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FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

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CRS316
HEBREW SYNTAX

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Introduction

CRS316: Hebrew Syntax 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 22 units. It will begin with a review of CRS313-Biblical Grammar, which is a prerequisite to this course. After this preview, meant to strengthen previous studies, we will start off from principles of syntax of Hebrew Grammar where we will explore all the nuances of the various moods of the Hebrew verb.

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 **CRS316** 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:
- Reviewing the major components of grammar studied in CRS313
- 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 formation of the various moods of the Hebrew verbs.
- Discuss the functions of the various moods of the Hebrew verbs.
- Write any numeral in Hebrew.
- Explain syntactical functions of participles.
- Explain syntactical functions of infinitives.
- Translate any given passage in the Hebrew Bible.
- Undertake brief exegesis of any given passage in the Hebrew Bible.

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-one study units in this course. They are listed as follows:

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

www.religion-online.org

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	The Article		Assignment 1
2	The Prepositions		Assignment 2
3	The Conjunction and the Adjectives		Assignment 4
4	Introduction to the Noun in Hebrew		Assignment 4

5	The Pronouns		Assignments 5
6	Basic Principles of Syntax		Assignment 6
7	The Perfect Verb in Hebrew		Assignment 7
8	The Imperfect Verb in Hebrew		Assignment 8
9	The Imperative, Infinitive and Participles in Hebrew Verbs		Assignment 9
10	The Stems of the Hebrew Verb		Assignment 10
11	The Perfect of other Verb Stems		Assignment 11
12	The Imperfect of other Verb Stems		Assignment 12
13	The Imperative, Infinitive and Participles in other Verb Stems		Assignment 13
14	The Irregular Verbs		Assignment 14
15	The Waw Consecutive		Assignment 15
16	The Numerals		Assignment 16
17	Hebrew Verbs and the Principles of Syntax		Assignment 17
18	The Verb in the Indicative Mood		Assignment 18
19	The Verb in the Subjunctive and Voluntative Moods		Assignment 19
20	The Imperative and the Infinitive		Assignment 20
21	The Participles		Assignment 21
22	Practical Examples of Syntactic Relation		Assignment 22
23			
24			
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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

CRS316 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 are the functions of the indicative mood?
2. How is the imperative mood formed?

3. What are the various uses of the infinitive?
4. What is the difference between the participle and the infinitive?
5. What is the difference between the perfect and the imperfect state?
6. What does the cohortative function of the voluntative mood stand for?
7. How would you translate a relative perfect?
8. How would you translate a perfect of experience?
9. How many forms of imperfect exist in Hebrew language?
10. How does the imperative mood function in the Hebrew language?



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MODULE 1

UNIT 1: THE ARTICLE

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1.0 INTRODUCTION

You are welcome to the first unit of this module. We will begin with a review of the articles. In the first part of this course, that is, CRS313-Hebrew Grammar, you have been taught the formation of the articles in the Hebrew language as well as their functions. You might need to revise this and also revise the formation and the functions of the article 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
Cr)	earth (f)	Krd	way	tyrb	covenant (f)

brx	sword	rbd	word	Nhk	priest
Klm	king	Mw0l#	peace	hnf#	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 **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, **lw0q** would be translated ‘a voice’ and **lwqh** 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 **#)r**, instead of **#)rh**, we would have **#)rh**. 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 **brxh**.
- 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 **Cr)** (earth). With the definite article, **Cr)** would now be written as **Cr)h** (the earth). The second word is **M(** (people), which would now be written as **M(h** (the people) with the definite article. The third word is **rh**

(mountain) and with the definite article it would be written as **rh** (the mountain).

- Finally, the normal article, when it comes before **x**, unaccented **h** and unaccented **◁** would be written as **h**. A good example of this is **gx** (festival) which would be written as **gxh** (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
h	The normal article form	l_wq_h (the voice)
h	Article before), r and ◁	b)h (the father)
h	Article before h and x	brxh (the sword)
h	Article before x , unaccented h and ◁	gxh (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 #)r, instead of #)rh, we would have #)rh.
- Because h and x are said to be doubled by implication the vowel pointing of the article would remain the same as in brxh.
- When the normal article comes before x, unaccented h and unaccented (it would be written as h. A good example of this is gx (festival) which would be written as gxh (the festival).

6.0 TUTOR-MARKED ASSIGNMENT

Add the proper article to the following words:

Myf, bhzf, rwo), dlye, M), K#x, l), Mw0l#, sws, dsx

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

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

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

UNIT 2: THE PREPOSITIONS

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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
rw0)	light	tyib	house	tb	daughter (f)
Md	blood	K#x	darkness	Myf	sea

Mw0qm	place	›ybinf	prophet	l_w0›#	Saul
-------	-------	--------	---------	--------	------

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:

- b** in, by, with
- k** as, like, according to
- l** 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:

- M#b** in a name or by a name or with a name
- rbdk** according to a word, like a word
- l_w0ql** 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:

- tyrb** by a covenant; the Hebrew word **tyrb** means covenant

hmhb^hk like cattle; the Hebrew word hmhb 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:

ר#)k like who; the Hebrew word ר#) has hatheph pathah as its compound shewa and thus the preposition k 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:

Mw0y%b in the day; this is the combination of Mw0y%h (the day) and the preposition b (in). You would note that instead of having Mw0y%hb we have Mw0y%b because the consonant of the preposition (in this case, b) has taken the place of the consonant of the definite article (h).

#)rk like a head; this is the combination of #)rh (the head) and the preposition k (like). You would note that instead of having #)rhk we have #)rk because the consonant of the preposition (in this case, k) has taken the place of the consonant of the definite article (h).

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 Nm

Preposition Nm 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 m, pointed with hirek and with a dagesh forte in the following consonant. A good example is **מְ** (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 **מִן־** (from the voice).

Exception 1

If Nm is to be prefixed to a word beginning with **ח** and **כ**, 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 **כח**, it would be written as **מְכח**.

Exception 2

If Nm is to be prefixed to a word beginning with **א** (**א** and **א**), it would be written as m. This is because the gutturals would reject being doubled; hence the hirek would be heightened to a tsere. A good example is **מֵא** (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 Nm 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. Nm in its case would be joined with a makkeph to the substantive especially when the substantive carry the definite article. As an inseparable preposition, Nm 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: **מ#ב** (in a name or by a name or with a name); **ר#כ** (according to a word, like a word) and **ל#ו** (to a voice, for a voice).
- Note however that before a simple shewa, the shewa of the preposition would become a hirek as in **ב#ר** (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 **כ#ו** (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 **ב#יום** (in the day).
- Preposition **מ** could be written as an inseparable preposition as in **מ#ו** (from a voice) and as a separable preposition as in **מ#ו** **מ** (from the voice).

6.0 TUTOR-MARKED ASSIGNMENT

Pronounce and translate the following words:

ב#ר, **ב#ר**, **ל#ב**, **מ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**, **כ#ו**

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 3: 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
- 5.0 Summary
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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 Nm 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
Nw0d)	lord	Iw0dg%	great	#dx	new

Mx l	bread	d l eye	child	C l	tree
l C	time (f)	#0w0d q	holy	Mym l	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 w. An example is d**l**yew; (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 b, m, and p. In this case, it would be written as a shurek. Examples are: Mw0qmw% and Nbw%.

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 **l**w%mdw% (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 yni)Jwa (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 yhy:, the conjunction would be written as w. Thus with the conjunction, you would have yhiywI (instead of yhiy:w:). 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: $\text{b}^{\text{w}0+} \text{M}\#$ (a good name); $\text{b}^{\text{w}0+h} \text{M}\#\text{h}$ (the good name);

$\text{I}^{\text{w}0\text{d}g\%h\text{aw}} \text{b}^{\text{w}0+h} \text{I}^{\text{w}0q\text{h}}$ (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, $\text{I}^{\text{w}0q\text{h}} \text{b}^{\text{w}+}$ (the voice is good);

$\text{I}^{\text{w}0\text{d}g\%h\text{aw}} \text{I}^{\text{w}0q\text{h}} \text{b}^{\text{w}0+}$ (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 $\text{b}^{\text{w}0+h} \text{M}\#\text{h}$ 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.

You have also been told that the presence of a shewa under the waw would lead to some changes especially with another consonant pointed with a simple or a compound shewa. You have also been taught that the adjective can be used attributively and predicatively and you should be able to identify the way in which the adjective has been used.

5.0 SUMMARY

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

- The conjunction is written as a waw with a shewa, that is, w;
- Before **b**, **m**, and **p** it would be written as a shurek that is, w
- Before the consonants pointed with simple shewas, the preposition is written like shurek
- Before consonants pointed with compound shewas the waw of the conjunction would drop its shewa and take the short vowel of the same class with the compound shewa.
- The adjective is used attributively if it modifies or qualifies a substantive. In attributive use, the adjective would come after the substantive noun and it would agree with the noun in gender, number and definiteness.
- The adjective is used predicatively when it adds the verb to be to the substantive.
- In predicative use, 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.
- When word order is reversed, the first word carries the emphasis.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following words to English

lwdg%, lwdg% C(h, C(h Mymt, bw0+h dlyeh, dleye bw0+,
Md)h, Nw0d)h,

#wdq dly%h, bw0+h, bw+h Nbh, K#xh, brxh lwdgfh, K#xh,
#0w0dqh

Klmh,

Nw0d)f.

Translate the following words to Hebrew

A great day, the good brother, in the great day, the great man is good, the lord and the son, father and daughter, light and darkness, the tree is perfect, the bread is holy.

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: INTRODUCTION TO THE NOUN IN HEBREW CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 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 unit, we have examined various grammatical and syntactical issues that are supposed to be the ground rules for the language. 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
dx)	one	Mynip	faces	h#)	woman
db<	servant	Ik	all, every	br<	evening
hp	mouth	hrfw0t	law, instruction	lh)	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 -Nm.

Dative Case

This is the case of interest and in the Hebrew, this function is fulfilled by the use of the preposition **l**.

Locative Case

The locative case is the case that shows the spatial position of nouns. This function is fulfilled by the preposition **b** in conjunction with the context.

Other words that can also be used for this are: **ל**, **ב**, **ע**, **א** and **מ** 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 **מ** 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 **ה**. 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**. 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 **הר** would be translated “the mountain”, **הרה** 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 **סוסו של אדם** (this phrase would be translated “the horse of the man” or “the man’s horse” in polished English) the governing

substantive is $s_w\%s$ and would be in the construct state while $\#Oy\%h$ 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:

$\#Oy\%h$ rbd	a word of a man	a man's word
Nbh dya	the hand of the son	the son's hand
$Cr\%h$ Ik	(the) all of the earth	the whole earth
$hwhy$ $trw\%t$	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	$s_w\%s$	$Mysi_w\%s$	$Myisaw\%s$
	Construct	$s_w\%s$	$ys_w\%s$	$ys_w\%s$
Feminine	Absolute	$hsfw\%s$	$tw\%sw\%s$	$Myitsfw\%s$
	Construct	$hsaw\%s$	$tw\%sw\%s$	$yts_w\%s$

Please take note of the following:

- The masculine singular noun of the Hebrew language has no identical ending. The position of the word in the sentence indicates its function.
- To form the plural form of the masculine noun, the suffix Myi is usually added to the masculine singular form.
- 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 $hr\%$ (princess), $hs_w\%s$ (mare) and $hb_w\%+$ (good).

- d. To form the plural of the feminine noun, all you need to do is to add the suffix **tw0** as in the following examples: **twrw0d** (generations) and **tw0bw0+** (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 My as in Myidyf (a pair of hands) and Myinaz:) (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 **twb)** (fathers), **tw0mw0qm** (places), **tw0lw0q** (voices) and **twm#** (names).
- b. There are some feminine nouns that their plural form is identical with the masculine plural noun ending as in Myniw0y (doves), and Mylw (words; this is from another Hebrew word for word, hlm).
- c. There are some nouns that have two plural forms; one in the masculine and the other in the feminine. Examples are **rw d** (generation), **ry#** (song) and **hn#** (year).
- d. Finally, there are some nouns that are found only in the plural and never in the singular form. These include Myim# (heavens), Mym (waters) and Mynip (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 **tw**).

- Direction and motion towards a place in the Hebrew is indicated by the use **h** .
- 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

Myin ,#Oy) rbd ,Nbh dya ,Cr)h lk , hwhy
 traw0t

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

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UNIT 5: 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
 - 3.5 Relative Pronouns
 - 3.6 Interrogative Pronouns
- 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 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)	׃w%h	that (m)	ym	who
ט׃Oz	this (f)	׃yh	that (f)	hm	what
׃w%h	that (m)	y׃	where	ר#׃	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
yni׃	I	w0nx;na	we
ykinO׃		w0nx;na׃	
ht׃	you (masculine)	Mt׃	you (masculine)
t׃	you (feminine)	hnft׃	you (feminine)
׃w%h	he	Mh, hmh	they (masculine)
׃yh	she	Nh, hn%h	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 **ל#m** means (he ruled). If I now say **ל#m ׁw%h** 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	hze	this	Common	hל ׁ	these
Feminine	טׁOz				
Masculine	ׁw%h	that	Masculine	Mh or hnh	those
Feminine	ׁyh		Feminine	Nh or hnh	

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:

bw0+ #Oy) hze	this (is) a good
man bw0+h #Oy)h hze	this (is) the
good man hzeh #Oy)h	this man
טׁz%h h#)h	this
woman	
hz%h bw0+h #Oy)h	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 **ר#**). This same word is translated as ‘who’, ‘which’ and ‘that’. Thus, it is 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: # or #. 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: **ym** (meaning ‘who’ and is used to refer to human beings) and **hm** (meaning ‘what’ and is used to refer to inanimate things). Study the following examples very well:

hט) **ym** who are you?

