לוֹ
 אָבִיו. רָאוּבֵן מִצָּא בּוֹר; לָקְחוּ הָאֲחִים אֶת יוֹסֵף וְהִשְׁלִיכוּ אֹתוֹ אֶל
 הַבוֹר הַהוּא.

1. מִי מִצָּא אֶת יוֹסֵף בְּשָׂדֵה? 2. מַה שָׁאַל אֹתוֹ הָאִישׁ? 3. מַה אָמַר
 לוֹ יוֹסֵף? 4. מַה שָׁמַע הָאִישׁ אֶת הָאֲחִים אֹמְרִים? 5. אֵיפֹה מִצָּא יוֹסֵף
 אֶת אֶחָיו? 6. מַה אָמְרוּ אֶחָיו כַּאֲשֶׁר רָאוּ אֹתוֹ בָּא? 7. מַה עָשׂוּ לוֹ
 אֶחָיו כַּאֲשֶׁר בָּא? 8. מִי מִצָּא אֶת הַבוֹר?

(To be followed by § 11, p. 54.)

1 Two words connected by a hyphen (*maqgef*) are considered one, so far as stress is concerned; the main stress falls on נָא, a secondary stress on הִגִּידָה. The *dāgeš* in the 1 is the *conjunctive dāgeš*, which appears in monosyllables or words stressed on their first syllable when they follow closely upon a word ending in ה־ or ה־ not stressed on its last syllable. Whether it signifies lengthening of the consonant (as is generally assumed) or merely that the preceding vowel is somewhat shortened is uncertain.

Reading 7

our hand	יָדֵנוּ	he ate	אָכַל
let (it) not be	אל תהי (היה) juss	to eat	לֵאכַל
in, on, upon him	בו	caravan	אֲרֻחָה
our brother	אָחִינוּ	Ishmaelite	יִשְׁמַעְאֵלִי
words of	דְּבָרֵי- (דְּבַר) cs pl	to Egypt (term מְצָרַיִם + ה־)	מְצָרַיִמָּה
they brought up	הֵעִלוּ (עָלָה 'hif)	go to! come!	לְכוּ! (הִלַּךְ) imv pl
midst of, inside of	תוֹךְ- (תוֹךְ)	he sold	מָכַר
he came/went back	שָׁב (שׁוּב)	let's sell	נִמְכְּרָה (coh)

יָשְׁבוּ הָאָחִים לְאָכַל וְיֹסֵף בְּבוֹר. הֵם הָיוּ אוֹכְלִים וְהִנֵּה אֲרֻחַת יִשְׁמַעְאֵלִים בָּאָה, הוֹלֶכֶת מְצָרַיִמָּה.

רָאוּ הָאָחִים אֶת הָאֲרֻחָה. קָם יְהוּדָה וְאָמַר אֶל אָחָיו: לְכוּ וּנְמַכְרָה אֶת יוֹסֵף לְיִשְׁמַעְאֵלִים, וְיָדְנוּ אֶל תְּהִי בּוֹ כִּי אָחִינוּ הוּא.

דְּבָרֵי יְהוּדָה הָיוּ טוֹבִים בְּעֵינֵי אָחָיו, וְהֵם שָׁמְעוּ לוֹ. הָלְכוּ אֶל הַבוֹר אֲשֶׁר בּוֹ הִשְׁלִיכוּ אֶת יוֹסֵף וְהֵעִלוּ אֶת יוֹסֵף מִתּוֹךְ הַבוֹר. בָּאוּ אֶל הַיִּשְׁמַעְאֵלִים וּמָכְרוּ לָהֶם אֶת יוֹסֵף.

שָׁבוּ הָאָחִים לְאָכַל, וְהַיִּשְׁמַעְאֵלִים לָקְחוּ אֶת יוֹסֵף מְצָרַיִמָּה.

1. לָמָּה יָשְׁבוּ הָאָחִים? 2. כַּאֲשֶׁר אָכְלוּ אֵיפֹה הָיָה יוֹסֵף? 3. מָה רָאוּ?
4. אָנָּה הָלְכָה הָאֲרֻחָה? 5. מִי אָמַר לְמַכֵּר אֶת יוֹסֵף? 6. לָמָּה?
7. מִי הֵעִלָּה אֶת יוֹסֵף מִתּוֹךְ הַבוֹר? 8. מָה עָשׂוּ אָחֵי יוֹסֵף בּוֹ?
9. כַּאֲשֶׁר הָלְכוּ הַיִּשְׁמַעְאֵלִים מָה עָשׂוּ הָאָחִים? 10. אָנָּה לָקְחוּ הַיִּשְׁמַעְאֵלִים אֶת יוֹסֵף?

(To be followed by Reading 8.)

1 On the spirantization of כ see Reading 2 note 1.

Reading 8

if, in alternatives or	אם	he-goat	שְׁעִיר
my son	בְּנִי	he slaughtered	שָׁחַט
animal	חֵיה	he brought	הֵבִיא (בוא <i>hif'il</i>)
he mourned	הִתְאַבֵּל (<i>hitpa'el</i>)	he gave, put	נָתַן
days	יָמִים (יום s)	her, it (fs di obj)	אֹתָהּ
many, much	רַבִּים (רב s)	blood	דָּם (דם-)
his daughters	בָּנוֹתָיו (בת s)	then	אָז
to console, to comfort	לְנַחֵם (<i>pi'el</i>)	he recognized	הִכִּיר (וכר <i>hif'il</i>)
he was consoled,	הִתְנַחֵם (<i>hitpa'el</i>)	pray look at (it)!	הִכָּרְנָא!
comforted		your son	בְּנֶךָ

לָקַחוּ הָאֲחִים שְׁעִיר אֶחָד וּשְׁחָטוּ אֹתוֹ. הֵבִיאוּ אֶת כְּתָנֶת יוֹסֵף וּנְתָנוּ
 אֹתָהּ בְּדַם הַשְּׁעִיר. אָז שָׁבוּ אֶל עַמְק חֶבְרוֹן.
 הֵבִיאוּ הָאֲחִים אֶת כְּתָנֶת יוֹסֵף אֶל יַעֲקֹב אָבִיהֶם. אָמְרוּ לוֹ: זֹאת
 מִצָּאנוּ; הִכָּרְנָא הַכְּתָנֶת בְּנֶךָ הִיא אִם לֹא?
 כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת הַכְּתָנֶת הַכִּיר אֹתָהּ וְאָמַר: כְּתָנֶת בְּנִי! חֵיה
 רָעָה אֶכְלָה אֶת יוֹסֵף!
 יָשָׁב יַעֲקֹב עַל הָאָרֶץ וְהִתְאַבֵּל עַל בָּנוּ יָמִים רַבִּים. קָמוּ כָל בָּנָיו
 וּבְנוֹתָיו לְנַחֵם אֹתוֹ, וַיַּעֲקֹב לֹא הִתְנַחֵם.

1. מָה עָשׂוּ הָאֲחִים בְּשְׁעִיר? 2. מָה עָשׂוּ בְּכְתָנֶת? 3. אָנָּה שָׁבוּ?
4. אֶל מִי הֵבִיאוּ אֶת הַכְּתָנֶת? 5. מָה אָמְרוּ לַיַּעֲקֹב? 6. לָמָּה אָמַר
 יַעֲקֹב כִּי (that) חֵיה רָעָה אֶכְלָה אֶת יוֹסֵף? 7. מָה עָשָׂה אָז יַעֲקֹב?
8. מִי בִקֵּשׁ לְנַחֵם אֹתוֹ? 9. לָמָּה לֹא הִתְנַחֵם?

(To be followed by §12, p. 58.)

Reading 9

his wife	אִשְׁתּוֹ	Egyptian	מִצְרַיִם
imprisoned, prisoner	אָסוּר	Potiphar	פּוֹטִיפָר
jail	בֵּית אֲסוּרִים	officer	שָׂר
place	מָקוֹם (מָקוֹם-)	Pharaoh	פַּרְעֹה
after	אַחַר	servant, slave	עֶבֶד
he committed an offense, sinned	חָטָא	he became	הָיָה לְ-
chief butler	שַׂר הַמְּשָׁקִים	—'s anger was	חָרָה אַף- בְּ-
chief baker	שַׂר הָאֹפִים	kindled against	
king	מֶלֶךְ	on account of, because of	עַל דְּבַר-

הִישָׁמְעָאֲלֵים הִבִּיאוּ אֶת יוֹסֵף מִצְרַיִמָּה. שָׁם מָכְרוּ אֹתוֹ לְאִישׁ מִצְרַיִם, לְפּוֹטִיפָר שַׂר פַּרְעֹה. יָשָׁב יוֹסֵף בְּבֵית פּוֹטִיפָר וְהָיָה לוֹ לְעֶבֶד. יוֹם אֶחָד חָרָה אַף פּוֹטִיפָר בְּיוֹסֵף עַל דְּבַר אִשְׁתּוֹ, כִּי אָהָבָה אִשְׁתּוֹ אֶת יוֹסֵף. גָּתַן פּוֹטִיפָר אֶת יוֹסֵף בְּבֵית הָאֲסוּרִים, בְּמָקוֹם אֲשֶׁר שָׁם אֲסוּרֵי הַמֶּלֶךְ אֲסוּרִים.

אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ שַׂר הַמְּשָׁקִים וְשַׂר הָאֹפִים לְמֶלֶךְ מִצְרַיִם. חָרָה אַף פַּרְעֹה בְשָׂרֵים, וְגָתַן אֹתָם בְּבֵית הָאֲסוּרִים, בְּמָקוֹם אֲשֶׁר שָׁם יוֹסֵף אֲסוּר.

שַׂר בֵּית הָאֲסוּרִים גָּתַן אֶת יוֹסֵף לְשָׂרֵי פַרְעֹה, וְהוּא הָיָה לָהֶם לְעֶבֶד כָּל הַיָּמִים אֲשֶׁר הָיוּ שָׁם.

1. אָנָּה הִבִּיאוּ הִישָׁמְעָאֲלֵים אֶת יוֹסֵף? 2. לְמִי מָכְרוּ אֹתוֹ? 3. מָה הָיָה יוֹסֵף לְפּוֹטִיפָר? 4. עַל מָה חָרָה אַף פּוֹטִיפָר בְּיוֹסֵף? 5. מָה עָשָׂה לוֹ? 6. מִי חָטָא לְמֶלֶךְ מִצְרַיִם? 7. מָה עָשָׂה לָהֶם הַמֶּלֶךְ? 8. מָה עָשָׂה יוֹסֵף בְּבֵית הָאֲסוּרִים?

(To be followed by Reading 10.)

Reading 10

no(t), negating noun sentences	אֵין ¹	night	לַיְלָה
he interpreted	פָּתַר	each	אִישׁ
God	אֱלֹהִים	he knew	יָדַע
he will return	(hif'il) יָשׁוּב (שוב)	interpretation	פְּתָרוֹן
(trans)		their dreams	חֲלוֹמוֹתֵיהֶם
he returned (trans)	הָשׁוּב	morning	בֹּקֶר
also, too	גַּם	that	כִּי (conj)
he will put to death	(hif'il) יָמִית (מות)	face	פְּנִים (פְּנִי-)
he put to death	הָמִית	your faces	פְּנֵיכֶם
just as...so	כַּאֲשֶׁר ... כֵּן	today	הַיּוֹם
	how? אֵיךְ?		

לַיְלָה אֶחָד חָלְמוּ שְׂרֵי פְרַעָה אִישׁ חֲלוֹמוֹ, וְלֹא יָדְעוּ אֶת פְּתָרוֹן חֲלוֹמוֹתֵיהֶם. בַּבֹּקֶר רָאָה יוֹסֵף כִּי פְנֵי הַשָּׂרִים רָעִים. שָׁאַל אֹתָם יוֹסֵף: לְמָה פְּנֵיכֶם רָעִים הַיּוֹם? אָמְרוּ לוֹ: חֲלוֹם חָלְמָנוּ בַּלַּיְלָה, וְאֵין אֲנַחְנוּ יוֹדְעִים אֶת פְּתָרוֹנֵים. אָמַר יוֹסֵף: הֲלוֹא לְאֱלֹהִים פְּתָרוֹנִים! סִפְרוּ-נָא לִי.

סִפַּר שֶׁר הַמִּשְׁקִים אֶת חֲלוֹמוֹ; שָׁמַע יוֹסֵף וְאָמַר: זֶה פְּתָרוֹנוֹ: יָשׁוּב אֶתְךָ פְּרַעָה אֶל בֵּיתְךָ וְאֶל מְקוֹמְךָ.

כַּאֲשֶׁר רָאָה שֶׁר הָאוֹפִים כִּי לְטוֹב פָּתַר, סִפַּר גַּם הוּא אֶת חֲלוֹמוֹ לְיוֹסֵף. שָׁמַע יוֹסֵף וּפָתַר: אֶתְךָ יָמִית פְּרַעָה.

וַהֲנִיָּה כַּאֲשֶׁר פָּתַר יוֹסֵף כֵּן הָיָה: אֶת שֶׁר הַמִּשְׁקִים הָשִׁיב מִלְּךָ מִצְרַיִם אֶל מְקוֹמוֹ וְאֶל בֵּיתוֹ, וְאֶת שֶׁר הָאוֹפִים הָמִית, כַּאֲשֶׁר פָּתַר יוֹסֵף.

וְיוֹסֵף יָשַׁב עוֹד בְּבֵית הָאֲסוּרִים.

1 Construct of אֵין "nought."

1. לָמָּה הָיָו פְּנֵי הַשָּׂרִים רָעִים? 2. מֶה שָּׁאַל אֶתֶם יוֹסֵף? 3. מָה אָמְרוּ לוֹ? 4. אֵיךְ יָדַע יוֹסֵף אֶת פִּתְרוֹן חֲלוֹמוֹתֵיהֶם? 5. אֵיךְ פָּתַר אֶת חֲלוֹם שֶׁר הַמִּשְׁקִים? 6. לָמָּה סָפַר שֶׁר הָאוֹפִים אֶת חֲלוֹמוֹ לְיוֹסֵף? 7. אֵיךְ פָּתַר יוֹסֵף אֶת חֲלוֹמוֹ? 8. מָה עָשָׂה פְּרָעָה לַשָּׂרִים?

(To be followed by §13, p. 61.)

Reading 11

after them (f)	אַחֲרֵיהֶן	he stood	עָמַד
near	קָרוֹב	by	עַל
wise man (cs pl)	חָכָם (חֲכָמִים)	the river (Nile)	הַיָּאֹר
he spoke	דָּבַר	he came/went up	עָלָה
saying, introduces	לְאמֹר inf	coming up	pt fpl עוֹלוֹת
quotation; often best left untranslated		seven	f שֶׁבַע
Hebrew	עִבְרִי	appearance, looks	מְרֵאָה
with us	עִמָּנוּ	good-looking	fpl יְפוֹת מְרֵאָה ¹
before, in the presence of	לְפָנָיו (ל + פָּנָיו)	bad-looking	fpl רְעוֹת מְרֵאָה ¹
		he pastured	רָעָה

אחר הדברים האלה חלם פרעה חלום. בחלומו הוא עומד על היאור, והנה מן היאור עולות שבע פרות יפות מראה, והפרות רעו בשדה. אחריהן עלו שבע פרות רעות מראה, והנה עמדו קרוב אל הפרות יפות המראה. אז אכלו הפרות רעות המראה את הפרות יפות המראה.

בבקר ספר פרעה את חלומו לחכמי מצרים, ולא היה איש בכל חכמי מצרים אשר ידע לפתור אתו לפרעה.

אז דבר שר המשקים אל פרעה לאמר: גער עברי היה עמנו בבית האסורים, והוא ידע לפתור לנו חלומות אשר חלמנו, וכאשר פתר לנו כן היה.

הביאו את יוסף מבית האסורים, ויוסף עמד לפני פרעה.

1. איפה היה פרעה עומד בחלומו? 2. מה ראה עולה מן היאור?
3. מה עשו הפרות? 4. אל מי ספר פרעה את חלומו? למה? 5. מה ספר שר המשקים לפרעה? 6. למה הביאו את יוסף לפני פרעה?

(To be followed by Reading 12.)

¹ Lit., "beautiful/bad (in respect) of appearance." The distinction between the changeable *qāmeš* of יְפוֹת, יְפוֹת־ and the unchangeable one of רְעוֹת is explained in § 25.

Reading 12

now	עַתָּה	about you	עָלֶיךָ
let him place, appoint (בָּתֵּן) juss	יִתֵּן	he answered	עָנָה
let him gather (אָסַף) juss	יֵאָסֵף	year	שָׁנָה (שָׁנִים, שָׁנִי-)
food	אֶכֶל	they (f) (are)	הֵנָּה
they will die (יָמוּתוּ) מות	יָמוּתוּ	plenty, abundance	שָׁבַע
people	עַם	will be (pl)	יְהִי
his servants (עֲבָדָיו) עֲבָד	עֲבָדָיו	famine	רָעָב
spirit	רוּחַ	(it) will make (pi'el) כִּלְּהָ (כִּלְּהָ)	יִכְלֶה
I have appointed	נִתְּחִי (בָּתֵּן)	an end of	

אָמַר פְּרָעָה אֶל יוֹסֵף: חֲלוֹם חֲלַמְתִּי, וְאִין אִישׁ בְּכָל חֲכָמֵי מִצְרַיִם יוֹדֵעַ לְפַתֵּר אֹתוֹ לִי; וְאָנִי שָׁמַעְתִּי עָלֶיךָ כִּי פוֹתֵר חֲלוֹמוֹת אֲתָה. עָנָה יוֹסֵף: לֹא־הֵימָּה פִתְרוּנִים.

