LESSON 28   HOLLOW (II-ו/י) VERBS

HOLLOW VERBAL ROOTS consist of two root consonants with a medial vowel. Their lexical form is *qal* infinitive construct (they are the only verbs not listed by 3ms *qal* perfect). Some verbs have medial *šureq* (- וּ -, e.g., קוּם, *rise*, *stand*), others have medial *hireq* (- ִי -, e.g., שִׁיר, *sing*). The lexica identify their roots in different ways, so if you do not find the root listed with medial -וּ-, try the same root with - ִי - (or *vice versa*). This skeleton paradigm compares the basic forms of the verb:

קוּם		Q	N	H	Hp
P	3ms	קָם	נָקוֹם	הֵקִים	הוּקַם
F	3ms	יָקוּם	יִקוֹם	יָקִים	יוּקַם
V	2ms	קוּם	הִקוֹם	הָקֵם	
NC		קוּם	הִקוֹם	הָקִים	הוּקַם
Ptc	ms	קָם	נָקוֹם	מֵקִים	מוּקָם

The hollow verbs are weak in all forms (apart from rare occurrences in the D-stems, when they have doubled medial -י-, regardless of the stem vowel of the lexical form.

28.1 HOLLOW VERBS IN *QAL* (Q)

Qal		קוּם (II-ו)	שִׂים (II-י)
P	3ms	קָם	שָׂם
	2mp	קַמְתֶּם	שַׂמְתֶּם
	3cp	קָמוּ	שָׂמוּ
F	3ms	יָקוּם	יָשִׂים
	2fs	תָּקוּמִי	תָּשִׂימִי
	2fp	תָּקֹמְנָה	תָּשֵׂמְנָה
Pr	3ms	וַיָּקָם	וַיָּשֶׂם
	3mp	וַיָּקוּמוּ	וַיָּשִׂימוּ
V	2ms	קוּם	שִׂים
	2mp	קוּמוּ	שִׂימוּ
NC		קוּם	שִׂים
NA		קוֹם	שׂוֹם
Ptc	ms	קָם	שָׂם
	fs	קָמָה	שָׂמָה

1. There is no difference between II-י and II-ו in the *qal* perfect and participle.
2. Since the 3ms Q perfect and ms Q participle are identical, they cannot always be identified with

86

certainty.

3. The original [lexical] vowel appears in the conjugations other than the perfect and participle.

4. In Q jussive and 2fp Q F, the stem vowel is often *holem* in verbs II-ו and *segol* in roots II-י:

		Qal	קוּם	שִׂים
F	2/3fp	תְּשֶׂמְנָה	תָּקֹמְנָה	
J	3ms	יָשֵׂם	יָקֹם	

28.1A UNIQUE HOLLOW VERBS

Although most hollow verbs have either medial -וּ- (like קוּם) or - ִי - (cf. שִׂים); three are unique in *qal*:

1. **בּוֹא**, "come, go, enter" (c. 2350x in BH), is III-א, so its stem syllable is always open, and its stem vowel is always long (*qames* in Q P and Ptc; and -וֹ- elsewhere in Q):

		Qal	בּוֹא
P	2ms		בָּאתָ
F	3ms		יָבוֹא
Pr	2ms/3fs		תָּבוֹא ן
V	2ms		בּוֹא
	2mp		בּוֹאוּ / בֹּאוּ
NC			בּוֹא

2. **בּוֹשׁ**, "be ashamed" (126x in BH), has *holem* (with or without ו) in all forms of Q, and *sere* as its prefix vowel in Q F and Pr.

		Qal	בּוֹשׁ
P	1cp		בּוֹשְׁנוּ
F	2mp		תֵּבוֹשׁוּ
Pr	3mp		וַיֵּבוֹשׁוּ
V	2fp		בּוֹשְׁנָה
NC			בּוֹשׁ
Ptc[1]	mp		בּוֹשִׁים

---

[1]There is one *qal* participle of בּוֹשׁ (Ek 32.30).

3. מוּת, "die" (737x in BH) has *ṣere* in Q P forms without consonantal endings, as well as in Q Ptc. Its other forms look like קוּם (above).

		Qal	מוּת
P	3ms		מֵת
	3fs		מֵתָה
Ptc	mp		מֵתִים

28.2 HOLLOW VERBS IN *NIFAL* (N)

		II-ו	II-י
Nifal		קוּם	שִׁיר
	3ms	נָקוֹם	נָשׁוֹר
P	2mp	נְקוּמֹתֶם	נְשׁוּרֹתֶם
	3cp	נָקוֹמוּ	נָשׁוֹרוּ
	3ms	יִקּוֹם	יִשּׁוֹר
F	2fs	תִּקּוֹמִי	תִּשּׁוֹרִי
	2mp	תִּקּוֹמוּ	תִּשּׁוֹרוּ
Pr	3ms	וַיִּקּוֹם	וַיִּשּׁוֹר
V	2ms	הִקּוֹם	הִשּׁוֹר
	2mp	הִקּוֹמוּ	הִשּׁוֹרוּ
NC		הִקּוֹם	הִשּׁוֹר
Ptc	ms	נָקוֹם	נָשׁוֹר

1. The stem vowel in N is either *ḥolem* (most forms) or *šureq* (*nifal* perfect with consonantal PGN endings).

2. Its prefix vowel is either *qames* (P, Ptc) or *ḥireq* (F, V, NC, NA).

3. As in H (below), there is a helping vowel before consonantal PGN endings.

4. As in the basic verb, the prefixed -נ is orthographically present in N P and Ptc, and assimilates to the first radical in the other conjugations in *nifal*.

5. Unlike the basic verb, the prefix vowel in the perfect and participle is long, since the syllable is open.

6. The form is identical for either type of stem vowel (-*û*- or -*î*-).

28.3 HOLLOW VERBS IN *HIFIL* & *HOFAL* (H, Hp)

	קוּם	H	Hp	Q (II-יֹ)	Q (II-וֹ)
P	3ms	הֵקִים	הוּקַם	שָׂם	קָם
	1cp	הֲקֵמֹונוּ	הוּקַמְנוּ	שַׂמְנוּ	קַמְנוּ
	3cp	הֵקִימוּ	הוּקְמוּ	שָׂמוּ	קָמוּ
F	3ms	יָקִים	יוּקַם	יָשִׂים	יָקוּם
	2fs	תָּקִימִי	תּוּקְמִי	תָּשִׂימִי	תָּקוּמִי
	2fp	תְּקִימֶינָה	תּוּקַמְנָה	תְּשִׂימֶינָה	תְּקֹמְנָה
Pr	3ms	וַיָּקֶם	וַיּוּקַם	וַיָּשֶׂם	וַיָּקָם
	3mp	וַיָּקִימוּ	וַיּוּקְמוּ	וַיָּשִׂימוּ	וַיָּקוּמוּ
V	2ms	הָקֵם	---	שִׂים	קוּם
	2mp	הָקִימוּ	---	שִׂימוּ	קוּמוּ
NC		הָקִים	הוּקַם	שִׂים	קוּם
NA		הָקֵם	הוּקַם	שֹׂום	קֹום
Ptc	ms	מֵקִים	מוּקָם	שָׂם	קָם
	fs	מֵקִימָה	הוּקַמָה	שָׂמָה	קָמָה

Hifil

1. The stem vowel in *hifil* is *hireq* in all forms except infinitive absolute and 2ms imperative (which have *sere*).

2. Its prefix vowel is *qames* (H F, V, NC, NA) and *sere* (H P, Ptc).

3. In *hifil*, a helping vowel (וֹ) joins consonantal PGN endings to the verbal root.

4. Q F and H F look alike in II-יֹ verbs, and must be distinguished by context; in the II-וֹ verbs they are distinguished by the stem (central) vowel, which will be a *u-/o-*vowel in Q and an *i-/e-*vowel in H.

Hofal

1. In Hp, the prefix vowel is always *qibbus* (וֹ). Its stem vowel is *patah* or *šewa*. This skeleton paradigm displays the H-stems with *qal* of two hollow verbs.

28.4 HOLLOW VERBS IN POLEL, POLAL, HITPOLEL (P, Pp, Pt)

In the hollow verbs the D-stems are usually replaced by another set of stems in which the second radical is reduplicated to create a tri-radical "root".

	קוּם	Polel	Polal
P	3ms	קוֹמֵם	קוֹמַם
	1cs	קוֹמַמְתִּי	קוֹמַמְתִּי
	3cp	קוֹמֵמוּ	קוֹמֵמוּ
F	3ms	יְקוֹמֵם	יְקוֹמַם
	3mp	יְקוֹמֵמוּ	יְקוֹמֵמוּ
V	2ms	קוֹמֵם	---
	2mp	קוֹמֵמוּ	---
NC		קוֹמֵם	קוֹמַם
Ptc	ms	מְקוֹמֵם	מְקוֹמָם
	fs	מְקוֹמֵמָה	מְקוֹמֶמָה

1. *Šewa* is the prefix vowel.

2. *Ḥolem* (often וֹ) follows the first radical.

3. *Polel* and *polal* look alike in forms with sufformatives, and must be distinguished by context.

4. *Hitpolel* looks just like P with prefixed -הִתְ.

5. Hollow verbs rarely occur in D, Dp, or Dt. When they do, their middle radical is doubled *yod* (י):

קַיְּמֵנִי כִּדְבָרֶךָ: *Restore me* according to your word
(Ps 119.28b); 2ms D V + 1cs

28.5 FREQUENCY   This table lists all twenty-three hollow verbs that occur fifty times or more in BH.

בּוֹא	come, go (in), enter	2530x	בּוֹשׁ	be(come) ashamed	126x
שׁוּב	turn, turn back, return; repent	1055x	רוּץ	run	103x
מוּת	die	737x	טוֹב	be(come) good, pleasant	90x
קוּם	rise, stand	624x	שִׁיר	sing	88x
טוֹב	be good[2]	612x	שִׁית	put, place, set	87x
שִׂים	put, place, set	584x	גּוּר	reside as alien, sojourn	81x
סוּר	turn (aside); remove (H)	298x	עוּר	awake, arouse	76x
כּוּן	be established; prepare (H)	219x	לִין	spend the night, lodge	71x
רוּם	be(come) high, exalted	195x	פּוּץ	scatter, disperse (intrans.)	65x
בִּין	understand, perceive	171x	רִיב	sue, strive, contend	64x
נוּס	flee	160x	חִיל	be [writhe] in labor	57x
נוּחַ	rest (Q); deposit (H)	143x			

28.6 VOCABULARY

die	מוּת	.423	come, go [in], enter	בּוֹא	.415
rest (Q); deposit (H)	נוּחַ	.424	be/become ashamed (st. vb.)	בּוֹשׁ	.416
flee	נוּס	.425	understand, discern	בִּין	.417
turn (aside); take away, remove (H)	סוּר	.426	reside as an alien (i.e., live in a land other than your native land; trad., sojourn)	גּוּר	.418
			alien; stranger (trad., sojourner)	גֵּר	
awake, arouse	עוּר	.427	writhe, tremble; [be in] labour	חִיל	.419
scatter, disperse (instrans.)	פּוּץ	.428	be/become good, pleasant (st. vb.)	טוֹב / טוֹב	.420
sue, strive, contend	רִיב	.429	be established, fixed (in place); prepare (H)	כּוּן	.421
[law]suit, strife, contention (n.)	רִיב	.430	lodge, spend the night	לִין	.422

N.B. The lexical form of hollow verbs is *qal* infinitive construct (= ms *qal* imperative).

---

[2]It is often difficult to distinguish the verb from the [predicate] adjective טוֹב. Furthermore, this verb dos not occur in the imperfect; the imperfect function uses the I-י root יטב.

28.7 Exercises

After studying the hollow verbs, please gloss these texts, parsing all verbal forms, *and then* locate and identify all hollow verbal forms in Genesis 14-15.

Is 60.1; זרח *dawn, shine*; אוֹר *shine, give light*

1. קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ
וּכְבוֹד יְהוָה עָלַיִךְ זָרָח:

Ps 103.19

2. יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ
וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה:

Ps 100.4; חָצֵר *court*; 2mp H V < ידה *praise, profess; thank* (H)

3. בֹּאוּ שְׁעָרָיו בְּתוֹדָה
חֲצֵרֹתָיו בִּתְהִלָּה
הוֹדוּ־לוֹ
בָּרֲכוּ שְׁמוֹ:

Ps 96.1-2; בשׂר *proclaim, announce*; תְּשׁוּעָה *victory, salvation*

4. שִׁירוּ לַיהוה שִׁיר חָדָשׁ
שִׁירוּ לַיהוה כָּל־הָאָרֶץ:
שִׁירוּ לַיהוָה
בָּרֲכוּ שְׁמוֹ
בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:

Gn 4.8; Cain, Abel

5. וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו
וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה
וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

Gn 2.17

6. וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ
כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

2 Sam 21.17; Philistine

7. וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיְמִיתֵהוּ

Ps 23.3; מַעְגַּל *path, track*

8. נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

Is 58.1; שׁוֹפָר *ram's horn; trumpet*; רוּם *be high, exalted*; Jacob

9. כַּשּׁוֹפָר הָרֵם קוֹלֶךְ
וְהַגֵּד לְעַמִּי פִּשְׁעָם
וּלְבֵית יַעֲקֹב חַטֹּאתָם:

2 Sam 4.10; Saul

10. הִנֵּה־מֵת שָׁאוּל

Josh 9.8; מֵאַיִן *from where?*; Joshua

11. וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ עֲבָדֶיךָ אֲנַחְנוּ

וַיֹּאמֶר אֲלֵהֶם יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאַיִן תָּבֹאוּ:

1 Sam 8.5	12. וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקַנְתָּ וּבָנֶיךָ לֹא הָלְכוּ בִּדְרָכֶיךָ עַתָּה שִׂימָה־לָּנוּ מֶלֶךְ לְשָׁפְטֵנוּ כְּכָל־הַגּוֹיִם:
2 Kgs 4.20; 3ms Q Pr < יֹשֵׁב *stay, sit*; בֶּרֶךְ *knee*; צָהֳרַיִם *noon*	13. וַיִּשָּׂאֵהוּ וַיְבִיאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בִּרְכֶּיהָ עַד־הַצָּהֳרַיִם וַיָּמֹת:
Gn 2.22; צֵלָע *piece* [trad., *rib*]	14. וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם:
1 Sam 2.31; נדע *cut/chop off*	15. הִנֵּה יָמִים בָּאִים וְגָדַעְתִּי אֶת־זְרֹעֲךָ וְאֶת־זְרֹעַ בֵּית אָבִיךָ מִהְיוֹת זָקֵן בְּבֵיתֶךָ:
Ex 20.24	16. בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:
Ne 2.18	17. וַיֹּאמְרוּ נָקוּם וּבָנִינוּ וַיְחַזְּקוּ יְדֵיהֶם לַטּוֹבָה:
2 Kgs 6.22; when *waw*+imperfect follows an imperative, it is often telic (purpose or result)	18. שִׂים לֶחֶם וָמַיִם לִפְנֵיהֶם וְיֹאכְלוּ וְיִשְׁתּוּ וְיֵלְכוּ אֶל־אֲדֹנֵיהֶם:
Ps 119.73	19. יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי הֲבִינֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ:
Ps 1.5-6	20. עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים: כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד:
Is 40.9; גבה *high* (*not* III-ה); מְבַשֶּׂרֶת *messenger* (f.s. D Ptc); Zion, Jerusalem	21. עַל הַר־גָּבֹהַּ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ מְבַשֶּׂרֶת יְרוּשָׁלַם הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם:

28.8 Enrichment: Haggai

One of the most carefully dated biblical books contains the prophecy of Haggai, חַגַּי (Ezekiel is a close second), with five date formulae in thirty-eight verses (the second and third are divided between two verses).

