The following comments explain, provide mnemonics for, answer questions that students have raised about, and otherwise supplement the second edition of *Basics of Biblical Hebrew* by Pratico and Van Pelt.

Chapter 1 – The Hebrew Alphabet

1.1   The consonants

- For begadkephat letters (§1.5), the pronunciation in §1.1 is the pronunciation with the Dagesh Lene (§1.5), even though the Dagesh Lene is not shown in §1.1.
- The name כ "Kaf" has an "off" sound.
    - It looks like open mouth *coughing* or a cup of *coffee* on its side.
- The name ק "Qof" is pronounced with either an "oh" sound or an "oo" sound.
    - It has a circle (like the letter "o" inside it).
    - Also, it is transliterated with the letter q, and it looks like a backwards q.
- There are different ways of spelling the names of letters. E.g., Alef / Aleph / ʾā́lep̄
- There are many different ways to write the consonants.
    - See below (page 3) for a table of examples.
    - See my chapter 1 overheads for suggested letter shapes, stroke order, and the keys to distinguishing similar-looking letters.
- ***Mnemonic*** for Sin שׂ having its dot on the left: "Sin is never right."
- Order of Sin שׂ and Shin שׁ
    - Our textbook and Biblical Hebrew lexicons put Sin שׂ before Shin שׁ
    - Some alphabet songs on YouTube reverse the order of Sin and Shin.
    - Modern Hebrew dictionaries, the acrostic poems in the Bible, and ancient abecedaries (inscriptions in which someone wrote the alphabet) all treat Sin and Shin as the same letter.
    - We'll use the order Sin שׂ then Shin שׁ since that is how we'll look up words in a lexicon.

1.2   Pronouncing א and ע

- When memorizing vocabulary, pay close attention to which letter is used.
    - For example: אִם means 'if' or 'then', whereas עִם means 'with'. So I memorize "אִם aleph if, עִם ayin with."
- I do the same thing with the other letters that sound alike (see §1.7).

1.3   Right to left

- Hebrew is written and read from right to left when it is written in Hebrew characters.
- BUT when it is transliterated, it is written from left to right.
- So, for example, בָּרָא אֱלֹהִים is transliterated as *bārāʾ ʾĕlōhîm*

1.4   Final forms

- ***Mnemonic***: '***common fats***' צ פ נ מ כ ← ץ ף ן ם ך
- Except for final mem (מ ← ם), final forms 'pull down' the end of the letter (e.g., כ ← ך).

1.5   *Begadkephat* letters

- The dagesh in a begad kephat indicates the kind of sound that you can't prolong (e.g., P)
  - Begad kephat letters without a dagesh have the kind of sound you can prolong (e.g., F)
- Note that for begadkephat letters, there is either a dot in the Hebrew letter or a line in the transliteration.
- *Mnemonic*: Dagesh is a dot, which is a visual representation of a momentary sound (e.g., P).
- *Mnemonic*: Begad kephat letters without a dagesh have a line in transliteration, which is a visual representation of a sound that can go on for a long time (e.g., F)
- The line used to transliterate begadkephat letters without a Dagesh Lene goes under the letter (b d k t) except for the letters where an underline wouldn't fit, in which case an over-line is used (ḡ p̄).
- When something is added on to a word or the word is otherwise changed (e.g., dog → dogs, do → does → did), the Dagesh Lene may appear or disappear. A Dagesh Lene just indicates the pronunciation of the particular form of a word.
- Final kaf (ך) is usually written with two dots in it (ךְ), to distinguish it from a final nun (ן). Those dots are a shewa (see §2.11), not a Dagesh Lene. Pronounce final kaf with the shewa (ךְ) as כ, like the ch in Ba**ch**.
- *Advanced information:* Modern Hebrew uses a hard pronunciation for ת ד ג, regardless of whether or not they have a dagesh in them. I do too.

1.6   Gutturals

- Resh (ר) is NOT a guttural letter. It is never a guttural letter.
- Resh behaves in some of the same ways as a guttural letter, as you will learn in later chapters.
- *In case you are curious:* Since Kaf without a Dagesh Lene (כ) is pronounced just like Ḥet (ח), which is a guttural letter, you might wonder why Ḥet is guttural but Kaf isn't. The reason is a historical one: Kaf used to always be pronounced with the hard K sound, and it developed the CH sound later on, when the sound rules that change the pronunciation in the presence of a guttural were no longer affecting new words.

1.7   Easily confused letters

- There are other letters that sound alike: א (Alef) and ע (Ayin), and כ (Kaf) and ח (Ḥet)
- I recommend distinguishing all letters orally when memorizing vocabulary. See my comment on §1.2.
- When writing the letters, be sure to make it clear which letter you are writing.

1.8   Transliteration

- There are multiple systems of transliterating Hebrew, so if you want to know the exact spelling, you will need to check the details of the system that is used in the particular book or journal article.
- Fortunately, if you learn the basic system presented in this textbook, you will usually be able to recognize what word or words is being transliterated, assuming that you know the word in Hebrew.

1.9   Numerical Values

- *Advanced information:* For numbers from 1–999 a dot is put over the letter (e.g., אֿ = 1, בֿ = 2).
  - For numbers from 1000–9999, two dots are used (e.g., א̈ = 1000, ב̈ = 2000).
- These numbers are never used within the text of the Bible. They are only used for notes in the margin.
- Within the Biblical text, numbers are always written out (like 'one' instead of 1).

1.10   Final Kaf

- When final kaf (ך) appears with two dots (ךְ), those dots are a Silent Shewa (§3.6.1.c).
- A final kaf with a Silent Shewa (ךְ) does not have a Dagesh Lene, so it is pronounced *ch* like Ba*ch*.

