

Reading Biblical Hebrew

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1: Consonants

<slide 1.1> Reading Biblical Hebrew lesson 1. Consonants.

<slide 1.2> Before starting this lesson, you should already be able to recite the Hebrew alphabet from memory. If not, practice the Hebrew alphabet song in the previous video until you can. Your tasks for this lesson are to learn to name and pronounce each consonant when you see it, and to learn to write each consonant.

<slide 1.3> Before learning the consonants, we have some preliminary matters.

<slide 1.4> In course materials, a star to the left of a Hebrew word means that the spelling of that word is impossible; it would never occur in the Bible. For example, this combination here is marked with a star because the consonant shape on the right would never occur in this position. By the end of this lecture, you should understand why.

<slide 1.5> Hebrew is written from right to left. Thus in the word BRESHIT, the BET on the right is the first consonant, and the TAV on the left is the last consonant.

<slide 1.6> Our English alphabet contains consonants, like BCD, as well as vowels A E I O and U. The Hebrew alphabet, however, only contains consonants. Alef, Bet, Gimel, Dalet, etc., are all consonants. The Hebrew language does have vowels, such as this set of three dots, but the vowels are not part of the alphabet. Hebrew vowels are discussed in lesson 2.

<slide 1.7> The spelling in Hebrew of the name of every Hebrew consonant begins with that consonant. For example, this consonant is named ALEF, so the spelling of its name starts with the consonant ALEF. Similarly, this consonant is named BET, so the spelling of its name starts with the consonant BET.

<slide 1.8> Because each consonant is the first consonant of its name, the sound of a consonant is the first sound of its name. Therefore, once you know the name of a consonant, you know how that consonant is pronounced. For example, this consonant is named GIMEL. From the sound of its name, you know that the consonant GIMEL makes a hard G sound like go, give, and GIMEL. Similarly, this consonant is named HE. From the sound of its name, you know that the consonant HE makes an H sound like hop, hat, and HE. There are a few exceptions to this rule. The first exception is that the consonants ALEF and AYIN are silent. The second exception is that the sound of the consonants BET, KAF, and PE depends on whether or not they have a dot inside them, called dagesh. This will be discussed in detail later in this lecture. Also, be aware that the pronunciation of Hebrew varies with time and people group. This video teaches a pronunciation that is fairly common in modern Hebrew.

<slide 1.9> The English names of the Hebrew consonants are simply a conversion of the Hebrew name to English letters. For example, this name ALEF is written A L E F with English letters. Because there are many systems of converting Hebrew letters into English, there are multiple spellings of the names of consonants

in English. For example, the name of the consonant ALEF can be written these different ways in English. Your tasks are to be able to recognize which consonant someone is writing about regardless of how they spell the name in English, and to be able to spell the name of a Hebrew consonant in English in a way that people can easily and unambiguously recognize the consonant to which you are referring.

<slide 1.10> Hebrew consonants in printed materials typically have serifs (meaning the fancy bumps at the end of lines, like these). They look nice, but are troublesome to reproduce by hand. Therefore, this lecture teaches how to write consonants in a simplified style that looks like this. You need to be able to recognize the consonants regardless of which style they are written in.

<slide 1.11> In the Bible, almost all consonants sometimes have a dot inside them. This dot is called DAGESH or MAPPIQ. The names and meanings of the dot will be discussed in lesson 3. The DAGESH or MAPPIQ is not part of the consonant, but the following slides show where it can occur within each consonant, so that you will know where to write it when you need to. Since the dot is not part of the consonant, when you write the alphabet on a quiz, do not write the dot unless specifically told to do so. The other reason for mentioning the dot now is that it changes the pronunciation of the consonants BET, KAF, and PE. This will be explained later in the lecture.

<slide 1.12> Five of the consonants are written differently when they are the last consonant of the word. For example, when kaf occurs at the end of a word, like this, the kaf is written like this. Similarly, when tsadi occurs at the end of a word, like this, the tsadi is written like this. The pronunciation and meaning of the consonant are unchanged; it is only the shape that changes. These letter shapes used at the end of a word are called final forms or sofit forms. The five consonants that have a final form are kaf, mem, nun, pe, and tsadi. My mnemonic for this list is common pets. CO MO N PE TS

<slide 1.13> Now that the preliminaries are done, we will walk through the Hebrew alphabet, pointing out the important details of each shape and a suggested stroke order for how to draw it. To help you identify what is required in a letter shape and what is optional, the letters will be shown in four different fonts. Before continuing, grab a pencil and a sheet of scratch paper. Then, for each consonant of the Hebrew alphabet, after the video shows the strokes for drawing it, pause the video, and practice writing the consonant before continuing on to the next consonant.

<slide 1.14> Alef is an X, except that the line from upper right to lower left is broken into two segments that are offset from one another. To write Alef, start at the upper left and go down to the lower right. Then go from the upper right to just below center, and then go from slightly above center down at a diagonal to the lower left. So it forms an X with the lower-left to upper-right crossbar broken into two segments. Alef is silent. So when alef occurs in a word, just pronounce the vowel that follows it. Pause this video now and draw ALEF a few times before continuing.

<slide 1.15> Bet is a square that is missing the left wall, and it has a bump on the lower right. The bump in the lower right is important because it distinguishes BET from KAF. To write Bet, start in the upper left and then go straight across to the right and then smoothly down. Then start in the bottom right and make a straight bottom line to the left. Be sure to leave a bump in the bottom right in order to distinguish it from Kaf.

When bet has a dagesh, the dagesh goes inside the BET. Bet with dagesh is pronounced B like blueberry. Bet without dagesh is pronounced V like Velveeta

<slide 1.16> Gimel has a pair of legs and a vertical or slightly tilted line on the right. A hook on the top is optional. To write Gimmel, start at the top, and then go down and slightly to the right. Then start at the center and form a leg that goes down to the left. It is important to have two legs rather than a flat bottom, because the legs are what distinguish GIMEL from NUN. Dagesh goes to the left, above the legs. Gimel makes a hard G sound like garlic or gagh. You get bonus geek credit if you know what kind of food gagh is without looking it up.

<slide 1.17> Dalet has a full-width top line, a right vertical line, and a bump in the upper right where they join. The bump in the upper right distinguishes DALET from RESH. To write Dalet, start in the top left and write a horizontal top line. Then start at the top near the right side and form a vertical line to the bottom. Be sure to leave a bump in the upper right to distinguish it from resh. Dagesh goes inside. Dalet is pronounced D like dates or dessert

<slide 1.18> He is a box with an open bottom and a gap in the upper left. The gap in the upper left distinguishes HE from HET. To write He, start in the upper left and draw a line to the top right and then smoothly down to the bottom right. Then draw a half-height vertical line on the left side. Be sure to leave a gap in the upper left to distinguish it from Het. Mappiq goes inside. He is pronounced H like ham or hummus

<slide 1.19> Vav is a vertical line. A hook on the top is optional. To write Vav, draw a vertical line that's the full height of other consonants like He. This height distinguishes VAV from YUD and FINAL NUN. Dagesh goes left of the vertical line. Vav is pronounced V like Velveeta. Yes, this is the same pronunciation as BET that lacks DAGESH.

<slide 1.20> Zayin looks like vav, except that it must have a short top line that must extend both left and right of the vertical. Since VAV can have a hook in the top left, what distinguishes ZAYIN from VAV is that ZAYIN has a bump in the upper right. Start a Zayin with a full-height vertical line like vav. Then add a short top line that extends to both sides of the vertical. The top line can be straight or slanted, but it must be short and must go to both sides of the vertical line. Zayin is half the width of a consonant like alef or bet. Dagesh goes left of the vertical line. Zayin is pronounced Z like ziti and zucchini

<slide 1.21> Het looks like He, but without a gap in the upper left. So, draw a Het just like a He, but make the left vertical line full height, leaving no gap in the upper left. Het makes a hard H sound like Bach or loch. To indicate this sound, I sometimes write kh. KH.

<slide 1.22> Tet is a circle or square that is open at the top, with the right side extending inside. To make a Tet, start near the center, then go up and out to the right, and then circle around to form a circle that is open on top. Dagesh goes inside. Tet is pronounced T like taco or toffee

<slide 1.23> Yud looks like vav, except it is only half the height of a normal letter. Like VAV, YUD has an optional top hook. Write a Yud just like a vav, but stop halfway down. So Yud is a half-height vav that is

hanging up in the air. This half-height distinguishes YUD from VAV and FINAL NUN. Dagesh goes to the left. Yud is pronounced Y like yogurt or yam

<slide 1.24> Kaf is a backwards letter C. It differs from Bet in that it never has a bump in the lower right. To write a kaf, start at the top left, then circle around, forming a circle that is open on the left, like a backwards letter C. Dagesh goes inside. Kaf with dagesh is K like kimchi or kiwi. Kaf without dagesh is pronounced hard H like Bach or loch or the consonant HET.

<slide 1.25> When Kaf is the last consonant of a word, it has a different shape, called FINAL KAF. FINAL KAF looks like DALET, except that the vertical line is longer, forming a root that goes below the baseline. Also, the bump in the upper right is optional. Draw final Kaf like Dalet, beginning with a horizontal upper line. Be sure to make that top line full width to distinguish it from final Nun. Then draw a vertical line like DALET, except make the vertical line longer, so that it forms a root that goes down into the ground. Dagesh goes inside. Final form versus regular form has no effect on pronunciation, so FINAL KAF is pronounced like regular KAF. Thus FINAL KAF with dagesh is pronounced K like kimchi or kiwi. And FINAL KAF without dagesh is pronounced hard H like Bach or loch or the consonant HET.

<slide 1.26> Lamed looks like a lightning bolt. It is the only character that has a horn that extends above the normal letter height. Perhaps it is a lightning rod on the roof. Lamed is a single stroke that starts above the top of other letters, goes down, then forms a roof to the right, and then down at a diagonal. Dagesh goes inside. Lamed is pronounced L like lard or linguini. <LA LA LA LA LUMP IN MY OATMEAL>

<slide 1.27> Mem is a box with a rounded top, a bump on the upper left, and a gap in the lower left. To write Mem, start in the lower left, and circle around clockwise. You may leave a gap in the lower left, but don't leave the bottom entirely open, otherwise it will look like a slanted het. Then add a bump in the upper left. Dagesh goes inside. Mem is pronounced M like mocha or moo goo gai pan

<slide 1.28> When MEM is the last consonant of a word, it has a different shape, called FINAL MEM. FINAL MEM is a square that might have a bump in the upper left. Draw FINAL MEM as a square starting in the upper left. Be sure to keep the bottom flat to distinguish it from samekh. Final mem is pronounced just like regular Mem, so it makes an M sound like MarshMallow or Mousse.

<slide 1.29> Nun looks like vav, but it always has a foot. Like VAV, the hook on the top of NUN is optional. I omit it when I write NUN. To write a Nun, start at the top and make a straight line down, then form a foot at the bottom. Dagesh goes on the left side. Nun is pronounced N like nachos or naan.

<slide 1.30> When NUN is the last consonant of a word, it has a different shape, called FINAL NUN. Form a Final Nun like a regular Nun, except that instead of drawing a foot at the bottom, you keep going straight down below the baseline. In other words, Final Nun is a straight vertical line that starts at the top like Vav, but it extends below the baseline. This height - having a root below the baseline - is what distinguishes FINAL NUN from vav. If you make a top hook, keep it short, so that it isn't mistaken for FINAL KAF. Final Nun is pronounced like regular Nun, so it makes an N sound like Natto or Nori. I like Nori, but natto tastes nasty.

<slide 1.31> Samekh is a circle that maybe has a bump in the upper left. So, to draw a Samekh, draw a circle. Start in the upper left so that if there is a bump due to an imperfect circle, the bump will be in the upper left. Dagesh goes inside. Samekh is pronounced S like soufflé or soba

<slide 1.32> Ayin looks like a letter y that is reclining facing left with its leg out front. To draw Ayin, start on the upper right and then go down and to the left with a slight bend part way down. Then start in the upper left and draw a line to meet the other line a little below center. Be sure to keep the lower right smooth -- without a bump -- to distinguish it from TSADI. Ayin is silent, just like alef. So when pronouncing a word with ayin, just pronounce the vowel that follows ayin.

<slide 1.33> Pe looks like tet that has been rotated 90 degrees counterclockwise. So, to draw a PE, start near the center, go up and left, then circle around, leaving a gap on the left side at the bottom. Dagesh goes inside. Pe with dagesh is pronounced P like pabulum or poi. Poi tastes like wallpaper paste made with vinegar, but it still tastes better than natto. Pe without dagesh is pronounced F like falafel or fugu.

<slide 1.34> When PE is the last letter of a word, it has a different shape, called FINAL PE. Draw a final Pe like a regular Pe, but instead of circling around at the bottom to draw a floor, keep going down to draw a root that goes below the baseline. FINAL PE is pronounced just like regular PE. So without a dagesh, it is pronounced F like Figs and Fritters and Fruit Loops. Final Pe has a dagesh only once in the Bible, so we'll skip it.

<slide 1.35> Tsadi looks like a letter y that is kneeling, facing to the right, with its hands raised in prayer. To draw a Tsadi, draw a diagonal line that goes from upper left to lower right, then when it reaches the bottom, bend it to the left to draw a floor. Then draw a line that starts in the upper right and meets the first line in the middle. Be sure to meet near the middle so that the knees bump out on the lower right, because that bump distinguishes TSADI from AYIN. Dagesh goes to the left of the intersection. Tsadi is pronounced TS like matzo or rats.

<slide 1.36> When TSADI is the last consonant of a word, it has a different shape, called FINAL TSADI. FINAL TSADI looks like a letter Y with a root in the ground. To draw final Tsadi, start at the top and draw a vertical line that extends below the baseline to write a root like final kaf, final nun, and final pe. Then draw a line that starts in the upper right and meets the first line near the middle. As expected, final tsadi is pronounced TS just like regular tsadi.

<slide 1.37> QUF looks like a backwards lower-case q. Draw Quf as a half circle that starts in the top left. Then draw a vertical line that starts in the top left and extends below the baseline to draw a root like final tsadi. The gaps between the line and the half-circle are optional. Dagesh goes inside. Quf is pronounced K like kohlrabi or Koolaid

<slide 1.38> Resh looks like dalet, but it lacks the bump in the upper right corner. Draw Resh as a line that starts in the upper left, goes horizontally to the right and then down to the baseline. Be sure to leave the upper right corner smooth as a baby's bottom to distinguish it from Dalet. Resh is pronounced as a voiced uvular trill, rrr. Uvular means it is in the back of the throat. DON'T use a spanish R like Rojo that puts the trill

in the front. If the trill in the back of the throat is too much work to be fun, no problem! Just use an English R like Rocky Road.

<slide 1.39> Sin looks like a double-u that has a dot in the upper left. To draw Sin, start in the upper right and then draw a wide U. Then draw a line that starts at the top center and goes down at a diagonal to the left. Finally add a dot in the top left to indicate that it is Sin and not Shin. Dagesh goes inside, to the right of the second stroke. Sin is pronounced S like sago or sufferin' succotash

<slide 1.40> Shin looks like sin, except that the dot is in the upper right. Shin is drawn exactly like Sin, except that the Shin dot goes on the right, whereas the Sin dot goes on the left. To help you remember which is Sin and which is Shin, recall that since Hebrew goes from right to left, it is a SIN to emphasize the left side. Dagesh goes inside, to the right of the second stroke. Shin is pronounced SH like shish kabab.

<slide 1.41> Tav looks like a Het but with a foot in the lower left. So, draw Tav exactly like a Het, but put a foot in the lower left. Dagesh goes inside. Tav is pronounced T like tamarind or tiramisu or the consonant TET.

<slide 1.42> Now that we've gone through all of the consonants one by one, we're going to compare and contrast ones that are similar, so that you can see the differences.

<slide 1.43> Certain consonants sound the same in our dialect. Alef and Ayin are both silent. Bet-without-dagesh and vav both sound like V. Kaf-without-dagesh and HET both make a hard KH sound like Bach or Loch. Kaf-with-dagesh and Quf both make a hard K sound like kiwi. Tet and Tav both make a T sound. Samekh and Sin both make a S sound.

<slide 1.44> Nun and vav look the same, except that nun always has a foot on the lower left, and vav never has a foot.

<slide 1.45> He and Het look the same, except that He has a gap in the upper left. So when you write He, be sure to have an easily visible gap, and when you write Het, be sure to connect the left side and top with no gap.

<slide 1.46> Tav and Het look the same, except that Tav has a foot in the lower left.

<slide 1.47> Yud, vav, and final nun are the same shape. All of them have an optional short top hook. The difference is the height. Vav is the height of a normal consonant, whereas Yud is half height (starting from the top), and final nun is longer than a normal consonant, with a root that goes below the baseline.

<slide 1.48> Zayin and vav look the same, except that zayin always has a short top line that extends to both sides of the vertical, whereas vav either has no top line or else a short hook that only goes to the left.

<slide 1.49> Final kaf and final nun are the same height and both have a root that goes below the baseline. The difference is that final kaf has a top line that is the width of a normal consonant, whereas final nun has either a very short top hook or none at all.

<slide 1.50> Dalet and resh look the same, except that Dalet always has a bump in the upper right, whereas resh has a rounded upper right corner.

<slide 1.51> Bet and Kaf look the same, except that Bet always has a bump in the lower right, which kaf always lacks.

<slide 1.52> Tsadi and Ayin have a similar shape, but tsadi always has a bump in the lower right, that looks like it is kneeling, whereas ayin always has a rounded lower right. To draw a tsadi, draw the left line first as the main line, and then have the right line join it in the middle. Whereas when you draw ayin, draw the right line first as the main line, and then have the left line join it at the bottom right.

<slide 1.53> Gimel and nun have the same height and width, with an optional short hook on the top and something at the bottom. The difference is the shape of the bottom. Gimel has two legs, or at least a 'high heel', whereas nun always has a smooth or flat bottom.

<slide 1.54> Final Mem and Samekh look the same, except that final mem has a square bottom, whereas samekh has a round bottom.

<slide 1.55> Our final look-alike pair is Sin and Shin. They look the same except for the location of the top dot. Shin has a dot in the upper right, whereas sin has a dot in the upper left. Since Hebrew goes from right to left it is a SIN to put the distinguishing dot on the left side.

<slide 1.56> This distinguishing dot was added in the post-biblical period, so sin and shin looked the same throughout the Biblical period. This is why Biblical acrostic poems like Psalm 119 treat Sin and Shin as the same letter. Since modern Hebrew usually omits the dots, modern Hebrew dictionaries treat sin and shin as the same letter. Biblical Hebrew lexicons distinguish Sin and Shin, so we count 23 consonants in the Biblical Hebrew alphabet. Biblical Hebrew lexicons and course materials put Sin before Shin, whereas modern Hebrew alphabet songs put Shin before Sin (if they distinguish them at all).

<slide 1.57> Finally, Kaf and Quf look different, but their names sound almost the same. For a mnemonic, notice that Kaf looks like the mouth of a person who is COUGHing, whereas Quf looks like a backwards q. To help remember this, spell Quf with a Q, not with a K. Associating Quf with Q will also be helpful in a future lesson.

<slide 1.58> OK! Almost done! Now for some wrap-up.

<slide 1.59> There is a pattern to the shapes of the final forms. Final MEM is a square. Whereas all the other final forms are written by taking the regular letter and straightening out the bottom horizontal line to lengthen the vertical line on the right, giving it a root that extends into the ground. Remember back to the beginning of this lecture, where I said that an asterisk indicates an impossible spelling and gave this example? Why is this an impossible spelling? The answer is that it has FINAL KAF that is not the last consonant of a word. Since the KAF is not the last consonant of the word, it should be written with regular KAF, not FINAL KAF.

<slide 1.60> Looking at the alphabet, notice that all consonants are the same height except YUD is half-height, hanging in the air without its feet on the ground. LAMED has a horn on top, above all the other letters. QUF and all of the final forms except for FINAL MEM have a root that goes below the baseline.

<slide 1.61> The previous slides pointed out that the sounds of Bet, Kaf, and Pe depend on whether or not they have dagesh. Bet with dagesh is B, and without dagesh is V Kaf with dagesh is K, and without dagesh is KH Pe with dagesh is P, and without dagesh is F. To help you remember, notice that there are two patterns: The first pattern is that the name of the consonants starts with the sound with a dagesh: Bet, Kaf, and Pe, not Vet, Khaf, and Fe. The second pattern is that if Bet, Kaf, or Pe have a dagesh, which is a point or a dot, they make a point-like sound. B, K, P. Whereas if they don't have a dagesh, they make a sound that can continue. VVV, KHKHKH, FFF.

<slide 1.62> One final piece of information: The consonants ALEF, HE, HET, and AYIN are called gutturals. Memorize that these 4 consonants are gutturals. The reason for memorizing this group is that the guttural consonants share certain properties that will be discussed in future lectures, namely that gutturals always reject dagesh, always take hataf vowels instead of vocal shva, and also change certain nearby vowels. Those rules will be explained in future lessons. For now, memorize that alef, he, het, and ayin are gutturals.

<slide 1.63> Before going on to the next lesson, you have 4 tasks. First, learn to name and pronounce the consonants, distinguishing consonants with similar shapes, regardless of the font, and remembering when dagesh changes the pronunciation. To practice this, use the RBH_Workbook deck in Anki. Do a custom study by card state or tag, selecting 200 cards, all cards in random order (don't reschedule), choosing tag 01. Make sure that you use the 'all cards -- don't reschedule' option so that anki doesn't schedule these for review as if they were vocabulary cards. Your second task is to learn to write the consonants. Your handwriting must be clear and unambiguous, so, for example, it is clear whether you are writing resh or dalet. To help you practice your handwriting, there is a consonants handwriting sheet in the RBH worksheets pdf. Print it out and practice imitating the letter shapes on it. Then, practice writing them in random order, using a sheet of paper and the RBH_Workbook deck in Anki. Do a custom study like before, but this time choose tag 01write.

<slide 1.64> Third, ensure that you have memorized the few grammar points in this lecture, such as which consonants are gutturals. To do this, use the RBH_Grammar deck in Anki. Again, do a custom study by card state or tag, choosing tag 01. But when using the grammar deck, always select "New Cards Only," NOT the "All Cards Don't Reschedule" setting that you used with the workbook. Select the "New Cards Only" setting when you first do the grammar cards for a new lesson, so that the grammar cards will be added to your review schedule. You want to keep reviewing the grammar as needed to memorize it, whereas you will become overwhelmed if you keep adding old workbook exercises to your review schedule. In the future, keep reviewing these grammar cards whenever Anki says they are due for review. Your fourth and final task is to memorize the consonants paradigm. The RBH paradigms PDF has the consonants paradigm near the front. Make sure that you understand it and memorize it. The RBH worksheets PDF has a blank copy of the consonants paradigm that you can use to practice writing the paradigm. The blank copies of the paradigms occur on two pages in a row in the worksheets PDF to simplify double-sided printing of practice copies of the paradigms. Print out a few copies of the practice sheet and practice writing it out, checking your work with the answer key in the RBH paradigms PDF. Finally, the course website has a link to practice the

consonants paradigm quiz. That quiz requires typing in Hebrew. The second page of both the RBH_paradigms pdf and the RBH_worksheets pdf is a keyboard map that lists what English keys to press to get the Hebrew consonants. You can look at that keyboard map during quizzes. Practice that quiz until you can consistently earn 100 percent. Once you have these 4 tasks accomplished, you are ready to move on to lesson 2, which is the vowels.

2: Vowels

<slide 2.1> Reading Biblical Hebrew, lesson 2. Vowels.

<slide 2.2> Now that you know the Hebrew consonants, you are ready to learn the vowels. This is the vowel paradigm. Your tasks for this lesson are to understand this paradigm and then memorize it.

<slide 2.3> To prepare for learning the vowels, we have some preliminary matters.

<slide 2.4> In written Hebrew, each vowel is positioned relative to the preceding consonant. For example, in this word, QOTEL, the vowel Holam is positioned relative to the consonant Quf, and the vowel Tserere is positioned relative to the consonant Tet. In spoken Hebrew, each vowel is pronounced after its consonant. So in this word, the consonant Quf is pronounced first, then the vowel Holam, then the consonant Tet, then the vowel Tserere, then the consonant Lamed. Thus the word is pronounced QOTEL.

<slide 2.5> Since the position of a vowel is relative to its consonant, but that position is the same for all consonants, course materials use a dotted circle as a placeholder that represents any consonant. For example, this indicates this vowel occurring under any consonant, such as under alef like this or under bet like this. Similarly, this indicates this vowel occurring to the left of any consonant, such as after alef like this or after bet like this.

<slide 2.6> Every Hebrew vowel can be classified as either a vowel point or a vowel letter. Vowel points are dots and lines under (or in one case, at the top left of) the consonant. These are all the vowel points in Hebrew. Vowel letters combine a vowel point with a consonant symbol (He, Yud, or Vav) to indicate a vowel. These are the vowel letters that use He. These are the vowel letters that use Yud. These are the vowel letters that use Vav. Every Hebrew vowel can be classified as either a vowel point or a vowel letter. These vowels are the vowel points. These vowels are the vowel letters. Vowel letters are written by combining a vowel point with a he, yud, or vav symbol. The existence of two ways of writing vowels (vowel points and vowel letters) is due to the fact that the Bible is really old. It was written while a way of writing Hebrew vowels was still being developed.

<slide 2.7> Hebrew was originally written with only consonants. So the name David would have been written Dalet, Vav, Dalet, with no vowels. When reading out loud, people would see the consonants and add the vowels on the fly, based on their knowledge of the language. Although this may seem bizarre, with a bit of practice you can convince yourself that native speakers don't need written vowels. Nonetheless, written vowels make reading easier. So beginning about 900 BC, Yud, Vav, and He began to be used as vowel letters to represent certain vowel sounds. Thus, for example, texts written after that time had the option of writing the name David Dalet, Vav, Yud, Dalet, where the Yud represents the EE sound of Daveed. Notice that only some of the vowels were written; the vowel between vav and dalet is written using a YUD to represent the vowel sound EE, but the vowel between dalet and vav is not written. This system of writing certain vowels using yud vav and he is better than nothing, but only indicates some of the vowels, and it does so imprecisely. Finally, in the post-biblical period, a precise, complete system of writing vowel points, accents, and other marks was added to the consonantal text to make it easier to read. These vowels points,

accents, mappiq, dagesh, and other marks are thus not part of the original manuscripts. Instead, we should consider them to be an early, generally reliable commentary on the text, just like breathing marks and accents in the Greek New Testament. The only exception is that the He, Vav, or Yud of a vowel letter might be original in texts that were written after about 900 BC.

<slide 2.8> In addition to grouping vowels as vowel points or vowel letters, there is a second way to group vowels. Every vowel is either a full vowel or a reduced vowel. The reduced vowels are vocal shva, which looks like a colon (2 dots) under a consonant, and the three hataf vowels that have vocal shva as part of their symbol. Notice that all reduced vowels are vowel points. Reduced vowels are never vowel letters. A full vowel is any vowel that is not reduced. These are all the full vowels. All vowel letters and most vowel points are full vowels. If a vowel has two vertical dots in its written form, it is a reduced vowel. Otherwise it is a full vowel.

<slide 2.9> Just like with consonants, the name of a vowel tells you how to pronounce it. The first vowel sound of a vowel name is the sound of that vowel. For vowel points, each vowel is the first vowel of its name. For example, this vowel is named QAMATS. Notice the QAMATS under the first consonant QUF. So QAMATS is the first vowel in its name. Since the name QAMATS is pronounced QA-mats, you can figure out that the vowel QAMATS makes the A sound of QA. This vowel is named HOLAM. Holam is the first vowel of the name HOLAM, so the sound of HOLAM is the O sound in HO. Vowel letters are named by their components: First the vowel point, then the consonant symbol (YUD, VAV, or HE) that is used to help indicate the vowel. Vowel letters have the same sound as the vowel point that is the first part of their name, so the first vowel sound in the name is still the sound of the vowel. For example, this vowel is named QAMATS HE. It makes the same sound as QAMATS. AH. This vowel is named HOLAM VAV. It makes the same sound as HOLAM. O. The one exception to this naming pattern is this vowel letter, which looks like a VAV with a dagesh. Its name is SHURUQ. Since SHURUQ is the first vowel in its name, the pronunciation of the name SHURUQ indicates that SHURUQ makes an U sound. Thus, once again, once we know the name of a vowel, we know how to pronounce that vowel. As with the consonants, the pronunciation of Hebrew vowels varies. This video teaches a pronunciation that is fairly common in modern Hebrew.

<slide 2.10> The English names of the Hebrew vowels are simply a conversion of the Hebrew name to English letters. For example, this vowel is named segol. So its name is written S E G O L with English letters. There are minor spelling variations in the Hebrew names of the vowels. For example, the Hebrew name of SEGOL can be written either with or without a dagesh in the gimel. And there are even more variations of how to convert these Hebrew vowel names into English letters. Your task is to be able to recognize the name of a vowel however it is spelled, and to write its name in English in a way that someone can unambiguously and easily understand which vowel you mean.

<slide 2.11> In addition to grouping vowels as vowel letters or vowel points, and as reduced vowels or full vowels, there is a third way to group Hebrew vowels. Hebrew vowels are grouped into classes: A-class vowels E-class vowels I-class vowels O-class vowels and U-class vowels. AEIOU. There is also one vowel with no class.

<slide 2.12> The vowel class sets the pronunciation of a Hebrew vowel. All A-class vowels are pronounced like the AH in Latte. E-class vowels are pronounced like the EH in Bet. I-class vowels are pronounced like the EE

in Beet. O-class vowels are pronounced like the OH in Go. U-class vowels are pronounced like the OO in Goo. The No-class vowel vocal shva is pronounced like the quick, soft UH at the beginning of Abide. As usual, different people pronounce vowels differently, and the pronunciation of a vowel may vary based on the surrounding consonants. This set of pronunciations is a good starting point.

<slide 2.13> Recall that the reduced vowels are these four vowels that include two vertical dots in their symbol. Reduced vowels are pronounced quicker and quieter than other vowels. In other words, 'reduced' means that their sound is de-emphasized by making it short duration and low volume. For example, the A-class vowels are pronounced AH, so the reduced A class vowel is AH. Similarly, for the no-class vowel, notice that the UH in ABIDE is de-emphasized by being quiet and quick. Abide. When pronouncing a word, de-emphasize reduced vowels by saying them quicker and quieter than full vowels.

<slide 2.14> Now, let's discuss each of the vowels, grouping them by class.

<slide 2.15> We begin with the no-class vowel, Vocal Shva. Shva is 2 vertical dots like a colon, written underneath a consonant. Shva is an ambiguous symbol: There are actually two kinds of Shva. Every Shva is either a vocal shva or a silent shva. Vocal Shva is a reduced vowel that has no class. Pronounce it like the quick, quiet UH in ABIDE. Alternately, the Shva symbol may indicate silent Shva, which is not a vowel at all. Instead it is a placeholder that is used when a consonant has no vowel. As its name indicates, silent shva has no sound. For example, in this word, the SHVAs under LAMED and TAV are both SILENT SHVA. So the word is pronounced qatal, just as if the word were spelled with nothing under the LAMED and TAV. The next lesson will explain how to detect if a particular shva is vocal shva or silent shva.

<slide 2.16> A-class vowels are pronounced like the AH in Latte. These are the four A-class vowels. Qamats, patah, hataf patah, and qamats he. Notice that the first vowel sound in all of their names is the sound of that vowel: AH. Qamats is written as a t-shape underneath a consonant. This written shape indicates that it is a full vowel and a vowel point. It is a full vowel, not a reduced vowel, because it is not written with the two vertical dots of a shva. It is a vowel point, not a vowel letter, because he, yud, and vav are not part of its written form. Patah is written as a horizontal line underneath a consonant. This written shape indicates that it is a full vowel and a vowel point. It is a full vowel, not a reduced vowel, because it is not written with the two vertical dots of a shva. It is a vowel point, not a vowel letter, because he, yud, and vav are not part of its written form. Hataf-patah is written as a patah combined with a shva. The inclusion of a shva in its written form indicates that it is a reduced vowel, not a full vowel. Notice the name: it is written with a shva and patah, so it is named hataf patah. As a reduced vowel, it will be pronounced faster and quieter than the full vowels. ah instead of AH. Hataf-patah is not written with a he, yud, or vav, so it is a vowel point, not a vowel letter. Qamats He is written as a qamats followed by a he. It lacks the two vertical dots of a shva, so it is a full vowel, not a reduced vowel. Qamats He IS written with he, so it is a vowel letter, not a vowel point. Notice the name: it is written with a qamats and a he, so it is named qamats he.

<slide 2.17> E-class vowels are pronounced like the EH in Bet. These are the E-class vowels: tsere, segol, hataf segol, tsere he, segol he, tsere yud, and segol yud. Tsere is two dots side-by-side. Segol is three dots in a triangle shape. Notice that segol is a tsere with one more dot underneath. Notice also that all of the other E-class vowels are built on tsere and segol. Hataf segol is segol plus a vocal shva. And the remaining vowels are tsere or segol followed by a he or yud vowel letter. Following our naming pattern, the first vowel sound

in the names tseré and segol is the EH sound, so the name of the vowel tells you how to pronounce that vowel. Hataf-segol is written as a segol combined with a shva. The inclusion of a shva in its written form indicates that it is a reduced vowel, not a full vowel. As a reduced vowel, it will be pronounced faster and quieter than the full vowels. Eh instead of EH. Hataf-segol is not written with a he, yud, or vav, so it is a vowel point, not a vowel letter. Notice the name: it is written with a shva and segol, so it is named hataf segol. All of the other E-Class vowels are full vowels because they lack the two-vertical-dot shva symbol. Tseré He and Segol He are written with a He, so they are vowel letters. Tseré Yud and Segol Yud are written with a Yud, so they are vowel letters. All of the others are vowel points because they are written without a he, vav, or yud. Once again, tseré and segol are the two full vowels that are vowel points, and they are the basis of the other E-class vowels. The reduced vowel is written with a shva followed by segol. The vowel letters are written with tseré and segol followed by either he or yud.

<slide 2.18> I-class vowels are pronounced like the EE in Beet. There is only one I-class vowel point, called Hiriq. The first vowel sound of its name is the EE sound of Beet and Hiriq, so if you pronounce the name correctly, you know what sound the vowel makes. Hiriq consists of a dot under a consonant. Since the shva symbol is not part of its written form, it is a full vowel, not a reduced vowel. Since he, yud, and van are not part of its written form, it is a vowel point, not a vowel letter. There is one I-class vowel letter: Hiriq-Yud. There are no I-class reduced vowels.

<slide 2.19> O-class vowels are pronounced like the OH in Go. These are the O-class vowels: holam, qamats qatan, hataf qamats, holam vav, and holam he. Holam is a dot above and to the left of the consonant. Qamats qatan looks exactly like qamats. This will be discussed later. Notice that the other three o-class vowels are built on holam and qamats qatan. Hataf qamats is built upon qamats qatan, so it really should be called hataf qamats qatan. The vowel letters holam vav and holam he are built on holam; they combine holam with a vav or he. Following our pattern, the first vowel sound of holam is the OH sound of O-class vowels. Unfortunately, qamats qatan breaks the naming convention because its name has the wrong vowel sound. Hataf qamats is written with the two vertical dots of a shva, so it is a reduced vowel. All of the others are full vowels, since they aren't written with a shva symbol. Holam vav is written with a vav, so it is a vowel letter. Holam he is written with a he, so it is a vowel letter. All of the others are vowel points, because they are written without a yud, vav, or he as a vowel symbol. Once again, the symbols for the two full vowel vowel points are the basis of the symbols of the reduced vowel and the vowel letters. The reduced vowel hataf qamats is based on qamats qatan, and the vowel letters holam vav and holam he are built with holam.

<slide 2.20> U-class vowels are pronounced like the OO in Goo. Qubuts is a set of three dots slanting from left to right under a consonant. It is a full vowel, because it lacks a shva symbol. It is a vowel point, because it is written without he yud or vav. Shuruq looks like a Vav with a Dagesh. Shuruq occurs to the left of its consonant. Shuruq is a full vowel, because it lacks a shva symbol. Shuruq is a vowel letter, because it is written with a vav. The next lesson will explain how to distinguish shuruq from a vav with a dagesh.

<slide 2.21> Now for two miscellaneous vowel issues.

<slide 2.22> As pointed out earlier, this symbol is ambiguous. It can be the A-class vowel Qamats, pronounced like the AH in Latte. Or it can be the O-class vowel Qamats Qatan (meaning 'small qamats'), which is

pronounced like the OH in Go. The next lecture will explain how to distinguish the two. For now, remember that Qamats is far more common than Qamats Qatan, so if in doubt, guess Qamats. And memorize that QQ in course materials means that the nearby vowel is Qamats Qatan, not Qamats.

<slide 2.23> Vowel letters with Vav and Yud can occur anywhere in a word that any other vowel can occur.

Segol yud, tsere yud, hiriq yud, holam vav, and shuruq can occur in the middle of a word, like this, or at the end of a word, like this. Vowel letters with He, however, can only occur at the end of a word. Qamats-He, Tsere-He, Segol-He, and Holam-He can only occur at the end of a word, like this. Therefore, He that is NOT at the end of a word is always a consonant. This will be discussed further in the next lesson.

<slide 2.24> Now, to help you understand and remember everything, we'll summarize the material in different ways.

<slide 2.25> As stated in the earlier slides, there are four reduced vowels: VOCAL SHVA and the three hataf vowels: HATAF PATAH, HATAF SEGOL, and HATAF QAMATS. Vocal shva is the default reduced vowel. It is far more common than the three hataf vowels. The Hataf vowels are used whenever vocal shva would occur under a guttural consonant (alef, he, het, ayin). Guttural consonants never take vocal shva; they always take a Hataf vowel instead. So whenever you see a Hataf vowel, just think of it as a vocal shva. This will be important later. For example, we will learn later that Qamats and Tsere can 'reduce' if they are too far from the accent in a word. This reduction means that they turn into vocal shva. But if that qamats and tsere are under a guttural, they become a Hataf vowel instead of Vocal Shva when they reduce.

<slide 2.26> This lesson has explained three ways of grouping vowels. Every vowel is either a reduced vowel or a full vowel. Reduced vowels are written with the two vertical dots of vocal shva. All other vowels are full vowels. Every vowel is either a vowel letter or a vowel point. Vowel letters are written with He, Yud, or Vav that function as vowel symbols rather than as consonants. All other vowels are vowel points. And finally, we can group vowels by class (A E I O U or No-class).

<slide 2.27> Putting it all together, we can summarize the vowel system with this vowel paradigm. The columns indicate whether a vowel is a vowel letter or a vowel point. The vowel letters, on the left side, consist of a vowel point followed by He, Yud, or Vav. The vowel points, in the middle and right columns, are vowels that are not written with a He, Yud, or Vav. The columns also indicate whether a vowel is a full vowel or a reduced vowel. The reduced vowels are in the rightmost column. They consist of vocal shva and the three hataf vowels, which have vocal shva as part of their symbol. All non-reduced vowels (both vowel letters and vowel points) are full vowels. The rows indicate the class: A E I O U or no-class. A, E, and O vowel classes have 2 full vowel points, a reduced vowel, and one or more vowel letters. The I and U vowel classes have only one full vowel point, no reduced vowel, and one vowel letter.

<slide 2.28> Before going on to the next lesson, you have three tasks to accomplish. First, understand and memorize the vowel paradigm. To help you do this, the RBH Paradigms PDF has a copy of the vowel paradigm. Study it to ensure that you understand it and see the patterns in it. The RBH Worksheets PDF has a two-sided blank copy of the paradigm. Print it out and practice writing it until you can do so perfectly. Once you can write out the paradigm, practice the vowels in random order, using the RBH_Workbook deck in Anki. To do this, do a custom study of tag 02. As always with the workbook flashcards, choose "all cards

in random order (don't reschedule)" so that they aren't added to your review schedule. The last tool to help you with the paradigm is on the course website. It has a practice version of the vowels paradigm quiz. That quiz requires typing in Hebrew. The second page of both the RBH_paradigms pdf and the RBH_worksheets pdf is a keyboard map that lists what English keys to press to get the Hebrew consonants and vowels. You can look at that keyboard map during quizzes. Practice that quiz until you can consistently earn 100 percent. In addition to memorizing the vowel paradigm, your second task is to ensure that you understand and memorize the grammar from this lecture. To help with this, use the RBH_Grammar deck in Anki. Again, do a custom study by card state or tag, choosing tag 02. As always with the grammar flashcards, select "New Cards Only" to add them to your review schedule. If you understand the questions and answers in the grammar deck, then you understand the important principles of this lecture. And if you can answer the questions without looking up the answers, then you have memorized the important principles of this lesson.

<slide 2.29> Your final task for this lesson is to practice sounding out words, while learning the vocabulary. To do this, use the RBH_Vocabulary deck in Anki. Do a custom study by card state or tag, choosing "new cards only" to add them to your review schedule and then selecting tag 02. The vocabulary words for lessons 2 through 4 are the proper nouns that occur 50 or more times in the Bible. With each flashcard, sound out the word, and then click to hear the pronunciation. Because they are proper nouns, once you have sounded out the word, the English translation is easy to remember. For example, DA-VI-D is David. And E-S-TE-R is Esther.

3: Symbols and Pronunciation

<slide 3.1> Reading Biblical Hebrew, lesson 3. Symbols & Pronunciation.

<slide 3.2> Lessons 1 and 2 explained the Hebrew consonants and vowels. This lesson explains the remaining symbols that you will encounter in reading the Bible, how to identify which vowel in a word is accented, and how to disambiguate symbols such as the two types of shva.

<slide 3.3> We begin with mappiq and dagesh.

<slide 3.4> A dot inside a consonant is either mappiq or dagesh. The dot is mappiq if it occurs inside word-final He, like this. A dot inside any other consonant is dagesh, like this. Dagesh never occurs inside a guttural or resh. As discussed in the lesson on consonants, dagesh always changes the pronunciation of BET, KAF, and PE.

