

Course Guide

Course Code CTH313

Course Title Hebrew Grammar

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## Introduction

**CTH313:** Hebrew Grammar is a one-semester 3-credit unit course. The course is available toward the award of first degree in Christian Theology. The course material can also be useful for students in other levels of Christian Theology. Besides, those who wish to broaden their knowledge on religious ideas, especially the role of biblical languages in the understanding of the Old Testament can find this course material beneficial.

This course is made up of 21 units. It will begin from the history of the Old Testament text and that of biblical Hebrew. It will then lead to a study of the alphabets of biblical Hebrew, the nouns and its various relationships as well as the verbs and the various tenses.

The Course Guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through the materials. It also emphasizes the need for Tutor – Marked Assignments (TMAs). Detailed information on TMAs is found in a separate file, which will be sent to you later. There are periodic tutorial classes that are linked to this course.

## What You Will Learn in this Course

The overall aim of **CTH313** is to help you develop a systematic growth in the use of biblical Hebrew so that you can get to the level where you can access the original language and do your translation/interpretation without recourse to any existing translation of the Old Testament. This will help you in your personal Bible study, sermon preparation and the development of study guide for use in the Church.

## Course Aims

- The aim of this course is to help you discover the importance of language in the understanding of the Old Testament literature since the Old Testament was originally written in the Hebrew. This will be achieved by:
  - Introducing you to the history and development of Hebrew
  - Learning the Hebrew alphabets, pronunciations and clusters
  - Giving you the distinctive traits of Hebrew verbs in terms of tense, mood, number, person and the voice (active or passive)

- Giving you the distinctive traits of Hebrew nouns in terms of number, person and gender.
- Giving you tips of translation process so that you can begin to translate from small units of sentences.
- Giving you various Hebrew vocabularies that occur commonly in the Bible and the various shades of meaning they possess.
- Introducing you to biblical exegesis through translation and interpretation of actual Bible texts

### **Course Objectives**

To achieve the aims set out above, there are set overall objectives. Besides, each unit has its specific objectives. The unit objectives would be included in the beginning of each unit. You should read them before you start working through the unit. It is advisable that you refer to them during your study of the unit to check on your progress. At the end of every unit, you should also revise the unit objectives. In this way you can be sure that you have done all you are expected to do in the unit.

Listed below are the broader objectives of this course. It is expected that by meeting these objectives, the overall aims of the course must have been achieved. At the end of this course, you should be able to:

- Discuss the history of the Old Testament text.
- List and name all Hebrew alphabets
- Parse any given Hebrew verb.
- Decline any given Hebrew noun.
- Explain the differences between the active and the passive stems in Hebrew.
- Explain the functions of the intensive stem in the Hebrew language.
- Explain the use of the personal pronoun in the Hebrew language.

## Working through this Course

To complete this course, you are required to read the study units, read the recommended books and the other materials provided by the National Open University (NOUN). Each unit contains self-assessment exercises, and at points during the course you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. Below you will find listed all the components of the course and what you have to do.

## Course Materials

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments file
5. Presentation schedule

You must obtain these materials. You may contact your tutor if you have problems in obtaining the text materials.

## Study Units

There are twenty-two study units in this course. They are listed as follows:

Unit 1	General Introduction to the Study of Biblical Hebrew
Unit 2	The Alphabets and Preliminary Matters
Unit 3	Preliminary Grammatical Issues
Unit 4	The Syllables
Unit 5	The Article
Unit 6	The Prepositions
Unit 7	The Conjunction and the Adjectives
Unit 8	Introduction to the Noun in Hebrew
Unit 9	The Pronouns
Unit 10	Basic Principles of Syntax
Unit 11	The Hebrew Verb I
Unit 12	The Hebrew Verb II
Unit 13	The Hebrew Verb III
Unit 14	The Stems of the Verb
Unit 15	The Perfect of other Verb Stems
Unit 16	The Imperfect of other Verb Stems
Unit 17	The Imperatives, Infinitives and Particles of other Verb Stems

Unit 18	The Irregular Verbs
Unit 19	Pronominal Suffixes
Unit 20	The Waw Consecutive
Unit 21	The Numerals

Each unit contains a number of self-tests. In general, these self-tests question you on the material you have just covered or require you to apply the material in some ways, and thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with your tutor marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

### Set Textbooks

These textbooks are recommended for your study in this course:

Murphey, Cecil B. (1989). *The Dictionary of Biblical Literacy*. Nashville: Oliver-Nelson Books.

Goodrick, Edward W. (1980). *Do It Yourself Hebrew and Greek*. Grand Rapids: Academie Books.

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

*Hebrew and English Bible* (1997). Jerusalem: Israel Association for the Dissemination of Biblical Writings and The Bible Society in Israel.

Books are however very scarce in the area of languages however some websites can give you assistance in seeing what the original manuscripts look like and not a full study. For these sites see the following:

[www.bible.org](http://www.bible.org)  
[www.religion-online.org](http://www.religion-online.org)  
[www.biblestudies.org](http://www.biblestudies.org)

### Assignment file

In this file you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this Course Guide in the section on assessment.

## **Presentation Schedule**

The “presentation schedule” included in your course materials gives you the important dates for the completion of your tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignment as and when due.

## **Assessment**

There are two aspects to the assessment of this course. First are the tutor marked assignments; second, there is a written examination. While working on your assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

## **Tutor Marked Assignments (TMAs)**

There are fifteen tutor assignments in this course. You need to submit all the assignments. The best three (that is, the three with the highest grades of fifteen assignments) will be counted. The total mark of the best three will be 30% of your total course mark.

Assignments for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

## **Final Examination and Grading**

The examination will consist of questions you will come across in tutor marked assignments. You are therefore advised to revise the entire course after studying the last unit before you sit for the examination.

## **Course Marking Scheme**

The table below gives a breakdown of the course mark:

Assessment	Marks
Assignments 1-21	Three assignments, best three marks of the assignments counts for 30% of course marks.

Final examination	The final examination counts for 70% of overall marks.
Total	100% of course marks

Table 1: Course Marking Scheme

### Course Overview

This table brings together the units, the number of works you should take to complete.

Unit	Title of Work	Week's Activity	Assessment (end of unit)
	Course Guide		
1	General Introduction to the Study of Biblical Hebrew	1	Assignment 1
2	The Alphabets and Preliminary Matters	2	Assignment 2
3	Preliminary Grammatical Issues	3	Assignment 4
4	The Syllables	4	Assignment 4
5	The Article	5	Assignments 5
6	The Prepositions	6	Assignment 6
7	The Conjunction and the Adjectives	7	Assignment 7
8	Introduction to the Noun in Hebrew	8	Assignment 8
9	The Pronouns	9	Assignment 9
10	Basic Principles of Syntax	10	Assignment 10
11	The Hebrew Verb I	11	Assignment 11
12	The Hebrew Verb II	12	Assignment 12
13	The Hebrew Verb III	13	Assignment 13
14	The Stems of the Verb	14	Assignment 14
15	The Perfect of other Verb Stems	15	Assignment 15
16	The Imperfect of other Verb Stems	16	Assignment 16
17	The Imperatives, Infinitives and Participles of other Verb Stems	17	Assignment 17
18	The Irregular Verbs	18	Assignment 18
19	Pronominal Suffixes	19	Assignment 19
20	The Waw Consecutive	20	Assignment 20
21	The Numerals	21	Assignment 21
23	Revision	16	
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Table 2: Course Overview

## How to Get the Best from this Course

In distance learning the study units replace the university Lecturer. This is one of the great advantages of the distance learning system. You can read and work through specially designed study materials at your own pace.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Following this is a set of learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. The objectives should guide your study. After studying the units must cross check whether you have achieved the objectives. If you adhere strictly to this art of checking whether the objective is achieved or not, you will definitely improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a “Reading” section. Whenever you need help, don’t hesitate to call and ask your tutor to provide it.

1. Read through this Course Guide thoroughly.
2. Plan your study schedule. You should refer to the ‘course overview’ for more details. Find out the time you are expected to spend on each unit and when and how to turn in your assignments.
3. Stick to your study schedule. Don’t allow anything to get you distracted from your study schedule.
4. Turn to Unit 1 and read the introduction and objectives for the unit.
5. Gather the study material you need. All you need for a unit is given in the ‘Overview’ at the beginning of each unit. The study unit you are working on and one of your set books should be on your desk at the same time.
6. Work through the unit. The content of the unit has been arranged in a sequential order. Instructions would be given on where to read from your set books or other articles. Use the unit to guide your reading.

7. Review the objectives for each study unit to confirm you have achieved them.
8. Don't proceed to the next unit, until you are sure you have achieved the objectives of the unit you are working on.
9. Don't wait until your assignment is returned before working on the next unit. Keep to your schedule.
10. When you complete the last unit, you can be preparing for exams. Be sure that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

### **Tutors and Tutorials**

There are 8 hours of tutorials provided in support of this course. The dates, times and location of these tutorials, together with the name and phone number of your tutor will be communicated to you. This will be done as you are allocated to a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible. Do not hesitate to contact our tutor by telephone, e-mail or discussion board if you need help. The following might be the circumstances in which you will find help necessary. Contact your tutor if:

- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the self-tests or exercises, and
- You have a question or problem with an assignment, with your tutor's comment on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to interact with your tutor by asking questions which are answered instantly. You can raise any problem encountered in the course of your study. To maximize the benefits of the course tutorials, it is advisable

that you prepare a question list before attending them. When you participate in the discussions your intellectually life will be deeply enriched.

### Summary

**CTH313** exposes you to the background history and development of Old Testament Text as well as the biblical Hebrew. It will also lead you to a working knowledge of the language and the ability to consult the original language of the Bible thereby enriching your knowledge of the Bible. On successful completion of this course, you will be able to answer questions such as:

1. What is biblical Hebrew?
2. How do you pronounce a Hebrew letter and word?
3. What are the differences between the Hebrew noun and the English noun?
4. What are the differences between the Hebrew verb and the English verb?
5. What is the significance of the intensive stem in Hebrew language?
6. How would you translate a word in the intensive stem?
7. What are the functions of the article in the Hebrew language?
8. How would you write the article in the Hebrew?
9. What do you understand by the stems of the verb?
10. What to you identify when parsing a Hebrew verb?
11. What to you identify when declining a Hebrew noun?

The questions you will able to answer should not be limited to the ones above. Hebrew Grammar is a course you will find interesting and stimulating. You also have to note that this is a foundational course and is a prerequisite for CTH314-Hebrew Syntax. If you do not understand this course, it would be difficult for you to cope with CTH314.

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**MODULE 1**

Unit 1:	General Introduction to the Study of Biblical Hebrew
Unit 2:	The Alphabets and Preliminary Matters
Unit 3:	Preliminary Grammatical Issues
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Unit 7:	The Conjunction and the Adjectives

**UNIT 1: GENERAL INTRODUCTION TO THE STUDY OF BIBLICAL HEBREW****CONTENT**

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2.0	Objectives
3.0	Main Content
3.1	The Historical Background to the Hebrew Text
3.2	The Five Keys to Mastering Hebrew
4.0	Conclusion
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**1.0 INTRODUCTION**

Welcome to the study of the Hebrew language. It is better for you to be warned from the beginning that Hebrew is stranger than Greek. Consequently, it would be more difficult to learn, memorize and even pronounce. The Hebrew language belongs to the Semitic language family hence like Arabic; Hebrew is read from “back to front”. Its writing is also difficult in that it is very close to pictogram or hieroglyphics.

**2.0 OBJECTIVES**

By the end of this first unit you should be able to:

- Explain the importance of Hebrew language to theology students
- Identify the five keys to observe in mastering the Hebrew Language

### **3.0 Main Content**

#### **3.1 The Historical Background to the Hebrew Text**

You have to remember that the collection of books the Christian church refers to as the Old Testament was the holy books of the Jewish people. It was the only known scripture to them. Many of these books were written centuries before the New Testament ever came into existence. Consequently, its history and development is different from that of the New Testament. The text of the Old Testament has withstood the rigours of time for centuries more than the New Testament. They were written majorly in Hebrew but also in Aramaic and in some places they were written in Chaldean as in Daniel. As with the New Testament, the autographs of the books of the Old Testament are not available to us today.

Because of the non-availability of printing presses as we have today, scribes were used in copying the scripts of the books. For you to understand this let me give you just a simple example. By the time Jesus Christ was born, the book of Malachi (which happens to be the most recent Old Testament book) had been recopied for over four hundred years.

In the year 500 BC, an important change occurred in the Hebrew language. Before this year, the scribes that were copying the texts (who are called the sopherim) had been using a rounded Paleo-Hebrew script to copy the text. But in this year, they began using a square Aramaic script which they have learnt during the exile in Babylon. It has to be noted that though Aramaic became the language of Commerce and Education in the Near East, the Jewish scribes merely used its scripts to express their Hebrew words. This was made possible because the two languages were Semitic languages.

Another thing to note about the Hebrew language is that the early Hebrew has no vowel neither was there any space between words. It was after 500 AD that the Hebrew scribes developed a system for showing the vowel sounds. Thus before the coming of the vowels, the scribes had lost the meaning of some words (usually ancient or rarely used words). The meanings of such words were determined in the light of the surrounding words. These scribes are called the Masoretes. The term Masoretes comes from the Hebrew word 'masora' which means tradition. They are so called because the Masoretic scribes tried to preserve the traditional meaning of the Scriptures.

The best vowel system for the Hebrew Scripture was produced by the Masoretic family called the ben Asher (that is, the son of Asher). After this,

Aaron ben Moshe ben Asher issued a complete text of the Hebrew Scripture with vowel pointing. These were called pointing because the vowels were represented with dots and short dashes written above or below the line of letters. These you will know at the appropriate time. The ben Asher was later declared as the *textus receptus* (that is, the received text) of the Old Testament.

The earliest ben Asher text is the Cairo Codex of the Prophets (Codex C) which was made in AD 950. Moshe ben Asher supplied the vowel markings of this manuscript and presented it to the Qaraite community in Jerusalem. It was seized by the crusaders in AD 1099 but was eventually returned to Cairo. The Leningrad Codex B3 of the Major and Minor Prophets was written in AD 916. The Leningrad Codex B19 is also called Codex L was finished in AD 1008. All these manuscripts provide the basic information we have about the ben Asher text.

In 1524, Jacob ben Hayyim published a printed text of the Hebrew Scripture using the ben Asher manuscripts mentioned above. This became the standard for printed Hebrew Scriptures.

### **3.2 The Five Keys to Mastering Hebrew**

Years of teaching Hebrew and the experience shared by other teachers of Hebrew has revealed that almost 90% of the students, if not more, are Hebrew-phobic. The bid to reduce this phobia of Hebrew in the students pivoted the search for these five keys that can help them to master the language.

#### ***1. Memorization***

As it is true of other languages, anyone wishing to study Hebrew must be ready to memorize lots of materials. There is the need to memorize the vocabularies and the word endings. The student will need to devise memorization methods that would be natural to him. It is possible to use the Secretary's Notebook to write the words to memorize and study it always. It is also possible to use flash cards or mnemonics to aid memorization.

#### ***2. Doing Practice Exercises***

Some students have a way of avoiding doing exercises, that is, the self-assessment exercises at the end of each sub-unit by copying their friends' works. Such an attitude will forever make such students very poor in Hebrew. Try to do the exercises at then end of the chapters by yourself and

if possible, go an extra mile by giving yourself exercises beyond the ones given either by the teacher or in the text.

### ***3. Devoting Time***

No one will ever master Hebrew by studying it as a 'crash programme'. For anyone to master Hebrew, the person has to devote time for it. Devote a specific period of time daily to study Hebrew. It must become a routine that must be followed religiously.

### ***4. Using a Study Partner***

It is very rare for a man to study solely, especially where it concerns language. It is important for students of Hebrew to form study groups. Each student should also strive to have a study partner so that they can test, quiz, encourage and motivate one another.

### ***5. Using a Consistent Study Method***

The basic truth is that discipline is the bottom line in studying and understanding Hebrew. There is no magical formula to it. If you can discipline yourself and use a consistent study method no matter how tedious, you will definitely excel in the study of Hebrew.

## **4.0 CONCLUSION**

In this unit you have been taken through a brief history of the development of the Hebrew language. You have learnt that the manuscripts of the Hebrew Scripture had been recopied for over 400 years by the time Jesus Christ was born. By 500 BC, the style of scripting was changed to the square Aramaic script that was learnt during the exile in Babylon. Later, the vowel system was invented by the Masoretes who wished to preserve the traditional meaning of Scriptures. The best vowel system was produced by the ben Asher family. The Hebrew scripture text that became the standard was printed in 1524 by Jacob ben Hayyim. You have also learnt that the keys to mastering Hebrew are: memorization, practicing exercises, devoting enough time for the study daily, using a study partner and adopting a consistent study method.

## **5.0 SUMMARY**

The following are the major points you have learnt in this unit:

- The manuscripts of the Hebrew Scripture had been recopied for over 400 years by the time Jesus Christ was born.
- By 500 BC, the style of scripting was changed to the square Aramaic script that was learnt during the exile in Babylon.
- Later, the vowel system was invented by the Masoretes who wished to preserve the traditional meaning of Scriptures.
- The best vowel system was produced by the ben Asher family.
- The Hebrew scripture text that became the standard was printed in 1524 by Jacob ben Hayyim.
- The keys to mastering Hebrew are: memorization, practicing exercises, devoting enough time for the study daily, using a study partner and adopting a consistent study method.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- a. Who are the sopherim?
- b. Who are the Masoretes?
- c. Describe the changes that occurred in the scripting of the Hebrew text from 500 BC and beyond.

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

Goodrick, Edward W. (1980). *Do It Yourself Hebrew and Greek*. Grand Rapids: Academie Books.