- When writing Hebrew by hand, don't try to imitate all the details of the fancy letter shapes used in books.
- Instead, use a simpler style like that used in the Arial and Choco fonts, below.
  - My overheads for chapter 1 show the suggested stroke order and how to distinguish similar letters.
- Alternately, your teacher may permit you to use the modern style of handwriting that is used in Israel.
  - Notice that some modern-style handwritten letters look quite different from those printed in books.

	Printed in books			Imitate this		Modern Handwriting
	Ezra SIL	**SBL Hebrew**	**Times New Roman**	**Arial**	**Choco**	**Yoav**
Aleph	א	א	א	א	א	к
Bet	ב	ב	ב	ב	ב	ג
Bet+Dagesh	בּ	בּ	בּ	בּ	ב	ב
Gimel	ג	ג	ג	ג	ג	¢
Gimel+Dagesh	גּ	גּ	גּ	גּ	ג	¢
Dalet	ד	ד	ד	ד	ד	3
Dalet+Dagesh	דּ	דּ	דּ	דּ	ד	3
He	ה	ה	ה	ה	ה	ה
Waw	ו	ו	ו	ו	ו	ו
Zayin	ז	ז	ז	ז	ז	ט
Ḥet	ח	ח	ח	ח	ח	ח
Tet	ט	ט	ט	ט	ט	6
Yod	י	י	י	י	י	'
Kaf	כ	כ	כ	כ	כ	ɔ
Kaf+Dagesh	כּ	כּ	כּ	כּ	כ	ɔ
Kaf (final)	ך	ך	ך	ך	ך	ק
Kaf (final with silent shewa)	ךְ	ךְ	ךְ	ךְ	ךְ	ק

	Printed in books			Imitate this		Modern Handwriting
	Ezra SIL	**SBL Hebrew**	**Times New Roman**	**Arial**	**Choco**	**Yoav**
Lamed	ל	ל	ל	ל	ל	ſ
Mem	מ	מ	מ	מ	מ	N
Mem (final)	ם	ם	ם	ם	ם	P
Nun	נ	נ	נ	נ	נ	J
Nun (final)	ן	ן	ן	ן	ן	I
Samek	ס	ס	ס	ס	ס	O
Ayin	ע	ע	ע	ע	ע	8
Pe	פ	פ	פ	פ	פ	ə
Pe+Dagesh	פּ	פּ	פּ	פּ	פּ	ə
Pe (final)	ף	ף	ף	ף	ף	ℓ
Tsade	צ	צ	צ	צ	צ	3
Tsade (final)	ץ	ץ	ץ	ץ	ץ	ℓ
Qof	ק	ק	ק	ק	ק	ħ
Resh	ר	ר	ר	ר	ר	ר
Sin	שׂ	שׂ	שׂ	שׂ	שׂ	Ċ
Shin	שׁ	שׁ	שׁ	שׁ	שׁ	Ċ
Taw	ת	ת	ת	ת	ת	ת
Taw+Dagesh	תּ	תּ	תּ	תּ	תּ	ת

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Chapter 2 – The Hebrew Vowels

2.2   Hebrew vowel charts

- Every Hebrew vowel has a "type" and "class". It is important to memorize the type and class of each vowel because some of the rules of how Hebrew words are spelled depend on the type or class of the vowel. For an example of such a rule, see §3.6.1.a on page 21 of the textbook.
- The "**type**" of a vowel is its "**length**."
  - The "type" or "length" of a vowel is either Long, Short, or Reduced.
  - The names 'long' and 'short' and 'reduced' are just names for categories; they don't mean that you actually take more time to say a 'long' vowel than you take to say a 'short' vowel. Just memorize for each vowel whether it is long, short, or reduced.
- The "**class**" of a vowel is either a, e, i, o, or u.
  - The sounds of the vowels are not necessarily what you would expect. For example, Tsere is an e-class vowel, but its sound ('e' in 'they') is what we think of as an 'a' in English. Just memorize for each vowel whether it is a, e, i, o, or u class.
- For example, Qamets is a 'long' type, 'a' class vowel (section 2.3).
- For example, Hateph Pathach is a 'reduced' type, 'a' class vowel (section 2.5).
- *Mnemonic*: Reduced vowels have a small 'u' over the letter in transliteration (called a 'breve'), and 'u' is the sound in the word 'reduced'.

2.5   Reduced Vowels

- This textbook calls ◌ֳ Hateph Qamets, but many books (and my materials) call it Hateph Qamets Hatuf because it is an o-class vowel (like Qamets Hatuf), not an a-class vowel (like Qamets).
- Vocal shewa ◌ְ is also a reduced vowel.
- Hateph vowels (◌ֳ ◌ֱ ◌ֲ) are used almost exclusively with guttural consonants (א ה ח ע); it is very rare to find a hateph vowel under a consonant that is not guttural.

2.7   Hebrew vowel letters

- 'Vowel letters' are also called *matres lectionis* ('mothers of reading') or simply *matres*.
- In vowel letters, the Yod, Waw, or He is silent. So, for example, Tsere-Yod sounds just like Tsere; it doesn't have a 'y' sound at the end. And Qamets-He sounds just like Qamets, it doesn't have an 'h' sound at the end.

2.8.2   Vowel letters written with waw

- How can we tell if וֹ is the vowel letter Holem-Waw וֹ or the consonant Waw (ו) with the long vowel Holem (◌ֹ)? If the consonant to the right of the וֹ has a vowel (or Silent Shewa), then וֹ is the consonant Waw with a Holem. If the previous consonant lacks a vowel, then וֹ is the vowel Holem-Waw.
- We use the same procedure to tell if וּ is the vowel letter Shureq וּ or the consonant waw (ו) with a Dagesh Forte (◌ּ). (Alternately, we can look for a vowel with the וּ itself. Waw with Dagesh Forte will always have a vowel of its own וָּ, וַּ, etc., since a consonant with Dagesh Forte must have a vowel.)