<slide 3.5> A dot inside word-final HE is always mappiq. Mappiq occurs only inside word-final He. Mappiq exists to answer the question: How do we know whether word-final He is a consonant or a vowel letter? The answer is that word-final He is always a vowel letter unless it has Mappiq. Word-final He with mappiq is always a consonant. Word-final He without mappiq is always a vowel letter. For example, OSAHH has a mappiq in the HE at the end of the word. So the HE at the end is consonantal He. It makes an H sound. OSAHH. Whereas OSA ends in HE without mappiq, so the HE is a vowel letter. It is the vowel QAMATS-HE, pronounced AH. There is no H-sound in the word OSA, because it does not have mappiq. The He at the end of the word does not make an H sound, because it is a vowel letter, not a consonant. Mappiq indicates that word-final He is a consonant, not a vowel letter. This spelling change with mappiq changes the meaning of the word. For example, OSAHH with mappiq means 'he is making her'. whereas OSA without mappiq means 'she is making'.

<slide 3.6> Dagesh is a dot inside any consonant except word-final He. There are two kinds of dagesh. Every dagesh is either a doubling dagesh or a meaningless dagesh. Doubling dagesh is always preceded by a vowel, not including shva. Memorize this sentence: "**Dagesh doubles if it is preceded by a vowel, not shva.**" Applying this rule, dagesh in this word is a doubling dagesh because it has a vowel (hiriq) in front of it. "Dagesh doubles if it is preceded by a vowel, not shva." Every other dagesh is meaningless. If dagesh does not have a vowel in front of it, it is meaningless. How can dagesh not have a vowel in front of it? Well, dagesh in the first consonant of a word does not have any vowel in front of it, so it is meaningless. For example, there is a dagesh in the tav here, but there is no vowel IN FRONT of the tav, so the dagesh in the tav is meaningless. Dagesh that has shva in front of it is also meaningless. For example, the dagesh in this tav is preceded by the shva under the lamed, so the dagesh in the tav is meaningless. To distinguish doubling dagesh from meaningless dagesh, memorize: "Dagesh doubles if it is preceded by a vowel, not shva."

<slide 3.7> Every dagesh, regardless of whether it is meaningless or doubling, always changes the pronunciation of bet, kaf, and pe. For example, this word with a dagesh is pronounced PARO. And without a dagesh it is pronounced PHARO. As the name indicates, meaningless dagesh does not change the meaning

of a word. The dagesh in the pe of PARO has no vowel in front of it, so it is meaningless. Therefore, the word means the same thing regardless of whether or not it has the dagesh. Therefore, PARO and PHARO are the same word, which we translate 'Pharaoh'. As another example, since there is a shva in front of the dagesh in the TAV in this word, it is a meaningless dagesh. Therefore, ESTER is the same word, regardless of whether or not there is a dagesh in the tav. To simplify the spelling, course materials normally omit meaningless dagesh. except in BET, KAF, and PE, since it changes their pronunciation. For example, in course materials, TIQTOL is usually written without the word-initial meaningless dagesh that would be found in the Biblical text. And in the word QATALTEM, course materials omit the meaningless dagesh in TAV that would normally be found in the Bible. Course materials do, however, retain all meaningless dageshes in material copied directly from the text of the Bible.

<slide 3.8> Every dagesh changes the pronunciation of BET, KAF, and PE. But doubling dagesh has an additional effect. It changes the meaning of a word. As its name suggests, doubling dagesh indicates that there are two of a consonant. A consonant with doubling dagesh is doubled. For example, the dagesh in the TET of QITTEL is a doubling dagesh because there is a vowel (HIRIQ) in front of it. The doubling dagesh indicates that this word actually has two tets (with no vowel in between). In Hebrew, the way to write two of a consonant in a row with no vowel in between is to write the consonant once, and put a doubling dagesh inside the consonant. This doubling of a consonant changes the meaning of a word. For example, this word **חֲזַק** without a dagesh is a command 'be strong!', whereas if there is a doubling dagesh in the zayin, there are actually two Zayins, so it is a different verb form. **חֲזַקּוּ** is the statement 'they strengthened something'. Therefore, whenever you see dagesh that is preceded by a vowel, pay attention to it, because it is a doubling dagesh, and therefore it changes the meaning of the word. Whereas if dagesh is at the beginning of the word or has shva in front of it, you can ignore the dagesh, because it is meaningless.

<slide 3.9> In addition to dagesh and mappiq, there are some other miscellaneous symbols in Biblical Hebrew.

<slide 3.10> Maqqaf is a hyphen that joins words. A word that is followed by maqqaf loses its accent. As we will discuss later in this lesson, every word has an accent, but if a word is followed by maqqaf it loses its accent. For example, in the phrase KOL-TOV, the word TOV has an accent, but the word KOL has no accent because it is followed by maqqaf. When a word loses its accent due to maqqaf, it may have a vowel change. For example this word KOL is normally spelled with the vowel Holam, but when it is followed by maqqaf, it loses its accent, and the vowel Holam changes to Qamats Qatan. Two words that are connected by maqqaf are connected grammatically. For example, a negative may be connected to what it negates. Lo-MAQQAF-Ra-iti meaning Not-Maqqaf-I saw. Or a preposition may be connected to its object. al-MAQQAF-haAretz. Meaning on-Maqqaf-the earth. Or a verb may be connected to its subject. morning-Maqqaf-occurred. There are other types of grammatical connection; these are just three examples. The grammatical nature of the connection varies, but it is helpful to know when looking at a series of Hebrew words that two of them connected by Maqqaf go together. This will become important much later in the course when we are reading entire verses and trying to figure out which words go together. Maqqaf clarifies the meaning, but does not change the meaning. These three examples would mean the exact same things if the maqqaf were omitted.

<slide 3.11> Sof means 'end' and pasuq means verse, so sof pasuq means 'end of verse.' Sof Pasuq looks like a colon. It occurs after the last word of every verse. For example, here is Genesis chapter 1 verses 1 and 2. This is the Sof Pasuq after verse 1, and this is the sof pasuq after verse 2.

<slide 3.12> Paseq is a vertical line between two words, like this. Paseq looks important, but it is not. Scholars have proposed many possible meanings for it, but all are minor, and there is no consensus about the meaning of many occurrences of paseq. Paseq is unimportant. The only reason I mention it is that it looks important, and beginning readers notice it and wonder what it means. All you need to remember about paseq is that you should ignore it. You do not even need to remember the name 'paseq.'

<slide 3.13> English has a paragraph mark, called pilcrow, that looks like this. Hebrew has two different paragraph marks: an isolated Pe or Samekh, meaning a Pe or Samekh with no vowel and with a space on both sides of it. They usually follow sof pasuq, like this. Although occasionally they occur within a verse, like this and this. There is no significant distinction in meaning between the pe and samekh paragraph markers. Both indicate that some ancient scribe thought that it was the end of a paragraph. Samekh is also sometimes used after each item in a list, like a bullet point, except at the end of the line.

<slide 3.14> As discussed in the lesson on vowels, this is the A-class vowel Patah. When Patah occurs under the last consonant of a word, it is called Furtive Patah. For example, all of these Patakhs are furtive patah, because they occur under the last consonant of a word. Furtive Patah is pronounced BEFORE its consonant. For example, since this is furtive patah, the word is pronounced RUAKH, not RUKHA. To indicate this timing shift, furtive patah is shifted to the right instead of centered. Furtive patah occurs if a word ends in Het, consonantal He, or Ayin, and the preceding vowel is not A-class. (You don't have to remember this.). The significance of this is that since furtive patah occurs only at the end of a word, it disappears if an ending is added. For example, when the ending OT is added, RUAKH becomes RUKHOT, losing the furtive patah. Furtive patah is simply a pronunciation quirk, it has no meaning. It does not count as a real vowel. So pronounce furtive patah correctly, but otherwise ignore it.

<slide 3.15> Now, let's discuss accents.

<slide 3.16> Regarding accents, your goal for this lesson is to be able to identify which vowel in a word is accented. This is important to pronounce words correctly by putting the stress on the correct vowel. The accent location is also important because accent changes can cause spelling changes. For example, this word KOL is normally spelled with a vowel holam, but if it loses its accent due to a maqqaf, the vowel holam changes to qamats qatan. Accent also distinguishes certain verb forms. For example, these two verbs here have the same spelling, but the accent is different, so they are different verb forms and have different meanings. Again, all that we care about now is being able to look at a word and figure out which vowel is accented. Much later in this course, we will learn to identify specific accents. When I type Hebrew words in course materials I always use the accent symbol that is shown on the examples here, but Hebrew actually has more than 20 different accent marks, and certain accent marks are helpful for figuring out the meaning of the sentence because they group words together like punctuation marks. But that is a topic for a future lesson. For now, we just figure out where the accent is when we look at a word.

<slide 3.17> There are 3 main rules about accent location. First, every word has exactly one accent. The only exception is that a word that is followed by maqqaf has no accent. Second, the accent is always on one of the last two FULL vowels of a word. Recall that a full vowel is any vowel that is not a reduced vowel, so vocal shva and the hataf vowels are never accented. Furtive patah and silent shva are not vowels at all, so they are never accented either. The accent is always on one of the last two FULL vowels of a word. Third, most words are accented on the last full vowel of the word. So unless you have a reason to think otherwise, assume that the last vowel is accented, like this word: qamA.

<slide 3.18> Since there are dozens of different accent marks, how do we know where a word is accented in the Bible? There are four rules. First, **the accent is written over or under the consonant that precedes the accented vowel**. For example, the accent is over the quf in this word, so the vowel after the quf is accented. qUmu. Unfortunately, there are a few accent symbols that always occur before or after the word without telling us which vowel is accented. So in those cases we have to fall back to the rule that the accent is on one of the last two full vowels, usually the last one. Second, **almost any non-vowel symbol over or under a consonant is an accent**. All of the symbols that you don't know on these words are accents. Third, **if a vowel and an accent are both under a consonant, the accent is on the left**. This is helpful in cases like this one. The slash is not a vowel, so it is an accent. The question is, does dalet have the vowel tsere-yud with an accent that looks like a slash, or hiriq-yud with an accent that looks like slash-dot? Since the accent is always to the LEFT of the vowel when they are both under the same consonant, it must be the vowel hiriq-yud with an accent that looks like slash-dot. Similarly, in this word, the dot under the quf cannot be a hiriq, because the dot is to the left of the slash, which must be an accent, and our rule states that if a vowel and an accent are both under a consonant, the accent is on the left. So the dot on the left cannot be a vowel. It must be part of an accent. Fourth, **when there are multiple symbols that look like accents, such as in these two words, the leftmost symbol is the accent, unless the symbol is repeated**. Thus in the word on the left, the accent is on the tsere, under the SHIN. And in the word on the right, the accent symbol is repeated, so the rightmost one is the accent, thus the accent is on the holam.

<slide 3.19> In course materials, examples copied from the Bible show every accent. For example, here is Genesis 1:1. Notice that every word has an accent, and there are a variety of accent symbols. But typed examples always use this accent symbol, which looks like a sideways V. Furthermore, since the accent is almost always on the last vowel of a word, typed examples normally omit the accent unless it is on the penultimate vowel. Thus when typing Genesis 1:1, I only type the accent on the words hashamAyim and haArets, because these are the only words that accent the penultimate vowel. Therefore, in course materials, words that are typed instead of copied from the Bible are accented on the last vowel. unless there is this accent symbol to mark the accent, or unless there is a maqqaf, in which case there is no accent at all.

<slide 3.20> Recall from the lesson on vowels that these two symbols are ambiguous. We will now learn to distinguish vocal shva from silent shva, and qamats from qamats qatan.

<slide 3.21> There are two kinds of shva. Every occurrence of shva is either vocal shva or silent shva. Vocal shva is a reduced vowel with no vowel class. Silent shva is not a vowel at all. Instead, it is a marker that a consonant has no vowel. Since vocal shva and silent shva look the same, how do we know which is which? Shva under the first consonant of a word is always vocal shva. This rule is natural if you try to pronounce a

word. Try to pronounce a word that begins with two distinct consonants without making any vowel sound in between, and you'll see why. For example, following this rule, this word is pronounced tahOm, with vocal shva. tahOm. My mouth has no way to go from the TUH sound to the HOM sound, without making a vowel sound in between. So it must be vocal shva, not silent shva. Shva under the first consonant of a word is always vocal shva. Shva under the last consonant of a word is always silent shva. So this word is khoshekh (not khoshekhe). Shva in the middle of a word can be either silent or vocal, but the rules are complicated and of little value, so we won't learn them.

<slide 3.22> This symbol is ambiguous. It may be the A-class vowel qamats, pronounced like the a in latte. Or it may be the O-class vowel qamats qatan ('small qamats'), pronounced like the o in go. So how do we know which it is? Qamats is far more common than qamats qatan, so in course materials, assume that it is qamats unless I write QQ nearby. The actual rule is **that qamats qatan is always unaccented, and is always followed either by the reduced O-class vowel hataf qamats, or else followed by a consonant that lacks a vowel**. Note that silent shva and doubling dagesh indicate a consonant with no vowel. Thus these words all contain qamats qatan. Going from right to left, The vowel under alef in o-ho-IO is unaccented and followed by hataf qamats, so it is qamats qatan. The vowel in khol is unaccented due to the maqqaf and followed by a consonant with no vowel, so it is qamats qatan. The vowel under het in te-khog-gU-hu has qamats qatan because it is unaccented and followed by a doubling dagesh, so there are two gimels, the first of which has no vowel. The ayin in on-yEkh has qamats qatan because it is unaccented and followed by silent shva. Of these patterns, the one that will be most important later on is that if the qamats symbol is unaccented and followed by a consonant with no vowel, like this, it is qamats qatan.

<slide 3.23> The final issue is learning how to tell when He, Vav, and Yud are vowel letters and when they are consonants.

<slide 3.24> He vowel letters can only occur at the end of a word. Therefore, He that is not at the end of a word is always a consonant. So, for example, He is a consonant in these two words because the He is not at the end. אֶלֶּהִים. הָאָרֶץ. Conversely, word-final He is a vowel letter. Thus the He at the end of these words is a vowel letter. הַיְיָהוּהוּ. הַיְיָהוּהוּ. הַיְיָהוּהוּ. So what do we do if a word needs to end in a consonantal He? The answer is that we put a mappiq in it. Therefore, **He is a vowel letter if it is word final AND lacks mappiq. And He is a consonant everywhere else**. He is a consonant if it is NOT at the end of the word, or if it has mappiq.

<slide 3.25> What about yud and vav vowel letters? The key to detecting if vav and Yud are consonants or vowel letters is that **Hebrew words alternate consonants and vowels**. Therefore, Hebrew vowels are always separated by a consonant. So **we never have two vowels in a row**. Similarly, **Hebrew consonants are always separated by a vowel or at least by a silent shva**. When Hebrew wants to put two consonants in a row, it puts silent shva after the first one, like this. So we never have two consonants in a row without at least a silent shva in between. The only exception to this is that when alef gets a silent shva, it drops it, like this. **We call alef that dropped its silent shva 'quiescent alef'**. Quiescent alef will be important later in this course, so learn that it is alef that dropped its silent shva.

<slide 3.26> Let's see how that rule allows us to figure out if this is the vowel letter shuruq or consonantal vav with a dagesh. Pause the video before each one, identify the symbols as shuruq or consonantal vav, sound

out the word, and then continue the video to see if you were correct. Number 1. 22:07. If the symbol were the vowel shuruq, we would have three vowels in a row: hiriq, shuruq, qamats-he. But Hebrew never has two vowels in a row, much less three, so it can't be the vowel shuruq. Therefore, it is consonantal vav with dagesh. The word is pronounced TSIV-VA, TSIV-VA. Number 2 is similar. If the symbol were the vowel shuruq, we would have three vowels in a row: hiriq, shuruq, hiriq-yud. This can't happen, so it is consonantal vav with dagesh. KIV-VI-TI. KIV-VI-TI. Number 3. If the symbols were consonantal vav, we would have consonants without a vowel in between. Therefore, both of these symbols are the vowel shuruq. SU-RU. SU-RU. Number 4 is like number 3. If the symbol were consonantal vav with dagesh, we would have consonants without a vowel in between. Therefore, both occurrences are shuruq. U-RaVU. U-RaVU. Number 5 must be consonantal vav with dagesh to ensure that we don't have consecutive vowels. MIT-AV-VAH. MIT-AV-VAH. Number 6 must be the vowel shuruq to avoid consecutive consonants. TU-VA-LUN. TU-VA-LUN. Number 7 must be consonantal vav with dagesh to avoid consecutive vowels. Ba-SHAV-Va'EE. Ba-SHAV-Va'EE. Number 8. All three must be shuruq to avoid consecutive consonants. U-DaRA-SHU-HU. U-DaRA-SHU-HU. Hebrew words alternate consonants and vowels.

<slide 3.27> The same rule, that Hebrew words alternate consonants and vowels, allows us to decide if this is the vowel holam-vav or a consonantal vav with the vowel holam. Number 1. If it were consonantal vav with holam, we would have two consonants in a row: nun then consonantal vav. But Hebrew alternates consonants and vowels, so this must be the vowel letter holam-vav. BA-NOTE. Number 2 is similar. To avoid having consonantal tet followed immediately by consonantal vav, this must be the vowel letter holam vav. TOV. Number 3. The tsadi already has a vowel substitute, silent shva. A consonant can't have two vowels, therefore it must be consonantal vav followed by holam. MITS-VOTE. The V sound in mitsvote is the consonantal vav. Number 4 is similar. Ayin already has the vowel hataf-patah. Therefore, to avoid consecutive vowels, the symbol must be consonantal vav followed by holam. aVONE. Number 5 must be the vowel letter holam vav. in order to have a vowel to separate kaf from tav. BaRA-KHOT. In number 6, the shin already has a vowel, qamats. Therefore, the symbol must be consonantal vav followed by holam. QA-SHA-VOTE. Number 7 is similar. The resh already has a vowel substitute, silent shva, so the symbol is consonantal vav with holam. UR-VOTE. In number 8, the mem needs a vowel, so the word is SHaMO. Hebrew words alternate consonants and vowels.

<slide 3.28> Our final issue is to distinguish YUD vowel letters from consonantal YUD. Is yud a vowel letter or a consonant in these words? The rule about alternating consonants and vowels is insufficient to answer this question. For example, regardless of whether this is vowel letter tsere yud, or a vowel tsere followed by consonantal yud, either one allows vowels and consonants to alternate, so we need something else. First of all, recall that there are only three YUD vowel letters: segol-yud, tsere-yud, and hiriq-yud. Thus, patah-yud is not a vowel letter, so the yud in BE-NAY must be consonantal yud. But this still leaves the question of the tsere-yud and hiriq-yud in the other two words at the top of the page. To figure those vowels out, we need a new rule. The rule is that **segol-yud, tsere-yud, and hiriq-yud are vowel letters whenever possible**. What would make vowel letters impossible? They can't be vowel letters if yud has a dagesh, since dagesh always goes in a consonant. They can't be vowel letters if yud has its own vowel, since we never have two vowels in a row. Thus the rule that segol-yud, tsere-yud, and hiriq-yud are vowel letters wherever possible is equivalent to saying that **they are vowel letters unless the yud has a dagesh or a vowel**.

<slide 3.29> Let's practice applying this rule. Number 1. Tsere-yud is a possible vowel letter, but this YUD has a vowel of its own, so it must be a consonant. MA-aSE-YA. Number 2. Hiriq-yud is a possible vowel letter, but this YUD has dagesh, so it must be a consonant. TSEY-YON. Number 3 has tsere-yud, and the yud has no vowel and no dagesh, so it is the vowel letter tsere-yud. VET. Number 4 is similar. Hiriq-yud is a possible vowel letter, and the yud has no vowel and no dagesh, so it is the vowel letter hiriq-yud. DaVA-REEM. Number 5. Segol-yud is a possible vowel letter, but the yud has a dagesh. Dagesh only goes in consonants, so the yud is a consonant. SHEY-YO-RED. Number 6. segol-yud is a possible vowel letter, and this yud has no vowel and no dagesh, so it is a vowel letter in this word. FA-NEH-KHA. FA-NEH-KHA. Number 7. patah-yud is not a possible vowel letter, The only yud vowel letters are. segol-yud, tsere-yud, and hiriq-yud. so the yud in this word is a consonant. VA-NAY.

<slide 3.30> Before going on to the next lesson, you have three tasks to accomplish. First, ensure that you understand and memorize the grammar from this lecture, such as the principles for identifying if a dagesh is doubling dagesh or meaningless dagesh. To help with this, use the RBH_Grammar deck in Anki. Do a custom study by card state or tag, choosing tag 03. As always with the grammar flashcards, select "New Cards Only" to add them to your review schedule. If you understand the questions and answers in the grammar deck, then you understand the important principles of this lecture. And if you can answer the questions without looking up the answers, then you have memorized the important principles of this lesson. Second, practice applying that new grammar to Hebrew words. To do this, use the RBH_Workbook deck in Anki, doing a custom study of tag 03. As always with the workbook flashcards, choose "all cards in random order (don't reschedule)" so that they aren't added to your review schedule. Your final task for this lesson is to practice sounding out words while learning the new vocabulary. To do this, use the RBH_Vocabulary deck in Anki. Do a custom study by card state or tag, choosing "new cards only" to add them to your review schedule and then selecting tag 03. Because the vocabulary words for lessons 2 through 4 are proper nouns, once you have sounded out the word, the English translation is easy to remember.

4: Proper Nouns

<slide 4.1> Reading Biblical Hebrew, lesson 4. Proper Nouns.

<slide 4.2> The previous lessons introduced the Biblical Hebrew writing system of consonants, vowels, and other symbols. This lesson explains how proper nouns are spelled in Hebrew and in English translation.

<slide 4.3> The first issue is that Hebrew words have a spelling variation called "Plene versus Defective Spelling"

<slide 4.4> Plene versus Defective spelling is an issue of how words are spelled in Hebrew. It does not affect the pronunciation, meaning, or English translation. It is solely a pattern of alternate spellings in Hebrew. The underlying principle is that certain vowel letters can substitute for certain vowel points, and vice-versa. For example, King David's name, DA-VID, can be spelled with either the vowel letter hiriq-yud or with the vowel point hiriq. They are simply alternate spellings of his name in written form. They have the exact same pronunciation and meaning and English translation. They are the same word. They are simply alternate Hebrew spellings, like how in English the name of the color gray can be spelled G-R-A-Y or G-R-E-Y. Similarly, Joab's name can be spelled with either the vowel letter holam-vav or with the vowel point holam. And the verb form QA-TAL-TA can be spelled ending with either the vowel letter qamats he or with the vowel point qamats. These are merely alternate spellings of the same word. The spelling with the vowel letter is called "Plene Spelling," where "Plene" means full. The spelling with the vowel point is called "Defective Spelling." The possible plene vs. defective substitutions are written in this table. The vowel letter for plene spelling is in the left column, and the corresponding vowel point for defective spelling is in the right column. A word that is normally spelled with the vowel point tsere may sometimes be spelled with the vowel letter tsere-yud instead. Conversely, a word that is normally spelled with the vowel letter tsere-yud may be written with the vowel point tsere instead. Similarly segol-yud and segol may sometimes substitute for one another, hiriq-yud and hiriq may substitute for one another, and so on. Notice the pattern: It is simply adding or removing the yud, vav, or he of the vowel letter: Tsere-Yud vs. Tsere. Holam-Vav vs. Holam. Qamats-He vs. Qamats. The only exception is Shuruq, which interchanges with the only other U-type vowel: qubbutz. One last detail: Recall that He vowel letters can only occur at the end of a word. As a result, Qamats and Qamats-He can only interchange at the end of a word. Qamats in the middle of a word can never be written qamats he, since qamats he can only occur at the end of a word. Notice also that Qamats-He is the only He vowel letter with a defective form. The other He vowel letters: segol-he, tsere-he, and holam-he are never written defectively. This is due to a combination of a rule we already know: that He vowel letters only occur at the end of a word, combined with the following new rule.

<slide 4.5> The new rule is that a vowel at the end of a word is either a vowel letter or qamats. If the last consonant of a word has a vowel, that vowel is either a vowel letter or qamats. Since He vowel letters only occur at the end of a word, and since qamats is the only vowel point that can occur at the end of a word, qamats-he is the only He vowel letter that can be written defectively. That is why segol-he, tsere-he, and holam-he cannot be written defectively. For example, the word Jericho ends in a vowel sound O. That vowel sound is normally written with the vowel letter holam-vav. One time in the Bible it is written with the vowel letter holam-he. But the O vowel at the end of the word Jericho is never written with the vowel point

holam. It cannot be written with a holam, because a word-final vowel is always either a vowel letter or qamats. Furthermore, word-final qamats-he is more common than word-final qamats, because the defective spelling with word-final qamats is restricted to certain words. So when you learn a word or paradigm form that ends in qamats he, do not expect it to have a defective spelling with qamats. There are a few words and paradigm forms that do, but they are rare.

<slide 4.6> Your task is to be able to recognize Hebrew words regardless of whether their spelling is plene or defective. Plene and defective are simply spelling variations in the written form, with no effect on pronunciation or meaning, so we don't care which spelling is used. The vocabulary list and paradigms show the spelling that is most common for that word or form in the Bible -- either plene or defective. When reading the Bible, be able to recognize the words and forms you memorized, even when they occur in the other spelling. Some words are always written plene, some are always written defectively, and some words alternate between plene and defective spelling, sometimes even in the same verse! For example, in our vocabulary list, we memorize David's name spelled defectively, with hiriq, because that is the most common spelling in the Bible. But be able to recognize the plene spelling with hiriq-yud when you encounter it while reading the Bible. Conversely, we memorize Joab's name in the plene spelling, with holam-vav, because that is the way it is normally spelled, but be able to recognize the defective spelling with holam when you read it in First Kings 1:19. This also applies to paradigms. We will memorize the verb form QA-TAL-TA in its defective spelling, because that is the most common, but when we encounter its plene spelling with qamats-he, we need to recognize that that is the exact same verb form.

<slide 4.7> To make memorizing the vocabulary for this chapter much easier, here are some principles about how to recognize the English version of a Hebrew proper noun.

<slide 4.8> There are a few high-frequency proper nouns that are so different from their English versions that they must be memorized. For example, aRAM is Syria. and mits-RA-yim is Egypt. But most Hebrew proper nouns sound quite similar to their English counterparts. avi-ME-lekh is Abimelech. da-VID is David. kaNA-an is Canaan. naf-ta-LI is Naphtali. There are also a few patterns that may be surprising at first, but once you have seen the pattern a few times, the words are easy. For example, word-initial YUD usually comes into English as J. So ye-hu-DA is Judah, and yo-SAYF is Joseph. Finally, the endings YA and YA-hu are used equivalently. For example, Jeremiah's name is sometimes spelled yir-meYA and sometimes spelled yir-meYA-hu We will now discuss these points in more detail.

<slide 4.9> For proper nouns, Hebrew vowels come into English as their vowel class. All A-class vowels become an A in English names. Thus, the name Naphtali has the A-class vowel patah and the A-class vowel qamats, and they both come into English as the letter A. All E-class vowels become an E in English names. The name Esther has the E-class vowel segol and the E-class vowel tsere, and they both come into English as the letter E. I-class vowels usually become I in English, although sometimes they become E. O-class vowels become O in English. U-class vowels become U in English. Shva either becomes E in English, or it is omitted altogether. You don't need to memorize this list.

<slide 4.10> Most consonants in Hebrew proper nouns come into English as expected, although there are a few surprises, as highlighted in this table. The first surprise is that BET becomes the English letter B, even if it lacks dagesh. For example, the name avi-ME-lekh has no dagesh in the Bet, so it is pronounced V, avi-ME-

lekh. But it still comes into English as the letter B. Abimelech. HE usually becomes H in English names, but it is sometimes omitted. So the name ye-ho-na-TAN becomes Jonathan, with no sign of the HE. HET becomes H in English. So khev-RON is H-E-B-R-O-N in English. YUD becomes I in English, except that it becomes J if it is the first consonant of a word. For example, the name ye-ho-ya-DA becomes Jehoiada, where the word-initial YUD becomes J, and the YUD in the middle of the word becomes I. Jehoiada. KAF normally becomes CH, even if it has a dagesh. So avi-ME-leKH becomes Abimelech, spelled with ch. TSADI becomes Z, so tsiy-YON becomes Zion. Shin becomes either S or SH, so sha-UL becomes Saul, with S. And finally, TAV becomes TH if it lacks dagesh, as we see in the name ye-ho-na-TAN becoming JonaTHan. As with the vowel conversions, you don't need to memorize this list. All that matters is that when you read a proper noun in Hebrew, you can figure out what it is in English.

<slide 4.11> One final pattern is that the endings i-YA-hu, i-YA, YA-hu, and YAH all come into English names as I-A-H or J-A-H, and are used interchangeably in Hebrew names. For example, Jeremiah's name is spelled either yir-meYA or yir-meYA-hu, and both of the endings become IAH in his English name. Zedekiah's name is spelled either tsid-qiy-YA or tsid-qiy-YA-hu, and both are spelled the same in English, ending in IAH. Those same combinations become JAH in Elijah's name.

<slide 4.12> As the final topic of this lecture, we'll discuss the divine name yud he vav he.

<slide 4.13> God's name in the Bible is spelled with the consonants YUD-HE-VAV-HE. That written form also includes vowels in our Hebrew Bibles, but the vowels on that name are the vowels for a different word. It has the vowels for a different word because the scribes who added the vowels to the Bible had a tradition of substituting a different word when reading out loud, in order to avoid pronouncing God's name. That tradition is driven by reverence for the name. The principle is that we should not treat God's name casually, and therefore, in speech, we substitute another word. For example, most English translations translate God's name as "the Lord," using small caps. The usual Hebrew word that is substituted when reading out loud is a-doh-NAI, which means "lord." This substitution is ancient, as seen in the fact that the Septuagint translates God's name into the Greek word KURIOS, which means "Lord." This is also the source of our English translation "the Lord," using small caps in the O, R, and D, to indicate that it is actually the name YUD-HE-VAV-HE. When we put the vowels of a-doh-NAI with the consonants YUD-HE-VAV-HE, we get this spelling. The first vowel of adonai is hataf patah, so scribes wrote that vowel under the yud of yud he vav he, although they had to substitute vocal shva, since yud is not a guttural, and hataf vowels only go under gutturals. The second vowel of adonai is holam, so scribes wrote that vowel with the he of yud he vav he, although that holam is usually omitted. The third vowel of adonai is qamats, so scribes wrote that vowel under the consonantal vav of yud he vav he. To clarify: the vowels written with the consonants in God's name do not go with those consonants. The scribes are NOT telling us to pronounce YUD with shva, then HE, etc. Instead, the mismatched vowels are a reminder that when we get to God's name, we say the substitute word a-doh-NAI instead of pronouncing God's name that is written in the consonantal text. A variation in the vowels occurs if God's name is followed or preceded by the actual word a-doh-NAI. It would be awkward to say a-doh-NAI a-doh-NAI, so we substitute the noun e-lo-HIYM, meaning "God," instead of substituting a-doh-NAI "lord." So instead of saying a-doh-NAI a-doh-NAI, we say a-doh-NAI e-lo-HIYM, or e-lo-HIYM a-doh-NAI, depending on which comes first. Substituting the vowels for e-lo-HIYM produces almost the same vowels, except that the last vowel is hiriq instead of qamats, which is the signal to substitute e-lo-HIYM instead of a-doh-NAI, so the combination becomes a-doh-NAI e-lo-HIYM, or e-lo-HIYM a-doh-NAI

instead of a-doh-NAI a-doh-NAI. This alternate substitution is also seen in the Septuagint, which uses the word THEOS "God" in the same places in order to avoid translating it as kurios kurios. Similarly, the typical English translation for that two word combination is "the Lord God," using small caps in the word Lord, instead of saying "the Lord Lord."

<slide 4.14> Nonetheless, we've probably all heard that name pronounced as Jehovah. That translation is actually very rare, even in the King James Bible. The name yud he vav he occurs 6828 times in the Bible. The King James translation translates it as Jehovah 4 times. The other 6824 times it translates it as Lord or God, using the same substitutions used by the Hebrew scribes and by the Septuagint, and just like the English translations that never write the name Jehovah. There are also three combination names that occur once each that the King James translates with Jehovah. Jehovahjireh (Jehovah will provide), Jehovahnissi (Jehovah is my banner), and Jehovahshalom (Jehovah is peace). Thus the King James uses the name Jehovah 7 times, with the other 6824 times being translated as Lord or God. Since the translation Jehovah is extremely rare, even in the King James version, I have no idea why it is thought of as the traditional translation. Where does the translation Jehovah come from? It comes from converting the name yud he vav he with the vowels for adonay into English just like any other proper noun. So word-initial yud becomes J, just as it does in Jeremiah and Judah. Vocal shva becomes E, etc. So we end up with Je-ho-vah. This makes sense, because yud he vav he is a proper noun. So the translators were treating it like other proper nouns, like daveed and yerushalayim. Since the original vowels for yud he vav he aren't written in the Biblical text, they used the substitute vowels from adonay.

<slide 4.15> Nonetheless, although there is a long tradition of saying adonay or kurios or "the Lord" instead of God's actual name, there is abundant Biblical evidence that people used to say his name, without using a substitution. For example, in Ruth 2:4, Boaz came from Bethlehem, and he said to the reapers, "May Yud He Vav He be with you!" And they answered "May Yud He Vav He bless you." Although I am spelling it out, presumably they just pronounced the name as a name. Our Hebrew text has the vowels for adonay, so when reading the text today we say adonay, but if Boaz and his employees had actually said adonay, the text would have had ALEF-DALET-NUN-YUD, adonay. But instead it has YUD-HE-VAV-HE, telling us that they said God's actual name. Furthermore, Ruth 2:4 is only one of many examples like that in the Bible, where God's name appears in a direct quotation of what someone said. This raises the question of what vowels Boaz and his reapers used when they said the name. Remember that all of the written vowels in the Bible are not part of the original manuscripts; they were all added in the post-Biblical period. And furthermore, the vowels that were added later, we know are the vowels for a substitute word, a-doh-NAI, not for the name YUD-HE-VAV-HE. So what vowels actually go with those consonants? How should God's name be pronounced?

<slide 4.16> We have probably all heard that the correct pronunciation is "Yahweh." This reconstruction is based on three lines of evidence. First, God's nickname is YA. That nickname shows up 49 times in the Bible. It is the YA in hallelujah and in Jeremiah's name yir-me-YA. This nickname is evidence that the first vowel was A-type. So the name begins YA. Second, Exodus 3:14 "I am who I am" tells us that the name is related to the verb "to be". Based on that verb form, the final vowel is the vowel letter segol he, which is E-type. So the name ends EH. Adding the consonants to these vowels produces ya-VEH. Or, in a dialect of Hebrew that pronounces YUD as W, ya-WEH. yaweh. Third, there are some ancient Greek transcriptions of the name which line up nicely with the Hebrew evidence. i-ah-oy-ai or i-ah-be. So the pronunciation Yahweh has

three lines of evidence supporting it. Nonetheless, pronunciation changes over time. Moses, David, and Ezra probably pronounced Hebrew quite differently from one another. Furthermore, based on historical linguistic evidence, it is likely that the verb 'to be' was spelled he vav YUD in Moses' day instead of hey yud HE, so the name may have been spelled yud-he-vav-YUD in Moses' day, and the consonants we have may be an updated spelling. So, in summary, Yahweh is likely how some people pronounced it at one point in time, but since pronunciation changes over time, it is likely that Moses pronounced it differently than Ezra.

5: Adjectives

<slide 5.1> Reading Biblical Hebrew, lesson 5. Adjectives.

<slide 5.2> This lesson teaches how to detect the gender, number, and lexical form of an adjective.

<slide 5.3> But first, we need to discuss three spelling principles that will be used repeatedly when reading Hebrew.

<slide 5.4> The first spelling principle is that qamats and tsere reduce if they are too far from the accent.

Qamats and tsere are "too far from the accent" if a full vowel separates them from the accent. Recall that a full vowel is any vowel that is not a reduced vowel. Qamats and tsere reduce if there is a full vowel between them and the accent. "Reduces" means that a vowel becomes a reduced vowel. The normal reduced vowel is vocal shva. So "reduces" usually means "becomes vocal shva." In the example on the right side of the screen, the qamats under the resh is too far from the accent, because the qamats under the shin is a full vowel, and it is between the accent and the qamats under the resh. There is a full vowel between the qamats under the resh and the accent, so the qamats cannot stay. The qamats is too far from the accent. Therefore, the spelling in this example is impossible. That is why it has a star to the left of the word. Since the qamats under the resh has a full vowel between it and the accent, the qamats will reduce. It will become vocal shva, as shown to the right of the arrow. Qamats reduces shva if it would have a full vowel between it and the accent. Recall that vocal shva along with the three hataf vowels form the set of reduced vowels. Hataf vowels are the reduced vowels used under gutturals. Vocal shva is used everywhere else. Therefore, if qamats is under a guttural consonant, it becomes a hataf vowel (usually hataf patah) when it reduces, as seen in the example on the right. The qamats under the HET has a full vowel between it and the accent, so it reduces. HET is a guttural, so the reduced vowel under it is a hataf vowel, not vocal shva. This reduction of qamats and tsere typically occurs when the accent in a word moves due to the addition of an ending to the word. For example, in the adjective RASHA 'wicked', the qamats under the resh is right next to the accent, so it is fine. But when we add the ending accented hiriq yud mem, the accent moves away from the resh, and now there is a full vowel between the accent and the qamats under resh, so the qamats cannot stay. That is why this form is marked with a star. Qamats reduces, producing the form on the right. When reading the Bible, we will see the form on the right, with the reduced vowel. We will never see the starred form in the middle. Similarly, in the adjective KHAKHAM 'wise', the qamats under the HET is right next to the accent, so it is fine. But when we add the ending accented hiriq yud mem, the accent moves away from the HET, so the qamats under the HET reduces. But HET is a guttural, so the qamats under it reduces to a hataf vowel -- usually a hataf patah -- because vocal shva never occurs under a guttural. The significance of the reduction of qamats is that when we remove an ending from a word, we may need to convert a reduced vowel back to qamats if it is now right next to the accent. For example, after removing the accented IYM ending from reshA-IYM, the shva under resh is now right next to the accent, as we see in the middle form marked with the star of misspelling. The shva under the resh used to be far from the accent, but now it is right next to the accent, so we turn the shva back into qamats, as shown in the form on the right, ra-SHA. The same thing happens with the word kekhA-MIYM. When we remove the accented ending hiriq yud mem, we now have a reduced vowel right next to the accent, as shown in the middle form with the star, so we convert the reduced vowel into qamats, as shown in the form on the right, kha-KHAM.

In all of these cases, it was qamats that reduced. The same thing happens with tsere, so for some words we will need to restore tsere instead of qamats. But there are far fewer words that use tsere, so if in doubt, restore qamats rather than tsere. Notice how the reduced vowels function as a group. Hataf vowels are used under gutturals. Vocal shva is used everywhere else. And we don't care whether the vowel is a hataf vowel or vocal shva. The same rule applies to all reduced vowels. Hataf vowels are simply what vocal shva looks like under a guttural.

<slide 5.5> The second spelling principle is that doubling dagesh drops if it is word final, meaning that it is in the last consonant of the word without a vowel after that consonant. Recall that "dagesh doubles if preceded by a vowel (not shva)." Doubling dagesh can only occur if it has a vowel in front of it. In fact, doubling dagesh needs a vowel before it AND AFTER IT. If doubling dagesh loses the vowel that follows it, the doubling dagesh must go away. As a result of this principle, that doubling dagesh needs a vowel on both sides, when we remove an ending from a word, if the resulting truncated word ends in a consonant that has doubling dagesh but no vowel, then we remove the doubling dagesh at the end of the word. For example, in the word rab-BIYM 'many', there is a doubling dagesh in the BET. If I pronounce it slowly and carefully, you can hear the two bets. rab-biyim. This doubling dagesh is fine, because it has a vowel before it (under the resh) and after it (under the bet). BUT, when we remove the IYM ending, producing the starred form RABB, the doubling dagesh in the bet no longer has a vowel after it, because the vowel that was with the bet has been removed. Since doubling dagesh requires a vowel before and after it, and since it no longer has a vowel after it, the doubling dagesh must be removed, as seen in the form on the right, RAV. The same thing happens with the word khay-YIM 'living'. The yud has a doubling dagesh in it, which is fine because it is preceded and followed by a vowel. BUT, when we remove the IYM ending, as shown in the starred spelling in the middle, the doubling dagesh in the YUD no longer has a vowel after it, so the word-final doubling dagesh goes away, becoming the form on the right, KHAY. Doubling dagesh drops if it is word final.

<slide 5.6> The third and final spelling principle for this lesson is that certain vowels swap back and forth with each other with no difference in meaning. When trying to recognize a word, treat the following vowels as interchangeable unless instructed otherwise. The first pair is qamats and patah. For example, in the vocabulary for this lesson we learn the adjective יָיִן 'living'. In our vocabulary list, it is spelled with patah. But in the Bible, it has qamats instead of patah almost half the time. So we memorize the word with patah, but when we see it spelled with qamats, we think, 'qamats and patah substitute for one another all the time, it's probably the same word.' So we ignore the fact that it isn't spelled exactly how it was in our vocabulary list. Similarly, tsere and segol can swap with no change in meaning. For example, later in this course we will learn a verb form קָיִל, with a tsere, but for several vocabulary words, the verb form uses segol instead of tsere. We will memorize it with tsere, but when we see it with segol, we will ignore the vowel change, because changing from tsere to segol or vice versa almost never changes the meaning. In the few cases where tsere versus segol matters, I will tell you. The third pair is holam and qamats qatan. We will memorize words and verb forms that have an accented holam. In many circumstances, when the holam loses its accent, it becomes qamats qatan. So when we see a word that we don't recognize that has qamats qatan, we should try substituting holam and seeing if that enables us to recognize it. Notice in the table that the paired vowels all share a table cell. They are all full vowels, vowel points, and in the same class. Full vowels are not interchangeable with reduced vowels, so, for example, patah and hataf patah are NOT

interchangeable. Vowels in different classes are not interchangeable, so patah and segol are not interchangeable. Vowels that may substitute for one another are vowel points that are full vowels and in the same class. The vowel pairs are not completely interchangeable. Sometimes they distinguish words or verb forms. But those specific cases will be pointed out when they occur.

