

**VARIATION IN OBJECT MARKING OF BIBLICAL HEBREW VERBS:
A PRELIMINARY SYNTACTIC ANALYSIS**

by

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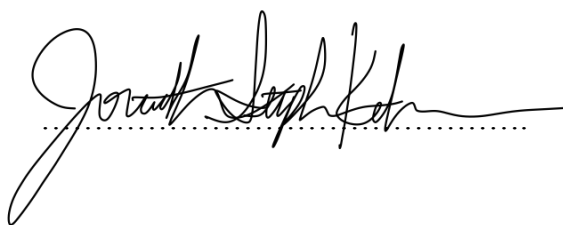
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ABSTRACT

Biblical Hebrew exhibits considerable variation in the syntax of how object/complements appear with verbs. For example, a writer could use a direct object without any additional particles or prepositions, a direct object marked with the particle *'et*, or a direct object marked with a pronominal suffix, either on a verb or on the particle *'et*. A writer could also mark indirect objects with prepositions, but prepositions may also introduce the direct objects of some verbs. Biblical Hebrew grammars have offered a variety of explanations for these various constructions, but there is little agreement on the terms of reference, syntactic pattern, or semantic purpose for the variation.

Recent studies have allowed for advancements in this field of study, including Muraoka's contribution to understanding verb complementation (1979), Khan's work on the particle *'et* (1984), Bekins' extensive treatment of object marking within Biblical Hebrew from the perspective of differential object marking (2014), and Garr's discussion of bound and free pronominal objects that serve as direct objects (2015). Differential object marking is a promising paradigm to process variation in how object/complements appear with Biblical Hebrew verbs. However, none of these studies has examined comprehensively from a linguistic viewpoint all the issues in the variation as described here; each study has focused only on specific lexical verbs, the particle *'et* or the use of pronominal suffixes. In addition, there has not been a comprehensive linguistic examination of variation in how object/complements appear with verbs in a specific section of the Biblical Hebrew corpus.

This study utilises linguistic theory, specifically generative grammar, linguistic typology, and complexity thinking, to analyse the syntax of how object/complements appear with verbs within the Torah (Pentateuch) of the Hebrew Bible (Old Testament). Within this limited but extensive corpus, the study analyses a small set of roots within Biblical Hebrew that express variation in how the object/complement appears, namely, *'kl* "to eat," *nkh* "to strike," *škb* "to lie down," and *šm'* "to hear." The study examines each root for patterns of variation in connection with cross-linguistic typologies of differential object marking, including uses of the root in varying conjugations. The linguistic analysis encompasses syntax, grammatical information, definiteness,

word order, the textual source, and factors that influence information structure. The study examines asymmetric differential object marking, both for the object/complement without any particles or prepositions and the object/complement with the particle *'et* and for the object/complement pronominal suffix connected to a verb and the object/complement pronominal suffix connected to the particle *'et*. It concludes that there is a direct correlation between high information structure and the presence of the particle *'et* on an object/complement. While the identifying elements of high information structure are different for pronominal suffixes, the correlation remains for both the object/complement and the object/complement pronominal suffix. The study also analyses symmetric differential object marking in Biblical Hebrew, noting the variation between the presence and absence of the preposition. It concludes that this variation is attributable to a combination of factors that are different for each root. Finally, this study analyses the Late Biblical Hebrew texts of Esther, Ezra, and Nehemiah to compare the differential object marking in this corpus with the differential object marking of the Torah.

A better understanding of the patterns and purposes for variation in how object/complements appear in Biblical Hebrew can provide important information across the spectrum of Hebrew studies. The connection to high information structure can allow for a more consistent and linguistically-grounded basis for discussions in Hebrew grammars of the variation with how object/complements appear. It also can provide biblical exegetes and translators with a means to interpret and translate complex texts, constructions, and idioms.

Keywords

Biblical Hebrew; syntax; object; complement; adjunct; differential object marking; valency; prepositional object; definite direct object marker; information structure; complexity thinking

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LIST OF ABBREVIATIONS

A	agent
ACC	accusative
AFF	affectedness
Anim	animacy
AnNH	animate (non-human)
Ant	antecedent
BHS	<i>Biblia Hebraica Stuttgartensia</i>
Con	conjugation
C	common
CP	cataphoric persistence
CSB	Christian Standard Bible
Def	definiteness
DO	direct object
DOM	differential object marking
F	feminine
G	gender
Hum	human
IC	infinitive construct
Imf	imperfect
Imv	imperative
Inan	inanimate
INST	instigation
LXX	Septuagint
M	masculine
MT	Masoretic Text
N	number
NA	not applicable

NASB	New American Standard Bible
NIV	New International Version
NOM	nominative
NP	noun phrase
NRSV	New Revised Standard Version
O/C	object/complement
Org	organisation
P	patient
Pf	perfect
Ps	person
Pl	plural
Part.	particle
PN	proper noun
Pr. Suf.	pronominal suffix
Prep.	preposition
S	subject
Sg	singular
SP	Samaritan Pentateuch
TS	text source
VOL	volitionality
Wq	weqatal
Wyq	weyiqtol
Wyy	wayyiqtol

CHAPTER 1

INTRODUCTION

1.1 Background

Students of Biblical Hebrew face a stubborn challenge early in their studies: the problem of syntax. Students can quickly locate a finite verb within a sentence, but finding the subject and the object proves a daunting task. Since Biblical Hebrew word order is more flexible than the word order of many languages, students are often confused by the placement of a subject where they might anticipate an object. Therefore, many Biblical Hebrew grammars ease this burden with a helpful bit of advice: the particle *'et* frequently accompanies the definite direct object (Ross 2001: 90; Futato 2003: 36; Kutz and Josberger 2018: 94; Pratico and van Pelt 2019: 51). While this helpful advice may provide a brief respite for the beginning student, it creates more confusion for the intermediate student who realises that the particle *'et* is not always present on a definite direct object, nor is it a reliable indicator of the object in every use. In addition, objects appear in various ways with Biblical Hebrew verbs, creating even more confusion about the syntax and semantics.

As an example, the object of the verb *šm'* appears with quite a range of variations. Occasionally, *šm'* appears with an object without any additional prepositions or the particle *'et*, as in example (1).

(1) Genesis 37:6

וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ-נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:

And he said to them, “Please hear this dream that I dreamed.”

However, the verb occurs in other contexts with the particle *'et*, as in example (2).

(2) Genesis 31:1a

וַיִּשְׁמַע אֶת-דְּבָרֵי בְנֵי-לָבָן לֵאמֹר

And he heard the words of the sons of Laban, saying...

In addition, the verb can include a pronominal suffix attached to the verb itself, as example (3).

(3) Genesis 17:20a

וְלִישְׁמַעֲאֵל שָׁמַעְתִּיךָ הִנֵּה | בִּרְכֹתַי אֹתוֹ וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאֵד מְאֹד

Now concerning Ishmael: I heard you. Behold, I have blessed him and will make him fruitful and will multiply him exceedingly.

The reason why the variation exists is not abundantly clear. Indeed, the particle *'et* has been called “one of the most difficult grammatical morphemes in Biblical Hebrew” (Waltke and O'Connor 1990: 177).

Additionally, verbs like *šm'* can express variation between prepositions. Many translations level these variations as if they all express the same approximate syntactic and semantic reality, as seen in the various translations below in examples (4-6).

(4) Genesis 21:12b

כֹּל אֲשֶׁר תֹּאמַר אֵלַיךָ שָׂרָה שָׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקְרָא לְךָ זָרַע:

Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned. (NIV)

Whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named. (NASB)

Whatever Sarah says to you, listen to her, because your offspring will be traced through Isaac. (CSB)

(5) Genesis 30:17

וַיִּשְׁמַע אֱלֹהִים אֶל-לֵאָה וַתְּהַר וַתֵּלֶד לְיַעֲקֹב בֶּן חַמִּישִׁי:

God listened to Leah, and she became pregnant and bore Jacob a fifth son. (NIV)

God listened to Leah, and she conceived and bore Jacob a fifth son. (NASB)

God listened to Leah, and she conceived and bore Jacob a fifth son. (CSB)

(6) Genesis 3:17a

וּלְאָדָם אָמַר כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ

To Adam he said, “Because you listened to your wife...” (NIV)

Then to Adam He said, “Because you have listened to the voice of your wife...” (NASB)

And he said to the man, “Because you listened to your wife...” (CSB)

1.2 Research Problem

The survey above demonstrates the complicated nature of the issue of Biblical Hebrew object marking. One of the challenges of discussing the variation with Biblical Hebrew verbs concerns terminology. Therefore, in this study, the term “object/complement” will serve as a broad term to describe the various ways that a verb’s object might appear in the text, including roles typically considered direct object, indirect object, or prepositional object (van Gelderen 2017: 49). A verb

can select an object/complement in Biblical Hebrew in the following ways: with the object/complement alone, with the particle *'et* and the object/complement, with the object/complement as a suffix on a verb, with the object/complement as a suffix on the particle *'et*, or with a preposition followed by the object/complement. While some of the options in this list are more common than others, every option listed occurs frequently throughout the Hebrew Bible.

Biblical Hebrew scholars have reached little consensus on how exactly to handle some of the issues involved. The following sections briefly survey some of the approaches taken to the variation within Biblical Hebrew texts; an in-depth discussion follows in Chapter 3.

1.2.1 Syntactic Explanations for Pronominal Suffix Variation

One aspect of variation is the location of the pronominal suffix. The object/complement can appear as a suffix on the verb, or the object/complement can appear as a suffix on the particle *'et*. Gesenius provides a detailed list of all the cases where Biblical Hebrew requires the particle *'et* (Gesenius et al. 1990: 363). However, the list Gesenius provides does not explain all of the variation between the particle *'et* with the pronominal suffix and the pronominal suffix attached directly to a verb, especially since he does not account for how to explain variation in syntactically similar constructions. The following minimal pair illustrates the issue that Gesenius's grammar does not address (van der Merwe et al. 2017: 92):

(7) Leviticus 20:3

וְהִכַּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ

And I will cut him off from the midst of his people.

(8) Ezekiel 14:8

וְהִכַּרְתִּיו מִתּוֹךְ עַמִּי

And I will cut him off from the midst of my people.

Waltke and O'Connor do not seem to address this question of variation at all; instead, they specify only that multiple marking strategies are possible (Waltke and O'Connor 1990: 304). I will return to these verses in examples (90-91) in Section 4.2.6 to reexamine the variation they exhibit.

1.2.2 Case Explanations for Pronominal Suffix Variation

On this issue of the variation in pronominal suffixes, Muraoka contends that a meaningful difference is discernable: “Either as a kind of shorthand or on the analogy of genuine transitive verbs, many Hebrew verbs take a suffix pronoun where such a pronoun has the value of a dative and therefore is normally capable of being rewritten by means of a preposition other than את” (Joüon and Muraoka 2006: 411-412). Thus, for Muraoka, the pronominal suffix on the verb could demonstrate that the suffix is actually in the dative case, suggesting it is an indirect object. Muraoka provides several verses to support this idea, including the following example (2006: 412).

(9) Psalm 44:18

כָּל־זֵאת בָּאתָנוּ

All of this has come to us.

However, Garr disagrees with Muraoka’s proposal concerning the dative. He believes that the suffixed object/complement actually increases the valency of the verb itself. Garr concludes that “syntactic alternates may yield identical translations (e.g., in Ps 44,18 and II Sam 19,8), but they are still different functionally, semantically, and pragmatically...whatever their free-standing alternate may be, all bound pronominal objects are direct objects” (Garr 2015: 278). In other words, Garr argues that the use of the pronominal suffix in Psalm 44:18 is not a dative or an indirect object but is rather a direct object.

1.2.3 Optionality of the Particle *'et*

Another question centres around the presence of the particle *'et* in some contexts but not in others. Gesenius claims that usage is “restricted to those cases in which the accusative of the object is more closely determined by being a proper name, or by having the article, or by a following determinate genitive (hence also by the suffixes), or in some other way” (Gesenius et al. 1990: 363). Undoubtedly, this last category is sufficiently vague to include all exceptions.

Waltke and O’Connor suggest that the particle *'et* is a “weakened emphatic particle” that roughly corresponds to the English use of “self” as a means of showing emphasis (Waltke and O’Connor 1990: 178), as in the following example.

(10) Genesis 2:8

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן ... וַיִּשֶׂם שֵׁם אֶת־הָאָדָם

“And YHWH God planted a garden ... and placed *Adam* there” (Waltke and O'Connor 1990: 179).

Therefore, according to this theory, the use of the particle *'et* is dependent mainly upon the emphasis intended in the sentence. Similarly, Joüon and Muraoka note that the particle *'et* occasionally functions as a way “to bring the noun into prominence” (Joüon and Muraoka 2006: 417). However, it is not immediately clear how this clarifies the variation in passages like examples (7-8) listed above from Leviticus 20:3 and Ezekiel 14:8. When the syntax of the sentence is otherwise identical, it is necessary to look beyond the sentence itself.

1.2.4 Prepositions and Object/Complements

Occasionally, Biblical Hebrew uses a preposition with the object/complement in some instances but uses an object/complement as a pronoun suffix on a verb or the particle *'et* in other instances. For example, the verb *nšq* occasionally has a pronominal suffix.

(11) 1 Samuel 10:1a

וַיִּקַּח שָׁמוּאֵל אֶת־פֶּדַי הַשֶּׁמֶן וַיִּצַק עַל־רֹאשׁוֹ וַיִּשְׁקָהוּ

And Samuel took the flask of oil and he poured it upon his head and he kissed him.

By contrast, there are also occurrences of *nšq* in similar contexts with the object/complement preceded by a preposition instead of appearing as a pronoun suffix on the verb.

(12) Genesis 48:10b

וַיִּגַּשׁ אֹתָם אֵלָיו וַיִּשָּׂק לָהֶם וַיַּחַבֵּק לָהֶם:

And [Joseph] brought them near to [Jacob] and he kissed them and he embraced them.

There is little consensus in scholarship on the reason for the variation; for example, Muraoka argues for a label of “prepositional object,” as opposed to a “bare object” (1979: 434), but these labels only reflect the syntactic reality and do not answer the question of why the variation exists at all. Waltke and O'Connor conclude that for many verbs, there is no “appreciable difference in meaning” between these alternations (1990: 166).

1.2.5 Multiple Object/Complements

In other instances, the Biblical Hebrew verb requires two object/complements, often with trivalent verbs. Frequently, one object/complement appears with the particle *'et* or alone and another object/complement appears with a preposition. Alternatively, one object/complement might appear with the particle *'et* or alone and one object/complement might appear as a pronominal suffix on a verb.¹ The following examples illustrate these two alternatives. Example (13) includes one object/complement as a noun phrase and one object/complement with a preposition. Example (14) includes one object/complement as a noun phrase and one object/complement as a pronominal suffix on the verb.

(13) Joshua 15:19a

וַתֹּאמֶר תְּנֵה־לִי בְרָכָה

And she said, “Give to me a blessing...”

(14) Joshua 15:19b

כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי

”because the land of the Negeb you gave me...”

Various grammars have explained the construction in example (14) from Joshua 15:19b as a double accusative (Gesenius et al. 1990: 369), a pronoun suffix that “has the value of a dative” (Joüon and Muraoka 2006: 413) or a datival accusative (Waltke and O'Connor 1990: 169). Clearly, there is little consensus on how to handle these constructions. Some Hifil verbs select two object/complements as well; these often appear with one object/complement as a pronominal suffix on the verb and one object/complement with the particle *'et*, as in the following example with the verb *šm'*.

(15) Deuteronomy 30:12

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

It is not in the heavens, saying, “Who will go up for us to the heavens and take it for us, and he will cause us to hear it and we will do it?”

1.2.6 Linguistic Approaches

In recent years, scholars have looked to linguistics to explain some of the features of Biblical Hebrew. For example, a recent grammar uses the labels “complement” (instead of simply “direct

¹ Bekins includes a more extensive discussion (2012: 202-203).

object” or even “accusative”) and “adjunct” (van der Merwe et al. 2017: 277). Generally speaking, a complement is a word or clause that completes the verbal idea, in contrast to an adjunct, a word or clause that provides additional but grammatically unnecessary information (see also Van Gelderen 2017: 49). Both complements and adjuncts could be accusatives; for example, in languages that mark accusatives, “[t]he direct-object accusative is called a complement, and the adverbial accusative an adjunct” (Waltke and O'Connor 1990: 163). The distinction of complement and adjunct allows for a broader understanding of object marking in Biblical Hebrew without some of the constraints that accompany discussions using only terminology of a case system. However, there is ongoing debate about the difficulty of determining what constitutes an adjunct (Forbes 2021).

In addition, developments in understanding transitivity have contributed to an understanding of the variation in how Biblical Hebrew verbs select an object/complement. Transitivity is increasingly understood in terms of a prototypical scale, with certain features making for a more prototypically transitive verb (Hopper and Thompson 1980: 252). In speaking of a prototypical transitive, then, one might also speak of a prototypical agent and a prototypical patient. In Biblical Hebrew, this insight can illuminate many texts (Garr 1991: 121-126). Indeed, understanding the prototypical agent and patient provides potential ways forward in understanding the variation.

In addition to issues of transitivity and prototypicality, the level of individuation apparent in the object/complement also seems to play a role in the variation of how an object/complement appears in the text. Khan has drawn a parallel between the use of the particle *'et* and linguistic individuation (Khan 1984).

More attention has been given in recent years to aspect and the Biblical Hebrew verb (Cook 2012), specifically how a better understanding of aspect might aid in solving some other difficult issues within Biblical Hebrew. In this study, “aspect” refers to grammatical or viewpoint aspect as seen from the perspective of the speaker. Perfective aspect refers to an action viewed as complete and imperfective aspect refers to an action “not viewed as a whole” (van der Merwe et al. 2017: 153). While these labels of perfective and imperfective generally correlate to the use of the Biblical Hebrew *qātal*/perfect and *yiqṭōl*/imperfect respectively, they are not considered synonymous terms in this study. Several studies have demonstrated that the variation in how the

object/complement appears in Biblical Hebrew is connected to the aspect of the verb itself; for example Garr argues that “in transitive verbs, direct object marking correlates with perfectivity, and oblique marking with imperfectivity” (1991: 127). Connected to the aspect of the verb is the issue of telicity, which can also play a role in this variation.

Since Biblical Hebrew utilises the particle *'et* in certain environments but not in others, recent studies have aligned this variation with the linguistic phenomenon known as differential object marking, or DOM. Peter Bekins was the first to reexamine at length the particle *'et* in Biblical Hebrew from the perspective of DOM. According to Bekins, there is “a common pattern for languages that once featured full case inflection to develop systems in which the grammatical subject is no longer overtly marked for case, while the direct object is only variably marked” (Bekins 2014: 4).

Bekins proposes that asymmetric DOM, or the variation between the particle *'et* with the object/complement and the object/complement alone, and symmetric DOM, or the variation between the object/complement with the particle *'et* and the object/complement with a preposition, are both at work in Biblical Hebrew (Bekins 2014: 69, 76).

1.2.7 Proposal for Research

While major advancements from the field of linguistics have shed light on the variation in how object/complements appear in Biblical Hebrew, no study mentioned has examined comprehensively from a linguistic viewpoint all the issues in variation as described here; each study has focused only on specific lexical verbs, the particle *'et*, or the use of pronominal suffixes. In addition, there has not been a comprehensive linguistic examination of variation in how object/complements appear within a specific section of the Biblical Hebrew corpus.

The closest that Biblical Hebrew scholarship has come to a full reexamination of the issue of variation in how object/complements appear is in Bekins’s study (2014). He has included the latest research on the relevant issues. It has been well received and, because of its strong linguistic foundation, is one of the most helpful treatments on understanding the variation in how object/complements appear in Biblical Hebrew.

However, Bekins's research of the Hebrew Bible is based on either "a set of transitive clauses selected at random from Standard Biblical Hebrew (SBH) narrative prose" for his discussion of asymmetric DOM or data "from across the corpus of Biblical Hebrew" for his discussion of symmetric DOM (Bekins 2014: 16). He does not provide the data for his sample from Standard Biblical Hebrew, so it is impossible to verify his results. In addition, choosing data from across the corpus of Biblical Hebrew allows one to be more selective in the presentation of the evidence. Finally, there is no attempt to examine exhaustively a smaller corpus of literature for evidence of these features. A full linguistic analysis, including an approach that incorporates complexity thinking, is necessary to understand the variation in how object/complements appear with Biblical Hebrew verbs.

What is needed, then, is a full examination of certain verbs from a selection from Biblical Hebrew that examines all the data, not selective elements of it, and seeks to explore the viability of recent developments about DOM.

The object of this study is to investigate variation in how object/complements appear with Biblical Hebrew verbs from a complexity thinking framework. The study will provide a comprehensive examination of the linguistic data compiled from the Torah (the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy), studying the various ways verbs and object/complements appear within the text.

The linguistic analysis will encompass syntax, word order, topicalisation, transitivity, definiteness, and DOM. In addition, the study will analyse the variation between pronominal suffixes connected to verbs and pronominal suffixes connected to the particle *'et*, addressing issues of animacy and definiteness. Finally, the study will examine the verbs that are used with object/complements along with prepositions or with the particle *'et*. Throughout the research, several investigative questions will drive the analysis: what syntactical patterns can be discerned in the variation exhibited with individual verbs? What role does semantic individuation play in the appearance of object/complements? What purpose does the alternation serve within the Hebrew text?

1.3 Research Design and Methodology

This study will utilise linguistic theory, specifically generative grammar (Chomsky 1982, 2014) and linguistic typology (Whaley 1996; Naudé 2013; van der Merwe et al. 2017), to analyse the syntax of how object/complements appear within the Torah (Pentateuch) of the Hebrew Bible (Old Testament). Within this limited but extensive corpus, the study will begin with a small set of verbal roots within Biblical Hebrew that express variation in how the object/complement appears. Each root usage will be morphologically, syntactically and pragmatically analysed with reference to cross-linguistic typologies. In addition, the issues of transitivity, individuation and case marking will be examined as potential influences upon the variation of how object/complements appear.

The study will build on the work of DOM in Biblical Hebrew initiated by Bekins in using the concepts of asymmetric and symmetric DOM. Instead of simply observing some of the nuanced variation within the text as Bekins does, this study will examine all of the relevant texts in order to determine some of the underlying syntactical patterns. This study will seek to provide a preliminary but more comprehensive analysis of the Torah itself as regards the variation of how object/complements appear.

This study is a desk-top literature study.² No human or animal participants are used. Rather, the study will focus exclusively on the ancient texts of the Hebrew and Greek Old Testament. Specifically, the study will examine the Hebrew and Greek texts utilising the standard editions of the Hebrew text, *Biblia Hebraica Stuttgartensia* (Elliger and Rudolph 1967) and *Biblia Hebraica Quinta* (McCarthy 2007; Tal 2015), as well as the Greek *Septuaginta* (Rahlfs and Hanhart 2006) and the *Samaritan Pentateuch* (Tal 1994).

1.4 Value of the Research

A better understanding of the patterns and purposes for variation in how object/complements appear in Biblical Hebrew will provide important information across the spectrum of Hebrew studies. It will provide a more consistent and linguistically-grounded basis for discussions of the phenomenon in Hebrew grammars and could be used as a paradigm for examination of similar phenomena in the cognate Semitic languages. In addition, it will provide biblical exegetes and

² UFS Ethical Clearance Number UFS-HSD2019/1814.

translators with a means to interpret and translate difficult texts, constructions and idioms. Finally, it will provide valuable insights for Biblical Hebrew lexicography.

1.5 Overview

In Chapter 2, I examine various approaches in linguistic literature to the issue of how object/complements vary within languages. Specifically, I focus on transitivity and the problems inherent in noting a verb's transitivity or intransitivity. From there, I introduce the concept of Differential Object Marking (DOM) and the various ways it has been described or defined within the literature.

Chapter 3 focuses on object/complements in Biblical Hebrew. I examine the different approaches to describing variation in how object/complements appear that scholars have taken through the years. I focus on the use of the particle *'et* and the varied approaches to comprehending its presence in Biblical Hebrew. I also discuss the ergative-absolutive and prepositions as possible contributors to understanding the alternation of how object/complements appear. Finally, I turn to DOM and discuss how this framework provides insight for Biblical Hebrew.

In Chapter 4, I focus on the analysis of the data I collected. After a brief explanation of my methodology, I provide the results of my analysis and discuss significant contributions from the study. I also compare the results of the study to how object/complements appear with Biblical Hebrew verbs in Late Biblical Hebrew.

Chapter 5 contains a summary of the study and the results. I also provide implications for future study in the area of DOM.

CHAPTER 2

TRANSITIVITY AND DIFFERENTIAL OBJECT MARKING

2.1 Introduction

Many scholars have advanced the study of the variation how object/complements appear in Biblical Hebrew in recent years (Khan 1984; Malessa 2006; Bekins 2014; Garr 2015). Much of this development is a direct result of scholars incorporating linguistics into the study of Biblical Hebrew. One contribution from linguistics has centred around the concept of transitivity. Issues of transitivity have then led to a fuller understanding of differential object marking (DOM) cross-linguistically. Recent attempts to describe the features of object/complements in Biblical Hebrew have coalesced around DOM, and DOM certainly seems to be the best explanation for what occurs within the language. However, since “the DOM of Biblical Hebrew is conditioned by a highly complex set of factors from different domains of grammar” (Seržant and Witzlack-Makarevich 2018: 12), a complexity thinking approach is necessary to understand the meanings for this alternation. Complexity thinking is a break from linear and reductionistic theories of the past and involves taking into consideration several interacting and evolving factors. Within the realm of language studies, complexity thinking takes into account the non-linear nature of systems that are constantly adjusting and changing, much like modern languages continue to change and adjust. Complexity thinking also incorporates emergence, the concept that a new level of organisation might appear at moments and it may be higher than previous levels. Incorporating elements such as these into the study of Biblical Hebrew object marking allows for the consideration of not just one grammatical concept or syntactical construction but rather a whole range of contributing complex factors. This complexity thinking approach is necessary to account for all the various elements that could account for the variation. Therefore, this study will utilise complexity thinking in an attempt to answer several puzzling questions about the variation of how object/complements appear with verbs in Biblical Hebrew. A fuller discussion of complexity thinking is included in Section 4.1.

2.2 Transitivity

One of the most important factors for understanding object/complements in Biblical Hebrew is the issue of transitivity. In recent years, verbs in Biblical Hebrew have been classified as either

transitive (e.g., *nkh*, “to strike”) or intransitive (e.g., *kbd*, “to be heavy”), depending on the “activity inherent in the verb” (Waltke and O'Connor 1990: 349). However, the line between transitive and intransitive is difficult to discern. Even if one differentiates complements and adjuncts of a verb, there is still debate about classifying individual verbs as transitive or intransitive (Jouon and Muraoka 2006: 410-411). This debate is not unique to Biblical Hebrew; transitivity has long been understood in terms of verbs that “take a direct object or object in the accusative” (Lazard 2011: 160), but many languages display complexity if transitivity must be defined as such. In other words, transitivity is often defined as “a global property of an entire clause, such that an activity is ‘carried-over’ or ‘transferred’ from an agent to a patient” (Hopper and Thompson 1980: 251), but this definition alone is insufficient for the complex nature of transitivity. Therefore, scholars such as Hopper and Thompson have advocated for understanding transitivity as a spectrum (1980). One might speak of a prototypical transitive verb, or a verb that bears certain characteristics that align with a typical transitive clause, and other verbs that share fewer similarities with this transitive (Hopper and Thompson 1980: 252).³

	HIGH TRANSITIVITY	LOW TRANSITIVITY
A. Participants	2+ participants, A and P	1 participant
B. Kinesis	action	non-action
C. Aspect	telic	atelic
D. Punctuality	punctual	non-punctual
E. Volitionality	volitional	non-volitional
F. Affirmation	affirmative	negative
G. Mode	realis	irrealis
H. Agency	A high in potency	A low in potency
I. Affectedness of P	P totally affected	P not affected
J. Individuation of P	P highly individuated	P non-individuated

Table 1. Hopper and Thompson’s Parameters of Transitivity.

The more features a clause expresses on this prototypical transitivity scale, the more likely it is that the clause is transitive. With this understanding, a verb understood as “transitive” could occur with differing levels of transitivity based on the clause in which it is found.

Another way of thinking about prototypical transitivity involves the semantics of the verb as it relates to the other participants within the clause. In a prototypical transitive clause for a

³ The chart has been reproduced here with slight modifications, mostly concerning the modification of Hopper and Thompson’s “O” to “P”.

nominative-accusative (NOM-ACC) language, the nominative would be unmarked and the accusative would be marked. According to Tsunoda, this transitive case frame is more likely to appear with certain types of verbs, arranged in the following hierarchy based on the verb's semantics (Tsunoda 1985: 388).

(16) **Semantic Hierarchy:** Direct Effect on Patient → Perception → Pursuit → Knowledge
→ Feeling → Relationship → Ability

This hierarchy suggests that if a type of verb lower on the hierarchy occurs in a transitive case frame, such as a verb of feeling, all of the verb types above it on the hierarchy would also occur with a transitive case frame. Therefore, the patient is typically less affected the further right one moves on the scale (Tsunoda 1985: 389). In addition, it is only those verbs that fall into the category of resultative “direct effect on patient” that are considered prototypical transitive verbs cross-linguistically (Tsunoda 1985: 390). Furthermore, Tsunoda observes that it is “the affectedness of the patient, rather than the volitionality/agency/agentivity of the agent, that is crucial,” providing English examples to demonstrate his point (Tsunoda 1985: 393):

(17) I hit him. (NOM-ACC; patient affected; either volitional or non-volitional; either agentive or non-agentive)

(18) I hit at him. (NOM-*at*; patient not affected; volitional; agentive)

Thus, Tsunoda modifies Hopper and Thompson's transitivity parameters and attempts to demonstrate that not all of the factors correlate equally.

Although Lazard notes the effectiveness of Tsunoda's paradigm, he questions whether or not it is an actual hierarchy. Specifically, he notes that the hierarchy is only evident at the extremes (Lazard 2011: 60). Furthermore, Malchukov thinks Tsunoda's work is too simplistic, arguing that Tsunoda's hierarchy should be broken into separate dimensions based on the decreasing patienthood of P, the decreasing agenthood of A and other factors (Malchukov 2005: 113). This proposed hierarchy allows for greater differentiation based on the different classes of verbs.

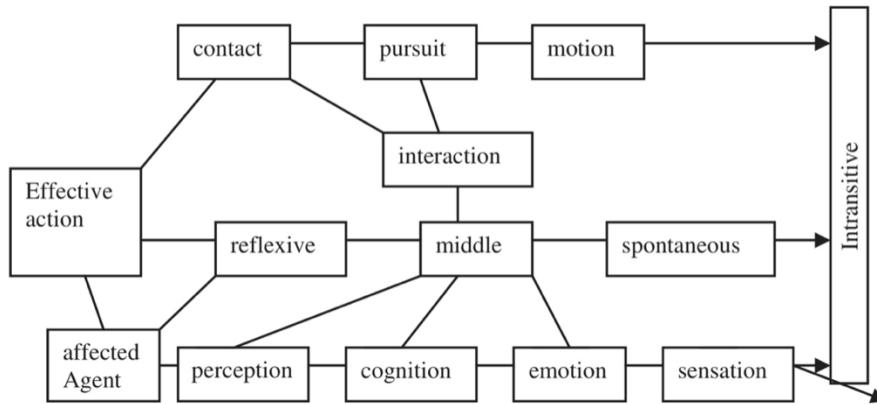


Figure 1. Malchukov's Semantic Map.

These studies have formed the foundation for work in a growing field of study known as DOM. Specifically, these developments on transitivity have contributed to an understanding of split case alternations and fluid case alternations (Malchukov and De Swart 2011: 341).

2.3 DOM

Linguists have noted an intrinsic and complex connection between the verb and its object. Numerous theories have been proposed, summarised well by Cennamo (2012).

Different dimensions appear to affect the encoding of a verb's argument(s): (i) semantic, including the aspectual characteristics of events (e.g., telicity), control (e.g., agentivity), and the inherent semantics of argument fillers (e.g., animacy), (ii) syntactic, involving the syntactic constructions in which a given verb may occur with the corresponding meaning variations, if any, and the syntactic heaviness of the pattern realizing the verbal argument(s), (iii) semantico-pragmatic (e.g., definiteness), and (iv) pragmatic, reflecting the encoding of given – new information (Cennamo 2012: 311).

All of these factors have been brought together under the heading of DOM. For a language that uses DOM, “one set of direct objects is case marked in one way and another set in a different way depending on features of the object” (Malchukov and De Swart 2011: 345). In this context, “marked” refers to a case-ending or some other identifying particle that is used in only certain contexts. For Biblical Hebrew, “marked” refers to the use of the particle *'et* with an object/complement, while an object/complement appearing alone, as a suffix on a verb, or with a preposition would be considered “unmarked.” While linguists have observed this phenomenon in many of the world's languages, the explanation varies as to why languages utilise DOM.

2.3.1 DOM and Differentiation

One proposal for the motivation of DOM is that the marked object/complement (as opposed to the object/complement alone) differentiates that object/complement from the subject, or A(gent) from P(atient) (Comrie 1989: 128). Aissen argues that when the prototypical subject closely aligns with an object/complement, it is marked, indicating differentiation or a distinguishing function (Aissen 2003). For Aissen, animacy and definiteness are key factors that influence DOM. Animacy differs based on a noun's sentient ability, and therefore the Animacy Hierarchy, seen in example (19), suggests gradually decreasing levels of sentience. The Definiteness Scale, seen in example (20), suggests the level of definiteness inherent in the noun, and the decreasing level of definiteness moves towards indefinite. While neither category seems to have a direct correlation to the other, they are both factors in the object/complement's relative prominence within the sentence. Both of these categories are best viewed in scalar terms (Aissen 2003: 437).

(19) **Animacy Hierarchy:** Human > Animate > Inanimate

(20) **Definiteness Scale:** Personal pronoun > Proper name > Definite NP > Indefinite specific NP > Non-specific NP

If an object/complement is marked in a language, other object/complements that fall higher on the scale will be marked. In contrast, items falling lower on the scale are not necessarily marked (Aissen 2003: 437). Therefore, according to the proponents of the differentiation hypothesis, prototypical categories help to predict when marking might occur in any given language; these categories include definiteness and animacy, along with topicality, person, and other factors.

2.3.2 DOM and Coding

Another perspective is that DOM is motivated by the need to code the semantic patient of the argument, not by the object/complement's similarity to the subject. The argument for DOM as coding hinges on the idea that DOM is motivated by the high transitivity of a clause; in other words, the marking of the object/complement aligns it more closely with a prototypical transitive clause (Hopper and Thompson 1980: 292). As a result, from this perspective, DOM is used to identify the agent or the patient in the argument. Furthermore, those agents and patients will likely align with the prototypical agent or patient (de Hoop and Narasimhan 2005: 325).

Næss has argued that degrees of volitionality [VOL], instigation [INST] and affectedness [AFF] inform an understanding of the prototypical patient (Næss 2007: 46). Næss concludes that a prototypical agent is [+VOL, +INST, –AFF] while a prototypical patient is [–VOL, –INST, +AFF], which “essentially defines the transitive prototype” (Næss 2007: 44). Therefore, perhaps the object/complement is marked because it must be indexed as aligning with the prototypical transitive clause.

The difference between the two approaches comes down to the types of object/complements marked in DOM systems. If coding is the motivation, then DOM helps one identify the prototypical agent and the prototypical patient; if differentiation is the motivation, then DOM specifies which argument is the agent and patient, especially when the arguments depart from the prototype (de Hoop and Narasimhan 2005: 325).

While differentiation and coding approach the issue from two different perspectives, the results often end up the same. Næss argues that both coding and distinguishing are at work in case-marking since its core function is to create “maximal semantic distinction” between the agent and the patient (Næss 2007: 167).

2.3.3 DOM and Information Structure

Dalrymple and Nikolaeva take a different approach. They suggest that a focus on semantic analysis cannot explain every DOM system. Therefore, they propose increased attention to information structure. They argue that topicality is crucial to an understanding of DOM, with topical object/complements frequently marked and nontopical object/complements frequently unmarked (Dalrymple and Nikolaeva 2011: 14).

In any discourse, the speaker makes presuppositions about what the hearer can infer based on the context. Lambrecht calls these “relevance presuppositions,” describing them as “the degree to which a referent can be taken to be a center of current interest with respect to which a proposition is interpreted as constituting relevant information” (Lambrecht 1994: 54). Dalrymple and Nikolaeva think this topicality is central to an understanding of DOM (2011: 49-50). Furthermore, since DOM entails the alternation of how object/complements appear, secondary topicality is an important factor. Secondary topicality is distinct from a sentence’s focus, but it is also not the primary topic of the sentence. Nikolaeva (2001) explains:

If the utterance with multiple topics has at least two participants (the primary and the secondary topic) and is construed to be about the relationship that holds between them, the linguistic expression specialized on the encoding of the patient/theme (the direct object) is likely to be grammaticalized as the expression of the secondary topic. (2001: 13)

Therefore, DOM is occasioned by the “similarities rather than differences between subjects (canonical topics) and topical objects” (Dalrymple and Nikolaeva 2011: 220). This connection between secondary topicality has been explored recently by Mursell (2021) and shows promise for advancing in an understanding of DOM.

2.3.4 Asymmetric DOM

A related issue involves the types of DOM at work within language: asymmetric and symmetric.⁴ With asymmetric DOM, verbs vary between overt marking of the object/complement and null marking. Some propose that this variation comes from the association between the object/complement and the pragmatic role topic, influenced by individuation (Malchukov and De Swart 2011: 341). Animacy and definiteness play a role in how object/complements appear, but this role is varied based on the language. Iemmolo describes asymmetric alternations as “triggered by referential properties of the DO referent, such as animacy and topicality, and very often serve to signal topic discontinuities in discourse” (Iemmolo 2013: 396).

Therefore, Dalrymple and Nikolaeva (2011) argue for topicality as a means to understand asymmetric DOM. Essentially, they suggest that there are three types of DOM systems: languages in which DOM is regulated by information structure, by semantics, or by both of them together. Biblical Hebrew fits into this last type of language, specifically within the subset that suggests DOM applies to topical and nontopical object/complements based on the semantic features of the object/complement (Dalrymple and Nikolaeva 2011: 215).

2.3.5 Symmetric DOM

The other type of DOM is symmetric DOM. Here, verbs vary the case marking used with the object/complement. These “symmetric alternations are regulated by verbal semantics, polarity, and quantification” (Iemmolo 2013: 387). While individuation and topicality may still play a role

⁴ This distinction between asymmetric and symmetric DOM has also been labeled syntagmatic and paradigmatic respectively (Abraham and Leiss 2012: 334).

within symmetric DOM, other parameters may be at play as well, including affectedness and aspect. The class of the verb seems to influence the alternation (Malchukov and De Swart 2011: 347).

Another issue involving case marking is that of causation. Many languages express a correlation between different types of causatives and the level of causation. Haiman (1983) describes this variation in terms of lexical, morphological, and analytic causation. Whaley provides a helpful distillation of Haiman's data, noting that the more direct causation corresponds to lexical causative forms and that the less direct causation corresponds to instances of multiple lexemes used to indicate causation (Whaley 1996: 195). Combining this correlation with the issue of case, Whaley notes that the nominative can denote a high degree of control, the oblique a lower degree of control, and the accusative no control whatsoever (Whaley 1996: 198). Thus, the coding of the causee as an accusative may be strongly correlated to an absence of control, and this observation may provide additional support for seeing the alternation in a system of symmetric DOM.

2.4 Summary and Conclusions

Recent studies on transitivity have helped to differentiate between types of clauses, and attempts to find a prototypical transitive case frame have provided insight for understanding the significance of variation with certain verbs. The recent advancements in DOM, specifically understanding the connection between information structure and the marking of object/complements, have provided additional insights into the motivations for why languages alternate in how object/complements appear. In the following chapter, I will discuss how scholars have viewed the reason for variation in the way that object/complements appear in Biblical Hebrew. An examination of the history of scholarship set alongside the recent contributions of the linguistic literature discussed in this chapter will provide a fuller picture of the motivations for variation.

CHAPTER 3

APPROACHES TO BIBLICAL HEBREW VERBS AND OBJECT/COMPLEMENTS

3.1 Introduction

Biblical Hebrew scholars have used a variety of factors to explain how Biblical Hebrew verbs select object/complements. In the history of study, scholars have pointed to case marking, definiteness, emphasis, transitivity, word order, information structure, and causation, among others, as possible explanations for the variation. In this section, I will examine the main proposals for understanding the variation. I will also discuss how this study will approach the variation in how object/complements appear.

3.2 Case Marking in Biblical Hebrew

Historically, Biblical Hebrew grammars have used case, and specifically the label “accusative,” to describe the verb’s object/complement (Gesenius et al. 1990; Waltke and O'Connor 1990; Joüon and Muraoka 2006). Grammars have gravitated towards this explanation because of the historical development of Hebrew and on analogy with other ancient languages such as Latin or Greek (Waltke and O'Connor 1990: 125-126; Joüon and Muraoka 2006: 410). This label also emerges from a growing body of evidence that points to an original case system in Proto-Semitic (Hasselbach 2013; Reymond 2018).

3.2.1 Case Marking and Proto-Semitic

Based on early linguistic evidence and diachronic analysis, scholars point to a three-part case system in Proto-Semitic (Bossong 1991: 145). This case system is still visible in a few ancient Semitic languages, including Akkadian, Ugaritic, and Arabic (Hasselbach 2013: 16). However, even in languages with reduced inflectional case systems (such as Phoenician) or non-existent inflectional case systems (such as Hebrew and Aramaic), there are still vestiges of fuller case marking observable in certain forms (Hasselbach 2013: 27, 33). For example, Biblical Hebrew differentiates between subject pronouns and object pronouns. The genitive case seems to appear in the construct state of certain nouns, as well as through the use of a preposition (Waltke and O'Connor 1990: 161). In addition, the presence of morphological variation within pronominal suffixes points to an original case system.

3.2.2 Morphological Variation of Pronominal Suffixes

In Biblical Hebrew, linking vowels connect pronominal suffixes to nouns. Many scholars believe these linking vowels, which reflect the Masoretic reading tradition, are remnants of a case system (Joüon and Muraoka 2006; Reymond 2018). If that is true, the morphological variation in suffixes could provide insight into the complicated nature of how object/complements appear in Biblical Hebrew.

For example, the Biblical Hebrew word *dābār* joins with a first common plural pronominal suffix by means of an /ē/ vowel. This vowel likely emerged from a historical development of *dabar + i + nū* → *dabarinū* → *d^ebārēnū^w*, with the original /i/ vowel serving as a marker of case (Reymond 2018: 120). With the accusative, similar developments are possible. For example, the /ō^w/ third masculine singular pronominal suffix likely emerged from an original *ahū* → *aw* → *ō*, with the genitive form transforming on analogy with the accusative (Blau 2010: 172). However, these morphological features can change in different environments. The *qātal* forms consistently use an /a/-class linking vowel, while *yiqṭōl* and imperative forms consistently use an /i/-class linking vowel (Reymond 2018: 181).

Occasionally, the *yiqṭōl*/imperative forms include a *nun* at the end of the verbal form. This *nun* assimilates into the *nun* of the first common singular/plural and the *kaph* of the second masculine singular; it is represented by a dagesh in the pronominal suffix. However, the *nun* does not always assimilate into the third singular masculine/feminine forms. Instead, it is represented in the additional suffixes of *-nw* and *-nh* (van der Merwe et al. 2017: 97). These changes are not necessarily evidence of an earlier case system but rather seem to be connected to the suffixed form itself.

In poetic literature, most pronominal suffixes are the same as in prose. However, in some poetic texts, the pronominal suffixes of both *-mō* and *-mū* are used for the third masculine plural forms (van der Merwe et al. 2017: 97). Some propose that this reflects an archaic Biblical Hebrew spelling, along with the rarely-attested third masculine singular suffix of *he* (Gianto 2016: 21, 26).

The pronominal suffix can also appear on the infinitive construct. Although the infinitive construct is a verbal form, the morphological features of the pronominal suffix for the infinitive

mirror those of the pronominal suffix for nouns (van der Merwe et al. 2017: 98). The only apparent exception is that the first person occasionally demonstrates the *nun* common to the other verbal forms (Joüon and Muraoka 2006: 165).

The particle *'et* is found with an attached pronominal suffix in Biblical Hebrew in about 15% of its occurrences.⁵ The particle *'et* has a distinctive morphology when accompanied by the pronominal suffix (van der Merwe et al. 2017: 282). The morphology of the pronominal suffix on the particle *'et* is identical to the morphology on the infinitive, with a key exception: the linking vowel for the particle *'et* is always an /a/-class vowel, contrary to the /i/-class linking vowel of the second feminine singular and first common plural of the infinitive.

3.2.3 Explanations of Biblical Hebrew Case Marking

Because Biblical Hebrew no longer overtly marks case, grammars have handled Biblical Hebrew case marking in several ways. Joüon and Muraoka argue that Biblical Hebrew has no proper declensions but that the “logical relations expressed by the nominative, the accusative, and the genitive are shown by the position of the noun in the phrase or sentence” (2006: 217). Thus, according to Joüon and Muraoka, the syntax of the sentence is more reliable for case differentiation than the morphological marking. Gesenius argues that pronominal suffixes express both the genitive and accusative (Gesenius et al. 1990: 108), with the specific case depending upon whether the suffix is attached to verbs (accusative only), substantives (genitive only), or particles (genitive or accusative). Waltke and O'Connor argue for the widespread use of the genitive and accusative in Biblical Hebrew, but they note that “the accusative case cannot regularly be distinguished by form” (Waltke and O'Connor 1990: 161). Therefore, while case is a helpful frame of reference, scholars agree that it is not the solution to explain the variation in how object/complements appear in Biblical Hebrew.

⁵ Counts vary depending on the system of classification, but according to the Groves-Wheeler Westminster Hebrew Morphology in Accordance Bible Software, the particle *'et* occurs 10,969 times in the Hebrew Bible; of those occurrences, a pronominal suffix is attached 1,701 times (Elliger and Rudolph 2010).

3.3 The Role of the Particle *'et*

As noted in Chapter 1, the debate concerning the function of *'et* has occupied scholarly conversations for some time. Biblical Hebrew scholarship has offered two main explanations for the particle *'et*: as a sign of the accusative and as an emphatic particle.

These proposed functions are summarised well by Alfred M. Wilson, who in 1890 published his extensive survey of the particle *'et*. Wilson argues that the particle *'et* was originally intended as an intensive or reflexive pronoun. He purports that the particle *'et* then spread from this original use to mark other definite direct objects, even if they were not intensive or emphatic (1890a: 143). He suggests that Biblical Hebrew often even omits the particle *'et* before emphatic words (1890a: 146). Also, Wilson observes the many places where the particle is present in one construction yet absent from an identical or very similar syntactical construction elsewhere (1890a: 145). His only explanation for this variation is the preference of the writer or speaker (1890a: 146).

Wilson also describes seven syntactic constructions in which the particle *'et* is used:

- 1) the Accusative of the Direct Object; 2) the Nominative Absolute; 3) the Accusative of Subordination; 4) the Accusative depending upon a verb to be supplied; 5) the Adverbial Accusative; 6) the Accusative as the object of a passive verb; and 7) the Accusative as the subject of (1) Passive verbs, and (2) Intransitive or Neuter verbs. (1890b: 224).

His main discussion concerning the occasional omission of the particle *'et* centers on his first construction: the use of the particle *'et* with the definite direct object accusative. While he explains this use as normative, he goes on to list eight principles that may explain the use of the particle *'et* when the object/complement is lacking any clear sign of definiteness (1890b: 214). Several of the categories are quasi-definite based on the actual Biblical Hebrew word used, including demonstrative pronouns, NPs headed by the Biblical Hebrew word *kōl*, participles, and numbers or NPs followed by numbers. However, several of his other principles are based on the individual contexts of each sentence, including NPs that are anarthrous in poetry but not in prose, singular NPs that can represent whole groups, NPs modified by relative clauses, and NPs that are well-known and therefore considered definite (1890b: 214). Furthermore, Wilson notes that there

are certain expressions that “are used almost invariably” apart from the particle *'et* (1890b: 215).⁶

Wilson concludes that the particle *'et* is used “when the object is definite in itself” (whether with the definite article or because of its status) (1890b: 217), when a pronominal suffix is the object/complement but is not attached to the verb, when the object/complement has a suffix and is fronted before the verb, when the demonstrative pronoun makes the object/complement definite, when followed by a definite noun and when a relative clause modifies a definite object/complement (1890b: 219). Wilson, then, supports both the accusative and emphatic hypotheses with important caveats.

Several Hebrew grammars take up this issue of the function of the particle *'et*. Gesenius explains the inherent complexity of the particle *'et* by noting that it is used to mark the accusative but is “not invariably necessary” (Gesenius et al. 1990: 363). Gesenius attributes the relative infrequency of the particle *'et* in poetry to the idea that the poetry represents a more archaic form of Biblical Hebrew. Conversely, he argues that its widespread use throughout prose is because its usage became customary over time (Gesenius et al. 1990: 363).

After Gesenius remarks on the broad tendencies of Biblical Hebrew, he seeks to explain some of the variation at work in the text. The particle *'et* is found infrequently accompanying an undetermined noun (Gesenius et al. 1990: 364). In late Biblical Hebrew, Gesenius argues it serves as an introductory or emphasising particle (Gesenius et al. 1990: 365-366). Occasionally, the particle *'et* is used because of attraction to the accusative use of the relative pronoun or even because a speaker envisions a verbal idea as governing an accusative (Gesenius et al. 1990: 365). Thus, Gesenius sees the particle *'et* as fulfilling both functions of marking the accusative and emphasis.

3.3.1 The Particle 'et as an Emphatic Marker

Other scholars have not come to the same conclusions. Walker notes that “we must give up the notion that *'eth* is a mark of the accusative,” and suggests that it is only an emphatic particle (Walker 1955: 314). Likewise, Saydon claims that the emphatic function of the particle *'et* is the

⁶ Wilson (1890b: 215) discusses three specific constructions, *hyšr*, *htwb*, and *hr'*, providing a list of occurrences for each and noting the verses in which the particle *'et* is also found.

reason for its rise in usage, noting that originally, emphasis was its “one meaning alone and consequently one main use alone” (Saydon 1964: 192-193). He discredits the accusative hypothesis, claiming that such usage would require the particle *'et* to be “invariably used with all nouns that are the object of a transitive verb” (Saydon 1964: 209-210). Biblical Hebrew does not exhibit such consistency.

Similarly, Waltke and O'Connor begin their discussion of the particle *'et* by acknowledging its limited value in identifying the accusative; it is only used for definite substantives, it is occasionally used for the nominative and it does not occur frequently throughout biblical poetry (1990: 161-162). Therefore, instead of understanding the particle *'et* as primarily accusative, Waltke and O'Connor explicitly describe it as “the emphatic particle” (1990: 179). In their examination of the particle *'et*, they demonstrate its varied use with the accusative, the nominative, and other constructions.

3.3.2 The Particle 'et as an Accusative Marker

In contrast, others see the particle *'et* as primarily related to the accusative. For example, Joüon and Muraoka discuss the particle *'et* in terms of the direct accusative, noting that the particle *'et* “is mainly an indicator of the accusative of object” (2006: 414). They acknowledge that there are other uses of the particle *'et* outside of the accusative of object (2006: 416-417). Also, they note the frequency of the particle *'et* with determinate nouns but note that it is “seldom necessary” (2006: 415). While much of their discussion centers on the various uses of the particle *'et*, they also discuss the “remarkably great freedom in the use” of the particle (Joüon and Muraoka 2006: 416).

Muraoka goes even further in a separate monograph, arguing that the variety of other factors influencing the use of the particle *'et* makes it difficult to claim that emphasis is the differentiating factor (1985: 151). He concludes that “there is no basis for the assertion that the particle *'ēt* can be used for the purpose of emphasis” (Muraoka 1985: 158). Blau also suggests that the primary function of the particle *'et* is the accusative, and examples of the particle with other cases is a result of a sort of contamination (1954: 7-8).

In a departure from the accusative hypotheses, van der Merwe, Naudé, and Kroeze describe the particle *'et* primarily in terms of its syntactic function: marking “the definite direct object of

transitive verbs” (2017: 282). Also, they incorporate recent discussions of the particle *'et* to note the role of information status in the use of the particle. More will be said about information status in Section 3.6.

3.4 The particle *'et* and the Ergative-Absolutive

Another option to explain the variation in the use of the particle *'et* is the remnant of a split ergative case system. In a nominative-accusative case system, the subject of a transitive clause is coded identically as the subject of an intransitive clause, but there is a difference in the way that the object of a transitive clause is coded. By contrast, in an ergative-absolutive case system, it is the object of a transitive clause and the subject of an intransitive clause that are aligned, with the subject of a transitive clause coded differently (Whaley 1996: 156-158).

Andersen, using the various occurrences of the Hebrew *yld* as a test case, demonstrates how the father, the mother, and the child are expressed with the verbal form. He concludes that an ergative system is the best explanation for some of the surprising forms in Biblical Hebrew where the “accusative” appears as the subject: “in Hebrew *nota accusativi* distinguishes victim from agent when both are specified, or rather when they need to be distinguished to avoid ambiguity” (Andersen 1971: 14). Thus, Andersen notes the following construction in Biblical Hebrew:

(21) Genesis 4:18

And to Enoch was born **Irad**.

וַיֹּלֶד לְחֵנוֹךְ אֶת-עִירָד

This pattern of the subject of an N-stem verbal form with the subject, who is a child, marked with the particle seems to play out in other places as well. Note the following contrasting examples. In examples (22, 24), the particle *'et* is used with the object/complement. In examples (23, 25), the particle *'et* is used with the subject.

(22) Numbers 26:58

וְקָהַת הַיּוֹלֵד אֶת־עַמְרָם:

And Kohath bore Amram.

(23) Numbers 26:60

וַיּוֹלֵד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אַבִּיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר:

And to Aaron was born Nadab, along with Abihu and Eleazar and Ithamar.

(24) 1 Chronicles 2:10

וְרָם הַיּוֹלֵד אֶת־עַמִּינָדָב

And Ram bore Aminadab.

(25) 1 Chronicles 2:9

וּבְנֵי חֶצְרוֹן אֲשֶׁר נִוְלְדוּ־לּוֹ אֶת־יֶרַחְמֵאל וְאֶת־רָם וְאֶת־כְּלוּבַי:

And the sons of Hezron which were born to him: Jerahmeel, Ram and Chelubai.

Therefore, Müller argues that a split-ergative system is evident when the N-stem uses the particle *'et* with a subject (Müller 1995). However, while these ideas are promising, they fail to describe adequately all of the idiosyncrasies of the use of the particle *'et* in Biblical Hebrew. Instead, the split-ergative proposal seems to explain only a small subset of actual uses of the particle *'et*, and this subset consists of only anomalies. In other words, the proposal does not explain similar constructions in Biblical Hebrew in which the particle *'et* is not used in this way. More work is needed to prove definitively the presence of an ergative-absolutive remnant in the language.

3.5 The Role of Prepositions with Object/Complements

Prepositions add to the complexity of how Biblical Hebrew verbs select object/complements. Grammars have handled the use of prepositions with object/complements in a variety of ways. Gesenius calls the use of preposition *lamed* with the object/complement a “solecism of the later period” and draws a connection to Aramaic and Ethiopic (Gesenius et al. 1990: 366). He also notes the difficulty in determining whether some verbs “joined with prepositions” were originally intransitive or not (Gesenius et al. 1990: 368). He also breaks verbs down into various semantic categories, noting for example that the preposition *bet* is used “to introduce the object after transitive verbs” (Gesenius et al. 1990: 379) with the semantics of touching, striking, and reaching. Indeed, Gesenius seems to view these prepositions with object/complements as deviations from the expected use of the accusative.

Waltke and O'Connor describe the phenomenon in their discussion of the accusative, labeling the use of the preposition a "prepositional object" (1990: 166). They argue that the variation between prepositions used with object/complements is related to the semantics of the verb.

Joüon and Muraoka discuss this variation in a section on the "affected object" accusative (2006: 410). They argue that many of the verbs that use prepositions with object/complements are actually "intransitive verbs or, more precisely, transitive through preposition" (Joüon and Muraoka 2006: 410). Also, they conclude that prepositions preceding object/complements may mark a dative: "as a kind of shorthand or on the analogy of genuine transitive verbs, many Hebrew verbs take a suffix pronoun where such a pronoun has the value of a dative and therefore is normally capable of being rewritten using a preposition other than" the particle *'et* (Joüon and Muraoka 2006: 411).

Furthermore, van der Merwe, Naudé, and Kroeze discuss the variation in a section on nouns as complements and adjuncts of the verb, noting that some verbs can govern the object/complement with a preposition; they call this phenomenon the use of "prepositional objects" and note that variation can occur with the same verb (2017: 279).

Despite the discussion of this variation in the literature, there has been little agreement on the terms of reference, syntactic pattern, or the semantic purpose for the variation.

3.6 Differential Object Marking

Beginning with Khan (Khan 1984), Biblical Hebrew scholars have noted the role of differential object marking (DOM) as an explanation for the variation in how object/complements appear in Biblical Hebrew. Most recently, Bekins (2014) has examined Biblical Hebrew through the lens of symmetric and asymmetric DOM. While scholars like Seržant and Witzlack-Makarevich have mentioned DOM and Biblical Hebrew briefly in their studies, (2018: 12, 24) the study by Bekins is the most extensive study of DOM in Biblical Hebrew to date. He makes several key advancements in understanding the role DOM plays in the texts.

3.6.1 Asymmetric DOM

In terms of asymmetric DOM, Bekins argues that the particle *'et* is required for proper nouns, is prohibited for indefinite noun phrases, and is optional for all other object/complements.⁷ Bekins suggests that the information status of object/complements within this “optional” category is the determining factor for whether or not the object/complement is used with the particle *'et*. Therefore, he examines the information status of these object/complements using three criteria: identifiability, animacy, and persistence.

The Identifiability Scale measures the “ability of a hearer to identify the referent of a noun phrase” (Bekins 2014: 104) and is adapted from Prince (1981: 237).

(26) **Identifiability Scale:** Evoked > Unused > Inferable > New

Bekins notes that the higher an object/complement falls on the scale, the more likely it is to be used with the particle *'et*, as in his following example of a discourse-new and discourse-old object (2014: 105):

(27) Exodus 2:11-12

וַיֵּרָא אִישׁ מִצְרָיִם מַכֶּה אִישׁ-עִבְרִי ... וַיִּדֹּף אֶת־הַמִּצְרָיִם

And he saw an Egyptian man striking a Hebrew man...and he struck the Egyptian.

In this example's first mention of “Egyptian,” the Biblical Hebrew word is used without the particle *'et*; in the second mention of “Egyptian,” the Biblical Hebrew word is used with the particle *'et*. According to Bekins, this use of the particle *'et* for the second mention of “Egyptian” is connected to the fact that the object/complement is now evoked within the context.

However, the identifiability scale is not always easy to apply. Specifically, the “inferable” category requires extensive cultural knowledge of speakers in ancient Israel to know what he or she might consider general knowledge. Therefore, this category is open to subjective interpretation and is not reliable in an objective sense for determining the identifiability of an object/complement (Bekins 2014: 107). However, differentiation between the two ends of the

⁷ The terms “required” and “prohibited” refer to general tendencies and not an absolute rule. It seems that some irregularities can be expected. Concerning DOM systems, Bossong notes that the “rules are not strict, or more precisely: even if it were possible to formulate the rules in a strict way their applications still would show a more or less great margin of variability...this difference is gradual and squishy since it reflects certain aspects of extralinguistic reality” (Bossong 1991: 152).

scale (Evoked / New) can be observed rather easily, so the category is helpful for patterns of asymmetric DOM.

Another parameter in asymmetric DOM concerns animacy. Here, Bekins adopts a simplified Animacy Scale utilised by Bresnan and Hay (Bresnan and Hay 2008: 249).⁸

(28) **Revised Animacy Hierarchy:** human > organisation > animate (non-human) > inanimate

In contrast to the Animacy Hierarchy mentioned above in (19), this revised animacy hierarchy allows for the sentience of whole groups as situated slightly higher than animate and non-human entities. Bekins observes that the frequency of the particle *'et* decreases for object/complements identified with categories farther down on the scale (2014: 112). The following contrasting examples, though not from Bekins, demonstrate his argument about animacy and the particle *'et*: the human referent is used with the particle *'et* in (29), but the inanimate object/complement is attached as a suffix to the verb in (30).

(29) Leviticus 10:2

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם

And fire came out from before the Lord and it consumed them.

(30) Leviticus 10:12

קַחוּ אֶת־הַמִּנְחָה הַנּוֹתְרָת מֵאִשֵּׁי יְהוָה וְאָכְלוּהָ מִצּוֹת אֵצֶל הַמִּזְבֵּחַ

Take the remaining offering from the Lord's offering by fire and eat it unleavened beside the altar.

The third factor Bekins observes for asymmetric DOM is cataphoric persistence. He demonstrates that the persistence of a certain object/complement within a discourse is a significant factor in whether or not it is used with the particle *'et*. In other words, if an object/complement that would otherwise not be used with the particle *'et* will persist throughout the discourse, Bekins proposes that there will be a higher probability that it will be used with the particle *'et*. As an example, he notes the presence of the particle *'et* before an inferable object/complement in the discussion of the Passover sacrifice. Since the object/complement is inferable, according to the Identifiability Scale (26) it is less likely to be used with the particle *'et*. Bekins

⁸ Bekins also addresses the issue of organisations being inanimate, but he notes that organisations tend to “group more strongly with other human-referring objects” (Bekins 2014: 112). The data that Bekins shows from his corpus rate organisations as marked at a slightly higher rate than “human.” For this reason, Bekins includes organisations in his “human” category for his analysis.

argues that the object/complement *habbāsār* is used with the particle *'et* in example (31) because it remains a salient point in the syntax that follows (Bekins 2014: 115). The verses are shown below, with each reference to the object/complement highlighted.

(31) Exodus 12:8-9a

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ: אֶל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מִבָּשָׂל בַּמַּיִם

And they will eat the flesh in this night, roasted by fire, and unleavened bread, upon bitter herbs, they will eat it. Do not eat from it raw or boiled in water.

Therefore, Bekins concludes that object/complements with cataphoric persistence are used with the particle *'et* at a higher rate than those without any reference.

Combining these categories, Bekins provides his results that attempt to explain the use of asymmetric DOM in Biblical Hebrew. In the corpus Bekins selected, those object/complements with high information status, including discourse-old objects that are human and have cataphoric persistence, are used with the particle *'et* at a rate of 100%; in contrast, object/complements with low information status, including discourse-new object/complements that are inanimate and do not persist, are used with the particle *'et* at a rate of 55% (2014: 116). Bekins concludes that the important role of information status may be the reason that the particle *'et* was considered an emphatic marker in previous studies (2014: 200). Bekins notes that even lower rates of usage for the particle *'et* may be associated with other factors (such as low information status clauses, word order, and mood), but these three categories of identifiability, animacy, and persistence provide insight into a better understanding of information status of Biblical Hebrew object/complements.

3.6.2 Symmetric DOM

In terms of symmetric DOM, Bekins examined three main alternations. He calls them the accusative and partitive/locative alternation, the accusative and dative alternation, and a broad category he simply calls “other alternations” (Bekins 2014: 142). While Cook argues that Bekins has not provided a clear distinction in this section between boundedness and types of aspect (Cook 2015: 384), this shortcoming does not seem to be a significant enough factor to discount his results. It certainly seems that aspect is a neglected part of the discussion for Bekins, as will be discussed below, especially since he does not explicate the differences between types of

aspect and how the aspect of a verb might have an impact on the boundedness of an object/complement. However, Bekins uses ample texts to demonstrate that there is meaningful variation in the alternation in how an object/complement appears with certain verbs.

In his examination of the accusative and partitive/locative alternation, Bekins builds off the work of Malessa, who argues that the presence of a *bet* preposition with certain verbs signals durative aspect or partial affectedness (Malessa 2006: 100). Malessa demonstrates the partial affectedness of an object/complement with *bet* through numerous examples, including the following texts which he suggests show a fully affected object/complement with the particle *'et* and a less affected object/complement with the preposition *bet* (Malessa 2006: 97).

(32) Judges 9:15

וְאִם-אֵין תֵּצֵא אֵשׁ מִן-הָאֵטָד וְתֹאכַל אֶת-אַרְזֵי הַלְּבָנוֹן:

And if there is not, may fire come out from the bramble and consume the cedars of Lebanon.

(33) Zechariah 11:1

פֶּתַח לְבָנוֹן דְּלְתִיךְ וְתֹאכַל אֵשׁ בְּאַרְזֵיךְ:

Open, Lebanon, your doors, and a fire will consume among your cedars.

Bekins argues that with the verbs that demonstrate this variation, object/complements used with the particle *'et* are bounded. The use of a preposition with an object/complement, however, signals partial affectedness and often an unbounded object/complement (Bekins 2014: 147). Specifically, he notes that with certain canonical transitive verbs, when the patient is realised as something other than an accusative, the realisation is “contrary to the expectations of the hearer and indicates a semantic deviation from the transitive prototype with respect to the degree of affectedness of the patient” (Bekins 2014: 149). I will address the semantic implications of the alternation in more detail below.

Object/complements that undergo scalar changes instead of experiencing complete affectedness are known as incremental themes; these incremental themes only occur with verbs that allow for atelic readings (Bekins 2014: 81). Bekins treats many plural object/complements as incremental themes since only part of a plural object/complement may be affected. As an example of an incremental theme, Bekins uses the following texts to demonstrate a bounded object/complement used with the particle *'et* in contrast with an unbounded object/complement used with a

prepositional phrase (although the adverbial phrase in the second text provides a temporal boundary) (Bekins 2014: 150).

(34) Joshua 8:34

וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דִּבְרֵי הַתּוֹרָה

And afterwards, he read all the words of the law.

(35) Deuteronomy 17:19

וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו

And he will read in it all the days of his life.

Therefore, according to Bekins, these contrasting examples demonstrate that the use of a preposition with an object/complement signals an unbounded reading.

Verbs of surface contact also exhibit variation between the particle *et* and a preposition, but temporal boundedness does not seem to be a factor, since “the patient-like arguments of these surface contact verbs do not function as incremental themes” (Bekins 2014: 160). Bekins argues it is a change of possession that determines how the object/complement appears. In other words, the particle *et* is used in situations where the subject has complete control over the object/complement. The following example demonstrates the complete change of possession that occurs:

(36) Judges 12:6b

וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל־מַעְבְּרוֹת הַיַּרְדֵּן

And they seized him and they slaughtered him at the fords of the Jordan.

Since the seizing results in death, the subjects in this verse have complete control over the object/complement, who undergoes “an independent change in possession” (Bekins 2014: 157). Bekins notes an exception to his proposed theory, where a patient-like argument occurs with a preposition:

(37) 2 Samuel 4:10

כִּי הִמְגִיד לִי לְאֹמֶר הִנֵּה־יָמַת שָׁאוּל וְהוּא־הָיָה כַּמְבֹשֵׁר בְּעֵינָיו וְאַחֲזָה בּוֹ וְאַהֲרָגְהוּ בְּצִקְלָג אֲשֶׁר לְתַתִּי־לוֹ בְּשָׂרָה:

When someone reported to me, saying, “Behold, Saul is dead,” and he was bringing good news in his eyes, then I seized onto him and I killed him in Ziklag, which to my giving to him good news.

However, on closer inspection, it seems Bekins may have overlooked the broader context of this usage. In 2 Samuel 4:10, David is recounting an earlier series of events, namely the events

recorded in 2 Samuel 1:15. There, just after Saul and Jonathan's death, a messenger claimed that he struck down Saul, thinking David would be pleased. However, when David heard these words, he *issued orders* for one of his young men to strike him:

(38) 2 Samuel 1:15

וַיִּקְרָא דָוִד לְאַחַד מִהַנְּעָרִים וַיֹּאמֶר גֵּשׁ פְּגַע־בּוֹ וַיָּבֵהוּ וַיָּמָת:

And David called to one from the young men, and he said, “Go; fall upon him.” And he struck him, and he died.