2.10   Defective writing

- 'Full writing' (i.e., with the vowel letters) is also called *plene writing*.
- When Shureq וּ is written defectively as Qibbuts ◌ֻ, the Qibbuts ◌ֻ is a long vowel.
- When Hireq-Yod ◌ִי is written defectively as Hireq ◌ִ, the Hireq ◌ִ is a long vowel.

2.11   Shewa

- Silent shewa is NOT a vowel at all. It says that a consonant has no vowel.
- Vocal shewa is a reduced vowel.

2.12   Holem over שׁ

- Whether or not the two dots combine depends on the font. It has nothing to do with Hebrew per se.

2.13   Dagesh Forte

- A Dagesh Forte doubles the sound in the sense that the sound ends one syllable and begins the next.
- *Mnemonic:* Dagesh Forte 'fortifies' the consonant by doubling it.
- begadkephat
  - Both kinds of Dagesh (lene and forte) harden a begadkephat.
  - A Dagesh Forte doubles and hardens a begadkephat.
  - A Dagesh Lene only hardens a begadkephat.
- Dagesh lene
  - Can only occur in a begadkephat
  - *Mnemonic:* A Dagesh Lene is 'lenient': it doesn't force it to double.

Chapter 3 – Syllabification and Pronunciation

3.2   One vowel per syllable

- Silent Shewa (§3.6) marks the end of a closed syllable. Silent Shewa is NOT a vowel.
- Furtive Pathach (§3.8) is a vowel, but it does not count as the 'one' vowel for the syllable.
- A diphthong (§3.10) counts as a single vowel.
- There is one exception to the rule that a syllable must begin with a consonant (§5.7.2).

3.4   Syllable classification

- The accent is always on either the last syllable (ultima) or the next-to-last syllable (penultima).[1]
- *Advanced information:* The propretonic syllable and all syllables to the right of the propretonic are called **distant** syllables.
- *Advanced information:* The syllable to the left of the accented syllable could perhaps be called the **postonic** syllable, but I have never seen any name given to it.

3.5   The Dagesh and Syllabification

- Syllabifying Dagesh:
  - A consonant with Dagesh Forte always ends (closes) one syllable and begins the next syllable.[2]
  - A consonant with Dagesh Lene always begins a syllable.
- Identifying Dagesh:
  - *Mnemonic:*[3] A Dagesh is a Forte if and only if it is preceded by a vowel that is not Shewa.[4]
  - Sanity check when identifying Dagesh: only begadkephat consonants can have Dagesh Lene.
  - Dagesh in the first consonant of a word is not preceded by a vowel, so it is Dagesh Lene.
  - וּ is Waw with Dagesh Forte if the preceding consonant already has a vowel or Shewa.

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[1] *Advanced information*: I've noticed one word in the Bible that is accented on the syllable before the penultima, and there may be others. Secondary accents (not discussed in BBH2) can occur on syllables before the penultima.

[2] This is why Dagesh Forte is always immediately preceded by a vowel: In order to end a syllable, Dagesh Forte must be immediately preceded by a vowel, since a Hebrew syllable can't end in two consonants in the middle of a word. (It is allowed at the end of a word).

[3] This rule is a simplification. There are a few exceptions.

[4] Remember that Silent Shewa is not a vowel. So Dagesh after Silent Shewa is Dagesh Lene.

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3.6   The Shewa and Syllabification

- Syllabifying Shewa:
    - A consonant with Vocal Shewa always gets a syllable to itself. For example, note that the תְ in כֹּתְבִים gets a syllable to itself: כֹּ ׀ תְ ׀ בִים
        - This is true of all reduced vowels (Vocal Shewa, Hateph Pathach, Hateph Seghol, Hateph Qamets Hatuf). For example, note the syllable break before and after the עֲ in פְּעָמִים → פַּ ׀ עֲ ׀ מִים
    - A consonant with Silent Shewa always ends (closes) a syllable.
    - The wording of §3.6.1 and §3.6.1a can be misleading because a shewa under a Dagesh Forte is always vocal, even if the preceding vowel is short (§3.6.2.c).
        - For example, the Shewa in הַמְּלָכִים is vocal because it is under a Dagesh Forte, even though the preceding vowel is short.
- Distinguishing Silent Shewa from Vocal Shewa[5]
    - Since a Shewa is either silent or vocal, memorizing one set of rules (silent or vocal) is enough.
    - Shewa is silent:
        - mid-word, not under Dagesh Forte, after a vowel without metheg that is short or accented and long.
        - at the end of a word
        - (before another Shewa[6])
        - (under a guttural consonant[7])
    - Shewa is vocal:
        - at the beginning of a word
        - mid-word:
            - under a Dagesh Forte[8]
            - after a vowel with Metheg, an unaccented long vowel, or another Shewa

3.7   Qamets and Qamets Hatuf

- Unaccented ◌ָ◌ְ is Qamets Hatuf followed by Hatef Qamets Hatuf
- §3.7.1 ◌ֹ◌ְ◌ָ is actually ambiguous.
    - If we assume that ◌ָ is Qamets Hatuf, then Shewa is silent (mid-word, not under Dagesh Forte, after a short vowel without Metheg). If Shewa is silent, then ◌ָ is in an unaccented closed syllable, so it is Qamets Hatuf, just as we assumed.
    - If, on the other hand, we assume that ◌ָ is Qamets, then Shewa is vocal (mid-word after an unaccented long vowel). If Shewa is vocal, then ◌ָ is in an open pretonic syllable, so it is Qamets, just as we assumed.
    - So for words with the pattern ◌ֹ◌ְ◌ָ , the identities of the Shewa and the ◌ָ are ambiguous. One must know the word. חָכְמָה has Qamets Hatuf and Silent Shewa, but קָטְלוּ has Qamets and Vocal Shewa. The book always writes a Metheg to indicate Qamets in these cases קָטְלוּ , but the Bible frequently does not.

