

Page 14: The character for the letter *k* on the UGARITIC CUNEIFORM chart was shown as 𐤀 in the first printing. The correct character for *k* has been replaced with 𐤁.

Page 88: Note 21 initially referred the reader to §7.10.3. The revised note now reads:

²¹ For a fuller treatment of verbal aspect, see §5.4.

Page 112: In the guided reading, on the third line of the Hebrew text, the first word was initially missing its final letter. Following is the reading with the correction:

Guided Reading: 1 Kgs 1:1–10

1 והמלך דוד זמן בא בימים ויכשהו בבגדים ולא יחס לו: 2 ויאמרו לו עבדיו יבקשו
לאדני המלך נערה בתולה ועמדה לפני המלך ותהילן סכנת ושכבה בחיקו וחס
לאדני המלך: 3 ויבקשו נערה יפה בכל גבול ישראל וימצאו את אבישג השונמית ויבאו
אתה למלך: 4 והנערה יפה עד-מאד ותהי למלך סכנת ותשרתהו והמלך לא ידעה: 5
ואדניה בן-חגית מתנשא לאמר אני אמלך ויעש לו רכב ופרשים וחמשים איש רצים
לפניו: 6 ולא-עצבו אביו מימיו לאמר מדוע ככה עשית וגם-הוא טוב-תאר מאד ואתן
ילדה אתרי אבשלום: 7 ויהיו דבריו עם יואב בן-צרויה ועם אביתר הכהן ויעזרו אתרי
אדניה: 8 וצדוק הכהן ובניהו בן-יהוידע ונתן הנביא ושמעון ורעי והגבורים אשר לדוד
לא היו עם-אדניהו: 9 ויצבח אדניהו צאן ובקר ומריא עם אבן הזחלת אשר-אצל עין רגל
ויקרא את-כל-אחיו בני המלך ולכל-אנשי יהודה עבדי המלך: 10 ואת-נתן הנביא ובניהו
ואת-הגבורים ואת-שלמה אחיו לא קרא:

Page 124: The first full sentence contained two errors. Following is the replacement sentence, with charges marked in bold.

Other rare combinations of these stems do occur in BH (e.g., tGp קפדו הָתָּה “they were counted”; NDt נְתָּהּ “be alike,” which later in Mishnaic Hebrew is a productive stem נְתָּהּ דָּקַף “he was commanded”).

Page 127: In the table titled “STEM COMPARISON OF FIENITIVE VERBS,” the third passive example given in the third (Causative) column had an incorrect Hebrew word. The corrected example reads:

מִקְטָר “be offered in smoke”

Page 145: The example at the top of the page (for “2. Resultative (Qal transitive > Piel resultative > Hiphil causative)” on page 144, has been replaced as shown:

יָלַד *Qal / Piel / Hiphil*

Gen 1:4

וַתְּהַר וַתֵּלֶד אֶת־קַיִן

She conceived and **gave birth to** (*Qal*) Cain.

Exod 1:16

בְּיָלְדָם אֶת־הָעִבְרִיּוֹת וְרֵאִיתָן עַל־הָאֲבָנִים

When you assist the Hebrew women to give birth (lit. achieve the result of giving birth) (*Piel*), watch the birth stool.

Gen 5:3

וַיֹּלֶד בְּדַמּוּתוֹ כְּצַלְמוֹ

He produced a son (lit. caused to give birth) (*Hiphil*) in his image, according to his likeness.

Page 151: The first Hebrew word on the page was initially inverted. Following is the correction:

גָּדַל Intransitive *Qal*

Qal “to be large”

Page 267: The Hebrew for *Hiphil wəqātal* at the top of the page has been corrected as shown on this cutout from the revised page:

Volitives

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שָׁנִי	<i>Hiphil wəqātal</i>	N.M	שָׁלַךְ	“scarlet yarn”
תּוֹלַעַת		3MS		“throw”
וְהַשְׁלִיךְ שָׂרְפַת		N.FS CSTR		“burning”

Page 279: Words intended to be bold in the Hebrew translation of Num 20:29 were not bold in the first printing. Following is the revised text with appropriate characters in bold:

Num 20:29

וַיִּבְכּוּ אֶת־אֶהֱרֹן שְׁלֹשִׁים יוֹם כָּל בֵּית יִשְׂרָאֵל

The entire house of Israel mourned Aaron thirty days.