<slide 5.7> Now that we have learned the spelling rules we will need, we can discuss the grammatical concepts lexical form, gender, and number that we will use in analyzing adjectives.

<slide 5.8> The first grammatical concept is "lexical form." Every word has a lexical form. The lexical form is the form that appears in a lexicon -- in a dictionary. It is the form that appears in your vocabulary flashcards. For adjectives, the lexical form is the masculine singular form, with nothing added to it -- no prefix or suffix. To be more precise, it is the masculine singular absolute state, but the term "absolute state" won't make any sense until a later lesson. For example, the lexical form of the adjective ga-DOL 'great' is the masculine singular absolute form ga-DOL. The feminine singular form gedo-LA is not the lexical form. Forms with something attached, like a pronominal suffix or an article are not the lexical form. A later lesson will teach something called the construct state -- that is not the lexical form either. The lexical form of a Hebrew adjective is the masculine singular absolute state with no prefix or suffix.

<slide 5.9> The second grammatical concept is "gender." The Hebrew language has two genders: masculine and feminine. There is no neuter gender. That is one of the reasons why Hebrew is so much easier than Greek. Every occurrence of an adjective in Hebrew is either masculine or feminine. The gender of an adjective matches whatever the adjective describes. For example, in the description "a great woman," the noun "woman" is feminine, so the adjective "great" must also be feminine. Whereas in the phrase "a great man," "man" is masculine, so "great" must be masculine.

<slide 5.10> The third grammatical concept is "number." Hebrew adjectives have two possible numbers: singular and plural. Every occurrence of an adjective in Hebrew is either singular or plural. The number of an adjective matches whatever the adjective describes. For example, in the description "a great woman," "woman" is singular, so "great" must be singular. Whereas in the phrase "great women," "women" is plural, so "great" must be plural.

<slide 5.11> Course materials often use the abbreviation GN to refer to "gender and number." For example, the rule in the preceding two slides can be summarized as "an adjective matches the GN of the noun it describes." In the next section, we will learn that the ending on an adjective indicates its gender and number.

<slide 5.12> The last part of this lesson is learning how to parse adjectives.

<slide 5.13> In this course, to "parse" a Hebrew word means to report its lexical form, its properties like gender and number, and any other prefixes or suffixes that are attached to it. Note that translation is not part of parsing. For example, the parsing for the adjective TOV is that it has lexical form TOV and is masculine singular. And the parsing for the adjective hat-to-VA is that it has lexical form TOV, is feminine singular, and it has the definite article 'the' attached.

<slide 5.14> The way to find the gender and number of an adjective is to look at its ending. The different endings are shown in this table. To parse adjectives, you need to memorize this table, including the location of the accent. The location of the accent is important, because, for example, a qamats he without an accent is not an adjective ending. If an adjective has no ending, it is masculine singular. The masculine singular is the lexical form of an adjective. If an adjective ends in accented qamats he, it is feminine singular. This qamats he must be accented to be the feminine singular ending. The feminine singular adjective ending qamats he is never written defectively as qamats. It is always qamats he. An adjective that ends in TAV is feminine singular, regardless of the preceding vowel, and regardless of the accent. That is why in this adjective ending table, the tav is written with no accent and no preceding vowel. The only TAV ending that is not feminine singular is the one in the bottom row of this table: accented OT. If an adjective ends in TAV, it is feminine singular unless it has the feminine plural ending accented OT. An adjective that ends in accented hiriq yud mem is masculine plural. The ending can also be written defectively as accented hiriq mem. An adjective that ends in accented holam-vav tav is feminine plural. As expected, the ending can also be written defectively, as accented holam tav. As examples of this, the word TOV has no ending, so it is masculine singular. toe-VA ends in accented qamats he, so it is feminine singular. a-KHE-ret ends in tav that is not holam-vav-tav, so it is feminine singular. toe-VIYM ends in accented hiriq-yud-mem, so it is masculine plural. toe-VOT ends in accented holam-vav-tav, so it is feminine plural. The three leftmost columns of this table are the paradigm that we will memorize in this lesson.

<slide 5.15> That adjective ending table is the key to finding the lexical form, gender, and number of any adjective you encounter. To find the gender and number of an adjective, compare its ending with the table. For example gedo-LA ends in accented qamats he, so the table tells us that it is feminine singular. To find the lexical form, remove the accented qamats he ending from the adjective. We remove the ending on an adjective to find its lexical form because the form with no ending is the masculine singular, as we see in the table, and we just learned that the masculine singular is the lexical form of an adjective. For example, we remove the feminine singular ending accented qamats he from gedo-LA to get geDOL. This isn't the exact spelling of the lexical form, but it is close enough for us to recognize that it is the adjective gaDOL, meaning "great." We don't need the exact spelling of the lexical form. We just need to get close enough to recognize the word.

<slide 5.16> If we don't recognize the lexical form of an adjective after removing the ending, there are some spelling adjustments that may bring it closer to the lexical form, so that we can recognize it. This is where we will use the spelling principles from the beginning of this lesson. All of these are spelling adjustments to make when you are trying to recognize the lexical form of an adjective after you have removed the ending, if there was one. First, if, after removing the ending, the final consonant has doubling dagesh but no vowel, always remove that doubling dagesh. The reason for removing word-final doubling dagesh was discussed at the beginning of this lesson. For example, in the adjective khay-YIM, after removing the masculine plural ending IYM, we are left with KHAY, which has doubling dagesh without a vowel in the last consonant. We remove the doubling dagesh to get the exact lexical form KHAY. Second, if, after removing the ending, the penultimate vowel is reduced, try changing that reduced vowel into qamats or on rare occasions tsere, to see if that helps you to recognize the lexical form. The reason for this was discussed earlier in this lesson: qamats and tsere reduce if a full vowel separates them from the accent, so the addition of an accented adjective ending can cause a qamats or tsere in the lexical form to reduce. For example, when we remove

the masculine plural ending from khaza-KIYM, we are left with khaZAQ, which has a reduced vowel hataf patah immediately before the accent. As long as we can recognize this form as the adjective kha-ZAQ "strong," that is close enough to the lexical form. But if we wanted to find the exact spelling of the lexical form, we could turn the reduced vowel right before the accent into a qamats to get kha-ZAQ. Third, if we cannot recognize a lexical form, we can try swapping vowels within a class, as described at the beginning of the lecture. For example, we may encounter the adjective KHAY, with qamats, but the lexical form is written with patah. We should be able to recognize the word regardless of whether it has qamats or patah. And we don't care which of those two vowels it has. But if you don't recognize KHAY with qamats, you could try substituting patah for qamats to see if that helps you recognize the word. If we don't recognize the lexical form, another thing to try is to swap between defective spelling and plene spelling. If the word is spelled defectively, like this, perhaps the form that we memorized is spelled plene, like this. Or vice-versa. We should be able to recognize it either way, but if it helps us recognize the word, we can try swapping between plene and defective spelling. The last thing to try is that if the first consonant is bet, kaf, or pe without a dagesh, we should put a meaningless dagesh in it. The dagesh is meaningless, but it still changes the pronunciation of bet kaf and pe, which might help us to recognize the word. In the vocabulary list, word-initial bet kaf and pe always have a meaningless dagesh, so that is the form that we are used to hearing in Anki. For example, if we see this in the Bible, it is pronounced כָּבֵד, which we should recognize as an adjective that means heavy or great, but if we don't recognize כָּבֵד, put the meaningless dagesh in the word-initial kaf, so that it is pronounced כְּבֵד like we memorize in our vocabulary list. In our vocabulary list, word-initial bet kaf and pe always have a meaningless dagesh that changes the pronunciation, so adding the dagesh to a form we find in the Bible will make it sound like our vocabulary word. Again, we do not need to get the exact spelling of the lexical form. All we need is to get close enough to recognize vocabulary words when we see them. If you can recognize the word, you do not need to do any of these 5 things.

<slide 5.17> Let's now practice parsing adjectives. Since you have not had the opportunity to memorize the adjective ending table yet, the table is copied here. For each adjective, pause the video, pronounce the word, figure out the lexical form, gender, and number, and then unpause the video and see if you were correct. Number 1. TOV. TOV has no ending, so it is masculine singular. The lexical form is the masculine singular form, so the lexical form is TOV. Number 2. toe-VAH toe-VAH ends in accented qamats-he, so it is feminine singular. To get the lexical form, we remove the ending. When we remove the ending accented qamats he, we get the lexical form TOV. Number 3. toe-VIYM toe-VIYM ends in accented IYM, so it is masculine plural. When we remove the ending, we get the lexical form TOV. Number 4. tsad-di-QIYM tsad-di-QIYM ends in accented hiriq-mem. This is the defective spelling of the masculine plural ending, so tsad-di-QIYM is masculine plural. Removing the IYM ending produces the lexical form tsad-DIQ. Number 5 toe-VOTE toe-VOTE ends in accented holam-vav tav, so it is feminine plural. Removing the ending produces the lexical form TOV. It is written defectively, with holam, whereas the lexical form is written plene, with holam-vav, and as long as we can recognize the lexical form as the word TOV, meaning "good," that is good enough. You don't need to memorize that the lexical form is plene rather than defective. Number 6 toe-VOTE This is the same word as number 5. The only difference is that the feminine plural ending is written defectively, with holam instead of holam vav. But that is just a meaningless spelling variation, so we can ignore it. It is still the adjective TOV in the feminine plural. Number 7 a-KHE-ret a-KHE-ret ends in tav that is NOT accented holam-vav-tav, so it is feminine singular. Removing the ending tav gets us close enough to

the lexical form to recognize that it is the adjective a-KHER, "other." Notice that the actual lexical form has tsere instead of segol. This is an example of the vowel swapping that was described earlier in this lesson. Tsere and segol are known to swap places, so we ignore the change. Number 8 rab-BIYM rab-BIYM ends in accented hiriq-yud mem, so it is masculine plural. When we remove the ending, we are left with RABB, with a word-final doubling dagesh. Doubling dagesh needs a vowel before it and after it, and this one lacks a vowel after it, so it can't stay. We learned earlier in this lesson to always remove word-final doubling dagesh. So we remove the word-final doubling dagesh to get the lexical form RAV, meaning "many" or "great." Number 9 khakha-MIYM khakha-MIYM ends in accented hiriq-yud-mem, so it is masculine plural. Removing that ending leaves us with the form khakham, which is close enough to the lexical form to recognize as the adjective kha-KHAM, "wise." But if we want the exact lexical form, we can notice that a hataf vowel now immediately precedes the accent, so we can change it to qamats. It was qamats in the lexical form, but the masculine plural ending moved the accent too far away, so the qamats reduced. If we really want to find the exact lexical form, we need to reverse that process by restoring the qamats. Number 10 khay khay has no ending, so it is masculine singular. The endless form is the lexical form khay, meaning "living." This isn't the exact lexical form, since the real lexical form has patah, but this is close enough to recognize. Yes, it has qamats instead of the patah that we memorize in the vocabulary list, but we learned earlier in this lesson to ignore when patah and qamats substitute for one another unless specifically instructed otherwise, so we don't care about the swap. It is close enough to know that it means khay "living"

<slide 5.18> There are four tasks to complete before moving on to the next lesson. First, memorize the new vocabulary. To do this, do a custom study in Anki of the RBH_Vocabulary, study by card state or tag, choose 'new cards only' and tag 05. As always with the vocabulary deck, choose 'new cards only' so that the words will be added to your review schedule in Anki. In the future, always do an initial memorization of the vocabulary for a chapter BEFORE watching the video lecture for that chapter. The reason for doing so is that if you already have the words sort-of-memorized, then when I use those new vocabulary words in the lecture, the lecture will reinforce that initial memory. Furthermore, if you already know the Hebrew words, it will be easier to follow along with the Hebrew examples in the lecture. So memorizing the vocabulary before the lecture will make the lectures easier to understand and will reduce how much time you need to spend on vocabulary. Second, make sure you understand and memorize the adjective ending paradigm. The adjective ending paradigm table in this lecture is actually only part of the full adjective ending paradigm. In future lessons we will add 2 more columns to the adjective ending table. The adjective endings paradigm is in the RBH paradigms pdf, as usual. The part that we have covered thus far is the 3 leftmost columns, with the gender, number, and one column of endings. Make sure that you understand those parts of the table. In particular, make sure you understand where the accent goes, and understand the meaning of the feminine singular tav form that has no vowel and no accent in the table. Ignore the 2 columns on the right; those are other sets of endings that will be explained in future lessons. The RBH worksheets PDF has practice pages that you can print out to practice writing the paradigm. The last resource to help you with the paradigm is on the course website. It is a practice copy of the adjective-endings paradigm quiz. Type the Hebrew adjective endings you just learned into the leftmost empty column, marked 'bare, absolute state'. Leave the two rightmost columns blank for now. The keyboard map in the paradigms pdf and worksheets pdf shows you how to type Hebrew, including how to type an accent. Type the accent after the vowel point. Practice that quiz until you can consistently get the entire column of

endings correct. Third, make sure that you understand and memorize the grammar from this lesson. To help with this, use the RBH_Grammar deck in Anki. Do a custom study by card state or tag, choosing tag 05. As always with the grammar flashcards, select "New Cards Only" to add them to your review schedule. If you understand the questions and answers in the grammar deck, then you understand the important principles of this lecture. And if you can answer the questions without looking up the answers, then you have memorized the important principles of this lesson. Finally, after you have memorized the vocabulary, the paradigm, and the grammar, practice applying it by doing the workbook exercises. This will ensure that you actually understand it, and it will help solidify your memory of the vocabulary and the paradigm. To do the workbook exercises, use the RBH_Workbook deck in Anki, doing a custom study of tag 05. As always with the workbook flashcards, choose "all cards in random order (don't reschedule)" so that they aren't added to your review schedule. The vocabulary and grammar flashcards need to be memorized, so they need to go in your review schedule in Anki, but the workbook exercises don't, so always choose 'don't reschedule' for workbook exercises.

6: Prefixes: Article, Interrogative, Vav

<slide 6.1> Reading Biblical Hebrew, lesson 6. Prefixes: Vav, the Interrogative, and the Article

<slide 6.2> As I said at the end of the previous lesson, memorize the new vocabulary before watching the lecture. So if you haven't done an Anki session to get the new words into tentative memory, pause this video and do a custom study in Anki before continuing. It will make the examples in the lecture easier to follow, and the lecture will reinforce some of the vocabulary words. In the previous lesson on adjectives, I said that the lexical form of an adjective is the masculine singular absolute state without any prefixes or suffixes. This lesson explains 3 prefixes that can occur on adjectives and most other kinds of words.

<slide 6.3> We begin with 3 spelling rules that we will need for these prefixes and throughout this course.

<slide 6.4> The first spelling rule is that word-initial hiriq-yud almost always comes from shva yud shva. To be precise: if the first vowel in a multiple vowel word is hiriq-yud, almost certainly that hiriq-yud is not in the lexical form; it comes from shva-yud-shva. There are several single-vowel words with hiriq-yud, like EAR and EESH, but there are almost no multiple-vowel words that have hiriq-yud as the first vowel in their lexical form. Therefore, when parsing a word, if a word has multiple vowels and its first vowel is hiriq-yud, substitute shva yud shva in place of the word-initial hiriq-yud. For example, the word **בִּיהוּדָה** is not the lexical form of any word. To turn it into something we will be able to recognize, notice that it has multiple vowels and the first vowel is hiriq yud. Therefore, we turn the word-initial hiriq-yud into shva yud shva, producing **בִּיהוּדָה**, which you should be able to recognize as the noun **יְהוּדָה** 'Judah' with a prefixed bet-shva. Similarly, the word **וַיִּשְׁרִים** has multiple vowels and the first vowel is hiriq-yud. To turn it into something we recognize, substitute shva-yud-shva for the word-initial hiriq-yud, producing **וַיִּשְׁרִים**, which you should recognize as the adjective **יִשְׁרָ** 'upright' in the masculine plural with a prefixed vav shva.

<slide 6.5> To simplify writing the next spelling rules, we will define some terms and abbreviations. Memorize the things on this screen. Course materials use capital G to refer to any guttural consonant. So capital G means alef, he, het, or ayin. Course materials use capital GR to refer to any guttural consonant or Resh. So capital GR means alef, he, het, ayin, or resh. Course materials use SQN and SQiN eM LeVY to refer to these consonants. S in SQiN stands for the s-type consonants: sin, shin, samekh, and tsadi. SQiN in the acronym is spelled with Q, not K, because it stands for Quf. Remember how I said in lesson 1 to associate Quf with Q, not K? This is why. The N in SQiN stands for Nun. The M in SQiN eM stands for Mem. The L in LeVY stands for Lamed. The V in LeVY stands for Vav. IT DOES NOT STAND FOR BET. Just Vav. The Y in LeVY stands for Yud. So SQN stands for SQiN eM LeVY, which stands for the set of consonants Sin Shin Samekh Tsadi Quf Nun Mem Lamed Vav Yud. Memorize this list. The acronym helps. Finally, the term "compensatory lengthening" refers to a vowel changing because the NEXT consonant was FORCED to drop its DOUBLING dagesh. The patterns of compensatory lengthening are as follows, If a word would have patah followed by a consonant with a doubling dagesh, but that consonant is forced to lose its doubling dagesh, the patah may lengthen to qamats. The important habit to have is that when we see qamats followed by a consonant that cannot have a doubling dagesh, we should consider the possibility that the underlying form was patah followed by doubling dagesh. This will be important later in this lesson. Similarly, if a word would have hiriq followed by a consonant with a doubling dagesh, but the consonant is forced to lose its doubling dagesh,

the hiriq may lengthen to tsere. The important habit to have is that when we see tsere followed by a consonant that cannot have a doubling dagesh, we should consider the possibility that the underlying form was hiriq followed by doubling dagesh. Finally, if a word would have qubbutz followed by a consonant with a doubling dagesh, but the consonant is forced to lose its doubling dagesh, the qubbutz may lengthen to holam. Therefore, when we see holam followed by a consonant that cannot have a doubling dagesh, we should consider the possibility that the underlying form was qubbutz followed by doubling dagesh. These three patterns of compensatory lengthening will occur repeatedly through this course, so memorize them. Compensatory lengthening is something that often happens when a consonant is forced to drop its doubling dagesh. What would cause a consonant to lose doubling dagesh?

<slide 6.6> There are 3 reasons to drop DOUBLING dagesh. Remember, this is only about DOUBLING dagesh. Meaningless dagesh does not mean anything, so we don't care about the rules for when it is gained or lost. But doubling dagesh indicates something about the meaning of a word, so we need to know some rules to tell us when doubling dagesh is supposed to be there, but was lost. As explained in the previous lecture, word-final doubling dagesh is ALWAYS dropped. When the last consonant of a word has doubling dagesh but no vowel, that doubling dagesh is always dropped. For example, the word rab-BIYM has a doubling dagesh in the BET. When the masculine plural ending IYM is dropped, the BET becomes word final, so it must drop its doubling dagesh to get the lexical form RAV, which means 'many' or 'great'. Word-final doubling dagesh is ALWAYS dropped. The second reason to drop doubling dagesh is that gutturals and resh -- GR -- ALWAYS drop doubling dagesh. If the form of a particular word would put a doubling dagesh in a certain consonant of the word, but that particular word has a guttural or resh in that position, then the doubling dagesh is always lost. We say that gutturals and resh always "reject" doubling dagesh. For example, if we add the prefix HE-patah-doubling dagesh to the adjective KHAY 'living' as shown on the right of the screen, the doubling dagesh would occur in the HET, as shown in the starred form to the right of the first arrow. It has a star, because HET is a guttural, so it never takes dagesh. It drops the doubling dagesh, producing the form on the right. ha-KHAY. Gutturals and Resh ALWAYS drop dagesh. The third reason to drop a doubling dagesh is that a SQiN eM LeVY consonant with shva MIGHT drop doubling dagesh. For example, the adjective קטן meaning 'small' begins with QUF, which is the Q in the SQiN of SQiN eM LeVY. When the masculine plural IYM ending is added, the accent on the ending moves away from the QUF, so the qamats under QUF reduces to shva, following the rule we learned in the last lecture. So now it is a SQiN eM LeVY consonant with shva. קטנים. If we add prefixed HE-PATAH-DAGESH to קטנים, the doubling dagesh of the prefix goes in the QUF. But that is a SQiN eM LeVY consonant with shva. So the doubling dagesh MIGHT stay, as we see on the left side of the arrow. Or it might be lost, as we see on the right. A SQiN eM LeVY consonant with shva MIGHT drop doubling dagesh. It is not forced to do so. But it might. Those are the three reasons to lose a doubling dagesh. Now, recall the term "compensatory lengthening" from earlier in this lecture. When a consonant is forced to lose doubling dagesh, the preceding vowel might lengthen. We've just discussed 3 reasons to lose doubling dagesh. Which ones are forced? Doubling dagesh is ALWAYS lost if it is word final, so the loss of doubling dagesh is forced. Therefore compensatory lengthening MIGHT occur. The rules for whether or not compensatory lengthening occurs are complicated and have little payoff, so instead of memorizing them, we simply say that compensatory lengthening MIGHT occur. For example, RAV always loses the word-final doubling dagesh. Sometimes there is compensatory lengthening, producing qamats, as we see here. Sometimes there is not, and the patah remains, as we see here. Gutturals and Resh ALWAYS reject dagesh, so the loss of doubling dagesh is

forced. Therefore compensatory lengthening MIGHT occur. For example, when we prefix he patah doubling dagesh to a word that begins with het, sometimes there is compensatory lengthening, producing qamats, as we see here. Sometimes there is not, and the patah remains, as we see here. Sqin em levy consonants with shva might or might not drop doubling dagesh, so the loss of doubling dagesh is NOT forced. Therefore, there is NEVER compensatory lengthening when a sqin-em-levy consonant with shva drops dagesh. For example, if הַקְטַנִּים drops the doubling dagesh in QUF-SHVA, the vowel in front of quf NEVER lengthens.

<slide 6.7> This table summarizes the previous slide. The left column is the location of doubling dagesh. The middle column states whether or not doubling dagesh is lost. The right column states whether or not there is compensatory lengthening of the preceding vowel. Doubling dagesh needs a vowel before it and after it, so doubling dagesh is ALWAYS dropped if it is word-final, meaning it is in the last consonant of a word and that consonant lacks a vowel. Since the loss of doubling dagesh is forced in this situation, there MIGHT be compensatory lengthening, to make up for the fact that it was forced to drop dagesh. Gutturals and resh always drop doubling dagesh. Since the loss of doubling dagesh is forced, there MIGHT be compensatory lengthening, to make up for the fact that it was forced to drop dagesh. When a sqin-em-levy consonant has shva, it MIGHT drop doubling dagesh. Since the loss of doubling dagesh is not forced in this situation, there is NEVER compensatory lengthening. Make sure that you understand and memorize the three reasons to lose doubling dagesh, including whether or not compensatory lengthening might happen. The spelling rules in this section will be applied repeatedly throughout this course, so learn them well.

<slide 6.8> Now that we know the spelling rules we will need, we will discuss the three prefixes. The first prefix is the conjunction vav.

<slide 6.9> Vav at the beginning of a word is a conjunction. Vav prefixed to a word is the conjunction vav. The lexical form of the conjunction vav has the vowel shva. But depending on the consonant and vowel that follow it, conjunction vav may have a variety of vowels. It can even be the vowel letter shuruq. Despite the variety of vowels, the conjunction vav is easy to spot because when it occurs, it is always the first consonant of its word. Vav with any vowel at the beginning of a word is always the conjunction vav, regardless of what kind of word it is attached to. The same thing goes for the vav vowel letter shuruq. Shuruq at the beginning of any word is the conjunction vav. If you assume that vav at the beginning of a word is always the conjunction, you'll only be wrong 31 times when reading the entire Bible. 13 of these exceptions are the noun וָךְ, meaning 'hook', all of which occur in the description of the tabernacle in Exodus. Another 10 exceptions are the name Vashti, all of which occur in Esther chapters 1 & 2. The remaining 8 occurrences are 8 words that occur once each. So for all practical purposes, vav or shuruq at the beginning of a word is the conjunction vav.

<slide 6.10> The conjunction vav is usually translated 'and'. For example, the first verse of the Bible reads : בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Notice that one word begins with vav. וְאֶת Vav at the front of a word is always the conjunction vav. The conjunction vav usually means 'and', so we translate this, "In the beginning, God created the heavens AND the earth" where the 'and' is the vav at the front of וְאֶת Vav is not ALWAYS translated 'and', however. Often, it is best to leave vav untranslated. The reason for this is that most sentences in the Hebrew Bible start with vav. For example, translating every vav as AND in Genesis 1:1-5 produces: In the beginning, God created the heavens AND the earth. AND the earth was without form

AND void, AND darkness was over the face of the deep. AND the Spirit of God was hovering over the face of the waters. AND God said, "Let there be light," AND there was light. AND God saw that the light was good. AND God separated between the light AND between the darkness. AND God called the light Day, AND the darkness he called Night. AND there was evening AND there was morning, day one. That is a lot of ANDs! In grade school I was taught that it is poor English style to start every sentence with "and." So vav is often left untranslated in English. In some contexts, it is better to translate vav with other English words, like but, or, also, even, so, then, with, namely, and so on.

<slide 6.11> Let's look at some examples. Number 1. וְטוֹב The word וְטוֹב begins with vav, so it has the conjunction vav. After the conjunction, we have the adjective טוֹב "good." The adjective has no ending, so it is masculine singular. Since it has the conjunction vav, we can translate וְטוֹב as "AND good." Number 2. וְרַע וְרַע begins with vav, so it has the conjunction vav. The vowel with vav is qamats rather than shva, but we don't care. When vav is the first consonant of a word, it is the conjunction vav, regardless of its vowel. RA is endless, so it is the masculine singular adjective RA. Since it has the conjunction vav, we can translate וְרַע as "and evil." Number 3. וְרָשָׁעִים וְרָשָׁעִים begins with the vav in the vowel letter shuruq. The vav is a vowel letter, not a consonant, but we don't care. As long as a word begins with vav, regardless of the vowel, it is the conjunction vav. Shuruq at the beginning of a word is pronounced UU, as usual, and it is always the conjunction vav, even though it is a vowel letter. The adjective וְרָשָׁעִים ends in IYM so it is masculine plural. Removing the prefix vav and the ending IYM, we have the adjective רָשָׁע Since it has the conjunction vav, we can translate it "and wicked." Number 4. וְיֹשְׁרִים וְיֹשְׁרִים begins with vav, so it has the conjunction vav. It ends in IYM, so if it is an adjective, it is masculine plural. But what is the root word? We don't know a word SHAR. Remember our new rule: if a word has multiple vowels and the first vowel is hiriq-yud, substitute shva yud shva in place of the word-initial hiriq-yud. When we do this, we get vav-shva-yud-shva, leading to וְיֹשְׁרִים "and upright." Our new spelling rule allowed us to turn this into something that we could recognize. Score! Number 5. וְיְהוּדָה וְיְהוּדָה begins with vav, so it has the conjunction vav. It ends in accented qamats he, so if it is an adjective, it is feminine singular. We don't know a word hu-DAH, but we notice that the first vowel is hiriq-yud, so we substitute shva-yud-shva for the word-initial hiriq-yud, leading to וְיְהוּדָה "and Judah." This is a proper noun, not an adjective, and proper nouns don't change their gender and number, so the qamats-he is part of the noun, not an ending, so it is not feminine singular. It is just the proper noun Judah.

<slide 6.12> Now that we've finished discussing the conjunction vav, we'll discuss the next prefix, which is the interrogative He.

<slide 6.13> Interrogative He is a consonantal He that is prefixed to a word. It can be prefixed to any word except an imperative verb. When it occurs, it is always the first consonant of the word, just like the conjunction vav. Since the conjunction vav and the interrogative He both insist on being the first consonant of a word, they never both occur on the same word. The interrogative He can have one of three vowels. The normal vowel for the interrogative He is hataf patah. But if the next consonant has shva, then the interrogative He takes patah instead of hataf patah. This is an example of a rule that we will see later on, that if we would have two reduced vowels in a row at the front of a word, the first one changes to the corresponding regular vowel. hataf patah becomes patah. Finally, the interrogative He is spelled with either a patah or a segol if the next consonant is a guttural.

<slide 6.14> Interrogative He asks a yes/no question. It never asks who? what? when? where? why? or how? Instead, it always asks a yes/no question. The question can be a direct, literal question, such as 'Do you have a father or a brother?' in Genesis 44:19. Notice the interrogative He prefixed to the first word of the question. The question can be rhetorical instead of literal. In Genesis 4:9, Cain uses the interrogative He to ask "Am I my brother's keeper?" It is a yes/no question, so the interrogative He is used. Finally, the question can be an indirect question, in which case the interrogative He is best translated as 'whether' or 'if'. For example, in Deuteronomy 8:2, Moses uses the interrogative He. If this were a direct question, we would translate it "Will you keep his commandments or not?" But it is embedded in a context that makes the question indirect. In context, it is part of the sentence, "God was testing you to know what was in your heart, whether you would keep his commandments or not." The interrogative He is used because there is a real yes/no question, Will the Israelites keep God's commandments or not? But it is embedded in a larger context where the question is an explanation of what God was testing the Israelites to check. The question is indirect, so we translate it as "whether". Another example of an indirect yes/no question using interrogative He occurs in Genesis 27:21. Isaac is speaking to Jacob. If this were a direct question, we would translate it, "Are you my son Esau or not?" But in this particular context, Isaac is not asking that question directly. Instead, in context, we translate, "Come near, so that I may feel you, my son, whether you are really my son Esau or not." The question is indirect, so we translate the interrogative He as "whether."

<slide 6.15> Here are some examples. Number 1. הַטּוֹטָה הַטּוֹטָה begins with consonantal he with the vowel hataf patakh. That is the spelling for the interrogative. The He could be part of the spelling of the basic word, but we don't know a word הַטּוֹטָה, and the he has the default vowel for the interrogative, so we suspect it the interrogative. When we remove the interrogative, we get טוֹבָה, which ends in accented qamats he, which is the feminine singular adjective ending. Removing the ending leaves us with the lexical form טוֹב, meaning "good." So putting it together, we would translate this as "good?" in a yes/no question. Notice that to get the lexical form of the adjective, we removed all prefixes and suffixes. Notice also that we report the interrogative in the parsing. Number 2. הַחָכֵם הַחָכֵם begins with consonantal he with the vowel segol before a guttural, which is a possible spelling of the interrogative. Again, the word-initial He could be part of the word rather than a prefixed interrogative, but we don't know a word הַחָכֵם, so we suspect that it is a prefixed interrogative. When we remove the interrogative, we get חָכֵם, which is the masculine singular adjective "wise." So putting it together, we would translate this as "wise?" in a yes/no question. Number 3. הַמְּעַט הַמְּעַט begins with consonantal he with the vowel patah before shva, so it may be the interrogative. Again, the word-initial He could be part of the word rather than a prefixed interrogative, but we don't know a word הַמְּעַט, so we suspect that it is a prefixed interrogative. When we remove the interrogative, we get מְּעַט, which is the masculine singular adjective "little." Putting it together, we would translate this as "little?" in a yes/no question.

<slide 6.16> The third and final prefix that we will discuss in this lesson is the article.

<slide 6.17> The normal spelling of the article is He-patah-doubling dagesh that is prefixed to a word. Like הַטּוֹב "the good." Since the conjunction vav insists on being first, if the article is on a word with the conjunction vav, the article comes after the conjunction, producing words like וְהַטּוֹב "AND the good." The article never occurs on the same word as the interrogative He. That makes sense, because it would sound like laughter if we prefixed 2 he's in a row to a word: huh-ha-TOV! In terms of spelling, notice that a doubling dagesh is part of the spelling of the article. At the beginning of this lecture, we discussed the three

ways to lose doubling dagesh: word final, guttural or resh, and sqin em levy with shva. The article is a prefix, so it will never be word final, but the doubling dagesh of the article can be lost the other two ways. For example, if we add the article to יְאֹר "Nile", that would put the doubling dagesh of the article in the yud of יְאֹר, and that yud has shva. Since the doubling dagesh is in a SQiN eM LeVY consonant with shva, the yud MIGHT drop the doubling dagesh, leading to יְאֹר without the dagesh. It might keep the dagesh like this or it might drop it like this. Both are possible. What about compensatory lengthening? Remember that compensatory lengthening is only possible if the dagesh drop is forced. But SQiN eM LeVY with shva does not force the doubling dagesh to drop; it might drop or might not drop. Therefore, compensatory lengthening NEVER happens when SQiN eM LeVY with shva drops a dagesh. What about gutturals and resh? Gutturals and resh always reject dagesh, so the doubling dagesh will always be lost. For example, when we put the article on the word הֵי, the Het drops the dagesh since it is a guttural. So we end up with הֵי. In this word, the article is spelled he patah without the dagesh. For most words that begin with a guttural or resh, however, the article is spelled he qamats, because we usually get compensatory lengthening when a guttural or resh drops the doubling dagesh of the article. For example, if we add the article to the adjective רַע meaning 'evil' or 'harmful', the resh rejects the doubling dagesh, and compensatory lengthening occurs, so the preceding vowel patah lengthens to qamats. Thus the article is spelled he qamats in most words that start with a guttural or resh. One quirk is that if a word begins with het, ayin, or he that has qamats, the article is spelled he segol. For example, when we add the article to חָכָם "wise," the HET of 'wise' rejects the dagesh, and the article becomes He with segol. הַחָכָם "the wise."

<slide 6.18> Since both the article and the interrogative He are the consonant He prefixed to a word, how do we know whether a prefixed He is the article or the interrogative? This table explains how to tell. He patah doubling dagesh is the default spelling for the article. He hataf patah is the default spelling for the interrogative. Memorize these spellings. If it is spelled he qamats, it has to be the article. There is no way to explain how the reduced vowel patah would turn into qamats, so it cannot be the interrogative. But qamats could be due to compensatory lengthening from patah when doubling dagesh is rejected by a guttural or resh. So we can explain the spelling he qamats if it is the article. The spellings he patah and he segol could be either the article or the interrogative. So if we see those spellings, we will need more information to decide. One such piece of information is the conjunction vav. Recall that the interrogative and the conjunction vav both insist on being at the very beginning of a word, so they can NOT occur on the same word. Therefore if the consonantal he occurs after the conjunction vav, then it must be the article. This will allow us to disambiguate some occurrences that are spelled with patah or segol. Furthermore, the article occurs over 27 thousand times on an adjective or a noun, compared with 168 interrogatives, so if he patah or he segol occurs on a noun or an adjective, guess that it is an article, and you will be right more than 99 percent of the time. There are a couple of other ways distinguish them that won't make any sense until later lessons, so we'll omit them for now. That is all for the spelling of the article. Now let's discuss its translation.

<slide 6.19> By default, translate the article as 'the'. For example, הַטוֹב means "the good." Often, however, the article should be left untranslated, depending upon the context. The article has a variety of uses that we will discuss as they come up, when we know enough Hebrew to have a context to discuss!

<slide 6.20> Let's try some examples. Number 1. הַגְּדוֹלִים הַגְּדוֹלִים begins with he-patakh-doubling-dagesh, so it has the article. It ends in accented IYM, so if it is an adjective, it is masculine plural. We remove the

article and the ending, and are left with גדול. This is close enough to the lexical form to recognize as the adjective גדול "great." So הגדולים means "the great" where "great" is masculine plural. Number 2. הטובים begins with he-hataf-patah, so it has the interrogative. It ends in accented IYM, so if it is an adjective, it is masculine plural. We remove the interrogative and the ending, and we get the lexical form of the adjective טוב "good." So הטובים means "good?" in a yes-no question, where "good" is masculine plural. Number 3. החיה begins with he-patakh, so this could be either the article or the interrogative. It is probably the article, because the article outnumbers the interrogative by more than 100 to 1 on nouns and adjectives. The word ends in accented qamats-he, so if it is an adjective, it is feminine singular. We remove the prefix and the ending, and we get the lexical form of the adjective חי "living." So החיה means either "the living" or "living?" in a yes/no question, where "living" is feminine singular. Number 4. הרעות begins with he-qamats followed by resh, so it has the article. The article was he-patah-doubling-dagesh, but the resh rejected the dagesh, which caused compensatory lengthening, changing the preceding patakh to qamats. The word ends in accented OT, so if it is an adjective, it is feminine plural. Removing the OT ending leaves us with the adjective רע "evil." Thus הרעות means "the evil," where evil is feminine plural. Number 5. החכם begins with he-segol followed by a guttural, so it might have either the article or the interrogative. It is probably the article, because the article outnumbers the interrogative by more than 100 to 1 on nouns and adjectives. Removing the prefix leaves us with the lexical form of the adjective חכם "wise," so החכם means either "the wise" or "wise?" in a yes/no question, where "wise" is masculine singular. Number 6. והחכמים begins with vav, so it has the conjunction vav "and." It has he-patah after the vav. Normally he-patah could be either the interrogative or the article, but remember that the conjunction vav and the interrogative both insist on being the first letter of a word, so they never occur on the same word. Therefore, since we have the conjunction vav, we know that this can't be the interrogative, so it must be the article. The word ends in accented IYM, so if it is an adjective, it is masculine plural. We remove the prefixes and the ending, and we get the lexical form of the adjective חכם "wise," So והחכמים means "and the wise" where wise is masculine plural.

<slide 6.21> Here is a summary of the lesson. We began with three spelling rules. The first rule is that when analyzing a multi-vowel word, remember to change word-initial hiriq-yud to shva-yud-shva. We needed this rule for the conjunction vav, and we will need it for other prefixes in later lessons. Second, if there is a FORCED loss of dagesh, then the preceding vowel MIGHT undergo compensatory lengthening. patah dagesh becomes qamats. hiriq dagesh becomes tsere. qubbutts dagesh becomes holam. Third, there are three ways to lose doubling dagesh. Word final doubling dagesh is always lost. This is a forced loss, so there might be compensatory lengthening. Gutturals and resh always reject dagesh. This is a forced loss, so there might be compensatory lengthening. The sqin em levy consonants with shva MIGHT drop dagesh. This drop doesn't always happen, so it is not forced, so there is NEVER compensatory lengthening. Finally, learn to identify and translate the conjunction vav, the interrogative, and the article.

<slide 6.22> To accomplish these goals, here are your next tasks. You should have already begun memorizing all of the vocabulary words before watching this lecture. Thus your next task after this lecture is to understand and memorize the grammar. Use the RBH Grammar flashcards in Anki to help with this. They contain everything from the lecture that I think you need to know. Once you have the grammar and vocabulary memorized, practice applying the grammar to the vocabulary deck using the RBH Workbook

flashcards in Anki. Practicing with the workbook is always the last step for a new lesson. As always, review your vocabulary and grammar flashcards whenever Anki says that they are due. And practice your adjective ending paradigm at ever-increasing intervals to put it in long-term memory.

7: Nouns (Part 1)

<slide 7.1> Reading Biblical Hebrew, lesson 7. Nouns, part 1

<slide 7.2> This lesson teaches the basics of how to detect the gender, number, and lexical form of a noun. All of the complications and exceptions will be discussed in the next lesson.

<slide 7.3> Recall that every Hebrew adjective has the option of occurring in either gender. For example, טוב and טובים are masculine. טובה and טובות are feminine. In contrast with this, every Hebrew noun has a single fixed gender. The gender of a noun never changes. For example, אב "father" is always masculine. There is no feminine form. Conversely, מלחמה "battle" is always feminine. There is no masculine form. The gender of a noun never changes. The gender of a noun sets the gender of all adjectives that modify that noun, all pronouns that refer to that noun, and all verbs for which that noun is the subject. For example, in the sentence "A pious mother prays," "mother" is feminine singular, so "pious" and "prays" are feminine singular. Whereas, in the sentence, "A pious father prays," "father" is masculine singular, so "pious" and "prays" are masculine singular. The fact that the gender of a noun is fixed affects its lexical form.

<slide 7.4> Recall that the lexical form of every adjective is masculine singular. For example, the lexical form of the adjectives טוב good, גדול great, and חי living are all masculine singular. The lexical form of every adjective is masculine singular. The lexical form of every noun is also singular, but the gender is the fixed gender of that noun, either masculine or feminine. For masculine nouns, like אב 'father', their lexical form is masculine singular. For feminine nouns, like מלחמה 'battle', their lexical form is feminine singular. The lexical form of every adjective is masculine, whereas some nouns have a feminine lexical form. Why are nouns and adjectives different in the gender of their lexical form? Every adjective can occur in either gender. Every adjective has a masculine form, so the masculine singular can be used as the lexical form for every adjective. Each noun, however, occurs in a single gender. Unlike adjectives, nouns cannot change their gender. Some nouns are masculine, like אב 'father'. Other nouns are feminine, like מלחמה 'battle'. Feminine nouns do not have a masculine form. There is no masculine form of מלחמה 'battle'. It is always feminine, so the lexical form is feminine. Now let's discuss the number of a noun.

<slide 7.5> Recall from a previous lesson that adjectives are either singular or plural. Like adjectives, nouns are also either singular or plural. There is one difference, however. Some nouns can occur in the dual. The dual is rare. Less than 2 percent of all nouns in the Bible are dual. The dual is also restricted in its use. Nouns are the only word type that can be dual. Adjectives, verbs, and pronouns are never dual. Nouns are the only word type that can be dual. Furthermore, only certain nouns can be dual.

<slide 7.6> The dual has two different uses because it is restricted to two kinds of nouns, each of which has a distinct meaning in the dual. The first use of the dual is that it functions as the plural of items that naturally come in pairs. For example, hands naturally occur in pairs. Therefore, the plural form of יד 'hand' is never used. Instead, when referring to two OR MORE hands, the dual is used instead of the plural. For example, Isaiah 35:3 uses the dual form of the word for 'hand' when saying "Strengthen weak hands!" It is referring metaphorically to the hands of many people, so there are more than two hands involved. And the dual would be used even if there were an odd number of hands due to one of the group losing a hand in battle.

