Normal root words had three consonants (with appropriate accompanying vowels, of course). Inflections of the verb were indicated by adding consonants to the beginning, the end, and sometimes inside the three basic consonants. These new letters brought their own vowels along, also.

HOW WORDS ARE FORMED

Three consonants

a three-consonant word:	קָטַל	"he killed"
added consonant at the beginning:	יִקְטֹל	"he will kill"
added consonant at the end:	קָטַלְתָּ	"you killed"
added letter inside:	קוֹטֵל	"killing"

Sometimes, inflections were shown only by vowel change. Since the vowels were not written in originally, one can imagine the possible variation of interpretation. Other times, one of the original three consonants was dropped.

There are four basic rules which will make identification and reading of the Hebrew syllable much easier:

Syllables

1. Every syllable must begin with a consonant. (But sometimes the conjunction ו [16:3] becomes a vowel beginning a word.)

2. Every syllable must have a vowel.

3. No syllable can have more than one vowel.

4. Only the final syllable of a word may end in more than one consonant, and then not in more than two.

Thus, the two basic syllables which make up a word are as follows, where C means consonant, and V means vowel:

1. "Open": $\frac{C}{V}$ or   2. "Closed": $\frac{CC}{V}$

And, at the end of the word, it may be "doubly closed": $\frac{CCC}{V}$

The English "to" written the Hebrew way would look like $\frac{T}{O}$

The English "ton" written the Hebrew way would look like $\frac{NT}{O}$

The English "tong" written the Hebrew way would look like
שׁ֗טֹ

An "open" syllable written in Hebrew looks like
סֹ, סֻ, סָ

A "closed" syllable written in Hebrew looks like
סֹר, סֻר, סָר

SHEWA

The shewa (ְ - see page 14:5) is placed under every consonant without a full vowel of its own except:

1. If the consonant is "quiescent." Sometimes י, ו, ה, and א lose their consonantal character and "quiesce," i.e., they become silent.

2. If the consonant is the final letter of a word.

Simple Shewa

The simple shewa is written ְ and sometimes you ignore it, and sometimes you give it a faint neutral sound (see page 14:5). "Low roaders" will not learn when, but the following rules will help:

Ignore the shewa when:

1. it is under the last consonant of a word: אַתְּ

2. it comes after a short unaccented vowel: יִקְטֹל

3. it precedes a consonant with a dot in it: וַיְבַדֵּל

4. it precedes another shewa: תִּקְטְלִי

Pronounce the shewa when:

1. it is under the first consonant of a word: קְטֹל

2. it comes after a "metheg" accent (ֽ): קָֽטְלָה

3. it is under a consonant with a dot in it: תְּקַטְּלִי

Compound Shewa

There are four "guttural" consonants; א, ע, ה, and ח, and sometimes a fifth, ר, so named because they are "throat letters." These have several peculiarities. One is that they take a compound shewa rather than a simple shewa. These compound shewas were introduced with simple shewa on page 14:5.

NOUNS

The Hebrew noun has two genders (masculine and feminine) and three numbers (singular, plural and dual). Normally the dual is used for the names of objects that go in pairs, like eyes, feet and ears. The normal gender and number indicators are found in the suffixes:

Masculine singular	no indicator	סוּס	"horse"
Masculine plural	ִים	סוּסִים	"horses"
Masculine dual	ַיִם	סוּסַיִם	"pair of horses"

Feminine singular	הָ	סוּסָה	"mare"
Feminine plural	וֹת	סוּסוֹת	"mares"
Feminine dual	הַיִם	סוּסָתַיִם	"pair of mares"

The noun also has a case system, which they call "state," and is divided into "absolute" and "construct" states. Absolute construction is thought of as the normal form and is used with subjects, complements and objects of the prepositions. Direct objects are usually distinguished by the use of the particle, אֵת, which appears just before the direct object. This sign is never translated.

Besides the absolute construction, Hebrew has a construct construction, which is used to show possession or other relationships which we express in English with the word "of." The following is an example:

English: "Word ofGod"   "of" is connected with "God"

Hebrew: "Wordof   God"   "of" is connected with "Word"

"Wordof" is in the construct state and "God" is in the absolute state. This relationship is shown by the position of the nouns (the absolute always follows the construct) and sometimes by a change in the spelling of the word which is in construct.

If one wanted to say "God of the Word," in which state would "God" be? _____ In which state would "Word" be? _____ Notice the difference in order and in spelling in the following example:

בְּנֵי הָאָב   "The sons of the father"

אֲבִי הַבָּנִים   "The father of the sons"

Notice that the definite article (הַ) only is attached to the word which is in the absolute state, but it makes both words definite. The Hebrew is very particular about this.

VERBS

The Hebrew verb has person (first, second and third), number (singular and plural), gender (masculine and feminine), state (or kind of action) and stems. Since person, number and gender are not new to the student, there is no need for explanation.