Hebrew	English	Date
בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשִּׁשִּׁי בְּיוֹם אֶחָד לַחֹדֶשׁ	In the second year of Darius the king, in the sixth month, on the first day of the month, … (Hg 1.1)	29 August 520
בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ בַּשִּׁשִּׁי	… on the twenty-fourth day of the sixth month (Hg 1.15a).	21 September 520
בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הַמֶּלֶךְ: בַּשְּׁבִיעִי בְּעֶשְׂרִים וְאֶחָד לַחֹדֶשׁ	In the second year of Darius the king, in the seventh [month], on the twenty-first day of the month (Hg 1.15b – 2.1)	17 October 520
בְּעֶשְׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ	In the twenty-fourth [day] of the ninth [month], in the second year of Darius … (Hg 2.10)	18 December 520
וַיְהִי דְבַר־יהוה שֵׁנִית אֶל־חַגַּי בְּעֶשְׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי	The word of YHWH came a second time to Haggai on the twenty-fourth [day] of the ninth [month] (Hg 2.20)	18 December 520

Such careful dating allows us to identify precisely the time of Haggai's ministry, and demonstrates the ANE tendency to date events by the king (cf. also Dn 1.1; Ezk *passim*) and other important figures (cf. the cross-references to the kings of Israel and Judah in the book of Kings), and events (cf. Amos 1.1). Although the result is not always a precise chronology in the modern sense, it nonetheless lets us see Israel's development and some of their history (or, in this case, the circumstances of the Persian province of Yehud).

In this case (as also in, e.g. the books of Ezekiel and Jeremiah), it establishes a relative chronology for the prophet's messages, and allows us to see how he adapted his message to the changing times (even if we do not know exactly what changes he was addressing).

LESSON 29 THE MASORA

IN THE OUTER MARGIN AND DIRECTLY BELOW the text block of BHS lie two sets of notes. The *masora marginalis* (marginal *masora*) or *Masora parva* (Mp) consists of single letters, and unpointed words and expressions, often with overhead dots, along with occasional superscript Arabic numerals. Below the text block, the first set of footnotes, which consists largely of "Mm" followed by a numeral, is a cross-reference system, the *Masora magna* (Mm), which directed the scribe to similar occurrences of the same or similar word(s).

Both are parts of an elaborate system designed to encourage scribal accuracy in copying the text, by telling the scribe to copy the word or phrase just as it stood in the text. The Masoretes were thus concerned to protect the text from scribes who might take it upon themselves to correct what they thought were mistakes. Masoretic notes, in essence, admit that the textual form was strange, unusual, disputed, or even wrong, but warn the copyist that it was better to leave a known error than for every scribe to begin "correcting" the text as he saw fit.[3]

The Masoretes were saying in essence, "We know that this form is unusual—it only occurs a few other times in the Bible—but copy it without changing it to look more familiar or more 'correct'."

29.1 READING THE *MASORA*

29.1.1 THE *MASORA MARGINALIS*

1. A *circellus* ("little circle") over a word or between words refer to notes in Mp. A *circellus* over a word (מֵרָחֹק; 37.18) means that the note refers only to that word; a *circellus* between two words (אֶל־בְּנֵי; 37.35), or a series of *circelli* between more than two words means that the note refers to that sequence of words. These are occasionally interwoven, so that a note refers to a single word in the middle of a marked series of words. You have to sort out which note refers to which piece of the text.

   In Gn 13.10 (כְּגַן־יהוה) the circles mean that the first note is to כְּגַן and the second to the entire phrase (כְּגַן־יהוה). In Gn 37.25, seven consecutive words are marked, but the circles are over the words, not between them. There are seven marginal notes, one for each word.

2. The usual syntax of a masoretic note is the main statistic first, followed by any further explanation or discussion, including real or apparent exceptions or limitations to the number. The first example in Gn 37.18 (ז̇ חֹס בתוֹר̇), above, restricts the statistic to the Torah (בתוֹר̇   *in Torah*).

3. Heavy dots separate masoretic notes, which are read from right to left. The rightmost note, therefore, refers to the first marked word or group of words in the line, *in the order of the Hebrew text*.

4. Superscript dots have several purposes:
   a. A dot over a *single* letter means that it is a *numeral*, and that the form in the text occurs that many times (e.g., Gn 37.18 ז̇ = 7 times).
   b. A dot over *every* letter in a group of letters means that it is a compound *numeral* (e.g., in Gn 37.18 י̇ז̇ = 17 (10 + 7); Gn 37.22 הִ̇י̇ = 15 (10 + 5).
   c. A dot over the *last* letter in a group of letters means that the word is *abbreviated* (e.g., in Gn 37.18 חֹס בתוֹר̇ represents, respectively, חֹסר (*lacking* or *defective*; i.e., without the expected vowel letter) and בתוֹרה (*in Torah*).
5. Numerals mean that the particular form of the word (morphological form, along with any prefixes and suffixes) occurs only that number of times (e.g., the 1cp Q F + 3ms suffix + *w* of the verb הרג occurs only in Gn 37.20; the root הרג occurs 168 times in all).

6. In the *Prolegomena* of BHS is the *Index siglorum et abbreviationum masorae parvae* ("Index of the

---

[3]For an extended description of the *masora* and how to read and use it, see Kelley, Mynatt, & Crawford (1998).

Signs & Abbreviations of the Mp"). This lists most of the words and abbreviations used in Mp in alphabetical order, and glosses them into Latin. Glosses for these Latin terms are listed in "An English Key to the Latin Words and Abbreviations and Symbols of Biblia Hebraica Stuttgartensia" (Rüger 1985), which is printed as a separate booklet, or included in newer printings of BHS immediately following the Latin index.

7.   Superscript numerals in Mp (cf. Gn 37.20: [20]רְ) refer to the first set of footnotes in BHS, which consists of a list of notes in the form: "Mm" followed by a numeral (in this case "Mm 276"). These refer in turn to numbered lists in G. Weil (*Massorah Gedolah*. Vol. 1. Rome: Pontifical Biblical Institute, 1971), which lists the verses containing the occurrences of the form described in the note. You can check this quickly with a modern concordance (e.g., Even-Shoshan).

8.   קֹ in Mp stands for *qere*, Aramaic for "Read!" (ms imperative), and means that the vowels in the text should be read with the consonants written above the קֹ in the margin. The consonants in the text are known as the *ketib* ("that which is written"). In each case, you will notice that the word's combination of consonants and vowel points (the *ketib*) cannot be pronounced as written. The *qere* "corrects" the problem by suggesting the appropriate consonants, but without changing the consonantal text. These *qere/ketib* readings are important in textual criticism; they are referred to as Q and K, respectively, in the textual footnotes. In Gn 39.20, for example:
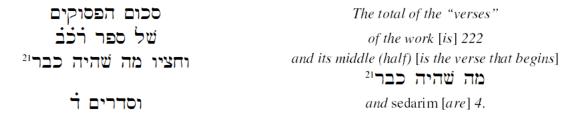
Interpretation	Masora	Lemma
Read אֲסִירֵי as though it were written אֲסִירֵי. The text (K) has the consonants of the Qp Ptc (אֲסוּרֵי, *prisoners*; as in Gn 40.3, 5); the Masoretes preferred the tradition that read this as mp of the noun אָסִיר, *prisoner*, which occurs in Gn 39.22.	אסירי קֹ	אֲסִירֵי

9.   Finally, remember that although you can use a lexicon, Hebrew concordance (e.g., Even-Shoshan, Mandelkern), or electronic database to look up the form that is described in the note, concordances had not been invented when the Masoretes were at work.

29.1.2 THE FINAL MASORA

1.   At the end of every biblical document, the Masoretes appended a list of statistics for that text. In order to help them ensure that they had not left out or doubled any verses, the scribes counted the number of verses (הפסוקים *pasûqîm*, marked off by *sof pasûq*), and wrote the total at the end, as well as the first word(s) of the middle verse (וחציו, *and its half*). A scribe could thus determine which half of the document had an extra or missing *pasûq*. [*Pasûqîm* do not always correspond to verses, since a few "verses" do not end with *sof pasûq*).

2.   They also totaled the *sᵉdarîm* (סדרים) for each text, "reading sections" for reading through the Torah on the Sabbath in three years, which are marked by a large *samek* in the inner margin, "crowned" by a sideways *qames*, and numbered by small Hebrew letters within square brackets. One of these (#33) comes at Gn 37.1, which also coincides with the beginning of a much larger unit called a *paraš* (marked פרש in the inner margin), which were used to read through the Torah on the Sabbath in one year (*pᵉrašôt* were not listed in the final Masora). Within the text block a Hebrew numeral in small letters records the number of *pasûqîm* in the previous *paraš* (קנֹד = 154 *pasûqîm*).

3.   Since the Masoretes treated the Minor Prophets as a single entity—"The Twelve"—their final masora lists only the number of verses; Malachi also lists the central verse for the entire prophetic corpus (Joshua – Malachi) and the number of *sᵉdarîm* for the Twelve. More elaborate lists also follow Deuteronomy and Chronicles.

4. This is the final *masora* for Qohelet (Ecclesiastes):

<table>
<tr>
<td>סכום הפסוקים
שֶׁל סֵפֶר קֹהֶלֶת
וחציו מה שהיה כבר²¹

וסדרים ד׳</td>
<td>The total of the "verses"
of the work [is] 222
and its middle (half) [is the verse that begins]
מה שהיה כבר²¹
and sedarim [are] 4.</td>
</tr>
</table>

The superscript (²¹) directs us to #21 in the first set of notes at the bottom of the page—the apparatus for the *Masora Magna*, which then sends us to Qo 6.10; where Mp reads חצי הספר בפסוקים ("the middle of the work in verses").

29.2 NUMERIC VALUES IN THE *MASORA*

These are the values of the letters of the alphabet in the *masora* (note the superlinear dot that indicates their numerical function).

Numeral	Value	Notes	Numeral	Value	Notes
אֹ	1	used in combinations only (see ל, below)	קֹ - תֹ	100-400	
בֹ	2	On בֹ מ see below.	ךֹ	500	
גֹ - טֹ	3-9		םֹ	600	
יֹ	10		ןֹ	700	
כֹ	20		ףֹ	800	
ל	1	used alone for unique forms	ץֹ	900	
	30	used in combinations for 31-39 (e.g., לֹא = 31)	אֹ	1000	The dot is supposed to be slightly larger than the numeral for "one" (and so down the alphabet); some traditions use two dots to show thousands; in BHS the letter's *position* shows that it refers to thousands.
מֹ	40	This can also be an abbreviation for מִן, *from*; the combination בֹ מ means either "two of" or "except for, with the exception of".			
נֹ	50		בֹ	2000	
סֹ - צֹ	60-90		&c.		

29.3 SUMMARY

The Masoretes' aim was to safeguard the continued integrity of the biblical text as it was copied by hand from one MS to another. We take note of them because they offer ancient suggestions about difficult readings (e.g., *qere/ketib*), because they signal unusual forms (e.g., *mal ʾ/has r*), and because they may point out interesting statistical coincidences that we might otherwise overlook (e.g., the clause בָּאָרֶץ וַיְהִי רָעָב occurs twice in the Bible, Gn 12.10; Ru 1.1). Thus was the biblical text providentially preserved for many centuries until the printing press began to make their work superfluous. With the passage of time, Mp came to be viewed as more ornamental than helpful, and [at least some of] its purpose and function was lost.

29.4 Vocabulary

rise, stand	קוּם	.439	*goat; goat hair*	עֵז	.431
be/become high, exalted	רוּם	.440	*be wonderful, amazing, miraculous*	פָּלָא	.432
run	רוּץ	.441	*wall, city*	קִיר	.433
put, place, set (cf. שִׁית)[4]	שִׂים	.442	*wash* (oneself)	רָחַץ	.434
turn (back), return, repent	שׁוּב	.443	*rest; stop* (doing something)	שָׁבַת	.435
sing, chant	שִׁיר	.444	*ram's horn* ("trumpet")	שׁוֹפָר	.436
song, chant (n.)	שִׁיר		*inherited/owned property* (real estate)	אֲחוּזָה	.437
put, place, set (cf. שִׂים)	שִׁית	.445	*friend* (n), *familiar* (adj); *chief* (n)	אַלוּף	.438

29.5 Exercises

1. Using the final masora, how many verses (פסוקים) and reading sections (סדרים) are in each of these biblical books? Locate the middle verse and its page no.

Book	פסוקים ("Verses")	סדרים ("Sections")	Middle verse (חציו)	
			Ref.	Page no.
Genesis				
Kings				
Ezra-Nehemiah				

2. Interpret one or two masoretic notes on the assigned reading passage, and check their accuracy with a concordance or electronic database (see the example on the next page). Do any of them affect the reading or function of the text? If so, how, and how will you determine which reading to prefer?

---

[4]Although these two verbs are nearly synonymous, שִׂים occurs more than 550 times, whereas שִׁית occurs only about 80 times (and never in a book in which שִׂים does not also occur).

29.6 Enrichment: The *Masora Marginalis* to Genesis 37.18-22

Interpretation	Masora	Lemma	V.
[This word is written] seven times "defectively" [חסר] (i.e., with *holem* rather than *holem-waw*]) in Torah. You could find the other six occurrences (Gn 22.4; Ex 2.4; 20.18, 21; 24.1; Nu 9.10) in a Hebrew concordance. Checking all of its occurrences shows that the note refers to the entire form (preposition + adjective).	ז חֹס בתור	מֵרָחֹק	**18**
[This word occurs] three times in the Bible (cf. Jr 1.5; 13.16).	גֹ	וּבְטֶרֶם	
[This word is written] seventeen times "full" [מלא] (also called *plene*, Latin for "full"), i.e., with the vowel letter י. The occurrences are listed in Mm #250 (the same form and note occur in cf. Gn 37.6).	יז מל בתור⁹	אֲלֵיהֶם	
This is the only occurrence of this form in the Bible.	לֹ	וַיִּתְנַכְּלוּ	
[This word is written] two times *defectively* [חסר] (i.e., without the vowel letter [*holem* without *waw*]) in the Bible (cf. Gn 42.9).	בֹ חֹס	הַחֲלֹמוֹת	**19**
This form occurs twice in the Bible (cf. Gn 24.65)	בֹ	הַלָּזֶה	
This is the only occurrence of this form in the Bible.	לֹ	וְנַהַרְגֵהוּ	**20**
This form occurs four times in the Bible (cf. Gn 37.33; Ezk 15.5; 19.12).	דֹ	אֲכָלָתְהוּ	
This form occurs four times in the Bible, listed in #276 (cf. 2Kg 7.13; Is 41.23; 66.5).	דֹ²⁰	וְנִרְאֶה	
This form occurs three times in the Bible (cf. Gn 37.8; Dn 2.2).	גֹ	חֲלֹמֹתָיו	
This is the only defective occurrence of this word (i.e., without the vowel letter י) in the Bible. Even-Shoshan's concordance shows that this is the only time that a form of נצל could have the *yod* but does not.	לֹ וחֹס	וַיַּצִּלֵהוּ	**21**
This form occurs twice closely following [i.e., immediately after] the accent *zarqa* (over ראובן; it is the "hook", and occurs right before words marked with *segolta*—the "upside-down supra-linear *segol*).	לזרקא²¹ בֹ דסמיכ	דָּם	**22**
This form occurs three times in the Bible (cf. Ezk 18.31; 20.7).	גֹ	הַשְׁלִיכוּ	
This form occurs fifteen times in the Bible (the numerals are reversed to avoid abbreviating the divine name), three of which [מנה] have *qames* (abbreviated קמֹ).	הי גֹ מנה קמֹ	וְיָד	

None of these notes affects the readings or interpretation (content) of the text, although they would keep a scribe from changing less common forms to match what was more familiar. Although this may seem mere pedantry in a world after Gutenberg, it is nonetheless a reminder of the faithfulness of many generations of now-unknown scribes without whose work the Bible as we know it would not exist.