Page 280: The Hebrew word preceding “my heart” on the next-to-last line on the page has been replaced with **בְּלִבִּי**.

Page 287, note 35: The Hebrew phrase highlighted below replaces **רְכָב** (from the first printing).

³⁵ Others are רְבִיבִים “raindrops,” תּוֹצְאוֹת “exit, extremities; origin,” פְּקוּדִים “precepts,” פְּסִילִים “images,” מְתִים “people,” גְּבוּרִים “first fruits,” גְּחָלִים “embers,” סַמִּים “spices; perfume,” מְלֵאִים “ordination; setting,” לְלֹאֹת “loops,” מְרֹאשׁוֹת “head position,” מַעְמָקִים “depths,” and קִלְעִים “curtains.” (The related terms מְקַדֵּד “curtain; covering” and פְּרִיכָת “curtain” are always singular.) For several plant terms, the plural form corresponds to the agricultural by-product of a singular entity: עֲצִים “wood, timber,” שְׂעָרִים “measured barley grain,” חֲטִיִּם “wheat kernels,” and שְׂבָלִים “heads of grain.” The corresponding plurals occur with numbers, for instance: וַיִּתְּלֵם עַל חֲמֵשֶׁה עֲצִים “[Joshua] hung [the five kings] on five wood (stakes)” (Josh 10:26); וַיִּמַּד שֵׁשׁ־שְׂעָרִים “[Boaz] measured six [measures of] barley grain” (Ruth 3:15); but וַיִּשְׁלַמְהָ נָתַן לְחִירָם עֶשְׂרִים אֶלֶף כֶּרֶם מִכֶּלֶת לְבֵיתוֹ “Solomon gave Hiram 20,000 kor-measures of wheat” (1 Kgs 5:25).

Page 301: The first full paragraph on the page initially referred the reader to §7.7. The intended section was 7.9.1, and thus, the sentence should read:

It is used as the final element of a construct phrase or by itself. Definiteness (§7.9.1) of the entire phrase is indicated with the absolute state noun.

Page 310: The first line on the page refers to the continuum at §8.6.3. More accurately, the continuum is at §8.6.3.2, p. 396.

Page 319:

1. In the Hebrew translation of 1 Sam 17:28, the fifth word should be bold.
2. In the English translation of Esth 6:6, the word *me* should be bold.

Page 320:

1. In the Hebrew translation of Lev 7:14, the second and third words should be bold.
2. The second sentence under “7.9.4.1 Cardinal Numbers,” references §7.5.3 and §7.9.6. The second reference should be to §7.9.5.

Page 330: A word intended to be bold in the Hebrew translation of Ezra 8:35 was not bold in the first printing. Following is the revised text with appropriate characters in bold:

הַבָּאִים מִהַשְּׁבִי בְנֵי־הַגּוֹלָה הַקְּרִיבוּ עֲלוֹת| יֵאלֹהֵי יִשְׂרָאֵל פְּרִים שְׁנַיִם־עָשָׂר
עַל־כָּל־יִשְׂרָאֵל אֵילִים| תְּשַׁעִים וְשֵׁשָׁה כְּבָשִׂים שְׁבַעִים וְשִׁבְעָה צְפִירֵי חֲטָאת
שְׁנַיִם עָשָׂר

Page 337: The Hebrew text for Neh 5:14 was misplaced in the first printing. It should read thus:

מִשְׁנַת עֶשְׂרִים וְעַד שְׁנַת שְׁלֹשִׁים וְשִׁתִּים לְאַרְתַּחְשֶׁשְׁתָּא הַמְּלֹךְ שְׁנַיִם שְׁתַּיִם
עָשְׂרָה אָנִי וְאַחֵי לֶחֶם הַפֶּתַח לֹא אֶכְלֶתִי

Page 338: A word intended to be bold in the Hebrew translation of Exod 12:18 was not bold in the first printing. Following is the revised text with appropriate characters in bold:

בְּרֵאשִׁית בָּאֲרֻבַּעַת עֶשֶׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מִצֶּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים
לַחֹדֶשׁ בְּעָרֵב:

Page 370: In the following sentence, the correct Hebrew word for “priest” should be: כֹּהֵן

Admittedly, some of these forms do not attest underlying verbal roots in the Qal, such as כֹּהֵן
“priest.”

Page 390: In note 88, the Hebrew word for “priest” in both of the following sentences should be כֹּהֵן
rather than the word shown below.

It is also possible that the usefulness of the qōtēl pattern as a term of profession led to the
production of new qōtēl profession terms with no corresponding verbal root, like כֹּהֵן “priest.”
Even with this term, however, there was a need to verbalize the activity of “serving as a כֹּהֵן ,” for
which purpose the Piel denominative כִּהֵן “to function as a priest was presumably created.

Page 401: The Hebrew for 26b in the 1 KINGS 10:23–26 chart should look thus (without a hyphen):

וַיְהִי-לֹא אֵלֶיךָ וְאַרְבַּע-מֵאוֹת
רָכָב ...

Page 410: In the Hebrew translation of 1 Sam 2:27–28, bolding was misapplied. Following is the replacement text, with correct bolding:

וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה הַנְּגִלָה נְגִילֹתַי אֶל־בֵּית אָבִיךָ
בְּהִיזְתָּם בְּמִצְרַיִם לְבַיִת פְּרָעָה: וּבָחַר אֹתוֹ מִכָּל־שְׂבִיטֵי יִשְׂרָאֵל לִי לְכֹהֵן לְעֹלֹת
עַל־מִזְבְּחֵי לְהַקְטִיר קֹטֶרֶת לְשֹׂאת אִפּוֹד לְפָנַי וְאֶתְנַה לְבַיִת אָבִיךָ אֶת־כָּל־אֲשֵׁי
בְּנֵי יִשְׂרָאֵל:

Page 445: In the following line from note 66, bold and italics were misapplied. The line should look like this:

l' b wl' m yhw 'nk 'yt dnnym yrhb 'nk 'rş 'mq 'dn . . . wml' 'nk 'qrt p 'r

Page 461: A word intended to be bold in the Hebrew translation of Gen 43:11 was not bold in the first printing. Following is the revised text with appropriate characters in bold:

קָחוּ מִזֶּמֶרֶת הָאָרֶץ בְּכֵלֵיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צָרִי וּמֵעֵט דְּבֹשׁ נֹכָאת
וְלֹט בְּטָנִים וּשְׂקָדִים

Page 493: The translation of 1 Sam 2:2 (sec. 10.7.2 אין) should correctly read as follows:

1 Sam 2:2

אֵין־קָדוֹשׁ כִּי־תִהְיֶה כִּי אֵין בְּלֹתָךְ וְאֵין צוּר כְּאֱלֹהֵינוּ:

None is holy like Yahweh because there is none except you and there is no rock like our God.

Page 505, note 43: The Hebrew preposition in the first sentence was incorrect. Following is the corrected clause:

The preposition - לְ can be used to mark a dative (§11.4.3.5),

Page 563: The first full paragraph on this page was missing the Hebrew character ׀. The corrected paragraph should read as follows (added character shown in bold below):

The preposition ׀ designates similar temporal notions, either by itself (Judg 16:2) or as a distant limit (until, up to, as far as) often in conjunction with an initial limit marked by the preposition ׀ (Isa 9:6).

All references to “Magnus” Publishing were intended to read “Magnes.”