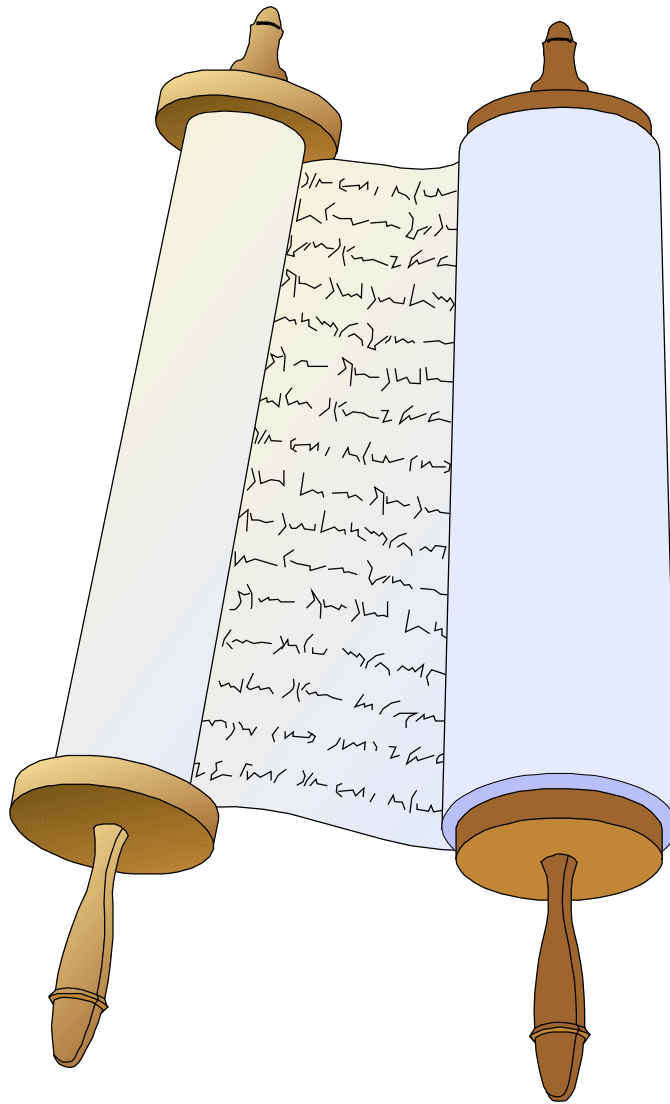# WORKBOOK FOR
# BIBLICAL HEBREW 114

**C H J van der Merwe**

**2005**

# Table of Contents

# SECTION A


## The Ancient Near East:


## a short geographical and historical survey

# 1. The Ancient near East and its people: I



## 1.1 Introduction

### *PowerPoint Presentation 1*

### 1.1.1 Which nations lived in the region?

The Egyptians, Nubians, Ethiopians, Canaanites, Phoenicians, Israelites, Moabites, Philistines, Edomites, Ammonites, Hittites, Hurites, Sumerians, Assyrians, Kassites, Babylonians, Chaldeans, Amorites, Elamites and Persians.

It is important to take into consideration the historical perspective of who lived where and when.

### 1.1.2. Historical survey

*3rd millennium*: Sumerians (the first cities and cuneiform writing), Akkadians, Egyptians (hieroglyphics are developed and the pyramids built)

*2nd millennium*: Old-Assyrian and Ancient Babylonian Empire; the literature of Egypt emerges and the Egyptians are influential in Palestine. In particular, they were engaged in conflict with the Hittites and Hurites.

*1st millennium*: In this millennium, the Egyptian Empire goes into decline. A number of smaller cultures emerge: e.g. the Phoenicians, Philistines, Arameans, Israelites,

Moabites, Edomites and Ammonites. The seat of power has moved to the Assyrians, Babylonians, Persians, Greeks and Romans.

## 1.2 The third millennium

### *PowerPoint Presentation 2*



**Mesopotamia: overview**



**Mesopotamia: Sumeria**

### 1.2.1 Sumerians

Sumeria refers to an area south of Iraq situated between the Tigris and Euphrates Rivers. The Bible refers to these two rivers in Gen 2:14. The Greeks called it the land between the rivers (Mesopotamia). The Sumerians were the first culture to use a form of writing. This cuneiform writing was usually done on clay tablets.

The area in which the Sumerians lived was poor in stone, wood and metals. Instead they farmed on the fertile silt, which the two rivers carried down from the north. Contrary to the Nile, the flow of these rivers was unreliable. It seldom rained and the people were forced to develop innovative ways of using the river water effectively. Mud dams, canals and the first shadufs were built. Most of the population settled in the marsh deltas, which were full of reeds. Here the first cities, such as Ur, Uruk and Nippur, developed. The drier regions between the cities were much more sparsely populated. This led to the political development of the various cities into independent city states, each with their own deity and king. The heart of these city states were their extensive temple complexes.

A surplus of agricultural products and an industry producing pottery wares and clothing enabled the Sumerians to trade for raw materials such as wood and stone. For this purpose they built sailing boats, with which they traveled in the Persian Gulf. Towards the west, they developed caravan routes.

Constant tension existed between the city states. When war threatened, a ruler (called a lugal) was appointed by a council of elders for the duration of the crisis. In time, rulers received more permanent status and began to take over the role of the elders. The authority of the king was also expanded and he began to appoint his own successor.

Furthermore, he acted as priest and judge. Among the oldest laws recorded are those of Ur-Nammu (circa 2000 BC).

One of the Sumerian kings who managed to subjugate a number of other city states was Lugalzagezi. However he met his match in Sargon I, the king of Akkad.

Although they were defeated by the Akkadians, the Sumerians recovered by 2100 BC under the Ur III dynasty of Ur-Nammu. After this brief resurgence of the Sumerian culture, the Sumerians were conquered by the Elamites.

### 1.2.2 Akkad

Remains of the city of Akkad have still not been found. The Akkadians were a Semitic-speaking group that invaded Sumeria from the west (i.e. from the desert side). Under Argon I they developed into a great power. Akkad was not merely a city state but also a territorial state that launched several military campaigns. Sargon's realm of power stretched from the Persian Gulf as far as the Mediterranean Sea. They adopted the cuneiform writing of the Sumerians, as well as their religion and their irrigation technology. Akkadian cuneiform writing became the world language of the 2nd millennium.

The successor of Sargon I, Naram-Sin, consolidated his father's rule. Shortly afterwards, Gutiers from the Zagros Mountains put an end to this first Semitic kingdom of the ancient world.

### 1.2.3 Egypt

Egypt, with a culture that reaches back to 3000 BC, only became a force to be reckoned with in the ANE by 1500 BC. In the same manner as the Mesopotamian culture, Egypt developed on the banks of a river and has been described as 'a gift from the Nile'. The Egyptians' observations of the regularity with which the Nile flooded its banks led them to develop a calendar of 356 days.

In contrast to the Sumerian culture, Egypt was a united state from the beginning. The Egyptians were isolated by water and desert and not easily influenced by other cultures. They developed their own style of writing, which is called hieroglyphics.

The families of the rulers of Egypt were divided into 30 dynasties. The apex of these dynasties, which stretched from 2920 BC until 332 BC, was reached during the *Old Kingdom* (2475-2134), the *Middle Kingdom* (2040-1640) and the *New Kingdom* (1550-1070). The building of the pyramids was developed during the Old Kingdom, from the mastaba (a grave covered by stone blocks) and the step pyramid of Djoser to the classical pyramids of Giza. From the pyramid texts, proverbs that were required to accompany the dead, it is possible to learn about the Egyptian religion, their understanding of life after death and their literature.

The pharaoh was at the pinnacle of the community and was seen as the son of the sun god Ra. Under him were the officials, craftsmen and workers, who built the pyramids. The backbone of society were the small farmers, who constituted 80% of the population. In contrast to the Semitic cultures, women enjoyed legal equality with men and there were even women pharaohs.

The Old Kingdom collapsed as a result of drought. When the "son of the sun god" could no longer meet the needs of his people, his influence diminished. The high cost of

building the pyramids was also a factor in the process of the collapse of the Old Kingdom.

### 1.2.4 Syro-Palestine

Although the most influential cultures of the time were Egypt and Mesopotamia, there was not a cultural vacuum in Syro-Palestine. This is confirmed by excavations of the city Ebla, which dates back to 2600-2350 BC. A library consisting of thousands of clay tablets were found, many of which were written in a North Western Semitic language. From these texts it can be deduced that Ebla was a sophisticated society which played an important role in international trade.

## 1.3   The second millennium

### *PowerPoint Presentation  3*
### 1.3.1 Ancient Babylon

The city of Babylon was situated between Akkad and Sumeria and originally the Sumerians ruled over it. In time, the Amorites (also Semites like the Akkadians and the ancestors of the Babylonians) extended their power to include Babylon. Under Hammurabi (1792-1750BC) they conquered the whole region that had previously been ruled over by Sumeria. Hammurabi was a master diplomat: he is famous for the manner in which he drew other Amorite groups under his sphere of influence and then conquered them. His kingdom extended from the Persian Gulf to the city of Mari in the west.

Hammurabi was an excellent administrator of his empire. His collection of laws with their 282 stipulations, which is in fact more a literary work about the greatness of Hammurabi than a code of law, is one of the most important sources for the study of justice in the ANE.

Although the Ancient Babylonians absorbed many elements of the Sumerian culture, the temple lost some of its influence in the Ancient Babylonian society. The Ancient Babylonians were also active in trade. Through some of the texts found at Mari, insight into this aspect of their culture was gleaned.

The Hittites from Anatolia attacked Ancient Babylonia in the 16th century. However, it was the Kassites who finally conquered their empire in the 15th century. Gen 10:11 refers to Babylon as a part of Sinar.
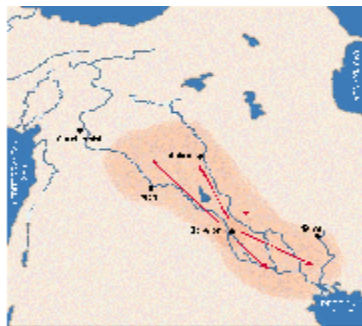


**The Kingdom of Hammurabi**

### 1.3.2 Egypt

During the Middle Kingdom (2040-1640) the pharaohs undertook a great temple-building program. Trade with Syro-Palestine increased at this time, as well as the role played in Egypt by people from that region. A story has been discovered about the experiences of a man named Sinuhe, who lived in Palestine then. The end of the Middle Kingdom was initiated by a conflict between the Egyptians and the so-called Hyksos. It is not clear exactly who these people were; however, it is known that they did have close ties with Amorite population of Syro-Palestine. The Hyksos were driven from Egypt by 1550.

The government of Akhmoses introduced the New Kingdom (1550-1070). One of his successors, Akhenaten, moved the capital city from Thebes to Amarna. At Amarna a large number of clay tablets in Akkadian were found wherein mention is made of correspondence between the pharaohs and foreign rulers (the Hittites and rulers in Babylon, Assyria and Syro-Palestine).

Akhenaten abolished the traditional polytheism, teaching instead that there was only one god (monotheism). During the New Kingdom, Egypt made its influence felt in Syro-Palestine, although it was not possible to ever totally rule over it. This inhibited the Hittites and the Mithnites. The period of the New Kingdom was the climax of Egyptian influence in the ANE, especially in the field of art and architecture. Amongst other factors, drought again was influential in the demise of the New Kingdom as was the arrival of a group of people known as the 'sea peoples'.

### 1.3.3 Syro-Palestine

Relatively little information regarding what was happening in Palestine during the second millennium is known. The Hittites were influential in the north. Texts discovered at Mari and Amarna mentioned trade in the region. Some of the most insightful information was obtained from the excavations of the city of Ugarit in Syria.



Mention is made of the city of Ugarit in correspondence, the so-called Amarna letters, found at Amarna. Since 1929 excavations have continued at this city, which bears the

modern Arabic name of Ras Shamra. The city was already flourishing in the period 2100 to 1600 BC. Temples from this period in honour of the gods Baal and Dagon have been found. After a somewhat dark period, the golden era of the city occurred in the Late Bronze Period (1500-1200 BC). One of the greatest royal palaces of the ancient world was built there during this time. The arrival of the 'sea-peoples' in about 1200 BC brought the city to a sudden end and it was not inhabited again.

Many Akkadian cuneiform tablets were discovered in the royal palace. However, the most remarkable find was the tablets that listed cuneiform symbols which corresponded to alphabetic signs (and not syllables). These tablets, in a Semitic language which became known as Ugaritic, were mainly found near the temple complex and shed light on the religion, literature (e.g. the Baal epic), the economy of the city and its culture, which was quite close to that of Ancient Israel. As a language, Ugaritic is closely related to Hebrew.

## 1.4 Review:

1. What was the difference between the Sumerian and Akkadian political systems?

2. What is known about the city of Ebla?

3. Were Sumerian and Akkadian both Semitic languages?

4. Which form of writing was developed by the Egyptians?

5. What was peculiar to the Egyptian political system?

6. Into which three phases may Egyptian history be divided?

7. What do you know about the city of Amarna?

8. Which region did the Ancient Babylonian Kingdom cover? Who was the 'founder' of this kingdom?

## 1.5. The Ancient Near East and its People: overview

|  | Mesopotamia | Egypt | Anatolia | Syro-Palestine |
|---|---|---|---|---|
| 3000 | *Sumerian city state* (3100-2400)<br><br>Cuneiform, temple economy, Gilgamesh epic |  |  |  |
| 2500 | *Akkad* (2370-2190)<br><br>First Semitic state, Sargon I, Akkadian cuneiform becomes world language | *Old Kingdom* (2575-2130)<br><br>pyramids and pyramid texts |  | *Ebla* (2300)<br><br>Trade city, West-Semitic texts |
|  | *Ur III* (2120-2000)<br><br>Recovery of Sumerian culture, centralised state |  |  |  |

| 2000 | *Amorites* | *Middle Kingdom (2050-1650)* Temple complex Hyksos | | |
|---|---|---|---|---|
| 1500 | *Ancient Babylonian Kingdom* (1800-1500) Hammurabi, laws, Mari, Marduk | | *Old Hittite Kingdom (1700-1500)* | *Mari* (1800) archives |
| | *Kassites* (1500-1100) Kudurrus | *New Kingdom (1550-1070)* Amarna period, influence in Canaan | *New Hittite Kingdom* treaties | *Ugarit* (1500-1200) Texts, alphabetic writing and religion (Baal) |

# 2. The Ancient Near East and its People: II

## 2.1 The first millennium

### *PowerPoint Presentation 4*

### 2.1.1 Egypt

Egypt was no longer a world power during the first millennium. However, its influence did spread up the coast of Syro-Palestine. While this was sometimes threatening to the kings of the region, they were never conquered by the Egyptians. Coalitions between these kings and the Egyptians were sometimes formed against the powers of the north (e.g. the Assyrians). Egypt was overrun by the Assyrians, Babylonians and the Persians at various times.

### 2.1.2 Neo-Assyria



**Neo-Assyrian Kingdom**

Little is known about the Assyrians during the $3^{rd}$ millennium. They were subjugated under the Akkadian king Sargon I and the Sumerian Ur-III dynasty. Assur was not only their capital city, but also the name of their god and the kingdom itself. Assur had virtually no natural resources and did not have a harbor. As a result, the Assyrians were, from the first traders ambitious to extend their territory and improve it. There was no military power ruling the Assyrians at the beginning of the $2^{nd}$ millennium. The Assyrian traders were busy across the entire ANE organising their activities with the help of peaceful agreements.

With the ascent of the Ancient Babylonian Kingdom, the Assyrians had to pay homage to Hammurabi, but when this kingdom fell they were again independent. However, they were in constant conflict with the Kassites in Babylon. The apex of the Assyrians' history was reached during the period from 900-600 BC, the so-called Neo-Assyrian Empire.

Initially there was a period of development (880-780) under Assunasirpal II, Shalmaneser III and Adad-Nerari III. This was followed by a period of decline in 780-745. Under Tiglathpileser III and Shalmaneser V (745-725) the kingdom flourished. After its final phase under Sargon II, Sennacherib, Esarhaddon and Assurbanipal (725-625), the kingdom collapsed in 605.

The Assyrians were especially known for two things: (1) the manner in which they conducted war and besieged cities, and (2) their policy regarding deportation (enacted by Tiglathpileser III).

A great deal is known about the Assyrians during the 1$^{st}$ millennium because their kings considered it important to keep good records of their battles. In some of these reports mention is made of several Israelite and Judean kings; e.g. Ahab, who fought in a Syro-Palestinian coalition with Karkar (853) against Shalmaneser III. Jehu of the Omride dynasty is even mentioned on the so-called black obelisk from Shalmaneser.

It is also recorded that Menahem of Israel and Jehoash of Judah paid tax to Tiglathpileser III. Syro-Palestinian rulers attempted to stop the invasion of the area by Tiglathpileser (according to 2 Kgs 16). Damascus was destroyed and Israel was invaded. Judah immediately submitted to him but Israel later rebelled. In 722 Samaria was invaded and her inhabitants were taken into exile.

Eventually the Assyrians ruled the whole of the Ancient Near East – from Elam to Egypt. Rebellions were viciously suppressed. However, the overreaction of Sennacherib to a rebellion in Babylon initiated the end of the Assyrian kingdom. He destroyed the city of Babylon and the Marduk temple. This brought about the beginning of the new world power, i.e. the Neo-Babylonians.

A great legacy from the Assyrians was the Assurbanipal library in Nineveh. In this location the huge literary collection of Mesopotamia was kept. This included the Mesopotamian story of creation, the Gilgamesh epic, the great flood of Enlil and the stories of the Mesopotamian 'Job'.

### 2.1.3 Neo-Babylonian Kingdom

After the Ancient Babylonian Kingdom, Babylon was ruled by the Kassites. After the Assyrian defeat at Carchemish in 605, Nabopolassar began to build the Neo-Babylonian Kingdom. The so-called *Babylonian chronicle* is a valuable source regarding these events. In a sense the Babylonians absorbed the whole Assyrian Kingdom. Jerusalem was invaded in 597; Jehoiachin was captured and Zedekiah was appointed in his stead. After the second rebellion in 587, Jerusalem was destroyed.

The Kassites went to a great deal of trouble to rebuild Babylon. They built a complicated double wall structure, nine gates and a variety of temples, of which the temple of Marduk was very prominent. The famous 'hanging gardens' were built for one of the wives of Nebuchadnezzar.

Nabonidus came to power in 556. However, at some point he went to live in the desert and dedicated himself to the Moon god. His son, Belsasser, ruled in his stead. When Cyrus, the Persian, approached in 539, Babylon was taken without a battle.

### 2.1.4 The Persian Kingdom

The Persian Kingdom was the first empire in the true sense of the word. It stretched from the Indus to Libya. Before Cyrus the Persian expanded the kingdom, it consisted of four areas: Elam, Persia, Media and Parthia.

Persian is an Indo-European language. In the Persian Kingdom, Aramean was the lingua franca.

The history of the Persian Kingdom is well-documented by Greek and Roman historians, amongst others. Excavations at Persepolis produced a great deal of archaeological evidence.

Although they had their own religion, Zoroastrianism, a characteristic of Persian policy was its tolerance of the religious convictions of their subjects. Under the rule of Cyrus, the Jews were allowed to return to Jerusalem and they rebuilt the Temple under Darius (521-485). Under Artaxerxes (464-423) the walls of Jerusalem were rebuilt by Ezra and Nehemiah.



**Persian Kingdom with its regions (satrapies)**

## 2.2 Review:

What is Ugarit known for?

Who were the three major powers in the first millennium?

Approximately when were they active?

What were the Assyrians known for?

Name the literary works that were found in the Assurbanipal library at Nineveh.

When did the Babylonians destroy Jerusalem?

How did the Persians invade the neo-Babylonian Kingdom?

Name the three Persian kings directly involved with the history of Israel.

# 3. Syro-Palestine: a geographical and historical survey

*PowerPoint Presentation 5*

## 3.1 Regions

### 3.1.1 Phoenicia

The Phoenicians lived in the coastal region that comprises present-day Lebanon. This is a mountainous area and it provided them with wood for export; agricultural industries were not possible. They were by and large traders. Harbours were developed at Biblos, Tyre and Sidon and they are considered to be the first sea-faring nation.

They did not leave a literary legacy. The oldest Phoenician inscriptions date from 1000 BC. Their major contribution was the alphabet they developed, which became the basis for the Aramaic alphabet.

In the ANE they enjoyed great prestige and as a result the Assyrians never tried to conquer them, but instead used them as partners.

### 3.1.2 Aram

The Aramaeans lived in present-day Syria. The first reference to them concerns a conflict with the Assyrians in 1100 BC. Their capital was Damascus. They farmed with barley, garlic and cattle. The name of their chief god was Hadad. Their lifestyle and that of the Israelites were similar.

However, the relationship between the Aramaeans and the Israelites was changeable. It varied from open conflict to coalitions against the Assyrians. Tiglathpileser III destroyed Damascus in 732 BC.

Like the Phoenicians, the Aramaeans did not leave an extended literary collection although as a language Aramaic was widely spoken. Soon after it appeared with Akkadian in 800 BC on tablets, it became the official language of the Neo-Babylonian Kingdom. It was also the lingua franca of the Persian Empire, which is the reason that parts of the Bible were written in Aramaic. Jesus also spoke Aramaic. The square script in which Hebrew is written today was derived from the Aramaeans.

### 3.1.3 The Philistines

The Philistines lived on the coastal plain of southern Palestine. They arrived in the area by 1200 BC and established a number of city states such as Gaza, Ashdod, Ashkelon and Gat. They were a threat to Israel in the time of the judges. Their gods were Dagon, Ashera and Astarte.

### 3.1.4 Moab, Ammon and Edom

Little is known concerning the peoples of these regions. The most important historical evidence regarding the Moabites is found in the inscription of Mesa, which is dedicated to the Moabite god, Chemosh. In this writing mention is made that Omri suppressed the Moabites.

### 3.1.5 Israel

Ancient Israel must not be confused with the borders of the modern state of Israel. In Biblical times, it mainly referred to the regions of the ten northern tribes. This lay to the north of the region occupied by Judah. This region was referred to as Canaan before it was settled by the Ancient Israelites. In ancient correspondence, Canaan refers to nearly the whole area of Syro-Palestine. Today the term Palestine refers to the areas under Palestinian political administration. Previously, it had referred to the areas east and west of the Jordan River. The word itself comes from the Assyrian word "palashtu". This word also refers to the Philistines.

Syro-Palestine

In the north were several harbours, namely Biblos, Tyre and Sidon. In the south was Acco and Joppa. The Orontes and the Jordan are the two rivers found in the area and in a sense the Jordan divides the south vertically in two. Moab and Ammon again divided it horizontally in two. Edom lies to the south of Moab. The most important mountains are: Safon in the north; Hermon, Lebanon and Carmel in the centre and Nebo in the east. From the last mentioned Moses would observe the promised land while not being allowed to enter it.

The area in the south that could be cultivated was relatively small: about 120km wide and 320 km long. This is approximately the size of the Kruger National Park. There is a great deal of contrast in this region, with Mt. Hermon at 2700m above sea level and the Dead Sea at 400m below sea level.
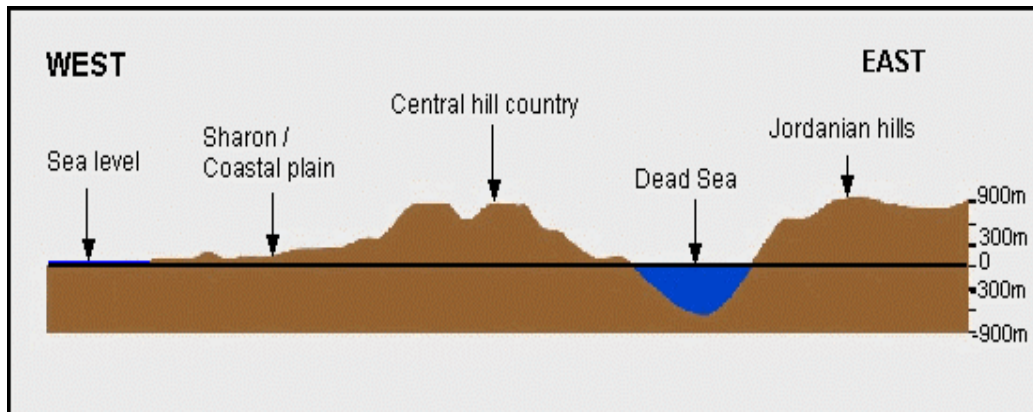


Climatically, the region may be divided into mediterranean, steppe and desert regions. Geographically, differentiation may be made between coastal plains, the central Samaritan and Judean highlands, the Jordan Valley, the Trans-Jordan plateau and the desert.

The coastal plains were fertile, but the agricultural conditions of the central Judean highlands were not favourable. Finding good ground and water was problematic. There are no large rivers such as in Egypt and Mesopotamia. Olives, vines, wheat and barley were cultivated on a small scale.

For an overview of the history of the peoples of Israel see B R Bandstra, *Reading the Old Testament. An introduction to the Hebrew Bible.* Johannesburg: Wadsworth. 1999, pp. 18-29. Also look over the chart below.
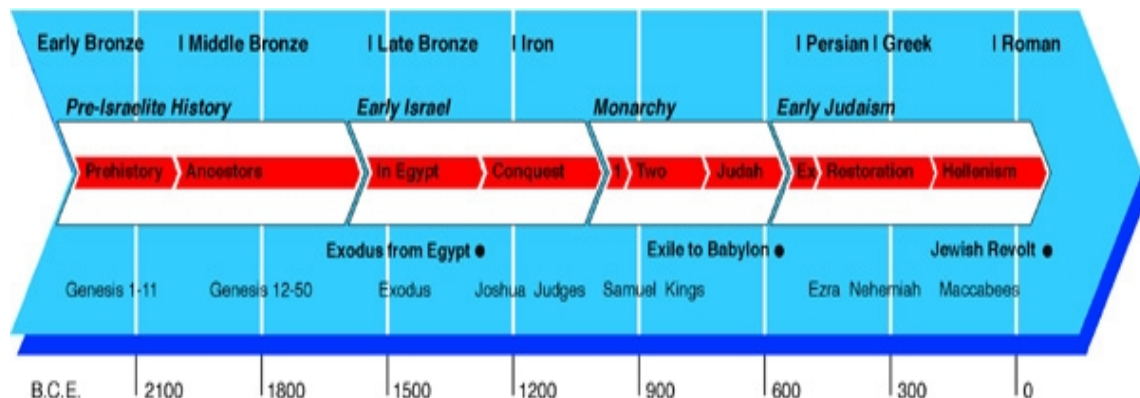
# SECTION B

## Introduction to Biblical Hebrew

# 4. The Hebrew alphabet: consonants

## 4.1 Excerpt

Excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1997. *A Biblical Hebrew Reference Grammar.* Stellenbosch: Hebteg Publishers.

### § 4 The alphabet - consonants

### § 4.1 The form of consonants

The Hebrew alphabet consists of 23 characters (some with alternative graphic signs) which represent consonants only. The table below gives the name, form, transliteration and approximate pronunciation of each consonant.

| Nr. | Name | Form | | | Trans-literation | Pronunciation |
|---|---|---|---|---|---|---|
| | | Print | Final | Written | | |
| 1 | ʾālef (alef) | א | | | / ʾ/ | A very light glottal stop corresponding to the Greek *spiritus lenis.* Even before a vowel it is lost to the ear (like the *h* in *hour*) |
| 2 | bêt (beit) | ב | | | /b/ | <u>B</u>ank |
| | | ב | | | /b̠/ | Ne<u>v</u>er |
| 3 | gimel (ghimel) | ג | | | /g/ | <u>G</u>o |
| | | ג | | | /g̠/ | <u>G</u>o |
| 4 | dālet (dalet) | ד | | | /d/ | <u>D</u>oor |
| | | ד | | | /d̠/ | <u>D</u>oor |
| 5 | hē ʾ (hei) | ה | | | /h/ | <u>H</u>and |
| 6 | wāw (waaw) | ו | | | /w/ | <u>V</u>ote |
| 7 | zayin (zajien) | ז | | | /z/ | <u>Z</u>one |
| 8 | ḥêt (geit) | ח | | | /ḥ/ | Lo<u>ch</u> |
| 9 | ṭêt (teit) | ט | | | /ṭ/ | <u>T</u>ime |
| 10 | yôd (jod) | י | | | /y/ | <u>Y</u>ear |
| 11 | kaf (kaf) | כ | | | /k/ | <u>K</u>eep |
| | | כ | ך | | /k̠/ | Ba<u>ch</u> |
| 12 | lāmed (lamed) | ל | | | /l/ | <u>L</u>ine |
| 13 | mēm (mem) | מ | ם | | /m/ | <u>M</u>ain |
| 14 | nûn (noen) | נ | ן | | /n/ | <u>N</u>oon |
| 15 | sāmek (sameg) | ס | | | /s/ | <u>S</u>ilver |

| | | | | | | |
|---|---|---|---|---|---|---|
| 16 | ʿayin (ajien) | ע | | | /ʿ/ | A hard glottal stop formed at the back of the throat. It may be heard in certain pronunciations of words like *bottle* and *battle* in which the glottal stop replaces the normal *t* |
| 17 | pē̌ (pei) | פ | | | /p/ | *Pay* |
| | | פ | ף | | /f/ | *Face* |
| 18 | ṣādê (tsadei) | צ | ץ | | /ṣ/ | *Cats* |
| 19 | qôf (qof) | ק | | | /q/ | *Keep* |
| 20 | rêš (reisj) | ר | | | /r/ | *Rope* |
| 21 | śîn (sien) | שׂ | | | /ś/ | *Silver* |
| 22 | šîn (sjien) | שׁ | | | /š/ | *Shoe* |
| 23 | tāw (taaw) | ת | | | /t/ | *Time* |
| | | ת | | | /t/ | *Time* |

**Note the following:**

1. Hebrew is written from right to left and from the top to the bottom of the page.

2. Transliteration means that a language that has its own distinctive characters is rewritten in the equivalent characters of the Latin or Roman alphabet. In cases where no equivalents exist, special transliteration symbols have been devised with the help of certain diacritical signs: for example, a dot under an h, /ḥ/ (letter 8), an inverted circumflex on an s, /š/ (letter 22). In this grammar the transliteration of Holladay (1971) is used.

3. The transliteration of Holladay (1971) does not differentiate between ב/בּ, ג/גּ, ד/דּ,כּ/כ and ת/תּ. He does differentiate between פ and פּ.

### §4.2 Special Features of the Hebrew Consonants

1. Letters with two forms (the final letters or end consonants*)*
Five Hebrew consonants have alternative forms when they appear at the end of a word.

Beginning or middle of the word:  כּ/כ (11),  מ (13),  נ (14),  פּ/פ (17), צ (18)
End of the word:        ך-    ם-    ן-    ף-    ץ-

2. Letters with two alternative pronunciations
Six of the Hebrew consonants, namely ב (2), ג (3), ד (4), כ (11), פ (17) and ת (23) are allophones. In other words, the same letter is used to indicate either a plosive or a fricative pronunciation.
There is, however, no possibility of confusion as the plosives are marked by a diacritical point, the *dagesh.* (Cf. §8.2/1):

29

| ב | ג | ד | כ | פּ | תּ |
|---|---|---|---|---|---|
| b | gh | d | k | p | t |

The fricatives are written without the *dagesh́*

| ב | ג | ד | כ/ך | פ/ף | ת |
|---|---|---|---|---|---|
| w | gh | d | Ba**ch** | f | t |

The fricative pronunciations of ג, ד and ת have fallen out of current use, and they are pronounced like their plosive counterparts.

The distinction between the plosives and the fricatives is clear:

The **plosives** - always contain a *dagesh,*
- always appear after a consonant,
- usually occur at the beginning of a word

The **fricative** - always without the *dagesh*

  b (e) gh (a) d k (e) f (a) t

   *beghadkefat*

3. Letters with homogeneous pronunciation

| ג | (3) | and | ג | | like | <u>g</u> | in | <u>g</u>o |
|---|---|---|---|---|---|---|---|---|
| ד | (4) | and | ד | | like | <u>d</u> | in | <u>d</u>oor |
| ת | (23) | and | ת | | like | <u>t</u> | in | <u>t</u>ime |
| א | (1) | and | ע | (16) | | | | glottal stop |
| ב | (2) | and | ו | (6) | like | <u>v</u> | in | ne<u>v</u>er and <u>v</u>ote |
| ח | (8) | and | כ/ך | (11) | like | <u>ch</u> | in | Lo<u>ch</u> and Ba<u>ch</u> |
| ט | (9) | and | ת/ת | (23) | like | <u>t</u> | in | <u>t</u>ime |
| כ | (11) | and | ק | (19) | like | <u>k</u> | in | <u>k</u>eep |
| ס | (15) | and | שׂ | (21) | like | <u>s</u> | in | <u>s</u>ilver |

4. Letters with the same place of articulation

(i) Gutturals

A group of consonants articulated at the back of the throat, namely:

   א (1), ה (5), ח (8) and ע (16).

⇒ must not be confused with the English 'a' or Greek alpha (**a** ). The latter two are vowels, while א is a consonant.

⇒ and ע are not pronounced at the beginning or at the end of a word.

⇒ In the middle of a word א and ע are pronounced as a glottal stop, made by the complete stoppage of breath in the throat, almost like the 'stop' between the two e's in r<u>e-e</u>nact.

The consonant ר (20) bears certain similarities to the four gutturals and is usually grouped with them.

Should certain vowel changes become necessary in a word as, for example, when a plural is formed, the deviation from the norm is predictable within this group of consonants, namely:

⇒ When a sound rule requires a vowel to be reduced, the vowel attached to a guttural will be reduced to a half vowel. (Cf. §5.2/2(iii).)

⇒ When a sound rule requires the doubling of a consonant, this doubling will not occur with the gutturals nor in most cases with *rēš*. (Cf. §8.2/2.)

(ii) Dentals/Alveolars

A group of consonants articulated when the tongue obstructs the air flow against the upper teeth or alveolar ridge:

ד / ד (4), ט (9) and ת / ת (23)
ל (12), נ (14) and ר (20)

⇒ When a word begins with a dental, the deviation from any customary change in this group is predictable, such as assimilation.[1]

⇒ When a conjugation results in two dentals occurring in immediate succession, the first dental becomes assimilated by the second dental.

5. Letters articulated in a similar fashion

(i) Sibilants

A group of consonants formed when the speech canal is narrowed and the air stream is forced through with a hissing sound, namely:

ז (7), ס (15), צ (18), שׂ (21) en שׁ (22)

When a word begins with a hissing sound, the deviation from the customary change in this group is predictable, e.g.:

⇒ When a conjugation results in a sibilant occurring immediately after a dental, *metathesis*[2] of the sibilant and the dental occurs.

ii) Glides

A group of consonants formed when the air flow is obstructed to a limited extent, namely:

ה (5), ו (6) and י (10)

---

[1]  Assimilation is a phonological process which usually takes place when one consonant which closes a syllable passes over into another beginning the next syllable, so forming with it a strengthened letter. In this process the sounds of the two consonants are equalized. Note, for example, the case of nasal assimilation in which te**n** mice is pronounced as te**m** mice. Assimilation is not restricted to dentals only.

[2]  *Metathesis* is a phonological process in which two sounds are reversed, e.g. the use of **aks** instead of **ask**.

The obstruction is so limited that these consonants have more in common with vowels than with consonants. The result is that a vowel and the glide immediately following it sometimes become fused, so that the glide becomes associated with specific vowel sounds. (Cf. §5.1.)

<div style="margin-left: 2em">

ה    <u>e</u>    as in th<u>e</u>re
     <u>ey</u>    as in caf<u>é</u>
     <u>o</u>    as in m<u>o</u>re
     <u>a</u>    as in f<u>a</u>ther

ו    <u>o</u>    as in m<u>o</u>re
     <u>oo</u>    as in b<u>oo</u>k

י    <u>i</u>    as in mach<u>i</u>ne
     <u>ey</u>    as in caf<u>é</u>
     <u>e</u>    as in th<u>e</u>re

</div>

In certain cases the א (1) has lost its consonantal character. In such cases א is also associated with specific vocalic sound values:

<div style="margin-left: 2em">

א    <u>o</u>    as in m<u>o</u>re
     <u>a</u>    as in f<u>a</u>ther
     <u>ey</u>    as in c<u>a</u>fé

</div>

BH was originally written with consonants only. This could easily lead to misinterpretations; for example,

<div style="text-align: center">

י could be interpreted as /yām/ (sea) or /yôm/ (day).

</div>

In order to ensure that the reader would distinguish between the forms, one of the above-mentioned glides was used with the latter form — namely ו — to indicate the presence of an [ô] vowel between the two consonants: יום. This ensured the reading of the latter form as /yôm/. The form without the glide was read as /yām/.