LESSON 30   I-י/ו VERBS

LIKE I-נ ROOTS (Lesson 26), these verbs are weak whenever the initial letter of the root is followed by silent *šewa*—i.e., through the H-stems, as well as in some forms of *qal* (F, Pr, V, NC) and *nifal* (P, Ptc). They are strong throughout the D-stems. Some I-נ forms therefore look just like I-י forms, but whereas I-נ forms tend to have two radicals with *dageš forte* in the first letter, I-י forms tend to have a *long* prefix vowel, *without* a doubled second radical.

Stem	Weak Forms[5]	Strong Forms
Q	F, Pr, V [NC,NA]	P, Ptc [NC, NA]
N	P, Ptc	F, Pr, V [NC,NA]
D, Dp, Dt	None	All forms
H, Hp	All forms	None

30.1   *NIFAL, HIFIL, HOFAL* (N, H, HP)

The original initial -י appears as a long vowel in N P and Ptc (-וֹ-), and throughout H (-וֹ-) and Hp (-וּ-). The other forms of N are strong, with doubled *waw* [+ *qameṣ*] (-וָּ-) as the first radical. The long prefix vowel, or the doubled *waw*, is the main clue to the presence of a I-י root:

Prefix/ Prefix Vowel	Stem	Conjugations
נוֹ -	N	perfect, participle
	H	1cs imperfect, preterite
יִוָּ -	N	imperfect, preterite (strong, with doubled -וָּ- for initial -י)
הִוָּ -	N	imperative, infinitive construct
- וֹ -	H	all forms
- וּ -	Hp	

The skeleton paradigm of these stems illustrates the basic principle:

יֹשׁב		Q	N	H	Hp
P	3ms	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
F	3ms	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב
V	2ms	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב	---
NC		שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב
Ptc	ms	יֹשֵׁב	נוֹשָׁב	מוֹשִׁיב	מוּשָׁב

---

[5]This chart is identical to that for I-נ roots.

30.2 *Qal* (F, Pr, V, NC)

I-י verbs are **strong** in the *qal* perfect and participle, which are therefore not discussed. I-י verbs have three forms in *qal* F, Pr, V, & NC. Some verbs are mixed in type.

1. **Type I** (*qal* imperfect with *sere*). The prefix and stem vowels are both *sere*, and the initial -י of the verbal root is missing in Q F, Pr, V, NC. הלך is not I-י, but follows this pattern as well (it is the only non-I-י verbal root that does this). The skeleton paradigm shows forms that *differ* from the basic verb.

Qal		ישׁב	הלך
F	3ms	יֵשֵׁב	יֵלֵךְ
	2fs	יֵשְׁבִי	תֵּלְכִי
	3mp	יֵשְׁבוּ	יֵלְכוּ
Pr	3ms	וַיֵּשֶׁב	וַיֵּלֶךְ
V	2ms	שֵׁב	לֵךְ
	2mp	שְׁבוּ	לְכוּ
NC		שֶׁבֶת	לֶכֶת

N.B.   Some forms of these roots look just like forms from I-נ roots, and can be distinguished from them only by knowing the vocabulary, or from the context. There is a paradigm of similar forms from different roots in Appendix D.

2. **Type II** (*qal* imperfect with *patah*). In these roots the initial י is a vowel letter in Q F, but disappears in Q V and NC of some verbs. The prefix vowel is *hireq* and the stem vowel *patah*.

Qal		יבשׁ	ירשׁ
F	3ms	יִיבַשׁ	יִירַשׁ
	2fs	---	תִּירְשִׁי
	3mp	יִיבְשׁוּ	יִירְשׁוּ
Pr	3ms	וַיִּיבַשׁ	וַיִּירַשׁ
V	2ms	יְבַשׁ	רַשׁ
	2mp	---	רְשׁוּ
NC		יְבשׁ	רֶשֶׁת

3. **Type III** (original I-י roots). There are only six verbs of this type (יָמַן, יָקַץ, יָלַל, יָשַׁר, יָנַק, יָטַב). They all occur primarily in Q and H. Since the initial -י is present in all forms, either as a vowel letter or consonant, these are also called I-י roots. The prefix vowel is *hireq-yod* in Q (like Type II, above), and *ṣere-yod* in H.

יטב		Q		H
P	3ms	יָטַב		הֵיטִיב
	3cp	יָטְבוּ		הֵיטִיבוּ
F	3ms	יִיטַב		יֵיטִיב
	2fs	תִּיטְבִי		תֵּיטִיבִי
	3mp	יִיטְבוּ		יֵיטִיבוּ
Pr	3ms	וַיִּיטַב		וַיֵּיטֶב
V	2ms	יְטַב		הֵיטֵב
	2mp	יִטְבוּ		הֵיטִיבוּ
NC		יְטֹב		הֵיטִיב
Ptc	ms	יֹטֵב		מֵטִיב

30.3 FREQUENCY   These are all the I-י verbs that occur fifty times or more in BH, listed by frequency.

יָשַׁב	*sit, dwell, remain*	1078x		יָטַב	*be(come) good*	120x
יָצָא	*leave, go out*	1055x		יָדָה	*throw* (D); *thank* (H)	115x
יָדַע	*know*	924x		יָתַר	*remain, be left* (N), *leave* (H)	106x
יָלַד	*bear, give birth, beget*	488x		יָעַץ	*counsel, advise*	82x
יָרַד	*go down, descend*	380x		יָצַר	*shape, form, mold*	64x
יָרֵא	*fear, be afraid [of]*	377x		יָכַח	*dispute* (N); *rebuke* (H)	56x
יָרַשׁ	*subdue, [dis]possess*	231x		יָבֵשׁ	*be(come) dry*	55x
יָסַף	*add* (Q), *repeat* (H)	212x		יָרָה	*throw; teach* (H)	54x
יָשַׁע	*save* (H)	205x		יָצַק	*serve (food); pour (liquid)*	53x
יָכֹל	*be able, prevail*	194x				

229

30.4 Vocabulary

serve (food); pour (liquid)	יָצַק	.453	be[come] dry, dry up (st. vb.)	יָבֵשׁ	.446
shape, form, mold	יָצַר	.454	know, understand	יָדַע	.447
inhabitant, citizen, dweller (Q Ptc)	יֹשֵׁב	.455	be[come] good (cf. טוֹב, טוּב)	יָטַב	.448
save, deliver (implied: by winning a victory) (H)	יָשַׁע	.456	dispute (N); correct, rebuke (H)	יָכַח	.449
deliverance, salvation; victory	יְשׁוּעָה		repeat, do again (with inf. const.); add (H); add (Q)	יָסַף	.450
remain, be left [behind/over] (N)	יָתַר	.457	counsel, advise	יָעַץ	.451
be[come] small, insignificant (st. vb.); small, insignificant (adj.)	קָטֹן	.458	advice, counsel	עֵצָה	
			leave, go out, exit, depart	יָצָא	.452

30.5 Exercises

1. After learning to recognize the I-י verbs, locate and identify (parse) any I-י verbs in whatever biblical passage your teacher assigns.

2. Please gloss these verses, parsing all verbal forms.

S2 15.19; נָכְרִי foreigner

אׄ. לָמָּה תֵלֵךְ גַּם־אַתָּה אִתָּנוּ
שׁוּב וְשֵׁב עִם־הַמֶּלֶךְ כִּי־נָכְרִי אַתָּה

Ps 100.3; מַרְעִית flock; pasturing, shepherding; pasturage

בׄ. דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ
עַמּוֹ וְצֹאן מַרְעִיתוֹ:

Ps 100.4

גׄ. בֹּאוּ שְׁעָרָיו בְּתוֹדָה
חֲצֵרֹתָיו בִּתְהִלָּה
הוֹדוּ־לוֹ בָּרֲכוּ שְׁמוֹ:

Jg 7.4

דׄ. וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן עוֹד הָעָם רָב
הוֹרֵד אוֹתָם אֶל־הַמַּיִם ...
וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה יֵלֵךְ אִתָּךְ הוּא יֵלֵךְ אִתָּךְ
וְכֹל אֲשֶׁר־אֹמַר אֵלֶיךָ זֶה לֹא־יֵלֵךְ עִמָּךְ
הוּא לֹא יֵלֵךְ:

Josh 7.12; עֹרֶף [back of] neck	וְלֹא יֻכְלוּ בְּנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי אֹיְבֵיהֶם עֹרֶף יִפְנוּ לִפְנֵי אֹיְבֵיהֶם	ה.
Dt 31.2	וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא־אוּכַל עוֹד לָצֵאת וְלָבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:	ו.
1 Sam 9.16; נָגִיד leader; Benjamin, Israel, Philistines	כָּעֵת מָחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן וּמְשַׁחְתּוֹ לְנָגִיד עַל־עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָּאָה צַעֲקָתוֹ אֵלָי:	ז.
Gn 39.11	וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת:	ח.
Gn 25.19; Abraham, Isaac	אַבְרָהָם הוֹלִיד אֶת־יִצְחָק:	ט.
Jg 13.9; Manoah	וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוֹחַ וַיָּבֹא מַלְאַךְ הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמָנוֹחַ אִישָׁהּ אֵין עִמָּהּ:	י.
Jr 15.20; בצר fortify; יכל overcome (without a complementary NC)	וּנְתַתִּיךָ לָעָם הַזֶּה לְחוֹמַת נְחֹשֶׁת בְּצוּרָה וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־אִתְּךָ אֲנִי לְהוֹשִׁיעֲךָ וּלְהַצִּילֶךָ נְאֻם־יְהוָה:	כ.
Is 9.5; מִשְׂרָה, rule, dominion; שֶׁכֶם, shoulder; אֲבִיעַד < אב + עד, Eternal Father	כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׂר־שָׁלוֹם:	ל.
Gn 3.5; פקח, open (vb.)	כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע:	מ.
Gn 46.4; Egypt	אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ	נ.

Ezk 39.7; חלל, *pollute, defile*	וְאֶת־שֵׁם קָדְשִׁי אוֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל ס׃ וְלֹא־אַחֵל אֶת־שֵׁם־קָדְשִׁי עוֹד וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה קָדוֹשׁ בְּיִשְׂרָאֵל׃
Jg 10.13	וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעַבְדוּ אֱלֹהִים אֲחֵרִים ע׃ לָכֵן לֹא־אוֹסִיף לְהוֹשִׁיעַ אֶתְכֶם׃
Josh 17.12; יאל, *be determined*; Manasseh, Canaanite(s)	וְלֹא יָכְלוּ בְּנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הֶעָרִים הָאֵלֶּה פ׃ וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת׃
1 Kgs 19.11; פרק, *tear/break off* (D)	וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי יְהוָה צ׃ וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים
Pr 27.1; מָחָר, *tomorrow*	אַל־תִּתְהַלֵּל בְּיוֹם מָחָר ק׃ כִּי לֹא־תֵדַע מַה־יֵּלֶד יוֹם׃
Gn 12.19	לָמָה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה ר׃ וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ׃

30.6 ENRICHMENT

A question that often concerns students is how to determine the precise "meaning" of a given word—why the author chose this word for this point in the text. There are many constraints upon an author's choice of terms, some of which we can [sometimes] determine, most of which we cannot. In attempting to discern the significance of a particular choice, therefore, we need to be aware of these constraints—or at least to realize *that* the author was constrained—before trying to assess or assign any special meaning or function to a particular word. What are some of those constraints?

1. The immediate *context* is the most obvious constraint. A word must fit its linguistic environment, contribute to the function of the overall text, and generally "make sense" to its hearers or readers. It is in this sense that we may, for example, find ourselves "stuck" for "just the right word" when writing a letter, paper, or sermon.

2. A less obvious constraint is that the author must *know* the word (syntagm, &c.) in order to use it, and that must also have some feel for its *connotative "load"*—socially emotive associations that are lost to us. This load may privilege or neutralize a particular linguistic expression (lexical choice, morphosyntactic choice, &c.) for the author *and* for that context, in light of his purpose(s) for writing, his own background and his assumptions about his hearers. Further, since connotation is both personal and contextual, as well as societal, we must extremely cautious about extrapolating the author's motivation by merely studying its occurrences in BH. This is far more important than the "root" or "basic" meaning of a word, which (cf. Lesson 2) is illusory.

This is not intended to make us despair, but merely to caution us against over-reading the biblical text, seeking out "hidden treasures" of meaning. The languages in which the Bible was written were ordinary, working languages, spoken, written, and read by ordinary people. They are not secret or hidden "codes"

which we need to decipher, but stories, poems, and sermons (and genealogies, and …) written for us to read and enjoy, and to profit from reading them.

Reading them in Hebrew (or Greek) forces us to slow down, to give more attention to the text itself, rather than to merely skim over its surface, "reading" it through the lenses of sermons heard or read, lessons learned, or other interpretations. We cannot rid ourselves of every assumption or prejudgement, but we can force ourselves to read more carefully, paying attention to *how* the biblical authors wrote, as well as to *what* (and *why*) they wrote it.

We read, therefore, the entire story, not merely the individual words that make up that story; the entire poem, not merely the words and lines of that poem; the entire sermon (prophecy), not merely its forms and lexical choices, just as we read any other text in a language that is more familiar to us.

LESSON 31 GEMINATE (ע"ע) VERBS

GEMINATE VERBS have the same consonant as their second and third radicals, such as רעע and סבב (the term "geminate", or "twinned", reflects the theory that they were coined from biradical roots by repeating the second radical). They are strong in three forms of Q P (3ms, 3fs, 3cp), and in Q Ptc and NA. They are weak in all other stems and conjugations. Some verbs occur in *polel*, *polal*, and *hitpolel*, like the hollow verbs (above), others (e.g., הלל, *praise*, פלל, *pray*) occur primarily in the regular D-stems and so look like the basic verb (i.e., all three radicals are present in all forms).