In this verse, then, David never directly had complete control over the servant since he did not kill him with his own hands; rather, he merely issued orders to do so. The use of the preposition in 2 Samuel 4:10, then, seems to confirm that David never personally exercised physical control over the servant. Thus, this verse does not seem to be an exception to the theory but rather further evidence pointing to the alternation as an indication of the degree of possession.

Bekins also includes verbs of motion as examples of the variation between the object/complement with the particle *'et* and the object/complement with prepositions that suggest a partitive/locative meaning.⁹ For example, the verb *bw'* frequently occurs with prepositions to express a goal, source, or path. In the following example, the preposition with the object/complement provides the goal:

(39) Genesis 7:7

וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה מִפְּנֵי מִי הַמַּבּוּל:

And Noah went into the ark, and his sons and his wife and the wives of his sons with him, from before the waters of the flood.

Bekins argues that the uses of prepositions and object/complements are technically temporally unbounded, but the semantics of the sentence may suggest a bounded reading since the phrase provides a telic motion (Bekins 2014: 163).

In contrast, Bekins sees the use of the object/complement with the particle *'et* with verbs of motion as indicating boundedness. He argues that “the relationship between the object and aspect seems to be primarily motivated by affectedness,” or the extent that the actions of the agent get transferred onto the patient (Bekins 2014: 81). Following Tenny (1994: 11), he argues that the object/complement with the particle *'et* measures out the verbal event because it specifies its

⁹ Bekins distinguishes between manner of motion verbs, or verbs that encode the manner of the activity but not a path, and directed motion verbs, or verbs that include movement along a path (Bekins 2014: 161).

temporal boundedness. Bekins thus describes the following construction with the Biblical Hebrew word *bw'* as a goal with temporal boundedness (Bekins 2014: 165):

(40) Isaiah 28:15b

שֵׁט שׁוֹטֵף כִּי־יַעֲבֹר לֹא יבֹאֵנוּ כִּי שָׁמְנוּ כֶּזֶב מִחֲסֵנוּ וּבְשָׁקֵר נִסְתָּרְנוּ:

The overwhelming flood, when it passes over, it will not come to us, for we set a lie as our refuge and with falsehood we hid ourselves.

The problem with this theory and these last two examples from Bekins is that the semantics of the sentence is certainly impacted by the object/complement with the particle *'et* or the preposition, but this variation in and of itself does not necessarily change the clause's boundedness. The *wayyiqtol* form in Biblical Hebrew often presents bounded events, without the need for any modifier or preposition to create a sense of boundedness (Cook 2012: 266). In example (39) from Genesis 7:7, since the *wayyiqtol* form expresses telicity, it seems that the boundedness comes from the verbal form itself and not necessarily from the addition of the prepositional phrase.

In the second example (40) from Isaiah 28:15, it seems possible that Biblical Hebrew is indeed differentiating between the use of a preposition and the object/complement with the particle *'et* with verbs like *bw'*, but the analysis from Bekins falls short of explaining what is being differentiated. Bekins concludes that verbs of motion with the object/complement alone (without the particle *'et*) are examples of “differentially marked obliques in which the overt preposition has been omitted” (Bekins 2014: 166). However, the conclusion is not clear from the evidence he provides.

The next alternation Bekins examines is the alternation used when a verb requires more than one object/complement. In generative syntax, these are called ditransitive verbs (van der Merwe et al. 2017: 60). Ditransitive verbs require three arguments with three semantic roles, namely that of the agent, the theme, and the recipient (Bekins 2014: 168).¹⁰ Bekins argues that the theme typically appears as the object/complement with the particle *'et* (“the cave” in the example below) and the recipient typically appears as an oblique (“to me” in the example below).

¹⁰ Others focus on the grammatical role and call this phenomenon the direct object + “dative” object (Waltke and O'Connor 1990: 174) or the “double accusative of the affected object” (Joüon and Muraoka 2006: 422-423).

(41) Genesis 23:9a

וַיִּתֵּן-לִי אֶת-מְעַרַת הַמַּכְפֵּלָה

And he will give to me the cave of Machpelah.

However, the recipient occasionally appears as a pronominal suffix on the verb itself. Bekins notes that it is common for Semitic languages to use an object/complement pronominal suffix on a verb as an alternative to a preposition with an object/complement. This variation occurs in example (42), repeated from Section 1.2.5 above; the theme is an object/complement alone, and the recipient is affixed to the verbal form.

(42) Joshua 15:19b

כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי

“because the land of the Negev you gave me...”

Bekins argues that animacy and definiteness influence this variation (Bekins 2014: 172), namely that the recipient appearing as a suffix on the verbal form can only occur with first-person or second-person pronouns, as demonstrated in example (42) from Joshua 15:19b. Example (41) from Genesis 23:9a demonstrates that the first-person or second-person recipient is not *required* as pronominal suffix on the verb; it can also appear with a preposition. A recipient occurring as a first-person or second-person pronominal suffix on a verb also applies to other ditransitive verbs like *gml* and *šlm*, in the examples below.

(43) 1 Samuel 24:18b

כִּי אַתָּה גָּמַלְתָּנִי הַטּוֹבָה וְאֲנִי גָּמַלְתִּיךָ הָרָעָה:

For you rewarded me with good, but I rewarded you with evil.

(44) Psalm 35:12a

יְשַׁלְּמוּנִי רָעָה תַּחַת טוֹבָה

They repay me evil instead of good.

Other examples could include verbs of speaking or benefactives (Bekins 2014: 174). In essence, all of these formations stand outside the expected norm in Biblical Hebrew, expressed in example (41) from Genesis 23:9a. Again, this variation could be related to the fact that examples (42-44) have recipients that are in the first-person or second-person.

Bekins groups several other verbs together under the heading of “dative complements,” noting that they express an alternation between the object/complement with the particle *'et* and the object/complement with the preposition *lamed* (2014: 176). This category is complicated by the

fact that the preposition *lamed* seems to be used in place of the particle *'et* in later stages of Biblical Hebrew (Joüon and Muraoka 2006: 418).¹¹ Therefore, it is difficult to know what variations in how an object/complement appears are due to diachronic language change and what variations are due to what Bekins might label a “dative complement” (2014: 176). The increase in the use of the preposition *lamed* with the object/complement seems to correlate with a decrease in the use of the particle *'et* with the object/complement. However, it is difficult to group the absence of the particle *'et* with later stages of Biblical Hebrew, because there is ample evidence that the particle *'et* with the pronominal suffix is absent from earlier Biblical Hebrew, namely in books like Nahum or Ruth (Young et al. 2008: 261-262). While this evidence is not enough in and of itself to disprove the theory of the preposition *lamed* as a replacement for the particle *'et* with the object/complement in later Biblical Hebrew, it is certainly enough to create difficulties in determining the significance of any alternation. In fact, Bekins concludes that there are only a few of these alternations that “produce a meaningful semantic contrast” (Bekins 2014: 180).

The final section of symmetric alternation that Bekins examines concerns other non-canonical transitive verbs that do not seem to fit the previous sections. He includes what he labels as interaction verbs, relative motion verbs, and experiencer verbs.

The prototypical transitive clause involves affectedness: an agent fully affects a patient. However, with verbs of “social interaction,”¹² the two participants are both agent-like. Therefore, Bekins argues, transitivity is more closely associated with reciprocity than affectedness. For interaction verbs, the use of the particle *'et* with an object/complement suggests low reciprocity, while the use of a preposition with an object/complement suggests higher reciprocity. For example, the verb *škb* is often used with the preposition *'im* in sexual contexts.

¹¹ Concerning the particle *'et* and the preposition *lamed*, Malessa argues that in some cases these have the same syntactic function and the same semantic role (Malessa 2006: 61).

¹² Bekins uses this label from Blume (1998: 254).

(45) Genesis 30:15

וַתֹּאמֶר רָחֵל לְכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְנִי:

And Rachel said, “Therefore he [Jacob] will sleep with you tonight in exchange for the mandrakes of your son.”

This type of construction suggests reciprocal action; that is, although there is a clear agent (Jacob in the above example) and patient (Leah in the above example), “the second participant functions more like a second agent than a proper patient” (Bekins 2014: 183). The second individual is a willing participant in the act. However, there are several occurrences of the verb *škb* in Biblical Hebrew *without* the preposition *'im* and instead with the particle *'et* and an object/complement, as in the example below.

(46) Genesis 34:2

וַיֵּרָא אֶתְּהָ שֶׁכֶם בֶּן־חַמּוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֶתְּהָ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶהָ:

Now Shechem, the son of Hamor the Hivite, prince of the land, saw [Dinah], and he took her and he bedded her and he humiliated her.

One thing that distinguishes the context of example (45) in Genesis 30:15 from that of example (46) in Genesis 34:2 is the issue of consent; Genesis 34:2 certainly seems to be an account of non-consensual sexual intercourse, or rape, evidenced especially by the final verb of the sentence, “and he humiliated her.” In addition, the anger of Dinah’s brothers and the subsequent events of Genesis 34 confirm this reading. In this account, Dinah is not a second agent; thus, the affixing of the pronominal suffix to the particle *'et* may communicate her lack of reciprocity. Bekins notes that there are seven examples in which the “participant is explicitly realized in the form of a direct object” (2014: 185), but a cursory survey of the occurrences of *škb* followed by the particle *'et* suggest that this number is much higher.

However, not every occurrence of this construction is an explicit example of rape. For example, the following legislation suggests equal punishment for the male and the female. One could infer that both participants were willing in the act, but Bekins does not address this issue.

(47) Leviticus 20:11

וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-אִשְׁתּוֹ אֲבִיו עֵרֹת אָבִיו מִזֶּה מִזֶּה יָגֵל מִזֶּה מִזֶּה וְשִׁנְיָהֶם דְּמֵיהֶם בָּם:

And a man who will bed the wife of his father has uncovered the nakedness of his father; they will surely die, the two of them. Their blood is upon them.

Bekins also includes examples from the interaction verb *nšq* (Bekins 2014: 186-188); in the following example, Bekins thinks the semantics of the clause suggests that the reciprocity between the agents is high. Therefore, there is no object/complement.

(48) Psalm 85:11b

צֶדֶק וְשָׁלוֹם יִשְׁקֹוּ

Righteousness and peace kiss.

In contrast, in the following example, the reciprocity is presumably non-existent and the object/complement occurs alone.

(49) Hosea 13:2b

זִבְחֵי אָדָם עֲגָלִים יִשְׁקֹוּ:

The ones offering human sacrifices kiss calves!

However, Bekins does not mention the idea of null object/complements within a clause (Cook 2020). The idea of null object/complements could impact the way volitionality is understood in these clauses. In addition, for these interaction verbs, Bekins does not fully address the reasons for the variation between the object/complement alone, the object/complement with the preposition *lamed*, and the object/complement with the particle *'et*. While his discussion helps explain the alternation in terms of the agentivity of the object/complement, he has not fully explained the variation (2014: 189).

Bekins also discusses verbs of relative motion. These verbs “denote events that imply two participants that perform different actions independently of each other” (Blume 1998: 274). Since the motion involves multiple participants, the motion of each participant is perceived as relative to the motion of the other.

Langacker notes a correlation between words like “chase” used typologically in the accusative case and “follow” used typologically in the dative case, noting that even if the activity is the same, the intent is semantically distinct. For example, in English, “chase” implies that there is a subject who controls the action. The verb “follow” implies that the subject may take the same

road as the participant but that the participant has a higher level of control over the subject's movements (Langacker 1991: 401).

Bekins suggests that this description of motion fits well with motion verbs like *rdp* in Biblical Hebrew: for these motion verbs, Bekins claims that object/complements without the preposition involve forced retreat. Therefore, the issue is not affectedness or reciprocity but rather a question of which participant is controlling the motion (Bekins 2014: 191). The variation of control is evidenced in the examples below, not included by Bekins but representative of his argument. The following example demonstrates a subject's pursuit with a lower level of control on the part of the subject, since the object/complement is supposedly controlling the path. According to Bekins, the lower control for the subject motivates the use of the preposition with the object/complement.

(50) Joshua 2:7a

וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת

And the men followed **after them** on the way of the Jordan, unto the fords.

However, the following example demonstrates that the subject maintains complete control of movement, which according to Bekins motivates the use of the object/complement as a pronominal suffix on the verb.

(51) Genesis 14:15a

וַיִּחַלֶּק עֲלֵיהֶם | לַיְלָה הוּא וְעַבְדָּיו וַיִּבְּאוּ וַיִּדְפְּוּ עַד-חֹבָה

He and his servants divided upon them by night and he struck them, and he pursued **them** until Hobah.

Bekins makes a strong case here, and it seems that control of movement is certainly at play in the variation.

The final section of symmetric alternation concerns experiencer verbs: verbs of perception, cognition, and emotion. Often, experiencer verbs are stative, and many of them deviate significantly from the transitive prototype. However, they allow for “eventive” readings by depicting the experience as a transfer (Bekins 2014: 193). According to Bekins, when an author wants to emphasise the action of attending to a stimulus, the stimulus frequently appears as an object/complement with the particle *'et*, as in the example below.

(52) Genesis 3:8

וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהֵלֵךְ בַּגֶּן

And they heard the sound of the Lord God walking in the garden.

However, an object/complement with a preposition identifies a goal or source stimulus, suggesting a higher level of interaction between the experiencer and the stimulus (Bekins 2014: 194). In each of these situations, the agent becomes less agent-like and thus the clause deviates from the transitive prototype.

(53) Genesis 3:17a

כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ

Because you listened to the voice of your wife...

Bekins's assessment of this data is helpful. However, it does not provide an explanation for the full variation within the text. For example, with the verb *šm'* that Bekins uses in examples here, there is no distinction between the various prepositions used with the object/complement, as seen in the examples in Section 1.1. Therefore, while Bekins has provided a helpful framework for approaching these problems, his approach is insufficient to detail what motivates the various alternations.

3.7 Biblical Hebrew Word Order

One factor that Bekins has not examined extensively is word order, which plays an important role in how objects appear in Biblical Hebrew. Although there has been significant debate over the default word order in Biblical Hebrew, the data demonstrate that most clauses are verb-initial; therefore, Biblical Hebrew is widely considered a verb-subject-object language.¹³ However, there are several ways that Biblical Hebrew can deviate from this canonical sentence structure. Miller-Naudé and Naudé have argued that left dislocation, topicalisation, heavy topicalisation, extraposition, heavy extraposition, and right dislocation constructions are all constructions that influence the syntax and semantics of the text. Likewise, they have key functions in relation to information structure (Miller-Naudé and Naudé 2019: 181). Specifically, constructions like left and right dislocation require a resumptive element within the matrix clause, but that resumptive element does not have to agree with the dislocated element (Miller-Naudé and Naudé 2021). Also, (heavy) topicalisation and (heavy) extraposition shift the order of

¹³ See the excellent discussion in *A Biblical Hebrew Reference Grammar* (van der Merwe et al. 2017: 490-497).

the clause in various ways, creating potential changes to the appearance of the object/complement as well. Therefore, this study will incorporate a study of word order using the categories from Miller-Naudé and Naudé (2021) in order to determine if constituent movement or dislocation is a factor in the alternation of how object/complements appear within Biblical Hebrew.

3.8 Summary and Conclusions

While many scholars have offered theories to account for the variation in how object/complements appear in Biblical Hebrew, recent studies have coalesced around a potential solution: DOM. If Bekins is correct, asymmetric DOM and symmetric DOM could explain the options seemingly available to the Biblical Hebrew writer for how an object/complement could appear. What is needed, then, is an exhaustive analysis of a select set of verbal roots within a closed corpus. In the following chapters, I will examine four roots in the Torah (Genesis-Deuteronomy) in an attempt to flesh out the proposal made by Bekins. Attention will be given to the form of the verb and the form of the object/complement, as well as to matters of individuation, animacy, persistence, word order, and verb class, among others. As a result, this study will provide new insights into the motivations for DOM in Biblical Hebrew and modify the approach to DOM in Biblical Hebrew. This fuller examination will allow for a more comprehensive understanding of the proposal of DOM as an explanation for the variation in how object/complements appear in Biblical Hebrew.

CHAPTER 4

ANALYSIS

4.1 Complexity Theory Approach

In previous chapters, we have seen that the variation of Biblical Hebrew object marking has puzzled scholars for generations. Many have tried to find a single factor to explain the variation, but every answer has proved insufficient and reductionistic. Promising attempts have been made, but the way forward must involve an interdisciplinary and multifaceted approach. This study will incorporate data from several complex and intersecting systems, driven by a complexity theory framework.

Complexity theory, a challenge to simplistic, unidimensional theories, could be described “as a revolutionary break from reductionism and as a way of seeing the world in terms of instability and fluctuations” (Marais and Meylaerts 2018: 1). In the past, language systems may have been reduced to their constituent parts, which were each studied and analysed in order to assess features and predict usage. However, complexity theory recognises that systems often operate in a non-linear, almost chaotic fashion. Within language, complexity theory allows for the reality that the use of language changes the very way the language works. In addition, it allows for a complex system to develop without the presupposition that there must have been an initial detailed template for the complexity (Larsen-Freeman 2013: 369).

Several features of complexity theory influence the methodology used here. First, complexity is non-linear. Non-linear systems do not function in a straightforward or linear progression. Instead, there is constant influence of one element in the system on others, so that “relations or interactions between elements are not fixed but may themselves change” (Larsen-Freeman 2013: 32). Therefore, the non-linearity of the system may produce different results than would have been anticipated before the system functioned together.

Similarly, emergence is another important aspect of complexity theory. Essentially, emergence is “the appearance in a complex system of a new state at a level of organization higher than the previous one,” much like how a traffic jam may persist long after the drivers causing it have moved on (Larsen-Freeman and Cameron 2008: 59). In this way, emergence can represent “an

epistemological shift from studying substance or stability to studying relationships, process, or change based on substance or the complex relationship between them” (Marais 2014: 50).

The realities of the variation in Biblical Hebrew object marking are not reducible to any one factor, as evidenced by the variety of theories explaining the reason for the variation and the lack of consensus on why objects appear in the way that they appear within the text. Therefore, this study will attempt to incorporate a variety of multidimensional data to begin to understand the complex system that may motivate variation.

4.2 Methodology and Classification of All Results

In this study, I chose four Biblical Hebrew roots that met the following criteria. First, and most importantly, the root had to show frequent alternation in the way it expressed its object. In other words, the root had to select object/complements in at least three of the following ways: without any prepositions or the particle *'et*, with the particle *'et*, as a pronominal suffix on the verb, as a pronominal suffix on the particle *'et*, and with a preposition. Each of these alternations had to occur in more than 5% of the root's occurrences. Second, the root had to occur more than 25 times within the Biblical Hebrew text of the Pentateuch. Finally, the roots had to show some variation between asymmetric DOM, or variation between the object/complement alone and the object/complement with a particle *'et*, and symmetric DOM, or variation between the object/complement with a preposition and the object/complement without a preposition. Therefore, I exhaustively examined four roots in the Pentateuch: *'kl*, *nkh*, *škb*, and *šm*'. While most occurrences of these verbal roots occur in one specific conjugation, there are also other conjugations that appear throughout the corpus. In order to make the study exhaustive, I have included these rare conjugations in the data as well.

The data concerning these four roots and how they express their object/complements were collected and analysed in the following ways. I listed each occurrence of each verb on a separate line. All occurrences of each root are listed except the infinitive absolute and the participle forms. The infinitive absolute was excluded because it does not select object/complements like other verbs, and the participle was excluded because the syntactic function of the participle varies based on context. While there are certainly predicative uses of the participle that could have contributed to this study, the decision to include them would have required the exclusion of

other data on the basis of my interpretation of each usage. Therefore, all participles were excluded. In addition, every Hifil verb that selects two object/complements is listed twice in the database, with each object/complement noted as a separate entry.

Next, I compiled a wide variety of morphological and syntactic data for the verb and its object.¹⁴ I noted the following features about the clause in which the verb occurred. First, I marked the traditional textual source.¹⁵ The inclusion of this information could allow for an assessment of the diachronic change of how the verb selected its object/complement in the history of Biblical Hebrew. In other words, diachronic language change could result in a shift from the object/complement with the particle *'et* to the object/complement with a preposition; without the traditional textual sources analysed, the variation in how the object/complement appears could be inappropriately understood as attributable to some other factor. I also noted each verb's stem, conjugation, and congruency features (person, gender, number). This information could allow for an understanding of how the tense/aspect impact the selection of the verb's object/complement. Specifically, as noted in Section 3.6.2, Bekins frequently referenced aspect as an influencing factor for symmetric DOM, so aspect is essential to note. I also noted the subject for each clause. Since Biblical Hebrew is a pro-drop language, an explicit subject is often absent from the clause. In these instances, or when the subject was absent from a clause and not mentioned in a previous clause within the verse, I marked the implied subject with a pronoun in brackets. In addition, I marked the animacy of each subject. This information about each subject could provide insight into how a subject or its animacy might impact the verb's alternation in selecting the object/complement. I also compiled information about any variations in word order that involved moved or dislocated constituents at the periphery of the sentence. This information could provide insight into any pragmatic motivation for a verb selecting its object/complement. For each object/complement, I noted the definiteness of the object/complement. This information is critical to assess whether definiteness is a factor in the alternation between the object/complement without any prepositions or particle *'et* and the object/complement with the particle

¹⁴ When there is a Ketib/Qere alternation, I use the Qere instead of the Ketib. However, in the case of Deuteronomy 28:30, I used the Ketib. As McCarthy notes, "This case is one of a number of perpetually recurring *qārēs*, which illustrate the tradition of the replacement of possibly offensive words with euphemistic expressions" (McCarthy 2007: 126).

¹⁵ For the labeling of traditional documentary sources, I followed the categories provided by Eissfeldt (1965) and catalogued within the Accordance Andersen-Forbes Database (2020).

'*et*. For each pronoun object/complement, I also noted the antecedent as a Proper Noun or Other NP in order to measure whether or not the antecedent's status impacted the variation. I also noted what type of object/complement was expressed. The categories included the following: No Object/Complement Expressed, Object/Complement Alone (without a particle '*et*' and without a preposition), Object/Complement as a Pronominal Suffix (on the verb), Particle '*et*' with Object/Complement, Particle '*et*' with Object/Complement as a Pronominal Suffix, Various Prepositions and Object/Complement, *kî* clause, Adverb, and Passive Verb. Since this study attempts to understand the alternation between these categories, these categories are significant for noticing patterns of selection. Finally, I compiled information about each object/complement in terms of identifiability, animacy, and cataphoric persistence; I describe the definitions and methodology behind these labels in the following sections.¹⁶

In Sections 4.2.1-4.2.6, I display the results for all the Biblical Hebrew roots analysed in this study. This overview will provide a fuller picture of the features potentially influencing how object/complements appear within the Hebrew Bible. An individual discussion and analysis of the features for each Biblical Hebrew verb in this study is concentrated in Sections 4.3-4.4.

4.2.1 Definiteness

Scholars have frequently used the definiteness of the object/complement as a criterion for the presence of the particle '*et*' (Wilson 1890a; Gesenius et al. 1990: 300), even though the discussion in Section 3.3 demonstrated that many grammars have proposed alternative explanations for why the particle '*et*' might appear. Therefore, in this study, I identified the object/complement of each verb along a spectrum of definiteness. I identified various ways that definiteness could be indicated in Biblical Hebrew, utilising Andersen's graded scale of definiteness in order to label the definiteness of each object/complement (1970: 109) and the spectrum of definiteness used by Bekins (2014: 94) in order to be able to verify his results for DOM. I provide examples of each category in the sections below.

¹⁶To assist with difficult constructions, I utilised three syntax modules in Accordance Bible Software: Holmstedt's Syntax module (2018), the Andersen-Forbes Syntax module (2020), and the WIVU Syntax module (Talstra 2014). On the framework for the WIVU Syntax module, see Kingham and Van Peursen (2018).

Some object/complements are inherently definite because the object/complement is a proper noun (van der Merwe et al. 2017: 215).

(54) Exodus 3:20

וְשַׁלַּחְתִּי אֶת־יָדִי וְהִכִּיתִי אֶת־מִצְרָיִם בְּכָל־נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ

And I will stretch out my hand and I will strike Egypt with all my wonders which I will do in its midst.

Other object/complements are pronominal suffixes, and these are inherently definite as well (van der Merwe et al. 2017: 215).

(55) Leviticus 26:38

וְאֲבַדְתֶּם בַּגּוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם

And you will perish among the nations, and the land of your enemies will consume you.

Other noun phrases that function as object/complements are considered definite because of a pronominal suffix on the noun phrase, as in example (56), while other noun phrases are definite because they include a definite article, as in example (57).

(56) Exodus 16:9

קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תְּלַנְתִּיכֶם

Draw near before the Lord, for he heard your groans.

(57) Exodus 16:35

וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה

And the sons of Israel ate the manna forty years.

Noun phrases also occur with the Biblical Hebrew *kōl*; if the *kōl* occurs in a definite noun phrase, it is considered definite.

(58) Genesis 2:16

מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל:

From every tree of the garden you may certainly eat.

In addition, if a noun phrase occurs in a construct relationship with a definite article, as in example (59), or proper noun, as in example (60), the entire construct phrase is considered definite.

(59) Exodus 8:13

וַיַּעֲשׂוּ-כֵן וַיִּטְּ אַהֲרֹן אֶת-יָדוֹ בְּמִטְהוֹ וַיִּדָּ אֶת-עַפְרַר הָאָרֶץ

And they did thus, and Aaron stretched out his hand with his staff and he struck the dust of the earth.

(60) Exodus 16:12

שָׁמַעְתִּי אֶת-תְּלֹנֹת בְּנֵי יִשְׂרָאֵל

I have heard the groans of the sons of Israel.

Other object/complements include clauses that begin with interrogative pronouns, like example (61), and demonstrative pronouns, like example (62). These were also considered definite.

(61) Numbers 9:8

וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמַדוּ וְאֶשְׁמָעָה מֵהִיְצִיָּה יְהוָה לָכֶם:

And Moses said to them, “Stand and I will listen what the Lord commands to you.”

(62) Deuteronomy 14:9

אֶת-זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם

This you may eat from all which is in the sea...

Since Bekins believes that the particle *'et* is *required* for proper nouns and *prohibited* for indefinite noun phrases, there are various constructions across the definiteness spectrum where it seems that the presence of the particle *'et* is *optional* for object/complements (Bekins 2014: 92-94). Examples (56-62) above all fall within what Bekins calls the “optional” range (2014: 94); the list of noun phrases included in this category by Bekins is reproduced below. For the sake of comparing my results to the work of Bekins, I will utilise his label of “optional” to refer to the object/complements that are definite according to the criteria discussed for examples (56-62) above.

Phrase Type	Total
NP determined by possessive suffix	302
NP determined by article <i>haC-</i>	223
NP quantified by universal quantifier <i>kōl</i>	69
Construct determined by Definite NP	52
Construct determined by proper noun	49
NP with adnominal demonstrative	27
Free relative (<i>'āšer, mî,</i> or <i>mâ</i>)	21
Interrogative pronouns <i>mî</i> and <i>mâ</i>	15
Demonstrative pronoun	8
Total	766

Table 2. Expressions Used for Objects Falling in the Optional Range from Bekins.

If a noun phrase is indefinite, I noted it in the study. As Bekins discusses (2013), some indefinite noun phrases are specific, with a specific noun within a group identifiable based on the context, and some indefinite noun phrases are non-specific, with the noun as “an arbitrary member of the kind” (2013: 226). Example (63) includes a specific indefinite noun phrase as the object/complement and example (64) includes a non-specific indefinite noun phrase as the object/complement. Uses of *kōl* with an indefinite noun phrase are considered indefinite, shown in example (65) below.¹⁷ In the results tabulated in Table 3, I group these three types of indefinite noun phrases together so it is easier to see how object/complements appear across the definiteness spectrum.

¹⁷ For a fuller discussion of *kōl* with noun phrases, see Naudé (2011).

(63) Leviticus 19:20

וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שְׁכֵב־זָרַע וְהוּא שִׁפְחָה

And a man who sleeps with a woman sexually and she is a maidservant...

(64) Leviticus 18:22

וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכַּבֵי אִשָּׁה תוֹעֵבָה הוּא:

And you will not sleep with a male (as) a bed of a woman. It is an abomination.

(65) Exodus 12:20a

כָּל־מַחְמֶצֶת לֹא תֹאכְלוּ

Every leavened thing you will not eat.

With every object/complement analysed along a spectrum of definiteness according to the categories listed above, it is possible to categorise the results. The table below contains the various ways that verbs select their object/complements in terms of definiteness. On the far left column are the main ways that object/complements appeared in the study (see Section 4.2 for a fuller discussion of these categories). To keep the table a manageable size, I excluded the four prepositions that only appeared with object/complements once each in the study. The four remaining columns list the number of occurrences of object/complements that fit the criteria for definiteness explained above, along with the proportion of these numbers to the overall occurrences of the way that the object/complement appeared within the study.

	PN	Pr. Suf.	Optional	Indefinite
O/C without Part. or Prep.	1 / 119 1%	0 / 119 0%	38 / 119 32%	80 / 119 67%
Part. 'et and O/C	5 / 116 4%	0 / 116 0%	105 / 116 91%	6 / 116 5%
O/C as Pr. Suf. on Verb	0 / 74 0%	74 / 74 100%	0 / 74 0%	0 / 74 0%
O/C as Pr. Suf. on Part. 'et	0 / 30 0%	30 / 30 100%	0 / 30 0%	0 / 30 0%
Prep. bet and O/C	0 / 57 0%	8 / 57 14%	49 / 57 86%	0 / 57 0%
Prep. 'el and O/C	7 / 38 18%	19 / 38 50%	11 / 38 29%	1 / 38 3%
Prep. min and O/C	0 / 31 0%	11 / 31 35%	19 / 31 61%	1 / 31 3%
Prep. 'im and O/C	0 / 15 0%	13 / 15 87%	1 / 15 7%	1 / 15 7%
Prep. lamed and O/C	0 / 12 0%	4 / 12 33%	7 / 12 58%	1 / 12 8%
Prep. 'al and O/C	0 / 6 0%	5 / 6 83%	1 / 6 17%	0 / 6 0%

Table 3. All Verbs: Definiteness of the Object/Complement.

For the object/complement that appears without the particle 'et or a preposition, there is only one proper noun, 38 examples of noun phrases falling with the “optional” definite range, and 80 examples of noun phrases falling under the heading “indefinite.” This last category was the most common for object/complements without the particle 'et or prepositions. The only proper noun that appears for this category is the following example:

(66) Numbers 21:28 (MT)

כִּי־אֵשׁ יֵצְאָה מִחֶשְׁבֹּן לְהָבָה מִקִּרְיַת סִיחֹן אֲכָלָהּ עַר מוֹאָב בְּעֵלֵי בְּמֹזַת אֲרָנוֹן:

For fire came out from Heshbon, a flame from the city of Sihon; it consumed Ar of Moab, the masters of the heights of Arnon.

However, the Hebrew text is suspect here. The Septuagint translates this phrase as shown below.

(67) Numbers 21:28b (LXX)

καὶ κατέφαγεν ἕως Μωάβ

And it consumed until Moab.

Therefore, it seems the Vorlage of the Septuagint read “until” ('ad) instead of the name of the place ('ar). The Samaritan Pentateuch also has 'ad.

The results suggest that object/complements can be specified as definite and not appear with the particle 'et. Indeed, the definiteness of these object/complements fell within the “optional” range

in 32% of its occurrences. The following verse is one example of a definite object/complement without the particle *'et*.

(68) Leviticus 26:29a

וְאָכְלִתֶם בְּשָׂר בְּנֵיכֶם

And you will eat the flesh of your sons.

In contrast, the presence of the particle *'et* does not demand that an object/complement is definite. For example, the following two verses in examples (69) and (70) refer to the same event. In example (69) below, the particle *'et* with the definite article refers to a group already mentioned earlier in the narrative (see Numbers 16:2). In example (70) below, the particle *'et* is used with an indefinite noun phrase, and that noun phrase is not mentioned in the immediate narrative context.

(69) Numbers 16:35

וְאֵשׁ יֵצְאָה מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמֵאֲתֵימֵי אִישׁ מִקְרִיבֵי הַקֹּטֶרֶת:

And fire came out from with the Lord and it consumed the 250 men offering incense.

(70) Numbers 26:10

וְתִפְתַּח הָאָרֶץ אֶת־פִּיהָ וְתִבְלַע אֹתָם וְאֶת־קֹרַח בְּמוֹת הָעֵדָה בְּאֹכַל הָאֵשׁ אֶת חֲמִשִּׁים וּמֵאֲתֵימֵי אִישׁ וַיְהִי לְנֹס:

And the earth opened its mouth and it swallowed them and Korah when the congregation died, when the fire consumed 250 men, and they were a warning sign.

These observations can confirm that the particle *'et* is frequently used with definite object/complements, as grammars have traditionally purported (Ross 2001: 90; Futato 2003: 36; Kutz and Josberger 2018: 94; Pratico and van Pelt 2019: 51). However, the data also demonstrate that an object/complement does not need to be definite to appear with the particle *'et*, and an object/complement does not need the particle *'et* if it is definite.

4.2.2 Identifiability

As writers move through a discourse, they express various types of information. Some information is familiar to their readers, while other information is new in some way. Prince describes the identifiability of discourse information in the categories below (Prince 1981: 237).

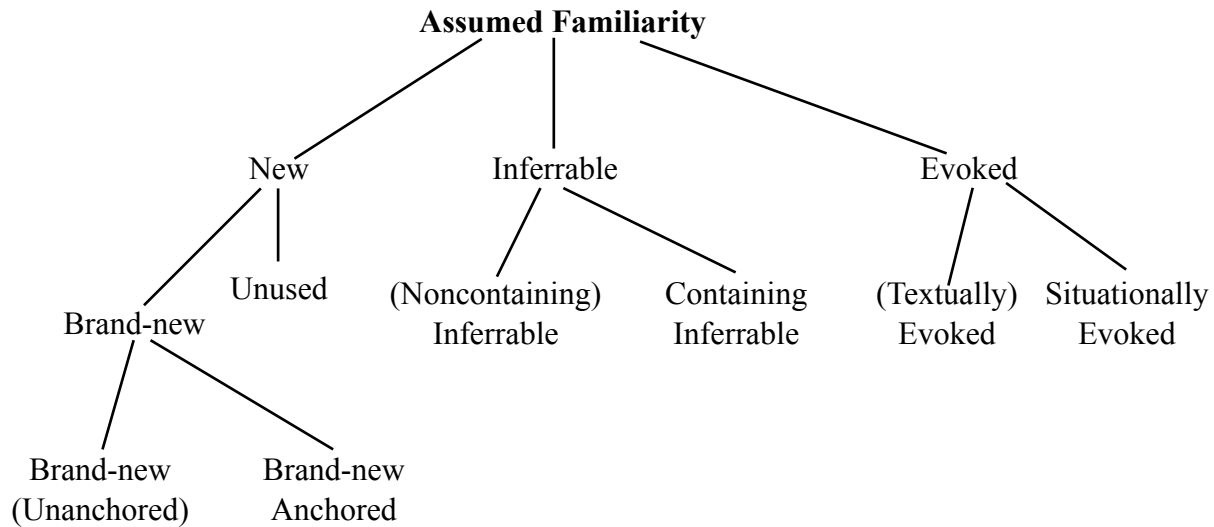


Figure 2. Prince’s Identifiability of Discourse Information.

In this study, I use a modified identifiability scale, repeated again here from example (26) in Section 3.6.1.

(71) **Identifiability Scale:** Evoked > Unused > Inferable > New

Within a discourse, some information is new and therefore unidentifiable by the reader; this new information will require extra explanation or context in order for the reader to understand the information. All other information is identifiable in some way, meaning the writer and the reader share a common idea of the information. Lambrecht describes spoken communication similarly:

When a speaker wishes to make an assertion involving some entity which she assumes is not yet represented in the addressee’s mind and which cannot be referred to deictically, it is necessary for her to create a representation of that entity via a linguistic description, which can then be anaphorically referred to in subsequent discourse. The creation of such a new discourse representation for the addressee can be compared to the establishment of a new referential “file” in the discourse register, to which further elements of information may be added in the course of the conversation and which can be reopened in future discourses. (Lambrecht 1994: 77)

Within this study, unidentifiable information is labeled as “New.” When an object/complement is discourse new, it is introduced to the immediate written context without any previous mention or connection to the previous context. For example, the following verse contains a discourse-new object/complement.

(72) Leviticus 5:1

וּנְפֹשׁ בִּי־תַחֲטָא וְשָׁמְעָה קוֹל אֱלֹהִים

And a soul that sins and hears a voice of an oath...

The “voice” that is heard, here probably the voice of someone calling for witnesses to testify, is not anticipated in the context. It is not previously mentioned in the verses prior, and a hearer is not expected to have it in mind.

However, if information is not discourse new, it is explicitly activated (“evoked”), situationally understood because a hearer is able to reason (“inferable”) or suggested because everyone understands that such items exist in real life (“unused”). Evoked object/complements are activated in the immediate discourse context, as in the example below; the first highlighted object/complement is discourse-new, but the second highlighted object/complement is evoked.

(73) Exodus 2:11-12

וַיְהִי | בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרָיִם מַכֵּה אִישׁ־עִבְרָיִ מֵאֶחָיו: וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּדֹ אֶת־הַמִּצְרָיִ וַיִּטְמְנֵהוּ בַחֹזל:

And it happened in these days that Moses grew up, and he went out to his brothers. And he looked on their burdens, and he saw a man, an Egyptian, striking a Hebrew man from his brothers. And he turned this way and that, and he saw there was not a man, so he struck the Egyptian and he buried him in the sand.

The object/complement of the verb “strike” is “the Egyptian,” an object/complement explicitly evoked in the narrative just before its reappearance as the object/complement here. It is difficult to know how much context is needed for an object/complement to remain “evoked,” but an objective standard is necessary to maintain consistency. Therefore, in this study, I have decided to limit the context for an “evoked” label to other referents within five verses. Beyond this limit, it is often difficult to argue for an “evoked” reading of an object/complement, especially since much of the Pentateuch is broken into individual episodes or directives.

In light of this general practice, if the context clearly indicates that the object/complement is still active within the discourse, the object/complement is labeled as “evoked.” Such is the case in the following example (74), repeated from Section 4.2.1. In this verse, 33 verses have passed since the previous occurrence of the object/complement (in verse 2 of the same chapter), but there is only one scene playing out in the whole narrative. Therefore, “250 men” is labeled as “evoked” as there is little question as to the identity of these individuals.

(74) Numbers 16:35

וְאֵשׁ יֵצְאָה מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמֵאֲתֵימֹת אִישׁ מִקְרִיבֵי הַקֹּטֶרֶת:

And fire came out from with the Lord and it consumed the 250 men offering incense.

Even if an object/complement is not explicitly evoked within a context, the object/complement could still be identifiable in some way. It is possible that “the hearer may be assumed to have a corresponding entity in his/her own model and simply has to place it in (or copy it into) the discourse-model” (Prince 1981: 235). This information is called “unused” and is reserved for those occurrences when it seems that the presence of an object/complement is taken for granted. An “unused” object/complement occurs in the example below. Here, even though the word for “silver” has not been utilised in this narrative, it is likely a culturally understood part of every bride’s possessions (cf. Genesis 24:53).

(75) Genesis 31:15

הֲלוֹא נִבְרִיּוֹת נִחְשְׁבָנוּ לוֹ כִּי מְכַרְנוּ וַיֹּאכַל גַּם-אֶכּוֹל אֶת-כֶּסֶפֶנוּ:

Are not we regarded by him as foreigners? For he sold us, and he has fully consumed our silver.

Similar to an object/complement that is “unused” is the category of “inferable.” Essentially, information is inferable “if the speaker assumes the hearer can infer it, via logical—or, more commonly, plausible—reasoning, from discourse entities already Evoked or from other Inferrables [sic]” (Prince 1981: 236). Inferable object/complements are not explicitly mentioned previously in the text but are insinuated from context, verbal usage or other means. For example, object/complements that are frequently connected with a specific verb are not surprising or entirely new object/complements, as in the example below.

(76) Genesis 37:25

וַיֵּשְׁבוּ לֶאֱכֹל-לֶחֶם

And they sat down to eat bread...

Here, the verb “to eat” is paired with one of the most common consumables in the ancient world. Therefore, even though “bread” does not occur previously in the narrative of Genesis 37, its presence in this verse following the verb “to eat” is expected. This same reasoning applies to extensions of an individual: “inalienable possessed entities, such as body parts, are usually signaled as identifiable because they are usually inferred via a frame that is associated with a previously introduced referent, i.e. the possessor” (Iemmolo and Arcodia 2014: 4). Since the

object/complement is not explicitly identified earlier in the text, these uses are labeled as “Inferable,” such as the example below.

(77) Exodus 19:5a

עֲתָה אִם-שָׁמְוֹעַ תִּשְׁמָעוּ בְּקוֹלִי

Now, if you will certainly listen **into** my voice...

The results of the study are summarised in Table 4 below. The far left column contains the main ways that object/complements appeared in the study. The remaining columns utilise the labels discussed in this section and note the frequency with which the various object/complements are labeled for each category. As above, I excluded the four prepositions that only appeared with object/complements once each in the study.

	New		Inferable/Unused		Evoked	
O/C without Part. or Prep.	39 / 119	33%	39 / 119	33%	41 / 119	34%
Part. 'et and O/C	14 / 116	12%	42 / 116	36%	60 / 116	52%
O/C as Pr. Suf. on Verb	0 / 74	0%	0 / 74	0%	74 / 74	100%
O/C as Pr. Suf. on Part. 'et	0 / 30	0%	0 / 30	0%	30 / 30	100%
Prep. bet and O/C	2 / 57	4%	32 / 57	56%	23 / 57	40%
Prep. 'el and O/C	1 / 38	3%	4 / 38	11%	33 / 38	87%
Prep. min and O/C	0 / 31	0%	6 / 31	19%	25 / 31	81%
Prep. 'im and O/C	1 / 15	7%	0 / 15	0%	14 / 15	93%
Prep. lamed and O/C	2 / 12	17%	4 / 12	33%	6 / 12	50%
Prep. 'al and O/C	0 / 6	0%	1 / 6	17%	5 / 6	83%

Table 4. All Verbs: Identifiability of the Object/Complement.

The object/complement without the particle 'et or a preposition rated the highest for New information in the discourse at a rate of 33%. Compared with the particle 'et with the object/complement in the same category (12%), there is a significant difference. It suggests that the use of the particle 'et with an object/complement is somehow connected to identifiability.

The identifiability of the prepositions varied, but this variation is often because of the individual verbs and the prepositions they select. The differences with each individual verb will be examined in Section 4.4.

4.2.3 Animacy

Animacy is “an assumed cognitive scale of some measure, extending from human through animate to inanimate” (Yamamoto 2006: 29-30). Typically, the persons involved in a speech act are higher on the animacy scale than other human nouns, so the following is a possible animacy hierarchy within language, adjusted from Foley’s examples in Tlahuitoltepec Mixe (Foley 2007: 413).

(78) **Comprehensive Animacy Hierarchy:** speaker (first person) > addressee (second person) > human proper > human common > other animate > inanimate

While this animacy hierarchy is not the exact scale for all the world’s languages, languages that somehow code noun phrases with animacy lower on the hierarchy usually similarly code all noun phrases with animacy higher on the scale as well. However, Rosenbach notes that this scale combines referentiality, person and animacy, potentially confusing animacy with three independent (but interacting) hierarchies (2002: 42-43). In addition, groups of animate beings are excluded from this hierarchy. These groups or “organisations” often behave in very animate ways. Thus, perhaps Bresnan and Hay’s simplified animacy hierarchy is best, as discussed in Section 3.6.1 and repeated here from example (28) (Bresnan and Hay 2008: 249).

(79) **Revised Animacy Hierarchy:** human > organisation > animate (non-human) > inanimate

Within this limited hierarchy, the lines between each level are blurred, and languages vary in which nouns are considered animate or inanimate. As Comrie notes, “the animacy hierarchy cannot be reduced to any single parameter, including animacy itself in its literal sense, but rather reflects a natural human interaction among several parameters” (Comrie 1989: 199).

In recent years, researchers have highlighted the connection between animacy and agency. Animate beings are often those who exhibit agentive qualities, so there is a strong correlation between the animacy and the features of “volition, autonomous movement, sentience and possession” (García et al. 2018: 27). These features fit well with the animacy hierarchy above;

humans are typically highest on the animacy scale and tend to have all the qualities of agents mentioned above, whereas organisations are slightly less agentive in their actions.

However, within discourse, noun phrases referring to inanimate items can replace or be used alongside noun phrases referring to humans. This replacement or parallel usage occurs because “common noun phrases ‘clothe’ the individuals with certain positions or roles and focus upon particular (sometimes surface) aspects which can be expressed by such social identity as one of the wfunctions [sic] in the community” (Yamamoto 1999: 31). In other words, a human could be referred to simultaneously as a teacher, a wife, a jerk, a shopper, the CEO, an odd duck, etc. Therefore, it is possible for a noun or noun phrase to be considered animate within the context of the discourse, even if the noun itself is not inherently animate.

Similarly, possession plays a role in how individuals perceive animacy. Possession has been described as alienable or inalienable. An inalienable possession is “whatever any person may be strongly presupposed to possess” and “whatever such personal possessions are referred to frequently” (Kockelman 2009: 26). Alienable possessions would contain everything else, essentially an open and infinite category. An individual might possess something inalienable (i.e., “his head”, since it is presumed to be irremovable) or alienable (i.e., “his paper”, since it is presumed to be removable). Many of the world’s languages indicate possession differently based on a closed set of inalienable nouns and an open set of alienable nouns; for example, Nichols documented seven patterns for marking possession in native North American languages and discovered a strong correlation to this concept of alienability (Nichols 1988).

The results from Nichols suggest that each culture determines which nouns are considered inalienable. For languages like Biblical Hebrew that are no longer spoken and that do not explicitly code objects based on animacy, certainty on which nouns would fall into which category would be impossible. However, it is a helpful starting point for understanding the way nouns are perceived cross-linguistically, and it can provide help in understanding some potentially confusing nouns or noun phrases.

Nichols also noted that inalienable possessions often cluster around three general categories (Nichols 1988: 572).

(80) **Inalienable Possessions Hierarchy**: kin and/or body parts > part-whole relations or spatial relations > culturally-determined possessed items

In fact, Hawkins revised the animacy scale to include elements that might be considered inalienable, namely possessions that are inalienable to an individual (Hawkins 1981: 260).

(81) **Animacy and Inalienable Possessions Hierarchy**: human > human attribute > non-human animate > non-human inanimate

While the observations made by Hawkins came primarily from English, he notes that “a strategy along these lines appears to be operative in exactly the same way in languages other than English” (Hawkins 1981: 260). If Hawkins is correct, there seems to be a link between inalienable possessions and animacy.

Therefore, if certain possessions are considered inalienable, it follows that the animacy of the possessor could extend to those same possessions. I approach this study accordingly. For example, the *arm* of an individual, the *voice* of a speaker, or the *flesh* of an animal may all be considered animate. Even though *arm*, *voice*, and *flesh* are not agent-like nouns, the animate being to which they belong or from which they emerge are agent-like. Similarly, their uses could indicate metonymy, with each noun phrase standing in for the agent. As such, these items are labeled with the animacy status of the noun to which they belong.

Within the realm of flora and fauna, this study will consider plant life inanimate and all forms of living animals animate (non-human). Anything which is eaten is presumed dead and therefore inanimate unless the context suggests otherwise. Anything eaten by animals is presumed alive unless the context suggests otherwise. For example, the verse below uses the Biblical Hebrew verb *'kl* with a typically animate object.

(82) Genesis 40:19

בְּעוֹד | שְׁלֹשֶׁת יָמִים יִשָּׂא פָרְעֹה אֶת־רֹאשׁוֹ מֵעַלְיָךְ וְתָלָה אוֹתָךְ עַל־עֵץ וְאָבְל הָעוֹף אֶת־בְּשָׂרְךָ מֵעַלְיָךְ:

In three days, Pharaoh will lift up your head from upon you! And he will hang you up on a stake and the birds will eat **your flesh** from upon you.

The baker, whose dream Joseph interprets here, will clearly be dead (i.e., headless and impaled) by the time the birds eat his flesh. Thus, “your flesh” is labeled as inanimate, even though “flesh”

is an inalienable possession of a human. However, in the following verse, Benjamin is compared to a wild animal.

(83) Genesis 49:27

בְּנִימִין זֶאֵב יִטְרֹף בַּבֹּקֶר יֹאכַל עֵד וְלָעֶרֶב יַחְלֶק שָׁלַל:

Benjamin, a wolf tears! In the morning he consumes prey, and in the evening he divides spoil.

Since the wolf is described as a predatory animal, it seems likely that the prey is still alive. Thus, “prey” is marked as animate (non-human). In addition, the Hebrew Bible mentions on multiple occasions the animacy of blood, explicitly noting its animacy at times, as in the example below.

(84) Leviticus 17:14b

דָּם כָּל-בֶּשֶׂר לֹא תֹאכְלוּ כִּי נַפְשׁ כָּל-בֶּשֶׂר דָּמוֹ הוּא

You will not eat blood of any flesh, because the life of any flesh is its blood.

Furthermore, blood can take on the qualities of an animate agent, as seen in the example (85) below. Therefore, blood is considered animate (non-human) throughout this study.

(85) Genesis 4:10

וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה:

And [the Lord] said, “What did you do? The voice of the blood of your brother is crying to me from the ground.”

The results of the study are included below. The left column contains the different ways that an object/complement can appear with verbs in this study. The remaining columns note what label of animacy each object/complement was given according to the Revised Animacy Hierarchy in example (79). I excluded the four prepositions that only appeared with object/complements once each in the study.

	Human	Organisation	Animate	Inanimate
O/C without Part. or Prep.	18 / 119 15%	6 / 119 5%	12 / 119 10%	83 / 119 70%
Part. 'et and O/C	48 / 116 41%	18 / 116 16%	7 / 116 6%	43 / 116 37%
O/C as Pr. Suf. on Verb	37 / 74 50%	6 / 74 8%	3 / 74 4%	28 / 74 38%
O/C as Pr. Suf. on Part. 'et	15 / 30 50%	1 / 30 3%	0 / 30 0%	14 / 30 47%
Prep. bet and O/C	34 / 57 60%	7 / 57 12%	0 / 57 0%	16 / 57 28%
Prep. 'el and O/C	28 / 38 74%	10 / 38 26%	0 / 38 0%	0 / 38 0%
Prep. min and O/C	0 / 31 0%	0 / 31 0%	0 / 31 0%	31 / 31 100%
Prep. 'im and O/C	15 / 15 100%	0 / 15 0%	0 / 15 0%	0 / 15 0%
Prep. lamed and O/C	10 / 12 83%	0 / 12 0%	0 / 12 0%	2 / 12 17%
Prep. 'al and O/C	1 / 6 17%	0 / 6 0%	1 / 6 17%	4 / 6 67%

Table 5. All Verbs: Animacy of the Object/Complement.

The object/complement without the particle *'et* and without a preposition was often inanimate (70%), a rather high number when compared to the object/complement with the particle *'et* (37%). However, the object/complement as a pronominal suffix on the verb was inanimate only 38% of the time, essentially similar to the particle *et* with the object/complement (37%) and the particle *'et* with the object/complement as a pronominal suffix (47%). Similarly, object complements as pronominal suffixes on the verb or on the particle *'et* were labeled as “human” in 50% of all occurrences.

Much like identifiability, animacy influenced prepositions in predictable ways based on the verbs used in their clauses. The individual results for each verb will be discussed in Section 4.4 below.

4.2.4 Cataphoric Persistence

If an object/complement persists in the discourse, it is considered to rate high in identifiability. In other words, noun phrases that continue in the clauses that follow are higher in prominence than those noun phrases that do not persist. Thus, cataphoric persistence “is a reflection of the topic’s *importance* in the discourse, and thus a measure of the *speaker’s* topical intent” (Givón 1983: 14).

Therefore, in this study, I have labeled the cataphoric persistence for each object/complement based on its continued use in the discourse. Although Givón measures the number of clauses after a specific object/complement in order to determine the number of clauses at which the word cataphorically persists, I have noted only whether or not the object/complement is referenced in the texts that follow in the immediate discourse. For example, the following passage demonstrates an object/complement as a discourse entity that persists within the same verse; the object/complement of the verb *šm* ' is highlighted, as well as the subsequent subject of the verb *qwm*, which is the same discourse entity.

(86) Numbers 30:5

וּשְׁמַע אָבִיהָ אֶת־נִדְוֶיהָ וְאָסְרָה אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהִחְרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נִדְוֶיהָ
 וְכָל־אָסֵר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:

And if her father hears her vows and her pledge, which she pledged upon her soul, and her father is silent to her, then all her vows will stand, and every pledge which she pledged upon her soul will stand.

I only labeled each object/complement according to whether or not it persisted, so the following table does not measure the strength of the object/complement's persistence. The left column lists all of the ways that object/complements appear with verbs in the study, and the remaining columns note the presence of cataphoric persistence ("CP > 0") or the absence of cataphoric persistence ("CP = 0"). As before, I excluded the four prepositions that only appeared with object/complements once each in the study.

	CP > 0		CP = 0	
O/C without Part. or Prep.	45 / 119	38%	74 / 119	62%
Part. 'et and O/C	74 / 116	64%	42 / 116	36%
O/C as Pr. Suf. on Verb	62 / 74	84%	12 / 74	16%
O/C as Pr. Suf. on Part. 'et	29 / 30	97%	1 / 30	3%
Prep. bet and O/C	19 / 57	33%	38 / 57	67%
Prep. 'el and O/C	22 / 38	58%	16 / 38	42%
Prep. min and O/C	21 / 31	68%	10 / 31	32%
Prep. 'im and O/C	14 / 15	93%	1 / 15	7%
Prep. lamed and O/C	5 / 12	42%	7 / 12	58%
Prep. 'al and O/C	5 / 6	83%	1 / 6	17%

Table 6. All Verbs: Cataphoric Persistence of the Object/Complement.

The object/complement without the particle *'et* or a preposition persisted at a rate of 38%, inversely proportional to the persistence of the particle *'et* and object/complement (64%). The object/complement that appeared as a pronominal suffix persisted at a higher rate overall: an object/complement pronominal suffix on a verb persisted at a rate of 84%, while an object/complement pronominal suffix on the particle *'et* persisted at a rate of 93%. The particle *'et* with a pronominal suffix had only one object/complement that did not persist. This will be discussed further in Section 4.2.6.

The results for prepositions and object/complements were mixed. The object/complement with the preposition *bet* persisted at a rate of 33%, while the object/complement with the preposition *lamed* persisted at a rate of 42%. Higher rates of persistence were evident for the object/complement with the prepositions *min* (68%), *'im* (93%), *'al* (83%), and *'el* (58%). More discussion about each of these individual prepositions is found in Section 4.4.

4.2.5 Constituents at the Periphery

Clause syntax plays an important role in determining the information structure of a discourse. The placement of constituents within a discourse impacts how the recipient processes information. Therefore, non-canonical syntax structures may influence the marking of objects in

Biblical Hebrew. While a detailed analysis of this relationship is outside the scope of this study, I have utilised Naudé and Miller-Naudé’s analysis to label each constituent at the periphery of the sentence within the selected texts (Miller-Naudé and Naudé 2019). In this study, the topicalisation of a phrase “involves a constituent that is moved to the very beginning of the sentence,” but it remains within the sentence itself (Miller-Naudé and Naudé 2021: 619). Heavy topicalisation is like topicalisation, but it involves the movement of the constituent outside the sentence boundary. In contrast, left dislocation involves a phrase that “occurs outside of the sentence and has a coreferential presumptive element...that occurs within the sentence” (Miller-Naudé and Naudé 2021: 620). When clauses shift to the right, the constructions are similar: extraposition involves movement to the end of the sentence boundary, heavy extraposition involves movement outside of the sentence boundary, and right dislocation involves a constituent outside of the sentence boundary with a coreferential element within the matrix sentence.

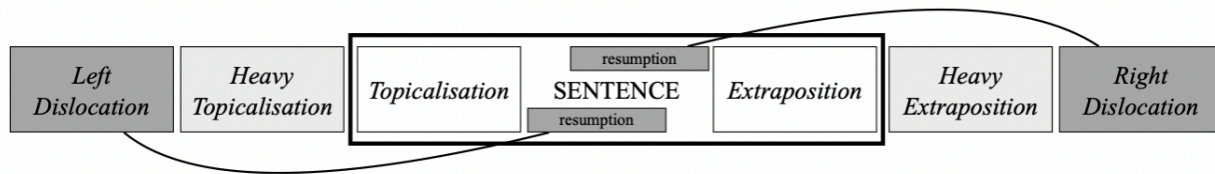


Figure 3. Sentences with Constituents at the Periphery.

Specific types of relationships occur between the left dislocated constituent and the sentence. Clitic Left Dislocation involves resumption that agrees in case and is a pronominal clitic. Hanging Topic Left Dislocation involves resumption with a dislocated noun phrase that bears any grammatical relation. Left Dislocation with a Deictic Resumptive involves resumption with a deictic. Left Dislocation with an Independent Pronominal Resumptive involves resumption with a subject pronoun. Finally, Left Dislocation with a Noun Phrase Resumptive involves resumption with a noun phrase. These categories are used to label constructions in this study (Miller-Naudé and Naudé 2021). The results of the study are below. Within the study, there was only one example of heavy topicalisation, but the topicalised constituent was not the object/complement. As a result, this was excluded from Table 7. Also, several prepositions with object/complements did not exhibit any dislocation or movement within this study, so these prepositions are not displayed below.

	Topicalisation	Left Dislocation	Right Dislocation	Extraposition
O/C without Part. or Prep.	37 / 119 31%	1 / 119 1%	0 / 119 0%	1 / 119 1%
Part. 'et and O/C	16 / 116 14%	0 / 116 0%	0 / 116 0%	0 / 116 0%
O/C as Pr. Suf. on Verb	6 / 74 8%	1 / 74 1%	1 / 74 1%	2 / 74 3%
O/C as Pr. Suf. on Part. 'et	0 / 30 0%	3 / 30 10%	0 / 30 0%	4 / 30 13%
Prep. bet and O/C	1 / 57 2%	4 / 57 7%	0 / 57 0%	0 / 57 0%
Prep. 'el and O/C	4 / 38 11%	0 / 38 0%	0 / 38 0%	0 / 38 0%
Prep. min and O/C	9 / 31 29%	2 / 31 6%	0 / 31 0%	0 / 31 0%

Table 7. All Verbs: Constituents at the Periphery with Object/Complements.

There was a higher rate of topicalisation for the object/complement that appears without the particle 'et and prepositions. Conversely, object/complements that appear without the particle 'et or prepositions occur infrequently in dislocated structures (>1%). In addition, the particle 'et with an object/complement did not occur in dislocated structures in my corpus. Since dislocated structures require resumption, and the resumption frequently occurs with a pronominal clitic, the lack of dislocation is not surprising. However, for all of the occurrences of pronominal suffix object/complements with the particle 'et in my corpus, the particle 'et also occurred with topicalisation, as demonstrated in the example below. This suggests a connection between the particle 'et and topicalisation.

(87) Leviticus 11:3

כָּל־אֶחָד־מִפְּרֻסֹת פְּרֹסָה וְשִׁסְעַת שִׁסְעַת מְעֵלֶת גְּרָה בְּבֵהֶמָּה אֹתָהּ תֹאכְלוּ:

Each one dividing the hoof and splitting the hoof, chewing cud, among the livestock, it you may eat.

For prepositions with object/complements, canonical word order was relatively common. The one exception was the higher level of topicalisation or left dislocation with object/complements occurring with the preposition *min*. Within these results, the preposition *min* is often used to provide the salient information in the context, such as in this example below.

(88) Genesis 3:1-2

וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן: וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרֵי עֵץ־הַגָּן נֹאכְלִים:

And [the serpent] said to the woman, “Did God really say you may not eat from any tree of the garden?” And the woman said to the serpent, “From the fruit of the tree of the garden we may eat.”

4.2.6 Topicality

The topic of a sentence is whatever that sentence is about. A classic example comes from Lambrecht (1994: 148).

(89) Q: What ever became of John? A: He married Rosa, but he didn’t really love her.

In the answer to the question asked, “he” is considered a topic, since “he” is what the question is essentially asking about. Topic plays an important role in the information structure of sentences. Subjects are frequently, though not always, topics within sentences (Lambrecht 1994: 118).

However, more than one element within a sentence can fit into this “topic” category. In the second clause of the answer in example (89) above, “her” is also what the sentence is about. This is known as a “secondary topic” (Dalrymple and Nikolaeva 2011: 54). Grammatical objects frequently function as secondary topics within a discourse. Mursell (2021) calls the secondary topic a matter of “givenness,” and he argues that it is the key motivation for object marking in languages like Swahili or Tagalog. In other words, many DOM systems mark objects according to their topical role, not their grammatical role.

If an object is a secondary topic, it is elevated in the information structure of the sentence. However, determining what constitutes a secondary topic is notoriously difficult for modern spoken languages (Dalrymple and Nikolaeva 2011: 57). The difficulty only increases with languages that are no longer spoken.

One way to assess the topicality of an object/complement involves the use of that object/complement within the subsequent discourse. Guntsetseg discusses a study she conducted in Mongolian, a language in which object/complements are optionally marked with an accusative suffix depending on a variety of factors. Therefore, she “constructed three main clauses whose direct objects are marked with an accusative suffix” (Guntsetseg 2008: 63). She included the

accusative suffix on each of these constructions (highlighted here) in order to determine what constructions other native speakers thought would be most appropriate; the sentences included an anaphoric relation in coordination (“John kissed a girl and she slapped him”), an anaphoric relation in the next sentence (“John kissed a girl. She slapped him”), and no anaphoric relation at all (“John kissed a girl. James did not come to the school today”) (Guntsetseg 2008: 63). Guntsetseg then asked native Mongolian speakers to rate the appropriateness of the accusative suffix in each of these structures. The results demonstrate the highest level of appropriateness for the coordination, a slightly decreased level for anaphoric relation in the next sentence, and a sharply decreased level for no relation at all. Guntsetseg concludes that “the direct object of a transitive clause is more likely to be marked by an accusative suffix if the speaker wants to tell more about it in the following discourse,” a reality she calls “discourse prominence” (Guntsetseg 2008: 64). One implication is that, for some languages, the future sentences of a discourse play a role in how object/complements appear. In other words, even if an object/complement is discourse-new, it could still be interpreted as “topical, because it is interpreted as pragmatically salient by the speaker who assesses its saliency when planning the subsequent clause” (Dalrymple and Nikolaeva 2011: 152).

In this study, one of the challenges of assessing the information structure of pronominal suffixes involves the absence of “Identifiability” as a measurable factor. Pronouns in Biblical Hebrew tend to refer to information that has already occurred; they are primarily anaphoric. Cataphoric pronouns precede their referent, but this phenomenon is not common in Biblical Hebrew. In fact, Holmstedt addresses this issue of cataphora, claiming it “does not seem to exist in the BH corpora” (Holmstedt 2019: 10). Therefore, even though “Identifiability” is a helpful metric for understanding the variation between the object/complement with the particle *'et* and without the particle *'et* or prepositions, it is not a helpful metric for understanding the variation between the object/complement as a pronominal suffix, whether on the particle *'et* or on the verb.

Interestingly, the higher discourse prominence in Guntsetseg’s examples came from those object/complements that became the subjects of subsequent verbs. This phenomenon is measurable in Biblical Hebrew. It also extends beyond the category of “Cataphoric Persistence,” since CP only determines whether or not an object/complement will appear again as a discourse entity in the subsequent discourse. Additionally, the information highlighted here helps to explain some of the

variation that occurs throughout the Hebrew Bible. For example, here is a contrasting pair of object/complements as pronominal suffixes, mentioned in Section 1.2.1 (van der Merwe et al. 2017: 92). The examples are provided here with additional context to see the discourse prominence of the object/complements; the final verb in example (90) is highlighted to draw attention to the implicit subject.

(90) Leviticus 20:3

וְאֲנִי אֶתְּנֶנּוּ אֶת־פְּנֵי בָאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקִּרְבַּ עַמּוֹ כִּי מִזְרַעוֹ נָתַן לְמֹלֶךְ

And I will set my face against that man, and I will cut **him** off from the midst of his people, because from his seed **he gave** to Molech.

(91) Ezekiel 14:8

וְנָתַתִּי פְנֵי בָאִישׁ הַהוּא וְהִשְׁמַתִּיהוּ לְאוֹת וְלִמְשָׁלִים וְהִכְרַתִּיו מִתּוֹךְ עַמִּי וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה:

And I will set my face against that man and I will make him to a sign and to a byword, and I will cut **him** off from the midst of my people, and you will know that I am the Lord.

In example (90), the object/complement is the secondary topic, and it becomes the subject of the final verb. It also appears as a pronominal suffix on the particle *'et*. However, in example (91), the object/complement does not become the subject. It appears as a pronominal suffix on the verb.

Within this study, in an attempt to identify the level of discourse prominence of object/complements as pronominal suffixes on the verb or the particle *'et*, I looked at the clauses that follow each use of these pronominal suffixes to see if the object/complement becomes the subject of a clause, with two or fewer intervening clauses. The results are found below. The left column details the way that the object/complement appears. The remaining columns provide the details for how each object/complement was labeled. *'et*

	O/C is subsequent S		O/C is not subsequent S	
O/C as Pr. Suf. on Verb	34 / 74	46%	40 / 74	54%
O/C as Pr. Suf. on Part. <i>'et</i>	23 / 30	77%	7 / 30	23%

Table 8. All Verbs: Object/Complement Pronominal Suffixes becoming Subjects.

A few things are worth noting. First, there is a preference for the discourse entity identified with the object/complement pronominal suffix on the particle *'et* to become a subject (77% of the time). Conversely, it was much less likely that an object/complement pronominal suffix on a verb

would become a subject in a subsequent sentence. In fact, of the 34 verses where a pronominal suffix on a verb became a subject, the subsequent verb is a passive verb 8 times, as in example (92), the verb is trivalent 7 times (and the other object/complement occurs with the particle *'et*), as in example (93), and the subsequent verb is “die” 5 times, as in example (94). All of these factors could decrease the prototypical agency and therefore discourse prominence of the object/complement. In the examples below, I have highlighted both the object/complement and the subsequent verb in which the object/complement becomes the subject.

(92) Genesis 34:30b

וְאֲנִי מְתֵי מִסְפָּר וְנֶאֱסְפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:

And I am few in number, and if they are gathered against me, and they strike me, then I will be destroyed, I and my household.

(93) Deuteronomy 4:36

מִן־הַשָּׁמַיִם הִשְׁמִיעַ אֶת־קוֹלוֹ לְיִסְרָךְ וְעַל־הָאָרֶץ הִרְאָךְ אֶת־אֲשׁוֹ הַגְּדוֹלָה וּדְבַרְיוֹ שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:

From heaven he caused you to hear his voice, to discipline you, and upon the earth he cause you to see his great fire, and you heard his words from the midst of the fire.

(94) Numbers 35:16a

וְאִם־בְּכֵלֵי בְרִזָּל | הִכּוּהוּ וַיָּמָת רִצְחָ הוּא

And if he strikes him with an iron weapon and he dies, he is a murderer.

With regard to the 7 instances where the pronominal suffix on the particle *'et* does not become the subject, other factors may contribute to the object/complement's higher topicality. Occasionally, the four roots are used in the Hifil binyan when the Qal binyan is the typical usage, suggesting a trivalent construction, as in example (95) below. It is not surprising that trivalent constructions would result in two differentiated object/complements: one attached to the verb and one with the particle *'et*.

(95) Exodus 16:32b

לְמַעַן | יֵרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הָאֲכַלְתִּי אֶתְכֶם בְּמִדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:

...in order that they will see the bread which I caused you to eat in the wilderness, when I brought you out from the land of Egypt.

