

# **INTRODUCTION TO CLASSICAL HEBREW**

**Hebrew 1104 (DIS 6004-01-W0292)**

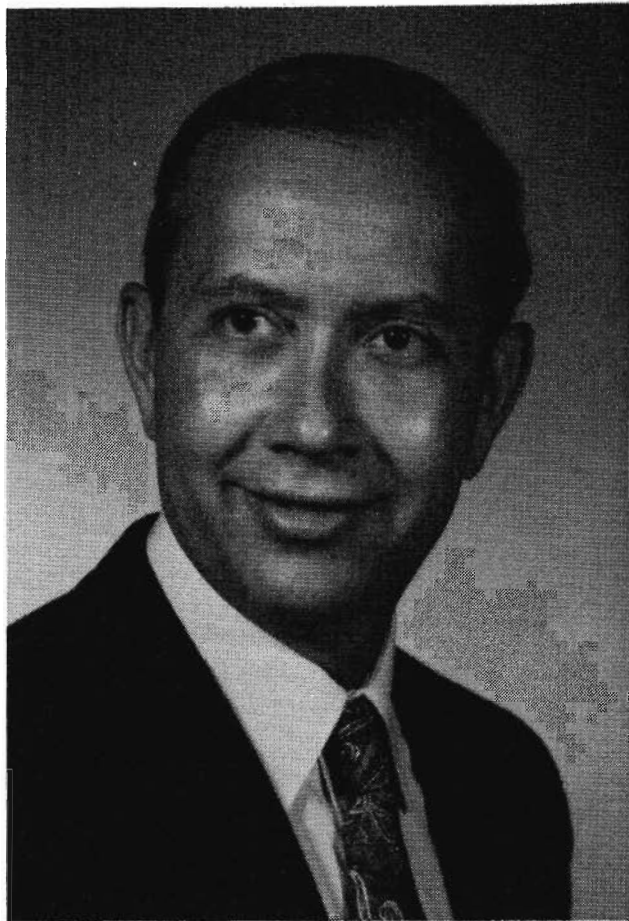
**An Independent Study Course**

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## COURSE AUTHOR AND INSTRUCTOR



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I hold a Ph.D. in religious studies from Brown University. My publications include *The Traditions of Eleazar Ben Azaria*, *A History of the Mishnaic Law of Blessings and Prayers*, *The Talmud of the Land of Israel: Tractate Berakhot*, and *Studies in Jewish Prayer*. I have also written articles, study guides, and software for computer-aided instruction. A member of the faculty at the University of Minnesota since 1976, I currently serve as director of the Center for Jewish Studies, and I teach courses in the history of Judaism, medieval Hebrew literature, Talmud and Midrash, and modern Judaism. I have also taught at Brown University, the University of California at Berkeley, and the College of William and Mary. At the University of Minnesota, I received the distinguished teaching award of the College of Liberal Arts in 1985.

## COURSE INFORMATION

<b>Title</b>	Introduction to Classical Hebrew Hebrew 1104 5 degree credits
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<b>Required Texts and Audiotape</b>	<p>Kittel, Bonnie Pedrotti; Vicki Hoffer; and Rebecca Abts Wright. <i>Biblical Hebrew: A Text and Workbook</i>, and accompanying audiotape. New Haven: Yale University Press, 1989.</p> <p><i>The Tanakh</i>. Koren Publishing Co., Jerusalem, 1990, or any edition of the Hebrew Bible published in Hebrew.</p> <p><i>Hebrew-English Dictionary</i>. Bantam-Megiddo, or any edition of a Hebrew-English dictionary.</p> <ul style="list-style-type: none"><li>• For specific information about book and audiotape prices for this course, inquire at the Department of Independent Study.</li><li>• You may listen to the audiotape for this course at the Learning Resources Center (LRC), 15 Walter Library, on the east bank of the University of Minnesota. Ask for call number N297. Call the LRC at (612) 624-1584 for hours and further information.</li></ul>
<b>Procedures</b>	<p>For information on how to purchase textbooks and where to submit written assignments, and for study tips, see the booklet <i>Learning Outside the Classroom</i> in the front pocket of this study guide.</p> <p><i>Note:</i> A brief list of books that supplement the required reading can be found in appendix C of this study guide. In addition, if you wish to take other related courses after completing this course, refer to the list in appendix D.</p>
<b>Course Requirements</b>	To complete this course, you must read this study guide and the required texts, listen to the tape, and complete the written assignments, a midcourse exam, and a final exam.

## How to Proceed

This course consists of the following components:

- this study guide
- the required textbook, tape, and reference books
- optional computer drills

### Study Guide

This study guide serves several purposes. First, it lists the required readings and the assignments for the course. Second, it explains and summarizes information presented in the textbooks and supplementary readings. And third, it extends the scope of the course beyond the boundaries set by these course materials.

The study guide highlights developments that paralleled the historical growth of Hebrew and the unfolding of biblical civilization. Supplementary readings in the study guide are important to fill out many areas not covered in the main textbook.

Read the study notes for each unit in the study guide *before* completing the textbook reading for each unit. The units follow the sequence of the lessons in the textbook. As you do the reading assignment, complete the exercises. *Then* do the written assignments, as specified in the study guide. Record an audiotape where directed. Translate the biblical passages as specified.

### Textbooks

The textbook, *Biblical Hebrew: A Text and Workbook*, provides the main readings of the course. It contains lessons, drills, and reference materials needed in this course.

### Audiocassette Tape

The tape will help you learn the pronunciation of Hebrew. Although classical Hebrew is not a living language, modern Hebrew is quite alive and closely related to its ancestor tongue. I prefer that you learn modern Hebrew pronunciation for use in the reading of classical texts.

### Computer Programs (Optional)

The three main programs used for this course were developed through a grant made by the IBM Corporation to the Center for Jewish Studies of the University of Minnesota. MILIM is a vocabulary program based on an original educational design concept for enhanced memory acquisition. VERBS helps the student master the intricacies of the Hebrew verb system. SENTENCES is a multi-purpose program for computer-aided language learning.

### **Computer Drills (Optional)**

You may request IBM computer-based drills for learning vocabulary, verbs, and sentences (see appendix B). These drills require you to have access to an IBM or IBM-compatible computer with a VGA or EGA monitor. More advanced drills require the presence of the Microsoft Windows graphical environment. In some cases in the second and third courses in this language course sequence (Hebr 1105 and 1106), you may submit computer drill disks instead of written assignments. These programs will be provided to you from the Department of Classical and Near Eastern Studies on request at no cost.

Other commercial and public domain software is available to supplement your study of classical Hebrew on IBM and on Macintosh computers. There may be costs associated with such materials. Contact me for the most recent list of options and prices.

#### **Written Assignments**

Written assignments are included in the textbook or in this study guide for each unit. As noted above, the study guide will tell you which assignments you should complete to turn in to me.

#### **Examinations**

There are two examinations for this course: a midcourse exam following lesson 10, and a final exam following lesson 18. These are two-hour, open-book, and proctored tests. Specific instructions for taking the exams appear later in the study guide.

#### **Submission of Written Materials**

As directed at the end of each unit, be sure to attach the appropriate submission form (included in the pocket of this study guide) to each assignment and exams before submitting it to the Department of Independent Study.

I recommend that you keep either rough notes or copies of your assignments so that, if necessary, you can easily resubmit them. I will evaluate your written assignments and return them to you as quickly as possible.

#### **Course Grade**

Your written assignments and final exam will be graded on content, form, and style. Each assignment is worth about 4 percent of your grade; the midcourse exam counts for 25 percent; and the final exam about 25 percent of your grade. However, if your grade on the final exam is significantly higher than the grades on your earlier assignments, more weight will be given to the final exam. For instance, if you received a grade of C on several assignments and a grade of A on the final exam, you may receive a grade of A for the course.

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# INTRODUCTION

Before you begin this course, you should know the purpose of each of the course components (textbooks, tape, computer programs, and study guide). Please refer to the descriptions of these components on pages ii and iii of this study guide.

## Definitions

Like most introductory courses in classical Hebrew, we will emphasize the technical and external dimensions of the language. A beginning course in biblical and rabbinic Hebrew commonly deals with *grammar*, the formal features of the language. Components of this study normally include elements of *syntax*, the structure of sentences, and *morphology*, the analysis of smaller units of the language. Some *philology* and *lexicography*, the study of words, is occasionally included.

In the beginning of our course we shall go a bit beyond these concerns. The reason most people study classical Hebrew is to gain access to the texts of ancient Israel and early rabbinic Judaism. We shall deal at various points with the civilization and religion of these systems of classical culture.

By way of introduction to this substantive element of the syllabus, let me suggest working definitions for some terms. Defining *religion* first makes sense, since religion is generally considered a central aspect of a civilization. Clifford Geertz, an anthropologist, has proposed a widely-accepted general definition of religion:

It is a system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions in such an aura of factuality that the moods and motivations seem uniquely realistic.<sup>1</sup>

The symbols, stories, and practices in a religious system help provide a meaningful interpretation of the human situation. In our study of classical Hebrew, we will encounter many examples of religious symbols and stories.