סִפֵּר פְּרָעָה אֶת חֲלוֹמוֹ לְיוֹסֵף. שָׁמַע יוֹסֵף אֶת הַחֲלוֹם וְאָמַר: אֵת אֲשֶׁר אֱלֹהִים עוֹשֶׂה הַגִּיד לְפְרָעָה: שָׁבַע הַפְּרוֹת הַטּוֹבוֹת שָׁבַע שָׁנִים הֵנָּה, וְשָׁבַע הַפְּרוֹת הָרָעוֹת שָׁבַע שָׁנִים הֵנָּה. הֵנָּה שָׁבַע שָׁנִים בָּאוֹת – שָׁבַע גְּדוֹל בְּכָל אֶרֶץ מִצְרַיִם. אַחֲרֵיהֶן יְהִי שָׁבַע שָׁנֵי רָעָב, וְהָרָעָב יִכְלֶה אֶת הָאָרֶץ. וְעַתָּה יִתֵּן פְּרָעָה אִישׁ חֲכָם עַל הָאָרֶץ וַיֵּאָסֵף אֶת אֶכֶל הַשָּׁנִים הַטּוֹבוֹת, וְלֹא יָמוּתוּ עִם הָאָרֶץ בְּרָעָב.

דִּבְרֵי יוֹסֵף הָיוּ טוֹבִים בְּעֵינֵי פְרָעָה. אָמַר הַמֶּלֶךְ אֶל עֲבָדָיו: הִנֵּמְצָא אִישׁ כֹּזֵה אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ?

וְאֶל יוֹסֵף אָמַר: רְאֵה נִתְּחִי אֲתָךְ עַל כָּל אֶרֶץ מִצְרַיִם!

1. לָמָּה סִפֵּר פְּרָעָה אֶת חֲלוֹמוֹ לְיוֹסֵף? 2. מָה אָמַר יוֹסֵף עַל חֲלוֹמוֹ? 3. מָה אָמַר עַל שָׁבַע הַפְּרוֹת הַטּוֹבוֹת? 4. עַל שָׁבַע הַפְּרוֹת הָרָעוֹת? 5. עַל כִּי אָכְלוּ הַפְּרוֹת הָרָעוֹת אֶת הַטּוֹבוֹת? 6. אֵיךְ לֹא יָמוּתוּ עִם הָאָרֶץ? 7. מָה אָמַר פְּרָעָה אֶל עֲבָדָיו עַל יוֹסֵף? 8. לָמָּה נִתֵּן פְּרָעָה אֶת יוֹסֵף עַל הָאָרֶץ?

Reading 13

(to) there	(term שָׁמָּה + הַ)	city	עיר s, ערים fpl
he obtained, procured [ra-	שָׁבַר	field(s) of	שָׂדֶה- (שָׂדֶה)
tions (שָׁבַר)]		lands	אֲרָצוֹת (אָרֶץ)
we shall live	נִחִיהָ (חִיהָ)	bread, food	לֶחֶם
we shall die	נִמּוֹת (מוֹת)	rations, food supply (in an	שָׁבַר
ten	עֶשְׂרֵה m	emergency)	
he sent	שָׁלַח	you stare at	תִּתְרָאוּ (רָאָה hitpa'el)
lest	פֶּן	one another (helplessly)	
(it) will befall	יִקְרָה (קָרָה)	there is	יֵשׁ (opposite of אֵין)
disaster, terrible accident	אָסוֹן	he went/came down	יָרַד
how many/much?	כַּמָּה	go down!	רָדוּ!

שִׁבְעַת שָׁנִים הָיָה שָׁבַע בְּאֶרֶץ, וַיּוֹסֶף אֶסְפָּף אֶת אֲכָל הַשָּׁנִים הַטּוֹבוֹת וַנִּתֵּן אֹתוֹ בְּעָרִים בְּכָל אֶרֶץ מִצְרַיִם: אֲכָל שָׂדֶה הָעִיר נִתֵּן בְּתוֹכָהּ. אַחַר הַשָּׁנִים הָאֵלֶּה בָּאוּ שְׁנֵי הָרָעָב, כַּאֲשֶׁר אָמַר יוֹסֵף. בְּכָל הָאֲרָצוֹת הָיָה רָעָב, וּבְאֶרֶץ מִצְרַיִם הָיָה לֶחֶם.

רָאָה יַעֲקֹב כִּי יֵשׁ שָׁבַר בְּמִצְרַיִם וְאָמַר לְבָנָיו: לָמָּה תִּתְרָאוּ? הֲגַיָּה שְׁמַעְתִּי כִּי יֵשׁ שָׁבַר בְּמִצְרַיִם; רָדוּ שָׁמָּה וְשָׁבְרוּ לָנוּ מִשֵּׁם וְנִחִיהָ וְלֹא נִמּוֹת!

יָרְדוּ אַחֵי יוֹסֵף, עֶשְׂרֵה, לְשָׁבַר מִמִּצְרַיִם. וְאֵת בְּנֵימִין, אַחֵי יוֹסֵף, לֹא שָׁלַח יַעֲקֹב כִּי אָמַר פֶּן יִקְרָה אֹתוֹ אָסוֹן. בָּאוּ בְנֵי יַעֲקֹב מִצְרַיִמָּה בְּתוֹךְ הַבָּאִים, כִּי הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן.

1. כַּמָּה שְׁנֵי שָׁבַע הָיוּ? 2. מָה עָשָׂה יוֹסֵף בְּשָׁנִים הָאֵלֶּה? 3. מָה נִתֵּן בְּתוֹךְ כָּל עִיר? 4. מָה בָּא אַחַר שְׁנֵי הַשָּׁבַע? 5. הֲהָיָה רָעָב בְּמִצְרַיִם? 6. לָמָּה שָׁלַח יַעֲקֹב אֶת בְּנָיו מִצְרַיִמָּה? 7. אֵת מִי לֹא שָׁלַח לָמָּה? 8. מִי עוֹד בָּא מִצְרַיִמָּה?

(To be followed by Reading 14.)

Reading 14

your words,	דְּבַרְיֶכֶם (דְּבַר)	before him	לְפָנָיו
what you say		he remembered	זָכַר
truth	אֱמֶת	spy	מְרַגֵּל, מְרַגְלִים
whether (or not)	הֲאֱמַת עִמָּכֶם	to you	אֵלֵיכֶם (אֶל)
you are telling the truth [lit., is		to me	אֵלַי (אֶל)
truth with you (or not)?]		my lord	אֲדוֹנָי (אֲדוֹן)
die	inf abs מוֹת	your servants	עַבְדֵיךָ
you shall surely die	מוֹת תָּמוּתוּ	twelve (lit., two-teen)	שְׁנַיִם עָשָׂר
let him stay	יָשָׁב	with	אֶת-
go back!	שׁוּבוּ!	you will be tested (<i>nif'al</i> בִּחַן)	תִּבְחָנוּ
bring!	הִבִּיאוּ!	they will be tested	יִבְחָנוּ
when?	מִתִּי?	let him come	יָבוֹא

וְיוֹסֵף הוּא הַמּוֹכֵר שֶׁבָר לְכָל עַם הָאָרֶץ.
 בָּאוּ אַחֵי יוֹסֵף וְהִשְׁתַּחֲווּ לְפָנָיו אַרְצָה. כַּאֲשֶׁר רָאָה יוֹסֵף אֶת אָחִיו
 הַכִּיר אֹתָם, וְהֵם לֹא הִכִּירוּ אֹתוֹ. זָכַר יוֹסֵף אֶת חֲלוּמוֹתָיו אֲשֶׁר חָלַם
 עֲלֵיהֶם, וְאָמַר אֶל אָחִיו: מְרַגְלִים אַתֶּם! לְרֹאוֹת אֶת הָאָרֶץ בְּאֹתָם!
 עָנוּ לוֹ הָאֲנָשִׁים: לֹא אֲדוֹנָי, עַבְדֵיךָ בָּאוּ לְשֹׁבֵר אֶכְלִ! שְׁנַיִם עָשָׂר
 עַבְדֵיךָ אַחִים אֲנַחְנוּ, בְּנֵי אִישׁ אֶחָד בְּאָרֶץ כְּנַעַן. הִקְטַן אֶת אֲבִינוּ
 הַיּוֹם וְהָאָחָד אֵינְנוּ.

אָמַר לָהֶם יוֹסֵף: הוּא אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם לֵאמֹר: מְרַגְלִים אַתֶּם!
 בְּזֹאת תִּבְחָנוּ: יָבוֹא אַחֵיכֶם הִקְטַן אֵלַי, וְיִבְחָנוּ דְבַרְיֶכֶם הֲאֱמַת עִמָּכֶם;
 וְאִם לֹא, מוֹת תָּמוּתוּ! אַחֵיכֶם הָאָחָד יָשָׁב בְּבֵית הָאֲסוּרִים, וְאַתֶּם
 שׁוּבוּ, הִבִּיאוּ שֶׁבֶר לְבַתֵּיכֶם, וְאֶת אַחֵיכֶם הִקְטַן הִבִּיאוּ אֵלַי וְלֹא
 תָּמוּתוּ.

1. מָה עָשׂוּ אַחֵי יוֹסֵף לְפָנָיו? 2. מִי הִכִּיר אֶת מִי? 3. מִתִּי זָכַר יוֹסֵף
- אֶת חֲלוּמוֹתָיו? 4. מָה אָמַר יוֹסֵף עַל אָחִיו? 5. כַּמָּה אַחִים עָמְדוּ

לפני יוסף, וכמה אמרו כי היו? 6. מה אמרו על האחים אשר לא
הם שם? 7. במה יבחנו דברי האחים? 8. הישובו כל האחים אל
ארץ כנען?

(To be followed by §15, p. 69.)

Reading 15

away from them (מן + אתם)	מֵאַתֶּם	guilty	אָשֵׁם, אֲשָׁמִים
he bound, fettered	אָסַר	we saw	רָאִינוּ (רָאָה)
he filled	מִלֵּא	distress	צָרָה
sack	שָׁק	life, being, person	נֶפֶשׁ
to return (trans) (hif'il (שוב' il	לְהָשִׁיב	his mortal distress	צָרַת נֶפֶשׁוֹ
silver, money	כֶּסֶף	he pleaded with (hitpa'el (חנן	הִתְחַנֵּן אֵל (חָנַן 'el
their silver, money	כֶּסֶפָם	on account of this, therefore	עַל כֵּן
to give	לָתֵת (נָתַן)	child	יָלֵד
way, road	דֶּרֶךְ	interpreter	מְלִיץ
he lifted, carried, carried off	נָשָׂא	between them	בֵּינֵיהֶם (בֵּין)
donkey	חֲמֹר	(i.e., between him and them)	

אָמְרוּ הָאֲנָשִׁים אִישׁ אֶל אָחִיו: אֲשָׁמִים אֲנַחְנוּ עַל יוֹסֵף אָחִינוּ אֲשֶׁר
רָאִינוּ אֶת צָרַת נֶפֶשׁוֹ כְּאֲשֶׁר הִתְחַנֵּן אֵלֵינוּ וְלֹא שָׁמַעְנוּ אֵלָיו. עַל כֵּן
בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת! עֲנֵה אֹתָם רְאוּבֵן לֵאמֹר: הֲלוֹא אָמַרְתִּי
אֵלֵיכֶם אֵל תַּחֲטְאוּ בְיָלֵד, וְלֹא שָׁמַעְתֶּם!

וְהֵם לֹא יָדְעוּ כִּי שׁוֹמֵעַ יוֹסֵף כִּי הַמְּלִיץ בֵּינֵיהֶם.

אִז לָקַח יוֹסֵף מֵאֹתָם אֶת שְׁמֵעוֹן וְאָסַר אֹתוֹ.

אָמַר יוֹסֵף לְעֶבְדָּיו לְמַלֵּא אֶת שְׁקֵי הָאֲנָשִׁים שֶׁבַר וּלְהָשִׁיב אֶת
כֶּסֶפָם, כֶּסֶף אִישׁ אֶל שְׁקוֹ, וְגַם אָכַל לְדֶרֶךְ אָמַר לָתֵת לָהֶם. וְכֵן
עָשׂוּ: מָלְאוּ אֶת שְׁקֵיהֶם שֶׁבַר וְהָשִׁיבוּ אֶת כֶּסֶפָם כֶּסֶף אִישׁ אֶל שְׁקוֹ
וְגַם אָכַל לְדֶרֶךְ נָתַנוּ לָהֶם.

קָמוּ הָאֲחִים, וְנָשְׂאוּ אֶת שֶׁבֶרָם עַל חֲמֹרֵיהֶם, וְהָלְכוּ מִשָּׁם אַרְצָה
כְּנָעַן.

1. איך פתרו האחים את צרתם? 2. מה זכר ראוּבֵן? 3. מי צמד
- בינות האחים ויוסף? 4. מה עשה יוסף לשמעון? 5. מה אמר יוסף
- לתת לאחיו? 6. מה עשו עבדיו? 7. איך נשאו האחים את שברם?

(To be followed by Reading 16.)

Reading 16

we were/are	הָיְינוּ (הִיָּה)	things that	(קָרָה) pt fpl	קורות
I shall know	אֲדַע	befell, happenings		
take!	קַחוּ! (לָקַח)	lord of, <i>cs pl used in sense</i>		אֲדוֹנַיִ-
he opened	פָּתַח	<i>of s — the so-called pl of majesty</i>		
mouth	פִּי (פִּי-)	hard things,	(קָשָׁה s) fpl	קשות
he feared, was afraid	יָרָא	<i>used adverbially — harshly</i>		
you will take	תִּקְחוּ (לָקַח)	regard... as...	... כְּ... ..	נָתַן אֶת... כְּ...
	he will go down	(יָרַד)		

כְּאֲשֶׁר שָׁבוּ הָאָחִים אֶל יַעֲקֹב אָבִיהֶם הִגִּידוּ לוֹ אֶת כָּל הַקּוּרוֹת
 אֲתֶם בְּמִצְרַיִם לֵאמֹר: דִּבֶּר הָאִישׁ אֲדוֹנַי הָאָרֶץ אֲתָנוּ קָשׁוֹת, וְנָתַן
 אֲתָנוּ כְּמִרְגְּלִים. אָמַרְנוּ אֵלָיו: לֹא הָיְינוּ מִרְגְּלִים! שְׁנַיִם עָשָׂר עֶבְדֶּיךָ
 אָחִים אָנַחְנוּ: הָאֶחָד אֵינְנוּ וְהַקָּטָן הַיּוֹם אֶת אָבִינוּ בְּאָרֶץ כְּנָעַן. אָמַר
 אֵלֵינוּ הָאִישׁ אֲדוֹנַי הָאָרֶץ: בְּזֹאת אֲדַע כִּי אִמַּת דְּבַרְיֶכֶם: אֲחִיכֶם
 הָאֶחָד יֹשֵׁב אִתִּי, וְאֵת שְׁבָר רַעַב בְּתִיכֶם קָחוּ וּלְכוּ, וְהִבִּיאוּ אֶת אֲחִיכֶם
 הַקָּטָן אֵלַי וְאֲדַע כִּי לֹא מִרְגְּלִים אַתֶּם.

כְּאֲשֶׁר פָּתַחוּ הָאֲנָשִׁים אֶת שַׁקִּיהֶם מִצָּאוּ אִישׁ אֶת כֶּסֶפוֹ בְּפִי שַׁקּוֹ.
 רָאוּ הֵם וְאָבִיהֶם אֶת כֶּסֶפָם וַיִּרְאוּ.

אָז אָמַר אֲלֵיהֶם יַעֲקֹב: יוֹסֵף אֵינְנוּ וְשִׁמְעוֹן אֵינְנוּ וְאֵת בְּנֵימִין תִּקְחוּ!
 עָלֵי הָיוּ כָּל אֵלֶּה! לֹא יָרַד בְּנֵי עִמְכֶם.

1. מה ספרו האחים ליעקב? 2. איך דבר אליהם אדוני הארץ?
3. כמה נתן אתם? 4. במה ידע האיש כי אמת עמכם? 5. מה מצאו
 כְּאֲשֶׁר פָּתַחוּ אֶת שַׁקִּיהֶם? 6. למה יראו? 7. למה אמר יעקב כי לא
 ירד בנימין עמכם מצרימה?

Reading 17

I will be responsible for him	אֶעֱרְבֶנּוּ (עָרַב)	it was, it came to pass	יְהִי (הִיָּה) impf cons
if (it must be) so do!	אִם כֵּן עֲשׂוּ! (עָשָׂה)	they finished	בָּלוּ (בָּלָה <i>pi'el</i>)
your hand present	יָדְכֶם מִנְחָה	he said	יֵאמֶר (אָמַר) impf cons
returned	מָוֹשָׁב (שוב <i>höf'al</i>) pass pt	you will see	תִּרְאוּ (רָאָה)
compassion	רַחֲמִים	releasing, letting go	מְשַׁלַּח (שָׁלַח <i>pi'el</i>)
I am bereaved (of child)	שָׁכַלְתִּי	we shall go down	נֵרַד (יָרַד)
(variant at end of verse	שָׁכַלְתִּי)	he inquired about	שָׁאַל לְ-
		living	חַי (חָיָה) pt
		let's get up	נִקְוֶמָה (קוּם) coh

וַיְהִי כִּאֲשֶׁר בָּלוּ לְאָכַל אֶת הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֵּאמֶר יַעֲקֹב אֶל בָּנָיו: שׁוּבוּ שִׁבְרוּ לָנוּ עוֹד אֶכֶל.

וַיֵּאמֶר אֵלָיו יְהוֹדָה: הֲלוֹא אָמַר לָנוּ הָאִישׁ: לֹא תִרְאוּ פָנַי אִם אֵין אַחֲיֵיכֶם אֶתְכֶם. אִם מְשַׁלַּח אֶתָּה אֶת אַחֲיָנוּ אֶתְנוּ נֵרַד וְנִשְׁפֹּר לָךְ אֶכֶל; וְאִם אֵינְךָ מְשַׁלַּח אֶתָּה לֹא נֵרַד.

