

Hebrew Grammar
Ross Homework Key

IBH 38.12

Section a. 1–20

- (1) He fled; נָס Qal wci 3ms
- (2) Do not turn aside; סוּר Qal juss 2ms
- (3) I perceived/understood; בִּין Qal wci 1cs¹
- (4) I returned/repented; שׁוּב Qal pft 1cs
- (5) In order to understand; בִּין Qal infc + ל prep
- (6) They were killed; מוּת Hoph. pft 3cp
- (7) Killing; מוּת Hiph. ptc mp
- (8) His being established; כּוּן Niph. infc + 3ms sfx
- (9) Kill him; מוּת Hiph. impv 2ms + 3ms sfx
- (10) He raised/established; קוּם Hiph. pft 3ms
- (11) We are running/rushing; רוּץ Qal ptc mp
- (12) Sojourn!; גּוּר Qal impv 2mp
- (13) They/you will arise; קוּם Qal impf 3fp/2fp
- (14) When they flee/escape; נָס Qal infc + 3mp sfx + ב prep
- (15) Arise!; קוּם Qal impv 2fs²
- (16) Brought in/Made to enter; בּוֹא Hoph. ptc ms
- (17) He will/let him raise him/it; רוּם Hiph. impf/juss 3ms + 3ms sfx
- (18) Two possibilities: [1] You were restored/brought back; שׁוּב Hoph. pft 2mp; [2] You were inhabited/made to dwell; יִשָּׁב Hoph. pft 2mp³
- (19) You raised/established; קוּם Hiph. pft 2ms
- (20) Set down/lay down (something)!; נָדַח Hiph. impv 2ms

Section b. 1–14: translate and parse verbs. NOTE: Do not parse וַיֵּדַע and/or וַיִּדְּעָה.

- (1) Let the righteous (man) discern falsehood, in order that he may pursue truth. [a] בִּין Qal juss 3ms; [b] וַיִּדְּעָה Qal impf 3ms + conj. ו

¹ This form doesn't really make sense. If it's a wci with zero-inflectional ending, then then the wci form should have a tsere them vowel.

² Note that this form is identical to the Qal infc + 1cs sfx (קוּמִי, “my [act of] arising”), except for syllable stress.

³ As you can see, the Hophal forms of both Hollow verbs and I-waw verbs are identical, both having shureq with the prefix consonant.

- (2) I fled from the battle before they saw me. [a] **נוס** Qal wci 1cs; [b] **ראה** Qal infc + 3cp sfx
- (3) Flee, for the warriors are coming after us. [a] **נוס** Qal impv 2ms; [b] **בוא** Qal ptc mp
- (4) He arose to run to the wilderness. [a] **קום** Qal wci 3ms; [b] **רוץ** Qal infc + **ל** prep
- (5) You will certainly sojourn in that land all the days of the famine. [a] **גור** Qal infc; [b] **גור** Qal impf 2ms (or 3fs)⁴
- (6) He commanded them, saying, “Raise these stones.” [a] **צוה** Pi wci 3ms; [b] **אמר** Qal infc + prep **ל**; [c] **רום** Hiph impv 2mp
- (7) Let a righteous man be established upon the throne, that he may restore/bring back righteousness. [a] **כין** Niph juss⁵ 3ms; [b] **שוב** Hiph impf + conj. **ו**
- (8) The prophet killed all the wicked priests, and he restored the people. [a] **מות** Hiph wci 3ms; [b] **שוב** Hiph wci⁶
- (9) I raised my hand before (in front of) Yhwh and swore/took an oath. [a] **רום** Hiph pft 1cs; [b] **שבע** Niph wci 1cs
- (10) The faithful and reliable/trustworthy⁷ priest brought the heifer to the altar. [a] **כין** Niph ptc ms + art **ה**; [b] **אמן** Niph ptc ms + art **ה**; [c] **בוא** Hiph pft 3ms
- (11) The wicked will be brought down to the river, and they will be killed there.

⁴ If one were inclined to parse the verb as 3fs (which is theoretically possible), then the translation would be “She will certainly sojourn....”

