

Hebrew Grammar  
Ross Homework Key

IBH 38.12

Section a. 1-20

- (1) he fled; נָסָה Qal wci 3ms
- (2) do not turn aside; סָוֵר Qal juss 2ms
- (3) I will perceive/understand; בִּינֵי Qal impf 1cs<sup>1</sup>
- (4) I returned/repented; שׁוּבָה Qal pft 1cs
- (5) (in order) to understand; בִּינֵי Qal infc + prep ל
- (6) they were killed; מוֹתָהּ Hoph. pft 3cp
- (7) killing; מוֹתָהּ Hiph. ptc mp
- (8) his being established; בָּנָהּ Niph. infc + 3ms sfx
- (9) kill him; מוֹתָהּ Hiph. impv 2ms + 3ms sfx
- (10) he raised/established; קוּם Hiph. pft 3ms
- (11) we are running/rushing; רוּץ Qal ptc mp
- (12) sojourn!; גוּרָהּ Qal impv 2mp
- (13) they/you (fp) will arise (or ‘may they/you arise’); קוּם Qal impf/juss 3fp/2fp
- (14) when they flee/escape; נָסָהּ Qal infc + 3mp sfx + prep ב
- (15) arise!; קוּם Qal impv 2fs<sup>2</sup>
- (16) brought in/made to enter; בָּוֵא Hoph. ptc ms

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<sup>1</sup> The verb form given by Ross for this question (וְאָבִינִי) is erroneous and should occur without the initial waw. The historically long hireq-yod would not occur in a wci/pret+waw-consec. when there’s no inflectional ending. For my class HW sheet, I’ve provided a different, correct form for this question (וְאָבִינִי), and my answer key reflects this corrected form.

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

- (17) he will/let him raise him/it; רִוּם Hiph. impf/juss 3ms + 3ms sfx
- (18) Two possibilities (depending on identity of the verbal root): [a] you were restored/brought back; שׁוּב Hoph. pft 2mp; [b] you were inhabited/made to dwell; יִשָּׁב Hoph. pft 2mp<sup>3</sup>
- (19) you raised/established; קוּם Hiph. pft 2ms
- (20) set down/lay down (something)!; נוּחַ Hiph. impv 2ms

Section b. 1-14: translate and parse verbs. NOTE: Do not parse וַיִּהְיֶה and/or וַיִּהְיֶה.

- (1) Let the righteous (man) discern falsehood, in order that he may pursue truth. [a] בִּיַּן Qal juss 3ms; [b] רָדַף Qal impf/juss 3ms + conj. ו
- (2) (And) I fled from the battle before they saw me. [a] נוּס Qal wci 1cs<sup>4</sup>; [b] רָאָה Qal infc + 3cp sfx
- (3) Flee, for the warriors are coming after us. [a] נוּס Qal impv 2ms; [b] בּוֹא Qal ptc mp
- (4) (And) he arose (in order) to run to the wilderness. [a] קוּם Qal wci 3ms; [b] רוּץ Qal infc + prep ל
- (5) You will certainly sojourn in that land all the days of the famine. [a] גּוּר Qal infc; [b] גּוּר Qal impf 2ms (or 3fs)<sup>5</sup>
- (6) (And) he commanded them, saying, “Raise these stones.” [a] צוּה Pi wci 3ms (apoc); [b] אָמַר Qal infc + prep ל; [c] רִוּם Hiph impv 2mp

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

<sup>4</sup> The form given by Ross in this question (וַיִּנּוּס) is incorrect. A wci/pret+waw-consec. for the hollow verb should not have the historically long vowel; we would expect the tone long U-class vowel for the jussive, and the tone-short one in the wci/pret+waw-consec., since stress typically falls on the prefix. On my class HW sheet, I have modified the verb form here in order to provide an accurate form (וַיִּנּוּס).

<sup>5</sup> If one were inclined to parse the verb as 3fs (which is theoretically possible), then the translation would be “She will certainly sojourn....”

