Toward Reading & Understanding

Biblical Hebrew

Frederic Clarke Putnam, PH.D.

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

תהל׳ צ̇.17

And may the favour of the Lord our God be upon us;
And the work of our hands, establish for us;
And the work of our hands, establish it.
Ps 90.17

Revised & Corrected

Preface

AS A RECENT REVIEWER said, and as the flood of grammars since c. 1990 demonstrates, "The writing of Hebrew grammars has become a cottage industry". Why yet another?

This grammar exists primarily for two reasons.

First, because as my understanding of Hebrew[1] became increasingly discourse and genre-oriented, with particular emphasis on studying and interpreting biblical narrative in Hebrew,[2] I needed a discourse-oriented grammar from which to teach. In order to "correct" and interpret the explanations of whatever grammar I was using, I found myself creating supplementary handouts, which eventually overtook the works themselves, until they reached the point where it was simply easier to fill in the gaps and thus complete a pedagogical grammar.

Secondly—and no less important—as students graduated and some went on for further study, they reported that their background in Hebrew had not merely prepared them for post-graduate studies, but that they were better able to read, study, and interpret the Hebrew text than any of their classmates (and even, in some cases, as well-prepared as their professors). This unanimous testimony (and they) encouraged me to persevere with this project. The positive response of other professionals, both linguists, translators, and professors has likewise encouraged me to bring it to fruition.

Characteristics

1. *Frequency*. As much as possible, those aspects of the language which are most frequent, common, or "usual" are studied first. Verbal conjugations are presented—more or less—in the order of their frequency, beginning with the two conjugations (imperfect and preterite) whose parallel morphology accounts for more than forty percent of all verbal forms in Biblical Hebrew. Vocabulary is introduced in approximate order of frequency, allowing, of course, for the order of topics. The combined "supplementary" vocabulary lists (Appendix A) and those in the chapters introduce all words used fifty times or more in BH (approximately 650 words in all). Only in the verbal stems is this pattern not followed, since I have found it more helpful pedagogically to link these by form and function rather than frequency, and to "interrupt" the cascade of "weak" verbal roots with non-grammatical topics in order to allow students time to assimilate the next verbal characteristics.

2. *Simplicity*. First-year students need to learn enough grammar and syntax to get them into the text. Beginning to understand a language comes from extensive interaction with the language *as it occurs*, not from memorizing paradigms and vocabulary, necessary and helpful as that is. This text, therefore, presents the basic grammar as quickly as has proven practical, so that students can begin reading the text midway through their first year of study. The guttural verbal roots (e.g.) are presented in one brief lesson, rather than a half-dozen lengthy ones, and noun formation is described very simply, and primarily in terms of recognition. After completing this study, I hope that you will continue to develop your understanding of Hebrew grammar and syntax as you read the text, by referring to the standard reference works on grammar and syntax. By the end of your second semester of study, students should have read eight to ten chapters directly from the Hebrew Bible, in addition to many partial and whole verses in the exercises. In my own classes, students began reading from biblical narrative between chapters 7 and 9.

3. *Continuity*. Semiticists traditionally arrange verbal charts (paradigms) from the third to the first persons (3rd-2nd-1st [e.g., she/he-you-I]), and pronominal paradigms in the opposite order (1st-2nd-3rd). This text, however, uses the latter order for all paradigms. Students who pursue advanced studies in Hebrew or Semitics will need to reorient themselves to the academic paradigms.

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[1]Unless otherwise qualified, therefore, the word "Hebrew" refers to the language of the biblical text; "Classical Hebrew" refers to both biblical and epigraphic materials.

[2]The study of biblical narrative *in Hebrew* was not addressed elsewhere in the curriculum at the seminary where I was teaching, whereas the courses in biblical poetry and wisdom (which I taught) focused on the study of the Hebrew text.

4. A *linguistic* orientation. Explanations in this grammar assume that language in general is an aspect of human behaviour. BH was a human language, a form of behaviour that—like every other language—can be more or less (and more rather than less) understood by other human beings. This reflects the further conviction that languages—and the utterances in which they are incarnate—thus exist and function as and within societal systems, and each part of that system must, as much as possible, be understood in relation to the system of which it is a part, upon which it depends, and to which it contributes.

   Explanations aim to inculcate this understanding of language in general, and of BH as an example of one particular stage of a specific language. Furthermore, since language is an aspect of *human* behaviour, BH is an example of the linguistic behavior of human beings—authors and speakers—in a particular time and place, and therefore must be read as an example of normal human communication, regardless of the speaker's [author's] understanding of his or her mission or purpose in writing, and equally, without regard for the reader's view of the Bible as a human or divine (or human and divine) Word. BH is not some extraordinary language, chosen for its ability to communicate at or beyond certain levels of human understanding. It was an everyday human language, and should be read as such.

   At the same time, however, I have tried to avoid linguistic jargon and trivia, or at least to explain them when they are introduced.The term "function" tends to replace the word "meaning", and verbal conjugations are explained in terms of their contextual function (rather than "defined" by a list of possible translation values).

5. Most of the *exercises* are biblical texts taken from *Biblia Hebraica Stuttgartensia* (BHS). In order to allow teachers to assign those particular exercises that best suit the purposes and goals of their courses, there are often more exercises than can be completed. [§5.10 explains the purpose and function of the exercises.]

6. *Appendices* include supplementary vocabulary lists (above); an alphabetical list of proper nouns (persons and places) that occur fifty times or more in the Hebrew Bible; pronominal and verbal paradigms, including a table of some easily confused verbal forms; reading notes to enable beginning students to read Genesis 11.27-25.12; a glossary of morphosyntactic terms; and an annotated bibliography.

7. *Schedule & Workload*. This grammar was designed for two semesters (twenty-six weeks). The lessons assume that an average student who follows a normal schedule of eight to twelve hours of study per week in addition to time in class will achieve an average grade in the course. I normally cover one or two lessons each week, finishing chapters 1-31 in about twenty-three weeks, including time for review sessions and examinations, as well as reading and discussing selected biblical passages. We then read and discuss eight to ten chapters of narrative (hence the reading notes (#6, above)).

8. The lessons introducing the "weak" verbal roots begin in Lesson 24; they are "interrupted" by lessons on reading biblical narrative and the *Masora* because students have found it helpful to have some time to absorb one set of forms before encountering the next.

9. *HBI* refers to the *Hebrew Bible Insert: A Student's Guide to the Syntax of Biblical Hebrew* (Putnam 1996), a booklet covering nominal, adjectival, pronominal, verbal, and clausal syntax, the "major" masoretic accents, and complete verbal paradigms.

10. Further *reading notes* on Ruth, Jonah, and selected psalms are available in electronic format at no charge from the author (cf. Appendix E).

   My teaching entails many discussions—which appear *ad hoc* and *ad lib* to students, but are in fact carefully planned—that I simply cannot include in this work, because they would make it much too long, tedious, and "chatty". An example of this is the all-too-brief discussion of vocabulary (Lesson 2), which merely hints at a discussion of semantics that resurfaces throughout their first year of study. In order to avoid this tediousness, and to protect other teachers from the need to disavow at least some of my idiosyncracies, I

leave to the individual teacher the task of filling in the gaps that are thereby necessarily created.
In other words, because schools, teachers, and students are individual, what is effective in one context (a course, its teacher, and the curriculum to which it contributes) may not be in another.

I am both privileged and honoured to be able to dedicate this work to my wife, *Emilie*, and our daughters, *Lydia* and *Abigail*, who encourage and pray for me without ceasing. She is my crown; they are our delight. I am also thankful for the suggestions and corrections of many students, especially Chris Drager, Abigail Sponsler, and Bob Van Arsdale, as well as of my colleague, Rick Houseknecht, who has used these materials in his own teaching, and for the extensive editorial help of Ms. Julie Devall (although not even they can catch all of my errors). My goal in this, as in all things, is that the people of the Book might grow in their ability to read it, and thus to delight in its beauty and truth.
S.D.G.

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Ascension MMVI

CONTENTS

PART I: LESSONS 1 – 3
READING & PRONOUNCING
HEBREW

This section introduces the writing system of Biblical Hebrew [BH] (alphabet, vowels), and how to pronounce words (accent, syllables). It also addresses the nature of vocabulary (gloss & meaning). By the end of these three chapters, you should be able to look at a Hebrew word, spell and pronounce it, analyze its parts (syllables, *dageš*, *šewa*), and recognize more than thirty of the most common words in BH.

One of the biggest barriers to learning to read Hebrew is moving our eyes from right to left. Indo-European culture assumes a left-to-right orientation for [nearly] everything, to the extent that that is the *only* way to view or interpret reality, as this true story illustrates:

A college pal, Larry, was telling me about his first year at a company that markets American products in the Middle East.
"My initial project, a soft-drink account, was terrific, but very nearly cost me my job," he said. "To avoid language problems, I erected a three-panel storyboard. The first panel depicted a guy drenched in sweat, standing in the desert. The middle panel showed him gulping down a bottle of our soda. And in the third panel, he's fully refreshed with a big smile."
"Sounds great," I told him. "What was the problem?"
Larry said, "I didn't know Arabs read right to left!"[3]

In the same way, highway signs list the town to the left of (before) the distance, again based on the assumption that people read left to right (*and* that "where" to turn is more important than "how far").

This cultural pattern means that reading right-to-left is a major hurdle for most students—a hurdle that is not merely physical, but mental and emotional—because reading right-to-left *feels* wrong (especially for those who have learned reading techniques for, e.g., quickly returning the eyes to the beginning of the next line … at the *left* margin).

When we add to this the non-alphabetic nature of the vowel symbols, and sounds that are not part of the vocal system of most English speakers, for example, the task becomes daunting. The importance of the material in these opening chapters, and the value of pronouncing Hebrew aloud as much as possible, therefore, can hardly be overestimated. I highly recommend reading the examples in the chapters aloud, and reading the exercises aloud, in order to attune both eye and ear to the patterns of Hebrew.

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[3]Jim J. Walsh. *Reader's Digest* (November 1997), 119.

Introduction

These reformatted biblical quotations[4] illustrate some of the similarities and differences between Hebrew and English, which you will notice as soon as you try to read them.

.dg m dg ry dnא lpp m b llš lpp ry   .1
    o y   o ou :a e eo y e :a e eo ou

.slא knrd slmc ry vg llw א dnא knrd   .2
    O:a :i : : e a ou :i :i i a :i :

.uoy ssruc tht h sא dsruc dnא ouy ssslb tht h sא dsslb   .3
    e: a e i e: a   e e: a e i e:e:

.lluf tn sא s ht ty s ht tnא nur srvr ht llא   .4
    : o i ea e e ea e o:i   :ei e a

.rp ht srdsnc tht h sא dsslb   .5
    oo e :e i:o a:e i e:e:

.tpw dnא nd ts w nlbb fא srvr ht b   .6
    :e   a   a e oya o :ei e y

Although they are certainly not written in Hebrew, these sentences exemplify some of the main *differences between Hebrew and English orthography* [writing].

1. Hebrew is read from right to left.

2. Hebrew vowels are written around (mainly below, but also above and beside) the consonants; they are mainly dots ("points") and dashes that are much smaller than the consonants.

3. Words cannot begin with a vowel—there must be a consonant, even if it is silent to our ears (e.g., the א (*alef*) in these sentences).

4. Hebrew has a sign (�)ָ that shows that there is no vowel between two consonants (e.g., the last vowel point in #6).

At the same time, however, there are significant *differences between this example and BH* (apart from the obvious difference of using English [Latin] symbols):

1. The vowels are [much] smaller signs, not part of the Hebrew alphabet (i.e., they are not "letters").

2. BH has no capital letters.

3. BH has no "punctuation" that corresponds in any direct way to English [European] punctuation.

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[4]Mason, P. H., and Herman Hedwig Bernard. *Gently Flowing Waters, an Easy, Practical Hebrew Grammar … Arranged in a Series of Letters from a Teacher of Languages to an English Duchess … in Two Volumes* (Cambridge, 1853), as reproduced in J. H. Eaton, *First Studies in Biblical Hebrew* (Sheffield: University of Sheffield, 1980), v.

LESSON 1   THE HEBREW ALPHABET

THE HEBREW ALPHABET has twenty-two letters; two letters distinguished only by the position of a dot (שׁ, שׂ) were considered a single letter (the lines in the שׁ section of Ps 119 (vv.161-168) begin with both).