## History, Religion, and Symbolism

The subtle difference between studying a body of evidence in order to understand the history of a religion or, alternatively, to analyze the historical development of a civilization, may be made more clear through

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<sup>1</sup>Geertz, Clifford. "Religion as a cultural system." In Michael Banton, ed. *Anthropological Approaches to the Study of Religion*. New York: Praeger, 1966, p. 4.



an example. The Hebrew Bible tells the story of humanity's creation and of Israel's early development. The general historian looks at this material as a source of positive historical facts about the early development of a people—the formation of a group of tribes into a national civilization. Indeed, this is a central focus of the first unit on the early biblical period.

In contrast, religious historians frequently look at the same evidence in other ways. For them, biblical narrative becomes a source for understanding the philosophical meanings of Judaism. From this perspective, the stories of the Bible describe events of timeless significance. They tell of events both historical and heavenly, real and symbolic.

Some biblical stories that lend themselves to symbolic interpretation include the creation of heaven and earth, the creation of humanity, and the future redemption of Israel at the end of time. There is little temptation to locate these events in actual history. They signify the basic concepts of the biblical view of human life.

The creation of the world is symbolically reenacted, for instance, in Jewish holidays and celebrations. The story of the first man and woman in paradise is integrated into the traditional Jewish wedding ceremony. And the idea of the redemption of the world figures prominently in many Jewish prayers and blessings.

Other biblical stories that may be viewed either as historical or symbolic accounts include the narratives of the patriarchs Abraham, Isaac, and Jacob, the revelation of the Torah on Mount Sinai, and the exodus of the Israelites from Egypt. One can ask what these events mean within a timeless religious philosophy of life. Or one can explore the historical realities of ancient times and try to locate these stories in a real time and place.

The story of the exodus of Israelites from bondage in Egypt may be seen as a historical account with imaginative elements added over the course of time. From another perspective, it may be read as a symbolic story of redemption. It thereby becomes a drama in which the observer—the reader—is the prime participant. It lifts the reader from the present to a higher reality, to another dimension of existence.

So, as we study the language of the Hebrew Bible and its rabbinic interpreters, we shall also enter into a discourse with the culture and civilization of those who spoke and wrote in that ancient tongue.

## LESSON 1

## ALPHABETIC AND HISTORICAL BEGINNINGS

### Reading Assignment

*Biblical Hebrew*, pages 1-8. In all future lessons, reading assignments from the textbook will correspond to the lesson number in the study guide, unless otherwise noted.

### Study Notes

#### Classical Hebrew: Historical Background

The following section briefly summarizes the major historical landmarks in Jewish history.

#### *Biblical Period (1400 to 586 B.C.E.)*

Jewish history began in about 1300 B.C.E. (Before the Common Era) with a people called the *Israelites*. The Hebrew Bible is the most valuable historical resource for knowledge about the early development of this people, who are the predecessors of the Jews.

Traditionally, Jews have called the writings of the Hebrew Bible the *Tanakh*, an abbreviation of the words *Torah* (the five books of Moses), *Nevi'im* (the historical and prophetic books), and *Ketuvim* (the remainder of the inspired writings in the Hebrew Bible). The term *Old Testament* is the Christian name for the Hebrew Bible. But because the word *Old* in the title carries with it the theological overtone that the "old" has been replaced with the "new," in most academic settings, the term is avoided. Similarly, the terms B.C. (Before Christ) and A.D. (Anno Domini, "In the year of our Lord"), because they reckon dates in relation to the central historical event of Christianity, is eschewed by academic scholars in favor of B.C.E. and C.E., thus accommodating the numbers commonly used in our society to designate years.

You will study first the language of the Hebrew Bible. You will find it helpful at this time to make a list of all the books in it. Then, when a reading assignment refers to a selection in a book, you will be able to consult the text itself in the Hebrew Bible.

- Now make a list of the books of the Tanakh.

The original language of almost all biblical narrative, poetry, and law is Hebrew. Therefore, historians or other scholars who wish to study the primary evidence of the history of the Israelites in their earliest period, from the fourteenth to the sixth century B.C.E., must master the Hebrew language.

This historical period is further unified in several ways. First, during this era, the Israelites lived primarily in one geographic location. They began together in ancient Egypt as a nation of slaves made up of twelve tribes, the descendants of the twelve sons of Jacob. They became a nation with a territory after they conquered Canaan under Joshua. This people further solidified when Solomon built the Temple and established it as the centralized place of worship in Israel.

The people of Israel were united by tribal and family relationships and by a common language, a common literature, and a common relationship to a centralized place of worship. This gave coherence to the social and cultural existence of this people in the formative biblical period.

The historical and cultural development of the Israelites was disrupted in the sixth century B.C.E. with the capture of Jerusalem by an invading foreign force under Nebuchadnezzar and the subsequent exile of the leaders of the nation to Babylonia. Under Ezra and Nehemiah, the leaders of the nation returned and began to rebuild the institutions of Israelite society.

In the late biblical period, the nation's leaders began to encourage the lay populace to study the Torah. Following this period, the Israelite nation confronted challenges of another sort: the intrusion of Hellenism and its culture into the civilization of Israel.

#### *Hellenistic Period (586 B.C.E. to 135 C.E.)*

Also called the "Second Temple period" because the Jews returned from Babylonia and rebuilt the Temple at the start of the era, this epoch ends shortly after the destruction of the Jerusalem Temple by the Romans in the first century C.E. Many also refer to this time as the "intertestamental period," because most of the books of the Hebrew Bible (Old Testament) were written before this age, while the early Christian writings (New Testament) do not appear until the late first century. But use of the term *intertestamental* tends to diminish the importance of this age. It implies that Jewish history remained, at best, in a steady state of development during these centuries. In reality, these years produced numerous formative developments within Israel.

At the outset of the Hellenistic period, the people of Israel inhabited, for the most part, the Judean hills around Jerusalem. In earlier times these people, known as the *Judeans*, worshiped many different gods; thus they could not be identified with one form of religion. During the Hellenistic period, however, the people of this geographic area became increasingly identified with the monotheistic religion of the Temple in Jerusalem. The

name *Judean*, then, referred not only to residents of a particular area, but also to adherents of one specific form of religion. For the first time the following equation arose:

Worshiper of one God of Jerusalem = Judean = Jew

During this time the Judeans became known by a new name, translated into English as the *Jews*. They also began speaking new languages.

By the end of the Hellenistic age, few Jews spoke Hebrew, though it remained the language of sacred Jewish literature and of study and prayer. But in the marketplace, the language of the Jews at the close of this period was Aramaic, a close relative of Hebrew, but still a wholly distinct language.

By the end of this era many Jews used Greek, the official language of the Hellenistic world, for commerce and trade. The origins of Greek in the Mediterranean go back to the time of Alexander the Great. When he conquered the civilized world in the early fourth century B.C.E., a tide of Greek-speaking Hellenistic traders and teachers followed in the wake of his armies.

Some of the great works of Jewish literature first appeared in the Hellenistic period. To read and analyze these works today, a scholar must master three languages: Hebrew, Aramaic, and Greek. The Mishnah was written in Hebrew. It was published about 200 C.E. and is one of the primary collections of rabbinic wisdom. Even though the Mishnah is primarily a law code for Jewish practice, this work makes many references to historical, cultural, and religious developments of the latter part of this era.

The Greek works of Flavius Josephus are the best-known purely historical sources of the period. Indeed, to reconstruct the events of the age one must inevitably take his descriptions into account. References to Judaism in early Christian literature, such as the Gospels, also contribute to the picture of the Jews and Judaism during this era.

The Aramaic and Hebrew writings of the two Talmuds published several centuries later between 450 and 500 C.E. contain numerous references to the events of earlier ages. The major talmudic work was written over a span of years in Babylonia between the third and sixth centuries. The Palestinian Talmud, a less authoritative compilation of rabbinic law and lore, was assembled in Israel around the same time. Properly interpreted, these works expand our knowledge of Jewish heritage in the Hellenistic age.

#### *Talmudic and Early Medieval Era (1 to 1000 C.E.)*

After the destruction of the Temple in Jerusalem by Romans in the first century C.E. and the abortive revolt by Jews in the second century C.E., the general living conditions for Jews in Israel deteriorated steadily. Large

numbers of them migrated eastward away from Rome to the empire of the Sassanian Persians in Babylonia. There, Aramaic-speaking Jewish communities sprang up rapidly and flourished for centuries thereafter.

Because the Temple in Jerusalem no longer existed, Jewish communities of this time developed a form of faith independent of any geographic religious center. Thus, the culture of this age focused on books and learning (an easily transportable center of religious life), particularly on the Torah and its rabbinic interpretations collected in the anthologies of the Midrash and in the influential body of talmudic works.

The institution of the synagogue took firm root in the Jewish nation during the talmudic era. Archaeological finds confirm the construction of several hundred synagogues in Judea, Samaria, and the Galilee between the years 200 and 600 C.E.