31.1 FORMS

The prefix vowel of the geminate verbs is nearly always the same as that of the hollow verbs (Lesson 28); a "helping [anaptyctic] vowel" joins PGN endings to the verbal root (-וֹ- in perfect; -ֶי - in imperfect, preterite, & imperative). The second and third radicals often coalesce and are written once with *dageš forte*. The verbal root occurs in three basic forms:

Form of the Verbal Root	Occurs in
סֹב	forms without PGN endings
סַבּ-	forms with PGN endings (but not imperative)
סבב	a few forms (*all* forms in the D-stems)

This skeleton paradigm illustrates these characteristics:

סבב		Q		N	H	Hp	Po
P	2ms	סַבּוֹתָ		נְסַבּוֹתָ	הֲסִבּוֹתָ	הוּסַבּוֹתָ	סוֹבַבְתָּ
	3ms	סָבַב	קַל	נָסַב	הֵסֵב	הוּסַב	סֹבֵב
	3cp	סָבְבוּ	קַלוּ	נָסַבּוּ	הֵסֵבּוּ	הוּסַבּוּ	סֹבְבוּ
F	3ms	יָסֹב יִסֹּב	יִקַל	יִסַּב	יָסֵב	יוּסַב	יְסוֹבֵב
	2fs	תָּסֹבִּי		תִּסַּבִּי	תָּסֵבִּי	תּוּסַבִּי	תְּסוֹבֲבִי
	2fp	תְּסֻבֶּינָה		תִּסַּבֶּינָה	תְּסִבֶּינָה	תּוּסַבֶּינָה	תְּסַבַבְנָה
V	2ms	סֹב		הִסַּב	הָסֵב		סֹבֵב
NC		סֹב		הִסֵּב	הָסֵב		סֹבֵב

234

31.2 GEMINATE VERBS IN *QAL*

	Qal			סבב	קלל
P	1c			סַבּוֹתִי	קַלּוֹתִי
	2m			סַבּוֹתָ	קַלּוֹתָ
	2f			סַבּוֹת	קַלּוֹת
	3ms		סָבַב	סַב	קַל
	3fs		סָבְבָה	סָבָה	קַלָּה
	1c			סַבּוֹנוּ	קַלּוֹנוּ
	2mp			סַבּוֹתֶם	קַלּוֹתֶם
	2f			סַבּוֹתֶן	קַלּוֹתֶן
	3cp		סָבְבוּ	סַבּוּ	קַלּוּ
F	1cs		אֶסֹב	אָסֹב	אָקַל
	2ms		תִּסֹב	תָּסֹב	תֵּקַל
	2fs		תִּסֹבִּי	תָּסֹבִּי	תֵּקַלִּי
	3ms		יִסֹב	יָסֹב	יֵקַל
	3fs		תִּסֹב	תָּסֹב	תֵּקַל
	1cp		נִסֹב	נָסֹב	נֵקַל
	2mp		תִּסְבוּ	תָּסֹבּוּ	תֵּקַלּוּ
	2fp		תִּסֹבְנָה	תְּסֻבֶּינָה	תִּקַּלֶּינָה
	3mp		יִסְבוּ	יָסֹבּוּ	יֵקַלּוּ
	3fp		תִּסֹבְנָה	תְּסֻבֶּינָה	תִּקַּלֶּינָה
Pr	3ms		וַיִּסֹב	וַיָּסָב	וַיֵּקַל
V	2ms			סֹב	
	2fs			סֹבִּי	
	2mp			סֹבּוּ	
	2fp			סֻבֶּינָה	
NC				סֹב	קַל
Ptc	ms			סֹבֵב	קַל

1. *Qal* participle and infinitive absolute are **strong**, as are *qal* perfect forms with vocalic or no PGN sufformative (i.e., 3ms, 3fs, 3cp).
2. The stem syllable looks like the second syllable of the basic verb (*patah* in Q P, *holem* in Q F and V).
3. The three forms of the *qal* are compared in this table (their vertical alignment is merely for convenience; it does *not* imply that these would have been thought of as "types").
4. The middle column shows alternate forms, which in Q imperfect, look exactly like I-נ roots (cf. נפל, §26.1); they can be distinguished only in context by knowing the vocabulary.

31.3 Geminate Verbs in *Nifal*

This is a skeletal paradigm (the full paradigm is in Appendix D).

Nifal		סבב
P	3ms	נָסַב
	1cp	נְסַבּוֹנוּ
F	3ms	יִסַּב
	3mp	יִסַּבּוּ
Pr	3ms	וַיִּסַּב
V	2ms	הִסַּב
	2mp	הִסַּבּוּ
NC		הִסֵּב
Ptc	ms	נָסָב

1. The prefix looks exactly like the hollow verbs (*qames* or *šewa* in *nifal* perfect and participle; *hireq* with doubled first radical in all other forms).
2. Some forms (e.g., 3ms N F) look exactly like 3ms Q F of a I-נ verbal root (cf. יִפֹּל, *he will fall*).
3. The stem vowel is *patah*, except in N P forms with consonantal PGN endings (see paradigm, above).

31.4 Geminate Verbs in *Hifil* & *Hofal*

This skeleton paradigm lists the H-stems of both סבב and שׁוּב for comparison.

Hifil		סבב	שׁוּב	סבב	שׁוּב
P	1cs	הֲסִבּוֹתִי	הֲשִׁיבוֹתִי	הוּסַבּוֹתִי	הוּשַׁבְתִּי
	1cp	הֵסֵב	הֵשִׁיב	הוּסַב	הוּשַׁב
F	3ms	יָסֵב	יָשִׁיב	יוּסַב	יוּשַׁב
	3mp	יָסֵבּוּ	יָשִׁיבוּ	יוּסַבּוּ	יוּשְׁבוּ
Pr	3ms	וַיָּסֵב	וַיָּשָׁב	וַיּוּסַב	וַיּוּשַׁב
V	2ms	הָסֵב	שׁוּב		
	2mp	הָסֵבּוּ	שׁוּבוּ		
NC		הָסֵב	שׁוּב		הוּשַׁב
Ptc	ms	מֵסֵב	שָׁב	מוּסָב	מוּקָם

1. The prefix in *hifil* looks exactly like the hollow verbs (*sere* in H P and Ptc; *qames* in all other forms).
2. The stem vowel is *sere* or *hireq* (before consonantal PGN endings). It is similar to the hollow verbs; geminate verbs tend to have *sere* rather than *hireq* as a stem vowel.
3. In *hofal*, the prefix vowel is always *šureq*, as in the I-י verbs, and the stem vowel is *patah* in all forms, so that Hp geminates without PGN endings look exactly like Hp of I-י verbs without endings.

31.5 GEMINATE VERBS IN *POLEL*, *POLAL*, & *HITPOLEL*

Geminate verbs that use these forms look just like hollow verbs. This skeleton paradigm lists forms of a hollow verb (קוּם) for comparison. *Hitpolel* (Pt) looks exactly like *polel* with the prefixes הִתָ- (perfect, &c.) and יִתָ- (&c.).

P-stems		סבב	קוּם	Pt
P	1cs	סַבֹּבְתִּי	קֹמַמְתִּי	הִתְסֹבַבְתִּי
	3ms	סֹבֵב	קֹמֵם	הִתְסֹבֵב
	1cp	סֹבַבְנוּ	קֹמַמְנוּ	הִתְסֹבַבְנוּ
F	3ms	יְסֹבֵב	יְקֹמֵם	יִתְסֹבֵב
	3mp	יְסֹבְבוּ	יְקֹמְמוּ	יִתְסֹבְבוּ
Pr	3ms	וַיְסֹבֵב	וַיְקֹמֵם	וַיִּתְסֹבְבוּ
V	2ms	סֹבֵב	קֹמֵם	
	2mp	סֹבְבוּ	קֹמְמוּ	
NC		סֹבֵב	קֹמֵם	
Ptc	ms	מְסֹבֵב	מְקֹמֵם	

1. The only way to know whether a form in *polel*, *polal*, or *hitpolel* is from a hollow or geminate root is to know the vocabulary (which word best fits the context) or check a lexicon (most lexica cross-reference these forms to their putative root).
2. *Polal, et al.* occur with and without the vowel letter (וֹ). The stem vowel only distinguishes the active (*polel*) from the passive (*polal*; not listed) when there is no ending, so that the function of most forms must be determined from the context.

31.6 "DOUBLE" VERBS

A number of hollow, III-ה, and geminate roots are apparently "double" verbs—different roots that share some of their consonants and overlap in function. E.g.,

המם	הוּם	*be in turmoil*
פרר	פוּר	*break, destroy*
צרר	צוּר	*bind, be in distress*
רבב	רבה	*be numerous, many*
שגג	שגה	*go astray, sin*

31.7 IDENTICAL & "AMBIGUOUS" VERBAL FORMS

The results of the particular weaknesses of weak verbal roots creates two additional complications:

1. Forms can appear to be based on different verbal roots (one of which may not be attested). For example,

    וַיִּסֹּב   3ms *qal* preterite < סבב   *He went around*
    looks like 3ms *qal* preterite < נסב   [The root does not exist in BH.]

2. Some forms of a verbal root can be parsed in more than one way—i.e., they are ambiguous *apart from a context*. A form may be located in more than one conjugation (below, מֵת, שָׁר) or stem (below, וַיָּשֶׂם, וַיַּעַל). They do not have several functions in a given context—its cotext restricts every form's function—but the same form may be ambiguous *apart from its context*. This means that a form must be read and its function identified only within the requirements of its context.

מֵת	3ms *qal* perfect	*He died*
	ms *qal* participle	[one who] [is] *dead*
שָׁר	3ms *qal* perfect	*He sang*
	ms *qal* participle	[one who] *sings*
וַיָּשֶׂם	3ms *qal* preterite	*He placed/set* [someone/something] (one object)
	3ms *hifil* preterite	*He caused* [someone] *to place/set* [something] (two objects)
וַיַּעַל	3ms *qal* preterite	*He went up* (intransitive—no object)
	3ms *hifil* preterite	*He brought up* (transitive)

31.8 FREQUENCY
This is a list of all geminate verbs that occur fifty times or more in BH, in descending order of frequency.

סבב	*surround, go around*	162x	תמם	*be complete, have integrity*	64x
הלל	*praise* (P); *boast* (Dt)	145x	צרר	*wrap up, be hostile to, confine*	61x
חלל	*be defiled* (N); *defile* (D); *begin* (H)	134x	ארר	*curse*	59x
רעע	*be evil, wicked, bad*	99x	שדד	*devastate, destroy, lay waste*	56x
שמם	*be astonished, desolate*	95x	חתת	*be shattered, dismayed*	53x
קלל	*be light, swift; slight, trifling, accursed*	82x	מדד	*measure*	52x
פלל	*pray* (Dt)	80x	רנן	*shout (in joy, triumph)*	52x
חנן	*be gracious to, favor*	77x	פרר	*break out, burst forth* (H)	50x

31.9 CONCEPTS
anaptyctic   coalesce   double verbs   gemination

31.10 VOCABULARY

confine, constrain, wrap up, be hostile to	צָרַר	.465	curse	אָרַר	.459
distress, trouble; confinement	צָרָה		praise, exult in (D); boast (Dt)	הָלַל	.460
enemy, foe	צַר		praise, glory	תְּהִלָּה	
be[come] light, swift; slight, trifling, accursed (st. vb.)	קָלַל	.466	measure	מָדַד	.461
shout (in joy, triumph, celebration)	רָנַן	.467	surround, go around; encircle; turn around	סָבַב	.462
be[come] bad, evil, wicked (st. vb.)	רָעַע	.468	pray (Dt)	פָּלַל	.463
devastate, lay waste; cf. §21.1	שָׁדַד	.469	prayer	תְּפִלָּה	
be[come] astounded, astonished, dumfounded; desolate	שָׁמַם	.470	break out, burst forth (H)	פָּרַר	.464

31.11 EXERCISES

1. After learning to recognize geminate verbs, identify any geminate verbal forms in whatever biblical passage your teacher assigns.

2. Please gloss these verses, parsing all verbal forms.

a. תַּמּוּ דִּבְרֵי אִיּוֹב׃

Jb 31.40; Job

b. וַיֹּאמֶר אֱלֹהִים אֶל־בִּלְעָם לֹא תֵלֵךְ עִמָּהֶם
לֹא תָאֹר אֶת־הָעָם כִּי בָרוּךְ הוּא׃

Nu 22.12; Balaam

c. וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה
וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים
וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם׃

Lv 9.24

d. הַלְלוּ־יָהּ הַלְלִי נַפְשִׁי אֶת־יְהוָה׃

Ps 146.1; נַפְשִׁי is vocative

e. וַאֲבָרֲכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר
וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה׃

Gn 12.3

f. גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Ps 145.3; גְּדֻלָּה, greatness; חֵקֶר, searchable; searching

g. וַיֹּאמֶר אֶל־הָעָם עִבְרוּ וְסֹבּוּ אֶת־הָעִיר

Josh 6.7

h. הַיָּם רָאָה וַיָּנֹס
הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

Ps 114.3; אָחוֹר, back, rear (n.); Jordan

239

i. וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָה הֲרֵעֹתָ לְעַבְדֶּךָ
וְלָמָּה לֹא־מָצָתִי חֵן בְּעֵינֶיךָ
לָשׂוּם אֶת־מַשָּׂא כָּל־הָעָם הַזֶּה עָלָי׃

Nu 11.11; מצא lacks its final א; מַשָּׂא, *burden*

j. וַהֲשִׁמֹּתִי אֲנִי אֶת־הָאָרֶץ
וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ׃

Lv 26.32

k. בְּכָל־יוֹם אֲבָרְכֶךָּ
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃

Ps 145.2; עֶד, *age* (a duration of time)

l. רָנִּי בַּת־צִיּוֹן הָרִיעוּ יִשְׂרָאֵל
שִׂמְחִי וְעָלְזִי בְּכָל־לֵב בַּת יְרוּשָׁלָ͏ִם׃

Zp 3.14; רוּעַ, *shout*; עלז, *exult*; Zion

m. שֹׁמּוּ שָׁמַיִם עַל־זֹאת וְשַׂעֲרוּ חָרְבוּ מְאֹד
נְאֻם־יְהוָה׃

Jr 2.12; חרב, *dry up*; שׂער, *bristle* [with horror]

n. כִּי מְבֹרָכָיו יִירְשׁוּ אָרֶץ וּמְקֻלָּלָיו יִכָּרֵתוּ׃

Ps 37.22

o. וְלוֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם
וַיַּקְשׁוּ אֶת־עָרְפָּם הֵרֵעוּ מֵאֲבוֹתָם׃

Jr 7.26; ערף, *neck*

p. חֶבְלֵי שְׁאוֹל סַבֻּנִי קִדְּמֻנִי מֹקְשֵׁי־מָוֶת׃

S2 22.6; חבל, *cord*; קדם, *precede*, *go before*; Sheol

q. וְנָהָר יְסֹבְבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ׃

Jn 2.4; מִשְׁבָּר, *breaker* (wave); גַּל, *heap* (wave)

r. כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
הִנְנִי מֵסֵב אֶת־כְּלֵי הַמִּלְחָמָה אֲשֶׁר בְּיֶדְכֶם
אֲשֶׁר אַתֶּם נִלְחָמִים בָּם אֶת־מֶלֶךְ בָּבֶל
וְאֶת־הַכַּשְׂדִּים הַצָּרִים עֲלֵיכֶם מִחוּץ לַחוֹמָה
וְאָסַפְתִּי אוֹתָם אֶל־תּוֹךְ הָעִיר הַזֹּאת׃

Jr 21.4; סבב, *turn back*, *reverse* [Most of this v. is a quotation.]

s. אֲדֹנָי יְהוִה אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ
אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה
אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ
אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

Dt 3.24; גֹּדֶל, *greatness* (n.); the first occurrence of אֲשֶׁר is probably causal (*because*)

Dt 15.10; בִּגְלַל, *on account of,*
because of; מִשְׁלַח, *outstretching*
(i.e., *attempt*)

t. נָתוֹן תִּתֵּן לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ
כִּי בִּגְלַל הַדָּבָר הַזֶּה יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ
בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ׃

K1 8.35; עצר, *be closed, shut up*
(N); מטר, *rain*; this is not a
complete sentence, but the protasis
of a conditional sentence; the next
verse contains the the apodosis
(the "then" part)

u. בְּהֵעָצֵר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ
וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ
וּמֵחַטָּאתָם יְשׁוּבוּן כִּי תַעֲנֵם׃

31.12   SOME ENCOURAGEMENT

Congratulations on making it this far! Having invested a great deal of time, effort, and energy (not to mention money) on Biblical Hebrew, how can you continue to grow in your ability to use what you have learned?

