

PART III: LESSONS 18 – 31
VERBAL GRAMMAR (II)
READING HEBREW NARRATIVE

THIS SECTION introduces the forms and functions of the other stems of the verb, the other [“weak”] forms of the verbal root, as well as the basic tools of Biblical Hebrew (the Hebrew Bible and lexica), and the basic steps of beginning to read biblical narrative.

By the end of these lessons (the end of the book), you should be able to recognize and read nominal phrases with some fluency, as well as recognize a number of fairly standard forms and formulae at sight. You should also be able to identify all of the forms of the verbal stems and roots.

You will also have begun—depending on your teacher and the goals of your course of study—have begun to read from the biblical text (you should be able to do this on your own, using the reading notes in Appendix D), and to discuss the rôle of the Hebrew text in the exegetical process.

LESSON 18 OTHER STEMS

VERBAL FUNCTION is primarily modified in English by syntax, using various types of pronouns (e.g., reflexive), “helping verbs”, prepositions, &c., as illustrated by the differences between the following sentences:

- (1) John *hid*.
- (2) John *hid* himself.
- (3) John *hid* the ball.
- (4) The ball *was hidden* by John.
- (5) John *made* Jim *hide* the ball.
- (6) John *caused* Jim *to hide* the ball.

Since most readers or speakers of English assume that “hide” without an expressed object is reflexive (the subject hides himself or herself), they will read or hear sentences (1) and (2) as essentially identical—the “reflexive” pronoun merely clarifies (2). Sentence (3)—which uses “hid”, the same form of the verb as #1-2—shows an entirely different relationship between the subject (“John”) and the object (“the ball”). Sentences (4), (5), and (6) are morphologically and syntactically different from the others; (5) and (6), like (1) and (2), are functionally identical.

18.1 THE CONCEPT OF “STEM”

Whereas English uses helping verbs, prepositions, and syntax to indicate verbal nuances, (“David hid the sword”, “David hid [himself]”, “David was hidden [by Samuel]”), the shape of the verb itself is modified in Hebrew, using stem prefixes¹ and vowels, and a doubled middle radical in patterns which are called “stems” or *binyan* (“building”). They are traditionally called the “derived” stems because of the early grammarians’ view that the *qal* was the basic stem, from which these stems were “derived”. In these examples the only difference between the verbs is their stem:

וַיִּמְלֹכוּ בְּדַמְשֶׁק	they <i>reigned</i> in Damascus (1 Kgs 11.24)	3mp <i>qal</i> preterite
וַיַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ	they <i>made</i> Abimelek <i>king</i> (Jg 9.6)	3mp <i>hifil</i> preterite
הֲלֹא מְסֻתֶּתֶר עִמָּנוּ	Is not David <i>hiding</i> with us? (1 Sam 23.19)	ms <i>hitpael</i> ptc
וְלֹא נִסְתָּרוּ מִלְּפָנַי	They <i>are not hidden</i> from me (Jr 16.17)	3cp <i>nifal</i> perfect
כְּבֹד אֱלֹהִים הַסֵּתֶר דָּבָר	<i>To hide</i> a matter is God’s glory (Pr 25.2)	<i>hifil</i> inf. const.

Although there are eight basic verbal patterns in BH,² more than two-thirds of all verbal forms in the Bible are *qal*, three stems (*hitpael*, *pual*, *hofal*) occur fairly infrequently (less than 3% of all verbal forms). Furthermore, only two verbs occur in all eight stems (ten occur in the seven stems not including *qal* passive),³ and most occur in various combinations of two to four stems.⁴

¹These are combined with the PGN prefixes of the imperfect (below).

²The existence of the eighth stem—the *qal* passive—has been suspected for several centuries, but not confirmed until relatively recently.

³Not including *qal* passive (Lesson 21).

⁴Although the vowel patterns and forms of the stems differ, the PGN affixes of each conjugation are the same in all stems as those learned for the *qal*, as are also the functions of the various conjugations.

18.1.1 THE NAMES OF THE STEMS

The stems have been given various names through the centuries, following changes in academic fashion, or a particular grammarian's convictions. The traditional names, except for the *qal*, are the 3ms perfect form of the verb פָּעַל, “do, make”, which was the traditional paradigm verb for Hebrew. The early Hebrew grammarians used פָּעַל because the Arabic grammarians used the *fa'ala* as their paradigm verb, and the early Jewish grammarians based their study of Hebrew grammar upon that of the Arabs. It is no longer used as the paradigm verb for Biblical Hebrew because פֿ does not double in Hebrew (as it does in Arabic). See “The Paradigm Verb” (below).

Since the mid-18th century, the rise of comparative Semitics has led scholars to realize that Hebrew is closely related to languages beyond the previously-known Aramaic and Arabic. In order to use terminology that reflects the relationship of Hebrew to, e.g., Akkadian, they have developed the use of what we might call “pan-Semitic” names for the stems. These names reflect the distinguishing aspect of that stem that is shared by some or all of the Semitic tongues. This grammar will use the “Semitic” designations for the stems as a sort of shorthand, but will always refer initially to both sets of terms. The standard Hebrew-English lexica use the traditional names of the stems, so you will want to know both sets of terms.

3ms Perfect	Traditional Name	Pan-Semitic Name	Special Stem Prefixes	Doubled II-radical?
פָּעַל	<i>Qal</i>	G (the <i>Grund-</i> , or “basic”, stem)		---
נִפְעַל	<i>Nifal</i>	N (<i>n</i> -prefix)	נ־ ה־	---
פִּעַל	<i>Piel</i>	D (“doubled”)		yes
פֻּעַל	<i>Pual</i>	Dp (passive of D)		yes
הִתְפַּעַל	<i>Hithpael</i>	Dt (D with t-infix)	ת־ה־ ת־ה־	yes
הִפְעִיל	<i>Hiphil</i>	H (<i>h</i> -prefix)	ה־ ה־	---
הִפְעִיל	<i>Hophal</i>	Hp (passive of H)	ה־ ה־	---

The name of the stem which we have studied thus far—the *qal* (from the verb קָלַל)—means “light”, because it lacks a stem prefix (unlike N, Dt, H, Hp) and does not have a doubled radical (unlike D, Dp, Dt).

18.1.2 THE PARADIGM VERB

After rejecting פָּעַל as a paradigm verb, grammarians turned to קָטַל, “kill”, since it has no *begeḏ-kefet* letters (and thus no appearing and vanishing *dageš lenes*), and no gutturals (thus no *hatef*-vowels). קָטַל, however, occurs only three times in BH (Ps 139.19; Jb 13.15; 24.14), which is rather rare for a “model” verb.⁵

Today, different grammars use different verbal roots as their “model” verb. Since the root מָשַׁל meets the requirements of a paradigm verb (three “strong” radicals, no gutturals or *reš*, and the first radical is a non-sibilant), we will use it as our paradigm verb. It occurs in only a few stems (which means that most of the listed forms do not exist in Biblical Hebrew), but fairly frequently in BH (99 occurrences).

18.1.3 THE FUNCTIONS OF THE STEMS

The nuances [the plural is deliberate] of a verb's function in different stems must be determined for each verbal root, but there are some overall tendencies. For example, if a verb is fientive in the *qal*, it will probably be passive in *nifal*. On the other hand, a verb that occurs in *nifal* but not in *qal* usually “sounds” active when glossed in English.

⁵Transliterated as *qtl*, however, it survives in one set of alternate names for the verbal conjugations: *qatal* (perfect), *yiqtol* (imperfect, jussive), *wayyiqtol* (preterite), &c.

- Qal* tends to be either fientive or stative
- Nifal* tends to be the passive of *qal* (or *piel*); if there is no *qal* or *piel*, it tends to be reflexive or reciprocal
- Piel* fientive, and nearly always transitive; if *qal* is stative, *piel* is often causative
- Pual* passive of *piel*
- Hitpael* its nuances are difficult to classify, but are usually passive or double-status (reflexive, reciprocal, &c.)
- Hifil* causative of *qal* and *nifal*
- Hofal* passive of *hifil*

The stems thus correspond in a *very rough* and *approximate* way to the concept of voice (active, middle, reflexive, passive, &c.) in English.

N.B. Although the vowel patterns and forms of the stems differ, the PGN affixes of each conjugation (perfect, imperfect, &c.) are the same in all stems as those learned for the *qal*, as are also the functions of the various conjugations. Thus the basic paradigms of verbal subject [PGN] affixes are common throughout all stems in each conjugation.

18.2 THE N-STEM (*NIFAL*)

THE NAME *NIFAL* comes from the 3ms perfect in the traditional paradigm verb (נִפְעַל). The primary difference between *nifal* and *qal* is a **prefixed נ** (hence its “Semitic” name, “N”). This נ is visible (orthographic) in the perfect and participle, but assimilates (“nunnates”, see §7.2) to the first radical whenever it is followed by silent *šewa*. This means that in every conjugation except the perfect and participle a diagnostic for the *nifal* is a **doubled first radical** preceded by a **hireq** (under the prefix) and followed by **qames**.

18.2.1 FORM

Conjugations with orthographic [written] -נ

In the *nifal* perfect and participle, the prefixed *nun* is visible at the beginning of the verbal form.

1. Nifal Perfect

Person	Gender	Singular	Plural
1 st	c.	נִמְשַׁלְתִּי	נִמְשַׁלְנוּ
2 nd	m.	נִמְשַׁלְתָּ	נִמְשַׁלְתֶּם
	f.	נִמְשַׁלְתְּ	נִמְשַׁלְתֶּן
3 rd	m.	נִמְשַׁל	נִמְשַׁלוּ
	f.	נִמְשַׁלָּה	

- Every form of the *nifal* perfect begins with -נ, followed by a silent *šewa* after the first radical.
- Every form with no ending or a consonantal ending has *patah* after the second radical.
- 3ms N P looks just like the 1cp Q F of some verbs, especially statives (e.g., נִכְבְּד, “we shall be wealthy”); they can be distinguished by their context.
- The PGN affixes are the same in all stems.

2. Nifal Participle

Gender	Singular	Plural
m.	נִמְשָׁל	נִמְשָׁלִים
f.	נִמְשָׁלָה	נִמְשָׁלוֹת

1. Every form begins with -נִ, followed by a silent *šewa* after the first radical, and *qames* after the second radical.
2. The *qames* after the second radical distinguishes the ms and fs participle from 3ms and 3fs perfect.

Conjugations without orthographic -נִ

The prefixed -נִ appears only in the *nifal* perfect and participle. The other conjugations of the *nifal* have three characteristics in common:

1. The **prefix vowel** is *hireq* in all forms.
2. The first radical is **doubled** in all forms, since the *nun* assimilates to the first radical of the verbal root.
3. The doubled **first radical** is followed by *qames*.

If there is no PGN ending, the vowel after the second radical is often *šere*, which is thus a secondary diagnostic. *Nifal* preterite is identical to the imperfect (with the prefixed -נִ and *dages forte* in the PGN prefix).

1. Nifal Prefix Conjugations

Person	Imperfect (= Preterite)		
	Gender	Singular	Plural
1 st	c.	אִמְשַׁל	אִמְשַׁל
	m.	תִּמְשַׁל	תִּמְשַׁלוּ
2 nd	f.	תִּמְשַׁלִּי	תִּמְשַׁלְנָה
	m.	יִמְשַׁל	יִמְשַׁלוּ
3 rd	f.	תִּמְשַׁל	תִּמְשַׁלְנָה

Unlike *qal*,⁶ *nifal* imperative and infinitives have a prefix. They thus resemble the imperfect, with -הִ instead of the PGN affix.

2. Nifal Imperative

Person	Gender	Singular	Plural
2 nd	m.	הִמְשַׁל	הִמְשַׁלוּ
	f.	הִמְשַׁלִּי	הִמְשַׁלְנָה

⁶But like H, Hp, Dt (below).

The infinitive absolute occurs in two forms, although individual verbs tend to use one form or the other. As in all stems, the infinitive construct is the same as 2ms imperative.

3. Nifal Infinitives

NC הַמְשַׁל
 NA הַמְשַׁל
 נְמַשֵּׁל

18.2.2 SUMMARY OF NIFAL DIAGNOSTICS

This chart summarizes the main clues for identifying a *nifal* form.