י)ח-**hm** what is that?

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

- a. If the word that follows **hm** carries a dagesh forte, it would be pointed with pathah as written above, for example, **K**ל-**hm** meaning ‘what to you?’
- b. If the word that follows **hm** starts with either **h** or **x**, it would be pointed with pathah as written above because **h** and **x** are said to be doubled by implication, for example, **י)ח**-**hm** meaning ‘what is that?’
- c. If the word that follows **hm** starts with either **י**), **כ** or **ר**, it would be pointed with kamets as written above because **י**), **כ** and **ר** do not receive the dagesh forte, for example, **h**ל) -**hm** meaning ‘what are these?’
- d. If the word that follows **hm** starts with a guttural that is pointed with a kamets, it would be pointed with a seghol as written above, for example, **y**ט)י#(-**hm** 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 y meaning ‘where’ which is usually used with the demonstrative pronoun (hze) to form an interrogative pronoun. A good example is $Krdh\ hze-y$ 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 (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.

UNIT 6: BASIC PRINCIPLES OF SYNTAX

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Word Order in Hebrew Sentence
 - 3.3 The Comparative Degree
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous units, that is, from unit one to the last unit, we have discussed various aspects of the Greek grammar. We have touched on the noun, the pronouns, the conjunction, the adjectives and the prepositions among others. Having gone this far, it is time for us to begin considering the sentence in Hebrew. Thus, in this unit, we would examine the basic principles of syntax, that is, the word order in the Hebrew language.

2.0 OBJECTIVES

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

- State the part of the sentence that takes the first place in the Hebrew sentence.
- Explain the style of placing emphasis in the Hebrew sentence.
- Discuss the formation of the comparative degree in the Hebrew sentence.
- List all the word order in the regular manner

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
1h)	tent	h1fw0<	burnt offering	r#w0d	generation

MIw0C	age, eternity	Psk	silver	br	many
+p#m	judgement sentence	xaw%r	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 **rkm** means ‘he sold’. The major exception to this rule is the negative particle and the interrogative pronoun. Examine the following sentences as examples:

s w% s #0y)h rkm The man sold a
horse

s w% s #0y)h rkm)l The man did not sell a
horse

s w% s rkm ym Who sold a
horse?

In the above sentences, the negative particle ()l) 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: s w s #0y)h rkm yl. The personal pronoun (yl) 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, Myh l) r m) 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:

b w0+h s w% sh the good
horse Mybiw0+h Mysiw% sh the
good horses t w0b w0+h t w0s w% sh
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:

hz%h bw0+h lw0qh 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 **ט**). Look at the following example:

sw%sh ט) #Oy)h rkm 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:

.#0w0dqh Nhk1)yhh hbw0+h hsw%sh ט) hz%h lw0dg%h #Oy)h
rkm 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 -Nm. For example, .Nbh-Nm #Oy)h lw0dg%h 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’.

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UNIT 7: THE PERFECT VERB IN HEBREW 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#m	he ruled	rkazf	he remembered
Krb	he blessed	trk	he cut	ldag%	he was great

rbd	he spoke	Ntanf	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 **l+q** 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	Afformative	English	Afformative	English
Third	Masculine	(None)	he	w%	they
Third	Feminine	h	she		
Second	Masculine	t	you (m)	Mt	you (m)
Second	Feminine	t	you (f)	Nt	you (f)
First	Common	y \mathbf{t}	I	w%n	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 $\mathbf{l+q}$ as an example:

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	$\mathbf{l+q}$	he killed	w% $\mathbf{l+q}$	they killed
Third	Feminine	h $\mathbf{l+q}$	she killed		
Second	Masculine	t $\mathbf{l+q}$	you killed	Mt $\mathbf{l+q}$	you killed
Second	Feminine	t $\mathbf{l+q}$	you killed	Nt $\mathbf{l+q}$	you killed
First	Common	y $\mathbf{t}\mathbf{l+q}$	I killed	w%n $\mathbf{l+q}$	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 afformatives, define them and explain the rules guiding them.

Vowel Changes with Vocalic Afformatives

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: h and w. 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 ' $\mathbf{l+q}$ '. When you add the vocalic affirmative of the third person feminine, instead of having h $\mathbf{l+q}$ which

would have been the most logical thing, the word **h^l+q** is used. As you can see, the pathah of the teth became a shewa, which is going to be a vocal shewa because it is a volatilized vowel resulting from the pull of the kamets from the adjoining vocalic affirmative. In terms of accent, the vowel preceding the shewa would receive the metheg.

Vowel Changes with Consonantal Affirmatives

The consonantal affirmative is one that begins with consonants; in this case, **M^t** and **N^t** are the only consonantal affirmatives that take the accent. As with the vocalic affirmative, the consonantal affirmative before an open pre-tonic syllable will volatilize. These consonantal affirmatives draw the accent from the penult (if you have forgotten what this means, consult the Greek Grammar (CRS215) course material), and thus make the vowel of the antepenult to receive the metheg or volatilize, but most times it volatilize. If you examine **Mt^l+q** in the paradigm above, you would discover that the kamets of the first consonant of the word has to become a volatilized shewa.

The only exception to this rule of the consonantal affirmatives is the second feminine singular affirmative ‘**t**’. Because **t** cannot form a separate syllable on its own unlike **M^t** and **N^t**, it attaches itself to the ultima. Let it be known to you that **t** is a remnant of **t**) a word in which the shewa is vocal; this it retains the vocal aspect of the shewa. For clarity sake, let us examine the word in which it appears: **t^l+q**. The dagesh forte in the tau also show that the shewa of the **l** is a syllable divider. Since the **l+** is a closed syllable, the addition of **t** made it half open. That syllable thus becomes a half-closed syllable.

Please note that if you want to form the simple perfect form of any strong verb, all you need to do is to exchange the three consonants of **l+q** with that of the new verb. You can practice this with the vocabularies above.

4.0 CONCLUSION

In this unit, you have studied about the perfect state of the Hebrew verb. You have been taught that the perfect state of the verb is the root of any verb in the Hebrew language and the simplest verb form is the third person masculine singular of the perfect verb. You have also learnt that to indicate person, number and gender, vocalic and consonantal affirmatives are added

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:

y^l#m, w%^{trk}, hnt;n, M^{tl}dag%, h^l#m, N^tan, ^{trk}zf, w%^{nrbd},
h^{ld};g%

.N^{tkrb}, bw^{0+h} #^{0y})^l ^{tyrbh} ^t)
^{trk}

7.0 REFERENCES/FURTHER READINGS

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UNIT 8: THE IMPERFECT VERB IN HEBREW CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 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
#rd	tread, seek	brq	draw near	sbk	wash
Pr#	burn	rpk	cover	rb#	break in pieces

rbq	bury	KI#	cast, throw		
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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+q**.

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l+qyi	he began to kill	w% l+q ;yi	they began to kill
Third	Feminine	l+qt	she began to kill	hnf l+qt	they began to kill
Second	Masculine	l+qt	you began to kill	w% l+qt	you began to kill
Second	Feminine	y l+qt	you began to kill	hnf l+qt	you began to kill
First	Common	l+q)	I began to kill	l+qni	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+q;ya**. But please note that the vowel of the preformative is hirek (which is derived from the original pathah) except that under the consonant **l**, 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 **q;yi** 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:

ל#מ ל+q רm# בtk

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

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MODULE 2

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

UNIT 1: THE IMPERATIVE, INFINITIVE AND PARTICIPLES IN HEBREW VERB

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
בtk	he wrote	דqp	he visited	#בl	he put on
rkמ	he sold	rm#	he kept	klמ	he reigned
bk#	he lay down	+p#	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.

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	l+q	you kill	w%l+q	you kill
Second	Feminine	y+l+q	you kill	hnf+l+q	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 ׀l (not) with the imperfect and l) (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 **l+w+q** 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:

y l r m # r w 0 m #	keeping, I have
kept	
K l m t K7 w 0 l m	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: **l+q**. This form, unlike the absolute infinitive is used frequently with prepositions prefixed as in **l+q**l**** 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: l+w0q or (l+q)	one who kills (killer)
The passive form: lw%+q	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#m** as the main verb:

The Perfect

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	ל#m	he ruled	w%ל#m	they ruled
Third	Feminine	hל#m	she ruled		
Second	Masculine	טל#m	you did rule	Mטל#m	you ruled
Second	Feminine	טל#m	you did rule	Nטל#m	you ruled
First	Common	yטל#m	I ruled	w%nל#m	we ruled

The Imperfect

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	ל#myi	he was ruling	w%ל#m;yi	they were ruling
Third	Feminine	ל#mt	she was ruling	hnfל#mt	they were ruling
Second	Masculine	ל#mt	you were ruling	w%ל#mt	you were ruling
Second	Feminine	yל#mt	you were ruling	hnfל#mt	you were ruling
First	Common	ל#m)	I was ruling	ל#mni	we were ruling

Please note that **ל#m;yi** may be translated as “he began to rule”.

The Imperative

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	ל#m	rule you	w%ל#m	rule you
Second	Feminine	yל#m	rule you	hnfל#m	rule you

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.

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UNIT 2: 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
l#k	he stumbled	rps	he numbered	dkl	he captured

#dq	he was holy	dm \mathbf{l}	he learned	Pdr	he pursued
#rd	tread, seek	brq	draw near	sbk	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 to 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 $\mathbf{l+q}$ as our paradigm:

The Simple Active (Qal)	$\mathbf{l+q}$	he killed
The Simple Passive (Niph'al)	$\mathbf{l+qni}$	he was killed
The Intensive Active (Pi'el)	$\mathbf{l+q}$	he killed brutally
The Intensive Passive (Pu'al)	$\mathbf{l+q}$	he was killed brutally
The Intensive Reflexive (Hithpa'el)	$\mathbf{l+qth}$	he killed himself
The Causative Active (Hiph'il)	$\mathbf{ly+qh}$	he caused to kill
The Causative Passive (Hoph'al)	$\mathbf{l+qh}$	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(p;ni)**) 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(p)**) 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(p)**) 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(pth)**) is the reflexive stem of the Hebrew verb. It is characterized by the use of the prefixing of **t** and the doubling of the middle consonant.

Hiph'il

Hiph'il (**ly(ph)**) 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 (**l(ph)**) is the causative passive form of the verb. It is characterized by the prefixing of the **h** 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 ׀ 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 h 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 h 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 3: THE PERFECT OF OTHER VERB STEMS

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- 2.0 Objectives
- 3.0 Main Content
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 - 3.2 The Perfect of the Niph'al
 - 3.3 The Perfect of the Pi'el
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- 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 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#	burn	rpk	cover	rb#	break in pieces
rbq	bury	Kl#	cast, throw	dd#	ruin
hh#	bow down	+x#	slaughter	##q	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+qni	he was killed/he killed himself	w%l+q;ni	they were killed
Third	Feminine	hl+q;ni	she was killed		
Second	Masculine	tl+q;ni	you were killed	Mtl+q;ni	you were killed
Second	Feminine	tl+q;ni	you were killed	Ntl+qni	you were killed
First	Common	ytl+qni	I was killed	w%n l+q;ni	we were killed

3.3 The Perfect of the Pi'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l+q	he killed brutally	w%l+q	they killed brutally
Third	Feminine	hl+q	she killed brutally		
Second	Masculine	tl+q	you did kill brutally	Mtl+q	you killed brutally
Second	Feminine	tl+q	you did kill brutally	Ntl+q	you killed brutally

First	Common	y tl+q	I killed brutally	w%n l+q	we killed brutally
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3.4 The Perfect of the Pu'al

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l+q	he was killed brutally	w%n l+q	they were killed brutally
Third	Feminine	hl+q	she was killed brutally		
Second	Masculine	tl+q	you were killed brutally	M tl+q	you were killed brutally
Second	Feminine	tl+q	you were killed brutally	N tl+q	you were killed brutally
First	Common	y tl+q	I was killed brutally	w%n l+q	we were killed brutally

3.5 The Perfect of the Hithpa'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	l+qth	he killed himself	w%n l+qth	they killed themselves
Third	Feminine	hl+qth	she killed herself		
Second	Masculine	tl+qth	you did kill yourself	M tl+qth	you killed yourselves
Second	Feminine	tl+qth	you did kill yourself	N tl+qth	you killed yourselves
First	Common	y tl+qth	I killed myself	w%n l+qth	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 **th** precedes the consonants known as the sibilants, that is, **s**, **š** and **š**, the **t** of the prefix would change place with the sibilant. For example, the hithpa‘el of **rmš** would be written as **rm^tšh** (he kept himself).
- b. In cases where the prefix **th** precedes the following consonants: **d**, **t** and **+**, the **t** of the prefix would be assimilated. For example, the hithpa‘el of **rh+** would be written as **rh+h** (he purified himself).
- c. In cases where the prefix **th** precedes **c**, the **t** of the prefix would be changed to **+** and the two would be transposed. For example, the hithpa‘el of **qdc** would be written as **qd+ch** (he sanctified himself).

