

Hebrew Grammar
Ross Homework Key

IBH 7.6

a. All

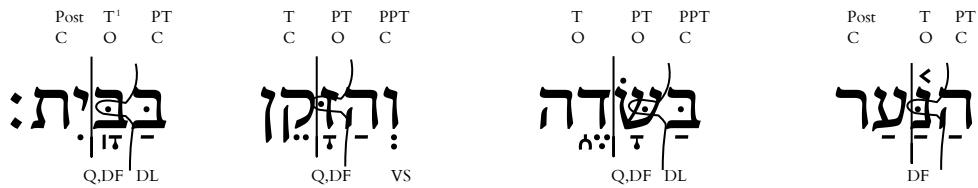
(1) וְצַבָּא	וְחַלְבָּ	(9)
(2) וְרַחֲזָב	וְרִיבָּ	(10)
וְעַצְם / (3) וְעַצְם	וְחַשְׁדָּ / (11)	וְחַשְׁדָּ
(4) וְזַקְנָה	וְאַדְמָה	(12)
(5) וְמַרְגָּלִים	וְעַפְרָ	(13)
(6) וְגַבּוֹר	וְאֹזֶר	(14)
(7) וְעַנְנָה	וְרָאֵשָׁ	(15)
(8) וְחַבְמָה		

b. All

- (1) Who is here today? The women are here.
- (2) The king is over/by/upon the cities.
- (3) The king gave gold and silver to the servant.
- (4) The lad (or youth, servant) is in the field, but the elder/old man is in the house.
- (5) The servant is on the road, and (or but) the road is in the city.
- (6) God is righteous, but the man (or mankind) is evil.
- (7) Where is the road? The road is on the mountains.
- (8) The warriors are in the camp, and the camp is in Israel.

c. Word division (the words of b.4). Divide the syllables and label [1] syllables as open or closed (O or C), [2] shewas (VS or SS), [3] tone of each syllable (Post, T, PT, PPT), [4] qames (Q) or qames hatuf (QH),

and [5] all dots as either Mappiq (M), Dagesh Forte (DF), or Dagesh Lene (DL).



¹Note that **בָּבִית** has a vertical line, followed by *sôp pâsûq*. So, is this symbol a *meteg* or a *sillûq*? That's right-- *sillûq*. Thus, it's marking the tone syllable. What about the *'atnâh* symbol (ן) in **בְּשִׁירָה**? Right, it's also a masoretic accent mark, meaning the tone is on the last syllable (cf. Ross p. 62, footnote b).