

נצל hitpael

(For fuller discussion of the lexical field as a whole see the ‘Overview of SAHD entries for “Deliverance” words’ on this site)

Introduction

Grammatical Type: vb hitp.

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

Text doubtful: none.

Qere/Ketiv: none.

1. Root and Comparative Material

A.1 [See נצל hiphil]

2. Formal Characteristics

A.1 [See נצל hiphil]

3. Syntagmatics

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

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

4. Versions

a. LXX: περιαιρέω (Ex 33.6);

Minor Greek Versions: [nil]

b. Peshitta: *šql* (Ex 33.6);

c. Targum: עדי (Ex 33.6);

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

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

5. Lexical/Semantic Field(s)

A.1 [See נצל hiphil]

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

6. Exegesis

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

7. Conclusion

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

Bibliography

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