The Talmud was the crowning contribution to Jewish heritage from the community of Babylonia in late antiquity. This long, complex work, written in a mixture of Hebrew and Aramaic, has assumed the central position of importance in the revered writings of the Jews from the time of its publication in the sixth century until the present. Most of Jewish law, custom, and belief has some roots in the writings of the Talmud. Since the Middle Ages, Jews have considered mastery of the talmudic works one of the highest intellectual and religious achievements. Furthermore, the cultural and religious heritage of the Jews in this era cannot be reconstructed without drawing heavily on the records of the Talmud.

During this time, Judaism spawned its most important "daughter religions," Christianity and Islam. The interaction and competition between these new religious groups and the Jewish people form an important element of Jewish history in the talmudic period.

#### *Medieval Age (1000 to 1600 C.E.)*

As the Jewish population spread in the Middle Ages to North Africa, Spain, Portugal, and northern Europe, Jews came into contact with new forms of language, culture, and society. In Muslim Spain, Jews encountered Arabic translations of classical Greek and Roman masterpieces. Spanish Jewry rose to great political and cultural heights during this time. Its leaders, writing in Hebrew and Arabic, produced masterpieces of poetry, philosophy, and spirituality. Indeed, many of their writings persist to this day as classics of Jewish creativity.

The central European communities of German Jews, called *Ashkenazim*, produced another sort of intellectual and cultural Jewish heritage. They placed talmudic study at the center of their lives and their creative endeavors. As a result, these communities produced massive writings (mainly in Hebrew) related to the authoritative classical works of the Talmud.

To know the minds of Jews during this time, you would have to contemplate hundreds of the volumes of commentaries that they produced to the Torah and the Talmud and sift through thousands of letters written by rabbis in response to specific questions of law or theological beliefs. You would also have to analyze the systematic codes of Jewish law, compiled in this era by rabbinic figures of great learning and vision. This course can be a first step along that route.

The time of the Middle Ages was both a bright era of accomplishment and a dark time of antagonism for Jews in Europe. Under Christian domination in the fourteenth and fifteenth centuries, Jews were persecuted on the Iberian peninsula and throughout Europe. Unfortunately, during this era in medieval Europe the basic notions of anti-Semitic beliefs developed. These insidious attitudes served as the foundation for later anti-Jewish attacks throughout European history, culminating centuries later in the physical annihilation of European Jewry during World War II.

#### *Late Medieval and Early Modern Period (1492 to 1789)*

Here the classical Hebrew language diverges most dramatically from the living development of a people. As the Jews approached modernity, they developed new languages and new ideas and refined their investigations of their heritage from the previous thousands of years. The main centers of Jewish population in this period remained in Europe, both in the east and in the west. By the nineteenth century, the Russian and Polish centers had grown significantly.

Yiddish, a language containing elements of German and Hebrew, became the unofficial, commonly used language of Jewish family life and of popular Jewish culture. Earlier in history, Spanish and Portuguese Jews had cultivated Ladino, also known as Judezmo, a hybrid Judeo-Spanish tongue.

In many ways this was an age of hopes, symbols, and secrets. The intellectual creativity of the era can be understood only by entering the minds of the great Jewish mystics of the time, the masters of the *kabbalah* (tradition). Out of the culture created by the Jewish mystics came the great messianic pretenders of the era and, ultimately, one of the central movements of modern Judaism, *Hasidim*, pietists of eastern Europe.

#### *Modern Era (1789 to 1917)*

The recent past has seen several important changes in Jewish history, demography, and thought. First, the Jews came to grips with modernity along several different paths. Many European Jews achieved a measure of political emancipation when they were granted citizenship in the various countries of Europe in the eighteenth and nineteenth centuries.

As a result, large numbers of Jews chose to assimilate into the culture of European society during the decades of the nineteenth century. Some accepted Christianity as their religion. Others chose as their beliefs the ideas of the humanistic Enlightenment. And still others chose to pursue socialist activism, or even anarchism. But the largest number chose to remain identified directly with the Jewish people.

Those European Jews who retained a strong link to their traditions refined and reconstructed many of the age-old forms of Jewish practice and belief. Reform Judaism, a modern utopian form of Judaism, began in this age. Zionism, another future-oriented system of Jewish belief and action, grew up in the nineteenth century.

At the turn of the twentieth century, the center of Jewish population began to shift from Europe to North America. New kinds of Jewish belief and practice developed in the wake of the immigration of three million eastern European Jews to America. Conservative Judaism was the most prominent of the new forms of Judaism to take root on the shores of the New World.

Modern North American Jews entered with enthusiasm into the politics and history of their times. Though they spoke Yiddish and a variety of other European languages, they soon learned English and began translating into that tongue the classical works of the Jewish tradition.

The main historical and cultural trends of the time include the following: *acculturation*, the entry of the Jews into a new culture; *anti-Semitism*, the systematic persecution of the Jews—most virulently in Europe; and *Zionism*, the new ideology that emphasized the national destiny of the Jewish people to return to their own homeland.

Of course, the Hebrew language took on new significance with the rise of the modern Zionist movement and the founding of the state of Israel in 1948. There are strong and direct relationships and significant differences between modern and classical Hebrew. I will spell some of those out in the next section.

### **The Hebrew Alphabet: Consonants and Vowels**

You can see in figure 1.1 on the next page that the Hebrew alphabet evolved from early cuneiform styles of writing and that it is related to other more familiar alphabetic lettering.

Modern Hebrew books and newspapers do not use vowels in their printing. Similarly, ancient Hebrew texts rarely used written vocalization. The vowel system developed in late antique and medieval scholasticism. Your textbook mentions the *Masoretes* as important to the process of textual preservation. This label refers to scholars who by profession copied and

Figure 1.1. Evolution of the Hebrew alphabet.

PLATE II.  
ORIGIN AND DEVELOPMENT OF THE HEBREW SQUARE ALPHABET.

	ARAMAIC INSCRIPTIONS.						PALMYRENE.	
	SYRIA AND MESOPOTAMIA.			Asia Minor. 5th-2d cent. B.C.	Arabia. 5th-4th cent. B.C.	Egypt. 5th-4th cent. B.C.	Ornamental Character.	Cursive Character.
	Zingirli. 8th cent.	Nerab. 7th cent. B.C.	"C.I.S." II. 1-8: 8th-3d cent. B.C.					
א	𐤀	𐤁	𐤂𐤃𐤄	𐤅𐤆	𐤇𐤈	𐤉𐤊𐤋	𐤌𐤍𐤎	𐤏𐤐𐤑
ב	𐤒	𐤓	𐤔𐤕𐤖	𐤗𐤘	𐤙𐤚	𐤛𐤜𐤝	𐤞𐤟𐤠	𐤡𐤢
ג	𐤡	𐤢	𐤣𐤤	𐤥𐤦	𐤧𐤨	𐤩𐤪	𐤫𐤬𐤭	𐤮𐤯
ד	𐤐	𐤑	𐤒𐤓𐤔𐤕	𐤖𐤗	𐤘𐤙	𐤚𐤛𐤜	𐤞𐤟𐤠	𐤡𐤢𐤣
ה	𐤅	𐤆	𐤇𐤈𐤉	𐤊𐤋	𐤌𐤍	𐤎𐤏𐤐	𐤑𐤒𐤓	𐤔𐤕𐤖
ו	𐤄	𐤅	𐤆𐤇	𐤈𐤉	𐤊𐤋	𐤌𐤍	𐤎𐤏𐤐	𐤑𐤒𐤓
ז	𐤆	𐤇	𐤈𐤉	𐤊𐤋	𐤌𐤍	𐤎𐤏	𐤑𐤒	𐤓
ח	𐤇	𐤈	𐤉𐤊𐤋𐤌	𐤍𐤎	𐤏𐤐	𐤑𐤒𐤓	𐤔𐤕	𐤖𐤗
ט	𐤈	𐤉	𐤊𐤋	𐤌𐤍	𐤎𐤏	𐤑𐤒	𐤓𐤔	𐤕
י	𐤉	𐤊	𐤋𐤌	𐤍𐤎	𐤏𐤐	𐤑𐤒	𐤓𐤔	𐤕
כ	𐤎	𐤏	𐤐𐤑	𐤒𐤓	𐤔𐤕	𐤖𐤗	𐤘𐤙	𐤚𐤛
ל	𐤌	𐤍	𐤎	𐤏𐤐	𐤑𐤒	𐤓𐤔	𐤕𐤖	𐤗𐤘
מ	𐤍	𐤎	𐤏𐤐	𐤑𐤒	𐤓𐤔	𐤕𐤖	𐤗𐤘	𐤙𐤚
נ	𐤏	𐤐	𐤑𐤒	𐤓𐤔	𐤕𐤖	𐤗𐤘	𐤙𐤚	𐤛
ס	𐤑	𐤒	𐤓𐤔	𐤕𐤖	𐤗𐤘	𐤙𐤚	𐤛𐤜	𐤝
ע	𐤒	𐤓	𐤔𐤕	𐤖𐤗	𐤘𐤙	𐤚𐤛	𐤞𐤟	𐤠
פ	𐤕	𐤖	𐤗𐤘	𐤙𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢
צ	𐤗	𐤘	𐤙𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢𐤣	𐤤
ק	𐤙	𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢𐤣	𐤤𐤥	𐤦
ר	𐤙	𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢𐤣	𐤤𐤥	𐤦
ש	𐤙	𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢𐤣	𐤤𐤥	𐤦
ת	𐤕	𐤖	𐤗𐤘	𐤙𐤚	𐤛𐤜	𐤞𐤟	𐤠𐤡	𐤢𐤣



preserved the sacred scriptures. Originally the Bible was copied as one long and undifferentiated text. These scholars contributed four features to the text of the Hebrew Bible. They broke the text up into paragraphs early in the Hellenistic age. Later, in the talmudic period, they further divided the text into verses. They also established conventions for copying synagogue scrolls of the Torah. Each column of the hundreds in the Torah (except for six) had to begin with a word starting with the letter *vav*. Certain poetic passages had to follow a special format.