In addition, a verb may have multiple object/complements, as in example (96) below. Here, while the object/complement that appears as a pronominal suffix on the particle *'et* does not become a subsequent subject, the multiple object/complements suggest that all of these are part

of the clause's secondary topic. In addition, the following verse contains an additional pronominal suffix that continues the secondary topic. This is highlighted below.

(96) Deuteronomy 2:33-34a

וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּדְּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ: וַנִּלְכְּדֵם אֶת־כָּל־עָרָיו בְּעֵת הַהוּא
And the Lord our God set him before us, and we struck him and his sons and all his people. And we captured all his cities in that time.

These two factors account for three of the seven uses listed above. The remaining four contain prominent object/complements that are clearly salient in their own clause or the clauses immediately following. One example is found below. Here, the relevant object/complement as a pronominal suffix on the particle *'et* is highlighted. Furthermore, other mentions of this discourse entity in the subsequent clauses are also highlighted.

(97) Exodus 12:7-8

וְלָקְחוּ מִזֶּה־הַדָּם וַנִּתְּנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת וְעַל־הַמִּשְׁקוֹף עַל הַבְּתִיִּם אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם: וְאָכְלוּ
אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֵהוּ:

And they will take from the blood and they will set upon the two doorposts and upon the lintel, upon the houses which they will eat it in them. And they will eat the flesh in this night, roasted of fire and unleavened bread over bitter herbs, they will eat it.

Therefore, it seems the particle *'et* is used frequently along with a discourse prominent secondary topic. The following factors seem to indicate that an object/complement is a secondary topic: the discourse entity referred to by the object/complement becomes the subject of a subsequent clause, several object/complements with the particle *'et* occur for a single verb, the object/complement is part of a trivalent construction, or the discourse entity referred to by the object/complement plays a prominent role in subsequent clauses.

4.3 Asymmetric DOM Results

After his assessment of his collected data, Bekins concludes that “the use of the object preposition *'et* does not simply correlate with the binary distinction between definite and indefinite” (Bekins 2014: 116). He demonstrates the collated data in a table, noting all of the marking (with the particle *'et*) of objects falling within the optional range (Bekins 2014: 116).

Information Status	Marked/Total % Marked	
High (discourse-old <i>and</i> human <i>and</i> CP > 0)	56/56	100%
Medium (discourse-old <i>or</i> animate <i>or</i> CP > 0)	317/410	77%
Low (discourse-new <i>and</i> inanimate <i>and</i> CP = 0)	164/300	55%
Total	537/766	70%

Table 9. Asymmetric DOM Results from Bekins.

The data from this study produced similar results, displayed in Table 10 below. I have used the terminology of “marked” from Bekins in Tables 10-13 in order to compare my results to his, even though I have used regularly the terminology of the object/complement with the particle *'et*. Also, in order to coincide with the results from Bekins, Table 10 displays all of the results for the object/complement without the particle *'et* or a preposition and the object/complement with the particle *'et*; it excludes all uses of the object/complement as pronominal suffixes and with prepositions. Furthermore, it only includes object/complements with a definiteness label found within the “optional” range, as discussed in Section 4.2.1. The left column contains a listing of the criteria for labeling, and the remaining columns demonstrate how often object/complements that met the criteria in the same row occurred with the particle *'et*.

	Marked/Total % Marked	
High (discourse-old <i>and</i> human <i>and</i> CP > 0)	14 / 14	100%
Medium (discourse-old <i>or</i> animate <i>or</i> CP > 0)	85 / 109	78%
Low (discourse-new <i>and</i> inanimate <i>and</i> CP = 0)	2 / 9	22%
Total	101 / 132	77%

Table 10. All Verbs: Asymmetric DOM.

For object/complements falling within the optional range, it certainly seems that identifiability, animacy, and cataphoric persistence are reliable indicators for determining the presence of the particle *'et*. According to the data, the pattern is not traceable to any one factor measured; each factor contributing to a “High” rating is listed individually below.

	Marked/Total	% Marked
Identifiability = Evoked	56 / 66	85%
Animacy = Human	39 / 50	78%
CP > 0	66 / 79	84%

Table 11. All Verbs: Object/Complements with “High” Information Structure.

It is only when combined that the marking for these items within the optional range climbs to 100%. However, the same general pattern holds if all objects are included, not just those within the optional range.

	Marked/Total	% Marked
High (discourse-old <i>and</i> human <i>and</i> CP > 0)	15 / 15	100%
Medium (discourse-old <i>or</i> animate <i>or</i> CP > 0)	116 / 235	49%
Low (discourse-new <i>and</i> inanimate <i>and</i> CP = 0)	2 / 18	11%
Total	133 / 268	50%

Table 12. All Verbs: Asymmetric DOM for All Object/Complements.

Therefore, it seems that Bekins has demonstrated that these three factors are indeed accurate predictors of whether or not an object/complement will appear with the particle *'et*. However, this study has gone beyond the work of Bekins in demonstrating that it is not just those object/complements within the “optional” range that show a correlation to the presence of the particle *'et*. Instead, when the definiteness of all object/complements is disregarded, the three criteria of identifiability, animacy, and cataphoric persistence help to explain the varied use of the particle *'et* with object/complements. This is demonstrated in the examples below.

(98) Exodus 29:32

וְאָכַל אֶהָרֹן וּבָנָיו אֶת־בֶּשֶׂר הָאֵילִן וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל בְּפֶתַח אֹהֶל מוֹעֵד:

And Aaron and his sons will eat the flesh of the ram and the bread which is in the basket at the door of the tent of meeting.

(99) Deuteronomy 12:27b

וְדָם־זִבְחֶיךָ יִשְׁפֹךְ עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהַבֶּשֶׂר תֹּאכַל:

And the blood of your sacrifice will be poured out upon the altar of the Lord your God, but the flesh you will eat.

Example (98) and example (99) include definite noun phrases. Therefore, according to the traditional understanding of the particle *'et* as a definite direct object marker, discussed in Section 1.1, both examples should include the particle *'et* with the object/complement. In example (98), “flesh” is evoked from context, occurring in Exodus 29:31, and “flesh” persists in the discourse, occurring again in Exodus 29:34. In example (99), “flesh” occurs in Deuteronomy 12:27a, but it does not persist beyond this verse in the narrative. Therefore, it ranks lower in information structure.

This overall pattern can help provide an explanation for some difficult texts. For example, one use that fell within the medium range in Table 12 above came from example (100) below, contrasted with example (101).

(100) Deuteronomy 4:33

הֲשָׁמַע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אֶתְהָ וַיַּחֲיֶי:

Did any people hear a voice of a god speaking from the midst of the fire, just as you heard, and live?

(101) Deuteronomy 4:30

בְּצָר לְךָ וּמִצָּאוֹךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשָׁבַתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹל:

When the tribulation is upon you, and all these things find you in the latter days, then you will return unto the Lord your God, and you will obey his voice.

In example (100), the Biblical Hebrew *qōl* is the voice of a god, so it is animate. In terms of identifiability, the word *qōl* also occurs a few verses earlier in example (101), but with a different referent; it refers to the God of Israel and not to an unspecified god, which is how it appears in example (100). Therefore, it seems that the absence of the particle *'et* from this clause helps to confirm that the phrase *qōl 'elohim* refers to an unspecified deity and not to Israel's God.

Because the primary concern of Bekins centered on the particle *'et* and the object/complement, his study excluded pronominal suffixes. However, there is also variation in Biblical Hebrew between the pronominal suffix object/complement affixed to the verb itself and the pronominal suffix object/complement affixed to the particle *'et*. The results are provided below. The left column contains a listing of the criteria for labeling, and the remaining columns demonstrate how often object/complement pronominal suffixes that met the criteria in the same row occurred with the particle *'et*.

	Marked/Total % Marked	
High (discourse-old <i>and</i> human <i>and</i> CP > 0)	15 / 52	29%
Medium (discourse-old <i>or</i> animate <i>or</i> CP > 0)	30 / 104	29%
Low (discourse-new <i>and</i> inanimate <i>and</i> CP = 0)	0 / 0	0%
Total	45 / 156	29%

Table 13. All Verbs: Asymmetric DOM for Pronominal Suffix Object/Complements.

These results demonstrate a clear distinction from the non-suffixed forms, displayed in Table 12. The results suggest that animacy and CP alone for object/complement pronominal suffixes with the particle *'et* is not the primary motivating factor in the appearance of the particle *'et*. In fact, it seems that the suffix attached to the verb and the suffix attached to the particle *'et* behave in almost identical ways in this regard. Garr reached a similar conclusion, arguing that “all bound pronouns in Biblical Hebrew are core arguments” (Garr 2015: 279).

However, the topicality data in Section 4.2.6 show a difference between the categories. These uses demonstrate that if an object is discourse prominent or a secondary topic, it is likely to have the particle *'et*.

4.4 Symmetric DOM Results

In addition to the alternation between the object/complement with the particle *'et* and the object/complement without the particle *'et* or a preposition, verbs vary in how they select object/complements with prepositions. This variation is known as “symmetric case alternation” and is subject to a wider variety of factors, including aspect, individuation and affectedness (Malchukov and De Swart 2011: 341, 347). In what follows, I examine each of the alternations

for the four roots in this study. I include information about the definiteness, identifiability, animacy, and CP of each of them. This comprehensive assessment of the data will allow for some tentative conclusions about patterns and trends in how Biblical Hebrew object/complements appear. This study did not analyse the semantics of objects and verbs, so the results do not address all the categories that may influence symmetric DOM. However, several factors that influence symmetric DOM are related to the syntax of verbs and object/complements, so these are noted here.

The Biblical Hebrew verb *nkh* is a canonical transitive verb, but the object/complement appears in a variety of ways. The following results show an overview of the definiteness of each object/complement with this verb.

	PN		Pr. Suf.		Optional		Indefinite	
O/C without Part. or Prep.	0 / 9	0%	0 / 9	0%	3 / 9	33%	6 / 9	67%
Part. 'et and O/C	4 / 25	16%	0 / 25	0%	20 / 25	80%	1 / 25	4%
O/C as Pr. Suf. on Verb	0 / 27	0%	27 / 27	100%	0 / 27	0%	0 / 27	0%
O/C as Pr. Suf. on Part. 'et	0 / 6	0%	6 / 6	100%	0 / 6	0%	0 / 6	0%
Prep. bet and O/C	0 / 5	0%	2 / 5	40%	3 / 5	60%	0 / 5	0%

Table 14. Results for *nkh*: Definiteness of the Object/Complement.

There is not much significant variation. The object/complement without the particle *'et* or a preposition occurred frequently as an indefinite noun phrase. The object/complement with the particle *'et* occurred most frequently in the “optional” range. The object/complement with the preposition *bet* also trends similarly. In terms of identifiability, the verb varies according to the table below.

	New		Inferable/Unused		Evoked	
O/C without Part. or Prep.	6 / 9	67%	2 / 9	22%	1 / 9	11%
Part. 'et and O/C	1 / 25	4%	9 / 25	36%	15 / 25	60%
O/C as Pr. Suf. on Verb	0 / 27	0%	0 / 27	0%	27 / 27	100%
O/C as Pr. Suf. on Part. 'et	0 / 6	0%	0 / 6	0%	6 / 6	100%
Prep. bet and O/C	0 / 5	0%	0 / 5	0%	5 / 5	100%

Table 15. Results for *nkh*: Identifiability of the Object/Complement.

The object/complement without the particle 'et or a preposition correlates with Discourse-New information, as in example (102) below, in which the object/complement is highlighted and does not occur immediately before this in the narrative.

(102) Exodus 12:12a

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה

And I will pass through in the land of Egypt in this night, and I will strike every firstborn in the land of Egypt, from humans and from beasts.

The opposite is true for the object/complement with the particle 'et, as in example (103). In addition, even though the sample size is very limited, the preposition *bet* rated high in objects that were identifiable within the context, seen in example (104). In examples (103-104), the first mention of the discourse entity is highlighted in each verse, as well as the object/complement where it occurs with the verb.

(103) Numbers 25:27

וַתִּרְאֵהָ אֶת־מַלְאָךְ יְהוָה וַתִּרְבֹּץ תַּחַת בְּלֶעָם וַיַּחֲרֹאֲף בְּלֶעָם וַיִּדֹּ אֶת־הָאֲתוֹן בַּמֶּקֶל:

And the donkey saw the angel of the Lord, and she laid down under Balaam. And the anger of Balaam burned, and he struck the donkey with his staff.

(104) Numbers 11:33

הַבָּשָׂר עוֹדֶנָּה בֵּין שִׁנֵיהֶם טָרַם יִכְרַת וְאֵף יְהוָה חָרָה בָּעָם וַיִּדֹּ יְהוָה בָּעָם מִפֶּה רַבָּה מְאֹד:

The meat was still between their teeth, before it was cut, and the anger of the Lord burned against the people, and the Lord struck among the people an exceedingly great plague.

The results for animacy are also shown below.

	Human		Organisation		Animate		Inanimate	
O/C without Part. or Prep.	6 / 9	67%	2 / 9	22%	0 / 9	0%	1 / 9	11%
Part. 'et and O/C	10 / 25	40%	4 / 25	16%	4 / 25	16%	7 / 25	28%
O/C as Pr. Suf. on Verb	23 / 27	85%	1 / 27	4%	3 / 27	11%	0 / 27	0%
O/C as Pr. Suf. on Part. 'et	5 / 6	83%	1 / 6	17%	0 / 6	0%	0 / 6	0%
Prep. bet and O/C	0 / 5	0%	4 / 5	80%	0 / 5	0%	1 / 5	20%

Table 16. Results for *nkh*: Animacy of the Object/Complement.

The object/complement without the particle *'et* or a preposition and the object/complement pronominal suffix are often human. The object/complement with the particle *'et* appears in reference to humans at a lower rate. In addition, the preposition *bet* most frequently appears with organisations that are the object/complement.

The results for the persistence of the object/complement are listed below.

	CP > 0		CP = 0	
O/C without Part. or Prep.	3 / 9	33%	6 / 9	67%
Part. 'et and O/C	17 / 25	68%	8 / 25	32%
O/C as Pr. Suf. on Verb	26 / 27	96%	1 / 27	4%
O/C as Pr. Suf. on Part. 'et	6 / 6	100%	0 / 6	0%
Prep. bet and O/C	3 / 5	60%	2 / 5	40%

Table 17. Results for *nkh*: CP of the Object/Complement.

These results demonstrate a similar result for object/complement pronominal suffixes. In addition, the object/complement with the particle *'et* persists at a rate inversely proportional to the object/complement without the particle *'et* or a preposition.

Bekins notes that the verb *nkh* suggests complete affectedness when the object/complement appears with the particle *'et*; in contrast, the object/complement used with the preposition *bet* “marks the patient as partially affected, implying that only a portion of the total number” were actually struck (Bekins 2014: 151-152). Garr similarly argues for partial affectedness, even arguing that marking with the preposition *bet* correlates with imperfectivity (Garr 1991: 127). If

Garr is correct, then the use of the preposition *bet* might suggest that the striking happens *among* a people and not to every last one of them. The implication of this reality plays out in the example below, when only the firstborn throughout the land of Egypt are actually struck.

(105) Exodus 12:13

וְלֹא־יְהִי־בְכֶם נֶגֶף לְמִשְׁחִית בְּהַכֹּתִי בְּאֶרֶץ מִצְרַיִם:

And there will not be a plague against you to destroy when I strike *among* the land of Egypt.

The only exception to the preposition *bet* used with organisations is the example below, when Moses strikes a presumably large rock.

(106) Exodus 17:6

הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם | עַל־הַצּוֹר בְּחָרֵב וְהִכֵּיתָ בַצּוֹר וַיֵּצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם

Behold, I am standing before you there, upon the rock in Horeb. And you will strike *among* the rock, and water will come out from it, and the people will drink.

This study can confirm that the symmetric alternation with the *bet* preposition seems connected to the animacy of the object/complement. Whether or not the alternation dictates a reading of partial affectedness is outside the scope of this study.

The verb *'kl* occurs frequently throughout the Pentateuch and is also considered a canonical transitive verb. It expresses alternation in how the object/complement appears through several prepositions, though the prepositions *bet* and *min* are the most common. The following results are for the verb *'kl* in terms of definiteness.

	PN		Pr. Suf.		Optional		Indefinite	
O/C without Part. or Prep.	1 / 93	1%	0 / 93	0%	23 / 93	25%	69 / 93	74%
Part. 'et and O/C	0 / 37	0%	0 / 37	0%	36 / 37	97%	1 / 37	3%
O/C as Pr. Suf. on Verb	0 / 35	0%	35 / 35	100%	0 / 35	0%	0 / 35	0%
O/C as Pr. Suf. on Part. 'et	0 / 17	0%	17 / 17	100%	0 / 17	0%	0 / 17	0%
Prep. bet and O/C	0 / 13	0%	6 / 13	46%	7 / 13	54%	0 / 13	0%
Prep. min and O/C	0 / 31	0%	11 / 31	35%	19 / 31	61%	1 / 31	3%
Prep. lamed and O/C	0 / 1	0%	0 / 1	0%	0 / 1	0%	1 / 1	100%
Prep. 'al and O/C	0 / 1	0%	0 / 1	0%	1 / 1	100%	0 / 1	0%
Prep. 'et and O/C	0 / 1	0%	1 / 1	100%	0 / 1	0%	0 / 1	0%

Table 18. Results for 'kl: Definiteness of the Object/Complement.

The object/complement without the particle 'et or prepositions fell most frequently within the indefinite range. However, the object/complement with the particle 'et and the object/complement with the preposition min both occurred more frequently within the optional range. The results for identifiability of 'kl is provided below.

	New		Inferable/Unused		Evoked	
O/C without Part. or Prep.	29 / 93	31%	29 / 93	31%	35 / 93	38%
Part. 'et and O/C	8 / 37	22%	7 / 37	19%	22 / 37	59%
O/C as Pr. Suf. on Verb	0 / 35	0%	0 / 35	0%	35 / 35	100%
O/C as Pr. Suf. on Part. 'et	0 / 17	0%	0 / 17	0%	17 / 17	100%
Prep. bet and O/C	2 / 13	15%	3 / 13	23%	8 / 13	62%
Prep. min and O/C	0 / 31	0%	6 / 31	19%	25 / 31	81%
Prep. lamed and O/C	1 / 1	100%	0 / 1	0%	0 / 1	0%
Prep. 'al and O/C	0 / 1	0%	1 / 1	100%	0 / 1	0%
Prep. 'et and O/C	0 / 1	0%	0 / 1	0%	1 / 1	100%

Table 19. Results for 'kl: Identifiability of the Object/Complement.

Here, the object/complement without the particle 'et or a preposition is rather even across all categories. The object/complement with the particle 'et is often evoked; the object/complement with the preposition min is also frequently evoked. Below are the results in terms of animacy.

	Human		Organisation		Animate		Inanimate	
O/C without Part. or Prep.	0 / 93	0%	2 / 93	2%	12 / 93	13%	79 / 93	85%
Part. 'et and O/C	2 / 37	5%	1 / 37	3%	3 / 37	8%	31 / 37	84%
O/C as Pr. Suf. on Verb	7 / 35	20%	1 / 35	3%	0 / 35	0%	27 / 35	77%
O/C as Pr. Suf. on Part. 'et	3 / 17	18%	0 / 17	0%	0 / 17	0%	14 / 17	82%
Prep. bet and O/C	0 / 13	0%	0 / 13	0%	0 / 13	0%	13 / 13	100%
Prep. min and O/C	0 / 31	0%	0 / 31	0%	0 / 31	0%	31 / 31	100%
Prep. lamed and O/C	0 / 1	0%	0 / 1	0%	0 / 1	0%	1 / 1	100%
Prep. 'al and O/C	0 / 1	0%	0 / 1	0%	1 / 1	100%	0 / 1	0%
Prep. 'et and O/C	1 / 1	100%	0 / 1	0%	0 / 1	0%	0 / 1	0%

Table 20. Results for 'kl: Animacy of the Object/Complement.

A few items are of note here. Unsurprisingly, the verb 'kl prefers inanimate object/complements. Human and other animate object/complements are allowed, but they are not used with the

prepositions *bet* and *min*. The variation in usage may suggest something about the partitive nature of these prepositions. It is also interesting that if human object/complements are used with this verb, they tend to appear as pronouns and not noun phrases. The results for persistence are below.

	CP > 0		CP = 0	
O/C without Part. or Prep.	37 / 93	40%	56 / 93	60%
Part. 'et and O/C	20 / 37	54%	17 / 37	46%
O/C as Pr. Suf. on Verb	25 / 35	71%	10 / 35	29%
O/C as Pr. Suf. on Part. 'et	16 / 17	94%	1 / 17	6%
Prep. <i>bet</i> and O/C	7 / 13	54%	6 / 13	46%
Prep. <i>min</i> and O/C	21 / 31	68%	10 / 31	32%
Prep. <i>lamed</i> and O/C	0 / 1	0%	1 / 1	100%
Prep. 'al and O/C	0 / 1	0%	1 / 1	100%
Prep. 'et and O/C	1 / 1	100%	0 / 1	0%

Table 21. Results for 'kl: CP of the Object/Complement.

Once again, the object/compliment pronominal suffixes are high in terms of persistence, which may be more of a sign of the pronoun itself than anything about the verb's object/complements. The object/complement with the particle 'et and the object/complement with the prepositions *bet* and *min* all persisted at a similar rate.

A few comments are possible about the symmetric alternations between the object/complement with the particle 'et and the object/complement with the prepositions *bet* and *min*. First, the preposition *bet* occurs four times with a location rather than an object/complement, as in the example below.

(107) Deuteronomy 16:7

וּבְשִׁלְתָּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ

And you will boil and you will eat **in the place** which the Lord your God will select in it.

The remaining uses of the *bet* preposition seem to suggest the thing actually consumed, and each use has a human as its subject (as opposed to an inanimate subject, such as “fire” used in other texts). Each of these uses is also imperfective aspect.

(108) Exodus 12:45

תּוֹשֵׁב וְשָׂכִיר לֹא-יֹאכַל-בּוֹ:

A sojourner and a hired worker, they will not eat **of it**.

In addition, the preposition *min* is used almost exclusively with imperfective aspect, as in the instructions not to eat of the tree of the garden in example (109) below. Example (109) from Genesis 2:17a contains left dislocation as well.

(109) Genesis 2:17a

וּמֵעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ

And from the tree of the knowledge of good and bad, do not eat **from it**.

The only exception to the preposition *min* being used with imperfective aspect is in the oath recited when bringing the tithe, as in example (110).

(110) Deuteronomy 26:14a

לֹא-אָכַלְתִּי בְּאֶזְבִּי מִמֶּנּוּ

I did not eat **from it** while mourning.

Perhaps, then, there is a connection between the aspect of a verb and the presence of the object/complement with the preposition *bet* or *min*. While the exact distinction between them remains elusive, it is clear that they pattern differently than the particle *'et*.¹⁸

The verb *škb* occurs throughout the Pentateuch with some alternation, but there is widespread debate concerning the nature of the variation. Some scholars question the Masoretic pointing of the Biblical Hebrew consonants *ʔ*; for example, *The Hebrew and Aramaic Lexicon of the Old Testament* suggests that the Masoretic pointing of the particle *'et* with a suffix is actually “a false

¹⁸ Doron and Dubnov discuss the verb *'kl* as a mereological relation verb, suggesting that it frequently functions as a location-subject verb (Doron and Dubnov 2017). While this is a helpful distinction, it does not directly address the issues of symmetric DOM. In addition, Cook discusses the verb *'kl* in his article on null objects (Cook 2020). However, since this study did not take account of null objects, the results he suggests do not directly apply to symmetric DOM.

tradition” for the preposition *'et* (Köhler et al. 1999: 1487). Beuken also considers the particle *'et* as a mistaken Masoretic vowel pointing and suggests the word was originally the comitative preposition *'et* (2004: 663). However, even if every use of the particle *'et* is a mistake in the pointing of the text, the fact remains that there is still variation between the preposition *'im* and the preposition *'et*. Since this study is interested in the motivations for the variation, much of the discussion and conclusions still apply. In this study, I have accepted the Masoretic vowel pointing tradition and therefore the authenticity of *škb* with the particle *'et*. However, in light of this debate, any conclusions concerning the variation between the preposition *'im* and the particle *'et* must be tentative.

The most significant alternation occurs between the object/complement with the particle *'et* and the object/complement with the preposition *'im*. The results for the definiteness of *škb* are below.

	PN		Pr. Suf.		Optional		Indefinite	
Part. <i>'et</i> and O/C	1 / 12	8%	0 / 12	0%	7 / 12	58%	4 / 12	33%
O/C as Pr. Suf. on Part. <i>'et</i>	0 / 5	0%	5 / 5	100%	0 / 5	0%	0 / 5	0%
Prep. <i>bet</i> and O/C	0 / 2	0%	0 / 2	0%	2 / 2	100%	0 / 2	0%
Prep. <i>'al</i> and O/C	0 / 4	0%	4 / 4	100%	0 / 4	0%	0 / 4	0%
Prep. <i>'im</i> and O/C	0 / 15	0%	13 / 15	87%	1 / 15	7%	1 / 15	7%
Prep. <i>'ešel</i> and O/C	0 / 1	0%	1 / 1	100%	0 / 1	0%	0 / 1	0%

Table 22. Results for *škb*: Definiteness of the Object/Complement.

The object/complement with the preposition *'im* was often higher on the definiteness spectrum, and the object/complement with the particle *'et* occurred most frequently within the optional range. The results for identifiability are shown below.

	New		Inferable/Unused		Evoked	
Part. 'et and O/C	4 / 12	33%	4 / 12	33%	4 / 12	33%
O/C as Pr. Suf. on Part. 'et	0 / 5	0%	0 / 5	0%	5 / 5	100%
Prep. bet and O/C	0 / 2	0%	1 / 2	50%	1 / 2	50%
Prep. 'al and O/C	0 / 4	0%	0 / 4	0%	4 / 4	100%
Prep. 'im and O/C	1 / 15	7%	0 / 15	0%	14 / 15	93%
Prep. 'eşel and O/C	0 / 1	0%	0 / 1	0%	1 / 1	100%

Table 23. Results for *şkb*: Identifiability of the Object/Complement.

With this verb, there is very little difference across the spectrum. The object/complement with the particle 'et occurs with evenly in each of the identifiability categories. The results for animacy are shown below.

	Human		Organisation		Animate		Inanimate	
Part. 'et and O/C	12 / 12	100%	0 / 12	0%	0 / 12	0%	0 / 12	0%
O/C as Pr. Suf. on Part. 'et	5 / 5	100%	0 / 5	0%	0 / 5	0%	0 / 5	0%
Prep. bet and O/C	0 / 2	0%	0 / 2	0%	0 / 2	0%	2 / 2	100%
Prep. 'al and O/C	0 / 4	0%	0 / 4	0%	0 / 4	0%	4 / 4	100%
Prep. 'im and O/C	15 / 15	100%	0 / 15	0%	0 / 15	0%	0 / 15	0%
Prep. 'eşel and O/C	1 / 1	100%	0 / 1	0%	0 / 1	0%	0 / 1	0%

Table 24. Results for *şkb*: Animacy of the Object/Complement.

The results here are certainly connected to the semantics of the verb. It seems that most of the options for selecting an object/complement only include human object/complements, not just animate (non-human) object/complements. The only exceptions include two prepositions (namely, *bet* and 'al) which seem to suggest a different type of relationship with the verb's subject. Therefore, it seems that a human object/complement is demanded if sexual interaction is in view. For example, in the contrasting pair of sentences in example (111) and (112), certain types of sexual activity are forbidden. In example (111), the object/complement is human and used with the verb *şkb*; of course, this could be an example of the comitative preposition 'et, as mentioned above. However, this does not change the fact that in example (112), the object/

complement is animate (non-human) and a different verb instead of *škb* is used; this is also an example of clitic left dislocation.

(111) Leviticus 18:22

וְאֵת-זָכָר לֹא תִשָּׁבַב מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה הוּא:

And you will not sleep with a male (as) a bed of a woman. It is an abomination.

(112) Leviticus 18:23

וּבְכָל-בְּהֵמָה לֹא-תִתֵּן שְׁכָבְתֶךָ לְטִמְאָה-בָּהּ

And with any beast, you will not give your emission to be unclean with it.

The following results demonstrate the persistence of each object/complement within the discourse.

	CP > 0		CP = 0	
Part. 'et and O/C	11 / 12	92%	1 / 12	8%
O/C as Pr. Suf. on Part. 'et	5 / 5	100%	0 / 5	0%
Prep. bet and O/C	1 / 2	50%	1 / 2	50%
Prep. 'al and O/C	4 / 4	100%	0 / 4	0%
Prep. 'im and O/C	14 / 15	93%	1 / 15	7%
Prep. 'ešel and O/C	1 / 1	100%	0 / 1	0%

Table 25. Results for *škb*: CP of the Object/Complement.

Clearly, the object/complements for *škb* persist in the discourse at a higher rate. There were only three examples of an object/complement not persisting, and it does not seem connected to the animacy of the object/complement.

From as long ago as Rashi, commentators have noted that with *škb*, the object/complement with the preposition 'im is distinct from the object/complement with the particle 'et. Rashi notes the variation in how the object/complement appears in the stories of Lot's daughters: "The younger is said to have lain merely with 'him' (v. 35). The text was lenient with her, since she was put up to it by her sister. But with the older sister, who initiated this terrible promiscuity, the text disgraced her quite bluntly" (Carasik 2018: Genesis 19:33).

Orlinsky discusses these issues at length in his *Journal of Biblical Literature* article (1944). He examines the idea of the particle 'et with an object/complement suggesting rape or at least illegal

behavior, and the preposition *'im* with an object/complement suggesting mutual engagement or legal behavior (1944: 20). However, he dismisses these options as unsatisfactory in light of what he views as a lack of analysis of the texts and a lack of distribution (1944: 20). Orlinsky notes several groups of verses that suggest similar contexts of willful engagement or legality, yet the object/complement appears with the particle *'et* for some and with the preposition *'im* for others (1944: 20-21). He concludes that dating is the key to the distribution of these constructions; the Priestly sections use the particle *'et* with the object/complement and the Deuteronomist sections use the preposition *'im* with the object/complement. While Orlinsky is not in favor of emending the texts with the particle *'et* to read as the preposition *'et*, he suggests that every use of the particle *'et* nonetheless should be rendered like the preposition *'im* (Orlinsky 1944: 27). As for the one Biblical Hebrew use of the preposition *'ešel*, Orlinsky thinks it is a tactful addition by the author to specify a non-sexual meaning (Orlinsky 1944: 36).

Beuken mentions the difficulties associated with these variations, but he considers the differences to be due to the compositional source: “An historical rather than a semantic distinction seems to obtain here in that P prefers *'im*, D *'ēl'*” (2004: 663).

Bekins does not agree with Beuken and Orlinsky. He suggests that the symmetric alternation between *škb* with the particle *'et* and *škb* with the preposition *'im* is connected to reciprocity. If the verb is used with *'im* and an object/complement, it suggests a higher level of reciprocal activity, or consensual sex, as seen in example (45) from Genesis 30:15 (Bekins 2014: 184). The use of the particle *'et* suggests a lack of reciprocity, which would insinuate abuse or even rape, as seen in example (46) from Genesis 34:2 (Bekins 2014: 186).

In evaluating the argument of Bekins, it does seem that the preposition *'im* is connected to animacy, and many of the uses are indeed cases of consensual sexual activity, as in the example below.

(113) Genesis 39:7

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שָׁכֵב עִמִּי:

And it happened after these things that the wife of his master lifted up her eyes to Joseph, and she said, “Sleep with me.”

However, not every use is a clear-cut case of consensual sexual activity. Sometimes, it is clearly not perceived as consensual, as evidenced by the scenario described below and the fact that no punishment for the woman is stipulated.

(114) Deuteronomy 22:25

וְאִם־בַּשָּׂדֶה יִמָּצָא הָאִישׁ אֶת־הַנַּעֲרָה הַמְּאֻרָּשֶׁת וְהִחְזִיקֶבָהּ הָאִישׁ וְשָׁכַב עִמָּהּ וּמֵת הָאִישׁ אֲשֶׁר־שָׁכַב עִמָּהּ לְבָדּוֹ:

And if in the field the man finds the young woman who is engaged, and the man seizes onto her and he sleeps with her, then the man alone will die, who slept with her.

Conversely, Bekins claims that the particle *'et* is used when rape is intended. Sometimes, it certainly seems to suggest a situation of abuse, as the following example shows, repeated from example (46) above.

(115) Genesis 34:2

וַיֵּרָא אֶתָּהּ שִׁבְמֵ בֶן־חַמּוֹר הַחִוִּי נָשִׂיא הָאֲרָץ וַיִּקַּח אֶתָּהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶהָ:

And Shechem son of Hamor the Hivite, prince of the land, saw her, and he took her and he bedded her and humiliated her.

However, in other instances, it is not clear that rape is in view. The most difficult example to explain as rape is below, in the account of the woman who is subjected to a test for adultery.

(116) Numbers 5:12b-13

אִישׁ אִישׁ כִּי־תִשְׁטָה אִשְׁתּוֹ וּמָעַלָהּ בּוֹ מָעַל: וְשָׁכַב אִישׁ אִתָּהּ שִׁכְבַּת־זֶרַע וְנִעְלַם מֵעֵינֵי אִישָׁהּ: וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה:

Now if a man's wife deviates, and she commits infidelity against him, and a man bedded her a bed of seed, and it is hidden from the eyes of her husband, and she is hidden but she has defiled herself, and there was not a witness against her and she was not caught...

There does not seem to be a clear way to handle such ambiguities. One could argue that the object/complement in the cases with the particle *'et* is more prototypically patient-like, but the alignment with a prototypical patient does not absolve the patient from responsibility with regards to the act. In addition, one could argue for an increased level of volitionality on the part of the patient in the situations with the preposition *'im*, but this increased agenthood does not mean every act was fully consensual between parties. One possible explanation could come from

the traditional sources; while *škb* with the preposition *'im* is used by the traditional sources J, E, and D, *škb* with the particle *'et* is used only by H, L, and P.¹⁹ However, this is a difficult argument when considering the variation expressed by L within the same story in Genesis 19:32-35 or by P in Leviticus 15:18 and 33. More study is needed to understand the semantics of the alternation between the two uses here.

The Biblical Hebrew word *šm'* expressed a high level of both asymmetric and symmetric alternation in the corpus for this study. The following results demonstrate the definiteness of the object/complement for the verb *šm'*.

	PN		Pr. Suf.		Optional		Indefinite	
O/C without Part. or Prep.	0 / 17	0%	0 / 17	0%	12 / 17	71%	5 / 17	29%
Part. <i>'et</i> and O/C	0 / 42	0%	0 / 42	0%	42 / 42	100%	0 / 42	0%
O/C as Pr. Suf. on Verb	0 / 12	0%	12 / 12	100%	0 / 12	0%	0 / 12	0%
O/C as Pr. Suf. on Part. <i>'et</i>	0 / 2	0%	2 / 2	100%	0 / 2	0%	0 / 2	0%
Prep. <i>bet</i> and O/C	0 / 37	0%	0 / 37	0%	37 / 37	100%	0 / 37	0%
Prep. <i>'el</i> and O/C	7 / 38	18%	19 / 38	50%	11 / 38	29%	1 / 38	3%
Prep. <i>lamed</i> and O/C	0 / 11	0%	4 / 11	36%	7 / 11	64%	0 / 11	0%
Prep. <i>'al</i> and O/C	0 / 1	0%	1 / 1	100%	0 / 1	0%	0 / 1	0%

Table 26. Results for *šm'*: Definiteness of the Object/Complement.

Here, several categories show significant variation. First, the object without the particle *'et* or a preposition is used most frequently for items in the optional range, but it also has the highest of any category for indefinite object/complements. The preposition *bet* occurs only with nouns falling in the optional range. Interestingly, within this category, the *bet* preposition only occurs in two types of objects: construct with proper noun (14/37) and noun phrase with a suffix (23/37). In addition, the only proper nouns used with this verb are for the preposition *'el* (7/38 uses). The

¹⁹ The following list delineates the various ways the object/complement appears in the texts according to the traditional sources. The particle *'et* is found in L in Genesis 19:33, 34, 26:10, 34:2, 34:7, 35:22, H in Leviticus 18:22, 19:20, 20:11, 12, 13, 18, 20, and P in Leviticus 15:18, 24; Numbers 5:13, 19. The preposition *'im* is found in J in Genesis 30:15, 16, 39:7, 12, 14, 47:30, E in Exodus 22:15, L in Genesis 19:32, 34, 35, D in Deuteronomy 22:23, 25 (2x), 28, and P in Leviticus 15:33.

association with proper noun object/complements and the preposition 'el suggests that the preposition 'el is used with highly definite object/complements.

The results displaying the identifiability of *šm* ' are listed below.

	New		Inferable/Unused		Evoked	
O/C without Part. or Prep.	4 / 17	24%	8 / 17	47%	5 / 17	29%
Part. 'et and O/C	1 / 42	2%	22 / 42	52%	19 / 42	45%
O/C as Pr. Suf. on Verb	0 / 12	0%	0 / 12	0%	12 / 12	100%
O/C as Pr. Suf. on Part. 'et	0 / 2	0%	0 / 2	0%	2 / 2	100%
Prep. bet and O/C	0 / 37	0%	28 / 37	76%	9 / 37	24%
Prep. 'el and O/C	1 / 38	3%	4 / 38	11%	33 / 38	87%
Prep. lamed and O/C	1 / 11	9%	4 / 11	36%	6 / 11	55%
Prep. 'al and O/C	0 / 1	0%	0 / 1	0%	1 / 1	100%

Table 27. Results for *šm* ': Identifiability of the Object/Complement.

Since this verb occurs with greater frequency than a verb like *škb* or *nkh*, its identifiability provides a fuller picture. The object/complement without the particle 'et or a preposition has one of the highest percentage of Discourse-New object/complements. In addition, the particle 'et occurs rather infrequently with Discourse-New object/complements. The prepositions generally seem to mirror the patterns of the particle 'et, with the exception of the preposition 'el which is used more often with Discourse-Old object/complements.

The results for *šm* ' in terms of animacy are found below.

	Human		Organisation		Animate		Inanimate	
O/C without Part. or Prep.	12 / 17	71%	2 / 17	12%	0 / 17	0%	3 / 17	18%
Part. 'et and O/C	24 / 42	57%	13 / 42	31%	0 / 42	0%	5 / 42	12%
O/C as Pr. Suf. on Verb	7 / 12	58%	4 / 12	33%	0 / 12	0%	1 / 12	8%
O/C as Pr. Suf. on Part. 'et	2 / 2	100%	0 / 2	0%	0 / 2	0%	0 / 2	0%
Prep. bet and O/C	34 / 37	92%	3 / 37	8%	0 / 37	0%	0 / 37	0%
Prep. 'el and O/C	28 / 38	74%	10 / 38	26%	0 / 38	0%	0 / 38	0%
Prep. lamed and O/C	10 / 11	91%	0 / 11	0%	0 / 11	0%	1 / 11	9%
Prep. 'al and O/C	1 / 1	100%	0 / 1	0%	0 / 1	0%	0 / 1	0%

Table 28. Results for *šm'*: Animacy of the Object/Complement.

These results demonstrate a strong tendency for human object/complements to appear as an object/complement without the particle *'et* or a preposition or as an object/complement with a preposition. In addition, the prepositions *bet*, *lamed*, and *'el* are used exclusively with animate objects (with the lone exception of one *lamed* used with an inanimate object).

The results for *šm'* in terms of cataphoric persistence are listed below.

	CP > 0		CP = 0	
O/C without Part. or Prep.	5 / 17	29%	12 / 17	71%
Part. 'et and O/C	26 / 42	62%	16 / 42	38%
O/C as Pr. Suf. on Verb	11 / 12	92%	1 / 12	8%
O/C as Pr. Suf. on Part. 'et	2 / 2	100%	0 / 2	0%
Prep. bet and O/C	8 / 37	22%	29 / 37	78%
Prep. 'el and O/C	22 / 38	58%	16 / 38	42%
Prep. lamed and O/C	5 / 11	45%	6 / 11	55%
Prep. 'al and O/C	1 / 1	100%	0 / 1	0%

Table 29. Results for *šm'*: CP of the Object/Complement.

Object/complement pronominal suffixes with the verb *šm'* tend to persist in the discourse. In addition, the object/complement with the particle *'et* has a slightly higher rate of persistence,

along with the object complement and the preposition *'el*. Conversely, the object/complement with the preposition *bet*, the object/complement with the preposition *lamed*, and the object/complement without the particle *'et* or a preposition do not persist as high as other categories.

Rüterswörden discusses at length the variation in the way object/complements appear with the verb *šm'* (2006). Overall, the distinctions are not always clear between the different uses. Rüterswörden notes that the main difference lies between the object/complement *with* a preposition and the object/complement *without* a preposition; when the object/complement is included with a preposition like *'el*, *lamed*, or *bet*, Rüterswörden suggests it connotes a favorable hearing (Rüterswörden 2006: 258). In contrast, when the object/complement occurs without the preposition, “it serves to denote sensory perception, the perception of an audible signal” (Rüterswörden 2006: 258). Even this sense can vary; Rüterswörden suggests the preposition *'el* means to “hear favorably” (2006: 262) and the preposition *bet* means to “heed someone’s voice” (2006: 265); the preposition *lamed* “can hardly be distinguished in meaning from its use with other prepositions” (2006: 267). In addition, Rüterswörden claims the preposition *bet* is a sign of the work of the Deuteronomistic source, and later redactions removed this from usage (2006: 263). Schult argues that “it is often difficult...to distinguish with respect to content between” the object/complement with the preposition *lamed* or *bet* and the object/complement without a preposition (Schult 1997: 1377).

The verb *šm'* is an experiencer verb. Experiencer verbs can deviate from the prototypical transitive clause. Bekins discusses how the individual who experiences a verb like *šm'* “directs mental attention towards the stimulus, while the stimulus causes a change of (mental) state in the experiencer” (Bekins 2014: 193). According to Bekins, the use of the particle *'et* emphasizes that the experiencer is simply attending to the stimulus. However, the use of a preposition can specify a goal, the stimulus that the experiencer is directing attention towards.

If the claim by Bekins is true, then the use of the particle *'et* can be used with any type of object/complement. Indeed, the particle *'et* is found with both animate and inanimate objects. However, on closer inspection, the particle *'et* is almost never used with a human object alone; in other words, *šm'* and the particle *'et* are used only for sounds, as in example (117), or things spoken, as in the example (118).

(117) Genesis 21:17a

וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנֶּעֱרָר

And God heard the voice of the boy.

(118) Genesis 27:34

כַּשְׁמָע עֵשָׂו אֶת־דְּבַר אָבִיו וַיִּצְעַק צְעָקָה גְּדוֹלָה וּמְרָה עַד־מְאֹד

When Esau heard the words of his father, then he cried a great and very bitter cry.

The one exception to this generalisation is in example (119), but the particle *'et* in this verse seems to govern the entire clause highlighted below, not just the single word object/complement to which it is attached.

(119) Genesis 27:6

וַרְבֵּקָה אָמְרָה אֶל־יַעֲקֹב בְּנֵה לְאִמְרָה הִנֵּה שָׁמַעְתִּי אֶת־אָבִיךָ מְדַבֵּר אֶל־עֵשָׂו אָחִיךָ לְאִמְרָה:

And Rebekah spoke to Jacob her son, saying, “Behold, I heard your father speaking to Esau your brother, saying...”

The object/complement without the particle *'et* or a preposition actually demonstrates many of the same patterns; it is similar to the particle *'et* in terms of definiteness, identifiability, and animacy. The only area where there is a dramatic difference is in terms of cataphoric persistence, but cataphoric persistence seems to govern asymmetric DOM, discussed above.

According to Bekins, when *šm'* and object/complements occur with prepositions, the prepositional phrase should refer to the object of directed attention (Bekins 2014: 193). There are a few variations here. With the preposition *'el*, object/complements tend to be highly definite and animate. In addition, the preposition *'el* is used frequently with suffixes (19/38 uses). This frequency is the highest percentage of suffix usage of any of the ways the verb is used. In addition, the preposition *'el* is the only way that proper nouns appear with this verb. Both of these factors explain the relatively high level of identifiability for the preposition *'el*. The preposition *'el* is used with people, as in example (120), or things spoken by individuals, as in the example (121) where the object/complement appears as a coordinated noun phrase.

(120) Genesis 30:17

וַיִּשְׁמַע אֱלֹהִים אֶל־לֵאָה וַתְּהַר וַתֵּלֶד לְיַעֲקֹב בֶּן חַמִּישִׁי:

And God listened to Leah, and she conceived and she bore for Jacob a fifth son.

(121) Deuteronomy 13:4

לֹא תִשְׁמַע אֶל־דְּבַר הַנְּבִיא הַהוּא אוֹ אֶל־חֹלֵם הַחֵלֹם הַהוּא

You will not listen to the words of that prophet or to the dreamer of that dream.

There is only one text where the preposition 'el is used with *qōl*, as found below. However, the Samaritan Pentateuch has the particle 'et instead, and the reading seems also to be reflected in the Septuagint.

(122) Genesis 21:17b (MT)

כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעָר בְּאֲשֶׁר הוּא־שָׁם:

For God listened to the voice of the boy, right where he is.

(123) Genesis 21:17b (SP)

כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנְּעָר בְּאֲשֶׁר הוּא שָׁם:

For God heard the voice of the boy, right where he is.

(124) Genesis 21:17b (LXX)

ἐπακήκοεν γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου σου ἐκ τοῦ τόπου, οὗ ἐστίν.

For God heard the voice of your child from the place where he is.

This evidence suggests that with *šm'*, the object/complement with the preposition 'el cannot be a sound or an inanimate object. Instead, it seems to refer to a person with a will or agenda that they are seeking to achieve (Clines 1993: 8: 459-460; Köhler et al. 1994: 4: 1571).

The object/complement with the preposition *bet* is also frequently high on the spectrum of definiteness. The preposition *bet* also only occurs with animate object/complements, but they are animate by extension. The preposition *bet* occurs with constructs with proper nouns (14/37) or noun phrases with suffixes (23/37). Three times, the preposition *bet* introduces a location, as in example (125), or a time frame, as in example (126).

(125) Deuteronomy 13:13a

כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ

If you hear in one of your cities...

(126) Exodus 19:9a

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעָבַב הָעָנָן בְּעֶבְיֹר יִשְׁמַע הָעָם בְּדִבְרֵי עֲמֹךָ

And the Lord said to Moses, “Behold, I am coming to you in a dense cloud, so that the people will hear when I speak with you.”

Every remaining use of the preposition *bet* involves the use of *qōl*, as in the example below.

(127) Genesis 27:8

וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי לְאֲשֶׁר אָנִי מְצַוֶּה אֹתְךָ:

And now, my son, listen in my voice to which I am commanding you.

This example suggests a specific usage of the *bet* preposition with the verb *šm'*: in contexts when the object/complement refers to the object of directed attention, it requires *qōl*. The contexts also suggest a change in the experiencer as a result of this exchange.

There is a similar pattern with object/complements appearing with the preposition *lamed*. Many of the uses of the preposition *lamed* fall into the same category as the preposition *bet*. For example, it is used with object/complements that are almost all animate by extension. Second, it is used almost exclusively with the word *qōl* (7/11 occurrences), as in the following example.

(128) Genesis 16:2

וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי:

And Abram listened to the voice of Sarai.

However, there is one use of the noun *qōl* that does not include an animate object, as seen below.

(129) Exodus 4:8

וְהָיָה אִם־לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֶת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקוֹל הָאֶת הַאֲחֵרוֹן:

And it will be if they will not believe you and will not listen to the voice of first sign, then they will believe to the voice of the latter sign.

All the rest of the occurrences of the preposition *lamed* occur in Leviticus 26, and all of them include the first common singular suffix (4/11 occurrences), as illustrated in example (130).

(130) Leviticus 26:14

וְאִם-לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל-הַמִּצְוֹת הָאֵלֶּה:

And if you will not listen **to me** and not do all these commandments...

The close literary promixity of these occurrences, the fact that they all come from the traditional source material of H, and the identical marking of the suffix on them may explain the difference from the rest of the uses in the Pentateuch.

With the verb *šm'*, the variation between the particle *'et* and the prepositions seems related to identifiability and animacy. The preposition *'el* is the only way that individuals can function as object/complements.²⁰ Perhaps, then, the variation between the particle *'et* and the prepositions has more to do with the words spoken or actual individuals. The higher level of individuation with the prepositions may be related to a higher degree of volitionality in the object/complement and/or a greater measure of affectedness on the subject, much like the distinction between the English words “hear,” “listen to,” and “heed.” However, these semantic implications are outside the scope of this syntactic analysis.

4.5 Late Biblical Hebrew Results

Robert Polzin describes several defining features of Late Biblical Hebrew (Polzin 1976). From his broader study of the Late Biblical Hebrew corpus, he made several observations about changes in the use of Biblical Hebrew, especially when compared to earlier (and later) Hebrew texts. While many of his observations are worthy of discussion, only a few apply to the way that object/complements appear with verbs. These are discussed below.

Polzin’s first description of a syntactical feature of the Chronicler concerns a “[r]adically reduced use of *'et* with pronominal suffix” (Polzin 1976: 28). According to Polzin, this reduction in the selection of the particle *'et* with a suffix reflects the language used at the time of writing. He notes that “the later literature shows conclusively that the always popular verbal suffix held even greater sway in the later language, and that *'et* with suffix decreased radically in usage” (Polzin 1976: 30). In addition, Polzin notes the increased use of the particle *'et* with the nominative or the subject of the verb (Polzin 1976: 32). Hasselbach discusses this idea as well, noting the

²⁰ Object/complements without the particle *'et* or a preposition can also take a pronominal suffix. In addition, the Hifil use of the root allows for the particle *'et* to occur with a suffix.

potential diachronic change in the use of the particle *'et* over time (Hasselbach 2013: 163-165). Finally, Polzin describes the increased use of the preposition *lamed* with the accusative. After a discussion of the same phenomenon in Aramaic, he notes that “we are dealing here with a late feature which, at least as far as frequency is concerned, is of Aramaic provenance” (Polzin 1976: 66).

Turning to the collection of the data, the corpus for this study in Late Biblical Hebrew was rather small; the four roots analysed in the Pentateuch only occurred 50 times in the books of Ezra, Nehemiah, and Esther. Therefore, conclusions must be extremely limited. In terms of asymmetric DOM, there were only 13 applicable verses. The results are listed below.

	Marked/Total % Marked	
High (discourse-old <i>and</i> human <i>and</i> CP > 0)	0 / 0	0%
Medium (discourse-old <i>or</i> animate <i>or</i> CP > 0)	3 / 3	100%
Low (discourse-new <i>and</i> inanimate <i>and</i> CP = 0)	7 / 10	70%
Total	10 / 13	77%

Table 30. All Verbs: Late Biblical Hebrew Asymmetric DOM.

While it is interesting that the Medium category ranked higher than the Low category, surely the evidence is just not sufficient to make any conclusions.

In terms of Polzin’s three observations about how object/complements appear with verbs in Late Biblical Hebrew, a few comments are in order. The first observation concerned the reduction of the particle *'et* and suffix. Within the Late Biblical Hebrew data collected, there were no occurrences of an object/complement pronominal suffix on the verb itself or on the particle *'et*. Instead, a suffixed form occurred once each on the prepositions *'el*, *lamed* and *min*. In this manner, it seems that Polzin’s observation was confirmed by the data. Polzin also notes that “*'et* with suffix almost always exhibits less density than verbal suffixes (except for P)” (Polzin 1976: 30). Within the Pentateuch, in the verses traditionally attributed to P, the particle *'et* with the pronominal suffix occurred 18 times (60% of all uses of the particle *'et* and suffix), which seems to coincide with Polzin’s analysis.

The second observation included the use of the particle *'et* as a subject. There were no observed instances of the particle *'et* as the subject of these four roots. Finally, Polzin observed the increased presence of the preposition *lamed* with an object/complement. In my Late Biblical Hebrew corpus, the preposition *lamed* was only used twice, both times with the verb *šm'*. These two examples are listed below.

(131) Nehemiah 9:29

וְתַעַד בָּהֶם לְהַשִּׁיבָם אֶל-תּוֹרַתְךָ וְהִמָּה הִזִּידוּ וְלֹא-שָׁמְעוּ לְמִצְוֹתֶיךָ

And you warned them, to return them to your instruction, and they acted presumptuously and did not listen to your commandments.

(132) Nehemiah 13:27

וְלָכֶם הַנְּשָׁמַע לַעֲשׂוֹת אֵת כָּל-הָרָעָה הַגְּדוֹלָה הַזֹּאת לְמַעַל בְּאֱלֹהֵינוּ לְהַשִּׁיב נָשִׁים נְכָרִיּוֹת:

And to you should we listen, to do all this great evil, to act unfaithfully against our God, to marry foreign women?

In the first example, the preposition *lamed* is connected to a noun phrase. In the second example, the preposition *lamed* is connected to a second masculine plural pronominal suffix. However, in the Pentateuch, the preposition *lamed* only occurs with the first singular pronominal suffix and the word *qōl*. It is possible that this usage could reflect a later stage in Biblical Hebrew. It is also possible that this usage could reflect the way that the verb appears in Leviticus 26, where, as noted above, the preposition *lamed* occurred four times with the first common singular suffix. Example (130) is repeated here.

(133) Leviticus 26:14

וְאִם-לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל-הַמִּצְוֹת הָאֵלֶּה:

And if you will not listen to me and not do all these commandments...

4.6 Conclusions

The results of this study have demonstrated several correlations between asymmetric DOM and how object/complements appear in Biblical Hebrew. From a perspective of complexity, the areas of identifiability, animacy and persistence seem to work together to motivate the presence of the particle *'et* when there is high information structure. Conversely, the object/complement without the particle *'et* or a preposition frequently appears in situations where there is low information structure. Much of the data produced here confirmed the conclusions by Bekins (2014), but it goes beyond it in important ways. Since the data include an exhaustive study of the four roots

'*kl*, *nkh*, *škb*, and *šm*' within the Pentateuch, these results are verifiable and comprehensive for that corpus. In addition, there is a weaker connection between the definiteness spectrum of an object/complement and its likelihood to occur with the particle '*et*' than Bekins suggested (2014). Finally, the conclusions concerning secondary topic with reference to the object/complement pronominal suffix on the particle '*et*' were not anticipated by Bekins and take his conclusions further into the realm of information structure (2014).

There is also a correlation between symmetric DOM and how object/complements appear in Biblical Hebrew, although these correlations are less clear. With certain roots, namely '*kl*, *nkh*, *škb*, and *šm*', the individual factors of definiteness, individuation, animacy, persistence, word order, and aspect seem to impact the presence of the particle '*et*' with the object/complement as opposed to a preposition with the object/complement. More study is needed to discover the rationale for these alternations.

The data also demonstrate that an object/complement does not need to be definite to appear with the particle '*et*', and an object/complement does not need the particle '*et*' if it is definite. This is an important conclusion that should change the way the particle '*et*' is introduced and discussed in first year Biblical Hebrew grammars.

CHAPTER 5

CONCLUSIONS

5.1 Summary of Study

This study has taken on the task of understanding the variation in how object/complements appear with Biblical Hebrew verbs. While the analysis could have proceeded in any number of directions, a syntactic analysis provided the opportunity to clearly display the data of Biblical Hebrew verbs and understand the variation involved.

This issue has been a puzzle within Biblical Hebrew for generations; most of the confusion has centered on the role of the particle *'et*. Some have proposed the label of accusative to describe the object/complement of the verb with the particle *'et* (Blau 1954; Joüon and Muraoka 2006). Others have described the particle *'et* as an emphatic particle (Walker 1955; Saydon 1964; Waltke and O'Connor 1990). Many of these scholars explained their theories based on clear and observable patterns in the language. However, each proposal fell short, primarily because the use of the particle *'et* seems conditioned by a combination of complex factors.

Recent studies by Khan (1984), Garr (1991), Malessa (2006), and Bekins (2014) have incorporated the linguistic phenomenon of Differential Object Marking as an explanation for the variation. Bekins specifically proposed seeing the variation as asymmetric DOM, where the object/complement with the particle *'et* alternates with the object/complement without the particle *'et* or a preposition, and as symmetric DOM, where the object/complement with the particle *'et* alternates with the object/complement with a preposition. This proposal provides a promising framework for understanding the way object/complements appear with Biblical Hebrew verbs.

While the proposal from Bekins allows for a fuller understanding of the particle *'et*, his study focused on an unspecified broad corpus and excluded all pronouns. Therefore, in this study, I exhaustively examined a small set of verbal roots in a specific corpus. As a result, this study has examined the full range of these four roots and the various ways that object/complements appear with them.

5.2 Results of Study

The results of the study have confirmed the asymmetric DOM results from Bekins. For verbs falling within the optional range, the particle *'et* is mandatory for object/complements measuring high in identifiability, animacy, and CP; the particle *'et* was subsequently more optional for object/complements on the lower end of those scales. However, object/complement pronominal suffixes did not appear to show this same connection to identifiability, animacy, and CP together. A possible motivation for the object/complement pronominal suffix on the particle *'et* is persistence; there was only one example of a pronominal suffix on the particle *'et* not persisting in the discourse, and even this example was suspect. In addition, the data demonstrated a preference for object/complements with the particle *'et* to become subjects in subsequent clauses. Therefore, even though the measurements of information structure vary for the particle *'et* with an object/complement and the object/complement pronominal suffix with the particle *'et*, both seem to mark high information structure. More study is needed to confirm these theories for asymmetric DOM motivation, but the conclusions drawn here were evident with these four roots.

In terms of symmetric DOM, there was a clear difference in the way that certain prepositions appear with object/complements. Some included only animate object/complements, while the appearance of other prepositions with object/complements seemed to be influenced by both aspect and identifiability. It is possible that affectedness plays a role as well, but conclusions in this regard are limited since this study is primarily interested in syntax. Therefore, more data are needed to confirm the possible implications suggested here.

It might be helpful, therefore, to revisit the examples (1-6) from Section 1.1, reproduced here. Example (134) contains an object/complement without the particle *'et* or a preposition. This suggests the object/complement is lower in information structure, specifically lower in the areas of identifiability (evoked), animacy (inanimate), and cataphoric persistence (CP > 0).

(134) Genesis 37:6

וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ-נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:

And he said to them, “Hear **this dream** that I dreamed.”

However, the particle *'et* occurs with the object/complement in example (135), suggesting a higher level of information structure, specifically in the areas of identifiability (inferable),

animacy (organisation), and cataphoric persistence (CP > 0), ranking example (135) higher in information structure than example (134).

(135) Genesis 31:1a

וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לָבָן לְאֹמֶר

And he heard the words of the sons of Laban, saying...

The object/complement can appear as a pronominal suffix on the verb, as in example (136). As discussed in Section 4.2.6, secondary topics are more likely to occur as a pronominal suffix on the particle *'et*. Here, the pronominal suffix does not appear to be a secondary topic, especially concerning the fact that Ishmael is the object/complement of the next several verbs.

(136) Genesis 17:20a

וְלִישְׁמַעֲאֵל שָׁמַעְתִּיךָ הִנֵּה | בְּרַכְתִּי אֹתוֹ וְהַפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאֵד מְאֹד

Now concerning Ishmael: I heard you. Behold, I have blessed him and will make him fruitful and will multiply him exceedingly.

Therefore, the asymmetric DOM variation in these examples demonstrates the viability of the proposal given here.

The proposals in this study can also assist with understanding symmetric DOM. The object/complement with the preposition *bet* requires the presence of the word *qōl*, and it suggests a change in the experiencer as a result of the exchange. This seems to fit with example (137).

(137) Genesis 21:12b

כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שָׁמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא לְךָ זָרַע:

All which Sarah tells to you, heed her voice, because in Isaac offspring will be called to you.

The object/complement appearing with the preposition *'el* suggests that a person has a will or agenda they are seeking to achieve. This is the case in example (138).

(138) Genesis 30:17

וַיִּשְׁמַע אֱלֹהִים אֶל־לֵאָה וַתְּהַר וַתֵּלֵד לְיַעֲקֹב בֶּן חַמִּישִׁי:

And God heard Leah, and she conceived, and she bore for Jacob a son, a fifth.

The object/complement appearing with *lamed* is also used with *qōl*, and it suggests an animate object/complement who affects a change in the hearer, as in example (139).

(139) Genesis 3:17a

וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ

And to Adam he said, “Because you listened to the voice of your wife...”

Therefore, the discussion of symmetric DOM provided here also assists in understanding the difference between these constructions, although these conclusions are more tentative as a result of the primary syntactic, not semantic, emphasis in this study.

5.3 Implications of Study and Areas for Future Research

This study has served to confirm the proposal that the particle *'et* in Biblical Hebrew is governed by a DOM system related to information structure. Although it overlaps with definiteness and the direct object frequently, that is not the primary purpose or motivation of the particle *'et*. Therefore, it seems appropriate to shift away from a label for the particle *'et* such as “definite direct object marker.” It is not always definite, and it is frequently absent on definite direct objects. With suffixes, the problem is even more dramatic, as the label “definite direct object marker” in this context implies that pronominal suffixes on verbs are neither definite nor direct objects, when in fact they are both. Biblical Hebrew scholarship would do well to adopt new terminology in basic grammars to help students grasp the range of influencing factors. One possible label for the particle *'et*, “high information structure marker,” allows for a fuller picture of the actual reality.²¹

Future studies could expand the use of these four roots to the entire Hebrew Bible. In addition, more roots could be included to demonstrate the sufficiency of the findings. Translations, such as the Septuagint, could be examined to determine whether or not they are including elements of this high information structure. This comparison could provide insight both into how the Greek translators understood the Hebrew constructions and into how the Greek translators represented these Semitic constructions in an Indo-European language. In addition, translations can help scholars see how symmetric DOM was understood by early readers of the Hebrew text. Other studies that strengthen our understanding of complements and adjuncts could help us understand the variation between them in the Hebrew Bible. Additional work on valency could contribute to

²¹ The label “high information structure marker” is intended as an explanation for the use of the particle *'et* before object/complements and not before the subject of a verb (see the fuller discussion at Section 3.4).

a way to characterise and categorise both verbs and the object/complements that appear with them.

