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## 29.1 Hithpael

The characteristic of the Hithpael is prefix הִ. When no other prefix (i.e., imperfect prefix י or participle prefix ה) is present, הִ is present before ה, giving a full prefix of הִהִ. This is added to the Piel formation.

### *Principal Parts of the Hithpael*

<i>perfect</i>	הִתְפַּקֵּד
<i>imperfect</i>	יִתְפַּקֵּד
<i>preterite + wāw consecutive</i>	וַיִּתְפַּקֵּד
<i>jussive</i>	יִתְפַּקֵּד
<i>cohortative</i>	אֶתְפַּקֵּדְהָ
<i>imperative</i>	הִתְפַּקֵּד
<i>participle</i>	מִתְפַּקֵּד
<i>infinitive construct</i>	הִתְפַּקֵּד
<i>infinitive absolute</i>	"

*Perfect:* הִהִ is prefixed to the root, and the vocalization of the three-letter basic form is identical to that of Piel imperfect without its prefix: *pátah* is under the first root letter, *šéré* is under the second letter, and the second letter is doubled.

*Imperfect, preterite, jussive, and cohortative:* הִ of prefix הִהִ syncopates, the prefix of the imperfect taking its place and adopting its vowel.

*Imperative, infinitive construct, and infinitive absolute:* the prefixes and vocalization patterns are the same as those of the perfect. Imperative suffixes come from the imperfect tense.

*Participle:* הִ of the participle is prefixed and replaces הִ of the perfect.

**Paradigm of the Hithpael**

perfect	3msg	הִתְפַּקֵּד	3cpl	הִתְפַּקְדוּ
	3fsg	הִתְפַּקְדָּה		
	2msg	הִתְפַּקְדִּי	2mpl	הִתְפַּקְדֶּם
	2fsg	הִתְפַּקְדִּי	2fpl	הִתְפַּקְדֶּינָה
	1csg	הִתְפַּקְדֵּי	1cpl	הִתְפַּקְדָנוּ
imperfect	3msg	יִתְפַּקֵּד	3mpl	יִתְפַּקְדוּ
	3fsg	תִּתְפַּקְדֶּה	3fpl	תִּתְפַּקְדְנָה
	2msg	תִּתְפַּקֵּד	2mpl	תִּתְפַּקְדוּ
	2fsg	תִּתְפַּקְדִּי	2fpl	תִּתְפַּקְדְנָה
	1csg	אֶתְפַּקֵּד	1cpl	נִתְפַּקְדָנוּ
preterite + wāw consecutive	3msg	וַיִּתְפַּקֵּד		
	3fsg	וַתִּתְפַּקְדֶּה		
jussive	3msg	יִתְפַּקֵּד	3mpl	יִתְפַּקְדוּ
cohortative	1csg	אֶתְפַּקְדֶּה	1cpl	נִתְפַּקְדֶּה
imperative	msg	הִתְפַּקֵּד	mpl	הִתְפַּקְדוּ
	fsg	הִתְפַּקְדִּי	fpl	הִתְפַּקְדְנָה
participle	msg	מִתְפַּקֵּד	mpl	מִתְפַּקְדִּים
	fsg	מִתְפַּקְדָּה	fpl	מִתְפַּקְדוֹת
infinitive	cons.	הִתְפַּקֵּד		
	abs.	"		

**29.2 Metathesis and Assimilation in the Hithpael**

When prefix הִתְ comes immediately before one of the sibilants ס, שׁ, or שׂ, the sibilant and prefix תְ switch places in a process called metathesis. The change facilitates pronunciation of the word; *hištammēr*, for example, is easier to say than *\*hitšammēr*.

הִתְשַׁמֵּר + הִתְ = הִשְׁתַּמֵּר he guarded himself  
or he was on his guard

Some sibilants may require a further change known as assimilation. The letters are voiced (׀ for the sibilants, ׀ for the dentals), unvoiced (ס, שׁ, שׂ for the sibilants, ס, שׁ, שׂ for the dentals), or emphatic (צ for the sibilants, ט for the dentals).

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If the word begins with emphatic sibilant **צ**, not only does metathesis take place, but **ת** becomes emphatic dental **ט**.

$\text{צִדַק} + \text{הֵת} = \text{הִצְטַדַק}^* \rightarrow \text{הִצְטִדַק}$  he justified himself

When prefix **הֵת** comes immediately before the dentals **ד**, **ט**, or **ת**, prefix **ת** assimilates, and the dental receives *dāgēs forte*.

$\text{טָהַר} + \text{הֵת} = \text{הִטְהַר}$  he purified himself

These changes arise naturally from pronunciation. For example, Hithpael participle **מִדְבֵּר** (speaking) is what one says rather than **מִתְדַבֵּר**\*. Other assimilations also occur. For example, the verb **נָבֵא** (to prophesy) occurs in assimilated and unassimilated forms.

$\text{נָבֵא} + \text{הֵת} = \text{הִנְבֵּא} \text{ or } \text{הִתְנַבֵּא}$

### 29.3 Translating the Hithpael

Hithpael may represent the reflexive, reciprocal, iterative, or even passive nuance of the Piel verb.

