

**Chapter 13**  
**Introduction to the derived conjugations—**  
**Intensive, factitive and denominative verbs in the Piel *binyan***

**Vocabulary:**

gate, opening: פֶּתַח	ram: אֵיל
to open: פָּתַח	warrior, hero: גִּבּוֹר
to loosen, set free: פָּתַח	be(come) strong: גָּרַל
righteousness: צְדָקָה	bring up, let grow, nourish: גָּדַל
to gather: קָבַץ	to speak: דִּבֶּר
to gather together: קָבַץ	word, thing, matter ®: דְּבָר
be holy: קָדַשׁ	seek: דָּרַשׁ
to consecrate: קָדַשׁ	to slaughter: זָבַח
to graze, feed; tend, shepherd: רָעָה	to sacrifice: זָבַח
to rejoice: שָׂמַח	be unclean (Qal): טָמֵא
to gladden: שָׂמַח	to defile (Piel): טָמֵא
to ask: שָׂאַל	why?: לָמָּה, לְמָּה
to break, smash: שָׁבַר	opposite, before (noun, prep, adv): נֶגֶד
to smash into fragments: שָׁבַר	to count: סָפַר
to spoil, ruin: שָׁהַת	to recount, tell: סָפַר

**Introduction to derived conjugations**

To this point in the textbook, the student has primarily experienced verbs in the *Qal binyan*. The name “*Qal*” comes from a Hebrew word for “simple” (קָל), but term might be

understood best as “without change” or “the basic form.” The word *binyan* means simply “something built.” The word is formed from the Hebrew root ב-נ-ה, which means “to build.”

The names of the other *biyanim* (remember Hebrew forms the plural by adding “*im*”) are taken from the vowel and consonant changes found in the root פ-ע-ל. The ancient grammarians chose פ-ע-ל because it means “to make, do”—a root obviously related to the concept of a verb.

The other *biyanim* are thus called the “derived conjugations.” The following table illustrates from an orthographic perspective how the different *biyanim* get their names (There are other *binyanim* in addition to those listed below, but the ones listed below are the ones that occur most frequently in the Hebrew Bible—the less frequent ones will be introduced later in the book):

Orthographic changes	Hebrew spelling	Name of <i>binyan</i>
no changes	קל	Qal
1. prefixed <i>nun</i> 2. second vowel remains /a/ class	נפעל	niphal
1. first vowel changes to /i/ class 2. second consonant doubles ( <i>ayin</i> cannot take a <i>dagesh</i> ) 3. second vowel is also /i/ class	פעל	piel
1. prefixed <i>he</i> 2. second vowel is a long /i/ class vowel with a mater ( <i>yod</i> )	הפעיל	hiphil
1. prefixed <i>he</i> 2. infixes <i>taw</i> 3. middle root letter doubles ( <i>ayin</i> cannot take a <i>dagesh</i> ) 4. second vowel in the root is an /i/ class vowel	התפעל	hitpa'el

### Meanings of different *biyanim*

Each root typically has verbal forms that occur in one or more of the possible *binyanim*.

Verbs normally do not occur in every *binyan*, in each *binyan* a particular verbal root normally

can be understood to have a meaning. In many instances, the Qal *binyan* (or conjugation) of a particular verbal root is used for the “basic” meaning of a verb. The *Piel* is used for factitive and intensive verb meanings as well as for denominative verbs that do not normally have a verb form in the Qal *binyan*. The *Hiphil* is a causative conjugation, while the *Niphal* is a reflexive or passive conjunction. The *Hitpael* is either a reflexive or passive *binyan*, and it normally is found in roots that use the *Piel* and/or *Hiphil*. The following list summarizes these different meaning for the *binyanim* (subsequent chapter will treat these topics more extensively):