The fourth feature of the contribution of the Masoretes was their system of accents for chanting the verses in public reading. Prof. Israel Yeivin describes the function of the accents:

Their primary function. . . is to represent the musical motifs to which the Biblical text was chanted in the public reading. This chant enhanced the beauty and solemnity of the reading, but because the purpose of the reading was to present the text clearly and intelligibly to the hearers, the chant is dependent on the text, and emphasizes the logical relationships of the words. Consequently the second function of the accents is to indicate the interrelationship of the words in the text. The accents are thus a good guide to the syntax of the text; but. . . accentuation marks semantic units which are not always identical with syntactic units.<sup>2</sup>

You can hear examples of the chanting on the tape that accompanies your textbook. You can see the accents in most printed versions of the Hebrew Bible. The scrolls of the Torah do not have any punctuation or accentuation. Accordingly, to chant from the Torah in synagogue requires professional study and preparation. In order to better understand the difference in the ways the text of the Torah is presented, compare the illustrations in figure 1.2 on the next page. A page from the Torah is shown without vowels or accents next to the same page from a printed Pentateuch with vowels and accents, and the accent chart from the *Biblica Hebraica Stuttgartensia*.

Hebrew pronunciations are characterized by some features not common to American English. The guttural letters are examples. These illustrations should help you visualize the pronunciation of those consonants. Review the tape for further practice in pronunciation.

- Now prepare to do the exercises on page 5 of the textbook. Read and study Lesson I in the textbook.

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<sup>2</sup>See Israel Yeivin, *The Tiberian Masorah*, cited in B. K. Waltke and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, Indiana: 1990, p. 633.

Figure 1.2. Page from the Torah (left) compared with same page from the printed Pentateuch.

בראשית ברא אלהים את השמים ואת הארץ: והארץ  
 היתה תהו ובהו וחשך על פני תהום ותהו  
 אלהים מרחפת על פני המים ויאמר אלהים יהי  
 אור ויהי אור וירא אלהים את האור כי טוב  
 ויבדל אלהים בין האור ובין החשך ויקרא  
 אלהים לאור יום ולחשך קרא לילה ויהי ערב  
 ויהי בקר יום אחד  
 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל  
 בין מים למים ויעש אלהים את הרקיע ויבדל  
 בין המים אשר מהלכות לרקיע ובין המים אשר  
 מעל לרקיע ויהי כן ויקרא אלהים לרקיע שמים  
 ויהי ערב ויהי בקר יום שני  
 ויאמר אלהים יקוו המים מתחת השמים אל  
 מקום אחד והראה היבשה ויהי כן ויקרא אלהים  
 ליבשה ארץ ולמקוה המים קרא ימים וירא  
 אלהים כי טוב ויאמר אלהים הושיא הארץ  
 ושיא עשבים מוריקי ורע עץ פרי עשית פרי המים  
 אשר זרעו בו על הארץ ויהי כן והושיא הארץ  
 ושיא עשבים מוריקי ורע למיניהו ועץ עשית פרי  
 אשר זרעו בו למיניהו וירא אלהים כי טוב ויהי  
 ערב ויהי בקר יום שלישי  
 ויאמר אלהים יהי מארת ברקיע השמים להבדיל  
 בין היום ובין הלילה והיו לאתת ולמועדים ולמים  
 ושנים והיו למאורת ברקיע השמים להאיר על  
 הארץ ויהי כן ויעש אלהים את עניי המארת  
 הזרלים את המאור הגדל למבטלת היום ואת  
 המאור הקטן למבטלת הלילה ואת הכוכבים  
 ויתן אתם אלהים ברקיע השמים להאיר על  
 הארץ ולמשל ביום ובלילה ולהבדיל בין האור  
 ובין החשך וירא אלהים כי טוב ויהי ערב ויהי  
 בקר יום רביעי  
 ויאמר אלהים ישרצו המים שרץ נפש חיה ויהי  
 ועוף ילופף על הארץ על פני רקיע השמים  
 ויברא אלהים את התנינם הזרלים ואת כל נפש  
 החיה הרמשת אשר שרצו המים למיניהם ואת  
 כל עוף כנף למיניהו וירא אלהים כי טוב ויברך  
 אתם אלהים כאמר פרו ורבו וימלאו את המים  
 בימים ועלופם דג בארץ ויהי ערב ויהי בקר  
 יום חמישי  
 ויאמר אלהים הושיא הארץ נפש חיה למיניה  
 בהמה ורמש חיותו ארץ למיניה ויהי כן ויעש  
 אלהים את חיות הארץ למיניה ואת הבהמה למיניה

בראשית ברא אלהים את השמים ואת הארץ: והארץ  
 היתה תהו ובהו וחשך על פני תהום ותהו  
 אלהים מרחפת על פני המים: ויאמר אלהים יהי  
 אור: וירא אלהים את האור כי טוב ויבדל אלהים בין  
 האור ובין החשך: ויקרא אלהים לאור יום ולחשך  
 קרא לילה ויהי ערב ויהי בקר יום אחד: פ  
 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין  
 מים למים: ויעש אלהים את הרקיע ויבדל בין המים  
 אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי  
 כן: ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר  
 יום שני: פ  
 ויאמר אלהים יקוו המים מתחת השמים אל מקום אחד  
 ותראה היבשה ויהי כן: ויקרא אלהים ליבשה ארץ  
 ולמקוה המים קרא ימים וירא אלהים כי טוב: ויאמר  
 אלהים הושיא הארץ ושיא עשבים מוריקי ורע עץ פרי  
 עשית פרי המים אשר זרעו בו על הארץ ויהי כן והושיא  
 הארץ ושיא עשבים מוריקי ורע למיניהו ועץ עשית פרי  
 אשר זרעו בו למיניהו וירא אלהים כי טוב: ויהי ערב  
 ויהי בקר יום שלישי: פ  
 ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין  
 היום ובין הלילה והיו לאתת ולמועדים ולמים ושנים:  
 והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן:  
 ויעש אלהים את המארת הגדלים את המאור הגדל  
 למבטלת היום ואת המאור הקטן למבטלת  
 הלילה ואת הכוכבים: ויתן אתם אלהים ברקיע  
 השמים להאיר על הארץ: ולמשל ביום ובלילה  
 ולהבדיל בין האור ובין החשך וירא אלהים כי טוב:  
 ויהי ערב ויהי בקר יום רביעי: פ  
 ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף ילופף  
 על הארץ על פני רקיע השמים: ויקרא אלהים את  
 התנינם הגדלים ואת כל נפש הרמשת אשר  
 שרצו המים למיניהם ואת כל עוף כנף למיניהו וירא  
 אלהים כי טוב: ויקרא אתם אלהים כאמר פרו ורבו  
 וימלאו את המים בימים ועלופם דג בארץ: ויהי ערב  
 ויהי בקר יום חמישי: פ  
 ויאמר אלהים הושיא הארץ נפש חיה למיניה בהמה  
 ורמש ויהי כן: ויעש אלהים את חיות הארץ למיניה  
 ואת הבהמה למיניה

Take your time learning the alphabet and the vowels. Even if you have studied some Hebrew before, you may find several aspects of the materials on pages 1-5 new or different. In particular, the English transliteration system of the book may vary slightly from what you are used to seeing. The letter *q* is used to denote the hard *k* and the letters *kh* are also used to signify that sound. *H* with a dot beneath the letter stands for the sound of the harsh guttural *ch*, as in the familiar holiday "Chanukah." *W* is used to denote the *v* sound, as in the word "shewa," pronounced *she-va*. Do not be thrown off by these conventions. You may have to review pages 1-5 many times until you have learned the basics of the alphabet. *This is typical and should not be a source of frustration or anxiety.* It will be normal for you to walk around for a few days repeating the *ch* sound of the letters *het* and *hof* and thinking about the strange spelling of the vowel *qamets*.