For nouns that naturally occur in pairs, like hands, feet, and eyes, the dual means plural, so translate the dual of such nouns as a plural. The other use of the Hebrew dual is for units of measurement, like day, year, cubit, and hundred. For such words, the dual means 'exactly two'. For example, years do not occur as a natural pair, but they are a unit of measurement. Therefore 'year' in the dual means 'two years'. Similarly, 'cubit' in the dual means '2 cubits'. Similarly, the number 'hundred' in the dual means 200. And the number thousand in the dual means 2000. In summary, for words that come as a natural pair, like eyes, the dual is used as the plural to refer to 'more than one'. And for measurement words, like year, the dual means 'exactly two of them'.

<slide 7.7> When we encounter a noun while reading the Bible, we need to be able to parse it.

<slide 7.8> To parse a noun means the same as to parse an adjective. We figure out its lexical form, gender, and number, as well as any prefixes and suffixes, such as the conjunction vav, the interrogative, and the article, which we learned in the last lesson. Parsing adjectives is easy. The ending indicates the gender and number. Removing the ending produces the lexical form, albeit perhaps with some vowel changes. Parsing nouns is similar, but there are two complications.

<slide 7.9> The first complication is that certain noun endings do not unambiguously indicate the noun gender. All adjective endings unambiguously indicate the gender of an adjective. The reason for this is that every adjective can occur in both the masculine and the feminine, so the only way to know the gender of a particular occurrence is to look at the ending. Nouns, however, have a fixed gender. For example, AV "father" is always masculine, so we know the gender without looking at the ending. Since nouns have a fixed gender that can be known without the ending, nouns can be sloppy with respect to the gender of their ending. Specifically, some nouns use the endings of the other gender. For example, a-VOTE "fathers" uses the plural ending OT, even though it is masculine. Since noun gender is fixed, we do not need the ending to know the noun gender, so some nouns use the endings of the other gender. To understand this partial disconnect between noun endings and gender, we'll look at the noun endings in detail.

<slide 7.10> Here is the adjective ending table that we learned in a previous lesson. The same endings are used for nouns, but some of them have uncertain gender. Going from top to bottom, the top row is for no ending. An ADJECTIVE with no ending is always masculine singular. A NOUN with no ending is usually masculine singular, but it might be feminine singular. An adjective or a noun that ends in accented qamats he is feminine singular. As always, this accented qamats he ending is never written defectively. An adjective or a noun that ends in TAV is also feminine singular, regardless of the preceding vowel and regardless of whether it is accented or not. The only exception is the plural ending accented holam vav tav or accented holam tav. An ADJECTIVE that ends in accented hiriq-yud-mem is always masculine plural. A NOUN that ends in accented hiriq-yud-mem is usually masculine plural, but it might be feminine plural. As with adjectives, the hiriq-yud can be written defectively on nouns, so the ending becomes accented hiriq mem. An ADJECTIVE that ends in accented holam-vav tav is always feminine plural. A NOUN that ends in accented holam-vav tav is usually feminine plural, but it might be masculine plural. As with adjectives, the holam-vav can be written defectively on nouns, so the ending becomes accented holam tav. So the same endings are used on nouns as on adjectives, but for nouns the ending does not guarantee the gender except for the feminine singular endings. The ending does not guarantee the gender of a NOUN, because the gender is built in to the noun itself and never changes. In addition to reusing the adjective endings, nouns have three

more possible endings. Some masculine singular nouns end in accented segol he. A noun that ends in accented segol he is always masculine singular. Since nouns can be dual, there are dual endings. Dual endings are never used on adjectives, since adjectives are never dual. Nouns are the only word type that can be dual. If a noun ends in accented patah, yud hiriq mem A-yim, it is dual, but the ending does not indicate the gender of the noun. Following the rule we learned in a previous lesson, the patah is sometimes written as qamats. If the dual ending begins with tav, so the noun ends in accented tav patakh yud hiriq mem, TA-yim, the noun is feminine dual. These endings are added onto nouns just like on adjectives. Here are some examples. Going from top to bottom, the noun אָב "father" has no ending, so it is singular. From the fact that it has no ending, we can know it is probably masculine, but the only way to know the gender for sure is to know the noun. The noun שָׂדֵה "field" ends in accented segol-he, so it is masculine singular. The noun שָׁנָה "year" ends in accented qamats-he, so it is feminine singular. The noun בְּרִית "covenant" ends in tav that is not OT, so it is feminine singular. This particular TAV ending is accented hiriq-yud-tav, but it would still be feminine singular if it were unaccented, or if the vowel were shuruq or patah or segol instead of hiriq-yud. The noun יָדַי "hands" ends in A-yim, so it is dual. יָדַי is feminine, but the only way to know this is to know the noun. The noun שְׁנָתַי "two years" ends in TA-yim, so it is feminine dual. The noun שָׁנִים "years" ends in IYM, so it is plural. The noun is actually feminine, despite the ending, but the only way to know that is to know the noun שָׁנָה "year." The noun אָבוֹת "fathers" ends in OT, so it is plural. The noun is actually masculine, despite the ending, but the only way to know that is to know the noun אָב "father." Memorize these endings.

<slide 7.11> To facilitate memorizing the noun-ending paradigm, note the patterns in it. First, the noun-ending paradigm contains all the adjective endings, along with 3 additional endings. Second, each ending unambiguously indicates the number of the noun. Third, the gender is unambiguous for singular nouns with an ending. The only ambiguous singular ending is no ending at all. Fourth, dual nouns end in A-yim. A-yim has uncertain gender, and TA-yim is feminine. Memorize this table of noun endings. This table is your friend. If you understand it and memorize it, you can immediately know the number of any noun. And, depending on the ending, you might also know the gender of the noun.

<slide 7.12> When parsing a noun, we report the number of the noun, just as we did for adjectives. Once you have memorized the table of noun endings, determining the number of any noun is simple, because the ending always indicates the number. A noun is singular if it has no ending, like אָב, ends in accented segol-he, like שָׂדֵה 'field'. accented qamats-he, like שֵׁפָה 'lip'. or Tav with any accent and vowel except for OT, such as חַטָּאת 'sin'. A noun is dual if it ends in A-yim, regardless of whether or not it the ending begins with tav, such as יָדַי 'hands' and שְׁפָתַי 'lips'. As usual, patah can become qamats, like this. A noun is plural if it ends in accented IYM or OT, such as נְבִיאִים 'prophets' and אָבוֹת 'fathers'. As usual, hiriq yud and holam vav can be spelled defectively, like this.

<slide 7.13> For adjectives, detecting the gender is easy, because every adjective ending indicates the gender. Nouns can be more difficult, because it is only the SINGULAR endings that indicate the gender. Here are the singular endings: If a noun ends in accented segol he, it is masculine, like שָׂדֵה 'field'. If a noun ends in accented qamats he, it is feminine, like מִלְחָמָה 'battle', שָׁנָה 'year', and שֵׁפָה 'lip'. If a noun ends in tav, it is feminine, regardless of the vowel before the tav or the position of the accent. So חַטָּאת 'sin' is feminine. These other words are not vocabulary words yet, but they all end in tav, so they are all feminine singular. Hiriq-yud tav, unaccented patah tav, shuruq tav, unaccented segol tav -- all of them are feminine singular. A

noun that ends in tav is feminine singular, with two exceptions. The first exception is that if the ending is the plural ending OT -- accented holam vav tav, or written defectively as accented holam tav -- then it might not be feminine. The other exception is that there are two masculine singular nouns that end in tav. בַּיִת 'house' and מָוֹת 'death'. They are not vocabulary words yet, but when they become vocabulary words, you will need to memorize that they are masculine despite the tav ending in the singular. To help with this, they are marked with a bracketed M in the vocabulary list. Except for those exceptions, the singular ENDING tells us the gender of a noun. BUT, notice that I skipped the non-ending nouns. Many nouns have no ending in the singular. The vast majority of such nouns are masculine, such as אָב 'father', אֲדֹנָי 'lord', דָּבָר 'word or thing', נְבִיא 'prophet', and עַם 'people'. These nouns have no ending in the singular, so they are masculine. There is, however, a question mark by the M in the noun ending table in the non-ending row. The question mark is there because some endingless nouns are feminine. Our vocabulary list will eventually contain 20 feminine nouns that have no ending in the singular. In this lesson, our endingless feminine nouns are אִם 'mother', יָד 'hand', and נַפְשׁ 'self, life, or person'. Such nouns must be memorized. To help with this, they are marked with a bracketed F in the vocabulary list. In summary, the singular ending of a noun tells us its gender. If there is no ending in the singular, we assume it is masculine unless we specifically memorize otherwise, as we must do for אִם, יָד, and נַפְשׁ. So when memorizing nouns, if there is a bracketed F or M by the word, memorize the unexpected gender. In all other cases, to detect the gender of a noun, just look at the singular ending or lack thereof. <7.14> Recall that the lexical form of a noun is the singular. So to find the lexical form, we remove all prefixes and suffixes. For example, to find the lexical form of הַדָּבָר, we first remove the article he patah doubling dagesh, producing the lexical form דָּבָר 'word or thing'. Since the lexical form of a noun is the singular, if the noun we are parsing has a dual or plural ending, we remove it. For example, אֲבוֹת has the plural ending OT. So we remove it, producing the lexical form אָב 'father'. If we removed a dual or plural ending, we need to attach the singular ending, if the singular uses an ending instead of being endingless. The nouns דָּבָר 'word or thing' and אָב 'father' do not have an ending in the singular, so this step is unnecessary. But other nouns do have an ending in the singular, which must be added to get the lexical form. For example, to find the lexical form of מְלָחָמוֹת, removing the plural ending OT leaves us with מְלָחָם, but that is not a word. To get the lexical form, we need to add the singular ending accented qamats he, producing מְלָחָמָה 'battle'. Unfortunately, there are multiple possible singular endings, so if you don't recognize the word, you'll need to try different singular endings until you find one that you recognize. Accented qamats he is the first singular ending to try because it is the most common. If we didn't recognize the word, we could also try the segol he ending, like this. We could also try tav with a variety of vowels and accents, such as segol tav or hiriq yud tav. But qamats he is by far the most common singular ending, so guess that first if no ending does not work. Finally, sometimes we will need to adjust the spelling of the word after changing the ending, such as we see in this example of the noun אֲדֹנָי. After removing the ending, to get back to the exact lexical form, we need to switch to plene spelling by substituting holam vav for holam, and we need to undo vowel reduction, by substituting qamats for the reduced vowel. This may sound like a lot of work, but the good news is that since we are not writing Hebrew in this class, we don't have to figure out the exact spelling of the lexical form. Instead, we just have to be close enough to be able to recognize the vocabulary word. So, for example, as long as you can recognize that this is אֲדֹנָי, Lord, we don't need to make the spelling changes to get to the exact lexical form. When finding the lexical form during parsing, you just have to get close enough to recognize the word so that you know what it means. Exact spelling is NOT required.

<slide 7.15> Let's practice parsing nouns. Number one: אָב אָב has no ending, so it is singular, and therefore it is the lexical form. Unless we memorize otherwise, endingless nouns are masculine. So this is masculine singular. And by memorizing the vocabulary, we know that it is the word for father. אָבוֹת Number two: אָבוֹת has the OT ending, so we know that it is plural. To find the lexical form, we remove the plural ending OT. That leaves us with the noun אָב, which we recognize as the lexical form of the word for 'father'. Although nouns with the OT ending are usually feminine, there are many exceptions, so the only way to know the gender is to look at the singular form. The singular is endingless, and we didn't memorize that this particular word is feminine, so it is masculine. Since it is plural, it means 'fathers'. Number three: הַשָּׁנָה הַשָּׁנָה ends in accented qamats-he, so we know that it is feminine singular. Since it is the singular form of a noun, it should be the lexical form, but there is no vocabulary word הַשָּׁנָה. Notice that it begins he patah doubling dagesh. That is the article. When we remove the article we get the lexical form, שָׁנָה 'year'. So הַשָּׁנָה means 'the year'. Number four: שְׁנַיִם שְׁנַיִם ends in תַּיִם, so it is feminine dual. To find the lexical form, we remove the dual ending and add the singular ending, if there is one. Most feminine nouns end in qamats he, so we try that, producing שָׁנָה 'year'. Since שְׁנַיִם is dual, and since "year" is a measurement word rather than a natural pair, the dual means "two," so שְׁנַיִם means "two years." Number 5: שָׁנִים שָׁנִים ends in accented IYM, so it is plural. To find the lexical form, we remove the plural ending, producing שָׁן. That is not a word that we recognize, so we try adding a variety of singular endings. The most common singular ending is qamats he, producing שָׁנָה, which we recognize as the word for year. Since the singular ending is accented qamats he, the noun is feminine. This is 'year' in the plural, so it is translated 'years.' When trying to find the lexical form, if accented qamats he did not produce a word that we recognize, the next step would have been to try adding other singular endings, namely segol he, producing שְׁנָה and a tav with a variety of vowels, such as שְׁנַת and שְׁנִית. Look at examples 3, 4, and 5. שָׁנָה is "year", שְׁנַיִם is "two years", and שָׁנִים is "years." Number 6: יָד יָד has no ending, so it is singular, so it is the lexical form. יָד means "hand." It has no ending, and most endingless nouns are masculine, but in the vocabulary, we memorize that יָד "hand" is actually feminine. Number 7: יָדַי יָדַי ends in accented patah yud hiriq mem, so it is dual. To find the lexical form, we remove the dual ending and add the singular ending, if any. As soon as we remove the ending, we recognize יָד "hand". It has no ending, and most endingless nouns are masculine, but in the vocabulary, we memorize that יָד "hand" is actually feminine. יָדַי is in the dual, and it is a noun that means "hand." "Hand" is something that comes as a natural pair, so the dual simply means plural "hands." Compare examples 4 and 7. Both are dual, but number 4 שְׁנַיִם means exactly "2 years" because it is a measurement word, whereas example 7 יָדַי is plural in meaning even though it is dual in form, because hands naturally come in pairs.

<slide 7.16> Here is a summary of the lesson. Like adjectives, every noun is either masculine or feminine. Unlike adjectives, however, the gender of a noun never changes. Every form of דְּבָר 'word' is masculine; there is no feminine version. Every form of אַמְנָה 'cubit' is feminine; there is no masculine version. Like adjectives, nouns can be singular or plural. Unlike adjectives, however, a few nouns have a dual form. For nouns that are units of measure, like 'year', the dual means 2. For nouns that are natural pairs, like 'hand', the dual means plural. The lexical form of a noun is singular, but may be either masculine or feminine. We find the lexical form of a noun in the same way that we do for an adjective, except that the lexical form of a noun may have an ending, such as accented qamats he. The noun endings are based on the adjective endings. Except that certain endings do NOT set the gender of a noun. For example, an adjective that ends in OT is always feminine, whereas a noun that ends in OT might be either masculine or feminine.

Thankfully, singular endings always tell us the gender of the noun. And nouns that have no ending in the singular are masculine unless marked with bracketed F in the vocabulary list and flash cards. Memorize the gender of such nouns. Nouns have three more endings than adjectives: the masculine singular ending accented segol he, as well as the dual endings tayim and ayim.

<slide 7.17> You should have already done a first pass at memorizing the new vocabulary. When memorizing nouns, if a noun is marked with an F, be sure to memorize that it is feminine despite having no ending in the singular. If it is marked with an M, memorize that it is masculine despite ending in tav. Your next task is to ensure that you understand and memorize the noun paradigm. To do this, we have the same resources as we have for the adjective paradigm. Once again, just memorize the left three columns in the RBH_paradigms document. The two rightmost columns will be explained and memorized in future lessons. When memorizing the paradigm, be sure to remember which endings have a question mark to indicate uncertain gender. Either before or after memorizing the paradigm, use the grammar flashcards to ensure that you understand and memorize the grammar. Finally, once you have memorized the vocabulary, the paradigm, and the grammar, practice applying the grammar to the vocabulary using the workbook flashcards in Anki, as usual, as the last task for the lesson.

8: Nouns (Part 2)

<slide 8.1> Reading Biblical Hebrew, lesson 8. Nouns, part 2

<slide 8.2> The previous lesson taught how to detect the gender, number, and lexical form of a noun, and how to translate it. This lesson explains how to do so when various complications occur. A few nouns have a plural lexical form. Others have inconsistent gender. There is suffix called locative He that can be appended to a noun. And finally, finding the lexical form is tricky for certain nouns.

<slide 8.3> The first complication is that some nouns have a plural lexical form.

<slide 8.4> The lexical form of a noun is normally the singular. BUT 4 nouns in our vocabulary list never occur in the singular. So their lexical form is plural. Their meaning is sometimes singular and sometimes plural. The word אֱלֹהִים is plural in form, as we can see from the IYM ending. Because it never occurs in the singular, אֱלֹהִים is the lexical form, so the lexical form is plural. The meaning of the word אֱלֹהִים is sometimes plural, referring to the gods of the nations (small g). Usually, however, the meaning of the word is singular, referring to the God of Israel (capital G). Similarly, the word פָּנִים is plural due to the IYM ending. It never occurs in the singular, so פָּנִים is the lexical form, and the lexical form is plural. The meaning of the word פָּנִים is sometimes plural "faces", but it usually refers to the face of one person, so it usually has the singular meaning "face". The remaining two words מַיִם 'water' and שָׁמַיִם 'heaven' or 'sky' both end in A-yim, so their spelling is dual. Nevertheless, for historical reasons that are beyond the scope of this class, lexicons and Bible software treat both of them as plural, despite their dual endings. Neither of them occur in the singular, so the lexical forms, מַיִם and שָׁמַיִם, are plural lexical forms. Sometimes they are best translated as plurals 'waters' and 'heavens' or 'skies'. Often, however, they are best translated as singulars 'water' and 'heaven' or 'sky'.

<slide 8.5> The second complication is that some nouns have inconsistent gender.

<slide 8.6> Recall from a previous lesson that Hebrew has two genders, feminine and masculine, but no neuter. The last lecture stated that all nouns have a gender, and that the gender of a noun is always the same; it does not change. The gender of a noun sets the gender of adjectives that modify that noun, pronouns that refer to that noun, and verbs for which that noun is the subject. That is the theory, but sometimes reality is more complicated

<slide 8.7> The complication is that there are a few nouns that have inconsistent gender. For example, the word דֶּרֶךְ meaning 'way' is normally treated as masculine, meaning that it is normally modified by masculine adjectives, referred to by masculine pronouns, and is the subject of masculine verbs. For example, in Genesis 28:20, דֶּרֶךְ occurs in the phrase בְּדֶרֶךְ הַזֶּה, meaning 'in this way'. The adjective 'this' הַזֶּה that modifies דֶּרֶךְ in this phrase is a masculine adjective. Therefore, we say that דֶּרֶךְ is masculine. Occasionally, however, adjectives, pronouns, and verbs treat דֶּרֶךְ as feminine. For example, in Exodus 18:20, the word דֶּרֶךְ occurs in the phrase הַדֶּרֶךְ יֵלְכֻן בָּהּ 'the way that they will walk in it'. The feminine pronoun 'it' refers to דֶּרֶךְ, so we say that דֶּרֶךְ is treated as feminine in Exodus 18:20. The spelling of the noun דֶּרֶךְ does not change, regardless of whether it is treated as masculine or treated as

feminine. There are 20 such nouns in the vocabulary that we will learn in this course. These nouns are marked with a bracketed [MF] in the vocabulary list and vocabulary flash cards. Memorize the inconsistent gender as part of the vocabulary, just like how you memorize the gender of feminine nouns that have no ending in the singular.

<slide 8.8> The third complication is that sometimes nouns occur with a suffix called the locative He.

<slide 8.9> The locative He is an UNaccented vowel letter qamats he that can occur at the end of a noun. The lack of an accent distinguishes it from the feminine singular ending, which is an ACCENTED qamats He. Locative He is never accented or written defectively. It is often preceded by shva. Locative he occurs only on a noun or an adverb. Locative he never occurs on an adjective, on a pronoun, or on a verb. It is often called 'directional' He because it usually indicates the direction of motion. So it is usually translated "to" or "toward". For example, if we take the noun עִיר 'city' and add a locative he, we get עִירָה, which means 'to a city'. The locative He is easy to spot because it is an UNaccented qamats He. As another example, if we take the noun מִצְרַיִם 'Egypt' and add a locative He, we get מִצְרַיִמָה, which means 'to Egypt'. Sometimes locative He is used to indicate a location without any motion involved. For example, if we take the noun יָם 'sea, or west' and add a locative He, we get יָמָה, which can mean 'to the west' or 'to the sea'. But in Numbers 2:18, the locative He on יָמָה is used to state that the camp of Ephraim was 'on the west side' of the tabernacle, with no motion involved. So although locative He usually means 'to or toward something', sometimes it just refers to a location with no motion involved.

<slide 8.10> The final complication is that when figuring out the lexical form of a noun, we sometimes have to adjust the spelling of the noun.

<slide 8.11> These are the steps to finding the lexical form of a noun. As discussed in a previous lesson, the first step is to change word-initial hiriq-yud to shva yud shva. For example, וַיְהִי־וַיְהִי has multiple vowels and the first vowel is hiriq yud, so we change that word-initial hiriq-yud to shva yud shva, revealing that the word is the conjunction vav followed by the noun Judah. The second step is to remove prefixes, suffixes, and noun endings that are not part of the lexical form. The prefixes that we know thus far are vav, the article, and the interrogative. They are never part of the lexical form of a word, so if they are present, remove them. For example, when trying to find the lexical form of וַיְהִי־בָר, we remove the article and the conjunction vav, producing the lexical form וְיְהִי־בָר. We know one suffix thus far: locative He. It is never part of the lexical form of a word, so if it is present, remove it. For example, to find the lexical form of יָמָה, remove the locative He to find יָם. The lexical form of a noun is normally singular, so if there is a dual or plural ending on the noun, remove it. For example, to find the lexical form of מִלְחָמוֹת, we drop the plural OT ending, producing מִלְחָם. After removing everything that is not part of the lexical form, we have to make sure that the word has the correct ending for the lexical form. In particular, if we removed a dual or plural ending, we will need to add the singular ending, if there is one. In the previous example, removing the plural ending OT from מִלְחָמוֹת left us with מִלְחָם, but that is not the lexical form. To produce the lexical form, we need to restore the singular ending accented qamats he, producing the lexical form מִלְחָמָה. The final step is to adjust the spelling of the word if needed. We do NOT need the exact spelling of the lexical form, we just need to get close enough to recognize the word.

<slide 8.12> There are several types of spelling changes that might be needed to help us recognize the word.

This slide summarizes them for your convenience, before we discuss them in detail, one by one. First, as discussed in a previous lesson, after removing suffixes and other endings from the end of a word, if we end up with a word that ends in doubling dagesh with no vowel after it, delete the word-final doubling dagesh, as we see here. After removing endings, vowel changes may be required. If we removed a word-final doubling dagesh, we may need to undo the compensatory lengthening, like this. Adding an ending may cause qamats or tsere to reduce, so when we remove an ending we may need to undo that vowel change by restoring qamats or tsere, like this. Those vowel changes were ones we discussed in the earlier lesson on adjectives, so they are nothing new. What is new is that if a noun begins with shva qamats, when we remove the ending, instead of turning the shva into qamats or tsere, a noun might have an EH-eh pattern, like this. Another vowel change is that if we see tsere yud inside a word, the word almost certainly has accented patah yud hiriq in the lexical form, like this. A few words have vowel changes that cannot be predicted and must simply be memorized. Finally, there are a few nouns with radical changes between the singular and plural that actually change the consonants of the word. These cannot be predicted and must simply be memorized. Now let's discuss each of these spelling adjustments in detail.

<slide 8.13> As we learned in the lesson on adjectives, doubling dagesh needs a vowel before it AND after it.

So doubling dagesh cannot occur at the very end of a word, meaning that there is no vowel after the dagesh. For example, the doubling dagesh in the mem of עַמִּים has patah before it and hiriq yud after it, so it is fine. It is fine to have doubling dagesh in the last consonant of a word if that consonant has a vowel. For example, the doubling dagesh in the final kaf of אֶרְאָה is fine because it has segol before it and qamats after it. Since there is a vowel after the doubling dagesh, it is not word final, so it is fine. It is also fine to have meaningless dagesh at the end of a word, even with no vowel after it. Doubling dagesh without a vowel of its own is the only problem, such as the dagesh in the final mem here. If doubling dagesh is in the last consonant of the word, and that consonant lacks a vowel, then that doubling dagesh must be deleted. We will sometimes need to do this when finding the lexical form of a word. For example, עַמִּים ends in IYM, so it is plural. To find the lexical form, we delete the plural ending, which leaves us with *עַם. This has a star in front of it because it ends in doubling dagesh with no following vowel. This is impossible in Hebrew, so delete the doubling dagesh. This leaves us with the lexical form עַם "people." Another example is the word כַּפָּיִם. It ends in AYIM, so it is dual. To find the lexical form, we remove the AYIM ending, which leaves us with *כַּף (COP) This ends in doubling dagesh with no following vowel, so we delete the dagesh. This leaves us with the lexical form כַּף 'hand', so כַּפָּיִם means 'hands'. Note that the dual is used instead of the plural for words that refer to items that occur in pairs, like hands.

<slide 8.14> We always delete word-final doubling dagesh. This is a general principle of Hebrew that occurs when finding the lexical form of certain words, like עַמִּים. Sometimes, however, there is a second step, because when we delete the word-final dagesh, the preceding vowel may change to compensate for the loss of the dagesh. For example, let's find the lexical form of the word יַמִּים. It ends in IYM, so it is plural. Removing the plural ending leaves us with *יַם. Dagesh doubles when preceded by a vowel (not shva), so the dagesh in the mem is doubling dagesh. That doubling dagesh has no vowel after it, so we must delete it, leaving us with *יַם. This is close enough to recognize as the word for 'sea', so יַמִּים means 'seas'. But the actual spelling of the lexical form has qamats, not patah. The patah changed to qamats to compensate for the loss of dagesh. That one is easy to recognize because we are used to patah becoming qamats. But the

other two patterns of compensatory lengthening are not as obvious. For example, **לְבוֹת** ends in OT, so it is plural. To find the lexical form, we remove the OT ending, which leaves us with ***לְבִ**, which has a word-final doubling dagesh. Removing that word-final doubling dagesh leaves us with ***לְבִ**. If you can recognize that as a misspelling of the word for 'heart', great! But if you don't recognize the form, you can get the actual lexical form, by changing the hiriq before the lost dagesh into tsere, producing **לֵב** 'heart' with tsere. Thus **לְבוֹת** means 'hearts'. The hiriq lengthened to tsere in the lexical form to compensate for the loss of doubling dagesh. Similarly, **חֻקִּים** ends in IYM, so it is plural. To find the lexical form, we remove the IYM ending, which produces ***חֻקִּ**. Removing the word-final doubling dagesh without a following vowel leaves us with ***חֻקִּ**. But, as we will learn later in the vocabulary, the lexical form is **חֻק** 'statute', with holam. To get the holam, change the qubbutts before the lost dagesh into holam as compensatory lengthening. These three vowel changes to compensate for the loss of doubling dagesh are called 'compensatory lengthening'. They are consistent, and will occur repeatedly throughout this course. Therefore, memorize these three patterns of compensatory lengthening in both directions. Patah-dagesh may become qamats when it loses its dagesh. Conversely, qamats may have been patah-dagesh that lost its dagesh. Hiriq-dagesh may become tsere when it loses its dagesh. Conversely, tsere may have been hiriq-dagesh that lost its dagesh. Qubbutts-dagesh may become holam when it loses its dagesh. Conversely, holam may have been qubbutts-dagesh that lost its dagesh. Memorize these patterns of compensatory lengthening.

<slide 8.15> Another vowel change that we learned in the lesson on adjectives is that when looking for the lexical form of a word, if we removed an ending, then a reduced vowel may be qamats or rarely tsere in the lexical form. Recall from a previous lesson that qamats and tsere reduce if a full vowel separates them from the accent. "Reduce" means "become a reduced vowel." Qamats and tsere that are too far from the accent become vocal shva. Or, if the qamats or tsere is under a guttural, they become a hataf vowel (hataf patah, hataf segol, or hataf qamats) because gutturals take a hataf vowel instead of vocal shva. For example, if we take the singular noun **דָּבָר** and add the plural ending IYM, we get ***דְּבָרִים**. There is a star on ***דְּבָרִים** because the spelling is wrong. The problem with the spelling is that the qamats under the dalet is too far from the accent, so the qamats will reduce. The correct plural spelling has a vocal shva under the dalet. Since we aren't writing Hebrew, we don't need to be able to reproduce this. What we do need to be able to do is to work this backward, so that when we read the plural in the Bible and try to find the lexical form, we recognize that the shva in the inflected form could have been a qamats or a tsere in the lexical form. This can happen when the inflected form has an ending but the lexical form doesn't, because the addition of an ending shifts the accent. For example, to find the lexical form of the plural **דְּבָרִים**, we remove the plural IYM ending. Since the singular of this word has no noun ending, the singular form is like ***דָּבָר**. The true spelling of the lexical form is **דָּבָר**, with a qamats instead of a shva under the dalet. That vowel change doesn't bother us because we know that the shva could be simply a qamats or tsere that became too far from the accent when the plural ending was added. **דְּבָרִים** is the plural of **דָּבָר**, meaning 'words' or 'things'. As another example, to find the lexical form of the plural noun **לְבוֹת**, we remove the plural ending OT. Since the singular of this word has no ending, the lexical form is something like ***לְבִ**. That is probably close enough to recognize as the word for "heart." But to get the spelling shown in the vocabulary list, convert the shva to tsere, producing **לֵב** "heart." In summary, when finding the lexical form of a word, if a reduced vowel had a full vowel between it and the accent, but now the accent is closer, without a full vowel separating them, we may need to change that reduced vowel into qamats or rarely tsere.

<slide 8.16> The spelling changes we just discussed are all ones that we learned for adjectives and are now simply applying to nouns. Next we'll discuss some new spelling change patterns. The first one is that when finding the lexical form of a noun, after removing an ending we may need to change shva qamats into accented segol followed by segol to get the lexical form. EH-eh For example, the noun דָּרְךָ 'way' with accented segol segol has plural דְּרָכִים with shva qamats. So if we read דְּרָכִים in the Bible, to figure out the lexical form, we need to remove the plural ending IYM, producing דְּרָךְ. If we can recognize the word at this point, we're done. If not, we could try turning the vocal shva into qamats or tsere, as discussed on the last screen. In the case of this word, however, the lexical form has accented segol followed by segol. EH-eh. דָּרְךָ. There are many nouns like this. Most of them have the EH-eh pattern, but some words have the pattern OH-eh, AH-ah, OH-ah, EH-ah, or EH-eh with accented tsere instead of segol. Notice that for all of these, the accent is on the second-to-the-last vowel, not the last vowel. For example, when finding the lexical form of the plural noun דְּרָכִים, we remove the plural ending IYM, which leaves us with דְּרָךְ. (Side note about the shva that I added to the final kaf. Final kaf with no vowel likes a silent shva, so I added one to make it feel comfortable. Shva at the end of a word is always silent, and silent shva isn't a vowel, so adding one is purely cosmetic). OK. Back to the main point. דְּרָךְ still doesn't sound right for the vocabulary word. Using the pattern in the PREVIOUS slide would turn the shva into qamats or tsere. But the actual lexical form has accented segol-segol. Switching to this vowel pattern gives us the lexical form דָּרְךָ 'way'. דְּרָכִים means 'ways'. The same thing happens for the plural noun מְלָכִים 'kings'. To find the lexical form, we remove the plural ending IYM. This leaves us with מְלָךְ (again, I added the silent shva in vowelless final kaf to make the final kaf comfortable). מְלָךְ is probably close enough to recognize as the word for king. If not, we could try switching the shva to qamats or tsere, since it is now next to where we assume the accent would be. But neither of those produces the exact spelling of the lexical form. So we recognize the pattern shva-qamats, and remember that it could have been accented segol-segol. Switching to this vowel pattern gives us the lexical form מֶלֶךְ 'king'. So מְלָכִים means 'kings'. Similarly, to find the lexical form of the plural noun נַפְשׁוֹת, we remove the plural ending OT. This leaves us with *נַפְשׁ. Maybe we can recognize the word as-is, or after we try substituting qamats or tsere for the shva. But to get the true lexical form, we notice the vowel pattern shva-qamats, and substitute accented segol-segol, producing the lexical form נַפְשׁ meaning self, life, or person. So נַפְשׁוֹת means selves, lives, or persons. In summary, when finding the lexical form, if there is a shva-qamats, we may need to substitute accented segol-segol, or for certain words, one of the other vowel patterns shown at the top of the screen, all of which accent the second-to-the-last syllable rather than the last syllable.

<slide 8.17> Another vowel change that we may need to make when restoring the lexical form of a noun is that tsere-yud in the middle of a word is usually accented patah-yud-hiriq in the lexical form. This change only applies to tsere-yud if the tsere-yud is INSIDE the word, NOT at the end. Tsere-yud that is at the end of the word is something very different, as we will learn in a later lesson. A word that has tsere-yud INSIDE it almost always has accented patah-yud-hiriq in the lexical form. For example, when finding the lexical form of the dual noun עֵינַיִם, we remove the dual ending AYIM, which leaves us with *עֵינַי. This is not a vocabulary word. BUT, we recognize that it has tsere-yud on the INSIDE. A word that has tsere-yud INSIDE it almost always has accented patah-yud-hiriq in the lexical form. So we change the tsere-yud into accented patah-yud-hiriq. This produces עֵינַי, which we recognize as the lexical form of the word for 'eye', so עֵינַיִם means 'eyes'. The same thing happens with the word אֵילִים. Removing the plural ending IYM leaves us with אֵיל, which we won't find anywhere in our vocab list or any lexicon. BUT, we recognize that it has tsere-yud

on the INSIDE. A word that has tsere-yud INSIDE it almost always has accented patah-yud-hiriq in the lexical form. So we change the tsere-yud into accented patah-yud-hiriq. This produces אֵיל, which is the word for 'ram'. So אֵילִים means 'rams'. In summary, a word that has tsere-yud on the INSIDE almost always has accented patah-yud-hiriq in the lexical form. Remember that this does NOT apply to tsere-yud on the end of a word; a word that ENDS in tsere yud is something else, which we will learn in a later lesson.

<slide 8.18> When restoring the lexical form of a noun we sometimes have to make a vowel change that does not follow any rule. Such words must be memorized well enough that we can recognize the singular when we see the plural. This is particularly common with lexical forms that have only one vowel. For example, the word בָּנִים ends in IYM, so it is plural. When we remove the plural ending, we get בֶּן, with vowel qamats. The lexical form is actually בֶּן 'son', with vowel tsere. There is no rule to explain why tsere in the singular became qamats in the plural. So you must memorize that בָּנִים is the plural of בֶּן 'son', so בָּנִים means 'sons'. I will never ask you to turn בֶּן into בָּנִים, but you do have to be able to recognize בָּנִים when you see it. Similarly, the noun עָרִים ends in IYM, so it is plural. To find the lexical form, we remove the plural ending, which gives us *עָר. The lexical form is actually עִיר 'city', with hiriq-yud instead of qamats. Therefore עָרִים means 'cities'. There is no rule that would allow you to predict that עָרִים comes from עִיר. I will never give you עִיר 'city' and ask you to write עָרִים 'cities'. But when reading your Bible (and on quizzes), when you read עָרִים, you must recognize that עָרִים means 'cities' and is the plural of עִיר 'city'. The final example is very troublesome, so pay attention. The word יָמִים ends in IYM, so it is plural. When we remove the IYM ending, we get יָם, which means 'sea', so you would think that יָמִים means 'seas'. But it does not. The word יָמִים is actually the plural of יוֹם 'day', so יָמִים means 'days'. The holam-vav in the singular יוֹם 'day' became qamats in the plural יָמִים 'days'. There is no rule that would allow us to predict this. We must simply memorize the word. The plural יָמִים 'days' is troublesome because, as we saw in a preceding slide, the plural of יָם 'sea' is יָמִים with a dagesh in the mem. Since 'seas' and 'days' both sound like YAMIM, how do we remember which is 'seas' and which is 'days'? 'Seas' has a dagesh in the mem. 'Days' does not have a dagesh. The dagesh in the mem is the boat in the middle of the sea. So if you see יָמִים with a dagesh in the mem, that has the boat, so it is 'seas'. Whereas if you see יָמִים without a dagesh, it is the plural of יוֹם, so יָמִים means 'days'. You need to memorize these plurals well enough that when you read YAMIM in the Bible or on a quiz, you know if it means 'days' or 'seas'. To help you memorize them, words like these that have a troublesome plural have a separate flashcard for the plural.

<slide 8.19> The final change to be aware of when looking for the lexical form of a noun is that some nouns have a major, unpredictable change from the singular to the plural. The plural ending looks like it was stuck onto a different word, not the lexical form. For such words, we must memorize the plural as a separate vocabulary word, since we can't follow rules to figure out the singular from the plural. For example, אֲנָשִׁים is plural because it ends in IYM. Removing the plural ending leaves us with אָנָשׁ, which is not a word in our vocabulary. Even if we change the vowels as described by the previous rules, we still won't get something recognizable. The actual lexical form is אִישׁ 'man'. There is no rule that would allow you to figure out that the lexical form of אֲנָשִׁים is אִישׁ. We simply have to memorize that אֲנָשִׁים is the plural of אִישׁ 'man', so אֲנָשִׁים means 'men'. Similarly, נָשִׁים is plural because of the IYM ending. Removing the ending leaves us with נָשׁ. No matter what singular ending we try, we won't get the lexical form. The lexical form is actually אִשָּׁה 'woman'. So נָשִׁים means 'women'. Memorize it. To help you remember, notice the similarity, אֲנָשִׁים is 'men' and נָשִׁים is 'women'. To remember which is which, just think of ALPHA-MALE, the male has the alef.

Or you can remember that real men are UNASHIMed of the gospel. Another irregular plural is בָּנוֹת. It ends in OT, so it is plural. Removing the plural ending leaves us with בָּן, which looks like בֵּן 'son'. But the plural of בֵּן 'son' is בָּנִים. בָּנוֹת ends in OT, so it is a different word. It is, in fact, the plural of בַּת 'daughter' so בָּנוֹת means 'daughters'. Memorize that בָּנִים is sons and בָּנוֹת is daughters. To help you remember which is which, remember that words that end in IYM are usually masculine, and words that end in OT are usually feminine. The final irregular plural in our vocabulary is בָּתִּים. It ends in IYM, so it is plural. Removing the IYM ending and the word-final doubling dagesh leaves us with בַּת, which looks like the word for daughter בַּת. But we just saw that the plural of בַּת 'daughter' is בָּנוֹת. The word בָּתִּים is, in fact, the plural of בַּיִת 'house', so בָּתִּים means 'houses'. Since 'houses' and 'sons' and 'daughters' all occur often in the same contexts, make sure you memorize which is which. To help you memorize them, words like these that have a troublesome plural have a separate flashcard for the plural.

<slide 8.20> Now that we've seen the complications, let's review by finding the gender, number, lexical form, and translation of some examples. As usual, pause the video before each one, pronounce, parse, and translate it on your own, and then unpauses the video to check your answers. Number 1. שְׂאוֹלָה The word שְׂאוֹלָה ends in unaccented qamats-He, so it has the locative He. Since locative-He is never part of the lexical form, we remove it. This leaves us with שְׂאוֹל, which is the lexical form. So שְׂאוֹלָה means 'to Sheol'. Number 2. דְּרָכִים The word דְּרָכִים ends in IYM, so it is plural. Removing the IYM ending gives us דְּרַךְ. We added the silent shva to vowelless final kaf to make it feel comfortable. Hopefully we can recognize the vocabulary word as is, but if not, notice that it has shva-qamats, so the lexical form may be accented segol-segol. This leads to the lexical form דְּרַךְ 'way'. The word דְּרַךְ is endingless, which is usually masculine, but we memorize in our vocabulary list that דְּרַךְ has inconsistent gender, so we mark its gender as MF. Thus דְּרָכִים is the plural of the mixed-gender noun דְּרַךְ and means 'ways'. Number 3. עֵינַיִם The word עֵינַיִם ends in AYIM, so it is dual. Removing the dual ending leaves us with עֵין. That has internal tsere-yud, so the lexical form probably has accented patah-yud-hiriq A-yi. Substituting A-yi for tsere-yud inside the word gives us the lexical form עֵין 'eye'. Singular nouns with no ending are masculine unless we memorize otherwise. But as part of our vocabulary, we memorize that the noun עֵין 'eye' is mixed gender -- sometimes masculine and sometimes feminine -- so we mark its gender as MF. Therefore עֵינַיִם is the dual of the mixed gender noun עֵין 'eye'. Since eyes naturally come in pairs, the dual is used for the plural, so there are two or more eyes, and we translate it with an English plural 'eyes'. Number 4. יָמִים The word יָמִים ends in IYM, so it is plural. To find the lexical form, we remove the plural ending IYM, getting יָם. This leaves us with a doubling dagesh with no following vowel, so we remove the doubling dagesh and change patah to qamats with compensatory lengthening, producing יָם 'sea'. Nouns with no ending in the singular are masculine unless we memorize otherwise, so this is masculine. Therefore יָמִים is the plural of the masculine noun יָם 'sea', so יָמִים means 'seas'. Note the dagesh that is the boat in the middle of the sea. Number 5. יָמִים The word יָמִים ends in IYM, so it is plural. To find the lexical form, we remove the plural ending IYM, getting יָם. This looks like the word for 'sea', but we remember that the plural for 'sea' has a dagesh that is the boat in the middle of the sea, and this word has no dagesh, no boat, so it can't be the word for 'seas'. This triggers our memory, that we memorized that יָמִים without the dagesh boat had an irregular vowel change, and it is actually the plural of the noun יוֹם 'day'. Nouns with no ending in the singular are masculine unless we memorize otherwise, so this is masculine. Therefore יָמִים without a dagesh boat is the plural of the masculine noun יוֹם 'day', so יָמִים means 'days'. Number 6. עֲרִים The word עֲרִים ends in IYM, so it is plural. Removing the plural ending IYM leaves us with עָר, which we don't

recognize. We try adding other singular endings like qamats-he, but don't get anything we recognize. Then we remember that we memorized that עָרִים is the plural of עִיר 'city'. Singular nouns with no ending are masculine unless we memorize otherwise. But as part of our vocabulary, we memorize that the noun עִיר 'city' is feminine, despite the lack of a singular ending. To remember this, recall that cities are often personified as women in the Bible, like "daughter Jerusalem." Therefore, עָרִים is the plural of the feminine noun עִיר 'city', so עָרִים means 'cities'. When memorizing nouns with a vowel change in the plural that might make the plural unrecognizable, memorize their plural as a separate vocabulary word, as is done in the vocabulary flashcards. Number 7. אֲנָשִׁים The word אֲנָשִׁים ends in IYM, so it is plural. Removing the plural ending IYM gives us אָנָשׁ, which is not a vocabulary word. No matter what vowel changes we make or singular endings we add, we don't come up with a word we know. Then we remember that we memorized that real men are UNASHIYMed of the gospel, and that it is the alpha male beginning with alef, so this is the plural of the masculine noun אִישׁ 'man'. Therefore אֲנָשִׁים means 'men'. This word has a major change between the singular and plural, so the plural must be memorized as a separate vocabulary word. Number 8. מַיִם The word מַיִם ends in AYIM, which looks dual. But it is a weird word that the lexicons say is plural, despite its ending, and for which the plural is the lexical form. So מַיִם is the masculine plural lexical form, and means 'water' or 'waters'.