APPENDIX A

DATA ACROSS THE PENTATEUCH

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
1	Gen 4.15 וַיֹּאמֶר לֹא יִהְיֶה לְכֹן אֶת־הַרְגֵּךְ קִוּן שְׁבַע־תִּים יִקֶּם וַיִּשֶׂם יְהוָה לְקִוּן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כְּלִמְצָאוֹ:	Gen. 4:15 Then the LORD said to him, "Not so! Whoever kills Cain will suffer a sevenfold vengeance." And the LORD put a mark on Cain, so that no one who came upon him would kill him.	J	נכה	Hifil	IC	NA	NA	NA	כְּלִמְצָאוֹ	Hum	אָתוֹ		Suffix	Particle 'et and Pronominal Suffix	Extrapolation	Yes, Active	Proper Noun	Evoked	Hum	CP > 0
2	Gen 8.21 וַיִּרַח יְהוָה אֶת־רִיחַ הַנְּחִיחַ וַיֹּאמֶר יְהוָה אֶל־לְבוֹ לֹא־אֶסְפָּף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם כִּי יָצַר לִב הָאָדָם רַע מִנְעֻרָיו וְלֹא־אֶסְפָּף עוֹד לְהַכּוֹת אֶת־כָּל־חַי בְּאֲשֶׁר עָשִׂיתִי:	Gen. 8:21 And when the LORD smelled the pleasing odor, the LORD said in his heart, "I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done.	J	נכה	Hifil	IC	NA	NA	NA	יְהוָה	Hum	אֶת־כָּל־חַי		kōl + Indef. NP	Particle 'et and Object	None		None	Evoked	AnNH	CP > 0
3	Gen 14.5 וּבָאֲרַבַּע עֶשְׂרֵה שָׁנָה בָּא כְּדָרְלֵעָמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת־רְפָאִים אֶת־רַחֲתַיִם בְּעֶשְׂרֵת קַרְנַיִם וְאֶת־הַזִּזִּים בְּהֵם וְאֵת הָאִמִּים בְּשׁוּה קַרְיָתַיִם:	Gen. 14:5 In the fourteenth year Chedorlaomer and the kings who were with him came and subdued the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim,	P	נכה	Hifil	Wyy	3	M	Pl	כְּדָרְלֵעָמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ	Hum	אֶת־רְפָאִים	בְּעֶשְׂרֵת קַרְנַיִם וְאֶת־הַזִּזִּים וְאֵת הָאִמִּים בְּשׁוּה קַרְיָתַיִם	Proper Noun	Particle 'et and Object	None		None	Inferable	Hum	CP = 0
4	Gen 14.7 וַיָּשָׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפַּט הוּא קַדֵּשׁ וַיִּכּוּ אֶת־כָּל־שׂוֹדֵה הָעַמְלֻקִּי וְגַם אֶת־הָאֹמְרֵי הַיִּשְׁבַּב בְּחֻצְוֹן תְּמָר:	Gen. 14:7 then they turned back and came to En-mishpat (that is, Kadesh), and subdued all the country of the Amalekites, and also the Amorites who lived in Hazazon-tamar.	P	נכה	Hifil	Wyy	3	M	Pl	כְּדָרְלֵעָמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ	Hum	אֶת־כָּל־שׂוֹדֵה הָעַמְלֻקִּי	וְגַם אֶת־הָאֹמְרֵי הַיִּשְׁבַּב בְּחֻצְוֹן תְּמָר	kōl + Def. NP	Particle 'et and Object	None		None	Inferable	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
5	Gen 14.15 וַיִּחַלֶּק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיִּכֹּם וַיִּרְדְּפֵם עַד־חֹבְבָה אֲשֶׁר מִשְׁמָאל לְדַמְשֶׁק׃	Gen. 14:15 He divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus.	P	נכה	Hifil	Wyy	3	M	Sg	הוא וְעַבְדָּיו	Hum	וַיִּכֹּם		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
6	Gen 14.17 מִלְדֹּ־סֶדֶם לְקִרְאָתוֹ אַחֲרֵי שׁוּבוֹ מִהַבֹּת אֶת־קֶדְר־לְעָמֶר ^a וְאֶת־הַמְּלָכִים אֲשֶׁר אָתוּ אֶל־עַמְקֵי שָׁוֵה ^b הוּא עַמְקֵי הַמְּלָד׃	Gen. 14:17 After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley).	P	נכה	Hifil	IC	NA	NA	NA	הוא וְעַבְדָּיו	Hum	אֶת־קֶדְר־לְעָמֶר וְאֶת־הַמְּלָכִים		Proper Noun	Particle 'et and Object	None		None	Evoked	Hum	CP = 0
7	Gen 19.11 וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הַכּוֹ בְּסָגוּרִים מִקְטָן וְעַד־גָּדוֹל וַיִּלְאוּ לְמַצֵּא הַפֶּתַח׃	Gen. 19:11 And they struck with blindness the men who were at the door of the house, both small and great, so that they were unable to find the door.	L	נכה	Hifil	Pf	3	C	Pl	הָאֲנָשִׁים	Hum	וְאֶת־הָאֲנָשִׁים		NP + Def. Art.	Particle 'et and Object	Topicalisation		None	Evoked	Hum	CP > 0
8	Gen 32.9 וַיֹּאמֶר אִם־יָבֹוא עֵשָׂו אֶל־הַמַּחְנֶה הָאֶחָת וְהִכָּהוּ וְהָיָה הַמַּחְנֶה הַנִּשְׁאַר לְפָלִיטָה׃	Gen. 32:8 thinking, "If Esau comes to the one company and destroys it, then the company that is left will escape."	J	נכה	Hifil	Wq	3	M	Sg	עֵשָׂו	Hum	וְהִכָּהוּ		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	AnNH	CP = 0
9	Gen 32.12 נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יָרָא אָנֹכִי אֹתוֹ פֶּן־יָבֹוא וְהִכָּנִי אִם עַל־בָּנַי׃	Gen. 32:11 Deliver me, please, from the hand of my brother, from the hand of Esau, for I am afraid of him; he may come and kill us all, the mothers with the children.	J	נכה	Hifil	Wq	3	M	Sg	עֵשָׂו	Hum	וְהִכָּנִי		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
10	Gen 34.30 וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עֲבַרְתֶּם אֹתִי לְהַבְאִישְׁנִי בְיָשֵׁב הָאָרֶץ בְּכַנְעַנִי וּבְפִרְזֵי וְאֲנִי מִתִּי מִסְפֵּר וְנֶאֱסַפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי׃	Gen. 34:30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious to the inhabitants of the land, the Canaanites and the Perizzites; my numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household."	L	נכה	Hifil	Wq	3	C	Pl	בְּכַנְעַנִי וּבְפִרְזֵי	Org	וְהִכּוּנִי		Suffix	Object Pronominal Suffix	None	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
11	Gen 37.21 וַיִּשְׁמַע רְאוּבֵן אֵת וַיִּצְלְהוּ מִיָּדָיו וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁוֹ׃	Gen. 37:21 But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life."	J	נכה	Hifil	Pf	1	C	Pl	[אנחנו]	Org	נכנו	נפש	Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
12	Exod 2.12 וַיִּבֶן וַיִּרְאֵהוּ אֵת אִישׁ וַיִּדְרֹסוּ אֶת־הַמִּצְרַיִם וַיִּטְמְנֵהוּ בַחֹל׃	Ex. 2:12 He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand.	L	נכה	Hifil	Wyy	3	M	Sg	משה	Hum	את־המצר		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
13	Exod 2.13 בַּיּוֹם הַשְּׁנַיִם הַהֵלֵךְ שְׁנַיִם־אֲנָשִׁים עֹבְרִים נֹצֵעִים וַיֹּאמֶר לְרֵעֵהוּ לָמָּה תִכֶּה רֵעִי׃	Ex. 2:13 When he went out the next day, he saw two Hebrews fighting; and he said to the one who was in the wrong, "Why do you strike your fellow Hebrew?"	L	נכה	Hifil	Imf	2	M	Sg	[אתה]	Hum	רעד		NP + Suffix	Object Alone	None		Other NP	Inferable	Hum	CP = 0
14	Exod 3.20 וְשִׁלַּחְתִּי אֶת־יָדִי וְהִכִּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאֶחְרִיכֶם יִשְׁלַח אֶתְכֶם׃	Ex. 3:20 So I will stretch out my hand and strike Egypt with all my wonders that I will perform in it; after that he will let you go.	J	נכה	Hifil	Wq	1	M	Sg	[אני]	Hum	את־מצר		Proper Noun	Particle 'et and Object	None		None	Evoked	Org	CP > 0
15	Exod 5.14 וַיֹּאמֶר אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׁי פְרַעֲהוּ לֵאמֹר מָדוּעַ לֹא כִלִּיתֶם חֶקְכֶם לִלְבֹּן כְּתִמּוֹלֵי שֶׁלֶשׁ אֲנִי־תִמּוֹל אִתְּכֶם הַיּוֹם׃	Ex. 5:14 And the supervisors of the Israelites, whom Pharaoh's taskmasters had set over them, were beaten, and were asked, "Why did you not finish the required quantity of bricks yesterday and today, as you did before?"	J	נכה	Hofal	Wyy	3	M	Pl	שטרי בני ישראל	Hum	-		Not Applicable	Passive Verb	None		None	None	NA	None
16	Exod 7.20 וַיִּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּרְאוּ בְּמִטָּה אֶת־הַמַּיִם אֲשֶׁר בַּיָּר לְעֵינֵי פְרַעֲהוּ וְלְעֵינֵי עַבְדָּיו וַיִּהְיֶה כַּאֲשֶׁר־בִּיָּאֵר לָדָם׃	Ex. 7:20 Moses and Aaron did just as the LORD commanded. In the sight of Pharaoh and of his officials he lifted up the staff and struck the water in the river, and all the water in the river was turned into blood,	L	נכה	Hifil	Wyy	3	M	Sg	יהוה	Hum	את־המים		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP > 0

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17	a <u>Exod 7.25</u> וַיִּמְלֹא אֶת־יַמֵּינֵי הַיַּרְדֵּן אֶת־הַיָּרֵךְ אֶת־הַיָּרֵךְ פ	Ex. 7:25 Seven days passed after the LORD had struck the Nile.	J	נכה	Hifil	IC	NA	NA	NA	יְהוָה	Hum	אֶת־הַיָּרֵךְ		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
18	<u>Exod 8.12</u> וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נִטֵּה אֶת־מִטְּךָ וְהָיָה אֶת־עֹפְרוֹת הָאָרֶץ וְהָיָה לְכֹנָם בְּכָל־אֶרֶץ מִצְרָיִם:	Ex. 8:16 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats throughout the whole land of Egypt.'"	P	נכה	Hifil	Imv	2	M	Sg	מֹשֶׁה	Hum	אֶת־עֹפְרוֹת הָאָרֶץ		Construct with Def. NP	Particle 'et and Object	None		None	Inferable	Inan	CP > 0
19	<u>Exod 8.13</u> וַיִּנְעֲשׂוּ־בֶן־וַיִּט אֶהָרֹן אֶת־יָדוֹ בְּמִטְהוֹ וַיִּז אֶת־עֹפְרוֹת הָאָרֶץ וְתָהִי הַכֹּנָם בְּאָדָם וּבַבְּהֵמָה כָּל־עֹפְרוֹת הָאָרֶץ הָיָה כֹּנָם בְּכָל־אֶרֶץ מִצְרָיִם:	Ex. 8:17 And they did so; Aaron stretched out his hand with his staff and struck the dust of the earth, and gnats came on humans and animals alike; all the dust of the earth turned into gnats throughout the whole land of Egypt.	P	נכה	Hifil	Wyy	3	M	Sg	אֶהָרֹן	Hum	אֶת־עֹפְרוֹת הָאָרֶץ		Construct with Def. NP	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
20	<u>Exod 9.15</u> כִּי עַתָּה אֶשְׁלַח־תִּי אֶת־יָדִי וְאָדָּךְ אֶחָדָּךְ בְּדָבָר וְתִכָּחַד מִזֶּה־הָאָרֶץ:	Ex. 9:15 For by now I could have stretched out my hand and struck you and your people with pestilence, and you would have been cut off from the earth.	J	נכה	Hifil	Wyy	1	C	Sg	[אני]	Hum	אוֹתָךְ	וְאֶת־עַמְּךָ	Suffix	Particle 'et and Pronominal Suffix	None	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0
21	<u>Exod 9.25</u> וַיִּז הַבָּרָד בְּכָל־אֶרֶץ מִצְרָיִם אֶת־כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבַּר:	Ex. 9:25 The hail struck down everything that was in the open field throughout all the land of Egypt, both human and animal; the hail also struck down all the plants of the field, and shattered every tree in the field.	J	נכה	Hifil	Wyy	3	M	Sg	הַבָּרָד	Inan	אֶת־כָּל־אֲשֶׁר בַּשָּׂדֶה	בְּכָל־אֶרֶץ מִצְרָיִם	kōl + Def. NP	Particle 'et and Object	Extrapolation		None	Inferable	Org	CP = 0
22	<u>Exod 9.25</u> וַיִּז הַבָּרָד בְּכָל־אֶרֶץ מִצְרָיִם אֶת־כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבַּר:	Ex. 9:25 The hail struck down everything that was in the open field throughout all the land of Egypt, both human and animal; the hail also struck down all the plants of the field, and shattered every tree in the field.	J	נכה	Hifil	Pf	3	M	Sg	הַבָּרָד	Inan	וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה		kōl + Def. NP	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
29	Exod 17.6 הַנִּי עֹמֵד לְפָנֶיךָ שָׁם עַל-הַצּוּר בְּחָרֵב וְהַכִּיתָ בַּצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כִּן מֹשֶׁה לְעֵינֵי זִקְנֵי אֱשֶׁר־אֵל:	Ex. 17:6 I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel.	E	נכה	Hifil	Wq	2	M	Sg	[אתה]	Hum	בצור		NP + Def. Art.	Prep Bet and Object	None		None	Evoked	Inan	CP = 0
30	Exod 21.18 וְכִי-יִרְיֹבֶן אֲנָשִׁים וְהִכָּה אִישׁ אֶת-רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֵגָרֶף ^a וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב:	Ex. 21:18 When individuals quarrel and one strikes the other with a stone or fist so that the injured party, though not dead, is confined to bed,	E	נכה	Hifil	Wq	3	M	Sg	איש	Hum	אֶת־רֵעֵהוּ		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP > 0
31	Exod 21.20 וְכִי-יִכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אִמָּתוֹ בַּשֶּׁבֶט ^a וּמַת תַּחַת יָדוֹ בְּנֶקֶם יָנֻקִים ^b :	Ex. 21:20 When a slaveowner strikes a male or female slave with a rod and the slave dies immediately, the owner shall be punished.	E	נכה	Hifil	Imf	3	M	Sg	איש	Hum	אֶת־עַבְדּוֹ אוֹ אֶת־אִמָּתוֹ		NP + Suffix	Particle 'et and Object	None		Other NP	New	Hum	CP > 0
32	Exod 21.26 וְכִי-יִכֶּה אִישׁ אֶת־עֵיִן עַבְדּוֹ אוֹ-אֶת־עֵיִן אִמָּתוֹ וְשִׁחַתָּהּ לְחַפְּשֵׁי יִשְׁלַחֲנָהּ תַּחַת עֵינָיו: ס	Ex. 21:26 When a slaveowner strikes the eye of a male or female slave, destroying it, the owner shall let the slave go, a free person, to compensate for the eye.	E	נכה	Hifil	Imf	3	M	Sg	איש	Hum	אֶת־עֵיִן עַבְדּוֹ אוֹ-אֶת־עֵיִן אִמָּתוֹ		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP > 0
33	Exod 22.1 אִם-בִּמְחַתְרֵת יִמָּצֵא הַגֹּנֵב וְהִכָּה ^a וּמַת אִין לוֹ דָּמִים:	Ex. 22:2 If a thief is found breaking in, and is beaten to death, no bloodguilt is incurred;	E	נכה	Hofal	Wq	3	M	Sg	הגנב	Hum	—		Not Applicable	Passive Verb	None		None	None	NA	None
34	Lev 24.17 וְאִישׁ כִּי יִכֶּה כָּל-נֶפֶשׁ אָדָם ^a מוֹת יוּמָת:	Lev. 24:17 Anyone who kills a human being shall be put to death.	H	נכה	Hifil	Imf	3	M	Sg	ואיש	Hum	כָּל-נֶפֶשׁ אָדָם		kōl + Indef. NP	Object Alone	None		None	Inferable	Hum	CP = 0
35	Lev 26.24 וְהִלַּכְתִּי אֲנִי-עִמָּכֶם בְּקָרִי וְהִכִּיתִי אֶתְכֶם גַּם-אֲנִי שִׁבַּע עַל-חַטֹּאתֵיכֶם:	Lev. 26:24 then I too will continue hostile to you: I myself will strike you sevenfold for your sins.	H	נכה	Hifil	Wq	1	C	Sg	אני	Hum	אֶתְכֶם		Suffix	Particle 'et and Pronominal Suffix	Heavy Extraposition	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0

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36	Num 3.13 כִּי לִי ^a כָּל־בְּכוֹר בְּיוֹם הַפְּתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הַקְּדַשְׁתִּי לִי כָּל־בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד־בְּהֵמָה לִי יְהִי אֲנִי יְהוָה: ס	Num. 3:13 for all the firstborn are mine; when I killed all the firstborn in the land of Egypt, I consecrated for my own all the firstborn in Israel, both human and animal; they shall be mine. I am the LORD.	P	נכה	Hifil	IC	NA	NA	NA	[אני]	Hum	כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם		kōl + Indef. NP	Object Alone	None		None	New	Hum	CP = 0
37	Num 8.17 כִּי לִי כָּל־בְּכוֹר בְּבְנֵי יִשְׂרָאֵל בְּאָדָם וּבְבַהֲמָה בְּיוֹם הַפְּתִי ^a כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הַקְּדַשְׁתִּי אֹתָם לִי:	Num. 8:17 For all the firstborn among the Israelites are mine, both human and animal. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself.	P	נכה	Hifil	IC	NA	NA	NA	[אני]	Hum	כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם		kōl + Indef. NP	Object Alone	None		None	New	Hum	CP = 0
38	Num 11.33 הַבֶּשֶׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם טָרָם יִכְרַת יְהוָה יְהוָה תִּרְה בָּעַם יְהוָה: י יְהוָה בָּעַם מָכָה רַבָּה מְאֹד:	Num. 11:33 But while the meat was still between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very great plague.	J	נכה	Hifil	Wyy	3	M	Sg	יְהוָה	Hum	בָּעַם	מָכָה רַבָּה מְאֹד	NP + Def. Art.	Prep Bet and Object	None		None	Evoked	Org	CP > 0
39	Num 14.12 אֶכְנוּ בְּדָר וְאוֹרְשָׁנוּ ^a וְאֶעֱשֶׂה אֹתְךָ לְגוֹי־גָדוֹל וְעָצוּם מִמֶּנּוּ:	Num. 14:12 I will strike them with pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”	J	נכה	Hifil	Imf	1	C	Sg	[אני]	Hum	–גו	בְּדָר	Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
40	Num 14.45 וַיִּרְד הָעַמְלָקִי וְהַכְּנַעֲנִי ^a הַיֹּשֵׁב בְּהַר הַהוּא וַיִּכְּתוּם עַד־חֶרְמָה: פ ^b	Num. 14:45 Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them, pursuing them as far as Hormah.	J	נכה	Hifil	Wyy	3	M	Pl	הָעַמְלָקִי וְהַכְּנַעֲנִי	Org	–ם		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
41	Num 20.11 וַיִּרָם מֹשֶׁה אֶת־יָדוֹ וַיִּד אֶת־הַסֵּלַע בְּמַטְהוֹ פָּעַמִּים וַיֵּצְאוּ מִיָּם רַבִּים וַתִּשְׁתַּהֲעַדָּה וּבְעֵרָם: ס	Num. 20:11 Then Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank.	L	נכה	Hifil	Wyy	3	M	Sg	מֹשֶׁה	Hum	אֶת־הַסֵּלַע	בְּמַטְהוֹ	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
42	Num 21.24 וַיַּכְהוּ יִשְׂרָאֵל לְפִי־חֶרֶב וַיִּירֶשׁ אֶת־אֲרָצוֹ מֵאֲרָנֹן עַד־יַבְבֹּק עַד־בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן:	Num. 21:24 Israel put him to the sword, and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites; for the boundary of the Ammonites was strong.	L	נכה	Hifil	Wyy	3	M	Sg	יִשְׂרָאֵל	Hum	הוּ-	לְפִי־חֶרֶב	Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
43	Num 21.35 וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בְּלִתֵּי הַשְּׂאִירִים־לּוֹ שָׁרִיד וַיִּירֶשׁוּ אֶת־אֲרָצוֹ:	Num. 21:35 So they killed him, his sons, and all his people, until there was no survivor left; and they took possession of his land.	L	נכה	Hifil	Wyy	3	M	Pl	[יִשְׂרָאֵל]	Hum	אֹתוֹ	וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ	Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Proper Noun	Evoked	Hum	CP > 0
44	Num 22.6 וְעַתָּה לְכֹה־נָא אֲרֹה־לִי אֲתֵּהֶעַם הַזֶּה כִּי־עָצוּם הוּא אֲמַנְנִי אוּלַי אוּכַל נִכְה־בוּ וְאֲנִירְשֶׁנּוּ מִזֶּה־אֲרָץ כִּי יְדַעְתִּי אֵת אֲשֶׁר־תְּבַרֵךְ מִבְּרָךְ וְאֲשֶׁר יִאָּרֵץ תֵּאָר יוֹאָרֵץ:	Num. 22:6 Come now, curse this people for me, since they are stronger than I; perhaps I shall be able to defeat them and drive them from the land; for I know that whomever you bless is blessed, and whomever you curse is cursed."	J	נכה	Piel	IC	NA	NA	NA	[אני]	Hum	בוּ		Suffix	Prep Bet and Object	None		Other NP	Evoked	Org	CP > 0
45	Num 22.23 וַתֵּרֶא הָאֲתוֹן אֶת־מַלְאָךְ יְהוָה נֹצֵב בַּדֶּרֶךְ וַחֲרָבוֹ שְׁלוּפָה בְּיָדוֹ וַתֹּט אֶת־הָאֲתוֹן מִן־הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה וַיִּדֹּק בָּלְעָם אֶת־הָאֲתוֹן לְהִטְתָּהּ הַדֶּרֶךְ:	Num. 22:23 The donkey saw the angel of the LORD standing in the road, with a drawn sword in his hand; so the donkey turned off the road, and went into the field; and Balaam struck the donkey, to turn it back onto the road.	J	נכה	Hifil	Wyy	3	M	Sg	בָּלְעָם	Hum	אֶת־הָאֲתוֹן	וְ	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	AnNH	CP > 0
46	Num 22.25 וַתֵּרֶא הָאֲתוֹן אֶת־מַלְאָךְ יְהוָה וַתִּלְחַץ אֶל־הַקִּיר וַתִּלְחַץ אֶת־רֹגְלֵ בָלְעָם אֶל־הַקִּיר וַיִּסֶּף לְהַכְתָּהּ:	Num. 22:25 When the donkey saw the angel of the LORD, it scraped against the wall, and scraped Balaam's foot against the wall; so he struck it again.	J	נכה	Hifil	IC	NA	NA	NA	[בלעם]	Hum	הוּ-		Suffix	Object Pronominal Suffix	None	No	NP + Def. Art.	Evoked	AnNH	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
47	Num 22.27 וַתֵּרֶא הָאֱתוֹן אֶת־מַלְאָךְ יְהוָה וַתִּרְבֹּץ תַּחַת בְּלִעָם וַיַּחַר־אַף בְּלִעָם וַיִּדֹּף אֶת־הָאֱתוֹן בְּמַקְלֵ:׃	Num. 22:27 When the donkey saw the angel of the LORD, it lay down under Balaam; and Balaam's anger was kindled, and he struck the donkey with his staff.	J	נכה	Hifil	Wyy	3	M	Sg	בלעם	Hum	אֶת־הָאֱתוֹן	במקל	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	AnNH	CP > 0
48	Num 22.28 וַיִּפְתַּח יְהוָה אֶת־פִּי הָאֱתוֹן וַתֹּאמֶר לְבַלְעָם׃ אֲמַה־עָשִׂיתִי לְךָ כִּי הִכִּיתֵנִי זֶה שְׁלֹשׁ רְגָלִים׃׃	Num. 22:28 Then the LORD opened the mouth of the donkey, and it said to Balaam, "What have I done to you, that you have struck me these three times?"	J	נכה	Hifil	Pf	2	M	Sg	[אתה]	Hum	–נִי		Suffix	Object Pronominal Suffix	None	No	NP + Def. Art.	Evoked	AnNH	CP > 0
49	Num 22.32 וַיֹּאמֶר אֵלָיו מַלְאָךְ יְהוָה עַל־מָה הִכִּיתָ אֶת־אֲתוֹנְךָ זֶה שְׁלוֹשׁ רְגָלִים הִנֵּה אֲנִי יֹצֵאתִי לְשֹׁטֵן׃׃ כִּי־יִרְט הַדֶּרֶךְ לְנַגְדִּי׃׃	Num. 22:32 The angel of the LORD said to him, "Why have you struck your donkey these three times? I have come out as an adversary, because your way is perverse before me.	J	נכה	Hifil	Pf	2	M	Sg	[אתה]	Hum	אֶת־אֲתוֹנְךָ		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	AnNH	CP > 0
50	Num 25.14 וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הִכָּה אֶת־הַמִּדְיָנִית זִמְרִי בֶן־סָלוּא נְשִׂיא בֵּית־אָב לְשִׁמְעוֹנִי׃׃	Num. 25:14 The name of the slain Israelite man, who was killed with the Midianite woman, was Zimri son of Salu, head of an ancestral house belonging to the Simeonites.	L	נכה	Hofal	Pf	3	M	Sg	איש ישראל	Hum			Not Applicable	Passive Verb	None		None	None	NA	None
51	Num 25.17 אֶת־הַמִּדְיָנִים וְהַכִּיתֵם אֹתָם׃׃ צָרוּר׃׃	Num. 25:17 "Harass the Midianites, and defeat them;	L	נכה	Hifil	Wq	2	M	Pl	[אתם]	Hum	אֹתָם		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Proper Noun	Evoked	Org	CP > 0
52	Num 32.4 וְהָאֶרֶץ אֲשֶׁר הִכָּה יְהוָה לְפָנֵי עַדְתֵּי יִשְׂרָאֵל אֶרֶץ מִקְנֵה הוּא וְלַעֲבָדָיִךָ מִקְנֵה׃׃ ס	Num. 32:4 the land that the LORD subdued before the congregation of Israel—is a land for cattle; and your servants have cattle."	J	נכה	Hifil	Pf	3	M	Sg	יהוה	Hum	הָאֶרֶץ	לְפָנֵי עַדְתֵּי יִשְׂרָאֵל׃׃	NP + Def. Art.	Object Alone	None		None	Evoked	Inan	CP > 0
53	Num 33.4 וּמִצְרַיִם מִקְבְּרִים אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם וּבְאֵלֵהֶם עָשָׂה יְהוָה שְׁפָטִים׃׃	Num. 33:4 while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. The LORD executed judgments even against their gods.	P	נכה	Hifil	Pf	3	M	Sg	יהוה	Hum	בָּהֶם	כָּל־בְּכוֹר	Suffix	Prep Bet and Object	None		Proper Noun	Evoked	Org	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
54	Num 35.16 וְאִם־בְּכֶלִי בַרְזֶל הִכָּהוּ וְיָמַת רֹצֵחַ הוּא מוֹת יוֹמַת הָרֹצֵחַ:	Num. 35:16 But anyone who strikes another with an iron object, and death ensues, is a murderer; the murderer shall be put to death.	P	נכה	Hifil	Pf	3	M	Sg	כל מכה נפש	Hum	י-		Suffix	Object Pronominal Suffix	None	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
55	Num 35.17 בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וְיָמַת רֹצֵחַ הוּא מוֹת יוֹמַת ^a הָרֹצֵחַ:	Num. 35:17 Or anyone who strikes another with a stone in hand that could cause death, and death ensues, is a murderer; the murderer shall be put to death.	P	נכה	Hifil	Pf	3	M	Sg	כל מכה נפש	Hum	י-		Suffix	Object Pronominal Suffix	Topicalisation	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
56	Num 35.18 בְּכֶלִי עֵץ־יָד אֲשֶׁר־יָמוּת בּוֹ הִכָּהוּ וְיָמַת רֹצֵחַ הוּא מוֹת יוֹמַת הָרֹצֵחַ:	Num. 35:18 Or anyone who strikes another with a weapon of wood in hand that could cause death, and death ensues, is a murderer; the murderer shall be put to death.	P	נכה	Hifil	Pf	3	M	Sg	כל מכה נפש	Hum	י-		Suffix	Object Pronominal Suffix	Topicalisation	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
57	Num 35.21 בְּאֵיבָה הִכָּהוּ בְּיָדוֹ וְיָמַת מוֹת־יוֹמַת הַמַּכֵּה רֹצֵחַ הוּא גֹאֵל הַדָּם יָמִית אֶת־הָרֹצֵחַ בְּפָגְעוֹ־בּוֹ:	Num. 35:21 or in enmity strikes another with the hand, and death ensues, then the one who struck the blow shall be put to death; that person is a murderer; the avenger of blood shall put the murderer to death, when they meet.	P	נכה	Hifil	Pf	3	M	Sg	כל מכה נפש	Hum	י-	בְּיָדוֹ	Suffix	Object Pronominal Suffix	None	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
58	Deut 1.4 הַכֹּתוּ אֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן וְאֵת עוֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר־יוֹשֵׁב בְּעַשְׂתָּרֶת בְּאֶדְרֵעִי ^a :	Deut. 1:4 This was after he had defeated King Sihon of the Amorites, who reigned in Heshbon, and King Og of Bashan, who reigned in Ashtaroth and in Edrei.	D	נכה	Hifil	IC	NA	NA	NA	[משה]	Hum	אֵת סִיחֹן מֶלֶךְ הָאֱמֹרִי ... וְאֵת עוֹג מֶלֶךְ הַבָּשָׁן		Proper Noun	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
59	Deut 2.33 יְהוָה אֱלֹהֵינוּ לָפְגְנוּ אֹתוֹ וְאֵת־בָּנָיו ^a וְאֵת־כָּל־עַמּוֹ ^b :	Deut. 2:33 the LORD our God gave him over to us; and we struck him down, along with his offspring and all his people.	D	נכה	Hifil	Wyy	1	C	Pl	[אנחנו]	Hum	אָתוֹ	וְאֵת־בָּנָיו ^b וְאֵת־כָּל־עַמּוֹ	Suffix	Particle 'et and Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
60	Deut 3.3 וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיַדְנוּ אֶגֶם אֶת־עוֹג מֶלֶךְ־הַבָּשָׁן וְאֶת־כָּל־עַמּוֹ וַנַּכֶּהוּ בְּיָדֵינוּ עַד־בְּלֹתֵי הַשְּׂאִירֵי־לּוֹ שְׂרִיד:	Deut. 3:3 So the LORD our God also handed over to us King Og of Bashan and all his people. We struck him down until not a single survivor was left.	D	נכה	Hifil	Wyy	1	C	Pl	[אנחנו]	Org	הו-	עַד־בְּלֹתֵי הַשְּׂאִירֵי־לּוֹ שְׂרִיד	Suffix	Object Pronominal Suffix	None	Yes, Active	Proper Noun	Evoked	Hum	CP > 0
61	Deut 4.46 הַיַּרְדֵּן בְּגִיא מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֹאתָם מִמִּצְרָיִם:	Deut. 4:46 beyond the Jordan in the valley opposite Beth-peor, in the land of King Sihon of the Amorites, who reigned at Heshbon, whom Moses and the Israelites defeated when they came out of Egypt.	D	נכה	Hifil	Pf	3	M	Sg	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Hum	אֲשֶׁר	בְּצֹאתָם מִמִּצְרָיִם	Free relative	Object Alone	None		None	New	Hum	CP > 0
62	Deut 7.2 וַיִּתֵּן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַיּוֹמָה תִּהְרָגוּ אֹתָם לֹא־תִכְרַת לָהֶם בְּרִית וְלֹא חַחֲנָם:	Deut. 7:2 and when the LORD your God gives them over to you and you defeat them, then you must utterly destroy them. Make no covenant with them and show them no mercy.	D	נכה	Hifil	Wq	2	M	Sg	[אתה]	Hum	ם-		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Org	CP > 0
63	Deut 13.16 תִּכָּה אֶת־יֹשְׁבֵי הָעִיר הַהוּא לְפִי־חֶרֶב הַחֶרֶם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֵמָתָהּ לְפִי־חֶרֶב:	Deut. 13:15 you shall put the inhabitants of that town to the sword, utterly destroying it and everything in it—even putting its livestock to the sword.	D	נכה	Hifil	Imf	2	M	Sg	[אתה]	Hum	אֶת־יֹשְׁבֵי הָעִיר הַהוּא	לְפִי־חֶרֶב	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Org	CP > 0
64	Deut 19.4 הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וְחֵי אֲשֶׁר יָכָה אֶת־רֵעֵהוּ בְּבִלְיַדְעַת וְהוּא לֹא־שָׂנֵא לוֹ מִתְּמַל שְׂלֵטָם:	Deut. 19:4 Now this is the case of a homicide who might flee there and live, that is, someone who has killed another person unintentionally when the two had not been at enmity before:	D	נכה	Hifil	Imf	3	M	Sg	הָרֹצֵחַ	Hum	אֶת־רֵעֵהוּ	בְּבִלְיַדְעַת	NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
65	Deut 19.6 פְּרִי־דָדָה גָּאֵל הַדָּם אַחֲרָי הִרְצַח כִּי־יַחֵם לְבָבוֹ וְהִשִּׁיגוּ כִּי־יִרְבֶּה ^a הַדֶּדֶד וְהִכְהִיחוּ נַפְשׁוֹ ^b וְלוֹ אִין מִשְׁפַּט־מִנּוֹת כִּי לֹא שָׁנֵא הוּא לֹא מִתְמוּל שְׁלֹשׁוֹם:	Deut. 19:6 But if the distance is too great, the avenger of blood in hot anger might pursue and overtake and put the killer to death, although a death sentence was not deserved, since the two had not been at enmity before.	D	נכה	Hifil	Wq	3	M	Sg	גָּאֵל הַדָּם	Hum	ו-	נַפְשׁוֹ	Suffix	Object Pronominal Suffix	None	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
66	Deut 19.11 וְהָיָה אִישׁ שָׁנֵא לְרַעְהוֹ וְאָרַב לֹא וְקָם עָלָיו וְהִכְהִיחוּ נַפְשׁוֹ וְנָס אֶל־אַחַת הָעָרִים הָאֵלֶּס:	Deut. 19:11 But if someone at enmity with another lies in wait and attacks and takes the life of that person, and flees into one of these cities,	D	נכה	Hifil	Wq	3	M	Sg	אִישׁ	Hum	ו-	נַפְשׁוֹ	Suffix	Object Pronominal Suffix	None	Yes, Active	Non-specific NP	Evoked	Hum	CP > 0
67	Deut 20.13 וְנָתַנָּה יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ לַפִּי־חֶרֶב:	Deut. 20:13 and when the LORD your God gives it into your hand, you shall put all its males to the sword.	D	נכה	Hifil	Wq	2	M	Sg	[אתה]	Hum	אֶת־כָּל־זְכוּרָהּ	לַפִּי־חֶרֶב	kōl + Def. NP	Particle 'et and Object	None		None	Inferable	Org	CP = 0
68	Deut 21.1 חָלַל בְּאֶדְמָה אָשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נָפַל בַּשָּׂדֶה לֹא ^a נֹדַע מִי הִכָּהוּ:	Deut. 21:1 If, in the land that the LORD your God is giving you to possess, a body is found lying in open country, and it is not known who struck the person down,	D	נכה	Hifil	Pf	3	M	Sg	מִי	Hum	ו-		Suffix	Object Pronominal Suffix	None	No	Indefinite specific NP	Evoked	Hum	CP > 0
69	Deut 25.2 אִם־בֵּן הַכּוֹת הִרְשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו ^a בְּכַדָּי רִשְׁעָתוֹ ^b בְּמִסְפָּרֵי־:	Deut. 25:2 If the one in the wrong deserves to be flogged, the judge shall make that person lie down and be beaten in his presence with the number of lashes proportionate to the offense.	D	נכה	Hifil	IC	NA	NA	NA	-	Hum	-	-	Not Applicable	No Object Expressed	None		None	None	NA	None
70	Deut 25.2 אִם־בֵּן הַכּוֹת הִרְשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו ^a בְּכַדָּי רִשְׁעָתוֹ ^b בְּמִסְפָּרֵי־:	Deut. 25:2 If the one in the wrong deserves to be flogged, the judge shall make that person lie down and be beaten in his presence with the number of lashes proportionate to the offense.	D	נכה	Hifil	Wq	3	M	Sg	הַשֹּׁפֵט	Hum	ו-	לְפָנָיו	Suffix	Object Pronominal Suffix	None	No	Indefinite specific NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
71	Deut 25.3 אַרְבַּעִים יִכְנּוּ לֹא יִסִּיף פְּזוֹ-יִסִּיף לְהַכּוֹתוֹ עַל-אֵלֶּה מִכָּה רַבָּה וְנִקְלָה אֶחָיִד לְעֵינֶיךָ: ס	Deut. 25:3 Forty lashes may be given but not more; if more lashes than these are given, your neighbor will be degraded in your sight.	D	נכה	Hifil	Imf	3	M	Sg	הַשְׁפֵּט	Hum	גו-		Suffix	Object Pronominal Suffix	None	No	Indefinite specific NP	Evoked	Hum	CP > 0
72	Deut 25.3 אַרְבַּעִים יִכְנּוּ לֹא יִסִּיף פְּזוֹ-יִסִּיף לְהַכּוֹתוֹ עַל-אֵלֶּה מִכָּה רַבָּה וְנִקְלָה אֶחָיִד לְעֵינֶיךָ: ס	Deut. 25:3 Forty lashes may be given but not more; if more lashes than these are given, your neighbor will be degraded in your sight.	D	נכה	Hifil	IC	NA	NA	NA	הַשְׁפֵּט	Hum	i-	על-אֵלֶּה מִכָּה רַבָּה	Suffix	Object Pronominal Suffix	None	Yes, Passive	Indefinite specific NP	Evoked	Hum	CP > 0
73	Deut 27.25 אָרוּר לֹקֵחַ שֹׁחַד לְהַכּוֹת נַפְשׁ אָדָם נְקִי אֶמַר כְּלִי-הֵעָם אָמֵן: ס	Deut. 27:25 "Cursed be anyone who takes a bribe to shed innocent blood." All the people shall say, "Amen!"	D	נכה	Hifil	IC	NA	NA	NA	לִקַּח שֹׁחַד	Hum	נפש	דָם נְקִי	Indefinite specific NP	Object Alone	None		None	New	Hum	CP = 0
74	Deut 28:22 יִכְבֶּה אֲיָהוָה בְּשַׁחֲמַת וּבְקִדְחַת וּבְדִלְקַת וּבְחֶרֶר וּבְחֶרֶב וּבְשֹׁד פּוֹן וּבִירְקוֹן וּבִירְפוּדָה עַד אֲבִדְדוּ:	Deut. 28:22 The LORD will afflict you with consumption, fever, inflammation, with fiery heat and drought, and with blight and mildew; they shall pursue you until you perish.	D	נכה	Hifil	Imf	3	M	Sg	יָהוָה	Hum	כה-	בְּשַׁחֲמַת וּבְקִדְחַת וּבְדִלְקַת וּבְחֶרֶר וּבְחֶרֶב וּבְשֹׁד פּוֹן וּבִירְקוֹן וּבִירְפוּדָה עַד אֲבִדְדוּ	Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
75	Deut 28.27 יִכְבֶּה אֲיָהוָה בְּשַׁחֲמַת מִצְרַיִם וּבְקַעֲפָלִים אֲשֶׁר לֹא-תוּכַל לְהִרְפֹּא:	Deut. 28:27 The LORD will afflict you with the boils of Egypt, with ulcers, scurvy, and itch, of which you cannot be healed.	D	נכה	Hifil	Imf	3	M	Sg	יָהוָה	Hum	כה-	בְּשַׁחֲמַת מִצְרַיִם וּבְקַעֲפָלִים אֲשֶׁר לֹא-תוּכַל לְהִרְפֹּא	Suffix	Object Pronominal Suffix	None	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0
76	Deut 28.28 יִכְבֶּה אֲיָהוָה בְּשֹׁגְרוֹן וּבְעֵרְוֹן וּבְתִמְהוֹן אֲשֶׁר לֹא-תוּכַל לְהִרְפֹּא:	Deut. 28:28 The LORD will afflict you with madness, blindness, and confusion of mind;	D	נכה	Hifil	Imf	3	M	Sg	יָהוָה	Hum	כה-	בְּשֹׁגְרוֹן וּבְעֵרְוֹן וּבְתִמְהוֹן אֲשֶׁר לֹא-תוּכַל לְהִרְפֹּא	Suffix	Object Pronominal Suffix	None	Yes, Active	Proper Noun	Evoked	Hum	CP > 0
77	Deut 28.35 יִכְבֶּה אֲיָהוָה בְּשַׁחֲוֵי רַגְלֶיךָ וּבְעַלְהֵבְרַיִם אֲשֶׁר לֹא-תוּכַל לְהִרְפֹּא מִכַּף רַגְלְךָ עַד קְדֻמֹּת רִשְׁתְּךָ:	Deut. 28:35 The LORD will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head.	D	נכה	Hifil	Imf	3	M	Sg	יָהוָה	Hum	כה-	בְּשַׁחֲוֵי רַגְלֶיךָ	Suffix	Object Pronominal Suffix	None	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
78	Deut 29:6 ותבאו אל־המקום הזה ויצא סיחון מלך־חשבון ועוג מלך־הבשן לקראתנו a למלחמה ונצבם:	Deut. 29:7 When you came to this place, King Sihon of Heshbon and King Og of Bashan came out against us for battle, but we defeated them.	D	נכה	Hifil	Wyy	1	C	Pl	[אנחנו]	Org	ם-		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
79	Gen 2:16 ויצו יהוה אלהים על־האדם לאמר מכל עץ־הגן אכל תאכל:	Gen. 2:16 And the LORD God commanded the man, "You may freely eat of every tree of the garden;	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מכל עץ־הגן		kōl + Def. NP	Prep Mem and Object	Topicalisation		None	Evoked	Inan	CP > 0
80	Gen 2:17 ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות:	Gen. 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	ממנו		Suffix	Prep Mem and Object	Clitic Left Dislocation		Other NP	Evoked	Inan	CP > 0
81	Gen 2:17 ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות:	Gen. 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."	L	אכל	Qal	IC	NA	NA	NA	[אתה]	Hum	ממנו		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP = 0
82	Gen 3:1 והנחש היה ערום מכל חיה השדה אשר עשה יהוה אלהים ויאמר אלהי־אשה אף כִּי־אמר אלהים לא תאכלו מכל עץ הגן:	Gen. 3:1 Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, "You shall not eat from any tree in the garden?"	L	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מכל עץ הגן		kōl + Def. NP	Prep Mem and Object	None		None	Evoked	Inan	CP > 0
83	Gen 3:2 ותאמר האשה אלי־הנחש מפרי עץ־הגן נאכל:	Gen. 3:2 The woman said to the serpent, "We may eat of the fruit of the trees in the garden;	L	אכל	Qal	Imf	1	C	Pl	[אנחנו]	Hum	מפרי עץ־הגן		Construct with Def. NP	Prep Mem and Object	Topicalisation		None	Inferable	Inan	CP > 0
84	Gen 3:3 ומפרי העץ אשר בתוך־הגן אִמַר אלהים לא תאכלו ממנו ולא תגעו בו פִּדְתִּמְתּוּן:	Gen. 3:3 but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."	L	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	ממנו		Suffix	Prep Mem and Object	Clitic Left Dislocation		Other NP	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
85	Gen 3:5 אֵלֵהֶם כִּי יִדְעוּ אֲכַלְכֶם מִמִּנּוֹ וְנִפְקְחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע:	Gen. 3:5 for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."	L	אכל	Qal	IC	NA	NA	NA	[אתם]	Hum	מִמִּנּוֹ		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
86	Gen 3:6 וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִּצְוֶה־הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהִשְׂכִּיל וַתִּקַּח מִפְרִיָּו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:	Gen. 3:6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.	L	אכל	Qal	Wyy	3	F	Sg	הָאִשָּׁה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
87	Gen 3:6 וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִּצְוֶה־הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהִשְׂכִּיל וַתִּקַּח מִפְרִיָּו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:	Gen. 3:6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.	L	אכל	Qal	Wyy	3	M	Sg	אִישָׁהּ	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
88	Gen 3:11 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרִים אָתָּה הַמִּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ:	Gen. 3:11 He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"	L	אכל	Qal	IC	NA	NA	NA	[אתה]	Hum	מִמִּנּוֹ		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
89	Gen 3:11 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרִים אָתָּה הַמִּן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ:	Gen. 3:11 He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מִן הָעֵץ	אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֲכַל־מִמֶּנּוּ	NP + Def. Art.	Prep Mem and Object	Topicalisation		None	Evoked	Inan	CP > 0
90	Gen 3:12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַנָּה־לִּי מִן הָעֵץ וַאֲכַל:	Gen. 3:12 The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate."	L	אכל	Qal	Imf	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
91	Gen 3:13 וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מִה־זָּאת עָשִׂיתַי וְתֹאמְרִי הָאִשָּׁה הִנְחִישׁ הַשִּׂיָּאֵן וְאָכַל:	Gen. 3:13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."	L	אכל	Qal	Imf	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
92	Gen 3:14 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גִּדְּךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:	Gen. 3:14 The LORD God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life."	L	אכל	Qal	Imf	2	M	Sg	אתה	Hum	עפר	כלימי תייד	Non-specific NP	Object Alone	None		None	New	Inan	CP = 0
93	Gen 3:17 וַיֹּאמֶר אֱמֹר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרְךָ בְּעֶצְבוֹן תֹּאכַלְנָה כָּל יְמֵי חַיֶּיךָ:	Gen. 3:17 And to the man he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;	L	אכל	Qal	Wyy	2	M	Sg	[אתה]	Hum	מורהעץ	אשר צויתך	NP + Def. Art.	Prep Mem and Object	None		None	Evoked	Inan	CP > 0
94	Gen 3:17 וַיֹּאמֶר אֱמֹר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרְךָ בְּעֶצְבוֹן תֹּאכַלְנָה כָּל יְמֵי חַיֶּיךָ:	Gen. 3:17 And to the man he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	ממנו		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP = 0
95	Gen 3:17 וַיֹּאמֶר אֱמֹר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרְךָ בְּעֶצְבוֹן תֹּאכַלְנָה כָּל יְמֵי חַיֶּיךָ:	Gen. 3:17 And to the man he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;	J	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תאכלנה	כל ימי תייד	Suffix	Object Pronominal Suffix	None	Yes, Active	NP + Def. Art.	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
96	Gen 3:18 וְיָרֵד תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה:	Gen. 3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.	J	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	אֶת־עֵשֶׂב הַשָּׂדֶה		Construct with Def. NP	Particle 'et and Object	None		None	Inferable	Inan	CP = 0
97	Gen 3:19 אֲפִיד תֹאכַל לֶחֶם עֵד שׁוֹבֵךְ אֶל־הָאָדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:	Gen. 3:19 By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	לֶחֶם		Non-specific NP	Object Alone	None		None	New	Inan	CP = 0
98	Gen 3:22 וַיֹּאמֶר יְהוָה אֱלֹהִים הֲוָה הָאָדָם הֵיךָ כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וְרָע וַעֲתָה יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וַחַי לְעֹלָם:	Gen. 3:22 Then the LORD God said, "See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"—	L	אכל	Qal	Wq	3	M	Sg	הָאָדָם	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
99	Gen 6:21 וְאֵתָה קַח־לָךְ מִכָּל־מַאֲכָל אֲשֶׁר יֹאכַל וְאִסְפָּתָ אֵלָיִךְ וְהָיָה לָךְ וּלְהֶם לְאֹכְלָה:	Gen. 6:21 Also take with you every kind of food that is eaten, and store it up; and it shall serve as food for you and for them."	P	אכל	Nifal	Imf	3	M	Sg	כָּל־מַאֲכָל	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
100	Gen 9:4 אַךְ־בְּשָׂר בְּנַפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:	Gen. 9:4 Only, you shall not eat flesh with its life, that is, its blood.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	בְּשָׂר	דָּמוֹ	Indefinite specific NP	Object Alone	Topicalisation		None	Inferable	AnNH	CP = 0
101	Gen 14:24 רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֶלְקָן הָאֲנָשִׁים אֲשֶׁר הִלְכוּ אִתִּי עֲנַל אֲשַׁכַּל וּמִמֶּנָּה הֵם יִקְחוּ חֶלְקָם:	Gen. 14:24 I will take nothing but what the young men have eaten, and the share of the men who went with me—Aner, Eshcol, and Mamre. Let them take their share."	P	אכל	Qal	Pf	3	M	Pl	הַנְּעָרִים	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
102	Gen 18:8 וַיִּקַּח חֶמְלָה וְחֵלֶב וּבָדֵה־בִקְרֹל אֲשֶׁר עָשָׂה וַיִּתָּן לַפְּנֵיהֶם וְהוּא־עָמַד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:	Gen. 18:8 Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.	L	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
103	Gen 19:3 וּפְצַרְצָרָם מֵאֵד וַיִּסְרוּ אֵלָיו וַיָּבֵאוּ אֵל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצֹּת אֶפֶה וַיֹּאכְלוּ:	Gen. 19:3 But he urged them strongly; so they turned aside to him and entered his house; and he made them a feast, and baked unleavened bread, and they ate.	L	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
104	Gen 24:33 [ו] [וישם] לפניו לאכל ולאמר לא אכל עד אם דברתי דברי ויאמר דבר:	Gen. 24:33 Then food was set before him to eat; but he said, "I will not eat until I have told my errand." He said, "Speak on."	J	אכל	Qal	IC	NA	NA	NA		Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
105	Gen 24:33 [ו] [וישם] לפניו לאכל ולאמר לא אכל עד אם דברתי דברי ויאמר דבר:	Gen. 24:33 Then food was set before him to eat; but he said, "I will not eat until I have told my errand." He said, "Speak on."	J	אכל	Qal	Imf	1	C	Sg	[אני]	Hum	עד אם דברתי י דברי		NP + Suffix	Prep 'ad and Object	None		Other NP	New	Inan	CP = 0
106	Gen 24:54 וישתו הוא והאנשים אשר-עמו ולינו ויקומו בבקר ויאמר שלחני לאדני:	Gen. 24:54 Then he and the men who were with him ate and drank, and they spent the night there. When they rose in the morning, he said, "Send me back to my master."	J	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
107	Gen 25:34 נתן לעשו לחם ונייד עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתֶּה וַיֵּקָם וַיֵּלֶךְ וַיִּבֹז עֵשָׂו אֶת-הַבְּכֹרָה: ס	Gen. 25:34 Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.	L	אכל	Qal	Wyy	3	M	Sg	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
108	Gen 26:30 להם משתה ויאכלו וישתו:	Gen. 26:30 So he made them a feast, and they ate and drank.	L	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
109	Gen 27:4 מטעמים כאשר אהבתי והביאה לי ואכלה בעבור תברקך נפשי בטרים אמות:	Gen. 27:4 Then prepare for me savory food, such as I like, and bring it to me to eat, so that I may bless you before I die."	J	אכל	Qal	Wyy	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

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110	Gen 27:7 הַבִּיאָה לִּי צֵיד וְעִשְׂהָ לִּי מִטְעָמִים וְאֶכְלָה וְאַבְרַכְּךָ לִפְנֵי יְהוָה לִפְנֵי מוֹתִי׃	Gen. 27:7 'Bring me game, and prepare for me savory food to eat, that I may bless you before the LORD before I die.'	J	אכל	Qal	Wyq	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
111	Gen 27:10 וְהִבַּאתָ לְאָבִיךָ וְאֶכְלָ בְעֵבֶר אֲשֶׁר יִבְרַכְךָ לִפְנֵי מוֹתוֹ׃	Gen. 27:10 and you shall take it to your father to eat, so that he may bless you before he dies."	J	אכל	Qal	Wq	3	M	Sg	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
112	Gen 27:19 וַיֹּאמֶר יַעֲקֹב אֶל-אֶבְיֹן אֲנֹכִי עָשׂוּ בְכֹרְדְךָ עֲשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם-נָא שֹׁבָה וְאֶכְלָה מִצֵּידִי בְעֵבֹר תִּבְרַכְנִי נַפְשְׁד׃	Gen. 27:19 Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, so that you may bless me."	J	אכל	Qal	Imv	2	M	Sg	[אתה]	Hum	מצידי		NP + Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
113	Gen 27:25 וַיֹּאמֶר הַגִּשָּׂה לִּי וְאֶכְלָה מִצֵּיד בְּנִי לְמַעַן תִּבְרַכְךָ נַפְשִׁי וַיִּגְשֶׁ-לוֹ וַיֹּאכַל וַיִּבֵּא לוֹ יַיִן וַיִּשְׂתֶּ׃	Gen. 27:25 Then he said, "Bring it to me, that I may eat of my son's game and bless you." So he brought it to him, and he ate; and he brought him wine, and he drank.	E	אכל	Qal	Wyq	1	C	Sg	[אני]	Hum	מצידי בני		NP + Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
114	Gen 27:25 וַיֹּאמֶר הַגִּשָּׂה לִּי וְאֶכְלָה מִצֵּיד בְּנִי לְמַעַן תִּבְרַכְךָ נַפְשִׁי וַיִּגְשֶׁ-לוֹ וַיֹּאכַל וַיִּבֵּא לוֹ יַיִן וַיִּשְׂתֶּ׃	Gen. 27:25 Then he said, "Bring it to me, that I may eat of my son's game and bless you." So he brought it to him, and he ate; and he brought him wine, and he drank.	E	אכל	Qal	Wyy	3	M	Sg	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
115	Gen 27:31 גַּם-הוּא מִטְעָמִים וַיֹּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקָם אָבִי וְאֶכְלָ מִצֵּיד בְּנִי בְעֵבֹר תִּבְרַכְנִי נַפְשְׁד׃	Gen. 27:31 He also prepared savory food, and brought it to his father. And he said to his father, "Let my father sit up and eat of his son's game, so that you may bless me."	J	אכל	Qal	Wyq	3	M	Sg	אבי	Hum	מצידי בני		NP + Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0

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116	ויחַרֵד Gen 27:33 יִצְחָק תְּרַדֶּה גְדֹלָה עַד־מְאֹד וַיֹּאמֶר מִי־אֶפְוֵא הוּא הֶעָד־צִיד וְיָבֵא לִי וְאֶכַל מִכָּל בְּטָרִם תָּבוֹא וְאֲבָרְכֶהוּ גַם־בְּרוּךְ יִהְיֶה:	Gen. 27:33 Then Isaac trembled violently, and said, “Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him?—yes, and blessed he shall be!”	J	אכל	Qal	Wyy	1	C	Sg	[אני]	Hum	מכל		kōl + Indef. NP	Prep Mem and Object	None		None	Evoked	Inan	CP = 0
117	ויִדַּר Gen 28:20 יִעֲלֹב נָדָר לֵאמֹר אִם־יְהִיָּה אֵלָיִם עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנִכִּי הוֹלֵךְ וְנָתַתְּ לִי לֶחֶם לֶאֱכֹל וּבְגָד לְלַבֵּשׁ:	Gen. 28:20 Then Jacob made a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear,	E	אכל	Qal	IC	NA	NA	NA		Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
118	Gen 31:15 נִכְרְיוֹת נַחֲשָׁבְנוּ לוֹ כִּי מִכְרָנוּ וַיֹּאכֵל גַּם־אֶכּוֹל אֶת־כֶּסֶפֶנוּ:	Gen. 31:15 Are we not regarded by him as foreigners? For he has sold us, and he has been using up the money given for us.	E	אכל	Qal	Wyy	3	M	Sg	[הוא]	Hum	אֶת־כֶּסֶפֶנוּ		NP + Suffix	Particle 'et and Object	None		Other NP	Unused	Inan	CP = 0
119	Gen 31:38 עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלִיד וְעִזִּיד לֹא שָׁכַח וְאִילֵי צֹאנֶךָ לֹא אָכַלְתִּי:	Gen. 31:38 These twenty years I have been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.	J	אכל	Qal	Pf	1	C	Sg	[אני]	Hum	וְאִילֵי צֹאנֶךָ		NP + Suffix	Object Alone	Topicalisation		Other NP	New	Inan	CP = 0
120	Gen 31:40 בַּיּוֹם אֲכַלְנִי חֹרֵב וּבַלַּיְלָה וַתִּדְד שְׁנַתִּי מֵעֵינַי:	Gen. 31:40 It was like this with me: by day the heat consumed me, and the cold by night, and my sleep fled from my eyes.	J	אכל	Qal	Pf	3	M	Sg	חֹרֵב	Inan	אֲכַלְנִי		Suffix	Object Pronominal Suffix	Extraposition	No	Proper Noun	Evoked	Hum	CP > 0
121	Gen 31:46 יִעֲקֹב לֵאחֲיוֹ לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ־גֵל וַיֹּאכְלוּ שָׁם עַל־הַגֵּל:	Gen. 31:46 And Jacob said to his kinsfolk, “Gather stones,” and they took stones, and made a heap; and they ate there by the heap.	L	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum	שָׁם עַל־הַגֵּל		NP + Def. Art.	Adverb	None		None	Evoked	Inan	CP > 0
122	Gen 31:54 יִעֲקֹב זָבַח בְּהָר וַיִּקְרָא לֵאחֲיוֹ לֶאֱכֹל־לֶחֶם וַיֹּאכְלוּ לְלַחֵם וַיִּלְיֵנוּ בְּהָר:	Gen. 31:54 and Jacob offered a sacrifice on the height and called his kinsfolk to eat bread; and they ate bread and tarried all night in the hill country.	J	אכל	Qal	IC	NA	NA	NA	[הם]	Hum	לָחֶם		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
123	Gen 31:54 וַיִּזְבַּח יַעֲקֹב זֶבַח בְּהָר וַיִּקְרָא זֶבַח בְּהָר וַיִּקְרָא לְאָחִיו לֶאֱכֹל-לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיְלִינוּ בְּהָר:	Gen. 31:54 and Jacob offered a sacrifice on the height and called his kinsfolk to eat bread; and they ate bread and tarried all night in the hill country.	J	אכל	Qal	Wyy	3	M	Pl	[הם]	Hum	לָחַם		Indefinite specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
124	Gen 32:33 לֹא יֵאָכְלוּ בְּנֵי-יִשְׂרָאֵל אֶת-גֵּיד הַנֶּשֶׂה אֲשֶׁר עַל-כִּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף-יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה:	Gen. 32:32 Therefore to this day the Israelites do not eat the thigh muscle that is on the hip socket, because he struck Jacob on the hip socket at the thigh muscle.	L	אכל	Qal	Imf	3	M	Pl	בְּנֵי-יִשְׂרָאֵל	Hum	אֶת-גֵּיד הַנֶּשֶׂה		Construct with Def. NP	Particle 'et and Object	None		None	New	Inan	CP > 0
125	Gen 37:20 וְעַתָּה לְכִי וְגִהְרֶנּוּ וְנִשְׁלַכְהוּ בְּאֶתֶד הַבְּרוֹת וְאָמְרֵנוּ חַיָּה רְעָה אֶכְלֶתְהוּ וְנִרְאָה מִהֲיֵהוּ חֵלְמֵתוֹ:	Gen. 37:20 Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams.”	J	אכל	Qal	Pf	3	F	Sg	חַיָּה רְעָה	AnNH	אֶכְלֶתְהוּ		Suffix	Object Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
126	Gen 37:25 לֶאֱכֹל-לֶחֶם וַיֹּשְׁבוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְחַת יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נִשְׂאִים נֹכָאת וְצָרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרַיִם:	Gen. 37:25 Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt.	E	אכל	Qal	IC	NA	NA	NA	[הם]	Hum	לָחַם		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
127	Gen 37:33 וַיִּכְרָה וַיֹּאמֶר בְּתִנָּת בְּנֵי חַיָּה רְעָה אֶכְלֶתְהוּ טָרֵף טָרֵף יוֹסֵף:	Gen. 37:33 He recognized it, and said, “It is my son’s robe! A wild animal has devoured him; Joseph is without doubt torn to pieces.”	J	אכל	Qal	Pf	3	F	Sg	חַיָּה רְעָה	AnNH	אֶכְלֶתְהוּ		Suffix	Object Pronominal Suffix	None	Yes, Passive	Proper Noun	Evoked	Hum	CP > 0
128	Gen 40:19 שְׁלֹשַׁת יָמִים יִשָּׂא פְרַעְהָ אֶת-רֹאשׁוֹ מֵעֵלֶיךָ וְתִלָּה אוֹתְךָ עַל-עֵץ וְאָכַל הָעוֹף אֶת-בְּשָׂרְךָ מֵעֵלֶיךָ:	Gen. 40:19 within three days Pharaoh will lift up your head—from you!—and hang you on a pole; and the birds will eat the flesh from you.”	E	אכל	Qal	Wq	3	M	Sg	הָעוֹף	AnNH	אֶת-בְּשָׂרְךָ		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
129	Gen 41:4 ותאכלנה הפרות רעות המראה ודקת הבשר את שבע הפרות יפת המראה והבריאת ויקץ פרעה:	Gen. 41:4 The ugly and thin cows ate up the seven sleek and fat cows. And Pharaoh awoke.	E	אכל	Qal	Wyy	3	F	Pl	הפרות רעות המראה ודקת הבשר	AnNH	את שבע הפרות	יפת המראה והבריאת	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	AnNH	CP = 0
130	Gen 41:20 ותאכלנה הפרות הרקות והרעות את שבע הפרות הראשונות הבריאת:	Gen. 41:20 The thin and ugly cows ate up the first seven fat cows,	E	אכל	Qal	Wyy	3	F	Pl	הפרות הרקות והרעות	AnNH	את שבע הפרות	הראשונות הבריאת	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	AnNH	CP > 0
131	Gen 43:2 ויהי כאשר כלו לאכל את השבר אשר הביאו ממצרים ויאמר אליהם אביהם שבו שברו לנו מעט אכל:	Gen. 43:2 And when they had eaten up the grain that they had brought from Egypt, their father said to them, "Go again, buy us a little more food."	J	אכל	Qal	IC	NA	NA	NA	[הם]	Hum	את השבר	אשר הביאו ממצרים	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP = 0
132	Gen 43:16 וירא יוסף אתם את בנימין ויאמר לאשר על ביתו הבא את האנשים הביתה וטבח טבח והכזו כי אתי יאכלו האנשים בצהרים:	Gen. 43:16 When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slaughter an animal and make ready, for the men are to dine with me at noon."	J	אכל	Qal	Imf	3	M	Pl	האנשים	Hum	אתי		Suffix	Prep 'et and Object	Topicalisation		Other NP	Evoked	Hum	CP > 0
133	Gen 43:25 ויכינו את המנחה עד צוא יוסף בצהרים כי שמעו כי ישם יאכלו לחם:	Gen. 43:25 they made the present ready for Joseph's coming at noon, for they had heard that they would dine there.	J	אכל	Qal	Imf	3	M	Pl	[הם]	Hum	לחם	שם	Indefinite specific NP	Object Alone	None		None	Unused	Inan	CP = 0
134	Gen 43:32 וישמו לו לבדו ולהם לבדם ולמצרים האכלים אתו לבדם כל לא יוכלון המצרים לאכל את העברים לחם כיתועבה הוא למצרים:	Gen. 43:32 They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians.	J	אכל	Qal	IC	NA	NA	NA	המצרים	Org	לחם	את העברים	Indefinite specific NP	Object Alone	None		None	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
135	Gen 45:18 וקחו את־אביכם ואת־בתיכם ובאו אלי ואתנה לכם את־טוב ארץ מצרים ואכלו את־חלב הארץ:	Gen. 45:18 Take your father and your households and come to me, so that I may give you the best of the land of Egypt, and you may enjoy the fat of the land.'	E	אכל	Qal	Imv	2	M	Pl	[אתם]	Hum	את־חלב הארץ		Construct with Def. NP	Particle 'et and Object	None		None	New	Inan	CP = 0
136	Gen 47:22 רק אדמת הכהנים לא קנה כל חק לכהנים מאת פרעה ואכלו את־חקם אשר נתן להם פרעה על־פני לא מקרו את־אדמתם:	Gen. 47:22 Only the land of the priests he did not buy; for the priests had a fixed allowance from Pharaoh, and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.	J	אכל	Qal	Wq	3	M	Pl	כהנים	Org	את־חקם		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Inan	CP = 0
137	Gen 47:24 והיה בתבואת ונתתם חמישית לפרעה וארבע הידת יהיה לכם לזרע השדה ולאכלכם ולאשר בבתיכם ולאכל לטפכם:	Gen. 47:24 And at the harvests you shall give one-fifth to Pharaoh, and four-fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones."	J	אכל	Qal	IC	NA	NA	NA	לטפכם	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
138	Gen 49:27 בנימין יאב יטרף בבקר יאכל עד ולערב יחלק שולל:	Gen. 49:27 Benjamin is a ravenous wolf, in the morning devouring the prey, and at evening dividing the spoil."	L	אכל	Qal	Imf	3	M	Sg	יאב	AnNH	עד		Non-specific NP	Object Alone	None		None	New	AnNH	CP = 0
139	Exod 2:20 ויאמר אל־בנותיו ואיזו למה זה עזבתן את־האיש קראו לו ויאכל לחם:	Ex. 2:20 He said to his daughters, "Where is he? Why did you leave the man? Invite him to break bread."	L	אכל	Qal	Wyq	3	M	Sg	האיש	Hum	לחם		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
140	Exod 10:5 וקסה את־עין הארץ ולא יוכל לראת את־הארץ ואכל את־יתר הפלטה הנשארת לכם מן־הברד ואכל את־כל־העץ העמוח לכם מן־השדה:	Ex. 10:5 They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the last remnant left you after the hail, and they shall devour every tree of yours that grows in the field.	J	אכל	Qal	Wq	3	M	Sg	[הם]	Hum	את־יתר הפלטה	הנשארת לכם מן־הברד	Construct with Def. NP	Particle 'et and Object	None		None	Inferable	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
141	Exod 10:5 וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאוֹת אֶת־הָאָרֶץ וְאָכַל אֶת־יְתֵר הַפְּלִטָּה הַנִּשְׁאַרְתָּ לְכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמַח לְכֶם מִן־הַשָּׂדֶה:	Ex. 10:5 They shall cover the surface of the land, so that no one will be able to see the land. They shall devour the last remnant left you after the hail, and they shall devour every tree of yours that grows in the field.	J	אכל	Qal	Wq	3	M	Sg	[הם]	Hum	אֶת־כָּל־הָעֵץ	הַצֹּמַח לְכֶם מִן־הַשָּׂדֶה	kōl + Def. NP	Particle 'et and Object	None		None	Evoked	Inan	CP = 0
142	Exod 10:12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נִטֵּה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאַרְבֶּה וְיַעַל עַל־אֶרֶץ מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ אֵת כָּל־אֲשֶׁר הַשָּׂדֶה הַבָּרָד:	Ex. 10:12 Then the LORD said to Moses, “Stretch out your hand over the land of Egypt, so that the locusts may come upon it and eat every plant in the land, all that the hail has left.”	E	אכל	Qal	Wyq	3	M	Sg	אַרְבֶּה	AnNH	אֶת־כָּל־עֵשֶׂב הָאָרֶץ		kōl + Def. NP	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
143	Exod 10:15 וַיִּכֶס אֶת־עֵין כָּל־הָאָרֶץ וַתַּחֲשֹׁךְ הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ וְאֵת כָּל־פְּרֵי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא־נֹתַר כָּל־יֵרֶק בְּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל־אֶרֶץ מִצְרַיִם:	Ex. 10:15 They covered the surface of the whole land, so that the land was black; and they ate all the plants in the land and all the fruit of the trees that the hail had left; nothing green was left, no tree, no plant in the field, in all the land of Egypt.	E	אכל	Qal	Wyy	3	M	Sg	[הוא]	Hum	אֶת־כָּל־עֵשֶׂב הָאָרֶץ	וְאֵת כָּל־פְּרֵי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד	kōl + Def. NP	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
144	Exod 12:7 וְלָקְחוּ מִן־הַדָּם וַיִּתְּנוּ עַל־שְׁתֵי הַמְּזוּזוֹת וְעַל־הַמַּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם:	Ex. 12:7 They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.	P	אכל	Qal	Imf	3	M	Pl	[הם]	Hum	אֹתוֹ		Suffix	Particle 'et and Pronominal Suffix	None	No	Indefinite specific NP	Evoked	Inan	CP > 0
145	Exod 12:8 וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צִלִּי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלוּהוּ:	Ex. 12:8 They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs.	P	אכל	Qal	Wq	3	M	Pl	[הם]	Hum	אֶת־הַבָּשָׂר		NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Inan	CP > 0
146	Exod 12:8 וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צִלִּי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלוּהוּ:	Ex. 12:8 They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs.	P	אכל	Qal	Imf	3	M	Pl	[הם]	Hum	יֹאכְלוּהוּ		Suffix	Object Pronominal Suffix	None	No	NP + Def. Art.	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
147	Exod 12:9 אל-תאכלו מִמֶּנּוּ זָא וּבָשָׂל מִבְּשֵׁל בַּמַּיִם כִּי אִם-צִלִּי-אֵשׁ רֹאשׁוֹ עַל-כַּרְעֵיו וְעַל-קַרְבּוֹ:	Ex. 12:9 Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מִמֶּנּוּ		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
148	Exod 12:11 תֹּאכְלוּ אֹתוֹ מְתַנִּיכֵם חַגְרֵיכֶם יַעֲלִיכֶם בְּרַגְלֵיכֶם וּמַקְלֵיכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בַּחֲפוּזֵן פֶּסַח הוּא לַיהוָה:	Ex. 12:11 This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֹתוֹ		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Indefinite specific NP	Evoked	Inan	CP > 0
149	Exod 12:11 תֹּאכְלוּ אֹתוֹ מְתַנִּיכֵם חַגְרֵיכֶם יַעֲלִיכֶם בְּרַגְלֵיכֶם וּמַקְלֵיכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בַּחֲפוּזֵן פֶּסַח הוּא לַיהוָה:	Ex. 12:11 This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD.	P	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	אֹתוֹ		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Indefinite specific NP	Evoked	Inan	CP > 0
150	Exod 12:15 שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבֵּיתְכֶם כִּי כָל-אֹכֵל חֶמֶץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד-יוֹם הַשְּׁבִיעִי:	Ex. 12:15 Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מִצּוֹת		Non-specific NP	Object Alone	Topicalisation		None	Evoked	Inan	CP > 0
151	Exod 12:16 וּבַיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יְהִי לָכֶם כָּל-מְלָאכָה לֹא-יַעֲשֶׂה בָהֶם אֶדְ אֲשֶׁר יֹאכֵל לְכָל-נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם:	Ex. 12:16 On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you.	P	אכל	Nifal	Imf	3	M	Sg	הוא	Hum			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
152	Exod 12:18 בְּרֵאשׁוֹן בְּאַרְבַּעֵהָ עֶשֶׂר יוֹם לַחֹדֶשׁ בְּעֶרְבַת תֹּאכְלוּ מַצֹּת לֵעֵד יוֹם הָאֶחָד וְעִשְׂרִים לַחֹדֶשׁ בְּעֶרְבֵי:	Ex. 12:18 In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מצות		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
153	Exod 12:20 כְּלִי־מַחְמֶצֶת לֹא תֹאכְלוּ בְּכָל־ מוֹשְׁבֵי־יִשְׂרָאֵל תֹּאכְלוּ מַצּוֹת: פ	Ex. 12:20 You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כל-מחמצת		kōl + Indef. NP	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0
154	Exod 12:20 כְּלִי־מַחְמֶצֶת לֹא תֹאכְלוּ בְּכָל־ מוֹשְׁבֵי־יִשְׂרָאֵל תֹּאכְלוּ מַצּוֹת: פ	Ex. 12:20 You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מצות		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
155	Exod 12:43 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כְּלִי־בֹרֵךְ לֹא־יֹאכַל בּוֹ:	Ex. 12:43 The LORD said to Moses and Aaron: This is the ordinance for the passover: no foreigner shall eat of it,	P	אכל	Qal	Imf	3	M	Sg	כל-בורך	Hum	בו		Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP > 0
156	Exod 12:44 וְכֹל־עֶבֶד אִישׁ מִקְנֵת־כֶּסֶף וּמִלְתָּה אֹתוֹ אִזְּיֹאכַל בּוֹ:	Ex. 12:44 but any slave who has been purchased may eat of it after he has been circumcised;	P	אכל	Qal	Imf	3	M	Sg	עבד	Hum	בו		Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP > 0
157	Exod 12:45 תּוֹשֵׁב וְשִׂכָר לֹא־יֹאכַל בּוֹ:	Ex. 12:45 no bound or hired servant may eat of it.	P	אכל	Qal	Imf	3	M	Sg	תושב ושכיר	Hum	בו		Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP > 0
158	Exod 12:46 בַּיִת יֹאכַל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבֶּשֶׂר חוּצָה וְנָעַם לֹא תִשְׁבְּרֵיבּוֹ:	Ex. 12:46 It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones.	P	אכל	Nifal	Imf	3	M	Sg	[הוא]	Inan			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
159	Exod 12:48 וְכִי־יִגֹּר אִתְּךָ גֵר וְעָשָׂה פֶסַח לַיהוָה הַמִּזֶּל לוֹ כָּל־זָכָר וְאָז יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאִזְרַח הָאָרֶץ וְכִלְעָרֵל לֹא־יֹאכֵל :בּוֹ	Ex. 12:48 If an alien who resides with you wants to celebrate the passover to the LORD, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native of the land. But no uncircumcised person shall eat of it;	P	אכל	Qal	Imf	3	M	Sg	כָּל־עָרֵל	Hum	בו		Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP = 0
160	Exod 13:3 וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זְכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יִצְאֲתֶם מִמִּצְרַיִם מִבַּיִת עֲבָדִים כִּי בְחַזְקַי יָד הוֹצִיא יְהוָה אֶתְכֶם מִצִּיּוֹן וְלֹא יֹאכֵל :חֻמֶּץ	Ex. 13:3 Moses said to the people, "Remember this day on which you came out of Egypt, out of the house of slavery, because the LORD brought you out from there by strength of hand; no leavened bread shall be eaten.	L	אכל	Nifal	Imf	3	M	Sg	חֻמֶּץ	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
161	Exod 13:6 שִׁבְעַת יָמִים תֹּאכֵל מַצֹּת וּבַיּוֹם הַשְּׁבִיעִי חַג :לַיהוָה	Ex. 13:6 Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival to the LORD.	L	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מצת		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
162	Exod 13:7 מַצוֹת יֹאכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאָה לָךְ חֻמֶּץ וְלֹא־יֵרָאָה לְךָ :שֹׂאֵר בְּכָל־גְּבֻלְךָ	Ex. 13:7 Unleavened bread shall be eaten for seven days; no leavened bread shall be seen in your possession, and no leaven shall be seen among you in all your territory.	L	אכל	Nifal	Imf	3	M	Sg	מַצוֹת	Inan	את שִׁבְעַת הַיָּמִים		Not Applicable	Passive Verb	None		None	None	NA	None
163	Exod 15:7 וּבָרַב גָּאוֹנְךָ תִּהְרַס קַמִּיד תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוֹ :כְּקֶשׂ	Ex. 15:7 In the greatness of your majesty you overthrew your adversaries; you sent out your fury, it consumed them like stubble.	L	אכל	Qal	Imf	3	M	Sg	חֲרֹנֶךָ	Inan	יאכלמו		Suffix	Object Pronominal Suffix	None	No	NP + Suffix	Evoked	Org	CP = 0