Writing	Pronunciation		Trans-literation	Final Form	Form	Name (accent is bolded)
		silent	ʼ		א	*a*lef
*b*oat	b		b		בּ	*bet*
*v*ent	v		b̲		ב	("bait")
*g*oat	g		g		גּ	*gi*mel
			g̲		ג	
*d*oor	d		d		דּ	*da*let
			d̲		ד	
*h*ope	h		h		ה	*he* ("hay")
*v*ent	v		w		ו	*vav/waw*
*z*oo	z		z		ז	*za*yin
*H*ugh	ch (lo*ch*)		ḥ		ח	*ḥet*
*t*itle	t		ṭ		ט	*ṭet*
*y*et	y		j *or* y		י	*yod*
*k*eel	k		k		כּ	*kaf*
*h*ew	ch (lo*ch*)		k̲	ךְ	כ	
*l*iquid	l		l		ל	*la*med
*m*oon	m		m	ם	מ	*mem*
*n*ight	n		n	ן	נ	*nun*
*s*igh	s		s		ס	*sa*mek
		silent	ʻ		ע	*a*yin
*p*aper	p		p		פּ	*pe*
*f*ord	f		p̲	ף	פ	("pay")
ea*ts*	ts		ṣ	ץ	צ	*ṣa*de
*k*eel	k		q		ק	*qof*
r-*r*ight	r (flapped)		r		ר	*reš* ("raysh")
*s*igh	s		ś		שׂ	*sin* ("seen")
*sh*all	sh		š		שׁ	*šin* ("sheen")
*t*onight	t		t		תּ	*tof*
			t̲		ת	

1. This "square script" (so-called to distinguish it from the cursive found in manuscripts, and from the "archaic" forms used in inscriptions), was standardized after the invention of the printing press. Adapted from the Aramaic alphabet, this alphabet is found in published Hebrew Bibles and prayerbooks, as well as in academic books and journals. Most of these comments (below) on the shapes of the letters do not apply to, e.g., inscriptions or to the original biblical writings (no biblical author would recognize these letters!).

2. Hebrew is written and read from *right to left*. Practice writing and reading the alphabet *in that order*.

3. There is only *one* alphabet; i.e., there are no "capital" or "small" letters.

4. Like some other Semitic scripts, this alphabet is "consonantal"—i.e,. none of the letters of the alphabet directly represent vowels (cf. "a", "e", "i", "o", "u"), although a few consonants could be used to indicate the presence of long vowels.

5. Letters listed with and without a dot (ת/ת, פ/פ, כ/כ, ד/ר, ג/ג, ב/ב) are called the *b^egad-k^efat* letters (כפת־ בגד), a nonsense phrase made up of the letters themselves (the rabbis were fond of such mnemonic devices). At one time these letters had two pronunciations, distinguished by the presence or absence of the *dageš lene*, but only ב/ב, כ/כ, and פ/פ are distinguished in modern Hebrew. When spelling a Hebrew word with English letters (transliterating), the letter without *dageš* is either underlined or followed by "h" to show that it is "soft" (e.g,. "b/bh", "k/kh", "p/ph").
    This difference is sub-phonemic, i.e., it does not distinguish one word from another in BH. In English, on the other hand, this same difference is phonemic. For example, one's response to "Come to su_ _er!" would probably be affected by whether the middle consonant was *f* or *p*!

6. Four letters are called "gutturals" (א, ה, ח, ע), so-called because they represent sounds made in the throat (Latin *guttur*).

7. Since some pairs of letters *sound alike*, you will need to learn to recognize Hebrew words by both sight and sound, and to distinguish them by sight.

א	ע		silent	
ס	שׂ		*s*	as in *s*igh
ח	כ	ך	*ch* or *ḥ*	as in lo*ch*, Ba*ch* or *h*ew, *H*ugh
ב	ו		*v*	as in *v*ent
כּ	ק		*k*	as in *k*eel
ט	ת	תּ	*t*	as in *t*ough

8. Five letters have a special form used only at the end of a word. Four of these *final forms* have "descenders"; note their length relative to other letters.

Initial/Medial Form		Final Form	
כבד	כ	ך	ארך
מלך	מ	ם	אדם
נביא	נ	ן	אבן
פלא	פ	ף	אלף
צדה	צ	ץ	ארץ

9. Some pairs of letters are *similar* in *appearance*:

		To distinguish them, note the …
ד	ר	
ב	כ	*tittle*—the small extension of the horizontal stroke—on *dalet* and *bet*
ה	ח	left side—open or closed
ם	ס	lower corners—square or round
ט	מ	open at top or bottom
ג	נ	shape of bottom—"arched" or flat
ח	ת	shape of left leg—straight or bent; tittle on right side of *het*
ו	ז	
צ	ע	shape of top
שׂ	שׁ	dot on left or right; this is a later (medieval/Masoretic) distinction
ךְ	ן	*šewa* + *tittle* in final *kaf* (which also has a longer [wider] top stroke)

10. The Dead Sea Scrolls also reveal that Hebrew scribes often inscribed a line onto the parchment, and then suspended the text from the line (rather than setting the letters on the line, as in English). This is why so many letters have a horizontal stroke near the top of the letter, and why Hebrew tends to use descenders rather than ascenders.

    Sixteen letters fit within a "square" and several of these are roughly square in appearance, i.e., roughly the same height and width. Listed alphabetically (from right to left), they are:

    א ב ד ה ח ח ט כ מ ס ס ע פ צ ר שׂ שׁ ת

    Three non-final forms (ק, ל, י) and the four final forms with descenders (#9, above) differ from the standard in *height*. The non-final forms are:
    - *yod* is only half of the height and width of the other letters (its top is even with the others)   ויהי
    - *lamed* extends above the other letters   לילה
    - *qof* [and four final forms (#9, above)] extend below the others   מקרא

    Five letters are also narrower than the standard *width* (נ ו ז י נ). Each is roughly one-half as wide as the square. *Yod* (the "jot" of Mt 5:18), at roughly one-fourth of the square, is the smallest letter in the Hebrew alphabet.

11. The names of the letters are transliterated into English. Disyllabic names are accented on the first syllable (e.g., **a' lef**, **gi' mel**). [Transliteration is usually italicized.]

1.2 Concepts

acrostic	ascender	descender	medial form	tittle
alphabet	consonant	final form	square script	transliteration

1.3 EXERCISES

1. Explain the significance of Jesus' statement in Matthew 5.18.

2. Practice *reciting* the Hebrew alphabet, and *writing* it from right to left, with the final forms following their medial forms.

3. Esther 3.13 is one of twenty-six verses that contain every letter in the alphabet. *Copy* it in Hebrew, practice *spelling* the words by naming the Hebrew letters from right to left (words linked by a horizontal line (e.g., וְעַד־זָקֵן) are considered separate words (the line is called *maqqef*)), and *find* the final forms (there are ten). Which final form does not occur in this verse?

וְנִשְׁלוֹחַ סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ
לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד
בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז:

4. This is an alphabetical list of most of the proper names that occur more than 175 times in Biblical Hebrew ("c", "d", "h" are titles and generic nouns). Write their *English form*, and practice spelling them aloud in Hebrew. Use the references—the first time that name occurs—to check your work.

Example:	גד		"gimel-dalet"		"Gad"		
Gn 25.26	יעקב	m.		Gn 17.5	אברהם	a.
Gn 13.10	ירדן	n.		Ex 4.14	אהרן	b.
Josh 10.1	ירושלם	o.		Gn 14.20	אל	c.
Gn 32.28	ישראל	p.		Gn 1.1	אלהים	d.
Gn 9.18	כנען	q.		Gn 41.52	אפרים	e.
Gn 29.34	לוי	r.		Gn 10.10	בבל	f.
Gn 19.37	מואב	s.		Gn 35.18	בנימן	g.
Ex 2.10	משה	t.		Jg 2.13	בעל	h.
Gn 10.14	פלשתי	u.		1 Sam 16.13	דוד	i.
Gn 12.15	פרעה	v.		Gn 29.35	יהודה	j.
Gn 36.37	שאול	w.		Ex 14.13	יהושע	k.
2 Sam 5.14	שלמה	x.		Gn 30.24	יוסף	l.

N.B. When transliterated, some of these will not resemble their English counterparts, for one or more of these reasons. [This grammar uses the "received" transliteration.]

a. The "J" that begins many names in English Bibles represents initial י; within names י often appears as "i" or merely indicates the presence of a vowel (in, e.g., exercises d, r, u [above]), but there are exceptions (below). This is because Latin used the letter "i" to transliterate י (as the corresponding Greek letter *iota* had been used centuries earlier in the Septuagint), and also because the letter "j" was not distinguished orthographically from "i" until the 17th century. The English Bible has inherited the transliteration of biblical names from these two sources. In some ecclesiastical traditions, for example, "Jesu", representing an older "Iesu" is pronounced "Yesu" or "Yezu".

יֹ > "*j*"			יֹ > "*i*"		
יוֹסֵף	*jôsēf*	Joseph	יִרְמְיָהוּ	*yirmᵉyāhû*	Jeremiah
יְהוּדָה	*yᵉhûdā*	Judah	אֱלֹהִים	*ᵉlōhîm*	Elohim
אֲחִיָּהוּ	*ᵃhayyāhû*	Ahijah	הַלְלוּ־יָהּ	*halᵉlû-yāh*	Halleluiah

b. The gutturals (א, ה, ח, ע) are either ignored when names are transliterated (יחזקאל > Ezekiel) or represented by a second vowel (אהרון > A*a*ron), reflecting the transliterations of the Septuagint and Vulgate.

c. Two forms of *waw* represent long vowels:

וּ > "*û*"			וֹ > "*ô*"		
שָׁאוּל	*šā'ûl*	Saul	יוֹסֵף	*jôsēf*	Joseph

d. The letter צ is often represented by "z" in traditional biblical transliteration (but not in academic transliteration, where it is represented by either *ts* or *ṣ*).

צ > "*z*"		
צִיּוֹן	*ṣiyyôn*	Zion
צִדְקִיָהוּ	*ṣidqyhû*	Zedekiah

1.4 ENRICHMENT

No one knows why the biblical poets wrote acrostic [alphabetically organized] poems (the most famous is Ps 119); perhaps they were a type or style of poem, like sonnets in English. Other acrostics are, e.g., Lam 1-4 (each chapter), Pr 30.10-31, Ps 9-10 and Ps 37. Psalms 111 and 112 are also acrostics. After the opening "Halleluiah" (1a), each line (not each verse) begins with the next letter of the alphabet:

PSALM 112		PSALM 111	
הַלְלוּ יָהּ	1a	הַלְלוּ יָהּ	1a
אַשְׁרֵי־אִישׁ יָרֵא אֶת־יְהוָה	b	אוֹדֶה יְהוָה בְּכָל־לֵבָב	b
בְּמִצְוֹתָיו חָפֵץ מְאֹד:	c	בְּסוֹד יְשָׁרִים וְעֵדָה:	c
גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ	2a	גְּדֹלִים מַעֲשֵׂי יְהוָה	2a
דּוֹר יְשָׁרִים יְבֹרָךְ:	b	דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם:	b
הוֹן־וָעֹשֶׁר בְּבֵיתוֹ	3a	הוֹד־וְהָדָר פָּעֳלוֹ	3a
וְצִדְקָתוֹ עֹמֶדֶת לָעַד:	b	וְצִדְקָתוֹ עֹמֶדֶת לָעַד:	b
זָרַח בַּחֹשֶׁךְ אוֹר לַיְשָׁרִים	4a	זֵכֶר עָשָׂה לְנִפְלְאֹתָיו	4a
חַנּוּן וְרַחוּם וְצַדִּיק:	b	חַנּוּן וְרַחוּם יְהוָה:	b
טוֹב־אִישׁ חוֹנֵן וּמַלְוֶה	5a	טֶרֶף נָתַן לִירֵאָיו	5a
יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט:	b	יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:	b
כִּי־לְעוֹלָם לֹא־יִמּוֹט	6a	כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ	6a
לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק:	b	לָתֵת לָהֶם נַחֲלַת גּוֹיִם:	b
מִשְּׁמוּעָה רָעָה לֹא יִירָא	7a	מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט	7a
נָכוֹן לִבּוֹ בָּטֻחַ בַּיהוָה:	b	נֶאֱמָנִים כָּל־פִּקּוּדָיו:	b
סָמוּךְ לִבּוֹ לֹא יִירָא	8a	סְמוּכִים לָעַד לְעוֹלָם	8a
עַד אֲשֶׁר־יִרְאֶה בְצָרָיו:	b	עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר:	b
פִּזַּר נָתַן לָאֶבְיוֹנִים	9a	פְּדוּת שָׁלַח לְעַמּוֹ	9a
צִדְקָתוֹ עֹמֶדֶת לָעַד	b	צִוָּה־לְעוֹלָם בְּרִיתוֹ	b
קַרְנוֹ תָּרוּם בְּכָבוֹד:	c	קָדוֹשׁ וְנוֹרָא שְׁמוֹ:	c
רָשָׁע יִרְאֶה וְכָעָס	10a	רֵאשִׁית חָכְמָה יִרְאַת יְהוָה	10a
שִׁנָּיו יַחֲרֹק וְנָמָס	b	שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם	b
תַּאֲוַת רְשָׁעִים תֹּאבֵד:	c	תְּהִלָּתוֹ עֹמֶדֶת לָעַד:	c

1. Lines in biblical poetry are conventionally referred to by verse number and a letter, so that, e.g., the three lines of v. 10 are referred to as Ps 111.10a, 10b, 10c.
   a. Which line recurs three times in these two psalms with only the difference of one letter?
   b. Which lines begin with letters distinguished by only the position of a dot?