<slide 8.21> Here is a summary of the lesson. A few nouns have a plural lexical form. They never occur in the singular. The plural can be either singular or plural in meaning. A few nouns have an inconsistent gender. They are sometimes treated as masculine and sometimes treated as feminine. They are marked with a bracketed [MF] in the vocabulary. Nouns can have a locative He. It is an unaccented qamats he vowel letter at the end of a noun. Locative He indicates a direction like 'toward Egypt' or a location like 'on the east side'. For finding the lexical form of a noun, we use the same procedure as we do for adjectives, such as undoing the reduction of qamats and tsere. In addition, to find the lexical form of a noun we may have to do some things that we don't for adjectives. For nouns, there may be a locative he. If so, it must be removed to get the lexical form. The biggest difference between the lexical form of nouns and adjectives is that some nouns have an ending in the lexical form. Adjectives are endingless in the lexical form because their lexical form is always masculine singular. But feminine nouns usually have an ending in the singular, either accented qamats he like מִלְחָמָה 'battle', or tav with a variety of vowels, like בְּרִית 'covenant'. There are also a few masculine nouns that end in segol he in the singular, like שָׂדֵה 'field'. So after removing a dual or plural ending from a noun, we might need to add a singular noun ending to get the lexical form. There are also some vowel changes with some nouns that we did not encounter with adjectives. If we see internal tsere yud, the lexical form has accented patah yud hiriq. Word initial shva qamats may be accented segol segol in the lexical form. Finally, a few nouns have such major changes that the singular and plural must be memorized separately. To help with this, the Anki deck has separate vocabulary flashcards for the singular and plural of such words.

<slide 8.22> You should have already done a first pass at memorizing the new vocabulary. When memorizing nouns, if a noun is marked with an F, memorize that it is feminine despite having no ending in the singular. If it is marked with M, memorize that it is masculine despite ending in tav. And if it is marked with MF, memorize that its gender is inconsistent. As usual your next step is to use the grammar flashcards to ensure that you understand and memorize the grammar. And then, once you have memorized the vocabulary and the grammar, practice applying the grammar to the vocabulary using the workbook flashcards in Anki, as

usual, as the last task for the lesson. And as always, review old vocabulary and grammar flashcards whenever Anki says that they are due, and practice the old paradigms at increasing intervals, to build them into long-term memory.

9: Grammar of Adjectives

<slide 9.1> Reading Biblical Hebrew, lesson 9. The Grammar of Adjectives

<slide 9.2> Now that we know how to parse adjectives and nouns, this lesson teaches the meaning and grammar of adjectives. Let's begin by defining some terms, then explain the three uses of an adjective, including how to identify which way an adjective is being used when we see it out in the wild. And then end with a discussion of the noun אֱלֹהִים.

<slide 9.3> Let's begin by defining some terms.

<slide 9.4> Our first four terms are related as follows: A clause has a subject and a predicate, whereas a phrase does not. A PREDICATE says what the SUBJECT is or does. A CLAUSE is a set of words that has a subject, a predicate, and all of the words that modify them. For example, in the clause "The third pig worked hard," the predicate "worked" describes what the subject 'the third pig' did. Similarly, in the clause "He was wise," the predicate "was wise" describes what the subject "He" is. The subject can be implied instead of explicit. For example, in the clause "Boil the water!", the predicate "boil" describes what the subject "you" is supposed to do. The subject "you" is implied rather than explicitly stated, but since we still have a subject and a predicate, we still have a clause. A set of words that does not have both a subject and a predicate, not even an implied one, is not a clause. Instead, it is a phrase. A phrase is any set of words that form a grammatical unit of some kind but do not form a clause. We may have a noun phrase, like "the big, bad wolf," a prepositional phrase, like "on the roof," or a verbal phrase, like "blew the house down." Since these don't have both a subject and a predicate, not even an implied one, they are phrases, not clauses.

<slide 9.5> The other grammatical terms are 'definite' and 'indefinite'. A noun or adjective is definite if it refers to a particular thing. There are four ways that a Hebrew noun or adjective can indicate that it refers to something in particular, and is therefore definite. A proper noun refers to a particular thing, so it is always definite. For example, the name 'David' refers to a particular man, and 'Jerusalem' refers to a particular city, so they are both definite. An article on a word indicates that it refers to a particular thing. For example, 'the man' refers to a particular man, and 'the city' refers to a particular city. So they are both definite. There are two other things that can indicate that a Hebrew word is definite, but they will be explained in future lessons. An indefinite word is one that does not indicate that it refers to a particular thing. So it is not a proper noun, does not have the article, and does not have the other two features that will be discussed in later lessons. For example, 'a person' refers to some person, and 'a city' refers to some city, but both indicate that we are expected not to know which person or which city. Therefore, 'a person' and 'a city' are both indefinite.

<slide 9.6> Now that we understand those grammatical terms, we are ready to discuss the three uses of an adjective.

<slide 9.7> Every occurrence of a Hebrew adjective is functioning in one of three ways: Attributive, Predicate, or Substantive. An attributive adjective describes any noun _as part of a noun phrase_. An attributive adjective is NOT the predicate of its clause. For example, Jonah 1:2 describes Nineveh as 'the great city'.

'Great' functions as an attributive adjective in Jonah 1:2 because it describes a noun, but it is not the predicate of its clause. If it were the predicate, it would mean 'the city IS great.' If an adjective functions as the PREDICATE of its clause, it is a predicate adjective. A predicate adjective always describes what subject of the clause was or is or will be. There is no verb. The adjective is the predicate. For example, Psalm 86:10 says 'you are great!'. 'Great' functions as a predicate adjective in Psalm 86:10 because it describes the subject of the clause 'you' by forming the predicate of the clause. In English the predicate is two words 'are great', but in Hebrew, the predicate is just the adjective 'great'. There is no verb. A clause with a predicate adjective does not need a verb in Hebrew; the predicate adjective is the predicate. Be aware that a predicate adjective does not indicate the time. The time comes from the context. So, depending on the context, this could mean you WERE great, you ARE great, or you WILL BE great. If an adjective takes the place of a noun, it is a substantive adjective. Specifically, a substantive adjective refers to _a person or thing that has the property of that adjective_. For example, Leviticus 19:15 commands, 'you shall not defer to the great'. 'Great' is a substantive adjective because it refers to 'great people', but there is no separate word for 'people' in the Hebrew in this verse. Thus, the adjective 'great' substitutes for a noun 'great people' in Leviticus 19:15, so it is a substantive adjective. For additional examples, we'll use the adjective 'wicked'. 2 Samuel 4:11 says 'wicked men have killed a righteous man'. The word 'wicked' describes the noun 'men', but it is NOT the predicate of the clause. The predicate is the verb 'killed'. So in 2 Samuel 4:11, 'wicked' is an attributive adjective, describing the noun 'men'. Proverbs 29:12 says, 'all his officials will be wicked'. The adjective 'wicked' describes the subject 'his officials', but the adjective is part of the predicate, not part of the subject noun phrase, so it is a predicate adjective. Exodus 23:1 says 'you shall not join hands with a wicked'. That sounds very strange in English, so it is normally translated 'wicked person'. But there is no word for 'person' in the Hebrew text of this verse. Instead, the adjective 'wicked' is acting like a noun, so in Exodus 23:1, 'wicked' is a substantive adjective. A substantive adjective refers to a person or thing that is described by the adjective: a wicked PERSON. A substantive adjective is usually translated into an English with a noun phrase that contains both an adjective 'wicked' and a noun 'person', even though the Hebrew has no noun.

<slide 9.8> A substantive adjective substitutes for a certain kind of noun. A substantive adjective refers to a person or thing that has the property of the adjective, like 'great people' or 'great city' or 'a wicked person'. A substantive adjective does NOT refer to the property of the adjective itself, as an abstract concept, like 'greatness'. To refer to the abstract concept of 'greatness', Hebrew uses the noun גְּדֻלָּה 'greatness', not a substantive adjective.

<slide 9.9> To better understand the grammar of the three uses of Hebrew adjectives, notice that a Hebrew adjective is always associated with a noun or a noun substitute (like a pronoun). For example, in Jonah 1:2 'the great city', the attributive adjective 'great' is associated with the noun 'city', since it modifies it. In Psalm 86:10 'you are great', the predicate adjective 'great' is associated with the subject pronoun 'you', since 'great' is the predicate that describes the subject 'you'. In Leviticus 19:15 'you shall not defer to the great', the substantive adjective 'great' means 'great person', so the substantive adjective 'great' replaces the noun 'person'. Thus, regardless of whether an adjective is attributive, predicate, or substantive, an adjective always is associated with a noun that it either describes or replaces.

<slide 9.10> This relationship between an adjective and its noun explains the gender and number of that adjective. Every adjective matches the gender and number of its associated noun. The gender and number

of an adjective are set by its noun. An attributive adjective agrees with the gender and number of *the noun that it modifies.* In Jonah 1:2 'great city', the attributive adjective 'great' modifies the noun 'city'. Since the noun 'city' is feminine singular in Hebrew, the attributive adjective 'great' is feminine singular. A predicate adjective agrees with the gender and number of *the subject of the clause,* since that is the noun that it describes. In Psalm 86:10 'you are great', the predicate adjective 'great' describes the subject pronoun 'you'. Since the subject pronoun 'you' is masculine singular in Hebrew in this verse, the predicate adjective 'great' is also masculine singular. A substantive adjective agrees with the gender and number of *the noun that it replaces.* In Leviticus 19:15 'you shall not defer to the great', the substantive adjective 'great' means 'great person', so 'great' substitutes for the noun 'person'. Since the person referred to in Leviticus 19:15 is masculine singular, the substantive adjective 'great' is masculine singular. Thus, regardless of whether an adjective is attributive, predicate, or substantive, the gender and number of an adjective are always set by the noun that the adjective describes or replaces.

<slide 9.11> Here are Hebrew examples of an attributive adjective agreeing with the gender and number of its noun. 'a great nation' is גְּדוֹל גּוֹי. The noun גּוֹי 'nation' is masculine singular, so the adjective גְּדוֹל 'great' is also masculine singular. Recall that, unlike nouns, an endingless adjective is always masculine. 'a great woman' is אִשָּׁה גְּדוֹלָה. The noun אִשָּׁה 'woman' is feminine singular (note the accented qamats-he ending), so the adjective גְּדוֹלָה 'great' is also feminine singular, as we see from the accented qamats-he ending. 'great nations' is גְּדוֹלִים גּוֹיִם. The noun גּוֹיִם 'nations' is masculine plural (see the plural ending IYM), so the adjective גְּדוֹלִים 'great' is also masculine plural, as we see from the IYM ending. 'great battles' is מִלְחָמוֹת גְּדוֹלוֹת. The noun מִלְחָמוֹת 'battles' is feminine plural (see the plural ending OT), so the adjective גְּדוֹלוֹת 'great' is also feminine plural, as we see from the OT ending. One important clarification: An adjective matches the GENDER and NUMBER of the associated noun, NOT necessarily the ending of the noun. For example, the phrase 'a great city' is עִיר גְּדוֹלָה. The noun עִיר 'city' is feminine singular. Therefore the attributive adjective 'great' must also be feminine singular. The feminine singular noun עִיר 'city' has no ending. Recall that although some endingless nouns, like עִיר 'city' are feminine, an endingless adjective is always masculine. Therefore the feminine singular adjective 'great' is גְּדוֹלָה, with an accented qamats-he ending. The noun עִיר 'city' and the adjective גְּדוֹלָה 'great' are both feminine singular, even though the noun is endingless and the adjective has an accented qamats-he ending. It is fine for them to have different endings; what matters is that they match in gender and number. As another example, the feminine plural noun 'cities' is עָרִים, with an IYM ending. So to write 'great cities', the adjective 'great' must also be feminine plural. But a feminine plural adjective always ends in OT, so 'great cities' is עָרִים גְּדוֹלוֹת. The adjective and the noun are both feminine plural, even though they have different endings. An adjective always has the gender and number of the associated noun or pronoun. This is important when translating, because when we are trying to figure out what an adjective describes or substitutes for, we look for a noun or pronoun with the same gender and number.

<slide 9.12> Since any adjective can be used in any of the three ways (attributive, predicate, or substantive), how do we figure out which way an adjective is being used?

<slide 9.13> An attributive adjective can describe any noun, and it does so as part of a noun phrase, like 'the great city' or 'a great city.' In Hebrew, since 'city' is feminine singular, the adjective 'great' will also be feminine singular. But how do we tell that the adjective 'great' is functioning as an attributive adjective instead of as a predicate adjective or substantive adjective? The word 'attributive' begins with the letter 'A',

so our mnemonic is AAA. An ATTRIBUTIVE adjective is AFTER its noun, and AGREES with its definiteness. An attributive adjective is AFTER its noun. So in Hebrew word order, an attributive adjective always follows its noun. This is the opposite of English. In English we say 'great city', whereas in Hebrew we say 'city great'. 'AGREES with its definiteness' means that an attributive adjective matches the definiteness of its noun, just like it matches its gender and number. So if a noun is definite, the attributive adjective must also be definite, Whereas if a noun is INdefinite, the attributive adjective must also be indefinite. For example, in Jonah 1:2 'the great city' is written הָעִיר הַגְּדוֹלָה. 'Great' is an ATTRIBUTIVE adjective, so it comes AFTER its noun. Thus, in word order, 'the city' הָעִיר is first, and 'the great' הַגְּדוֹלָה comes AFTER it. Furthermore, note that the noun 'the city' has the article. As we discussed earlier in the lecture, the article makes a word definite, so the noun 'the city' is definite. An attributive adjective agrees with the definiteness of its noun. Therefore, this adjective must also be definite. The only way to make an attributive adjective definite is for it to have the article. So 'the great city' is 'the city the great' הָעִיר הַגְּדוֹלָה. If it were 'A great city', city would be indefinite, which would force the adjective 'great' to be indefinite. So the adjective 'great' would lack the article. Thus 'a great city' is 'city great' in Hebrew, עִיר גְּדוֹלָה. Compare these two examples. 'The city' is definite, so its attributive adjective has the article to make it definite 'the great.' Whereas 'A city' is indefinite, so its attributive adjective lacks the article to make it indefinite.

<slide 9.14> On the last screen I said that an attributive adjective agrees with the definiteness of its noun. An article is the only way to make an attributive adjective definite. Therefore the presence or absence of an article on an attributive adjective agrees with the definiteness of its noun. Thus an attributive adjective that modifies a definite noun always has the article, So if a noun has the article, an attributive adjective that modifies it will also have the article. In 'the great city', the noun 'the city' has the article, so it is definite, therefore the attributive adjective 'great' also has the article. 'the great city' is 'the city the great' הָעִיר הַגְּדוֹלָה. A proper noun is always definite, even without an article. So if an attributive adjective modifies a proper noun, the attributive adjective always has the article, even if the proper noun doesn't have the article. For example, 'Haman' is the name of a person, so it is a proper noun, so it is definite. Therefore, an attributive adjective that modifies it must also be definite. So 'the wicked Haman' is written 'Haman THE wicked', הַמֶּלֶךְ הָרָע. In future lessons we will learn two other ways that a noun can be definite without an article. An attributive adjective that modifies such nouns will also have the article. For example, 'your old father' is 'your father THE old', and 'the great day of Yahweh' is 'the day of Yahweh THE great'. The presence or absence of an article on an attributive adjective agrees with the definiteness or indefiniteness of its noun, NOT necessarily with whether or not the noun has the article. If a noun is definite for any reason, then its attributive adjective will have the article, regardless of whether or not the noun has the article. Conversely, if a noun is indefinite, an attributive adjective that modifies it never has the article.

<slide 9.15> A PREDICATE adjective is the predicate that describes what the subject of its clause was or is or will be. Therefore, a predicate adjective matches the gender and number of the subject of the clause. For example, in the clause "Yahweh is good!" the predicate adjective 'good' is masculine singular because the subject 'Yahweh' is masculine singular. But how do we know that the adjective 'good' is a predicate adjective instead of an attributive adjective or substantive adjective? Since 'predicate' starts with P, our mnemonic is P P P. A Predicate adjective is dePrived of the article, and occurs in a clause that is dePrived of any other predicate. Let's see how this works in our example. A predicate adjective is dePrived of the article, meaning that it never has the article. Thus in the clause 'Yahweh is good!', the predicate adjective

טוֹב 'good' lacks the article, even though the subject 'Yahweh' is definite. Furthermore, since a predicate adjective is the predicate of its clause, a predicate adjective can only occur in a clause that either has no verb at all, or else just a linking verb, like 'is', that works with the predicate adjective to form the predicate. So a PREDICATE adjective occurs in a clause that is dePrived of a regular verb, like 'ran' or 'said'. PPP: A predicate adjective is dePrived of the article and occurs in a clause that is dePrived of any other predicate.

<slide 9.16> A substantive adjective replaces a noun instead of describing it. A substantive adjective is used as a noun, meaning that it is the subject or object of a verb, the object of a preposition, etcetera. A substantive adjective refers to a person or thing that is characterized by the adjective, like 'a good thing' or 'a wicked person'. For example, Hosea 8:3 says 'Israel has rejected good', meaning, 'Israel has rejected something that is good.' The adjective 'good' is the object of the verb 'rejected', so it is acting like a noun. Therefore it is a substantive adjective. A substantive adjective has the gender and number of the noun that it replaces. In Hosea 8:3, Israel has rejected something masculine singular that is good, so the substantive adjective 'good' is masculine singular, as we see from the fact that the adjective טוֹב has no ending. The masculine singular adjective 'good' in Hosea 8:3 comes right after the masculine singular noun 'Israel', but it cannot be an attributive adjective, because the noun 'Israel' is a proper noun, so it is definite, whereas the adjective 'good' טוֹב has no article, so it is indefinite. An attributive adjective agrees with the definiteness of its noun, so טוֹב in Hosea 8:3 cannot be attributive. In Hosea 8:3, the adjective 'good' matches the gender and number of the subject 'Israel', but it cannot be predicate because the clause already has a predicate, the verb וָנִיחָ, meaning 'it rejected'. Thus טוֹב 'good' in Hosea 8:3 cannot be either attributive or predicate, so by the process of elimination, it is substantive. It is functioning as a noun, as the object of the verb 'rejected'.

<slide 9.17> In summary, 'Attributive After Agrees' AAA. An ATTRIBUTIVE adjective comes AFTER its noun and AGREES with its definiteness. So if a noun is definite, its attributive adjective HAS the article. And if a noun is indefinite, its attributive adjective LACKS the article. 'Predicate dePrived' PPP. A predicate adjective matches the subject of its clause in gender and number, but it is DEPRIVED of its article, and it occurs in a clause that is DEPRIVED of any other predicate. Now, notice that if an adjective without the article follows an indefinite noun and matches the gender and number of the noun, the adjective could be either attributive or predicate. For example, in the sequence הַיָּהוּדִי הַחַיִּים 'person living', both the noun and the adjective are feminine singular and indefinite. Since the adjective is after the noun and lacks an article to match the indefiniteness of the noun, it could be an attributive adjective, 'a living person'. But since the adjective lacks the article, it could be predicate, 'a person is living'. We can resolve that ambiguity by examining the rest of the clause. For the adjective to be predicate, its noun must be the subject of the clause, and the clause must be deprived of any other predicate. So to decide if it means 'a living person' or 'a person is living', we need to look at the rest of the clause. 'Substantive substitutes.' A substantive adjective substitutes for a noun, meaning that it is used in place of a noun. Instead of modifying a noun, a substantive adjective functions as the subject or object of a verb, the object of a preposition, etcetera.

<slide 9.18> One point of clarification about adjectives with proper nouns. Recall that proper nouns are always definite. 'David', 'Jerusalem', and 'Yahweh' are proper nouns, so they are definite, even without the article. Therefore an attributive adjective that modifies a proper noun needs to have the article. For example, 'the good David' would be הַטוֹב הַדָּוִד. Therefore, an adjective without an article that follows a proper noun is unambiguously predicate. For example, הַיֵּשֶׁבֶת הַחַי has an article-less adjective חַי 'alive' after the proper noun

יֹסֵף 'Joseph'. Since the adjective lacks the article, it can be predicate 'Joseph is alive'. On the other hand, the proper noun 'Joseph' is definite whereas the adjective 'alive' lacks the article, so the adjective is indefinite. The adjective does NOT match the definiteness of the noun, so it cannot be attributive. The definiteness or indefiniteness of an attributive adjective matches the definiteness or indefiniteness of its noun. Since the proper noun Joseph is definite but the adjective 'alive' lacks the article and is therefore indefinite, their definiteness does not match, so יֹסֵף חַי can NOT be attributive. An attributive use, meaning 'living Joseph' would have the article, יֹסֵף הַחַי 'Joseph the living'. As another example, the adjective צַדִּיק 'righteous' in יְהוָה צַדִּיק lacks the article, so it can be predicate. 'Yahweh is righteous'. In this example, the adjective צַדִּיק cannot be attributive because it lacks the article and therefore does not match the definiteness of the proper noun Yahweh. An attributive use, 'righteous Yahweh' would be יְהוָה הַצַּדִּיק.

<slide 9.19> The final topic of this lesson is the noun אֱלֹהִים 'God'.

<slide 9.20> The noun אֱלֹהִים is not a proper noun, even when it refers to the God of Israel and is translated with a capital letter in English. אֱלֹהִים can occur with the article, regardless of whether it refers to the God of Israel or the gods of the nations. For example, הָאֱלֹהִים הַחַיִּים 'the gods the mighty' could mean 'the mighty gods' (small G), or 'the mighty God' (capital G). Since אֱלֹהִים is not a proper noun, if it lacks the article, it is indefinite like any other non-proper noun, even if it means 'God' (capital G). For example, in אֱלֹהִים חַיִּים 'gods living', the adjective 'living' is deprived of the article, so it could be predicate, and thus could be translated either 'God is living' or 'gods are living'. On the other hand, the adjective is after the noun and both words are indefinite, so it could be attributive, and be translated 'living God' or 'living gods'.

<slide 9.21> The noun אֱלֹהִים is plural in form, so an adjective that modifies it is normally plural, regardless of whether אֱלֹהִים means 'God' (capital G) or 'gods' (small g). On the last screen, I said that אֱלֹהִים חַיִּים could be predicate, 'Gods are living' or 'God is living'. Or it could be attributive 'living gods' or 'living God'. Notice that the adjective חַיִּים 'living' is plural because אֱלֹהִים is plural in form, even when the MEANING of אֱלֹהִים is singular 'God'. If the adjective has the article, it is attributive rather than predicate, so הָאֱלֹהִים הַחַיִּים means 'the mighty gods' or 'the mighty God'. Notice that once again, the adjective הָאֱלֹהִים 'mighty' is plural because אֱלֹהִים is plural in form, even when the MEANING of אֱלֹהִים is singular 'the mighty God.' So despite being a plural noun and used with a plural adjective, אֱלֹהִים can have a singular meaning 'God' singular, capital G. And even when it is used with the article, אֱלֹהִים can have a plural, lower-case meaning 'gods'. Occasionally, however, אֱלֹהִים is treated as if it were grammatically singular, despite its plural spelling. In other words, sometimes אֱלֹהִים is modified by a singular adjective or is the subject of a singular verb. When אֱלֹהִים is treated as grammatically singular, its meaning is always singular 'God' (capital G). For example, in אֱלֹהִים חַי God living, the adjective חַי is singular, even though אֱלֹהִים is plural. The use of a singular adjective clarifies that אֱלֹהִים means singular God (capital G), so אֱלֹהִים חַי means 'living God' or 'God is living', both singular with capital G. If the adjective were plural חַיִּים, then the meaning of אֱלֹהִים would be ambiguous, either God or gods. But when the adjective is singular חַי, the meaning of אֱלֹהִים is unambiguously singular God. As another example, in הָאֱלֹהִים הַגָּדוֹל the God the great, the adjective הַגָּדוֹל is singular, even though אֱלֹהִים is plural. The use of a singular adjective clarifies that אֱלֹהִים means singular God (capital G), so הָאֱלֹהִים הַגָּדוֹל means 'the great God', singular with capital G. The noun אֱלֹהִים is plural in form and can be either singular or plural in meaning.

Sometimes, however, it is treated grammatically as if it were singular in form, such as being used with a singular adjective. When this happens, אלהים is always singular in meaning. 'God' singular with capital G.

<slide 9.22> Let's practice identifying how adjectives are being used and how to translate them. Pause the video before each one, pronounce and translate it on your own, and then unpause the video to check your pronunciation and translation. Number 1: הָעִיר הַגְּדוֹלָה. The adjective הַגְּדוֹלָה 'the great' has the article, so it can NOT be predicate. Substantive is always an option if the context calls for it, but since the feminine singular adjective follows the feminine singular noun הָעִיר 'the city', and matches the noun in gender, number, and definiteness, it is probably attributive, meaning 'the great city'. Attributive, after, agrees. AAA. Number 2: גְּדוֹל מְרֹדֵכַי. The adjective גְּדוֹל 'great' precedes the noun מְרֹדֵכַי, so it can not be attributive. Furthermore, Mordechai is a proper noun, so it is definite, but the adjective גְּדוֹל 'great' lacks the article, so it does not match its definiteness. This is a second reason that it can not be attributive. Attributive, after, agrees. AAA. Substantive is always an option if the context calls for it, but since the masculine singular adjective is deprived of the article and matches the gender and number of Mordechai. if Mordechai makes sense as the subject of the clause and there is no other predicate, then גְּדוֹל may be a predicate adjective 'Mordechai is great'. Or 'was great' or 'will be great'. A predicate adjective is deprived of the article and occurs in a clause that is deprived of a regular verb. PPP. Number 3: נִפְשׁ תִּיהֶ. The feminine singular adjective תִּיהֶ 'living' matches the gender and number of the feminine singular noun נִפְשׁ 'self, life, or person', so it probably goes with that noun. The adjective is after the noun and agrees with its indefiniteness, so it could be attributive, 'a living person'. Attributive, after, agrees. AAA. On the other hand, the adjective is deprived of the article, so if נִפְשׁ is the subject and the clause is deprived of any other predicate, the adjective is a predicate adjective 'a person is living'. A predicate adjective is deprived of the article and occurs in a clause that is deprived of any other predicate. PPP. So the wording is ambiguous: either attributive or predicate. We would need to see the context, to see which is correct. Number 4: טוֹב. Since the snippet of text lacks a noun, the adjective טוֹב cannot be attributive or predicate. Instead, the adjective is functioning as a noun, as the direct object of the verb 'eat', so it is a substantive adjective 'eat a good thing'. Substantive substitutes. Number 5: הָאֱלֹהִים הַגְּדוֹלִים. The masculine plural adjective הַגְּדוֹלִים 'the great' matches the gender and number of the masculine plural noun אֱלֹהִים 'God' or 'gods', so it may go with that noun. The adjective has the article, so predicate is not an option. The adjective is after the noun and agrees with its definiteness, so it could be attributive, 'the great God' or 'the great gods'. Attributive, after, agrees. AAA. Number 6: הַגְּדוֹל הָאֱלֹהִים. The masculine adjective הַגְּדוֹל 'the great' matches the gender of the masculine noun אֱלֹהִים 'God' or 'gods', but the adjective is singular, whereas אֱלֹהִים is plural. For a normal noun, that mismatch in number would lead us to conclude that the adjective does not go with that noun, BUT when אֱלֹהִים refers to the God of Israel, it SOMETIMES is treated as singular even though it is spelled as plural. So it is possible that the adjective DOES modify that noun, despite the mismatch in number. The adjective has the article, so predicate is not an option. The adjective is after the noun and agrees with its definiteness, so it can be attributive. AAA. Since the adjective is singular, אֱלֹהִים is being treated as singular, so it refers to the singular God of Israel: 'the great God'.

<slide 9.23> Here is a summary of the lesson. A clause has a subject and a predicate, whereas a phrase is any collection of words that go together without forming a clause. The predicate of a clause describes what the subject is or does. Any adjective can be used in 3 different ways: attributive, predicate, or substantive. An attributive adjective describes its noun as part of a phrase, like 'the holy God.' A predicate adjective also

describes its noun, but does so as the predicate of its clause, and its noun is the subject of the clause. For example, 'God is holy.' A predicate adjective can be past, present, or future; the time is set by the context. A substantive adjective substitutes for a noun that is characterized by the adjective, such as 'holy one.' Note that a substantive adjective does NOT refer to the quality itself, such as 'holiness.' It refers to a thing that is characterized by the quality. That is why English often needs two words, like 'holy one' -- an adjective and a noun -- to translate a Hebrew substantive adjective.

<slide 9.24> An adjective is always associated with a noun that sets its gender and number. An attributive adjective matches the gender and number of the noun that it describes. In 'the holy God', the noun God sets the gender and number of the attributive adjective holy. A predicate adjective matches the gender and number of the subject of its clause. In 'God is holy', the noun 'God' is the subject of the clause, and sets the gender and number of the predicate adjective holy. A substantive adjective matches the gender and number of the noun that it substitutes for. In 'Holy One', the adjective translated 'holy one' is masculine singular if the holy one is masculine singular, whereas the substantive adjective would be feminine plural if it referred to multiple feminine holy ones. Etcetera. To detect the use of a Hebrew adjective, the mnemonics are AAA and PPP. AAA. Attributive After Agrees. An attributive adjective is after its noun and agrees with its definiteness. If the noun is definite, the attributive adjective has the article. If a noun is indefinite, its attributive adjective LACKS the article. PPP. Predicate dePrived dePrived. A predicate adjective is deprived of the article and occurs in a clause that is deprived of any other predicate. A substantive adjective substitutes for a noun that has the property of that adjective. It functions as a noun in its clause, such as being the subject or the direct object. Finally, the noun אלהים is not a proper noun, so an attributive adjective that modifies it will not have an article unless אלהים has an article or something else to make it definite. Also, אלהים is sometimes treated as if it were singular, such as being modified by a singular adjective. When this happens, אלהים means God singular capital G. When אלהים is treated as plural, it can be either singular or plural in meaning.

10: Prepositions

<slide 10.1> Reading Biblical Hebrew, lesson 10. Prepositions

<slide 10.2> After discussing the grammar of prepositions, we discuss two spelling rules and the prepositions whose spelling is changed by those rules.

<slide 10.3> We begin with the grammar of prepositions.

<slide 10.4> A prepositional phrase is a set of words consisting of a preposition and its object. The preposition is the first word in a prepositional phrase. The remaining words in a prepositional phrase are the object of the preposition. The object of a preposition is a noun or something that is acting as a noun, such as a substantive adjective, along with anything that modifies the noun or noun-substitute. For example, the sentence "Sarai rode on the camel" is a clause because it has a subject "Sarai" and a predicate "rode on the camel." The clause contains the prepositional phrase "on the camel." "On" is the preposition. "The camel" is the object of the preposition. Together, the preposition and its object form a prepositional phrase, "on the camel." The prepositional phrase modifies the verb "rode."

<slide 10.5> A prepositional phrase modifies a verb, a noun, or an adjective. The preposition itself indicates how the object of the preposition relates to the verb, noun, or adjective that the prepositional phrase modifies. In our example "Sarai rode on the camel," the prepositional phrase "on the camel" modifies the verb "rode," and the preposition "on" indicates the relationship of "the camel" to "rode." Sarai rode. How did she ride? She rode ON the camel. Another example is the clause, "The Sabbath is the day after tomorrow." The prepositional phrase "after tomorrow" modifies the noun "day." The preposition "after" indicates the relationship of "tomorrow" to the noun "day." The sabbath is the day. Which day? The day AFTER tomorrow.

<slide 10.6> Let's see how this grammar works by looking at prepositions that have no spelling issues because they are written as separate words in Hebrew.

<slide 10.7> In a prepositional phrase, the preposition is always the first word, as suggested by the term PRE-position. After the preposition comes the object of the preposition. For most prepositions, there is a space between the preposition and its object. For example, Genesis 1:4 states "And God separated BETWEEN the light and BETWEEN the darkness." The preposition בֵּין "between" is connected to its object הָאוֹר "the light" with a space. Like all words, a preposition can have a conjunction vav prefixed to it. So "and between" is written וּבֵין, but it is still connected to its object הַחֹשֶׁךְ "the darkness" with a space. Similarly in Genesis 22:2, a space connects the preposition עַל "on" to its object אֶתֶר הַהָרִים "one of the mountains." Similarly in Genesis 3:19, the preposition עַד "until" is connected to its object שׁוּבְךָ 'your return' with a space. Many prepositions have a space between them and their object. This makes it easy to identify them.

<slide 10.8> Instead of having a space between the preposition and its object, sometimes a preposition is connected to its object with a maqqaf. For example, in Genesis 1:2, the preposition עַל "on" is connected to its object פְּנֵי 'face of' with a maqqaf. The maqqaf does not change the meaning. The preposition עַל is

sometimes connected to its object with a maqqaf, and sometimes has a space between it and its object, as it did on the previous slide. There is no difference in meaning. The maqqaf simply makes explicit the fact that the preposition is grammatically connected to its object. And the maqqaf makes the preposition lose its accent. Similarly, in Genesis 1:9, the preposition אֶל "to" is connected to its object מְקוֹם "place" with a maqqaf. And in Genesis 2:6, the preposition מִן "from" is connected to its object הָאָרֶץ "the land" with a maqqaf. In a prepositional phrase, the preposition is always first, followed by the object of the preposition. Often there is a space between the preposition and its object. Sometimes a preposition is connected to its object with a maqqaf instead of a space. This makes no difference in meaning. In all cases, the word after a preposition is always the object of the preposition.

<slide 10.9> There are four prepositions, however, that are sometimes or always prefixed to their object, with no space or maqqaf in between. To understand the spelling changes that can result, we need to learn two spelling rules. The first rule is called "the assimilation of nun."

<slide 10.10> "Assimilation of Nun" is the rule that when nun is followed immediately by another consonant without a vowel or space in between, the nun disappears and is replaced by a doubling dagesh in the following consonant. This rule is called the "assimilation" of nun because nun assimilates to the next consonant. Nun becomes the same as the next consonant if there is no vowel or space or maqqaf separating them. The way that Hebrew writes two copies of a consonant with no vowel in between is to write the consonant once, and put a doubling dagesh in it. So the nun becomes a doubling dagesh in the next consonant. This spelling rule will show up repeatedly throughout this course, and learning it will enable you to avoid memorizing several verb paradigms, so it is well worth your while to learn how to use this rule. As an example of this rule in action, if we attach the preposition מִן 'from' as a prefix on the noun לֵב 'heart', with no space or maqqaf in between, then we have nun followed immediately by lamed, with no vowel in between. Since there is nothing between the nun and the lamed, the nun assimilates to lamed, meaning that nun becomes lamed. So we have two lameds in a row, with no vowel in between. The way that Hebrew writes lamed twice in a row with no vowel in between is to write lamed once, and put a doubling dagesh in it. So the preposition מִן 'from' prefixed to the noun לֵב 'heart' is written as מִלֵּב 'from a heart'. The nun has disappeared, and instead of a nun, we have a doubling dagesh in the lamed. So the preposition מִן is now written mem-hiriq-doubling dagesh. As another example, there is a verb that would be written יִנְטֶה, except that the shva under the nun is silent shva, so there is no vowel between the nun and the tet. Due to assimilation of Nun, the nun turns into a tet. Now we have two tets in a row with no vowel in between. The way to write this in Hebrew is to write tet once and put a doubling dagesh in it. So the verb יִנְטֶה becomes יִטֶּה. The nun with silent shva disappeared, and became a doubling dagesh in the next consonant. This is the assimilation of nun. This course teaches how to READ Biblical Hebrew, not to write it, so you do not have to be able to do the assimilation of Nun. BUT, to read Hebrew, we need to work the assimilation of Nun backward. When reading the Bible, when we see a doubling dagesh in a word, to understand the word, we may need to substitute nun with silent shva or final nun with no vowel for the dagesh. For example, when we read יִטֶּה in the Bible, that verb form does not fit a paradigm. BUT if we substitute nun with silent shva for the doubling dagesh, we get יִנְטֶה, which does fit the verb paradigm, enabling us to understand the verb. As another example, when we read מִלֵּב with a doubling dagesh in the Bible, we can substitute final nun with no vowel in place of the doubling dagesh, turning מִלֵּב into מִן לֵב,

which we should recognize as the preposition מִן "from" prefixed to the noun לֵב "heart" meaning "from a heart."

<slide 10.11> Now, for a complication. Recall that gutturals and resh never take dagesh. So, what happens when nun tries to assimilate to a guttural or resh? There are three possible outcomes. The simplest is that sometimes there is no assimilation. The nun with shva stays. This is the easiest to recognize. For example, we may encounter this verb form when reading the Bible. The nun has silent shva, so it would normally assimilate. But, it is followed by alef, which is a guttural. Since alef can't take a dagesh, sometimes the nun does not assimilate, and we keep the nun with silent shva. The second possibility is that the nun assimilates, but the guttural or resh rejects the dagesh, so the nun simply disappears. For example, if we prefix the preposition מִן 'from' to the noun חוּץ 'outside', we get nun followed by Het with no vowel in between. the nun assimilates to the Het of חוּץ, which would become a doubling dagesh in the Het. But Het is a guttural, so it rejects the dagesh. And we are left with מְחוּץ. The nun simply disappeared when it assimilated. The third possibility is like the second, but with compensatory lengthening. The nun assimilates and the guttural or resh rejects the dagesh, but this time, the vowel that precedes the rejected dagesh lengthens to compensate for the loss of the doubling dagesh. Recall from the previous lesson that when hiriq undergoes compensatory lengthening, hiriq becomes tsere. For example, when we attach the preposition מִן 'from' to the noun אֶרֶץ 'land', We get nun followed by alef, with no vowel in between. the nun assimilates to alef, which would produce a doubling dagesh in the alef. But the alef rejects the dagesh, and the hiriq lengthens to tsere to compensate for the loss of doubling dagesh. So we are left with מֵאֶרֶץ 'from a land'. When reading the Bible, we will need to work this process backwards. When we see a guttural or resh, to get back to a form that we recognize, we sometimes need to add nun-shva or final nun with no vowel in front of the guttural or resh. And we may need to undo the compensatory lengthening, turning qamats back into patah, holam into qubbutz, and tsere into hiriq. For example, when we read מֵאֶרֶץ in the Bible, we can turn it back into vocabulary words by putting nun-shva or final nun with no vowel before the guttural. And since we had a tsere in front of the guttural that rejected a dagesh, we may need to turn the tsere back into hiriq. This allows us to recognize that it is the preposition מִן 'from' followed by אֶרֶץ 'land.'

<slide 10.12> Now that we understand the assimilation of Nun, we are ready to discuss the preposition מִן

<slide 10.13> As we saw in Genesis 2:6, the preposition מִן can be followed by a maqqaf. When this happens, מִן is easy to recognize.

<slide 10.14> Unfortunately, the preposition מִן can also be written as a prefix on its object. For example, Isaiah 59:13 has the prepositional phrase 'from a heart' with the preposition מִן prefixed to its object לֵב, forming מִלֵּב. Similarly, Proverbs 17:1 has the prepositional phrase 'from a house' with the preposition מִן prefixed to its object בַּיִת, forming מִבַּיִת. Finally, Genesis 2:23 has the prepositional phrase 'from a man' with the preposition מִן prefixed to its object אִישׁ, forming מֵאִישׁ. Notice the spelling of the prefixed preposition מִן. Why did the nun of מִן disappear in all three examples? When the preposition מִן is prefixed to its object, the Nun of מִן ALWAYS disappears due to the assimilation of Nun, because the Nun of מִן never has a vowel between it and the next consonant. Why is there a doubling dagesh in the first two examples above, but not in the third? The first two examples have a doubling dagesh because when nun assimilates, nun disappears and is replaced by a doubling dagesh in the consonant that was after the nun that

disappeared. The third example has no doubling dagesh because gutturals and resh always reject dagesh, so there cannot be a doubling dagesh in the alef in the example from Genesis 2:23. Why did the hiriq of מן become tsere in the third example? The answer is compensatory lengthening. When gutturals and resh reject doubling dagesh, the preceding vowel may change. Hiriq that undergoes compensatory lengthening becomes tsere. So MIN-IYSH becomes מֵאִישׁ "from a man"

<slide 10.15> the Nun of מן always assimilates when מן is prefixed to a word. Whenever מן is prefixed to its object instead of being connected by maqqaf, the nun of מן becomes a doubling dagesh in the first consonant of its object. For example, when we attach the preposition מן 'from' to the noun לֵב 'heart', we have nun followed by lamed with no vowel in between. The nun assimilates to the lamed, meaning that the nun turns into lamed, so we have two lameds in a row with no vowel between them. Instead of writing lamed twice with no vowel in between, we write lamed once and put a doubling dagesh in the lamed. So מן לֵב becomes מִלֵּב with a doubling dagesh in the lamed. To understand what מִלֵּב means, we work the assimilation of nun backwards, by turning the doubling dagesh back into nun without a vowel. So we see מִלֵּב, notice the doubling dagesh, and turn it into מן לֵב, with a nun instead of a doubling dagesh. What about if מן is prefixed to a word that begins with a guttural or resh? The nun in מן ALWAYS assimilates when מן is prefixed to a word. Furthermore, gutturals and resh ALWAYS reject dagesh. Speaking in general terms, when gutturals and resh reject doubling dagesh, compensatory lengthening may or may not occur. But when we look specifically at מן that is prefixed to a word that starts with a guttural or resh, the hiriq of מן almost always lengthens to tsere, producing mem-tsere. For example, when we attach the preposition מן 'from' to the noun אֶרֶץ 'earth', we have nun followed by alef with no vowel in between. The nun assimilates to the alef, so the nun turns into a doubling dagesh. But the alef rejects the doubling dagesh, and the hiriq becomes tsere due to compensatory lengthening. So we end up with מֵאֶרֶץ, where the preposition מן is spelled mem-tsere.

