CHAPTER 8

Conjunctions and the Relative Pronoun

2 Kings 23:13

And they took away the high places and the shrines, and they cut down the poles and the Asherah, and ground to powder the Tablets of the Covenant, and threw down the altars of Baal, and made their idols to be broken down, and the high places they set up in the cities of the kingdoms of the nations, and all Israel burned incense on high places. For they burned their sacrifices on high places, on the hill, and under every green tree and every leafy place, where there was no portion of the Lord. Exegetical comment: What does athnach’s placement in this passage indicate?

Athnah is a plural feminine noun with the definite article: the high places or the shrines.

Asherah is the relative pronoun. Pronouns serve as substitutes for nouns. The nouns served by pronouns are called antecedents. Relative pronouns introduce a clause describing an antecedent. Who, whom, which, and that are relative pronouns. Here, the antecedent for the relative pronoun is the noun ᵠнные, so the relative has the meaning which.

Rōsāl is the proper name of a city: Jerusalem. This particular spelling commonly occurs in the OT. The hireq technically stands between the lamed and the final mem so that it indicates that the Masoretes believed that a yod properly exists between those two letters. The Masoretes thus signal the reader that a yod should be pronounced: yārū-ṣā-lā-yim.
ymiäymi consists of the attached preposition מִן (see page 57, 2C, for an explanation of the way an initial yod can become part of the long hireq). מִן means right hand or south. The gamets had changed to a shewa to indicate a genitival form: right of or south of. The shewa was dropped in favor of allowing the yod to become part of the hireq vowel under the mem. Being a vowel, the compensatory dagesh for the assimilated nun cannot be employed.

The phrase לֵיהָר צְפֵי הָיוָה comprises a second relative clause defining the high places or shrines as those which Solomon, king of Israel, had built.

Three co-equal phrases, each introduced by the ל preposition, indicate to or for or on behalf of whom the shrines were built: לְשֵׁתֵרַת שֵׁקֵר נוּרִים = for Ashtoreth, the abomination of the Sidonians; לְהֵמָּה שֵׁקֵר מוֹאָב = and for Chemosh, the abomination of Moab; לְהֵמָּה שֵׁקֵר בֹּרֶנֶּשֶׁת בִּירָנֵמוּת = and for Milkom, the abomination of the Ammonites.

follows the athnach. The delayed the reading of these two words by placing them last: the king defiled [the aforementioned shrines which Solomon had built]. The isolation of the two words makes them somewhat emphatic. Context identifies the king as Josiah.

1A. The Principal Conjunction

“Conjunction” means “join with.” Conjunctions connect words, phrases, clauses, and sentences. The Hebrew conjunction and is written with a ו and attached inseparably to the word it governs. In addition to and, it can also have the following meanings (determined by context): so, then, even, and the adversative but.

Originally the conjunction was pointed with a pathach (י). In biblical Hebrew, however, it is pointed like the inseparable preposition, with only a few exceptions.

93 Chapter 11 will discuss the genitive (known as the construct state in Hebrew).
94 Cf. GKC, §130a fn 3.
95 Biblical Hebrew utilizes בֵּן (son of) and בֵּנוֹ (sons of) in a number of idiomatic expressions. In those expressions, its meaning is not son. בֵּן identifies something or someone as a member of a group, category, manner, or destiny. E.g., בֵּן יְהוָה should be translated as Israelites rather than sons of Israel.
96 Other potential translations for ו include the following: with, in addition to, namely, also, or, whether, since, because, so that, if, that, and therefore. Cf. Holladay, 84–85. Context is the key to translating the conjunction.
Consequently, determining the vowels for a conjunction is essentially a review of Chapter 7.

1B. Normally, the conjunction \( \) is pointed with a simple shewa (cf. Chapter 7, 1C): \( \).

**Examples:**

- בֵּית a day \( \rightarrow \) יְבֵית and a day
- אִיש a man \( \rightarrow \) אִישׁ and a man
- הָר a mountain \( \rightarrow \) הָרָה and a mountain
- יֵשׁ the man \( \rightarrow \) יֵשׁ and the man

Note that the last example above differs from the inseparable preposition in that the conjunction does not take the position and pointing of the definite article. The article remains attached to the noun and the conjunction attaches to the article as a prefix.

2B. When the conjunction is prefixed to a word which begins with a simple shewa or with a labial\(^{97\,} (ב, מ, \text{and} \, ב)\), it is pointed as a shureq.

**Examples:**

- בֵּית a house \( \rightarrow \) בֵּית and a house
- מלך a king \( \rightarrow \) מַלֵּךְ and a king
- פנים a face \( \rightarrow \) פָּנִים and a face
- תָּמִיר you kept \( \rightarrow \) תָּמִירָה and you kept

Note that when the conjunction \( \) is prefixed to a word beginning with a ב or a ב, the dagesh lene drops out since it is preceded by a vowel (cf. pages 30–31).

3B. When the conjunction is joined to a word which begins with a composite shewa, it is pointed with the corresponding short vowel (viz., the short vowel of the composite shewa).

**Examples:**

- בּוֹדֶרֶת service \( \rightarrow \) בּוֹדֶרֶת and service
- אָמָה truth \( \rightarrow \) אָמָה and truth

**Exception:** When the conjunction is prefixed to לְדָרוֹת, the ל no longer functions as a consonant and becomes silent. The composite shewa drops out, causing the seghol to lengthen to a tsere (cf. page 56, 3C):

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\(^{97\,}\) A labial is a letter whose pronunciation involves the lips. See page 30.

\(^{98\,}\) This Hebrew noun occurs about 2100 times in the OT (Holladay, 293). It is always in the plural form even though it is often singular in meaning. Its meanings include surface, side, and front. It is also employed as a preposition (before)—see pages 58–59.
becomes

4B. Sometimes the pointing under the conjunction is lengthened to a *qamets* when the conjunction is attached immediately before the accented syllable of a word in pause (cf. page 57, 5C).

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>עמיִלָהֵלֵה</td>
<td>by day and night (Exod 13:21)</td>
</tr>
<tr>
<td>והמֶהָהָהָה</td>
<td>and indeed (it was) (Jer 4:23)</td>
</tr>
</tbody>
</table>

2A. Other Conjunctions

Although the predominant Hebrew conjunction is *ו* (*w*), there are other conjunctions which do occur with varying frequency:

- *וא* = *or* (sometimes implying a preference)
- *וא* = *if* (sometimes expressing the hypothetical; sometimes expressing the interrogative)
- *וא* = *also*
- *וא* = *that, because, for, when, even*
- *וא* = *but if, except*
- *וא* = *lest*

3A. The Relative Pronoun

1B. The Hebrew relative pronoun is the indeclinable*אֲדֹנָי* meaning *who, whom, which, and that*. While the relative pronoun is employed for the purpose of bringing the clause introduced by it into relation with an antecedent clause, it also behaves as a connecting link. Therefore, *אֲדֹנָי* grammarians describe it as a conjunction depicting a relationship.

Examples:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲדֹנָיַו עַל־לַבָּן וְיִסְחֵ</td>
<td>the man who was over Joseph's house (Gen 43:19)</td>
</tr>
<tr>
<td>אֲדֹנָיַו לְפָרָהָה לְפֶלֶלָה</td>
<td>for Pharaoh's daughter whom Solomon married [literally, took] (1 Kgs 7:8)</td>
</tr>
<tr>
<td>אֲדֹנָיַו לְפָרָהָה</td>
<td>all the things which he did (Gen 24:66)</td>
</tr>
<tr>
<td>אֲדֹנָיַו לְפָרָהָה</td>
<td>with the wife whom he loves (cp. Eccl 9:9)</td>
</tr>
</tbody>
</table>

*99* Being indeclinable, there is but one form for both masculine and feminine, for both singular and plural.

*100* BDB, 81.
2B. On rare occasions "who, whom, which, that" is abbreviated as \( ז \) followed by a compensatory *dagesh forte* or \( ז \) or \( ז \) when doubling is not possible (as before a guttural). This abbreviated form is always attached inseparably.

**Examples:**

\[
\text{לכל ישנה לפניי בורשהלחים}
\]

*everyone who was in Jerusalem before me*

\[
\text{כוהן ישכל ישנה נהמ לбе}
\]

*like the sand which is by the seashore in number*

(\( \text{Eccl 2:9} \))

(\( \text{Judg 7:12} \))

4A. **Vocabulary**

**Nouns:**

- בִּיבָה (f.) high place, shrine
- דֵד blood
- גּוֹלְבּ gold
- תְּרֵבּ (m. or f.) sword
- יַמְנִי (f.) right hand, south
- יִרוֹשָׁלָיִם Jerusalem
- יִשְׂרָאֵל Israel
- יִפְנְי vessel, utensil
- מֵאָב Moab
- פִּינְי face, surface
- יִזְרְוּנּ great number, abundance
- שְׁמִי. שֵׁין abomination, detestable idol

**Verbs:**

- בִּיבָה he built

**Pronouns:**

- ז who, whom, which, that

**Conjunctions:**

- או or
- אָי if
- אָי also
- אָי as, when, according to
- עַז that, because, for, when, even
but if, except

lest
CHAPTER 9

Noun and Adjective: Their Gender and Number

In the Word – Exegetical Insights

<table>
<thead>
<tr>
<th>Genesis 33:9, 11</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What was it that they said?</strong></td>
</tr>
<tr>
<td>Esau said, יִשְׂרָאֵל לַעֲבֹר (v. 9).</td>
</tr>
<tr>
<td>But Jacob said, יִשְׂרָאֵל לַעֲבֹר (v. 11).</td>
</tr>
</tbody>
</table>

Read Genesis 33:1–11 in three or four English translations to become familiar with the overall context.

יִשְׂרָאֵל is the combination form of יִשְׂרָאֵל, a noun denoting positive existence: there is. When used together with the ל preposition and the first common singular101 pronominal suffix, the phrase means I have.

לַעֲבֹר is the pausal form102 of the adjective לַעֲבֹר: numerous, much, an abundance.

Exegetical comment: The two adjectives express a contrast. Who possessed the most?

1A. General Rules

There are only two genders in the Hebrew language: masculine and feminine. There is no neuter. That which is considered both masculine and feminine is labeled common.

1B. Masculine singular nouns and adjectives have no special form or suffix to indicate their gender.

**Examples:**

- סְעֵת = horse (ms)$^{103}$
- יִשְׂרָאֵל = man (ms)

---

$^{101}$ The abbreviation for first common singular is cs.

$^{102}$ See page 46 (5A).

$^{103}$ ms = masculine singular
2B. **Feminine singular** nouns and adjectives normally add the suffix נָּה to the masculine singular form.

Examples:

- סֵרָה (horse) becomes סֹכֶה (mare)<sup>104</sup>
- שָׂה (man) becomes שָׂנָה (woman)<sup>104</sup>

3B. **Masculine plural** nouns and adjectives are indicated by the addition of נָה to the masculine singular form.

Examples:

- סֵרָה (horse) becomes סֹכֶם (horses)<sup>105</sup>
- שָׂה (word) becomes שָׂנָם (words)<sup>105</sup>

4B. **Feminine plural** nouns and adjectives are distinguished by the נָה suffix.<sup>106</sup>

Examples:

- סֹכֶה (horse) becomes סֹכֶת (mares)<sup>107</sup>

5B. **Dual ending.** Hebrew sometimes uses a dual ending נָה to depict things which occur twice, especially those things which naturally occur in pairs.