וַיֵּאמֶר יַעֲקֹב: לָמָּה הַנְּדָתֶם לְאִישׁ כִּי עוֹד לָכֶם אֶחָד?
וַיֵּאמְרוּ: שָׁאוּל שָׁאַל הָאִישׁ לָנוּ וּלְבֵיתָנוּ לֵאמֹר: הַעוֹד אַבְיֵיכֶם חַי? הַיֵּשׁ לָכֶם אֶחָד? הַיְדוּעַ גִּדְעוּ! כִּי יֵאמֶר: הֵבִיאוּ אֶת אַחֲיֵיכֶם!
וַיֵּאמֶר יְהוֹדָה אֶל אָבִיו: שְׁלַח אֶת הַנֶּעֱר אֶתִּי וְנִקְוֶמָה וְנִלְכָּה, וְנַחֲיָה וְלֹא נָמוּת. אֲנֹכִי אֶעֱרָבְנוּ, מִיָּדִי תִבְקָשׁנוּ!

וַיֵּאמֶר אֲלֵיהֶם יַעֲקֹב: אִם כֵּן זֹאת עֲשׂוּ: קַחוּ בְיַדְכֶם מִנְחָה לְאִישׁ, וְאֶת הַכֶּסֶף הַמּוֹשָׁב בְּפִי שְׂקֵיכֶם תְּשִׁיבוּ בְיַדְכֶם. וְאֶת אַחֲיֵיכֶם קַחוּ. וְאֵלֵיהֶם יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ. וְאֲנִי, כִּאֲשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי.

1 See §11.1.

1. מְתִי אָמַר יַעֲקֹב לְבָנָיו לָשׁוּב מִצְרַיִמָּה? 2. לָמָּה אָמַר לָהֶם לָשׁוּב? 3. מָה בִקֵּשׁ יְהוּדָה מֵאָבִיו? 4. מָה שָׁאַל יַעֲקֹב אֶת בָּנָיו?
5. לָמָּה הִגִּידוּ לְאִישׁ בְּמִצְרַיִם כִּי עוֹד לָהֶם אָח? 6. מְתִי שָׁמַע יַעֲקֹב לְבָנָיו וְנָתַן עַל יָדָם אֶת בְּנֵימִין? 7. מָה עוֹד אָמַר כִּי יִקְחוּ בְיָדָם?
8. מָה בִקֵּשׁ מֵאֱלֹהִים? 9. וְאִם לֹא יָשׁוּב גַּם בְּנֵימִין?

(To be followed by Reading 18.)

Reading 18

opening, doorway	פֶּתַח	(when) he saw (רָאָה) impf cons	וַיֵּרָא
please, my lord	בִּי אֲדוֹנָי	steward (lit., he	אֲשֶׁר עַל הַבַּיִת
asking permission to address a superior		who is over the household)	
he put	שָׂם (שִׁים)	bring!	הֵבֵא! (hif 'il בוא)
it is well with -	שְׁלוֹם לְ-	they will eat	יֹאכְלוּ (אָכַל)
hidden treasure, windfall	מִטְמוֹן	noon	צַהֲרַיִם (söho-)
he brought (hif 'il בוא) impf cons	וַיָּבֵא	brought (höf 'al בוא) pass pt	מִבָּא
water	מַיִם	they were afraid (יָרָא) impf cons	וַיִּירָאוּ
they (hif 'il כון) impf cons	וַיָּכִינוּ	the first time, at first	בַּתְּחִלָּה
prepared		they came (גָּשׁ) impf cons	וַיִּגְשׁוּ
		up to	

וַיִּקְחוּ הָאֲנָשִׁים אֶת הַמִּנְחָה וְאֶת בְּנֵימִין וַיְקוּמוּ וַיֵּרְדוּ מִצְרַיִמָּה;
וַיָּבֹאוּ וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף.

וַיֵּרָא יוֹסֵף אֶתְּם וַיֹּאמֶר לְאִישׁ אֲשֶׁר עַל בֵּיתוֹ: הֵבֵא אֶת הָאֲנָשִׁים
הַבְּיָתָה; כִּי אֲתִי יֹאכְלוּ הָאֲנָשִׁים בְּצַהֲרַיִם.

וַיֵּרְאוּ הָאֲחִים כִּי מוֹבָאִים הֵם בֵּיתָה יוֹסֵף וַיִּירָאוּ. וַיֹּאמְרוּ: עַל
דְּבַר הַכֶּסֶף הַמּוֹשֵׁב בְּשַׁקֵּינוּ אֲנַחְנוּ מוֹבָאִים. וַיִּגְשׁוּ אֶל הָאִישׁ אֲשֶׁר
עַל בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו בְּפֶתַח הַבַּיִת לֵאמֹר: בִּי אֲדוֹנָי, יָרוּד
יָרְדְנוּ בַּתְּחִלָּה לְשֹׁבֵר אֶכֶל. וַיְהִי כַּאֲשֶׁר פִּתְחָנוּ אֶת שַׁקֵּינוּ וַנִּמְצָא אֶת
כֶּסֶפְנוּ כֶּסֶף אִישׁ בְּפִי שַׁקּוֹ! לֹא יָדַעְנוּ מִי שָׂם אֹתוֹ בְּשַׁקֵּנוּ וְהִנֵּה הוּא
בְּיָדְנוּ לְהָשִׁיבוֹ אֵלָיָהּ.

וַיֹּאמֶר הָאִישׁ: שְׁלוֹם לָכֶם, אֵל תִּירָאוּ! אֵלֵהֶיכֶם נָתַן לָכֶם מִטְמוֹן
בְּשַׁקֵּיכֶם, כֶּסֶפְכֶם בָּא אֵלַי.

וַיָּבֵא הָאִישׁ אֶתְּם בֵּיתָה יוֹסֵף וַיִּתֵּן לָהֶם מַיִם, וְאֶכֶל נָתַן לַחֲמוּרֵיהֶם.
וַיָּכִינוּ אֶת הַמִּנְחָה כִּי שָׁמְעוּ כִּי שָׂם יֹאכְלוּ בְּצַהֲרַיִם.

1. מה לְקַחוּ אֶתֶם הָאֲחִים מִצְרִימָה? 2. לָמָּה אָמַר יוֹסֵף לְהִבְיֵא אֶתֶם הַבְּיָתָה? 3. לָמָּה יָרְאוּ הָאֲחִים? 4. אֵיפֹה דִּבְרוּ אֶל הָאִישׁ אֲשֶׁר עַל הַבְּיָתָה? 5. מַה סִּפְרוּ לוֹ? 6. מַה אָמַר הָאִישׁ עַל הַכֶּסֶף אֲשֶׁר הָיָה בְּפִי שְׂקִיָּהֶם? 7. מָה אָמַר עַל הַכֶּסֶף אֲשֶׁר הִבִּיאוּ בַּתְּחִלָּה? 8. מַה נָּתַן לָהֶם וְלַחֲמוּרֵיהֶם?

(To be followed by §17, p. 78.)

Reading 19

he hurried; <i>often</i>	וַיְמַהֵר (מָהַר)	he returned	וַיָּשָׁב (שׁוּב)
<i>adverbial</i> he quickly, hastily		they prepared	הִכִּינוּ (כַּח 'il hif')
into the (term הַחֲדָרָה + הַחֲדָר)	הַחֲדָרָה (הַחֲדָר + הַ)	he raised his eyes;	וַיָּשָׂא אֶת עֵינָיו
(his) room		<i>here</i> , he looked about	
alone	לְבַד	he wept	בָּכָה
by himself	לְבַדוֹ	to weep	לְבִכּוֹת
by themselves	לְבָדָם	grew hot	וַיִּכְמַר (כּוּמַר 'al nif)
he came out	וַיֵּצֵא (יָצָא)	his feelings were	וַיִּכְמְרוּ רַחֲמָיו
they drank	וַיִּשְׁתּוּ (שָׁתָה)	stirred	
	they became drunk	וַיִּשְׁכְּרוּ (שָׁכַר)	

וַיְהִי בַצֹּהֲרִים וַיָּשָׁב יוֹסֵף אֶל בֵּיתוֹ לֶאֱכֹל. וַיָּבִיאוּ לוֹ הָאֲנָשִׁים אֶת
הַמִּנְחָה אֲשֶׁר הִכִּינוּ וַיִּתְּנוּ אֹתָהּ לְפָנָיו וַיִּקַּחָהּ מִיָּדָם, וַיִּשְׁתַּחֲווּ לוֹ אַרְצָה.
וַיִּשְׂאֵל לָהֶם לְשָׁלוֹם וַיֹּאמֶר: הַשְּׁלוֹם לְאֲבִיכֶם הַזֶּקֶן, הַעוֹדְנֵנוּ חַי?
וַיֹּאמְרוּ: שְׁלוֹם לְעַבְדְּךָ לְאָבִינוּ, עוֹדְנֵנוּ חַי.

וַיִּשָּׂא יוֹסֵף אֶת עֵינָיו וַיֵּרָא אֶת בְּנֵימִן אָחִיו בֶּן אָמוֹ וַיִּבְקֶשׁ לְבָכוֹת
כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו הַקָּטָן. וַיְמַהֵר יוֹסֵף וַיָּבֵא הַחֲדָרָה. שָׁם
בָּכָה לְבַדוֹ.

וַיֵּצֵא וַיֹּאמֶר לְעַבְדָּיו: שִׂימוּ לָחֶם וְנֹאכַל! וַיִּשְׂימוּ לוֹ לְבַדוֹ וּלְאָחִיו
לְבָדָם וּלְמַצְרַיִם הָאוֹכְלִים אֹתוֹ לְבָדָם. וַיִּשְׁבוּ אָחִיו לְפָנָיו וַיִּאֲכְלוּ
עִמּוֹ, וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ.

1. מתי שב יוסף? 2. מה עשו האחים במנחה? 3. לשלום מי שאל יוסף?
4. מה הגידו לו האחים על אביו? 5. למה מהר יוסף לבוא החדרה?
6. מה אמר לעבדיו כאשר יצא מן החדר? 7. איך שמו את האכל?
8. מה עשו אחי יוסף עמו?

(To be followed by Reading 20.)

Reading 20

you will overtake	תשיג (נשג 'il hif)	he ordered	ויצו (צוה 'el pi)
he overtook	השיג	they are able	ויכולו (יכול)
you did	עשיתם	to carry	לשאת (נשא)
he stole	גנב	(wine) cup	גביע (גביע-)
he divined	נחש	he did	ויעש (עשה)
far be it from	חלילה לנו מעשות	became light	אור
us to do, God forbid that we do		they were sent off	שלחו (pu'al)
it will be found	ימצא (nif'al)	he pursued	רדף אחרי

ויצו יוסף את אשר על ביתו לאמר: מלא את שקי האנשים אכל באשר יוכלו לשאת, ושים כסף איש בפי שקו. ואת גביעי, גביע הכסף, תשים בפי שק הקטן עם כסף שברו. ויעש האיש כאשר צנה יוסף. הבקר אור והאנשים שלחו. הם יצאו את העיר ויוסף צנה את אשר על ביתו לאמר: קום רדף אחרי האנשים! וכאשר תשיג אתם ואמרת אליהם: למה עשיתם את הדבר הזה, לגנב את גביע אדני! הלא זה אשר ישתה אדני בו והוא נחש ינחש בו!

ויצא האיש וירדף אחריהם. וישיגם וידבר אליהם את הדברים האלה. ויאמרו אליו: חלילה לנו מעשות כדבר הזה! הנה הכסף אשר מצאנו בפי שקינו השיבנו אליך מארץ כנען, ואיך גנב מבית אדוניך דבר! האיש אשר ימצא אתו הגביע ימות, וגם אנחנו נהיה לאדוני לעבדים!

The following sentences are factually incorrect; rewrite correctly.

1. יוסף צנה למלא את השקים מים ולשים את גביעו בשק ראובן.
2. האנשים שלחו בלילה. 3. עבד יוסף דבר אל האחים את דברי יוסף לפני אשר יצאו את העיר. 4. יוסף איננו עושה דבר בגביע. 5. כאשר גנבו האחים את הכסף השב בשקיהם כן גנבו את הגביע. 6. אם ימצא הגביע עם האחים ימותו כלם.

(To be followed by §18, p. 84.)

Reading 21

they fell	וַיִּפְּלוּ (נִפַּל)	they (pf הוֹרִיד ; hif'il ירד)
deed	מַעֲשֵׂה	took/brought down
like me	כְּמוֹנִי	saddlebag
we shall	נִצְטָדֵק (צדק hiṣpa'el)	he searched
justify ourselves		he began
iniquity	עֲוֹן (עוֹן-)	he finished
lo! we (are)	הִנְנוּ	he tore
it was found	נִמְצָא (nif'al)	clothes, garment

וַיִּמְהָרוּ וַיִּוְרִידוּ אִישׁ אֶמְתַּחְתּוֹ אַרְצָה, וַיִּפְתְּחוּ. וַיַּחֲפֹשׂ הָאִישׁ:
בְּגָדוֹל הַחֵל וּבִקְטָן כְּלָה. וַיִּמְצָא הַגְּבִיעַ בְּאֶמְתַּחַת בְּנִימִין.
וַיֵּרְאוּ הָאֲנָשִׁים אֶת הַגְּבִיעַ וַיִּקְרְעוּ אֶת שְׂמֹלוֹתָם. וַיָּשׁוּבוּ הָעִירָה.
וַיָּבֹא יְהוּדָה וְאָחִיו בֵּיתָה יוֹסֵף – וְהוּא עוֹדְנוּ שָׁם – וַיִּפְּלוּ לְפָנָיו
אַרְצָה.

וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף: מָה הַמַּעֲשֵׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם, לָגֹב אֶת
גְּבִיעִי! הֲלוֹא יָדַעְתֶּם כִּי נֹחַשׁ יִנְחַשׂ אִישׁ אֲשֶׁר כְּמוֹנִי? וַיַּעַן יְהוּדָה
וַיֹּאמֶר: מָה נֹאמַר לְאֹדְנִי? מָה נְדַבֵּר וּמָה נִצְטָדֵק? הֲאֵלֵהִים מִצָּא
אֶת עוֹן עַבְדֶּיךָ; הִנְנוּ עַבְדִּים לְאֹדְנִי, גַּם אֲנַחְנוּ גַם אֲשֶׁר נִמְצָא הַגְּבִיעַ
בְּיָדוֹ.

וַיֹּאמֶר יוֹסֵף: חֲלִילָה לִי מַעֲשׂוֹת זֹאת! הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ
בְּיָדוֹ הוּא לְבַדּוֹ יִהְיֶה לִי עַבֵּד, וְאַתֶּם לְכוּ עִלּוּ בְּשָׁלוֹם אֶל אֲבִיכֶם.

1. מָה עָשׂוּ הָאֲחִים בְּאֶמְתַּחְוֹתֵיהֶם? 2. אִיךָ חֲפֹשׂ הָאִישׁ? 3. אֵיפֹה
נִמְצָא הַגְּבִיעַ? 4. אַחַר זֹאת מָה עָשׂוּ? 5. עַל פִּי (according to) דְּבָרֵי
יוֹסֵף אִיךָ יָדַע כִּי גָּבּוּ הֵם אֶת הַגְּבִיעַ? 6. מָה אָמַר יְהוּדָה עַל צָרְתָם?
7. עַל פִּי דְבָרֵי יְהוּדָה מָה יַעֲשֶׂה לָהֶם? וְעַל פִּי יוֹסֵף?

(To be followed by Reading 22.)

Reading 22

to here, now	הִנֵּה	he came up to,	וַיָּגֶשׁ (גַּשׁ)
you will bring	וְהוֹרַדְתֶּם	approached	
down	pf cons	don't be	אַל יֵחַר אַפְּךָ (חָרָה) juss
my gray hair	שִׁבְתִּי (שִׁבָּה)	angry	
grief	יָגוֹן	he	וַיִּתֵּר (יתר nif'al ; גוֹתֵר pf)
to Sheol (term הַ + שְׂאוֹל)	שְׂאוֹלָה (שְׂאוֹל)	remained, was left	
(the netherworld)		bring him	וְהוֹרִידוּהוּ! (ירד hif'il)
he took...on	עָרַב ... מֵעַם ...	down!	
pledge from..., he was		we went up	עָלִינוּ (עָלָה)
responsible for... to...		to go down	לָרַדְתָּ (יָרַד)
now	עַתָּה	two	שְׁנַיִם m
let him stay	יָשָׁב juss (יָשַׁב)	I've seen him	רָאִיתִיו (רָאִיתִי + ו)
instead of	תַּחַת	until, up to	עַד
	let him go up	יָעַל juss (עָלָה)	

וַיָּגֶשׁ אֵלָיו יְהוָה וַיֹּאמֶר: בִּי אֲדוֹנָי, יַדְבֵּר-נָא עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדוֹנָי וְאֵל יַחַר אַפְּךָ בְּעִבְדְּךָ.
 אֲדוֹנָי שָׂאֵל אֶת עִבְדְּוֹ לֵאמֹר: הֲיֵשׁ לָכֶם אָב אוֹ אָח? וַנֹּאמֶר אֵל אֲדוֹנָי: יֵשׁ-לָנוּ אָב זָקֵן וַיֵּלֶד זְקֵנִים קָטָן וְאָחִיו מֵת וַיִּתֵּר הוּא לְבַדּוֹ לְאִמּוֹ, וְאָבִיו אָהַב אֹתוֹ. וַתֹּאמֶר אֵל עִבְדְּיָךָ: הוֹרִידוּהוּ אֵלַי וְאֶשְׁמָה עֵינֵי עָלָיו.

כַּאֲשֶׁר עָלִינוּ אֵל אָבִינוּ וַנִּגְדַּל-לוֹ אֶת דְּבָרֵי אֲדוֹנָי.
 וַיֹּאמֶר אָבִינוּ: שׁוּבוּ שִׁבְרוּ לָנוּ עוֹד אֶכֶל. וַנֹּאמֶר: לֹא נוֹכֵל לָרַדְתָּ אִם אֵין אָחִינוּ הַקָּטָן אִתָּנוּ. וַיֹּאמֶר אֵלֵינוּ אָבִינוּ: אַתֶּם יַדְעֶתֶם כִּי שְׁנַיִם יֵלְדָה לִי אִשְׁתִּי. וַיֵּצֵא הָאֶחָד מֵאִתִּי וְלֹא רָאִיתִיו עַד הַנְּהָ; וּלְקַחְתֶּם גַּם אֶת זֶה מֵעַמִּי וְקָרְהוּ אֶסוֹן בְּדַרְךָ, וְהוֹרַדְתֶּם אֶת שִׁבְתִּי בְּיָגוֹן שְׂאוֹלָה.