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[5] There are some exceptions to these rules, but they are adequate for first-year Hebrew.

[6] This rule does not have to be memorized, because any Shewa that is followed by another Shewa is mid-word, never has Dagesh Forte, and is always preceded by either a short vowel without Metheg or an unaccented long vowel without Metheg.

[7] Guttural consonants (א ה ח ע) take a Hateph vowel instead of a Vocal Shewa. So any Shewa under a guttural consonant is a silent shewa. This rule is redundant, since a guttural with a Shewa is always preceded by a short or accented long vowel without Metheg.

[8] For future reference, Shewa is also vocal under a consonant that lost its Dagesh Forte due to the SQiN eM LeVY rule (§26.16). This is discussed further in §5.5 of this textbook supplement.

3.9　Quiescent Aleph א

- Quiescent aleph (aleph without a vowel) never begins a syllable.

Chapter 4 – Hebrew Nouns

4.2　Plural and Dual Endings on Masculine and Feminine Nouns

- סוּס means horse (gender either male or unspecified).
- When a mare (a female horse) is specifically meant, the word סוּסָה is used (Song 1:9).

4.3　Gender and Number

- When the textbook says "a few nouns are both masculine and feminine," what it means is that a few nouns are treated as masculine nouns in some Bible verses, and as feminine nouns in other verses. A noun is treated as feminine if it is the subject of a verb that has a feminine ending, or if it is modified by an adjective with a feminine ending.

4.4　Summary of Noun Endings

- Drop the singular ending before adding the plural ending or the dual ending
  - E.g., 'law' is תּוֹרָה. To form the plural 'laws', remove the FS ending ָה before adding the FP ending וֹת . Thus, the FP form is תּוֹרוֹת (not תּוֹרָהוֹת).

4.7.3　Special Dual Nouns

- Many scholars argue that שָׁמַיִם 'heavens' and מַיִם 'waters' are actually the plural forms of שְׁמֵי and מֵי.

4.8.1　Pluralization with no change

- "Unchangeable long vowels" are vowel letters that are written with וֹ or ִי (§2.8.2–3)
- Nouns with a feminine singular ending (ָה, ַת, ֶת, ִית, וּת) drop the singular ending and add a plural ending (usually וֹת but sometimes ִים) but usually don't make any other changes.

4.8.2　Propretonic reduction

- The Shewa that is added in propretonic reduction is a Vocal Shewa.

Chapter 5 – Definite Article and Conjunction Waw

5.1　Introduction

- A noun is definite if and only if one of the following is true about it:
  1. It has the article (Ch. 5)　　　　　E.g., הַמֶּלֶךְ 'the king'
  2. It is a proper noun　　　　　　　　E.g., דָּוִד 'David'
  3. It has a pronominal suffix (Ch. 9)　E.g., סוּסִי 'my horse'
  4. It is in a construct chain that ends in a definite noun (Ch. 10)

5.5   The Article with Initial יְ and מְ

- When the Dagesh Forte is lost because of the Shewa, there is no compensatory lengthening, and the Shewa is still a vocal shewa, even though a short vowel precedes it!
  - Shewa is always vocal under Dagesh Forte. And if the shewa causes the Dagesh Forte to disappear, the shewa remains a vocal shewa, in memory of the Dagesh Forte that was there.
  - This is what happened in the workbook on Exercise 3, page 12, #26, where my workbook answer key says that וַיְקַנְאוּ should really be syllabified as וַ | יְ | קַנְ | אוּ (not וַיְ | קַנְ | אוּ). There was a Dagesh Forte in the yod of this word, so the shewa under it remains a vocal shewa.
- There is a one-page handout ("SQiN 'eM, LeVY") on HebrewSyntax.org that explains this rule in detail.

Chapter 6 – Hebrew Prepositions

6.4.4 Inseparable Prepositions with an Article

- When an inseparable preposition is added to a noun with the article, the ה of the article disappears, so one must use other clues to decide if the article is there or not. Here are the rules:
- No article if the vowel under the preposition is Shewa or can be explained by the Rule of Shewa (§4.12).
- Otherwise, the word has the article.
  - E.g., No article in לַחֲלִי, לֶאֱמֶת, כַּאֲנָשִׁים, לִנְבִיאִים, בְּשָׂדֶה, or
  - E.g., Article in כָּאֲנָשִׁים, בַּשָּׂדֶה, and לָעִיר
- *Advanced information*: ambiguous if: הֶ◌ , חֶ◌ , אֶ◌ , or עֶ◌
  - E.g., לַהֲפֵכָה maybe has the article and maybe does not.

6.5.2.b-c The Form of the Preposition מִן

- Gutturals and Resh always reject a Dagesh Forte, but compensatory lengthening is more complicated.
- For the article, we had compensatory lengthening with א ע ר, whereas ה & ח had virtual doubling.
- But for מִן, we have compensatory lengthening with א ע ר ה, whereas only ח has virtual doubling.

Chapter 7: Hebrew Adjectives

7.3   The Inflection of Adjectives

- Adjectives are never dual, so dual nouns (§4.1) use a plural adjective.

7.4.1 Attributive Adjectives

- If a noun is definite for *any* reason, then an attributive adjective that modifies it will have the article.
- A noun is definite if it: (1) Has the article, (2) Is a proper noun, (3) Has a pronominal suffix (ch.9), or (4) Is in a construct chain where the last word in the chain is definite (§10.2.2).
- Because a predicative adjective never has the article, if an adjective has the article, you know that it is attributive. Also, because an attributive adjective always comes after the noun, if you see an adjective before the noun, it can't be attributive. ***Mnemonic***: <u>A</u>ttributive <u>A</u>djective <u>A</u>fter noun and <u>A</u>rticle <u>A</u>grees.

7.4.2 Predicative Adjective

- A predicative adjective never takes the article and it can come before or after the noun
  - ***Mnemonic***: <u>P</u>redicative <u>P</u>erpetually de<u>P</u>rived of the article.