<slide 10.16> How do we identify the preposition מן when it is prefixed to a word? Remember that the conjunction vav and the interrogative particle He are always the very beginning of a word, and that a PREposition comes before the article, if there is one, and before the object of the preposition. so we are looking for a Mem at the beginning of a word, possibly preceded by vav or He, but before any article or noun. The preposition מן is normally spelled Mem-Hiriq-Doubling Dagesh. Such as מִיָּד מִבֵּית מִטוֹב and וּמִיָּד with conjunction vav. So if we see Mem-Hiriq-Doubling Dagesh at the front of a word, it is probably the preposition מן When מן is prefixed to a word that begins with a guttural or resh, dagesh is rejected and hiriq almost always lengthens to tsere as compensatory lengthening. So if we see Mem Tsere at the front of a word before a guttural or resh, it is probably the preposition מן Such as מֵאִישׁ מֵאֶרֶץ and וּמֵאֶרֶץ with conjunction vav. Notice that the conjunction vav is ALWAYS at the beginning of a word. and מִזֵּיר What about when there is an article? Since a PREposition always precedes the article, and the article is always spelled with the guttural He, the preposition מן is always spelled Mem Tsere before the He of the article. Such as מִהָאֶרֶץ מִהָאִישׁ and מִהָעִיר So if we see Mem-Tsere at the front of a word followed by a guttural or resh, it is probably the preposition מן, and a He after the mem might be the article. One final complication. When the preposition מן is added to a word that begins with yud-shva, we should simply get a doubling dagesh in the yud, and maybe lose the dagesh due to sqin-em-levy with shva. But we don't. Instead, we get mem-hiriq-yud, which is completely unexpected. By the rule that we learned lesson 6, when the first vowel of a word is hiriq-yud, the lexical form should be shva-yud-shva. But if we apply that

rule here, we recover the yud-shva, but mistakenly get that the preposition was Mem-Shva. So this is the one exception to the rule about word-initial hiriq-yud. If the first vowel of a multi-vowel word is hiriq-yud, the lexical form probably began shva-yud-shva, EXCEPT if a word begins Mem-Hiriq-Yud, the lexical form was the preposition min followed by Yud-Shva. For example, if we see the word מִיְהוּדָה, the initial vowel is hiriq-yud, so the word is the preposition מִן followed by Yud-Shva.

<slide 10.17> When a preposition is prefixed to a word with the article, the preposition always precedes the article. Preposition. PRE-position. This is the same word order as English. We say, "from the door" NOT "the from door." This position of the article is in contrast with the interrogative, which is always word-initial. Therefore a He BEFORE a preposition is always the interrogative, like מִהַמֶּלֶךְ 'from a king?' whereas a He AFTER a preposition is always the article, like מִהַמֶּלֶךְ 'from the king' To remember this, just think of English word order. 'from THE king'. When the preposition מִן is prefixed to a word with an article, the nun of מִן assimilates to the He of the article, but He is a guttural, so it rejects the dagesh, and the hiriq of מִן becomes tsere due to compensatory lengthening. So the preposition מִן is spelled mem tsere before the article. For example, 'from the day' is מִן הַיּוֹם. When the preposition מִן is prefixed we have the nun of מִן followed by the ה of the article, with no vowel in between. Therefore the nun of the prefixed מִן assimilates to the article He, producing two He's in a row. Hebrew never writes two of a consonant in a row with no vowel between. Instead we write the consonant once with a doubling dagesh in it. So this would be written with one ה with a doubling dagesh in it. But He is a guttural, so it rejects dagesh, and the hiriq of the preposition becomes tsere due to compensatory lengthening. So we end up with מִהַיּוֹם with the preposition מִן spelled mem tsere. When prefixed to a word with the article, the preposition מִן is always spelled mem tsere followed by the He of the article. Similarly, 'from the king' is מִן הַמֶּלֶךְ. If מִן is prefixed to הַמֶּלֶךְ 'the king', we get the nun of מִן followed by the He of the article, with no vowel between. The nun assimilates to He, so we have two He's in a row. To write this, we write the He once with a doubling dagesh in it. But He is a guttural, so it always rejects dagesh. And the hiriq of מִן becomes tsere due to compensatory lengthening. So we end up with מִהַמֶּלֶךְ with the preposition מִן spelled mem tsere.

<slide 10.18> The preposition מִן has multiple meanings. It typically means 'from' the place or time that is indicated by its object, such as 'from the ground' or 'from after then.' The preposition מִן has many other meanings, such as of, out of, -er than, and many others. The gloss '-er than' sounds strange. Here is what it means. The meaning '-er than' occurs when the preposition מִן introduces a standard for comparison. 'more something than something' or 'too something for something'. We call this the comparative use of מִן. MIN has this meaning when the predicate of a clause describes what the subject IS instead of what the subject DOES. In such a clause, the preposition מִן can indicate a comparison, that the subject is more like the predicate than the object of מִן is. Or too like the predicate for the object of מִן to handle. So מִן is translated "more than" or "too for." The object of the preposition is the standard of comparison. For example, 'a name is better than sons' is written 'a name is good from sons', where 'sons' is the standard of comparison. Similarly, "Is anything too hard for Yahweh?" is written "Is anything hard FROM Yahweh." When a clause indicates what the subject IS rather than what the subject DOES, the preposition מִן introduces a standard of comparison, so it can be translated "more something than" or "too something for." This is the comparative use of מִן.

<slide 10.19> The second spelling rule that we need in this lesson is called "the rule of shva." This rule will affect the spelling of the prepositions bet, kaf, and lamed, but we will learn it as a general rule, because it will also affect the spelling of many other kinds of words.

<slide 10.20> The rule of shva is an application of the general principle that Hebrew never has two reduced vowels in a row. To apply this rule, recall that vocal shva is a reduced vowel, and that word-initial shva is always vocal shva. Therefore, word-initial shva is always a reduced vowel. Since Hataf vowels are always reduced vowels, if we have word-initial shva followed by a Hataf vowel, we have two reduced vowels in a row. But this violates the general principle, that Hebrew never has two reduced vowels in a row. Therefore, these vowel combinations cannot occur at the beginning of a word, because it would be two reduced vowels in a row. These vowel sequences are fine in the middle of a word, because the shva on the right can be silent shva, so the sequence is silent shva followed by a reduced vowel. Since silent shva is not a vowel at all, these combinations are fine in the middle of a word. But if the shva is at the beginning of the word, it is forced to be vocal shva, so these combinations cannot happen. Furthermore, silent shva never follows a reduced vowel, so we can never have two shvas in a row at the beginning of a word. Two shvas in a row are fine in the middle of a word, because the first shva can be silent and the second vocal. But we cannot have two shvas in a row at the beginning of a word, because the first shva needs to be vocal, since it is word-initial. And the second shva needs to be vocal, since it is after a reduced vowel. All of these vowel combinations are forbidden at the beginning of a word. Word-initial shva cannot be followed by a hataf vowel or by shva, because doing so would violate the general principle that we never have two reduced vowels in a row. So what happens when a word would begin with two reduced vowels in a row? The rule of shva states that if word-initial shva would be followed by a reduced vowel, word-initial shva changes to the corresponding full vowel. For example, if word-initial shva would be followed by hataf patah, that would be 2 reduced vowels in a row, so word-initial shva changes into the corresponding full vowel. Patah is the full vowel that corresponds to hataf patah. Similarly, if a word would begin with shva followed by hataf segol, the word-initial shva changes into segol, since that is the full vowel that corresponds to hataf segol. And if a word would begin with shva followed by hataf qamats, the word-initial shva becomes qamats qatan, since qamats qatan is the full vowel that corresponds to hataf qamats. What about if we have shvas in a row at the beginning of a word? That would be 2 reduced vowels in a row, which can't happen. So word-initial shva changes to the corresponding full vowel. But what full vowel corresponds to shva? The answer is hiriq. The vocal shva on the right becomes hiriq. One dot corresponds to two dots. Finally, there is one special case of this rule. If a word begins shva-yud-shva, the corresponding full vowel is hiriq yud. This is what we saw in lesson 6, when the conjunction vav, which is vav-shva, is followed by yud-shva, it becomes vav-hiriq-yud.

<slide 10.21> To read the Bible, we need to work the rule of shva backwards, so that we can see how the word was spelled before the rule of shva changed it. For example, if we see a word that begins with patah followed by hataf patah, we notice that the vowel on the right corresponds to the reduced vowel on the left, so this might be the result of the rule of shva. The patah might have been vocal shva before the rule of shva changed it. Similarly, if a word begins with segol followed by hataf segol, we have a reduced vowel preceded by the corresponding vowel, so it might be due to the rule of shva. The segol on the right might have been vocal shva. And if a word begins with qamats qatan followed by hataf qamats, we have a reduced vowel preceded by the corresponding vowel, so it might be due to the rule of shva. The qamats

qatan on the right might have been vocal shva. Similarly, if a word begins with hiriq followed by shva, it might have been shva-shva before the rule of shva kicked in. And as we learned in lesson 6, if a word begins with hiriq-yud, it might have been shva-yud-shva before the rule of shva kicked in. We are used to applying this rule in the case of word-initial conjunction vav. For example, if we see the word וַיִּרְיַחוּ, we already know to turn word-initial hiriq-yud into shva-yud-shva, producing vav-shva-yud-shva-RIY-KHO. Which is the conjunction vav followed by וַיִּרְיַחוּ 'and Jericho'. The rule of shva teaches us to apply the same principle with other vowel combinations at the beginning of a word.

<slide 10.22> In the final section of the lecture, we will discuss the prepositions bet, kaf, and lamed, also called the 'buckle' prepositions (for bet-kaf-lamed), or the 'prefixed' prepositions because they only occur as prefixes.

<slide 10.23> The prepositions bet-shva, kaf-shva, and lamed-shva are always prefixed to their object. They never occur as independent words. For example, Genesis 30:33 begins בַּיּוֹם 'in a day' where the word 'in' is the preposition bet prefixed to the word יוֹם 'day.' Joshua 10:13 reads כְּיוֹם 'like a day' where the word 'like' is the preposition kaf prefixed to the word יוֹם 'day.' 1 Kings 5:2 reads לְיוֹם 'for a day' where the word 'for' is the preposition lamed prefixed to the word יוֹם 'day.'

<slide 10.24> The shva on the buckle prepositions bet, kaf, and lamed is word-initial, so it is vocal shva. Hearing that they have vocal shva at the beginning of a word, your spider-sense should begin tingling that the rule of shva will appear. When a buckle preposition bet, kaf, or lamed is prefixed to a word that begins with a reduced vowel, we should expect that the shva of the buckle preposition will change into the full vowel that corresponds to the following reduced vowel. For example, if we add the preposition bet to the word 'lands' אֲרָצוֹת, we get the vocal shva of the preposition bet followed by the hataf patah of אֲרָצוֹת. This would be two reduced vowels in a row, which can't happen. So the rule of shva changes the first reduced vowel into the corresponding full vowel. Patah corresponds to hataf patah, so the shva under the preposition bet becomes patah and we end up with בְּאֲרָצוֹת 'in lands'. Notice the patah followed by hataf patah, that looks like the results of the rule of shva. We can explain the patah under the bet as being due to the rule of shva. So the bet used to have shva. This will be important on the next slide. Similarly, if we attach the preposition kaf to the word 'servants' עֲבָדִים, we would get two reduced vowels in a row, so the one on the right changes to the corresponding full vowel. Vocal shva changes to patah and we get כְּעֲבָדִים 'like servants.' Once again, notice how the pattern patah-hataf-patah looks like it is due to the rule of shva, so we can explain that the kaf had a shva, and it just turned into patah due to the rule of shva. Similarly, if we attach the preposition lamed to the word 'men' אֲנָשִׁים, we get two reduced vowels in a row, so the rule of shva changes the reduced vowel on the right to the corresponding non-reduced vowel, vocal shva becomes patah and we get לְאֲנָשִׁים 'for men.' Finally, if we attach the preposition bet to the word 'things' דְּבָרִים, we would get two vocal shvas in a row. The one on the right has to be vocal because it begins a word. And shva after a reduced vowel is always vocal shva. So the rule of shva will change the vocal shva on the right to the corresponding full vowel. What full vowel corresponds to vocal shva? Hiriq does. So we get hiriq-shva. One dot (hiriq) corresponds to two dots (shva). So we have בְּדְבָרִים 'in things.'

<slide 10.25> Recall that prepositions always precede the article, just like the English word order: "TO THE store". So when the prefixed prepositions בֵּן, bet, kaf, and lamed are added to a word with the article, the article is on the left and the preposition is on the right. We already saw this with the preposition בֵּן. Min +

הַיּוֹם is מִהַיּוֹם, with mem of the preposition to the right of the He of the article. Like הַיּוֹם, the buckle prepositions precede the article. Unfortunately, the buckle prepositions swallow the He of the article, and the vowel of the article replaces the shva of the buckle preposition. For example, adding the preposition bet to 'the day' הַיּוֹם would be בְּהַיּוֹם 'in the day,' but the preposition bet swallows up the He of the article, and the patah of the article overwrites the shva of the preposition, so we are left with בֵּיּוֹם 'in THE day.' We see the preposition bet, and we know that we have the article because we see the patah and doubling dagesh of the article. Similarly, when we add the preposition kaf to 'THE women' הַנְּשִׂיִם, it would be כְּהַנְּשִׂיִם, but we lose the He of the article and we lose the shva of the preposition, so we are left with כְּנְשִׂיִם 'like THE women'. Similarly, adding the preposition lamed to 'the woman' הָאִשָּׁה, would be לְהָאִשָּׁה but we lose the He of the article and the shva of the preposition, so we are left with לְאִשָּׁה 'like THE woman'.

<slide 10.26> Since the buckle prepositions swallow up the he of the article, how do we detect if a word with a buckle preposition has the article or not? The key is to remember that the buckle prepositions have shva in their lexical form. If a buckle preposition still has shva, then there is NO article, since if there were an article, the shva of the preposition would have been overwritten by the patah of the article. If the vowel under the buckle preposition can be explained by the rule of shva, then there is NO article. To spell it out, if the word begins with hiriq-shva (which was shva shva until the rule of shva changed it), or hiriq-yud (which was shva yud shva), or patah hataf-patah (which was shva hataf-patah), or segol hataf-segol (which was shva hataf-segol), or qamats qatan hataf-qamats (which was shva hataf-qamats), then once we undo the rule of shva, we see that the preposition had its lexical vowel shva, before the rule of shva changed it, so there is no article. Conversely, if the vowel under the buckle preposition is not shva and cannot be explained by the rule of shva, then the buckle preposition has the article. For example, the word בֵּיּוֹם has patah under the preposition bet. Patah is not shva. And the sequence patah doubling dagesh holam-vav cannot be explained by the rule of shva, so the word has the article, and בֵּיּוֹם means 'in THE day'. Whereas if there were no article, the bet would still have the shva that it starts with. So "in A day" is written בְּיּוֹם, with a shva under the bet. As another example, in the word בְּאֶרֶץ, the preposition bet has qamats under it. Qamats is not shva. And the sequence qamats qamats cannot be explained by the rule of shva, so there must have been an article to change the vowel under bet. So בְּאֶרֶץ means "in THE land." Whereas if there were no article, the bet would still have the shva that it starts with. So "in A land" is written בְּאֶרֶץ, with a shva under the bet. As another example, in the word בְּעָרִים, the preposition bet has segol under it. Segol is not shva. And the sequence segol qamats cannot be explained by the rule of shva, so there must have been an article to change the vowel under bet. So בְּעָרִים means "in THE cities." Whereas if there were no article, the bet would still have the shva that it starts with. So "in cities" is written בְּעָרִים, with a shva under the bet.

<slide 10.27> Let's practice. Number 1. בְּדָבָר בְּדָבָר is the masculine singular noun דָּבָר 'word, thing' with a prefixed preposition bet. The preposition bet still has shva, so there is no article. Therefore בְּדָבָר means 'in A word.' Number 2. בְּדָבָר בְּדָבָר is still the noun דָּבָר 'word, thing' with a prefixed preposition bet. But this time the preposition bet has patah, not shva. There is no way to explain the sequence patah-qamats by the rule of shva, so there must be an article. Therefore בְּדָבָר means 'in THE word.' Number 3. לְנְבִיאִים לְנְבִיאִים is the masculine plural noun נְבִיאִים 'prophets' with prefixed preposition lamed. The preposition lamed does not have shva, but we can explain the sequence hiriq-shva at the front of a word as being due

to the rule of shva, so there is no article. Therefore לְנָבִיאִים means 'to prophets' Number 4. לְאֲנָשִׁים is the masculine plural noun אֲנָשִׁים 'men' with prefixed preposition lamed. The preposition lamed does not have shva, but we can explain the sequence patah-hataf-patah as being due to the rule of shva, so there is no article. Therefore לְאֲנָשִׁים means 'to men.' Number 5. לְאֲנָשִׁים לְאֲנָשִׁים is still the noun אֲנָשִׁים 'men' with prefixed preposition lamed. But this time the preposition lamed has qamats. We cannot explain the sequence qamats-hataf-patah with the rule of shva, so there must be an article. Therefore לְאֲנָשִׁים means 'to THE men'. Number 6. לְאֵל לְאֵל is the masculine singular noun אֵל 'God' with prefixed preposition lamed. The preposition lamed does not have shva, and the sequence qamats tserere cannot be explained by the rule of shva, so there must be an article. Therefore לְאֵל means 'to THE God.' Number 7. לְהֵאֱלֹהִים is still the noun אֵל 'God' with prefixed preposition lamed. The preposition lamed has shva, so there is no article. But what about the He in front of the lamed? It looks like the spelling of the article, BUT, a prefixed preposition always precedes the article, like "TO THE store" not "the to store." So the He cannot be the article. Therefore the He is the interrogative. Remember, the interrogative and the conjunction vav are always word-initial. So לְהֵאֱלֹהִים is a yes/no question, "to God?" with NO article.

<slide 10.28> Now for some complications. Recall from lesson 3 that alef in the middle of a word can lack a vowel, such as the alef in the spelling of תְּשַׁאֲת, 'sin' or 'sin offering'. This is called quiescent alef. If the spelling of a word would put a silent shva under alef, alef always quiesces. For example, this verb form would put silent shva under alef, so the alef drops the silent shva. If the spelling of a word would put a reduced vowel under alef, as long as the reduced vowel is not word initial, then alef usually drops the reduced vowel, as we see in this example. When alef drops a silent shva or a reduced vowel, the preceding vowel often lengthens, as we see in both of these examples. That is the principle. The principle has a very common application. When a buckle preposition is prefixed to the noun אֱלֹהִים 'God', the shva on the preposition changes to segol due to the rule of shva, and then the hataf segol on אֱלֹהִים quiesces, since it is no longer word-initial, now that there is a prefixed preposition. And when the alef quiesces, the preceding segol lengthens to tserere. So we end up with בְּאֱלֹהִים, בְּאֵלִים, and לְאֵלִים. The tserere under the preposition tells us that there is no article, since it can be explained by the rule of shva, albeit with an extra step due to alef quiescing. If there were an article, it would have qamats, due to the rejection of the dagesh in alef.

<slide 10.29> The same thing happens when a buckle preposition is attached to the noun אֲדֹנָי 'lord'. After the rule of shva changes the shva of the prefixed preposition into patah, alef quiesces, leaving us with בְּאֲדֹנָי. Now, recall from lesson 4 that the scribes who added the vowels to the Hebrew text had a tradition of saying אֲדֹנָי whenever the Bible has God's personal name yud he vav he, so they wrote the vowels for אֲדֹנָי with the consonants of God's personal name yud he vav he. When a buckle preposition is attached to God's personal name, they still pronounced the name as אֲדֹנָי, so they used the vowels that fit that pronunciation. Since the alef in אֲדֹנָי quiesces when a buckle preposition is prefixed, there is no vowel under the alef, and therefore there is no vowel under the yud, which is in the place of the alef. So the preposition bet prefixed to God's name is pronounced בְּאֲדֹנָי, so it is written with a patah under the bet and a qamats under the vav. There is no article, because the patah is due to the rule of shva, as seen in the explanation of בְּאֲדֹנָי at the top of this page. So we pronounce 'in Yahweh' as בְּאֲדֹנָי. Similarly, 'like Yahweh' is written like this and pronounced כְּבְּאֲדֹנָי. And 'to Yahweh' is written like this and pronounced לְבְּאֲדֹנָי.

<slide 10.30> Our vocabulary lists 6 glosses for the preposition lamed. One of them is 'belongs to'. When used this way, lamed is functioning as the predicate of its clause because lamed means that the object of the preposition lamed has something, owns something, possesses something. For example, Genesis 31:19 reports that Rachel stole the idols that belonged to her father. She stole the idols (hateraphiym) that (asher) belonged to (lamed) her father. Similarly, when asked 'whose sheep are these?', the reply in Genesis 32:19 is 'lamed your servant' meaning 'they belong to your servant', where the subject 'they' is implied by the context, and 'belong to' is the preposition lamed that is prefixed to 'your servant.' And in Genesis 39:6, when Potiphar entrusted everything that he owned to Joseph's hands, 'he owned' or 'belonged to him' is the preposition lamed prefixed to the pronoun 'him'. When the preposition lamed occurs in a clause with no other predicate, lamed may be the predicate, meaning that the object of the preposition lamed owns something.

<slide 10.31> Our vocabulary lists 'untranslated' as a possible gloss for the prepositions lamed and bet. The direct object of certain verbs often has a prefixed preposition bet or lamed. When this happens, it is often best to leave the prepositions bet and lamed untranslated in English. For example, in Exodus 4:4 after Moses' staff became a snake, he reached out and caught it. The direct object of the verb is the pronominal suffix 'it' on the preposition bet. The bet is left untranslated, because it would miscommunicate if we translated 'he caught IN it' or 'he caught ON it' or 'he caught WITH it'. So instead we translate 'he caught it', with the bet left untranslated. Similarly, in Genesis 1:5, 'God called the light day.' The noun 'light' is the direct object of the verb 'called'. But 'light' is the object of the preposition lamed. If we translated the lamed as 'to', it would be 'God called TO the light day,' but that sounds like God was calling out to the light 'hey, over here boy, come on day', which is not what the text means. So lamed is left untranslated.

<slide 10.32> One final note. Hebrew often prefixes the prepositions bet, kaf, lamed, and לְּ to other prepositions. The resulting meaning is often best translated with only one of the prepositions. For example, מֵעַל is the preposition לְּ 'from' prefixed to the preposition עַל 'on' so it is 'from on'. But, depending on the context, we might translate it as 'from' or as 'on'. Similarly לְּמִן is the preposition lamed 'to' prefixed to the preposition מִן 'from' so it is 'to from', but this is awkward in English, so we might end up translating it as 'to' or as 'from'.

<slide 10.33> This has been a long lesson, so I'll make it longer by ending with three slides of summary. The next word after a preposition is always the object of a preposition. A preposition is connected to its object in one of three ways. Almost all prepositions have either a space between them and their object, like this: עַד הַיּוֹם 'until the day' or a maqqaf, like this עִם־מֹשֶׁה 'with Moses.' The buckle prepositions and לְּ, however, are prefixed to their object, like this לְאַבְרָם 'to Abram.' Regardless of the type of connection, the word order is always the same. As always, if there is a conjunction vav or an interrogative he, it comes first, like these. Vav. Interrogative. Vav. Vav. Then comes the preposition, like these. עַל and לְּ and bet. If there is an article, it comes next, because it is attached to the object, not to the preposition. This is the same as English. We say 'on the table' NOT 'THE ON table'. The article is easily visible like this and this, but if the preposition is bet kaf or lamed, the he of the article disappears and all we see is the patah and doubling dagesh, like this and this. Finally comes the object, like this and this and this and this. The object is a noun, like אֶרֶץ 'land' or אַבְרָם 'Abram', or anything acting like a noun, such as a substantive adjective, like קָטָן 'small one'.

<slide 10.34> This lesson introduced 2 spelling rules: the assimilation of nun and the rule of shva. They will be used repeatedly in various lessons throughout this course, so learn them well now. The assimilation of nun means that nun with no vowel becomes a doubling dagesh in the next consonant. For example, מִן יָד 'from a hand' is fine, because there is a space between the nun and the yud. But if the preposition מִן is prefixed to its object, the nun from מִן becomes a doubling dagesh in the next consonant, which is the yud. Therefore, when trying to understand a word with doubling dagesh like מִיָּד, we might need to replace a doubling dagesh with nun shva, or word-final nun with no vowel, like this. As always, gutturals and resh reject dagesh, so if a vowelless nun assimilates to a guttural or resh, there will be no dagesh, although the vowel before the nun might have compensatory lengthening, as discussed in lesson six. Thus מִן עַם becomes מִיַּעַם with the nun disappearing and the hiriq that preceded the nun lengthening to tsere. Therefore, when trying to understand a word with a guttural or resh we might need to put nun shva or word-final nun with no vowel in front of the guttural or resh, and undo the compensatory lengthening if there is a qamats, tsere, or holam. Thus מִיַּעַם can be understood as מִן עַם. The rule of shva occurs because Hebrew never has 2 reduced vowels in a row. If there would be 2 reduced vowels in a row, the vowel on the right changes. Most occurrences of this are at the front of a word. When reading the Bible, if we see any of these vowel patterns at the front of a word: patah hataf-patah, segol hataf-segol, etcetera, it may have come from something with vocal shva as the first vowel of the word. We've already seen this at work in the rule that we learned in lesson 6, that when hiriq-yud is the first vowel of a multi-vowel word, the word probably began shva yud shva. Make sure that you understand this table and memorize the patterns.

<slide 10.35> Finally, there are 4 prepositions that can be prefixed to their object, and thus need to be discussed further. The preposition מִן can be attached to its object with a maqqaf, like this. But usually it is prefixed to its object, being spelled mem hiriq doubling dagesh like this, or, if followed by a guttural or resh, it rejects dagesh and the hiriq of מִן almost always lengthens to tsere, like this. And strangely, it is spelled mem hiriq yud if it is attached to a word that begins yud shva, like this. This spelling is strange because it is acting like it started mem shva and followed the rule of shva! Our vocabulary lists four glosses of the preposition מִן. The last one '-er than' is the comparative meaning. If the predicate of a clause says what the subject IS (like with a predicate adjective) instead of what the subject does (like 'run' or 'eat'), then the preposition מִן is usually comparative. The object of the preposition is the standard to which something is compared. For example, in the statement "Your love is better than life," the Hebrew wording is "Your love is good FROM life" where the FROM is the preposition מִן. The prepositions Bet Kaf and Lamed, called the 'buckle' prepositions בְּכַל, are always prefixed to their object, like this. Because the vowel in their lexical form is vocal shva, the rule of shva affects their spelling. For example, we may read לְאֲנָשִׁים with a patah under the lamed, because we started with lamed shva attached to a word that began with alef hataf-patah, and the rule of shva changed shva hataf-patah to patah hataf-patah. The rule of shva also causes the buckle prepositions to be spelled with patah when appended to the divine name, so this will be pronounced ladonai. And the rule of shva combined with quiescent alef causes the buckle prepositions to be spelled with tsere when prefixed to אֱלֹהִים, so this is pronounced leylohiym. All prepositions precede the article. For example, here is the preposition מִן followed by the he of the article, and then its object. The buckle prepositions, unfortunately, swallow up the he of the article. For example, in the combination bet plus the article plus YOM, the he of the article disappears, and the patah of the article replaces the shva of the preposition bet, producing בְּיוֹם. This may seem complicated, but all we care about is being able to figure out if a word with a buckle preposition has the article or not. And this is easy. Since the buckle prepositions

have shva in their lexical form, if they still have shva, like this, or if their vowel can be explained by the rule of shva, like this, then they do not have the article. Otherwise, their object has an article, like this. The prepositions bet and lamed are sometimes used on the direct object of a verb. When this happens, the prepositions are left untranslated. Finally, the preposition lamed can function as the predicate of its clause, meaning that the subject belongs to the object of the preposition lamed. Since a clause can only have one predicate, lamed functions as the predicate only if the clause has no other predicate.

11: Pronominal Suffixes

<slide 11.1> Reading Biblical Hebrew, lesson 11. Pronominal Suffixes

<slide 11.2> Pronominal suffixes occur over 45 thousand times in the Bible. They occur on all kinds of words, including nouns, prepositions, and verbs. So learning pronominal suffixes has high payoff. The good news is that all word types use the same kinds of pronominal suffixes. So there is only one pronominal suffix paradigm to memorize. And we get to re-use it on every kind of word.

<slide 11.3> Our goal is to be able to understand any vocabulary word with any pronominal suffix. We need to be able to figure out the lexical form, gender, and number of the underlying word, as well as the person, gender, and number of the pronominal suffix. For example, when we see the word אֲבֹתֵינוּ while reading the Bible, we need to recognize that it is the noun אָב in the masculine singular with a first-person common plural pronominal suffix, so it means 'our father'. Similarly when we read זְקֵנֵינוּ in the Bible, we need to recognize that it is the adjective זָקֵן in the masculine plural, with a 1cp pronominal suffix so it means 'our elders'. When we see the word לָנוּ in the Bible, we need to recognize that it is the preposition לamed with a 1cp pronominal suffix, so it means 'to us'. When we see אֵתָנוּ in the Bible, we need to recognize that it is the definite direct object marker with a 1cp pronominal suffix, so it means 'us'. And when we see מִכָּרְנוּ later in the course, we need to recognize that it is the verb מָכַר with a 1cp pronominal suffix, 'he sold us'. Notice that all of these word types use the same pronominal suffix. The 1cp pronominal suffix Nun-Shuruq.
נוּ

<slide 11.4> This lecture begins with the meaning and translation of pronominal suffixes on various kinds of words, and then discusses the pronominal suffix paradigm that we must memorize, and ends with a discussion of how to analyze different kinds of words with a pronominal suffix.

<slide 11.5> But first we must define some terms that we will use in this lesson. In course materials, a solid square refers to any pronominal suffix. For example, "בֵּת + a square" means "בֵּת with any pronominal suffix." A "consonantal ending" is any ending -- such as an adjective ending or a noun ending -- or any suffix, such as a pronominal suffix -- that begins with a consonant. For example, the feminine dual noun ending תֵּי and the 2ms pronominal suffix יָ are both consonantal endings because both of them BEGIN with a consonant. Conversely, a "vocalic ending" is any ending or suffix that begins with a vowel. Thus the plural ending IYM and the 3fs pronominal suffix AHH are both vocalic endings because both of them begin with a vowel. A connecting vowel, abbreviated V-sub-C, is the vowel that immediately precedes a consonantal ending. It is the vowel that connects a consonantal ending to whatever precedes it. For example, the word לָהֶם is the preposition לamed with the 3mp pronominal suffix הֶם. The pronominal suffix is a consonantal ending, so the qamats that precedes it is a connecting vowel.

<slide 11.6> Now that we have introduced the new terms that we'll need in this lesson, let's discuss the meaning and translation of pronominal suffixes on various kinds of words.

<slide 11.7> The grammatical function and meaning of a pronominal suffix depends upon the kind of word to which it is attached. A pronominal suffix on a noun indicates the one who 'possesses' the noun so it is

translated with an English possessive pronoun. For example, HER house, OUR father, and MY God all would be indicated with a pronominal suffix on a noun in Hebrew. When a pronominal suffix occurs on an adjective, the adjective is almost always substantive, so the adjective is acting like a noun. Therefore, a pronominal suffix on an adjective is just like on a noun. For example, HER sinners, OUR elders, and MY holy one would all be a pronominal suffix on a substantive adjective in Hebrew. A pronominal suffix on a preposition is the object of a preposition, so it is translated with an English objective pronoun. For example, to HER, from US, and with ME would all be Hebrew prepositions with a pronominal suffix. Finally, a pronominal suffix on the definite direct object marker **אֵת** indicates the direct object of the verb, so it is translated with an English objective pronoun. For example, HER, US, and ME would all be written in Hebrew with a pronominal suffix attached to the definite direct object marker.

<slide 11.8> Hebrew pronominal suffixes all have person, gender, and number. In course materials, PGN is my abbreviation for person, gender, and number. Person is either first person, second person, or third person. First person is the speaker or writer, so it is I, MY, ME, WE, OUR, or US. Second person is the one spoken or written to, so it is YOU or YOUR. Third person is anyone else, so it is HE, HIS, HIM, SHE, HER, THEY, THEIR, or THEM. The gender of a pronoun is either masculine, feminine, or common. 'Common' simply means that it does not indicate the gender. First-person pronouns are always common gender in Hebrew, meaning that women and men use the same words for 'I, MY, ME, WE, OUR, and US.' The number of a pronominal suffix is either singular or plural. Remember that only nouns can be dual, so there are no dual pronominal suffixes.

<slide 11.9> A pronominal suffix on a noun or adjective indicates who 'possesses' that noun or substantive adjective, so we translate the pronominal suffix with an English POSSESSIVE pronoun. Therefore a first-person common singular pronominal suffix on a noun or adjective is translated as 'MY' (like 'my pizza' or 'my friend'). We translate a first-person common PLURAL pronominal suffix on a noun or adjective as 'OUR'. English does not distinguish the gender and number on 2nd person pronouns, so a second person pronominal suffix on a Hebrew noun or adjective is always translated as 'YOUR', regardless of whether the pronominal suffix is singular or plural, feminine or masculine. A third-person pronominal suffix on a noun or adjective is 'HIS' or 'HER' if it is singular, or 'THEIR' if it is plural. A pronominal suffix on a preposition or the definite direct object marker indicates the object of the preposition or the direct object of a verb, so it is translated with an English objective pronoun. A first-person pronominal suffix is translated 'ME' or 'US', like 'with ME' or 'from US.' A second-person pronominal suffix is translated as 'YOU'. And a third-person pronominal suffix is translated as 'HIM', 'HER', or 'THEM'.

<slide 11.10> One final grammatical point. Recall that a word is definite if it refers to a particular thing, and indefinite if it does not. Proper nouns are definite, like 'David' and 'Jerusalem'. The article makes a word definite, like 'the man' or 'the city'. Our new grammatical point is that a pronominal suffix makes a word definite. If I say 'your man' or 'her city', I am indicating a particular person or city, so 'your man' and 'her city' are definite. Thus a noun or substantive adjective with a pronominal suffix is definite. There is one more thing that can make a word definite. The next lesson will explain it.

<slide 11.11> Now for the actual Hebrew pronominal suffixes.

<slide 11.12> These are the Hebrew pronominal suffixes. Memorize this table. We need to memorize the exact spelling of the pronominal suffixes, because they are attached to the end of words, and there are other things that have similar spellings, so memorizing the exact spelling of this paradigm will prevent ongoing uncertainty when reading the Bible in Hebrew. Notice that, unlike the noun ending table, the accents are not indicated on the pronominal suffixes. The accents are not included because the accent depends upon the word to which the pronominal suffix is attached. The pronominal suffixes are in two major columns. These pronominal suffixes never occur on finite verbs. A later lesson will explain what a finite verb is. For now, simply memorize that these endings cannot occur on finite verbs. This is worth memorizing because it will help you immensely later on. Trust me. The other pronominal suffixes are all grouped together. There are some restrictions on where certain ones of them occur, but learning those restrictions will almost never help, so we'll skip it and concentrate our memorization on the things that matter, like the exact spelling and which ones cannot occur on finite verbs. There is no significance to the order of the pronominal suffixes within the broad categories. You do not need to memorize the order of the pronominal suffixes. What you do need to memorize is the person, gender, and number of a pronominal suffix, the exact spelling of the suffix, and whether or not the suffix is in the 'not on finite verbs' category. Notice the mappiq in the third person feminine singular pronominal suffix. That mappiq is critical for distinguishing it from the feminine singular noun ending and the directional He. Finally, notice that this ending: ׁ with a doubling dagesh in the nun looks like a first-person common plural pronominal suffix with an added doubling dagesh. It could be a first-person common plural pronominal suffix. But it is usually 3rd person masculine singular. Memorize this table, with exact spellings in Hebrew, including whether a pronominal suffix falls in the 'not on finite verbs' category or not. Be able to write out all the vowels, consonants, and dageshes from memory for every pronominal suffix in this table. The 'paradigms' and 'worksheets' pdfs show this paradigm and provide blank paradigm pages to practice writing it out.

<slide 11.13> There are a few patterns in the paradigms that will make it easier to memorize it. Notice that all second person pronominal suffixes have a kaf. Conversely, if a pronominal suffix has kaf, it is second person. Notice the doubling dagesh in all of these pronominal suffixes. They all have nun-doubling-dagesh except for the 2ms which has kaf-doubling-dagesh. The masculine plural pronominal suffixes (2mp and 3mp) all have mem for their last consonant, whereas the feminine plural pronominal suffixes (2fp and 3fp) all end in nun. To remember these, think of MEM for MEN and MONKS, whereas NUN for the NUNs. Stop this video and take 10 minutes to semi-memorize the pronominal suffix paradigm on this screen before continuing. This will save you time, because if you have this paradigm semi-memorized, it will be easier to understand the examples in the rest of the video, and those examples will help solidify your initial memory of the paradigm.

<slide 11.14> Now that you have the pronominal suffix paradigm semi-memorized, let's discuss how to read a preposition with a pronominal suffix.

<slide 11.15> Understanding a word with a pronominal suffix begins with identifying the pronominal suffix, based on our memory of the paradigm. For example, when we see ׁ, we should notice the Mem at the end and think 'that could be the 3mp pronominal suffix'. Our next step is to identify the underlying word. To do this, remove the pronominal suffix and any vowel that connects it to the word. For example, when we see ׁ, we remove the 3mp pronominal suffix mem. Then, if the pronominal suffix is consonantal, we remove the connecting vowel. In this example, we remove the qamats that connects the pronominal suffix

to the preposition. This leaves us with alef-hiriq-tav-doubling dagesh. As usual, when trying to find a lexical form, we should also remove or ignore any conjunction vav or interrogative that is attached. Then, as usual, remove any word-final doubling dagesh. In our example, this leaves us with alef-hiriq-tav. Finally, if we don't recognize the word, modify the vowels until we do. In our example, we know that when we reject a doubling dagesh, compensatory lengthening may change the hiriq to tsere, so we try that. This leaves us with alef-tsere-tav, which is the preposition 'with' with a 3mp pronominal suffix, so it means 'with them'.

<slide 11.16> The article never occurs on a word with a pronominal suffix. Although we may have to remove a conjunction vav or an interrogative from a word with a pronominal suffix in order to get to the lexical form, the article never occurs on a word with a pronominal suffix. The reason for this is that a pronominal suffix makes a word definite, so there is no need for the article. This is the same as English. We say 'to her' or 'her lunch,' but we would never say 'to THE her' or 'THE her lunch'. In the same way, in Hebrew, a word with a pronominal suffix never takes the article. For example, לָהֶם is the preposition Lamed with a 3mp pronominal suffix 'to them'. The vowel under lamed is not shva and cannot be explained by the rule of shva, so following what we learned in the last lesson, we would say that there is an article on the word. But this word cannot have an article because there is NEVER an article on a word with a pronominal suffix. We never say "to THE them" because "them" is already definite. Therefore there cannot be an article on this word, so we can ignore the vowel that connects a buckle preposition to a pronominal suffix. The vowel under the lamed is a connecting vowel that precedes the pronominal suffix. It is meaningless. The word would mean the same if it were shva or tsere or hiriq or holam. We are used to paying attention to the vowel under a buckle preposition, but that is only because we are trying to detect if there is an article or not. The vowel on this word, no matter what it is, never indicates an article, because a word with a pronominal suffix never has the article.

<slide 11.17> Before practicing pronominal suffixes on prepositions, we need to eliminate several possible confusions. The first one is in the 1cs pronominal suffix. There are four spellings of the 1cs pronominal suffix. The one with no restriction that matters is nun hiriq yud, sometimes with a doubling dagesh in the nun. The "not on finite verbs" forms are hiriq yud and patah yud. Using this table, we see that בִּי is the preposition bet with a 1cs pronominal suffix, meaning 'in me.' But the fact that the 1cs pronominal suffix can be nun-hiriq-yud or just hiriq yud leads to a potential confusion. If we see nun hiriq yud at the end of a word, is the nun part of the 1cs pronominal suffix or part of the underlying word? For example, is the word בְּנִי the preposition Bet with 1cs pronominal suffix Nun-Hiriq-Yud 'in me'? Or is it the noun בֵּן 'son' with a 1cs pronominal suffix hiriq Yud? Both seem possible. Thankfully, the 1cs pronominal suffix Nun-Hiriq-Yud is almost never used on prepositions. The only prepositions it occurs on are כְּמוֹנִי and תְּחִינִי, which cannot be mistaken for anything else. Since the 1cs pronominal suffix nun hiriq yud almost never occurs on prepositions, the word בְּנִי cannot be the preposition bet with a pronominal suffix nun hiriq yud, so the nun is part of the underlying word. Thus בְּנִי is the noun בֵּן with a 1cs pronominal suffix, meaning 'my son'.