עבֹדְךָ עָרַב אֶת הַנֶּעֱר מֵעַם אָבִי. וְעַתָּה, יִשְׁבֶּנָּא עֲבָדְךָ תַּחַת
הַנֶּעֱר עֲבָד לְאֹדְנִי וְהַנֶּעֱר יַעַל עִם אָחִיו. כִּי אֵיךְ אֶעֱלֶה אֶל אָבִי
וְהַנֶּעֱר אֵינְנוּ אִתִּי? פֶּן אֲרָאָה בְרַע אֲשֶׁר יִמָּצָא אֶת אָבִי.

1. על פי דברי יהודה מה שאל יוסף ומה ענו לו אחיו? 2. מה בקש אז יוסף? 3. למה לא יכלו האחים לרדת אם אין בגימין אתם?
4. למה ירא יעקב לשלח את בגימין? 5. מתי שלח אתו? 6. מה בקש יהודה מיוסף? 7. למה לא יעלה יהודה אם אין בגימין אתו?

(To be followed by §19, p. 88.)

Reading 23

don't let it vex you	אל יחר בעיניכם	to restrain himself	להתאפק
(lit., let it not burn in your eyes)		he called, cried	קרא
sustenance	מחיה	take out!	הוציא! (hif'il יצא)
it is two years now	זה שנתים	clear out!	
midst	קרוב	from (attendance)	מעלי (מן + עלי)
five	חמש f	upon me	
to keep alive	להחיות (חיה hif'il)	he made	התודע (ידע hitpa'el)
thus	כה	himself known	
come down! (§10.9)	רדה! (ירד)	lit., in	בהתודע יוסף
Goshen	גשן	the-making-himself-known of	
he sustained	כלכל	J. = when J. made himself	
honor	כבוד (כבוד-)	known	
neck	צואר (צוארי-)	he was terrified	נבהל (nif'al)
	he kissed נשק		

ולא יכל יוסף להתאפק עוד ויקרא: הוציאו כל איש מעלי!
ולא צמד איש אתו בהתודע יוסף אל אחיו.
ויאמר יוסף אל אחיו: אני יוסף, העוד אבי חי?
ולא יכלו אחיו לענות אתו כי גבהלו מפניו. ויאמר יוסף לאחיו:
גשו אלי! ויגשו. ויאמר: אני יוסף אחיכם אשר מכרתם אתי מצרימה.
ועתה אל יחר בעיניכם כי מכרתם אתי הנה כי למחיה שלחני אליהם
לפניכם. כי זה שנתים הרעב בקרב הארץ, ועוד חמש שנים יהיה
רעב, וישלחני אליהם לפניכם להחיות אתכם. ועתה מהרו ועלו
אל אבי ואמרתם אליו: כה אמר בנה יוסף: שמני אליהם לאדון
לכל מצרים, רדה אלי אל תצמד, וישבת בארץ גשן והיית קרוב
אלי, וכלכלתי אתך שם. והגדתם לאבי את כל כבודי במצרים
ואת כל אשר ראיתם, ומהרתם והורדתם את אבי הנה!
ויפל על צוארי בגימין ויבך, ובגימין בכה על צואריו. וינשק
לכל אחיו ויבך עליהם, ואחרי-כן דברו אחיו אתו.

1. מה קרא יוסף לפני התודעו אל אחיו? 2. על מי שאל יוסף בהתודעו? 3. למה לא יכלו אחיו לענותו? 4. מה אמר יוסף על היותו במצרים? 5. זה כמה שנים היה הרעב, ועוד כמה שנים יהיה? 6. מה בקש יוסף מאחיו לעשות? 7. מה אמר יוסף כי יעשה לאביו? 8. מה עשה יוסף אחר דברו אל אחיו? 9. מתי יכלו אחיו לדבר אתו?

(To be followed by Reading 24.)

Reading 24

ruling, ruler	pt מוֹשֵׁל	sound, voice, report	קוֹל
it grew numb, failed	וַיִּפֹּג (פּוֹג)	was heard	נִשְׁמַע (שמע nif'al)
heart	לֵב (לְבִי w suf)	it was good, pleasing	וַיֵּיטֵב (יטב)
he believed	הֶאֱמִין (אמן hif'il)	wagon	עֲגֹלָה
to carry	לְשֵׂאת (נשא)	little ones	טָף (טפי w suf)
it revived	וַתְּחִי (חיה)	the best of	טוֹב
enough	רַב	at the command of	עַל פִּי
before	בְּטָרֵם	provisions	צִידָה

וְהַקּוֹל נִשְׁמַע בְּבֵית פְּרַעֲזָה לֵאמֹר: בָּאוּ אֲחֵי יוֹסֵף! וַיֵּיטֵב הַדָּבָר
 בְּעֵינֵי פְּרַעֲזָה וּבְעֵינֵי עַבְדָּיו. וַיֹּאמֶר פְּרַעֲזָה אֶל יוֹסֵף: אָמַר אֵל אַחִיךָ:
 אֵת עֲשׂוֹ: קַחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֹלוֹת לְטַפְכֶם וְלְנָשֵׁיכֶם, וְעַלִּיתֶם
 אֶרֶץ כְּנָעַן, וּנְשִׂאתֶם אֶת אֲבִיכֶם וְאֶת בְּתִיכֶם וּבָאתֶם. הֲנֵה טוֹב אֶרֶץ
 מִצְרַיִם לָכֶם הוּא!
 וַיִּתֵּן לָהֶם יוֹסֵף עֲגֹלוֹת עַל פִּי פְּרַעֲזָה, וַיִּתֵּן לָהֶם צִידָה לְדַרְדָּר.
 וַיִּשְׁלַח אֶת אָחִיו וַיֵּלְכוּ.

וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל יַעֲקֹב אֲבִיהֶם. וַיְגִידוּ לוֹ
 לֵאמֹר: עוֹד יוֹסֵף חַי! וְהוּא מוֹשֵׁל בְּכָל אֶרֶץ מִצְרַיִם! וַיִּפֹּג לְבוֹ פִּי
 לֹא הֶאֱמִין לָהֶם. וַיַּדְּבְרוּ אֵלָיו אֵת כָּל דְּבַרֵי יוֹסֵף וַיְסַפְּרוּ לוֹ אֵת כָּל
 כְּבוֹדוֹ, וַיֵּרָא אֵת הָעֲגֹלוֹת אֲשֶׁר שָׁלַח יוֹסֵף לְשֵׂאת אֹתוֹ וַיֵּאֱמֵן לָהֶם,
 וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם. וַיֹּאמֶר: רַב, עוֹד יוֹסֵף בְּנֵי חַי. אֵלְכֶה וְאֶרְאֶנּוּ
 בְּטָרֵם אֲמוֹת.

1. מָה הַקּוֹל אֲשֶׁר נִשְׁמַע בְּבֵית פְּרַעֲזָה? 2. מָה צְוָה פְּרַעֲזָה לְתַת
 לְאֲחִים? לָמָּה? 3. מָה שָׁם פְּרַעֲזָה לְפָנֵי בֵּית יַעֲקֹב? 4. מָה הִגִּידוּ
 הָאֲחִים לְיַעֲקֹב? 5. לָמָּה פֹג לְבוֹ? 6. מִתִּי הֶאֱמִין לָהֶם? 7. מָה בִקֵּשׁ
 לְעֲשׂוֹת בְּטָרֵם יְמוֹת?

AIDS TO READING
THE BIBLE

ORIENTATION IN THE HEBREW BIBLE

The name

The collection of biblical writings is most often called merely סְפָרִים (סִפְרָה) “books” in Hebrew literature of antiquity. Greek-speaking Jews mediated this term to the world as *biblia*, “books,” whence — through Latin and Old French — our “Bible.”

The earliest notice of the tripartition of biblical writings comes from the end of the 2nd century B.C.E. In the preface to the Greek translation of the originally Hebrew “Wisdom of Ben-Sira” the translator praises the author’s learning in “the Law, the Prophets, and the rest of the books.” This division corresponds to the Hebrew designations תּוֹרָה, נְבִיאִים, וְשֵׁאֲרָה (שְׂאֲרָה) כְּתוּבִים “Torah, Prophets, and (the rest of the) Writings.” Abbreviated as תַּנַּךְ (*Tanak*, *Tenak*), it is the most common of Hebrew names for the Bible.

The three parts

The Torah (“instruction,” but Grecized as “the law,” i.e., the constitution of the Jewish commonwealth) comprises the earliest

traditions of Israel. It was considered of Mosaic origin certainly no later than the 5th century B.C.E. Beginning with an account of the Creation, attention is gradually focused on the early history of Israel, which is described from patriarchal times to the death of Moses, on the eve of the people's entry into Canaan.

The various strands of tradition embodying the prose, poetry, and law collections of the Torah reached a form essentially the same as their present one probably during the 5th century B.C.E., at which time the Torah was canonized. Critical examination of these traditions confirms their antiquity and general historical worth.

The Prophets are subdivided into "Former Prophets" **נְבִיאִים רִאשׁוֹנִים** and "Latter Prophets" **נְבִיאִים אַחֲרֹנִים**. The Former Prophets comprise the historical records of Israel from its conquest of Canaan (end of the 13th century) to the Babylonian exile (first deportation, 597; fall of Jerusalem, 586). The varied materials of these books were selected and arranged with a view to providing an understanding of the Divine will at work in Israel's history. Because the viewpoint is to a large extent that of the early prophets, the writing of these anonymous books was early ascribed to them.

The records of prophetic utterances began to be kept about 750 B.C.E., when Amos began his prophetic career. The poetic and prose sermons of the "literary prophets" (Amos to Malachi, middle of the 5th century B.C.E.) comprise the Latter Prophets.

The significance of this literature was heightened by the catastrophic fall of Judah and the ensuing Babylonian exile (586-538 B.C.E.). For the restored community of postexilic times, the Prophets furnished the historic example and the warning of what would befall Israel when it

was disloyal to God. Probably by the end of the 3rd century B.C.E., the Prophets had become canonical.

The (rest of the) Writings comprise a heterogeneous collection of wisdom, poetic, and later historical literature. Here are, for example, Psalms, Proverbs, Job, Song of Songs, as well as Ezra-Nehemiah (the account of the return from Babylonia) and Chronicles (a later edition of the history of pre-exilic Israel). While there is a good deal of early (pre-exilic) material here (e.g., many of the Psalms and Proverbs), much of this literature does not antedate the Restoration (538 B.C.E.). Part of the book of Daniel — the latest biblical book — dates to Maccabean times (about 165 B.C.E.). During the 1st and 2nd centuries C.E. the canonicity of a few of these works was still in question. A 3rd-century Talmudic list is the first to record the canon of 24 books as we now have it.

The structure of the Torah

Since we shall be reading from the Torah, a closer look at its structure is now in order.

The Torah was divided into fifths (for easy handling when written on the parchment scrolls of antiquity), hence the whole is often called תּוֹרָה חֲמִשָּׁה חֲמִשִּׁי “the five fifths (s חֲמִשׁ) of the Torah” = Greek *penta* (“five”) *teuchos* (“roll” of writing material), whence our “Pentateuch.”

Following ancient Near-Eastern custom, each fifth is called in Hebrew by its first (significant) word(s): בְּרֵאשִׁית “In the beginning,” (וְאֵלֶּה) שְׁמוֹת “(Now these are) the names of,” וַיִּקְרָא “Then [God] called,” בְּמִדְבָּר “In the wilderness of,” and (וְאֵלֶּה הַ) דְּבָרִים “(Now these are the) words.”

But this is not the most anciently attested method. The Alexandrian Jews, who, some time in the 3rd century B.C.E. translated the Torah into Greek (the *Septuagint*), titled each part by a rough characterization of its content: *Genesis* "The beginning [of the world]," *Exodos* "The departure [from Egypt]," *Leuitikon* "Levitical [and priestly] matters," *Arithmoi* "Numbers [of the census of Israel]," and *Deuteronomion* "Second (i.e., repetition by Moses before his death of the) Law." The Latinized forms of these titles have reached us through the Vulgate (made by Jerome at the end of the 4th century), the standard Christian Bible of the Middle Ages.

The Jewish custom of a weekly public reading of the Torah is attested as early as the 1st century, and then it is considered to be a custom of great antiquity. The 1st-century historian Josephus writes:

For ignorance he [Moses] left no pretext. He appointed the Law to be the most excellent and necessary form of instruction, ordaining, not that it should be heard once for all, or twice, or on several occasions, but that every week men should desert their other occupations and assemble to listen to the Law and to obtain a thorough and accurate knowledge of it, a practice which all other legislators seem to have neglected.¹

Accordingly the Torah was divided into sections which were read through, either in the course of three years — the old Palestinian custom — or in one year — the Babylonian custom — which now prevails. Each of the 54 sections of the one-year cycle — called in Hebrew פְּרָשָׁה (pl פְּרָשִׁיּוֹת) or סְדָרָה (pl סְדָרוֹת) — is entitled by its first significant word(s). In the runninghead of most printings, the name of the *pārāšā* follows that of the book. The weekly Sabbath reading of the *pārāšā* is

¹ *Against Apion* II, 175; translated by H. St. J. Thackeray in the Loeb Classical Library, Cambridge, Mass.: Harvard University Press, n.d.

apportioned among seven readers, each of whom, in early times, read his portion; these portions are marked in some printings by ordinal numbers written small in the text or margin.

The paragraphing is found already in the 1st-century Torah fragments from the Wilderness of Judah. It is formally observed only in Torah scrolls. In printed Bibles the traditional paragraphs are indicated by a letter indicating the size of the space between paragraphs: פ [for פְּתוּחָה “open (section)”] indicating a large space, ס [for סְּתוּמָה “closed (section)”] indicating a smaller one.²

The verse division (not the numbering) is quite ancient, for the meaning often depends on it. A fixed verse division existed by Mishnaic times (3rd century C.E.), although discrepancies persist among various authorities as to the precise number and disposition of the verses.

The chapter division and the numbering of verses were initiated by Christians. Chapters first appeared in the Vulgate in the 13th century, verse numbers in the 16th. From there both were adopted by printers of Hebrew Bibles in the 16th and 17th centuries.

The genealogy of our texts

Before the discovery in 1947 of the scrolls from the Wilderness of Judah, the earliest fragments of Hebrew Bible manuscripts came from about the 8th-9th centuries. Earlier copies perished, owing to the Jewish law requiring that worn-out copies be withdrawn from use, to be disposed of either by burial or by storage in a synagogue lumber-room. In the latter case, such scrolls as were not consumed by rodents were

² In many printings a triple פפפ or ססס marks the break between the weekly *pārāsiyyot*. It is followed by a number [in Arabic and/or Hebrew numerals (Hebrew letters serve as numerals)] indicating which of the 54 the new *pārāšā* is.

usually lost when the synagogue itself was abandoned or demolished. Most of the surviving 8th-9th century manuscript fragments come from just this sort of ■ lumber-room, discovered in a still-used Cairo synagogue by Solomon Schechter at the end of the 19th century.

The lineage of our text, however, ascends to the same scholars of Tiberias who developed the present system of vocalization (§2.4). These scholars, called Massorettes (“text-traditionists” from **מסורה** “text-tradition”), labored for centuries to produce a standard text of the Bible. Their efforts were crowned in the work of the last members of the Ben Asher family of Tiberias who, in the 9th-10th centuries, created the archetypes of all subsequent texts. Owing chiefly to the lifelong researches of Paul Kahle, several Ben Asher texts scattered over Europe and the Near East have been identified, comprising the entire Hebrew Bible. The best recent editions of the Bible have been based on these texts.

Kahle himself participated in the standard scholarly edition of the Bible, the Kittel-Kahle *Biblia Hebraica* (3rd edition, Stuttgart, 1937). The basis for this text is a Ben Asher manuscript (or rather a copy of such a manuscript) dating to 1008/09, now in Leningrad. In 1957 the British and Foreign Bible Society published an edition edited by Norman Snaith based on other manuscripts that Snaith believes to represent the true Ben Asher text and which is substantially similar to Kahle’s.

Most present-day Hebrew Bibles, however, are based on the much later, second Rabbinic Bible (**מקראות גדולות**), edited by Jacob Ben Hayyim and printed at Venice by Daniel Bomberg in 1524-25. Ben Hayyim worked with the best manuscripts then available; but these were late, and he himself was troubled by their dissensions. Of the successive editions of Ben Hayyim’s text, that of Van der Hooght

(Amsterdam & Utrecht, 1705) became the basis of those of today. The edition of Meir Letteris (Vienna, 1852) has been reprinted many times over in the type of the British and Foreign Bible Society (first printing: Berlin, 1866). The Hebrew Publishing Company Bible is such a reprint.

NOTES ON THE HEBREW TEXT OF GENESIS 37, 42-45

Genesis 37

Verse 1. וַיֵּשֶׁב יַעֲקֹב “Jacob, however, settled.” As indicated by the impf cons, the verse continues the narrative left off in 36: 8.

2. שָׁנָה. Numbered nouns with the numbers 2-10 are usually in the plural (חֲמִשׁ שָׁנִים 45:6, עֶשְׂרֵה חֳמֹרִים 45:23). With the numbers 11-19 they may also be in the plural (אַחַד עָשָׂר כֹּכָבִים 37:9), though if they are items frequently numbered (e.g., אִישׁ, יוֹם, or, as here, שָׁנָה) they appear in the singular.