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164	Exod 16:3 וַיֹּאמְרוּ אֱלֹהִים בְּגִי יִשְׂרָאֵל מִי־יָתוּן מוֹתָנוּ בְּיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתָנוּ עַל־סִיר הַבֶּשֶׂר בְּאֶכְלֵנוּ לֶחֶם לְשָׂבַע כִּי־הוֹצֵאתָם אֶתְנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקְהָל הַזֶּה בְּרָעַב: ס	Ex. 16:3 The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”	P	אכל	Qal	IC	NA	NA	NA	בְּאֶכְלֵנוּ	Org	לֶחֶם		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP > 0
165	Exod 16:8 וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעֶרֶב בֶּשֶׂר לְאֹכַל וְלֶחֶם בַּבֹּקֶר לְשָׂבַע בְּשִׂמְעֵי יְהוָה אֲתִיחַלְתִּיכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלָיו וְנִגַּחְנוּ מֶה לֹא־עָלֵינוּ תִלְגְּתִיכֶם כִּי עַל־יְהוָה:	Ex. 16:8 And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him— what are we? Your complaining is not against us but against the LORD.”	P	אכל	Qal	IC	NA	NA	NA	[אתם]	Hum	בֶּשֶׂר		Indefinite specific NP	Object Alone	Topicalisation		None	Evoked	Inan	CP > 0
166	Exod 16:12 שְׁמַעְתִּי אֲתִיחַלֹּנְתִי בְּגִי יִשְׂרָאֵל דַּבֵּר אֲלֵהֶם לֵאמֹר בֵּין הָעֶרְבִים תֹּאכְלוּ בֶּשֶׂר וּבִבְקֹר תִשְׂבְּעוּ־לֶחֶם וַיִּדְעוּתָם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	Ex. 16:12 “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’”	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	בֶּשֶׂר		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
167	Exod 16:25 וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה:	Ex. 16:25 Moses said, “Eat it today, for today is a sabbath to the LORD; today you will not find it in the field.”	J	אכל	Qal	Imv	2	M	Pl	[אתם]	Hum	אֲכַלְהוּ		Suffix	Object Pronominal Suffix	None	No	NP + Def. Art.	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
168	Exod 16:32 וַיֹּאמֶר מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה מִלֵּא הָעֹמֶר מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן יֵרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הָאֵכְלֹתִי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:	Ex. 16:32 Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, in order that they may see the food with which I fed you in the wilderness, when I brought you out of the land of Egypt.'"	L	אכל	Hifil	Pf	1	C	Sg	[אני]	Hum	אֶתְכֶם		Suffix	Particle 'et and Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0
169	Exod 16:32 וַיֹּאמֶר מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה מִלֵּא הָעֹמֶר מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן יֵרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הָאֵכְלֹתִי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:	Ex. 16:32 Moses said, "This is what the LORD has commanded: 'Let an omer of it be kept throughout your generations, in order that they may see the food with which I fed you in the wilderness, when I brought you out of the land of Egypt.'"	L	אכל	Hifil	Pf	1	C	Sg	[אני]	Hum	אֶת־הַלֶּחֶם		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP = 0
170	Exod 16:35 וַבֵּינֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבַּעִים שָׁנָה עַד־בָּאִים אֶל־אֶרֶץ נוֹשְׁבַת אֶת־הַמָּן אָכְלוּ עַד־בָּאִים אֶל־קִצְּהָ אֶרֶץ כְּנָעַן:	Ex. 16:35 The Israelites ate manna forty years, until they came to a habitable land; they ate manna, until they came to the border of the land of Canaan.	J	אכל	Qal	Pf	3	M	Pl	בְּנֵי יִשְׂרָאֵל	Org	אֶת־הַמָּן		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
171	Exod 16:35 וַבֵּינֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבַּעִים שָׁנָה עַד־בָּאִים אֶל־אֶרֶץ נוֹשְׁבַת אֶת־הַמָּן אָכְלוּ עַד־בָּאִים אֶל־קִצְּהָ אֶרֶץ כְּנָעַן:	Ex. 16:35 The Israelites ate manna forty years, until they came to a habitable land; they ate manna, until they came to the border of the land of Canaan.	L	אכל	Qal	Pf	3	M	Pl	בְּנֵי יִשְׂרָאֵל	Org	אֶת־הַמָּן		NP + Def. Art.	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP = 0
172	Exod 18:12 וַיִּקָּח יִתְרוֹ חֹתֵן מֹשֶׁה עִלָּה וַיְבַחֵם לֵאלֹהִים וַיֵּבֵא אֶהָרֹן וְכָל זִקְנֵי יִשְׂרָאֵל עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:	Ex. 18:12 And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law in the presence of God.	E	אכל	Qal	IC	NA	NA	NA	אֶהָרֹן וְכָל זִקְנֵי יִשְׂרָאֵל	Org	לָחֶם		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
173	<u>Exod 21:28</u> וְכִי־יִגַח שׁוֹר אֶת־אִישׁ אוֹ אֶת־אִשָּׁה וָמֵת סָקוּל יִסְקַל הַשּׁוֹר וְלֹא יֵאָכַל אֶת־בְּשָׂרוֹ וּבַעַל הַשּׁוֹר נָקִי:	Ex. 21:28 When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten; but the owner of the ox shall not be liable.	E	אכל	Nifal	Imf	3	M	Sg	אֶת־בְּשָׂרוֹ	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
174	<u>Exod 22:5</u> אֵשׁ וּמִצָּאָה קָצִים וְנֹאכַל גְּדִישׁ אִו הַקָּמָה אוֹ הַשָּׂדֶה שֶׁלֹּם יִשְׁלַם הַמִּבְעֵר אֶת־הַבְּעֵרָה: ס	Ex. 22:6 When fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, the one who started the fire shall make full restitution.	E	אכל	Nifal	Wq	3	M	Sg	גְּדִישׁ אִו הַקָּמָה אוֹ הַשָּׂדֶה	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
175	<u>Exod 22:30</u> וְאֲנִשֵּׁי־לֵדָשׁ תְּהִיֹּן לִי וּבֶשֶׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ לְכֶלֶב תִּשְׁלְכוּן אֹתוֹ: ס	Ex. 22:31 You shall be people consecrated to me; therefore you shall not eat any meat that is mangled by beasts in the field; you shall throw it to the dogs.	E	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	בֶּשֶׂר		Indefinite specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP > 0
176	<u>Exod 23:11</u> וְהִשְׁבִּיעַת תִּשְׁמְטֶנָּה וְנִטְשָׁתָה וְאָכְלוּ אֲבִינֵי עַמֶּךָ וְיִתְּרִם תֹּאכְלוּ חֵית הַשָּׂדֶה כִּדְתַעֲשֶׂה לְכַרְמְךָ לְיִתְדֶךָ:	Ex. 23:11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard.	E	אכל	Qal	Wq	3	M	Pl	אֲבִינֵי עַמֶּךָ	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
177	<u>Exod 23:11</u> וְהִשְׁבִּיעַת תִּשְׁמְטֶנָּה וְנִטְשָׁתָה וְאָכְלוּ אֲבִינֵי עַמֶּךָ וְיִתְּרִם תֹּאכְלוּ חֵית הַשָּׂדֶה כִּדְתַעֲשֶׂה לְכַרְמְךָ לְיִתְדֶךָ:	Ex. 23:11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard.	E	אכל	Qal	Imf	3	F	Sg	חֵית הַשָּׂדֶה	AnNH	וְיִתְּרִם		NP + Suffix	Object Alone	Topicalisation		Other NP	Inferable	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
178	Exod 23:15 אֶת־תֵּג המצות תִּשְׂמְרֵהָ שֶׁבַע יָמִים תֹּאכַל מִצֹּת בֶּאֱשֶׁר צִוִּיתְךָ לַמּוֹעֵד תְּדִישׁ הָאֲבִיב כִּי־בָּו יֵצֵאתָ מִמִּצְרַיִם וְלֹא־יֵרָאוּ פָּנַי רִיקִים:	Ex. 23:15 You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. No one shall appear before me empty-handed.	E	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מצות		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
179	Exod 24:11 וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: ס	Ex. 24:11 God did not lay his hand on the chief men of the people of Israel; also they beheld God, and they ate and drank.	L	אכל	Qal	Wyy	3	M	Pl	אֲצִילֵי בְנֵי יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
180	Exod 29:32 וְאֹכַל אֶהְרֹן וּבָנָיו אֶת־בֶּשֶׂר הָאֵיל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל פֶּתַח אֹהֶל מוֹעֵד:	Ex. 29:32 and Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the tent of meeting.	P	אכל	Qal	Wq	3	M	Sg	אֶהְרֹן וּבָנָיו	Hum	אֶת־בֶּשֶׂר הָאֵיל	וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל	Construct with Def. NP	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
181	Exod 29:33 וְאֹכְלוּ אֹתָם אֲשֶׁר כִּפֶּר בָּהֶם לְמַלֵּא אֶת־יָדָם לְקֹדֵשׁ אֹתָם וְזָר לֹא־יֹאכַל כִּי־קֹדֵשׁ הֵם:	Ex. 29:33 They themselves shall eat the food by which atonement is made, to ordain and consecrate them, but no one else shall eat of them, because they are holy.	P	אכל	Qal	Wq	3	M	Pl	[הם]	Hum	אֹתָם		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Construct with Def. NP	Evoked	Inan	CP > 0
182	Exod 29:33 וְאֹכְלוּ אֹתָם אֲשֶׁר כִּפֶּר בָּהֶם לְמַלֵּא אֶת־יָדָם לְקֹדֵשׁ אֹתָם וְזָר לֹא־יֹאכַל כִּי־קֹדֵשׁ הֵם:	Ex. 29:33 They themselves shall eat the food by which atonement is made, to ordain and consecrate them, but no one else shall eat of them, because they are holy.	P	אכל	Qal	Imf	3	M	Sg	וְזָר	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
183	Exod 29:34 וְאִם־יֹתֵר מִבֶּשֶׂר הַמִּלֶּאִים וּמִן־הַלֶּחֶם עַד־הַבֹּקֶר וְשָׂרַפְתָּ אֶת־הַנּוֹתֵר בְּאֵשׁ לֹא יֹאכַל כִּי־קֹדֵשׁ הוּא:	Ex. 29:34 If any of the flesh for the ordination, or of the bread, remains until the morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.	P	אכל	Nifal	Imf	3	M	Sg	אֶת־הַנּוֹתֵר	Inan			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
184	Exod 32:6 וַיִּשְׁלִימוּ מִמַּחֲרֹת וַיַּעֲלוּ עֹלֹת וַיִּגִּשּׁוּ שְׁלֵמִים וַיִּשֶׁב הָעָם לְאַכֹּל וְשָׂתוּ וַיִּקְמוּ לְצַחֲקוֹ: פ	Ex. 32:6 They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.	E	אכל	Qal	IC	NA	NA	NA	הָעָם	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
185	Exod 34:15 פְּדוּתְכֶם בְּרִית לְיֹשְׁבֵי הָאָרֶץ וְזָנוּ אֲחֵרֵי אֱלֹהֵיהֶם וּבָחוּ לְאֱלֹהֵיהֶם וַקְרָא לָךְ וְאַכַּלְתָּ מִזִּבְחֹו:	Ex. 34:15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.	J	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	מזבְּחוֹ		NP + Suffix	Prep Mem and Object	None		Other NP	Inferable	Inan	CP = 0
186	Exod 34:18 אֲתִיחַג הַמַּצוֹת תִּשְׁמַרְתָּ שִׁבְעַת יָמִים תֹּאכַל מַצוֹת אֲשֶׁר צִוִּיתִךָ לַמּוֹעֵד תִּדְּשׁ הָאָבִיב בִּי בַחֹדֶשׁ הָאָבִיב יֵצֵאתָ מִמִּצְרָיִם:	Ex. 34:18 You shall keep the festival of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.	J	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מַצוֹת		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
187	Exod 34:28 וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלְחָת אֵת דְּבָרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים:	Ex. 34:28 He was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the ten commandments.	J	אכל	Qal	Pf	3	M	Sg	[הוא]	Hum	לֶחֶם		Non-specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP = 0
188	Lev 3:17 חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כְּלִי־חֶלֶב וְכֹל־דָּם לֹא תֹאכְלוּ: פ	Lev. 3:17 It shall be a perpetual statute throughout your generations, in all your settlements: you must not eat any fat or any blood.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כְּלִי־חֶלֶב	וְכֹל־דָּם	kōl + Indef. NP	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
189	Lev 6:3 וְלִבְשׁ הַכֹּהֵן מִדּוֹ בֶדֶד וּמִכְנֵסֵי־בֶדֶד יִלְבָּשׁ עַל־בְּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֵלֶה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצֶל הַמִּזְבֵּחַ׃	Lev. 6:10 The priest shall put on his linen vestments after putting on his linen undergarments next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar, and place them beside the altar.	P	אכל	Qal	Imf	3	F	Sg	הָאֵשׁ	Inan			Not Applicable	No Object Expressed	None		None	None	NA	None
190	Lev 6:9 וְהִנּוּחֵת מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו בְּמִקְוֹם קֹדֶשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃	Lev. 6:16 Aaron and his sons shall eat what is left of it; it shall be eaten as unleavened cakes in a holy place; in the court of the tent of meeting they shall eat it.	P	אכל	Qal	Imf	3	M	Pl	אֶהֱרֹן וּבָנָיו	Hum	וְהִנּוּחֵת מִמֶּנָּה		NP + Suffix	Object Alone	Topicalisation		Other NP	Inferable	Inan	CP > 0
191	Lev 6:9 וְהִנּוּחֵת מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמִקְוֹם קֹדֶשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃	Lev. 6:16 Aaron and his sons shall eat what is left of it; it shall be eaten as unleavened cakes in a holy place; in the court of the tent of meeting they shall eat it.	P	אכל	Nifal	Imf	3	F	Sg	וְהִנּוּחֵת	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
192	Lev 6:9 וְהִנּוּחֵת מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמִקְוֹם קֹדֶשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃	Lev. 6:16 Aaron and his sons shall eat what is left of it; it shall be eaten as unleavened cakes in a holy place; in the court of the tent of meeting they shall eat it.	P	אכל	Qal	Imf	3	M	Pl	אֶהֱרֹן וּבָנָיו	Hum	יֹאכְלוּהָ		Suffix	Object Pronominal Suffix	None	Yes, Passive	NP + Def. Art.	Evoked	Inan	CP > 0
193	Lev 6:11 כָּל־זָכָר בְּבְנֵי אֶהֱרֹן יֹאכְלוּהָ חֻק־עוֹלָם לְדֹרֹתֵיכֶם מֵאִשׁ יְהוָה כֹּל אֲשֶׁר־יִגַע בָּהֶם יִקְדָּשׁ׃	Lev. 6:18 Every male among the descendants of Aaron shall eat of it, as their perpetual due throughout your generations, from the LORD'S offerings by fire; anything that touches them shall become holy.	P	אכל	Qal	Imf	3	M	Sg	כָּל־זָכָר בְּבְנֵי אֶהֱרֹן	Org	יֹאכְלוּהָ		Suffix	Object Pronominal Suffix	None	No	NP + Def. Art.	Evoked	Inan	CP = 0
194	Lev 6:16 וְכֹל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכַל׃	Lev. 6:23 Every grain offering of a priest shall be wholly burned; it shall not be eaten.	P	אכל	Nifal	Imf	3	F	Sg	וְכֹל־מִנְחַת כֹּהֵן	Inan			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
195	Lev 6:19 הכהן המחטא אתה יאכלנה במקום קדש תאכל בחצר אהל מועד:	Lev. 6:26 The priest who offers it as a sin offering shall eat of it; it shall be eaten in a holy place, in the court of the tent of meeting.	P	אכל	Qal	Imf	3	M	Sg	הכהן המחטא אתה	Hum	יאכלנה		Suffix	Object Pronominal Suffix	None	Yes, Passive	Other NP	Evoked	Inan	CP > 0
196	Lev 6:19 הכהן המחטא אתה יאכלנה במקום קדש תאכל בחצר אהל מועד:	Lev. 6:26 The priest who offers it as a sin offering shall eat of it; it shall be eaten in a holy place, in the court of the tent of meeting.	P	אכל	Nifal	Imf	3	F	Sg	[היא]	Hum			Not Applicable	Passive Verb	None		None	None	NA	None
197	Lev 6:22 כל־זכר בכהנים יאכל אתה קדש קדשים הוא:	Lev. 6:29 Every male among the priests shall eat of it; it is most holy.	P	אכל	Qal	Imf	3	M	Sg	כל־זכר בכהנים	Org	אתה		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	NP + kōl	Evoked	Inan	CP > 0
198	Lev 6:23 וכל־חטאת אשר יבא מדמה אל־אהל מועד לכפר בקדש לא תאכל באש תשרף: פ	Lev. 6:30 But no sin offering shall be eaten from which any blood is brought into the tent of meeting for atonement in the holy place; it shall be burned with fire.	P	אכל	Nifal	Imf	3	F	Sg	וכל־חטאת ת	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
199	Lev 7:6 כל־זכר בכהנים יאכלנו במקום קדוש יאכל קדש קדשים הוא:	Lev. 7:6 Every male among the priests shall eat of it; it shall be eaten in a holy place; it is most holy.	P	אכל	Qal	Imf	3	M	Sg	כל־זכר בכהנים	Org	יאכלנו		Suffix	Object Pronominal Suffix	None	Yes, Passive	Other NP	Evoked	Inan	CP > 0
200	Lev 7:6 כל־זכר בכהנים יאכלנו במקום קדוש יאכל קדש קדשים הוא:	Lev. 7:6 Every male among the priests shall eat of it; it shall be eaten in a holy place; it is most holy.	P	אכל	Nifal	Imf	3	F	Sg	[היא]	Hum			Not Applicable	Passive Verb	None		None	None	NA	None
201	Lev 7:15 ובשר זבח תודת שלמיו ביום קרבנו יאכל לא־יניח ממנו עד־בקר:	Lev. 7:15 And the flesh of your thanksgiving sacrifice of well-being shall be eaten on the day it is offered; you shall not leave any of it until morning.	P	אכל	Nifal	Imf	3	M	Sg	ובשר זבח תודת שלמיו	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
202	Lev 7:16 ואם־גדר או נדבה זבח קרבנו ביום הקריבו את־זבחיו יאכל וממחרת והגותר ממנו יאכל :	Lev. 7:16 But if the sacrifice you offer is a votive offering or a freewill offering, it shall be eaten on the day that you offer your sacrifice, and what is left of it shall be eaten the next day;	P	אכל	Nifal	Imf	3	M	Sg	זבח קרבנו	Inan			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
203	Lev 7:16 וְאִם-נִדְרָה אִזְּבַח קָרְבָּנוֹ בֵּינִים הַקָּרִיבִים אֶת-זִבְחוֹ יֹאכַל וּמִמֶּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ יֹאכַל:	Lev. 7:16 But if the sacrifice you offer is a votive offering or a freewill offering, it shall be eaten on the day that you offer your sacrifice, and what is left of it shall be eaten the next day;	P	אכל	Nifal	Imf	3	M	Sg	וְהַנּוֹתָר	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
204	Lev 7:18 וְאִם הָאֵכָל יֹאכַל מִבְּשַׂר-זֶבַח שְׁלָמִים בֵּינִים הַשְּׂלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יְהִי וְהִנְפֵּשׁ הָאֵכָלֹת מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:	Lev. 7:18 If any of the flesh of your sacrifice of well-being is eaten on the third day, it shall not be acceptable, nor shall it be credited to the one who offers it; it shall be an abomination, and the one who eats of it shall incur guilt.	P	אכל	Nifal	Imf	3	M	Sg	מִבְּשַׂר-זֶבַח ח שְׁלָמִים	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
205	Lev 7:19 וְהַבֶּשֶׂר אֲשֶׁר-יִגַּע בְּכַל-טָמֵא לֹא יֹאכַל בְּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר כָּל־טָהוֹר יֹאכַל בְּשָׂר:	Lev. 7:19 Flesh that touches any unclean thing shall not be eaten; it shall be burned up. As for other flesh, all who are clean may eat such flesh.	P	אכל	Nifal	Imf	3	M	Sg	וְהַבֶּשֶׂר	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
206	Lev 7:19 וְהַבֶּשֶׂר אֲשֶׁר-יִגַּע בְּכַל-טָמֵא לֹא יֹאכַל בְּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר כָּל־טָהוֹר יֹאכַל בְּשָׂר:	Lev. 7:19 Flesh that touches any unclean thing shall not be eaten; it shall be burned up. As for other flesh, all who are clean may eat such flesh.	P	אכל	Qal	Imf	3	M	Sg	כָּל־טָהוֹר	Org	בֶּשֶׂר		Indefinite specific NP	Object Alone	Left Dislocation with a Noun Phrase Resumptive		None	Evoked	Inan	CP > 0
207	Lev 7:20 וְהַנֶּפֶשׁ אֲשֶׁר-תֹּאכַל בְּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטָמְאַתּוֹ עָלָיו וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:	Lev. 7:20 But those who eat flesh from the LORD'S sacrifice of well-being while in a state of uncleanness shall be cut off from their kin.	P	אכל	Qal	Imf	3	F	Sg	וְהַנֶּפֶשׁ	Hum	בֶּשֶׂר		Indefinite specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
208	Lev 7:21 וְנִפְשׁ כִּי־תִגַּע בְּכַל־טָמֵא בְּטַמְאַת אָדָם אִזְּבַח קָרְבָּנוֹ בֵּינִים הַשְּׂלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יְהִי וְהִנְפֵּשׁ הָאֵכָלֹת מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:	Lev. 7:21 When any one of you touches any unclean thing—human uncleanness or an unclean animal or any unclean creature—and then eats flesh from the LORD'S sacrifice of well-being, you shall be cut off from your kin.	P	אכל	Qal	Wq	3	M	Sg	וְנִפְשׁ	Hum	מִבְּשַׂר-זֶבַח ח הַשְּׁלָמִים		Construct with Def. NP	Prep Mem and Object	None		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
209	Lev 7:23 דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וְעֵז לֹא תֹאכְלוּ:	Lev. 7:23 Speak to the people of Israel, saying: You shall eat no fat of ox or sheep or goat.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וְעֵז		kōl + Indef. NP	Object Alone	Topicalisation		None	Inferable	Inan	CP > 0
210	Lev 7:24 וְחֵלֶב נִבְלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל־מְלֶאכָה וְאַכְל לֹא תֹאכְלוּהוּ:	Lev. 7:24 The fat of an animal that died or was torn by wild animals may be put to any use, but you must not eat it.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	תֹּאכְלוּהוּ		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP > 0
211	Lev 7:26 וְכָל־דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵי־חֵיכֶם לְעוֹף וְלִבְהֵמָה:	Lev. 7:26 You must not eat any blood whatever, either of bird or of animal, in any of your settlements.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	וְכָל־דָּם		kōl + Indef. NP	Object Alone	Topicalisation		None	New	AnNH	CP > 0
212	Lev 7:27 כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרַתְהָ הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: פ	Lev. 7:27 Any one of you who eats any blood shall be cut off from your kin.	P	אכל	Qal	Imf	3	F	Sg	כָּל־נֶפֶשׁ	Hum	כָּל־דָּם		kōl + Indef. NP	Object Alone	None		None	Evoked	AnNH	CP = 0
213	Lev 8:31 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בְּנָיו בְּשַׁלּוֹ אֶת־הַבָּשָׂר פָּתַח אֱהָל מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בְּסַל הַמִּלֻּאִים כַּאֲשֶׁר צִוִּיתִי לְאֹמֶר אֱהָרֹן וּבְנָיו יֹאכְלוּהוּ:	Lev. 8:31 And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and eat it there with the bread that is in the basket of ordination offerings, as I was commanded, 'Aaron and his sons shall eat it'";	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֹתוֹ	וְאֶת־הַלֶּחֶם	Suffix	Particle 'et and Pronominal Suffix	None	No	NP + Def. Art.	Evoked	Inan	CP > 0
214	Lev 8:31 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בְּנָיו בְּשַׁלּוֹ אֶת־הַבָּשָׂר פָּתַח אֱהָל מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בְּסַל הַמִּלֻּאִים כַּאֲשֶׁר צִוִּיתִי לְאֹמֶר אֱהָרֹן וּבְנָיו יֹאכְלוּהוּ:	Lev. 8:31 And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and eat it there with the bread that is in the basket of ordination offerings, as I was commanded, 'Aaron and his sons shall eat it'";	P	אכל	Qal	Imf	3	M	Pl	אַהֲרֹן וּבְנָיו	Hum	יֹאכְלוּהוּ		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP > 0
215	Lev 9:24 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֵלֶב בָּיִם	Lev. 9:24 Fire came out from the LORD and consumed the burnt offering and the fat on the altar; and when all the people saw it, they shouted and fell on their faces.	P	אכל	Qal	Wyy	3	F	Sg	אֵשׁ	Inan	אֶת־הָעֹלָה וְאֶת־הַחֵלֶב בָּיִם	עַל־הַמִּזְבֵּחַ	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
216	Lev 10:2 וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה:	Lev. 10:2 And fire came out from the presence of the LORD and consumed them, and they died before the LORD.	P	אכל	Qal	Wyy	3	F	Sg	אֵשׁ	Inan	אוֹתָם		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Proper Noun	Evoked	Hum	CP > 0
217	Lev 10:12 וַיְדַבֵּר מֹשֶׁה אֶל־אֶהֱרֹן וְאֶל־אֶלְעָזָר וְאֶל־אִיתָמָר בְּנֵי הַגִּזְרִים קַחוּ אֶת־הַמִּנְחָה הַנּוֹתְרָה מֵאֲשֵׁי יְהוָה וְאָכְלוּהָ מִצֹּת אֲצֵל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קִדְשִׁים הוּא:	Lev. 10:12 Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar: Take the grain offering that is left from the LORD'S offerings by fire, and eat it unleavened beside the altar, for it is most holy;	P	אכל	Qal	Imv	2	M	Pl	[אתם]	Hum	וְאָכְלוּהָ	מִצֹּת	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Inan	CP > 0
218	Lev 10:13 וְאָכְלָתֶם אֹתָהּ בְּמִקְוֹם קֹדֶשׁ כִּי חֻקְךָ וְחֻק־בְּנֵיךָ הוּא מֵאֲשֵׁי יְהוָה כִּי־בָנֹן צִוִּיתִי:	Lev. 10:13 you shall eat it in a holy place, because it is your due and your sons' due, from the offerings by fire to the LORD; for so I am commanded.	P	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	אֹתָהּ		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	NP + Def. Art.	Evoked	Inan	CP > 0
219	Lev 10:14 חִזָּה הַתְּנוּפָה וְאֵת שֹׁק הַתְּרוּמָה תֹּאכְלוּ בְּמִקְוֹם טְהוֹר אִתָּהּ וּבְנֵיךָ וּבְנֹתֶיךָ אֲתָדָךְ כִּי־חֻקְךָ וְחֻק־בְּנֵיךָ נָתַנּוּ מִזְבְּחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל:	Lev. 10:14 But the breast that is elevated and the thigh that is raised, you and your sons and daughters as well may eat in any clean place; for they have been assigned to you and your children from the sacrifices of the offerings of well-being of the people of Israel.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	וְאֵת חִזָּה הַתְּנוּפָה וְאֵת שֹׁק הַתְּרוּמָה		Construct with Def. NP	Particle 'et and Object	Topicalisation		None	New	Inan	CP > 0
220	Lev 10:17 לֹא־אָכַלְתֶּם אֶת־הַחֲטָאֹת בְּמִקְוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קִדְשִׁים הוּא וְאִתָּהּ נָתַן לָכֶם לְשֹׂאת אֲתֵינְעוֹן הָעֲדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה:	Lev. 10:17 "Why did you not eat the sin offering in the sacred area? For it is most holy, and God has given it to you that you may remove the guilt of the congregation, to make atonement on their behalf before the LORD.	P	אכל	Qal	Pf	2	M	Pl	[אתם]	Hum	אֶת־הַחֲטָאֹת	אֵת	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
221	Lev 10:18 לֹא־הוּבָא אֶת־דַּמָּהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אֲכֹל תֹּאכְלוּ אִתָּהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי:	Lev. 10:18 Its blood was not brought into the inner part of the sanctuary. You should certainly have eaten it in the sanctuary, as I commanded."	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אִתָּהּ		Suffix	Particle 'et and Pronominal Suffix	None	No	NP + Def. Art.	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
222	וַיְדַבֵּר אֱהֲרֹן אֶל־מֹשֶׁה הַיּוֹם הַקִּיּוּבוֹ וְאֶת־חַטָּאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וְתִקְרָאנָה אֹתִי בְּאֵלֶּה וְאֶכְלֹתִי חַטָּאת הַיּוֹם הֲיִטֵּב בְּעֵינֵי יְהוָה:	Lev. 10:19 And Aaron spoke to Moses, "See, today they offered their sin offering and their burnt offering before the LORD; and yet such things as these have befallen me! If I had eaten the sin offering today, would it have been agreeable to the LORD?"	P	אכל	Qal	Wq	1	C	Sg	[אני]	Hum	חטאת		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
223	וַיְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:	Lev. 11:2 Speak to the people of Israel, saying: From among all the land animals, these are the creatures that you may eat.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	החיה		NP + Def. Art.	Object Alone	None		None	New	Inan	CP = 0
224	מִכָּל־מַפְרָסֶת פְּרָסָה וְשִׁסְעַת שִׁסְעַל פְּרָסֶת מַעֲלַת גִּרָה בְּבַהֲמָה אֵתָה תֹּאכְלוּ:	Lev. 11:3 Any animal that has divided hoofs and is cleft-footed and chews the cud—such you may eat.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אתה		Suffix	Particle 'et and Pronominal Suffix	Clitic Left Dislocation	Yes, Active	NP + kōl	Evoked	Inan	CP > 0
225	אֲתִּיּוֹה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגִּרָה וּמִמַּפְרִי־סֵי הַפְּרָסָה אֲתִּיּוֹה גִּרָה הוּא וּפְרָסָה אֵינָנוּ מִפְּרִי־סֵי טְמֵא הוּא לָכֵם:	Lev. 11:4 But among those that chew the cud or have divided hoofs, you shall not eat the following: the camel, for even though it chews the cud, it does not have divided hoofs; it is unclean for you.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אתיוה		Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP > 0
226	לֹא תֹאכְלוּ וּבִגְבֹלֹתָם לֹא תִגְעוּ טְמֵאִים הֵם לָכֵם:	Lev. 11:8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean for you.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מבשרם		NP + Suffix	Prep Mem and Object	Topicalisation		Other NP	Inferable	Inan	CP > 0
227	אֵתִּיּוֹה אֲתִּיּוֹה תֹאכְלוּ מִכָּל־אֲשֶׁר בַּמַּיִם כָּל־אֲשֶׁר־לוֹ סַנְפִּיר וְקַשְׂקֶשֶׁת בַּמַּיִם בַּיָּם וּבַנְּחָלִים אֵתָם תֹּאכְלוּ:	Lev. 11:9 These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אתיוה	מכל אשר במים	Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	New	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
228	Lev 11:9 אֲתִיָּהּ תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר-לוֹ סַנְפִיר וְקִשְׁקֶשֶׁת בַּמַּיִם בַּיָּם וּבַנְּחָלִים אֲתֵם תֹּאכְלוּ:	Lev. 11:9 These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אתם		Suffix	Particle 'et and Pronominal Suffix	Clitic Left Dislocation	Yes, Active	NP + kōl	Evoked	Inan	CP = 0
229	Lev 11:11 וְשָׂקָז יִהְיוּ לָכֶם מִבְּשָׂרְכֶם לֹא תֹאכְלוּ וְאֶת-נַבְלָתָם תִּשְׁקָצוּ:	Lev. 11:11 and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מבשרכם		NP + Suffix	Prep Mem and Object	Topicalisation		Other NP	Inferable	Inan	CP = 0
230	Lev 11:13 וְאֶת-אַלֶּה תִּשְׁקָצוּ מִזֵּהָ עוֹף לֹא יֹאכְלוּ עֶקֶז הַיָּם אֶת-הַנְּשָׂר וְאֶת-הַפֶּרֶס וְאֶת הָעוֹנֵיָהּ:	Lev. 11:13 These you shall regard as detestable among the birds. They shall not be eaten; they are an abomination: the eagle, the vulture, the osprey,	P	אכל	Nifal	Imf	3	M	Sg	וְאֶת-אַלֶּה	AnNH			Not Applicable	Passive Verb	Topicalisation		None	None	NA	None
231	Lev 11:21 אֶת-זֵה תֹאכְלוּ מִכֹּל שְׂרָץ הָעוֹף הַהֹלֵךְ עַל-אַרְבַּע אֲשֶׁר-לֹא [לוֹ] כַּרְעִים מִמַּעַל לָרַגְלָיו לִנְתֵר בָּהֶן עַל-הָאָרֶץ:	Lev. 11:21 But among the winged insects that walk on all fours you may eat those that have jointed legs above their feet, with which to leap on the ground.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֶת-זֵה		Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP > 0
232	Lev 11:22 אֶת-אַלֶּה מֵהֶם תֹּאכְלוּ אֶת-הָאֲרֵבָה לְמִינֹהּ וְאֶת-הַסִּלְעָם לְמִינֵהוּ וְאֶת-הַתְּרָגֵל לְמִינֵהוּ וְאֶת-הַחֲגָב לְמִינֵהוּ:	Lev. 11:22 Of them you may eat: the locust according to its kind, the bald locust according to its kind, the cricket according to its kind, and the grasshopper according to its kind.	P	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֶת-אַלֶּה	מֵהֶם	Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP > 0
233	Lev 11:34 מִכֹּל-הָאֲכָל אֲשֶׁר יֹאכַל אֲשֶׁר יָבֹא עָלָיו מִיָּם יִטְמָא וְכֹל-מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכֵל-כֶּלִי יִטְמָא:	Lev. 11:34 Any food that could be eaten shall be unclean if water from any such vessel comes upon it; and any liquid that could be drunk shall be unclean if it was in any such vessel.	P	אכל	Nifal	Pf	3	M	Sg	מִכֹּל-הָאֲכָל	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
234	Lev 11:41 וְכֹל-הַשְּׂרָץ הַשֹּׂרֵץ עַל-הָאָרֶץ שֶׁקֶז הוּא לֹא יֹאכַל:	Lev. 11:41 All creatures that swarm upon the earth are detestable; they shall not be eaten.	P	אכל	Nifal	Pf	3	M	Sg	הוּא	AnNH			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
235	<u>Lev 11:42</u> כל־הולֵךְ עַל־גַּחֲזוֹן וְכָל־הַזֹּלֵךְ עַל־אַרְבַּע עַד כָּל־מְרַבֵּה רַגְלַיִם לְכָל־הַשָּׂרֵץ הַשָּׂרֵץ עַל־הָאָרֶץ לֹא תֹאכְלוּם כִּי־שִׂקִין הֵם:	Lev. 11:42 Whatever moves on its belly, and whatever moves on all fours, or whatever has many feet, all the creatures that swarm upon the earth, you shall not eat; for they are detestable.	P	אכל	Qal	Imf	2	M	Pl	[אחם]	Hum	תֹּאכְלוּם		Suffix	Object Pronominal Suffix	Clitic Left Dislocation	Yes, Active	Other NP	Evoked	Inan	CP > 0
236	<u>Lev 11:47</u> לַהֲבִדִיל בֵּין הַטְּמֵא וּבֵין הַטְּהוֹר וּבֵין הַחַיָּה הַנֹּאכֵלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכְלָה: פ	Lev. 11:47 To make a distinction between the unclean and the clean, and between the living creature that may be eaten and the living creature that may not be eaten.	P	אכל	Nifal	Pf	3	F	Sg	הַחַיָּה	AnNH			Not Applicable	Passive Verb	None		None	None	NA	None
237	<u>Lev 17:10</u> וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הֹגֵר בְּתוֹכְכֶם אֲשֶׁר יֹאכֵל כְּלֵי־דָם וְנָתַתִּי פָנַי בְּגִפְשׁוֹ הַאֲכָלָה אֶת־הַדָּם וְהִכַּרְתִּי אֹתָהּ מִקְרֹב עִמָּה:	Lev. 17:10 If anyone of the house of Israel or of the aliens who reside among them eats any blood, I will set my face against that person who eats blood, and will cut that person off from the people.	H	אכל	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	כְּלֵי־דָם		kōl + Indef. NP	Object Alone	None		None	New	AnNH	CP > 0
238	<u>Lev 17:12</u> עַל־כֵּן אֶמְרָתִי לִבְנֵי יִשְׂרָאֵל כְּלֵי־גִפְשׁ מִכֶּם לֹא־תֹאכְלוּ דָם וְהֹגֵר הֹגֵר בְּתוֹכְכֶם לֹא־יֹאכֵל דָּם: ס	Lev. 17:12 Therefore I have said to the people of Israel: No person among you shall eat blood, nor shall any alien who resides among you eat blood.	H	אכל	Qal	Imf	2	M	Sg	כְּלֵי־גִפְשׁ מִכֶּם	Hum	דָּם		Non-specific NP	Object Alone	Topicalisation		None	Evoked	AnNH	CP > 0
239	<u>Lev 17:12</u> עַל־כֵּן אֶמְרָתִי לִבְנֵי יִשְׂרָאֵל כְּלֵי־גִפְשׁ מִכֶּם לֹא־תֹאכְלוּ דָם וְהֹגֵר הֹגֵר בְּתוֹכְכֶם לֹא־יֹאכֵל דָּם: ס	Lev. 17:12 Therefore I have said to the people of Israel: No person among you shall eat blood, nor shall any alien who resides among you eat blood.	H	אכל	Qal	Imf	3	M	Sg	וְהֹגֵר	Hum	דָּם		Non-specific NP	Object Alone	Topicalisation		None	Evoked	AnNH	CP > 0
240	<u>Lev 17:13</u> וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הֹגֵר בְּתוֹכְכֶם אֲשֶׁר יִצְוֶה צִיד חַיָּה אוֹזְעוֹף אֲשֶׁר יֹאכֵל וְשִׁפְדָה אֶת־דָּמָו וְכִסְתָּהּ בְּעֹפֶר:	Lev. 17:13 And anyone of the people of Israel, or of the aliens who reside among them, who hunts down an animal or bird that may be eaten shall pour out its blood and cover it with earth.	H	אכל	Nifal	Imf	3	M	Sg	חַיָּה אוֹזְעוֹף	AnNH			Not Applicable	Passive Verb	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
241	Lev 17:14 כי־נפש כל־בשר דמו כִּנְפֹשׁוֹ הוּא וְאָמַר לְבָנֵי יִשְׂרָאֵל דָּם כָּל־בֶּשֶׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל־בֶּשֶׂר דָּמוֹ הוּא כָּל־אֲכָלְיוֹ יִכָּרֵת:	Lev. 17:14 For the life of every creature —its blood is its life; therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	דָּם כָּל־בֶּשֶׂר		Non-specific NP	Object Alone	Topicalisation		None	Evoked	AnNH	CP > 0
242	Lev 17:15 וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבֵלָה וְטֶרֶפָה בְּאֶזְרַח וּבְגֵר וְכִבְשֵׁי בְּגָדָיו וְרִחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהַר:	Lev. 17:15 All persons, citizens or aliens, who eat what dies of itself or what has been torn by wild animals, shall wash their clothes, and bathe themselves in water, and be unclean until the evening; then they shall be clean.	H	אכל	Qal	Imf	3	F	Sg	וְכָל־נֶפֶשׁ	Hum	נְבֵלָה וְטֶרֶפָה		Non-specific NP	Object Alone	None		None	New	Inan	CP = 0
243	Lev 19:6 בְּיוֹם זְבַחְכֶּם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתֵר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרֹף:	Lev. 19:6 It shall be eaten on the same day you offer it, or on the next day; and anything left over until the third day shall be consumed in fire.	H	אכל	Nifal	Imf	3	M	Sg	זְבַחְכֶּם	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
244	Lev 19:7 וְאִם הָאָכַל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצָה:	Lev. 19:7 If it is eaten at all on the third day, it is an abomination; it will not be acceptable.	H	אכל	Nifal	Imf	3	M	Sg	[זְבַחְכֶּם]	Inan	בְּיוֹם הַשְּׁלִישִׁי		Not Applicable	Passive Verb	None		None	None	NA	None
245	Lev 19:23 וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מֵאֵל וְעֵרְלֹתֵם עֵרְלֹתוֹ אֶת־פְּרִיָּו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֹאכַל:	Lev. 19:23 When you come into the land and plant all kinds of trees for food, then you shall regard their fruit as forbidden; three years it shall be forbidden to you, it must not be eaten.	H	אכל	Nifal	Imf	3	M	Sg	כָּל־עֵץ מֵאֵל	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
246	Lev 19:25 וּבִשְׁנָה הַחֲמִישִׁתַּ תֹּאכְלוּ אֶת־פְּרִיָּו לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:	Lev. 19:25 But in the fifth year you may eat of their fruit, that their yield may be increased for you: I am the LORD your God.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֶת־פְּרִיָּו		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Inan	CP = 0
247	Lev 19:26 לֹא תֹאכְלוּ עַל־הַדָּם לֹא תִנְחֲשׁוּ וְלֹא תַעֲזוּבֵנוּ:	Lev. 19:26 You shall not eat anything with its blood. You shall not practice augury or witchcraft.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	עַל־הַדָּם		NP + Def. Art.	Prep Al and Object	None		None	Inferable	AnNH	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
248	<u>Lev 21:22</u> לֶחֶם אֱלֹהֵיוּ מִקֹּדְשֵׁי הַקֹּדְשִׁים וּמִן־הַקֹּדְשִׁים יֹאכַל:	Lev. 21:22 He may eat the food of his God, of the most holy as well as of the holy.	H	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	לֶחֶם אֱלֹהֵיוּ	מִקֹּדְשֵׁי הַקֹּדְשִׁים וּמִן־הַקֹּדְשִׁים	NP + Suffix	Object Alone	Topicalisation		Other NP	Evoked	Inan	CP = 0
249	<u>Lev 22:4</u> אִישׁ אִישׁ מִזֶּרַע אֱהֲרֹן וְהוּא צְרוּעַ אֹזֵב בְּקֹדְשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִגִּיעַ בְּכָל־טַמְאֵ־נֶפֶשׁ אֹז אִישׁ אֲשֶׁר־תִּצְאָ מִמֶּנּוּ שִׁכְבַּת־זֶרַע:	Lev. 22:4 No one of Aaron's offspring who has a leprous disease or suffers a discharge may eat of the sacred donations until he is clean. Whoever touches anything made unclean by a corpse or a man who has had an emission of semen,	H	אכל	Qal	Imf	3	M	Sg	אִישׁ אִישׁ מִזֶּרַע אֱהֲרֹן	Hum	בְּקֹדְשִׁים		NP + Def. Art.	Prep Bet and Object	Left Dislocation with an Independent Pronominal Resumptive		None	Evoked	Inan	CP > 0
250	<u>Lev 22:6</u> גִּפְשׁ אֲשֶׁר תִּגְעֶ־בוּ וְטַמְאָה עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֹּדְשִׁים כִּי אִם־רָחַץ בְּשָׂרוֹ בַּמַּיִם:	Lev. 22:6 the person who touches any such shall be unclean until evening and shall not eat of the sacred donations unless he has washed his body in water.	H	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	מִן־הַקֹּדְשִׁים	ים	NP + Def. Art.	Prep Mem and Object	None		None	Evoked	Inan	CP > 0
251	<u>Lev 22:7</u> וּבָא הַשָּׁמֶשׁ וְטָהַר וְאַחַר יֹאכַל מִן־הַקֹּדְשִׁים כִּי לַחֲמוֹ הוּא:	Lev. 22:7 When the sun sets he shall be clean; and afterward he may eat of the sacred donations, for they are his food.	H	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	מִן־הַקֹּדְשִׁים	ים	NP + Def. Art.	Prep Mem and Object	None		None	Evoked	Inan	CP > 0
252	<u>Lev 22:8</u> נְבִלָה וְטֶרֶפַח לֹא יֹאכַל לְטַמְאֵ־הָבָה אָנִי יְהוָה:	Lev. 22:8 That which died or was torn by wild animals he shall not eat, becoming unclean by it: I am the LORD.	H	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	נְבִלָה וְטֶרֶפַח		Indefinite specific NP	Object Alone	Topicalisation		None	New	Inan	CP = 0
253	<u>Lev 22:10</u> וְכַלְיֹזֵר לֹא־יֹאכַל קֹדֶשׁ תּוֹשֵׁב פֶּהֲן וְשִׂקִיר לֹא־יֹאכַל קֹדֶשׁ:	Lev. 22:10 No lay person shall eat of the sacred donations. No bound or hired servant of the priest shall eat of the sacred donations;	H	אכל	Qal	Imf	3	M	Sg	וְכַלְיֹזֵר	Hum	קֹדֶשׁ		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
254	<u>Lev 22:10</u> וְכַלְיֹזֵר לֹא־יֹאכַל קֹדֶשׁ תּוֹשֵׁב פֶּהֲן וְשִׂקִיר לֹא־יֹאכַל קֹדֶשׁ:	Lev. 22:10 No lay person shall eat of the sacred donations. No bound or hired servant of the priest shall eat of the sacred donations;	H	אכל	Qal	Imf	3	M	Sg	תּוֹשֵׁב פֶּהֲן וְשִׂקִיר	Hum	קֹדֶשׁ		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
255	Lev 22:11 וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָו כִּסְפוֹ הוּא יֹאכַל בּוֹ וְיֹלִיד בֵּיתוֹ הֵם יֹאכְלוּ בְלִחְמוֹ:	Lev. 22:11 but if a priest acquires anyone by purchase, the person may eat of them; and those that are born in his house may eat of his food.	H	אכל	Qal	Imf	3	M	Sg	הוא	Hum	בו		Suffix	Prep Bet and Object	Left Dislocation with an Independent Pronominal Resumptive		Other NP	Evoked	Inan	CP > 0
256	Lev 22:11 וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָו כִּסְפוֹ הוּא יֹאכַל בּוֹ וְיֹלִיד בֵּיתוֹ הֵם יֹאכְלוּ בְלִחְמוֹ:	Lev. 22:11 but if a priest acquires anyone by purchase, the person may eat of them; and those that are born in his house may eat of his food.	H	אכל	Qal	Imf	3	M	Pl	הם	Hum	בלחמו		NP + Suffix	Prep Bet and Object	Left Dislocation with an Independent Pronominal Resumptive		Other NP	Inferable	Inan	CP > 0
257	Lev 22:12 וּבַת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בְּתֵרוֹמַת הַקֹּדְשִׁים לֹא תֹאכַל:	Lev. 22:12 If a priest's daughter marries a layman, she shall not eat of the offering of the sacred donations;	H	אכל	Qal	Imf	3	F	Sg	הוא	Hum	בתרומת הקדשים		Construct with Def. NP	Prep Bet and Object	Left Dislocation with an Independent Pronominal Resumptive		None	New	Inan	CP = 0
258	Lev 22:13 וּבַת־כֹּהֵן כִּי תִהְיֶה אֵלְמִנָּה וּגְרוּשָׁה וְזָרַע אִין לָהּ וּשָׁבָה אֶל־בֵּית אָבִיהָ כַּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכָל־זֶרֶ לֹא־יֹאכַל בּוֹ: ס	Lev. 22:13 but if a priest's daughter is widowed or divorced, without offspring, and returns to her father's house, as in her youth, she may eat of her father's food. No lay person shall eat of it.	H	אכל	Qal	Imf	3	F	Sg	ובת־כהן	Hum	מלחם אביה		NP + Suffix	Prep Mem and Object	Topicalisation		Other NP	Evoked	Inan	CP > 0
259	Lev 22:13 וּבַת־כֹּהֵן כִּי תִהְיֶה אֵלְמִנָּה וּגְרוּשָׁה וְזָרַע אִין לָהּ וּשָׁבָה אֶל־בֵּית אָבִיהָ כַּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכָל־זֶרֶ לֹא־יֹאכַל בּוֹ: ס	Lev. 22:13 but if a priest's daughter is widowed or divorced, without offspring, and returns to her father's house, as in her youth, she may eat of her father's food. No lay person shall eat of it.	H	אכל	Qal	Imf	3	M	Sg	וכל־זר	Hum	בו		Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP = 0
260	Lev 22:14 וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בְּשִׁגְגָה וְיִסַּף חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ:	Lev. 22:14 If a man eats of the sacred donation unintentionally, he shall add one-fifth of its value to it, and give the sacred donation to the priest.	H	אכל	Qal	Imf	3	M	Sg	ואיש	Hum	קדש	בשגגה	Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
261	Lev 22:16 וְהִשְׂיֵאוּ אוֹתָם עֲנֹן אֲשַׁמָּה בְּאֲכָלָם אֶת־קֹדְשֵׁיהֶם: כִּי אֲנִי יְהוָה מְקַדְּשָׁם: פ	Lev. 22:16 causing them to bear guilt requiring a guilt offering, by eating their sacred donations: for I am the LORD; I sanctify them.	H	אכל	Qal	IC	NA	NA	NA	באכלם	Hum	את־קדשי	הם	NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
262	Lev 22:30 בַּיּוֹם הַהוּא יֹאכֵל לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה:	Lev. 22:30 It shall be eaten on the same day; you shall not leave any of it until morning: I am the LORD.	H	אכל	Nifal	Imf	3	M	Sg	[הוא]	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
263	Lev 23:6 וּבַחֲמִשָּׁה עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכְלוּ:	Lev. 23:6 and on the fifteenth day of the same month is the festival of unleavened bread to the LORD; seven days you shall eat unleavened bread.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מצות	שבעת ימים	Non-specific NP	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0
264	Lev 23:14 וְלֶחֶם וְקִלְיֵי וְכִרְמֵל לֹא תֹאכְלוּ עַד־עֵצֶם הַיּוֹם הַזֶּה עַד הֵבִיאֲכֶם אֶת־קִרְבַּן אֱלֹהֵיכֶם חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּחֵיכֶם:	Lev. 23:14 You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your settlements.	H	אכל	Qal	Imf	3	M	Pl	[אתם]	Hum	ולחם וקלי וקמל		Non-specific NP	Object Alone	Topicalisation		None	New	Inan	CP = 0
265	Lev 24:9 וְהִיתָה לְאַהֲרֹן וּלְבָנָיו וְאֶכְלָהּוּ בַּמִּקְוֶה קֹדֶשׁ כִּי קֹדֶשׁ הַקְּדָשִׁים הוּא לֹא מֵאִשֵּׁי יְהוָה חֲקִיעוֹלָם:	Lev. 24:9 They shall be for Aaron and his descendants, who shall eat them in a holy place, for they are most holy portions for him from the offerings by fire to the LORD, a perpetual due.	H	אכל	Qal	Wq	3	C	Pl	אהרן ולבניו	Hum	ואכלהו	במקום קדש	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Inan	CP > 0
266	Lev 25:7 וְלִבְהֶמְתָּךְ וְלִחַיָּה אֲשֶׁר בְּאַרְצְךָ תְּהִיָּה כְּלִי־תְבוּאָתָה לְאֹכֵל:	Lev. 25:7 for your livestock also, and for the wild animals in your land all its yield shall be for food.	H	אכל	Qal	IC	NA	NA	NA	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
267	Lev 25:12 כִּי יִזְבֵּל הוּא קֹדֶשׁ תְּהִיָּה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָה:	Lev. 25:12 For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	את־תְּבוּאָתָה	מִן־הַשָּׂדֶה	NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Inan	CP > 0
268	Lev 25:19 וְנָתְנָה הָאֲרֶזְלָה פְּרִיָּהּ וְאֹכְלֶתָם לְשִׁבְעַת יָמִים וְיִשְׁבַּתְּם לְבֶטַח עֲלֵיהָ:	Lev. 25:19 The land will yield its fruit, and you will eat your fill and live on it securely.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	לשבע		Non-specific NP	Prep Lamed and Object	None		None	New	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
269	Lev 25:20 וְכִי תֹאמְרוּ מִה־נֹאכַל בַּשָּׁנָה הַשְּׁבִיעִת הַזֹּאת לֹא נִזְרַע וְלֹא נֶאֱסַף אֶת־תְּבוּאָתֵינוּ:	Lev. 25:20 Should you ask, What shall we eat in the seventh year, if we may not sow or gather in our crop?	H	אכל	Qal	Imf	1	C	Pl	[אנחנו]	Hum	מה	בַּשָּׁנָה הַשְּׁבִיעִת	Interrogative Pronoun	Object Alone	None		None	Evoked	Inan	CP > 0
270	Lev 25:22 וְזָרְעֵתֶם אֶת הַשָּׂדֶה הַשְּׁמִינִת וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֹׁן עַד הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְבוּאָתָהּ תֹאכְלוּ יָשֹׁן:	Lev. 25:22 When you sow in the eighth year, you will be eating from the old crop; until the ninth year, when its produce comes in, you shall eat the old.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	מִן־הַתְּבוּאָה	יָשֹׁן	NP + Def. Art.	Prep Mem and Object	None		None	Evoked	Inan	CP > 0
271	Lev 25:22 וְזָרְעֵתֶם אֶת הַשָּׂדֶה הַשְּׁמִינִת וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֹׁן עַד הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְבוּאָתָהּ תֹאכְלוּ יָשֹׁן:	Lev. 25:22 When you sow in the eighth year, you will be eating from the old crop; until the ninth year, when its produce comes in, you shall eat the old.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	יָשֹׁן		Indefinite specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
272	Lev 26:5 וְהִשִּׁיג לְכֶם דְּיִשׁ אֶת־בְּצִיר וּבְצִיר יִשִּׁיג אֶת־זֶרַע וְאָכַלְתֶּם לְחֶמְקֶם לְשִׁבְעַת יָשְׁבַתְּם לְבֶטַח בְּאַרְצְכֶם:	Lev. 26:5 Your threshing shall overtake the vintage, and the vintage shall overtake the sowing; you shall eat your bread to the full, and live securely in your land.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	לְחֶמְקֶם		NP + Suffix	Object Alone	None		Other NP	Inferable	Inan	CP = 0
273	Lev 26:10 וְאָכַלְתֶּם יָשֹׁן נוֹשֵׁן וְיִשֹּׁן מִפְּנֵי חֲדָשׁ תּוֹצִיאוּ:	Lev. 26:10 You shall eat old grain long stored, and you shall have to clear out the old to make way for the new.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	יָשֹׁן		Indefinite specific NP	Object Alone	None		None	New	Inan	CP > 0
274	Lev 26:16 אֶנְשֵׁה־יָוֵאת לְכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת־הַשַּׁחֲפַת וְאֶת־הַקְּוִדְחַת מִכְּלוֹת עֵינַיִם וּמַדִּיבַת נֶפֶשׁ וְזָרְעֵתֶם לְדִיִּק וְרָעְתֶם וְאָכְלוּ אֹיְבֵיכֶם:	Lev. 26:16 I in turn will do this to you: I will bring terror on you; consumption and fever that waste the eyes and cause life to pine away. You shall sow your seed in vain, for your enemies shall eat it.	H	אכל	Qal	Wq	3	C	Pl	אֹיְבֵיכֶם	Org	וְאָכְלוּ		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
275	<u>Lev 26:26</u> בְּשִׁבְרֵי לֶכֶם מַטֵּה לַחֹם וְאָפוּ עֵשֶׂר נָשִׁים לַחֲמֶכֶם בְּתֵנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בַּמִּשְׁקָל וְאָכַלְתֶּם וְלֹא תִשְׂבַּעוּ: ס	Lev. 26:26 When I break your staff of bread, ten women shall bake your bread in a single oven, and they shall dole out your bread by weight; and though you eat, you shall not be satisfied.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
276	<u>Lev 26:29</u> וְאָכַלְתֶּם בָּשָׂר בְּנִיִּים וּבָשָׂר בְּנֹתֵיכֶם תֹּאכְלוּ:	Lev. 26:29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.	H	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	בָּשָׂר בְּנִיִּים		NP + Suffix	Object Alone	None		Other NP	New	Inan	CP > 0
277	<u>Lev 26:29</u> וְאָכַלְתֶּם בָּשָׂר בְּנִיִּים וּבָשָׂר בְּנֹתֵיכֶם תֹּאכְלוּ:	Lev. 26:29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.	H	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	בָּשָׂר בְּנִיִּים		NP + Suffix	Object Alone	Topicalisation		Other NP	Evoked	Inan	CP = 0
278	<u>Lev 26:38</u> וְאִבְדֶּתֶם בְּגוֹיִם וְאָכַלְהוּ אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם:	Lev. 26:38 You shall perish among the nations, and the land of your enemies shall devour you.	H	אכל	Qal	Wq	3	F	Sg	אֶרֶץ אֹיְבֵיכֶם	Inan	אֶתְכֶם		Suffix	Particle 'et and Pronominal Suffix	Extrapolation	Yes, Passive	NP + Suffix	Evoked	Hum	CP > 0
279	<u>Num 6:3</u> מִיַּיִן וּשְׂכָר יִזְרָו חֲמֵץ יַיִן וְחֲמֵץ שִׁכָּר לֹא יִשְׁתָּה וְכֹל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתָּה וְעֲנָבִים לַחִים וּבִישִׁים לֹא יֹאכַל:	Num. 6:3 they shall separate themselves from wine and strong drink; they shall drink no wine vinegar or other vinegar, and shall not drink any grape juice or eat grapes, fresh or dried.	P	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	וְעֲנָבִים וּבִישִׁים		NP + Def. Art.	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0
280	<u>Num 6:4</u> כֹּל יְמֵי נַזְרֻתוֹ מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן מִחֲרָצֵינָהּ וּמִכֹּל זֶרַע הַיַּיִן לֹא יֹאכַל:	Num. 6:4 All their days as nazirites they shall eat nothing that is produced by the grapevine, not even the seeds or the skins.	P	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן		kōl + Def. NP	Prep Mem and Object	Topicalisation		None	Inferable	Inan	CP = 0
281	<u>Num 9:11</u> בַּחֲדָשׁ הַשְּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עֲל־מִצּוֹת וּמִרְרִים יֹאכְלוּהוּ:	Num. 9:11 In the second month on the fourteenth day, at twilight, they shall keep it; they shall eat it with unleavened bread and bitter herbs.	P	אכל	Qal	Imf	3	C	Pl	[הם]	Hum	יֹאכְלוּהוּ		Suffix	Object Pronominal Suffix	Topicalisation	No	Other NP	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
282	Num 11:1 וַיְהִי הָעָם כְּמִתְאַנְּנִים רָע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקִצָּה הַמַּחֲנֶה:	Num. 11:1 Now when the people complained in the hearing of the LORD about their misfortunes, the LORD heard it and his anger was kindled. Then the fire of the LORD burned against them, and consumed some outlying parts of the camp.	L	אכל	Qal	Wyy	3	F	Sg	אֵשׁ	Inan	בְּקִצָּה הַמַּחֲנֶה		Construct with Def. NP	Prep Bet and Object	None		None	Inferable	Inan	CP = 0
283	Num 11:4 וְהָאִסְפָּסֶף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּ תְּאוּהָ וַיִּשְׁבוּ וַיִּבְכּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֹאכְלֵנוּ בֶּשֶׂר:	Num. 11:4 The rabble among them had a strong craving; and the Israelites also wept again, and said, "If only we had meat to eat!	J	אכל	Hifil	Imf	3	M	Sg	[הוא]	Hum	יֹאכְלֵנוּ		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
284	Num 11:4 וְהָאִסְפָּסֶף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּ תְּאוּהָ וַיִּשְׁבוּ וַיִּבְכּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֹאכְלֵנוּ בֶּשֶׂר:	Num. 11:4 The rabble among them had a strong craving; and the Israelites also wept again, and said, "If only we had meat to eat!	J	אכל	Hifil	Imf	3	M	Sg	[הוא]	Hum	בֶּשֶׂר		Non-specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
285	Num 11:5 וְזָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חֲנָם אֵת הַקִּשְׁאִים וְאֵת הָאֲבִטְחוֹנִים וְאֶת־הַחֲצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים:	Num. 11:5 We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic;	J	אכל	Qal	Imf	1	C	Pl	[אנחנו]	Hum	אֶת־הַדָּגָה	בְּמִצְרַיִם	NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Inan	CP = 0
286	Num 11:13 מֵאַיִן לִי בֶּשֶׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בֶּשֶׂר וְנֹאכְלָה:	Num. 11:13 Where am I to get meat to give to all this people? For they come weeping to me and say, 'Give us meat to eat!'	J	אכל	Qal	Wyq	1	C	Pl	[אנחנו]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
287	Num 11:18 וְאֶל־הָעָם תֹּאמַר הַתְּקַדְּשׁוּ לְמַחֲרָה וְאֹכְלִתֶם בָּשָׂר לְכִי בְּכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֹאכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאֹכְלִתֶם:	Num. 11:18 And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the LORD, saying, 'If only we had meat to eat! Surely it was better for us in Egypt.' Therefore the LORD will give you meat, and you shall eat.	J	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	בָּשָׂר		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
288	Num 11:18 וְאֶל־הָעָם תֹּאמַר הַתְּקַדְּשׁוּ לְמַחֲרָה וְאֹכְלִתֶם בָּשָׂר לְכִי בְּכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֹאכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאֹכְלִתֶם:	Num. 11:18 And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the LORD, saying, 'If only we had meat to eat! Surely it was better for us in Egypt.' Therefore the LORD will give you meat, and you shall eat.	J	אכל	Hifil	Imf	3	M	Sg	[הוא]	Hum	יֹאכְלֵנוּ	בָּשָׂר	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
289	Num 11:18 וְאֶל־הָעָם תֹּאמַר הַתְּקַדְּשׁוּ לְמַחֲרָה וְאֹכְלִתֶם בָּשָׂר לְכִי בְּכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֹאכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאֹכְלִתֶם:	Num. 11:18 And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the LORD, saying, 'If only we had meat to eat! Surely it was better for us in Egypt.' Therefore the LORD will give you meat, and you shall eat.	J	אכל	Hifil	Imf	3	M	Sg	[הוא]	Hum	בָּשָׂר		Non-specific NP	Object Alone	None		None	Inferable	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
290	Num 11:18 וְאֶל־הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וְאָכַלְתֶּם בֶּשֶׂר לִי בְכִיֹתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֹאכַלְנוּ בֶּשֶׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְגַתּוֹ יְהוָה לָכֶם בֶּשֶׂר וְאָכַלְתֶּם:	Num. 11:18 And say to the people: Consecrate yourselves for tomorrow, and you shall eat meat; for you have wailed in the hearing of the LORD, saying, 'If only we had meat to eat! Surely it was better for us in Egypt.' Therefore the LORD will give you meat, and you shall eat.	L	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
291	Num 11:19 אֶחָד תֹּאכְלוּ וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יָמִים:	Num. 11:19 You shall eat not only one day, or two days, or five days, or ten days, or twenty days,	L	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
292	Num 11:21 וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבּוֹ וְאַתָּה אֹמְרָת בֶּשֶׂר אֶתֶּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:	Num. 11:21 But Moses said, "The people I am with number six hundred thousand on foot; and you say, 'I will give them meat, that they may eat for a whole month!'"	J	אכל	Qal	Wq	3	C	Pl	[הם]	Hum	חֹדֶשׁ יָמִים		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP = 0
293	Num 12:12 אֶל־נָא תְּהִי כַמֹּת אֲשֶׁר בְּצֵאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכַל חֲצִי בֶשֶׂרוֹ:	Num. 12:12 Do not let her be like one stillborn, whose flesh is half consumed when it comes out of its mother's womb."	L	אכל	Nifal	Wyy	3	M	Sg	חֲצִי בֶשֶׂרוֹ	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
294	Num 15:19 וְהָיָה בְּאָכְלֵכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְרוּמָה לַיהוָה:	Num. 15:19 whenever you eat of the bread of the land, you shall present a donation to the LORD.	P	אכל	Qal	IC	NA	NA	NA	בְּאָכְלֵכֶם	Hum	מִלֶּחֶם הָאָרֶץ		Construct with Def. NP	Prep Mem and Object	None		None	Inferable	Inan	CP = 0
295	Num 16:35 וַיֵּצֵא מֵאֵת יְהוָה וְתֹאכַל אֶת הַחֲמִשִּׁים וּמְאַתַּיִם אִישׁ מִקְרִיבֵי הַקֶּטֶר: פ	Num. 16:35 And fire came out from the LORD and consumed the two hundred fifty men offering the incense.	P	אכל	Qal	Wyy	3	F	Sg	וַיֵּצֵא	Inan	אֵת הַחֲמִשִּׁים וּמְאַתַּיִם אִישׁ		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Hum	CP = 0
296	Num 18:10 הַקֹּדְשִׁים תֹּאכְלוּ כָּל־זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יְהוָה לָד:	Num. 18:10 As a most holy thing you shall eat it; every male may eat it; it shall be holy to you.	P	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תֹּאכְלוּ		Suffix	Object Pronominal Suffix	Topicalisation	Yes, Active	Other NP	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP	
297	Num 18:10 הַקֹּדְשִׁים תֹּאכְלֵנּוּ כָּל־זָכָר יֹאכֵל אֹתוֹ קֹדֵשׁ יִהְיֶה־לָּדָד׃	Num. 18:10 As a most holy thing you shall eat it; every male may eat it; it shall be holy to you.	P	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum		אָתוּ		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	NP + kōl	Evoked	Inan	CP > 0
298	Num 18:11 תְּרוּמַת מִתְּנֵם לְכָל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לֶךְ נִתְּתִים וְלִבְנֵיךָ וְלִבְנֵי־אֶתְּךָ לְחִקְעוּלָם כָּל־טְהוֹר בְּבֵיתְךָ יֹאכֵל אֹתוֹ׃	Num. 18:11 This also is yours: I have given to you, together with your sons and daughters, as a perpetual due, whatever is set aside from the gifts of all the elevation offerings of the Israelites; everyone who is clean in your house may eat them.	P	אכל	Qal	Imf	3	M	Sg	כָּל־טְהוֹר בְּבֵיתְךָ	Hum		אָתוּ		Suffix	Particle 'et and Pronominal Suffix	None	No	NP + Suffix	Evoked	Inan	CP > 0
299	Num 18:13 כָּל־אֲשֶׁר בְּאַרְצֵם אֲשֶׁר־יָבִיאוּ לַיהוָה לֶךְ יְהִי כָל־טְהוֹר בְּבֵיתְךָ יֹאכְלֵנּוּ׃	Num. 18:13 The first fruits of all that is in their land, which they bring to the LORD, shall be yours; everyone who is clean in your house may eat of it.	P	אכל	Qal	Imf	3	M	Sg	כָּל־טְהוֹר בְּבֵיתְךָ	Hum		יֹאכְלֵנּוּ		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
300	Num 18:31 וְאֶכְלֹתֶם אֹתוֹ בְּכָל־מְקוֹם אֶתֶם וּבֵיתְכֶם כִּי־שָׁכַר הוּא לְכֶם חֶלְף עֲבַדְתֶּכֶם בְּאֵהֶל מוֹעֵד׃	Num. 18:31 You may eat it in any place, you and your households; for it is your payment for your service in the tent of meeting.	P	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum		אָתוּ		Suffix	Particle 'et and Pronominal Suffix	Extraposition	Yes, Active	Non-specific NP	Evoked	Inan	CP > 0
301	Num 21:28 יֵצְאָה מִחֶשְׁבוֹן לְהִבָּה מִקְרִית סִיחֹן אֶכְלָהּ עַר מוֹאָב בְּעַלֵי בְּמוֹת אֲרָנָן׃	Num. 21:28 For fire came out from Heshbon, flame from the city of Sihon. It devoured Ar of Moab, and swallowed up the heights of the Arnon.	E	אכל	Qal	Pf	3	F	Sg	אֵשׁ	Inan		עַר מוֹאָב		Proper Noun	Object Alone	None		None	New	Org	CP = 0
302	Num 23:24 כְּלִבְיָא יִקּוּם וְכִאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד־יֹאכֵל טְרֵף וְדַם־חַלְלִים יִשְׁתַּה׃	Num. 23:24 Look, a people rising up like a lioness, and rousing itself like a lion! It does not lie down until it has eaten the prey and drunk the blood of the slain."	E	אכל	Qal	Imf	3	M	Sg	אֲרִי	AnNH		טְרֵף		Non-specific NP	Object Alone	None		None	Inferable	AnNH	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
303	Num 24:8 אֵל מוֹצִיאָו מִמִּצְרַיִם כְּתוּעַפֶת רְאָם לוֹ יֹאכֵל גּוֹיִם צָרָיו וְעִצְמֹתֵיהֶם יִגְרַם וְחִצָּיו יִמְחֹץ:	Num. 24:8 God who brings him out of Egypt, is like the horns of a wild ox for him; he shall devour the nations that are his foes and break their bones. He shall strike with his arrows.	J	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum	גוים		Indefinite specific NP	Object Alone	None		None	New	Org	CP = 0
304	Num 25:2 וַתִּקְרָאן לָעַם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכְלוּ הָעַם וַיִּשְׁתַּחֲווּ לְאֱלֹהֵיהֶן:	Num. 25:2 These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.	J	אכל	Qal	Wyy	3	M	Sg	העם	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
305	Num 26:10 וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־קָרַח בְּמוֹת הָעֵדָה בְּאֹכֵל הָאֵשׁ אֵת חֲמִשִּׁים וּמְאֹתָיִם אִישׁ וַיְהִי לְנֶס:	Num. 26:10 and the earth opened its mouth and swallowed them up along with Korah, when that company died, when the fire devoured two hundred fifty men; and they became a warning.	P	אכל	Qal	IC	NA	NA	NA	האש	Inan	את המשיים ומאתים איש		Indefinite specific NP	Particle 'et and Object	None		None	New	Hum	CP > 0
306	Num 28:17 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג שִׁבְעַת יָמִים מִצֹּאת יֹאכֵל:	Num. 28:17 And on the fifteenth day of this month is a festival; seven days shall unleavened bread be eaten.	P	אכל	Nifal	Imf	3	M	Sg	מצות	Inan	שבעת ימים		Not Applicable	Passive Verb	None		None	None	NA	None
307	Deut 2:6 תִּשְׁבְּרוּ מֵאֲתָם בַּכֶּסֶף וְאָכַלְתֶּם וְגַם־מִיַּם תִּקְרוּ מֵאֲתָם בַּכֶּסֶף וּשְׁתִּיתֶם:	Deut. 2:6 You shall purchase food from them for money, so that you may eat; and you shall also buy water from them for money, so that you may drink.	D	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
308	Deut 2:28 בַּכֶּסֶף תִּשְׁבְּרֵנִי וְאָכַלְתִּי וּמִיַּם בַּכֶּסֶף תִּתְּנֵנִי וְשְׁתִּיתִי הֵן אֶעֱבְרָה בְּרַגְלִי:	Deut. 2:28 You shall sell me food for money, so that I may eat, and supply me water for money, so that I may drink. Only allow me to pass through on foot —	D	אכל	Qal	Wq	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
309	Deut 4:28 וְעַבְדִּתֶם־שָׁם אֱלֹהִים מֵעֵשָׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּ וְלֹא יִרְחֹחוּ:	Deut. 4:28 There you will serve other gods made by human hands, objects of wood and stone that neither see, nor hear, nor eat, nor smell.	D	אכל	Qal	Imf	3	M	Pl	אלהים	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
310	Deut 5:25 וְתָהָרָה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם-יִסְפְּקִים אֱלֹהֵינוּ לְשִׂמְעַת אֶת-קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמָתָנוּ:	Deut. 5:25 So now why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, we shall die.	D	אכל	Qal	Imf	3	F	Sg	הָאֵשׁ הַגְּדֹלָה הַזֹּאת	Inan	תֹּאכְלֵנוּ		Suffix	Object Pronominal Suffix	Extraposition	Yes, Active	Other NP	Evoked	Hum	CP > 0
311	Deut 6:11 וּבְתֵימֵי מַלְאִים כְּלִי-טוֹב אֲשֶׁר לֹא-מָלֵאתָ וּבְרֵת חֲצוּבִים אֲשֶׁר לֹא-חָצַבְתָּ בְּרָמִים וְזֵיתִים אֲשֶׁר לֹא-נָטַעְתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:	Deut. 6:11 houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill,	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
312	Deut 7:16 וְאָכַלְתָּ אֶת-כָּל-הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא-תַחַס עֵינֶךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת-אֱלֹהֵיהֶם כִּי-רִמּוֹקֶשׁ הוּא לָךְ: ס	Deut. 7:16 You shall devour all the peoples that the LORD your God is giving over to you, showing them no pity; you shall not serve their gods, for that would be a snare to you.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	אֶת-כָּל-הָעַמִּים		kōl + Def. NP	Particle 'et and Object	None		None	New	Org	CP > 0
313	Deut 8:3 וַיַּעֲבֹד וַיִּעַנֶּדֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא-יָדָעְתָּ וְלֹא יָדָעוּ אֲבוֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יַחֲיֶה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-יְהוָה יַחֲיֶה הָאָדָם:	Deut. 8:3 He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD.	D	אכל	Hifil	Wyy	3	M	Sg	[אלהים]	Hum	וַיֹּאכְלֶךָ		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
314	Deut 8:3 וַיַּעֲבֹד וַיִּעַנֶּדֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא-יָדָעְתָּ וְלֹא יָדָעוּ אֲבוֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יַחֲיֶה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-יְהוָה יַחֲיֶה הָאָדָם:	Deut. 8:3 He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD.	D	אכל	Hifil	Wyy	3	M	Sg	[אלהים]	Hum	אֶת הַמָּן		NP + Def. Art.	Particle 'et and Object	None		None	New	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
315	Deut 8:9 אֲרֶץ אֲשֶׁר לֹא בְמִסְכָּנָה תֵאכַל-לָהּ לֶחֶם לֹא תִחְסַר כֹּל בָּהּ אֲרֶץ אֲשֶׁר אֲבִנֶיהָ בְרוֹזָל וּמִהַרְרֵיהָ תִחְצֹב נְחֹשֶׁת:	Deut. 8:9 a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	לָחֵם	בָּהּ	Non-specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
316	Deut 8:10 וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ:	Deut. 8:10 You shall eat your fill and bless the LORD your God for the good land that he has given you.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
317	Deut 8:12 פִּזְוֹתֶיךָ וְשָׂבַעְתָּ וּבָתִּים תִּבְנֶה וּיְשָׁבְתָּ:	Deut. 8:12 When you have eaten your fill and have built fine houses and live in them,	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
318	Deut 9:9 הֲקִרָה לְקַחַת לוחֹת הָאֲבָנִים לוחֹת הַבְּרִית אֲשֶׁר-כָּרַת יְהוָה עִמָּךְ וְאָשַׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי:	Deut. 9:9 When I went up the mountain to receive the stone tablets, the tablets of the covenant that the LORD made with you, I remained on the mountain forty days and forty nights; I neither ate bread nor drank water.	D	אכל	Qal	Pf	1	C	Sg	[אני]	Hum	לָחֵם		Non-specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP = 0
319	Deut 9:18 לִפְנֵי יְהוָה כָּרַשְׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כִּלְחַטֹּאתֶיךָ אֲשֶׁר חָטָאתָם לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	Deut. 9:18 Then I lay prostrate before the LORD as before, forty days and forty nights; I neither ate bread nor drank water, because of all the sin you had committed, provoking the LORD by doing what was evil in his sight.	D	אכל	Qal	Pf	1	C	Sg	[אני]	Hum	לָחֵם		Non-specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP = 0
320	Deut 11:15 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶיךָ לְבִהֵמְתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ:	Deut. 11:15 and he will give grass in your fields for your livestock, and you will eat your fill.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
321	Deut 12:7 וְאָכַלְתֶּם-שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמֵחוּתֶם בְּכָל מַשְׁלַח יְדֵיכֶם אֲתֶם וּבְתִיכֶם אֲשֶׁר בֵּרַךְ יְהוָה אֱלֹהֵיךָ:	Deut. 12:7 And you shall eat there in the presence of the LORD your God, you and your households together, rejoicing in all the undertakings in which the LORD your God has blessed you.	D	אכל	Qal	Wq	2	M	Pl	[אתם]	Hum	שָׁם	לִפְנֵי יְהוָה אֱלֹהֵיכֶם	Indefinite specific NP	Adverb	None		None	Evoked	Inan	CP = 0
322	Deut 12:15 בְּכֹל-אֵיזֶת נִפְשֶׁךָ תֹּזְבַח וְאָכַלְתָּ בְּשָׂר כְּבָרְכַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן-לְךָ בְּכֹל-שְׂעָרֶיךָ הַטְּמֵא וְהַטְּהוֹר יֹאכְלֶנּוּ כַּצִּבִּי וְכֹאֵיל:	Deut. 12:15 Yet whenever you desire you may slaughter and eat meat within any of your towns, according to the blessing that the LORD your God has given you; the unclean and the clean may eat of it, as they would of gazelle or deer.	D	אכל	Qal	Wq	2	M	Sg	[אתם]	Hum	בְּשָׂר		Non-specific NP	Object Alone	None		None	Inferable	Inan	CP > 0
323	Deut 12:15 בְּכֹל-אֵיזֶת נִפְשֶׁךָ תֹּזְבַח וְאָכַלְתָּ בְּשָׂר כְּבָרְכַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן-לְךָ בְּכֹל-שְׂעָרֶיךָ הַטְּמֵא וְהַטְּהוֹר יֹאכְלֶנּוּ כַּצִּבִּי וְכֹאֵיל:	Deut. 12:15 Yet whenever you desire you may slaughter and eat meat within any of your towns, according to the blessing that the LORD your God has given you; the unclean and the clean may eat of it, as they would of gazelle or deer.	D	אכל	Qal	Imf	3	M	Sg	הַטְּמֵא וְהַטְּהוֹר	Hum	יֹאכְלֶנּוּ	כַּצִּבִּי וְכֹאֵיל	Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
324	Deut 12:16 הַדָּם לֹא תֹאכְלוּ עַל-הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:	Deut. 12:16 The blood, however, you must not eat; you shall pour it out on the ground like water.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	הַדָּם		NP + Def. Art.	Object Alone	Topicalisation		None	Inferable	AnNH	CP > 0
325	Deut 12:17 לֹא-תֹאכַל לְאָכַל בְּשַׂעֲרֶיךָ מִעֵשֶׂר דְּגָנְךָ וּמִיֵּשֶׁבֶת וּמִצֵּהֶרֶב וּבְכֹרֹת בְּקִרְדֶּךָ וּצְאֵנֶךָ וְכֹל-נְדָרֶיךָ אֲשֶׁר תִּדְּר וּנְדָבָרֶיךָ וּתְרוּמַת יְדֶךָ:	Deut. 12:17 Nor may you eat within your towns the tithe of your grain, your wine, and your oil, the firstlings of your herds and your flocks, any of your votive gifts that you vow, your freewill offerings, or your donations;	D	אכל	Qal	IC	NA	NA	NA	[אתה]	Hum	מִעֵשֶׂר דְּגָנְךָ	בְּשַׂעֲרֶיךָ	NP + Suffix	Object Alone	None		Other NP	New	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
326	Deut 12:18 אִם-לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ בְּמִקְוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אֶתְּהָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְשֹׂמְחֵי לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכֹל מְשַׁלַּח יָדְךָ:	Deut. 12:18 these you shall eat in the presence of the LORD your God at the place that the LORD your God will choose, you together with your son and your daughter, your male and female slaves, and the Levites resident in your towns, rejoicing in the presence of the LORD your God in all your undertakings.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תאכלנו	לפני יהוה אלהיך	Suffix	Object Pronominal Suffix	Topicalisation	No	Other NP	Evoked	Inan	CP = 0
327	Deut 12:20 כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ כְּאֲשֶׁר דִּבַּר־לְךָ וְאָמַרְתָּ אֲכַלָּה בֶּשֶׂר כִּי־תֹאמֶר נַפְשֶׁךָ לֶאֱכֹל בֶּשֶׂר בְּכֹל־אֹנֹת נַפְשֶׁךָ תֹאכַל בֶּשֶׂר:	Deut. 12:20 When the LORD your God enlarges your territory, as he has promised you, and you say, "I am going to eat some meat," because you wish to eat meat, you may eat meat whenever you have the desire.	D	אכל	Qal	Imf	1	C	Sg	[אני]	Hum	בשר		Non-specific NP	Object Alone	None		None	Inferable	Inan	CP > 0
328	Deut 12:20 כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ כְּאֲשֶׁר דִּבַּר־לְךָ וְאָמַרְתָּ אֲכַלָּה בֶּשֶׂר כִּי־תֹאמֶר נַפְשֶׁךָ לֶאֱכֹל בֶּשֶׂר בְּכֹל־אֹנֹת נַפְשֶׁךָ תֹאכַל בֶּשֶׂר:	Deut. 12:20 When the LORD your God enlarges your territory, as he has promised you, and you say, "I am going to eat some meat," because you wish to eat meat, you may eat meat whenever you have the desire.	D	אכל	Qal	IC	NA	NA	NA	נפשך	Hum	בשר		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
329	Deut 12:20 כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ כְּאֲשֶׁר דִּבַּר־לְךָ וְאָמַרְתָּ אֲכַלָּה בֶּשֶׂר כִּי־תֹאמֶר נַפְשֶׁךָ לֶאֱכֹל בֶּשֶׂר בְּכֹל־אֹנֹת נַפְשֶׁךָ תֹאכַל בֶּשֶׂר:	Deut. 12:20 When the LORD your God enlarges your territory, as he has promised you, and you say, "I am going to eat some meat," because you wish to eat meat, you may eat meat whenever you have the desire.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	בשר	בכל-אנות נפשך	Non-specific NP	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
330	Deut 12:21 כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחֹר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנָנְךָ אֲשֶׁר נָתַן יְהוָה לְךָ כְּאֲשֶׁר צִוִּיתְךָ וְאָכַלְתָּ בְּשַׁעְרֶיךָ בְּכֹל אֶרֶץ נִפְשֶׁךָ:	Deut. 12:21 If the place where the LORD your God will choose to put his name is too far from you, and you slaughter as I have commanded you any of your herd or flock that the LORD has given you, then you may eat within your towns whenever you desire.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	בשעריך	בכל ארץ נפשך	NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Inan	CP = 0
331	Deut 12:22 אָךְ כְּאֲשֶׁר יֹאכַל אֶת־הַצֹּבִי וְאֶת־הָאֵיל בֵּן תֹּאכְלֶנּוּ הַטְּמֵא וְהַטְּהוֹר יִחְדּוּ יֹאכְלֶנּוּ:	Deut. 12:22 Indeed, just as gazelle or deer is eaten, so you may eat it; the unclean and the clean alike may eat it.	D	אכל	Nifal	Imf	3	M	Sg	אֶת־הַצֹּבִי וְאֶת־הָאֵיל	AnNH			Not Applicable	Passive Verb	None		None	None	NA	None
332	Deut 12:22 אָךְ כְּאֲשֶׁר יֹאכַל אֶת־הַצֹּבִי וְאֶת־הָאֵיל בֵּן תֹּאכְלֶנּוּ הַטְּמֵא וְהַטְּהוֹר יִחְדּוּ יֹאכְלֶנּוּ:	Deut. 12:22 Indeed, just as gazelle or deer is eaten, so you may eat it; the unclean and the clean alike may eat it.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תאכלנו		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP > 0
333	Deut 12:22 אָךְ כְּאֲשֶׁר יֹאכַל אֶת־הַצֹּבִי וְאֶת־הָאֵיל בֵּן תֹּאכְלֶנּוּ הַטְּמֵא וְהַטְּהוֹר יִחְדּוּ יֹאכְלֶנּוּ:	Deut. 12:22 Indeed, just as gazelle or deer is eaten, so you may eat it; the unclean and the clean alike may eat it.	D	אכל	Qal	Imf	3	M	Sg	הַטְּמֵא וְהַטְּהוֹר יִחְדּוּ	Hum	יאכלנו		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
334	Deut 12:23 רַק חֹזֵק לְבַלְתִּי אָכַל הַדָּם כִּי הַדָּם הוּא הַחַיִּי וְלֹא־תֹאכַל הַחַיִּי עִם־הַבָּשָׂר:	Deut. 12:23 Only be sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the meat.	D	אכל	Qal	IC	NA	NA	NA	[אתה]	Hum	הדם		NP + Def. Art.	Object Alone	None		None	Inferable	AnNH	CP > 0
335	Deut 12:23 רַק חֹזֵק לְבַלְתִּי אָכַל הַדָּם כִּי הַדָּם הוּא הַחַיִּי וְלֹא־תֹאכַל הַחַיִּי עִם־הַבָּשָׂר:	Deut. 12:23 Only be sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the meat.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	הנפש	עם־הבשר	NP + Def. Art.	Object Alone	None		None	Evoked	AnNH	CP = 0
336	Deut 12:24 לֹא תֹאכְלֶנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:	Deut. 12:24 Do not eat it; you shall pour it out on the ground like water.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תאכלנו		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
337	Deut 12:25 לא תאכלנו למען ייטב לך ולבניך אחריך כי יתעשה הישר בעיני יהוה:	Deut. 12:25 Do not eat it, so that all may go well with you and your children after you, because you do what is right in the sight of the LORD.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תאכלנו		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP > 0
338	Deut 12:27 ועשית עלתיד הבשר והדם על מזבח יהוה אלהיך ודם זבחיך ישפך על מזבח יהוה אלהיך והבשר תאכל:	Deut. 12:27 You shall present your burnt offerings, both the meat and the blood, on the altar of the LORD your God; the blood of your other sacrifices shall be poured out beside the altar of the LORD your God, but the meat you may eat.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	והבשר		NP + Def. Art.	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0
339	Deut 14:3 לא תאכל כל-תועבה:	Deut. 14:3 You shall not eat any abhorrent thing.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	כל-תועבה		kōl + Indef. NP	Object Alone	None	None	New	Inan	CP = 0	
340	Deut 14:4 זאת הבהמה אשר תאכלו שור שׁה כשבים ושה עזים:	Deut. 14:4 These are the animals you may eat: the ox, the sheep, the goat,	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None	None	None	None	NA	None
341	Deut 14:6 וכל-בהמה מפרסת פרסה ושסעת שסע שתי פרסות מעלת גרה בבהמה אתה תאכלו:	Deut. 14:6 Any animal that divides the hoof and has the hoof cleft in two, and chews the cud, among the animals, you may eat.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אתה		Suffix	Particle 'et and Pronominal Suffix	Clitic Left Dislocation	Yes, Active	NP + kōl	Evoked	Inan	CP > 0
342	Deut 14:7 את-זו לא תאכלו ממעלי הגרה וממפריסי הפרסה השסועה את-הגמל ואת-הארנבת ואת-השפן כי-מעלה גרה המה ופרסו לא הפריסו טמאים הם לכם:	Deut. 14:7 Yet of those that chew the cud or have the hoof cleft you shall not eat these: the camel, the hare, and the rock badger, because they chew the cud but do not divide the hoof; they are unclean for you.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	את-זו		Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
343	Deut 14:8 וְאֵת הַחֲזִיר כִּי־מַפְרִיִּים פָּרְסָה הוּא וְלֹא גִרָה טָמֵא הוּא לָכֶם מִבְשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ: ס	Deut. 14:8 And the pig, because it divides the hoof but does not chew the cud, is unclean for you. You shall not eat their meat, and you shall not touch their carcasses.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מִבְשָׂרָם		NP + Suffix	Prep Mem and Object	Topicalisation		Other NP	Evoked	Inan	CP = 0
344	Deut 14:9 תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לֹו סַנְפִיר וְקַשְׂקֶשֶׁת תֹּאכְלוּ:	Deut. 14:9 Of all that live in water you may eat these: whatever has fins and scales you may eat.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	אֲתֹה־ מִכֹּל אֲשֶׁר בַּמַּיִם		Demonstrative Pronoun	Particle 'et and Object	Topicalisation		None	New	Inan	CP > 0
345	Deut 14:9 תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לֹו סַנְפִיר וְקַשְׂקֶשֶׁת תֹּאכְלוּ:	Deut. 14:9 Of all that live in water you may eat these: whatever has fins and scales you may eat.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כָּל אֲשֶׁר־לֹו סַנְפִיר וְקַשְׂקֶשֶׁת		kōl + Def. NP	Object Alone	Topicalisation		None	New	Inan	CP = 0
346	Deut 14:10 אֲשֶׁר אֵין־לֹו סַנְפִיר וְקַשְׂקֶשֶׁת לֹא תֹאכְלוּ: טָמֵא הוּא לָכֶם: ס	Deut. 14:10 And whatever does not have fins and scales you shall not eat; it is unclean for you.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	וְכֹל אֲשֶׁר אֵין־לֹו סַנְפִיר וְקַשְׂקֶשֶׁת		kōl + Def. NP	Object Alone	Topicalisation		None	New	Inan	CP > 0
347	Deut 14:11 כָּל־צִפּוֹר טְהוֹר תֹּאכְלוּ:	Deut. 14:11 You may eat any clean birds.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כָּל־צִפּוֹר טְהוֹר		kōl + Indef. NP	Object Alone	Topicalisation		None	New	Inan	CP > 0
348	Deut 14:12 אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם הַנְּשָׂר וְהַפֶּרֶס וְהַעֲזוּיָה:	Deut. 14:12 But these are the ones that you shall not eat: the eagle, the vulture, the osprey,	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	מֵהֶם		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
349	Deut 14:19 שָׂרָץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֹאכְלוּ:	Deut. 14:19 And all winged insects are unclean for you; they shall not be eaten.	D	אכל	Nifal	Imf	3	M	Pl	וְכֹל שָׂרָץ הָעוֹף	AnNH			Not Applicable	Passive Verb	None		None	None	NA	None
350	Deut 14:20 כָּל־עוֹף טְהוֹר תֹּאכְלוּ:	Deut. 14:20 You may eat any clean winged creature.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כָּל־עוֹף טְהוֹר		kōl + Indef. NP	Object Alone	Topicalisation		None	New	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
351	Deut 14:21 לא תאכלו כל־גבלה לגר אשר־בשעריך תתננה ואכלה או מכר לנכרי כי עם קדוש אתה ליהוה אלהיך לא־תבשל גדי בחלב אמו: פ	Deut. 14:21 You shall not eat anything that dies of itself; you may give it to aliens residing in your towns for them to eat, or you may sell it to a foreigner. For you are a people holy to the LORD your God. You shall not boil a kid in its mother's milk.	D	אכל	Qal	Imf	2	M	Pl	[אתם]	Hum	כל־גבלה		kōl + Indef. NP	Object Alone	None		None	New	Inan	CP > 0
352	Deut 14:21 לא תאכלו כל־גבלה לגר אשר־בשעריך תתננה ואכלה או מכר לנכרי כי עם קדוש אתה ליהוה אלהיך לא־תבשל גדי בחלב אמו: פ	Deut. 14:21 You shall not eat anything that dies of itself; you may give it to aliens residing in your towns for them to eat, or you may sell it to a foreigner. For you are a people holy to the LORD your God. You shall not boil a kid in its mother's milk.	D	אכל	Qal	Wq	3	M	Sg	לגר	Hum	ואכלה		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
353	Deut 14:23 ואכלת לפני יהוה אלהיך במקום אשר־יבחר לשכן שמו שם מעשר דגנך תירשך ויצהרך ובכרת בקרך וצאנך למען תלמד ליראה את־יהוה אלהיך כל־הימים:	Deut. 14:23 In the presence of the LORD your God, in the place that he will choose as a dwelling for his name, you shall eat the tithe of your grain, your wine, and your oil, as well as the firstlings of your herd and flock, so that you may learn to fear the LORD your God always.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	מעשר דגנך	תירשך ויצהרך ובכרת בקרך וצאנך	NP + Suffix	Object Alone	Extrapolation		Other NP	Inferable	Inan	CP > 0
354	Deut 14:26 ונתתה הכסף בכל אשר־תאוו נפשך בבקר ובצאן ובלין ובשכר ובכל אשר תשאלך נפשך ואכלת שם לפני יהוה אלהיך ושמחת אתה וביתך:	Deut. 14:26 spend the money for whatever you wish—oxen, sheep, wine, strong drink, or whatever you desire. And you shall eat there in the presence of the LORD your God, you and your household rejoicing together.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	שם	לפני יהוה אלהיך	Indefinite specific NP	Adverb	None		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
355	Deut 14:29 וְבָא הַלְוִי כִּי אֵינְלוֹ חֶלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהַיְתוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאֶכְלוּ וְשָׂבְעוּ לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכֹל-מַעֲשֵׂה יְדֶךָ אֲשֶׁר תַּעֲשֶׂה: ס	Deut. 14:29 the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans, and the widows in your towns, may come and eat their fill so that the LORD your God may bless you in all the work that you undertake.	D	אכל	Qal	Wq	3	M	Pl	הַלְוִי... הַגֵּר וְהַיְתוֹם וְהָאֵלְמָנָה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
356	Deut 15:20 יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בְּמָקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֹתָהּ וּבֵיתֶךָ:	Deut. 15:20 You shall eat it, you together with your household, in the presence of the LORD your God year by year at the place that the LORD will choose.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תֹאכְלֶנּוּ	לִפְנֵי יְהוָה אֱלֹהֶיךָ	Suffix	Object Pronominal Suffix	Topicalisation	Yes, Active	Other NP	Evoked	Inan	CP > 0
357	Deut 15:22 בְּשַׁעְרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטְהוֹר יַחְדָּו כַּצְּבִי וְכַאֵיל:	Deut. 15:22 within your towns you may eat it, the unclean and the clean alike, as you would a gazelle or deer.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	תֹאכְלֶנּוּ	בְּשַׁעְרֶיךָ	Suffix	Object Pronominal Suffix	Right Dislocation	No	Other NP	Evoked	Inan	CP > 0
358	Deut 15:23 אֶת-דָּמֹךָ לֹא תֹאכַל עַל-הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם: פ	Deut. 15:23 Its blood, however, you must not eat; you shall pour it out on the ground like water.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	אֶת-דָּמֹךָ		NP + Suffix	Particle 'et and Object	Topicalisation		Other NP	Inferable	AnNH	CP > 0
359	Deut 16:3 לֹא תֹאכַל עָלָיו חֻמֵּץ שִׁבְעַת יָמִים תֹאכַל-עָלָיו מִצּוֹת לֶחֶם עֲנִי כִּי בַחֲפוּזִים יָצֵאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת-יָוִם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:	Deut. 16:3 You must not eat with it anything leavened. For seven days you shall eat unleavened bread with it—the bread of affliction—because you came out of the land of Egypt in great haste, so that all the days of your life you may remember the day of your departure from the land of Egypt.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	חֻמֵּץ	עָלָיו	Non-specific NP	Object Alone	None		None	New	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
360	Deut 16:3 לא־תֹאכַל עִלְיוֹ הַמֶּץ שִׁבְעַת יָמִים תֹּאכַל-עִלְיוֹ מִצּוֹת לֶחֶם עֲנִי כִי בַחֲפוּזוֹן יָצֵאתָ מֵאֶרֶץ מִצְרַיִם לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:	Deut. 16:3 You must not eat with it anything leavened. For seven days you shall eat unleavened bread with it—the bread of affliction—because you came out of the land of Egypt in great haste, so that all the days of your life you may remember the day of your departure from the land of Egypt.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מצות	עליו	Non-specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP = 0
361	Deut 16:7 וְאָכַלְתָּ בַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְגִיתָ בִבֹּקֶר וְהִלַּכְתָּ לְאֹהֲלֶיךָ:	Deut. 16:7 You shall cook it and eat it at the place that the LORD your God will choose; the next morning you may go back to your tents.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	במקום		NP + Def. Art.	Prep Bet and Object	None		None	Evoked	Inan	CP > 0
362	Deut 16:8 יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֵרַת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: ס	Deut. 16:8 For six days you shall continue to eat unleavened bread, and on the seventh day there shall be a solemn assembly for the LORD your God, when you shall do no work.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מצות		Non-specific NP	Object Alone	Topicalisation		None	Evoked	Inan	CP = 0
363	Deut 18:1 לְכֹהֲנֵי הַלְוִיִּם כָּל-שִׁבְט לְוֵי חֵלֶק וְנַחֲלָה עִם-יִשְׂרָאֵל אֲשֶׁי יְהוָה וְנַחֲלָתוּ יֹאכְלוּ:	Deut. 18:1 The levitical priests, the whole tribe of Levi, shall have no allotment or inheritance within Israel. They may eat the sacrifices that are the LORD'S portion	D	אכל	Qal	Imf	3	M	Pl	הלוויים	Org	אשי יהוה	ונחלתו	Construct with Proper Noun	Object Alone	Topicalisation		None	New	Inan	CP > 0
364	Deut 18:8 כִּחֵלֶק יֹאכְלוּ לְבָד מִמִּכְרֵיוֹ עַל-הָאֲבוֹת: ס	Deut. 18:8 They shall have equal portions to eat, even though they have income from the sale of family possessions.	D	אכל	Qal	Imf	3	M	Pl	[הם]	Hum	חלק	כחלק	Indefinite specific NP	Object Alone	Topicalisation		None	New	Inan	CP = 0
365	Deut 20:14 הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל אֲשֶׁר יְהִי בְעִיר כָּל-שְׁלָלָהּ חָבְזוּ לָךְ וְאָכַלְתָּ אֶת-שְׁלָל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:	Deut. 20:14 You may, however, take as your booty the women, the children, livestock, and everything else in the town, all its spoil. You may enjoy the spoil of your enemies, which the LORD your God has given you.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	את־שלל אויביך		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
366	Deut 20:19 כִּי־תִצְוֹר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצֶיהָ לְנִדַּח עָלֶיהָ גֵרְזֹן בִּי מִמֶּנּוּ תֹאכַל וְאִתּוֹ לֹא תִכְרֹת בִּי הָאָדָם עֵץ הַשָּׂדֶה לְבָא מִפְּנֵיךָ בַּמִּצּוֹר:	Deut. 20:19 If you besiege a town for a long time, making war against it in order to take it, you must not destroy its trees by wielding an ax against them. Although you may take food from them, you must not cut them down. Are trees in the field human beings that they should come under siege from you?	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	מִמֶּנּוּ		Suffix	Prep Mem and Object	Topicalisation		Other NP	Evoked	Inan	CP > 0
367	Deut 23:25 תָּבֵא בְּכַרְם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כַּנְּפֹשֶׁךָ שִׁבְעָה וְאַל־כִּלֶּיךָ לֹא תִתֵּן: ס	Deut. 23:24 If you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish, but you shall not put any in a container.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	עֲנָבִים	כַּנְּפֹשֶׁךָ שִׁבְעָה	Non-specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
368	Deut 26:12 תְּכַלֶּה לַעֲשֹׂר אֶת־כָּל־מַעֲשֶׂיךָ תְּבוֹאֲתֶךָ בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנָת הַמַּעֲשֵׂר וְנָתַתָּה לְלוֹי לְגֵר לִיתּוֹם וְלֹאֲלֻמָּנָה וְאָכְלוּ בְּשַׁעְרֶיךָ וְשִׁבְעוּ:	Deut. 26:12 When you have finished paying all the tithe of your produce in the third year (which is the year of the tithe), giving it to the Levites, the aliens, the orphans, and the widows, so that they may eat their fill within your towns,	D	אכל	Qal	Wq	3	C	Pl	[הם]	Hum	בְּשַׁעְרֶיךָ		NP + Suffix	Prep Bet and Object	None		Other NP	New	Inan	CP = 0
369	Deut 26:14 לֹא־אָכַלְתִּי בְּאֲנִי מִמֶּנּוּ וְלֹא־בִעַרְתִּי מִמֶּנּוּ בְּטִמְאָה וְלֹא־נָתַתִּי מִמֶּנּוּ לְמַת שְׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי:	Deut. 26:14 I have not eaten of it while in mourning; I have not removed any of it while I was unclean; and I have not offered any of it to the dead. I have obeyed the LORD my God, doing just as you commanded me.	D	אכל	Qal	Pf	1	C	Sg	[אני]	Hum	מִמֶּנּוּ	בְּאֲנִי	Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP > 0
370	Deut 27:7 שְׂלָמִים וְאָבַלְתָּ שָׂם וְשִׂמְחָתָה לִפְנֵי יְהוָה אֱלֹהֶיךָ:	Deut. 27:7 make sacrifices of well-being, and eat them there, rejoicing before the LORD your God.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	שָׂם		Indefinite specific NP	Adverb	None		None	Evoked	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
371	<u>Deut 28:31</u> שׁוֹרְךָ טְבִיחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמֻרְךָ גֹּזֵל מִלְפָּנֶיךָ וְלֹא יָשׁוּב לְךָ צֹאנְךָ נִתְּנוֹת לְאֵיבֶיךָ וְאִזְוֹ לָךְ מוֹשִׁיעַ:	Deut. 28:31 Your ox shall be butchered before your eyes, but you shall not eat of it. Your donkey shall be stolen in front of you, and shall not be restored to you. Your sheep shall be given to your enemies, without anyone to help you.	D	אכל	Qal	Imf	2	M	Sg	[אתה]	Hum	ממנו		Suffix	Prep Mem and Object	None		Other NP	Evoked	Inan	CP = 0
372	<u>Deut 28:33</u> פְּרִי אֲדָמְתְּךָ וְכָל־יְגִיעֶךָ יֹאכַל עִם אֲשֶׁר לֹא־יָדַעְתָּ וְהָיִיתָ הָקָע עֲשׂוּק וְרָצוּץ כָּל־הַיָּמִים:	Deut. 28:33 A people whom you do not know shall eat up the fruit of your ground and of all your labors; you shall be continually abused and crushed,	D	אכל	Qal	Imf	3	M	Sg	עם	Org	פרִי אֲדָמְתְּךָ	וְכָל־יְגִיעֶךָ	NP + Suffix	Object Alone	Topicalisation		Other NP	New	Inan	CP = 0
373	<u>Deut 28:39</u> כִּרְמִים תִּטְעַע וְעַבְדָּתָ וְיִזְוּ לֹא־תִשְׁתֶּה וְלֹא תִאָּגֵר כִּי תֹאכְלֶנּוּ הַתְּלַעֲתִים:	Deut. 28:39 You shall plant vineyards and dress them, but you shall neither drink the wine nor gather the grapes, for the worm shall eat them.	D	אכל	Qal	Imf	3	F	Sg	התלעת	AnNH	תאכלנו		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
374	<u>Deut 28:51</u> וְאָכַל פְּרִי בְהֵמָתְךָ וּפְרִי־אֲדָמְתְּךָ עַד הִשְׁמַדְךָ אֲשֶׁר לֹא־יִשְׁאִיר לְךָ דָּגָן תִּירוֹשׁ וְיִצְהָר שֶׁגֶר אֲלֶפֶיךָ וְעִשְׂתָּרֶת צֹאנְךָ עַד הָאֲבִידוֹ אַתָּה:	Deut. 28:51 It shall consume the fruit of your livestock and the fruit of your ground until you are destroyed, leaving you neither grain, wine, and oil, nor the increase of your cattle and the issue of your flock, until it has made you perish.	D	אכל	Qal	Wq	3	M	Sg	[הוא]	Hum	פְּרִי בְהֵמָתְךָ	וּפְרִי־אֲדָמְתְּךָ	NP + Suffix	Object Alone	None		Other NP	New	Inan	CP = 0
375	<u>Deut 28:53</u> וְאָכַלְתָּ פְּרִי־בִטְנְךָ בְּשַׂר בְּנֵיךָ וּבְנֹתֶיךָ אֲשֶׁר נָתַתְּ לָךְ וְהָיָה אֲלֶיךָ בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר־יִצִּיק לְךָ אֱיִבְךָ:	Deut. 28:53 In the desperate straits to which the enemy siege reduces you, you will eat the fruit of your womb, the flesh of your own sons and daughters whom the LORD your God has given you.	D	אכל	Qal	Wq	2	M	Sg	[אתה]	Hum	פְּרִי־בִטְנְךָ		NP + Suffix	Object Alone	None		Other NP	New	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
376	Deut 28:55 לֹא־תִתֶּן מִבְּשָׂרְךָ לְאֹחֲרֶיךָ בְּכָל־שַׁעְרֵי־דָדְךָ וּבְמִצּוֹק אֲשֶׁר יִצְיֵק לְךָ אִיבֶדְךָ הַשְּׂאִיר־לְךָ כָּל בְּמִצּוֹר בְּנֹו אֲשֶׁר יֹאכֵל מִבְּלִי מָתָה	Deut. 28:55 giving to none of them any of the flesh of his children whom he is eating, because nothing else remains to him, in the desperate straits to which the enemy siege will reduce you in all your towns.	D	אכל	Qal	Imf	3	M	Sg	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
377	Deut 28:57 בְּשִׁעְרֵי־דָדְךָ יִצְיֵק לְךָ אִיבֶדְךָ בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר בְּחֶסֶר־כֹּל בִּסְתֵר אֲשֶׁר תֵּלֵד כִּי־תֹאכְלֶם מִבֵּין רַגְלֶיהָ וּבִבְנֵיהָ וּבְשִׁלְתֶּיהָ הַיּוֹצֵאת	Deut. 28:57 begrudging even the afterbirth that comes out from between her thighs, and the children that she bears, because she is eating them in secret for lack of anything else, in the desperate straits to which the enemy siege will reduce you in your towns.	D	אכל	Qal	Imf	3	F	Sg	[היא]	Hum	תאכלם		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
378	Deut 29:5 אֲכַלְתֶּם וְגִין וְשָׂבֵר לֹא שָׁתִיתֶם לְמַעַן תִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	Deut. 29:6 you have not eaten bread, and you have not drunk wine or strong drink —so that you may know that I am the LORD your God.	D	אכל	Qal	Pf	2	M	Pl	[אתם]	Hum	לכם		Non-specific NP	Object Alone	Topicalisation		None	Inferable	Inan	CP = 0
379	Deut 31:17 אֲפִי בּוֹ בַיּוֹם־הַהוּא וְעֹזְבֹתַי וְהִסְתַּרְתִּי פְּנֵי מַהֶם וְהִיָּה לְאָכֵל וּמִצְאָהוּ רְעוּת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָלָנוּ כִּי־אָמַרְנוּ אֵלֵהֶם בְּקִרְבֵּי מִצְאֹנֵינוּ הַרְעוּת הָאֵלֹהִים:	Deut. 31:17 My anger will be kindled against them in that day. I will forsake them and hide my face from them; they will become easy prey, and many terrible troubles will come upon them. In that day they will say, 'Have not these troubles come upon us because our God is not in our midst?'	E	אכל	Qal	IC	NA	NA	NA	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
380	Deut 31:20 כִּי־אָבִיאֲנִי אֶל־הָאָדָמָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתָיו וְזָבַת חֶלְבִּי וּדְבַשׁ וְאָכְלוּ וְשָׂבְעוּ וְדָשְׁנוּ וּפְנֹו אֱלֹהִים אֲחֵרִים וְעָבְדוּם וְנָאַצְוִי וְהִפְרֹו אֶת־בְּרִיתִי:	Deut. 31:20 For when I have brought them into the land flowing with milk and honey, which I promised on oath to their ancestors, and they have eaten their fill and grown fat, they will turn to other gods and serve them, despising me and breaking my covenant.	E	אכל	Qal	Wq	3	M	Sg	[הוא]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
381	Deut 32:13 יִרְכְּבֵהוּ עַל־בְּמוֹתַי [בְּמַתְי] אֲרִיץ וַיֹּאכְלֵ תְּנוּבַת שְׂדֵי וַיִּנְקְוֵהוּ דְּבֶשׁ מִסְּלַע וְשֶׁמֶן מִחֲלֻמֵי־צוּר:	Deut. 32:13 He set him atop the heights of the land, and fed him with produce of the field; he nursed him with honey from the crags, with oil from flinty rock;	E	אכל	Qal	Wyy	3	M	Sg	[הוא]	Hum	תְּנוּבַת שְׂדֵי		Indefinite specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
382	Deut 32:22 כִּי־אֵשׁ קָדְתָהּ בְּאַפִּי וַתִּקְדֵּד עַד־שְׂאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וַיִּבְלֶה וַתִּלְהַט מוֹסְדֵי הָרִים:	Deut. 32:22 For a fire is kindled by my anger, and burns to the depths of Sheol; it devours the earth and its increase, and sets on fire the foundations of the mountains.	E	אכל	Qal	Wyy	3	F	Sg	אֵשׁ	Inan	אֶרֶץ	וַיִּבְלֶה	Non-specific NP	Object Alone	None		None	New	Inan	CP > 0
383	Deut 32:38 אֲשֶׁר חָלַב זְבַחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יַיִן נְסִיכֵם יִקוּמוּ וַיַּעֲזְרוּכֶם יְהִי עֲלֵיכֶם סִתְרָה:	Deut. 32:38 who ate the fat of their sacrifices, and drank the wine of their libations? Let them rise up and help you, let them be your protection!	E	אכל	Qal	Imf	3	M	Pl	[הם]	Hum	חָלַב זְבַחֵימוֹ		NP + Suffix	Object Alone	Topicalisation		Other NP	New	Inan	CP = 0
384	Deut 32:42 אֲשַׁכֵּיר חָצֵי מַדְּם וְחַרְבֵי תֹאכַל בְּשֶׁר מַדְּם חֲלָלֵי וְשִׁבוּיָהּ מֵרֹאשׁ פְּרַעוֹת אוֹיֵב:	Deut. 32:42 I will make my arrows drunk with blood, and my sword shall devour flesh— with the blood of the slain and the captives, from the long-haired enemy.	E	אכל	Qal	Imf	3	F	Sg	וְחַרְבֵי	Inan	בְּשֶׁר		Non-specific NP	Object Alone	None		None	Inferable	Inan	CP = 0
385	Gen 19:4 יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֹם a נְסֻבוּ עַל־הַבַּיִת מִנְעֵר וַעֲדוּ־זָקֵן כָּל־הָעָם מִקְצָה:	Gen. 19:4 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house;	L	שכב	Qal	Imf	3	M	Pl	[הם]	Hum	-		Not Applicable	No Object Expressed	None		None	None	NA	None
386	Gen 19:32 לָזָה a נִשְׁקָה אֶת־אָבִינוּ וַיֵּן וַנִּשְׁכְּבָה עִמּוֹ וַנַּחֲתֶה מֵאֲבִינוּ זָרַע:	Gen. 19:32 Come, let us make our father drink wine, and we will lie with him, so that we may preserve offspring through our father."	L	שכב	Qal	Imf	1	C	Pl	[אנחנו]	Hum	עִמּוֹ		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
387	Gen 19:33 וַתִּשְׁקֶינּוּ אֶת־אָבִיתָן וַיֵּן בַּלַּיְלָה הוּא a וַתָּבֵא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדַע בְּשִׁכְבָּהּ וּבְקוּמָה:	Gen. 19:33 So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she rose.	L	שכב	Qal	Wyy	3	F	Sg	הַבְּכִירָה	Hum	אֶת־אָבִיהָ		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
388	Gen 19:33 ותשקין את־אביוֹן יין בלילה הוא ^a ותבא הבכירה ותשכב את־אביה ולא־ידע בשכבה ובקומה:	Gen. 19:33 So they made their father drink wine that night; and the firstborn went in, and lay with her father; he did not know when she lay down or when she rose.	L	שכב	Qal	IC	NA	NA	NA	הבכירה	Hum	–		Not Applicable	No Object Expressed	None		None	None	NA	None
389	Gen 19:34 ומחרת ותאמר הבכירה אליהצעירה הוֹשִׁיבְתִי אִמֶשׁ אֶת־אָבִי ^a נִשְׁכְּנוּ יַיִן גַּם־הִלַּלְתָּהּ וּבֵאִי שִׁכְבִי עִמּוֹ וְנַחֲתָהּ מֵאֲבִינוּ זָרַע:	Gen. 19:34 On the next day, the firstborn said to the younger, “Look, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, so that we may preserve offspring through our father.”	L	שכב	Qal	Pf	1	C	Sg	[אני]	Hum	את־אָבִי	אָמַשׁ	NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0
390	Gen 19:34 ומחרת ותאמר הבכירה אליהצעירה הוֹשִׁיבְתִי אִמֶשׁ אֶת־אָבִי ^a נִשְׁכְּנוּ יַיִן גַּם־הִלַּלְתָּהּ וּבֵאִי שִׁכְבִי עִמּוֹ וְנַחֲתָהּ מֵאֲבִינוּ זָרַע:	Gen. 19:34 On the next day, the firstborn said to the younger, “Look, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, so that we may preserve offspring through our father.”	L	שכב	Qal	Imv	2	F	Sg	[את]	Hum	עִמּוֹ		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
391	Gen 19:35 גם בלילה ההוא את־אביוֹן יין ותקם הצעירה ותשכב עמו ולא־ידע בשכבה ובקמה:	Gen. 19:35 So they made their father drink wine that night also; and the younger rose, and lay with him; and he did not know when she lay down or when she rose.	L	שכב	Qal	Wyy	3	F	Sg	הצעירה	Hum	עִמּוֹ		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
392	Gen 19:35 גם בלילה ההוא את־אביוֹן יין ותקם הצעירה ותשכב עמו ולא־ידע בשכבה ובקמה:	Gen. 19:35 So they made their father drink wine that night also; and the younger rose, and lay with him; and he did not know when she lay down or when she rose.	L	שכב	Qal	IC	NA	NA	NA	הצעירה	Hum	–		Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
393	Gen 26:10 וַיֹּאמֶר אַבְיִמֶלֶךְ מִהֲזֹאת עָשִׂיתָ לָנוּ כִּמְעַט שָׂכַב אִחֲד הָעָם אֶת־אִשְׁתּוֹ וְהִבֵּאתָ עָלֵינוּ אָשָׁם:	Gen. 26:10 Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."	L	שכב	Qal	Pf	3	M	Sg	אִחֲד הָעָם	Hum	אֶת־אִשְׁתּוֹ ךְ		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0
394	Gen 28:11 וַיִּפְגַּע בְּמַקְוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבְנֵי הַמַּקְוֹם וַיִּשָּׂם מִרְאֲשׁוֹתָיו וַיִּשְׁכַּב בְּמַקְוֹם הַהוּא:	Gen. 28:11 He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place.	E	שכב	Qal	Wyy	3	M	Sg	[הוא]	Hum	–	בְּמַקְוֹם הַהוּא	Not Applicable	No Object Expressed	None		None	None	NA	None
395	Gen 30:15 וַתֹּאמֶר לָהּ הַמְעַט קָחְתְּךָ אֶת־אִישִׁי וְלָקַחְתָּ בְּנֵי גַם אֶת־דֹּדָאִי בְּנֵי וַתֹּאמֶר רַחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דֹּדָאִי בְּגֹד:	Gen. 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" Rachel said, "Then he may lie with you tonight for your son's mandrakes."	J	שכב	Qal	Imf	3	M	Sg	[הוא]	Hum	עִמָּךְ	הַלַּיְלָה	Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
396	Gen 30:16 וַיָּבֵא יַעֲקֹב מִן־הַשָּׂדֶה בְּעֶרְבַּ וַתֵּצֵא לֵאמֹר לְקַרְאֲתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׂכַרְתִּיךָ בְּדֹדָאִי בְּנֵי וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הַהוּא: ^a	Gen. 30:16 When Jacob came from the field in the evening, Leah went out to meet him, and said, "You must come in to me; for I have hired you with my son's mandrakes." So he lay with her that night.	J	שכב	Qal	Wyy	3	M	Sg	יַעֲקֹב	Hum	עִמָּה	בַּלַּיְלָה הַהוּא	Suffix	Prep 'im and Object	None		Proper Noun	Evoked	Hum	CP > 0
397	Gen 34:2 וַיִּרְא אֹתָהּ שָׂכָם בֶּן־חַמּוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ ^a וַיַּעֲנֶה:	Gen. 34:2 When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force.	L	שכב	Qal	Wyy	3	M	Sg	שָׂכָם	Hum	אִתָּהּ		Suffix	Particle 'et and Pronominal Suffix	None	No	Proper Noun	Evoked	Hum	CP > 0