1. **Qal: basic or simple verb stem.** Most Qal verbs are active, but there are a few that are only passive by nature of their meaning. They can be either transitive (takes a direct object) or intransitive (does not take a direct object). For example קָדַשׁ conveys the meaning of “to be holy” and does not take a direct object (the verb describes the subject). On the other hand, שָׁמַר conveys the meaning of “to guard,” and the verb takes a direct object (the verb describes something that is done to the direct object).
2. **Piel: normally factitive, intensive, or denominative verbs.** This topic will be treated below in this chapter more extensively. For now, the following is a summary: a) Verbs that are intransitive in the Qal become transitive in the Piel. b) Verbs that are transitive in the Qal become intensive in the Piel. And c) verbal roots that are not found frequently in the Qal but have common nouns are made into verbs in the Piel.
3. **Niphal: normally passive or reflexive verbs.** For example, נִשְׁמַר conveys the meaning of both “he is guarded” or “he guarded himself.”
4. **Hiphil: normally conveys a causative meaning.** For example, מָלַךְ (in the Qal *binyan*) means “to reign,” while the Hiphil form הִמְלִיךְ conveys the meaning of “to cause to reign” or “to enthrone.”
5. **Hitpael: normally conveys a reflexive or passive meaning** (often for verbs that convey an intensive meaning in other *binyanim*). For example, הִזְקָה (in the Qal *binyan*) has the meaning of “be strong, become strong.” The Piel (הִזְקָה) conveys an intensive meaning of

“make firm, strengthen,” while the Hiphil (הִתְחַזֵּק) has a derived causative meaning of “seize, grasp.” Finally, the Hitpael (הִתְחַזַּק) conveys the reflexive idea of “show oneself strong, courageous.”

All of this can be confusing to the beginning student, but the student should concentrate on grasping the main concepts and not over detail. It may even be a good idea to try to understand the concept at this stage, and then reread this chapter after completing several more chapters. The following chart should give an a base over of the general concept. The student may return to this chart following subsequent chapters so that the details can be better understood.

hitpael	hiphil	piel	niphal	qal	Root
	הִשְׁמִיעַ he caused to hear	שָׁמַע* “recount, report”	נִשְׁמַע “he was heard”	שָׁמַע “he heard”	ש-מ-ע
		סָפַר “recount, report”	נִסְפָּר* “was counted”	סָפַר “he counted”	ס-פ-ר
---	הִאָּבִיד exterminate	---	אָבַד destroy	אָבַד be lost, perished	א-ב-ד
הִתְקַדְּשׁ make oneself sanctified	הִקְדִּישׁ mark, treat as sanctified	קִדְּשׁ sanctify	נִקְדָּשׁ be treated as holy	קָדַשׁ be holy	ק-ד-שׁ
---	הִתְחַיָּה ---	---	חִיָּה ---	חָיָה ---	ח-י-ה
הִטְמִא defile oneself	---	טָמַא defile	נִטְמָא defile oneself	טָמַא be unclean	ט-מ-א
הִתְבָּרַךְ bless oneself	---	בָּרַךְ to bless	נִבְרַךְ be a blessing	בָּרַךְ blessing (noun)	ב-ר-ך

## Meaning of the Piel Binyan

The Piel *binyan* normally conveys an intensive, factitive, or denominative meaning. Each of the meanings will be treated separately.

1. **Intensive meaning.** Quite frequently verbal roots that are attested in the Qal *binyan* will also be attested in the Piel and convey an meaning that is more intensive than the meaning conveyed in the Qal *binyan*. There are several vocabulary items from this chapter that illustrate this concept well.
  - a. **ז-ב-ח**: In the Qal, **חָבַח** carries the meaning of “slaughter,” while the Piel (**חִבַּח**) has the more intensive meaning of “to sacrifice.”
  - b. **ס-פ-ר**: In the Qal, **סָפַר** carries the meaning of “to count,” while the Piel (**סִפַּר**) has the more intensive meaning of “to recount, tell.”
  - c. **פ-ת-ח**: In the Qal, **פָּתַח** carries the meaning of “to open,” while the Piel (**פִּתַּח**) has the more intensive meaning of “to loosen, set free.”
2. **Factitive meaning.** It is also frequent for verbs that are intransitive in the Qal *binyan* to have a transitive form in the Piel. Such transitive verbs are considered to be factitive. Once again, there are several vocabulary items from this chapter that illustrate this concept.
  - a. **ג-ד-ל**: In the Qal, **דָּלַדַּל** carries the intransitive meaning of “be(come) strong,” while the Piel (**דִּלְדַּל**) is transitive—“to bring up, let grow, nourish.”
  - b. **ט-נ-א**: In the Qal, **אָנַא** carries the intransitive meaning of “be unclean,” while the Piel (**אִנְא**) is transitive—“to defile.”
  - c. **ק-ד-ש**: In the Qal, **דָּשַׁדַּשׁ** carries the intransitive meaning of “be holy,” while the Piel (**דִּשְׁדַּשׁ**) is transitive—“to consecrate.”