וְהוּא נֶעַר ... אָבִיו. The relation of this clause to the preceding is problematic. Two suggested interpretations are: (1) to take each of its phrases as paralleling corresponding phrases in the first clause: בֶּן שִׁבְעַת עָשָׂר שָׁנָה || וְהוּא נֶעַר; הָיָה רוֹעֶה אֶת אָחָיו בְּצֹאן || אֶת בְּנֵי בְלָהָה וְאֶת בְּנֵי זְלֶפְחָה וְנָשֵׁי אָבִיו “Joseph, at seventeen years of age, used to tend the flocks with his brothers — being a mere lad — with the sons of B. and the sons of Z., his father’s wives”; (2) to give נֶעַר

a special sense (which it has elsewhere), “servant,” and render: “being a helper with (to) the sons of B., etc.”

רָעָה, דְּבַתָּם רָעָה. רָעָה is a predicate of דְּבַתָּם, defining its quality: “the report of them, (it being) bad.” Cf. our objective predicate: “I bought the book *bound*.” Render: “bad reports about them.”

3. וַיִּשְׂרָאֵל אָהַב “now Israel loved.” The flow of the narrative is interrupted to tell of a background (prior) circumstance; hence the verb reverts to the perfect (see §16.2).

וַיַּעַשׂ לוֹ [on the stress, see §29.2 (b)] “and he had made.” The verb is not conceived of as consequent upon אָהַב (not: “because he loved him he made him”; that would have been expressed by the impf cons וַיַּעַשׂ), but as in an independent clause coordinate with the preceding one.

4. וַיִּרְאוּ אֶחָיו... וַיִּשְׁנְאוּ אֹתוֹ “when his brothers saw... they hated him.” Of two coordinate impf cons verbs, the first is frequently subordinate to the second as a temporal clause. So, e.g., vs 10 וַיִּגְעַר בּוֹ... וַיִּסְפֹּר “when he told it... (his father) scolded him”; vs 21 וַיִּשְׁמַע רְאוּבֵן וַיִּצְלְהוּ “when Reuben heard it he tried to rescue him.” Cf. note on vs 25.

דָּבָרוֹ. An unusual case of the suf representing the indirect, rather than the direct, object (the same usage in הִשְׁבִּנִי “bring back (word) to me” 37:14).

7. וַהֲהִהָה. וַהֲהִהָה makes the narrative graphic and vivid and enables the reader to enter into the surprise or satisfaction of the speaker or actor concerned. It is regularly employed in narrating dreams. The opening clause is usually (as here) participial — setting the scene against which the action takes place.

אֲלֵמִים “sheaves” in general; אֲלֵמָה “a particular, single sheaf”; אֲלֵמוֹת “sheaves” in particular.

תִּסְבְּיָנָה. From סבב; on the impf see §10.2.

וַתִּשְׁתַּחֲוֶינָּהְ. defectively written (§2.3) for וַתִּשְׁתַּחֲוֶינָהְ.

8. אִם מָשַׁל ... הִמְלִיךְ. See §11.1.

12. אָתָּה. Dots over letters are an ancient scribal device for calling attention to the dotted matter. Dots were employed to indicate what ought to be struck out or to point to some peculiarity of meaning — which of the two is involved in this case is difficult to say. (A rabbinic comment fancifully suggests that the dots point to the fact that “they really went to tend to *themselves*,” i.e., to their own interests, not their father’s).

17. שִׁמְעָתִי אֹמְרִים “I heard them say”; supply the object as in vs 25, לְהוֹרִיד “to bring them down.”

דָּתְךָ and דָּתְנִיָּהְ interchange as place-name endings.

20. וְעַתָּה “now then.” ו often expresses an informal inference or consequence, especially at the beginning of a speech. Sô too 44:8 וְאִיךָ נִגְנֹב “how then could we steal.”

21. לֹא נִכְנֹוּ נַפְשׁ “we mustn’t kill him!” (lit., “we mustn’t strike him mortally”). נַפְשׁ is an objective complement, defining the part of the object (נִיָּו “him”) specially affected by the action, namely “life.”

22. ... לְמַעַן. A parenthetical aside.

25. לְאֹכְלֵי-לֶחֶם. See §29.2(a).

וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ “lifting up their eyes, they saw.” The subordinate temporal clause (see note to vs 4 וַיִּרְאוּ אֶחָיו) may sometimes be rendered more neatly by the English participial construction. So too

vs 30 וַיָּשָׁב אֶל אֶחָיו וַיֹּאמֶר “returning to his brothers, he said,” vs 33 וַיִּכְרָה וַיֹּאמֶר “recognizing it, he said.”

וְלַט. As a rule the copula is vocalized ו before a monosyllable or a word stressed on the first syllable when that word has a disjunctive accent. So too 44:31 וַמָּת [pf cons whose *wāw* is vocalized like the copula (§16.6)], and compare Genesis 8:22 וְקָרָח וְחֹמֶץ וְחָרָף וַיּוֹם “cold and heat, summer and winter, day and night.”

28. וַיִּמְשְׁכוּ וַיַּעֲלוּ “they pulled up” (lit., “they pulled and brought up”). The second verb, indicating direction of motion, is used adverbially.

עֶשְׂרִים כֶּסֶף “twenty shekels of silver”; similarly in 45:22 שְׁלֹשׁ מֵאוֹת כֶּסֶף “300 shekels of silver.”

30. אָנֹכָה אֲנִי בָּא. The sense is: “what am I to do now?”

32. הַכְּתָנֹת. That the interrogative ה should be followed by a long consonant is very unusual (for the normal vocalization of the interrogative ה see vocabulary of Reading 3).

33. טָרַף טָרַף יוֹסֵף. See §11.1.

36. וְהַמְדִּינִים מְכָרוּ. See §16.2(b).

Genesis 42

1. וְשָׁ. “There was...” in Egypt, in contrast to Canaan.

2. וְנָחִיָּה וְלֹא נָמוּת שִׁבְרוּ... “procure food... that we may live and not die.” Result or purpose clauses are expressed by *wāw* before a volunative verb (cohortative, imperative, jussive); e.g., 42:34 וְהָבִיאוּ... וְאִדְעָה “bring... that I may know,” 42:18 וְחָיו “do this and so live” (if you do this you will live”) 42:16 וְשָׁחַחוּ... וַיִּקַּח “send... to take... that (your words) may be tested.”

In many cases, as here, the voluntative verb has no distinctive form; the context (e.g., a preceding imperative) is generally a sufficient indication of a result or purpose clause.

A negative result or purpose clause — such as **וְלֹא נָמוּת** “that we may not die” — does not of course employ a voluntative verb.

3. **עֲשָׂרָה**. “Ten (in number).”

6. **וַיֹּסֶף הוּא הַשְּׁלִיט** “now it was Joseph who was the ruler....” Generally the predicate of a noun sentence or clause does not have the article (see §5.6); when it does, the emphasis which is thereby added is best rendered by “it was/is... who/which...,” etc. [Cf. 45:12 **פִּי הַמְדַבֵּר** “it is my mouth (and not another’s) that is speaking.”] Further emphasis is given by **הוּא**; lit., “Now Joseph (note the disjunctive of **וַיֹּסֶף**), it was he who was the ruler.”

7. **קָשׁוֹת** “harsh things,” here adverbial “harshly.” For indefinite or abstract expressions the feminine is commonly used: 42:29 **הַקֶּרֶת** “the things that happened,” 44:4 **רָעָה** “evil” (noun), **טוֹבָה** “good” (noun).

10. **וַעֲבַדְיָה**. Opposition is expressed by the *wāw*: “the fact is, rather, that...”

11. **לֹא הָיָה** “have never been,” §9.3 end.

13. **וַעֲבַדְיָה ... אֲנַחְנוּ**. The change from 3 pers (**הָיָה** in vs 11) to 1 pers when using the self-appellation is normal in Hebrew. Cf. the similar changes in 44:7–9. When a superior is respectfully addressed as **אֲדֹנָי** a similar inconsistency between 3 and 2 pers is found: 44:18ff. ... **יְדַבֵּר נָא עֲבַדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאֵל יְחִר אִפְךָ בְּעֵבְדְךָ ... וְתִאֶמֶר אֶל עֲבַדְיָה** “Please, my lord, let your servant have a word with my lord, and don’t be angry with

your servant.... My lord asked his servants... then you said to your servants....”

14. הוא אשר דברתי אליכם לאמר “it is just as I spoke to you, when I said....”

15. חי פרעה אם תצאו מזה... הנה “(I swear) by Pharaoh’s life! you shall not leave this place unless your youngest brother comes here.” The oath is introduced by אם and takes the form of an “if” clause; the “then” clause, which contains a self-imprecation, the teeth of the oath, is left unspoken. Literally, then: “If you leave this place except with the coming of your youngest brother here (may I be cursed)!”

16. האסרו “submit to imprisonment!”

אתם חי פרעה כי מרגלים אתם “(I swear) by Pharaoh’s life that you are spies!” (Only verb clauses are introduced by אם, as in vs 15.)

21. אשר ראינו. It is not clear to what אשר is attached; if to אנחנו, then render “(we) who saw” (“for we saw”); but if to אחינו אשר את צרת נפשו בהתחננו the clause is to be construed אֵלֵינוּ רָאִינוּ “whose mortal distress when he pleaded with us we saw.”

צרת נפשו “his mortal distress.” The suffix refers to the whole construction: “his distress-with-regard-to-life.” Similarly below, vs 35 צרור כספו “his money-bag,” צרות כספיהם “their money-bags,” 44:2 כסף שברו “his ration-money.”

22. וגם “so now....” גם sometimes expresses consequence in the sense of “measure for measure.”

23. המליץ. The article may be used with items which, though as yet not mentioned, are associated so closely with a given situation that the writer assumes their presence there all along to be well known.

הַמְלִיץ “the interpreter (who customarily mediated between Joseph and foreigners).” English idiom requires “an interpreter.”

25. וַיִּצַו... וַיִּמְלְאוּ... וְלִהְשִׁיב “he gave orders... to fill... and to give back....” Two ways of expressing the complement of צָוָה are here combined: וַיִּצַו וַיִּמְלְאוּ and וַיִּצַו לְהִשְׁיב.

וַיַּעַשׂ לָהֶם כֵּן “it was so done for them.” The subject is indefinite (the medieval Hebrew grammarians supplied it as הַעוֹשֶׂה “the doer”); “one did so for them,” best rendered by English passive.

28. וַיִּחְרְדוּ אִישׁ אֶל אָחִיו “they turned trembling to one another.” חָרַד cannot normally govern the preposition אֶל since it does not in itself convey an idea of motion toward anything. אֶל depends, rather, on some inexplicit verb expressing a movement made by the brothers אִישׁ אֶל אָחִיו — such as turning the head toward or looking at — which was accompanied by trembling. Such a construction as חָרַד אֶל which implies more than the words say explicitly is called a *pregnant construction*. Another pregnant construction is 43:33 וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל רֵעֵהוּ “the men looked at one another in astonishment.”

31. לֹא הָיִינוּ “we have never been,” §9.3 end.

32. שְׁנַיִם עָשָׂר אֲנַחְנוּ “we are twelve,” “there are twelve of us.”

33. שָׁבַר רַעְבוֹן = רַעְבוֹן as in vs 19.

34. כִּי לֹא מְרַגְלִים אַתֶּם “that you are not spies (but honest men).” Noun clauses are normally negated by אֵין: 37:29 אֵין יוֹסֵף “Joseph was not in the pit,” and the word order אֵין – subject – predicate is preserved even after כִּי: I Kings 21:15 כִּי אֵין נָבוֹת חַי “for Naboth is not alive,” Esther 3:5 כִּי אֵין מְרַדְּכִי כָרַע “that Mordecai did not kneel.” But when, as here, it is desired to negate the

¹ On the absence of *dāgeš* in the ל (though the verb is *pi'el*) see § 22.4, note 1.

predicate forcefully, not only is the word order reversed to predicate-subject, **לֹא** is employed as the negative particle, its force falling on the immediately following predicate rather than on the whole clause. A rising inflection in the voice on “spies” will render the effect of these changes in English.

36. **אֶתִּי שְׂבַלְתֶּם** “it is I (not yourselves!) whom you have be-reaved”; see §27.7. Hence Reuben’s response in vs 37.

כָּלֵהָ “all these things” i.e., these troubles. The form is that taken by **כָּלֵן** in a major pause; for the feminine, see note on vs 7 above.

38. **וְהוֹרִדְתֶּם... וְקָרָאָהוּ אָסוֹן** “if disaster befalls him... you will bring down...” Conditions are often expressed by simple juxtaposition of the “if” and the “then” clauses, each preceded by **ו** (in this case *wāw*-consecutive with the perfect) to bring out the correlation of clauses. Cf. 44:22 **וְעֹזַב אֶת אָבִיו וּמָת** “if he should leave his father, he will die”; 44:29 **וְלִקְחֶתֶם גַּם אֶת זֶה... וְקָרָהוּ אָסוֹן וְהוֹרִדְתֶּם** “if you take this one too... and disaster befalls him, you will bring down...”

Genesis 43

3. **הֵעִד הֵעִד בְּנוֹ** “he solemnly/strictly/clearly warned us.”

4-5. **אִם יִשָּׁה מְשַׁלַּח, וְאִם אֵינָה מְשַׁלַּח** “if you really mean to let our brother go... but if you do not mean to let him go.” **וְ** and **אֵינן** here express disposition or nondisposition to do something.

7. **שְׂאוּל שְׂאֵל, הִידוּעַ גִּדַּע**. See §11.1.

8. **שְׁלַחָה**. See §10.9.

9. **אִם לֹא הִבִּיאֲתִיו, וְהִצַּגְתִּיו, וְחִטָּאתִי**. The verbs concern future time but are perfects; hence future perfects: “if (at that time) I shall

not have brought him to you and set him before you, I shall have incurred life-long guilt toward you.” Render: “if I do not bring him to you and set him before you, I shall stand guilty before you all my life.”

14. יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ “may He show you compassion (when you are) in the presence of the man,” i.e., by inclining the man to be favorable toward you.

אַחֵיכֶם הָאֲחֵר. We expect אַחֵיכֶם הָאֲחֵר; has the article been omitted for the sake of euphony (to avoid adding another laryngal)? Cf. 42:19 אַחֵיכֶם אֶחָד as compared with vs 33 אַחֵיכֶם הָאֶחָד [but perhaps there the intent is first “any one of your brothers,” but when the brothers narrate the tale, “the one (that Joseph did in fact imprison) of your brothers”].

כִּאֲשֶׁר שְׂכַלְתִּי שְׂכַלְתִּי “if I am to be bereaved, I must be bereaved.” On שְׂכַלְתִּי see §29.1(e).

15. וּמִשְׁנֵה כֶּסֶף. Note that in vs 12 the word order is reversed. Numbers too may precede or follow the noun: שְׁלֹשָׁה יָמִים or יָמִים שְׁלֹשָׁה.

מִצְרֵימָה = מִצְרַיִם; cf. vs 18 בֵּיתָה יוֹסֵף = בֵּית יוֹסֵף; similarly in vs 19 בְּפֶתַח הַבַּיִת = פֶּתַח הַבַּיִת.

16. טָבַח טָבַח “slaughter an animal,” lit., “slaughter a slaughtering.” טָבַח is a *cognate accusative*, i.e., a direct object noun derived from the verb — a very common usage in Hebrew.

20. יָרַד יְרַדְנוּ. The force of the inf abs is unclear.

27. הַשְּׁלוֹם אֲבִיכֶם הַזֶּקֶן “is your aged father well?” lit., “is your aged father well-being?” The predicate of a nominal sentence need not be wholly applicable in substance to the subject; it is enough

if, as here, something of it is shared in common with the subject. The reply in vs 28 **שְׁלוֹם לְעַבְדְּךָ לְאָבִינוּ** is of course a different construction: “your servant our father enjoys (is possessed of) well-being.”

28. **וַיִּקְדוּ**. Root **קדד**

29. **וַיִּחַנְךָ**. Root **חנן**

30. The main clause is **וַיְבֹא הַחֲדָרָה ... וַיִּמְהַר יוֹסֵף** begins the clause giving the reason.

31. **וַיִּתְאַפֵּק**. See §29.1(e).

32. **וַיִּכְלֹן**. The **ן** is an archaic ending attached occasionally to the vowel affirmatives of the impf; cf 44:23 **תִּסְפוֹן** (note final stress).

33. **וַיִּתְמָהוּ ... אִישׁ אֶל רֵעֵהוּ**. On this pregnant construction see note on 42:28.

34. **וַיִּשָּׂא מִשָּׂאוֹת** “he had portions carried,” i.e., at his command. Or render as a passive: “portions were carried”; see note to 42:25 **וַיַּעַשׂ לָהֶם כֵּן**.

חֲמֵשׁ יָדוֹת “by five shares,” i.e., it was five times as large.

Genesis 44

3,4. **הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ** “when morning dawned, the men were sent off.” **הֵם יָצְאוּ אֶת הָעִיר ... וַיֹּסֵף אָמַר** “when they had left the city, Joseph said....” **וְהִשְׁגַּתֶּם וְאָמַרְתֶּם אֵלֵיהֶם** “and when you overtake them, say to them....” These are three examples of temporal expressions, in which the temporal and the main clause are merely juxtaposed and linked by **ו**, the simplest and most elegant manner of expressing such a relation in Hebrew. Cf. note to 37:4 **וַיִּרְאוּ אָחָיו**.

לֹא הִרְחִיקוּ “without/not having gone very far”: a circumstantial verb clause, qualifying **יָצְאוּ**; it is identifiable by being set off from

the main clause without ך. Another such circumstantial verb clause appears in vs 12: וַיִּחַפֵּשׂ בְּגִדוֹל הַחֵל וּבִקְטָן כָּלָה “he searched them, beginning with the eldest and ending with the youngest.”

5. וְהוּא נִחֵשׁ יְנַחֵשׁ בוֹ “by which in fact he usually divines”; or “about which he’d certainly divine” (cf. vs 15).