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398	Gen 34:7 וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כִּשְׁמֹעָם וַיִּחַעֲצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד כִּי־נִבְלָה עָשָׂה בְיִשְׂרָאֵל לְשָׂכֵב אֶת־בִּתְיַעֲקֹב וַיִּכֶן לֹא אֵי־עָשָׂה:	Gen. 34:7 just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done.	L	שכב	Qal	IC	NA	NA	NA	[שָׂכַם]	Hum	אֶת־בִּתְיַֿעֲקֹב		Construct with Proper Noun	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
399	Gen 35:22 וַיְהִי בְשָׂלוֹן יִשְׂרָאֵל בְּאֶרֶץ הַהָוָה וַיֵּלֶד רָאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָהּ פִּילְגֶשֶׁת אִבְיוֹ וַיִּשְׁמַע יִשְׂרָאֵל פּ וַיְהִיו בְּנֵי־יַעֲקֹב שְׁנַיִם עָשָׂר:	Gen. 35:22 While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine; and Israel heard of it. Now the sons of Jacob were twelve.	L	שכב	Qal	Wyy	3	M	Sg	רָאוּבֵן	Hum	אֶת־בִּלְהָהּ		Proper Noun	Particle 'et and Object	None		None	New	Hum	CP > 0
400	Gen 39:7 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֶשְׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שְׂכַבְהָ עִמִּי:	Gen. 39:7 And after a time his master's wife cast her eyes on Joseph and said, "Lie with me."	J	שכב	Qal	Imv	2	M	Sg	יוֹסֵף	Hum	עִמִּי		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
401	Gen 39:10 וַיְהִי כַּדְּבָרָה אֲל־יוֹסֵף יוֹם יוֹם וְלֹא־שָׁמַע אֶלְיָהּ לְשָׂכַב אֶצְלָהּ אֲלֵהוּתָ עִמָּה:	Gen. 39:10 And although she spoke to Joseph day after day, he would not consent to lie beside her or to be with her.	J	שכב	Qal	IC	NA	NA	NA	[יוֹסֵף]	Hum	אֶצְלָהּ		Suffix	Prep 'esel and Object	None		Other NP	Evoked	Hum	CP > 0
402	Gen 39:12 וַתִּתְּפֹשֶׂהוּ בְּבִגְדוֹ לֵאמֹר שְׂכַבְהָ עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְיָדָהּ וַיִּנְגַס וַיֵּצֵא אֶת־הַחוּצָה:	Gen. 39:12 she caught hold of his garment, saying, "Lie with me!" But he left his garment in her hand, and fled and ran outside.	J	שכב	Qal	Imv	2	M	Sg	[יוֹסֵף]	Hum	עִמִּי		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
403	Gen 39:14 וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הִבִּיא לְנֹו אִישׁ עִבְרִי לְצַחֵק בְּנֹו בָּא אֵלַי לְשָׂכַב עִמִּי וְאִקְרָא בְּקוֹל גָּדוֹל:	Gen. 39:14 she called out to the members of her household and said to them, "See, my husband has brought among us a Hebrew to insult us! He came in to me to lie with me, and I cried out with a loud voice;	J	שכב	Qal	IC	NA	NA	NA	אִישׁ עִבְרִי	Hum	עִמִּי		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
404	Gen 47:30 וְשָׁכַבְתִּי עִם־אֲבוֹתָי וְנָשָׂאתָנִי מִמִּצְרָיִם וְקִבַּרְתָּנִי בְּקִבְרֵתָם וַיֹּאמֶר אֲנֹכִי אֲעֲשֶׂה כְּדַבַּרְדָּךְ׃ ^a	Gen. 47:30 When I lie down with my ancestors, carry me out of Egypt and bury me in their burial place.” He answered, “I will do as you have said.”	J	שכב	Qal	Wq	1	C	Sg	[אני]	Hum	עם־אבותי		NP + Suffix	Prep 'im and Object	None		Other NP	New	Hum	CP > 0
405	Exod 22:15 וְכִי־יִפְתֶּה אִישׁ בְּתוּלָה אִשְׁרָאֵלִי וְשָׁכַב עִמָּהּ מִהָרְגָה לָּו לְאִשָּׁה׃	Ex. 22:16 When a man seduces a virgin who is not engaged to be married, and lies with her, he shall give the bride-price for her and make her his wife.	E	שכב	Qal	Wq	3	M	Sg	איש	Hum	עמה		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
406	Exod 22:26 כִּי הוּא כְּסוּתָהּ לְבִדּוּהָ הוּא שְׂמֹלְתּוֹ לְעֶרְוֹ בְּמָה יִשְׁכַּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי־חֲנּוּן אֲנִי׃	Ex. 22:27 for it may be your neighbor’s only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate.	E	שכב	Qal	Imf	3	M	Sg	הוא	Hum	-		Not Applicable	No Object Expressed	None		None	None	NA	None
407	Lev 15:4 אֵלֶּיךָ הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הָזֶבֶת יִטְמָא וְכֹל־הַכְּלִי אֲשֶׁר־יִשֵּׁב עָלָיו יִטְמָא׃ ^a	Lev. 15:4 Every bed on which the one with the discharge lies shall be unclean; and everything on which he sits shall be unclean.	P	שכב	Qal	Imf	3	M	Sg	[הוא]	Hum	עליו		Suffix	Prep Al and Object	None		Other NP	Evoked	Inan	CP > 0
408	Lev 15:18 אִשׁוֹר יִשְׁכַּב אִישׁ אִתָּהּ שִׁכְבַּת־זֶרַע וְרָחֲצוּ בַמַּיִם וְטִמְאוּ עַד־הָעֶרֶב׃ ^a	Lev. 15:18 If a man lies with a woman and has an emission of semen, both of them shall bathe in water, and be unclean until the evening.	P	שכב	Qal	Imf	3	M	Sg	איש	Hum	אתה		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
409	Lev 15:20 אִשׁוֹר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכֹל אֲשֶׁר־תִּשֵּׁב עָלָיו יִטְמָא׃	Lev. 15:20 Everything upon which she lies during her impurity shall be unclean; everything also upon which she sits shall be unclean.	P	שכב	Qal	Imf	2	F	Sg	[היא]	Hum	עליו	בְּנִדְתָּהּ	Suffix	Prep Al and Object	None		Other NP	Evoked	Inan	CP > 0
410	Lev 15:24 שָׁכַב יִשְׁכַּב אִישׁ אִתָּהּ וְתָהִי נִדְתָּהּ עָלָיו וְטִמְאָה שִׁבְעַת יָמִים וְכֹל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא׃ ^a	Lev. 15:24 If any man lies with her, and her impurity falls on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.	P	שכב	Qal	Imf	3	M	Sg	איש	Hum	אתה		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0

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411	<u>Lev 15:24</u> וְאִם אִשׁ ^a שָׁכַב יִשְׁכַּב אִשׁ אֹתָהּ וְתָהִי גְדֻתָהּ עָלָיו וְטָמְאָ בִּשְׂבַעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: פ	Lev. 15:24 If any man lies with her, and her impurity falls on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.	P	שכב	Qal	Imf	3	M	Sg	אִישׁ	Hum	עָלָיו		Suffix	Prep Al and Object	None		Other NP	Evoked	Inan	CP > 0
412	<u>Lev 15:26</u> כָּל־הַ־ הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יְמֵי זוּבָהּ כַּמִּשְׁכָּב גְּדֻתָהּ יְהִי־לָהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טָמֵא יְהִיָּה כְּטִמְאַת גְּדֻתָהּ:	Lev. 15:26 Every bed on which she lies during all the days of her discharge shall be treated as the bed of her impurity; and everything on which she sits shall be unclean, as in the uncleanness of her impurity.	P	שכב	Qal	Imf	3	F	Sg	[היא]	Hum	עָלָיו		Suffix	Prep Al and Object	None		Other NP	Evoked	Inan	CP > 0
413	<u>Lev 15:33</u> וְהָדוּחַ בְּגִדְתָּהּ וְהָזַב אֶת־זוּבֹהּ לְזָכָר וּלְנִקְבָּהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טָמְאָה: פ	Lev. 15:33 for her who is in the infirmity of her period, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.	P	שכב	Qal	Imf	3	M	Sg	אִישׁ	Hum	עִם־טָמְאָה ה		Non-specific NP	Prep 'im and Object	None		Other NP	Evoked	Hum	CP = 0
414	<u>Lev 18:22</u> וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכְּבִי אֲשֶׁה תוֹעֵבָה הִוא:	Lev. 18:22 You shall not lie with a male as with a woman; it is an abomination.	H	שכב	Qal	Imf	2	M	Sg	[אתה]	Hum	וְאֶת־זָכָר	מִשְׁכְּבִי אֲשֶׁה	Non-specific NP	Particle 'et and Object	Topicalisation		None	Inferable	Hum	CP = 0
415	<u>Lev 19:20</u> וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשְׁתּוֹ שְׂכִמְת־זָרַע וְהוּא שְׂפָחוֹת נִחְרַפֶּת לְאִישׁ וְהִפְדָּהּ ^a לֹא נִפְדָּתָהּ אִם חִפְשָׁה לֹא נִתְּנָהּ בְּקָרָת תִּהְיֶה ^b לֹא יִמָּתוּ ^c בִּי־לֹא חִפְשָׁה:	Lev. 19:20 If a man has sexual relations with a woman who is a slave, designated for another man but not ransomed or given her freedom, an inquiry shall be held. They shall not be put to death, since she has not been freed;	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־אִשְׁתּוֹ	שְׂכִמְת־זָרַע ע	Indefinite specific NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
416	<u>Lev 20:11</u> וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשְׁתּוֹ אֲבִיו עֲרוּת אֲבִיו גְּלָהּ מוֹת־יִמָּתוּ שְׁנֵיהֶם דְּמֵיהֶם בָּם:	Lev. 20:11 The man who lies with his father's wife has uncovered his father's nakedness; both of them shall be put to death; their blood is upon them.	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־אִשְׁתּוֹ אֲבִיו		NP + Suffix	Particle 'et and Object	None		Other NP	New	Hum	CP > 0