When the glides (ה, ו and י) and א represent vowels and not consonants, they are called vowel indicators (*matres lectionis*, 'mothers of reading'). (Cf. §5.2/2(i).)

## 4.2 The forms of the consonants

1. In the same way that counting from 1 to 10 is essential to be able to do sums, so one has to learn the alphabet in order to be able to read Hebrew. Fortunately, it is not Arabic. In Arabic each letter has three forms: one for the beginning of a word, one for when it stands between other letters and for at the end of the word. Learn the alphabet in its correct order; otherwise, you will not be able to use a dictionary.

2. BH has no capitals

## 4.3 Exercise: consonants

### 4.3.1a Interactive exercises

Lesson 1. <u>Learn the names of the consonants</u>

### 4.3.1b Fill in the missing consonant

| Nr. | Name | Form | | | Trans-literation | Pronunciation |
|-----|------|------|------|---------|------|---------------|
| | | Print | Final | Written | | |
| 1 | *ʾālef* (alef) | | | | /ʾ/ | A very light glottal stop corresponding to the Greek *spiritus lenis.* Even before a vowel it is lost to the ear (like the *h* in *hour*) |
| 2 | *bêt* (beit) | | | | /b/ | <u>B</u>ank |
| | | | | | /b/ | Ne<u>v</u>er |
| 3 | *gimel* (ghimel) | | | | /g/ | <u>G</u>o |
| | | | | | /g/ | <u>G</u>o |
| 4 | *dālet* (dalet) | | | | /d/ | <u>D</u>oor |
| | | | | | /d/ | <u>D</u>oor |
| 5 | *hēʾ* (hei) | | | | /h/ | <u>H</u>and |
| 6 | *wāw* (waaw) | | | | /w/ | <u>V</u>ote |
| 7 | *zayin* (zajien) | | | | /z/ | <u>Z</u>one |
| 8 | *ḥêt* (geit) | | | | /ḥ/ | Lo<u>ch</u> |
| 9 | *ṭêt* (teit) | | | | /ṭ/ | <u>T</u>ime |
| 10 | *yôd* (jod) | | | | /y/ | <u>Y</u>ear |
| 11 | *kaf* (kaf) | | | | /k/ | <u>K</u>eep |
| | | | | | /k/ | Ba<u>ch</u> |
| 12 | *lāmed* (lamed) | | | | /l/ | <u>L</u>ine |
| 13 | *mēm* (mem) | | | | /m/ | <u>M</u>ain |
| 14 | *nûn* (noen) | | | | /n/ | <u>N</u>oon |
| 15 | *sāmek* (sameg) | | | | /s/ | <u>S</u>ilver |
| 16 | *ʿayin* (ajien) | | | | /ʿ/ | A hard glottal stop formed at the back of the throat. It may be heard in certain pronun-ciations of words like *bottle* and *battle* in which the glottal stop replaces the normal *t* |
| 17 | *pēʾ* (pei) | | | | /p/ | <u>P</u>ay |

| | | | | | /f/ | _Face_ |
|---|---|---|---|---|---|---|
| 18 | ṣādê (tsadei) | | | | /ṣ/ | _Cats_ |
| 19 | qôf (qof) | | | | /q/ | _Keep_ |
| 20 | rêš (reisj) | | | | /r/ | _Rope_ |
| 21 | śîn (sien) | | | | /ś/ | _Silver_ |
| 22 | šîn (sjien) | | | | /š/ | _Shoe_ |
| 23 | tāw (taaw) | | | | /t/ | _Time_ |
| | | | | | /t/ | _Time_ |

### 4.3.2a Interactive exercises

**Lesson 2. [Learn to the numerical value of consonants](#)**

**Lesson 3. [Learn the alphabetic order of consonants](#)**

### 4.3.2b Write down the Hebrew alphabet in the correct order and give each letter its name:

| | |
|---|---|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| 5 | |
| 6 | |
| 7 | |
| 8 | |
| 9 | |
| 10 | |
| 11 | |
| 12 | |
| 13 | |
| 14 | |
| 15 | |
| 16 | |
| 17 | |

| 18 | | |
|----|----|----|
| 19 | | |
| 20 | | |
| 21 | | |
| 22 | | |
| 23 | | |

### 4.3.3a Interactive exercises

Lesson 4: Definitions of consonants

Lesson 5: Types of consonants

Lesson 6: Consonants with alternative pronunciations

Lesson 7: Begadkefat consonants

### 4.3.3b Answer the following questions:

1.      Which five BH consonants have two forms?

_____


2.      What is a *begadkefat* lettter?

_____

3.      What is a guttural? Name the gutturals in BH.

_____

4.      What is a dental? Name the dentals in BH.

_____

5.      What is a sibilant? Name the sibilants in BH.

_____

6.      What is a glide? Name the glides in BH.

_____

7.      What is a vowel indicator? Name the vowel indicators in BH.

_____

## 4.3.4 Transliteration and identification of consonants

1.   Transliterate the consonants of Ezekiel 38:12 (ignore the other dots)

לִשְׁלֹל שָׁלָל וְלָבֹז בַּז לְהָשִׁיב יָדְךָ עַל־חֳרָבוֹת נוֹשָׁבֹת
וְאֶל־עַם מְאֻסָּף מִגּוֹיִם עֹשֶׂה מִקְנֶה וְקִנְיָן יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ׃

_____

_____

_____

2.   Identify all the consonants with a special final form in the above text.

   _____

3.   What do each of the following groups of consonants have in common?

   בגכפת   _____

   ף ך ן ם ץ   _____

   ב כ פ   _____

   ח ה ע א ר   _____

# 5. The Hebrew alphabet: vowels

## 5.1 Excerpt: the vowels

Excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1997. *A Biblical Hebrew Reference Grammar.* Stellenbosch: Hebteg Publishers.

### §5. The Alphabet—Vowels

A group of Jewish scholars, the Masoretes, did important work between 600 and 1000 CE in preserving and transmitting the text of the Hebrew Bible. Three groups of Masoretes were active, working in Babylon, Palestine and Tiberias. Their most important task was transmitting the consonantal text with the utmost accuracy. To ensure that the oral tradition did not weaken further and to combat uncertainty, they devised vowel signs (or points) and added them to the consonantal text. The tradition from Tiberias, the so-called Tiberian vocalization, is used in the BHS.

When the Masoretes introduced the system of vowel signs, BH had already been reduced to writing in consonants. The vowel indicators were then added to these. (Cf. §4.2/5(ii).) The text was left unchanged and the vowel signs were simply added to the existing letters. In most cases a vowel sign was placed under a consonant, in one case above the consonant and in others next to the consonant. In BH the consonant is normally read first followed by the vowel accompanying it.

### *§5.1. The Form of the Hebrew Vowels*

The signs that represent vowels are given in the table below (always after the letter ט or ה). The combination of vowel signs and vowel indicators is also given.

| Nr. | Name | Form | Trans-literation | Pronunciation |
|-----|------|------|------------------|---------------|
| 1 | *qāmeṣ* (qamets) | טָ<br>טָה, טָא | /ā/<br>/â/ | c**u**p |
| 2 | *pataḥ* (pathah) | טַ | /a/ | c**u**p |
| 3 | *ḥātēf pataḥ* (hateph pathah) | טֲ | /ᵃ/ | c**u**p |
| 4 | *ḥôlem* (holem) | טֹ<br>טוֹ, טֹה, טֹא | /ō/<br>/ô/ | m**o**re |
| 5 | *qāmeṣ ḥāṭûf* (qamets hatuph) | טָ | /o/ | h**o**t |
| 6 | *ḥāṭēf qāmeṣ* (hateph qamets) | טֳ | /ᵒ/ | h**o**t |

| 7 | *ṣērê* (serê) | טֵ<br>טֵי ,טֵה, טֵא | /ē/<br>/ê/ | caf**é**[3] |
|---|---|---|---|---|
| 8 | *s<sup>e</sup>gôl* (seghol) | טֶ<br>טֶי<br>טֶה | /e/<br>/é/ of /ey/<br>/é/ of /eh/ | p**e**n |
| 9 | *ḥāṭēf s<sup>e</sup>gôl*<br>(hateph seghol) | חֱ | /ᵉ/ | p**e**n |
| 10 | *šûreq* (sûreq)) | טוּ | /û/ | p**u**t |
| 11 | *qibbûṣ* (qibbûts) | טֻ | /u/ | p**u**t |
| 12 | *ḥîreq* (hireq) | טִ<br>טִי | /i/<br>/î/ | h**i**t |
| 13 | audible *<sup>e</sup>wā'* (shewa) | טְ | /ᵉ/ | **a**bove |

## §5.2. The Classification of Vowels and their Characteristics

1. The classification of vowels

It is generally held that the Tiberian vowel system indicated only the sound value or quality of a particular vowel but that it did not give a reliable representation of its length or quantity. The Tiberian vowels are classified phonologically by some grammarians as follows:

(i) Short vowels

טַ (2), טָ (5=*o*), טֶ (8), טֻ (11) and טִ (12)

(ii) Changeable (ordinary) long vowels

טָ (1=*ā*), טֹ (4), טֵ (7)

(iii) Unchangeable long vowels

טָא ,טָה (1), טוֹ, טֹה ,טוֹא (4), טֵא ,טֵה, טֵי (7), טֶה, טֶי (8), טוּ (10), טִי (12)

(iv) Extra short vowels—also referred to as half vowels

חֲ (3), חֳ (6), חֱ (9), טְ (13)

2. Characteristics of vowels

(i) Vowel indicators (matres lectionis)

It was stated in §4.2.5(ii) that the glides (ה, ו and י) and א could represent consonants as well as specific vowels, i.e. they could be used as vowel indicators; for example:

---

3. In American circles the ṣērê is pronounced as -ey as in th**ey**. According to Joüon–Muraoka §6h, the ṣērê must also be pronounced as the -e- in p**e**n.

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ה  for /ô/, /â/ and /ê/
ו  for /ô/ and /û/
י  for /î/, /ê/ and /é/

Therefore, in the text vocalized by the Masoretes, the א, ה, ו and י could sometimes represent a consonant and sometimes a vowel. The Masoretes resolved this ambiguity through their vowel system as follows:

⇒ In BH every consonant within a word must be accompanied by a vowel sign except for the final consonant of a word, which does not necessarily have to be accompanied by a vowel sign. When one of these glides represented a consonant, the Masoretes simply placed a vowel sign beneath it.

⇒ Where a glide represented a vowel indicator the Masoretes combined their own vowel sign with the vowel indicator. In other words, when one of these four letters follows another consonant and only one vowel sign accompanies the two characters, the second character is functioning as a vowel indicator.

⇒ א, ה, ו and י are used as vowel indicators solely in combination with specific vowel signs as indicated in §5.1.

**Examples:**

(1) In the word רֹאשׁ the א is not a consonant. If it were a consonant, then א and שׁ, two consonants, would stand next to each other without being separated by a vowel. This would be unacceptable in BH. (Cf. §7.1/2.) The א must therefore be regarded as a vowel indicator in this case.

(2) The א at the end of a word such as מָצָא may be regarded as a vowel indicator. In מָאַס the א must be understood as a full consonant. Should it be regarded as a vowel indicator, it would mean that two vowels would stand next to each other, which is unacceptable in BH. (Cf. §7.1/2.)

(3) The ה is used as a vowel indicator only at the end of the word, for example, סוּסָה. (Cf. also §9.2.)

(4) In the word אָהֵב a vowel follows the ה within a word and thus ה cannot be regarded as a vowel indicator.

(5) There can be no confusion with the ו as a new sign is always created when the vowel and the vowel indicator are joined, namely וֹ and וּ.

The unchangeable long vowels are formed in combination with the vowel indicators. (Cf. §5.2/1(iii).)

(ii) *Full and defective mode of writing*

In some instances a vowel may be represented by two different forms simultaneously. This is due to the fact that vowel signs were added to the text only after it had been fixed in consonants and vowel indicators.

⇒ In some words a vowel indicator was used to refer to a particular vowel even before the Masoretic vocalization. During the vocalization another vowel sign referring to the same vowel was added to the vowel indicator. When a vowel sign is combined with a vowel indicator in this way, one speaks of the 'full mode of writing' or *scriptio plena*.

⇒ If the vowel is written without a vowel indicator, one speaks of the defective mode of writing or *scriptio defectiva*. There is no difference in the pronunciation of the two modes of writing.

The same word can sometimes be written in the full and sometimes in the defective mode of writing, e.g.:

| | | |
|---|---|---|
| קָדוֹשׁ | or | קָדֹשׁ |
| טוֹב | or | טֹב |

(iii) The distribution of the half vowels

The first vowel of some words is a half vowel, namely an audible *šᵉwâ*, e.g.:

לְבוּשׁ

It was stated in §4.2/4(i) that a deviation from the customary change is predictable with the gutturals (א, ה, ח and ע). One of the characteristics of the gutturals is that they may not be vocalized with the audible *šᵉwâ*. Instead of the audible *šᵉwa* the gutturals are vocalized with *ḥāṭēp* vowels.

The *ḥāṭēp* vowels are also half vowels. The Masoretic signs for the *ḥāṭēp* vowels are a combination of the *šᵉwa* sign with the *pataḥ*, the *sᵉgōl* or the *qāmeṣ*. This produces the *ḥāṭēp* vowels, namely:

| | | | | |
|---|---|---|---|---|
| *ḥāṭēp pataḥ* | (3) | \*חֲמוֹר | > | חֲמוֹר |
| *ḥāṭēp qāmeṣ* | (6) | \*הֳלִי | > | הֲלִי |
| *ḥāṭēp sᵉgōl* | (9) | \*אֱמֶת | > | אֱמֶת |

The question may arise as to which one of the *ḥāṭēp* vowels takes the place of the *šᵉwâ*:

⇒ In the case of the examples above the *ḥāṭēp* vowel is part of the actual composition of each word and must be learned as such.

⇒ In other cases a sound rule may require the pronunciation of an audible *šᵉwâ* immediately after a guttural. A *ḥāṭēp pataḥ* usually replaces the *šᵉwâ* in such a case, e.g. וְיַאֲמֵץ (Ps 27:14).

## 5.2 Exercises: vowels

### 5.2.1a Interactive exercises

**Lesson 8: [Pronunciation of the vowels](#)**

### 5.2.1b Recognising the pronunciation of BH vowels

Give the correct pronunciation for the following vowels

| Nr. | Name | Form | Trans-literation | Pronunciation |
|---|---|---|---|---|
| 1 | *qāmeṣ* (qames) | טָ<br>טָה, טָא | /ā/<br>/â/ | |
| 2 | *pataḥ* (pathah) | טַ | /a/ | |
| 3 | *ḥātēf pataḥ* (hateph pathah) | טֲ | /ᵃ/ | |
| 4 | *ḥôlem* (holem) | טֹ<br>טוֹ, טֹה, טֹא | /ō/<br>/ô/ | |
| 5 | *qāmeṣ ḥāṭûf* (qames-hatuph) | טָ | /o/ | |
| 6 | *ḥāṭēf qāmeṣ* (hateph qames) | טֳ | /ᵒ/ | |
| 7 | *ṣērê* (serê) | טֵ<br>טֵי, טֵה, טֵא | /ē/<br>/ê/ | |
| 8 | *sᵉgôl* (seghol) | טֶ<br>טֶי<br>טֶה | /e/<br>/é/ of /ey/<br>/é/ of /eh/ | |
| 9 | *ḥāṭēf sᵉgôl* (hateph seghol) | טֱ | /ᵉ/ | |
| 10 | *šûreq* (sûreq)) | טוּ | /û/ | |
| 11 | *qibbûṣ* (qibbûs) | טֻ | /u/ | |
| 12 | *ḥîreq* (hireq) | טִ<br>טִי | /i/<br>/î/ | |
| 13 | audible *sᵉwā'* (shewa) | טְ | /ᵉ/ | |

## 5.2.2 Graphical representation of BH vowels

Fill in the correct vowel under the consonant

| Nr. | Name | Form | Trans-literation | Pronunciation |
|---|---|---|---|---|
| 1 | *qāmeṣ* (qames) | טַ | /ā/ | c**u**p |
| 2 | *pataḥ* (pathah) | טַ | /a/ | c**u**p |
| 3 | *ḥātēf pataḥ* (hateph pathah) | ח | /ᵃ/ | c**u**p |
| 4 | *ḥôlem* (holem) | טֹ | /ō/ /ô/ | m**o**re |
| 5 | *qāmeṣ ḥāṭûf* (qames hatuph) | טָ | /o/ | h**o**t |
| 6 | *ḥāṭēf qāmeṣ* (hateph qames) | ח | /ᵒ/ | h**o**t |
| 7 | *ṣērê* (serê) | טֵ | /ē/ /ê/ | caf**é** |
| 8 | *sᵉgôl* (seghôl) | טֶ | /e/ | p**e**n |
| 9 | *ḥāṭēf sᵉgôl* (hateph seghol) | ח | /ᵉ/ | p**e**n |
| 10 | *šûreq* (sûreq) | טֻ | /û/ | p**u**t |
| 11 | *qibbûṣ* (qibbûs) | טֻ | /u/ | p**u**t |
| 12 | *ḥîreq* (hireq) | טִ | /i/ /î/ | h**i**t |
| 13 | audible *šᵉwā'* (shewa) | טְ | /ᵉ/ | **a**bove |

### 5.2.3 Recognising the names of BH vowels

### 5.2.3a Interactive exercises

**Lesson 9: <u>Names of vowels</u>**

### 5.2.3b Fill in the names of the following vowels:

| Nr. | Name | Form | Trans-literation | Pronunciation |
|-----|------|------|------------------|---------------|
| 1 | | טָ<br>טָה טָא | /ā/ | c**u**p |
| 2 | | טַ | /a/ | c**u**p |
| 3 | | חֲ | /ᵃ/ | c**u**p |
| 4 | | טֹ<br>טוֹ טֹה טֹא | /ō/<br>/ô/ | m**o**re |
| 5 | | טָ | /o/ | h**o**t |
| 6 | | חָ | /ᵒ/ | h**o**t |
| 7 | | טֵ<br>טֵי טֵה טֵא | /ē/<br>/ê/ | caf**é**[4] |
| 8 | | טֶ<br>טֶי<br>טֶה | /e/ | p**e**n |
| 9 | | חֱ | /ᵉ/ | p**e**n |
| 10 | | טוּ | /û/ | p**u**t |
| 11 | | טֻ | /u/ | p**u**t |
| 12 | | טִ<br>טִי | /i/<br>/î/ | h**i**t |
| 13 | | טְ | /ᵉ/ | **a**bove |

---

4. In American circles the ṣērê is pronounced as -ey as in th**ey**. According to Joüon–Muraoka §6h, the ṣērê must also be pronounced as the -e- in p**e**n.

### 5.2.4 Assorted exercises

### 5.2.4a Interactive exercises

**Lesson 11: Characteristics of vowels: Vowel indicators**

**Lesson 11: Characteristics of vowels: Full and defective writing**

### 5.2.4b Answer the following questions

1. How would you know if ה, ו, י and א are consonants or vowel indicators in the following words?

רֹאשׁ _____

מָצָא _____

מָאָס _____

סוּסָה _____

אָהֵב _____

2. What is it called when the Biblical Hebrew word for *good* can be written in two ways, i.e. טֹב or טוֹב?

_____

3.      (i) What is a $š^e wā$?

_____

(ii) What is a $ḥāṭēf$ vowel?

_____

(iii) What is the relationship between the two types of vowels?

_____

(iv) Name the three types of $ḥāṭēf$ vowels

_____

### 5.2.5 Reading ability and the recognition of vowels

### 5.2.5a Interactive exercises

### Lesson 10. The classification of vowels

### Lesson 14 Listern to excerpts from 1 Sam 3:1-3

### Lesson 15 Listen to excerpts from 1 Sam 3:4-8

### 5.2.5b Answer the following questions

1. Pronounce the following words: רֹאשׁ עַיִן אַף שָׂפָה רֶגֶל אֹזֶן יָד בָּשָׂר כָּבֵד מֵעָה עֲרָבָה חֵק

2. Identify the following from the list above:

⇒    words with one changeable long vowel: _____

⇒    words with two changeable long vowels: _____

⇒    words where consonants are used as vowel indicators:_____

      _____

⇒    words with two short vowels_____

⇒    words with one short vowel _____

⇒    words with half vowels   _____

⇒ 3. Read the following excerpt from 1 Sam 3 aloud:

3   וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים: פ

4   וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי:

5   וַיָּרָץ אֶל־עֵלִי וַיֹּאמֶר הִנְנִי כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שְׁכָב וַיֵּלֶךְ וַיִּשְׁכָּב: ס

6   וַיֹּסֶף יְהוָה קְרֹא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ אֶל־עֵלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי בְנִי שׁוּב שְׁכָב:

# 6. Worldview , geography, dipthongs and accentuation

## §6.1 Dipthongs and accent

Excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1997. *A Biblical Hebrew Reference Grammar.* Stellenbosch: Hebteg Publishers.

## §6. Diphthongs

Diphthongs are sounds formed when two different vowels are combined into one syllable. In BH diphthongs may be formed in two ways:

## §6.1. With וֹ and י after a Vowel

When וֹ and י follow certain vowels, they are pronounced as diphthongs. In the following table the diphthong is written after the consonant מ as an example:

| Consonant | Combination | Pronunciation |
|---|---|---|
| וֹ | טִיו | Th**eo** |
|  | טָיו | mi**aau** |
| י | טֵי | t**ie** |
|  | טָי | sk**y** |
|  | טוֹי | b**oy** |
|  | טוּי | gl**uey** |

## §6.2. The *Transitional Pataḥ* **or** *Pataḥ Furtivum*

1. Characteristics

The consonants ה, ח and ע are articulated by moving the base of the tongue in the direction of the wall of the throat. This unusual articulation at the end of a closed syllable (cf. §7.1/1) is strenuous. The vowel that produces the least stress on the speech organs in pronouncing ח or ע at the end of a closed syllable is the 'a' ($[\bar{a}]$ or $[a]$), e.g.

יָדַע and אָח

When one of the other long vowels appears before ה, ח and ע in the last syllable, a transitional vowel or glide element becomes necessary to facilitate pronunciation. In these cases the *pataḥ* is utilized as the transitional vowel.

Not *rûḥ*, but *rûaḥ*

**Not** *kōḥ*, **but** *kōaḥ*

It is important to note that this *pataḥ* does not begin a new syllable, but only denotes a transition in the current syllable. The combination of the preceding vowel with the *pataḥ* creates a diphthong before the final consonant.
The *pataḥ furtivum* is written as follows:

רוּחַ  and  כֹּחַ

Although the *patah* is written after the final consonant, it is pronounced between this consonant and vowel preceeding it. This *patah* is called the transitional *patah* or *patah furtivum* (the *patah* that slides in).

2. The distribution of the *patah furtivum*

The *patah furtivum* is a  short [a]-sound  that occurs at the end of a word when:

**The final consonant of a word is** ה, ח and ע and
the preceding long vowel is not a *patah* or a *qāmeṣ*, e.g.:

רוּחַ  and  רֵעַ
**maar**    שָׁלַח

Because ע en ח in רֵעַ and רוּחַ were not originally furnished with a *patah* , the insertion of the *patah furtivum* became necessary. In שָׁלַח, however, the ח is preceded by a *patah*  and the insertion of the *patah furtivum* is thus unnecessary.

## §7. Syllables and Accents

### §7.1. Types of Syllables

1. Open and closed syllables

The word s*yllable* denotes a combination of consonants and vowels that produces a word or a segment of a word in a single effort of articulation, i.e. the smallest grouping of sounds in a word that can be pronounced as a unit. The following distinctions are usually made with regard to syllables:

■ *Open syllables* An open syllable consists of a consonant and a vowel.
■ *Closed syllables* A closed syllable consists of a consonant-vowel-consonant.

| Open syllable | Closed syllable |
|---|---|
| go | got |
| CV | CVC |
| spa | spank |
| CCV | CCVCC |
| mi-ni | mind-ful |
| CV-CV | CVCC-CVC |


2. Hebrew syllables

Every language has its own rules according to which vowels and consonants are combined into syllables. In English, for example, a cluster of two consonants commonly occurs at the beginning or end of a syllable, as in **bl**ank or a**rt**. The following rules apply to syllables in Hebrew:

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(a)  A syllable always begins with a consonant. (Cf. §31.1/1 for an exception.)
(b)  A syllable may be open or closed.
(c)  There are usually no consonant clusters within a syllable, i.e. a syllable begins with only one consonant and a closed syllable ends with only one consonant.

3. Examples of syllables in BH words:

| | | |
|---|---|---|
| (1) | One open syllable: | לֹא |
| (2) | One closed syllable: | בַּת |
| (3) | Two open syllables: | סוּסָה  >  סוּ-סָה |
| **(4)** | **Two syllables, one open, one closed:** | כָּתַב  >  כָּ-תַב |

## §7.2. Accentuation

1. Rules

The following rules may serve as broad guidelines for accentuation in BH:

(a)  In a *word* the accent usually falls on the *final* (ultimate) syllable.
(b)  In words with the vowel pattern **/ $\cdot$ $\cdot$ $\cdot$ /, / $\cdot$ $\cdot$ $\cdot$ /, / $\cdot$ $\cdot$ $\cdot$ / of / $\cdot$ $\cdot$ $\cdot$ /** the accent falls on the second-last (penultimate) syllable.
(c)  In a *clause* the accent usually falls on the stressed syllable of the last word.

The stressed syllable is referred to as the tone syllable and the two preceding it as the pretonic and the propretonic syllables respectively.

2. Examples

The Masoretes designed a system for noting the accentuation of all the words in BH. This complex system is dealt with in §9.5. Where it becomes essential to indicate the accentuation of a particular word, this grammar will use the sign [<] to mark the accented syllable, e.g.:

| | |
|---|---|
| (1) | שְׁ/מֹו |
| (2) | מֶ/לֶךְ |
| (3) | רְ/מֶ/שֶׂת |
| (4) | אָ/מַר |
| **(5)** | הֹו/צִי/אֵם |

3. Additional or secondary accentuation

In BH certain words have a secondary accent. Words consisting of three syllables, with the primary accent on the final syllable, often receive a secondary accent on the third or last syllable. The Masoretic sign that indicates secondary accent is a vertical line to the left of the first vowel. This sign is called the meteg (cf. §9.1) and denotes that the word concerned receives a secondary or additional accent, e.g.:

כָּ-תְ-בָה = כָּתְבָה

### §7.3. The Distribution of Vowels in Syllables

There is a clear correlation between the classification of the Masoretic vowel signs and their use in syllables:

(a)    Half vowels always occur in open, unaccented syllables, e.g.

שְׁמֹו        his name

(b)    Short vowels usually occur in closed, unaccented syllables, e.g.

מִדְבָּר        desert

(c)    Short vowels can also occur in open, accented syllables, e.g.

קַיִן        Cain

(d)    Long vowels usually occur in open syllables regardless of whether the syllable is accented or not, e.g.

בָּנָה        He built

(e)    Long vowels can also occur in closed, accented syllables, e.g.

מִדְבָּר        desert


### 6.1a Interactive exercises:

**Lesson 12: The pronunciation of diphthongs**

**Lesson 12: The identification of open and closed syllables**

**Lesson 12: The identification of accents**

### 6.1b Instruction: diphtongs and accentuation

Read BHR §6-7 and answer the following questions:

1.    What is a dipthong? _____

2.    Between which types of dipthongs does BH distinguish? Give an example of each and be certain that you can pronounce them._____
    _____
    _____

3.    What is the difference between open and closed syllables?_____
    _____

4.    Where is the accent usually placed in BH? _____

5.    Where is it placed in this word נֶפֶשׁ? _____

## 6.2 Worldview

### *PowerPoint Presentation 6*

The way in which people in biblical times viewed the world is markedly different from the way people in the 21st century view it.

- ⇒ For them, the world was not round but a flat disc,
- ⇒ the heavens spanned this flat disc like a dome,
- ⇒ the earth did not move around the sun, and
- ⇒ fountains were not formed by rainwater which were dammed up by rock formations.

What these people's view of the world really was, is difficult to determine. The world of Old Mesopotamia may be presented as follows:
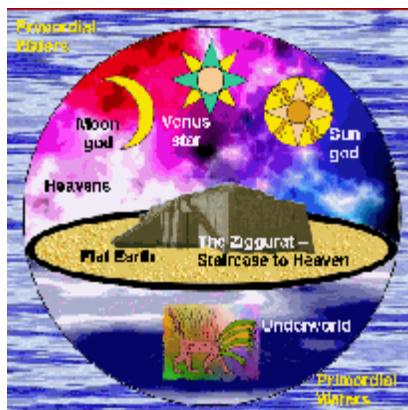


According to Gen 1, God אֱלֹהִים created the heavens שָׁמַיִם and the earth אֶרֶץ. The earth was flat and beneath it was the under-world שְׁאוֹל. Everything was surrounded by water מַיִם. (Ex 20:4 "and the water under the earth"). The people of the Bible conceived of the earth as standing on pillars in the water (1 Sam 2:8 "…for the pillars are the LORD'S and He set the world on them"). According to Gen 1, God differentiated between the dry land and the sea יָם. The sun שֶׁמֶשׁ gave the light in the day אוֹר .

## 6.3 Geography of Israel (See 1.3.3 "Israel")

### *PowerPoint presentation 7*

Reference has already been made to the problem surrounding the name of the Holy Land. The area to which we refer here as the land of Israel consisted of two kingdoms after the empire was divided in 922 BC: Israel in the north (with Samaria as capital) and Judah in the south (with Jerusalem as capital).

Although the land is relatively small, geographically it may be divided as follows:

### 6.3.1 The coastal plain

The coastal plain stretches from Tyre in the north to the "the stream of Egypt" נַחַל מִצְרַיִם in the south. The plain may also be divided into three areas.

The plain of Acco, which stretches from a mountain 20 km north of Acco to Mount Carmel כַּרְמֶל. This was the only place where the coastal plain was interrupted by a mountain הַר.

The plain of Sharon stretches from Carmel to Joppa. Here the plain is about 20 km wide and is fruitful. Between Joppa and נַחַל מִצְרַיִם the plain becomes 150 km wide.

The lowland in the south is desert, but the northern section is fertile and suitable for agriculture. The Philistine cities of Ekron, Gaza, Ashdod, Gat and Ashkelon are situated here. Judg 15:4-5 reflects the agricultural activities that happened around these cities.

### 6.3.2 The highlands of Judah יְהוּדָה and Ephraim אֶפְרַיִם (Samaria)

Towards the east, the coastal plain changes into hill country. A hill in BH is called a גִּבְעָה. The שְׁפֵלָה hill country changes into the Judean and Ephraimitic highlands. This highland runs parallel to the coastal plain in the west and the Jordan יַרְדֵּן in the east. The Jordan is the only perennial river נָהָר in the area.

The **Judean highland** rises like an island in the south. It consists mainly of limestone rocks צוּרוֹת and has sparce vegetation. Only in the valleys, where ground אֲדָמָה from the mountain slopes has been washed down, is agriculture possible. The eastern slopes of the Judean highlands fall in the rain shadow of the mountains. The area between the mountain ledge and the Dead Sea forms a desert מִדְבָּר, the Judean desert. It was to this desert that David fled when Saul was persecuting him (1 Sam 24:1). The southern highlands of Judah descend onto a moon landscape of barren hills, the Negev הַנֶּגֶב. Here the Amalekites established themselves, according to Num 13:29.

Approximately 17 km north of Jerusalem the rough mountain terrain becomes hilly. More valleys are found in the **Ephraimitic highland** than in the Judean highland. A valley in Ephraim is usually not as deep as a valley גַּיְא in Judah. This area, that later would become the kingdom of Israel, is for this reason more passable than Judah. The highest mountains are Ebal and Gerisim. These two mountains form the valley עֵמֶק where Shechem שְׁכֶם is situated. Shechem was for a considerable period the capital of the land אֶרֶץ after the Israelites invaded Canaan.

### 6.3.3 The plain of Jezreel יִזְרְעֶאל

This plain (also known as the plain of Megiddo) lies to the north of the Ephraimitic highland and extends as far as the hills of Galilee in the north. In the west it becomes the plain of Acco divided by a mountain range that stretches from the Galilean highlands. To the east, the plain becomes the Jordan Valley. Outside the city of Jezreel a farmer like Naboth was able to aquire a field שָׂדֶה and plant vineyards כֶּרֶם.

This plain was a natural thoroughfare for the powers from the south (Egyptians, Philistines), north (Assyrians and Babylonians) and east (Midianites and Aramaeans) and many battles were fought here. According to Revelation 16:16, the final battle of the nations shall also take place here. Armageddon means "mountain of Megiddo."

### 6.3.4 The Jordan Valley

The Jordan river has its source in the Lebanon and Hermon Mountains, flowing down to the Sea of Galilee. From here it flows 105 km further south to the Dead Sea. This is the section of the Jordan which is mostly mentioned in the Bible. On its western side are the hills of Galilee in the north and the Ephraimitic highlands in the south with the plain of Jezreel in between. To the eastern side lie the highlands of Gilead, 600m higher than the Jordan.

The Jordan Valley is 6 km wide in the north, 11 km at the Jezreel Plain and 22 km in the south. In this southern section of the valley is the city of Jericho. In the valley itself differentiation is made between the valley plain, the low terraces and the riverbed. The valley plain is very brackish in places, but large areas are cultivated. The lower terraces are mainly silt soil and are overgrown. The river itself is not very deep: about 1 meter at the drifts and up to 3.6 meters in other places. It has many curves and sand banks appear regularly. At places it can be as wide as 30 meters.

The Dead Sea is 85 km long and 15 km wide. A quarter of the sea consists of salt. The southern area of the Dead Sea is barren desert עֲרָבָה.

### 6.3.5 The Eastern Jordan region (Transjordan-plateau)

The Jarmuk in the north, the Jabbok in the middle and the Arnon in the south divides this fertile highland into three parts. The plateau north of the Jarmuk is volcanic ground. Directly east of the Jordan the landscape is so fragmented that it is not suitable for cultivation. However, it is excellent for pasturing. Towards the east and south the ground consists of eroded lava, which is very fertile. The region is known as Bashan (Amos 4:1 mentions the cows of Bashan) and is considered today to be the granary of Palestine.

The region of the Jarmuk to beyond the Jabbok is called Gilead. The Arnon River in the south forms the border of Moab. A characteristic of this whole highland is its beautiful pastures. 2 Kgs 3:4 reports on the hundred thousand sheep of King Mesha of Moab.

Israel in Canaan
Joshua to Samuel and Saul

ASHER, etc.    Tribes of Israel
■  Cities of Refuge
■  Philistine cities

0    10    20 Miles
0    10    20 Kilometres

THE

GREAT

SEA

Sidon

Tyre

DAN

Mt. Hermon

Damascus

NAPHTALI

Hazor

ZEBULUN

ISSACHAR

BASHAN

Sea of Chinnereth

Mt. Tabor

HAVVOTH-JAIR

Edrei

MANASSEH

Megiddo

Dor

GILEAD

MANASSEH

Mt. Ebal
Shechem
Mt. Gerizim

EPHRAIM

Joppa

Shiloh

The River Jordan

AMMON

Rabbah

DAN

BENJAMIN

Jerusalem (Jebus)

REUBEN

PHILISTINE

Ashdod
Ekron
Ashkelon

Gaza

JUDAH

Hebron

Sea of the Arabah (The Salt Sea)

MOAB

SIMEON

Beer-sheba

ARAD?

EDOM

The Negeb

Oxford University Press

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## 6.4 Exercise: Recognition of BH lexemes: geography

**Fill in the missing English equivalents:**

1.  According to the Bible אֱלֹהִים ................. made the שָׁמַיִם ................. and the אֶרֶץ ................. . The earth was flat and under the earth was the שְׁאוֹל ............ However, everything was surrounded by מַיִם .......... (Ex 20:4 "and the water was under the earth"). For the people of the Bible the earth stood on pillars in the "waters" (1 Sam 2:8 "...for the pillars are the LORD'S and He set the world on them"). According to Gen 1, God made a distinction between the dry ground and the יָם ......... . The שֶׁמֶשׁ ................. gave אוֹר ................. during the day.

2.  The coastal plain stretches from Tyre in the north to the נַחַל מִצְרַיִם ................. in the south. The plain of Acco stretches from a mountain 20 km north of Acco to כַּרְמֶל ..................... . This was the only place where the coastal plain was interrupted by a הַר.................. .

3.  The coastal plain changes towards the east into hill country. A ........... in BH is called a גִּבְעָה. The שְׁפֵלָה ................. changes into the Judean and Ephraimitic highlands. This highland runs parallel to the coastal plain in the west and the יַרְדֵּן ............ in the east. The Jordan is the only perennial river נָהָר ...............in the area.