2. If you have a Hebrew Bible, look at Ps 119.161-168. These eight lines are grouped together under one letter, even though some begin with *sin* and some with *šin*. Which vv. begin with which letter? [This incidentally demonstrates that these were originally one letter; the distinguishig dots were added by the Masoretes in the medieval period.]

Lesson 2 The Vowels

LIKE ENGLISH, Hebrew has a full range of vowels. Unlike English, Hebrew vowels are not "letters"—i.e., they are not part of the alphabet—but are small signs placed under, between, or above consonants. The Masoretes—scribes who added the vowel markings—were unwilling to change the consonantal text, and so, apparently following the example of other Semitic languages, devised a system of "dots" and "dashes" to represent the various vowel sounds, which were added to the consonantal text. The vowel points were intended to eliminate ambiguity in pronunciation—all but three points represent only one sound. [Contrast the variety of sounds represented by "ou" in English: c*ou*gh, th*ou*gh, r*ou*gh, g*ou*ge, &c.] The Masoretes used another set of signs (§2.2) to represent the half-vowel (beaut*i*ful), whereas English uses the regular vowel signs (a, e, i, o, u) for the same sound(s).

2.1 Full Vowels

THE FULL VOWELS

Vowel Class	Name of Vowel	Vowel Point	מ + Vowel Point	Transliteration & Pronunciation		Length: L(ong) or S(hort)
A	*qames*	ָ	כָ	mā	f*a*ther	L
	patah	ַ	כַ	ma	r*o*t	S
E	*sere-yod*	יֵ	מֵי	mê	th*ey*	L
	sere	ֵ	מֵ	mē		L
&	*segol*	ֶ	מֶ	me	b*e*t	S
I	*hireq-yod*	יִ	מִי	mî	m*ea*n	L
	hireq	ִ	מִ	mī / mi	m*ea*n / b*i*t	L *or* S
O	*holem-waw*	וֹ	מוֹ	mô		L
	holem	ֹ	מֹ	mō	m*oa*n	
&	*qames-hatuf*	ָ	כָ	mō		S
U	*šureq*	וּ	מוּ	mû	m*oo*n	L
	qibbus	ֻ	מֻ	mū / mu	m*oo*n / m*oo*t; b*oo*k	L *or* S

1. The vowel is read *after* the consonant that it follows. In other words, the vowel is either below or to the left of its consonant (cf. the first column under "pronunciation").

2. A vowel that includes a letter of the alphabet (יִ , יֵ , ֹו, וּ) is always long.

3. Apart from the qualitative distinction between long and short *hireq* ("ee" *v.* "i"), "length" refers primarily to duration (how long the sound of the vowel is maintained) rather than to vowel quality. For example, the difference between *šureq* and *qibbus* is more like the difference between "b*oo*n" and "b*oo*t" than in "boon" and "bun" (English long and short "u"). Their tonal quality is the same, but their duration differs (in the English words this is due to the nature of the following consonants).

4. Although there are five "classes" of vowels (a, e, i, o, u), the "o/u", and "i/e" vowels are so closely related that they often interchange, leaving three functional classes (a, i, u).

5. Some long vowels do not resemble their English counterparts in sound; i.e., "long e" sounds like English

a as in "w*ay*", so check the "pronunciation" column carefully. You must learn their Hebrew sounds and names.

6. *Qameṣ* and *qameṣ-ḥatuf* look alike. *Qameṣ-ḥatuf* is quite rare, and occurs only in unaccented, closed syllables (Lesson 3, below).

7. *Pataḥ-yod* and *qameṣ-yod* at the end of a word are both pronounced as the diphthong *ai*, as in *ai*sle.

8. When ה, ו, and י follow a vowel, but are not themselves followed by another vowel, they are called "vowel letters" or *matres lectionis* ("mothers [i.e., helpers] of reading"). This practice started many centuries before the vowel points were used (c, below). When used as a vowel letter, the ה, ו, and י are considered vowels, not consonants (e.g., ִי is referred to as a single unit of spelling: *ṣere-yod*).

	Vowel Letter or Consonant?	Explanation	Trans-literation	Pronun-ciation
אִישׁ	*yod* = vowel letter (mater)	*yod* is not followed by a vowel	*'îš*	*eesh*
אִשָּׁה	*he* = vowel letter (mater)	*he* ends the word (is not followed by a vowel)	*'îššā*	*isha*
בַּיִת	*yod* = consonant	*yod* followed by a vowel	*bayiṯ*	**ba**yit
עַיִן			*'ayin*	**a**yin
יוֹם	*yod* = consonant *waw* = vowel letter (mater)	*yod* is the first letter of the word (& followed by a vowel) *waw* is not followed by a vowel	*yôm*	*yōm*

a. When they begin a word, or are followed by a vowel point, they are consonants (not *matres*).

b. When *ḥolem* lacks *waw*, and *ṣere* and long *ḥireq* lack *yod* are called "defective" (Hebrew *ḥaser*, "lacking"); they are "full" (Hebrew *malē'*, Latin *plene*, "full") when written with the vowel letter. Forms with and without *matres* are pronounced alike. All of these terms are routinely used in commentaries and reference works dealing with Hebrew text.

c. Inscriptions show that *matres* were in use by the tenth century BCE, but they were not used consistently. When the Masoretes began to add the vowel points (c. CE 800), they incorporated the vowel letters that were already present in the text into their system, but did not add more vowel letters to the consonantal text, since that would have entailed changing the biblical text. Many words thus occur both with and without a vowel letter.

d. This lack of standardization also explains why *ḥireq* and *qibbuṣ* have more than one value. If there was no vowel letter in the text, the Masoretes simply used the "defective" form of the vowel, which is why *ḥireq* and *qibbuṣ* can be either long or short.

2.2   HALF-VOWELS

BOTH HEBREW AND ENGLISH have half-vowels, e.g., "i" in "beaut*i*ful" and "a" in sof*a* (in regular conversation, not exaggeratedly, as "bee-yoo-**tee**-ful"). English orthography does not distinguish full and half vowels; the Masoretes distinguished them by using different signs.

THE HALF-VOWELS

Type	Name	Sign	Consonant + Sign		Length	Sound
šewa	*šewa*	$\underset{:}{}$	מְ	m^e		
a	*ḥatef-pataḥ*	$\underset{-:}{}$	הֲ	h^a	Half	*uh*
e	*ḥatef-segol*	$\underset{::}{}$	הֱ	h^e		
o	*ḥatef-qameṣ*	$\underset{\tau:}{}$	הֳ	h^o		

1. The *ḥatef*-vowels combine one of the full vowel signs with vocal *šewa* ( ).

2. *Hatef*-vowels mainly occur after the gutturals (below) instead of vocal *šewa*. The *ḥatef*-vowels are most important when discussing guttural verbs (below).

3. The half-vowels all sound alike ("uh", as in "Uh-huh").

4. Vocal *šewa*, which is also a half-vowel, is the first vowel point in the Bible: בְּרֵאשִׁית, "in the beginning" (Gn 1.1). It is also the sound in the first syllable of its own name: *sh^{e}va*. It is thus the almost necessary sound between some combinations of consonants—a sound that is usually ignored in English orthography (cf. the slight separation between, e.g., the first two letters of "break" or "pray").

2.3   A Brief History of Hebrew Orthography

HEBREW WAS FIRST WRITTEN with consonants and perhaps an occasional vowel letter. This meant that a cluster of consonants was potentially ambiguous. [**NB**: These examples exaggerate the difficulties, since a word's function is largely determined by the context.]

מלכ[5]   *king*, *he reigned/was/became king*, *she reigned*, *they reigned*, *queen*, *one who rules* [male or female], "*her/his* [act of] *ruling*, *Be king!*, or *to be/come king*

As inscriptions show, by the 10th century BCE, *matres lectionis* were being used to indicate the presence of long vowels. This first took place at the end of words, and simplified reading by reducing a word's potential function:

מלכו   *his king*, *the one ruling him*, *they reigned*, *his* [act of] *ruling*, or *Reign!* (masc. pl.)

מלכה   *her king*, *queen*, *she reigned*, *her* [act of] *ruling*, or *Reign!* (masc. sg.)

Although many biblical books were written after the *matres lectionis* had begun to be used, spelling was never standardized, and so the *matres* were inserted haphazardly. In the 7th – 9th centuries CE, the Masoretes began adding "points" to the consonantal text in order to preserve traditional pronunciation,[6] but they did not attempt to standardize the use of *matres* before adding the vowel points, even though this meant inconsistencies in spelling (they considered the *matres* part of the "consonantal" text). The vowel points eliminated most of the ambiguity:

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[5] The archaic ("paleo-Hebrew") alphabet did not use final forms; they were, however, in use by the time of the Dead Sea Scrolls.

[6] There were several centers of scribal activity, where competing systems of pointing (and thus of pronunciations) developed; this one is called the "Tiberian". Each group of Masoretes was therefore attempting to preserve the pronunciation that it had "received". Nor did the Masoretes consider points to "add to" the biblical text, perhaps because the points do not affect its consonantal shape.

מַלְכָּה	≈ *queen*	מָלְכָה	≈ *Be king!* (masc. sg.) or *She reigned*
מַלְכָּה	≈ *her king*	מֹלְכָה	≈ *she who reigns*

This overview helps explain the general scholarly freedom to suggest different pointings—repointing a word is not considered to be "changing the text", since the vowel points were not original. It also explains why the same word can be spelled with and without a vowel letter, since the Masoretes were unwilling to add *matres* to the consonantal text.

Biblical texts may "unpointed", "consonantal" (both without vowel points), or "pointed" (often called "Masoretic"). Pointing is largely restricted to printed (typeset) Bibles and Hebrew prayer-books; Modern Hebrew is largely unpointed.

2.4 VOCABULARY

THE VOCABULARY LISTS include all the words that occur more than fifty times in the Hebrew Bible, except proper names of persons and places (which are listed in Appendix B). Words are introduced *very generally* in order of descending frequency, so that words that occur more frequently in the biblical text are learned first. A complete Hebrew – English glossary for this grammar is in Appendix B. Learning vocabulary is a process of familiarisation through repetition—some students learn best by repeatedly writing the list until the glosses are learned, others by reviewing them orally or by means of cards (Hebrew on one side, English on the other). It also helps to learn word by a biblical context in which it occurs.

Each list consists of Hebrew words alongside one or more suggested English *glosses* for that word. A gloss is merely a word used to translate a word—it is *not* a definition or meaning. The gloss(es) listed with each word are English words that frequently represent that Hebrew word in translations—they are *not* the word's "basic" or "central" or "real" meaning. Words represent referential ranges, so that many glosses may be appropriate for a given word (although not every gloss will fit every context in which that word occurs).

In general, words have ranges of reference (also called their "semantic range"). The only apparent exceptions are highly technical terms, whether medical (*pneumococcys*), mathematical (*cosine*), theological (*hypostatic union*), &c.[7] The more limited a word's area of reference, the more "technical" or specialized it is, and *the more its content is determined by what it refers to*. The less specific a term is—the broader its range of reference—*the more its content is determined by its context* (linguistic, cultural, &c.). "Dog", for example, conveys less information than [is less specific than] "two-year-old female golden retriever", and so can fit a larger variety of contexts. The latter expression is limited to contexts that refer to a two-year-old female golden retriever (again, unless it is being used metaphorically).

In addition to semantic range, words also have what might be called a "load", as in the expression "a loaded word". "Semantic load" refers to the combination of their denotation ("dictionary meaning") and connotation (associated emotive function). In English, for example, "beefy", "chunky", "heavy", "solid", "big-boned", and "fat" could all be used to refer to a person's build, but many people would consider "solid" a compliment (or at least a polite euphemism) and "fat" a deliberate insult, even though "insulting" is not part of the dictionary's definition. This point probably refers more to issues of translation than to the Hebrew lexicon, since we know the semantic load of words that we use in our own languages far more instinctively than we can know those in another language no longer spoken.

Furthermore, when comparing the vocabularies (lexicons) of different languages, the greater the extent to which words' ranges overlap, the more they appear to "mean the same thing". Since BH is a textual language—i.e., there are no longer any native speakers of BH—we are left to make educated guesses about the semantic range of some words, and the corresponding semantic range in English. These are "educated guesses", however, based on its biblical use and evidence from cognate Semitic languages, such as Akkadian, Ugaritic, and Aramaic, and from medieval rabbinic commentators and grammarians.