3. **Denominative meaning.** Several Hebrew roots have nouns that occur frequently, but the corresponding root does not have a verb in the Qal *binyan* that occurs frequently. In these instances, these roots commonly have a *denominative* verb in the Piel *binyan*. Just as was the case above, there are several vocabulary items that illustrate this concept.
- a. ק-ב-ר: The noun form, קִבְרָה carries the basic meaning of “word,” while the Piel (קִבְּרָה) conveys the verbal meaning of this root—“to speak.”
  - b. Add another example for the textbook:

### Orthography of the Piel:

#### *The Piel Perfect:*

There are two characteristic orthographic features of Piel perfect verbs:

1. A strong *dagesh* in the middle root consonant.
2. The use of /i/ class vowels except where there is a shift to an /a/ class vowel caused by one of two things:
  - a. the KITKAT → KATKAT Rule causes a shift to an /a/ class vowel.
  - b. A root with a final *ayin* or *het* will typically have an /a/ class vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> root consonants.
    - i. Review of the KITKAT → KATKAT Rule: When an original /i/ class vowel is followed by two consonants without an intervening vowel, the /i/ class vowel will typically shift to a short /a/ class vowel.

The following paradigm illustrates these features. The student who has learned the Qal perfect paradigm can produce this paradigm by understanding the above two features that are characteristic of the Piel *binyan*.

Piel Perfect	Qal Perfect	Pronoun
קָטַלְתִּי	קָטַלְתָּ	אָנִי
קָטַלְתָּ	קָטַלְתָּ	אַתָּה
קָטַלְתָּ	קָטַלְתָּ	אַתָּה
קָטַל	קָטַל	הוּא
קָטַלְהָ	קָטַלְהָ	הִיא
קָטַלְנוּ	קָטַלְנוּ	אֲנֵחֶנּוּ
קָטַלְתֶּם	קָטַלְתֶּם	אַתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	אַתֶּן
קָטַלּוּ	קָטַלּוּ	הֵמָּה / הֵנָּה

*The Piel Imperfect:* once again there are two main diagnostic features of the Piel in the imperfect:

1. The middle root consonant is doubled and contains a hard *dagesh*.
2. The vowel underneath the preformative is a *sewa*

Piel Impf	Qal Impf	Pronoun
אֶקְטַל	אֶקַּטַל	אָנִי
תֶּקְטַל	תֶּקַּטַל	אַתָּה
תִּקְטַלִּי	תִּקְטַלִּי	אַתָּה
יִקְטַל	יִקַּטַל	הוּא
תִּקְטַלְהָ	תִּקְטַלְהָ	הִיא
נִקְטַל	נִקַּטַל	אֲנֵחֶנּוּ
תִּקְטַלּוּ	תִּקְטַלּוּ	אַתֶּם
תִּקְטַלְנָה	תִּקְטַלְנָה	אַתֶּן
יִקְטַלּוּ	יִקְטַלּוּ	הֵמָּה
תִּקְטַלְנָה	תִּקְטַלְנָה	הֵנָּה

*The Piel Imperative:* Just as was the case in the Qal *binyan*, the imperative is formed by dropping the preformative from the 2<sup>nd</sup> person imperfect forms:

Piel Impv	Piel Impf	Pronoun
קִטֵּל	תִּקְטֹל	אַתָּה
קִטְּלִי	תִּקְטְלִי	אַתָּ
קִטְּלוּ	תִּקְטְלוּ	אַתֶּם
קִטְּלֵנָה	תִּקְטְלֵנָה	אַתֶּן

*The Piel Infinitives:*

- Infinitive construct: קִטֵּל
  - a. Remember that infinitive constructs can take prepositions
    - i. לְקִטֵּל (with the meaning “in order to, to”)
    - ii. כְּקִטֵּל (with the meaning “like, as”)
    - iii. בְּקִטֵּל (with the meaning “when”)
- Infinitive absolute: קִטֵּל / קִטֵּל

*The Piel Participle:* The tell-tale sign of the Piel participle is the doubling of the middle root consonant and the preformative מְ (just like the imperfect, the vowel under the preformative is a *sewa*). The Piel participle is similar to the Qal participle in other respects:

Piel Ptc	Qal Ptc	Person / Number
מְקִטֵּל	קִטֵּל	ms
מְקִטְּלָת	קִטְּלָת	fs
מְקִטְּלִים	קִטְּלִים	mp
מְקִטְּלוֹת	קִטְּלוֹת	fp

### Drill Exercises for the Piel:

1. Complete the Piel forms drill sheet.
2. Complete the Piel parsing drill sheet.
3. Complete the Piel and Qal parsing drill sheet.

### Biblical Hebrew sentences for the Piel:

Ex 29:1: וְזֶה הַדָּבָר אֲשֶׁר־תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן<sup>1</sup> לִי

לְקַח פֶּרֶז<sup>2</sup> אֶחָד בֶּן־בְּקָר וְאֵילָם שְׁנַיִם תָּמִימִם:

1 = Piel “to act as a priest”; 2 = “bull”

Josh 8:35: לֹא־תָיִה דָבָר מִכֹּל אֲשֶׁר־צִוָּה<sup>1</sup> מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ

נָגַד כָּל־קְהֵל יִשְׂרָאֵל וְהַנָּשִׁים וְהַטַּף<sup>2</sup> וְהַגֵּר הַחֵלֶד בְּקִרְבָּם:

1 = Piel “to command”; 2 = children

Lev 17:5: לִמְעַן אֲשֶׁר יָבִיאוּ<sup>1</sup> בְּנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זִבְחִים עַל־פְּנֵי הַשָּׂדֶה

וְהֵבִיאוּ<sup>1</sup> לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַפֶּתַח וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם:

1 = Hiphil verb from א-ו-א “bring”

1 Kgs 3:3: וַיֵּאָתֶב שְׁלֹמֹה אֶת־יְהוָה לְלֶכֶת בְּתַקְוֹת דָּוִד אָבִיו רַק בַּבָּמוֹת הוּא מְזַבֵּחַ

Ex 30:29: וְקַדְשֵׁת אֹתָם וְהָיוּ קַדְשׁ קַדְשִׁים כָּל־הַנִּנְגַע בָּהֶם יִקְדָּשׁ:

Deut 10:17: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֲלֹהִים וְאֲדֹנָי הָאֲדֹנָיִם הָאֵל הַגָּדֹל הַגִּבּוֹר

וְהַנּוֹרָא<sup>1</sup> אֲשֶׁר לֹא־יִשָּׂא פָנָיו וְלֹא יִקַּח שֹׁחַד<sup>2</sup>:

1 = “awesome” (Niphal ms ptc “one who is feared”); 2 = bribe

Jos 3:7: וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ תִּזְוֶה אֶחָלֶּךָ בְּעֵינַי כָּל־יִשְׂרָאֵל  
 אֲשֶׁר יִדְעוּן כִּי כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ:

1 = Hiphil verb "to begin"