4.  The highlands of יְהוּדָה ................. rise like an island in the south. It consists mainly of limestone צוּרוֹת ............and has sparse vegetation. Only in the valleys, where אֲדָמָה ............... from the mountain slopes has been washed down, is agriculture possible. The eastern slopes of the Judean highlands fall in the rain shadow of the mountains. The area between the mountain ledge and the Dead Sea forms a מִדְבָּר .............., the Judean מִדְבָּר. It was to this מִדְבָּר that David fled when Saul was persecuting him (1 Sam 24:1). The southern highlands of Judah descend onto a moon landscape of barren hills, the הַנֶּגֶב ...............

    Approximately 17 km north of Jerusalem the rough mountain terrain becomes hilly. More valleys are found in the Ephraimitic highland than in the Judean highland. A valley in Ephraim is usually not as deep as a .......... גַּיְא in Judah. The area, that later would become the kingdom of Israel, is for this reason more passable than Judah. The highest mountains are Ebal and Gerisim. These two mountains form the עֵמֶק ............. where ........... שְׁכֶם is situated. Shechem was for a considerable period the capital of the .......... אֶרֶץ after the Israelites invaded Canaan.

    The plain of Jezreel (also known as the plain of Megiddo) lies to the north of the Ephraimitic highland and extend as far as the hills of Galilee in the north. In the west it becomes the plain of Acco and is divided by a mountain range that stretches from the Galilean highlands. To the east, the plain becomes the Jordan Valley. Outside the city of Jezreel a farmer like Naboth was able to acquire ............ שָׂדֶה and planted .................כֶּרֶם.

# 7. Masoretic signs and division of time

## 7.1 Remarks regarding Masoretic signs

### §8 Masoretic signs with a double function

§8.1 The *šᵉwā'*

1. The audible *šᵉwā'*

The *šᵉwā'* has already been mentioned as the sign for the half vowels as in

      יְהוּדָה      =  Judah

This *šᵉwā'* is called an audible *šᵉwā'* . It forms the "vowel" in an open syllable

      KV       =     X̣

The distribution of the audible *šᵉwā'* can be determined as follows:

    ⇒  The *šᵉwā'* is audible in the first syllable of a word such as in

      יְהוּדָה      =     יְ-הוּדָה

    ⇒  The *šᵉwā'* is audible after a syllable with a long vowel in such as in:

      סוּ-סְ-כֶם    =   סוּסְכֶם

Note the following:

(1)    Should two audible *šᵉwâs* be found in two consecutive open syllables, they fuse into one (half-) closed syllable with the vowel / ֱ /, e.g.

      כְּשְׁמוּאֵל*    becomes   כִּשְׁמוּאֵל

(2)    If the second open syllable begins with the consonant י, the י loses its consonantal value and becomes a vowel indicator, e.g.

      בְּיְהוּדָה *    becomes   בִּיהוּדָה

(3) If a guttural with a *ḥāṭēp* vowel is preceded by an open syllable with an audible *šᵉwâ* as vowel, this open syllable takes the full vowel corresponding to the *ḥāṭēp* vowel, e.g.

      בְּחֲלוֹם*    becomes   בַּחֲלוֹם


2. The silent *šᵉwâ*

The *šᵉwâ* is also used for another purpose, namely to note the end of a closed syllable in a word, such as

      מִדְ-בָּר     =     מִדְבָּר

This *šᵉwâ* is called the silent *šᵉwâ* or *šᵉwâ quiescens.* It is an orthographical aid used to indicate a closed syllable and the absence of a vowel in that position.

      CVC      =      X̣X

The distribution of the silent *šᵉwâ* can be determined as follows:

    ⇒  The *šᵉwâ* is usually silent after a short vowel, e.g.

$$\text{מִדְ־בָּר} \quad = \quad \text{מְדַבֵּר}$$
$$\text{כָּ־תַבְ־תָּ} \quad = \quad \text{כָּתַבְתָּ}$$

Note the following:

    ⇒ Where two audible *šᵉwā̌*'s occur next to each other in a word, the first is silent and the second one audible.

$$\text{יִזְרְעֶאל}$$

## §8.2. The *Dagesh*

### 1. The *plosive dagesh* or *dagesh lene*

The *dagesh* has already been encountered as the diacritical point that occurs only in the *begadkefat* letters and which distinguishes the plosives from the fricatives. (Cf. §4.2/2.) This form of the *dagesh* is called the plosive *dagesh* or *dagesh lene* (weak *dagesh*).

The distribution of the plosive *dagesh* may be determined as follows:

    ⇒ It usually occurs at the beginning of a word, as in:

$$\text{כֶּרֶם}$$

    ⇒ It occurs after a closed syllable, as in:

$$\text{מִדְבָּר}$$

### 2. *The doubling dagesh or dagesh forte*

The *dagesh* is also used for another purpose, namely to indicate the doubling of a consonant:

        הַסּוּס   instead of הַס־סוּס       Two closed syllables

This form of the *dagesh* is called the *doubling dagesh* or the *dagesh forte (strong dagesh)*. The consonant which is doubled is written only once and then punctuated with the *doubling dagesh*. The doubled consonant thus simultaneously ends one syllable and begins the next one.

The distribution of the *strong dagesh* may be determined as follows:

    ⇒ The *dagesh* found in consonants that follow a vowel is a *doubling dagesh.* This vowel is usually short.

$$\text{צַדְ־דִיק} \quad = \quad \text{צַדִּיק}$$

## §8.3 The *qāmeṣ*

### 1. Different phonetic values (different pronunciations)

The *qāmeṣ* sign indicates two possible sound values:

        a̲ as in the English word f<u>a</u>ther
        o̲ as in the English word h<u>o</u>t

The latter is called the *qāmeṣ ḥāṭûp*.

### 2. Distribution

The distribution of the *qāmeṣ* and the *qāmeṣ ḥāṭûp* can be determined as follows:

⇒ The ָ occurring in open or closed accented syllables is the *qāmeṣ*.

⇒ The ָ occurrring in closed, unaccented syllable is the *qāmeṣ ḥāṭûp*.

⇒ Wherever uncertainty may arise concerning the correct interpretation of the ָ , the *meteg* (cf. §9.1) is used whenever the syllable concerned has a secondary accent and is vocalized with a *qāmeṣ*.

3. Examples of distribution

    (1)   The first syllable is open and unaccented; the vowel is a *qāmeṣ*, e.g.

$$\text{כָּ-תַב} \qquad \text{כָּתַב}$$

    (2)   The last syllable is closed but accented; the vowel is a *qāmeṣ*, e.g.

$$\text{מִדְ-בָּר} \qquad \text{מִדְבָּר}$$

    (3)   The syllable is closed but accented; the vowel is a *qāmeṣ*, e.g.

$$\text{אָב} \qquad \text{אָב}$$

    (4)   The first syllable is open and accented; the vowel is a *qāmeṣ*, e.g.

$$\text{כָּ-תְ-בָה} \qquad \text{כָּתְבָה}$$

    (5)   The first syllable is closed and unaccented; the vowel is a *qāmeṣ ḥāṭûp,* e.g.

$$\text{חָכְ-מָה} \qquad \text{חָכְמָה}$$

## 7.2 Division of time עֵת

### *Powerpoint presentation 8*

In contrast to today, a year שָׁנָה began in September/October for the people of the Bible. A year was also divided into 12 months. A month חֹדֶשׁ began with the new moon and was either 29 or 30 days long. As a lunar year is 11 days shorter than a sun year, a thirteenth month was introduced from time to time.

A day יוֹם began with sunrise מִזְרָח. The sun shone by day יוֹמָם . According to Gen 1:16 on the fourth day God created the big lights: the large one to rule over the day and the smaller light to rule over the night לַיְלָה. Gen 1:19 says: "And it was evening עֶרֶב and it was morning בֹּקֶר, the fourth day." מָהָר refers to the "next day."

## Exercise: Masoretic signs

## 7.3a Interactive exercises

## Lesson 13: Masoretic signs with double functions: *šᵉwā' dāgēšqāmeṣ*

## 7.3b Answer the following questions

1.    How can you tell if a silent or an audible *šᵉwā'* appears in the following words?

a.    יְהוּדָה _____

b.    סוּסְכֶם _____

c.    כָּתְבָה _____

d.        כָּתַבְתָּ _____

e.        מְדַבֵּר _____

2.      What is the difference between a plosive and the doubling-*dāgēš*?

  _____

3.      Identify the plosive and the doubling-*dāgēšes* in the following words:

a.        גִּבְעָה _____

b.        כָּתַבְתָּ _____

c.        צַדִּיק _____

d.        מְדַבֵּר _____

e.        הַסּוּס _____

4.      How can you tell if it is a qames (*qāmeṣ*) or a qames hatuph (*qāmeṣ ḥāṭûf*) in the following words?:

a.        מְדַבָּר _____

b.        כָּתְבָה _____

c.        חָכְמָה _____

d.        וַיָּקָם _____

## 7.4 Vocabulary exercise: Time

Contrary to today, a שָׁנָה ……….. started in September/October for the people of the Bible. A year was also divided into 12 months. A חֹדֶשׁ ……….. began with the new moon and was either 29 or 30 days long. As a lunar year was 11 days shorter than a sun year, a thirteenth month had to be added from time to time.

A יוֹם ………began with מִזְרָח ……….. The sun shone יוֹמָם ……….. According to Gen 1:16, on the fourth day God created two big lights: the larger one to rule over the day and the smaller light to rule over the night לַיְלָה ……………. Gen 1:19 says: "And it was evening עֶרֶב ……………and it was morning בֹּקֶר……………., the fourth day." מָחָר refers to the "……………"

# 8. Cultural History I

## 8.1 The world of the patriarchs

### *Powerpoint Presentation 9*

It is difficult to determine exactly when the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in Egypt מִצְרַיִם, when Hammurabi and his Ancient Babylonian Kingdom ruled and the city עִיר of Mari experienced a golden age. According to Gen 12-50, Abraham אַבְרָהָם, Isaac יִצְחָק and Jacob יַעֲקֹב were semi-nomads. Abraham אַבְרָהָם moved from Mesopotamia to Canaan כְּנַעַן. Due to famine in the land רָעָב he and Sarah שָׂרָה moved to Egypt.

According Gen 12:16, Pharaoh פַּרְעֹה gave Abraham many presents to win his favour. He thought that Sarah שָׂרָה was Abraham's sister. The gifts included small livestock צֹאן, cattle בָּקָר, donkeys חֲמֹרִים, slaves עֲבָדִים and camels גְּמַלִּים. It is interesting that Abraham did not have a horse סוּס. Horses only came into use in Israel in the time of Solomon (950 BC).

### *PowerPoint Presentation 10*

Abraham אַבְרָהָם and Lot לוֹט moved to Egypt together. They traveled together through the נֶגֶב to Beth-el בֵּית־אֵל and Ai הָעַי. This was at the place where the Judean highlands change to the lower hills of the Ephraimitic highlands. They had a great deal of livestock מִקְנֶה (this included large and small livestock) and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and Abraham אַבְרָהָם went southwards to Hebron חֶבְרוֹן on the Judean Highland. At one stage Abraham אַבְרָהָם went to Gerar גְּרָר closer to the coastal plain (Gen 20) and also further towards the south as far as Beer-Sheba בְּאֵר שֶׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. Abraham אַבְרָהָם and Abimelech אֲבִימֶלֶךְ regarding the use of waterholes. Later, Abraham אַבְרָהָם moved back to Hebron חֶבְרוֹן (according to Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a grave קֶבֶר for Sarah שָׂרָה (Gen 23) and the finding of a wife אִשָּׁה for Isaac (Gen 24) and Jacob (Gen 28). Isaac's servant עֶבֶד and Jacob יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of Jacob יַעֲקֹב grazed his small livestock צֹאן it was from Hebron חֶבְרוֹן, to Shechem שְׁכֶם and as far as Dothan דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived, more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a treaty בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

The patriarchs mainly lived in conical tents אֹהָלִים. These had pole frames, across which tent material was hung. Originally the tents were made of animal skins but were later woven from mohair. Tent ropes and pegs had to keep the material of the tent taut.

People ate relatively little meat בָּשָׂר. Bread לֶחֶם made from barley שְׂעֹרָה or wheat חִטָּה was their staple diet. The most important byproduct from their flocks was milk חָלָב, from which butter, sour milk and cheese was made. Of the fruit פְּרִי that was eaten as side dishes, olives, figs, dates and grapes were the most important. Olive trees זֵיתִים and vineyards כֶּרֶם grew well in the Judean highlands. Olives were not only eaten, but were also used to make oil שֶׁמֶן. They also had a cosmetic function. Wine יַיִן was made from the grapes. Honey דְּבַשׁ was considered to be a delicacy that was eaten alone or used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. A distinction is made between ordinary flour קֶמַח and fine flour סֹלֶת. The latter was not flour with a finer texture but was made with the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot stone אֶבֶן.

When people were ready to eat, the food was placed on a table. Diners sat with crossed legs on chairs or on the floor.

We do not know much about the religious practices of the patriarchs. According to Gen 12 and 13 the patriarchs built altars during their wanderings at Shechem, Hebron and Beth-el to sacrifice to God (compare also Gen 31:43-54 and Gen 22). Circumcisions were also considered as a type of sacrifice to God and as a sign of the covenant בְּרִית between God and Abraham (Gen 17:11). This covenant was also binding on the seed (descendants) זֶרַע of Abraham.

Law and justice were upheld by the father as head of the family (according to Gen 38:24 and Gen 16:5-6). He was also responsible for arranging marriages.

## 8.2 Vocabulary-exercise: The world of the patriarchs

### 8.2.1 Fill in the missing English equivalent

It is difficult to determine exactly when the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in .............. מִצְרַיִם: when Hammurabi and his Ancient Babylonian Kingdom ruled and the .......... עִיר of Mari experienced a golden age. According to Gen 12-50, ................... אַבְרָהָם, .............. יִצְחָק and ..................... יַעֲקֹב were semi-nomads. .................. אַבְרָהָם moved from Mesopotamia to ................ כְּנַעַן. Due to ........................ רָעָב he and ............ שָׂרָה moved to Egypt.

According to Gen 12:16, ................ פַּרְעֹה gave Abraham many presents to win his favour. He thought that ................ שָׂרָה was Abraham's sister. The gifts included ..................... עֲבָדִים, ................ חֲמֹרִים, .............. בָּקָר, ..................... צֹאן, ............... גְּמַלִים. It is interesting that Abraham did not have a ............. סוּס. Horses only came into use in Israel in the time of Solomon (950 BC).

.................. אַבְרָהָם and .......... לוֹט moved to Egypt together. They traveled together through the ............... נֶגֶב to .......... בֵּית־אֵל and .......... הָעַי. This was at the place where the Judean highlands change into the lower hills of the Ephraimitic highlands. They had much ................. מִקְנֶה and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and ................. אַבְרָהָם went southwards to ................. חֶבְרוֹן on the Judean highland. At one stage ............... אַבְרָהָם went to ............... גְּרָר closer to the coastal plain (Gen 20) and also more towards the south as far as ................ בְּאֵר שֶׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. ................. אַבְרָהָם and ................... אֲבִימֶלֶךְ regarding the use of waterholes. Later .................. אַבְרָהָם moved back to ............... חֶבְרוֹן (acc. Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a ............. קֶבֶר for ............ שָׂרָה (Gen 23) and the finding of a ............ אִשָּׁה for Isaac (Gen 24) and Jacob (Gen 28). Isaac's ............ עֶבֶד and ............. יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of .......... יַעֲקֹב grazed his ........................ צֹאן it was from ............. חֶבְרוֹן and ............... שְׁכֶם as far as ............... דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived,more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a ............... בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

The patriarchs mainly lived in conical ………… אֹהָלִים. These had pole frames, across which tent material was hung. Originally the tents were made of animal skins but were later woven from mohair. Tent ropes and pegs had to keep the material of the tents taut.

People ate relatively little ………… בָּשָׂר. ……… לֶחֶם from ………… שְׂעֹרָה or ………… חִטָּה was their staple diet. The most important byproduct of their flocks was ………… חָלָב, from which they made butter, sour milk and cheese. Of the ……… פְּרִי that was eaten as side dishes, olives, figs, dates and grapes were the most important. ……………… זֵיתִים and ………………… כֶּרֶם grew well in the Judean highlands. Olives were not only eaten, but were also used to make ……… שֶׁמֶן and had a cosmetic function as well. ………… יַיִן was made from the grapes. ………… דְּבַשׁ was considered a delicacy that was eaten alone or was used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. Distinction is made between ……………… קֶמַח and ……. ………… סֹלֶת. The latter was not flour with a finer texture but was made from the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot ………… אֶבֶן .

When people were ready to eat, the food was placed on a table. Diners sat with crossed legs on chairs or on the floor.

We do not know much about the religious practices of the patriarchs. According to Gen 12 and 13 the patriarchs built altars during their wanderings at Shechem, Hebron and Beth-el to sacrifice to God (compare also Gen 31:43-54 and Gen 22). Circumcisions were also considered as a type of sacrifice to God and as a sign of the ………… בְּרִית between God and Abraham (Gen 17:11). This covenant was also binding on the ……… (descendants) זֶרַע of Abraham.

## 8.2.2 Circle the correct Hebrew word where necessary (i.e. where you encounter a slash "/")

It is difficult to determine when exactly the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in חֲמֹרִים / מִצְרַיִם / יַעֲקֹב: when Hammurabi and his Ancient Babylonian Kingdom ruled and the עִיר / לוֹט of Mari experienced a golden age. According to Gen 12-50, יִצְחָק, אַבְרָהָם, and יַעֲקֹב were semi-nomads. Abraham אַבְרָהָם moved from Mesopotamia to בֵּית־אֵל / שָׂרָה / סוּס moved to Egypt, he and שָׂרָה / סוּס. Due to רָעָב / בֵּית־אֵל, מִקְנֶה / כְּנַעַן / גְּמַלִּים.

According Gen 12:16, בְּרִית / בָּקָר / פַּרְעֹה gave Abraham many presents to win his favour. He thought that Sarah שָׂרָה was Abraham's sister. The gifts included צֹאן, בָּקָר, גְּמַלִּים / קֶבֶר / גְּרָר and עֲבָדִים, חֲמֹרִים. It is interesting that Abraham did not have a סוּס / אֹהָלִים. Horses only came into use in Israel in the time of Solomon (950 BC).

אַבְרָהָם and לוֹט moved to Egypt together. They traveled together through the נֶגֶב to Beth-el בֵּית־אֵל and Ai הָעַי. This was at the place where the Judean highlands change into the lower hills of the Ephraimitic highlands. They had much מִקְנֶה / שְׂעֹרָה (this included large and small livestock) and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and אַבְרָהָם went southwards to חֶבְרוֹן on the Judean highland. At one stage אַבְרָהָם went to גְּרָר closer to the coastal plain (Gen 20) and also further towards the south as far as בְּאֵר שֶׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. אַבְרָהָם and אֲבִימֶלֶךְ regarding the use of waterholes. Later אַבְרָהָם moved back to חֶבְרוֹן (acc. Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a רָעָב / גְּרָר for שָׂרָה (Gen 23) and the finding of a אִשָּׁה / חִטָּה / בָּשָׂר for Isaac (Gen 24) and קֶבֶר for Jacob (Gen 28). עֶבֶד / חָלָב of יִצְחָק and יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of Jacob יַעֲקֹב grazed his small livestock צֹאן it was from Hebron חֶבְרוֹן, Shechem שְׁכֶם as far as Dothan דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived, more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a treaty בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

The patriarchs mainly lived in conical אֹהָלִים / זֵיתִים / שֶׁמֶן. These had pole frames, across which tent material was hung. Originally the tents were made of animal skins but were later woven from mohair. Tent ropes and pegs had to keep the material of the tents taut.

People ate relatively little חִטָּה / אִשֶּׁה or קֶבֶר / שְׂעֹרָה from לֶחֶם / שָׂרָה / אֶבֶן / יַיִן. בָּשָׂר / אֹהָלִים /צֹאן was their staple diet. The most important byproduct of their flocks was זֶרַע / אִשֶּׁה / חָלָב, from which they made butter, sour milk and cheese. Of the פְּרִי / אֶבֶן that was eaten as side dishes, olives, figs, dates and grapes were the most important. זֵיתִים / בְּרִית and כֶּרֶם / לַיְלָה / עֶרֶב grew well in the Judean highlands. Olives were not only eaten, but were also used to make יוֹם / שֶׁמֶן / סֹלֶת. דְּבַשׁ / יַיִן / מָהּ was made from the grapes. דְּבַשׁ / בְּרִית / אִשֶּׁה was considered a delicacy that was eaten alone or was used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. Distinction is made between קֶמַח / יַיִן / אֶבֶן and חֹדֶשׁ / סֹלֶת / שֶׁמֶן. The latter was not flour with a finer texture but was made from the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot stone מִזְרָח / אֶבֶן / אִשָּׁה.

We do not know much about the religious practices of the patriarchs. According to Gen 12 and 13 the patriarchs built altars during their wanderings at Shechem, Hebron and Beth-el to sacrifice to God (compare also Gen 31:43-54 and Gen 22). Circumcisions were also considered as a type of sacrifice to God and as a sign of the covenant אֶבֶן / זֶרַע / בְּרִית between God and Abraham (Gen 17:11). This covenant was also binding on the seed (descendants) זֶרַע / זֶרַע / שֶׁמֶן of Abraham.

# 9. Cultural history II and Adjectives I

## 9.1 Israel in Egypt and the exodus (1550-1280 BC)

The story of the patriarchs in Gen 12-50 concludes with the clan of Jacob settling in Egypt מִצְרַיִם. The favourite son of Jacob יַעֲקֹב, Joseph יוֹסֵף, was with the king מֶלֶךְ of Egypt מִצְרַיִם. In the course of time the pharaohs forgot about Joseph יוֹסֵף. The descendents of Jacob יַעֲקֹב had become a great nation עַם רַב and the children of Jacob/Israel became a threat to the Egyptians הַמִּצְרִים. The new חָדָשׁ pharaoh treated the Israelites בְּנֵי יִשְׂרָאֵל badly רַע.

Allthough the pharaoh פַּרְעֹה was initially very stubborn קָשֶׁה, he allowed the Israelites to leave after the tenth plague. God made a way דֶּרֶךְ through the sea יָם and Moses מֹשֶׁה led the Israelites through the Red Sea. The Egyptian soldiers were drowned in the Red Sea. The בְּנֵי יִשְׂרָאֵל continued to journey to Mount Sinai הַר סִינָי. There God הָאֱלֹהִים appeared to Moses מֹשֶׁה and gave him the Ten Commandments. According to this covenant בְּרִית God הָאֱלֹהִים promised to be to the Israelites בְּנֵי יִשְׂרָאֵל a good טוֹב and righteous צַדִּיק God. He would make them a mighty חָזָק nation. When He appeared to Moses מֹשֶׁה the people עַם became aware that He was a holy קָדוֹשׁ and living חַי God. They could not come near קָרוֹב the mountain הַר, but remained far רָחוֹק from it. The laws would help them to do what יָשָׁר was right.

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on Mount Sinai הַר סִינָי. When these laws are carefully examined, it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblence to official documents from Mesopotamia, e.g. those of Hammurabi.

## 9.2 Adjectives

Identify the adjectives in the text above. Write them down below:

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## 9.3 Vocabulary exercise: Israel in Egypt and the exodus

### 9.3.1 Fill in the missing English equivalent

It is difficult to determine exactly when the patriarchs lived. The story of the patriarchs in Gen 12-50 concludes with the Jacob clan settling in ........... מִצְרַיִם. The favourite son of .......... יַעֲקֹב , ............... יוֹסֵף, was nearly .......... מֶלֶךְ of .......... מִצְרַיִם. In the course of time, the pharaohs forgot about ............. יוֹסֵף. The descendents of ............. יַעֲקֹב had become a ................... עַם רַב. The children of Jacob/Israel became a threat to the ................... הַמִּצְרִים. The ............ חָדָשׁ pharoah treated the בְּנֵי יִשְׂרָאֵל ............. רַע ................

Allthough the ........... פַּרְעֹה was initially very ............... קָשֶׁה , he allowed the Israelites to leave after the tenth plague. God made a ........ דֶּרֶךְ through the ........... יָם and .......... מֹשֶׁה led the Israelites through the Red Sea. The Egyptian soldiers were drowned in the Red Sea. The בְּנֵי יִשְׂרָאֵל ............... continued to journey to ................... הַר סִינַי. There ............. הָאֱלֹהִים appeared to .............. מֹשֶׁה and gave him the Ten Commandments. According to this .............. בְּרִית ........ הָאֱלֹהִים promised to be to the ................... בְּנֵי יִשְׂרָאֵל a ............ טוֹב and ............... צַדִּיק God. He would make them a ............ חָזָק nation. When He appeared to .......... מֹשֶׁה the .............. עַם became aware that He was .......... קָדוֹשׁ and ............ חַי God. They could not come ......... קָרוֹב the mountain הַר, but remained ....... רָחוֹק from it..

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on .................... הַר סִינַי. When these laws are carefully examined it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblence to official documents from Mesopotamia, e.g. those of Hammurabi.

### 9.3.2 Circle the correct Hebrew word where applicable

It is difficult to determine exactly when the patriarchs lived. The story of the patriarchs in Gen 12-50 concludes with the Jacob clan settling in קָרוֹב / מִצְרַיִם / יַעֲקֹב. The favourite son of יַעֲקֹב, יוֹסֵף, was nearly king מֶלֶךְ / יוֹם / דֶּרֶךְ of מִצְרַיִם. In the course of

time the pharaohs forgot יוֹסֵף. In the meantime, the descendents of יַעֲקֹב became a great עַם רַב / הַר יָם / רָחוֹק / הַמִּצְרִים. The children of Jacob/Israel were a threat to the מִצְרַיִם / יַעֲקֹב. The חָדָשׁ / דֶּרֶךְ / סִינַי הַר / רחוֹק / רַע pharaoh treated the Israelites הַר / רָחוֹק / רַע /.

Although the פַּרְעֹה was initially very קָדוֹשׁ / קָשֶׁה / חַי, he allowed the Israelites to leave after the tenth plague. God made a בְּרִית / יוֹם / דֶּרֶךְ through the יָם / דְּבַשׁ / אֶבֶן and מֹשֶׁה led the Israelites through the Red Sea. The Egyptian soldiers drowned in the Red Sea. The בְּנֵי יִשְׂרָאֵל continued to journey on to בְּרִית / הַר סִינַי / עֶרֶב. There הָאֱלֹהִים appeared to מֹשֶׁה and gave to him the Ten Commandments. According to this בְּרִית / כֶּרֶם / מָהָר / הָאֱלֹהִים promised to be for the בְּנֵי יִשְׂרָאֵל a טוֹב / יַיִן and צַדִּיק / אֹהָלִים / בָּשָׂר God. He would also make them to be a שֶׁמֶן / בָּקָר / חָזָק nation. When He appeared to מֹשֶׁה the עַם / שָׁנָה / בְּרִית became aware that He was a קָדוֹשׁ / דֶּרֶךְ / יוֹם and חַי / אִשָּׁה / יוֹמָם God. They could not come קָרוֹב / יוֹמָם / עֶרֶב the mountain הַר / שָׁנָה / יוֹם, but remained זֵיתִים / צֹאן / רָחוֹק from it. The laws would help them to do what was אִשָּׁה / יָשָׁר / יוֹם.

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on הַר סִינַי / חֹדֶשׁ / אֶבֶן. When these laws are carefully examined, it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblence to official documents from Mesopotamia, e.g. those of Hammurabi.

# 10. Number, gender and definiteness

## 10.1 Gender and number

In BH nouns and adjectives have gender, i.e. masculine or feminine, and number, i.e. single, plural or dual. The gender and number of nouns may be recognised by the following word endings:

|  | MASCULINE | FEMININE |
|---|---|---|
| SINGLE | - | ָה |
| PLURAL | ִים | וֹת |
| DUAL | ַיִם | ָתַיִם |

Compare the following examples:

|  | SINGLE | PLURAL | DUAL |
|---|---|---|---|
| MASCULINE | סוּס | סוּסִים |  |
|  | אֹהֶל | אֹהָלִים |  |
|  | מִדְבָּר | מִדְבָּרִים |  |
|  | הַר | הָרִים |  |
|  | נָהָר | נְהָרִים |  |
|  | דֶּרֶךְ | דְּרָכִים |  |
| FEMININE | סוּסָה | סוּסוֹת | סוּסַיִם |
|  | גִּבְעָה | גְּבָעוֹת |  |

**Note** the agreement in the ָ ְ pattern of the plural form where change occurred when the plural suffixes were added e.g. in דְּרָכִים, גְּבָעוֹת, נְהָרִים and.

In the field שָׂדֶה below, there are two חֲמוֹרִים. A man rides on the one חֲמוֹר.

### 10.1.1 The grammar and semantics of gender in BH

In BH the gender of a word, i.e. the masculine or feminine form, do not necessarily correspond with the gender of the object in real life. For this reason a distinction is made between the *morphological gender*, i.e. the gender as reflected by the form of the word, and the *semantic gender* of that word.

In BH a noun that is qualified by an adjective, e.g. a *big* man, the noun and adjective must correspond in terms of gender. There are a number of words that appear to be masculine but that do take a feminine adjective. It is therefore only possible to know that those words are feminine when they are used in conjunction with another word. Their syntactic gender is therefore feminine.

Words which are syntactically feminine belong to the following groupings:

⇒   Spaces (often confined): אֶרֶץ and עִיר

⇒   Tools:                          חֶרֶב (sword )

⇒   Body parts:                 אֹזֶן (ear), יָד (hand) and עַיִן (eye)

⇒   Natural elements:         אֶבֶן and רוּחַ (wind)

In instances where a syntactic feminine word is used together with an adjective, the adjective is also in the feminine form e.g. אֶרֶץ גְּדוֹלָה.

Babylon was a עִיר גְּדוֹלָה.
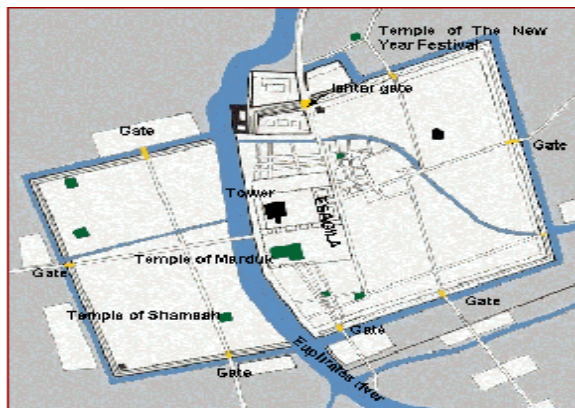


For a more detailed discussion on gender and number, see BHR §24.2/2.

## 10.2 Definiteness

Definiteness is a grammatical category which normally is used to refer to a specific or (for the speaker) known person or thing, e.g. *the* man (in contrast to *a* man). In BH an item is morphologically marked as definite by means of הַ, which is added as a prefix to the word. The following nouns are definite in and of themselves and are not prefixed by an הַ.

⁻   Proper nouns e.g. אַבְרָהָם

⁻   Generic names used as proper nouns, e.g. אֱלֹהִים, שָׂטָן (Satan) and אָדָם (Adam)

⁻   Pronouns e.g. I, you, she, he, they, we

### 10.2.1 The morphology of הַ

a.   The  הַ  is attached (prefixed) to the noun that is being made definite: הַ-נֶגֶב

b.   The first consonant of the definite noun is "doubled" (lengthened): e.g.. הַנֶּגֶב

c.   Where the first consonant cannot be doubled, i.e. where the first consonant is a gutteral.

⇒   The *dāgēš* usually drops away, e.g. הָהָר

⇒   Or, the vowel of the article compensates by "lengthening" (the phenomenon is called compensatory lengthening), e.g.

האִשָּׁה instead of *הַאִשָּׁה

הֶהָרִים instead of *הַהָרִים

This change occurs in accordance with given principles. Consult the summarised table in BHR §24.4/2(i).

### 10.2.2 The semantics of הַ

The definite article in BH normally has the same meaning as "the" in English e.g.

a.   Object(s) already mentioned: "Let there be אוֹר. Then God called הָאוֹר day."

b.   Recognised title: הַמֶּלֶךְ שְׁלֹמֹה

c.   Unique people or objects : הָאָרֶץ  (There is only one earth!)

In comparison to English, the definitive article in BH (הַ) also expresses the following:

d.   "Help me, please, הַמֶּלֶךְ!"

In Greek the latter construction is expressed by means of the vocative form.

## 10.3 The adjective II

### 10.3.1 The predicative use of the adjective

This use indicates an attribute ascribed to a person or an object (for the moment), but that is not *necessarily* an inherent attribute of that person or object.

A *is* B

The woman is good

The city is large.

The king is just.

In Hebrew such a predicate can also be ascribed to a person or object in the *form* of an adjectival sentence, e.g.

הָאִשָּׁה טוֹבָה

הָעִיר גְּדוֹלָה

הַמֶּלֶךְ צַדִּיק

Note that the gender and number of the adjective must agree (be congruent) with the syntactic gender and number of the noun. In other words, BH adjectives are marked as masculine, feminine, singular and plural, e.g.

טוֹב

טוֹבָה

טוֹבִים

טוֹבוֹת

## 10.3.2 The attributive use of the adjective

This use offers a description of an inherent attribute of a person or object.

> The *good* king

> The *large* city

The following examples illustrate the BH equivalent of the attributive use of the English examples given above:

> הַמֶּלֶךְ הַטּוֹב

> הָעִיר הַגְּדוֹלָה

## 10.4 Adjectives and vocabulary exercises

### 10.4.1 Questions regarding the syntactic use of adjectives

1.  What is the difference between the attribute use of the adjective and the predicative use?

    _____

2.  How does BH and English differ with the regard to the place given to the adjective when it has an attributive use?

    _____

### 10.4.2 Identify the adjective

Identify the adjectives in the following examples. Indicate in (a) the syntactical gender, in (b) the number of the adjectives, in (c) whether the use of the adjective is attributive or predicative. (d) Translate the construction.

1.  הַבַּיִת חָדָשׁ

(a) ___ _____ (b) _____ (c) _____ (d) _____

2.  הָאֶבֶן הַגְּדוֹלָה

(a) ___ _____ (b) _____ (c) _____ (d) _____

3.  הָעִיר גְּדוֹלָה

(a) ___ _____ (b) _____ (c) _____ (d) _____

4.  דֶּרֶךְ יְשָׁרָה (Ps 107:7)

(a) ___ _____ (b) _____ (c) _____ (d) _____

5.  אֲבָנִים גְּדֹלוֹת (Josh 10:18)

(a) ___ _____ (b) _____ (c) _____ (d) _____

6.  הַדֶּרֶךְ הַטּוֹבָה (2 Chron 6:27)

(a) ___ _____ (b) _____ (c) _____ (d) _____

7. הָעִיר הַגְּדוֹלָה

(a) __ _____ (b) _____ (c) _____ (d) _____

8. טוֹבָה הָאָרֶץ (Num 14:7)

(a) __ _____ (b) _____ (c) _____ (d) _____

9. עִיר גְּדוֹלָה (Josh 10:2)

(a) __ _____ (b) _____ (c) _____ (d) _____

10. הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה (Isa 66:22)

(a) __ _____ (b) _____ (c) _____ (d) _____

## 10.4.3 Reading exercise

Circle and read aloud the Hebrew words which you already know in the following text.

THEN Moses climbed from the plains of Moab to Mount Nebo, the top of Pisga which lies opposite Jericho; and the LORD showed him the whole country from Gilead to Dan [2]the whole of Naphtali and the land of Ephraim and Manassa and the whole of Judah as far as the Western Sea; [3]and the Southland and the Jordan district, the lowlands of Jericho, and the palm city, as far as Zoar.

34 [1] וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־דָּן׃

2 וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאַחֲרוֹן׃

3 וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר׃

# 11. Cultural history III and Conjuctions I

## 11.1 The entry and establishment (1280-1020 BC)

In the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua the story is told of how the Israelites בְּנֵי־יִשְׂרָאֵל attempted to establish themselves in the land הָאָרֶץ. According to Joshua 1-12 it was a war fought by God and the enemies were largely destroyed. Judges tells the story somewhat differently. According to this account, it would appear as though the entrance was a systematic infiltration of the central highlands of Judah יְהוּדָה and of Ephraim אֶפְרַיִם.

Joshua 1 recounts how Joshua יְהוֹשֻׁעַ succeeded Moses מֹשֶׁה. In Joshua 1:4 the Lord promises him and the Israelites בְּנֵי־יִשְׂרָאֵל: "From the desert הַמִּדְבָּר and this Lebanon down to the great river הַנָּהָר הַגָּדֹל, the Euphrates River, the whole land of the Hittites and as far as the Great Sea הַיָּם הַגָּדוֹל in the west (literally: the setting of the sun הַשֶּׁמֶשׁ) will be your territory." Then Joshua sent two men אֲנָשִׁים to spy out the land and Jericho אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ.[5] The king of Jericho מֶלֶךְ יְרִיחוֹ heard that they had entered the city הָעִיר. A woman אִשָּׁה named Rahab רָחָב hid them and helped them to escape.