3.6 The Perfect of the Hiph‘il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	ly+qh	he caused to kill	w% ly+qh	they caused to kill
Third	Feminine	hly+qh	she caused to kill		
Second	Masculine	tl+qh	you did cause to kill	Mtl+qh	you caused to kill
Second	Feminine	tl+qh	you did cause to kill	Ntl+qh	you caused to kill
First	Common	ytl+qh	I caused to kill	w%n tl+qh	we caused to kill

3.7 The Perfect of the Hoph‘al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l+qh	he was caused to kill	w% l+qh	they were caused to kill
Third	Feminine	hl+qh	she was caused to kill		

Second	Masculine	tl+qh	you were caused to kill	Mtl+qh	you were caused to kill
Second	Feminine	tl+qh	you were caused to kill	Ntl+qh	you were caused to kill
First	Common	ytl+qh	I was caused to kill	w%nl+qh	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 nipa'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:

- The following are the exceptional cases in the hithpa 'el stem:
- 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.
- In cases where the prefix **th** precedes the following consonants: **d**, **t** and **+**, the **t** of the prefix would be assimilated.
- 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:

Mtdm**l**, w%nrbd, hld%;g, trm#, hnft;n, Ntrbq, Pdr, trps,
w%nrk%az;h l#k, ytl#m

7.0 REFERENCES/FURTHER READINGS

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UNIT 4: THE IMPERFECT OF OTHER VERB STEMS

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- 1.0 Introduction
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 - 3.1 Vocabulary Study
 - 3.2 The Imperfect of the Niph'al
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 - 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 **ל**+**ק** 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
Mw0rm	high place	M)un;	oracle	hwfq	collect, wait for
hkIm	Queen (f)	dgene	before	N+q	small, younger
d)nO	leather bag	(+anf	plant (vb)	ryq	wall

3.2 The Imperfect of the Niph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l+qfyi	he was being killed	wl+q%fyi	they were being killed
Third	Feminine	l+qt	she was being killed	hnfl+qt	they were being killed
Second	Masculine	l+qt	you were being killed	w%l+qt	you were being killed
Second	Feminine	yfl+qt	you were being killed	hnfl+qt	you were being killed
First	Common	l+q)	I was being killed	l+qfni	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+qy;	he began to kill brutally	w%l+qay;	they began to kill brutally
Third	Feminine	l+qt	she began	hnfl+qt	they began

			to kill brutally		to kill brutally
Second	Masculine	l+qt	you did begin to kill brutally	w% l+qt	you began to kill brutally
Second	Feminine	y l+qt	you did begin to kill brutally	hnf l+qt	you began to kill brutally
First	Common	l+q)	I began to kill brutally	l+qni	we began to kill brutally

3.4 The Imperfect of the Pu'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l+qy;	he was being killed brutally	w% l+qy;	they were being killed brutally
Third	Feminine	l+qt	she was being killed brutally	hnf l+qt	they were being killed brutally
Second	Masculine	l+qt	you were being killed brutally	w% l+qt	you were being killed brutally
Second	Feminine	y l+qt	you were being killed brutally	hnf l+qt	you were being killed brutally
First	Common	l+q)	I was being killed brutally	l+qn;	we were being killed brutally

3.5 The Imperfect of the Hithpa‘el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	l+qt;yi	he began to kill himself	w% l+qtyl	they began to kill themselves
Third	Feminine	l+qtt	she began to kill herself	hnf l+qtt	they began to kill themselves
Second	Masculine	l+qtt	you did begin to kill yourself	w% l+qtt	you began to kill yourselves
Second	Feminine	y l+qtt	you did begin to kill yourself	hnf l+qtt	you began to kill yourselves
First	Common	l+qt)	I begin to kill myself	l+qt;ni	we began to kill ourselves

3.6 The Imperfect of the Hiph‘il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	ly+q;ya	he began to cause to kill	w% ly+q;ya	they began to cause to kill
Third	Feminine	ly+qt	she began to cause to kill	hnf l+qt	they began to cause to kill
Second	Masculine	ly+qt	you did begin to cause to kill	w% ly+qt	you began to cause to kill
Second	Feminine	y ly+qt	you did begin to cause to kill	hnf l+qt	you began to cause to kill
First	Common	ly+q)	I began to cause to	ly+q;na	we began to cause to

			kill		kill
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3.7 The Imperfect of the Hoph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	ל+qyf	he was being caused to kill	w%ל+q;yf	they were being caused to kill
Third	Feminine	ל+qt	she was being caused to kill	hnfל+qt	they were being caused to kill
Second	Masculine	ל+qt	you were being caused to kill	w%ל+qt	you were being caused to kill
Second	Feminine	yל+qt	you were being caused to kill	hnfל+qt	you were being caused to kill
First	Common	ל+q)	I was being caused to kill	ל+qnf	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:

,rb#%Ofyi ,w%#dqy; ,rbdtt ,w% dqp;yf ,byrq) ,ybrqt ,rykiz:na
 ,Ntnfyi ,lyd%ig;na
 .trk%fni ,rb#) ,rbdtt) ,w% rpsy: ,l#k) ,w%kyl#t

7.0 REFERENCES/FURTHER READINGS

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UNIT 5: THE IMPERATIVES, INFINITIVES AND PARTICIPLES OF OTHER VERB STEMS

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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 - 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 **ל+ק** 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
dgab	deal treacherousl y	Kms	support	#pt	seize, catch
ldb	separate (Hiphil)	rbag%	was strong	(pt	thrust, strike
rgas	shut, close	tb#	cease, rest	##q	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	l+qh	be killed (kill yourself)	w%l+qh	be killed (kill yourselves)
Second	Feminine	y+l+qh	be killed (kill yourself)	hnf+l+qh	be killed (kill yourselves)

The Imperative of the Pi 'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	l+q	you kill brutally	w%l+q	you kill brutally
Second	Feminine	y+l+q	you kill brutally	hnf+l+q	you kill brutally

The Imperative of the Hithpa 'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	l+qth	kill yourself	w% l+qth	kill yourselves
Second	Feminine	y l+qth	kill yourself	hnf l+qth	kill yourselves

The Imperative of the Hiph'il

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	l+qh	cause one to kill	w% ly+qh	cause one to kill
Second	Feminine	y ly+qh	cause one to kill	hnf l+qh	cause one to kill

Note that except for the Pi'el all the imperatives form have the h 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
Niph'al	l+qh (l+qni)	being killed	l+qh	to be killed
Pi'el	l+q (l+q)	killing brutally	l+q	to kill brutally
Pu'al	l+q	being killed brutally	l+q	to be killed brutally
Hithpa'el	l+qth	killing one's self	l+qth	to kill one's self
Hiph'il	l+qh	causing to kill	ly+qh	to cause to kill
Hoph'al	l+qh	being caused to kill	l+qh	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 *o* or *u* except in the causative stems that uses the *u* 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
Niph‘al	l+qni	killed (one killed) or killing one’s self
Pi‘el	l+q^m	killing brutally (one killing brutally)
Pu‘al	l+q^m	being killed brutally (one killed brutally)
Hithpa‘el	l+q^tm	killing one’s self (one who kills himself)
Hiph‘il	ly+q^m	causing to kill (one who causes to kill)
Hoph‘al	l+q^m	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 is a long form.
- The characteristics of the intensive and the causative participles is the *m* which replaces the *y* 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:

tb#l dw%ml rbdl lydbm rg%\$;ni #dqm rbd byrqm dqpm
rm#h

Kms trkh y#qb trkl #dqthl

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 IRREGULAR VERBS

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 - 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 **ל+q** 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
bnagf	steal	Cbq	collect	+Im	escape
dps	mourn	P+#	overflow	Mk#	rise early (Hiph'il)
r+m	rain	lpanf	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 **dm** 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	ldag%	was great	Ik#	was wise
Nqzf	was old	lkoyf	was able	Ik#	was bereaved
N+q	was small	qzax	was strong	ryf	was afraid
qdc	was righteous	bk#	he lay down	#dq	was holy
Ml#	was whole	brq	was near	qxr	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 **ר**. 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 **נ**, **י** and **ו**. 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: **יְצַפּ**. The consonants of this word is very instructive as the first letter **פ** stands for the first consonant; the second letter **צ** stands for the second and the last letter **י** 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

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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
- 7.0 References/Further Readings

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

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**) yhiy would be translated “let there be light” and **rw0**) yhiy:wa would 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;yl) the law and he will rest (טב#0fw:) on the Sabbath and he will not sell (רkm;yi ׀) 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#) htprc Kl Mw%q .rm)l wyl) hwhy-rbd
yhiy:wa

.Klkk1 hnfml) h#) M# ytiyw%c hn%h M# טב#0ayfw:
NwOdycl

7.0 REFERENCES/FURTHER READINGS

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UNIT 8: THE NUMERALS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Numerals
 - 3.2 The Cardinal Numbers
 - 3.3 The Ordinals
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- 5.0 Summary
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1.0 INTRODUCTION

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 **dx)**. In its usage, it usually stands after its noun and then agrees with it, especially in number. For example, **dx) #0y)** would be translated ‘one man’ and **tx) h#)** would be translated ‘one woman’.

The numeral two is a noun. In the masculine it is written as **Mylna#** and in the feminine it is written as **Mylt#**. It usually stands before its substantive and agrees with it in number. For example, **My#Oinf) yn#** (this could also be written as **My#Oinf) Mylna#**) would be translated ‘two men’ and **My#Oinf) ylt#** (this could also be written as **My#Oinf) Mylt#**) 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, **Mynib h#mx** would be translated ‘five sons’. This could also be written as **Mynb t#mx** or **h#mx Mynib**.

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 **Mynib r#(h#mx** 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	dx)	dx)	tx)	tx)

2	MyIna#	yn#	MyIt#	yt#
3	h#l#	t#l#	#l#	#l#
4	h(br)	t(br)	(br)	(br)
5	h#mx	t#mx	#mx	#mx
6	h##	t##	##	##
7	h(b#	t(b#	(b#	(b#
8	hnm#	hnam#	hnem#	hnem#
9	h(#t	h(#t	(#t	(#t
10	hr#(	tr#(	r#(	r#(
11	r#(dx) or r#(yt#(		hr#(tx) or hr#(yt#(
12	r#(Myn# or r#(yn#		hr#(Myt# or hr#(yt#	
13	r#(h#l#		hr#(#l#	
14	r#(h(br)		hr#((br)	
15	r#(h#mx		hr#(#mx	
16	r#(h##		hr#(##	
17	r#(h(b#		hr#((b#	
18	r#(hnm#		hr#(hnem#	
19	r#(h(#t		hr#((#t	

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#(
21	Myr#(w: dx)
30	My#l#
40	My(br)
50	My#mx
60	My##
70	My(b#
80	Mynim#
90	My(#t

100	tx) h)m
200	tw0)m yt#
300	tw0)m #l#
400	tw0)m (br)
500	tw0)m #mx

Numbers with Feminine Nouns

Figures	Numbers in Hebrew
600	tw0)m ##
700	tw0)m (b#
800	tw0)m hnem#
900	tw0)m (#t
1000	dx) Pl)
2000	Myp1) yn#
3000	Myp1) t#l#
4000	Myp1) t(br)
5000	Myp1) t#mx
6000	Myp1) t##
7000	Myp1) t(b#
8000	Myp1) tnam#
9000	Myp1) t(#t
10000	Myp1) tr#(or hbbr

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* . 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	Nw0#)r	Sixth	y##
Second	y#ni#	Seventh	yCiyb#
Third	y#0iy1#	Eighth	y#niym#
Fourth	yCiybr	Ninth	yCiy#t
Fifth	y#0iy#x	Tenth	yriy#C

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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MODULE 3

Unit 1: Hebrew Verbs and the Principles of Syntax

Unit 2: The Verb in the Indicative Mood

Unit 3: The Verb in the Subjunctive and Voluntative Mood

Unit 4: The Imperative and the Infinitive

Unit 5: The Participles

Unit 6: Practical Examples of Syntactic Relations

Unit 1: Hebrew Verbs and the Principles of Syntax

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The State of the Verb
 - 3.2 The Time of the Verb
 - 3.3 The Mood of the Verb
- 4.0 Conclusion
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- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

If you have followed this course from the beginning, you would have noticed that unlike the Biblical Greek where the verb as well as the noun is inflected, the verb is the only portion of the Hebrew language that is inflected. This thus shows that the study of the Hebrew verb is of prime importance in understanding the various nuances of these verbs. In this unit, you will begin the study of the three fundamental principles that are important and necessary for the proper understanding of the Hebrew verb. Please note that despite the importance of the context, the context still work in conjunction with these three principles.

2.0 OBJECTIVES

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

- Define the perfect state of the verb

- Describe the imperfect state of the verb
- Describe the concept of time in the Semitic mind
- Identify the various moods of the Hebrew verb
- Define each mood of the verb

3.0 MAIN CONTENT

3.1 The State of the Verb

The state of the verb is used to describe the action of the verb. There are however only two concepts of action: complete or incomplete. The state of action wherein the writer wishes to express an action that has been completed in his mind, whether that action is in the present, past or future time, it would be presented in the perfect state. Thus, it is important in the translation of the Hebrew verb to interpret the condition of the action and not the time of the action.

The other state is the imperfect state. This is used to describe the action that is incomplete, continuing and incoming. It doesn't matter whether it is an ongoing action or repeated or connected in sequence in the past or in the future time.

The state of the verb is easily locatable by the form of the verb. You can go back to the module two and read again the perfect and the imperfect form of the verb so that you would be able to differentiate between the two states of the verb. However, the perfect form is objective while the imperfect is subjective.

Please note that by virtue of the form, the imperative verb is derived from the imperfect. The rationale is that since the imperative expresses a wish or command, which is an action that is yet to be done, it has to be regarded as an incomplete action, thus treated as the imperfect. Infinitives, on the other hand are not related to any of the state of the verb. This is because though they develop as verbal forms, their true nature is nominal or adverbial. They are thus treated as nouns or adverbs.