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417	<u>Lev 20:12</u> וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלְתּוֹ מִזֶּה יוֹמְתוּ שְׁנֵיהֶם תִּבְלַע עֵשׂוֹ דְמֵיהֶם בָּם:	Lev. 20:12 If a man lies with his daughter-in-law, both of them shall be put to death; they have committed perversion, their blood is upon them.	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־כַּלְתּוֹ		NP + Suffix	Particle 'et and Object	None		Other NP	New	Hum	CP > 0
418	<u>Lev 20:13</u> אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבֵי אִשָּׁה תוֹעֵבָה עֲשׂוּ שְׁנֵיהֶם מִזֶּה יוֹמְתוּ דְמֵיהֶם בָּם:	Lev. 20:13 If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־זָכָר		Non-specific NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
419	<u>Lev 20:18</u> אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דָּוָה וְגִלָּה אֶת־עֲרוּתָהּ אֶת־מִקְרָהּ הֶעֱרָה וְהָיָא גִלְתָּה אֶת־מִקְרוֹ דְמֵיהֶם וְנִכְרְתוּ שְׁנֵיהֶם מִקְרַב עַמָּם:	Lev. 20:18 If a man lies with a woman having her sickness and uncovers her nakedness, he has laid bare her flow and she has laid bare her flow of blood; both of them shall be cut off from their people.	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־אִשָּׁה	דָּוָה	Indefinite specific NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
420	<u>Lev 20:20</u> אֲשֶׁר יִשְׁכַּב אֶת־דֹּדְתּוֹ עֲרוֹת דָּדוֹ גִּלָּה אֶת־חֻטְאֵם יִשְׂאוּ עֲרֵירִים יָמָתוּ:	Lev. 20:20 If a man lies with his uncle's wife, he has uncovered his uncle's nakedness; they shall be subject to punishment; they shall die childless.	H	שכב	Qal	Imf	3	M	Sg	וְאִישׁ	Hum	אֶת־דֹּדְתּוֹ		NP + Suffix	Particle 'et and Object	None		Other NP	New	Hum	CP > 0
421	<u>Lev 26:6</u> וְנָתַתִּי שְׁלוֹם בְּאַרְצְךָ וְשָׁכַבְתָּם וְאִין מִחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ לֹא־תֵעָבֵר בְּאַרְצְכֶם:	Lev. 26:6 And I will grant peace in the land, and you shall lie down, and no one shall make you afraid; I will remove dangerous animals from the land, and no sword shall go through your land.	H	שכב	Qal	Wq	2	M	Pl	[אתם]	Hum	–		Not Applicable	No Object Expressed	None		None	None	NA	None
422	<u>Num 5:13</u> אִישׁ אֶתֶּה שְׁכַבְתָּ־זָרַעַ וְנִגְלָמָה מֵעֵינֵי אִשָּׁה וְנִסְתָּרָה וְהָיָא נִטְמָאָה וְעַד אִין בָּהּ וְהוּא לֹא נִתְפָּשָׂה:	Num. 5:13 If a man has had intercourse with her but it is hidden from her husband, so that she is undetected though she has defiled herself, and there is no witness against her since she was not caught in the act;	P	שכב	Qal	Wq	3	M	Sg	אִישׁ	Hum	אֶתֶּה		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Passive	Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
423	Num 5:19 וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם־לֹא שָׁטִיתָ תַּחַת אִישׁךָ הִנְלִי מִמֵּי הַמָּרִים הַמְאַרְרִים הָאֵלֶּה׃	Num. 5:19 Then the priest shall make her take an oath, saying, "If no man has lain with you, if you have not turned aside to uncleanness while under your husband's authority, be immune to this water of bitterness that brings the curse.	P	שכב	Qal	Pf	3	M	Sg	אִישׁ	Hum	אִתְּךָ		Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
424	Num 23:24 הֲרֵעַם כְּלִבְיָא יָקוּם וּכְאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד־יֹאכַל טְרֵף וְדָם־חַלְלִים יִשְׁתַּה׃	Num. 23:24 Look, a people rising up like a lioness, and rousing itself like a lion! It does not lie down until it has eaten the prey and drunk the blood of the slain."	E	שכב	Qal	Imf	3	M	Sg	אֲרִי	AnNH	–	עַד־יֹאכַל	Not Applicable	No Object Expressed	None		None	None	NA	None
425	Num 24:9 שָׁכַב כְּאֲרִי וּכְלִבְיָא מִי יִקְיַמְנוּ בְּרוּךְ בְּרוּךְ אֲרוּר׃	Num. 24:9 He crouched, he lay down like a lion, and like a lioness; who will rouse him up? Blessed is everyone who blesses you, and cursed is everyone who curses you."	J	שכב	Qal	Pf	3	M	Sg	[הוא]	Hum	–	כְּאֲרִי	Not Applicable	No Object Expressed	None		None	None	NA	None
426	Deut 6:7 וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ׃	Deut. 6:7 Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise.	D	שכב	Qal	IC	NA	NA	NA	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
427	Deut 11:19 וְלִמַּדְתָּם אֹתָם אֶת־דְּבַרְכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ׃	Deut. 11:19 Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise.	D	שכב	Qal	IC	NA	NA	NA	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
428	Deut 22:23 כִּי יְהִי נַעֲרָה בְּתוּלָה מְאַרְשָׁה לְאִישׁ וּמְצָאָהּ אִישׁ בְּעִיר וְשָׁכַב עִמָּה׃	Deut. 22:23 If there is a young woman, a virgin already engaged to be married, and a man meets her in the town and lies with her,	D	שכב	Qal	Wq	3	M	Sg	אִישׁ	Hum	עִמָּה		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
429	Deut 22:25 וְאִם־בַּשָּׂדֶה יִמְצָא הָאִישׁ אֶת־הַנְּעוּרָה הַמְאֲרָשָׁה וְהִחְזִיקָהּ הָאִישׁ וְשָׁכַב עִמָּה וּמַת הָאִישׁ אֲשֶׁר־שָׁכַב עִמָּה :לְבָדוֹ:	Deut. 22:25 But if the man meets the engaged woman in the open country, and the man seizes her and lies with her, then only the man who lay with her shall die.	D	שכב	Qal	Wq	3	M	Sg	הָאִישׁ	Hum	עָמָה		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
430	Deut 22:25 וְאִם־בַּשָּׂדֶה יִמְצָא הָאִישׁ אֶת־הַנְּעוּרָה הַמְאֲרָשָׁה וְהִחְזִיקָהּ הָאִישׁ וְשָׁכַב עִמָּה וּמַת הָאִישׁ אֲשֶׁר־שָׁכַב עִמָּה :לְבָדוֹ:	Deut. 22:25 But if the man meets the engaged woman in the open country, and the man seizes her and lies with her, then only the man who lay with her shall die.	D	שכב	Qal	Pf	3	M	Sg	הָאִישׁ	Hum	עָמָה		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
431	Deut 22:28 כִּי־יִמְצָא אִישׁ נְעוּרָה בְּתוֹלַת אֲשֶׁר לֹא־אֲרָשָׁה וְתַפְּסָהּ :וְשָׁכַב עִמָּה וְנִמְצְאוּ:	Deut. 22:28 If a man meets a virgin who is not engaged, and seizes her and lies with her, and they are caught in the act,	D	שכב	Qal	Wq	3	M	Sg	אִישׁ	Hum	עָמָה		Suffix	Prep 'im and Object	None		Other NP	Evoked	Hum	CP > 0
432	Deut 24:12 וְאִם־אִישׁ עֲנִי הוּא לֹא :תִשָּׁכַב בְּעֵבְטוֹ:	Deut. 24:12 If the person is poor, you shall not sleep in the garment given you as the pledge.	D	שכב	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּעֵבְטוֹ		NP + Suffix	Prep Bet and Object	None		Other NP	Evoked	Inan	CP > 0
433	Deut 24:13 תָּשִׁיב לוֹ אֶת־הַעֲבוּט כִּבְּאֵה שְׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ ^b וּבִרְכָךְ וְלֹךְ תִּהְיֶה צְדָקָה ^c לִפְנֵי יְהוָה אֱלֹהֶיךָ: ס	Deut. 24:13 You shall give the pledge back by sunset, so that your neighbor may sleep in the cloak and bless you; and it will be to your credit before the LORD your God.	D	שכב	Qal	Wq	3	M	Sg	[אתה]	Hum	בְּשִׁלְמָתוֹ		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Inan	CP = 0
434	Gen 3:8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגִן לְרִיחַ הַיּוֹם וַיִּתְחַבְּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:	Gen. 3:8 They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.	L	שמע	Qal	Wyy	3	C	Pl	[הם]	Hum	אֶת־קוֹל יְהוָה אֱלֹהִים		Construct with Proper Noun	Particle 'et and Object	None		None	New	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
435	Gen 3:10 וַיֹּאמֶר אֱתִיקֶלֶךְ שְׁמַעְתִּי בְּגִן וַאֲרֵאָה כִּי־עֵרָם אֲנִי וְאֶחְבֹּא׃	Gen. 3:10 He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."	L	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	אֱתִיקֶלֶךְ	בְּגִן	NP + Suffix	Particle 'et and Object	Topicalisation		Other NP	Evoked	Hum	CP = 0
436	Gen 3:17 וְאָמַר אֲמַר כִּי־שָׁמַעְתְּ לְקוֹל אִשְׁתְּךָ וְהָאֵכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרִיבֶהָ הָאָדָמָה בְּעִבּוֹרְךָ בְּעֵצְבוֹן תֹּאכַלְנָהּ בְּכָל יְמֵי חַיֶּיךָ׃	Gen. 3:17 And to the man he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;	L	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum	לְקוֹל אִשְׁתְּךָ		NP + Suffix	Prep Lamed and Object	None		Other NP	Inferable	Hum	CP = 0
437	Gen 4:23 וַיֹּאמֶר לָמֶךְ לְנָשָׁיו עֲדָה וְצִלָּה שְׁמַעוּ קוֹלִי נָשִׁי לָמֶךְ הַאֲזִינָה אִמְרָתִי כִּי אִישׁ הֲרַגְתִּי לְפָעֻעִי וַיֵּלֶד לְחַבְרָתִי׃	Gen. 4:23 Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me.	L	שמע	Qal	Imv	2	F	Pl	עֲדָה וְצִלָּה	Hum	קוֹלִי		NP + Suffix	Object Alone	None		Other NP	Inferable	Hum	CP = 0
438	Gen 11:7 גַּרְדָּה וְגַבְלָה שֵׁם שְׁפָתַם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ׃	Gen. 11:7 Come, let us go down, and confuse their language there, so that they will not understand one another's speech."	L	שמע	Qal	Imf	3	M	Pl	אִישׁ	Hum	שְׁפַת רֵעֵהוּ		NP + Suffix	Object Alone	None		Other NP	Evoked	Hum	CP = 0
439	Gen 14:14 וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אַחִיו וְרָק אֶת־חַיִּנְיָיו יְלִידֵי בֵיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן׃	Gen. 14:14 When Abram heard that his nephew had been taken captive, he led forth his trained men, born in his house, three hundred eighteen of them, and went in pursuit as far as Dan.	P	שמע	Qal	Wyy	3	M	Sg	אַבְרָם	Hum		כִּי נִשְׁבָּה אַחִיו	Not Applicable	ki ^v clause	None		None	None	NA	None
440	Gen 16:2 וְתֹאמַר שְׂרָי אֶל־אַבְרָם הֲנֵה־נָא עֹצְרָנִי יְהוָה מִלְּדַת בָּאִנָּה אֶל־שִׁפְחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שְׂרָי׃	Gen. 16:2 and Sarai said to Abram, "You see that the LORD has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai.	J	שמע	Qal	Wyy	3	M	Sg	אַבְרָם	Hum	לְקוֹל שְׂרָי		Construct with Proper Noun	Prep Lamed and Object	None		None	Inferable	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
441	Gen 16:11 וַיֹּאמֶר לָהּ מֵלֵאָדָּי יְהוָה הִנֵּנִי הָרָה וְיִלְדֶתָ בֵן וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֱלֹהֵי־עֲנִידָי׃	Gen. 16:11 And the angel of the LORD said to her, "Now you have conceived and shall bear a son; you shall call him Ishmael, for the LORD has given heed to your affliction.	J	שמע	Qal	Pf	3	M	Sg	יְהוָה	Hum	אֱלֹהֵי־עֲנִידָי		NP + Suffix	Prep El and Object	None		Other NP	New	Hum	CP = 0
442	Gen 17:20 וְיִשְׁמַעְעָל שְׁמַעְתִּידָי׃ הִנֵּה בְּרַכְתִּי אֹתוֹ וְהַפְרִיתִי אֹתוֹ וְהָרַבִּיתִי אֹתוֹ בְּמֵאֹד מֵאֹד שְׁנַיִם־עָשָׂר נְשִׂאִים יוֹלִיד וְנִתְתָּו לְגוֹי גָּדוֹל׃	Gen. 17:20 As for Ishmael, I have heard you; I will bless him and make him fruitful and exceedingly numerous; he shall be the father of twelve princes, and I will make him a great nation.	P	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	ך-		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Hum	CP > 0
443	Gen 21:12 וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אֲלֵי־רַע בְּעֵינֶיךָ עַל־הַנַּעֲרָה וְעַל־אִמְתְּךָ כֹּל־אֲשֶׁר תֹּאמַר אֵלַיךָ שְׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקְרָא לָךְ זָרַע׃	Gen. 21:12 But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you.	E	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בְּקֹלָהּ		NP + Suffix	Prep Bet and Object	None		Proper Noun	Evoked	Hum	CP = 0
444	Gen 21:17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעֲרָה וַיִּקְרָא מֵלֵאָד אֱלֹהִים אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הֲגַר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעֲרָה בְּאֶשֶׁר הוּא־שָׁם׃	Gen. 21:17 And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.	E	שמע	Qal	Wyy	3	M	Sg	אֱלֹהִים	Hum	אֶת־קוֹל הַנַּעֲרָה		Construct with Def. NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
445	Gen 21:17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעֲרָה וַיִּקְרָא מֵלֵאָד אֱלֹהִים אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הֲגַר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעֲרָה בְּאֶשֶׁר הוּא־שָׁם׃	Gen. 21:17 And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.	E	שמע	Qal	Pf	3	M	Sg	אֱלֹהִים	Hum	אֶל־קוֹל הַנַּעֲרָה		NP + Def. Art.	Prep El and Object	None		None	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
446	Gen 21:26 וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אֲתָהּ לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתי הַיּוֹם:	Gen. 21:26 Abimelech said, "I do not know who has done this; you did not tell me, and I have not heard of it until today."	E	שמע	Qal	Pf	1	C	Sg	אֲנֹכִי	Hum		בלתי היזם	Not Applicable	No Object Expressed	None		None	None	NA	None
447	Gen 22:18 וְהִתְבָּרְכוּ בְּיָדְךָ כָּל־גּוֹיֵי הָאָרֶץ לְעַבְדְּךָ אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:	Gen. 22:18 and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice."	E	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
448	Gen 23:6 וְשָׁמַעְנוּ אֲדֹנָי גִּישֵׁי אֱלֹהִים אַתָּה בְּתוֹכֵנוּ בְּמִבְחָר קְבֻרָתֵנוּ אֶת־מִתְּחַדְּ אִישׁ מִמֶּנּוּ אֶת־קְבֻרוֹ לֹא־יִכְלֶה מִמְּךָ מִקְבֵּר מִתְּךָ:	Gen. 23:6 "Hear us, my lord; you are a mighty prince among us. Bury your dead in the choicest of our burial places; none of us will withhold from you any burial ground for burying your dead."	P	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	גַּוְ		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Org	CP > 0
449	Gen 23:8 וַיְדַבֵּר אִתָּם לֵאמֹר אֲסִי־שׁ אֶת־נַפְשְׁכֶם לְקַבֵּר אֶת־מִתִּי מִלְּפָנַי שָׁמְעוּנִי וּפְנֹעוּ־לִי בְּעַפְרוֹן בֶּן־צֹחָר:	Gen. 23:8 He said to them, "If you are willing that I should bury my dead out of my sight, hear me, and entreat for me Ephron son of Zohar,	P	שמע	Qal	Imv	2	M	Pl	[אתם]	Hum	נִיְ		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Hum	CP > 0
450	Gen 23:11 וְשָׁמַעְנִי הַשָּׂדֶה נָתַתִּי לָךְ וְהַמְעָרָה אֲשֶׁר־בּוֹ לָךְ נְתַתִּיהָ לְעֵינַי בְּגִי־עַמִּי נְתַתִּיהָ לָךְ קְבֵר מִתְּךָ:	Gen. 23:11 "No, my lord, hear me; I give you the field, and I give you the cave that is in it; in the presence of my people I give it to you; bury your dead."	P	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	נִיְ		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
451	Gen 23:13 וַיְדַבֵּר אֶל־עַפְרוֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר אִם־שָׁמַעְנִי נָתַתִּי כֶסֶף הַשָּׂדֶה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת־מִתִּי שָׁמָּה:	Gen. 23:13 He said to Ephron in the hearing of the people of the land, "If you only will listen to me! I will give the price of the field; accept it from me, so that I may bury my dead there."	P	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	נִיְ		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
452	<u>Gen 23:15</u> אָדֹנָי שְׁמִעֵנִי אֶרֶץ אַרְבַּע מֵאֹת שְׁקֵל־כֶּסֶף בֵּינִי וּבֵינֶךָ מֵהֵיּוֹא וְאֶת־מִתְּךָ קָבֵר:	Gen. 23:15 “My lord, listen to me; a piece of land worth four hundred shekels of silver—what is that between you and me? Bury your dead.”	P	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	ני־		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Hum	CP > 0
453	<u>Gen 23:16</u> וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שְׁקֵל כֶּסֶף עֶבֶר לְסַחֵר:	Gen. 23:16 Abraham agreed with Ephron; and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.	P	שמע	Qal	Wyy	3	M	Sg	אַבְרָהָם	Hum	אַל־עֶפְרוֹן		Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP > 0
454	<u>Gen 24:30</u> וַיְהִי כִּי רָאָת אֶת־הַנָּזִים וְאֶת־הַצְּמִידִים עַל־יָדָי אַחַת וְכִשְׁמַעוֹ אֶת־דִּבְרֵי רִבְקָה אַחַת וְלֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֵא אֵלַי־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמִלִים עַל־הָעַיִן:	Gen. 24:30 As soon as he had seen the nose-ring, and the bracelets on his sister's arms, and when he heard the words of his sister Rebekah, “Thus the man spoke to me,” he went to the man; and there he was, standing by the camels at the spring.	E	שמע	Qal	IC	NA	NA	NA	[הוא]	Hum	אֶת־דִּבְרֵי רִבְקָה אַחַת		Construct with Proper Noun	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
455	<u>Gen 24:52</u> וַיְהִי כַּאֲשֶׁר שָׁמַע עֲבָד אַבְרָהָם אֶת־דִּבְרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה:	Gen. 24:52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.	J	שמע	Qal	Pf	3	M	Sg	עֲבָד אַבְרָהָם	Hum	אֶת־דִּבְרֵי הֵם		NP + Suffix	Particle 'et and Object	None		Proper Noun	Evoked	Org	CP = 0
456	<u>Gen 26:5</u> לְקַב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצֻּוֹתַי חֻקוֹתַי וְתוֹרֹתַי:	Gen. 26:5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”	E	שמע	Qal	Pf	3	M	Sg	אַבְרָהָם	Hum	בְּקֹלִי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
457	<u>Gen 27:6</u> וְרִבְקָה אִמָּהּ אֶל־יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת־אֲבִיךָ מְדַבֵּר אֶל־עֵשָׂו אַחִיךָ לֵאמֹר:	Gen. 27:6 Rebekah said to her son Jacob, “I heard your father say to your brother Esau,	J	שמע	Qal	Pf	1	C	Sg	[אנכי]	Hum	אֶת־אֲבִיךָ מְדַבֵּר אֶל־עֵשָׂו		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
458	Gen 27:8 ועתה בני שמע בקלי לאשר אני מצוה אתך:	Gen. 27:8 Now therefore, my son, obey my word as I command you.	J	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בקלי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
459	Gen 27:13 ותאמר לו אמו עלי קללהך בני אד שמע בקלי וקח קחלי:	Gen. 27:13 His mother said to him, "Let your curse be on me, my son; only obey my word, and go, get them for me."	J	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בקלי		NP + Suffix	Prep Bet and Object	None		Other NP	Evoked	Hum	CP = 0
460	Gen 27:34 כשמע עשו אתדברי אביו ויצעק צעקה גדלה ומרה עד־מאד ויאמר לאביו ברכני גם־אני אבי:	Gen. 27:34 When Esau heard his father's words, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, me also, father!"	J	שמע	Qal	IC	NA	NA	NA	עשו	Hum	אתדברי אביו		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP = 0
461	Gen 27:43 ועתה בני שמע בקלי וקום ברח־לך אל־לבן אחי חרנה:	Gen. 27:43 Now therefore, my son, obey my voice; flee at once to my brother Laban in Haran,	E	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בקלי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
462	Gen 28:7 וישמע יעקב אל־אביו ואל־אמו וילך פדנה ארם:	Gen. 28:7 and that Jacob had obeyed his father and his mother and gone to Paddan-aram.	P	שמע	Qal	Wyy	3	M	Sg	יעקב	Hum	אל־אביו ואל־אמו		NP + Suffix	Prep Et and Object	None		Other NP	Evoked	Hum	CP = 0
463	Gen 29:13 ויהי כשמע לבן את־שמע יעקב בן־אחוזו וירץ לקראתו ויחבק־לו וינשק־לו ויביאֶהוּ אל־ביתו ויספר ללבן את כל־הדברים האלה:	Gen. 29:13 When Laban heard the news about his sister's son Jacob, he ran to meet him; he embraced him and kissed him, and brought him to his house. Jacob told Laban all these things,	J	שמע	Qal	IC	NA	NA	NA	לבן	Hum	את־שמע יעקב		Construct with Proper Noun	Particle 'et and Object	None		None	Evoked	Inan	CP > 0
464	Gen 29:33 ותהר עוד ותלד בן ותאמר כי־שמע יהוה כי־שנאתה אנכי ויתן־לי גם־את־ך ותקרא שמו שמעון:	Gen. 29:33 She conceived again and bore a son, and said, "Because the LORD has heard that I am hated, he has given me this son also"; and she named him Simeon.	J	שמע	Qal	Pf	3	M	Sg	יהוה	Hum	כי־שנאתה אנכי		Not Applicable	ki ^v clause	None		None	Evoked	Hum	CP > 0
465	Gen 30:6 ותאמר רחל דגני אלהים וגם שמע בקלי ויתן־לי בן עלי בן קראת שמו דן:	Gen. 30:6 Then Rachel said, "God has judged me, and has also heard my voice and given me a son"; therefore she named him Dan.	E	שמע	Qal	Pf	3	M	Sg	אלהים	Hum	בקלי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
466	<u>Gen 30:17</u> וַיִּשְׁמַע אֱלֹהִים אֶל־לֵאָה וַתֵּהָר וַתֵּלֶד וַתֵּיָקֶב בֶּן חַמִּישִׁי׃	Gen. 30:17 And God heeded Leah, and she conceived and bore Jacob a fifth son.	E	שמע	Qal	Wyy	3	M	Sg	אֱלֹהִים	Hum	אֶל־לֵאָה		Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP > 0
467	<u>Gen 30:22</u> וַיִּזְכֹּר אֱלֹהִים אֶת־רָחֵל וַיִּשְׁמַע אֶלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחְמָהּ׃	Gen. 30:22 Then God remembered Rachel, and God heeded her and opened her womb.	E	שמע	Qal	Wyy	3	M	Sg	אֱלֹהִים	Hum	אֶלֶיהָ		Suffix	Prep El and Object	None		Proper Noun	Evoked	Hum	CP > 0
468	<u>Gen 31:1</u> וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל־אֲשֵׁר לְאָבִינוּ וּמֵאֲשֵׁר לְאָבִינוּ עָשָׂה אֵת כָּל־הַכְּבֹד הַזֶּה׃	Gen. 31:1 Now Jacob heard that the sons of Laban were saying, "Jacob has taken all that was our father's; he has gained all this wealth from what belonged to our father."	L	שמע	Qal	Wyy	3	M	Sg	[הוא]	Hum	אֶת־דְּבָרֵי בְנֵי־לָבָן		Construct with Proper Noun	Particle 'et and Object	None		None	Inferable	Org	CP > 0
469	<u>Gen 34:5</u> וַיַּעֲקֹב שָׁמַע כִּי טָמְאָה אֶת־דִּינָה בָתּוֹ וּבָנָיו הָיוּ אֶת־מִקְנֵהוּ בַשָּׂדֶה וַהֲחַרְשׁ יַעֲקֹב עַד־בָּאִם׃	Gen. 34:5 Now Jacob heard that Shechem had defiled his daughter Dinah; but his sons were with his cattle in the field, so Jacob held his peace until they came.	L	שמע	Qal	Pf	3	M	Sg	וַיַּעֲקֹב	Hum	כִּי טָמְאָה אֶת־דִּינָה בָתּוֹ		Not Applicable	kiʿ clause	None		None	Evoked	Hum	CP > 0
470	<u>Gen 34:7</u> וַיִּבְנִי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כִּשְׂמֹטָם וַיִּחַעֲצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד כִּי־נָבְלָה עָשָׂה בְיִשְׂרָאֵל לְשָׂכֵב אֶת־בְּתוּלַת יַעֲקֹב אִיֶּכָן לֹא יַעֲשֶׂה׃	Gen. 34:7 just as the sons of Jacob came in from the field. When they heard of it, the men were indignant and very angry, because he had committed an outrage in Israel by lying with Jacob's daughter, for such a thing ought not to be done.	L	שמע	Qal	IC	NA	NA	NA	וּבְנֵי יַעֲקֹב	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
471	<u>Gen 34:17</u> וְאִם־לֹא תִשְׁמַעוּ אֵלֵינוּ לְהַמּוֹל וְלִקְחוּנוּ אֶת־בָּתְּנוּ וְהִלְכְּנוּ׃	Gen. 34:17 But if you will not listen to us and be circumcised, then we will take our daughter and be gone."	E	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֵלֵינוּ	לְהַמּוֹל	Suffix	Prep El and Object	None		Other NP	Evoked	Org	CP > 0
472	<u>Gen 34:24</u> וַיִּשְׁמַע אֶל־חַמּוֹר וְאֶל־שָׁכֵם בְּנוֹ כָּל־יְצֵאֵי שַׁעַר עִירוֹ וַיִּמְלֹזוּ כָּל־זָכָר כָּל־יְצֵאֵי שַׁעַר עִירוֹ׃	Gen. 34:24 And all who went out of the city gate heeded Hamor and his son Shechem; and every male was circumcised, all who went out of the gate of his city.	E	שמע	Qal	Wyy	3	M	Pl	[הם]	Hum	אֶל־חַמּוֹר וְאֶל־שָׁכֵם בְּנוֹ		Proper Noun	Prep El and Object	Topicalisation		None	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
473	Gen 35:22 וַיְהִי בְשָׂן יִשְׂרָאֵל בְּאֶרֶץ הַהָוָה וַיֵּלֶד רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָהּ פִּילַגְשׁ אִבּוֹ וַיִּשְׁמַע יִשְׂרָאֵל פּ וַיְהִיו בְּנֵי־יַעֲקֹב שְׁנַיִם עָשָׂר:	Gen. 35:22 While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine; and Israel heard of it. Now the sons of Jacob were twelve.	L	שמע	Qal	Wyy	3	M	Sg	יִשְׂרָאֵל	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
474	Gen 37:6 וַיֹּאמֶר אֲלֵיהֶם שְׁמַעוּ-נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי:	Gen. 37:6 He said to them, "Listen to this dream that I dreamed.	J	שמע	Qal	Imv	2	M	Pl	[אתם]	Hum	הַחֲלוֹם הַזֶּה		NP + Def. Art.	Object Alone	None		None	Evoked	Inan	CP > 0
475	Gen 37:17 וַיֹּאמֶר הָאִישׁ וְסָעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נֹכַח דְּתִינָה וַיֵּלֶד יוֹסֵף אַחֵר אֲחָיו וַיִּמְצְאוּם בְּדוּחַן:	Gen. 37:17 The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan.	J	שמע	Qal	Pf	1	C	Sg	[אנכי]	Hum	אֲמָרִים		Indefinite specific NP	Object Alone	None		None	Evoked	Org	CP > 0
476	Gen 37:21 וַיִּשְׁמַע רְאוּבֵן וַיַּצִּילֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹס נַפְשִׁי:	Gen. 37:21 But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life."	J	שמע	Qal	Wyy	3	M	Sg	רְאוּבֵן	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
477	Gen 37:27 וְנִמְכַרְנוּ לִישְׁמַעֲאֵלִים וַיִּדְנוּ אֶל־תְּהִיבוֹ כִּי־אָחִינוּ בְּשָׂרְנוּ הוּא וַיִּשְׁמַעוּ אֲחָיו:	Gen. 37:27 Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed.	J	שמע	Qal	Wyy	3	M	Pl	אָחָיו	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
478	Gen 39:10 וַיְהִי כַּדְּבָרָה אֲלֵי־יוֹסֵף יוֹם וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לְהִיּוֹת עִמָּה:	Gen. 39:10 And although she spoke to Joseph day after day, he would not consent to lie beside her or to be with her.	J	שמע	Qal	Pf	3	M	Sg	יוֹסֵף	Hum	אֵלֶיהָ	כַּדְּבָרָה אֲלֵי־יוֹסֵף יוֹם יוֹם יוֹם	Suffix	Prep El and Object	Heavy Topicalisation		Other NP	Evoked	Hum	CP > 0
479	Gen 39:15 וַיְהִי כִּשְׁמַעוֹ כִּי־הִרְיַמְתִּי קוֹלִי וְאֶקְרָא וַיֵּעֹזֵב בְּגָדוֹ אֶצְלִי וַיֵּצֵא הַחוּצָה:	Gen. 39:15 and when he heard me raise my voice and cry out, he left his garment beside me, and fled outside."	J	שמע	Qal	IC	NA	NA	NA	[הוא]	Hum	כִּי־הִרְיַמְתִּי י קוֹלִי		Not Applicable	ki' clause	None		None	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
480	Gen 39:19 וַיְהִי כִשְׁמַע אֲדֹנָיו אֶת־דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדְּךָ וַיַּחַר אָפוּ:	Gen. 39:19 When his master heard the words that his wife spoke to him, saying, "This is the way your servant treated me," he became enraged.	J	שמע	Qal	IC	NA	NA	NA	אֲדֹנָיו	Hum	אֶת־דְּבָרֵי אִשְׁתּוֹ		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0
481	Gen 41:15 וַיֹּאמֶר פִּרְעֹה אֶל־יוֹסֵף חֲלוֹם חֲלָמְתִי וּפְתָר אֵין אֲתוֹ וְאֵין שׁמַעְתִּי עֲלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתָר אֲתוֹ:	Gen. 41:15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it."	E	שמע	Qal	Pf	1	C	Sg	וְאֵין	Hum	עֲלֶיךָ		Suffix	Prep Al and Object	None		Other NP	Evoked	Hum	CP > 0
482	Gen 41:15 וַיֹּאמֶר פִּרְעֹה אֶל־יוֹסֵף חֲלוֹם חֲלָמְתִי וּפְתָר אֵין אֲתוֹ וְאֵין שׁמַעְתִּי עֲלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתָר אֲתוֹ:	Gen. 41:15 And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it."	E	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	חֲלוֹם		Non-specific NP	Object Alone	None		None	Evoked	Inan	CP > 0
483	Gen 42:2 וַיֹּאמֶר הִגֵּה שְׂמֹעֲתִי כִי יֵשְׁבֵר בְּמִצְרַיִם רְדוֹ-שָׁמָּה וְיִשְׁבְּרוּ-לָנוּ מִשֶּׁם וְנִחְיֶה וְלֹא נָמוּת:	Gen. 42:2 I have heard," he said, "that there is grain in Egypt; go down and buy grain for us there, that we may live and not die."	J	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	כִּי יֵשְׁבֵר בְּמִצְרַיִם		Not Applicable	ki ^y clause	None		None	Evoked	Inan	CP = 0
484	Gen 42:21 וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל אֲשָׁמִים אֲנַחְנוּ עַל־אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרָתוֹ נִפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ עֲלֵינוּ בְּאֵה אֵלֵינוּ הַצָּרָה הַזֹּאת:	Gen. 42:21 They said to one another, "Alas, we are paying the penalty for what we did to our brother; we saw his anguish when he pleaded with us, but we would not listen. That is why this anguish has come upon us."	E	שמע	Qal	Pf	1	C	Pl	אֲנַחְנוּ	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
485	Gen 42:22 וַיַּעַן רְאוּבֵן אֲתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֶל־תִּחַטְּאוּ בְּיַלְדוֹ וְלֹא שָׁמַעְתֶּם וְגַם־דָּמּוּ הִגֵּה גִדְרָשׁ:	Gen. 42:22 Then Reuben answered them, "Did I not tell you not to wrong the boy? But you would not listen. So now there comes a reckoning for his blood."	E	שמע	Qal	Pf	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
486	Gen 43:25 וַיִּלְכוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּעֶהְרִים כִּי שָׁמְעוּ כִּי־שָׂם יֶאֱכְלוּ לָחֶם:	Gen. 43:25 they made the present ready for Joseph's coming at noon, for they had heard that they would dine there.	J	שמע	Qal	Pf	3	C	Pl	[הם]	Hum	כִּי־שָׂם יֶאֱכְלוּ לָחֶם		Not Applicable	ki' clause	None		None	New	Hum	CP = 0
487	Gen 45:2 וַיִּתֵּן אֶת־קוֹלוֹ בְּבִכּוֹ וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע אֶת־בֵּית פַּרְעֹה:	Gen. 45:2 And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it.	E	שמע	Qal	Wyy	3	M	Pl	מִצְרַיִם	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
488	Gen 45:2 וַיִּתֵּן אֶת־קוֹלוֹ בְּבִכּוֹ וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע אֶת־בֵּית פַּרְעֹה:	Gen. 45:2 And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it.	E	שמע	Qal	Wyy	3	M	Sg	בֵּית פַּרְעֹה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
489	Gen 45:16 וַיִּשְׁמַע בֵּית פַּרְעֹה לְאָמְרָא בָּאוּ אֲתֵי יוֹסֵף וַיִּטֵּב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עַבְדָּיו:	Gen. 45:16 When the report was heard in Pharaoh's house, "Joseph's brothers have come," Pharaoh and his servants were pleased.	E	שמע	Nifal	Pf	3	M	Sg	וַיִּשְׁמַע	Inan		בֵּית פַּרְעֹה	Not Applicable	Passive Verb	None		None	None	NA	None
490	Gen 49:2 וַיִּשְׁמְעוּ בְנֵי יַעֲקֹב וַיִּשְׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיהֶם:	Gen. 49:2 Assemble and hear, O sons of Jacob; listen to Israel your father.	L	שמע	Qal	Imv	2	M	Pl	בְנֵי יַעֲקֹב	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
491	Gen 49:2 וַיִּשְׁמְעוּ בְנֵי יַעֲקֹב וַיִּשְׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיהֶם:	Gen. 49:2 Assemble and hear, O sons of Jacob; listen to Israel your father.	L	שמע	Qal	Imv	2	M	Pl	בְנֵי יַעֲקֹב	Org	אֶל־יִשְׂרָאֵל	אֲבִיהֶם	Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP = 0
492	Exod 2:15 וַיִּשְׁמַע פַּרְעֹה אֶת־הַדְּבָר הַזֶּה וַיִּבְקֵשׁ לְהַרְגוֹ אֶת־מֹשֶׁה וַיִּבְרַח מִשָּׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֹּשֶׁב עַל־הַבְּאֵר:	Ex. 2:15 When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh. He settled in the land of Midian, and sat down by a well.	J	שמע	Qal	Wyy	3	M	Sg	פַּרְעֹה	Hum	אֶת־הַדְּבָר הַזֶּה		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Inan	CP = 0
493	Exod 2:24 וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:	Ex. 2:24 God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob.	P	שמע	Qal	Wyy	3	M	Sg	אֱלֹהִים	Hum	אֶת־נַאֲקָתָם		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Org	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
494	Exod 3:7 וַיֹּאמֶר יְהוָה רָאֵה רָאֵה אֶת־עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צְעָקָתָם שָׁמַעְתִּי מִפְּנֵי נְגֻשָׁיו כִּי יָדַעְתִּי אֶת־מַכְאֲבֵיהֶם׃	Ex. 3:7 Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings,	J	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	וְאֶת־צְעָקָתָם		NP + Suffix	Particle 'et and Object	Topicalisation		Other NP	Inferable	Org	CP > 0
495	Exod 3:18 וְשָׁמְעוּ לְקוֹלִי וּבֵאתֶם אֵתָּהּ וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרָיִם וְאָמְרֹתֶם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָה עִלֵּינוּ וְעִתָּהּ נֵלְכֶה־נָּא דֶרֶךְ שְׁלֹשַׁת יָמִים בְּמִדְבָּר וְנִבְחָחָה לַיהוָה אֱלֹהֵינוּ׃	Ex. 3:18 They will listen to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; let us now go a three days' journey into the wilderness, so that we may sacrifice to the LORD our God.'	J	שמע	Qal	Wq	3	C	Pl	[הם]	Hum	לְקוֹלִי		NP + Suffix	Prep Lamed and Object	None		Other NP	Inferable	Hum	CP = 0
496	Exod 4:1 וַיַּעַן מֹשֶׁה וַיֹּאמֶר וַהֲלוֹ לֹא־יִאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה׃	Ex. 4:1 Then Moses answered, "But suppose they do not believe me or listen to me, but say, 'The LORD did not appear to you.'"	L	שמע	Qal	Imf	3	M	Pl	[אני]	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Other NP	Evoked	Hum	CP = 0
497	Exod 4:8 וְהָיָה אִם־לֹא יִאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֵת הָרִאשׁוֹן וְהִיאֲמִינוּ לְקוֹל הָאֵת הָאֲחֵרֹן׃	Ex. 4:8 "If they will not believe you or heed the first sign, they may believe the second sign.	L	שמע	Qal	Imf	3	M	Pl	[הם]	Hum	לְקוֹל הָאֵת הָרִאשׁוֹן		Construct with Def. NP	Prep Lamed and Object	None		None	New	Inan	CP > 0
498	Exod 4:9 אִם־לֹא יִאֱמִינוּ גַם לְשׁוֹנֵי הָאֵתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּ לְקוֹלֶךָ וְלִקְחָתָּהּ מִמִּימֵי הַיָּאֵר וְשִׁפְכָתָּהּ הַיְבֻשָּׁה וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן־הַיָּאֵר וְהָיוּ לְדָם בְּיַבֻּשׁ׃	Ex. 4:9 If they will not believe even these two signs or heed you, you shall take some water from the Nile and pour it on the dry ground; and the water that you shall take from the Nile will become blood on the dry ground."	L	שמע	Qal	Imf	3	M	Pl	[הם]	Hum	לְקוֹלֶךָ		NP + Suffix	Prep Lamed and Object	None		Other NP	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
499	a Exod 4:31 וַיֹּאמְרוּ b הֵעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ:	Ex. 4:31 The people believed; and when they heard that the LORD had given heed to the Israelites and that he had seen their misery, they bowed down and worshiped.	J	שמע	Qal	Wyy	3	M	Pl	[הם]	Hum	כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים		Not Applicable	ki ^v clause	None		None	New	Hum	CP > 0
500	Exod 5:2 וַיֹּאמֶר a פְּרַעֲהַ מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקִלְוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֶשְׁלַח:	Ex. 5:2 But Pharaoh said, "Who is the LORD, that I should heed him and let Israel go? I do not know the LORD, and I will not let Israel go."	E	שמע	Qal	Imf	1	C	Sg	[אני]	Hum	בְּקִלְוֹ		NP + Suffix	Prep Bet and Object	None		Proper Noun	Inferable	Hum	CP = 0
501	Exod 6:5 וְגַם אָנֹכִי a שְׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מַצְרַיִם מַעֲבֹדִים אֲתָם וְאָזְכֵּר b אֶת־בְּרִיתִי:	Ex. 6:5 I have also heard the groaning of the Israelites whom the Egyptians are holding as slaves, and I have remembered my covenant.	P	שמע	Qal	Pf	1	C	Sg	אָנֹכִי	Hum	אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל		Construct with Proper Noun	Particle 'et and Object	None		None	Inferable	Org	CP = 0
502	Exod 6:9 וַיְדַבֵּר מֹשֶׁה בֶּן אֱל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצָר רוּחַ וּמַעֲבֹדָה קָשָׁה: פ	Ex. 6:9 Moses told this to the Israelites; but they would not listen to Moses, because of their broken spirit and their cruel slavery.	P	שמע	Qal	Pf	3	C	Pl	בְּנֵי יִשְׂרָאֵל	Org	אֶל־מֹשֶׁה		Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP > 0
503	Exod 6:12 וַיְדַבֵּר מֹשֶׁה לְפָנֵי יְהוָה לֵאמֹר הֲנֹכְחֵי בְנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמְעֵנִי פְרַעֲהַ וְאָנֹכִי עַרְל שֹׁפֵתִים: פ	Ex. 6:12 But Moses spoke to the LORD, "The Israelites have not listened to me; how then shall Pharaoh listen to me, poor speaker that I am?"	P	שמע	Qal	Pf	3	C	Pl	בְּנֵי־יִשְׂרָאֵל לְ	Org	אֵלַי		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0
504	Exod 6:12 וַיְדַבֵּר מֹשֶׁה לְפָנֵי יְהוָה לֵאמֹר הֲנֹכְחֵי בְנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמְעֵנִי פְרַעֲהַ וְאָנֹכִי עַרְל שֹׁפֵתִים: פ	Ex. 6:12 But Moses spoke to the LORD, "The Israelites have not listened to me; how then shall Pharaoh listen to me, poor speaker that I am?"	P	שמע	Qal	Imf	3	M	Sg	פְּרַעֲהַ	Hum	– נִי		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
505	Exod 6:30 וַיֹּאמֶר מֹשֶׁה לְפָנֵי יְהוָה הֲנִי אָנֹכִי עַרְל שֹׁפֵתִים וְאֵיךְ יִשְׁמַע אֵלַי a פְּרַעֲהַ: פ	Ex. 6:30 But Moses said in the LORD'S presence, "Since I am a poor speaker, why would Pharaoh listen to me?"	P	שמע	Qal	Imf	3	M	Sg	פְּרַעֲהַ	Hum	אֵלַי		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
506	<u>Exod 7:4</u> וְלֹא־שָׁמַע אֲלֵכֶם פְּרַעֲהַ וְנָתַתִּי אֶת־יָדִי בְּמִצְרַיִם וְהוֹצֵאתִי אֶת־צְבָאוֹתַי אֶת־עַמִּי בְּנִי־יִשְׂרָאֵל ^a מֵאֶרֶץ מִצְרַיִם ^a בְּשִׁפְטִים ^b גְּדֹלִים:	Ex. 7:4 When Pharaoh does not listen to you, I will lay my hand upon Egypt and bring my people the Israelites, company by company, out of the land of Egypt by great acts of judgment.	P	שמע	Qal	Imf	3	M	Sg	פְּרַעֲהַ	Hum	אֲלֵכֶם		Suffix	Prep El and Object	None		Other NP	Evoked	Org	CP > 0
507	<u>Exod 7:13</u> וַיִּחְזַק לֵב פְּרַעֲהַ וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: פ	Ex. 7:13 Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.	P	שמע	Qal	Pf	3	M	Sg	פְּרַעֲהַ	Hum	אֲלֵהֶם		Suffix	Prep El and Object	None		Proper Noun	Evoked	Org	CP = 0
508	<u>Exod 7:16</u> וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחֲנִי אֵלֶיךָ לֵאמֹר שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי בַּמִּדְבָּר וְהִגַּה לֹא־שָׁמַעְתָּ עַד־כֹּה:	Ex. 7:16 Say to him, "The LORD, the God of the Hebrews, sent me to you to say, "Let my people go, so that they may worship me in the wilderness." But until now you have not listened."	J	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum		עַד־כֹּה	Not Applicable	No Object Expressed	None		None	None	NA	None
509	<u>Exod 7:22</u> וַיַּעֲשׂוּ־כֵן חַרְטָמִי מִצְרַיִם בְּלִטְיָהֶם ^a וַיִּחְזַק לֵב־פְּרַעֲהַ וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה:	Ex. 7:22 But the magicians of Egypt did the same by their secret arts; so Pharaoh's heart remained hardened, and he would not listen to them; as the LORD had said.	P	שמע	Qal	Pf	3	M	Sg	פְּרַעֲהַ	Hum	אֲלֵהֶם		Suffix	Prep El and Object	None		Proper Noun	Evoked	Org	CP = 0
510	<u>Exod 8:11</u> וַיִּרְא פְּרַעֲהַ כִּי הִיָּתַה הַרוּחָה וְהִקְבֵּד ^a אֶת־לִבּוֹ וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	Ex. 8:15 But when Pharaoh saw that there was a respite, he hardened his heart, and would not listen to them, just as the LORD had said.	P	שמע	Qal	Pf	3	M	Sg	פְּרַעֲהַ	Hum	אֲלֵהֶם		Suffix	Prep El and Object	None		Proper Noun	Evoked	Org	CP > 0
511	<u>Exod 8:15</u> וַיֹּאמְרוּ הַחַרְטָמִּים אֶל־פְּרַעֲהַ אֲצַבֵּעַ אֱלֹהִים הוּא וַיִּחְזַק לֵב־פְּרַעֲהַ וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	Ex. 8:19 And the magicians said to Pharaoh, "This is the finger of God!" But Pharaoh's heart was hardened, and he would not listen to them, just as the LORD had said.	P	שמע	Qal	Pf	3	M	Sg	פְּרַעֲהַ	Hum	אֲלֵהֶם		Suffix	Prep El and Object	None		Proper Noun	Evoked	Org	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
512	Exod 9:12 וַיִּחַזַק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה׃	Ex. 9:12 But the LORD hardened the heart of Pharaoh, and he would not listen to them, just as the LORD had spoken to Moses.	P	שמע	Qal	Pf	3	M	Sg	פַּרְעֹה	Hum	אֲלֵהֶם		Suffix	Prep El and Object	None		Proper Noun	Inferable	Org	CP = 0
513	Exod 11:9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֹא־יִשְׁמַע אֲלֵיכֶם פַּרְעֹה לְמַעַן רַבּוֹת מוֹפְתַי בְּאֶרֶץ מִצְרַיִם׃	Ex. 11:9 The LORD said to Moses, “Pharaoh will not listen to you, in order that my wonders may be multiplied in the land of Egypt.”	P	שמע	Qal	Imf	3	M	Sg	פַּרְעֹה	Hum	אֲלֵיכֶם		Suffix	Prep El and Object	None		Proper Noun	Evoked	Org	CP > 0
514	Exod 15:14 וַיִּשְׁמְעוּ עַמִּים יִרְגָּזוּ חֵיל אֲחֻזַּיִשְׁבִּי פָלְשֶׁת׃	Ex. 15:14 The peoples heard, they trembled; pangs seized the inhabitants of Philistia.	L	שמע	Qal	Pf	3	C	Pl	עַמִּים	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
515	Exod 15:26 וַיֹּאמֶר אֱ־שָׁמוּעַ תִּשְׁמָע לְקוֹל אֱ־יְהוָה וְהִיָּשֶׁר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כִּלְיִמְחֻלָּה אֲשֶׁר־שָׁמַתִּי בְּמִצְרַיִם לֹא־אֲשִׁים עֲלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ׃	Ex. 15:26 He said, “If you will listen carefully to the voice of the LORD your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the LORD who heals you.”	L	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	לְקוֹל אֱ־יְהוָה	אֲלֵיךָ	Construct with Proper Noun	Prep Lamed and Object	None		None	Inferable	Hum	CP = 0
516	Exod 16:7 וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־תִּלְוַתְכֶם עַל־יְהוָה וְנַחֲנוּ אָמָּה כִּי תִלּוּנוּ עָלֵינוּ׃	Ex. 16:7 and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?”	P	שמע	Qal	IC	NA	NA	NA	יְהוָה	Hum	אֶת־תִּלְוַתְכֶם יְכֶם		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Org	CP > 0
517	Exod 16:8 מֹשֶׁה בִּתְתֵי יְהוָה לָכֵן בְּעֶרְבַּי בָּשָׂר לֶאֱכֹל וּלְחֶם בִּבְקָרִי לִשְׂבֹּעַ בַּשְּׂמֹעַ יְהוָה אֶת־תִּלְוַתְכֶם אֲשֶׁר־אַתֶּם מְלַיְנִים עָלָיו וְנַחֲנוּ אָמָּה לֹא־עָלֵינוּ תִלְוַתְכֶם כִּי עַל־יְהוָה׃	Ex. 16:8 And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him— what are we? Your complaining is not against us but against the LORD.”	P	שמע	Qal	IC	NA	NA	NA	יְהוָה	Hum	אֶת־תִּלְוַתְכֶם יְכֶם		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Org	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
518	Exod 16:9 וַיֹּאמֶר מֹשֶׁה אֶל-אֶהְרֹן אָמַר אֶל-כָּל-עַדְתַּת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה ^a כִּי שָׁמַע אֶת תִּלְוַתְיִכֶם:	Ex. 16:9 Then Moses said to Aaron, "Say to the whole congregation of the Israelites, 'Draw near to the LORD, for he has heard your complaining.'"	P	שמע	Qal	Pf	3	M	Sg	יהוה	Hum	את תלונתיכם		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Org	CP > 0
519	Exod 16:12 שָׁמַעְתִּי אֶת-תִּלְוֹתַי בְּנֵי יִשְׂרָאֵל דָּבַר אֲלֵהֶם לֵאמֹר בֵּין הָעֶרְבִים תֹּאכְלוּ בֹשֶׂר וּבִבְקָר תִּשְׁבְּעוּ-לֶחֶם וַיִּדְעַתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	Ex. 16:12 "I have heard the complaining of the Israelites; say to them, 'At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.'"	P	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	את-תלונתי בני ישראל		Construct with Proper Noun	Particle 'et and Object	None		None	Evoked	Org	CP = 0
520	Exod 16:20 וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה וַיֹּחֲרֹו אַנְשִׁים מִמֶּנּוּ עַד-בֹּקֶר וַיֵּרָם תּוֹלְעִים וַיִּבְאֵשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה:	Ex. 16:20 But they did not listen to Moses; some left part of it until morning, and it bred worms and became foul. And Moses was angry with them.	J	שמע	Qal	Pf	3	C	Pl	אנשים	Org	אל-משה		Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP > 0
521	Exod 18:1 וַיִּשְׁמַע יִתְרוֹ כְּהֵן מִדִּיָּן חֹתֵן מֹשֶׁה אֵת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי-הוֹצִיא יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרָיִם:	Ex. 18:1 Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for his people Israel, how the LORD had brought Israel out of Egypt.	J/E	שמע	Qal	Wyy	3	M	Sg	יתרו כהן מדין חתן משה	Hum	את כל-אשר עשה אלהים למשה ולישראל עמו		kōl + Def. NP	Particle 'et and Object	None		None	Inferable	Inan	CP > 0
522	Exod 18:19 שָׁמַע בְּקֻלִי אֲנִיעֲדֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הַיּוֹם אַתָּה לְעַם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֹתָהּ אֶת-הַדְּבָרִים ^a אֶל-הָאֱלֹהִים:	Ex. 18:19 Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God;	J	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בקלי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP > 0
523	Exod 18:24 וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנֵו וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר:	Ex. 18:24 So Moses listened to his father-in-law and did all that he had said.	E	שמע	Qal	Wyy	3	M	Sg	משה	Hum	לקול חתני		NP + Suffix	Prep Lamed and Object	None		Proper Noun	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
524	Exod 19:5 וְעַתָּה אִם-שְׁמוֹעַ תִּשְׁמָעוּן בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי וְהִיְתָם לִי סִגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-הָאָרֶץ:	Ex. 19:5 Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine,	E	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
525	Exod 19:9 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה אֲנִי בָּא אֵלֶיךָ בְּעָבַיִת הָעָנָן בְּעַבְיוֹר יִשְׁמַע הָעָם בְּדַבְרֵי עַמֶּךָ וְגַם-בְּיָדְךָ יֵאֱמִינוּ לְעוֹלָם וַיֹּאמֶר מֹשֶׁה אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה:	Ex. 19:9 Then the LORD said to Moses, "I am going to come to you in a dense cloud, in order that the people may hear when I speak with you and so trust you ever after." When Moses had told the words of the people to the LORD,	J	שמע	Qal	Imf	3	M	Sg	הָעָם	Hum	בְּדַבְרֵי עַמֶּךָ		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP > 0
526	Exod 20:19 וַיֹּאמְרוּ אֶל-מֹשֶׁה דַּבֵּר-אַתָּה עִמָּנוּ וְנִשְׁמָעָה אֶת-דְּבַר עַמָּנוּ אֲלֵהֵם פֶּן-נָמוּת:	Ex. 20:19 and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die."	E	שמע	Qal	Wq	1	C	Pl	[אנחנו]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
527	Exod 22:22 אִם-עָנָה תִּעֲנֶנּוּ אִתּוֹ כִּי אִם-צָעַק יִצְעַק אֵלַי שָׁמַע אֲשַׁמַּע צַעֲקוֹתָם:	Ex. 22:23 If you do abuse them, when they cry out to me, I will surely heed their cry;	E	שמע	Qal	Imf	1	C	Sg	[אני]	Hum	צַעֲקוֹתוֹ		NP + Suffix	Object Alone	None		Other NP	Evoked	Hum	CP = 0
528	Exod 22:26 כִּי הוּא כְּסוּתָהּ לְבִדּוּהָ הוּא שְׁמַלְתּוֹ לְעֶרְוָהּ בַּמָּה יִשְׁכַּב וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי-חַנּוּן אֲנִי: ס	Ex. 22:27 for it may be your neighbor's only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate.	E	שמע	Qal	Wq	1	C	Sg	[אני]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
529	Exod 23:13 וּבְכָל אֲשֶׁר-אָמַרְתִּי אֵלֶיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ: לֹא יִשְׁמַע עַל-פִּיךָ:	Ex. 23:13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.	E	שמע	Nifal	Imf	3	M	Sg	וְשֵׁם אֱלֹהִים אֲחֵרִים	Inan	עַל-פִּיךָ		Not Applicable	Passive Verb	None		None	Inferable	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
530	Exod 23:21 הַשָּׁמֶר מִפְּנֵי וְשָׁמַע בְּקוֹלוֹ אֶל־תִּמְרָר בּוֹ כִּי לֹא יִשָּׂא לְפָשַׁעְכֶם כִּי שְׁמִי בְּקִרְבּוֹ:	Ex. 23:21 Be attentive to him and listen to his voice; do not rebel against him, for he will not pardon your transgression; for my name is in him.	E	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	בְּקוֹלוֹ		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP > 0
531	Exod 23:22 אִם־שָׁמַעַתְּ אֶת־קוֹלִי וְעָשִׂיתָ כְּלֹא־אֲשֶׁר אֹדְבָר וְאֹיְבָתִי אֶת־צַדִּיק וְצַרְתִּי אֶת־צַרְרֵיךָ:	Ex. 23:22 But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.	E	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹלוֹ		NP + Suffix	Prep Bet and Object	None		Other NP	Evoked	Hum	CP = 0
532	Exod 24:7 סָפַר הַבְּרִית וַיִּקְרָא בְּאָזְנוֹ הַעָם וַיֹּאמְרוּ כָּל־אֲשֶׁר־דִּבֶּר יְהוָה וְנִשְׁמָעָה:	Ex. 24:7 Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient."	E	שמע	Qal	Wq	1	C	Pl	[אנחנו]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
533	Exod 28:35 עַל־אֹהֲרֹן לְשָׂרָת וְנִשְׁמָע קוֹלוֹ בָּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבְצֵאתוֹ לֹא יָמוּת:	Ex. 28:35 Aaron shall wear it when he ministers, and its sound shall be heard when he goes into the holy place before the LORD, and when he comes out, so that he may not die.	E	שמע	Nifal	Wq	3	M	Sg	קוֹלוֹ	Inan	בָּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבְצֵאתוֹ		Not Applicable	Passive Verb	None		None	New	Hum	CP = 0
534	Exod 32:17 וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרָעָה וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה:	Ex. 32:17 When Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp."	L	שמע	Qal	Wyy	3	M	Sg	יְהוֹשֻׁעַ	Hum	אֶת־קוֹל הָעָם	בְּרָעָה	Construct with Def. NP	Particle 'et and Object	None		None	Inferable	Org	CP > 0
535	Exod 33:4 וַיִּשְׁמַע הָעָם אֶת־הַדְּבָר הָרָע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא־שָׂתוּ אִישׁ עֲדָיו עָלָיו:	Ex. 33:4 When the people heard these harsh words, they mourned, and no one put on ornaments.	L	שמע	Qal	Wyy	3	M	Sg	הָעָם	Org	אֶת־הַדְּבָר הָרָע הַזֶּה		NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Inan	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
536	Lev 5:1 וְגִפְשׁ כִּי־תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא עֹד אִם רָאָה אִם יָדַע אִם־לֹא יֵגִיד וְנָשָׂא עֹנֹוֹ:	Lev. 5:1 When any of you sin in that you have heard a public adjuration to testify and—though able to testify as one who has seen or learned of the matter—does not speak up, you are subject to punishment.	P	שמע	Qal	Wq	3	F	Sg	וְגִפְשׁ	Hum	קוֹל אֱלֹהִים		Indefinite specific NP	Object Alone	None		None	New	Hum	CP = 0
537	Lev 10:20 וַיִּשְׁמַע מֹשֶׁה וַיִּיטָב בְּעֵינָיו: פ	Lev. 10:20 And when Moses heard that, he agreed.	P	שמע	Qal	Wyy	3	M	Sg	מֹשֶׁה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
538	Lev 26:14 וְאִם־לֹא תִשְׁמָעוּ לִי וְלֹא תִעֲשׂוּ אֶת־כָּל־הַמִּצְוֹת אֲשֶׁר־אֶמְצֵא:	Lev. 26:14 But if you will not obey me, and do not observe all these commandments,	H	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	לִי		Suffix	Prep Lamed and Object	None		Other NP	Evoked	Hum	CP > 0
539	Lev 26:18 וְאִם־עַד־אֲלֹהִים לֹא תִשְׁמָעוּ לִי וַיִּסְפַּתִּי לִי־סִפְרָה אֶתְכֶם שִׁבְעַת עַל־חַטֹּאתֵיכֶם:	Lev. 26:18 And if in spite of this you will not obey me, I will continue to punish you sevenfold for your sins.	H	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	לִי		Suffix	Prep Lamed and Object	None		Other NP	Evoked	Hum	CP > 0
540	Lev 26:21 וְאִם־תִּלְכְּוּ עִמִּי קָרִי וְלֹא תֵאָבֹוּ לִי וַיִּסְפַּתִּי עֲלֵיכֶם מִלְּמָה שִׁבְעַת כַּחַטֹּאתֵיכֶם:	Lev. 26:21 If you continue hostile to me, and will not obey me, I will continue to plague you sevenfold for your sins.	H	שמע	Qal	IC	NA	NA	NA	[אתם]	Hum	לִי		Suffix	Prep Lamed and Object	None		Other NP	Evoked	Hum	CP > 0
541	Lev 26:27 וְאִם־בִּזְאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בְקָרִי:	Lev. 26:27 But if, despite this, you disobey me, and continue hostile to me,	H	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	לִי		Suffix	Prep Lamed and Object	None		Other NP	Evoked	Hum	CP > 0
542	Num 7:89 וַיְבָא מֹשֶׁה אֶל־אֱהֱלֵ מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל אֱלֹהִים מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרוֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו: פ	Num. 7:89 When Moses went into the tent of meeting to speak with the LORD, he would hear the voice speaking to him from above the mercy seat that was on the ark of the covenant from between the two cherubim; thus it spoke to him.	P	שמע	Qal	Wyy	3	M	Sg	מֹשֶׁה	Hum	אֶת־הַקּוֹל	מְדַבֵּר אֵלָיו	NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Hum	CP = 0
543	Num 9:8 וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עַמְדוּ וַאֲשַׁמְעָה מֵה־יְצִוָה יְהוָה לָכֶם: פ	Num. 9:8 Moses spoke to them, "Wait, so that I may hear what the LORD will command concerning you."	P	שמע	Qal	Wyq	1	C	Sg	[אני]	Hum	מֵה־יְצִוָה יְהוָה לָכֶם		Interrogative Pronoun	Object Alone	None		None	New	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
544	Num 11:1 וַיְהִי הָעָם כְּמִתְאַנְּנִים רָע אֲשֶׁר בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקִצָּה הַמַּחֲנֶה׃	Num. 11:1 Now when the people complained in the hearing of the LORD about their misfortunes, the LORD heard it and his anger was kindled. Then the fire of the LORD burned against them, and consumed some outlying parts of the camp.	L	שמע	Qal	Wyy	3	M	Sg	יהוה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
545	Num 11:10 וַיִּשְׁמַע מֹשֶׁה אֶת-הַעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אֹהֶלוֹ וַיַּחַר-אַף יְהוָה מְאֹד וַיִּבְעֵנִי מֹשֶׁה רָע׃	Num. 11:10 Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry, and Moses was displeased.	J	שמע	Qal	Wyy	3	M	Sg	משה	Hum	אתהעם	בכה	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Org	CP > 0
546	Num 12:2 וַיֹּאמְרוּ הֲרַק אֱדֹם-בְּמִשְׁחָה דְבַר יְהוָה הֲלֹא זָמַנְנוּ דְבַר וַיִּשְׁמַע יְהוָה׃	Num. 12:2 and they said, "Has the LORD spoken only through Moses? Has he not spoken through us also?" And the LORD heard it.	L	שמע	Qal	Wyy	3	M	Sg	יהוה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
547	Num 12:6 וַיֹּאמֶר שְׁמַעוּנָא דְבָרַי אֲסִי-יְהוָה נְבִיאִים יְהוָה בְּמִרְאֵה אֲלוֹי אֲתוֹדְעֵם בְּחִלּוֹם אֲדַבְּרֵבּוּ׃	Num. 12:6 And he said, "Hear my words: When there are prophets among you, I the LORD make myself known to them in visions; I speak to them in dreams.	L	שמע	Qal	Imv	2	M	Pl	[הוא]	Hum	דברי		NP + Suffix	Object Alone	None		Other NP	Inferable	Hum	CP = 0
548	Num 14:13 וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה וַשְׁמַעוּ מִצְרַיִם כִּי-הֵעֵלִיתָ בְּכַחֲךָ אֶת-הָעָם הַזֶּה מִמִּצְרַיִם׃	Num. 14:13 But Moses said to the LORD, "Then the Egyptians will hear of it, for in your might you brought up this people from among them,	J	שמע	Qal	Wq	3	C	Pl	מצרים	Org		כחך	Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
549	Num 14:14 וַאֲמָרוּ אֶל־יְהוָה הָאָרֶץ הַזֹּאת בְּקִרְבֵּי יְהוָה אֲשֶׁר־עִיְנֵי בָּעֵינִי נִרְאָה אֲתָה יְהוָה וְעַנְנְךָ עִמָּד עֲלֵהֶם וּבַעֲמֹד עֲנֹן אֲתָה הַלֵּךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה:	Num. 14:14 and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people; for you, O LORD, are seen face to face, and your cloud stands over them and you go in front of them, in a pillar of cloud by day and in a pillar of fire by night.	J	שמע	Qal	Pf	3	C	Pl	[הם]	Hum	כִּי־אֲתָה יְהוָה בְּקִרְבֵּי הָעַם הַזֶּה		Not Applicable	ki ^v clause	None		None	Evoked	Hum	CP > 0
550	Num 14:15 וְהִמַּתָּה אֶת־הָעַם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ אֶת־שִׁמְעֶךָ a לֵאמֹר:	Num. 14:15 Now if you kill this people all at one time, then the nations who have heard about you will say,	J	שמע	Qal	Pf	3	C	Pl	הַגּוֹיִם	Org	אֶת־שִׁמְעֶךָ דְּ		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Inan	CP = 0
551	Num 14:22 כִּי כָל־הָאֲנָשִׁים הָרְאִים אֶת־כִּבְדִּי וְאֶת־אֲתֹתַי אֲשֶׁר־עָשִׂיתִי בַּמִּדְבָּרִים וּבַמִּדְבָּר וַיִּנְסוּ אֹתִי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְקוֹלִי:	Num. 14:22 none of the people who have seen my glory and the signs that I did in Egypt and in the wilderness, and yet have tested me these ten times and have not obeyed my voice,	J	שמע	Qal	Pf	3	C	Pl	הָאֲנָשִׁים	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
552	Num 14:27 עַד־מַתִּי a לְעַדָּה הֲרַעָה הַזֹּאת אֲשֶׁר הִקְמָה מִלִּינַיִם עָלַי אֶת־תִּלְוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִקְמָה מִלִּינַיִם עָלַי b שָׁמְעֵתִי:	Num. 14:27 How long shall this wicked congregation complain against me? I have heard the complaints of the Israelites, which they complain against me.	P	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	אֶת־תִּלְוֹתַי ת בְּנֵי יִשְׂרָאֵל		Construct with Proper Noun	Particle 'et and Object	Topicalisation		None	Inferable	Org	CP = 0
553	Num 16:4 וַיִּשְׁמַע מֹשֶׁה a וַיִּפֹּל עַל־ פָּנָיו:	Num. 16:4 When Moses heard it, he fell on his face.	P	שמע	Qal	Wyy	3	M	Sg	מֹשֶׁה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
554	Num 16:8 מֹשֶׁה אֶל־קֹרַח שָׁמְעוּ־נָא a בְּנֵי לֵוִי:	Num. 16:8 Then Moses said to Korah, "Hear now, you Levites!	P	שמע	Qal	Imv	2	M	Pl	בְּנֵי לֵוִי	Org			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
555	וַיִּקְהָלוּ וַיִּקְהָלוּ Num 20:10 מֹשֶׁה וְאַהֲרֹן אָתֵּיּהוּ אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שָׁמְעוּ־נָא ^a הַמְרִים הַמִּזֵּה הַסֵּלַע הַזֶּה נֹצֵי־אֵי לָכֶם מִיָּם:	Num. 20:10 Moses and Aaron gathered the assembly together before the rock, and he said to them, "Listen, you rebels, shall we bring water for you out of this rock?"	P	שמע	Qal	Imv	2	M	Pl	הַמְרִים	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
556	וַיִּשְׁמַע אֱלֹהֵי יְהוָה וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאֵנוּ מִמִּצְרָיִם וְהִנֵּה אַנְחָנוּ בְּקֶדֶשׁ עִיר קֶצֶה גְּבוּלָהּ:	Num. 20:16 and when we cried to the LORD, he heard our voice, and sent an angel and brought us out of Egypt; and here we are in Kadesh, a town on the edge of your territory.	J	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	קֹלֵנוּ		NP + Suffix	Object Alone	None		Other NP	Inferable	Org	CP = 0
557	וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עָרָד ^a יָשֵׁב הַנֶּגֶב בֵּי בָא יִשְׂרָאֵל הָרֹדֵף הָאֲתָרִים וַיִּלְחֶם בְּיִשְׂרָאֵל ^b וַיִּשְׁבּוּ מִמֶּנּוּ שְׁבִי:	Num. 21:1 When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel and took some of them captive.	L	שמע	Qal	Wyy	3	M	Sg	הַכְּנַעֲנִי	Org	בֵּי בָא יִשְׂרָאֵל רֹדֵף הָאֲתָרִים		Not Applicable	ki ^v clause	None		None	New	Hum	CP = 0
558	וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי ^a וַיַּחֲרֶם אֹתָהֶם ^b וְאֶת־עִירֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חֶרְמָה: פ	Num. 21:3 The LORD listened to the voice of Israel, and handed over the Canaanites; and they utterly destroyed them and their towns; so the place was called Hormah.	L	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	בְּקוֹל יִשְׂרָאֵל		Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Org	CP = 0
559	וַיִּשְׁמַע בָּלַק כִּי בָא בָלַעַם וַיֵּצֵא לִקְרֹאתוֹ אֶל־עִיר מוֹאָב אֲשֶׁר עַל־גְּבוּל ^b אַרְנוֹן אֲשֶׁר בְּקֶצֶה הַגְּבוּל:	Num. 22:36 When Balak heard that Balaam had come, he went out to meet him at Ir-moab, on the boundary formed by the Arnon, at the farthest point of the boundary.	J	שמע	Qal	Wyy	3	M	Sg	בָּלַק	Hum	כִּי בָא בָלַעַם		Not Applicable	ki ^v clause	None		None	Inferable	Hum	CP = 0
560	וַיִּשְׁאֵר מִשְׁלוֹ וַיֹּאמֶר קוּם בָּלַק וּשְׁמַע ^a הָאֲזִינָה עֲדִי ^b בְּנִי ^c צִפּוֹר:	Num. 23:18 Then Balaam uttered his oracle, saying: "Rise, Balak, and hear; listen to me, O son of Zippor:	E	שמע	Qal	Wq	3	M	Sg	בָּלַק	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
561	וַיִּתְּנָה מֵהוֹדֶךָ עָלָיו לְמַעַן יִשְׁמְעוּ ^b כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל:	Num. 27:20 You shall give him some of your authority, so that all the congregation of the Israelites may obey.	P	שמע	Qal	Imf	3	M	Pl	כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
562	Num 30:5 וְשָׁמַע אָבִיהָ אֶת־נִדְוִיהָ וְאָסְרָהּ ^a אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ וְהִחְרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נִדְוִיָּהּ ^b וְכָל־אָסֵר אֲשֶׁר־אָסְרָהּ ^b עַל־נַפְשָׁהּ יִקּוּם׃	Num. 30:4 and her father hears of her vow or her pledge by which she has bound herself, and says nothing to her; then all her vows shall stand, and any pledge by which she has bound herself shall stand.	P	שמע	Qal	Wq	3	M	Sg	אָבִיהָ	Hum	אֶת־נִדְוִיהָ וְאָסְרָהּ		NP + Suffix	Particle 'et and Object	None		Other NP	Evoked	Hum	CP > 0
563	Num 30:6 וְאִם־הִנִּיא אָבִיהָ אֶת־הַבַּיִם שָׁמְעָהּ כָּל־נִדְוִיָּהּ וְאָסְרָהּ אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ לֹא יִקּוּם ^b וַיְהִי וְיִסְלַח־לָהּ כִּי־הִנִּיא אָבִיהָ אֶת־הָ:	Num. 30:5 But if her father expresses disapproval to her at the time that he hears of it, no vow of hers, and no pledge by which she has bound herself, shall stand; and the LORD will forgive her, because her father had expressed to her his disapproval.	P	שמע	Qal	IC	NA	NA	NA	אָבִיהָ	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
564	Num 30:8 וְשָׁמַע אִישָׁהּ ^a בַּיּוֹם שָׁמְעָהּ וְהִחְרִישׁ לָהּ וְקָמוּ נִדְוִיָּהּ ^b וְאָסְרָהּ אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יִקּוּם׃	Num. 30:7 and her husband hears of it and says nothing to her at the time that he hears, then her vows shall stand, and her pledges by which she has bound herself shall stand.	P	שמע	Qal	Wq	3	M	Sg	אִישָׁהּ	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
565	Num 30:8 אִישָׁהּ ^a בַּיּוֹם שָׁמְעָהּ וְהִחְרִישׁ לָהּ וְקָמוּ נִדְוִיָּהּ ^b וְאָסְרָהּ אֲשֶׁר־אָסְרָהּ עַל־נַפְשָׁהּ יִקּוּם׃	Num. 30:7 and her husband hears of it and says nothing to her at the time that he hears, then her vows shall stand, and her pledges by which she has bound herself shall stand.	P	שמע	Qal	IC	NA	NA	NA	י-	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
566	Num 30:9 בַּיּוֹם שָׁמְעָהּ אִישָׁהּ יִנִּיא אוֹתָהּ ^a וְהִפָּר אֶת־נִדְוִיָּהּ ^b אֲשֶׁר עָלְיָהּ וְאֵת ^c מִבְּטָא שִׁפְתֶיהָ ^a אֲשֶׁר אָסְרָהּ עַל־נַפְשָׁהּ ^d וַיְהִי יִסְלַח־לָהּ׃	Num. 30:8 But if, at the time that her husband hears of it, he expresses disapproval to her, then he shall nullify the vow by which she was obligated, or the thoughtless utterance of her lips, by which she bound herself; and the LORD will forgive her.	P	שמע	Qal	IC	NA	NA	NA	אִישָׁהּ	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
567	Num 30:12 וְשָׁמַע אִשָּׁה וְהִחֲרֹשׁ לָהּ לֹא הֵנִיא אֶתְהָּ וְקָמוּ כָּל-נְדָוֶיהָ וְכָל-אֶסְרָהּ אֲשֶׁר-אָסְרָהּ עַל-נַפְשָׁהּ יִקְוּם׃ ^a	Num. 30:11 and her husband heard it and said nothing to her, and did not express disapproval to her, then all her vows shall stand, and any pledge by which she bound herself shall stand.	P	שמע	Qal	Wq	3	M	Sg	אִשָּׁה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
568	Num 30:13 וְאִם-הִפְרָ יִפְרֹ אֶתָּם אִשָּׁה בְּיוֹם שָׁמְעוֹ כָּל-מוֹצֵא שִׁפְתֶיהָ לְנִדְרֶיהָ וּלְאֶסְרָהּ ^a נַפְשָׁהּ לֹא יִקְוּם׃ ^b אִשָּׁה הַפְרָם וַיהוָה יִסְלַח-לָהּ׃	Num. 30:12 But if her husband nullifies them at the time that he hears them, then whatever proceeds out of her lips concerning her vows, or concerning her pledge of herself, shall not stand. Her husband has nullified them, and the LORD will forgive her.	P	שמע	Qal	IC	NA	NA	NA	i-	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
569	Num 30:15 וְאִם-הִחֲרֹשׁ יְחִלִּישׁ לָהּ אִשָּׁה מִיּוֹם אֲלִיּוֹם וְהַקִּים אֶת-כָּל-נְדָוֶיהָ אֲוִי אֶת-כָּל-אֶסְרֶיהָ אֲשֶׁר עָלֶיהָ הַקִּים אֶתָּם כִּי-הִחֲרֹשׁ לָהּ בְּיוֹם שָׁמְעוֹ׃	Num. 30:14 But if her husband says nothing to her from day to day, then he validates all her vows, or all her pledges, by which she is obligated; he has validated them, because he said nothing to her at the time that he heard of them.	P	שמע	Qal	IC	NA	NA	NA	i-	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
570	Num 30:16 וְאִם-הִפְרָ יִפְרֹ אֶתָּם אֲחֵרֵי שָׁמְעוֹ וְנָשָׂא אֶת-עוֹנָהּ׃ ^a	Num. 30:15 But if he nullifies them some time after he has heard of them, then he shall bear her guilt.	P	שמע	Qal	IC	NA	NA	NA	i-	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
571	Num 33:40 וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד ^a וְהוּא-יָשָׁב בְּנֶגֶב בְּאֶרֶץ כְּנַעַן בָּבֵא בְּנֵי יִשְׂרָאֵל׃	Num. 33:40 The Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the Israelites.	P	שמע	Qal	Wyy	3	M	Sg	הַכְּנַעֲנִי	Hum	בָּבֵא בְּנֵי יִשְׂרָאֵל		Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Org	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
572	Deut 1:17 אֲלֹא-תִכְיֹרוּ פְּנִים בְּמִשְׁפָּט בְּקָטָן בְּגָדֹל תִּשְׁמָעוּן לֹא בִּתְגוּרוֹ מִפְּנֵי-אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו:	Deut. 1:17 You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God's. Any case that is too hard for you, bring to me, and I will hear it."	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	בְּקָטָן בְּגָדֹל		NP + Def. Art.	Prep kaf and Object	Topicalisation		None	New	Inan	CP = 0
573	Deut 1:17 אֲלֹא-תִכְיֹרוּ פְּנִים בְּמִשְׁפָּט בְּקָטָן בְּגָדֹל תִּשְׁמָעוּן לֹא בִּתְגוּרוֹ מִפְּנֵי-אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו:	Deut. 1:17 You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God's. Any case that is too hard for you, bring to me, and I will hear it."	D	שמע	Qal	Wq	1	C	Sg	[אני]	Hum	ו-		Suffix	Object Pronominal Suffix	None	No	Other NP	Evoked	Inan	CP = 0
574	Deut 1:34 וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם וַיִּקְצֹף וַיִּשְׁבַּע לֵאמֹר:	Deut. 1:34 When the LORD heard your words, he was wrathful and swore:	D	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	אֶת-קוֹל דְּבָרֵיכֶם		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Org	CP = 0
575	Deut 1:43 וַאֲדַבֵּר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת-פִּי יְהוָה וַתִּזְדוּ וַתַּעֲלֵוּ הַהָרָה:	Deut. 1:43 Although I told you, you would not listen. You rebelled against the command of the LORD and presumptuously went up into the hill country.	D	שמע	Qal	Pf	2	M	Pl	[אתם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
576	Deut 1:45 וַתִּשְׁבוּ וַתִּבְכוּ לִפְנֵי יְהוָה וְלֹא-שָׁמַע יְהוָה בְּקוֹלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם:	Deut. 1:45 When you returned and wept before the LORD, the LORD would neither heed your voice nor pay you any attention.	D	שמע	Qal	Pf	3	M	Sg	יְהוָה	Hum	בְּקוֹלְכֶם		NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Org	CP = 0
577	Deut 2:25 הַיּוֹם הַזֶּה אֶחָל תֵּת פַּחַדְךָ וַיִּרְאֲתוּךָ עַל-פְּנֵי הַעַמִּים תַּחַת כָּל- הַשָּׁמַיִם אֲשֶׁר יִשְׁמָעוּן שָׁמַעְךָ וְרָגְזוּ וְחָלוּ מִפְּנֵיךָ:	Deut. 2:25 This day I will begin to put the dread and fear of you upon the peoples everywhere under heaven; when they hear report of you, they will tremble and be in anguish because of you."	D	שמע	Qal	Imf	3	M	Pl	הַעַמִּים תַּחַת כָּל-הַשָּׁמַיִם	Org	שָׁמַעְךָ		NP + Suffix	Object Alone	None		Other NP	Inferable	Inan	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
578	Deut 3:26 וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֱלֹהֵי וַיֹּאמֶר יְהוָה אֵלַי רַב־לֵךְ אֶל־תּוֹסֵף דַּבֵּר אֵלַי עוֹד בַּדְּבָר הַזֶּה:	Deut. 3:26 But the LORD was angry with me on your account and would not heed me. The LORD said to me, "Enough from you! Never speak to me of this matter again!"	D	שמע	Qal	Pf	3	M	Sg	יְהוָה	Hum	אֱלֹהֵי		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0
579	Deut 4:1 וְעַתָּה יִשְׂרָאֵל שָׁמַע אֱלֹהֵי הַחֻקִּים וְאֵל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבְאַתֶּם וַיִּרְשֶׁתֶם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נתן לָכֶם:	Deut. 4:1 So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the LORD, the God of your ancestors, is giving you.	D	שמע	Qal	Imv	2	M	Sg	[אתה]	Hum	אֱלֹהֵי הַחֻקִּים וְאֵל־הַמִּשְׁפָּטִים		NP + Def. Art.	Prep El and Object	None		None	Inferable	Hum	CP > 0
580	Deut 4:6 וְשִׁמְרֶתֶם וְעִשִׂיתֶם כִּי הוּא חִכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּ אֶת כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה:	Deut. 4:6 You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!"	D	שמע	Qal	Imf	3	M	Pl	הָעַמִּים	Org	אֶת כָּל־הַחֻקִּים הָאֵלֶּה		kōl + Def. NP	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
581	Deut 4:10 וְעַתָּה יְהוָה אֱלֹהֵיךָ בְּחַרְבֵּךְ בְּאָמַר יְהוָה אֵלַי הִקְהַלְלִי אֶת־הָעָם וְאֲשַׁמְעֵם אֶת־דְּבָרֵי אֲשֶׁר לִמְדוֹן לִירְאָה אֶת־יְהוָה אֲשֶׁר עַל־הָאָרֶץ וְאֶת־בְּנֵיהֶם לְלַמְדוֹן:	Deut. 4:10 how you once stood before the LORD your God at Horeb, when the LORD said to me, "Assemble the people for me, and I will let them hear my words, so that they may learn to fear me as long as they live on the earth, and may teach their children so";	D	שמע	Hifil	Wyq	1	C	Sg	[אני]	Hum	אֶת־דְּבָרֵי		Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Org	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
582	Deut 4:10 זֹאת אֲשֶׁר עָמַדְתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ בְּחָרֵב בְּאֵמֶר יְהוָה אֵלַי הִקְהַל־לִי אֶת־הָעָם וְאִשְׁמַעְתָּ אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּן לְרֹאֵה אֶת־יְהוָה אֲשֶׁר אֵתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאָדָמָה וְאֶת־בְּנֵיהֶם יִלְמְדוּן׃	Deut. 4:10 how you once stood before the LORD your God at Horeb, when the LORD said to me, "Assemble the people for me, and I will let them hear my words, so that they may learn to fear me as long as they live on the earth, and may teach their children so";	D	שמע	Hifil	Wyq	1	C	Sg	[אני]	Hum	ם-	אֶת־דְּבָרֵי	NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP > 0
583	Deut 4:28 וְעַבַדְתֶּם־שֵׁם אֱלֹהִים מֵעֵשֶׂה יְדֵי אָדָם עֵץ וְאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵרִיחוּן׃	Deut. 4:28 There you will serve other gods made by human hands, objects of wood and stone that neither see, nor hear, nor eat, nor smell.	D	שמע	Qal	Imf	3	M	Pl	אֱלֹהִים	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
584	Deut 4:30 וּמַצְאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וּשְׁבַתָּ עַד־יְהוָה אֱלֹהֶיךָ וּשְׁמַעְתָּ בְּקוֹלִי׃	Deut. 4:30 In your distress, when all these things have happened to you in time to come, you will return to the LORD your God and heed him.	D	שמע	Qal	Wq	2	M	Sg	[אתה]	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Proper Noun	Inferable	Hum	CP > 0
585	Deut 4:32 שְׂאֵל־נָא אֲלֵימִים רְאִשְׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְעַד־הַיּוֹם הַזֶּה אִם־כִּדְבַר הַגְּדוֹל הַזֶּה הִנִּשְׁמַע כְּמָהוּ׃	Deut. 4:32 For ask now about former ages, long before your own, ever since the day that God created human beings on the earth; ask from one end of heaven to the other: has anything so great as this ever happened or has its like ever been heard of?	D	שמע	Nifal	Pf	3	M	Sg	כִּדְבַר הַגְּדוֹל הַזֶּה	Inan			Not Applicable	Passive Verb	None		None	None	NA	None
586	Deut 4:33 עַם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אֶתְּהָ וַיְחִי׃	Deut. 4:33 Has any people ever heard the voice of a god speaking out of a fire, as you have heard, and lived?	D	שמע	Qal	Pf	3	M	Sg	עַם	Org	קוֹל אֱלֹהִים		Non-specific NP	Object Alone	None		None	Inferable	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
587	Deut 4:33 הַשְׁמָעָה עַם קוֹל אֱלֹהִים ^a מִדְבַר מִתּוֹךְ-הָאֵשׁ כַּאֲשֶׁר-שָׁמַעְתָּ אֹתָהּ וַיְחִי־ב:	Deut. 4:33 Has any people ever heard the voice of a god speaking out of a fire, as you have heard, and lived?	D	שמע	Qal	Pf	2	M	Sg	אָתָּה	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
588	Deut 4:36 מִן-הַשָּׁמַיִם הַשְּׁמִיעָה אֶת-קוֹלְךָ לְיִסְרוֹךָ וְעַל-הָאָרֶץ הָרָאָה אֶת-אֲשׁוֹ הַגְּדוּלָּה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: ^a	Deut. 4:36 From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, while you heard his words coming out of the fire.	D	שמע	Hifil	Pf	3	M	Sg	[הוא]	Hum	הָ -	אֶת-קוֹלְךָ	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
589	Deut 4:36 מִן-הַשָּׁמַיִם הַשְּׁמִיעָה אֶת-קוֹלְךָ לְיִסְרוֹךָ וְעַל-הָאָרֶץ הָרָאָה אֶת-אֲשׁוֹ הַגְּדוּלָּה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: ^a	Deut. 4:36 From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, while you heard his words coming out of the fire.	D	שמע	Hifil	Pf	3	M	Sg	[הוא]	Hum	הָ -	אֶת-קוֹלְךָ	NP + Suffix	Particle 'et and Object	None		Proper Noun	Evoked	Hum	CP = 0
590	Deut 5:1 וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל ^a וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי דֹבֵר בְּאָזְנֵיכֶם הַיּוֹם וְלִמְדַתֶּם אֹתָם וְשָׁמַרְתֶּם לַעֲשֵׂתָם:	Deut. 5:1 Moses convened all Israel, and said to them: Hear, O Israel, the statutes and ordinances that I am addressing to you today; you shall learn them and observe them diligently.	D	שמע	Qal	Imv	2	M	Sg	יִשְׂרָאֵל	Org		אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים	NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
591	Deut 5:23 וַיְהִי כִשְׁמַעְכֶם אֶת-הַקּוֹל ^a מִתּוֹךְ הַחֹשֶׁךְ וְהַהָר בָּעַר בָּאֵשׁ וַתִּקְרַבּוּ אֵלַי כָּל-רֵאשֵׁי שְׁבִטֵיכֶם וְקִנְיֵיכֶם:	Deut. 5:23 When you heard the voice out of the darkness, while the mountain was burning with fire, you approached me, all the heads of your tribes and your elders;	D	שמע	Qal	IC	NA	NA	NA	כֶּם -	Hum		אֶת-הַקּוֹל	NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
592	Deut 5:24 וַתֹּאמְרוּ הֲזֵה הָרָאָנוּ יְהוָה ^a אֱלֹהֵינוּ אֶת-כְּבוֹדוֹ וְאֶת-גְּדֻלּוֹ ^b וְאֶת-קוֹל שְׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי-יְדַבֵּר אֲלֵהֶם ^c אֶת-הָאָדָם וְחַי:	Deut. 5:24 and you said, "Look, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the fire. Today we have seen that God may speak to someone and the person may still live.	D	שמע	Qal	Pf	1	C	Pl	[אנחנו]	Hum		וְאֶת-קוֹלְךָ הָאֵשׁ	NP + Suffix	Particle 'et and Object	Topicalisation		Proper Noun	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
593	Deut 5:25 וְתָהָהּ לָמָּה נִמּוֹת כִּי תֹאכַלְנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם-יִסְפָּיִם אֲנִי וְלֹא-שָׁמַע אֶת-קוֹל יְהוָה אֲלֵהֵינוּ עוֹד וּמָתָנוּ:	Deut. 5:25 So now why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, we shall die.	D	שמע	Qal	IC	NA	NA	NA	אָנְחָנוּ	Hum	אֶת־קוֹל יְהוָה	אֲלֵהֵינוּ	Construct with Proper Noun	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
594	Deut 5:26 כִּלְבָּשֶׁר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מַתּוֹד־הָאֵשׁ כִּמְנוּ וַיְחִי:	Deut. 5:26 For who is there of all flesh that has heard the voice of the living God speaking out of fire, as we have, and remained alive?	D	שמע	Qal	Pf	3	M	Sg	מִי	Hum	קוֹל אֱלֹהִים חַיִּים		Indefinite specific NP	Object Alone	None		None	Inferable	Hum	CP = 0
595	Deut 5:27 אַתָּה וְשָׁמַע אֶת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֲלֵהֵינוּ וְאָתָּה אֲלֵהֵינוּ אֵלֵינוּ אַתָּה כָּל־אֲשֶׁר יְדַבֵּר יְהוָה אֲלֵהֵינוּ וְעָשִׂינוּ:	Deut. 5:27 Go near, you yourself, and hear all that the LORD our God will say. Then tell us everything that the LORD our God tells you, and we will listen and do it.”	D	שמע	Qal	Imv	2	M	Sg	אַתָּה	Hum	אֶת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֲלֵהֵינוּ		kōl + Def. NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
596	Deut 5:27 אַתָּה וְשָׁמַע אֶת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֲלֵהֵינוּ וְאָתָּה אֲלֵהֵינוּ אֵלֵינוּ אַתָּה כָּל־אֲשֶׁר יְדַבֵּר יְהוָה אֲלֵהֵינוּ וְעָשִׂינוּ:	Deut. 5:27 Go near, you yourself, and hear all that the LORD our God will say. Then tell us everything that the LORD our God tells you, and we will listen and do it.”	D	שמע	Qal	Wq	1	C	Pl	[אנחנו]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
597	Deut 5:28 וְשָׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְרוּ אֵלַי הֲיָטִיבוּ כָל־אֲשֶׁר דִּבְרוּ:	Deut. 5:28 The LORD heard your words when you spoke to me, and the LORD said to me: “I have heard the words of this people, which they have spoken to you; they are right in all that they have spoken.	D	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	אֶת־קוֹל דְּבָרֵיכֶם		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
598	Deut 5:28 וישמע יהוה את־קול דְּבַרְיֶכֶם בְּדַבְרֵכֶם אֲלֵי וַיֹּאמֶר יְהוָה אֲלֵי שְׁמַעְתִּי דְּבַרְיֵי הָעָם הַזֶּה הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַיִךְ הִיטִיבוּ כָּל־אֲשֶׁר דְּבָרוּ׃	Deut. 5:28 The LORD heard your words when you spoke to me, and the LORD said to me: "I have heard the words of this people, which they have spoken to you; they are right in all that they have spoken.	D	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	אֲתִיקוֹל דְּבַרְיֵי הָעָם הַזֶּה		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Hum	CP = 0
599	Deut 6:3 ושמעתה ישראל ושמרת לעשות אשר ייטב לך ואשר תרבוז מאד כאשר דבר יהוה אלהי אבותיך לך ארץ זבת חלב ודבש׃ פ	Deut. 6:3 Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the LORD, the God of your ancestors, has promised you.	D	שמע	Qal	Wq	2	M	Sg	יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
600	Deut 6:4 שמע ישראל יהוה אלהינו יהוה אחד׃	Deut. 6:4 Hear, O Israel: The LORD is our God, the LORD alone.	D	שמע	Qal	Imv	2	M	Sg	יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
601	Deut 7:12 א תקב תשמעו את המשפטים האלה ושמרתם ועשיתם אתם ושמר יהוה אלהיך לך את הברית ואת החסד אשר נשבע לאבותיך׃	Deut. 7:12 If you heed these ordinances, by diligently observing them, the LORD your God will maintain with you the covenant loyalty that he swore to your ancestors;	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֶת הַמִּשְׁפָּטִים הָאֵלֶּה		NP + Def. Art.	Particle 'et and Object	None		None	Evoked	Hum	CP > 0
602	Deut 8:20 כגוים אשר יהוה מאבדן מפניכם כן תאבדון עקב לא תשמעו בקול יהוה אלהיכם׃ פ	Deut. 8:20 Like the nations that the LORD is destroying before you, so shall you perish, because you would not obey the voice of the LORD your God.	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	בְּקוֹל יְהוָה	אֱלֹהֵיכֶם	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
603	Deut 9:1 א ישאל אתה עבר היום את־הירדן לבא לרשת גוים גדלים ועצמים ממך ערים גדלות ובצרת בשמים׃	Deut. 9:1 Hear, O Israel! You are about to cross the Jordan today, to go in and dispossess nations larger and mightier than you, great cities, fortified to the heavens,	D	שמע	Qal	Imv	2	M	Sg	יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
604	a Deut 9:2 עַם-גְּדוֹל וְרַם בְּנֵי עֲנָקִים אֲשֶׁר אֶתָּה יֹדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יִתְיַצֵּב לִפְנֵי בְנֵי עֲנָק:	Deut. 9:2 a strong and tall people, the offspring of the Anakim, whom you know. You have heard it said of them, "Who can stand up to the Anakim?"	D	שמע	Qal	Pf	2	M	Sg	וְאַתָּה	Hum	מִי יִתְיַצֵּב		Interrogative Pronoun	Object Alone	None		None	New	Hum	CP = 0
605	Deut 9:19 כִּי יִגְרֵתִי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קִצַּף יְהוָה עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בְּפַעַם הַהוּא:	Deut. 9:19 For I was afraid that the anger that the LORD bore against you was so fierce that he would destroy you. But the LORD listened to me that time also.	D	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	אֵלַי		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0
606	Deut 9:23 וּבְשִׁלַּח יְהוָה אֶתְכֶם מִקְדֵּשׁ בְּרַנֵּעַ לְאֹמֶר עֲלֹ וּרְשׁוּ אֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וּתְמַרּוּ אֶת-פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא תֵאֱמָרְתֶּם לוֹ וְלֹא שָׁמַעְתֶּם בְּקוֹלִי:	Deut. 9:23 And when the LORD sent you from Kadesh-barnea, saying, "Go up and occupy the land that I have given you," you rebelled against the command of the LORD your God, neither trusting him nor obeying him.	D	שמע	Qal	Pf	2	M	Pl	[אתם]	Hum	בְּקוֹלִי		NP + Suffix	Prep Bet and Object	None		Proper Noun	Inferable	Hum	CP = 0
607	Deut 10:10 עָמַדְתִּי בְהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בְּפַעַם הַהוּא לֹא-אָבָה יְהוָה הַשְׁחִיתֵד:	Deut. 10:10 I stayed on the mountain forty days and forty nights, as I had done the first time. And once again the LORD listened to me. The LORD was unwilling to destroy you.	D	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	אֵלַי		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0
608	a Deut 11:13 אִם-שָׁמַעַתְּ הַשְׁמָעוּ אֱלֹהֵי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלִעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם:	Deut. 11:13 If you will only heed his every commandment that I am commanding you today—loving the LORD your God, and serving him with all your heart and with all your soul—	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֱלֹהֵי-מִצְוֹתֵי		NP + Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP = 0
609	Deut 11:27 אֶת-הַבְּרָכָה אֲשֶׁר הִשְׁמָעוּ אֱלֹהֵי-מִצְוֹת אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם:	Deut. 11:27 the blessing, if you obey the commandments of the LORD your God that I am commanding you today;	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֱלֹהֵי-מִצְוֹת יְהוָה	אֱלֹהֵיכֶם	Construct with Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
610	Deut 11:28 וְהִשְׁלַלְתָּ אִם-לֹא תִשְׁמָעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִן-הַדֶּרֶךְ אֲשֶׁר אֲנִי מִצְוֶה אֲתֶכֶם הַיּוֹם לֵלֶכֶת אַחֲרַי אֱלֹהִים אַחֲרַי אֲשֶׁר לֹא-יָדַעְתֶּם: ס	Deut. 11:28 and the curse, if you do not obey the commandments of the LORD your God, but turn from the way that I am commanding you today, to follow other gods that you have not known.	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֶל-מִצְוֹת יְהוָה	אֱלֹהֵיכֶם	Construct with Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP = 0
611	Deut 12:28 שָׁמַר וְשָׁמַעְתָּ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מִצְוֶה לְמַעַן יִיטֵב לָךְ וּלְבְנֵיךָ אֲחֵרֶיךָ עַד-עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיֵּשֶׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס	Deut. 12:28 Be careful to obey all these words that I command you today, so that it may go well with you and with your children after you forever, because you will be doing what is good and right in the sight of the LORD your God.	D	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum	אֶת כָּל-הַדְּבָרִי הָאֵלֶּה		kōl + Def. NP	Particle 'et and Object	None		None	Inferable	Hum	CP > 0
612	Deut 13:4 a תִּשְׁמָעוּ בְּאֵלֵי-דְבָרֵי הַנְּבִיאִים הַהֵוא אִם אֶל-חֹלָם ד הַחֲלוֹם הַהֵוא כִּי מִנְטָה יְהוָה אֱלֹהֵיכֶם אַחֲרֵיכֶם לְדַעַת הַיֶּשֶׁבֶת אֶהְיֶיב אֶת-יְהוָה אֱלֹהֵיכֶם בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:	Deut. 13:3 you must not heed the words of those prophets or those who divine by dreams; for the LORD your God is testing you, to know whether you indeed love the LORD your God with all your heart and soul.	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	אֶל-דְּבָרֵי הַנְּבִיאִים הַהֵוא		NP + Def. Art.	Prep El and Object	None		None	Inferable	Hum	CP = 0
613	Deut 13:5 a יְהוָה אֱלֹהֵיכֶם בְּתַלְכוֹ וְאֵתוֹ תִירָאוּ וְאֵת-מִצְוֹתָיו תִּשְׁמְרוּ וּבְקוֹלֹ תִשְׁמָעוּ וְאֵתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּ:	Deut. 13:4 The LORD your God you shall follow, him alone you shall fear, his commandments you shall keep, his voice you shall obey, and to him you shall hold fast.	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	וּבְקוֹלוֹ		NP + Suffix	Prep Bet and Object	Topicalisation		Proper Noun	Inferable	Hum	CP = 0
614	Deut 13:9 לֹא-תֵאָבֵה לָּוֹ אִלֵּי תִשְׁמָעוּ אֵלָיו וְלֹא-תַחֲוֶס עִנְדָּ עָלָיו וְלֹא-תַחְמַל וְלֹא-תַכְסֶּה עָלָיו:	Deut. 13:8 you must not yield to or heed any such persons. Show them no pity or compassion and do not shield them.	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	אֵלָיו		Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0

