

## AESTHETICS OF THE PIVOT PATTERN

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Aesthetics in Biblical translation is, perhaps, nowhere more debated than in the area of Hebrew poetry. The Pivot Pattern, one of the least researched of the Hebrew poetic devices, has been independently discovered three times over the past 75 years. Its discovery is apparently forgotten or ignored until it appears again in a new guise. At times it has been controversial. Its simple beauty makes it easy to overlook; its recognition promises improved ability of a translation to communicate the elegance of the text.

I first became aware of this construction when translating the Book of Joel for a Ph.D. Hebrew examination. One rather clear example is Joel 3:20:

ויהודה לעולם  
תשב  
וירושלם דור ודור

So Judah forever  
is inhabited  
and Jerusalem from generation to generation.

At the time, I had not studied Hebrew poetry and so did not recognize this as a specific pattern. I simply realized that the verb applied to both cola and wrote the section as a tricolon as seemed natural to me. Since then, I have learned that many parts of speech have been used as pivots, or middle lines, modifying both the line before and the line following. Other translators see the passages as bicola, with the pivot attached to first line and understood in the second line. This renders the pattern a form of ellipsis:

So Judah forever is inhabited  
And Jerusalem from generation to generation...

The Revised Standard Version (RSV) translates the passage as:

But Judah shall be inhabited for ever,  
and Jerusalem to all generations.

The popular New International Version (NIV) follows suit:

Judah will be inhabited forever  
And Jerusalem through all generations.

This paper will review all the major scholarly publications from 1932 to 1996 that deal with the Pivot Pattern. First, each article will be noted and discussed in chronological order. The development of the pattern as a poetic device will be discussed. Finally, specific examples will be given that illustrate the beauty of the improved translation. Following Dahood, I will present examples as tricola. Other than this, the terminology used will be Watson's. Unreferenced translations are my own.

### *Review of Previous Research*

The construction now called the Pivot Pattern was first recognized by H. Möler in 1932. His article was a miniature textbook on Hebrew poetry and included two examples of what he termed *Chiastischer Strophenbau mit Mittelstrophe*. This construction was said to have two schemae, an a-b-m-b-a, which is now the classic Pivot Pattern, and an x-a-b-m-a-b, a form which includes a rogue introduction. His example of the first schema was Psalm 5:2 (Heb. 5:3):

הַקְשִׁיבָה לְקוֹל שׁוֹעִי  
מִלְכִי וְאֱלֹהֵי  
כִּי־אֵלֶיךָ אֶתְפַּלֵּל

Listen to the sound of my cry  
My King and My God  
for to you I pray.

This is the first example of the Pivot Pattern as we know it published in the research.<sup>1</sup> For Möler, it was a subspecies of chiasm. Möler's article was obviously an important contribution to the study of Hebrew poetry in general despite the fact that it was rarely referenced in the English research literature. With respect to the Pivot Pattern, it proved to be a dead end; the *Chiastischer Strophenbau mit Mittelstrophe* generated no published scholarly discussion.

Twenty-seven years later, D. N. Freedman approached Mitchell Dahood and convinced him to begin work on the Psalms for the Anchor Bible.<sup>2</sup> As an outgrowth of that work, Dahood independently made the same observation as Möler, naming the pattern "double-duty modifier," and demonstrating its presence in both Hebrew and

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<sup>1</sup> H. Möler, "Strophenbau der Psalmen," *Zeitschrift für die alttestamentliche Wissenschaft*, 50, 240-256. Berlin, 1932.

Ugaritic.<sup>3</sup> His three volume work on the Psalms precipitated a great deal of scholarly debate on the Ugaritic method. His small 1967 paper on the double-duty modifier also precipitated the tiny bit of literature that has since been published on the Pivot Pattern as such. Dahood first defined the double duty modifier as "a phrase, sometimes just a divine name or title in the vocative case, suspended between the first and third cola of a verse and simultaneously modifying both of them." He suggested the term "double duty modifier" because it would place this new observation in a category related to the double duty suffixes, prepositions, vocatives, interrogatives, etc. that had been recovered in Hebrew grammar and which were receiving increased attention. He noted that the recovery of this device improves the syllable count in cases previously considered bicola and that the sense of the verse is affected. Dahood is also responsible for presenting the Pivot Pattern as a tricolon on the page, with the modifier printed on its own line between the other two lines.<sup>4</sup>

Perhaps unaware of Dahood's discovery, A. M. Habermann in 1972 identified the pattern as "incomplete parallel bicola" and gave the example of Psalm 114:7. As suggested by the title, the pattern was considered a bicola and written on two lines.<sup>5</sup> G. B. Gray elaborated upon this concept in his 1972 book *The Forms of Hebrew Poetry*. Also perhaps unaware of Möler or Dahood, he calls the construction "incomplete parallelism without compensation."<sup>6</sup> He includes examples from Deuteronomy and Lamentations.<sup>7</sup>

Wilfred G. E. Watson took note of Dahood's discovery and pursued it. In a 1976 article, he attributed the original observation to Dahood and coined the term Pivot Pattern. He also noted that the construction is identical with Gray's "incomplete parallelism without compensation." Watson prefers the term Pivot Pattern to double-duty modifier and two-way middle because it describes the structural unit as a whole and does

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<sup>2</sup> Mitchell Dahood, *Psalms III (101-150)* in the Anchor Bible. Garden City: Doubleday, 1970, v.

<sup>3</sup> Mitchell Dahood, "A New Metrical Pattern in Biblical Poetry," *Catholic Biblical Quarterly*, Washington, 1967, 574.

<sup>4</sup> Dahood, 1967, 574.

<sup>5</sup> A. M. Habermann, "Poetry," in *Encyclopedia Judaica*, 13. 1972, 673.

<sup>6</sup> "Compensation" allows for syllables missing or truncated in one line of poetry to be added to another line, balancing the syllable count of the piece as a whole.

not focus on the central modifier. The central modifier, says Watson, may at times not even be essential to the meaning of the verse.<sup>8</sup> Like Dahood, Watson described the structure as a tricolon with the pivot printed in the middle as a separate line. It was Watson who demonstrated that this pattern was present in Akkadian, Sumerian, Arabic and Greek, as well as in Hebrew and Ugaritic.<sup>9</sup> Watson defined the Pivot Pattern as, "the central member of a tricolon, though metrically independent, (which) belongs semantically to the first and third cola alike."

Watson took up the 1958 method of R. Austerlitz in "Ob-Ugric Metrics: The Metrical Structure of Ostyak and Vogul Folk-Poetry." By identifying two or more lines that comprise a single metrical unit, the remaining lines can then be placed into some sort of classification. Watson then proceeded to classify a metrical pattern, the bicolon (though there are a few exceptions) and compiled a list of texts having this pattern. Those with a central pivot are then classified according to a 2X2 matrix. The pivotal term is identified as grammatically essential or nonessential and the outer cola are identified as being set in parallel or repetition. Thus, pivotal terms may be classified as PeP (two parallel outer cola with a grammatically essential pivot), PnP (two parallel outer cola with a grammatically nonessential pivot), ReR (two repetitive cola with an essential pivot) and RnR (two repetitive cola with a nonessential pivot). In 1976, Watson noted that the relationship of the Pivot Pattern to other devices, particularly chiasm and enjambment, was in need of exploration.<sup>10</sup>

In a 1976 article, Dahood continued to use the term double-duty modifier and noted that the construction had also been called the "two-way middle." He noted that it occurs in modern poetry as well and gave as examples Shakespeare's *Sonnets* and John Donne's *Corona*. He did not mention the term Pivot Pattern. This article provides three examples: Psalms 86:12 and 109:14, which Dahood uses elsewhere, and II Samuel 1:21, which appears only here.<sup>11</sup>

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<sup>7</sup> Wilfred G. E. Watson, "The Pivot Pattern in Hebrew, Ugaritic and Akkadian Poetry," *ZAW*, 88. Berlin: 1976, 239n.

<sup>8</sup> Watson, 1976, 239.

<sup>9</sup> R. Althann, "Jeremiah IV 11-12: Stichometry, Parallelism and Translation," *VT*, 28, 386. Leiden, 1978.

<sup>10</sup> Watson, 1976, 240-241, 250.

<sup>11</sup> M. Dahood, "Poetry, Hebrew," in *Interpreter's Dictionary of the Bible, Supplement*. Nashville: Abingdon Press, 1976, 670.

Pierre Auffret took up Watson's terminology in 1978. Two of his three examples of the Pivot Pattern are set in chiasm similar to what Möler had observed. In Jonah 2:10, for example, he sets the pivot in the middle of a five line chiasm with the resulting syllable count of 7:4:5:4:7.<sup>12</sup> Watson's term was also used in 1978 by R. Althann who contributed one example of the pattern in a text (Jer 4:11-12) that had previously been considered prose. His article traces the discovery of the Pivot Pattern to Dahood, whom he calls the "pioneer," and attributes most of the subsequent work to Watson.<sup>13</sup>

By 1981, Watson had recognized Möler's article as being the first to identify the pattern and modified his view of the pattern from that of a tricolon to that of a bicolon. As Möler's article before it, Watson's article in Welsh's book is a grammatical handbook in itself with respect to chiasm. Again, like Möler, Watson now sees one possible Pivot Pattern (a-b-p-b-a) as a species of chiasm. On page 119 of that article, he gives an example from Psalm 59:1 (Heb. 59:2) which would be repeated in his 1984 textbook. He footnotes this example on page 161, note 13, by saying that this example follows Dahood's *Psalms*, but is careful to note that Dahood did not recognize this particular example.<sup>14</sup>

In line with Gray and Habermann, Adele Berlin wrote a 1992 article on parallelism noting that it may or may not have compensation. No mention is made of Dahood's double duty modifier or Watson's Pivot Pattern as being related to this pattern.<sup>15</sup>

Watson's subsequent textbooks on Hebrew Poetry in 1984 and 1994 have cemented the use of his term.<sup>16</sup> Watson modified his definition in 1984, stating that the Pivot Pattern is "a couplet where the expected final word is not expressed as it is implied by the last word (or words) of the first line." He also writes, "the pivot pattern can be defined as *a couplet with final silent stress*" (italics his). This makes the Pivot Pattern a

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<sup>12</sup> Auffret, 103.

<sup>13</sup> Althann, 385-391, and Pierre Auffret, "'Pivot Pattern:' nouveaux exemples (Jon. ii 10; Ps. xxxi 13; Is. xxiii 7)," *VT*, 28, 103-110. Leiden, 1978.

<sup>14</sup> Wilfred G. E. Watson, "Chiastic Patterns in Biblical Hebrew Poetry," in *Chiasmus in Antiquity* (ed. John W. Welch). Hildesheim: Gerstenberg Verlag, 1981, 119, 152, 161.

<sup>15</sup> A. Berlin, "Parallelism," in the *Anchor Bible Dictionary*. New York: Doubleday, 1992, v, 156.

species of ellipsis and seems to have been influenced by the Gray and Habermann definitions. Consistent with this understanding, and deviating from Dahood, Watson now prefers to print the construction as a bicolon with the pivot word or phrase attached to the first line. Additionally, as implied by Auffret's example, Watson notes that the Pivot Pattern is related to chiasm, specifically the aba-monocolon and the ABA tricolon. It is also related to staircase parallelism. Watson then gives several examples to illustrate his definition, drawing on Psalm 57 as well as Akkadian and Ugaritic examples.<sup>17</sup>

Watson retains his classification of the Pivot Pattern according to four types: 1) the pivot word as essential to the syntax with repetitive lines, 2) the pivot word as essential to the syntax with parallel lines, 3) the pivot word as nonessential to the syntax with repetitive lines, and 4) the pivot word as nonessential to the syntax with parallel lines. He does not, however, repeat his previous abbreviations (PeP, etc.). He offers *CTA 3D iv 83-84* as an example of (2) above: "The coming of his sister, Baal *does see*, the approach so swift of his father's daughter," where the pivot "*does see*" is essential to a construction of two parallel lines. As an example of (3) above, Watson offers *Gilgamesh XII 89*: "I cannot tell you, *my friend*, I cannot tell you," where the pivotal "*my friend*" is not essential to the construction which is a single line repeated.<sup>18</sup> Watson further notes that the pattern may occur in prose (e.g., *Ruth 2:19*) and may combine with other patterns, such as gender matching patterns and chiasm.<sup>19</sup>

Despite the fact that Watson had discovered Möler by 1976, perhaps while researching chiasm for Welsh's book, his 1984 bibliography shows Dahood as the earliest reference. This is corrected in his 1994 book, which gives Möler's observation some discussion along with credit for being the first to recognize the pattern.<sup>20</sup>

One or two additional examples may have been isolated by Alter in 1985. Working with Lamech's speech in *Genesis 4:23-24*, he notes that the beginning and ending of this poetic piece is marked by exact syntactic parallelism with the verbs ( אמרתִי and קָם ) doing "double duty for both halves of the line." He states that this is a common

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<sup>16</sup> Wilfred G. E. Watson, *Classical Hebrew Poetry*. Sheffield: Journal for the Study of the Old Testament Press, 1984, and Watson, *Traditional Techniques in Classical Hebrew Verse*. Sheffield: Sheffield Academic Press, 1994.

<sup>17</sup> Watson, 1984, 214-215.

<sup>18</sup> Watson, 1984, 218.

<sup>19</sup> Watson, 1984, 218-221.

pattern of ellipsis and that the double duty term is most often a verb.<sup>21</sup> His emphasis, however, is not the Pivot Pattern but syntactic parallelism.

Further examples were easily found by the members of the Hebrew Poetry Seminar held in Chicago in 1996 of which another version of this paper was a part. I offered Joel 2:21 and 3:20 as other examples. Hunn Choi, in reviewing this paper, identified five additional examples from the Psalms. Ahida Cama-Calderon found an additional example in Psalm 61:6 while researching word pairs. The unpublished discoveries of the Seminar are included in an index appended to this paper.

Dr. Thomas Renz, Professor of Old Testament and Hebrew at London's Oak Hill College, identified Nahum 1:7a and 1:8a<sup>22</sup>. He notes that in the latter example, כלה must be taken as a verb with the first half, then as a noun with the second half. As far as I can determine, this example is unique.

#### *Development*

Only Watson has attempted to discuss the development of the Pivot Pattern. To do so, he draws on those cases wherein parallel texts can be compared. Isaiah 37:31, for example, is believed to have been derived from the Phoenician Eshmunazor Inscription (11-12) which says:

srs lmt	roots below
wpr lm'l	and fruit above

In the first stage of development, Watson assumes that this expression was borrowed from Phoenician and taken into Hebrew. In a second stage, the verb ועשה was inserted into the basic bicolon, yielding the expression found in Isaiah:

שרש למטה	roots below
ועשה	bear
פרי למעלה	fruit above

That the basic bicolon was taken into the language and expanded can be further argued from Amos 2:9, where a different pattern emerged:

ואשמיד	And I destroyed
פריו ממעל	his fruit above
ושרשיו מתחת	and his roots beneath

<sup>20</sup> Watson, 1984, 221 and Watson, 1994, 376.

<sup>21</sup> Robert Alter, *The Art of Biblical Poetry*. New York: Basic Books, 1985, 7.

<sup>22</sup> Thomas Renz, personal communication, 2008.

Here, an additional word was placed outside the basic bicolon as an anacrusis. From this, Watson suggests that other examples of the PnP pattern may have resulted from what were originally (orally) straightforward bicola. The PeP pattern, he further suggests, may in part be the result of glossing wherein a second, parallel term was added to an original monocolon to explain it.<sup>23</sup> This is consistent with a generally recognized trend that allowed oral poets to contract or expand lines as they saw fit.<sup>24</sup>

Another example may be found in Ecclesiastes 5:14:

כאשר יצא מבטן אמי  
 ערום  
 ישוב ללכת כשבא

As he came from his mother's womb  
 naked  
 he will return, going as he came

Compare this to Job 1:21:

ערם יצתי מבטן אמי  
 וערם אשוב שמה

Naked I came from my mother's womb  
 and naked I will return there

Here, the expression may have been expanded by eliminating the pivotal word in favor of repetition.<sup>25</sup>

### *Examples of the Pivot Pattern*

A good example of the Pivot Pattern used in chiasm is given by Auffret (Jonah 2:10):

ואני בקול תודה  
 אובחה לך  
 אשר נדרתי  
 אשלמה  
 ישועתה ליהוה

<sup>23</sup> Watson, 1976, 250-251.

<sup>24</sup> Marjo C. A. Korpel and Johannes C. de Moor, "Fundamentals of Ugaritic and Hebrew Poetry," *Ugarit-Forschungen*, 18, 174. Kampen: The Netherlands, 1986.

<sup>25</sup> Walter Michel, *Job in the Light of Northwest Semitic, Volume I*. Rome: Biblical Institute Press, 1987, 23.



But I, with the sound of thanksgiving  
 will sacrifice to you  
 what I have vowed  
 I will pay  
 deliverance to YHWH.

Here, the syllable count by line becomes 7:4:5:4:7. The pivotal term "what I have vowed" modifies both the sacrifice and the payment.<sup>26</sup> That is, "I will sacrifice to you what I have vowed" and "I will pay what I have vowed." Compare Auffret's translation to that of the RSV:

But I with the voice of thanksgiving  
 will sacrifice to thee;  
 what I have vowed I will pay.  
 Deliverance belongs to the LORD!

The NIV renders the passage as:

But I, with a song of thanksgiving,  
 will sacrifice to you.  
 What I have vowed I will make good.  
 Salvation comes from the LORD.

Auffret gives another good example of a typical, though normally unrecognized, Pivot Pattern in Psalm 31:12 (Heb. 31:13). Usually written as a bicolon:

נִשְׁכַּחְתִּי כְּמֵת מֵלֵב  
 הָיִיתִי כְּכֵלִי אֶבֶד

The RSV translates:

I have passed out of mind like one who is dead;  
 I have become like a broken vessel.

The NIV renders:

I am forgotten by them as though I were dead;  
 I have become like broken pottery.

Auffret recommends

נשכחתי כמות  
מלב הויתתי  
ככלי אבד

I am passed out like the dead  
I am out of my mind  
like a broken vessel

At first glance, the traditional reading would seem to be preferred with נשכחתי set parallel to הייתי and כמה set parallel to ככלי אבד. Auffret points out, however, that his reading produces a 5-5-5 syllable count with the first line showing 3+2 syllables, the second 2+3, and the final line 3+2 again. Moreover, final syllable vowel pairs then become i+ë, ë+i, and i+ë.<sup>27</sup>

Alter's second example from Genesis 4:24 is a good general example of the verbal pivot:

כי שבעתים יקם  
קין  
ולמד שבעים ושבעה

If seven times Cain  
is avenged  
then Lamech seventy-seven

The RSV translates:

If Cain is avenged sevenfold,  
truly Lamech seventy-sevenfold.

The Pivot Pattern may go unrecognized. For example, עד-מאד in Psalm 119:43 is recognized as a divine title by Dahood based upon the controversial Ugaritic method.

ואל-תצל מפי דבר-אמת  
עד-מאד  
כי למשפטך יחלתי

Dahood translates:

So do not remove the word of truth from my mouth,  
Everlasting Grand One!  
Indeed I wait for your ordinances,<sup>28</sup>

The title is suspended between two parallel lines, as expected. Anderson either is not aware of Dahood's research or does not accept it when he writes that the term, not

<sup>26</sup> Auffret, 103.

<sup>27</sup> Auffret, 104.

used as a divine title, overloads the line and should probably be omitted. The Pivot Pattern is nowhere mentioned in this commentary.<sup>29</sup> Kraus previously made the identical statement, though his commentary is too early to have taken advantage of Dahood's research.<sup>30</sup> Allen agrees with Anderson in deleting עֲד־מֵאֵד in Psalm 119:43, but she does note Dahood elsewhere in her commentary and accepts some of his revocalization. The Pivot Pattern, however, is not mentioned with reference to Psalm 119.<sup>31</sup>

The basis for the deletion is the Syriac, though the term is present in 11QPs<sup>a</sup>.<sup>32</sup> The deletion in Syriac seems small reason to exclude the phrase from translation. It is possible that the scribe's eye skips from תִּמָּא to דִּאֵב. The RSV attempts to retain it by translating it "utterly:"

And take not the word of truth  
utterly out of my mouth,  
for my hope is in thy ordinances.<sup>33</sup>

The NIV, however, simply omits it:

Do not snatch the word of truth from my mouth,  
for I have put my hope in your laws.<sup>34</sup>

Dahood also discovered the Pivot Pattern in verse 55:

זכרתי בלילה שמך  
יהוה  
ואשמרה תורתך

I remember in the night your name  
Yahweh  
and I keep your Torah.

<sup>28</sup> Dahood, 1970, 163.

<sup>29</sup> A. A. Anderson, *The Book of Psalms, Volume II, Psalms 75-150* in the New Century Bible Commentary. Grand Rapids: William B. Eerdmans, 1972, 821.

<sup>30</sup> Hans-Joachim Kraus, *Psalms 60-150* in A Continental Commentary. Minneapolis: Fortress Press, English, 1989 [German, 1961].

<sup>31</sup> Leslie C. Allen, *Psalms 101-150* in Word Biblical Commentary. Waco: Word Books, 1983, 136.

<sup>32</sup> Dahood, 1970, 179.

<sup>33</sup> RSV, Old Testament, the Division of Christian Education of the National Council of the Churches of Christ in the United States, 1952.

<sup>34</sup> NIV, International Bible Society, 1973, 1978, 1984.

"YHWH" may be set in parallel with "your name" in a standard bicolon. Dahood points out, however, that treating the divine name as a pivotal term creates a 9:2:8 syllable count.<sup>35</sup> The RSV seems to agree and renders:

I remember thy name in the night,  
O LORD,  
and keep thy law.

Also, verse 104 was used in 1970:

מפקודיך אתבונן  
על-כן  
שנאתי כל-ארח שקר

Through your precepts I get understanding  
Most High Honest One  
I hate every false way

This is another instance of a divine title recovered from Ugaritic. Noting that the pivotal term is usually understood as a conjunction, Dahood sees a composite divine name, "Most High Honest One." The term "Honest One" then is cause for the psalmist to elaborate by repudiating "every false way." The syllable pattern when understood as a pivot becomes 8:2:8.<sup>36</sup>

Without recourse to the Ugaritic method, the RSV translates:

Through thy precepts I get understanding;  
Therefore I hate every false way.

Verse 105 was not identified by Dahood, but was caught by Watson in 1984:

נר-לרגלי  
דברך  
לנתיבתי

A lamp to my feet  
your word  
and a light to my path

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<sup>35</sup> Dahood, 1970, 180.

<sup>36</sup> Dahood, 1970, 185.

Watson notes here an example of the Pivot Pattern in combination with a gender pattern formulation. "Lamp" and "light" are both masculine while "feet" and "path" are feminine.<sup>37</sup> Notice the inclusion "your word" makes with "your speech" in verse 103.

The RSV renders the familiar bicolon:

Thy word is a lamp to my feet  
And a light to my path.

Verse 169 was noted by Dahood in both 1967 and 1970 and by Watson in 1984.

תקרב רנתי לפניך  
יהוה  
כדברך הביניני

Let approach my cry before you  
Yahweh  
according to your word give me understanding

Dahood notes a 9:2:9 syllable count linked by the vocative divine name instead of the traditional 11:9 as shown in the RSV:

Let my cry come before thee, O LORD;  
Give me understanding according to thy word!

He also notes that Jerome in *Juxta Hebraeos* put the vocative YHWH in the middle of the verse, preceded and followed by five words: "*ingrediatur laus mea coram te Domine secundum verbum tuum doce me.*" By way of contrast, Dahood also quotes the Jerusalem Bible:

Yahweh, may my cry approach your presence;  
let your word endow me with perception."<sup>38</sup>

Watson suggests that this verse is the opening of a poetic section.<sup>39</sup>

Verse 174 was referenced by Dahood in 1967 and 1970 and used by Watson in 1981:

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<sup>37</sup> Watson, 1984, 221.

<sup>38</sup> Dahood, 1970, 193 and 1967, 576.

<sup>39</sup> Watson, 1984, 219.

תאבתי  
 לישועתך  
 יהוה  
 ותורתך  
 שעשעי

I long for your salvation  
 Yahweh  
 and your Torah is my delight

Dahood considered this passage to be a tricolon arranged in a chiasitic or diagonal pattern. He notes the vocative divine name and notes the similarity with verses 149 and 166.<sup>40</sup> Moreover, he notes that if the *waw* is removed from the final colon, then the syllable pattern becomes a perfect 8:2:8. Moreover, the *waw* is absent in 11QPs<sup>a</sup>. Noting the chiasitic pairing of the first and fifth and second and fourth words, Dahood remarks that the translation of the Jerusalem Bible is ruled out: "I long for you, Yahweh, my saviour, your Law is my delight."<sup>41</sup> Watson uses this example to note that the Pivot Pattern may be more easily identified in an acrostic pattern (ת in this case with the *waw* removed) as the beginning of a colon is usually clear in such cases.<sup>42</sup>

The RSV renders the passage as:

I long for thy salvation, O LORD,  
 And thy law is my delight.

The NIV translates:

I long for your salvation, O LORD,  
 And your law is my delight.

### *Conclusions*

A comparison of Dahood and Watson show that the Pivot Pattern can be recognized both with and without recourse to the Ugaritic method. Only Dahood has pursued the Ugaritic method to a great enough degree to uncover a substantial number of Pivot Pattern examples. These primarily are composed of recovered divine names and are, therefore, a matter of scholarly dispute. A search for the Pivot Pattern based on other methods reveals a large number of verbs and modifiers used as the pivotal term. Acknowledgment of the examples so far recovered provide a starting point for a thorough

<sup>40</sup> Dahood, 1970, 193,

<sup>41</sup> Dahood, 1967, 576.

<sup>42</sup> Watson, 1984, 197.

search of the Old Testament in an attempt to identify all occurrences of the pattern. This would seem to be the logical next step, granting, of course, that some occurrences will be more obvious and less a matter of dispute than others. Following this, the tabulation of all occurrences of the Pivot Pattern in Ugaritic, Akkadian and other ancient languages would be required for a comprehensive comparison of both bodies of literature.

This paper has reviewed all the relevant literature so far published on the Pivot Pattern. Numerous examples of the pattern have been presented that illustrate its aesthetics in Hebrew poetry. The logical next steps in research on the Pivot Pattern have been deduced. In the indexes which follow, all examples of the Pivot Pattern so far recovered are presented, cross indexed according to the research article or articles in which they were presented, the biblical reference in which they occur and alphabetized in Hebrew. These indexes are the basic tools required for the next steps of research to proceed.

## APPENDIX I: BIBLICAL INDEX

Index to All Pivotal Words and Phrases  
in the Old Testament  
Reported in the Scholarly Literature  
From 1932 to 1996  
Prepared by Marshall H. Lewis

The following is an index to all pivotal words and phrases in the Old Testament reported in the scholarly literature specific to this topic since H. Möler first recognized the construction in 1932. The first column contains the biblical reference. The second column identifies the principle part of speech of the pivotal term. The third column is an English translation. The fourth column contains Watson's (1967) category. The final column contains the Hebrew word or phrase.

Gen 4:23	Qal pf. 1 c.s.	I have slain	PeP	הרגתי
Gen 4:24	Ho. impf. 3 m.s.	is avenged	PeP	קין
Deut 32:32-33	n.m.p. cstr.-n.m.s.	grapes of poison	PnP	ענבי־רוש
Ruth 2:19	n.m.s. + art	the day	PeP	היום
I Sam 15:22b	adj. m.s.	better	PeP	טוב
II Sam 1:21	n.m.s., n.m.s., prep	no dew and no rain upon you		אל־של ואל־מטר עליכם
II Sam 23:3	adj. m.s.	righteously	PeP	צדיק
II Kings 19:30	Qal pf. 3 m.s. + cj.	and they will make	PnP	ועשה
Isa 1:27	Ni. impf. 3 f.s.	will be redeemed	PeP	תפדה
Isa 2:8	Hith. impf. 3 m.p.	they bow down	PeP	ישתחוו
Isa 3:25	Qal impf. 3 m.p.	will fall	PeP	יפלו
Isa 14:8	Qal pf. 3 c.p., prep	rejoice over you	PeP	שמחו לך
Isa 15:9	n.m.s.	lion?	PnP	אריה
Isa 19:11	pers. pr. 1 c.s.	I (am)	PeP	אני
Isa 23:7	n.f.s., Hiph. impf.	her origin carried	PeP	קדמתה יבלוה



Isa 24:3	n.f.s. + art.	the land	PeP	הארץ
Isa 28:24	Qal impf. 3 m.s.	he plows	PeP	יחרש
Isa 28:29	Qal pf. 3 f.s. paus.	comes	PeP	יצאה
Isa 30:8a	prep. + 3 m.s. sf.	for them	PnP	אתם
Isa 30:8b	prep. - n.m.s.	for testimony	PnP	לעד
Isa 30:31	Qal impf., pr.n.	Assyria will be terrified	PeP	יחת אשור
Isa 33:17	n.f.p. + 2 m.s. sf.	your eyes	PeP	עיניך
Isa 34:10	Qal impf. 3 f.s.	it shall be waste	PnP	תחרב
Isa 37:31	Qal pf. 3 m.s. + cj.	and they will make	PnP	ועשה
Isa 42:8	Qal impf. 1 c.s., neg	I will not give	PeP	לאֲדַאתָּן
Isa 45:17?	prep., divine name	by YHWH	PnP	ביהוה
Isa 56:9	Qal impv., Qal inf.	come to eat	PeP	אתו לאכל
Isa 59:2	preps., divine title	between you and your God	PeP	בינכם לבין אלהיכם
Isa 64:9	Qal pf. 3 f.s. paus	has become	PnP	היתה
Jer 2:15	n.m.p.	lions	PeP	כפרים
Jer 4:1-2	adj. ms., divine name	as YHWH lives	PeP	הייהוה
Jer 4:11-12	n.ms., n.fs., n.ms.	way..daughter of my people	PeP	דרך בתעמי
Jer 4:15	n.m.s.	evil	PeP	און
Jer 12:9	n.ms., n.fs., n.ms.	all the wild beasts	PnP	כל־חית השדה
Jer 51:10	Qal impv., Pi. impf.	come, let us declare	PeP	באו ונספרה
Jer 51:12	divine name	YHWH	PeP	יהוה
Jer 51:31	Qal impf. 3 m.s.	runs	PeP	ירון
Lam 5:2	Ni. pf. 3 f.s.	has been turned over	PeP	נהפכה
Lam 5:3	Qal pf. 1 c.p.	we have become	PeP	היינו
Lam 5:14	Qal pf. 3 c.p. paus.	have quit	PeP	שבתו
Lam 5:19	Qal impf. 2 m.s.	does reign	PeP	תשב
Eze 32:13	adv.	any more	PeP	עוד

Hos 13:12	pr. n.	Ephraim	PeP	אפרים
Joel 1:7	Qal inf., Qal pf.	stripping, he stripped it	PeP	חשף חשפה
Joel 1:16	Ni. pf. 3 m.s. paus.	been cut off	PeP	נכרת
Jon 2:10	rel., Qal pf. 1 c.s.	what I have vowed	PeP	אשר נדרתי
Nah 1:5	prep. + 3 m.s. sf.	from him	PeP	ממנו
Nah 2:4	n.m.s., Hi. inf.cstr.	on the day of battle	PeP	ביום הכינו
Nah 2:5	n.m.s. + art.	the chariot	PeP	הרכב
Hab 1:17	adv. + conj.	and forever	PeP	ותמיד
Zeph 1:12	divine name	YHWH	PeP	יהוה
Mic 1:4a	prep. + 3 m.s. sf.	under him	PnP	תחתיו
Mic 5:9	n.m.s. + prep. + 2ms	from your midst	PnP	מקרבוך
Mic 5:13	n.m.s. + prep. + 2ms	from your midst	PnP	מקרבוך
Mic 7:14	Qal impf. 3 m.p. juss	let them feed	PeP	ירעו
Job 6:2	n.f.s. + 1 c.s. sf.	my calamity	PeP	והיתי
Job 7:20	divine title	Custodian of Humanity	PnP	נצר האדם
Job 18:11	n.f.p.	terrors	PeP	בלהות
Job 19:23	n.f.p. + 1 c.s. sf.	my words	PeP	מלי
Job 21:30	adj. m.s.	the wicked	PeP	רע
Job 28:14	neg.-prep.-pers.pr.	it is not in me	PeP	לא ביהיא
Job 32:6	Qal impf. 3 m.s.	and said	PeP	ויאמר
Job 38:38	n.m.s. + prep. + art.	into a mass	PeP	למוצק
Ps 5:2	divine name	YHWH	PeP	יהוה
Ps 6:11	n.m.s.,	Qal part. all my enemies	PeP	כל־איבי
Ps 7:2-3	n.m.s. + prep.	like a lion	PeP	כאריה
Ps 19:15	n.m.p. cstr., n.f.s., pr.n.	gates of ...Zion	PnP	בשערי בתדציון
Ps 21:5	Qal impf. 2 ms., prep	you gave him	PeP	נתתה לו

Ps 22:26	n.m.s., adj.	in the great congregation	PeP	בקהל רב
Ps 27:4a	divine name, prep.	of YHWH	PeP	מאת־יהוה
Ps 31:13	n.m.s., Qal pf. 1 c.s.	out of mind I have become	PeP	מלב הייתי
Ps 55:15	n.m.s. cstr., n.m.p.	in the House of God	PeP	בבית אלהים
Ps 56:5	Qal impf. 1 c.s., neg.	I do not fear	PeP	לא אירא
Ps 56:12	Qal impf. 1 c.s., neg.	I do not fear	PeP	לא אירא
Ps 57:5	Qal impf. 1 c.s.	I lie	PeP	אשכבה
Ps 57:6	divine title	God	PeP	אלהים
Ps 57:8	divine title	God	RnR	אלהים
Ps 57:10	divine title	Lord	PeP	אדני
Ps 57:12	divine title	God	PeP	אלהים
Ps 59:2	divine title	God	PeP	אלהי
Ps 67:7-8	divine title	our God	RnR	אלהינו
Ps 72:1	Qal impv. 2 m.s.	give	PeP	תן
Ps 73:25	conj-prep-2 m.s. sf	with you	PeP	ועמך
Ps 75:3	pers. pr.	I	PnP	אני
Ps 83:18	prep.-prep.	forever and ever	PeP	עד־יעד
Ps 84:3	n.f.p. cstr., divine name	for the courts of YHWH	PeP	לחצרות יהוה
Ps 86:12	n.m.s. cstr., n.m.s.	with all my mind	PeP	בכל־לבבי
Ps 88:6	conj., n.m.p.	like the slain	PeP	כמו חללים
Ps 88:18	n.m.s., n.m.s. + art.	all the day	PeP	כל־היום
Ps 89:50	divine title	Lord	PnP	אדני
Ps 90:17b	prep. + 1 c.p. sf.	upon us	ReR	עלינו
Ps 92:6	divine title	YHWH the Grand	PnP	יהוה מאד
Ps 98:2	n.f.d. cstr., n.m.p.	in the eyes of the nations	PeP	לעיני הגוים
Ps 98:9	Qal pf. 3 m.s., conj.	when he comes	PeP	כי בא
Ps 102:3b	n.m.s., Qal impf 1 cs	in the day I call	PeP	ביום אקרא

Ps 102:20	divine name	YHWH	PnP	יהוה
Ps 109:14	divine name	El YHWH	PnP	אל־יהוה
Ps 109:20	divine name, prep.	from YHWH	PnP	מאת יהוה
Ps 114:7	Qal impv. 2 f.s.	tremble	PeP	חולי
Ps 119:43	divine title	Everlasting Grand One	PeP	עד־מאד
Ps 119:55	divine name	YHWH	PnP	יהוה
Ps 119:62	Hi. inf.cstr. prep+2ms	to praise you	PeP	להודות לך
Ps 119:69	pers. pr. 1 c.s. I		PnP	אני
Ps 119:103	n.f.s. + 2 m.s. sf.	your speech	PeP	אמרתך
Ps 119:104	divine title	Most High Reliable One	PnP	על־כן
Ps 119:105	n.m.s. + 2 m.s. sf	your word	PeP	דברך
Ps 119:107	divine name	YHWH	PeP	יהוה
Ps 119:111	divine title	Eternal One	PnP	לעולם
Ps 119:140	divine title	Grand One	PnP	מאד
Ps 119:142	divine title	Eternal One	PnP	לעולם
Ps 119:144	divine title	Eternal One	PnP	לעולם
Ps 119:149	divine name	YHWH	PeP	יהוה
Ps 119:160	divine title	Eternal One	PnP	ולעולם
Ps 119:166	divine name	YHWH	PnP	יהוה
Ps 119:169	divine name	YHWH	PeP	יהוה
Ps 119:174	divine name	YHWH	PnP	יהוה
Ps 121:6	Hi. impf. 3 ms+2 ms, neg.	will not strike you	PeP	לא־יככה
Ps 121:7	n.m.s. cstr., n.m.s.	from all evil	PeP	מכל־רע
Ps 132:11b	Qal impf. 1 c.s.	I will set	PeP	אשית
Ps 137:5	pr. n.	Jerusalem	PeP	ירושלם
Ps 137:6	pr. n.	Jerusalem	PeP	ירושלם
Ps 138:2	Hi. pf. 2 m.s. + conj	for you have exalted	PeP	כִּי־הגדלת

Prov 1:21	Qal impf. 3 f.s.	she cries out	PeP	תקרא
Prov 7:18	prep., n.m.s. + art.	until morning	PeP	עד־הבקר
Prov 15:25	divine name	YHWH	PeP	יהוה
Prov 18:20	n.f.s. + 3 m.s. sf.	his body	PeP	בטנו
Prov 24:3	n.m.s. paus.	a house	PeP	בית
Ecc 5:14	adj. m.s.	naked	PeP	ערום

## APPENDIX II: HEBREW INDEX

Alphabetical Hebrew  
Index to All Pivotal Words and Phrases  
in the Old Testament  
Reported in the Scholarly Literature  
From 1932 to 1996  
Prepared by Marshall H. Lewis

The following is an index to all pivotal words and phrases in the Old Testament reported in the scholarly literature specific to this topic since H. Möler first recognized the construction in 1932. The first column contains the biblical reference(s). The middle column contains the names of the scholars who have published recognition of the term. The final column contains the Hebrew word or phrase. Verbs are referenced by root; nouns are without articles or conjunctions unless part of a phrase.

## א

Ps 57:10; 89:50;	Dahood, Watson	אדני
Jer 4:15	Watson	
אין		
Ps 109:14	Dahood, Watson	אל-יהוה
Ps 59:2	Watson	אלהי
Isa 59:2	Watson	אלהיכם
Ps 57:6, 8, 12	Dahood, Watson	אלהים
Ps 67:7-8	Watson	אלהינו
II Sam 1:21	Dahood	אל-טל ואל-מטר עליכם
Job 32:6	Watson	אמר
Ps 119:103	Dahood	אמרתך
Isa 19:11; Ps 75:3; 119:69	Dahood, Watson	אני
Hos 13:12	Watson	אפרים

Isa 15:9; Ps 7:2-3	Dahood, Watson	אריה
Isa 24:3	Watson	ארץ
Isa 56:9	Watson	אתה לאכל
Isa 30:8a	Watson	אתם
<b>ב</b>		
Ps 98:9	Dahood	בוא
Jer 51:10	Watson	בוא ספר
Prov 18:20	Watson	בטנו
Prov 24:3	Watson	בית
Ps 55:15	Dahood	בית אלהים
Job 18:11	Watson	בלהות
Ps 19:15	Möler	בשערי בת־ציון
<b>ג</b>		
Ps 138:2	Dahood	גדל
<b>ד</b>		
Ps 119:105	Watson	דברך
Jer 4:11-12	Althann	דרך בת־עמי
<b>ה</b>		
Isa 64:9, Lam 5:3	Watson, Gray	היה
Job 6:2	Michel	היתי
Lam 5:2	Gray	הפך
Gen 4:23	Alter	הרג
<b>ו</b>		
<b>ז</b>		
<b>ח</b>		
Ps 114:7	Habermann	חול
Jer 12:9	Watson	חיה השדה

Ps 84:3	Dahood	חצרות יהוה
Isa 34:10	Watson	חרב
Isa 28:24	Watson	
חרש		
Joel 1:7	Watson	חשף חשף
Isa 30:31	Watson	חתת אשור
	ט	
I Sam 15:22b	Watson	טוב
	,	
Ps 119:62	Dahood	ידה
Isa 45:17?; Jer 4:1-2; 51:12; Zeph 1:12; Ps 5:2; 27:4a; 102:20; 109:20; 119:55, 107, 149, 166, 169, 174; Prov 15:25	Möler, Dahood, Watson	יהוה
Ps 92:6	Dahood	יהוה מאד
Ruth 2:19	Watson	
יום		
Ps 102:3b	Dahood	יום אקרא
Nah 2:4	Watson	יום הכינו
Isa 28:29	Watson	י'צא
Ps 137:5, 6	Dahood	ירושלם
Lam 5:19	Gray	ישב
	כ	
Ps 6:11	Dahood	כל-איבי
Ps 88:18	Dahood	כל-היום
Ps 86:12	Dahood	כל-לבבי
Ps 121:7	Dahood	כל-רע
Ps 88:6	Dahood	כמו חללים
Jer 2:15	Watson	כפרים



Joel 1:16	Watson	כרת
	ל	
Ps 56:5, 12	Dahood	לא אירא
Job 28:14	Watson	לא ביהיא
Ps 119:111, 142, 144, 160	Dahood	לעולם
	מ	
Ps 119:140	Dahood	מאד
Job 38:38	Watson	
מוצק		
Ps 31:13	Auffret	מלב הייתי
Job 19:23	Watson	מלי
Nah 1:5	Watson	ממנו
Mic 5:9, 13	Watson	מקרבך
	נ	
Jon 2:10	Auffret	נדר
Ps 121:6	Dahood	נכה
Isa 3:25	Watson	נפל
Gen 4:24	Alter	
נקם		
Isa 42:8; Ps 21:5; 72:1	Dahood, Watson	נתן
Job 7:20	Michel	נצר האדם
	ס	
	ע	
Isa 30:8b	Watson	עד
Prov 7:18	Dahood	עדי־הבקר
Ps 119:43	Dahood	עדי־מאד
Ps 83:18	Dahood	עדי־עד

Eze 32:13	Watson	עורר
Ps 98:2	Dahood	עיני הגוים
Isa 33:17	Watson	
עיניך		
Ps 119:104	Dahood	על-כן
Ps 90:17b	Watson	עלינו
Ps 73:25	Dahood	עמך
Deut 32:32-33	Gray	ענב-ירוש
Ecc 5:14	Michel	
ערום		
II Kings 19:30, Isa 37:31	Watson	עשה
	<b>פ</b>	
Isa 1:27	Watson	פדה
	<b>צ</b>	
II Sam 23:3	Watson	
צדיק		
	<b>ק</b>	
Isa 23:7	Auffret	קדמתה
Ps 22:26	Dahood	קהל רב
Prov 1:21	Watson	
קרא		
	<b>ר</b>	
Jer 51:31	Watson	רוץ
Nah 2:5	Watson	רכב
Job 21:30	Watson	
רע		
Mic 7:14	Watson	רעה

## ש

Isa 14:8	Watson	שמח
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## ש

Lam 5:14	Gray	שבת
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Isa 2:8	Watson	שחה
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Ps 132:11b	Watson	
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שית

Ps 57:5	Dahood, Watson	שכב
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## ת

Mic 1:4a	Watson	תחתיו
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Hab 1:17	Watson	תמיד
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## APPENDIX III: SEMINAR CONTRIBUTIONS

The following contributions to the study of the Pivot Pattern were made by the Graduate Biblical Seminar (Hebrew Poetry Seminar) held in Chicago in the Spring of 1996 under the direction of Professor Walter L. Michel at the Lutheran School of Theology at Chicaco.

## NEW EXAMPLES OF THE PIVOT PATTERN

These examples of the Pivot Pattern have never been published:

Joel 2:21	Marshall H. Lewis	גילי ושמוחי
Joel 4:20	Marshall H. Lewis	תשב
Ps 9:15	Hunn Choi	
Ps 12:6	Hunn Choi	
Ps 29:3	Hunn Choi	
Ps 61:6	Ahida Cama-Calderon	תוסיף
Ps 89:17	Hunn Choi	
Ps 113:2-3	Hunn Choi	

Mr. Choi's examples appear in his critique of my "Pivot Pattern" seminar paper.

Ms. Cama-Calderon's example appears in her "Merismus - Psalms - Northwest Semitic Literature," a paper presented to the Hebrew Poetry Seminar, Chicago, 1996.

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