3.2 The Time of the Verb

Unlike the contemporary distinction of time in the verbs, the discernment of the time of action in the Semitic mind is not of any vital importance. In interpreting or translating, try to avoid placing any undue attention on the time of the action. As have been explained earlier, try to look more for the state of the action and also check whether the action is a single action that

dose not have direct relation to any other action or whether it is viewed as an antecedent to another action.

3.3 The Mood of the Verb

Since actions were viewed as uncomplicated, dependent or volitional, the mood of the verb is of tremendous importance to the Old Testament. Four classes of mood are available in the Hebrew thought, and these are: the indicative mood, the subjunctive mood, the imperative mood and the voluntative mood.

The Indicative Mood

The indicative mood has no distinctive form to indicate its presence. This is because as far as the Semitics are concerned; the perfect state of the verb is the indicative mood, since no contingency or volition can alter an action that is already completed.

The Subjunctive Mood

This is the mood of contingency. This contingency may be either in form of dependency or condition. These contingencies or conditions may be classed as follows: possibilities, desirabilities or responsibilities. In the form, there would be a particle to indicate the presence of the condition but it is also possible that the condition may be disclosed only through the context. Please, do not expect an external condition for each subjunctive mood.

The Imperative Mood

This is the mood of command or strong desire. The positive commands are expressed by the imperative mood. Note, however, that the negative commands, that is, prohibitions, are expressed by the imperfect form along with a particle of negation in an imperative context. Please, note that any imperfect form in an imperative context may be in the imperative mood.

The Voluntative Mood

This is the mood that is used to express the volition of the speaker. The cohortative and the jussive belong to this mood. These two are used to express desire or urgency. Please take note that the cohortative is the voluntative mood in the first person and the jussive is the voluntative mood in the second or third person.

While the cohortative is indicated by the addition of **h** to the imperfect form followed most of the time by the voluntative particle **וְנִפְ** the jussive is indicated by an internal vowel change or the specific negative or just by the context alone. Please note that it is not only in the voluntative mood that the internal vowel change can occur.

4.0 CONCLUSION

In this unit you have been told that syntactically, three elements of the Hebrew verb are very important, and these are the state, the time and the mood of the verb. You have also learnt that there are two states: the perfect and the imperfect. You have also learnt that unlike most modern languages that see the time of the verb in terms of present, past and the future, in the Hebrew language, what is important is the relationship of the action in the verb to another action, that is, whether it is contemporaneous or antecedent or subsequent. You have also learnt that there are four types of mood in the Hebrew verb, namely: indicative, subjunctive, imperative and voluntative.

5.0 SUMMARY

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

- The three elements of the Hebrew verb that are very important are the state, the time and the mood of the verb.
- There are two states of the verb: the perfect and the imperfect.
- Unlike most modern languages, the Semitic Hebrew did not see the time of the verb in terms of present, past and the future.
- What is important in the verb is the relationship of the action in the verb to another action, that is, whether it is contemporaneous or antecedent or subsequent.
- There are four types of mood in the Hebrew verb, namely: indicative, subjunctive, imperative and voluntative.
- The perfect state of the verb is always in the indicative mood
- The subjunctive mood is the mood of dependency or condition
- The imperative mood is the mood of command or strong desire
- The voluntative mood expresses the volition of the speaker.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss each of the mood and their functions.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2: THE INDICATIVE MOOD

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- 3.0 Main Content
 - 3.1 The Indicative Perfect
 - 3.2 The Indicative Imperfect
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- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have studied about the three elements of the verb that are necessary for close examination for any meaningful syntactical analysis. These are: the state of the verb, the time of the verb and the mood of the verb. In this unit, you will begin to examine the interplay of these three elements in the verb. In this unit, we are going to look at the verb in the indicative mood. Remember that we have said earlier that the indicative mood most of the time is the mood of the perfect state, but you will be learning more here.

2.0 OBJECTIVES

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

- Differentiate between the indicative perfect and the indicative imperfect.
- Identify the different uses of the indicative perfect
- Identify the various uses of the indicative imperfect

3.0 MAIN CONTENT

3.1 The Indicative Perfect

As we have indicated earlier, the perfect state of the Hebrew verb is the state that is used to designate an action or a state of being as being completed. The completion of the action or the state however can be either in reality or in the thought of the speaker. Please note that this does not

mean that the action must have necessarily occurred but it must have been pictured as being completed. No matter the time of the action, the action must have been completed or finished. The following are the various uses of the perfect indicative in the Greek verb:

Narative Perfect (Perfect of Narration)

This is the use of the perfect to indicate an action or state of being that has been completed with no reference to any other event. It is used to designate an action that has either been completed or in the process of completion, thus it can be in the present or in the past time. Please note that the perfect state is used in the future time, certain conditions must exist to place in within the range of the perfect of narration (and these would be discussed later). The following are examples of the perfect of narration:

Myh**l**))rb ty#)rb which would be translated “In beginning God created...” The word)rb here is the perfect of narration denoting the past time. Please remember that in most cases in the Hebrew thought, the context would denote the time of the action.

rm) h#)h-**l**) which would be translated “To the woman he said...” The word rm) here is the perfect of narration denoting the past time.

Mhrb)-**t**) hsn**i** Myh**l**)hw: which would be translated “And God proved Abraham”. The word hsn**i** here is the perfect of narration denoting the past time.

t^w0y**h**l ytiyw@c w0**t**)ow: yt**x**t Klmy**l**)w@hw: which would be translated “And him I have appointed to be prince”. The word ytiyw@c here is the perfect of narration denoting the present time. By virtue of the context, since the person being spoken about is the reigning prince, then the time has to be in the present.

Relative Perfect (Perfect of Relation)

The perfect of relation is used to denote a simple action that is completed in relation to another action. It is usually a completed action completed at a time that is previous to another action and the two actions would result in a completed state. However there are instances where the completed action would be viewed in relation to another action that is still in the past. The following are examples of the perfect of relation:

Action in Relation to a Previous Action

This type of perfect of relation is also called the pluperfect by some grammarians. In this class, the action would be conceived of as finished action prior to a point in the past, that is, a previous time. The following are examples of the class of perfect of relation:

רָצַף רָצַף מִדְּהֶב־טָמֵא מִשֶּׁעָבַד אֱלֹהִים אֲחֵרִים which would be translated “And he put there the man whom he had formed”. The verb רָצַף here is pictured in relation to the previous action of the forming of the Garden of Eden which has been completed before the forming of man.

מִשֶּׁעָבַד אֱלֹהִים אֲחֵרִים מִשֶּׁעָבַד אֱלֹהִים אֲחֵרִים מִשֶּׁעָבַד אֱלֹהִים אֲחֵרִים which would be translated “For he had not eaten bread”. The verb אָכַל here is also viewed in relation to another action in the past.

Action in Relation to a Present Time

This use of the perfect of relation is very close to, if not identical, with the Greek perfect. In this usage, the action is pictured as completed at some specific moments in the past but the effects of that action continues into the present time. The present time as used here would be the previous present or the simultaneous past, that is, the present time of the speaker. An example of this usage is:

הִשְׁתַּחֲוּוּ לַעֲשׂוֹת אֲשֶׁר עָשָׂה יְהוָה לְעַמּוֹת אֲרָצוֹת אֲחֵרוֹת which would be translated “They forsook Yahweh”. The concept here is that at a point in time, the Israelites turned away from the Lord and as at the point of the prophet’s statement; they were still away from the Lord. Therefore, the verb here הִשְׁתַּחֲוּוּ, describes an action that took place in the past but it is still having effect into the present.

Action in Relation to a Future Time

This usage is also very close to the future perfect in English. In this usage, the finished action is viewed in relation to another action still in the future. A good example here is:

הִשְׁתַּחֲוּוּ לַעֲשׂוֹת אֲשֶׁר עָשָׂה יְהוָה לְעַמּוֹת אֲרָצוֹת אֲחֵרוֹת which would be translated “Yahweh will have sent thee away”.

Perfect of Experience

The usage of the perfect of experience designates a statement that is considered to be true because things of similar kinds have happened previously. Based on this, the speaker is certain that such proposition of a general character will hold generally. It is also known as the characteristics perfect. Examples of this usage are:

Klaywa Nnf(hlk which would be translated “the cloud dissolves and goes”. In this usage the verb hlk is used to tell what the cloud would normally do.

whnq rw0# (dayf which would be translated “An ox knows his master”. The verb here (dyf is used to describe the attitude of the ox generally.

Perfect of Dependency or Perfect of Contingency

In the usage of the perfect of dependency, the action is viewed as completed though there are some conditions present. These conditions may be time, a condition or the fact that the action is based on the accomplishment of another action. There are various usages of the perfect of dependency and they are as follows:

Perfect of Certainty

This usage describes an action in the future time that is viewed as completed based upon the authority of the speaker. In other words, the speaker is certain of the outcome or that he has fully determined to make certain actions occur. This is usually used for promises, decrees and threats where the certainty of the fulfilment can make it be viewed as an already completed action. Please note that the statements of God and about God are usually placed in the perfect of certainty as in the following examples:

Cr)h-t) yttanF K(rzaI which would be translated “To thy seed I will give this land”. The verb yttanF here is placed in the perfect of certainty because God is sure of what he has said.

w0hy#m hwFhy: (y#i0w0h yk which would be translated “For I know that the LORD will save his anointed”. The verb (y#i0w0h here is placed in the perfect of certainty because the prophet is sure of what God will do.

Perfect of Prophecy

This is the use of the perfect in the future time which is viewed as complete based solely on the authority of God. In this case, the perfect portrays vividly and boldly a confidence that the speaker or the prophet has in the fulfilment of the prediction. Please note that the perfect of prophecy is found in the highest type of prophetic diction and is often thrown into the midst of imperfects to indicate absolute confidence. The following are examples:

w@n**l**-d**l**@ayu d**l**eye-yk would be translated “For a child shall be born”. Please note that as a result of the degree of certainty of the prophet, there are translations that reder the verb as “For unto us a child **is** born”.

bq(y@m bkfw0k Krd would be translated “A star shall proceed from Jacob”. Note that the prophet has spoken with a high degree of certainty and that is why the translation has used the word ‘shall’ as an auxiliary verb.

Perfect of Condition

There are cases where some conditional sentences would carry the perfect verb. Remember in conditional sentences, the protasis states a condition which would create a responsibility, obligation or necessity that are often deemed unavoidable. The apodosis would then use the perfect to express the inescapable nature of the responsibility, obligation or necessity. A good example of this is the statement of prophet Isaiah in 1:9:

w@nymd hrm(**l** w@nyyh Mdsk +(mk dyr# w@n**l** rytwh tw)bc hwhy y**l**w**l** which would be translated “Except the LORD of hosts had left us a very small remnant, we would have become as Sodom”. In this statement, the apodosis made use of the perfect verb w@nyyh to express the inescapable nature of the punishment.

Perfect of Concurrency

By this usage, the action is viewed as complete based on the occurrence of a preceding action. In these perfect forms, the simple waw is attached as a prefix. Thus they can be easily identified. Please note that the perfect of concurrency may follow any form of verb be it another perfect, an imperfect, an imperative or even an interjection. In the process of narration, the speaker states the narrative action and without drawing the strict attention from the starting action, points out what also is true. Even though

the originating action is incomplete, on the basis of the indicativeness of the action, the following action is viewed as complete. The following are examples:

Kx) r#b1 w@yhfw: w0t#)b qbdfw: w0m)-t)ew: wyb)-t) #0y)-
 bzf(jya Nk-1(which would be translated “Therefore, let a man forsake his father and his mother and (that having been done) he cleaves to his wife and (that being done) they are one flesh”.

If you examine the above sentence very well, you would first discover that the two perfect of concurrency in the sentence are prefixed with a simple waw (qbdfw: and w@yhfw:). Apart from this, their being completion is based on the completion of earlier actions. For example, before cleaving can be completed, the man must have left his father and mother. Also, before becoming one flesh, the cleaving must have taken place. Another good example is in Isaiah 40:4-5. You can look at this passage in the English versions and also in the Hebrew if you have a copy of the *Biblia Hebraica*.

Please note that the concurrent perfect is always in explanation or description of the originating action. Anytime the prerequisite action has taken place, the description of the concurrent act would naturally fall into place, thereby taking its completed state.

In the bid to properly understand and interpret the language and thought pattern of the Hebrew system, some grammarians have viewed the waw preceding the perfect as “waw conversive” or “waw consecutive”. However, the true position is that in a statement of successive events or acts in the future, waw with the perfect is used after the main verb in the imperfect or imperative. The verb fixes the starting point as the speaker passes successively forward in thought viewing each as completed in its turn. A good example is Leviticus 4:13 which reads:

tx) w@#(fw: 1hqh yny(m rbd M1(;new: w@g@#;0yI 1)r#o;yI
 td(-1k M)w:
 .wm#)fw: hnfy#(t-)1 r#) hwfhy: tw0cm-1km

The above sentence would be translated as follows:

If Israel shall err (w@g@#;0yI) and it be hid (M1(;new:) and they do (w@#(w:) and shall be guilty (w@m#)fw:)

If you study the above sentence very well, you will discover that the main verb (w@g@#;Oyl) is in the imperfect and the following verbs all started with the waw. This usage could also be used in a conditional or subjunctive sense to express command or volition and following telic particles. The following are example:

Every man should come (OybyF) to me and I would do him justice

(wytqdchiw:) 2 Samuel
15:4.