*Hebrew and English Bible* (1997). Jerusalem: Israel Association for the Dissemination of Biblical Writings and the Bible Society in Israel.

Murphey, Cecil B. (1989). *The Dictionary of Biblical Literacy*. Nashville: Oliver-Nelson Books.

Yates, Kyle M. (1954). *The Essentials of Biblical Hebrew*. Revised Edition. New York: Harper and Row.

## **UNIT 2: THE ALPHABETS AND PRELIMINARY MATTERS**

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- 4.0 Conclusion
- 5.0 Summary
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- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In the previous unit you have been taught the history of the development of the Hebrew language, especially as it is related to the Bible. You have been taught when the scripting was changed as well as the invention of the vowel pointing for the language. In this unit, you will begin the proper study of the language by learning the alphabets and some preliminary issues about the language. You need to ensure that you do your best to fully memorize these alphabets or else you would not be able to quickly move out of this unit as your continuation of this course depends on your mastery of the alphabets.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- Identify and name all the Hebrew consonants
- Identify and name all the Hebrew vowels
- Discuss the peculiarities of some of the consonant letters
- Explain rules guiding some consonant clusters

### 3.0 MAIN CONTENT

#### 3.1 The Hebrew Consonants

The following table shows the Hebrew alphabets indicating their names, pronunciations and how they are written. There are 22 letters in all:

Letter Form	Final Form	Transliteration Form	Name	Pronunciation
)		'	'Aleph	(silent)
b%b)		b (v)	Beth	b as in boy, baba,
g%g)		g (gh)	Gimel	G as go, igo, gida
d%6d)		d (dh)	Daleth	d as in dada, day,
h		h	He	h as in hat, iha, haka
w		w	Waw	w as in way, wa,
z		z	Zayin	z as in zeal,
x		h	Heth	ch as in loch, buch
+		t	Teth	t as toy, tola,
y		y	Yodh	y as in yet, yinka,
k%k)	K	k (kh)	Kaph	k as in keep, ka,
l		l	Lamedh	l as in let, lara,
m	M	m	Mem	m as in met, mi
n	N	n	Nun	n as in not, nike, nunu
s		s	Samekh	s as in set, se,
(		'	'Ayin	(silent)
p%	P	p (ph)	Pe	p as in pet (ph as in phone)
ç	C	ts	Tsadhe	ts as in hits
q		k	Qoph	q as in oblique
r		r	Resh	r as in run, rara
#p		s	Sin	s as in so
#s		sh	Shin	sh as in shell, eso
t%t)		t (th)	Taw	t as in to (th as in think)

#### 3.2 Preliminary Issues on the Hebrew Consonants

The first thing to know is that the Hebrew language has twenty-two consonants. This is because #0 and #\\$ are usually considered as one consonant. Unlike the Greek language and the English language you are so much used to, the Hebrew language has no capital letter forms and they are also written separately. There is no cursive form for these consonants. You also need to know that the Hebrew language does not permit the use of a hyphen to separate a word as common in English language. When you want to write a word on any line, ensure that there is enough space on the line to contain the word. There must be no spill-over of any word to the next line. This is because hyphens in the Hebrew language have another function entirely.

When kaph (K) is in the final position, it will always carry either a ֿ or a ֿ in its bosom. Examples are Kֿ' and Kֿ

You also need to know that any Hebrew consonant would close a syllable except ֿ) and h. This implies that as the last consonant of a syllable, ֿ) loses its consonantal power and the said syllable becomes an open syllable. In the case of h, as the last letter of a syllable, it will close the syllable and remain the guttural consonant that it is. However, as the last letter of a word, it opens the last syllable. Apart from these general issues, the following deserve special attention:

**Consonants that are Similar in Form**

The following letters can be easily confused; hence take care is using them:

b%	k%	p%	
g%	g		
d%	r	K	
h	x	t%	
w	z	N	
+	m	M	S
(	c	C	
#0	#\\$		

Study these consonants by name and form so that you would not confuse them with one another as you progress in your study of Hebrew language.

**Consonants that have Final Forms**

There are five Hebrew consonants that are written in a different form when they appear at the end of a word, that is, when they are in the final position of the word. The table of consonants above would have shown you the letters. They are: k m n p and c. For the purpose of emphasis, these letters and their final forms would be highlighted again:

Letter	Final Form	Letter	Final Form	Letter	Final Form
k%	K	m	M	n	N
p%	P	c	C		

### Consonants with Two Sounds

There are six Hebrew consonants that have the ability of taking on two different sounds as also indicated in the table of consonants above. These letters are written with a dot in their bosom. These dots are called dagesh lene and would be explained later on. When these dots are present as dagesh lene, the letters would be pronounced as stops in the linguistic parlance. When the dagesh lene is absent, the consonants would be pronounced as fricatives. The table below would show the consonants as stops and fricatives and the voiced and the unvoiced:

Type	Vocal Quality	Stops	Pronounced as Letter	Fricatives	Pronounced as Letter
<b>Dentals</b>	Voiced	d%	d (dot)	d	th (there)
	Unvoiced	t%	t (tin)	t	th (think)
<b>Labials</b>	Voiced	b%	b (ball)	b	v (veil)
	Unvoiced	p%	p (pail)	p	f (free)
<b>Palatals</b>	Voiced	g%	g (go)	g	gh
	Unvoiced	k%	k (kick)	k	kh

Note:

‘Voiced’ means that the sound is accompanied by the vibration of the vocal chords. This vibration can be verified by placing one of your fingers on your throat while pronouncing a long *th* in *this*. When the pronunciation is unvoiced, the same sound would be produced but without the vibration of the vocal chords as the *th* of *this*.

Stops, in linguistic parlance refer to those sounds that are explosive in manner and so cannot last more than an instant while fricatives are sounds

that can be pronounced for as long as you can hold your breath. For example: ‘b’ is a stop and ‘v’ is a fricative.

**’Aleph**

There is the tendency for you to confuse ’aleph with the English ‘a’ sound. This has to be avoided because ’aleph is not a vowel but a glottal stop. As such, it is a scarcely audible sound from the lungs. At the beginning of a word or syllable, ’aleph is silent; before a vowel, it lengthens the vowel and when it comes in between letters, it gives a very brief pause.

**‘Ayin**

‘Ayin is a guttural consonant that is also treated as a silent consonant. In transliteration, it is represented by the reverse apostrophe.

**Self Assessment Exercises**

1. Continue writing these letters until you gain accuracy and speed.
2. Determine the pronunciation for these letters. Remember that you would begin reading from the right:

q#m#a) #Da  
 .hl p#ay(m;htyh#: ry(m'rs# q#m#a)h#i  
 r(r#jyr'(ftw#z#j  
 .dyrixjaly)w:w#br#: hnye,t#Myrd(j a

**3.3 The Vowels**

You have to know that the ancient Hebrew as a language had no system of vowel notation. When the early readers find their consonants, they supply the proper vowels themselves. You may begin to wonder how the readers would know the proper vowel to use: ) and h denotes a; y denotes i or e and w denotes o or u.

After the Hebrew that is used during the biblical period ceased to be a living language, that is, when it is no more in use, the Masorettes invented a system of vocalization to preserve the proper pronunciation and meaning of the sacred writings. Following the Palestinian system wherein points and signs are used as vowels by placing them above, below and in the bosom of consonant letters, the Masorettes invented the points and signs of the

Hebrew language but made all of them sub linear (that is, under the line) except for Holem and Shurek.

### The Full Vowels of the Hebrew Language

Class of Vowel	Sign	Name		Pronunciation	Illustration
'A' Class Vowels	a	Pathah	short a	a as in <u>h</u> at	M(a'am
	1	Kamets	long a	a as in f <u>a</u> ther	dylyadh
'I' and 'E' Class Vowels	e	S <sup>e</sup> ghol	short e	e as in m <u>e</u> t	hpqeh
	i	Hirek	short i	i as in p <u>i</u> n	qhihik
	'	Tsere	long e	e as in th <u>e</u> y	M#shem
	y i	Hirek Yodh	long i	i as in mach <u>i</u> ne	#)l'ish
	y '	Tsere Yodh	long e	e as in th <u>e</u> y	tyb%eth
'O' and 'U' Class Vowels	1	Kamets Hatuph	short o	o as in n <u>o</u> t	l k%kol
	u	Kibbutz	short u	u as in p <u>u</u> t	qhuhuk
	,	Defective Holem	long o	o as in r <u>o</u> ll	brarov
	w\$	Full Holem	long o	o as in r <u>o</u> ll	l w\$ kol
	w%	Shurek	long u	u as in tr <u>u</u> e	Mw% kum

### Half Vowels

Apart from the full vowels listed above, the Hebrew language still makes use of half vowels. Wherever they appear, they are pronounced as a short <sup>e</sup>. It is interesting that the first vowel sign in the Hebrew Scripture is the simple half vowel.

### Table of Half Vowels

Class of Vowel	Simple	Compound
A Class	: Shewa	JHateph Pathah
I and E Class	: Shewa	\Hateph S <sup>e</sup> ghol
O and U Class	: Shewa	?Hateph Kamets

## 4.0 CONCLUSION

In this unit you have learnt that there are 22 Hebrew consonant letters because sin and shin are regarded as a single letter. You have also learnt that there is no capital letter style in Hebrew and that hyphens are not used and so words must not be written so as to spill over to the next line. There are also some consonants that are written in two forms, as their form when they come last in a word is different from the normal form. Some of these letters are also similar in writing that care has to be taken that they are not confused. There are six consonant letters that are capable of taking two different sounds: either as a stop or as a fricative. There are three types of vowels: the full vowels and the half-vowels that can be sub-divided into the simple half-vowel and the compound half-vowel.

## 5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- There are 22 Hebrew consonant letters because sin and shin are regarded as a single letter.
- There is no capital letter style in Hebrew and that hyphens are not used and so words must not be written so as to spill over to the next line.
- Some consonants that are written in two forms, as their forms when they come last in a word are different from the normal forms.
- Some letters are also similar in writing that care has to be taken that they are not confused.
- There are six consonant letters that are capable of taking two different sounds: either as a stop or as a fricative.
- There are three types of vowels: the full vowels and the half-vowels that can be sub-divided into the simple half-vowel and the compound half-vowel.

## 6.0 TUTOR-MARKED ASSIGNMENTS

- a. List the letters that can produce two sounds.
- b. List the letters that have final forms and write the final forms
- c. List all the simple and compound half-vowels.

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

Goodrick, Edward W. (1980). *Do It Yourself Hebrew and Greek*. Grand Rapids: Academie Books.

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### CAUTION:

**DO NOT BY ANY MEANS GO FORWARD IN THE STUDY OF THIS COURSE WITHOUT HAVING MASTERED THE ALPHABETS BOTH IN READING AND WRITING.**

## **UNIT 3: PRELIMINARY GRAMMATICAL ISSUES**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Dagesh Lene
  - 3.2 Dagesh Forte
  - 3.3 Syllable Divider
  - 3.4 Mappik
  - 3.5 Makkeph
  - 3.6 Interrogative Particle
  - 3.7 Sign of the Direct Object
  - 3.8 Accents
  - 3.9 Gutturals
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In the previous unit you have been taught the consonants and the vowels of the Hebrew language. You have been told earlier that the Hebrew language originally had no vowels but the vowel system was later invented by the Masoretes in order to protect the pronunciation of the language. In this unit, you would be taught some preliminary grammatical issues like the dagesh lene and the dagesh forte, the mappik, the makkeph and the syllable dividers among others.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- Define dagesh lene
- Define dagesh forte
- Distinguish between the dagesh lene and the dagesh forte
- Explain the mappik
- Explain the makkeph
- Discuss the formation of the interrogative participle
- Write short notes on the accents of the Hebrew language

### 3.0 MAIN CONTENT

#### 3.1 Dagesh Lene

The dagesh lene is a dot that is placed in the bosom of six of the Hebrew consonants, namely: **ב**, **ג**, **ד**, **ק**, **פ**, **ט**. The dagesh lene signifies the retention of the hard pronunciation of the consonants. This thus signifies that the letter should be pronounced as a stop and not as a fricative. For example, **ב** would be pronounced ‘b’ and **ב** would be pronounced ‘v’.

You need to know however that a dagesh lene is only placed in these letters when they are not preceded by a vowel or a vocal shewa. Thus they are used mostly when they are in the initial position in a word. For ease of remembrance, the letters that can take the dagesh lene are called “**ב**ghadh k<sup>e</sup>phath” letters (**ב**, **ג**, **ד**, **ק**, **פ**, **ט**).

#### 3.2 Dagesh Forte

The dagesh forte is also a dot which is placed in the bosom of all the Hebrew consonants, except five. The five Hebrew consonants that do not take the dagesh forte are: **ה**, **ח**, **צ** and **ר**. The function of the dagesh forte is to double the letter that carries it. The dagesh forte would be distinguished from a dagesh lene because the dagesh forte is always preceded immediately by vowel. This distinguishing mark is necessary because all the letters that carry the dagesh forte can also carry the dagesh lene.

#### 3.3 Syllable Divider

The syllable divider is written just exactly as the simple shewa. However, it is not pronounced. As its name implies, its function is to serve as a dividing mark between syllables. For example, **ל** + **א**ni would be pronounced *nik-tal* and not *nik<sup>e</sup>tal* as it would have been if the shewa mark was a vocal shewa.

#### 3.4 Mappik

Mappik is the dot that is placed in the bosom of letter **ה** as in **ה** when it is in the final position of a word. The mappik thus indicates that the letter is to be treated as the guttural consonant that it is. Remember that you have been taught earlier that when **ה** ends a word, it is to be treated as a silent vowel.

The mappik thus indicates that there is an exemption to the rule in that case. An example is הַאֵלֹהִים

### 3.5 Makkeph

The small horizontal line that is used to join words which are connected together in thought and utterance is called a makkeph. This would then make all the words joined together a single word and the accents would be placed on the last of the words. The names of the Lord are popular examples as in יְהוָה אֱלֹהֵינוּ

### 3.6 Interrogative Particle

The interrogative particle is written as a he with a kamets patah, that is, הַ and it would be prefixed to the first word of an interrogative sentence. As in הַאֵלֹהִים אֱלֹהֵינוּ

### 3.7 Sign of the Direct Object

In the Hebrew language, when the direct object carries the definite article, it would be marked with הַ coming up immediately before it. הַ is just a sign of the direct object and it is not to be translated if you see it. At times, it is written as a separate word and sometimes, it may be joined to the word it is pointing to by a makkeph. If it is joined to the word by makkeph, it would be pointed with a s<sup>e</sup>ghol and not a tsere. Examples are: הַאֵלֹהִים אֱלֹהֵינוּ and הַאֵלֹהִים אֱלֹהֵינוּ

### 3.8 Accents

In the Hebrew Scriptures, there are large numbers of marks that are added to the normal vowel pointing. These are the accents of the language. The accents are placed above or below or between the consonants. The accents are meant to perform the following functions:

- a. Marking the tone syllable of the word
- b. Punctuating the text
- c. Serving as musical notations

Though these accent marks might be up to thirty, you will later examine the major ones.

### 3.9 Gutturals

Four Hebrew consonants are known as gutturals. They are ׀, ך, ם and ן. They are so called because they are breathings and also possess special qualities. The following are the special characteristics of the gutturals:

- a. They cannot be doubled. This means that they cannot accept the dagesh forte. The refusal of any consonant to take the dagesh forte where necessary would lead to the heightening of the vowel preceding the consonant. This heightening of the vowel is called “compensatory heightening.” In this heightening, the vowel is made a tone long to compensate for the lack of dagesh forte. There are two major exceptions to this general rule and they are as follows:
  - i. Though ך is not a guttural, it would also not take the dagesh forte and thus allow the vowel preceding it to take the compensatory heightening.
  - ii. Though ם and ן are gutturals and do not take the dagesh forte, the vowels preceding them are not heightened in accordance to the rule. This is because they are said to be doubled by implication.
- b. Gutturals would prefer to take the compound shewa as their vowel rather than the simple shewa. The compound shewa that takes the place of the simple shewa would take the vowel that is of the same class with the preceding short vowel. This is the rule whether it is a vocal shewa or a syllable divider. Its most used compound shewa by the gutturals but initial ׀ is *ֿ* and *ֿ* not *ֿ*. Examples are *לֿ + ןֿ* and *מֿיֿ*.
- c. The gutturals, most of the time, use the ‘a’ class vowels around them. Apart from this, the gutturals would affect the vowels which precede them. Consequently, if the vowel after the guttural is a shewa the guttural would affect the vowels before and after it. The preceding vowel would become a pathah (except it is retained to maintain the characteristic identity of the form). It should be noted that the ך also shares in this characteristics and it also uses the pathah.

### 4.0 CONCLUSION

In this unit you have learnt that the dagesh lene is a dot placed in the bosom of six consonants to signify them as stops. Dagesh forte is also a dot that can be placed in the bosom of all consonants except five. It signifies the

doubling of the letter. Mappik is a dot placed in the bosom of ה when it is in the final position. It thus signifies that it is to be treated as a guttural. Makkeph is a small horizontal line that is used to join words which are connected in thought and utterance together. There are four letters known as the gutturals. They are ׀, ׁ, ה and ׀. These letters have special characteristics that have to be learnt. Though not a guttural, ר also share in some of the characteristics of the gutturals.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Dagesh lene is a dot placed in the bosom of six consonants to signify them as stops.
- Dagesh forte is also a dot that can be placed in the bosom of all consonants except five. It signifies the doubling of the letter.
- Mappik is a dot placed in the bosom of ה when it is in the final position. It thus signifies that it is to be treated as a guttural.
- Makkeph is a small horizontal line that is used to join words which are connected in thought and utterance together.
- There are four letters known as the gutturals. They are ׀, ׁ, ה and ׀. These letters have special characteristics that have to be learnt. Though not a guttural, ר also share in some of the characteristics of the gutturals.