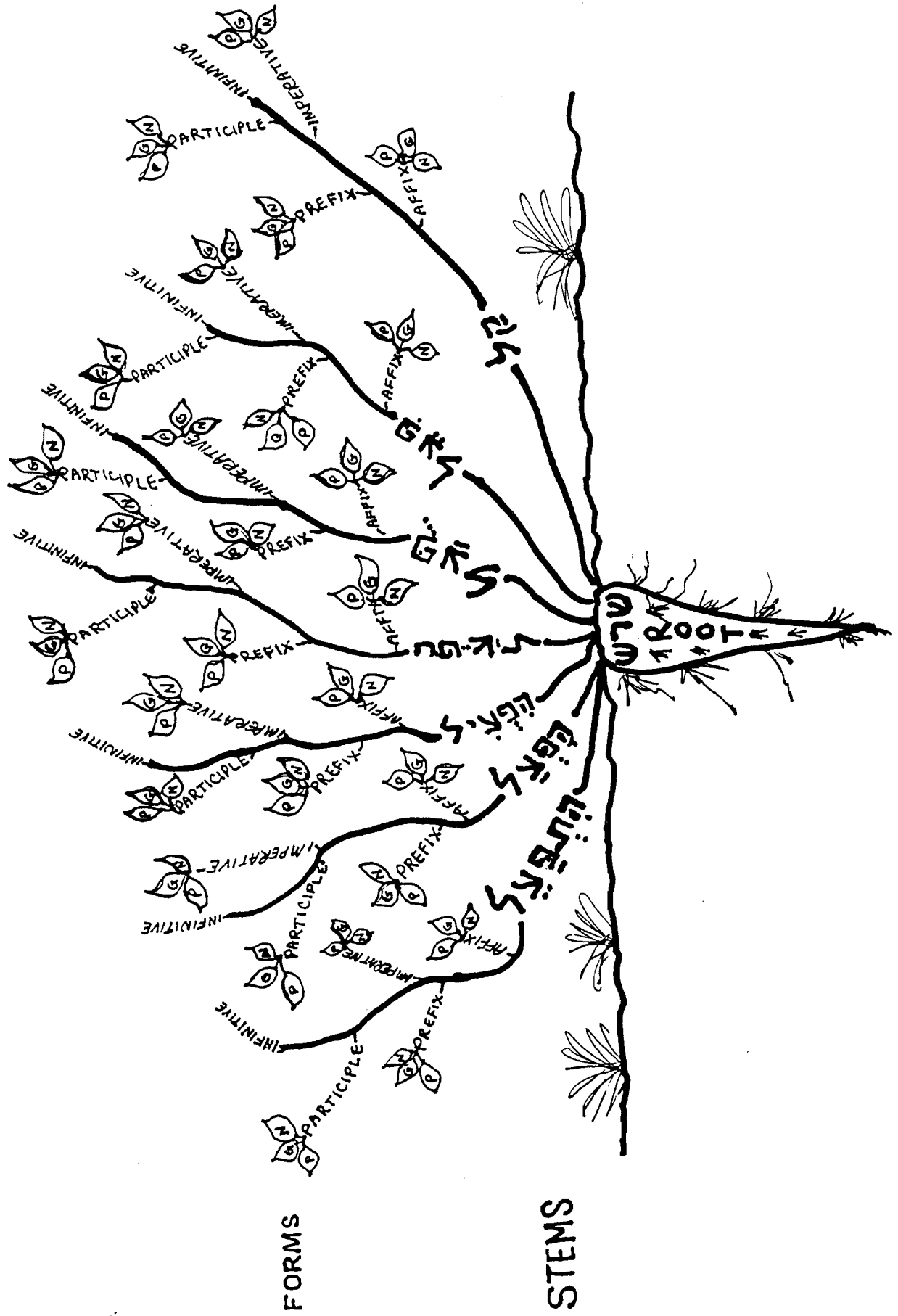
When you are ready to do the exercises on page 5, take all the time you need. Go over the materials on the first four pages as often as you can as you prepare those exercises.

In lesson 1 you will notice how slowly the book goes over each component of the verb. This approach may remind you more of mathematical analysis than of language study! Throughout the course you will find that you must slow down and carefully scrutinize the features of verbs and nouns. As you get better at analyzing words, you will earn the right to call yourself a morphologist of biblical Hebrew.

Our authors use the most up-to-date conventions for analyzing the verb. Look up the terms *root*, *stem*, *form*, *PGN*, and *Qal* in the glossary. *Always check the glossary as you work through a lesson for the first time.*

Look up *root* in the glossary. Take a moment to visualize the structure of the Hebrew verb. Hebrew verbs may be thought of as living organisms with *roots*. These branch out into *stems*. The stems in turn produce *forms*. And the forms take shape according to the conditions of *person*, *gender*, and *number*. Figure 1.3 on the following page may help you picture the structures of the Hebrew verb.

Figure 1.3. Structures of the Hebrew verb.



- Write out the names of the seven major patterns of the verb verb as they appear in the glossary under the entry *stem* on page 384:

Basic (simple):

Passive:

Intensive:

Passive-intensive:

Causative:

Passive-causative:

Reflexive:

Not to worry; you are not expected to know much about these patterns now. One of the main goals of the *entire first year* of biblical Hebrew will be to have you master the meanings and use of these seven patterns. At present, just remember that they exist and that you will be mainly seeing the simple and the intensive stems of the verbs, the Qal and Pi'el.

Our book uses the notion of *form* of the verb. Write out the five verb forms:

- 1.
- 2.
- 3.
- 4.
- 5.

You are not expected to know what an "affix" or "prefix" does to the verb root until you do the work of the first few lessons. For now, the words should signify to you the following:

Verb forms *without* an addition to the beginning of the root = AFFIX

Verb forms *with* an addition to the beginning of the root = PREFIX

There are a few tricky terms in lesson 1:

A *dagesh* is a term for a dot in a letter (a consonant, of course) that tells you to double the letter.

So remember: *dagesh* = double a letter

The *vav conversive* is a very common feature of biblical Hebrew, so become familiar with it. It does not appear at all in normal modern Hebrew! The consonant *vav* at the beginning of the verb, as described in lesson 1.3b in the book, acts like a time machine. It converts what should be a verb of future

action into a signifier of past action. We will discuss the vav conversive a bit more shortly.

Some students may have trouble with the idea of the *Qal* pattern. Do not call this the *que-ay-ell* pattern! Pronounce the word *kal*. It means *simple*. Don't make it hard for yourself!

### Divine Names and Pronunciations

In lesson 1 you learned your first Hebrew phrase, "And the Lord said." Section 1.1b discusses the special instance of the four-letter divine name. Modern Western secular culture rarely attributes any special sanctity to words. Other civilizations commonly believe that names of the deity have power and deserve special respect. Most Jews consider the four-letter name to be a sacred word and any book containing it to have particular significance. Accordingly, you have another reason to treat the textbook with reverence. When you are finished with the book, you should not disrespectfully discard it in the trash, but rather should see to it that it is properly stored away after its "lifetime" has expired.

Divine names play an important role in modern scholarship on the Torah, the Five Books of Moses. Academic scholars claim the names are one indicator of the origins or authorship of various sources that comprise the Torah. Those using the four-letter-name are associated with a J-source, the *Yahwistic* tradition (*Jahweh* in German spelling). Other chapters employing *Elohim* as the divine name are connected with the Elohist school. Along with the priestly sections and the writings of the Deuteronomic codes and chapters, these main materials make up most of the books of the Torah.

More pious approaches ascribe authorship of the entire Torah to Moses through divine inspiration. Classical rabbinic interpreters of the second through seventh centuries assume that a single author wrote the Torah and explain the variation in divine names in more theological and metaphoric, or even mystical, terms. Change in nomenclature may signify different aspects of divine will at work, they say. *Yahweh* is the deity of mercy. *Elohim* is the divine judge. The word *Elohim* frequently means "court of judges" in the Tanakh.

Some orthodox Jews are careful not to pronounce the four-letter name, and not to use even its substitute, *Adonai*, except in a formal liturgical setting. Instead they will say *Hashem*, The Name, or use another descriptive title such as *Master of the Universe*, or, transliterated in Hebrew, *Ribbono shel Olam*.

The ancients attributed sanctity to the Hebrew language and unabashedly proclaimed that it was the language that God speaks.

### From the Sublime to the Vav Conversive

In lesson 1 you discovered the strange case of the vav conversive. Why does this form exist? Early Jewish grammarians of the Middle Ages thought

that conjugated forms of the verb signified tenses, past, present, and future. The addition of the *vav* to a past tense verb converted it to a future tense meaning. They called this a process of reversing, or converting, the verb. Many modern theories of the grammar of biblical Hebrew (as in our textbook) shy away from the idea of *tense* and instead refer to *forms*. There are arguments in support of either approach.<sup>3</sup> *Tense* makes sense to speakers of European languages. The idea must be employed in translating texts to English. The popular Revised Standard Version (RSV) translation of the Hebrew Bible renders into past tense 14,202 out of 14,972 instances in the Hebrew Bible of the prefix (future tense) with the *vav* conversive. But the RSV translates into future tense 5,451 occurrences of the pure prefix, what some call the future tense. In more than 8,800 other cases of the prefix, the RSV uses past, present, and other subtle verb meanings.

You should know that the textbook and this study guide use a single approach throughout to present conjugations of the verb. You should be aware that there are conflicting theories of the verb within scholarship. Some are based on notions of tense as we just described in talking about the *vav* conversive. Other theories refer to the *aspect* of the verb, or provide comparative-historical explanations or even philosophical theories of the verb. There is more discussion of this subject on page 57 of your textbook.