It can also be used with the imperfect to express what is general or customary in the present or the past. A good example is Genesis 2:6 which states:

A mist used to go up (h1(Jya) and water (hq#hiw:) the earth.

3.2 The Indicative Imperfect

Any verb presented in the verb pictures an unfinished or incompleted action whether in the past, present or future. Consequently, the action is usually presented in movement rather than “in a condition of rest”. It has to be noted that it is used mostly in two ways: the incipient (just beginning) and the frequentative or iterative (repeated). It however does not imply mere continuance of action. To show continuance of action in Hebrew, the participle is used as in Genesis 2:10:

A river proceeding (Ocy0) out of the garden.

The participle (Ocy0) is used here to show the continuous action of the flowing of the river. Now to the usages of the indicative imperfect:

Incipient Imperfect

This is an action that begins at a time subsequent to another action or state. It is an action that may have its beginning in the mind of the author. The continuation of the action after the beginning may be visualized, but the beginning of that action is also in view. This could also be used in two ways:

The Simple Incipient

The simple incipient imperfect is an imperfect which pictures only the beginning of the action. This is why in translation, such incipient imperfect

would begin with “began to, or begin to, or will begin to”. These imperfects may be either past, present or in the future. Let us examine the following examples:

h#m-ry#OiyF z) which would be translated “Then Moses began to sing” (Exodus 15:1). The emphasis is on the starting of the singing by Moses. This is also an action in the past.

Cr)-ykIm w@bc;ya;t;yI which would be translated “Kings of the earth begin to set themselves”. The emphasis here is on the setting together of the kings. The action here is also in the present.

The Progressive Incipient

The progressive incipient imperfect pictures an action that has started but with emphasis on the progression of the action. Consequently, the translation would make use of the phrase, “proceeded to”. As with the simple incipient, it could also be in the past, present or future. The following are examples:

Mykbh-1) Ig@Ig@h-Nm hwFhy;-K)Im I(ay@AwA which would be translated “I proceeded to bring you up out of Egypt” (Judges 2:1). The emphasis here is on the process of leading the children of Israel out of Egypt. It is an action in the past.

A good example for the present time is found in Psalm 2:2 which would be translated kings of the earth begin to set themselves against the Lord. The verb pictures the commencement of action in the present time.

For an example of the use of the incipient imperfect in the future, a good one is found in Numbers 24:17 which would be translated “I begin to see him (w@n@)r)) but not now; I begin to behold him (w@n@rew@#)) but not near”. The two verbs here picture the commencement of an action in the future.

The progressive incipient pictures an action that has started, but the emphasis of this usage is on the progression of the action. These they of verb are translated with the use of phrases like “proceeded to”. These types of verb may also be in the past, present or the future.

In the present time, Judges 2:1 offers a good example:

Mkt))yb)fwF Mylrcmm Mkt) hI()
rm)y@wA

This sentence would be translated “And he said, I proceeded to bring you up (hI⊙) out of Egypt”.

In the present, we have a good example in 1 Samuel 24:21 which would be translated “I know that thou will surely proceed to be king”. The verb (KIṁṯ) pictures the state of the man currently enthroned as king.

For the future time, another example is in Exodus 9:5 which will be translated “Tomorrow the LORD will proceed to do (h#⊙jyA) this thing in the earth”.

The Frequentative Imperfect

The frequentative imperfect is used to describe reiterated actions, habits, customs or universal truths. The following are the sub-usages of the frequentative imperfects:

The Simple Frequentative

The simple frequentative is an action, which though has occurred repeatedly, has no reference to habit, custom or progress. A good example of this usage is Isaiah 1:11 which would be translated “For what to me is the multitude of your sacrifices”. In this passage, the verb ‘said’ is in the simple frequentatives and would be properly translated “the LORD said repeatedly”. The repetition of the statement does not mean that it has become a habit. Another example is Genesis 24:19 which would be translated “I shall draw water for thy camel”. The verb translated ‘draw’ is put in the simple frequentative thus would be better translated ‘draw water repeatedly’. The drawing of the water does not become a habit in any way.

The Characteristic Frequentative

The characteristic frequentative are actions that are accustomed to occur often in certain limits and truths universally admitted and facts that may occur at any time. A good example could be found in Psalm 15:4 which would be translated “those who fear the LORD he honours”. The characteristic frequentative here used implies that the LORD will honour those who fear him at all times.

The Progressive Frequentative

The progressive frequentative is the use of the imperfect in which the author views the action as being either in the process of being repeated or of progressing in the frequent actions. A good example here is Exodus 1:12 which would be translated “And just as they continued to afflict them so they continued to multiply”.

The Consecutive Imperfect

The consecutive imperfect is the use of the imperfect to complete the consecution of an action. To do this, the two primary forms (that is, the perfect and the imperfect) and supplemented in the Hebrew by a secondary form by adding adding waw consecutive as a prefix to the imperfect form of the verb. In usage as a narrative sentence, it would begin with a simple perfect and is followed by one or two verbs in the imperfect prefixed by waw consecutive. The waw consecutive, as you have been taught in Hebrew Grammar is use of consonant waw pointed with a pathah with a dagesh forte in the waw (wA). The waw consecutive is always prefixed to an

imperfect and portrays the action which is consecutive in time, purpose or result to the preceding action. It is also called the historical or narrative construction.

Please note that when the imperfect carries a waw consecutive, it is usually the progressive incipient imperfect and thus would be translated with the phrase “and then proceeded to be”. They are usually used in narration or prediction to carry forward the same idea as the originating verb indicates. Let us the usage of this construction in Genesis 3:13 which would be translated “the serpent deceived me and so I proceeded to eat”. In this construction, the picture is that the eating of the apple is the consequence or the result of the deceit of the serpent.

Apart from this, the construction can also be used as a perfect of experience, a prophetic perfect. Below are examples of the prophetic perfect that is continued by imperfects with narrative force. A good example is Genesis 39:18 which would be translated as “A son shall be given to us...shall proceed to be...and shall proceed to call”. Another example could be found in Numbers 22:21 which would be translated “And then Balaam proceeded to arise (Mqy@Fwa) and proceeded to saddle (#bxy@AwA)

and proceeded to go (Kley@AwA) and then the anger of God proceeded to be kindled (rxy@IwA)”.

4.0 SUMMARY

In this unit, you have studied the indicative mood and its usages in the perfect and the imperfect verbs. In the indicative perfect, we have the perfect of narration (this is used to indicate an action that has been completed or in the process of being completed without reference to any other action); the perfect of relation (this is used to denote a simple action that is completed in relation to another action which may be in the past, present or future); the perfect of experience (which designates a statement considered to be true because of similarity to previous actions). Other forms of perfect include the perfect of contingency, the perfect of certainty, the perfect of prophecy, the perfect of condition and the perfect of concurrency. The indicative imperfect pictures an unfinished action whether in the past, present or future. There are the incipient imperfect (which describes an action that begins at a subsequent time to another action); the frequentative imperfect and the consecutive imperfect.

5.0 CONCLUSION

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

- The indicative mood can be used in the perfect and the imperfect verbs.
- In the indicative perfect, we have the perfect of narration, the perfect of relation, the perfect of experience.
- Other forms of perfect include the perfect of contingency, the perfect of certainty, the perfect of prophecy, the perfect of condition and the perfect of concurrency.
- The indicative imperfect pictures an unfinished action whether in the past, present or future.
- There are the incipient imperfect, the frequentative imperfect and the consecutive imperfect.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the sentence below and bring out the various verbs indicative mood and analyze their usage:

1) I have been thinking about why
I was (1)

1) I have been thinking about why
I was (1)

1) I have been thinking about why
I was (1)

7.0 REFERENCES/FURTHER READINGS

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UNIT 3: THE SUBJUNCTIVE AND VOLUNTATIVE MOOD

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- 2.0 Objectives
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 - 3.1 The Subjunctive Imperfect
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 - 3.5 The Jussive
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1.0 INTRODUCTION

In the previous unit you have studied about the indicative mood in the Hebrew language. Under this mood, you have explored all the various ways in which the indicative mood can be used. Expectedly, a lot of materials had to be taken at a time and resulted in the large materials. In this unit, you would be studying the subjunctive and the voluntative mood. The subjunctive mood is next to the indicative mood judging by the degrees of closeness to reality. The voluntative mood as you have learnt earlier, mood is the mood that is used to express the volition of the speaker.

2.0 OBJECTIVES

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

- Define the subjunctive mood
- Explain the various possibilities of the subjunctive mood
- Differentiate between the subjunctive imperfect and the subjunctive perfect.
- Describe the form of verb used in the voluntative mood
- Explain the two major sub-forms of the voluntative mood
- Identify the persons in which the voluntative can appear

3.0 MAIN CONTENT

3.1 The Subjunctive Imperfect

As you have learnt earlier, the subjunctive mood is the mood of contingency. It has also been said that the contingency may be in form of dependency or condition. You have also learnt that the dependency and or condition can be further sub-divided into possibilities, desirabilities and responsibilities.

The conditional ideas of the subjunctive mood are naturally expressed by the imperfects. It is only in rare conditions, which usually occurs only in the conditional sentences, that the perfect form of the verb may be used. It has to be noted that the entire subjunctive mood are usually placed in the future time. As it is, the variations in the translations would be due to the nature of the contingency that is expressed in the context, that is, whether it is a possibility, desirability or responsibility.

Possibility

Possibilities are usually expressed by the auxiliary ‘could’. It is also however possible that the other forms ‘can, may and might’ also occur. The following are good examples of the use of the subjunctive to express possibilities:

Isaiah 1:18 would be translated “though your sins be as scarlet they may be white as snow”. In this statement, the verb $w@nyb\mathbf{1};yA$ is in the subjunctive and expressing the possibility of turning the red sin into white. Please note that the above verb is an imperfect state of the verb.

Psalm 24:3 is another good example. It would be translated “Who may ascend into the hill of the LORD”. The verb used here is $h\mathbf{1}CJyA$ and it is used to list the possibilities of people who can go up and see the LORD.

Desirability

In the translation of the subjunctive of desirability, the auxiliary verb ‘would’ is usually used. Please note however, that the use of these auxiliaries is subjected to variation. A very good example of this could be found in 1 Kings 13:8 which would be translated “If you would give me half thy house, I would not go in with you”. The verbs used here are ‘give’

(Ntt) and 'go in' (Ob)). The use of would in the context of the two verbs is an indication of its expression of desirability.

Responsibility

In the translation of the subjunctive of responsibility, the auxiliary verb 'should' is usually used. Since, the idea of responsibility has different shades such as 'obligation' and 'necessity' other auxiliary verbs such as 'ought' and 'must' can also be used. A good example can be found in Exodus 3:11 which can be translated, "Who am I that I should go to Pharaoh?" The verb here is 'go to' (Kl)) and the use of the auxiliary verb 'should' is an indication that it is a subjunctive of responsibility. An example expressing the shade of necessity is 1 Chronicles 12:33 which would be translated: "To know what Israel ought to do" (h#(jyA). The verb

h#(yA expresses the idea of necessity.

3.2 The Subjunctive Perfect

As you have been taught already, the thought pattern of the Hebrew perfect state is not used in the subjunctive. In fact, some expressions which would have been in the subjunctive in the English language would be phrased differently in the Hebrew language, being a Semitic language.

3.3 The Voluntative Mood

As had been said earlier, the voluntative mood is the mood that is used to express the volition of the speaker. It is actually a modified form of the imperfect state that is used to give expression to desire on the part of the speaker. It is an incipient incomplete state that is used to express a varying mood. This is also a feature of the Arabic language, but you must note that both languages are Semitic in form.

When the cohortative is used in the first person, it would be used to express the intention, will or desire of the author when he is the subject of the action. The jussive would be in the second and third persons, it would be used to express the desire, will or command of the author when some other person is the subject of the action.

3.4 The Cohortative

The cohortative expresses the will of the speaker in reference to his own actions. When the speaker is free, it expresses his desire or determination

and when the speaker is dependent on others, it expresses a wish or request. Please, note that the form may be made more emphatic by the addition of the particle נ . The cohortative may be used in the following ways:

To express strong determination as in Deuteronomy 12:20 which would be translated “I will eat flesh”. The verb חָלַק used here expresses the determination of the speaker to eat flesh.

It could also be used as an exhortation, especially if it appears in the plural form. A good example could be found in Numbers 14:4 which would be translated “Let us return to Egypt”. The verb $\text{חָבַדְנוּ$ as used here pictures the speaker as exhorting others to follow in an action he intends to undertake.

It could also be used to express a self-excitement as in Psalm 2:3 which would be translated “Let us break assunder”. The verb used here is חָקַטְנוּ .

The cohortative could also be used to express a request or entreaty as in Genesis 50:5 which would be translated “Let me go up, I pray”. The verb used here is חָנַח .

It could also be used to express a simple consent, especially when yielding to constraint. A good example of this could be found in Genesis 46:30 which would be translated “Now let me die”. The verb used here is חָתַמְתִּי .

Finally, the cohortative can be used as a conditional or final sentence as in Psalm 2:8 which would be translated “Ask of me and I will give”. The verb used here is חָתַמְתִּי .

3.5 The Jussive

The jussive, unlike the cohortative is used in the second and the third persons and could be used in any of the following ways:

It could be used to express a command or injunction or prohibition in form of a wish. Examples include Genesis 1:2 which would be translated “Let there begin to be light”. The form of the imperative used here is יִהְיֶה .