## 6.0 TUTOR-MARKED ASSIGNMENT

Write short notes on the following:

- a. dagesh lene      b. dagesh forte      c. mappik      d. gutturals  
e. interrogative particle

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies  
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## UNIT 4: THE SYLLABLES

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introducing the Syllables
  - 3.3 Open Syllables
  - 3.4 Closed Syllables
  - 3.5 Rules for Syllabification
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In the previous unit you have been given the major preliminary rules of grammar that are needed to guide you in the further studies. You have been told the difference between the dagesh lene and the dagesh forte, the mappik, the makkeph and the accents of the Hebrew language. In this unit, you would begin the real grammatical study by studying the rules of the syllable in Hebrew language.

### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Determine the components of a syllable
- Differentiate between the open and the closed syllable
- List the rules for syllabification
- Divide any given Hebrew word to the appropriate syllables

### 3.0 Main Content

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
b) f	father	x) f	brother	Nb'	son
#yði	man	rha	mountain	l wQ	voice

M#O	name	bw⊕	good	Mw⊕	day
MdḥF	man	Myhi ḏv	God	dyf	hand
bl'	heart	Myima	waters	ry(i	city
l(a	upon	M(a	people	#) ⓪	head

NB: Please begin to learn the vocabularies by rote memory. As from now on, at the beginning of each unit, you would have some words to learn.

### 3.2 Introducing the Syllables

Generally, to determine the syllables in the Hebrew language, all you need to do is to search for the first full vowel from the end of the word. Having found the vowel, include the consonant preceding the vowel and you have your first syllable. For example, in the word, #) ⓪ the first full vowel from the end of the word is the full holem on top of the aleph. Thus, the first syllable from the back is aleph to the end and the second syllable, which would be the first from the beginning of the word, is resh and the full holem that follows it. The above rule would always be correct except that there are some exceptions especially, where the syllable ends with a shewa. These rules would be discussed later.

As the division above would have shown you, every Hebrew syllable begins with a consonant and includes a minimum of one full vowel and a maximum of one full vowel including one half vowel. Let this be in your memory: no Hebrew syllable contains less than one full vowel or more than one full vowel including one half vowel. Finally, there are two kinds of syllables in Hebrew, namely: the open and the closed syllables.

### 3.3 Open Syllables

An open syllable is that syllable that ends in a vowel. Such vowels however must be long vowels. You also need to know, even though the occurrence is rare, that when a syllable is accented, the short vowel may end the syllable. Let us use the word l +ḥf as an example: since ḥf ends with a kamets, it is an open syllable.

### 3.4 Closed Syllables

The closed syllable is the opposite of the open syllable. Thus, by implication, it is a syllable that ends with a consonant. There are however,

three types of closed syllable, namely, the simple closed syllable, the sharpened closed syllable and the half-closed syllable.

### **The Simple-Closed Syllable**

The simple-closed syllable is a syllable that ends in a consonant that is not doubled. This implies that the consonant closing the syllable must not carry a dagesh forte. Under normal conditions, a closed syllable carries a short vowel, but when it is accented, it may carry a long vowel. Note however, that there is no need for the short syllable to change to the long syllable because it is carrying the accent. It is important for you know that every simple-closed syllable would end in a syllable divider except when that syllable is the final syllable in the word. Let us observe the following words: | )el (arhaand dkhaNote that all the three-lettered word ends in a consonant because as indicated above but the first syllable of dkhænds in a shewa which is a syllable divider.

### **The Sharpened-Closed Syllable**

This is a syllable that ends in a doubled consonant. This types of syllable too, like the simple-closed syllable must also have a short vowel unless it is accented. Remember that the doubled consonants are the consonants that take the dagesh forte. Take this into your memory: a consonant with a dagesh forte is always preceded by a sharpened closed syllable. Note however that the letters he and heth are doubled by implication and therefore would also be treated as the doubled consonants. Let us examine these words: K#h and )whhaSince h is doubled by implication, the first syllables of these words are sharpened-closed syllable.

### **A Half-Closed Syllable**

A half-closed syllable is a syllable which ends in a consonant that is supported by a vocal shewa. Remember that a vocal shewa, though written the same way as the syllable divider, is different from a syllable divider. The major question then is: how do we differentiate a vocal shewa from a syllable divider? There are two major tests that should be observed:

- a. If the consonant immediately preceding the shewa carries a dagesh forte, then the shewa is a syllable divider. The dagesh forte cannot follow a vocal shewa.
- b. If the full vowel preceding the shewa is marked by the accent called metheg, then the shewa is a vocal shewa.

The half-closed syllable is then a closed syllable which has been opened halfway by virtue of the vowel composition and or the inflection of the word.

### 3.5 Rules for Syllabification

At this point, the rule governing syllabification would be summarized and the exceptions that the presence of shewa causes would be explained. As said earlier, to determine the syllables of a word, you need to begin from the end of the word and locate the first full vowel and then include the consonant preceding the first full vowel. The exceptions of the shewa are as follows:

- If there is a shewa beneath the initial letter as in *tyrb*;
- If there are two shewas, the first shewa would be silent and the second one would be the vocal shewa. If this happens, the syllable would be divided between the consonants carrying the two shewa as in *wf + /qni*
- If there is consonant carrying a dagesh forte, the syllable would be divided between doubled consonants.

### Practice Exercises

Pronounce, transliterate and divide the following words into syllables and indicate the kind of syllable they are:

Crf hf. Crf hft) w: Mym # %at) 'Myhl d v) r Eft y # D r b %  
 t p x e a ; Myhl d v x a % w : M w D t ; y n p % ( a k # Q w : w % b w F %  
 . r w D - y h y % r w D y h y : Myhl d v r m e y % M y m # a y n p % ( a

### 4.0 CONCLUSION

In this unit, you have studied the rules of syllabification in Hebrew. You have known that a Hebrew syllable is made up of a maximum of one full vowel and one half vowel. No Hebrew syllable contains less than one full vowel. There are two kinds of syllables: the open and the closed syllables. Open syllable ends in a vowel while the closed syllable ends in a consonant. There are three types of closed syllable:

- The simple-closed syllable that ends in a consonant that is not doubled,
- The sharpened-closed syllable that ends in a doubled consonant, and

- The half-closed syllable that ends in a consonant supported by a shewa.

## 5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- A Hebrew syllable is made up of a maximum of one full vowel and one half vowel.
- No Hebrew syllable contains less than one full vowel.
- There are two kinds of syllables: the open and the closed syllables.
- Open syllable ends in a vowel while the closed syllable ends in a consonant.
- There are three types of closed syllable:
  - The simple-closed syllable that ends in a consonant that is not doubled,
  - The sharpened-closed syllable that ends in a doubled consonant, and
  - The half-closed syllable that ends in a consonant supported by a shewa.

## 6.0 TUTOR-MARKED ASSIGNMENT

- a. Define a half-closed syllable.
- b. Differentiate between a simple-closed and a sharpened-closed syllable.

## 7.0 REFERENCES/FURTHER READINGS

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**UNIT 5: THE ARTICLE**

**CONTENTS**

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- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introducing the Article in Hebrew
  - 3.3 Table for Writing Articles in Hebrew
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In the previous unit you have gone through the study of the syllables. You have seen that there are two types of syllables: open and closed syllables. You have seen the rules guiding the determination of syllables when there are shewas. In this unit, we would be going on to study the use of articles in the Hebrew language. You might take this opportunity to revise what articles are in the English language.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Write the definite article in Hebrew
- State the main rule governing the writing of articles in Hebrew
- List the exceptions to the rule of writing articles in Hebrew
- State the difference between the definite and the indefinite article

**3.0 Main Content**

**3.1 Vocabulary Study**

Hebrew	English	Hebrew	English	Hebrew	English
Crèe	earth (f)	K7ed%	way	tyrb%	covenant (f)
bræe	sword	rbf%	word	Nhk%	priest
K7æe	king	MwD#f	peace	hn#f	year (f)

NB: The nouns marked (f) are feminine nouns in the Hebrew language.

### 3.2 Introducing the Article in Hebrew

Unlike the English language where we have the definite and indefinite article, but like the Greek language, there is no indefinite article in the Hebrew language. The indefinite article is always indicated by the absence of the definite article.

Under normal conditions, the definite article is a prefix that is joined to the word so that it becomes one word along with its noun both in writing and pronunciation. However, it is important to note that unlike the Greek language, the definite article in the Hebrew language is not gender or number sensitive, that is, it does not change form due to gender or number.

The rule of writing the definite article in Hebrew is this: the consonant he (h) and would be joined to the noun with the vowel pathah and would add a dagesh forte in the following consonant, if the consonant accepts a dagesh forte. Using the Hebrew word for voice as an example,  $\text{ל} \text{וּקוֹל}$  would be translated ‘a voice’ and  $\text{ל} \text{וּקוֹלָא}$  would be translated ‘the voice’.

After treating the main rule, let us now turn our attention to the exceptions to the main rule.

- For the consonants that do not take dagesh forte, the vowel before the consonants would be heightened. This implies that the pathah under the h would become a kamets. For example, for the word  $\text{שׁוֹר}$  instead of  $\text{שׁוֹרָא}$  we would have  $\text{שׁוֹרָא}$ . You must also remember at this point that h and x are said to be doubled by implication and so the vowel pointing of the article would remain the same as in  $\text{בְּרֵאשִׁית}$ .
- Even for this exception above, there are further exceptions. These few exceptions are better learnt as part of the vocabulary along with its main principle so that when you come across it in other words, you would remember it. The first of the words is  $\text{אֶרֶץ}$  (earth). With the definite article,  $\text{אֶרֶץ}$  would now be written as  $\text{אֶרֶץ הָאֶרֶץ}$  (the earth). The second word is  $\text{עַם}$  (a/people), which would now be written as  $\text{עַם הָעַם}$  (the people) with the definite article. The third word is  $\text{רֶמֶס}$  (mountain) and with the definite article it would be written as  $\text{רֶמֶס הָרֶמֶס}$  (the mountain).

- Finally, the normal article, when it comes before  $\times f$  unaccented  $hf$  and unaccented  $(f$  would be written as  $h\epsilon A$  a good example of this is  $g\times f$ (festival) which would be written as  $g\times h\epsilon$ (the festival).

### 3.3 Table for Writing Articles in Hebrew

Having gone through all these, the principles can be summarized in this table as follows:

Definite Article Form	Circumstance of Use	Example
$\text{h}a$	The normal article form	$l wQ\text{h}a$ (the voice)
$hf$	Article before $)$ , $r$ and $($	$b) hf$ (the father)
$ha$	Article before $h$ and $\times$	$br\text{h}a$ (the sword)
$he$	Article before $\times f$ unaccented $hf$ and $(f$	$g\times h\epsilon$ (the festival)

### 4.0 CONCLUSION

In this unit you have studied the use of articles in the Hebrew language. You have been taught that there is no indefinite article in the Hebrew language and the absence of the definite article implies the indefinite article. You have learnt that the normal way of writing the definite article is to attach  $h$  which is pointed with a pathah along with a dahgesh forte in the next consonant to the word that would carry the definite article. The use of a dagesh forte in the first letter of the substantive thus would create exceptions especially when the first consonant of the substantive happens to be a guttural.

### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- There is no indefinite article in the Hebrew language and the absence of the definite article implies the indefinite article.
- The normal way of writing the definite article is to attach  $h$  which is pointed with a pathah along with a dahgesh forte in the next consonant to the word that would carry the definite article.

- The use of a dagesh forte in the first letter of the substantive thus would create exceptions especially when the first consonant of the substantive happens to be a guttural.
- For the consonants that do not take dagesh forte, the vowel before the consonants would be heightened from pathah to a kamets. For example, for the word #) םו instead of #) םבא we would have #) םב
- Because ה and כ are said to be doubled by implication the vowel pointing of the article would remain the same as in ברךבא
- When the normal article comes before חf unaccented חf and unaccented ( חf it would be written as החA good example of this is חחf (festival) which would be written as חחחf(the festival).

## 6.0 TUTOR-MARKED ASSIGNMENT

**Add the proper article to the following words:**

Myf bhחf rחו, dl חM); Kחpl ); Mחf swח, dsחe

**Translate the following to Hebrew**

The man, the father, the day, the sword, the heart, the son, the priest, the brother, the year, the waters

## 7.0 REFERENCES/FURTHER STUDIES

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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## UNIT 6: THE PREPOSITIONS

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introducing the Hebrew Prepositions
  - 3.3 Inseparable Prepositions
  - 3.4 Preposition Nmi
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In the previous unit we have gone through a study of the definite article in the Hebrew language. You have been taught that there is no indefinite article in Hebrew and that the absence of the definite article implies the presence of the indefinite article. In this unit, we are going to go through another important group of words in language: the prepositions. In this unit you would learn about the different types of preposition and how they are written.

### 2.0 OBJECTIVES

By the end of this unit you would be able to:

- Identify the prepositions of the Hebrew language
- Differentiate between the separable and the inseparable prepositions
- Write a preposition to any given Hebrew word

### 3.0 Main Content

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
rwD	light	tyb%	house	tb%	daughter (f)
Md%	blood	K#%o	darkness	Myf	sea

מִן	place	נָבִיא	prophet	שָׂאֵל	Saul
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## 3.2 Introducing the Hebrew Prepositions

As in other languages, the prepositions are used to denote the relationship between two substantives. In the Hebrew language however, there are two types of prepositions: the inseparable and the separable prepositions.

## 3.3 Inseparable Prepositions

The inseparable prepositions in the Hebrew language are three and they are written as prefixes to the word they are to work with. The three inseparable prepositions are:

- בְּ in, by, with
- כְּ as, like, according to
- לְ to, for, at

As you would have noticed, each of the prepositions above carries about three different meanings. In this case, the context would eventually decide which of the three meanings you are going to use. Having seen the prepositions, the next thing is to go on and examine the usage of these prepositions.

If you are very observant, you would have noticed that all the three prepositions above carry a shewa, and this would have implications for its usage. In the normal usage, the preposition would be prefixed to the substantive. The following are examples:

- מִבְּנֵי in a name or by a name or with a name
- כְּבִדְךָ according to a word, like a word
- לְוָלְדִי to a voice, for a voice

The following are the exceptions to this normal rule:

### Exception 1

Before a simple shewa, the shewa of the preposition would become a hirek as in the following examples:

- בְּרִבְּתָן by a covenant; the Hebrew word בְּרִבְּתָן means covenant

חמִּיבְכֶם like cattle; the Hebrew word חמִּיבְ means cattle

### Exception 2

If the preposition is to be prefixed to a compound shewa, the simple shewa of the preposition would take the short vowel of the class of the compound shewa. Examine the following example closely:

רִשְׁוֹיְכֶם like who; the Hebrew word רִשְׁוֹיְ has hatheph pathah as its compound shewa and thus the preposition ו takes pathah as its vowel.

### Exception 3

If the preposition is to be prefixed to the word that has a definite article, the h of the definite article would be substituted with the consonant of the preposition. Examine the following examples closely:

מִוְיָוֶה in the day; this is the combination of מִוְיָוֶה (the day) and the preposition ב; (in). You would note that instead of having מִוְיָוֶה; we have מִוְיָוֶה because the consonant of the preposition (in this case, ב) has taken the place of the consonant of the definite article (ה).

כִּוְרֵבֶה like a head; this is the combination of כִּוְרֵבֶה (the head) and the preposition כ; (like). You would note that instead of having כִּוְרֵבֶה; we have כִּוְרֵבֶה because the consonant of the preposition (in this case, כ) has taken the place of the consonant of the definite article (ה).

The following are the summary of all that has been explained above:

- The inseparable preposition is pointed with a shewa except if the word to which it is prefixed begins with a consonant that is also pointed with a shewa or a word that already has the definite article.
- When two vocal shewas follow one another, the shewa of the preposition becomes a hirek.
- If the second shewa is a compound shewa, the shewa of the preposition would become the short full vowel of the same class of the compound shewa.

- If the preposition is prefixed to the word that already has a definite article, the consonant of the definite article is substituted with the definite article of the preposition.

### 3.4 Preposition Nmi

Preposition Nmi is a unique preposition of the Hebrew language. It is unique because it could be written in two different ways. As an inseparable preposition, it is written as ן, pointed with hirek and with a dagesh forte in the following consonant. A good example is ן ך׃ (from a voice).

It could also be written as a separate word but joined with a makkeph to the word it should be prefixed to. This is used mostly when it is to be used along with a word that already carries the definite article. A good example is ן ך׃ ן Nmi (from the voice).

#### Exception 1

If Nmi is to be prefixed to a word beginning with ה and ח, since they are doubled by implication and do not take the dagesh forte, it would be written as it should have been written but without the dagesh forte. For example, with ח ך׃, it would be written as ח ך׃ ן mi

#### Exception 2

If Nmi is to be prefixed to a word beginning with ך ( and ך, it would be written as ן׃. This is because the gutturals would reject being doubled; hence the hirek would be heightened to a tsere. A good example is ך ן׃ ן׃ (from light).

## 4.0 CONCLUSION

In this unit you have learnt about the two categories of Hebrew preposition, namely the separable prepositions and the preposition Nmi that can be written both as a separable and inseparable preposition. You have learnt that the inseparable prepositions are written as a prefix joined to the substantive and they carry shewa as their vowel. Nmi in its case would be joined with a makkeph to the substantive especially when the substantive carry the definite article. As an inseparable preposition, Nmi would lose the

final nun and then be prefixed to the substantive which would now carry a dagesh forte in its first consonant.

### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- There are three main inseparable prepositions in the Hebrew language which are written as prefixes to the substantive. The three are: ב (in, by, with); כ (as, like, according to) and ל (to, for, at).
- In the normal usage, the preposition would be prefixed to the substantive. The following are examples: מִב (in a name or by a name or with a name); כְּבִרְבִּי (according to a word, like a word) and לְוִי (to a voice, for a voice).
- Note however that before a simple shewa, the shewa of the preposition would become a hirek as in תְּרַבְּבִי (by a covenant).
- If the preposition is to be prefixed to a consonant carrying a compound shewa, the simple shewa of the preposition would take the short vowel of the class of the compound shewa as in כְּשֵׁי (like who).
- If the preposition is prefixed to the word that has a definite article, the ה of the definite article would be substituted with the consonant of the preposition as in מִיּוֹם (in the day).
- Preposition מִי could be written as an inseparable preposition as in לְוִי (from a voice) and as a separable preposition as in מִן־וִי (from the voice).

### 6.0 TUTOR-MARKED ASSIGNMENT

**Pronounce and translate the following words:**

מִיּוֹם, רַבְּבִי, מִן־בְּרַבְּבִי, רַבְּבִי, רַבְּבִי מִן־מִי, מִן־מִי מִן־מִי, מִן־מִי מִן־מִי ;

**Translate the following to Hebrew:**

To the day, in a name, for the man, from head to heart, by the covenant, from darkness to the light, for a man, according to the word of God, the daughter, the son

## 7.0 REFERENCES/FURTHER READINGS

- Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies
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**UNIT 7: THE CONJUNCTION AND THE ADJECTIVE**

**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introducing the Conjunction
  - 3.3 Introducing the Adjective
- 4.0 Conclusion
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**1.0 INTRODUCTION**

In the previous unit we have dealt with the prepositions. You have known that the prepositions are written as prefixes to the substantive in Hebrew. You should have also know that there are four prepositions in Hebrew with preposition Nmi being the fourth one and could be written separately but joined with a makkeph to the substantive or written as a prefix like the others. In this unit however, we are going to focus our attention on the conjunction and the adjectives.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Explain how the conjunction is written in Hebrew
- List the exceptions to the general rule of writing the conjunctions
- Identify the type of adjective used in any piece of writing
- Identify the normal word order in Hebrew language
- Write the preposition in Hebrew
- Use any adjective attributively or predicatively

**3.0 MAIN CONTENT**

**3.1 Vocabulary Study**

Hebrew	English	Hebrew	English	Hebrew	English
לַאֲדֹנָי	lord	גָּדוֹל	great	חֲדָשׁ	new

לֶחֶם	bread	וְ	ילד	עֵץ	tree
זמן	time (f)	וְ	קדוש	תָּמִיד	perfect

### 3.2 Introducing the Conjunction

Under normal conditions, the conjunction (that is, the word that is used to join words and thoughts together) is written as a waw with a shewa. In Hebrew, it would be וְ; An example is וְיֶלֶד (and a child).

#### Exception 1

Like all other rules that have been treated before, the writing of conjunctions also has exceptions. The first exception to the rule is when the conjunction is to come before ב, מ, and פ. In this case, it would be written as a shurek. Examples are: וּמִבְּרֵאשִׁית and וּלְבָרֵךְ.

#### Exception 2

Also, before the consonants that are pointed with simple shewas, the preposition would also be written like shurek as in exception 1 above. A good example is וְכִדְמוּתוֹ (and likeness).

#### Exception 3

When the preposition is to follow consonants that are pointed with compound shewas and not simple shewas as in exception 2 above, the waw of the conjunction would drop its shewa and take the short vowel of the same class with the compound shewa. A good example is the Hebrew word וְיָ (and I). If you examine this word very well, you will notice that, the consonant waw is pointed with pathah, the short vowel of the 'a' class vowel, to which the compound shewa belongs.

#### Exception 4

You need to observe this exception very well because it is a little bit complicated and it concerns only one Hebrew word. Before the word וְיָ; the conjunction would be written as וַי. Thus with the conjunction, you would have וְיָוַי (instead of וְיָוַי). This is so because two vocal shewas cannot follow one another, thus, the first shewa is pressed to a hirek. Remember also that when a yodh follows a hirek immediately, it becomes a

vowel called hirek-yodh; and because two vowels cannot follow one another without any intervening consonant, the shewa cannot be retained.

### 3.3 Introducing the Adjective

Like in the Greek language, the adjective in the Hebrew language can be used both attributively and predicatively.

#### The Attributive Use

The adjective is said to be used attributively if it modifies or qualifies a substantive. In this case, the adjective would come after the substantive noun and it would agree with the noun in gender, number and definiteness. In other words, if the noun is feminine and singular and also an indefinite noun, the adjective would also be feminine, singular and indefinite. Examples are:  $\text{bW}\Theta$  M#O (a good name);  $\text{bW}\Theta\%a$  M#Oa (the good name);  $\text{I wQ}\%a$ :  $\text{bW}\Theta\%a$  |  $\text{wQ}\%a$  (literally: the voice, the good and the great; in polished English: the good and the great voice). I would advice that when you translate that you first do a literal translation before polishing the translation to smooth English. Doing this would show you how close in thought most African culture are to the first century Palestinian thought.

#### The Predicative Use

The adjective is said to be used predicatively when it adds the verb to be to the substantive. In this case, the adjective would agree with the substantive in gender and number but would not take the definite article and would also stand before the substantive. For example,  $\text{I wQ}\%a$   $\text{abW}\Theta$  (the voice is good);  $\text{I wQ}\%a$ :  $\text{I wQ}\%a$   $\text{abW}\Theta$  (the voice is good and great).

It is very important at this point to let you know a very important grammatical and syntactical issue. The normal order in which the adjectives and the substantives are written is as discussed above. However, for the purpose of emphasis, this order can be inverted. When this is done, the word that is placed in the first position is the emphasized word. For example, though the phrase  $\text{bW}\Theta\%a$  M#Oa would rightly be translated “the good name,” the emphasis would be on the adjective ‘good’.

### 4.0 CONCLUSION

In this unit, you have studied how the conjunction is written in the Hebrew language, which is the use of the consonant waw pointed with a shewa.



## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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**MODULE 2**

Unit 1:	Introduction to the Noun in Hebrew
Unit 2:	The Pronouns
Unit 3:	Basic Principles of Syntax
Unit 4:	The Hebrew Verb I
Unit 5:	The Hebrew Verb II
Unit 6:	The Hebrew Verb III

**UNIT 1: INTRODUCTION TO THE NOUN IN HEBREW****CONTENTS**

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3.0	Main Content
3.1	Vocabulary Study
3.2	Cases in Hebrew Noun
3.3	Marking the Direct Object
3.4	Showing Direction and Motion
3.5	Construct Relation
3.6	Gender and Number
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignments
7.0	References/Further Readings

**1.0 INTRODUCTION**

In the previous module, we have examined various grammatical and syntactical issues that are supposed to be the ground rules for the language. In this module, we are going to examine more grammatical issues beginning with the nouns and then followed by the verbs. In this unit, we would be looking at the nouns and the various salient issues affecting the nouns. I would implore you to go back to the course material on Greek Grammar and study the introduction to the nouns. This would serve as a reminder to you on the general issues relating to the nouns, especially the cases and the functions of the cases.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Show how case function is determined in Hebrew language
- Identify the marking of a direct object
- Explain how motion or direction is written in Hebrew
- Define construct relation
- Explain the use of construct relation
- Discuss how plural forms are written in Hebrew
- Discuss the formation of the genders in Hebrew

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אחד	one	פנים	faces	אישה	woman
עבד	servant	כל	all, every	ערב	evening
פה	mouth	חוק	law, instruction	אהל	tent

#### 3.2 Cases in Hebrew Noun

##### Nominative Case

Unlike the Greek language, the nominative case in the Hebrew language does not have identical case endings. The best way to locate the nominative case noun in the Hebrew language is the position of the noun within the sentence. Under normal conditions in the Hebrew language, the nominative case noun, which performs the functions of the subject of the sentence, comes after the finite verb.

##### Genitive Case

The genitive case is the case that indicates the possessive noun. This is done in Hebrew by a special construction called the construct relations. As the content would have shown you, this would be treated shortly.

##### Ablative Case

The ablative case is the case of separation. This function in the Hebrew language is fulfilled by the use of the preposition -מ

### Dative Case

This is the case of interest and in the Hebrew, this function is fulfilled by the use of the preposition ל ;

### Locative Case

The locative case is the case that shows the spatial position of nouns. This function is fulfilled by the preposition ב; in conjunction with the context. Other words that can also be used for this are: ל (,atxat%l ) ב c' and ynp} among others.

### Instrumental Case

The instrumental case is the case that gives us an idea of the instrumentality through which certain things are done. This function is fulfilled by the preposition ב; and M(i in conjunction with the context. Please note that it is the context that would help decide the difference between the locative and the instrumental cases.

### Accusative Case

The accusative case is the case that designates the direct object. However, in the Hebrew language, this is not marked by identical word endings but by the position of the object in the sentence. In the Hebrew language, the direct object, under normal conditions, follows the subject of the sentence.

## 3.3 Marking the Direct Object

When a direct object carries the definite article, it is usually marked in the Hebrew language by the word ת)! Please note that this word cannot be translated as it is only marking the direct object carrying the definite article. It is also present only in prose and not in poetry.

## 3.4 Showing Direction and Motion

Direction and motion towards a place in the Hebrew is indicated by the use of kamets that is followed by he, that is, ה f In this case, the kamets, which is a vowel would become the vowel pointing for the last letter of the word (which under normal conditions would be a consonant). For example while

רְחִיב would be translated “the mountain”, הִרְחִיב would be translated “towards the mountain”.

### 3.5 Construct Relation

In the Hebrew language, when two nouns are placed immediately after one another without any punctuation mark or any other word, they are said to be in construct relations. The governing substantive of the two nouns would be said to be in construct state and the other would be in the absolute state. For example, in the phrase #וְ) הַפָּסוּד (this phrase would be translated “the horse of the man” or “the man’s horse” in polished English) the governing substantive is פָּסוּד and would be in the construct state while #וְ) הַפּ would be in the absolute state. In this construction, the first noun (substantive) would be the governing substantive and it would never take the definite article even if the other does. Whenever this construction takes place, the two words would form a compound word. The following are examples of some nouns in construct relation:

#וְ) ירבֵּל	a word of a man	a man’s word
נבֵּי אֲדָמָה	the hand of the son	the son’s hand
כָּל אֶרֶץ כְּנָעַן	(the) all of the earth	the whole earth
חֻקֵּי תְּרָח	law of Yahweh	Yahweh’s law

### 3.6 Gender and Number

Unlike the Greek and the English language, Hebrew has only two genders: masculine and feminine. In terms of numbers however, while the other two languages has only two forms, that is, singular and plural, Hebrew language has three forms, namely: singular, plural and dual. The dual number is used specifically for objects that go in pairs like ears, eyes and feet. Below are the various endings for the gender and the number:

Gender	State	Singular	Plural	Dual
Masculine	Absolute	פָּסוּד	פָּסוּדִים	פָּסוּדִים
	Construct	פָּסוּד	פָּסוּדִים	פָּסוּדִים
Feminine	Absolute	פָּסוּדָה	פָּסוּדוֹת	פָּסוּדוֹת
	Construct	פָּסוּדָה	פָּסוּדוֹת	פָּסוּדוֹת

Please take note of the following:

- a. The masculine singular noun of the Hebrew language has no identical ending. The position of the word in the sentence indicates its function.
- b. To form the plural form of the masculine noun, the suffix *Myi* is usually added to the masculine singular form.
- c. The normal feminine singular ending is *h* which is identical with the sign of direction or motion. In this case, the context would tell you whether it is a feminine noun or the sign of direction. But note please that most words ending in *h* are feminine nouns. Examples are *hr#f*(princess), *hsv%* (mare) and *hbff* (good).
- d. To form the plural of the feminine noun, all you need to do is to add the suffix *twQs* in the following examples: *twDwQ%*(generations) and *twDw* (good ones-a substantive use of an adjective).
- e. In the dual form of numbers, the ending for the masculine and the feminine nouns are similar and it is *Myi* as in *Mydyf*(a pair of hands) and *Myhza*) *f*(a pair of ears)

Please note that there are some irregular plurals that need to be studied on their own. They are treated briefly below:

- a. There are some masculine nouns that their plural form is identical with the feminine plural noun ending as in *twD*) *f*(fathers), *twDwQm*; (places), *twDwQ* (voices) and *twD#Q*(names).
- b. There are some feminine nouns that their plural form is identical with the masculine plural noun ending as in *MynwD* (doves), and *Myi* *fi*(words; this is from another Hebrew word for word, *hl fi*).
- c. There are some nouns that have two plural forms; one in the masculine and the other in the feminine. Examples are *rwQ%* (generation), *ry#Q*(song) and *hn#Q*(year).
- d. Finally, there are some nouns that are found only in the plural and never in the singular form. These include *Myim#f* (heavens), *Myima* (waters) and *Mynp%*(faces).

#### 4.0 CONCLUSION

In this unit you have been taught the various cases and how they are formed in the Hebrew language. Most especially is the use of construct relation in expressing the possessive case. Finally, the use of gender and number is also explained. You are also taught that there are only masculine and feminine genders in Hebrew (that is, there is no neuter noun) and there are

also three numbers (singular, plural and dual). You have also been shown some nouns that are regarded as irregular nouns.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- When a direct object carries the definite article, it is usually marked in the Hebrew language by the word ת'.
- Direction and motion towards a place in the Hebrew is indicated by the use ה
- When two nouns are placed immediately after one another they are said to be in construct relations.
- The governing substantive of the two nouns would be said to be in construct state and the other would be in the absolute state.
- Unlike the Greek and the English language, Hebrew has only two genders: masculine and feminine.
- In terms of numbers however, while the other two languages has only two forms, that is, singular and plural, Hebrew language has three forms, namely: singular, plural and dual.
- The dual number is used specifically for objects that go in pairs like ears, eyes and feet

## 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following to English**

Myh ,#Q) irba%Nb%adya,Crè hfl k%hwhy traa0%

**Translate the following to Hebrew:**

The law of the covenant, the man toward the mountain, the word of God is perfect, the instruction for the king, the son of the prophet, the good woman.

## 7.0 REFERENCES AND FURTHER READINGS

- Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies
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## **UNIT 2: THE PRONOUNS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 A Brief Introduction to the Pronouns
  - 3.3 Personal Pronouns
  - 3.4 Demonstrative Pronouns
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  - 3.6 Interrogative Pronouns
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
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### **1.0 INTRODUCTION**

In the previous unit you have been introduced to the Hebrew nouns and their various cases in the Hebrew language. In this unit, you would be examining the pronouns which should literally follow after the study of the nouns because they pretty run along the same rules since the pronouns are used instead of the nouns. The various aspects of the pronoun would be examined in this unit.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Differentiate between subject and object pronouns
- Write the demonstrative pronouns in Hebrew
- Differentiate between the singular and the plural pronouns
- Identify the relative pronoun in Hebrew
- Write out all the interrogative pronouns

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
hze	this (m)	) wℓ%	that (m)	ymi	who
t) ∅	this (f)	) yhi	that (f)	hmf	what
) wℓ%	that (m)	y)'	where	r #∅J	who, which, what

#### 3.2 A Brief Introduction to the Pronouns

As the name suggests, pronouns are the words used in place of nouns. Their use basically helps to reduce monotony that would have arisen as a result of continuous use of a particular noun. There are various classes of the pronoun, namely: personal, demonstrative, relative and interrogative pronouns.

#### 3.3 Personal Pronouns

There are two classes of personal pronouns: the subject personal pronoun and the object personal pronoun. In the Hebrew language, the subject personal pronouns are written as distinct words and are called separate forms. The object pronouns are also of two types. The first type is usually attached to a noun thus indicating a genitive relationship. They are the fragments of personal pronouns that are attached to the substantive. The other pronouns are usually attached to a verb and thus indicate an accusative relationship. Below are the separate forms of subject personal pronouns:

Singular		Plural	
Pronoun	Meaning	Pronoun	Meaning
yn) J	I	wℓxna	we
ykh∅f		wℓxna J	
ht%a	you (masculine)	Mt%a	you (masculine)
t%a	you (feminine)	hnft%a	you (feminine)
) wℓ%	he	Mh', hmℓ'	they (masculine)
) yhi	she	Nh', hnℓ'	they (feminine)

It is important for you to note that these pronouns are not used under normal conditions to express the subject of the verb because the Hebrew

verb always contains the pronominal subject. In this case, the subject pronoun is used more in the Hebrew to express an emphasis of the subject-nominative. This is called the *casus pendens*. For example, the Hebrew word  $\text{לְהַמְלִיךְ}$  means (he ruled). If I now say  $\text{לְהַמְלִיךְ הוּא}$  would then be translated “as for him, he ruled” (the emphasis is on he).

### 3.4 Demonstrative Pronouns

Demonstrative pronouns are pronouns that are used to point out (that is, demonstrate) what is being talked about. They can be in the singular or in the plural and can also point to what is far and what is near. Below are the demonstrative pronouns of the Hebrew language:

Singular			Plural		
Gender	Hebrew	English	Gender	Hebrew	English
Masculine	$\text{זֶה}$	this	Common	$\text{אֵלֶּם}$	these
Feminine	$\text{זֹאת}$				
Masculine	$\text{אֵלֶּם}$	that	Masculine	$\text{הֵם}$ or $\text{הֵנָּה}$	those
Feminine	$\text{אֵלֶּיךָ}$		Feminine	$\text{הֵנָּה}$ or $\text{הֵמָּן}$	

Please note that the pronouns should conform to the rules that are applicable to the adjectives, especially with regard to the use of the article. This is to say that when they are used attributively, they take the article but when they are used predicatively, they would not take the article. The following examples illustrate the use of the demonstrative article:

- $\text{זֶה הוּא אִישׁ טוֹב}$  this (is) a good man
- $\text{זֶה הוּא הָאִישׁ הַטוֹב}$  this (is) the good man
- $\text{זֶה אִישׁ}$  this man
- $\text{זֹאת אִשָּׁה}$  this woman
- $\text{זֶה הוּא הָאִישׁ הַטוֹב}$  this good man

If you examine the above sentences carefully, you would discover that the first two sentences are predicative use of the pronoun. As we have said earlier, when use predicatively, the demonstrative pronouns did not take the definite article but when used attributively, they take the definite article.

### 3.5 Relative Pronouns

There is only one relative pronoun in the Hebrew language. It is written as ךְּ. This same word is translated as ‘who’, ‘which’ and ‘that’. Thus, it is in the context that would help you to determine the actual meaning. It has to be noted however that in the later development of Hebrew, a shortened form of the relative pronoun developed and it is in two forms: ךְּ or ךְּ. These occurrences are however rare.

### 3.6 Interrogative Pronouns

The interrogative pronouns, as their name goes, are pronouns that are used to ask questions. There are two interrogative pronouns: ךְּ (meaning ‘who’ and is used to refer to human beings) and ךְּ (meaning ‘what’ and is used to refer to inanimate things). Study the following examples very well:

הַתְּׁיָמִי	who are you?
)יְחִימָה	what is that?

You need to note however that the vowel pointing of the interrogative pronoun (ךְּ) would vary depending on the consonant which follows the pronoun. This is due to the fact that most of the time; ךְּ is joined to the word that follows it by a makkeph.

- If the word that follows ךְּ carries a dagesh forte, it would be pointed with pathah as written above, for example, הַתְּׁיָמִי meaning ‘what to you?’
- If the word that follows ךְּ starts with either ה or ח, it would be pointed with pathah as written above because ה and ח are said to be doubled by implication, for example, )יְחִימָה meaning ‘what is that?’
- If the word that follows ךְּ starts with either ךְּ, ךְּ or ךְּ, it would be pointed with kamets as written above because ךְּ, ךְּ and ךְּ do not receive the dagesh forte, for example, הַלְּׁיָמִי meaning ‘what are these?’
- If the word that follows ךְּ starts with a guttural that is pointed with a kamets, it would be pointed with a seghol as written above, for example, יְתִיָּׁיָמִי meaning ‘what have I done?’

Before concluding the discussion on interrogative pronouns, it is important for you to know that there is a Hebrew word  $\text{y)}$  meaning 'where' which is usually used with the demonstrative pronoun ( $\text{hz}$ ) to form an interrogative pronoun. A good example is  $\text{K}^{\text{el}} \text{hazey)}$  which would be translated 'which way?'

#### 4.0 CONCLUSION

In this unit you have studied the major pronouns of the Hebrew language. These include the personal, the demonstrative, the relative and the interrogative pronouns. By now, you should be able to distinguish between the various pointing of the interrogative pronoun ( $\text{hm}$ ) which is dictated by the consonant that follows. You have also seen the two forms of the personal pronoun, that is, the separate forms and the others that are written as suffixes to the noun.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- There are two classes of personal pronouns: the subject personal pronoun and the object personal pronoun.
- In the Hebrew language, the subject personal pronouns are written as distinct words and are called separate forms.
- The object pronouns are also of two types. The first type is usually attached to a noun thus indicating a genitive relationship.
- The other pronouns are usually attached to a verb and thus indicate an accusative relationship.
- The subject pronoun is used more in the Hebrew to express an emphasis of the subject-nominative. This is called the *casus pendens*.
- Demonstrative pronouns are pronouns that are used to point out (that is, demonstrate) what is being talked about.
- The demonstrative pronouns conform to the rules that are applicable to the adjectives, especially with regard to the use of the article.
- There is only one relative pronoun in the Hebrew language.
- The interrogative pronouns, as their name goes, are pronouns that are used to ask questions.

## 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following to English:**

וְהָאֵלֹהִים הַיְהוָה יְהוָה אֱלֹהֵינוּ וְהָאֵלֹהִים הַיְהוָה יְהוָה אֱלֹהֵינוּ  
וְהָאֵלֹהִים הַיְהוָה יְהוָה אֱלֹהֵינוּ וְהָאֵלֹהִים הַיְהוָה יְהוָה אֱלֹהֵינוּ

**Translate the following to Hebrew:**

This great house, who (is) the priest?, this (is) the new covenant, he (is) the perfect light, I (am) the good prophet, this (is) the way to the holy mountain, lord and God to the man

## 7.0 REFERENCES AND FURTHER READINGS

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MI ףQ	age, eternity	Psכ%	silver	bra	many
+p%oi	judgement sentence	x%a%	spirit, breath		

### 3.2 Word Order in Hebrew Sentence

In the Hebrew sentence, the verb usually takes the first position. You need to remember however that since the Hebrew verb carries its subject, the verb can be a complete sentence in the English translation. For example, the Hebrew verb רכא means ‘he sold’. The major exception to this rule is the negative particle and the interrogative pronoun. Examine the following sentences as examples:

- sw% #D) hfrkaf                      The man sold a horse
- sw% #D) hfrkam ) l o              The man did not sell a horse
- sw% rka ymi                              Who sold a horse?

In the above sentences, the negative particle ( ) l D and the interrogative pronoun (ym) comes before the verb because they would take precedence.

Another time that a word may take precedence over the verb is when the writer wishes to place emphasis on a particular word. The word to be emphasized would then be placed in the first position. This is what happens in the following sentence: sw% #D) hfrkam yl i The personal pronoun (yl i) receives the emphasis in this sentence and thus it would be translated ‘to me the man sold a horse’.

The second ground rule is that the subject (if it is to be used) would follow the verb. A good example is, Myhl D Vrma f which means ‘God said’.

The third ground rule is that the subject would be followed by its modifiers. Remember that the adjective would have to agree with the substantive in gender, number and definiteness. Examine the following examples closely:

- bw%asw%ha                              the good horse
- Mybw%aMysw%a                          the good horses
- tw%atw%a                                  the good mares

The first example is the masculine singular while the second is the masculine plural and the third one is the feminine plural. Note the changes in the modifiers.

The demonstratives, if there is any, would come after the adjectives. Remember also that the demonstratives behave like the adjective. When it is used attributively, it carries the article and follows the substantive. You can revise this as treated in the earlier unit. Note that if the adjective is used, it would be followed by the demonstrative and the two would agree with the substantive in gender, number and definiteness. Look at the following example closely:

hzbw' al wq'a                      this good voice.

In the above example, the substantive is singular and it carries the definite article. It is followed by the adjective which is also singular and also carries the definite article. Finally, it is followed by the demonstrative article which is also singular and carries the definite article.

The next sentence element in the structure is the direct object of the verb. Remember also that if the direct object carries the definite article, it would be preceded by the particle ת) : Look at the following example:

sw'at) '#v) hfr kmf                      the man sold the horse.

In conclusion, the following is the regular word order in the Hebrew language: verb, subject (the modifiers and demonstrative pronoun), direct object (and its modifiers) and the indirect object. Any deviation from the above word-order is mainly for the purpose of emphasis. The following is a bigger emphasis:

. #v' al hkb'a) yhhahbf' hsw'at) ' hzb' al wq'a '#v) hfr kmf which would be translated 'This great man sold that good mare to the holy priest'.

### 3.3 The Comparative Degree

In the Hebrew language, the comparative degree is expressed through the use of the preposition -Nmi. For example, .Nb' aNmi '#v) hf l wq' which would literally read 'great is the man from the son' and thus in polished English would translate 'the man is greater than the son'.

#### 4.0 CONCLUSION

In this unit, you have exclusively dealt with the order of words in the Hebrew sentence. You have been told that the verb usually takes the first position followed by the subject (if there is any) and then the modifiers of the subject. After this, come the demonstrative pronouns which would be followed by the direct object and then the indirect object. You have also been told that for the purpose of emphasis, any word can come to the first position.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The verb usually stands in the first position in the Hebrew sentence.
- The subject would normally follow the verb.
- The subject is followed by the modifiers.
- After this come the adjective which would behave like the adjective.
- The demonstrative comes after the adjectives
- The direct object would come after the demonstrative
- Finally, the indirect object would come last.
- However, for the purpose of emphasis, any word can take the first position.

#### 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following words to English:**

רַבִּי אֵלֶּיךָ הֵלַךְ הַיָּמִים הַזֵּה ( ) הַיָּמִים הַזֵּה ( ) הַיָּמִים הַזֵּה ( ) הַיָּמִים הַזֵּה ( )  
 .) יְבוֹנֵי אֵימָה הַזֵּה ( ) הַיָּמִים הַזֵּה ( ) הַיָּמִים הַזֵּה ( ) הַיָּמִים הַזֵּה ( )

**Translate the following to Hebrew:**

This great house, who (is) the priest? he (is) the perfect light, I (am) the good prophet, this (is) way to the holy mountain, lord and God to the man.

#### 7.0 REFERENCES AND FURTHER READINGS

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## UNIT 4: THE HEBREW VERB I

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introduction to the Verb
  - 3.3 The Verb in the Perfect State
  - 3.4 Vowel Changes in the Perfect Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In the previous modules we have studied other elements of the sentence, like the nouns, the pronouns and the adjectives among others. In this unit however, we are going to zero in on the verbs. Treating the verbs at this point is deliberate because there are very many aspects of the Hebrew verb. In this unit however, we would be limited to the verb in its perfect state.

### 2.0 OBJECTIVES

By the end of this unit you should be able to:

- State the functions of the state in the Hebrew verb.
- Define complete and incomplete state in the verb.
- Write out all the affirmatives in the Hebrew perfect verb.
- Identify vocalic affirmative.
- Define consonantal affirmative.

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
#Qb%	he sought	l #af	he ruled	rka%	he remembered
K7 b%	he blessed	trk%	he cut	l d%	he was great

rba%	he spoke	Ntaf	he gave		
------	----------	------	---------	--	--

### 3.2 Introduction to the Verb

Unlike the verb of the other languages you have studied like the English and the Greek languages, the verb in the Hebrew language has no tense. Remember that it is the tense that indicates the time of action. The time of the action of the Hebrew verb is indicated by the context of the passage. As a result of this, the inflections of the Hebrew verb indicate the state of action and not the time of action. These inflections of the Hebrew verb are called affirmatives. By way of definition, these affirmatives are remnants of personal pronouns which are added to indicate variations in person, number and gender. These would be studied later in this unit.

### 3.3 The Verb in the Perfect State

As you have studied in the Greek language earlier, the fundamental part of any verb is the root of that verb. Once you have determined the root of the verb, you would be able to identify its inflections and then know what the interpretation should be.

The root form or the lexical form (that is, the form of the verb you would be able to locate in the lexicon,) of the Hebrew verb is the third person masculine singular of the perfect state of the verb. Under normal conditions, this root of the Hebrew verb is made up of three consonants. If you examine all the vocabularies above, you would discover that all of them have three consonants. The three consonant composition of the root of the verb is characteristic of all Semitic languages, of which Hebrew is one. In fact, there are some verbs like  $\text{ל} + \text{א} + \text{ת}$  that are regarded as strong because in all their forms, they retained the three consonants.

As with the consonants of the verbs, the vowels of the third masculine singular perfect, that is, the root form of the verb would also remain unchanged except when the laws of syllable and tone requires a change when the affirmatives are added. The affirmatives for the perfect state of the verbs are as follows:

		Singular		Plural	
Person	Gender	Affirmative	English	Affirmative	English
Third	Masculine	(None)	he	וְ	they
Third	Feminine	הִ	she		
Second	Masculine	אַ	you (m)	מְ	you (m)
Second	Feminine	אֲ	you (f)	נְ	you (f)
First	Common	אֲנִי	I	אֲנֵינוּ	we

### 3.4 Vowel Changes in the Perfect Verb

Before we begin to examine the vowel changes in the perfect verb, it is very important for us to see the changes in action by examining the full inflection of one of the perfect verbs in the Hebrew language. In doing this, we shall use לִּ + אָפ as an example:

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	לִּ + אָפ	he killed	וְלִ + אָפ	they killed
Third	Feminine	הִלִּ + אָפ	she killed		
Second	Masculine	אַלִּ + אָפ	you killed	מְלִ + אָפ	you killed
Second	Feminine	אֲלִ + אָפ	you killed	נְלִ + אָפ	you killed
First	Common	אֲנִי לִ + אָפ	I killed	אֲנֵינוּ לִ + אָפ	we killed

If you examine the above paradigm very well, you would discover that as the affirmatives were joined to the root word, some of the vowel pointing begins to change. We will now point out the affirmatives, define them and explain the rules guiding them.

#### Vowel Changes with Vocalic Affirmatives

A vocalic affirmative (also known as vowel affirmative) is an affirmative beginning with a vowel. There are two vocalic affirmatives in the Hebrew language, and these are: הִ and וְ. Since they begin with a vowel, it is not possible for them to form separate syllables, because they have to attach themselves to the final (last) consonant of the word.

The basic rule to follow in placing vocalic affirmative is this: an open pre-tonic syllable before vocalic affirmatives would volatilize, that is, become vocal. Let us examine the word לִּ + אָפ. When you add the vocalic affirmative of the third person feminine, instead of having הִלִּ + אָפ which



to the verb. In the process of this addition, certain changes take place in the vowel pointing, the rules for which you have also learnt.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The perfect state of the verb is the root of any verb in the Hebrew language.
- The simplest verb form is the third person masculine singular of the perfect verb.
- To indicate person, number and gender, vocalic and consonantal affirmatives are added to the verb.
- Before vocalic affirmatives an open pre-tonic syllable will volatilize.
- Before consonantal affirmatives an open pre-tonic syllable will volatilize.

## 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following words to English:**

yt%# @f w%rk f%hntn, fMt% dg%hl # @, fnta, ft% kaf w% bal%hl dg%  
 .Nt%rb%bw@%a# @) l ftyrb%at) 'tr%k%

## 7.0 REFERENCES/FURTHER READINGS

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**UNIT 5: THE HEBREW VERB II****CONTENTS**

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- 2.0 Objectives
- 3.0 Main Content
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  - 3.2 Introducing the Imperfect State
  - 3.3 The Verb in the Imperfect State
  - 3.4 Notes on the Imperfect Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In the previous unit, we have been introduced to the verb. You have been taught that the perfect state of the verb is the root of any Hebrew verb and that the masculine singular form of the perfect is the simplest form of the verb. In this unit, we will begin to examine the imperfect verb, which seems to be the opposite of the perfect verb. You need to note especially the differences between the two states of the verb.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- State the functions of the imperfect verb in the Hebrew language.
- Distinguish between the perfect and the imperfect of the verbal forms.
- Write out all the affirmatives in the Hebrew imperfect verb.
- Write out all the preformatives in the Hebrew imperfect verb

**3.0 MAIN CONTENT****3.1 Vocabulary Study**

Hebrew	English	Hebrew	English	Hebrew	English
#0af%	tread, seek	braf	draw near	sb&f%	wash
Pr#0	burn	rp&f%	cover	rb#0	break in pieces

rbaf	bury	K7#0	cast, throw		
------	------	------	-------------	--	--

### 3.2 Introducing the Imperfect State

The imperfect state of the verb in the Hebrew language is used to express the unfinished action of the verb. The imperfect state in its formation is preceded by the fragments of the personal pronouns and these are called preformatives. The major distinguishing mark between the perfect and the imperfect is the use of the preformatives in the imperfect state. While the perfect state of the verb never used the preformative but affirmatives; the imperfect state uses the preformatives predominantly and also affirmatives in some cases.

Though in the translations of these verbs in this course material, the past forms of the verbs would be used, you must remember that the action of these verbs could be in the present or past or future. The main function of the imperfect state is to show what is known as the 'incipient incomplete action' (this lays emphasis on the beginning of the action) or the frequentative incomplete action (this lays emphasis on the repetition of the action). Please note that no matter the mood, or form, or person in which the imperfect state of the verb occurs, let your translation show the incomplete action.

### 3.3 The Verb in the Imperfect State

As you have been taught earlier on, the imperfect state of the verb is formed using the fragments of the personal pronouns. This would be expressed using the same word: l +af

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l +ay	he began to kill	w%+ay	they began to kill
Third	Feminine	l +at%	she began to kill	hnf ;at%	they began to kill
Second	Masculine	l +at%	you began to kill	w%+at%	you began to kill
Second	Feminine	yl +at%	you began to kill	hnf ;at%	you began to kill
First	Common	l +a) e	I began to kill	l +ani	we began to kill

Examine the table above and note where the preformatives and the affirmatives are used as this same paradigm that would be useful for any other strong Hebrew verb.

### 3.4 Notes on the Imperfect Verb

The ground form for most imperfect is  $l + qya$ . But please note that the vowel of the preformative is hirek (which is derived from the original pathah) except that under the consonant  $y$ , it changes to seghol which that consonant prefers.

The next vowel for the imperfect is the defective holem. This is the long tone for o that is heightened from the original kibbutz. Please note that the stem vowel would volatize before the vowel affirmative. The preformative  $qyi$  is a closed syllable. Consequently, the shewa under the qoph is a syllable divider.

## 4.0 CONCLUSION

In this unit you have studied the imperfect form of the Hebrew verb. You have learnt that the imperfect form of the Hebrew verb is used mainly to express unfinished action or the repetitive action. In whatever form it comes, the unfinished action must be carried out in its translation. The imperfect is also distinguishable from the perfect form of the verb in its use of the preformative and sometimes the affirmative in its various forms.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The imperfect state of the verb in the Hebrew language is used to express the unfinished action of the verb.
- The imperfect state in its formation is preceded by the fragments of the personal pronouns and these are called preformatives.
- The major distinguishing mark between the perfect and the imperfect is the use of the preformatives in the imperfect state.
- The main function of the imperfect state is to show what is known as the 'incipient incomplete action' (this lays emphasis on the beginning of the action) or the frequentative incomplete action (this lays emphasis on the repetition of the action).