<slide 11.18> The second possible confusion is between the preposition אֵל 'to' and the noun אֱלֹהִים 'God'. Without a pronominal suffix, they are easy to distinguish. The preposition 'to' has segol, whereas the noun 'God' has tsere. The noun אֱלֹהִים 'God' only takes a 1cs pronominal suffix אֱלֹהֵי 'my God' with a hiriq yud. The Bible never uses the noun אֵל to say 'your God' or 'her God' or 'our God'. Instead, to say those things, the noun אֱלֹהֵי is used. For example, 'our God' is always אֱלֹהֵינוּ, never אֵלֵינוּ. The noun אֵל 'God' only takes a 1cs pronominal suffix אֱלֵי 'my God' with a hiriq yud. We can remember which form this is, because it is the

well-known beginning of Psalm 22, which Jesus quoted on the cross. "My God My God" is אֱלֹהֵי אֱלֹהֵי. The fact that אֱלֹהֵי 'my God' is the only form of אֱלֹהֵי 'God' with a pronominal suffix is important because when we add a pronominal suffix to the preposition אֶל 'to', the segol on the preposition changes to tsere, which makes the preposition look like the noun 'God'. 'to me' is אֵלַי with patah yud, which looks like 'my God', but remember that 'my God' is אֱלֹהֵי with hiriq yud. אֱלֹהֵי אֱלֹהֵי 'my God my God'. The word אֵלַי is not אֱלֹהֵי, so אֵלַי is 'to me', not 'my God'. The other pronominal suffixes on the preposition אֶל 'to' also have tsere. 'To you' masculine singular is אֵלֶיךָ 'To you' feminine singular is אֵלֶיךָ. These look like the noun אֱלֹהֵי 'God' because they have tsere, but remember that the only form of אֱלֹהֵי 'God' with a pronominal suffix in the Bible is אֱלֹהֵי אֱלֹהֵי 'my God my God' with a hiriq-yud. Anything else that looks like the noun אֱלֹהֵי 'God' with a pronominal suffix is actually the preposition אֶל 'to'.

<slide 11.19> The third possible confusion occurs with the preposition מִן. With many pronominal suffixes, the preposition מִן is spelled מִמֶּנּוּ with a doubling dagesh in the second mem, as shown in this table. So when you remove the pronominal suffix, you will have mem hiriq mem doubling-dagesh, which you need to recognize as the preposition מִן. Notice also that the preposition מִן uses the pronominal suffixes with a doubling dagesh. Since it uses those suffixes, there is the ambiguity between 3ms and 1cp in those forms. מִמֶּנּוּ usually means 'from him', but it could mean 'from us'.

<slide 11.20> Let's practice. Number 1. לָהֶם. לָהֶם is the 3mp pronominal suffix HEM on the preposition lamed. So it means 'to them'. We ignore the vowel under the lamed because a word with a pronominal suffix never has the article. I write the M in parentheses in my English translation because the Hebrew indicates that it is masculine plural, whereas the English word 'them' does not indicate the gender. Number 2. בִּי. בִּי is the 1cs pronominal suffix Hiriq Yud on the preposition bet. So it means 'in me'. Number 3. בְּנִי. בְּנִי looks like either the noun בֵּן 'son' with 1cs pronominal suffix hiriq yud, or else the preposition bet with 1cs pronominal suffix nun-hiriq-yud. To resolve this ambiguity, we remember that the 1cs pronominal suffix nun hiriq yud is almost never used on prepositions -- never on any ones that could be mistaken for something else. Therefore this is not the preposition with nun hiriq yud. Instead, it is the noun בֵּן 'son' with a 1cs pronominal suffix hiriq yud, 'my son' Number 4. כְּכֶם. כְּכֶם is the 2mp pronominal suffix on the preposition kaf. So it means 'like you'. We ignore the vowel under the kaf because a word with a pronominal suffix never has the article. This is easy to remember because it sounds weird to say 'like THE you.' I write MP in parentheses in my English translation to indicate the gender and number information that is in the Hebrew pronoun KHEM but is not communicated by the English pronoun 'you'. Number 5. מִמֶּנּוּ. In מִמֶּנּוּ, we see the KHEM pronominal suffix, which is 2mp. Removing that leaves us with Mem-Hiriq-Doubling-Dagesh, which we should recognize as the preposition MIN. So this is מִן with a 2mp pronominal suffix, and is translated 'from you'. Again, I use parentheses to disambiguate the English. Number 6. מִמֶּנּוּ. In מִמֶּנּוּ we see pronominal suffix NU. This looks like the 1cp pronominal suffix NU, but notice that there is a doubling dagesh in the nun. This pronominal suffix looks like 1cp, and could be 1cp, but it is usually 3ms. Removing the pronominal suffix leaves us with מִמֶּנּוּ with a doubling dagesh in the mem. That is not a vocabulary word, but we remember that the preposition מִן with certain pronominal suffixes is spelled מִמֶּנּוּ with a doubling dagesh. So this is the preposition מִן with a 3ms or 1cp pronominal suffix. Translated "from him" or "from us." Number 7. עִלָּיו. עִלָּיו ends in consonantal vav, which is a 3ms pronominal suffix. To get to the lexical form, we remove the pronominal suffix and the vowel that connects it to the underlying word, so we are left with Ayin-Qamats-Lamed. This is the preposition עַל with a 3ms pronominal suffix, meaning

'over him'. The patah in the preposition על changed to qamats, but we already know to ignore patah-qamats vowel shifts except in specific circumstances that I will tell you later. Also, notice that I omitted the yud in pronunciation. עָלָיו. Qamats yud is not a vowel letter, but when the 3ms pronominal suffix is spelled with consonantal vav, it often uses qamats yud as a connecting vowel, where the yud is not pronounced. So this is pronounced עָלָיו. Number 8. אֵלַיָּהּ. אֵלַיָּהּ. We see the 3fs pronominal suffix He-Qamats. This looks like the noun אֱלֹהִים 'God' since it has a tsere, but we remember Jesus' words on the cross, אֱלֹהֵי 'my God' is the only form of אֱלֹהִים 'God' with a pronominal suffix that shows up in the Bible, so anything else that looks like אֵל 'God' with a pronominal suffix is actually the preposition אֵל 'to'. So this means 'to her'. Number 9. עָרִי. עָרִי ends in Yud, which could be the 1cs pronominal suffix. Removing the pronominal suffix and the vowel that connects it to the underlying word we have the preposition עַד with a 1cs pronominal suffix, meaning 'until me'.

<slide 11.21> Now for the definite direct object marker and its homonym, the preposition 'with'.

<slide 11.22> The word spelled alef tsere tav becomes alef segol tav when it loses its accent due to a maqqaf. Both of these spellings can be either a preposition that means 'with' or the definite direct object marker, which I abbreviate DDO. The preposition and the DDO have the exact same spelling if there is no pronominal suffix. The meaning of the preposition is obvious, but the DDO has no equivalent in English. The DDO is a grammatical marker that is not translated into English. A direct object in Hebrew is often preceded by the DDO if the direct object is already definite. For example, in the clause "She ate a sandwich", "a sandwich" is the direct object of the verb "ate." The direct object is indefinite, because the clause makes it clear that the reader is not expected to know what sandwich she ate. In Hebrew, the DDO would NOT occur in this sentence, because the direct object is indefinite. By contrast, in the clause "She ate THE sandwich", "the sandwich" is the direct object of the verb "ate." BUT the article "the" makes the direct object "sandwich" definite. In Hebrew, the DDO אֵת would be written before "the sandwich." For example, in the first verse of the Bible, "in the beginning God created THE heavens and THE earth." "The heavens" and "the earth" are the direct objects of the verb "created." Furthermore, both "the heavens" and "the earth" have the article, so they are both DEFINITE. Since the direct objects are definite, the DDO is written before the direct objects. The DDO is not translated. It is a grammatical marker that indicates that the following word is the direct object. Also, the DDO does not MAKE the direct object definite. Instead, the DDO is there because the direct object is ALREADY definite. In Genesis 1:1, the article is what makes these direct objects definite. The spelling of the DDO is ambiguous; it could be the preposition "with." The only reason we know that it is the DDO instead of the preposition is that the DDO makes sense in this context, whereas the preposition "with" does not, since "created" leads us to expect a direct object -- what is created. The spelling אֵת can be either the DDO or the preposition "with." As long as there is no pronominal suffix, they have the same spelling.

<slide 11.23> BUT when a pronominal suffix is added, the spellings become distinct as shown in this table. The vowel with the DDO varies, and its holam can be written plene as holam vav, but the preposition "with" with a pronominal suffix is always spelled with two things that are absent in the DDO. Pause this video and look at them until you see what two things "with" always has in its spelling that the DDO never has. The preposition "with" with a pronominal suffix always has a doubling dagesh WITH it. It also always has a hiriq, which makes the ih sound of "with." The DDO never has a doubling dagesh, and it never has a hiriq under the alef.

<slide 11.24> Next we discuss nouns and adjectives with a pronominal suffix. Earlier in this lesson I said that an adjective with a pronominal suffix is almost always substantive, meaning that it is acting as a noun, so everything I say about nouns with a pronominal suffix also applies to adjectives.

<slide 11.25> The most important grammatical point of this section is that the gender and number of a noun or adjective is separate from the gender and number of the pronominal suffix. They indicate the gender and number of separate things, so they are often not the same. For example, if one woman has one brother, we would describe him as 'her brother'. In Hebrew, this would be the masculine singular noun 'brother' with a third-person feminine singular pronominal suffix 'her'. Notice that the noun and the pronominal suffix have different genders. Notice also that the pronominal suffix has person, which a noun never has. If several women have one brother, we would describe him as 'their brother'. In Hebrew, this would still be the masculine singular noun 'brother' but now with a third-person feminine PLURAL pronominal suffix 'their'. The number of the noun tells us how many brothers exist. The number of the pronoun tells us how many women have that brother. The gender and number of the noun and pronoun refer to different things, so we need to distinguish and keep track of both. If there is one woman with several brothers, we would say 'her brothers' in English, which would be a masculine PLURAL noun in Hebrew with a third-person feminine SINGULAR pronominal suffix. The plural noun says that there are multiple brothers. The singular pronominal suffix says that there is one woman. Finally, the multiple brothers of several women would be 'their brothers' in English, with a masculine plural noun 'brothers' in Hebrew that has a third-person feminine plural pronoun, since there are multiple women. The gender and number of the noun are independent of the person, gender, and number of the pronoun.

<slide 11.26> Since nouns and adjectives have endings to indicate their gender and number, we should wonder, 'which comes first, the noun ending or the pronominal suffix?' The answer is that the noun ending comes first. The pronominal suffix is always last. For example, in the word אֲבוֹתָם meaning 'their fathers', the 3mp pronominal suffix Mem comes at the end, after the plural noun ending OT.

<slide 11.27> Here is the noun-ending chart that we memorized in a previous lesson. In this lesson, we add a second column to the table. When a pronominal suffix is attached to a noun ending, the noun ending changes. The new column shows what the noun ending looks like when it is followed by a pronominal suffix. The square is a placeholder for any pronominal suffix. As with the previous chart, when no vowel is shown on the chart, the vowel can vary. The vowels are missing in this column, because they depend upon which pronominal suffix is added. The only vowel shown is the holam vav that is shown in the feminine plural ending. That holam-vav (or a defective spelling holam) is always there and it is important because it is what shows us that the noun is plural, not singular. Notice also that the accents are not written in this column. The reason for that is that when a pronominal suffix is added to a noun or adjective, the location of the accent depends on the pronominal suffix that is added. To help us memorize this paradigm, notice the following patterns: The two masculine singular endings are blank if there is a pronominal suffix. A pronominal suffix is attached directly to the noun or adjective. If the suffix is a consonantal ending, there will be a connecting vowel that depends upon the pronominal suffix. The two feminine singular endings look the same when there is a pronominal suffix. A tav is put between the noun and the pronominal suffix, even if the lexical form had qamats-he. That makes sense, because He vowel letters can only occur at the end of a word, and once a pronominal suffix is appended, the noun ending qamats he is no longer at the very end, so it can't exist. If there is a tav before a pronominal suffix, the noun is feminine, except for the

few masculine nouns that take the plural ending OT. If there is no tav the adjective is masculine, and the noun is probably masculine. Finally, if there is a yud before a pronominal suffix, the noun is dual or plural; otherwise it is singular. There are two exceptions to this rule about yud. The first exception is that a noun or adjective with the plural ending OT-yud before a pronominal suffix sometimes omits the yud, since the OT already indicates that the noun is plural. The other exception is that the yud before a pronominal suffix on a dual or plural word is never hiriq yud. This is explained further later in the lesson. Memorize these noun endings. When you see an adjective or noun with a pronominal suffix, be able to recognize the noun ending that precedes the pronominal suffix, to detect the gender and number of the noun or adjective. Stop the video and take a couple minutes to semi-memorize the new column of this paradigm before moving on.

<slide 11.28> Now, let's see these noun endings in action. As a review, here are the basic noun endings from a previous lesson. And here they are, attached to nouns. Shem has no ending. It is masculine singular. Sadeh ends in segol-he. It is masculine singular. מְלַחֶמָה ends in qamats he. It is feminine singular. and so forth. The table thus far is all review. Now, here are the noun endings that are used before a pronominal suffix. There are no accents and no vowels shown in the paradigm because they depend upon the pronominal suffix. The square is a placeholder for any pronominal suffix. For our examples, we'll use the 2ms pronominal suffix ךְּ. Here are the same nouns as before, but this time with a 2ms pronominal suffix. The paradigm indicates that if the lexical form has no ending or segol he, there will be no noun ending between the word and a pronominal suffix. There will be a shva or vowel between them, but no consonant or vowel letter, as we see in these examples. The singular noun שֵׁם with a 2ms pronominal suffix can be written שְׁמֶךָ or שְׁמֶךָ. The singular noun שָׂדֵה with a 2ms pronominal suffix is written either שְׂדֶךָ or שְׂדֶךָ. Notice that the segol-he noun ending was lost before the pronominal suffix, just as the paradigm shows. Both of these words have no tav before the pronominal suffix, so they are either masculine or probably masculine. There is no yud before the pronominal suffix, so they are singular. The paradigm indicates that if the feminine singular form has ending qamats he or tav when there is no pronominal suffix, then there will be a tav ending between the noun and the pronominal suffix, just as we see in these examples. The feminine singular noun מְלַחֶמָה with a 2ms pronominal suffix is מְלַחֶמְתְּךָ. Notice that the feminine singular noun ending qamats-he was replaced with tav, just as the paradigm shows. The feminine singular noun חֲטָאָת with a 2ms pronominal suffix is חֲטָאָתְךָ. Both of them have tav before the pronominal suffix, so they are feminine. There is no yud before the pronominal suffix, so they are singular. The dual noun יָדָיִם with a 2ms pronominal suffix is יָדְיָךָ. The dual noun שְׁפָתַיִם with a 2ms pronominal suffix is שְׁפָתֶיךָ. Note that the AYIM ending is lost for both of them, replaced by yud. The yud before the pronominal suffix on both of them indicates that they are not singular. The yud does not tell us if it is dual or plural, but it does mean non-singular. The tav on שְׁפָתֶיךָ indicates that it is feminine, whereas for יָדְיָךָ, there is no tav, so the only way we know the gender is to know the word. The plural noun דְּבָרִים with a 2ms pronominal suffix is דְּבָרֶיךָ. The IYM ending is gone, replaced with just a yud, like the paradigm shows. The paradigm doesn't tell us what vowel goes with the yud, but we don't care. As long as there is a yud before the pronominal suffix, we know that it is not singular. Since there is no tav before the pronominal suffix, it is probably masculine if a noun, and certainly masculine if it is an adjective, as usual. The plural noun בְּנוֹת with a 2ms pronominal suffix is בְּנוֹתֶיךָ. We know that it is plural both from the OT ending and from the Yud that precedes the pronominal suffix. Since it has the OT ending, the yud could have been omitted, and we would still know that it is plural. As usual, the holam-vav of the OT ending could have been written defectively.

What about if we add a 1cs pronominal suffix? Recall that hiriq yud and patah yud are 1cs pronominal suffix. Recall also that dual and plural nouns put yud before a pronominal suffix. Do we get 2 yuds in a row if the word is plural? And how do we distinguish the yud of the pronominal suffix from the yud of the noun ending?

<slide 11.29> The potential confusion arises from the "not on finite verbs" 1cs pronominal suffixes hiriq yud and patah yud. On a singular noun or adjective, the 1cs pronominal suffix is hiriq-yud. Never patah yud. So far so good. The trouble is that on a dual or plural noun or adjective, we would expect two yuds: One from the noun or adjective ending, and one from the 1cs pronominal suffix. But we get only one yud. Not two. And that yud is patah yud. Never hiriq yud. On a preposition or the DDO, we do not care which 1cs pronominal suffix is used. hiriq yud and patah yud mean the same thing. But on a noun or adjective, which vowel is used matters. Hiriq-yud is singular. Patah yud is dual or plural. As usual, patah can become qamats, so the patah yud 1cs pronominal suffix may be written qamats yud. One other note that will be very important in the next lesson: The 1cs pronominal suffix is NEVER written tsere yud. Tsere yud on the end of a word is NEVER the 1cs pronominal suffix. It is something else, which we will learn in the next lesson.

<slide 11.30> Now for some examples. Here is the previous table, using the 2ms pronominal suffix. Notice that the dual and plural nouns have yud before the pronominal suffix, and it is never hiriq-yud. And now here are the same words, with a 1cs pronominal suffix. Notice that the singular nouns all have hiriq yud as their 1cs pronominal suffix. מְלַחֲמָתִי שְׂמִי שְׂדֵי מִלְחָמָתִי and חֲפָאֲתִי Whereas the dual and plural words all have patah yud for their 1cs pronominal suffix. יָדַי שְׂפָתַי דְּבָרַי and בְּנוֹתַי As usual, the patah could have been qamats instead. So the rule is that if the underlying noun or adjective is singular, the 1cs pronominal suffix is hiriq-yud. Whereas if it is dual or plural, the 1cs pronominal suffix is patah yud or qamats yud.

<slide 11.31> To solidify the patterns, let's re-look at all our examples. To detect the number of a noun or adjective with a pronominal suffix, we look at the ending. If there is no yud in the ending, then the noun or adjective is singular. All of these examples lack yud, so they are all singular. If there is a hiriq-yud, the noun or pronoun is singular with a 1cs pronominal suffix. Thus all of the singular examples have either no yud in the ending at all, or else the yud is hiriq-yud. Whereas all of the dual and plural nouns have a yud in the ending that is not hiriq-yud. If it ends in patah yud, the noun is dual or plural with a 1cs pronominal suffix, whereas if it ends in hiriq yud, the noun is singular with a 1cs pronominal suffix. And if it has OT in the ending, it is plural. The OT ending may or may not be followed by a yud when there is a pronominal suffix, but we don't care. Either a yud or an OT ending is enough to tell us that the underlying noun is plural; having both is overkill, so Hebrew sometimes skips the yud if there is an OT ending. So the ending tells us the number of the underlying noun. The ending also tells us the gender of the underlying noun. Notice that all of the feminine endings have tav. If there is a tav in the ending, the noun or adjective is feminine, although if it is a noun with the OT ending, it might be masculine, since some masculine nouns use the OT ending in the plural. Conversely, if there is no tav, then the underlying word is masculine, although the gender is uncertain if it is a noun. Before continuing, look at the examples to make sure you understand how the endings make it easy to tell the gender and number of the underlying noun or adjective.

<slide 11.32> Let's practice. For each one, pause the video, read the word out loud, figure out the gender and number of the underlying noun, figure out the person, gender, and number of the pronominal suffix, notice any other prefixes, like a prefixed preposition, and then translate the word. Then unpauses and check your

work. Number 1. מִמִּשְׁפַּחְתִּי מִמִּשְׁפַּחְתִּי begins mem-hiriq-doubling dagesh, so it has prefixed preposition מִן. It has pronominal suffix hiriq yud, so the pronominal suffix is 1cs and the underlying noun is singular. The ending before the pronominal suffix is tav that is not OT, so it is feminine singular. The only yud in the word is hiriq yud, so the noun is singular. To find the lexical form, we need to restore the no-pronominal-suffix ending. The feminine singular ending without the pronominal suffix might be either tav or accented qamats he. Accented qamats he produces a word that we recognize: מִשְׁפָּחָה 'clan'. So מִמִּשְׁפַּחְתִּי means 'from my clan'. Number 2. עֵינֶיכֶם עֵינֶיכֶם ends in כֶּם, so it has a 2mp pronominal suffix. The ending has a yud that is not hiriq yud, so the noun is dual or plural. There is no tav, so the gender is masculine if it is an adjective, or uncertain if it is a noun. Removing the ending leaves us with עֵין, which is not a word we know. But we learned in a previous lesson that vowel tsere yud inside a word is almost always AYI in the lexical form, so substituting AYI, we get עַיִן 'eye', which we memorized is feminine. Eyes come in natural pairs, so this is dual, not plural. Thus עֵינֶיכֶם means 'your eyes,' where 'your' is masculine plural, and eyes is feminine dual. Number 3. מִמֵּמֶיהָ The word מִמֵּמֶיהָ begins with mem-tsere followed by a guttural, so it has the prefixed preposition מִן. It ends in he-qamats, so it has a 3fs pronominal suffix. The ending has a yud that is not hiriq yud, so the noun is dual or plural. There is no tav in the ending, so the gender is masculine if it is an adjective, or uncertain if it is a noun. Removing the ending leaves us with עַם, which we recognize as the masculine noun 'people'. People is not a natural pair or a measurement word, so it cannot be dual. Therefore the yud indicates plural. Thus מִמֵּמֶיהָ means 'from her peoples' Number 4. לְאֲנָשָׁיו The word לְאֲנָשָׁיו begins with the preposition lamed. It ends in consonantal vav, which is a 3ms pronominal suffix. Notice once again that when a word ends in qamats yud vav due to a 3ms pronominal suffix, the yud is not pronounced. לְאֲנָשָׁיו One never has a pronominal suffix on a word with an article, so there is no article. The ending has yud that is not hiriq-yud, so the underlying noun is dual or plural. There is no tav in the ending, so the gender is masculine if it is an adjective, or uncertain if it is a noun. Removing the prefixed preposition and the pronominal suffix leaves us with אָנָשׁ, which is not a vocabulary word. No matter what singular ending we add or vowel change we make, it doesn't produce a vocabulary word. But if we add the IYM plural ending, we get אֲנָשִׁים, which we recognize as the plural of לְאֲנָשָׁיו. אִישׁ means to his men. Number 5. וְלְאֲבֹתָיָהּ The word וְלְאֲבֹתָיָהּ begins with vav, which must be the conjunction vav. After the vav is a prefixed preposition lamed. It ends in KHA, which is the 2ms pronominal suffix. Since there is a pronominal suffix, there cannot be an article. The ending has yud that is not hiriq-yud, so it is dual or plural. The ending contains OT, so it is plural. There is a tav in the ending, which is feminine, but since the ending is OT, if it is a noun, then the gender is uncertain. Removing the prefixes, pronominal suffix, and ending, we get אָב 'father'. So it is masculine. וְלְאֲבֹתָיָהּ is 'and to your fathers'. Number 6. בְּאֲרָצֹתָם The word בְּאֲרָצֹתָם begins with bet, which is probably the preposition bet. It ends in mem that is not IYM, so it is probably a 3mp pronominal suffix. There is no yud in the ending, but the ending is OT, so the underlying noun or adjective is plural. There is a tav in the ending, which is feminine, but since the ending is OT, if it is a noun, then the gender is uncertain. Removing the prefix, pronominal suffix, and noun ending, we get אֶרֶץ. Changing the vowels produces אֶרֶץ 'land', which is feminine. So בְּאֲרָצֹתָם means 'in their lands'. Number 7. אָחִי The word אָחִי ends in hiriq yud, so it has a 1cs pronominal suffix. There is a yud in the ending, but since it is hiriq yud, the word is still singular. Removing the pronominal suffix produces the masculine noun אָח 'brother', so אָחִי means 'my brother'. Number 8. אָחִי The word אָחִי ends in patah yud, so it has a 1cs pronominal suffix. There is a yud in the ending that is not hiriq yud, so the word is dual or plural. Removing the pronominal suffix produces the masculine noun אָח 'brother', which is not a natural pair or a unit of measure, so it is plural, not dual. so אָחִי means 'my brothers'. Number 9. אָחִי This is the same as number 8,

except that we have qamats yud instead of patah yud. We are used to patah becoming qamats, so this has the same parsing and translation as number 8. Number 10. אִשְׁתִּי The word אִשְׁתִּי ends in hiriq yud, so it has a 1cs pronominal suffix. There is a yud in the ending, but since it is hiriq yud, the word is still singular. Removing the pronominal suffix hiriq yud produces אִשָּׁת. This is not a vocabulary word in its lexical form. Changing the vowels does not produce a word we recognize. But, remember that a feminine singular noun ending tav before a pronominal suffix might have been qamats he without a pronominal suffix. Substituting qamats he for the tav produces אִשָּׁה 'woman'. So אִשְׁתִּי is 'my woman', which means 'my wife'.

<slide 11.32> At this point you should be able to explain why לָהֶם does NOT have the article, why בִּנְי can NOT mean 'in me', why אֵלַי and אֵלַי are the preposition 'to' whereas אֱלֹהֵי is 'my God', how to recognize מִן with a pronominal suffix, how to remember that אִתִּי is 'with me' whereas אֹתִי is the direct object 'me', and how to recognize the lexical form, gender, and number of a noun or adjective with a pronominal suffix. If not, study the PDF of the overheads for this lesson until you understand. You should have already tentatively memorized the vocabulary for the chapter. Do a custom study of the vocabulary flashcards to build that memory, then ensure that you understand and can answer the grammar flash cards. Then memorize the pronominal suffix paradigm and the new column of the noun-ending paradigm. Once you have done all that, use the workbook flashcards to solidify your memory of the vocabulary, paradigms, and grammar, by practicing parsing and translating words with a pronominal suffix.

12: Construct Chains

<slide 12.1> Reading Biblical Hebrew, lesson 12. Construct Chains

<slide 12.2> The goal of this lecture is to understand a Hebrew grammatical structure called a construct chain. After explaining the grammar and meaning of a construct chain, I'll explain how to identify a construct chain when we encounter one while reading the Bible.

<slide 12.3> So what is a construct chain?

<slide 12.4> Recall that a noun can be modified by an attributive adjective that follows it. A noun can also be modified by a noun that follows it. For example, Numbers 10:24 says 'the army of the tribe'. The noun 'army' is described by the noun that follows it. Which army? The army of the tribe. The noun 'army' is modified by the noun that follows it. To express this in English, we can translate the first noun as 'army of'. Similarly, Judges 9:57 can be translated 'the evil of the men'. The noun 'evil' is described by the noun that follows it. Which evil? The evil of the men. The noun 'evil' is modified by the noun that follows it. To express this in English, we can translate the first noun 'evil' as 'evil of'. In a Hebrew construct chain, there is no separate word for 'of'. Instead, the 'of' is an English translation of the relationship between two nouns. If we were translating into Greek, we would express this by using the genitive case for the second noun.

<slide 12.5> This process can be repeated in a longer chain with three or more nouns, where each noun is described by the noun that follows it. In Numbers 10:24 we have "the army of the tribe of the sons of Benjamin." Which army? The army of the tribe. Which tribe? The tribe of the sons. Which sons? The sons of Benjamin. Each noun in the chain (except the last, Benjamin) is described by the noun that follows it. So we translate each noun in the chain (except the last) as "noun OF." The whole chain describes the first word in the chain, army. "The army of the tribe of the sons of Benjamin" tells us which army. Similarly, Judges 9:57 reads "The evil of the men of Shechem." Which evil? The evil of the men. Which men? The men of Shechem. A construct chain is a string of two or more nouns, each of which is described by the next noun in the chain. So translate each noun in a construct chain (except the last noun) with "noun of."

<slide 12.6> In summary, each noun in a construct chain except the last noun is described by the noun that follows it on its left, so it can be translated as "noun OF." Army-of tribe-of sons-of We say that such nouns are in the CONSTRUCT STATE. Each one is in construct to the noun that follows it, so we add "of" to its translation. A word in the construct state may have a spelling change. The last word of the chain on the far left is at the end of the chain. It is NOT described by the noun that follows it, so we don't say "of" in its translation. The last word in the chain is in the ABSOLUTE STATE. The lexical form of a noun is in the absolute state, so it is the spelling that we have memorized. In a construct chain, the last word of the chain is in the absolute state. All the preceding nouns in the chain are in the construct state.

<slide 12.7> A construct chain is a series of nouns: noun of noun of noun of noun, where each noun except the last is described by the noun that follows it. In Hebrew word order right to left, a noun in the construct state is described by the noun on its left. Nothing can come between the nouns in a construct chain. No

vav. No preposition. No attributive adjective. No locative He. can come BETWEEN the nouns in a construct chain.

<slide 12.8> Recall that a substantive adjective is an adjective that is being used as a noun. A substantive adjective refers to a person or thing that has the property of the adjective. For example, צַדִּיקִים as a substantive adjective means 'righteous people'. Since it acts as a noun, a substantive adjective can function as a noun in a construct chain. For example, דְּבָרֵי צַדִּיקִים 'words of righteous people' is a construct chain. The first word is the noun דְּבָרֵי 'words of.' It is described by the next word, which is the substantive adjective צַדִּיקִים 'righteous people.' So the substantive adjective צַדִּיקִים 'righteous people' is functioning as a noun in a construct chain. There is one tweak to this: If a substantive adjective is the first word in a chain, it is often best translated as an attributive adjective. For example, 'wise of heart' means 'wise hearted.' And 'unclean of lips' means 'unclean lips'.

<slide 12.9> The next grammatical point about a construct chain is that the last word in a construct chain sets the definiteness or indefiniteness of every word in the chain.

<slide 12.10> Recall that a word is definite if it refers to a particular thing, and indefinite if it doesn't. In earlier lectures we discussed how a word is definite if it is a proper noun, has the article, or has a pronominal suffix. The last way is that a word is definite if it is in a construct chain where the last word of the chain is definite.

<slide 12.11> In other words, every word in a construct chain is definite if the last word is a proper noun, like "DAVID." David is a proper noun, so it is definite. The last word of the construct chain is definite, so the entire chain is definite. The word מְזִמּוֹר 'psalm' is definite because it is in a construct chain that has a definite noun as its last word. That is why we translate מְזִמּוֹר דָּוִד as 'THE psalm of David', even though there is no article on מְזִמּוֹר 'Psalm'. Similarly, if the last word in a construct chain has the article, like 'THE king', then every word in the construct chain is definite, so we translate it 'THE psalm of the king', even though there is no article on 'Psalm'. Similarly, if the last word in a construct chain has a pronominal suffix, like 'MY king', then every word in the construct chain is definite, so we translate it 'THE psalm of my king', even though there is no article on 'Psalm'. On the other hand, if the last word of a construct chain is INdefinite, like 'A king', then every word in the chain is INdefinite, like "A psalm of A king." If the last word of a construct chain is INdefinite, then every word in the construct chain is INdefinite. And if the last word of a construct chain is Definite, then every word in the construct chain is Definite. Since an entire chain is either definite or indefinite, one cannot use a construct chain to say "A psalm of David" or "A psalm of the king" or "A psalm of my king" or "The psalm of a king." To say such things, one uses the preposition lamed, not a construct chain.

<slide 12.12> The last word of a construct chain sets the definiteness of every word in the construct chain. Therefore, only the last word of the chain can have something that makes itself definite. Only the last word of a construct chain can be a proper noun, like 'David.' or have the article, like 'the king.' or have a pronominal suffix, like 'my king.' Therefore, if we saw הַמְזִמּוֹר מֶלֶךְ, where the first word has the article, it cannot be a construct chain.

<slide 12.13> If the last word in a construct chain is definite, it causes every word in the construct chain to be definite. For example, the word **מִזְמוֹר** means Psalm. Since **דָּוִד** is a proper noun, the construct chain **מִזְמוֹר דָּוִד** means "THE psalm of David." And **מִזְמוֹר הַמֶּלֶךְ** means 'THE psalm of THE king.' And **מִזְמוֹר מֶלְכִי** means 'THE psalm of MY king.' Whereas if the last word of the chain is indefinite, it causes every word in a chain to be indefinite. So **מִזְמוֹר מֶלֶךְ** means 'A psalm of A king.' If one wants to mix definite and indefinite nouns, one uses the preposition lamed instead of a construct chain. So "A psalm of David" is **מִזְמוֹר לְדָוִד**, with lamed, not a construct chain. And "A psalm of THE king" is **מִזְמוֹר לְמֶלֶךְ**, with lamed, not a construct chain. And "A psalm of MY king" is **מִזְמוֹר לְמֶלְכִי**, with lamed, not a construct chain. And "THE psalm of A king" is **הַמִּזְמוֹר לְמֶלֶךְ**, with lamed, not a construct chain.

<slide 12.14> In summary, a word is definite if it is a proper noun, like "David." has the article, like "the king." Has a pronominal suffix, like "my king." or is in a construct chain, where the last word of the chain is definite for one of those three reasons, like 'THE psalm of David,' or 'THE psalm of THE king,' or "THE psalm of MY king.'

<slide 12.15> Since a construct chain consists of a string of nouns, one right after another, what about if an attributive adjective describes a noun in the chain? It can't come between the nouns in a chain, so where does it go?

<slide 12.16> Since a construct chain cannot be broken by words coming in the middle of it, an attributive adjective that modifies a word in a construct chain must come after the entire chain. But this raises the question: since an attributive adjective follows the entire chain, how do we know which word in the chain it modifies? For example, consider the construct chain **רוּחַ אֱלֹהִים** 'a spirit of gods.' If it is followed by the attributive adjective **רָעָה** 'evil', **רוּחַ אֱלֹהִים רָעָה**, we need to figure out which noun is modified by **רָעָה**. Does it mean 'an evil spirit of gods' or 'a spirit of evil gods'? To decide which noun **רָעָה** modifies, we match the gender and number. The adjective **רָעָה** 'evil' ends in qamats-he, so it is feminine singular. The noun **רוּחַ** 'spirit' is feminine singular, so it does match the adjective. The noun **אֱלֹהִים** 'gods' is masculine plural, so it does not match the adjective. Therefore, **רוּחַ אֱלֹהִים רָעָה** unambiguously means 'an evil spirit of gods'. As you might guess, if multiple nouns in a construct chain have the same gender and number as an attributive adjective that follows the chain, then it is grammatically ambiguous. For example, in **דְּבָרֵי אֱלֹהִים חַיִּים** both nouns and the adjective are all masculine plural, so it could mean 'living words of gods' or 'words of living gods'.

<slide 12.17> Now that we understand the grammar of construct chains, let's learn to identify a construct chain when we see one.

<slide 12.18> To identify a construct chain we have to learn two grammatical terms that were mentioned earlier: construct state and absolute state. Every word in a construct chain except for the last is modified by the word that follows it so we translate it with "noun OF," and it is in the CONSTRUCT state. Every word in a construct chain except the last is in the construct state. The last word of a construct chain is not modified by the noun that follows it. So it is not in the construct state and we don't translate it with "noun OF." Instead, it is in the ABSOLUTE state. The last word of a construct chain is in the absolute state, just like every noun that isn't in a construct chain. For example, in the construct chain in Numbers 10:24 "The army of the tribe of the sons of Benjamin," The first word of the chain is "army OF". It is modified by the next

word in the chain. Therefore, 'army of' is in the construct state, and we added 'of' to its translation. The second word in the chain, "tribe OF" is modified by the third word in the chain. Therefore 'tribe of' is also in the construct state, which is why we added 'of' to its translation. The third word in the chain, "sons OF" is modified by the next word in the chain. Therefore 'sons of' is also in the construct state, and we add 'of' to its translation. The last word in the chain, "Benjamin" is not modified by the next noun, since it is at the end of the chain and there is no next noun in the chain. So Benjamin is not in the construct state. Instead, it is in the absolute state. Notice also that because the last word of the chain, 'Benjamin' is definite, the entire chain is definite. We translate it 'THE army of THE tribe of THE sons of Benjamin', even though there is no article.

<slide 12.19> Similarly, in Judges 9:57, "The evil of the men of Shechem," The first word of the construct chain is "evil of." It is modified by the next word in the chain, so 'evil of' is in the construct state. "men of" is modified by the next word in the chain, so 'men of' is also in the construct state. The last word in the chain, "Shechem" is not modified by the next noun. So it is not in the construct state. Instead, it is in the absolute state. The last word of a chain is in the absolute state. All prior words in the chain are in the construct state. Notice also that because the last word of the chain, 'Shechem' is definite, the entire chain is definite. So we translate it 'THE evil of THE men of Shechem', even though there is no article.

<slide 12.20> How can we tell if a noun is in the absolute state or in the construct state? Nouns in the construct state have different noun endings. Our previous noun-ending table has one column for the endings in the basic form, and one column for the endings before a pronominal suffix. Both of these sets of endings are in the absolute state. The basic form is the absolute state, and a noun with a pronominal suffix is definite, so it has to be the absolute state. A definite noun cannot be in the construct state because a noun in the construct state has to wait for the end of the construct chain to find out if it is definite or not. For the construct state, we add a new column to our noun-ending table. For some endings it is the same as the basic form, and for others it is not. If a noun or adjective has no ending in the lexical form, like דָּבָר 'word or thing', then it also has no ending in the construct state, like דְּבַר 'word of or thing of'. There may be vowel changes, as seen here, but the lack of an ending is unchanged. If a noun or adjective ends in accented segol he in the masculine singular absolute state, like שָׂדֵה 'field', then it ends in accented tserere he in the masculine singular construct state, like שְׂדֵה 'field of'. When we see a noun or adjective ending in segol he, we know it is masculine singular absolute state. And if it ends in tserere he, it is masculine singular construct state. If a noun or adjective ends in accented qamats he in the feminine singular absolute state, like שָׁנָה 'year', then it ends in accented patah tav in the feminine singular construct state, like שְׁנַת 'year of'. When we see a noun or adjective ending in accented patah tav, it is feminine singular construct state. Since tav is a possible ending in the absolute state, accented patah tav could in theory be absolute state, but it almost never is. Almost the only exception is the noun בַּת 'daughter', which ends in accented patah tav in either the absolute or construct state. If a noun or adjective ends in tav in the feminine singular absolute state, like הַטָּאֵת 'sin', then it still ends in tav in the feminine singular construct state, like הַטָּאֵת 'sin of'. Since tav is feminine singular either absolute state or construct state, the ending does not clarify whether the noun is absolute state or construct state. If a noun ends in AYIM in the dual absolute state, like יָדַי 'hands', then it ends in accented tserere yud in the construct state, like יָדַי 'hands of'. A feminine noun that ends in TAYIM in the dual absolute state, like שְׁפָתַי 'lips' ends in accented tav tserere yud in the construct state, like שְׁפָתַי 'lips of'. If a noun ends in accented IYIM in the plural absolute state, like דְּבָרִים

'words, things', then it ends in accented tserere yud in the construct state, like דְּבָרַי 'words of, things of'. Notice that accented tserere yud can be either plural construct or dual construct. But since only natural pairs and measurement words can be dual, it is almost always plural construct. Finally, if a noun ends in accented OT in the plural absolute state, like בָּנוֹת 'daughters', then it still ends in accented OT in the plural construct state, like בְּנוֹת 'daughters of'.

<slide 12.21> Comparing the different columns, most endings indicate if the noun or adjective is absolute state or construct state. If a noun ends in accented segol he, accented qamats he, AYIM, TAYIM, or IYM, it is absolute state. Endings with mem are always absolute state, because they turn into tserere yud in the construct. If it ends in accented tserere he, accented patah tav, or accented tserere yud, it is construct state. Furthermore, words that end in tserere yud could be dual construct or plural construct, but they are almost always plural construct. If there is no ending, or if it ends in TAV that is not patah tav, it could be either absolute state or construct state. This is the complete noun-ending paradigm. Understand it and memorize it, so that you can recognize the gender, number, and state of a noun or adjective when you see it. Pause the video for a few minutes to semi-memorize this column of the table before continuing.

<slide 12.22> Now that we know the construct noun endings, we are ready to discuss how to detect if a noun or adjective is in the construct state. Inspection of the noun-ending table indicates that if a noun or adjective ends in accented tserere-yud, accented patah tav, or accented tserere-he, it is in the construct state. So just looking at דְּבָרַי, שְׁנֵת, and שְׂרָה, we know that they are in the construct state. Also, since almost no words have internal tserere-yud in the lexical form, if the last vowel of a word is tserere-yud, like עֵין, then the word is in the construct state, as long as there is no pronominal suffix or locative he to cause the change. If neither of those things are true, then a construct state is not guaranteed, so we need to look if a construct state is possible.

<slide 12.23> For the construct state to be possible, all of the following need to be true: Since a construct chain is noun of noun of noun of noun, a word in the construct state must be a noun or a noun-substitute, such as a substantive adjective. Since the definiteness of a word in the construct state is set by the last word in the construct chain, a word in the construct state must have nothing to make it definite. That means it must not be a proper noun, must not have the article, and must not have a pronominal suffix. If a word is in the construct state, it must not have an ending that only occurs in the absolute state, like segol he or qamats he. Since AYI becomes tserere-yud in the construct state, a word in the construct state must not contain AYI. Finally, since a word in the construct state is modified by the noun that follows it, a word in the construct state must be immediately followed by a noun or a noun substitute. If it is followed by a conjunction, a preposition, or an interrogative, it cannot be in the construct state, since a noun in the construct state is followed immediately by another noun or noun-substitute. If all of these are true, then the word might be in the construct state. The likelihood that such a noun or adjective is construct becomes very high if it is followed by a maqqaf. Not every noun or adjective with maqqaf is in the construct state, but if it meets all of these conditions and is followed by maqqaf, the odds are more than 20 to 1 in favor of it being a construct. Furthermore, if a word that meets these criteria has shva or a hataf vowel as the second-to-the-last vowel, it is highly likely to be in the construct state, like these words. Not every noun or adjective with shva or a hataf vowel as the second-to-last vowel is in the construct state, but most of them are.