Conjugation	Diagnostic	Example	Parsing
Perfect	- נְ	נִכְבַּד	3ms N P
Participle	- נְ	נִכְבְּדִים	mp N Ptc
Imperfect	- יְ	יִכְרֹת	3ms N F
	- תְ	תִמְשַׁלְּנָה	2fp N F
Preterite	- וּיְ	וַיִּכְתֹּב	3ms N Pr
Imperative & Infinitives	- הַ	הִפְרָא	N NC
		הִפְרְאוּ	mp N V

1. All forms of the *nifal* have a prefix, and most have *hireq* as a prefix vowel (like *qal* imperfect and preterite, *hifil* perfect, and all forms of the *hitpael*). The exception to this is I-guttural roots, which have *sere* (below). *Nifal* and *qal* are the only stems that use *hireq* as their prefix vowel (except for *hifil* perfect, which has other distinguishing features).
2. All forms of the *nifal* except perfect and participle begin with the same pattern: prefix+*hireq-dageš forte* in first radical+*qames*. This pattern occurs only in *nifal*.
3. Compare *nifal* and *qal* in this skeleton paradigm:

Conjugation	PGN	Qal	Nifal
Perfect	3ms	מָשַׁל <i>he ruled</i>	נִמְשַׁל <i>he was ruled</i>
Imperfect	3ms	יִמְשַׁל <i>he shall rule</i>	יִנְמַשֵּׁל <i>he shall be ruled</i>
Preterite	3ms	וַיִּמְשַׁל <i>he ruled</i>	וַיִּנְמַשֵּׁל <i>he was ruled</i>
Imperative	2ms	מְשַׁל <i>Rule!</i>	הִמְשַׁל <i>Be ruled!</i>
Inf. Const.		מְשַׁל <i>to rule</i>	הִמְשַׁל <i>to be ruled</i>
Inf. Abs.		מְשׁוּל	הִמְשׁוּל נְמַשֵּׁל
Participle	ms	מְשַׁל <i>one who rules</i>	נִמְשַׁל <i>one who is ruled</i>

18.2.3 FUNCTION OF THE NIFAL

HBI 2.1.3

1. The *nifal* is primarily the **passive** and **reflexive** of the active stems (*qal, piel, hifil*). Note the difference between the active (2 Kgs 21.26; *qal*) and passive (2 Kgs 21.18; *nifal*) of קבר, “bury”:

<p>וַיִּקְבֹּר אֹתוֹ בְּקִבְרֹתוֹ בְּגִן־עֶזְא וַיִּמְלֹךְ יֹאשִׁיָּהוּ בְּנוֹ תַּחְתָּיו: וַיִּשְׁכַּב מִנְּשָׂא עִם־אֲבֹתָיו וַיִּקְבֹּר בְּגִן־בֵּיתוֹ בְּגִן־עֶזְא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַּחְתָּיו:</p>	<p>He <i>buried</i> him [Manasseh] in his tomb in the garden of Uzzah, and Josiah his son reigned in his place (2 Kgs 21.26). Manasseh slept with his fathers, and he <i>was buried</i> in the garden of his palace, in the garden of Uzzah. And Amon his son ruled in his place (2 Kgs 21.18).</p>
--	---

2. Since the subject is affected by the action of the verb, the sign of the object may precede the *subject* of a passive *nifal*.

<p>וַיִּוָּלַד לְחֲנוֹךְ אֶת־עִירָד</p>	<p>Irada <i>was born</i> to Enoch (Gn 4.18).</p>
---	--

N.B. Unlike English (or NT Greek), passive clauses in Hebrew rarely identify or mention who or what did the action described by the verb (the agent or the means). We do not know if the passive was used in order to avoid naming the doer of the deed or if, having decided to use a passive, the author was constrained by the rules of Hebrew syntax so that he could not name the actor. This is true of all passives in BH.

3. When the *nifal* is **adjectival**, it can be glossed by words ending in “-ible”, “-able”, “-ful”, “-some”. This function, also called “potential” is common with stative verbs.

<p>מִכָּל־הָאֵכֹל אֲשֶׁר יֵאָכֵל שָׂרִים רַבִּים וְנִכְבָּדִים מֵאַלֶּה</p>	<p>Any of the food which <i>may be eaten</i> [is ceremonially edible; 3ms N F] ... (Lv 11.34) leaders more numerous and <i>honourable</i> [ms N Ptc] than these (Nu 22.15)</p>
---	--

4. *Nifal* also has a variety of “**double-status**” nuances, in which the subject both does the action described by the verb and is affected by its own action. These functions are variously called generally “reflexive”, “middle”, “reciprocal”, or “tolerative” (depending on the verbal root), and often sound active when glossed into English (the third verb in Gn 19.17 is a passive *nifal*).

<p>וַיֹּאמֶר הַמֶּלֶט עַל־נַפְשֶׁךָ ... הִתְרֵה הַמֶּלֶט פֶּן־תִּסָּפֵה: וְנִסְתַּרְתָּ בְּנַחַל כְּרִית יְהוָה יִלָּחֶם לָכֶם</p>	<p>He said, “<i>Escape</i> for your life ... <i>Escape</i> to the hill country so that you are not <i>swept away</i>” (Gn 19.17). ... and <i>hide</i> at the Wadi Cherith (1 Kg 17.3) YHWH <i>will fight</i> for you (Ex 14.14).</p>
--	--

18.3 FREQUENCY The *nifal* occurs 4,140 times in the Bible (5.8% of all verbal forms); it is more frequent in the latter prophets and poetic books than in Genesis – 2 Kings.

18.4 CONCEPTS

active	middle	reciprocal	tolerative
double-status	passive	reflexive	

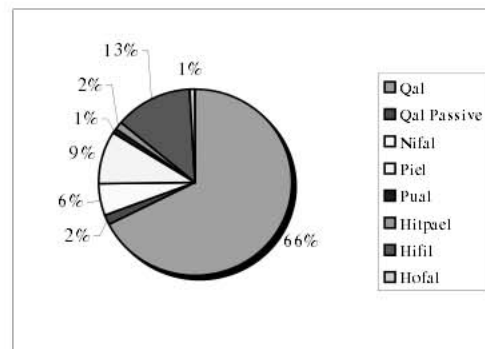
18.5 VOCABULARY

<i>still, yet, again; לא עוד, no longer, not [never] again</i>	עוד .267	<i>or (cj.)</i>	או .258
<i>[whole] burnt offering</i>	עֹלָה .268	<i>light (n.)</i>	אור .259
<i>now [at this time]</i>	עַתָּה .269	<i>only, surely (adv.)</i>	אֵין .260
<i>“therefore” (esp. when followed by a volitional form cf. §8.6)</i>	וְעַתָּה	<i>wise, skilled (adj.)</i>	חָכָם .261
<i>shepherd (Q Ptc)</i>	רֹעֵה .270	<i>court, enclosure, settlement</i>	חֵצֵר .262
<i>joy, rejoicing, gladness</i>	שִׂמְחָה .271	<i>therefore (לְ- + בְּ-); not usually followed by a volitional form)</i>	לָכֵן .263
<i>sun</i>	שֶׁמֶשׁ .272	<i>for the sake of, on account of (prep.); in order that/to (cj.)</i>	לְמַעַן .264
<i>judge (Q Ptc)</i>	שֹׁפֵט .273	<i>very, exceedingly (adv.); power, might (n.)</i>	מְאֹד .265
		<i>find; be found (N)</i>	מָצָא .266

18.6 DISTRIBUTION OF THE STEMS

The occurrence of the stems varies widely, as this table shows. Slightly more than two-thirds of all verbal forms in BH are *qal*.⁷

Stems	Occurrences	% of Total
Qal ⁸	49847	67.4%
Qal Passive	1277	1.7%
Nifal	4125	5.6%
Piel	6879	9.3%
Pual	450	0.6%
Hitpael	1177	1.6%
Hifil	9671	13.1%
Hofal	531	0.7%
Total	73957	



18.7 EXERCISES

After studying the characteristics of the *nifal*, please gloss these sentences and clauses, parsing the verbs, which contain both *qal* and *nifal* forms.

Jg 8.32; קִבֵּר *tomb*; Joash

1. וַיִּקְבֹּר בְּקִבְרֵי יוֹאָשׁ אָבִיו

Jb 28.12a ... 13b; מֵאֵין [from] *where?*; חַיִּים *life*
 (“wisdom” is the subject of the clause)

2. וְהִחֲכְמָה מֵאֵין תְּמָצָא ...
 וְלֹא תְמָצָא בְּאֶרֶץ חַיִּים:

Ex 22.3; בְּיָדוֹ *in his hand*; גְּנֹבָה *stolen thing*

3. אִם-תְּמָצָא תְּמָצָא בְּיָדוֹ הַגְּנֹבָה ...

⁷Statistics vary from source to source. Statistics in this book are based on Dean Forbes & Francis I. Andersen, *Vocabulary of the Old Testament* (Rome: Pontifical Biblical Institute, 1975).

⁸Some of *qal*'s relative frequency reflects some common verbs (הָיָה, אָמַר), but many verbs that occur in *qal* and other stems tend to occur most frequently in *qal*.

- 4 ואם־לא יגאֹל באֱלֹה ויֵצֵא בְּשָׁנַת הַיָּבֵל
 הוא ובניו עמו:
 Lv 25.54; אֱלֹהֵי he/it will be redeemed; יגאֹל these [means of redemption]; יצא go out; יובל Jubilee
- 5 וְלָקַח אֶת־כָּל־הַזֹּהָב־וְהַכֶּסֶף וְאֵת כָּל־הַכֶּלִּים הַנִּמְצָאִים
 בֵּית־יְהוָה וּבְאֲצֻרוֹת בֵּית הַמֶּלֶךְ
 2 Kg 14.14; וְלָקַח and he took; אֲצֻרָה storehouse
- 6 נִפְלָה בָּבֶל וַתִּשָּׁבֵר
 Jr 51.8; Babylon
- 7 אֱלֹהֵי תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם
 Gn 2.4; תוֹלְדוֹת generations; ברא create
- 8 וְאֲרוֹן אֱלֹהִים נִלְקַח
 1 Sa 4.11 [-י] is due to hatef-patah under א, not to preterite]
- 9 כָּל־הַנִּמְצָא כָּתוּב בַּסֵּפֶר
 Dn 12.1
- 10 כִּי יִהְיֶה אֱהָב מִשְׁפָּט
 וְלֹא־יֵעֹזֵב אֶת־חֲסִידָיו
 לְעוֹלָם נִשְׁמְרוּ
 וְזָרַע רְשָׁעִים נִכְרְתָה:
 Ps 37.28; חסיד pious, godly, kind (each line is a clause)
- 11 וּנְכַרְתָּה קִשְׁת מִלְחָמָה
 וְדָבַר שָׁלוֹם לְגוֹיִם
 מִיָּם עַד־יָם וּמִנְהַר עַד־אֲפְסַי־אֲרָץ;
 וּמִשָּׁלוֹ
 Zc 9.10b; קִשְׁת bow; וְדָבַר he will speak (3ms D P+w); אֲפֶס end; מִשָּׁל dominion, rule, realm (each line is a clause)
- 12 בַּיּוֹם הַהוּא נִקְרָא בַּסֵּפֶר מֹשֶׁה בְּאָזְנֵי הָעָם
 וְנִמְצָא כָּתוּב בּוֹ
 אֲשֶׁר לֹא־יָבֹא עִמָּנִי וּמֵאָבִי בִקְהֵל הָאֱלֹהִים עַד־עוֹלָם:
 Ne 13.1; יָבֹא he may enter (3ms Q F); קהל assembly; Moses, Ammonite(s), Moabite(s)
- 13 וְעַל־סִפְרָךְ כָּלֵם יִכְתְּבוּ
 Ps 139.16; - כל = כל with suffixes
- 14 וְקוֹלָהּ לֹא יִשְׁמַע
 1 Sa 1.13 (“her” refers to Hannah)
- 15 וְלֹא־יִכְרַת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל
 וְלֹא־יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ;
 Gn 9.11; מַבּוּל flood (only used of “Noah’s flood” and in Ps 29.10); שַׁחַת destroy (D); the speaker is YHWH
- 16 דָּרְשׁוּ אֶת־יְהוָה בְּעָדֵי וּבְעַד־הָעָם וּבְעַד כָּל־יְהוּדָה
 עַל־דְּבָרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה ...
 עַל אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דְּבָרֵי הַסֵּפֶר הַזֶּה
 2 Kg 22.13; עַל on behalf of; בְּעַד concerning, about
- 17 קָרוֹב יְהוָה לְנֹשְׁבְרֵי־לֵב
 Ps 34.19a
- 18 וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיָּה
 Nu 9.13

- 1 Kg 2.10 .19 וַיִּשְׁכַּב הָדָד עִם־אָבְתָיו וַיִּקְבֹּר בְּעִיר הָדָד:
- 1 Sa 4.22; no; גלה *depart* .20 וַתִּקְרָא לְנֹעַר אֵי־כְבוֹד לְאֹמֶר גָּלָה כְּבוֹד מִיִּשְׂרָאֵל
כִּי גָלַח אַרְוֹן הָאֱלֹהִים:
- Ps 37.17; זרוע *arm* (fem.); סמך [to] *support* [Each
line is a clause.] .21 כִּי זְרוּעוֹת רִשְׁעִים תִּשְׁבְּרָנָה
וְסוֹמֵךְ צְדִיקִים יִהְיֶה:

18.8 ENRICHMENT: NIFAL VS. HITPAEL?

A much-debated point of interpretation in Genesis pits the *nifal* and *hitpael* (Lesson 19) against each other—the translation of these verses has even been made a test of the orthodoxy of English translations. In YHWH’s covenant with Abraham, Isaac, and Jacob, the divine promise of widespread blessing is repeated five times—three times using the *nifal*, twice with the *hitpael*:

- | | |
|--|--|
| ... וַנְּבָרְכֶם בָּךְ כָּל־מִשְׁפַּחַת הָאָדָמָה: | ... and in you all the clans of the earth <i>shall be blessed</i> (Gn 12.3b) [N] |
| ... וַנְּבָרְכֶם בָּךְ כָּל־מִשְׁפַּחַת הָאָדָמָה
וּבְזֶרְעֵךְ: | ... and in you all the clans of the earth <i>shall be blessed</i>
and in your seed (Gn 28.14) [N] |
| ... וַנְּבָרְכֶם בּוֹ כָּל־גּוֹיֵי הָאָרֶץ | ... and in him all nations of the earth <i>shall be blessed</i> (Gn 18.18) [N] |
| ... וְהִתְבָּרְכֶם בְּזֶרְעֵךְ כָּל־גּוֹיֵי הָאָרֶץ | ... and in your seed all nations of the earth <i>shall bless themselves</i> (Gn 22.18) [Dt] |
| ... וְהִתְבָּרְכֶם בְּזֶרְעֵךְ כָּל־גּוֹיֵי הָאָרֶץ: | ... and in your seed all nations of the earth <i>shall bless themselves</i> (Gn 26.4) [Dt] |

The usual approaches to this apparent conundrum assume that all five statements repeat the same promise. They therefore either (1) assign priority to the *hitpael* forms of the promise, claiming that the promise is *middle/reflexive* (“shall bless themselves” i.e., by invoking the name of Abraham—“May you be blessed [*or* May YHWH bless you] as he blessed Abraham!”); (2) claim that all five statements are *passive* (“shall be blessed in/through Abram”), since that is the primary function of the *nifal*; (3) suggest that there is no real difference between the two forms of the promise.