Examples:

- שָׂנָה (ear) becomes שָׂנָה (two ears)<sup>108</sup>
- שָׂנָה (hand) becomes שָׂנָה (two hands)<sup>108</sup>
- שָׂנָה (day) becomes שָׂנָה (two days)<sup>108</sup>

When the dual ending occurs on a noun that normally represents a pair of something, the dual frequently connotes plurality (i.e., more than two). Such dual forms with plural meaning include שָׂנָה (six wings, Isa 6:2) and שָׂנָה (all hands or every hand, Isa 13:7).

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<sup>104</sup> fs = feminine singular  
<sup>105</sup> mp = masculine plural  
<sup>106</sup> Originally the feminine singular noun and adjective ended in נָה. In the development of the language, however, this ending was eventually replaced by the נ. The original נ remains in the feminine plural nouns and adjectives.  
<sup>107</sup> fp = feminine plural  
<sup>108</sup> du = dual
2A. Exceptional Considerations

1B. A number of Hebrew words are feminine and yet have no special feminine ending to indicate their gender.

1C. Some nouns are naturally feminine: אָדָם = daughter or אָבָה = mother.

2C. Nouns that are the names of cities or countries are usually feminine: יְרוּשָׁלַיִם = Jerusalem or אֶרֶץ = earth, land.

3C. Nouns which depict organs of the body that are found in pairs are feminine: אֶעֶשֶׁב = ear or יָד = hand. Most bodily organs that do not occur in pairs are masculine.

2B. There are a few nouns, such as לְעָלָה (night), which appear to be feminine but actually are masculine. The exceptions are rare.

3B. There are a few feminine words which, when they occur in the plural, take masculine plural endings. Likewise, there are a few masculine words which, when they occur in the plural, take feminine endings. Grammarians refer to these nouns as irregular nouns.

father (ms) becomes fathers (mp)
woman (fs) becomes women (fp)

4B. A unique situation occurs with בָּית (daughter). Its plural form adds the feminine plural suffix to the masculine noun בָּן (son): בָּנָה (daughters).

3A. Vowel Pointing Changes

1B. When suffixes are appended to Hebrew nouns, alterations frequently occur. These changes are instigated by the Hebraic tendency to hurry on to the accented syllable, which in Hebrew is usually the last syllable. To facilitate this desire, Hebrew nouns normally follow the following rule for determining vowel pointing changes: The third vowel back from the accented syllable is pointed with as short a vowel as possible.

2B. Examples:

<table>
<thead>
<tr>
<th>ms</th>
<th>horse</th>
<th>great</th>
<th>wise</th>
<th>star</th>
</tr>
</thead>
<tbody>
<tr>
<td>fs</td>
<td>סָסָה</td>
<td>גִּדוֹלָה</td>
<td>חָכִים</td>
<td>כֹּחַבָּה</td>
</tr>
<tr>
<td>mp</td>
<td>סָסָה</td>
<td>גִּדוֹלָה</td>
<td>חָכִים</td>
<td>כֹּחַבָּה</td>
</tr>
<tr>
<td>fp</td>
<td>סָסָה</td>
<td>גִּדוֹלָה</td>
<td>חָכִים</td>
<td>כֹּחַבָּה</td>
</tr>
</tbody>
</table>

109 Only in Ezek 23:44 does the form בְּנֵי (women) occur.
The first column of the chart at the bottom of the preceding page indicates that the vowel pointings do not change when the suffixes are attached to a noun with only one syllable.

The second column indicates that the vowel *qamets*, since it is the third syllable back from the accent, changes to the shortest vowel possible, namely, a *shewa*.

The third column indicates that the third syllable back from the accent also changes to the shortest vowel possible. However, because the first letter of the word is a guttural (and gutturals cannot take a simple *shewa*), it is changed to a composite *shewa*.

The fourth column indicates that no changes take place in the third syllable back from the accent because it is pointed with a full-letter vowel (cf. page 27, 2A). Because these full-letter vowels use consonants in their formation, they cannot be reduced.

### 4A. Vocabulary

**Nouns:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָבִי</td>
<td>Abraham</td>
</tr>
<tr>
<td>עֲבַרְמָם</td>
<td>Abram (earlier form of אָבִי)</td>
</tr>
<tr>
<td>אֶשֶר</td>
<td>(f.) ear</td>
</tr>
<tr>
<td>אִם</td>
<td>(f.) mother</td>
</tr>
<tr>
<td>בָּד</td>
<td>seed, offspring, descendant(s)</td>
</tr>
<tr>
<td>יִשְׂרָאֵל</td>
<td>Joseph</td>
</tr>
<tr>
<td>יְשָׁוֶה</td>
<td>Jacob</td>
</tr>
<tr>
<td>מצרים</td>
<td>Egypt</td>
</tr>
<tr>
<td>מֵס</td>
<td>Moses</td>
</tr>
<tr>
<td>סא</td>
<td>horse</td>
</tr>
</tbody>
</table>

**Verbs:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָלַש</td>
<td>he sought, he searched for</td>
</tr>
<tr>
<td>בָּרָא</td>
<td>he blessed</td>
</tr>
<tr>
<td>אָשֶׁר</td>
<td>he was strong</td>
</tr>
<tr>
<td>לְמַלְמוֹ</td>
<td>he reigned, he was king, he ruled</td>
</tr>
<tr>
<td>מָלַש</td>
<td>he served, he worked, he tilled (the ground)</td>
</tr>
</tbody>
</table>

**Adjectives:**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָלַש</td>
<td>wise</td>
</tr>
<tr>
<td>כָּל</td>
<td>all, every, everything, everyone</td>
</tr>
</tbody>
</table>
much, numerous, abundant, great (in quantity, not quality)

Particles:

\(\text{יָה} \) (a form of \(\text{יָה} \)) there is not, there are not

\(\text{יָה} \) there is, there are
CHAPTER 10
Noun and Adjective: Their Relationship

In the Word – Exegetical Insights

Psalm 25:8a

םְיָבְרָה יְהֹוָה

See Vocabulary for יְשָׁרָה.

Exegetical comment: Context determines the form of be the translator will use to translate this clause into English. What does is imply in this statement?

The Hebrew adjective relates to the noun in one of two ways: either as an attributive adjective or as a predicate adjective. The functions of these two types of adjectives are given below.

1A. Attributive Adjectives

The attributive adjective qualifies (or, modifies) the noun to which it is related. When the adjective functions as a qualifier, it adheres to the following grammatical structure.

1B. The attributive adjective follows the noun it qualifies.

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>a good horse</td>
<td>אָשָׁר תֹּבָה</td>
<td>a horse, a good (one)</td>
</tr>
<tr>
<td>a great man</td>
<td>אִישׁ יָרָא דָּוִד</td>
<td>a man, a great (one)110</td>
</tr>
</tbody>
</table>

2B. The attributive adjective always agrees with the noun it qualifies in gender and number. If the noun is feminine singular, the adjective qualifying it also must be feminine singular. If the noun is masculine plural, the adjective qualifying it also must be masculine plural.

---

110 Cf. 2 Sam 19:33.
Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>a good horse</td>
<td>a horse, a good (one)</td>
</tr>
<tr>
<td>a good mare</td>
<td>a mare, a good (one)</td>
</tr>
<tr>
<td>good horses</td>
<td>horses, good (ones)</td>
</tr>
<tr>
<td>good mares</td>
<td>mares, good (ones)</td>
</tr>
</tbody>
</table>

3B. In addition to the attributive adjective’s agreement with its noun in gender and number, it must also agree with it in its definiteness. If the noun is indefinite (without the article), the adjective must also be indefinite. If the noun is definite (has the article), the adjective must possess the article.

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>a good horse</td>
<td>a horse, a good (one)</td>
</tr>
<tr>
<td>the good word(^{111})</td>
<td>the word, the good (one) (Josh 21:45)</td>
</tr>
<tr>
<td>the good mare</td>
<td>the mare, the good (one)</td>
</tr>
<tr>
<td>the good land</td>
<td>the land, the good (one) (Deut 6:18)</td>
</tr>
<tr>
<td>the good horses</td>
<td>the horses, the good (ones)</td>
</tr>
<tr>
<td>the good things</td>
<td>the things, the good (ones) (Josh 23:14)</td>
</tr>
<tr>
<td>good mares</td>
<td>mares, good (ones)</td>
</tr>
<tr>
<td>the great trials / burdens</td>
<td>the trials/burdens, the great (ones) (Deut 7:19)</td>
</tr>
</tbody>
</table>

2A. Predicate Adjectives

The predicate adjective is employed as a predicate in association with a noun.

Example:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>The horse is good.</td>
<td>Good is(^{112}) the horse.</td>
</tr>
</tbody>
</table>

\(^{111}\) In Josh 21:45 the complete phrase includes a qualifying word that means every or all and the context indicates that the meaning of "promise" here is most likely promise (therefore, every promise or all the promises – a collective).

\(^{112}\) Hebrew normally does not employ any form of the verb to be (היה) to express the present tense of that verb (am, is, are). This verb is known as the copula. The copula in Hebrew usually is implied by the context and must be supplied in English translation.
Biblical Hebrew structures predicate adjectives in the following manner:

1B. The predicate adjective normally *precedes* the noun, with the noun bearing the article and the predicate adjective being anarthrous\(^\text{113}\) (without the article).

   Examples:  
   Ἰσαὰκ ἐίναι ἀληθής  *Isaac was old*  (Gen 27:1)  
   Ἰσαὰκ ἐίναι ἀληθής  *the LORD is righteous*  (Ps 11:7)

2B. The predicate adjective occasionally follows the noun, in which case the grammatical construction would be emphatic, placing emphasis upon the noun:

   Examples:  
   ὁ άνδρας ἐξέτασεν  *the man was great*  (1 Sam 25:2)  
   ὁ θεός ἐξέτασεν Ζών  *the LORD is great in Zion*  (Ps 99:2)

3B. Just as the attributive adjective must agree with the noun it qualifies in gender and number, so the predicate adjective must also have the same gender and number as the noun with which it is associated.

   Examples:  
   καὶ ὁ ἔργον ἐξέτασεν  *and the work is great*  (1 Chr 29:1)  
   ἀραχνᾶ ἀρραβώνα  *Abraham and Sarah were old*  (Gen 18:11)

3A. Demonstrative Pronouns

1B. Demonstrative pronouns point out another word or phrase. English equivalents are *this*, *that*, *these*, and *those*. The following is a chart of the demonstrative pronouns:

<table>
<thead>
<tr>
<th>Near Demonstratives</th>
<th>Remote Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>ms</td>
<td>ἐν  <em>this</em></td>
</tr>
<tr>
<td>fs</td>
<td>ἐνα  <em>this</em></td>
</tr>
<tr>
<td>cp(^\text{114})</td>
<td>ἐὰν  <em>these</em></td>
</tr>
<tr>
<td>mp</td>
<td>ἐὰν  <em>these</em></td>
</tr>
<tr>
<td>fp</td>
<td>ἐὰν  <em>these</em></td>
</tr>
</tbody>
</table>

2B. The demonstrative pronouns may function either as pronouns or as adjectives. They relate to the noun in the same way as the attributive and predicate adjectives do.

1C. When used as adjectives, demonstrative pronouns function the same way as the attributive adjectives.

---

\(^{113}\) Anarthrous is derived from the Greek α(ν) + ἄρθρον (the alpha privative “not” plus “joint/articulation”).

\(^{114}\) cp = common plural
• They take the article if the noun has the article.
• They follow the noun they qualify.
• They agree with the noun in gender and number.