1. *Terms of relationship*. The following Hebrew terms are usually glossed by the first English term,

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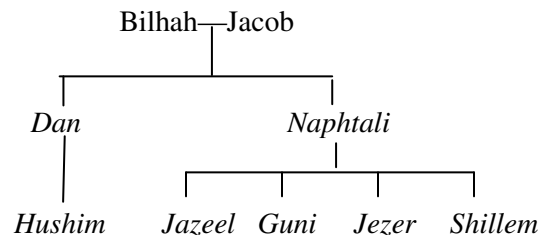[7]Many of these, however, can also be used metaphorically.

although their range of application is often much broader, as the second gloss suggests:

Hebrew	Gloss	Hebrew	Gloss
אָב	*father, ancestor*	אֹהֶל	*tent, home*
אָח	*brother, male relative*	בַּיִת	*house, household*
אָחוֹת	*sister, female relative*	שֵׁבֶט	*tribe*
אֵם	*mother, ancestress*	מִשְׁפָּחָה	*clan, [extended] family*
בֵּן	*son, descendant,* *younger [unrelated] male* (e.g., 1 Sam 3.16)	בֶּן אָח	*son of a brother (nephew)*
בַּת	*daughter, female descendant* *younger [unrelated] female* (e.g., Ruth 2.8)	בֶּן בֵּן	*son of a son (grandson)*

These are the usual glosses because these Hebrew and English words usually refer to the same aspect of reality. In each case, however, the Hebrew terms may also refer to relationships outside the nuclear family. Because parents and their children (the nuclear family) are the usual referents of the English terms, it is tempting to think of the first gloss listed for each term as its "real meaning" and the other gloss as an "extended" or "metaphorical" meaning, perhaps even concluding that every related male, for example, was considered a "brother". We do not know whether or not this was how they thought about these words, since we cannot ask them, and they left no dictionaries. The brief genealogical table of Gn 46.8-27, which describes Jacob's family at their journey to Egypt, illustrates this point. Note the use of the words "son" and "bore" in these verses:

> [23]Now the *sons* of Dan were Hushim, [24]and the *sons* of Naphtali were Jazeel, Guni, Jezer, and Shillem. [25]These are the *sons* of Bilhah, whom Laban gave to Rachel his daughter; and she *bore* these to Jacob, all seven lives (Gn 46.23-25).

This diagram shows the generational spread described by "son" in these verses (those called "sons" are in *italics*):

```
              Bilhah─┬─Jacob
          ┌──────────┴──────────┐
         Dan              Naphtali
          │         ┌────┬───┬────┬────┐
       Hushim    Jazeel Guni Jezer Shillem
```

Since Hushim, Jazeel, Guni, Jezer, and Shillem were Bilhah's [and Jacob's] grandsons, *not* her sons, the word בֵּן cannot have the same reference as "son" in everyday English. Furthermore, the verb glossed "bear/give birth to" cannot have the usual English function of "give birth", but has an "extended" function that is revealed only by the context. [The same pattern identifies the descendants of Jacob's other three wives (Gn 46.8-27).]

Since the range of reference of the usual English glosses is much more restricted than that of the Hebrew terms, the word "son" may be misleading if it suggests a closer genealogical or chronological relationship than the context allows. [On the other hand, English also uses some of these terms generically—"son" and "daughter" can refer to a younger unrelated male or female.]

The tiny lexical [vocabulary] base of BH (c. 8400 words) means that we have only a very incomplete record of the Israelite lexicon, so that it is difficult to see how Abraham could have used the vocabulary of the OT to ask Sarah, "I'd prefer my steak less well done than last night, but the cakes could be a little softer than yesterday; maybe an oak fire would be better than sycamore. Oh, and could you also mend my favorite robe; that same seam is unraveling. Don't forget to use the green thread—the blue showed up too much last time. And we need to remind the servant girls that they can only wash their hair every new moon due to the drought." Of course he must have been able to say this (or something very much

like it), but it's not entirely clear how he would have done so.

2. Many common glosses suggested by Hebrew-English reference tools may be traditional, but changes in either our understanding of Hebrew or English usage may mean that that gloss no longer functions accurately. It may even misrepresent the Hebrew. These glosses are sometimes included in the vocabulary lists with "trad." ("traditionally"). For example:

	Traditional Gloss	Poetential Gloss(es)	Discussion
פֶּן	*lest*	*so that … not*	*Lest* is a perfectly good, if uncommon, English word that indicates negative purpose.
כבס	*full (wash by treading)*	*wash*	The archaic verb *to full* (from Latin, *via* Old French) means to "wash", and is the origin of expression like "whiter than fuller's cloth" (i.e., recently washed).
עַיִן	*eye, fountain*	*eye* *fount*	*Fountain* normally refers to a stream of water that is mechanically shot into the air or poured out, whereas עַיִן refers to a natural source of water (as opposed to a well or cistern).
סֵפֶר	*book*	*text* *scroll* *document* *record*	Codices ("proto-books") were not in use until the third century AD, so that the rendering "book" for סֵפֶר is culturally misleading. We know that many Iron Age documents, apparently including even legal texts, were written on pieces of broken pottery (*shards*; called *ostraca* when written on). [There is a specific term for *scroll* (מְגִלָּה; from the verb גלל, *to roll*).]
ילד	*bear, give birth*	the same	This refers to both immediate birth and to physical *ancestry*, or "eventual" birth (cf. on Gn 36, above).
צְדָקָה	*righteousness*	*innocence* *rightness* *justness* *righteousness*	Terms built on the root צדק are traditionally glossed with "righteous", "righteousness", &c., but this can be misleading if we assume a New Testament function (a natural result of reading the Hebrew Bible [Christian OT] in light of the NT), since in a number of places the thrust of the term is forensic *innocence* relative to a particular situation or accusation, not to an absolute or universal moral state. It is even possible that "innocence" is the primary reference and that the idea of "righteousness" is the global extension of particular innocence. Each passage needs to be studied in order to see which gloss is most appropriate, but not even careful study will guarantee certainty or consensus in every case.

3. It is often easier to explain what a word signifies than it is to give an appropriate gloss in another language, as the discussion of "give birth" shows. If you have studied another language, you may have thought, "There's no way to say that in English", which is, of course, not true. So far as is known, whatever one language can express others can express as well. The difference may be that what one language says in a single word, another can say only with a phrase, sentence (or even a paragraph).

For example, Lot is called "[Abraham's] brother's son" and David referred to his nephews as "sons of [his sister] Zeruiah", which suggests that BH lacked a simple lexeme that meant what English means by "nephew". Both BH and English can refer unambiguously to a sibling's immediate offspring, but BH lacks a single word that has this function.

N.B. This discussion suggests that the referents of words are not to be confused with the words that we use to express them. English "son" is usually the most appropriate contextual gloss for Hebrew בֵּן, but this does *not* imply, and *must not* be misunderstood to imply, that בֵּן somehow "literally" or "basically" or "fundamentally" *means* "son", or even that it means "the same thing as 'son'", but rather that two language groups have chosen these particular words to refer [usually] to what turns out to be the same entity.

2.5 CONCEPTS

full vowel	lexeme	meaning	semantic range
function	lexicon	*penult*	*šewa*
gloss	*malē' (plene)* spelling	range [of reference]	*ultima*
half (*hatef*) vowel	*matres lectionis* (sg., *mater*)	reference	vowel letter
haser spelling			

2.6 VOCABULARY

hand; power, authority	יָד	.9	*father; male ancestor*	אָב	.1
			fathers,[8] *&c.*	אָבוֹת	
day; *when* (preceding the infinitive construct [§16.2])	יוֹם	.10	*man* (*not* Mankind/humanity), *husband*; *each* (as subject of a plural verb)	אִישׁ	.2
			men, husbands	אֲנָשִׁים	
priest	כֹּהֵן	.11	*men of, husbands of*	אַנְשֵׁי	
all, each, every [NB: This is a noun, *not* an adjective, even though it "sounds" like an adjective when rendered into English.]	כָּל כֹּל	.12	*god, God* (used of a pagan god and Israel's God)	אֵל	.3
			gods, God (used of more than one pagan god and the God of Israel)	אֱלֹהִים	
heart (the center of the person, often used where English uses "mind")	לֵבָב לֵב	.13	*woman, wife*	אִשָּׁה	.4
			wife of	אֵשֶׁת	
king; monarch	מֶלֶךְ	.14	*women, wives*	נָשִׁים	
			women/wives of	נְשֵׁי	
(f.) *life, self*; trad., *soul*	נֶפֶשׁ	.15	(f.) *land, country* [of a geo-political region], *earth* (as in "heaven and earth")	אֶרֶץ	.5
servant, slave; someone bound in some way to another person, for whom he or she works	עֶבֶד	.16	*house, home, household*	בַּיִת	.6
			houses, &c.	בָּתִּים	
(f.) *city*	עִיר	.17	*son, male descendant* (cf. בִּנְיָמִין, Benjamin, "son of [my] right hand")	בֵּן	.7
cities	עָרִים		*word, thing*; *event, affair, matter*	דָּבָר	.8

1. Most words in BH are accented on the last syllable (עָרִים → *a · rîm*), known technically as the *ultima*.

2. Some are accented on the next-to-last syllable (דֶּרֶךְ → **de** · rek), the *penult*.

3. The terms "ultima", "penult", and "antepenult" (the syllable before the penult) are commonly used in

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[8]Some *plurals* (e.g., אָבוֹת, *fathers*) are included; they will *not* be repeated in later vocabulary lists.

scholarly literature—including some commentaries—that discusses the spelling (pointing) or pronunciation of words; you need to know what they refer to.

4. When the penult is accented, you will see a Masoretic accent over the consonant that begins that syllable, either *rebia'* (for full-width letters: e.g., דֶּ֗רֶךְ ; note that it is larger than *holem*, and centered over the consonant), or *zaqef* (for narrow letters; e.g., נֶ֫פֶשׁ). Words without these marks are usually accented on the ultima.

2.7 EXERCISES

1. Learn the names and sounds of the full and half vowels. Practice writing them with different consonants.

2. This list includes all but one of the proper names of people and places that occur between 174 and 77 times in BH. *Pronounce* and *spell* each name aloud, and *write* them in their English forms, and *identify* each *waw* or *yod* as a consonant or vowel letter (and be able to explain your identification). Use the references (the name's first canonical occurrence) to check your work. Unlike the [alphabetical] list in Lesson I, these are listed in descending order of frequency.

Example: יְבוּסִי Jebusite *yod, šewa, bet, šureq, samek, hireq-yod*
1st *yod* = consonant (followed by vowel)
waw = vowel letter (not preceded or followed by vowel)
2nd *yod* = vowel letter (not followed by vowel)

Gn 17.19	יִצְחָק	.m	Gn 9.18	כְּנַעַן	.a
1 Kgs 13.32	שֹׁמְרוֹן	.n.	Gn 10.22	אֲרָם	.b
Nu 26.29	גִּלְעָד	.o	2 Sam 5.7	צִיּוֹן	.c
2 Sam 3.3	אַבְשָׁלוֹם	.p	Gn 2.14	אַשּׁוּר	.d
1 Kgs 11.26	יָרָבְעָם	.q	Gn 41.51	מְנַשֶּׁה	.e
2 Kgs 24.11	נְבוּכַדְנֶאצַּר	.r	2 Kgs 23.31	יִרְמְיָה	.f
Gn 29.32	רְאוּבֵן	.s	1 Sam 26.6	יוֹאָב	.g
Gn 10.16	אֱמֹרִי	.t	Nu 34.20	שְׁמוּאֵל	.h
2 Sam 8.16	יְהוֹשָׁפָט	.u	2 Kgs 16.20	חִזְקִיָּה	.i
Gn 30.11	גָּד	.v	Jg 18.30	יְהוֹנָתָן	.j
Gn 14.14	דָּן	.w	Gn 19.38	עַמּוֹן	.k
Gn 13.18	חֶבְרוֹן	.x	Gn 25.30	אֱדוֹם	.l

a. *Ḥatef*-vowels are usually transliterated in English Bibles as the corresponding full vowel (e.g., אֱדוֹם → "Edom"), but not in academic transliteration (e.g,. ["ᵉdôm"]).

b. *Šewa* usually appears in English names as *e*, although it can also be transliterated as *i*.

c. As with the first list of names (§1.3), the transliterated form may not resemble their form in English. This is because their form in English is based on their transliteration in Greek (in the Septuagint), Latin (in the Vulgate), or both.

3. Transliterate the first four verses of 1 Chronicles (on the next page) into their English equivalents, and practice reading them aloud. Two notes: (1) the וֹ that begins the last word in v. 4 is a conjunction, and

can be glossed here as "and"; and (2) the sign **:** (*sof pasuq*, "end of *pasuq*") marks the end of the verse, but does not correspond to any particular mark of punctuation in English.