It could be used to express a simple wish as in 1 Samuel 1:23 which would be translated “Let the LORD begin to establish his word”. The imperfect used here is מִקְיָם .

It could also be used to express permission as in Ezra 1:3 which would be translated “Let him begin to go up and build”. The two verbs here are used to express the permission to go up (לָעָלָה) and that to build (לְבָנָה).

It could also be used to give advice or suggestion as in Genesis 41:33 which would be translated “Let Pharaoh look out a man”. The verb used here is יִרְעֶה.

Finally, the jussive could be used to express entreaties, petitions or prayers as in Genesis 44:33 which would be translated “Let thy servant remain, I pray”. The verb used here is יִשְׁבֹּט.

Please note that when you are in the voluntative mood, the negative particle would be לֹא and not אַל.

4.0 CONCLUSION

In this unit you have learnt about two important moods: the subjunctive and the voluntative mood. The subjunctive mood is used to express conditional ideas and thus, the imperfect is naturally used. The three possibilities that could be expressed are: possibility, desirability and responsibility. The voluntative mood on the other hand is used to express the volition of the speaker. In the cohortative, the first person is used to express the intention, will or desire of the speaker as he is the subject of the action. In the jussive, the second and the third persons are used and it will express the desire, will or command of the speaker, but with some other people as the subject of the action.

5.0 SUMMARY

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

- The subjunctive mood is used to express conditional ideas and thus, the imperfect is naturally used.
- The three possibilities that could be expressed are: possibility, desirability and responsibility.
- The voluntative mood on the other hand is used to express the volition of the speaker.
- In the cohortative, the first person is used to express the intention, will or desire of the speaker as he is the subject of the action.

- In the jussive, the second and the third persons are used and it will express the desire, will or command of the speaker, but with some other people as the subject of the action.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the verbs in the sentences below and bring out the verbs in the subjunctive and the voluntative mood and examine their usage:

hwhy rm)Oy@wA ynigarhJwA lW@)# (m#0fw: KI) K7y) l)w@m# rm)yO@wA ⁽²⁾
 .yt)b hwhy lxb@oz:l trm)fw: Kdeyfb xqt rqb tlg:(
 h#(t-r#) t) K(jydlw0) ykin0)fw: xbaz@b y#aOyIl t)rqfw: ⁽³⁾
 .Ky l) rm)-r#) t) y l tx#mfw@

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UNIT 4: THE IMPERATIVE MOOD AND THE INFINITIVE

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 - 3.3 The Infinitive Absolute
 - 3.4 The Infinitive Construct
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- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have studied the subjunctive as well as the voluntative moods. You have learnt that while the subjunctive mood is used to express conditional ideas, the voluntative is used to express the volition of the speaker. The various ways in which the voluntative mood can be used have also been clearly expressed. In this unit, you are going to study the imperative mood and the infinitive, which combines both the qualities of the verb and the noun. The imperative mood is the mood is used for expressing commands. The two forms of command in this case, both the negative and the positive commands would be examined and their formation explained.

2.0 OBJECTIVES

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

- Explain the use of the imperfect to form positive commands.
- Explain the role of the context in forming commands.
- Explain the formation of the negative command
- Describe the formation of the infinitive absolute
- List the functions of the infinitive absolute
- Describe the formation of the infinitive construct
- List the functions of the infinitive construct
- Explain the differences between the infinitive absolute and the infinitive construct.

3.0 MAIN CONTENT

3.1 Positive Commands

Positive commands are usually expressed either by a special form of the imperative or the imperfect in an imperative context. The force of the imperfect in an imperative context appears to be practically the same as that of the special form of the imperative. Though the imperative imperfect may be more polite in certain situations, the two forms can also be used interchangeably. Please note the following constructions:

The imperative form can indicate positive commands without the use of any negative particle. This is possible because since the imperative form would not take a negative particle, it is easy to use it for a positive command. You should also remember that the imperative form of the Hebrew verb is built on the form of the imperfect. It is thus, of the incomplete state and will usually be of the simple incipient incomplete state. The imperative form is always used with the second person and may express the following:

a. A Command

Examples of using the imperfect to issue positive commands could be found in the passages:

לְדַבֵּר אֲלֵי יִשְׂרָאֵל רַב־דָּבָר which would be translated “Speak unto the children of Israel” (Leviticus 1:2). The imperfect רַב־דָּבָר is used to express the command here.

קוּמְ וּלְךָ מַדְבָּר מִנִּינְוֵה hִנְנִי מִן־הַיַּם קוּמְ מִן־נִינְוֵה which would be translated “Arise, go to Nineveh”

(Jonah 1:2). The imperfections used here are קוּמְ and מִן־נִינְוֵה and they are used to express commands.

b. An Exhortation

As an exhortation, this form can be used to urge or persuade people to take certain actions. Examples of this can be found in the following passage: שִׁבְרֵם מִן־הָאָרֶץ מִן־הָאָרֶץ מִן־הָאָרֶץ which would be translated “Break up your

fallow ground”. The imperfect used here is מִן־הָאָרֶץ and it is used to exhort the listeners to take a particular action.

c. An Entreaty

The imperfect can also be used as an entreaty. In this case it is used as a serious and passionate request. A good example can be found in Psalm 44:27: w@n**l** h**tr**z:(hmf**wq** which would be translated “Arise and save us”. The imperfect hmf**w@q** is used here as an entreaty to God and not just a simple command.

d. Permission

The imperfect form can also be used in this form to express permission. A good example can be found in Genesis 20:15:

b# Klyney(b b**w0**+b Klyne**pl** y**cr**) hn@h K**l**mey**b**) r**m**)y@**wA** which would be translated “And Abimelech said, ‘Where it is good in thine eyes, dwell’”. The imperfect b# is used here to express permission on the part of the speaker.

e. Strong Assurances

The strong assurances that can be used here can either be in form of promises or threats. A good example here is the assurance given in Psalm 28:5: M**l**#0fw@**ry**: b**w@**+b h)**r**:**w@** which would be translated “thou shalt see the prosperity of Jerusalem”.

Please note that there are occasions when the voluntative **h** would be added to an imperative. Since this **h** is the symbol of the cohortative, the addition of the cohortative to the imperative emphasizes the earnestness of the command. This indicates that the author do not just call for the fulfilment but also desire it earnestly. An example of this usage could be found in Psalm 51:14: Ky**krd** My(#**p** h**dm****l**) which would be translated “Restore unto me the joy of thy salvation”. The presence of the **h** would make the translation to literally read “please, restore unto me the joy of thy salvation”

with a lot of emphasis on the please.

All that have been treated above are the various uses of the imperfect to express a positive command. Now, we are going to see some examples of the use of the imperfect form in an imperative context. Please note that this formation can also be used for negative commands. The first example would be taken from Genesis 3:14: K**l**t Kln:xog:-**l**(which would be translated “upon thy belly thou shalt go”. The second example could be

found in Exodus 20:9: **Ktk)Im-Ik tfy#(fw: db(t MymiyF t##**
 which would be translated “six days you shall labour”.

3.2 Negative Commands

Negative commands, that is, prohibitions, can be expressed only by the use of the imperfect form in an imperative context with a negative particle. The following examples from the book Exodus are good examples:

xcr t)I which would be translated “you shall not kill” (Exodus 20:13)

bnig t)I which would be translated “you shall not steal” (Exodus 20:15).

The distinction between the prohibitions expressed by the imperfect and that expressed by the jussive should be made clear. In the prohibition expressed by the imperfect, in the second person, **)I** (shall not) would be used; the jussive would however take **I)** (do not). In the third person, the ordinary imperfect would take **)I** (he shall not) while the jussive would take **)I** (let him not).

3.3 The Infinitive Absolute

The infinitive absolute can be defined as the use of the verbal noun to express the bare idea of the verbal action. It can also be used along with the inflected form to give emphasis to the action that is being expressed. It can also stand alone and in this case, it can be used with the force of an exclamation or it could be used standing alone to express an adverb. Please note that the infinitive do not take the article. Please note the following uses of the infinitive absolute:

1. The infinitive may be used instead of the finite verb to express the essential idea of the verb, albeit, vividly and emphatically. The following are good examples of the use of the infinitive instead of the finite verb:

)bowF #pxth +p#Ofw0xy:-I) I)r#o;yl KIm rm)Oy@wA
 which would be translated “and the king of Israel said unto Jehoshaphat, distinguishing and coming ...” (1 Kings 22:30).
 The infinitives used here are distinguishing (**#pxth**) and coming (**)bow**) and they are to express the idea of the finite verb here.

N)c +x#f0w: rqb
grh
NyIyF tw0t#Ofw: r#b
Ik)

These two phrases would be translated “killing of cattle and slaughtering of sheep, eating of meat and drinking of wine” (Isaiah

22:13). The infinitives used here are killing (grh), slaughtering (+x#), eating (lk) and drinking (twt#).

2. The infinitive may be used with the finite verb to add emphasis to the verb or to describe the action of the accompanying verb. Please note that when the infinitive is placed before the finite verb, it adds an expression of intensity. Examine the following examples carefully:

dwd yn@mm l)#0;ni l)#0;ni trm)w: which would be translated “David earnestly besought me” (1 Samuel 20:6). This is an example of the use of the infinitive along with the finite verb to express intensity. If you look at the example very well, you would discover the two words standing together (l)#0;ni l)#0;ni).

w@nyl(Klmt Klmh wyx) w0l w@rm)Oy@wA which would be translated

“And they said unto him, will you indeed rule over us?” (Genesis 37:8). In this usage, the imperfect is used to add emphasis to the finite verb and that is why in the translation ‘indeed’ is used to reinforce the emphasis.

3. The infinitive absolute can also be used to express constant progress or the complete existence of the action. In this case, the infinitive absolute stands after the accompanying verb. The following is an example of this usage:

w0m(tw0)bc hwFhywA lw0dgfw: K7w0lh dywld Kley@wA which would be translated “David became greater and greater” (1 Chronicles 11:9). In this case, the infinitive absolute is used to describe constant progress.

3.4 The Infinitive Construct

The infinitive construct, is also an abstract verbal noun that is used like the gerund. Thus, it can take suffixes and prepositions and at the same time has the government of its verb. The following are the various uses of the infinitive construct:

In the first instance, the infinitive construct may be used alone. When used alone, it may be nominal or verbal. If it appears as a noun, it can be used in all the cases of a noun or along with a preposition. If it appears as a verb, it

can take a subject, an object or both. Let us examine the following examples:

w0d@g:nek rze(w0l-h#() w0db1 Md)h twOyh bw0+-)1 Myh1) hwFhy: rm)yo@w which would be translated “And the LORD God said, man’s being alone is not good” (Genesis 2:18). In this case, the infinitive construct **twOyh** is used as the subject of a nominal sentence.

Let us examine this phrase: Cr) Myh1) hwFhy: tw0#(MwOyb which would be translated “In the day of the LORD God’s making of the earth” (Genesis

2:4). In this case, the infinitive construct **tw#(** is placed in the genitive.

In 1 Kings 3:7, there is a phrase)bwF t)c (d))1 which would be translated “I know not to go out or come in”. In this case, the infinitive construct **)bwF t)c** is used in the accusative as the object of the verb.

In the second instance, the infinitive construct may be used with the preposition **1**. In such usages, it could be used for any of the following:

It could be used to express design or purpose. A good example of this usage could be found in 1 Samuel 1:3:

hb@ez;liw: tw0xt#h1 hmymiyF Mymiy@m w0ry(m)w@hh #Oy)h h1(w:

which would be translated “now this man would go up from his city yearly to worship and to sacrifice”. In this case, the infinitive constructs **hbez;liw tw0xt#h1** are being used to express purpose.

It could also be used to express the result of an action as in 1 Kings 2:3:

rm#1 wykrd b tk11 Kyh1) hwFhy: trm#m-t) trm#0fw:

which would be translated “thou shall keep the charge of the LORD your God so as to walk in his ways, to keep his statutes”. The infinitive constructs **tk11** and **rm#1** are used here to express the result of keeping the charge of Yahweh.

It could also be used to express the time of an action as in 2 Samuel 18:29.

x1#1 lw0dg@h Nw0mhh ytiy)r C(mayx) rm)Oy@wA which would also be translated “And Ahimaaz said, when Joab sent”. The infinitive construct here is **x1#1** and it is used to tie an event to the time of another action.

The infinitive construct could also be used to express the periphrastic future. A good example of this could be found in Genesis 15:12:

ׁw0b1 #m#h yhiy:wA which would be translated “it began to be that the sun was about to set”.

Finally, the infinitive construct can also be used as a gerundive. A gerundive is a Latin adjective ending in “-ndus”. It is formed from a verb and it actually means ‘must’ or ‘ought’ or ‘is to be’. A good example is in 2 Kings 4:13: KI t#w0#(1 hm t)Oz@h which would be translated “What is it to be done for you?”

Please note that to form the negative with the infinitive, the particle yt1b has to be used prefixed with 1. An example of this could be found in Genesis 3:11: 1k) yt1b1 which would be translated “I commanded you not to eat”. With the periphrastic or the gerundive, the negative particle is formed with either the 1 or)1. A good example could be found in Amos

6:10: hwhy: M#b ryk@iz;h1 which would be translated “the name of Yahweh must not be mentioned”. In this gerundive, the negative particle 1, is used here as the negative participle for the gerundive.