Examples:

- **this man** = האיש
- **this woman** = האישה
- **that horse** = הפרד
- **That mare is good.** = המ🇦 המובלה

Codes:

- (Gen 15:1)  
- (Gen 22:23)

2C. When used as pronouns, the demonstrative pronouns function the same way as the predicate adjectives.

• They do not take the article.
• They precede the noun.
• They agree with the noun in gender and number.

Examples:

- **This is a man.** = זה איש
- **This is the man.** = זה האדם
- **This is the good man.** = זה האדם המובש
- **These are the generations of the heavens and the earth.** = אלה הגרות השמים והארץ

Codes:

- (Gen 2:4)

3C. When used together with another adjective, the demonstrative pronoun stands last.

Examples:

- **this good man** = האיש המובש
- **that good woman** = האישה המובשה
- **this good land** = הארץ המובשה

Codes:

- (Deut 4:22)
- (Num 14:35)

---

115 Even though the phrase utilizes a plural pronoun and the plural noun, it is idiomatic and could just as well be translated as *this is the history of the heavens and the earth*.
4A. Vocabulary

Nouns:

אֶל שֶדַּי, God Almighty

אָשֶׁר, Asshur, Assyria

חָדֲלָה (m. or f.) elder, old person

מַלְאָכָה (f.) business, occupation, work, employment

עֵדְרָה (f.) assembly, congregation, gathering

רַעְיָה (f.) evil, harm, trouble, disaster, calamity

תּוֹלְדָה, (f.) (line) of descendants, generation, history

Verbs:

יֵרֵד he was old, he grew old, be an old man

אַלֵל he was full, he filled

Pronouns:

הָאָלֶה (c.pl.) these

אָלֶה (m.s.) that

אָלֶה (f.s.) that

אָלֶה (f.s.) this

אָלֶה (m.s.) this

הָנוֹם, (m.pl.) those

הָנָה, (m.s.) those

Adjectives:

יֵרֵד old

יִשְׂרָאֵל upright, honest

יִשְׂרָאֵל innocent, just, right, righteous

רַעְיָה, רַעְיָה bad, evil, injurious; רַעְיָה (f.)

Adverbs:

עֶתְכּו now [used for time reference]

עֶתְכּו there [used for place reference]

116 The asterisk (*) indicates a form not found in the Hebrew Bible. The second form is what is used.
CHAPTER 11

The Construct State

In the Word – Exegetical Insights

Psalm 19:10a-b

וְרָאָתָּה יְהוָה סְפָרָה ... לְעֵץ

משֶפֶרָה יְהוָה אֲמַת

See Vocabulary and/or Glossary for unfamiliar words.

וְרָאָתָּה יְהוָה commences a clause with no verb (i.e., a noun clause). The translator must supply the verb: is. יְהוָה is a feminine singular noun in the construct state governing the following noun: the fear of Yahweh.

סְפָרָה acts as a predicate adjective defining the subject: the fear of Yahweh is pure. Note that it agrees with the subject in gender and number. The masculine form of this same adjective would be יְפֹרָה. Holladay’s Lexicon lists the masculine form at the beginning of the entry, not the feminine. This word’s range of meaning includes clean, pure, and genuine. Biblical writers use it for cultic or ritual purity as well as moral purity.

לָלַע: Preposition ל plus the noun לָלַע, continuing future, always, meaning forever.

סְפָרָה: The first noun is a masculine plural noun in the construct state.

Exegetical comment: When the noun modified by a predicate adjective precedes the adjective, the writer draws attention to the noun as the focal point.

---

The Hebrew numbering of verses in the Book of Psalms often differs from the English numbering. In this case, the Hebrew verse number is 10, but the English verse number is 9. This difference occurs because the headings of individual psalms are included as part of the text in the Hebrew numbering. Sometimes (as here) the heading has its own number. In other psalms, a brief heading may be included in v. 1 (as in Ps 23).

118 Cf. pages 74–75 (2A).

119 See Holladay, 121–22.
1A. Introduction

In order to fully understand the nature of the construct state, the proper function of the *maqgeph* must be reiterated. Words that are bound together by *maqgeph* are essentially considered and pronounced as one word. The fact that Biblical Hebrew often utilizes *maqgeph* to connect words in the construct relation demonstrates that the construct state connects words very closely. However, the student must not assume that the *maqgeph*’s purpose is to mark the genitive or construct state. *Maqgeph* connects words in many phrases that are not the construct state.

1B. For example, the three words in הָעְבָדֵי (2 Sam 14:32) are pronounced as one word. Therefore, in accordance with the rules for accentuation in Hebrew, only the last word is accented because it is considered as but one syllable in this construction. All other words connected by the *maqgeph* in this example lose their accent. None of the words are in the construct state.

2B. If any of the words bound together by the *maqgeph* display a long vowel, the long vowel (if changeable) is shortened. This shortening occurs because the vowel is now in a closed, unaccented syllable and therefore must be short.

1C. For example, when כלֵי (all the men, Neh 11:2) is connected with a *maqgeph* (כלֵי, Exod 4:19), the holem in כלֵי is reduced (shortened) to a gamets hatuph (ך).  

2C. However, לְכָּל (Gen 33:11) shows that when the words connected by *maqgeph* have a full-letter vowel (א, ו, י, and י), it remains long since these cannot be reduced.

2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word is said to be in *construct*, while the independent word is said to be in the *absolute* state.

---

120 See pages 49 and 52 for previous notes regarding the use of *maqgeph*.
121 The occurrence of two accented syllables in succession disrupts the rhythm of pronunciation. Biblical Hebrew avoids this disruption by connecting single syllable words with a *maqgeph*.
122 See page 40 (2C).
123 The לְ preposition remains untranslated in this particular example because it introduces the object of the verb (the people blessed all the men).
124 See *In the Word* at Chapter 9 (page 67).
125 Cf. pages 27 (2A) and 38 (3A).
126 There might be more than one dependent word since a string of construct nouns may be put together (see 4B on pages 81–82).
127 These two elements of the construct relationship are also called the *pregenitive* and the *genitive* (cf. *IBHS*, §9.2a. The older grammars refer to them as the *regens* (governor or ruler) and *rectum* (governed or ruled); cf. GKC, §128a. Modern Hebrew grammar utilizes the term מְשִׁתָּה (supported) for the first noun.
3A. Usage

Translators normally join the word in the construct state to the word in the absolute state with the English preposition *of*, creating one compound idea. For example, in the phrase כִּפּוֹת הַמִּלּוֹן (the weight of the king or the king’s weight, 2 Sam 14:26), the first word (כִּפּוֹת) is dependent upon the last word (הַמִּלּוֹן) and thus in *construct*. The last word (הַמִּלּוֹן) is independent and thus *absolute*. The first half of the phrase (weight of) is not complete in itself and depends on the last half (the king) to complete the thought.

4A. Rules

1B. In biblical Hebrew the construct connects with the absolute by *either* a conjunctive accent or a *maqqeph*.

2B. While the English word *of* in translation usually follows the construct, occasionally translators employ *for*, *with*, or *in*, depending on the context.

3B. When the compound thought is definite, *the word in construct never takes the definite article*. Only the word in the absolute takes the article. For example, *the weight of the king* is written כִּפּוֹת הַמִּלּוֹן, never כִּפּוֹת הַמִּלּוֹן. *Proper names are definite even without the definite article*, therefore the construct is also definite: בְּיָמֵי בֶּשָּׂאוֹ, *in the days of Hezekiah* (1 Chr 4:41).

Note that when the absolute is definite, the word in construct with it is also considered to be definite. כִּפּוֹת הַמִּלּוֹן is not *a weight of the king*, but *the weight of the king*.  

4B. The words in construct are thought of as one compound word and cannot be separated. Thus, two coordinate constructs cannot be attached to the same absolute. Accordingly, Biblical Hebrew possesses a number of ways to express the concept of *the sons and daughters of David*. The chart on the following page displays those ways.

---

128 Literally, *stone*.

129 In order to express an indefinite noun’s genitival relationship to a definite noun, Biblical Hebrew employs a variety of circumlocutions: כִּפּוֹת הַמִּלּוֹן (a son-in-law of the king, 1 Sam 18:18), נַעֲרֵי לֶחֱצָן הָגַוְּדִיר (a servant of the captain of the bodyguard, Gen 41:12), נָבַע לַיהוָה (a prophet of Yahweh, 1 Kgs 18:22), נַעֲרֵי לֶחֱצָן הָגַוְּדִיר (a corner of Saul’s garment, 1 Sam 24:6, Eng. v. 5).
the sons and daughters of David

<table>
<thead>
<tr>
<th>STATUS</th>
<th>HEBREW</th>
<th>LITERAL TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incorrect</td>
<td>בָּנֵי בֵּית הָדוֹר</td>
<td>sons of and daughters of David</td>
</tr>
<tr>
<td>1. Correct</td>
<td>בָּנֵי הָדוֹר בָּנָה</td>
<td>sons of David and his daughters</td>
</tr>
<tr>
<td>2. Correct</td>
<td>בָּנֵי הָדוֹר הָנָה</td>
<td>sons of David and the (or, his\textsuperscript{131}) daughters</td>
</tr>
<tr>
<td>3. Correct</td>
<td>בָּנֵי הָנָה אֲדֹנָיוֹ</td>
<td>the sons and the daughters who belong to David</td>
</tr>
</tbody>
</table>

CORRECT COMPOUND GENITIVES

|      | הָלְלַחְמִים וְחַכִּים | all the magicians and wisemen of Egypt  |
|      | הבָּקָר וְחָפְצֵי | the cupbearer and the baker of the king of Egypt |
|      | הבָּקָר והפָּגֵי | the cupbearer and the baker of the king of Egypt |

A succession of constructs in which one construct builds upon the previous is grammatically legitimate. For example:

|      | הָלְלַחְמִים וְחַכִּים | all the magicians and wisemen of Egypt  |
|      | הבָּקָר וְחָפְצֵי | the cupbearer and the baker of the king of Egypt |
|      | הבָּקָר והפָּגֵי | the cupbearer and the baker of the king of Egypt |

1\textsuperscript{130} The asterisk (*) indicates a form or phrase not found in the Hebrew OT. See page 77, footnote 116.
1\textsuperscript{131} The article in this case probably should be understood as possessive (cf. HBI, §1.4.3b).
1\textsuperscript{132} A better translation of the phrase the sons of Qedar would be Qedarites. See page 62, footnote 95 and page 97.
5B. If an adjective modifies a noun in the construct state, the adjective cannot interrupt the connection of the construct with the absolute. Therefore, it must follow the compound expression: רוח בִּלְתָּא אֶל-חָיֹת (an evil spirit of God, 1 Sam 16:15).

**Note:** This form of expression can be somewhat ambiguous. For example, בֵּית הַרְוֹדָל can mean:

- *the house of a great king*, or
- *a great royal house (palace)*.

This ambiguity is rare. When it does occur, the exact meaning must be determined by the context.134

5A. Adjustments in Vowel Pointings

1B. Two factors motivate changes in vowels in forming the construct state:

- Nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.135

- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.136

2B. The table on the following page illustrates the various vowel adjustments for words in construct.137

---

133 Better translated as *from* (a genitive of source).

134 כִּבְרֵי הָעֵינִים הֹוא הָבָרֹדָל (Hag 2:9) probably means *the second (or, latter) glory of this house* rather than *the glory of this second (or, latter) house*. The primary clue is the placement of the demonstrative pronoun immediately after הַרְוֹדָל rather than after the adjective (לְיָהוָא הָבָרֹדָל). See J-M, §139a.