First they fled into the mountains הֶהָרִים and then they returned to where the Israelites were waiting in Shittim. The next morning הַבֹּקֶר they moved down to the Jordan. There they spent the night הַלַּיְלָה. With the priests carrying the ark of the covenant ahead, the people crossed the Jordan הַיַּרְדֵּן three days יָמִים later. Although the river הַנָּהָר was in flood, the Lord made the water אֶת־הַמַּיִם stand still and the people הָעָם were able to cross the river הַנָּהָר on dry ground. When everyone had safely crossed the river, twelve men אֲנָשִׁים each took a stone אֶבֶן from the Jordan. With these twelve large stones אֲבָנִים גְּדֹלוֹת they built an altar on the banks of the river הַנָּהָר.

After this, the cities הֶעָרִים of Ai and Jericho וִירִיחוֹ were destroyed. After these campaigns Joshua and the people יְהוֹשֻׁעַ וְהָעָם built an altar at the mountains הֶהָרִים Ebal and Gerisim and the law was read to the people. After this the remainder of the land was conquered. In Josh 11:16 it is written:

> Thus Joshua took all this land: the hill country and all the Negev, all that land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland.

This does not mention the coastal plain where the Philistines had settled. The tribes of Reuben and Gad and the half-tribe of Manassa settled to the east of the Jordan.

After the death of Joshua, the twelve tribes were not again immediately united under a leader such as Joshua and Moses. According to Judg 1, the different tribes each fought with the Canaanites living in the region of the land that had been given to them. In several instances, the Canaanites were not driven from the land. The religion of these Canaanites would later become a stumbling block for the Israelites. Judg 2:11-16 reads:

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[5]  BH does not have an accusative form. The particle אֶת־ is usually used in front of the object of the sentence to mark it as such. This only happens when the object is definite.

"[11] Then the sons of Israel did evil in the sight of the LORD, and served the Baals,[12] and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.[13] So they forsook the LORD and served Baal and the Ashtaroth.[14] And the anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around *them,* so that they could no longer stand before their enemies.[15] Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed.[16] Then the LORD raised up judges who delivered them from the hands of those who plundered them."

In the remainder of the book of Judges the accounts of the different judges are told. Repeatedly the Israelites began to worship the Baals and Ashtartes. Then God punished them by allowing them to suffer under the surrounding nations. When the Israelites were suffering a great deal, God would send them a judge to deliver them from their enemies. So Ehud delivered them from the Midianites, Debora and Barak from the Canaanites, Gideon from the Midianites, Jephta from the Ammonites and Samson from the Philistines. The last judges also acted as prophet and priest, i.e. Samuel. During his life, the Philistines were the Israelites' biggest threat. He annointed Saul and David as king. Although the books of 1 and 2 Samuel bear his name, the death of Samuel is already related in 1 Samuel 25.

## 11.2 The conjunctions וְ and כִּי

The conjuction וְ is the most common co-ordinating conjunction and is usually translated as "and". It may also be translated as "but" (see BHR §40.8).

וְ takes the following forms in front of nouns (see also BHR §31.1/1).

a.   It is prefixed onto the following word.

<div align="center">

וְאֹזֶן        and an ear

</div>

b.   Before בּ, ו, מ, פּ the vocalisation is וּ.

<div align="center">

יוֹסֵף וּבִנְיָמִין        Joseph and Benjamin

</div>

c.   Before a syllable with the audible $š^e wā$' the vocalisation is also וּ.

<div align="center">

וּסְדֹם        and Sodom

</div>

d.   It combines with the syllable יְ to form וִי.

<div align="center">

וִירִיחוֹ        and Jericho (יְרִיחוֹ)

</div>

e.   In front of a syllable with the *ḥāṭēf*-vowel ,e.g. /◌̆/ the וֹ takes the corresponding long vowel.

<div align="center">

וֵאלֹהִים        and God

וַאֲנָשִׁים        and men

</div>

**Note**: אֲנָשִׁים is the plural of אִישׁ and is irregular.

The conjunction כִּי is usually translated as "because, for", e.g.

> In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—*for* the LORD God had not caused it to rain upon the earth, and there was no man to till the ground (Gen 2:4-5).

After certain verbs it may be translated with "that", e.g.:

> But if you do not return her, you may be sure *that* you shall die, you and all who belong to you (Gen 20:7).

As with וְ , כִּי may also be used in a number of different ways. See BHR § 40.9

## 11.3 Vocabulary exercise: The entry and establishment

### 11.3.1 Fill in the missing English equivalents

In the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua the story is told of how the ............... בְּנֵי־יִשְׂרָאֵל attempted to establish themselves in the .......... הָאָרֶץ. According to Joshua 1-12 it was a war fought by God and the enemies were largely destroyed. Judges tells the story somewhat differently. According to this account, it would appear as though the entrance was a systematic infiltration of the central highlands of ............. יְהוּדָה and of ............... אֶפְרַיִם.

Joshua 1 recounts how ............ יְהוֹשֻׁעַ succeeded ......... מֹשֶׁה. In Joshua 1:4 the Lord promises him and the ............. בְּנֵי־יִשְׂרָאֵל: "From the ............... הַמִּדְבָּר and this Lebanon down to the ................. הַנָּהָר הַגָּדוֹל, the Euphrates River, the whole land of the Hittites and as far as the ................ הַיָּם הַגָּדוֹל in the west (literally: the setting of the .......... שֶׁמֶשׁ) will be your territory." Then Joshua sent two .......... אֲנָשִׁים to spy out ................................. אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ. The ....................... מֶלֶךְ יְרִיחוֹ heard that they had entered the ........ הָעִיר. A ........... אִשָּׁה named ......... רָחָב hid them and

helped them to escape. First they fled into the ................ הֶהָרִים and then they returned to where the ............... were waiting in Shittim. The next ........... הַבֹּקֶר they moved down to the Jordan. There they spent the ........... הַלַּיְלָה. With the priests carrying the ark of the covenant ahead, the ............הָעָם crossed the ............ הַיַּרְדֵּן three ......... יָמִים later. Although the .......... הַנָּהָר was in flood, the Lord made the .......... אֶת־הַמַּיִם stand still and the ........... הָעָם were able to cross the river הַנָּהָר on dry ground. When everyone had safely crossed the river, twelve ........ אֲנָשִׁים each took a ........... אֶבֶן from the Jordan. With these twelve large ................ אֲבָנִים גְּדֹלוֹת they built an altar on the banks of ............... הַנָּהָר.

After this the ............ הֶעָרִים of Ai and ................. וִירִיחוֹ were destroyed. After these campaigns ............and the ........... יְהוֹשֻׁעַ וְהָעָם built an altar at the mountains הֶהָרִים Ebal and Gerisim and the law was read to the people. After this the remainder of the land was conquered.

### 11.3.2 Parse the following forms:

a.               הָהָר

b.               הָאָרֶץ

c.           וְאֶת־הָעֲרָבָה

d.              וִירִיחוֹ

e.             אֲנָשִׁים

f.              הֶהָרִים

g.        הַנָּהָר הַגָּדוֹל

h.              הַשֶּׁמֶשׁ

i.               וְהָעָם

j.               הַנֶּגֶב

# 12. Cultural history IV and prepositions I

## 12.1 The living conditions in the period: 1280-1020 BC

Most of the Israelites בְּנֵי־יִשְׂרָאֵל lived in towns without walls around them. In the towns there were usually 15 to 20 houses that were built in a circle around a hill. In a house בַּיִת lived 8 to 10 people. The four-roomed houses בָּתִּים were built of stone or mud bricks. Four to five ("extended") families belonging to the same tribe usually lived in such a village.
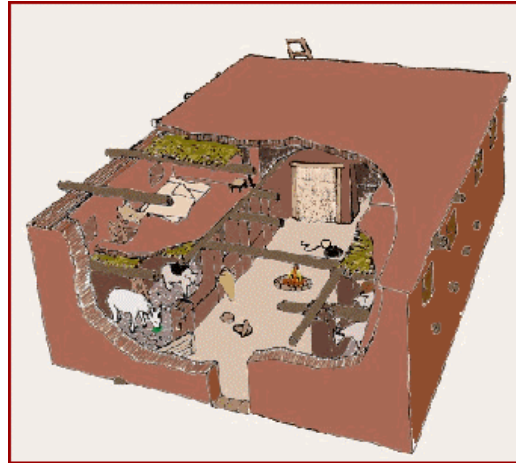


The houses בָּתִּים were connected to each other and had an elliptic shaped inner court. The size of the inner court was between 45mx55m and 60mx85m. For safety reasons, the outer walls had no windows or doors. There was little furniture inside the houses. The houses בָּתִּים did not have bathrooms or toilet facilities.

Water cisterns and silos were dug into the limestone rock onto which the houses בָּתִּים were built. Nearly every house בַּיִת had a pear-shaped water cistern in which between 5,000 and 25,000 liters of rain water was stored.
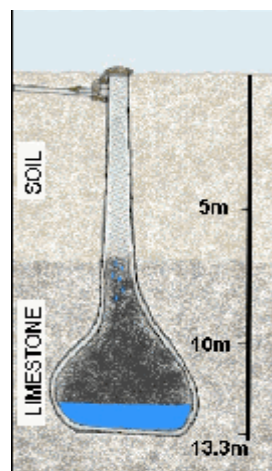
The total population of Israel at that time was approximatedly 40,000. It increased dramatically as the ability to store water מַיִם was improved. The area had an annual rainfall of 600 mm, which mainly fell between December and January and which ran off very quickly. With the increased storage capacity, more land for agriculture could be created. This was done through a system of terraces built around the villages. Agricultural production was improved by rotating crops. The population of the villages increased from the Iron I (1200-1000 BC) to the Iron II-period (1000-600 BC) by 600%.



In the central highlands vineyards כֶּרֶם and olives זֵיתִים were planted to produce wine יַיִן and olive oil שֶׁמֶן. Wheat חִטָּה and barley שְׂעֹרָה were also planted. Each village had its own pastures and the children יְלָדִים (child = יֶלֶד) were responsible for watching the livestock מִקְנֶה.

## 12.2 Prepositions

### 12.2.1 The semantics (meaning) of prepositions

Certain prepositions in BH are joined directly onto the word following them, e.g. בְּ (=in, by), לְ (=for, to) and כְּ (=like, when). Others may or may not be prefixed onto the word, e.g. מִן (=from ). The prepositions אֶל (=to), אַחֲרֵי (=behind), אֵצֶל (=next to), אֵת (=with), לִפְנֵי (=before), עַד (=as far as), עַל (=on top, above), תַּחַת (=under) are often linked to the word followed by a maqqef (hyphen). For a more complete discussion compare with the discussion of BH prepositions in BHR §39.

### 12.2.2 Morphology of Prepositions

i) The prepositions בְּ, לְ and כְּ are **directly** joined to the word following them.
a. In cases where the word begins with a יְ, the two audible $š^e w\bar{a}$'s contract to a בִּי, כִּי or לִי (see BHR §8.1/1.).

בִּיהוּדָה     =   בְּ    plus     יְהוּדָה

b. When the word begins with a consonant other than יְ and is followed by a $š^e w\bar{a}$', the two audible $š^e w\bar{a}$'s contract to form a closed syllable (see BHR §8.1/1.).

כִּשְׁמוּאֵל     =   כְּ    plus     שְׁמוּאֵל

c. When the noun begins with a gutteral, followed by a *ḥāṭēf*-vowel, the preposition takes the corresponding long vowel (see § 8.1/1.).

בַּחֲלוֹם     =    בְּ    plus    חֲלוֹם

ii) When the noun is introduced by a **definite article**, the preposition and the article **contract** (see BHR §24.4/2.).

לַ (in stead of לְהַ)     =    הַ    plus    לְ

iii) The preposition מִן can be used attached or unattached to the word following it. When it is attached to the following word, the following rules are applicable:

a. The *nûn* assimilates with the first consonant of the following word (see BHR §4.2/4(ii).). Correspondingly this consonant is doubled.

מִמֶּלֶךְ     =    מִן    plus    מֶלֶךְ

b. When the word to which מִן is attached begins with a gutteral or a *rês* there is no doubling. Compensatory lengthening then occurs. The / ִ / of מִן is lengthened to / ֵ / (see BHR §8.2/2.).

מֵעִיר     =    מִן    plus    עִיר

c. When the word to which מִן is attached begins with יְ , מִן and יְ contract to form מִי.

מִיהוּדָה     =    מִן    plus    יְהוּדָה

## 12.3 Vocabulary-exercises: Living conditions 1280-1020 BC

### 12.3.1 Fill in the missing English equivalent

.................... אֶל־הָאָרֶץ כְּנַעַן .................... מִמִּצְרַיִם moved ................ בְּנֵי־יִשְׂרָאֵל They took all their אֶת־הַצֹּאן־וּבָקָר ................. with them. Some of the הָאֲנָשִׁים ................. rode עַל־חֲמֹרִים .................... . They did not have סוּסִים וּגְמַלִים ........................... .

הַמֶּלֶךְ ........... of Egypt and his soldiers pursued them, but they were able to flee אֱלֹהִים ............... , but ................, רַע of Egypt was הַמֶּלֶךְ הֶחָדָשׁ ............... מֵהַמֶּלֶךְ

saved His people. אֱלֹהִים ............. let אֶת־הָעָם ............. cross בַּיָּם הַגָּדוֹל .................... .................... לִבְנֵי־יִשְׂרָאֵל .................... בַּמַּיִם ................. דֶּרֶךְ He made .

הָאֲדָמָה .......... was dry תַּחַת ................ their feet. There were not even אֲבָנִים גְּדֹלות ................. over which הַיְלָדִים .................... could fall.

They journeyed עַד־הָהָר ................. Sinai and pitched אֹהָלִים ................. there. God made בְּרִית ................. with His people there and gave them His law. They did not come קָרוֹב ............. הָהָר ................., because they believed that God was אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֱלֹהִים קָדוֹשׁ ........................... He created .................... as well as הַשֶּׁמֶשׁ ........... which gives אוֹר............... every יוֹם.......... לִבְנֵי־יִשְׂרָאֵל .................... was His handiwork..

They journeyed not just for חֹדֶשׁ............... or שָׁנָה .................... בַּמִּדְבָּר ................, but for forty years. If they had gone directly מִמִּצְרַיִם אֶל־כְּנַעַן .................... .................... they would have come to נַחַל מִצְרַיִם ................. . From there they would have gone בֶּנֶּגֶב ................. to the Judean highland. However, they entered הָאָרֶץ ............... from the east. Moses stood on עַל־הָהָר ................. Nebo, east of the Jordan River and saw אֶת־הָאָרֶץ ............... . From there he could see אֶת־הַגְּבָעוֹת .................... and הָעַי וִירִיחוֹ .................... . וְאֶת־הֶעָרִים ......................... . He could even see אֶת־הֶהָרִים The Lord would later help the Israelites to banish the Canaanites מִיהוּדָה ................. .

# 13. Cultural history  V

## *PowerPoint Presentation 11: Summary of grammar*

## 13.1 The family and social organisation of the period: 1280-1020 BC

## *PowerPoint Presentation 12*

The development referred to in §12.1 could not have happened without the necessary social organisation. The building of terraces and the digging of water reservoirs had to be done by people. Everyone had to help. What each one had to do and what their role was in the community was determined by the social structure. The Israelites organised themselves according to a *tribal system.* The reasons for such a social structure are numerous. The tribal system is based on the principle of *family*, through which land, ownership and people could be better protected because it had to do with the protection of family and family tradition.

### 13.1.1 The social unit: The extended family, the clan and the tribe

The tribal system can be divided into three units

- The extended family (known as the house of the father / בֵּית־הָאָב)

- The clan (called the מִשְׁפָּחָה)

- The tribe (מַטֶּה or שֵׁבֶט)

The most important unit of the tribal system was the בֵּית־הָאָב
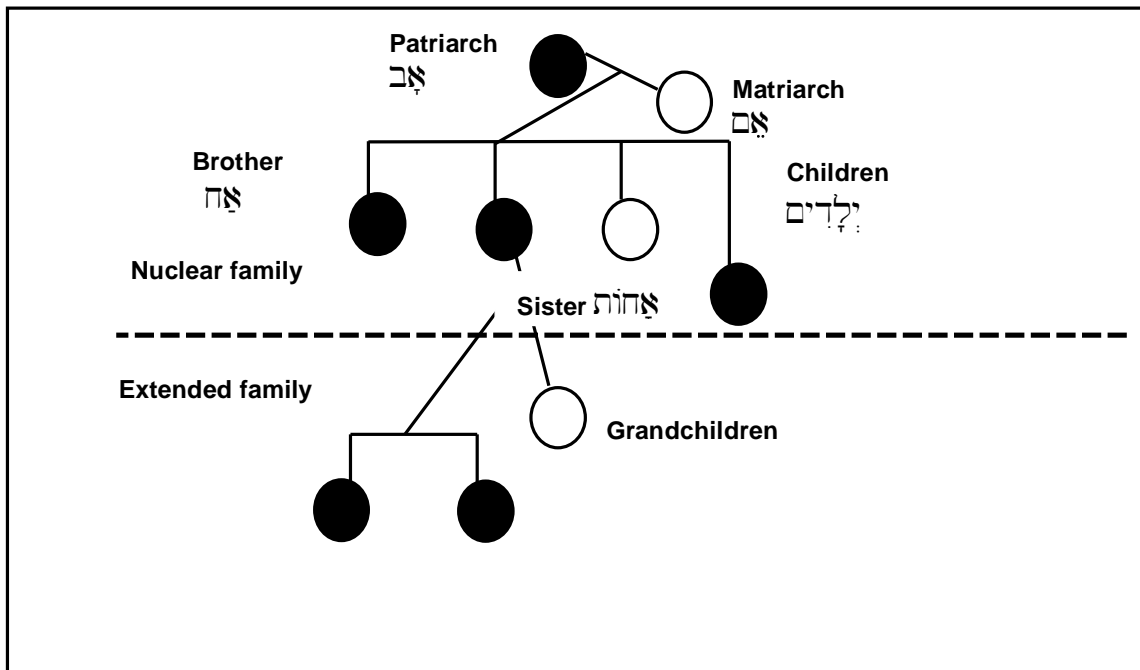
### i) **The extended family**

The Israelites בְּנֵי־יִשְׂרָאֵל were a patriarchal society. This meant that the leaders were mainly men אֲנָשִׁים and that inheritance נַחֲלָה passed through the male bloodline. The extended family was also called the *house of the father* בֵּית־הָאָב with the patriarch as the head of this family. The patriarch, his wife אִשָּׁה (*matriarch*) and their children יְלָדִים were called the *nuclear family.* In contrast to today, the children הַיְלָדִים did not leave the house בַּיִת after they were married; they still lived with their parents. In this manner, the nuclear family was enlarged to form the *extended family.* The sons בָּנִים (sing. son = בֵּן) and their wives and children stayed with their parents on the family property. The extended family was therefore formed through blood relationships and this became the bond through which the whole group was kept together.

*a) The patriarch*

The patriarch was the *founder* of the family בֵּית־הָאָב and was the *leader* of the group. He was not only the head רֹאשׁ of the family, but also the *judge* שֹׁפֵט in cases where a dispute arose between members of the family. At religious festivals he, as *"priest* כֹּהֵן*",* performed the rituals on behalf of the family. However he was not a dictator over the family בֵּית־הָאָב . Decisions that would affect everyone were taken together with the rest of the family בֵּית־הָאָב, but the patriarch usually had the final say.

*b) The matriarch*

Although this was a patriarchal system, women נָשִׁים did not simply sit and watch the men הָאֲנָשִׁים make all the decisions. The matriarch as the *first wife* (the patriarch could have more than one wife אִשָּׁה) had an important position in the family. She was the mother הָאֵם – the *protector* – of the family בֵּית־הָאָב and was responsible to see that everone's needs were met. In case some member should harm another member, it was usually the matriarch who had to bring it to the attention of the patriarch. She could use her influence to send a decision in a specific direction. However, her role was not only to have influence behind the scenes. She was responsible for *educating* the children אֶת־הַיְלָדִים, teaching them about life and what their role in the community was. She was thus the *primary* educator in the family. The matriarch and the other women נָשִׁים in the extended family also formed the *economic axis* of the family. They produced the food, spun wool into thread and made material from it. From the clay that they collected, pots were made.

*c) The children*

The children הַיְלָדִים, brothers אַחִים and sisters אָחוֹת, helped their parents to do the work. Boys and girls בָּנִים וּבָנוֹת helped in the fields הַשָּׂדוֹת, caring for the הַמִּקְנֶה and with the manufacture of articles for daily use. When they became adults the boys הַבָּנִים usually married and so helped to enlarge the family בֵּית־הָאָב. When daughters בָּנוֹת (sing. = בַּת) married, they became a part of their husband's family. This was important for the forming and strengthening of ties between different groups that lived in an area.

*d) Functions*

The extended family was an important unit in the broader social structure of the Israelites. The בֵּית־הָאָב formed the *nucleus of economic activities.* People אָדָם (the BH word does not have a plural form) were needed to till אֶת־הָאֲדָמָה, to produce products

and develop the needed infrastructure. Both men and women הָאֲנָשִׁים וְהַנָּשִׁים from the extended family were involved in trade. Numbers also afforded greater *protection* in times of threat. Threats came not only from other people אָדָם, but wild animals חַיָּה such as lions were also found throughout the highlands and attacked both אָדָם וּבְהֵמָה man and animal. The identity of an Israelite was also found within the extended family. Who, what and from where an Israelite came was determined within the sphere of the extended family. The close ties between the different members also meant that when one member was suffering the other members could easily help. For this reason brothers אַחִים had to marry the widow of their deceased brother to ensure that the family line would continue.

Certain events and problems were of too serious a nature to be handled by the extended family. A second social unit was formed between the families to act as bridge in case of such events and problems, namely the clans.

## ii) Clan

*a) Composition*

The clan הַמִּשְׁפָּחָה was formed between different extended families בֵּית־אָבוֹת that lived in the same district. Although they considered each other to be family, this was not based strictly on direct relationships. As brothers אַחִים the patriarchs made *alliances* with each other. These alliances were usually to the advantage of all parties. Extended families בֵּית־אָבוֹת A and B could share the same well בְּאֵר for water. To avoid conflict regarding the water הַמַּיִם, patriarch A would make a contract בְּרִית with patriarch B and decide that the well הַבְּאֵר belonged to both families. This was then a part of the clan מִשְׁפָּחָה. The contract בְּרִית was further strengthened by the patriarchs letting their sons and daughters בָּנִים וּבָנוֹת marry each other – blood being thicker than water! The clan הַמִּשְׁפָּחָה was led by the meeting of the patriarch and *the elders* הַזְּקֵנִים (sing. זָקֵן). To be a part of the clan מִשְׁפָּחָה was not a permanent alliance. An extended family could decide not to remain a part of one clan and to join another.                    .
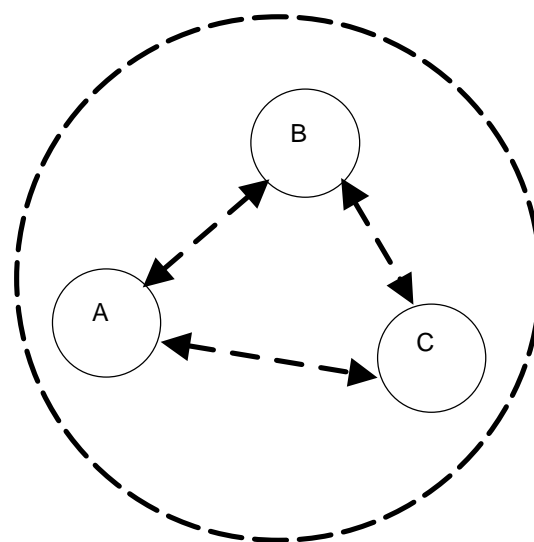


**Diagram 2: The Clan**

*b) Functions*

Clans מִשְׁפָּחוֹת offered more *protection* to the individual and meant a larger group. The more extended families בֵּית־אָבוֹת could form a clan הַמִּשְׁפָּחָה, the more people were available to help and protect. The clan הַמִּשְׁפָּחָה could protect a communal well בְּאֵר better against intruders. It also meant that there were people outside the direct bloodline with whom they could marry. This better ensured the *continuance of the family.* In case a family בֵּית־אָב suffered a severe loss other families were able to help until the family could cope on their own again. The clan ensured *stability* in a specific district because members of the clan הַמִּשְׁפָּחָה were subject to the same laws of the clan הַמִּשְׁפָּחָה. One family could therefore not exploit another family. Conflicts between families were resolved at a meeting of the elders הַזְּקֵנִים.

However, there was a great threat which affected a larger group of people than simply a specific clan. A hostile nation גּוֹי could attack the Israelites. Should a clan מִשְׁפָּחָה be too small to defend its territory, a number of clans had to co-operate and act as a tribe (מַטֶּה or שֵׁבֶט).

## iii) **The tribe**

In times of crisis, clans מִשְׁפָּחוֹת co-operated to fight the specific threat. This unity was only applicable in times of danger. The role of the tribe (הַשֵּׁבֶט of הַמַּטֶּה) was the defence of the territory of the clans. In case the clans מִשְׁפָּחוֹת or other tribes wanted to take the territory of another clan מִשְׁפָּחָה or tribe (שֵׁבֶט of מַטֶּה) or insisted on the use of the water resources, the tribe could offer better protection. Because their surroundings were so hostile, everything had to be done to protect their natural resources. In case a clan מִשְׁפָּחָה or even a family was to lose a resource, it would negatively influence a whole territory. As a precautionary measure the tribe offered historical reasons for the territorial right of a family or clan. For this reason an outsider could not insist on claiming the land. They were not a part of the "family". When it was necessary to act against the greater threat a charismatic leader was chosen to lead the clans מִשְׁפָּחוֹת.

The *judge* הַשּׁוֹפֵט was only the leader הַנָּגִיד of the tribe for the duration of the crisis and leadership was only to lead a group during a conflict situation or to encourage people to become a part of the defence in the interest of the tribe (הַשֵּׁבֶט or הַמַּטֶּה). The council of the elders הַזְּקֵנִים remained in control of the tribe (הַשֵּׁבֶט or הַמַּטֶּה) and the different clan members.

**Clan A**                    **Clan B**
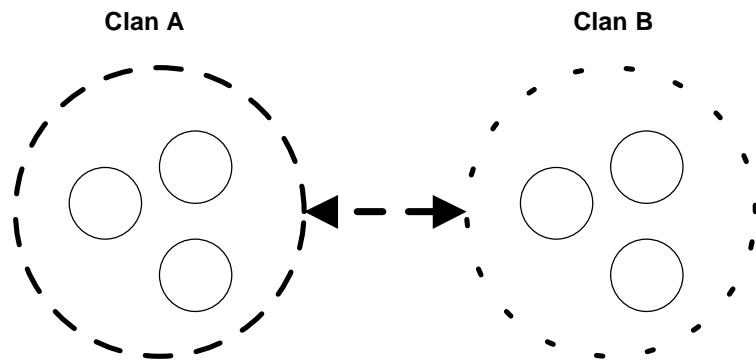


The social structure of the Israelites was thus created in the most practical manner so that as many people as possible would be available to work and protect. There was not a central power base which could take decisions that could be to the disadvantage of a

given group. The basic unit of the extended family and the other units simply existed to provide more stability and protection for the individual. To survive, everyone had to be involved in defence. In case one member should suffer, this would have a negative effect on other members and therefore negatively effect the whole community. The tribal system offered a greater chance of survival.

# 14. Status constructus

## *PowerPoint presentation 13*

## 14.1 Morphology and syntax

In English a noun such as *man* could be extended in a number of ways, e.g.

⇒ *the* man (with the help of the *definitive article*)

⇒ *the great* man (with the help of the definitive article **and** an *adjective)*

⇒ *the great* man, *Moses* (with the help of the definitive article, an adjective **and** *another noun*)

⇒ the man *of the woman*

In the Greek equivalent of the last phrase, *woman* is a genitive form. BH does not have a genitive form. It also does not have a direct equivalent to the English *of*. For this purpose BH uses *the status constructus* construction, e.g.

⇒ אִישׁ הָאִשָּׁה      the man of the woman

⇒ בֵּית־הָאָב      the house of the father (the family)

⇒ בְּנֵי־יִשְׂרָאֵל      the children of Israel (the Israelites)

⇒ מֶלֶךְ מִצְרַיִם      the king of Egypt

Characteristic of the above is the following:

1. It consists of two nouns.

2. The first is called the *status constructus* and the second the *postconstructus* (also called the *status absolutus*).

3. The definiteness of the *status constructus* is determined by the definiteness of the *postconstructus*. This explains why in the above the הַ is missing before אִישׁ and בֵּית. In fact, the status constructus never takes a definite article.

4. Although it appears as though מֶלֶךְ מִצְרַיִם should be translated as "a king of Egypt", this is not the case. Proper names such as Egypt, David and Israel are in and of themselves definite. Furthermore, to express "an *x*" of a definite *y* the following construction using the prefix לְ, e.g.

מִזְמוֹר לְדָוִד               a psalm *of David*

5. A s*tatus constructus* connection such as מֶלֶךְ מִצְרַיִם forms a unit. Normally nothing appears between a *status constructus* and its *postconstructus*. (For the exceptions see BHR §25.3/1(iii).) In BH the equivalent of "the great king of Egypt" הַגָּדוֹל cannot stand directly next to מֶלֶךְ but instead stands next to מִצְרַיִם.

מֶלֶךְ הַגָּדוֹל מִצְרַיִם*          the great king of Egypt

מֶלֶךְ מִצְרַיִם הַגָּדוֹל          the great king of Egypt

6. The *status constructus* of the masculine singular with unchangeable vowels looks like the postconstructus forms. The *status constructus* form of the masculine plural form has a characteristic ֵי- ending instead of ִים-, and the female singular form has the ending ַת- instead of ָה-.

| | Masculine | | Feminine | |
|---|---|---|---|---|
| | usual form | st. cs. | usual form | st. cs. |
| sing | סוּס | סוּס | סוּסָה | סוּסַת |
| | horse | horse of | mare | mare of |
| plural | סוּסִים | סוּסֵי | סוּסוֹת | סוּסוֹת |
| | horses | horses of | mares | mares of |

7. Because a *status constructus* connection forms an accent-unit, change in accent and vowels follows. In the singular form of the segholate nouns such as מֶלֶךְ it is not noticeable. In words with a changeable vowel such as the בְּנֵי in בְּנֵי־יִשְׂרָאֵל it is more noticeable. The normal plural form of בֵּן is בָּנִים. Apart from the change in the ◌ִים and ◌ֵ endings, the changeable ◌ָ in the first syllable of בָּנֵי* is shortened to ◌ְ in בְּנֵי.

2 Kgs18:11 reads נְהַר גּוֹזָן וְעָרֵי מָדָי "the river of Gozan, and in the cities of Media." Here the changeable ◌ָ in the first syllable of נָהָר is shortened to ◌ְ and to ◌ַ in the second one.

## 14.2 Exercise in the analysis of *status constructus* forms I

Translate (a) the following constructus connections. Write (b) the normal form of the *status constructus* forms and (c) note the differences between the usual and *status constructus* forms.

1. בֶּן־6הָאִשָּׁה

(a) _____ (b) _____ (c) _____

2. אֶרֶץ הַכְּנַעֲנִי (Josh 13:4)

(a) _____ (b) _____ (c) _____

3. עָרֵי יְהוּדָה

(a) _____ (b) _____ (c) _____

4. שְׂדֵה נָבוֹת

(a) _____ (b) _____ (c) _____

5. יוֹם יְהוָה

(a) _____ (b) _____ (c) _____

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**6** This is called a *maqqēf* and has the same function as the hyphen. See BHR §9.3

## 14.3 Exercise in analysing the *status constructus* forms II

Translate (a) the following constructus connections. Write (b) the normal form of the *status constructus* forms down and (c) note the differences between the usual and *status constructus* forms.

1.            נַחַל מִצְרָיִם    (Isa 27:12)
(a) _____ (b) _____ (c) _____

2.            אֵם הַמֶּלֶךְ  (1 Kgs 2:19)
(a) _____ (b) _____ (c) _____

3.            בְּנֵי עַמּוֹן    (Gen 8:5)
(a) _____ (b) _____ (c) _____

4.            מַלְכֵי הָאָרֶץ    (Josh12:1)
(a) _____ (b) _____ (c) _____

5.            זִקְנֵי הָעָם  (Num 11:24)
(a) _____ (b) _____ (c) _____

6.            מִקְנֵה מִצְרָיִם    (Eks 9:6)
(a) _____ (b) _____ (c) _____

7.            גּוֹיֵי הָאָרֶץ  (Gen 18:18)
(a) _____ (b) _____ (c) _____

8.            בְּהַר הָעֵמֶק    (Josh 13:19)
(a) _____ (b) _____ (c) _____

9.            אֲבִי־שְׁכֶם    (Gen 34:6)
(a) _____ (b) _____ (c) _____

10.           אֲחִי יוֹסֵף    (Gen 42:4)
(a) _____ (b) _____ (c) _____

11.           אֵשֶׁת־אַבְרָם    (Gen 16:3)
(a) _____ (b) _____ (c) _____

12.           מִשְׁפְּחֹת הָרְאוּבֵנִי    (Num 26:7)
(a) _____ (b) _____ (c) _____

13.           יֵין לְבָנוֹן    (Hos 14:7)
(a) _____ (b) _____ (c) _____

14.           בַּת מֶלֶךְ־הַנֶּגֶב    (Dan 11:6)
(a) _____ (b) _____ (c) _____
(a) _____ (b) _____ (c) _____

15.           בְּנוֹת אַנְשֵׁי הָעִיר    (Gen 24:13)
(a) _____ (b) _____ (c) _____
(a) _____ (b) _____ (c) _____

## 14.4 Vocabulary exercise

Fill in the missing English equivalents.

Judg 1:8-14.

[8] And the בְנֵי־יְהוּדָה ………………………… fought בִירוּשָׁלַם …………………………and took it, and smote it with the edge of the sword and set the אֶת־הָעִיר …………………………on fire. And afterwards בְּנֵי יְהוּדָה ………………………… went down to fight בַּכְּנַעֲנִי ………………………… who dwelt in the הָהָר וְהַנֶּגֶב וְהַשְּׁפֵלָה ……………………………….. [10] יְהוּדָה …………… went אֶל־הַכְּנַעֲנִי ………………………… who dwelt in Hebron (now the name Hebron was formerly Kirjat- arba); and they defeated Sheshai and Ahiman and Talmai. From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher.[12] And Caleb said, "He who attacks Kiriath-sepher and takes it, I will give him Achsah my daughter לְאִשָּׁה ……….. ……..…." And עָתְנִיאֵל בֶּן־קְנַז אֲחִי כָלֵב ………………………… took it; and he gave him Achsah his daughter לְאִשָּׁה …………… . [14] When she came to him, she urged him to ask her father for a field and she alighted מֵעַל הַחֲמוֹר ………………………… and Caleb said to her, "What do you wish?".

## 14.5 Word analysis

Analyse the following expressions

1.   בְּנֵי

2.   בִּירוּשָׁלַם

3.   לְאִשָּׁה

4.   אֲחִי

5.   מֵעַל

6.   הָהָר

7.   הַחֲמוֹר

8.   וְהַנֶּגֶב

9.   וְאֶת־הָעִיר

10.   וְהַשְּׁפֵלָה

# 15. Cultural history  VI

## 15.1 The religious situation in the period : 1280-1020 BC

There are many things דְּבָרִים (דָּבָר) which a person אֱנוֹשׁ does not know about the religious situation of the above period. One of the reasons for this is that stories from this time were written down and "preached" at a time when other systems were already established. The situation as sketched in the books of Joshua, Judges and 1 Samuel, is coloured by the representation of institutions and habits which were known and accepted as norm by the story tellers.

According to Ex. 19:17-19 there were large gatherings prior to entering the promised land:

> [17]Then Moses מֹשֶׁה brought the people אֶת־הָעָם out of the camp מִן־הַמַּחֲנֶה to meet God הָאֱלֹהִים and they took their stand at the foot of the mountain הָהָר. [18]And Mount Sinai הַר סִינַי was wrapped in smoke, because the LORD יהוה descended upon it in fire בָּאֵשׁ and the smoke of it went up like the smoke of a kiln, and the whole mountain כָּל־הָהָר quaked greatly. [19]And as the sound of the trumpet קוֹל הַשּׁוֹפָר grew louder and louder, Moses מֹשֶׁה spoke, and God וְהָאֱלֹהִים answered him in thunder.

Ex 24:3-8 reads

> [3]Moses מֹשֶׁה came and told the people לָעָם all the words of the LORD and all the ordinances אֵת כָּל־דִּבְרֵי יהוה וְאֵת כָּל־הַמִּשְׁפָּטִים and all the people כָּל־הָעָם answered with one voice, and said, "All the words כָּל־הַדְּבָרִים which the LORD has spoken we will do." [4]And Moses מֹשֶׁה wrote down all the words of the LORD אֵת כָּל־דִּבְרֵי יהוה. And he rose early in the morning בַּבֹּקֶר, and built an altar מִזְבֵּחַ at the foot of the mountain תַּחַת הָהָר, and twelve pillars, according to the twelve tribes of Israel שִׁבְטֵי יִשְׂרָאֵל. [5]And he sent young men of the people of Israel אֶת־נַעֲרֵי בְּנֵי יִשְׂרָאֵל (sing. נַעַר) who offered burnt offerings עֹלֹת (sng. עֹלָה) and sacrificed peace offerings of oxen פָּרִים (ekv. פַּר) of עוֹלָה) to the LORD לַיהוה. [6]And Moses מֹשֶׁה took half of the blood חֲצִי הַדָּם and put it in basins, and half of the blood חֲצִי הַדָּם he threw against the altar עַל־הַמִּזְבֵּחַ. [7]Then he took the book of the covenant סֵפֶר הַבְּרִית, and read it in the hearing of the people הָעָם; and they said, "All that the LORD יהוה has spoken we will do, and we will be obedient." [8]And Moses מֹשֶׁה took the blood אֶת־הַדָּם and threw it upon the people עַל־הָעָם, and said, "Behold the blood of the covenant דָּם־הַבְּרִית which the LORD has made with you in accordance with all these words. עַל כָּל־הַדְּבָרִים הָאֵלֶּה."

In contrast to the above large meetings of the whole nation, Judg17:4-6 paints a picture suggesting that each household had its private house religion.

> [4] So when he restored the money to his mother לְאִמּוֹ (literally: for לְ the mother אֵם of him וֹ), his mother אִמּוֹ took two hundred pieces of silver, and gave it to the silversmith, who made it into a graven image and a molten image; and it was in the house of Micah בְּבֵית מִיכָיְהוּ. [5]And the man Micah וְהָאִישׁ מִיכָה had a shrine בֵּית אֱלֹהִים, and he made an ephod and teraphim, and installed one of his sons, who became his priest כֹּהֵן. [6]In those days בַּיָּמִים הָהֵם there was no king מֶלֶךְ in Israel בְּיִשְׂרָאֵל; every man אִישׁ did what was right יָשָׁר in his own eyes.

Judg 13:15-19 relates the story of Samson's parents spontaneously building an altar מִזְבֵּחַ and making offerings there after an angel had visited them.

Altars מִזְבְּחוֹת were built at different places מְקוֹמוֹת (sing. מָקוֹם) and for different reasons. Sometimes they were built by a family, as above, and sometimes they were part of a ritual before a battle for which the people wanted to ask God's help. At other times they were used in a gesture of thanksgiving after a successful military battle (Ex 17:15-16). In most cases, altars מִזְבְּחוֹת were built to offer sacrifices זְבָחִים (sing. זֶבַח) to God. Ex 20:24 prescribes how altars מִזְבְּחוֹת should be built.

> An altar of earth מִזְבַּח אֲדָמָה you shall make for me and sacrifice on it your burnt
> offerings אֶת־עֹלֹת and your peace offerings אֶת־שְׁלָמִים (sing. שְׁלֶם), your sheep
> אֶת־צֹאן and your oxen אֶת־בָּקָר; in every place בְּכָל־הַמָּקוֹם where I cause my name
> שֵׁם to be remembered I will come to you and bless you.



There was a differentiation made between two types of offerings: burnt offerings עלת and peace offerings שְׁלָמִים. The first was performed as atonement for sin חַטָּאוֹת (sing. חַטָּאת) that had been done; while the second was to give thanks for God's faithful love חֶסֶד. It was also offered as thanksgiving for the harvest. The first part of the year's harvest was usually dedicated to God in this manner. Religious festivals coincided with important occasions in the agricultural year such as the planting and harvest.

At places מְקוֹמוֹת such as Shechem שְׁכֶם, Mispah מִצְפָּה, Beth-el בֵּית־אֵל, Shiloh שִׁלֹה, and Kirjat-jearim קִרְיַת יְעָרִים, there were apparently special holy places. Shiloh, Beth-el and Kirjat-jearim are mainly associated with the presence of the ark of the Lord אֲרוֹן־יְהוָה. Josh 18:1 reads

> Then the whole congregation of the people of Israel בְּנֵי־יִשְׂרָאֵל assembled at
> Shiloh שִׁלֹה, and set up the tent אֹהֶל of meeting there; the land lay subdued
> before them.

The large meeting described in Josh 24 where God renewed the covenant occurred at Shechem שְׁכֶם.

So Joshua made a covenant בְּרִית with the people לְעָם that day, and made statutes and ordinances for them at Shechem בִּשְׁכֶם. [26]And Joshua יְהוֹשֻׁעַ wrote these words אֶת־הַדְּבָרִים הָאֵלֶּה in the book of the law of God; and he took a great stone אֶבֶן גְּדוֹלָה, and set it up there under תַּחַת the oak in the sanctuary of the LORD.

Shechem שְׁכֶם is the place where Abraham built the first altar מִזְבֵּחַ in the land of Canaan (Gen 12:6).

According to 1 Sam 1, Elkanah and his family went annually to Shiloh. Shiloh שִׁלֹה is probably the place destroyed by the Philistines during a battle at which the ark הָאָרוֹן was taken as loot. In 1 Sam 6:21 is told that the ark הָאָרוֹן was brought to Kirjat-jearim קִרְיַת יְעָרִים after the Philistines had sent it back. The ark would stay there for twenty years שָׁנָה. The name שֵׁם Kirjat-jearim is not prominent after that.

After Shiloh שִׁלֹה, Mispah מִצְפָּה was one of the main centres where the people הָעָם congregated (1 Sam 7:5). This was where Samuel שְׁמוּאֵל offered a burnt offering עֹלָה (=עוֹלָה) for the people לְעָם. Later the people הָעָם were called together there to elect a king מֶלֶךְ (1 Sam 10:17).

## 15.2 Vocabulary exercise: The religious situation between 1280-1020 BC

### 15.2.1 Fill in the missing English equivalent

There are …………….. דְּבָרִים (דָּבָר) which a ………….. אֱנוֹשׁ does not know about the religious set up of the above period. One of the reasons for this is that stories from this time were written down and "preached" at a time when other systems were already established. The situation as sketched in the books of Joshua, Judges and 1 Samuel, is coloured by the representation of institutions and habits, which were known and accepted as norm by the story tellers.

According to Ex 19:17-19 there were large gatherings prior to entering the promised land:

[17]Then ………..מֹשֶׁה brought …………….. אֶת־הָעָם …………………… מִן־הַמַּחֲנֶה to meet …………הָאֱלֹהִים; and they took their stand at the foot of the ……………הָהָר. [18] And …………………… הַר סִינַי was wrapped in smoke, because …………….. יְהוָה descended upon it in …………. בָּאֵשׁ and the smoke of it went up like the smoke of a kiln, and …………………….. כָּל־הָהָר quaked greatly.[19] And as the sound of …………….. קוֹל הַשּׁוֹפָר grew louder and louder, …………. מֹשֶׁה spoke, and………… וְהָאֱלֹהִים answered him in thunder.

Ex 24:3-8 reads

[3]………… מֹשֶׁה came and told …………… לָעָם all the words of the LORD and ……………………….אֵת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים and …………………. כָּל־הָעָם answered with one voice, and said, "……………… כָּל־הַדְּבָרִים which the LORD has spoken we will do." [4]And ………. מֹשֶׁה wrote …………………………… אֵת כָּל־דִּבְרֵי יְהוָה. And he rose early ……………….בַּבֹּקֶר, and built an …….. מִזְבֵּח at the …………………….תַּחַת הָהָר, and twelve pillars, according to the twelve ………………….. שִׁבְטֵי יִשְׂרָאֵל. [5]And he sent …………………………………. עֹלָה (sng . עֹלָה) (sing. נַעַר) who offered ………. ………………. אֶת־נַעֲרֵי בְּנֵי יִשְׂרָאֵל of עוֹלָה) and sacrificed peace offerings of ……… פָּרִים (sing. פַּר). …………………. לַיהוָה. [6] And ………. מֹשֶׁה took ………………. חֲצִי הַדָּם and put it in basins, and …………………. חֲצִי הַדָּם he threw ……………………… עַל־הַמִּזְבֵּחַ. [7]Then he took the …………………………….. סֵפֶר הַבְּרִית, and read it in the hearing of ……………… הָעָם; and they said, "All that the ………. יְהוָה has spoken we will do, and we will be obedient." [8] And ………. מֹשֶׁה took …………… אֶת־הַדָּם and threw it ……. ………………. עַל־הָעָם , and said, "Behold the …………………………… דָּם־הַבְּרִית which the LORD has made with you in accordance …………………………. עַל כָּל־הַדְּבָרִים הָאֵלֶּה."

In contrast to the above large meetings of the whole nation, Judg 17:4-6 paints a picture suggesting that each household had its private house religion.

[4] So when he restored the money ……………….. לְאִמּוֹ, …………….. אִמּוֹ took two hundred pieces of silver, and gave it to the silversmith, who made it into a graven image and a molten image; and it was …………………………. בְּבֵית מִיכָיְהוּ. [5]…………………………. וְהָאִישׁ מִיכָה had a ……….. בֵּית אֱלֹהִים, and he made an ephod and teraphim, and installed one of his sons, who became his …………….. כֹּהֵן.

[6] ………………………. בַּיָּמִים הָהֵם there was no ………. מֶלֶךְ …………….. בְּיִשְׂרָאֵל; every …….. אִישׁ did what was ………. יָשָׁר in his own eyes.

Judg 13:15-19 relates that Samson's parents spontaneously built an ............ מִזְבֵּחַ and made offerings there after an angel had visited them.

............. מִזְבְּחוֹת were built at different .......... מְקוֹמוֹת (sing. מָקוֹם) and for different reasons. Sometimes they were built by a family, as above, and sometimes they were used as part of a ritual before a battle for which the people wanted to ask God's help. At other times they were used in a gesture of thanksgiving after a successful military battle (Ex. 17:15-16). In most cases ............ מִזְבְּחוֹת were built to offer sacrifices זְבָחִים (sing. זֶבַח) to God. Ex. 20:24 prescribes how .......... מִזְבְּחוֹת should be built.

> 24 .......................מִזְבַּח אֲדָמָה you shall make for me and sacrifice on it your ......................אֶת־עֹלֹת and your ................... אֶת־שְׁלָמֶיךָ, your .......... אֶת־צֹאן and your .......... אֶת־בָּקָר . ........................ בְּכָל־הַמָּקוֹם where I cause my .......... שֵׁם to be remembered I will come to you and bless you.

There was a differentiation made between two types of offerings: ................... עֹלַת and .......... שְׁלָמִים. The first was performed as atonement for .............. חַטָּאוֹת (sing. חַטָּאת) that had been done, while the second was to give thanks for God's .................... חֶסֶד. It was also offered as thanksgiving for the harvest. The first part of the year's harvest was usually dedicated to God in this manner. Religious festivals co-incided with important occasions in the agricultural year such as the planting and harvest.

At .......... מְקוֹמוֹת such as ............ שְׁכֶם, .......... מִצְפָּה, .......... בֵּית־אֵל, .........., שִׁלֹה, and ................. קִרְיַת יְעָרִים there were apparently special holy places. Shiloh, Beth-el and Kirjat-jearim are mainly associated with the presence of the ......... .........אֲרוֹן־יְהוָה. Josh 18:1 reads

> [1]Then the whole congregation of the .................... בְּנֵי־יִשְׂרָאֵל assembled at ......... שִׁלֹה, and set up the ........ אֹהֶל of meeting there; the land lay subdued before them.

The large meeting described in Josh 24, and where God renewed the covenant happened at ............. שְׁכֶם.

> 25 So Joshua made a ............ בְּרִית ............. לָעָם that day, and made statutes and ordinances for them ............. בִּשְׁכֶם. 26And ......... יְהוֹשֻׁעַ wrote ................ אֶת־הַדְּבָרִים הָאֵלֶּה in the book of the law of God; and he took a ............... אֶבֶן גְּדוֹלָה, and set it up there ......... תַּחַת the oak in the sanctuary of the LORD.

.......... שְׁכֶם is the place where Abraham built the first ......... מִזְבֵּחַ in the land Canaan (Gen 12:6).

According to 1 Sam 1, Elkanah and his family went annually to Shiloh. ......... שִׁלֹה is probably the place destroyed by the Philistines during a battle, at which .......... הָאָרוֹן was taken as loot. 1 Sam 6:21 says that ......... הָאָרוֹן was brought to ................. קִרְיַת יְעָרִים after the Philistines had sent it back. The ark would stay there for twenty ......... שָׁנָה. The ...... שֵׁם Kirjat-jearim is not prominent after that.

After ......... שִׁלֹה .......... מִצְפָּה was one of the main centres where ........ הָעָם congregated (1 Sam 7:5). This was where ........ שְׁמוּאֵל offered a ................ עֹלָה (=עוֹלָה) for ............. לָעָם. Later ............. הָעָם were called together there to elect a ....... מֶלֶךְ (1 Sam 10:17).

**15.2.2 Choose the correct Hebrew expression or, where required, fill in the English equivalent**

1. When they moved זְבָחִים / מִמִּצְרַיִם / חַטָּאת, the Israelites put up a מַחֲנֶה / חֶסֶד / בְּכָל at the foot of הַשֵּׁם / מִזְבְּחוֹת / הַר סִינַי.

2. חֶסֶד / אָדָם / שָׁלֵם / אִישׁ was allowed close to the הָהָר / שֵׁם / בַּיָּמִים / בְּבֵית, not a בְּהֵמָה / הַמָּקוֹם.

3. While קוֹל הַשּׁוֹפָר / דַּם־הַבְּרִית / וְהָאִישׁ מִיכָה / אֶת־עֹלֹת / מָקוֹם blew loudly, God בָּאֵשׁ / מִזְבְּחוֹת / בְּיִשְׂרָאֵל / הַיְלָדִים / מְאֹד / אֲדָמָה descended on the mountain. בָּקָר afraid.

4. ..................... stood ......................... and ..........................., הַמַּטּוֹת ..................., בֵּית הָאָבוֹת תַּחַת / כֹּהֵן / זְבָחִים / כָּל־הָעָם / בְּכָל־הַמָּקוֹם / בְּבֵית מִיכָיהוּ waited the mountain. while Moses listened to the חֲצִי הַדָּם / שִׁבְטֵי יִשְׂרָאֵל / דְּבַר יְהוָה.

5. ..................... Some פָּרִים גְּדוֹלִים שְׁלָמִים / חַטָּאות / נְעָרִים slaughtered a few while others cut שְׁלָמִים / אֲבָנִים / זְבָחִים / מָקוֹם / מִזְבֵּחַ to build a מִזְבֵּחַ.

6. The הַדְּבָרִים / הַנְּעָרוֹת / הַמִּשְׁפָּטִים drew מַיִם / דֶּרֶךְ / חֶסֶד for זְקֵנִים / זְבָחִים שֶׁבְטֵי from a בְּאֵר / חַטָּאת / חֶסֶד which was close by.

7. Every דֶּרֶךְ / אָח / אֵם / דְּבַר helped her מַיִם / אֵם / אָח / בַּת / דְּבַר / לֶחֶם / בְּאֵר to prepare food. There was ..................זֵיתִים and ..................... יַיִן ,..................... לֶחֶם They ate it with בָּשָׂר / אֲדָמָה / קוֹל.

8. In the meantime, Moses wrote ................. אֶת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים ..................... בַּסֵּפֶר הַבְּרִית / בְּבֵית מִיכָיהוּ / קוֹל הַשּׁוֹפָר.

9. מְקוֹמוֹת / חַטָּאת / הַזְּבָחִים / הַדְּבָרִים אֲבָנִים helped him with הַכֹּהֲנִים. There were דְּבָרִים / עֹלוֹת / מִשְׁפָּטִים and קוֹל / אָח / שְׁלָמִים. After he threw the חֲצִי הַדָּם ..................... קוֹל הַשּׁוֹפָר / עַל־הַמִּזְבֵּחַ / בַּסֵּפֶר הַבְּרִית and threw the other half ....................., עַל־הָעָם he read אֶת־דַּם־הַבְּרִית / אֶת־דִּבְרֵי הַבְּרִית / קוֹל הַשּׁוֹפָר to the people.

10. אֲנָשִׁים וְנָשִׁים ..................................., אָבוֹת וּבָנִים .................................., וּבָנוֹת אִמּוֹת אָחִים וְאָחוֹת ..............................., .........................., כֹּל ......................... listened אֶל־דִּבְרֵי יְהוָה / עַל־הַמִּזְבֵּחַ / חֲצִי הַדָּם.

11. The people could confess their הַנְּעָרוֹת / שְׁלָמִים / חַטָּאות, but also heard about בֵּית אֱלֹהִים / חֶסֶד אֱלֹהִים / מִזְבַּח אֲדָמָה.

12. In the time after זְבָחִים / הַמִּשְׁפָּטִים / הָעָם / וְהָאִישׁ מִיכָה / בְּאֶרֶץ כְּנָעַן settled אֶת־דִּבְרֵי הַבְּרִית, there were a number of holy places in the land.

13. At each holy place there was מִזְבַּח אֶבֶן / חֲצִי הַדָּם / חֶסֶד אֱלֹהִים. A few דְּבָרִים / כֹּהֲנִים / הַבְּרִית usually also ministered there. Beth-el was one of the important holy places. The חֲצִי הַדָּם / אֲרוֹן הָאֱלֹהִים / בְּאֶרֶץ כְּנָעַן was there.

14. / אָחִים on הָאֱלֹהִים אֲרוֹן / סֵפֶר בְּרִית / מִזְבְּחוֹת אֲדָמָה הַדָּם built / הַמִּשְׁפָּחוֹת / חֶסֶד

הַמְּקוֹמוֹת / אֻמּוֹת where they lived. הַדְּבָרִים / הַנְּעָרוֹת / הַזְּקֵנִים usually saw to it that

each person did not just do what was חָזָק / טוֹב / רַע in his own eyes. There was

not a מֶלֶךְ / סֵפֶר / חֶסֶד in the land .

15. When סֵפֶר / הָאֲרָצוֹת / גּוֹיֵ אֲדָמָה מִזְבֵּחַ threatened הַמַּטּוֹת / כְּנַעַן / בְּאֶרֶץ, the Lord

sent a שׁוֹפֵט / הַדָּם / חֲצִי שֹׁפֵט נָגִיד / שֵׁם / נַחֲלָה. to act as their

הַמַּיִם / שׁוֹפֵט / הַבְּאֵר / גִּדְעוֹן................. He was so .................... was שֵׁם בֶּן־יוֹאָשׁ

He helped the Israelites to protect their הַדָּם / הָאֶבֶן / נַחֲלָה.

# 16. Cultural history VII

## 16.1 The uniqueness of the world of the Bible

The people of the Bible thought differently about their world and themselves than the people of the 21$^{st}$ century.

- Age, not youth, was considered a blessing;

- no differentiation between the religious and the secular was made – everything was holy;

- "life resources" were limited and had to be shared;

- the community was more important than the individual;

- it was a world of stories rather than of history; and

- agriculture played a central role in everyone's lives.

## 16.2 Names of the external body parts and their metaphoric use

### *PowerPoint presentation 14*

They also had different beliefs concerning the anatomy of their bodies than what is common today. The metaphoric use of the names of their limbs were numerous.

The following uses act as illustrations:

### 16.2.1 רֹאשׁ **head**

"Put your right hand **on his head** עַל־רֹאשׁוֹ" (Gen 48:18)

"What then remains of the oil בַּשֶּׁמֶן which was in the hand of the priest הַכֹּהֵן, he must smear **on the head** עַל־רֹאשׁ of him who is being purified." (Lev 14:18)

"They threw dust עָפָר on **their heads** עַל־רֹאשָׁם." (Josh 7:6)

"Lift up **your heads**, רָאשֵׁיכֶם O gates." (Ps 24:7)

"And now **my head** רֹאשִׁי shall be high over my enemies." (Ps 27:6)

"In the tenth month, on the first of the month חֹדֶשׁ, the **tops of the mountains** רָאשֵׁי הֶהָרִים became visible." (Gen 8:5)

### 16.2.2 אֹזֶן **ear**

"Must **the ear** אֹזֶן test the words ... …?" (Job 12:11)

"**The ear** אֹזֶן is not filled with hearing." (Ecc 1:8)

"**And the ear** וְאֹזֶן of the wise seeks knowledge." (Prov 18:15)

"Now shall **my eyes** עֵינַי be open **and my ears** וְאָזְנַי listen to the prayer." (2 Chron 7:15)

"And the **ears** of the whole nation were directed onto the lawbook וְאָזְנֵי כָל־הָעָם אֶל־סֵפֶר הַתּוֹרָה." (Neh 8:4)

"He who closes **his ear** אָזְנוֹ to the cries of the poor." (Prov 21:13)

"The Lord opened my **ear** אֹזֶן." (Is 50:5)

### 16.2.3 עַיִן **eye**

"No **eye** עַיִן had compassion with you." (Eze 16:5)

"**An eye** עַיִן which mocks the father – the crows will peck it out." (Prov 30:17)

"Your **eyes** עֵינַיִם are too pure to see evil רָע." (Hab 1:13)

"**the eyes of the Lord** עֵינֵי יְהוָה, which range through the whole earth." (Zech 4:10)

"**The eyes of Leah** עֵינֵי לֵאָה were weak." (Gen 29:17)

"**The eyes of** עֵינֵי arrogant people will be humiliated." (Is 2:11)

"What he did was **wrong in the eyes of the Lord** הָרַע בְּעֵינֵי יְהוָה." (2 Kgs 13:2)

"**Our eyes** עֵינֵינוּ, looking in vain for help." (Lam 4:17)

### 16.2.4 אַף **nose (the plural/dual form** אַפַּיִם **refers to a person's nostrils)**

"The wicked has **his nose** אַפּוֹ in the air." (Ps 10:4)

"The breath of **our nose** אַפֵּינוּ, the anointed of the Lord, is ... caught." (Lam 4:20)

"By the blast of **your nostrils** אַפֶּיךָ the waters piled up." (Ex 15:8)

"He breathed into **his nostrils** בְּאַפָּיו the breath of life." (Gen 2:7)

"I will put my hook **into your nose** בְּאַפֶּךָ." (Is 37:29)

### 16.2.5 שָׂפָה **lips**

"I am a man of unpure **lips** שְׂפָתַיִם." (Is 6:5)

"Their flattering **lips** (literally lips שְׂפַת of division) speak of deception." (Ps 12:3)

"..it does not rise from deceptive **lips** (lit. not **lips** שְׂפָתֵי **of deceit**)." (Ps 17:1)

"**And your** own **lips** וּשְׂפָתֶיךָ testify against you." (Job 15:6) "In all this Job did not sin **with his lips** בִּשְׂפָתָיו." (Job 2:10)

"**My lips** שְׂפָתַי shall praise You." (Ps 63:4)

"**With my lips** בִּשְׂפָתַי I recount all the laws from your mouth." (Ps 119:13)

### 16.2.6 יָד **hand**

"No **hand** יָד may touch the mountain." (Ex 19:13)

"Is the **hand of the Lord** יַד יְהוָה too short?" (Num 11:23)

"How you have strengthened feeble **hands** יָדַיִם." (Job 4:3)

Israel went out triumphantly (lit. with a high **hand** בְּיָד).” (Num 33:3)

“**Our hand** יָדֵינוּ did not shed this blood.” (Deut 21:7)

“**Your hands** יָדֶךָ were not bound.” (2 Sam 3:34)

“He trains **my hands** יָדַי to war.” (2 Sam 22:35)

“All the beasts of the earth….are given into **your hand** בְּיֶדְכֶם.” (Gen 9:2)

### 16.2.7 כַּף palm (this may also refer to the palm of a person's foot)

“I wash **my hands** כַּפַּי in innocence." (Ps 26:6)

“He who has clean **hands** כַּפַּיִם and a pure heart.” (Ps 24:4)

### 16.2.8 זְרוֹעַ arm

“Break **the arm** זְרוֹעַ of the wicked.” (Ps 10:15)

“Till I proclaim thy **might** (lit. thy arm זְרוֹעֲךָ) to all the generations to come." (Ps 71:18)

“To lend strength (lit. **arm** זְרוֹעַ) to the children of Lot.” (Ps 83:9)

“**With** your strong **arm** בִּזְרוֹעַ you scattered your enemies.” (Ps 89:10)

“Cursed ….who depends on **flesh** בָּשָׂר for his **strength** זְרוֹעַ .” (Jer 17:5)

“Although I strengthened **their arms** זְרוֹעֹתָ, yet they devise evil….” (Hos 7:15)

### 16.2.9 רֶגֶל foot

“**Feet** רַגְלַיִם which hasten to evil .” (Prov 6:18)

“He will guard **the feet** רַגְלֵי of his saints.” (1 Sam 2:9)

“In due time **their foot** רַגְלָם will slip.” (Deut 32:35)

“Then Jacob lifted **his feet** רַגְלָיו and went .” (Gen 29:1)

“She fell **at his feet** עַל־רַגְלָיו and said…” (1 Sam 25:24)

“Take the shoes **off your feet** מֵעַל רַגְלֶיךָ.” (Ex 3:5)

“You put everything **under his feet** תַּחַת־רַגְלָיו.” (Ps 8:7)

“Your word is a lamp **unto my feet** לְרַגְלִי.” (Ps 119:105)

“If **your feet** רַגְלַיִךְ enter the city, he shall die.” (1 Kgs 14:12)

“This is how you are to eat it….With your sandals **on your feet** בְּרַגְלֵיכֶם.” (Ex 12:11)

“He must be covering **his feet** אֶת־רַגְלָיו.” (Judg 3:24)

### 16.2.10 בָּשָׂר Body

“Cast off the troubles of your **body** בָּשָׂר” (Ecc 11:10)

רֹאשׁ

אֹזֶן

אַף

נֶפֶשׁ

לֵב

כִּלְיָה

זְרוֹעַ

מֵעַיִם

יָד

כַּף

רֶגֶל

עַיִן

שָׂפָה

פָּנִים

כָּבֵד

בֶּטֶן

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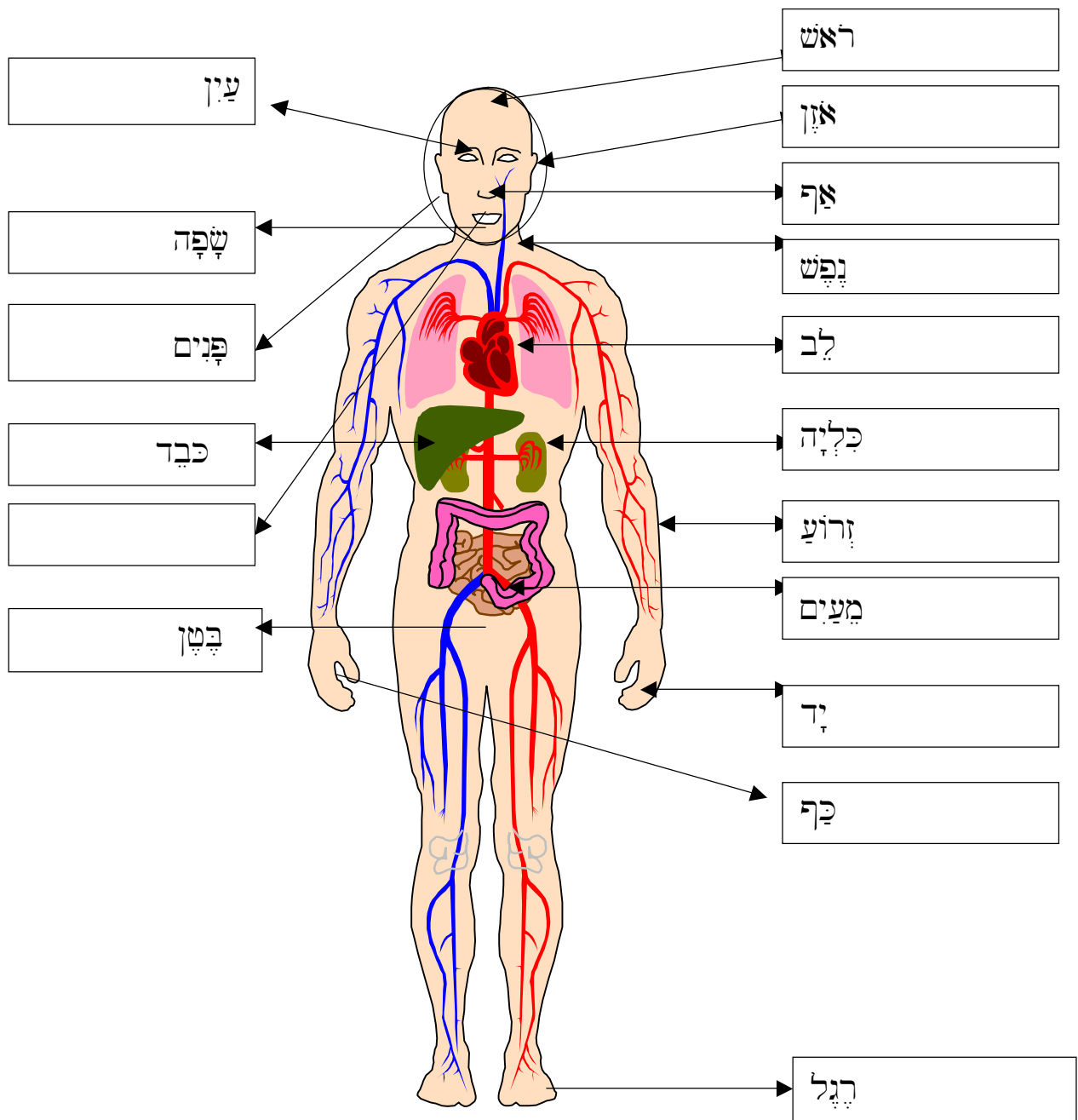
## 16.3 Names for the organs and their metaphoric uses:

### 16.3.1 נֶפֶשׁ throat, life, self

a. Throat:

"Waters מַיִם were **at my throat** עַד־נֶפֶשׁ." (Jonah 2:5)

b. In the sense of "life"; "life principle":

"I will demand an account for the **life of** his fellow **man** אֶת־נֶפֶשׁ הָאָדָם." (Gen 9: 5)

c. In the sense of "person":

"But if a priest buys **a slave (a person)** נֶפֶשׁ with his money" (Lev 22:11)

d. Because it is an all-inclusive term, the נֶפֶשׁ can be used to express desire, experience, will, etc.:

"The **hunger** נֶפֶשׁ of a worker will cause him to work." (Prov 16:26)

### 16.3.2 לְבָב / לֵב heart

a. "Inward" as thinking, reflecting, understanding person. Thus may be translated "mind" (Deut 8:2; Isa 10:7), "knowledge" (Deut 8:5); "consideration" (1 Sam 21:13).

"You shall love the Lord your God **with your whole heart and your whole soul** בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ and with your whole strength." (Deut 6:5)

b. Inward as "seat of morality" (Deut 9: 5; Gen 20:5-6).

"In the innocence of **my heart** לְבָבִי and with clean hands כַּפַּי I did it." (Gen 20:5)

c. "Inward" in antithesis to outward, e.g.

"All in vain have I kept my heart לְבָבִי clean and washed my hands כַּפָּי in innocence." (Ps 73:13)

"Man looks on the outward appearance לַעֵינַיִם, but the LORD looks on the heart לַלֵּבָב." (1 Sam 16:7)

d. Centre of something, e.g. of the oceans: (Jonah 2:3), heaven (Deut. 4:11).

"You hurled me into the deep, into the very **heart of the ocean** בִּלְבַב יַמִּים." (Jonah 2:4)

"and the mountain וְהָהָר blazed with fire בָּאֵשׁ **to the very heavens** עַד־לֵב הַשָּׁמַיִם." (Deut 4:11)

### 16.3.3 כִּלְיָה **kidneys**

a. Object for godly inspection of sincerity

"You who judge righteously and test **the mind and the heart** כְּלָיוֹת וָלֵב." (Jer 11:20)

b. It may refer to the most sensitive part of a person

 "Without pity he pierces **my kidneys** כִּלְיוֹתַי, He spills my gall on the ground." (Job 16:13)

c. It may represent the seat of love, affection

 "you are close to their mouths, but far from **their kidneys** מִכִּלְיוֹתֵיהֶם וְרָחוֹק." (Jer 12:2)

### 16.3.4 כָּבֵד **liver**

a. The "heavy", important organ

b. Seat of "honour": if liver is "split" there is shame
 "till an arrow pierces **its entrails** כְּבֵדוֹ." (Prov 7:23)

When the liver is "poured out" it means that there is sorrow due to humiliation.
"**my liver** כְּבֵדִי is poured out on the ground because my people are destroyed." (Lam 2:11)

c.   Organ for divination

For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the teraphim, he looks at **the liver** בַּכָּבֵד." (Ezek 21:21)

### 16.3.5 מֵעַיִם **entrails**

a. Entrails

"Joab plunged it into his belly and **his intestines** מֵעָיו spilled out." (2 Sam 20:10)

b. Middle

His arms are rounded gold, set with jewels. His body (**his middle** מֵעָיו) is ivory work." (Song of Songs 5:14)

c.  Seat of compassion

"Therefore **my heart** מֵעַי yearns for him, I have great compassion for him." (Jer 31:20)

d. Procreation organs

"A son coming from **your own body** מִמֵּעֶיךָ shall be your heir." (Gen 15:4)

### 16.3.6 בֶּטֶן abdomen, uterus

a.  Stomach/abdomen:

"And Ehud reached with his left hand, took the sword from his right thigh, and thrust it into his belly; בְּבִטְנוֹ." (Judg 3:21-22)

 b. Uterus:

"Let the priest make the woman take the oath of the curse, and say to the woman 'the LORD make you an execration and an oath among your people, when the LORD makes your thigh fall away and your body אֶת־בִּטְנֵךְ swell." (Num 5:21)

c. Seat of passion and conviction:

"He knew no quietness **within him** בְּבִטְנוֹ." (Job 20:20)

## 16.4 Representation of "self"

An approximate representation of "self" and his/her pshychological functions, which are associated with the organs, can be seen as follows:

| נֶפֶשׁ "self" | | |
|:---:|:---:|:---:|
| לֵב  "reflection, thoughts" | | מֵעָה "empathy" |
| כִּלְיָה "affection " | כָּבֵד "honour" | בֶּטֶן "passion" |

## 16.5 רוּחַ  wind/spirit/breath

The expression רוּחַ  has different meanings.

a. It appears in the context of movement and refers in such a case to wind or a storm, e.g.

"The sky grew black with clouds and the **wind** וְרוּחַ rose." (1 Kgs 18:46)

b.  It may also refer to the life-giving or creative power of God

"And the **spirit of God** וְרוּחַ אֱלֹהִים  moved upon the waters עַל־פְּנֵי תְהוֹם." (Gen 1:2)

"When thou hidest thy face פָּנֶיךָ, they are dismayed; when thou takest away **their breath**, רוּחָם." (Ps 104:29)

"And they fell on their faces עַל־פְּנֵיהֶם, and said, "O God, the **God of the spirits** of all flesh לְכָל־בָּשָׂר אֱלֹהֵי הָרוּחֹת." (Num 16:22)

 c. רוּחַ can also refer to the physical dimension of a person, e.g.