1. Continue to read the Hebrew text aloud, in order to strengthen the channels of your ear and eye.

2. Continue to gloss the Hebrew text in English, preferably in writing, but orally is better than nothing. Don't worry at this point about getting every word (when I first did this, I merely skipped words that I didn't recognize), or even getting every word "right". It is more important that you see as much text as possible.

3. Continue to develop a vocabulary base by learning the words in the passage that you are reading. As you come across unknown words, check a tool such as Armstrong, Busby, & Carr (1988) or a concordance to see how frequently they occur in BH. If they are relatively infrequent (fewer than ten times), you may not want to invest the time to learn them, but if they are related to a more common word (e.g., a verbal root), or a word that you already know, you can probably add them to your stock of vocabulary without too much effort.

4. Use the reading notes (Appendix E) to review what you have already read, and to explore new passages.

5. The most important contribution to growing in your understanding of BH is continued exposure to *passages* of text, not merely to a verse here or there. This is because the minimal unit of communication is the sentence, and in order to think about *how* the biblical writers communicated, it is necessary to read their communications as they intended them to be read—as, e.g., stories, poems, songs, oracles, not as isolated phrases, clauses, or even verses.

6. The main benefit of seeing a lot of Hebrew is that you will gradually begin to say, "I've never seen that before", or "That's the fourth time in this chapter that the author repeated that word [syntagm, &c.]—i.e,. you will begin to sense what is and is not significant, and to gain appreciation for the craft of the biblical authors. Since much of intepretation is asking questions about the text, the greater your familiarity with that text, the more appropriate—and therefore helpful—the questions will be.

7. You will also gain the ability to understand commentators' remarks, since you will have a fund of information on which to draw in interpreting both the accuracy and significance of what they say.

APPENDICES

A. **Supplementary Vocabulary**. Ten lists that, with the vocabulary lists in the lessons, entail all words that occur *fifty times or more* in BH.

B. **Hebrew – English Glossary**. An alphabetic list of all words in the lessons and Appendix A of this grammar.

C. **Glossary**. Grammatical and linguistic terms used in this grammar.

D. **Paradigms**. Pronominal and verbal forms, including a brief comparison of the forms of several weak verbs that may be confused due to their similarity.

E. **Reading Notes**. Lexical and morphological notes on Genesis 11.27-25.11, Ruth 1-4, Jonah 1-4, and selected psalms, designed to help students who have finished about two-thirds of this grammar as they begin to read the biblical text.

F. **Bibliography**. An annotated list of [primarily] reference works on BH and the Hebrew Bible.

APPENDIX A.   SUPPLEMENTARY VOCABULARY

SUPPLEMENTARY VOCABULARY 1

declaration, utterance; often in the prophets as נְאֻם יהוה	נְאֻם	.478	wickedness, guilt, iniquity	אָוֶן	.471
there, in that place	שָׁם	.479	not	בְּלִי	.472
area inside something else	תָּוֶךְ	.480	also, even, indeed (adv., cj.)	גַּם	.473
in, within, inside [always construct to the following word]; trad. in the midst of	בְּתוֹךְ		prefixed interrogative particle (not directly translated)	הֲ -	.474
seize, take hold of	תָּפַשׂ	.481	bear, give birth [to] (of women); father; become the father of (of men)	יָלַד	.475
ornament, decoration	תִּפְאֶרֶת	.482	daily, by day, daytime (cf. יוֹם)	יוֹמָם	.476
tribute; [heave-] offering	תְּרוּמָה	.483	why? (מָה + לְ)	לָמָה לָמָה	.477

SUPPLEMENTARY VOCABULARY 2

[the] dark, darkness	חֹשֶׁךְ	.491	treasury, storehouse	אוֹצָר	.484
testimony, command, precept (of divine law)	עֵדָה עֵדוּת	.492	[miraclous] sign	אוֹת	.485
help, assist	עָזַר	.493	bind, tie, imprison	אָסַר	.486
cliff, crag, outcropping; rock	צוּר	.494	lion	אַרְיֵה אֲרִי	.487
end, edge; border	קָצֶה	.495	iron	בַּרְזֶל	.488
offering, gift (cf. Mk 7.11)	קָרְבָּן	.496	large building; palace, temple (cf. בַּיִת)	הֵיכָל	.489
slaughter, kill	שָׁחַט	.497	man (male); male being (animal)	זָכָר	.490

SUPPLEMENTARY VOCABULARY 3

near, close	קָרוֹב	.506	cedar	אֶרֶז	.498
horn (oft. as symbol of strength)	קֶרֶן	.507	belly, abdomen; womb	בֶּטֶן	.499
bow (weapon); rainbow	קֶשֶׁת	.508	lot; allotment (what the lot reveals/awards)	גּוֹרָל	.500
ride	רָכַב	.509	property, possession(s)	מִקְנֶה	.501
succeed, prosper; understand (H)	שָׂכַל	.510	guard; obligation, duty	מִשְׁמֶרֶת	.502
remainder, what is left (cf. שׁאר)	שְׁאֵרִית	.511	afflicted, poor, humble	עָנִי	.503
table	שֻׁלְחָן	.512	arrange, set in order	עָרַךְ	.504
plunder, booty, spoil	שָׁלָל	.513	valley, lowland	עֵמֶק	.505

SUPPLEMENTARY VOCABULARY 4

according to; as, just as	כְּ לְפִי	.522	*cistern, well* (i.e., a hole dug for water; cf. Gn 37.22; Jr 2.13)	בּוֹר	.514
shoulder[blade]	כָּתֵף	.523	*not, no* (poetic)	בַּל	.515
anoint	מָשַׁח	.524	*man* (male)	גֶּבֶר	.516
here, in this place	פֹּה פּוֹ פֹּא	.525	*dream*	חֲלוֹם	.517
spread out	פָּרַשׂ	.526	*favor, grace*	חֵן	.518
tomb, grave (usually hollowed out of rock, not dug in soil)	קֶבֶר	.527	*remainder, left-over* (n.)	יֶתֶר	.519
heal, cure (vb.)	רָפָא	.528	*loaf, talent, region* (all were, or could be, roughly "circular")	כִּכָּר	.520
female slave/servant	שִׁפְחָה	.529	*foolish, insolent* (often substantive)	כְּסִיל	.521

SUPPLEMENTARY VOCABULARY 5

stumble, fall, sway, rock, waver	כָּשַׁל	.538	*grasp, sieze, hold*	אָחַז	.530
shield	מָגֵן	.539	*burnt offering, offering by fire* (contrast אִשָּׁה , *woman, wife*)	אִשֶּׁה	.531
[young] girl, maid	נַעֲרָה	.540	*hill; [cultic] high place; Gibeah*	גִּבְעָה	.532
end; limit, boundary	קֵץ	.541	*be defiled, polluted* (N); *defile, pollute* (D); *begin* (H)	חָלַל	.533
succeed, be effective/strong	צָלַח	.542	*share, portion, part* (cf. חָלַק)	חֵלֶק	.534
Sheol	שְׁאוֹל	.543	*be gracious to, compassionate toward, favour; request favor/compassion* (Dt)	חָנַן	.535
be complete, have integrity (st. vb.)	תָּמַם	.544	*be shattered, dismayed* (st. vb.)	חָתַת	.536
whole, blameless, entire	תָּמִים		*large river* (esp. the *Nile*)	יְאֹר	.537

SUPPLEMENTARY VOCABULARY 6

feast, festival; procession	חָג חַג	.552	*poor, needy, destitute, oppressed*	אֶבְיוֹן	.545
violence, wrong, injury	חָמָס	.553	*end, outcome*	אַחֲרִית	.546
vow, oath	נֶדֶר נֵדֶר	.554	*How? How!* (interrogative and exclamatory); אֵיכָה is the first word and title of Lamentations	אֵיךְ אֵיכָה	.547
[to] vow; swear an oath/vow	נָדַר				
inherit, obtain	נָחַל	.555	*side* (n.); *beside, near* (prep.)	אֵצֶל	.548
drink offering, libation	נֶסֶךְ	.556	*flee, run away*	בָּרַח	.549
pour [out] (as a drink offering)	נָסַךְ		*strength, power* (cf. גֶּבֶר, גִּבּוֹר)	גְּבוּרָה	.550
plain, desert (often Jordan plain or valley & wilderness of Judah)	עֲרָבָה	.557	*love, loved one, beloved*	דּוֹד	.551

SUPPLEMENTARY VOCABULARY 7

before, not yet (a following imperfect functions as past: וְטֶרֶם יִגָּלֶה אֵלָיו דְּבַר־יְהוָה: *Yahwh's word had* not yet *been revealed to him* (Sam 3:7)	טֶרֶם בְּטֶרֶם	.567	*drive, thrust* (a weapon); *blow* (a horn/trumpet)	תָּקַע	.558
			widow	אַלְמָנָה	.559
			female slave/servant	אָמָה	.560
undergrowth, thicket, woods	יַעַר	.568	*path, way*	אֹרַח	.561
thought, intention, plan	מַחֲשָׁבָה	.569	*grapevine*	גֶּפֶן	.562
rock, crag, cliff	סֶלַע	.570	*sow, plant* (cf. זֶרַע , *seed*)	זָרַע	.563
highest (trad. *Most High*); *upper*	עֶלְיוֹן	.571	*strong; hard*	חָזַק	.564
distress, trouble; labour	עָמָל	.572	*divide, apportion, assign* (cf. חֶלְקָה)	חָלַק	.565
incense; smoke (from incense)	קְטֹרֶת	.573	*arrow; arrows* חִצִּים	חֵץ	.566

SUPPLEMENTARY VOCABULARY 8

cease, stop (with inf. const.)	חָדַל	.582	*after, behind* (prep.); *last* (adj.)	אַחֲרוֹן	.574
new, renewed; fresh	חָדָשׁ	.583	*Where [is/are]?*	אַיֵּה	.575
shadow, shade	צֵל	.584	*trustworthiness, faithfulness*	אֱמוּנָה	.576
be angry, furious	כָּעַס	.585	*split, cleave*	בָּקַע	.577
horseman (coll.); *horse*	פָּרָשׁ	.586	*virgin, [marriageable] young woman*	בְּתוּלָה	.578
reed (for measuring)	קָנֶה	.587	*camel*	גָּמָל	.579
tear (esp. clothing)	קָרַע	.588	*cling/stick to*	דָּבַק	.580
fellowship [trad., *peace*] *offering*	שֶׁלֶם	.589	*honey*	דְּבַשׁ	.581

SUPPLEMENTARY VOCABULARY 9

break through, burst out (cf. Perez; Gn 38.29))	פָּרַץ	.597	*destroy utterly* [as belonging to YHWH] (trad. *devote to the ban*)	חָרַם	.590
smell, odor, scent	רֵיחַ	.598	*wash, clean*	כָּבַס	.591
left [side/hand]	שְׂמֹאל	.599	*measure* (n.) (cf. מדד)	מִדָּה	.592
worthlessness, in vain	שָׁוְא	.600	*correction, discipline, instruction*	מוּסָר	.593
desolation, devastation; horror (cf. שׁמם)	שְׁמָמָה	.601	*tomorrow*	מָחָר	.594
tooth; crag, outcropping	שֵׁן	.602	*unleavened bread*	מַצָּה	.595
do, make	פָּעַל	.603	*height* (cf. רום)	מָרוֹם	.596

SUPPLEMENTARY VOCABULARY 10[6]

The function of this word is unknown. [Pss]	סֶלָה	.611	*pedestal, socket* [Ex] (N.B.: not "Eden", which is עֵדֶן)	אֹדֶן	.604
finely ground wheat flour [43/53 in Lv, Nu]	סֹלֶת	.612	*porch, vestibule* (of the Temple [1 Kg, 2 Chr, Ezk]	אוּלָם	.605
nakedness [primarily Lv (32/54)]	עֶרְוָה	.613	*porch, vestibule* [Ezk]	אֵילָם	.606
corner, rim, side [primarily Ex & Ezk (63/86)]	פֵּאָה	.614	[tent] *fabric/curtain* [44/54 in Ex]	יְרִיעָה	.607
east [primarily Ezk (53/67)]	קָדִים	.615	*pasture, uncultivated land* [primarily Josh & 1 Chr (98/110)]	מִגְרָשׁ	.608
plank, board, beam [primarily Ex (48/51)]	קֶרֶשׁ	.616	*psalm* (this transliterates LXX:) [Ps]	מִזְמוֹר	.609
			choir leader, conductor(?) [Ps]	מְנַצֵּחַ	.610

---

[6]These words occur fifty times or more, but they occur only or primarily in one or two biblical books (identified in brackets [ ]); the number of occurrences is given as X/Y, where X = occurrences in a book or books, and Y = total occurrences in BH.

APPENDIX B.   HEBREW – ENGLISH GLOSSARY

1.   An alphabetical list of all Hebrew words in the lessons and Appendix A of this grammar (i.e., all words that occur fifty times or more in Biblical Hebrew), together with one or more glosses. [This is not intended to replace the need to learn to use the lexicon.]

2.   Multiple forms are either alternate forms or singular and plural of the same word.

3.   Unpredictable plurals (e.g., נָשִׁים / אִשָּׁה) are listed twice—with their singular and alphabetically.

4.   Occasionally nouns that occur with both masculine and feminine forms are listed with both (e.g., סוּס, סוּסָה).

5.   Gender is indicated only when the grammatical and morphological gender do not match. Feminine nouns that do not end in ָה - or ת / , &c. are marked as "(f.)" (e.g., עִיר); masculine nouns with those endings are marked "(m.)" (e.g., לַיְלָה).