135 See page 40 (2C).

136 See page 69 (1B).

137 Some of the forms in the chart do not occur in the Hebrew Bible, but are shown here so that a full picture of potential forms can be seen.
<table>
<thead>
<tr>
<th>Gender</th>
<th>Absolute singular</th>
<th>Construct singular</th>
<th>Absolute plural</th>
<th>Construct plural</th>
<th>Dual Absolute/Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>סָנָא</td>
<td>סָנָא</td>
<td>סָנְיוֹ</td>
<td>סָנְיוֹ</td>
<td>סָנְיוֹ</td>
</tr>
<tr>
<td>Feminine</td>
<td>סָנְפָח</td>
<td>סָנְפָח</td>
<td>סָנְפוֹ</td>
<td>סָנְפוֹ</td>
<td>סָנְפוֹ</td>
</tr>
</tbody>
</table>

138 Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel and cannot be reduced. The maqqeph is inserted in this chart only for the purpose of making the construct form more visible. The student should beware, however, of making the maqqeph a marker for the construct. In the following examples the maqqeph has no relationship to a construct relation:

1. (Gen 1:4; the maqqeph joins the particle that to the predicate adjective: (and God saw) that the light was good.

2. (Gen 1:11; the first maqqeph joins a noun with a pronominal suffix to an adjectival prepositional phrase, the second maqqeph joins a preposition to its object, and the third maqqeph joins a verb to an adverbial modifier: whose seed is in it upon the earth, and it was so.

139 The masculine plural (mp) drops the final ~. To indicate that it has dropped, the full-letter vowel (א) changes to another full-letter vowel (א). Note that neither vowel can be shortened, for both are full-letter vowels.

140 The construct dual follows the same form as the construct plural nouns that do not have a dual ending. The הב simply changes to הב, just as in the previous, above. The second vowel back (א) becomes as short as possible—changing to a shewa.

141 The construct singular reveals two vowel reductions. The last syllable (ב) is now a closed and unaccented syllable and therefore must have a short vowel—thus the qamets is reduced to a pathach. The first syllable takes the shortest vowel possible—the shewa.

142 The last syllable of the construct plural changes from הב to הב, just as with הב, above. The shewa under the הב changes to a short hireq following the procedure noted previously (see page 56, 2C)—viz., when two shewas occur back-to-back at the beginning of a word, the first shewa is changed to a short hireq.

143 The feminine singular (fs) construct retains the full-letter vowel (א) but the הב shortens to הב.

1. The long vowel qamets in הב (fs) must be shortened because the construct form הב has lost its accent, forcing the closed, unaccented syllable to have a short vowel.

2. The change from הב to הב at the end of the word is due to the fact that originally the fs form was הב (see page 13, 1A, and page 68, footnote 106). With the development of the language, the הב replaced the הב. However, certain forms of the feminine noun still retain the הב.

144 The fp construct does not change because the two vowels are full-letter vowels and cannot be reduced.

145 The construct singular of הב simply reduces the qamets to a pathach due to the fact that the syllable is now closed and unaccented and thus must display a short vowel.

146 The second vowel back (א) is pointed as short as possible—with a shewa.
Note the variations in forms for the following irregular nouns:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Absolute singular</th>
<th>Construct singular</th>
<th>Absolute plural</th>
<th>Construct plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
</tr>
<tr>
<td></td>
<td>וָי</td>
<td>וָי</td>
<td>וָי</td>
<td>וָי</td>
</tr>
<tr>
<td>Feminine</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
<td>נִשָּׁה</td>
</tr>
<tr>
<td></td>
<td>וָי</td>
<td>וָי</td>
<td>וָי</td>
<td>וָי</td>
</tr>
</tbody>
</table>

6A. Vocabulary

Nouns:
- נִשָּׁה (f.) truth
- נִשָּׁה hero, mighty man, warrior
- הב (m.), fish
- הב (f.)
- הָא (m. or f.) sacrifice
- הָא (f.) sin, sin-offering
- הָא (f.) fear
- הָא silver, money
- הָא (m. or f.) altar
- הָא (f.) battle, war
- הָא (m. or f.) place
- הָא judgment, justice
- הָא prophet
- הָא eternity, a long time
- הָא (m. or f.) tree, wood

147 The pathach occurs in the first syllable to replace the composite shewa since two shewas (including composites) cannot occur together at the beginning of a word. Keep in mind that gutturals prefer a-class vowels (see page 29, 1A).

148 The construct singular for בָּא (father) shows retention of the original genitival suffix (see page 13, 1A). The hateph pathach occurs due to the preference of gutturals for composite shewa (cf. page 29, 1A). The same form occurs with another term of relation, בָּא (brother): בָּא בָּא.

149 The plural of בָּא (father) is irregular.

150 The construct singular of הָא follows the normal feminine pattern of changing נִשָּׁה to נִשָּׁה. The resultant form would have been נִשָּׁה with the doubling dagesh being rejected from נ. The hireq under נ was heightened to tsere and a seghol was employed as the vowel under נ. נ is a common feminine ending in some Hebrew nouns and participles. Cf. GKC, §96.

151 Like בָּא, הָא is an irregular noun.
~AhT. (m. or f.) deep, primeval ocean

Verbs:
- חָפַ֗ח he sacrificed
- זָכַ֙ר he remembered
- סְמַ֜ך he surrounded
- עָמַ֝ד he stood
- קָרָ֖ב he was right, he was in the right, he was just, he was righteous
- וַגָּפֲר he judged

Adjectives:
- פַּדּוֹר clean, pure, genuine

Adverbs:
- בָּנָ֕יה together, equally, altogether, entirely
- מָאָ֖ס from where? (ן + מִי)

Prepositions:
- עַל-כְּפָן therefore, for that reason
CHAPTER 12

The Personal Pronouns

In the Word – Exegetical Insights

1 Samuel 30:13

לָמָּה-אָחַד וַאֵל מַחְזֶה אָצַּו...<br>נָעַר מַצְּרִי אֶלכִּי נָעַר לָאָשׁ נְעֶלְנִי

✍ For unfamiliar words, see the Vocabulary at the end of this chapter.

★ יֶמְּרָי is the gentilic (national) noun form identifying a people group. Hebrew lexicons often use the abbreviation “gent.” (e.g., Holladay, 211). Most Hebrew gentilics end in יָם לְפָל כְּ at the end of the line. The same ending shows up in the employment of Israel to identify a citizen of the nation of Israel. יֵמְרָי is derived from the country name, ~יֵיָר: כְּ (see page 70, Vocabulary). Egyptian translates the first noun, while Amalekite represents the second noun. Other than -ian and -ite, what other gentilic (national) suffixes does English employ?152

★ Keep in mind that noun clauses do not contain verbs, but some form of be is understood and must be employed to translate the sentences. Try not to replicate the exact word order in your English translation—aim for a smooth, natural English reading.

★ Exegetical comment: The noun clauses in the young man’s answer identify him. Which part of his identity does he emphasize?

1A. Personal Pronouns—Subject

Pronouns are specialized words that take the place of nouns and noun clauses. Those nouns or noun clauses represented by pronouns are called antecedents. In Hebrew there are two kinds of personal pronouns: independent pronouns and pronominal suffixes. The following forms constitute the independent personal pronouns to express the subject of a verb:

2A. The Definite Object

1B. Definition

In Biblical Hebrew, when an active verb governs a definite direct object, the writer employs the particle חֹתִים or יָדִים to avoid confusing the subject with the object. There is no English equivalent for this accusative or direct object marker.\(^{160}\) It merely indicates that the following word, phrase, or clause is a definite direct object of the verb.

2B. Usage

1C. When חֹתִים (or יָדִים) appears before a common noun, the direct object is always definite and usually has the article.

Examples:

\[
\text{לָקַח הַנַּחַל מִיֶּשֶׁרֶם} = \text{The priest took the holy water.} \quad (\text{Num 5:17})
\]

\[
\text{לָקַח הַנַּחַל מִיֶּשֶׁרֶם} = \text{David took the lyre.} \quad (\text{1 Sam 16:23})
\]

Note the difference between the following two examples:

\[
\text{לָקַח הַנַּחַל מִיֶּשֶׁרֶם} = \text{The king took . . .}
\]

\[
\text{לָקַח הַנַּחַל מִיֶּשֶׁרֶם} = \text{He took the king.}
\]

---

153 שֵׁם (870 times) is the more common of the two forms (חֹתִים, 358 times).

154 The abbreviations represent the gender: c = common, m = masculine, f = feminine.

155 שֵׁם (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. שֵׁם is a rare form found only once in Jer 42:6.

156 This form occurs only 5 times in the OT; שֵׁם occurs 743 times.

157 שֵׁם is found only 4 times in the OT; שֵׁם only occurs once in Ezek 34:31.

158 שֵׁם occurs 282 times and שֵׁם 269 times.

159 The Pentateuch commonly spells this pronoun as וְשַר.

160 Some Hebrew grammars utilize the symbol ת (to represent the direct object marker.

161 The article here probably best represents a possessive: his. See page 82, footnote 131.

162 The asterisk following the Hebrew indicates that it is not a form or phrase found in the Masoretic Text, but is consistent with the grammatical rules of biblical Hebrew. See page 82, footnote 130.
2C. Although the definite article usually does not appear when הָה (or הָה) introduces proper nouns or names, the object is still considered definite—proper nouns are always grammatically definite.  

Examples:

מֹהַוָיֶל יִלָּד אַרְחָנְשָאֶל = Mehujael fathered Methushael.  
מֶתְשֻׁשָאֵל יִלָּד אַרְחָנְשָאֶל = Methushael fathered Lamech.

3C. When the verb has two or more direct objects, the הָה is repeated before each.

Examples:

בָּרָה אֶלְוַיִם אַרְחָנְשָאֶל רָאָה רֶמָּח = God created the heavens and the earth.  
שֶׁשֶּׁא יָאַרְחָנְשָאֶל רָאָה רֶמָּח = He appointed Moses and Aaron.

4C. When הָה precedes מַי, the meaning is whom. However, הָה never precedes מַי.

Examples:

חָרָמָא עַשְׂרֵי = Whom have I exploited?  
שֵׁשֶּׁא עַשְׂרֵי = What have you done?

3A. The Old Accusative

1B. Definition

It is thought that Hebrew, like Arabic, originally possessed three case endings: a nominative ending in ו (י), a genitive ending in י (י), and an accusative ending in א (י). While the nominative and genitive case endings seem for the most part to have disappeared from Biblical Hebrew, the accusative case ending has remained in one particular usage. This usage designates an adverbal accusative of direction or motion toward by appending א, rather than denoting the direct object of a transitive verb.

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163 See page 81 (3B).
164 The Hebrew verb יָבָא is a very common verb with many possible meanings, depending upon the context in which it is employed. In 1 Sam 12:6 appointed is more appropriate than made.
165 For the form of the interrogative pronoun, see page 52 (4C).
166 Cf. page 13 (1A).
2B. Usage

Grammarians sometimes refer to this word ending as the locative-ָּ (or, ָּ-locale) because it usually has reference to location (place). Its usage subscribes to the following guidelines:

1C. This ָּ occurs with a limited number of nouns (never with verbs) and usually refers to location.
   
   **Example:**
   
   כֹּלֶּךָּהַה = *toward the heavens*  
   (Gen 15:5)

2C. Occasionally it makes reference to time.