1.1 אָדָם שֵׁת אֱנוֹשׁ:

1.2 קֵינָן מַהֲלַלְאֵל יָרֶד:

1.3 חֲנוֹךְ מְתוּשֶׁלַח לֶמֶךְ:

1.4 נֹחַ שֵׁם חָם וָיָפֶת:

Congratulations! You have now read four verses of Hebrew!

2.8 Enrichment

Notice that the author of Chronicles does not tell us that these are personal names, how they are related (or even *that* they are related), and that he also expects his readers to know that the first nine words outline a single line of descent, but that v. 4 branches from a father to his three sons. In fact, to a reader who knows nothing of Genesis 5 and 6, these verses are gibberish. They demonstrate the principle of *assumed information*—information that a speaker or author does not mention, because he or she assumes that the readers or hearers already know it (both speaker and audience thus "share" the information). Assumed information typifies all communication, but is especially noticeable when the author lived (or lives) in another culture or time.

In much of Western culture, for example, if someone arrived at an early-afternoon meeting and said "Sorry I'm late—the service was slow", most hearers would probably assume a scenario of lunch at a restaurant, including being seated, waiting to order, ordering, eating, paying, &c., none of which need be expressed, since we assume this as part of our own cultural setting. In the same way, the biblical authors never tell us why men tended to meet women at wells (e.g., Gn 24; Ex 2), but assume that their readers know that women drew and hauled water, and—in a culture without plumbing or public water—that an efficient way for a traveler to meet someone from the area was merely to wait at a well, since sooner or later someone would show up. In the same way, many middle- and upper-class North Americans would probably assume that a husband and wife of about the same age met in college, since, in fact, many do meet in college.

Reading 1 Chronicles 1.1-4 shows us that the "Chronicler" (as the author of Chronicles is often called) expected his readers to be familiar with the genealogies of Genesis. He did not expect his work to be read as an independent account of God's dealings with Israel, but as a supplement or parallel to Genesis – Kings. This also explains that when he "ignored" the sins of David and Solomon, or the history of the Northern Kingdom—he was not trying to mislead his readers, but assuming that they knew the rest of the story.

Lesson 3   Syllables

THE FINAL ASPECT of pronouncing BH is to recognize combinations of consonants and vowels as syllables. This primarily entails distinguishing silent from vocal *šewa*, and *dageš lene* from *dageš forte*, which will enable you in turn to recognize a syllable as either open or closed. Although the ability to recognize syllables and identify their type will help you recognize some verbal forms, its main value is enabling you to pronounce Hebrew.

3.1   *ŠEWA*[9]

THE SIGN FOR *ŠEWA* (ֽ) has at least two functions. It can represent a *half-vowel* (above) or mark the *absence* of a vowel. This section describes how to distinguish these functions.

a. Vocal *šewa* (ֽ) is a half-vowel (above), like the "i" in *beautiful*, or the "a" in *sofa*.

b. Silent *šewa*. When two consonants occur with no vowel between them, the Masoretes inserted *šewa* as a "place-holder". In English, consonants can be placed side by side, as in *pl*aced, but in Hebrew, every consonant—except the last letter of the word—must be followed by a vowel point. [This *šewa* is also called *šewa quiescens*.]

N.B.   The three *hatef*-vowels (ֱ , ֲ , ֳ) are always vocal.

There are **three basic rules** for distinguishing vocal and silent *šewa*.

1. If the preceding vowel is short, the *šewa* is silent; if the preceding vowel is long, *šewa* is vocal.

after a short vowel	יַמְלִיכוּ	*yamlîkû*
after a long vowel	יֵשְׁבוּ	*yēšᵉbû*

2. *Šewa* after a letter written with *dageš* ("dot") is always vocal; *šewa* before a letter with *dageš* is always silent.

after *dageš*	יִפְּלוּ	*yippᵉlû*
before *dageš*	יִכְתֹּב	*yiktōb*

3. When there are two *šewa*s in a row, the first is always silent and the second always vocal (unless they are under the last two letters of a word, where they are both silent).

1ˢᵗ silent, 2ⁿᵈ vocal	יִשְׁמְרוּ	*yišmᵉrû*
both silent (end of word)	וַיֵּבְךְ	*wayyēbk*

These three basic rules will allow you to distinguish most *šewa*s; the following guidelines[10] merely amplify them (despite all the rules, there are exceptions and ambiguities).[11]

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[9]This discussion refers only to *šewa* itself; *hatef*-vowels are always pronounced.

[10]Most of these rules were developed by Rabbi Elias Levitas (d. 1549 CE).

[11]For more information, see Joüon & Muraoka (1991, §§5o, 8, 10, 18, 19).

Šewa is vocal when it …

a. follows the first letter in a word	בְּרֵאשִׁית	*bᵉrēšît*
b. follows another *šewa* (except at the end of the word)	יִשְׁמְרוּ	*yišmᵉrû*
c. follows any consonant with *dageš* (cf. "j")	יְכַפְּרוּ	*yᵉkappᵉrû*
d. follows the first of two identical consonants	רוֹמְמוּ	*rômᵉmû*
e. follows any syllable with a long vowel	יֵשְׁבוּ	*yēšᵉbû*
f. precedes a *beged-kefet* letter **without** *dageši* (a tendency, not a rule)	יֵשְׁבוּ	*yēšᵉbû*

Šewa is silent when it …

g. precedes another *šewa* (cf. "b", "k")	יִשְׁמְרוּ	*yišmᵉrû*
h. follows a guttural consonant	יִהְיֶה	*yihye*
i. follows the last letter of a word (cf. "k")	הָלַךְ	*hālak*
j. precedes *dageš* (cf. "c")	יִכְתֹּב	*yiktōb*
k. follows *both* of the *last two* letters in a word (both *šewas* are silent, and the consonants are pronounced as a cluster; cf. "b", "g")	כָּתַבְתְּ	*kātabt*
	וַיֵּבְךְּ	*wayyēbk*

Most of these "rules" merely invert another rule (cf., e.g., "b" and "g"), but allow you to examine a given *šewa* from more than one vantage point, as this table demonstrates:

בְּרֵאשִׁית	vocal	under first letter of word (a) [and thus does not follow a short vowel (#1)], follows *dageš* (c)
יִשְׁמְרוּ	1ˢᵗ: silent 2ⁿᵈ: vocal	follows short vowel (#1), precedes another *šewa* (g) follows another *šewa* (b)
תִּכְתֹּב	silent	follows short vowel (#1), precedes *dageš* (j)
רוֹמְמוּ	vocal	between two identical consonants (d); follows long vowel (e)
יֵשְׁבוּ	vocal	follows long vowel (e); precedes *beged-kefet* letter without a *dageš* (f)

3.2   DAGEŠ

1. *Dageš lene*. When the Masoretes pointed the text, they distinguished the pronunciation of six letters (ב ג ד כ פ ת) as either "hard" or "soft". Although we explain this as the difference between "b" (בּ) and "v" (ב), or "p" (פּ) and "f" (פ), it may have been more like the difference between, e.g., the "p" in "pit" and "tip" (hold your hand in front of your mouth). This is a difference in sound (pʰ/p), but not in function (i.e., if you say "pit" with a big puff of air it still refers to a hole in the ground, a seed, &c.). The same is true of *dageš lene*—whether a consonant is hard or soft, the word is the same.

2. *Dageš forte*. Instead of writing a doubled letter twice (e.g., su*pp*er), BH writes it once, with *dageš forte* ("strong *dageš*")[12] to show that it is doubled. A letter with *dageš forte* is therefore a doubled letter (although this rarely affects our pronunciation apart from the *beged-kefet* letters):

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[12]*Dageš forte* both doubles and "hardens" the *beged-kefet* letters.

אִשָּׁה   *'iššā*   "woman, wife"

יִפֹּל   *yippōl*   "he will fall" ("… falls")

אִמִּי   *'immî*   "my mother"

a. Like a doubled consonant in English, the first of the doubled consonants indicated by *dageš forte* closes one syllable and the second opens the next syllable:

su*pp*er   ***sup*** ·   (contrast "*su · per*")
            per

אִשָּׁה   *'iš · šā*   "woman, wife"

יִפֹּל   *yip · **pōl***   "he will fall"

b. Also like a doubled consonant in English (and unlike *dageš lene*), *dageš forte* affects the word's function:[13]

su*pp*er   su*p*er
di*nn*er   di*n*er

גָּדַלְתִּי   *I am great*

גִּדַּלְתִּי   *I made* [someone or something] *great*

c. *Dageš* in a non-*beged-kefet* letter can be only *forte*. In a *beged-kefet* letter, however, *dageš* can be either *forte*, showing that the letter is doubled, or *dageš lene* ("weak dot"), which means that the letter is merely "hard" (but not doubled). [Since they cannot double, the gutturals and ר rarely occur with *dageš*.]

2. There are four basic rules for distinguishing *dageš forte*:

Dageš is always *forte* when it …			
1. is in a non-*beged-kefet* letter	חִצִּים	*ḥiṣ · **ṣîm***	*arrows*
2. follows a full vowel (long or short)	עַתָּה	*'at · **tā***	*now*
Dageš is always *lene* when it …			
3. follows *šewa*	מִשְׁתֶּה	*miš · **te***	*feast*
4. begins a word[14]	דָּבָר	*da · **var***	*word, thing*

N.B. *Dageš* is problematic only when it occurs in a *bᵉgad-kᵉfat* letter. *Dageš* in a letter following *šewa* is always *lene* (the *šewa* is always silent); *dageš* after any full vowel is always *forte*. Neither *dageš* follows a *ḥatef*-vowel.

3.3 IDENTIFYING SYLLABLE BOUNDARIES

1. Every syllable in BH begins with a consonant, except the conjunction when it has the form - וּ (below).

2. Every syllable in BH contains one—and only one—vowel, which may be either a full or a half vowel;[15]

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[13] The Hebrew examples are part of the verbal system (below).

[14] There is one exception to this that we need not worry about.

[15] Grammarians disagree on the nature of *šewa*. Some (e.g., Blau, Lambdin, Seow) agree with this statement. Others (e.g., Kelley, GKC [§26m]) explain the consonant with a half-vowel as the first part of the syllable of the following full vowel, since, in this

the number of vowels in a word determines the number of syllables.

מַ֫יִם	*ma · yim*	*water*
בְּרִית	*bᵉ · rît*	*covenant, treaty, agreement*
יִשְׁתַּחֲוֶה	*yiš · ta · hᵃ · ve*	*he bows down*

3. There are two types of syllables in BH. *Open* syllables consist of a consonant + vowel (CV); *closed* syllables consist of consonant + vowel + consonant (CVC).[16] The nature of the syllable, and whether or not it is accented, then determine the length of its vowel.

When a syllable ends in …	it is:	and its vowel is:
a vowel, vowel letter, א, or ה	open	long (rarely short)
a consonant (including ה)	closed	short (if the syllable is unaccented) *or* long (if the syllable is accented)

3. Therefore …
   a. any consonant except א (and ה without *mappiq*) may close a syllable
   b. in the middle of a word a consonant must be either doubled by a *dageš forte*, or followed by silent *šewa* in order to close a syllable
   c. ה can close a syllable only when written with *mappiq* (ה-), which occurs only at the end of a word

4. As in English, a double letter (with *dageš forte*) closes one syllable and opens the next (above).

supper	*sup · per*				
אִשָּׁה	*'iš · šā*	*woman, wife*	בִּתִּי	*bit · tî*	*my daughter*
יִפֹּל	*yip · pōl*	*he will fall*	יִפָּלֵא	*yip · pā · lē'*	*it is marvelous*
כִּפֶּר	*kip · pēr*	*he atoned*	וַיֹּאמֶר	*vay · yō' · mer*	*[and] he said*

5. Some syllables seem to be both open and closed. A short vowel precedes *šewa* (like a closed syllable), but is followed by a *beged-kefet* letter without *dageš lene* (as though the *šewa* were vocal). Some grammarians call this *šewa media* (i.e., "middle"), others say that this apparent anomaly reflects the history of the language, rather than a particular pronunciation. See footnote 6 (above). For example:

מַלְכֵי	*patah* is short	but כ lacks *dageš lene*
אֶתְכֶם	*segol* is short	

3.4 FURTIVE *PATAH*

WHEN A WORD ENDS in a strong guttural (ה, ח, ע) that is *not* preceded by an *a*-class vowel (*patah* or *qames*), the Masoretes wrote *patah* between the final vowel and the final guttural. This *patah furtivum* ("furtive") was written slightly to the right to show that it is pronounced after the non-*a*-vowel and before the guttural. [This is all much easier to illustrate than explain!] These words thus appear to have two consecutive vowels, but the furtive vowel was used only as a signal to listeners that the word ended in a guttural, not with the long vowel.

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theory, every syllable must have a full vowel. On the other hand, Joüon-Muraoka (§27c, da) finds a single *šewa* with three functions. No explanation yet accounts for every *šewa* (nor did the Masoretes explain their use of *šewa*).