The first interpretation tends to deny that the *hitpael* can be passive; the second seeks to demonstrate that passivity is a normal function of the *hitpael* (as above). The third refuses to assign priority to one or the other.

Perhaps instead of choosing one of these interpretations as *the* “correct” intent of the divine promise, we should conclude that its different forms were intended to be complementary, and they record what are in fact two separate but interlinked promises. The promise(s) could mean that “clans/nations of the earth shall *be blessed* through the divine covenant with Abraham” (Abraham as a channel or means of blessing), and “shall *bless themselves* by or in Abraham” (invoking Abraham’s blessings on oneself or someone else). This approach allows the different stems to reflect two different—but related—outcomes of YHWH’s prior promise to bless and exalt Abram.

This example illustrates the importance of examining the context(s) within which a verbal root occurs in different stems, and of assuming that morphological differences are intentional and functional, rather than being merely arbitrary, stylistic, or mistaken.

LESSON 19 THE D-STEMS (PIEL, PUAL, HITPAEL)

PIEL, PUAL, and HITPAEL are also called “D-stems”, since they all have a **doubled** (or “geminated”) **middle radical**. This *dageš forte* is the primary diagnostic of the D-stems. Like *qal*—but unlike *nifal*—D and Dp have no prefix in the imperative and infinitives. Further, these stems are morphologically consistent, because the first syllable of the root is closed, due to their doubled middle radical. The *hitpael* (Dt) always has an orthographic prefix.

Many verbs that occur in one or more D-stems also occur in *qal*. The function of the two sets of forms (Q & D) may not be related, just as the functions of *nifal* and *qal* were not necessarily related. Each verbal root-stem combination must be analyzed and evaluated on its own terms, on the basis of its occurrences and use(s) in the biblical text. There is no absolute one-to-one relationship between them.

The main difference between *piel* and *pual*—in fact, the only difference in many forms—is the vowel under the first radical. If it is a *i-* or *a-*vowel (*hireq* or *patah*) the verb is *piel*; if it is an *o-* or *u-*vowel (*qibbuš* or *holem*), it is *pual*. *Hitpael* has a closed syllable ending in *-ת* as its prefix in all forms.

19.1 FORM

Perfect

	Person	Gender	D	Dp	Dt
Singular	1 st	c.	מִשַׁלְתִּי	מִשַׁלְתִּי	הִתְמַשַּׁלְתִּי
	2 nd	m.	מִשַׁלְתָּ	מִשַׁלְתָּ	הִתְמַשַּׁלְתָּ
		f.	מִשַׁלְתְּ	מִשַׁלְתְּ	הִתְמַשַּׁלְתְּ
	3 rd	m.	מִשַּׁל	מִשַּׁל	הִתְמַשַּׁל
		f.	מִשַּׁלָּה	מִשַּׁלָּה	הִתְמַשַּׁלָּה
	Plural	1 st	c.	מִשַּׁלְנוּ	מִשַּׁלְנוּ
2 nd		m.	מִשַּׁלְתֶּם	מִשַּׁלְתֶּם	הִתְמַשַּׁלְתֶּם
		f.	מִשַּׁלְתֶּן	מִשַּׁלְתֶּן	הִתְמַשַּׁלְתֶּן
3 rd		c.	מִשַּׁלוּ	מִשַּׁלוּ	הִתְמַשַּׁלוּ

1. The **middle radical** is **doubled** (has *dageš forte*) in all forms of the D-stems.

N.B. Since medial *begeḏ-kefet* letters have *dageš lene* whenever the first radical of a verbal form is followed by silent *šewa* (e.g., וַיִּשְׁכַּב, *and he lay down*), a *dageš* in the middle radical does not, therefore, always mean that the verb is a D-form.

2. There is always a full vowel under the first radical in all forms of the D-stems.
3. Like *qal*, *piel* and *pual* have no prefix in the perfect (unlike *nifal*, *hifil*, *hofal*, *hitpael*, which have prefixes in all forms).
4. The PGN indicators are the same in all stems.
5. Since the closed syllable does not change, the **vowel after the first radical** is **consistent** throughout the perfect of each D stem, as is the prefix of *hitpael*:

מִשַּׁל D
 מִשַּׁלְתֶּם Dp
 הִתְמַשַּׁלְתֶּם Dt

Prefix Conjugations

		Imperfect (= Preterite)			
	Person	Gender	D	Dp	Dt
Singular	1 st	c.	אִמְשַׁל	אִמְשַׁל	אִתְּמַשַׁל
	2 nd	m.	תִּמְשַׁל	תִּמְשַׁל	תִּתְּמַשַׁל
		f.	תִּמְשַׁלִּי	תִּמְשַׁלִּי	תִּתְּמַשַׁלִּי
	3 rd	m.	יִמְשַׁל	יִמְשַׁל	יִתְּמַשַׁל
		f.	תִּמְשַׁל	תִּמְשַׁל	תִּתְּמַשַׁל
	Plural	1 st	c.	נִמְשַׁל	נִמְשַׁל
2 nd		m.	תִּמְשַׁלוּ	תִּמְשַׁלוּ	תִּתְּמַשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּתְּמַשַׁלְנָה
3 rd		m.	יִמְשַׁלוּ	יִמְשַׁלוּ	יִתְּמַשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּתְּמַשַׁלְנָה

1. The **middle radical** is **doubled** in all forms of the D-stems (see note above).
2. *Piel* and *pual* have the same prefix vowel (*šewa*) in imperfect, preterite (and participle; below); *hitpael* uses the same prefix vowel throughout its conjugations:

יִמְשַׁל D, Dp
 יִתְּמַשַׁל Dt

3. In all forms of *piel* except the perfect, the **first radical** is followed by **patah**.
4. In all forms of *pual*, the **first radical** is followed by **qibbuṣ** or **holem**.
5. The PGN prefixes replace the initial -הּ of *hitpael* (as in the H-stems, below).
6. The preterite of all three stems is identical to the imperfect (with prefixed -ן plus *dageš forte*). The exception is the -י prefix (3ms, 3mp), which lacks the *dageš* due to the vocal *šewa*:

וַיְדַבֵּר אֱלֹהִים God spoke with him, (Gn 17.3)
 וַיִּשְׁלַח יְהוָה בְּעַם אֵת הַנְּחָשִׁים הַשָּׂרְפִים YHWH sent among the people fiery serpents, and
 וַיִּנְשְׁכוּ אֶת־הָעָם they bit the people (Nu 21.6)

Imperative & Infinitives

In the D-stems the imperatives and infinitives look just like the imperfect without the prefix (*hitpael* has a prefix syllable in all forms):

Imperative

	Person	Gender	D	Dt
S _{ci}	2 nd	m.	מְשַׁל	הִתְּמַשַׁל
		f.	מְשַׁלִּי	הִתְּמַשַׁלִּי
Pl.	2 nd	m.	מְשַׁלוּ	הִתְּמַשַׁלוּ
		f.	מְשַׁלְנָה	הִתְּמַשַׁלְנָה

1. The imperative of *piel* looks exactly like imperfect without the prefix.

- The **הִתְ-** prefix of *hitpa'el* occurs in all forms except imperfect, preterite, and participle (below).
- Pual* does not occur in the imperative.

Infinitives

	D	Dp	Dt
Construct	מִשָּׁל		הִתְּמַשָּׁל
Absolute	מִשָּׁל	מִשָּׁל	הִתְּמַשָּׁל

- Both infinitives often look exactly like ms imperative in *piel* and *hitpa'el*; context will determine which conjugation is being used.
- Pual* does not occur in infinitive construct.

Participles

	Gender	D	Dp	Dt
Sg.	m.	מְּמַשָּׁל	מְּמַשָּׁל	מְּתַמַּשָּׁל
	f.	מְּמַשָּׁלָה	מְּמַשָּׁלָה	מְּתַמַּשָּׁלָה
Pl.	m.	מְּמַשָּׁלִים	מְּמַשָּׁלִים	מְּתַמַּשָּׁלִים
	f.	מְּמַשָּׁלוֹת	מְּמַשָּׁלוֹת	מְּתַמַּשָּׁלוֹת

- Every form begins with **-מְ**, which is the participial prefix for all stems except *qal* and *nifal*.
- The prefix vowel is the same as for the imperfect and preterite:

- מְ D, Dp
- מְתַמְ Dt

- Piel* has *patah* after the first radical; *pual* has *qibbus* (= imperfect, preterite, imperative, and infinitives).

N.B. When the middle radical is followed by vocal *šewa*, the *dageš forte* is often missing from certain consonants, especially **ל**, **מ**, and **ק**. The middle radical of **הִלַּל**, *praise*, for example, is never doubled when followed by a half-vowel.

הִלְלוּ־יָהּ Praise YAH! (Ps 150.1)
וּבְקִשׁוּ אֶת־יְהוָה ... and seek YHWH! (Ho 3.5)

Summary of the Hitpa'el

- Due to its prefix (**-הִתְ-**, **-יִתְ-**, &c.), some forms of Dt differ from those given above.
- If the verbal root begins with a *sibilant* (שׁ שׂ ש׃ ס ז צ), the **ת** of the prefix *metathesizes* (switches places with) the first letter of the verbal root (e.g., **וְאִשְׁתַּמֵּר**, *(שמר)*).⁹
- If the verbal root begins with **צ** (e.g., **צַדִּיק**), the **ת** of the prefix metathesizes with the **צ**, and partially assimilates to it, becoming **ט** (e.g., **הִצְטַדִּיק**).
- If the verbal root begins with a *dental* (ת ט ד), the **ת** of the prefix assimilates to, and thus doubles, it

⁹In the only I-š verb in *hitpa'el*, the **ת** of the prefix assimilates to, and doubles the **š** (הִשְׁתַּכַּחַח, Is 1.16; this parsing is disputed).

(e.g., מִדְּבַר = m.s. *hitpael* Ptc of דָּבַר < **mitdabb r*).¹⁰

5. The fairly common verbal root שָׁחָה, “honor, do obeisance”¹¹ (170x) occurs in forms that begin הִשְׁתַּחֲוֶה, &c., which have traditionally been parsed as *hitpael* of שָׁחָה, with the expected metathesis of the ת and ש: הִשְׁתַּחֲוֶה, *he bowed*;¹² its participial prefix is -מִ. These are all the forms of this verb in BH (note the subtle difference between 3ms and 3mp preterite, which are the most frequent forms):

PGN	Perfect		Imperfect		Preterite		Imv.
	Singular	Plural	Singular	Plural	Singular	Plural	
1c	הִשְׁתַּחֲוִיתִי			נִשְׁתַּחֲוֶה	וַאֲשַׁתַּחֲוֶה	וְנִשְׁתַּחֲוֶה	
2m	הִשְׁתַּחֲוִיתָ	הִשְׁתַּחֲוִיתֶם	תִּשְׁתַּחֲוֶה				הִשְׁתַּחֲוֶה
2fs							הִשְׁתַּחֲוֶי
3m	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוּוּ	יִשְׁתַּחֲוֶה	יִשְׁתַּחֲוּוּ	וַיִּשְׁתַּחֲוֶה	וַיִּשְׁתַּחֲוּוּ	
3f		הִשְׁתַּחֲוּוּ			וַתִּשְׁתַּחֲוֶה	וַתִּשְׁתַּחֲוּוּ	
NC	הִשְׁתַּחֲוֹת						
Ptc ms	מִשְׁתַּחֲוֶה						
mp	מִשְׁתַּחֲוִים						

19.2 D-STEM DIAGNOSTICS

This chart summarizes the main clues for recognizing a D-stem form.

