

נצל hitpael

Introduction

Grammatical Type: vb hitp.

Occurrences: Total 1x OT, 0x Sir, 0x Qum, 0x inscr.

Text doubtful: none.

Qere/Ketiv: none.

1. Root and Comparative Material

A.1 [See נצל hiphil]

B.1 [nil].

2. Formal Characteristics

A.1 [See נצל hiphil]

B.1 [nil]

3. Syntagmatics

A.1 The subject of נצל hitpael is בְּנֵי יִשְׂרָאֵל 'the sons of Israel' (Ex 33.6).

A.2 The direct object (cf. GK:§ 117 w) of נצל hitpael is עֲדָתָם 'their ornaments' (Ex 33.6). The Sam adds the *nota accusativi* to ease the syntax.

B.1 [nil].

4. Versions

a. LXX: περιαιρέω (Ex 33.6);

b. Peshitta: ṣql (Ex 33.6);

c. Targum: עדי (Ex 33.6);

d. Vulgate: *depono* (Ex 33.6).

A.1 The choice of verbs by the Versions indicates that the translators understood the sense of removal in the verb נצל hitpael. They have not opted for verbs denoting deliverance.

B.1 [nil]

5. Lexical/Semantic Field(s)

A.1 [See נצל hiphil]

A.2 נצל hitpael is used in a very similar context to פרק piel and hitpael in Ex 32.2-3, 24, where the people are also instructed to remove their ornaments.

B.1 [nil]

6. Exegesis

A.1 The verb in the hitpael only appears once and has the meaning ‘to strip oneself’. The hitpael expresses a reflexive sense. *HAL* renders the hitpael as “sich einer Sache entledigen” (677). One may compare the use of the piel for ‘stripping’ another person of something: in effect the construction here is a ‘double accusative’.

B.1 [nil]

7. Conclusion

The hitpael has a reflexive sense, and it appears with the physical sense of removal rather than the sense of deliverance.

Bibliography

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