Hebrew Grammar
Ross Homework Key

IBH 40.6

Section a. 1–15

(1) (And) he raised; קוּם Polel wci 3ms

(2) (a) He worshiped/bowed down; (b) Worship/Bow down!; חוה (a) Hishtaphel pft 3cp; (b) Hishtaphel impv 2mp

(3) (And) you took a stand; יצב Hithpael wci 2mp

(4) When you establish(ed) yourself; When you are/were established; כון Hithpolel infc + 2ms sfx + בְּ prep

(5) (a) You raised; (b) You were raised; רום (a) Polel pft 2ms; (b) Polal pft 2ms[1]

(6) (a) They will kill/Let them kill; (b) They will be killed/Let them be killed; מות (a) Polel impf/juss 3mp; (b) Polal impf/juss 3mp

(7) (a) You established; (b) You were established; כון (a) Polel pft 2ms; (b) Polal pft 2ms

(8) (And) he worshiped/bowed down; חוה Hishtaphel wci 3ms (apoc)[2]

(9) He will raise/Let him raise; קוּם Polel impf/juss 3ms

(10) Raising [for pred or attrib use]; Raising (ones)/Raising (men)/They (or those) who raise [for subst use]; רום Polel ptc mp

(11) Raising [for pred or attrib use]; Raising (one)/Raising (man)/He (or the one) who raises [for subst use]; קוּם Polel ptc ms

(12) (a) Raise yourself!; (b) My (act of) raising myself; רום Hithpolel impv 2fs; (b) Hithpolel

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[1] See Ross p. 296: "When Polel and Polal are inflected, it is impossible to distinguish them because ṣḗrê of the Polel changes to páṯaḥ before consonantal suffixes (as does ṣḗrê of the regular Piel) and thus matches the Polal vocalization pattern."

[2] Acc. to Joüon-Muraoka §79t: "In the perfect the primitive form is hištaḥwāy. The future *yištaḥwāy has become יִשְׁתַּחֲוֶה (3rd pl. יִשְׁתַּחֲוּו). The apocopated form is *yišta'ḥw, in which the consonantal w becomes the vowel u: וַיִּשְׁתַּ֫חוּ." So impf 3ms יִשְׁתַּחֲוֶה undergoes apocopation to יִשְׁתַּחֲוּ. The compound shewa under ḥēt drops (since there's no syllable following). But then the final consonant wāw next to the ḥēt becomes the sound /u/ (written fully as šûreq): יִשְׁתַּ֫חוּ.

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infc + 1cs sfx

(13) (in order) to establish/set up; כון Hithpolel infc + ל prep

(14) He/it will support/Let him/it support; כול Pilpel impf/juss 3ms

(15) (a) He killed himself; (b) Kill yourself!; (c) To kill oneself/The (act of) killing oneself; (d) To kill oneself; מות (a) Hithpolel pft 3ms (b) Hithpolel impv 2ms; (c) Hithpolel infc; (d) Hithpolel infa

Section b. 1–7

1. To YHWH the land/earth is (= belongs), because he establishes (or 'will establish') it. [a] כון Polel impf 3ms + 3fs sfx

2. The armies/hosts took a stand (or 'stationed themselves') on every border/boundary of Israel. [a] יצב Hithpael pft 3cp

3. And the two of them—the man and his wife—were both, and/but they were not ashamed. [a] היה Qal wci 3mp; [b] בוש Hithpolel impf 3mp[3]

4. By/with wisdom a house will be built, and by/with understanding it will be established [a] בנה Ni impf 3ms; [b] כון Hithpolel impf 3ms

5. And/Then Abraham said to his servants, "You remain here with the donkey. (As for) me and the boy—we shall go over there (lit. 'up to there'), and we shall worship, and we shall return to you." [a] אמר Qal wci 3ms; [b] ישׁב Qal impv 2mp; [c] הלך Qal coh 1cp; [d] חוה Hisht coh (or impf) 1cp + conj ו; [e] שׁוב Qal coh 1cp + conj ו

6. An ox knows its owner, and a donkey [knows] the feeding trough of its master. But Israel does not know; my people do not behave intelligently/perceptively (or 'do not give their attention'). [a] ידע Qal pft 3ms; [b] קנה Qal ptc ms + 3ms sfx;[4] [c] בִּין Hithpolel pft 3ms;[5]

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[3] This is a good time to remind ourselves that while the pft conj is frequently past and the impf is frequently future (X will happen) or modal (X may/should/must/might/could happen), the impf conjugation can also be past tense if the context permits. The wci at the beginning of this verse sets the context as past-tense narrative, so the impf form makes good sense as past (indicating a durative condition of not experiencing shame).

[4] You learned the verb קנה in Lesson 36 (there were two verbs with the same root; this is the first, which in the Qal stem means 'to get, acquire, purchase'). In this context as a substantival ptc, 'owner' is a good gloss. Note on the form: the Qal ptc ms (without a DO pronoun) is קֹנֶה; in order to add the DO pronoun sfx, the vowel+mater ה must be dropped first, and then the pronoun sfx is attached.

[5] Although you've learned the verb בִּין in Lesson 38, you didn't learn the meaning in the various stems. Unfortunately, Ross' glossary in the appendix does not provide the Hithpolel meaning! Acc. to two of the

[d] ידע Qal pft 3ms

7. "Behold, I am against you, o mountain of the one who destroys (or 'the mountain of destruction'⁶)," declares YHWH, "the one who destroys all the earth/land. And I will stretch out my hand against you, and I will roll you from/off the rocky crags, and I will turn you into a mountain of burning." [a] שחת Hiph ptc ms abs. + art ה; [b] שחת Hiph ptc ms abs. + art ה; [c] נטה Qal wcp 1cs; [d] גלל Pilpel wcp 1cs + 2ms sfx; [e] נתן Qal wcp 1cs + 2ms sfx⁷

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major lexica of the Hebrew Bible, the Hithpolel meaning of this verb is as follows: 'to behave intelligently/perceptively; to think oneself wise; to direct one's attention; to give (one's) attention'.

⁶ Note: it's possible that this first form of הַמַּשְׁחִית is the abstract noun מַשְׁחִית + article 'destruction' (which is the option in parentheses); my gloss takes the form as an actual verb form (Hiphil ptc) functioning substantivally ('the mountain of the one who destroys' or 'the mountain of the destroyer/destroying one'). The second form הַמַּשְׁחִית seems clearly to be an attributive Hiphil ptc, best translated with an English relative clause: 'which destroys all the earth'.

⁷ The verb נתן most frequently has the sense 'to give' but can also mean 'to make someone become something' (where the DO of נתן becomes the noun attached to the prep ל). Here, the 2ms sfx is the DO ('you'), and what 'I will make you' to be is the 'mountain of burning' (the object of the prep ל).