Conjugation	Diagnostics	Example	Parsing		
Perfect	<i>i/e</i> -vowel under I (D)	כָּבַד	3ms D P		
	<i>u/o</i> -vowel under I (Dp)	כָּבַדְתָּ	3ms Dp P		
	<i>a</i> -vowel under I (D)	כָּבֵד	D NC		
Imperative & Infinitives		כָּבֹדוּ	mp D V		
	<i>dages forte</i> in middle radical	<i>šewa</i> under prefix		Imperfect	יִגְדֹּל
Preterite				תִּגְדֹּלְתָּ	2/3fp D F
Preterite				וַיִּגְדֹּל	3ms D Pr
Participles		מְגַבְּרִים	mp D Ptc		

1. All forms have a **doubled middle radical**.

¹⁰* in front of a transliterated form means that the form is a hypothetical reconstruction.

¹¹שָׁחָה is often glossed “bow [down]”, but this does not fit a number of contexts in which it describes a person who is already bowing (e.g., 2 Sa 14.4, 22; 1 Kg 1.31; 1 Chr 21.21; 29.20; 2 Chr 7.3), or who cannot “bow” because they are, e.g., in bed (1 Kg 1.47).

¹²Although this parsing has been challenged (based on Ugaritic), it remains the simplest interpretation of the forms.

- Only imperfect, preterite and participle of D and Dp have a stem prefix; the prefix vowel is **always** a half-vowel.
- All forms of Dt have a prefixed stem syllable; the prefix syllable is either –הַתְּ- (P, V, NC), –יַתְּ- (F, Pr), or –מַתְּ- (Ptc).
- Comparing the Stems.* This chart reveals the differences and similarities between the various stems. Note the the similarity between the D-stems as a group:

Conjugation	PGN	Q	N	D	Dp	Dt
Perfect	3ms	מָשַׁל	נָמַשַׁל	מָשַׁל	מָשַׁל	הִתְמַשַׁל
Imperfect	3ms	יִמְשַׁל	יִנְמַשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַׁל
Preterite	3ms	וַיִּמְשַׁל	וַיִּנְמַשַׁל	*וַיִּמְשַׁל	*וַיִּמְשַׁל	וַיִּתְמַשַׁל
Imperative	2ms	מִשַׁל	הִמְשַׁל	מִשַׁל		הִתְמַשַׁל
Inf. Const.		מִשַׁל	הִמְשַׁל	מִשַׁל		הִתְמַשַׁל
Inf. Abs.		מְשׁוֹל	הִמְשׁוֹל	מְשׁוֹל	מְשׁוֹל	הִתְמְשׁוֹל
Participle	ms	מֹשֵׁל	נֹמֵשֵׁל	מֹשֵׁל	מֹמְשֵׁל	מִתְמַשֵּׁל

*The *yod* prefix is not doubled in *piel* and *pual* preterite—the other PGN prefixes are doubled, just as in *qal*, *nifal*, and *hitpael*.

19.3 FUNCTION OF THE D-STEMS

19.3.1 PIEL

HBI 2.1.4

Piel is an **active** stem. Although the function of verbs in the *piel* is often related to the *qal* of the same stem (if it occurs), the *piel* is not primarily derived from or dependent upon the function of the *qal*, but has its own identify and function, which must be established for each verb.

- If a verbal root occurs in both Q and D its use in *piel* often describes the action that **causes** or brings about the state or condition described by the *qal*, especially if the verb is stative (1 Ch 29.25; Lam 4.6 is for comparison of both function and form). This use of *piel* is often called “factive” or “resultative” because it is said to describe the action that results in or brings about the state.

וַיִּגְדַּל עֵוֹן בְּתַעֲמֵי מַחֲטָאת סֹדֶם
וַיִּגְדַּל יְהוָה אֶת־שְׁלֹמֹה

The guilt of the daughter of my people *is greater* than the sin of Sodom (Lam 4.6; 3ms Q Pr).
YHWH *exalted* Solomon ... (1 Ch 29.25; 3ms D Pr).

טוֹב־לִי כִי־עֲנִיתִי לְמַעַן אֶלְמַד חֻקֶיךָ:
טוֹב־אֵתָּה וּמְטִיב לְפָרְנִי חֻקֶיךָ:

It is good for me that you have humbled me so that *I might learn* your statutes (Ps 119.71; 1cs Q F).
You are good and [you] do good; *teach* me your statutes (Ps 119.68; ms Q V + 1cs).

וַיִּקְדָּשׁ אֶת־הָעָם וַיִּכְבְּסוּ שְׂמֹלֵתָם
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הִתְקַדְּשׁוּ

He *sanctified* the people and they *washed* their clothes (Ex 19.14; 3ms D Pr).
Joshua said to the people, “*Sanctify yourselves*” (Jos 3.5).

- Many verbs, especially those that occur only or primarily in *piel*, sound merely “active” when glossed in English, without any apparent causative function. This is especially true for so-called “denominative” verbs, and verbs that occur in *piel* but not in *qal*. Denominative verbs are those that supposedly developed from nouns (e.g., הִבְרַר > דָּבַר). This generally means that either there is no parallel verb in another Semitic language, or that the noun is more frequent than the verb. There is no way to know the development of the lexicon of BH in any particular case (whether from verb to noun, or *vice versa*).

וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה	YHWH appointed a great fish to swallow Jonah (Jonah 2.1; 3ms D Pr).
וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל בָּנִים גְּדֹלְתָי	Moses spoke these words to all the sons of Israel (Nu 14.39; 3ms D Pr). I raised sons ... (Is 1.2).
וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְקַדֵּשׁ אֶת־הָעָם וַיִּכְבְּסוּ שְׂמֹלֵתָם וְאֶת־הָאֲבֵרֹת לֹא בִקְשָׁתָם	He spoke 3000 proverbs (1 Kgs 5.12). He sanctified the people and they washed their clothes (Ex 19.14; cf. above). ... and the one who was perishing you did not seek (Ezk 34.4).
אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת וַיִּגְדַּל עֵוֹן בַּת־עַמִּי מִחַטָּאת סֹדֶם	I will sing to YHWH, Israel's God (Jg 5.3). The priests were not able to stand to serve (1 Kgs 8.11). The guilt of the daughter of my people has become greater than the sin of Sodom (Lam 4.6).

19.3.2 PUAL

HBI 2.1.5

The *pual* is the **passive** of *piel*. Many *puals* are participles (40%), apparently due to the fundamentally descriptive relationship between the subject and action of passive verbs). These participles often function as adjectives (e.g., Pr 27.5).

וְשׁוֹמֵר תּוֹכַחַת יִכָּבֵד:	But whoever regards reproof shall be honoured (Pr 13.18).
וְאֶפְרַיִם עֵגְלָה מְלֻמָּדָה וַיִּבְקַשׁ הַדְּבָר וַיִּמְצָא	And Ephraim is a trained [taught] heifer (Ho 10.11) The thing [the plot] was searched out and found (Est 2.23)
יְהִי מְבֹרָךְ שֵׁם יְהוָה ... שֵׁם יְהוָה מְהֻלָּל:	May YHWH'S name be blessed ... YHWH'S name is to be praised (Ps 113.2a ... 3b)
טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת:	Open [Uncovered] rebuke is better than hidden love (Pr 27.5).

19.3.3 HITPAEL

HBI 2.1.6

The *hitpael* is a **passive**, **reflexive**, or “**reciprocal**” stem, parallelling the *nifal*. These functions vary from verb to verb, and even from one text to another. Although the *hitpael* occurs more frequently than either *pual* or *hofal* (below), it is relatively uncommon (only twenty-two verbs occur more than ten times in *hitpael*). [In Ps 2.2, the parallel *hitpael* and *nifal* are apparently reflexive and reciprocal, respectively.]

וְהִיא מִתְקַדְּשֶׁת מִטְּמֵאָתָה	She cleansed herself from her uncleanness, and ... (2 Sam 11.4)
וַיִּתְקַשֵּׁר יְהוּא ... אֶל־יֹרָם	Jehu conspired ... against Joram (2 Kgs 9.14).
וְאַבְנֵר הָיָה מְתַחַזֵּק בְּבֵית שָׁאוּל	Now Abner was strengthening [his position] in the household of Saul (2 Sam 3.6).
וַיִּתְצַבּוּ מְלְכֵי־אָרֶץ וְרוֹזְנִים נוֹסְדוּ־יַחַד	The kings of the earth take their stand, and the rulers counsel [nifal] together (Ps 2.2).
אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל	A woman who fears YHWH —she shall be praised (Pr 31.30; final <i>qames</i> is due to pausal lengthening).

Compare the *qal*, *piel*, *pual* and *hitpael* of גדל (Ps 144.12 is the only *pual* occurrence of גדל):

רק הכסא אגדל ממך	Only with regard to the throne shall <i>I</i> be greater than you (Gn 41.40)
בנים גדלתי	Sons I <i>have</i> raised (Is 1.2)
כי על-כל יתגדל	For he will <i>exalt himself</i> over all (Dn 11.37)
אשר בנינו כנטעים מגדלים בנעוריהם	Let our sons be like <i>full-grown</i> plants in their youth (Ps 144.12a)

N.B. It is not uncommon to read—especially in older works—that the D-stems are *emphatic* or *intensifying*. This “intensifying” function has never been demonstrated, and has, in fact, been disproved, so that today we discuss the “functions” (plural) of the *piel*, &c., as illustrated above.

19.4 FREQUENCY There are 8,506 D-forms in the Bible (11.5% of all verbal forms); *piel* is by far the most common of the three.

D	6,879	9.3%
Dp	450	0.6%
Dt	1,177	1.6%
Total	8,506	11.5%

19.5

CONCEPTS

denominative D-stem	factive hitpael	passive piel	pual reciprocal	reflexive resultative
------------------------	--------------------	-----------------	--------------------	--------------------------

19.6 VOCABULARY

<i>cover</i> (Q); <i>atone</i> [for] (D)	כָּפַר .282	<i>kneel</i> (I: Q); <i>bless</i> (II: D)	בָּרַךְ .274
<i>learn</i> (Q); <i>teach</i> (D)	לָמַד .283	<i>look for, seek, search</i> (D; not in <i>qal</i>)	בָּקַשׁ .275
<i>hasten, act quickly</i> (D) [often in hendiadys: “do X quickly”]	מָהֵר .284	<i>say, speak</i> (D; in Q only as ptc.)	דָּבַר .276
<i>capture, seize</i>	לָכַד .285	<i>living, alive</i> (adj.); <i>life, lifetime</i> (pl. n.)	חַי .277 חַיִּים
<i>above</i> (prep., also מִמֶּעַל); <i>higher</i> (adv., usually מִמֶּעֱלָה)	מִמֶּעַל .286	<i>wrath, anger; heat</i>	חָמָה .278
<i>so that not</i> (i.e., פֶּן is a negative telic particle, trad., “lest”)	פֶּן .287	<i>account, regard, value, reckon</i>	חָשַׁב .279
<i>remain, be left over</i> (N); <i>spare, leave [behind]</i> (H)	שָׁאַר .288	<i>young sheep: young ram</i> (m.; rarely written as כֶּשֶׁב); <i>ewe-lamb</i> (f.; also כֶּשֶׁבָה)	כֶּשֶׁשׁ .280 כֶּשֶׁבָה
<i>serve, minister to</i> (D)	שָׁרַת .289	<i>strength, power</i>	כֹּחַ .281

19.7 EXERCISES

After studying the characteristics of the D-stems, gloss these sentences and clauses, parsing the verbs.