"Now the **Spirit of the LORD** וְרוּחַ יְהוָה departed from Saul מֵעִם שָׁאוּל, and an **evil spirit** רוּחַ־רָעָה, from the LORD tormented him." (1 Sam 16:14)

## 16.6 Vocabulary exercise: body parts and organs

Fill in the missing English equivalent

1.  "Waters מַיִם were ................... עַד־נֶפֶשׁ." (Jonah 2:5)

2.  "You shall love the Lord your God ...................................................... בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ and with your whole strength." (Deut 6:5)

3.  "All in vain have I kept ............... לְבָבִי clean and washed ............. כַּפַּי in innocence." (Ps73:13)

4.  "The .............נֶפֶשׁ of a worker will cause him to work." (Prov 16:26)

5.  "He knew no quietness ................... בְּבִטְנוֹ." (Job 20:20)

6.  Joab plunged it into his belly and ...................... מֵעָיו spilled out." (2 Sam 20:10)

7.  "I will demand an account for his fellow ..................... אֶת־נֶפֶשׁ הָאָדָם." (Gen 9: 5)

8.  "In the innocence of .............. לְבָבִי and with ................ כַּפַּי I did it." (Gen 20:5)

9.  "Man looks on the outward ................. לַעֵינַיִם, but the LORD looks on ............... לַלֵּבָב." (1Sam 16:7)

10. "A son coming from ...................... מִמֵּעֶיךָ shall be your heir." (Gen 15:4)

11. "You hurled me into the deep, into the very ............................ בִּלְבַב יַמִּים." (Jonah 2:4)

12. "But if a priest buys ............. נֶפֶשׁ with his money." (Lev 22:11)

13. "And Ehud reached with his left hand, took the sword from his right thigh, and thrust it ...................... בְּבִטְנוֹ." (Judg 3:21-22)

14. "Let the priest make the woman take the oath of the curse, and say to the woman the LORD make you an execration and an oath among your people, when the LORD makes your thigh fall away and ..................... אֶת־בִּטְנֵךְ swell." (Num 5:21)

15. "The sky grew black with clouds and the............רוּחַ rose." (1 Kgs 18:46)

16. "And the ................... וְרוּחַ אֱלֹהִים moved ................... עַל־פְּנֵי תְהוֹם." (Gen 1:2)

17. "And now ............ רֹאשִׁי shall be high over my enemies." (Ps 27:6)

18. "When thou hidest ............ פָּנֶיךָ, they are dismayed; when thou takest away ................... רוּחָם." (Ps 104:29)

19. "And they fell ................. עַל־פְּנֵיהֶם, and said, 'O God, the ............ ........... אֱלֹהֵי הָרוּחֹת of all flesh לְכָל־בָּשָׂר.'" (Num 16:22)

20. "...................... עֵינֵי לֵאָה were weak." (Gen 29:17)

21. "Lift up ................ רָאשֵׁיכֶם O gates." (Ps 24:7)

22. "................ כְּבֵדִי is poured out on the ground because my people are destroyed." (Lam 2:11)

23. "Now the .......................... וְרוּחַ יְהוָה departed ............ מֵעִם שָׁאוּל, and an ...................... רוּחַ־רָעָה, from the LORD tormented him." (1Sam 16:14)

24. "And ............. אָזְנֵי כָל־הָעָם were directed ...................... אֶל־סֵפֶר הַתּוֹרָה." (Neh 8:4)

25. "Put your right hand ................... עַל־רֹאשׁוֹ." (Gen 48:18)

26. "................... וְהָהָר blazed ............. בָּאֵשׁ .......................... עַד־לֵב הַשָּׁמַיִם." (Deut 4:11)

27. "You who judge righteously and test .......................... כְּלָיוֹת וָלֵב." (Jer 11:20)

28. "you are close to their mouths, but ..................... וְרָחוֹק מִכִּלְיוֹתֵיהֶם." (Jer 12:2)

29. "till an arrow pierces .................. כְּבֵדוֹ." (Prov 7:23)

30. For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the teraphim, he looks .................. בַּכָּבֵד." (Eze 21:21)

31. "Therefore ...............מֵעַי yearns for him, I have great compassion for him." (Jer 31:20)

32. "What then remains of the oil which was in the hand of .............. הַכֹּהֵן, he must smear .................... עַל־רֹאשׁ of him who is being purified." (Lev 4:18)

33. "They threw ................... עָפָר ..................... עַל־רֹאשָׁם." (Josh 7:6)

34. "Then Jacob lifted ................ רַגְלָיו and went." (Gen 29:1)

35. "............. וְאֹזֶן of the wise seeks knowledge." (Prov 18:15)

36. "Now shall ..............עֵינַי be open ................וְאָזְנַי listen to the prayer." (2 Chron 7:15)

37. "The Lord opened my ......... אֹזֶן." (Is 50:5)

38. "............. עַיִן which mocks the father – the crows will peck it out." (Prov 30:17)

39. "Your ......... עֵינַיִם are too pure to see ........ רָע." (Hab 1:13)

40. "........................... עֵינֵי יְהוָה, which range through the whole earth." (Zech 4:10)

41. "In the tenth month, on the first of the .........חֹדֶשׁ, the .......................... רָאשֵׁי הֶהָרִים became visible." (Gen 8:5)

42. "Must ........... אֹזֶן test the words ... ...?" (Job 12:11)

43. "She fell .................. עַל־רַגְלָיו and said............." (1 Sam 25:24)

44 "He breathed ...................בְּאַפָּיו the breath of life." (Gen 2:7)

45. "He who closes ............. אָזְנוֹ to the cries of the poor." (Prov 21:13)

46. "No ........ עַיִן had compassion with you." (Eze 16:5)

47. "Take the shoes ..................... מֵעַל רַגְלֶיךָ." (Ex 3:5)

48. "By the blast of .............. אַפִּי the waters piled up." (Ex 15:8)

49. "Their flattering ......... (lit. lips שְׂפַת of division) speak of deception." (Ps 12:3)

50. "................... יָדֶךָ were not bound." (2 Sam 3:34)

51. "You put everything ………………… תַּחַת־רַגְלָיו." (Ps 8:7)

52. "…………… אֹזֶן is not filled with hearing." (Ecc 1:8)

53. "……………. עֵינֵי arrogant people will be humiliated." (Is 2:11)

54. "He must be covering ……………. אֶת־רַגְלָיו." (Judg 3:24)

55. "They have ……… אָזְנַיִם, but they hear not; they have a………אַף, but smell not." (Ps 115:6)

56. "The wicked has …………… אַפּוֹ in the air." (Ps 10:4)

57. "Is the ………………… יַד יְהוָה too short ?" (Num 11:23)

58. "Your word is a lamp ……………… לְרַגְלִי." (Ps 119:105)

59. "………………… יָדֵינוּ did not shed this blood." (Deut 21:7)

60. "……………… שְׂפָתַי shall praise You." (Ps 63:4)

61. "How you have strengthened feeble ………… יָדָיִם." (Job 4:3)

62. "Till I proclaim thy ……… (lit. thy arm זְרוֹעֲךָ) to all the generations to come." (Ps 71:18)

63. "………………… עֵינֵינוּ, looking in vain for help." (Lam 4:17)

64. "Break the ………… זְרוֹעַ of the wicked." (Ps 10:15)

65. "The breath of …………. אַפֵּינוּ, the anointed of the Lord, is … caught." (Lam. 4:20)

66. "If ………… רַגְלָיךְ enter the city, he shall die." (1 Kg 14:12)

67. "I will put my hook ………………… בְּאַפֶּךָ." (Is 37:29)

68. "I am a man of unpure ……… שְׂפָתָיִם." (Is 6:5)

69. "This is how you are to eat it….With your sandals ………………… בְּרַגְלֵיכֶם." (Ex 12:11)

70. "What he did was ……………………… הָרַע בְּעֵינֵי יְהוָה." (2 Kgs 13:2)

71. "In all this Job did not sin ………………… בִּשְׂפָתָיו." (Job 2:10)

72. "…………………בִּשְׂפָתַי I recount all the laws from your mouth." (Ps 119:13)

73. "Cursed is the man who depends on ……… בָּשָׂר for his …………… זְרוֹעַ." (Jer 17:5)

74. "No ………יָד may touch the mountain." (Ex 19:13)

75. "All the beasts of the earth….are given into ……………… בְּיֶדְכֶם." (Gen 9:2)

76. "I wash …………… כַּפַּי in innocence." (Ps 26:6)

77. "In due time ……………… רַגְלָם will slip." (Deut 32:35)

78. "He who has clean ………… כַּפַּיִם and a pure heart." (Ps 24:4)

79. "Although I strengthened …………… זְרוֹעֹתָ, yet they devise evil…." (Hos 7:15)

80. "He trains …………… יָדַי to war." (2 Sam 22:35)

81. "……………… רַגְלַיִם which hasten to evil." (Prov 6:18)

82. "Cast off the troubles of your ……… בָּשָׂר." (Ecc 11:10)

83. "To lend strength (lit………… זְרוֹעַ ) to the children of Lot." (Ps 83:9)

84. Israel went out triumphantly (lit. with a high……… בְּיָד)." (Num 33:3)

# 17. Pronoun I

## 17.1 Independent personal pronoun

### 17.1.1 Read the following excerpt from 1 Sam 1:15-16:

"But Hannah חַנָּה answered, 'No, my lord, **I** אָנֹכִי am a woman אִשָּׁה sorely troubled; **I** have

drunk neither wine יַיִן nor strong drink, but **I** have been pouring out my soul אֶת־נַפְשִׁי before

the LORD לִפְנֵי יְהוָה. Do not regard your maidservant as a base woman, for all along **I** have
been speaking out of my great anxiety and vexation.'"

Hannah is the subject of the first sentence. After that the **I** is used to refer to Hannah.
The **I** therefore replaces **Hannah**. The generic word used to refer to a specific person or
thing in a given situation which in fact replaces a noun (be it a proper-, collective- or
common noun), is called a pronoun.

### 17.1.2 Fill in the missing independent personal pronoun in the following sentences:

| | | |
|---|---|---|
| 1. | אֲנִי יְהוָה | _____ am the Lord (Gen 28:13) |
| 2. | וַאֲנַחְנוּ רַבִּים | And_____ are many (Eze 33:24) |
| 3. | אַתָּה הָאִישׁ | _____ are the man (2 Sam 12:7) |
| 4. | יְהוָה הוּא הָאֱלֹהִים | The Lord, _____ is God (1 Kgs 18:39) |
| 5. | אַחִים אֲנַחְנוּ | _____ are brothers (Gen 13:8) |
| 6. | כִּי־עָפָר אַתָּה | for dust is _____ (Gen 3:19) |
| 7. | אַחַי אַתֶּם עַצְמִי וּבְשָׂרִי אַתֶּם | _____ are my brothers; my bone and my flesh are_____: (1 Sam 19:14) |
| 8. | Say also: אֲחֹתִי אָתְּ | Say ____ are my sister (Gen 12:13) |
| 9. | וְכִי הִיא גְדוֹלָה מִן־הָעַי | (... because Gibeon was a large city... ) and because____was larger than Ai (Josh 10:3) |
| 10. | רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה | _____ were leaders (lit. heads) of the Israelites (Num 13:4) |

**Note the following:**

i) The above-mentioned pronouns are described in BH grammars as **independent personal pronouns**. An **"independent"** personal pronoun must **be distinguished** from personal pronouns that are included **in the verbal construction of a BH sentence**, e.g.  .

The LORD said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tables of stone, with the law and the commandment, which *I have written* כָּתַבְתִּי for their instruction."

Or **attached to a noun**, e.g.

אֲחַי עַצְמִי וּבְשָׂרִי אַתֶּם

You אַתֶּם are *my* brothers אֲחַי; *my* bone עַצְמִי and *my* flesh וּבְשָׂרִי are you אַתֶּם: (1 Sam 19:14)

ii) In the above sentences *states of affairs* are mainly described. The BH construction has no equivalent for the English "is". In BH sentences only pronominal elements occur. For this reason such sentences are described as "**pronominal**" or "**non-verbal**" sentences.

A pronominal sentences may contain two nouns, e.g.

אֲנִי יְהוָה        _____ am the Lord (Gen 28:13)

   or

A noun plus an adjective, e.g.

וַאֲנַחְנוּ רַבִּים        And _____ are many (Eze 33:24)

iii) The subject of the noun may precede the predicate or follow on it. When the predicate precedes the subject, the predicate is usually "accented".

Say : אֲחֹתִי אָתְּ        Say you are my sister [not my wife] (Gen 12:13)

### 17.1.3 Paradigm of the independent personal pronouns

| Person | Singular | | Plural | |
|---|---|---|---|---|
| 1 masc/fem | אָנֹכִי / אֲנִי | I | אֲנַחְנוּ | we |
| 2 masc | אַתָּה | you | אַתֶּם | you |
| 2 fem | אַתְּ | you | אַתֵּן | you |
| 3 masc | הוּא | he | הֵם / הֵמָּה | they |
| 3 fem | הִיא | she | הֵנָּה | they |

## 17.2 Demonstrative pronouns

### 17.2.1 Semantics of demonstrative pronouns

The name demonstrative pronoun refers to the intention of the speaker. With themselves as the point of departure, speakers indicate that something is **close** to them in **time** and **space** by using "near" demonstrative pronouns ("this, these"). The "far" demonstrative pronouns refer to items far from the speaker ("that, those").

### 17.2.2 Syntax of demonstrative pronoun

i) Demonstrative pronouns agree with independent personal pronouns in that they may also act as *the subject of the sentence,* e.g.

| | |
|---|---|
| זֶה הַיּוֹם | *This* is the day (Judg 4:14) |
| זֹאת הָאָרֶץ | *This* is the land (Num 34:2) |

ii) Demonstrative pronouns agree with adjectives in that, in a syntactic sense, they also have an attributive relationship to the noun, e.g.

| | |
|---|---|
| הָאָרֶץ הַזֹּאת | *This* land (Gen 15:7) |
| הָאָרֶץ הַטּוֹבָה | *This good* land (Gen 15:7) |

iii) In cases where the noun is extended by both an adjective and a demonstrative pronoun, the *demonstrative pronoun always follows the adjective,* e.g.

| | |
|---|---|
| הָאָרֶץ הַטּוֹבָה הַזֹּאת | *This* good land (Deut 4:22) |
| הַמִּדְבָּר הַגָּדוֹל ... הַהוּא | *That* large desert (Deut 1:19) |

### 17.2.3 Paradigm of the demonstrative pronoun

| | **Near** | **Far** |
|---|---|---|
| | This | That |
| masc sing | זֶה, זוֹ, זֹה | הוּא |
| fem sing | זֹאת | הִיא |
| masc pl | אֵלֶּה | הֵם / הֵמָּה |
| fem pl | אֵלֶּה | הֵנָּה |

## 17.3 Interrogative words

A distinction is made between the following:

### 17.3.1 Factual interrogative pronouns and

i)    מִי

Asks the identity of the *person*

<div dir="rtl">

מִי הָאֲנָשִׁים הָאֵלֶּה
</div>
*Who* are these men? (Num 22:9)

ii)    מַה

Asks the identity of an *object* or the nature of an event

<div dir="rtl">

מַה־שְּׁמֶךָ
</div>
*What* is your name? (Gen 32:28)

iii)    אַיֵּה

Asks about the place *where* someone or something is

<div dir="rtl">

אַיֵּה שָׂרָה אִשְׁתֶּךָ
</div>
*Where* is Sara, your wife? (Gen 18:9)

### 17.3.2 Yes/no interrogtive words

In response to yes/no interrogative words, only yes or no may be answered. In answer to a factual interrogative word, the identity of something or someone may be answered.

<div dir="rtl">

הַאַתָּה אִישׁ־הָאֱלֹהִים
</div>
Are you the man of God? (1 Kgs 13:14)

<div dir="rtl">

הֲשָׁלוֹם לַנַּעַר לְאַבְשָׁלוֹם
</div>
Is the young man safe? (lit. Is peace with the young man?) (2 Sam 18:32)

## 17.4 Exercise: pronoun

### 17.4.1 Fill in the missing pronoun in the following sentences

| | | |
|---|---|---|
| 1. | כִּי מֶלֶךְ גָּדוֹל אָנִי | for _____ a great king (Mal 1:14) |
| 2. | לָעִיר הַגְּדוֹלָה הַזֹּאת | for _____ big city (Jer 22:8) |
| 3. | כִּי־חֲזָקִים הֵמָּה | that _____ are strong (Judg 18:26) |
| 4. | חֲכָמִים אֲנַחְנוּ | _____ are wise (Jer 8:8) |
| 5. | וְאָנֹכִי נַעַר קָטֹן | And _____ am a young boy (1 Kgs 3:7) |

### 17.4.2 Decide in the following examples between (a) interrogative pronouns and (b) yes/no interrogative words

| | | | |
|---|---|---|---|
| 1. | הַאַתָּה אִישׁ־הָאֱלֹהִים | Are you the man of God? (1 Kgs 13:14) | |
| 2. | וַיֹּאמֶר מִי דָוִד וּמִי בֶן־יִשָׁי | And he said: *Who* is David and *who* is the son of Isai? (1 Sam 25:10) | |
| 3. | מַה־זֹּאת | *What* is this? (Ex 13:14) | |
| 4. | הַאֱלֹהִים אָנִי | Am I God? (2 Kgs 5:7) | |
| 5. | אַיֵּה שָׂרָה | *Where* is Sarah? (Gen 18:9) | |

### 17.4.3 Translate the following expressions

| | | |
|---|---|---|
| Deut 30:12 | | בַּשָּׁמַיִם הִוא | 1. |
| Deut 4:6 | | הַגּוֹי הַגָּדוֹל הַזֶּה | 2. |
| Judg 4:14 | | זֶה הַיּוֹם | 3. |
| Gen 10:12 | | הִיא הָעִיר הַגְּדֹלָה | 4. |
| Ex 33:4 | | הַדָּבָר הָרָע הַזֶּה | 5. |
| Ex 11:3 | | הָאִישׁ מֹשֶׁה גָּדוֹל | 6. |
| 1 Sam 12:16 | | הַדָּבָר הַגָּדוֹל הַזֶּה | 7. |
| Deut 32:4 | | וְיָשָׁר הוּא | 8. |
| 1 Kgs 3:7 | | וְאָנֹכִי נַעַר קָטֹן | 9. |

# 18. Pronouns II

## 18.1 Personal suffixes

### 18.1.1 Introduction

The BH equivalent for "the horse of the king" is סוּס הַמֶּלֶךְ. If "of the king" were replaced by a personal pronoun, it would literally read in English as "the horse of him". However it is not normal to speak in this way. Rather, the expression "*his* horse" is used. The pronominal suffix is usually added, in BH, to the st. cs. form of the noun, to express the equivalent of *his* horse, *her* horse, *their* horses.

### 18.1.2 Paradigms of personal suffixes

i) *Masculine singular + personal suffixes.* In case the pronoun only contains unchangeable vowels (such as סוּס), the following suffixes are added to the noun:

| MASCULINE SINGULAR | | | | |
|---|---|---|---|---|
| with suffix sing | 1 masc/fem | ־ִי | סוּסִי | my horse |
| | 2 masc | ־ְךָ | סוּסְךָ | your horse |
| | 2 fem | ־ֵךְ | סוּסֵךְ | your horse |
| | 3 masc | ־וֹ, ־הוּ, ־וּ | סוּסוֹ | his horse |
| | 3 fem | ־ָהּ, ־ָה | סוּסָהּ | her horse |
| with suffix pl | 1 masc/fem | ־ֵנוּ | סוּסֵנוּ | our horse |
| | 2 masc | ־ְכֶם | סוּסְכֶם | your horse |
| | 2 fem | ־ְכֶן | סוּסְכֶן | your horse |
| | 3 masc | ־ָם, ־הֶם | סוּסָם | their horse |
| | 3 fem | ־ָן, ־הֶן | סוּסָן | their horse |

In case the pronoun contains one or more changeable vowels, e.g. דָּבָר vowel changes happen according to specific rules. See BHR §27.2.

ii) Feminine singular + *suffix* :    In case a personal suffix is added to a feminine noun (morphologically speaking) it is added to

- A st. cs. form (i.e. תּוֹרַת or the normal תּוֹרָה)[7]

- Or a normal (st.abs.) form where the הָ has been declined to תָ (i.e.   תּוֹרָת of the normal תּוֹרָה)

Using the table below, identify where the personal suffix has been added to the st. cs. form:

---

[7]    תּוֹרָה = law

| FEMININE SINGULAR | | |
| --- | --- | --- |
| with sing suffix | 1 masc/fem | תּוֹרָתִי |
| | 2 masc | תּוֹרָתְךָ |
| | 2 fem | תּוֹרָתֵךְ |
| | 3 masc | תּוֹרָתוֹ |
| | 3 fem | תּוֹרָתָהּ |
| with plural suffix | 1 masc/fem | תּוֹרָתֵנוּ |
| | 2 masc | תּוֹרַתְכֶם |
| | 2 fem | תּוֹרַתְכֶן |
| | 3 masc | תּוֹרָתָם |
| | 3 fem | תּוֹרָתָן |

iii) *Masculine and feminine plural+suffix*: In case the pronoun is plural, a different type of personal suffix is used, as can be seen in the following table:

| MASCULINE PLURAL | | | | |
| --- | --- | --- | --- | --- |
| with sing suffix | 1 masc/fem | ַ־י | סוּסַי | my horses |
| | 2 masc | ֶ־יךָ | סוּסֶיךָ | your horses |
| | 2 fem | ַ־יִךְ | סוּסַיִךְ | your horses |
| | 3 masc | ָ־יו, ֵ־יהוּ, ָ־ו | סוּסָיו | his horses |
| | 3 fem | ֶ־יהָ | סוּסֶיהָ | her horses |
| with plural suffix | 1 masc/fem | ֵ־ינוּ | סוּסֵינוּ | our horses |
| | 2 masc | ֵ־יכֶם | סוּסֵיכֶם | your horses |
| | 2 fem | ֵ־יכֶן | סוּסֵיכֶן | your horses |
| | 3 masc | ֵ־יהֶם | סוּסֵיהֶם | their horses |
| | 3 fem | ֵ־יהֶן | סוּסֵיהֶן | their horses |
| FEMININE PLURAL | | | | |
| with sing suffix | 1 masc/fem | ַ־י | תּוֹרוֹתַי | my laws |
| | 2 masc | ֶ־יךָ | תּוֹרוֹתֶיךָ | your laws |
| | 2 fem | ַ־יִךְ | תּוֹרוֹתַיִךְ | your laws |
| | 3 masc | ָ־יו, ֵ־יהוּ, ָ־ו | תּוֹרוֹתָיו | his laws |
| | 3 fem | ֶ־יהָ | תּוֹרוֹתֶיהָ | her laws |
| with plural suffix | 1 masc/fem | ֵ־ינוּ | תּוֹרוֹתֵינוּ | our laws |
| | 2 masc | ֵ־יכֶם | תּוֹרוֹתֵיכֶם | your laws |
| | 2 fem | ֵ־יכֶן | תּוֹרוֹתֵיכֶן | your laws |

| | 3 masc | ֵ־יהֶם | תּוֹרוֹתָם\יהֶם | their laws |
| | 3 fem | ֵ־יהֶן | תּוֹרוֹתָן\יהֶן | their laws |

## 18.2 Exercises: personal suffixes

### 18.2.1 Recognising personal suffixes attached to nouns

Fill in the person and number of the personal suffixes and then translate the expressions in the right-hand column

| MASCULINE SINGULAR | | | | |
|---|---|---|---|---|
| with sing suffix | | ִ־י | סוּסִי | |
| | | ְ־ךָ | סוּסְךָ | |
| | | ֵ־ךְ | סוּסֵךְ | |
| | | ֹ־ו , ־הוּ ,ֹ־ | סוּסוֹ | |
| | | ־הָ ,ָ־ה | סוּסָה | |
| with plural suffix | | ֵ־נוּ | סוּסֵנוּ | |
| | | ְ־כֶם | סוּסְכֶם | |
| | | ְ־כֶן | סוּסְכֶן | |
| | | ָ־ם ,ָ־הֶם | סוּסָם | |
| | | ָ־ן ,ָ־הֶן | סוּסָן | |
| MASCULINE PLURAL | | | | |
| with sing suffix | | ַ־י | סוּסַי | |
| | | ֶ־יךָ | סוּסֶיךָ | |
| | | ֽ־יךְ | סוּסַיךְ | |
| | | ָ־יו ,ֵ־יהוּ ,ָ־ו | סוּסָיו | |
| | | ֶ־יהָ | סוּסֶיהָ | |
| with plural suffix | | ֵ־ינוּ | סוּסֵינוּ | |
| | | ֵ־יכֶם | סוּסֵיכֶם | |
| | | ֵ־יכֶן | סוּסֵיכֶן | |
| | | ֵ־יהֶם | סוּסֵיהֶם | |
| | | ֵ־יהֶן | סוּסֵיהֶן | |

**18.2.2 Parsing and translating of expressions with personal suffixes**

Parse and translate the following expressions:

1. "Put your right hand עַל־רֹאשׁוֹ." (Gen 48:18)

   _____

2. "They threw dust עָפָר on עַל־רֹאשָׁם." (Josh 7:6)

   _____

   _____

3. "Lift up, רָאשֵׁיכֶם O gates." (Ps 24:7)

   _____

4. "And now רֹאשִׁי shall be high over my enemies." (Ps 27:6)

   _____

5. "Now עֵינַי shall be open וְאָזְנַי shall listen to the prayer." (2 Chron 7:15)

   _____

   _____

6. "Whoever closes אָזְנוֹ to the cry of the poor." (Prov 21:13)

   _____

7. "And he did הָרַע בְּעֵינֵי יְהוָה." (2 Kgs 13:2)

   _____

   _____

   _____

8. "Moreover, עֵינֵינוּ failed looking in vain for help." (Lam 4:17)

   _____

9. "The wicked with אַפּוֹ in the air." (Ps 10:4)

   _____

10. "The breath of אַפֵּינוּ, the LORD's annointed, was taken in their pits." (Lam 4:20)

    _____

11. "By the blowing of אַפֶּיךָ the waters ... piled up." (Ex 15:8)

    _____

12. "בְּאַפָּיו [the Lord] blew the breath of life." (Gen 2:7)

    _____

13. "Therefore I put my hook בְּאַפֶּךָ." (Is 37:29)

    _____

14. "And וּשְׂפָתֶיךָ witnessed against you." (Job 15:6)

_____

15. "In all this Job did not sin בִּשְׂפָתָיו." (Job 2:10)

_____

16. "שְׂפָתַי must praise you. " (Ps 63:4)

_____

17. "בִּשְׂפָתַי I will tell all the laws of your mouth." (Ps 119:13)

_____

18. "יָדֵינוּ did not shed this blood." (Deut 21:7)

_____

19. "יָדֶךָ was not bound." (2 Sam 3:34)

_____

20. "He trains יָדַי to war." (2 Sam 22:35)

_____

21. "All things that move upon the earth, are given בְּיֶדְכֶם." (Gen 9:2)

_____

22. "I wash כַּפַּי in innocence." (Ps 26:6)

_____

23. "Till I proclaim זְרוֹעֲךָ to all the generations to come." (Ps 71:18)

_____

24. "Even though I strengthened זְרוֹעֹתָם they…" (Hos 7:15)

_____

25. "רַגְלַיִם that are quick to rush to evil." (Prov 6:18)

_____

26. "In due time רַגְלָם will slip." (Deut 32:35)

_____

27. "And she fell עַל־רַגְלָיו and said: ..." (1 Sam 25:24)

_____

28. "Take the shoes מֵעַל רַגְלֶיךָ." (Ex 3:5)

_____

29. "You put everything תַּחַת־רַגְלָיו." (Ps 8:7)

_____

30. "Your word is a lamp לְרַגְלִי." (Ps 119:105)

_____

31. "If רַגְלֶיךָ enter into the city, he shall die." (1 Kgs 14:12)

_____

32. "In this manner you shall eat: ... your sandals בְּרַגְלֵיכֶם." (Ex 12:11)

_____

33. "He is surely busy covering אֶת־רַגְלָיו." (Judg 3:24)

_____

34. "You shall love the Lord your God בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ and with all your strength." (Deut 6:5).

_____

_____

_____

_____

35. "In the innocence of לְבָבִי and with clean כַּפַּי I did it." (Gen 20:5)

_____

_____

37. "He pierces כִּלְיוֹתַי, He spills my gall on the ground." (Job 16:13).

_____

38. "You are close to their mouth, וְרָחוֹק מִכִּלְיוֹתֵיהֶם." (Jer. 12:2).

_____

_____

_____

39. "'til an arrow pierces its entrails כְּבֵדוֹ." (Prov 7:23)

_____

40. "כְּבֵדִי is poured out on the ground because my people are destroyed." (Lam 2:11)

_____

41. "Joab plunged it into his belly and his מֵעָיו spilt on the ground." (Sam 20:10)

_____

42. "Therefore מֵעַי yearns for him." (Jer 31:20)

_____

43. "The one that is born מִמֵּעֶיךָ shall be your heir." (Gen 15:4)

_____

44. "Let the priest make the woman take the oath of the curse, and say to the woman) 'the LORD make you an execration and an oath among your people, when the LORD makes your thigh fall away and אֶת־בִּטְנֵךְ swell.'" (Num 5:21)

_____

_____

45. "Surely he shall not feel quietness בְּבִטְנוֹ." (Job 20:20)

_____

46. "When you hide פָּנֶיךָ, they are terrified; when you take away רוּחָם, they die and return to dust." (Ps 104:29)

_____

_____

47. "But they fell עַל־פְּנֵיהֶם and said: O God, אֱלֹהֵי הָרוּחֹת!" (Num 16:22)

_____

_____

_____

_____

# 19. Pronouns III: Personal suffixes for prepositions + Cultural history VII

## 19.1 Personal suffixes for prepositions

The same suffixes that are used with nouns may be added onto prepositions to express the equivalent of "for him, in her, to them, on us", etc. Most of the prepositions use the suffixes that are added to the singular nouns (see BHR §39.1/1), e.g.

| Person | Singular | | Plural | |
|---|---|---|---|---|
| 1masc/fem | לִי | for me | לָנוּ | for us |
| 2 masc | לְךָ | for you | לָכֶם | for you |
| 2 fem | לָךְ | for you | לָכֶן | for you |
| 3 masc | לוֹ | for him | לָהֶם | for them |
| 3 fem | לָהּ | for her | לָהֶן | for them |

Certain prepositions use the suffixes that are attached to the plural nouns e.g.

| Person | Singular | | Plural | |
|---|---|---|---|---|
| 1 masc/fem | אֵלַי | to me | אֵלֵינוּ | to us |
| 2 masc | אֵלֶיךָ | to you | אֲלֵיכֶם | to you |
| 2 fem | אֵלַיִךְ | to you | אֲלֵיכֶן | to you |
| 3 masc | אֵלָיו | to him | אֲלֵיהֶם | to them |
| 3 fem | אֵלֶיהָ | to her | אֲלֵיהֶן | to them |

Although nearly the same, the suffixes added to the preposition מִן (which occurs frequently in BH) do differ in some regards from those given above, i.e.

| Person | Singular | | Plural | |
|---|---|---|---|---|
| 1 masc/fem | מִמֶּנִּי | from me | מִמֶּנּוּ | from us |
| 2 masc | מִמְּךָ | from you | מִכֶּם | from you |
| 2 fem | מִמֵּךְ | from you | מִכֶּן | from you |
| 3 masc | מִמֶּנּוּ | from him | מֵהֶם | from them |
| 3 fem | מִמֶּנָּה | from her | מֵהֶן | from them |

## 19.2 Transition to the monarchy: the nation asks for a king (1 Sam 8)

When Samuel became old, he made his sons אֶת־בָּנָיו judges שֹׁפְטִים over Israel לְיִשְׂרָאֵל. [2]The name of his first-born son was Joel, and the name וְשֵׁם of his second, Abijah; they were judges in Beer-sheba בִּבְאֵר שָׁבַע. [3]Yet his sons בָנָיו did not walk in his ways בִּדְרָכָיו, but turned aside after gain; they took bribes and perverted justice.

Then all the elders of Israel כֹּל זִקְנֵי יִשְׂרָאֵל gathered together and came to Samuel אֶל־שְׁמוּאֵל at Ramah, [5]and said to him אֵלָיו, "Behold, you אַתָּה are old and your sons וּבָנֶיךָ do not walk in your ways בִּדְרָכֶיךָ; now appoint for us a king מֶלֶךְ to govern us לָנוּ like all the nations כְּכָל־הַגּוֹיִם" [6]But the thing הַדָּבָר displeased Samuel בְּעֵינֵי שְׁמוּאֵל when they said, "Give us לָנוּ a king מֶלֶךְ to govern us." And Samuel שְׁמוּאֵל prayed to the LORD אֶל־יְהוָה.

[7]And the LORD said to Samuel אֶל־שְׁמוּאֵל, "Hearken to the voice of the people בְּקוֹל הָעָם in all that they say to you אֵלֶיךָ; for they have not rejected you כִּי לֹא אֹתְךָ, but they have rejected me אֹתִי from being king over them עֲלֵיהֶם. [8]According to all the deeds which they have done to me, from the day מִיּוֹם I brought them אֹתָם up out of Egypt מִמִּצְרַיִם even to this day, עַד־הַיּוֹם הַזֶּה, forsaking me and serving other gods, so they הֵמָּה are also doing to you לָךְ. [9]Now then, hearken to their voice בְּקוֹלָם; only, you shall solemnly warn them לָהֶם, and show them the ways of the king who אֲשֶׁר shall reign over them עֲלֵיהֶם."

[10]So Samuel שְׁמוּאֵל told all the words of the LORD אֵת כָּל־דִּבְרֵי יְהוָה to the people אֶל־הָעָם who were asking a king מֶלֶךְ from him. [11]He said, "These זֶה will be the ways of the king who אֲשֶׁר will reign over you עֲלֵיכֶם: he will take your sons אֶת־בְּנֵיכֶם and appoint them to his לוֹ chariots and to be his horsemen, and to run before לִפְנֵי his chariots; [12]and he will appoint for himself לוֹ commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots.

[13]He will take your daughters אֶת־בְּנוֹתֵיכֶם to be perfumers and cooks and bakers. [14]He will take the best of your fields and vineyards and olive orchards וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם and give them to his servants עֲבָדָיו. [15]He will take the tenth of your grain and of your vineyards וְכַרְמֵיכֶם and give it to his officers and to his servants לַעֲבָדָיו. [16]He will take your menservants אֶת־עַבְדֵיכֶם and maidservants, and the best of your cattle and your asses וְאֶת־חֲמוֹרֵיכֶם, and put them to his work. [17] He will take the tenth of your flocks צֹאנְכֶם, and you shall be his slaves לַעֲבָדִים. [18]And in that day בַּיּוֹם הַהוּא you will cry out because of your king מַלְכְּכֶם, whom אֲשֶׁר you have chosen for yourselves לָכֶם; but the LORD יְהוָה will not answer you אֶתְכֶם in that day בַּיּוֹם הַהוּא."

[19] But the people הָעָם refused to listen to the voice of Samuel בְּקוֹל שְׁמוּאֵל; and they said, "No לֹא! But כִּי אִם we will have a king מֶלֶךְ over us עָלֵינוּ, [20]that we also נַם־אֲנַחְנוּ may be like all the nations כְּכָל־הַגּוֹיִם, and that our king מַלְכֵּנוּ may govern us and go out before us לְפָנֵינוּ and fight our battles אֶת־מִלְחֲמֹתֵנוּ." [21]And when Samuel

שְׁמוּאֵל had heard all the words of the people אֵת כָּל־דִּבְרֵי הָעָם, he repeated them in the ears of the LORD בְּאָזְנֵי יְהוָה. [22]And the LORD יְהוָה said to Samuel אֶל־שְׁמוּאֵל:, "Hearken to their voice בְּקוֹלָם, and make them לָהֶם a king מֶלֶךְ." Samuel שְׁמוּאֵל then said to the men of Israel אֶל־אַנְשֵׁי יִשְׂרָאֵל, "Go every man to his city אִישׁ לְעִירוֹ."

## 19.3 Exercise: Recognition of personal suffixes and vocabulary

Fill in the missing English expressions. Be sure you are able to fully parse each word. When Samuel became old, he made ............ אֶת־בָּנָיו .......... שֹׁפְטִים over .............. לְיִשְׂרָאֵל. [2]The name of his first-born son was Joel, and the.......... וְשֵׁם of his second, Abijah; they were .................... שֹׁפְטִים בִּבְאֵר שָׁבַע. [3]Yet............. בָּנָיו did not walk ................ בִּדְרָכָיו, but turned aside after gain; they took bribes and perverted justice.

[4]Then ............................. כֹּל זִקְנֵי יִשְׂרָאֵל gathered together and came........... אֶל־שְׁמוּאֵל at Ramah, [5]and said ......... אֵלָיו, "Behold, .......... אַתָּה are old and .......... וּבָנֶיךָ do not walk ...............בִּדְרָכֶיךָ; now appoint for us a ........... מֶלֶךְ to govern .............לָנוּ like ................... כְּכָל־הַגּוֹיִם." [6]But ............... הַדָּבָר displeased.............. בְּעֵינֵי שְׁמוּאֵל when they said, "Give ........ לָנוּ a ............ מֶלֶךְ to govern us." And .......... אֶל־יְהוָה prayed ................. שְׁמוּאֵל.

[7]And the LORD said ................ אֶל־שְׁמוּאֵל "Hearken ........................... בְּקוֹל הָעָם in all that they say .......... אֵלֶיךָ; for they have rejected ............... כִּי לֹא אֹתְךָ, but they have rejected .......... אֹתִי being king ........... עֲלֵיהֶם. [8]According to all the deeds which they have done to me, ............... מִיּוֹם I brought .............. אֹתָם up ............... מִמִּצְרַיִם even ................, עַד־הַיּוֹם הַזֶּה, forsaking me and serving other gods, so ...... הֵמָּה are also doing .......... לָךְ. [9]Now then, hearken ................... בְּקוֹלָם; only, you shall solemnly warn ........ לָהֶם, and show them the ways of the king ....... אֲשֶׁר shall reign ............. עֲלֵיהֶם."

[10]So .......... שְׁמוּאֵל told ................................. אֵת כָּל־דִּבְרֵי יְהוָה ................. אֶל־הָעָם who were asking a ....... מֶלֶךְ from him. [11]He said, "....... זֶה will be the ways of the king ....... אֲשֶׁר will reign ............. עֲלֵיכֶם: he will take .............. אֶת־בְּנֵיכֶם and appoint them ......... לוֹ chariots and to be his horsemen, and to run .......... לְפָנֵי his chariots; [12]and he will appoint ................ לוֹ commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots.

[13]He will take .................. אֶת־בְּנוֹתֵיכֶם to be perfumers and cooks and bakers. [14]He will take the best of ...................................................................... אֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם and give them to ................ עֲבָדָיו. [15]He will take the tenth of your grain and of ................... כַּרְמֵיכֶם and give it to ...................... וְלַעֲבָדָיו. [16]He will take ........................... אֶת־עַבְדֵיכֶם and the best of your cattle ................ וְאֶת־חֲמוֹרֵיכֶם, and put them to his work. [17]He will take the tenth of ................... צֹאנְכֶם, and you shall be ...... ............. לַעֲבָדִים. [18]And ................ בַּיּוֹם הַהוּא you will cry out because of ............. מַלְכְּכֶם, ........... אֲשֶׁר you have chosen............... לָכֶם; but .......... יְהוָה will not answer .......... אֶתְכֶם.

<sup>19</sup>But ............. הָעָם refused to listen............................ בְּקוֹל שְׁמוּאֵל; and they said,

"......לֹא!............ כִּי אִם we will have ......... מֶלֶךְ ............. עָלֵינוּ, <sup>20</sup>that we also may be

......................... כְּכָל־הַגּוֹיִם, and that ............ מַלְכֵּנוּ may govern us and go out

................. לְפָנֵינוּ and fight ................... אֶת־מִלְחֲמֹתֵנוּ." <sup>21</sup>And when ............. שְׁמוּאֵל had

heard ................................ אֵת כָּל־דִּבְרֵי הָעָם, he repeated them ............ ...................

בְּאָזְנֵי יְהוָה. <sup>22</sup>And ............... יְהוָה said ............ אֶל־שְׁמוּאֵל:, "Hearken to .....................

בְּקוֹלָם, and make .........לָהֶם a ........... מֶלֶךְ." ............... שְׁמוּאֵל then said

................................ אִישׁ לְעִירוֹ." "Go every ......................................, אֶל־אַנְשֵׁי יִשְׂרָאֵל.

# 20. Verbs I

## 20.1 Verbs and the manner in which sentences are constructed

### 20.1.1 Subject and predicate

A sentence consists of a subject and a predicate.

The subject is a person, matter or thing with which the rest of the sentence deals: by ascribing something (characteristic or action) to the subject, e.g.

| | |
|---|---|
| גָּדוֹל יְהוָה | The **Lord [subject]** is great (Ps 48:2) |
| אִישׁ אֱלֹהִים אָתָּה | **You (subject)** are a man of God (1 King17:24) |
| וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה | and **Samuel [subject]** slept in the temple of the Lord (1 Sam 3:3) |
| וָמֵתוּ כָּל־הַצֹּאן׃ | If...., then **all the flocks (subject)** will die (Gen 33:13) |
| וַתֵּלֶד הָגָר לְאַבְרָם בֵּן | And **Hagar [subject]** bore Abram a son (Gen 16:15) |
| שָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ | **Sarai, the wife of Abram [subject]**, bore him no children (Gen 16:1) |
| וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה | **Moses and Aäron [subject]** did as the LORD commanded (Ex 7:20) |

A **subject** is therefore always a noun or a pronoun that takes the place of the noun or a **noun phrase**. This noun phrase is nothing other than a noun that has been expanded in some manner, e.g.

⇒ Sarah, the wife of Abraham, by means of a constructus-connection and an apposition connection

⇒ Moses and Aaron, by means of a word chain

A **predicate is** the characteristic or action that is attributed to the subject:

| | |
|---|---|
| גָּדוֹל יְהוָה | The Lord **is great** (Ps 48:2) |
| אִישׁ אֱלֹהִים אָתָּה | You **are a man of God** (1 Kgs 17:24) |
| וָמֵתוּ כָּל־הַצֹּאן׃ | If......, then all the flocks **will die** (Gen 33:13) |
| וַתֵּלֶד הָגָר לְאַבְרָם בֵּן | And Hagar **bore Abram a son** (Gen 16:15) |

A **predicate** *can therefore be any word (s) or phrase* that expresses a characteristic or action, e.g.

‐ An Adjective (AP):     great

- A Noun phrase (NP):  a man of God
- A Verbal phrase (VP):  did sleep, die

## 20.1.2 Complements and adjuncts

In BH noun sentences are those sentences where the predicate is a **NP (noun phrase)**, e.g.

<table>
<tr><td>אִישׁ אֱלֹהִים אָתָּה</td><td>You **are a man of God** (1 Kgs 17:24)</td></tr>
</table>

**AP (adjectival or adverbial phrase )**, e.g.

<table>
<tr><td>גָּדוֹל יְהוָה</td><td>The Lord **is great** (Ps 48:2)</td></tr>
</table>

**of PP** (prepositional phrase), e.g.

<table>
<tr><td>אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ</td><td>I the LORD **am in the land** (Ex 8:18)</td></tr>
</table>

A **Verbal sentence** is constructed by using **a verb** with or without a complement (e.g. object, indirect object, etc.), e.g.

<table>
<tr><td>וָמֵתוּ כָּל־הַצֹּאן:</td><td>If...., then all the flocks die (Gen 33:13)</td></tr>
<tr><td>וְרָאִיתִי אֶת־הַדָּם</td><td>....and I saw **the blood** (Ex 12:13)</td></tr>
<tr><td>לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת</td><td>**To your** descendents I give **this land** (Gen 16:15)</td></tr>
<tr><td>וַיֵּשֶׁב בַּמִּדְבָּר</td><td>And he **lived in the desert** (Gen 21:20)</td></tr>
</table>

The **types and number of complements** of the predicate of the verbal sentence are determined by the meaning of the verb, e.g.

- *All* the flocks die has no complement for a full sentence to be realised.
- In "I see the blood", see demands a complement, i.e. the blood. This type of complement is called the object of the sentence.
- In "To your descendents I give this land", give demands two complements, i.e. to your descendents and this land. The second is the direct object and the first the indirect object.
- Verbs of movement such as in *He lived in the desert* demand a complement that cannot be described as a direct or indirect object. The complement (in the desert) is rather called a **complement of place (or an extension of place )**.

**Adjuncts** are sentence constituents that are not demanded by the verb in a sentence. They are usually descriptions of time, place or manner of situation, e.g.

<table>
<tr><td>וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לָיְלָה</td><td>And the son of this woman died **in the night** (1 Kgs 3:19)</td></tr>
<tr><td>וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה</td><td>And Samuel slept **in the temple of the Lord** (1 Sam 3:3)</td></tr>
</table>

In BH the distinction is made between verbs that express an action and verbs that express a state of being, the so-called **stative verbs.** A characteristic of stative verbs is that they do not take a complement.

| | |
|---|---|
| וְיִגְדַּל שִׁמְךָ | So that your Name **may be great** (2 Sam 7:23) |

The aforementioned is usually expressed in English by an adjective, e.g.

- He is great

Verbs that do express something that is happening, but do not take a complement, are called **non-transitive** verbs. In contrast, **transitive** verbs can take one or more complements.

| | |
|---|---|
| וָמֵתוּ כָּל־הַצֹּאן: | If…., then the stock die (Gen 33:13) |
| וְרָאִיתִי אֶת־הַדָּם | …. And I see **the blood** (Ex 12:13) |

## 20.2 Exercise in the recognition of sentence parts

1.  Identify the following in 1 Sam 8:
a.  Verbal sentences with transitive verbs
b.  The complement of the verbal sentences
c.  The adjuncts in the verbal sentences

Then all the elders of Israel gathered together
and came to Samuel at Ramah,
    and said to him,
    "Behold, you are old
    and your sons do not walk in your ways;
    now appoint for us a king
But the thing displeased Samuel
when they said,
    "Give us a king."
And Samuel prayed to the LORD.
And the LORD said to Samuel,
    "Hearken to the voice of the people;
    for they have not rejected you
    but they have rejected Me
    Now then, hearken to their voice;
    only, you shall solemnly warn them,
    and show them the ways of the king
    who shall reign over them."

2.  Answers to the above exercise
a.  Verbal sentences with transitive verbs
Then all the elders of Israel gathered together
and came to Samuel at Ramah,
    (1)    and said to him,
        "Behold, you are old
        and your sons do not walk in your ways;
    now appoint for us a king
(2) now appoint for us a king
(3) when they said,
    "Give us a king."
(4) "Give us a king."
(5) And Samuel prayed to the LORD.

(6) And the LORD said to Samuel,
     "Hearken to the voice of the people;
     for they have not rejected you,
     but they have rejected Me
     Now then, hearken to their voice;
     only, you shall solemnly warn them,
     and show them the ways of the king
     who shall reign over them."
     (7) "Hearken to the voice of the people;
     (8) for they have not rejected you,
     (9) but they have rejected Me
     (10) Now , hearken to their voice;
     (11) only, you shall solemnly warn them,
     (12) and show them the ways of the king
     (13) who shall reign over them."

## b. & c. The complements and adjuncts of the verbal sentences

(Then:*adjunct:time*) [all the elders of Israel =*subject*] came together
and [they=*subject*] went [to Samuel in Rama=*complement:place]*
    and [0=*subject*] said [to him=*ind. object*]: ["direct speech"=subj.]
    Behold, *you are old*
    and [your sons=object] do not walk [in your ways=*compl:place*];
   [0=*subject*] appoint (now=*adjunct:time*) [a king=*subject*] [over us=*ind. object*]
 But the thing displeased Samuel
 (then: *adjunct:time*) [they =*subject*] said: ["direct speech"=*object*]
    [0=*subject*] give [us =*ind. object*] [a king =*object*]
and [Samuel=*subject*] prayed [to the Lord=*prep. object*]
    (Now=*adjunct:time*) [the LORD=*subject*] said [to Samuel=*ind. object*:["direct speech"=*object*]
    [0=*subject*] Hearken [to their voice =*prep. object*]
    For not [you=*object*] [they =*subject*] have rejected
    [Me=*object*] [they =*subject*] have rejected
    [0=*subject*] Hearken [now?] [to them =*prep. object*]
   [you=*subject*] must only (solemnly =*adjunct:manner*) warn [them =*object*]
   and [0=*subject]* show [them=*ind.object*] [the ways of the king =object]
     [who=*subject]* shall reign [over them =*prep. object*].

# 21. Verbs II

## 21.1 Characteristics of verbs

### 21.1.1 Introduction

Just as BH nouns can be expanded by a definite article, an adjective, st. cs., etc., so too can BH verbs be expanded in a number of different ways:

⁻ With regard to **time/tense** when it happened:

|  |  |
|---|---|
| Past tense | He *slept.* |
| Future tense | He *shall sleep.* |

⁻ With regard to the **type of action** involved here:

|  |  |
|---|---|
| Active | He *called* the boy. |
| Passive | The boy *was called.* |

⁻ With regard to the **manner** of the action happening:

|  |  |
|---|---|
| Speed | He walks *slowly/quickly.* |
| Frequency | He walks *often.* |

In BH certain **grammatical** forms of the verb are used to indicate whether a verb is active or passive. In much the same way other forms are used to indicate time/tense of a verb.

### 21.1.2 Outstanding characteristics of BH verbal forms

i) All BH verbs may be reduced to **three consonants.** These three consonants are called the **root** of the verb. In BH dictionaries verbs are indexed according to this root.

ii) A root can be "expanded" to one or more **stem-formations**. The seven main stem-formations are Qal, Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il, and Hof'al. These stem-formations indicate whether the verb is active, passive, reflexive or causative. Normally it is safer to look up the meaning of a stem formation in the dictionary.

iii) The **person, gender and number** of a (finite) BH verb are indicated by means of prefixes and suffixes added to the root of the verb, e.g. in כָּתַבְתִּי note the suffix תִּי- indicating the first person, singular.

iv) The following **verbal conjugations** are defined:

|  |  |  |  |
|---|---|---|---|
| ⇒ | Perfect form: | כָּתַב | he wrote |
| ⇒ | Imperfect form: | יִכְתֹּב | he will write |
| ⇒ | Imperative form: | כְּתֹב | write!! |
| ⇒ | Infinitive form: | כְּתֹב | to write |
| ⇒ | Participle: | כֹּתֵב | writing |

v) A distinction is made between finite and infinitive verbs. The infinitive and participle are not marked for person or time.

vi) BH verbal sentences normally begin with the verb, followed by the subject, object, indirect object and adverbial adjuncts.

vii) The subject and verb are always congruent in gender and number, e.g.

כָּתַב הָאִישׁ        the man (he) wrote

| | |
|---|---|
| כָּתְבָה הָאִשָּׁה | the wife (she) wrote |

viii)  In cases where the subject is definite, it is preceded by the object marker אֵת. If written joined to the word, the vowel is shortened to אֶת‑. Personal suffixes may also be joined to the object marker. See BHR§ 33.4/1.

| | |
|---|---|
| וְרָאִיתִי אֶת־הַדָּם | …. And I see **the blood** (Ex 12:13) |
| אֹתִי שָׁלַח יְהוָה | Me the Lord sent (1 Sam 15:1) |

## 21.2 Qal perfect conjugation

The congruency of BH verbs with their subject is accomplished by changing the "form" of the verb. So there is for each "person" a specific form (some of these are similar to the pronoun of that "person"). The following table must be learnt by heart:

| Qal Perfect forms | | | |
|---|---|---|---|
| he wrote | | כָּתַב | 3 masc sing |
| she wrote | | כָּתְבָה | 3 fem sing |
| you (masc) wrote | אַתָּה | כָּתַבְתָּ | 2 masc sing |
| you (masc) wrote | אַתְּ | כָּתַבְתְּ | 2 fem sing |
| I wrote | אֲכִי אֲנֹכִי | כָּתַבְתִּי | 1 sing |
| they wrote | | כָּתְבוּ | 3 pl |
| you (masc) wrote | אַתֶּם | כְּתַבְתֶּם | 2 masc pl |
| you (fem) wrote | אַתֶּן | כְּתַבְתֶּן | 2 fem pl |
| we wrote | אֲנַחְנוּ | כָּתַבְנוּ | 1 pl |

## 21.3 Meaning of the Qal perfect form

i) The perfect can express action, events and/or facts that are already *complete in the past*.

| | |
|---|---|
| וְלַחֹשֶׁךְ קָרָא לָיְלָה | And He called the darkness "Night" (Gen 1:5) |

ii)  The perfect may express a state of affairs or a condition.

It is mostly expressed by the stative verbs. Furthermore, a stative verb can not be "done once and completed". There is always some continuance. The translation will be determined by the context. In *dialogue* it is usually present tense. In *narrative* material it is usually past tense.

| | |
|---|---|
| וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי | And he said: "Behold, I *am old*" (Gen 27:2) |
| וַתַּעַשׂ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהֵב אָבִיו: | And his mother prepared a meal just the way his father *liked* it (Gen 27:14) |

iii) The perfect can express a performative action.

A performative action is an action that goes together with an expression.

נָתַתִּי אֹתְךָ עַל
כָּל־אֶרֶץ מִצְרָיִם

I *appoint* you over the whole Egypt (Gen 41:41)

## 21.4 Exercise: Verbs II

1.   Parse each of the following forms
   ⇒  for each person, number and gender (i.e. 3 masc. sing.) and write down the ROOT (consonants) of the verb
   ⇒  use the word list in §12.2.5 to translate each form

| BH | Pers | Number | Gender | Root | Meaning |
|---|---|---|---|---|---|
| כָּתַבְנוּ | | | | | |
| שָׁלַחְתָּ | | | | | |
| מָלַכְתִּי | | | | | |
| אָהַבְתְּ | | | | | |
| שָׁלַחְנוּ | | | | | |
| יָרַדְתִּי | | | | | |
| שָׁמְרָה | | | | | |
| פְּקַדְתֶּם | | | | | |
| הָלְכוּ | | | | | |
| שָׁכַב | | | | | |

2.   Using the word list in §21.5, translate the following sentences

| | | |
|---|---|---|
| 1. | אֹתִי שָׁלַח יְהוָה | 1 Sam 15:1 |
| 2. | וּבְנֵי יִשְׂרָאֵל הָלְכוּ [8]בַיַּבָּשָׁה | Ex 14:29 |
| 3. | וּמִמִּצְרַיִם קָרָאתִי לִבְנִי | Hos 11:1 |
| 4. | כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ | Ruth 1:6 |
| 5. | כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל | Ex 5:1 |

---

[8]    =on the dry ground

| | | |
|---|---|---|
| 6. | וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים | Ex 19:3 |
| 7. | לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה | 2 Chron 34:21 |
| 8. | מָצָאנוּ מָיִם | Gen 26:32 |
| 9. | הָלְכוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר | Josh 5:6 |
| 10. | וְלֹא־הָלְכוּ בְתוֹרָתִי | Jer 44:10 |
| 11. | וְאֶת־קֹלוֹ שָׁמַעְנוּ [9] מִתּוֹךְ הָאֵשׁ | Deut 5:24 |
| 12. | לֹא שָׁמַרְתָּ [10] אֶת־מִצְוַת יְהוָה אֱלֹהֶיךָ | 1 Sam 13:13 |
| 13. | כִּי־אֹתוֹ אָהַב אֲבִיהֶם [11] מִכָּל־אֶחָיו | Gen 37:4 |
| 14. | כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר | Gen 21:17 |
| 15. | כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו | 1 Kgs 11:21 |
| 16. | אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם | Job 1:16 |
| 17. | וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ [12] כִּי מֵיְהוָה הִיא | Judg 14:4 |

---

[9] = from
[10] = law
[11] =more than all
[12] = that

| | | |
|---|---|---|
| 18. | כַּסְפִּי וּזְהָבִי לְקָחְתֶּם[13] | Joel 4:5 |
| 19. | וְלֹא שָׁמְעוּ בְּקוֹלִי | Num 14:22 |
| 20. | לֹא־שָׁמְרוּ תוֹרָתֶךָ | Ps 119:136 |

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[13] זָהָב= gold and כֶּסֶף =silver

## 21.5 Vocabulary

| | | | |
|---|---|---|---|
| | | Stative verbs | |
| חָיָה | live | חָזַק | be strong |
| Verbs of movement and stay: [Somebody=subject] go or stay [somewhere: complement of place] | | | |
| עָמַד | he stood | הָלַךְ | he went |
| יָשַׁב | he sat | עָלָה | he went up |
| שָׁכַב | he lay | יָרַד | he went down |
| שָׁכֵן | he lived/ dwelt | בָּא | he came |
| נָפַל | he fell | יָצָא | he went out |
| עָבַר | he journeyed through | | |
| Verbs that require only a subject or object as complements: [somebody=subject] do or manifacture [something=object] | | | |
| אָהֵב | he loved | אָכַל | he ate |
| יָדַע | he knew | נָשָׂא | he lifted up, lifted, carried |
| שָׁמַע | he heard, obeyed | עָשָׂה | he made, did |
| רָאָה | he saw | כָּתַב | he wrote |
| קָרָא | he called | יָלַד | he birthed (his wife birthed for him |
| שָׁמַר | he kept, preserved | מָצָא | he found |
| פָּקַד | he visited, appointed | יָרַשׁ | he took possession |
| שָׁכַח | he forgot | יָכֹל | can, able (+ infinitive) |
| זָכַר | he remembered | כָּרַת | he cut |
| Verbs that require three complements | | | |
| שָׁלַח | he sent | אָמַר | he said |
| נָתַן | he gave | לָקַח | he took |

# 22. Verbs III

## 22.1 Qal imperfect conjugation

### 22.1.1 Introduction

The person, gender and number of the perfect form are expressed by means of suffixes. For this reason it is sometimes called the *suffix conjugation*. In contrast **imperfect forms** use **prefixes** to indicate person, gender and number. For this reason it may also be called the *prefix conjugation*.

**Imperfect forms** refer, broadly speaking, to **incomplete action** which is often translated by the **future or present tense.**

### 22.1.2 Morphology of the imperfect forms

The imperfect displays the following forms:

| | | |
|---|---|---|
| יִכְתֹּב | 3 masc sing | he shall write |
| תִּכְתֹּב | 3 fem sing | she shall write |
| תִּכְתֹּב | 2 masc sing | you (masc) shall write |
| תִּכְתְּבִי | 2 fem sing | you (fem) shall write |
| אֶכְתֹּב | 1 sing | I shall write |
| יִכְתְּבוּ | 3 masc pl | they (masc) shall write |
| תִּכְתֹּבְנָה | 3 fem pl | they (fem) shall write |
| תִּכְתְּבוּ | 2 masc pl | you (masc) shall write |
| תִּכְתֹּבְנָה | 2 fem pl | you (fem) shall write |
| נִכְתֹּב | 1 pl | we shall write- |

Note the following characteristics:

i) Person is expressed mainly by prefixes but also sometimes by means of suffixes.

ii) The prefix forms a closed syllable with the first root consonant and the vowel pattern of the Qal imperfect is usually *i-ō* (/ ִ - ֹ - / ).

⁻ Before the consonantal suffix the / ֹ / is unchanged, e.g. תִּכְתֹּבְנָה.

⁻ Before a vowel suffix the / ֹ / becomes an audible *šᵉwā*, e.g. תִּכְתְּבוּ.

iii) Only in the 1 sing and 1 pl forms are there no morphological differences between the masculine and feminine forms.

iv) The form of the 2 masc sing and the 3 fem sing display the same morphological form. The context within which the words are used will usually provide clues to help differentiate the difference. The same is true for the 2 fem pl and 3 fem pl forms.

v) A difference is made between the masculine and feminine form of the third person.

## 22.2 Meaning of the Qal imperfect form

It has been mentioned that the **imperfect form,** broadly speaking, refers to **incomplete events** that may be translated with the **future or present tense**. As in the case of the perfect form, the imperfect form does not only carry one meaning. It may have the following nuances in meaning:

i) The imperfect form usually expresses what will happen in the future as definite events or expectations. In most cases the verb in English is translated by the *"future tense".*

אַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל      You *shall reign* over Israel. (1Sam 23:17)

ii) The imperfect form also expresses *habitual action.*
This habitual action mainly refers to repeated and uncounted action.

וּתְפִלַּת צַדִּיקִים יִשְׁמָע      And the prayer of the righteous He *hears* (Prov 15:29)

In narratives it is usually embedded in the context of events which happened in the past.

וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה      And this he *did* year after year (1 Sam 1:7)

iii) The imperfect form expresses certain *modalities.*
*a. The possibility or potentiality of events*

כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ
כַּף־רַגְלְכֶם בּוֹ
     Every place where you *set* your foot (lit. the sole of your foot) (Josh 1:3)

*b. The (un)desirability of events*

לֹא כִּי־מֶלֶךְ יִמְלֹךְ
עָלֵינוּ
     No, but a king *must rule* over us (1 Sam 12:12)

*c. Directive*
A directive is a language activity with which the speaker wants to influence his hearer, e.g. a command, request, call, etc. With direct directives the desires of the speaker come into play, and a speaker expresses this directly so that his audience may adjust their behaviour accordingly. Mostly, directive is marked in BH morphology as cohortative, imperative or jussive. In BH the imperative wth לֹא is used to express the negative or prohibitive command (you *may* not……).

לֹא [14]תִּרְצָח      You *may not murder* (Ex 20:13)

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[14] The root רצח is used relatively seldom in the Old Testament. Originally it refered to the killing of some-one in circumstance where revenge is relevant. Later, it referred to murder for personal reasons.

## 22.3 Exercise: Verb III

1.  Parse each of the following forms
    - ⇒ in their person, number and gender (e.g. 3 masc. sing)
    - ⇒ write down the ROOT (consonants)
    - ⇒ translate each form

| BH | Person | Number | Gender | Root | Meaning |
|---|---|---|---|---|---|
| נִזְכֹּר | | | | | |
| יָלְדָה | | | | | |
| יָרְדוּ | | | | | |
| תִּשְׁמְעוּ | | | | | |
| נִשְׁמֹר | | | | | |
| אֶכְרֹת | | | | | |
| תִּכְתֹּבְנָה | | | | | |
| תִּשְׁמַע | | | | | |
| יִמְצָא | | | | | |
| תִּמְלֹךְ | | | | | |
| שָׁמַרְתָּ | | | | | |
| שְׁמַרְתֶּם | | | | | |

2. Translate the following sentences and phrases

| | | |
|---|---|---|
| Deut 8:11 | פֶּן־תִּשְׁכַּח אֶת־יְהֹוָה אֱלֹהֶיךָ[15] | 1. |
| | | |
| Deut 19:9 | כִּי־תִשְׁמֹר אֶת־כָּל־[16]הַמִּצְוָה הַזֹּאת[17] | 2. |
| | | |
| Ps 132:12 | אִם־יִשְׁמְרוּ בָנֶיךָ בְּרִיתִי[18] | 3. |
| | | |
| Jer 11:11 | וְלֹא אֶשְׁמַע אֲלֵיהֶם: | 4. |
| | | |

---

[15] = so that not, lest
[16] = commandment
[17] = if
[18] = if

| | | |
|---|---|---|
| 5. | וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם<br>אֶת־בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֲךָ[19] אַחֲרֶיךָ ... | Gen 17:9 |
| 6. | כִּי־שְׁלֹמֹה בְנֵךְ יִמְלֹךְ אַחֲרַי[20] | 1 Kgs 1:13 |
| 7. | וְחַטֹּאתֶיךָ[21] לֹא אֶזְכֹּר | Is 43:25 |
| 8. | וּמִצְוֹתַי לֹא יִשְׁמֹרוּ | Ps 89:32 |
| 9. | וּמִצְרַיִם לֹא תִזְכְּרִי־עוֹד[22] | Eze 23:27 |
| 10. | אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר | Gen 22:12 |

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[19] זַרְעֲךָ = זֶרַע + personal suffix: your seed, your descendant

[20] אַחַר is a preposistion that can also take a personal suffix and may be translated as "behind, after"

[21] = your sin

[22] = more

# 23. Word order in BH sentences

Word order refers here to the sequence of sentence parts in a BH context. When talking about *normal* word order, it refers to the **sequence of sentence constituents,** to which no particular meaning can be attributed. Conjunctions (e.g. וְ and כִּי), negative words (לֹא), interrogative words, etc. are not taken into consideration when determining whether the word order is normal or marked. This means that in the following sentences וְעַתָּה and לֹא are not taken into consideration when inquiring about the normalcy or markedness of the word order.

| | |
|---|---|
| וְעַתָּה<br>לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה ... | In the light of this, you did not send me here... (Gen 45:8) |

## 23.1 Nominal sentences

### 23.1.1 The *unmarked order* in a nominal sentence is:

Subject + Predicate

| | |
|---|---|
| הָאִישׁ מֹשֶׁה גָּדוֹל | The man Moses is *great* (Ex 11:3) |

### 23.1.2 The *marked order* in nominal sentence is:

Predicate + Subject

| | |
|---|---|
| אֲחֹתִי הִוא | (Why did you say) She is my sister (Gen 12:19) |

## 23.2 Verbal sentences

### 23.2.1 If all the sentence constituents are lexicalised, the unmarked order in verbal sentences:

Verb + Subject + Object

| | |
|---|---|
| וַיִּקְרָא מַלְאַךְ יְהוָה אֶל־אַבְרָהָם[23] | And the messenger (angel) of the Lord called *Abraham*... (Gen 22:15) |

If the object or another complement was expressed with a proposition + personal suffix, it would be placed as close as possible to the verb. It might even stand between the verb and the subject, without any significance being given to this order.

| | |
|---|---|
| וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה | And the messenger (angel) of the Lord called *him*... (Gen 22:11) |

### 23.2.2 The *marked order* in nominal sentences is:

Sentence constituent (subject, any complement or adjunct) + Verb

| | |
|---|---|
| וַיֹּאמֶר יְהוָה<br><br>יְהוּדָה יַעֲלֶה | [1]After the death of Joshua the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?" [2]The LORD said, "Judah shall go up; |

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[23] = and he called. For the so-called waw-consecutive + imperf-form, see §25.2.

<sup>2</sup>The L<small>ORD</small> said, "Judah shall go up; behold, I have given the land into his hand." (Judg 1:1-2)

When the characters in a narrative talk to each other, the marked word order is used to make the fronted constituent the **focus of the sentence**. By "focus of a sentence" it is meant that the information provided by the "focused" item carries more weight than any other information given in that sentence. In Judg 1:2 the speaker (the Lord) and the hearers (the Israelites) know (with reference to the question in Jud1:1) that "some-one must go up against the Canaanites to fight against them". In the utterance "Judah shall go" the information that the fronted subject provides, carries the most weight. The identity of the people to go up is supplied.

# 24. Cultural history VIII

## 24.1 The monarchy (1020-587BC)

During the time of the judges the Philistines, who lived in the city states of Ashdod, Ashkelon, Gaza, Gat and Ekron, became an increasing threat to the Israelites. The Israelites mainly lived in the Judean and Samaritan highlands. When the external threat became too large, the people approached Samuel to appoint for them a king. 1 Sam 8 relates how this request was made. Samuel was not positive about the request. During that time, (1000-1020 BC) Samuel acted as judge, priest and prophet in the cities of Gilgal, Ramath, Mispah and Beth-el (1 Sam 7:16-17).

The ascent of the monarchy in Israel and the government of Saul and David is described in 1 and 2 Samuel. 1 and 2 Kings recount the reign of Solomon, as well as the kingdom of Israel (with its seat in Shechem) and Judah (with its seat in Jerusalem). The two monarchies existed alongside each other from 922 BC. In 722 BC Israel was taken into exile by the Assyrians and in 586 BC Judah was taken by the Babylonians. The books of Chronicles offer a revised version of this history of the Israelites from a 5th century BC perspective.

## 24.2 First kingdom: (1020-922 BC)

Saul was initially an effective ruler who could muster the tribes of Israel to fight against their enemies. He was still not at the head of a state with its own administration and did not have a palace. However, Saul came into conflict with Samuel when he made animal sacrifices before a battle against the Philistines. This kind of sacrifice was only allowed to be brought by a priest (1 Sam 13:6-14).

The people saw that=כִּי רָאוּ יִשְׂרָאֵל וְאִישׁ
they were in trouble; they hid in caves
and the thorn bushes and the rocks and caverns and in the pools
[7] the Hebrews=וְעִבְרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד וְגִלְעָד
(was still) וְשָׁאוּל בַּגִּלְגָּל וְכָל־הָעָם חָרְדוּ ( he shivered=חָרַד) אַחֲרָיו:
[8]And he waited seven days, until the time determined by Samuel;
and he ran away =וַיָּפֶץ הַגִּלְגָּל שְׁמוּאֵל וְלֹא־בָא הָעָם מֵעָלָיו:
[9] and he said=וַיֹּאמֶר שָׁאוּל הַגִּשׁוּ=bring אֵלַי הָעֹלָה וְהַשְּׁלָמִים
and he sacrificed וַיַּעַל הָעֹלָה:

[10]As soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and salute him.
[11]Samuel said, "What have you done?" And Saul said, "When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines had mustered at Michmash,
[12]I said, 'Now the Philistines will come down upon me at Gilgal, and I have not entreated the favor of the LORD'; so I forced myself, and offered the burnt offering."
[13] and he said=וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל נִסְכָּלְתָּ=you have done a stupid thing
לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה אֱלֹהֶיךָ

After the above episode and other mistakes made by Saul (compare the episode in 1 Sam 15), Samuel anointed David as king (1 Sam 16). However, Saul continued to reign. During this period there was continual conflict between Saul and David. In 1 Sam 17-30

David is presented as an outstanding leader and strategist and Saul as a jealous and bloodthirsty tyrant. Saul dies during a battle with the Philistines (1 Sam 31).

Saul's son, Mephibosheth, succeeded him and the northern tribes accepted him as king. David ruled over Judah from Hebron. After Mephibosheth was murdered by his own followers (2 Sam 4), David became king over all twelve tribes. He moved his headquarters to Jerusalem. He invaded a Canaanite stronghold and transformed it into the "City of David". The ark of the Lord was brought to Jerusalem. The city was now not only the administrative centre of the first kingdom but also the religious capital.

David handled the political and religious sentiments of the two parts of his kingdom with great care. He appointed a high priest from both regions: Sadoc from the lineage of Aaron represented Judah; Abjatar, the high priest from the north, originated from Shiloh. One can deduce that Shiloh was held in high regard as the ark of the Lord resided there for a long time.

David went to war מִלְחָמָה against the enemy nations that lived around סָבִיב Israel. All the nations that had previously made life difficult for Israel, he either brought into subjection to Israel or neutralised. This included the Philistines, the Ammonites, Moabites, Edomites and the Arameans. He burnt שָׂרַף their cities and took possesion יָרַשׁ of their territories. Under the government of David, Israel's territory and power reached the highest pinnacle it ever would. The nations feared יָרְאוּ the Israelites and in turn the people of God increased in number (became many =רָבָה).

David was probably a better king than he was a father. Two of his sons, Absolom and Adonijah, died in their attempts to become David's successor. Solomon, the child of Bathsheba, was David's choice. Adonijah, one of David's older sons, had other plans. He won favour with Joab, the head שַׂר of David's army צָבָא, and Abjatar, the high priest from the north; and declared himself David's successor. David managed, with the help of Nathan the prophet, and Sadok, the high priest from the south, to foil Adonijah's ambitious plans. Adonijah had already eaten אָכַל and drunk שָׁתָה at an occasion where he celebrated his kingship with his friends when David heard of his plans. David appointed Solomon as king. After Solomon became king, he killed all his previous enemies (1 Kgs 3).

Solomon inherited an impressive kingdom. He expanded it with a series of imposing building projects. The most important results of this initiative were the temple of the Lord הֵיכַל יְהוָה and his own palace in Jerusalem as well a series of strongholds to protect his kingdom. Solomon imported wood עֵץ on a large scale from Tyrus to build the temple in Jerusalem. He also imported silver and gold הַכֶּסֶף וְהַזָּהָב with which to make the furnishings כְּלִי of the temple. During the time of the Judges, the Israelites of a specific town would build an altar מִזְבֵּחַ on a height בָּמָה outside the town. There a priest would sacrifice on their behalf. It is uncertain whether they differentiated from the beginning between burnt offerings עֹלָה, sin offerings חַטָּאת, grain offerings מִנְחָה, drink offerings נֶסֶךְ and peace offerings שֶׁלֶם. The primary purpose of sacrifices was to ensure peace שׁלוֹם between בֵּין God and his people. The building of the temple in Jerusalem had amongst others the following effects: (1) a sophisticated cult developed around the temple and (2) later the Israelites would only sacrifice in Jerusalem. It became the only place to go to seek the will of God.

Furthermore, Solomon forged international diplomatic relations on a large scale. According to 1 Kgs 11:1-3 he had 700 wives: most of them not from Israelite descent.

Solomon's undertakings were impressive; however they cost a great deal of money. The high taxes that he extracted and the forced labour system that he instituted eventually took their toll. From the beginning the northen tribes were sceptical with regard to the Davidic dynasty. After Solomon's death in 922 BC they broke away. Shechem became the capital of the kingdom of Israel, while Jerusalem remained the capital of Judah the kingdom of the south. The united kingdom ceased כָּלָה to exist though it had not existed for long לְעוֹלָם.

# 25. The different types of *wāws*

## 25.1 The *wāw*-copulative

The *wāw*-copulative is the ordinary conjunction וְ (and) that may be added to any word as a preposition to join words, phrases and sentences. Depending on the form and meaning of the word to which it is joined, it may differ in form: וְ, וַ, וֶ, וָ, וֵ, וּ, וִי, וִ, וֹ. Together with the perfect and imperfect form, the *wāw*-copulative has no semantic value other than "and". Different underlying semantic meanings of the relationship between the sentences joined by the *wāw*-copulative may be expressed on the surface, e.g. may וְ sometimes be translated as "but."