## 6.0 TUTOR-MARKED ASSIGNMENT

**Write the full imperfect form of the following verbs:**

לכתוב, אנו נכתוב, היא כותבת, אתם תכתובו

**Translate the following to Hebrew:**

I began to write, we will begin to speak, she proceeded to lie down, you visited the son and the daughter repeatedly, we began to sell a tent and a house, they began to judge by the word of the mouth.

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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**UNIT 6: THE HEBREW VERB III****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Imperative in Hebrew Verb
  - 3.3 The Infinitive in Hebrew Verb
  - 3.4 The Participle in Hebrew Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In the previous unit, you have learnt about the imperfect form of the Hebrew verb. You have been taught that the imperfect is used mainly to express unfinished action with emphasis on the incipient and the repetitive actions. You have also been taught that the major distinguishing mark between the perfect and the imperfect state of the verb is that the perfect never use the preformative while the imperfect use the preformative mainly and also the affirmative alongside in some cases. In this unit however, we would be discussing the imperative, the infinitive and the participle.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Discuss the formation of the imperative in the Hebrew language.
- Identify the two forms of the infinitive in the Hebrew verb.
- Distinguish between the absolute and the construct infinitive.
- Discuss the functions of the infinitive.
- Discuss the function of the participle.

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
בָּתַּחֲמָ	he wrote	דָּקַחֲמָ	he visited	שָׂחַף	he put on
רָכַחֲמָ	he sold	רָמַחֲמָ	he kept	כָּרַחֲמָ	he reigned
בָּכַחֲמָ	he lay down	שָׁפַחֲמָ	he judged		

#### 3.2 The Imperative in Hebrew Verb

The imperative in the Hebrew language is used mainly for affirmative commands. In its form, the imperative is identical with the second person imperfect verb except that it drops the preformative.

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	לֹאֲמָ	you kill	וּלְמָ	you kill
Second	Feminine	לֹאֲמָי	you kill	וּלְמָי	you kill

You will discover in the above table that there are some words that the first consonants are pointed with the hirek. This occurs because after the removal of the preformatives, two consonants pointed with shewa followed one another. However because two simple shewas cannot stand together, the first shewa is pressed into a hirek. This occurs only at the second feminine singular and the second masculine plural.

In the Hebrew language, the imperative is never used with a negative. Prohibitions are expressed either by  $\text{לֹא}$  (not) with the imperfect and  $\text{לֹאֲמָ}$  (not) with the jussive. The jussive would be studied later.

#### 3.3 The Infinitive in Hebrew Verb

There are two forms of the infinitive in the Hebrew language, namely: the absolute infinitive which is very rare and the construct infinitive which is more common.

**The Absolute Infinitive**

The absolute infinitive is written as ל + Qf and it does not permit the use of any prefix or suffix. It characteristically throws the idea of the verb forward without defining time, action or subject. It also paints an action without regard to agent, time or circumstance. It usually accompanies a finite verb for added emphasis or to denote the continuance of the action. Let us examine the following phrases:

ytPm#Qrw#Q keeping, I have kept  
 K7m,tPKwOf ruling, you begin to rule

You need to be careful however that you do not confuse the absolute infinitive with the Hebrew participle.

**The Construct Infinitive**

The usual form of the construct infinitive is written in the following form: ל + Q; This form, unlike the absolute infinitive is used frequently with prepositions prefixed as in ל + Q| which would be transferred “to kill”. This form is usually identical with the second masculine singular imperative. Please note this is the Hebrew infinitive that is comparable to the English infinitive.

**3.4 The Participle in Hebrew Verb**

The Hebrew participle is presented as continuous and unbroken action. In the simple stem, the verb has two forms: the active and the passive participle. For example, examine the following forms:

The active form: ל + wQ or (ל + 'Q) one who kills (killer)  
 The passive form: ל w%Qf killed (one killed, dead)

Before we go into the next section of the verbs, let us run a summary of the forms of the verb that we have treated so far, using ל #Qf as the main verb:

**The Perfect**

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	ל #Qf	he ruled	w%#Qf	they ruled

Third	Feminine	hl #af	she ruled		
Second	Masculine	t%#af	you did rule	Mt%#a;	you ruled
Second	Feminine	t%#af	you did rule	Nt%#a;	you ruled
First	Common	yt%#af	I ruled	w% #af	we ruled

**The Imperfect**

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l #ay	he was ruling	w%#ay	they were ruling
Third	Feminine	l #at%	she was ruling	hnf #at%	they were ruling
Second	Masculine	l #at%	you were ruling	w%#at%	you were ruling
Second	Feminine	yl #at%	you were ruling	hnf #at%	you were ruling
First	Common	l #a) e	I was ruling	l #ani	we were ruling

Please note that l #ay may be translated as “he began to rule”.

**The Imperative**

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	l #a;	rule you	w%#ai	rule you
Second	Feminine	yl #ai	rule you	hnf #a;	rule you

**The Infinitive**

*Absolute Infinitive:* l w%af ruling  
*Construct Infinitive:* l #a; to rule

**The Participles**

*Active Participle:* l #ad or l #a one who rules (a ruler)  
*Passive Participle:* l w%af ruled (under subjection)

#### 4.0 CONCLUSION

In this unit, you have studied three forms of the Hebrew verb, namely: the imperatives, the infinitives and the participles. You have learnt that the Hebrew imperative is used only for affirmative commands. The imperative is never used with the negatives. You have also learnt that there are two forms of the infinitive: the absolute and the construct infinitives. You have also been taught that the construct infinitive is the one similar to the English infinitive. The participle also represents a continuous or unbroken action. It also has two forms: the active and the passive.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The Hebrew imperative is used only for affirmative commands; it is never used with the negatives.
- There are two forms of the infinitive: the absolute and the construct infinitives.
- The construct infinitive is the one similar to the English infinitive.
- The participle represents a continuous or unbroken action. It also has two forms: the active and the passive.

#### 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following to English:**

יָדְרִיבְךָ מִדֶּלֶת בְּתוֹכָהּ לְהַנְפִּישׁ אֶת־יְדֵי־הַמֶּלֶךְ  
 .מִיָּדְרִיבְךָ מִדֶּלֶת בְּתוֹכָהּ לְהַנְפִּישׁ אֶת־יְדֵי־הַמֶּלֶךְ

**Translate the following to Hebrew:**

We began to learn to keep the head and the heart, you were repeatedly great, keeping you did regularly keep the covenant, we started pursuing the horse toward the mountain, they wrote in the way, the spirit blessed the prophet, he gave the burnt offering to the priest, I used to visit, they began to stumble, remember you.

#### 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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**MODULE 3**

- Unit 1: The Stems of the Verb
- Unit 2: The Perfect of other Verb Stems
- Unit 3: The Imperfect of other Verb Stems
- Unit 4: The Imperatives, Infinitives and Participles of other Verb Stems
- Unit 5: The Irregular Verbs
- Unit 6: Pronominal Suffixes
- Unit 7: The Waw Consecutive
- Unit 8: The Numerals

**UNIT 1: THE STEMS OF THE VERB****CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Introducing the Hebrew Verb Stem
  - 3.3 Characteristics of the Hebrew Stems
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In the previous unit, you have been exposed to the three major elements of the Hebrew verb, namely: the imperative, the infinitive and the participles of the verb. You have seen the difference between the absolute and the construct infinitive and the fact that the imperative in the Hebrew language is not used for negative command. In this unit, you would be going to examine the stems of the Hebrew verb. Before now, all that you have seen about the Hebrew verb is just only one stem. In this unit, you would examine all the stems and the characteristics of these stems.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- List all the stems of the Hebrew verb

- List the characteristics of each of the verbs
- Identify the stem of the verb through their characteristics
- Differentiate between a weak and a strong verb

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
ל #ספ	he stumbled	רפספ	he numbered	דכספ	he captured
#ספ	he was holy	דמספ	he learned	פדספ	he pursued
#ספ	tread, seek	ברספ	draw near	שבספ	wash

#### 3.2 Introducing the Hebrew Verb Stem

The form of the Hebrew verb you have studied so far is the Simple Qal stem of the verb. Apart from this stem there are six other stems of the Hebrew verb. Each of these stems represents a different aspect of the primary meaning of the verb. You started with the qal stem because this is the basic stem. All other stems are derived from the qal stem and are formed by means of prefixes, vowel changes and the doubling of some letters.

The meaning of the Hebrew verb is presented in three degrees, namely: the simple, the intensive and the causative. As an example of these three degrees, let us use the word 'love'. In the simple, it would be translated 'to love'; in the intensive, it would be translated 'to love passionately' and in the causative, it would be translated 'to cause to love'. It is also important for you note that each of these also have the active and the passive forms. The intensive form also has the reflexive form. Having come this far, we can now name the seven stems of the Hebrew verb, using ל +ספ as our paradigm:

The Simple Active (Qal)	ל +ספ	he killed
The Simple Passive (Niph'al)	ל +סני	he was killed
The Intensive Active (Pi'el)	ל +ספי	he killed brutally
The Intensive Passive (Pu'al)	ל +ספּו	he was killed brutally
The Intensive Reflexive (Hithpa'el)	ל +ספּתי	he killed himself
The Causative Active (Hiph'il)	ל י+סחי	he caused to kill

The Causative Passive (Hoph'al) | +əhf      he was caused to kill

### 3.3 Characteristics of the Hebrew Stems

#### QAL

Qal is the simple verb stem of the Hebrew language. Apart from this, it is the lexical form of the Hebrew verb. Qal is identified by the absence of any adjoining letter.

#### Niph'al

Niph'al (l (ənn)) is the passive form of the Qal stem. It is characterized by the letter nun that is prefixed to the word. This nun is usually supported by a syllable divider or it is assimilated to the following consonant. Please note that in some words, the niph'al may be reflexive.

#### Pi'el

Pi'el (l (pə)) is always active but it is the intensive active. It is characterized by the use of the hirek under the first consonant and the doubling of the middle consonant as in the example above. The middle consonant is doubled by the use of the dagesh forte. It may be iterative or emphatic.

#### Pu'al

Pu'al (l (pə)) is the intensive passive form of the verb. It is characterized by the presence of the shurek under the first consonant and the doubling of the middle consonant through the use of dagesh forte.

#### Hithpa'el

Hithpa'el (l (pəh)) is the reflexive stem of the Hebrew verb. It is characterized by the use of the prefixing of ṭ and the doubling of the middle consonant.

#### Hiph'il

Hiph'il (l y(pəh)) is the causative active form of the verb. It is characterized by the prefixing of the h which is pointed with the hirek or the pathah.

## Hoph'al

Hoph'al (ל (פּהַף is the causative passive form of the verb. It is characterized by the prefixing of the ה which is pointed with the kamets.

## 4.0 CONCLUSION

In this unit you have been exposed to all the various stems of the Hebrew verb. You have also been taught how to distinguish the seven stems from another and the proper way to translate these stems. These stems are as follows: qal, niph'al, pi'el, pu'al, hithpa'el, hiph'il and the hoph'al.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

Qal is the simple verb stem of the Hebrew language. Qal is identified by the absence of any adjoining letter.

Niph'al is the passive form of the verb. It is characterized by the letter nun that is prefixed to the word.

Pi'el is the intensive active form of the verb. It is characterized by the use of the hirek under the first consonant and the doubling of the middle consonant as in the example above.

Pu'al is the intensive passive form of the verb. It is characterized by the presence of the shurek under the first consonant and the doubling of the middle consonant through the use of dagesh forte.

Hithpa'el is the reflexive stem of the Hebrew verb. It is characterized by the use of the prefixing of ת and the doubling of the middle consonant.

Hiph'il is the causative active form of the verb. It is characterized by the prefixing of the ה which is pointed with the hirek or the pathah.

Hoph'al is the causative passive form of the verb. It is characterized by the prefixing of the ה which is pointed with the kamets.

## 6.0 TUTOR-MARKED ASSIGNMENT

Write all the seven stems of the Hebrew verb listing their functions and characteristics.

## 7.0 REFERENCES/FURTHER READING

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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## **UNIT 2: THE PERFECT OF OTHER VERB STEMS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Perfect of the Niph'al
  - 3.3 The Perfect of the Pi'el
  - 3.4 The Perfect of the Pu'al
  - 3.5 The Perfect of the Hithpa'el
  - 3.6 The Perfect of the Hiph'il
  - 3.7 The Perfect of the Hoph'al
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In the previous unit you have been exposed to the other stems of the Hebrew verb, making seven stems in all. You have been taught the characteristics of all the seven stems and how they are written as well as translated. In this unit however, we are going to be concerned with the perfect form of the other stems because you have studied the perfect form of the qal stem. You are required to study in details the how these stems are written because as far as the strong verbs are concerned, the only difference would be the three consonants of the verbs.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Write all the stem of any verb
- Identify any stem of the verb
- Translate accurately the perfect form of these stems

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
Pr#0	burn	rpk%	cover	rb#0	break in pieces
rbaf	bury	K7#0	cast, throw	dd#0	ruin
hh#0	bow down	+x#0	slaughter	#@af	collect

#### 3.2 The Perfect of the Niph'al

As you have learnt earlier, the niph'al is the simple passive stem of the Hebrew verb. The following are the forms of the perfect form of the niph'al:

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l + ani	he was killed/he killed himself	w%+ qni	they were killed
Third	Feminine	hl f- qni	she was killed		
Second	Masculine	t%+ ani	you were killed	Mt%+ ani	you were killed
Second	Feminine	t%+ ani	you were killed	Nt%+ ani	you were killed
First	Common	y t%+ ani	I was killed	w% ;+ ani	we were killed

#### 3.3 The Perfect of the Pi'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l + i	he killed brutally	w%+ i	they killed brutally
Third	Feminine	hl f- i	she killed brutally		
Second	Masculine	t%+ i	you did kill brutally	Mt%+ i	you killed brutally

Second	Feminine	תָּרַחְתְּ	you did kill brutally	נִתְרַחַחְתְּ	you killed brutally
First	Common	יָתַרְחַחְנוּ	I killed brutally	וַיִּתְרַחַחְנוּ	we killed brutally

### 3.4 The Perfect of the Pu'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	לְרַחַחְוּ	he was killed brutally	וַיִּרְחַחוּ	they were killed brutally
Third	Feminine	הִלְרַחַחְוּ	she was killed brutally		
Second	Masculine	תָּרַחְתְּ	you were killed brutally	מִתְרַחַחְתְּ	you were killed brutally
Second	Feminine	תָּרַחְתְּ	you were killed brutally	נִתְרַחַחְתְּ	you were killed brutally
First	Common	יָתַרְחַחְנוּ	I was killed brutally	וַיִּתְרַחַחְנוּ	we were killed brutally

### 3.5 The Perfect of the Hithpa'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	לְרַחַחְתִּי	he killed himself	וַיִּרְחַחְתוּ	they killed themselves
Third	Feminine	הִלְרַחַחְתִּי	she killed herself		
Second	Masculine	תָּרַחַחְתָּ	you did kill yourself	מִתְרַחַחְתָּ	you killed yourselves
Second	Feminine	תָּרַחַחְתָּ	you did kill yourself	נִתְרַחַחְתָּ	you killed yourselves
First	Common	יָתַרְחַחְתִּי	I killed myself	וַיִּתְרַחַחְתוּ	we killed ourselves

For this stem, there are certain rules that are to be observed and never to be forgotten:

- a. In cases where the prefix *thi* precedes the consonants known as the sibilants, that is, *š*, *ṣ* and *ṣ*, the *t* of the prefix would change place with the sibilant. For example, the hithpa‘el of *rmṣf* would be written as *rmṣṣi* (he kept himself).
- b. In cases where the prefix *thi* precedes the following consonants: *ḏ*, *t* and *+*, the *t* of the prefix would be assimilated. For example, the hithpa‘el of *rhaḥf* would be written as *rḥḥi* (he purified himself).
- c. In cases where the prefix *thi* precedes *ç*, the *t* of the prefix would be changed to *+* and the two would be transposed. For example, the hithpa‘el of *qdçf* would be written as *qdçhi* (he sanctified himself).

### 3.6 The Perfect of the Hiph‘il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l y+qhi	he caused to kill	wly+qhi	they caused to kill
Third	Feminine	hl ḥ+qhi	she caused to kill		
Second	Masculine	tḥ+qhi	you did cause to kill	mtḥ+qhi	you caused to kill
Second	Feminine	tḥ+qhi	you did cause to kill	ntḥ+qhi	you caused to kill
First	Common	ytḥ+qhi	I caused to kill	wḥt+qhi	we caused to kill

### 3.7 The Perfect of the Hoph‘al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l +qhf	he was caused to kill	wly+qhf	they were caused to kill

Third	Feminine	hl f qhf	she was caused to kill		
Second	Masculine	t%+ a hf	you were caused to kill	Mt%+ a hf	you were caused to kill
Second	Feminine	t%+ a hf	you were caused to kill	Nt%+ a hf	you were caused to kill
First	Common	yt%+ a hf	I was caused to kill	wf%+ a hf	we were caused to kill

**4.0 CONCLUSION**

In this unit you have been given the perfect form of all the other Hebrew stems beginning from the nipha'al (the simple passive) to the hoph'al (the causative passive). You have also been given the characteristics of each of these stem as they bring out the various forms in gender and person.

**5.0 SUMMARY**

The following are the major points you have learnt in this unit:

- a. The following are the exceptional cases in the hithpa 'el stem:
- b. In cases where the prefix th precedes the consonants known as the sibilants, that is, s, # and #, the t of the prefix would change place with the sibilant.
- c. In cases where the prefix th precedes the following consonants: d% t% and +, the t of the prefix would be assimilated.
- d. In cases where the prefix th precedes c, the t of the prefix would be changed to + and the two would be transposed.