- Ex 22.6; *thief*; *שלם* [re]pay (D) אִם־יִמָּצָא הַנֶּגֶב יִשְׁלַם שְׁנָיִם: .1
- 1 Sam 15.30; *sin*; *worship* (Dt) וַיֹּאמֶר חָטָאתִי עִתָּה כַּבְּדֵנִי נָא נֶגְדַי וְקִנִּי־עַמִּי .2
וַנִּגְדֵי יִשְׂרָאֵל... וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ:
- Mal 2.4 ויִדְעַתֶּם כִּי שִׁלַּחְתִּי אֵלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת .3
- Pr 27.1; *boast* (Dt); *tomorrow* אֶל־תִּתְהַלֵּל בְּיוֹם מָחָר .4
- Ex 12.31 (the speaker is Pharaoh);
Moses, Aaron וַיִּקְרָא לְמוֹשֶׁה וּלְאַהֲרֹן לֵילָה וַיֹּאמְרוּ... .5
עֲבְדוּ אֶת־יְהוָה כְּדַבְּרֹכֶם:
- Est 2.23; *impale* (trad., *hang*) וַיִּבְקֶשׂ הַדָּבָר וַיִּמָּצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל־עֵץ .6
וַיִּכְתֹּב בְּסֵפֶר הַדְּבָרִי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:
- Ps 148.5; *he commanded* (3ms D P);
create יִהְיֶה לֹלוֹ אֶת־שָׁמַיִם יִהוּהוּ כִּי הוּא צָוָה וַנִּבְרָאוּ: .7
- Jr 46.26; *and I will give/put them*
(1cs Q P < נתן + 3mp + ו); *in the hand*
of; when *q* precedes vocal *šewa* it usually
lacks *dageš forte* וַנִּתְּתִים בְּיַד מִבְּקָשֵׁי נַפְשָׁם .8
וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד־עַבְדָּיו
- Ex 14.12; Egypt הַלֹּאֲזֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם... .9
- Pr 12.8; *according to*; *prudence* לְפִי־שִׂכְלוֹ יִהְיֶה־אִישׁ .10
- Ex 10.11; *it/that* (dir. obj. +3fs) [i.e., the
act of serving YHWH]; *drive out/away* [D];
from [את + מן] (Pharaoh); NB: Three
clauses! וְעַבְדוּ אֶת־יְהוָה כִּי אֶתָּה אַתָּם מִבְּקָשֵׁים .11
וַיִּגְרַשׁ אֶתָּם מִפְּנֵי פְרַעְהַ:
- 1 Sam 23.15; *and he saw* (3ms Q Pr
< ראה); David, Saul, Ziph, Horshah וַיֵּרָא דָוִד כִּי־יָצָא שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ .12
וְדָוִד בְּמַדְבַּר־זִיף בַּחֲרָשָׁה:
- Gn 5.24; *and he was not* (אין +
3ms suffix); Enoch וַיִּתְּתֵלֶךְ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיֹנָנוּ .13
כִּי־לָקַח אֹתוֹ אֱלֹהִים:
- 1 Kgs 1.12; Nathan is speaking to Bathsheba;
Solomon וּמִלְטֵי אֶת־נַפְשֶׁךָ וְאֶת־נַפְשׁ בְּנֹךְ שְׁלֹמֹה: .14

- Ho 3.5 .15 וּבְקָשׁוֹ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת הָדוֹר מִלְּכָם
- Gn 18.33; וַיֵּלֶךְ *he went* (3ms Q Pr < הלך); .16
 וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כָּלָה לְדַבֵּר אֶל־אַבְרָהָם
 וַאֲשֶׁר כַּאֲשֶׁר *when; כלה finish* (D); Abraham
- Ho 7.10 .17 וְלֹא בִקְשָׁהּוּ בְּכָל־זֹאת:
- 2 Sam 7.27; וַיִּפְלַח *pray* (Dt); אֶת־לְבוֹ לְהִתְפַּלֵּל אֵלָיוּ .18
 אֶת־הַתְּפִלָּה הַזֹּאת:
 Ps 113.1-3; יְהִי *let/may it be, it* .19
 הִלְלוּ יְהוָה
 הִלְלוּ עַבְדֵי יְהוָה
 הִלְלוּ אֶת־שֵׁם יְהוָה:
 יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
 מִמְּזִרְחַ־שָׁמֶשׁ עַד־מְבֹאֵוּ מִהַלְלֵי שֵׁם יְהוָה:
- Josh 22.6; וַיֵּלְכוּ *they went* (3mp Q Pr < .20
 הלך)
 יְהוֹשֻׁעַ וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֶהֱלִיָּהִם:
 וַיְבָרְכֵם
- Josh 23.14 .21 לֹא־נִפְלַח דָּבָר אַחַד מִכָּל הַדְּבָרִים הַטּוֹבִים
 אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם
- Am 2.14-15; מְנוּס *flight* [i.e., the ability .22
 to flee]; מֵלֵט *strong; קל swift;*
 וְחִזְקוּ לֹא־יִאֲמִיץ כַּחַד
 וְנִגְבְּרוּ לֹא־יִמְלֹט נַפְשׁוֹ:
 וְתַפְּשׁוּ הַקֶּשֶׁת לֹא יַעֲמֹד
 וְקַל בְּרִגְלָיו לֹא יִמְלֹט
 וְרֶכֶב הַסּוּס לֹא יִמְלֹט נַפְשׁוֹ:
- 1 Ch 17.27; הוֹאֵלֶת *you have been pleased* .23
 (2ms H P < יאלל + היה < Q NC
 להיות *to be*;
 ל)
- וְעַתָּה הוֹאֵלֶת לְבָרְכָךְ אֶת־בֵּית עַבְדְּךָ
 לְהִיּוֹת לְעוֹלָם לְפָנֶיךָ
 כִּי־אַתָּה יְהוָה בְּרַכְתָּ וּמְבֹרָךְ לְעוֹלָם:

19.8 ENRICHMENT: THE NATURE OF D

There are two D-forms in Ps 29. Both are *piel*, parallelling *qal* verbs in the preceding poetic line:

קוֹל יְהוָה שִׁבַּר אֲרָזִים YHWH's voice *breaks* cedars,
וַיִּשְׁבַּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן: And YHWH *breaks* Lebanon's cedars (Ps 29.5).

יְהוָה עָז לְעַמּוֹ יִתֵּן יְהוָה YHWH *gives* strength to his people;
יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם: He *blesses* his people with peace (Ps 29.11).

The *qal-piel* parallel of the same verbal root (Ps 29.5) is often cited as proof that the second of two parallel lines is more “intense” (since the *piel* was said to be an intensifying stem), or that it “focuses” or “extends” the content of the first line (see §19.4/N.B.). It is true that Ps 29.5b is more specific than 29.5a, but it is more specific (or focused) because the cedars are identified more specifically as “Lebanon’s cedars”, *not* because of the stem of the predicate. Nor should we necessarily read the act of smashing Lebanon’s cedars as somehow more violent, or more destructive, or more *anything*—at least *not on the basis of the verbal stem*. That reading must come from the broader context, possibly even from the use of “cedars of Lebanon” in BH (the phrase occurs only five times).

At the end of the psalm (29.11), the two stems are again parallel, but this time in different verbal roots. The point, however, is not that the blessing of peace (11b) is somehow greater than the gift of strength (11a); they are coordinate blessings.

LESSON 20 THE H-STEMS (*HIFIL*, *HOFAL*)

THE *HIFIL* (H) and *HOFAL* (Hp) are also called “H-stems”, since they have a **prefixed -ה** in all conjugations except the imperfect and preterite (where the usual PGN prefixes replace the prefixed -ה, as they do in the *hitpael*), and participle (where the participial prefix -מ replaces the -ה). This -ה is the primary diagnostic of the H-stems. Like *nifal* and *hitpael* (but in contrast to *qal*, *piel*, *pual*), the H-stems have a prefix in every form.

The main difference between *hifil* and *hofal* is the vowel under the prefix. If it is *hireq* (perfect only) or *pataḥ* (all other conjugations) the verb is *hifil*; if it is *qames ḥatuf* (usually) or *qibbus* (some verbs, e.g., most forms of שלף), the form is *hofal*. A second difference is the vowel after the second radical. In *hofal*, it is always *pataḥ* or *qames*; in *hifil* it is usually *hireq*, *sere*, or *segol*.

20.1 FORM

Perfect

	Person	Gender	H	Hp
Singular	1 st	c.	הַמְשַׁלְתִּי	הַמְשַׁלְתִּי
	2 nd	m.	הַמְשַׁלְתָּ	הַמְשַׁלְתָּ
		f.	הַמְשַׁלְתְּ	הַמְשַׁלְתְּ
	3 rd	m.	הַמְשַׁלַּח	הַמְשַׁלַּח
		f.	הַמְשַׁלְּחָה	הַמְשַׁלְּחָה
	Plural	1 st	c.	הַמְשַׁלְנוּ
2 nd		m.	הַמְשַׁלְתֶּם	הַמְשַׁלְתֶּם
		f.	הַמְשַׁלְתֶּן	הַמְשַׁלְתֶּן
3 rd	c.	הַמְשַׁלְוּ	הַמְשַׁלְוּ	

1. The **prefixed -ה** occurs in **all** forms of the perfect.
2. The primary diagnostic for *hifil* and *hofal* perfect is the prefixed -ה and its vowel.
3. The **first radical** is always followed by silent *šewa*, so that the prefixes of the *hifil* and *hofal* form a closed syllable with the first radical (cf. *nifal* perfect & participle, and *qal* imperfect & preterite).
4. Like *nifal* and *hitpael*, the H-stems have a prefix in all forms.
5. The long *hireq* of the *hifil* occurs in only a few forms (those without a consonantal ending).
6. The PGN indicators are the same in all stems.

Prefix Conjugations

		Imperfect		Preterite		
	Person	Gender	H	Hp	H	Hp
Singular	1 st	c.	אִמְשַׁל	אִמְשַׁל	וְאִמְשַׁל	וְאִמְשַׁל
	2 nd	m.	תִּמְשַׁל	תִּמְשַׁל	וְתִמְשַׁל	וְתִמְשַׁל
		f.	תִּמְשַׁלִּי	תִּמְשַׁלִּי	וְתִמְשַׁלִּי	וְתִמְשַׁלִּי
	3 rd	m.	יִמְשַׁל	יִמְשַׁל	וְיִמְשַׁל	וְיִמְשַׁל
		f.	תִּמְשַׁל	תִּמְשַׁל	וְתִמְשַׁל	וְתִמְשַׁל
	Plural	1 st	c.	נִמְשַׁל	נִמְשַׁל	וְנִמְשַׁל
2 nd		m.	תִּמְשַׁלוּ	תִּמְשַׁלוּ	וְתִמְשַׁלוּ	וְתִמְשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	וְתִמְשַׁלְנָה	וְתִמְשַׁלְנָה
3 rd		m.	יִמְשַׁלוּ	יִמְשַׁלוּ	וְיִמְשַׁלוּ	וְיִמְשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	וְתִמְשַׁלְנָה	וְתִמְשַׁלְנָה

1. The PGN prefixes replace the -ה of the perfect.
2. The **prefix vowel** is *pataḥ* in all forms of H except the perfect.
3. The **prefix vowel** is *qames hatuf* in all forms of Hp.
4. The **first radical** is followed by **silent ewa** in all forms of H and Hp.
5. The preterite of both stems is identical to the imperfect, with the prefixed -ו and *dages forte* in the PGN prefix. The exception is that *hifil* preterite forms without PGN endings have *sere* rather than *hireq yod* after the second radical (1cs, 2ms, 3ms, 3fs, 1cp):

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:	And God <i>divided</i> the light from the dark [... a separation/division between ...] (Gn 1.4).
וַתִּגְדַּל חֶסְדְּךָ אֲשֶׁר ...	You <i>have increased</i> your faithfulness which ... (Gn 19.19)
יִגְדִּיל תּוֹרָה וַיְאַדְדִּיר	He <i>will exalt</i> and <i>make glorious</i> the teaching (Is 42.21b).

Imperative & Infinitives

The imperatives and infinitives resemble the imperfect, except that the prefix is -ה rather than the PGN prefixes (cf. *nifal*).

	Gender	H	Hp
Sg.	m.	הִמְשַׁל	
	f.	הִמְשַׁלִּי	
Pl.	m.	הִמְשַׁלוּ	
	f.	הִמְשַׁלְנָה	
NC		הִמְשַׁל	
NA		הִמְשַׁל	הִמְשַׁל

1. *Hofal* imperative occurs twice: (וְהִשְׁכַּבְהָ, *Be laid down!* (Ezk 32.19); הִפְנֵנוּ, *Be turned back!* (Jr 49.8)).
2. The **prefix vowel** is *pataḥ* in *hifil* (as in imperfect, preterite, and participle).
3. *Hifil* infinitive absolute and imperative are identical.

4. *Hofal* infinitives construct are extremely rare, and never occur in the strong verb.¹³

Participles

	Gender	H	Hp
Sg.	m.	מְשַׁל	מְשָׁל
	f.	מְשִׁלָּה	מְשָׁלָה
Pl.	m.	מְשַׁלִּים	מְשָׁלִים
	f.	מְשִׁלוֹת	מְשָׁלוֹת

1. Every form begins with **-מ**, which is the participial prefix for all stems except *qal* and *nifal* (cf. D, Dp, Dt, above); the first radical is followed by silent *šewa*, so that the prefix syllable is closed.
2. The **prefix vowel** is *patah* in H and *qames hatuf* in Hp.
3. The vowel after the second radical is always *qames* in Hp participle (cf. Dp).

20.2 SUMMARY OF H-STEM DIAGNOSTICS

This chart summarizes the main clues for identifying a H-stem form.