## 25.2 The *wāw*-consecutive

The *wāw*-consecutive is a special use of the conjunction וְ (and) with the perfect and imperfect forms. In front of the *imperfect forms* the *wāw*-consecutive has the form וַ with doubling of the consonant that follows it or compensatory lengthening of the a-vowel of וַ , e.g.

$$\text{וַיִּכְתֹּב} = \text{וְ} + \text{יִכְתֹּב}$$

Before perfect forms the *wāw*-consecutive has the normal form of the conjunction וְ, e.g.

$$\text{וְכָתַב} = \text{וְ} + \text{כָּתַב}$$

The *wāw*-consecutive is also called the *wāw*-conversive because it often changes the time of an imperfect form to the past, and the time of the perfect form to the future, e.g.

| | |
|---|---|
| וַיִּכְתֹּב בַּסֵּפֶר | And he *wrote* in the book (1 Sam 10:25) |
| וַעֲבַדְתֶּם אֹתָנוּ | And you we *shall serve* (1 Sam 17:9) |

The *wāw*-consecutive is more widely used, mainly to express **progression** such as temporal and logical succession. It is also used to **introduce new stories** and to **determine the flow of a story.** Although the consecutive imperfect (wc + imperfect) usually follows on a perfect form or another consecutive wc + impf., and the consecutive perfect (wc + perfect) usually follow on an imperfect form or another consecutive perfect, there are also other possibilities.

## 25.3 *Wāw*-copulative and consecutive: exercise

Read the following sentences aloud

Parse the verbs and translate each clause.

| | | |
|---|---|---|
| 1. | וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע | Gen 21:32 |
| | | |
| | | |
| 2. | וָאֶזְכֹּר אֶת־בְּרִיתִי | Ex 6:5 |
| | | |
| | | |
| 3. | וַיִּזְכֹּר לָהֶם בְּרִיתוֹ | Ps 106:45 |
| | | |
| | | |
| 4. | פֶּן־נִשְׂרֹף[24] אוֹתָךְ וְאֶת־בֵּית אָבִיךְ בָּאֵשׁ | Judg 14:15 |
| | | |
| | | |
| 5. | וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר־צִוָּה[25] יְהוָה אֶת־מֹשֶׁה | 2 Kgs 18:6 |
| | | |
| | | |
| 6. | עַתָּה יִזְכֹּר[27] עֲוֹנָם וְיִפְקֹד[26] חַטֹּאתָם | Jer 14:10 |
| | | |
| | | |
| 7. | וַעֲבָדַי יִשְׁכְּנוּ־שָׁמָּה | Is 65:9 |
| | | |
| | | |
| 8. | וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ | Est 8:10 |

---

[24] שָׂרַף = burnt

[25] צִוָּה = he commanded

[26] חַטֹּאתָם = their sins

[27] עֲוֹנָם = they transgressed

| | | |
|---|---|---|
| | | |
| Ex 24:16 | וַיִּשְׁכֹּן [28] כְּבוֹד־יְהוָה עַל־הַר סִינַי | 9. |
| | | |
| Gen 8:1 | וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ | 10. |
| | | |
| Gen 22:6 | [29] וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה [30] וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ | 11. |
| | | |
| | | |
| Gen 22:6 | וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ | 12. |
| | | |
| Gen 22:9 | [31] וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים | 13. |
| | | |
| | [32] וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ | 14. |
| | | |
| 1 Sam 1:3 | וְעָלָה הָאִישׁ הַהוּא מֵעִירוֹ | 15. |
| | | |

---

[28] כָּבוֹד = honour
[29] וַיָּשֶׂם = he placed (it)
[30] וַיִּקַּח = he took
[31] וַיָּבֹאוּ = they came
[32] וַיִּבֶן = he built

# 26. Verbs IV: Directive: imperative, jussive and cohortative

## 26.1 Jussive and jussive form

The perfect form in Hebrew expresses (mainly) completion, while the imperfect form expresses (mainly) incompletion. "Incompletion" deals not only with time. As something that is in the future is incomplete, so is something that happens repeatedly incomplete. This applies also to something that is wished for, desired or undertaken, or has not yet happened. **For this reason the imperfect form is used to perform one or another directives (a language act that causes someone to do something), e.g. a request or wish.**

Although the form of a verb that expresses a wish or desire is not always different from the "usual" imperfect form, the use of the imperfect form that is different from the usual expression of "incompletion", is identified by other terms:

If the imperfect form expresses a *request, wish or desire* with regard to another person (i.e. a third person: may you/he….) we refer to the imperfect form as the **jussive** ("jussive" < Latin *iussu* "per command, per instruction").

A **jussive form** often looks different than the imperfect; e.g. יְהְיֶה "he shall be" compared to יְהִי "May there be/ let there be." The jussive form of a verb is normally shorter than its imperfect form.

To make a directive (e.g. a request) more polite, ‑נָא is added onto the jussive form, e.g.

| | |
|---|---|
| יִשְׁמֹר־נָא | **Let** him keep, **may** he keep |
| יִשְׁמְרוּ־נָא | L**et** them keep, **may** they keep |

## 26.2 Cohortative and cohortative form

When the imperfect form expresses a *wish or desire* in the first person, we refer to the imperfect form of the first person as the **cohortative** (Latin: *cohortatio:* "encouragement"). The form of the cohortative usually differs from the usual form of the imperfect form in that a ‑ָה suffix is added to the usual imperfect form. This is called the cohortative form. Compare the following table:

| Perfect form | Imperfect form | Cohortative form |
|---|---|---|
| שָׁמַרְתִּי | אֶשְׁמֹר | אֶשְׁמְרָה |
| **I have** kept | I **shall** keep | I **want to** keep |
| שָׁמַרְנוּ | נִשְׁמֹר | נִשְׁמְרָה |
| We **have** kept | We **shall** keep | We **want to** keep |

**Note the following :**

- A vowel change occurs in the cohortative as a result of the extension added at the end of the word!
- Extra weight may also be added to the cohortative by adding the ־נָא to the ending, e.g. נִשְׁמְרָה־נָא "Let us keep".

## 26.3 Imperative forms

Commands, which naturally are only given in the **second person,** are expressed in Hebrew by a separate **form,** but this form is closely related to the imperfect form:

| כְּתֹב | 2 masc sing | (you) write! |
|---|---|---|
| כִּתְבִי | 2 fem sing | (you) write! |
| כִּתְבוּ | 2 masc pl | (you) write! |
| כְּתֹבְנָה | 2 fem pl | (you ) write! |

**Note the following characteristics:**

- The form of the imperative is equal to the form of the imperfect of the second person with the prefix, e.g. תִּכְתְּבִי "you shall write" minus the prefix is כִּתְבִי "write!".
- With the imperative fem sing. and masc. plural a short i-vowel is added to the first syllable. This vowel probably originated because two audible $\check{s}^e w\bar{a}$'s contracted, e.g. תִּכְתְּבִי > כְּתְבִי > כִּתְבִי.

## 26.4 Negative requests and commands

In BH a statement becomes negative by adding לֹא before the perfect or imperfect form, e.g.

<div align="center">

לֹא שָׁמַר     He did not keep

לֹא יִשְׁמֹר     He shall not keep

</div>

One would expect that a command or request that is expressed by the **imperative form** may be made negative in the same manner. This is never the case. Instead it is formed as follows:

- A negative request (with immediate effect) is expressed by putting the negative particle אַל ("not") in front of the **jussive form**, e.g.

<div align="center">

אַל־תִּשְׁמֹר     (you/she) must **not** (now) keep!

</div>

- To express a general command, the negative particle לֹא is placed before the **imperfect form,** e.g.

<div align="center">

לֹא תִּשְׁמֹר     You **may not** keep

</div>

## 26.5 Series of commands and requests

When a **series** of commands are given, the series may be built up by :

i) joining different imperative using the conjuntion וְ, e.g.

<div align="center">

כְּתֹב וּקְרָא וּשְׁמֹר אֶת־הַסֵּפֶר הַזֶּה     Write (and) read (and) keep this letter.

</div>

ii) giving only the first command in the series the **command form**, and the other commands a series of *wāw* **+ perfectums**, e.g.

כְּתֹב אֶת־הַסֵּפֶר הַזֶּה וְשָׁמַרְתָּ אֹתוֹ          Write this letter and (then) keep it.

**Note the following:** The second formation is usually used if a command or request is addressed to someone with a higher status than the speaker. In cases where the person addressed is of lower status, a series of imperatives are usually used.

‐ A command + its **purpose/result** is expressed by the imperative followed by a *wāw* -copulative + imperfect form, e.g.

כְּתֹב אֶת־הַסֵּפֶר הַזֶּה וְאֶשְׁמֹר אֹתוֹ

Write this letter, so that I may keep it/ then I may keep it

## 26.6 Directive: exercise

Read the following sentences aloud

1. Parse all the verbs

2. Translate each one

| 2 Sam 14:11 | שִׁכְבִי עִמִּי אֲחוֹתִי | 1. |
|---|---|---|
| | | |
| | | |
| Gen 16:5 | יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ [33] | 2. |
| | | |
| | | |
| Eze 20:33 | אֶמְלוֹךְ עֲלֵיכֶם [34] | 3. |
| | | |
| | | |
| Gen 31:44 | נִכְרְתָה בְרִית אֲנִי וְאָתָּה | 4. |
| | | |
| | | |
| Gen 22:12 | אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר | 5. |
| | | |
| | | |

---

[33] שׁפט = judge
[34] מלך = reign/be king

| | | |
|---|---|---|
| Deut 1:22 | נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ | 6. |
| | | |
| | | |
| Gen 31:53 | אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵינֵינוּ | 7. |
| | | |
| | | |
| Deut 6:4-5 | שְׁמַע יִשְׂרָאֵל | 8. |
| | יְהוָה אֱלֹהֵינוּ יְהוָה **35** אֶחָד | |
| | | |
| | | |
| | וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ | 9. |
| | | |
| | | |
| | | |
| 2 Chron 20:17 | עִמְדוּ וּרְאוּ **36** אֶת־יְשׁוּעַת יְהוָה | 10. |
| | | |
| | | |

---

**35** = one, unique
**36** = the salvation

# 27. Verbs V: The infinitive construct (inf. cs.)

## 27.1 Vocabulary

| | | | | |
|---|---|---|---|---|
| אבד | to perish | | בטח | to trust |
| עבד | to serve | | בכה | to cry |
| דרש | to seek | | גאל | to redeem |
| גלה | to reveal | | לכד | to catch |
| מַלְאָךְ | messenger | | רֵעַ | friend |
| ברח | to flee | | רִיב | to dispute, to quarrel |

## 27.2 Form of the inf. cs.

The infinitive expresses an action without referring to person, gender, number or tense. For this reason the infinitive may not be used independently as the main verb of a clause. An infinitive almost always occurs in relation to another verb. In BH a distinction is made between the ordinary infinitive and the absolute infinitive, called the *infinitive construct* and the *infinitive absolute,* respectively. The latter differs from the *infinitive construct* in that it does not conjugate.

The form of the Qal inf. cs. is the following:

כְּתֹב          unmarked          to write

Note the following:

- The form of the inf. cs. is normally the same as the imperative, singular, masculine.
- The inf. cs. is often used with pronominal suffixes and prepositions.
- The inf. cs. as a rule is easy to distinguish from imperative forms since they often occur with prepositions (e.g. בְּ, לְ, כְּ)

| | |
|---|---|
| אָמַר מֹשֶׁה אֶל הָעַם לִשְׁמֹר אֶת־תּוֹרַת אֱלֹהִים׃ | Moses told the people *to keep* the law of the Lord. |
| אָמַר מֹשֶׁה אֶל הָעַם שְׁמֹר אֶת־תּוֹרַת אֱלֹהִים | Moses told the people: *"Keep* the law of the Lord." |

## 27.3 Uses of the inf. cs.

*Semantically speaking the infinitive has no function in itself.* The functions of an infinitive refer either to the syntactic function which it fulfils in a clause or to the semantic relation between itself and the finite verb. This relation is often governed by means of a preposition. The inf. cs. may be used as follow:

i) The infinitive is used in the place of a noun or as a noun (often as part of the subject of a clause)

| | |
|---|---|
| וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה | And if it is wrong in your eyes *to serve* the Lord, …. (Josh 24:15). |

ii) The infinitive as part of the predicate

*a. The infinitive construct refers to the purpose of the action expressed by the finite verb. The finite verb is often a verb of movement.*

| | |
|---|---|
| וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר | And the Lord came down *to see* the city (Gen 11:5). |

*b. The infinitive construct specifies the manner or method in which the finite verb is executed, or can / may be executed.*

| | |
|---|---|
| כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֺתָיו | If you obey the voice of the Lord your God, *keeping* all his commandments (Deut 13:19). |

*c. For more distinctions, vf. BHR §21.2/3.*

iii) The infinitive construct forms part of an adverbial clause or phrase governed by a preposition. The construction reflects the moment in time at which the events indicated by the finite verb occur.

*a. When used with the preposition בְּ, the action implied by the infinitive construct is* simultaneous *with that of the main clause. It is simultaneous in the sense that the action referred to by the בְּ + infinitive construction constitutes a stretch of time within which the action in the main clause takes place. This construction can be translated 'as', 'when' or 'while'.*

| | |
|---|---|
| בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ | when you lie down, he will watch over you; (Prov 6:22). |

*b. When used with the preposition כְּ, the action of the infinitive construct occurs* just before *the events described in the main clause. This construction can be translated with 'the moment when' or 'as soon as'*

| | |
|---|---|
| וַיְהִי כְמָלְכוֹ[37] הִכָּה אֶת־כָּל־בֵּית יָרָבְעָם[38] | *And as soon as he [Baasha] was king,* he killed all the house of Jeroboam (1 Kgs 15.29). |

---

[37] וַיְהִי = and then
[38] הִכָּה = he murder

## 27.4 Negation of the inf. cs.

In BH the infinitive construct, unlike finite verbs, is not *negated* by לֹא but by בְּלִי,
לְבִלְתִּי or בִּלְתִּי.

הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי
אֲכָל־מִמֶּנּוּ אָכָלְתָּ

Have you eaten of the tree of which I commanded
you *not* to eat? (Gen 3.11).

## 27.5 Exercises: inf. cs.

In the following clauses and phrases

⇒ Identify the inf. cs. and describe the use of each

⇒ Read each sentence loud and translate it.

| | | |
|---|---|---|
| 1. | כִּשְׁכַב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו | 1 Kgs 1:21 |
| | | |
| | | |
| 2. | עַל נַהֲרוֹת בָּבֶל שָׁם יָשַׁבְנוּ בִּזְכְרֵנוּ אֶת־צִיּוֹן | Ps 137:1 |
| | | |
| | | |
| 3. | He will command his angels to לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ | Ps 91:11 |
| | | |
| | | |
| 4. | Appoint for us a king לִשְׁפְּטֵנוּ כְּכָל־הַגּוֹיִם | 1 Sam 8:5 |
| | | |
| | | |
| 5. | Do not forget the Lord לְבִלְתִּי שְׁמֹר מִצְוֹתָיו | Deut 8:11 |
| | | |
| | | |
| 6. | Only be sure that you לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא | Deut 12:23 |

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| | | |
|---|---|---|
| | | |
| | | |
| Gen 34:7 | Because he had committed an outrage in Israel<br>לִשְׁכַּב אֶת־בַּת־יַעֲקֹב | 7. |
| | | |
| | | |
| Jer 45:1 | A word that Jeremiah dictated to Baruch<br>בְּכָתְבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה עַל־סֵפֶר<br>מִפִּי יִרְמְיָהוּ בַּשָּׁנָה <sup>39</sup>הָרְבִעִית לִיהוֹיָקִים | 8. |
| | | |
| | | |
| Ezra 7:10 | Ezra had set his heart to<br>לִדְרוֹשׁ אֶת־תּוֹרַת יְהוָה | 9. |
| | | |
| | | |
| Ps 4:4 | יְהוָה יִשְׁמַע בְּקָרְאִי אֵלָיו | 10. |
| | | |
| | | |
| Ps. 3:1 | <sup>40</sup>מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ | 11. |
| | | |
| | | |
| Gen 24:30 | It happened<br>כִּשְׁמֹעַ אֶת־דִּבְרֵי רִבְקָה אֲחֹתוֹ | 12. |
| | | |
| | | |

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<sup>39</sup> = fourth
<sup>40</sup> = psalm

# 28. Verbs VI: The infinite absolute and participle

## 28.1 Vocabulary

| | | | |
|---|---|---|---|
| הרג | to kill | נגע | to touch |
| חשׁב | to think, to consider | נגשׁ | to come near |
| שׁאל | to question | קרב | to approach |
| קבץ | to gather | קבר | to bury |
| אסף | to gather | נסע | to move on |

## 28.2 The form of the infinite absolute (inf. abs.)

The infinitive absolute differs completely from the infinitive construct in terms of form and function. In contrast to the infinitive construct, the infinitive absolute in BH cannot be combined with any other grammatical or lexical morpheme. In other words, the infinitive absolute cannot be governed by a preposition. It also cannot take a pronominal suffix.

The infinitive absolute has the following form:

| | | |
|---|---|---|
| כָּתוֹב | unmarked | to write |

Note the following characteristics:

- The infinitive absolute is usually characterized by a / וֹ / in the final syllable.
- The infinitive absolute does not decline.

## 28.3 The uses of the inf. abs.

The inf. abs. can be used as follow:

i) It can be used as a substitute for any other finite verbal form, e.g. a perf.-, impf.- or imp.- form. The reason why an inf. abs. is sometimes used as substitute for the finite verbal form is not clear.

ii) This construction usually intensifies the verbal idea. In this way BH speakers/narrators *express their conviction of the verity of their statements regarding an action.*

| | |
|---|---|
| אָמוֹר אָמַרְתִּי בֵּיתְךָ וּבֵית אָבִיךָ יִתְהַלְּכוּ לְפָנַי עַד־עוֹלָם | I *stated expressly* that your house and your father's house will serve before me for all time (1 Sam. 2.30). |
| שָׁאוֹל שָׁאַל הָאִישׁ | The man questioned us carefully… (Gen. 43:7). |

iii) For more uses of the inf. abs. cf. BHR §20.2.

## 28.4 Participle

### 28.4.1 Form of the participle

In BH the participle is a verbal adjective that functions as a verb, noun or adjective. (Cf. §20.3.) The participle has the following forms:

| | | |
|---|---|---|
| כֹּתֵב | masc. sing. | writing |
| כֹּתֶבֶת | fem. sing. | writing |
| כֹּתְבִים | masc. plural | writing |
| כֹּתְבוֹת | fem. plural. | writing |

### 28.4.2 Syntax

i) The nominal grammatical morphemes that is suffixed to the participle correspond to those that are used with adjectives.

‑ Participles may therefore be marked for number and gender, but not for person.

‑ The person of the participle is signalled by an independent personal pronoun, noun or pronominal suffix added to a lexeme like הִנֵּה.

| | |
|---|---|
| הִנֵּה אָנֹכִי הֹרֵג אֶת־בִּנְךָ | Look, I *am going to kill* your firstborn son (Ex 4:23). |
| וִיהוֹנָתָן וַאֲחִימַעַץ עֹמְדִים בְּעֵין־רֹגֵל | Now Jonathan and Ahimaaz *were waiting* at Enrogel; a maidservant used to go and tell them (2 Sam. 17.17). |

ii) Since participles are also verbal forms, they have some of the features of the finite verbal forms, e.g.

‑ each root formation has a participle form, viz. a Qal participle, A Niphal participle, a Piel participle, etc. and

‑ they may require an object or any other complement.

| | |
|---|---|
| הִנֵּה אָנֹכִי הֹרֵג אֶת־בִּנְךָ | Look, I *am going to kill* your firstborn son (Ex 4:23). |

### 28.4.3 Uses of the participle

i) If the participle functions as a verb, it indicates the following types of action:

a. Continuous action *(in the past, present or future)*

| | |
|---|---|
| וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה | *Samuel was lying* down in the temple of the LORD 1 Sam 3:3). |

b. Imminent action *(on the point of occurring)*

| | |
|---|---|
| הִנֵּה אָנֹכִי עֹשֶׂה דָבָר בְּיִשְׂרָאֵל | I am *about* to do a thing in Israel (1 Sam. 3.11) |

ii) When a participle functions like an adjective, it may be rendered like a relative clause in English

הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה

the man who lay with the woman [sleep] (Deut 22:22).

## 28.5 Exercise: inf. abs. and participle

In the following clause and phrases:

i)  Identify the inf. abs. and participle and describe its use

ii) Reach each sentence aloud and translate it

| | | |
|---|---|---|
| 1. | מָה־אַתָּה רֹאֶה עָמוֹס | Amos 8:2 |
| | | |
| | | |
| 2. | שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֺת יְהוָה אֱלֹהֵיכֶם | Deut 6:17 |
| | | |
| | | |
| 3. | שָׁמוֹר אֶת־יוֹם [41] הַשַּׁבָּת | Deut 5:12 |
| | | |
| | | |
| 4. | הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא | Judg 4:4 |
| | | |
| | | |
| | | |

---

[41]  = Sabbath

| | | |
|---|---|---|
| Ps 121:4 | He, שׁוֹמֵר יִשְׂרָאֵל, will neither slumber nor sleep. | 5. |
| | | |
| | | |
| 1 Sam 3:13 | כִּי־שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ | 6. |
| | | |
| | | |
| | | |
| | | |
| Judg 2:22 | הֲשֹׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה | 7. |
| | | |
| | | |
| Deut 21:23 | כִּי־קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא | 8. |
| | | |
| | | |
| Deut 7:19 | לְכָל־הָעַמִּים אֲשֶׁר־אַתָּה יָרֵא מִפְּנֵיהֶם׃ | 9. |
| | | |
| | | |

## 29. Word List

### ADJECTIVES

| | | |
|---|---|---|
| 1 | גָּדוֹל | great |
| 2 | חָדָשׁ | new |
| 3 | חָזָק | strong |
| 4 | חַי | living |
| 5 | חָכָם | skilled |
| 6 | טוֹב | good |
| 7 | יָשָׁר | right, upright, straight |
| 8 | כָּבֵד | heavy |
| 9 | מַר | bitter |
| 10 | עַז | strong |
| 11 | צַדִּיק | righteous |
| 12 | קָדוֹשׁ | holy |
| 13 | קָטוֹן | small |
| 14 | קָרוֹב | near |
| 15 | קָשֶׁה | hard, difficult, heavy |
| 16 | רַב | many, much |
| 17 | רָחוֹק | distant, far |
| 18 | רַע | bad, evil |

### ADVERBS[42]

| | | |
|---|---|---|
| 19 | אַחֲרֵי | thereafter |
| 20 | אַל | not |
| 21 | כֹּה | thus |
| 22 | לֹא | not |

---

[42] Adverbs can be grouped in different ways. See BHR §41 for more detail.

| 23 | מְאֹד | very |
|---|---|---|

## DISCOURSE MARKERS

| 24 | וְעַתָּה | in light of the fact |
|---|---|---|
| 25 | הִנֵּה | behold! |

## NOUNS

### Abstract nouns

| 26 | חַטָּאת | sin |
|---|---|---|
| 27 | חֶסֶד | loyalty, love |

### Common nouns

| 28 | אֶבֶן | stone |
|---|---|---|
| 29 | אָדָם | people, man |
| 30 | אוֹר | light |
| 31 | אֶחָד | one, unique |
| 32 | אֱנוֹשׁ | a man |
| 33 | אֵשׁ | fire |
| 34 | גּוֹי | nation (usually not Israel) |
| 35 | דָּבָר | word, thing, something |
| 36 | זֶרַע | seed (of the field), offspring |
| 37 | חֲצִי | (the) half |
| 38 | חֶרֶב | sword |
| 39 | מִזְמוֹר | psalm |
| 40 | מַלְאָךְ | messenger |
| 41 | מִלְחָמָה | war |
| 42 | מֶלֶךְ | king |
| 43 | מִשְׁפָּט | judgement |
| 44 | נַחֲלָה | hereditary possession |

| 45 | עֶבֶד | slave, servant |
|----|------|----------------|
| 46 | עַם | people |
| 47 | צוּר | rock |
| 48 | קוֹל | voice, sound |
| 49 | רֵעַ | friend |
| 50 | רָעָב | hunger |
| 51 | רָצִים | runners |
| 52 | שׁוֹפָר | ram's horn |
| 53 | שֵׁם | name |
| 54 | שֶׁמֶשׁ | sun |
| 55 | שְׁנֵי | two |

**Animals**

| 56 | אַיִל | ram (for offering) |
|----|------|--------------------|
| 57 | בְּהֵמָה | animal |
| 58 | בָּקָר | cattle |
| 59 | גָּמָל | camel |
| 60 | חַיָּה | wild animals |
| 61 | חֲמוֹר | donkey |
| 62 | מִקְנֶה | livestock |
| 63 | סוּס | horse |
| 64 | פַּר | young bull (for sacrifice) |
| 65 | צֹאן | small cattle (sheep, goats) |

**Proper Names**

| 66 | אֲבִימֶלֶךְ | Abimelek |
|----|------|---------|
| 67 | אַבְרָהָם | Abraham |
| 68 | בְּאֵר שֶׁבַע | Beer-Sheba |

| 69 | ־אֵל | Beth-el |
|----|------|---------|
| 70 | גָּד | Gad |
| 71 | גִּלְגָּל | Gilgal |
| 72 | גִּלְעָד | Gilead |
| 73 | גְּרָר | Gerar |
| 74 | דֹּתָן | Dothan |
| 75 | הָאֱלֹהִים | God |
| 76 | יִזְרְעֶאל | Jezreel |
| 77 | יְהוָה | Lord, Yahweh |
| 78 | יוֹסֵף | Joseph |
| 79 | יְהוֹשֻׁעַ | Joshua |
| 80 | יַעֲקֹב | Jacob |
| 81 | יִצְחָק | Isaac |
| 82 | יַרְדֵּן | the Jordan |
| 83 | יִשְׂרָאֵל | Israel |
| 84 | חֶבְרוֹן | Hebron |
| 85 | חַנָּה | Hannah |
| 86 | כְּנַעַן | Canaan |
| 87 | לוֹט | Lot |
| 88 | מִיכָה | Micah |
| 89 | מִצְפָּה | Mizpa |
| 90 | מִצְרַיִם | Egypt |
| 91 | מֹשֶׁה | Moses |
| 92 | פַּרְעֹה | pharaoh |
| 93 | סִינַי | Sinai |
| 94 | עִבְרִים | Hebrews |

| 95 | עַי | Ai |
| 96 | קִרְיַת יְעָרִים | Kiriath Jearim |
| 97 | שָׁאוּל | Saul |
| 98 | שְׁכֶם | Shechem |
| 99 | שִׁלֹה | Shiloh |
| 100 | שְׁמוּאֵל | Samuel |
| 101 | שָׂרָה | Sarah |

## Geography

| 102 | אֲדָמָה | ground |
| 103 | אֶרֶץ | land |
| 104 | גִּבְעָה | hill |
| 105 | גַּי or גַּיְא | valley |
| 106 | דֶּרֶךְ | road, way |
| 107 | הַר | mountain |
| 108 | יַבָּשָׁה | dry ground |
| 109 | יָם | sea |
| 110 | מִדְבָּר | wilderness |
| 111 | מַיִם | water |
| 112 | נֶגֶב | Negev |
| 113 | נָהָר | river |
| 114 | נַחַל | stream, riverbed, wadi |
| 115 | עֵמֶק | valley |
| 116 | עָפָר | dust |
| 117 | עֲרָבָה | desert-plain, steppe |
| 118 | רוּחַ | breath, wind, spirit |
| 119 | שָׂדֶה | open field, country |

| 120 | שָׁמַיִם | heavens |
|---|---|---|

**Food**

| 121 | בָּשָׂר | flesh, meat |
|---|---|---|
| 122 | דְּבַשׁ | honey |
| 123 | זַיִת | olive, olive tree |
| 124 | חִטָּה | wheat |
| 125 | חָלָב | milk |
| 126 | יַיִן | wine |
| 127 | כֶּרֶם | vineyard |
| 128 | לֶחֶם | food, bread |
| 129 | מַצָּא | (unleavened) bread |
| 130 | סֹלֶת | fine flour |
| 131 | פְּרִי | fruit |
| 132 | קֶמַח | regular flour |
| 133 | שֶׁמֶן | oil |
| 134 | שְׂעֹרָה | barley |

**Body parts and internal organs**

| 135 | אֹזֶן | ear |
|---|---|---|
| 136 | אַף | nose |
| 137 | בֶּטֶן | belly, womb |
| 138 | בָּשָׂר | flesh, body |
| 139 | דָּם | blood |
| 140 | זְרוֹעַ | arm |
| 141 | יָד | hand |
| 142 | כָּבֵד | liver |
| 143 | כִּלְיָה | kidneys |

| 144 | לֵב / לֵבָב | heart |
| 145 | מֵעָה | internal organs |
| 146 | נֶפֶשׁ | throat, soul, self |
| 147 | עַיִן | eye, (fountain) |
| 148 | עֶצֶם | bone |
| 149 | פָּנִים | face, (also surface) |
| 150 | רֹאשׁ | head, (leader) |
| 151 | רֶגֶל | foot |
| 152 | רוּחַ | spirit / breath / wind |
| 153 | שָׂפָה | lip |

## Cultic objects

| 154 | אָרוֹן | ark |
| 155 | בָּמָה | high place |
| 156 | זֶבַח | sacrifice |
| 157 | חַטָּאת | sin offering |
| 158 | מִזְבֵּחַ | altar |
| 159 | מִנְחָה | grain offering, gift, offering |
| 160 | נֶ֫סֶךְ | drink offering |
| 161 | עֹלָה | burnt offering |
| 162 | שֶׁלֶם | peace offering (thanks offering) |

## Politics/religion

| 163 | בְּרִית | covenant, treaty |
| 164 | זָקֵן | elder |
| 165 | כֹּהֵן | priest |
| 166 | מִשְׁפָּט | judgement |
| 167 | מִצְוָה | commandment |

| 168 | נָבִיא | prophet |
|---|---|---|
| 169 | נָגִיד | leader |
| 170 | סֵפֶר | book, document |
| 171 | צָבָא | army |
| 172 | שַׂר | chieftan, ruler |
| 173 | שֹׁפֵט | judge |
| 174 | תּוֹרָה | law, instruction |

## Spatial designations

| 175 | אֹהֶל | tent, temple |
|---|---|---|
| 176 | בְּאֵר | well, pit |
| 177 | דֶּרֶךְ | road, way |
| 178 | מַחֲנֶה | camp |
| 179 | מָקוֹם | place |
| 180 | עִיר | town, city, inhabitants of a city |
| 181 | קֶבֶר | grave |

## Social structure

| 182 | אָב | father |
|---|---|---|
| 183 | אֲבִי | father of |
| 184 | אָבוֹת | fathers |
| 185 | אָח | brother |
| 186 | אָחוֹת | sister |
| 187 | אִישׁ | man |
| 188 | אֵם | mother |
| 189 | אִשָּׁה | wife, woman |
| 190 | בַּיִת | house, family |
| 191 | בֵּית אָב | house of the father, extended family |

164

| 192 | בֵּן | son |
| 193 | בַּת | daughter |
| 194 | יֶלֶד | child |
| 195 | מַטֶּה | tribe |
| 196 | מִשְׁפָּחָה | clan |
| 197 | נַעַר | son (outside the family) |
| 198 | שֵׁבֶט | tribe |

## Temporal designations

| 199 | בֹּקֶר | morning |
| 200 | יוֹם | day |
| 201 | יוֹמָם | today |
| 202 | חֹדֶשׁ | month |
| 203 | לַיְלָה | night |
| 204 | מִזְרָח | place of sunrise (east) |
| 205 | מָחָר | tomorrow |
| 206 | עוֹלָם | a long time |
| 207 | עֶרֶב | evening |
| 208 | שָׁנָה | year |

## CONJUNCTIONS

| 209 | אִם | if |
| 210 | וְ | and |
| 211 | כִּי | because |
| 212 | פֶּן | lest, so that not |

## PRONOUNS

| 213 | כֹּל | everyone, every |

## Independent personal pronouns

| 214 | אָנֹכִי / אֲנִי | I |
| 215 | אֲנַחְנוּ | we |
| 216 | אַתָּה | you (masc.) |
| 217 | אַתֶּם | you (masc. pl.) |
| 218 | אַתְּ | you (fem.) |
| 219 | אַתֵּן | you (fem. pl.) |
| 220 | הוּא | he |
| 221 | הִיא | she |
| 222 | הֵם / הֵמָּה | they (masc., pl.) |
| 223 | הֵנָּה | they (fem., pl.) |

## Demonstrative prounouns

| 224 | אֵלֶּה | these (masc. pl.) |
| 225 | אֵלֶּה | these (fem. pl.) |
| 226 | הוּא | that (masc. sing.) |
| 227 | הִיא | that (fem. sing.) |
| 228 | הֵם / הֵמָּה | those (masc. pl.) |
| 229 | הֵנָּה | those (fem. pl.) |
| 230 | זֹאת | this (fem. sing.) |
| 231 | זֶה, זוֹ, זֹה | this (masc. sing.) |

## QUESTION WORDS

| 232 | אַיֵּה | where? |
| 233 | מַה | what? |
| 234 | מִי | who? |

## VERBS

| 235 | אָבַד | he perished, died |

| 236 | אָהֵב | he loved |
| 237 | אָכַל | he ate |
| 238 | אָמַר | he said |
| 239 | אָסַף | he gathered |
| 240 | בָּא | he came |
| 241 | בָּטַח | he trusted |
| 242 | בָּכָה | he wept |
| 243 | בָּרַח | he fled |
| 244 | גָּאַל | he redeemed |
| 245 | גָּלָה | he uncovered, removed |
| 246 | דָּרַשׁ | he sought |
| 247 | הָלַךְ | he went |
| 248 | הָרַג | he killed |
| 249 | זָבַח | he sacrificed |
| 250 | זָכַר | he remembered |
| 251 | חָזַק | he was strong |
| 252 | חָיָה | he lived |
| 253 | חָרַד | he trembled |
| 254 | חָשַׁב | he though, planned |
| 255 | יָדַע | he knew |
| 256 | יָכֹל | he was able to |
| 257 | יָלַד | he brought forth, bear |
| 258 | יָצָא | he went out |
| 259 | יָרֵא | he feared |
| 260 | יָרַד | he went down |
| 261 | יָרַשׁ | he took possession of, inherited |

| | | |
|---|---|---|
| 262 | יָשַׁב | he sat, dwelled |
| 263 | כָּלָה | he completed |
| 264 | כָּתַב | he wrote |
| 265 | כָּרַת | he cut (often: he cut a covenant, i.e. he made a covenant) |
| 266 | לָכַד | he captured |
| 267 | לָקַח | he took |
| 268 | מָלַךְ | he reigned |
| 269 | מָצָא | he found |
| 270 | נָגַע | he touched, stroke |
| 271 | נָגַשׁ | he came near, approached |
| 272 | נָפַל | he fell |
| 273 | נָסַע | he set out, journeyed |
| 274 | נָשָׂא | he lifted, carried, took |
| 275 | נָתַן | he gave |
| 276 | עָבַד | he served |
| 277 | עָבַר | he crossed over |
| 278 | עָלָה | he went up |
| 279 | עָמַד | he stood |
| 280 | עָשָׂה | he made |
| 281 | פָּקַד | he visited, appointed |
| 282 | קָבַץ | he gathered, collected |
| 283 | קָבַר | he buried |
| 284 | קָרָא | he called |
| 285 | קָרַב | he came near, approached |
| 286 | רָאָה | he saw |
| 287 | רִיב | he contended with |

| 288 | שָׁאַל | he asked |
|---|---|---|
| 289 | שָׁכַב | he lay down |
| 290 | שָׁכַח | he forgot |
| 291 | שָׁכַן | he settles down, dwelled |
| 292 | שָׁלַח | he sent |
| 293 | שָׁמַע | he heard, obeyed |
| 294 | שָׁמַר | he kept watch |
| 295 | שָׁפַט | he judged |
| 296 | שָׂרַף | he burned |

## PREPOSITIONS

| 297 | אַחַר | after, behind |
|---|---|---|
| 298 | אֶל | to, towards |
| 299 | אֵצֶל | beside |
| 300 | אֵת | with, also an object marker |
| 301 | בְּ | in, by, with |
| 302 | בֵּין | between |
| 303 | כְּ | like, as |
| 304 | לְ | to, for |
| 305 | לִפְנֵי | in front of, before |
| 306 | מִן | from |
| 307 | סָבִיב | around |
| 308 | עַד | until |
| 309 | עַל | on, over |
| 310 | עִם | with, beside |
| 311 | תַּחַת | under, below |