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615	Deut 13:12 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ וְלֹא־יִוָּסְפוּ לַעֲשׂוֹת אֶת־כְּדַבְּרֵי הָרָע הַזֶּה בְּקִרְבָּדָם: ^ב ^ס	Deut. 13:11 Then all Israel shall hear and be afraid, and never again do any such wickedness.	D	שמע	Qal	Imf	3	M	Pl	וְכָל־יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
616	Deut 13:13 כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְתָּ שָׁם לְאַמֵּר:	Deut. 13:12 If you hear it said about one of the towns that the LORD your God is giving you to live in,	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּאַחַת עָרֶיךָ	לְאַמֵּר	NP + Suffix	Prep Bet and Object	None		Other NP	Inferable	Hum	CP = 0
617	Deut 13:19 הִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִכִּי מְצַוְךָ הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר ^א בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ^ס	Deut. 13:18 if you obey the voice of the LORD your God by keeping all his commandments that I am commanding you today, doing what is right in the sight of the LORD your God.	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
618	Deut 15:5 אִם־שָׁמַעְתָּ תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ ^ב לְשָׁמֵר לַעֲשׂוֹת ^ג אֶת־כָּל־הַמִּצְוֹת הַזֹּאת אֲשֶׁר אֲנִכִּי מְצַוְךָ הַיּוֹם:	Deut. 15:5 if only you will obey the LORD your God by diligently observing this entire commandment that I command you today.	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
619	Deut 17:4 לִךְ וְשִׁמַּעְתָּ ^ב וְדַרְשַׁתָּ הִיטֵב וְהִגַּה אִמְתָּ נִכּוֹן הַדָּבָר נִעְשָׂתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:	Deut. 17:4 and if it is reported to you or you hear of it, and you make a thorough inquiry, and the charge is proved true that such an abhorrent thing has occurred in Israel,	D	שמע	Qal	Wq	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
620	Deut 17:12 אֲשֶׁר־יַעֲשֶׂה בְּדוֹן לְבַלְתִּי שָׁמַע אֱלֹהֵי־הַכֹּהֵן הָעֹמֵד לְשָׁרֵת ^א שָׁם אֶת־ יְהוָה אֱלֹהֶיךָ ^ב וְאִוֵּ אֶל־הַשֹּׁפֵט וּמַת הָאִישׁ הַהוּא וּבִעֲרָתָּ הָרָע ^ג מִיִּשְׂרָאֵל:	Deut. 17:12 As for anyone who presumes to disobey the priest appointed to minister there to the LORD your God, or the judge, that person shall die. So you shall purge the evil from Israel.	D	שמע	Qal	IC	NA	NA	NA	וְהָאִישׁ	Hum	אֱלֹהֵי־הַכֹּהֵן		NP + Def. Art.	Prep El and Object	None		None	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
621	Deut 17:13 וְכַל־הָעָם יִשְׁמְעוּ וְיִרְאוּ וְלֹא יִידְוּ עוֹד: ^ד	Deut. 17:13 All the people will hear and be afraid, and will not act presumptuously again.	D	שמע	Qal	Imf	3	M	Pl	וְכַל־הָעָם	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
622	Deut 18:14 כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אֲתָהּ יוֹרֵשׁ אַתָּה ^א אוֹתָם אֲל־מַעֲנִיִּים ^ב וְאֲל־קֹסְמִים ^ג יִשְׁמְעוּ וְאֲתָהּ לֹא כֹּן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ:	Deut. 18:14 Although these nations that you are about to dispossess do give heed to soothsayers and diviners, as for you, the LORD your God does not permit you to do so.	D	שמע	Qal	Imf	3	M	Pl	הַגּוֹיִם הָאֵלֶּה	Org	אֲל־מַעֲנִי וְאֲל־קֹסְמִי		Non-specific NP	Prep El and Object	Topicalisation		None	Evoked	Org	CP = 0
623	Deut 18:15 מִקִּרְבְּךָ מֵאֲחֵיךָ ^א כְּמִנִּי יִקָּם לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁקָעוּ: ^ז	Deut. 18:15 The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet.	D	שמע	Qal	Imf	2	M	Pl	[אתם]	Hum	אֵלָיו		Suffix	Prep El and Object	Topicalisation		Other NP	Evoked	Hum	CP > 0
624	Deut 18:16 אֲשֶׁר־שָׁאַלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּהַרְבֵּ בַיּוֹם הַהוּא לֵאמֹר לֹא אֶסְמַע ^א לְשׁוֹמֵעַ אֲתִקּוֹל יְהוָה אֱלֹהֵי ^ב וְאֲתִי־הָאֵשׁ ^ג הַגְּדֹלָה הַזֹּאת ^ד לֹא־אֲרָאָה עוֹד וְלֹא אֶמּוֹת ^ה :	Deut. 18:16 This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: "If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die."	D	שמע	Qal	IC	NA	NA	NA	[אני]	Hum	אֲתִקּוֹל יְהוָה	אֱלֹהֵי	Construct with Proper Noun	Particle 'et and Object	None		None	Inferable	Hum	CP = 0
625	Deut 18:19 הַאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֲל־דְּבָרַי ^א אֲשֶׁר יְדַבֵּר ^ב בְּשִׁמִּי אֲנִכִּי אֲדַרְשׁ מֵעַמוֹ:	Deut. 18:19 Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.	D	שמע	Qal	Imf	3	M	Sg	הַאִישׁ	Hum	אֲל־דְּבָרַי		NP + Suffix	Prep El and Object	None		Other NP	Evoked	Hum	CP > 0
626	Deut 19:20 וְהַנְּשָׂאִים יִשְׁמְעוּ וְיִרְאוּ וְלֹא־יִסְפוּ לַעֲשׂוֹת עוֹד כַּדְּבָר הַרְעָה הַזֹּאת בְּקִרְבְּךָ ^א :	Deut. 19:20 The rest shall hear and be afraid, and a crime such as this shall never again be committed among you.	D	שמע	Qal	Imf	3	M	Pl	וְהַנְּשָׂאִים	Org			Not Applicable	No Object Expressed	None		None	None	NA	None

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
627	a <u>Deut 20:3</u> וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קִרְבִּים הַיּוֹם לְמַלְחָמָה עַל-אֹיְבֵיכֶם אַל-יִרְדּוּ לְבַבְכֶם אַל-תִּירָאוּ וְאַל-תִּחַפְּזוּ וְאַל-תִּעַרְצוּ מִפְּנֵיהֶם:	Deut. 20:3 and shall say to them: "Hear, O Israel! Today you are drawing near to do battle against your enemies. Do not lose heart, or be afraid, or panic, or be in dread of them;	D	שמע	Qal	Imv	2	M	Sg	יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
628	<u>Deut 21:18</u> כִּי-יְהִי לְאִישׁ בֶּן סוֹרֵר וּמוֹרָה אֲנִינָו שׁוֹמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם:	Deut. 21:18 If someone has a stubborn and rebellious son who will not obey his father and mother, who does not heed them when they discipline him,	D	שמע	Qal	Imf	3	M	Sg	בֶּן סוֹרֵר וּמוֹרָה	Hum	אֲלֵיהֶם		Suffix	Prep El and Object	None		Other NP	Evoked	Org	CP > 0
629	<u>Deut 21:21</u> וְרָגְמָהוּ כָל-אֲנָשֵׁי עִירוֹ בְּאֲבָנִים וָמָת וּבְעֵרַת הָרֵעַ וּבְעֵרַת הָרֵעַ מִקִּרְבֶּךָ וְכָל-יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ: ס	Deut. 21:21 Then all the men of the town shall stone him to death. So you shall purge the evil from your midst; and all Israel will hear, and be afraid.	D	שמע	Qal	Imf	3	M	Pl	כָּל-יִשְׂרָאֵל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
630	<u>Deut 23:6</u> וְלֹא-אֲבָהּ יְהוָה אֲלֵהֶיךָ לִשְׁמַע אֶל-בְּלִעָם וַיְהַפֵּךְ יְהוָה אֲלֵהֶיךָ לְבָרָכָה אֶת-הַקְּלָלָה לְבָרָכָה כִּי אָהַבְךָ יְהוָה אֲלֵהֶיךָ:	Deut. 23:5 (Yet the LORD your God refused to heed Balaam; the LORD your God turned the curse into a blessing for you, because the LORD your God loved you.)	D	שמע	Qal	IC	NA	NA	NA	יְהוָה אֲלֵהֶיךָ	Hum	אֶל-בְּלִעָם		Proper Noun	Prep El and Object	None		None	Evoked	Hum	CP = 0
631	<u>Deut 26:7</u> וּנְצַעֲקָ אֶל-יְהוָה אֱלֹהֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קוֹלֵנוּ וְאֶת-עַמְלָנוּ וְאֶת-לְחַצְנוּ:	Deut. 26:7 we cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction, our toil, and our oppression.	D	שמע	Qal	Wyy	3	M	Sg	יְהוָה	Hum	אֶת-קוֹלֵנוּ		NP + Suffix	Particle 'et and Object	None		Other NP	Inferable	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
632	Deut 26:14 לא ^a - אכלתי באני מקננו ולא ^b -בערתי מקננו בטמא ולא ^c -נתתי מקננו למת שמעתי בקולי יהוה אלהי עשיתי ככל אשר ^d צויתני:	Deut. 26:14 I have not eaten of it while in mourning; I have not removed any of it while I was unclean; and I have not offered any of it to the dead. I have obeyed the LORD my God, doing just as you commanded me.	D	שמע	Qal	Pf	1	C	Sg	[אני]	Hum	בקול יהוה	אלהי	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP > 0
633	Deut 26:17 את יהוה האמרת היום להיות לך לאלהים וללכת בדרכיו ולשמר חקיו ומצותיו ומשפטיו ולשמע בקלו:	Deut. 26:17 Today you have obtained the LORD'S agreement: to be your God; and for you to walk in his ways, to keep his statutes, his commandments, and his ordinances, and to obey him.	D	שמע	Qal	IC	NA	NA	NA	[אתה]	Hum	בקלו		NP + Suffix	Prep Bet and Object	None		Proper Noun	Evoked	Hum	CP = 0
634	Deut 27:9 וידבר משה והכהנים הלויים אל כל ישראל לאמר הסבת ושמע ישאל היום הזה נהיית לעם ב ליהוה אלהיך:	Deut. 27:9 Then Moses and the levitical priests spoke to all Israel, saying: Keep silence and hear, O Israel! This very day you have become the people of the LORD your God.	D	שמע	Qal	Imv	2	M	Sg	ישאל	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
635	Deut 27:10 ושמע בקול יהוה אלהיך ועשית את מצותיו ואת חקיו אשר אנכי מצוה היום:	Deut. 27:10 Therefore obey the LORD your God, observing his commandments and his statutes that I am commanding you today.	D	שמע	Qal	Wq	2	M	Sg	[אתה]	Hum	בקול יהוה	אלהיך	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
636	Deut 28:1 והיה אם-שמעו תשמעו בקול יהוה אלהיך לשמר לעשות את כל מצותיו אשר אנכי מצוה היום ונתגד יהוה אלהיך עליון על כל-גוי הארץ:	Deut. 28:1 If you will only obey the LORD your God, by diligently observing all his commandments that I am commanding you today, the LORD your God will set you high above all the nations of the earth;	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בקול יהוה	אלהיך	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP > 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
637	Deut 28:2 וְבָאוּ עֲלֶיךָ בְּרָכָוֹת הַאֲלֹהִים וְהִשְׁיִיגְךָ כִּי תִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ:	Deut. 28:2 all these blessings shall come upon you and overtake you, if you obey the LORD your God:	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Evoked	Hum	CP = 0
638	Deut 28:13 וְנִתְּנָךְ יְהוָה לְרֵאשׁ וְלֹא לְזָנָב וְהִיִּיתְךָ רֶק לְמַעַל וְלֹא תִהְיֶה לְמִטָּה כִּי תִשְׁמָע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם לְשָׁמֵר וּלְעָשׂוֹת:	Deut. 28:13 The LORD will make you the head, and not the tail, you shall be only at the top, and not at the bottom—if you obey the commandments of the LORD your God, which I am commanding you today, by diligently observing them,	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	אֶל־מִצְוֹת יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep El and Object	None		None	Inferable	Hum	CP = 0
639	Deut 28:15 אִם־לֹא תִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְעָשׂוֹת אֶת־כָּל־מִצְוֹתַי וְחֻקֹּתַי אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם וּבָאוּ עֲלֶיךָ בְּרָכָוֹת הַאֲלֹהִים וְהִשְׁיִיגְךָ:	Deut. 28:15 But if you will not obey the LORD your God by diligently observing all his commandments and decrees, which I am commanding you today, then all these curses shall come upon you and overtake you:	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
640	Deut 28:45 וְבָאוּ עֲלֶיךָ בְּרָכָוֹת הַאֲלֹהִים וְהִשְׁיִיגְךָ וְהִשְׁמַדְךָ כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתַי וְחֻקֹּתַי אֲשֶׁר צִוְּךָ:	Deut. 28:45 All these curses shall come upon you, pursuing and overtaking you until you are destroyed, because you did not obey the LORD your God, by observing the commandments and the decrees that he commanded you.	D	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
641	Deut 28:49 וְהוּא עֲלֶיךָ גּוֹי מִרְחֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יֵדְאָה אֶת־הַנֶּשֶׁר גּוֹי אֲשֶׁר לֹא־תִשְׁמָע לְשׁוֹנוֹ:	Deut. 28:49 The LORD will bring a nation from far away, from the end of the earth, to swoop down on you like an eagle, a nation whose language you do not understand,	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	לְשׁוֹנוֹ		NP + Suffix	Object Alone	None		Other NP	New	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
642	Deut 28:62 אֲנִישְׂאֲרֵתָם בְּמִתִּי מִעֵט תַּחַת אֲשֶׁר הָיִיתָם כְּכֹכְבֵי הַשָּׁמַיִם לְרַב כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:	Deut. 28:62 Although once you were as numerous as the stars in heaven, you shall be left few in number, because you did not obey the LORD your God.	D	שמע	Qal	Pf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Inferable	Hum	CP = 0
643	Deut 29:3 יְהוָה לָכֵם לֹב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנוֹיִם לְשִׁמְעַ עַד הַיּוֹם הַזֶּה:	Deut. 29:4 But to this day the LORD has not given you a mind to understand, or eyes to see, or ears to hear.	D	שמע	Qal	IC	NA	NA	NA	[אתם]	Hum			Not Applic able	No Object Expressed	None		None	None	NA	None
644	Deut 29:18 בְּשִׁמְעוּ אֶת־דְּבָרֵי הָאֱלֹהִים הַזֵּאת וְהִתְבַּרְךְ בְּלִבְבוֹ לֵאמֹר שְׁלוֹם יְהוָה־לִּי כִּי בִשְׂרָרוֹת לְבִי אֵלֶּךְ לְמַעַן סַפּוֹת הַרְוֵה אֶת־הַצְּמָאָה:	Deut. 29:19 All who hear the words of this oath and bless themselves, thinking in their hearts, "We are safe even though we go our own stubborn ways" (thus bringing disaster on moist and dry alike)	D	שמע	Qal	IC	NA	NA	NA	–	Hum	אֶת־דְּבָרֵי הָאֱלֹהִים הַזֵּאת		NP + Def. Art.	Particle 'et and Object	None		None	Inferable	Hum	CP = 0
645	Deut 30:2 עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלֹ כָּכֵל אֲשֶׁר־אֲנֹכִי מְצַוֶּךָ הַיּוֹם אֲתָהּ וּבְיָדֶךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשֶׁךָ:	Deut. 30:2 and return to the LORD your God, and you and your children obey him with all your heart and with all your soul, just as I am commanding you today,	D	שמע	Qal	Wq	2	M	Sg	[אתה]	Hum	בְּקוֹלֹ		NP + Suffix	Prep Bet and Object	None		Proper Noun	Inferable	Hum	CP > 0
646	Deut 30:8 תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֲנִי מְצַוֶּךָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם:	Deut. 30:8 Then you shall again obey the LORD, observing all his commandments that I am commanding you today,	D	שמע	Qal	Wq	2	M	Sg	וְאָתָה	Hum	בְּקוֹל יְהוָה		Construct with Proper Noun	Prep Bet and Object	None		None	Evoked	Hum	CP > 0
647	Deut 30:10 תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמְרַת מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה כִּי תָשׁוּב אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשֶׁךָ פ:	Deut. 30:10 when you obey the LORD your God by observing his commandments and decrees that are written in this book of the law, because you turn to the LORD your God with all your heart and with all your soul.	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum	בְּקוֹל יְהוָה	אֱלֹהֶיךָ	Construct with Proper Noun	Prep Bet and Object	None		None	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
648	Deut 30:12 לא בשמים הוא א לאמר מי יעלה לנו השמים ויקחה לנו וישמענו אתה ונעשה:	Deut. 30:12 It is not in heaven, that you should say, "Who will go up to heaven for us, and get it for us so that we may hear it and observe it?"	D	שמע	Hifil	Wyq	3	M	Sg	מי	Hum	גו -	אתה	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Org	CP > 0
649	Deut 30:12 לא בשמים הוא א לאמר מי יעלה לנו השמים ויקחה לנו וישמענו אתה ונעשה:	Deut. 30:12 It is not in heaven, that you should say, "Who will go up to heaven for us, and get it for us so that we may hear it and observe it?"	D	שמע	Hifil	Wyq	3	M	Sg	מי	Hum	גו -	אתה	Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
650	Deut 30:13 ולא מעבר לים הוא א לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אתה ונעשה:	Deut. 30:13 Neither is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?"	D	שמע	Hifil	Wyq	3	M	Sg	מי	Hum	גו -	אתה	Suffix	Object Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Org	CP > 0
651	Deut 30:13 ולא מעבר לים הוא א לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אתה ונעשה:	Deut. 30:13 Neither is it beyond the sea, that you should say, "Who will cross to the other side of the sea for us, and get it for us so that we may hear it and observe it?"	D	שמע	Hifil	Wyq	3	M	Sg	מי	Hum	גו -	אתה	Suffix	Particle 'et and Pronominal Suffix	None	Yes, Active	Other NP	Evoked	Hum	CP > 0
652	Deut 30:17 ואם יפנה לבבך ולא תשמע ונדהת והשתחוית לאלהים אחרים ועבדתם:	Deut. 30:17 But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them,	D	שמע	Qal	Imf	2	M	Sg	[אתה]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
653	Deut 30:20 לאהבה את יהוה אלהיך לשמע א בקלו ולדבקה בו כי הוא חידך וארד ימיד לשבת על האדמה אשר נשבע יהוה לאבתך לאברהם ליצחק וליעקב לתת להם: ב פ	Deut. 30:20 loving the LORD your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.	D	שמע	Qal	IC	NA	NA	NA	[אתה]	Hum	בקלו		NP + Suffix	Prep Bet and Object	None		Proper Noun	Evoked	Hum	CP = 0

#	Verse	NRSV	TS	Root	Stem	Con	Ps	G	N	S	S Anim	O/C	Other O/C	Def	Label	Periphery	New S?	Ant	Ident	Anim	CP
654	Deut 31:12 הקהל את־העם האנשים והנשים והטף וגרד אשר בשעריך למען ישמעו ולמען ילמדו ויראו את־יהוה אלהיכם ^a ושמרו לעשות את־כל־דברי התורה הזאת:	Deut. 31:12 Assemble the people —men, women, and children, as well as the aliens residing in your towns—so that they may hear and learn to fear the LORD your God and to observe diligently all the words of this law,	E	שמע	Qal	Imf	3	M	Pl	האנשים והנשים והטף וגרד	Org			Not Applicable	No Object Expressed	None		None	None	NA	None
655	Deut 31:13 אשר לא־ידעו ישמעו ולמדו ליראה את־יהוה אלהיכם ^a כל־הימים אשר אתם חיים על־האדמה אשר אתם עברים את־הירדן שמה לרשתה: פ	Deut. 31:13 and so that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are crossing over the Jordan to possess.”	E	שמע	Qal	Imf	3	M	Pl	[הם]	Hum			Not Applicable	No Object Expressed	None		None	None	NA	None
656	Deut 32:1 a השמים ואדברה ותשמע הארץ אמרי־פי:	Deut. 32:1 Give ear, O heavens, and I will speak; let the earth hear the words of my mouth.	E	שמע	Qal	Wyq	3	F	Sg	הארץ	Inan	אמרי־פי		NP + Suffix	Object Alone	None		Other NP	Inferable	Hum	CP = 0
657	Deut 33:7 ליהודה ויאמר שמע יהוה ^a קול יהודה ^a ואל־עמו תביאנו ^b וידיו רב לו ^c ועזר מצריו תהיה: ס	Deut. 33:7 And this he said of Judah: O LORD, give heed to Judah, and bring him to his people; strengthen his hands for him, and be a help against his adversaries.	E	שמע	Qal	Imv	2	M	Sg	יהוה	Hum	קול יהודה		Construct with Proper Noun	Object Alone	None		None	Inferable	Hum	CP = 0
658	Deut 34:9 בִּזְנוּן מְלֵא רוּחַ חִכְמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו ^a עָלָיו וישמעו אליו בגי־ישראל ויעשו כאשר צוה יהוה את־משה:	Deut. 34:9 Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the LORD had commanded Moses.	P	שמע	Qal	Wyy	3	M	Pl	בגי־ישראל ל	Org	אליו		Suffix	Prep El and Object	Topicalisation		Proper Noun	Evoked	Hum	CP = 0

APPENDIX B

DATA ACROSS LATE BIBLICAL HEBREW

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
1	Esth. 9:5 וַיִּכּוּ הַיְהוּדִים בְּכָל־אֹיְבֵיהֶם מִכַּת־חֶרֶב וְהָרָג וְאַבְדּוּ וַיַּעֲשׂוּ כְּשֵׁנְאֵיהֶם כְּרָצוֹנָם:	Esth. 9:5 So the Jews struck down all their enemies with the sword, slaughtering, and destroying them, and did as they pleased to those who hated them.	נכה	Qal	Wyy	3	M	Pl	הַיְהוּדִים	בְּכָל־אֹיְבֵי הָם	מִכַּת־חֶרֶב וְהָרָג וְאַבְדּוּ	NP + kōl	Prep Bet and Object	None	None	Evoked	Hum	CP = 0
2	Esth. 4:16 אֶת־כָּל־הַיְהוּדִים הִנְמַצְאִים בְּשׁוֹשׁוֹן וְצוּמוֹ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם־אֲנִי וְנִעַרְתִּי אֲצוּם כֵּן וּבְכוּ אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כֹדֶת וְכֹאֲשֶׁר אֲבִדְתִּי אֲבִדְתִּי:	Esth. 4:16 “Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and neither eat nor drink for three days, night or day. I and my maids will also fast as you do. After that I will go to the king, though it is against the law; and if I perish, I perish.”	אכל	Qal	Imf	2	M	Pl	[אתם]			Not Applicable	No Object Expressed	None	None	None	NA	None
3	Ezra 2:63 וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקְּדוֹשִׁים עַד עֹמֵד כֹּהֵן לְאוֹרִים וּלְתַמִּים:	Ezra 2:63 the governor told them that they were not to partake of the most holy food, until there should be a priest to consult Urim and Thummim.	אכל	Qal	Imf	3	M	Pl	[הם]	מִקֹּדֶשׁ הַקְּדוֹשִׁים		Construct with Def. NP	Prep Mem and Object	None	None	New	Inan	CP = 0
4	Ezra 6:21 וַיֹּאכְלוּ בְּנֵי־יִשְׂרָאֵל הַשְּׂבִים מִהַגּוֹלָה וְכָל הַנִּבְדְּלִים מִשְׁמַת גּוֹי־הָאָרֶץ אֲלֵהֶם לְדַרְשׁ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	Ezra 6:21 It was eaten by the people of Israel who had returned from exile, and also by all who had joined them and separated themselves from the pollutions of the nations of the land to worship the LORD, the God of Israel.	אכל	Qal	Wyy	3	M	Pl	בְּנֵי־יִשְׂרָאֵל			Not Applicable	No Object Expressed	None	None	None	NA	None
5	Ezra 9:12 וְעַתָּה בְּנוֹתֵיכֶם אֶל־תִּתְּנֶנּוּ לְבָנֵיהֶם וּבְנֹתֵיהֶם אֶל־תִּשְׁאוּ לְבָנֵיכֶם וְלֹא־תִדְרְשׁוּ שְׁלָמָם וְטוֹבָתָם עַד־עוֹלָם לְמַעַן תִּחְזְקוּ וְאָכַלְתֶּם אֶת־טוֹב הָאָרֶץ וְהוֹרִשְׁתֶּם לְבָנֵיכֶם עַד־עוֹלָם:	Ezra 9:12 Therefore do not give your daughters to their sons, neither take their daughters for your sons, and never seek their peace or prosperity, so that you may be strong and eat the good of the land and leave it for an inheritance to your children forever.’	אכל	Qal	Wq	2	M	Pl	[אתם]	אֶת־טוֹב הָאָרֶץ		Construct with Def. NP	Particle 'et and Object	None	None	New	Inan	CP = 0
6	Ezra 10:6 וַיִּקֶם עֲזָרָא מִלִּפְנֵי בֵּית הָאֱלֹהִים וַיֵּלֶךְ אֶל־לִשְׁכַּת יְהוֹחָנָן בֶּן־אֵלִישִׁיב וַיֵּלֶךְ שָׁם לַחֵם לֹא־אָכַל וַיִּמָּוֶה לַלַּיְלָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה: ס	Ezra 10:6 Then Ezra withdrew from before the house of God, and went to the chamber of Jehohanan son of Eliashib, where he spent the night. He did not eat bread or drink water, for he was mourning over the faithlessness of the exiles.	אכל	Qal	Pf	3	M	Sg	עֲזָרָא	לַחֵם		Non-specific NP	Object Alone	Topicalisation	None	New	Inan	CP = 0

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
7	Neh. 2:3 ואמר למלך המלך לעולם יחיה מדוע לא ירעו פני אשר העיר בית קברות אבתי חרבה ושעריה אכלו באש: ס	Neh. 2:3 I said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my ancestors' graves, lies waste, and its gates have been destroyed by fire?"	אכל	Qal Passive	Pf	3	C	Pl	ושעריה	באש		Not Applicable	Passive Verb	None	None	None	NA	None
8	Neh. 2:13 ויצאה בשער הגיא לילה ואל פני עין התנין ואל שער האשפת ואהי שבר בחומת ירושלים אשר המפרצים [הם] [פרוצים] ושעריה אכלו באש:	Neh. 2:13 I went out by night by the Valley Gate past the Dragon's Spring and to the Dung Gate, and I inspected the walls of Jerusalem that had been broken down and its gates that had been destroyed by fire.	אכל	Qal Passive	Pf	3	C	Pl	ושעריה	באש		Not Applicable	Passive Verb	None	None	None	NA	None
9	Neh. 5:2 ויש אשר אמרים בנינו ובנותינו אנחנו רבים ונקחה דגן ונאכלה ונחיה:	Neh. 5:2 For there were those who said, "With our sons and our daughters, we are many; we must get grain, so that we may eat and stay alive."	אכל	Qal	Imf	1	C	Pl	[אנחנו]			Not Applicable	No Object Expressed	None	None	None	NA	None
10	Neh. 5:14 גם מיום אשר צוה אתי להיות פחם בארץ יהודה משנת עשרים ועד שנת שלשים ושתים לארתחשסתא המלך שנים שתיים עשרה אני ואחי לחם הפחה לא אכלתי:	Neh. 5:14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers ate the food allowance of the governor.	אכל	Qal	Pf	1	C	Sg	אני	לחם הפחה		Indefinite specific NP	Object Alone	Topicalisation	None	New	Inan	CP = 0
11	Neh. 7:65 ויאמר התרשטא להם אשר לא יאכלו מקדש הקדשים עד עמד הכהן לאורים ותומים:	Neh. 7:65 the governor told them that they were not to partake of the most holy food, until a priest with Urim and Thummim should come.	אכל	Qal	Imf	3	M	Pl	[הם]	מקדש הקדשים		Construct with Def. NP	Prep Mem and Object	None	None	New	Inan	CP = 0
12	Neh. 8:10 ויאמר להם לכו אכלו משמנים ושחו ממתקים ושלחו מנות לאין נכון לו ביקדוש היום לאדנינו ואל תעצבו בייחדות יהוה היא מעוזכם:	Neh. 8:10 Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength."	אכל	Qal	Imv	2	M	Pl	[אתם]	משמנים		Non-specific NP	Object Alone	None	None	New	Inan	CP = 0
13	Neh. 8:12 וילכו כלהעם לאכל ולשתות ולשלח מנות ולעשות שמחה גדולה כי הבינו בדברים אשר הודיעו להם: ס	Neh. 8:12 And all the people went their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.	אכל	Qal	IC	NA	NA	NA	כלהעם			Not Applicable	No Object Expressed	None	None	None	NA	None

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
14	Neh. 9:25 וילכדו ערים בצורות ואדמה שמנה וירשו בתים מלאים-כל טוב ברות חצובים כרמים וזיתים ועץ מאכל לרב ואכלו וישבעו וישמינו ויתעדנו בטובך הגדול:	Neh. 9:25 And they captured fortress cities and a rich land, and took possession of houses filled with all sorts of goods, hewn cisterns, vineyards, olive orchards, and fruit trees in abundance; so they ate, and were filled and became fat, and delighted themselves in your great goodness.	אכל	Qal	Wyy	3	M	Pl	[הם]			Not Applicable	No Object Expressed	None	None	None	NA	None
15	Neh. 9:36 הנה הנה אנחנו היום עבדים והארץ אשר נתתה לאבותינו לאכל את פריה ואת טובה הנה אנחנו עבדים עליה:	Neh. 9:36 Here we are, slaves to this day—slaves in the land that you gave to our ancestors to enjoy its fruit and its good gifts.	אכל	Qal	IC	NA	NA	NA	[הם]	את-פריה	ואת-טובה	NP + Suffix	Particle 'et and Object	None	Other NP	Inferable	Inan	CP = 0
16	Neh. 13:25 ואריב עמם ואקללם ואפה מהם אנשים ואמרטם ואשבעים באלהים אסתתנו בנתיכם לבניהם ואסתשאו מבנתיהם לבניכם ולכם:	Neh. 13:25 And I contended with them and cursed them and beat some of them and pulled out their hair; and I made them take an oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves.	אכל	Hifil	Wyy	1	C	Sg	[אני]	מהם	אנשים	Suffix	Prep Mem and Object	None	Other NP	Evoked	Hum	CP > 0
17	Esth. 1:18 והיום הזה תאמרנה שרות פרסיומדי אשר שמעו את דבר המלכה לכל שרי המלך וכדי בזיון וקצף:	Esth. 1:18 This very day the noble ladies of Persia and Media who have heard of the queen's behavior will rebel against the king's officials, and there will be no end of contempt and wrath!	שמע	Qal	Pf	3	C	Pl	שרות פרסיומדי	את-דבר המלכה		Construct with Def. NP	Particle 'et and Object	None	None	Evoked	Inan	CP = 0
18	Esth. 1:20 ונשמע פתגם המלך אשר יעשה בכל-מלכותו כי רבה היא וכל-הנשים יתנו יקר לבעליהן למגדול ועד-קטן:	Esth. 1:20 So when the decree made by the king is proclaimed throughout all his kingdom, vast as it is, all women will give honor to their husbands, high and low alike."	שמע	Nifal	Wq	3	M	Sg	פתגם			Not Applicable	Passive Verb	None	None	None	NA	None
19	Esth. 2:8 ויהי בהשמע דברי המלך ודתו ובהקבץ נערות רבות אל-שושן הבירה אליד הגי ותלקח אסתר אל-בית המלך אליד הגי שמר הנשים:	Esth. 2:8 So when the king's order and his edict were proclaimed, and when many young women were gathered in the citadel of Susa in custody of Hegai, Esther also was taken into the king's palace and put in custody of Hegai, who had charge of the women.	שמע	Nifal	IC	NA	NA	NA	דברי-המלך ד ודתו			Not Applicable	Passive Verb	None	None	None	NA	None
20	Esth. 3:4 ויהי באמרם [כ] [אמרם] אליו יום ויום ולא שמע אליהם ויגידו להמן לראות היעמדו דברי מרדכי כיהגיד להם אשר הוא יהודי:	Esth. 3:4 When they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would avail; for he had told them that he was a Jew.	שמע	Qal	Pf	3	M	Sg	[הוא]	אליהם		Suffix	Prep El and Object	None	Other NP	Evoked	Hum	CP > 0

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
21	Ezra 3:13 וְאִין הָעַם מְכִירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעַם כִּי הָעַם מְרִיעִים תְּרוּעָה גְדוֹלָה וְהַקּוֹל נִשְׁמָע עַד־לְמֶרְחֹק: פ	Ezra 3:13 so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted so loudly that the sound was heard far away.	שמע	Nifal	Pf	3	M	Sg	וְהַקּוֹל	עַד־לְמֶרְחֹק וְק		Not Applicable	Passive Verb	Topicalisation	None	None	NA	None
22	Ezra 4:1 וַיִּשְׁמְעוּ צָרֵי יְהוּדָה וּבְנֵימָן כִּי־בָנוּ הַגּוֹלָה בּוֹנִים הַיְכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	Ezra 4:1 When the adversaries of Judah and Benjamin heard that the returned exiles were building a temple to the LORD, the God of Israel,	שמע	Qal	Wyy	3	M	Pl	צָרֵי יְהוּדָה וּבְנֵימָן	כִּי־בָנוּ הַגּוֹלָה בּוֹנִים הַיְכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל		Not Applicable	ki ^v clause	None	None	Inferable	Hum	CP > 0
23	Ezra 9:3 וַיִּשְׁמָעֵי אֶת־הַדְּבָר הַזֶּה קָרַעְתִּי אֶת־בְּגְדֵי וּמַעֲילִי וְאָמַרְטָה מִשָּׁעַר רֹאשִׁי וּזְקַנִּי וְאִשְׁבָּה מִשׁוֹמֵם:	Ezra 9:3 When I heard this, I tore my garment and my mantle, and pulled hair from my head and beard, and sat appalled.	שמע	Qal	IC	NA	NA	NA	[אני]	אֶת־הַדְּבָר הַזֶּה		NP with adnominal demonstrative	Particle 'et and Object	None	None	Inferable	Inan	CP = 0
24	Neh. 1:4 וַיְהִי כִּשְׁמָעֵי אֶת־הַדְּבָרִים הָאֵלֶּה יָשַׁבְתִּי וְאָבַכְתִּי וְאֶת־אֲבֹלָה יָמִים וְאֵהִי צָם וּמִתְפַּלֵּל לִפְנֵי אֱלֹהֵי הַשָּׁמַיִם:	Neh. 1:4 When I heard these words I sat down and wept, and mourned for days, fasting and praying before the God of heaven.	שמע	Qal	IC	NA	NA	NA	[אני]	אֶת־הַדְּבָרִים הָאֵלֶּה		NP with adnominal demonstrative	Particle 'et and Object	None	None	Inferable	Inan	CP = 0
25	Neh. 1:6 אֲזַנְדִּי־מִשְׁבֹּת וְעֵינַיִךְ פְּתוּחוֹת לְשִׁמְעַת אֶל־תְּפִלַּת עַבְדְּךָ אֲשֶׁר אָנֹכִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם יוֹמָם וְלַיְלָה עַל־בְּנֵי יִשְׂרָאֵל עַבְדֶּיךָ וּמִתְנַדְּהָ עַל־חַטָּאוֹת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר חָטְאוּ לָךְ וְאֲנִי וּבֵית־אָבִי חָטְאוּ:	Neh. 1:6 let your ear be attentive and your eyes open to hear the prayer of your servant that I now pray before you day and night for your servants, the people of Israel, confessing the sins of the people of Israel, which we have sinned against you. Both I and my family have sinned.	שמע	Qal	IC	NA	NA	NA	[אתם]	אֶל־תְּפִלַּת עַבְדְּךָ		NP + Suffix	Prep El and Object	None	Other NP	New	Inan	CP > 0
26	Neh. 2:10 וַיִּשְׁמָע סַנְבַּלַּט הַחֹרֲנִי וְטוֹבִיָּה הָעַבְדֵּי הָעַמִּי וַיִּרְעוּ לָהֶם רָעָה גְדוֹלָה אֲשֶׁר־בָּא אָדָם לְבַקֵּשׁ טוֹבָה לְבְנֵי יִשְׂרָאֵל:	Neh. 2:10 When Sanballat the Horonite and Tobiah the Ammonite official heard this, it displeased them greatly that someone had come to seek the welfare of the people of Israel.	שמע	Qal	Wyy	3	M	Sg	סַנְבַּלַּט הַחֹרֲנִי			Not Applicable	No Object Expressed	None	None	None	NA	None

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
35	לְקַרְא עֲלֶיךָ בִירוּשָׁלַם לֵאמֹר מִלְךְ בִּיהוּדָה וְעַתָּה יִשְׁמַע לְמִלְךְ כְּדִבְרֵים הָאֵלֶּה וְעַתָּה לָכֶּה וְנִנְעֶצֶה יַחְדָּו: ס	Neh. 6:7 You have also set up prophets to proclaim in Jerusalem concerning you, "There is a king in Judah!" And now it will be reported to the king according to these words. So come, therefore, and let us confer together."	שמע	Nifal	Imf	3	M	Sg	[הוא]	לְמִלְךְ		Not Applicable	Passive Verb	None	None	None	NA	None
36	כְּלִי-אֹזְבֵינִי וַיִּרְאוּ כָּל-הַגּוֹיִם אֲשֶׁר סָבִיבֵתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיֵּדְעוּ כִּי מֵאֵת אֱלֹהֵינוּ נַעֲשֶׂתָה הַמְּלָאכָה הַזֹּאת:	Neh. 6:16 And when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem; for they perceived that this work had been accomplished with the help of our God.	שמע	Qal	Pf	3	M	Pl	כְּלִי-אֹזְבֵי נִי			Not Applicable	No Object Expressed	None	None	None	NA	None
37	וַיְבִיֵא עֲזָרָא הַכֹּהֵן אֶת-הַתּוֹרָה לִפְנֵי הַקָּהָל מֵאִישׁ וְעַד-אִשָּׁה וְכָל מִבִּין לִשְׁמֹעַ בַּיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי:	Neh. 8:2 Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding. This was on the first day of the seventh month.	שמע	Qal	IC	NA	NA	NA	מִבִּין			Not Applicable	No Object Expressed	None	None	None	NA	None
38	וַיֹּאמֶר נְחֵמְיָה הוּא הַתַּרְשֵׁטָא וְעֲזָרָא הַכֹּהֵן הַסֹּפֵר וְהַלְוִיִּם הַמְּבִינִים אֶת-הָעָם לְכָל-הָעָם הַיּוֹם קֹדֶשׁ-הוּא לַיהוָה אֱלֹהֵיכֶם אֲלֵתִתְאַבְּלוּ וְאַל-תִּבְכּוּ כִּי בֹכִים כָּל-הָעָם כְּשָׁמְעֵם אֶת-דִּבְרֵי הַתּוֹרָה:	Neh. 8:9 And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people wept when they heard the words of the law.	שמע	Qal	IC	NA	NA	NA	כָּל-הָעָם	אֶת-דִּבְרֵי הַתּוֹרָה		Construct with Def. NP	Particle 'et and Object	None	None	Inferable	Inan	CP > 0
39	וַיַּעֲבִירוּ קוֹל בְּכָל-עָרֵיהֶם וּבִירוּשָׁלַם לֵאמֹר צֵאוּ הָהָר וְהִבִּיאוּ עֲלֵי-זֵית וְעַל-יַעֲנָן שֶׁמֶן וְעַל־יְדֵם וְעַל־תְּמָרִים וְעַל־עֵץ עֵבֶת לַעֲשֹׂת סֹכֶת כַּכְּתוּב: פ	Neh. 8:15 and that they should publish and proclaim in all their towns and in Jerusalem as follows, "Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written."	שמע	Hifil	Imf	3	M	Pl	[הם]			Not Applicable	No Object Expressed	None	None	None	NA	None
40	וַתֵּרָא אֶת-עֲנֵי אֲבוֹתֵינוּ בְּמִצְרַיִם וְאֶת-זִעְקוֹתָם שְׁמַעְתָּ עַל-יַם-סוּף:	Neh. 9:9 "And you saw the distress of our ancestors in Egypt and heard their cry at the Red Sea.	שמע	Qal	Pf	2	M	Sg	[אתה]	וְאֶת-זִעְקָ הֵם		NP + Suffix	Particle 'et and Object	Topicalisation	Other NP	New	Inan	CP = 0
41	וְהֵם וְאֲבוֹתֵינוּ הִזִּידוּ וַיִּקְשּׁוּ אֶת-עַרְפֵּם וְלֹא שָׁמְעוּ אֶל-מִצְוֹתַי:	Neh. 9:16 "But they and our ancestors acted presumptuously and stiffened their necks and did not obey your commandments;	שמע	Qal	Pf	3	C	Pl	הֵם	אֶל-מִצְוֹתַי דְּ		NP + Suffix	Prep El and Object	None	Other NP	Evoked	Inan	CP = 0

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
42	וַיִּמָּאֲנוּ לְשִׁמְעַע Neh. 9:17 וְלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׂוּ אֶת־עַרְפֵּם וַיִּתְּנוּ־רֹאשׁ לְשׁוֹב לְעַבְדְּתָם בְּמַרְיָם וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן וְרַחוּם אַרְד־אִפְּיִם וְרַב־זַחְסָד [חֶסֶד] וְלֹא עֲזַבְתָּם:	Neh. 9:17 they refused to obey, and were not mindful of the wonders that you performed among them; but they stiffened their necks and determined to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and you did not forsake them.	שמע	Qal	IC	NA	NA	NA	[הם]			Not Applicable	No Object Expressed	None	None	None	NA	None
43	וַיִּצְרוּ לָהֶם וּבַעַת צָרָתָם וַיִּצְעֲקוּ אֵלֶיךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמִיד הִרְבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:	Neh. 9:27 Therefore you gave them into the hands of their enemies, who made them suffer. Then in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them saviors who saved them from the hands of their enemies.	שמע	Qal	Imf	2	M	Sg	[אתה]	משמים		Indefinite specific NP	Prep Mem and Object	Topicalisation	None	New	Inan	CP > 0
44	וַיִּזְעַקוּךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמִיד הִרְבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:	Neh. 9:28 But after they had rest, they again did evil before you, and you abandoned them to the hands of their enemies, so that they had dominion over them; yet when they turned and cried to you, you heard from heaven, and many times you rescued them according to your mercies.	שמע	Qal	Imf	2	M	Sg	[אתה]	משמים		Indefinite specific NP	Prep Mem and Object	Topicalisation	None	Evoked	Inan	CP = 0
45	וַיִּזְעַקוּךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמִיד הִרְבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:	Neh. 9:29 And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey your commandments, but sinned against your ordinances, by the observance of which a person shall live. They turned a stubborn shoulder and stiffened their neck and would not obey.	שמע	Qal	Pf	3	C	Pl	המה	למצותיך		NP + Suffix	Prep Lamed and Object	None	Other NP	Inferable	Inan	CP > 0
46	וַיִּזְעַקוּךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמִיד הִרְבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:	Neh. 9:29 And you warned them in order to turn them back to your law. Yet they acted presumptuously and did not obey your commandments, but sinned against your ordinances, by the observance of which a person shall live. They turned a stubborn shoulder and stiffened their neck and would not obey.	שמע	Qal	Pf	3	C	Pl	[הם]			Not Applicable	No Object Expressed	None	None	None	NA	None
47	וַיִּזְעַקוּךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמָע וּכְרַחֲמִיד הִרְבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעוּם מִיַּד צָרֵיהֶם:	Neh. 12:42 and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. And the singers sang with Jezrahiah as their leader.	שמע	Qal	Wyy	3	M	Pl	המשררים			Not Applicable	No Object Expressed	None	None	None	NA	None

#	Verse	NRSV	Root	Stem	Con	Ps	G	N	S	O/C	Other O/C	Def	Label	Periphery	Ant	Ident	Anim	CP
48	Neh. 12:43 וַיִּזְבְּחוּ בַיּוֹם-הַהוּא זִבְחִים גְּדוּלִים וַיִּשְׂמְחוּ כִּי הָאֱלֹהִים שָׂמְחָם שְׂמִחָה גְּדוּלָה וְגַם הַנָּשִׁים וְהַיְלָדִים שָׂמְחוּ וַתִּשְׁמַע שְׂמִחַת יְרוּשָׁלַם מֵרְחוֹק:	Neh. 12:43 They offered great sacrifices that day and rejoiced, for God had made them rejoice with great joy; the women and children also rejoiced. The joy of Jerusalem was heard far away.	שמע	Nifal	Wyy	3	F	Sg	שְׂמִחַת יְרוּשָׁלַם	מֵרְחוֹק		Not Applicable	Passive Verb	None	None	None	NA	None
49	Neh. 13:3 וַיְהִי כִשְׁמָעָם אֶת-הַתּוֹרָה וַיִּבְדְּלוּ כָל-עָרֹב מִיִּשְׂרָאֵל:	Neh. 13:3 When the people heard the law, they separated from Israel all those of foreign descent.	שמע	Qal	IC	NA	NA	NA	[הם]	אֶת-הַתּוֹרָה		NP + Def. .Art	Particle 'et and Object	None	None	Inferable	Inan	CP = 0
50	Neh. 13:27 וְלָכֵם הַנְּשָׂמָע לַעֲשׂוֹת אֵת כָּל-הָרָעָה הַגְּדוּלָה הַזֹּאת לַמַּעַל בְּאַלְהֵינוּ לְהַשִּׁיב נָשִׁים נְכָרִיּוֹת:	Neh. 13:27 Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?"	שמע	Qal	Imf	1	C	Pl	[אנחנו]	לָכֵם		Suffix	Prep Lamed and Object	Topicalisation	Other NP	Evoked	Hum	CP > 0

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