4.0 CONCLUSION

In this unit, you have studied the imperative mood and the infinitive. The imperative mood is the mood used to express commands. There are two forms of command: the positive and the negative commands. While positive commands are formed either by a special form of the imperative, or the imperfect in an imperative context, the negative commands, which are prohibitions, are formed by the use of the imperfect in an imperative context with a negative particle. The infinitive absolute is the use of the verbal noun to express the bare idea of the verbal action. It is usually used with the inflected form to emphasize the action or be used alone with the force of an exclamation or as adverb. The infinitive construct is the use of the infinitive as a gerund or as a gerundive.

5.0 SUMMARY

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

- The imperative mood is the mood used to express commands.
- There are two forms of command: the positive and the negative commands.
- While positive commands are formed either by a special form of the imperative, or the imperfect in an imperative context, the negative

commands, which are prohibitions, are formed by the use of the imperfect in an imperative context with a negative particle.

- The infinitive absolute is the use of the verbal noun to express the bare idea of the verbal action.
- The infinitive absolute is usually used with the inflected form to emphasize the action or be used alone with the force of an exclamation or as adverb.
- The infinitive construct is the use of the infinitive as a gerund or as a gerundive.

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the various ways in which the imperative may be used?
2. Differentiate between the functions of the infinitive absolute and the infinitive construct.

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 5: THE PARTICIPLES

Content

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Participle
 - 3.2 The Participle as a Verb
 - 3.3 The Participle as a Noun
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

You are welcomed to the second to the last unit of this course on Hebrew Syntax. At this point, all to be learnt about Hebrew syntax, albeit, theoretically, would come to an end, as in the next unit, what we will do mostly is going to be practical. In the previous unit, we have studied about the infinitives, both as an absolute and as a construct. In this unit, we are going to study about the participles and their syntactical functions.

2.0 OBJECTIVES

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

- Define a participle
- Explain the qualities of a participle
- Discuss the functions of a participle as a verb
- Discuss the functions of a participle as a noun
- Differentiate between a participle and an imperfect

3.0 MAIN CONTENT

3.1 The Participle

The participle is a form of verb that is used to form complex tenses. Because of their nature, they could also be used as adjectives. The particle is usually used when the speaker or writer wishes to lay stress on the continuation of an action that has been described. This is because the

descriptive power of the participle is great. As a noun, the participle does not have any idea of time and as a verb, its idea of time has to be discerned from the context of the passage. Let us examine the robustness of this idea from the scriptures. The participle **לפנ** can mean ‘falling’ as in Numbers

24:4; it can mean ‘fallen’ as in Judges 4:22 and can also mean ‘will be falling’ as in Jeremiah 37:14. At this point, it is important to differentiate between the imperfect and the participles. In the imperfect, the action is multiplied (that is, carries a sense of repeatedness) while in the participle, the action is prolonged (that is, elongated). In other words, the imperfect is continual and the participle is continuous. A good example can be found in Isaiah 6:2 where the two forms are used withing the same passage:

MyIpnfk ## w0**ל** **ל**mm Mydm**ל**
Mypr#

wynFp hskay: My**ל**#b dx)**ל** MyIpanfk which would be translated “Seraphim were standing above Him, each having six wings: with two he repeatedly covered his face”. In this example, the participle Mydm**ל** would represented the continual standing of the seraphim above the throne of God while the imperfect hsky: denotes the repeated act of covering of the face.

3.2 The Participle as a Verb

As you have learnt earlier, by virtue of their character, participles partake together of the qualities of a verb and as well as of a noun. In the use of the participle, you need to note however that, one quality may be emphasized over the other, but neither would be used exclusively. In this sub-unit, we are going to examine the functions of a participle when the verbal quality is the prominent one.

Firstly, the participle in its verbal use may be used to describe actions or to emphasize the duration of a given action in the past. The use of the participle is actually expected to take us back to the event and help us to see the figures moving in the background. A good example would be found in Jonah 1:11: **ר**(sw: **ל**w0h My@h yk which would be translated “for the sea was going and stormy”. The use of the participle here is meant to picture the increasing momentum of the storm that has come upon the sea. This is why the New American Standard Bible has translated the phrase as follows: “for the sea was becoming increasingly stormy”.

Secondly, the participle may be used in the sense of pulling aside a screen to allow the readers to see what is going on at the present moment. This is the usage that was used in Genesis 4:10: y**ל**) Myq(c Klyx) ymd **ל**w0q which would be translated “the voice of your brother’s blood is crying out

to me”. The participle here Myq(C is used to picture the past deed of Cain as coming up in the present to make God to act.

3.3 The Participle as a Noun

In the sub-unit above, we have looked at the functions of the participle when the verbal quality receives prominence. In the sub-unit, we will look at the participle when the noun quality is emphasized. Firstly, in this case, the participle may be used either as the subject or the object of the sentence. For example, the Hebrew hzx would literally be translated ‘one seeing’, hence would be the noun ‘seer’.

Secondly, the participle can be used in apposition with a noun and thus become an adjective. A good example of this would be found in Exodus 24:17: tIk) #)k which would be translated “like a devouring fire”. The participle, devouring is used as an adjective to qualify the other noun, fire.

Thirdly, it is possible that the participle in its noun emphasis, to carry an article. When this happens, the participle takes on a new emphasis, and it is thus rendered as a relative clause. A good example would be found in Genesis 12:7: wyI) h)r:n@h hwfhyI which would be translated “to Yahweh, who had appeared unto him.” The participle that had been rendered ‘who had appeared’ would literally be translated ‘the one appearing’.

4.0 CONCLUSION

You have learnt the participle is a form of verb that is used to form complex tenses. They can also be used as adjectives. It is used mostly when the speaker wants to lay stress on the continuation of an action that has just been described. It also has the capability to act as a noun as well as a verb. As a verb, it is used to describe actions or emphasize the duration of a given action in the past. As a noun, it can be used either as a subject or the object of a sentence. It can also be used in apposition with a noun thus becoming an adjective and can also be used emphatically to make it to be rendered as a relative clause.

5.0 SUMMARY

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

- The participle is a form of verb that is used to form complex tenses.

- Participles can also be used as adjectives.
- Participles are used mostly when the speaker wants to lay stress on the continuation of an action that has just been described.
- Participles have the capability to act as a noun as well as a verb.
- As a verb, it is used to describe actions or emphasize the duration of a given action in the past.
- As a noun, it can be used either as a subject or the object of a sentence.
- It can also be used in apposition with a noun thus becoming an adjective and can also be used emphatically to make it to be rendered as a relative clause.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the use of the participle as a verb and also as a noun.

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: PRACTICAL EXAMPLES OF SYNTACTIC RELATIONS

Content

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Practice Passage 1
 - 3.2 Practice Passage 2
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

You are welcomed to the last unit of this course on Hebrew Syntax where attempts would be made to put into practice all the theoretical bits that have been studied across these pages. This would give you an insight into how to undertake syntactical analysis of the passages of the Hebrew Bible on your own. Let me however let you know that mastering syntactical analysis has to do more with your resilience and constant practice. If after this course, you fail to at least once in week, lay on your hands on some passages for practice, in a matter of months, you would have forgotten all that you have been taught. Now, let us move on to the practice passages.

2.0 OBJECTIVES

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

- Explain the syntactical relations as picked up in the passages
- Undertake syntactical analysis on your own
- Derive exegetical interpretation from the passages

3.0 MAIN CONTENT

3.1 Practice Passage 1

Cr)hfw: ⁽²⁾.Cr)h t)w: MyIm#h t) Myh1))rb ty#)rb
(1)

tpxrm Myh1) xaw@rw: Mw0ht ynp-1(K#xw: w@hbowF w@ht
htfy:h

.rw0)-yhiy:wA rw0) yhiy: Myh1) rm)y@wA ⁽³⁾.MyImh
ynp-1(

rw0)h Nyb Myh1) ldb;y@AwA bw0+-yk rw0)h-t) Myh1)
)r;y@AwA ⁽⁴⁾
)rq K#x1w: MwOy rw0)1 Myh1))rqy@IwA ⁽⁵⁾ . **K#xh**
Nyb@Myh1) rm)y@wA ⁽⁶⁾ .**dx) MwOy rqb-yhiy:wA br(-**
yhiy:wA h1fy:1
.MyIm1 MyIm Nyb 1ydbm yhiywl MyImh K7w0tb
(ayqr yhiy:

In the first verse, the first word needs close examination. It is a compound word, made up of preposition beth and feminine noun **ty#)r** which means ‘beginning’. Thus, it is clear that there is no definite article here and unlike what most English Bible translation reads, it would actually mean ‘in beginning’. This is theologically important because it stresses the fact that no one knows when the beginning actually took place, and so cannot be particularized as the most English translation implies. The second word that calls for attention is **Mym#h**. This word is also a combination of the definite article and the noun and thus would translate ‘the heavens’. It is important to note here that unlike the English language the Hebrew word for heavens is a plural word. This is also theologically important because in the Hebrew worldview, there are seven heavens. The first verse would then read: In beginning God created the heavens and the earth. It is also important to note that as far as the Hebrew worldview is concerned, the cosmos did not just come to be by accident, they were called into being by God. It also includes the fact that the existence of God in Hebrew theology is taken for granted.

In the second verse, two nouns are standing side by side (though not joined together by a makkeph). When this happens in the Hebrew language, the two nouns are said to be in construct relations and would be translated as in the possessive case. Hence, **Myh1) xaw@rw:** would be translated ‘the spirit of

God’. There is also the word **MyImh** which is a combination of the definite article and the noun ‘waters’. It is important to note here also that like heavens, ‘waters’ is also written in the permanent plural. Verse two would be translated ...

The third verse has the word **rm)yO@wA**, which is the combination of the waw consecutive and the qal imperfect third person masculine singular from the root word **rm)** meaning he said, hence the word would be translated ‘and he began to say’. In translating this however, because the subject has been supplied, the subject would overrule the third person pronoun. Thus, **Myh1) rm)Oy@wA** would be translated ‘And God began to say’. The next

important word is **yhiy:** which is the qal imperfect, third person

masculine singular jussive. The root word for the verb is **hyFh** , which means ‘to

be'hence, the word would be translated 'let there begin to be'. The word came up again in the third verse, but this time prefixed to the waw consecutive. The presence of the waw consecutive would then change the meaning to the perfect form as indicated in the translation: 'And God said let there begin to be light, and there began to be light'. In this second use of yhiy:wA, there comes a theological point. The light that God created then is still the same light that we have to date.

Self-Assessment Exercise 1

Follow the examples above and try your hands on verses 4 to 6.

3.2 Practice Exercise 2

)#d t_{w0})n:b ⁽²⁾ .rsx))I y(r hwhy dwdl r_{w0}mz:m
⁽¹⁾ ynixn:yA bb_{w0}#Oy: y#p;nA ⁽³⁾ .yniIhjny: t_{w0}xnum ym-
I(ynicybr;yA t_{wem}Ic)ygb KI)-yk Mg@ ⁽⁴⁾ .wm#
N(mI qdc-yI g@(mb
.ynimxjny: hmh Kt@en;(#miw@ K+b# ydm(ht)-yk (r
)ry)-)I

The first two words in the first verse are very important in this passage because, they actually form the title of the psalm under consideration though they are written as part of the psalm. It has to be noted that though the word r_{w0}mz:m is a feminine noun meaning 'song' or 'psalm' the second

word dwdl is a combination of the preposition lamedh (which can be translated as 'to', 'for' or 'at') and the noun 'David' and the words can be translated 'a psalm to David' or 'a psalm of David'. Traditionally, this title has always been used to signify the idea of possession; hence it has been translated to mean 'a psalm of David' thus carrying the idea that the psalm has been written by David. This traditional position has been buttressed as a result of the construct relationship that is expected to arise by the coming together of two nouns.

The next word is very important and this is the word hwhy. This is the personal name of God that was revealed to Moses. The name is usually considered too sacred for pronounciation and thus usually written without vowel pointings. This name however should not be pronounced Jehovah; it is much more probably Yahweh. The word following it is the qal active participle of the verb h(r. It is important to note that it is the addition of the suffix y that caused the dropping of the final h. When used along with the noun, it would be translated 'Yahweh is my shepherd'. The last two words in the first verse give the typial example of the use of the negative

particle. When all these words are put together, the first verse would be translated ‘A psalm of David. Yahweh is my shepherd, no want’.

Self-Assessment Exercise 2

Following the example above, undertake an analysis of the remaining verses.

4.0 CONCLUSION

In this unit, we have taken two familiar passages namely, Genesis 1:1-6 and Psalm 23:1-4 for hands on exercise in syntactical and exegetical analysis. As you would have noticed above, the meanings and subsequently theological significances and brought to the fore as the words are analyzed based on their usage in the passage. Also important, is the way the literal translations are compared with the existing English translations. For example, we have discovered that the article inserted into the first phrase in English versions of the Bible is not in the Hebrew Bible and thus point out its theological significance.

5.0 SUMMARY

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

- The article ‘the’ is not part of the first phrase of Genesis 1:1.
- Some Hebrew words are permanently written in the plural such as heavens and waters to reflect Hebraic thought on these words.
- When two nouns are standing together, they are said to be in construct relations and thus would be translated in the genitive case.
- The word YHWH is the personal name of God that was revealed to Moses and was considered too sacred to be pronounced; hence it is usually written without vowels.