6.   If no stem is marked for the verb, the gloss reflects its function in the *qal*.

7.   If a verb does not occur in *qal*, it is listed without vowels (e.g., שׁכם).

Abbreviations

adj.	adjective		m.	masculine
adv.	adverb		N	N-stem (*nifal*)
D	D-active (*piel*)		pl.	plural
Dp	D-passive (*pual*)		Q	*qal*
Dt	D-t-infix (*hitpael*)		Qp	*qal*-passive
f.	feminine		st. vb.	stative verb
H	H-active (*hifil*)		trad.	"traditionally translated by/as …"
Hp	H-passive (*hofal*)		us.	usually
			vb.	verb

N.B.   Other abbreviations may be added as needed.

Hebrew	English
אָב	father, male ancestor (1) (pl. אָבוֹת)
אָבַד	perish
אָבָה	be willing, agree (often with NC)
אָבוֹת	fathers (pl. of אָב)
אֶבְיוֹן	poor, needy, destitute, oppressed
אֶבֶן	stone (cf. אֶבֶן הָעֵזֶר, Ebenezer, "the stone of help")
אָדוֹן / אֲדוֹנָי	lord, master; (my) Lord, Master
אָדָם	humanity, humankind, man; Adam
אֲדָמָה	ground (cf. אָדָם, Gn 3.19)
אֶדֶן	pedestal, socket [Ex]
אָהַב	love, like; desire (cf. Amnon)
אֹהֶל	tent
אוֹ	or (cj.)
אוֹיֵב	enemy (ms Q Ptc < איב)
אוּלָם	porch, vestibule [Ezk]; also אֵילָם
אָוֶן	wickedness, guilt, iniquity
אוֹצָר	treasury, storehouse
אוֹר	light
אוֹת	[miraclous] sign (pl. אֹתוֹת)
אָז	then, at that time; formerly, since; cf. מֵאָז
אֹזֶן	ear, hearing
אָח	brother, male relative
אֶחָד	one
אֲחֻזָּה	inherited/owned property (real estate)
אָחוֹת	sister, female relative
אָחַז	grasp, sieze, hold
אַחֵר	other, another
אַחַר / אַחֲרֵי	behind, after (prep.)
אַחֲרוֹן	after, behind (prep.); last (adj.)
אַחֲרִית	end, outcome

Hebrew	English
אִי / אַיֵּה	Where [is/are]?
אֹיֵב	enemy (m.s. Q Ptc < איב)
אֵיךְ / אֵיכָה	How? How! (interrogative & exclamatory); אֵיכָה is the Hebrew title of Lamentations
אַיִל	ram
אֵילָם	porch, vestibule [Ezk]; also אוּלָם
אַיִן / אֵין	no, not; There is/was not (opp. of יֵשׁ); can occur with pronomial suffixes)
אֵיפֹה	Where is/are …?
אִישׁ	man (not Man), husband; each (as subject of a plural verb); (pl. אֲנָשִׁים)
אִישׁוֹן	pupil [of eye] (3x); darkness (2x)
אַךְ	only, surely (adv.)
אָכַל	eat, devour, consume
אַיִן אֵין	there is/are not/no; without (וְאֵין)
אַל	no, not
אֶל	to, toward
אֵל / אֱלֹהִים	God; god, gods (used of YHWH, the God of Israel, and of pagan gods)
אֵלֶּה	these (cp dem.)
אַלּוּף	friend (n), familiar (adj); chief (n)
אַלְמָנָה	widow
אֶלֶף	thousand
אַלְפַּיִם	two thousand
אִם	if, then
אֵם	mother; ancestress
אָמָה	female slave/servant
אַמָּה	cubit; forearm
אֱמוּנָה	trustworthiness, faithfulness
אָמֵן	be trustworthy, faithful; steady, firm (N); believe, trust (H)f
אָמַץ	be[come] strong, bold
אָמַר	say, speak; think
אֱמֶת	truth; trustworthiness
אֲנַחְנוּ	we (1cp pers. pron.)

I (1cs pers. pron.); also אָנֹכִי	אֲנִי	*cistern, well* (i.e., a dug hole for water)	בּוֹר
I (1cs pers. pron.); also אֲנִי	אָנֹכִי	*be/become ashamed* (st. vb.)	בּוֹשׁ
men, husbands	אֲנָשִׁים	*choose* (often introduces object with בְּ)	בָּחַר
gather, take in	אָסַף	*trust, be confident in/of*	בָּטַח
bind, tie, imprison	אָסַר	*security* (n.), used as adv., *securely*	בֶּטַח
(I) *even, also; all the more* (cj.)	אַף	*cattle; animals*	בְּהֵמָה
(II) *nose, nostril; anger*	אַף	*come, go* [*in*], *enter*	בּוֹא
end, edge, limit; אֶפֶס כִּי *but*)	אֶפֶס	*belly, abdomen; womb*	בֶּטֶן
side (n.); *beside, near* (prep.)	אֵצֶל	*before, not yet* (טֶרֶם + בְּ)	בְּטֶרֶם
treasure; treasury, storehouse (pl. אוֹצָרוֹת)	אוֹצָר	*between* (prep.)	בֵּין
four	אַרְבַּע	*understand, discern* (cf. תְּבוּנָה)	בִּין
chest, box; ark (of the covenant)	אֲרוֹן	*house, home, household* (pl. בָּתִּים)	בַּיִת
cedar	אֶרֶז	*weep, mourn, wail*	בָּכָה
path, way	אֹרַח	[*the*] *firstborn*	בְּכֹר
lion	אֲרִי אַרְיֵה	*no, not* (poetic)	בַּל
length	אֹרֶךְ	*not*	בְּלִי
land (geo-political region), *earth* (as in "heaven and earth") (f.)	אֶרֶץ	*apart from, except for, without*	בִּלְעֲדֵי
curse	ארר	*not* (adv.); *except, unless* (cj.); us. לְבִלְתִּי or מִבִּלְתִּי	בִּלְתִּי
fire	אֵשׁ	*cult center* (trad., "high place")	בָּמָה
woman, wife (pl. נָשִׁים)	אִשָּׁה	*son, male descendant* (cf. בִּנְיָמִין, Benjamin, "son of [my] right hand")	בֵּן
burnt offering, offering by fire (not אִשָּׁה)	אִשֶּׁה	*build*	בָּנָה
who, which, what; that, because, …	אֲשֶׁר	*daughters* (pl. of בַּת)	בָּנוֹת
with; sign of the direct object (not translated); with suffixes אֹת- or אֵת-	אֵת אֶת־	*on behalf of, about; away from; behind*	בַּעַד
you (2ms pers. pron.)	אַתָּה	*master, owner, husband, Baal*	בַּעַל
you (2fs pers. pron.)	אַתְּ	*burn, consume* (Q, D)	בָּעַר
you (2mp pers. pron.)	אַתֶּם	*fortify, reinforced*	בָּצַר
you (2fp pers. pron.) [occurs only 5x in BH; 4 of which are in Ezekiel]	אַתֵּנָה אַתֵּן	*morning*	בֹּקֶר
		herd (large cattle)	בָּקָר
in, with, by, on, against, … (insep. prep.)	בְּ	*inside, within* (קֶרֶב [q.v.] + בְּ)	בְּקֶרֶב
garment, clothing	בֶּגֶד	*search, seek* (D)	בָּקַשׁ
on account of, because of	בִּגְלַל	*flee, run away*	בָּרַח
divide, separate (H)	בָּדַל	*knee*	בֶּרֶךְ

kneel (I: Q); bless (II: D)	בָּרַךְ	go into captivity/exile [II]	גָּלָה
[a] blessing	בְּרָכָה	also, even, indeed (adv., cj.)	גַּם
covenant, treaty, agreement	בְּרִית	camel	גָּמָל
split, cleave	בָּקַע	steal	גָּנַב
look for, seek, search (D)	בָּקַשׁ	thief	גַּנָּב
iron	בַּרְזֶל	stolen thing	גְּנֵבָה
flesh, meat	בָּשָׂר	grapevine	גֶּפֶן
proclaim, report, announce (D)	בָּשַׂר	alien; stranger; immigrant [a non-native] (trad., sojourner)	גֵּר
daughter, female descendant (pl. בָּנוֹת)	בַּת	drive away/out (mainly D)	גָּרַשׁ
within, inside (בְּ + תָּוֶךְ)	בְּתוֹךְ		
virgin, young woman	בְּתוּלָה		
houses (pl. of בַּיִת)	בָּתִּים	cling/stick to	דָּבַק
		speak (D; in Q only as ptc.)	דבר
		word, thing; event, affair, matter	דָּבָר
redeem, purchase as a kinsman-redeemer; redeemer (Q Ptc.)	גָּאַל גֹּאֵל	honey	דְּבַשׁ
be/become high, exalted (st. vb.)	גָּבַהּ	grain (i.e., wheat, spelt, rye, barley)	דָּגָן
boundary, territory (i.e., within a boundary)	גְּבוּל	love, loved one, beloved	דּוֹד
might man, warrior	גִּבּוֹר	generation, life-span	דּוֹר
strength, power (cf. 147)	גְּבוּרָה	door[way]	דֶּלֶת
hill; [cultic] high place	גִּבְעָה	blood	דָּם
be strong, mighty; prevail over (-בְּ, עַל)	גָּבַר	destroy, cut off	דָּמָה
man (male)	גֶּבֶר	knowledge, understanding	דַּעַת
band, troop(s)	גְּדוּד	walk, step on, tramp; cause to march, tread down, tread [string] a bow (H)	דָּרַךְ
large, big, great (adj.); be/become large, great (st. vb.)	גָּדוֹל	road, way, path, journey; custom (f.)	דֶּרֶךְ
greatness	גְּדֻלָּה	seek, inquire (cf. מִדְרָשׁ)	דָּרַשׁ
chop/cut off	גָּדַע		
people [group], nation, folk	גּוֹי		
reside as an alien' immigrate (trad., sojourn)	גּוּר	the (also -הֶ, -הָ)	הַ -
lot; allotment (what the lot reveals)	גּוֹרָל	prefixed interrogative particle (untranslated)	הֲ -
heap (wave)	גַּל	breath, idol; vanity	הֶבֶל
uncover, reveal [I]	גָּלָה	he (3ms pers. pron.); that (dem.)	הוּא

English	Hebrew		English	Hebrew
she (3fs pers. pron.); that (dem.) [the first form occurs primarily in the Torah]	הוּא / הִיא		dawn, shine, rise (cf. מִזְרָח)	זָרַח
be, become (often with ל), happen	הָיָה		sow, plant (cf. זֶרַע)	זָרַע
large building; palace, temple (usually called בַּיִת)	הֵיכָל		seed (sg. & coll.)	זֶרַע
Is not …? (לֹא + interrogative -ה)	הֲלֹא			
come, go, walk, travel	הָלַךְ		cord; property (area measured by cord)	חֶבֶל
praise, exult in (D); boast (Dt)	הָלַל		feast, festival; pilgrimage (cf. hajj—the Muslim's journey to Mecca)	חַג / חַג
[to] here	הֲלֹם			
they (3mp pers. pron.); those (dem. pron.)	הֵם / הֵמָּה		cease, stop (with inf. const.); hold back, withhold	חָדַל
tumult, uproar; crowd, multitude	הָמוֹן		new, renewed; fresh	חָדָשׁ
they (3fp pers. pron.); those (dem. pron.)	הֵן / הֵנָּה		month, new moon	חֹדֶשׁ
there is/was, here is/was (trad., Behold!)	הִנֵּה		[city] wall	חוֹמָה
turn, overturn, destroy; change	הָפַךְ		outside (noun & prep.); street	חוּץ
mountain, mountain range, hill country, highlands (i.e., not level ground or valleys)	הַר		see, observe, gaze [at]	חָזָה
kill	הָרַג		be[come] strong (st. vb.)	חָזַק
			strong; hard (adj.)	חָזָק
and, but, or, also, even …	וְ וּ וַ		sin, miss [a mark]	חָטָא
			sin, error, fault; sin-offering	חַטָּאת
			living, alive (adj.)	חַי
this (fs dem.)	זֹאת		live, be/stay alive	חָיָה
dwelling	זְבֻל		animal(s) [coll.]	חַיָּה
sacrifice	זֶבַח		life, lifetime (alw. pl. form)	חַיִּים
slaughter; sacrifice	זָבַח		strength; army; wealth	חַיִל
gold	זָהָב		writhe, tremble; [be in] labour	חִיל
this (ms dem.)	זֶה		wait [for] (D)	חכה
remember	זָכַר		wise, skilled	חָכָם
man (male); male being (animal)	זָכָר		wisdom, skill (cf. 243)	חָכְמָה
fornicate, commit illicit sex	זָנָה		fat	חֵלֶב
cry out [for help], shout (cf. צָעַק)	זָעַק		be/become weak, sick, ill	חָלָה
old; elder (adj.); be/become old (st. vb.)	זָקֵן		dream (cf. חֲלַם)	חֲלוֹם
strange, foreign; illicit	זָר		wounded, slain, dead (adj.)	חָלָל
arm, forearm; strength	זְרוֹעַ		be defiled, polluted (N); defile, pollute, stain (D); begin (H)	חָלַל

English	Hebrew	English	Hebrew
dream (vb.; cf. חֲלוֹם)	חָלַם	[ceremonially] *clean, pure*	טָהֹר
share, portion, part (cf. חָלַק)	חֵלֶק	*be/become* [ceremonially] *clean, pure* (st. vb.)	טָהֵר
divide, apportion, assign (cf. חֵלֶק)	חָלַק	*good* (adj.); *be/become good* (st. vb.)	טוֹב
wrath, anger; heat	חֵמָה	*be/become good, pleasant* (st. vb.)	טוֹב
			טוֹב
male donkey/ass	חֲמוֹר	*be/become* [ceremonially] *unclean, impure* (st. vb.); *unclean, impure* (adj.)	טָמֵא
violence, wrong, injury	חָמָס	*uncleanness, impurity*	טֻמְאָה
five	חָמֵשׁ	*before, not yet* (often as בְּטֶרֶם)	טֶרֶם
favor, grace (cf. חָנַן)	חֵן		
camp, encamp (cf. מַחֲנֶה)	חָנָה		
javelin, spear	חֲנִית	*be determined/pleased; undertake* (H)	יאל
be gracious to, compassionate toward, favour; ask for favor, compassion (Dt) (cf. חֵן)	חָנַן	*large river* (esp. the *Nile*)	יְאֹר
love, loyalty, kindness (trad. "lovingkindness")	חֶסֶד	*be/become dry, dry up* (st. vb.)	יָבֵשׁ
pious, godly	חָסִיד	*dry land* (i.e., not the sea; cf. יָבֵשׁ)	יַבָּשָׁה
be pleased [*with*], *delight* [*in*] (st. vb.)	חָפֵץ	*ram's horn; jubilee* [marked by blowing the ram's horn]	יוֹבֵל
arrow(s); pl. חִצִּים	חֵץ	*hand, power, authority*	יָד
half	חֲצִי	*thank, praise, acclaim* (H); cf. יְהוּדָה	יָדָה
court, enclosure, settlement	חָצֵר	*know, understand; recognize*	יָדַע
ordinance, rule, prescription [sthg. prescribed, required, commanded]	חֹק חֻקָּה	YHWH (proper name of Israel's god); also *Yah* יָהּ, יָה	יהוה
searching; understanding, comprehending	חֵקֶר	*day; when* (in special constructions); pl. יָמִים)	יוֹם
sword, dagger, knife	חֶרֶב	*daily, by day, daytime* (יוֹם + "adverbial" ending)	יוֹמָם
dry up	חָרֵב	*together; simultaneously* (adv.)	יַחַד יַחְדָּו
be/become angry, hot (always 3ms with "subject" indicated by –לְ)	חָרָה	*be/become good*; cf. טוֹב	יָטַב
destroy utterly [as belonging to YHWH] (trad. *devote to the ban*)	חָרַם	*wine*	יַיִן
account, regard, value, reckon	חָשַׁב	*dispute* (N); *correct, rebuke* (H)	יָכַח
[the] *dark, darkness*	חֹשֶׁךְ	*be able* [to] (st. vb., used with infinitive construct, Lesson 14)	יָכֹל
be shattered, dismayed (st. vb.)	חָתַת	*bear, give birth* [to], *become the mother/ancestress of* (of women); *become the father/ancestor of* (of men)	יָלַד