   **Example:**

   רְמִיםָּה = *from day to day (every day)*  
   (Exod 13:10)

3C. It never refers to persons. Motion toward persons is usually designated by the preposition ָּ.

   **Examples:**

   [זָּכַר] הָּ אֵלִיתָּ הַבָּאָּה = *Then 167 the man shall [take] his wife 168 unto the priest*  
   (Num 5:15)

   [זָּכַר] הָּ אֵלִיתָּ הַבָּאָּה = *and the serpent said unto the woman*  
   (Gen 3:4)

4C. The ָּ ending never takes the accent. When the biblical writers add the old accusative ending, the accent remains where it was before adding the ending.

   **Examples:**

   Without suffix: ָּ = *Egypt*
   
   With suffix: ָּ = *to (toward) Egypt*  
   (Gen 12:10)

   Without suffix: ָּ = *the city*
   
   With suffix: ָּ = *to (toward, into) the city*  
   (Gen 44:13)

---

167 The context determines this translation of the Hebrew conjunction. See page 62 (1A).
168 הָּ possesses a 3ms (third person masculine singular) pronominal suffix: *his*. These suffixes will be explained in Chapter 14. הָּ can mean either woman (see the very next example, above) or wife. Context determines the meaning for any particular usage.
4A. Vocabulary

Learn all of the personal pronouns in the chart on page 88.

Nouns:
-  עַל (du.) nose, nostrils (du.), anger
-  פְּרוֹשׂ glory, splendor, honor, reputation
-  הַלּוּ פָּרָשָׁה bread, food
-  נַחֲלַת (m. or f.) camp, army
-  וַעֲנֵיהֶם work, labor, deed
-  נֶגֶר lad, young man; servant, attendant
-  שָׁכָה flock, flocks (of sheep or goats)
-  שָׂדָה peace, prosperity, success, welfare
-  שָׁמָיִם heavens, sky, heaven

Verbs:
-  לָלָל he lived, he was alive
-  לָלַל he was able
-  גָּדָה he added, he continued, he did again
-  לָל he descended, he went down

Adverbs:
-  מָעָן where? (also מָאָן)
-  לָא not, no
-  מָעָן thus, so
-  מָעָן thus, so
-  לָא not, no
-  עַלַּב around, surrounding; (pl.) surroundings, vicinity
-  מָאָן here (also occurs as מָא or פָּרָשָׁה)

169 The two major Biblical Hebrew negatives are לָא and מָא. The first is the objective negative and the second is the subjective negative. This difference shows up especially with prohibitions. לָא with an imperative (command form of the verb) normally conveys a permanent or emphatic prohibition, while מָא often indicates a temporary prohibition. The Hebrew negative is generally placed prior to that which it negates. For example, the servant did not go is written לָא הָלָל.  לָא הָלָל

170 Although the Vocabulary translations for מָא and מָא appear the same, biblical writers usually employ מָא to express manner (especially in introducing speech: Thus says the LORD) and מָא to express comparison (And it came to be so, Gen 1:15). For the compound מָא תּוֹלָל (therefore), see page 85.
CHAPTER 13
The Regular Verb – Perfect

In the Word – Exegetical Insights

Deuteronomy 29:15

For unfamiliar words, see the Vocabulary at the end of the chapter.

Observe the use of גַּהֲנָה and גַּהֲנָה in this passage. Both precede relative clauses (beginning with the relative pronoun וְ). Instead of using which or what, this context demands the translation how.

For the meaning of the verbs גַּהֲנָה, וְּבָרָה and גַּהֲנָה, compare the forms with those in the chart at the end of this chapter.

Exegetical comment: The personal pronoun is emphatic, because it is unnecessary—the subject of the verb is identified by the suffix on the verb. Thus, the verse makes double reference to the subject. It is legitimate to translate the emphatic personal pronoun as you yourselves.

1A. Introduction

1B. The Triliteral Root

The Hebrew verb is similar in nature to other Semitic languages in that, among other things, it is normally constructed with three root letters. By

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171 See pages 88–89.
172 See pages 64–65.
173 See the chart of personal pronouns on page 88.
174 See page 13 (1A).
changing the vowel pointings and by adding prefixes and suffixes the Hebrew verb expresses kind of action, mood,\textsuperscript{175} person, gender, and number.

The three-letter (trilateral) root provides the fundamental base for building the Hebrew verb. The three letters of the normal root are usually the three letters of the simplest form of the verb in the third person masculine singular of what is generally called the perfect or \textit{qatal} form of the verb. Those three letters appear in all forms of the strong or regular verb forms.

Read the following chart by starting in the right hand column and moving left.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Simple Perfect 1cs\textsuperscript{176}</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>I killed, I kill, I will kill</td>
<td>יָכַלְתָּחַר</td>
<td>קֶשֶׁל</td>
</tr>
<tr>
<td>I kept, I keep, I will keep</td>
<td>יָכַלְתָּחַר</td>
<td>שֶׁמֶר</td>
</tr>
<tr>
<td>I wrote, I write, I will write</td>
<td>יָכַלְתָּחַר</td>
<td>כָּלָה</td>
</tr>
<tr>
<td>I reigned, I reign, I will reign</td>
<td>יָכַלְתָּחַר</td>
<td>מְלָד</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Simple Perfect 3ms\textsuperscript{177}</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>he killed, he kills, he will kill</td>
<td>יָכַלְתָּחַר</td>
</tr>
<tr>
<td>he kept, he keeps, he will keep</td>
<td>יָכַלְתָּחַר</td>
</tr>
<tr>
<td>he wrote, he writes, he will write</td>
<td>יָכַלְתָּחַר</td>
</tr>
<tr>
<td>he reigned, he reigns, he will reign</td>
<td>יָכַלְתָּחַר</td>
</tr>
</tbody>
</table>

2B. The Nature of Verb Action

Strictly speaking, there is no tense in Hebrew—context alone determines the timeframe for the action or state depicted by the verb. Instead, the verb occurs in two forms:

1. the suffix form known as Perfect or qatal; and
2. the prefix form known as Imperfect or yiqtol.

\textsuperscript{175}Mood or modality refers to the degree of reality of the action of the verb. Most Hebrew verbs appear as indicative (or, declarative) in mood. That is the mood of reality. The unreal or potential verbs are subjunctive (such as the jussive and cohortative), imperative (command), or optative (wish).

\textsuperscript{176}1cs = 1\textsuperscript{st} person common singular.

\textsuperscript{177}3ms = 3\textsuperscript{rd} person masculine singular.
These two verb forms can represent a variety of shades of meaning, depending upon the dictates of the context. This grammar will describe the exegetically significant emphases or meanings of these verb forms in their respective chapters. Hebraists\(^{178}\) adhere to three different views regarding the components and meaning of the classical (Hebrew Bible) verb forms:

1C. **Aspect or Aktionsart view**: Aspect refers to the location of a verb’s action within a situation in time. Many grammarians take the Perfect, or *qatal*, as representative of action that is completed, while the Imperfect, or *yiqtol*, represents action that is incomplete.\(^{179}\)

2C. **Aspect and Tense view**: The Perfect, or *qatal*, represents action that is completed, therefore normally past tense. The Imperfect, or *yiqtol*, represents action that is incomplete, therefore normally future.\(^{180}\) One modified form of this view includes a third form, *wayyiqtol*, as a past tense but without aspectual implications.\(^{181}\)

The authors of this grammar take a view that is a modification of the first view above (1C). We hold that **tense (time) is a function of context alone**\(^{182}\) and that the *wayyiqtol* form is **not** strictly a preterite (an old term meaning “past tense”).\(^{183}\)

The following table demonstrates how, for the purpose of the illustrations of this *Grammar* and for exercises in its *Workbook*, students should translate the Perfect (*qatal*) forms of the verb. The table utilizes הָעַל, but the types of

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\(^{178}\) Hebraists are Hebrew scholars.

\(^{179}\) Bruce K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), §29.6. Hereafter, this volume will be referred to as *IBHS*.


\(^{182}\) Cf. Chisholm, 86: “The conjugations do not indicate tense; time frame must be determined contextually.” “We must not forget that the concept of the tenses of verbs, to which we are accustomed today, was unknown in the classic period of the Hebrew language” (U. Cassuto, *A Commentary on the Book of Genesis: Part II—From Noah to Abraham*, translated by Israel Abrahams [1964; repr., Jerusalem: Magnes Press, 1992], 91.)

\(^{183}\) Cf. Chisholm, 95: “Since the label ‘preterite’ is inadequate and inaccurate in some cases, our discussion only uses this label when the form is truly functioning as a past tense. Otherwise, the label ‘short prefixed form’ is employed, even though the original morphological distinction between this form and the imperfect is, with a few exceptions, no longer apparent.”
translations it demonstrates apply to all fientive\textsuperscript{184} perfects regardless of their roots.\textsuperscript{185}

<table>
<thead>
<tr>
<th>Hebrew Form</th>
<th>Parsing</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָשַׁל</td>
<td>1cs</td>
<td>I kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>2ms</td>
<td>you\textsuperscript{186} kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>2fs</td>
<td>you kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>3ms</td>
<td>he kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>3fs</td>
<td>she kept</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hebrew Form</th>
<th>Parsing</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָשַׁל</td>
<td>1cp</td>
<td>we kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>2mp</td>
<td>you kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>2fp</td>
<td>you kept</td>
</tr>
<tr>
<td>נָשַׁל</td>
<td>3cp</td>
<td>they kept</td>
</tr>
</tbody>
</table>

3B. The Seven Conjugations

Hebrew verbs occur in seven different inflections called conjugations. Only a few verbs actually appear in all seven conjugations in the Hebrew Bible.\textsuperscript{187} The simplest conjugation of Biblical Hebrew verbs is called Qal. The name appears to have been derived from לָכַּד, which means light (i.e., simple). Such a derivation might denote that the other six conjugations are heavier or more complex due to the additional prefixes and infixes attached to them.

The chart on the following page presents the seven Hebrew conjugations and a simplified description of the kind of action they indicate, as well as the technical linguistic German names with their abbreviations.

\textsuperscript{184} Fientive refers to verbs describing an activity; stative refers to verbs describing a state. She writes a book employs an transitive fientive verb (because it can take a direct object that receives the action); she runs uses an intransitive fientive verb (because the verb, though active, does not take a direct object); she is young employs a stative verb.

\textsuperscript{185} Alternate translations may include the following: he keeps, he will keep, he has kept, he had kept, he has been keeping, he had been keeping, he did keep, he is keeping, he will have kept, and he will be keeping. The context alone will determine which translation is the best choice.

\textsuperscript{186} English you is ambiguous. Hebrew teachers might require students to indicate the gender and number whenever students use you. If so, the translations would be you (ms), you (fs), you (mp), and you (fp), with the gender and number indicated by an abbreviation in parentheses following each occurrence of you.