7.6   The Directional Ending

- Because the directional ending הָ is never accented, there will always be an accent mark on the immediately preceding syllable.
- Because the FS noun and adjective ending הָ is accented, no accent mark will be shown in the textbook or workbook. (In the Hebrew Bible, there will be an accent mark on the last syllable).
- Because of the meaning of the directional ending, a noun with the directional ending is often translated with 'the', even if it lacks the article. This shows up in two examples in the textbook: אַרְצָה and יָ֫מָּה

7.10   Basic Patterns of Adjectival Inflection

- There are no segholate adjectives. So if you see a two-syllable word with the accent on the first syllable, it can't be an adjective.

7.10.3 Inflection of Adjectives Ending in הָ

- Because the ending הָ is dropped when another ending is added, adding an ending does not change the number of syllables or move the accent. As a result, propretonic reduction does not occur for adjectives whose lexical form ends in הָ

Chapter 8: Hebrew Pronouns

8.3   Independent Personal Pronoun Paradigms

- ***Mnemonic***: "*Who* (הוּא) is *he*, and *he* (הִיא) is *she*."
- Independent personal pronouns never take the article.

8.6   Demonstrative Paradigm

- In the third person, demonstratives are spelled the same as independent personal pronouns. BUT, because independent personal pronouns never take the article, if you see something that looks like a third-person independent personal pronoun with the article, you know that it is a demonstrative adjective.
- The book says that when הוּא, הִיא, הֵם, etc. lack the article and precede the noun, they can be either a subject pronoun or a demonstrative pronoun, so they are ambiguous. But, every case I have seen can be translated as the subject pronoun (e.g., 'she'), and several grammars say that that הוּא, etc., only occur as demonstrative adjectives and never as demonstrative pronouns, so there are no ambiguous cases. If הוּא, etc. has the article, it is a demonstrative adjective; if it lacks the article, it is the subject pronoun.

8.7   The Use of the Hebrew Demonstratives

- Demonstrative adjectives
  - A demonstrative adjective functions just like an attributive adjectives ("*this* book" like "*big* book").
  - ***Mnemonic***: Demonstrative **A**djective **A**lways **A**fter noun and **A**lways has **A**rticle
    - *After*: A demonstrative adjective always comes after the noun that it modifies.
    - *Article*: A demonstrative adjective always has the article because it always modifies a definite noun. (I.e., When one says "this book" there is always a particular book in mind).
- Demonstrative pronouns
  - A demonstrative pronoun is always the subject of a clause (e.g., "*This* is the book.").
  - ***Mnemonic***: Demonstrative **P**ronoun **P**robably **P**recedes noun but de**P**rived of article
    - *Precedes*: A demonstrative pronoun usually (not always) comes before the noun that it refers to (e.g., in "*This* is the book," the word "this" comes before the word "book" in Hebrew).
    - *dePrived of article*: A demonstrative pronoun never has the article.

Chapter 9: Hebrew Pronominal Suffixes

9.2–9.3   Pronominal Suffixes

- Notice that for plural pronominal suffixes: **M**asculine always end in ם (כֶם, ־ֵיכֶם, הֶם, ־ֵיהֶם, ־ָם) and feminine always end in ן (כֶן, ־ֵיכֶם, הֶן, ־ֵיהֶן, ־ָן).
  - *Mnemonic*: **M**onks (ם) are **m**asculine and **N**uns (ן) are feminine.
- *Mnemonic*: If a pronominal suffixes has כ / ך then it is second person (ךָ, ךְ, כֶם, כֶן, etc.)
- The 3fs pronominal suffix ־ָה usually, but not always, has the dot (called a Mappiq) in the ה. Occasionally, the 3fs pronominal suffix is spelled ־ָה (without a Mappiq). When this happens, it is sometimes unclear if it is the 3fs pronominal suffix or the fs ending ־ָה

9.4–9.7   Nouns with Pronominal Suffixes

- **Contrary to the headings in the book** (e.g., "*masculine* nouns with pronominal suffixes"), the key issue is the *ending* on the noun, not the *gender* of the noun. In other words, the issue is not masculine vs. feminine nouns, but no ending vs. ־ָה vs. ־ָה vs. ־ִים vs. וֹת
  - Singular nouns (masculine or feminine) with no ending in the singular simply add the pronominal suffix to the end, as shown in the left column of §9.4.
  - Singular nouns or adjectives that end in ־ָה drop the ־ָה before adding a suffix (§7.10.3, 9.5.6).
  - Singular nouns that end in ־ָה change the ה to ת before adding a pronominal suffix, as shown in the left column of §9.6.
  - Plural nouns (masculine or feminine) that use the ־ִים ending in the plural drop that ending before adding a pronominal suffix, as shown in the right column of §9.4.
  - Plural nouns (masculine or feminine) that use the וֹת ending in the plural keep that ending, and simply add the pronominal suffix to the end, as shown in the right column of §9.6.

9.9   Monosyllabic Nouns with Pronominal Suffixes

- The singular אָב 'father' also takes the ־ִי when adding a pronominal suffix, just like אָח 'brother'.
- *Mnemonic:* Type-2 pronominal suffixes begin with vowel+Yod but not Hireq-Yod.
  - Type-1 pronominal suffixes never begin with vowel+Yod (except Hireq-Yod).

9.12   The Preposition מִן with Pronominal Suffixes

- Notice that the 3fs pronominal suffix (־ָה) on מִן lacks a Mappiq. מִמֶּנָּה

9.14   Definite Direct Object Marker vs. Preposition אֵת

- When they have no pronominal suffix, they can be distinguished only by context.