You will be expected to fill in many verb charts in the course of this study. But do not worry. When you are asked to fill in the box of the chart for *form*, you will not need to know the conflicting theories, only the application of the underlying assumptions of our book.

#### **More on Grammar**

Take another look at the verb chart on page 7 of the textbook. Completing these charts will constitute a major part of your learning processes. Make sure that you soon know the terms *root*, *stem*, *form*, and *person-gender-number*.

Look at the verb charts on pages 391-409 of the textbook. They will not mean much to you now. By the end of the course, however, you will feel comfortable with charts like these. If you are really curious about verbs, you may want to look ahead to the section on pages 54-57. If you do look ahead, be careful to remember that you are skipping a dozen lessons. Do not expect much to be familiar yet.

Look again through the glossary, on pages 340-90. Be curious. Read or skim ahead in the glossary as well as the textbook.

Start learning the vocabulary on page 410. You can use any method that suits you for learning vocabulary. Flash cards work well. Computer programs are available. It also helps to have someone test you on the materials.

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<sup>3</sup>See Waltke and O'Connor, pp. 459-60.

Remember: it helps to treat this course somewhat as if it were a logical progression of algebra lessons building one upon the other. Classical Hebrew is not well suited to be studied with many of the methods of instruction common to a modern language.

*Note:* Your work will be divided into *exercises* and *assignments*. Exercises will be written and oral. Although they will be evaluated and returned to you, they will *not* be graded. Assignments *will* be graded and returned to you. I urge you to include any questions you have with your assignments.

### Assignment

Make an audiotape of the words on page 5 of the textbook. Also, write out the Hebrew letters.

*You need not send in the assignment until you complete lesson 2. The exercises and assignments for lessons 1 and 2 must be submitted together, along with submission form 1.*



## LESSON 2

## THE PI'EL ROOT AND THE NOUN SENTENCE

### Study Notes

#### A New Stem

In this lesson you will encounter your second verb stem, the *Pi'el*, or intensive.

The box on the bottom of page 9 should begin to look familiar to you. It is the standard format for verb analysis throughout the book.

#### Page Turning Requirement

Please note that you will be expected to turn back to previous pages in the textbook as part of your assignment. Look at sections 2.2 and 2.3. In parentheses you will see references to sections 1.2, 1.3b and 1.4c. Turn back now and review those sections of the book. Now turn ahead to the glossary and read the entries for pi'el, maqqef, suffix, and syntax. By the time you finish this course, your book should be thoroughly dog-eared from constant page turning!

#### Suffixes (2.9a)

Prepositions, nouns, and verbs may have letters added at the end. Pay attention to these characteristics. They are important elements in increasing your ability to recognize basic components of every sentence.

#### Syntax (2.9b)

You have an example here of a sentence (actually a complete phrase) with no verb.

#### Things You May Gloss Over (2.12)

Occasionally the textbook contains information that is important (of course!), but that you may take less seriously than indicated by the authors (please do not tell them). 2.12 is one such section.

### Exercises

Fill in the information for exercises 2.2, 2.3, and 2.7 on page 9 of the textbook.

### Assignment

Translate the four phrases in lesson 2.13 on page 11 of the textbook.

Send in your tape, Hebrew letters, and translations from lessons 1 and 2 for evaluation.

*Be sure to attach submission form 1 to these materials before sending them to the Department of Independent Study.*

## LESSON 3

## MISSING VERB LETTERS

The textbook gives an example of a verb missing its first root letter, *heh*. Which other letters can be missing from a root? Look at pages 398 and 400 in the Qal column for examples. Also note that in the box on page 12, rule 3.1 does not govern the example at hand. Bear this in mind: rules always apply, except where they do not!

### Two types of dagesh (3.3)

Some students understand immediately the difference between *dagesh forte* (the strong one) and *dagesh lene* (the weak one). Other students may take a while before they understand the distinction. You will come back to this matter in later lessons, so you will have to learn it. Still, it is all right for now if you don't fully master the idea.

### Exercise

Fill in the blanks in your textbook or on a separate sheet of paper as you progress.

### Assignment

Translate the five phrases in lesson 3.6 on page 14 of the textbook.

*You need not send in these materials until you complete lesson 4. The assignment for lessons 3 and 4 must be submitted together, along with submission form 2.*

## LESSON 4

## THE AFFIX FORM

### Study Notes

#### Always Read the Footnotes

On page 15 the authors tell you not to confuse the terms *affix* and *suffix*.

*Reminder:* Continue to turn your pages back to review previous materials as directed. Continue to check the glossary for new terms as they come up.

### Exercises page 17 of

Translate the sentence in 4.6 and fill in the information in 4.7, found on the textbook.

### Assignment

Analyze the verbs according to stem and form as directed in section A and translate the five phrases in section B of lesson 4.8 on page 18 of the textbook.

#### Review and Drill 1

Take the title seriously—*review* your work up to this point. It should not be difficult for you to translate Hebrew verbs and verses to English. As an optional assignment, make a tape of the sentences and send it in.

The second part is new. You are asked to translate English to Hebrew, verbs and sentences (III). Take some extra time to work on this part of the drill.

On page 19 of the textbook, do the review and drill.

In section I, study the first fifty vocabulary words.

In section II, translate the eight verbs and twelve verses from Hebrew to English; make a tape of the verses on page 19.

In section III, translate the six verbs and eight sentences from English to Hebrew.

Send in your tape, exercises, and assignments from lessons 3 and 4 and Review and Drill 1.

*Be sure to attach submission form 2 to these materials before sending them to the Department of Independent Study.*

## LESSON 5

## NOUN BASICS

### Study Notes

When nouns are linked together in a construct chain, note the change of vowels (5.2). 5.2a makes a subtle point that often is a problem for English speakers. How do you decide if a noun chain is definite (*the* . . .) or indefinite (*a* . . .)? In the example, *Lord* is a name (*Yahweh*) and therefore is a proper noun. Accordingly, the absolute is definite, so the chain is definite (5.2a): "*the* word of the Lord." If the absolute did not fulfill one of the criteria in the first box on page 22, the chain would be indefinite, as in: "*a* word of truth." Write the Hebrew for that phrase below:

---

There will be more on chains, construct nouns, and absolute nouns in the next lesson.

### Exercises

Do lesson 5.3b on page 22 of the textbook.

Fill in the chart.

Do lesson 5.5 on page 23 of the textbook.

Translate the sentence.

Do lesson 5.6 on page 23 of the textbook.

Identify the list of words as definite or indefinite.

### Assignment

Do lesson 5.6A on page 23 of the textbook.

Translate the ten verses.

*You need not send in these materials until you complete lesson 6. The assignments for lessons 5 and 6 must be submitted together, along with submission form 3.*

## LESSON 6

## CONSTRUCT AND ABSOLUTE NOUNS

### Study Notes

### Important Material to Master

Compound subjects and sentence order (6.3e). To become adept at translation, you must be familiar with the most frequent constructions found in Hebrew sentences.

*A technical subject.* In 6.3b you meet the *qamets hatuf*. Try to remember its rules. You will rarely be called upon to use them, but if you can identify this vowel, you may acquire a reputation as a real grammarian.

*Take some time to go over the "extra grammar" of 6.6.* Knowing the uses of the third masculine singular pronoun will help sharpen your translation skills.

### Exercises

Do lesson 6.1 on page 25 of the textbook.  
Fill in the chart.  
Do lesson 6.4 on page 27 of the textbook.  
Translate the verse.

### Assignment

Do lesson 6.7A on page 29 of the textbook.  
Translate the eleven verses.  
Do lesson 6.7B on page 29 of the textbook.  
Analyze the nine verbs in chart form.

*Send in your exercises and assignments from lessons 5 and 6. Be sure to attach submission form 3 to these materials before sending them to the Department of Independent Study.*

## LESSON 7

# THE ASSIMILATED-NUN VERB AND THE DEFINITE DIRECT OBJECT

### Study Notes

#### The Assimilated-nun Verb

Note now how knowledge of the uses of the *dagesh* may indeed come in handy (7.1a).

#### The Definite Direct Object

The definite direct object (DDO) (7.2) is a small and fairly common word. You should know how it is used and that it is not translated. This word will be important to you as you learn to translate longer sentences properly.

Study the extra grammar (7.5). It is crucial to your understanding of the construction of the sentence for this lesson.

### Exercises

Do lesson 7.1a on page 30 of the textbook.

Fill in the chart.

Do lesson 7.4 on page 31 of the textbook.

Translate the verse.

Do lesson 7.6 on page 32 of the textbook.

Sort the nouns into appropriate category.

### Assignment

Do lesson 7.6aA on page 33 of the textbook.

Translate the seven verses (and ponder the implications of the footnote).

#### Review and Drill 2

On pages 34 and 35 of the textbook, do the Review and Drill.

- You should be able to identify the use of the *vav* at the end of a word.
- You should know how to recognize the construct and absolute and the definite and indefinite of nouns in chains.
- You should know the purpose of the DDO.
- You should be comfortable with the hollow verb, the missing letter rule, and the assimilated *nun*.