English	Hebrew
(male or female) *child*	יֶּלֶד / יַלְדָּה
sea (Mediterranean, Gulf of Aqaba, Red Sea); *west* (pl. יַמִּים)	יָם
right (hand, side); *south*	יָמִין
repeat, do again (with inf. const.) (H); *add*	יָסַף
on account of, for the sake of (prep.); *because* [*of*] (cj.)	יַעַן
counsel, advise; cf. עֵצָה	יָעַץ
undergrowth, thicket, woods	יַעַר
attractive, beautiful (adj.; fem. sg. יָפָה)	יָפֶה
leave, go out, exit	יָצָא
serve/dish out (food); *pour* (liquid)	יָצַק
shape, form, mold	יָצַר
fear, be afraid of (thing or person introduced by אֵת, מִפְּנֵי, מִן) (st. vb.)	יָרֵא
go down, descend	יָרַד
moon, month	יָרֵחַ
[tent] *fabric/curtain* [Ex]	יְרִיעָה
possess, subdue; dispossess [someone] (H)	יָרַשׁ
there is/are (opposite of אֵין)	יֵשׁ
sit, live [dwell], *settle, stay, remain*	יָשַׁב
inhabitant, citizen, dweller (Q Ptc)	יֹשֵׁב
deliverance, salvation; victory; cf. יָשַׁע	יְשׁוּעָה
save, deliver (implied: by winning a victory); cf. יְשׁוּעָה	יָשַׁע
straight, upright; honest (adj.)	יָשָׁר
remain, be left [behind/over] (N)	יָתַר
remainder, left-over (n.)	יֶתֶר

English	Hebrew
like, as, according to; approximately (with numbers); *when* (with infinitive construct)	כְּ
as, just as, like; when (כְּ + אֲשֶׁר)	כַּאֲשֶׁר
be/become heavy, severe; honoured, wealthy (st. vb.); *heavy, severe*; &c. (adj.)	כָּבֵד
glory, honor, wealth	כָּבוֹד
wash, [make physically] *clean*	כָּבַס
young sheep: young ram (m.; also written כֶּסֶב); *ewe-lamb* (f.)	כֶּבֶשׂ / כִּבְשָׂה
in this way/manner, thus, so	כֹּה
priest	כֹּהֵן
be established, fixed (in place); *prepare* (H)	כּוּן
strength, power	כֹּחַ
for, because; that; but; since, while; when, if (conj.)	כִּי
loaf, talent, region (all were considered roughly "circular")	כִּכָּר
all, each, every (n., *not* an adj.); כָּל- occurs only with suffixes	כֹּל / כָּל / כָּל-
cease, finish, end, complete (often with inf. const.)	כָּלָה
utensil, tool; container	כְּלִי
humiliate, trouble	כָּלַם
like, just like; as; when (adv. & cj.)	כְּמוֹ
honest, upright, right (adj.); *thus, so, in this/that way* (adv.)	כֵּן
wing; hem (of garment)	כָּנָף
seat, throne	כִּסֵּא
cover, conceal (D)	כָּסָה
foolish, insolent (often substantive)	כְּסִיל
silver	כֶּסֶף
be angry, furious	כָּעַס
palm of hand, sole of foot	כַּף
according to; as, just as (כְּ + פֶּה); cf. לְפִי	כְּפִי
cover (Q); *atone* [for] (D)	כָּפַר

English	Hebrew
cherub (probably a winged bull with human head; *not* winged baby!)	כְּרוּב
vineyard	כֶּרֶם
stumble, fall, sway, rock, waver	כָּשַׁל
cut, cut off; make a treaty	כָּרַת
write	כָּתַב
shoulder [blade]	כָּתֵף
to, for	לְ
no, not	לֹא
heart (the center of the person, often used where English uses "mind")	לֵבָב / לֵב
put on, clothe (oneself); wear	לָבֵשׁ
fight (N)	לחם
bread, food	לֶחֶם
night (m.)	לַיִל / לַיְלָה
lodge, spend the night	לִין
capture, seize	לָכַד
therefore (לְ + כֵּן); not usually volitional); for the sake of, on account of (prep.); in order that/to (cj.)	לָכֵן
learn (Q); teach (D)	לָמַד
why? (also לָמָּה)	לָמָה
in order that, so that	לְמַעַן
according to; as, just as (לְ + פֶּה); cf. כְּפִי	לְפִי
before (temporal & locative), in the presence of, in front of (לְ + פָּנִים)	לִפְנֵי
take, get, acquire; buy; marry	לָקַח
toward, against, opposite (Q inf. const. + לְ)	לִקְרַאת
tongue, language	לָשׁוֹן

English	Hebrew
very, exceedingly (adv.); power, might (n.)	מְאֹד
hundred	מֵאָה
then, at that time; formerly, since (אָז + מִן)	מֵאָז
refuse (D)	מאן
reject, refuse	מָאַס
anything	מְאוּמָה
light [-source] (pl. מְאֹרֵי & מְאֹרוֹת)	מָאוֹר
from (מִן [with] + אֵת)	מֵאֵת
two hundred; cf. מֵאָה	מָאתַיִם
entrance; west (of the sun)	מָבוֹא
flood (only in Gn 6-11 and Ps 29.10)	מַבּוּל
shield	מָגֵן
pasture, uncultivated land; produce	מִגְרָשׁ
wilderness (uncultivated or "unclaimed" land)	מִדְבָּר
measure; cf. מִדָּה	מָדַד
measure (n.); cf. מָדַד	מִדָּה
Why?	מַדּוּעַ
What? How? (also מֶה־, מַה־)	מָה
hasten, act quickly (D) [often in adverbial hendiadys]	מָהַר
move, totter, slip [metonymy for death or destruction]	מוֹט
correction, discipline, instruction	מוּסָר
something appointed (place, time); season	מוֹעֵד
die; cf. מֵת	מוּת
death; מוֹת death of	מָוֶת
altar	מִזְבֵּחַ
psalm (this transliterates LXX) [Ps only]	מִזְמוֹר
sunrise; east	מִזְרָח

camp, army	מַחֲנֶה	sanctuary, holy place; cf. קֹדֶשׁ	מִקְדָּשׁ
tomorrow	מָחָר	place	מָקוֹם
thought, intention, plan; cf. חָשַׁב	מַחְשָׁבָה	property, possession(s); cf. קָנָה	מִקְנֶה
rod, staff (sign of office); tribe (m.)	מַטֶּה	bitter (adj.)	מַר
rain (n.)	מָטָר	sight, appearance; cf. רָאָה	מַרְאֶה
Who?	מִי	spy (D Ptc; see רגל)	מְרַגֵּל
waters of (const. of מַיִם)	מֵי	height; cf. רום	מָרוֹם
water	מַיִם	open place (cf. רחב)	מֶרְחָב
sell	מָכַר	pasture, shepherding; pasturage	מַרְעִית
be/become full (st. vb.); full (adj.)	מָלֵא	oracle; burden (us. prophetic speech)	מַשָּׂא
messenger (cf. מַלְאָכִי, Malachi, "my messenger")	מַלְאָךְ	breaker (i.e., wave)	מִשְׁבָּר
work, occupation	מְלָאכָה	anoint	מָשַׁח
war, battle	מִלְחָמָה	draw, pull [out]	מָשַׁךְ
escape (N); rescue, deliver (D)	מָלַט	dwelling; Tabernacle	מִשְׁכָּן
reign, rule (as monarch, king), be king	מָלַךְ	rule, reign (vb.; does not imply kingship; cf. מָלַךְ)	מָשַׁל
king, monarch	מֶלֶךְ	rule, reign, dominion (n.)	מָשָׁל
kingdom, realm; kingship, dominion, royal power/authority; cf. מָלַךְ	מַלְכוּת	guard; obligation, duty; cf. שָׁמַר	מִשְׁמֶרֶת
kingdom, realm; kingship, dominion, royal power/authority; cf. מָלַךְ	מַמְלָכָה	clan, extended family (smaller than a tribe)	מִשְׁפָּחָה
from, than … (מִן + pronominal suffix)	מִמֶּנּ-	judgment, justice; justly; custom; cf. שָׁפַט	מִשְׁפָּט
from, out of; some of; than	מִן	rule, dominion, governance	מִשְׂרָה
flight (cf. נוס)	מָנוֹס	dead (adj.); cf. מות	מֵת
gift, offering, tribute	מִנְחָה		
choir leader, conductor(?) [Ps]	מְנַצֵּחַ		
number, total; cf. סָפַר	מִסְפָּר	untranslatable particle indicating volition (trad. "please")	נָא
path, track	מַעְגָּל	declaration, utterance	נְאֻם
[a] few, little (adj.)	מְעַט	prophesy (N); cf. נָבִיא	נָבָא
above (prep., usually מִמַּעַל); higher (adv., usually מַעְלָה)	מַעַל	look at, pay attention to (H)	נָבַט
work, deed, thing done (m.); cf. עָשָׂה	מַעֲשֶׂה	prophet; cf. נָבָא	נָבִיא
key(?); sthg. used to open (3x)	מַפְתֵּחַ	south, Negev	נֶגֶב
find	מָצָא	report, declare, announce	נָגַד
standing stone, monolith	מַצֵּבָה	in front of, before, opposite (prep.)	נֶגֶד
unleavened bread	מַצָּה	shine (not a III-ה verb)	נָגַהּ
command[ment], order; cf. צָוָה	מִצְוָה	leader	נָגִיד

English	Hebrew	English	Hebrew
touch; reach, come to	נָגַע	watch, guard, keep, protect	נָצַר
blow, assault; plague	נֶגַע	lift, carry; forgive	נָשָׂא
come near, approach	נָגַשׁ	reach, overtake (H)	נָשַׂג
be scattered	נָדַח	leader, member of ruling class	נָשִׂיא
[to] vow; swear an oath/a vow	נָדַר	piece [of a cut-up carcass] (11/12x = pl.)	נֵתַח
vow, oath (also נֵדֶר)	נֶדֶר	women, wives (pl. of אִשָּׁה)	נָשִׁים
[permanent] river; הַנָּהָר by itself refers to the Euphrates (rarely נְהַר פְּרָת)	נָהָר	path, way	נָתִיב
rest (Q); deposit (H)	נוּחַ	give	נָתַן
flee	נוּס		
wadi (temporary stream or its valley)	נַחַל	surround, go around; encircle; turn around	סָבַב
inherit, obtain	נָחַל	surrounding, [all] around (adv.)	סָבִיב / מִסָּבִיב
inheritance, property	נַחֲלָה	close, shut (Q); give into someone's power (H)	סָגַר
relent, be sorry, rue (N); comfort, console (D)	נָחַם	horse, stallion (m.), mare (f.)	סוּסָה / סוּס
snake	נָחָשׁ	turn (aside); take away, remove (H)	סוּר
copper, bronze	נְחֹשֶׁת	mng. unknown [Pss]; trad., Selah	סֶלָה
stretch out; turn	נָטָה	rock, crag, cliff	סֶלַע
plant	נָטַע	finely ground wheat flour [Lv, Nu]	סֹלֶת
hit, wound, defeat (H)	נָכָה	lean on; support	סָמַךְ
pretend (N); recognize (H)	נָכַר	count, number; tell [recount]; record	סָפַר
foreigner	נָכְרִי	scribe, writer, secretary; recorder (ms Q Ptc of סָפַר)	סֹפֵר
depart, break camp, travel	נָסַע	scroll, document (trad., "book")	סֵפֶר
young man (upper class)	נַעַר	hide, conceal [oneself] (N, Dt); be hidden/concealed (N); hide [someone] (H)	סָתַר
young, girl, maid	נַעֲרָה		
pour [out] (as a drink offering)	נָסַךְ		
drink offering, libation (wine poured/offered to a god)	נֵסֶךְ	serve (cf. עֲבוֹדָה; עֶבֶד)	עָבַד
fall	נָפַל	servant, slave; cf. עֶבֶד	עֶבֶד
life, self (f.); trad., soul	נֶפֶשׁ	service, servitude, labour, work	עֲבוֹדָה
take one's stand/place; be assigned (N)	נָצַב	cross over, pass through/by	עָבַר
lead (D)	נָצָה	other side; region beyond [sthg.]	עֵבֶר
rescue, deliver; snatch (H)	נָצַל	Hebrew (gentilic); Eber (proper name)	עִבְרִי
		calf	עֵגֶל

cart, wagon, chariot	עֲגָלָה	answer (I)	עָנָה
age (duration of time)	עַד	be humbled, afflicted; humble, afflict (D) (II)	עָנָה
to, as far as; until, while	עַד	afflicted, poor, humble; cf. עָנָה (II)	עָנִי
[a] witness	עֵד עֵדָה	cloud(s)	עָנָן
testimony, command, precept (of divine law)	עֵדָה עֵדוּת	dust, dirt, soil	עָפָר
assembly (trad. "congregation")	עֵדָה	tree (sg. & coll.), wood	עֵץ
still, yet, again	עוֹד	idol (only pl.)	עֲצַבִּים
long/remote time; ages past (trad. "forever")	עוֹלָם	advice, counsel; cf. יָעַץ	עֵצָה
guilt, trespass, sin	עָוֹן	bone; essence (i.e., the inmost part)	עֶצֶם
bird, insect [any flying thing]; collective	עוֹף	be closed, shut (N)	עָצַר
awake, arouse	עוּר	evening	עֶרֶב
skin, leather	עוֹר	plain, desert (often of Jordan plain/valley & wilderness of Judah)	עֲרָבָה
goat; goat hair	עֵז	nakedness, weakness [Lv, Nu]	עֶרְוָה
power, strength	עֹז עֹז	cities; pl. of עִיר	עָרִים
leave, forsake, abandon	עָזַב	arrange, set in order	עָרַךְ
help, assist	עָזַר	[back of] neck	עֹרֶף
eye; water-source, well (cf. עֵין־גֶּדִי, En-gedi, "the well of the kid")	עַיִן	do, make; act	עָשָׂה
city (f.); pl. עָרִים	עִיר	ten	עֶשֶׂר עָשָׂר
on, upon, over; against; concerning	עַל	twenty	עֶשְׂרִים
go up, ascend	עָלָה	time (i.e., a particular moment)	עֵת
[whole] burnt offering	עֹלָה	now; וְעַתָּה therefore (us.), followed by a volitional form	עַתָּה
exult, rejoice (cf. עָלִיז)	עָלַז		
highest (trad. Most High); upper	עֶלְיוֹן		
with (prep.)	עִם	corner, rim, side	פֵּאָה
people [group], nation	עַם	ransom, buy (back)	פָּדָה
stand; stop	עָמַד	here, in this place	פֹּא פֹּו פֹּה
pillar, column; cf. עָמַד	עַמּוּד	mouth (const. פִּי)	פֶּה
distress, trouble; labour	עָמָל	scatter, disperse (instrans.)	פּוּץ
valley, lowland	עֵמֶק	mouth of (cf. פֶּה)	פִּי