9.14–9.15   אֵת / אֶת־ and עִם vs. עַ with a Pronominal Suffix

- For both אֵת / אֶת־ and עִם with a pronominal suffix, if the א or ע has the vowel Hireq (־ִ) it means *with*.
- *Mnemonic*: The vowel Hireq makes the 'i' sound that is in the English word 'w**i**th'.

9.19   Advanced Information

- Distinguishing אֵל 'god' from אֶל 'to' with a pronominal suffix.
  - Question: אֵלִי ,אֵלִי, אֵלֶיךָ , etc. all have the base אל and a pronominal suffix, but is it the preposition אֶל 'to' or the noun אֵל 'god'?
    - Short answer: אֵלִי is 'my god'. All other forms are the preposition 'to'
    - Long answer:
      - The preposition אֶל 'to' takes a type 2 suffix.
        - So anything with a type 1 suffix is the singular noun אֵל 'god'.
          - In fact, the only form of אֵל 'god' with a suffix that ever occurs in the Bible is אֵלִי 'my God'.
      - What about with a type 2 suffix?
        - In theory, that could be either the preposition אֶל 'to' or the plural noun אֵלִים 'gods', but the plural אֵלִים 'gods' occurs only five times in the Bible, and never has a pronominal suffix.
        - So any time you see אל with a type 2 suffix, it is the preposition אֶל 'to'

9.20   Resumptive Pronouns

- The resumptive pronoun shows the function within the relative clause of the word that the relative clause modifies.

Chapter 10: Hebrew Construct Chain

10.1   Introduction

- With regard to the comparison to the Greek genitive case: the first word in a Hebrew construct chain is not like the Greek genitive case. It is the second (and any later) words in the Hebrew construct chain that are like the the Greek genitive case.

10.2.3 Multiple Construct Nouns

- If a construct chain has more than two words:
  - There is only one absolute noun: the last word in the chain.
  - The last noun in the chain is in the absolute state (so its spelling is unchanged).
  - All other nouns in the chain are in the construct state (spelling may change).

10.5.1.b   Spelling the Construct State

- As we have seen before (§4.8.2, 4.8.3, 7.10.2.d), gutturals take a Hateph vowel (usually Hateph Pathach ◌ֲ) instead of Vocal Shewa.

10.5.1.d   The Construct of כֹּל is כָּל

- In the construct noun כָּל 'all of', the vowel ◌ָ is a Qamets Hatuf (pronounced 'o') because it is a closed, unaccented syllable without a Metheg. The syllable is unaccented because when a word is in the construct state, it loses its (primary) accent (§10.5).

Chapter 11: Hebrew Numbers

11.2.3 Numbers Three through Ten
- Numbers three through ten look like they have the *opposite* gender of the noun that they count. So when counting a masculine noun, numbers three through ten have the feminine suffix הָ . Whereas when counting a feminine noun, numbers three through ten do not have a suffix, so they look masculine.

Chapter 12: Introduction to Hebrew Verbs

12.2   Roots and Stems
- "**Root**" refers to things like נתן and ישׁב
  - Most roots have three consonants. A few have two.
  - Roots are theoretical; one never sees the bare root itself, without vowels, in our Hebrew Bibles.
- The textbook uses the word "**Stem**" in two different ways.
  - §12.2 uses the word "stem" in this way: each lexical form is a stem. E.g., מָלַךְ , מַלְכָּה , מֶלֶךְ
  - Everywhere else in the book (e.g., §12.5–10), "stem" refers to Qal, Niphal, Piel, Pual, etc.

12.5   Introduction to Verbal Stems
- Advanced information: In addition to the 7 major verbal stems that are discussed in BBH, there are several rare ('minor') stems that are spelling variations for certain weak verb types. E.g., §27.15, §35.14.

12.7.1 Qal Stem
- "Qal" is pronounced like "Cal" in "California."

12.11.1   Perfect
- The Hebrew perfect conjugation does <u>not</u> have the same meanings as the Greek perfect tense.

12.11.4   Cohortative
- The Hebrew cohortative can have the same meaning as the Greek hortatory subjunctive (e.g., "let us pray"). But it also has other meanings.

12.11.5   Jussive
- Actually, there are 2nd person jussive forms. Whenever a verb that looks like a 2nd person imperfect is negated by אַל ('don't …'), the verb is actually jussive, not imperfect. See §18.15.

12.16 Lexical Form for Hebrew Verbs
- The lexical form for most verbs the QP3ms (Qal Perfect 3ms), but there are some exceptions that will be discussed in chapter 14.

Suggested parsing code:
- **Stem**: Q = Qal, N = Niphal, D = Piel, Dp = Pual, H = Hiphil, Hp = Hophal, Ht = Hithpael
- **Conjugation**: P = Perfect, I = Imperfect, J = Jussive, C = Cohortative, M = Imperative, A = Infinitive Absolute, ∞ = Infinitive Construct, Pt = Participle.
- Put prefix or pronominal suffix after "+" sign
  - Example: QP3ms+3mp = Qal Perfect 3rd person, masculine, singular, with a 3rd person, masculine plural suffix.
  - Example: Q∞+לְ = Qal infinitive construct with the preposition לְ prefixed to it.
  - Example: QPtFP+הַ = Qal participle, feminine plural, with the article הַ prefixed to it.

Chapter 13: Qal Perfect – Strong Verbs

13.5   Qal Perfect Consonants

- *Mnemonic*: The perfect sufformatives are like the pronominal suffixes, but substitute ת for כ/ך

	Pronominal Suffix	Perfect Sufformative	Comment
3ms	וֹ		
3fs	הָ	הָ	Same except Mappiq
2ms	ךָ	תָ	כ → ת. Both have ◌ָ
2fs	ךְ	תְ	כ → ת. Both have ◌ְ
1cs	◌ִי	תִי	Both have ◌ִי
3mp	הֶם	וּ	
3fp	הֶן		
2mp	כֶם	תֶם	כ → ת. Both have ◌ֶם
2fp	כֶן	תֶן	כ → ת. Both have ◌ֶן
1cp	נוּ	נוּ	Same

Chapter 14: Qal Perfect – Weak Verbs

- The online lecture (and study guide) contain helpful explanations and mnemonics that are not in the textbook or this supplement.

