

Rocine Lesson 6

יְהוָה דִּבֶּר אֶת־הַדָּבָר

Isaiah 24:3

Goal

- Identify and read the **Piel qatal**.
- Learn the **topicalization** function of an **X-qatal**.
- Learn what makes a noun **definite**.

The Piel qatal

יְהוּה דִּבֶּר אֶת־הַדָּבָר

- What is the root?
- What is the meaning?
- What the main marker of the Piel?

The Piel qatal

יְהוּה דִּבֶּר אֶת־הַדָּבָר

- This verb is 3rd masc. singular ('he')
- It has a null affix.
 - Wayyiqtolts have prefixes (bits added before the verb)
 - Qatals have affixes (bits added to the end of the verb)
 - Qatal 3ms affix is null. This is the simplest form.
- There is another sign of the Piel Qatal.
 - The hireq under the first root letter.
 - (Note that the segol under the second root letter in this example is not a sign of the Piel.)

The Piel qatal

יְהוֹה דִּבֶּר אֶת־הַדָּבָר

RULE:

The sign of a **Piel** stem verb in the **qatal** form is

1. a **hireq** under the **first root** letter and
2. a **dagesh forte** in the **second root letter**.

Summary Chart

Verb Form	Stem	QAL	PIEL
WAYYIQTOL		○ ○ ○ _ · ַ	○ ○ ○ _ ַ
QATAL		_ ○ ○ ○ ַ	_ ○ ○ ○ ַ

Summary Chart

Verb Form	Stem	QAL	PIEL
WAYYIQTOL		○○○ֹׁ	○○○ֹׁ׃
QATAL		ֹ○○ׁ	ֹ○○ׁ

	QAL	PIEL
Wayyiqtol	וַיֹּאמֶר	וַיִּדְבֹר
Qatal	(∅) אָמַר	(∅) דִּבֶּר

Guiding Principles of the Hebrew Verbal System

	QAL	PIEL
Wayyiqtol	וַיֹּאמֶר	וַיְדַבֵּר
Qatal	(∅) אָמַר	(∅) דִּבֶּר

1. **Verb forms**, have special discourse functions.
2. **Verbal stems** affect a root's meaning, not its function within a discourse.
3. All the **stems** are used in all the **forms**.

Topicalization – Example 1

אֱלֹהִים נִסָּה אֶת־אֲבִרָהִם וַיֹּאמֶר אֱלֹו

- This occurs at the beginning of a narrative (Genesis 22:1)
- What is the first event of the narrative?
- How could this be translated (if we take into account the X-qatal)?
- How does this translation help hint at the purpose/message/lesson/theology of this story.

Topicalization – Example 1

אֱלֹהִים נִסָּה אֶת-אַבְרָהָם וַיֹּאמֶר אֵלָיו

It was God who was a tester of Abraham, and He said to him

- This occurs at the beginning of a narrative (Genesis 22:1)
- What is the first event of the narrative?
- How could this be translated (if we take into account the X-qatal)?
- How does this translation help hint at the purpose/message/lesson/theology of this story.

Topicalization – Example 2

And they separated themselves each from his kin ...

אֲבֵרָם יָשַׁב בְּאֶרֶץ-כְּנָעַן

וְלוֹט יָשַׁב בְּעֵרֵי הַכְּפָר

- This occurs in the middle of a narrative (Genesis 13:11–12)
- These “mid-discourse” X-qatals do not present actions per se. Rather, they elaborate on the preceding wayyiqtol about the separation of the men. In this example, the fronting of the names helps to contrast who is who so we can better keep straight where each man settled.

Topicalization – Example 2

And they separated themselves each from his kin ...

אַבְרָם יָשַׁב בְּאֶרֶץ-כְּנָעַן

It was **Abram** that **was a dweller** in the Land of Canaan

וְלוֹט יָשַׁב בְּעָרֵי הַכְּפָר

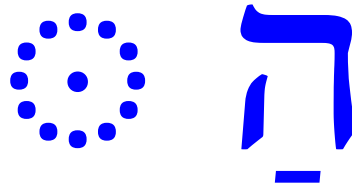
And it was **Lot** that **was a dweller** in the cities of the plain

- This occurs in the middle of a narrative (Genesis 13:11–12)
- These “mid-discourse” X-qatals do not present actions per se. Rather, they elaborate on the preceding wayyiqtol about the separation of the men. In this example, the fronting of the names helps to contrast who is who so we can better keep straight where each man settled.

Definiteness

In English: **The** apple vs. **An** apple

- English has 2 articles (definite and indefinite)
- Hebrew has only the definite article



- There are, however, other ways to make a word definite.

Definiteness

RULE:

A noun is definite or specific by three means:

1. It has the **definite article**
2. It is a **proper noun**, i.e., a name
 - מֹשֶׁה Moses
 - בֵּית-לְחֶם Bethlehem
3. It has an attached **possessive pronoun** like my, his, their, etc.
 - בֵּיתוֹ his house
 - אֶרְצֵנוּ our land