⁵ Although this form could be either Niph impf 3ms or juss 3ms, I have chosen to interpret this as the volitional form since, as we have discussed, a prefix verb in first position without *waw* should be parsed as jussive. [Note how in the question#1, the Hiph jussive is used instead of the imperfect, and there the form is prefixed, in first position, without *waw*.] This makes sense in light of the next clause, which begins with a simple conjunctive *waw* attached to a prefix form. This second form, as we have seen, is in sequence with a prior modal form (the jussive at the beginning) and so indicates the purpose: “Let him be established...that he may restore....” If the first form were simply the imperfect indicating what will occur in the future (“he will be established”), then we might expect the second form to be a wcp form like **וְהָשִׁיב** (“and he will restore”).

⁶ Note that both of these Hiphil forms are very similar to their corresponding Qal wci 3ms forms: **נָתַתָּה** (“he died”) and **וָשָׁב** (“he returned”). The difference from these Qal forms and the Hiphil forms is the difference between the theme vowels (under R-2). As is common in the Qal, the theme vowel is U-class (that’s a QH you’re looking at--not a long Q); as is expected in the Hiphil, the theme vowel is I-class.

⁷ The verb **אמן** in the Niphal stem means ‘to be reliable/faithful’ (hence there’s no *pure passive nuance*). So **נֶאֱמַן** (Ni pft 3ms) = ‘he was reliable/faithful’; **יֵאֱמַן** (Ni impf 3ms) = ‘he will be reliable/faithful’. When used as an attributive ptc, as here, it can be translated like an adjective: ‘reliable/faithful’.

[a] ירד Ho imp 3mp⁸; [b] מות Ho wcp 3cp

(12) Bring to us the scrolls/books, and set them down⁹ here.

[a] בוא Hi impv 2ms; [b] ניה Hi impv 2ms

(13) He returned the warriors who were captured in the battle.

[a] שוב Hi pft 3ms; [b] לכד Ni ptc mp (abs) + art ה

(14) And Samson said, “May my life die with the Philistines!” And he stretched out (his hands)¹⁰ with strength, and the house fell upon the lords, and upon all the people who were in it. And the dead whom he killed in his death¹¹ were more numerous than¹² (the ones/the dead) whom he killed in his life.

[a] אמר Qal wci 3ms; [b] מות Qal juss 3fs; [c] נטה Qal wci 3ms (apoc)¹³; [d] נפל Qal wci 3ms; [e] היה Qal wci 3mp¹⁴; [f] מות Qal ptc mp (abs) + Art ה; [g] מות Hi pft 3ms; [h] מות Hi pft 3ms.

⁸ On the form יורדו, the yod you see is not R1-yod, but the 3mp prefix-yod. Since the verb ירד is orig. I-waw, in the Hiphil forms with any prefix, R1 is missing (you only see R2/R3) and the prefix cons. takes holem-waw: הוריד/יוריד/תוריד (see Ross 35.2.5). Likewise, in the Hophal stem with any prefix, R1 is missing (you only see R2/R3) and the prefix cons. takes šureq: הורדו/יורדו/תורדו (see Ross 35.2.6).

⁹ Remember that the verb ניה in the Hiphil follows two possible patterns: A-pattern is the normal Hollow-verb form, where prefixes create a long and open first syllable before R1 (הניח, cf. הקים), ‘to cause to rest’. B-pattern forms have the prefix creating a short and closed first syllable with a DF in R1 (הניח), ‘to set/lay down’. See Ross 38.10 for a synopsis of all the forms.

¹⁰ The verb נטה in the Qal is frequently transitive, but there is no DO here. Since his right and left hands were mentioned in the prior verse in the biblical text (Judg 16:29), it makes sense to suppose that the writer felt free to omit a word like יָדַיִם ‘hands’ since the reader could easily recover it in context.

¹¹ The PP בַּמָּוֶת consists of the prep ב + ms cst of מָוֶת ‘death’ + 3ms sfx. Analyzing this form is complicated a bit by the fact that several occurrences of the verb מות might accidentally lead one to think that this is not the noun מָוֶת but a form of the verb מות. If, however, this were a verb, the only form it could be is the Qal infc, which is מוֹת, and not מוֹת (the form מוֹת would have been the Qal infc, but as we remember, prepositions and pronouns do not attach to the infc forms!).

¹² The prep מִן here is comparative.

¹³ For this doubly-weak verb, see Ross 37.4.1.

¹⁴ The S of this verb is הַמֵּתִים, but since that S is modified by a relative clause, the English translation of the verb is delayed until the relative clause is finished: ‘the dead whom he killed... were...’