\textsuperscript{187} For example, כָּלַד (he uncovered, exposed, revealed), כִּבְּשָׁנ (he knew, was known, made known), כֹּל (he bore, was born, became father of), and קָפַר (he visited).
### Chart of Hebrew Verb Conjugations

<table>
<thead>
<tr>
<th>Traditional Name</th>
<th>Hebrew Name</th>
<th>Action</th>
<th>Linguistic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qal</td>
<td>קָם</td>
<td>Simple Active</td>
<td>Grundstamm = G</td>
</tr>
<tr>
<td>Niphal</td>
<td>נָעַל</td>
<td>Simple Passive</td>
<td>N-stamm = N</td>
</tr>
<tr>
<td>Piel</td>
<td>פִּלַל</td>
<td>189 Factitive Active</td>
<td>Doppelungsstamm = D</td>
</tr>
<tr>
<td>Pual</td>
<td>פּוּלַל</td>
<td>Factitive Passive</td>
<td>Doppelungsstamm with $u = Du$</td>
</tr>
<tr>
<td>Hiphil</td>
<td>הֵפִיל</td>
<td>Causative Active</td>
<td>H-stamm = H</td>
</tr>
<tr>
<td>Hophal</td>
<td>הָפִיל</td>
<td>Causative Passive</td>
<td>Hu-stamm = Hu</td>
</tr>
<tr>
<td>Hithpael</td>
<td>הַפִּיל</td>
<td>Factitive Reflexive</td>
<td>Doppelungsstamm with $t$ infix = Dt</td>
</tr>
</tbody>
</table>

### Miscellaneous Rare Intensive Conjugations

<table>
<thead>
<tr>
<th>Name</th>
<th>Hebrew Name</th>
<th>Action</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poel</td>
<td>פֶּלֶל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Poal</td>
<td>פֶּלֶל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hithpoel</td>
<td>הַהֶפִּיל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
<tr>
<td>Polel</td>
<td>פּוֹלֶל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Pulal</td>
<td>פּוּלֶל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hithpolal</td>
<td>הַהֶפִּיל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
<tr>
<td>Pilpel</td>
<td>פִּלַפֵל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Pulpal</td>
<td>פּוּלַפֵל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hitpalpel</td>
<td>הַפִּילַפֵל</td>
<td>Factitive Reflexive</td>
<td>[with metathesis of sibilant[190]]</td>
</tr>
<tr>
<td>Hishtaphel</td>
<td>הַשְּפִּילַפֵל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
</tbody>
</table>

For the present the focus will remain on the Qal Perfect; later chapters will define the other verb forms with regard to their definitions and functions.

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188 Early Arab grammarians, who prepared some of the first Hebrew grammars, initiated the use of קָם (he worked) as the verb form employed in paradigms (charts of verb forms). Later grammars utilized the stronger, more regular נָעַל (he killed). To avoid the negative meaning of the latter verb, modern grammars tend to use verbs like דָּבַר (he visited), מָלֵא (he reigned), or בָּט (he wrote).

189 Chapter 21 will explain the reason why the Piel, Pual, and Hithpael involve a factitive sense rather than the traditional intensive sense.

190 A **sibilant** is an $s$-sounding consonant. In Hebrew sibilants include the following consonants: צ, ס, כ, כ, ו Metathesis refers to two consonants switching places in the order of the letters given as the word’s spelling. הָפִּילַפֵל becomes הַפִּילַפֵל.
2A. The Suffix or *qatal* Verb Form

1B. Introduction

Hebrew grammars often represent the *suffixed verb form* (Perfect or *qatal* as referring to or conceiving of the action as *completed*. However, the primary force of this form is to represent the *action itself* as more prominent than the actor or the object or any adverbial element limiting the action. The *qatal* looks at the situation as a whole (*complete*, not *completed*) and indicates the simple fact of the action or state.\(^{191}\) Some of this is reflected in the suffixed form, because the root comes before the subject endings that indicate person, gender and number. Thus, it follows the normal Hebrew word order:

Verb \(\rightarrow\) Subject \(\rightarrow\) Object.\(^{192}\)

This order gives prominence to the verb rather than the subject, object, or any modifiers.

To compose the verb form, add the subject endings to the third person masculine singular (3ms) stem. Essentially, those subject endings consist of the main parts of the personal pronouns.\(^{193}\)

2B. The Suffixed (Perfect or *qatal*) Forms of the Qal Conjugation for Regular\(^{194}\) Verbs

<table>
<thead>
<tr>
<th>Parsing [Singular]</th>
<th>Form</th>
<th>Suffix</th>
<th>Translation</th>
<th>Personal Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>שָׂמַרְתִּי</td>
<td>תִי</td>
<td><em>I kept</em></td>
<td>יִשְׁמַע</td>
</tr>
<tr>
<td>2ms</td>
<td>שָׂמַרְתֶּךָ</td>
<td>תֶךָ</td>
<td><em>you kept</em></td>
<td>יְשֵׁמָע</td>
</tr>
<tr>
<td>2fs</td>
<td>שָׂמַרְתֶּן</td>
<td>תֶן</td>
<td><em>you kept</em></td>
<td>יְשֵׁמָע</td>
</tr>
<tr>
<td>3ms</td>
<td>שָׂמַר</td>
<td>None</td>
<td><em>he kept</em></td>
<td>יִשְׁמַע</td>
</tr>
<tr>
<td>3fs</td>
<td>שָׂמַרְתֶּן</td>
<td>תֶן</td>
<td><em>she kept</em></td>
<td>יְשֵׁמָע</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Parsing [Plural]</th>
<th>Form</th>
<th>Suffix</th>
<th>Translation</th>
<th>Personal Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cp</td>
<td>שָׂמַרְנוּ</td>
<td>נִנֵּנ</td>
<td><em>we kept</em></td>
<td>יִשְׁמַע</td>
</tr>
<tr>
<td>2mp</td>
<td>שָׂמַרְנֶךָ</td>
<td>נַנֵּךָ</td>
<td><em>you kept</em></td>
<td>יְשֵׁמָע</td>
</tr>
<tr>
<td>2fp</td>
<td>שָׂמַרְנֶטֶן</td>
<td>נַטֶּן</td>
<td><em>you kept</em></td>
<td>יְשֵׁמָע</td>
</tr>
<tr>
<td>3cp</td>
<td>שָׂמַרְנוּ</td>
<td>נִנֵּנ</td>
<td><em>they kept</em></td>
<td>יִשְׁמַע</td>
</tr>
</tbody>
</table>

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\(^{192}\) Grammarians normally refer to this word order as VSO. Since Hebrew is read from right to left, it is actually better represented as Object \(\leftarrow\) Subject \(\leftarrow\) Verb or O \(\leftrightarrow\) S \(\leftrightarrow\) V.

\(^{193}\) See page 88, Chart of Personal Pronouns.

\(^{194}\) Qal suffixed forms (also known as Qal perfects) occur over 9800 times scattered through over 7200 verses of the Hebrew Bible.
3B. Note: Like the noun and adjective, the verb must always agree with its subject in gender and number.

Examples:

\[
\begin{align*}
\text{אברהם בַּעֲרָתָה} & = \text{Abraham buried} \quad \text{(Gen 23:19)} \\
\text{גְּדֵשׁ הָאָרֶץ} & = \text{the earth/land was dry} \quad \text{(Gen 12:10)} \\
\text{בִּנְיָמִינֵי רָאוּל} & = \text{the Israelites walked} \quad \text{(Josh 5:6)}
\end{align*}
\]

3A. Identifying Hebrew Verb Roots

The Hebrew verb adds a variety of prefixes, suffixes, and infixes to the basic three-letter root to form inflected words. The root is a semantic clue to the meaning of the word. Hebrew lexicons list verbs by their root forms. In order to identify the basic triliteral root,

- remove all prefixes, suffixes, and infixes
- reduce all internal full-letter vowels

<table>
<thead>
<tr>
<th>Form</th>
<th>Eliminated Elements</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>מִשֵּׁפֶת</td>
<td>remove prefixed מ</td>
<td>שֵׁפֶת</td>
</tr>
<tr>
<td>מַלְתָּה</td>
<td>remove prefixed מ and suffixed ל</td>
<td>לָה</td>
</tr>
<tr>
<td>מִלִּים</td>
<td>remove suffixed מ</td>
<td>לִים</td>
</tr>
<tr>
<td>פָּרָה</td>
<td>remove suffixed פ</td>
<td>רָה</td>
</tr>
<tr>
<td>רָאוּל</td>
<td>remove infixed full-letter vowel ר</td>
<td>רוּל</td>
</tr>
<tr>
<td>זְרֵחָה</td>
<td>remove prefixed ז, infixed full-letter vowel ז, and suffixed ז</td>
<td>זָח</td>
</tr>
<tr>
<td>תְּלוֹרָה</td>
<td>remove prefixed ת and suffixed ת</td>
<td>לָר</td>
</tr>
</tbody>
</table>

---

195 See page 73 (2B).
196 See page 62 footnote 95.
197ェ, י, and ש have a middle vowel and only two consonants—but still three letters.
198 These two steps alone will not identify successfully many forms in the Hebrew Bible. Later chapters will deal with such verbs in the discussions of what are known as weak verbs.
199 Many Hebrew words that have an י or ל following a prefix are formed from roots that originally began with a consonantal ר that has become a full-letter vowel in the form. That original ר of the triliteral root eventually became a consonantal י.
4A. **Vocabulary:** Learn the Qal Perfect (*qatal*) of נִשְׁפָּר נַפְּרָה.

Nouns:
- נִשְׁפָּר נַפְּרָה (f.) stone
- נִשְׁפָּר נַפְּרָה (f.) cubit (approx. 18 inches)
- נִשְׁפָּר נַפְּרָה (f.) fire
- נִשְׁפָּר נַפְּרָה (f.) covenant
- נִשְׁפָּר נַפְּרָה (f.) family, clan
- נִשְׁפָּר נַפְּרָה (m. or f.) mouth, opening
- נִשְׁפָּר נַפְּרָה inner part, inward part, interior, midst, middle
- נִשְׁפָּר נַפְּרָה (f.) horn,
- נִשְׁפָּר נַפְּרָה (m. or f.) field, pasture, open country
- נִשְׁפָּר נַפְּרָה gate, city gate

Verbs:
- נִשְׁפָּר נַפְּרָה he took possession of, he became the heir (of someone)
- נִשְׁפָּר נַפְּרָה he cut, he cut off, he made (a covenant, with נִשְׁפָּר נַפְּרָה)
- נִשְׁפָּר נַפְּרָה he wrote
- נִשְׁפָּר נַפְּרָה he shut, he closed, he handed over
- נִשְׁפָּר נַפְּרָה he passed, he crossed over
- נִשְׁפָּר נַפְּרָה he visited, he took care of, he made a search
- נִשְׁפָּר נַפְּרָה he came near, he approached
- נִשְׁפָּר נַפְּרָה he lay down

Particles:
- נִשְׁפָּר נַפְּרָה alas!, woe!
- נִשְׁפָּר נַפְּרָה behold, look (here)
CHAPTER 14

Pronominal Suffixes for Nouns

In the Word – Exegetical Insights

Isaiah 55:8

ך לא מחקשהרה נחקשהרהו
ולמא דרכיכם זרביך זאמ יוהיה.

Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102, 103, 104, and 105.

For וنحن, see the Vocabulary at the end of the chapter.

ית; is a מ-prefixed feminine noun (ית;ץ/ית;ץ) occurring here in the plural plus a 1cs pronominal suffix: my thoughts.

ץ is the same noun as the one preceding, but with a 2mp pronominal suffix: your thoughts. The "qaqef qaton" marks a logical pause. An overly literal translation of this verse’s first phrase would be: indeed, not-my-thoughts your-thoughts. The phrase is a noun clause that requires a form of the verb to be in English translation. The first phrase (ית;ץ) probably serves as the predicate, following the normal Hebrew word order. Therefore, the translator should place it after the supplied verb: Indeed, your thoughts are not my thoughts.

The second clause of this verse is identical in structure to the first, merely substituting the noun לוח with a reversal of the order of the pronominal suffixes: and my ways are not your ways. Exegetical comment: The reversal of pronominal suffixes creates an inverted parallelism with the 2mp suffixes in the center. Of what significance is this focus?