**6.0 TUTOR-MARKED ASSIGNMENT**

**Translate the following to English:**

Mt%+ a hf b% h l d% t% m% , n% t% b% i P d% t% p% , w% k% n%  
 I # t% # a f

## 7.0 REFERENCES/FURTHER READINGS

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## **UNIT 3: THE IMPERFECT OF OTHER VERB STEMS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Imperfect of the Niph'al
  - 3.3 The Imperfect of the Pi'el
  - 3.4 The Imperfect of the Pu'al
  - 3.5 The Imperfect of the Hithpa'el
  - 3.6 The Imperfect of the Hiph'il
  - 3.7 The Imperfect of the Hoph'al
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In the previous unit you have been exposed to the perfect form of all the stems of the Hebrew verb. The word  $\text{ל} + \text{אָף}$  was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. In this unit, you would be going to study the imperfect form of all the other stems. Remember that you have examined the imperfect of the qal stem earlier on.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Write the imperfect form of any verb in any stem
- Identify any imperfect verb
- Translate accurately the imperfect form of these stems

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
MwOm̄f	high place	M) u	oracle	hwqf	collect, wait for
hk%ma	Queen (f)	dgæ	before	N+qf	small, younger
d) nO	leather bag	( +af	plant (vb)	ryqi	wall

#### 3.2 The Imperfect of the Niph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l +q%b	he was being killed	w%+q%b	they were being killed
Third	Feminine	l +q%b%	she was being killed	hnf ;+q%b%	they were being killed
Second	Masculine	l +q%b%	you were being killed	w%+q%b%	you were being killed
Second	Feminine	yl i+q%b%	you were being killed	hnf ;+q%b%	you were being killed
First	Common	l +q%e	I was being killed	l +q%b	we were being killed

If you observe the above table very well, you would discover that the vowel pointing are fairly regular, except for the first person common singular which began with aleph that prefers a seghol as its vowel.

#### 3.3 The Imperfect of the Pi'el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l +%a;	he began to kill brutally	w%+ %a;	they began to kill brutally

Third	Feminine	l + ׁא%	she began to kill brutally	hnf + ׁא%	they began to kill brutally
Second	Masculine	l + ׁא%	you did begin to kill brutally	w% + ׁא%	you began to kill brutally
Second	Feminine	yl + ׁא%	you did begin to kill brutally	hnf + ׁא%	you began to kill brutally
First	Common	l + ׁא J	I began to kill brutally	l + ׁאי	we began to kill brutally

### 3.4 The Imperfect of the Pu'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l + ׁא%	he was being killed brutally	w% + ׁא%	they were being killed brutally
Third	Feminine	l + ׁא%	she was being killed brutally	hnf + ׁא%	they were being killed brutally
Second	Masculine	l + ׁא%	you were being killed brutally	w% + ׁא%	you were being killed brutally
Second	Feminine	yl + ׁא%	you were being killed brutally	hnf + ׁא%	you were being killed brutally
First	Common	l + ׁא J	I was being killed brutally	l + ׁא%	we were being killed brutally



			cause to kill		to cause to kill
--	--	--	------------------	--	---------------------

### 3.7 The Imperfect of the Hoph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l + alyf	he was being caused to kill	wl%+alyf	they were being caused to kill
Third	Feminine	l + alyt%	she was being caused to kill	hnf ;alyt%	they were being caused to kill
Second	Masculine	l + alyt%	you were being caused to kill	wl%+alyt%	you were being caused to kill
Second	Feminine	yl i+alyt%	you were being caused to kill	hnf ;alyt%	you were being caused to kill
First	Common	l + aly) f	I was being caused to kill	l + alynf	we were being caused to kill

## 4.0 CONCLUSION

In this unit, you have been taken through the imperfect of the remaining stems of the Hebrew verb. If you have observed the table very well, you would discover that there are some words that are the same for different persons and gender. In this case, it is the context that would help you to determine what the right interpretation or translation would be. You need to memorize these paradigms and it would help you to get the imperfect stem of every other strong verb.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The imperfect of the Hebrew verb is characterized by the use of prefixes and sometimes suffixes.
- There are times when words in different persons and genders would be identical. In such cases, the context would help you to determine the right translation.
- These paradigms are identical with other strong or regular Hebrew verbs.

## 6.0 TUTOR MARKED ASSIGNMENTS

**Translate the following to English:**

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ  
 וְהָאֵרֶץ חֹשֶׁה וְרֵקָה וְחָשָׁךְ עַל-פְּנֵי תְהוֹמוֹת  
 הָאֵרֶץ וְרוּחַ אֱלֹהִים מְעַבְדָּה עַל-פְּנֵי הַמַּיִם

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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## **UNIT 4: THE IMPERATIVES, INFINITIVES AND PARTICIPLES OF OTHER VERB STEMS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Imperatives of the other Stems
  - 3.3 The Infinitives of the other Stems
  - 3.4 The Participles of the other Stems
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### **1.0 INTRODUCTION**

In the previous unit you have been exposed to the imperfect form of all the stems of the Hebrew verb. The word  $\text{ל} + \text{א} \text{ל}$  was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. In this unit, you would be going to study the imperatives, the infinitives and the participles of all the other stems. Remember that you have examined the imperatives, the infinitives and the participles of the qal stem earlier on.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Write the imperatives of any verb in any stem
- Identify the infinitives of any verb in any stem
- Identify the participles of any verb in any stem
- Translate accurately these forms of any verb in any stem

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
דגב%	deal treacherously	קנח%	support	פד%	seize, catch
לדב%	separate (Hiphil)	רב%	was strong	פד%	thrust, strike
רגס%	shut, close	תבש%	cease, rest	קבץ%	collect

#### 3.2 The Imperatives of the other Stems

The stem of the imperative is identical with the stem of the imperfect. Please note that the passive stems, that is, the pu'al and the hoph'al have no imperatives. Remember also that the imperative is only available in the second person (both in the masculine and feminine as well as the singular and the plural). Remember that the imperative in the Hebrew language is used mainly for affirmative commands.

##### The Imperative of the Niph'al

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	ל + קח%	be killed (kill yourself)	וה + קח%	be killed (kill yourselves)
Second	Feminine	ל + קחי%	be killed (kill yourself)	הנה + קחי%	be killed (kill yourselves)

##### The Imperative of the Pi'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	ל + קח%	you kill brutally	וה + קח%	you kill brutally
Second	Feminine	ל + קחי%	you kill brutally	הנה + קחי%	you kill brutally

### The Imperative of the Hithpa 'el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	l + ׁא hi	kill yourself	w%+ ׁא hi	kill yourselves
Second	Feminine	yl + ׁא hi	kill yourself	hnf + ׁא hi	kill yourselves

### The Imperative of the Hiph'il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	l + ׁה i	cause one to kill	w%y+ ׁה i	cause one to kill
Second	Feminine	yl y+ ׁה i	cause one to kill	hnf + ׁה i	cause one to kill

Note that except for the Pi'el all the imperatives form have the ה throughout. Note also the change of y ׁ in the hiph'il imperfect to ׁ in the hiph'il imperative second person masculine singular.

### 3.3 The Infinitives of the other Stems

As you have learnt earlier on, there are two forms of the infinitive called the absolute and the construct infinitive. Remember also that in using the infinitives prepositions and suffixes may be added.

Stems	Absolute	English	Construct	English
<b>Niph'al</b>	l + ׁפי (l + ׁני)	being killed	l + ׁפי	to be killed
<b>Pi'el</b>	l + ׁא (l + ׁא)	killing brutally	l + ׁא	to kill brutally
<b>Pu'al</b>	l + ׁפּו	being killed brutally	l + ׁפּו	to be killed brutally
<b>Hithpa'el</b>	l + ׁא hi	killing one's self	l + ׁא hi	to kill one's self
<b>Hiph'il</b>	l + ׁהּ א	causing to kill	l y+ ׁהּ א	to cause to kill
<b>Hoph'al</b>	l + ׁהּ פּ	being caused to kill	l + ׁהּ פּ	to be caused to kill

Note:

- To form the infinitive of any strong verb, all you need to do is to write the imperfect form and remove the preformatives along with its characteristic vowels.
- The characteristic vowel of the infinitive absolute is the  $\text{וָ}$  or  $\text{וֹ}$  except in the causative stems that uses the  $\text{וֹ}$  while the infinitive construct retains the vowel of the imperfect.
- The Hithpa‘el infinitive absolute and the pu‘al infinitive construct are not found in the Hebrew Old Testament.
- There are two forms of the infinitive absolute for the niph‘al and the pi‘el. You may come across either form as they are both correct.

### 3.4 The Participles of the other Stems

Each of the Hebrew stem as you have learnt earlier has a participle form. Because you have studied the participle of the qal stem before, we will concentrate here on the remaining stems.

Stem	Participle	Meaning
<b>Niph‘al</b>	ל + $\text{קָטַל}$	killed (one killed) or killing one’s self
<b>Pi‘el</b>	ל + $\text{קָטַל}$	killing brutally (one killing brutally)
<b>Pu‘al</b>	ל + $\text{קָטַל}$	being killed brutally (one killed brutally)
<b>Hithpa‘el</b>	ל + $\text{קָטַלְמִי}$	killing one’s self (one who kills himself)
<b>Hiph‘il</b>	ל + $\text{קָטַלְמָא}$	causing to kill (one who causes to kill)
<b>Hoph‘al</b>	ל + $\text{קָטַלְמָא}$	caused to kill (one caused to kill)

Note:

- The final vowel of each form of the participle must be a long vowel.
- The niph‘al participle is identical with the niph‘al third person masculine singular, except that the final vowel in a long form.
- The characteristics of the intensive and the causative participles is the  $\text{מ}$  which replaces the  $\text{י}$  of the imperfect along with the long final vowel.

### 4.0 CONCLUSION

In this unit, you have learnt the forms of the imperatives, the infinitives and the participles of the remaining stems of the verb forms. You have been taught that the passive stems (pu‘al and hoph‘al) have no

imperatives. You have also seen the two forms of the infinitive for each of the stems and the participles. The final vowel of the participle is always long and the *m* is characteristic of the intensive and the causative participles as it replaces the *y* of the imperfect form.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The passive stems (pu'al and hoph'al) have no imperatives.
- There are two forms of the infinitive for each of the stems namely the absolute and the construct.
- The final vowel of the participle is always long and the *m* is characteristic of the intensive and the causative participles as it replaces the *y* of the imperfect form.

## 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following words to English:**

תבואה; יד מרגמת; רב; ירימאדקמפרמ; כי  
 כמטר; יקרא; יחיה;

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 5: THE IRREGULAR VERBS

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Statives
  - 3.3 The Weak Verbs
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

### 1.0 INTRODUCTION

In the previous unit you have been exposed to the imperative, the infinitive and the participle forms of the remaining stems of the Hebrew verb. The word  $\text{ל} + \text{אָפּ}$  was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. Up to this point, all the verbs that you have learnt are the so called strong and regular verbs. In this unit, we are going to begin the examination of the verbs known as the irregular verbs which is made up of statives and weak verbs.

### 2.0 OBJECTIVES

By the end of this unit you should be able to:

- Explain the irregularity in the irregular verbs
- Define the statives
- Identify the weak verbs
- List all the classes of the weak verbs
- Enumerate the characteristics of each class of weak verbs
- Identify any of the irregular verb in the Hebrew text

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
bnqf	steal	Cbaf	collect	+l mf	escape
dpaf	mourn	P+#0	overflow	Mk#0	rise early (Hiph'il)
r+mf	rain	l paf	fall	dbk%	was heavy

#### 3.2 The Statives

Welcome to the beginning of your study of the irregular verbs in the Hebrew language. We are starting with the study of the statives. How do we explain the statives? The statives can be likened to the English verbs that are known as the intransitive verbs. They are characterized by the fact that they usually express a state of being or condition, and thus they do not take the direct object. These statives, in the qal are intransitive and in the pi'el are transitive. For example, the Hebrew word  $\text{dm}^{\text{a}}$  in the qal would mean 'learn' but in the pi'el would mean 'teach'. Despite the difference of these verbs however, they still follow same rules and patterns as followed by the strong verbs. The following are the more common statives you will come across:

Hebrew	English	Hebrew	English	Hebrew	English
dbk%	was heavy	l daf%	was great	l k#0	was wise
Nqzf	was old	l kof	was able	l k#0	was bereaved
N+qf	was small	qzaf	was strong	) ryf	was afraid
qdaf	was righteous	bk#0	he lay down	#0af	was holy
MI #0	was whole	braf	was near	qxaf	was far off

#### 3.3 The Weak Verbs

By now you must be used to the vowel pointing of the regular and strong verbs and the principles that are behind these vowel pointing. If you are not yet sure of your mastery of these vowel pointing, I would advise that you go back and undertake a full revision of all the verbs to this point. This is because our study of the weak irregular verbs would only contain the conditions that cause variations in the vowel pointing.

The first of these are the gutturals and the letter ך. You need to go back and refer to our study of the gutturals and their characteristics that affect the vowels that accompany them. These verbs would still retain their consonantal form but the changes would affect the vocalization. The second set of letters that also affect vocalization are ן, ף and װ. There are conditions that would make these consonants disappear entirely or change them to vowels. These would also be studied later. The third and the last set of these are the verbs that have identical letters for their second and third consonants.

A convenient system for classifying these weak verbs have been developed through the use of the old Jewish paradigm word: ן (װׁׁ). The consonants of this word is very instructive as the first letter ן stands for the first consonant; the second letter ( stands for the second and the last letter ן stands for the third consonant. Thus, as an example, a Pe Nun verb is a verb that has a nun as its first consonant. Using this paradigm word, the weak verbs can be classified into eleven separate categories:

1. Pe Guttural
2. 'Ayin Guttural
3. Lamedh Guttural
4. Pe Nun
5. Lamedh 'Aleph
6. Lamedh He
7. Double 'Ayin
8. 'Ayin Waw
9. 'Ayin Yodh
10. Pe Yodh
11. Pe Waw

From now, these eleven categories would now be studied on their own thus allowing you to see their peculiarities.

#### 4.0 CONCLUSION

In this unit you have studied the two forms of the irregular verbs called the statives and the weak verbs. You have learnt that the statives are similar to the intransitive verbs in the English language and the usually express a state of being rather than an action. The weak verbs on the other hand are the verbs that do not follow the regular vowel pointing because of the presence of a guttural in the word.

## 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- Statives are similar to the intransitive verbs in the English language.
- Statives express state of being rather than an action.
- Weak verbs are verbs that do not follow the normal vocalization rules because of the presence of a guttural in the word.
- There are eleven categories of the weak verb.

## 6.0 TUTOR-MARKED ASSIGNMENT

List the eleven categories of the weak verb with an example each and explain the reasons for the changes in its vocalization.

## 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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**UNIT 6: PRONOMINAL SUFFIXES**

**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 Pronominal Suffixes with Substantives
  - 3.3 Pronominal Suffixes with Verbs
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

**1.0 INTRODUCTION**

In the previous unit we have examined the verbs known as the irregular verbs which are made up of statives and weak verbs. You have known by now that weak verbs are of eleven classes and they contradict the principles of vocalization because of the presence of some consonants that are not amenable to the sustenance of the normal vowels. In this unit, we are going to examine the use of pronominal suffixes with both the substantives and the verbs.

**2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Define pronominal suffixes
- Explain the functions of pronominal suffixes

**3.0 MAIN CONTENT**

**3.1 Vocabulary Study**

Hebrew	English	Hebrew	English	Hebrew	English
אכל	eat	אמר	say	היה	be
הרים	lift up	ידע	know	עמד	stand
בא	come in,	יצא	go out, exit	עשה	do, make
הכנס	enter				

### 3.2 Pronominal Suffixes with Substantives

You would remember that in Module One we have briefly studied the construction known as ‘construct relations’. Apart from that earlier studied, there is another form and that is what would be studied now. In the Hebrew language, the possessive pronouns, that is, ‘my,’ ‘yours,’ ‘his,’ ‘her,’ ‘our,’ ‘your,’ and ‘their’ are not found as separate words. The fragments of the personal pronouns are found attached to the substantive. Because this is another form of construct relations, the substantive would be in the construct state and then the personal pronoun fragment would be added. For example, to say ‘my horse’ you would have  $y\text{šw}$ , which literally would mean ‘the horse of me’. Let us now examine a full table of substantive with pronominal suffixes in both the masculine and the feminine gender using the word  $\text{šw}$ . Please note that in the singular, at the construct state,  $\text{šw}$  is written as  $\text{šw}$  but in the plural it would be written as  $y\text{šw}$  instead of  $\text{Myšw}$  the main plural word.

#### Masculine Substantives with Pronominal Suffixes

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	$w\text{šw}$	his horse	$wy\text{šw}$	his horses
Third	Feminine	$h\text{šw}$	her horse	$h\text{y}\text{šw}$	her horses
Second	Masculine	$k\text{šw}$	your horse	$k\text{y}\text{šw}$	your horses
Second	Feminine	$k\text{šw}$	your horse	$k\text{y}\text{šw}$	your horses
First	Common	$y\text{šw}$	my horse	$y\text{šw}$	my horses
Third	Masculine	$m\text{šw}$	their horse	$m\text{h}\text{y}\text{šw}$	their horses
Third	Feminine	$n\text{šw}$	their horse	$n\text{h}\text{y}\text{šw}$	their horses
Second	Masculine	$k\text{šw}$	your horse	$k\text{y}\text{šw}$	your horses
Second	Feminine	$k\text{šw}$	your horse	$k\text{y}\text{šw}$	your horses
First	Common	$w\text{šw}$	our horse	$w\text{šw}$	our horses

If you examine the above table carefully, you would be able to remove the pronominal suffixes. They are as follows:

$y$  i            my  
 $k$             your  
 $w$             our

Make your (plural)

Though the table above shows the suffixes as they are attached to substantives that ended in consonants, as you master the pronominal suffixes above, all you need to do is to attach them to the words ending in vowels. There are going to be variations however as the variations in the vowel endings would influence the tone.