State

The state of the verb describes the kind of action that is involved, but not the time. Generally, when the verb asserts something to be:

    complete, it is called "perfect"

    incomplete, it is called "imperfect"

    continuous, it is called "participle"

    commanded, it is called "imperative"

Stems

The verb system uses seven normal "stems," although there are others at its disposal. The verb קָטַל, in third person singular, masculine, perfect has been chosen to contrast the spelling and translation of these stems:

	SIMPLE	INTENSIVE	CAUSATIVE
ACTIVE	QAL קָטַל "he killed"	PIEL קִטֵּל "he brutally killed"	HIPHIL הִקְטִיל "he made someone kill"
PASSIVE	(NIPHAL) (נִקְטַל) "he was killed"	PUAL קֻטַּל "he was brutally killed"	HOPHAL הָקְטַל "he was made to kill"
REFLEXIVE	NIPHAL נִקְטַל "he killed himself"	HITHPAEL הִתְקַטֵּל "he brutally killed himself"	HISHTAPHEL הִשְׁתַּקְטֵל "he made himself kill"

The simple passive is in parentheses because there is no specific simple passive in the perfect or imperfect. The niphal stem fills in here.

Also, the hishtaphel stem was only recently discovered and is only used with one verb in the Old Testament. This verb, חָוָה, is used 170 times in the Bible, and means "to bow down." So, the rareness of this stem, and the absence of a simple passive perfect is the reason I said there were seven normal stems. The other two are added here to make the chart look nice.

Tense

There is no tense in Hebrew: no form to indicate past, present, or future. The perfect state speaks of completed action, the imperfect of incomplete or linear action, but both can refer to past, present, or future. The only way you can tell the time in Hebrew is by the context.

Isaiah 52:12 reads: "Behold: my servant will act wisely; he will be raised, he will be lifted up, he will be greatly exalted." Although all of the verbs are translated in the future tense, the first two are imperfect, and the other two are perfect! Although the forms cannot tell you the time orientation, it is clear in context that they all do refer to the future.

p25 Exercise 1 Summary

(a). 在 一 般 字 母 前 (除 非 請 字 母 ㄅ ㄐ 是

。ㄐ, 行) ㄐ，ㄑ，ㄒ

(b) (i) 在 行 ㄙ後 同 前，ㄨㄨㄣ ㄐ
ㄒㄧㄐ ，ㄨㄨㄐㄒ

(ii) 在 ㄓ後 同 前 ㄇㄇ 行 ㄐ 行）ㄐㄒㄐㄒ，
ㄐㄐㄐ

(iii) 在 沒 有 重 音 ㄐ ㄐ 而 ㄒ
ㄇㄆㄆㄆㄐ，ㄇㄐㄐㄐㄒ

(iv) 在 重 音 ㄐ ㄆ ㄒ
ㄒ

p.29 Exercise 2 Summary；不分離的 子 音

(A)

to, for　by　like

1. 在一般子音有 shewa 的音節前，用 shewa；例 ㄐㄧㄢˋ ㄌㄨ

2. 在子音有 shewa 消失，此 shewa 前，例 ㄒㄧ ㄐㄧ

3. 在 ； 前，此 shewa 之長母音前，及下複式 shewa 消失 ，例 ㄐㄧㄣˋ

4. 在複式 shewa 前，及用長母音 消失

5. 在 ㄇㄧ ㄐㄧㄢˋ 前取用長母音，例 ㄇㄧ ㄐㄧ ㄅㄨ

例 ㄇㄧ ㄐㄧ ㄅㄨ

6. 在 ㄐㄧㄏ 前取短母音，此 ㄐㄧㄏ ㄅ（ㄅㄛˊ）「ㄐㄧㄋㄨ」〉

II. 在連詞前面等字用下　例如ㄍㄨㄥˋ

(B) 言、詞在等的中間，定等詞可以排列失

(程C)也送上某種目的方式用，例

　　　可ㄅㄢˋ，口ㄨㄣˊ，ㄋㄥˊ

(C) 乙、为某種目的而送 TY（ㄒㄧㄥ），ㄋㄥ 打：

　i. 在一般于每個 TY（from）ㄈㄢ ㄅ 打：

　　例 TYㄅㄣ？

2. 在阿有以等勺一而ㄅ，例

　　口ㄨㄣ，ㄨㄞ丨ㄍ

3. 程等是詞而 与2，放 口ㄨㄣˊ可以古字雪

　　可ㄅㄢˋ丨，例 口ㄨㄣ

（ㄅㄆㄇㄈ：
題目）

P. 41 Exercise 5 Summary, 連接詞：

1. 在一般字母前用 shewa 一個
（BMF）

2. 在 shewa

3. 在

4. 在隔式 shewa 前，及同隔式 shewa 之在詞首前詞

אֶזְכֹּר ‎ , ‎ אָדוֹם ?

5. 在 אֱלֹהִים 的 在 אֱלֹהִים ?

6. 在 יְהוָה (的) בְּחֵי‎ , ‎ יְהֹוָה ?

7. 在 ... בְּ ... מֵ ... בָּ‎ (‎ אֱלֹהִים ‎)

‎ בְּדִּבֵּ מוֹי ?

A. 誰們代（誰）　who?　（誰）　　whom?　（誰）

　新　　與　，　但　　　共　了　　

　的　（to whom）　，　的　（from whom）

B. 誰們代誰　的（what?）

1. 在一稱　前（what is this?）

　　的　哪（what is this?）

2. 在　與　哪，　哪（what am I?）

3. 在　哪，　哪　的（what is he?）

4. 在　有　，哪　哪（what has he done?）