1A. Introduction

The Hebrew language did not develop the adjective highly. To compensate for this situation, the Hebrew normally expresses the adjective by attaching the personal pronoun as a suffix to the construct form (cf. Chapter 11) of the noun. Thus,
Hebrew expresses the phrase *my horse* (SYS) as *horse-of-me*. Some of the suffixes exhibit a slight variation from the personal pronoun. Note those variations in the chart below.

2A. Singular Nouns with Pronominal Suffixes

1B. Suffixes on Masculine Nouns

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Construct form</th>
</tr>
</thead>
<tbody>
<tr>
<td>sWs</td>
<td>yrIb'D&gt;</td>
</tr>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

2 masc.  

<table>
<thead>
<tr>
<th>sWs</th>
<th>yrIb'D&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

2 fem.  

<table>
<thead>
<tr>
<th>sWs</th>
<th>yrIb'D&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

3 masc.  

<table>
<thead>
<tr>
<th>sWs</th>
<th>yrIb'D&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

3 fem.  

<table>
<thead>
<tr>
<th>sWs</th>
<th>yrIb'D&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

plur.  

<table>
<thead>
<tr>
<th>sWs</th>
<th>yrIb'D&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>rb;D&gt;</td>
<td>yrIb'D&gt;</td>
</tr>
</tbody>
</table>

Explanatory Notes:

1. Notice the progression in the chart from the absolute form to the construct form to the forms with suffixes.

2. Note the following vowel behavior:
   - In sWs the long vowel (י) does not change: (1) because it is never more than one syllable back from the accented syllable and (2) because it is a full-letter vowel and thus cannot be reduced or shortened.
   - In rb;D>, however, the first vowel (gamets) reduces to a shewa. This change occurs because it is the third syllable back from the accent and the Hebrew tendency is to hurry onward to the accented syllable.

3. Hebrew attaches the pronominal suffixes to the construct form of the noun. While the masculine singular of sWs does not change in the construct. rb;D>, however, does change except in the 2m and 2f plural: yrIb'D> and yrIb'D>.
In the remainder of the forms, however, the pathach under the ב lengthens to a qamets. Why? The addition of the pronominal suffix in those situations forces the ב syllable open, thus requiring that the pathach heighten to the qamets: ב.

4. The 3fs סֹלֶס (her horse) has a dot in the ב. It is called a mappiq (מָפִיק = bringing out). Hebrew phonology²⁰⁰ inserts mappiq so that a distinction might be made between mare (סֹלֶס) and her horse (סֹלֶס). The mappiq attributes full consonantal status to the ב as compared to its normal silent status.

5. The pronominal suffix attached to a noun makes that noun definite, therefore it does not take the definite article. If an attributive adjective modifies a noun with a pronominal suffix, that adjective must have the definite article since it must agree with the noun it modifies in gender, number, and definiteness:

   נֶסֶף הָעַפּוֹר = the good horse
   סֶסֶף הָעַפּוֹר = my good horse

6. Hebrew repeats the pronominal suffix with each coordinate noun:

   בָּרֹכֶה יְהוָה אֱלֹהֵי אֲבָהָם אֲבֵדֵךְ
   אַשְׁר לֹא נֹעֲבֵה חֲשַׁדְתֶּם מַעְלֶה אֲבָהָם

   Blessed be YHWH, the God of my master Abraham,
   Who has not abandoned His lovingkindness and His truth with my master.
   (Gen 24:27)

2B. **Comparison of Pronominal Suffixes to the Personal Pronouns**

Observe the similarities and differences between the forms of the pronominal suffixes and their corresponding personal pronouns in the following chart.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>אֲנִי (אני)</td>
<td>אֲנִי (אני)</td>
</tr>
<tr>
<td>2nd</td>
<td>אֲנָה (انا)</td>
<td>אֲנִי (אני)</td>
</tr>
<tr>
<td>2nd</td>
<td>אַתָּה (אתה)</td>
<td>אֲנִי (אני)</td>
</tr>
<tr>
<td>3rd</td>
<td>אֲנִי (אני)</td>
<td>אֲנִי (אני)</td>
</tr>
<tr>
<td>3rd</td>
<td>אֲנִי (אני)</td>
<td>אֲנִי (אני)</td>
</tr>
</tbody>
</table>

²⁰⁰ Phonology is the science of speech sounds and phonetics.
• **Note** that all 2nd person pronominal suffixes utilize some form of the ב.

• Each pronominal suffix (with the exception of 3fs) identifies with one element of its corresponding personal pronoun.

• What are the similarities between the personal pronoun and the pronominal suffixes that make them easy to identify?

### 3B. Suffixes on Feminine Nouns

The pronominal suffixes attached to feminine nouns are identical to those attached to masculine nouns.

| Absolute form | הָסֶפֶה = mare | נִשְׁפָּה = counsel |
| Construct form | הָסֶפֶה = mare of | נִשְׁפָּה = counsel of |
| sing. | 1 com. | הָסֶפֶה = my mare | נִשְׁפָּה = my counsel |
| 2 masc. | סֶפֶה = your mare | נִשְׁפָּה = your counsel |
| 2 fem. | סֶפֶה = your mare | נִשְׁפָּה = your counsel |
| 3 masc. | סֶפֶה = his mare | נִשְׁפָּה = his counsel |
| 3 fem. | סֶפֶה = her mare | נִשְׁפָּה = her counsel |
| plur. | 1 com. | סֶפֶה = our mare | נִשְׁפָּה = our counsel |
| 2 masc. | סֶפֶה = your mare | נִשְׁפָּה = your counsel |
| 2 fem. | סֶפֶה = your mare | נִשְׁפָּה = your counsel |
| 3 masc. | סֶפֶה = their mare | נִשְׁפָּה = their counsel |
| 3 fem. | סֶפֶה = their mare | נִשְׁפָּה = their counsel |

**Explanatory Notes:**

1. The feminine singular הָסֶפֶה was originally סֶפֶה. Since Hebrew attaches the pronominal suffixes to the construct form of the noun, the construct סֶפֶה appears before the suffixes.

2. The third column of the chart depicts the declension of נִשְׁפָּה (counsel). It follows the same vowel pointing alterations as סֶפֶה did in the previous chart. The only exception is the composite shewa under the first root letter. The presence of the guttural demands this change—a guttural prefers compound shewa.

---

201 See page 83, footnote 143.
202 See pages 29 (1A) and 37 (4B).
3A. Plural Nouns with Suffixes

Pronominal suffixes attached to plural nouns are identical to those attached to singular nouns.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute form</strong></td>
<td>סופים = horses</td>
<td>סופות = mares</td>
</tr>
<tr>
<td><strong>Construct form</strong></td>
<td>סופי = horses of</td>
<td>סופית = mares of</td>
</tr>
<tr>
<td><strong>sing. 1 com.</strong></td>
<td>יסוי = my horses</td>
<td>יסופית = my mares</td>
</tr>
<tr>
<td><strong>2 masc.</strong></td>
<td>יוס = your horses</td>
<td>יוספ = your mares</td>
</tr>
<tr>
<td><strong>2 fem.</strong></td>
<td>יוספ = your horses</td>
<td>יוספ = your mares</td>
</tr>
<tr>
<td><strong>3 masc.</strong></td>
<td>יוסי = his horses</td>
<td>יוספ = his mares</td>
</tr>
<tr>
<td><strong>3 fem.</strong></td>
<td>יוס = her horses</td>
<td>יוספ = her mares</td>
</tr>
<tr>
<td><strong>plur. 1 com.</strong></td>
<td>ונסופי = our horses</td>
<td>ונסופית = our mares</td>
</tr>
<tr>
<td><strong>2 masc.</strong></td>
<td>ונסופי = your horses</td>
<td>ונסופית = your mares</td>
</tr>
<tr>
<td><strong>2 fem.</strong></td>
<td>ונסופ = your horses</td>
<td>ונסופ = your mares</td>
</tr>
<tr>
<td><strong>3 masc.</strong></td>
<td>ונסאפי = their horses</td>
<td>ונסופי = their mares</td>
</tr>
<tr>
<td><strong>3 fem.</strong></td>
<td>ונספ = their horses</td>
<td>ונסופ = their mares</td>
</tr>
</tbody>
</table>

Explanatory Notes:

1. Both the masculine and the feminine plural nouns employ a yod infix between the plural noun and its suffix.

2. The feminine plural noun maintains the ת throughout the declension.

3. The י and י suffixes of the 3rd plural are rare and represent an older stage in the development of the language.

4A. Vocabulary

Memorize the pronominal suffixes attached to the masculine singular nouns ס and ב (chart on page 102).

Nouns:

- אארון (Aaron)
- בשר (flesh, meat, food; body)
- דוד (David)
- יהודה (Judah)
- מלאך (angel, messenger)


This term occurs approximately 360 times in the Hebrew Bible (nearly one-third of them in Jeremiah). Perhaps it was originally the construct of פָּרוּשׂ. It has become a fixed technical term in prophetic speech.
CHAPTER 15

Pronominal Suffixes for וּפֶר and Prepositions

In the Word – Exegetical Insights

Joshua 1:15

וְרָשֹׁעַ בְּעֵתָם
וְשָׁבַעֲךָ אֶשְׁרֵי הוֹדֶד אֲלֹהיכֶם [בְּשָׁם] לֵבָם
וְשָׁבַעֲךָ אֶשְׁרֵי רָשָׁתָם רָשָׁתָם אֲשֶׁר לֶבָם מִשָּׁה [עֶבֶר] הָיוֹת

_for unfamiliar words, see the Vocabulary at the end of the chapter._

Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102–4.

_for Exegetical comment:_ Identify the reason for the change from 3mp to 2mp at mid-verse.

_for לַדֵּב: Do you recognize the components of the first word? What is ? What is indicated by the on the end of ? Given the fact that the root is , parse this verb completely utilizing the following order:

1. Conjugation (Qal, Niphal, Hiphil, Hophal, Piel, Pual, or Hithpael?)
2. Aspect or Form (Perfect = qatal or Imperfect = yiqtol?)
3. Person (3rd, 2nd, or 1st?)
4. Gender (masculine, feminine, or common?)
5. Number (singular or plural?)
6. Root (the three consonants or letters forming the triliteral base)

When you have completed this identification, compare it with what is in the footnote._

---

204 If Hebrew were to employ the common symbols of 10 and 5 for 15, the result would be the same consonants as the name of Yahweh (Yah): . Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.
is a particle (םַּעַן). Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqgoph* simply indicates that they are to be pronounced as one word.

[**]** *[ןְנָנ]:* The square brackets indicate that this form of the verb does not appear in the actual text, but is employed because the student has not yet learned the form that is used in the text.

[**]** *[לַאֲרֵיִם בְּרֵסְתֵא]:* Translate as *you will return*. This verb is a so-called weak verb from the root שֵׁב, which a later chapter will discuss. Parse it as Qal perf 2mp < שֵׁב.

[**]** *[לְאָרְיָם בְּרֵסְתֵא]:* Translate: *to the land of your possession*. The construct relationship between these two words makes the first noun definite by reason of the pronominal suffix on the second. The second noun is רְשָׁה (f.), *property or possession*. What is its root?

1A. **Pronominal Suffixes with the Sign of the Definite Object**

When the personal pronoun is employed as the object of a verb, it is always definite. Consequently, the sign of the definite object (הָיָה) is employed with pronominal suffixes attached to it to depict the pronominal object. The form יָה (or, יִהְיָה) is an alternate form of הָיָה that is normally used to express the object when it is a pronoun. Four of the pronominal suffixes, however, are considered “heavy” (כָּה, לָא, הָא, כָּא) and are always attached to יָה (note the reduced vowel when the suffix is attached) instead of יָה.