Lexical Form

- For most verbs, the lexical form is the QP3ms, but there are some exceptions.
  - Biconsonantal verbs use the Q∞ (Qal Infinitive Construct) to show the lexical vowel. E.g., קוּם
    - This is to done to show the lexical vowel that disappears in the QP3ms. E.g., קוּם QP3ms is קָם. This is akin to how for Greek contract verbs, the lexical form shows the vowel that disappears in the present active indicative 1s (e.g., ἀγαπάω → ἀγαπῶ).
  - Geminate verbs that lose R_2 in the QP3ms use the root consonants as the lexical form. E.g., תמם
  - Many lexicons use just the root consonant for verbs that do not occur in the QP3ms. E.g., אזר.

Lexical Form Vowels

- The vowels in the lexical form are Qamets + Pathach (◌ָ◌ַ) except:
  - Tsere Stative verbs have Qamets + Tsere (◌ָ◌ֵ)
  - Holem Stative verbs have Qamets + Holem (◌ֹ◌ָ)
  - 3א verbs and 3ה verbs have Qamets + Qamets (◌ָ◌ָ)
  - Biconsonantal verbs have just the lexical vowel: Shureq (וּ), Hireq Yod (◌ִי), or Holem Waw (וֹ)
    - There is no way to predict which vowel a biconsonantal verb has. It must be memorized for each verb as part of the spelling.
    - In the QP3ms of biconsonantal verbs, the lexical vowel is always replaced with Qamets (◌ָ).

14.6   3ה Weak Verbs

- 3ה verbs have only 2 root consonants; the הָ◌ on the end is the vowel letter הָ◌, not a root consonant.

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Chapter 15: Qal Imperfect – Strong Verbs

15.3 The Form of the Qal Imperfect
- The Perfect does not distinguish masculine and feminine in the third person plural. It has a 3cp form.
- The Imperfect distinguishes masculine and feminine in the third person plural (3mp and 3fp).

15.5 Qal Imperfect Paradigm of II-*begadkephat* Verbs
- A *begadkephat* letter always has a Dagesh Lene if and only if it is not preceded by a vowel.[9]
- Silent Shewa is not a vowel. So a *begadkephat* after a Silent Shewa always gets a Dagesh Lene.

Chapter 16: Qal Imperfect – Weak Verbs

- The online lecture (and study guide) contain helpful explanations and mnemonics that are not in the textbook or this supplement.

Chapter 17: Waw Consecutive

17.3 Changes in the spelling of the consecutive imperfect verb
- Footnote 2 on page 198 mentions "retraction of the accent." This refers to the accent moving toward the beginning of the verb (moves toward the right).
- *Advanced information*: The accent often, but not always, recedes in the Imperfect Waw Consecutive.
  - The accent can only be on last two syllables.
  - The last syllable (the ultima) must be accented unless either the penult or ultima is open. (Joüon-Muraoka §31a).

17.5 Form and translation of the consecutive perfect
- BBH does not normally show the accent mark on the final syllable of a word. But in the in the 2ms and 1cs forms in the table on page 201, the accent mark on the final syllable is shown because that is what differentiates the perfect with a waw consecutive from a perfect with a regular waw in those forms.

Chapter 18: Qal Imperative, Cohortative, and Jussive

18.6 The Particle נָא
- The meaning of נָא (if any) is debated by scholars.
- Only add "please" in your translation if the context indicates it.
- נָא helps you parse because it indicates that the verb is an imperative, cohortative, or jussive.

18.13 Cohortative
- The cohortative can act like a Greek hortatory subjunctive (e.g., "let us pray"), but it has many other possible meanings as well.
- An accented הָ֫ is the FS noun/adjective ending or the paragogic הָ֫ often used on cohortative verbs.
  - Many cohortative verbs lack the paragogic הָ֫
  - Some non-cohortative verbs have the paragogic הָ֫
- An unaccented הָ is the directional marker. The preceding syllable is accented: הָָ֫ or הָָָ֫
  - You cannot have the directional marker הָ on a verb.

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[9] This is a simplification. There are some exceptions. E.g., שְׁמַ֫עַתְּ in §14.3.2.

Chapter 19: Pronominal Suffixes on Verbs

19.7.2 Qal Imperfect with Pronominal Suffixes

- Page 231 (top) mentions imperfect stem vowel Pathach lengthening to Qamets. This happens when any pronominal suffix is added to an imperfect verb with stem vowel pathach, not just the 2ms pronominal suffix.

19.8.1 Pronominal suffixes on the Imperative

- The shift from קְטֹל to קָטְל (Qamets Hatuf) for a QM2ms with a pronominal suffix is very helpful for distinguishing the QM2ms from the QP3ms with a pronominal suffix, since the QP3ms V₁ reduces when a pronominal suffix is added (§19.4).
  - Unfortunately, this shift to Qamets Hatuf does not happen with all weak verb types, so when a pronominal suffix is added to some weak verb types, it can be difficult to distinguish the QM2ms with a pronominal suffix from the QP3ms with a pronominal suffix.

Chapter 20: Qal Infinitive Construct

- The infinitive construct is NOT the construct form of the infinitive absolute.
- The infinitive construct is not part of a construct chain.

20.9 Infinitive Construct with pronominal suffixes

- If the infinitive has the prefixed preposition כְ or בְ, then the pronominal suffix is usually the subject of the infinitive (rather than the object).

20.2 Infinitive Construct with Inseparable Prepositions

- The preposition מִן can also be prefixed to the infinitive construct (185x). The nun of מִן assimilates as usual (§6.5).