#### 1. directly reflexive

<i>Piel</i>	<b>קִדַּשׁ</b>	he sanctified
<i>Pual</i>	<b>קִדְּשׁ</b>	he was sanctified
<i>Hithpael</i>	<b>הִתְקַדַּשׁ</b>	he sanctified himself

#### 2. indirectly reflexive: doing something for oneself, acting in one's own behalf or for one's own benefit

<i>Piel</i>	<b>פָּלַל</b>	he mediated
<i>Hithpael</i>	<b>הִתְפַּלַּל</b>	he prayed <i>i.e.</i> he sought mediation for himself

#### 3. reciprocal

<i>Piel</i>	<b>דִּבְּרוּ</b>	they spoke
<i>Hithpael</i>	<b>הִדְבְּרוּ</b>	they conversed

1. In this example, the middle root letter is **ד**, which cannot take the characteristic doubling of this stem.

## Part 2: Forms and Meanings

### 4. iterative

<i>Qal</i>	הִלְךָ	he walked
<i>Hithpael</i>	הִתְהַלֵּךְ	he walked back and forth

It is not always easy to classify Hithpael forms. Sometimes they carry a passive nuance. Or they may have an intransitive nuance similar to some Qal forms. In a few cases the Hithpael form has a denominative force. The meanings must be learned specially for each verb.

The following translations illustrate the nuances of the different forms of the Hithpael (here using the reflexive).

<i>perfect</i>	הִתְקַדֵּשׁ	he sanctified himself
<i>imperfect</i>	יִתְקַדֵּשׁ	he will sanctify himself
<i>preterite + wāw consecutive</i>	וַיִּתְקַדֵּשׁ	(and) he sanctified himself
<i>jussive</i>	יִתְקַדֵּשׁ	let him sanctify himself
<i>cohortative</i>	אֶתְקַדֶּשׁהּ	I will sanctify myself or let me sanctify myself
<i>imperative</i>	הִתְקַדֵּשׁ	sanctify yourself
<i>participle</i>	מִתְקַדֵּשׁ	sanctifying himself
<i>infinitive construct</i>	לְהִתְקַדֵּשׁ	to sanctify himself
<i>infinitive absolute</i>	"	(emphasizes verb)

## 29.4 Vocabulary

### Verbs

הִלְךָ *Hithpael* to walk about, move to and fro, *pf.* הִתְהַלֵּךְ

הִתְחַבֵּא *Hithpael* to hide oneself, *pf.* הִתְחַבֵּא

This verb does not occur in the Qal.

חָנַן *Qal* to show favor; *Hithpael* to seek or implore favor, *pf.* חָנַן

שָׁמַט *Qal* to be or become unclean; *Hithpael* to defile oneself

אֵן assimilates in the Hithpael: הִשְׁמַט

לָמַד *Qal* to learn; *Piel* to teach

נָבֵא *Hithpael* to prophesy, *pf.* הִנְבֵּא or הִתְנַבֵּא

This verb is denominative from the noun נְבִיא (prophet).

פָּלַל *Piel* to mediate, judge; *Hithpael* to intercede, pray (*i.e.* to seek mediation or arbitration on behalf of oneself or another), *pf.* תְּפִלָּה  
 The basic idea of this verb seems to be “to arbitrate.”

### Nouns

- חֲצֵר village, settlement, enclosure  
 כֹּחַ or כֵּחַ strength, power  
 כְּרוּב cherub  
 נֶגֶב south, south country, Negev  
 תְּפִלָּה *f.* prayer

### Other Forms

אִם *conj.* if

## 29.5 Exercises

a. Translate into Hebrew.

- 1) walking to and fro (*mpl*)
- 2) I prayed.
- 3) Prophecy (*mpl*).
- 4) I shall seek favor.
- 5) to hide oneself
- 6) Sanctify yourselves (*mpl*).
- 7) (And) they (*mpl*) magnified themselves.
- 8) Did you (*msg*) pray for me?
- 9) (And) I prophesied.
- 10) when I pray (*infinitive construct*)
- 11) Pray (*fsg*).
- 12) those (*m. or f.*) seeking favor
- 13) Let them (*fpl*) prophesy.
- 14) Do not hide yourself (*msg*).
- 15) Walk to and fro (*msg*) in the land.
- 16) Let him seek favor.
- 17) (And) we hid ourselves.
- 18) You (*mpl*) will pray.
- 19) Let us seek favor.
- 20) They (*mpl*) will prophesy.

Part 2: Forms and Meanings

b. Translate into English. Parse the verb forms.

1 וישמעו את קול יהוה מתהלך בתוך חגגו ויתחבאו:

2 התפללתי אליך כל היום ולא שמעת את הפלתי:

3 התנבאו המתנבאים בשם יהוה ויהללוהו:

4 אתחנן מיהוה כי טוב הוא ויגאל אתי:

5 ויתחבאו האדם ואשתו כי יראו:

6 אם יזבחו את הבשר ההוא יטמאו:

7 לא יתכפר עון בית הכהן בזבח ובמנחה:

8 אמר יהוה הלא כל הארץ לפניך התהלך בה:

9 אליך יהוה אקרא ואל אדני אתחנן:

*Psalm 30:9*

10 אם יחטא<sup>a</sup> איש לאיש ופללו אלהים ואם ליהוה יחטא איש מי

יתפללו

*1 Samuel 2:25*

a. This is the irregular Qal imperfect of a verb whose first root letter is a guttural.