[16] Each has various sub-types, which we leave to the reference grammars (see Bibliography).

רוּחַ	*rû^aḥ*	*wind, breath; spirit*
מִזְבֵּחַ	*mizbē^aḥ*	*altar*
רֵעַ	*re^a`*	*friend, neighbour, companion*

3.5 CONCEPTS

Adonai (§3.8)	generic noun	long vowel	short vowel	vocal *šewa*
closed syllable	*dageš lene*	*mappiq*	silent *šewa*	YHWH (§3.8)
dageš forte	furtive *pataḥ*	open syllable	Tetragrammaton (§3.8)	

3.6 VOCABULARY

mountain; mountain range, hill country, high country (especially in contrast to valleys; cf. Jg 1.19)	הַר	.26	*humanity, humankind, man; Adam* (contrast אִישׁ)	אָדָם	.18
dwell, live, settle; stay, remain; sit	יָשַׁב	.27	*brother, male relative*	אָח	.19
eye; well, water-source (cf. *En-gedi* [עֵין־גְּדִי] "the well of the kid")	עַיִן	.28	*eat, devour, consume*	אכל	.20
face, presence (always plural)	פָּנִים	.29	*say, speak; think*	אמר	.21
stretch out, reach; let go, send [*away*]	שָׁלַח	.30	*daughter, female descendant* (cf. *Bathsheba* [בַּת־שֶׁבַע] "daughter of an oath", or "seventh daughter")	בַּת	.22
name, fame, reputation	שֵׁם	.31	*daughters*	בָּנוֹת	
hear, listen; obey	שמע	.32	*people* [*group*], *nation, folk*	גּוֹי	.23
year (cf. רֹאשׁ הַשָּׁנָה, Rosh hashanah, "the head of the year" [New Year])	שָׁנָה	.33	(f.) *road, way, path, journey; custom*	דֶּרֶךְ	.24
			come, go, walk, travel; a general term for non-specified movement	הלך	.25

3.7 EXERCISES

1. Please identify each *dageš* as either *forte* or *lene*, and each *šewa* as silent or vocal. Be prepared to explain how you determined your answer.

כָּבֵד	.k	אֲנָשִׁים	.a
כֹּהֵן	.l	אִשָּׁה	.b
כְּלִי	.m	בְּטֶרֶם	.c
כִּפֶּר	.n	בַּיִת	.d
מִזְבֵּחַ	.o	בֵּן	.e
מִלְחָמָה	.p	הִבַּר	.f
מֶלֶךְ	.q	דָּבָר	.g
מִשְׁפָּט	.r	דָּם	.h
נְאֻם	.s	דֶּרֶךְ	.i
עֲלֵיהֶם	.t	וַיֹּאמֶר	.j

2. Please divide each word into syllables, and identify (the chart format is optional)
   a. each **syllable** as open or closed   b. each **vowel** as long, short, or half

c. each **dageš** as *forte* or *lene*   d. each **šewa** as silent or vocal

Example:		יְכַפְּרוּ				תְּכַתְּבוּ	
Syllables	רוּ	פְּ	כַפּ	יְ	בוּ	תְּ	תְכ
Open/Closed	O	O	C	O	O	O	C
Vowel length	L	H	S	H	L	H	S
Dagešōt		*forte*				*lene*	*lene*
*Šewa*s		vocal[17]	vocal			vocal	silent

מִלְחָמָה	f.		בְּטֶרֶם	a.
מִשְׁמֶרֶת	g.		דָּבַר	b.
מִשְׁפָּט	h.		דֶּרֶךְ	c.
נְאֻם	i.		כָּבֵד	d.
תִּשְׁעִים	j.		לַיְלָה	e.

After you have done this, practice pronouncing these and the rest of your vocabulary.

3.8   ENRICHMENT: THE DIVINE NAME

MOST ENGLISH BIBLES distinguish "the LORD" (small capital letters) from "the Lord" (capitalized first letter). This distinguishes the personal *name* of God ("the LORD") from the generic noun or *title* that means "lord" or "master", referring to both humans ("my master") and God ("the/my Lord").

	Hebrew	Pronunciation	Interpretation
The Tetragrammaton (*tetra* "four" + *gramma* "letter") is the personal name of God.	יהוה		
For unknown reasons (although we might speculate that it was in order to avoid breaking the commandment of Ex 20.7), the divine name (יהוה) was read as though it were pointed with the vowels of אֲדֹנָי.	יהוה + vowels of אֲדֹנָי	*Adonai* (usually)	"Lord"
This yielded a form (יְהֹוָה) that came to be misread as "Jehovah" (which is not a biblical word or name). [The initial *hatef-pataḥ* was written as *šewa* under the -יְ.]	יְהֹוָה		
Some read the form as שְׁמָא (i.e., "the Name" in Aramaic), although many read the Tetragrammaton as though it were הַשֵּׁם, "the Name" in Hebrew. The original pronunciation of the divine name was thus lost.	יְהֹוָה	*Adonai*	"the Lord" "my Lord" "my Master"

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[17]*Dageš forte* technically represents two of the same letter, separated by [an invisible] silent *šewa*. This method of analyzing *dageš forte* is extremely artificial, and for pedagogical purposes only. The first of the doubled letter closes a syllable, and second opens the next syllable. Do not supply the "invisible" silent *šewa* that is "between" the doubled letters.

	Hebrew	Pronunciation	Interpretation
Some clues to its pronunciation • In not a few psalms, the first syllable of the divine name is used as a shortened form of the whole: הַלְלוּ־ יָהּ (e.g., Ps 150.1), which suggests the pronunciation of the first syllable.	יָהּ	*Yah*	
• Greek texts occasionally transliterate [and abbreviate] the divine name as Ιαω, which suggests a pronunciation like *Yahweh* (-ω- to approximate the sound of ו).	Ιαω		
The orthography is thus often restored as (using Masoretic pointing).	יַהְוֶה *or* יַהֲוֶה	*Yah · veh*	3ms *hifil* imperfect of היה: "he causes to become/happen"

Regardless of the exact history of its pronunciation (which is largely conjectural), the main point is that the Tetragrammaton, YHWH, is a *personal* or *proper name* (not a title), whereas אֲדֹנָי (Lord, Master) and אֱלֹהִים (God) are common nouns that were used as titles for the true God. When we realize that the term glossed as "the LORD" is a proper name we can better understand the constant reference to "the LORD your God" (which often seems tautologous—who else would be God?), which would have reminded Israel that YHWH was the God to whom Israel owed covenantal fealty, not Molech, Dagon, Baal, or any other pagan deity (all of whom could be called אֵל or אֱלֹהִים, "God", or אֱלֹהֵינוּ, "our God" by their worshippers).

יהוה אֱלֹהֶיךָ	*YHWH your God* (Dt 6.1)
יהוה הוּא הָאֱלֹהִים	*YHWH* is *God* [i.e., not Baal] (1 Kgs 18.39); probably better rendered as *YHWH is the [true] God!*
וִידַעְתֶּם כִּי־אֲנִי יהוה: וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־אָמַר יהוה אֱלֹהֵי הָעִבְרִים	and that you may know that I am *YHWH*. *So Moses and Aaron went to Pharaoh and said to him, "Thus says YHWH, the god of the Hebrews: …"* (Ex 10.2b-3a).[18]
נְאֻם יהוה לַאדֹנִי	*YHWH's* declaration to *my master/lord:* … (Ps 110.1)
כֹּה אָמַר אֲדֹנַיִךְ יהוה וֵאלֹהַיִךְ	Thus says *your master, YHWH,* even *your god:* "… (Is 51.22)

1. When it immediately follows or precedes the term אֲדֹנָי (Lord, Master), יהוה is pointed with the vowels that correspond to אֱלֹהִים (אֲדֹנָי יְהוִה) so that it would be read as *'Elohim* rather than *'Adonai* (thus avoiding *'Adonai 'Adonai*). This occurs about three hundred times in BH.

2. Since the potential abuse of the name of God is a grave concern to many, some journals and books do not spell it out (e.g., as "Yahweh"), even when citing a biblical text in which it occurs (the journal or book might be thrown in the trash or otherwise treated callously, thus dishonouring "the Name"). Instead, they may follow the scribal practice of abbreviating it as "י, or transliterate it without vowels ("Yhwh" or "YHWH"), or both.

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[18] The point of Ex 10.2b-31 is that both Israelites and Egyptians [Pharaoh] will realize that the plagues that are afflicting Egypt are the work of YAHWEH, the God of the Hebrews, not the work of some other god (cf. Ex 20.2).

3. Although the reasoning that led Israel to avoid or stop pronouncing the divine Name may have been (or at least sound) superstitious, its origin was positive—the desire to obey the commandment and avoid the curse. This was a "hedge" about the law: something that is never pronounced cannot be abused or mis-used. Some scholars suggest that the pronunciation of the Name was never known to any but the priests, and perhaps even passed from one high priest to the next, but there is no biblical evidence to support this theory.

4. The frequent use of these two terms to refer to the same God occasioned a great deal of discussion through the ages. Some rabbis suggested that יהוה refers to God in his covenantal, relational rôle, whereas אֱלֹהִים points to his godhood and power, and that the compound form יהוה אלהים (one half of its occurrences are in Gn 2-3) deliberately identified the creator God of Genesis 1 (only אלהים) as the covenantal and relational God (יהוה) of the rest of the book of Genesis.

5. These are not, of course, the only divine names or titles in Scripture, but they are by far the most common.

PART II: LESSONS 4 – 17
NOMINAL GRAMMAR
VERBAL GRAMMAR (I)

THIS SECTION INTRODUCES the forms of the noun and basic [strong] verb, and how they function in phrases, clauses, and sentences (morphosyntax), so that when you finish of these lessons, you should be able to read nominal phrases and verbal and non-verbal clauses.

You should be able to recognize and interpret the forms of the noun, adjective, pronouns (independent and suffixed), and basic verb, and in the exercises you will have read a number of clauses and phrases of Biblical Hebrew, so that the basic aspects of phrasal and clausal syntax should have become relatively familiar.

More specifically, you should be able to identify nouns as definite or indefinite; to identify which noun an adjective is modifying, whether or not that adjective is attributive, predicate (or substantive, if no noun is present); to recognize and identify construct chains as primarily subjective, objective, or adjectival; to identify (parse) verbal forms of the *qal* stem of the basic verb; and to identify the constituent elements of compound forms (e.g., a "word" made up of conjunction+preposition+article+noun).

Some of these concepts—e.g., nouns and verbs themselves, singular, plural, conjunctions, the imperative—will be familiar from English and other languages, even though their forms are quite different in Hebrew. Other aspects of these chapters—e.g., person, gender, number of verbal forms—will be familiar to students of languages which mark verbal forms to show agreement with their subjects. The construct—Hebrew's way of showing the "of" relationship between substantives—will be largely unknown to most students, although its function is the same as "of" in English (along with some other common English syntagms).

These lessons also introduce the concept of "discourse"—that words function (have "meaning") primarily in context, and that their context is not primarily the individual clause or sentence, but the entire story, sermon, poem, &c. in which they occur.[19] In fact, we will see that grammar (the combination of words and their forms to create meaningful texts) normally functions at the level of the paragraph (story, &c.) as well as within clauses and sentences.

Finally, because all languages are individual, some aspects of Hebrew, such as word order, as well as the non-semantic signals of clausal function (i.e., the distinction between conjunctive and disjunctive clauses, and the significance of that difference) will be entirely new ground for nearly all students.

The "enrichment" paragraphs in these lessons are extremely important, as they illustrate and apply the exegetical significance of the lessons. They are integral to the grammar, not merely "extras".

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[19]The term "discourse" refers to the entire episode, whether that is a story (narrative), a set of instructions, a declaration about future events (prophecy), poem, conversation, &c. "Discourse" can also refer to the entire world within which the episode occcurs or is described (the "universe of discourse").

LESSON 4   THE NOUN

MANY LANGUAGES, like English, depend on endings, word order, or both to show a word's function in the sentence (or clause), and to show the functional relationships between words. English adjectives, for example, usually come between the article and the noun that they modify (e.g., "the *red* book", "a *wise old* prophet"). A word's function or role in English is normally indicated by its position in the sentence:

a.   The hungry man ate an apple.
b.   A hungry apple ate the man.

Since word order in English is usually subject-verb-object (SVO), these sentences differ in function, even though all six words are identical (counting "a/an" as two forms of one lexical item).

Another way of showing both function and association is *inflection*[20]—sets of endings that indicate both the word's rôle in the sentence, and the functional relationships between words in a clause. In the previous sentences, for example, we know that "hungry" describes "man" in *a*, but that it describes "apple" in *b*, since adjectives in English precede the word that they modify. Many languages, however, use fairly sophisticated inflectional systems to show agreement, or *concord* between words. Greek, Latin, and German, for example, use sets of endings called "cases" to indicate the rôle that different words play in the sentence (e.g., the nominative and accusative indicate the subject and object, respectively).