**Pronominal Suffixes on Definite Object Marker**

<table>
<thead>
<tr>
<th>Person &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>יְתַנְּאֵו</td>
<td>me</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יַנְּאֵו</td>
<td>you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יַנְּאֵו</td>
<td>you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>יָה</td>
<td>him</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>יָה</td>
<td>her</td>
</tr>
</tbody>
</table>

2A. **Pronominal Suffixes with Prepositions**

1B. יָה — Compare the chart in 1A above with the one below. One easy way to remember is to observe the following vowel agreement:

— יָה = Object (the direct object marker with pronominal suffixes)
— יָה = wǐth (the preposition with pronominal suffixes)

---

205 Qal perfect 3cp < דֵרֶשׁ.
Pronominal Suffixes on the Preposition הָָ

<table>
<thead>
<tr>
<th>Person &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>יִ֙נֶ֔וּ with me</td>
<td>יִ֙נֶ֔וּ with us</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יִ֙נֶ֔וּ with you</td>
<td>יִ֙נֶ֔וּ with you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יִ֙נֶ֔וּ with you</td>
<td>יִ֙נֶ֔וּ with you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>יִ֙נֶ֔וּ with him</td>
<td>יִ֙נֶ֔וּ with them</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>יִ֙נֶ֔וּ with her</td>
<td>יִ֙נֶ֔וּ with them</td>
</tr>
</tbody>
</table>

2B. With יָ and בָ

Since inseparable prepositions cannot attach directly to personal pronouns, they accept pronominal suffixes instead. This is similar to the manner in which the definite object marker takes pronominal suffixes.

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>לָ</th>
<th>בָ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1st common</td>
<td>יָלֶ֔וּ to me</td>
<td>בָלֶ֔וּ in me</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יָלֶ֔וּ to you</td>
<td>בָלֶ֔וּ in you</td>
<td></td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יָלֶ֔וּ to you</td>
<td>בָלֶ֔וּ in you</td>
<td></td>
</tr>
<tr>
<td>3rd masculine</td>
<td>יָלֶ֔וּ to him</td>
<td>בָלֶ֔וּ in him</td>
<td></td>
</tr>
<tr>
<td>3rd feminine</td>
<td>יָלֶ֔וּ to her</td>
<td>בָלֶ֔וּ in her</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>לָ</th>
<th>בָ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>1st common</td>
<td>יִ֙נֶ֔וּ to us</td>
<td>יִ֙נֶ֔וּ in us</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יִ֙נֶ֔וּ to you</td>
<td>יִ֙נֶ֔וּ in you</td>
<td></td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יִ֙נֶ֔וּ to you</td>
<td>יִ֙נֶ֔וּ in you</td>
<td></td>
</tr>
<tr>
<td>3rd masculine</td>
<td>יִ֙נֶ֔וּ to them</td>
<td>יִ֙נֶ֔וּ in them</td>
<td></td>
</tr>
<tr>
<td>3rd feminine</td>
<td>יִ֙נֶ֔וּ to them</td>
<td>יִ֙נֶ֔וּ in them</td>
<td></td>
</tr>
</tbody>
</table>

Note the consistency of the forms of the pronominal suffixes that Hebrew appends to the prepositions הָ, יָ, and בָ. Most of this consistency carries over even to the irregular prepositions in 3B, 4B, and 5B below. Once you have mastered the consistencies, focus on the differences.

3B. With בָ

When the inseparable preposition בָ takes pronominal suffixes, Hebrew usually attaches them to its poetical form, יִ֙נֶ֔וּ. (Be certain to read the footnotes for the following chart.)
### Number & Gender

<table>
<thead>
<tr>
<th>Number &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st common</strong></td>
<td>מתיóż</td>
<td>מתייו</td>
</tr>
<tr>
<td><strong>2nd masculine</strong></td>
<td>מתיו</td>
<td>מתיו</td>
</tr>
<tr>
<td><strong>2nd feminine</strong></td>
<td>מתיו</td>
<td>מתיו</td>
</tr>
<tr>
<td><strong>3rd masculine</strong></td>
<td>מתיו</td>
<td>מתיו</td>
</tr>
<tr>
<td><strong>3rd feminine</strong></td>
<td>מתיו</td>
<td>מתיו</td>
</tr>
</tbody>
</table>

#### 4B. With מתי

When Biblical Hebrew attaches pronominal suffixes to the preposition מתי, the forms appear as follows:

<table>
<thead>
<tr>
<th>Number &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st common</strong></td>
<td>מתיוה</td>
<td>מתייו</td>
</tr>
<tr>
<td><strong>2nd masculine</strong></td>
<td>מתיוה</td>
<td>מתיוה</td>
</tr>
<tr>
<td><strong>2nd feminine</strong></td>
<td>מתיוה</td>
<td>מתיוה</td>
</tr>
<tr>
<td><strong>3rd masculine</strong></td>
<td>מתיוה</td>
<td>מתיוה</td>
</tr>
<tr>
<td><strong>3rd feminine</strong></td>
<td>מתיוה</td>
<td>מתיוה</td>
</tr>
</tbody>
</table>

#### 5B. With מתי, מתי, מתי, מתי (also, מתי, מתי, and מתי)

Some prepositions, such as מתי (to, unto), מתי (on, upon, over), מתי (unto, until, as far as), מתי (after, behind), מתי (beneath, under, in place of), and others, owing to their forms in poetry, attach suffixes only to the plural form. Although the form is technically plural, the translation does not

---

206 The מתי ending derives from מתי of the personal pronoun.

207 The מתי and מתי endings are primitive forms of מתי and מתי, which survive in various forms.

208 The longer poetic form does not occur with the “heavy” suffixes מתי, מתי, מתי, and מתי.

209 The pronominal suffix on the preposition מתי suggests a reduplicated מתי, accounting for the dagesh forte (compensatory) in the second מתי. Both מתי and מתי are shortened (contracted) forms of מתי and מתי, accounting for the dagesh forte (compensatory) in the מתי.

210 Note that the 3ms and 1cp forms of pronominal suffixes on מתי are identical: מתיוה. Context alone determines which form to translate it as.

211 The “heavy” suffixes מתי, מתי, מתי, and מתי do not attach to the reduplicated form of the preposition.

212 See Chapter 14 for discussion of plural nouns with pronominal suffixes.
change (there is neither singular nor plural in translation for prepositions themselves).

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>וַיֵּלֶךְ = עֹלֶל</th>
<th>עָלָה = עָלָל</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1st common</td>
<td>יֲלֶא</td>
<td>unto me</td>
</tr>
<tr>
<td></td>
<td>2nd masculine</td>
<td>יְלֵיא</td>
<td>unto you</td>
</tr>
<tr>
<td></td>
<td>2nd feminine</td>
<td>יְלַא</td>
<td>unto you</td>
</tr>
<tr>
<td></td>
<td>3rd masculine</td>
<td>יְלֵיה</td>
<td>unto him</td>
</tr>
<tr>
<td></td>
<td>3rd feminine</td>
<td>יְלֶה</td>
<td>unto her</td>
</tr>
<tr>
<td>Plural</td>
<td>1st common</td>
<td>יָלֶא</td>
<td>unto us</td>
</tr>
<tr>
<td></td>
<td>2nd masculine</td>
<td>יָלֵיא</td>
<td>unto you</td>
</tr>
<tr>
<td></td>
<td>2nd feminine</td>
<td>יָלַא</td>
<td>unto you</td>
</tr>
<tr>
<td></td>
<td>3rd masculine</td>
<td>יָלֶיה</td>
<td>unto them</td>
</tr>
<tr>
<td></td>
<td>3rd feminine</td>
<td>יָלֶה</td>
<td>unto them</td>
</tr>
</tbody>
</table>

3A. וָאֵ and וַיֵּא

While Hebrew denotes simple possession either by the use of the construct or by pronominal suffixes, וָאֵ and וַיֵּא indicate possession in point of time.

וָאֵ essentially means existence and thus corresponds to the stative verb is, are, was, were, will be. It is generally translated there is, there are, etc.

וַיֵּא represents the construct form of וָאֵ, denoting the opposite of וָאֵ. It means non-existence, nothing, or naught. Biblical Hebrew employs it frequently as a particle of negation, generally translated there is not, there are not, etc.

Below are a few examples of the usage of these two particles of existence:

(Gen 18:24)

אִישׁ בָּא דָּוִד הַיָּמִים מֵאֲשֵׁר בֶּאֱדוֹת עַל עָלָהּ

Perhaps there are fifty righteous individuals in the city...

(Ps 14:1)

אֶפְּרוּב יָשֵׁב בָּא היָמִים

A fool says in his heart, “There is no God.”

כִּפְרֵה בִּלְבָּד בַּאֲרָם אֲלָלֶהֶם

“Because I thought, ‘Surely there is no fear of God in this place and they will kill me because of my wife.’”

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213 See Chapter 11.
214 See Chapter 14.
215 Placing “individuals” in a different type face shows that the translator has added it to clarify the meaning.
216 Or, Indeed (the emphatic usage of this conjunction).
4A. Vocabulary

Nouns:
- אֱלִיֶּה (enemy)
- מַלְאָכָה (thousand)
- כַּפֵּר (rain)
- מַלֶּה (male)
- נֹור (m. or f. fool)
- מָמָה (f. female)
- נָפַל (image, likeness, idol)
- מַסֵּר (f. law, instruction)

Verbs:
- חָצַר he slew, he killed
- בָּא he finished, he completed, he perished

Particles:
- כִּי perhaps
- מִן where? what kind? (also, אַשָּׁה)
- אֶפֶן also, even
- לֵךְ still, still more, again

Numerals:

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>אַשָּׁה (m.), שָׁם (f.)</td>
<td>אָשֶׁר (m.), אֵשֶׁר (f.)</td>
</tr>
<tr>
<td>two</td>
<td>תְמוֹנָה (m.), תְמוֹנָה (f.)</td>
<td>תְמוֹנָה (m.), תְמוֹנָה (f.)</td>
</tr>
<tr>
<td>three</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
</tr>
<tr>
<td>four</td>
<td>אֲמֵר (m.), אֲמֵר (f.)</td>
<td>אֲמֵר (m.), אֲמֵר (f.)</td>
</tr>
<tr>
<td>five</td>
<td>תְמוֹנָה (m.), תְמוֹנָה (f.)</td>
<td>תְמוֹנָה (m.), תְמוֹנָה (f.)</td>
</tr>
<tr>
<td>six</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
</tr>
<tr>
<td>seven</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
</tr>
<tr>
<td>eight</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
</tr>
<tr>
<td>nine</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
<td>שָׁלָמָה (m.), שָׁלָמָה (f.)</td>
</tr>
<tr>
<td>ten</td>
<td>נָפַל (m.), נָפַל (f.)</td>
<td>נָפַל (m.), נָפַל (f.)</td>
</tr>
</tbody>
</table>

217 For the cardinal numbers 3 through 10, Biblical Hebrew employs the feminine forms with masculine nouns and the masculine forms with feminine nouns. Both 1 and 2, however, agree with their nouns in gender. See Chapter 18.

218 The dot over the right horn of the ק serves to also mark the holem in all this number’s forms: קַלָּאָה, קַלָּאָה, and קַלָּאָה.