Chapter 21: Qal Infinitive Absolute

21.4.3 Weak forms of the Qal infinitive absolute

- For biconsonantal verbs with lexical vowel Holem-Waw (וֹ), the Qal infinitive absolute and the Qal infinitive construct are spelled the same.

Chapter 22: Qal Participle

22.5.1 The Attributive Use of the Qal Active Participle

- The book says, "The modifying [attributive] Participle must also match the noun in gender, number, *and definiteness*. As with nouns and adjectives, the term "definiteness" refers to the presence (definite) or absence (indefinite) of the definite article."
  - This is potentially confusing.
  - An attributive participle must match the definiteness of the noun that it modifies. If the noun is definite, the participle must have the article. If the noun is indefinite, the participle must NOT have the article.
  - A noun is definite if it (1) Has the article, (2) Is a proper noun, (3) has a pronominal suffix, or (4) is in a construct chain, where the last word in the chain is definite.
  - A noun is indefinite if it does not meet any of the 4 criteria (listed above) for being definite.

22.6 The Qal Passive Participle
- Only the Qal stem has both an active and a passive participle.
- You might not have expected the Qal to have a passive participle, since the voice is also embedded in the stem. Since the Niphal is the passive of the Qal (§12.7.2), a Niphal participle has roughly the same meaning as a Qal passive participle.

Chapter 24: The Niphal Stem – Strong Verbs

24.4 Niphal Perfect
- For every stem except the Qal, the name of the stem is the pronunciation of the perfect 3ms of the verb פעל in that stem. This is a great mnemonic for the vowels! For example 'Niphal' = נִפְעַל

24.13 Niphal Participle
- The Niphal has only a passive participle. It does not have an active participle.
- Only the Qal stem has both an active and a passive participle.
- I use parsing code Pt for all participles except for the Qal Passive participle, since the Qal Passive is the only case where listing the stem does not indicate whether the participle is active or passive.

24.16 Vocabulary
- Unless otherwise specified, the vocabulary lists the meaning of the Qal stem. Thus the meaning 'to run' for רוּץ is the Qal meaning. The verb רוּץ does not occur in the Niphal stem in the Hebrew Bible.

Chapter 25: The Niphal Stem – Weak Verbs

25.4 3ה verbs
- 3ה verbs behave almost the same in all stems.
- Recall that in the Qal Perfect, 3ה verbs use the stem vowel $\circ$ when the sufformative begins with a consonant. It turns out that this happens in all of the active stems (Qal, Piel, and Hiphil) and the reflexive stem (Hithpael), whereas the passive stems (Niphal, Pual, and Hophal) use $\circ$.
- The ending for 3ה verbs in the infinitive absolute is more complicated, as shown in the table below.
- What is V$_2$ for 3ה verbs?

Perfect	Imperfect	Imperative	Infinitive Construct	Infinitive Absolute	Participle
הָ◌ (3MS) תָה (3FS) י◌ (Q/D/H/Ht) י◌ (N/Dp/Hp)	הֶ◌ (No Suf) ֶינָה (FP)	הֵ◌ (No Suf) ֶינָה (FP)	וֹת	ֹה or וֹ הֵ◌ (never Qal)	הֶ◌

Chapter 26: The Piel Stem – Strong Verbs

26.2 The meaning of the Piel Stem
- Most scholars today do not describe the meaning of the Piel as 'intensive'.
- The possible meanings listed in §26.2 are a way to guess at the meaning of a verb in the Piel if you already know the meaning in the Qal, but they can mislead you. The only way to be sure of the meaning of a verb in any stem is to look it up in a lexicon.

26.3 Piel Perfect

- For every stem except the Qal, the name of the stem is the pronunciation of the perfect 3ms of the verb פעל in that stem. This is a great mnemonic for the vowels! For example 'Piel' = פִּעֵל (although because פעל is a II-guttural, the root פעל would actually be spelled פֵּעַל or פֵּעֵל in the Piel Perfect 3ms).

26.16 Loss of Dagesh Forte

- This loss of a Dagesh Forte makes identifying the stem more difficult, since the Dagesh is one of the diagnostics of the Piel.
- There is no compensatory lengthening when Dagesh Forte is lost in a SQiN eM LeVY consonant with Shewa.
- See the SQiN eM LeVY handout on HebrewSyntax.org for a thorough discussion of this issue.
- There are a few notes on this in §5.5 above.

26.17 Conjunctive Dagesh

- Conjunctive Dagesh can occur with or without a Maqqef (־)

Chapter 27: The Piel Stem – Weak Verbs

27.6 Geminate Verbs

- The textbook mentions that the Dagesh Forte is absent in several forms that lose a root consonant. This lack of a Dagesh Forte is NOT a characteristic for Geminate verbs per-se. Instead, it is due to the fact that the example verb הלל has a SQiN eM LeVY consonant (שׁשׂסצ ק נ מ ל ו י) as the second root consonant. When a SQiN eM LeVY consonant has a shewa, it often loses its Dagesh Forte. This was discussed in section §26.16.

27.6 II-Guttural Verbs

- Note that Resh ר also rejects a Dagesh Forte, so this section applies to II-Resh verbs also, as the paradigm verb ברך indicates, even though Resh ר is not a Guttural consonant.

27.15 Polel Stem

- The Polel is simply the way that the Piel stem is spelled for biconsonantal and geminate verbs.
- But instead of calling it the irregular spelling for the Piel stem, it is called the Polel stem.
- The Polel and Piel have the same meaning.
- Some scholars use the term 'Polel' only to refer to biconsonantal verbs; when a geminate verb occurs in this form they call it the 'Poel' stem.
- Once again, remember that the name of the stem is a mnemonic for the spelling in the perfect 3ms. So of פעל occurred in the Polel stem (which it can't, because it is not biconsonantal or geminate), it would be spelled פּוֹלֵל 'Polel'.

No comments on the remaining chapters