הִרְעַתֶּם. Root רעע. עֲשִׂיתֶם אֲשֶׁר עֲשִׂיתֶם lit., “you did evil (in that) which you did”; render: “you did evil in so doing.”

8. וְאִיךָ נִגְנֹב “how then could we steal”; see note to 37:20 and §10.3.

9. וְגַם אֲנַחְנוּ “moreover the rest of us.” Similarly וְאַתֶּם in vss 10 and 17 is “the rest of you”; so too in 42:19.

10. גַּם עֲתָה כְּדַבְּרֵיכֶם כֵּן הוּא “though what you say is right”; lit., “though now it is right as you say.”

14. וַיָּבֵא יְהוָה וְאֶחָיו... וַיִּפְּלוּ With a subject composed of two (or more) coordinate nouns, a verb that precedes may agree with only the first noun, but a verb that follows is generally in the plural.

18. בְּאָזְנֵי אֲדֹנָי “in the hearing of my lord.” The sense of the whole clause is: “Please permit me to speak, and give what I have to say a favorable hearing.” It does not mean, “Let me have a private word with you.”

On the changes of person in these verses see note to 42:13.

כ...כ כָּמוֹךָ כְּפִרְעֹה “you and Pharaoh are alike.” The sense of כ...כ is not merely “a is like b,” but includes the idea that “b is like a.”

20. אֶהְבוֹ “loves him”; see §9.3 end and note the stative vowel ם that reappears when אֶהֱבֵ takes a suffix.

22. וְעֹב... וְמַת. See note to 42:38.

26. וְאֶחָיו הַקָּטָן אֵינּוּ אִתָּנוּ “unless our youngest brother is with us”; lit., “our youngest brother not being with us.” This is a circum-

stantial noun clause, usually linked by ׀ to the main clause; cf. vs 30 וְהִנֵּעַר אִינוּ אִתָּנוּ “the lad not being with us” = “without the lad” and similarly in vs 34.

27. אַתֶּם יִדְעֶתֶם. The independent pronoun is used with finite verbs to add emphasis (cf. vs 17 הוּא יִהְיֶה “he *alone* will be”). Here Jacob wishes to recall to his sons what they know full well but seem to have disregarded; אַתֶּם יִדְעֶתֶם almost: “let me remind you.”

כִּי שְׁנַיִם “only two sons”; cf. §27.7.

29. ... וּלְקַחְתֶּם. See note to 42:38.

30. וְנִפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ “and his whole being is so bound up with him.”

32. כִּי עֲבָדְךָ עָרַב “now it was your servant who took the lad on pledge”; §27.5(c). Here Judah supplies the motive for his princely offer in the next verse.

34. פֶּן “(I could not) lest....”

Genesis 45

1. לְלֶכְלֵךְ. ל “for” here conveys the idea “as was proper in the presence of.”

2. וַיִּתֵּן אֶת קִלְוֹ בְּבִכִּי “he wept loud and freely”; the phrase expresses giving vent to pent-up emotion.

4. אֲשֶׁר מְכַרְתֶּם אֹתִי. Note how the retrospective אֹתִי agrees with אֲנִי יוֹסֵף rather than with אַחֵיכֶם — the rule in relative clauses.

6. אֵין חֲרִישׁ וְקָצִיר “there will be no yield from tilling.” חֲרִישׁ and קָצִיר are combined here into one concept; not that there will be no plowing *or* harvesting (even in famine the farmer may plow his field in hope of a return), but that there will be no plowing that produces a harvest.

7. לָשׁוּם לְכֶם שְׂאֲרִית “to establish for you a remnant”; i.e., to insure that you and yours survive.

לְהַחְיִית אֶתְכֶם = וְלִהְחִיִּית לְכֶם. The presence of לְכֶם is probably due to the influence of לָשׁוּם לְכֶם.

לְפָלִיטָה גְדֹלָה. Unclear; it has been understood either as “to (become) a great band of survivors” — alluding perhaps to the numerous future progeny of these survivors of famine — or “for a great escape” — alluding to the marvelous manner of their deliverance.

12. פִּי הַמְדַבֵּר. See note on 42:6.

19. וְאַתָּה צְוִיָתָה “you are charged (to bid them).”

23. כִּזֹּאת “as follows.”

26. וְכִי. Not part of the quotation. It may be understood either as unexpectedly introducing indirect speech, or better, as dependent upon וַיִּגְדוּ... לְאָמַר and taking up the direct speech anew.

QUESTIONS FOR REVIEW

GENESIS 37

עֲנֵה :

1. לָמָּה שָׁנְאוּ אַחֵי יוֹסֵף אֹתוֹ, וְלָמָּה קָנְאוּ בוֹ? 2. מָה פִּתְרוּגֵי חֲלוּמוֹת יוֹסֵף? 3. לָמָּה שָׁלַח יַעֲקֹב אֶת יוֹסֵף שְׂכֵמָה? 4. אֵיךְ מָצָא יוֹסֵף אֶת אָחָיו בְּדוֹתָן? 5. אֵיךְ הִצִּיל רְאוּבֵן אֶת יוֹסֵף מִיַּד אָחָיו? 6. אֵיךְ כָּסוּ הָאֲחִים מִיַּעֲקֹב אֶת אֲשֶׁר עָשׂוּ לְיוֹסֵף? 7. לָמָּה מֵאֵן יַעֲקֹב לְהִתְנַחֵם?

מִי אָמַר אֶל מִי וּמִתִּי?

1. אֶת אַחֵי אָנֹכִי מִבְּקֶשׁ. 2. הִנֵּה בַעַל הַחֲלוּמוֹת הַלְזֹה בָּא. 3. אַל תִּשְׁפָּכוּ דָם. 4. אָחִינוּ בְּשָׂרְנוּ הוּא.

GENESIS 42

עֲנֵה :

1. לָמָּה לֹא שָׁלַח יַעֲקֹב אֶת בְּנֵימִן אֶת אָחָיו מִצְרֵימָה? 2. מָה הִגִּידוּ הָאֲחִים לְיוֹסֵף? 3. מָה בֵּין דְּבַרֵי יוֹסֵף לְאָחָיו לִפְנֵי אֲשֶׁר הָיוּ בְּמִשְׁמַר לְדַבְּרֵי אַחֲרֵי אֲשֶׁר הָיוּ שָׁם שְׁלֹשֶׁת יָמִים? 4. אֵיךְ פָּתְרוּ הָאֲחִים אֶת דְּבַר צָרְתָם? אֵיךְ פָּתַר אֹתוֹ רְאוּבֵן? 5. מָה מְכַל הַקּוֹרוֹת אֲתֶם בְּמִצְרַיִם לֹא הִגִּידוּ בְּנֵי יַעֲקֹב לְאֲבֵיהֶם? 6. לָמָּה אָמַר רְאוּבֵן: אֶת שְׁנֵי בְנֵי תַמִּית?

- מִי אָמַר אֶל מִי וּמַתִּי?
 1. מֵאֵינן בָּאתֶם? 2. וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ. 3. אַחֲיֵכֶם הֵאָחֵד הִנִּיחוּ אֹתִי.

GENESIS 43

עֲנֵה :

1. לָמָּה בִקִּשׁ יְהוָה מֵיַעֲקֹב כִּי יִשְׁלַח אֶת בְּנֵימִין? 2. לָמָּה הִגִּידוּ לְאִישׁ כִּי עוֹד לָהֶם אָח? 3. מָה אָמַר יְהוָה לְיַעֲקֹב כַּאֲשֶׁר עָרַב אֶת בְּנֵימִין מִמְּנוֹ? 4. מָה זְמַרְתָּ אֶרֶץ כְּנַעַן? 5. כַּמָּה כֶּסֶף הִשִּׁיבוּ הָאָחִים בְּיָדָם? לָמָּה? 6. לָמָּה יָרְאוּ כַאֲשֶׁר הוֹבְאוּ בֵיתָה יוֹסֵף? 7. אֵיךְ פָּתַר לָהֶם הָאִישׁ אֶת דְּבַר הַכֶּסֶף אֲשֶׁר נִמְצָא בְּשַׁקִּיהֶם? 8. מָה עָשָׂה לָהֶם כַּאֲשֶׁר הֵבִיא אֹתָם הַבַּיְתָה? 9. עַל מָה בָּכָה יוֹסֵף? 10. עַל מָה תִּמְהוּ הָאָחִים?

Utilize in a sentence :

רַחֵץ. עַד. נִכְמְרוּ רַחֲמָיו. הִתְאַפֵּק. תוֹעֵבָה. רָבָה.

GENESIS 44

עֲנֵה :

1. מָה צִוָּה יוֹסֵף לְשִׁים בְּאִמְתָּחוֹת הָאָחִים? 2. מָה יַעֲשֶׂה יוֹסֵף בְּנֹבֵיעַ – עַל פִּי הָאִישׁ אֲשֶׁר עַל בֵּית יוֹסֵף? 3. עַל פִּי דְבַרֵי הָאָחִים מָה לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר יִמְצָא הַנֹּבֵיעַ בְּיָדוֹ? וְעַל פִּי דְבַרֵי יוֹסֵף? 4. לָמָּה לֹא יוֹכֵל יְהוָה לַעֲלוֹת אֶל אָבִיו אִם הִנֵּער אֵינְנו אִתּוֹ?

מִי אָמַר אֶל / עַל מִי וּמַתִּי?

1. לָמָּה שְׁלַמְתֶּם רְעָה תַּחַת טוֹבָה? 2. וְאַתֶּם תִּהְיוּ נִקִּים. 3. כְּמוֹךְ כַּפְרָעָה. 4. נִפְשׁוּ קְשׁוּרָה בְּנִפְשׁוֹ. 5. טָרַף טָרַף.

Utilize in a sentence :

מְלֵא. רָדַף. שְׁלַם. זָהַב. גָּבַ. נָקִי. עֹבַ. שְׁנִים. יָלַד. עָלָה.

GENESIS 45

עֲנֵה :

1. לָמָּה לֹא יָכַל יוֹסֵף לְהִתְאַפֵּק עוֹד? 2. אֵיךְ פָּתַר יוֹסֵף אֶת דְּבַר רִדְתּוֹ מִצְרַיִם? 3. מָה הָיָה יוֹסֵף בְּמִצְרַיִם? 4. מָה בִקֵּשׁ לַעֲשׂוֹת לְאָבִיו וּלְבֵיתוֹ? 5. מָתִי יָכְלוּ יוֹסֵף וְאָחָיו לְדַבֵּר אִישׁ אֶל רַעְהוּ? 6. מָה צָנָה פְּרַעֲה לַעֲשׂוֹת לְבֵית יַעֲקֹב וְלֵאמֹר לָהֶם? 7. מָה נָתַן יוֹסֵף לְאָחָיו וּמָה שָׁלַח אֶל אָבִיו? 8. מָתִי הֶאֱמִין יַעֲקֹב כִּי עוֹד יוֹסֵף חַי?

Utilize in a sentence:

הַתּוֹדָע. נֹצֵב. קוֹל. גְּבֹהֵל. שְׁנָתִים. טָף. חֲלִיפָה. חָס.

* * * * *

VOCABULARY REVIEW

Give synonyms:

עָמַד. נָתַן. קָרַב. שְׁאָרִית. תּוֹף. בַּעַל. שְׁלִיט. עָמַס. חָלַב הָאָרֶץ. אָכַל. בָּגַד. גִּשְׁאָר. יְגוֹן. צָרָה. דָּרַשׁ. טָבַח. צָעִיר. מָלַךְ עַל. הִרְגַּ.

Give antonyms:

שָׁבַע. רָחוּק. לָתַת. עָנָה. יָשׁ. בָּכּוֹר. טוֹבָה. חַי. הִרְיָק. יָצָא. הִחֵל. מָעֵט. לַעֲלוֹת. מָאִין? אָסַר. לְהַמִּית. אָהַב. הִעֲלָה. עָבַד.

Translate:

The numbers: 1, 2, 3, 5, 10, 11, 12, 17, 20, 300; give a noun with each.

Parts of the body: (where possible supply an associated verb) gray hair, face, eye/s, ear/s, mouth, neck, hips, feet, flesh, blood, heart, hand/s.

Parts of day and concepts of time: day, night, morning, noon, year, two years, one time, twice, afterward.

Verbs of motion : come, go, come/go up, — down, — in, — out, — back; bring up, — down, — out, — back; pass; arise; pursue; overtake.

Family and age : father, mother, son, daughter, brother, little ones, child, lad, firstborn, youngest, old man, family, household.

Utterance : say, tell, speak, narrate, call, weep, scold, ask, answer, order, sound (voice).

Emotion : love, hate, be afraid, be terrified, tremble, be astonished, have feelings stirred, restrain oneself, console, be consoled, have pity (regard) for, be angry at, be wrought up at.

GLOSSARY

GENESIS 37, 42-45

Words are listed in alphabetical order; ש precedes ש. Verbs are defined in the English infinitive form.

A parenthesis with chapter and verse followed by n refers to the section "Notes on the Hebrew Text."

- אָב (§14.5) *father*, in 45:8 *counsellor*
- אָבֵל *the truth is, that...*, affirming what one would gladly deny
- אָבֵל *be in mourning*; *hitpa'el* הִתְאַבֵּל *mourn for* (על)
- אָדוֹן, suf אֲדוֹנַי, לְאֲדוֹנַי *lord, master*; cs pl אֲדוֹנַי is used with s meaning
- אָהַב, אָהֵב, אָהֵב *love*
- אוֹ *or*
- אוּלַּי *perhaps*
- אוֹר *become light*
- אָזְן, du אֲזוּנִים, אֲזוּנִי f *ear*
- אָח (§14.5) *brother*; אִישׁ אֶל אָחִיו *one to the other*
- אָחַד (אֶחָד-) m *one*; אֶחָד עָשָׂר *"one-teen" (eleven)*
- אֲחֵר (an) *other*
- אֲחֵר, אֲחֵר־י, אֲחֵר־י כֵּן *afterward*
- אֵיךְ *how?*
- אֵין (cs of אֵין nought; §15.8) *no, not* negating noun sentence (42:34 n)
- אֵיפֹה *where?*
- אִישׁ, אֲנָשִׁים, אֲנָשִׁי *a man, one, each*; אִישׁ אֶל אָחִיו *one to the other*
- אַךְ *surely!*
- אָכַל, impf יֹאכַל [§21.4(b)] pf 3fs w suf 3ms אָכַלְתָּהוּ *eat*
- אָכַל *food*
- אַל (do) *not* w juss
- אֶל (§15.4) *to, into*
- אֵל *god*; אֵל שַׁדַּי *El Shadday* (usually rendered *God Almighty*); שַׁדַּי is a

divine epithet of as yet undetermined meaning; אֱלֹהִים is an antique name of God used chiefly in stories of patriarchal times

אֵלֶּה *these*

אֱלֹהִים pl of majesty, *God*

אֶלְמָה, אֶלְמִים, אֶלְמוֹת (37:7n) *sheaf*

אֵלֶם, *pi'el* אֶלֶם *bind* (sheaves)

אֵם, *suf* אִמּוֹ *mother*

אִם *if, or*; introduces an oath (42:15n)

אִמַּן, *nif'al* impf אִמַּן *be verified, proven true*; *hif'il* pf הִאֲמִין *consider true, believe*

אָמַר, *impf* יֹאמַר [§21.4(b)] *say, command*; the *inf cs* לֵאמֹר, usually rendered *saying*, often has no meaning beyond that of our colon or comma with quotation marks marking a direct address

אֱמֶת *truth*

אֲמַתְחַת *saddlebag*

אָנֶּה *whither?*

אֲנִי *I*; pl אֲנַחְנוּ *we*

אָסוֹן *disaster, terrible accident*

אָסַף [§21.4(a)] *gather*

אָסַר *bind, imprison*; *nif'al* impf יִאָסַר *be imprisoned*

אָף *nose, anger*; חָרָה אָפוּ בִּי *his anger was kindled against*; אַפַּיִם *du face* (=פָּנִים)

אִפּוּא *particle then*; אִם כֵּן אִפּוּא *if so, then....*

אָפַק, *hitpa'el* הִתְאַפַּק, [§29.1(e)] *restrain oneself*

אֲרֻחָה *caravan*

אֲרָץ *w art* הָאֲרָץ, *w term* אֲרָצָה *f land, ground*

אִשָּׁה, אִשָּׁת־, נְשִׁים, נְשִׂי־ *woman, wife* also used for *concubine*

אִשָּׁם *be guilty*

אֲשֶׁר *word of relation that, which, who*

אִתְּ (§14.6) *(together) with* מֵאֵת *(away) from*

אֵת (§14.6) the sign of the definite direct object; precedes direct object defined either by (1) the art (2) being in the cs (3) having a pron *suf* (4) being a proper name

אֲתוֹן, אֲתוֹנוֹת *she-donkey*

ב (§14.6) (1) *in, at, upon*. (2) prefixed to the object of some verbs; e.g., בָּזאת תִּבְחַנּוּ *by this will you be tested*

בְּגָדִים, בְּגָדִים *clothing*

בָּהֵל, *nif'al* נִבְהַל *be terrified*

בֹּא, *pf* בָּא (§17.2) *come*; *hif'il* הֵבִיא (§17.3) *bring*; *höf'al* הוֹבִיא *be brought*

בוֹר, *pit, cistern*

בַּחַן, *nif'al* impf יִבְחַן *be tested*

בְּטַנְיִים *pistachios*

בִּי אֲדֹנָי *formula craving permission to open a conversation with a superior, please, my lord*