Conjugation	Diagnostics		Example	Parsing	
	Prefix				
Perfect	-ה	-ה	<i>hireq</i> [- <i>yod</i>] after II	הִכְבִּיד הִכְבֵּד	3ms H P 3ms Hp P
		Imperative	-ה	<i>i/e</i> -vowel after II	הִכְבֵּד הִכְבִּידוּ
Infinitives					הִכְבִּיד
Imperfect & Preterite		PGN prefix		-י	
	-י			וַתְּכַבֵּד	3fs Hp Pr
	Participle		-מ	-מ	
-מ				מְכַבְּדִים	mp Hp Ptc

1. All forms have a **prefix**—either **-ה** (perfect, imperative, infinitives), **-מ** (participle), or PGN (imperfect, preterite).
2. *Hifil* perfect has *hireq* as prefix vowel; all other conjugations of H have *patah*.
3. The “stem vowel” (after the second radical of the root) is either an *-i-* or an *-e-* vowel in all forms of H, and an *-a-* vowel in all forms of Hp.
4. All forms of Hp have *qames hatuf* as their **prefix vowel**.
5. *Comparing the Stems*. This chart reveals differences and similarities between the various stems. Note the similarity between the H-stems:

¹³Hp infinitive construct of יָלַד (הִלְדָּה) occurs three times (Gn 40.20; Ek 16.4, 5); the other four occurrences of hofal NC are all the root שָׁמַם (Lv 26.34, 35, 43; 2 Ch 36.21).

Conjugation	PGN	Q	N	D	Dp	Dt	H	Hp
Perfect	3ms	מָשַׁל	נִמְשַׁל	מִשַּׁל	מִשַּׁל	הִתְמַשַּׁל	הִמְשִׁיל	הִמְשַׁל
Imperfect	3ms	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַּׁל	יִמְשִׁיל	יִמְשַׁל
Preterite	3ms	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּתְמַשַּׁל	וַיִּמְשִׁיל	וַיִּמְשַׁל
Imperative	2ms	מִשַּׁל	הִמְשַׁל	מִשַּׁל		הִתְמַשַּׁל	הִמְשִׁיל	
Inf. Const.		מִשַּׁל	הִמְשַׁל	מִשַּׁל		הִתְמַשַּׁל	הִמְשִׁיל	
Inf. Abs.		מְשַׁל	הִמְשַׁל	מִשַּׁל	מְשַׁל	הִתְמַשַּׁל	הִמְשַׁל	הִמְשַׁל
Participle	ms	מִשַּׁל	נִמְשַׁל	מִמְשַׁל	מִמְשַׁל	מִתְמַשַּׁל	מִמְשִׁיל	מִמְשַׁל

20.3 FUNCTION OF THE H-STEMS

The basic relationship between H and Hp is that *hifil* is always active, and *hofal* is its corresponding passive. Many references say that the *hifil* is “causative” of the *qal*, but this overlooks the existence of many verbs that occur in *hifil* but not in *qal*, or that occur in both stems, but with little apparent relationship between their functions.

20.3.1 HIFIL

HBI 2.1.7

The *hifil* is an **active** stem. Beyond that it is necessary to determine the nuance of the *hifil* for each verbal root, and, even within each root, for each occurrence of the *hifil*, since its variety of function depends, not only upon the verbal root, but also upon its context, and especially the subjects, objects, and even prepositions with which it occurs.

1. If a verb does not occur in Q, *hifil* is often simply transitive (also “singly” transitive, since it governs *one* object).

וַיַּהֲרֹג יְהוָה אֶת־הַשְּׁלִיחַיִם עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת And YHWH *threw* great stones at them ... (Josh 10.11; 3ms H P)

וְאֲנֹכִי תַסְתֵּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא I will most surely *hide* my face on that day (Dt 31.19; H NA & 1cs H F)

וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם ... and I will *destroy* your high places (Lv 26.30; 1cs H P + w)

2. When a verb occurs in Q or N and H, *hifil* is usually **causative** of Q or N. When glossing a *hifil*, it is often helpful to begin with “A *caused* B *to do* X”, and then to look for an appropriate gloss for the entire expression.
 - a. The first pair of examples shows עבר in Q and H; the second shows אבר in N and H, and the third illustrates the use of שמע in all three stems (Q, N, H). Note the relationship between the subject, object, and action of the *hifil* verb.

וַיֵּלֶךְ לְעֵבֶר אֶל־בְּנֵי עַמּוֹן He went *to cross over* to the Ammonites (Jer 41.10; Q NC + ל)

לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־זִרְהָדָן *to cause* the king *to cross* [*to bring* the king *over*] the Jordan (2 Sa 19.16; H NC)

וּפְשָׁעִים נִשְׁמְדוּ יַחְדָּו but transgressors will *be destroyed* together (Ps 37.38; 3cp N P)

וְאֲנֹכִי הִשְׁמַדְתִּי אֶת־הָאֹמְרִי מִפְּנֵיכֶם But I *destroyed* the Amorite(s) before you (Am 2.9; 1cp H P)

הֲלוֹא שָׁמַעְתָּ כִּי מָלַךְ אֲדֹנִיָּהוּ	Have you not <i>heard</i> that Adonijah has become king? (1 Kgs 1.11; 2fs Q P)
תִּשְׁמַע זַעֲקָה מִבְּתֵיהֶם	A cry <i>shall be heard</i> from their houses (Jr 18.11; 3fs N F)
תִּשְׁמִיעֵנִי שִׂשׂוֹן וְשִׂמְחָה	You <i>cause me to hear</i> joy and gladness (Ps 51.10a; 2ms H F + 1cs)

- b. If the verb is transitive in *qal*, H is *doubly* transitive, i.e., it takes two objects. The first object is the person (or thing) that the subject causes to perform the action of the verb; the second object is the direct object of that action. In this example, “he” is the subject, “us” is the first object, and “it” is the second object.

וַיִּשְׁמַעֵנוּ אֹתָהּ ... that he may *cause us to hear* it [the commandment] (Dt 30.12; 3ms H F)

- c. If the verb is stative in *qal*, H is factitive or resultative (see on *piel*, above), a type of causative in which the verb describes or names the process or action that brings the object to the condition or state described by the *qal*:

כָּל־הַבְּכוֹר ... תִּקְדִּישׁ לַיהוָה אֱלֹהֶיךָ	Every firstborn ... you shall <i>sanctify</i> [<i>set apart</i>] to YHWH your God (Dt 15.19; 2ms H F).
הִגְדַּלְתִּי מַעֲשֵׂי	I <i>increased</i> my works (Qo 2.4; 1cs H P)

3. In some cases, however, the nature of the object suggests that the *hifil* is less than causative. In Is 8.13, the prophet contrasts the Judahites’ fear of the northern kings with the fear due YHWH:

וְאַתִּי־יְהוָה צְבָאוֹת אֲתוּ תִקְדָּשׁוּ ... but [instead] you shall *sanctify* [*recognize as holy*] YHWH Sabaoth (Is 8.13; 2mp H F)

- d. Another use of H can be called “tolerative” or “permissive”; i.e., the subject allows something [not] to happen:

וְלֹא־תִשְׁמָעוּ אֶת־קוֹלְכֶם
וְלֹא־יִפֹּל מִכָּל־דְּבָרֵי אֲרָצָה:
Do not *let* your voice *be heard* *cause* [someone] *to hear* your voice (Jos 6.10; 2mp H F)
He [YHWH] did not *allow* any of his words *to fail* *fall* to the ground (1 Sam 3.19; 3ms H P [נפל])

20.3.2 HOFAL

HBI 2.1.8

The *hofal* [Hp] is consistently passive. When it corresponds to *hifil* forms of the same verbal root, it makes the *causative* part of the *hifil* passive. If a verbal root occurs only in Q and Hp, then it will be a simple passive in Hp:

אָז יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל
אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה
בַּיּוֹם הַהוּא יוֹשֵׁר תִּשְׂרַחֲתָהּ
Then Moses and the sons of Israel *sang* this song to YHWH (Ex 15.1); 3ms Q F
In that day this song *will be sung* (Is 26.1a); 3ms Hp F

These examples contrast Q, H, and Hp (עמד) and Q, H, and Hp (מות). We have not yet studied the hollow verbs, but the point here is the *function* of the various stems, not their form). [Cf. also §20.3.1(2a).]

אֲךְ אִם-יּוֹם אוֹ יוֹמִים יַעֲמֹד	..., but if he <i>stands</i> for a day or two (Ex 21.21; 3ms Q F)
מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ	A king <i>causes</i> a land to <i>stand</i> by justice ... <i>preserves</i> a land (Pr 29.4a); 3ms H F
יַעֲמֹד-חַי לְפָנַי יְהוָה	... [the goat] <i>shall be caused to stand</i> alive before YHWH (Lv 16.10); 3ms Hp F

וַיָּמָת וַיִּקָּבֵר בְּשָׁמִיר:	He <i>died</i> and was buried in Shamir (Jg 10.2; 3ms Q Pr).
וַיָּמִיתוּ אֶת-הַמֶּלֶךְ בְּבֵיתוֹ:	... and they <i>killed</i> the king in his house (2 Kgs 21.23; 3mp H Pr).
וַתוּמָת שָׁם:	... and there she <i>was put to death</i> (2 Kgs 11.16; 3fs Hp Pr)

20.4 FREQUENCY There are 10,102 H-forms in the Bible (13.8% of all verbal forms). *Hifil* is the second most frequent stem in BH; *hofal* is one of the least frequent.

H	9,671	13.1%	
Hp	531	0.7%	
Total	10,102	13.8%	of all verbal forms

20.5 CONCEPTS

causative	permissive	tolerative
doubly transitive	stative	

20.6 VOCABULARY

<i>fight</i> (N)	לָחָם .298		<i>then, at that time</i>	אָז .290
			<i>formerly, since</i> (אָז + מִן)	מֵאָז
<i>escape</i> (N); <i>rescue, deliver</i> (D)	מָלַט .299		<i>be trustworthy, faithful; steady, firm</i> (N); <i>believe, trust</i> (H)	אָמַן .291
<i>relent, be sorry, rue</i> (N); <i>comfort, console</i> (D)	נָחַם .300		<i>truth; trustworthiness</i>	אֱמֶת .292
<i>hide, conceal</i> [oneself] (N, Dt); <i>be hidden/concealed</i> (N); <i>hide</i> [someone] (H)	סָתַר .301		<i>[the] firstborn</i>	בְּכֹר .293
<i>cow</i> (female)	פָּרָה .302		<i>there is/was, here is/was</i> (trad., <i>Behold!</i>)	הִנֵּה .294
<i>bull</i> (male)	פָּר		<i>[city] wall</i>	חוֹמָה .295
<i>be ruined, spoiled, corrupt</i> (N); <i>ruin, spoil, corrupt</i> (D); <i>destroy</i> (H)	שָׁחַת .303		<i>ordinance, rule, prescription</i> [something prescribed, required, commanded]	חָק .296
				חֻקָּה
<i>be destroyed, exterminated</i> (N); <i>destroy, exterminate</i> (H)	שָׁמַד .304		<i>together, simultaneously</i> (adv.); phps. twice as <i>community</i> (Dt 33.5; 1 Ch 12.18)	יַחַד .297
				יַחְדָּו

20.7 EXERCISES

After learning the characteristics of the H-stems, please gloss these sentences and clauses, parsing the verbs.