<slide 12.24> There are a few constructs that should be memorized, so they are part of the vocabulary list as separate words. First, the construct of מַיִם 'waters' is מֵי 'waters of' with tserere yud. This follows the rules, but since we've lost most of the word, it takes some practice to recognize. The noun שָׁמַיִם 'heavens' is similar. By our rules, the noun אִשָּׁה 'woman' should become אִשָּׁת with accented patah tav, but instead it becomes אִשְׁתָּ 'wife of'. This breaks the rules, so treat it as a vocabulary word that you must learn to recognize. You don't need to learn the exact spelling to be able to write it, but you do need to be able to recognize it when you see it. The nouns father and brother add a hiriq yud in the construct. Thus 'father of' is אָבִי and 'brother of' is אָחִי. They look like 'my father' and 'my brother', but notice that the second-to-the-last vowel is hataf patah. When the second-to-the-last vowel of a word is shva or hataf, it is likely to be construct state (if it meets all the necessary conditions). So that is our clue that these words are construct, not the absolute with a 1cs pronominal suffix. 'My father' and 'my brother' have a qamats instead of a hataf vowel. The word 'mouth' פֶּה ends in segol-he, so by the noun-ending table its construct 'mouth of' should end in tserere-he. But it doesn't. Instead, the construct 'mouth of' and the absolute with a 1cs pronominal suffix 'my mouth' are both spelled פִּי. Finally, the noun KOL with holam means 'all'. That spelling can be either absolute state 'all' or construct state, 'all of'. But if it is followed by maqqaf, the holam switches to qamats qatan, and that spelling is always in the construct state 'all of'. This is the most common construct in the Bible. Memorize these construct spellings as vocabulary words.

<slide 12.25> The change in spelling of KOL 'all' when maqqaf is added actually follows a phonetic rule. Recall these vowel swap pairs from lesson 5. Unless told otherwise, we ignore a change between qamats and patah, between tserere and segol, and between accented holam and qamats qatan. The new phonetic rule is simply a situation that forces this particular vowel swap. Recall from lesson 3 that this vowel symbol is qamats qatan if it is unaccented and followed by hataf qamats or a vowelless consonant. Finally, recall that a word with maqqaf always lacks an accent. When we put these three things together, we get the following rule: Whenever we see a word that ends with this vowel, followed by a consonant without a vowel at the end of the word, followed by maqqaf, the vowel is *qamats qatan*, and without the maqqaf, it is spelled with accented holam. When we see a word like this, it has no accent, because it is followed by maqqaf. And the last consonant has no vowel. Therefore this vowel is always qamats qatan. And furthermore, if there were no maqqaf, it would have an accent, so the vowel would be accented holam instead of qamats qatan. This rule explains why the word כָּל with holam becomes כָּל־ with qamats qatan when followed by maqqaf. These are both pronounced the same: KOL, but they are spelled differently. The loss of accent caused a vowel change. Learning to recognize this vowel shift will obviate the need to memorize alternate maqqaf forms of multiple words and verb forms. For example, if we know this rule and have memorized this verb form, when we encounter this verb, we can recognize that it is the same verb form, just spelled with qamats qatan and maqqaf.

<slide 12.26> Let's practice analyzing nouns. Are they absolute or construct? And how do we translate them? Number 1: אֱלֹהֵי אֱלֹהֵי ends in tserere yud. The noun-ending table tells us that tserere yud is construct, and the non-construct form ended with either IYM (plural) or AYIM (dual). With an IYM ending, it is אֱלֹהִים 'God' or 'gods', so אֱלֹהֵי means 'God of' or 'gods of'. Number 2. בַּיִת בַּיִת has AYI, so it must be in the absolute state. This is the lexical form 'house.' It ends in tav, which is feminine except for the two nouns that we memorize otherwise: house and death end in tav but are still masculine, because the tav is actually part of the word base, not a noun ending. Number 3. בַּיִת בַּיִת has tserere yud as the last vowel, so it is in the

construct state. Reverting tserere yud to AYI produces the lexical form בַּיִת 'house', so בַּיִת is in the singular construct state, 'house of.' Number 4. שָׂדֵה שָׂדֵה ends in tserere he, so the noun-ending table tells us that it is masculine singular construct, and that the lexical form (the absolute state) ends in segol he. So this is the masculine singular construct of שָׂדֵה, and it means 'field of'. Number 5. שָׁנָה שָׁנָה ends in accented patah tav, so the noun-ending table tells us that it is feminine singular construct, and that the lexical form (the absolute state) ends in qamats he, שָׁנָה 'year'. So this is the feminine singular construct 'year of'. Number 6. אֲרָצוֹת אֲרָצוֹת ends in OT, so it is plural, probably feminine, but the ending does not tell us whether it is absolute state or construct state. The second-to-the-last vowel is shva, so it is probably construct state. To find the lexical form, we remove the noun ending OT and change the vowels until we get something that we recognize: אֲרָץ 'land', which is feminine. So this is the feminine plural construct 'lands of'. Number 7. אֲרָץ אֲרָץ has no ending, so we know it is singular, but according to the noun ending table it could be either absolute state or construct state. We recognize it as the feminine noun 'land'. So this could be either the absolute state 'land,' or the construct state 'land of.' To figure out which it is, we would need to look at the context, to see if it is followed by a noun and if a construct chain makes sense in this context.

<slide 12.27> Finally, let's practice translating some construct chains. Number 1. רִיחַ-אֱלֹהִים רָעָה spirit God evil The words רִיחַ 'spirit' and אֱלֹהִים 'God' are both nouns. The word רָעָה 'evil' is an adjective. We have two nouns in a row, with no vav or preposition in between, so we should suspect a construct chain. The maqqaf between them makes a construct chain even more likely. The second noun, ELOHIM, ends in IM, so it is in the absolute state, Thus, if it is in a construct chain, it is the last word of the chain. The first noun, רִיחַ, has no ending, so it could be either absolute state or construct state. But since it is followed by a noun with no vav or preposition in between, and since it has nothing to make it definite, it is probably in the construct state, and part of a construct chain, so we can translate רִיחַ-אֱלֹהִים as 'a spirit of God'. The last word of the chain sets the definiteness of every word in the chain. Since אֱלֹהִים is indefinite, the entire chain is indefinite, so רִיחַ אֱלֹהִים is 'A spirit of gods' or 'A spirit of God'. Which word does רָעָה 'evil' modify? Is it 'an evil spirit' or 'an evil God'? אֱלֹהִים is masculine plural, whereas רִיחַ and רָעָה are both feminine singular. An adjective matches the gender and number of the noun that it describes, therefore it is an evil spirit, not an evil God. So רִיחַ-אֱלֹהִים רָעָה means 'an evil spirit of God'. Number 2. בֶּן-אִשָּׁה אַחֶרֶת son woman another. We have two nouns in a row, so we suspect a construct chain. The maqqaf in between makes a construct chain even more likely. The second noun, אִשָּׁה 'woman' ends in qamats he, so it is feminine singular absolute. Since it is in the absolute state, if it is in a construct chain, it is the last word of the chain. The first noun, בֶּן 'son', has no ending, so it could be either absolute or construct state. But since it has nothing to make it definite, and it is followed immediately by another noun without a vav or preposition in between, it is probably in the construct state. So בֶּן-אִשָּׁה is probably a construct chain. The last word of the chain sets the definiteness of every word in the chain. Since אִשָּׁה is not a proper noun, lacks the article, and lacks a pronominal suffix, it is indefinite, and therefore בֶּן is also indefinite. Thus the construct chain is 'a son of a woman.' Which noun is modified by the adjective אַחֶרֶת 'another'? The noun 'son' בֶּן is masculine singular, whereas the noun 'woman' אִשָּׁה and the adjective 'another' אַחֶרֶת are both feminine singular. Therefore it is 'another woman', NOT 'another son'. Thus בֶּן-אִשָּׁה אַחֶרֶת means 'A son of another woman.' Number 3. אֶהְלִי הָאֲנָשִׁים הָרָשָׁעִים tents the men the wicked. The noun אֶהְלִי ends in tserere yud. According to the noun ending table, a word that ends in tserere yud is always in the construct state, and never singular. Therefore אֶהְלִי is in the construct state and is plural (or dual), 'tents of'. Since tents do not naturally occur in pairs and since a tent is not a unit of

measurement, it is plural, not dual. Since we have a word in the construct state, we have a construct chain. The noun **הָאֲנָשִׁים** 'the men' has the article, so it is definite, and therefore cannot be in the construct state. Since it is in the absolute state, it is the last word of the construct chain. The last word of the chain sets the definiteness of the entire chain. Therefore, the definite noun 'the men' **הָאֲנָשִׁים** makes the entire chain definite. So it is 'THE tents of THE men', even though there is no article on 'the tents.' Which noun does the adjective **הַרְשָׁעִים** 'the wicked' modify? The adjective ends in IYM, so it is masculine plural. The nouns 'men' and 'tents' are also masculine plural. Therefore, grammatically, it could be either 'wicked men' or 'wicked tents'. So **אֵתֵּי הָאֲנָשִׁים הַרְשָׁעִים** could mean either 'the tents of the wicked men' or 'the wicked tents of the men', although the former is clearly the correct translation, since no one in the ancient near east would ever say, 'Those tents are wicked'.

<slide 12.28> As usual, you should have already tentatively memorized the new vocabulary and added it to your review pile. If not, do that now. Then, memorize the final column of the noun-ending paradigm. The complete paradigm from this lesson is in the RBH_paradigms PDF, and there are practice sheets in the RBH_worksheets PDF. Once you have managed to write the paradigm by hand perfectly once, practice typing it out using the noun paradigm practice quiz on the website. Once you have the paradigm tentatively memorized, use the grammar flashcards in Anki to ensure that you understand and remember the grammar of this lesson. Then reinforce your memory of the new vocabulary with another custom study session of the lesson 12 tag, choosing 'all cards in random order (don't reschedule),' since the cards are already in your review schedule. Finally, put it all together by practicing applying the new paradigm and new grammar to the new vocabulary by doing a custom study of the workbook for this lesson.

13: Subject Pronouns

<slide 13.1> Reading Biblical Hebrew, lesson 13. Subject Pronouns.

<slide 13.2> The goal of this lesson is to understand Hebrew subject pronouns. Subject pronouns differ from pronominal suffixes. Pronominal suffixes are always attached to a word, like the hiriq yud pronominal suffix on לִי 'to me' and אָבִי 'my father'. whereas subject pronouns are never attached to a word. They are independent words, normally with a space in front and a space after them. A pronominal suffix can either modify a noun, indicating its possessor, like 'my father' אָבִי, or else indicate the object of a preposition, like לִי 'to me', or the direct object of a verb, when suffixed to the DDO or to a verb. In contrast with this, a subject pronoun is normally the subject of its clause. Therefore whereas the 1cs pronominal suffix is translated 'me' or 'my', the 1cs subject pronoun is translated 'I'. The only time a subject pronoun is not the subject of its clause is if it is in apposition to a noun or pronominal suffix that is not the subject of the clause.

<slide 13.3> This chart shows how pronouns are translated. A pronominal suffix on a noun is translated with the English possessive case, like 'my, your, his, and its'. Whereas a pronominal suffix on the DDO, a preposition, or a verb is translated with the English objective case, like 'me, you, him, and it'. And a subject pronoun is the subject of its clause, so it is translated with the English subjective case, like 'I, you, he, and it'.

<slide 13.4> The fact that we already memorized the exact spelling of Hebrew pronominal suffixes will help us to recognize Hebrew subject pronouns because they have many spelling similarities. All 1cs pronominal suffixes end in yud, usually hiriq yud. There are two 1cs subject pronouns אָנִי and אֲנִי. They both end in hiriq yud, just like the 1cs pronominal suffixes. 1cp pronominal suffixes end in nun shuruq NU, as does the 1cp subject pronoun אֲנִיִּי. Notice also that the 1st person subject pronouns - both singular and plural - all begin alef nun. Recall that all 2nd person pronominal suffixes begin with Kaf. All second person subject pronouns begin with alef patah tav doubling dagesh. Furthermore, whatever follows the Kaf in the pronominal suffix is exactly what follows the Tav in the subject pronoun. So if we substitute alef patah tav doubling-dagesh for the kaf of a second-person pronominal suffix, we get the corresponding second-person subject pronoun. So כִּי becomes כִּיִּי. אַתָּה becomes אַתָּהִי. אַתָּה becomes אַתָּהִי. And כֵּן becomes אַתָּן or אַתָּנָה, although those are too rare to bother learning. For all of these, if we see kaf in a pronominal suffix, we know that it is second person. Similarly, if we see tav in a subject pronoun, we know that it is second person. One of the 3ms pronominal suffixes is הוּי, and if we put an alef on the end, we get the 3ms subject pronoun הוּיִי. My mnemonic for it is 'who is he'. The 3fs pronominal suffixes are qamats he mappiq or he qamats, whereas the 3fs subject pronoun is הִיאִי. In the pentateuch the 3fs subject pronoun is spelled with a vav instead of a yud, but we pronounce it as if it were still spelled with a yud הִיאִי. My mnemonic is 'he is she'. So 'Who is he. He is she.' The 3rd person plural pronominal suffixes הֶם and הֵן are almost the same as the subject pronouns הֶםִּי, הֵנָּהִי and הֵנָּהִי. Memorize these subject pronouns as vocabulary words. You will not be asked to spell them in Hebrew, but when you see them written in Hebrew, you need to be able to identify the person, gender, and number, such as knowing that אַתָּהִי is 2ms 'you', whereas אַתָּהִי is 2fs 'you'. To help remember, notice that 1st person subject pronouns begin alef nun, second person subject pronouns begin alef patah tav doubling dagesh AT, and 3rd person subject pronouns all begin with He.

<slide 13.5> Although a subject pronoun is sometimes in apposition to a noun or a pronominal suffix, a subject pronoun is usually the subject of a clause. When a subject pronoun is the subject of a clause, it is usually a verbless clause. If the clause is verbless, the time comes from the context, and the word order is flexible. The predicate of a verbless clause might be a predicate adjective. A subject pronoun can precede the predicate adjective, like **הוּא טָמֵא** 'he was unclean', 'he is unclean', or 'he will be unclean', depending on the context. A subject pronoun can also FOLLOW a predicate adjective, like **יָרָא אָנֹכִי** 'I was afraid' or 'I am afraid', or 'I will be afraid', with the time indicated by the context. The predicate of a verbless clause might be a predicate noun. A subject pronoun can precede the predicate noun, like **אֲנִי בְנֶךָ** 'I am your son' or 'I was your son' or 'I will be your son', with the time indicated by the context. A subject pronoun can also FOLLOW a predicate noun, like **עֲבָדְךָ אֲנִי** 'I will be your servant' or 'I was your servant' or 'I am your servant', with the time indicated by the context. ... When a subject pronoun is in apposition to another word, it is still usually the subject of the clause, because the word that it is in apposition to is usually the subject of the clause. Occasionally, however, a subject pronoun is in apposition to a noun or noun substitute that is not the subject of the clause. For example, in the clause **וְלִשֵׁת גַּם־הוּא יֵלֶד־בֶּן** 'and to Seth, also him, was born a son', the 3ms subject pronoun **הוּא** is in apposition to the noun Seth. And Seth is the object of the preposition lamed, not the subject of the clause. Similarly, in the phrase **לֹא־עָלֶיךָ אֲתָה** 'not against you, you, today ...', the 2ms subject pronoun **אֲתָה** is in apposition to the 2ms pronominal suffix **ךָ**, which is the object of the preposition **עַל**, not the subject of the clause. One last note is that subject pronouns are never part of a construct chain.

<slide 13.6> Let's try some examples. Pause the video, translate as a verbless clause, then check your work. ... Number 1. **עֲבָדְיָךְ אֲנַחְנוּ עֲבָדְיָךְ אֲנַחְנוּ** is 'your servants we' 'We' is a subject pronoun, and usually the subject of a clause. So we translate this 'We are your servants'. The word 'are' is added in English, but there is no verb in the Hebrew. Depending on the context, this could also be translated 'we were your servants' or 'we will be your servants.' ... Number 2. **אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֲנֹכִי אֱלֹהֵי אַבְרָהָם** is 'I God of Abraham'. Tseredyud marks a construct noun, 'gods of' or 'God of.' The last word of the construct chain 'Abraham' is a proper noun, so it is definite. Therefore the whole chain is definite 'THE God of Abraham'. Since **אֲנֹכִי** is a subject pronoun, we translate it as a clause, 'I am the God of Abraham'. Depending on the context, this could be past 'was' or future 'will be'. ... Number 3. **וְאַתֶּם בְּאֶרֶץ וְאַתֶּם בְּאֶרֶץ** is 'and you (masculine plural) in a land. There is a shva under the bet, so there is no article on land. 'You' is a subject pronoun, so we translate this as a clause, 'And you are in a land.' Depending on the context, this could be past 'were' or future 'will be'. I write (MP) in parentheses to indicate the gender and number that are communicated by the Hebrew pronoun **אַתֶּם** but missing in the English pronoun 'you.' ... Number 4. **הוּא הוֹאֵה הוּא הוֹאֵה** is 'He alive'. **הוּא** is a third person masculine singular subject pronoun 'he' or 'it.' Since we have a subject pronoun, we translate it as a clause 'he is alive' or 'he was alive' or 'he will be alive.' Since Hebrew lacks a neuter, the clause could also be 'it is alive' or 'it was alive' or 'it will be alive.' Notice that the masculine singular adjective **הוֹאֵה** matches the gender and number of the subject pronoun **הוּא** and also lacks the article, so the adjective is a predicate adjective, which is exactly how we translated it. ... Number 5. **הֵם אִתָּנוּ הֵם אִתָּנוּ** is 'They (masculine) with us'. We know **אִתָּנוּ** is the preposition 'with' because it has the doubling dagesh with it and the hiriq that makes the ih sound of with. If it were the DDO it would have neither the doubling dagesh in the tav nor the hiriq under the alef. **הֵם** is a subject pronoun, so we translate this as a clause 'They are with us.' Depending on the context, this could be past 'were' or future 'will be'. I write (M) in

parentheses in my translation because the Hebrew pronoun **הֵם** indicates masculine, but the English pronoun 'they' does not.

<slide 13.7> As usual, you should have already tentatively memorized the new vocabulary and added it to your review pile. If not, then this lecture was harder to follow and less helpful for memorization than it could have been. Your next step is to do a custom study of the grammar flashcards in Anki to ensure that you understand and remember the grammar of this lesson, and to add them to your review schedule. Then reinforce your memory of the new vocabulary with another custom study session of the lesson 13 tag, choosing 'all cards in random order (don't reschedule),' since the cards are already in your review schedule. As usual, the last step is to put it all together by practicing applying the new grammar to the new vocabulary by doing a custom study of the workbook for this lesson. And as always, continue to review old vocabulary and grammar flashcards when Anki says that they are due, and continue to practice the old paradigms by writing them out by hand and doing the practice paradigm quizzes on the website. Do so at ever-increasing intervals in order to put them into long-term memory.

14: Demonstratives

<Slide 14.1> Reading Biblical Hebrew, lesson 14. Demonstratives.

<Slide 14.2> The goal of this lesson is to learn to recognize Hebrew demonstratives and understand what they mean.

<Slide 14.3> Demonstratives are adjectives that point to something, like 'this' or 'that'. As adjectives, they can be attributive or substantive, but demonstrative adjectives are never predicate. When used as an attributive adjective, a demonstrative modifies a noun, like 'this' in 'THIS day'. When used as a substantive adjective, a demonstrative functions as a noun, substituting for a noun. A demonstrative that is used as a substantive adjective can do anything a noun can do. It can be the subject of a verbless clause, like 'This is the day'. It can be the subject of a verb, like 'This approached'. It can be the object of a preposition, like 'from this'. Or it can be the object of a verb, like 'We did this'. In Hebrew, demonstratives are never used as predicate adjectives. Thus a clause like *'The day is this' never occurs in Hebrew. A demonstrative can be the subject of a clause, but not the predicate.

<Slide 14.4> English has near demonstratives 'this' and 'these' as well as far demonstratives 'that' and 'those'. English demonstratives do not distinguish gender.

<Slide 14.5> Like English, Hebrew has near and far demonstratives. But unlike English, Hebrew demonstratives distinguish gender in the singular. The masculine singular near demonstrative 'this' is **זֶה**. This fits the noun and adjective ending paradigm, because accented segol he is masculine singular. The feminine singular near demonstrative 'this' is **זֹאת**. This sounds like the feminine plural OT ending, but notice that the alef is quiescent, with no vowel, so alef had shva before it quiesced. Therefore the ending is shva tav, which is the feminine singular Tav ending, not the feminine plural OT ending. The plural near demonstrative 'these' is **אֵלֶּה**, independent of the gender. The same form is used regardless of whether 'these' are masculine or feminine, so we say that the plural has 'common gender'. It looks like the masculine singular ending accented segol he, but notice that the segol he on the plural demonstrative **אֵלֶּה** is UNaccented segol he. So it does not have the masculine singular ending. Although it does not have a plural ending either. Just memorize that **אֵלֶּה** is 'these'.

<Slide 14.6> Hebrew uses the third-person subject pronouns for the far demonstratives. The masculine singular far demonstrative 'that' is **הוּא**. This is the same word as the subject pronoun, so **הוּא** can be the subject 'he' or 'it', or the demonstrative 'that'. The feminine singular far demonstrative is **הִיא**, spelled with either yud or vav. This is the same word as the subject pronoun, so **הִיא** can be the subject 'she' or 'it', or the demonstrative 'that'. The masculine plural far demonstrative 'those' is **הֵם** or **הֵמָּה**. The feminine plural far demonstrative 'those' is **הֵנָּה**. These are the same words as the subject pronouns, so **הֵם** and **הֵמָּה** and **הֵנָּה** can all be the subject 'they', or the demonstrative 'those'. The near-far distinction is soft in Hebrew: The ESV translates the 'near' demonstratives as 'that' or 'those' 46 times, and the 'far' demonstratives as 'this' or 'these' 119 times, so near and far demonstratives both have numerous examples of switching roles.

<Slide 14.7> Memorize the following rule: If a demonstrative has the article, it is acting as an attributive adjective. If a demonstrative lacks the article, it is acting as a substantive adjective. Demonstratives are never the predicate of a clause. Recall that an attributive adjective is AFTER its noun and its ARTICLE AGREES with the definiteness of the noun. A demonstrative points to something specific, so it always points to a definite thing, so when it is used as an attributive adjective, it ALWAYS HAS THE ARTICLE. For example, if I say 'this day' I am pointing to a specific day. So 'day' must be definite, and thus the attributive adjective 'this' needs the article. So 'this day' is הַיּוֹם הַזֶּה. Literally the-day the-this. 'This' has the article, so it is acting as an attributive adjective 'this day.' A demonstrative that is used as an attributive adjective always has the article because it always modifies a definite noun. When used substantively, a demonstrative always LACKS the article. A substantive demonstrative can be the subject of a verbless clause, like זֶה הַיּוֹם 'THIS is the day'. Literally 'this the day'. ZEH lacks the article so it is substantive. It is functioning as a noun. In this example, the demonstrative precedes the predicate. But a substantive demonstrative can also follow the predicate, like אִשְׁתּוֹ זֹאת 'THIS is his wife'. ZOT lacks the article so it is substantive. It is functioning as a noun. Compare these two examples to see that the word order can vary. A demonstrative can be the subject of a verb, like זֶה קָרַב 'THIS ONE approached'. ZEH lacks the article so it is substantive. It is functioning as a noun. A demonstrative can be the object of a preposition, like מִזֶּה 'from THIS', where the demonstrative ZEH has prefixed preposition MIN, so it is the object of a preposition. ZEH lacks the article so it is substantive. It is functioning as a noun. A substantive demonstrative can be the object of a verb, like עָשִׂינוּ אֶת-זֹאת 'we did THIS'. ZOT lacks the article so it is substantive. It is functioning as a noun.

<Slide 14.8> To recap, because demonstrative adjectives intrinsically point to something definite, the presence or absence of the article indicates how a demonstrative is used. If it lacks the article, like ZEH, ZOT, or E-leh, or HU, HEE, HEM, HEY-ma, or HEY-na it is substantive, functioning as a noun, like 'this' in 'this is David' or 'from this' or 'she ate this'. Whereas if it has the article, like ha-ZEH, ha-ZOT, ha-E-leh, or ha-HU, ha-HEE, ha-HEM, ha-HEY-ma, or ha-HEY-na, it is attributive, functioning as an attributive adjective, like 'this' in 'this day' or 'this pizza'.

<Slide 14.9> Recall also that the distant demonstratives are spelled the same as the third-person subject pronouns. A pronoun never takes the article, so when there is an article, we know it is a demonstrative. But if there is no article, it could be either a demonstrative 'that or those' OR else a subject pronoun 'he, she, it, or they'. A substantive demonstrative like 'those' and a subject pronoun like 'they' mean almost the same thing, so if it is the subject of a clause, it is usually translated as a subject pronoun: he she it or they.

<Slide 14.10> Let's practice with some examples. Pause the video for each one, try to translate it, and then un-pause and check your work. ... Number 1. זֶה הַדָּבָר ... זֶה הַדָּבָר 'this the thing'. The near demonstrative זֶה lacks the article, so it is substantive, meaning that it is functioning as a noun. זֶה is masculine singular, agreeing with the gender and number of the masculine singular noun דָּבָר, so זֶה may be the subject, with דָּבָר as the predicate. Translating זֶה as the subject of its clause produces 'this is the thing'. Depending on the context, it could be past 'this was the thing' or future 'this will be the thing'. ... Number 2. הַדָּבָר הַזֶּה ... הַדָּבָר הַזֶּה 'the thing the this'. The near demonstrative הַזֶּה has the article, so it is attributive. It is masculine singular to agree with the masculine singular noun דָּבָר. Translating it as an attributive adjective produces 'this thing'. Notice that הַזֶּה is following all the rules we learned for attributive adjectives: it is after its noun and agrees with it in gender, number, and definiteness. ... Number 3. הַיָּמִים הַהֵם ... הַיָּמִים הַהֵם 'the days the those'. הַיָּמִים has no dagesh in the mem -- no boat in the sea -

- so it is 'days', not 'seas'. The far demonstrative **הֵם** has the article, so it is attributive. **הֵם** is masculine plural to agree with the masculine plural noun **יָמִים**. Translating **הֵם** as an attributive adjective produces 'those days'. Notice that, as always, when a demonstrative functions as an attributive adjective, it follows all the rules that we learned for attributive adjectives. Attributive After, Article Agrees. ... Number 4. **יָמִים הֵם** ... **יָמִים הֵם** 'days they' or 'days those'. **יָמִים** has no dagesh in the mem -- no boat in the sea -- so it is 'days', not 'seas'. The far demonstrative **הֵם** lacks the article, so it is substantive. Since it lacks the article, it could be either the subject pronoun 'they' or the far demonstrative 'those'. **הֵם** is masculine plural, agreeing with the gender and number of the masculine plural noun **יָמִים**, so **הֵם** may be the subject, with **יָמִים** as the predicate. Translating **הֵם** as the subject produces 'They are days' if **הֵם** is a subject pronoun or 'Those are days' if **הֵם** is a demonstrative. ... Number 5. **הַנְּבִיא הַהוּא** ... **הַנְּבִיא הַהוּא** 'the prophet the that' The far demonstrative **הַהוּא** has the article, so it is attributive and cannot be the subject pronoun. **הוּא** is masculine singular to match the masculine singular noun **נְבִיא**. Translating **הוּא** as an attributive adjective produces 'that prophet'. ... Number 6. **נְבִיא הוּא** ... **נְבִיא הוּא** 'prophet he' or 'prophet that'. The far demonstrative **הוּא** lacks the article, so it could be either the subject pronoun 'he' or the far demonstrative 'that'. If it is a demonstrative, it is acting substantively, because it lacks the article. **הוּא** is masculine singular, agreeing with the gender and number of **נְבִיא**, so **הוּא** may be the subject, with **נְבִיא** as the predicate. Translating **הוּא** as the subject produces 'He is a prophet' if **הוּא** is a subject pronoun or 'That is a prophet' if **הוּא** is demonstrative acting substantively.

<Slide 14.11> As usual, you should have already tentatively memorized the new vocabulary and added it to your review pile in Anki. Your next step is to do a custom study of the grammar flashcards in Anki to ensure that you understand and remember the grammar of this lesson, and in order to add them to your review schedule. Then reinforce your memory of the new vocabulary with another custom study session of the lesson 14 tag, choosing 'all cards in random order (don't reschedule),' since the cards are already in your review schedule. As usual, the last step is to put it all together by practicing applying the new grammar to the new vocabulary by doing the workbook exercises for this lesson. And as always, continue to review old vocabulary and grammar flashcards when Anki says that they are due, and continue to practice the old paradigms by writing them out by hand and doing the practice paradigm quizzes on the website. Do so at ever-increasing intervals in order to put them into long-term memory.

15: Particles

<Slide 15.1> Reading Biblical Hebrew, lesson 15. Particles.

<Slide 15.2> The goal of this lesson is to gain an understanding of several common Hebrew particles. Particles are words that are not inflected. They have no gender or number or person.

<Slide 15.3> The first particles that we will discuss are the relative particles **אֲשֶׁר** and **שֶׁ**

<Slide 15.4> Hebrew has two relative particles, **אֲשֶׁר** and **שֶׁ**. **שֶׁ** is an independent word, meaning that it normally has a space on both sides of it, separating it from other words. **אֲשֶׁר** is very common. It occurs over five thousand times in the Bible. The other relative particle is **שֶׁ**. It occurs with a variety of vowels, and it may or may not be followed by a doubling dagesh. It is far less common than **אֲשֶׁר**, occurring only 142 times in the Bible. **שֶׁ** is not an independent word. Instead, it is a prefix. It is usually prefixed to a verb, but it is sometimes prefixed to a preposition, or has a preposition prefixed to it. For example, **מִן** is the preposition MIN 'from', then the relative particle **שֶׁ**, then the preposition lamed 'to', then a 1cp pronominal suffix. So a word-for-word translation is 'from which to us'. For our purposes, **אֲשֶׁר** and **שֶׁ** have the same meaning and use. For example, both are relative PARTICLES, not PRONOUNS. 'Particle' means that they are uninflected words. They have no gender, no number, no case. There is no paradigm because they have only one form, and any spelling variations are meaningless. Prefixed shin with any vowel is always the relative particle, so we don't care which vowel it has. Contrast this with Greek, which has a relative pronoun paradigm with 19 different spellings to indicate gender, number, and case. Once again, Hebrew is easier than Greek! **אֲשֶׁר** and **שֶׁ** have the same meanings, and are typically translated 'who, which, or that'. **אֲשֶׁר** and **שֶׁ** are used in the same ways. They always begin a subordinate clause, usually a relative clause, but there are other subordinate clauses that they can begin, as discussed on the next page. **אֲשֶׁר** and **שֶׁ** are both always the first word of the subordinate clause that they begin.

<Slide 15.5> As mentioned on the previous page, the relative particles **אֲשֶׁר** and **שֶׁ** always begin a subordinate clause. A subordinate clause is a clause that is embedded within another clause or at least logically dependent upon it. The most common type of clause that begins with **אֲשֶׁר** or **שֶׁ** is a relative clause. A relative clause is a clause that functions as an attributive adjective. For example, 'He put the man whom he had formed in the garden' has a main clause 'He put the man in the garden' and a relative clause 'whom he had formed'. The relative clause describes the noun 'man'. To see that a relative clause functions as an attributive adjective, try substituting an attributive adjective for the relative clause. For example, use the adjective 'first,' producing 'He put the FIRST man in the garden.' The relative clause 'whom he had formed' functions just like the attributive adjective 'first.' Alternately, a clause that begins with **אֲשֶׁר** or **שֶׁ** can be a substantive clause, meaning that it functions as a noun. For example, 'I saw that he put the man in the garden' has the main clause 'I saw' and the substantive clause 'that he put the man in the garden.' To see that a substantive clause functions as a noun, try substituting a noun, such as 'Adam,' producing 'I saw Adam.' ... When we see **אֲשֶׁר** or **שֶׁ**, we know that it is the first word of a subordinate clause, usually a relative clause or a substantive clause, although there are other possibilities.

<Slide 15.6> A relative clause in Hebrew sometimes has a resumptive pronoun. A resumptive pronoun is a pronominal suffix that occurs within a relative clause. Not every pronoun within a relative clause is a resumptive pronoun. It is resumptive if its antecedent is the word that the relative clause describes. For example, in 'the land that you sojourned in it', the words 'that you sojourned in it' are a relative clause that describes the word 'the land'. 'The land' is also the antecedent of the pronoun 'it,' so 'it' is a resumptive pronoun. A resumptive pronoun is often left untranslated in English. 'the land that you sojourned in it' would normally be translated 'the land IN WHICH you sojourned'. Notice that the resumptive pronoun "it" is missing in the English translation. The function of a resumptive pronoun is to explain the role of the antecedent within the relative clause. The resumptive pronoun 'it' tells us the role of 'the land' in the relative clause "that you sojourned in it". Greek performs the same function by inflecting the case of the relative pronoun. Hebrew does not have case -- ASHER has the same spelling regardless of how it is used -- so Hebrew sometimes adds a pronominal suffix to show the function of the antecedent.

<Slide 15.7> As an example of a relative clause, consider this from Deuteronomy chapter 1. 'And to him I will give the land' is the main clause. 'which he walked in it' is the relative clause. The relative clause is functioning like an attributive adjective, describing 'the land'. HA-ARETS 'the land' is the word in the main clause that is described by the relative clause. The 3fs pronominal suffix qamats-he-mappiq at the end of 'in it' refers back to HA-ARETS 'the land', which is the word that the relative clause describes. Therefore the 3fs pronominal suffix is a resumptive pronoun. And HA-ARETS is its antecedent. The resumptive pronoun indicates the role of HA-ARETS 'the land' in the relative clause. A word-for-word translation is 'and to him I will give the land which he walked in it', but this sounds unnatural in English. Instead, it is translated 'And to him I will give the land IN WHICH he walked', with the relative particle 'which' or 'that' put in the place of the resumptive pronoun and put at the front of the relative clause. Notice that the resumptive pronoun "it" is missing in the final translation.

<Slide 15.8> Next we discuss some conjunctions.

<Slide 15.9> The word כִּי begins a clause, and means 'because, that, or when.' KIY usually begins a clause that states the cause for something, so it is usually translated 'because' or 'for'. For example, "They could not drink the water of Marah BECAUSE it was bitter." KIY can begin a clause that functions like a noun within a larger clause, so it is translated as THAT. This is like a ὅτι of content in Greek. For example, Yahweh saw THAT the wickedness of mankind was great. The object of the verb 'saw' is normally a noun, like 'Sarah saw Abraham' or 'Naomi saw the grain'. But here, what Yahweh saw is 'the wickedness of mankind was great.' That is a clause, so to make it the direct object of the verb 'saw', the subordinate clause begins with כִּי. Finally, כִּי can also begin a clause that indicates the time or occasion for something, so it is translated as WHEN. For example, 'And in the future, WHEN your son asks you, ...' Since כִּי always begins a clause, translate whatever follows כִּי as a clause. If there is no verb, treat it as a verbless clause, adding 'was' 'is' or 'will be'. And adding a subject from the context if needed. For example, 'God saw the light THAT good.' כִּי starts a clause, and the clause has only one word in it; the word 'good'. Since a clause needs a predicate, we interpret 'good' as a predicate adjective, translating it as a verbless clause and adding 'was' from the context. There is no explicit subject, but the context and the gender and number of 'good' indicate that the light is the implied subject, so we add the pronoun 'it' since English needs an explicit subject except in commands. Thus we translate KIY TOV as 'THAT it was good'

<Slide 15.10> The word כִּי means 'because, that,' or 'when'. And the word אִם means 'if' or 'or.' So we would expect the combination אִם כִּי to mean 'because if' or 'that if' or 'when if'. And it sometimes does. But this meaning is rare. Most of the time, אִם כִּי comes after a negative (like LO or AL). After a negative, אִם כִּי usually begins the positive alternative or exception to what was negated, so אִם כִּי is usually translated 'but' 'but instead' or 'except' For example, 'Your name will no longer be called Jacob אִם כִּי Israel.' What precedes אִם כִּי is negated by the 'no longer', so what follows אִם כִּי is the positive alternative, and we translate אִם כִּי as 'but'. As another example, 'He did not concern himself with anything אִם כִּי the food he ate.' What precedes אִם כִּי is negated by 'not', so what follows אִם כִּי is the positive alternative. In this case, translating it 'except' makes more sense than 'but instead'. So we can translate it, 'He did not concern himself with anything EXCEPT the food he ate.' As always, maqqaf is optional. אִם כִּי means the same with and without a maqqaf.

<Slide 15.11> לְכֵן and עַל-כֵּן both begin a result clause, so they are typically translated 'therefore'. For example, 'THEREFORE its name was called Babel.' לְכֵן also means 'therefore'. For example, 'You served other gods, THEREFORE I will save you no more.' One slight distinction is that לְכֵן often (but not always) introduces a promise of judgment or deliverance, as seen in this example.

<Slide 15.12> לְמַעַן introduces a purpose clause, so it is typically translated 'So that' or 'for the sake of.' For example, 'Say you are my sister, SO THAT it may go well with me.' When לְמַעַן is followed by a noun, it is often best translated 'for the sake of'. For example, 'Act FOR THE SAKE OF your name!' Although what follows FOR THE SAKE OF in this English translation is not a clause, a clause is implied. In this example, the implied clause is 'Act so that your name is honored.'

<Slide 15.13> The next particles הִנֵּה and הִן are traditionally translated 'behold'.

<Slide 15.14> הִנֵּה and הִן have several functions. In a narrative, הִנֵּה and הִן typically indicate that what immediately follows is a turning point or critical issue in the narrative. For example, 'And the dove came back to him in the evening, וְהִנֵּה in her mouth was a freshly plucked olive leaf.' The olive leaf is a turning point in the narrative -- life is returning after the flood. As another example, 'And Abram said, "הִן. you have not given me offspring." This is the crucial issue that drives the narrative -- Abram has no descendants. A surprising grammatical pattern is that a pronominal suffix on הִנֵּה is the subject of its clause, usually a verbless clause. For example, 'And the angel of YHWH said to her, הִנֵּה pregnant.' This is literally, 'behold you pregnant', where the YOU is the pronominal suffix on HINNEH. It means 'behold, you ARE pregnant' where the 2FS pronominal suffix on הִנֵּה is the subject of the clause 'you are pregnant'. As another example, 'In my dream הִנֵּה standing on the bank of the Nile.' This is literally, 'behold I standing', where the I is the pronominal suffix on HINNEH. It means, 'behold, I WAS standing' where the 1cs pronominal suffix on HINNEH is the subject of the clause 'I was standing on the bank of the Nile.' Finally, HINNEH with a 1cs pronominal suffix is the normal response when someone calls to someone to get their attention. So 'behold me' means 'behold, you have my attention. Go ahead and say what you want to say, because I am listening.' For example, 'God said to him, "Abraham!" And he replied, "הִנֵּנִי"

<Slide 15.15> Finally, we have the particle of existence וְיִ and the particle of non-existence אֵין

<Slide 15.16> The word YESH is spelled with a tsere, or, if followed by maqqaf, it is spelled with segol. As usual, a shift between tsere and segol means nothing unless you are specifically told otherwise. YESH indicates the existence or presence of something. The time comes from the context, so it can mean "there was" or "there is" or "there will be". For example, Genesis 42:1 says, "Jacob learned that YESH grain for sale in Egypt." YESH here means "there was". THERE WAS grain for sale. In Genesis 28:16, Jacob exclaimed, "Surely YESH YHWH in this place." YESH here means "he is". YHWH IS in this place. We learned previously that the preposition lamed can indicate possession; that someone has something. Since lamed has many meanings, when lamed means possession, YESH is often used with it to clarify that lamed means possession. For example, the way that Genesis 44:20 says "we have a father" is YESH to-us father. YESH indicates that the father exists and the Lamed indicates who has the father. The preposition lamed can mean this without YESH, but the YESH makes it unambiguous. Finally, a pronominal suffix on YESH is always the subject of its clause. For example, Genesis 43:4 says "you are sending our brother" using the particle YESH with a 2ms pronominal suffix. "THERE IS YOU sending our brother" means "YOU ARE sending our brother." The pronominal suffix on YESH is the subject of the clause, so YESHKHA is translated "you are".

<Slide 15.17> The word יֵשׁ is also spelled יִשׁ There is no difference in meaning. This follows the pattern that we learned; a word with internal tsere yud usually has AYI in the lexical form. EIN is the opposite of YESH. EIN indicates the non-existence or non-presence of something. The time comes from the context, so it can mean "there was no" or "there is no" or "there will be no". For example, to say that there was no food, Genesis 47:13 says, "And food EIN in the land." Meaning "There was no food in the land." Genesis 37:29 says "And behold, EIN Joseph in the pit." Joseph was not in the pit. If used with the preposition lamed, EIN can indicate non-possession. For example, Numbers 27:8 says "and a son EIN to him" Meaning "He does not have a son." Finally, a pronominal suffix on EIN is the subject of its clause. For example, Deuteronomy 1:32 says "EIN YOU believing in YHWH" meaning "You are not believing in YHWH." May it never be!

16: Introduction to Verbs

17: Qal Infinitive

18: Qal Participle

19: Qal Passive Participle

20: Qal Perfect

21: Qal Perfect with a Prefix or Suffix

22: Qal Imperfect

23: Qal Imperfect with a Prefix or Suffix

24: Qal Imperative

25: Qal Imperative with a Prefix or Suffix

26: Qal Absolute

27: Summary of Qal Strong Verbs

28: Numbers (Part 1)

29: Stative Verbs, Verbs of Being, Pausal Forms

30: Piel

31: Hiphil

32: Pual & Hophal

33: Hitpael

34: Niphal

35: Summary of Strong Verbs

36: Numbers (Part 2)

37: 2Sgin Verbs

38: 3G Verbs

39: 3Alef Verbs

40: 2GR Verbs

41: 1GR Verbs

42: 1Alef Angry Baker Verbs

43: ^3He Verbs

44: 1Nun Verbs, נתן, 3Tav Verbs

45: 1TDZ Verbs, 1S Verbs, חוה

46: 1Yud Verbs

47: Hollow Verbs

48: Geminate Verbs

49: Summary of Weak Verbs

50: Hebrew Bible