If you are not sure of these subjects, go back and review the previous lessons before attempting the drills.

For part I, place verbs in chart form and translate.

For part II, translate the ten phrases and nineteen verses. Make a tape of the phrases and verses.

For part III, translate the seven phrases and six verses.

*Send in your exercises and assignments from lesson 7, and answers to Review and Drill 2. Be sure to attach submission form 4 to these materials before sending them to the Department of Independent Study.*

## LESSON 8

## THE VAV REVERSIVE

### Study Notes

The *vav reversive* is not as common as the *vav conversive*. This *vav* reverses the tense from the affix, which ordinarily implies past tense, to a meaning implying future tense. Do not confuse the two.

The vowel changes in 8.5 are the kind of technical details that you should take care to master.

### Exercises

Do lesson 8.1c on page 36 of the textbook.  
Fill in the chart.

Do lesson 8.4c on page 37 of the textbook.  
Translate the verse.

Do lesson 8.6 on page 38 of the textbook.  
Decide which type of *vav* is used.

### Assignment

Do lesson 8.7A on page 38 of the textbook.  
Translate the eleven verses.

*You need not send in the exercises and assignment until you complete lesson 9. The assignments for lessons 8 and 9 must be submitted together, along with submission form 5.*

## LESSON 9

## THE QAL PARTICIPLE; PLENE/DEFECTIVA SPELLINGS

### Study Notes

Pay attention to the new form, the *participle*. Note especially that this form may appear as a verb, noun, or adjective (9.3b). You see at this point how important context may be to the meaning of a word.

Spelling is also a special concern in dealing with the participle and many other Hebrew words. Unlike English, Hebrew permits some arbitrary, interchangeable, full, or incomplete spellings (9.5). See *plene* and *defectiva* in the glossary for more information.

Other ambiguities in recognizing the participle are crucial. Take your time in learning the hints that help you to differentiate the forms (9.5a). Your final assignment in this unit focuses on this point.

### Exercises

Do lesson 9.2a on page 39 of your textbook.

Fill in the chart.

Do lesson 9.3a on page 39 of your textbook.

Fill in the chart.

Do lesson 9.4 on page 40 of your textbook.

Translate the verse.

### Assignment

Do lesson 9.6A on page 41 of your textbook.

Learn vocabulary words 51-75.

Do lesson 9.6B on page 41 of your textbook.

Place five verbs in chart form.

Do lesson 9.6C on page 42 of your textbook.

Translate the twelve verses.

Send in your exercises and assignments from lessons 8 and 9 for evaluation.

*Be sure to attach submission form 5 to these materials before sending them to the Department of Independent Study.*



## LESSON 10

## THE NOUN SUFFIX; THE PREDICATOR OF EXISTENCE

### Study Notes

*Reminder.* You should continue to review by turning your pages back as suggested in the parenthetical references to earlier sections in the study guide.

10.2c suggests that the accent marks of a verse may help you punctuate. This is true to some degree. See 10.2d and look up *atnah* in the glossary. Even the accent system is not an entirely effective guide to punctuation. It postdates the text and is itself a form of commentary.

### Preparing for the Midcourse Exam

The assignment for this unit is short. This will give you time to go back over much of what you have learned up to this point in preparation for the midcourse exam.

If you have questions about specific topics you have found difficult in the first ten lessons, send them in with your assignment.

### Exercises

Do lesson 10.1a on page 43.

Fill in the chart.

Do lesson 10.2a on page 42 of your textbook.

Fill in the chart.

Do lesson 10.4 on page 44 of your textbook.

Translate the verse.

### Assignment

Do lesson 10.5 on page 44 of your textbook

Translate the seven verses.

Send in your exercises and assignments from lesson 10 for evaluation.

*Be sure to attach submission form 6 to these materials before sending them to the Department of Independent Study.*

## MIDCOURSE EXAMINATION INFORMATION

After you have completed lesson 10, you may take the midcourse examination for Hebrew 1104. This is a written exam—that is, you will not need to read aloud and record any passages. You will have two hours to complete the exam. Although the exam is proctored, you may use your textbook while you take it. More information on how to take the exam can be found on the following page of the study guide.

On the exam, you will be asked to chart and translate verbs, translate biblical passages from Hebrew to English, and translate English to Hebrew.

*Be sure to bring submission form 7 with you to the exam.*

### LESSON 11

### THE INFINITIVE

#### Study Notes

This lesson introduces the infinitive form of the verb. Pay attention to the directions in 11.2b for filling in the analysis chart.

It will be useful to you to learn to recognize the *heh* directive. Always look for it if the context implies direction towards a locale.

#### Exercises

Do lesson 11.1 on page 47 of the textbook.

Fill in the chart.

Do lesson 11.2b on page 47 of the textbook.

Fill in the chart.

Do lesson 11.4 on page 48 of the textbook.

Fill in the chart.

Do lesson 11.5 on page 48 of the textbook.

Translate the verse.

#### Assignment

Do lesson 11.6A on page 48 of the textbook.

Place verbs in chart form and translate.

Do lesson 11.6B on page 48 of the textbook.

Translate the six verses.

*You need not send in the exercises and assignment until you complete lesson 12. The exercises and assignment for lessons 11 and 12 must be submitted together, along with submission form 8.*

## LESSON 12

## MORE VERBS WITH MISSING LETTERS; THE COLLECTIVE NOUN

### Study Notes

Missing root letters in some verbs will give you trouble unless you know when they might occur and unless you remember to look for them. Review rules 3.1, 6.1a, and 12.1 as directed in the footnote on page 49. Solve the mysteries of missing letters by looking for the "footprint *dagesh*" and considering the other clues and hints you have learned.

A simple fact: the collective noun takes a singular verb (12.3a). Note also the idiomatic use of the preposition in 12.6.

### Exercise

Do lesson 12.1 on page 49 of the textbook.

Fill in the chart.

Do lesson 12.3 on page 49 of the textbook.

Fill in the chart.

Do lesson 12.5 on page 50 of the textbook.

Translate the verse.

### Assignment

Do lesson 12.7A on page 51 of the textbook.

Place verbs in chart form and translate.

Do lesson 12.7B on page 51 of the textbook.

Translate the ten verses.

Send in the exercises and assignments from lessons 11 and 12.

*Be sure to attach submission form 8 to your exercises and assignments for lesson 12 and 13 before sending them to the Department of Independent Study.*

## LESSON 13

## THE VERB

### Review and Drill 4

One of the purposes of your textbook and this course is to introduce you to the most common verbs, vocabulary, and grammar in the Hebrew Bible. Parts of drills I, II, and III on page 52 focus on these features.

- For Part I, fill in the blanks—and do memorize the verbs.
- For Part II, fill in the blanks.
- For Part III, fill in the blanks.
- For Part IV, place verbs in Qal masculine singular participle form.
- For Part V, make up twenty construct chains and identify as definite or indefinite.
- For Part VI, read and translate the verses of Exodus 6:12-13, make a tape of the verses, and send it with your assignments.

### Study Notes

#### The Verb

Note the following as you read pages 54-57:

- As you should now expect, many terms are defined in the glossary at the end of your textbook. (Look up, for example, *parse*, *denominative*, and any other term you are uncertain about.)
- You should be aware that courses in modern Hebrew grammar use different terminology to describe and analyze the verb. *Stem* is sometimes called *construction* or *binyan*, and *form* may be termed *tense* or *zeman*. For the study of biblical Hebrew, our terminology is more accurate. See what the textbook says about tense in English and forms in Hebrew on pages 56 and 57.
- The textbook presents here some important conventions for studying the biblical Hebrew verb. Although it provides little new information, this section gives an important summary. Make certain that you know all of it before proceeding to the next material.

### Exercises

*Note:* The following is a particularly premature exercise. Think of it as a preview. Do not be frustrated if you are unable to complete it at first. Simply apply the principles laid out on page 55. You will come back to cover each of these stems in later lessons.

- Identify the stem and the root of each verb in the first part of the exercise.

- Translate the verbs in the second part of the exercise.

**Additional  
Reading**

As a means of enriching your study, you should do some supplementary reading on a variety of topics. Take time now to read "Some Theories on the History of the Vav Conversive," found in appendix A of this study guide.

Send in the exercises and tape from review and drill 4 and the exercises on page 58 from lesson 13.

*Be sure to attach submission form 9 to your exercises before sending them to the Department of Independent Study.*

## LESSON 14

## THE QAL AFFIX STRONG VERB; THE THIRD ALEPH AND FIRST GUTTERAL VERB

### Study Notes

For the purposes of translation, you do not need to know many of the verb patterns, since they are infrequent in the biblical text. But to understand the science of the Hebrew verb, you must learn all possibilities now. Pay close attention to the variations of the verb as spelled out in 13.6. Note that the authors reserve the term *weak* for verbs that lose letters and the term *irregular* for verbs that do not adhere to a standard pattern. Learn the two variation patterns presented for the Qal affix: the Third Aleph and First Guttural Verb.