- 1 Kgs 3.7; David 1. וְעַתָּה יְהוָה אֱלֹהֵי אֲתָהּ הַמְלִכְתָּ אֶת־עַבְדְּךָ תַּחַת הַדָּוָר אָבִי
- Ps 8.7 2. תִּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדָיְךָ
- Ps 22.11; רֶחֶם *womb*; בֶּטֶן *belly*,
womb 3. עָלֶיךָ הִשְׁלַכְתִּי מִרְחֹם
מִבֶּטֶן אִמִּי אֵלַי אֲתָהּ:
- Dt 32.20 4. וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם
- Ps 143.8; בטח *trust* 5. הִשְׁמִיעֵנִי בִּבְקָר חֶסֶדְךָ כִּי־כָךְ בָּטַחְתִּי
- Lv 21.17 6. אִישׁ מִזֶּרְעֶךָ ... לֹא יִקְרַב לְהִקְרִיב לְחֶם אֱלֹהֵיוּ:
- Lv 20.24; ברל *separate* (H) 7. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים:
- Is 8.17; חכה *wait [for]* (D); קוה *wait [for]* (D) 8. וְחִפְתִּי לִיהוָה הַמִּסְתִּיר פָּנָיו מִבַּיִת יַעֲקֹב
וְקִוִּיתִי־לוֹ:
- Ex 24.4; שׂוּם *arise/awake/do* [X] *early*;
(בנה *and he built* (3ms Q Pr < *and he built*);
standing stone; add the numerals
for the total 9. וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דְּבָרֵי יְהוָה וַיִּשְׂכֵם בִּבְקָר
וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂרָה מִצֵּבָה
לְשָׁנִים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל:
- Gn 1.14; קריע *light [-givers/bearers]*;
vault, firmament; יהיו (3cp Q P < *be*,
become; אות *[a] sign* 10. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
- Zc 13.2; נאם *declaration*,
utterance; עֲצָב *idol*; טִמְאָה
uncleanness; each line is a
clause 11. וְהָיָה בַיּוֹם הַהוּא נֹאם יְהוָה צְבָאוֹת
אֲכָרִית אֶת־שְׁמוֹת הָעֲצָבִים מִן־הָאָרֶץ
וְלֹא יִזְכְּרוּ עוֹד
וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטִּמְאָה אֲעַבִּיר מִן־הָאָרֶץ:
- 1 Ch 23.1; שבע *be full, satisfied with*;
have one's fill of; David, Solomon 12. וְהוּדַר זָקֵן וְשָׁבַע יָמָיִם
וַיִּמְלֹךְ אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל:

- Nu 3.6; Levi, Aaron (in the following verses YHWH assigns duties to the Levitical clans) .13
 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר
 תִּקְרַב אֶת־מִטָּה לְוִי וְהַעֲמַדְתָּ אֹתוֹ
 לִפְנֵי אֹהֶרֶן הַכֹּהֵן וְשָׂרְתוּ אֹתוֹ:
- Ps 17.8; אִישׁוֹן apple; צֶל shadow; כַּנָּף wing .14
 שָׁמְרָנִי כְּאִישׁוֹן בַּת־עֵינַי בְּצֶל כַּנְּפֵיךָ תִסְתִּירָנִי:
- Dt 31.18; עַל because of, on account of; עָשָׂה do, make (3ms Q P); פָּנָה turn (3ms Q P) .15
 וְאַנְכִי הִסְתֵּר אֶסְתִּיר פָּנָי בַּיּוֹם הַהוּא
 עַל כָּל־הַרְעָה אֲשֶׁר עָשָׂה כִּי פָּנָה אֶל־אֱלֹהִים אֲחֵרִים:
- Est 4.4; Esther is the subject of ותשלח; Mordecai .16
 וּתְשַׁלַּח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי
- 1 Sam 25.15; כָּלַם humiliate, trouble; מְאוּמָה anything; בְּהִיּוֹתֵנוּ while we were (Q NC < בָּ + הִיּוֹת + הִיּוֹתֵנוּ) .17
 וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד
 וְלֹא הָכַלְמָנוּ וְלֹא־פָקַדְנוּ מְאוּמָה
 כָּל־יְמֵי הַתְּהַלְכָנוּ אַתֶּם בְּהִיּוֹתֵנוּ בַשָּׂדֶה:
- Ps 119.19; גֵּר sojourner; alien (i.e., non-native) .18
 גֵּר אֲנִכִּי בְּאֶרֶץ
 אֶל־תִּסְתֵּר מִמֶּנִּי מִצֹּתִיךָ:
- Ps 46.10; קָצָה cease, stop; קֶצֶד end, edge; קָשָׁת bow; קָצַץ break (D); עֲגָלָה wagon, chariot .19
 מִשְׁבִּית מִלְחָמוֹת עַד־קָצָה הָאֶרֶץ
 קָשָׁת יִשְׁבֵּר וְקָצַץ חֲנִית עֲגָלוֹת יִשְׂרָף בָּאֵשׁ:
- Ho 2.20 [final ת of כרת doubles the perfect subject ending]; חַיָּה living thing; עוֹף bird; רֹמֵשׂ creeping thing; קָשָׁת bow; בְּטָח securely .20
 וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־חַיֵּית הַשָּׂדֶה
 וְעִם־עוֹף הַשָּׁמַיִם וְרֹמֵשׂ הָאֲדָמָה
 וְקָשָׁת וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר מִן־הָאֶרֶץ
 וְהִשְׁכַּבְתִּים לְבֶטַח:

20.8 ENRICHMENT: MODALITY

English uses “helping verbs” to modify the function of the main verb in other ways than causation. Auxiliary verbs modify either the *temporal* reference (“they *have* gone”, “they *shall have* gone”) or can be *modal* (“you *must/could/should have* gone”). With rare exceptions BH does not use helping verbs (יכל, *be able*, is the main exception), either modal or temporal. Modality and “tense” are translational (i.e., exegetical) decisions, so that, e.g., Ps 5.12 could be rendered in various ways, all of which are grammatically defensible, even though they are not all equally probable. This does not mean that verbal function is somehow inherently ambiguous or indeterminate, but it does underline the importance of lexical value (semantic load) and context, alongside conjugation and stem.

וַיִּשְׂמְחוּ כָּל־חֹסֵי בְךָ	And let all [those] who take refuge in you rejoice And all [those] who take refuge in you shall rejoice And all [those] who take refuge in you rejoice And all [those] who take refuge in you should/must rejoice And all [those] who take refuge in you may rejoice And may all [those] who take refuge in you rejoice
וַיִּרְנְנוּ לְעוֹלָם	For ever let them shout For ever shall they shout (&c.)
וַתִּסְדֵּךְ עֲלֵימֹו	And may you shelter them And you shall shelter them (&c.)
וַיִּעְלְצוּ בְךָ אֲהַבֵי שְׁמֹךְ:	And may those who love your name exult in you That those who love your name may exult in you (&c.)

LESSON 21 THE QAL PASSIVE

A NUMBER OF VERBS occur in forms which look like *pual* or *hofal*, but which have come to be recognized as the remnants of a *qal* passive [Qp] stem.¹⁴

21.1 FORM

The primary criteria for identifying forms as Qp rather than as Dp or Hp is that (1) the verbal root does not occur in *piel* or *hifil*; or (2) these forms function as the passive of the *qal* (i.e., rather than the passive of the *piel* or *hifil*); or both. Note, for example, the function of these verbs in their various stems:

	Q	Qp	N	D	H
אכל	eat; consume, destroy	be eaten	be eaten, devoured, consumed	---	feed
ילד	bear, give birth to	be born	be born	deliver (as a midwife)	beget, become father/ancestor of
לקח	take	be taken	be taken	---	---
נתן	give	be given	be given	---	---
שרד	destroy	be destroyed	be destroyed (1x)	assault, mistreat	---

This charts some forms of the *qal* passive in these stems (not all are listed, forms not listed do not occur), as well as how relatively infrequent they are.

Verbal Root	Perfect	Imperfect/ Preterite	Infinitive Construct	Participle	Gloss	Occurrences (Qp/total)
אכל	אָכַל	יֹאכַל		אֹכֵל	be eaten	5/809
ילד	יָלַד		הוֹלֵדָת	יֹלֵד	be born	30/499
לקח	לָקַח	יִקַּח		לֹקֵחַ	be taken	15/938
נתן		יִתֵּן			be given	8/2007
שרד	שָׂרַד	יִוָּשַׁד			be destroyed	22/43

The perfect and participle tend to follow the forms of *pual*, whereas the imperfect and infinitive construct are analogous to *hofal*, as the following distribution for these verbs shows.

Root	Stem	Perfect	Imperfect	Participle	Inf. Const.
אכל	"Pual"	3	1	1	
ילד	"Pual" "Hofal"	26		1	3
לקח	"Pual" "Hofal"	8		6	1
נתן	"Hofal"		8		
שרד	"Pual" "Hofal"	20		2	
		all "Dp"	16/17 "Hp"	2/3 "Dp"	all "Hp"

21.2 FUNCTION

HBI 2.1.2

¹⁴The existence of a *qal* passive stem was suggested by Ibn Jikatilla in the 10th century. On the *qal* passive, cf. *Gesenius' Hebrew Grammar* (Oxford: Oxford University), §52c, 53u; Paul Joüon, *A Grammar of Biblical Hebrew*. Trans., Takamitsu Muraoka (Rome: Pontifical Biblical Institute, 1991), §58; Bruce K. Waltke & M. O'Connor, *Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1993), §22.6, 23.6.1, 24.6a, 25.1a, 27.1a; Ronald J. Williams, "The Passive *Qal* Theme in Hebrew" *Essays on the Ancient Semitic World*, ed. J. W. Wevers & D. B. Redford (Toronto: University of Toronto, 1970), 43-50.

As shown above, the *qal* passive is the passive of the function of the same verbal root in the *qal*.

וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כָּרְתָהּ ... and the Asherah which was beside it *had*
been cut down (Jg 6.28)
 וּבָנוּת יָלְדוּ לָהֶם ... and daughters *were born* to them (Gn 6.1)

21.3 FREQUENCY It is difficult to garner statistics for the *qal* passive. Whether or not to include the Qp participle (which occurs fairly frequently, and in a number of verbs, but not in a morphology that resembles the *pual* or *hofal*) is problematic. Reference works tend to either (1) identify these forms as *pual* or *hofal* (e.g., DCH); or (2) mention the *qal* passive as a possible identification of *pual* or *hofal* (e.g., BDB, HALOT). The statistics used in this grammar suggest that *qal* passive occurs 1,277 times in BH (1.7% of all verbal forms).

21.4 IDENTIFYING (PARSING) VERBS

You may well wonder why we spend so much time identifying [parsing] verbs, especially given the availability of analytical lexicons (which parse every form in BH), computerized interlinears, and parsing guides. This emphasis is not intended to imply that verbs are somehow more important or “key” to BH. It merely reflects the nature of the language—Hebrew verbs are more complex than, e.g., nouns or numerals, and therefore require more study. Furthermore, the greater our dependence on the “tools”, the more tools we need to gather and refer to in order to study the text. If we need to look up the parsing of every other verb form, we spend our study time interacting primarily with the tools, rather than the text.

As we begin reading the biblical text, and see verbal forms in their larger linguistic contexts, we will find that they are both more and less complex: more complex because their function is a direct reflection of their literary context (the words, clauses, and sentences around them), and less complex, because they become increasingly obvious as we spend more time in the text itself.

While the tools mentioned above are not inherently bad, they form another layer between the reader and the Hebrew text (as do interlinears), one of the barriers that the study of Hebrew attempts to overcome, in part or (preferably) in whole. Also, no parsing guide—computerized or not—is infallible, and there are valid differences of opinion between grammarians and commentators regarding the parsing of some forms (most tools identify only one possibility).¹⁵ A major reason for studying Hebrew is to enable the student of Scripture to interact with the text on a more immediate level,¹⁶ as directly as possible with the Hebrew text.

21.4.1 DIAGNOSTICS

This section presents some diagnostics for identifying verbal forms in Hebrew. If one does not seem to work, try another! You will probably recognize something about most verbal forms (an ending, the stem, conjugation, lexical form, &c.). Begin from what you recognize, and then develop a routine method that allows you to identify the verb’s subject, conjugation, stem, and lexical form.

¹⁵These are more common when the verbal form is based on a weak verbal root (Lessons 24-31).

¹⁶“[More] immediate” describes the relationship of the interpreter to the text, not to “layers” of meaning within the text itself (as might be implied by “deeper”). Students of the languages should *apprehend* or *interact with* the text in a different way than those who read it in their native tongue.

Stem	Perfect	Imperfect & Preterite	Imperative	Infinitives	Participle
Q	no prefix; a-vowels	וּ יָ וּ יָ	no prefix	no prefix	no prefix; <i>holem</i> after first radical
N	- נְ	וּ יָ וּ יָ	- הַ	- הַ וּ יָ	- נְ
D	no prefix	וּ יָ וּ יָ	no prefix	no prefix	- מְ
Dp	no prefix	וּ יָ וּ יָ	---	no prefix	- מְ
Dt	- הַ	וּ יָ וּ יָ	- הַ	- הַ	- מְ
H	- הַ	וּ יָ וּ יָ	- הַ	- הַ	- מְ
Hp	- הַ	וּ יָ וּ יָ	---	---	- מְ

- Is there a *pronominal suffix* or *syntactical prefix* (conjunction, preposition, article, interrogative -ה)?
 - The conjunction *waw* and interrogative -ה can be prefixed to any verbal form.
 - A preposition occurs only with infinitives construct and participles.
 - The article occurs only with participles.
 - Pronominal suffixes can affect the pointing of, e.g., the prefix vowel; they can also obscure the subject ending of the verb.
- Is there a *verbal ending* (i.e., an affix that helps identify the person, gender, number of the subject)?
- Is there a *verbal prefix* (i.e., a prefix that is part of the verbal form, not a syntactical prefix [above])? Identify the *prefix vowel* (if any).
- If the prefix vowel is *hireq*, is the *first radical* of the verbal root *doubled*?
 - Yes *nifal*
 - No *qal* (unless root is I-נ or [certain] geminate verbs)
- Does the *second radical* of the verbal root have *dageš forte* (i.e., *dageš* preceded by a full vowel)?
Yes *piel, pual, hitpaal*
- Answering these questions, and knowing only two forms of each stem (3ms P, 3ms F), nearly any form can be parsed.