English	Hebrew	English	Hebrew
be wonderful, amazing, miraculous	פָּלָא	succeed, prosper; be effective/strong	צָלַח
pray (Dt); cf. תְּפִלָּה	פָּלַל	piece (trad. "rib")	צֵלָע
so that not (i.e., פֶּן is a negative telic particle, trad., "lest")	פֶּן	cry out [for help], shout (צעק)	צָעַק
turn	פָּנָה	north	צָפוֹן
face, presence (alw. pl.)	פָּנִים	enemy, foe	צַר
do, make	פָּעַל	distress, confinement	צָרָה
foot, step; time (i.e., once, three times); twice (dual)	פַּעַם פַּעֲמַיִם	confine, constrain, wrap up, be hostile to	צָרַר
do something [good or bad] for/to [someone]; trad. "visit"	פָּקַד		
cow (feminine); bull (masculine)	פָּרָה פַּר		
be fruitful, produce fruit; cf. פְּרִי	פָּרָה	gather, assemble	קָבַץ
fruit; descendants	פְּרִי	bury; lay in tomb/grave (see קֶבֶר)	קָבַר
break through, burst out (cf. Perez)	פָּרַץ	tomb, grave (rock-hewn, rarely dug)	קֶבֶר
break/tear off (D)	פָּרַק	holy	קָדוֹשׁ
break out, burst forth (H)	פָּרַר	east	קָדִים
spread out	פָּרַשׂ	precede, go in front of (D)	קָדַם
horseman (coll.); horse	פָּרָשׁ	in front, east; eastward	קֶדֶם קֵדְמָה
rebellion, revolt; transgression	פֶּשַׁע	be/become holy; restricted in use (st. vb.)	קָדֵשׁ
open (vb.)	פָּתַח	holy (also used as noun)	קֹדֶשׁ
opening, entrance	פֶּתַח	[national] assembly (prob. males over 20 years old); trad. "congregation"	קָהָל
		be gathered (N)	קוה
		wait [for] (D)	קוה
flock (sheep, goats)	צֹאן	voice, sound	קוֹל
army, host; military duty	צָבָא	rise, stand	קוּם
innocent, just; righteous (adj.)	צַדִּיק	[be/come] small, insignificant (st. vb.); small, insignificant (adj.)	קָטוֹן
be[come] innocent, righteous, just; justify, declare innocent, &c. (H)	צָדַק	cause a sacrifice or incense to smoke (D, H)	קָטַר
what is right, just, innocent; righteousness	צֶדֶק	incense; smoke (from incense)	קְטֹרֶת
innocence, righteousness	צְדָקָה	vomit, spit up/out	קִיא
noon, mid-day	צָהֳרַיִם	wall, city (cf. Carthage < קִיר חָדָשׁ, "new city")	קִיר
command, order (D); cf. מִצְוָה	צָוָה	swift, light (adj.)	קַל
cliff, crag, outcropping; rock	צוּר	be/become light, swift; slight, trifling, accursed (st. vb.)	קָלַל
shadow, shade	צֵל		

English	Hebrew
acquire, get, buy; cf. מִקְנֶה	קָנָה
reed (for measuring); tube; cf. canon	קָנֶה
end; limit, boundary	קֵץ
end, edge; border	קָצֶה
break, shatter (D)	קצץ
call, invite, summon; name; read; proclaim	קָרָא
meet, encounter (cf. לִקְרָאת as qal NC: to meet); happen, occur	קָרָא / קָרָה
approach, come near; offer (H); קָרְבָּן	קָרַב
inward part	קֶרֶב
offering, gift (1st vowel is qames hatuf); cf. Mk 7.11; קָרַב (H)	קָרְבָּן
near, close (adj.); cf. קָרַב	קָרוֹב
horn (oft. as symbol of strength)	קֶרֶן
tear (esp. clothing)	קָרַע
plank, board, beam [Ex]	קֶרֶשׁ
bow (weapon); rainbow	קֶשֶׁת
see	רָאָה
head; peak, top (of a hill or mountain)	רֹאשׁ
first (ord.)	רִאשׁוֹן
first; beginning (n.)	רֵאשִׁית
increase, multiply	רָבָה
abundance, multitude, great quantity	רֹב
much, many (adj.)	רַב
foot, leg; [male] genitals	רֶגֶל
spy (D; cf. מְרַגֵּל)	רגל
chase, persecute, pursue	רָדַף
breath, wind, spirit	רוּחַ
be/become high, exalted	רוּם
run	רוּץ
womb, belly, abdomen	רֶחֶם
wash (oneself)	רָחַץ
be/become far, remote, distant (st. vb.)	רָחַק
far, remote, distant (adj.)	רָחֹק
sue, strive, contend	רִיב
[law]suit, strife, contention (n.)	רִיב
smell, odor, scent	רֵיחַ
ride	רָכַב
chariot(s); chariot force; cf. מֶרְכָּבָה; רָכַב	רֶכֶב
creeping animal/reptile	רֶמֶשׂ
shout (in joy, triumph, celebration)	רָנַן
bad, disastrous; evil, wicked (adj.); cf. רָעַע	רַע
friend, companion	רֵעַ
hunger, famine	רָעָב
feed, graze, tend; herd	רָעָה
shepherd (Q Ptc)	רֹעֶה
be/become bad, evil, wicked (st. vb.)	רָעַע
heal	רָפָא
be pleased with, like; cf. רָצוֹן	רָצָה
pleasure, favour; cf. רָצָה	רָצוֹן
only, surely (often begins clause)	רַק
bad, disastrous, evil, wicked (adj.)	רָשָׁע
be satisfied, satiated	שָׂבַע
cultivated ground (trad. "field"); contrast מִדְבָּר	שָׂדֶה
put, place, set (שִׁית)	שִׂים
succeed, prosper; understand (H)	שָׂכַל
success, prosperity, well-being; prudence	שֵׂכֶל
rejoice, be glad	שָׂמַח
joy, rejoicing, gladness	שִׂמְחָה
left [side/hand]	שְׂמֹאל
hate	שָׂנֵא
lip, language; edge, shore	שָׂפָה
official, leader, ruler	שַׂר
burn (oft. specified with בָּאֵשׁ)	שָׂרַף

who, which, what (with *dageš forte* in the following consonant); = אֲשֶׁר	שֶׁ -	*fellowship offering* (trad., *peace offering*)	שֶׁלֶם
Sheol	שְׁאוֹל	*be/become whole, complete* (st. vb.); [*re*]*pay* (D)	שָׁלֵם
ask [for], *request*	שָׁאַל	*three*	שָׁלֹשׁ
remain, be left over (N); *spare, leave* (H)	שָׁאַר	*name; fame, reputation*	שֵׁם
remainder, what is left	שְׁאֵרִית	*there, in that place*	שָׁם
rod, staff; tribe	שֵׁבֶט	*be destroyed, exterminated* (N); *destroy, exterminate* (H)	שָׁמַד
swear [an oath] (N only)	שָׁבַע	*eight*	שְׁמוֹנֶה
seven	שֶׁבַע	*report; rumor*	שְׁמוּעָה
break, smash (Q & D)	שָׁבַר	*heaven(s), sky*	שָׁמַיִם
cease, stop [doing sthg.]; *rest*	שָׁבַת	*be/become astounded, astonished, dumfounded; desolate*	שָׁמַם
rest, sabbath	שַׁבָּת	*desolation, devastation; horror*	שְׁמָמָה
devastate, lay waste	שָׁדַד	*oil* (usually olive oil)	שֶׁמֶן
worthlessness, in vain, to no purpose	שָׁוְא	*hear, listen, obey*	שָׁמַע
turn (back), *return, repent*	שׁוּב	*watch, guard, protect*	שָׁמַר
ram's horn ("trumpet")	שׁוֹפָר	*sun*	שֶׁמֶשׁ
bull, young bull; steer	שׁוֹר	*tooth; crag, outcropping*	שֵׁן
do obeisance [only Dt, with metathesis and final ו-: הִשְׁתַּחֲוֶה)	שָׁחָה	*year* (cf. רֹאשׁ הַשָּׁנָה)	שָׁנָה
slaughter, kill	שָׁחַט	*second* (ord.)	שֵׁנִי
be ruined, corrupt (N); *ruin, spoil* (D); *destroy* (H)	שָׁחַת	*gate* (of a city)	שַׁעַר
sing, chant	שִׁיר	*bristle* [with horror]	שָׂעַר
song, chant (n.)	שִׁיר	*female slave/servant*	שִׁפְחָה
put, place, set (שִׂים)	שִׁית	[to] *judge*	שָׁפַט
lie down, sleep (with), *have sexual relations with*	שָׁכַב	[a] *judge* (Q Ptc)	שֹׁפֵט
forget	שָׁכַח	*pour* [out]; *shed* [blood]	שָׁפַךְ
rise early (H; often in hendiadys: "do X early")	שָׁכַם	*to water, give a drink* [to] (H)	שָׁקָה
shoulder; Shechem	שְׁכֶם	*shekel* (approx. 11.4g, 0.5 oz.)	שֶׁקֶל
peace, health, welfare	שָׁלוֹם	*lie, falsehood; deception*	שֶׁקֶר
stretch out, reach; let go, send (away)	שָׁלַח	*serve, minister to* (D)	שָׁרַת
table	שֻׁלְחָן	*six*	שֵׁשׁ
throw, cast, hurl (H)	שָׁלַךְ	*drink*	שָׁתָה
plunder, booty, spoil	שָׁלָל		

insight, understanding, realization (cf. בִּין)	תְּבוּנָה
praise, glory; cf. הָלַל	תְּהִלָּה
thanks[giving]	תּוֹדָה
area inside something else (cf. בְּתוֹךְ)	תָּוֶךְ
abomination; something horrific	תּוֹעֵבָה
teaching, instruction; law (trad., "law")	תּוֹרָה
under, beneath; instead of, in [the] place of	תַּחַת
[new] wine	תִּירוֹשׁ
regularly, continually, always (adv.); noun that ends a construct chain, referring to sthg. that is repeated, continual, or regular (e.g., עֹלָה תָּמִיד perpetual offering)	תָּמִיד
whole, blameless, entire	תָּמִים
be complete, have integrity (st. vb.)	תָּמַם
wander, be lost	תָּעָה
ornament, decoration	תִּפְאֶרֶת
prayer; cf. פָּלַל	תְּפִלָּה
seize, take hold of (in order to use)	תָּפַשׂ
drive, thrust (a weapon); blow (a horn)	תָּקַע
tribute; [heave-] offering	תְּרוּמָה
nine	תֵּשַׁע

THE MOST COMMON "PROPER" NOUNS

This lists all personal, national, gentilic, and locational names that occur fifty times or more in BH, in alphabetical order. The numeral with "x" in parentheses after the name is the number of occurrences.

Abimelech (67x)	אֲבִימֶלֶךְ	Eleazar (72x)	אֶלְעָזָר
Abner (63x)	אַבְנֵר	Amorite(sx) (86x)	אֱמֹרִי
Abram, Abraham (235x)	אַבְרָם אַבְרָהָם	Asa (58x)	אָסָא
Absalom (107x)	אַבְשָׁלוֹם	Esther (55x)	אֶסְתֵּר
Edom (112x)	אֱדוֹם	Ephraim (182x)	אֶפְרַיִם
Aaron (347x)	אַהֲרוֹן	Aram ("Syria"; 155x)	אֲרָם
Ahab (93x)	אַחְאָב	Assyria (152x)	אַשּׁוּר
Job (58x)	אִיּוֹב	Babylon (288x)	בָּלֶל
Elijah (71x)	אֵלִיָּה אֵלִיָּהוּ	Benjamin (180x)	בִּנְיָמִן
		Balaam (64x)	בִּלְעָם
Elisha (58x)	אֱלִישָׁע	Bashan (60x)	בָּשָׁן

261

Gad (85x)	גָּד	Laban (54x)	לָבָן
Gilead (108x)	גִּלְעָד	Lebanon (71x)	לְבָנוֹן
David (1031x)	דָּוִד	Levi (353x)	לֵוִי
Dan (78x)	דָּן	Midian (67x)	מִדְיָן
Haman (54x)	הָמָן	Moab (199x)	מוֹאָב
Hezekiah (131x)	חִזְקִיָּה	Micah (3 spellings; 63x)	מִיכָה
Heth; Hittite (62x)	חֵת חִתִּי	Manasseh (150x)	מְנַשֶּׁה
Hebron (77x)	חֶבְרוֹן	Egypt (708x)	מִצְרַיִם
Josiah (51x)	יֹאשִׁיָּה	Mordecai (60x)	מָרְדֳּכַי
Jehu (58x)	יֵהוּא	Moses (763x)	מֹשֶׁה
Judah (889x)	יְהוּדָה	Nebuchadnezzar (5 spellings; 91x)	נְבוּכַדְנֶאצַּר
Jehoiada (56x)	יְהוֹיָדָע	Naphtali (50x)	נַפְתָּלִי
Jonathan (124x)	יְהוֹנָתָן	Ammon (122x)	עַמּוֹן
Joshua (247x)	יְהוֹשׁוּעַ	Amalek (51x)	עֲמָלֵק
Jehoshaphat (86x)	יְהוֹשָׁפָט	Esau (96x)	עֵשָׂו
Joab (146x)	יוֹאָב	Philistine (294x)	פְּלִשְׁתִּי
Joash (64x)	יוֹאָשׁ	Pharaoh (273x)	פַּרְעֹה
Joseph (214x)	יוֹסֵף	Zadok (53x)	צָדוֹק
Jacob (348x)	יַעֲקֹב	Zedekiah (2 spellings; 63x)	צִדְקִיָּה
Isaac (112x)	יִצְחָק	Zion (154x)	צִיּוֹן
Jeroboam (104x)	יָרָבְעָם	Reuben (87x)	רְאוּבֵן
Jordan (181x)	יַרְדֵּן	Rehoboam (50x)	רְחַבְעָם
Jerusalem (667x)	יְרוּשָׁלַם	Sarai; Sarah (53x)	שָׂרָה שָׂרַי
Jericho (57x)	יְרִחוֹ	Saul (406x)	שָׁאוּל
Jeremiah (147x)	יִרְמְיָה	Shechem (64x)	שְׁכֶם
Israel (person, nation; 2513x)	יִשְׂרָאֵל	Solomon (293x)	שְׁלֹמֹה
Ishmael (56x)	יִשְׁמָעֵאל	Samuel (139x)	שְׁמוּאֵל
Cush [Ethiopia] (54x)	כּוּשׁ	Samaria (112x)	שֹׁמְרוֹן
Canaan (163x)	כְּנַעַן		
Chaldea [Mesopotamia] (89x)	כַּשְׂדִּים		