Endings may also indicate "gender" to show which words modify (or are modified by) other words. In French, for example, many adjectives add the letter "e" to the end of the lexical form when they modify feminine nouns. "Inflected" languages—in which endings show the function of and relationship between words (the case and gender + number, respectively)—often do not depend on word order to show syntax as heavily as does English. English, for example, uses gender only with third person pronouns ("his", "she"), and only nouns are inflected for number (by the addition of the suffix "-s"), which means that word order is crucial to function in English (as the above sentence illustrates).

Although Hebrew nouns, adjectives, and verbs are inflected, sentences in Hebrew prose have a fairly restricted word order (although not nearly as rigid as word order in English). Inflection in Hebrew shows how words are related, but not syntactical function (as, e.g., subject or object). Nominal endings indicate *gender* (masculine, feminine) and *number* (singular, plural) in order to show *concord* between words, revealing which words "belong together".

4.1   GENDER

EVERY CONTENT WORD (noun, finite verb, pronoun, adjective, participle)[21] in BH belongs to one of two classes, called "masculine" and "feminine". Grammarians assign gender based on the gender of any verbs and adjectives that modify the word, and of pronouns that refer to it; i.e., feminine nouns are only modified by feminine adjectives and referred to by feminine pronouns, and *vice versa* for masculine nouns. Pairs of words that refer to *animate* objects reflect so-called *natural* gender:

Masculine Nouns			**Feminine Nouns**
man, husband	אִישׁ	אִשָּׁה	*woman, wife*
bull, ox	פַּר	פָּרָה	*cow*
(male) lamb	כֶּבֶס	כִּבְסָה	*ewe (female) lamb*
king	מֶלֶךְ	מַלְכָּה	*queen*

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[20]To "inflect" is to "bend", the term reflects the view that the endings are "bent" forms of the lexical, or "regular/straight" form.
[21]A language's lexicon (the list of all the words in that language) can be crudely divided between *content words* (verbs, nouns, adjectives, adverbs) and *function words* (everything else).

(cont'd.)

Masculine Nouns			Feminine Nouns
son	בֵּן	בַּת	*daughter*
brother, [male] relative	אָח	אָחוֹת	*sister, [female] relative*
father, ancestor	אָב	אֵם	*mother, ancestress*

   A noun's endings often correlate with its gender, so that feminine nouns in BH tend to end in either ה- or ת- . Masculine nouns can end in any letter of the alphabet, but tend *not* to end in ה- or ת-. Although endings are clues to a noun's gender, they are only secondary clues, since we can be confident of a noun's gender only if it occurs as the subject of a verb, if it is modified by an adjective, or if it is referred to by a pronoun. The gender of words that are never modified in these ways cannot be identified with certainty; their apparent gender is assigned based on their ending. Adjectives and participles, on the other hand, always have the ending that matches the gender [and number, below] of the word that they refer to or modify.

4.2 Number

NUMBER IS THE OTHER PART of the concord system of BH. In addition to suggesting gender, every noun's ending indicates whether the noun refers to one or more than one, and, together with its gender, shows which words modify it. Again, as with gender (above), the number of an adjective or participle is determined by the word that it modifies or refers to, so that the reader or hearer can track how words in the clause or phrase relate to each other.

4.3 The Forms of the noun

		Singular		Plural
Masculine	סוּס[22]	*horse* or *horse of*	סוּסִים	*horses*
			סוּסֵי	*horses of* [23]
Feminine	סוּסָה	*mare*	סוּסוֹת	*mares* or *mares of*
	סוּסַת	*mare of*		
	מַלְכוּת	*kingdom* or *kingdom of*		

1. Masculine singular nouns are considered *unmarked*—i.e., they have no special ending (although they rarely end in ה- or ת-).

2. Feminine singular nouns are considered *marked*, since they usually end in either הָ -, or ת-, although some are unmarked (e.g., עִיר, *city*).
   a. The construct singular ending (ת-) and the plural ending (וֹת-) *replace* the final ה-
   b. If the lexical form ends in ת-, the singular has only one form (e.g., מַלְכוּת); the plural ending (וֹת-) follows the ת- (אָחֹת, *sister*; אֲחָתוֹת, *sisters*).

3. Masculine plural nouns usually end in either ים - or ֵי - (occasionally in וֹת-). The plural endings are added directly to the end of the singular form. [The ending ֵי - signals the construct plural (the "of" function; see Lesson 9).]
4. Feminine plural nouns usually end in וֹת- (occasionally in ים - or ֵי -).

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[22]Although סוס and סוסה are clearly related, they are considered separate nouns in the lexica.

[23]Hebrew uses a form called the "construct" to indicate the "of" relationship (Lesson 9).

5. Although most nouns follow the paradigm above, the plural of some cannot be predicted from their singular. ["Irregular" plurals are listed with their singulars in the vocabulary lists.]

father (m.)	אָב	אָבוֹת	*fathers*
man (m.)	אִישׁ	אֲנָשִׁים	*men*
woman (f.)	אִשָּׁה	נָשִׁים	*women*
house (m.)	בַּיִת	בָּתִּים	*houses*
daughter (f.)	בַּת	בָּנוֹת	*daughters*
city (f.)	עִיר	עָרִים	*cities*

Endings therefore merely *suggest* a noun's gender—they do not determine it. Some masculine nouns use "feminine" endings (e.g., אָב , *father*, אָבוֹת , *fathers*), some feminine singular nouns do not end in -ה or -ת (e.g., יָד , *hand*), and some feminine nouns use "masculine plural" endings (e.g., אִשָּׁה , *woman*, נָשִׁים , *women*). Nouns in the vocabulary lists that end in -ה or -ת are feminine, and other nouns are masculine, unless marked with "f." or "m."[24]

There are, however, tendencies in the gender of nouns. For example, parts of the body (e.g., יָד , *hand*; רֶגֶל , *foot/leg*; זְרוֹעַ , *arm/shoulder*) are feminine (although שַׁד, *breast* is masculine!). Tools or objects that people use (e.g., חֶרֶב, *sword*) also tend to be feminine.

4.4   Dual

BH ALSO USES A *DUAL* ENDING (יִ-ַ ; accented on the penult) to refer to things that occur in pairs (e.g., parts of the body), or with units of measure to indicate two of that unit (e.g., "two hundred", "two thousand"). It shows that such things were thought of primarily in pairs, even though they are usually glossed as simple plurals ("feet", "wings", not "two feet", "two wings"). [chart on next page]

Singular			**Dual**			
ear	אֹזֶן	אָזְנַיִם	*ears*	אָזְנֵי	*ears of*
hand	יָד	יָדַיִם	*hands*	יְדֵי	*hands of*
nose	אַף	אַפַּיִם	*nostrils*		
foot	רֶגֶל	רַגְלַיִם	*feet*	רַגְלֵי	*feet of*
palm	כַּף	כַּפַּיִם	*palms*	כַּפֵּי	*palms of*
sandal	נַעַל	נַעֲלַיִם	*sandals*	נַעֲלֵי	*sandals of*
wing	כָּנָף	כְּנָפַיִם	*wings*	כַּנְפֵי	*wings of*
year	שָׁנָה	שְׁנַיִם	*two years*		
hundred	מֵאָה	מָתַיִם	*two hundred*		
thousand	אֶלֶף	אַלְפַּיִם	*two thousand*		

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[24]If a noun never occurs as the subject of a verb, *and* is never modified by an adjective or participle, lexicographers assign its gender based on its endings.

N.B.   A few other words have dual form, but lack any obviously dual quality or function:

יְרוּשָׁלַ͏ִם	*Jerusalem*	מַ֫יִם	*water*
מִצְרַ֫יִם	*Egypt*[25]	שָׁמַ֫יִם	*sky, heaven*

4.5   Nominal Modification (I): The Article

TO SPECIFY or *modify* something is to identify it more closely in order to narrow the field of possible referents. For instance, the main difference between "Please get a book" and "Please get the big tan book that is on the table" is that the second is more specific—the [a particular book, not just any book] big [not small or medium] tan [not red, yellow, blue, &c.] book that is on the table [not on the shelf, floor, &c.]. The adjectives "big" and "tan", and the relative clause "that is on the the table" all modify the word "book".

(1)   Please get   a book.
(2)   …   *the* book
(3)   …   *my* book
(4)   …   *my tan* book
(5)   …   *my small tan* book
(6)   …   *my small tan* book *that is on the table*
(7)   …   *my small tan* book—*my copy of The Princess and Curdie—that is on the table*

      Thus, to modify nouns and other substantives, English uses the definite article (2), possession (3; either pronominal ["my", "her"] or nominal ["Susan's", "the prophet's"]), adjectives (4-5), relative clauses (6), apposition (7), and other means. In this example the phrases grow increasingly specific, so that (7) virtually assures us of getting the right book.

      Like many languages, English uses these means of modification in virtually any combination, e.g., "a book that is on the table" (relative clause), or "my copy of *The Princess and Curdie*" (possession and identification). The complexity or fulness of a description is determined by the redundancy factor of language. That is, speakers and authors tend to include as much information as necessary for effective communication.[26] This is not an absolute value, and may apply more to casual conversation than to formal communication. On the other hand, authors who overestimate readers' knowledge may write what they think is clear, but their readers may not understand (or may misinterpret) what they are trying to say.

      Hebrew can also modify nouns by attaching, e.g., the article, some prepositions, and possessive pronominal forms directly to the noun (rather like the -*s* plural in English).[27] This first section describes the article, followed by a description of the most common conjunction.[28]

4.5.1 The Article: Function

The article in BH corresponds roughly to English "the"; BH has no indefinite article.[29] Words with the article are *articular*; words lacking the article are *anarthrous*. Articular nouns are grammatically "definite" and anarthrous nouns are often "indefinite", but BH also has several other common ways to show a word's definiteness or indefiniteness (e.g., the "construct", below). Since English and BH use their articles differently, articular words in the biblical text are not necessarily glossed using an English definite article.

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[25]Egypt was divided into "Upper" and "Lower" Egypt, but this does not seem to be the reason for the form of its name.

[26]The linguistic tendency toward efficiency explains why we rarely speak like sentence (7). If there were no other book nearby, we might say only, "Please get my [or even "the"] book", since that would communicate enough information.

[27]BH also modifies nominal function by means of separate words, such as prepositions, adjectives, relative clauses, the construct chain (the "of" relationship), nominal apposition, and hendiadys.

[28]A conjunction links lexemes, phrases, or clauses; it does not "modify" a noun. It is included here for pedagogic reasons.

[29]The actual situation is slightly more complicated. Generic English nouns (e.g., "cow", "house", "son"—i.e., not proper names) must be modified by either an article ("the", "a/an") or a possessive (e.g., "her", "our", "their"); since they are not used "absolutely", the sentence *Shepherd saw dog* is "ill-formed" (both nouns require an article). BH, however, has no word(s) whose function is limited to that of "a/an", although the word "one" (אֶחָד) occasionally fills that rôle.

That a word is indefinite does *not* mean that it is non-specific. For example, the phrase "a dog" in the sentence "She saw a dog" refers to a *specific* dog (the dog that she saw), even though the word "dog" is grammatically *indefinite*. Because BH and English differ in their use of the article, words that are anarthrous in Hebrew often end up being definite in English. This is especially common in biblical poetry, where the article is relatively infrequent, but also occurs in prose.[30]

4.5.2 The Article: Form

The article consists of a syllable prefixed to a word: • הַ (*he-patah* plus *dageš forte* in the first letter of the word; the size of the *dageš forte* is deliberately exaggerated). This combination of *patah + dageš forte* is sometimes called the "pointing of the article" when it occurs at the beginning of a word. The article in Hebrew has only one form (i.e., it is not inflected for gender or number); apart from doubling the first radical, it rarely affects the form of its word (#3, below).

1. This chart lists words with and without the article (the transliteration[31] shows the doubling).

[a] king	*melek*	מֶלֶךְ	הַמֶּלֶךְ	*hammelek*	the king
years	*šānîm*	שָׁנִים	הַשָּׁנִים	*haššānîm*	the years
[a] name	*šēm*	שֵׁם	הַשֵּׁם	*haššēm*	the name

2. When a word begins with a *bᵉgad-kᵉfat* letter, *dageš lene* "becomes" the *dageš forte* of the article:

[a] house	*bayit*	בַּיִת	הַבַּיִת	*habbayit*	the house
words	*dᵉbārîm*	דְּבָרִים	הַדְּבָרִים	*haddᵉbārîm*	the words

3. The article affects the form of a few words (in addition to doubling the first letter) in which a short vowel in the lexical form "lengthens" to *qames* when the article is added:

box (ark)	אֲרוֹן	הָאָרוֹן	the box (ark)
land, earth	אֶרֶץ	הָאָרֶץ	the land, earth
garden	גַּן	הַגַּן	the garden
mountain, hill country	הַר	הָהָר	the mountain, hill country
festival	חַג	הֶחָג	the festival
people, nation	עַם	הָעָם	the people, nation
bull	פַּר	הַפָּר	the bull

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[30]The opposite is also true. For example, the subject of Genesis 14.13a (e.g.) is an otherwise unknown fugitive, who is identified with the article:

וַיָּבֹא הַפָּלִיט וַיַּגֵּד לְאַבְרָם *The fugitive* came and reported to Abram … (Gn 14.13)

To identify him, however, as "the fugitive" could mislead casual readers or hearers, who would conclude—based on their experience of English—that the article means that he was mentioned before this point in the story.