(7) Let a righteous king be established upon the throne, that he may restore/bring back righteousness. [a] כּוֹן Niph juss<sup>6</sup> 3ms; [b] שׁוּב Hiph impf + conj. ו

(8) (And) the prophet killed all the wicked priests, and he restored the people. [a] מוֹת Hiph wci 3ms; [b] שׁוּב Hiph wci<sup>7</sup>

(9) I (have) raised my hand before (in front of) YHWH and I swore/took an oath. [a] רוּם Hiph pft 1cs; [b] שָׁבַע Niph wci 1cs

(10) The faithful and reliable/trustworthy<sup>8</sup> priest brought the heifer to the altar. [a] כּוֹן Niph ptc ms + art ה; [b] אֱמֵן Niph ptc ms + art ה; [c] בּוֹא Hiph pft 3ms

(11) The wicked will be brought down to the river, and they will be killed there. [a] יֵרֵד Ho imp 3mp<sup>9</sup>; [b] מוֹת Ho wcp 3cp

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<sup>6</sup> 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 normally be parsed as jussive. [Note how in 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 volitional 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”).

<sup>7</sup> Note that both of these Hiphil forms are very similar to their corresponding Qal wci 3ms forms: וָיָמָת (“he died”) and וָיָשָׁב (“he returned”). The difference from these Qal forms and the Hiphil forms in the question is the difference between the theme vowels (under R2). 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.

<sup>8</sup> The verb אֱמֵן 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’; יֵאֱמֵן (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’.

<sup>9</sup> On the form יֵרֵדוּ, the yod you see is not R1-yod, but the 3mp prefix-yod. Since the verb יֵרֵד 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: הוֹרֵדוּ/הוֹרֵדוּ/הוֹרֵדוּ (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: הוֹרְדוּ/הוֹרְדוּ/הוֹרְדוּ (see Ross 35.2.6).

(12) Bring to us the scrolls/books, and set them down<sup>10</sup> here. [a] בּוֹא Hi impv 2ms; [b] נוּחַ Hi impv 2ms

(13) He returned/brought back the warriors who were captured in the battle. [a] שׁוּב Hi pft 3ms; [b] לְכַד Ni ptc mp (abs) + art הַ

(14) And Samson said, “May my life die with the Philistines!” And he stretched out (his hands)<sup>11</sup> 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 death<sup>12</sup> were more numerous than<sup>13</sup> (the ones/the dead) whom he killed in his life. [a] אָמַר Qal wci 3ms; [b] מוֹת Qal juss 3fs<sup>14</sup>; [c] נָטָה Qal wci 3ms (apoc)<sup>15</sup>; [d] נָפַל Qal wci 3ms; [e] הָיָה Qal wci 3mp<sup>16</sup>; [f] מוֹת Qal ptc mp (abs) + art הַ; [g] מוֹת Hi pft 3ms; [h] מוֹת Hi pft 3ms.

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<sup>10</sup> Remember that the verb נוּחַ 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 (הַנִּיחַ, cf. הִקִּים), ‘to cause to rest’. B-pattern forms have the prefix creating a short and closed first syllable with a DF in R1 (הַנִּיחַ), ‘to set/lay down’. See Ross 38.10 for a synopsis of all the forms.

<sup>11</sup> The verb נָטָה 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 יָדַים ‘hands’ since the reader could easily recover it in context.

<sup>12</sup> The PP בְּמוֹתוֹ consists of the prep בּ + ms cst of מוֹת ‘death’ + 3ms sfx. Analyzing this form is complicated a bit by the fact that several occurrences of the verb מוֹת might accidentally lead one to think that this is not the noun מוֹת but a form of the verb מוֹת. 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 infa, but as we remember, prepositions and pronouns do not attach to the infa forms!).

<sup>13</sup> The prep מִן here is comparative.

<sup>14</sup> Note: the Qal impf the the verb מוֹת is מוֹת, with theme vowel šureq, but the juss normally has tone-long ḥolem: יָמַת. Sometimes, however, in the Hebrew Bible a tone-long ḥolem is represented with a fully-spelled ḥolem-waw, such as we see here: תָּמוֹת. This is still a just, just spelled with a slight irregularity.

<sup>15</sup> For this doubly-weak verb, see Ross 37.4.1.

<sup>16</sup> The S of this verb is the subst. ptc. 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....”