בֵּין־, בֵּינוֹת־ *between*

- בַּיִת, בית, suf ביתו, pl בתים, בתי-
house, household
- בָּכָה, impf יִבְכֶּה, יִבְכֶּה, יִבְכֶּה weep, bewail
- בְּכוֹר firstborn, oldest son
- בָּכִי weeping
- בְּכֹרָה seniority (lit., firstborn status)
- בִּלְהָה Bilhah, one of Jacob's concu-
bines, the maid of Rachel
- בְּלֹתִי except, unless, only with a noun
clause
- בֶּן, בְּנֵי, בְּנֵי, בְּנֵי (§14.5) son; בְּנֵי
שָׁנָה שֶׁבַע עָשָׂר שָׁנָה son of 17 years (17
years old)
- בְּנֵימִין Benjamin
- בְּעִיר collective beasts
- בַּעַל owner, master; חֲלוֹמוֹת
dreamer
- בָּצַע gain, profit
- בֹּקֶר morning
- בָּקָר cattle
- בִּקֵּשׁ, pi'el בִּקְשׁ seek, want, demand
- בָּר grain
- בָּשָׂר flesh
- בַּת, בָּנוֹת (§15.3) daughter
- גְּבִיעַ, גְּבִיעַ, suf גְּבִיעַי cup
- גָּדוֹל big, old (mature)
- גַּל, הִתְגַּלֵּל hitpolel find a pretext
against (עַל)
- גִּלְעָד Gilead
- גַּם also, even, 44:10 even though; גַּם...גַּם
both... and
- גָּמַל camel
- גָּב steal
- גָּעַר, impf יִגְעַר rebuke, scold (בְּ-)
- גֹּשֶׁן Goshen, district in NE Egypt
- דָּבָר report
- דַּבֵּר, pi'el דַּבְּר speak
- דָּבָר thing, matter, word, something said
- דְּבִשׁ honey
- דָּם blood
- דָּרָךְ f way
- דָּרֹשׁ require; nif'al 42:22 נִדְרָשׁ
his blood (i.e., an accounting for the
shedding of his innocent blood) is
being required
- דָּתָן w term דֹּתָיִן Dothan
- הֶ (for vocalization see vocabulary to
Reading 3) interrogative particle;
prefixed to the first word of a
statement it makes it a question,
הֲמֶלֶךְ תִּמְלֹךְ עָלֵינוּ? Would you indeed
be king over us? in indirect questions
whether, 42:16 הֲבִחֲנוּ דְבָרֵיכֶם הָאֵמֶת
let your words be tested (to see)
whether you are telling the truth; 43:6
הֲלֹהִיגִיד לְאִישׁ הָעוֹד לָכֶם אֶחָ
the man whether you had another brother
- הֵ, הָ, הֶ (§5) art the, w pt who, which,
that
- הוּא m הוא (היא) f (§7.1) 3s pron he
she, it; as a demonstrative that
- הָיָה impf יִהְיֶה, יִהְיֶה (§19.4) be, become
- הָיָה = הָיָה
- הֵלֵךְ, impf יֵלֵךְ, יֵלֵךְ (§20.4) go; the

imv לָכוּ (לְכֹה) לָךְ is often used to exhort, *come!*

הֵם m הֵנָּה f 3 pl pron *they*

הֵן = הֵנָּה

הֵנָּה *hither*; temporally *now* as in עַד

הֵנָּה *until now*

הֵנָּה lo! הֲנִי lo! I (here I am) הֲנִי lo! we (are)

הָרַג *kill*

וְ, וְ, וְ, וְ (on vocalization see § 4

exercise vocabulary, p. 36, note 1,

37:25n) the copula *and*; it may

express, according to context, *but,*

yet, so that, or, while, and the like

זֶה m זֹאת f (1) *this, מִזֶּה from this place*

(2) with expressions of time *already,*

by now, 43:10 פַּעַמַּיִם זֶה *already twice;*

45:6 זֶה שְׁנַתַּיִם *it is two years now*

זָהָב *gold*

זָכַר *remember*

זִלְפָּה *Zilpah, Leah's maid, a concubine of Jacob*

זְמָרָה *collective choice products*

זָקֵן *old age; בֶּן-זָקֵן son of old age*

זָבָח *Hebron*

זָדָר, w term חֲדָרָה *private chamber, room*

חָסַד, juss 3fs תַּחַס *pity, have compassion for* (עַל), 45:20

וְעֵינֶיכֶם אַל תַּחַס עַל פְּלִיכֶם *let your eye not pity (never mind about) your household stuff*

חָטָא, impf יִחָטָא *sin against* (בְּ-); *stand guilty before* (לְ-)

חַי- (cs of חַי* appearing otherwise in the pl חַיִּים *life*) in oaths: (by) *the life of...* e.g., 42:15 חַי פַּרְעֹה (I swear) *by Pharaoh's life!*

חָיָה, impf יִחְיֶה, impf cons 3fs וַתְּחִי, pt חִי (§19.4) *live, revive; hif'el inf cs*

לְהַחְיֹת *keep alive, preserve*

חַיָּה *beast; חַיָּה רָעָה wild beast*

חֵלֶב *fat, figuratively used in חֵלֶב*

הָאָרֶץ *the fat (best) of the land*

חֲלֹם *dream*

חֲלוֹמֹת *a dream*

חָלִילָה לִּי מִ-חָלִילָה לִּי (מִ-) in, e.g., 44:7

חָלִילָה לְעַבְדֶּיךָ מֵעֲשׂוֹת *far be it from your servants to (God forbid that we)*

do

חָלַל, hif'el החָלַל *begin*

חִלְפָּה *change of clothing, suit*

חֲמֹר *donkey*

חֲמִשָּׁה f חֲמִשָּׁה m *five*

חָנַן, impf יִחַן juss, w 2ms suf יִחַןְּךָ *be gracious toward; hitpa'el הִתְחַנַּן implore favor for oneself, plead with* (אֵל)

חָפֵשׁ, pi'el חָפֵשׁ *search*

חָרַד, impf יִחָרַד *tremble; look trembling at* (אֵל)

חָרָה, juss יִחַר *burn, be kindled* (אֵף) *against* (בְּ-), 44:18

אַל יִחַר אַפְּךָ בְּעַבְדֶּיךָ *don't be angry with your servant; 45:5*

אַל יִחַר בְּעֵינֶיכֶם *don't let it vex you*

חָרַשׁ *plowing*

- טָבַח *slaughter*
 טָבַח ■ *slaughtering of animals*
 טָבַח in הַטָּבָחִים (שָׂר) (*captain of*) the
bodyguard
 טָבַל *dip*
 טוב *good*; f טובָה is used as a noun
good in 44:4
 טוב *the best (of)*
 טָעַן *load*
 טָף, suf טָפִי *little ones*
 טָרַם or בָּטָרַם *ere, before w impf*
 טָרַף *tear in pieces (said of wild beasts);*
 pass *gal pf* טָרַף *was torn in pieces*
 (§ 8.3 note 2)
 יָגוֹן *grief*
 יָד f (1) du יָדַי, יָדֶיךָ, יָדָיו *hand*; *עַל יָדִי*
into my charge, custody; *לָקַח w בְּיָד־*
הַשֵּׁיב, etc. *with*. (2) pl יָדוֹת *share*
 יָדַע, impf יָדַע (§ 20) *know*; *hitpa'el*
 יָדַע *make oneself known*
 יְהוּדָה *Judah*
 יוֹם *day*; הַיּוֹם *now, at present*; כָּל
 הַיָּמִים *all one's life*
 יוֹסֵף *Joseph*
 יָטַב only impf, יָיִטַב (§ 20.8) *be good,*
pleasing יָיִטַב בְּעֵינֵי פַרְעֹה *it was good*
in the eyes of Pharaoh (Pharaoh was
pleased)
 יָכַל, impf יִכָּל (§ 20.6,7) *be able*
 יָלַד *bear a child*
 יָלֵד *child*
 יִסָּף, *hif' il* הוֹסִיף *do again or more w inf*
- cs (with or without ל), 37:8 וַיִּסְפוּ
 עוֹד שָׁנָא אֹתוֹ *they did yet more (of)*
hating him (they hated him all the more);
 44:23 לֹא תִסְפוֹן לְרֹאוֹת פָּנָי *you shall*
not do more (of) seeing my face (you
shall not see my face again)
 יַעֲקֹב *Jacob*
 יָצָא, impf יֵצֵא (§ 20.3) *go or come out,*
leave; *hif' il* הוֹצִיא *take or bring out*
 יָרָא, impf יִירָא (§ 20.5) *be afraid*
 יָרַד, impf יִרַד (§ 20.3) *go or come down*
hif' il הוֹרִיד *bring or take down*
 יָרַח *moon*
 יָרַשׁ, *nif' al* impf 2ms תִּנְרַשׁ *come to want*
 יִשְׂרָאֵל *Israel, second name of Jacob*
 יֵשׁ, *ישׁ- (there) is/are*, usually implies
 some emphasis; with *suf* it expresses
 the subj; e.g., 43:4 אִם יֵשֶׁה מְשִׁלַּח
 אֶת אָחִינוּ אֲתָנוּ *if you really mean to*
let our brother go with us
 יָשַׁב, impf יֵשֵׁב (§ 20.3) *sit, remain,*
 dwell
 יִשְׁמַעֲלֵי *Ishmaelite*
 יָתַר, *nif' al* impf יִתַּר *be left*
 כ, *suf* כְּמוֹהוּ, כְּמִנֵּי *like, as*; *w inf* cs
 כְּבָאִי *when I come*;
 44:31 כְּרֹאוֹתוֹ *when he sees*
 כְּאֲשֶׁר (כֹּף + אֲשֶׁר) *when, as*
 כָּבֵד *be heavy, grievous*
 כְּבוֹד *honor*
 כֹּה *thus*
 כּוֹכַב *star*

בון, pt בִּן be true, right honest, *hif'el*;

כִּי make right, ready, put in order

כִּי (1) conj that introducing object clause of verbs of seeing, hearing, knowing, saying, etc. כִּי ... כִּי

וַיִּרְאוּ אֹהֵב they saw that he loved him.

(2) for, because. (3) when (= כַּאֲשֶׁר),

43:21 כִּי בָאנוּ when we came; 44:24

כִּי עָלִינוּ when we went up. (4) but

(rather) 45:8. Combination: כִּי אִם

except; כִּי עַתָּה expresses strong

affirmation; indeed now (see לוֹא)

כָּלם, 3 mpl כָּלְנוּ 1cpl suf כָּל-.

כָּלְנוּ, 3fpl כָּלְנָה, all

כִּלָּה, *pi'el* כָּלָה finish, make an end of

כִּלְיָי, כִּלְיָי vessel, in pl household stuff

כִּלְכַּל, *piel* of כִּוַּל sustain, maintain

כִּמוֹ- see כִּ-

כִּמַּר, *nif'al* נִכְמַר grow hot, be stirred

said of רַחֲמִים tender feelings

(I) כֵּן thus, so; אַחֲרַי כֵּן afterwards

(II) כֵּן *qal pt* כֹּון (up) right, honest

כְּנָעַן Canaan

כִּסָּה, *piel* כָּסָה cover (up)

כִּסְפָּה, suf כִּסְפֵיָהֶם, כִּסְפֵי silver, money

כְּתֹנֶת, suf כְּתֹנֶתוֹ tunic; כְּתֹנֶת-

כְּתֹנֶת ornamental tunic (but see פָּס)

ל (see §14.6 and §4 exercise vocabulary)

(1) to, toward. (2) transition into a new condition, 44:9

נִהְיֶה לְעֲבָדִים we shall become slaves;

וַיִּשְׁמְנֵי לְאָב לְפָרְעָה 45:8 he appointed me counsellor to Ph. (3) belonging to,

כָּל אֲשֶׁר לָךְ 45:10 all that belongs to you. (4) in relation to, 44:17 הוּא יְהִיָּה

לִי עֶבֶד he will be a slave in relation to me (he will be my slave). (5) about,

שָׂאוֹל שָׂאֵל הָאִישׁ לָנוּ וְלְמוֹלְדֹתֵנוּ 43:7 the man inquired closely about us and our family. (6) in a manner or condition,

דַּבְּרוּ לְשָׁלֵם 37:4 to speak to him in a friendly manner

לֹא no, not, הֲלוֹא is/are not...? was/were not...? did not...? invites an affirmative answer

לֵב, suf לְבוּ heart, sense, 42:28 וַיִּצָּא

לָבָם their sense left them (they panicked)

לְבַד (ל + בד) properly, in a state of separation לְבַדּוֹ by himself, he alone;

לְבָדָם by themselves

לֹא (לו + לא) neg cond particle

had...not; coordinate with עַתָּה כִּי

לֶחֶם bread, food

לֹט ladanum, an aromatic resin

לָמָּה why? wherefore?

לְמַעַן for the sake of, in order to + inf.

לָקַח (§22.4) take

לְפָנַי (ל + פָּנַי) before, in the presence of

מֵאָה hundred

מֵאֵין (מֵן + אֵין) from where?

מָאן, *piel* מָאָן refuse

מְגוּרִים state of being a sojourner; אֶרֶץ

מְגוּרִים land where one is a sojourner

- מְדָבָר *wilderness, plain* (used for pasturage)
- מְדִינִי *Midianite, of Midian* (an Arab tribe); variant: מְדִינִי
- מָה, מָה, מָה *what?* (§ 5.3) 44:16 מָה
 נִצְטַדֵּק *how can we justify ourselves*
- מַהֲמָה (מַהֲמָה of *hitpalpel*) *hitpalpel* *hesitant, delay*
- מַהֲרָה, *pi'el מהר* *do hastily*; usually best rendered as an adverb *hastily, quickly* with its complementary verb:
 43:30 וַיִּמְהַר יוֹסֵף ... וַיָּבֵא הַחֲדָרָה *J. hastily went into his private chamber*
- מוֹלְדָת *family, kin*
- מוֹת, *pf מית* (§ 17.2) *die*; *hif'il המית* *put to death*
- מִזֶּן *food*
- מַחְיָה *sustenance*
- מִטְמוֹן *a hidden treasure*
- מַיִם *water*
- מָכַר *sell*
- מָלֵא, *pi'el מלא* (§ 21.3) *fill*
- מָלוֹן *lodging place*
- מַלְיָץ *interpreter*
- מַלְכָּה *be king*
- מִן, מִן, מִן (§ 15.8; ך usually assimilated except before the art) *from, of, out of*; expresses the comparative in 37:3
 אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו *he loved J. out of all (more than all) his sons*; has the sense *some* or *one* out of many in
 42:16 שְׁלַחוּ מִכֶּם אֶחָד *send one of you*;
- 43:11 קְחוּ מִזֵּמֶרֶת הָאָרֶץ *take some of the choice products of the land*. In combinations: מֵעַל *from off, away from*, מֵאֵת = מֵעַם *(away) from*
- מִנְחָה *present* (to a superior)
- מִסְפּוֹא *fodder*
- מֵעַט *a little bit, some*
- מַעֲשֵׂה *deed*
- מָצָא (§ 21) *find, come across, come upon*;
nif'al impf ימצא *be found*
- מִצְרַיִם *Egyptian*
- מִצְרַיִם *Egypt*
- מְרַגֵּל (*pi'el pt of רגל*) *a spy*
- מִשְׁאֵת, מִשְׁאֵת, מִשְׁאֵת *present from host to guest*
- מִשְׁנֵה *mistake, oversight*
- מָשַׁךְ *draw, drag*
- מָשַׁל (*ב־*) *rule over*
- מִשְׁמֶרֶת *jail, guardhouse*
- מִשְׁנֵה *double amount, extra*
- מִשְׁקָל *weight, כִּסְפֵנוּ בְּמִשְׁקָלוֹ our money in its full weight*
- מִתְנַיִם *loins, hips*
- נָא *particle of entreaty or exhortation*;
pray! now
- נָגַד, *hif'il הגיד* *tell*
- נָגַשׁ, *pf נגש*, *impf יגש* [§ 22.2(b)] *draw near to, come up to* (אָל)
- נָוַח, *hif'il הניח* *imv mpl הניחו* *set down, leave*
- נָחַם, *pi'el נחם* *comfort, console*; *hitpa'el הנתחם* *be comforted, consoled*

נִחְנוּ = אֲנַחְנוּ

נָחַשׁ, *pi'el* נָחַשׁ (to) divine

נֹכַחַת a spice, possibly tragacanth gum

נָכַח, *hif'il* הִכָּה impf יָכַח (§22.6) smiteנָכַל, *hitpa'el* הִתְנַכַּל plot against (אֶת)נָכַר, *hif'il* הִכִּיר (§22.2) recognize, lookat closely to see whether or not one recognizes; *hitpa'el* הִתְנַכַּר act as a stranger

נָסַע set out, journey

נָעַר = youth, lad

נָפַל, impf יָפַל (§22.2) fall; *hitpa'el*

הִתְנַפַּל attack (עַל)

נָפַשׁ, suf נִפְשׁוּ soul, life, being

נָצַב, *nif'al* נָצַב stand (up); נָצַב עַל stand in attendance upon a king or other high officialנָצַח, *hif'il* הִצִּיג set down, more forceful than שִׂיםנָצַח, *hif'il* הִצִּיל rescue, save

נָקִי, נִקְיָה clear, innocent

נָשָׂא, impf יָשָׂא (§22.5) lift, carry off, away

נָשַׁח, *hif'il* הִשִּׁיג overtake

נָשִׂים see אִשָּׁה

נָשַׁק, *pi'el* נָשַׁק kissנָתַן, impf יָתַן (§22.3) put, give; 42:30
נָתַן אֶת... כֶּן regard...as

נָסַב, impf יָסַב, נִסְבָּה, 3fpl תִּסְבְּיָה turn about, surround

נָסַח, impf יִסְחַר travel about; pt סוֹחֵר (סוֹחְרִים) trader.