### Exercises

Do lesson 13.3 on page 59 of the textbook.  
Fill in the chart.  
Do lesson 13.4 on page 59 of the textbook.  
Translate the verse.  
Do lesson 13.7 on page 61 of the textbook.  
Fill in the blanks.

### Assignment

Do lesson 13.8A on page 62 of the textbook.  
Learn vocabulary words 76-100.  
Do lesson 13.8B on page 62 of the textbook.  
Memorize the paradigm for the Qal affix.  
Do lesson 13.8C on page 62 of the textbook.  
Write out the Qal affix conjugation for the five verbs.  
Do lesson 13.8D on page 62 of the textbook.

Read and translate Genesis 22:1-2. Regardless of what the textbook says, you *should* follow along with the notes on the text that begin on page 232. You may also want to consult other sources, including either modern or traditional commentaries on the verses you read. Visit your local public library or your church or synagogue library, where you may find a variety of pertinent books in English. Send me an inquiry if you have any questions about which resources are most useful.

Do lesson 13.8E on page 62 of the textbook.  
Translate the eleven verses.  
Read the quote on page 63. How much has this course been able to follow the advice from 1866? I hope that at least we are going in the right direction.

*Be sure to attach submission form 10 to your exercises and assignment before sending them to the Department of Independent Study.*

## LESSON 15

## THE ATTRIBUTIVE ADJECTIVE; THE QAL PREFIX

### Study Notes

In this lesson you will encounter the following important features:

- A new prefix form without the *vav* conversive. This form usually implies future tense.
- The feminine noun ending. Learn to recognize it.
- The demonstrative adjective this (*zh, z't*).
- The rules for the agreement of the attributive adjective with the noun it modifies.
- The *mappiq* (=her)
- The Qal infinitive of *'sh*
- The strong verb Qal prefix conjugation. Learn to recognize well the pronoun elements!

### Exercises

*Remember:* Consult your glossary and index for terms you wish to review or locate. This is a relatively long assignment for a single lesson. *Take your time and do these exercises and assignments carefully.*

Do lesson 14.1 on page 64 in the textbook.

Fill in the chart.

Do lesson 14.3a on page 65 in the textbook.

Fill in the chart.

Do lesson 14.4 on page 66 in the textbook.

Translate the verse.

### Assignment

Do lesson 14.6A on page 67 in the textbook.

Identify the words as prefix, affix or nouns.

Do lesson 14.6B on page 67 in the textbook.

Fill in the blanks for both verb Qal prefix conjugations.

Do lesson 14.6aA on page 68 in the textbook.

Memorize the paradigm for the Qal prefix (14.5).

Do lesson 14.6aB on page 68 in the textbook.

Translate Genesis 22:3-5 (see pages 236-39 for help).

Do lesson 14.6aC on page 68 in the textbook.

Translate the fifteen verses and analyze the prefix forms in verb charts.

Send in the exercises and assignments from lesson 15.

*Be sure to attach submission form 11 to your exercises and assignment before sending them to the Department of Independent Study.*

## LESSON 16

## PIEL AFFIX AND PREFIX FOR THE STRONG VERB; PREDICATE ADJECTIVES

### Study Notes

In this lesson, the most important thing for you to learn is that the *predicate adjective* often precedes the noun.

In the affix note the use of the Pi`el indicator (the *dagesh*) and the alternative vocalization used in the case of a guttural middle root letter (where a *dagesh* cannot appear). The book creatively calls this a "travelling *dagesh*," meaning the dot of the *dagesh* "moves to join" the Pi`el *hiriq* and forms a *tsere*.

Study the indicators for the Pi`el prefix and the variations for the middle guttural root verbs (15.5). Also learn the following meanings for Pi`el (15.6): transitive; factitive; denominative; privative; intensifying; and others.

Examine the glossary for terms with which you are not familiar.

### Exercises

Do lesson 15.3 on pages 70 and 71 of the textbook.

Fill in the chart and translate the verse.

Do lesson 15.4a on page 72 of the textbook.

Fill in the blanks.

Do lesson 15.5 on page 72 of the textbook.

Fill in the blanks.

Do lesson 15.5a on page 72 of the textbook.

Fill in the blanks.

### Assignment

Do lesson 15.8A on page 75 of the textbook.

Memorize the pi`el affix and prefix paradigms.

Do lesson 15.8B on page 75 of the textbook.

Translate Genesis 22:6-8.

Do lesson 15.8C on page 76 of the textbook.

Translate the fifteen verses.

### Additional Reading

"Prophecy in the Bible," in appendix A.

Send in the exercises and assignments from lesson 16.

Be sure to attach submission form 12 to your exercises and assignments before sending them to the Department of Independent Study.



## LESSON 17

## QAL PREFIX OF SOME FIRST NUN VERBS

### Study Notes

In this lesson you will get more practice at determining the root in the case of a missing letter in the prefix form.

You also have the Qal affix and prefix conjugations of some first *nun* verbs (16.5). Learn these well and memorize the irregular pattern for *nun* (16.6).

Other important features to master in this lesson include the use of a preposition instead of the DD, and prepositions that change the meaning of the verb they accompany (16.7).

### Exercises

Do lesson 16.1a on page 77 of the textbook.

Fill in the chart.

Do lesson 16.3a on page 77 of the textbook.

Fill in the chart.

Do lesson 16.4 on page 78 of the textbook.

Fill in the chart.

Do lesson 16.4a on page 79 of the textbook.

Translate the verse.

Do lesson 16.5a on page 79 of the textbook.

Fill in the blanks.

Do lesson 16.5b on page 79 of the textbook.

Fill in the blanks for both verbs

Do lesson 16.6 on page 81 of the textbook.

Fill in the blanks.

### Assignment

Do lesson 16.8A on page 83 of the textbook.

Memorize the verb forms.

Do lesson 16.8B on page 83 of the textbook.

Translate Genesis 22:9-11.

Do lesson 16.8C on page 83 of the textbook.

Translate the ten verses.

### Additional Reading

"The Joseph Narratives," found in appendix A.

*You need not send in the exercises and assignment until you complete lesson 18. The exercises and assignment for lessons 17 and 18 must be submitted together, along with submission form 13.*

## LESSON 18

## MORE ON THE QAL PREFIX AND AFFIX

### Study Notes

Learn the patterns of these verbs:

- The Qal prefix of first *yod* and first guttural verbs.
- The Qal affix of weak verbs and of "E" and "O" class verbs.

### Exercises

Do lesson 17.2 on page 84 of the textbook.

Fill in the chart.

Do lesson 17.3a on page 85 of the textbook.

Fill in the chart.

Do lesson 17.4 on page 85 of the textbook.

Translate the verse.

Do lesson 17.5 on page 86 of the textbook.

Fill in the blanks for both verbs.

### Assignment

Do lesson 17.7A on page 89 of the textbook.

Memorize the Qal affix paradigms.

Do lesson 17.B7 on page 89 of the textbook.

Translate Genesis 22:12-14.

### Additional Reading

"The Hallel: Liturgical Psalms," found in appendix A.

Send in the exercises and assignments for lessons 18.

*Be sure to attach submission form 13 to your exercises and assignments before sending them to the Department of Independent Study.*

## FINAL EXAMINATION INFORMATION

After you have completed lesson 18, you may take the final examination for Hebrew 1104. This is a written and oral exam—that is, in addition to written exercises, you will be asked to read and record a relatively short section of the Hebrew Bible. Thus, you must be sure that you bring a cassette tape, and check to see if you will also need to bring along a tape recorder to the exam. As with the midcourse exam, the final is proctored, but you may use your textbook while you take it. More information on how to take the exam can be found on the following page of the study guide.

On the exam, you will be asked to read and translate a portion of the Hebrew Bible, write out an English translation, and answer grammatical questions about the reading.

*Be sure to bring submission form 14 with you to the exam.*

## APPENDIX A

## ADDITIONAL READINGS

- A. Waltke, Bruce, and M. O'Connor. "Some Theories on the History of the Vav Conversive." From *An Introduction to Biblical Hebrew*. Winona Lake, Ind.: Eisenbrauns, 1990, 455-61. Reprinted by permission of Eisenbrauns, Winona Lake, Indiana. © Copyright 1990, Eisenbrauns.

*Note:* This is a technical and scholarly reading. You are not expected to understand or master its details. Rather, I want you to get an initial exposure to the advanced academic discussion of grammatical issues. You should appreciate after reading this the intricacies of the discipline, and you should be aware that not all issues of grammar are cut and dried. There is an ongoing controversy over many central concerns in the study of classical Hebrew.

- B. Prophecy in the Bible. From *The Jewish Encyclopedia*. Also recommended: A.J. Heschel. *The Prophets*. Philadelphia: Jewish Publication Society, 1962.
- C. The Joseph Narratives. From *The Jewish Encyclopedia*. Also recommended: Robert Alter. *The Art of Biblical Narrative*. New York: Basic Books, 1981.
- D. The Hallel: Liturgical Psalms. From *The Jewish Encyclopedia*.
- E. Tzvee Zahavy. "From Temple to Synagogue: The Hallel in Early Rabbinic Judaism." From *Studies in Jewish Prayer*. New York: Lanham: 1990, chapter 7. Reprinted with permission of the author.