ויקח משֶה מרֶדֶם וַיִּתֵּן עַל־תְּנוּךְ אָוֶ֛ן אַהֲרֹ֥ן

Leviticus 8:23
• Identify and read Qal wayyiqtol forms derived from first nun [נ] roots and לָכְחָה.
Goals

- Identify and read Qal wayyiqtol forms derived from first nun [נ] roots and לָזוּה.
Goals

• Identify and read Qal wayyiqtol forms derived from first nun [ג] roots and לכה.
Goals

- Identify and read Qal wayyiqtol forms derived from first nun [ג] roots and לָכָה.
Goals

• Identify and read Qal wayyiqtol forms derived from first nun [ן] roots and לקיח.

Also: הַלְּכָּה
Goals

• Identify and read Qal wayyiqtol forms derived from first nun [כ] roots and לֹכֶה.

also

לָכֶה

also

הָכֶה

also

בָּכֶה
Goals

• Identify and read Qal wayyiqtol forms derived from first nun [ג] roots and לקח.

Just to be clear... There is no such thing as I-ה or I-ל verbs. These are not classes of verbs. לקח and הלך are just two individual verbs, albeit very common verbs, that happen to follow the I-ה and I-ל patterns respectively.
What we already know

נִקְח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹ֫֫זֶׁן־אַהֲרֹן

• How many wayyiqtols can you spot?
• What does a string of wayyiqtols indicate?
First nun roots

יִקֶּחׇ מֹשֶׁה מָדְמוֹ וַיְטַנֵּן עַל־תְּנוּךְ אֵ֫֫זֵן־אַהֲרֹן

Examining our two wayyiqtols you should notice some similarities.

• What is the prefix vowel?
• What kind of dagesh is in the consonant following the prefix?
First nun roots

וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹ֫֫זֶן־אַהֲרֹן
First nun roots

וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּכָה אֵלֶּה אֶל־אָהֳרֹן

וְיִיכְבָּה ה

וְיִהְיֶה תּ
First nun roots

וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹ֫֕זֶן־אַהֲרֹן

Looks a bit like a Piel but it’s not. It’s just a plain Jane Qal. Piels have
• a shewa under the prefix
• no dagesh forte in the next letter.
• E.g. רָכְבָּה (Rocine Lesson 2)
First nun roots

וַיִּקַח Моֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּכְך אֹזֶן־אַהֲרֹן

Looks a bit like a Piel but it’s not. It’s just a plain Jane Qal. Piels have
• a shewa under the prefix
• no dagesh forte in the next letter.
• E.g. יַבְדֵּר (Rocine Lesson 2)
It’s a first Nun verb where the first Nun has assimilated to the next consonant so you get two of them and it is written as a dagesh forte.
What is Assimilation?

In English, “in” is a prefix negator for many words.

<table>
<thead>
<tr>
<th>ability</th>
<th>-&gt;</th>
<th>inability</th>
</tr>
</thead>
<tbody>
<tr>
<td>active</td>
<td>-&gt;</td>
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</tbody>
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What is Assimilation?

In English, “in” is a prefix negator for many words.

<table>
<thead>
<tr>
<th>Word</th>
<th>-&gt;</th>
<th>New Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>ability</td>
<td>- &gt;</td>
<td>inability</td>
</tr>
<tr>
<td>active</td>
<td>- &gt;</td>
<td>inactive</td>
</tr>
<tr>
<td>mobile</td>
<td>- &gt;</td>
<td></td>
</tr>
</tbody>
</table>
What is Assimilation?

In English, “in” is a prefix negator for many words.

ability -> inability
active -> inactive
mobile -> inmobile ??
What is Assimilation?

In English, “in” is a prefix negator for many words.

ability  ->  inability
active  ->  inactive
mobile  ->  inmobile ??
mobile  ->  immobile

The “n” has assimilated to the next consonant and become an “m”.
**What is Assimilation?**

In English, “in” is a prefix negator for many words.

<table>
<thead>
<tr>
<th>Word</th>
<th>-&gt;</th>
<th>Result</th>
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<td>ability</td>
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<td>inmobile</td>
</tr>
<tr>
<td>mobile</td>
<td>-&gt;</td>
<td>immobile</td>
</tr>
<tr>
<td>modest</td>
<td>-&gt;</td>
<td>immodest</td>
</tr>
<tr>
<td>moral</td>
<td>-&gt;</td>
<td>immoral</td>
</tr>
<tr>
<td>mature</td>
<td>-&gt;</td>
<td>immature</td>
</tr>
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In Hebrew, the resulting double letter is written with a dagesh forte.
First nun roots

So, what we see here is the result of assimilation.
First nun roots

So, what we see here is the result of assimilation. And לָךַּה happens to follow the I-Nun pattern.
RULE: When the first root letter which appears in the wayyiqtol (or yiqtol) verb form is doubled by a dagesh forte,

• the first root letter is a missing first nun נ
• or the special case of the first lamed לָכָה meaning "take".
Rocine calls the dagesh resulting from an assimilated nun a “dagesh footprint”.

וַיֵּקַח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹ֫֫זֶן־אַהֲרֹן

Piel or I-Nun
RULE: A dagesh cannot be both
• the sign of the Piel stem
• and a footprint dagesh at the same time.
I.e., if we have a footprint dagesh, we have the Qal stem. In the Piel stem, a first nun does not assimilate.
Piel or I-Nun

וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹ֫֝זֶן־אַהֲרֹן

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• the sign of the Piel stem
• and a footprint dagesh at the same time.
I.e., if we have a footprint dagesh, we have the Qal stem. In the Piel stem, a first nun does not assimilate.

וַּנִּשֵּׁק Genesis 45:15 And he kissed [Piel]...

Nun does NOT assimilate because it is in an open syllable. No intervening vowel between it and the next consonant. It is at the end of a closed syllable that Nun will tend to assimilate.
Verb Analysis

גִּקַּח מֹשֶׁה מֵדָּמִי וַיִּתֵּן עַל־תְּנוּךְ אֹ֭֫זֶן־אַהֲרֹן

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>Person, Gender, Number</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
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<tr>
<td></td>
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<td>Wayyiqtol</td>
<td>3ms</td>
<td>Historical Narrative Mainline</td>
<td>To give</td>
</tr>
</tbody>
</table>
Verb Analysis

וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹזֶן־אַהֲרֹן

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The root analysis of the verb in the Hebrew text.
Verb Analysis

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## Verb Analysis


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This *mem* is part of the preposition מִּן.

Note the dagesh in the following dalet. This is an assimilated nun, a “footprint dagesh”, as we have seen with I-Nun verbs. See Animatedhebrew Lecture 8 - Preposition Min (11:25) for details.