סָפַר, *pi'el* סָפַר relate

סָרִיס, סָרִיסִית court official

עָבַד servant, slave, minister, courtier

עָבַר pass by

עִבְרִי Hebrew

עֲגָלָה, עֲגָלוֹת wagon

עַד until

עוֹד, *hif'il* הִעֵד warn (בְּ-)

עוֹד (§15.8) still, yet, besides, again

עוֹן, עוֹנֵי, עוֹנָה iniquity

עִז, עִזִּים f goat

עָזַב leave

עֵינַי, suf עֵינָי, du עֵינֶיךָ f eye

עִיר, עָרִים f town

עַל (§15.4) upon, over, about, on account of. Combinations: עַל דְּבָרֵךְ on account of, because of; עַל כֵּן therefore; עַל פִּי according to, by the command of

עָלָה, impf יַעֲלֶה, juss יַעֲלֶה go or come up; *hif'il* הִעֲלָה impf cons 3mpl וַיַּעֲלֶה bring or take up

עַם people

עִם (§14.6) with

עָמַד stand, tarry

עָמַס load (object) upon (עַל)

עָמַק valley

עָנָה, impf יַעֲנֶה, וַיַּעַן answer, speak up

עָצַב, *nif'al* יַעֲצֵב be grieved

עָרַב stand surety for, be responsible for, take on pledge from (מֵעַם)

עָרוֹהַּ, עָרוֹת הָאָרֶץ pudenda עָרוֹת הָאָרֶץ the secret parts of the land

- עָשָׂה, impf יַעֲשֶׂה, יַעֲשֶׂה do, make
 עָשָׂר m עֶשְׂרֵה f -teen
 עֶשְׂרֵה-שֶׁבַע f seventeen
 אֶחָד-עָשָׂר m "one-teen" (eleven)
 שְׁנַיִם-עָשָׂר m "two-teen" (twelve)
 עָשָׂר f עֶשְׂרֵה m ten עֶשְׂרִים twenty
 עָתָה now
 פִּי, פִּי, 1cs suf פִּי mouth; עַל פִּי see עַל
 פּוּג, impf cons רִיפֵג grow numb, fail
 פּוֹטִיפָר Potiphar, Egyptian official
 פְּלִיטָה an escape, or survivors escaped
 from a calamity
 פָּן lest
 פָּנִים, פָּנִי, suf 1cs פָּנָי 3ms פָּנָיו face,
 presence; לְפָנֵי- before
 פֶּס in כְּתָנֹת פֶּסִים, meaning uncertain;
 traditional guesses; varicolored
 strip(e)s, palm of hand, sole of foot,
 hence tunic reaching to extremities
 פְּעַם f time; du פַּעַמַּיִם twice
 פַּרְעֹה Pharaoh, Egyptian royal title
 ("the great house")
 פָּשַׁט, hif'יל הפָּשִׁיט divest of
 פָּתַח impf יִפְתַּח open
 פָּתַח, opening, doorway
 צֹאן sheep, flock(s)
 צָדָה provisions
 צַדֵּק, hiṭpa'el הִצְטַדֵּק (§18.5)
 [§ 29.1(e)] justify oneself
 צָהָרִים noon
 צְנָאָר, suf צְנָאָרָיו, pl cs צְנָאָרִי- used as
 s neck
 צוּה, pi'el צוּה, impf יִצְוּה charge,
 order; pu'al pf צוּיָתָה be charged
 with a command to others.
 צָעִיר small, young
 צְעָרָה youth, "juniority"
 צָרָה distress, trouble
 צָרוּר, צָרוּרֹת bundle, pouch (of money)
 צָרִי balsam (balm)
 קָדַד, impf יִקְדֵּד bow the head
 קוֹל voice, report
 קוּם arise, get up; with another verb,
 make a move to and the like, 37: 35
 קִיְמוּ... לְנַחֲמוּ they tried to console him
 קָטָן, קָטָן [§ 29.1(e)] small, young
 קָנָא, pi'el קָנָא be wrought up at, jealous
 of (-בֵּ)
 קָצִיר harvesting
 (I) קָרָא, impf יִקְרָא call
 (II) קָרָא = קָרָה pf w suf קָרָאָהוּ, impf
 w suf יִקְרָאָנוּ befall, happen to
 קָרַב midst
 קָרַב be or draw near
 קָרוֹב near
 קָרָה, impf יִקְרָה befall, happen to; pt fpl
 קָרָת (קָרוּרֹת) happening, things that befall
 קָרַע tear (trans)
 קָשָׁה hard, harsh; fpl קָשׁוֹת is used
 adverbially harshly
 קָשַׁר, pass pt fs קָשׁוּרָה bind, tie
 קָרָא, impf יִרְאֶה, יִרְאֵה see, behold (את),
 (-בֵּ); hiṭpa'el impf 2mpl תִּתְרָאוּ stare
 at one another at a loss as to what to do

רְאוּבֵן *Reuben*

רַב *much, many*; as exclamation
enough!

רָבָה, impf cons 3fs וְרַבְּבָה *be much,*
great, 43:34 מִ-... וְרַבְּבָה... *was*
greater than

רָגַז *be agitated, quarrel*

רָגַל, du רְגָלִים f *foot*

רָדַף *pursue*

רוּחַ *spirit*

רַחֲמִים suf רַחֲמֵי *compassion, tender feel-*
ings

רָחַץ *wash*

רָחַק, hif'il הִרְחִיק *be or go very far*

רָחֵק, (a) *far*

רִיק, hif'il הִרִיק *empty out*

רַע *evil*; as a noun (also f רָעָה), *evil,*
calamity

רֵעַ, suf רֵעֵהוּ *fellow, companion*; אִישׁ
אֶל רֵעֵהוּ *one to the other*

רָעַב *famine*

רָעַבֹן, רָעַבֹן- *hunger, famine*

רָעָה *pasture, tend (sheep)* (אָתָּה, בְּ-)

רָעַע, hif'il 2mpl הִרְעַעְתֶּם *do evil, do*
harm, 44:5 אֲשֶׁר עָשִׂיתֶם *you*
did evil in so doing

רָק, (rt) רִיק *empty*

שָׂדֵה *field, countryside*

שׂוּם, שִׂים *set, put, appoint as* (לְ-)

שֵׁיבָה *gray hairs*

שִׁמְלֹת, שִׁמְלוֹת, שִׁמְלוֹת- *clothing, gar-*
ment

שָׂנֵא *hate*

שָׁעִיר, שְׁעִיר *buck (of goats עֲזִים)*

שָׁק, suf שָׁקוֹ, pl שָׁקִים *sack, sackcloth for*
mourning

שָׂר *chief, official*; שָׂר הַטְּבָחִים *captain of*
the bodyguard

שָׁאל, impf יִשְׁאַל *ask, inquire after* (לְ-)

שְׁאֵל *Sheol, the netherworld abode of*
the dead

שָׂאר, nif'al נִשְׂאָר *remain, be left*

שְׂאֵרִית *remnant*

שִׁבְעָ-עָשָׂר f *seven*, שִׁבְעָ- *f seven-*
teen

שָׁבַר, suf שָׁבְרוּ *rations, emergency food*
supply; properly רָעַבֹן (42:19)
“breakhunger”

שָׁבַר (denominative of שָׁבַר) *obtain,*
procure food (אָכַל, שָׁבַר) *in an*
emergency; hif'il pt מִשְׁבִּיר *supply*
food in an emergency

שָׁדַי see אֵל

שׁוּב (§ 17.2) *come or go back, return*
(intrans); hif'il הִשִּׁיב (§ 17.3) *bring*
back, return; höf'al הוֹשִׁב pt מוֹשִׁב
(§ 17.4 note) *given back, returned*

שָׁחוּה, hitpa'lel הִשְׁתַּחֲוּוּהָ (see Reading 3,
note) *prostrate oneself*

שַׁחַט *slaughter*

שָׁכַל *be bereaved of child(ren)*; pi'el

שָׁכַל *cause to be bereaved, make childless*

שֶׁכֶם *Shechem*

שָׁכַר *become drunk, carouse*

שְׁלוֹם, שְׁלוֹם - *welfare, amity, wholeness,*

37:4 לֹא יָכְלוּ דַבְּרוּ לְשָׁלֹם *they could not speak to him amicably;*

37:14 רְאֵה אֵת שְׁלוֹם אֶחְיָיָהּ *see how your brothers are faring;* 44:17 עָלוּ *go up intact, safe and sound*

שָׁלַח *send; pi'el* שָׁלַח *send off, release,*

let go

שָׁלִיט *ruler*

שָׁלַךְ, *hif'il* הִשְׁלִיךְ *throw*

שְׁלִישִׁי *third*

שָׁלַם, *pi'el* שָׁלַם *(re)pay*

שָׁלֹשׁ, *f* שְׁלֹשָׁה - *m three*

שָׁמָּה *there, thither*

שָׁמַע, *impf* יִשְׁמַע *hear, understand; nif'al*

וַיִּשְׁמַע *be heard*

שִׁמְעוֹן *Simeon*

שָׁמַר *keep, watch, guard*

שֶׁמֶשׁ *sun*

שָׁנָה, *du* שְׁנָתַיִם, *pl* שָׁנַיִם or שָׁנוֹת *year*

שְׁנַיִם, *cs* - שְׁנַיִם, *m two*; שְׁנַיִם עָשָׂר "two-teen" (*twelve*)

שָׁפַךְ *spill, shed (blood)*

שָׁקַד, שָׁקָדִים *almond*

שָׁתָה *drink*

תָּוֶךְ, - תּוֹךְ *midst*; בְּתוֹךְ *in the midst of, amongst*

תּוֹלְדוֹת, תְּלֻדוֹת - *begettings, family history*

תּוֹעֵבָה *abomination, taboo*

תְּחִלָּה *first time* בְּתְחִלָּה *the first time, previously*

תַּחַת *instead of, for*

תָּמָה *be astonished; look in astonishment at (אָל)*

תָּעָה *wander about (lost)*

TABLES OF
VERB AND NOUN
INFLECTION

Final ה Verbs (§19)

QAL

NIF'AL

P'EL

PU'AL

HITPA'EL

HIF'IL

HÖF'AL

QAL	NIF'AL	P'EL	PU'AL	HITPA'EL	HIF'IL	HÖF'AL
לְכַתֵּב 2m 2f לְכַתְּבִי 3m לְכַתְּבוּ 3f לְכַתְּבוּם 1cpl 2m לְכַתְּבוּן 2f לְכַתְּבוּ 3c	נִכְתַּבְתִּי נִכְתַּבְתָּ נִכְתַּבְתִּי נִכְתַּבְתָּ נִכְתַּבְתִּי נִכְתַּבְתָּ נִכְתַּבְתִּי	צִוִּיתִי צִוִּיתָ צִוִּיתִי צִוִּיתָ צִוִּיתִי צִוִּיתָ צִוִּיתִי	צִוִּיתִי צִוִּיתָ צִוִּיתִי צִוִּיתָ צִוִּיתִי צִוִּיתָ צִוִּיתִי	הִתְרַצַּתִּי הִתְרַצַּתָּ הִתְרַצַּתִּי הִתְרַצַּתָּ הִתְרַצַּתִּי הִתְרַצַּתָּ הִתְרַצַּתִּי	הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי	הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי הִרְצַתָּ הִרְצַתִּי
1cs impf לְכַתֵּב 2m 2f לְכַתְּבִי 3m לְכַתְּבוּ 3f לְכַתְּבוּם 1cpl 2m לְכַתְּבוּן 2f לְכַתְּבוּ 3m לְכַתְּבוּ 3f	אֶכְתֹּב תִּכְתֹּב תִּכְתְּבִי תִּכְתְּבִי תִּכְתְּבוּ תִּכְתְּבוּ תִּכְתְּבוּם לְכַתֹּב לְכַתֹּב לְכַתֹּב לְכַתֹּב	אֶצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו	אֶצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו תִּצַּו	אֶתְרַצֵּעַ תִּתְרַצַּע תִּתְרַצְּעִי תִּתְרַצְּעִי תִּתְרַצְּעוּ תִּתְרַצְּעוּ תִּתְרַצְּעוּם לְתַרְצֵעַ לְתַרְצֵעַ לְתַרְצֵעַ לְתַרְצֵעַ	אֶרְצֵעַ תִּרְצַע תִּרְצְּעִי תִּרְצְּעִי תִּרְצְּעוּ תִּרְצְּעוּ תִּרְצְּעוּם לְרַצֵּעַ לְרַצֵּעַ לְרַצֵּעַ לְרַצֵּעַ	אֶרְצֵעַ תִּרְצַע תִּרְצְּעִי תִּרְצְּעִי תִּרְצְּעוּ תִּרְצְּעוּ תִּרְצְּעוּם לְרַצֵּעַ לְרַצֵּעַ לְרַצֵּעַ לְרַצֵּעַ
apoc מְכַתֵּב ms מְכַתֵּב f מְכַתֵּב mpl מְכַתֵּב f	יָכַל יָכַל	יָצָא יָצָא יָצָא יָצָא יָצָא יָצָא יָצָא	יָצָא יָצָא יָצָא יָצָא יָצָא יָצָא יָצָא	יִתְרַצֵּעַ יִתְרַצֵּעַ יִתְרַצֵּעַ יִתְרַצֵּעַ יִתְרַצֵּעַ יִתְרַצֵּעַ יִתְרַצֵּעַ	יָרַב יָרַב יָרַב יָרַב יָרַב יָרַב יָרַב	יָרַב יָרַב יָרַב יָרַב יָרַב יָרַב יָרַב
ms pt pass לְכַתְּבוּת f לְכַתְּבוּת	נִכְתְּבָה נִכְתְּבוּת נִכְתְּבוּת נִכְתְּבוּת נִכְתְּבוּת נִכְתְּבוּת נִכְתְּבוּת	צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי	צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי צִוִּיתִי	הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי הִתְרַצַּעַתִּי	הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי	הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי הִרְצַתִּי

2 I was reconciled I was built

HIF-IL	QAL	HÖF-AL	HIF-IL	NIF-AL	QAL	1cs pf
הִטְבִּיחַ	(יטב)	הִטְבִּיחַ	הִטְבִּיחַ	גִּטְבִּיחַ	הִטְבִּיחַ	הִטְבִּיחַ
הִטְבַּחְתָּ			הִטְבַּחְתָּ	גִּטְבַּחְתָּ		2m
הִטְבַּחְתְּ			הִטְבַּחְתְּ	גִּטְבַּחְתְּ		2f
הִטְבִּיחַ		הִטְבַּחְתָּ	הִטְבִּיחַ	גִּטְבִּיחַ		3m
הִטְבִּיחָה			הִטְבִּיחָה	גִּטְבִּיחָה		3f
הִטְבַּחְנוּ			הִטְבַּחְנוּ	גִּטְבַּחְנוּ		1cpl
הִטְבַּחְתֶּם			הִטְבַּחְתֶּם	גִּטְבַּחְתֶּם		2m
הִטְבַּחְתֶּן			הִטְבַּחְתֶּן	גִּטְבַּחְתֶּן		2f
הִטְבִּיחוּ			הִטְבִּיחוּ	גִּטְבִּיחוּ		3c
אִטְבַּחְתָּ	אִטְבַּחְתָּ	אִטְבַּחְתָּ	אִטְבַּחְתָּ	אִטְבַּחְתָּ	אִטְבַּחְתָּ	1cs impf
תִּטְבַּחְתָּ	תִּטְבַּחְתָּ		תִּטְבַּחְתָּ	תִּטְבַּחְתָּ	תִּטְבַּחְתָּ	2m
תִּטְבַּחְתְּ	תִּטְבַּחְתְּ		תִּטְבַּחְתְּ	תִּטְבַּחְתְּ	תִּטְבַּחְתְּ	2f
יִטְבַּחְתָּ	יִטְבַּחְתָּ		יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	3m
תִּטְבַּחְתָּ	תִּטְבַּחְתָּ		תִּטְבַּחְתָּ	תִּטְבַּחְתָּ	תִּטְבַּחְתָּ	3f
נִטְבַּחְתָּ	נִטְבַּחְתָּ		נִטְבַּחְתָּ	נִטְבַּחְתָּ	נִטְבַּחְתָּ	1cpl
תִּטְבַּחְתֶּם	תִּטְבַּחְתֶּם		תִּטְבַּחְתֶּם	תִּטְבַּחְתֶּם	תִּטְבַּחְתֶּם	2m
תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן		תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן	2f
יִטְבַּחְתֶּם	יִטְבַּחְתֶּם		יִטְבַּחְתֶּם	יִטְבַּחְתֶּם	יִטְבַּחְתֶּם	3m
תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן		תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן	תִּטְבַּחְתֶּן	3f
יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	ww-CONS
יִטְבַּחְתְּ			יִטְבַּחְתְּ	יִטְבַּחְתְּ	יִטְבַּחְתְּ	ms imv
יִטְבַּחְתְּ			יִטְבַּחְתְּ	יִטְבַּחְתְּ	יִטְבַּחְתְּ	f
יִטְבַּחְתֶּם			יִטְבַּחְתֶּם	יִטְבַּחְתֶּם	יִטְבַּחְתֶּם	mpl
יִטְבַּחְתֶּן			יִטְבַּחְתֶּן	יִטְבַּחְתֶּן	יִטְבַּחְתֶּן	f
יִטְבַּחְתָּ			יִטְבַּחְתָּ	יִטְבַּחְתָּ	יִטְבַּחְתָּ	inf abs
(ל)יִטְבַּחְתְּ			(ל)יִטְבַּחְתְּ	(ל)יִטְבַּחְתְּ	(ל)יִטְבַּחְתְּ	inf cs
מִטְבַּחְתָּ		מִטְבַּחְתָּ	מִטְבַּחְתָּ	מִטְבַּחְתָּ	מִטְבַּחְתָּ	ms pt
מִטְבַּחְתְּ			מִטְבַּחְתְּ	מִטְבַּחְתְּ	מִטְבַּחְתְּ	f
מִטְבַּחְתֶּם			מִטְבַּחְתֶּם	מִטְבַּחְתֶּם	מִטְבַּחְתֶּם	mpl
מִטְבַּחְתֶּן			מִטְבַּחְתֶּן	מִטְבַּחְתֶּן	מִטְבַּחְתֶּן	f

HITPA'EL NIF'AL P'EL QAL NIF'AL QAL HIF'IL NIF'AL QAL

Table with 6 columns: HITPA'EL, NIF'AL, P'EL, QAL, NIF'AL, QAL. It lists 33 verbs in various forms and conjugations, including qatal, qam, and qana.

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