[29]Transliterations are illustrative (pedagogical) rather than technically precise.

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4. In two situations the first letter of the word does not double, so that the pointing of the article is *not* • הַ (*he-patah* followed by *dageš forte*):

   a. Words that begin with *yod* or *mem* followed by vocal *šewa*.

Judahites	*yᵉhûdîm*	יְהוּדִים	הַיְהוּדִים	*hayhûdîm* *the Judahites*
kings	*mᵉlākîm*	מְלָכִים	הַמְלָכִים	*hamᵉlākîm* *the kings*

   b. Words that begin with a guttural (א ה ח ע) or *reš* (ר).[32]

hill country	*har*	הַר	הָהָר	*hāhār* *the hill country*
cities	*‘ārîm*	עָרִים	הֶעָרִים	*he‘ārîm* *the cities*

5. These are all of the possible forms [pointings] of the article:

הַ •	before words beginning with all letters except א, ה, ח, ע, ר	הַבַּיִת	*the house*
		הַמֶּלֶךְ	*the king*
הַ	before ח, ה	הַחֶרֶב	*the sword*
	before ‑מְ (sometimes) and ‑יְ	הַמְרַגְּלִים	*the spies*
		הַיְהוּדִים	*the Jews*
	before ‑נְ (vocal *šewa*)	הַנְעָרִים	*the youths*
הָ	before ‑א, ‑ר, and (usually) ‑ע	הָאִישׁ	*the man*
		הָעִיר	*the city*
		הָרֹאשׁ	*the head*
הֶ	before ‑חָ	הֶחָכָם	*the wise man*
	before unaccented ‑הָ	הֶהָרִים	*the mountains*
	before unaccented ‑עָ	הֶעָרִים	*the cities*

   N.B. You do not need to memorize this list, or the table in #5; the main point is to recognize a word as *anarthrous* or *articular*.

4.6 THE CONJUNCTION *WAW* (וְ)

CONJUNCTIONS ARE PARTICLES or function words that *join* words, phrases, or clauses (cf. "*junct*ure", "*junct*ion"). English has a multitude of conjunctions, many of which also specify the relationship between the clauses or phrases as contrast ("but"), alternatives ("or"), concession ("although"), &c. Hebrew has a number of conjunctions, but the most common by far is the letter ו, which is prefixed to the first word in the clause or phrase.

4.6.1 FUNCTION
The conjunction *waw* (also pronounced *vuv*) shows, for example, *that* clauses are related, but it does not imply anything about *how* they are related. The *function* of the *waw* depends entirely on the relationship between the two clauses which it joins. It therefore can represent the function of nearly any English conjunction, such as "and", "but", "or", "because", "so that", "although". None of these represent its "real"

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[32]On gutturals see §22.1; their lack of doubling is their only characteristic that affects the article (for doubling, see §3.2b).

or "literal" function. On the other hand, these glosses are not equally permissible—or even possible—in a given context. *The first step* in interpreting any *waw* is to understand the content of the clauses that it joins so that we can determine their relationship.

1. Vocal *šewa* usually links the conjunction to its word; adding the *waw* to a word does not affect the word itself (apart from the usual loss of initial *dageš lene* due to the vocal *šewa* under the conjunction):

a man	אִישׁ	וְאִישׁ	*and a man*
a day	יוֹם	וְיוֹם	*but a day*
a camel	גָּמָל	וְגָמָל	*and a camel*

2. The vowel under the conjunction may be affected by the first letter of the word. When prefixed to a word beginning with a *bilabial* ("two lips") consonant (ב מ פ), or to a word that has *šewa* as the first vowel, the conjunction becomes *šureq* (וּ). This is the only time that a Hebrew syllable begins with a vowel.

a house	בַּיִת	וּבַיִת	*and a house*
transgression	פֶּשַׁע	וּפֶשַׁע	*or a transgression*
a proverb	מָשָׁל	וּמָשָׁל	*even a proverb*
from the king	מֵהַמֶּלֶךְ	וּמֵהַמֶּלֶךְ	*and from the king*
their names	שְׁמוֹתֵיהֶם	וּשְׁמוֹתֵיהֶם	*but their names*

4.6.2 FORM

These are all of the possible forms (pointings) of the conjunction *waw*:

Conjunction	Prefixed to …	Examples	
וְ	all words except the following	וְיִשְׂרָאֵל	*and Israel*
וּ	words beginning with *šewa*	וּנְעָרוֹת	*or maidens*
	words beginning with ב מ פ	וּבֶגֶד	*and a garment*
		וּמַלְכָּה	*or a queen*
וַ	words beginning with *ḥatef-pataḥ*	וַחֲלוֹם	*but a dream*
	certain verbal forms	וַיִּכְתֹּב	*[and] he wrote*
	יהוה	וַיהוה	*and YHWH*
וֶ	words beginning with *ḥatef-segol*	וֶאֱמֶת	*and truth*
וֵ	אֱלֹהִים	וֵאלֹהִים	*and God*
וִ	words beginning with יְ	וִיהוּדָה	*and Judah*
וָ	words beginning with *ḥatef-qameṣ*	וָעֳנִי	*and affliction*
	words beginning with an accented syllable	וָאָרֶץ	*and earth*
		וָלַיְלָה	*and night*
	a verbal form (all 1cs preterites)	וָאֶכְתֹּב	*[and] I wrote*

N.B. You need not memorize this chart. The point is that any form beginning with -וַ (or -וּ) begins with

the conjunction, *no matter how the* waw *is pointed*.[33]

4.7 COMPOUND FORMS ("WORDS")

A SINGLE FORM (WORD) can thus be comprised of several elements, such as the conjunction, article, and noun (always in that order). The goal is to be able to identify the components of the compound form on the right:

noun	article + noun	conjunction + article + noun
בַּיִת	הַבַּיִת	וְהַבַּיִת
a house	*the house*	*and the house*
מֶלֶךְ	הַמֶּלֶךְ	וְהַמֶּלֶךְ
a king	*the king*	*or the king*
נָשִׁים	הַנָּשִׁים	וְהַנָּשִׁים
women	*the women*	*or the women*

4.8 CONCEPTS

affix	bilabial	form	modification/modify	preposition
anarthrous	conjunction	function	noun	*qal*
article	context	gender	number	separable
articular	dual	inseparable	plural	singular
aspect	feminine	masculine	[nominal] prefix	

4.9 VOCABULARY

altar	מִזְבֵּחַ	.42	*lord, master*	אָדוֹן	.34
			(my) [divine] *Lord, Master* (note the ending with *qames*)	אֲדוֹנָי	
water; מֵי *waters of*	מַיִם	.43	*tent; dwelling/home*	אֹהֶל	.35
judgment, justice; justly; custom	מִשְׁפָּט	.44	*fire* (not related to אִשָּׁה)	אֵשׁ	.36
cross over, pass through/by	עבר	.45	*the* (for other forms, see §4.2.1(5))	הַ •	.37
long/remote time (i.e., without visible or imaginable end); *age[s]* (trad. "forever")	עוֹלָם	.46	*and, but, or, even, …*	וְ -	.38
			- וּ before words that begin with בּ, מ, פּ or have initial vocal *šewa*	וּ -	.39
stand; stop; stay (in place)	עמד	.47	*sword, dagger, knife*	חֶרֶב	.40
army, host; military duty	צָבָא	.48	*YHWH* (proper name)	יהוה	.41
			YH (proper name; shortened form)	יָהּ יָהּ	
head, top, peak (of mountain); *beginning* (cf. #16)	רֹאשׁ	.49	*take, get, acquire; buy; marry* (a wife)	לקח	.42

4.10 EXERCISES

GRAMMATICAL EXERCISES ARE NOT generally designed with the goal of assigning precise or exact functions to words, phrases, &c., but to enable you to see contextual examples of patterns so that you can begin to recognize them as they occur in the biblical text. The point of these particular exercises is to help you learn to

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[33]About ten nouns in BH begin with *waw*; none occurs more than 9 times; most occur once. No lexical item begins with -וּ.

recognize some nominal affixes—the plural nominal endings, article, and conjunction *waw*—and to identify the vocabulary form of nouns with these affixes.

1. Please provide a gloss for each noun, identify its gender and number, and write out its lexical [vocabulary list] form.

.h	מִזְבְּחוֹת	(2 Kg 21.3)	.a	אָבוֹת	(Ex 34.7)
.i	נְבִיאֵי	(1 Kgs 18.4)	.b	אִישׁ	(Nu 31.53)
.j	נְפָשׁוֹת	(Lv 27.2)	.c	אֲנָשִׁים	(2 Sa 7.14)
.k	נָשִׁים	(1 Kgs 11.1)	.d	בָּנוֹת	(Ezk 14.16)
.l	עָרֵי	(Ps 69.36)	.e	בָּנִים	(Hos 11.10)
.m	רוּחוֹת	(Ps 104.4)	.f	בָּתִּים	(Ex 1.21)
.n	שְׁמֵי	(Ps 147.4)	.g	הָרִים	(2 Kgs 19.23)

2. Please provide English glosses for these phrases. Be prepared to analyze and explain their elements (e.g., the spelling of the article or conjunction). Write out the lexical form of any plural words.

לַיְלָה, *night*	יוֹם וָלַיְלָה	.i	אָדָם וֵאלֹהִים	.a
שַׂר , *noble*	הַמֶּלֶךְ וְהַשָּׂרִים	.j	אִישׁ וְאִשָּׁה	.b
נָבִיא, *prophet*	הַנָּבִיא וְהַמֶּלֶךְ	.k	וּבַיִת	.c
	עָרִים וַאֲרָצוֹת	.l	וְהַבַּיִת	.d
	הֶעָרִים וְהֶהָרִים	.m	בָּנִים וּבָנוֹת	.e
	הֶעָרִים וְהַבָּתִּים	.n	הָהָר וְהֶהָרִים	.f
מִלְחָמָה , *war*	שָׁלוֹם וּמִלְחָמָה	.o	כֹּהֲנִים וּמְלָכִים	.g
שָׁמַיִם , *heaven(s)*	הַשָּׁמַיִם וְהָאָרֶץ	.p	כֶּסֶף וְזָהָב	.h

4.11 ENRICHMENT: HENDIADYS

HENDIADYS (Greek for "one through two") is the name given to two words that can be linked to refer to a single entity. A common hendiadys, שָׁמַיִם וָאָרֶץ—*heaven and earth*, refers to the entire created order (perhaps what we call the "universe"), for which there is no specific lexeme in BH.

Jonah used a unique hendiadys to tell the sailors that he feared [served] "YHWH, the god of heaven, who made *the sea and the dry land*" (אֶת־הַיָּם וְאֶת־הַיַּבָּשָׁה (Jon 1.9)). Since the sailors wanted to get *from* the sea *onto* dry land (1.13), Jonah's way of identifying the creator was crafted to catch their attention! And it worked, as their response shows: a great fear (1.10), duplicated after they throw Jonah into the sea (1.16).

The satan [accuser] tells YHWH to afflict Job himself (rather than merely destroy his property and family), by saying "Only put forth your hand and strike *his bone and his flesh* [אֶל־עַצְמוֹ וְאֶל־בְּשָׂרוֹ] …" (Jb 2.5), not a reference to internal and external physical affliction, but to Job's entire body.

Hendiadys is also a *verbal* function, when two verbs describing the same event or when one verb modifies the following verb. In 1 Kg 17.20, the two verbs (וַיִּקְרָא … וַיֹּאמַר …) refer to the same event; since calling and speaking are not discrete acts (i.e, to call is to speak).

וַיִּקְרָא אֶל־יהוה וַיֹּאמַר יהוה אֱלֹהָי   And *he called* to Yʜᴡʜ, and *said* "Yʜᴡʜ my God, …" (1 Kg 17.20)

Occasionally as many as three verbs describe one event; the combination in Jg 9.7 suggests that Jotham was probably shouting so that the rulers of Shechem could hear him from atop Mount Gerizim:

קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי   And *he lifted* his voice and *called* and *said* to them
וַיִּשָּׂא   "Listen to me, …" (Jg 9.7)