6.0 TUTOR-MARKED ASSIGNMENT

1. Take another passage of the Hebrew Bible and try to do an analysis of the first two verses.

7.0 REFERENCES/FURTHER READINGS

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GLOSSARY

Hebrew	English	Hebrew	English
א)	'Aleph	#0w0n)	man, mankind
ב)	father	w@nx;na)	we
דב)	vb. perish (Hi) destry	Ps)	vb. gather (Ni) assemble
הב)	vb. be willing	rs)	vb. bind, imprison
Nw0yb)	needy, wretched	Nw0r)	ark, chest
bdfnyb)	Abinadab	zr)	cedar
לב)	vb. mourn	xr)	way, path
Nב)	(f) stone	rr)	vb. curse
Mrb)	Abram	#)	(f) fire
Nwd)	lord, commander, master	h#)	(f) woman, wife, female
Md)	man, mankind	b	Beth
hmd)	(f) ground, earth	b	in, on, among
ynfd)	Lord	r)b	(f) well
bh)	vb. love	My#)b	odious grapes
lh)	tent, hut, habitation	dgab	vb. deal treacherously
r#w0)	light vb. be light, shine	dgeb	garment
z)	then	ldb	vb. (Hi) separate, select
t#w0x)	sister	r#w0b	pit, grave
rx)	after, behind	#0w0b	vb. be ashamed
y)	where?	zzb	vb. plunder, spoil
by)	enemy	rxb	vb. choose, prove
K7y)	how? how!	x+b	vb. trust
#0y)	man, husband	N+b	(f) womb
l)	God	Nyb	vb. perceive, (Hi) explain
l)	unto	tylb	house, tent
lyl)	worthless (pl) idols	hkb	vb. weep
hnfm1)	(f) widow	r#w0kb	first-born, eldest
Pl)	ox, thousand	y1b	nothingness, not
M)	(f) mother	11b	vb. mingle, confuse
M)	if, whether	hnfb	vb. build
tm)	(f) truth, firmness	l(b	master, ba'al
Kr)	length	r(b	vb. consume (hi) kindle

tCb	vb. seize suddenly	bnag@	vb. steal
Cqb	vb. cleave, spilt	d	Daleth
rqb	herd, cattle	bd	bear
rqb	morning	qbd	vb. cleave, cling
#qb	vb. (pi) seek, ask	rbd	vb. speak (pi)
lzerb	iron	rbd	plague, pestilence
xrb	vb. flee, (hi) drive away	#bd	honey
Krb	vb. kneel down, bless	gd	fish
Krb	(f) knee	Nyd	vb. rule, judge (ni) contend at law
hkrb	(f) blessing	hkd	vb. (pi) crush, trample
r#b	flesh	tld	(f) gate, door
tb	(f) daughter, girl, grand-daughter	hmd	vb. be like (pi) compare
htb	(f) desolation	tw@md	(f) likeness, image
K7w0tb	in the midst of	tCd	(f) knowledge
g	Gimmel	rdrd	thorny plant, thistles
Nw0)g@	pride, swelling	#rd	vb. tread, seek
l)ag@	vb. redeem, deliver	)#d	vb. shoot, sprout
hbag@	vb. be high, be proud	)#d	grass
rbege	mighty one, man	N#d	vb. (pi) anoint
hdfg@	(f) bank	h	He
lw0dg@	great, elder	lbh	vapour, breath, Abel
)yg@	valley	dw0h	glory, splendour
lyg@	joy, exultation	lkfyh	temple
hlf@	vb. uncover, reveal (ni) uncover one's self	Nw0mh	multitude, tumult
llag@	vb. roll	Nh	behold!
Mg@	also	Kph	vb. turn, overturn (ni) be changed
lmag@	vb. deal with, do (good or evil)	grh	vb. kill
Npeg@	(f) vine	hrh	vb. conceive
rg@	sojourner, stranger	Klh	vb. go, walk
#rag@	vb. drive out	w	Waw
M#ego	rain	w:	and

z	Zayin	lyix	strength, power
xbazf	vb. sacrifice	Mkx	wise, skillful
xbaze	sacrifice	hmkx	(f) wisdom
bhfzf	gold	lx	bulwark, wall, rampart
rhzf	vb. (ni) be enlightened; (hi) teach, warn	blx	fat, marrow
rw@z	vb. be a stranger (ni) be estranged	llx	vb. pollute, pierce (hi) begin
rkazf	vb. remember	Mw0lx	dream
rkfzf	male	ylix	sickness
rmazf	vb. prune (pi) sing	qlx	vb. divide, plunder
hnfzf	vb. commit fornication	hlx	vb. be sick
q(azf	vb. cry out	hmx	(f) heat, sun
Nqzf	old man, elder	Nx	favour, grace
(roz;	arm, strength	dsx	mercy, kindness
(razf	vb. sow (hi) produce seed	#rx	vb. plow, engrave (hi) be silent
(raze	seed	rsx	vb. lack
x	Heth	Cpx	vb. delight in
)bx	vb. hide (ni) hide one's self	ttx	vb. be dismayed (hi) terrify
lhx	line, cord	Cx	arrow, handle
ggax	vb. keep a feast	hbrx	(f) dry land
ldx	vb. cease	hrx	vb. be angry, burn
#dx	vb. (pi) renew	hprx	(f) reproach, shame
#dx	fresh, new	b#x	vb. think, impute
#dx	new moon, month	brx	Horeb
lw@x	vb. be in pain, writhe, bring forth	drx	vb. tremble (hi) terrify
hmfw0x	(f) wall	+	Teth
Cw@x	outside, abroad	rw0h+	clean, pure
hzfx	vb. see, gaze	rh+	vb. be clean (pi) purify
qzax	vb. be strong, (hi) seize	l+	dew
) +x	vb. miss, sin	Mr+	before, not yet
t) +x	(f) sin	bw0+	vb. be good
yx	(adj) living, fresh (subs) life	)m+	vb. be unclean (pi) defile

y	Yodh	#bk	lamb
rw0)y:	river, Nile	#bk	subdue
dydiyf	one beloved	dk	vessel
(dayf	vb. know, understand	hk	thus, here
hdfw@hy:	Judah	bkfw0k	star
(#0uw0hy:	Joshua	sw0k	(f) cup
Mmfw0y	daily, by day	b1k	dog
hnfw0y	(f) dove	rw0n@k	harp, lyre
dxayf	vb. be united	Pnfk	(f) wing
b+ayf	vb. be good (hi) do well	)sk	throne, seat
Nylya	wine	Psk	silver, money
xkayf	vb. (hi) decide, prove	rpk	bribe, ransom
dlayf	vb. bring forth, (ni) be born, (hi) beget	rpk	vb. (pi) cover (pu) be atoned for
llayf	vb. wail, lament	bw@rk	cherub
Nymiyf	(f) right hand	Mrk	vineyard
qnayf	vb. suck	trk	vb. cut off
Psayf	vb. add, repeat	l#k	vb. stumble
rsayf	vb. chastise, admonish	btk	vb. write
bqeye	wine-press	Ptk	(f) shoulder
(qayf	vb. be dislocated	l	Lamedh
Cqayf	vb. awake	l	to, for, at
Myll#0fw@ry:	Jerusalem	dbl	alone
xryf	moon	#bl	vb. be clothed, put on
qreye	greenness, foliage	Nw@l	vb. lodge, pass the night
#rayf	vb. possess, inherit	Mxl	vb. fight, do battle
l)r#0;y	Israel	hlfy:l	night
r#Ofyf	straight, upright	dkl	vb. capture
rteye	remnant	Nkl	therefore
k	Kaph	dm1	vb. learn, (pi) teach
k	as, like, according to	hm1	why?
dbk	vb. be heavy, be honoured	xq1	vb. take
dwbk	honour, glory	Nw0#1	tongue
sbk	vb. wash, trample	b1	heart
w0mk	as, like, as soon as	Mxl	bread

m	Mem	dganf	vb. (hi) declare, tell
d)m	very, exceedingly	dgene	before, in the presence of
h)m	(f) hundred	x danf	vb. banish, expel
hmfw@m)	anything	r danf	vb. vow
r w0)m	luminary	r dene	vow
N)m	vb. (pi) refuse	l hanf	vb. (pi) guide, lead
s)m	vb. reject, refuse	r hfnf	river
ld@fg;m	tower	x w@n	vb. rest
Ngm	shield	l xanf	vb. inherit, take
ddm	vb. measure	# xfnf	serpent
hdm	(f) measure	t #xn;	(f) bronze, copper
t w@m	vb. die	Ksene	libation
t wem	death	(sanf	vb. remove
r w0mz:m	psalm	r (ana	lad, servant
x r fz:m	east, sunrise	l panf	vb. fall
r xm	tomorrow	# pene	soul
r +m	rain	) #ofnf	vb. lift, carry
Nym	species, kind	) y#oinf	chief, prince
r km	vb. sell	q #Oanf	vb. kiss
K) l m	angel, messenger	N tanf	vb. give, establish
hk) l m	work, business	s	Samekh
Nw0 l m	lodging-place	bbs	vb. turn, surround
x l m	salt	bybs	circuit, around
hk l m	(f) queen	s w@s	horse
h xfn;m	(f) offering, present	h sfw@s	mare
h weqm	collection, gathering	(l s	rock, crag
Mw0qm	dwelling, place, abode	t l s	(f) fine flour
h #m	Moses	Kms	vb. lean, support
x #m	vb. anoint	dps	vb. lament, mourn
x ay #m	anointed one	rps	book
l #m	proverb	(	'Ayin
l q #m	weight	b (	dark, cloud
n	Nun	db (	vb. serve
M) un;	oracle, utterance	db (	servant, labourer
b gene	south country	r b (	vb. pass over

dC	witness	hqdc	(f) righteousness
t _w @dC	(f) testimony	hwfc	vb. (pi) command
NdC	Eden	rwc	rock
rdC	vb. hoe	qxc	vb. laugh
d _w @C	vb. bear witness, testify	NwOdyC	Zidon
h _l fw0C	(f) burnt-offering	xlc	prosper
M _l fw0C	age, eternity, world	Mlc	image
P _w 0C	bird, fowl	t _{wem} lc	deep darkness
P _w @C	vb. fly	)mc	vb. be thirsty
r _w @C	vb. awake	xmc	sprout, growth
zC	strength	qCc	vb. cry out
bzaC	vb. abandon, forsake	hpc	vb. keep watch
h _l C	vb. go up	t _x pc	cruse
rpC	dust	rc	adversary
CC	tree	hrc	(f) adversity
p	Pe	t _p rc	Zarephath
h)p	(f) side, corner	r _r rc	vb. show hostility toward, vex
hp	here	q	Qoph
y _r p	fruit	l _b q	vb. (pi) receive, take
t _p	bit, morsel	C _b q	vb. collect, gather
x _t p	door	r _b q	vb. bury
x _t p	vb. open	M _d q	before, east
h _t p	vb. be open, be simple	h _w f _q	collect, wait for
(#p	rebellion, transgression	h _m f _w 0q	height
t _p	bit, morsel	N+q	small, younger
h _t p	vb. be open, be simple (pi) deceive, entice	N+q	vb. be little, small
x _t p	door	t _r +q	(f) incense
c	Tsade	Nylq	Cain
N)c	(f) flock	r _y q	wall
)bc	host	xmq	meal
qdc	vb. be right (pi, hi) justify	h _n f _q	vb. acquire
qdc	righteousness	##q	collect

r	Resh	qx#	vb. laugh
h)r	vb. see	by#	vb. be gray, aged
Nw0#)r	first, former	My#	vb. put, place
ty#)r	(f) beginning	Ik#	vb. be prudent, wise
y(cybr	fourth	xm#	vb. rejoice, be glad
Cbr	vb. lie down	hxm#	(f) rejoicing, joy, festivity
zgar	vb. tremble, be agitated	)n#	vb. hate
Iger	(f) foot	ry(#	hairy, goat
hdr	vb. rule, have dominion	r#	prince, head, chief
Pdr	vb. pursue	Pr#	vb. burn
xwar	vb. be enlarged, refreshed	qr#	choicest vine
xayr	vb. (hi) inhale, smell	#	Shin
Mw@r	vb. be exalted, rise	Iw@)#	Saul
Cw@r	vb. run	Iw0)#	(f) Sheol, underworld
bxr	breadth	I)#	vb. ask
Pxr	vb. hover, brood	+b#	rod, tribe, staff
Cxr	vb. wash, bathe	tb#	rest, Sabbath
qxr	vb. be distant, (hi) remove	dd#	vb. ruin, devastate
byr	vb. strive, contend	)w:#	emptiness, iniquity
byr	strife	bw@#	vb. turn back, return
bkr	vb. ride	rpw0#	trumpet
bkr	chariot	rw0#	ox, bull
smr	vb. tread, trample	hx#	vb. bow down
#mr	vb. creep	+x#	vb. slaughter
b(r	famine	P+#	vb. flow, overwhelm
h(r	shepherd	ty#	vb. put, rest
((r	vb. break, be evil	bk#	vb. lie down
)pr	vb. heal, cure	xk#	vb. forget
hcr	vb. delight in, be gracious to	MI#	peace offering
xcr	vb. slay, murder	rq#	falsehood, deception
(#r	evil, wicked	Cr#	vb. swarm
#	Sin	Cr#	creeping things (coll)
(b#	vb. be satisfied, sated	tr#	vb. (pi) serve, minister
hd#	field, plain	ht#	vb. drink

t	Taw	t	Taw
r)t	form, figure	Nyn@ t	sea monster
w@ ht	waste, formlessness	hr)pt	(f) glory, splendour
Mw0 ht	(f) deep, abyss	hlpt	(f) prayer
txt	under, beneath, instead of	# pt	vb. seize, catch
dym t	continuity	(pt	vb. thrust, strike
Mm t	vb. finish, complete	hmfw@ rt	(f) heave-offering