	Q	N	D	Dp	Dt	H	Hp
3ms perfect	מָשַׁל	נָמַשַׁל	מָשַׁל	מָשַׁל	הִתְמַשַׁל	הִמְשִׁיל	הִמְשַׁל
3ms imperfect	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַׁל	יִמְשִׁיל	יִמְשַׁל

- You must also know which stems form the participle with -מְ (all except *qal* and *nifal*).
- The prefix vowel for the participle is the same as the prefix vowel of the imperfect (except Q, which has no participial prefix).

21.4.2 SUMMARY

No Prefix

1. A verbal form without a prefix must be *qal* (perfect, imperative, participle, infinitive) or *piel* or *pual* (perfect, imperative, infinitive).

Prefixes

1. A tri-radical form with a prefixed -נ is either *nifal* perfect or participle, or 1cp imperfect or preterite (any stem).
2. A tri-radical form with a prefixed -ה is either *hifil*, *hofal*, or *hitpael* perfect, imperative, or infinitive.
3. A tri-radical form with a prefixed -נ is a participle in either *piel*, *pual*, *hitpael*, *hifil*, or *hofal*.

Prefix Vowel

1. If the prefix is -ה and there is -י, - after the second radical, the form is *hifil* perfect.
2. If the prefix is -ה and the second radical is doubled, the form is *hitpael* (perfect, imperative, or infinitive).
3. If the prefix is -ה the form is *hofal* (perfect or infinitive).
4. *Hifil* is the only stem with a *patah* prefix vowel in imperfect, preterite, imperative, infinitives, and participle (i.e., all conjugations except perfect).
5. If the prefix vowel of an imperfect or preterite form is *hireq*, the form is *qal*, *nifal*, or *hitpael*.

Doubled Radical

1. A tri-radical form with a doubled second radical must be *piel*, *pual*, or *hitpael* (all conjugations).
2. A tri-radical form with a doubled first radical must be *nifal* imperfect, preterite, imperative, or infinitive.

N.B. As always, the goal is the ability to “figure out” a verbal form, not to memorize a set of “rules”.

21.5 CONCEPTS

diagnostic(s)	qal passive
---------------	-------------

21.6 VOCABULARY

<i>cause a sacrifice or incense to smoke</i> (D, H)	קָטַר .313	<i>sister, female relative; pl.</i> אַחֹתוֹת, אַחֹת	.305
<i>meet, encounter</i> (only as inf. const. (below))	קָרָא .314	<i>trust, be confident in/of</i>	בָּטַח .306
<i>happen, occur</i>	קָרָה	<i>burn, consume</i> (Q, D)	בָּעַר .307
<i>toward, against, opposite</i> (Q inf. const. + ל)	לְקָרְאתָ	<i>walk, step on, tramp; cause to march, tread down, tread</i> [string] a bow (both Q & H)	דָּרַךְ .308
<i>hunger, famine</i>	רָעַב .315	<i>surrounding, [all] around</i> (adv.)	סָבִיב .309
<i>burn</i> (oft. specified with בָּאֵשׁ)	שָׂרַף .316	<i>surrounding, [all] around</i> (adv.); מִן + סָבִיב	מִסָּבִיב
<i>rise early</i> (H; often in hendiadys: “do X early”); often with בְּבֹקֶר “in the morning”	שָׁמַר .317	<i>close, shut</i> (Q); <i>give into someone’s power</i> [hand] (H)	סָנַר .310
<i>throw, cast, hurl</i> (H)	שָׁלַךְ .318	<i>pillar, column</i>	עָמוּד .311
		<i>gather, assemble</i>	קָבַץ .312

21.7 EXERCISES

After studying the diagnostics of the stems, please gloss these clauses, identifying (parsing) all verbal forms. If a verb's function is not clear due to its stem, consult a lexicon.

- Lv 9.13; *מצא present (H)*; *נתח piece* [of a cut-up carcass]; -ל by
1. וְאֶת־הָעֵלָה הַמְצִיאֻוּ אֵלָיו לְנִתְחִיהָ וְאֶת־הָרֹאשׁ וַיִּקְטַר עַל־הַמִּזְבֵּחַ:
- 1 Ch 14.12; David; *אמר* probably functions here as “commanded”
2. וַיַּעֲזֹבוּשָׁם אֶת־אֱלֹהֵיהֶם וַיֹּאמֶר דָּוִד וַיִּשְׂרְפוּ בְּאֵשׁ:
- 1 Kg 15.24; Asa; Jehoshaphat
3. וַיִּשְׁכַּב אֶסָא עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנוֹ תַחְתָּיו:
- Is 22.22; *ונתתי I will put/place/set* (< נתן); *key מפתח* (something showing that the wearer has authority or ability to open & close?); *שכם shoulder*; David
4. וַנִּתְּתִי מִפְתָּח בֵּית־דָּוִד עַל־שְׁכְמוֹ וּפְתַח וָאֵין סִגְר וְסִגְר וָאֵין פְּתַח:
- Jr 7.15; Ephraim
5. וְהִשְׁלַכְתִּי אֶתְכֶם מֵעַל פְּנֵי כַּאֲשֶׁר הִשְׁלַכְתִּי אֶת־כָּל־אֲחֵיכֶם אֶת כָּל־זֶרַע אֲפָרָיִם:
- Isai 36:15; *נתן give*; *ביד in[to] the hand of*; Hezekiah; Assyria
6. וְאֶל־יָבִטַח אֶתְכֶם חִזְקִיהוּ אֶל־יְהוָה לֵאמֹר ... לֹא תִנְחַן הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר:
- Josh 10.6; *אל against* (אל and על often overlap in function); Amorite(s)
7. נִקְבְּצוּ אֵלָינוּ כָּל־מְלָכֵי הָאֲמֹרִי יִשְׁבִּי הָהָר:
- 1 Sam 28.4; *ויבאו they came/went*; *ויחננו they camped*; Philistines, Shunem, Saul, Gilboa; note the difference in function between the N & Q of קבץ
8. וַיִּקְבְּצוּ כָּל־שְׂטֵיִם וַיִּבְאוּ וַיַּחֲנוּ בְּשׁוֹנֵם וַיִּקְבְּצוּ שָׂאוּל אֶת־כָּל־יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ:
- Gn 3.19; the suffix on *מן* is 3fs because it refers to *עפר*; *ארמה* dirt, dust; *תשוב* you shall return (2ms Q F < שוב)
9. כִּי מִמָּנָה לִקְחָתָ כִּי־עָפָר אֶתָּה וְאֶל־עָפָר תָּשׁוּב:
- Is 15.1; *משא oracle; burden*; *לילה* || *ליל*; Ar (capital?) city [cf. *עיר*] of Moab); *נרמה it is destroyed/undone* (3ms N P); 1a is a “title”; 1b-d are clauses
10. מִשָּׂא מוֹאָב כִּי בַלִּיל שָׁדַד עָר מוֹאָב נִרְמָה כִּי בַלִּיל שָׁדַד קִיר־מוֹאָב נִרְמָה:
- 1 Kg 2.21; Abishag; Shunamite; Adonijah
11. וְהֹאמֶר יָתֵן אֶת־אֲבִישַׁג הַשֻּׁנַמִּית לְאֲדֹנֶיהָ אַחִיף לְאִשָּׁה:
- 2 Chr 18.5; *הנלך shall we go*; Ramoth-gilead
12. וַיִּקְבְּצוּ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבָאִים אַרְבַּע מְאוֹת אִישׁ וַיֹּאמֶר אֲלֵיהֶם הַנְּלָךְ אֶל־רְמֹת גִּלְעָד לְמִלְחָמָה

Ps 119.35; *path, way* *נְתִיב* *path, way* *הִדְרִיכֵנִי בְּנִתְיָב מִצְוֹתֶיךָ כִּי־בֹ חָפְצָתִי:* .13

Ps 125.1; Zion; *יָמוּט* *it/he moves/shall be moved*; *יֵשֵׁב* *it/he endures/shall endure*; these singular verbs are collectives; their subject is the first word *הַבְּטָחִים בִּיהוּה פְּהַר־צִיּוֹן לֹא־יָמוּט לְעוֹלָם יֵשֵׁב:* .14

Ps 31.9; *מְרוֹחֵב* *wide [i.e., open] place* (cf. *רחב*, *be wide*) *וְלֹא הִסְנַרְתָּנִי בְּיַד־אֹיִב הַעֲמַדְתָּ בְּמְרוֹחֵב רַגְלִי:* .15

21.8 ENRICHMENT: NOMINAL FORMATION

The lexicon of BH has many words that are related to each other, so that knowing a verbal root can help you recognize new words, even when they are quite infrequent (e.g., *רַפְּאוּת*, below). These lists also show that noun formation is not arbitrary in BH. There are patterns (of which these are a mere sample), just like English. For example, suffixing “-r-” to a verb yields the noun that identifies someone characterized by that activity, such as “write+r” (one who writes), but adding “-r-” to the beginning of a word does not change its function, since initial “-r-” is not a functional prefix in English.

1. Nouns can be formed by prefixing *-מ-* to a root:

<i>ירא</i> <i>fear, be afraid of</i>	<i>מורא</i> <i>fear</i>
<i>ישב</i> <i>sit, stay; settle, live, dwell</i>	<i>מושב</i> <i>dwelling[-place]</i>
<i>ספר</i> <i>count</i>	<i>מספר</i> <i>number, total</i>
<i>עשה</i> <i>work, do, make, act</i>	<i>מעשה</i> <i>deed, act; thing done, work</i>
<i>צוה</i> <i>command, order, demand</i>	<i>מצוה</i> <i>command, order, demand</i>
<i>קנה</i> <i>purchase, buy; acquire</i>	<i>מקנה</i> <i>property, acquisition(s); cattle</i>
<i>קרה</i> <i>happen, befall; meet</i>	<i>מקרה</i> <i>happening, occurrence</i>
<i>ראה</i> <i>see, observe, look [at]</i>	<i>מראה</i> <i>sight, appearance</i>
<i>שפט</i> <i>judge</i>	<i>משפט</i> <i>judgment; justice; custom</i>

Some of these designate the *place* of the activity described by the corresponding verb:

<i>זבח</i> <i>sacrifice</i>	<i>מזבח</i> <i>altar; place of sacrifice</i>
<i>מלך</i> <i>reign, rule, be king</i>	<i>ממלכה</i> <i>kingdom; sovereignty, rule, reign, dominion</i>
<i>צפה</i> <i>watch, guard</i>	<i>מצפה</i> <i>watchtower (Mizpah)</i>
<i>קדש</i> <i>be[come] holy</i>	<i>מקדש</i> <i>sanctuary; holy place</i>
<i>קום</i> <i>stand</i>	<i>מקום</i> <i>place; standing place</i>
<i>רום</i> <i>be high, exalted</i>	<i>מרום</i> <i>height</i>
<i>רכב</i> <i>ride</i>	<i>מרכבה</i> <i>chariot (cf. רָכַב, chariot, chariotry)</i>
<i>שכב</i> <i>lie down, sleep</i>	<i>משכב</i> <i>bed</i>
<i>שכן</i> <i>live, dwell</i>	<i>משכן</i> <i>living/dwelling place; “tabernacle”</i>

2. Nouns formed by affixed **ית**- are *feminine*, and tend to be abstract:

מֶלֶךְ <i>reign, rule, be king</i>	מְלָכוּת <i>royalty, royal authority; kingdom; reign</i>
סָכַל <i>be insolent, foolish</i>	סְכָלוּת <i>folly, insolence (7x; all in Qo)</i>
רָפָא <i>heal</i>	רְפָאוּת <i>healing (only Pr 3.8)</i>
אַלְמָנָה <i>widow</i>	אַלְמָנוּת <i>widowhood</i>

3. *Participles* can be substantival so frequently that they essentially function as nouns:

יָשַׁב <i>live, dwell, settle, remain</i>	יֹשֵׁב <i>inhabitant; citizen (Q Ptc)</i>
רָגַל <i>go about on foot; spy</i>	מְרַגֵּל <i>spy, scout (D Ptc)</i>

4. Nouns “from” geminate roots can retain the repeated radical of the root (cf. *dageš forte*):

הָלַל <i>praise</i>	תְּהִלָּה <i>praise</i>
פָּלַל <i>pray</i>	תְּפִלָּה <i>prayer</i>

5. False cognates—words that share the same radicals, but have a different root (i.e., homonyms), as English “Put the money in the *bank*”, “a hole in the river *bank*”, and “The pilot put the plane into a *bank*”—are usually distinguished by Roman numerals (I, II, &c.) in the lexica; related adjectives, nouns, &c. are identified by the same Roman numeral.

I מִשַּׁל <i>compare(?); use a proverb</i>	מִשָּׁל <i>proverb, saying; parable</i>
II מִשַּׁל <i>reign, rule</i>	מִמְשָׁלָה / מִמְשָׁלָת <i>rule, dominion, kingdom</i>