**Feminine Substantives with Pronominal Suffixes**

Where feminine substantives are concerned, the same endings as above are used. Where the substantive do not end in הָ the suffixes are attached directly. When the feminine word ends in הָ the suffixes would be added to the original form of the substantive, that is, the construct form: תָּאֵס would be used in the example below, חֲסִיָּה becomes תְּסִיָּה when the suffixes are to be added. Please note that the construct singular form of חֲסִיָּה is תְּסִיָּה and the construct form of the plural חֲסִיָּהוֹת is תְּסִיָּהוֹת.

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	וְחִסִּיָּה	his mare	וְחִסִּיָּהוֹת	his mares
Third	Feminine	חֲסִיָּהָ	her mare	חֲסִיָּהוֹתָ	her mares
Second	Masculine	כִּתְּסִיָּה	your mare	כִּיְתְּסִיָּהוֹת	your mares
Second	Feminine	כִּתְּסִיָּהָ	your mare	כִּיְתְּסִיָּהוֹתָ	your mares
First	Common	יְחִסִּיָּה	my mare	יְחִסִּיָּהוֹת	my mares
Third	Masculine	מִחֲסִיָּה	their mare	מִחֲסִיָּהוֹת	their mares
Third	Feminine	נִכְתְּסִיָּהָ	their mare	נִכְתְּסִיָּהוֹתָ	their mares
Second	Masculine	מִכְתְּסִיָּה	your mare	מִכְתְּסִיָּהוֹת	your mares
Second	Feminine	נִכְתְּסִיָּהָ	your mare	נִכְתְּסִיָּהוֹתָ	your mares
First	Common	וְחִסִּיָּהוֹת	our mare	וְחִסִּיָּהוֹתֵנוּ	our mares

**3.3 Pronominal Suffixes with Verbs**

The direct object of the verb, when it is a pronoun, would be written as a suffix of the verb. These pronominal suffixes can be written in two ways: either as a suffix to תָּ (וְחִי) (him) or as a suffix to the verb. The suffixes are fragments of the separate form of the pronouns and they are joined to the active verbs to point out the person or thing that is acted upon. For example, וְחִיָּהוּ means ‘he caused him to kill’ or ‘he caused (one) to kill’

him'. The suffixes for the perfect and the imperfect, when the verbal form ends in a vowel, are:

Singular		Plural	
Suffix	Meaning	Suffix	Meaning
yni	me	wf%	us
K1	you (masculine)	Mke	you (masculine)
K7	you (feminine)	Nke	you (feminine)
wf%	him	M	them (masc.)
hf	her	N	them (fem.)

When the verbal form ends in a consonant, because two consonants do not follow one another in Hebrew, a connecting vowel would be required. In the perfect the connecting vowel is the kamets and the pathah while in the imperfect and the imperative, the connecting vowel is tsere. The following are the suffixes of the verbs when they end in a consonant:

#### The Perfect Form:

Singular		Plural	
Suffix	Meaning	Suffix	Meaning
yni a	me	wf% f	us
K1 ;	you (masculine)	Mke ;	you (masculine)
K7 (K7)	you (feminine)	Nke ;	you (feminine)
(wf% f = wO	him	M f	them (masc.)
hf%	her	N f	them (fem.)

#### The Imperfect Form:

Singular		Plural	
Suffix	Meaning	Suffix	Meaning
yni '	me	wf%'	us
K1 ;	you (masculine)	Mke ;	you (masculine)
K7'	you (feminine)	Nke ;	you (feminine)
wf% '	him	M '	them (masc.)
hf e	her	N '	them (fem.)

Though these suffixes resemble the noun suffixes, there are differences. You need to study the differences carefully. In the sub-section below, we would try to use the hiph'il form to see the use of pronominal suffixes:

## Suffixes to the Hiph'il (Perfect)

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	wDy+q̄hi	he caused to kill him	MI f̄+q̄hi	he caused to kill them
Third	Feminine	h%̄f+q̄hi	he caused to kill her	NI f̄+q̄hi	he caused to kill them
Second	Masculine	Kll y+q̄hi	he caused to kill you	Mkēy+q̄hi	he caused to kill you
Second	Feminine	Kl̄y+q̄hi	he caused to kill you	Nkēy+q̄hi	he caused to kill you
First	Common	ynl q̄+q̄hi	he caused to kill me	wf̄l f̄+q̄hi	he caused to kill us

## Suffixes to the Hiph'il (Imperfect)

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	w%̄l y+q̄ya	he was causing to kill him	MI y+q̄ya	he was causing to kill them
Third	Feminine	hf̄ q̄+q̄ya	he was causing to kill her	NI y+q̄ya	he was causing to kill them
Second	Masculine	Kll y+q̄ya	he was causing to kill you	Mkēy+q̄ya	he was causing to kill you
Second	Feminine	Kl̄y+q̄ya	he was causing to kill you	Nkēy+q̄ya	he was causing to kill you
First	Common	ynl y+q̄ya	he was causing to kill me	wf̄l y+q̄ya	he was causing to kill us

## 4.0 CONCLUSION

In this unit you have learnt the use of pronominal suffixes with the substantives and with the verbs. This study becomes important because in the Hebrew language, the possessive pronouns are not found as separate words but as fragments that are attached to the substantive. You have seen

the differences in these attachments in the singular and the plural as the suffixes would be added to the construct state of the substantives. The attachment of these substantives to the verbs is also studied and the *hiph'al* was used as an example.

## 5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- The possessive pronouns are not found as separate words in the Hebrew.
- The possessive pronouns are represented by fragments of the personal pronouns that are attached to the substantive in another use of the construct state.
- The direct object of the verb, when it is a pronoun, would be written as a suffix of the verb

## 6.0 TUTOR-MARKED ASSIGNMENT

**Translate the following words to English:**

Kll yd<sup>h</sup>h<sup>a</sup>; w<sup>h</sup>yl mhi, ry+mhi, ynr<sup>a</sup>k<sup>h</sup>i, ynr<sup>h</sup>q<sup>h</sup>d<sup>h</sup>i, w<sup>h</sup>lyq<sup>h</sup>pya, Mke yb<sup>h</sup>ya  
 . Kll yd<sup>h</sup>h<sup>i</sup>, h<sup>h</sup>q<sup>h</sup>#<sup>h</sup>h<sup>i</sup>, ynr<sup>h</sup>#<sup>h</sup>h<sup>i</sup>

## 7.0 REFERENCES/FURTHER READINGS

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## UNIT 7: THE WAW CONSECUTIVE

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Vocabulary Study
  - 3.2 The Imperfect with Waw
  - 3.3 The Perfect with Waw
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
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### 1.0 INTRODUCTION

In the previous unit we have examined the use of pronominal suffixes with both the substantives and the verbs. You have learnt that when the direct object of the verb happens to be a pronoun, it may be written as a pronominal suffix to the verb. In this unit, we are going to study the use of the waw into details. If you would recall, we have studied the use of the waw as a conjunction earlier but this time we would look into the use of the waw as the waw consecutive.

### 2.0 OBJECTIVES

By the end of this unit you should be able to:

- Differentiate between the waw conjunction and the waw consecutive
- Explain the form of verb that the waw consecutive would follow

### 3.0 MAIN CONTENT

#### 3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
לִכְאֹף	eat	הָיָה	be	וַיָּסֹף	lift up
רָמַף	say	(דָּעַף	know	דָּמַף	stand

)w@%	come enter	in,	)cƒf	go out, exit	h#Œf	do, make
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### 3.2 The Imperfect with Waw

As you have studied earlier, waw can be used as a simple conjunction. It is usually written as w: except when it becomes w@ before b, m and p. This usage is called the waw conjunctive. The waw conjunctive is used to join two words together whether nouns or verbs. It is usually prefixed to the noun or verb no matter its form. The simple conjunction is usually translated ‘and,’ ‘but,’ or ‘for’.

When contrary to the regular shewa pointing, the waw is pointed with a pathah and a dagesh in the following consonant, it would now be called a waw consecutive. The waw consecutive is usually prefixed to the imperfect form of the verb. In its usage, it joins the imperfect to its precedent and also shows that the imperfect is a definite consecution of its precedent. As a consequence, it would be translated as ‘and,’ ‘and then,’ ‘and as a consequence,’ ‘furthermore,’ and ‘as a result’. For example, rW@ yhj: would be translated “let there be light” and rW@ yhjwawould be translated “*and then* there began to be light”.

It is important for you to note that unlike the older translations of the Bible that expresses the imperfect as perfect (see the King James’ Version as an example) with the waw consecutive, the imperfect verb would form series of actions which are judged from the point of view of the first verb and beginning from that point are verbs expressing incomplete action in consecution. An action in consecution would not be viewed as the completion of an action. This understanding would change the meaning of many Bible passages. Let us take the verse used as an example above. The King James’ Version rendered it as “let there be light and there was light” but the correct interpretation would be “let there be light and there began to be light” which implies that even the light we have now is still the same light we have until now.

### 3.3 The Perfect with Waw

There are cases however where after a simple imperfect, the verb or verbs that would follow are going to be in the perfect state with the waw consecutive. In this case, the verbs connected with w would form in the mind of the author one series in which all the verbs with the waw

consecutive are judged from the point of view of the first verb. A good example is the sentence below:

The man will keep (רמ#0) the law and he will rest (טב#0) on the Sabbath and he will not sell (רק#0) | ) anything.

In this sentence, the first verb is in the imperfect, the second verb is the perfect with the waw and the third verb is also in the imperfect.

#### 4.0 CONCLUSION

In this unit you have examined the use of the waw consecutive wherein the waw is used along with the imperfect verb to convey the idea of a series of actions that are not completed as the imperfect state of the verb always convey the incomplete action. As you have been taught, the understanding of the waw consecutive would change our understanding of some traditional understanding or translation of the Bible verse.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The waw pointed with a pathah and a dagesh forte in the following consonant is called a waw consecutive
- The waw consecutive is usually prefixed to the imperfect form of the verb
- It thus expresses an incomplete action in consecution

#### 6.0 TUTOR-MARKED ASSIGNMENT

Identify the waw consecutives in the following sentences and translate:

ר#0jhtpācfKl' Mw#0 . rm#0l 'wyl ḥ 'hwhy-rbd; yhywa  
 . Kl l #0a ; hmf ) ah#0i M#0 tyw#0i hn#0i M#0 Ct #0#0. Nw#0ycl ;

#### 7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies  
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## **UNIT 8: THE NUMERALS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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  - 3.2 The Cardinal Numbers
  - 3.3 The Ordinals
- 4.0 Conclusion
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### **1.0 INTRODUCTION**

I am using this opportunity to welcome you to the end of this course which is a prerequisite to the next one CTH316 –Hebrew Syntax. In the previous unit we have examined the use of the waw into details. Apart from the use of the waw as a conjunction that has been studied earlier you have also studied the use of the waw as the waw consecutive. In this unit, we are going to examine the numerals that are commonly used in the Old Testament. This is to enable you translate many passages on the Old Testament after you have come to an end of this course and as you prepare for the next one.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- Identify cardinal numbers
- Identify ordinal numbers
- Write the numbers in the construct and the absolute forms

### **3.0 MAIN CONTENT**

#### **3.1 The Numerals**

In the Hebrew language, unlike the Greek and the English language, there are both masculine and feminine forms for the cardinal numbers from one to ten. Apart from this, we also have the absolute and the construct forms of these numbers as you would see in the sub-section below.

The number one, is an adjective  $\text{אֶחָד}$  In its usage, it usually stands after its noun and then agrees with it, especially in number. For example,  $\text{אֶחָד אִישׁ}$  would be translated ‘one man’ and  $\text{אֶחָד אִשָּׁה}$  would be translated ‘one woman’.

The numeral two is a noun. In the masculine it is written as  $\text{שְׁנַיִם}$  and in the feminine it is written as  $\text{שְׁנַיִם}$ . It usually stands before its substantive and agrees with it in number. For example,  $\text{שְׁנַיִם יָנִים}$  (this could also be written as  $\text{שְׁנַיִם מְנַיִם}$ ) would be translated ‘two men’ and  $\text{שְׁנַיִם יָנִים}$  (this could also be written as  $\text{שְׁנַיִם מְנַיִם}$ ) would be translated ‘two women’.

The numbers three to ten are nouns and they disagree in gender. In other words, where there is a masculine noun, the number form would be feminine and vice versa. They may stand before the noun in construct or either before or after it in the absolute state. For example,  $\text{חֲמִשָּׁה בָנִים}$  would be translated ‘five sons’. This could also be written as  $\text{חֲמִשָּׁה בָנִים}$  or  $\text{חֲמִשָּׁה בָנִים}$ .

The numbers eleven to nineteen are formed by the use of two separate words, that is, the unit along with the ten. The unit would be written in the possessive and the noun is usually placed in the plural. For example, the following words  $\text{חֲמִשָּׁה עָשָׂר בָנִים}$  would be translated ‘fifteen sons’. As you have seen in this example, fifteen is written as ten and five.

The numbers thirty, forty, fifty, sixty, seventy, eighty and ninety are formed from the corresponding units with plural terminations. This would be written explicitly below later and ensure that you study them carefully. Twenty is written as the plural of ten. Please note that when these words are used, the numeral precedes the noun if the noun is singular and when the numeral comes after the noun, then the noun is plural.

### 3.2 The Cardinal Numbers

Below are the list of cardinal numbers in both the masculine and the feminine as well as in the construct and the absolute states.

Numbers	Masculine Noun		Feminine Noun	
	Absolute	Construct	Absolute	Construct
1	dxʃe	dxàa	txàa	txàa
2	Myh#0	yn'#0	Myt%0	yt%0
3	h#0#0	t#0#0	#0#0	#0#0
4	h( b% ) a	t( b% ) a	( b% ) a	( b% ) a
5	h#0xj	t#0xj	#0xf	#0xj
6	h#00	t#00	#00	#00
7	h( b#0	t( b#0	( b#0	( b#0
8	hnm#0	hnm#0	hnm#0	hnm#0
9	h( #0%	h( #0%	( #0%	( #0%
10	hr#0j	tr#0j	r#0e	r#0e
11	r#0fdxà aor r#0fyt%0a		hr#0etxà aor hr#0eyt%0a	
12	r#0fMyn#0or r#0fyn#0		hr#0eMyt%0or hr#0eyt%0	
13	r#0fh#0#0		hr#0e#0#0	
14	r#0fh( b% ) a		hr#0e( b% ) a	
15	r#0fh#0xj		hr#0e#0xj	
16	r#0fh#00		hr#0e#00	
17	r#0fh( b#0		hr#0e( b#0	
18	r#0fhnm#0		hr#0ehnm#0	
19	r#0fh( #0%		hr#0e( #0%	

From this point you would just be given a few numbers which would guide you on how to write the other numbers. The first set of numbers would be given with masculine nouns while the second set would be given with feminine nouns.

**Numbers with Masculine Nouns**

Figures	Numbers in Hebrew
20	Myr#0e
21	Myr#0e dxʃe
30	My#0#0
40	My( b% ) a
50	My#0xj

60	My#00
70	My( b#0
80	Mynim#0
90	My( #0%
100	t x à ah) m'
200	tw0m' yt%0
300	tw0m' #0#0
400	tw0m' ( b% ) a
500	tw0m' #0xj

### Numbers with Feminine Nouns

Figures	Numbers in Hebrew
600	tw0m' #00
700	tw0m' ( b#0
800	tw0m' hnm#0
900	tw0m' ( #0%
1000	dxj ePl e e
2000	MypI j jyn'#0
3000	MypI j j t #0#0
4000	MypI j j t ( b% ) a
5000	MypI j j t #0xj
6000	MypI j j t #00
7000	MypI j j t ( b#0
8000	MypI j j t nm#0
9000	MypI j j t ( #0%
10000	MypI j j t r #0j or hbdf;

### 3.3 The Ordinals

The ordinals are only separate in form from the cardinals in only numbers one to ten because from number eleven, the forms of the cardinals are used for the ordinals too. The ordinals from numbers one to ten are however written as adjectives formed from the corresponding cardinal numbers. The adjectives are formed by the

addition of the termination  $y \dot{\iota}$  Where possible, the  $y$  is also inserted between the second and the third consonant. The first ten ordinals are written thus:

Ordinal	Hebrew Form	Ordinal	Hebrew Form
First	$Nw\textcircled{D}ri$	Sixth	$y\#\textcircled{D}$
Second	$yn\#\textcircled{D}$	Seventh	$y(\dot{y}b\#\textcircled{D}$
Third	$y\#\textcircled{D} \#\textcircled{D}$	Eighth	$ynym\#\textcircled{D}$
Fourth	$y(\dot{y}br;$	Ninth	$y(\dot{y}\#\textcircled{D}\%$
Fifth	$y\#\textcircled{D}ixj$	Tenth	$yr\dot{y}\#\textcircled{D}j$

#### 4.0 CONCLUSION

In this unit you have learnt how the numerals are written in the Hebrew language. You have learnt that there are two forms of numerals: the cardinals and the ordinals. You have also learnt that there are both the masculine and feminine forms for the cardinals from number 1 to 10 as well as the absolute and construct form of these numbers. You have also learnt that the ordinals are separate from the cardinals only in numbers 1-10 but are similar from number 11 upwards.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- There are two forms of numerals: the cardinals and the ordinals.
- There are both the masculine and feminine forms for the cardinals from number 1 to 10.
- There are the absolute and construct form of numbers 1-10.
- The ordinals are separate from the cardinals only in numbers 1-10 but are similar from number 11 upwards.

#### 6.0 TUTOR-MARKED ASSIGNMENT

Write the following numbers in Hebrew:

35, 55, 105, 215, 10, 4, 61, 82, 47, 99

## 7.0 REFERENCES/FURTHER READINGS

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