Gen 25:27: וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עִשָׂו אִישׁ יָרֵעַ צַיֵּד<sup>1</sup> אִישׁ שֹׁדֵד  
 וַיַּעֲקֹב אִישׁ תָּם<sup>2</sup> יָשָׁב אֲהָלִים:

1 = hunting, game; 2 = guiltless; well-behaved (ext. meaning)

Ex 18:15: וַיֹּאמֶר מֹשֶׁה לְחַתָּנָו כִּי־בָא אֵלַי הָעָם לְדָרֹשׁ אֱלֹהִים:

Job 14:16: כִּי־עָתָה צָעַרְתִּי תִסְפּוֹר לֹא־תִשְׁמָר עַל־חַטָּאתִי:

Ex 18:8: וַיְסַפֵּר מֹשֶׁה לְחַתָּנָו אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרָיִם  
<sup>1</sup>עַל אוֹרֶת<sup>1</sup> יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה<sup>2</sup> אֲשֶׁר מָצְאתֶם בְּדֶרֶךְ וַיִּצְלַם<sup>3</sup> יְהוָה:

1-1 = "because of"; 2 = "tribulation"; 3: Hiphil verb "and he saved them"

Num 16:32: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע<sup>1</sup> אֹתָם וְאֶת־בְּתִיחֵם  
 וְאֶת כָּל־הָאָדָם אֲשֶׁר לְקִנְיָהּ<sup>2</sup> וְאֶת כָּל־הָרְכוּשׁ<sup>3</sup>:

1 = 3fs Qal "to swallow"; 2 = PN; 3 = "property, goods"

1 Kgs 20:11: וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר דַּבְּרוּ אֵלַי־תְּהַלְלֵנִי חֲגֹר<sup>2</sup> כַּמְּפַתְחִם:

1 = Hitpacl jussive = "praise himself; boast"; 2 = one who girds = one who puts on (armor)

Ps 105:20: שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ<sup>1</sup> מִשָּׁל עַמִּים וַיַּפְתְּחֵהוּ:

1 = "and he released him" (Hiphil verb)

Ez 11:17: לָכֵן אָמַר כֹּה־אָמַר אֲדַנִּי יְהוָה וְקִבַּצְתִּי אֶתְכֶם מִן־הַעַמִּים וְאֶסְפַּתִּי אֶתְכֶם מִן־הַתְּאֲרִצוֹת אֲשֶׁר נִפְצוּתֶם<sup>1</sup> בָּהֶם וְנָתַתִּי לָכֶם אֶת־אֲדָמַת יִשְׂרָאֵל:

1 = Niphal perf "you were scattered"

1 Sam 17:15: וְדָוִד הָלַךְ וַיָּשָׁב מֵעַל שְׂאוּל לְרַעוֹת אֶת־צֹאן אָבִיו בֵּית־לָחֶם:

Deut 12:12: וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמְהַתֵיכֶם<sup>1</sup> וְהַלְוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ תֶלֶק<sup>2</sup> וְנִחַלָּה אֶתְכֶם:

1 = your hand maids; 2 = portion

Deut 24:5: כִּי־יִקַּח אִישׁ אִשָּׁה חַדְשָׁה לֹא יֵצֵא בְּצַבָּא<sup>1</sup> וְלֹא־יַעֲבֹר עָלָיו לְכָל־דְּבַר נָקִי<sup>2</sup>. יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשָׂמַח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח: ם

1 = army, hosts; 2 = adj. "free"

Deut 10:2: וְאָכַתְבִּי עַל־הַלְחָת אֶת־הַדְּבָרִים אֲשֶׁר תָּנוּ עַל־הַלְחָת הַר־אֲשֵׁנִים<sup>1</sup>

אֲשֶׁר שִׁבְרַתָּ וְשָׂמַחְתָּם בְּאֲרוֹן:

1 = the first ones;

2 Sam 1:14: וַיֹּאמֶר אֵלָיו דָּוִד אֵיךְ לֹא יָרָאתָ לְשַׁלַּח יָדְךָ לְשַׁחַת אֶת־מְשִׁיחַ יְהוָה: